

Self-Benefit and Benefit for Others in the Pure Land Sūtras

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浄土經典における「自利」と「利他」

肖 越

キーワード

自利／利他／修行体系／作菩薩道／大阿弥陀經／觀無量寿仏經

要 旨

本稿では、文献学的方法論で浄土經典の〈無量寿經〉の最古訳である『大阿弥陀經』と『觀無量寿經』を中心として、浄土經典における「自利」と「利他」の思想形成とその展開を巡って検討を試みた。本稿は次の5章からなる。

第1章では、〈無量寿經〉における「自利」と「利他」という表現について考察した。魏訳『無量寿經』の「自利」と「利他」の用例を示しながら、それに対応する『大阿弥陀經』の文章には、「自利」と「利他」という表現を含む用例が存在しないものの、法蔵の六波羅蜜の修行体系を通じて法蔵の「自利」と「利他」が強調されていることを指摘した。

第2章では、『大阿弥陀經』の法蔵菩薩段における「自利」と「利他」の特性を検討した。独特な129字の構造から、漢訳者が法蔵の発願と六波羅蜜の修行体系を通じて法蔵の「自利」と「利他」の菩薩行を意図的に強調したことを指摘した。

第3章では、〈無量寿經〉の誓願文における「自利」と「利他」について検討した。『大阿弥陀經』の第5、6、7願（生因願）、および『無量寿經』の三輩往生段にみられる菩薩行の修行体系を分析しながら、「自利」と「利他」の重要性が強調されていることを指摘した。

第4章では、法蔵菩薩のみならず、往生者に対しても現世娑婆世界において「自利」と「利他」の修行の重要性と必要性が強調されていることが明らかとなった。

第5章では、『大阿弥陀經』と『觀無量寿經』において、「自利」と「利他」に関する九つの関連があることを示しながら、観音と授記に関する用例を通じて両經における自利と利他の特性を検討した。

本稿の結論として次のことを挙げることができる。「自利」と「利他」、作菩薩道（六波羅蜜）、修行体系の3つは異なる側面から同じことを説く概念である。六波羅蜜という修行体系を実践することによって「自利」と「利他」の目的を実現する。「後期無量寿經」と比べて、『大阿弥陀經』には、往生人に対して六波羅蜜の修行を勧めることがある。『大阿弥陀經』を48願系統の「後期無量寿經」と比べた時、最も重要な違いは

(2)

『大阿弥陀経』には六波羅蜜を实践する修行体系があることである。その自利と利他を目的とする修行体系は『大阿弥陀経』の原典から漢訳されたものではなく、漢訳者によって意図的に付加されたものであると考えられる。

Self-Benefit and Benefit for Others in the Pure Land Sūtras

XIAO Yue

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Key words: self-benefit / benefit for others/ practice system / cultivation of the bodhisattva path to perfection / the *Da amituo jing* / the *Guan wuliangshou fo jing*

Introduction

“Self-benefit and benefit for others” is a pair of concepts regarded as the ultimate goal in Mahāyāna Buddhism.¹ Although the sūtras regarding rebirth in Amitābha’s Land are all attributed to the Mahāyāna canon, it is unlikely that the importance of the doctrine of the “benefit for others” is highlighted as much as “self-benefit” in the sūtras regarding rebirth in Amitābha’s Land, particularly in the three Pure Land sūtras.² There have been some results of the researches undertaken based on the doctrine of Shin Buddhism and the Japanese Jōdo shū. Very little research regarding this doctrine, however, is being undertaken, as far as I know, based on the transmission of the texts found in the Pure Land sūtras. The aim of this paper is to examine the formation and the transmission of the characteristics concerning “self-benefit and benefit for others” found in the Larger *Sukhāvāṭīvyūha sūtra* and the *Guan wuliangshou fo jīng* 觀無量壽佛經 (T. 12, No. 365, hereafter the *Guan-jing*, or *siglum*: 觀經). This question will be approached in the following ways: firstly, through the words regarding “self-benefit and benefit for others” found in the Larger *Sukhāvāṭīvyūha sūtra*; secondly, through the special characteristics of the Dharmākara narrative found in the *Da amituo jing* (T. 12, No. 362, hereafter the *Da amituo jing*, or *siglum*: 大阿); thirdly, through self-benefit and benefit for others in the three vows (the 5th, 6th, 7th) in the *Da amituo jing*; fourthly, cultivation of self-benefit and benefit for

others in this world as highlighted in the *Da amituo jing* will be discussed; finally, benefit for others in terms of the prediction to lay Buddhists, along with the bodhisattva *Avalokiteśvara* (Ch. *Guan-yin* 觀音, or JP. *Kannon*) in the *Da amituo jing* and the *Guan-jing* will be discussed.

1. The words regarding “self-benefit and benefit for others” found in the Larger *Sukhāvatīyūha sūtra*

Although there are no words referring exactly to the doctrine of “self-benefit and benefit for others,” the doctrine of the cultivation of the bodhisattva path to perfection, *zuo pusadao* 作菩薩道, has been highlighted in the *Da amituo jing*. An example found in the *Da amituo jing* reads as follows.

【大阿(A1)】佛告阿難：(I) “阿彌陀為菩薩時，常奉行是二十四願 分檀布施，不犯道禁，忍辱、精進、一心、智慧。(II) 志願常勇猛，不毀經法，³ 求索不懈。每獨棄國捐王，絕去財色。精明求願無所適莫，⁴ 積功累德，無央數劫，今自致作佛，悉皆得之，不亡其功也。” (T. 12, p 302b15-20)

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

The short paragraph above concerns Dharmākara's cultivation of the six *pāramitās* for self-benefit and benefit for others. As a matter of fact, the words above constitute an integral part of the Dharmākara narrative along with Amitābha's vows found in the *Da amituo jing*, which are markedly different compared to other versions. This short paragraph can be divided into two parts based on its meaning. The first part explicitly indicates that the twenty-four vows are none other than the cultivation of the six *pāramitās*, which are listed in detail. The second part concerns how Dharmākara fulfilled his aspiration through the cultivation of the bodhisattva path to perfection, which is regarded as a set practice system undertaken by him. Undoubtedly, the intention of the cultivation of the six *pāramitās* is "self-benefit and benefit for others," thereby the cultivation of six *pāramitās* is the practice system of Dharmākara. That is to say, "self-benefit and benefit for others" is the ultimate goal of the cultivation of the bodhisattva path to perfection. On the other hand, a set practice system, cultivation of the six *pāramitās* is the way to achieve his goal.⁵ The counterpart of this short passage above in the *Foshuo Wuliangshou jing* 佛說無量壽經 (T. 12, No. 360, hereafter the *Wuliangshou jing*, or *sīgum*: 無量) is as follows.

【無量(W1)】(I)阿難！法藏比丘於彼佛所諸天、魔、梵、龍神八部大眾之中發斯弘誓，建此願已，一向專志莊嚴妙土。所修佛國開廓廣大，超勝獨妙，建立常然，無衰、無變。(II)於不可思議兆載永劫積殖菩薩無量德行，不生欲覺、瞋覺、害覺，不起欲想、瞋想、害想，不著色、聲、香、味、觸之法。忍力成就，不計眾苦。少欲知足，無染恚癡，三昧常寂，智慧無礙。無有虛偽諂曲之心，和顏軟語先意承問，勇猛精進志願無倦，專求清白之法。以慧利群生，恭敬三寶，奉事師長；以大莊嚴具足眾行，令諸眾生功德成就。住空、無相、無願之法，無作、無起，觀法如化。遠離龐言、自害、害彼、彼此俱害。修習善語，自利、利人、彼我兼利。棄國捐王，絕去財色。自行六波羅蜜，教人令行，無央數劫積功累德。 (T 12, p 269c06-20)

(I) “Then, Ānanda, after proclaiming and establishing those universal vows in the presence of the Buddha Lokeśvararāja before the multitude of beings, including the eight kinds of superhuman beings, such as devas and dragon-spirits, and also Māra and Brahmā, Bhikṣu Dharmākara was solely intent on producing a glorious and exquisite land. The Buddha-land which he sought to establish was vast in extent, unsurpassed and supremely wonderful, always present and subject neither to decay nor change. (II) During inconceivable and innumerable *kalpas*, he cultivated the immeasurable meritorious practices of the Bodhisattva path.

He did not harbor any thoughts of greed, hatred or cruelty; nor did he allow any ideas of greed, hatred or cruelty to arise. He was unattached to any form, sound, smell, taste, touch or idea. Possessing of the power to perseverance, he did not avoid undergoing various afflictions. Having little desire for his own sake, he knew contentment. Without any impure thought, enmity or stupidity, he dwelt continuously in tranquil *samādhi*. His wisdom was unobstructed, and his mind free of falsehood and deceitfulness. With an expression of tenderness in his face and with kindness in his speech, he spoke to others in consonance with their inner thoughts. Courageous and diligent, strong willed and untiring, he devoted himself solely to the pursuit of the pure Dharma, thereby benefiting a multitude of beings. He revered the Three Treasures, respected his teachers and elders, and thus adorned his practices with a great store of merits. By so doing, he enabled sentient beings to partake of them.

He dwelt in the realization that all dharmas are empty, devoid of distinctive features, and not to be sought after, and that they neither act nor arise; he thus realized that all *dharmas* are like magical creations. He avoided all wrong speech that would bring harm upon himself or others or both; he engaged in right speech that would bring benefit to himself or others or both. He abandoned his kingdom and renounced the throne, leaving behind wealth and sensuous

pleasures. Practicing the six *pāramitās* himself, he taught others to do the same. During innumerable *kalpas*, he accumulated merits and amassed virtues (INAGAKI 1996, pp.19-20).

The paragraph above also consists of two parts. The first part is a general introduction to Dharmākara's intention of producing a glorious and exquisite land, together with the second part which concerns how Dharmākara cultivated the bodhisattva path to perfection, the six *pāramitās*. The intention of Dharmākara's cultivation of the bodhisattva path is "self-benefit and benefit for others."⁶ The counterpart in the Sanskrit version, *svaparobhaye hitasukhasaṃvartaka*, quite corresponds with the paragraph above, as found in the *Wuliangshou jing*. The words referring to the doctrine of "self-benefit and benefit for others" above (W1) are unique in pointing exactly to the aforementioned doctrine. They follow the text in verse, namely *Juseige* 重誓偈, appearing in the *Wuliangshou jing*. It is worth noting that there are no words referring exactly to the doctrine of "self-benefit and benefit for others," but the importance of the cultivation of the bodhisattva path to perfection, regarded as the practice system for those who aspire to be reborn to the Land of the Amitābha, is highlighted in the *Da amituo jing*, even though this feature unexpectedly disappeared in the Sanskrit version.

2. Self-benefit and benefit for others in the Dharmākara Narrative in the *Da amituo jing*

As I pointed out in my recent research, there have been three difficulties in the research of the *Da amituo jing*.⁷ These are: (i) the Dharmākara narrative which is markedly distinct from the ones in all other versions; (ii) a detailed analysis of the formation of the twenty-four vows; and: (iii) the paragraphs on the five evils. These three issues are closely related to each other. Although I have undertaken a philological study of the issues (i) and (iii),⁸ I would like to re-exam the Dharmākara

narrative because of its importance, focusing on the perspective of “self-benefit and benefit for others.” According to the results of my research, the characteristics of the Dharmākara narrative in the *Da amituo jing* can be summarized as follows.

- 1) There is no text in verse found in the *Da amituo jing*. This does not mean, however, that we can conclude that there was no text in verse contained in the original Indian text, because the translator of the *Da amituo jing* might have quite possibly omitted it and reedited the Dharmākara narrative based on his own ideas.⁹ The question is what the intention of the translator of the *Da amituo jing* was, and who purposely compiled the Dharmākara narrative.
- 2) The Dharmākara narrative in the *Da amituo jing* has a corresponding relationship with some vows. Accordingly, some of the vows of the *Da amituo jing* hold two-fold corresponding relationships: a corresponding relationship to the fulfillment articles following the vows, and a corresponding relationship with the text of the Dharmākara narrative before the vows.¹⁰ In other words, the Dharmākara narrative in the *Da amituo jing* is an integral structural element along with the vows.¹¹
- 3) The most noteworthy characteristic is the phrase *zuo pusa dao* 作菩薩道 “Cultivation of the Bodhisattva Path to Perfection” which is a unique feature playing an important role in the *Da amituo jing*. The counterpart of these characters has been translated to *fa pusa yi* 發菩薩意 “having awakened aspiration for the highest, perfect Enlightenment” in the *Pingdengjue jing*. A sentence following the *Tanbutsu-ge*, which reads: 發意欲求無上正真道最正覺 (T.12, p.280c15)¹² suggests that 發菩薩意 must have been purposely revised based on the main idea of the original Indian text of the *Pingdengjue jing*.

Although we cannot re-discuss the formation of the Dharmākara narrative in detail again, all of these three features above are traces indicating that the Dharmākara narrative of the *Da amituo jing* was purposely revised by the translator based on

the result of my recent research (see XIAO 2015). The key passage which consists of 129 special characters, contains some vows considered important by the translator and reads as follows:

【大阿(A2)】(1)我欲求佛為菩薩道，令我後作佛時，於八方、上下諸無央數佛中，最尊、智慧勇猛、頭中光明如佛光明，所焰照無極；所居國土，自然七寶極自軟好；(2)令我後作佛時，教授名字，皆聞八方、上下無央數佛國，莫不聞知我名字者；諸無央數天人民、及蜎飛蠕動³之類諸來生我國者，悉皆令作菩薩、阿羅漢無央數⁴都勝諸佛國。如是者寧可得不得？(T. 12, pp.300c-301a)

- (1) I aspire to attain Buddhahood by cultivating the Bodhisattva path to perfection. When I attain Buddhahood, among all Buddhas in the eight quarters, as well as above and below, may I become foremost in sublime wisdom and bravery, and may brilliance shine from my head as immeasurably as the Buddhas' light. May my land abound with seven natural jewels, be extremely richness and excellent.
- (2) When I attain Buddhahood, my name will be taught, and all beings, in the measureless buddha lands of the eight quarters, as well as above and below, will know my name. All beings in the measureless heavens and all species that flit and wriggle who are reborn in my land will become bodhisattvas and arhats. The bodhisattvas and arhats in my country are measureless beyond that of other buddhas lands. How may I be able to realize this aspiration?

These special 129 characters consist of some of important vows.¹⁵ The first part regards self-benefit for Dharmākara himself. The second part regards benefit for others, meaning all the sentient beings who have heard his name. The following short paragraph describes how Dharmākara bodhisattva cultivated the bodhisattva path in order to benefit for others.

【大阿(A3)】便結得是二十四願經，則奉行之，精進勇猛勤苦求索。如是無央數劫，所師事供養諸已過去佛，亦無央數。其曇摩迦菩薩至其然後，自致得作佛，名阿彌陀佛，最尊智慧勇猛光明無比，今現在所居國土甚快善。在他方異佛國，教授八方、上下諸無央數天人民，及蜎飛蠕動之類，莫不得過度解脫憂苦。 (T. 12, p.301a13-20)

He then made a resolution in his heart and resolved to make twenty-four vows. During past measureless kalpas, he was diligent and courageous, strong-willed and untiring, and he acknowledged measureless Buddhas as his masters and made offerings to them. After that, Dharmākara himself attained Buddhahood and was named *Amituo* (Amitābha) Buddha who is foremost in sublime wisdom and measureless in brilliance. The land where he is living is possessed of the utmost excellence. He manifests in the lands of other quarters teaching the Dharma to humans and devas as well as all species that flit and wriggle in the immeasurable Buddha-lands of the eight quarters, and in the realms above and below, to lead them all to emancipation from anxieties and sufferings.

【大阿(A4)】佛語阿難：“阿彌陀佛為菩薩時，常奉行是二十四願，珍寶愛重，保持恭慎，精禪從之，與眾超絕，卓然有異，皆無有能及者。”
佛言：“何為二十四願？” (T. 12, p.301a20-23)

The Buddha said to Ānanda: ‘When Amitābha was a bodhisattva, he constantly pursued these twenty-four vows. He attached the greatest importance to the Dharma, which he cherished like a treasure. And he remained very respectful and cautious towards the Dharma, which he was pursuing diligently. He was extraordinary and outstanding and no one was able to reach his level of attainment. The Buddha said, “What are the twenty-four vows?”

In light of the content above, we can explicitly determine the following characteristics of the Dharmākara narrative in the *Da amituo jing*.

- (1) The Dharmākara narrative of the *Da amituo jing* focuses on how Dharmākara cultivated the bodhisattva path to perfection, and fulfilled the twenty-four vows. The intention of Dharmākara's cultivation of the bodhisattva path to perfection is none other than self-benefit and benefit for others.
- (2) The key contents of the Dharmākara narrative are those 129 special characters (A2), which consist of two parts. The first part mainly addresses the self-benefit for Dharmākara himself while he fulfilled the twenty-four vows. The second part concerns benefit for those who have heard his name, and will be reborn in Amitābha's land as a bodhisattva or an arhat. According to Dharmākara's vows, the intention to benefit all sentient beings, who desire rebirth in Amitābha's land, is realized through "hearing his Name"¹⁶ and "visualizing his measureless light."
- (3) It is worth noting that the importance of the cultivation of the bodhisattva path to perfection, 作菩薩道, is being highlighted in the *Da amituo jing*, and it begins with the Dharmākara narrative. Dharmākara attained Buddhahood (self-benefit) through cultivation of the bodhisattva practice, the six *pāramitās*. All beings will also become bodhisattvas or arhats and continue the cultivation of the bodhisattva path to perfection for self-benefit and benefit for others after being reborn in the Pure Land. Accordingly, the cultivation of the bodhisattva path to perfection which is also known as a set practice system, and self-benefit and benefit for others, are two sides of the same coin. The highlighted importance of the bodhisattva path to perfection is a unique characteristic appearing only in the *Da amituo jing*, including the vows of this version.

3. Self-benefit and benefit for others in the three grades of aspirants in the Larger *Sukhāvatīyūha sūtra*

According to the discussion above, we can clearly determine that the vows of the *Da amituo jing* are related to bodhisattva path to perfection, self-benefit and benefit for others.¹⁷ Undoubtedly, the vows regarding the three-grade rebirth are the most significant vows for those who aspire to be reborn in the land of the Amitābha. The 7th vow concerns the higher grade of aspirants, the 6th vow regards the middle grade, and the 5th vow concerns the lower grade. It is worth noting that these three vows only appear in the *Da amituo jing*, but have unexpectedly disappeared in the later versions.¹⁸ The three grades of aspirants depend on the degree of compliance with the ascetic precepts, something highlighted in the *Da amituo jing*. In fact, abiding by the ascetic precepts is one of the six *pāramitās* regarded as a method of practice for self-benefit. However, this characteristic is not derived from the original Indian text of the *Da amituo jing*, but was rather purposely compiled by the translator of the *Da amituo jing*.¹⁹ The following table presents the three grades of aspirants found in the vows of the *Da amituo jing* (the 7th, 6th, 5th) and their fulfillment in comparison with the three grades of aspirants found in the *Wuliangshou jing*.

Table 1

Three Grades	大阿	無量
Higher grade	7 th vow (1) 若善男子、善女人有作菩薩道 奉行六波羅蜜經；(2) 若作沙門，不毀經戒，斷愛欲，齋戒清淨，心念欲生我國，晝夜不斷絕。 T. 12, p.301b27-c2)	捨家棄欲而作沙門，發菩提心，向專念無量壽佛，修諸位諸功德願生彼國。 無量壽佛與諸大眾現其人前，即隨彼佛往生其國，便於七寶華中自然化生，住不退轉，智慧勇猛，神通自在 ²⁰ T. 12, p.272b16-21)。
	我即與諸菩薩、阿羅漢，共飛行迎之，即來生我國；則作阿惟越致菩薩， ²¹ 智慧勇猛。 T. 12, p.301c01-03)	

Middle grade	<p>The 6th vow: (1) 用我故益作善, i) 若分檀布施、ii) 遶塔燒香、iii) 散花然燈、iv) 懸雜繒綵、v) 飯食沙門、vi) 起塔作寺; <u>斷愛欲、齋戒清淨, 心念我晝夜 日不斷絕。</u> T. 12, p.301b23-25) (2) 不當瞋怒, 齋戒清淨, 慈心精進, 斷愛欲念。 T. 12, p.310a20-21)</p>	<p>當發無上菩提之心, 向專念無量壽佛。<u>多少修善、奉持齋戒、起立塔像、飯食沙門、懸繒然燈、散華燒香, 以此迴向願生彼國。</u>其人臨終, 無量壽佛化現其身 光明相好, 具如真佛與諸大眾現其人前, 即隨化佛往生其國, <u>住不退轉</u> ²²。 T. 12, p.272b26-c03)</p>
	<p>其人便於今世於臥止夢中時, 阿彌陀佛即化令其人目自見阿彌陀佛及其國, 來生我國作菩薩智慧勇猛。 T. 12, p.301b21-26)</p>	
Lower grade	<p>The 5th vow: (1) 前世作惡, 聞我名字, 即便反政自悔過, 為道作善, 便持經戒。 T. 12, p.301i15-17) Fulfillment: (2) 當斷愛欲無所貪慕, 得經疾慈心精進, 不當瞋怒, 齋戒清淨。 (3) 十善 ²³ T. 12, pp.310c12-311a20)</p>	<p>當發無上菩提之心, 向專意乃至十念, 念無量壽佛, 願生其國。若聞深法歡喜信樂, 不生疑惑, 乃至 念念於彼佛, 以至誠心願生其國 ²⁴。此人臨終夢見彼佛, 亦得往生, 功德智慧次如中輩者也。 T. 12, p.272c04-10)</p>
	<p>壽終皆令不復泥犁、禽獸、薜荔, 即生我國。壽命終即往生阿彌陀佛國, 可得尊敬, 智慧勇猛。 T.12, p.301b14-20)</p>	

In light of the comparison above, the crucial differences between the *Da amituo jing* and the *Wuliangshou jing* regarding the three grades of aspirants are clarified.²⁵ The three vows of the *Da amituo jing* (the 7th, 6th, 5th) have been listed in the middle column of the table above. Because there has not been the one matching the vows of the 6th and the 5th found in the *Wuliangshou jing*,²⁶ the contexts regarding the three-grade aspirants found in the *Wuliangshou jing* has been listed in the right column above.

In the *Da amituo jing*, the cultivation of the bodhisattva path to perfection,²⁷ *zuopusa dao* 作菩薩道, is deliberately highlighted in diverse forms in the three vows.²⁸ The intention of highlighting the cultivation of the bodhisattva path is self-benefit and benefit for others. It is worth noting that there has not been a term matching the character(s) 輩、上輩、中輩、下輩 etc. found in the Sanskrit version. Instead, the aspirants' rebirth, the most significant benefit for the aspirants, is based on the three ways without classification. According to the results of my recent research,²⁹ the three-grade rebirth system found in the *Da amituo jing* is the work of the Chinese translator based on his own ideas, and the original form of the three-grade rebirth system is quite probably similar in meaning to the those of the Sanskrit Version. The reason why the translator of the *Da amituo jing* purposely revised the three kinds of aspirants to three grades of aspirants is to produce benefit for all beings who desire to receive birth in Amitābha's land, ranging from the monks to lay Buddhists, and to those who committed evil karma in their previous lives.

Firstly, in terms of religious studies, the three grades of aspirants found in the *Da amituo jing* do not exclude anyone from rebirth in Amitābha's Land. This system is able to produce benefit for all people, ranging from (i) the higher grade regarding the Buddhist monks together with the lay Buddhists who are willing to cultivate the six *pāramitās*, to (ii) the middle grade for the lay Buddhists who are able to cultivate somewhat good merits such as making the kinds of offerings listed in the 6th vow and its fulfillment, even to (iii) the lower grade concerning those who committed evils in their lives. The cultivation of the bodhisattva path to perfection, which is a practice system for producing self-benefit and benefit for others, is the key element which has been highlighted in these three vows and their fulfillment in the *Da amituo jing*. Although some items of the cultivation of the bodhisattva path to perfection³⁰ also appear in the middle-grade of rebirth in the *Wuliangshou jing*, those words are derived, in part, from those of the counterpart in the *Da amituo jing* regarded as the creation of the translator,³¹ whose intention is to stress the importance of the cultivation of the bodhisattva path to perfection for those

who pursue rebirth in the land of Amitābha: a practice system of self-benefit and benefit for others.

Secondly, the three-grade rebirth system which was originally compiled by the translator of the *Da amituo jing*, truly stressed the importance of abiding by the ascetic precepts, *zaijie* 齋戒、*jingjie* 經戒, which is an important item in the six *pāramitās* practice system. The origin of the doctrine of *chijie nianfo wangsheng* 持戒念佛往生 “rebirth by observing the precepts along with chanting the name of Amitābha,” which is a pivotal doctrine in Chinese Pure Land Buddhism, was derived from those passages highlighting the three-grade rebirth system, originally found in the *Da amituo jing*.

Thirdly, the three-grade rebirth system deeply influenced the nine-grade rebirth system found in the *Guan-jing*, which particularly shaped the Japanese *Jōdo shū* founded by Hōnen 法然. On the other hand, the doctrine that people who committed evils in their previous lives are also able to be reborn through the cultivation of good deeds, along with observing the precepts found in the 5th vow, is an important characteristic found in the *Da amituo jing*, which also influenced the nine-grade rebirth system in the *Guan-jing*.³²

Moreover, the most beneficial aspiration in the Pure Land Buddhism is to pursue rebirth in the land of Amitābha, but the practice methods between the *Da amituo jing* and the later version present marked differences. In the *Da amituo jing*, the practice system is the cultivation of the bodhisattva path to perfection. By contrast, in the *Wuliangshou jing*, the words *fa wushang putixin* (發無上菩提心) “awaken aspiration for the highest enlightenment”³³ which correspond to the Sanskrit “*anuttarāyāṃ samyakṣambodhau cittam utpādayāmi*” are purposely highlighted, although some words regarding benefit for others also appear in the middle grade in the *Wuliangshou jing*.

4. Cultivation of self-benefit and benefit for others in this world

The main purpose of the Pure Land sūtras is to inspire aspirants to seek rebirth in Amitābha Land.³⁴ As discussed above, the aspirants fulfill this goal through the cultivation of the bodhisattva path to perfection, the six *pāramitās*, regarded as a set practice system purposely compiled by the translator of the *Da amituo jing*. This characteristic begins with the Darmākara narrative, and developed to the whole sūtra, including the three vows listed in the table above and their fulfillment in this version. It is noteworthy that there has been a short passage stressing the importance of the cultivation of the bodhisattva path to perfection for those who desire to be reborn in Amitābha's Land (self-benefit and benefit for others) in the later part of the *Da amituo jing*, but the subject becomes the aspirants. This short passage reads as follows.

【大阿(A5)】若曹於是益作諸善，布恩施德、能不犯道禁忌、忍辱、精進、一心、智慧，展轉復相教化作善為德。如是經法，慈心專一，齋戒清淨一日一夜者，勝於在阿彌陀佛國作善百歲。(T. 12, p315c14-18)

“If you cultivate virtuous roots of virtue, are benevolent, give generously, abstain from breaking the precepts, are patient and diligent, practise meditation along with wisdom, teach and encourage people to do virtuous deeds, strictly observe the precepts of abstinence with benevolent and concentrated minded, even for a day and a night, the merit acquired will surpass that of cultivating good in Amitābha's land for a hundred years.”

This short passage above only appears in the *Da amituo jing* and the *Pingdengjue jing*,³⁵ and there is no counterpart found in any of the remaining versions of the Larger *Sukhāvātīvyūha sūtra*.

The key content of the short passage above (A5) expounds: (i) the importance

of the cultivation of good deeds for others through the term *zuoshan* 作善 appearing three times;³⁶ (ii) cultivation of the good deeds is none other than the cultivation of the six *pāramitās*, a practice system producing self-benefit and benefit for others in the *Da amituo jing*; (iii) the benefit of cultivating good deeds in this world. The term *zuoshan* means “cultivation of something good for oneself or others”, which holds twofold characteristics, self-benefit and benefit for others. For example, a line in the *Da amituo jing* reads: 不信作善得善³⁷ “not believe in attaining good results (self-benefit) through the cultivation of good deeds for others” (for self-benefit and benefit for others). Among the six *pāramitās* listed above, observing the precepts is specially mentioned because of its important role in the *Da amituo jing*. If one is able to observe precepts for a day and a night in this *sahā* world during the evil period of the five defilements, his/her merit acquired will surpass that of cultivating good in Amitābha’s land for a hundred years (self-benefit).

5. The relationship between the *Da amituo jing* and the *Guan-jing* on the basis of self-benefit and benefit for others

Regarding the connections of the *Da amituo jing* and the *Guan-jing*, I undertook a preliminary study focusing on the relationships between the three-grade rebirth system found in the *Da amituo jing* and the nine-grade rebirth system of the *Guan-jing*³⁸ highlighting eight aspects. These are: (1) the relationship between the three grades in the *Da amituo jing* and the nine grades in the *Guan-jing*; (2) the three acts of virtue for attaining rebirth and the *Da amituo jing*; (3) the highest level of the highest grade; (4) the middle grade of rebirth; (5) the lowest grade of rebirth (people who committed evils); (6) *Guan-yin* in the *Guan-jing*; (7) chanting *Amituo*’s name; and: (8) the prediction of *Vaidehī* and her five hundred female attendants. Additionally, I also discussed (9) the doctrine of “hearing the names of the Buddha and the bodhisattvas” in the *Da amituo jing* and the *Guan-jing* in this year.³⁹ While reviewing these nine points, I realize that all of them are closely related to

the topic of this paper, self-benefit and benefit for others. However, owing to space constraints, I would like to summarize presenting the following two issues: one concerns the prediction to the typical lay women and laymen; the other regards the bodhisattva *Guan-yin* in the two sūtras.

5.1. The Prediction to Lay Buddhists who committed evils

It is of interest that there has been a passage containing a prediction with similarities in structure both in the *Da amituo jing* and the *Guan-jing*, both concerning producing benefit for lay Buddhists, although their subjects are different. In the *Da amituo jing*, it regards Prince Ajātaśatru and the sons of the five-hundred venerable lay Buddhists (*Kapilavastu*).⁴⁰

【大阿(A6)】佛說阿彌陀佛為菩薩，求索得是二十四願時，阿闍世王太子，與百長者迦羅越子，⁴各持一金華蓋，俱到佛所，前為作禮佛，以頭面著佛足，皆持金華蓋，前上佛已，悉却坐一面聽經。阿闍世王太子，及五百長者子，聞阿彌陀佛二十四願，皆大歡喜踊躍，心中俱願言：令我等後作佛時，皆如阿彌陀佛。（T. 12, p.303b11）

The Buddha said: Amitābha continuously pursued and fulfilled these twenty-four vows while being a bodhisattva. At that time, Prince Ajātaśatru, along with the sons of the five-hundred venerable lay Buddhists, respectively held a golden canopy and in the presence of the Buddha, knelt down in homage, their head at the Buddha's feet. After having offered to the Buddha their golden canopies, they all returned to the side of the Buddha and heard the Dharma. When Prince Ajātaśatru along with the sons of five-hundred venerable lay Buddhists heard Amitābha's twenty-four vows, they rejoiced so greatly that they started dancing and took the vow in their heart, so that they may also achieve the greatness of Amitābha upon attaining Buddhahood.

The passage above expounds that Prince Ajātaśatru and the sons of the five-hundred venerable lay Buddhists who heard the twenty-four vows of Amitābha awakened aspiration for attaining Buddhahood akin to Amitābha (continuing the cultivation of the bodhisattva path to perfection for benefit for all beings). By contrast, in the *Guan-jing*, it concerns Queen Vaidehī and her five hundred female attendants who are all lay women. This passage in the *Guan-jing* follows the last three contemplations comprising the nine-grade rebirth system.

【觀經】爾時，世尊說是語時，韋提希與五百侍女，聞佛所說，應時即見極樂世界廣長之相，得見佛身及二菩薩。心生歡喜，歎未曾有，豁然大悟，得無生忍。五百侍女發阿耨多羅三藐三菩提心，願生彼國。世尊悉記，皆當往生，生彼國已，獲得諸佛現前三昧。無量諸天，發無上道心。（T. 12, p.346a27-b04）

As the Buddha delivered these words, Vaidehī and her five hundred female attendants listened to his teaching. Having envisioned the boundless features of the Land of Utmost Bliss, the Buddha of [Amitāyus], and the two bodhisattvas, Vaidehī rejoiced in her heart. Wonder-struck at this revelation, she attained great awakening with clarity of mind and insight into the non-arising of all *dharma*s. Her five hundred female attendants awakened aspiration for the highest, perfect enlightenment and desired to be born in that land. The World-honored One gave them all assurances that they would be born there and that they would then gain the *samādhi* of being in the presence of all the buddhas. Innumerable *deva*s also awakened aspiration for the highest Enlightenment (INAGAKI 1995, pp. 85–86).

The *Guan-jing* begins with the story of King Bimbisāra and his son, Ajātaśatru. The passage above is the prediction to King Bimbisāra's wife, Vaidehī and her five-hundred attendants, benefiting them through the teaching of rebirth in Land of Amitāyus and attaining Buddhahood through the cultivation of the bodhisattva path to perfection.

5.2. Benefit for those desiring rebirth in the Pure Land through *Guan-yin* (*Kan-non*)

The name of the bodhisattva *Avalokiteśvara* (*Guan-yin*), namely *Gailouxuan* 蓋樓亘 appears three times in the *Da amituo jing*. These three short passages appear markedly different compared to those found in the other versions of the Larger *Sukhāvāṭīyūha*. Some terms (underlined below) related to this bodhisattva and found in the first paragraph, also appear in those special 129 characters in the Dharmākara narrative of the *Da amituo jing* which we discussed above (A2).⁴²

【大阿(A7)】其一菩薩名蓋樓亘，其一菩薩名摩訶那鉢。光明、智慧最第二，頂中光明各焰照他方千須彌山佛國中常大明。其諸菩薩頂中光明各照千億萬里，諸阿羅漢頂中光明，各照七丈。(T. 12, p.308b15-19)

One of the bodhisattvas is called Avalokiteśvara; the other is called Mahāsthāmaprāpta. Both of them are foremost in sublime light and wisdom. Each of them illuminates brilliance from his head lighting up the Buddha Lands of the other quarters as many as Mount Sumeru, where an effulgence of light constantly fills these Lands. The light from the head of each bodhisattva illuminates ten million kotis of Li. The brilliance shining from the head of each Arhat illuminates seven zhangs.

The short passage below regarding *Guan-yin* follows A7. This short passage addresses an object of refuge for ordinary people. The passage is as follows.

【大阿(A8)】佛言：世間人民，若善男子、善女人，若有急恐怖縣官事者，但自歸命是蓋樓亘菩薩、摩訶那鉢菩薩所，無不得解脫者。(T.12,p. 308b19-22)

The Buddha said, “If the people of this world, good men or good women, find themselves in trouble and are frightened in dealings with local officials, they should simply take refuge in this bodhisattva Avalokasvara and in the bodhisattva Mahāsthāmaprāpta, and they will all be saved (NATTIER 2007, p.198).

The short passage above (A8) expounds that good men or good women who pursue rebirth in Amitābha’s land and cultivate the bodhisattva path to perfection are able to take refuge in two great bodhisattvas. It is of interest that the passages A5 and A8 appear to somehow match each other in meaning. On the one hand, A5 highlights the importance of the cultivation of the six *pāramitās* in this *sahā* world. Meanwhile, A8 explains people who are pursuing rebirth (good men or women) and take refuge in *Guan-yin* bodhisattva.

In the *Guan-jing*, the bodhisattva *Guan-yin* is almost as important as Buddha *Amituo*. In this sūtra, the bodhisattva *Guan-yin* appears 25 times, and even appears in its formal title.⁴³

【觀經】若善男子及善女人，但聞佛名、二菩薩名，除無量劫生死之罪，何況憶念！若念佛者，當知此人即是人中芬陀利花，觀世音菩薩、大勢至菩薩為其勝友，當坐道場，生諸佛家。（T 12, p 346b10-14）

If good men or women simply hear the Name of this buddha or the names of those two bodhisattvas, the evil karma that would bind them to birth and death for innumerable *kalpas* will be extinguished. And, so, how much more merit will they acquire if they concentrate on them! You should know that all who are mindful of that Buddha are like white lotus flowers among humankind; Bodhisattvas Avalokiteśvara and Bodhisattvas Mahāsthāmaprāpta become their good friends. They will sit in the seat of enlightenment to be born into the family of the buddhas (INAGAKI 1995, pp.117–118).

The passage above indicates that two benefits can be obtained through hearing the name of the Buddha and two great bodhisattvas, extinguishing the evil karma which aspirants have committed during innumerable *kalpas* of samsara; to become the good friends of the Buddha and the two great bodhisattvas.

Conclusion

In light of the discussion above, we can explicitly determine the following conclusions.

Although there have been very few texts referring exactly to the doctrine of “self-benefit and benefit for other” in the all versions of the Larger *Sukhāvatīvyūha*, it has been expounded in diverse forms. In the *Da amituo jing*, it has been repeatedly addressed through the cultivation of the bodhisattva path to perfection, also known as a set practice system, in order to highlight the importance of the cultivation self-benefit and benefit for others for those aspirants who pursue rebirth in Amitābha’s land. Because there is no set practice system found in the extant sanskrit version of the Larger & Smaller *Sukhāvatīvyūha sūtras*, it is hard to believe that this set practice system was derived from the original Indian text of the *Da amituo jing*. With the translation of the *Da amituo jing*, a set practice system, focusing on the cultivation of self-benefit and benefit for others appears. It can be summarized in the following points.

Firstly, the Dharmākara narrative in the *Da amituo jing* was purposely compiled by the translator of the *Da amituo jing* and the bodhisattva Dharmākara’s cultivation of the six *pāramitās* has been highlighted by the words, *zuo pusadao* 作菩薩道. The key contents of the Dharmākara narrative are those 129 special characters (A2), which consist of two parts. The first part mainly addresses the self-benefit for Dharmākara himself while fulfilling his twenty-four vows. The second part concerns benefit for those who have heard his name, and will be reborn in Amitābha’s land as bodhisattvas or arhats. According to Dharmākara’s vows, the intention to benefit all sentient beings who desire rebirth in Amitābha’s land will be realized through “hearing his Name”²⁴⁴ along with “visualizing his measureless light.”

Secondly, the doctrine of the cultivation of the bodhisattva path to perfection (a set practice system found in the *Da amituo jing*) extends to all aspirants who pursue rebirth in the land of Amitābha. This feature also appears in the vows of the *Da amituo jing*. The three vows regarding the three-grade rebirth and their fulfillment discussed in section two have been purposely composed so that a set of practice system appears in the *Da amituo jing*. Although the cultivation of the bodhisattva path to perfection also appears in the middle-grade rebirth in the *Wuliangshou jing*, those words are derived from those of the counterpart in the *Da amituo jing*, considered to be the creation of the translator of the *Da amituo jing*, with the intention to stress the importance of the cultivation of the bodhisattva path to perfection for one who pursues to be reborn in the land of Amitābha, following a practice system of self-benefit and benefit for others. Because the translator of the *Wuliangshou jing* must refer to the *Da amituo jing*, these three vows (the 5th, 6th and 7th vows) and their fulfillment had great influence on the later versions of the Larger *Sukhāvātyūha* (such as the *Pingdengjue jing* and the *Wuliangshou jing*), and the *Guan-jing*. Additionally, the three-grade rebirth system which was originally compiled by the translator of the *Da amituo jing*, truly stressed the importance of abiding by the ascetic precepts, *zaijie*, *jingjie*, an important item in the six *pāramitās* practice system. The origin of the doctrine of chanting Amitābha's name along with abiding by the precepts, which is a pivotal doctrine in Chinese Pure Land Buddhism, is originally found in the three-grade rebirth system found the *Da amituo jing*.

Thirdly, passage A5 expounds that if good men or good women are able to cultivate good deeds for him/herself for a day and a night in this saha world, his/her benefit acquired will surpass that of practising in Amitābha's land for a hundred years (self-benefit).

Fourthly, there have been at least nine points related to self-benefit and benefit for others in the *Da amituo jing* and the *Guan-jing*. Although I only discussed two points, one regarding prediction, the other regarding the benefit from *Guan-yin*, the doctrine of self-benefit and benefit for others presents a kind of connection between the *Da amituo jing* and the *Guan-jing*.

Owing to space constraints, the characteristics of “good men or good women” found in the *Da amtiuo jing* cannot be considered here in detail, even though I hope to do so in a subsequent paper.

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- ¹ For instance, a line found in the *Shizhu piposha lun* 十住毘婆沙論 (T. 26, No. 1502), attributed to Nāgārjuna (龍樹) and translated by KUMĀRAJĪVA. The line reads: 世間有四種人。一者、自利；二者、利他；三者、共利；四者、不共利。是中共利者。能行慈悲饒益於他。名為上人 (T. 26, p.20b26-28). “There have been four kinds of humans in the world. The first tends to cultivate self-benefit; the second tends to cultivate benefit for others; the third is engaged in benefit for both; the peoples of the fourth classification benefit neither themselves nor others. Someone of a benevolent mind and able to benefit both himself/herself and others is called a holy person.
- ² The phrase 淨三部經 was first found in the *Senchaku hongan nenbutsushū* 選掇本願念仏集 (also abbreviated as *Senchakushū* 選掇集) by Hōnen 法然 (1133-1212), who is the founder of Japanese Jōdo shū 淨宗. The passages in the *Senchakushū* read: 初正明往生淨土之教者，謂三經論是也。三經者、無量壽經、觀無量壽經；三、阿彌陀經也。論者天親往生論是也。或指此三經号淨三部經也。（中略）是也今者唯是弥陀三部，故名淨三部經也。弥陀三部者，是淨正依經也。（T.83, pp.2a03–07). The first, — “those teachings that directly expound Rebirth in the Pure Land” — is set forth in the so-called “three sutras and one śāstra.” The first of these is the *Sutra of Immeasurable Life*, the second is the *Meditation Sutra*, and the third is the *Amida Sutra*. The “one śāstra” is the Treatise on Rebirth in the Pure Land by Vasubandhu. The “three sutras” are also called the “Threefold Sutra of the Pure Land.” See MORRIS & KONDŌ 1997, p.11.
- ³ Regarding *jing* 經 in the early Chinese translations, see KARASHIMA 1999, p.139 (note 19). In addition to making a general reference the Dharma as suggested by KARASHIMA, this character found in the *Da amituo jing* is also a general reference to the “sūtras.” An example found in the *Da amituo jing* reads: 中有在虛空中講經者、誦經者、說經者、口受經者、聽經者、念經者、思道者、坐禪心者、經行者 (T.12, p.305c23–25). Accordingly, the character *jing* found in the *Da amituo jing* holds two meanings, one makes sense of Dharma, the other refers to “sūtras” in general.

- ⁴ 【*Dimo* 適莫】: the attitude for people or something in accordance with their emotional inclination, see XIAO 2017a, p.26 (note 58). For Japanese notes, see KARASHIMA 1999, p.150 (note 108).
- ⁵ It is worth noting that although the counterpart of this line in the *Wuliang qingjing pingdengjue jing* 無量清淨平等覺經 (T. 12, No.361, hereafter the *Pingdengjue jing*) is exactly equivalent with the one in the *Da amituo jing*, it does not mean that those lines are a genuine translation from the original text of the *Pingdengjue jing*, but rather just a copy of the *Da amituo jing* (T.12, p. 281c22-27). For the formation of the Dharmākara narrative, see XIAO 2015. For an annotated English translation of the two versions of the twenty-four vows in the Larger *Sukhāvāṭīvyūha* sūtra, see XIAO (forthcoming b).
- ⁶ See the words with underlines above.
- ⁷ See XIAO 2015, p.63.
- ⁸ For the formation of the issue (i), see XIAO 2015; for the formation of the issue (iii), see XIAO 2012.
- ⁹ FUJITA 2007, p.84. Although I agree with Fujita's suggestion in general, I would like to point out that the translator of the *Da amituo jing* might not have only omitted the verse(s), but might have even purposely summarized the verse(s) in the lines both before and after the vows. For the formation of the Dharmākara narrative in the *Da amituo jing*, see XIAO 2015.
- ¹⁰ There are at least the following corresponding relationships between the Dharmākara narrative and the vows of the *Da amituo jing*, Nos.2 (in part), 20, 3, 7, 24, 18, 22, 23 (XIAO 2015, p.20).
- ¹¹ See XIAO 2014, pp.59-62.
- ¹² It is equivalent with the Sanskrit “*anuttarāyāṃ samyakṣambodhau cittam utpādayāmi.*”
- ¹³ The English translation of the term 蜎飛蠕動, cf. HARRISON 1998,
- ¹⁴ The terms or phrases underlined are exactly corresponding with those found in the first passage mentioning the bodhisattva *Guan-yin*, JP. *Kannon*, which read: 最第、智慧、光明、頂中光明各焰照、其菩薩頂中光明各照千億萬里, 諸阿羅漢頂中光明 (T12, p.308b15–19). All of these terms and phrases do not hold an equivalent in the Sanskrit version, thus, it is hard to believe that the passages containing these terms or phrases were derived from the original Indian text of the *Da amituo jing*. It is of interest that it appears that these terms or phrases are related to the topic of this paper, self-benefit and benefit for others.
- Regarding the bodhisattva *Guan-yin* in the *Da amituo jing*, see XIAO 2016. A comprehensive study on this bodhisattva in the Pure Land sūtras is in preparation.
- ¹⁵ For the corresponding relationship between these lines and the vows, see XIAO (forthcoming b).
- ¹⁶ For the doctrine of hearing the name of Amitābha, see XIAO (forthcoming a).
- ¹⁷ For an annotated English translation of the two versions of the twenty-four vows in the Larger *Sukhāvāṭīvyūha* sūtra, see XIAO (forthcoming b).
- ¹⁸ For instance, the 6th vow regarding the middle grade of rebirth has not a counterpart in any other versions of the Larger *Sukhāvāṭīvyūha* sūtra.
- ¹⁹ For the formation of the three-grade Regarding the three grades of aspirants, see XIAO 2017a.
- ²⁰ An English translation, see INAGAKI 1996. There is a vow equivalent with the higher grade

in the Sanskrit version, whose the context regards the first class of aspirants desiring re-birth in the Pure Land and reads: ye cānanda kecit sattvās taṃ tathāgataṃ punaḥ punar ākārato manasikariṣyanti bahv aparimitaṃ ca kuśalamūlam avaropayiṣyanti bodhāya cittaṃ pariṇāmya tatra ca lokadhātāv upapattaye praṇidhāsyanti teṣāṃ so ‘mitābhas tathāgato ‘rhan samyaksambuddho maraṇakālasamaye pratyupasthite ‘nekabhikṣugaṇaparivṛtaḥ puraskṛtaḥ sthāsyati| tatas te taṃ bhagavantaṃ dṛṣtvā prasannacittāḥ santi tatraiva sukhāvatyāṃ lokadhātāv upapadynate| ya ānandākāmkṣeta, kulaputro vā kuladuhiṭā vā kim ity ahaṃ dṛṣṭa eva dharme taṃ amitābhaṃ tathāgataṃ paśyeyam iti tenānuttarāyāṃ samyaksambodhaḥ cittaṃ utpādyādhyāsayapatitayā saṃtatyā tasmin buddhakṣetre cittaṃ sampreṣyopapattaye kuśalamūlāni ca pariṇāmayitavyāni ||(FUJITA 2011, p. 48). An English translation of the respective paragraph see GÓMEZ 1996, pp.92-93.

- ²¹ 阿惟越致 Sk. *avivartika* or *avivartya*, see FUJITA 2015, pp.221. This term is translated as 不退轉 in the versions of the Later Recension, and appears in the 47th vow of the *Wuliangshou jing* and the *Wuliangshou rulai hui* 無量壽如來會 (T. 11, No. 310.5); and the 46th vow of the Sanskrit version. The term 阿惟越致 appears 14 times both in the *Da amituo jing* and the *Pingdengjue jing* and deserves to be studied more.

- ²² An equivalent passage in the Sanskrit version cf. FUJITA 2011, pp. 48-49. An English translation of the respective paragraph see GÓMEZ 1996, pp.92-93.

- ²³ The ten good deeds, which are also labelled as “ten precepts” are highlighted in the *Da amituo jing* as one of the prerequisites for those who pursue rebirth in the land of Amitābha. In fact, twenty good deeds are listed, these are: (1) Do not kill ; (2) Do not steal ; (3) Do not commit adultery ; (4) Do not deceive ; (5) Do not drink ; (6) Do not be duplicitous ; (7) Do not slander ; (8) Do not tell a lie ; (9) Do not be jealous ; (10) Do not be covetous ; (11) Do not be stingy ; (12) Do not be angry ; (13) Do not be ignorant ; (14) Do not have a covetous mind ; (15) Do not show remorse along the way ; (16) Do not doubt ; (17) Obey one’s elders ; (18) Be sincere and faithful ; (19) Believe the Buddha’s teaching ; (20) Believe deeply that you will obtain happiness after death if you practice the virtuous acts. Also cf. YAMADA (RYUKOKU University translation center) 1984, p.124–125. Undoubtedly, these good deeds regard the complementary method for the cultivation of the bodhisattva path to perfection, mainly holding double-fold characteristics, which produce self-benefit and benefit for other.

- ²⁴ The counterpart part in the Sanskrit version cf. FUJITA 2011, p.49. An English translation of the respective paragraph see GÓMEZ 1996, p.93. Accordingly, there have not a word related to the cultivation of the bodhisattva path to perfection, self-benefit and benefit for other.

- ²⁵ Owing to space constrains, the three kinds of aspirants found in the Sanskrit version cannot be discussed here in detail, but this does not mean that it is not important to understand the doctrine of self-benefit and benefit for others. For the three grades of aspirants in the Larger *Sukhāvatīvyūha* sūtra, see XIAO 2017a.

- ²⁶ It is worth noting that the 7th vow of the *Da amituo jing* is regarded as matching the 18th vow in the *Pingdengjue jing*, and the 19th vow in the *Wuliangshou jing* as well as the 18th vow

in the Sanskrit version in ŌTA's table (2014, pp.54-55), and for convenience, I have been following his idea in my recent research. However, the 7th vow in the *Da amituo jing* does not corresponds to the 18th vow in the *Wuliangshou jing* as regarded by scholars (for an idea by KAGAWA which is slightly different with that of ŌTA, see KAGAWA 1984, pp.120–121). The differences between the 7th vow in the *Da amituo jing* and that of the counterpart in the later versions reflect the doctrine of self-benefit and benefit for others in different versions of the Larger *Sukhāvatīvyūha sūtra*. For an annotated English translation of the twenty-four vows in the *Da amituo jing*, see XIAO (forthcoming b).

- ²⁷ It was addressed in diverse forms, such as: 作善, 作菩薩道, 奉行六波羅蜜經 etc..
- ²⁸ For example, the six kinds of donations are listed in detail in the 6th vow.
- ²⁹ Undoubtedly, this system has been inherited by the translator of the *Pingdengjue jing* and the *Wuliangshou jing*, and developed into the nine-grade rebirth found in the *Guan-jing* (for a preliminary study on the relationship between the three-grade rebirth system in the *Da amituo jing* and the nine-grade rebirth system in the *Guan-jing*, see XIAO 2017c). In fact, both the three-grade rebirth system in the *Da amituo jing* and the nine-grade rebirth system in the *Guan-jing* are key contents in the two sūtras, which is just the topic of this paper, self-benefit and benefit for others. For the formation of the three grades of aspirants found in the Larger *Sukhāvatīvyūha sūtra*, see XIAO 2017a.
- ³⁰ Such as the words: 多少修善、奉持齋戒、起立塔像、飯食沙門、懸繒然燈、散華燒香. Undoubtedly, these phrases or terms follow the ones in the *Da amituo jing*, rather than the translation from the Indian text in that these words had not appeared in any Indian text of the Larger *Sukhāvatīvyūha sūtra* (see XIAO 2017a).
- ³¹ See XIAO 2017 a.
- ³² For a preliminary study of the connections between the *Da amituo jing* and the *Guan-jing*, see XIAO 2017c. A comprehensive study on the formation of the *Guan-jing* is in preparation.
- ³³ The English translation of the phrase 發無上菩提之心, see INAGAKI 1995.
- ³⁴ An example is found in the Smaller *Sukhāvatīvyūha sūtra*, it reads: 舍利弗 若有人已發願、今發願、當發願, 欲生阿彌陀佛國者; 是諸人等, 皆得不退轉於阿耨多羅三藐三菩提, 於彼國 若已生、若今生、若當生。是故舍利弗 諸善男子、善女人若有信者, 應當發願生彼國 (T.12.p.348a) (An English translation by INAGAKI reads: Śāriputra, those who have already aspired, now aspire, or in the future will aspire to be born in the land of Amitāyus Buddha all dwell in the stage of non-retrogression for realizing the highest, perfect Enlightenment. They have already been born, are now being born, or will be born in that land. Hence, Śāriputra, good men and women of faith should aspire to birth there (INAGAKI 1995, p. 95). The counterpart found in the Sanskrit version cf. FUJITA 2011, p.93. For an English translation by GÓMEZ, see GÓMEZ 1996, p.21). Accordingly, the passages above in the three versions of the Smaller *Sukhāvatīvyūha sūtra* quite correspond to each other. In the case of the *Da amituo jing*, a set practice system is presented in it. That is to produce self-benefit and benefit for others, for those aspirants who pursue rebirth in the Pure Land.

- ³⁵ Instead of the genuine translation from the original Indian text of the *Pingdengjue jing*, undoubtedly, the passage found in the *Pingdengjue jing* (T.12, p.361, p.297c19-23) is the copy from its counterpart in the *Da amituo jing*.
- ³⁶ This term is one of the special terms appearing 42 times in the *Da amituo jing*, and almost all of them do not have a counterpart in the Sanskrit version.
- ³⁷ These words appear in the passage about the fifth of the Five Evils (T.12, p.312b12) regarded as a creation of the Chinese translator (for the formation of the Five Evils, see XIAO 2012). In addition, these words have been followed in the *Pingdengjue jing* (T.12, p.297a09) and the *Wuliangshou jing* (T.12, p.275a03).
- ³⁸ See XIAO 2017 c. A comprehensive study of the formation of the *Guan-jing* is in preparation.
- ³⁹ See XIAO (forthcoming a).
- ⁴⁰ According to FUJITA, it is hard to imagine that the passage regarding the prediction to Ajātaśatru and the sons of five-hundred venerable lay Buddhists the elders was derived from the original Indian text of the Larger *Sukhāvatīvyūha sūtra*. See FUJITA 1970, p.173; also see KAGAWA 1997, and XIAO 2015, p.24.
- ⁴¹ See KARASHIMA 2000.
- ⁴² Cf. note 14 of this paper.
- ⁴³ It reads: 此經名《觀極樂國 無量壽佛觀世音菩薩大勢至菩薩》(T. 12, p.346b07-08).
- ⁴⁴ For the doctrine of hearing name of Amitābha, see XIAO (forthcoming a).

ABBREVIATION

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

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(佛敎大學総合研究所特別研究員)