sukhAvatI-vyUha (without sandhi)

<1a>

oM namo daCa-dig-ananta^aparyanta-lokadhAtu-pratiSThebhyaH

sarva-buddha-bodhisattva^Arya-CrAvaka-pratyekabuddhebyo 'tIta^

anAgata-pratyutpannebhyaH namo 'mitAbhAya. namo 'mitAyuSe.

namo 'cintya-guNa^Akara^Atmane namo 'mitAbhAya jinAya, te mune.

sukhAvatIM yAmi te ca^anukampayA. sukhAvatIM kanaka-vicitra-

kAnanAM mano ramAM sugata-sutair alaMkRtAM. tathA^ACrayAM

prathita-yaCasya dhImataH, prayAmi tAM bahu-guNa-ratna-saMcayAm.

<1b>

evaM mayA Crutam: ekasmin samaye bhagavAn rAjagRhe

viharati sma, gRdhrakUTe parvate mahatA bhikSu-saMghena

sArdhaM dvAtriMCatA bhikSu-sahasraiH sarvair arhadbhiH

kSINa ^Asravair niHkleCair uSitavadbhiH samyag-AjJA-suvimukta-cittaiH

parikSINa -bhava-saMyojana-sahasrair

<2a>

anuprApta-svaka-arthair vijitavadbhir, uttama-damane Camatha-prAptaiH,

suvimukta-cittaiH suvimukta-prajJair mahA-nAgaiH , SaD-abhijJair vaCIbhUtair

aSTa -vimokSa-dhyAyibhir bala-prAptair abhijJAna^abhijJAtaiH, sthavirair,

mahA-CrAvakaiH. tad yathA: AjJAtakauNDinyena ca, aCvajitA ca, bASpeNa ca,

mahAnAmna ca, bhadrajitA ca, yaCodevena ca, vimalena ca, subAhunA ca,

pUrNena ca maitrAyaNIputreNa, gavAMpatinA ca, uruvilvAkACyapena ca,

nadIkACyapena ca, bhadrakACyapena ca, kumArakACyapena ca, mahAkACyapena

ca, CAriputreNa

<2b>

ca, mahAmaudgalyAyanena ca, mahAkapphinena ca, mahAcundena ca,

aniruddhena ca, rAdhena ca, nandikena ca, kimpilena ca, subhUtinA ca,

revatena ca, khadiravanikena ca, vakkulena ca, svAgatena ca, amogharAjena ca,

pArAyaNikena ca, panthena ca, cUlapanthena ca, nandena ca, rAhulena ca,

AyuSmatA ca^Anandena. ebhiC ca^anyaiC ca^abhijJAna^abhijJAtaiH sthavirair

mahA-CrAvakair eka-pudugalaM sthApayitvA CaikSa-pratipady uttari-karaNIyaM,

yad idam: AyuSmantam AnandaM, maitreya-pUrvaMgamaiC ca saMbahulaiC ca

bodhisattvair mahA-sattvaiH.

atha khalv AyuSmAn

<3a>

Ananda utthAya^AsanAd ekAMCam uttarAsaGgaM kRtvA dakSiNam jAnumaNDalaM

pRthivyAM pratiSThApya yena bhagavAMC tena^aJjaliM praNamya bhagavantam

etad avocat: viprasannAni ca tava bhagavata indriyANi, pariCuddhaC chavi-varNaH

paryavadAto mukha-varNaH pIta nirbhAsaH, tad yathA CAradaM badaraM pANDu

pariCuddhaM paryavadAtaM pIta-nirbhAsaM. evam eva bhagavato

viprasannAni^indriyANi, pariCuddho mukha-varNaH paryavadAtaC chavi-varNaH

pIta-nirbhAsaH. tad yathA api nAma bhagavaJ jAMbUnada-suvarNa-niSko, dakSeNa

karmAreNa karmAra-putreNa

<3b>

vA^ulkA-mukhe saMpraveCya supariniSThitaH pANDu-kambalair upari kSipto, 'tIva-

pariCuddho bhavati; paryavadAtaH pIta-nirbhAsaH. evam eva bhagavato

viprasannAni^indriyANi, pariCuddho mukha-varNaH, paryavadAtaC chavi-varNaH

pIta-nirbhAsaH. na khalu punar ahaM bhagavann abhijAnAmi: iti pUrvaM

purvataram, evaM viprasannAni tathAgatasya^indriyANi, evaM pariCuddhaM

mukha-varNaM, paryavadAtaM chavi-varNaM pIta-nirbhAsam. tasya me bhagavann

evaM bhavati: buddha-vihAreNa vata^adya tathAgato viharati; jina-vihAreNa,

sarvajJatA vihAreNa

<4a>

mahAnAga vihAreNa vata^adya tathAgato viharati. atIta^anAgata-pratyutpannAn

tathAgatAn arhataH samyaksaMbuddhAn samanupaCyati^iti

evam ukte, bhagavAn AyuSmantam Anandam etad avocat: sAdhu sAdhv Ananda,

kiM punas te devatA etam artham Arocayanty, uta^Aho buddhA bhagavantaH.

atha svena pratyutpanna-mImAMsA-jJAnena^evaM prajAnAsi

<4b>

iti. evam ukte, AyuSmAn Anando bhagavantam etad avocat: na me bhagavan

devatA etam artham Arocayanti, na^api buddhA bhagavantaH. atha tarhi me

bhagavan svena^eva pratyAtma-mImAMsA-jJAnena^evaM bhavati: buddha-

vihAreNa^adya tathAgato viharati; jina-vihAreNa, sarvajJatA-vihAreNa,

mahAnAga-vihAreNa vata^adya tathAgato viharati; atIta^anAgata-pratyutpannAn

sarvAn buddhAn bhagavataH samanupaCyati^iti.

evam ukte, bhagavAn AyuSmantam Anandam etad avocat: sAdhu sadhv Ananda;

udAraH khalu ta unmiJjiH,

<5a>

bhadrikA mImAMsA, kalyAnaM pratibhAnaM, bahu-jana-hitAya yas tvam Ananda

pratipanno, bahu-jana-sukhAya, loka^anukampAyai, mahato jana-kAyasya^

arthAya, hitAya sukhAya devAnAM ca manuSyAnAM ca, yas tvam tathAgatam

etam arthaM paripraSTavyaM manyase. evam etad bhavaty Ananda, tathAgateSv

arhatsu samyaksaMbuddheSv aprameyeSv asaMkhyeyeSu jJAna-darCanam

upasaMharataH, na ca tathAgatasya jJAnam upahanyate. tat kasya hetoH.

apratihata-hetu-jJAna-darCanao hy Ananda tathAgataH. AkAGkSan Ananda

tathAgata

<5b>

eka-piNDa-pAtena kalpaM vA tiSThet, kalpa-CataM vA, kalpa-sahasraM vA,

kalpa-Cata-sahasraM vA, yAvat kalpa-koTI-nayuta-Cata-sahasraM vA, tato

vA^uttari, na ca tathAgatasya^indriyANy upanaCyeyuH; na mukha-varNasya^

anyathAtvaM bhavet; na^api chavi-varNa upahanyate. tat kasya hetoH.

tathA hy Ananda tathAgataH samAdhi-mukha-pAramitA-prAptaH. samyaksaM-

buddhAnAm Ananda loke sudurlabhaH prAdurbhAvaH; tad yathA^udumbara-

puSpANAM loke prAdurbhAvaH sudurlabho bhavati, evam eva tathAgatAnAm

artha-kAmAnAM hita^eSiNAm anukampakAnAM mahA-karuNA-pratipannAnAM

sudurlabhaH prAdurbhAvaH. api tu khalv Arya^Ananda tathAgatasya^

<6a>

eva^eSo 'nubhAvo, yas tvaM sarva-loka^AcAryANAm sattvAnAM loke prAdurbhAvAya

bodhisattvAnAM mahA-sattvAnAM arthAya tathAgatam etam arthaM paripraSTavyaM

manyase.

tena hy Ananda CRNu sAdhu ca suSThu ca, manasi kuru. bhASiSye 'haM te.

evam bhagavann ity AyuSmAn Anando bhagavataH pratyaCrauSIt.

bhagavAMs tasya^etad avocat: bhUtapUrvam Ananda^atIte 'dhvani^ito 'saMkhyeye

kalpe 'saMkhyeyatare vipule 'prameye 'cintye, yadA^AsIt tena kAlena tena samayena

dIpaMkaro nAma tathAgato 'rhan samyaksaMbuddho loke^udapAdi.

<6b>

dIpaMkarasya^Ananda pareNa parataraM pratApavAn nAma tathAgato 'bhUt. tasya

pareNa parataraM prabhAkaro nAma tathAgato 'bhUt. tasya pareNa parataraM

candanagandho nAma tathAgato 'bhUt. tasya pareNa parataraM sumerukalpo

nAma tathAgato 'bhUt. evaM candrAnano nAma, vimalAnano nAma, anupalipto

nAma, vimalaprabho nAma, nAgAbhibhUr nAma, sUryAnano nAma, girirAjaghoSo

nAma, sumerukUTo nAma, suvarNaprabhAso nAma, jyotiSprabho nAma, vaiDUrya-

nirbhAso nAma, brahmaghoSo nAma, candrAbhibhUr nAma, sUryaghoSo

<7a>

nAma, muktakusumapratimaNDitaprabho nAma, CrIkUto nAma, sAgaravarabuddhi-

vikrIDitAbhijJo nAma, varaprabho nAma, mahAgandharAjanirbhAso nAma,

vyapagatakhilamalapratigho nAma, CUrakUTo nAma, ratnajaho nAma, mahAguNa-dharabuddhiprAptAbhijJo nAma, candrasUryajihmIkaraNo nAma, uttaptavaiDUrya-

nirbhAso nAma, cittadhArAbuddhisaMkusumitAbhyudgato nAma, puSpAvatIvana-rAjasaMkusumitAbhijJo nAma, puSpAkaro nAma, udakacandropamo nAma,

avidyAndhakAravidhvaMsanakaro nAma, lokendro nAma, mukta-

<7b>

cchatrApravADasadRCo nAma, tiSyo nAma, dharmamativinanditarAjo nAma, siMha-

sAgarakUTavinanditarAjo nAma, sAgaramerucandro nAma, brahmasvara-

nAdAbhinandino nAma, kusumasaMbhavo nAma, prAptaseno nAma, candrabhAnur

nAma, merukUTo nAma, candraprabho nAma, vimalanetro nAma,

girirAjaghoSeCvaro nAma, kusumaprabho nAma, kusumavRSTyAbhiprakIrNo nAma,

ratnacchatro nAma, padmavIthyupaCobhito nAma, tagaragandho nAma, ratnanirbhAso

nAma, nirmito nAma, mahAvyUho nAma, vyapagata-

<8a>

khiladoSo nAma, brahmaghoSo nAma, saptaratnAbhivRSTo nAma, mahAguNadharo

nAma, tamAlapatracandanakardamo nAma, kusumAbhijJo nAma, ajJAna-

vidhvaMsano nAma, keCarI nAma, muktacchatro nAma, suvarNagarbho nAma,

vaiDUryagarbho nAma, mahAketur nAma, dharmaketur nAma, ratnaCrIr nAma,

narendro nAma, lokendro nAma, kAruNiko nAma, lokasundaro nAma, brahma-

ketur nAma, dharmamatir nAma, siMho nAma, siMhamatir nAma, siMhamater

Ananda pareNa parataraM lokeCvararAjo nAma tathAgato 'rhan samyaksaMbuddho

<8b>

loke^udapAdi, vidyA-caraNa-saMpannaH, sugato, lokavid-anuttaraH, puruSa-

damya-sArathiH, CAstA devAnaM ca manuSyANAM ca, buddho, bhagavAn.

tasya khalu punar Ananda lokeCvararAjasya tathAgatasya^arhataH samyaksaM-

buddhasya pravacane dharmAkaro nAma bhikSur abhUt, adhimAtraM smRtimAn

gativAn, prajJAvAn adhimAtraM vIryavAn, udAra^adhimuktiH.

atha khalu Ananda sa dharmAkaro bhikSur utthAya^AsanAd ekAMCam

uttarAsaGgaM kRtvA, dakSiNaM jAnumaNDalaM pRthivyAM pratiSThApya,

yena^asau bhagavAn lokeCvararAjas tathAgatas tena^

<9a>

aJjaliM praNamya, bhagavantaM namaskRtya, tasmin samayena saMmukham

Abhir gAthAbhir abhySTAvIt:

amita-prabha, ananta-tulya-buddhe,

na ca iha anya-prabhA vibhAti kAcit.

sUrya-maNi-sirINa candra-AbhA,

na tapi na bhAsiSu ebhi sarva-loke.

rUpam api anantu sattva-sAre,

tatha api buddha-svaro ananta-ghoSaH.

CIlam api samAdhi-prajJa-vIRyaiH

sadRCu na te 'sti^iha loki kaCcid anyaH.

gabhiru vipulu sUkSma prAtu dharmo,

acintatu buddha-varao yathA samudraH.

tena^unnamanA na ca^asti CastuH.

kila-doSaM jahiyA atArSi pAram.

yatha buddha-varo

<9b>

ananta-tejA

pratapati sarva-diCA nara^indra-rAjA,

tatha ahu buddha bhavitva dharma-svAmI,

jara-maraNAn prajAM pramocayeyam.

dAna-damatha-CIla-kSAnti-vIrya-

dhyAna-samAdhi tathA^eva agra-CreSThAM,

ebhi ahu vratAM samAdadAmi,

buddha bhaviSyAmi sarva-sattva-trAtA

buddha-Cata-sahasra-koTy anekA

yatha^eva vAlika gaGgayA anantA,

sarva ta ahu pUjayiSya nAthAn

Civa-vara-bodhi-gaveSako atulyAM.

gaGga raja-samAna lokadhAtUM

tatra bhUya^uttari ye ananta kSetrA,

sarvata prabha muJcayiSye tatrA

iti etAdRCi vIryam

<10a>

ArabhiSye.

kSetra mama udAru agra-CreSTho,

varam iha maNDa pi saMskRtesmin.

asadRCa nirvANa-lokadhAtu-saukhyaM,

tac ca asattvatayA viCodhayiSye.

daCa diCata samAgatAni sattvA

tatra gatAH sukham edhiSyanti kSipram.

buddha mama pramANa atra sAkSI,

avitatha-vIrya-balaM janemi cchandaM.

daCa-diCe loka-vidU asaGga-jJAnI

sada mama cittu prajAnayantu te pi.

avici-gatu ahaM sadA vaseyaM,

praNidhi-balaM na punar nivartayiSye.

atha khalu Ananda sa dharmAkaro bhikSus taM bhagavantaM lokeCvararAjaM

tathAgatam

<10b>

saMmukham Abhir gAthAbhir abhiSTutya^etad avocat: aham asmi bhagavann

anuttarAM samyaksaMbodhiM abhisaMbodhu-kAmaH, punaH punar anuttarAyAM

samyaksaMbodhau cittam utpAdayAmi, pariNAmayAmi. tasya me bhagavAn sAdhu

tathA dharmaM deCayatu, yathA^ahaM kSipram anuttarAM samyaksaMbodhim

abhisaMbudheyaM; asamasamas tathAgato loke bhaveyaM; tAMs ca me bhagavAn

AkArAn parikIrtayatu, yair ahaM buddhakSetrasya guNa-vyUha-saMpadaM

parigRhnIyAm. evam uktaC ca^Ananda sa bhagavAMl lokeCvararAjas tathAgatas

<11a>

taM bhikSum etad avocat: tena hi tvaM bhikSo svayam eva buddhakSetra-guNa^

alaMkAra-vyUha-saMpadaM parigRhNISe. so 'vocat: na^ahaM bhagavann utsahe.

api tu bhagavAn eva bhASatv anyeSAm tathAgatAnAM buddhakSetra-guNa-vyUha^

alaMkAra-saMpadaM, yAM CrutvA vayaM sarva^AkArAM paripUrayiSyAma iti.

atha^Ananda sa lokeCvararAjas tathAgato 'rhan saMyaksaMbuddhas tasya

bhikSor ASayaM jJAtvA, paripUrNAM varSa-koTIm ekACIti-buddha-koTI-nayuta-Cata-

sahasrANAM buddhakSetra-guNa^alaMkAra-vyUha-saMpadaM sAkArAM soddeCAM

sanideCAM saMprakACitavAn; artha-kAmo

<11b>

hita^eSy, anukampako, 'nukampAm upAdAya, buddha-netryA^anupacchedAya,

sattveSu mahA-karNAM saMjanayitvA. paripUrNAMC ca dvAcatvAriMCat-kalpAMC

tasya bhagavata AyuS-pramANam abhUt.

atha khalu Ananda sa dharmAkaro bhikSur yAs teSAm ekACIti-buddha-koTI-nayuta-

Cata-sahasrANAM buddhakSetra-guNa^alaMkAra-vyUha-saMpadas tAC ca sarvA eka-

buddhakSetre parigRhya, bhagavato lokeCvarasya tathAgatasya pAdau CirasA vanditvA,

pradakSinIkRtya, tasya bhagavato 'ntikAt prAkrAmat. uttari ca paJca-kalpAn buddha-

kSetra-guNa^alaMkAra-vyUha-saMpadam,

<12a>

udArataraMC ca praNItatarAMC ca, sarva-loke daCasu dikSv apracarita-pUrvAM

parigRhItavAn; udAraM ca praNidhAnam akArSIt. iti hy Ananda yA tena bhagavatA

lokeCvararAjena tathAgatena teSAm ekACIti-buddhakSetra-koTI-nayuta-Cata-sahasrANAM

saMpattiH kathitA, tato 'tirekAny udAra-praNIta^aprameyatarAM buddhakSetra-saMpattiM

parigRhya, yena sa tathAgatas tena^upasaMkramya, tasya bhagavataH pAdau CirasA

vanditvA^etad avocat: parigRhItA me bhagavan buddhakSetra-guNa^alaMkAra-vyUha-

saMpad iti. evam ukte, Ananda,

<12b>

sa lokeCvararAjas tathAgatas taM bhikSum etad avocat: tena hi bhikSo bhASasva.

anumodate tathAgataH. ayaM kAlo bhikSo pramodaya parSadaM, harSaM janaya, siMha-

nAdaM nada, yaM CrutvA bodhisattvA mahAsattvA etarhy anAgate ca^adhvany evaMrUpANi

buddhakSetra-saMpatti-praNidhAnAni parigRhIyanti.

atha^Ananda sa dharmAkaro bhikSus tasyAM velAyAM taM bhagavantam etad avocat:

tena hi CRNotu me bhagavAn, ye mama praNidhAna-viCeSAH, yathA me 'nuttarAM samyaksaM-

bodhim abhisaMbuddhasye. acintya-guNa^alaMkAra-vyUha-samanvAgataM

<13a>

tad buddhakSetraM bhaviSyati:

sacen me bhagavaMs tasmin buddhakSetre nirayo vA, tiryagyonir vA, preta-viSayo vA^asuro

vA kAyo bhavet, mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tatra buddhakSetre ye sattvAH pratyAjAtA bhaveyus, te

punas tataC cyutvA, nirayaM vA, tiryagyoniM vA, preta-viSayaM vA kAyaM

prapateyur, mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tatra buddhakSetre ye sattvAH pratyAjAtAs, te ca sarve na^

eka-varNAH syur, yad idaM: suvarNa-varNAH,

<13b>

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre devAnAM ca manuSyAnAM

ca nAnAtvaM prajJayeta^anyatra nAma-saMketa-saMvRti-vyavahAra-mAtrA

devA manuSyA iti saMkhyA-gaNanAto, mA tAvad aham anuttarAM samyaksaM-

bodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAtAs te cet

sarve na rddhi-vaCitA parama-pAramitA-prAptA bhaveyur, antaCa eka-citta

kSaNa-lavena buddhakSetra-koTI-niyuta-Cata-sahasra-atikramaNatayA^api,

mA tAvad aham

<14a>

anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAtA bhaveyus,

te cet sarve na jAtismarA syur, antaCaH kalpa-koTI-niyuta-Cata-sahasra-

anusmaraNatayA^api, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAyeraMs, te

sarve na divyasya cakSuSo lAbhino bhaveyur, antaCo lokadhAtu-koTI-nayuta-

Cata-sahasra-AdarCanatayA^api, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen

<14b>

me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAyeraMs, te sarve na

divyasya Crotrasya lAbhino bhaveyur, antaCo buddhakSetra-koTI-nayuta-Cata

sahasrAd api yugapat saddharma-CravaNatayA, mA tAvad aham anuttarAM

samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAyeraMs, te

sarve na para-citta-jJAna-kovidA bhaveyur, antaCo buddhakSetra-koTI-nayuta-

Cata-sahasra-paryApannAnAM sattvAnAM citta-carita-parijJAnatayA, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me

<15a>

bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAyeraMs, teSAM kAcit

parigrha-saMjJA^utpadyeta^antaCaH svaCarIre 'pi, mA tAvad aham anuttarAM

samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre ye sattvAH pratyAjAyeraMs, te

sarve na niyatAH syur, yad idaM: samyaktve yAvan mahAparinirvANAd, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre 'nuttarAM samyaksaMbodhim

abhisaMbuddhasya, kaCcid eva sattvAH

<15b>

CrAvakAnAM gaNAnAm adhigacched, antaCas trisAhasra-mahAsAhasra-paryApannA

api sarva-sattvAH pratyekabuddha-bhUtAH kalpa-koTI-niyuta-Cata-sahasram api

gaNayanto, mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavann anuttarAM samyaksaMbodhim abhisaMbuddhasya, tasmin

buddhakSetre prAmANikI me prabhA bhaved, antaCo buddhakSetra-koTI-nayuta-

Cata-sahasra-pramANena^api, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavaMs tasmin buddhakSetre 'nuttarAM samyaksaMbodhim

<16a>

abhisaMbuddhasya bodhi-prAptasya, sattvAnAM pramANI-kRtyam AyuS-pramANaM

bhaved, anyatra praNidhAna-vaCena, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya^AyuS-pramANaM paryantIkRtyaM bhaved,

antaCaH kalpa-koTI-nayuta-Cata-sahasra-gaNanayA^api, mA tAvad aham anuttarAM

samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya tasmin buddhakSetre sattvAnAm akuCalasya

nAmadheyam api bhaven, mA tAvad aham anuttarAM samyaksaMbodhim abhisaM-

budhyeyam.

sacen

<16b>

me bhagavan bodhi-prAptasya na^aprameyeSu buddhakSetreSv aprameya^

asaMkhyeyA buddhA bhagavato nAmadheyaM parikIrtayeyur, na varNaM bhASeran,

na praCaMsAm abhyudIrayeyur, na samudIrayeyur, mA tAvad aham anuttarAM

samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, ye sattvA anyeSu lokadhAtuSv anuttarAyAH

samyaksaMbodheC cittam utpAdya, mama nAmadheyaM CrutvA, prasanna-cittA

mAm anusmareyus, teSAM ced ahaM maraNa-kAla-samaye pratyupasthite bhikSu-

saMgha-parivRtaH puraskRto na puratas tiSTheyam,

<17a>

yad idaM: citta^avikSepatAyai, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya^aprameya^asaMkhyeyeSu buddhakSetreSu

ye sattvAH mama nAmadheyaM CrutvA, tatra buddhakSetre cittaM preSayeyur,

upapattaye kuCala-mUlAni ca pariNAmayeyus, te ca tatra buddhakSetre

na^upapadyeran, antaCo daCabhiC citta^utpAda-parivartaiH,

sthApayitvA^Anantarya-kAriNaH saddharma-pratikSepa^AvarNa^AvRtAMC ca sattvAn,

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

<17b>

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre bodhisattvAH praty-

AjAyeran, te sarve na dvAtriMCatA mahA-puruSa-lakSaNaiH samanvAgatA bhaveyur,

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye sattvAH pratyAjAtA

bhaveyus, te sarve na^eka-jAti-baddhAH syur anuttarAyAM samyaksaMbodhau,

sthApayitvA praNidhAna-viCeSAMs teSAm eva bodhisattvAnAM mahAsattvAnAM,

mahA-saMnAha-saMnaddhAnAM, sarva-loka^artha-saMnaddhAnAM, sarva-loka^

artha^abhiyuktAnAM, sarva-loka-parinirvApita^

<18a>

abhiyuktAnAM, sarva-lokadhAtuSu bodhisattva-caryAM caritu-kAmAnAM, sarva-

buddhAn satkartu-kAmAnAM, gaGgA-nadI-vAluka-samAn sattvAn anuttarAyAM

samyaksaMbodhau pratiSThApakAnAM, bhUyaC ca^uttari-caryA^abhimukhAnAm

samantabhadra-caryA-niyatAnAM, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tad-buddhakSetre ye bodhisattvAH praty-

AjAtA bhaveyus, te sarve eka-puro-bhaktena^anyAni buddhakSetrANi gatvA,

bahUni buddha-CatAni, bahUni buddha-sahasrANi, bahUni buddha-Cata-sahasrANi,

<18b>

bahvIr buddha-koTIr, yAvad bahUni buddha-koTI-niyuta-Cata-sahasrANi,

na^upatiSTheran sarva-sukha^upadhAnair, yad idaM: buddha^anubhAvena,

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye bodhisattvA yathA-

rUpair AkArair AkAMkSeyuH kuCala-mUlAny avalopitum, yad idaM: suvarNena

vA rajatena vA, maNi-muktA-vaiDUrya-CaGkha-CilA-pravADa-sphaTika-musAlagalva^

Alohita-muktA^aCmagarbha^Adibhir vA^anyatama^anyatamaiH sarva-ratnair vA,

sarva-puSpa-gandha-mAlya-

<19a>

vilepana-cUrNa-cIvara-cchatra-dhvaja-patAkA-pradIpair vA, sarva-nRtya-gIta-vAdyair

vA, teSAM cet tathArUpA AkArAH saha citta-utpAdAn na prAdur bhaveyur, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye sattvAH pratyAjAtA

bhaveyus, te sarve na sarva-jJatA-sahagatAM dharmAM kathAM kathayeyur,

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre bodhisattvAnAm

evaM cittam utpAdyeta, yan nv iha^eva vayaM lokadhAtau sthitvA^aprameya^

<19b>

asaMkhyeyeSu buddhakSetreSu buddhAn bhagavataH satkuryAmo gurukuryAmo

mAnayemaH pUjayemaH, yad idaM: cIvara-piNDa-pAta-CayanA^Asana-glAnapratyaya-

bhaiSajya-pariSkAraiH puSpa-dhUpa-gandha-mAlya-vilepana-cUrNa-cIvara-cchatra-

dhvaja-patAkAbhir nAnAvidha-nRtta-gIta-vAdita-ratna-varSair iti, teSAM cet te

buddhA bhagavantaH saha-citta-utpAdAn tan na pratigRhNIyur, yad idam:

anukampAm upAdAya, mA tAvad aham anuttarAM samyaksaMbodhim abhisaM-

budhyeyam.

sacen me bhagavan bodhi-prAptasya, tad-buddhakSetre ye bodhisattvAH praty-

AjAtA bhaveyus, te sarve

<20a>

na nArAyaNa-vajra-saMhanana^AtmabhAva-sthAma-pratilabdhA bhaveyur, mA

tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre kaCcit sattvo 'laM-

kArasya varNa-paryantam anugRhnIyAd, antaCo na divyena^api cakSuSA^evaM-

varNam evaM-vibhUtir iti buddhakSetram iti nAnA-varNatAM saMjAnIyAn, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre yaH sarva-parItta-

kuCala-mUlo bodhisattvaH sa SoDaCa-yojana-Cata^ucchritam udAra-

<20b>

varNa-bodhi-vRkSaM na saMjAnIyAn, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre kasyacit sattvasya^

uddeCo vA svAdhyAyo vA kartavyaH syAn, na te sarve pratisaMvit-prAptA bhaveyur,

mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, na^evaM-prabhAsvaraM tad buddhakSetraM

bhaved, yatra samantAd aprameya^asaMkhyeya^acintya^atulya^aparimANAni

buddhakSetrANi saMdRCyeran, tad yathA^api nAma suparimRSTa AdarCa-maNDale

mukha-maNDalaM, mA tAvad

<21a>

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre dharaNitalam upAdAya,

yAvad antarIkSAd, deva-manuSya-viSaya^atikrAntasya^abhijAtasya dhUpasya

tathAgatasya bodhisattvasya pUjA pratyahaM sarva-ratnamayAni nAnA-surabhi-

gandha-ghatikA-Cata-sahasrANi sadA nirdhUpitAny eva na syur, mA tAvad aham

anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre na sadA^abhipraviSTAny

eva sugandhi-nAnA-ratna-puSpa-varSANi, sadA pravAditAC

<21b>

ca manojJa-svarA vAdya-meghA na syur, mA tAvad aham anuttarAM samyaksaM-

bodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, ye sattvA aprameya^asaMkhyeya^acintya^

atulyeSu lokadhAtuSv AbhayA sphuTA bhaveyus, te sarve na deva-manuSya-samati-

krAntena sukhena samanvAgatA bhaveyur, mA tAvad aham anuttarAM samyaksaM-

bodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, samantAc ca^aprameya^asaMkhyeya^

acintya^atulya^aparimANeSu buddhakSetreSu bodhisattvA mama nAmadheyaM

CrutvA, tac chravaNa-sahagatena

<22a>

kuCala-mUlena jAti-vyativRttAH santo, na dhAraNI-pratilabdhA bhaveyur, yAvad

bodhimaNDa-paryantam iti, mA tAvad aham anuttarAM samyaksaMbodhim abhi-

saMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, samantAd aprameya^asaMkhyeya^acintya^

atulya^aparimANeSu buddhakSetreSu yAH striyo mama nAmadheyaM CrutvA,

prasAdaM saMjanayeyur, bodhi-cittaM ca^utpAdayeyuH, strI-bhAvaM ca

vijugupsyeran, jAti-vyativRttAH samAnAH saced dvitIyaM strI-bhAvaM pratilabheran,

mA tAvad aham anuttarAM samyaksaMbodhim

<22b>

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, samantAd daCasu dikSv aprameya^

asaMkhyeya^acintya^atulya^aparimANeSu buddhakSetreSu ye bodhisattvA

mama nAmadheyaM CrutvA, praNipatya paJca-maNDala-namaskAreNa

vandiSyante, te bodhisattva-caryAM caranto, na sadevakena lokena namasA

satkRtyeran, mA tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, kasyacid bodhisattvasya cIvara-dhAvana-

CoSaNa-sIvana-rajana-karma kartavyaM bhaven, na navanava^abhijAta-cIvara-

<23a>

ratnaiH prAvRtam eva^AtmAnaM saMjAnIyur, saha citta^utpAdAt tathAgatasya^

AjJA^anujJAtair, mA tAvad aham anuttarAM samyaksaMbodhim abhisaM-

budhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre saha^utpannAH sattvA

na^evaMvidhaM sukhaM pratilabheraMs, tad yathA^api nAma niSparidAhasya^

arhato bhikSos tRtIya-dhyAna-samApannasya, mA tAvad aham anuttarAM samyak-

saMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye bodhisattvAH praty-

AjAtAs, te yathArUpaM buddhakSetra-guNa^alaMkAra-vyUham AkAMkSeyus,

<23b>

tathArUpam nAnA-ratna-vRkSebhyo na saMjAnIyur, mA tAvad aham anuttarAM

samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, taM mama nAmadheyaM CrutvA^anya-

buddhakSetra-upapannA bodhisattvA indriya-bala-vaikalpaM nirgaccheyur, mA

tAvad aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tad-anya-buddhakSetra-sthA bodhisattvA

mama nAmadheyaM CrutvA, saha CravaNAn na suvibhaktavatIM nAma samAdhiM

pratilabheran, yatra samAdhau sthitvA bodhisattvA eka-kSaNa-vyatihAreNa^

aprameya^asaMkhyeya^

<24a>

acintya^atulya^aparimANAn buddhAn bhagavataH paCyanti, sa ca^eSAM samAdhir

antarA vipranaCyen, mA tAvad aham anuttarAM samyaksaMbodhim abhisaM-

budhyeyam.

sacen me bhagavan bodhi-prAptasya, mama nAmadheyaM CrutvA, tac chravaNa-

sahagatena kuCala-mUlena sattvA na^abhijAta-kula^upapattiM pratilabheran,

yAvad bodhimaNDa-paryantaM, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tad-anyeSu buddhakSetreSu ye sattvA mama

nAmadheyaM CrutvA, tac-chravaNa-sahagatena kuCala-mUlena yAvad bodhi-

<24b>

paryantaM na sarve bodhisattva-caryAyAM prIti-prAmodya-kuCala-mUla-

samavadhAna-gatA bhaveyur, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, saha nAmadheya-CravaNAt tad-anyeSu

lokadhAtuSu bodhisattvA na samanta^anugataM nAma samAdhiM pratilabheran,

yatra sthitvA bodhisattvA eka-kSaNa-vyatihAreNa^aprameya^asaMkhyeya^acintya^

aparimANAn buddhAn bhagavataH satkurvanti, sa ca^eSAM samAdhir antarAd

vipranaCyed, yAvad bodhimaNDa-paryantaM, mA tAvad aham anuttarAM samyak-

<25a>

saMbodhim abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye bodhisattvAH praty-

AjAtA bhaveyus, te yathArUpAM dharma-deCanAm AkAMkSeyuH, Crotum tathArUpAM

saha citta^utpAdAn na CRNuyur, mA tAvad aham anuttarAM samyaksaMbodhim

abhisaMbudhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre tad-anyeSu buddha-

kSetreSu ye bodhisattvA mama nAmadheyaM CRNuyur, yas te saha nAmadheya-

CravaNAn na^avaivarttikA bhaveyur anuttarAyAH samyaksaMbodher, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaM-

<25b>

budhyeyam.

sacen me bhagavan bodhi-prAptasya, tatra buddhakSetre ye bodhisattvA mama

nAmadheyaM CRNuyus, te saha nAmadheya-CravaNAn na prathama-dvitIya-tRtIyAH

kSAntIH pratilabheran, na^avaivarttiko bhaved buddha-dharmebhyo, mA tAvad

aham anuttarAM samyaksaMbodhim abhisaMbudhyeyam.

atha khalv Ananda sa dharmAkaro bhikSur imAn evaMrUpAn praNidhAna-viCeSAn

nirdiCya, tasyAM velAyAM buddha^anubhAvena^imA gAthA abhASata:

saci mi imi viCiSTa na^ekarUpA

vara-praNidhAna siyA khu bodhi-prApte,

<26a>

ma ahu siya narendra sattva-sAro,

daCa-bala-dhAri atulya-dakSiNIyaH.

saci mi siya na kSetra evarUpaM

bahu adhanAna prabhUta divya-citraM,

sukhi na nara-kareya duHkha-prApto,

ma ahu siyA ratano narANa rAjA.

saci mi upagatasya bodhimaNDaM,

daCa-diCi pravraji nAmadheyu kSipraM

pRthu bahava ananta-buddhakSetrAM,

ma ahu siyA bala-prAptu loka-nAtha.

saci khu ahu rameya kAma-bhogAM,

smRti-mati-gatiyA vihInu santaH,

atula-Civa sameyamANa bodhi,

<26b>

ma ahu siyA bala-prAptu CAstu loke.

vipula-prabha atulya^ananta nAthA

diCi vidiCi sphuri sarva buddhakSetrAM,

rAga praCami praCamiya sarva-doSa-mohAM,

naraka-gatismi praCAmi dhUma-ketuM.

jAniya suruciraM viCAla netraM

vidhuniya sarva-narANa andhakAram,

apaniya suna akSaNAn aCeSAn,

upaniya svarga-pathAn ananta-tejA.

na tapati nabha candra-sUrya-AbhA

maNi-gaNa agni-prabhA va devatAnAM,

abhibhavati narendra-Abha sarvAn

purima-cariM pariCuddha AcaritvA.

puruSa-varu

<27a>

nidhAna duHkhitAnAM,

diCi vidiCAsu na asti evarUpA.

kuCala-Cata-sahasra sarva pUrNA,

parSa-gato nadi buddha-siMha-nadaM.

purima-jina svayaMbhu satkaritvA,

vrata-tapa-koTi caritva aprameyAM,

pravara vara samesti jJAna-skandhaM,

praNidhi-balaM paripUrNa sattva-sAro.

yathA bhagavan asaGga-jJAna-darCI,

trividha prajAnati saMskRtaM narendraH.

aham api siya tulya-dakSinIyo,

viduH pravaro nara-nAyako narANAM.

saci mi ayu narendra evarUpA

praNidhi samRdhyati

<27b>

bodhi prApuNitvA,

calatu ayu sahasra-lokadhAtUM

kusumu pravarSa nabhAtu deva-saMghAn.

pracalita vasudhA pravarSi puSpAH,

tUrya-CatA gagane tha saMpraNeduH.

divya-rucira-candanasya cUrNA,

abhikiri ca^eva bhaviSyi loki buddha, iti.

evaMrUpayA^Ananda praNidhi-saMpadA sa dharmAkaro bhikSur bodhisattvo

mahAsattvaH samanvAgato 'bhUt. evaMrUpayA ca^Ananda praNidhi-saMpadA

alpakA bodhisattvAH samanvAgatAH. alpakAnAM ca^evaMrUpANAM praNidhInAM

loke prAdurbhAvo bhavati, parIttAnAM na punaH sarvaCo

<28a>

na^asti.

sa khalu punar Ananda dharmAkaro bhikSus tasya bhagavato lokeCvararAjasya

tathAgatasya purataH, sadevakasya lokasya samArakasya sabrahmakasya

saCramaNa-brAhmaNikAyAH prajAyAH sadeva-mAnuSa^asurAyAH purata, imAn evaM-

rUpAn praNidhi-viCeSAn nirdiCya, yathAbhUtaM pratijJA-pratipatti-sthito 'bhUt. sa

imAm evaMrUpAM buddhakSetra-pariCuddhiM buddhakSetra-mAhAtmyaM buddha-

kSetra^udAratAM samudAnayan, bodhisattva-caryAM caran, aprameya^asaMkhyeya^

acintya^atulya^amApya^aparimANa^anabhilApyAni

<28b>

varSa-koTI-nayuta-Cata-sahasrANi na jAtu kAma-vyApAda-vihiMsA-vitarkA vitarkitavAn,

na jAtu kAma-vyApAda-vihiMsA-saMjJA utpAditavAn, na jAtu rUpa-Cabda-gandha-rasa-

spraSTavya-saMjJA utpAditavAn. sa daharo manohara eva surato 'bhUt; sukha-

saMvAso, 'dhivAsana-jAtIyaH, subharaH, supoSo, 'lpeccha-saMtuSTaH, pravivikto,

'duSTo, 'mUDho, 'vaGko, 'jihmo, 'Catho, 'mAyAvI, sukhilo, madhuraH, priya^AlApo,

nitya-abhiyuktaH Cukla-dharma-paryeSTau; anikSipta-dhuraH, sarva-sattvAnAm

arthAya mahA-

<29a>

praNidhAnaM samudAnItavAn; buddha-dharma-saMgha^AcArya^upAdhyAya-kalyANa-

mitra-sagauravo; nitya-saMnaddho bodhisattva-caryAyAm; Arjavo, mArdavo, 'kuhako,

nilapako, guNavAn, pUrvaMgamaH sarva-sattva-kuCala-dharma-samAdApanatAyai;

CUnyatA^animitta^apraNihita^anabhisaMskAra^anutpAda-vihAra-vihArI; nirmANaH

svArakSita-vAkyaC ca^abhUt.

<29b>

bodhisattva caryAM caran, sa yad vAk-karma^utsRSTam, Atma-para^ubhayaM

vyAvAdhAya saMvartate; tathAvidhaM tyaktvA yad vAk-karma sva-para^ubhaye

hita-sukha-saMvartakaM, tad eva^abhiprayuktavAn. evaM ca saMprajAno 'bhUt.

<30a>

yad grAma-nagara-nigama-janpada-rASTra-rAja-dhAnISv avataran, na jAtu rUpa-

Cabda-gandha-rasa-spraSTavya-dharmeNa nIto 'bhUt. apratihataH sa bodhisattva-

caryAM caran, svayaM ca dAna-pAramitAyAM acarat, parAMC ca tatra^eva samA-

dApitavAn. svayaM ca CIla-kSAnti-vIrya-dhyAna-prajJA-pAramitAsv acarat; parAMC

ca tatra^eva samAdApitavAn. tathArUpANi ca kuCala-mUlAni samudAnItavAn. yaiH

samanvAgato yatra yatra^upapadyate, tatra tatra^asya^anekAni nidhana-koTI-

nayuta-Cata-sahasrANi dharaNyAH prAdurbhavanti.

<30b>

tena bodhisattva caryAM caratA, tAvad aprameya^asaMkhyeyAni sattva-koTI-

niyuta-Cata-sahasrANy anuttarAyAM samyaksaMbodhau pratiSThApitAni, yeSAM

na sukaro vAk-karmaNA paryanto 'dhigantum; tAvad aprameya^asaMkhyeyA buddhA

bhagavantaH satkRtA gurukRtA mAnitAH pUjitAC, cIvara-piNDapAta-Cayana^Asana-

glAna-pratyaya-bhaiSajya-pariSkAraiH sarva-sukha^upadhAnaiH sparCa-vihAraiC

ca pratipAditAH; yAvantaH sattvAH CreSThi-gRhapaty-AmAtya-kSatriya-brAhmaNa-

mahACAla-kuleSu pratiSThApitAs, teSAm na sukaro

<31a>

vAk-karma-nirdeCena paryanto 'dhigantum; evaM jAmbUdvIpa^ICvaratve prati-

SThApitAC, cakravartitve lokapAlatve Cakratve suyAmatve saMtuSitatve sunirmitatve

vaCavartitve devarAjatve mahAbrAhmatve ca pratiSThApitAH; tAvad aprameya^

asaMkhyeyA buddhA bhagavantaH satkRtA gurukRtA mAnitAH pUjitA, dharma-cakra-

pravartana^arthaM ca^adhiSThAs, teSAM na sukaro vAk-karma-nirdeCena paryanto

'dhigantum.

sa evaMrUpaM kuCalaM samudAnIyaM, yad asya bodhisattva-caryAC carato,

'prameya^asaMkhyeya^acintya^atulya^amApya^aparimANa^anabhilApyAni kalpa-

koTI-nayuta-Cata-sahasrANi surabhi-divya^atikrAnta-candana-gandho mukhAt prvAti

sma; sarva-roma-kUpebhya utpala-gandho

<31b>

vAti sma; sarva-loka^abhirUpaC ca^abhUt, prAsAdiko, darCanIyaH, parama-Cubha-

varNa-puSkalatayA samanvAgataH. lakSaNa^anuvyaJjana-samalaMkRtena^Atma-

bhAvena tasya sarva-ratna^alaMkArAH, sarva-vastra-cIvara^abhinirhArAH, sarva-

puSpa-dhUpa-gandha-mAlya-vilepana-cchatra-dhvaja-patAkA^abhinirhArAH, sarva-

vAdya-saMgIty-abhinirhArAC ca sarva-roma-kUpebhyaH pANitalAbhyAM ca niC-

caranti sma. sarva^anna-pAna-khAdya-bhojya-lehya-rasa^abhinirhArAH sarva^

upabhoga-paribhoga^abhinirhArAC ca pANitalAbhyAM prasyandantaH prAdur-

bhavanti.

<32a>

iti hi sarva-pariSkAra-vaCitA-pArami-prAptaH sa Ananda dharmAkaro bhikSur abhUt,

pUrvaM bodhi-caryAC caran.

evam ukte, AyuSmAn Anando bhagavantam etad avocat: kiM punar bhagavan sa

dharmakAro bodhisattvo mahAsattvo 'nuttarAM samyaksaMbodhim abhisaM

budhya^atItaH parinirvRta utAho 'nabhisaMbuddho, 'tha pratyutpanno 'bhisaM-

buddha, etarhi tiSThati dhriyate yApayati, dharmaM ca deCayati. bhagavAn Aha:

na khalu punar Ananda sa tathAgato 'tIto na^anAgataH. api tv eSa sa tathAgato

'nuttarAM samyaksaMbodhim abhisaMbuddha,

<32b>

etarhi tiSThati dhriyate yApayati, dharmaM ca deCayati. paCcimAyAM diCItaH koTI-

nayuta-Cata-sahasratame buddhakSetre sukhAvatyAM lokadhAtAv amitAbho nAma

tathAgato 'rhan samyaksaMbuddho, 'parimANair bodhisattvaiH parivRtaH puraskRto

'nantaiH CrAvakair anantayA buddhakSetra-saMpadA samanvAgataH. amitA ca^asya

prabhA yasyA na sukaraM pramANAM paryanto vA^adhigantum; iyanti buddha-

kSetrANi, iyanti buddhakSetra-CatAni, iyanti buddhakSetra-sahasrANi, iyanti buddha-

kSetra-Cata-sahasrANi, iyanti buddhakSetra-koTI,

<33a>

iyanti buddhakSetra-koTI-CatAni, iyanti buddhakSetra-koTI-sahasrANi, iyanti buddha-

kSetra-koTI-Cata-sahasrANi, iyanti buddhakSetra-koTI-nayuta-Cata-sahasrANi sphuritvA

tiSThanti^iti. api tv khalv Ananda saMkSiptena pUrvasyAM diCi gaGgA-nadI-vAlikA-

samAni buddhakSetra-koTI-nayuta-Cata-sahasrANi tayA tasya bhagavato 'mitAbhasya

tathAgatasya prabhayA sadA sphuTAni. evaM dakSiNa-paCcima-uttarAsu dikSv adha

Urdhvam anuvidikSv ekaikasuAM diCi samantAd gaGgA-nadI-vAlikA-samAni buddha-

kSetra-koTI-nayuta-Cata-

<33b>

sahasrANi tasya bhagavato 'mitAbhasya tathAgatasya tayA prabhayA sadA sphuTAni,

sthApayitvA buddhAn bhagavataH pUrva-praNidhAna-adhiSThAnena ye vyoma-prabhA^

eka-dvi-tri-catuH-paJca-daCa-viMCati-triMCac-catvAriMCad-yojana-prabhayA, yojana-

Cata-prabhayA, yojana-sahasra-prabhayA, yojana-Cata-sahasra-prabhayA, yAvad

aneka-yojana-koTI-nayuta-Cata-sahasra-prabhayA, yAval lokaM spharitvA tiSThanti.

na^asty Ananda^upamA^upanyAso, yena CakyaM tasya^amitAbhasya tathAgatasya

prabhayAH pramANam udgRhitum. tad anena^Ananda paryAyeNa sa tathAgato

<34a>

'mitAbha ity ucyate; amitaprabho, 'mita-prabhAso, 'smApta-prabho, 'saGga-prabho,

'pratihata-prabho, nitya^utsRSTa-prabho, divya-maNi-prabho, 'pratihata-raCmi-rAja-

prabho, raJjanIya-prabhaH, premaNIya-prabhaH, prAmodanIya-prabhaH,

prahlAdanIya-prabha, ullokanIya-prabho, nibandhanIya-prabho, 'cintya-prabho,

'tulya-prabho, 'bhibhUya-narendra^asura^indra^prabho, 'bhibhUya-candra-sUrya-

jihmI-karaNa-prabho, 'bhibhUya-lokapAla-Cakra-brahma-CuddhAvAsa-maheCvara-

sarva-deva-jihmI-karaNa-prabhaH, sarva-prabhA-apAra-gata ity

<34b>

ucyate

sA ca^asya prabhA vimalA, vipulA, kAya-sukha-saMjananI, citta^audbilya-karaNI,

deva^asura-nAga-yakSa-gandharva-garuDa-mahoraga-kinnara-manuSya^

amanuSyANAM prIti-prAmodya-sukha-karaNI, kuCala^ACayAnAM kalya-laghugati-

vicakSaNa-buddhi-prAmodya-karaNy anyeSv apy ananta^aparyanteSu buddha-

kSetreSu

anena ca^Ananda paryAyeNa tathAgataH paripUrNaM kalpaM bhASeta, tasya^

amitAbhasya tathAgatasya nAma-karma^upAdAya prabhAm Arabhya, na ca Cakto

guNa-paryanto 'dhigantuM tasyAH prabhAyAH.

na ca tathAgatasya

<35a>

vaiCAradya^upacchedo bhavet. tat kasya hetoH. ubhayam apy etad Ananda^

aprameyam asaMkhyeyam acintya^aparyantam, yad idaM tasya bhagavato

prabhA-guNa-vibhUtis tathAgatasya ca^anuttaraM prajJA-pratibhAnam.

tasya khalu punar Ananda^amitAbhasya tathAgatasya^aprameyaH CrAvaka-

saMgho, yasya na sukaraM pramANam udgRhItum; iyatyaH CrAvaka-koTya, iyanti

CrAvaka-koTI-CatAni, iyanti CrAvaka-koTI-sahasrANi, iyanti CrAvaka-koTI-Cata-

sahasrANi, iyanti kaGkarANi, iyanti biMbarANi,

<35b>

iyanti nayutAni, iyanti ayutAni, iyanti akSobhyANi, iyantyo vivAhA, iyanti CrotAMsi,

iyantyo jAyA, iyanty aprameNeyANi, iyanti asaMkhyeyAni, iyanty agaNyAni, iyanti

atulyANi, iyanti acintyAni^iti.

tad yathA^Ananda maudgalyAyano bhikSur Rddhi-vaCitA-prAptaH sa AkAMkSan

trisAhasra-mahAsAhasra-lokadhAtau yAvanti tArArUpANi tAni sarvANy eka-rAtriM

divena gaNayed, evaMrUpAnAm ca rddhimatAM koTI-nayuta-Cata-sahasraM bhavet,

te varSa-koTI-nayuta-Cata-sahasram ananya-karmaNo 'mitAbhasya

<36a>

tathAgatasya prathamaM CrAvaka-sannipAtaM gaNayeyus, tair gaNayadbhiH Cata-

tamo 'pi bhAgo na gaNito bhavet; sahasratamo 'pi, Cata-sahasratamo 'pi, yAvat

kalAm apy, upamAm apy, upaniCAm api, na gaNito bhavet.

tad yathA^Ananda mahAsamudrAc caturaCIti-yojana-sahasrANy Avedhena tiryag

aprameyAt, kaCcid eva puruSaH CatadhA-bhinnayA vAlA^agra-koTyA^ekam udaka-

bindum abhyutkSipet, tat kiM manyase, Ananda, katamo bahutaro, yo vA CatadhA-

bhinnayA vAlA^agra-koTyA^abhyutkSipta eka udaka-

<36b>

bindur, yo vA mahAsamudre 'p-skandho 'vaCiSTa iti. Aha: yojana-sahasram api tAvad

bhagavan mahAsamudrasya parIttaM bhavet. kim aGga punar, yaH CatadhA-

bhinnayA vAla^agra-koTyA^abhyutkSipta eka udaka-binduH. bhagavAn Aha: tad

yathA sa eka udaka-bindur; iyantaH sa prathama-sannipAto 'bhUt, tair

maudgalyAyana-sadRCair bhikSubhir gaNayadbhis tena varSa-koTI-nayuta-Cata-

sahasreNa gaNitam bhaved, yathA mahAsamudre 'p-skandho 'vaCiSTa, evam

agaNitaM draSTavyam. kaH punar vAdo dvitIya-tRtIya^AdInAM CrAvaka-sannipAta^

AdInAm.

<37a>

evam ananta^aparyantas tasya bhagavataH CrAvaka-saMgho, yo 'prameya^

asaMkhyeya ity eva saMkhyAM gacchanti.

aparimitaM ca^Ananda tasya bhagavato 'mitAbhasya tathAgatasya^AyuS-

pramANam, yasya na sukaraM pramANam adhigantum; iyanti vA kalpA, iyanti vA

kalpa-CatAni, iyanti vA kalpa-sahasrANi, iyanti vA kalpa-Cata-sahasrANi, iyatyo vA

kalpa-koTya, iyanti vA kalpa-koTI-CatAni, iyanti vA kalpa-koTI-sahasrANi, iyanti vA

kalpa-koTI-Cata-sahasrANi, iyanti vA kalpa-koTI-nayuta-Cata-sahasrANi^iti.

<37b>

atha tarhy Ananda^aparamitam eva tasya bhagavata AyuS-pramANam apary-

antam. tena sa tathAgato 'mitAyur ity ucyate. yathA ca^Ananda^iha lokadhAtau

kalpa-saMkhyA kalpa-gaNanA prajJaptika-saMketas, tathA sAMprataM daCa-kalpAs

tasya bhagavato 'mitAyuSas tathAgatasya^utpannasya^anuttarAM samyaksaM-

bodhim abhisaMbuddhasya.

tasya khalu punar Ananda bhagavato 'mitAbhasya sukhAvatI nAma lokadhAtur,

RddhA ca, sphItA ca, kSemA ca, subhikSA ca, ramaNIyA ca, bahu-deva-manuSya^

AkIrNA ca. tatra khalv apy Ananda

<38a>

lokadhAtau na nirayAH santi, na tiryagyonir, na preta-viSayo, na^asurAH kAyA,

na^akSaNa^upapattayaH; na ca tAni ratnAni loke pracaranti, yAni sukhAvatyAM

lokadhAtau saMvidyante.

sA khalv Ananda sukhAvatI lokadhAtuH surabhi-nAnA-gandha-samIritA, nAnA-

puSpa-phala-samRddhA, ratna-vRkSa-samalaMkRtA, tahAgata^abhinirmita-manojJa-

svara-nAnA-dvija-saMgha-niSevitA.

te ca^Ananda ratna-vRkSA nAnA-varNA, aneka-varNA, aneka-Cata-sahasra-varNAH:

santi tatra ratna-vRkSAH suvarNa-varNAH suvarNamayAH; santi rUpya-

<38b>

varNA rUpyamayAH; santi vaiDUrya-varNA vaiDUryamayAH; santi sphaTika-varNAH

sphaTikamayAH; santi musAragalva-varNA musAragalvamayAH; santi lohitamuktA-

varNA lohitamuktAmayAH; santy aCmagarbha-varNA aCmagarbhamayAH; santi kecid

dvayo ratna-vRkSayoH suvarNasya rUpyasya ca. santi trayANAM ratnAnAM suvarNasya

rUpyasya vaiDUryasya ca. santi caturNAM suvarNasya rUpyasya vaiDUryasya

sphaTikasya ca. santi paJcAnAM suvarNasya rUpyasya vaiDUryasya sphaTikasya

musAragalvasya ca. santi SaNNAM suvarNasya rUpyasya vaiDUryasya

<39a>

sphaTikasya musAragalvasya lohitamuktAyAC ca. santi saptAnAM ratnAnAM

suvarNasya rUpyasya vaiDUryasya sphaTikasya musAragalvasya lohitamuktAyA,

aCmagarbhasya ca saptamasya.

tatra^Ananda sauvarNANAM vRkSANAM suvarNamayAni mUla-skandha-viTapa-

CAkhA-pattra-puSpAni phalAni raupyamayAni; raupyamayAnAM vRkSANAM rUpya-

mayAny eva mUla-skandha-viTapa-CAkhA-pattra-puSpAni phalAni vaiDUryamayAni;

vaiDUryamayANAM vRkSANAM vaiDUryamayAni mUla-skandha-viTapa-CAkhA-pattra-

puSpANi phalAni

<39b>

sphaTikamayAni; sphaTikamayAnAM vRkSANAM sphaTikamayAny eva mUla-skandha-

viTapa-CAkhA-pattra-puSpANi phalAni musAragalvamayAni; musAragalvamayAnAM

vRkSANAM musAragalvamayAny eva mUla-skandha-viTapa-CAkhA-pattra-puSpANi

phalAni lohitamuktAmayAni; lohitamuktAmayAnAM vRkSANAM lohitamuktAmayAny

eva mUla-skandha-viTapa-CAkhA-pattra-puSpANi phalAny aCmagarbhamayANi;

aCmagarbhamayANAM vRkSANAM aCmagarbhamayANy eva mUla-skandha-viTapa-

CAkhA-pattra-puSpANi phalAni

<40a>

suvarNamayAni.

keSAMcid Ananda vRkSANAM suvarNamayAni mUlAni, raupyamayAH skandhA,

vaiDUryamayA viTapAH, sphaTikamayAH CAkhA, musAragalvamayAni pattrANi,

lohitamuktAmayAni puSpANy, aCmagarbhamayANi phalAni; keSAMcid Ananda

vRkSANAM rUpyamayAni mUlAni, vaiDUryamayAH skandhAH, sphaTikamayA viTapA,

musAragalvamayAH CAkhA, lohitamuktAmayAni pattrANy, aCmagarbhamayANi

puSpANi, suvarNamayAni phalAni; keSAMcid Ananda vRkSANAM vaiDUryamayAni

<40b>

mUlAni, sphaTikamayAH skandhA, musAragalvamayA viTapA, lohitamuktAmayAH

CAkhA, aCmagarbhamayANi pattrANi, suvarNamayAni puSpANi, raupyamayAni

phalAni; keSAMcid Ananda vRkSANAM sphaTikamayAni mUlAni, musAragalvamayAH

skandhA, lohitamuktAmayA viTapA, aCmagarbhamayAH CAkhAH, suvarNamayAni

pattrANi, raupyamayAni puSpANi, vaiDUryamayAni phalAni; keSAMcid Ananda

vRkSANAM musAragalvamayAni mUlAni, lohitamuktAmayAH skandhA, aCmagarbha-

mayAH

<41a>

viTapAH, suvarNamayAH CAkhA, raupyamayAni pattrANi, vaiDUryamayAni puSpANi,

sphaTikamayAni phalAni; keSAMcid Ananda vRkSANAM lohitamuktAmayAni mUlAny,

aCmagarbhamayAH skandhAH, suvarNamayA viTapA, raupyamayA CAkhA, vaiDUrya-

mayANi pattrANi, sphaTikamayAni puSpANi, musAragalvamayAni phalAni; keSAMcid

Ananda vRkSANAM aCmagarbhamayAni mUlAni, suvarNamayAH skandhA, raupya-

mayA viTapA, vaiDUryamayAH CAkhAH, sphaTikamayAni

<41b>

pattrAni, musAragalvamayAni puSpANi, lohitamuktAmayAni phalAni; keSAMcid

Ananda vRkSANAM sapta-ratnamayAni mUlAni, sapta-ratnamayAH skandhA, sapta-

ratnamayA viTapAH, sapta-ratnamayAH CAkhAH, sapta-ratnamayAni pattrANi,

sapta-ratnamayAni puSpANi, sapta-ratnamayAni phalAni.

sarveSAM ca^Ananda teSAM vRkSANAM mUla-skandha-viTapa-CAkhA-pattra-puSpa-

phalAni mRdUni sukha-saMsparCAni sugandhIni; vAtena preritAnAM ca teSAM valgu-

manojJa-nirghoSo niCcaraty, asecanako 'pratikUlaH

<42a>

CravaNAya.

evaMrUpair Ananda sapta-ratnamayair vRkSaiH saMtataM tad buddhakSetraM

samantAc ca kadalI-stambhaiH sapta-ratnamayaiH ratna-tAla-paGktibhiC ca^

anuparikSiptaM, sarvataC ca hema-jAla-praticchannaM, samantataC ca sapta-

ratnamayaiH padmaiH saMcchannam. santi tatra padmAny ardha-yojana-

pramANAni, santi yojana-pramANAni, santi dvi-tri-catuH-paJca-yojana-pramANAni,

santi yAvat daCa-yojana-pramANAni. sarvataC ca ratna-padmAt SaTtriMCad-raCmi-

koTI-sahasrANi niCcaranti.

<42b>

sarvataC ca raCmi-mukhAt SaTtriMCad-buddha-koTI-sahasrANi niCcaranti; suvarNa-

varNaiH kAyair dvAtriMCan^mahA-puruSa-lakSaNa-dharair, yAni pUrvasyAM diCy

aprameya^asaMkhyeyAsu lokadhAtuSu gatvA, sattvebhyo dharmaM deCayanti.

evaM dakSina-paCcima^uttarAsu dikSv adha Urdhvam anuvidikSu ca^anAvaraNe

loke 'prameya^asaMkhyeyAMl lokadhAtUn gatvA, sattvebhyo dharmaM deCayanti.

tasmin khalu punar Ananda buddhakSetre sarvaCaH kAlaparvatA na santi, sarvato

ratna-parvatAH. sarvaCaH

<43a>

sumeravaH parvata-rAjAnaH sarvaCaC cakravADa-mahA-cakravADAH parvata-rAjAno,

mahA-samudrAC ca na santi. samantAc ca tad buddhakSetraM samaM ramaNIyam

pANitala-jAtaM nAnAvidha-ratna-saMnicita-bhUmi-bhAgam.

evam ukta AyuSmAn Anando bhagavantam etad avocat: ye punas te bhagavaMC

cAturmahArAjakAyikA devAH sumeru-pArCva-nivAsinas trAyastriMCA vA sumeru-

mUrdhni nivAsinas, te kutra pratiSThitAH. bhagavAn Aha: tat kiM manyase, Ananda,

ye ta iha sumeroH parvata-rAjasya^

<43b>

upari yAmA devAs, tuSitA devA, nirmANaratayo devAH, paranirmitavaCavartino devA,

brahmakAyikA devA, bhrahmapurohitA devA, mahAbrahmaNo devA, yAvad akaniSThA

devAH, kutra te pratiSThitA iti. Aha: acintyo bhagavan karmANAM vipAkaH, karma-

abhisaMskAraH. bhagavAn Aha: labdhas tvayA^Ananda^iha^acintyaH karmANAM

vipAkaH, karma^abhisaMskAro; na punar buddhAnAM bhagavatAm acintyaM

buddha^adhiSThAnam. kRtapuNyAnAM ca sattvAnAm avaropita-kuCala-mUlAnAM

tatra^acintyA puNyA vibhUtiH. Aha: na me 'tra bhagavan kA-

<44a>

cit kAMkSA vA, vimatir vA, vicikitsA vA. api tu khalv aham anAgatAnAM sattvAnAM

kAMkSA-vimati-vicikitsAm nirghAtAya tathAgatam etam arthaM paripRcchAmi.

bhagavAn Aha: sAdhu sAdhv Ananda^evaM te karaNIyam.

tasyAM khalv Ananda sukhAvatyAM lokadhAtau nAnA-prakArA nadyaH pravahanti.

santi tatra mahA-nadyo yojana-vistArAH santi yAvad viMCati-triMCati-catvAriMCat-

paJcACad, yAvad yojana-Cata-sahasra-vistArAH, dvAdaCa-yojana^AvedhAH; sarvAC ca

nadyaH sukha-vAhinyo nAnA-surabhi-

<44b>

gandha-vAri-vAhinyo, nAnA-ratna-luDita-puSpa-saMghAta-vAhinyo, nAnA-madhura-

svara-nirghoSAH. tAsAM ca^Ananda koTI-Cata-sahasra-aGga-saMprayuktasya divya-

saGgIti-saMmUrcchitasya tUryasya kuCalaiH saMpravAditasya, tAvan manojJa-

nirghoSo niCcarati. yathArUpas tAsAM mahA-nadInAM nirghoSo niCcarati, gambhIra,

AjJeyo, vijJeyo, 'nelaH karNa-sukho hRdayaM-gamaH, premaNIyo, valgu-manojJo,

'secanako 'pratikUlaH, CravaNIyo, 'cintya-CAntam anAtmA^iti sukha-CravaNIyo, yas

teSAM sattvAnAM Crotra^indriyAnAM bhAsam Agacchanti.

<45a>

tAsAM khalu punar Ananda mahA-nadInAm ubhayatas tIrANi nAnA-gandha-vRkSaiH

samtatAni, yebhyo nAnA-CAkhA-pattra-puSpa-maJjaryo 'valaMbante. tatra te sattvAs

teSu nadI-tIreSv AkAMkSanti, divyAM nirAmiSAM rati-krIDAM ca^anubhavituM,

teSAM tatra nadISv avatIrNAnAm AkAMkSatAM gulpha-mAtraM vAri saMtiSThante;

AkAMkSatAM jAnu-mAtraM kaTI-mAtraM kakSa-mAtraM, AkAMkSatAM kaNTha-

mAtraM vAri saMtiSThante; divyAC ca ratayaH prAdurbhavanti. tatra ye sattvA

AkAMkSanti: CItaM vAri bhavatv iti, teSAM CItaM bhavati; ye AkAMkSanty:

<45b>

uSNaM bhavatv iti, teSAM uSNaM bhavati; ye AkAMkSanti: SIta^uSNaM bhavatv iti,

teSAM CIta^uSNam eva tad vAri bhavaty anusukham.

tAC ca mahA-nadyo divya-tamAla-pattra^agaru-kAlAnusAri-tagara^uragasAra-

candana-vara-gandha-vAsita-vAri-paripUrNAH pravahanti; divya^utpala-padma-

kumuda-puNDarIka-saugandhika^Adi-puSpa-saMcchannA, haMsa-sArasa-cakravAka-

kAraNDava-Cuka-sArikA-kokila-kuNAla-kalaviGka-mayUra^Adi-manojJa-svara-

tathAgata-abhinirmita-pakSi-saMgha-niSevita-pulinA, dhAtu-rASTra^upaCobhitAH,

<46a>

sUpatIrthA, vikardamAH, suvarNa-vAlikA-saMstIrNAH. tatra yadA te sattvA

AkAMkSanti: IdRCA asmAkam abhiprAyAH paripUryantAm iti, tadA teSAM tAdRCA

eva^abhiprAyA dharmyAH paripUryante. yaC ca^asAv Ananda tasya vAriNo

nirghoSas tAvad manojJo niCcarati, yena sarvAvat tad buddhakSetram abhijJApyate.

tatra ye sattvA nadI-tIreSu sthitA AkAMkSanti: mA asmAkam ayaM CabdaH Crotra^

indriya-AbhAsam Agacchann iti, teSAM sa divyasya^api Crotra^indriyasya^AbhAsaM

na^Agacchati.

<46b>

yaC ca yaC ca yathArUpaM Cabdam AkAMkSanti CrotuM, sa tathArUpam evaM mano-

jJaM CabdaM CRNoti; tad yathA; buddha-CabdaM, dharma-Cabdam, saMgha-CabdaM,

pAramitA-CabdaM, bhUmi-CabdaM, bala-CabdaM, vaiCAradya-Cabdam, AveNika-

buddha-dharma-Cabdam, abhijJA-Cabdam, pratisaMvic-chabdaM CUnyatA^animitta^

apraNihita^anabhisaMskAra^ajAta^anutpAda^abhAva-nirodha-CabdaM, CAnta-

praCAnta^upaCanta-CabdaM, mahA-maitrI-mahA-karuNA-mahA-muditA-mahA-

upekSA-Cabdam, anutpattika-dharma-kSAnty-abhiSeka-bhUmi-pratilambha-CabdaM

ca CRNoti.

<47a>

ta evaMrUpAMC chabdAMC chrutvA^udAra-prIti-prAmodyaM pratilabhante, viveka-

sahagataM, virAga-sahagataM, CAnta-sahagataM, nirodha-sahagataM, dharma-

sahagataM, bodhi-pariniSpatti-kuCala-mUla-sahagataM ca.

sarvaCaC ca^Ananda sukhAvatyAM lokadhAtAv akuCala-Cabdo na^asti; sarvaCo

nIvaraNa-Cabdo na^asti; sarvaCo 'pAya-durgati-vinipAta-Cabdo na^asti; sarvaCo

duHkha-Cabdo na^asti; aduHkha^asukha-vedanA-Cabdo 'pi tAvad Ananda tatra

na^asti; kutaH punar duHkhaM duHkha-Cabdo vA bhaviSyati.

<47b>

tad anena^Ananda paryAyeNa sA lokadhAtuH sukhAvaty ucyate saMkSiptena, na

punar vistareNa. kalpo 'pi parikSayaM gacchet, sukhAvatyAM lokadhAtau sukha-

kAraNeSu parikIrtayamAneSu na tv eva CakyaM teSAM sukha-kAraNAnAM paryanto

'dhigantum.

tasyAM khalu punar Ananda sukhAvatyAM lokadhAtau ye sattvAH pratyAjAtAH

pratyAjaniSyante vA, sarve ta evaMrUpeNa varNena, balena, sthAmnA^Aroha-

pariNAhena^adhipatyena, puNya-saMcayena^abhijJAbhir vastra^AbharaNa^

udyAna-vimAna-kUTAgAra-paribhogair,

<48a>

evaMrUpa-Cabda-gandha-rasa-sparCa-paribhogair evaMrUpaiC ca sarva^upabhoga-

paribhogaiH samanvAgatAH; tad yathA^api nAma devAH paranirmitavaCavartinaH.

na khalu punar Ananda sukhAvatyAM lokadhAtau sattvA audArikaM

kavaDIkArAhAram Aharanti. api tu khalu punar yathArUpam eva^AhAram

AkAMkSanti, tathArUpam AhRtam eva saMjAnanti. prINita-kAyAC ca bhavanti,

prINita-gAtrAH. na teSAM bhUyaH kAye prakSepaH karaNIyaH. te prINita-kAyAs

tathArUpAni gandha-jAtAny AkAMkSanti,

<48b>

tADRCair eva gandha-jAtair divyais tad-buddhakSetraM sarvam eva nirdhUpitaM

bhavati. tatra yas taM gandhaM na^AghrAtu-kAmo bhavati, tasya sarvaCo gandha-

saMjJA-vAsanA^api na samudAcarati. evaM ye yathArUpANi gandha-mAlya-vilepana-

cUrNa-cIvara-cchatra-dhvaja-patAkA-tUryANy AkAMkSanti, teSAM tathArUpair evaM

taiH sarvaM tad-buddhakSetraM parisphuTaM bhavati.

te yAdRCAni cIvarANy AkAMkSanti nAnA-varNAny aneka-Cata-sahasra-varNAni,

teSAM tADRCair eva cIvara-ratnaiH samaM tad-buddhakSetraM parisphuTaM bhavati;

prAvRtam eva ca^AtmAnaM saMjAnanti.

<49a>

te yathArUpANy AbharaNAny AkAMkSanti, tad yathA: CIrSa^AbharaNAni vA, karNa^

AbharaNAni vA, grIva-hasta-pAda^AbharaNAni vA, yad idaM: makuTAni, kuNDAni,

kaTakAM, keyUrAM, vatsahArAM, rUcaka-hArAM, karNikA, mudrikAH, suvarNa-

sUtrANi mekhalAH, suvarNa-jAlAni, sarva-ratna-kaGkaNI-jAlAni, te tathArUpair

AbharaNair aneka-ratna-Cata-sahasra-pratyuptaiH sphuTaM tad-buddhakSetraM

paCyanti sma. yad idam: AbharaNa-vRkSa-vastrais taiC ca^AbharaNair alaMkRtam

AtmAnaM saMjAnanti.

te yAdRCaM vimAnam AkAMkSanti,

<49b>

yad varNa-liGga-saMsthAnaM, yAvad Aroha-pariNAho, nAnA-ratnamaya-niryUha-

Cata-sahasra-samalaMkRtaM, nAnA-divya-dUSya-saMstIrNaM, vicitra^upadhAna-

vinyasta-ratna-paryaGkaM, tAdRCam eva vimAnaM teSAM purataH prAdurbhavati.

te teSu mano^abhinirvRteSu vimAneSu sapta^apsaraH-sahasra-parivRtAH puraskRtA

viharanti, krIDanti ramante paricArayanti.

na ca tatra lokadhAtau devAnAM manuSyANAM vA nAnAtvam asti, anyatra saM-

vRti-vyavahAreNa devA manuSyA vA^iti saMkhyAM gacchati. tad yathA

<50a>

Ananda, rAjJaC cakravartinaH purato manuSya-hIno manuSya-SaNDako na bhAsate,

na tapati, na virocate, na bhavati viCArado, na prabhAsvara, evam eva devAnAM

paranirmitavaCavartinAM purataH Cakro devendro na bhAsate, na tapati, na virocate,

yad idam: udyAna-vimAna-vastra-AbharaNair, Adhipatyena vA, rddhyA vA,

prAtihAryeNa vA^aiCvaryeNa vA; na tu khalu punar dharma^abhisamayena dharma-

paribhogena vA. tatra^Ananda yathA devAH paranirmitavaCavartina evaM

sukhAvatyAM lokadhAtau manuSyA

<50b>

draSTavyAH.

tasyAM khalu punar Ananda sukhAvatyAM lokadhAtau pUrvAhNa-kAla-samaye

pratyupasthite, samantAc caturdiCam Akula-samAkulA vAyavo vAnti, yena^atra

ratna-vRkSAMC citrAn, darCanIyAn, nAnAvarNAn aneka-varNAn, nAnA-surabhi-divya-

gandha-parivAsitAn kSobhayanti, saMkSobhayanti, Irayanti, samIrayanti; yato

bahUni puSpa-CatAni tasyAM ratnamayyAM pRthivyAM prapatanti, manojJa-

gandhAni darCanIyAni. taiC ca puSpais tad-buddhakSetraM samantAt sapta-

pauruSaM saMskRtaM rUpaM bhavati. tad yathA^api nAma kaCcid eva puruSaH

kuCalaH pRthivyAM

<51a>

puSpa-saMstaraM saMstRNuyAd, ubhAbhyAM pANibhyAM samaM racayet sucitraM

darCanIyam, evam etad buddhakSetraM taiH puSpair nAnA-gandha-varNaiH

samantAt sapta-pauruSaM sphuTaM bhavati. tAni ca puSpa-jAtAni mRdUni

kAcalindika-sukha-saMsparCAny; aupamya-mAtreNa yAni nikSipte pAde catur-

aGgulam eva namanty, utkSipte pAde catur-aGgulam eva^Anamanti. nirgate punaH

pUrvAhNa-kAla-samaye, tAni puSpAni niravaseSam antardhIyante.

atha tad-buddhakSetraM viviktaM, ramyaM, CubhaM bhavaty, aparikliSTais

<51b>

taiH pUrva-puSpaiH. tataH punar api samantAc caturdiCaM vAyavo vAnti, ye

pUrvavad abhinavAni puSpANy abhiprakiranti. yathA pUrvAhNa eva madhyAhNe,

'parAhNe, kAla-samaye, saMdhyAyAM, rAtryAH prathame yAme, madhyame paCcime

ca yAme. taiC ca vAtair vAyadbhir nAnA-gandha-parivAsitais te sattvAH spRSTAH

santa, evaM sukha-samarpitA bhavanti sma, tad yathA^api nAma nirodha-

samApanno bhikSuH.

tasmiMC ca^Ananda buddhakSetre sarvaCo 'gni-candra-sUrya-grahana-kSatra-

tArA-rUpANAM tamo 'ndhakArasya ca nAmadheya-prajJaptir api na^asti. sarvaCo

<52a>

rAtri-diva-prajJaptir api na^asty, anyatra tathAgata-vyavahArAt. sarvaCaC ca^

AgAra-parigraha-saMjJA na^asti.

tasyAM khalu punar Ananda sukhAvatyAM lokadhAtau kAle divya-gandha^udaka-

meghA abhipravarSanti. divyAni sarva-varNikAni kusumAni, divyAni sapta-ratnAni,

divyaM candana-cUrNaM, divyAC cchatra-dhvaja-patAkA abhipravarSanti. divyAni

vimAnAni, divyAni vitAnAni dhriyante, divyAni ratna-cchatrANi sacAmarANy AkACe

dhriyante. divyAni vAdyAni pravAdyante. divyAC ca^apsaraso nRtyanti sma.

tasmin

<52b>

khalu punar Ananda buddhakSetre ye sattvA upapannA utpadyanta upapatsyante,

sarve te niyatAH samyaktve yAvan nirvANAt. tat kasya hetoH. na^asti tatra dvayo

rACyor vyavasthAnaM prajJaptir vA, yad idam aniyatyasya vA mithyAtva-niyatasya

vA. tad anena^apy Ananda paryAyeNa sA lokadhAtuH sukhAvatI^ity ucyate saM-

kSiptena, na vistareNa. kalpo 'py Ananda parikSayet, sukhAvatyAM lokadhAtau

sukha-kAraNeSu parikIrtayamAneSu; na ca teSAM sukha-kAraNAnAM CakyaM

paryanto 'dhigantum.

atha khalu bhagavAMs tasyAM velAyAm imA gAthA

<53a>

abhASata:

sarve pi sattvAH sugatA bhaveyuH,

viCuddha jJAnAH paramArtha-kovidA.

te kalpa-koTIm atha vA^api uttarim,

sukhAvatI-varNa prakACayeyuH.

kSaye kalpa-koTIya vrajeyu tAC ca,

sukhAvatIye na ca varNa antaH.

kSayaM na gacchet pratibhA teSAM

prakACayantAna tha varNa-mAlA.

ye lokadhAtUM paramANu-sadarCAM

cchindeya bhindeya rajAMC ca kuryAt,

ato bahU uttari lokadhAtU

pUretva dAnaM ratanehi dadyAt.

na tA kalAM pi upamA pi tasya

puNyasya bhontI pRthu-lokadhAtavaH,

yal lokadhAtUya

<53b>

　　　 sukhAvatIye

CrutvA^eva nAma bhavati^iha puNyaM

tato bahU puNya bhaveta teSAM,

ye CraddhaNeya jina-vacana-saMjJA.

CraddhA hi mUlaM jagatasya prAptaye,

tasmAd dhi CrutvA vimatiM vinodayed, iti.

evam aprameya-guNa-varNA Ananda sukhAvatI lokadhAtuH.

tasya khalu punar Ananda bhagavato 'mitAbhasya tathAgatasya daCasu dikSv

ekaikasyAM diCi gaGgA-nadI-vAlukA-sameSu buddhakSetreSu gaGgA-nadI-vAlukA-

samA buddhA bhagavanto nAmadheyaM parikIrtayante, varNaM bhASante, yaCaH

prakACayanti,

<54a>

guNam udIrayanti. tat kasya hetoH. ye kecit sattvAs tasya 'mitAbhasya tathAgatasya

nAmadheyaM CRNvanti, CrutvA ca^antaCa eka-citta^utpAdam apy adhyACayena

prasAda sahagatam utpAdayanti, sarve te 'vaivarttikatAyAM saMtiSThante

'nuttarAyAH samyaksaMbodheH

ye ca^Ananda kecit sattvAs taM tathAgataM punaH punar AkArato manasI-

kariSyanti bahu-parimitaM ca kuCala-mUlam avaropayiSyanti, bodhAya cittaM

pariMAmya tatra ca lokadhAtAv upapttaye praNidhAsyanti, teSAM so 'mitAbhas

<54b>

tathAgato 'rhan samyaksaMbuddho maraNa-kAla-samaye pratyupasthite 'neka-

bhikSu-gaNa-parivRtaH puraskRtaH sthAsyati. tatas te taM bhagavantaM dRSTvA

prasanna-cittAH santi. tatra^eva sukhAvatyAM lokadhAtAv upapadyate. ya Ananda^

AkAMkSata, kulaputro vA kuladuhitA vA, kim ity ahaM dRSTa eva dharme tam

amitAbhaM tathAgataM paCyeyam iti, tena^anuttarAyAM samyaksaMbodhau

cittam utpAdya^adhyACaya-patitayA saMtatyA tasmin buddhakSetre cittam saM-

preSya^upapattaye kuCala-mUlAni ca pariNAmayitavyAni.

ye punas taM tathAgataM na bhUyo manasIkariSyanti, na ca bahu-parimitaM

kuCala-mUlam abhIkSNam avaropayiSyanti, tatra ca buddha-

<55a>

kSetre cittaM saMpreSayiSyanti, teSAM tAdRCena^eva so 'mitAbhas tathAgato 'rhan

samyaksaMbuddho varNa-saMsthAna^Aroha-pariNAhena bhikSu-saMgha-parivAreNa,

tAdRCa eva buddha-nirmito maraNa-kAle purataH sthAsyati, te tena^eva tathAgata-

darCana-prasAda^Alambanena samAdhinA^apramuSitayA smRtyA cyutAs, tatra^eva

buddhakSetre pratyAjaniSyanti.

ye punar Ananda sattvAs taM tathAgataM daCa-citta^utpAdAM samanu-

smariSyanti; spRhAMC ca tasmin buddhakSetre utpAdayiSyanti; gambhIreSu ca

dharmeSu bhASyamANeSu

<55b>

tuSTiM pratilapsyante, na vipatsyante, na viSAdam Apatsyante, na saMsIdam

Apatsyante; 'ntaCa eka-citta^utpAdena^api taM tathAgataM manasi-kariSyanti,

spRhAM ca^utpAdayiSyanti tasmin buddhakSetre, te 'pi svapna-antara-gatAs tam

amitAbhaM tathAgataM drakSyanti; sukhAvatyAM lokadhAtAv upapatsyante;

'vaivarttikAC ca bhaviSyanty anuttarAyAH samyaksaMbodheH.

imaM khalv Ananda^arthavasaM saMpaSyantas, te tathAgatA daCasu dikSv

aprameya^asaMkhyeyAsu lokadhAtuSu tasya^amitAbhasya tathAgatasya

<56a>

nAmadheyaM parikIrtayanto, varNAn ghoSayantaH, praCaMsAm abhyudIrayanti.

tasmin khalu punar Ananda buddhakSetre daCabhyo digbhya ekaikasyAM diCi

gaGgA-nadI-vAlukA^upamA bodhisattvAs tam amitAbhaM tathAgatam upasaM-

krAmanti darCanAya, vandanAya, paryupAsanAya, pariprCnIkaraNAya; taM ca bodhi-

sattva-gaNaM tAMC ca buddhakSetra-guNa^alaMkAra-vyUha-saMpada-viCeSAn

draSTum.

atha khalu bhagavAMC tasyAM velAyAm imam eva^arthaM bhUyasyA mAtrayA

paridIpayann imA gAthA abhASata:

yathA^

<56b>

eva gaGgAya nadIya vAlikA,

buddhAna kSetrA purimena tAttakAH.

yato hi te Agami buddha vanditum

saMbodhi-sattvA amitAyu nAyakaM.

bahu-puSpa-puTAn gRhItvA

nAnA-varNa surabhI manoramAn,

okiranti nara-nAyaka^uttamam

amita-Ayu nara-deva-pUjitam.

tatha dakSiNa-paCcima^uttarAsu

buddhAna kSetrA diCatAsu tAttakAH,

yato yato Agami buddha vanditum

saMbodhi-sattvA amitAyu nAyakaM.

bahu-gandha-puTAn gRhItvA

nAnA-varNa surabhI manoramAn,

okiranti nara-nAyaka^uttamaM

amita-Ayu

nara-deva-pUjitam.

pUjitvA ca te bahu-bodhisattvAn,

vanditva pAdAm amita-prabhasya,

pradakSinIkRtya vadanti ca^evaM:

aho 'dbhutaM Cobhati buddhakSetraM.

te puSpapuTAhi samokiranti

udagra-cittA atulAya prItaye,

vAcaM prabhASanti punas tu: nAyake,

asma^api kSetraM siya evarUpaM.

taiH puSpapuTA iti kSipta tatra

cchatraM tadA saMsthihi yojana-CatAM,

svalaMkRtaM Cobhati citra-daNDaM,

cchAdeti buddhasya samanta-kAyaM.

te bodhisattvAs tatha satkaritvA,

kathA kathentI iti tatra tuSTaH:

sulabdha lAbhAH

<57b>

khalu tehi sattvaiH,

yehI CrutaM nAma nara^uttamasya.

asmehi pI lAbha sulabdha pUrvA

yad Agatasya ima buddhakSetraM.

paCyAtha svapna^upama kSetra kIdRCaM,

yat kalpitaM kalpa-sahasra CAstunA.

paCyatha, buddho vara-puNya-rACiH,

parIvRtu Cobhati bodhisattvaiH.

amitAbhasya AbhA amitaM ca tejaH,

amitA ca Ayur, amitaC ca saMghaH.

smitaM karontI amitAyu nAthaH

SaTtriMCat-koTI-nayutAni arciSAM,

ye niCcaritvA mukha-maNDala^AbhaH.

sphuranti kSetrANi sahasra-koTIH.

tAH sarva arcIH punar etya

<58a>

tatra,

mUrdhne ca astaMgami nAyakasya.

deva-manuSyA janayanti prItim,

arcis tadA astam itA viditvA.

uttiSThate buddha-suto mahA-yaCA

nAmnA^atha so hi avalokiteCvaraH:

ko hetur atra bhagavan, ko pratyayaH,

yena smitaM kurvasi loka-nAtha.

taM vyAkarohI paramArtha-kovidA

hita^anukampI bahu-sattva-mocakaH.

CrutvA ti vAcaM paramAM manoramAM,

udagra-cittA bhaviSyanti sattvAH.

ye bodhisattvA bahu-lokadhAtuSu

sukhAvatIM prasthita buddha-paCyanA,

te Crutva prItiM vipulAM janetvA,

kSipraM

<58b>

imaM kSetra vilokayeyuH.

Agatya ca kSetram idaM udAraM,

RddhI-balaM prApuNi kSipram eva,

divyaM ca cakSus, tatha Crotra divyaM,

jAtismaraH paramata-kovidAC ca.

amitAyu buddhas tada vyAkaroti:

mama hy ayaM praNidhir abhUSi pUrva.

kathaM pi sattvAH CruNiyAna nAmaM,

vrajeyu kSetraM mama nityam eva.

sa me aya praNidhi prapUrNa CobhanA,

sattvAC ca enti bahu-lokadhAtutaH.

Agatya kSipraM mama te 'ntikasmin

avivarttikA bhonti^iha eka-jAtiyA.

tasmAd ya icchati^iha bodhisattvaH:

<59a>

mama^api kSetraM siya evarUpaM.

ahaM pi sattvA bahu mocayeyaM,

nAmena ghoSena tha darCanena.

sa CIghra-CIghraM tvaramAna-rUpaH,

sukhAvatIM gacchatu lokadhAtuM.

gatvA ca pUrvam amitaprabhasya,

pUjetu buddhAna sahasra-koTI.

buddhAna koTIM bahu pUjayitvA,

RddhI-balena bahu kSetra gatvA,

kRtvAna pUjAM sugatAna santike,

bhaktAgram eSyanti sukhAvatI ta, iti.

tasya khalu punar Ananda bhagavato 'mitAyuSas tathAgatasya^arhataH samyak-

saMbuddhasya bodhi-vRkSaH SaDaCa-yojana-CatAny uccaistvena^

<59b>

aSTau yojana-CatAny abhipralambita-CAkhA-pattra-palACaH paJca-yojana-Cata-

mUla^Aroha-pariNAhaH, sadA^pattraH sadA^puSpaH sadA^phalo, nAnA-varNo 'neka-

Cata-sahasra-varNo, nAnA-pattro nAnA-puSpo nAnA-phalo, nAnA-vicitra-rUpena sam-

alaMkRtaC, candra-bhAsa-maNiratna-parisphuTaH, CakrAbhilagna-maNiratna-

vicitritaC, cintAmaNi-ratna^AkIrNaH, sAgara-vara-maNiratna-suvicitrito, divya-sam-

atikrAntaH, suvarNa-sUtra^abhipralambito, rUcaka-hAro ratna-hAro vajrA-hAraH,

kaTaka-hAro lohita-

<60a>

muktA-hAro nIla-muktA-hAraH, siMha-latA-mekhalA-kalApa-ratna-sUtra-sarva-

ratna-kaJcuka-Cata^abhivicitritaH, suvarNa-jAla-muktA-jAla-sarva-ratna-jAla-

kaGkaNI-jAla^avanato, makara-svastika-mandyAvarty-ardhacandra-samalaMkRtaH,

kiGkiNI-maNi-sauvarNa-sarva-ratna^alaMkAra-vibhUSito, yathA^ACaya-sattva-

vijJapti-samalaMkRtaC ca.

tasya khalu punar Ananda bodhi-vRkSasya vAta-samIritasya yaH Cabda-ghoSo niC-

carati, so 'parimANAn lokadhAtUn abhivijJApayati. tatra^Ananda yeSAM sattvAnAM

<60b>

bodhi-vRkSa-CabdaH Crotra^avabhAsam Agacchati, teSAM Crotra-rogo na prati-

kAMkSitavyo, yAvad bodhi-paryantam. yeSAM ca^aprameya^asaMkhyeya^acintya^

amApya^aparimANa^anabhilApyAnAM sattvAnAM bodhi-vRkSaC cakSuSa^AbhAsam

Agacchati, teSAM cakSU-rogo na pratikAMkSitavyo, yAvad bodhi-paryantam. ye

khalu punar Ananda sattvAs tato bodhi-vRkSAd gandhaM jighranti, teSAM yAvad

bodhi-paryantaM na jAtu ghrANa-rogaH pratikAMkSitavyaH. ye sattvAs tato bodhi-

vRkSAt phalAny AsvAdayanti, teSAM yAvad bodhi-paryantaM

<61a>

na jAtu jihvA-rogaH pratikAMkSitavyaH. ye sattvAs tasya bodhi-vRkSasya^AbhayA

sphuTA bhavanti, teSAM yAvad bodhi-maNDa-paryantaM na jAtu kAya-rogaH prati-

kAMkSitavyaH. ye khalu punar Ananda sattvAs taM bodhi-vRkSaM dharmato

nidhyAyanti, teSAM tatra^upAdAya yAvad bodhi-paryantaM na jAtu citta-vikSepaH

pratikAMkSitavyaH. sarve ca te sattvAH saha darCanAt tasya bodhi-vRkSasya^avai-

varttikAH saMtiSThante; yad uta^anuttarAyAH samyaksaMbodhes tisraC ca kSAntIH

pratilabhante yad idam: ghoSAnugAm anulomikAm anutpattikadharmakSAntiM

<61b>

ca; tasya^eva^amitAyuSas tathAgatasya pUrva-praNidhAna^adhiSThAnena, pUrva-

jina-kRta^adhikAratayA, pUrva-praNidhAna-paricaryayoC ca susanAptayA,

subhAvitayA^anUna^avikalatayA.

tatra khalu punar Ananda ye bodhisattvAH pratyAjAtAH pratyAjAyante praty-

AjaniSyante vA, sarve ta ekajAtipratibaddhAs tata eva^anuttarAM samyaksaM-

bodhim abhisaMbhosyante; sthApayitvA praNidhAna-vaCena ye te bodhisattvA

mahA-siMha-nAda-nAditA, udAra-saMnAha-saMnaddhAH, sarva-sattva-parinirvANa^

<62a>

abhiyuktAC ca.

tasmin khalu punar Ananda buddhakSetre ye CrAvakAs te vyoma-prabhA, ye

bodhisattvAs te yojana-koTI-Cata-sahasra-prabhAH; sthApayitvA dvau bodhisattvau,

yayoH prabhayA sA lokadhAtuH satatasamitaM nitya^avabhAsa-sphuTA.

atha khalv AyuSmAn Anando bhagavantam etad avocat: kiM nAmadheyau

bhagavan tau satpuruSau bodhisattvau mahA-sattvau. bhagavAn Aha: ekas tayor

Ananda avalokiteCvara bodhisattvo mahA-sattvo, dvitIyaH sthAmaprApto nAma. ita

eva^Ananda

<62b>

buddhakSetrAc cyutvA tatra^upapannau.

tatra ca^Ananda buddhakSetre ye bodhisattvAH pratyAjAtAH, sarve te dvAtriMCatA

mahA-puruSa-lakSaNaiH samanvAgatAH, paripUrNa-gAtrA, dhyAna^abhijJA-kovidAH,

prajJA-prabheda-kovidAH, kuCalAs, tIkSNa^indriyAH, susaMvRta^indriyA, AjJAta^

indriyA, adIna^acala^indriyAH, pratilabdha-kSAntikA ananta^aparyanta-guNAH.

tasmin khalu punar Ananda buddhakSetre ye bodhisattvAH pratyAjAtAH, sarve te

'virahitA buddha-darCanena dharma-CravaNena^avinipAta-dharmANo, yAvad bodhi-

paryantaM. sarve ca te

<63a>

tatra^upAdAya na jAtu ajAtismarA bhaviSyanti, sthApayitvA tathArUpeSu kalpa-

saMkSobheSu ye pUrva-sthAna-praNihitAH paJcasu kaSAyeSu vartamAneSu, yadA

buddhAnAM bhagavatAM loke prAdurbhAvo bhavati, tad yathA^api nAma mama^

etarhi.

tasmin khalu punar Ananda buddhakSetre ye bodhisattvAH pratyAjAtAH, sarve

ta eka-purobhaktena^anya-lokadhAtUM gatvA^anekAni buddha-koTI-nayuta-Cata-

sahasrANy upatiSThanti, yAvac ca^AkAMkSanti buddha^anubhAvena te yathA cittam

utpAdayanty: evaMrUpaiH puSpa-dIpa-dhUpa-gandha-mAlya-

<63b>

vilepana-cUrNa-cIvara-cchatra-dhvaja-patAkA-vaijauantI-tUrya-saMgIti-vAdyaiH

pUjAM kuryAma iti, teSAM saha citta^utpAdAt tathArUpANy eva sarva-pUjA-vidhAnAni

pANau prAdurbhavanti. te taiH puSpair yAvad vAdyais teSu buddheSu bhagavatsu

pUjAM kurvanto bahv-aparimANa^asaMkhyeyaM kuCala-mUlam upacinvanti. sacet

punar AkAMkSanty: evaMrUpAH puSpa-puTAH pANau prAdurbhavanti, teSAM saha

citta^utpAdAn nAnA-varNA aneka-varNA nAnA-gandhA divyAH puSpa-puTAH pANau

prAdurbhavanti. te tais tathArUpaiH puSpa-puTaiH tAn buddhAn bhagavato

'vakiranti sma, abhyavakiranty, abhiprakiranti. teSAM ca yaH sarva-parIttaH puSpa-

puTa

<64a>

utsRSTo daCa-yojana-vistAram puSpa-cchatraM prAdurbhavanti. upary antarIkSe

dvitIye ca^anutsRSTe, na prathamo dharaNyAM prapatati. santi tatra puSpa-puTA

ya utsRSTAH santo viMCati-yojana-vistArANi puSpa-cchatrANy upary antarIkSe prAdur-

bhavanti. santi triMCat-catvAriMCat-paJcACat, santi yojana-Cata-sahasra-vistArANi

puSpa-cchatrANy upary antarIkSe prAdurbhavanti. tatra ya udAraM prIti-prAmodyaM

saMjanayanty; udAraM ca citta^audbilyaM pratilabhyante; te bahv aparimitam

asaMkhyeyaM ca kuCala-

<64b>

mUlam avaropya, bahUni buddha-koTI-nayuta-Cata-sahasrANy upasthAya^eka-

pUrvAhNena punar api sukhAvatyAM lokadhAtau pratiSThante, tasya^eva^

amitAyuSas tathAgatasya pUrva-praNidhAna^adhiSThAna-parigraheNa, pUrva-datta-

dharma-CravaNena, pUrva-jina^avaropita-kuCala-mUlatayA, pUrva-praNidhAna-

samRddhi-paripUrya^anUnayA suvibhakta^AbhA-vitayA.

tasmin khalu punar Ananda buddhakSetre ye bodhisattvAH pratyAjAtAH, sarve te

sarva-jJatA-sahagatAm eva dharma-kathAM kathayanti. na ca tatra buddhakSetre

sattvAnAM kAcit parigraha-

<65a>

saMjJA^asti, sarvaM tad-buddhakSetraM samanucaMkramANA, anuvicaranto na

ratiM na^aratim utpAdayanti. prakrAmantas tAC ca^anupekSA evaM prakrAmanti,

na sApekSAH sarvaCas ca^eSAM evaM cittam na^asti.

tatra khalu punar Ananda sukhAvatyAM lokadhAtau ye sattvAH pratyAjAtAH, na^

asti teSAM anyAtaka-saMjJA, na^asti svaka-saMjJA, na^asti mama-saMjJA, na^asti

vigraho, na^asti vivAdo, na^asti virodho, na^asti asama-cittaH; sama-cittAs te, hita-

cittA, maitra-cittA, mRdu-cittAH, snigdha-cittAH, karmaNya-cittAH, prasanna-cittAH,

<65b>

sthira-cittA, vinIvaraNa-cittA, akSubhita-cittA, aluDita-cittAH, prajJApAramitA-caryA^

AcaraNa-cittAC, citta^AdhAra-buddhi-praviSTAH, sAgara-samAH prajJayA, meru-samA

buddhyA^aneka-guNa-saMnicayA, bodhy-aGga-saMgItyA vikrIDitA, buddha-saMgItyA^

abhiyuktA; mAMsacakSuH praticinvanti. divyaM cakSur abhinirharanti. prajJA-

cakSur-gatiMgatAH, dharma-cakSuH-pAraMgatAH; buddha-cakSur niCpAdayanto,

deCayanto, dyotayanto, vistAreNa prakACayanto; 'saGga-jJAnam abhinirharantas,

traidhAtuka-samatayA^abhiyuktA, dAnta-

<66a>

cittAH CAnta-cittAH sarva-dharma^anupalabdhi-samanvAgatAH, samudaya-nirukti-

kuCalA, dharma-nirukti-samanvAgatA, hAra^ahAra-kuCalA, naya^anaya-sthAna-

kuCalA, lokikISu kathAsv anapekSA viharanti. lokottarAbhiH kathAbhiH sAraM

pratyayanti. sarva-dharma-paryeSTi-kuCalAH, sarva-dharma-prakRti-vyupaCama-

jJAna-vihArino, 'nupalambha-gocarA, niSkiJcanA, nirupAdAnA, niCcintA, nirupAyAsA,

anupAdAya suvimuktA, anaGgaNA, aparyanta-sthAyino, 'bhijJAsv

<66b>

amUla-sthAyino, 'saGga-cittA, anavalInA, gambhIreSu dharmeSv abhiyuktA na saM-

sIdanti. duranubodha-buddha-jJAna-praveSa^udgatA, eka^Ayatana-mArga^anu-

prAptA, nirvicikitsAs, tIrNa-kathaMkathA, aparapratyaya-jJAnA, anadhimAninaH;

sumeru-samA jJAne 'bhyudgatAH; sAgara-samA buddhyA^akSobhyA; candra-sUrya-

prabhA^atikrAntAH prajJayA, pANDara-suCukla-Cubha-cittayA ca; uttapta-hema-

varNa-sadRCa^avabhAsa-nirbhAsa-guNa-pradhAnatayA ca; vasuMdharA-sadRCAH

sarva-sattva-CubhACubha-kSapaNatayA;

( ap-sadRCAH sarva-kleCa-mala-nidhAvana-pravAhanatayA; agni-rAja-sadRCAH sarva-

dharma-manyanA-kleCa-nirdahanatayA; vAyu-sadRCAH sarva-loka^asaMjanatayA;

AkACa-sadRCAH sarva-dharma-nairvedhikatayA, sarvaCo niSkiMcanatayA ca. padma-

sadRCAH sarva-loka^anupaliptayA; kAla^anusAri-mahA-megha-sadRCA dharma^

abhigarjanatayA; )

<67a>

mahA-vRSTi-sadRCA dharma-salila^abhivarSaNatayA; RSabha-sadRCA mahA-gaNa^

abhibhavanatayA; mahA-nAga-sadRCAH parama-sudAnta-cittatayA; bhadra^aCva^

AjAneya-sadRCAH suvinItatayA; siMha-mRga-rAja-sadRCA vikrama-vaiCAradya^

asaMtrastatayA; nyagrodha-druma-rAja-sadRCAH sarva-sattva-paritrANatayA;

sumeru-parvata-rAja-sadRCAH sarva-paravAdy-akampanatayA; gagana-sadRCA

aparimANa-maitrI-bhAvanatayA; mahA-brahma-samAH sarva-kuCala-mUla-

dharma^adhipatya-

<67b>

pUrvaMgamanatayA; pakSi-sadRCAH saMnicaya-sthAnatayA; garuDa-dvija-rAja-

sadRCAH parapravAdi-vidhvaMsanatayA; udumbara-puSpa-sadRCA durlabha^

utpatty-arthitayA; nAgavat susamAhitA, avikSiptA, ajihma^indriyA; viniCcaya-

kuCalAH, kSAnti-saurabhya-bahulA; anIrSyakAH para-saMpatty-aprArthatayA.

viCAradA dharma-kathAsv; atRptA dharma-paryeSTau; vaiDUrya-sadRCAH CIlena;

ratna^AkarAH Crutena; maJjusvarA mahA-dharma-dundubhi-ghoSena; mahA-

dharma-bherIM parAghnanto; mahA-dharma-

<68a>

CaGkham ApUrayanto; mahA-dharma-dhvajAm ucchrApayanto; mahA-dharma^

ulkAM prajvAlayantaH; prajJA-vilokino, 'saMmUDhA, nirdoSAH, CAnta^akhilAH,

CuddhA, nirAmagandhA, alubdhAH, saMvibhAga-ratA, mukta-tyAgAH, prasRta-

pANayo, dAna-saMvibhAga-ratA dharma^AmiSAbhyAM, dAne 'matsariNo, 'saMsRSTA,

anuttrasta-mAnasA, viraktA, dhIrA, vIrA, dhaureyA, dhRtimanto, hrImanto, 'sAdRCyA,

nirargaDA, prApta^abhijJAH, suratAH sukha-saMvAsA, arthakarA, loka-pradyotA,

nAyakA, nandI-rAga^anunaya-

<68b>

pratighAH, prahINAH, CuddhAH, Coka^apagatA, nirmalAs, trimala-prahINA, vikrIDita^

abhijJA, hetu-balikAH, praNidhAna-balIkA, ajihmA, akuTilAH.

ye te bahu-buddha-koTI-nayuta-Cata-sahasra^avaropita-kuCala-mUlA, utpATita-

mAna-CalyA, apagata-rAga-dveSa-mohAH, CuddhAH, Cuddha^adhimuktA, jina-vara-

praCastA loka-paNDitA, uttapta-jJAna-samudgatA, jina-stutAs, citta^audbilya-sam-

anvAgatAH, CUrA, dRDhA, asamA, akhilA, atulA, arajasaH, sahitA, udArA, RSabhA,

<69a>

hrImanto, dhRtimantaH, smRtimanto, matimanto, gatimantaH, prajJA^Castra-

praharaNAh, puNyavanto, dyutimanto, vyapagata-khila-mala-prahINA, abhiyuktAH

sAtatyeSu dharmeSu.

IdRCA Ananda tasmin buddhakSetre bodhisattvA mahAsattvAH saMkSiptena.

vistareNa punaH sacet kalpa-koTI-nayuta-Cata-sahasra-sthitikena^apy AyuS-

pramANena tathAgato nirdiCed, na tv eva CakyaM teSAM sat-puruSANAM guNa-

paryanto 'dhigantum. na ca tathAgatasya vaiCAradya^upacchedo bhavet. tat kasya

hetoH. ubhayam

<69b>

apy etad Ananda^acintyam atulyam, yad idam: teSAM ca bodhisattvAnAM guNAs

tathAgatasya ca^anuttaraM prajJA-pratibhAnam.

api ca^Ananda uttiSTha paCcAnmukho bhUtvA, puSpANy avakIrya^aJjaliM pra-

gRhya, praNipata. eSA^asau dig, yatra sa bhagavAn amitAbhas tathAgato 'rhan

samyaksaMbuddhas tiSThati dhriyate yApayati, dharmaM ca deCayati; virajo

viCuddho, yasya taM nAmadheyam anAvaraNaM daCadiCi loke vighuSTam

ekaikasyAM diCi gaGgA-nadI-vAlikA-samA buddhA bhagavanto varNayanti, stuvanti,

praCaMsanty, asakRd asakRd asaGga-

<70a>

vAcA-prativAkyAH. evam ukta, AyuSmAn Anando bhagavantam etad avocat: icchAmy

ahaM bhagavantaM tam amitAbham amita-prabham amitAyuSaM tathAgatam

arhantaM samyaksaMbuddhaM draSTum, tAMC ca bodhisattvAn mahA-sattvAn

bahu-buddha-koTI-nayuta-Cata-sahasra^avaropita-kuCala-mUlAn. samanantara^

AbhASitA ca^AyuSmatA^Anandena^iyaM vAk, atha tAvad eva so 'mitAbhas tathAgato

'rhan samyaksaMbuddhaH sva-pANi-talAt tathArUpAM prabhAM prAmuJcat, yayA^

idaM koTI-Cata-sahasratamaM buddhakSetraM mahatA^avabhAsena sphuTam abhUt.

tena khalv api

<70b>

samayena sarvatra koTI-Cata-sahasra-buddhakSetrANAM, ye kecit kAlaparvatA vA,

ratnaparvatA vA, meru-mahAmeru-mucilinda-mahAmucilinda-cakravADa-mahA-

cakravADA vA, bhittayo vA, stambhA vA, vRkSa-gahana^udyAna-vimAnAni vA, divya-

mAnuSyakAni, tAni sarvANi tasya tathAgatasya tayA prabhayA^abhinirbhinnAny

abhUvan, samabhibhUtAni.

tad yathA api nAma puruSo vyAma-mAtrake sthito dvitIyaM puruSaM praty-

avekSata Aditye 'bhyudgata; evam eva^asmin buddhakSetre bhikSu-bhikSny-

upAsaka^upAsikA deva-nAga-

<71a>

yakSa-gandharva^asura-garuDa-kinnara-mahoragAC ca tasyAM velAyAm adrAkSus

tam amitAbhaM tathAgatam arhantaM samyaksaMbuddhaM, sumerum iva parvata-

rAjAnaM sarva-kSetra^abhyudgatam, sarva-diCo 'bhibhUya, bhAsamAnaM tapantaM

virocamAnaM bibhrAjamAnaM, taM ca mahAntaM bodhisattva-gaNaM, taM ca

bhikSu-saMghaM, yad idaM buddha^anubhAvena tasyAH prabhayAH pariCuddhatvAt.

tad yathA^iyaM mahA-pRthivy eka^udaka-jAtA bhavet, tatra na vRkSA, na parvatA,

na dvIpA, na tRNa-gulma^oSadhi-vanaspatayo, na nadI-Cvabhra-prapAtAH

<71b>

prajJAyeran, anyatra^eka^arNa-vIbhUta-mahA-pRthivy aikA syAt; evam eva tasmin

buddhakSetre na^asty anyat kiMcil liGgaM vA, nimittaM vA^anyatra^eva vyAma-

prabhAH CrAvakAs, te ca yojana-koTI-Cata-sahasra-prabhA bodhisattvAH. sa ca

bhagavAn amitAbhas tathAgato 'rhan samyaksaMbuddhas, taM ca CrAvaka-gaNaM,

taM ca bodhisattva-gaNam abhibhUya, sarvA diCaH prabhAsayan saMdRCyate.

tena khalv api samayena tasyAM sukhAvatyAM lokadhAtau bodhisattvAH CrAvaka-

deva-manuSyAC ca sarve ta imAM lokadhAtuM, CAkyamuniM ca tathAgataM

<72a>

mahatA bhikSu-saMghena parivRtaM paCyanti sma, dharmaM ca deCayantam.

tatra khalu bhagavAn ajitaM bodhisattvaM mahA-sattvam Amantrayate sma:

paCyasi tvam ajita^amuSmin buddhakSetre guNa^alaMkAra-vyUha-saMpadam;

upariSTAC ca^antarIkSa ArAma-ramaNIyAni, vana-ramaNIyAny, udyAna-ramaNIyAni,

nadI-puSkiriNI-ramaNIyAni, nAnA-ratnamaya^utpala-padma-kumuda-puNDarIka^

AkIrNAni; adhastAc ca dharaNitalam upAdAya, yAvad akaniSTha-bhavanAd,

gaganatalaM puSpa^abhikIrNaM, puSpa^

<72b>

Avali-samupaCobhitaM, nAnA-stambha-paGkti-parisphuTaM, tathAgata^abhinirmita-

nAnA-dvija-saMgha-niSevitam. Aha: paCyAmi bhagavan. bhagavAn Aha: paCyasi

punas tvam ajita^etAn aparAn dvija-saMghAn sarva-buddhakSetAn buddha-svareNa^

abhijJApayanti, yena^ete bodhisattvA nityam avirahitA buddha^anusmRtyA. Aha:

paCyAmi bhagavan. bhagavAn Aha: paCyasi tvam ajita^atra buddhakSetre amUn

sattvAn yojana-Cata-sahasrakeSu vimAneSv abhirUDhAn, antarIkSe 'saktAn krAmataH.

Aha: paCyAmi bhagavan. bhagavAn

<73a>

Aha: tat kiM manyase 'jita; asti kiMcin nAnAtvaM devAnAM vA paranirmitavaCa-

vartinAM sukhAvatyAM lokadhAtau manuSyANAM vA. Aha: ekam apy ahaM

bhagavan nAnAtvaM na samanupaCyAmi. yAvad maharddhikA atra sukhAvatyAM

lokadhAtau manuSyAH. bhagavAn Aha: paCyasi punas tvam ajita tatra sukhAvatyAM

lokadhAtAv ekeSAM manuSyANAm udAreSu padmeSu garbha^AvAsam. Aha; tad

yathA^api nAma bhagavan trayaCtriMCA devA yAmA devA vA, paJcACad-yojanakeSu

vA, yojana-CatikeSu vA, paJca-yojana-CatikeSu

<73b>

vimAneSu praviSTAH krIDanti, ramanti, paricArayanti; evam eva^ahaM bhagavan

atra sukhAvatyAM lokadhAtAv ekeSAM manuSyANAm udAra-padmeSu garbha^

AvAsaM paCyAmi.

santi khalu punar atra bhagavan sattvA ya upapAdukAH padmeSu paryaGkaiH

prAdurbhavanti. tat ko 'tra bhagavan hetuH, kaH pratyayo, yad anye punar garbha^

AvAse prativasanti; anye punar upapAdukAH paryaGkaiH padmeSu prAdurbhavanti.

bhagavAn Aha: ye te 'jita bodhisattvA anyeSu buddhakSetreSu sthitAH sukhAvatyAM

lokadhAtAv upapattaye vicikitsAm utpAdayanti, tena

<74a>

cittena kuCala-mUlAny avaropayanti, teSAM atra garbha^AvAso bhavati. ye punar

nirvicikitsAC cchinna-kAMkSAH sukhAvatyAM lokadhAtAv upapattaye kuCala-mUlAny

avaropayanti, buddhAnAM bhagavatAm asaGga-jJAnam avakalpayanty abhi-

Craddhadhaty adhimucyante; tatra^upapAdukAH padmeSu paryaGkaiH prAdur-

bhavanti. ye te 'jita bodhisattvA mahA-sattvA anyatra-buddhakSetra-sthAC cittam

utpAdayanty amitAbhasya tathAgatasya^arhataH samyaksaMbuddhasya darCanAya,

na vicikitsAm utpAdayanti, na kAMkSanty

<74b>

asaGga buddha-jJAnaM, sva-kuCala-mUlaM ca^abhiCraddadhati, teSAm

aupapAdukAnAM paryaGkaiH padmeSu prAdurbhUtAnAM muhUrta-mAtreNa^eva^

evaMrUpaH kAyo bhavati, tad yathA^anyeSAM cira^upapannAnAM sattvAnAm.

paCya^ajita prajJA-daurbalyaM prajJA-vaimAtraM prajJA-parihANiM prajJA-

parIttatAM, yatra hi nAma paJca-varSa-CatAni parihINA bhavanti buddha-darCanAd,

bodhisattva-darCanAt, saddharma-darCanAd, dhArma-saMkhathyAt; kuCala-mUla-

caryAyAH parihINA bhavanti sarva-kuCala-mUla-saMpatter, yad idaM vicikitsA-

patitaiH saMjJA-manasikAraiH

<75a>

tad yathA^ajita rAjJaH kSatriyasya mUrdhnA^abhiSiktasya bandhanAgAraM

bhavet, sarva-sauvarNa-vaiDUrya-pratyuptam, avasakta-paTTa-mAlyadAma-kalApaM,

nAnA-raGga-vitata-vitAnaM, dUSya-paTTa-saMcchannaM, nAnA-mukta-kusuma-abhi-

kIrNam, udAraM, dhUpa-nirdhUpitaM, prAsAda-harmya-gavAkSa-vedikA-toraNa-

vicitra-sarva-ratna-pratimaNDitaM, hema-ratna-kaGkaNI-jAla-saMcchannaM,

caturasraM, catuH-sthUNaM, caturdvAraM, catuH-sopAnakam. tatra tasya rAjJaH

putraH kenacid eva kRtyena prakSipto jAmbUnada-suvarNamayair

<75b>

nigaDair baddho bhavati. tasya ca tatra paryaGkaH prajJaptaH syAd, aneka-goNikA-

stIrNas, tUlikA-palAlikA-stIrNaH, kAcilindika-sukha-saMsparCaH, kAliGga-prAvaraNa-

sottara-paTa-cchadana, ubhaya^anta-lohita^upadhAnaC, citro, darCanIyaH. sa tatra^

abhiniSaNNo vA^abhinipanno vA bhavet. bahu ca^asya^aneka-vidhaM Cuci-praNItaM

pAna-bhojanaM tatra^upanAmyet. tat kiM manyase 'jita; udAras tasya rAja-putrasya

sa paribhogo bhavet. Aha: udAro bhagavan. bhagavAn Aha: tat kiM manyase 'jita; api

<76a>

tv AsvAdayet, sa tan nigamayed vA, tena vA tuSTiM vidyAt. Aha: no hi^idaM bhagavan.

api tu khalu punar yena vyapanItena rAjJA tatra bandhanAgAre prakSipto bhavet,

sa tato mokSam eva^AkAMkSayet. abhijAtAn kumArAn amAtyAn stryAgArAn CreSThino

gRhapatIn koTTa-rAjJo vA paryeSed, ya enaM tato bandhanAgArAt parimocaveyuH.

kiM ca^api bhagavaMs tasya kumArasya tatra bandhanAgAre na^abhiratiH. na^atra

parimucyate, yAvan na rAjA prasAdam upadarCayati. bhagavAn Aha: evam eva^ajita,

ye te

<76b>

bodhisattvAH vicikitsA-patitAH kuCala-mUlAny avaropayanti, kAMkSanti buddha-

jJAnam asamasama-jJAnaM, kiM ca^api te buddha-nAma-CravaNena, tena ca citta-

prasAda-mAtreNa^atra sukhAvatyAM lokadhAtAv upapadyante. na tu khalv

aupapAdukAH padmeSu paryaGkaiH prAdurbhavanti. api tu padmeSu garbha^AvAse

prativasanti. kiM ca^api teSAM tatra^udyAna-vimAna-saMjJAH saMtiSThante.

na^asty uccAra-prasrAvaM, na^asti kheTa-siMhAnakaM, na pratikUlaM manasaH

pravartate. api tu khalu punaH paJca varSa-CatAni virahitA bhavanti.

<77a>

buddha-darCanena, dharma-CravaNena, bodhisattva-darCanena, dharma-

sAMkathya-viniCcayena, sarva-kuCala-dharma-caryAbhiC ca. kiM ca^api te tatra

na^abhiramante, na tuSTiM vidanti. api tu khalu punaH pUrva^aparAdhaM

kSapayitvA, te bhUyas tataH paCcAn niSkrAmanti. na ca^eSAM tato niSkrAmatAM

niSkramaH prajJAyata, Urdhvam adhas tiryag vA.

paCya^ajita; yatra hi nAma paJcabhir varSa-Catair bahUni buddha-koTI-nayuta-

Cata-sahasrANy upasthAtavyAni, bahv-asaMkhyeya^aprameyAni ca kuCala-mUlAny

avaropayitavyAni ca syuH. buddha-

<77b>

dharmAC ca parigRhItavyAH. tat sarvaM vicikitsA-doSeNa virAgayanti. paCya^ajita

kiyan mahate 'narthAya bodhisattvAnAM vicikitsA saMvartata iti.

tasmAt tarhy ajita; bodhisattvair nirvicikitsair bodhAya cittam utpAdya, kSipraM

sarva-sattva-hita-sukha^AdhAnAya sAmarthA-pratilambha^arthaM, sukhAvatyAM

lokadhAtAv upapattaye kuCala-mUlAni pariNAmayitavyAni, yatra bhagavAn amitAyus

tathAgato 'rhan samyaksaMbuddhaH.

evam ukte, 'jito bodhisattvo bhagavantam etad avocat: kiyantaH punar bhagavan

bodhisattvA ito buddhakSetrAt

<78a>

pariniSpannA, anyeSAM vA buddhAnAM bhagavatAm antikAd ye sukhAvatyAM

lokadhAtAv upapatsyante. bhagavAn Aha: ito hy ajita buddhakSetrAd dvAsaptati-

koTI-nayutAni bodhisattvAnAM pariniSpannAni, yAni sukhAvatyAM lokadhAtAv upa-

patsyante, pariniSpannAnAm avaivattikAnAM bahu-buddha-koTI-Cata-sahasra^

avaropitaiH kuCala-mUlaiH. kaH punar vAdas, tataH parIttataraiH kuCala-mUlaiH.

duSprasahasya tathAgatasya^antikAd aSTAdaCa-koTI-nayutAni bodhisattvAnAM

sukhAvatyAM lokadhAtAv upapatsyante;

<78b>

pUrva^antare digbhAge ratnAkaro nAma tathAgato viharati. tasya^antikAn navati-

bodhisattva-koTyaH sukhAvatyAM lokadhAtAv upapatsyante;

jotiSprabhasya tathAgatasya^antikAd dvAviMCati-bodhisattva-koTyaH sukhA-

vatyAM lokadhAtAv upapatsyante;

amitaprabhasya tathAgatasya^antikAt paJcaviMCati-bodhisattva-koTyaH sukhA-

vatyAM lokadhAtAv upapatsyante;

lokapradIpasya tathAgatasya^antikAt SaSti-bodhisattva-koTyaH sukhAvatyAM

lokadhAtAv upapatsyante;

nAgAbhibhuvas tathAgatasya^

<79a>

antikAt catuHSaSTi-bodhisattva-koTyaH sukhAvatyAM lokadhAtAv upapatsyante;

virajaprabhasya tathAgatasya^antikAt paJcaviMCati-bodhisattva-koTyaH sukhA-

vatyAM lokadhAtAv upapatsyante;

siMhasya tathAgatasya^antikAd aSTAdaCa-bodhisattva-sahasrANi sukhAvatyAM

lokadhAtAv upapatsyante;

CrIkUTasya tathAgatasya^antikAd ekACIti-bodhisattva-koTI-nayutAni sukhAvatyAM

lokadhAtAv upapatsyante;

narendrarAjasya tathAgatasya^antikAd daCa-bodhisattva-koTI-nayutAni sukhA-

vatyAM

<79b>

lokadhAtAv upapatsyante;

balAbhijJasya tathAgatasya^antikAd dvAdaCa-bodhisattva-sahasrANi sukhAvatyAM

lokadhAtAv upapatsyante;

puSpadhvajasya tathAgatasya^antikAt paJcaviMCatir vIrya-prAptA bodhisattva-

koTyaH eka-prasthAna-saMsthitA ekena^aSTAhena navanavati-kalpa-koTI-nayuta-

Cata-sahasrANi paCcAnmukhIkRtya yAH sukhAvatyAM lokadhAtAv upapatsyante;

jvalanAdhipates tathAgatasya^antikAd dvAdaCa-bodhisattva-koTyaH sukhAvatyAM

lokadhAtAv upapatsyante;

vaiCAradyaprAptasya tathAgatasya^antikAd ekona-saptair bodhisattva-koTyo yAH

sukhAvatyAM lokadhAtAv upapatsyante;

amitAbhasya tathAgatasya darCanAya,

<80a>

vandnAya, paryupAsanAya paripRcchanAyai paripraCnIkaraNAya.

etena^ajita paryAyeNa paripUrNa-kalpa-koTI-nayutaM nAmadheyAni pari-

kIrtayeyaM teSAM tathAgatAnAm, yebhyas te bodhisattvA upasaMkrAmanti sukhA-

vatIM lokadhAtuM tam amitAbhaM tathAgataM draSTuM vandituM paryupAsituM,

na ca CakyaH paryanto 'dhigantum.

paCya^ajita kiyat sulabdhalAbhAs te sattvA ye 'mitAbhasya tathAgatasya^arhataH

samyaksaMbuddhasya nAmadheyaM CroSyanti. na^api te sattvA hIna^adhimuktikA

bhaviSyanti,

<80b>

ye 'ntaCa eka-citta-prasAdam api tasmin tathAgate pratilapsyante, 'smiMC ca

dharma-paryAye.

tasmAt tarhy ajita; ArocayAmi vaH prativedayAmi vaH, sadevakasya lokasya purato

'sya dharma-paryAyasya sravaNAya, tri-sAhasra-mahA-sAhasram api lokadhAtum

agni-paripUrNAm avagAhya^atikramya^eka-citta^utpAdam api vipratisAro na

kartavyaH. tat kasya hetoH. bodhisattva-koTyo hy ajita^ACravaNAd eSAM evaM-

rUpANAM dharma-paryAyANAM vivartante 'nuttarAyAH samyaksaMbodheH. tasmAd

asya

<81a>

dharma-paryAyasya adhyACayena CravaNa^udgrahaNa-dhAraNa^arthaM, pary-

avAptaye, vistareNa saMprakACanA^arthAya, bhAvana^arthaM ca, sumahad-

vIryam Arabdhavyam. antaCa eka-rAtriM divasam apy, eka-godoha-mAtram apy

antaCaH, pustaka-gata^avaropitam api kRtvA sulikhito dhArayitavyaH, CastR-saMjJA

ca tatra^utpAdAya kartavyA, icchadbhiH kSipram aparimitAn sattvAn avai-

varttikAMC ca^anuttarAyAM samyaksaMbodhau pratiSThApayituM, taM ca tasya

bhagavato 'mitAbhasya tathAgatasya buddha-

<81b>

kSetraM draSTum, AtmanaC ca visiSTAM buddhakSetra-guNa^alaMkAra-vyUha-saM-

padaM parigRhItum iti.

api tu khalv ajita; atyarthaM sulabdhalAbhAs te sattvA avaropita-kuCala-mUlAH

pUrva-jina-kRta^adhikArA, buddha^adhiSThAna^adhiSThitAC ca bhaviSyanti, yeSAm

anAgate 'dhvani, yAvat saddharma-pralope vartamAna ima evaMrUpA udArA

dharma-paryAyAH sarva-buddha-saMvarNitAH, sarva-buddha-praCastAH sarva-

buddha-anujJAtA, mahataH, sarvajJa-jJAnasya kSipram AhArakAH Crota^avabhAsam

Agacchanti. CrutvA ca^udAraM prIti-prAmodyaM pratilapsyanta, udgrahISyanti,

<82a>

dhAraiSyanti, vAcayiSyanti, paryavApsyanti, parebhyaC ca vistareNa saMpra-

kACayiSyanti, bhAvana^abhiratAC ca bhaviSyanty, antaCo likhitvA pUjayiSyanti, bahu

ca te puNyaM prasaviSyanti, yasya na sukarA saMkhyA kartum.

iti hy ajita yat tathAgatena kRtyaM kRtaM tan mayA. yuSmAbhir idAnIM nir-

vicikitsair yogaH karaNIyaH. mA saMCaya tam asaGgam anAvaraNaM buddha-

jJAnam. mA bhUt sarva^AkAra^avaropeta-ratnamaya-padma-bandhana^AgAra-

praveCaH. durlabho hy ajita buddha^utpAdaH,

<82b>

durlabhA dharma-deCanA, durlabhA kSaNa-saMpat. AkhyAtA^ajita mayA pUrva-

kuCala-mUla-pArami-prAptiH. yUyam idAnIm abhiyujyata pratipadya vai.

asya khalu punar ajita dharma-paryAyasya mahatIM parIndanAM karomy avi-

praNACAya. mA buddha-dharmANAm antardhAnAya parAkramiSyatha. mA tathAgata^

AjJAM kSobhayiSyatha.

atha khalu bhagavAMC tasyAM velAyAm imA gAthA abhASata:

na^ime akRta-puNyAnAM CravA bheSyanti IdRCAH,

ye tu te CUra siddhArthAH te CroSyanti imAM girAM.

dRSTo yaiC ca hi saMbuddho

lokanAtha prabhaMkaraH,

<83a>

sa gauravaiH Cruto dharmaH

prItiM prApsyanti te prAM.

na Cakta hInebhi kuCIda-dRSTibhiH

buddhAna dharmeSu prasAda vinditum.

ye pUrva-buddheSu akArSu pUjAM,

te lokanAthAn caryAsu CikSiSu.

yathA^andhakAre puruSo hy acakSuH

mArgaM na jAne kutu saMprakACayet.

sarve tathA CrAvaka buddha-jJAne

ajAnakAH kiM punar anya-sattvAH.

buddho hi buddhasya guNA prajAnate,

na deva-nAga^asura-yakSa-CrAvakAH.

pratyekabuddhAna pi ko gatI yatho,

buddhasya jJAne hi prakACyamAne.

yadi sarva-sattvAH sugatA bhaveyuH

viCuddha-

<83b>

jJAnA parama-kovidA,

te kalpa-koTIr atha vA^api uttare

ekasya buddhasya guNAn katheyuH.

atra^antare nirvRta te bhaveyuH

prakACyamAnA bahu-kalpa-koTIH,

na ca buddha-jJAnasya pramANu labhyate,

tathA hi jJAnAC cariyaM jinAnAM.

tasmAn naraH paNDita vijJa-jAtiyaH,

yo mahya vAkyam abhiCraddhadheyuH,

kRtsnAM sa sAkSI jina-jJAna-rACiM.

buddha prajAnAti girAm udIrayet.

kadAci labhyAti manuSya-lAbhaH,

kadAci buddhAna pi prAdurbhAvaH.

CraddhA tha prajJA sucireNa lapsyate,

tasya^artha-prajJair janayAtha vIryaM.

<84a>

ya IdRCAM dharma CruNitvA CreSThAM

labhyanti prItiM sugataM smarantaH,

te mitram asmAkam atItam adhvani,

ye buddhA bodhAya janenti cchandam, iti.

asmin khalu punar dharma-paryAye bhagavatA bhASyamAne dvAdaCAnAM sattva-

nayuta-koTInAM virajo vigata-malaM dharmeSu dharma-cakSur viCuddhaM, catur-

viMCatyA koTIbhir anAgAmi phalaM prAptam. aSTAnAM bhikSu-CatAnAm anut-

pAdAya^AsravebhyaC cittAni vimuktAni. paJcaviMCatyA bodhisattva-koTIbhir anut-

pattika-dharma-kSAnti-pratilabdhAH. deva-

<84b>

mAnuSikAyAC ca prajAyAC catvAriMCat-koTI-nayuta-Cata-sahasrANAm auntpatti-

pUrvANy anuttarAyAM samyaksaMbodhau cittAny utpannAni sukhAvaty-upapattaye

ca kuCala-mUlAny avaropitAni, bhagavato 'mitAbhasya darCana-kAmatayA.

sarve te tatra^utpAdya^anupUrveNa maJjusvarA nAma tathAgatA anyeSu loka-

dhAtuSu^upapatsyante. aCItis ca nayuta-koTyo dIpaGkareNa tathAgatena labdha-

kSAntikA avaivartyA anuttarAyAH samyaksaMbodher, amitAyuSA^eva tathAgatena

paripAcitAH pUrva-

<85a>

bodhisattva-caryAC carantAs, tAC ca sukhAvatyAM lokadhAtAv upapadya pUrva-

praNidhAna-caryAH paripUrayiSyanti.

tasyAM ca velAyAm ayaM tri-sAhasra-mahA-sAhasro lokadhAtuH SaDvikAraM pra-

kampitaH. vividhAni ca prAtihAryANi saMdRCyanti. jAnu-mAtraM ca mandarava-

puSpaiH pRthivyAM saMstRtam abhUt. divya-mAnuSikAni ca tUryANi saMvAditAny

abhUvan. anumodakA-Cabdena ca yAvad akaniSTha-bhavanaM vijJaptam abhUt.

idam avocad bhagavAn AttamanA, ajito bodhisattvo mahA-

<85b>

sattva AyuSmAMC ca^AnandaH, sA ca sarvAvatI parSat sadeva-mAnuSya^asura-

gandharvaC ca loko bhagavato bhASitam abhyanandann iti.

bhagavato 'mitAbhasya guNa-parikIrtanaM bodhisattvAnAm avaivartika-bhUmi-

praveCaH. amitAbhasya sukhAvatI-vyUha-parivartaH samAptaH.