

THE DISPLAY OF THE PURE LAND OF SUKHĀVATĪ

བདེ་བ་ཅན་གྱི་བཀོད་པ།

The Display of the Pure Land of Sukhāvati

Sukhāvatīvyūha

འཕགས་པ་བདེ་བ་ཅན་གྱི་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཅེན་པོ་འི་མདོ།

'phags pa bde ba can gyi bkod pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Display of the Pure Land of Sukhāvati”

Āryasukhāvatīvyūhanāmamahāyānasūtra

Toh 115, Degé Kangyur Vol 51 (mdo sde, Ja), folios 195b–200b

Translated by the Sakya Pandita Translation Group
(International Buddhist Academy Division)



TRANSLATING THE WORDS OF THE BUDDHA

Published by 84000 (2011)
www.84000.co



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Summary

In the Jeta Grove of Śrāvastī, Buddha Śākyamuni, surrounded by a large audience, presents to his disciple Śāriputra a detailed description of the realm of Sukhāvātī, a delightful, enlightened abode, free of suffering. Its inhabitants are described as mature beings in an environment where everything enhances their spiritual inclinations. The principal buddha of Sukhāvātī is addressed as Amitāyus (Limitless Life) as well as Amitābha (Limitless Light).

Buddha Śākyamuni further explains how virtuous people who focus single-mindedly on Buddha Amitābha will obtain a rebirth in Sukhāvātī in their next life, and he urges all to develop faith in this teaching. In support, he cites the similar way in which the various buddhas of the six directions exhort their followers to develop confidence in this teaching on Sukhāvātī.

The sūtra ends with a short dialogue between Śāriputra and Buddha Śākyamuni that highlights the difficulty of enlightened activity in a degenerate age.

Acknowledgments

Translation by the Sakya Pandita Translation Group, International Buddhist Academy Division, Kathmandu, under the supervision of Khenpo Ngawang Jorden.

This sūtra was translated into English by the monk Ngawang Rinchen Gyaltzen, Julia Stenzel, and Tsewang Gyaltzen.

Introduction

Origin and History of “The Display of the Pure Land of Sukhāvātī”

The Display of the Pure Land of Sukhāvātī is the shortest of three sūtras that expound the Land of Delight, the pure realm of Amitābha, called Sukhāvātī. To distinguish among the three, they are sometimes referred to as the “smaller” and the “larger” *Display of the Pure Land of Sukhāvātī*, and *The Amitāyus Meditation Sūtra*.¹ The smaller sūtra, according to the Sanskrit scholar Luis Gomez, first appeared in its written form during the first century C.E., possibly in what was then Northwest India and is now Pakistan.²

Source Text and Various Versions

Today there exists a Sanskrit version as well as Tibetan and Chinese translations of the smaller *Display of the Pure Land of Sukhāvātī*. All the translations show some variation from the Sanskrit source in content and style, which can be attributed in part to cultural and geographic conditions in Tibet and China.³ The translations have become more influential than the original itself, for which we presently lack any contextual information.

There are several Chinese translations of these sūtras, dating from between 240 and 400 C.E., but only one Tibetan version, translated in the eighth or ninth century. The Chinese versions of the sūtra spread through China, Korea, Japan, and Vietnam and played an important role in the formation of the Pure Land schools in these countries. These versions appear to embellish the description of the wonders of the realm of Sukhāvātī,⁴

whereas the Tibetan version is more subdued and shows its main variations from the Sanskrit original in the names and the number of buddhas presiding over the different buddha realms. The various editions in the Tibetan canon, i.e., the Degé, Narthang, Peking, and Lhasa editions, show no major differences that would alter the meaning.

For the present translation, we have followed the Tibetan text, while comparing it with the Sanskrit original. Concerning the enumeration of names of the buddhas presiding over the various buddha realms, we have retained their original Sanskrit names, unless the Tibetan text had names without a known Sanskrit equivalent, in which case we chose to translate those names into English. The differences are further commented on in notes.

The Tibetan version of the smaller *Display of the Pure Land of Sukhāvātī* was translated by the Indian abbot Dānaśīla and the chief editor translator, the monk Yeshé Dé (*ban de ye shes sde*), as indicated in the colophon.

Main Points of the Subject Matter

The sūtra's overall subject is revealed in the title. The Sanskrit term *sukhāvātī*, in Tibetan Dewachen (*bde ba can*), designates a realm of delight, a place where no suffering is experienced. The inhabitants of this realm are spiritually advanced beings who enjoy the presence of buddhas, bodhisattvas, and arhats, and engage exclusively in wholesome activities. The principal buddha of this realm has two names, Amitāyus (Limitless Life) and Amitābha (Limitless Light). Even though it is not explicitly stated in this particular sūtra, Amitāyus is, in Vajrayāna contexts, considered the sambhogakāya form of Buddha Amitābha.

The term *vyūha* (Tib. *bkod pa*) means display, indicating that the sūtra is to a large extent a description of this buddha realm and its characteristics. It is a land with lakes and forests full of jewels, with magical birds, and with little bells producing lovely sounds. Its ideal environment enhances the spiritual practice of Sukhāvātī's inhabitants.

Four Main Topics

The sūtra contains four main topics: (1) the description of Sukhāvātī; (2) the prerequisites needed to take birth in this realm; (3) praise of this discourse expressed by other buddhas; and (4) Buddha Śākyamuni's supreme feat.

The Setting

The narrative of the sūtra is set in the Jeta Grove of Śrāvastī at the time of Buddha Śākyamuni, who, in the presence of a large audience consisting of arhats and bodhisattvas, addresses his disciple Śāriputra and tells him about the realm of Sukhāvātī. The sūtra is in large part a discourse spoken by the Buddha. Even though the Buddha regularly asks the question, "Śāriputra, what do you think about this?" Śāriputra speaks only at the very end of the sūtra and praises the Buddha.

The sūtra ends with a short dialogue between Śāriputra and Buddha Śākyamuni that highlights the difficulty of Buddha Śākyamuni's attaining enlightenment and preaching in a degenerate age.

The Significance of Buddha Realms

The notion of innumerable buddha realms coexisting with our reality became popular with the emergence of Mahāyāna Buddhism around the first century C.E. They have been interchangeably translated as buddha fields, buddha realms, or pure lands.

In *The Display of the Pure Land of Sukhāvātī*, the Land of Delight is described as a realm beyond space and time. The two larger sūtras elaborate on the history of its emergence. According to those sūtras, the Land of Delight is the result of the powerful vows of Buddha Amitābha, who out of great compassion created a safe environment for fortunate beings to progress toward spiritual maturity. The smaller sūtra, however, refers only to the existence of such a realm and its characteristics.

In the sūtra, Śākyamuni Buddha explains the manner in which beings take birth in this realm: fortunate sons and daughters are told to accumulate a significant amount of merit and direct their faith single-mindedly toward Buddha Amitābha.

Śākyamuni's discourse mentions an alternative title for this sūtra. He explains that there are countless buddha realms with tathāgatas who praise Sukhāvātī with a Dharma discourse called "Complete Embrace by All Buddhas."

References to the Sūtra in the Tibetan Canon

The various sūtras of the Pure Land of Sukhāvātī have inspired Tibetan masters to write prayers and practice rituals that allow adepts to enter Amitābha's realm. There are numerous Sukhāvātī related compositions available in the Tengyur and in different collected works (*gsung 'bum*).

The "Collection of Prayers for Sukhāvātī" (*bde smon phyogs bsgrigs*) is a collection of prayers, practice rituals, and commentaries concerning the pure land of Amitābha. An edition was published in Chengdu in 2007 by Si khron mi rigs dpe skrun khang (Sichuan Minorities Publishing House).

One of the Tibetan masters who made Sukhāvātī a particular focus of attention was Chagmé Rinpoché (*'chags med*, 1610-1678). He composed *The Long Prayer of Sukhāvātī* (*mkhas grub rā ga a syas mdzad pa'i rnam dag bde chen zhing gi smon lam*), among others.

Furthermore, the well-known *Noble King of Prayers for Good Conduct* (*'phags pa bzang po spyod pa'i smon lam gyi rgyal po*), recited by adepts of all Tibetan schools, concludes with the aspiration for rebirth in the pure realm of Sukhāvātī. Praying to be born in the pure realm of Amitābha has become a major practice in Mahāyāna Buddhism.

Academic Research

There appears to be no translation of the Tibetan *Display of the Pure Land of Sukhāvātī* prior to the one published here. However, the Sanskrit version of the sūtra was translated into

English and edited by Max Müller and Bunyiu Nanjio in Müller and Nanjio (1883).

Luis O. Gomez has published a non-literal, poetic translation of the Sanskrit and Chinese versions of the smaller and larger sūtras and gives an introduction to the main topics (Gomez 1996). His literal translation of the same sūtras is forthcoming. Hisao Inagaki has translated the three Pure Land sūtras on the basis of their Chinese versions; this translation appears in the BDK English Tripiṭaka Vol. 12, Berkeley, 1995. An earlier translation from the Chinese was published in Utsuki (1924).

Nakamura (1987) presents an historical introduction to the beginnings of Pure Land Buddhism and its textual sources in Indian Buddhism.

THE TRANSLATION

The Noble Mahāyāna Sūtra

The Display of the Pure Land of Sukhāvātī

[F.195.b] Homage to all the buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavān was dwelling in Anāthapiṇḍaḍa's park in the Jeta Grove in Śrāvastī, along with a large monastic saṅgha of 1,250 bhikṣus,⁵ all of them great elders, śrāvakas, and arhats, such as the Elder Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyayāna,⁶ Mahākapphiṇa, Mahākauṣṭhila, Revata, Śuddhipamthaka, Nanda, Ānanda, Rāhula, Gavāṃpati, Bhāradvāja, Kalodayin, Vakula, and Aniruddha. He dwelt with these and other great śrāvakas and with many bodhisattva mahāsattvas, such as the youthful Mañjuśrī, [F.196.a] the Bodhisattva Mahāsattva Ajita, the Bodhisattva Mahāsattva Gandhahastin, the Bodhisattva Mahāsattva Nityodyukta, and the Bodhisattva Mahāsattva Anikṣiptadhura, along with many other bodhisattva mahāsattvas. He was also accompanied by Indra, the lord of gods, and Brahmā, the ruler of the World of Endurance,⁷ along with many myriads⁸ of gods.

Then the Bhagavān addressed the venerable Śāriputra, “Śāriputra, if you go from this buddha realm past 100,000 myriad buddha realms toward the western direction, there is a world known as Sukhāvātī (The Delightful). In that place the Tathāgata Arhat, the perfectly and fully enlightened Buddha⁹ known as Amitāyus (Immeasurable Life), dwells, lives and abides, teaching the Dharma.

“Now what do you think, Śāriputra, why is that world called ‘Sukhāvātī’?”

Śāriputra, in the Sukhāvātī world, sentient beings experience neither physical pain nor mental suffering and the causes for their happiness are limitless. For this reason, this world is called Sukhāvātī. Furthermore, Śāriputra, the Sukhāvātī world is surrounded on all sides by seven layers of terraces, seven rows of palm trees, and filigrees of chimes. It is radiantly beautiful. Śāriputra, this buddha realm is beautifully adorned with displays of the excellences of buddha realms, such as the four kinds of jewels, namely, gold, silver, beryl,¹¹ and crystal. Furthermore, Śāriputra, the Sukhāvātī world has ponds adorned with seven kinds of jewels. The ponds are full of water possessing the eight qualities.¹² They are covered by jeweled lotuses, are filled to the top to enable crows to drink, and are lined with golden sand. All around, on the four sides of the ponds are four radiantly elegant staircases, each made of one of the four precious substances, gold, silver, beryl, and crystal. By the banks of the ponds grow jeweled trees of the seven radiantly beautiful jewels, gold, silver, beryl, crystal, rosy pearls, emerald,¹³ and coral.¹⁴ From all those ponds grow lotuses that bloom as large as chariot wheels.

The golden lotuses have a golden hue, a golden sheen, and manifest as gold. The blue ones have a blue hue, a blue sheen, and manifest as blue. The yellow ones have a yellow hue, a yellow sheen, and manifest as yellow. The red ones have a red hue, a red sheen, and manifest as red. The white ones have a white hue, a white sheen, and manifest as white. The iridescent ones have an iridescent hue, an iridescent sheen, and manifest as iridescence. Śāriputra, this buddha realm is beautifully adorned

by such displays of the excellences of buddha realms. Furthermore, Śāriputra, in the Sukhāvātī world, the sound of divine cymbals is always heard. The vast ground is magnificent, as if golden in color. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

“Furthermore, Śāriputra, in that buddha realm a shower of divine flowers, divine mandārava¹⁵ flowers, descends three times every day and three times every night. In a single morning, the sentient beings that are born there proceed from one buddha realm to the next, paying homage to hundreds of thousands of buddhas. They also toss hundreds of thousands of bouquets of flowers toward each tathāgata. After making offerings, they return to that same world for their daily rest. [F.197.a] Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

“Furthermore, Śāriputra, in the Sukhāvātī world, there are swans, cranes, and peacocks that assemble three times during the day and three times at night and perform a concert, each singing its own melody. When they sing, the sounds of the powers, strengths, and branches of enlightenment¹⁶ emerge. Upon hearing those sounds, the sentient beings born there are moved to contemplate the Buddha, to contemplate the Dharma, and to contemplate the Saṅgha. Now what do you think about this, Śāriputra? Have those sentient beings taken birth as animals? You should not think so. Why is that so? Śāriputra, in this buddha realm there are not even words for birth as a hell being, birth as an animal, or birth in the world of the Lord of Death. Those flocks of birds were manifested by the Tathāgata Amitāyus himself to voice the sound of Dharma. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

“Furthermore, Śāriputra, when the wind blows in that buddha realm it sways the rows of palm trees and the filigree net of chimes, creating sweet, enchanting, and delightful sounds, like the myriad subtleties of divine cymbals when played by a skilled musician. The people there, upon hearing those sounds, settle into the recollection of the Buddha, the recollection of the

Dharma, and the recollection of the Saṅgha. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

“Now what do you think, Śāriputra, [F.197.b] why is that tathāgata called ‘Amitāyus’ (Immeasurable Life)? Śāriputra, the lifespan of Tathāgata Amitāyus is immeasurable. For this reason, he is called ‘Tathāgata Amitāyus.’ Furthermore, Śāriputra, why is that tathāgata called ‘Amitābha’ (Immeasurable Light)? Śāriputra, the light of Tathāgata Amitābha shines unimpeded throughout all buddha realms. For this reason, he is called ‘Tathāgata Amitābha.’ The Bhagavān Tathāgata Amitābha fully awakened to unsurpassable, completely perfect enlightenment¹⁷ ten eons ago.

“Furthermore, Śāriputra, this bhagavān has an immeasurable saṅgha of śrāvakas, who are all pure arhats; their number cannot be easily expressed. Furthermore, Śāriputra, the sentient beings born in this buddha realm are all pure bodhisattvas who will not regress and are bound by only one more birth.¹⁸ Śāriputra, one cannot express the total number of bodhisattvas except to say that they are immeasurable or countless. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

“Therefore Śāriputra, sons and daughters of good family should completely dedicate all roots of virtue in a respectful manner to be born in that buddha realm. Why? Because by doing so, they will be able to meet holy beings similar to themselves. Śāriputra, one cannot take birth in the realm of Bhagavān Tathāgata Amitāyus merely with minimal roots of virtue.

“Śāriputra, if those sons and daughters of good family hear the name of the Bhagavān Tathāgata Amitāyus and keep it in mind unwaveringly for one, two, three, four, five, [F.198.a] six, or seven nights, when the hour of their death arrives, they will depart in an undeluded state. After they have passed away, the Tathāgata Amitābha will stand before them, entirely surrounded by a śrāvaka assembly and accompanied by a congregation of bodhisattvas. These sons and daughters of good family will be

born in the Sukhāvātī world, the buddha realm of the Bhagavān Tathāgata Amitābha. Therefore, Śāriputra, having seen its real point, sons and daughters of good family, I declare, ought to respectfully make prayers to reach that buddha realm.

“O Śāriputra, I, the Tathāgata, at present praise [this Sukhāvātī].¹⁹ So, likewise, Śāriputra, in the east, the Tathāgata Akṣobhya, the Tathāgata Merudhvaja, the Tathāgata Meru,²⁰ the Tathāgata Mahāmeru, the Tathāgata Mahāmeruprabhāsa,²¹ the Tathāgata Harmonious Speech,²² the Tathāgata Harmonious Voice,²³ and the other bhagavān buddhas of the east, who are as numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech²⁴ and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,”²⁵ which praises inconceivable qualities.’

“Likewise, in the south, the bhagavān buddhas of the south, such as the Tathāgata Candrasūryapradīpa, the Tathāgata Renown,²⁶ the Tathāgata Yaśaḥprabha, the Tathāgata Mahārciskandha, [F.198.b] the Tathāgata Merupradīpa, the Tathāgata Anantavīrya and others, who are as numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’

“Likewise, in the west, the bhagavān buddhas of the west, such as the Tathāgata Amitāyus, the Tathāgata Amitaskandha, the Tathāgata Amitadvaja, the Tathāgata Mahāprabha, the Tathāgata Illuminating Light Rays,²⁷ the Tathāgata Ratnaketu,²⁸ the Tathāgata Śuddharaśmiprabha and others, who are as numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’

“Likewise, in the north, the bhagavān buddhas of the north, such as the Tathāgata Mahārciskandha, the Tathāgata Vaiśvānaranirghoṣa, the Tathāgata Duṣpradharṣa, the Tathāgata

Ādityasambhava, the Tathāgata Jālenīprabha, the Tathāgata Prabhākara, and others,²⁹ who are as numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, [F.199.a] ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’

“Likewise, in the nadir, the bhagavān buddhas of the nadir, such as the Tathāgata Siṃha, the Tathāgata Yaśas, the Tathāgata Yaśaḥprabhāsa, the Tathāgata Dharma, the Tathāgata Dharmadhara, the Tathāgata Dharmadhvaṅga, and others, who are numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’

“Likewise, in the zenith, the bhagavān buddhas of the zenith, such as the Tathāgata Brahmaghoṣa, the Tathāgata Nakṣatrarāja, the Tathāgata Gandhottama, the Tathāgata Gandhaprabhāsa, the Tathāgata Heap of Incense,³⁰ the Tathāgata Ratnakusumasampūṣpitagoṭra, the Tathāgata Sāleṅdararāja, the Tathāgata Ratnotpalaśrī, the Tathāgata Sarvārthadarśa, the Tathāgata Sumerukalpa, and others³¹ who are as numerous as the sands of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust [F.199.b] in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises Sukhāvati’s inconceivable qualities.’

“What do you think about this, Śāriputra, why is this Dharma discourse called “Complete Embrace by All Buddhas”? Śāriputra, those sons and daughters of good family who have heard, now hear, or will hear this Dharma discourse and the names of those bhagavān buddhas will all be embraced completely by the bhagavān buddhas.³² Śāriputra, of all those sentient beings who aspire, who have made, are making, or will make aspirations to the Sukhāvati world, the buddha realm of the Bhagavān Tathāgata Amitābha, none has turned away, is turning away, nor will ever turn away from the pursuit of

unsurpassable, completely perfect enlightenment. Śāriputra, just as I now praise the inconceivable qualities of those bhagavān buddhas, likewise, Śāriputra, those bhagavān buddhas also praise my inconceivable qualities.”

Śāriputra declared,³³ “Bhagavān Śākyamuni, king of the Śākyas, you have fully awakened to unsurpassable, completely perfect enlightenment in this World of Endurance. You have taught the Dharma that the whole world was reluctant to accept at the time of the degeneration of the eon, the degeneration of afflictions, the degeneration of beings, the degeneration of views, and the degeneration of lifespan.³⁴ How marvelous indeed!”

The Bhagavān replied, “Śāriputra, having fully awakened to unsurpassable, completely perfect enlightenment in this world, the World of Endurance, at the time of the five degenerations, I have taught the Dharma that the whole world was reluctant to accept. This is the supreme feat I have accomplished.”

After the Bhagavān [F.200.a] had thus spoken, the whole world, including the venerable Śāriputra, the great śrāvakas, bodhisattvas, gods, humans, demigods, and gandharvas³⁵ were delighted and praised highly the words spoken by the Bhagavān.

This completes the Noble Mahāyāna Sūtra “The Display of Sukhāvātī.”

This sutra was translated and finalized by the Indian abbot Dānaśīla and the principal revisor-translator, the monk Yeshé Dé (ye shes sde), along with others.

Notes

- 1 The sūtra's Sanskrit title *Amitāyurdhyānasūtra* is now believed to have been fabricated at a later date. Most scholars even consider the *Guan wu liang shou jing* to be a Chinese or Central Asian compilation. See Kōtatsu Fujita, "Textual Origins of the Kuan Wu-liang-shou ching," in Robert E. Buswell (1990), pp. 149–173. See especially p. 155 & n. 48 on the question of the title. On p. 155 Fujita says: "It cannot be determined categorically what the Sanskrit title of the Kuan Wu-liang-shou ching might have been."
- 2 Gomez (1996, xii).
- 3 Nakamura (1987, 204).
- 4 Nakamura (1987, 206).
- 5 The Sanskrit has "...*abhijñānābhijñātaih*", i.e. "... bhikṣus all of them proficient in the [five kinds of] superknowledge." This is omitted in the Tibetan.
- 6 In the Sanskrit version the order is: Mahāmaudgalyāyana, Mahākāśyapa, Mahākaphiṇa, Mahākātyāyana.
- 7 Sahālokadhātu. See glossary.
- 8 Literally, the text has: 10 million (*bye ba*) x 10 billion (*khrag khrig*) x 100 thousand (*'bum phrag*). In the Sanskrit, it says, according to Max Müller, a hundred thousand *nayutas*.
- 9 Tib.: *yang dag par rdzogs pa'i sangs rgyas*. See glossary.
- 10 See glossary
- 11 *Vaidūrya* in Sanskrit and Tibetan. See glossary.
- 12 The eight qualities of water. See glossary.
- 13 Tibetan: *rdo'i snying po*; Sanskrit: *āsmagarbha*. See glossary.
- 14 *spug gi shing*. See glossary.
- 15 See glossary.
- 16 This refers to the dominant capacities, strengths, and branches of enlightenment. See glossary.
- 17 In Skt.: *anuttara samyaksambodhi*. See glossary.
- 18 These are bodhisattvas removed from enlightenment by only one more birth.
- 19 The Skt. has *tāṃ parikīrtayāmi* "I praise this"; the feminine *tāṃ* (missing in the Tibetan) shows that what is being praised is indeed Sukhāvātī.
- 20 This name is not mentioned in the Sanskrit text.
- 21 In the Sanskrit version this name is rendered as simply Meruprabhāsa.

- 22 The Tibetan version includes these last two names, 'jam sgra (*mañjuvacana) and 'jam dbyangs (*mañjughoṣa). There is no equivalent in the Sanskrit text, which instead has Mañjudhvaja (Beautiful Victory Banner).
- 23 See previous footnote.
- 24 Literally, the text says: “The buddhas cover their land with the power of their tongue faculty.”
- 25 The Sanskrit text has ... *sarvabuddhaparigrahaṃ nāma dharmaparyāyam* . This translates as: “You should place your trust in this Dharma discourse called ‘The Grace [lit. the complete embrace] of All Buddhas.’ The word nāma (“called”) is missing in the Tibetan version, but has been added to clarify the meaning of this passage.
- 26 There is no equivalent in the Sanskrit version.
- 27 'od zer snang ba . There is no equivalent in the Sanskrit version.
- 28 The Sanskrit version reads Mahāratnaketu.
- 29 The Sanskrit mentions another tathāgata who does not figure in the Tibetan: Tathāgata Duṃdubhisvaranirghoṣa (=Dundubhisvaranirghoṣa).
- 30 *spos kyi phung po* . The Sanskrit reads Mahārciskamḍha (Great Mass of Light).
- 31 The Sanskrit also mentions the Tathāgata Indraketuḍhvajarāja, who is absent in the Tibetan text.
- 32 The Sanskrit and Tibetan differ significantly here and in what immediately follows. We have translated on the basis of the Tibetan.
- 33 Here the Tibetan departs significantly from the Sanskrit, which has the other buddhas say these words.
- 34 The five degenerations. See glossary.
- 35 *dri za* . See glossary.

Bibliography

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