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The Questions of the Girl Vimalaśraddhā

Dārikāvimalaśraddhāparipṛcchā

འཕགས་པ་བྱ་མོ་རྣམ་དག་དད་པས་ཞུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa bu mo rnam dag dad pas zhus pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Questions of the Girl Vimalaśraddhā”

Āryadārikāvimalaśraddhāparipṛcchānāmamahāyānasūtra

· Toh 84 ·

Degé Kangyur, vol. 44 (dkon brtsegs, cha), folios 95.a–104.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 Vimalaśraddhā, the daughter of King Prasenajit, comes to see the Buddha in Jetavana, Anāthapiṇḍada's Park, together with a retinue of five hundred women. She pays homage to the Buddha and asks him to explain the conduct of bodhisattvas. The Buddha responds by presenting twelve sets of eight qualities that bodhisattvas should cultivate. Vimalaśraddhā and her five hundred companions, having developed the mind set on awakening, join the ranks of the bodhisattvas, and the Buddha prophesies her future attainment of awakening.

ac.

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ac.1 The text was translated by Maurizio Pontiggia and edited by Chryse Tringos-Allen. Dr. Fabian Justus Sanders, docent of Tibetan Language and Literature at the Ca' Foscari University of Venice, provided most of the Sanskrit names and terms. The 84000 editorial team subsequently checked the translation against the Tibetan and the Chinese, and compiled the introduction using parts of the translators' original material.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 *The Questions of the Girl Vimalaśraddhā* is included among of the forty-nine sūtras in The Heap of Jewels (Skt. Ratnakūṭa) collection of the Degé Kangyur.¹ It presents the qualities that bodhisattvas should cultivate in their practice and the benefits that come from such cultivation.

i.2 The sūtra begins with the princess Vimalaśraddhā, daughter of King Prasenajit, coming to see the Buddha in Jetavana, Anāthapiṇḍada's Park, together with a retinue of five hundred women. In some expressive verses, she pays homage to the Buddha and asks him to explain the conduct of bodhisattvas. The Buddha responds by presenting twelve sets of eight qualities that bodhisattvas should cultivate. Vimalaśraddhā then asks the Buddha how a woman may avoid female rebirth, to which the Buddha replies by presenting two further sets of eight qualities that ensure rebirth as a man. Finally, Vimalaśraddhā and her five hundred companions, having developed the mind set on awakening, join the ranks of the bodhisattvas, and the Buddha prophesies her future attainment of awakening.

i.3 The Buddha's explanations of how bodhisattvas should act, set out in short prose sections followed by sets of verses, are, of course, the main content of the sūtra. But it is noteworthy that the narrative in which this content is framed shares its theme—the Buddha being addressed by a daughter of King Prasenajit—with two other sūtras from the Heap of Jewels collection. Prasenajit himself, ruling over the kingdom of Kośala from its capital, Śrāvastī, is a well known figure in the canonical texts. Kośala was a powerful kingdom that, under his father Arāḍa Brahmadaṭṭa, held political control over the smaller, neighboring Śākya kingdom to the east in which the Buddha was born, and Prasenajit is said to have been born as prince in Śrāvastī at the same time as the Buddha took birth as prince in the Śākya capital, Kapilavastu.² It was within the first two years after the Buddha's awakening that Prasenajit became his disciple and patron, although the Buddha only started residing near Śrāvastī for his rains retreats much later,

when the wealthy merchant Anāthapiṇḍada purchased land there to build him a vihāra. Prasenajit, by his several wives, is recorded as having had at least two sons and a number of daughters. The name of one of his sons, Prince Jeta, is immortalized in the name, the Jetavana, given to the grove and vihāra on the land that Jeta sold to Anāthapiṇḍada. Another son was Virūḍhaka (by a different mother, a Śākya³). Several daughters of Prasenajit are mentioned in the canonical literature. One, Vimaladattā—younger in her story than Vimalaśraddhā in this one—is featured in *The Questions of Vimaladattā* (*Vimaladattāparipṛcchā*, Toh 77). Prasenajit’s best known daughter is perhaps Śrīmālādevī, who became queen of Ayodhyā and is the principal protagonist of the *The Lion’s Roar of Śrīmālādevī* (*Śrīmālādevīsīmhanāda*, Toh 92). Her mother was probably the queen Mallikā, the foremost of Prasenajit’s queens who is said to have had only one child, a daughter, although other sources name instead another of Prasenajit’s daughters, Vajira, who married King Ajātaśatru of Magadha, as Mallikā’s only daughter. While some of these members of Prasenajit’s family are mentioned in different Sanskrit and Pali texts, both Vimalaśraddhā and Vimaladattā seem to figure only in their respective sūtras.

- i.4 If the protagonists of *The Questions of the Girl Vimalaśraddhā*, *The Questions of Vimaladattā*, and *The Lion’s Roar of Śrīmālādevī* are all daughters of Prasenajit, they are not the only princesses who are also bodhisattvas in the canonical texts. One daughter of King Ajātaśatru, Aśokadattā, receives her prediction of future awakening in the *Aśokadattāvyākaraṇa*⁴ (Toh 76, also in the Heap of Jewels), and another, Vimalaprabhā, in the *Vimalaprabhāparipṛcchā* (Toh 168, in the General Sūtra section). King Bimbisāra’s queen, Kṣemavatī, questions the Buddha about his qualities and receives her prediction in the *Kṣemavatīvyākaraṇa* (Toh 192).⁵ Less privileged female bodhisattvas include laywomen, the main interlocutors in the *Gaṅgotarāparipṛcchā* (Toh 75),⁶ the *Strīvivartavyākaraṇa* (Toh 190),⁷ and the *Mahallikāparipṛcchā* (Toh 171),⁸ a courtesan called Suvarṇottamaprabhāśrī in the *Mañjuśrīvikrīḍita* (Toh 96);⁹ and Vimalakīrti’s daughter Candrottarā in the *Candrottarādārikāvyākaraṇa* (Toh 191). While some of the women in these sūtras aspire to be reborn as males as they progress toward awakening, others question what place notions of gender may have with regard to awakening; some debate matters concerning gender with the śrāvaka disciples; some (notably Strīvivarta) make use of being a woman to benefit beings; some appear to be able to change their sex miraculously at will; and Vimalaprabhā vows to remain a woman in at least some of her future lives in order to undertake specific tasks. Nevertheless, these accounts all seem to culminate in the prediction that the female protagonist will ultimately become an apparently male buddha.

- i.5 The version of the sūtra in the Degé and some other Kangyurs has no colophon, but a colophon is to be found in the Stok Palace, Narthang, and Lhasa Kangyurs, among others, and explicitly states that the Tibetan translation was produced from the Chinese, noting that the text was “translated, edited, and finalized based on the Chinese text by the translator Gö Chödrup.”¹⁰ A work that can almost certainly be identified with this sūtra, but with the slightly different Tibetan title *bu mo dad ldan gyis zhus pa*, is listed in both the Denkarma¹¹ and Phangthangma¹² imperial inventories, allowing us to date its Tibetan translation to the late eighth or early ninth century.
- i.6 In producing this translation, we have based our work on the Degé xylograph, while consulting the Comparative Edition (Tib. *dpe bsdur ma*) and Stok Palace manuscript. Since the Tibetan version of this sūtra was translated from Chinese rather than Sanskrit, we have also made careful use of Bodhiruci’s fifth- or sixth-century Chinese translation,¹³ noting important variants throughout.

**The Noble Mahāyāna Sūtra
The Questions of the Girl Vimalaśraddhā**

1.

The Translation

[F.95.a]

1.1 Homage to all the buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was residing in Śrāvastī, in Jetavana, Anāthapiṇḍada's park, together with a large assembly of five hundred bhikṣus and eight thousand bodhisattva mahāsattvas who were well versed in all fields of knowledge, had obtained retention and unimpeded eloquence, were fully accomplished in patience, were completely victorious over the hordes of Māra, and had obtained the Dharmas attained by the thus-gone ones. There was the bodhisattva Lokadhara, the bodhisattva Mārgadhara, the bodhisattva Dharaṇīdhara, the bodhisattva Mahādharaṇīdhara, the bodhisattva Dhṛtimati, the bodhisattva Adhimuktika, the bodhisattva Surūpavyūha, the bodhisattva Ratnaketu, the bodhisattva Ratnadhvaja, the bodhisattva Ratnacinta, the bodhisattva Ratnākara, the bodhisattva Ratnamati, the bodhisattva Ratnaguṇa, and the bodhisattva Ratnaprabha, and there were also the bodhisattvas of this fortunate eon headed by Maitreya. There was also a group of sixty bodhisattvas with incomparable motivation, headed by Mañjuśrī, [F.95.b] and a group of sixteen great men led by the bodhisattva Bhadrāpāla. Also gathered there was an assembly of twenty thousand gods from the Tuṣita heaven.

1.3 Then the Blessed One, who was sitting there on the lion throne called Treasury of Great Arrangements, surrounded by an immeasurable assembly of hundreds of thousands, shone forth everywhere with rays of light like those of the sun and the moon. Like the kings of the gods, Śakra and Brahmā, his brilliance was outstanding. Like Mount Meru, the king of mountains,¹⁴ he was extremely tall and rose high above the common. Like a great torch, the light that he radiated was utterly resplendent. Like an elephant king, he beheld each one and everyone.¹⁵ Like a lion roaring, he taught the Dharma

fearlessly. Like the king of the asuras, Rāhula, he eclipsed all those who surrounded him.¹⁶ His body was adorned with all the major and minor marks of a buddha. His splendor and power blazed forth.¹⁷ In order to establish all sentient beings in the supreme definitive meaning and make them understand it,¹⁸ he was teaching the Dharma in the midst of this large audience with a voice like Brahmā's, which resounded in all the universes of the entire trichiliocosm.

1.4 Then King Prasenajit's young daughter,¹⁹ Vimalaśraddhā—a pretty and beautiful²⁰ girl whom everyone liked to see, and who had produced roots of virtue in the past and practiced in the Mahāyāna—came to Jetavana from the town of Śrāvastī, accompanied by five hundred girls, each of whom wore golden jewelry. Having prostrated herself, bowing her head to the feet of the Blessed One,²¹ she circumambulated him three times. Then, after sitting down to one side before the Blessed One, she praised him with these verses: [F.96.a]

1.5 “For long you accumulated meritorious and pure deeds,
And completed an infinite ocean of qualities,
Causing many to rejoice with faith and devotion—
For this, I pay homage to you, supreme sage.²²”

1.6 “Displaying a wonderful, luminous resplendence,²³
Like a mine of jewels, you reveal the doorways to the Dharma,
As a full fathom of light always radiates from your body—
For this, I pay homage to you, cool lake of great intelligence.

1.7 “Fruit tree of qualities, inconceivable in virtues,
The entire world praises you, supreme among humans;²⁴
You have perfected discipline and accomplished great aspirations—
For this, I pay homage to you, foremost among those worthy of offerings.

1.8 “You abide in the supreme Dharma, always calm and unattached.
You regard every being in the universe with equanimity, as if they were your
only child.
Since with your dual knowledge you know all actions,²⁵
Like a skillful guide, you point out the smooth path.

1.9 “The conduct of bodhisattvas—
Those who, once they have acquired steadfast perseverance,
Act to benefit all sentient beings with love and compassion—
I request that the Thus-Gone One teach and explain.²⁶”

1.10 “How, having obtained steadfast strength,
Do bodhisattvas defeat the hordes of Māra, yet remain within saṃsāra?”

- How, having obtained the Dharma of equanimity,
Do they bring sentient beings to maturity?²⁷
- 1.11 “How are they like the earth and the sky,
Like the wind, like water, and like fire?
How, having obtained trust in it, do they abide in the Dharma,
Becoming like Mount Meru or a lion king?
- 1.12 “How, having abandoned a mind of love and hate,
Do their minds become pure, honest, and nondeceptive?
How do they cultivate generosity, discipline, patience,
Perseverance, concentration, and liberation?
- 1.13 “How do they vanquish the darkness of the afflictions with their insight,
And how, constantly applying great means,
Do they abide in unimpeded retention and concentration,
The four immeasurables, and the five kinds of supernormal powers?²⁸
- 1.14 “How, having come into the presence of the buddhas,
Do they always take miraculous [F.96.b] births, remembering their previous
lives?
Practicing austerities,²⁹ they dwell in hermitages without strife,
Taming their minds and pacifying the afflictions.
- 1.15 “Following discipline, they cultivate the path of awakening.
And, having obtained the nectar of cessation, they defeat the armies of Māra,
And turn the Wheel of Dharma that confers bliss—
I beseech you to explain in words such a perfect path!”
- 1.16 Then the Blessed One replied to the girl Vimalaśraddhā, “Girl, if
bodhisattvas are endowed with eight strengths, although dwelling within
saṃsāra, they have steadfast courage and are completely indefatigable. And
what are these eight strengths? The first is the strength of mental motivation,
because they are without deceit. The second is the strength of determination,
because they abandon all faults. The third is the strength of application,
because they continually practice virtue. The fourth is the strength of real
trust, because they have strong trust in the maturation of karma. The fifth is
the strength of the mind set on awakening, because they do not seek out
inferior vehicles. The sixth is the strength of great love, because they do not
harm sentient beings. The seventh is the strength of great compassion,
because they take all injury upon themselves. The eighth is the strength of a
spiritual friend, because from time to time they need to be examined.³⁰ Girl,

these are called the eight kinds of strength. When bodhisattvas are endowed with these eight strengths,³¹ they have steadfast courage, and although they dwell within saṃsāra, they have no clinging or attachment.”

1.17 Then the Blessed One spoke again in verse:³²

“Heroic ones with motivated minds
Abandon any deceit,
And, always behaving in a straightforward manner,
Apply themselves diligently to genuine awakening.

1.18 “One who has the strength of determination
Abandons the various faults,
And, practicing virtue exclusively, [F.97.a]
Maintains genuine diligence.

1.19 “One who is endowed with application
Is always excellently stable,³³
And, having steadfast perseverance,
Brings happiness to sentient beings.

1.20 “Through the power of real trust,
If one is aware of the full maturation of karma,
One has confidence in the Buddha’s wisdom
And brings the entire universe under one’s care.

1.21 “One who has the strength of the mind set on awakening
Abandons the inferior vehicles,
And, not interrupting the lineage of the buddhas,
Abides in the true nature of things.

1.22 “Through the power of great loving-kindness,
One looks with equality at all sentient beings
And, being beyond love and hate,
Does not give rise to anger or ill will.

1.23 “Through the strength of great compassion,
One takes responsibility for sentient beings
And, not clinging to saṃsāra,³⁴
Does not feel disenchanting or weary.

1.24 “Through the strength of the spiritual friend,
There is continuous examination of each other.³⁵
One will not lose heart,
And so will abide in awakening.

- 1.25 “When those who are heroes
Have obtained these eight strengths,
They will reside in the heart of awakening
And defeat the many armies of Māra.
- 1.26 “Furthermore, girl, when bodhisattvas are endowed with eight qualities,³⁶
they abide in sameness. What are these eight qualities? The first is the
sameness of all sentient beings, because they are intrinsically without a self.
The second is the sameness of all phenomena, because they are utterly void.
The third is the sameness of all buddhafi elds, because they all occur within
the sphere of emptiness. The fourth is the sameness of all thus-gone ones,
because they all teach in equanimity. The fifth is the sameness of all actions,
because causes and conditions are without intrinsic nature. The sixth is the
sameness of all vehicles, because they are all similar in being noncomposite.
[F.97.b] The seventh is the sameness of minds, because mind is similar to an
illusion. The eighth is the sameness of all māras, because one cannot observe
a beginning of the afflictions. This is what is called abiding in sameness
through the eight qualities.”
- 1.27 Then the Blessed One spoke again in verse:

“Because sentient beings are intrinsically without a self,
They cannot be observed even for a moment.
One who abides in sameness
Should see in this way.
- 1.28 “Because all phenomena are the same,
They are always intrinsically empty and void.
Differentiated only through words,
Phenomena are intrinsically without particularity.
- 1.29 “As one cannot observe any boundaries
Of all the buddhafi elds in the ten directions,
Their nature is similar to space—
All the buddhafi elds are always the same.
- 1.30 “As all thus-gone ones of the three times
Are the same in their abiding in the expanse of reality,
They are completely free through their unending wisdom—
All buddhas are such.
- 1.31 “The causes and conditions of sentient beings
In their nature are all the same.
By knowing their actions,

- One understands them accordingly.
- 1.32 “All the different sentient beings
Are understood to be like an illusory display.
Not grasping at either the inner or the outer,
Their nature is always pure.
- 1.33 “Although various vehicles were taught,
They are the same in being noncomposite.
In full knowledge of means, the Guide
Made distinctions by teaching three vehicles.
- 1.34 “Even when the māra of afflictions is at hand,
The afflictions are not at all existing things.
Similarly, the domains of the māra of the gods,
The māra of the aggregates, and the māra of the Lord of Death are empty.
- 1.35 “Furthermore, girl, when bodhisattvas are endowed with eight qualities,³⁷
they abandon love and hate. What are these eight qualities?³⁸ Being
endowed with love; being endowed with compassion; always being willing
to benefit others; not being attached to worldly things; [F.98.a] not being
attached to one’s body; always cultivating a concentrated mind; giving away
one’s body and life; and discerning the afflictions. When bodhisattvas can
accomplish these eight qualities, they will abandon love and hate.”
- 1.36 Then the Blessed One spoke again in verse:

“Bearing the armor of a loving mind,
One has affectionate concern for everyone,
And, maintaining equality,
Love and hate do not arise.
- 1.37 “Because wise people always act to be of benefit,
They constantly give happiness to others;
Although they acquire something, they do not see it as their own,³⁹
And they hold no resentment despite being blamed or disparaged.
- 1.38 “Since they are unshaken by the eight worldly concerns,
Love and hate do not arise.⁴⁰
Whether it concerns themselves or others,
Conceptions of love and hate do not arise.
- 1.39 “Having abandoned all conceptions,
Such people do not cling to any objects of experience.
Always understanding the nature of the body,

- They have no distress about their bodies or lives.
- 1.40 “Sagacious beings, like the sky,
Are unmoved by joys and sorrows,⁴¹
And, properly understanding the afflictions,
Avoid both *me* and *mine*.
- 1.41 “Being like the earth in always accepting all activity,⁴²
Love and hate do not arise.⁴³
- 1.42 “Furthermore, girl, when bodhisattvas are endowed with eight qualities,⁴⁴
they do not become exhausted by saṃsāra.⁴⁵ What are these eight qualities?
⁴⁶ Bodhisattvas do not become exhausted by saṃsāra because their roots of
virtue are immensely vast; because they discern sentient beings; because
they always see and make offerings to the thus-gone ones; because they see
innumerable buddhafiels; because they always strive for the knowledge of
a buddha; because they understand that saṃsāra is like a dream; because
they are not intimidated by the excellent Dharma; and because they have
distinct comprehension of the beginning, the end, and the real endpoint.”
[F.98.b]
- 1.43 Then the Blessed One spoke again in verse:

“Meditators on the yogin’s path
Eradicate their faults and become unstained,
Like the pure moon in the sky;
They liberate sentient beings from their suffering.
Because they gather qualities,
They do not become exhausted by saṃsāra.
- 1.44 “They consider the nature of all sentient beings,
And they act with steadfast perseverance.
Devotedly making offerings
To buddhas in immeasurable buddhafiels,
They thereby become endowed with the ten strengths,
And they do not become exhausted by saṃsāra.
- 1.45 “Teaching the inconceivable Dharma,
In innumerable, infinite worlds,
They maintain uninterrupted the lineage of the Three Jewels
And become fully awakened as Dharma Kings.⁴⁷
Those who preserve excellent discipline
Do not become exhausted by saṃsāra,

- 1.46 “And they recognize that the nature of saṃsāra
Is like a dream, a cloud, or a flash of lightning.
Those who find liberation through the Dharma
Do not become exhausted by saṃsāra.
- 1.47 “Remaining in an awakened state,
With their joyful minds,⁴⁸ they are always happy.
Those who have become accomplished through skillful means⁴⁹
Do not become exhausted by saṃsāra.
- 1.48 “Constantly practicing the excellent Dharma,
Their realization increases, like the waxing moon in the sky.
Those who aspire to the Buddha’s qualities⁵⁰
Do not become exhausted by saṃsāra.
- 1.49 “And, although saṃsāra is endless,
They always dwell in the real endpoint.
Those who are attuned to insight, even for just a moment,
Do not become exhausted by saṃsāra.
- 1.50 “Furthermore, girl, when it is endowed with eight qualities,⁵¹ the mind’s
constitution will be balanced.⁵² What are these eight qualities? The mind will
be of balanced constitution because the mind has become similar to earth,⁵³
because the mind has become similar to water; because the mind has become
similar to fire; because the mind has become similar to air; because the mind
has become similar to space; because the mind has become similar to the
expanse of reality; [F.99.a] because the mind has become similar to liberation;
and because the mind has become similar to nirvāṇa. These are called the
eight kinds of balanced constitution of the mind.”
- 1.51 Then the Blessed One spoke again in verse:

“Because the mind is similar to earth,⁵⁴
It can carry any load,
And, whether there is virtue or nonvirtue,
It never increases or diminishes.
- 1.52 “Because the mind is similar to water,
It washes away all stains and impurities
And, nourishing all worlds,
Dispels the distress of the afflictions.⁵⁵
- 1.53 “Because the mind is similar to fire,
It burns away all the afflictions,

- And, like the light of a huge torch,
There is nothing it does not illuminate.
- 1.54 “Because the mind is similar to wind,
It neither dwells anywhere nor depends on anything,
And the fragrance of discipline and learning
Pervades everywhere throughout the three times.
- 1.55 “Because the mind is similar to space,
It is free from views and completely pure,
And, although it interacts with everything,
It does not follow after Māra.
- 1.56 “Because the mind is similar to the expanse of reality,
It is established in the very essence of bliss
And, without ever increasing or diminishing,
Always dwells in equanimity.
- 1.57 “Even when liberation is attained
By hearers and the solitary realizers,⁵⁶
There is neither bondage,
Nor is there liberation.
- 1.58 “Saṃsāra and nirvāṇa
Are said to be beyond coming and going,
So, peacefully maintaining disengagement,
One acts everywhere throughout the three times.
- 1.59 “Furthermore, girl, when bodhisattvas are endowed with eight qualities,
they become sources of awakening.⁵⁷ What are these eight qualities? First,⁵⁸
they have become sources of generosity, because they give away everything
they own. Second, they have become sources of discipline, because they are
free of transgressions. Third, [F.99.b] they have become sources of patience,
because they are free of aggression. Fourth, they have become sources of
perseverance, because they are free of laziness and doubt. Fifth, they have
become sources of concentration, because they are skillful in means. Sixth,
they have become sources of insight, because they maintain discipline and
have vast learning. Seventh, they have become sources of the abodes of
Brahmā, because they are fully at peace through complete liberation.⁵⁹
Eighth, they have become sources of supernormal powers, because they
constantly maintain concentration.”
- 1.60 Then the Blessed One spoke again in verse:

- “Since those who constantly practice generosity
 Abandon the agony of desire,
 They do not seek the maturation of karmic fruit,
 And dedicate all their merit to the awakening of a buddha.
- 1.61 “Because practitioners of the Great Vehicle have discipline,
 They are without anger, even when cut and torn apart.
 Striving one-pointedly for great bliss, and abandoning all habitual patterns,
 They never meet any real obstacle.⁶⁰
- 1.62 “Bodhisattvas endowed with perseverance,
 For the sake of sentient beings and for many eons,
 Bear suffering and wander through countless worlds,
 Increasing the strength of their perseverance.
- 1.63 “Those who cultivate concentration
 Abandon all kinds of elaboration,
 And, although they have perfected concentration,
 They do not get caught up in concentration.
- 1.64 “Through incomparable great insight,
 They abandon extreme views
 And, with knowledge that the world is empty,⁶¹
 Dispel all the darkness of delusion.
- 1.65 “Those who cultivate the peaceful abodes of Brahmā
 Abandon unfortunate destinies
 And, always obtaining the states of Śakra and Brahmā,
 Meditate assiduously on the ultimate benefit.⁶²
- 1.66 “With supernormal powers, bodhisattvas travel through all buddhafields,
 Respectfully honoring the buddhas and listening to the Dharma
 And, knowing well the natures of aspirations of all,
 Teach the Dharma, repeating it to sentient beings.⁶³
- 1.67 “Furthermore, girl, because bodhisattvas are endowed with eight qualities,⁶⁴
 [F.100.a] they obtain perfect retention and unimpeded eloquence. What are
 these eight qualities? They revere the Dharma.⁶⁵ They show respect for their
 preceptors and masters. They are never disheartened with seeking the
 Dharma. They teach it correctly, in the same way that they were taught. They
 are not miserly with the Dharma. They do not make public the faults of
 others. They devotedly pay respect to those who are expounding the
 Dharma, as if they were their own preceptors. And, without being fixated on

the faults of others, they exhort others to abandon their faults. Because bodhisattvas are endowed with these eight qualities, they obtain perfect retention and unimpeded eloquence.”

- 1.68 Then the Blessed One spoke again in verse:
“Those who always one-pointedly seek the Dharma
Show respect for their preceptors and spiritual friends.
Since they abandon bad companions,
They obtain an inexhaustible treasure.
- 1.69 “Never being disheartened by learning,
They zealously seek the Dharma.
Because they teach it in the same way that they were taught,⁶⁶
They do not look for any gain.
- 1.70 “Since those who obtain perfect eloquence
Gladden numerous assemblies,
They are fully dedicated to giving the Dharma,
And abandon miserliness and jealousy.
- 1.71 “They practice the Dharma without attachment,
And are ones who obtain retention.
Because they preserve discipline by watching their own physical behavior,
They never look for the faults of others.
- 1.72 “They sustain their love and compassion,⁶⁷
And since they do not speak untimely words,
They obtain unimpeded eloquence,
And show mastery of inspirational speech.
- 1.73 “Those who honor capable Dharma teachers,
As if they were preceptors,
And exhort others to abandon their faults, while keeping them to themselves
Obtain an ocean of inexhaustible treasures.
- 1.74 “Furthermore, girl, because bodhisattvas are endowed with eight qualities,⁶⁸
[F.100.b] they take miraculous rebirths from lotus buds in the presence of the buddhas. What are these eight qualities? Not speaking of the faults of others, even at the risk of their own lives;⁶⁹ exhorting sentient beings to take refuge in the Three Jewels; establishing everyone in the mind set on awakening; having immaculate sublime conduct; making statues of the Thus-Gone One

and putting them on lotus seats; dispelling the suffering of sentient beings entangled in sorrow; always humbling themselves in front of the arrogant and proud; and never causing any harm whatsoever to others.”

1.75 Then the Blessed One spoke again in verse:

“Those who, even if pain is inflicted,
Never speak of the defects of others,
And always praise the Three Jewels,
Will be miraculously born in the presence of the buddhas.

1.76 “Those who cultivate the mind set on awakening
And exhort others to strive for omniscience,
And who always maintain sublime conduct,
Will be miraculously born in the presence of the buddhas.

1.77 “Those who cover a buddha statue with gold
And place it on a precious lotus seat,
And who dispel the sorrow of beings,
Will be miraculously born in the presence of the buddhas.

1.78 “Those who, in front of the arrogant,
Humble themselves as if they were their disciples,
And who never harm others,
Will be miraculously born in the presence of the buddhas.

1.79 “Furthermore, girl, when bodhisattvas are endowed with eight qualities, they are consummate in ascetic virtue and always aspire to dwell in seclusion.⁷⁰ What are these eight qualities? Having few wants;⁷¹ being content; being fully satisfied with the virtuous Dharma; nourishing themselves with virtue; always maintaining the tradition of the noble ones; always being disenchanted because of seeing the faults of saṃsāra; always contemplating impermanence, suffering, [F.101.a] emptiness, and selflessness; and being steadfast in faith, and not following other teachings.”

1.80 Then the Blessed One spoke again in verse:

“Since bodhisattvas have few wants and are content,⁷²
They delight in the Dharma and nourish themselves with many virtues.
Always aspiring to follow the manners of the noble ones,
They see the defects of saṃsāra and dread it.

1.81 “Since they are always dedicated to ascetic virtue,
Like the solitary rhinoceros, they stay without companions.
Contemplating that all compounded things are suffering and without self,

- They have minds of complete faith and full of energy.
- 1.82 “Having seen the Dharma and not following other teachings,
But always dwelling in solitude and praising the Buddha,⁷³
With ascetic virtue, they keep a distance and suffer no anguish,
Being free from the many troubles of strife.
- 1.83 “Having abandoned relatives and friends and refused praise,⁷⁴
They are fully committed to dwelling in seclusion.
- 1.84 “Furthermore, girl, because bodhisattvas are endowed with eight qualities,⁷⁵
they defeat the armies of Māra. What are these eight qualities? Penetrating
emptiness as the very essence of things;⁷⁶ having a real trust in signlessness;
having a real trust in wishlessness; fully discerning the un compounded; not
being doubtful or skeptical about it; accepting⁷⁷ non-arising; understanding
essencelessness; and, by being skillful in means, individually discriminating
all phenomena, while knowing unending suchness.”
- 1.85 Then the Blessed One spoke again in verse:

“Those who realize the three doors of complete liberation—
Emptiness, signlessness, and wishlessness—defeat the armies of Māra.
As there is no duality between the compounded and un compounded,
They realize non-arising⁷⁸ and are completely liberated.
- 1.86 “They will defeat the armies of Māra
When they accept the non-arising of all phenomena thus:
‘These are without arising and without cessation;
The aggregates and the elements are without self and like illusions.’ [F.101.b]
- 1.87 “They recognize that phenomena have no essence,
While, by being skillful in means, they do not do away with suchness.
The discrimination of phenomena is known to be the work of Māra.
Having abandoned discrimination, Māra is defeated.
- 1.88 “Employing both insight and means,
And not being fixed on existence or emptiness,
Those who thus meditate on the supreme Dharma,
Being skillful in means, will obtain beautiful bodily forms.
- 1.89 “Furthermore, girl, when bodhisattvas are endowed with eight qualities,⁷⁹
they will never be separated from awakening. What are these eight qualities?
With right view, they ripen sentient beings who have wrong views.⁸⁰ With
right mindfulness, they act compassionately toward sentient beings who
have wrong intention. With right speech, they act compassionately toward

those who speak wrongly. With right action, they draw in those engaged in wrongdoings. With right effort, they stop those engaged in wrong pursuits. With right livelihood, they do not abandon sentient beings engaged in wrong livelihoods. With right thought, they make them abandon wrong thinking. With right absorption, they wake those who are stuck in wrong absorption, and make them strive higher.”

1.90 Then the Blessed One spoke again in verse:

“Those who are endowed with right view
Bring those with wrong views to maturity.⁸¹
Constantly cultivating right mindfulness,
They act compassionately toward those with wrong intention.

1.91 “Those who have right speech⁸²
Act compassionately toward those who speak wrongly.
Being established in right action,
They draw in those who act wrongly.

1.92 “Continuously cultivating right effort,
They do not abandon those with wrong effort.⁸³
Pursuing right livelihood,
They draw in those engaged in wrong livelihoods.

1.93 “The wise ones who have right thought [F.102.a]
Think compassionately toward those who think wrongly.
Always absorbed in right absorption,
They draw in those caught up in wrong absorption.

1.94 “With this unsurpassed perfect eightfold path,
They liberate those who are caught in the river of saṃsāra.
By rescuing those who are carried away by the stream,
They are on the great path to awakening.

1.95 “Hearers and solitary realizers
Transport only themselves, like on a raft made of grass.
A bodhisattva leads everyone across,
Like the captain of a great boat.

1.96 “Furthermore, girl, because bodhisattvas are endowed with eight qualities,⁸⁴
they have direct experience of the deathless path. What are these eight
qualities? Abiding in the strifeless Dharma,⁸⁵ guarding themselves well
against thoughts of hostility; constantly contemplating the meaning of
suchness; sustaining the mind set on awakening, and meditating on the six

recollections; meditating on the transcendental perfections with meticulous perseverance; collecting roots of virtue, and ripening sentient beings; sustaining great compassion, and drawing beings to the perfect Dharma; and attaining the acceptance that phenomena do not arise, and remaining in the irreversible condition.”

1.97 Then the Blessed One spoke again in verse:

“Always achieving conduct that is without strife,
They abide in the Dharma of the Great Ascetic.
Abandoning the shortcoming of hatred,
They gather roots of virtue.

1.98 “By contemplating the right meaning,
They obtain inexhaustible eloquence;
And, sustaining in the mind set on awakening,
They always remember the six recollections.⁸⁶

1.99 “Accomplishing all the perfections
With absolute perseverance, they become irreversible on the path,
And, since they obtain the powers of skill in means,
They liberate sentient beings.

1.100 “With riches as lords of Dharma,
They draw everyone in with their loving minds,⁸⁷
Quickly attain acceptance of non-arising, [F.102.b]
And become irreversible from awakening.

1.101 “If they are able to act in this way,
It will not be difficult for them to obtain the Buddhadharma,
And before long, they will tame the māras
And attain supreme awakening.”

1.102 Then the girl Vimalaśraddhā, having thus heard the Dharma, greatly rejoiced, and she asked the Blessed One, “Blessed One, how many qualities must one possess to avert female existence?”⁸⁸

1.103 The Blessed One answered, “Girl, when a woman is endowed with eight qualities, she will avert female existence.⁸⁹ What are these eight qualities? Not being jealous;⁹⁰ not being miserly; not being sly; not being angry; speaking the truth; not uttering harsh words; abandoning lust; and abandoning wrong views. Girl, when one realizes these eight qualities, one will quickly avert female existence.”

1.104 Then the Blessed One spoke again in verse:

- “One who is weary of having a female body,
Is not jealous of others,
Abandons miserliness, and
Is committed to the Dharma does not act deceitfully.
- 1.105 “Avoiding hatred, with a mind of loving-kindness,
One always speaks words of truth.
Dispelling lust and avoiding harsh words,
One should maintain right view.
- 1.106 “When, weary of having a female body,
One brings about such qualities,
One will quickly avert female existence,
And acquire the favorable body of a man.
- 1.107 “Furthermore, girl, when a woman is endowed with eight qualities, she will avert female existence.⁹¹ What are these eight qualities? Venerating the Buddha and being dedicated to the Dharma;⁹² respectfully honoring and venerating ascetics and brahmins endowed with discipline, patience, and great learning; not being attached or clinging to any man, woman, or household matters; [F.103.a] not breaking the training precepts⁹³ to which one has committed; not bringing forth negative intentions toward any living being; with superior intent, being completely weary of female existence; with the mind set on awakening, being set on the qualities of a great man; and viewing worldly household affairs as illusions or dreams.”
- 1.108 Then the Blessed One spoke again in verse:

“When one is devoted to the Buddha and dedicated to the Dharma,⁹⁴
Venerates those with discipline and great learning,⁹⁵
And does not bring forth thoughts of desire and craving,
One will quickly avert female existence.
- 1.109 “When one keeps discipline with modesty and bashfulness,
Does not think wrongly of others,
And maintains the mind set on awakening,
One is not inclined to other vehicles,
- 1.110 “Then very soon one will surely avert
Impure existence as a woman.⁹⁶
When, with supreme intent, one develops weariness,
Seeing everything as an illusion,
- 1.111 “And when one persistently meditates on the true Dharma

That phenomena are intrinsically unmoving,
And that causes and conditions are intrinsically empty and void,
One will quickly obtain the body of a man.”⁹⁷

1.112 Then the girl Vimalaśraddhā tossed the golden necklaces she was wearing toward the Blessed One.⁹⁸ Rising into the sky, these jewels became perfectly golden celestial palaces and multi-storied mansions,⁹⁹ inside of which, seated on golden thrones, there appeared emanations of the Thus-Gone One. Then each one of the five hundred girls likewise untied the jewelry they were wearing and tossed them toward the Blessed One.¹⁰⁰ The jewelry also rose into the sky and became golden celestial palaces with jeweled pavilions, jeweled parasols, and all kinds of arrays of jewels.¹⁰¹

1.113 Thereupon the five hundred girls, having seen this great miracle, [F.103.b] uttered these verses in unison:

1.114 “The Blessed One, supreme and foremost among men,
Through his compassion acts as healer¹⁰² for all sentient beings.
We too now give rise to the mind set on awakening,
And remain properly committed to this resolve.

1.115 “Blessed One, guide, bestower of happiness,
To you, supreme among men, we make offerings.¹⁰³
By force of hearing the Dharma, we have discarded all passions,
And we no longer have any doubts or hesitation.

1.116 “Thus leaving behind the many afflictions of women,
We will continually overcome the afflictions and defeat Māra,¹⁰⁴
And we will joyously make continuous offerings
To the countless buddhas in the ten directions.

1.117 “Maintaining generosity, discipline, and perseverance,
We will train our minds with patience and concentration.
And, gathering all sentient beings¹⁰⁵ through insight and skillful means,
We will realize all the aspects of the path of supreme awakening.

1.118 “Conferring remedies to countless assemblies of gods and men,¹⁰⁶
We will exhort all to give rise to the spirit of the Great Vehicle;
We will roar the lion’s roar,¹⁰⁷
And become the teachers of gods and men.”

1.119 At that moment the Blessed One smiled.

It is in the nature of the buddhas that when they smile, they emit light rays of various kinds of colors. There were blue, yellow, red, white, orange, violet, and crystalline rays that emanated from the Thus-Gone One’s mouth, which

pervaded and illuminated countless and innumerable world systems up to their Brahmā's realms, then returned and circled the Thus-Gone One three times, and finally dissolved into the Thus-Gone One's crown protuberance.

1.120 Then the venerable Ānanda arose from his seat and asked the Blessed One, "Blessed One, what is the reason that you display such a smile?"

1.121 The Blessed One [F.104.a] answered,¹⁰⁸ "Ānanda, do you see this girl Vimalaśraddhā?" "Yes, I see her," Ānanda replied.

1.122 The Blessed One continued,¹⁰⁹ "Ānanda, when the present lives of this girl Vimalaśraddhā and the other five hundred girls are exhausted, they will abandon these female bodies and be reborn among the gods of Tuṣita.¹¹⁰ There they will respectfully honor, venerate, and make offerings to the Blessed One Maitreya and to all the other thus-gone ones of this fortunate eon. In this way, after eighty-four thousand trillion eons, this girl Vimalaśraddhā will obtain perfect and complete awakening¹¹¹ in a universe known as Vidyutprabha and will be known as the Thus-Gone One Raśmivyūha. The name of that eon will be Nityāvabhāsa. The life span of that thus-gone one will be the same as that of the gods of Tuṣita, that is, twelve thousand years. In that universe, he will be surrounded by limitless and immeasurable retinues exclusively¹¹² consisting of bodhisattva mahāsattvas. These five hundred girls will be at the head of those retinues, in the same way as now, during my lifetime, these sixty bodhisattvas—Mañjuśrī and so on¹¹³—are at the head.

1.123 Ānanda, if any woman who, having listened to this Dharma discourse, retains it, reads it, or recites it aloud after having had a female body, she will not take such a rebirth again in the future, and will quickly obtain supreme, perfect, and complete awakening."

1.124 After the Blessed One spoke thus, the girl Vimalaśraddhā and the other five hundred girls, as well as the entire world with its gods, men, and asuras, rejoiced in the words of the Blessed One and praised them greatly. [F.104.b]

1.125 *This concludes The Questions of the Girl Vimalaśraddhā, the fortieth of the one hundred thousand sections of the Dharma discourse known as The Noble Great Heap of Jewels.*¹¹⁴

n.

NOTES

- n.1 For an anthology based on the Chinese version of this collection, see Chang 1983.
- n.2 See *The Chapter on Going Forth* (*Vinayavastu*, Toh 1, ch. 1), [1.13](https://read.84000.co/translation/UT22084-001-001.html#UT22084-001-001-134) (<https://read.84000.co/translation/UT22084-001-001.html#UT22084-001-001-134>); also *The Chapter on a Schism in the Saṅgha* (*Vinayavastu*, Toh 1, ch. 17), Degé Kangyur vol. 3 ('dul ba, ga) folio 281.a.
- n.3 She was offered to Prasenajit by the Śākyaas for reasons of diplomacy but was not of noble birth, which turned out to have disastrous consequences much later when Virūḍhaka discovered the deceit and attacked Kapilavastu.
- n.4 See UCSB Buddhist Studies Translation Group, trans., *Aśokadattā's Prophecy* (<https://read.84000.co/translation/toh76.html>), Toh 76 (84000: Translating the Words of the Buddha, 2024).
- n.5 See Subhashita Translation Group, trans., *The Prophecy of Kṣemavatī* (<https://read.84000.co/translation/toh192.html>), Toh 192 (84000: Translating the Words of the Buddha, 2022).
- n.6 See 84000 Translation Team, trans., *The Questions of Gaṅgottarā* (<https://read.84000.co/translation/toh75.html>) (Toh 75), 2024.
- n.7 See Dharmachakra Translation Committee, trans., *The Prophecy Concerning Strīvivarta* (<https://read.84000.co/translation/toh190.html>) (Toh 190), 2021.
- n.8 See Sakya Pandita Translation Group, trans., *The Questions of an Old Lady* (<https://read.84000.co/translation/toh171.html>) (Toh 171), 2020.
- n.9 See Braarvig, J., trans., *The Miraculous Play of Mañjuśrī* (<https://read.84000.co/translation/toh96.html>) (Toh 96), 2020.

- n.10 *lo tstsha ba 'gos chos grub kyis rgya nag gi dpe las bsgyur cing zhus te/ gtan la phab pa/* (Comparative Edition, p. 288, note 1 of p. 283. Stok Palace, folio 181.a).
- n.11 Denkarma, F.296.b.2; see also Herrmann-Pfandt 2008, pp. 36–37. The Denkarma inventory does contain a separate list of texts translated from the Chinese, but this work is listed within the category of texts belonging to the Ratnakūṭa collection, a heading that appears to trump the language of the source text—as with other works from the Ratnakūṭa that are also thought to have been translated from the Chinese.
- n.12 Phangthangma 2003, p. 16. Here, too, the work is listed under “shorter Mahāyāna sūtras.”
- n.13 *Jing xin tong nü hui* 淨信童女會 (Taishō 310 [40]). For more information on the Chinese version of the sūtra, see Lewis R. Lancaster, *The Korean Buddhist Canon, K 22(40)* (http://www.acmuller.net/descriptive_catalogue/files/k0022-40.html).
- n.14 Tib. *ri'i rgyal po* (“the king of mountains”). An equivalent term is here absent in the Chinese.
- n.15 The Chinese reads 顧視安詳如大象王 (“Like an elephant king, he cast his peaceful gaze”).
- n.16 “Of the asuras” is absent in the Chinese, which reads 蓋諸大眾如羅睺羅王 (“he eclipsed all those who surrounded him, like King Rāhula”).
- n.17 The Chinese makes no mention of the major and minor marks here, instead reading 相好莊嚴威光熾盛 (“His appearance was magnificent, and his splendor and power blazed forth”).
- n.18 Here the Chinese diverges slightly from the Tibetan: 為欲覺悟一切眾生普令安住決定勝義 (“In order to establish all sentient beings who desire awakening in the supreme definitive meaning”).
- n.19 The Chinese reads 波斯匿王所生愛女 (“beloved daughter born of King Prasenajit”).
- n.20 The Chinese reads 年在幼稚顏貌端嚴 (“young and with a beautiful face”).
- n.21 The Chinese version has 至如來所頂禮佛足 (“Reaching the Thus-Gone One, she prostrated at his feet...”).
- n.22 Tib. *thub mchog*. The Chinese reads 牟尼尊 (*mounizun*, “honored sage”).

- n.23 顯現威光相奇特 (“Displaying a wonderful resplendence and extraordinary in appearance”).
- n.24 Tib. *mi mchog*; Chn. 人中最尊 (*ren zhong zui zun*).
- n.25 Tib. *mkhyen pa dag gis* is probably a dual form denoting the knowledge of things in their true nature, and of things in all their multiplicity. The Chinese here also references skillful means, which is not found in the Tibetan: 智慧善巧知諸行 (“You know all actions with your knowledge and skillful means”).
- n.26 The subject of the first two lines is not entirely clear in the Tibetan, but this rendering is confirmed by the Chinese: 若有堅固勇進者，慈悲利益眾生類，如是菩薩正修行，唯願如來為宣說。 (“Those with steadfast perseverance, / Who compassionately benefit sentient beings— / I beseech you, Thus-Gone One, to explain / The correct conduct of such bodhisattvas”).
- n.27 The Chinese divides this line into two different questions: 云何當得平等法？云何成熟諸眾生？ (“How do they obtain the Dharma of equanimity? How do they bring sentient beings to maturity?”).
- n.28 In the Chinese, this series of questions starting with “How do they cultivate generosity” seem to be grouped together as one question: 云何出生施戒忍，精進禪定及解脫，智慧破諸煩惱闇，而常安住大方便，三昧總持無礙辯，住四無量五神通？
- n.29 Tib. *sbyangs pa*; Chn. 頭陀 (*toutuo*).
- n.30 The Chinese reads 時時警覺故 (“because they are constantly vigilant”).
- n.31 Here the Chinese reads 菩薩成就如是力故 (“because bodhisattvas accomplish these eight strengths”).
- n.32 The Chinese clarifies that the sense here is that the Buddha is repeating in verse what he has just explained: 重說偈言 (“repeated in verse” or “spoke again in verse”).
- n.33 Here the Chinese 恆善觀察 would be better translated as “Is always with proper observance.”
- n.34 While the Chinese 不染生死 could be read to mean “not clinging to saṃsāra,” it more likely means “not tainted by saṃsāra,” and was possibly read differently by the Tibetan translators.
- n.35 The Chinese has 常相警悟 (“continually vigilant of each other”).

- n.36 The sense in the Chinese is “because” rather than “when”: 菩薩成就八種法故 (“because a bodhisattva accomplishes eight kinds of qualities”).
- n.37 As above, the sense of the Chinese is “because” rather than “when”: 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.38 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan here omits such numbering.
- n.39 The Chinese reads 得利不自高 (“When they acquire something, they do not become proud”).
- n.40 The six lines of verse starting from “Because wise people always act to be of benefit” to “Love and hate do not arise” are taken together as one unit in the Chinese. Thus, the Tibetan version’s continued parsing into groups of four differs from the extant Chinese version.
- n.41 The Chinese breaks up the verses differently, taking the four lines starting from “Always understanding the nature of the body” to “Are unmoved by joys and sorrows” as a unit of four.
- n.42 Instead of *spyod 'dzin rtag par sa 'dra bas*, the Lithang, Kangxi, and Choné Kangyurs read *spong 'dzin rtag par sa 'dra bas*: “Being like the earth in always accepting and giving up” (Comparative Edition, p. 285, note 3 of p. 269).
- n.43 As above, the Chinese breaks up the verses differently, taking the four lines starting from “And, properly understanding the afflictions” to “Love and hate do not arise” as a unit of four.
- n.44 Here again the sense in the Chinese is “because” rather than “when”: 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.45 The Chinese reads a little differently here: 於生死中無有疲倦 (“though in saṃsāra, they are indefatigable”).
- n.46 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.47 Instead of *chos rgyal nyid du mngon 'tshang rgya*, the Yongle and Kangxi Kangyurs have *chos nyid du ni mngon 'tshang rgya*: “And become fully awakened to the *dharmatā*” (Comparative Edition, p. 285, notes 24 and 25 of p. 269).
- n.48 Instead of *dga' ba'i sems kyis rtag tu bde*, the Lithang and Choné Kangyurs have *dga' ba'i sems kyi rtag tu bde*: “And their joyful minds are always happy”

(Comparative Edition, p. 285, note 1 of p. 270).

- n.49 Instead of *thabs kyis pha rol gang phyin pa*, the Yongle, Narthang, and Lhasa Kangyurs have *thabs kyis pha rol gang yin pa*; Peking reads *thabs kyis pha rol gang phyin pa*. Both could be translated as “Those who have become accomplished in skillful means” (Comparative Edition, p. 285, notes 2 and 3 of p. 270).
- n.50 The Chinese here differs slightly from the Tibetan: 愛樂佛功德 (“Adoring and delighting in the Buddha’s qualities”).
- n.51 The Chinese reads 成就八法 (“when the eight qualities are accomplished”).
- n.52 Tib. *sems kyis kham mnyam par ’gyur*; the expression *kham mnyam pa* can simply mean “balanced” or “healthy”; or this may be a reference to *kham mnyam pa nyid* (Skt. *dhātusamata*), forty-eighth of the 108 gateways to the light of Dharma listed in chapter 4 of the *Lalitavistara* (see *The Play in Full* 4.20 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-167>)).
- n.53 The Chinese reads 一者心如地故 (“The first is because the mind is similar to earth”). Note that here again the Chinese includes explicit numbering for this and the remainder of the list of qualities.
- n.54 Here the Chinese reads 一者心如地故 (“The first is because the mind is similar to earth”). Note that here again the Chinese includes explicit numbering for this and the remainder of the list of qualities.
- n.55 The Chinese reads 除煩惱渴 (“It quenches the thirst of the afflictions”).
- n.56 Although all the Tibetan editions consulted read *nyan thos dang ni rang rgyal gyi*, the genitive *gyi* is clearly better read as an ergative *gyis*. The Chinese has no grammatical particle to restrict the sense to a genitive.
- n.57 The Chinese reads 有八種法，菩薩成就出生菩提 (“There are eight qualities through which bodhisattvas accomplish the source of enlightenment”).
- n.58 Instead of *ci bdog pa rnams yongs su gtong ba’i phyir ro*, Yongle has *ci bdog pa rnams yongs su gdung ba’i phyir ro*, “Because they are in great pain concerning everything they possess,” which would probably mean that they cannot bear to keep it only for themselves (Comparative Edition, p. 285, note 15 of p. 271).
- n.59 Instead of *rnam par grol bas nye bar zhi bar ’gyur ba’i phyir ro*, Yongle and Kangxi have *rnam par grol ba nye bar zhi bar ’gyur ba’i phyir ro*: “as they have reached the peace of complete liberation” (Comparative Edition, p. 285, note 21 of p. 271).

- n.60 The Chinese reads 志求大安樂，除習證真滅 (“Striving determinedly for the great bliss, / They remove habitual patterns and attain true extinction”).
- n.61 The Chinese reads 了知世空寂 (“And, understanding that the world is empty”).
- n.62 Instead of *don gyi phan pa nan tan sgom*, Lithang, Kangxi, and Choné have *don gyi phan pa yon tan sgom*: “Meditates on the qualities of the ultimate benefit” (Comparative Edition, p. 285, note 19 of p. 272).
- n.63 善知諸性欲，說法度眾生 (“Knowing well the natures and desires of all / They teach the Dharma to liberate sentient beings”).
- n.64 Here the Chinese reads 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.65 Here again the Chinese includes explicit numbering for this and the remainder of the list.
- n.66 Instead of *ji skad thos bzhin ston byed pas*, Kangxi has *ji skad bos bzhin ston byed pas*: “And teach what has been asked for” (Comparative Edition, p. 285, note 8 of p. 273).
- n.67 The Chinese reads 慈悲為依止 (“relying upon love and compassion”).
- n.68 As above, the Chinese reads 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.69 The Chinese continues to explicitly number each item in the list of eight whereas the Tibetan omits such numbering.
- n.70 The Chinese reads 有八種法，菩薩成就頭陀功德，常樂住於阿蘭若處 (“There are eight qualities through which bodhisattvas accomplish ascetic virtue and always dwell joyfully in seclusion”).
- n.71 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.72 The Chinese adds an additional characterization: 少欲知足不放逸 (“Having few wants and being content and conscientious”).
- n.73 The Chinese version reads 常住空閑佛所讚 (“They always dwell in solitude and are praised by the buddhas”).
- n.74 The Degé reads *gnyen bshes yongs spangs bsngags pa rjod*, but here we follow the Chinese 遠離眷屬絕稱譽 (“They leave behind relatives and friends and

refuse honor and praise”), which matches the Yongle’s *bsngags pa gcad* and the Narthang’s *bsngags gcod pa* (Comparative Edition, p. 286, note 8 of p. 275).

- n.75 The Chinese reads 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.76 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.77 Instead of *rab tu bzod pa*, “accepting,” Narthang and Lhasa have *rab tu brjod pa*, “asserting” (Comparative Edition, p. 286, note 12 of p. 275).
- n.78 Instead of *skye med*, “non-arising,” Narthang and Lhasa have *skyon med*, “flawlessness” (Comparative Edition, p. 286, note 1 of p. 276).
- n.79 The sense of the Chinese is “because” rather than “when”: 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.80 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.81 The Chinese simply reads 化彼諸邪見 (“Transform wrong views”).
- n.82 The Degé and Comparative Edition have the mistaken *rnam dag yang dag dag gis ni*, and curiously, the Comparative Edition does not note any variants (Comparative Edition, p. 277). The Stok Palace has the correct *rnam dag yang dag ngag gis ni* (folio 177.a).
- n.83 While the Degé edition reads *log brtson dag ni spong bar byed* (“They abandon those with wrong effort”), the Chinese reads 不捨邪勤者 (“They do not abandon those with wrong effort”). This reading, which is preferable, is corroborated by the Yongle, Narthang, and Stok Palace versions (Comparative Edition, p. 286, note 6 of p. 277; Stok Palace, folio 177.b).
- n.84 The Chinese has 菩薩成就八種法故 (“because bodhisattvas accomplish eight qualities”).
- n.85 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.86 The Degé reads *rtag par dran byed rjes su dran* (“They always recall [the six] recollections”). The Stok Palace shares this reading (folio 178.a). The Chinese reads 常念於無念 (“They always recall nonrecollection”). Here 無念 (*wu nian*) carries the sense of nondeluded thoughts and correct recollection/mindfulness. Interestingly, the Yongle, Lithang, Kangxi,

Narthing, Choné, and Lhasa versions match the Chinese, reading *rtag par dran med rjes su dran* (Comparative Edition, p. 286, note 7 of p. 278).

- n.87 Tib. *chos kyi mnga' bdag nor gyis ni/ brtse sems thams cad kun sdud pas*. The Yongle and Narthing editions read *sbyin pas*, “give,” instead of *sdud pas*, “draw in,” which would translate as: “They give everything to everyone with their loving minds” (Comparative Edition, p. 286, note 10 of p. 278). This more closely matches the Chinese, which reads 悲心施一切 (“Doling out compassion to all”).
- n.88 The Chinese has 世尊! 成熟幾法能轉女身? (“Blessed One, which dharmas must one have ripened to be able to transform female existence?”).
- n.89 The Chinese reads 成就八法當轉女身 (“when one accomplishes eight qualities, one will certainly transform female existence”).
- n.90 The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.91 The Chinese reads 成就八法能轉女身 (“when one accomplishes the eight qualities, one is able to transform/avert the female existence”).
- n.92 The Chinese has 一者尊重於佛深樂於法 (“First, respecting the Buddha and profoundly rejoicing in the Dharma”). The Chinese continues to explicitly number each item in the list of eight, whereas the Tibetan omits such numbering.
- n.93 The Chinese reads 無所缺犯 (“Not falling short of or violating the training precepts”).
- n.94 The Chinese has 敬佛深樂法 (“When one is devoted to the Buddha and profoundly rejoices in the Dharma”).
- n.95 The Chinese reads 尊重戒多聞 (“Respecting those with discipline and great learning”).
- n.96 The six lines of verse starting from “When one keeps discipline with modesty and bashfulness” to “Impure existence as a woman” are taken together as one unit in the Chinese.
- n.97 The six lines of verse starting from “When, with supreme intent, one develops weariness” to “One will quickly obtain the body of a man” are taken together as one unit in the Chinese.
- n.98 The Chinese version reads differently here: 爾時淨信童女以所持金鬘散於佛上 (“Then the girl Vimalāśraddhā laid upon the Buddha the golden necklaces

she was wearing”).

- n.99 The Degé omits the *dang* (“and”) between *gzhal med khang* and *khang pa brtsegs pa*, but *dang* is here included in the Yongle, Kangxi, Narthang, Lhasa, and Stok Palace versions (Comparative Edition, p. 287, note 5 of p. 280; Stok Palace, folio 179.a). The inclusion of *dang* more closely matches the Chinese, which reads 於虛空中變成真金宮殿樓閣 (“In the sky, they turned into palaces and pavilions of real gold”).
- n.100 The Chinese has 散彼佛上 (“and laid them upon the Buddha”).
- n.101 The Chinese reads 亦於空中變金樓閣，寶帳寶蓋種種莊嚴 (“They also turned into golden pavilions ornamented with all kinds of jeweled canopies and jeweled parasols”).
- n.102 Instead of *thugs rjes sems can rnam la sman par mdzad*, “Through his compassion acts as healer for all sentient beings,” Yongle and Kangxi have *thugs rjes sems can rnam la smin par mdzad*, “Through his compassion, ripens all sentient beings” (Comparative Edition, p. 287, note 1 of p. 281). The Chinese reads 哀愍利益諸眾生 (“Compassionately benefits all sentient beings”).
- n.103 The six lines of verse starting from “The Blessed One, supreme and foremost among men” to “To you, supreme among men, we make offerings” are taken together as one unit in the Chinese.
- n.104 The four lines of verse starting from “By force of hearing the Dharma, we have discarded all passions” to “We will continually overcome the afflictions and defeat Māra” are taken together as one unit in the Chinese.
- n.105 Instead of *thabs dang shes rab sems can yongs bsdus nas*, “And gathering all sentient beings through insight and skillful means,” Narthang and Lhasa have *thabs dang shes rab sems ni yongs bsdus nas*, which might be translated as “And gathering a mind of insight and skillful means” (Comparative Edition, p. 287, notes 14 and 15 of p. 280).
- n.106 The Chinese has 利益無量人天眾 (“Benefitting countless assemblies of gods and humans”).
- n.107 The Chinese reads 我等當能師子吼 (“We will be able to roar the lion’s roar”).
- n.108 The Chinese has 佛告阿難 (“The Buddha said to Ānanda”).
- n.109 The Chinese reads 佛言 (“The Buddha said”).

- n.110 The Chinese has simply 生兜率陀天 (“and be reborn in Tuṣita heaven”).
- n.111 The Chinese reads simply 當得作佛 (“will become a buddha”).
- n.112 “Exclusively” is absent in the Chinese: 以無量無邊大菩薩眾而為眷屬.
- n.113 “And so on” is absent in the Chinese: 猶如我今六十菩薩，文殊師利而為上首 (“in the same way as now, during my lifetime, these sixty bodhisattvas have as their head Mañjuśrī”).
- n.114 As noted above, the Narthang, Lhasa, and Stok Palace versions state in the colophon that this text was translated, edited, and finalized based on a Chinese text by the translator Gö Chödrup: *lo tstsha ba 'gos chos grub kyis rgya nag gi dpe las bsgyur cing zhus te/gtan la phab pa/* (Comparative Edition, p. 288, note 1 of p. 283). Stok Palace, folio 181.a.

b.

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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 abodes of Brahmā

tshang pa'i gnas

ཚང་པའི་གནས།

brahmavihāra

梵住

The four qualities that are said to result in rebirth in the heaven of Brahmā: limitless love, compassion, rejoicing, and equanimity. They were practices already prevalent in India before Śākyamuni's teaching.

g.2 absorption

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi

定 / 三摩地

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.3 Adhimuktika

mos byed

མོས་བྱེད།

**adhimuktika*^{RS}

令信樂

“The Dedicated One.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.4 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྤྱིན།

anāthapiṇḍada

給孤獨

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta’s Grove (Skt. *Jetavana*), to be the Buddha’s first monastery, a place where the monks could stay during the monsoon.

g.5 ascetic virtue

sbyangs pa'i yon tan

སྤྱངས་པའི་ཡོན་ཏན།

dhūtaguṇa

頭陀功德

Usually this term refers to a set of thirteen ascetic practices that can be taken up optionally by monks to further their moral discipline. Here, it refers to the practice of ascetic purification in general.

g.6 Bhadrapāla

bzang skyong

བཟང་སྐྱོང་།

bhadrapāla

賢護

“Kind Protector.” Head of the “sixteen excellent men” in this sūtra. He is a bodhisattva who appears prominently in a number of sūtras, where he is depicted as a lay practitioner.

g.7 bhikṣu

dge slong

དགེ་སྐྱོང་།

bhikṣu

比丘

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge*

tshul ma) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.8 blessed one

bcom ldan 'das

བཙུན་ལྷན་འདས།

bhagavān

世尊

A general term of respect given to persons of spiritual attainment; in a Buddhist context, it is an epithet for the Buddha.

g.9 bodhisattva mahāsattva

byang chub sems dpa' sems dpa' chen po

བྱང་ལྷན་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

菩薩摩訶薩

A bodhisattva mahāsattva is a bodhisattva who has completed the seventh bhūmi and is on the eighth, ninth, or tenth bhūmi prior to becoming a buddha. These bodhisattvas have several special qualities that bodhisattvas on the lower bhūmis do not have.

g.10 Brahmā

tshangs pa

ཚེངས་པ།

brahmā

梵天

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.11 brahmin

bram ze

བླ་མ་ཟླེ།

brāhmaṇa

婆羅門

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

g.12 buddhafiield

sangs rgyas zhing

སངས་རྒྱལ་ཞིང་།

buddhakṣetra

佛刹

A pure realm manifested by a buddha or advanced bodhisattva through the power of their great merit and aspirations.

g.13 concentration

bsam gtan

བསམ་གཏན།

dhyāna

禪定

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.14 definitive meaning

nges pa'i don

ངེས་པའི་དོན།

nītārtha

勝義

The final meaning of the truth; the real intent of the Buddha’s teachings.

g.15 Dharaṇīdhara

sa 'dzin pa

ས་འཛིན་པ།

dharaṇīdhara

持地

“Earth Bearer.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.16 Dharma discourse

chos kyi rnam grangs

ཚོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

法門

An explication of the Dharma.

g.17 Dhṛtimati

mos pa'i blo gros

མོས་པའི་བློ་གྲོས།

dhṛtimati

樂慧

“Steadfast Mind.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.18 eight worldly concerns

rlung brgyad

རླུང་བརྒྱད།

—

八風

The Tibetan *rlung brgyad* (“eight winds”) translates literally the Chinese 八風 (*bafeng*), which is a Chinese Buddhist term for the eight “winds” or influences that stimulate affliction. These are commonly known as the eight worldly concerns or dharmas (*'jig rten gyi chos brgyad, aṣṭalokadharmā*) consisting of: hoping for happiness, fame, praise and gain; and fearing suffering, insignificance, blame and loss.

g.19 expanse of reality

chos kyi dbyings

ཚོས་ཀྱི་དབྱིངས།

dharmadhātu

法界

The fundamental space that is the characteristic of all phenomena.

g.20 Great Ascetic

dge sbyong chen po

དགེ་སྤྱོད་ཆེན་པོ།

mahāśramaṇa

大沙門

An epithet of the Buddha.

g.21 Great Vehicle

theg pa che

ཐེག་པ་ཆེ།

mahāyāna

大乘

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.22 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

聲聞

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.23 immeasurables

tshad med

ཚད་མེད།

apramāṇa

無量心

Definition from the 84000 Glossary of Terms:

The four meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihimsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others’ success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to attachment to both pleasure and malice (*kāmarāgavyāpāda*).

g.24 insight

shes rab

ཤེས་རབ།

prajñā

智慧

g.25 Jetavana

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana

祇樹給孤獨園

“Prince Jeta’s Grove.” See “Jetavana, Anāthapiṇḍada’s Park.”

g.26 Jetavana, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

ལྷུལ་སུ་ལྷུལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་རབ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāmaḥ, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Samghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.27 Lokadhara

’jig rten ’dzin pa

འཇིག་རྟེན་འཇིན་པ།

lokadhara

持世

“World Bearer.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.28 Mahādharaṇīdhara

sa 'dzin chen po

ས་འཛིན་ཆེན་པོ།

mahādharaṇīdhara

持大地

“Great Earth Bearer.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.29 Maitreya

byams pa

བྱམས་པ།

maitreya

彌勒

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.30 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

文殊

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.31 Māra

bdud

བདུད།

māra

魔羅

The term is used to refer to negativity as a force. In ancient India, it was personified by the entity called “Māra,” whose sole intention is to harm beings or divert them from good.

g.32 Mārgadhara

lam 'dzin pa

ལམ་འཇིན་པ།

**mārgadhara* ^{RS}

持道

“Path Bearer.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.33 mind set on awakening

byang chub kyi sems

བྱང་ལྡན་གྱི་སེམས།

bodhicitta

菩提心

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.34 Mount Meru

ri'i rgyal po ri rab

རི་འི་རྒྱལ་པོ་རི་རབ།

sumeru

須彌山

The sacred mountain considered to be at the center of the physical, metaphysical, and spiritual universe.

g.35 Nityāvabhāsa

rtaḡ par snang ba

རྟག་པར་སྒྲོང་བ།

nityāvabhāsa

常光

“Permanent Luster.” The name of the future eon in which the girl Vimalaśraddhā will become a buddha.

g.36 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

彼岸/波羅蜜

The term is used to define the actions of a bodhisattva. Because these actions, when brought to perfection, lead one to transcend saṃsāra and reach full awakening, they receive the Sanskrit name *pāramitā*, meaning “gone across to the other side.”

g.37 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

波斯匿王

The king of the Kośala kingdom (located in Northern India, in present day Uttar Pradesh) and Vimalaśraddhā’s father.

g.38 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

羅喉羅

An asura king. He is said to cause eclipses by seizing or blocking the sun and moon.

g.39 Raśmivyūha

'od zer gyi bkod pa

འོད་ཟེར་གྱི་བཀོད་པ།

raśmiṅyūha

光明莊嚴王

“Array of Light Rays.” Name by which Vimalaśraddhā will be known upon her attainment of buddhahood.

g.40 Ratnacinta

rin chen sems pa

རིན་ཆེན་སེམས་པ།

**ratnacinta* ^{RS}

寶思

“Mind of Jewels.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.41 Ratnadhvaja

rin po che'i rgyal mtshan

རིན་པོ་ཆེའི་རྒྱལ་མཚན།

ratnadhvaja

寶幢

“Jeweled Victory Banner.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.42 Ratnaguṇa

rin chen yon tan

རིན་ཆེན་ཡོན་ཏན།

ratnaguṇa

寶德

“Precious Qualities.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.43 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

寶處

“Source of Jewels.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.44 Ratnaketu

rin po che'i tog

རིན་པོ་ཆེ་རི་རྟོག

ratnaketu

寶焰

“Jeweled Pinnacle.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.45 Ratnamati

rin chen blo gros

རིན་ཆེན་བློ་གྲོས།

ratnamati

寶慧

“Precious Intelligence.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.46 Ratnaprabha

rin chen 'od

རིན་ཆེན་འོད།

ratnaprabha

寶光

“Precious Light.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.47 real endpoint

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

如實際

A synonym for ultimate truth, and a way of describing the attainment of perfection as the culmination of the spiritual path.

g.48 retention

gzungs

གཟུངས།

dhāraṇī

陀羅尼/具足總持

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.49 Śakra

brgya byin

བརྒྱའི་ལྷ།

śakra

帝釋天

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.50 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

僧伽

The community of followers of the Buddha’s teachings, particularly the monastics.

g.51 seclusion

dgon pa

དགོན་པ།

aranya

阿蘭若

g.52 six recollections

rjes su dran pa drug

རྗེས་སུ་བློན་པ་རྩུག་

ṣaḍanusmṛti

六念

The six recollections are (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of giving, (5) recollection of moral discipline, and (6) recollection of the gods.

g.53 skillful means

thabs · thabs mkhas pa

ཐབས། · ཐབས་མཁས་པ།

upāya

方便

The skillful acts of a bodhisattva for the benefit of others.

g.54 solitary realizer

rang rgyal · rang sangs rgyas

རང་རྒྱལ། · རང་སངས་རྒྱལ།

pratyekabuddha

緣覺

Those who, in times when there is no buddha, reach enlightenment on their own, but do not teach the Dharma to others.

g.55 Śrāvastī

mnyan yod

སཱཱཱ་ཡོད།

śrāvastī

舍衛國

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five

rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.56 sublime conduct

tshangs par spyod pa

ཚངས་པར་སྦྱོང་པ།

brahmacarya

梵行

To maintain chaste conduct.

g.57 supernormal powers

mngon shes

མངོན་ཤེས།

abhijñā

神通

Divine eye, divine ear, knowledge of others' minds, recollection of past lives, and miracles.

g.58 Surūpavyūha

gzugs mdzes bkod pa

གཟུགས་མངོས་བཀོད་པ།

**surūpavyūha* ^{RS}

妙色莊嚴

“Beautiful Array.” One of the bodhisattvas in the entourage of the Buddha Śākyamuni when he taught the girl Vimalaśraddhā.

g.59 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

十力

The ten strengths of the bodhisattvas are (1) disposition, (2) superior intent, (3) application, (4) wisdom, (5) aspiration, (6) vehicle, (7) conduct, (8) transformation, (9) enlightenment, and (10) turning the Dharma Wheel.

g.60 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

如來

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.61 tradition of the noble ones

'phags pa'i rigs

འཕགས་པའི་རིགས།

āryavaṃśa

聖種

This refers to four rigors that typify noble ones: contentment with the robes, food, and bed that one receives, and devotion to the path of liberation.

g.62 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

兜率天

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.63 Vidyutprabha

glog gi 'od

གློག་གི་འོད།

**vidyutprabha* ^{RS}

電光世界

“Light of Lightning.” Name of the universe where, according to the Buddha Śākyamuni's prophecy, the girl Vimalaśraddhā will finally reach full enlightenment under the name of the Thus-Gone One Raśmivyūha.

g.64 Vimalaśraddhā

rnam dag dad pa

རྣམ་དག་དད་པ།

vimalaśraddhā

淨信童女

“Completely Pure Faith.” The daughter of King Prasenajit.