

BUDDHISM

The Pure Land Sutras

The three core scriptures of Pure Land Buddhism, describing the Buddha Amitabha and his paradise Sukhavati, the vows and practices that lead to rebirth there, and the meditations for visualizing it. Presents the Larger and Smaller Sukhavati-vyuha in F. Max Muller's translation and the Amitayur-Dhyana-Sutra in J. Takakusu's translation (Sacred Books of the East, 1894).

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The Larger Sukhavati-vyūha

Chapter 1

¹ § I. Thus it was heard by me. At one time the Bhagavat * dwelt in R[^]grfha, on the mountain Grfdhrak[<]ia, with a large assembly of Bhikshus, ' The Blessed, i. e. Buddha •S'tkyamuni. [49] 2 description of sukhAvat!, with thirty-two thousands of Bhikshus, all holy (arhat), free from frailties and cares, who had per- formed their religious duties, whose thoughts had been thoroughly freed through perfect knowledge, with inquiring thoughts, who had broken the fetters of existence, who had obtained their desires, who had conquered, who had achieved the highest self- restraint, whose thoughts and whose knowledge were unfettered, Mahdndgas (great hferoes), possessed of the six kinds of knowledge, self-controlled, medi- tating on the eight kinds of salvation, possessed of the powers, wise in wisdom, elders, great disciples, viz. 1. Awdtakauwnya, 2. Avat, 3. Vdshpa, 4. Mahd- ndman, 5. Bhadrait, 6. YaJodeVa, y.Vimala, 8. Subd- hu, 9. Pdramaitrdya; dputra[^], 10. Uruvilvd- kdyapa, II. Nadi-kdsyapa, 1 2. Gayd-kdyapa, 13. Kumdra-kd- ^yapa, 14. Mahd-kdjyapa, 15. .Sdriputra*, 16. Mahd- maudgalydyana, 17. Mahdkaush/>[^]ilya, 18. Mahdka- phila, 19. Mahditunda, 20. Anirucldha 21. Nandika, 22. Kampila*, 23. Subhdti, 24. Revata, 25. Khadira- vaika 26. Vakula, 27. Svdgata, 28. Amoghard[^], 29. Pdrdyaiika, 30. Patka, 31. ATullapatka, 32. Nanda, 33. Rdhula, and 34. the blessed Ananda, — with these and with other elders, and great disciples, who were wise in wisdom, with the exception of one person who had stili to be advanced on the path of the disciples, viz. the blessed Ananda ; — and with many noble-minded Bodhisattvas, led by Maitreya. * These two names refer to one and the same person. * Nos. 15 and 16 are taken as one in the MSS. AB. ' Frequently called Anuruddha. * Kimbila is mentioned with Anuruddha and Nandiya in the Mahavagga X, 4. 2. * See Pa/. VIII, 4, 5.

² THE LAND OF BLISS.

³ Then the blessed Ananda, having risen from his seat, having put his cloak on one shoulder, and knelt on the earth with his right knee, making obeis- ance with folded hands in the direction of the Bha- gavat, spoke thus to the Bhagavat : ' Thy organs of sense, O Bhagavat, are serene, the colour of thy skin is clear, the colour of thy face bright and yellowish. As an autumn cloud is pale, clear, bright and yel- lowish, thus the organs of sense of the Bhagavat are serene, the colour of his face is clear, the colour of his skin bright and yellowish. And as, O Bha- gavat, a .piece of gold coming from the (7ftmbh river, having been thrown into d furnace by a clever smith or by his apprentice, and well fashioned, when thrown on a pale cloth, looks extremely clear, bright and yellowish, thus the organs of sense of the Bhagavat are serene, the colour of his face is clear, and the colour of his skin b"ight and yellowish. Moreover, I do not know, O Bhagavat, that I have ever seen the organs of sense of the Tathagata so serene, the colour of his face so clear, and the colour of his skin so bright and yellowish before now. This thought occurs to me, O Bhagavat : probably, the Tathagata' dwells to-day in the state of a Buddha, probably the Tathagata dwells to-day in the state of a (Pina, in the state of* omniscience, in the state of a MahanSga ; and he contemplates the holy and fully enlightened

Tathagatas of the past, future, and present.' After these words, the Bhagavat thus spoke to the blessed Ananda: 'Well said! well said! Ananda. Did the gods suggest this matter to you ? or the * That is, Buddha G'akyamuni. 4 DESCRIPTION OF SUKAVATI, § 2 . blessed Buddhas ? Or do you know this through the philosophical knowledge which you possess ? ' After these words the blessed Ananda spoke thus to the Bhagavat : ' The gods, O Bhagavat, do not suggest this matter to me, nor the blessed Buddhas, but this thought occurs to me by my own philosophy alone, viz. that probably the Tathagata dwells to-day in the state of a Buddha, probably the Tathagata dwells to-day in the state of a Jina, in the state of omniscience, [in the state of a Mahanaga] ' ; or he contemplates [the venerable Buddhas] of the past, future, and present.' After these words the Bhagavat spoke thus to the blessed Ananda : ' Well said [well said ! Ananda ; excellent indeed is your question good your philosophy, and beautiful your understanding! You, O Ananda, have arrived for the benefit and happiness of many people, out of compassion for the world, for the sake of the great body of men, for the benefit and happiness of gods and men, as you think it right to ask the Tathagata this matter® : Thus, indeed, Ananda might pile up* intellectual knowledge under immeasurable and innumerable blessed, holy, and fully enlightened Tathagatas, and yet the knowledge of the Tathagata would not be exceeded thereby. And why ? Because, O Ananda, one who possesses the knowledge of a Tathagata possesses an intellectual knowledge of causes that cannot be ' This is left out here. Mahanaga, technical term for greatness. ^ Unnig?^a, all the Chinese translators translate as 'question.' ' One expects tathagatam etam artham. * I have adopted the reading of B, in order to have a subject for upasamihare, but ACP read dnanda. THE LAND OF BLISS. 5 §*. exceeded'. If® the Tathagata wished, O Ananda, he could live for a whole kalpa (age) on one alms-gift, or for a hundred kalpas, or for a thousand kalpas, or for a hundred thousand kalpas, to a hundred thousand nyutas of kosis of kalpas®, nay, he could live beyond, and yet the organs of nature of the Tathagata would not perish, the colour of his face would not be altered, nor would the colour of his skin be injured. And why ? Because, O Ananda, the Tathagata has so fully obtained the Paramitas * which arise from Samadhi*. The appearance of fully enlightened Buddhas is very difficult to be obtained in this world, O Ananda. As the appearance of Audumbara-Howers is 'v'ery difficult to be obtained in this world; this, O Ananda, the appearance of Tathagatas who desire welfare, wish for what is beneficial, are compassionate, and have arrived at the highest compassion, is very difficult to be obtained. But, O Ananda, it is (owing to) the grace of the Tathagata himself that you think that the Tathagata should be asked this question, so that there may arise in this world beings who can be teachers of all the world, for the sake of noble-minded Bodhisattvas. Therefore, O Ananda, listen, and take it well and rightly to heart ! I shall tell you.' * * I am not satisfied with this translation, but I do not think that gHkna., even iq Buddhist Sanskrit, could ever be used as a masculine, and I therefore take tathagatawfinaA as a Bahuvrithi. ® Read^^fina^. Akankshan. * Large numbers, constantly recurring in the text. Nyuta is explained as a million, koi as ten millions. * The highest perfection. " Deep meditation. 6 DESCRIPTION OF SUKAVAXt, §3* 'Yes, O Bhagavat,' so did the blessed Ananda answer the Bhagavat.

⁴ The Bhagavat then spoke to Ananda : ' At the time, O Ananda, which was long ago in the past, in an innumerable and more than innumerable, enormous, immeasurable, and' incomprehensible kalpa before now, — at that time, and at that moment, there arose in the world a holy and fully enlightened Tathagata called i. Dipahkara, Following after Dipahkara, O Ananda, there was a Tathagata 2. Pratyakvat, and after him, 3. Prabhakara, 4. Kaxi- danagandha, 5. Sumerukalpa, 6. A'andana, 7.

Vimalanāda, 8. Anupālipta, 9. Vimalaprabhā, 10. Nāga-bhīḥ, 11. Sūryodāna, 12, 'Gīrīmaṅgalā, 13. Merukā, 14. Suvāraprabhā, 15. 6th Vyāpātākhilāmalapratighoṣa, 16. Vāyīrīyanīrbbhā, 17. Brahmāghoṣa, 18. ATāndī-bhīḥ, 19. Thīyāghoṣa, 20. Muktakusumapratīma-
▶ Sūkṣmā, 22. Sāgaravarabuddhīkī-
flīṭābhīwā, 23. Vāraprabhā, 24. Mahāgandharī-
bhāṣā, 25. Vyāpātākhilāmalapratighoṣa, 26. Śrī-
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tāpāvāi/hīyanīrbhāṣā, 31. Ajitadharabuddhisāku-
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mitābhīfā, 33. Puṣpākārā, 34. Uḍākāandra, 35. Avidyā-
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prābhā, 48. Vīmalānetrā, 49. Gīrīāghoṣēvarā, 50. Kusumaprabhā, 51. Kusumāvmhīyābhīprākṣrā, 52. Ratnā-
X'andra, 53. Padmābīmbīyupājōbhītā, 54.

⁵ THE LAND OF BLISS. 7th Tāndānāgāndhā, 55. Ratnābhībhā, 56. Nīmī, 57. Mahāvīyītī, 58. Vyāpātākhilādoṣā, 59. Brāhmā-
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ārin, 66. Mukta-
i'/
ātrā, 67. Suvāmagārbbhā, 68. Vāyīfīlīyāgarbbhā, 69. Māhīketū, 70. Dhārniāketū, 71. Ratnāketū, 72. Ratnārī, 73. Lokendra, 74. Nārēn-
drā, 75. Kārūikā, 76. Lokāsīmdārā, 77. Brāhmāketū, 78. Dhārmāmātī, 79. Sī-
/hā, 80. Sī-
/hāmātī. After Sī-
/hāmātī, a holy and fully enlightened Tathāgātā arose in
the world, Lokeśvarā by name, perfect in knowledge and conduct, a Sugātā, knowing the world, without a superior, charioteer of men whose passions have to be tamed, teacher of gods and men, a Buddha, a Bhagavat. And again during the time of the preaching of this holy and fully enlightened Tathāgātā Lokeśvarā, O Ananda, there was a Bhīkṣu, Dharmākārā by name, richly endowed with memory, with understanding, prudence, and wisdom, — richly endowed with vigour, and of noble character.

⁶ ' Then, O Ananda, that Bhīkṣu Dharmākārā, having risen from his seat, having put his cloak on one shoulder, and knelt on the earth with his right knee, stretching forth his folded hands to where the Bhagavat Tathāgātā Lokeśvarā was, and, after worshipping the Bhagavat, he, at that very time, praised him in his presence with these Gāthās : “ O thou of immeasurable light, whose knowledge
' As the text of these Gāthās is far from satisfactory, I have given a translation of the Chinese translation by Sāghavarman at the end of my edition, Anecdota Oxoniensia, I, part ii, p. 79. 8
DESCRIPTION OF SUKHAVAXī,

⁷ is endless and incomparable; not any other light can shine here (where thou art) ! The rays of the moon of Śiva and of the jewel of the sun, were not brisfht here in the whole world, (i) “ The form also is infinite in the best of beings ; thus also the voice of Būdhā is of infinite sound ; his virtue likewise, with meditation, knowledge*, strength; like unto thee there is no one in this world. (2) “ The Law (dharma) is deep, wide, and subtle ; the best of Buddhas is incomprehensible, like the ocean ; therefore there is no further exaltation of the teacher; having left all faults, he is gone to the other shore *. (3) “Then the best of Buddhas of endless light, lights up all regions, he the king of kings ; and I, having become Buddha, and a master of the Law, may I deliver mankind from old age and death ! (4) “And , on the strength of generosity, equanimity, virtue, forbearance, power, meditation and absorp-
tion, undertake here the first and best duties, and shall become a Buddha, the saviour of all beings. (5) “And I, seeking for the knowledge of the best of the Blessed Ones, shall

always worship many hundred thousands of kois of Buddhas, endless like the sand of the Gahga, the incomparable lords. (6) ^ It would be better to read sattvasaru as a .vocative. See p. 22, 1. 5. * I have translated as if the reading were pra^S, which would, however, have spoiled the metre. ® The text has *dhikalam, and *bdhiparam is suggested as a conjecture only. * 1 translate buddhavera.

⁸ THE LAND OF BLISS. 9 “ Whatever worlds there are, similar (in number) to the sand of the Gahgi, and the endless coun- tries which exist besides, there everywhere I shall send out light, because I have attained such power (7) “ My land is (to be) noble, the first and the best ; the Bodhi-tree excellent in this world There is incomparable happiness arising from Nirvawa, and this also I shall explain as vain. (8) “ Beings^ come hither from the ten (quarters ; having arrived there they quickly show my happiness. May Buddha there teach me the truth, — I form a desire full of true strength and vigour. (9) “ I, knowing the worlds of the ten quarters, pos- sessed of absolute knowledge — they also always proclaim my thought! May I, gone to Avi/6i hell, always abide there, but I shall never cease to prac- tise the power of prayer ! [i. e. May I remain in hell, if I cease to pray.]” (10) ^ 5. ‘ Then, O Ananda, that Bhikshu Dharmkara, having praised the Bhagavat, the Tathdgata Loke- ivarar^^B, in his presence, with those Gathds, spoke thus : “ O Bhagavat, I wish to know the highest perfect knowledge. Again and again I raise and incline my thoughts towards the highest perfect knowledge. May therefore the *Bhagavat, as a teacher, thus teach me the Law, that I may quickly know the highest perfect knowledge. May I become jn the worM a Tathgata, equal to the ‘ The text is obscure, Sahghavarman translates : ‘ My light will shine over all these countries, thus my strength and power will be immeasurable.’ * According to the Chinese translation. ® Should it be sattvS? IO DESCRIPTION OF SUKhAvAtJ,

⁹ unequalled. And may the Bhagavat proclaim those signs by which I may comprehend the perfection of all good qualities of a Buddha country.” ‘ After this, O Ananda, the Bhagavat Lokejvara- ra, the TatliAgata, thus spoke to that Bhikshu : “ Do you by yourself, O Iikshu, know the perfec- tion of all excellences and good qualities of a Buddha country ? ” ‘ He said : “ O Bhagavat, I could not do this, but the Bhagavat alone. Explain the perfection of the excellences and all the good qualities of Buddha countries of the other Tath&gatas, after, hearing which we may fulfil every one of their signs.” ‘ Then, O Ananda, the TathSgata LokervararAa, holy and fully enlightened, knowing the good dis- position of that Bhikshu, taught for a full koi of years the perfection of all the excellences and good qualities of Buddha countries belonging to eighty-one hundred thousand niyutas of kois of Buddhas, together with the signs, indication, and description, desiring welfare, wishing for benefits, compassionate, full of compassion, so that there might never be an end of Buddha countries, having conceived great pity for all beings. The measure of life of that Tathagata was full forty kalpas.

¹⁰ ‘ Then, Ananda, that Bhikshu Dharmdkara, taking the perfections of all the excellences and good qualities of those Buddha countries, of those eighty-one hundred thousand niyutas of kols of Buddhas, and concentrating them all on one Buddha country, worshipped with his head the feet of the Bhagavat Lokexvararc^, the Tathdgata, turned respectfully round him to the right, and walked away from the presence of this Bhagavat. And § 7 - THE LAND OF ULISS. II afterwards, for the space of five kalpas, he thus concentrated the perfection of all the excellences and good qualities of the Buddha countries, such as had never been known before in the ten quarters of the whole world, more excellent, and more perfect than any, and composed 'the most excellent prayer.

¹¹ ‘ Thus, O Ananda, that Bhikshu concentrated in his mind a perfection of a Buddha country eighty-one times more immeasurable, noble, and excellent than the perfection of the eighty-one hundred thousand niyutas of kois of Buddha countries that had[^] been told him by the Bhagavat Loke-[^]vararaa, the Tathagata. And then, i)rocccding to where the Tathagata was, he worshipped the feet of the Bhagavat with his head, and said : “ O Bhagavat, the pcrfecticu of all the excellences and good qualities of the Buddlha countries has been concentrated by me.” ‘ After this, O Ananda, the Tathagata Loke- jvararda thus spoke to the Bhikshu : “ Preach then, O Bhikshu ; — the Tathagata allows it. Now is the proper time, O Bhikshu. Delight the assembly, produce joy, let the lion’s voice be heard, so that now and hereafter, noble-minded Bodhisattvas, hearing it, may comprehend the different subjects (or occasions) of the prayers for the* perfection of the good qualities of a Buddha country.” ‘ Then, O Ananda, that Bhikshu DharmUkara thus spoke [^]at that time to the Bhagavat: “ May the Bhagavat thus listen to me, to what my own prayers are, and how, after I shall have obtained the highest perfect knowledge, my own Buddha country will then be endowed with all inconceivable excellences and good qualities. 12 DESCRIPTION OF SUKhAvAt!,

¹² I. “ O Bhagavat, if in that Buddha country of mine there should be either hell, brute-creation \ the realm of departed spirits, or the body of Asuras, then may I not obtain the highest perfect knowledge. 2. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should fall away (die), and fall into hell, the brute-creation, the realm of departed spirits, or into the body of Asuras, then may I not obtain the highest perfect knowledge. 3. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be of one colour, viz. a golden colour, then may I not obtain the highest perfect’ knowledge. 4. “ O Bhagavat, if in that Buddha country of mine there should be perceived any difference between gods and men, except when people count and tell, saying : ‘ These are gods and men, but only in ordinary and imperfect parlance,’ then may I not obtain the highest perfect knowledge. 5. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not be possessed of the highest PArAmItAs of miraculous power and self-control, so that they could at least in the shortest moment of one thought step over a hundred thousand niyutas of kois of Buddha countries, then may I not obtain the highest perfect knowledge. 6. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be possessed of the recollection of their former births, so as at least to remember a hundred thousand Birth as an animal.

¹³ THE LAND OF BLISS. 13 niyutas of kois of kalpas, then may I not obtain the highest perfect knowledge. 7. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not all acquire the divine eye, so as at least to be able to see a hundred thousand niyutas of kois of worlds, then may I not obtain the highest perfect knowledge. 8. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not all acquire the divine ear, so as at least to be able to hear at the same time the good Law from a hundred thousand niyutas of kois of B.iddha countries, then may I not obtain thd highest perfect knowledge. 9. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be skilled in the knowledge of the thoughts of other people, so as at least to be able to know the deeds and thoughts of beings by, longing to a hundred thousand niyutas of kois of Buddha countries, then may I not obtain the highest perfect know- ledge. 10. “ O Bhagavat, if in that Buddha country of mine the beings who are born there should form any idea of property, even with regard to their own body, then may I not obtain tHfc highest per- sect knowledge. 11. “ O Bhagavat, if in that Buddha country of mine the

beings who are born there should not all be firmly established, viz. in absolute truth, till they have reached Mahāparinirvāṇa, then may I not obtain the highest perfect knowledge. 12. "O Bhagavat, if any being should be able to count the pupils belonging to me after I have 14 DESCRIPTION OF SUKĪĀVATĪ, § 8. obtained the highest perfect knowledge in that Buddha country of mine, even if all beings who are contained in those three millions of spheres of worlds \ after having become Pratyekabuddhas should be counting for a hundred thousand niyutas of kols of kalpas, then may I not obtain the highest perfect knowledge. 13. " O Bhagavat, if, after I have obtained the highest perfect knowledge, my light should be liable to be measured in this Buddha country of mine, even by the measure of a hundred thousand niyutas of kols of Buddha countries, then may I not obtain the highest perfect knowledge. 14. " O Bhagavat, if the measure of the life of the beings in that Buddha country of mine, after I have obtained the highest perfect knowledge, should be liable to be measured, excepting always by their own power of prayer, then may I not obtain the highest perfect knowledge. 15. " O Bhagavat, if the measure of my life after I have obtained Bodhi (Buddha knowledge) should be limited, even by numbering a hundred thousand niyutas of kols of kalpas, then may I not obtain the highest perfect knowledge. 16. " O Bhagavat, if, for the beings in this Buddha country of mine, after I have obtained Bodhi, even the name of sin should exist, then may I not obtain the highest perfect knowledge. 17. " O Bhagavat, if immeasurable and innumerable blessed Buddhas in immeasurable Buddha ' Trisahasra mahāsahasra. * Men ready for Buddhahood, but who decline to preach or communicate (their knowledge).

¹⁴ THE LAND OF BLISS. 15 countries do not glorify my name, after I have obtained the Bodhi (knowledge): if they do not preach my fame and proclaim my praise, and utter it together, then may I not obtain the highest perfect knowledge. 18. " O Bhagavat, if those beings who have directed their thought towards the highest perfect knowledge in other worlds, and who, after having heard my name, when I have obtained the Bodhi (knowledge), have meditated on me with serene thoughts ; if at the moment of their death, after having approached them, surrounded by an assembly of Bhikṣus, I should not stand before them, worshipped by them, that is, so that their thoughts should not be troubled, then may I not obtain the highest perfect knowledge. 19. " O Bhagavat, if those beings who in immeasurable and innumerable Buddha countries, after they have heard my name, when I shall have obtained Bodhi, should direct their thought to be born in that Buddha country of mine, and should for that purpose bring their stock of merit to maturity, if these should not be born in that Buddha country, even those who have only ten times repeated the thought (of that Buddha country), barring always those beings who have committed the (five) Anantarya sins *, and who have caused an obstruction and abuse of the good Law, then may I not obtain the highest perfect knowledge. 20. " O Bhagavat, if those beings who have been ' On Pāṇini 18 to 21, see note at the end. * The five sins which bring immediate retribution. Cf. Childers, 16 DESCRIPTION OF SUKĪĀVATĪ, §8. born in that Buddha country of mine, after I have obtained Bodhi, should not all be bound to one birth only, before reaching the highest perfect knowledge, barring always the special prayers of those very noble-minded Bodhisattvas who have put on the whole armour (of the Law), who understand the welfare of all beings, who are devoted to all beings, who work for the attainment of Nirvāṇa of all beings, who wish to perform the duty of a Bodhisattva in all worlds, who wish to serve all Buddhas, and to bring beings, in number like grains of sand of the river Gāṅgā, to the highest perfect knowledge, and who besides are turned towards the higher practice and perfect in the practice of the Śāntabhadra ^ discipline, then may I not obtain the highest perfect knowledge. 21. " O Bhagavat, if

the Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not all be able, after having gone to other Buddha countries, after their one morning-meal, to worship many hundreds of Buddhas, many thousands of Buddhas, many hundred thousands of Buddhas, many kols of Buddhas, &c., till up to many hundred thousand niyutas of kols of Buddhas, with objects which give every kind of pleasure, and this through the grace of the Buddha, then may I not obtain the highest perfect knowledge. o 22. “ O Bhagavat, if those Bodhisattvas in that Buddha country of mine, after I have obtained Bodhi, should wish their stock of merit to grow ' Possibly the same as the uttarimagga, Arhatship. * See note at the end. THE LAND OF BLISS.

¹⁵ 17 in the following shapes, viz. either in gold, in silver, in jewels, in pearls, in beryls, in shells, in stones, in corals, in crystal, in amber, in red pearls, in diamond, &c., or in any one of the other jewels ; or in all kinds of perfumes, in flowers, in garlands, in ointment, in incense-powder, in cloaks) in umbrellas, in flags, in banners, or in lamps ; or in all kinds of dancing, singing, and music ; — and if such gifts should not appear for them, from being produced as soon as thought of, then may I not obtain the highest perfect knowledge. • 23. “ Q Bhagavat, if those beings who are born in that Buddha country of mine, after I have obtained Bodhi, should not all recite the story of the Law which is accompanied by omniscience, then may I not obtain the highest perfect knowledge. 24. “ O Bhagavat, if the Bodhisattvas in that Buddha country of mine, after I have obtained Bodhi, should think thus; May we, remaining in this world, honour, revere, esteem, and worship the blessed Buddhas in immeasurable and innumerable Buddha countries, viz. with cloaks, alms-bowls, beds, stools, refreshments, medicines, utensils, with flowers, incense, lamps, perfumes, garlands, ointment, powder, cloaks, umbrellas, flags, banners, with different kinds of dancing, singing, and music, and with showers of jewels, — and if the blessed Buddhas should not accept them, when they are produced as soon as thought of, viz. from compassion, then may I not obtain the highest perfect knowledge. 25. “ O Bhagavat, if the Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not all be in possession of strength of body as strong as the diamond (or thunderbolt ?) of [49] 18 DESCRIPTION OF SUKHAVASTI, §8. Niriyaa, then may I not obtain the highest perfect knowledge. 26. “ O Bhagavat, if any being in that Buddha country of mine, after I have obtained Bodhi, should learn the limit of the beauty of (its) ornament, even if he be possessed of the divine eye, and should know (its) various beauty, saying : ‘ That Buddha country possesses so much beauty and so much magnificence,’ then may I not obtain the highest perfect knowledge. 27. “ O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, a Bodhisattva possessed even of a very small stock of merit, should not perceive the Bodhi-tree of noble beauty, at least a hundred yojanas in height, then may I not obtain the highest perfect knowledge. 28. “ O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, either teaching or learning should have to be made by any being, and they should not all be in possession of the perfect knowledge, then may I not obtain the highest perfect knowledge. 29. “ O Bhagavat, if that Buddha country of mine, after I have obtained Bodhi, should not be so brilliant, that in it could be seen on all sides immeasurable, innumerable, inconceivable, incomparable, immense Buddha countries, as a round face is seen in a highly burnished round mirror, then may I not obtain the highest perfect knowledge. 30. “ O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, there should not be a hundred thousand of vases full of different sweet perfumes, made of all kinds of jewels, always smoking with incense, fit for the worship of Bodhi-

¹⁶ THE LAND OF BLISS. 19 sattvas and Tathigatas, rising into the sky beyond gods, men, and all things, then may I not obtain the highest perfect knowledge. 31. “O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, there should not be showers of sweet jewel-flowers, always pouring down, and if there should not be sweet-sounding music-clouds, always playing, then may I not obtain the highest perfect knowledge. 32. “ O Bhagavat, if the beings belonging to me, after I have obtained Bodhi, who are visible by their splendouK, in immeasurable, innumerable, inconceiv- able, incomparable worlds, should not all be filled with pleasure, far beyond gods and men, then may I not obtain the highest perfect knowledge. 33. “ O Bhagavat, if, after I have obtained Bodhi, the noble-minded Bodhisattvas in immeasurable, inconceivable, incomparable, immense Buddha coun- tries on all sides, after having heard my name, should not be delivered from birth, through the merit arising from that hearing, and should not be strong in the knowledge of Dhfirais, until they have obtained the very throne of Bodhi, then may I not obtain the highest perfect knowledge. 34. “ O Bhagavat, if, after I have obtained Bodhi, women in immeasurable, innumerable, inconceivable, incomparable, immense Buddha countries on all sides, after having heard my name, should allow carelessness, to arise, should not turn their thoughts towards Bodhi, should, when they are free from birth, not despise their female nature ; and if they, being born again, should assume a second female nature, then may I not obtain the highest perfect knowledge. 20 DESCRIPTION OF SUKhAvat!,

¹⁷ 35. “ O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas who in immeasurable, innumer- able, inconceivable, incomparable, immense Buddha countries round about in the ten quarters having heard my name, and haying fallen down, shall worship me with prostrate reverence, should not, when performing the duty of Bodhisattvas, be honoured by the world and by the gods, then may I not obtain the highest perfect knowledge. 36. “ O Bhagavat, if, after I have obtained Bodhi, the work of dyeing, sewing, drying, washing of his cloaks should have to be performed by any Bodhi- sattva, and they should not perceive themselves, as quick as thought, covered by newly-produced excellent cloaks, granted to them by the TathA- gata, then may I not obtain the highest perfect knowledge. 37. “ O Bhagavat, if the beings who are born at the same time in that Buddha country, after I have obtained Bodhi, should not obtain such happiness as that of the holy Bhikshu who is free from pain and has obtained the third meditation, then may I not obtain the highest perfect knowledge. 38. “ O Bhagavat, if those Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not produce from different jewel-trees such a mass of excellent ornaments in that Buddha country, as they should wish for, then may I not obtain the highest perfect knowledge. 39. “ O Bhagavat, if the Bodhisattvas who are born in other Buddha countries, when they have heard my name, after I shall have obtained Bodhi, should suffer any diminution in the strength of their senses, then may I not obtain the highest perfect knowledge.

¹⁸ THE LAND OF BLISS. 21 40. “ O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas, from hearing my name in a place of a different Buddha country, should not obtain the SamSdhi (ecstasy) called Suvibhaktavatl, in which Samidhi the Bodhisattvas will see immeasurable, innumerable, inconceivable, incomparable, immense, blessed Buddhas one moment after another ; and if that Samddhi of theirs should come to an end mean- while, then may I not obtain the highest perfect knowledge. 41. “ O Bhagavat, if, after I have obtained Bodhi, beings, halving heard my name in Buddha countries different from this, should not, through the stock of merit which follows on that hearing, obtain birth in a noble family, till they arrive at Bodhi, then may I not obtain the highest

perfect knowledge. 42. “ O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas who live in other Buddha countries, after hearing my name, till they have reached Bodhi by the stock of merit which follows on that hearing, should not all obtain a combination of their stock of merit with the joy and gladness of their Bodhi- sattva life, then may I not obtain the highest perfect knowledge. 43. “ O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas, as soon as they have heard my name, in other worlds, should not obtain the Samidhi called Samantdnugata, in which Bodhi- sattvas honour one moment after another immeasurable, innumerable, inconceivable, incomparable, immense, blessed Buddhas, and if that Samidhi of theirs should come to an end before they have reached the throne of Bodhi, then may I not obtain the highest perfect knowledge. 22

DESCRIPTION OF SUKHAVALI,

¹⁹ 44. “ O Bhagavat, if the beings who are born in that Buddha country of mine, after I have obtained Bodhi, should not hear, as quick as thought, such a teaching of the Law as they wish to hear, then may I not obtain the highest perfect knowledge. 45. “ O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas in this and other Buddha countries, as soon as they have heard my name, should ever turn back from the highest perfect knowledge, then may I not obtain the highest perfect knowledge. 46. “ O Bhagavat, if, after I have obtained Bodhi, and have become a Buddha-teacher, the Bodhisattvas who hear my name in Buddha countries, and obtain the first, the second, and the third degrees of endurance, as soon as they have heard my name, should turn away again from Buddha, the Law, and the Church, then may I not obtain the highest perfect knowledge.”

²⁰ ‘ And again, O Ananda, when he had spoken such prayers, that Bhikshu Dharmikara, at that time, through the grace of Buddha spoke these verses ’ 1. “If, when I have obtained Bodhi, there should not be for me an excellent Pramadana of such a character, then, O Prince, O Best of beings, may I not be endowed with the ten powers, incomparable, worthy of offerings *. 2. “ If there should not be for me such a country, endowed with many and various mighty and divine ’ The translation of these verses, owing to the imperfect state of the text, is in many places tentative only. * See verse 10.

²¹ THE LAND OF BLISS. 23 endowments, I should gladly go to hell, suffering pain, and not be a King of treasures. 3. “ If, when I have approached the Bodhi throne, my name should not quickly reach the ten quarters, the broad and many endless Buddha countries, may I not be a lord of the world, endowed with power. 4. “ If indeed I should delight in the enjoyments of love, being deprived of zeal, understanding and prudence, even after having reached the incomparable and blessed Bodhi, may I not be a teacher in the world, endowed with power. 5. “ The lord of vast light, incomparable and infinite, has illuminated all Buddha countries in all the quarters, he has* quieted passions, all sins and errors, he has quieted the fire in the walk of hell. 6. “After making his broad eye lustrous, after driving away the darkness from all men, after removing all untimely misfortunes, he led hither those who dwell in Svarga (heaven) and who shine with endless light. 7. “ The splendour of sun and moon does not shine in heaven, nor the fiery splendour of the maze of jewels of the gods ; the Lord overcomes all splendour, he, the bright one, who has performed his former discipline. 8. “ He is the best of men, the treasure of all who suffer ; there is no one like him in all the quarters. Having completed a hundred thousand of good works, he, in his assembly, raised the lion-voice of Buddha. 9. “ After having worshipped former self-existing Ginas, after having performed immeasurable kols * A NSga king ? 24 DESCRIPTION OF SUKHAVALI, § 10. of VOWS and penances, he became in this, his best of spiritual existences, the best of beings, possessed of the full

power of prayers. 10. "As the Bhagavat, the Lord, who is possessed of unlimited light of knowledge, knows the three kinds of knowledge 'in the world, may I also be worthy of equal offerings \ the best of sages, the leader of men. 11. "If, O Lord, this my prayer succeeds, after I have obtained Bodhi, may this sphere of a thousand worlds tremble, and may a shower of flowers descend on the hosts of gods." 12. ' Then the earth trembled, flowers were showered down, hundreds of instruments resounded in the sky, powder of heavenly sweet sandal-wood was scattered, and there was a voice saying : " Thou wilt be a Buddha in the world." § IO, ' That Bhikshu DharmAkara, the noble-minded Bodhisattva, O Ananda, was possessed of this perfection of prayers. And a few Bodhisattvas only, O Ananda, are possessed of such a perfection of prayers. There is on this earth an appearance of a few only of such prayers. Of a few, however, existence cannot be denied. 'Then again, O Ananda, this Bhikshu DharmA- kara having recited these peculiar prayers before the Bhagavat Lokeivarara, the TathAgta, and before the world including gods, MAra, and Brah- man, and before people consisting of iSramawas and BrAhmaas with gods, men, and Asuras, was established in the attainment of the true promise. And proclaiming this purity of the Buddha country, this See verse i. THE LAND OF BLISS. 25

²² greatness and excellency of the Buddha country, and performing the duty of a Bodhisattva, he never conceived the remotest thoughts of lust, malevolence, and cruelty, during a hundred thousand niyutas of kois of years, immeasurable, innumerable, incon- ceivable, incomparable, ftieasureless, immense, inex- pressible ; and he never conceived the idea of lust, malevolence, and cruelty, nay, he never conceived the idea of form, sound, smell, taste, and touch. He was gentle, charming indeed, and compassionate ; pleasant to live with, agreeable, amiable, content, of few wishes, satisfied, retired, not evil, not foolish, not suspicious, not crooked, not wicked, not deceit- ful, tender ^ kindly speaking, always zealous, docile in the searching after tin, pure Law. And for the good of all beings, he recited the great prayer, showing respect to friends, teachers, masters, the Church, the Law, and Buddha always girded for the performance of the duties of the Bodhisattva, right- eous, gentle, not deceitful, not flattering, virtuous, a leader for the sake of rousing others to perform all good laws, producing by his activity the ideas of emptiness, causelessness, and purposelessness, and he was well guarded in his speech. Then, performing the duties of a Bodhisattva, after having given up all speaking which, when spoken, serves to injure one's self or others or both, he employed only such speech as served the pleasure and benefit of himself, others, or Ijoth. And he was so wise that, when entering into capitals, kingdoms, countries, towns, cities, and villages, he was always perfectly restrained with regard to all objects of sense. Performing ' Sukhiloma, for sukhuldma or sukhumdla (i.e. sukumira). 26 DESCRIPTION OF SUKhAvAt!, § lo. himself the duties of the Bodhisattva without inter- ruption, he walked himself in the highest perfec- tion (pdramiti) of liberality, and he . also roused others to walk in the same. And himself walking in the highest perfections of knowledge, meditation, strength, patience, and virt&e, he roused others also to walk in the same. And he has collected so large a stock of merit that, wherever he is born, there arise for him many hundreds of thousands of niyutas of kois of treasures from out the earth. ' By him, while he was thus performing the duties of a Bodhisattva, immeasurable and innumerable hundreds of thousands of niyutas of kois of beings were established in perfect enlightenment, of whom it is not easy to know the limit by means of speech. So many immeasurable and innumerable holy Bud- dhas were honoured, revered, esteemed, and wor- shipped, and enabled to touch whatever causes pleasure, such as cloaks, alms- bowls, couches, seats, refreshments, medicines, and other furniture. It is not easy to know the limit

by pointing it out in words, as to how many beings were established by him in the noble families of BrAhmawas, Ksha- tri)ras, ministers, householders, and merchants. In the same manner they were established in the sovereignty of 6^ambAdv!pa (India), and they were established in the character of Aakravartins, Loka- pilas, 5akras, SuyAmas, Sutushitas, Sunirmitas, Vaa- vartins, Devar&^s, and MahSbrahmans. So many immeasurable and innumerable Buddhas were honoured, revered, esteemed, and worshipped, and requested to turn the wheel of the Law, of whom it is not easy to know the limit by means of words. 'And he collected such virtue, that out of his THE LAND OF BLISS. 27 § mouth, while performing the duties of a Bodhi- sattva, during immeasurable, innumerable, incon- ceivable, incomparable, immense, measureless, in- expressible kois of kalpas, there breathed a sweet and more than heavenly smell of sandal-wood. From all the pores of his hair there arose the smell of lotus, and he was pleasing to everybody, gracious and beautiful, endowed with the fulness of the best bright colour*. As his body was adorned with all the good signs and marks, there arose from the pores (of his hair) and from the palms of his hands all sorts of precious ornaments in the shape of all kinds of cloaks and vestments, in the shape of all kinds of flowers, incense, scents, garlands, ointments, umbrellas, flags, and banners, and in the shape of all kinds of instrumental music. And there appeared also, streaming forth from the palms of his hands, all kinds of vinnds and drink, food, hard and soft, and sweetmeats, and all kinds of enjoyments and pleasures. Thus then that Bhikshu Dharmakara, O Ananda, had obtained the command of all necessities, after performing the duties of a Bodhisattva.' ^ 1 1 . After this, the blessed Ananda thus spoke to the Bhagavat : ' O Bhagavat, has that Bhikshu Dharmdkara, the noble-minded Bodhisattva, after having obtained the highest perfect knowledge, passed away, having entered Nirv&«a, or has he not yet be?n enlightened, or is he now living and enlightened, and does he dwell now, remain, support himself, and teach the Law ? ' The Bhagavat said : * Not indeed, O Ananda, has * See Lal.Vist. p. 337. 28 DESCRIPTION OF SUKHAVATt, § 12 . that TathAgata passed away, nor has he not yet come, but the TathAgata, the holy, after having obtained the highest perfect knowledge, dwells now, remains, supports himself, and teaches the Law, in the western quarter, in the Buddha country, distant from this world by a hundred thousand niyutas of kods of Buddha countries, in the world which is called SukhAvati, being called AmitAbha, the Tathigata, holy and fully enlightened. He is sur- rounded by innumerable Bodhisattvas, and wor- shipped by endless 6 rAvakas, and in possession of the endless perfection of his Buddha country.

²³ 'And his light is immeasurable, so that it is not easy to know the limit of its measure, saying, he stands illuminating so many hundreds of Buddha countries, so many thousands of Buddha countries, so many hundred thousands of Buddha countries, so many kois of Buddha countries, so many hundred kois of Buddha countries, so many thousand kois of Buddha countries, so many hundred thousands of kols of Buddha countries, so many hundred thousands of niyutas of kois of Buddha countries. But indeed, O Ananda, to put it briefly, a hundred thousand niyutas of kols of Buddha countries, equal to the sands of the river GahgA, are always lighted up in* the eastern quarter, by the light of that Bhagavat Amitdbha. Thus on every side in the southern, western, northern quarter, in the zenith and nadir, in every one of thej>e quarters, there are a hundred thousand niyutas of kols of Buddha countries, like the sands of the river Gahgd, always lighted up by the light of that Bhagavat Amitibha, excepting the Buddhas, the Bhagavats, who, through the practice of their former THE LAND OF BLISS. 29

²⁴ prayers, have lighted up the world by their own light, which is a fathom in length, or by their light which is one, two, « three, four, five, ten, twenty, thirty, forty, or fifty yqfanas in length, or a hundred or thousand or hundred thousand yqnas in length, until their brightness reaches many hundred thousand niyutas of kols of yqnas in length. There is not, O Ananda, any case of likeness, by which the extent of the light of that Tathagata Ami- tabha could be understood. Hence, 6 Ananda, for that reason that Tathagata is called Amitdbha (possessed of infinite light), and he is called Amita- prabha (possessed of infinite splendour), Amita- prabliAsa (possessed 'of infinite brilliancy), Asamd- ptaprabha (whose light is never finished), Asangata- prabha (whose light is noi conditioned), Prabhd- 5ikhotsrshaprabha (whose light proceeds from flames of light), Sadivyamaw'prabha (whose light is that of heavenly jewels^, Apratihata mirdga- prabha (whose light has the colour of unimpeded rays), Raniyaprabha (possessed of beautiful light), Prema7iiyaprabha (possessed of lovely light), Pramodanlyaprabha (possessed of delightful light), Saiiga- maniyaprabha (possessed of attractive light), Upo- shawiyaprabha (possessed of pleasant light), Ani- bandhaniyaprabha ^ (posseosed of light that cannot be stopped), Ativiryaprabha (possessed of extremely powerful light), Atulyaprabha (possessed of incom- parable light), AbhibhityanarendrdbhCltrayendra- prabha* (possessed of light greater than that of ' This seems better than nibandhanlyaprabha, as printed in the text. * This reading is conjectural and the translation doubtful. Perhaps the text was anabhibhfiyanarendrlbhiltrayendra- prabha^.

30 DESCRIPTION OF SUKHAvat!, § ij. the lords of men, nay, the lords of the three worlds), ^yrintasawifeiyendushryahmlkarawaprabha (possessed of light which bends the full moon and the sun), Abhibhtiyalokapdla.cakrabrahmaruddhdvd- samahejvarasarvadevihmlkaraaprabha (possessed of light which bends all the conquered gods, Mahe- jvara, the vS'uddhdvdsas, Brahman, 6akra, and the Lokapdlas). ' This splendour of the Arya (noble) is pure, great, producing bodily pleasure, happiness of mind, pro- ducing happiness, delight, and joy for men and not- men, Kinnaras, Mahoragas, Garu^as, Gajidharvas, Yakshas, Nigas, Asuras, and Devas ; and producing the pleasure of beings of good 'disposition ' And in this manner, O Ananda, the Tathdgata * might speak for a whole kalpa on the work of the Tathdgata Amitdbha, beginning with his light, and yet he would not be able to reach the end of the virtues of that light of that Tathagata, neither would there be any failure of the self-confidence in the Tathdgata himself. And why ? Because, O Ananda, both these things are immeasurable, innumerable, inconceivable, and endless, viz. first, the greatness of the excellence of the light of that Tatlidgata Amitdbha, the Bhagavat, and secondly, the unsur- passed light 'of the knowledge possessed by the Tathagata (by myself). ' Here the text adds (p. 30, 1 . 4), kalyakuralamimiweva- dviprdmodyakaraI. The tvhole sentence is unintelligible. * This refers to the Bhagavat .Sdkiyaniuni himself, who speaks of himself as the Tathdgata. What he means to say is that the light of Amitdbha is infinite and that therefore even the Tathdgata could not finish the description of it. Yet this would not detract from the infinite power of the Tathdgata or diminish his vaidradya because that power too is infinite. §13* THE LAND OF BLISS. 31 \$13.' And, O Ananda, the assembly of the hearers of that Tathigata Amitibha is immeasurable, so that it is not easy* to learn its measure, so as to be able to say, there are so many kois of the hearers, so many hundreds, thousands, hundred-thousands, kahkaras, vimbaras, nayulas (niyutas ?), ayutas, aksho- bhyas, vivihās (masc.), srotas (?), os', so many periods, called immeasurable, innumerable, countless, incomparable, inconceivable. Now, for instance, O Ananda, the Bhikshu Maudgaly%ana having obtained miraculous power, might, if he wished, count * in one day and pight, how many kinds of stars there are in the universal world. Then, let there be a hundred thousand niyutas of kois of such men,

endowed with miraculous powers, and let them do nothing else but count the first company (only) of the hearers of the Tathdgata Amitfbha, during a hundred thousand niyutas of kols of years, and yet by them thus counting even the hundredth part would not be counted, even the thousandth, even the hundred thousandth ; nay, not even so far as the minutest part, or likeness, or approach® towards it would have been counted. ‘ Thus, for instance, O Ananda, a man might throw out from the great ocean, which is not to be measured across by less than eighty-four thousand yqanas, one single drop of water by the sharp end of hair, which is divided a hundred times. What do you think then, Ananda, — which would be greater, one drop of water which has been thrown up by the ‘ All these are names of fanciful measures. * N ^garewa, ‘ with an instrument’ or ‘by some clever contrivance.’ “ See Kern’s translation of the Saddharmapu^arika, p. 317, note 2. 32 DESCRIPTION OF SUKHAVATI, § 14. sharp pointed hair divided a hundred times, or the mass of water left in the great ocean ?’ Ananda said : ‘ Even a thousand ypanas, O Bha- gvat, would be a small portion of the great ocean, how much more then one drojJ of water thrown out by the sharp pointed hair dWided a hundred times ! ’ Bhagavat said : ‘ As that one drop of water, exactly so large (so small in proportion) was the first company of the hearers. And let there be reckoning made by those Bhikshus, who are like MaudgalyAyana, counting for a hundred thousand niyutas of kols of years, and yet, as to the mass of water left in the great ocean, it would even then have to be con- sidered as not counted. How much more with regard to the second, third, and the rest of the companies of the hearers ! Therefore the mass of hearers of the Bhagavat is endless and boundless, and receives the name of “ immeasurable and innumerable.”

²⁵ ‘ And, O Ananda, the length of the life of that Bhagavat AmitAbha, the TathAgata, is immeasurable, so that it is not easy to know its length, so as to be able to say (that it comprises) so many hundreds of kalpas, so many thousands of kalpas, so many hundred thousands of kalpas, so many kols of kalpas, so many hundreds of kols of kalpas, so many thou- sands of kols'of kalpas, so many hundred thousands of kols of kalpas, so many hundred thousands of niyutas of kols of kalpas. Therefore, O Ananda, the limit of the measure of the life of that Bhagavat is immeasurable indeed. Therefore that TathAgata is called AmitAyus. ‘ And as, O Ananda, the rule of making known the reckoning of kalpas exists here in this world, ten kalpas have passed now since Bhagavat Amitdyus, THE LAND OF BLISS. 33 § i. the Tathfigata, arose and awoke to the highest perfect knowledge.

²⁶ ‘ And, O Ananda, the world called Sukhdvati belonging to that Bhagavat Amitdbha is prosperous, rich, good to live in, fertile, lovely, and filled with many gods and men. *rhen, O Ananda, in that world there are neither hells, nor the brute creation, nor the realm of departed spirits, nor bodies of Asuras, nor untimely births^ . And there do not appear in this world such gems as are known in the world Sukhdvati. A 5 16. ‘ ^ow, O Ananda, that world Sukhdvati is fragrant with several sweet- smdling scents, rich in manifold flowers and fruits, adorned with gem trees, and frequented by tribes of manifold sweet-voiced birds, which have been mad'- by the Tathdgata (on purpose ^). And, O Ananda, those gem trees are of several colours, of many colours, and of many hun- dred thousand colours. There are gem trees there of golden-colour, and made of gold. There are those of silver- colour, and made of silver. There are those of beryl-colour, and made of beryl. There are those of crystal-colour, and made of crystal. There are those of coral-colour, and made of coral. There are those of red pearl-colour, and made of red pearls. There are those of diamoAd-colour, and made of diamonds. ‘ There are some trees of two gems, viz. gold and silver. There are some of three gems, viz. gold, silver, and beryl. There are some of four gems, — *—9 ‘ These untimely births, i. e. being

born out of time, when there are no Buddhas to listen to, are not mentioned in the first Prawi- dhna ; nor the jewels. * Cf. the eighth paragraph in the Smaller Sukhavalt-vyfiha. [49] * 34 DESCRIPTION OF SUKHA^vATt, § i. viz. gold, silver, beryl, and crystal. There are some of five gems, viz. gold, silver, beryl, crystal, and coral. There are some of six gems, viz. gold, silver, beryl, crystal, coral, and red pearls. There are some of seven gems, viz. gold, silver, beryl, crystal, coral, red pearls, and diamonds as the seventh. ‘ And there, O Ananda, of the trees made of gold, the flowers, leaves, small branches, branches, trunks, and roots are made of gold, and the fruits are made of silver. Of trees made of silver, the flowers, leaves, small branches, branches, trunks, and roots are made of silver only, and the fruits are made of beryl. Of trees made of beryl, the flowers, leaves, small branches, branches, trunks, and roots are made of beryl, and the fruits are made of crystal. Of trees made of crystal, the flowers, leaves, small branches, branches, trunks, and roots are made of crystal only, and the fruits are made of coral. Of trees made of coral, the flowers, leaves, small branches, branches, trunks, and roots are made of coral only, and the fruits are made of red pearls. Of trees made of red pearls, the flowers, leaves, small branches, branches, trunks, and roots are made of red pearls only, and the fruits are made of diamonds. Of trees made of diamonds, the flowers, leaves, small branches, branches, trunks, and roots are made of diamonds only, and the fruits are made of gold. ‘ Of some trees, O Ananda, the roots are made of gold, the trunks of silver, the branches of beryl, the small branches of crystal, the leaves of coral, the flowers of red pearls, and the fruits of diamonds. Of some trees, O Ananda, the roots are made of THE LAND OF BLISS. 35 §i. silver, the trunks of beryl, the branches of crystal, the small branches of coral, the leaves of red pearls, the flowers of. diamonds, and the fruits of gold. Of some trees, O Ananda, the roots are made of beryl, the trunks of crystal, the branches of coral, the small branches of red pearls, the leaves of diamonds, the flowers of gold, and the fruits of silver. Of some trees, O Ananda, the roots are made of crystal, the trunks of coral, the branches of red pearls, the small branches of diamonds, the leaves of gold, the flowers of silver, and the fruits of beryl. Of some trees, O Ananda, the roots are made of coral, the trunks of red pearls, the branches of diamonds, the small branches of gold, the leaves of silver, the flowers of beryl, and the fruits of crystal. Of some trees, O Ananda, the roots are made of red pearls, the trunks of diamonds, the branches of gold, the small branches of silver, the leaves of beryl, the flowers of crystal, and the fruits of coral. Of some trees, O Ananda, the roots are made of diamonds, the trunks of gold, the branches of silver, the small branches of beryl, the leaves of crystal, the flowers of coral, and the fruits of red pearls. Of some trees, O Ananda, the roots are made of the seven gems, the trunks of the seven gems, the branches of the seven gems, the small branches’ of the seven gems, the leaves of the seven gems, the flowers of the seven gems, and the fruits of the seven gems. ‘ And, O Ananda, the roots, trunks, branches, small branches, leaves, flowers, and fruits of all those trees are pleasant to touch, and fragrant. And, when those (trees) are moved by the wind, a sweet and delightful sound proceeds from them, never * D 2[^] 36 DESCRIPTION OF SUKHA^vATt. § 17 * tiring, and never disagreeable to hear. That Bud- dha country, O Ananda, is always on every side surrounded by such trees made of the seven gems, by masses of Kadali (banana) trees, and rows of palm-trees made of the seven gems, and entirely surrounded with golden nets, and wholly covered with lotus flowers, made of all kinds of gems. ‘ There are lotus flowers there, half a yqna in circumference. There are others, one yqana in circumference ; and others, two, three, four, or five yonas in circumference; nay, there are some, as much as ten yqanas in circumference. And from each gem-lotus there proceed thirty-six hun- dred thousand kois of rays of light. And from each ray of light there proceed thirty-six

hundred thousand kols of Buddhas, with bodies of golden- colour, possessed of the thirty-two marks of great men, who go and teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter. Thus also in the southern, western, and northern quarters, above and below, in the cardinal and intermediate points, they go their way to the immeasurable and innumerable worlds and teach the Law to beings in the whole world. § 17. ‘ And again, O Ananda, there are no black mountains anywhere in that Buddha country, nor anywhere jewel mountains, nor anywhere Sumerus, kings of mountains, nor anywhere ATakravdapas, great ATakravaipas, kings of mountains. And that Buddha country is level on every side, lovely, like the palm of the hand, with districts full of jewels and treasures of every kind.’ After this, the blessed Ananda spoke thus to the Bhagavat : ‘ But in that case, O Bhagavat, where THE LAND OF BLISS. 37 § 1. do the gods consisting of the companies of the four MahSras who dwell on the side of the Sumeru, and where do the Trifyastrija gods who dwell on the top of the Sumeru, find their place ? ’ Bhagavat said : ‘ What do you think, O Ananda, where do these other beings find their place, who in this world dwell above the king of mountains, Sumeru, namely, the YAmadevas, Tushitas, Nir-mawaratis, Paranirmitavaras, Brahmakayikas, Brahmapurohitas, MahAbrahmans, as far as the Akanishtha ? ’ Ananda replied : ‘ O Bhagavat, the result of works and the outcome of works are inconceivable ’ (i.e. I do not understand it). Bhagavat said : ‘ Here, you see, the result of works and the outcome of works are inconceivable. But to the blessed Buddhas the position of Buddhas is not inconceivable, while to thee the holy and miraculous power of virtuous beings, whose stock of merit has become ripened, seems inconceivable.’ Ananda said : ‘ I had no doubt on this, no difference of opinion, or hesitation ; on the contrary, I ask only the Tathagata about this matter in order to destroy the doubts, the differences of opinion, and the hesitations of future beings.’ Bhagavat said : ‘ All right. Ananda; this is what you ought to do. § 18. ‘ In that world Sukhavati, O Ananda, there flow different kinds of rivers ; there are great rivers there, one yojana in breadth ; there are rivers up to twenty, thirty, forty, fifty yojanas in breadth, and up to twelve yojanas in depth. All these rivers are delightful, carrying water of different sweet odour, carrying bunches of flowers adorned with various 38 DESCRIPTION OF SUKHAVATI, § 1. gems, resounding with sweet voices. And, O Ananda, there proceeds from an instrument which consists of hundred thousand kols of parts, which embodies heavenly music and is played by clever people, the same delightful sound which proceeds from those great rivers, the same sound which is deep, unknown, incomprehensible, clear, pleasant to the ear, touching the heart, beloved, sweet, delightful, never tiring, never disagreeable, pleasant to hear, as if it always said, “ Non-eternal, peaceful, unreal.” Such a sound comes to be heard by these beings. ‘ And again, O Ananda, the borders of those great rivers on both sides are filled with jewel trees of various scents, from which bunches of flowers, leaves, and branches of all kinds hang down. And if the beings, who are on the borders of those rivers, wish to enjoy sport full of heavenly delights, the water rises to the ankle only after they have stepped into the rivers, if they wish it to be so ; or if they wish it, the water rises to their knees, to their hips, to their sides, and to their ears. And heavenly pleasures arise. Again, if the beings then wish the water to be cold, it is cold ; if they wish it to be hot, it is hot ; if they wish it to be hot and cold, it is hot and cold, according to their pleasure. ‘ And those great rivers flow along, full of water scented with the best perfumes of the Urugasara sandal-wood, of Tagaras, Kalandarus (dark, fragrant sandal-wood) trees, Agarus, and heavenly Tamala- patras; covered with flowers of the white water- lilies, and heavenly Utpalas, Padmas, Kumudas, and Puwifarikas; full of delightful sounds of peacocks, * Instead of ts&m, it is better to read tathd. THE LAND OF BLISS. 39 § 1. sparrows, ku&las,

cuckoos, jirikas, parrots, ducks, geese, herons, cranes, swans * and others ; with small islands inhabited by flocks of birds, created by the Tathdgata ; adorned with fields, full of metals ; with fords on which it is easy to drink, free from mud, and covered with gold dust. And when these beings there desire, thinking what kind of wishes should be fulfilled for them, then exactly such wishes are fulfilled for them according to the Law *. ‘ And, O Ananda, the sound which rises from that water is delightful, and the whole Buddha country is aroused by it. And if beings, who stand on the borders of the river, wish that the sound should not come within their ear-shot, then it does not come within their ear-shot, even if they are possessed of the heavenly ear. And whatever sound a man wishes to hear, exactly that delightful sound he hears, as for instance, the sound “ Buddha, Dharma (the Law), Sangha (the Church), the Pdiamit4s (highest perfections), the Bhfimis (stages), the Balas (powers), Vaifiradya (perfections), Aveikabuddhadharma (freedom from attachment), Pratisa»«vit (consciousness) ; 5'finyat& (emptiness), Animitta (unconditioned), Aprawihita (free from desire), Anabhisawskira (not made), Ata (not born), AnutpAda (without origin), Abhdva (not being), and Nirodha (cessation) ; 6anta, praydnta, and upadnta (peace); Mahdmaitri (great love), Mahikarui (great pity), Mahdmudita (great rejoicing), and Mahopek- shA (great forgiveness) ; Anutpattikadharmakshdnti * The Tibetan translation puts these birds as follows: geese, swans, cranes, ducks, k<ira«</avas, parrots, grouse (kokilas), kuwdlas, kalavihkas, and peacocks. * Instead of Dharm&^l, the Tibetan translator seems to have read Dharmavat. 40 DESCRIPTION OF SUKHA- vati, § 19 . (resignation to consequences which have not yet arisen), and Abhishekabhhmipratilambha (attainment of the royal stage).” ‘ And having heard these sounds, everybody feels the highest delight and pleasure accompanied by retirement, passionlessness, ‘quiet, cessation, law, and a stock of merit leading to the perfect knowledge. ‘ And, O Ananda, there is nowhere in that SukhA- vati world any sound of sin, obstacle, misfortune, distress, and destruction ; there is nowhere any sound of pain, even the sound of perceiving what is neither pain nor pleasure is not there, O. Ananda, how much less the sound of pain. For that reason, O Ananda, that world is called Sukhdvatl, shortly, but not in full. For, O Ananda, the whole kalpa would come to an end, while the different causes of the pleasure of the world Sukhivati are being praised, and even then the end of those causes of happiness could not be reached. Jig.* And again, O Ananda, the beings, who have been and will be born in that world SukhAvatl, will be endowed with such colour, strength, vigour, height and breadth, dominion, accumulation of virtue ^ ; with such enjoyments of dress, ornaments, gardens, palaces, and pavilions ; and such enjoyments of touch, tastfi, smell, and sound; in fact with all enjoyments and pleasures, exactly like the Paranir- mitavajavartin gods. ‘ And again, O Ananda, in that world SukhAvati, beings do not take food consisting of gross materials of gravy or molasses ; but whatever food they desire, such food they perceive, as if it were taken. ‘ Here the text seems corrupt. THE LAND OF BLISS. 41 § * 9 - and become delighted in body and mind. Yet they need not put it into their mouth. ‘ And if, after they are satisfied, they wish different kinds of perfumes, then with these very heavenly kinds of perfumes the whole Buddha country is scented. And whosoever wishes to perceive there such perfume, every perfume of every scent of the GandharvarS^ does always reach his nose ‘ And in the same manner, if they desire musical instruments, banners, flags, umbrellas, cloaks, pow- ders, ointments, garlands, and scents, then the whole Buddha country shines with such things. If they desire cloaks of different colours and many hundred thousand colours, then with these very best cloaks the whole Buddha conntr} shines. And the people feel themselves covered with them. ‘ And if they desire such ornaments, as for in- stance,

head-ornaments, ear-ornaments, neck-ornaments, hand and foot ornaments, namely, diadems, earrings, bracelets, armlets, necklaces, chains, ear-jewels, seals, gold strings, girdles, gold nets *, pearl nets, jewel nets, nets of bells made of gold and jewels, then they see that Buddha country shining with such ornaments adorned with many hundred thousand jewels, that are fastened to ornament-trees. And they perceive themselves*to be adorned with these ornaments. ‘ And if they desire a palace, with colours and emblems of such and such height and width, adorned with hundred thousand gates made with different * The Tibetan translator seems to have read: *tatra yas taw gandham IgghratukSmo na bhavati, tasya sarvaro gandhasajfd visani /ia na samudhUarati.* * The Tibetan translation suggests the reading *svarnaj*&ld. 42 DESCRIPTION OF SUKAvATJ, §20. jewels, covered with different heavenly flowers full of couches strewn with beautiful cushions, then exactly such a palace appears before •them. And in these delightful palaces they dwell, play, sport, walk about, being honoured, and surrounded by seven times seven thousands of Apsarases.

²⁷ ‘ And in that world, there is no difference between gods and men, except when they are spoken of in ordinary and imperfect parlance as gods and men. And, O Ananda, as a low man and impotent man, before the face of the mighty king, is neither bright, nor warm, nor brilliant, nor is he self-confident and radiant, — thus Sakra, king of the Devas, if before the face of the Parinirmitavara-vartin gods, is neither bright, nor warm, nor brilliant, namely, with regard to his gardens, palaces, dresses, ornaments, his dominion, his perfection, his miraculous power, or his supremacy, his comprehension of the Law, and his full enjoyment of the Law. And, O Ananda, as the Parinirmitavaavartin gods are there, thus men must be considered in the world SukhAvatI. . § 21 . ‘ And again, O Ananda, in that world SukhAvatI, when the time of forenoon has come, the winds are greatly agitated and blowing everywhere in the four quarters.*- And they shake and drive many beautiful, graceful, and many-coloured stalks of the gem trees, which are perfumed with sweet heavenly scents, so that many hundred beautiful flowers of delightful scent fall down on the great earth, which is all full of jewels. And with these flowers that * Instead of *pushpa* the Tibetan translator seems to have read *dfishya*, ‘garment.’ THE LAND OF BLISS. 43 §33* Buddha country is adorned on every side seven fathoms deep. As a clever man might spread out a flower-bed on the earth and make it even with both his hands, beautiful and charming, even thus with those flowers of various scents and colours that Buddha country is ‘shining on every side seven fathoms deep. And these many flowers are soft, pleasant to touch, if one may use a comparison, like *Kci/tilindika* (some kind of soft substance). If one puts one’s foot on them, they sink down four inches ; if one raises one’s foot, they rise again four inches. When the time of forenoon has gone again, those flowers vanish without leaving anything behind. Then that Buddha country is again clean, pleasant, beautiful, and without fading flowers. The winds blow again everywhere in the four quarters, and scatter down fresh flowers as before. And as it is in the forenoon, so it is at noon, at twilight, in the first, middle, and last watch of the night. And the beings, if touched by those winds which blow perfumed with various scents, are as full of happiness as a Bhikshu (mendicant) who has obtained Nirvana.

²⁸ ‘And in that Buddha country, O Ananda, no mention is ever made of the names of fire, sun, moon, planets, Nakshatras (constellations), and stars, or of blinding darkness. There is no mention even of day and night, except in the conversation of the Tathagata. Nor is there any idea of predial property belonging to monasteries. J 23. ‘ And again, O Ananda, in that world SukhAvati at the proper time the clouds full of heavenly perfumed water pour down heavenly flowers of all colours ; heavenly seven jewels, heavenly sandal-wood-powder, and heavenly umbrellas, flags, and 44 DESCRIPTION OF

SUKhAvAtJ, §24* banners are poured down. And in the sky, the heavenly flowers of all colours, and heavenly cano- pies are held, likewise heavenly excellent umbrellas and all kinds of ornaments, heavenly musical instru- ments are played, and heavenly Apsarases dance.

²⁹ ‘ And again, O Ananda, in that Buddha country whatever beings have been born, and are being born, and will be born, are always constant in absolute truth, till they have reached Nirvia. And why is that ? Because there is no room or mention there of the other two divisions (rdds), such as beings not constant or constant in falsehood. ‘ On this wise, O Ananda, that world is briefly called SukhAvatt, not at full length. Even a kalpa, O Ananda, would come to an end, while the causes of happiness Avhich exist in that world SukhAvatl are being praised, and yet it would be impossible to reach the end of them.' § 25. Then the Bhagavat at that time spoke the following verses * : ‘ Thus, O Ananda, the world SukhcLvatl is endowed with immeasurable good qualities and excellences.

³⁰ ‘ And again, O Ananda, in the ten quarters, and in each of them, in all the Buddha countries equal in number to the sand of the GahgA, the ' The text of these verses is so corrupt that I thought it best to follow the example of the five Chinese translators, all of whom leave them out. They only repeat what was said before, that people might go on for ever praising the excellences of Sukhdvalt, yet they would never reach the end of them, and that the merit of hearing even the name of Sukhdvatt is greater than all other blessings on earth. The best thing, however, is to have faith in Gina, and to drive away all doubt. The Tibetan translator gives a translation of seven verses, but his translation also seems as obscure as the original.

³¹ THE LAND OF BLISS. 45 blessed Buddhas equal in number to the sand of the Gahgi, glorify the name of the blessed Amitdbha, the Tathclgaja, they preach his fame, they proclaim his glory, they extol his virtue. And why ? Because all beings who hear the name of the blessed Amitibha, and'having heard it, raise their thought with joyful longing, even for once only, will not turn away again from the highest perfect knowledge.

³² ‘And before the eyes of those beings, O Ananda, who again and again think of the Tathata reverently, and who make the great and unmeasureil stock of good works grow, turning their thought towards Bodhi (knowledge), and who pray to lx; born in that world, Amilabha, the Tathdgata, holy and fully enlightened, when the time of their death has approached, will appear, surrounded by many companies of Bhikshus and honoured by them. And then these beings, having seen the Bhagavat, their thoughts filled with joy, will, when they have died, bt; born in that world of Sukhdvati. And if, O Ananda, any son or daughter of a good family should wish — What ? — How then may I see that Tathagata Amitdbha visibly, then he must raise his thought on to the highest perfect knowledge, he must direct his thought with perseverance and OKcessive desire towards that Buddha country, and direct the stock of his good works towards being born there.

³³ ‘ But before the eyes of those who do not care much about the Tathfigata Amitabha, and who do not vigorously increase the great and unmeasured stock of their good works, the Tathigata Amitabha, holy and fully enlightened, will appear, at the time of death, with the company of Bhikshus, in breadth 46 DESCRIPTION OF SUKHAVATt,

³⁴ and height and form and beauty, very like (the former), and very like (the real Tathdgata), but only created by thought. And they, through their meditation .that dwells on perceiving the sight of the Tathigata, and with unfailing memory, will, when they have died, be born in the same Buddha country. } 29. ‘ And again, O Ananda, those beings who meditate on the Tathagata by giving him the

ten thoughts, and who will direct their desire towards that Buddha country, and who will feel satisfaction when the profound doctrines are being preached, and who will not fall off, nor despair, nor fail, but will meditate on that TathAgata, if it were by one thought only, and will direct their desire toward that Buddha country, they also will see the Tathd- gata AmitAbha, while they are in a dream, they will be born in the world SukhAvat!, and will never turn away from the highest perfect knowledge.

³⁵ ‘And, O Ananda, after thus seeing the cause and effect, the TathAgatas of the ten quarters, in immeasurable and innumerable worlds, glorify the name of the Tathdgata Amitdbha, preach his fame, and proclaim his praise. And again, O Ananda, in that Buddha country, Bodhisattvas equal in number to the sand of the Gangd approach, from the ten quarters, and in each quarter towards that Tathdgata Amitdbha, in order to see him, to bow before him, to worship him, to consult him, and likewise in order to see that company of Bodhisattvas, and the different kinds of perfection in the multitude of ornaments and excellences belonging to that Buddha country.’

³⁶ Then at that time, the Bhagavat, in order § 31 * THE LAND OF BLISS. 47 to illustrate this matter in fuller measure, recited these verses * : 1. ‘As there are Buddha countries equal to the sand of the river GangA in the eastern quarter, whence all the Bodhisattvas come to worship the Buddha, the lord Amitdu ; 2. ‘And they having taken many bunches of flowers of different colours, sweetly-scented and delightful, shower them down on the best leader of men, on Amitdyu, worshipped by gods and men ; — 3. ‘In the same manner there are as many Buddha countries in the southern, western, and northern quarters, whence they come with the Bodhisattvas to worship the Buddha, the lord Amitdyu. 4. ‘And they having taken many handfulls of scents of different colours, sweetly-scented and delightful, shower them down on the best leader of men, on Amitiyu, worshipp' d by gods and men. 5. ‘These many Bodhisattvas having worshipped and revered the feet of Amitaprabha, and having- walked round him respectfully, speak thus : “ Oh, the country of Buddha shines wonderfully ! ” 6. ‘And they cover him again with handfulls of flowers, with thoughts jubilant, with incomparable joy, and proclaim their wish before that lord : “ May our country also be such as this.” • 7. ‘And what was thrown there as handfulls of flowers arose in the form of an umbrella extending over a hundred yonasa, and the beautiful country shines and *is well adorned, and flowers cover the whole body of Buddha. ‘In these verses there are again many doubtful passages which could be rendered tentatively only. 48 DESCRIPTION OF SUKhAvAtJ, § 31 . 8. ‘These Bodhisattvas having thus honoured him, how do they act ? — Delighted they pronounce this speech : “ Gains by those people are well gained, by whom the name of -the best man has been heard. 9. ‘ “ By us also all the gain has been well gained, because we have come to this Buddha country. See this dream-like country^ how beautiful it is, which was made by the teacher during a hundred thousand kalpas. 10. '* “ Look, the Buddha possessed of a mass of the best virtues shines, surrounded by Bodhisattvas. Endless is his splendour and endless the light, and endless the life, and endless the assembly.” 11. ‘And the lord Amitiyu makes a smile of thirty-six nyutas of kois of rays, which rays having issued from the circle of his mouth light up the thousand kois of Buddha countries. 12. ‘And all these rays having returned there again settle on the head of the lord ; gods and men produce (perceive) the delight, because they have seen there this light of him. 13. ‘There rises the Buddhason, glorious, he indeed the mighty Avalokitejvara, and says : “ What is the reason there, O Bhagavat, what is the cause, that thou smilest, O lord of the world ? 14. ‘ “ Explain this, for thou knowest the sense, and art full of kind compassion, the deliverer of many living beings. All beings

will be filled with joyful thoughts, when they have thus heard this excellent and delightful speech.

15. “And the Bodhisattvas* who have come from > Maitra, ‘love,’ possibly ‘kindness,’ or was it kshetra? * Amitd asydbh^? THE LAND OF BLISS. 49 § 3 ®* many worlds to Sukhdvatt in order to see the Buddha, having heard it and having perceived the great joy, wilj quickly inspect this country. 16. “And beings, come to this noble country, (quickly) obtain miraculous power, divine eye and divine ear, they remember their former births, and know the highest wisdom.” 17. ‘Then Buddha AmitAyu preaches: “This prayer was mine formerly, so that beings having in any way whatever heard my name should for ever go to my country. 18. “And this my excellent prayer has been fulfilled, and beings having quickly come here from many worlds into my presence, never return from here, not even for one birth.” 19. ‘ If a Bodhisattva wishes here that his country should be such as this, and that he also should deliver many beings, through his name, through his preaching, and through his sight, 20. ‘ Let him quickly and with speed go to the world Sukhdvati, and having gone near Amita- prabha, let him worship a thousand kols of Buddhas. 21. ‘Having worshipped many kols of Buddhas, and having gone to many countries by means of their miraculous power, and having performed ador- ation in the presence of the Sugatas, they will go to Sukhdvati with devotion h } 32. ‘Anti again, O Ananda, there is a Bodhi- tree belonging to Amitiyus, the Tathigata, holy and fully enlightened.. That Bodhi-tree is ten hun- * The Tibetan translation has ‘in the morning,’ as if the text had been pQrvabhakta. 50 DESCRIPTION OF SUKHAVATt, § 3 a. dred yonas in height, having petals, leaves, and branches spread over eight hundred yonas, having a circumference near the base of the root of five hundred yonas, always in leaf, always in flower, always in fruit, of different colours, of many hundred thousand colours, of diffetent leaves, of different flowers, of different fruits, adorned with many beau- tiful ornaments, shining with precious jewels, bright like the moon, beautified with precious jewels (such as are) fastened on ,Sakra’s head, strewn with iifintd- mawi ’ jewels, well adorned with the best jewels of the sea, more than heavenly, hung with golden strings, adorned with hundreds of gold chains, jewel- garlands, necklaces, bracelets, strings of red pearls and blue pearls, lion twists (Siwhalati), girdles, bunches, strings of jewels, and all kinds of jewels, covered with nets of bells, nets of all kinds of jewels, nets of pearls, and nets of gold, adorned with the emblems of the dolphin, the Svastika, the Nandy4- varta, and the moon, adorned with nets of jewels and of bells, and with ornaments of gold and of all kinds of jewels, in fact adorned according to the desires of beings whatever their wishes may be. 'And again, O Ananda, the sound and noise of that Bodhi-tree, when it is moved by the wind, reaches immeasurable worlds. And, O Ananda, for those beings whose hearing that Bodhi-tree reaches, no disease of the ear is to be feared until they reach Bodhi (highest knowledge). And for those immea- surable, innumerable, inconceivable, incomparable, measureless, immense, and inexpressible beings, whose sight that Bodhi-tree reaches, no disease of the eye * Jewels yielding every wish.

³⁷ THE LAND OF BLISS. 51 is to be feared until they reach Bodhi. And again, O Ananda, for those beings who smell the scent of that Bodhi-tiee, no disease of the nose is to be feared until they reach Bodhi. For those beings who taste the fruits of that Bodhi-tree, no disease of the tongue is to be feared until they reach Bodhi. For those beings who are lighted up by the light of that Bodhi-tree, no disease of the body is to be feared until they reach Bodhi. And again, O Ananda, for those beings who meditate on that Bodhi-tree according to the Law, henceforward until they reach the Bodhi, no perplexity of their thought is to be feared. And all those beings, through the seeing of that Bodhi-tree, nevei turn away, namely, from the highest perfect knowledge. And they obtain three kinds of kshdnti

or resignation, namely, Ghoshd- nugd, Anulomiki (resignation to natural consequences), and Anutpattika-dharma-kshdnti (resignation to consequences which have not yet arisen), through the power of the former prayers of that same Tathagata Amidyus, through the service rendered by them to the former Ginas, and through the performance of the former prayers, to be well accomplished, and to be well conceived, without failure or without flaw.

³⁸ ‘ And again, O Ananda, those’ Bodhisattvas who have been born, are being born, or will be born there, are all bound to one birth only ’, and will thence indeed obtain the highest perfect knowledge ; barring always the power of prayers, as in the case of those Bodhisattvas who are preaching with the voice of lions, who are girded with the noble armour Their present birth. *E 2 52 DESCRIPTION OF SUKhAvAt!, § 34. (of the Law), and who are devoted to the work of helping all people to attain ParinirvAwa.

³⁹ ‘ And again, O Ananda, in that Buddha country, those who are ^Srivakas are possessed of the light of a fathom, and those who are Bodhisattvas are possessed of the light of a hundred thousand kols of)’oanas ; barring always the two Bodhi- sattvas, by whose light that world is everywhere shining with eternal splendour.’ Then the blessed Ananda said this to the Bhagavat : ‘ What are the names, O Bhagavat, of those two noble-minded Bodhisattvas ? ’ The Bhagavat said : ‘ One of them, O Ananda, is the noble-minded Bodhisattva Avalokitevara, and the second is Mahdsthimaprdpta by name. And, O Ananda, these two were born there, having left this Buddha country here \

⁴⁰ ‘ And, O Ananda, those Bodhisattvas who have been born in that Buddha country are all endowed with the thirty-two marks of a great man, possessed of perfect members, skilled in meditation and wisdom, clever in all kinds of wisdom, having sharp organs, having well-restrained organs, having organs of sense capable of thorough knowledge, not mean, possessed of the five kinds of strength, of patience under censure, and of endless and bound- less good qualities. * Sahghavarman translates this passage : ‘ These two Bodhi- sattvas practised the discipline of Bodhisattva in this country, and after death they were miraculously born in that Buddha country.’ Bodhirui translates : ‘ O Ananda, these two Bodhisattvas went to be born in that country from the world SahS., when they had exhausted the measure of their life (here).’ The world Sah& belongs to the Buddha Sakyamuni. §37- THE LAND OF BLISS. 53

⁴¹ ‘And again, O Ananda, all those Bodhi- sattvas who have been born in that Buddha country are not deprived of the sight of Buddha, nor liable to fall down (to the evil states), until they reach the Bodhi. Henceforward they all will never be forget- ful of their former births * ; barring always those who are devoted to their former place, during the dis- turbances of the kalpas, and while the five kinds of corruption prevail, when there is the appearance of blessed Buddhas in the world, as for instance, that of me at present.

⁴² ‘And again, O Ananda. all the Bodhisattvas who have been born in that Buddha country, having gone during one morning meal to the other world, worship many hundred thousand niyutas of kols of Buddhas, as many as they like, through the favour of Buddha. They consider in many ways that they should worship (Buddhas) with such and such flowers, incense, lamps, scents, garlands, ointments, powder, cloaks, umbrellas, flags, banners, ensigns, music, con- certs, and musical instruments; and, as soon as they have considered this, there arise also on their hands exactly such materials for every kind of worship. And while performing worship for those blessed Buddhas with those materials, beginning with flowers and ending with musical instruments, they lay up for themselves much

immeasurable and innumerable merit. Again, if they wish that such handfulls of flowers should be produced on their hands, then such handfulls of heavenly flowers, of different colours, of many colours, of different scents, are produced on their hands as soon as thought of. They shower ' ' Na' must be left out, or we must read nadtvadtismarS. 54 DESCRIPTION OF SUKIIAvAt!, § 38 . again and again such handfulls of flowers upon those blessed Buddhas. And the very smallest handfull of flowers, being thrown on high, appears above in the sky as an umbrella of flowers ten yojanas in circumference. And when the second has been thrown after it, the first does not fall down on the earth. There are handfulls of flowers there, which having been thrown up, appear in the sky as umbrellas of flowers twenty yojanas in circumference. There appear in the sky some flower-umbrellas, thirty, forty, or fifty yojanas in circumference, as far as a hundred thousand yojanas in circumference. Those (Bohisattvas) there who perceive the noble pleasure and joy, and obtain the noble strength of thought, having caused a great and immeasurable and innumerable stock of good works to ripen, and having worshipped many hundred thousand nyutas of kōis of Buddhas, turn again to the world Sukhivati in one morning, through the favour of practising the former prayers of the same Tathāgata Amitayus, owing to the hearing of the Law formerly given, owing to the stock of good works produced under former Buddhas, owing to the perfect completion in the success of former prayers, owing to the well-ordered state of mind \

⁴³ ' And' again, O Ananda, all those beings who have been born in that Buddha country recite the story of the Law, which is accompanied by omniscience *. And for the beings in that Buddha * The text of this passage is very imperfect in all the MSS. Comparing the sentence with the last sentence of Chapter XXXII, it might seem possible to read pariparīṇatayā, or pariparīyatayā, or pariparīyatayā, or pariparīyatayā. On suvibhakta, see Childers, s.v. vibhakti. * See the twenty-third Pramāṇa. §3. the land of bliss. 55 country there exists no idea of property whatever ^ And all those going and walking through that Buddha country feel neither pleasure nor pain ; stepping forward they have no desire, and with desire they do not step forward. They give no thought to any beings. And again, O Ananda, for those beings who have been born in that world Sukhivati, there is no idea of others, no idea of self, no idea of inequality, no strife, no dispute, no opposition. Full of equanimity, of benevolent thought, of tender thought, of affectionate thought, of useful thought, of serene thought, of firm thought, of unbiassed thought, of undisturbed thought, of unagitated thought, of thought (fixed on) the practice of discipline and transcendent wisdom, having entered on knowledge which is a firm support to all thought:, equal to the ocean in wisdom, equal to the mountain Meru in knowledge, rich in many good qualities, delighting in the music of the Bodhiśatva*, devoted to the music of Buddha, they discard the eye of flesh, and assume the heavenly eye. And having approached the eye of wisdom, having reached the eye of the Law, producing the eye of Buddha, showing it, lighting it, and fully exhibiting it, they attain perfect wisdom. And being bent on the equilibrium of the three elements ®, having subdued and calmed their thoughts, endowed with a perception of the causes of all ' See the tenth Pāṇini & na. ' ' Requisites for attaining the supreme knowledge of a Buddha.' — Childers, Pali Dictionary, p. 93 b. » Probably the three dhātus, Kimadhātu, Rūpadhātu, and Arūpadhātu ; see Childers, s. v. dhātu. 56 DESCRIPTION OF SUKIIAVAXt, §38. things, clever in explanation of causes, endowed with the power of explaining the Law (or things such as they really are), clever in taking and refusing, clever in leading and not leading, clever in resting they, being- regardless of worldly stories, derive true pleasures from stories transcending the world. They are clever in examining all things, familiar with the knowledge

of the cessation of the working of all things, perceiving even what cannot be seen, caring for nothing, attached to nothing, without cares, without pain, free without clinging to any- thing, free from impurity *, of blameless behaviour, not clinging to anything, intent on the deep or profound laws, they do not sink, elevated to the entrance into the knowledge of Buddha difficult to comprehend, having obtained the path of one vehicle ®, free from doubt, beyond the reach of questionings, knowing the thoughts of others, free from self-confidence. Being elevated in knowledge, they are like the Sumeru ; being imperturbable in thought, they are like the ocean ; they surpass the light of the sun and moon, by the light of wisdom, and by the whiteness, brilliancy, purity, and beauty of their knowledge ; by their light and splendour, they are like the colour of molten gold ; by their patiently bearing the good and evil deeds of all beings, they are like the earth ; by their cleaning and carrying off the taint* of all sin§, they are ‘ The text may originally have been sthindh&nakurala^ . * The next words aparyasthdyinaA and abhi^dsvamfila- sthdyinaA seem to have a technical meaning, but neither the Tibetan nor the Chinese translators give an intelligible rendering. * Sahghavarman translates ‘ one vehicle.’ * The Tibetan translation presupposes mala instead of mhla.

⁴⁴ THE LAND OF BLISS. 57 like water; by their burning the evil of pride ‘ in anything, they are like the king of fire ; by not clinging to anything, they are like the wind ; by pervading all things and yet not caring for anything, they are like the ether ; by not being tainted by the whole world, they are like lotuses ; by their shouting forth the Law, they are like the great cloud at the rainy season ; by showering down the whole ocean of the Law, they are like the great rain ; by overpowering great troops, they are like bulls; by the highest restraint of their thoughts, they are like great elephants ; by being well trained, they are like noble horses ; by their fearlessness, confidence, and heroism, they are like the lion, the king of beasts ; by affording protection to all beings, they are like the Nyagrodha (fig-tree), the king of trees ; by not being shaken by any calumniators, they are like the (Sumeru), the king of mountains ; by their feeling of unlimited love, they are like the sky ; by their precedence, owing to their command of the law, and their stock of all merit, they are like the great Brahman ; by their not dwelling in what they have accumulated, they are like birds ; by their scattering all calumniators, they are like Garuda, king of birds ; by their not being averse to our obtaining difficult things, they are like the Udumbara •flowers ; calm like elephants because their senses are neither crooked nor shaken ; clever in decision, full of the sweet flavour of patience; without envy, because they do not hanker, after the happiness of others ; wise, because in their search after the Law, never > Man a, ‘ pride/ is one of the Klejas. * The Tibetan translator seems to have read sagaravat, instead of nagavat. . 58 DESCRIPTION OF SUKHA^At!, § 38 . tired of discussions on the Law ; like the precious beryl, through their value ; (like) jewel-mines \ by their sacred knowledge; sweet-sounding by the noise of the great drum of the Law, striking the great kettledrum of the Law, blowing the great trumpet-shell of the Law, raising the great banner of the Law, lighting the torch of the Law, looking for wisdom, not foolish, faultless, passionless, pure, refined, not greedy, fond of distributing, generous, open-handed, fond of distributing gifts, not stingy in giving instruction and food, not attached, without fear, without desires, wise, patient, energetic, bash- ful, orderly, fearless*, full of knowledge, happy, pleasant to live with, obliging, enlightening the world free from sorrow, free from taint, having left off the winking of the eye, possessing lightly acquired knowledge, strong in reasoning, strong in prayer, not crooked, not perverse; then, having accumulated a hundred thousand niyutas of kois of lakshas * of virtue, delivered from the thorns of pride, free from illusion, hatred, and passion; pure, devoted to what is pure, famous by the 6^ina-power, learned in the world,

elevated by their purified knowledge, sons . of the ^zina, endowed with the vigour of thought, heroes, firm, unselfish®, free from faults, unequalled, free from anger, collected, noble, heroes, bashful, energetic, possessed of memory, understanding, and prudence ; * The Tibetan translation seems to have read ratndkarasa- drt'r&A. • ® If the same as nirgahana. ® The next words are unintelligible in their present form. * The Tibetan translation has Buddha for laksba. ® AsamdA in the Tibetan translation. §39* the land of bliss. 59 sending forth the weapons of knowledge, possessed of purity, shining, free from faults and taints, endowed with memory, resting on serene knowledge. And such, O Ananda, are the beings in that Buddha country, stated briefly.^ But if the Tathfigatas should describe them fully, even in a length of life that should last for a hundred thousand niyutas of kols of kalpas, yet the end of the virtues of those good people would not be reached, and yet there would be no failure of the self-confidence of the Tathdgata. And why ? Because, O Ananda, both are indeed inconceivable and incomparable, viz. first, the virtues of those Bodhisattvas, and secondly, the unsurpassed light of knowledge of the Tathdgata

⁴⁵ ‘ And now, O Ananda, stand up, facing westward, and having taken a handful of flowers, fall down. This is the quarter where that Bhagavat Amitdbha, the Tathgata, holy and fully enlightened, dwells, remains, supports himself, and teaches the Law, whose spotless and pure name, famed in every quarter of the whole world with its ten quarters, the blessed Buddhas, equal to (the grains of) the sand of the river Gangd, speaking and answering again and again without stopping, extol, praise, and eulogize.’ After this, the blessed Ananda said this to the Bhagavat : ‘ I wish, O Bhagavat, to see that Ami- tabha, Ataprabha, Amitayus, the Tathdgata, holy and fully enlightened, and those noble-minded Bodhisattvas, who .are possessed of a stock of merit amassed under many hundred thousand niyutas of kols of Buddhas.’ * For these passages, see the end of Chapter XII. 60 DESCRIPTION OF SUKHAVATI, §39- At that moment this speech was spoken by the blessed Ananda, and immediately that Amitabha, the Tathfigata, holy and fully enlightened, let such a ray of light go out of the palm of his own hand, that even the most distant Buddha country was shining with the great splendour. And again at that time, whatever black mountains, or jewel-mountains, or Merus, great Merus, Muilindas, great MuA'ilindas, .akra- v&flfas, g'reat A!akravA//as, or erections, or pillars, trees, woods, gardens, palaces, belonging to the gods and men, exist everywhere in hundred thousand kols of Buddha countries ; all these were pervaded and overcome by the light of that TathAgata. And as a man, followed by another at a distance of a fathom only, would see the other man, when the sun has risen, exactly in the same manner the Bhikshus, Bhikshuwis, Upsakas (laymen), Upasikds (laywomen), gods, NAgas, Yakshas, RAKshasas, Gandharvas, Asuras, Garufas, Kinnaras, Mahoragas,mcn and not-men, in this Buddha country, saw at that time that AmitfLbha, the TathAgata, holy and fully enlightened, like the Sumeru, the king of mountains, elevated above all countries, surpassing all quarters, shining, warming, glittering, blazing ; ■ and they saw that great mass of Bodhisattvas, and that company of Bhikshus, viz. by the grace of Buddha, from the pureness of that light. And as this great earth might be, when all covered with water, so that no trees, no mountains, no islands, no grasses, bushes, herbs, large trees, no rivers, chasms, water-falls, would be seen, but only the one great earth which had all become an ocean, in exactly the same manner there is neither mark nor sign whatever to be seen in that Buddha country, except 61vivas, § 40 - THE LAND OF BLISS. 61 spreading their light over a fathom, and those Bodhisattvas, spreading their light over a hundred thousand kols of yo^'anas. And that Bhagavat Amitdbha, the Tathdgata, holy and fully enlightened, overshadowing that mass of A'dvakas and that mass of Bodhisattvas, is seen,

illumina- ting all quarters. Again at that time all those Bodhisattvas, 6'ravakas, gods and men in that world Sukhivati, saw this world Saha and .S'dkyamuni, the Tath&gata, holy and fully enlightened, surrounded by a holy company of Bhikshus, teaching the Law.

⁴⁶ Then, the Bhagavat addressed the noble- minded Bodhisattva Aita, and said : ‘ Do you see, O A. ^- ita, the perfection of the array of orna- ments and good qualities in that Buddha country ; and above in the sky (places) with charming parks', charming gardens, charming rivers and lotus lakes, scattered with many precious Padmas, Utpalas, Kumudas, and I'uwlflarlkas ; and below, from the earth to the abode of the Akanish///as, the surface of the sky, covered with flowers, ornamented with wreaths of flowers, shining on the rows of many precious columns, freejmented by flocks of all kinds of birds created by the Tathagata ? ’ The Bodhisattva Aita said : ‘ I see, O Bhagavat.’ The Bhagavat said ; ‘ Do you see again, O Agita, those flocks of immortal birds, making the whole Buddha country resound with the voice of Buddha, so that those Bodhisattvas are never without meditating on Buddha?’ Aita said : ‘ I see,. O Bhagavat.’ * A substantive seems to be wanting to which all these adjectives would refer. 62 DESCRIPTION OF SUKILAVATt, §41. The Bhagavat said : ‘ Do you see again, O Ata, those beings, who have ascended to the palaces which extend over a hundred thousand yonas in the sky, walking about respectfully ? ’ Ata said : ‘ I see, O Bhagavat.’ The Bhagavat said : ‘ Whht do you think, O Aita, is there any difference between the gods called Paranirmitavaavartins, and men in the world Sukhdvatl ? ’ Aita said : T do not, O Bhagavat, perceive even one difference, so far as the men in that world of SukhAvati are endowed with great supernatural powers.’ The Bhagavat said; ‘Do you see again, O Ata, those men dwelling within the calyx of excellent lotus- flowers in that world SukhAvati ? ’ He said: ‘As gods called TrAyastri»^^as or YAmas, having entered into palaces of fifty or hundred or five hundred yonas in extent, are playing, sporting, walking about, exactly in the same manner I see, O Bhagavat, these men dwelling within the calyx of excellent lotus-flowers in the world Sukhdvati. \$ 41. ‘ Again there are, O Bhagavat, beings who, being born miraculously, appear sitting cross-legged in the lotus-flowers. What is there, O Bhagavat, the cause, wha^ the reason, that some dwell within the calyx, while others, being born miraculously, appear sitting cross-legged in the lotus-flowers ? ’ The Bhagavat said : ‘ Those Bodfiisattvas, O Ata, who, living in other Buddha countries, entertain doubt about being born in the world Sukhivati, and with that thought amass a stock of merit, for them there is the dwelling within the calyx. Those, on the contrary, who are filled with faith, and being § 41 - the land of bliss, free from doubt, amass a stock of merit in order to be born in the world Sukhivati, and conceive, believe, and trust in .the perfect knowledge of the blessed Buddhas, they, being born miraculously, appear sitting cross-legged in the flowers of the lotus. And those noble-minded Bddhisattvas, O Ata, who, living in other Buddha countries, raise their thought in order to see Amitdbha, the Tathagata, holy and fully enlightened, who never entertain a doubt, believe in the perfect knowledge of Buddha and in their own stock of merit, for them, being born miraculously, and appearing cmss-legged, there is, in one minute, such a body as that of other beings who have been born there long before. See, O Aita, the excellent, immeasurable, un- failing, un- limited wisdom, that namely for their own benefit they are deprived during five hundred years of seeing Buddhas, seeing Bodliisattvas, hearing the Law, speaking about the Law (with others), and thus collecting a stock of merit ; they are indeed deprived of the successful attainment of every stock of merit, and that through their forming ideas tainted with doubt. ‘And, O Aita, there might be a dungeon belong- ing to an anointed Kshatriya king, inlaid entirely with gold and beryl, in which cushions, garlands, wreaths and strings are fixed, having canopies of

different colours and kind, covered with silk cushions, scattered over with various flowers and blossoms, scented with excellent scents, adorned with arches, courts, windows, pinnacles, fire-places, and terraces, covered with nets of bells of the seven kinds of gems, having four angles, four pillars, four doors, four stairs ; and the son of that king having been. 64 DESCRIPTION OF SUKHAVATI,

⁴⁷ thrown into the dungeon for some misdeed is there, bound with a chain made of the 6th dmb6nada gold. And suppose there is a couch prepared for him, covered with many woollen cloths, spread over with cotton and feather cushions, having KSlinga cover- ings, and carpets, together* with coverlids *, red on both sides, beautiful and charming. There he might be then either sitting or resting. And there might be brought to him much food and drink, of various kinds, pure and well prepared. What do you think, O Aita, would the enjoyment be great for that prince ? ' Aita said: 'Yes®, it would be great, O Bhagavat.' The Bhagavat said : ' What do you think, O Aita, would he even taste it there, and notice it, or would he feel any satisfaction from it ? ' He said : 'Not indeed, O Bhagavat; but on the contrary, when he had been led away by the king and thrown into the dungeon, he would only wish for deliverance from there. He would seek for the nobles, princes, ministers, women ®, elders (rich merchants), householders, and lords of castles, who might deliver him from that dungeon. Moreover, O Bhagavat, there is no pleasure for that prince in that dungeon, nor is he liberated, until the king shows him favour.' The Bhagavat said : ' Thus, O Aita, it is with those Bodhisattvas who, having fallen into doubt, amass a stock of merit, but doubt the knowledge of Buddha. They are born in that world Sukhd- ' The text is corrupt. One might begin a new word with sottarapadaHada^ . * One expects. No. ' StrySgra, like the German Frauenzimmer.

⁴⁸ THE LAND OF BLISS. 65 vatt, through the hearing of Buddha's name, and through the serenity of thought only; they do not, howcverf appear sitting cross-legged in the flowers of the lotus, being born miraculously, but dwell only in the calyx of the lotus-flowers. Moreover for them there* exist ideas of palaces and gardens There is no discharge, there is no phlegm or mucus, there is nothing disagreeable to the mind. But they are deprived of seeing Buddhas, hearing the Law, seeing Bodhisattvas, speaking about and ascertaining the Law, (gathering) any (new) stock of merit, and practising the Law, during five hundred years. Moreover they do not rejoice there or per- ceive satisfaction. But they wish to remove one another, and then they step out behind. And it is not known whether their exit takes place above, below% or across. See, O Aita, there might be worshippings of many hundred thousand niyutas of kols of Buddhas during those five hundred years, and also many, immense, innumerable, im- measurable stocks of merit to be amassed. But all this they destroy by the fault of doubt. See, O Aita, to how great an injury the doubt of the Bodhisattvas leads. Therefore now, O A^ita, after the Bodhisattvas without doubling have quickly raised their thoughts towards the Bedhi, in order to obtain power of conferring happiness for the benefit of all creatures, their stock of merit should be turned towards their being born in the world Sukhdvati, where the blessed Amitabha, the Tatha- gata, holy and fully enlightened, dwells.'

⁴⁹ After these words, the Bodhisattva Aita They imagine they are living in palaces and gardens. [49] 66 DESCRIPTION OF SUKHAVATI, §42* thus spoke to the Bhagavat : ' O Bhagavat, will the Bodhisattvas, who have gone away from this Buddha country, or from the side of other blessed Buddhas, be born in the world Sukhavati ? ' The Bhagavat said : ' Indeed, O A,^ita, seventy- two niyutas of kols of Bodhisattvas are gone away from this Buddha country, who will be born in the world Sukhavati ; Bodhisattvas, who will never return, thanks to the stock of merit, which they have

accumulated under many hundred thousand niyutas of kols of Buddhas. What then shall be said of those with smaller stocks o/ merit * ? I. Eighteen hundred niyutas of kols of Bodhisattvas will be born in the world Sukhavati from the place of the Tathagata Dushprasaha. 2. There lives in the Eastern quarter the Tathagata named Ratndkara. From his place ninety kols of Bodhisattvas will be born in the world Sukhdvati. 3. Twenty-two kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Vyotishprabha. 4. Twenty-five kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Amitaprabha. 5. Sixty kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Lokapradipa. 6. Sixty-four kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Ndgabhibhu. 7. Twenty-five kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Viraprabha. 8. Sixteen kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata Siwha. 9. Eighteen thousand * What is meant is that their number is much larger. THE LAND OF BLISS. 67 Bodhisattvas will be born in the world Sukhavati from the place of the Tathagata Siwha (sic). 10. Eighty-one niyutas of kols of Bodhisattvas will be born in the world Sukhavati from the place of the Tathagata 5 rikha. 11. Ten niyutas of kols of Bodhisattvas will be born in the world Sukhdvati from the place of the Tathagata NarendrarA. 12. Twelve thousand Bodhisattvas will be born in the world SukliAvati from the place of the Tathagata BalAbhi^a. 13. Twenty-five kols of Bodhisattvas, who have obtained strength, having gone to one place in one week of eight days, and having turned to the West during ninety hundred thousand niyutas of kols of kalpas, will be born in the world Sukhavati from the place of the Tathagata Pushpadhvaa. 14. Twelve kols of Bodhisattvas will be born in the world Sukhavati from the place of the Tathagata CrvalanAdhipati. 15. From the place of the Tathagata VaijAradyaprApta, sixty-nine kols of Bodhisattvas will be born in the world Sukhavati, in order to see the Tathagata AmitAbha, to bow before him, to worship him, to ask questions of him, and to consult him. For this reason, O Aita, I might proclaim during a full niyuta of kols of kalpas the names of those Tathagatas, from whom the Bodhisattvas proceed in order to see that Tathagata AmitAbha in the world Sukhavati, to ' It should be paAavi^alir. * Sahghavarman's translation of this passage is : ' Within seven days they can take hold of the firm conditions (dharma) practised by a noble-minded one during hundred thousands of kols of kalpas.' Bodhirui's is : ' Within seven days they can cause beings to separate from their state of transmigration during hundred thousands of niyutas of kols.' * F 2 68 DESCRIPTION OF SUKHAVATI, §4 bow before him, and to worship him, and yet the end could not be reached.

⁵⁰ ' See, O Aita, what easy gains are gained by those beings who will hear the name of the Tathagata Amitabha, holy and fully enlightened. Nor will those beings be of little faith who will obtain at least one joyful thought of that Tathagata and of this treatise of the Law. Therefore now, O Aita, I invite you, and command you to proclaim this treatise of the Law, before the world together with the gods. Having plunged into the vast universe full of fire, no one ought to turn back, if he has but once conceived the thought of going across. And why ? because kols of Bodhisattvas indeed, () Aita, return from the highest perfect knowledge, on account of not hearing such treatises of the Law as this. Therefore, from a wish for this treatise of the Law, a great effort should be made to hear, learn, and remember it, and to study it for the sake of fully grasping it and widely making it known. A good copy of it should be kept, after it has been copied in a book, if only during one night and day, or even during the time necessary for milking a cow. The name of Master should be given to a teacher who desires to conduct quickly innumerable beings to the state of never returning from the

highest perfect knowledge, namely, in order that they may see the Buddha country of that blessed Amitabha, the Tathagata, and to acquire the excellent per- section of the array of good qualities peculiar to his own Buddha country. ' lit nddhimuktika, see Vara/^^edikd XV ; or ' following the lower Law.' §44- THE LAND OF BLISS. 69 ' And, O A_ ^ta, such beings will have easily gained their gains who, having amassed a stock of merit, having perfoined service under former Chinas, and having been guided by Buddhas, shall hear in future, until the destruction of the good Law, such-like excellent treatises of thb Law, treatises which are praised, eulogized, and approved of by all Buddhas, and convey quickly the great knowledge of omni- science. And those also who, when they have heard it, shall obtain excellent delight and pleasure, and will learn, retain, recite and grasp, and wisely preach it to others, and be delighted by i*^s study, or, having copied it at least, will worship it, will certainly pro- duce much good work, so that it is difficult to count it. ' Thus indeed, O Aila, I have done what a Tathfi- gata ought to do. It is now for you to devote yourself to it without any doubt. Do not doubt the perfect and unfailing knowledge of Buddha. Do not enter into the dungeon made of gems built up in every way. For indeed, the birth of a Buddha, O Aita, is difficult to be met with, so is the instruc- tion in the Law, and also a timely birth *. O Aita, the way to gain, the perfection (pdramitA) of all stocks of merit has been proclaimed by me. Do now exert yourselves and move forward. O ^^^ita, I grant indeed a great favour to this treatise of the Law. Be valiant so that the laws of Buddhas may not perish or disappear* Do not break the command of the Tathagata.*

⁵¹ Then at that time, the Bhagavat spoke these verses : * Of the hearer ; so that the student should be born at a time when there is a Buddha on earth. 70 DESCRIPTION OF SUKhAvAtI, § 44 . 1. 'Such hearings of me will not be for people who have not done good ; but those who are heroes and perfect, they will hear this speech.. 2. ' And those by whom the Lord of the world, the enlightened and the light-giver, has been seen, and the law been heard Reverentially, will obtain the highest joy. 3. ' Low people of slothful minds cannot find any delight in the laws of Buddha ; those who have worshipped in the Buddha countries learn the service of the Lords of the three worlds. 4. 'As a blind man in darkness does not know the way, and much less can show it, so also he who is (only) a .Srdvaka ' in the knowledge of Buddha ; how then should beings who are ignorant ! 5. ' The Buddha only knows the virtues of a Buddha : but not gods, Ndgas, Asuras, Yakshas, and ^ 9 ravakas (disciples) ; even for Anekabuddhas^ there is no such way, as when the knowledge of a Buddha is being manifested. 6. 'If all beings had attained bliss, knowing the highest meaning in pure wisdom, they would not in kois of kalpas or even in a longer time tell all the virtues of one Buddha. 7 - ' Thereupon they would attain Nirvdwa, preach- ing for manykols of kalpas, and yet the measure of the knowledge of a Buddha would not be reached, for such is the wonderfiilness of the knowledge of the Ginas. ' ' 8. 'Therefore a learned man of an intelligent race ® who believes my words, after having perceived ' Those who are as yet hearers only of the Law. " Should it be Pratyekabuddhas ? ' The text is evidently corrupt, and the translation conjectural. §4!)- the land of bliss, 7 1 all paths of the knowledge of the CPinas, should utter speech, saying, " Buddha is wise," 9, 'Now and then a man is found, now and then a Buddha appears, knowledge of the object of faith is acquired after a long time, — therefore one should strive to acquire (the knowledge of) the object (of faith) h' § 45, And while this treatise of the Law was being delivered, twelve kois of niyutas of beings obtained the pure and spotless eye of the Law with regard to Laws, Twenty-four hundred thousand niyutas of kois of beings obtained the Anagdmn * reward. Eight hundred Bhikshus had their thoughts delivered from faults so as to cling no more to anything. Twenty-five kols of Bodhisattvas obtained resigna- tion to things to come. And

by forty hundred thousand niyutas of kois of the human and divine race, thoughts such as had never risen before were turned toward the highest perfect knowledge, and their stocks of merit were made to grow toward their being born in the world Sukhavati, from a desire to see the Tathgata, the blessed Amiulbha. And all of them having been born there, will in proper order be born, in other worlds, as Tathagatas, called Mawsva (sweet-voiced). And eighty kois of niyutas having acquired resignation upder the Tathd- gata Dipahkara, never turning back again from the highest perfect knowledge, rendered perfect by the ‘ The tentli verse is again unintelligible, but may have meant something like that ‘those who having heard the best Laws, are joyful in remembering Sugata, arc our friends in time past, and they also who wish for enlightenment.’ * One who is not born again, except in the Brahma world, and then may obtain Nirvana. 72 DESCRIPTION OF SUKHAVATt, §§ 46, 47 . Tathdgata Amitayus, practising the duties of former Bodhisattvas, will carry out, after they are born in the world Sukhdvatl, the duties enjoined in the former Praidhanas (prayers).

⁵² At that time this universe (the three millions of worlds) trembled in six wafys. And various miracles were seen. On earth everything was perfect, and human and divine instruments were played, and the shout of joy was heard as far as the world of the Akanish//ias.

⁵³ Thus spoke the Bhagavat enraptured, and the noble-minded Bodhisattva Aita, and the blessed Ananda, the whole A.ssembly, and the world, with gods, men, spirits, mighty birds, and fairies, applauded the speech of the Bhagavat. The praise of the beauty of the excellences of Sukhavatl, the country of the bles.sed Amitdbha, the Talhagata, the entry of the Bodhisattva on the stage of ‘ never returning,’ the story of Amitabha, the Mahayanashtra of the Description of Sukhavatl is finl.shcd. THE LAND OF BLISS. 73 NOTE BY THE REV. BUNYIU NANJIO, A., ON THE TWO TRAATDIINANAS, 18T1T AND 21st, MISSING IN TIJI: TEXT. In the Chinese translations of tlie Larger Siikhavati- vyiiha, made by Sahghavarman, A. D. 252, and Bodhiru>6i, A. D. 693-713, there are altogether 48 Pra;mlhanas, not 46, as in the Sanskrit text. The 18th and the 2rst in the translations are evidently wanting in the Sanskrit text, and the latter part of the i9th I raridhana in that text is the latter part of the lost i8th, according to the tran.s- lations. This i8th Pra;/idhana, however, is so important that it is called by Gen-ku, the teacher of Shin-ran, the founder of the Shin-shiu sect/ the king of the Prawidhanas.’ Sahghavarman’s translation of the 18th, 2Cth, and 21st is as follows : — 18. ‘When I have obtained Buddhahood, if those beings who are in the ten quarters should believe in me with serene thoughts, and should wish to be horn in my coun- try, and should have say ten times thought of me (or repe.ated my name), — if they should not be born there, may I not 'obtain the perfect knowledge; — barring only those beingsT who have committed the five deadly sins, and who have spoken evil of the good Law.’ The 1 8th Praridhana* in the Sanskrit text agrees with the 19th in both Chinese translations ; but the 20th in these translations is somewhat shorter than the 19th in the Sanskrit text. The shorter translation is as follows : — 74 DESCRIPTION OF SUKHAATt, 20. ‘ When I have obtained Buddhahood, if those beings who are in the ten quarters, after they have heard my name, should direct their thoughts towards my country and should plant the roots of merit (or prepare their stock of merit), and should bring them to maturity with their serene thoughts, and wish to te born in my country, — if they should not accomplish (their desire), may I not obtain the perfect knowledge. ai. ‘When I have obtained Buddhahood, if gods and men in my country should not all be endowed perfectly with the thirty-two marks of the great man, may I not obtain the perfect knowledge.’ I have tried to restore the Sanskrit text for the above three Praidhilnas, in accordance with the Chinese trans- lations. The i8th may be formed chiefly out of the 19th in the text, something

as follows : — n sen ^ wm Note. — The fulfilment of this Prawidh&na is given in the text (p. 47, 11. 1-4), as the reason of the fulfilment of the 17th : — In the Chinese translations, the exception of two kinds of beings is repeated at the end of this fulfilment. THE LAND OF BLISS. 75 The 20th (i. e. 19th in the text) may then be shortened like this : — The fulfilment of this Prandhdna may be the 27th chapter in the text, with the exception of some portion on the appearance of AmitAbha before a dying man, which belongs to the 19th (i. c. 18th in the text) Pra;/idhana. ^ ^ifwprer 7Tmm h®>- ^ ^q iV TcngqT i^ Tt finma f ^ • i (7nre)% (ti i?t) t: i (i>- 47) The 31st may be like this ; — *i%g% ^ ^ This Pra;/idhana is found in the Tibetan translation. The fulfilment of this Pra;/idhana is to be found in chap. 35 (p. 56) as follows : — I B. N.

The Smaller Sukhavati-vyuha

Chapter 1

¹ § I. Thus it was heard by me : At one time the Blessed (Bhagavat, i.e. Buddha) dwell at AVavasti in the 6'eta-grove, in the garden of Anathapiwfaka, together with a large company of Bhikshus (mendicant friars), viz. with twelve hundred and fifty Bhikshus, all of them acquainted with the five kinds of knowledge ^ elders, great disciples and Arhats *, ' ASravasti, capital of the Northern Kojalas, residence of king Prasenadt. It was in ruins when visited by Pa-hian (inil. V. Sacc.) ; not far from the modern Fizabad. Cf. Burnous, Introduction, p. 22 . ® Abhi^^;7anabhi^/7atai//. The Japanese text reads abhi- ^watabhawatai^, i.e. abhiwatabhi^;7atai^ . If this were known to be the correct reading, we should translate it by ' known by known people,' notus a viris notis, i. e. well known, famous. Abhiwata in the sense of known, famous, occurs in Lalita- vistara, p. 25 , and tile Chinese translators adopted the same meaning here. Again, if we preferred the reading a b h ir / 7 a n a b h i^^ / 7 a t a i ^ , this, too, would admit of an intelligible rendenng, viz. known or distinguished by the marks or characteristics, i. e. the good quali- ties w'hich belong to a Bhikshu. But the technical meaning is 'possessed of a knowledge of the five abhi^^was.' It would be better in that case to write abhi^/7atabhi^/7anai^, but no MSS. seem to support that reading. The five abhi^^as or abhi^^wanas which an Arhat ought to possess are the divine sight, the divine hearing, the knowledge of the thoughts of others, the remembrance of former existences, and magic power. See Burnous, Lotus, Appendice, No. xiv. ^The larger text of the Sukhavali-vyfiha has * * See next page. 90 THE SMALLER SUKHAVAtI-VYHA. such as ^Ariputra, the elder, Mahdmaudydyana, Mahakdjryapa, Mahdkapphia, Mah&kdttyana, Ma- hdkaush//iila, Revata, .Suddhipanthaka, Nanda, Ananda, Rcihiila, Gavampati, Bharadva^, Kdlo- dayin, Vakkula, and Aniruddha. He dwelt together with these and many other great disciples, and to- gether with many noble-minded Bodhisattvas, such as Ma;7ani.?rs, the prince, the Bodhisattva Aita, the Bodhisattva Gandhahastin, die Bodhisattva Nityo- dyukta, the Bodhisattva Anikshiptadhura. He dwelt together with them and many other noble-minded Bodhisattvas, and with 6akra, the Indra pr King® abhi^^«anal)hi^/ 7 ai^, and afterwards abhi^«atabhi^«ai>^ . The position of the participle as the utara-pada in such compounds as abhi^>^/ 7 anabhi^; 7 atai/; is common in Buddhist Sanskrit. Mr. Bendall has called my attention to the Pali abhiwata-abhi«;7dta (Vinaya-)]iak.i, ed. Oldcnberg, vol. i, p. 43), which favours the Chinese acceptance of the term. “ Maharavaka, the great disciples; sometimes the eighty principal disciples. * Ar had bin//. I have left the correct Sanskrit form, because the Japanese text gives the termination adbhi//. Hugo s text has the more usual form arhantai^^. The change of the old classical arhat into the Pali arahan, and then back into Sanskrit arhanta, arahanta, and at last arihanta, with the meaning of 'destroyer of the enemies,' i e. the passions, shows very clearly the different stages through which Sanskrit words passed in the different phases of Buddhist litcrati*re. In Tibet, in Mongolia, and in China, Arhat is translated by 'destroyer of the enemy,' i.e. ari-hanla. See Biirnouf, Lotus, p. 287, Introduction, p. 295. Arhat is really the title of the Bhikshu on reaching the fourth degree of.

perfection. Cf. Siltra of the 42 Sections, cap. 2. Clemens of Alexandria (d. 220) speaks of the Sfiot who worshipped a pyramid erected over the relics of a god. This may be a translation of Arhat, as Lassen ('De nom. Ind. philosoph' in Rhein. Museum, vol. i, p. 187) and Burnous (Introduction, p. 295) supposed, or a transliteration of Samana. Clemens also speaks of Scuiiai (Stjomat. p. 539, Potter). ^ Indra, the old Vedic god, has come to mean simply lord, and

² the smaller SUKIIAVATt-VvCnA. 9 1 of the Devas, and with Brahman Sahdmpati. With these and many other hundred thousand nayutas ' of sons of the gods, Bhagavat dwelt at 5 rAvastl.

³ Then Bhagavat addressed the honoured ^iiri- putra and said, ' O ^Sdriputra, after you have passed from here over a hundred thousand kols of Buddha countries there is in the Western part a Buddha country, a world called Sukhdvatl (the happy coun- try). And there a TathSgata, called Amitayus, an Arhat, fully enlightened, dwells now, and remains, and supports himself, and teaches the Law ■*. ' Now vvhat do you think, ^ariputra, for what reason is that world called Sukhavati (the happy) ? In that world Sukhdvati, O 6'ariputra, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. For that reason is that work! called Sukhavati (the happy).

⁴ 'And again, O ^arlputra, that world Sukhavati is adorned with seven terraces, with seven rows of in ihc Ainda Paritta (Journal Asialiquc, 1871, p. 220) we actually find Asurinda, the Indra or Lord of the Asuras. ^ The numbers in Buddhist literature, if they once exceed a koi or koi, i. e. ten millions, become very vague, nor is their value always the same. Ayuta, i. e. a hundred kois ; niyula, i. e. a hundred ayutas ; and nayuta, i.e. i with 22 zev)s, are often con- founded ; nor does it matter much so far as any definite idea is concerned which such numerals convey to our mind. Sec Prof. H. Schubert, 'On large numbers,' in Open Court, Dec. 14, 1893. ® TishMati dhriyate yapayati dharmaw ^a dejayati. This is an idiomatic phrase, which occurs again and again in the Nepalese text of the Sukhavatt-vyfiha (MS. 26 b, 11 . 1,2; 55 a, 1 . 2, &c.). It seems to mean, he stands there, holds himself, supports himself, and teaches the law. Burnous translates the same phrase by, ' ils se trouvent, vivent, existent' (Lotus, p. 354). On ydpeti in Pali, see Fausboll, Dasaratha-^taka, pp. 26, 28 ; and yapana in Sanskrit. 92 THE SMALLER SUKIIAVAt{-VyOiIA. § 3 - palm-trees, and with strings of bells ^ It is enclosed on every side ^ beautiful, brilliant with the four gems, viz. gold, silver, beryl, and crystal \ With ^ Kihkiwi^^^ala. The texts read kahkawaalaij ^a and kahka;/i^4,Mlais >^a, and again later kahkawialunam (also 1ft) and kankawt^'^alanam. Mr. Boal translates from Chinese ' seven rows of exquisite curtains,* and again ' gemmous curtains.* First of all, it seems clear that we must read ^ala, net, web, instead of ^ala. Secondly, kankawa, bracelet, gives no sense, for what could be the meaning of nets or strings of bracelets? I prefer to read kirikiij;^ala, nets or strings or rows of bells. Such rows of bells served for ornamenting a garden, and it may be said of them that, if moved by the wind, they give forth c^'rtain sounds. In the commentary on Dhammapada 30, p. 19 1, we meet with kinkinika^^ala, from which likewise the music proceeds; see Childer.N, s.v. ^ala. In the MSS. of the Nepalese Sukhavati-vyiiha (R.A.S.), p. 39 a, 1 . 4, 1 likewise find svar;aratnakinki;/i^'-alani, which settles the matter, and shows how liitlc confidence we can place in the Japanese texts. " Anuparikshipta, enclosed; sec parikkhepo in Childers* Dictionary, and compare pairidaeza, paradise. 'The four and seven precious things in Pali are (according to Childers) : — 1. suvazwaw. gold. 2. ra^'-ataw. silver. 3. mutta. pea I Is. 4. rnawi. gems (as sapphire, ruby). 5. veuriyaw, cat's eye. 6. va^^iira///, diamond. 7. pavaam, coral. Here Childers translates cat* s eye; but s.v. veuriyam

precious stone, perhaps lapis lazuli. In Sanskrit (Burnous, Lotus, p. 320): — I. suvarwa, goin. 2. rftpya. silver. 3. vai^/ftrya. lapis lazuli 4. sphaika, crystal. 5. lohitamukti. red pearls. 6. ajmagarbha, diamond. 7. musaragalva, coral. §4- THE SMALLER SUKIIAVAtJ-VyOiIA. 93 such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

⁵ ‘And again, O .5ariputra, in that world SukhA- vati there are lotus lakes, adorned with the seven gems, viz. gold, silver, beryl, crystal, red pearls, dia- monds, and corals as the*seventh. They arc full of water which possesses the eight good ciialities\ their waters rise as high as the fords and bathing- places, so that even crows ^ may drink there ; they are Julien (Polcrins Buddhistes, vol. ii, p. 482) gives ihe following list : — i« sphaika, rock crystal. 2. vaidftra, lapis lazuli. 3. ajmagarbha, cornnline. 4. musaragalva, amber. 5. padinaraga, jiiby. Vai//ftrya (or Vaidiirya) is mentioned in thcTalliagalaguwa- ^«ana/{ ’intyavishayavalaranirdeAa (WassilieT p. 16 1) as a precious stone which, if pLiced on green cloth, 'oks green, if placed on red cloth, red. The fact that vai^/iirya is often compared with the colour of the eyes of a cat would seem to point to the cat's eye (see Borooah's Engl.-Sanskrit Dictionary, vol. ii, preface, p. ix), certainly not to lapis lazuli. Cat's eye is a kind of chalcedony. I see, how- ever, that vai</urya has been recognised as the original of the Greek ffqpvWos, a very ingenious conjecture, either of Weber's or of Pott's, considering that lingual d has a sound akin to r, and ry may be changed to fy and 11 (Weber, Omina, p. 326). The JVrsian billaur or balliSr, which Skeat gives as the etymon of ^fwXXos, is of Arabic origin, means crystal, and couKl ^ardly have found its way into Greek at so early a time. See ‘ India, what can it teach us?’ p. 267. * The eight good qualities of water are limpidity and purity, refreshing coolnc'ss, sweetness, softness, fertilising qualities, calm- ness, power of preventing famine, productiveness. See Beal, Catena, p. 379. ® Kakapeya. One text reads kakapeya, the other kaka- peya. It is difficult to choose. The more usual word is kakapeya, which is explained by Pawini, II, i, 33. It is uncer- tain, however, whether ^kkapeya is meant as a laudatory or as 94 the smaller SUKIIAVAtT-VY<JHA. §4. strewn with golden sand. And in these lotus-lakes there are all around on the four sides four stairs, beautiful and brilliant with the four gpms, viz. gold, silver, beryl, crystal. And on every side of these lotus-lakes gem- trees are growing, beautiful and brilliant with the seven gerns, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. And in those lotus-lakes lotus-flowers arc growing, blue, blue-coloured, of blue splendour, blue to behold ; yellow, yellow-coloured, of yellow splen- dour, yellow to behold ; red, red-coloured, of red splendour, red to behold ; white, white-coloured, of white splendour, white to behold ; beautiful, beau- tifully-coloured, of beautiful splendour, beautiful to behold, and in circumference as large as the wheel of a chariot. a depreciatory tcim. Bolulingk takes it in the latter sense, and translates nadi kakapeya, by a shallow river that could be drunk up by a crow, Taranatha takes it in the former sense, and trans- lates nadi kakapeya, as a river so full of water that a crow can drink it without bending its neck (kakair anatakandharai// piyate ; pdrwodakatvena prajasye kakaiA peye nadyadau). In our passage kakapeya must be a term of praise, and we therefore could only render it- by * ponds so full of water that crows could drink from them.' But why should so well known a word as kakapeya have been spelt kakapeya, unless it was done intentionally? And if intentionally, what was it intended for? We must remember that Bazini, II, i, 42 schol., teaches us how to form the word tirthakaka, a crow at a tirtha, which means a person in a wrong place. It would seem therefore that crowds were considered out of place at a tirtha or bathing- place, either because they were birds of ill omen, or because they defiled the water. From that point of view, kakapeya would mean a pond not visited by crows, free from crows. Professor Pischel has

called my attention to Maluiparinibbana Sutta {J. R. A. S. 1875, p. 67, p. 2i), where kakapeya clearly refers to a full river. SamatiMika, if this is the right reading, occurs in the same place as an epithet of

⁶ THE SMALLER SUKILAvATi-VYOITA. 95 § 5, 'And again, O ^Ariputra, in that Buddha country there are heavenly musical instruments always played on, and the ^arth is lovely and of golden colour. And in that Buddha country a flower-rain of heavenly MAnddrava blossoms pours down three times every day, and three times evdry night. And the beings who are born there worship before their morning meal ^ a hundred thousand kols of Buddhas by going to other worlds ; and having showered a hun- dred thousand kois of flowers upon each Tatha- gata, they return to their own world in time for the afternoon rest^ With such a^Tays of excellences peculiar to a Buddha country is that Buddha country adorned.

⁷ 'And again, O ^ariputra, there are in that Bud- dha country swans, curlews and peacocks. Three times every night, and three time's every day, they a river, by the side of kSkapeya, and I thaik it most likely that it means rising to a level with the ttrthas, the fords or bathing-places. Mr. Rhys Davids informs me that the commentary explains the two words by samatitlikd ti samaharitd, kdkapeyya ti yatthalatthai lire /Aitena kakena sakka patum ti. * Purobhaktena. The text is difficult to read, but it can hardly be doubtful that purobhaktena corresponds to Pali purebhataw (i.e.* before the morning meal), opposed to pa^ - ^Aabhataw, after the noonday meal (i.e. in the afternoon). See Childers, s.v. PDravabhaklika would be the fir^ repast, as Prof. Cowell inform's me. ® Divdvihdraya, for the noonday rest, the siesta. See Childers, s.v. vihara. 'Krau«/idi . * Snipe, curlew. Is it meant for Kuravtka, or Karavika, a fine-voiced bird (according to Kern, the Sk. kard- yika), or for Kalayihka, ^dli Kalavika? See Childers, s.v. opapdtiko; Burnous, Lotus, p. 566. I see, however, the same birds mentioned together elsewhere, as ha»<sakrau»^amayfiramka- jdlkakokila, &c. On mayfira see Mahav., Introd. p. xxxix ; Rv. I, 191, 14. 96 THE SMALLER SUKHAvATi-VvOHA. §6, come together and perform a concert, each uttering his own note. And from them thus uttering proceeds a sound proclaiming the five virtues, t\ve five powers, and the seven steps leading towards the highest knowledge \ When the men there hear that sound, remembrance of Buddha, r&membrance of the Law, remembrance of the Church, rises in their mind. ' Now, do you think, O 6'driputra, that there are beings who have entered into the nature of animals (birds, &c.) ? This is not to be thought of. The ^ Indriyabalabodhyahgajabda. These are technical terms, but their meaning is not quite clear. Spence Hardy, in his Manual, p. 498, enumerates the five indrayas, viz. (i) sardhawa, purity (probably jraddha, faith); (2) wiraya, persevering exertion (vtrya); (3) sati or smirti, the ascertainment of truth (smrti); (4) samadhi, traiKpiillity; (5) pragndwa, wisdom (pra^»-^a). The five balayas (bala), he adds, are the same as the five indrayas. The seven bowdyanga (bodhyanga) are according to him : (i) si hi or smirti, the ascertainment of the truth by mental applicadon; (2) dharmmavvieha, the investigation of causes; (3) wiraya, persevering exertion; (4) prtli, joy; (5) passadhi, or prasadhi, tranquillity ; (6) samadhi, tranquillity in a higher degree, including freedom from all that disturbs either body or mind; (7) upeksha, equanimity. It will be seen from this that some of these qualities or excel- lences occur both as indriyas and bodhyanas, while balas are throughout identical with indriyas. liurnouf, howevpr, in his Lotus, gives a list of five balas (from the Vocabulaire Penlaglotte) which correspond with the five indriyas of Spence Hardy; viz, jr add ha -bala, power of faith; virya- b ala, power of vigour ; s m r ft i - b a l a , power of memory ; samadhi- b a l a , power of meditation ; p r a^ ;7 a - b a l a , power of knowledge. They precede the seven bodhyahgas both in the Lotus, the Vocabulaire

Pentaglotte, and the Laljta-visiara. To these seven bodhyangas Burnous has assigned a special treatise (Appendicc xii, p. 796). They occur both in Sanskrit and Pali. See also Dharmasangraha s.v. in the Anecdota Oxoniensia. § 9 - THE SMALLER SUKIIAVAXi-VYOUA. 97 very name of hells is unknown in that Buddha country, and likewise that of (descent into) animal bodies and of the realm of Yama (the four apAyas)'. No, these tribes of birds have been made on purpose by the Tathagata Amitayus, and they utter the sound of the Law. With such arrays of excellences, &c. I 7. 'And again, O ^jiriputra, when those rows of palm-trees and strings of bells in that Buddha country are moved by the wind, a sweet and enrapturing sound proceeds from them. Yes, O lyariputra, as from a heavenly musical instrument consisting of a hundred thousand kois of sounds, when played by Aryas, a sweet and enrapturing sound proceeds, a sweet and enrapturing sound proceeds from those rows of palm-trees and strings of bells moved by the wind. And when the men hear that sound, reflection on Buddha arises in them, reflection on the Law, reflection on the Church. With such arrays of excellences, &c.

⁸ ' Now what do you think, O 6 ariputra, for what reason is that Tathagata called AmitAyus ? The length of life (ayus), O Yariputra, of that TathAgata and of those men there is immeasurable (amita). Therefore is that TathAgata called AmitAyus. And ten kalpas have passed, O .Sariputra, since that TathAgata awoke to perfect knowhujge. J 9. 'And what do you think, O 6'Ariputra, for what reason is that TathAgata called AmitAbha ? The ^ Niraya, the* hells, also called Naraka. Yamaloka, the realm of Yama, the judge of the dead, is explained as the four apayas, i.e. Naraka, hell; Tiryagyonis, biVth as animals; Pretaloka, realm of the departed ; Asuraloka, realm of evil spirits. The three terms which are here used together occur likewise in a passage translated by Burnous, Introduction, #p, 544. [49] n. 98 THE SMALLER SUKhaVAt!-VyOhA. § 10. splendour (ibha), O Kydriputra, of that Tathdgata is unimpeded over all Buddha countries. Therefore is that Tathdgata called Amitdbha. 'And there is, O 5ariputra, an innumerable as- sembly of disciples with that Tathdgata, purified and venerable persons, whose number it is not easy to count. With such arrays of excellences, &c. § 10. 'And again, O ^yariputra, of those beings also who are born in the Buddha country of the Tathdgata Amitdyus as purified Bodhisattvas, never to return again and bound by one birth only, of those Bodhisattvas also, O ^driputra, the number is not easy to count, except they are reckoned as infinite in number ' Then again all beings, O vydriputra, ought to make fervent prayer for that Buddha country. And why ? Because they come together there with such excellent men. Beings are not born in that Buddha country of the Tathdgata Amitdyus as a reward and result of good works performed in this present life ^ Iti sankhyiiw gay(' / 7 /anti, they are called; cf. Childers, s.v. sahkhyia. Asahkhyeya, even more than aprameya, is the recognised term for infinity. Burnouf, Lotus, p. 852. " Avaraniatraka. This is the Pali oramattako, ' belonging merely to the present life/ and the intention of the writer seems to be to inculcate the doctrine, that salvation can be obtained by mere repetitions of the name of Amitabha, in direct opposition to the original doctrine of Buddha, that as a man soweth, so he reapeth. Buddha would have taught that the kujalamfla, the root or the stock of good works performed in this world (avaramatraka), will bear fruit in the next, while here * vain repetitions * seem all that is enjoyed. The Chinese translators take a different view of this passage. But from the context of this section, where we read kulaputrewa va kuladuhiti a va latra buddhakshetre > & ittapra; / idhana OT karlavyam, it seems clear that the locative (buddhakshetre) forms the object of the prawidhana, the fervent prayer or longing. The Satpurusliis already in the Buddhaksltra would be the innumerable men (manushyas) and Bodhisattvas mentioned before. § II. THE SMALLER SUKriAvATi-VvOIIA. 99

No, whatever son or daughter of a family shall hear the name of the blessed Amitayus, the TathSgata, and having heard it, shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights, — when that son or daughter of a family comes to die, then that Amitdyus, the Tathdgata, surrounded by an assembly of disciples and followed by a host of Bodhi- sattvas, will stand before them at their hour of death, and they will depart thi^ life with tranquil minds. After their death they will be born in the world Sukhdvatl, in the Buddha country of the same Amitdyus, the Tathdgata. Therefore, then, O 6'dri- putra, having perceived this cause and effect', I with reverence say thus. Every son and every daughter of a family ought with their whole mind to make fervent prayer for that Buduha country. J II. 'And now, O Ji'driputia, as I here at present glorify that world, thus in the East, O ^driputra, other blessed Buddhas, led by the Tathdgata Akshobhya, the Tathdgata Merudhvaa, the Tathdgata Maha- meru, the Tathdgata Meruprabhdsa, and the Tath.d- gata Mawdhvaa, equal in number to the sand of the river Gangd, comprehend their own Buddha countries in their speech, and then reveal them". ' Arthavaja, lit. the power of the thing; cf. Dhammapada, p. 388, V. 289. "I am not quite certain as to the meaning of this passage, but if we enter into the bold metaphor of the text, viz. that the Buddhas cover the Buddha countries with the organ of their tongue and then unroll it, what is intended can hardly be anything but that they first try to find words for the excellences of those countries, and then reveal or proclaim them. Burnous, however (Lotus, p. 417), takes the expression in a literal sense, though he is shocked by its grotesqueness. On these Buddhas and their countries, see Burnous, Lotus, p. 113. IOO T7IE SMALLER SUKhAvAtJ-VYOhA. § Accept this repetition of the Law, called the "Favour of all Buddhas," which magnifies their inconceivable excellences. • (J 1 2. ' Thus also in the South do other blessed Bud- dhas, led by the Tathigata A'andrasfiryapradlpa, the Tathagata Yaazprabha, tlic Tathdgata MahArAd- skandha, the Tathagata Merupradipa, the Tathagata Anantavirya, equal in number to the sand of the river Ganga, comprehend their own Buddha countries in their speech, and then reveal them. Accept, &c.

⁹ ' Thus also in the West do other blessed Bud- dhas, led by the Tathftgata Amitayus, the Tathdgata Amitaskandha, the Tathagata Amitadhvaa, the Ta- thagata MahAprabha, the TatliAgata Maharatnaketu, the Tathagata Auddhara-miiprabha, equal in number to the sand of the river Gangd, comprehend, &c. J 14. ' Thus also in the North do other blessed Bud- dhas, led by the Tathagata Mahartiskandha, the Tathagata Vaivanaranirghosha, the Tathagata Dun- dubhisvaranirghosha. the Tathfigata Dushpradharsha, the Tathagata Adityasambhava, the Tathagata f 7 aleni- prabha(6'valanaprabha ?), the Tathagata Prabhakara, equal in number to the sand, &c.

¹⁰ 'Thus also in the Nadir do other blessed Buddhas, led by the Tathagata Si;«ha, the Tathagata Yaiaas, the Tathagata Ya.?aprabhava, the TathAgata Dharma, the Tathagata Dharmadhara, the TatliAgata Dharmadhva.g'a, equal in number to the sand, &c.

¹¹ 'Thus also in the Zenith do other blessed Buddhas, led by the Tathagata Brahmaghosha, the Tathagata NakshatrarA^, the TathAgata Indraketu- dhvai,'arAi,'a, the TathAgata Gandhottama, the Tatha- gata GandhaprabhAsa, the TathAgata MahAr/'iskan- dha, the Tathagata RatnakusumasampushpitagAtra, §17* THE SMALLER SUKILAVATl-VvOIIA. IOI the Tathfigata Salendrara^, the Tathagata Ratnot- palari, tlie Tathagata Sarvarthadara, the Tathagata Sumerukalpa, equal in number to tlic saikul, &c. ' ^ 1 7. ' Now what do) ou think, O Gariputra, for what reason is that repetition (treatise) of the Law called the Favour of all Buddhas ? Every son or daughter of a family who shall hear the name of that repetition of the Law and retain in their memory the names of

those blessed Buddhas, will be favoured by the Buddhas, and will never return again, being once in possession of the transcendent true knowledge. Therefore, then, O kyariputra. believe ", accept, and do not doubt of me and those blessed Buddhas ! 'Whatever sons or daughters of a family shall make mental prayer for the Buddha country of that blessed Amitayus, the 'I athag'ata, or are making it now or have made it formerly, all these will never return again, being once in possession of the transcendent true knowledge. They will be born in that Buddha country, have been born, or are being born ' It should be remarked that the Tatliagatas here assigned to the ten quarters differ entirely from those assigned to them in the Lalita-vistara, Book XX. Not even AiniUibha is mentioned there. ^ Pratiyatha. •The texts give again and again patliyatlia, evidently the Pali form, instead of pratiyata. I have left I ha, the Pali termination of the 2 p. pi. in the imperajve, instead of la, because that*form was clearly intended, while pa for pra may be an accident. Yet I have little doubt that'pratiyatha was in the original text. That it is meant for the imperative, we see from jradadhadhvam, &c., further on. Other traces of the influence of Pali or Prakrit on the Sanskrit of our S{itra appear in arhan- ta.iA, the various reading^ for arhadhhi^, which I preferred; sambahula for bahula; dhriyatc yapayati; purobhaktena; anyatra; safikhyaw gaX'/^anti; avaramatraka; veMana instead of veshana, in nirvcMana; dharmaparydya (Corp. Inscript, plate xv), &c.* 102 THE SMALLER SUKHAVATI-VYHA. § 1. now. Therefore, then, O ^Ariputra, mental prayer is to be made for that Buddha country by faithful sons and daughters of a family. , f i. 'And as I at present magnify here the inconceivable excellences of those blessed Buddhas, thus, O Sariputra, do those blessed Buddhas magnify my own inconceivable excellences. 'A very difficult work has been done by ^Sikya- muni, the sovereign of the .SAkyas. Having obtained the transcendent true knowledge in this world Saha, he taught the Law which all the world is reluctant to accept, during this corruption of the present kalpa, during this corruption of mankind, during this corruption of belief, during this corruption of life, during this corruption of passions.

¹² ' This is even for me, O ^Sariputra, an extremely difficult work that, having obtained the transcendent true knowledge in this world Saha, I taught the Law which all the world is reluctant to accept, during this corruption of mankind, of belief, of passion, of life, and of this present kalpa.' J 20. Thus spoke Bhagavat joyful in his mind. And the honourable vSariputra, and the Bhikshus and Bodhisattvas, and the whole world with the gods, men, evil spirits and genii, applauded the speech of Bhagavat. This is the Mahaydnasiltra ', called Sukhdvati-vyftha. ' The Sukhavatt-vyflha, even in its shortest text, is called a Mahdyana-sfitra, nor is there any reason why a MahUyina-sfitra should not be short. The meaning of Mahdyina-sfttra is simply a Sfitra belonging to the Mahdydna school, the school of the Great Boat. It was Bumouf who, in his Introduction to the History of Buddhism, tried very hard to establish a distinction between the

¹³ THE SMALLER SUKHAVATI-VvOIHA. IO Vaipulya or developed Sutras, and what he calls the simple Siltras. Now, the Vaipulya Sdtras may all belong to the Mahayana school, but that would not prove that all the Sdtras of the Mahayana school are Vaipulya or developed Sutras. The name of simple Sdtra, in opposition to the Vaipulya or developed SiUras, is not recognised by the Buddhists themselves; at least, I know no name for simple SCitras. No doubt there is a great difference between a \aipui\ Sfttra, such as the Lotus of the Good Law, translated by Burnous, and the SCitras which Burnous translated, for instance, from the Divyavadana. But what Burnous considers as the distinguishing mark of a Vaipulya Sutra, viz. the occurrence of Bodhisattvas, as followers of the Biuklha .Sakyamuni, would no longer seem to be tenable *, unless we classed our short Sukhavati-

vyuha as a Vaipulya or developed SCitra. For this there is no authority. Our Sdtra is a Mahayana SuLia, but never called a Vaipulya Sfttra, and yet in this Siltra the Bodhisatvas constitute a very considerable portion among the followers of Biuldh.i. But more than that, Amitabha, the Buddha of Sukhavali, another personage whom Burnous looks upon as peculiar to the Vaipul}a Sfltras, who is, in fact, one 0^ th . Dhynni-buddhas, though not called by that name in our Shtr.*, forms the chief object of its teaching, and is represented as kuo 'n to Buddha Aakyamuni, nay, as having become a Buddha long befoie the Buddha Aakyainuni f. The larger text of the Sukhavati-vyAha would certainly, according to Burnoufs definition, seem to fad into the category of the Vaipulya Sutras, lut it is not so called in the MSS. which 1 have seen, and Burnous himself gives an analysis of that SAtra (Intro- duction, p. 99) as a specimen of a Mahayana, but not of a Vaipulya SAtra. * ‘ La presence des Bodhisatvas ou Iciir absence int 6 rcsse done Ic fonds meinc des livres ou on la remarqiic, et il est bieii evident (jue cc sriil trace une ligne de demarcation •profondc entre Icb Sutras ordinaires ct les Sutras de- veloppes.’ — Biyuouf, Introduction, p. 112. • t ‘ L’idce d’un ou de plusieurs Buddhas surhumains, celle dc Bodhisatvas cres par eux, sont des conceptions aussi ^tranres a ces livres (les Sutras simples) que cello d’un Adibiiddha ou d’un Dieu.’ — Burnous, Introduction, p. 120. *

The Amitayur-Dhyana-Sutra

Chapter 1

¹ Thus it was heard by me : At one time • the Budcflia dwelt in R^agrha, on the mountain Grdhrakua, with a large assembly of lihiakshus and with thirty-two thousands of Hodhisattvas ; with Mawiuri, Prince of the Law-, at the head of the assembly.

² At that time, in the great city of Raiagrha there was a prince, the heir-apparant, named AiA- tajatru. He listened to the wicked counsel of Devadatta and other friends and forcibly arrested Bimbisara his father, the king, and shut him up by himself in a room with seven walls, proclaiming to all the courtiers that no one should approach (the* king). The <shies consort of the king, Vaidchi by . _ . • ^ Nanjio's* Catalogue of Tripiaka, No. 19*8 ; translated into Chinese a. d. 424, by Kalayajas, a Aramawa from India. * Sanskrit KumdrabhOta, ' prince ' or ' princely,* but Chinese has 'prince of the law;,* according, to the commentator, JC-ko, he was called so because he was (skilled in) converting men by (teaching) the Law. A"-^o^ seems to have understood that Ma/ 7 - was not a royal prince, but the name KumarabhQta was given iim as an honorific title. Max Muller, ' the prince * (p. 350, vol. ii. Selected Essays) ; Kern, ' the prince royal, * but he gives an alternative 'still a yoifh* (p. 4, Saddharmapuw^arika). [49] i 62 AMITAYL'R-DIIYANA-sOtRA, §3- name, was true and faithful to her lord, the king. She supported him in this wise : having purified herself by bathing -and washing, she anointed her body with honey and ghee mixed with corn-flour, and she concealed the juice of grapes in the various garlands she wore (in order to give hjm food without being noticed by the warder). As she stole in and made an offering to him, he was able to eat the flour and to drink the juice (of grapes). Then he called for water and rinsed his mouth. That done, the king stretched forth his folded hands towards the Mount Grfdhrakua and worshipped duly and respectfully the World-Honoured One, who at that time abode there. And he uttered the following prayer : ' Mahdmaudgalyiyana is my friend and relative ; let him, I pray, feel compassion towards me, and come and commu- nicate to me the eight prohibitive precepts ' (of JJuddha).' On this, Mahdmaudgalyiyana at once api)cared before the king, coming with a speed equal to the flight of a falcon or an eagle, and communi- cated to him the eight precepts. Day after day did he come. The World- Honoured One sent also his worthy disciple Phra to preach the Law to the king. Thus a period of * three weeks passed by. The king showed by his countenance that he was happy and contented when he had an opportunity of hearing the Law as well as of enjoying the honey and flour.

³ At that time, Aitafatru asked the warder ' According to the commentator, Shan-tSo, 'killing, stealing, adultery, lying, drinking, applying ointment, &c., music, and using ornamented chairs, &c.' § 3 - MEDITATION ON BUDDHA AMItAyUS. 1 63 • of the gate whether his father was yet alive. On this, the warder answered him : ' O Exalted king, the chief consort^(of thy father) brotigh (food) and pre- sented it to him by anointing her body with honey and flour and filling her garlands with the juice (of grapes), and the ^ramawas, MahAmaudgalyayana and Pflrwa, approachecr the king through jhe sky in order to preach the Law to him. It is, O king, impossible to prevent them coming.' When

the prince heard this answer his indignation arose against his mother : ‘ Sly mother,’ he cried, ‘ is, indeed, a rebel, for .she was found in company with that rebel. Wicked people are those ..Vramawas, and it is their art of spells causing illusion and delusion that delayed the death of that wicked king for so many days.’ Instantly he brandished his sharp sword, intending to slay his mother. At that moment, there intervened a minister named Aan- draprabha, who was possessed of great wisdom and intelligence, and Giva ,(a famous physician). They saluted the prince and remonstrated with him, saying : ‘We, ministers, O Great king, heard that .since the beginning of the kalpas there had been^ several wicked kings, even to the number of eighteen thousand, who killed their own fathers, coveting the throne of (their respective) kingdoms, as mentioned in the Sfitra of the discourse of the Veda ’. Yet never have we heard of a man killing his mother, though he be void of virtue. Now, if thou, O king, shouldst dare to commit such a deadly sin, thou wouldst bring a stain upon the blood of the Kshatriyas (the kingly race). We cannot even ’ This is nSn-Buddhistic, according to Shdn-tao. 164 amitAyur-dhyAna-s6tra,

⁴ bear to hear of it. Thou art indeed a A'a»^Ala (the lowest race) ; we shall not stay here with thee.’ After this .speech, the two great ministers retired stepping backward, each with his hand placed on his sword. AAtaatu^ was then frightened, and greatly afraid of them, and asked Qva, saying : ‘Wilt thou not be friendly to me ? ’ In reply Qva said to him ; ‘ Do not then, O Great king, by any means think of injuring thy mother.’ On hearing this, the prince repented and sought for mercy, and at once laid down his sword and did his mother no hurt. He finally ordered the officers of the inner chambers to put the queen in a hidden palace and not to allow her to come out again.

⁵ When Vaidehi was thus shut up in retirement she became afflicted by sorrow and distress. She began to do homage to Buddha from afar, looking towards the Mount Grdhrakha. She uttered the following words : ‘ O TathAgata ! World- Honoured One ! In former times thou hast constantly sent Ananda to me for enquiry and consolation. I am now in sorrow and grief. Thou, World-Honoured One, art majestic and exalted ; in no way shall I be able to see thee. Wilt thou, I pray thee, command MahAmaudgalyAyana and ^thy honoured disciple, Ananda, to come and have an interview with me ? ’ After this speech, she grieved and wept, shedding tears like a shower of rain. Before she raised her head from doing homage to the distant Buddha, the World-Honoured One knew what Vaidehi was wishing in her mind, though he was on the Mount Gndhrakfia. Therefore, he instantly ordered MahAmaudgalyAyana and Ananda to go to her through the sky. Buddha MEDITATION ON BUDDHA AMITAYUS. 165 himself disappeared from that mountain and appeared in the royal palace. When the queen raised her head as she finished homage to Buddha, she saw before her the World- Honoured Buddha .Siikyamfliii, whose body was purple gold in colour, sitting on a lotus-flower which consists of a hundred jewels, with MahamaudgalyS- yana attending on his left, and with Ananda on his right. Gakra (Indra), Brahman, and other gods that protect the world were seen in the midst of the sky, everywhere showering heavenly flowers with which they made offerings to Buddha in their worship. * Vaidehi, at the sight of Buddha the World-Honoured One, took off her garlands and prostrated herself on the ground, crying, sobbing, and speaking to Buddha : ‘ O World-Honoured One I what former sin of mine has produced such a wicked son ? And again, O Exalted One, from what cause and circumstances hast thou such an affinity (by blood and religion) with Devadatta (Buddha’s wicked cousin and once his disciple)?’ § 5, ‘ My only prayer,’ she continued, ‘ is this : O World-Honoured One, mayst thou preach to me in detail of all the places where there is suffering or trouble, and where I ought to go to be born anew. I am not satisfied with this world of

depravities', with 6^ambudvipa (India) which is full of hell§, full of hungry spirits ^pretas), and of the brute creation. In this world of depravities, there is many an assemblage of the wicked. May I not

* For five depravities vide Smaller SukhavatJ, § i ; Saddhar- mapuWarika by Kern, p. 58, § 140 note.

* But Japanese Bifddhists take this in a wider sense. 1 66 amitayur-diiyana-sCtra, §6. hear, I pray, the voice of the wicked in the future ; and may I not see any wicked person. ' Now I throw my five limbs down to the ground before thee, and seek for thy mercy by confessing my sins. I pray foi* this only that the Sun-like Buddha may instruct me how to meditate ©n a world wherein all actions' are pure.' At that moment, the World-Honoured One flashed forth a golden ray from between his eyebrows. It extended to all the innumerable worlds of the ten (Quarters. On its return the ray rested on the top • of Buddha's head and transformed itself into a golden pillar just like the Mount Sumeru, wherein the pure and admirable countries of the Buddhas in the ten quarters appeared all at once illuminated. One was a country consisting of .seven jewels, another was a country all full of lotus-flowers ; one was like the palace of Mahervara Deva (god 6'iva), another was like a mirror of crystal, with the countries in the ten quarters reflected therein. There were innumerable countries like these, resplendent, gorgeous, and delightful to look upon. All were meant for Vaidehi to see (and choose from). Thereupon Vaidehi again spoke to Buddha : ' O World-Honoured One, although all other Buddha •countries are pure and radiant with light, I should, nevertheless, wish myself to be born in the realm of Buddha Amitayus (or Amit&bha), in the world of Highest Happiness (Sukhdvati). Now I simply pray thee, O World-honoured One, to teach me how to concentrate my thought so as to obtain a right vision (of that country).'

⁶ Thereupon the World-Honoured One gently smiled upon her, and rays of five colours issued

⁷ MEDITATION ON BUDDHA AMITAVUS. 1 6 ? forth out of his mouth, each ray shining as far as the head of king Bimbisara. At that moment, the mental vision of that exalted king was perfectly clear though he was shut up in lonely retirement, and he could see the World- Honoured One from afar. As he paid homage with his head and face, he naturally increased and advanced (in wisdom), whereby he attained to the fruition of an Anagamin (the third of the four grades to Nirvana).

⁸ Then the World-honoured One said : ' Now dost thou not know, O Vaidehi, that Buddha Amitayus is* not very far from here? Thou shouldst apply thy mind entirely to close meditation upon those who have already perfected the good actions necessary for that Buddha country. ' I now proceed to fully expound them for thee in many parables, and thereby afford all ordinary (persons of the future who wish to cultivate these pure actions an opportunity of being born in the Land of Highest Happiness (Sukhavati) in the western quarter. Those who wish to be born in that country of Buddha have to cultivate a threefold goodness. Firstly, they should act filially towards their parents and support them ; serve and respect their teachers and elders ; be of compassionate mind, abstain from doing any injury, and cultivate the ten Arduous actions. Secondly, they should take and observe the vow of seeking refuge with the Three' Jewels, fulfil all 'moral precepts, and not lower their dignity or neglect any ceremonial observance. Thirdly, they should give their whole mind to observe® the ten prohibitive precepts of Buddha. 168 amitayur-diiyana-sutra, §8. to the attainment of the Bodhi (perfect wisdom), deeply believe in (the principle of) cause and effect, study and recite (the Sūtras of) the Mahāyāna doctrine, and persuade and encourage others who pursue the same course as themselves, 'These three groups as enumerated are called the pure -actions (leading to' the Buddha country),' ' O Vaidehi ! ' Buddha continued, ' dost thou not understand now ? These three

classes of actions are the efficient cause of the pure actions taught by all the Buddhas of the past, present, and future,' • J 8, Buddha then addressed Ananda as well as Vaidchi ; ' Listen carefully, listen carefully ! Ponder carefully on what you hear ! I, Tathdgata, now declare the pure actions needful (for that Buddha country) for the sake of all beings hereafter, that are subject to the misery (inflicted) by the enemy, i, e, passion. Well done, O Vaidehl ! Appropriate questions are those which thou hast asked ^ ! O Ananda, do thou remember these words of me, of Buddha, and repeat them openly to many assem- blies, I, Tathdgata, now teach Vaidehi and also all beings hereafter in order that they may meditate bn the World of Highest Happiness (Sukhdvati) in the western quarter, ' • ' It is by the power of Buddha only that one can sec that pure land (of Buddha) as clear as one sees the image of one's face reflected in the tjansparent mirror held up before one, ' When one sees the state of happiness of that country in its highest excellence, one greatly re- * Vide supra, § 4 ; but those two questions, though appropriate, have not after all been answered by Buddha in'this Sdtra, §9- MEDITATION ON BUDDHA AMITAYUS. 169 joices in one's heart and immediately attains a spirit of resignation prepared to endure whatever conse- quences mayyet arise BuddJia, turning again to Vaidehl, said : ' Thou art but an ordinary person ; the quality of thy mind is feeble and inferior. ' Thou hast not as yet obtained the divine eye and canst not perceive whdt is at a distance.* All the Buddhas, Tathdgatas have various means at their disposal and can therefore afford thee an opportunity of seeing (that Buddha country).' Then Vaidehi rejoined: 'O World-Honourel One, people such as I, can now see that land by the power of ' Buddha, \)ut how shall *all those beings who are to come after Buddha's Nirviwa, and who, as being depraved and devoid of good qualities, will be harassed by the five worldly sufferings - — how shall they see the .World of Highest Happiness of the Buddha AmitSyus ? ' Part II.

⁹ Buddha then replied : ' Thou and all other beings besides ought to make it their only aim, with concentrated thought, to get a perception of ther western quarter. You will ask how that perception is to be formecl. I will exjikiin it now. All beings,* if not blifld from birth, are uniformly possessed of sight, and^ they all see the setting sun. '1 hou shouldst sit down properly, looking in the western direction, and prepare thy thought for a close medi- — 1 ' Anutpatikadharmakshanti, cf. Larger Sukhavatt, § 19, p. 39, and § 32, p. 5. Kern, * the acquiescence in the eternal law/ Sad- dharmapu»</ arika XI, p, 254. 2 I. Birth, 2. Oldige, 3. Sickness, 4. Death, 5. Parting. amitayur-diiyAna-sOtra, 170

¹⁰ tation on the sun ; cause thy mind to be firmly fixed (on it) so as to have an unwavering percep- tion by the exclusive application (of thy thought), and gaze upon it (more particularly) when it is about to set and looks' like a suspended drum. ' After thou hast thus seen the sun, let ■^(that image) remain clear and siied, whether thine eyes be shut or open ; — such is the perception of the sun, which is the First Meditation. ^ 10. ' Next thou shouldst form the perception of water ; gaze on the water clear and pure, and let ' (this image) also remain clear and fixed (afterwards) ; never allow thy thought to oe scattered and lost. ' When thou hast thus seen the water thou shouldst form the perception of ice. As thou seest the ice shining and transparent, thou shouldst imagine the appearance of lapis lazuli. 'After that has been done, thou wilt .see the ground consisting of lapis lazuli, transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with the seven jewels, diamonds and the rest, supporting the ground '. It extends to the eight points of the 'compass, and thus the eight corners (of the ground) are perfectly filled up. Every side' of the eight 'quarters consists of a hundred jewels, every jewel has a thousand rays, and every ray has eighty-four thousand colours which, when reflected in /;he ground of lapis

lazuli, look like a thousand millions of suns, and it is difficult to see them all one by one. Over the surface of that ground of lapis lazuli there are * ‘A banner supporting or lifting up the ground’ is rather strange, but there is no other way of translating it.

¹¹ MEDITATION ON BUDDHA AMITAYUS. 171 ■ 5 Stretched golden ropes intertwined crosswise ; divisions are made by means of (strings of) seven jewels with every part clear and distinct. ‘ Each jewel has rays of five hundred colours which look like flowers or like the moon and stars. Laid high up in the open ‘sky these rays form a tower of rays, whose storeys and galleries are ten millions in number and built of a hundred jewels, both sides of the tower have each a hundred millions of flowery banners furnished and decked with numberless musical instruments. Eight kinds of cool breezes proceed from the brilliant rays. When those musical instruments are played, they emit the sounds “ suffering,” “ non-existence,” “ impermanence,” and “ non-self ; ” — such is the perception of the water, which is true ; Second Meditation. § II. ‘ When this perception has been formed, thou shouldst meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether thine eyes be shut or open. Except only during the time of thy sleep, thou shouldst always keep this in thy mind. One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhavati). ‘ One who has obtained the Samadhi (the state of supernatural calm) is able to see the land (of that Buddha country) clearly and distinctly : (this state) is too much to be explained fully ; — such is the perception of the land, and it is the Third Meditation. • ‘ Thou shouldst remember, O Ananda, the Buddha words of mine, and repeat this law for attaining to the perception of the land (of the Buddha country) 172 AMITAYUR-DHIVANA-SUTRA, §12. for the sake of the great mass of the people hereafter who may wish to be delivered from their sufferings. If any one meditates on, the land (of that Buddha country), his sins (which bind him to) births and deaths during eighty millions of kalpas shall be expiated ; after the abandonment of his (present) body, he will assuredly be born in the pure land in the following life. The practice of this kind of meditation is called the “ right meditation.” If it be of another kind it is called “ heretical meditation.” ’

¹² Buddha then spoke to Ananda and Vaidehi : ‘ When the perception of the land (of that Buddha country) has been gained, you should next meditate on the jewel-trees (of that country). In meditating on the jewel-trees, you should take each by itself and form a perception of the seven rows of trees ; every tree is eight hundred yojanas high, and all the jewel-trees have flowers and leaves consisting of seven jewels all perfect. All flowers and leaves have colours like the colours of various jewels : — from the colour of lapis lazuli there issues a golden ray ; from the colour of crystal, a saffron ray ; from the colour of agate, a diamond ray ; from the colour of diamond, a ray of blue pearls. Corals, amber, and all other gems are used as ornaments for illumination ; nets of excellent pearls are spread over the trees, each tree is covered by seven sets of nets, and between one set and another there are five hundred millions of palaces built of excellent flowers, resembling the palace of the Lord Brahman ; all heavenly children live there quite naturally ; every child has a garland consisting of five hundred millions of precious gems like those that are fastened

¹³ MEDITATION ON BUDDHA AMITAYUS. 173 • ‘ On »Sakra’s (Indra’s) head *, the rays of which shine over a hundred yojanas, just as if a hundred millions of stars and moons were united together ; it is difficult to explain them in detail. That (garland) is the most excellent among all, as it is the commixture of all sorts of jewels. Rows of these jewel-trees touch one another ; the leaves of

the trees also join one another. 'Among the dense foliage there blossom various beautiful flowers, upon which are miraculously found fruits of seven jewels. *The leaves of the trees are all exactly equal in length and in breadth, ' measuring twenty-five yq^anas each way ; every leaf has a thousand colours and a hundred different pictures on it, just like a heavenly garland. There are many excellent flwvers which have the colour of Cambfinada 'gold and an appearance of fire-wheels in motion, turning between liie leaves in a graceful fashion. All the fruits are producsd just (as easily) as if they flowed out from the pitcher of the God .S'akra. There is a magnificent ray which trans- forms itself into numberless jewelled canopies with banners and flags. Within these jewelled canopies the works of all the Buddhas of the Great Chilioco.sni appear illumfnated ; the Buddha countries of the ten quarters also are manifested therein. Wheff you have*seen these trees you shoufd 'also meditate on them ©nc by one in order. In meditating on the trees, trunks^ branches, leaves, flowers, and fruits, let them all be distinct and clear ; — such is the perception of the.trees (of that Buddha country), and it is the Fourth Meditation. ' The text has A'Skrabhilagnamaziratna, \tle infra, §§ 16, 19. 174 amitayur-diiyana-sOtra, §13

¹⁴ 'Next, you should perceive the water (of that country). The perception of the water is as follows : — ' In the Land of Highest Happiness there are waters in eight lake'fe ; the water in every lake consists of seven jewels w'hich are soft and yielding. Deriving its source from the king of jewels that fulfils every wish the water is divided into fourteen streams; every stream has the colour of seven jewels ; its channel is built of gold, the bed of which consists of the sand of variegated diamonds. ' In the midst of each lake there are sixty millions of lotus-flowers, made of 'seven jewels;' all the flowers are perfectly round and exactly equal (in circumference), being twelve yqanas. The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus) ; the .sound of the streaming water is melodious and pleasing, and propounds all the- perfect virtues (Par.mitas), " suffer- ing," " non-existence," " impermanence," and " non- self;" it proclaims also the praise of the signs of perfection ", and minor marks of excellence " of all Buddhas. From the king of jewels that fulfils 'every wish, stream forth the golden-coloured rays excessively beautiful, the radiance of which trans- forms itself into birds possessing the colours of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the repiembrance of Buddha, the remembrance of the Law, and the remembrance of the Church ; — such is the perception • ' Sanskrit Alntamawi, i. e. ' wishing-pearl/ * For thirty-two signs and eighty minor marks vide Dharma- sahgraha by Kasawara, p. 53 seq. (vol. i, part v, Anecdota Oxoniensia, Aryan Series, 1885), ' §IS. MEDITATION ON BUDDHA AMItAyUS. 1 75 of the water of eight good qualities, and it is the Fifth Meditation.

¹⁵ ' Each division of that; (Buddha) country, which consists of several jewels, has also jewelled storeys and galleries to the nflniber of five hundred milKons ; within each storey and gallery there are innumerable Devas eitgaged in playing heavenly music. There are some musical instruments that are hung up in the open sky, like the jewelled banners of heaven ; they emit musical .sounds with- out being struck, which, ^'hile resounding variously, all propound the remembrance of Buddha, of the * Law and of the Church, Bhikshus, &c. When this perception is duly acco:npli.shed, one is said to have dimly seen the jewel-trees, jewel-ground, and jewel-lakes of that World of llighest Happiness (SukhAvati) such is the perception formed by meditating on the general features of that Land), and it is the Sixth Mcditrition. • ' If one has experienced this, one has expiated the greatest sinful deeds which would (otherwise lead one) to transmigration for numberless millions of kalpas ; after his death he will assuredly be born in that land. * f 15'. 'Listen carefully! listen carefully I Think over

what you have heard! I, Buddha, am about to explain in detail the law of delivering one's self from trouble and torment. Commit this to your memory in order to explain it in detail before a great assembly.' 'While Buddha was uttering these words, Buddha Amitayus stood in the midst of the sky *

§ 15. Hereafter, for brevity's sake, I take the liberty of omitting several passages which seem to be unnecessary repetitions. amitayur-dhyana-sutra, § i. with Bodhisattvas Mahasthama and Avalokitevara, attending on his right and left respectively. There was such a bright and dazzling radiance that no one could see clearly ; the brilliance was a hundred thousand times greater than that of gold (Cambfi- nada). Thereupon Vaidehi 'saw Buddha Amitayus and approached the World-Honoured One, and worshipped him, touching his feet ; and spoke to him as follows : ' O Exalted One ! I am now able, by the power of Buddha, to see Buddha Amitayus together with the two Bodhisattvas. But how shall all the beings of the future meditate on Buddha Amitayus and the two Bodhisattvas?' § 16 . Buddha answered: 'Those who wish to meditate on that Buddha ought first to direct their thought as follows : form the perception of a lotus- flower on a ground of seven jewels, each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty-four thousand veins, just like heavenly pictures ; each vein possesses eighty-four thousand rays, of which each can be clearly seen. Every small leaf and flower is two hundred and fifty yojanas in length and the same measurement in breadth. Each lotus-flower possesses eighty-four thousand leaves, each leaf has the kingly pearls to the number of a hundred millions, as ornaments for illumination ; each pearl shoots out a thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems which are like those that are fastened on Sakra's head. It is inlaid and decked with eighty thousand diamonds, Kixuka jewels, Brahma-mai and excellent pearl nets.

¹⁶ MEDITATION ON BUDDHA AMITAYUS. I 77 ' On that tower there are miraculously found four posts with jewelled banners ; each banner looks like a hundred thousand millions of Sumeru mountains. ' The jewelled veil over these banners is like that of the celestial palace of Yama, illuminated with five hundred millions* of excellent jewels, each jewel has eighty-four thousand rays, each ray has various golden colours to the number of eighty-four thousand, each golden colour covers the whole jewelled soil, it changes and is transformed at various places, every now and then exhibiting* various appearances ; now it becomes a diamond tower, now a pearl net, again clouds of mixed flowers, freely changing its manifestation in the ten directions it exhibits the state of Buddha ; — such is the perception of the flowery throne, and it is the Seventh Meditation/ Buddha, turning to Ananda, said : ' These excellent flowers were created originally by the power of the prayer of Bhikshu, Dharmakara. All who wish to exercise the remembrance of that Buddha ought first to form the perception of that flowery throne. When engaged in it one ought not to perceive vaguely, but fix the mind upon each detail separately. Leaf, jewel, ray, tower, and banner should be clear and distinct, just as one sees the image of one's own face in a mirror. When one has achieved this perception, the sins which would produce births and deaths during fifty thousand kalpas are expiated, and he is one who will most assuredly be born in the World of Highest Happiness. ' f 17. ' When you have perceived this, you should ^ Viefle Larger Sukhavati, p. 7 , § 3 . ^N [49] 178 amitayur-dhyana-sutra, §17. next perceive Buddha himself. Do you ask how ? Every Buddha Tathagata is one whose (spiritual) body is the principle of nature (Darmadhatu-kaya), so that he may enter into the mind of any beings. Consequently, when you have perceived Buddha, it is indeed that mind of yours "that possesses those thirty-two^ signs of perfection and eighty minor marks of excellence

(which you see in Buddha). In fine, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha. The ocean of true and universal knowledge of all the Buddhas ' derives its source from one's own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha TathAgata, Arhat. the Holy and Fully linlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha ; whether your eyes be open or shut, look at an image like (JAmbClnada gold in colour, sitting on that flower (throne mentioned before). ' When you have seen the seated figure your mental vision will become clear, and you will be able to see clearly and distinctly the adornment of that *fluddha country^, the jewelled ground, &c. In seeing these things, let them be clear and fixed just as 'you see the palms of your hands. When you have passed through this experience, you should further form (a perception of) another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus- flower of Buddha. Still further, you should form (a perception of) another lotus-flower which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalokitejvara is sitting on the left- § 1. MEDITATION ON BUDDHA AMITAYUS. I 79 hand flowery throne, shooting forth golden rays exactly like those of Buddha. Perceive then that an image of, Bodhisattva Mah&^thania is sitting on the right-hand flowery throne. ' When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the .jewel-trees with golden colour. Under every tree there are also three lotus-flowers. On every lotus-llower there is an image, either of Buddha or of a Bodhi- sattva; thus (the images of the Bodhisattvas and^ of Buddha) are found ^erywhere in that country. When this perception has been gained, the devotee should hear the excellent Law preached by means of a stream of water, a bnlliant ray of light, several jewel-trees, ducks, geese, and .swans. Whether he be wrapped "in meditation or whether he has ceased from it, he should ever hear the excellent Law. What the devotee hears must be* kept in memory and not be lost, when he ceases from that meditation ; and it should agree with the Sutras, for if it does not agree with the SAttras, it is called an illu.sory perception, whereas if it does agree, it is called th§ rough perception of the World of Highest Happi- ness ; — such the perception of the images, and it is the Eighth Meditation. , 'He wfio has practised this ijieditation is freed from the syts (which otherwise involve him in) births and deaths for inaurnerable. millions of kalpas, and during this present life he obtains the Samidhi due to the remembrance of Buddha.

¹⁷ 'Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the li;ht of Buddha Amitiyus. 2 i8o amitayur-duyAna-s()tra, § 1. — ^ ; ' ' Thou shouldst know, O Ananda, that the body of Buddha Amitayus is a hundred thousand million times as bright as " the colour of the 6'amb<inada gold of the heavenly abode of Y ama ; the height of that Buddha is six hundred thousand niyutas of kois of yo^^nas innumerable *as are the sands of the river Gahgd. ' The white twist of hair between the eyebrows all turning to the right, is just like the five Sumeru mountains. ' The eyes of Buddha are like the w'ater of the four great oceans ; the blue and the white are quite distinct. ' All the roots of hair of his body issue forth brilliant rays which are also like the Sumeru mountains. ' The halo of that Buddha is like a hundred millions of the Great Chiliocosms; in that halo there are Buddlias miraculously created, to the number of a million of niyutas of kois innumer- able as the sands of the GangA ; each of these Buddhas has for attendants a great assembly of numberless Bodhisattvas who are also miraculously created. ' Buddha Amitiyus has eighty-four thousand signs of perfection, each sign is possessed of eighty-four minor marks of excellence, each

mark has eighty- four thousand rays, each ray extends so far as to shine over the worlds of the ten quarters, whereby Buddha embraces and' protects all the beings who think upon him and does not exclude (any one of them). His rays, signs, &c., are difficult to be explained in detail. But in simple meditation let the mind's eye dwell upon them. § 19 - MEDITATION ON BUDDHA AMITAYUS, 181 ■ ' If you pass through this experience, you will at the same time see all the Buddhas of the ten quarters. Since you see all the Buddhas it is called the Samddhi of the remembrance of the Buddhas. ' Those who have practised this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha's body, they will also see Buddha's mind. It is great compassion that is called Buddha's mind. It is by his absolute compassion that he receives all beings. ' Those who have practised this meditation will, when they die, be born in the presence of the Buddhas* in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise. ' Therefore those who have wisdom should direct their thought to the careful meditation upon that Buddha Amitayus. Let those who meditate on Buddha Amitayus begin with one single sign or mark — let them first meditate on the white twist of hair between the eyebrows as clearly as possible ; when they have done this, the eighty-four thousand signs and marks will naturally appear before their eyes. Those who see Amitayus will also see all the innumerable Buddhas of the ten quarters. Since they have seen all the innumerable Buddhas, they will receive the prophecy of their future destiny (to become Buddha), in the presence of all the Buddhas ; — such is the perception gained by a complete meditation on all forms and bodies (of Buddha), and it is the Ninth Meditation.

¹⁸ 'When you have seen Buddha Amitayus distinctly, you should then further meditate upon Bodhisattva Atalokitevara, whose height is eight 1 82 amitayur-dhyana-sotras, §19. hundred thousands of niyutas of yonas ; the colour of his body is purple gold, his head has a turban (ushnisha), at the back of which there is a halo ; (the circumference of) his face is a hundred thousand yonas. In that halo, there are five hundred Buddhas miraculously transformed just like those of Akshayamukhi Buddha, each transformed Buddha is attended by five hundred transformed Bodhisattvas who are also attended by numberless gods. 'Within the circle of light emanating from his whole body, appear illuminated the various forms and marks of all beings that live in the five paths of existence. ' On the top of his head is a heavenly crown of gems like those that are fastened (on Indra's head), in which crown there is a transformed Buddha standing, twenty-five yonas high. ' The face of Bodhisattva Avalokitevara is like (red) burnished gold in colour. ' The soft hair between the eyebrows has all the colours of the seven jewels, from which eighty-four kinds of rays flow out, each ray has innumerable transformed Buddhas, each of whom is attended by numberless transformed Bodhisattvas ; 'freely changing their manifestations they fill up the worlds of the ten quarters'; (the appearance) can be compared with the colour of the red lotus-flower. ' (He wears) a garland consisting of eight thousand rays, in which is seen fully reflected a state of perfect beauty. The palm of his hand, has a mixed colour of five hundred lotus-flowers. His hands have ten ' Men, gods, hell, the departed spirits, the brute creation. § 20. MEDITATION ON BUDDHA AMITAYUS. 183 (tips of) fingers, each tip has eighty-four thousand pictures, which are like signet-marks, each picture has eighty-four thousand colours, each colour has eighty-four thousand rays which are soft and mild and shine over all things that exist. With these jewel hands he draws and embraces all beings. When he lifts up his feet, the soles of his feet are seen to be marked with a wheel of a thousand spokes (one of the thirty-two signs) which miraculously transform themselves into five

hundred million pillars of rays. When he puts his feet down to the ground, the flowers of diamonds and jewels are scattered about, and all things are similarly covered by them. All the other signs of his body and the minor marks of excellence are perfect, and not at all different from those of the Buddha, except the signs of having the turban on his head and the top of his head invisible, which two signs of him are inferior to those; of the World-Honoured One; — such is the perception of the real form and body of Bodhisattva Avalokiteśvara, and it is the Tenth Meditation.’ Buddha, especially addressing Ananda, said : ‘ Who-soever wishes to meditate on Bodhisattva Avalokiteśvara must do so in the way I have explained. Those who practise this meditation will not suffer any calamity ; they will utterly remove the obstacle that is raised by Karma, and will expiate the sins which would involve them in births and deaths for numberless kalpas. Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him ! ‘ Whosoever will meditate on Bodhisattva Avalokiteśvara should first meditate on the turban of his head, and then on his heavenly crown. ‘ All the other signs should also be meditated on according to their order, and they should be clear and distinct just as one sees the palms of one’s hands. ‘ ‘ Next you should meditate on Bodhisattva Mahāśīlāma, whose bodily signs, height, and size are equal to those of Avalokiteśvara ; the circumference (lit. surface) of his halo is one hundred and twenty-five yojanas, and it shined as far as two hundred and fifty yojanas. The rays of his whole body shine over the countries of the ten quarters, they are purple gold in colour, and can be seen by all beings that are in favourable circumstances. ‘ If one but sees the ray that issues from a single root of the hair of this Bodhisattva, he will at the same time see the pure and excellent rays of all the innumerable Buddhas of the ten quarters. ‘ For this reason this Bodhisattva is named the Unlimited Light; it is with this light of wisdom that he shines over all beings and causes them to be removed from the three paths of existence (Hell, Pretas, and the brute creation), and to obtain the highest power. For the same reason this Bodhisattva is called the Bodhisattva of Great Strength (Mahāstharmā). ‘ His heavenly crown has five hundred jewel-flowers ; each jewel-flower has five hundred jewel-towers ; in each tower are seen manifested all the pure and excellent features of the far-stretching Buddha countries, in the ten quarters. The turban on his head is like a padma- (lotus) flower; on the top of the turban there is a jewel-pitcher, which is filled with various brilliant rays §19- MEDITATION ON BUDDHA AMITAYUS. 185 fully manifesting the state of Buddha. All his other bodily signs are quite equal to those of Avalokiteśvara. When this Bodhisattva walks about, all the regions of the ten quarters tremble and quake. Wherever the earth quakes there appear five hundred millions of jewel-flowers; each jewel-flower with its splendid dazzling beauty looks like the World of Highest Happiness (Sukhavali). ‘ When this Bodhisattva sits down, all the countries of seven jewels at once tremble and quake : all the incarnate (lit. divided) Amitayus’s, innumerable as the dust of the earth, and all the incarnate’ • • ® * Bodhisattvas (Aval, and Mahās.) who dwell in the middlemost Buddha countries (situated) between the Buddha country of the lower region (presided over) by a Buddha called the “ Golden Light,” and the country of the upper region (presided over) by a Buddha called the “King of Light,” — all these assemble in the World of Highest Happiness (Sukhavali), like gathering clouds, sit on their thrones of lotus-flowers, which fill the whole sky, and preach the excellent Law in order to deliver all the beings that are plunged in suffering; — such is the perception of the form and body of Bodhisattva Mahāstharmā, and it is the Eleventh Meditation. • ‘ Those who practise this meditation are freed from the sins (which would otherwise involve them) in

births and deaths for innumerable asankhya kalpas. ‘ Those who have practised this meditation do not live in an embryo state but obtain free access to the excellent and admirable countries of Buddhas. Those who have experienced this are said to have 186 amitayur-dhyana-sutra, § 20. perfectly meditated upon the two Bodhisattvas Avalokitevara and MahasthAma.

¹⁹ ‘ After thou hast had this perception, thou shouldst imagine thyself to be born in the World of Highest Happiness* in the western quarter, and to be seated, cross-legged, on a lotus-flower there. Then imagine that the flower has shut thee in and has afterwards unfolded ; when the flower has thus unfolded, five hundred coloured rays will shine over thy body, thine eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole *sky; thou wilt hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Law, in accordance with the twelve divisions ’ of the scriptures. When thou hast ceased from that meditation, thou must remember the experience ever after. • ‘ If thou hast passed through this experience thou art said to have seen the World of Highest Happiness in the realm of the Buddha Amitayus; — this is the perception obtained by a complete meditation on that Buddha country, and is called the Twelfth Meditation. * ‘ The innumerable incarnate bodies of Amitayus, together with those of Aval, and Mahas., constantly return and appear before such devotees (as above mentioned).’ ’

²⁰ Buddha then spoke to Ananda and Vaidehi : ‘ Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits ‘ Vide Max Muller, Dhammapada, Introduction, p. xxxiii, and Kasawara, Dharmasahgraha, LXII, p. 48. * *

²¹ MEDITATION ON BUDDHA AMITAYUS. 187 high seated on (a lotus-flower in) the water of the lake. As it was stated before, the (real) body and its measurement are unlimited, incomprehensible to the ordinary mind. ‘ But by the efficacy of the ancient prayer of that Tathagata, those who think of and remember him shall certainly be able to accomplish their aim. ‘ Even the mere perceiving of the image of that Buddha brings to one immeasurable blessings. I know much more, then, will the meditating upon all the complete bodily signs of that Buddha! Buddha Amitayus has supernatural power ; since everything is at his disposal, he freely transforms himself in the regions of the ten quarters. At one time he shows himself as possessing a magnificent body, which fills the whole sky, at another he makes his body appear small, the height being only sixteen or eighteen cubits. The body he manifests is always pure gold in colour ; his form — (bright with) transformed Buddhas — and his jewel lotus-flowers are as mentioned above. The bodies of the two Bodhisattvas are the same always. ‘ All beings can recognise either of the two Bodhisattvas by simply glancing at the marks of their heads. These two Bodhisattvas assist Amitayus in his work of universal salvation ; — such is the meditation that forms a joint perception of the Buddha and Bodhisattvas, and it is the Thirteenth Meditation.’ * , ‘ This is said to have been the height of .Yakymuni ; the cubit is Chinese, but as it varied from time to time, it is difficult to determine his real height. Spence Hardy, in his Manual of Buddhism, p. 364, says, ‘ Buddha is sometimes said to be twelve cubits in height, and sometimes eighteen cubits.’ amitayur-dhyana-sutra, 188 § 2 ». Part III. A § 22, Buddha then spoke to Ananda and Vaidehi: ‘ The beings who will be born in the highest form of the highest grade (i. e. to Buddhahood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there. What is the threefold thought, you may ask. First, the True Thought; second, the Deep Believing Thought; third, the Desire to be

born in that Pure Land by bringing one's own stock of merit to maturity. Those who have this threefold thought in perfection shall most assuredly be born into that country. ' There are also three classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings ? First, those who are possessed of a compassionate mind, who do no injury to any beings, and accomplish all virtuous actions according to Buddha's precepts ; second, those who study and recite the Sūtras of the Mahayana doctrine, for instance, the Vaipulya Sūtras'; third, those who practise the sixfold remembrance ". These three classes of beings who wish to be born, in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious (deeds for one day or even for seven days. * Nanjio's Catalogue of Tripiṭaka, Nos. 23, 24-28, and many others. * Sixfold remembrance, i. e. of the Three Jewels, the precepts, the charity of Uddha, and Bodhisattvas and the world of Devas.

²² MEDITATION ON BUDDHA AMITAYUS. 189 'When one who has practised (these merits) is about to be born in that country, Buddha Amitayus, together with the two Bodhisattvas Aval, and Mahas., also numberless created Buddhas, and a hundred thousand Bhikṣus and Śrāvakas, with their whole retinue, and innumerable gods, together with the palaces of seven jewels, will appear before him out of regard for his diligence and courage ; Aval., together with Mahas., will offer a diamond seat to him ; thereupon Amitayus himself will send forth magnificent rays of light to shine over the dying person's body. He and many Bodhisattvas will offer* their hands and welcome him, when Aval., Mahas., and all the other Bodhisattvas will praise the glory of the man who practised the meritorious deeds, and convey an exhortation to his mind. When the new-comer, having seen these, rejoicing and leaping for joy, looks at himself, he will find his own body seated on that diamond throne ; and as he follows behind Buddha he will be born into that country, in a moment. When he has been born there, he will see Buddha's form and body with every sign of perfection complete, and also the perfect forms and signs of all the Bodhi-sattvas ; he will also see brilliant rays and jewel-forests and hear them proclaiming the excellent Law, and instantly be conscious* of a spirit of resignation to whatever consequences may hereafter arise. . Before long he will serve every one of the Buddhas who live in the regions of the ten quarters. In the presence of each of those Buddhas he will obtain successively a prophecy of his future destiny. On his return to his own land (Sukhadvat, in which he has just been born) 190 amitayur-dhyāna-sūtra, § 23. he will obtain countless hundreds of thousands of Dhāraṇī formulas (mystic form of prayer) ; — such are those who are fit to be born in the highest form of the highest grade (to Buddhahood).

²³ ' Next, the beings who will be born in the middle form of the highest grade are those "who do not necessarily learn, remember, study, or recite those Vaipulya Sūtras, but fully understand the meaning of the truth (contained in them), and having a firm grasp of the highest truth do not speak evil of the Mahāyāna doctrine* but deeply believe in * (the principle of) cause and effect ; who by bringing these good qualities to maturity seek to be born in that Country of Highest Happiness. When one who has acquired these qualities is about to die, Amitayus, surrounded by the two Bodhisattvas Aval, and Mahas., and an innumerable retinue of dependents, will bring a seat of purple gold and approach him with words of praise, saying : " O my son in the Law! thou hast practised the Mahāyāna doctrine; thou hast understood and believed the highest truth ; therefore I now come to meet and welcome thee." He and the thousand created Buddhas offer hands all at once. ' When that man looks at his own body, he will find himself seated on that purple gold seat; he will, then, stretching forth his folded hands, praise and eulogise all the Buddhas. 'As quick as thought he will be

born in the lake of seven jewels, of that country. That purple gold seat on which he sits is like a magnificent jewel-flower, and will open after a night ; the new-comer's body becomes purple gold in colour, and he will also find under his feet a lotus- flower consisting of seven jewels. Buddha and the §*4. MEDITATION ON BUDDHA AMITAYUS. I 9 I Bodhisattvas at the same time will send forth brilliant rays to shine over the body of that person whose eyes will instantaneously be opened and become clear. According to his former usage (in the human world) he will hear all the voices that are there, preaching primary truths of the deepest significance. ' Then he will descend from that golden seat and worship Buddha with folded hands, praising and eulogising the World- Honoured One. After seven days, he will immediately attain to the state of the highest perfect knowledge (anuttarasa;«yaksa;«- bodhi) from which he will never fall away (avaivartya) ; * next he will fly to all the* ten regions and successively serve all the Buddhas there ; he will practise many a Samadhi in the presence of those Buddhas. After the lapse of a lesser kalpa he will attain a spirit of resignation to whatever consequences may hereafter arise, and he will also obtain a prophecy of his future destiny in the presence of Buddhas.

²⁴ ' Next are those who are to be born in the lowest form of the highest grade ; this class of beings also believes in (the principle of) cause and effect, and without slandering the Mahayana doctrine, simply cherishes the thought of obtaining the highest Bodhi and by bringing this good quality to maturity seeks to be born in that Country of Highest Happiness. When a devotee of this class dies,* Amittiyus, with Aval., Mahis., and all the dependents, will offer him a golden lotus-flower ; he will also miraculously create five hundred Buddhas in order to send and meet him. These five hundred great Buddhas will, all at once, offer hands and praise him, saying : "O my son in the Law! thou art pure now ; as thou hast cherished the thought of obtaining the highest Bodhi, we come to 192 amittayur-diiyana-sOtra, §25. meet thee." When he has seen them, he will find himself seated on that golden lotus-flower. Soon the flower will close, upon him ; following behind the World-Honoured One he will go to be born in the lake of seven jewels. ' After one day and one night the lotus-flower will unfold itself. Within seven days he may see Buddha's body, though his mind is not as yet clear enough to perceive all the signs and marks of the Buddha, which he will be able to see clearly after three weeks ; then he will hear many sounds and voices preaching the excellent Law, and he himself, travelling through all the ten quarters, will worship all the Buddhas, from whom he will learn the deepest significance of the Law. After three lesser kalpas he will gain entrance to the knowledge of a hundred (divisions of) nature (.ratadharma- vidyadvflra) ; and become settled in the .(first) joyful stage ' (of Bodhisattva). The perception of these three classes of beings is called the meditation upon the superior class of beings, and is the Fourteenth Meditation, §~S- ' The beings who will be born in the highest form of the middle grade are those who observe the five prohibitive precepts, the eight prohibitive precepts and the fasting, and practise all the moral precepts: who do not commit the five deadly sins®, and who bring no blame or trouble upon any being ; and who by bringing these good qualities to maturity seek to be born in the World of Highest Happiness in the western quarter. On the eve of such* a person's departure from this life, Amittiyus, surrounded by ' There are ten stages which a Bodhisattva goes through. * Childers' Pali Dictionary, s. v. abhiziddhi.

²⁵ MEDITATION ON BUDDHA AMITAYUS. I 93 Bhikshus and dependents, will appear before him, flashing forth rays of golden colour, and will preach the Law of suffering, non-existence, impermanence, and non-self. He will also praise the virtue of homelessness that can liberate one from all sufferings. At the sight of Buddha, that believer will excessively rejoice in his heart ; he will

soon find himself seated on a lotus-flower. Kneeling down on the ground and stretching forth his folded hands he will pay homage to Buddha. Before he raises his head he will reach that Country of Highest Happiness and be born there. Soon the lotus-flower will unfold, when he will hear sounds and voices praising and glorifying the four Noble Truths (of suffering). He will immediately attain to the fruition of Arhatship, gain the threefold knowledge and the six supernatural faculties, and complete the eightfold emancipation.

²⁶ 'The beings who will be born in the middle form of the middle grade are those who either observe the eight prohibitive precepts, and the fasting for one day and one night, or observe the prohibitive precept for Sravastri (a novice) for the same period, or observe the perfect moral precepts, not lowering their dignity nor neglecting any ceremonial observance for one day and one night, and by bringing their respective merits to maturity seek to be born in the Country of Highest Happiness. On the eve of departure from this life, such a believer who is possessed of this moral virtue, which he has made fragrant by cultivation during his life, will see Amitayus, followed by all his retinue; flashing forth rays of golden colour, this Buddha will come before him and offer a lotus-flower of seven jewels. [49] 194 amitayus-dhyana-sutra, § 7 'he will hear a voice in the sky, praising him and saying: "O son of a noble family, thou art indeed an excellent man. Out of regard for thy obedience to the teachings of all the Buddhas of the three worlds I, now, come to meet thee." Then the new-comer will see himself seated on that lotus-flower. Soon the lotus-flower will fold around him, and being in this he will be born in the jewel-lake of the World of Highest Happiness in the western quarter. After seven days that flower will unfold again, when the believer will open his eyes, and praise the World-Honoured One, stretching forth his folded hands. Having heard the Law, he will rejoice and obtain the fruition of a Sravastri (the first grade to Nirvāṇa). In the lapse of half a kalpa he will become an Arhat. 27. 'Next are the beings who will be born in the lowest form of the middle grade (to Buddhahood). If there be sons or daughters of a noble family who are filial to their parents and support them, besides exercising benevolence and compassion in the world, at their departure from this life, such persons will meet a good and learned teacher who will fully describe to them the state of happiness in that Buddha country of Amitayus, and will also explain the forty-eight prayers of the Bhikṣu Dharmakara. As soon as any such person has heard these details, his life will come to an end. In a brief moment he will see Varuṇa, § 9. "Vide Larger Sūtra, §§ 7, 8. 'Lit. 'In the time in which a strong man can bend his arm or stretch his bended arm.' ,

²⁷ MEDITATION ON BUDDHA AMITAYUS. 195 will be born in the World of Highest Happiness in the western quarter. After seven days he will meet Avalokiteśvara, and Mañjuśrī, from whom he will learn the Law and rejoice. After the lapse of a lesser kalpa 1-10 will attain to the fruition of an Arhat. The perception of these three sorts of beings is called the meditation of the middle class of beings, and is the Fifteenth meditation.

²⁸ 'Next are the beings who will be born in the highest form of the lowest grade. If there be any one who commits many evil deeds, provided that he does not speak evil of the Mahāvairocana Sūtras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite, and laud the headings and titles of the twelve divisions of the Mahāvairocana scripture. Having thus heard the names of all the Sūtras, he will be freed from the greatest sins which would involve him in births

and deaths during a thousand kalpas. • ‘A wise man also will teach him to stretch forth his folded hands and to say, “Adoration to Buddha Ami- tAyuS” (NamomitAbhAya BuddhiAya, or, Namomi- tAyuS BudCchiAya). Having uttered the name of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty millions of kalpas. Thereupon the Buddha will send a created Buddha, and the created Bodhi- sattvas Aval, and MahAs., to approach that person with words of praise, saying : “ O son of a noble family, as thou hast uttered the name of that Buddha, all thy sins have been destroyed and expiated, and therefore we now come to meet thee.” After this 2 196 AMITAYUR-miYANA-stTRA, § 9 . speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life. Seated on a lotus-flower he will follow that created Buddha and go to be born in the jewel-lake. ‘ After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhi- sattvas Aval, and Mahas. will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures. Having heard this, he will understand and believe it, and, cherish the thought of attaining the highest Bodhi. In a period of ten less (or) kalpas he will gain entrance to the knowledge of the hundred (divisions of) nature, and be able to enter upon the first (joyful) stage (of Bodhisattva). Those who have had an opportunity of hearing the name of Buddha, the name of the Law, or the name of the Church — the names of the Three Jewels — can also be born (in that country).’

²⁹ Buddha continued : ‘ Next are the beings who will be born in the middle form of the lowest grade. If there be any one who transgresses the five and the eight prohibitive precepts, and also all the perfect moral precepts; he, being himself so stupid as to steal things, that belong to the whole community, or things that belong to a particular Bhikshu, and not be ashamed nor sorry for his impure preaching of the Law (in case of preacher), but magnify and glorify himself with many wicked deeds : — such as ‘ The text has ‘sahghika things,’ which is probably sahghika Idhna, i. e. ‘gains of the whole community’ opposed to gains of a single monk, Chittlers’ Pali Dictionary, s.v. sahghiko, p. 449. MEDITATION ON BUDDHA AMITAYI’S. 197 I 3 — sinful person deserves to fall into hell in consequence of those sins. At the time of his death, when the fires of hell approach him from all sides, he will meet a good and learned teacher who will, out of great compassion, preach the power and virtue of the ten faculties of Amitayus and fully explain the supernatural powers and brilliant rays of the Buddha; and will further praise moral virtue, meditation, wisdom, emancipation, and the thorough knowledge that follows emancipation. After having heard this, he will be freed from his sins, which would involve him in births and deaths during eighty millions of kalpas; thereupon those violent fires of hell will transform themselves into a pure and cool wind blowing about heavenly flowers. In each of these flowers will stand a created Buddha or Bodhisattva to meet and receive that person. In a moment he will be born in a lotus-flower growing in the lake of seven jewels. After six kalpas the lotus-flower will open, when AvalokiteSvara and MahSthama will soothe and encourage him with their Buddha-voice, and preach to him the Mahayana Sutras of the deepest significance. ‘ Having heard this Law, he will instantaneously direct his thought toward the attainment of the highest Bodhi. • *

³⁰ ‘ Lastly, the beings who will be born in the lowest form of the lowest grade. If there be any one who commits evil deeds, and even completes the ten wicked actions, the five deadly sins and the like; that • The five deadly sins, according to MahSvyutiiatti, §118, are Mitraghata, Pitraghata, Arhatghata, Sahghabheda, Talhagata-yan- tike dushaiittarudhirotpadana, which are unpardonable in

the Larger Sukhavatt;* vide* Nanjio's note and Pridhana 19 (§8), the 198 amitayur-diiyAna-sCtra, §30* man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many kalpas. On the eve of death he will meet a, good and learned teacher who will, soothing and encouraging him in various ways, preach to him the excellent Law and teach him the remembrance of Buddha,' but, .being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him : “ Even if thou canst not exercise the remem]prance of Buddha, thou mayst, at least, utter the name, ‘ Buddha Amitayus'.’ ” ‘ Let him do so serenely with his voice uninterrupted ; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating (the for- mula), “Adoration to Buddha Amitayus” (Namomi- tdyushe Buddhaya). On the strength of (his merit of) uttering Buddha's name he will, d<iring every repetition, expiate the sins which involve him in births and deaths during eighty millions of kalpas. He will, while dying, see a golden lotus-flower like the disk of the sun appearing before his eyes ; in a moment he will be born in the World of Highest Happiness. After twelve greater kalpas the lotus- flower will unfold ; thereupon the Bodhisattvas Aval, and Mahds., raising their voices in great compassion, will preach to him in dftail the real state of all the elements of nature and the law of the 'expiation r • • # ♦ j of sins. Anantarya sins. Cf. the six crimes enumerated in Childers' Pali Dictionary, p. 7 b, Abhi/^anaia ; vide supra, p. 192, § 25. ^ The Coreaii text and the two other editions of the Tang and Sung dynasties have ‘ Namomitayushe Buddhaya' instead of * Buddha Amitayus,' which is the reading of the Japanese text and the edition of the Ming dynasty. , § 3 »- MEDITATION ON BUDDHA AMITAYUS. 1 99 ‘ On hearing them he will rejoice and will inniedi- atcly direct his thought toward the attainment of the Bodhi ; — such are the beings who are to be born in the lowest fornj of the lowest grade (to Buddhahood). The pcrceptibn of the above three is* called the meditation of the inferior class of beings, and is theSixtftenih Meditation.’ IART IV. •

³¹ When Buddha had finished this speech,^ Vaidehi,.togethc with her five hundred female attendants, could see, as guided by the Buddha's words, the scene of the far-stretching World of the Highest Happiness, and could also sec the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: ‘ Never have I seen such a wonder!’ Instantaneously she became wholly and fully enlightc-ned, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise b Her fiVe hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sougtit to be born in that Buddha country.

³² The World-Honoured One predicted tlipt they would all be born in that Buddha country, and be able to obtain ^,he Samadhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) aUo directed their thought toward the attainment of thfe highest Bodhi. Thereupon Ananda rose from his seat, approached • t ^ Vide supra, §§ 8, 22, 23. 200 amitAvur-dhyAna-sutra, § 3 *- Buddha, and spoke thus : ‘ O World-Honoured One, what should we call this S6tra ? And how should we receive and remember it (in the future) ? ’ Buddha said in his reply to Ananda : ‘ O Ananda, this Sfttra should be tailed the meditation on the Land of Sukhdvat!, on Buddha Amitayus, Bodhi- sattva Avalokitevara, Bodhkattya MahAsthaAma, or’ otherwise be called “(the SAtra on) the entire removal of the obstacle of Karma \ (the means of) being born in the realm of the Buddhas.” Thou shouldst take and hold it, not forgetting nor losing it. Those who •practise the SamAdhi (the supernatural calm) in accordance with this SAtra will be able to see, in the present life, Buddha AmitAyus and the two great Bodhisattvas. ‘ In case of a son or a daughter of a noble family,

the mere hearing of the names of the Buddha and the two Bodhisattvas will expiate the sins which would involve them in births and deaths during innumerable kalpas. How much more will the remembrance, (of Buddha and the Bodhisattvas) ! ' Know that he who remembers that Buddha is the white lotus (pufl(arika) among men, it is he whom tile Bodhisattvas Avalokitejvara and MahAsthAma consider an excellent friend. He will,^ sitting in the BODhi-maafala *, be boYn in the abode of Buddhas.' ^ Sanskrit karmdvarana-vijuddhi. « * Bodhi-ma<</ala=Bodhi-ma<</a, i. e. the, Circle of Bodhi ; 'the round terrace of enlightenment/ see Kern, Saddharmapu<</arika, p. 155 note. This circle is the ground on which stood the Avattha tree near which i 5 akyamuni defeated the assaults of Mara, and finally obtained Bodhi or enlightenment. The tree is called Bodhidruma, the ground round its stem the bodhima//tala. In the Sad- dharmapu;/^arika VII, 7, it is called Bodhimaevava, which § 33* MEDITATION ON BUDDHA AMITAYUS. 201 Buddha further spoke to Ananda : ' Thou shohldst carefully remember these words. To remember these words is to remember the name pf Buddha Amitayus.' When Buflidha concluded these words, the worthy disciples Mahdmaudgalyayam, and Ananda, Vaidchi, ajid the others wer^ all enraptured with excessive joy.

³³ Thereupon the World- Honoured One came back, walking through the open sky, to the Mount Gmlhrakfla. Ananda soon after spoke before a great assembly of all •the occurrences as stated above. On hearing this, all the innumerable Deva» (gods),Nagas (snakes), tindYakshas (demi-gods) were inspired with great joy; and having worshipped the Buddha they went their way. Here ends the Sutra of the Meditation on Buddha Amitdyus, gpoken by Buddha (.S'akyamuni). Dr. Kern translates by the terrace of enliglUcnment, vara meaning circuit. A different idea is expressed by bodliinia;/^/apa in the lluddha-^arita XIV, 90, which w'oiild mean a hall or juavilion, unless we ought to read here also bodhima7/rala. % INDEX OF NAMES AND SUBJECTS