

༄༅། །བུ་མོ་ལྷ་མཚོག་ལུང་བསྟན་པ།

The Prophecy of the Girl Candrottārā

Candrottārādārikāvyaṅkaraṇa

འཕགས་པ་བུ་མོ་ལྷ་མཚོག་ལུང་བསྟན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa bu mo zla mchog lung bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Prophecy of the Girl Candrottārā”

Āryacandrottārādārikāvyaākaraṇanāmamahāyānasūtra

· Toh 191 ·

Degé Kangyur vol. 61 (mdo sde, tsa), folios 224.b–243.b

TRANSLATED INTO TIBETAN BY

· Jinamitra · Bandé Yeshé Dé ·



First published 2025

Current version v 1.0.2 (2025)

Generated by 84000 Reading Room v2.26.1

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 8.17pm on Thursday, 20th February 2025 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://84000.co/translation/toh191>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Prophecy of the Girl Candrottara
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Sanskrit (fragments and excerpts)
 - Chinese
 - Other Sources
- g. Glossary

s.

SUMMARY

s.1 In Vaiśālī, a daughter is born to the wealthy Licchavī couple Vimalakīrti and his beautiful wife, Vimalā. At their daughter's birth, she speaks eloquently in verse, and gives forth a brilliant golden-colored light that surpasses even the light of the moon, thus earning her the name Candrottārā ("Surpassing the Moon"). All around the city, men are besotted with the idea of marrying her. To defuse the situation, the girl promises to go out into the city after seven days and choose a husband. Before this she takes the eight-branched purification vows, whereupon a lotus with an emanation of a thus-gone one seated upon it miraculously appears in her hand. The emanation tells her about the Buddha Śākyamuni, and she resolves to meet him. When she leaves the house on the seventh day, she is mobbed by a crowd of would-be suitors. She evades them by rising into the air, and from there delivers a teaching on the futility of lust and desire. She then calls upon the crowd of men to join her in going to meet the Buddha. On the way, they meet Śāriputra and other elders. The elders question her and are impressed by the profundity and eloquence of her answers. When she arrives in the presence of the Buddha himself, numerous bodhisattvas ask her further questions. The Buddha is delighted by her answers, and after she makes the aspiration to seek awakening for the benefit of all beings, he smiles. When Ānanda asks what his smile means, the Buddha predicts her future awakening.

ac.

ACKNOWLEDGEMENTS

- ac.1 This text was translated by Annie Bien and revised and introduced by the 84000 editorial team. The translator wishes to thank Khyongla Rato Rinpoche for giving the oral transmission, and Leslie Kriesel for editing the initial draft.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. George FitzHerbert edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. Martina Cotter was in charge of the digital publication process.
- ac.3 The translation of this text has been made possible through the generous sponsorship of Make and Wang Xiao Juan.

i.

INTRODUCTION

i.1

The Prophecy of the Girl Candrottārā takes place in the city of Vaiśālī, and its main protagonist is the young daughter of the wealthy Licchavī couple Vimalakīrti and his wife Vimalā. Although this appears to refer to the same Vimalakīrti who is the main protagonist of the well-known Great Vehicle scripture *The Teaching of Vimalakīrti*,¹ no mention is made of Vimalakīrti at this time being a follower of the Buddha.

i.2

As soon as the couple's daughter is born, she appears to be about eight years old, and speaks eloquently in verse about her former lives. She is so magnificently beautiful and radiant that her light "far surpassed the radiance of the moon," earning her the name Candrottārā ("Exceeding the Moon"). Men of all social statuses from around the city are besotted by the girl and obsessed with marrying her, and they pursue her father for favor.² Some follow him around and lavish gifts on him, while others threaten him and plot her abduction. Her father is distraught, but the girl remains undaunted and promises to go out into the city after seven days in retreat to make her choice. On the sixth day, she takes the eight-branched purification vows, whereupon an extraordinary jeweled lotus with an emanation of a thus-gone one seated upon it miraculously appears in her hand. She speaks to this apparition, which informs her that he has been sent by the Buddha, the Lion of the Śākyas. She questions the emanation about this Buddha, and resolves to meet him. On the seventh day, she leaves the house as planned, and is mobbed by a crowd of lustful would-be suitors. She evades this boisterous crowd by rising into the air to the height of a palm tree, and from there, still holding the lotus with the thus-gone one seated upon it, she delivers a teaching on the futility of lust and desire. When the crowd has been pacified by this, she asks them to join her in going to meet the Buddha at Kūṭāgāraśālā in the Great Forest near Vaiśālī where he is staying.

- i.3 On the way there, they meet a group of elders who are walking to the city to collect alms. Śāriputra questions the girl, and the elders are impressed by the profundity of her answers and the confident eloquence with which she speaks, so they decide to accompany her back to Kūṭāgāraśālā. When she arrives in the presence of the Buddha himself, numerous bodhisattvas ask her further questions. Śāriputra then resumes his questioning, at which the girl extols the superiority of the complete awakening of a bodhisattva over the limited awakening of a hearer like him.
- i.4 The Buddha praises her answers, whereupon the thus-gone one seated on the girl's lotus rises and dissolves into the Buddha's navel. At this, the Buddha manifests a miraculous display in which innumerable similar jeweled lotuses, each with a thus-gone one seated upon it, spring from every pore of his body and fill the great trichiliocosm with the light of the Dharma. The girl is delighted by this, and throws her lotus toward the Blessed One as an offering with the aspiration that she too may become a teacher of the Dharma. Mid-air, the flower transforms into a huge pavilion of flowers that hovers over the Buddha's head. Another lotus then appears in her hand, and she throws this too, with a further aspiration to teach the Dharma for the benefit of beings. It too transforms into a pavilion of flowers that hovers above the first. In the same way, further lotuses keep appearing in her hand, she keeps throwing them with further aspirations to teach the Dharma, and they keep transforming into pavilions of flowers that hover above the last, until the tenth flower, when she makes the aspiration to reach complete awakening. At this point, the stacked pavilions of flowers reach all the way up the brahmā heavens above, and great myriads of gods gather to bear witness.
- i.5 Just then, the Buddha gives one of his cosmically radiant smiles. When Ānanda asks what the smile means, the Buddha prophesies Candrottārā's future lives and eventual complete awakening as a buddha. When she hears this prophecy, Candrottārā is overjoyed, and rises into the sky to the height of seven palm trees. There, she transforms her female form into that of a boy, who, when he descends, touches the Buddha's feet and requests to go forth as a renunciant in the Buddha's dispensation. After the child's parents give their consent for this, the sūtra concludes with the boy's verses of praise for the Blessed One.
- i.6 *The Prophecy of the Girl Candrottārā* is among a group of Great Vehicle sūtras in which daughters of powerful or wealthy laymen are presented as highly realized and eloquent beings who receive prophecies of future awakening from the Buddha. Several of these sūtras feature the daughters of kings. Both *Aśokadattā's Prophecy* (Toh 76)³ and *The Questions of Vimalaprabhā* (Toh 168) center on daughters of King Ajātaśatru. The daughters of King Prasenajit are

the main protagonists in *The Questions of the Girl Vimalaśraddhā* (Toh 84),⁴ *The Questions of Vimaladattā* (Toh 77), and *The Lion's Roar of Śrīmālādevī* (Toh 92).⁵ A point made in many of these discourses, including this one, is that there is no distinction of gender in emptiness. Nevertheless, reflecting the monastic milieu of these Great Vehicle texts, the predictions in each case include the female protagonist transforming into a male form at some stage on the journey to complete awakening.

i.7 There is no extant Sanskrit for the entirety of *The Prophecy of the Girl Candrottārā*, though a fragment of a Sanskrit manuscript dating from circa 500 CE does survive and is preserved as part of the Schøyen Collection. A verse from the text is also cited by Śāntideva (fl. eighth century CE) in his discourse on the folly of lust in the *Śikṣāsamuccaya*, which is extant in both Sanskrit and in Tibetan translation (Toh 3940). Śāntideva refers to the text as *Candrottārā-dārikāparipṛcchā* ("The Girl Candrottārā's Questions"), which appears to be an alternative title of the same text. The Sanskrit excerpts from both of these sources have been introduced, translated, and carefully compared with the Tibetan and Chinese in Braarvig and Harrison (2002). Based on the similarity in some respects between this sūtra and *The Girl Sumati's Questions* (Toh 74),⁶ which was translated into Chinese as early as the third century CE, and also on the linguistic evidence of the Sanskrit fragments that are in regular classical Sanskrit rather than the Buddhist Hybrid Sanskrit of the earliest Great Vehicle sūtras, Braarvig and Harrison have tentatively suggested that the *Candrottārādārikāparipṛcchā* in its present form reflects Great Vehicle Buddhism in its middle period, and belongs to a cluster of sūtras that appeared around the first half of the third century.⁷

i.8 The Chinese translation of the *Candrottārādārikāvyaṅgarāṇa/Candrottārādārikā-paripṛcchā* was made in 591 CE by Jñānagupta (Ch. Shenajueduo), a prominent translator during the Sui dynasty, with the title *Yueshangnü jing* (Taishō 480). It is closely parallel to the later Tibetan translation, though there are divergences in detail and in the idioms of expression. The sūtra was translated into Korean as *Wol sang nyeo gyeong* (K415). Sections of the Chinese version have been translated into English by Diana Paul in her work *Women in Buddhism* (1985),⁸ and a full English translation from the Chinese has been published by Rolf Giebel (2018).⁹

i.9 The colophon to the Tibetan translation, as found in the various Kangyur recensions, does not explicitly name a translator but says that it was edited and finalized by Jinamitra and Yeshe Dé, perhaps indicating that these translators revised an earlier translation. It is listed in both the Phangthangma and Denkarma imperial-era catalogs of translated texts compiled in the early ninth century.¹⁰ Butön Rinchen Drup, in his fourteenth century *History of Buddhism*, attributes the translation directly to Yeshé Dé.¹¹

i.10 This English translation is based on the Tibetan as found in the Degé Kangyur, in consultation with the variant readings listed in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur. Where variant readings other than the Degé have been preferred, this has been recorded in the notes. To our knowledge, this is the first full English translation of the sūtra from Tibetan.

The Noble Mahāyāna Sūtra
The Prophecy of the Girl Candrottārā

1.

The Translation

[F.224.b]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing at Kūṭāgāraśālā in the Great Forest at Vaiśālī. He was staying there with a large saṅgha of monks, which consisted of five hundred worthy ones. All of them had thoroughbred minds, had done what they needed to do, and had accomplished their work, put down their burdens, fulfilled their own purpose, completely exhausted the bonds of mundane existence, thoroughly liberated their minds through correct understanding, and reached the sublime perfection of all mental powers.¹² [F.225.a]

1.3 There were also eight thousand¹³ bodhisattvas who were renowned for their knowledge, and who had attained recollection and unhindered eloquence,¹⁴ meditative absorption, and acceptance toward phenomena as nonarising. They were endowed with the five superknowledges, had unobstructed speech,¹⁵ were not hypocritical, and lacked flattery. Their intention was free of desire for selfish profit and they taught the Dharma without regard for worldly things. They had reached the perfection of patience toward the profound Dharma, were endowed with fearlessness, had completely transcended the activities of Māra, had abandoned karmic obscurations, and were without doubts concerning the nature of phenomena. With their aspiration fully formed over countless hundreds of thousands of myriad eons, they were skilled at speaking in melodious verse with a smiling countenance and without frowning. Their minds were not overwhelmed, they had an uninterrupted eloquence, and they had attained acceptance toward the equality of phenomena. They outshone the limitless audience in attendance with their great fearlessness.

1.4 They were skilled in the wisdom that with a single word teaches for a hundred thousand myriad eons. They had conviction that every phenomenon that arises in the past, future, and present is like an illusion, a mirage, the moon in water, a dream, a reflection, and an echo—that it is empty, signless, wishless, void, unfluctuating, and ungraspable, like the nature of space. They were skilled in immeasurable insight and wisdom, and skilled in knowing the functioning of the minds of all sentient beings. They were skilled at teaching the Dharma in accordance with the inclinations of sentient beings. Their unobstructed minds were free from craving for phenomena. They had acceptance that was free from secondary afflictions. They were skilled in knowing phenomena as they are. They were thoroughly immersed in the full range of qualities of limitless buddha fields. They could always and continuously realize the meditative absorption that recollects the Buddha. They were skilled in knowing the supplications to limitless buddhas. [F.225.b] They were skilled in abandoning obsessions, views, afflictions, and latent impulses. By means of every meditative stabilization and meditative absorption they had fully mastered the one-pointed superknowledges.

1.5 Among those eight thousand bodhisattvas were the bodhisattva great beings Mañjuśrī Kumārabhūta, Avalokiteśvara, Mahāsthāmaprāpta, Durabhisambhava, Gandhahastin, Anikṣiptadhura, Sūryagarbha, Dhāraṇīśvararāja, Emitting the Light of Incense, Sound of Thunder, King of Definite Golden Luster, Nārāyaṇa,¹⁶ Ratnapāṇi, Ratnamudrāhasta, Gaganagañja, Amśurāja, Priyadarśana, Liberator of Beings, Nityodyukta, Nityaprahasitapramuditendriya, Apāyajaha, Vanquishing Vajra State, Vanquishing the Three Worlds State, Vanquishing Unwavering State, Amoghadarśin, Śrīgarbha, Padmaśrī, Gajagandhahastin, Gambhīrapratibhāna, Mahāpratibhāna, Dharmodgata, Without Doubting the Nature of Phenomena, Moves with the Strength of a Lion, Removing All Fear, Sarvanīvaraṇaviṣkambhin, Loud Roar of the Great Lion, Inexpressible, Pratibhānakūṭa, and the bodhisattva great being Maitreya.

1.6 Then the kings and eminent persons, city and country folk, attendants, brahmins, kṣatriyas, and householders all paid their respects to the Blessed One. They revered him, worshiped him, and made offerings to him during his stay at Kūṭāgāraśālā in the Great Forest at the great city of Vaiśālī. [F.226.a]

1.7 At that time, in the great city of Vaiśālī, there lived a Licchavī known as Vimalakīrti. He was rich and wealthy, an opulently wealthy and prosperous man, with many treasuries and storehouses. His wife, Vimalā, was beautiful, lovely to behold, with a full figure and good complexion. After nine months passed, she gave birth to a daughter with a fine body, beautiful, lovely to

behold, with perfect limbs, fingers, and toes. As soon as this daughter was born, their entire home was suffused with a great light, and the earth trembled. Outside, the gutters above the doors dripped with ghee and oil, and those who were weak, defenseless, hungry, and impoverished were satisfied. In the great city of Vaiśālī, large drums, clay drums, gongs, cymbals, and tambourines all resounded without being struck, and a great rain of flowers came down. In the four corners of the house, four large treasure chests filled with a variety of precious gems appeared and then opened, shining light everywhere.

1.8 As soon as she was born, the girl neither wailed nor shed tears. Instead, she placed her ten fingers and palms together and spoke these verses:

1.9 “Committing wrong deeds does not lead to
Pleasant rebirth in an immaculate body.
Committing wrong deeds does not lead to
Households like this with enjoyments and riches.

1.10 “Through generosity, discipline, restraint, heedfulness,
And respectful devotion to the guru—
Through such deeds, excellent in nature—
One is born in an eminent person’s home.

1.11 “When the guide, the Victor Kāśyapa,
Entered the city of Vaiśālī for alms,
I saw him from the top of the mansion,
And when I saw him, I remembered my devotion for him.

1.12 “Then, with utter devotion, [F.226.b]
I thought, ‘I have no flowers, ointments,
Powdered incense, food, or drink,
So with what can I make an offering to the teacher?’

1.13 “Then I heard a voice: ‘A buddha acts
Without concern for reward, but for the sake of liberating beings.
Engendering compassion out of love for the world,
A buddha graces the world by accepting alms.

1.14 “ ‘If you wish to worship such victors,
Make the aspiration yourself for buddhahood.
There is no offering in the three worlds
Greater than the resolute development of the mind of awakening.’

1.15 “After I heard that voice from the sky,
And saw that buddha adorned with the supreme marks,

- I produced an unwavering mind set on awakening,
And I jumped from the building.
- 1.16 “Hovering in the sky at the height of a palm tree,
I saw the buddhas who dwell in the ten directions,
With forms just like that of the Victor Kāśyapa,
Great jeweled mountains like Mount Meru.
- 1.17 “Through the power of that victor, in the palm of my hand
There appeared a great bowl of mandāra flowers.
I scattered them over Kāśyapa,
And the flowers hung in the sky as a canopy.
- 1.18 “As I gazed upon limitless buddhas in the ten directions,
Their bodies adorned with signs,
Flowers formed canopies over them,
Just as they did for Kāśyapa.
- 1.19 “While hovering in the sky, I spoke these words:
‘I will practice for as many eons as there are atoms of water.
I will never give up until I reach awakening.
May I become a buddha, the foremost of human beings.’
- 1.20 “When that lion’s roar of mine¹⁷ was heard,
Twelve thousand devas, humans,
Asuras, yakṣas, and rākṣasas
Entered into the Buddha’s supreme awakening.
- 1.21 “After that, I was born as a celestial in the Heaven of the Thirty-Three,
And because my good karma had not been exhausted,
When I died and transmigrated from there, I came here to Jambudvīpa.
So, people, make merit!
- 1.22 “When I dwelt in the Heaven of the Thirty-Three,
I worshiped the Victor Śākyamuni. [F.227.a]
I had no interest in desire and physical pleasures.
But worshiped the victors again and again.
- 1.23 “Now, I have seen the merit ripen.
I can recall a hundred lifetimes like a single day.
If my good fortune is to be reborn here,
Then what wise person would not develop respect for the victors?”
- Having spoken these verses, the girl said no more.

- 1.24 Due to the ripening of roots of virtue acquired during previous lives, her body appeared as if it was dressed in precious celestial garments, and from her body there radiated extraordinary golden-colored light that far surpassed the radiance of the moon. For that reason, her parents named her Candrottarā.
- 1.25 Then at that instant, that moment, that very second, it appeared to everyone as if the girl Candrottarā had already reached the age of eight, and wherever she stood, or walked, or sat, or took a rest, it was as if the ground beneath her was illuminated by a golden-colored light, a fragrance of the finest sandalwood rose from every pore of her body, and from her mouth came the scent of the blue utpala flower.
- 1.26 When merchants, householders, princes, and others from important families and high-ranking castes in the city of Vaiśālī heard about this girl Candrottarā’s physical form and her perfect complexion, their minds were ensnared by lustful desire, and they thought, “How good it would be if she were to become my wife.”
- Whereupon a great number of men set about trying to obtain her.
- 1.27 Some among them made approaches to the Licchavī Vimalakīrti, staying close to him and venerating him. Some tried to rouse his interest by making gifts of jewels, gold, silver, diamonds, beryl, cat’s-eye, sapphire, conch, crystals, and coral, as abundant as grains of sand. [F.227.b] Some showed off¹⁸ their wealth in cattle, grain, houses, luxuries, and food. Some showed their ferocity by killing, binding, and beating male and female slaves, workers, and laborers. Some threatened Vimalakīrti, saying, “If you do not give us the girl Candrottarā, then we will cause great suffering and will inflict great harm upon you.”
- 1.28 The Licchavī Vimalakīrti thought, “Right now, armed groups are on their way to arrest and overthrow me. They will surely kidnap my daughter and kill me too!” At this thought, he panicked and with his hair standing on end, was immobilized by fear. Losing his mindfulness, and intimidated by others, he wept in distress, staring without blinking at his daughter.
- 1.29 When the girl Candrottarā saw her father crying, his face covered in tears and ashamed, she asked him, “Father, why are you weeping and staring like this?”
- 1.30 The Licchavī Vimalakīrti replied to his daughter Candrottarā, “Daughter, do you not understand that you will be kidnapped, and that there will be fighting and conflict everywhere in this city on account of you? Because of you, there are armies approaching, and we will be destroyed. If I thought you wouldn’t be captured, I would not weep so.”
- 1.31 The girl Candrottarā then spoke to her father in verse:
- 1.32 “Even if all the beings in the world

- Were as vigorous as Nārāyaṇa
And rushed at me wielding weapons,
Still, they would not be able to harm me.
- 1.33 “Neither poison nor weapons can strike those with a loving heart,
Nor do vetālas and other frightful things arise.
Since a loving mind has neither harshness nor hatred,
Others can do no harm to a mind with love. [F.228.a]
- 1.34 “Father, I have great love for those of the world.
Little as I am, I delight in beings.
Since I have never brought suffering on others,
Suffering does not befall me, Father.
- 1.35 “Without desire, there is no attraction;
By cultivating love, there is no aversion.
Since I am without attraction, aversion, and ignorance,
Others cannot assail me, Father.
- 1.36 “My love for all beings
Is just like the love for my father and mother.
Father, those who love worldly beings like this
Will never be harmed by others.
- 1.37 “It might be possible to confine the sky within a narrow gorge,
Or Mount Meru within a mustard seed,
Or the expanse of the ocean within the hoofprint of a cow,
But it is impossible to destroy me, Father.”
- 1.38 After speaking these verses, the girl Candrottārā then told her parents,
“Father, Mother, I request that bells be rung and that this be proclaimed on
every road and at every crossroads and intersection: ‘In seven days from
now, the girl Candrottārā will come out, and when she comes out, she will
choose for herself whichever husband she wishes. You should prepare for
this: decorate the roads, crossroads, and intersections in all directions with
ornaments; sweep them and ritually cleanse them with flowers, incense,
perfumes, garlands, and ointments.’ ”
- 1.39 Then both parents of¹⁹ Candrottārā came out from their home and
announced, “Seven days from now, Candrottārā will come out, and when
she comes out, our daughter will choose whichever husband she wishes.
You should prepare for this: decorate the roads, crossroads, and
intersections in all directions with ornaments; sweep them and ritually
cleanse them with flowers, incense, perfumes, garlands, and ointments.”
[F.228.b] This they proclaimed to all.

- 1.40 Everyone heard it, and a great number of men in Vaiśālī then set about decorating every road, crossroad, and intersection accordingly, but each was scheming in his mind, “How can I, and no one else, win the girl Candrottārā?” So they competed with one another to beautify themselves. Merchants and householders, ministers, brahmins, and princes, all the way down to workers, washed themselves thoroughly, rubbed their bodies well, dressed in fine clothing, and adorned themselves with various kinds of jewelry. They told their servants, “Be attentive! If the girl Candrottārā looks like she will not come with us of her own accord, we will have to take her by force.”
- 1.41 And so, seven days passed, and a large crowd of men, enthralled and amazed, gathered to see the girl Candrottārā.
- 1.42 Then, on the sixth day, during the full moon, the girl Candrottārā took the full eight-branched purification vows. That night, just as people were going to sleep, she went to the roof of the mansion and sat down. Then, by the power of the Buddha, a lotus appeared in the right hand of the girl Candrottārā. It was beautiful to behold and radiated clear light. Its stalk was gold, its petals silver, its anthers beryl, its center emerald, and it had many hundreds of thousands of petals. In the middle of this lotus appeared the figure of a thus-gone one, the color of whose body was like gold, and blazed with splendor. He was fully adorned with the thirty-two marks of a great being and further by the eighty excellent marks. Seated in full lotus posture, light rays from the thus-gone one’s body illuminated the entire house, making everything clearly visible.
- 1.43 When the girl Candrottārā [F.229.a] saw the lotus and saw the figure of the thus-gone one, she rejoiced with great delight. Elated, joyful, and happy, she spoke the following verses to that figure of the thus-gone one:
- 1.44 “You who have such splendor,
What are you? Are you a god? Or if not, a nāga?
Are you an asura? A guhyaka? A kinnara?
Who are you? Please answer the question clearly.
- 1.45 “Your golden-colored body radiates a light
That is impossible to describe.
One moment it is gold, then rose,
Then swiftly it resembles crystal light.
- 1.46 “Henceforth, with this little body of mine,
Without perceptions, my mind shall not waver.²⁰
Just to see your form, Protector,
Makes me feel expansive joy.

- 1.47 “Your glorious form blazes like fire,
Your beauty is as exalted as the greatest of mountains,
You are present just as you are beheld.²¹
Where have you come from, and where will you go?”
- 1.48 The figure of the thus-gone one then spoke these verses to Candrottārā:
- 1.49 “I am neither god nor nāga;
I am neither kinnara nor yakṣa.
I have been sent to you
By the Buddha, the Lion of the Śākyaś.”
- 1.50 “I am neither god nor yakṣa;
I am neither nāga nor kinnara.
The phenomenon of my arising here today is because of you—
It was instructed for the sake of taming gods and humans.”²²
- 1.51 The girl Candrottārā replied to the figure of the thus-gone one in verse:
- 1.52 “That awakened one you call ‘Buddha’—
Tell me, what is his color like?
Tell me about his marks and form.
To hear this will help me understand.
- 1.53 “When you spoke that name ‘Buddha’ just now,
You did not mention his color, marks, or form.
What is the conduct that befits this Buddha?
Have confidence to speak here of his peerless deeds.”
- 1.54 Then that figure of the thus-gone one replied to the girl Candrottārā in verse:
- 1.55 “The color of his body is like gold,
He has the thirty-two supreme marks,
He is a basis of worship for all sentient beings—
For these reasons, he is called ‘Buddha.’ [F.229.b]
- 1.56 “He understands, with his focused mind,
All deeds in which sentient beings are engaged,
Whether noble or ignoble.
For that reason, he is called ‘Buddha.’
- 1.57 “There is not the slightest thing he does not know
About every phenomenon in every aspect.
He has reached the perfection of wisdom.
For that reason, he is called ‘Buddha.’

- 1.58 "With his focused mind, though he has understood
The minds of every sentient being,
He never looks down
On the minds of others.
- 1.59 "The Buddha's conduct is ennobled by generosity,
Ennobled in the highest by discipline,
Manifestly ennobled by patience and perseverance,
Perfectly ennobled by meditative stability and insight.
- 1.60 "Well trained in every craft,
There is nothing at all he does not know.
He has perfect love and compassion.
For these reasons, he is called 'Buddha.'
- 1.61 "He turns the unsurpassed wheel,
The wheel of the Dharma.
He discerns ten million buddha fields
And gives teachings on the absence of self.
- 1.62 "His voice²³ pervades
Hundreds, thousands, hundreds of billions
Of buddha fields.
For that reason, he is called 'Buddha.'
- 1.63 "Its melodious sound brings understanding
To tens of billions of buddha fields
As numerous as the grains of sand of the River Ganges.
For that reason, he is called 'Buddha.'
- 1.64 "In just one of his hands, the Guide can hold
Tens of millions of buddha fields,
And dwell in them for ten million eons.
For that reason, he is called 'Buddha.'
- 1.65 "However many Mount Merus there are
In thousands of myriad buddha fields,
He could gather them up with a single strand of hair
And cast them into ten million buddha fields.
- 1.66 "He is naturally present in all dharmas.
Abiding there, he delights in the supreme state,²⁴
And in sentient beings loosening their bonds.
For that reason, he is called 'Buddha.'

- 1.67 “Powerful and endowed with the ten powers,
He has taken to heart the realization that is fearless,
Without any hesitation about the qualities of buddhahood.
For that reason, he is called ‘Buddha.’
- 1.68 “Invisible from view is his uṣṇīṣa. [F.230.a]
Endowed with the five pure eyes,
He is in full command of the five faculties and the five powers,
And remains on the path of the branches of awakening.²⁵
- 1.69 “His disposition is good, he is easy to befriend,
He is unsurpassable in peace and discipline,
He is unwavering, honest, and clear.
For these reasons, he is called ‘Buddha.’
- 1.70 “He is always in meditative equipoise,
Not subject to distraction.
He speaks at the right time for the needs of beings.
For that reason, he is called ‘Buddha.’
- 1.71 “Excellent, endowed with all good qualities,
The basis of worship for migrating beings,
He is all-knowing and all-seeing.
For that reason, he is called ‘Buddha.’
- 1.72 “I could speak for an eon,
Or even for a billion eons,
Of the significance of this Buddha.
For that reason, he is called ‘Buddha.’ ”
- 1.73 At this, the girl Candrottārā was delighted and she rejoiced. She was
delighted, ecstatic, and joyful, and the sight of the thus-gone one made her
thirst for more.
- 1.74 In response, she spoke these verses to the figure of the thus-gone one:
- 1.75 “What wise person, when they hear this Dharma,
Or about the abilities of a perfectly awakened one
With good qualities such as these,
Would be happy to stay at home, even for a few moments?
- 1.76 “Until I see the Well-Gone One,
I will abandon torpor and sleep.
I will seek neither food nor drink,
Nor will I remain upon this mat!

- 1.77 “Seeing you, I have become blissful,
Just hearing of these good qualities.
To see the eminent Buddha directly
Would bring me further incomparable joy.
- 1.78 “In over a billion eons it is extremely rare
To see supreme beings in this world.
Having now heard the name of the Worthy One,
I would see the Victor who has found great fortune.”
- 1.79 The emanation then said to her:
- 1.80 “The supreme being resides in the Great Forest.
His saṅgha, eight thousand strong, are courageous,
They are without vice,
And they have renounced the impure. [F.230.b]
- 1.81 “Each could hold up, in just one hand,
The billionfold universe of buddha fields for many eons.
They have attained meditative absorption, the superknowledges, and
eloquence.
They listen without agitation, like an ocean.
- 1.82 “In order to worship the victors, with magical powers
They proceed in moments to limitless buddha fields.
There, they worship myriad buddhas,
And within moments those steadfast ones return again.
- 1.83 “With no concept of ‘self,’ no concept of ‘buddha,’
With no concept of ‘buddha field’ and no concept of ‘sentient being,’²⁶
Not veiled by any diverse conceptual elaborations,²⁷
They work for the benefit of the great host of beings.
- 1.84 “If you wish to see that Subduer of Foes²⁸ and bodhisattva,
And likewise his saṅgha of monastics,
If you wish to hear the supreme Dharma before the Lord of Sages,
Then go to the Great Forest where the Teacher is staying.”
- 1.85 Then²⁹ the girl Candrottārā, holding that very lotus with the figure of the
thus-gone one seated upon it, descended from the roof of the mansion, went
before her own father and mother, and spoke to her parents in the following
verses:
- 1.86 “Father, look! In my right hand
Is a beautiful golden-stalked lotus, pleasing to behold.

- Mother, look at the figure of this holy being.
Once seen, who would not take refuge in him?
- 1.87 “Mother, I see our entire home illuminated
By light the color of gold.
In an instant, the color transforms in many ways;
The measure of his image cannot be grasped!
- 1.88 “So, Mother, let us go before the Victor,
To the Great Forest, to see the Victor Gautama!
Let us bring flowers and the finest incense
To venerate the Thus-Gone One.”
- 1.89 Candrottarā’s father and mother,³⁰
On hearing such pleasing words, said, “Good!”
Taking clothing, incense, perfumes,
Flowers, garlands, and ointments too,
- 1.90 Carrying large drums, clay drums, flat bells,³¹ parasols,
Conch shells, victory [F.231.a] banners, flutes, vīṇās,
And jeweled cymbals pleasing to hear,
They emerged from the house.³²
- 1.91 At that time, on the seventh day, many hundreds of thousands of people
gathered to see the girl Candrottarā. Among them, some had minds
completely ensnared by lust, some just wanted to look at her, and some had
the idea to decorate the entire great city of Vaiśālī with ornaments. Boys and
girls also came out to watch from the platforms, gatehouses, pediments,
windows, balustrades, and roofs of the manors and mansions.
- 1.92 The girl Candrottarā then emerged from her home, carrying the figure of
the thus-gone one sitting on a lotus, accompanied by her parents and
surrounded and escorted by a large retinue who carried flowers, incense,
perfumes, garlands, ointments, powders, clothing, umbrellas, victory
banners, and silk flags, and played a variety of cymbals and drums.
- 1.93 When the many hundreds of thousands of people saw her setting off
toward the center of the city, they came running, thinking, “I must catch
her!” At that very moment, just as a great crowd of men from the great city of
Vaiśālī were rushing at her together, laughing and shouting, “Ha, ha! Come
here! Come here!” the girl Candrottarā,³³ at that very moment, seeing this
large crowd of people running, and still holding in her hand the figure of the
thus-gone one sitting upon the lotus, rose into the sky to the height of a
palm tree, and remained there. Sitting there, she addressed that crowd of
men in verse:

- 1.94 “Behold this captivating body of mine,
Golden in color like flickering flame.
This beautiful body of mine, endowed with patience,
Has not arisen from a mind of lust.³⁴ [F.231.b]
- 1.95 “Those who do not long for the objects of the senses,
And abandon lust, which burns like live coals,
And control the six sense faculties with vows
Lead the pure celibate life.³⁵
- 1.96 “When they see the wives of others,
Those who form the thought, ‘They are my mothers and sisters,’
Will become beautiful and dearly loved,
And always supremely attractive.
- 1.97 “That this entire area is pervaded
By a scent that comes from the pores of my skin
Is not something I achieved through a lustful mind.
Rather, it is the karmic result of generosity and discipline.
- 1.98 “I do not experience desire,
Do not have lust for one who is without desire.
I speak the truth, never what is false.
This lord of sages before me is my witness.³⁶
- 1.99 “In the past, you have been my fathers,
And I too have been your fathers, your brothers,
Your sisters and mothers, over and over again—
Who would feel lustful thoughts toward their mother?
- 1.100 “In the past, I have killed each one of you,
And in the past, you have killed me too.
Since we have all been each other’s mortal enemies,
How can you feel lustful thoughts?
- 1.101 “Lust does not lead to a beautiful body;
The lustful will not be reborn in happy realms.
Those who experience desire will not pass beyond sorrow.
Therefore, you should completely abandon lust.
- 1.102 “The foundation of lust³⁷ leads to hell;
Desire leads to rebirth as pretas or animals.
Those whose minds are ensnared by desire
Will become kumbhāṇḍas, asuras, yakṣas, or piśācas.

- 1.103 “Through desire, they will be reborn one-eyed, lame,
Mute, and ugly to look at.
Those who indulge in base lustful behavior
Will be receptacles for all kinds of faults.
- 1.104 “Anyone who attains the sovereignty of a universal monarch,
Or of Śakra, lord of the Heaven of the Thirty-Three, [F.232.a]
Or the power of mighty Brahmā,
Has practiced celibacy well.
- 1.105 “Those who always long for objects of desire
Will be blind, deaf, simpletons, dogs, pigs,
Camels, donkeys, monkeys, elephants,
Tigers, cattle, horses, locusts, and flies.
- 1.106 “Those who practice celibacy well
Will become joyous lords of the earth,
Merchants, householders, or ministers.
They will find happiness, joy, and peace.
- 1.107 “They will be solitary buddhas and worthy ones,
Clearly embellished by the marks of buddhahood.
Having realized the peace of unexcelled awakening,
They will act for the benefit of the great mass of sentient beings.³⁸
- 1.108 “Those who are enslaved by lust³⁹ are roasted,
Poisoned with smoke, and killed,
Or imprisoned, beaten, and threatened,
And their heads, nose, eyes, ears, and feet will be cut off.⁴⁰
- 1.109 “Lustful behavior does not lead to just one fault.
Unsuitable desires lead to faults that are utterly limitless.
If you seek to be liberated quickly from that state,
Come! Let’s go to meet the Victor.
- 1.110 “Except for the Buddha, worshiped by gods and humans,
There are no others to serve as a support and final refuge.
Since a victor rarely appears, even in one hundred eons,
Let us all go there together.”
- 1.111 As soon as the girl Candrottārā finished speaking these verses, at that very moment, the great earth trembled and the devaputras, who were residing in the vault of the sky, cried, “How wonderful!” and a great clamor of cheers

and laughter erupted from the hundreds and thousands of people there. A rain of flowers also fell, as billions upon billions of cymbals resounded.

1.112 This greatly affected the men in the crowd, who were astonished and afraid—it made, so to speak, their hair stand on end. Some of them were thenceforth without desire, hatred, delusion, anger, quarrelsomeness, deceit, malice, and conflict.⁴¹ All of them were freed from mental obscurations, [F.232.b] physically refreshed, and freed from all afflictions. The girl Candrottārā became as dear to them as a mother, a sister, or a teacher, and they revered her, showering her with whatever flowers, incense, perfumes, garlands, and ointments they were holding. And as they were being strewn, at that very moment, those flowers were transformed through the power of the Buddha into a flowered canopy half a league in size that hovered above the crown of the figure of the thus-gone one. The girl Candrottārā then descended from the sky to hover some four finger-widths above the earth, and walking on air without touching the ground, she left the great city of Vaiśālī. As eighty-four thousand residents of the great city of Vaiśālī followed closely behind the girl Candrottārā, the earth trembled with every rise and fall of their feet.

1.113 Early the next morning, the venerable Śāradvatīputra, together with about five hundred monks dressed in their upper and lower robes and carrying alms bowls, entered the great city of Vaiśālī to gather alms. As they approached from afar, these great hearers saw the girl Candrottārā surrounded by that great host of people. Seeing her, the venerable Śāradvatīputra said to the venerable Mahākāśyāpa, “Venerable Mahākāśyāpa, if this girl Candrottārā is to go before the Blessed One, shouldn’t we know whether or not she has attained acceptance? We should ask her some questions.”

1.114 So the venerable Śāradvatīputra, together with those monks, approached the girl Candrottārā and asked, “Where are you going, girl?” [F.233.a]

1.115 “Honorable Śāradvatīputra,” replied the girl, “you ask, ‘Where are you going, girl?’ Elder, wherever you are going, I am going too.”

1.116 “Girl, I am going to Vaiśālī, and you are coming from Vaiśālī,” said Śāradvatīputra. “How does it make any sense for you to say, ‘Elder, wherever you are going, I am going too’?”

1.117 “Honorable Śāradvatīputra,” replied the girl, “where do you raise your feet and where do you lower them?”

1.118 “Girl,” replied Śāradvatīputra, “I raise my feet in space and lower them in the same space.”

1.119 The girl continued, “Honorable Śāradvatīputra, I too raise my feet in space and lower them in space. In the element of space there is not even the slightest difference, so for that reason, Honorable Śāradvatīputra, I say,

- 'Wherever you are going, I am going too.' Honorable Śāradvatīputra, where are you going?"
- "Girl, I am going to nirvāṇa,"⁴² replied Śāradvatīputra.
- 1.120 "Honorable Śāradvatīputra," said the girl, "since all dharmas are in nirvāṇa,⁴³ I am already there."
- 1.121 Śāradvatīputra then asked, "Girl, if all dharmas go to parinirvāṇa,⁴⁴ then why are you not going to parinirvāṇa?"
- 1.122 "Honorable Śāradvatīputra," replied the girl, "that which is in parinirvāṇa does not pass into parinirvāṇa, for that which is in parinirvāṇa has no arising and no disintegration. So apart from that which is in parinirvāṇa, there is nothing at all that can become in parinirvāṇa. Why is that? Because that which is in parinirvāṇa is itself parinirvāṇa." [F.233.b]
- 1.123 Thus she spoke, and the venerable Śāradvatīputra then asked the girl Candrottarā, "So, girl, are you a follower of the Hearer Vehicle, a follower of the Solitary Buddha Vehicle, or a follower of the Great Vehicle?"
- 1.124 "Honorable Śāradvatīputra," replied the girl, "you have asked me what vehicle I follow. Honorable Śāradvatīputra, ask yourself! Begging your forbearance, may I ask,⁴⁵ Honorable Śāradvatīputra, what is the Dharma that you realize? Are you a follower of the Hearer Vehicle? Or a follower of the Solitary Buddha Vehicle? Or a follower of the Great Vehicle?"
- 1.125 "Girl, I am none," replied Śāradvatīputra. "Why? Because in the Dharma, there are no concepts or elaborations, and there is neither difference, nor identity, nor diversity."
- 1.126 The girl continued, "Honorable Śāradvatīputra, for that reason, with regard to all dharmas—nonexistent conceptualizations, nonexistent elaborations, all nonexistent phenomena that are distinguished, anything that is dwelt upon, or phenomena that are completely beyond suffering—there is nothing to be apprehended."
- 1.127 "Girl, your eloquence is a marvel," said Śāradvatīputra. "How many thus-gone ones have you served?"
- 1.128 The girl replied, "Honorable Śāradvatīputra, you have asked me how many thus-gone ones I have served. As many as there are in suchness and the realm of phenomena."
- 1.129 "Girl, how many are there in suchness and the realm of phenomena?" asked Śāradvatīputra.
- 1.130 The girl replied, "Honorable Śāradvatīputra, there are as many as there are in ignorance and craving for existence." [F.234.a]
- 1.131 "Girl, how many are there in ignorance and craving for existence?" asked Śāradvatīputra.
- 1.132 The girl replied, "As many, Honorable Śāradvatīputra, as there are in the realms of sentient beings."

- 1.133 “Girl, how many are there in the realms of sentient beings?” asked Śāradvatīputra.
“Honorable Śāradvatīputra,” replied the girl, “they are as numerous as the realms of blessed buddhas of the past, future, and present.”
- 1.134 “Girl, what are these answers you give?” asked Śāradvatīputra.
“Honorable Śāradvatīputra, I have answered whatever question the elder has asked me!” she replied.
- 1.135 “Girl, what have I asked?” said Śāradvatīputra.
“Honorable Śāradvatīputra,” she replied, “the words with which you questioned were certainly instructive.”
- 1.136 “Girl, words are inherently limited because they do not designate anything, so they cannot be ‘certainly instructive,’” said Śāradvatīputra.
- 1.137 “Likewise, Honorable Śāradvatīputra,” replied the girl, “the one who asks about all dharmas being unproduced, lacking cessation, and being without characteristics, and the one who gives answers—neither is apprehended.”
- 1.138 “Girl,” said Śāradvatīputra, “in this way you have attained patience and have the pure form of a bodhisattva, so it will not be long before you reach complete buddhahood in unexcelled and perfectly complete awakening.”
- 1.139 The girl replied, “Honorable Śāradvatīputra, the word ‘awakening’ is a conceptual elaboration, ‘reach complete buddhahood’ is a conceptual elaboration, and ‘near’ and ‘far’ are conceptual elaborations as well.
- 1.140 “Honorable Śāradvatīputra, you said, [F.234.b] ‘It will not be long before you reach complete buddhahood in unexcelled and perfectly complete awakening.’ Honorable Śāradvatīputra, because awakening is unexcelled and completely perfected, it is unproduced, lacks cessation, lacks annihilation, lacks permanence, is not a unity nor a multiplicity, lacks coming, lacks going, is inexpressible, lacks arising, and lacks an intrinsic nature, so any complete buddhahood is not apprehended. Why? Because awakening cannot be defined dualistically, because awakening is not dual and is free from duality.”
- 1.141 Then the honorable Śāradvatīputra said to the girl Candrottarā, “Girl, you should go before the Thus-Gone One. We are also going there to listen to the Dharma.”
- 1.142 The girl Candrottarā replied to the elder Śāradvatīputra, “Honorable Śāradvatīputra, the Thus-Gone One does not teach the Dharma to those who wish to listen.”
- 1.143 “Well then, girl, to whom does the Thus-Gone One teach the Dharma?” asked Śāradvatīputra.
- 1.144 “Honorable Śāradvatīputra,” replied the girl, “to those who, though they listen, are not pleased—to those who are not really pleased.”

- 1.145 “Girl,” said Śāradvatīputra, “many sentient beings have gone before the Thus-Gone One for the purpose of listening to Dharma teachings. Does the Thus-Gone One not teach the Dharma to them?”
- 1.146 “Honorable Śāradvatīputra,” replied the girl, “those sentient beings who maintain an idea of the Thus-Gone One or who believe the Dharma has an intrinsic identity think, ‘This is the Thus-Gone One,’ ‘He teaches us the Dharma,’ and ‘This is the Dharma that he teaches.’ [F.235.a] But those who have understood the realm of phenomena do not have any such thoughts of ‘the Thus-Gone One,’ ‘the Dharma,’ or ‘the teaching’ like this.”
- 1.147 Then the elder Mahākāśyapa spoke, addressing his words to the elder Śāradvatīputra: “Venerable Śāradvatīputra, since a girl with such eloquence is going before the Thus-Gone One, there will surely be a great Dharma teaching there, so it would be better for us to cut short our going for food and return. It would not be right if we were absent when such a teaching is heard.”
- 1.148 Those great hearers then turned around and headed back.
- 1.149 The girl Candrottārā proceeded to Kūṭāgāraśālā in the Great Forest. She went to where the Blessed One was, bowed her head at the feet of the Blessed One, circled the Blessed One three times, and presented him with the flowers, incense, perfumes, garlands, ointments, powders, clothing, parasols, banners, and flags that she had brought, laying them out before him.
- 1.150 The crowd of men also presented the Blessed One with what they had brought: flowers, incense, perfumes, garlands, and ointments. As soon as they laid them out, at that very moment, the flowers transformed into a flower canopy about ten leagues wide. It settled directly above the crown of the Blessed One’s head.
- 1.151 Mañjuśrī Kumārabhūta then addressed the girl Candrottārā: “Girl, from where did you die and transmigrate when you came here? And when you die here, where will you go?”
- 1.152 The girl replied, “Mañjuśrī, what do you think? From where did this this figure of a thus-gone one that sits on a lotus in my right hand die and transmigrate when he came here? [F.235.b] And when he dies here, where do you think he will be reborn?”
- 1.153 “Girl, this is an emanation,” said Mañjuśrī. “As an emanation, he has no death, transmigration, and rebirth.”
- 1.154 “Mañjuśrī,” continued the girl, “all phenomena are by nature just like emanations, and even I have not seen their death, transmigration, and rebirth.”

- 1.155 Then the bodhisattva Amoghadarśin addressed the girl Candrottārā: “Girl, since perfect and complete awakening to buddhahood is not possible in the body of a woman, why do you not transform your female body?”
- 1.156 “Son of noble family,” replied the girl, “all phenomena are characterized by emptiness, and in emptiness there are no changes to be made and no transformation.”
- 1.157 Then the bodhisattva Dharaṇīṃdhara addressed the girl Candrottārā: “Girl, do you see the Thus-Gone One?”
- 1.158 “Son of noble family,” replied the girl, “just as this figure of a thus-gone one sees, so do I see the Thus-Gone One.”
- 1.159 The bodhisattva Pratibhānakūṭa spoke: “Girl, have confidence to tell us about the Dharma.”
- 1.160 “Son of noble family,” replied the girl, “in the realm of phenomena, there is no narrating and no recounting, for the realm of phenomena cannot be enumerated in words.”
- 1.161 The bodhisattva Asaṅgapratibhāna asked, “Girl, what Dharma teachings have you heard in the presence of previous thus-gone ones?”
- 1.162 “Son of noble family,” replied the girl, “if you want to know, look up. A thus-gone one is like the sky; the Dharma taught is just like the thus-gone one, as are those who listen. Son of noble family, all phenomena are just like the sky.”
- 1.163 The bodhisattva Gaganagañja asked, “Girl, how did you make offerings to previous thus-gone ones, and how did you dedicate the merit?” [F.236.a]
- 1.164 “Son of noble family, it is like this,” replied the girl. “If, for example, the emanation of a thus-gone one were to make offerings to a buddha, his saṅgha of monks, and so forth, what would happen?”
- “Girl, with an emanation, nothing would happen,” said Gaganagañja.
- 1.165 “Son of noble family, I gave offerings to previous thus-gone ones and dedicated the merit in just that way,” said the girl.
- 1.166 The bodhisattva Asaṅgacitta asked, “Girl, how do you make beings suffused with loving-kindness?”
- “Son of noble family, I leave beings just as they are,” replied the girl.
- 1.167 “How are those beings, girl?” he asked.
- “Son of noble family,” she said, “there is no past, there is no future, and there is no present. Since the mind too has no past, no future, and no present, the cultivation of loving-kindness cannot be captured by saying ‘it is like this.’”
- 1.168 The bodhisattva Prāmodyarāja asked, “Girl, have you obtained the Dharma eye?”
- 1.169 “Son of noble family,” replied the girl, “if I have not even obtained the physical eye, how would I obtain the Dharma eye?”

- 1.170 The bodhisattva Sthiramati asked, “Girl, how long have you been advancing toward unexcelled, perfectly complete awakening?”
“Son of noble family,” replied the girl, “for as long as water advances toward a mirage, that is how long I have been advancing toward awakening.”
- 1.171 Then the bodhisattva Maitreya asked the girl Candrottārā, “Girl, how long will it be before you reach the complete buddhahood of unexcelled, perfectly complete awakening?” [F.236.b]
“As long as it takes the bodhisattva Maitreya to pass beyond the stage of an ordinary being and also pass beyond the stage of a buddha,” replied the girl.
- 1.172 Then the venerable Śāradvatīputra addressed the Blessed One: “Blessed One, this sister dons the great armor of a great leader and with her followers speaks with utter fearlessness and without any inferiority—the girl’s eloquence is amazing.”
- 1.173 The girl Candrottārā then said to the venerable Śāradvatīputra, “Honorable Śāradvatīputra, it is like this. Take the example of fire—no matter small it is, its nature is to burn, so anything brought close to it will be burned. In the same way, Honorable Śāradvatīputra, since there is not the slightest difference between the bodhisattvas with respect to the course of all the thus-gone ones, all of them stay close in order to burn away all the afflictions of themselves and others.”⁴⁶
- 1.174 “Girl, once you have attained awakening, what will your buddha field be like?” asked Śāradvatīputra.
- 1.175 “Honorable Śāradvatīputra,” replied the girl, “in my buddha field, as in any buddha field, Elder Śāradvatīputra, there would not be any trace whatsoever of those who trust in lesser beings, who have weak insight, who do not look out for the benefit of others, and who follow the Hearer Vehicle—not even their names would be heard.”
- 1.176 “Girl, what are you saying?” asked Śāradvatīputra “If it is said ‘the realm of phenomena is one, suchness is one,’ then how can you see hearers as inferior, and buddhas as superior?”
- 1.177 “Honorable Śāradvatīputra, it is like this,” replied the girl. “To give an analogy, although there is not even the slightest difference between the water in a cow’s hoofprint and the water in an ocean, [F.237.a] nevertheless, in a hoofprint there is no room for immeasurable numbers of sentient beings like there is in an ocean. In the same way, Honorable Śāradvatīputra, although it is the case that both the thus-gone ones and hearers certainly arise from the same realm of phenomena, nevertheless, hearers are incapable of acting for the benefit of immeasurable and innumerable sentient beings like thus-gone ones do.

- 1.178 “Honorable Śāradvatīputra, it is like this. To give another analogy, although there is not even the slightest difference between the space element that fills the inside of a mustard seed and the space element that fills all the world systems in the ten directions, nevertheless, in the space element inside a mustard seed there is no room for the towns, cities, kingdoms, and royal palaces that there are in the space of the ten directions. Nor is there room for the Mount Merus and great oceans. In the same way, Honorable Śāradvatīputra, although thus-gone ones and hearers certainly arise from the same emptiness, signlessness, and wishlessness, nevertheless, hearers are incapable of acting for the benefit of immeasurable and innumerable sentient beings like thus-gone, worthy, perfectly complete buddhas do.”
- 1.179 “Girl, is not the liberation of buddhas and of hearers the same?” asked Śāradvatīputra.
- 1.180 “Honorable Śāradvatīputra, what are you saying?” replied the girl. “To say that the liberation of buddhas and of hearers is the same is a calumny.” [F.237.b]
- 1.181 “Why is that, girl?” asked Śāradvatīputra.
- 1.182 “Honorable Śāradvatīputra, for this, ask yourself!” said the girl. “Begging your forbearance, may I ask, Honorable Śāradvatīputra, when your mind was liberated, did the great trichiliocosm of world systems become fully settled and smooth like the palm of your hand?
- 1.183 “Did all the trees and mountains face you and bow, bow low, bow deeply?
- 1.184 “Were all bad transmigrations thoroughly pacified?
- 1.185 “Did all sentient beings become free from affliction?
- 1.186 “Was the great trichiliocosm of world systems from the Avīci hells below right up to the Akaniṣṭha heavens above illuminated as if by colored light?
- 1.187 “Did all the gods salute you?
- 1.188 “Did an army of māras swarm the earth and sky for thirty leagues?
- 1.189 “Was there liberation through the insight of the single unique instant⁴⁷ of intention?
- 1.190 “At the very moment of your awakening, did you vanquish all māras?”
“Girl, not one of the things you have described occurred,” replied Śāradvatīputra.
- 1.191 “Honorable Śāradvatīputra,” the girl continued, “these distinctive qualities, and limitless others, occur for a bodhisattva at the sublime seat of awakening. So, Honorable Śāradvatīputra, the liberation of a thus-gone one and the liberation of a hearer are different.”
- 1.192 The Blessed One then gave his approval to the girl Candrottarā. “Excellent!” he said. “Excellent, girl! Excellent! What you have taught is most excellent.”

- 1.193 Then, through the power of the Buddha, [F.238.a] the figure of the thus-gone one seated on a lotus in the right hand of the girl Candrottārā rose from its lotus seat. It circumambulated the Blessed One three times, then entered into the navel of the Blessed One himself.
- 1.194 The very next instant, through the power of the Buddha, the great earth shook, and a golden-colored lotus appeared from each of the Blessed One's pores; their stems were gold, their petals silver, and their centers were made from the śrīgarbha gem. On each of those lotuses appeared the figure of a thus-gone one seated on a lotus and excellently adorned with all the marks. Those figures of thus-gone ones then departed for the endless worlds in the limitless ten directions, illuminating them all by teaching the Dharma in those worlds that were without a buddha. Through the power of the Buddha, those Dharma teachings were heard everywhere, even here.
- 1.195 On seeing such a great magical display, the girl Candrottārā rejoiced with joy and delight. With tremendous joy, happiness, and exultation, she tossed the lotus she had been holding in her right hand toward the Blessed One. As soon as she threw it, the lotus transformed into a square storied pavilion of flowers supported by four pillars, which hovered directly above the crown of the Blessed One's head. In the pavilion was a throne, its legs bedecked with jewels and draped in divine fabric with many hundreds of thousands of threads. Upon the throne appeared the figure of a thus-gone one just like the Blessed Thus-Gone Śākyamuni.
- 1.196 Having thrown the lotus, she said to the Blessed One, "Blessed One, by this root of virtue, may I [F.238.b] become a teacher of the Dharma⁴⁸ so that beings who persist in grasping at 'I' and 'mine' may abandon grasping at 'I' and 'mine.' "
- 1.197 Then again, through the power of the Buddha, a second lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a second pavilion of lotuses above the Blessed One. And again she spoke:
- 1.198 "Blessed One, by this root of virtue, may I become a teacher of the Dharma so that beings who hold the view of the destructible collection may abandon the view of the destructible collection."
- 1.199 Then again, through the power of the Buddha, a third lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a third pavilion of lotuses above the Blessed One. And again she spoke:
- 1.200 "Blessed One, by this root of virtue, may I teach the Dharma to beings so that conceptual thought, ideation, imputation, attraction, aversion, and ignorance⁴⁹ are abandoned."

- 1.201 Then again, through the power of the Buddha, a fourth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a fourth pavilion of lotuses above the Blessed One. And again she spoke:
- 1.202 “Blessed One, by this root of virtue, may I teach the Dharma to beings so that the four errors are abandoned.”
- 1.203 Then again, through the power of the Buddha, a fifth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a fifth pavilion of lotuses above the Blessed One. And again she spoke: [F.239.a]
- 1.204 “Blessed One, by this root of virtue, may I teach the Dharma so that beings who have the five obscurations may be rid of the five obscurations.”
- 1.205 Then again, through the power of the Buddha, a sixth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a sixth pavilion of lotuses above the Blessed One. And again she spoke:
- 1.206 “Blessed One, by this root of virtue, may I teach the Dharma so that beings who depend on the six sense fields may come to understand the six sense fields.”
- 1.207 Then again, through the power of the Buddha, a seventh lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a seventh pavilion of lotuses above the Blessed One. And again she spoke:
- 1.208 “Blessed One, by this root of virtue, may I teach the Dharma so that beings with the seven states of consciousness may come to understand the seven states of consciousness.”
- 1.209 Then again, through the power of the Buddha, an eighth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, [F.239.b] it too transformed into an eighth pavilion of lotuses above the Blessed One. And again she spoke:
- 1.210 “Blessed One, by this root of virtue, may I teach the Dharma so that beings who are fixed on the eight errors may abandon the eight errors.”
- 1.211 Then again, through the power of the Buddha, a ninth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a ninth pavilion of lotuses above the Blessed One. And again she spoke:
- 1.212 “Blessed One, by this root of virtue, may I teach the Dharma so that beings who persist in the nine causes of resentment may fully abandon the nine causes of resentment.”

1.213 Then again, through the power of the Buddha, a tenth lotus appeared in her hand, and again she tossed it toward the Blessed One. As soon as she threw it, it too transformed into a tenth pavilion of lotuses directly above the crown of the Blessed One's head. And again she spoke:

1.214 "Blessed One, by this root of virtue, may I become a buddha endowed with the ten powers, just like the Blessed One who right now pervades the ten directions with light."

1.215 The height of those storied lotus pavilions, one stacked above the other, reached as high as the brahmā realms above. At that moment, drawn by those stacked lotus pavilions, limitless tens of millions of gods gathered, from the gods above the earth up to the brahmā deities. Whereupon, at that moment, the Blessed One smiled.

1.216 It being the nature of blessed buddhas when they smile, from the mouth of the Blessed One issued light rays of many colors, in many hundreds of thousands of hues—blue, yellow, red, white, rose, and the colors of crystal and silver—that completely illuminated limitless, innumerable world systems, and, rising up to the brahmā worlds, outshone the sun and moon, and then returned again and dissolved into the crown of the Blessed One's head.

1.217 Then the venerable Ānanda rose from his seat, [F.240.a] draped his upper robe over one shoulder, placed his right knee on the ground, and bowed toward the Blessed One with his palms joined. He addressed the Blessed One in melodious verse, asking about the meaning of his smile:

1.218 "Wise one with the eye that directly perceives all,
Who has passed beyond uncertainty about all phenomena,
Whose power is unequalled in all worlds,
Powerful Victor, for what reason have you graced us with a smile?"

1.219 "Since beginningless time you have bestowed your generosity,
Your discipline is like the purest precious jewel,
Your patience, too, is as unshakeable as Mount Meru.
O Great Sage, for what reason have you graced us with a smile?"

1.220 "Having attained meditative stability and the strength of perseverance,
You are without ill will and are free from illness and aging—
Your mind is as deep as an ocean.
Great Sage, for what reason have you graced us with a smile?"

1.221 "Resting in love and in compassion,
Your equanimity, Sage, is joyous.
With the fears of attachment and so on removed, you are at peace.
Great Sage, for what reason have you graced us with a smile?"

- 1.222 “The light rays from a single hair
Swiftly eclipse the suns and moons
In the limitless world systems of the ten directions,
Outshining them in splendor and conferring sight.
- 1.223 “Sole protector of migrators, your speech is pure,
With the six branches, pleasing and attractive.
Those who hear it cannot be sated.
You pacify all afflictions without exception.
- 1.224 “Knowing all the mental activities there are,
Of all sentient beings in the limitless ten directions,
You are the one who severs those doubts.
Self-Emergent One,⁵⁰ for what reason have you graced us with a smile?
- 1.225 “Today, whose mind is fixed upon awakening?
Who has entered the expansive Buddha Vehicle?
Pervasive Lord, what intention has been fulfilled?
Sage, for what reason have you graced us with a smile?
- 1.226 “Who today has defeated the four māras— [F.240.b]
The māra of the afflictions, the great māra lord of death,
The māra of the aggregates, and the māra of the gods?
For what reason have you graced us with a smile?
- 1.227 “Today, whose great purpose is so broad?
Who is it that makes the Dharma abundant,⁵¹ Lion of Humans?
Whose voice is it that today spreads in all directions?
Sage, for what reason have you graced us with a smile?
- 1.228 “Omniscient One who has abandoned all nonvirtues,
Who loves all sentient beings equally,
Who has abandoned all agitation and conceptual thought,⁵²
Great Seer, for what reason have you graced us with a smile?
- 1.229 “Today, who has attained great breadth?
Whose aspirations are now so excellent?
Who now possesses the ten powers?
Subduer of Foes, for what reason have you graced us with a smile?
- 1.230 “Gods in the sky, and millions of nāgas,
Together with yakṣas, garuḍas, and mahoragas,
And men and women on earth with their palms joined
Look with joy upon the lord of gods and humans as the moon.⁵³

- 1.231 “Many perfect bodhisattvas seeking the excellent Dharma,
Who have arrived like an ocean,
Request you, Subduer of Foes, pure of heart,
To explain the meaning of your smile.”
- 1.232 The Blessed One then replied to the venerable Ānanda in verse:
- 1.233 “Ānanda, do you see this girl before us,
Who upon seeing the supreme magical display of the victors
Generated the vast mind of awakening,
And now sits with palms joined before me?
- 1.234 “She, in former lives,
Made proper offerings to three hundred victors,
And directly asked all those victors,
‘How do I reach supreme awakening?’
- 1.235 “Not even once has she had a bad rebirth,
But has always been born in the world of gods and humans.
Never has she forsaken the mind of awakening,
And even at the time of death has been mindful of the succession of lives.
- 1.236 “When she saw the victor called Kāśyapa,
Beautiful of body, she leapt from the top of her mansion. [F.241.a]
She worshiped Kāśyapa with her vast mind
And thereby gained concordant acceptance.
- 1.237 “She supplicated the Buddha Krakucchanda,
Offering him a set of excellent clothing.
Because of that, the hue of her body is like gold,
And she is as beautiful and pure as the moon.
- 1.238 “She offered the teacher called Kanakamuni
The most sublime incense and perfume.
Because of that, the scents of utpala and sandalwood
Rise from her mouth and pores.
- 1.239 “For seven nights she observed
The best of the two-legged ones called Śikhīn.
Because of that, the color of her eyes is the darkest blue,
Which ordinary beings never tire of.
- 1.240 “Over five hundred lifetimes, she has abandoned desire
And conducted herself with perfect celibacy.
Because of that, when those tormented by lust see her,

- They who are attached become free from lust.
- 1.241 “She dwelt in the Heaven of the Thirty-Three, then transmigrated here.
Here, she was reborn in a wealthy Licchavī household.
Recalling her previous rebirths among all manner of beings,
She can speak in melodious verse.
- 1.242 “Wishing to ripen her father and mother,
And likewise wanting to benefit other sentient beings,
She generates the mind of awakening for the sake of the awakening of each.
Because of that, she has been reborn in this wealthy household.
- 1.243 “So as to tame ladies, men, relatives, friends,
Young men, and young women,
She ripened sixty thousand of them
In the supreme Buddha Vehicle.
- 1.244 “It will not be long before she transforms her female body
And goes forth as a renunciant in my teachings,
Who, after practicing extensively in excellent celibacy,
Will die and migrate to a heavenly realm.
- 1.245 “Again dying and migrating from the heavenly realm,
She will guard this Dharma until the end of time.
And, having again benefited all kinds of beings here,
Will go again to Tuṣita.
- 1.246 “At the time of Ajita, vanquisher of enemies,
She will arise as the Conch Prince. [F.241.b]
Skilled in all arts and crafts,
He will be beautiful and have all excellent qualities.
- 1.247 “He will be honored by many hundreds of living beings,
And after worshiping the victor for three months,
Along with six thousand three hundred living beings,
Will leave his home and live with the Victor Ajita.
- 1.248 “He will become a holder of the Dharma method of transcendence.
And as such a hero,
Having died and migrated,
Will go to the world of Sukhāvātī.
- 1.249 “There, the intelligent one will meet and serve Amitābha,
And many millions of other buddhas
Who live in the limitless ten directions,

As numerous as the grains of sand in the River Ganges.

- 1.250 “Attaining absorption, the superknowledges, perseverance, and power,
He will serve those world protectors
Who strive to benefit beings in the fortunate eon,
And in whatever naturally arisen worlds come after.
- 1.251 “Making offerings to them for many millions of eons,
He will ripen many millions of sentient beings,
And in eight hundred billion eons will be called
The Victorious One Candrottara.
- 1.252 “From the ūrṇā of that best of two-legged ones, Candrottara,
Will radiate captivating golden-hued light rays,
Each one of which
Will illuminate that entire world system.
- 1.253 “With the world suffused by that light,
The sun, moon, fire, and gems will not appear bright.
There will be no constellations,
And no reckoning of day and night.
- 1.254 “At that time there will be no solitary buddhas,
Or hearers, or non-Buddhist assemblies.
The saṅgha of the peerless one will be pure.
All of them will utterly forsake women.
- 1.255 “All people will be golden-hued,
Possess the signs of a hundred merits, and be lovely to look upon.
They will not be dependent on desire, nor gestate in the womb,
But will be born miraculously from a lotus.
- 1.256 “The hosts of heirs of victors
Will be more numerous than can be calculated.
All will have the superknowledges, be gentle in conduct, [F.242.a]
Have acceptance that phenomena do not arise, be unrivaled, and be free
from desire.
- 1.257 “There, there will be no māras, or those who apprehend.⁵⁴
There will be none who transgress their training, or take positions.
In those worlds
There will be enjoyments like those of Tuṣita—
- 1.258 “Decorated with gold, silver, mother of pearl,
A clean and odor-free expanse.

- The lifespan of that Victorious One
Will be seven hundred and thirty billion years.
- 1.259 “When that teacher has passed into peace,
His holy Dharma will remain for an eon,
And while it remains, even after he has passed into nirvāṇa,
The treasure of his holy Dharma will not wane.
- 1.260 “If the marvels of that Victor and that buddha field
Were to be extolled for an eon,
Still it would be just a drop from the ocean;
No example whatsoever could express it.”
- 1.261 When the girl Candrottara directly heard this prophecy in the presence of
the Blessed One, she was so joyful, so supremely joyful, that she rose into
the sky to the height of some seven palm trees, and as soon as she did so, the
girl transformed her female body into the actual body of a man. In the world,
the earth shook, a rain of flowers descended, the sound of many hundreds of
thousands of cymbals played by gods and humans resounded, and the
entire world was suffused by bright light.
- 1.262 Then, as the bodhisattva Candrottara hovered in the sky, he praised the
Blessed One with these verses:
- 1.263 “Mount Meru may shake, the sky may fall to earth,
Divine realms may be destroyed in an instant,
Oceans may stop moving, or the moon may fall from the sky,
But the Thus-Gone One would not speak falsehood.
- 1.264 “The bodies of sentient beings in the ten directions may merge into one,
Fire may become water and water become fire,
But the peerless Great Sage, source of good qualities, [F.242.b]
Would not speak false words just to appease beings.
- 1.265 “The narrow earth may seize the sky,
A hundred buddha fields may be squeezed inside a mustard seed,
A snare may be capable of catching the cold wind,
But you, Victor, would not speak false words.
- 1.266 “The Victor tells things how they truly are.
He has taught that my awakening is certain.
This is why the earth shook everywhere.
So without a doubt, sublime awakening will be attained.
- 1.267 “As the Self-Emergent One has foretold,

- I am prophesied for the supreme Buddha Vehicle.
In keeping with my striving over a hundred eons past,
I will turn the wheel of the supreme Dharma.
- 1.268 “Gods, humans, asuras, yakṣas, monks,
Laypeople, and bodhisattvas—
All will be endowed with the incomparable power of the well-gone ones,
Do not doubt it!
- 1.269 “All these phenomena are like illusions.
The victors have taught that pleasures are like dreams.
They have taught that there is no self, no person, no human,
No being, no life force, no individual.
- 1.270 “From the beginning, the true nature of
All things is that they are by nature pure and without an essence.
My previous nature as a woman
Was unreal, hollow, empty, void.
- 1.271 “This later form is also empty and momentary,
Unreal, unmoving, hollow, void.
To be free of thought and conceptualization,
Even that thought is like a bird’s track in the sky.
- 1.272 “Those who will reach incomparable buddhahood
In the great trichiliocosm of world systems,
And conquer the māras so difficult to subdue,
Are those who long to turn the excellent wheel of Dharma.
- 1.273 “They firmly generate the mind of awakening,
And by worshiping the thus-gone ones,
Quickly realize that the source of good qualities
Is the faultless path of the Victorious Teacher.
- 1.274 “Reaching the stage of a man, with exalted abilities and pleasant speech,
[F.243.a]
They pay homage to the Victor, the leader and best of humans,
He who creates joy and grants delightful things.
I praise the Lord, the Sage, source of the treasure of Dharma,
- 1.275 “The source of happiness, who grants all kinds of wellbeing;
The Thus-Gone One, unperturbed by the thorns of Māra;
The supreme being, praised by the praiseworthy;
The Self-Emergent Lord, free of craving—I praise you.

- 1.276 “When I look out, in all directions,
I see hundreds of faultless buddhas, unimaginable.
Just like the Lion of the Śākya,
The buddhas of the ten directions proclaim my prophecy.
- 1.277 “In reality all victors are the same—Buddha.
Likewise all phenomena are the same in suchness.
Even beings are confirmed in ultimate reality.
Those who accept this will become victorious ones.”
- 1.278 After speaking these verses, the bodhisattva Candrottara descended from the sky and touched the two feet of the Blessed One. As soon as he touched them, many hundreds of thousands of buddhas appeared. Those blessed buddhas also prophesied his unexcelled and perfectly complete awakening. Directly seeing those blessed buddhas and again hearing his own prophecy, he was delighted and rejoiced. With great happiness and joy, he made the request to go forth in the presence of the Blessed One. He requested permission to go forth in the Dharma and Vinaya that was excellently spoken by the Blessed One himself.
- 1.279 The Blessed One replied, “Child,⁵⁵ your parents must grant permission.” Then the parents of the child, having seen the great miracle and having directly heard the prophecy, said, “Blessed One, we give permission for this child to go forth. [F.243.b] We also request to hear these teachings again later.” So the Blessed One sent the child forth. The child went forth as a renunciant, and ten thousand living beings generated the mind set on unexcelled and perfectly complete awakening.
- 1.280 When this Dharma discourse was taught, seventy billion gods and humans purified the dustless and stainless Dharma eye that looks upon phenomena. Five hundred monks freed their minds from contaminations with no further clinging, and two hundred nuns and twenty thousand living beings who had not previously generated the mind of awakening, generated the mind set on unexcelled and perfectly complete awakening.
- 1.281 When the Blessed One had finished speaking, the bodhisattva Candrottara, the venerable Ānanda, and the bodhisattvas, the hearers, and the entire entourage rejoiced along with the world of gods, humans, asuras, and gandharvas, and praised what the Blessed One had said.
- 1.282 *This concludes the noble Mahāyāna sūtra “The Prophecy of the Girl Candrottara.”*

c.

Colophon

c.1 Edited and finalized by the Indian preceptor Jinamitra and the great editor-translator Bandé Yeshé Dé.

ab.

ABBREVIATIONS

- C Choné (*co ne*) Kangyur
- D Degé (*sde dge*) Kangyur
- F Phukdrak MS (*phug brag*) Kangyur
- H Lhasa (*zhol*) Kangyur
- J Lithang (*'jang sa tham*) Kangyur
- K Peking (*pe cin*) Kangxi Kangyur
- N Narthang (*snar thang*) Kangyur
- S Stok Palace (*stog pho brag*) Manuscript Kangyur
- U Urga (*ur ga*) Kangyur
- Y Peking Yongle (*g.yung lo*) Kangyur

n.

NOTES

- n.1 *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>)
(*Vimalakīrtinirdeśa*, Toh 176).
- n.2 On the age of children when entering marriage in ancient and medieval India, see Jamison 2018.
- n.3 *Aśokadattā's Prophecy* (<https://read.84000.co/translation/toh76.html>) (*Aśokadattāvya-karaṇa*, Toh 76).
- n.4 *The Questions of the Girl Vimalaśraddhā*
(<https://read.84000.co/translation/toh84.html>) (*Dārikāvimalaśraddhāparipṛcchā*, Toh 84).
- n.5 For a full list of Great Vehicle sūtras in the Kangyur in which women and girls are the main protagonists, see the introduction to *Aśokadattā's Prophecy* (Toh 76, i.5).
- n.6 *Sumatidārikāparipṛcchāsūtra* (<http://read.84000.co/translation/toh74.html>) (Toh 74).
- n.7 Braarvig and Harrison 2002, pp. 52–53. Diana Paul, in her treatment of the text, also surmised that it was likely compiled around the third or fourth century (Paul 1985, p. 190).
- n.8 Paul 1985, pp. 190–99.
- n.9 Giebel 2018.
- n.10 Denkarma, F.298.a; Herrmann-Pfandt 2008, pp. 78–79; Phangthangma 2003, p. 12.
- n.11 Butön Rinchen Drup, *chos byung*, folio 150.b.

- n.12 Following N, U, H: *sems thams cad kyi dbang gi dam pa'i pha rol tu son pa*. D, S: *sems can thams cad kyi*, "of all sentient beings." The former reading (without *can*) matches the Mahāvīyūtpatti entry for hearer qualities: [1088] *sarvacetovaśi-paramapāramiprāptaḥ*, *sems kyi dbang thams cad kyi dam pa'i pha rol tu son thob pa*, and is also corroborated by the Chinese.
- n.13 Following S: *brgyad stong*. D: *brgya stong*. The former is corroborated by the Chinese: *ba qian*.
- n.14 On the close connection between these two attainments, *dhāraṇī* and *pratibhāna*, see Braarvig 1985.
- n.15 Y has the additional phrase *tshul thogs pa med pa*, "had an unobstructed manner."
- n.16 Here Nārāyaṇa refers to a bodhisattva and is not an epithet of Viṣṇu.
- n.17 Following Y, J, K, N, C, H, S: *bdag gi*, "of mine." D: *bdag gis*.
- n.18 Following S: *ston par byed do*. D: *stobs par byed do*.
- n.19 Reading Y, K, H, S: *zla mchog gi*. D: *zla mchog gis*.
- n.20 The translation of this and the preceding line is tentative. D: *ngan bu lhan [J, K, N, C, H, S slan] chad lus kyis ni / / 'du shes ma mchis sems mi g.yo / /*.
- n.21 Translation tentative. D: *ji ltar bzung zhing rab tu gnas*.
- n.22 Translation tentative: *chos byung nga deng khyod kyi phyir // lha mi 'dul bas bka' stsal to*.
- n.23 Literally "his tongue."
- n.24 Following F: *gnas nas go 'phang mchog mnyes la*. D, S: *gsan nas go 'phang mchog brnyes la* ("listening, he attains the supreme state"). The latter reading seems unlikely since there is no need to "attain" anything, as he is already a buddha.
- n.25 The Chinese also includes the word "seven": the "seven branches of awakening."
- n.26 Y, J, K, N, C omit this line.
- n.27 Following D, S: *spros pa sna tshogs kun*. Y, J, K, N, C: *spobs pa sna tshogs kun*.

- n.28 *dgra thul de*. We have translated this term literally. It is possibly an alternative for *dgra bcom pa* (lit. “enemy-vanquisher”) which is the usual Tibetan translation of “arhat,” used here as an epithet of the Buddha.
- n.29 The Sanskrit fragment from the Schøyen Collection begins here. Braarvig and Harrison 2002, pp. 55–57.
- n.30 Though the girl’s speech has now ended, the Tibetan text continues in nine-syllable meter for two more verses.
- n.31 D, S: *hab shang*. Y, K: *hab she*; N: *ha gshang*. In a footnote to the Schøyen fragment, Braarvig and Harrison note “The term *hab śaṅ* (the Thems spans reading, here followed by D) is not found in the lexicons, but N’s *ha gśaṅ* points us in the direction of the *gśaṅ*, a musical instrument used especially by the Bon pos, which resembles a flattish sort of bell. See Helffer, 1994: 215ff.”
- n.32 End of Schøyen fragment.
- n.33 The section cited by Śāntideva in the *Śikṣāsamuccaya*, which is extant in Sanskrit, starts here. Braarvig and Harrison 2002, pp. 59–68. For another English translation of this section of the sūtra, as cited in the *Śikṣāsamuccaya*, see Goodman 2016, pp. 79–80.
- n.34 The Sanskrit of this verse, as cited by Śāntideva in the *Śikṣāsamuccaya*, has an ambiguity whereby the girl is both teaching that her beauty has not been produced by lust, but also that her beauty will not be won by lustful suitors. See Braarvig and Harrison 2002, p. 60, n. 34.
- n.35 D: *gang dag tshangs spyod rnams spyod dag pa*. The plural *rnams* has not been rendered in the English translation. It could refer to those (pl.) who observe celibacy, or to the aspects (pl.) of the celibate or spiritual life. This plural is absent from the Sanskrit as cited in the *Śikṣāsamuccaya*. Braarvig and Harrison 2002, p. 60.
- n.36 Following D: *kho mo ’dod chags ldan pa’i sems mi skyed// ’dod chags bral la chags pa ma skyed cig// ji ltar smras bden nam yang brdzum min te// mdun gyi thub dbang ’di ni bdag gi dpang*. This verse, and those that follow, are very slightly different as cited in the *Śikṣāsamuccaya* from how they are found in the Kangyur version of the sūtra. For translations of the verses as cited in the *Śikṣāsamuccaya*, which is extant in Sanskrit, and comparison with the Tibetan, see Braarvig and Harrison 2002, pp. 62 ff. The Sanskrit term translated into Tibetan as both *’dod chags* and *chags pa* in this verse, and rendered in English as both “desire” and “lust,” is *rāga*.

- n.37 D: *'dod pa'i gzhi las*. Here the *Śikṣāsamuccaya* citation reads (in Tibetan translation) *'dod pa'i rgyus*. Here the Sanskrit term translated as *'dod pa* and translated here into English as “lust” is *kāma*. In the following lines, *'dod chags*, translated here as “desire,” translates *nāga*.
- n.38 This verse is absent from the *Śikṣāsamuccaya*. It is, however, included in the Chinese translation of the sūtra.
- n.39 D, S: *'dod pas 'khol ba dag*. Here the Comparative Edition reads *'dod pas 'khor ba dag*. There are numerous small variations in how this verse is found across the Kangyur editions of the sūtra, and in how it appears in the various editions of the Tibetan translation of the *Śikṣāsamuccaya*. For these variants, see Braarvig and Harrison 2002, p. 67.
- n.40 The excerpt from the *Śikṣāsamuccaya* ends here.
- n.41 In the Sanskrit of the *Lalitavistara*, *rnam par gnod* translates *vyāhataṃ*, hence the translation here as “conflict.”
- n.42 Tib. *kho bo ni mya ngan las 'das par 'gro'o*. This could also be translated (based on the Tibetan) as “I am going to [a state that has] passed beyond sorrow,” or, based on the assumed underlying Sanskrit, “I am going to extinguishment.”
- n.43 Following D: *chos thams cad mya ngan las 'das par mchi ba lags pas*. The Chinese translation as well as S and F present this as a question: “Are not all dharmas going...?”
- n.44 Tib. *gal te chos thams cad yongs su mya ngan las 'das par 'gro ba yin na*. This could also be translated (based on the Tibetan) as “if all dharmas are going to a state that has passed completely beyond sorrow.”
- n.45 Tib. *khyod kyis ji ltar bzod pa de bzhin du lan gtab tu gsol*. This polite phrase has been rendered loosely. A more literal translation could be, “Pray, answer in accordance with your forbearance.”
- n.46 Following Y, K: *bdag dang gzhan dag gi nyon mongs*. D, S: *gis*.
- n.47 Tib. *sems kyi skad cig gcig dang ldan pa'i shes rab*. In *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, 64.29), the phrase *skad cig gcig dang ldan pa'i shes rab* translates the Sanskrit *ekakṣaṇasamāyuktayā prajñayā*, referring to the *ekakṣaṇābhisambodhi*, the instant just prior to complete awakening.
- n.48 Following D, S, in which *bdag* (“I”) may be read as the subject of *chos ston par gyur cig*, “May I become a teacher of the Dharma.” Y, J, K, N, C instead read

bdag gi, “this root of virtue of mine.”

- n.49 In the mnemonic patterning of this section of the text, whereby the numbering of the flower corresponds to a parallel numbering of the teaching evoked in the aspiration, this third flower corresponds to the abandonment of the three root poisons of attraction, aversion, and ignorance.
- n.50 Following D, S, F: *rang byung*. Y, J, K, N, C read *rab 'byung*, “renunciant.”
- n.51 Following D, S: *chos lo legs bgyid*. N, C read *chos la legs bgyid*, “excellent in Dharma.” The translation from Chinese has, “Who has enriched the Dharma, O lion among men?” Giebel 2018, p. 75.
- n.52 Following D, S: *rtog pa rnam*. Y, K, J, N, C, H read *log pa rnam*, “errors.” Corroborating the Degé and Stok reading, the Chinese has “discrimination.”
- n.53 D: *dga' zhing lha mi dbang po zla ba lta*. S: *zla ba ltar*.
- n.54 Following S, Y, J, K, N, C: *bdud med dmig can yod min zhing*. D: *bud med dmig can yod min zhing*, “none who perceive women.” The Chinese favors the reading *bdud*, “māra.”
- n.55 In Tibetan the term *khye'u* (“child”) is not explicitly gender-specific, but it likely translates the Sanskrit *dāraka*, “boy.”

b.

BIBLIOGRAPHY

· Tibetan Sources ·

'phags pa bu mo zla mchog lung bstan pa zhes bya ba theg pa chen po'i mdo (*Ārya-candrottarādārikāvyaḥkāraṇanāmahāyānasūtra*). Degé Kangyur vol. 61 (mdo sde, tsa), folios 224.b–243.b.

'phags pa bu mo zla mchog lung bstan pa zhes bya ba theg pa chen po'i mdo. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. mdo sde, tsa, pp. 607–51.

'phags pa bu mo zla mchog lung bstan pa zhes bya ba theg pa chen po'i mdo. Stok Palace Kangyur vol. 66 (mdo sde, ba), folios 292.a–317.a.

· Sanskrit (fragments and excerpts) ·

Braarvig, Jens and Paul Harrison. “Candrottarādārikāvyaḥkāraṇa.” In *Buddhist Manuscripts in the Schøyen Collection II*, edited by Jens Braarvig et al., 51–68. Manuscripts in the Schøyen Collection. Oslo: Hermes Publishing, 2002.

· Chinese ·

Yueshangnü jing 月上女經 (*Candrottarādārikāparipṛcchāsūtra*), Taishō 480 (CBETA (https://cbetaonline.dila.edu.tw/en/T0480_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T480.html>)).

· Other Sources ·

- Denkarma (*pho brang stod thang ldan dkar gyi chos kyi 'gyur ro cog gi dkar chag*).
Toh 4364, Degé Tengyur vol. 206 (sna tshogs, jo), folios 294.b–310.a.
- Mahāvīyutpatti (*bye brag tu rtogs par byed pa chen po*). Toh 4346, Degé Tengyur
vol. 204 (sna tshogs, co), folios 1.b–131.a.
- Mahāvīyutpatti with sGra sbyor bam po gñis pa*
(<https://www2.hf.uio.no/polyglotta/index.php?page=volume&vid=263>).
Bibliotheca Polyglotta, University of Oslo. Input by Jens Braarvig and
Fredrik Liland, 2010. Last accessed May 06, 2024.
- Phangthangma (*dkar chag 'phang thang ma*). Beijing: mi rigs dpe skrun khang,
2003.
84000. *Aśokadattā's Prophecy*
(<http://read.84000.co/translation/toh76.html>) (*Aśokadattāvyākaraṇa, mya ngan med
kyis byin pa lung bstan pa*, Toh 76). Translated by the UCSB Translation
Group. Online publication. 84000: Translating the Words of the Buddha,
2023.
84000. *The Questions of the Girl Vimalaśraddhā*
(<https://read.84000.co/translation/toh84.html>) (*Dārikāvimalaśraddhāparipṛcchā,
'phags pa bu mo rnam dag dad pas zhus pa zhes bya ba theg pa chen po'i mdo*, Toh
84), Translated by the Karma Gyaltzen Ling Translation Group. Online
publication. 84000: Translating the Words of the Buddha, 2021.
84000. *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh176.html>)
(*Vimalakīrtinirdeśa, dri ma med par grags pas bstan pa*, Toh 176). Translated by
Robert A. F. Thurman. Online publication. 84000: Translating the Words of
the Buddha, 2017.
84000. *The Teaching of Vimalakīrti* (<https://read.84000.co/translation/toh74.html>)
(*Acintyabuddhaviśayanirdeśa, bu mo blo gros bzang mos zhus pa*, Toh 74).
Translated by Dharmasāgara Translation Group. Online publication. 84000:
Translating the Words of the Buddha, 2024.
- Bendall, Cecil and W. H. D. Rouse, trs. *Śikṣā Samuccaya, A Compendium of
Buddhist Doctrine*. Delhi: Motilal Barnarsidass, 1999. Reprint.
- Braarvig, Jens. "Dhāraṇī and Pratibhāna: Memory and Eloquence of the
Bodhisattvas." *Journal of the International Association of Buddhist Studies* 8, no.
1 (1985): 17–29.
- Butön Rinchen Drup (bu ston rin chen grub). *chos 'byung (bde bar gshegs pa'i
bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i gter mdzod*). In *The
Collected Works of Bu-Ston*, vol. 24 (ya), folios 1.b–212.a (pp. 633–1055). New
Delhi: International Academy of Indian Culture, 1965–71. [BDRC W22106
\(https://library.bdrc.io/show/bdr:MW22106_ECEBF8\)](https://library.bdrc.io/show/bdr:MW22106_ECEBF8).

- Giebel, Rolf W., tr. "The Sūtra of the Girl Candrottara." In *The Scripture of Master of Medicine, Beryl Radiance Tathāgatha/The Sutra of the Girl Candrottara*, 43–84. BDK English Tripiṭaka Series. Moraga: Bukkyō Dendō Kyōkai America, 2018.
- Goodman, Charles. "The Training Anthology" of Śāntideva: A Translation of the Śikṣā-samuccaya. New York: Oxford University Press, 2016.
- Herrmann-Pfandt, Adelheid. *Die lHan kar ma: ein früherer Katalog der ins Tibetische übersetzten buddhistischen Texte*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 2008.
- Jamison, Stephanie W. "Marriage and the Householder: vivāha, gṛhasṭha." In *The Oxford History of Hinduism, Hindu Law: A New History of Dharmaśāstra*. Edited by Olivelle, Patrick and Donald R. Davis Jr. Oxford: Oxford University Press, 2018, pp. 125–136.
- Paul, Diana Y. "The Sūtra of the Dialogue of the Girl Candrottara." In *Women in Buddhism: Images of the Feminine in Mahāyāna Buddhism*, 190–99. 2nd ed. Berkeley: University of California Press, 1985.

GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 acceptance that phenomena do not arise

mi skye ba'i chos la bzod pa

མི་སྐྱེ་བའི་ཚོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti^{AD} · *anutpādakṣānti*^{AD}

Definition from the 84000 Glossary of Terms:

The bodhisattvas' realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.2 Ajita

mi 'pham

མི་ཕམ།

ajita^{AD}

An epithet of Maitreya, meaning “Unconquerable.”

g.3 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha^{AD}

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafiield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.4 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha^{AD}

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.5 Amoghadarśin

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

amoghadarśin ^{AD}

The name of a bodhisattva meaning “Meaningful to Behold.”

g.6 Amśurāja

snang ba'i rgyal po

སྣང་བའི་རྒྱལ་པོ།

amśurāja ^{AD}

The name of a bodhisattva meaning “King of Illumination.”

g.7 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda ^{AD}

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.8 Anikṣiptadhura

brtson pa mi gtong

བརྩོན་པ་མི་གཏོང།

anikṣiptadhura ^{AD}

The name of a bodhisattva.

g.9 Apāyajaha

ngan song spong

ངན་སོང་སྟོང།

apāyajaha ^{AD}

The name of a bodhisattva meaning “Abandoning Bad Transmigrations.”

g.10 Asaṅgacitta

thogs med sems

ཐོགས་མེད་སེམས།

asaṅgacitta ^{AD}

The name of a bodhisattva meaning “Unhindered Mind.”

g.11 Asaṅgapratibhāna

spobs pa thogs pa med pa

སྟོབས་པ་ཐོགས་པ་མེད་པ།

asaṅgapratibhāna ^{AD}

The name of a bodhisattva meaning “Unhindered Eloquence.”

g.12 asura

lha min

ལྷ་མིན།

asura ^{AD}

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.13 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara ^{AD}

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.14 Bandé Yeshé Dé

ye shes sdes

ཡེ་ཤེས་སྡེ་ས།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé’s great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.15 Blessed One

bcom ldan ’das

བཙེམ་ལྷན་འདས།

bhagavat ^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going

beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.16 **Brahmā**

tshangs pa

ཚངས་པ།

brahman ^{AD}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.17 **brahmā deities**

tshangs ris

ཚངས་རིས།

brahmakāyika ^{AD}

Lit. “brahmā group,” this refers to deities who inhabit the brahmā realms, the heavens of the form realm.

g.18 **brahmin**

bram ze

བྲམ་ཟེ།

brāhmaṇa ^{AD}

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.19 **branches of awakening**

byang chub yan lag

བྱང་ཆུབ་ཡན་ལག

—

The seven branches of awakening are (1) mindfulness, (2) investigation of the nature of reality, (3) energy, (4) joy, (5) tranquility, (6) concentration, and (7) equanimity.

g.20 Buddha Vehicle

sangs rgyas theg pa

སངས་རྒྱས་ཐེག་པ།

buddhayāna^{AD}

The way to full awakening; another term for the Mahāyāna or Great Vehicle.

g.21 Candrottara

zla mchog

ལྷ་མཚོག

candrottara^{AO}

The protagonist of this sūtra, whose name means “Surpassing the Moon.”

g.22 Candrottara

zla ba mchog

ལྷ་བ་མཚོག

candrottara^{AO}

Name of the male bodhisattva whom the girl Candrottara transforms into at the end of the sūtra. Also the name of the future buddha he is predicted to become.

g.23 celibacy

tshangs spyod

ཚངས་སྤྱོད།

brahmacarya^{AD}

Definition from the 84000 Glossary of Terms:

Brahman is a Sanskrit term referring to what is highest (*parama*) and most important (*pradhāna*); the *Nibandhana* commentary explains *brahman* as meaning here *nirvāṇa*, and thus the brahman conduct is the “conduct toward brahman,” the conduct that leads to the highest liberation, i.e., nirvāṇa. This is explained as “the path without outflows,” which is the “truth of the path” among the four truths of the noble ones. Other explanations (found in the Pāli tradition) take “brahman conduct” to mean the “best conduct,” and also

the “conduct of the best,” i.e., the buddhas. In some contexts, “brahman conduct” refers more specifically to celibacy, but the specific referents of this expression are many.

g.24 Conch Prince

dung gi sras

དུང་གི་སྲས།

—

A future rebirth of the girl Candrottārā during the time of the future buddha Maitreya.

g.25 concordant acceptance

rjes 'thun bzod pa

རྗེས་འཇུན་བཟོད་པ།

ānulomikā kṣāntih ^{AD}

A level of patience reached by bodhisattvas on the path. *Concordant acceptance* means acceptance that is concordant with the nature of reality. It precedes acceptance that all phenomena do not arise (*anutpattikadharmakṣānti*).

g.26 destructible collection

'jig tshogs

འཇིག་ཚོགས།

satkāya ^{AD}

The destructible collection refers to the five aggregates. The erroneous view of the destructible collection refers to the view which takes the five aggregates as the basis as of an existent self and the reality of notions of “I” and “mine.”

g.27 devaputra

lha'i bu

ལྷ་འི་བུ།

devaputra ^{AD}

In common use, the term is synonymous with ‘deva’. See also ‘god’.

g.28 Dharaṇīṃdhara

sa 'dzin

ས་འཛིན།

dharaṇīṃdhara ^{AD}

The name of a bodhisattva meaning “Earth Holder.”

g.29 Dhāraṇīśvararāja

gzungs kyi dbang phyug rgyal po

གཟུངས་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

dhāraṇīśvararāja ^{AD}

The name of a bodhisattva meaning “King Among Lords of Dhāraṇīs.”

g.30 Dharma eye

chos kyi mig

ཚོས་ཀྱི་མིག།

dharmacakṣus ^{AD}

One of the “five eyes” with which buddhas and bodhisattvas see.

g.31 Dharmodgata

chos 'phags

ཚོས་འཕགས།

dharmodgata ^{AD}

The name of a bodhisattva meaning “Dharma Arisen”

g.32 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla ^{AD}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*trīśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.33 Durabhisambhava

'byung dka'

འབྱུང་དཀའ།

durabhisambhava ^{AD}

The name of a bodhisattva meaning “Difficult in Occurring.”

g.34 eight errors
log pa nyid brgyad

ལོག་པ་ཉིད་བརྒྱད།

aṣṭamithyātva ^{AD}

The eight errors are the opposite of the eightfold path: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong meditation.

g.35 eight-branched purification vow

gso sbyong yan lag brgyad po · yan lag brgyad pa'i gso sbyong

གསོ་སྦྱང་ཡན་ལག་བརྒྱད་པོ། · ཡན་ལག་བརྒྱད་པའི་གསོ་སྦྱང་།

aṣṭāṅgasamanvāgatam upavāsam ^{AD}

The eight-branched purification vow, which may be taken as a temporary or a lifelong commitment, consists first of the five precepts—refraining from (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, and (5) consuming intoxicants—plus three further ones, namely refraining from (6) resting on a high or luxurious bed, (7) wearing ornaments, makeup or perfume, and (8) eating at improper times (after midday).

g.36 eighty excellent marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

anuvyañjana ^{AD}

The eighty secondary physical characteristics of a buddha and of other great beings (mahāpuruṣa), which include such details as the redness of the fingernails and the blackness of the hair. Sometimes rendered as the “minor marks” in terms of being secondary to the thirty-two major marks or signs of a great being.

g.37 eloquence

spobs pa

སྦྱོབས་པ།

pratibhāna ^{AD}

The Tibetan, like the Sanskrit, literally means “confidence” or “courage” but in the Buddhist sūtras it refers specifically to inspired speech, to being perfectly eloquent in expressing the Dharma.

g.38 Emitting the Light of Incense

spos kyi 'od zer rab tu gtong ba

སྤོས་ཀྱི་འོད་ཟེར་རབ་ཏུ་གཏོང་བ།

—

The name of a bodhisattva.

g.39 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya ^{AD}

Included among the thirty-seven factors of awakening, the five faculties are often listed as (1) faith, (2) perseverance, (3) mindfulness, (4) meditative stability, and (5) wisdom.

g.40 five obscurations

sgrib pa lnga

སློབ་པ་ལྔ།

pañcanīvaraṇa ^{AD}

Definition from the 84000 Glossary of Terms:

Five impediments to meditation (*bsam gtan, dhyāna*): sensory desire (*'dod pa la 'dun pa, kāmacchanda*), ill will (*gnod sems, vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid, styānamiddha*), agitation and regret (*rgod pa dang 'gyod pa, auddhatyakaukr̥tya*), and doubt (*the tshom, vicikitsā*).

g.41 five powers

stobs lnga

སྤོབས་ལྔ།

pañcabala ^{AD}

The five powers, listed among the thirty-seven factors of awakening, are the same as the five faculties, but pursued to greater degree. They are (1) faith, (2) perseverance, (3) mindfulness, (4) meditative stability, and (5) wisdom.

g.42 five pure eyes

spyang lnga

སྤྱུག་ལྔ།

pañcacakṣus ^{AD}

The five eyes consist of five faculties of pure vision acquired by buddhas and bodhisattvas: the physical eye, the divine eye, the wisdom eye, the Dharma eye, and the Buddha eye.

g.43 five superknowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā ^{AD}

Definition from the 84000 Glossary of Terms:

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others. (*Provisional 84000 definition. New definition forthcoming.*)

g.44 fortunate eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa ^{AD}

The name of the current eon, so-called because one thousand buddhas are prophesied to appear during this time

g.45 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa ^{AD}

The four errors are (1) taking that which is impermanent to be permanent, (2) taking that which is suffering to be happiness, (3) taking that which is impure to be pure, and (4) taking that which is not a self to be a self.

g.46 four māras

bdud bzhi

བདུད་བཞི།

caturmāra ^{AD}

The four māras are symbolic personifications of the defects that prevent awakening. The four are the māra of the gods (Skt. *devaputramāra*, Tib. *lha'i bu'i bdud*), representing the distraction of pleasures; the māra of the afflictions (*klesamāra*, *nyon mongs pa'i bdud*), representing being controlled by afflictions; the māra of the aggregates (*skandhamāra*, *phung po'i bdud*),

representing identifying with the five aggregates; and the māra of the lord of death (*mṛtyumāra*, 'chi bdag gi bdud), representing having one's life cut short by death.

g.47 Gaganagañja

nam mkha' mdzod

ནམ་མཁའ་མཛོད།

gaganagañja ^{AD}

The name of a bodhisattva meaning “Sky Treasury.”

g.48 Gajagandhahastin

bal glang spos kyi glang po che

བལ་གླང་སྤྲོས་ཀྱི་གླང་པོ་ཆེ།

gajagandhahastin ^{AD}

The name of a bodhisattva.

g.49 Gambhīrapratibhāna

spobs pa zab mo

སྤོབས་པ་བཟའ་མོ།

gambhīrapratibhāna ^{AD}

The name of a bodhisattva meaning “Profound Eloquence.”

g.50 Gandhahastin

spos kyi glang po

སྤོས་ཀྱི་གླང་པོ།

gandhahastin ^{AD}

The name of a bodhisattva.

g.51 garuḍa

mkha' lding

མཁའ་ལྗིང།

garuḍa ^{AD} . *suparṇa* ^{AD}

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies

of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.52 Gautama

gau ta ma

གོ་ཏ་མ།

gautama ^{AD}

Family name of the Buddha Śākyamuni.

g.53 generosity

sbyin pa

སྤྱོད་པ།

dāna ^{AD}

In Great Vehicle Buddhism the first of the six perfections.

g.54 go forth

rab tu 'byung

རབ་ཏུ་འབྱུང་།

prā\vrāj ^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.55 god

lha

ལྷ།

deva ^{AD}

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth.

The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.56 Great Forest

tshal chen po

ཚལ་ཆེན་པོ།

mahāvana^{AD}

The great forest (*mahāvana*) was the location of Kūṭāgāraśālā, where the Buddha and his community often stayed when visiting the great city of Vaiśālī.

g.57 Great Sage

thub chen · thub dbang

ཐུབ་ཆེན། · ཐུབ་དབང།

mahāmuni^{AD}

An epithet of the Buddha Śākyamuni.

g.58 Great Seer

drang srong chen po

དྲང་སྲོང་ཆེན་པོ།

mahaṛṣi^{AD}

An epithet of the Buddha Śākyamuni.

g.59 great trichiliocosm of world systems

*stong gsum gyi stong chen po'i 'jig rten gyi kham*s

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu^{AD}

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000

“dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-*

mahāsāhasralokadhātu), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.60 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna ^{AD}

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.61 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka ^{AD}

Lit. "secret one." A guhyaka is a class of yakṣa.

g.62 hearer

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb "to hear," are usually defined as "those who *hear* the teaching from the Buddha and *make it heard* to others." Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more

time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.63 Hearer Vehicle

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvakayāna ^{AD}

The vehicle comprising the teachings of the “hearers” (*śrāvaka*), those disciples of the Buddha who aspire to attain the state of a “worthy one” (*arhat*) by seeking self-liberation. The hearers are typically defined as “those who hear the teaching from the Buddha and make it heard by others.”

g.64 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་རྩ་གསུམ།

trāyastriṃśa ^{AD} · *trayastrīṃśa* ^{AD}

Definition from the 84000 Glossary of Terms:

In Buddhist cosmology, the Heaven of the Thirty-Three is the second lowest of the six heavens in the desire realm (*kāmadhātu*). Situated on the flat summit of Mount Sumeru, it lies above the Heaven of the Four Great Kings (*Caturmahārājakāyika*) and below the Yāma Heaven. It consists of thirty-three regions, each presided by one of thirty-three chief gods, and the overall ruler is Śakra. The presiding gods are divided into four groups named in the *Abhidharmakośaṭīkā* (Toh 4092): the eight gods of wealth, two Aśvin youths, eleven fierce ones, and twelve suns. The thirty-three regions themselves are enumerated and described in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 4.B.2 et seq.).

g.65 heirs of victors

rgyal sras

རྒྱལ་སྲས།

jinaputra ^{AD}

A synonym for bodhisattvas.

g.66 Inexpressible

brjod med

བརྗོད་མེད།

—

The name of a bodhisattva.

g.67 insight

shes rab

ཤེས་རབ།

prajñā^{AD}

In Great Vehicle Buddhism the sixth of the six perfections. Sometimes translated as “wisdom.”

g.68 Jambudvīpa

'dzam gling

འཛམ་གླིང།

jambudvīpa^{AD}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” *Jambu* is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a *jambu* tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.69 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

—

Definition from the 84000 Glossary of Terms:

Jinamitra was invited to Tibet during the reign of King Tri Songdetsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvīyūtpatti* Sanskrit–Tibetan dictionary.

g.70 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni ^{AD}

A former buddha. In early Buddhism listed as the fifth of the seven buddhas, with Śākyamuni as the seventh. Also known as the second buddha of the fortunate eon, with Śākyamuni as the fourth. Known in Pali as Koṇāgamana.

g.71 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa ^{AD}

A former buddha. In early Buddhism listed as the sixth of the seven buddhas, with Śākyamuni as the seventh. Kāśyapa was the buddha who immediately preceded Buddha Śākyamuni.

g.72 King of Definite Golden Luster

gser 'od rnam par nges pa'i rgyal po

གསེར་འོད་རྣམ་པར་ངེས་པའི་རྒྱལ་པོ།

—

The name of a bodhisattva.

g.73 kinnara

mi 'am ci

མི་འམ་ཅི།

kinnara ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.74 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག།

krakucchanda ^{AD}

A former buddha. In early Buddhism listed as the fourth of the seven buddhas, with Śākyamuni as the seventh. The Tibetan translation of the name means “Destroyer of Saṃsāra.” Known in Pali as Kakusandha.

g.75 kṣatriya

rgyal rigs

ཀླུ་རིགས།

kṣatriya ^{AD}

A member of the warrior or royal caste. One of four main castes in the classical fourfold division of Indian society.

g.76 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa ^{AD}

Definition from the 84000 Glossary of Terms:

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *kumbha*, or “pot”).

g.77 Kūṭāgāraśālā

khang pa brtsegs pa'i gnas

ཁང་པ་བརྗེན་པའི་གནས།

kūṭāgāraśālā ^{AD}

An important early monastery located in the great forest near the city of Vaiśālī. The name Kūṭāgāraśālā means “hall with an upper chamber,” translated here as “storied pavilion.” The Buddha and his community stayed at Kūṭāgāraśālā when they visited Vaiśālī.

g.78 league

dpag tshad

དཔག་ཚད།

yojana ^{AD}

Definition from the 84000 Glossary of Terms:

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.

g.79 Liberator of Beings

sems can sgrol

སེམས་ཅན་སྐྱོལ།

—

The name of a bodhisattva.

g.80 Licchavī

lits+tsha bl

ལིཙྪ་བླ།

licchavī^{AD}

The people of the city and region of Vaiśālī. The Licchavī were one of the clans making up the Vṛji confederacy, an early republic at the time of the Buddha.

g.81 Lion of Humans

mi'i seng ge

མིའི་སེང་གེ།

narasiṃha^{AD}

An epithet of the Buddha Śākyamuni.

g.82 Lion of the Śākyas

sangs rgyas shAk+ya seng ge

སངས་རྒྱལ་ཤཱཀ་ལ་སེང་གེ།

śākyasiṃha^{AD}

An epithet of Buddha Śākyamuni.

g.83 Loud Roar of the Great Lion

seng ge chen po mngon par sgrogs pa'i sgra

སེང་གེ་ཆེན་པོ་མངོན་པར་སྐྱོགས་པའི་སྒྲ།

—

The name of a bodhisattva.

g.84 Mahākāśyapa

gnas brtan 'od srung chen po

གནས་རྟེན་འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa ^{AD}

One of the Buddha's principal śrāvaka disciples, he became a leader of the saṅgha after the Buddha's passing

g.85 Mahāpratibhāna

spobs pa chen po

སྤྱོད་ས་པ་ཆེན་པོ།

mahāpratibhāna ^{AD}

The name of a bodhisattva meaning "Great Eloquence."

g.86 Mahāsthāmaprāpta

mtshu chen thob · mtshu chen po thob pa

མཐུ་ཆེན་ཐོབ། · མཐུ་ཆེན་པོ་ཐོབ་པ།

mahāsthāmaprāpta ^{AD}

The name of a bodhisattva meaning "Endowed with Great Power."

g.87 mahoraga

lto 'phye cher

ལྷོ་འབྲེ་ཆེས།

mahoraga ^{AD}

Definition from the 84000 Glossary of Terms:

Literally "great serpents," mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.88 Maitreya

byams pa

བྱམས་པ།

maitreya ^{AD}

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent,

where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.89 mandārava

man dA ra ba

མན་རྒྱ་བ།

mandārava^{AD}

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.90 Mañjuśrī Kumārabhūta

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta^{AD}

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name,

Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.91 meditative absorption

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.92 meditative stability

bsam gtan

བསམ་གཏན།

dhyāna ^{AD}

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.93 mind of awakening

byang chub sems

བྱང་ལྷན་སེམས།

bodhicitta ^{AD}

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings the mind of awakening (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.94 Mount Meru

lhun po · ri rab

ལུན་པོ། ་ རི་རབ།

meru ^{AD}

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godāniya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.95 Moves with the Strength of a Lion

seng ge'i stobs su 'gro ba

སེང་གེ་ཉི་སྟོབས་སུ་འགྲོ་བ།

siṃhaviṅkrāntagāmin

The name of a bodhisattva.

g.96 nāga

klu

ལྷ།

nāga ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

- g.97 **Nārāyaṇa**
sred med kyi bu
 སྲེད་མེད་ཀྱི་བུ།
nārāyaṇa^{AD}
 The name of a bodhisattva.
- g.98 **Nārāyaṇa**
sred med bu
 སྲེད་མེད་བུ།
nārāyaṇa^{AD}
 One of the epithets of Viṣṇu, primarily used in Buddhist literature as a paragon of bodily strength.
- g.99 **nature of things**
chos nyid
 ཚོས་ཉིད།
dharmatā^{AD}
 Definition from the 84000 Glossary of Terms:
 The real nature, true quality, or condition of things. Throughout Buddhist discourse this term is used in two distinct ways. In one, it designates the relative nature that is either the essential characteristic of a specific phenomenon, such as the heat of fire and the moisture of water, or the defining feature of a specific term or category. The other very important and widespread way it is used is to designate the ultimate nature of all phenomena, which cannot be conveyed in conceptual, dualistic terms and is often synonymous with emptiness or the absence of intrinsic existence.
- g.100 **nine causes of resentment**
mnar sems kyi dngos po dgu
 མནར་སེམས་ཀྱི་དངོས་པོ་དགུ།
navāghātavastu^{AD}
 The nine causes of resentment are thinking that someone has done, is doing, or will do injury to oneself; thinking that someone has done, is doing, or will do injury to someone dear to oneself; and thinking that someone has done, is doing, or will do a favor to someone who is hateful to oneself.
- g.101 **nirvāṇa**
mya ngan 'das pa

སྤྲོ་བའི་འདུག་པ།

nirvāṇa^{AD}

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. (1) The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhīśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhīśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the *nirvāṇa* of arhats not being considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of *saṃsāra* and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

g.102 Nityaprahasitapramuditendriya

rtag tu rgod dga' dbang po

རྟག་ཏུ་རྗོད་དག་འདབ་པོ།

nityaprahasitapramuditendriya^{AD}

The name of a bodhisattva meaning “Faculty of Ever-Joyous Excitement.”

g.103 Nityodyukta

rtag tu brtson

རྟག་ཏུ་བརྩོན།

nityodyukta^{AD}

The name of a bodhisattva meaning “Always Enthusiastic.”

g.104 Padmaśrī

pad ma'i dpal

པད་མའི་དཔལ།

padmaśrī^{AD}

The name of a bodhisattva meaning “Lotus Glory.”

g.105 **parinirvāṇa**

yongs su mya ngan las 'das pa

ཡོངས་སྐྱུ་རྩུ་རྩུ་ལས་འདས་པ།

parinirvāṇa^{AD}

Definition from the 84000 Glossary of Terms:

This refers to what occurs at the end of an arhat’s or a buddha’s life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain *parinirvāṇa*, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*).

According to the Mahāyāna view of a single vehicle (*ekayāna*), the arhat’s parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha’s Powers* (Toh 186), 1.32.

The term *parinirvāṇa* is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

g.106 **patience**

bzod pa

བཟོད་པ།

kṣānti^{AD}

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva’s realization, *dharmakṣānti* (*chos la bzod pa*) can refer

to the ways one becomes “receptive” to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, “forbearance for the unborn nature, or nonproduction, of dharmas.”

g.107 patience toward the profound Dharma

chos zab mo la bzod pa

ཚོས་ཟབ་མོ་ལ་བཟོད་པ།

gambhīradharmakṣānti ^{AD}

A level of patience that consists in accepting the teachings on emptiness.

g.108 perseverance

brtson 'grus

བརྩོན་འགྲུས།

vīrya ^{AD}

In Great Vehicle Buddhism the fourth of the six perfections. Sometimes translated as “effort.”

g.109 physical eye

sha'i mig

ཤའི་མིག

māṃsacakṣus ^{AD}

One of the “five eyes” with which buddhas and bodhisattvas see.

g.110 piśāca

sha zar

ཤ་ཟར།

piśāca ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from \sqrt{pis} , to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.111 Prāmodyarāja

mchog tu dga' ba'i rgyal po

མཚོག་ཏུ་དགའ་བའི་རྒྱལ་པོ།

prāmodyarāja ^{AD}

The name of a bodhisattva meaning “King of Supreme Happiness.”

g.112 Pratibhānakūṭa

spobs pa brtsegs pa

སྤོབས་པ་བརྟེན་པ།

pratibhānakūṭa ^{AD}

The name of a bodhisattva meaning “Abundant Eloquence.”

g.113 Priyadarśana

mthong dga'

མཚོང་དགའ།

priyadarśana ^{AD}

The name of a bodhisattva meaning “Joyous to Behold.”

g.114 rākṣasa

srin po

སྲིན་པོ།

rākṣasa ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.115 Ratnamudrāhasta

lag na phyag rgya rin po che

ལག་ན་ཕྱག་རྒྱ་རིན་པོ་ཆེ།

ratnamudrāhasta ^{AD}

The name of a bodhisattva meaning “Bearer of the Jeweled Seal.”

g.116 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi ^{AD}

The name of a bodhisattva meaning “Bearer of the Jewel.”

g.117 realm of phenomena

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu ^{AD}

g.118 recollection

gzungs

གཟུངས།

dhāraṇī ^{AD}

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.119 Removing All Fear

'jigs pa kun sel

འཇིགས་པ་ཀུན་སེལ།

—

The name of a bodhisattva.

g.120 River Ganges

gang gA · *gang* gA'I klung

གང་གླ། · གང་གླེ་ཀླུང།

gaṅgā ^{AD}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras,

however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.121 rose

btsod ka

བཙོད་ཀ

mañjiṣṭhā^{AD} · *māñjiṣṭha*^{AD}

A red dye common in ancient India, made from the root of the madder plant (*Rubia manjista*, *Rubia tinctorum*), which can be used to achieve a range of hues from pink to crimson. Sometimes known in English as “rose madder.”

g.122 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra^{AD}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.123 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha^{AD}

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of

practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.124 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲ་ཌི་བུ།

śāradvatīputra ^{AD}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.125 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin ^{AD}

Definition from the 84000 Glossary of Terms:

An important bodhisattva, included among the "eight close sons of the Buddha." His name means "One Who Completely Dispels All Obscurations" and, accordingly, he is said to have the power to exhaust all the obscurations of anyone who merely hears his name. According to *The Jewel Cloud* (1.10, Toh 231), Sarvanīvaraṇaviṣkambhin originally dwelt in the realm of the Buddha Padmanetra, but he was so touched by the Buddha Śākyamuni's compassionate acceptance of the barbaric and ungrateful beings who inhabit this realm that he traveled to see the Buddha Śākyamuni, offer him worship, and inquire about the Dharma. He is often included in the audience of sūtras and, in particular, he has an important role in the *The Basket's Display*, Toh 116, in which he is sent to Vārāṇasī to obtain Avalokitesvara's mantra.

g.126 Self-Emergent One

rab 'byung

རབ་འབྱུང།

svayaṃbhū ^{AD}

An epithet of Buddha Śākyamuni.

g.127 seven states of consciousness

rnam par shes pa gnas pa bdun

རྣམ་པར་ཤེས་པ་གནས་པ་བདུན།

saptavijñānasthiti ^{AD}

The seven states of consciousness are (1) beings such as humans and heavenly beings, and beings living in suffering, who are different in body and perception; (2) beings who are the first-born gods of the Brahmā world, beings who are different in body but equal in perception; (3) beings who are equal in body but different in perception, such as the Radiant Gods; (4) beings who are equal in body and equal in perception, such as the All-Illuminating Gods; (5) beings reborn in the sphere of boundless space; (6) beings reborn in the sphere of boundless consciousness; and (7) beings reborn in the sphere of nothingness.

g.128 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

nirnimittatā ^{AD}

Signlessness, along with wishlessness and emptiness, is one of the three gateways of liberation that characterize of the true nature of things.

g.129 Śikhin

gtsug tor

གཙུག་ཏོར།

śikhin ^{AD}

A former buddha. In early Buddhism listed as the second of the seven buddhas, with Śākyamuni as the seventh. The first three buddhas—Vipaśyin, Śikhin, and Viśvabhuk—appeared in an earlier eon than our own Fortunate Eon, and therefore Śākyamuni is also often referred to as the fourth buddha. Known in Pali as Sikhī.

g.130 six branches

yan lag drug

ཡན་ལག་དྲུག

ṣaḍaṅga ^{AD}

The six branches are the six parts of the body: two arms, two legs, head, and torso.

g.131 six sense faculties

dbang po drug

དབང་པོ་རྒྱལ།

ṣaḍindriya ^{AD}

The six sense faculties of the eye, ear, nose, tongue, body, and mind.

g.132 six sense fields

skye mched drug

སྐྱེ་མཆོད་རྒྱལ།

ṣaḍāyatana ^{AD}

The six bases of perception through the eye, ear, nose, tongue, body, and mind.

g.133 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha ^{AD}

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.134 Solitary Buddha Vehicle

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱལ་གྱི་ཐེག་པ།

pratyekabuddhayāna ^{AD}

The vehicle of solitary buddhas who have reached awakening without contact with a buddha, particularly characterized by contemplation on the twelve phases of dependent origination.

g.135 son of noble family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra ^{AD}

A term of polite address in widespread use in India, used mainly for laymen. It is also sometimes understood from the perspective of the Buddha's redefining of noble birth as determined by an individual's ethical conduct and integrity, so that a layperson who enters the Buddha's Saṅgha is called a "son or daughter of noble family" and in this sense "good" or "noble."

g.136 Sound of Thunder

'brug sgra

འབྲུག་སྒྲ།

—

The name of a bodhisattva.

g.137 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha ^{AD}

The name of a bodhisattva meaning "Essence of Glory."

g.138 śrīgarbha gem

rin po che dpal gyi snying po

རིན་པོ་ཆེ་དཔལ་གྱི་སྙིང་པོ།

śrīgarbharatna ^{AD}

A type of gem.

g.139 Sthiramati

blo gros brtan pa

བློ་གྲོས་བརྟན་པ།

sthiramati ^{AD}

The name of a bodhisattva.

g.140 storied pavilion

khang pa brtsegs pa

ཁང་པ་བརྗེགས་པ།

kūṭāgāra ^{AD}

g.141 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā^{AD}

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Elsewhere translated as “thusness.”

g.142 Sukhāvati

bde ba cen

བདེ་བ་ཅེན།

sukhāvati^{AD}

g.143 Sūryagarbha

nyi ma'i snying po

ཉིམ་འཇིགས་པོ།

sūryagarbha^{AD}

The name of a bodhisattva meaning “Essence of the Sun.”

g.144 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala^{AD}

The ten powers of a tathāgata are (1) knowing what is possible and not possible; (2) knowing the result of actions; (3) knowing the aspirations of humans; (4) knowing the elements; (5) knowing the higher and lower powers of humans; (6) knowing the paths that lead everywhere; (7) knowing the origin of the afflictions that lead to meditation, liberation, absorption and equanimity; (8) knowing previous lives; (9) the knowledge of transference and death; (10) knowing the defilements are exhausted.

g.145 thirty-two marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སུམ་བུ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa^{AD}

g.146 thoroughbred

cang shes

ཅང་ཤེས།

ājāneya ^{AD}

When used to describe the mind, the thoroughbred horse is used as metaphor for the nobility, speed, strength, and refinement of intelligence.

g.147 Thus-Gone One

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata ^{AD}

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.148 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita ^{AD}

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in*

Full (Toh 95), 2.12, and for an account of Maitreya's birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya's Birth in the Heaven of Joy*, (Toh 199).

g.149 ūṛṇā

mdzod spu

མཛོད་སུ།

ūrṇā^{AD}

Definition from the 84000 Glossary of Terms:

One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūṛṇā means “wool hair,” and kośa means “treasure.”

g.150 uṣṇīṣa

dbu yi gtsug tor

དབུ་ཡི་གཙུག་རྟོག་།

uṣṇīṣa^{AD}

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.151 utpala

ud pal

ལུང་པལ།

utpala^{AD}

Nymphaea caerulea, sometimes known as the “blue lotus” though actually a blue water lily.

g.152 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī^{AD}

Capital of the Licchavī republic and an important city during the life of the Buddha.

g.153 Vanquishing the Three Worlds

'jig rten gsum gyi gnas rnam par gnon pa

འཇིག་རྟེན་གསུམ་གྱི་གནས་རྣམ་པར་གཞོན་པ།

—

The name of a bodhisattva.

g.154 Vanquishing Unwavering State

mi g.yo ba'i gnas rnam par gnon pa

མི་གཡོ་བའི་གནས་རྣམ་པར་གཞོན་པ།

—

The name of a bodhisattva.

g.155 Vanquishing Vajra State

rdo rje'i gnas rnam par gnon pa

རྡོ་རྗེའི་གནས་རྣམ་པར་གཞོན་པ།

—

The name of a bodhisattva.

g.156 *vetāla*

ro langs

རོ་ལངས།

vetāla^{AD}

A class of powerful beings that typically haunt charnel grounds and are most often depicted entering into and animating corpses. Hence, the Tibetan translation means “risen corpse.”

g.157 *victor*

rgyal ba

རྒྱལ་བ།

jina^{AD}

g.158 *Vimalā*

dri med ma

དྲི་མེད་མ།

vimalā^{AO}

Vimalakīrti's wife and Candrottara's mother.

g.159 Vimalakīrti

dri ma med par grags pa

འི་མ་མེད་པར་གྲགས་པ།

vimalakīrti ^{AD}

A wealthy merchant from Vaiśālī, who is the father of Candrottārā.

g.160 Well-Gone One

bde gshegs

བདེ་གཤེགས།

sugata ^{AD}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.161 wisdom

ye shes

ཡེ་ཤེས།

jñāna ^{AD}

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is used in a Buddhist context to refer to the nonconceptual, direct experience of reality, the mode of awareness of a realized being. Based on the Tibetan etymology, it is also sometimes translated as “primordial wisdom.”

g.162 Without Doubting the Nature of Phenomena

chos kyi rang bzhin the tsom med pa

ཚོས་ཀྱི་རང་བཞིན་ཐེ་ཚོས་མེད་པ།

—

The name of a bodhisattva.

g.163 Worthy One

dgra bcom pa

དག་བཙུག་པ།

arhat ^{AD}

An epithet of the Buddha Śākyamuni.

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.164 yakṣa

gnod sbyin

གོད་སྤྱིན།

yakṣa ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.