

༄། །རྒྱལ་བའི་སྒོ་གྲོས་ཀྱིས་ལུས་པའི་མདོ།

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## The Sūtra of the Inquiry of Jayamati

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*Jayamatiparipṛcchāsūtra*

Translated into Tibetan by  
Unknown

འཕགས་པ་རྒྱལ་བའི་བློ་གྲོས་ཀྱིས་ལྷུས་པ་ཞེ་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa rgyal ba'i blo gros kyis zhus pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The Inquiry of Jayamati”

*Āryajayamatipariṣcchānāmamahāyānasūtra*



Toh 194  
Degé Kangyur, vol. 61 (mdo sde, tsa), folios 250.b–251.a

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co.

## TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgments
- i. Introduction
- tr. The Translation
  - 1. The Inquiry of Jayamati
- n. Notes
- b. Bibliography
  - Indian Sūtras
  - Tibetan Indigenous Sources
  - Modern Sources
- g. Glossary

s.

## SUMMARY

- s.1 The sūtra is introduced with the Buddha residing in Anāthapiṇḍada's grove in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas. The Buddha then addresses the bodhisatva Jayamati, instructs him on nineteen moral prescriptions, and indicates the corresponding effects of practicing these prescriptions when they are cultivated.

ac.

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ac.1 Translation by the University of Calgary Buddhist Studies team. This sūtra was introduced and translated by James B. Apple.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

## INTRODUCTION

i.

i.1 At first glance, the *Jayamatipariṣcchāsūtra* (“The Sūtra of the Inquiry of Jayamati”) appears to be a short Mahāyāna sūtra preserved in the Tibetan Kangyurs,<sup>1</sup> as well as in a recently published Sanskrit manuscript.<sup>2</sup> However, despite appearances, the *Jayamatipariṣcchāsūtra* in fact has an intertextual relationship, previously unrecognized, as part of the *Śūraṅgama-samādhisūtra* (“The Concentration of Heroic Progress”) (Apple 2015).

i.2 The Sanskrit version of the *Jayamatipariṣcchāsūtra* is preserved as the eighth among twenty sūtras contained in a unique, but incomplete, manuscript collection recovered from the Potala Palace in Lhasa, Tibet. The Sanskrit edition is divided into three paragraphs with section numbers. We have retained the section numbers in the following translation of the Tibetan version. The Tibetan version of the *Jayamatipariṣcchāsūtra* exists in twelve available Tibetan exemplars that date initially from the late eighth to mid-ninth century, beginning with the Dunhuang IOL Tib J 75 exemplar, up through the vulgate editions of handwritten and printed Kangyur versions which date from the thirteenth to the eighteenth centuries.

i.3 *The Inquiry of Jayamati* is listed in two early ninth century Tibetan catalogs, the Lhenkarma (*lhan kar ma*),<sup>3</sup> and the Phangthangma (*‘phang thang ma*),<sup>4</sup> as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas. The late thirteenth century catalog of the Tibetan Kadampa master Darma Gyaltsen (*dar ma rgyal mtshan*, 1227-1305), commonly known as Chomden Reltri (*bcom ldan ral gri*), lists the sūtra as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas.<sup>5</sup> A listing of texts appended to the *History of Buddhism in India and its Spread to Tibet* by Butön Rinchen Drup (*bu ston rin chen grub*, 1290-1364) also records the work as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas.<sup>6</sup> These catalog lists match the Tibetan title of the

sūtra that is found in a marginal note above the first line of the Sanskrit manuscript of the *Jayamatipariṣchā* as 'phags pa rgyal ba'i blo gros kyis zhus pa'i mdo ste brgyad par rdzogs so.<sup>7</sup>

However, among vulgate Kangyurs, the Tshalpa (*tshal pa*) editions of Cone (C), Degé (D), Jangsatham (J), Peking (Q), the independent Kangyurs of Phug brag (F, F2), and the Gondlha (Go) proto-Kangyur give the title as *The Mahāyāna Sūtra "Jayamati"* (*Jayamatināmamahāyānasūtra*, *rgyal ba'i blo gros zhes bya ba theg pa chen po'i mdo*), while only the Kangyurs of the Thempangma (*thems spang ma*) line of London (L) and Stok Palace (S), as well as the mixed Kangyur of Narthang (N), give the title, in Tibetan at least, as 'phags pa rgyal ba'i blo gros kyis zhus pa zhes bya ba theg pa chen po'i mdo, (*The Mahāyāna Sūtra "The Inquiry of Jayamati"*). Although this should translate the Sanskrit *Jayamatipariṣchānāmamahāyānasūtra*, these Kangyurs, too, use the Sanskrit title *Jayamatināmamahāyānasūtra*. None of the available Tibetan editions have a colophon that lists the translators of the *sūtra*.

i.4 Analysis of the Sanskrit and Tibetan versions indicate that they preserve different *nidāna* or prologues. The Sanskrit version has the Bhagavān residing at Vulture's Peak in Rājagrha with a great company of 1,250 monks, while the Tibetan version has the Bhagavān residing at the grove of Anāthapiṇḍada in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas.<sup>8</sup> Vinītā's study<sup>9</sup> also notes that the conclusions of the Sanskrit and Tibetan versions differ. These differences between the Sanskrit and Tibetan versions of the introductory settings and formulaic conclusions may well indicate that this brief *sūtra* was redacted in a manner similar to the Mūlasarvāstivāda rules on "how to make up a *sūtra*."<sup>10</sup> This is based on the fact that all Tibetan versions of the *sūtra* give Śrāvastī as the setting, this being the favored location for a redacted text among the Mūlasarvāstivāda according to Gregory Schopen's recent analysis.<sup>11</sup>

i.5 The other immediately apparent difference in content between the Sanskrit and Tibetan versions is that the edited Tibetan contains nineteen prescriptions rather than the fourteen in the Sanskrit. In the following translation, the third and fourth prescriptions in the Tibetan are in inverse order compared with the Sanskrit. Notably, the eighth prescription in the Tibetan version discusses knowledge, while the Sanskrit version has meditative absorption. Classical philological and phylogenetic textual analysis of the available Tibetan exemplars of the *Jayamatipariṣchā* indicates there are four lines of textual relations grouped within the (I) Tshalpa (C, D, J, N, Q, Y) line, (II) Thempangma (L, S) line, (III) Dunhuang (M) and Phug brag (F, F2) manuscripts, and (IV) Western Kangyur lines (Go). Textual

analysis also indicates two recensions of the sūtra, with the Dunhuang exemplar and the two Phug brag exemplars, each containing sixteen prescriptions, representing one textual recension, while the Gondlha proto-Kangyur and vulgate Kangyurs represent another textual recension. The Dunhuang and Phug brag exemplars may represent early, but incomplete, Tibetan translations of the sūtra.

i.6 Be that as it may, the doctrinal content of the *Jayamatipariṣcchā*, including all nineteen prescriptions found among vulgate Tibetan Kangyurs, is actually contained within the much older version of Kumārajīva's early fifth century Chinese translation of the *Śūraṅgamasamādhisūtra*, the *Shoulengyan sanmei jing*, 首楞嚴三昧經 (Taishō. no. 642, 15), as well as the later ninth century Tibetan translation of the *Śūraṅgamasamādhisūtra*. This intertextual relation between the *Jayamatipariṣcchāsūtra* and *Śūraṅgamasamādhisūtra* has not been noticed before, either by traditional Buddhist scholars or by modern Buddhist studies scholars.<sup>12</sup> Versions in French and English of the corresponding content are located in section 153 of Étienne Lamotte's translation of the *Śūraṅgamasamādhisūtra*,<sup>13</sup> under the title given by Lamotte, "Why and How to Practice the Heroic Progress." Kumārajīva's Chinese version and the Tibetan version of the *Śūraṅgamasamādhisūtra*, translated by Śākyaprabha and Ratnarakṣita, closely match the syntax and terminology found in the Tibetan version of the *Jayamatipariṣcchāsūtra*, despite several minor differences in wording (Apple, 2015).

i.7 Although there is a direct correspondence in content between the *Jayamatipariṣcchāsūtra* and this section of the *Śūraṅgamasamādhisūtra*, a significant difference between the two sūtras is the person speaking the prescribed content. In the *Jayamatipariṣcchāsūtra* the prescriptions are delivered by the Buddha to the *bodhisatva* Jayamati. The *Śūraṅgamasamādhisūtra*, on the other hand, attributes the prescriptions to Jayamati. After Jayamati proclaims the nineteen prescriptions in the *Śūraṅgamasamādhisūtra*, the Buddha responds to Jayamati, corresponding to section 154 of Lamotte's *Śūraṅgamasamādhisūtra* translation,<sup>14</sup> with a proclamation advocating the practice of the *Śūraṅgamasamādhi*, emphasizing how this *samādhi* encompasses and goes beyond the qualities that the *bodhisatva* Jayamati had declared.

i.8 The correspondence between the *Jayamatipariṣcchāsūtra* and this section of the *Śūraṅgamasamādhisūtra* brings up a number of interesting questions related to philology, intertextuality, and other cultural practices in the study of Mahāyāna sūtras. Based on the analysis of these sūtras, the *stemma codicum* for the content of the *Jayamatipariṣcchāsūtra*, due to its being

incorporated into the *Śūraṅgamasamādhisūtra*, pushes the inferred archetype or oldest inferable ancestor of this sūtra back before the fifth century of Kumārajīva.

i.9 How do we know this? The content of the *Jayamatipariṣchāsūtra* was wholly subsumed and inverted from the Buddha's speech to represent the bodhisatva Jayamati's proclamation, including all nineteen prescriptions in the *Śūraṅgamasamādhisūtra*. This means that the content of the *Jayamatipariṣchāsūtra* must precede the composition of this section of the *Śūraṅgamasamādhisūtra*. Most modern scholars theorize that the *Śūraṅgamasamādhisūtra* is one of the oldest Mahāyāna sūtras<sup>15</sup> due to its listing in Chinese catalogs as being translated several times before Kumārajīva's fifth century Chinese version, including the non-extant second century *Shoulengyan jing*, 首楞嚴經, of Lokakṣema (支讖, 185 c.e.) and the lost third century translation of Zhi Qian (支謙).<sup>16</sup> Although we are unable to verify that these early, but lost, Chinese versions included the section that corresponds with the *Jayamatipariṣchāsūtra*, we can still infer that the content of the *Jayamatipariṣchāsūtra* with its nineteen prescriptions must go back to the fourth century. It is highly probable that the content of the *Jayamatipariṣchāsūtra* circulated as a type of *subhāṣita* or set of well-spoken sayings for monks who took up the vocation<sup>17</sup> of Mahāyāna practices.

i.10 In sum, the evidence of relationships between the *Jayamatipariṣchāsūtra* and *Śūraṅgamasamādhisūtra* brings a nuanced awareness to the intertextual relationships between Mahāyāna sūtras. This evidence indicates that the authorial communities that composed and compiled "Mahāyāna" texts during the Kuṣāṇa and Gupta eras in South Asia were aware of each other's work and that there were shared elements between authorial communities of different "Mahāyāna" sūtras. The subsuming of the *Jayamatipariṣchāsūtra* into the *Śūraṅgamasamādhisūtra* also provides a rare glimpse of something more. It points toward the editorial practices utilized by the authors of Mahāyāna sūtras to gain rhetorical advantage over competitors. The shared content demonstrates that the authorial communities of these sūtras were not only borrowing each other's ideas, stock phrases, and literary tropes, but were actively competing to demonstrate that their vision of the bodhisatva way superseded the practices and motivations outlined by other groups.

The Noble Great Vehicle Sūtra  
**The Inquiry of Jayamati**

1.

## The Translation

1.1 [F.250.b] Homage to all buddhas and bodhisatvas!

Thus I have heard at one time. The Bhagavān was residing at the grove of Anāthapiṇḍada in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas. Then, the Bhagavān addressed the bodhisatva Jayamati as follows.

1.2 “Jayamati, a faithful man or woman of a good family<sup>18</sup> (1) who desires merit should worship the Tathāgata; (2) who desires discernment should be devoted to learning; (3) who desires heavenly rebirth should uphold moral conduct; (4) who desires wealth should increase charity; (5) who desires beauty should cultivate patience; (6) who desires eloquence should pay respect to the guru; (7) who desires memory should not have excessive pride; (8) who desires knowledge should frequently practice appropriate mindfulness; [F.251.a] (9) who desires liberation should abstain from all evil; (10) who desires to make all beings happy should generate the mind for awakening; (11) who desires a sweet voice should speak truthfully; (12) who desires virtuous qualities should take joy in solitude; (13) who desires the Dharma should attend to the spiritual friend; (14) who desires quiescence should frequently practice no contact with others; (15) who desires insight should frequently examine things as empty; (16) who desires rebirth in the world of Brahmā should cultivate love, compassion, joy, and equanimity; (17) who desires the abundant resources of gods and humans should behave in conformity with the path of ten virtuous actions; (18) who desires complete nirvāṇa should take joy in empty dharmas; (19) who desires to obtain all virtuous qualities<sup>19</sup> should worship the Three Jewels.”

1.3 When the Bhagavān had spoken, the bodhisatva mahāsatva Jayamati, the complete assembly, and the world with its gods, humans, demigods and gandharvas rejoiced and highly praised what had been proclaimed by the

Bhagavān.

1.4 *This completes the noble Mahāyāna sūtra, "The Inquiry of Jayamati."*

n.

## NOTES

- n.1 On the necessity of employing the plural “Kangyurs” as opposed to “the Kangyur,” see the work of Peter Skilling (1997, 2009, 2013).
- n.2 Vinīta (2010), Vol I,1, pp 305-316.
- n.3 §236; see Herrmann-Pfandt (2008), p 124. The Lhenkarma is also sometimes called the Denkarma (*ldan kar ma*).
- n.4 Rdo (2003), p 18.
- n.5 Schaeffer and van der Kuijp (2009), p 133.
- n.6 Nishioka (1980), p 74, §277. See Van der Kuijp (2013) for an analysis of this work’s textual formation and transmission.
- n.7 Vinīta (2010), p 314, note α.
- n.8 We follow the Buddhist Sanskrit spelling of ‘bodhisatva’ with a single rather than a double ‘t’ as found in manuscripts and inscriptions as the latter is a convention of modern editors. See Bhattacharya (2010).
- n.9 Vinīta (2010), vol. I,1, p 315, note α.
- n.10 Schopen (2004).
- n.11 As detailed by Schopen (2004, p 397), narrative elements appear to carry great weight for some scholars but “we know next to nothing for certain about how early texts were redacted and transmitted” (ibid, p 399). The rules for redaction in the Mūlasarvāstivāda Vinaya “clearly favor Śrāvastī” as the setting. Both Rājagṛha and Śrāvastī are among the six great cities recommended as a location if the setting is forgotten. Schopen provides analysis of occurrences noting that Gokhale records a 75% occurrence of Sāvatti in Pāli texts, Minh Chang records a 45% occurrence in the Chinese

Madhyama-āgama, and Schopen himself estimates an 80% occurrence rate for Śrāvastī in the Mūlasarvāstivāda Vinaya. Currently known redaction rules applied to sūtras, therefore, place the location in Śrāvastī more frequently than would otherwise be expected.

- n.12 Since the publication of the present sūtra, there has been a recent English translation from the Tibetan by Peter Skilling, who is aware of this correlation and provides some helpful notes along with the translation found in his anthology *Questioning the Buddha: A Selection of Twenty-Five Sutras*; see Skilling (2021), pp. 213–20.
- n.13 Lamotte, French (1965), pp 255-6; English (1998), pp 225-6.
- n.14 Lamotte (1998), pp 226-7.
- n.15 Lamotte (1998), p 41.
- n.16 See Hureau (2010), p 1224, and Nattier (2008), p 75.
- n.17 On the notion of early Mahāyāna formations as an optional and legitimate vocation, or particular lifestyle, within Buddhist communities see Nattier (2003), pp 84-86, and Skilton (2002), p 134.
- n.18 The translation follows Vinītā's (2010, pp 57 and 459) observation for *kula-putra* (as well as *kuladuhitā*) that *-putra* in the latter part of a compound does not mean 'son' but indicates a 'member' of a class or group.
- n.19 Refers to "all qualities."

b.

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(C) Cone Kangyur, vol. 41 (mdo sde, tsa), folios 309b-310a;

(D) Degé Kangyur, vol. 61 (mdo sde, tsa), folios 250b-251a;

(F) Phug brag Kangyur, vol. 70 (mdo sde, ma), folios 58b-59a;

(F2) Phug brag Kangyur, vol. 82 (mdo sde, sa), folios 257b-258b;

(Go) Gondhla Collection, vol. 13 (ka-na, folio 200b – ka-ma, folio 1a);

(J) Lithang Kangyur, vol. 56 (mdo sde, tsa), folios 282a-282b;

(L) London Kangyur, vol. 52 (mdo sde, za), folios 7b-8b;

(M) IOL Tib J 75 ([http://idp.bl.uk:80/database/oo\\_loader.a4d?pm=IOL Tib J 75;img=1](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J 75;img=1));

(N) Narthang Kangyur, vol. 61 (mdo sde, ba), folios 403b-404b;

(Q) Peking Kangyur, vol. 34 (mdo sna tshogs, mu), folios 260b-261a (p 232);

(S) Stok Palace Kangyur, vol. 73 (mdo sde, za), folios 6b-7b;

(Y) Readings of the Yongle Kangyur found in 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. 61 (mdo sde, tsa), pp. 681-683.

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*Shoulengyan sanmei jing*, 首楞嚴三昧經 (Taishō 642, 15), translated by Kumārajīva (402-412 c.e.).

*'phags pa dpa' bar 'gro ba'i ting nge 'dzin zhes bya ba theg pa chen po'i mdo*, Toh. 132, translated by Śākyaprabha and Ratnarakṣita, Degé Kangyur, vol. 55 (mdo sde, da), folios 253b-316b. For translations, see Lamotte 1965, 1998.

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## GLOSSARY

## · Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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

all qualities

*yon tan thams cad*

ཡོན་ཏན་ཐམས་ཅད།

*sarvaguna*

g.2

Anāthapiṇḍada

*mgon med zas sbyin*

མགོན་མེད་ཟས་སྦྱིན།

*anāthapiṇḍada*

*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. Although his Sanskrit name is Anāthapiṇḍada, he is better known in the West by the Pāli form of his name, Anāthapiṇḍika. Both mean “the one who gives food to the destitute.”

g.3 appropriate mindfulness

*tshul bzhin yid la byed pa*

ཚུལ་བཞིན་ཡིད་ལ་བྱེད་པ།

*yoniśo manasikara*

g.4 beauty

*gzugs bzang ba*

གཟུགས་བཟང་བ།

*rūpa*

g.5 bhagavān

*bcom ldan 'das*

བཅོམ་ལྡན་འདས།

*bhagavān*

*Definition from the 84000 Glossary of Terms:*

In Buddhist literature, 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  $\sqrt{bhañj}$  (“to break”).

g.6 discernment

*shes rab*

ཤེས་རབ།

*prajñā*

g.7 eloquence

*spobs pa*

སྐྱབས་པ།

*pratibhā*

g.8 excessive pride

*mngon pa'i nga rgyal*

མངོན་པའི་ངར་རྒྱལ།

*abhimāna*

g.9 faithful man of a good family

*rigs kyi bu*

རིགས་ཀྱི་བུ།

*kulaputra*

g.10 faithful woman of a good family

*rigs kyi bu mo*

རིགས་ཀྱི་བུ་མོ།

*kuladuhitā*

g.11 heavenly rebirth

*mtho ris*

མཐོ་རིས།

*svarga*

g.12 insight

*lhag mthong*

ལྷག་མཐོང།

*vipaśyanā*

*Definition from the 84000 Glossary of Terms:*

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being *samatha*, “calm abiding”.

g.13 Jayamati  
*rgyal ba'i blo gros*  
རྒྱལ་བའི་བློ་གྲོས།  
*jayamati*

g.14 Jeta Wood  
*rgyal bu rgyal byed kyi tshal*  
རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།  
*jetavana*

*Definition from the 84000 Glossary of Terms:*

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

g.15 knowledge  
*ye shes*  
ཡེ་ཤེས།  
*jñāna*

g.16 learning  
*thos pa*  
ཐོས་པ།  
*śruta*

g.17 liberation  
*thar pa*  
ཐར་པ།  
*mokṣa*

*Definition from the 84000 Glossary of Terms:*

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

g.18 meditative absorption

*bsam gtan*

བསམ་གཏན།

*dhyāna*

*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.19 memory

*gzungs*

གཟུངས།

*dhāraṇī*

*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.20 merit

*bsod nams*

བསོད་ནམས།

*punya*

*Definition from the 84000 Glossary of Terms:*

In Buddhism more generally, merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one’s wholesome actions to the benefit of all sentient beings, ensuring that others also experience the results of the positive actions generated.

g.21 moral conduct

*tshul khrims*



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.26 sweet voice

*skad snyan pa*

སྐད་སྒྲོན་པ།

*mañjusvara*

g.27 take joy in

*mngon par dga' bar bya*

མངོན་པར་དགའ་བར་བྱ།

—

g.28 Three Jewels

*dkon mchog gsum*

དཀོན་མཚོག་གསུམ།

*trīṇi ratnāni*

g.29 wealth

*longs spyod*

ལོངས་སྤྱོད།

*bhoga*