དྲི་མ་མེད་བའི་འོད་ཀྱིས་ཞུས་པ།

The Questions of Vimalaprabhā

Vimalaprabhaparipṛcchā

The Questions of Vimalaprabhā

· Toh 168 ·

Degé Kangyur, vol. 72 (mdo sde, ba), folios 211.a–259.b

For referencing Tibetan sources, please see our Scholar's Edition

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Summary

s.1 In *The Questions of Vimalaprabhā* the Buddha Śākyamuni prophesies the emergence of the Buddhist kingdom of Khotan one hundred years after his parinirvāṇa, and the flourishing of Buddhism there. He also predicts that it will in the future be ransacked by an invasion of Sumpa and Tibetan ("Red Face") armies. This prophecy is given to a goddess named Vimalaprabhā, who is king Ajātaśatru's daughter, and her brother prince Vajrasena. These two are entrusted with being the guardians of Khotan in the future, who will save its thriving Buddhist culture from calamity at its time of need. Many buddhas, gods, and bodhisattvas, including in particular the bodhisattva Avalokiteśvara, also promise to assist them in saving Khotan from destruction, and numerous dhāraṇīs for the protection of the country are bestowed. This Khotanese text appears to combine various scriptures in one, as it embeds ritual instructions, past life stories, prophecies, and tantric elements into a narrative sūtra frame.

Acknowledgements

ac.1 This *sūtra* was translated into English from the Tibetan by Bruno Galasek-Hul with Lama Kunga Thartse Rinpoche (Evam Choden Buddhist Center Kensington, Berkeley, California) as the consulting lama.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. George FitzHerbert edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

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Introduction

i.1 *The Questions of Vimalaprabhā*, despite its ordinary-sounding title, is anything but an ordinary sūtra. It belongs to a small group of works in the Kangyur and Tengyur that hail from the silk road Buddhist kingdom of Khotan, whose primary concern is the fate of that once-thriving Buddhist land. The oasis city of Khotan, corresponding to the modern-day Hotan in the prefecture of the same name in the Xinjiang region to the northwest of Tibet between the Kunlun mountains and the Taklamakan desert, was home to a flourishing Buddhist culture for many centuries and played a key role in the transmission of Buddhism to both China and Tibet, particularly in the seventh and eighth centuries CE.[1]

i.2 The main content of *The Questions of Vimalaprabhā* is an elaborate and complex prophecy about Khotan's historical vicissitudes as a prosperous center of Buddhism that would become a pawn in the great power politics between (pre-Buddhist) imperial Tibet, Tang China, and various Central Asian confederacies known in Tibetan as Sumpa and Azha. The invasions of the Sumpas and then the "Red Faces" (as the pre-Buddhist Tibetans are referred to) described in the prophecy may reflect the turbulent period of Khotanese history between the invasion of the Western Turks in the mid-seventh century, the first Tibetan invasion in around 665 CE, and the establishment of Tang Chinese control under the Four Garrisons in 692 CE.[2] For the following one hundred and fifty years, Khotan would continue to be under alternating Tibetan and Chinese control until its final independence from Tibet in the mid-ninth century CE. It is possible that the stories told in the form of prophecy in *The Questions of Vimalaprabhā* encode in some way a folkloric memory of much of this extended period. Like the other members of the small group of texts[3] that deal exclusively with the fate of Buddhist Khotan, namely, *The Prophecy on Mount Gośṛṅga* (Toh 357), *The Prophecy of the Arhat Saṅghavardhana* (*Arhatsaṅghavardhanavyākaraṇa*, Toh 4201), and *The Prophecy Concerning Khotan* (*li'i yul*

lung bstan pa, Toh 4202), which itself contains an "appendix" entitled *Annals of Khotan* (*li yul gyi lo rgyus*),[4] the *Questions of Vimalaprabhā*, too, has a distinctly prophetic and millenarian tone.

i.3 The frame narrative of *The Questions of Vimalaprabhā* is an assembly at Vulture Peak during the time of the historical Buddha, at which the Buddha prophesies the emergence of Khotan as a thriving Buddhist country and entrusts its protection to various gods (particularly Vaiśravaṇa), bodhisattvas (particularly Avalokiteśvara), and buddhas. As the text proceeds, ever more detailed prophecies are given concerning the future threat to this Buddhist kingdom in the wake of invasions by Sumpas and "Red Faces" (Tibetans), the marauding of groups of "wild men" (Tib. *mi rgod*, translated as "marauders"), and the looming danger of the "two great armies" of China and Tibet clashing in the region. Amidst detailed and often vivid, albeit fragmentary, prophecies, the main theme of the text is the identification of the cast of characters who will save Khotan's Buddhist culture from complete destruction at this time of crisis. Most important among these is a daughter of the king of Skardo (possibly corresponding to the modern Skardu, capital of Baltistan, in the Gilgit-Hunza region of today's northern Pakistan). She, together with her brother, will save the area from further conflict by first raising a ransom payment from the Gold Country to pay off the invaders, and then initiating marriage alliance with China. In the narrative of the sūtra, this sister and brother duo are in fact the future incarnations of Vimalaprabhā (after whom the text is named) and Vajrasena, the daughter and son respectively of king Ajātaśatru, who are in the assembly at Vulture Peak and vow to take responsibility for protecting Khotan in their future lives. The sūtra takes great care to reveal these and other protagonists' karmic relationships with each other and with the country of Khotan in an intricate pattern of embedded avadāna stories that explain their actions and identities in past, present, and future lives. Throughout, the sūtra is also interspersed with a great number of dhāraṇīs and ritual instructions that are to be used in the protection of the Buddhist kingdom.

i.4 Though of great interest for the cultural history of Khotanese Buddhism, and the relations between Buddhist Khotan and imperial Tibet, *The Questions of Vimalaprabhā* is in places literarily obtuse. Certain themes and character introductions are repeated in ways that suggest different iterations of the narrative covering similar ground may have been spliced together. For example, there are multiple (and occasionally contradictory) explanations of who will become whom in future rebirths. Also, the way that the narrative frequently shifts between the assembly at Vulture Peak and the future events in Khotan, without clear tense demarcation, along with its repeated interjections of dhāraṇīs and ritual instructions, creates an unstable and sometimes uncertain narrative voice. Stylistically, the text reflects a variety of genres of Buddhist canonical literature, embracing elements of avadāna, sūtra, dhāraṇī, and tantra. As it moves stylistically between being a protective manual for ritual defense, a complex karmic narrative concerning the fate of Khotan, and a sūtra discourse delivered by the Buddha Śākyamuni at Vulture Peak, these purposes are not always smoothly integrated.

i.5 The text has attracted the interest of many Tibetan scholars over the centuries. Its presentation of Khotan as a Buddhist country under the special protection of particular gods and bodhisattvas, especially Avalokiteśvara, in many ways presages the later development of Tibetan mytho-poetic tropes concerning the Buddhist destiny of Tibet and its own ritual defense.

The Narrative

i.6 *The Questions of Vimalaprabhā* opens with an assembly of gods, nāgas, and humans at Vulture Peak, where the Buddha Śākyamuni is teaching the *Candragarbha Sūtra*,[5] a key text for the prophecies concerning the eventual decline of Buddhism. While assigning the lands of Jambudvīpa to different gods and buddhas for their protection, he calls upon Vaiśravaṇa and others to be protectors of the future Buddhist kingdom of Khotan (1.4-1.7). This will be established one hundred years after his own parinirvāṇa and will flourish materi-

ally and spiritually as an emblem or symbol (Tib. *phyag mtshan*) of the Buddha Śākyamuni's continued presence in the world.

i.7 When Vaiśravaṇa requests assistance in this task, (1.9-1.18) the Buddha sends light rays to innumerable buddhafields calling upon distant tathāgatas to help. The tathāgatas respond by promising to assist in the defense of Khotan by sending light rays, bodhisattvas, and dhāraṇīs (1.28-1.35). The Buddha then teaches a dhāraṇī that will summon the gods of this Sahā world and gives instructions for how it is to be ritually deployed at times of impending danger from invading armies (1.38).

i.8 The tathāgatas, the light rays, and the dhāraṇīs are then all enumerated by name (1.42-1.56). It is stated that these protective names were brought to Khotan by the bodhisattva Avalokiteśvara, who also taught that, during times of danger from war or disease, the names and the dhāraṇīs should be written down and affixed to the city gates, military banners, and elsewhere for the protection of the land. The bodhisattva Avalokiteśvara also gives rousing rejoinders to the bodhisattvas to ensure that their commitment to the protection of Khotan is firm (1.62-1.65) .

i.9 At this point the main protagonist of the sūtra, Vimalaprabhā, is introduced (2.1). She is a bodhisattva in a distant world system who comes to the Sahā world to hear *The White Lotus of the Good Dharma* from the Buddha Śākyamuni. To hear it, she is reborn as the daughter of king Ajātaśatru and is present in the assembly along with her brother, the prince Vajrasena. She volunteers to take rebirth as a woman in Khotan and makes the aspiration to protect the land both for the sake of beings and for the sake of the survival of the Dharma there. On hearing her aspiration, many gods and others in the audience too are inspired and likewise pledge to assist with the protection of Khotan.

i.10 In one of several indications of the likely composite nature of this text, the narrative then starts to come in and out of verse (2.6), as other members in the

assembly, such as the King of Oḍḍiyāna (Tib. U rgyan), the king of Kaspara (Kashmir) and his wife, and Vimalaprabhā's various brothers and sisters, all take turns promising to likewise take rebirth in Khotan and its neighboring regions of Skardo and the Gold Country, to support Vimalaprabhā in her mission. Of particular importance is Vimalaprabhā's youngest brother Vajrasena, who declares that he has been her brother in many successive lives in the past, including when she was Husha, the mythical rākṣasī (Tib. *srin mo*) who was the progenitor of the people of Gold Country. He pledges to be her brother in the future too, when they will be the son and daughter of the king of Skardo who will save Khotan from destruction after its invasion by the Red Faces.

i.11 After her younger brother's aspiration, there is an interlude in the narrative, in which the Buddha himself miraculously disappears from Vulture Peak and reappears in the place where the future Khotan will be located, echoing the narrative of his miraculous appearance there to bless the land in *The Prophecy on Mount Gośṛṅga* (Gośṛṅgavyākaraṇa, Toh 357). There, further dhāraṇīs are taught for the protection of Khotan (3.1).

i.12 The narrative then returns to the assembly (4.1), where it is the turn of Ajātaśatru's city governor and one of Vimalaprabhā's ladies-in-waiting to promise their assistance to Vimalaprabhā in the future when Khotan is under threat.

i.13 In this way, the entire cast of characters surrounding Firm Resolve—the future incarnation of Vimalaprabhā at the time of the invasions of Khotan—are recognized as incarnations of those who had formerly made commitments to help in the presence of the Buddha Śākyamuni.

i.14 The Buddha then prophesies what will take place when Khotan is invaded and plundered, and a war between the "two great armies" (Tibetan and Chinese) is imminent, and instructions are given to Vimalaprabhā and her brother Vajrasena about what they must do to avert further destruction.

i.15 The buddhas again send light rays and affirm their commitments to Khotan and Vimalaprabhā in their hour of need, and further dhāraṇīs (5.1) are taught. Of particular significance for the defense of the realm and success in battle is the *strength of horse* dhāraṇī taught by Brahmā and the other gods. This is accompanied by instructions for an elaborate ritual of war defense, prominently invoking Avalokiteśvara, that is to be performed in conjunction with the recitation of this dhāraṇī. Further dhāraṇīs and ritual instructions for warding off danger at times of war are also taught by the Buddha, by the bodhisattvas Avalokiteśvara, Mañjuśrī, and others, and by Brahmā and the other gods.

i.16 Further characters in the assembly then step forward to request or offer help to Vimalaprabhā and, each time, a variety of further dhāraṇīs are taught for the future protection of Khotan (6.1).

i.17 The second half of the sūtra (7.1) continues with further iterations of these same themes, each time providing ever greater detail about the events that will unfold in Khotan when the Sumpas and Red Faces invade, and about what Vimalaprabhā and Vajrasena in their future incarnations must do to avoid the annihilation of the kingdom. These detailed prophecies are also interlaced with frequent digressions into past life stories to explain the karmic debts and boons of its protagonists. These include Vimalaprabhā's past life as the rākṣasī Husha (7.17-7.23), progenitor of the people of Gold Country, and stories concerning the origins of the Badak and Balang Sumpas. They also include allusions to narratives found elsewhere in the Buddhist canonical literature, such as allusions to the brothers Benevolence and Evildoer (as featured in the *Sūtra of the Wise and Foolish*), to the Buddha's past life as the brahmin Samudrareṇu (as featured in *The White Lotus of Compassion*), and to the invasion of the Śākya kingdom by the army of Virūḍhaka during the Buddha's lifetime.

i.18 Although seen through the smoky glass of prophecy, and in sometimes confusing iterations, *The Questions of Vimalaprabhā* provides many vivid flashes of

the flourishing Buddhist kingdom of Khotan and its neighboring areas, the great tumult caused by the invasions of the Sumpas and the Red Faces, and the fragmentary tale of the devout princess of Skardo who saves the kingdom from further warfare by raising a ransom from the Gold Country, and ensures her brother's succession to the throne of both Khotan and Skardo as Armor of Victory (Skt. **Vijayavarman*).

History of the text

i.19 Being a prophecy, the events described in *The Questions of Vimalaprabhā* cannot be regarded as history.[6] Nevertheless, the correspondences between its setting and the little we know about the history of Khotan between the first Tibetan invasion in around 665 CE and the establishment of Chinese Tang Dynasty control in 692 CE, and its vacillating fortunes as a pawn in the competition for dominance between Tang China and imperial Tibet for one hundred and fifty years after that, make it a text of particular interest for historians.

i.19 Evidence within the text itself suggests that the version of the *Vimalaprabhaparipṛcchā* that we have today in the Kangyur is composite in nature and likely contains layers of editorial accretion, possibly over extended periods of time. It is generally believed to have been compiled or authored in Khotan itself.[7] It may have been composed close to the time of the events in the mid-seventh century that it appears to prophetically describe,[8] though a later date, once those events had already passed into folklore, is equally possible.[9] We can be sure that some version of the text was translated into Tibetan no later than the early ninth century, because it is recorded in both the Phangthangma and Denkarma imperial catalogs of translated texts, albeit with variable titles.[10] In the absence of any colophon to any version of the Tibetan text we now have, the original language from which it was translated, whether Sanskrit or Khotanese,[11] and by whom, remains unclear. F. W. Thomas, in his pioneering study and translation of the text (1935), leaned toward Sanskrit.[12] However, Chomden Rikpai Raltri, who was a key figure in the early compilation of the Kangyur at the end of the thirteenth century, listed *Vimalaprabhaparipṛcchā*

(with yet another variant title)[13] as being among more than twenty texts that were "translated from Khotan [ese] by the Khotanese scholar Surendrakaraprabha and others and the senior editor-translator monk Namkha and others."[14] Unfortunately, we currently have no further information about these translators. Until a thorough linguistic analysis of the text can be conducted or other evidence comes to light, the original language of its composition will remain uncertain. It also seems possible that at least some parts of the text are Tibetan editorial additions. [15]

i.20 No extant Khotanese, Sanskrit, Pāli, or Chinese versions of the sūtra have been identified. Apart from a reference to it in *The Prophecy Concerning Khotan*,[16] it is not mentioned in any other Kangyur or Tengyur texts.

i.21 Versions of *The Questions of Vimalaprabhā* preserved in Tshalpa lineage Kangyurs all end simply with the formula, "This concludes the Mahāyāna sūtra called *The Questions of Vimalaprabhā*." However, in some Thempangma lineage Kangyurs there is the further statement, as follows:

i.22 "Though this sūtra *The Questions of Vimalaprabhā* is authentic and can be trusted, many appear to disagree and consider it as many books [in one]."[17]

i.23 Indeed, other versions may have circulated and may continue to exist. In Tibetan sources one sometimes encounters *Vimalaprabhaparipṛcchā*, or some variant thereof, evoked as containing a prophecy of Tibet's own conversion to Buddhism. Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364), for example, using what seems to be another variant of the title, *The Prophecy of the Goddess Vimalaprabhā*[18] mentions in his monumental *History of Buddhism* (*chos 'byung*) that it contains the following prophecy (trans. Obermiller):

i.24 "2500 years after I have passed away into Nirvāṇa, the Highest Doctrine will become spread in the country of the red-faced (people)."[19]

i.25 However, we have not found this statement in any version of *The Questions of Vimalaprabhā* now preserved in the Kangyur. In a similar vein, the *Vimalaprabhapariprccha* [sic] is cited in *Hidden Teachings of Tibet*, a modern work by the twentieth-century Tibetan teacher Tulku Thondup, as stating that "The Buddha entrusted Tibet to Avalokitesvara…[and] the Buddha instructed Avalokiteśvara to discipline, serve and preach Dharma in Tibet at the appropriate future time."[20] However, though Avalokiteśvara certainly plays an important role in the Kangyur version of *The Questions of Vimalaprabhā*, it is as a protector of Khotan (Tib. *li yul*), not of Tibet, and we have been unable to identify any passage containing this prediction for Tibet.

Tibetans as the "Red-Faced Ones"

i.26 Describing Tibetans in general, and pre-Buddhist Tibetans in particular, as "red-faced ones" (*gdong dmar can*) would become a very common trope in Tibetan literature and especially in narratives of Tibet's conversion to Buddhism.[21] *The Questions of Vimalaprabhā* constitutes an early attestation of the epithet. While today "red-faced ones" is often taken as referring in general to the ruddy complexions of Tibetan highlanders, the origins of the epithet may lie more specifically in the custom of imperial-period Tibetan soldiers coloring their faces with red dye. Butön confirms that in the *Prophecy of the Goddess Vimalaprabhā* "the country of the red-faced ones" (*gdong dmar can gyi yul*) refers to Tibet (Tib. *bod*) but also mentions in passing that the *Testimony of Ba* considered it to refer to China.[22] However in *The Questions of Vimalaprabhā*, the Chinese (*rgya*) and the Red Faces (*gdong dmar*) are clearly rivals and opponents in the imminent battle over Khotan, so the latter clearly refers to the Tibetans.[23]

Previous western scholarship and this English translation

i.27 There was considerable interest in the early history of Khotan among western scholars in the late nineteenth and early twentieth centuries, for a brief summary of which see the introduction to *The Prophecy on Mount Gośṛṅga*

(Toh 357, i.13). In 1935, F. W. Thomas published a complete English translation of *The Questions of Vimalaprabhā* from the Tibetan text as found in the Narthang edition of the Kangyur (with variant readings recorded from the manuscript Kangyur kept at the British Museum in London).[24] Thomas' pioneering translation, though incomplete (the dhāraṇī sections were omitted), is impressive for the time, and his accompanying study contains a wealth of interesting detail, especially concerning the many personal names and ethnonyms the sūtra contains. However, Thomas' interest in the text was in his own words "mainly in the historical, local and sociological particulars"[25] and this gives the work a decidedly historico-geographic slant. His main concern was to find correspondences between the personal and place names presented in *The Questions of Vimalaprabhā* and other diverse sources on the history of the wider region. For example, he speculated that the king of Skardo called Mighty Armor (which he reconstructed in Sanskrit as *Īśvaravarman) might correspond to the eighth-century CE Palola ruler (of the Gilgit-Chilas area) called *Surendrāditya; that Skardo refers to the modern capital of Baltistan called Skardu;[26] that the Gold Country corresponds to the Hunza-Nagar territory; that the Badak Sumpa hailed from the Badakshan region of the Pamir mountains; and that the "wild men" (Tib. *mi rgod*, translated in our translation as "marauders") referred to various bands of Huna brigands such as those that accosted Xuanzang at Sarrikol during his journey through the region in the mid-seventh century CE.[27]

i.28 Interesting as such speculations may be, our own approach in translating *The Questions of Vimalaprabhā* is rather different. Rather than as a mine for historical, geographical, and political information, we take it as a rich Buddhist literary work likely composed by Khotanese Buddhists who were steeped in Buddhist culture and literature, which provides a rare window onto the lost world of Khotan's flourishing Buddhism and indeed its folklore. We have tried to make our translation as intelligible as possible, and in doing so have found that the narrative, though convoluted, is for the most part internally consistent.

i.29 That said, the text does present many challenges for a translator. The shifting and unclear treatment of tenses in the Tibetan, with extensive use of a perfective (past) tense to describe future prophesied events, and sometimes with different tense readings in different Kangyur recensions, can make it hard to keep track of the location, narrator, and timeline of the events being described—whether they relate to past lives, the present setting in the assembly at Vulture Peak, or the future in Khotan. The cast of characters and their often similar names and roles posed another challenge, as it can be difficult to keep track of the characters' various identities, actions, and relationships through the three times. In particular the (similar) names of the various kings of Skardo and Khotan can be confusing. Though it is thought that the Buddhist kings of Khotan were known by Sanskrit names, we decided to render their names throughout in English, as most of them are not clearly attested in other sources.[28] We have however retained Thomas' Sanskrit reconstructions in the glossary. The text of *The Questions of Vimalaprabhā* contains many other personal names and place names that are difficult or impossible to identify with any degree of certainty.[29] The Tibetan term *gser* (*kyi*) *rigs*—which would correspond the Sanskrit *suvarṇagotra*—is of particular interest and has been the subject of considerable scholarly speculation (see glossary entry for Gold Country). Here we have translated it as the "Gold Clan."[30]

i.30 Another term of interest in *The Questions of Vimalaprabhā* is the Buddha calling the kingdom of Khotan his *phyag mtshan*, literally "hand-sign." In other contexts, this term often refers to the implements—weapons or other symbolic accoutrements—that (tantric) deities hold in their hands, such as the lotus flower in Avalokiteśvara's hand, for example, or the *vajra* in Vajrapāṇi's hand. Thomas offers a very literal translation as "sign manual," which is an archaic English expression for a *signature*, specifically a monarch's signature on an official document. Understood as the sign, symbol, or emblem of the Buddha and all the buddhas, the term conveys the idea that Khotan, as a thriving Buddhist kingdom, represented the continued presence of the Buddha and his teachings

in the world, which carried his personal seal of approval. We have translated the term as *symbol*.

i.31 Probably the most important of the numerous dhāraṇīs taught in *The Questions of Vimalaprabhā* is the dhāraṇī we have called the *strength of a horse.* Thomas translated the Tibetan name (*rta gnas* lit. "stable") quite literally as "horse-stall."[31] However, in light of the *Mahābhārata* and *Rāmāyaṇa* references included when the dhāraṇī is introduced, we have tentatively interpreted it as an attempt to translate the Sanskrit *aśvatthāman*. Aśvatthāman is the name of an important character in the Indian epic *Mahābhārata*, where he is portrayed as a fearsome young Kaurava warrior who, after losing the last great battle, went into the Pāṇḍava camp at night and committed a massacre. He stamped Dhṛṣṭadyumna, who had mortally wounded his father, to death, which is perhaps what inspired his name, as *aśvatthāman* can literally mean "having the strength of a horse." We know that the *Mahābhārata* was known and popular in Buddhist Khotan.[32]

i.32 *The Questions of Vimalaprabhā* contains many names of buddhas, light rays, and dhāraṇīs, for which we have been unable to find parallels or other attestations in the canonical literature. F. W. Thomas mostly tried to reconstruct such names in Sanskrit. Our policy however, in the absence of actual Sanskrit attestations, has been to translate them as best as possible into English. We have, however, included many of Thomas' Sanskrit reconstructions in the glossary, and marked them with an *asterisk.

i.33 Among the many features of *The Questions of Vimalaprabhā* that make it remarkable is that its main protagonist is a woman. Although in several passages female rebirth is disparaged as an unfortunate state, Vimalaprabhā's central role in safeguarding the Buddhism of Khotan and her role in a past life as the progenitor of the Gold Clan, indicate the prominence that female bodhisattvas may have had in Khotanese culture. Toward the end of the *Vimalaprabhaparipṛcchā*, the protagonist herself even declares:

i.34 “To liberate sentient beings, I have taken rebirth as a woman in many trying circumstances—as queen, king’s daughter, ordinary woman, prostitute, wretch, and beggar. Thus, I benefitted those born as women and brought about liberation for women.”

i.35 Many Kangyurs, such as the London (Shelkar), Stok Palace MS, Ulaanbaatar, and Shey preserve a copy of this sūtra in both the sūtra (*mdo sde*) and tantra (*rgyud*) sections of their Kangyurs.[33] The main source for our English translation was the version preserved in the Degé Kangyur (D). We also consulted the Stok Palace manuscript edition Kangyur (S) and the variants listed in the Peturma comparative edition (A). We also referred frequently to Thomas’ English translation. For the dhāraṇīs, we have mostly preserved the Degé Kangyur’s reading of the syllables. In places, however, where transcription idiosyncrasies are clear, we have reconstructed the Sanskrit words. For instance, we have emended the Tibetan transcription *in dra dad ta* to *indradatta*, and we have rendered the Tibetan *ba* as *va* when found in mantras and dhāraṇīs. In two instances we have had to supply syllables from the Stok manuscript Kangyur because the Degé print was illegible.

i.36 Milestone breaks marked by three asterisks (***) have been added to the English translation for the ease of the reader. These do not correspond to any marked breaks in the Tibetan text.

The Translation

1. ## The Mahāyāna Sūtra

The Questions of Vimalaprabhā

1.1 Homage to the Omniscient One.

1.2 While the Buddha, the Blessed One, was teaching the sūtra called *Candragarbha*,[34] he entrusted all the countries of Jambudvīpa one by one to the protectors.

1.3 Therefore, the Blessed One, while remaining at Vulture Peak Mountain, sent forth light rays to gather all the gods. As soon as he thought of them, all the kings of the gods together with their retinues appeared seated before the Blessed One. The Blessed One then summoned the great king Vaiśravaṇa and the yakṣa lord Sañjaya and said to them, "Great kings, act in accordance with the Dharma I have taught, and honor it. One hundred years after my parinirvāṇa, a country called Khotan will appear. I entrust this land to you for its protection.

1.4 "You, King Vaiśravaṇa,
With Sañjaya, mighty in supernatural power,
And Anavatapta, king of nāgas,
And the god Steadfast Intelligence,
Listen to my words.

1.5 "This country will be tamed[35]
By the Lord of Victors and by none other.

1.6 "Those beings who are yet to be tamed by me
Will take rebirth as ordinary people[36]

In the kingdom of Khotan—
In a city foretold by the Buddha.

1.7 “For the sake of my awakening as Buddha,
I have endured great sufferings
And have made many great aspirations.
Through the merit accumulated by these,
That land will have become[37] my symbol.[38]
After my parinirvāṇa[39]
It shall be entrusted to you.

1.8 “At such a time as this land of Khotan,
Ground of my benevolence,[40] has come into being,
The buddhas of the Fortunate Eon
Will gather[41] at the beautiful place,
The dharmarāja-stūpa[42] on Gomati Hill.[43]
For the protection[44] of this land
I donate it to you.”

1.9 Then the king Vaiśravaṇa said to the Blessed One:[45]

1.10 “Leader, while commands of the guides, the buddhas,
Are not to be queried,[46]
To carry out this task
Enjoined by the most excellent Victor
Is very difficult.[47]

1.11 “Even while the blessed teacher is still present,
Even after you have taught them the sacred Dharma,
Countries and regions make war on one another
And complete protection is rare indeed.

1.12 “So, Teacher, after your nirvāṇa,

In lands abandoned by their god,[48]
What need is there to mention gods and others—the protectors—
Not listening to your commands?

1.13 “Have compassion for us!
We beg you, teach the Dharma in such a way that,
Once they hear it,
Every god will act in accordance with your commands.

1.14 “The commands of the heroic buddhas
Must be obeyed[49] on this earth.
[But] it is very difficult to act
On behalf of beings who have yet to be born.
Blessed One, how are we to protect that place?
“Buddhas see the past, the present, and the future,
They have the eye of omniscient wisdom.
Therefore,[50] Victor, supreme being,
We accept you entrusting us with this task[51]
And we will commit to it.[52]

1.15 “We ask you for your blessing, too,
That any actions
Enjoined by past victors
Will also be performed

1.16 “In the city prophesied by the Victor,
As foretold by previous victors,
Along with three hundred[53] monks
Pleasing to behold and steadfast in their vows,
And two hundred nuns.

1.17 “Those who have made aspirations in the past

To do evil deeds, namely,
The faction of Evildoer, five hundred strong,
Will also appear there
To create obstacles for Benevolence,[54]
Who will also take rebirth in these lands.

1.18 “The friends of Benevolence
Will also take rebirth in the lands of Khotan
And will do good deeds
In those lands prophesied by the Victor.

1.19 “Blessed One, confer on us the oaths
By which we too shall do good in this country,
And grant us the skillful means by which to retain them.”

1.20 Thereupon the Blessed One spoke again:[55]

1.21 “Yakṣa lord,
You have offered a most excellent oath.
So that you may always protect this land.
I give my word that you shall receive
This wonderful abode of bodhisattvas.

1.22 “When this land comes into being,
It will be like a sublime pleasure garden of the gods,[56]
Like Sukhāvatī,
Replete with the monastic groves of the saṅgha,
Beautified by fragrant sanctuaries
And wilderness retreats,
And filled with monks and nuns
Teaching the Supreme Vehicle.

1.23 “Humans reborn

In this wonderful abode of bodhisattvas
Will practice virtue
And dedicate their merit to enlightenment.

1.24 “For as long as the teachings
Of the Lord of Sages
Remain in that country
And are revered,
The country will continue to exist.

1.25 “But when people start to shun the teachings,
The guardian deities will be disturbed.
They will forsake the country
And, in agitation, they will depart.

1.26 “With the guardian deities gone,
The country—abandoned by its gods—
Will be burdened with diseases and famines.
Its kings will be short-lived
And its troops will be erased
By enraged guardian deities.”

1.27 Thus spoke the Supreme Victor[57] to the gods. Then the Blessed One entered meditative absorption in the samādhi called *radiant splendor* and a light beam called *form of the tathāgata* radiated from between his eyebrows. From this light beam radiated innumerable, infinite other light rays that traveled to every buddhafield, and wherever in those buddhafields a blessed buddha resided, a voice echoed, inquiring, “The god of gods, the Buddha, the Blessed One Śākyamuni inquires: Are you free from sickness and in good health?” And the voice said further, “For the sake of awakening I have practiced austerities over many eons. For the sake of gathering the true Dharma, I have sacrificed innumerable bodies and given many gifts. I have endured a great deal of suffering

not experienced by other bodhisattvas. It is through that, that I have attained unsurpassed, completely perfect enlightenment. Now that the time of my parinirvāṇa has come, I entrust all countries of the entire Jambudvīpa to guardian deities for their protection.

1.28 "Gods, when a hundred years have passed since my nirvāṇa, a country called Khotan will rise to prosperity. For the sake of its discipline, the buddhas of the Fortunate Eon and bodhisattvas must be summoned to protect it, without discussion.[58] The sons of the victors of the Fortunate Eon will take rebirth in the cities that surround Khotan, like an eye.[59] They will engage in good bodhisattva conduct to mature sentient beings and make them listen to the Dharma. Buddhas, grant me your consideration! When I taught the best of sūtras, the great *Quintessence of the Sun*,[60] overwhelmed [61] by compassion you bestowed dhāraṇīs and light rays to ensure the protection of the country.[62] Bestow them [now] as you did then! Bestow them, supreme victors, from every buddhafield for the people of this land, so that the teachings will be protected. Bestow them joyfully for me!" When the Lion of the Śākyas, the Protector, sent forth his light rays, they traveled to every buddhafield and then returned.[63]

1.29 As soon as they did, the blessed buddhas residing in all the buddhafields in turn sent forth light rays so that the teachings of the Blessed One Śākyamuni, who had requested the protection of Khotan, would remain for a long time. Also bestowing dhāraṇīs, they spoke as follows: "We shall pronounce the names of each of the blessed buddhas who have sent forth these light rays and have entrusted bodhisattvas with dhāraṇīs. We will also pronounce the names of the bodhisattvas.[64]

1.30 "Homage to the tathāgata With the Power to Convert All Tīrthikas.
Homage to the bodhisattva Secret Word.
This is the dhāraṇī:
tadyathā | vara vara| kāśa ara | cakrakoṣe | guhyakavāre svāhā|
Through this dhāraṇī, gods will give oaths to the gods and people of Khotan.

1.31 “Homage to the tathāgata With Prowess in Blissful Dharma.
Homage to the bodhisattva Lord of Dharma.
tadyathā | vara trika vu li| śa si ri pa hā re bā re svāhā |
This dhāraṇī brings recollection of past lives.

1.32 “Homage to the tathāgata Whose Speech is the Highest Pinnacle for Entrance to the Dharma.[65]
Homage to the bodhisattva Lord of the World.
Homage to the bodhisattva Whose Words are Clear in One’s Mind.

1.33 “Homage to the tathāgata Exalted King.
Homage to the bodhisattva Words of Space.
tadyathā | hvā kya ra te | ho ho ho ho | phā ru ra ra | a vi va ra | ma vi va ra | ṇa ru he svāhā |
Those who retain this dhāraṇī will not go to an unfortunate rebirth destiny, a wretched state of existence. They will know the rebirth destinies of sentient beings in former lives and their rebirth destinies in future lives.

1.34 “Homage to the tathāgata Lovely Child Who Spreads the Victor’s Dharma.
Homage to the bodhisattva Lord of the Sublime and Worldly Dharmas.
tadyathā | dhara sthita| tathatā vajri visare tathatā svāhā |
This dhāraṇī brings the power of perfect recollection.[66]

1.35 “Homage to the tathāgata Akṣobhya.
Homage to the bodhisattva Pristine Lord.
tadyathā | a va hi | sarvatathāgatabhūtakoṭi bhati bhati | pa ḍi ra ḍi svāhā |
This dhāraṇī brings awakening at the foot of the tathāgata’s Bodhi tree.

1.36 “Homage to the tathāgata King of the Drumbeat.
Homage to the bodhisattva Glorious Ornament.
tadyathā| tathatā pu ḍe dra va ne | sarvi sa ra ḍri | guhyamantratathatādhana svāhā|

With this dhāraṇī, bodhisattvas can perform great austerities and alleviate the suffering and diseases of all sentient beings.

1.37 “Homage to the tathāgata Amitābha.
Homage to the bodhisattva Luminescent.
tadyathā | rad dā ga te | va gri va ti ta ḍi bha ti candre svāhā|
With this dhāraṇī, bodhisattvas can purify the buddhafield. The body and minds of those who retain it will be free from discomfort.

1.38 “Homage to the tathāgata Śākyamuni.
Homage to the bodhisattva Youthful Mañjuśrī.
Homage to the bodhisattva Samantabhadra.
tadyathā | bhi na re ri vi | sa ma sa tsa ga va | darśanaraśmi | samantadarśa ra ni svāhā |
With this dhāraṇī, bodhisattvas know everything that is to be done. With this dhāraṇī, the tathāgata Śākyamuni himself was able to produce all the great causes [for his enlightenment].

1.39 “The blessed buddhas have sent these dhāraṇīs as a gift to the Blessed One Śākyamuni for the complete protection of the country.”

1.40 Then the Buddha, the Blessed One, entered meditative absorption in the samādhi called *lion’s gait* while retaining in mind every facet of his bodhisattva practice, from his initial setting of the mind on enlightenment right up to its culmination at the seat of enlightenment, and his appreciation for the Dharma. He then entrusted the country to them, for its own benefit and for that of the gods and others, telling them, “You should also recite this dhāraṇī, which invokes Brahmā and his divinities, and all the gods:

1.41 *namo brahmaṇe | namaḥ sarva devānān | tadyathā | brahmaṇa indre | devatā pratiṣṭhate | aśvasthāne | vara indre | svapar pare | harakṣi mama indre | san tathā smara vara hare| ambhakumbhaka krī grī shrī | alaṃkāra | sarvadevagrāma svāhā |*

1.42 “With this dhāraṇī, gods and humans will secure victory, and their enemies will be unable to harm them. They will gain dominion over all rulers. Whoever becomes the sovereign of Khotan will think this: ‘This country, Khotan, filled with people, bustling with crowds,[67] rich in resources and bounteous harvests,[68] is the most excellent of all countries. No other armies will be able to invade it.’ At any such time [they attempt to], the ruler should encourage monks and nuns and laymen and laywomen and the entire populace of the country—those in wilderness retreats, those in the monastic groves of the saṅgha, and those in cities, in market towns, in the countryside, and in royal palaces—to recite the words of the mantra dhāraṇīs[69] that have been taught earlier, to retain them, and to internalize them. The monks and nuns, the laymen and laywomen, and the people living in the country should be provisioned with flour, garments, parasols, victory banners, silken banners, food, and a variety of drinks. They should be venerated and honored with various acts of offering and served with all provisions. If this is done, then the land of Khotan will avoid all harm. No army of any rival king will be able to destroy Khotan under such a king.”

1.43 Again, from the buddhafields in the ten directions, the blessed buddhas each bestowed their individual names, light rays, and the mantra words of their dhāraṇīs. The Blessed One Śākyamuni then entrusted Khotan, abode of all bodhisattvas of the Fortunate Eon and symbol of all the blessed buddhas of the Fortunate Eon, along with the Gomasalagandha stūpa, abode of the great ṛṣi sages, to Śakra, Brahmā and the thirty-two kings of gods, to the Four Great Kings, to the god Sañjaya and others, to the twenty-eight great yakṣa commanders, to the bodhisattva Vimalaprabhā and the twenty thousand bodhisattvas of the Gomasalagandha stūpa, and to the nāga king Demon Pride and his eighteen thousand nāgas. He did so in order that the saṅghas of monks and nuns would be maintained, protected, and remain unharmed and free from schisms, and so that the Buddha’s teachings, after their establishment in the kingdom of Khotan, would remain there for a long time.

1.44 Heeding the command of those blessed buddhas who, with their hearts overwhelmed by compassion, had bestowed on beings with their great aspiration their names, light rays, and mantra words of the dhāraṇīs, Śakra, Brahmā and the thirty-two kings of gods, the Four Great Kings, the nāga kings, Vimalaprabhā, the other bodhisattvas, and all their retinues, with palms joined together in reverence, accepted the kingdom of Khotan and the Gomasalagandha stūpa, abode of great ṛṣi sages, in order to safeguard the Buddha's teachings.

1.45 And, in order to protect the land, they also accepted the names of the buddhas, the light rays, and the mantra words of the dhāraṇīs. Also, those light rays were absorbed and remained in the body of light[70] of the bodhisattva Vimalaprabhā.

1.46 Homage to the tathāgata Well Established in Moral Discipline.[71] Homage to the tathāgata Peaceful Play. Homage to the tathāgata Śāntirāja. Homage to the tathāgata Śāntottara. Homage to the tathāgata Rooted in Space. Homage to the tathāgata Remover of Weapons. Homage to the tathāgata Hundred Eyes. Homage to the tathāgata Excellent Light Rays. Homage to the tathāgata Powerful Appearance. Homage to the tathāgata Sunlike Appearance.

1.47 These are the light rays of the buddhas: the light ray called *mighty victory banner*; the light ray called *leaf of amṛta*; the light ray called *calming*; the light ray called *leafless*; the light ray called *ka*; the light ray called *fire*; the light ray called *abiding*; the light ray called *motionless*; the light ray called *moving and motionless*; the light ray called *unimpeded giving*; the light ray called *pleasant*; the light ray called *unhindered*; the light ray called *ten million victory banners removing epidemics*; the light ray called *imperturbable abode*; the light ray called *beryl*; the light ray called *falling on the city* the light ray called *disc-shaped glow*; the light ray called *heroic ray*; the light ray called *formed like a vajra*; the light ray called *ray of merit*; the light ray called *ray of samādhi*; the light ray called *fire tongues*; the light ray called *all illuminating*; the light ray called *enlightenment factor*; the light ray called *light of śamatha*; the light ray called *limitless*; the light ray called *jewel light*; the light ray called *gem of heroes*;

the light ray called *moonlight*; the light ray called *sunlight*; the light ray called *awareness trajectory*; the light ray called *shining jewel*; the light ray called *Indra's victory banner*; the light ray called *light of the world*; the light ray called *compassionate appearance*; the light ray called *victory*; the light ray called *light of wisdom*; the light ray called *fire*; the light ray called *lamp of the world*; the light ray called *alleviator of eye diseases*; the light ray called *supreme victor*; the light ray called *shaped like the earth*; the light ray called *great light*; the light ray called *kokara*; the light ray called *making the shape* ཨ; the light ray called *jaccharya*;[72] the light ray called *heroic victory banner that instils courage*; the light ray called *splendor*; the light ray called *boundless light*; the light ray called *unmovable*; the light ray called *banner of intelligence*; the light ray called *exalted mission*; the light ray called *truthful*; the light ray called *satisfying*; the light ray called *sound producing*; the light ray called *illuminating*; the light ray called *vajra-like intelligence*; the light ray called *empty appearance*; the light ray called *captivator*; the light ray called *queen of courage*; the light ray called flash; the light ray called *going to the heavens*; the light ray called *peaceful aspect*; the light ray called *pinnacle of peace*; the light ray called *victory banner of samādhi*; the light ray called *pinnacle of joy*; the light ray called *reedlike*; the light ray called *light of the* eyes; the light ray called *nāga born*; the light ray called *light of the river*; the light ray called *form of a man*; the light ray called *flaming*; the light ray called *fire*; the light ray called *light of the lotus*; the light ray called *form of the senses*; the light ray called *like an inquiry*; the light ray called *undulation*; the light ray called *settled in the senses*; the light ray called *tremor*; the light ray called *displaying earth's victory banner*; the light ray called *pinnacle of truth*; the light ray called *illuminator*; the light ray called *form of arrangement*; the light ray called *reliant on the senses*; the light ray called *pleasing the mind*; the light ray called *beautiful*; the light ray called *form of a forehead*; the light ray called *nicely glowing*; the light ray called *inquiring*; the light ray called *sun disk*; [589] the light ray called *ambience*; the light ray called *river of wisdom*; the light ray called *victorious intelligence*; the light ray called *expansion*; the light ray called *light of truth*; the light ray called *form of a buddha*; the light ray called

uṣṇīṣa; the light ray called *vajra ensign*; the light ray called *abiding in vajra*; the light ray called *victory banner of merit*; the light ray called *tip of the tongue*; and the light ray called *soothing the mind*. These are the light rays of the buddhas.

1.48 *tadyathā | lokahāra | śuddhā ka ru sthiti puṣya va | ka ru le svāhā |*

This dhāraṇī is called *that which causes evil to be forsaken*.

1.49 *tadyathā | śuddhamati | ad tsam bhe vu lo tsa re | a tra ma te | curakare pu svāhā |*

This dhāraṇī is called *the compassion that creates happiness*.

1.50 *tadyathā | indra | indre | va dre | va de vi phu re svāhā |*

This dhāraṇī is called *adamantine intelligence*.

1.51 *tadyathā | ṭha ke va ke | jājambhe | bhrama jvare svāhā |*

This dhāraṇī is called *lotus tamer*.

1.52 *tadyathā | śura | ra re be a lo ke | kośa gāre svāhā |*

This dhāranī is called *opener*.[73]

1.53 *tadyathā | cale vitathā | anyonya | prajñākāre svāhā |*

This dhāraṇī is called *nonengagement*.

1.54 *tadyathā | jijire| hāra hāle | le le prajñākāre svāhā |*

This dhāraṇī is called *unobstructed*.

1.55 *tadyathā | vajre śrīkare | sara sara | ajñā mā jñe | na ri re kī | nari | sang ngi jñākāre phu svāhā |*

This dhāraṇī is called *unassailable by others*.

1.56 *tadyathā | a pu rī vi va re | sa da re | ma kha ka re svāhā |*

This dhāraṇī is called *abiding in truth*.

1.57 *tadyathā | jyoti jyoti| vajre a | akṣamantra be | pra ga ā be | vajri mā va | ka ka su re svāhā |*

This dhāraṇī is called *the mighty queen of dhāraṇīs*. It will pacify hostile armies and perfect the accumulation of virtue.

1.58 *tadyathā | diśā kare | stha kā rai | indravate | va prā tai sa prā u sthā te svāhā |*

This dhāraṇī prevents famine and eradicates poverty. It will achieve any favor that one wishes to obtain. If one recites this dhāraṇī twenty times, eight times a day—four times during the day and four times at night—for twenty-one days, one will find treasures and other riches buried underground.

1.59 *tadyathā | oṁ he mo he jambhāya | ma śa mantra kā | da ma kā re la bhā kā re | vikāre sa di jñākāre | da ka di a dhā ka | praśamana phu a ka na pra ma ne phu svāhā |*

This dhāraṇī alleviates all illnesses and saves one from rebirth as a woman. It particularly alleviates all female ailments. There is no need for taking any vows and it may be recited, three times a day, in whatever way one wishes. A woman who suffers from a vaginal infection should recite it daily—seven recitations of it at seven times during the day.

1.60 *tadyathā | ka ka | kośa phu mama | ra ra ra ra | sta re phu | sa ka re phu svāhā |*

This dhāraṇī is given to prevent injuries and eliminate all kinds of suffering. No specific commitment is necessary.

1.61 These dhāraṇīs, taught by the blessed buddhas whose names were stated earlier,[74] are none other than those that supported the Blessed One Śākyamuni during his own practice of bodhisattva conduct. In order to benefit many beings in this kingdom of Khotan, symbol of the Blessed One Śākyamuni, and the Sahā

world, those buddhas and bodhisattvas of the Fortunate Eon [committed to] taking birth [there] and requested the aforementioned blessed buddhas to bestow these dhāraṇīs and awakened light rays, as well as the names of the buddhas, in order to ensure that the Blessed One Śākyamuni's kingdom of Khotan would persist for a long time.

1.62 When the heirs of the Buddha made the request, the bodhisattva noble Avalokiteśvara, in order to benefit all beings, to protect the kingdom of Khotan, and to ensure that the teaching would persist there for a long time, received these gifts from the blessed buddhas and came bearing them here. And many bodhisattvas abiding in the various buddhafields also took rebirth here to ensure that this land, prophesied by the Buddha, would not be destroyed, and that the teachings would persist here for a long time.

1.63 At any such time that the country faces danger, these names of the buddhas, the dhāraṇīs, and the names of the light rays, as taught earlier, should be written down and affixed to the gates of the city. They should be written on the banners of the troops,[75] and people should be assigned to recite them and bear them aloft. In this way, the danger[76] from hostile armies and famines will be averted, the karma of the people will be cleansed, virtuous actions will be accomplished, and beings will receive benefits in accordance with their wishes. Furthermore, beings will be protected from diseases.

1.64 Even those with very heavy negative karma should recite the names of the buddhas, the dhāraṇīs, and the names of the light rays for a period of twenty-one days while recollecting the buddhas of the ten directions. When the names of the buddhas, the dhāraṇīs, and the names of the light rays are recited at three intervals in front of a stūpa containing relics or a statue of the Buddha, one will quickly succeed in whatever virtuous action one wishes to achieve, and light rays will remain above one.[77]

1.65 Furthermore, whenever a hostile army approaches, they should be recited or read aloud for the duration of seven days. No matter what harm or disease one

wishes to avert, one should recite them or read them aloud. When one is unable to read them aloud, one should intone them seven times onto a string, tie a knot in it, and wear it. Then one will be free from all kinds of harm. No foreign army will be able to conquer a city in which these names of the buddhas, the dhāraṇīs, and the names of the light rays are written down and affixed to its gates. If they are recited constantly, it is unnecessary to abstain from meat, and unnecessary to give up other things.

1.66 Then to the sons of noble family who had gone forth as renunciants in the footsteps of the Buddha who, on thinking about this, had become anxious, the bodhisattva noble Avalokiteśvara said, “Sons, do not be anxious! It is for your benefit that in the country there will be many monastic groves of the saṅgha, fragrant sanctuaries and so on erected by Dharma kings, and stūpas containing relics. For as long as the teachings of the Buddha, the Blessed One, remain in the country, no hostile king will be able to destroy it. It is like this: In the attractive [city] called Ngarden, the city with the hog as its ensign,[78] and in the Old City—these three—so long as the Buddha’s teachings exist, offerings continue to be made to the entire saṅgha, and for as long as the buddha stūpa at Kapila[79] remains, they will not fall into ruin.”

1.67 Then the bodhisattva noble Avalokiteśvara called on all the sons of the victors and commanded them thus: “Listen, friends! Bodhisattvas and gods who protect this country must not abandon it when a king who is ignorant of the Dharma tries to destroy it! Those who do not heed the Buddha’s commands and abandon the country at its time of danger[80] will be prevented from attaining unsurpassed, completely perfect enlightenment for many eons.” He then taught the following dhāraṇī:

1.68 *tadyathā | kāle | akāle | nikśrame bha praveśā | ākāli krame | anikśrame | apraveśā| paresa me parisamiti | sa sa se | a sa sa se | sa ku te | va ru re | pa ru re | a ga me | a sa ma mo te | siddhe siddhāya | namo vairocanāya*

svāhā | pha ḍa ḍe ṇe sva te | ā sā te | su man ne | sa ru ste | siddhe | siddhāya | svāhā |

1.69 Then the bodhisattva noble Avalokiteśvara appealed to those who were to be[81] rulers of Khotan: “This is your legacy. To sacrifice one’s body and one’s life for the Three Jewels, as you have done, is the work of the heirs of the Buddha. You have done well. At such a time as the country is[82] under threat [83] from a great enemy, this sūtra should be read aloud, should be worn, [84] and should be venerated. If you do this, Sahapati too will assist in neutralizing all threats. In order to protect the country, this sūtra should be written down in accordance with ritual injunctions and kept in the king’s palace. Also, copies should be affixed to the outer walls of the king’s palace, and in the same way to the city gates, at main thoroughfares and paths, at market squares and junctions,[85] and to the houses of prominent householders. When it is widely read, taught, or memorized, the country will be freed from epidemics and harm.”

1.70 When the bodhisattva noble Avalokiteśvara had spoken these words, the gods residing in the sky let fall a rain of divine flowers, sounded their divine cymbals, and beat their large divine drums. Then all the bodhisattvas, gods, and nāga kings said with one voice, “When the dhāraṇīs, light rays, and names of the buddhas have arrived in that country, we too will come in the future, just as we came in the past, into the presence of the Blessed One Śākyamuni. And in order to protect the country we will bestow the dhāraṇīs on the king.”

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2.1 At that time, a bodhisattva residing in female form in the world system called Adorned by Vairocana’s Light Rays made the following aspiration in the presence of the tathāgata Fully Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus Petal: “Come what may, I must go to the Sahā world, the buddhafield of the Blessed One Śākyamuni, and there I must listen to the Dharma discourse called *The White Lotus of the Good Dharma* from the Blessed One.[86] May I thereby bring benefit and joy to all beings and

free them from disease!” After she had made this aspiration, she died and transmigrated from that buddhafield and was reborn in the palace of King Ajātaśatru as the daughter of his principal queen and given the name Vimalaprabhā.

2.2 That same Vimalaprabhā, daughter of King Ajātaśatru, had joined that assembly and was seated there among them. She said to the Blessed One, “Blessed One, I request that one hundred years after your parinirvāṇa, by your command, I will be entrusted with the task of protecting Khotan. At such a time as the blessed buddhas send forth those light rays mentioned earlier, may those light rays remain above me and may I too, in a female form, obtain the dhāraṇī through which all dhāraṇīs are realized. And at such a time as there is great danger for Khotan, may I be considered by the blessed buddhas as the one who will protect the country and ensure the preservation of the teachings for a long time. May they also teach me skillful means. May the gods too grant their oaths. May I appear there too in the form of an ordinary woman like any other human woman. May the light rays of the buddhas remain above me. May I[87] obtain the dhāraṇīs so as to liberate from suffering those who face oppression, who are struck by disease and who have fallen into misery. At such a time as the great kings go to war with one another, at such a time as the Red Faces[88] plunder[89] the districts of Khotan, may I take rebirth there as a woman. May I uphold the Mahāyāna sūtra *The White Lotus of the Good Dharma* exactly as it has been taught by the blessed buddhas. May I realize the dhāraṇīs in this sūtra. May I also realize the samādhi *understanding all sounds*, so as to be able to tame all sentient beings. May I bring benefit to all sentient beings with the Dharma discourse *The White Lotus of the Good Dharma*. May I make offerings and give the gift of Dharma to all the gods that are guardian deities of Khotan. And may this Mahāyāna sūtra, *The White Lotus of the Good Dharma*, and all the gods who have received and rely[90] upon it come under my control.”

2.3 Then the guardian deity Vaiśravaṇa, the rākṣasī Lamkonti with all the rākṣasīs and their female friends, and Hārītī together with her children, having heard

the words of the Blessed One and the goddess[91] Vimalaprabhā, rose from their seats, and with their palms joined made this supplication: “At such a time as this goddess takes rebirth in Khotan, we too will act at that time as guardians in order to provide assistance, and we will remember that the Mahāyāna sūtra *The White Lotus of the Good Dharma* and the regions of Khotan have been entrusted by the Buddha, the Blessed One, and accepted by you.”

2.4 At that time, the thirty-two kings of gods, having heard the oaths of the goddess, spoke thus: “At such a time as this goddess takes rebirth in order to protect Khotan, we too, together with our retinues, shall protect the country and lend our assistance so that its intended destiny shall be fulfilled.”

2.5 Thereupon the goddess Vimalaprabhā rose from her seat, placed her upper robe over one shoulder, knelt with her right knee on the ground, and, with palms joined,[92] addressed the Blessed One directly. In the presence of the Blessed One, she made this aspiration: “Blessed One, may I cherish every sentient being like an only child. May I do whatever it takes to complete every task. May I be steadfast in body, firm in mind, and may I bring benefit to sentient beings. May I fulfill their wishes and may my heart be fully engaged for the sake of the country. May the sūtra *The White Lotus of the Good Dharma* benefit sentient beings and may I accomplish samādhi.”

2.6 When the goddess spoke thus in the presence of the Blessed One, a rain of divine flowers fell on the Blessed One and on the goddess Vimalaprabhā.

2.7 Then the goddess Vimalaprabhā
Made this aspiration before the Victor:
“May I be reborn in Khotan,
The beautiful abode of bodhisattvas.

2.8 “For as long as the teachings
Of the Protector, the Lion of the Śākyas, remain,
May I, too,

Always be reborn there.”

2.9 When, in the presence of the Victor,
The goddess made this aspiration,
The victors residing in their buddhafields
Applauded her, saying, “Excellent!”

2.10 The victors acclaimed
The goddess as guardian of the country,
As Vaiśravaṇa, lord of yakṣas, and Sañjaya listened.
Then, together with the gods assembled there,

2.11 They appealed to the Blessed One thus:
“In order to protect Khotan,
May we, too, accept this land as our responsibility.
According to this best of oaths,

2.12 “At such a time as the Gold Clan and
The beautiful land of Skardo
Come under the rule of Khotan,
May they pay tribute in gold.”[93]

2.13 Then the goddess spoke:
“Victor, supreme being, grant your blessing
So that Skardo and the Gold Clan
Will be protected by the gods.

2.14 “When I, in a former existence,
Was a laywoman in this place
With the name Husha,[94]
These two lands were mine.”

2.15 In that retinue there was [also] a king,

The powerful ruler[95] and lord of Oḍḍiyāna.[96]
That king rose from his seat,[97]
Knelt with both knees on the ground,
And said to the Blessed One:

2.16 “At such a time as a land
With the name Khotan appears,
And is thriving and filled with people,
May I become the mighty ruler of the lands of Skardo.[98]

2.17 “May I always be allied
With the king of Khotan and,
To protect my country,
Be ready to sacrifice even myself.”

2.18 Then the goddess Vimalaprabhā
Made this aspiration:
“At such a time as the Sumpa[99] hordes
Come to this country for the first time,

2.19 “At such a time as the Chinese,[100]
The Azha, and the Sumpa
Arrive to invade the country,
Like Virūḍhaka’s army,

2.20 “I shall take rebirth there
For the sake of sentient beings.
Due to my rebirth there,
May the Sumpas and the others be repelled!

2.21 “In Khotan, where[101] formerly [great] deeds were accomplished
By the inhabitants there,

Where I too was happy
And performed [great] deeds with them,

2.22 “There,[102] the former king,
The ministers,[103] landlords, and citizens,
All those dear to me,
Will be separated from me.

2.23 “Then, when alone and despondent,
When I am in despair there,[104]
May I master the *contemplation on impurity*
And thereby recall my former aspiration.”

2.24 At the same time, in that assembly
There was the ruling lord of Kaspara.[105]
When he too heard the goddess Vimalaprabhā’s speech,
The king rose from his seat[106]
And said these words in reply:

2.25 “I have undertaken terrible[107] deeds in a former life.
Accompanying the king Virūḍhaka
[I invaded] their beautiful country
To destroy the Śākyas.

2.26 “So that the karmic retribution for my terrible deeds[108]
Will not be experienced in this life,
I make this aspiration:

2.27 “At such a time as the Sumpas and the Azha invade Khotan, [though due to] the deeds I have done in the past during Virūḍhaka’s war on the land of the Śākyas the goddess Vimalaprabhā will be greatly aggrieved, at that time, I will be her

father. When she is mourning for me,[109] and obtains the dhāraṇīs for the first time, may she liberate me, too, from all my suffering."

2.28 At that time, the principal queen of that king [of Kaspara] was also present in the assembly and made this aspiration: "At that time, may I too be the goddess Vimalaprabhā's mother and live for the rest of my life in Khotan, due to my wholesome thought of remorse, 'What should we do?' When Virūḍhaka's army returns after committing such great negative actions, when I witness impermanence in Khotan itself—when the Azha and the Sumpas invade the country and my time to die has come—may I be reborn in Sukhāvatī."

2.29 The goddess Vimalaprabhā's brother,[110] the son of King Ajātaśatru, was a very arrogant person. He [too] had formed an alliance with King Virūḍhaka's army in the war against the Śākyas just to witness the deployment of an army and to satisfy his pride. In that war he had committed sins like killing people and so forth, and during that time he had seen many people die. However, after he met the Buddha, he was filled with a deep remorse, and at that time he said to the goddess Vimalaprabhā, "Because I am your beloved brother, when you heard about the negative actions I performed amid that army, you rejoiced. The karmic retribution for that nonvirtuous attitude of yours is that the army of the Sumpas will invade your country. At that time, I will have become your beloved brother, as I am now. You, alone and bereft of spiritual instruction, will accomplish the *contemplation on impurity*, and, just as you obtain the first dhāraṇī,[111] through your power I will be liberated from the manifold sufferings of the hells and animal realms. Having become the yakṣa Āzula, servant of the yakṣa king Vaiśravaṇa, I will see to it that they protect you always, and urge Vaiśravaṇa and his host of other yakṣas, and the king of the gods [Śakra] in the palace of the thirty-two gods, to remember you, so that when they think of you they will come and accomplish whatever you wish for."

2.30 Then the goddess's youngest sister,[112] also the daughter of King Ajātaśatru, made this aspiration: "When I heard about the negative deeds performed by

my brother when he accompanied Virūḍhaka's army, I was also glad. Due to the ripening of that karma, when I am again your younger sister there [in Khotan], I will suffer at the time of my death. At that time, when you are also grieving, may I find a virtuous spiritual teacher and obtain the first fruit of the Dharma. Having listened to the Dharma which ends suffering, may I recollect my past and future deeds!"

2.31 Also there was the goddess's youngest brother,[113] who had been her brother ever since [she was] the laywoman called Husha and had terrorized living beings with his former deeds. However, when he witnessed how his sister made her aspiration in the presence of the Blessed One, and how, after the aspiration had been offered, she had been entrusted with the protection of the kingdom of Khotan, he, Vimalaprabhā's youngest brother, king Ajātaśatru's son, bowed towards the Blessed One with the palms of his hands joined and said, "In the past I have venerated many buddhas, and through many rebirths have performed many tasks of government. This sister of mine, though in a female body, is one who practices bodhisattva conduct and has thereby accepted Khotan's protection[114] as her responsibility. However, she has requested a daunting task. The Buddha, the Blessed One, is fully aware of her womanly intentions. Blessed One, I request that I too may likewise be blessed with light rays sent forth above me, so that I can assist in the protection of that land. And so that my family will remain rulers of Khotan for a long time, I also request that you bestow dhāraṇīs on me. May I realize their fruit in that lifetime and, after my death,[115] may I be reborn among the gods. At such a time as the Sumpas or the Red Faces invade Khotan, may I be the king of the land of Skardo and the goddess Vimalaprabhā's brother. May I give her assistance in making Khotan prosper."

2.32 When the prince had supplicated him thus and made this aspiration, the Blessed One entered meditative absorption in the samādhi called *victory over māra*. The gods let fall a rain of divine flowers and played divine cymbals. The Blessed One then rose from samādhi, and said, "I hereby unite and concentrate

into one[116] the merits and the roots of virtue that I have accumulated from my very first arousal of the aspiration to enlightenment until reaching the seat of enlightenment, along with the great accumulations of merit created—as done by many other tathāgatas—by my many buddha-activities and miracles [along the way], so that in the future the kingdom of Khotan, whose protection I have entrusted to the goddess Vimalaprabhā, will come to be."

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3.1 Then, in an instant, the Blessed One disappeared from Vulture Peak Mountain and appeared in Khotan at the site where the Gomasalagandha stūpa, the abode of great ṛṣi sages, would appear. While the Blessed One was there, he entered meditative absorption in the samādhi called *adorned with every splendor* and sent forth light rays called *lamp of wisdom* so that the entire assembly at Vulture Peak Mountain, while remaining just where they were, could see the Blessed One sitting cross-legged there in that place where Khotan was to appear.

3.2 Bodhisattvas who had assisted the Blessed One Śākyamuni in the past when he was practicing bodhisattva conduct, residing at that place called Gomati, abode of great ṛṣi sages, also sent forth light rays so that the Blessed One himself was suspended in space above the site where the wheel of Dharma of the Gomasalagandha stūpa would appear. And the bodhisattvas themselves were seated on lotuses over water at each of the sites where in the future the monastic groves of the saṅgha, the wilderness retreats, the fragrant sanctuaries, and the great stūpas would appear. Then the Buddha, the Blessed One, taught the dhāraṇī called *crest of the dharma*[117] which leads to the realization of all the qualities of[118] the buddhas, the blessed ones:

3.3 *tadyathā | va va ra | pratya va va ra | prajñā va va ra | buddha va va ra | saddharma va va ra | śurā va va ra | sarvadharmaskandha va va ra | vajrapāṇi va va ra | tiṣṭhata va va ra svāhā |*

3.4 When the Buddha, the Blessed One, taught this dhāraṇī, it was heard by the entire assembly at Vulture Peak Mountain. They could also see the Blessed One seated at the top of Gomati Hill accompanied by the entire retinue of bodhisattvas.

3.5 Then the Blessed One said to the goddess Vimalaprabhā and the prince Vajrasena, "With the help of this dhāraṇī, carry out my work and protect the kingdom of Khotan as I have entrusted you to do." The goddess Vimalaprabhā and bodhisattva Vajrasena replied, "Blessed One, we are ready to commit to the task [of protecting] Khotan."

3.6 Then the Blessed One taught this additional dhāraṇī for the benefit of the goddess Vimalaprabhā and Prince Vajrasena:

3.7 *tadyathā | nirjite | varjite | varjite | bhaṭhite dharmaskandha avarajite | indra varjite | phu svāhā |*

3.8 Then the blessed buddha Ratnagarbha and others, in whose presence the goddess Vimalaprabhā had first aroused the mind set on enlightenment, also came there. Prince Vajrasena also made offerings. The following prophecy of future buddhahood had been received in earlier times by the blessed buddha, the tathāgata All Seeing: "Vimalaprabhā will attain enlightenment in the buddhafield called King of Light, where the tathāgata will be called King of Light of the Exalted Luminosity of the Moon Banner. It will be in an eon called Continuity, in a world system called Renowned as a Woman, where she will become the tathāgata Proclaimer of Dharma Who Holds a Store of Gems." After the blessed buddha had given this prophecy to the goddess, he sent forth light rays, and at the very moment the goddess Vimalaprabhā received this prophecy she became the bodhisattva known as Blaze of Mind.[119] At that point, all the blessed buddhas residing in all the buddhafields made this prophecy: "The enlightenment in which you will abide is extremely rare even for bodhisattvas of the Fortunate Eon."

3.9 Then the blessed buddhas who had previously sent forth light rays toward the Buddha, the Blessed One Śākyamuni, speaking in one voice, uttered these dhāraṇīs:

3.10 *tadyathā | tathatā | lokāgra | tathāgata | ka v a pa vi | ka ra ji | bhūtakoṭi | vi vi dra dra kha śara | sas sas sas sas | bhadraprabha | va pa da ka ra na sa | va ra na va va va va | a sa tsa ru na na | ca pa varaṇan | ka ka ko ṭa rājā na | vyakaraṇa sabhadra | karaṇa svāhā |*

3.11 This dhāraṇī is called *making a prophecy*. With this dhāraṇī, the blessed buddhas prophesy that bodhisattvas will attain unsurpassed, perfectly complete enlightenment. When they recite it three times in the night and three times in the day, they will become irreversible and will surely attain a prophecy of enlightenment as a buddha.

3.12 When the goddess Vimalaprabhā had received her prophecy of buddhahood, she attained great patience[120] and made this aspiration: “For as long as Khotan is under threat, may I manifest there in female form and, by making the aspiration, may I take rebirth as the daughter of the king of Skardo.”

3.13 Homage to the tathāgata King of Light of the Exalted Luminosity of the Moon Banner.

Homage to the tathāgata Proclaimer of Dharma Who Holds a Store of Gems.

Reciting the names of these two buddhas twice brings liberation from [involuntary] rebirth as a woman, grants rebirth in their world system, and any dharmic vow[121] will be accomplished according to one’s wishes. Even the actions of beings reborn in hell will be absolved[122] and one will become irreversibly established on the path to unsurpassed, perfectly complete enlightenment.

3.14 *sa dyā the dan | da da da da | prajñā ke sa | prajñā ke re | para prajñā | pratahata svāhā |*

3.15 This dhāraṇī is called *flower of the factors of enlightenment.* [Through it] one will achieve whatever dharma one wishes for. Until buddhahood is reached, even māra deities will not find any opportunity to do harm and create obstacles. One will be mindful and there will not be any misconceptions.

3.16 When the blessed buddhas had finished teaching these dhāraṇīs, the goddess Vimalaprabhā made another aspiration: "After my rebirth in Skardo and my becoming the daughter of the king of Skardo, I shall go to the Gold Country where I shall mourn my parents' death."

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4.1 Also present at that time in that assembly was another noble son who was King Ajātaśatru's city governor.[123] He spoke thus: "May I be your husband, and may you carry out those activities in female form in my house without my creating any obstacles for you. May all those arduous deeds required for the welfare of the country be remembered and carried out as a member of my household, until buddhahood itself is achieved."

4.2 Then the son of the city governor spoke up: "In the past, when you were the laywoman called Husha, I made an aspiration to become your son. Ever since, in all my lives, you have been my mother and I have been your son. At such a time as, through the power of your great aspiration, you will carry out activities in the Gold Country, and at such a time as that country falls into great danger, may I, by all means possible, assist in liberating all beings from harm. Even when the land is without a king, may I govern in accordance with the Dharma and not allow it to be enslaved by others. Until buddhahood itself, may I be your son and may you be my mother."

4.3 Also present at that time in that assembly was a woman of noble descent who was an attendant of the goddess Vimalaprabhā. She was puffed up with pride, and, with her mind was filled with desire, she made this aspiration: "May I be-

come your younger sister,[124] and may all my deeds—laughing and glancing [125] lustfully and with desire with many men in my youth—be purified."

4.4 Another man also present in that assembly, who was seated in front of the Buddha, the Blessed One, then said to that woman of noble descent, "I do not release you from the oath of secret purpose that you swore for me."[126] And the man then made this aspiration: "At such a time in the future, when this woman of noble descent is dwelling together with the goddess Vimalaprabhā in Khotan carrying out important tasks, may I confess[127] this action and achieve deliverance from saṃsāra."

4.5 Vimalaprabhā's brother, the bodhisattva Vajrasena, then knelt before the Blessed One with his palms joined and spoke thus: "Venerable Blessed One, having become a righteous king[128] of the Gold Clan, may I assist Vimalaprabhā so as to bring prosperity to the country and may I, in order to make the kingdom of Khotan prosper, seek whatever precious substances are deposited underground in the Gold Country, the former abode of the laywoman Husha—those which lie in the cemetery of the recently deceased, as well as the accumulated wealth of the laywoman Husha—and may I then donate these countless riches, such as gold and so on.

4.6 "The goddess Vimalaprabhā, too, in the presence of the Buddha, the Blessed One, should offer her wealth for the sake of Khotan. When Khotan is under threat, may neither the gods, nāgas, yakṣas, spirits, or any other beings, interfere with the gathering of riches. May all the guardian deities of the country also personally assist in finding these treasures."

4.7 At the Gold Mountain, where in the past the laywoman Husha had lived, another woman had appeared and made many offerings, but did not guard her moral discipline. She had said, "May I, by the power of the merit which I have accumulated through making these offerings, become the principal queen of the

king of the Gold Clan and by making donations in this way, may I assist in every way possible for the sake of Khotan's prosperity."

4.8 Then the goddess Vimalaprabhā's brother, the prince Vajrasena spoke: "At such a time as the great armies go to war with one another, may I be the king of Skardo. When the army of the Red Faces mount their invasion, may I receive the [ransom-]wealth from my king of the Gold Clan, and may I dispense it in ways that accord with the Dharma, so as to make Khotan prosper."

4.9 Another woman of noble descent who was also present at that time in that assembly was a companion of the goddess Vimalaprabhā, who had already attained the first bodhisattva level. She made this aspiration: "May I be the principal queen of the king of Khotan for seven consecutive lifetimes. And at such a time as the great armies go to war with one another in Khotan, may I take rebirth in China. When the prince Vajrasena is king of Khotan and I his principal queen, may we two together make Khotan prosper again, and rebuild[129] the monastic groves of the saṅgha, the wilderness retreats, the great stūpas, and the fragrant sanctuaries which will have been burnt down by the Red Faces."

4.10 After they all made these respective aspirations in the assembly, the Blessed One entered meditative absorption in the samādhi called *vajra victory banner*. The great king Vaiśravaṇa, the yakṣa Sañjaya, the nāga king Anavatapta, the god Steadfast Intelligence, the goddess Hārītī together with her children, and the goddess Vimalaprabhā, too, were absorbed in the samādhi called *contemplating the buddha*. Then, having emerged from samādhi, they knelt before the Blessed One and supplicated him: "Blessed One, we vow to protect Khotan in the future. We are ready to receive the Blessed One's commands." Then the gods, nāgas, yakṣas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans and nonhumans all let fall rains of divine flowers from the sky above the Blessed One[130] and played a variety of music as befits an offering to a blessed buddha.

4.11 Then the Blessed One said to Vaiśravaṇa, Sañjaya, and the others to whom he had given the responsibility of protecting Khotan: “I have [now] repeatedly entrusted you with the protection of the country. At such a time as the Red Faces seize the land, they will through their perverted aspiration to destroy my teachings by any means possible destroy and burn the monastic groves of the saṅgha, the fragrant sanctuaries, and the great stūpas. Before long,[131] the two great armies will battle one another. At that time, Vimalaprabhā’s brother Vajrasena, having gone to the Land of the Gold Clan, should go in person to the king of the Gold Clan and say, ‘The sūtra *The Questions of Vimalaprabhā* was taught by the Buddha Śākyamuni. [My] arrival from Khotan was mentioned [there] by the blessed buddhas and gods. Failing to observe the injunctions of the blessed buddhas and gods would not be right. The time has come when the Red Faces are plundering the land of Khotan, while the Chinese wish to advance to the Land of the Gold Clan. When they go to war with one another there is a great danger. When the Red Faces become nervous they will prepare to move on to the Land of the Gold Clan. The Blessed One’s advice for this situation is this: When the Land of the Gold Clan has not yet been surrendered to the Red Faces, when they are still at a distance[132] and have not yet come to inflict damage, carry a letter containing this sūtra to the Land of the Gold Clan with this message to the king of the Gold Clan: ‘This [sūtra] contains the speech of the Buddha, the Blessed One, and of the gods. Since it is not right for humans or gods to contravene it, give me a large amount of wealth and I will use it to pay a ransom for Khotan. This will be beneficial for Skardo.’

4.12 “After you have obtained the [ransom] wealth, first send it to Khotan to be handed over to the Red Faces. Some should also be given to the people of Khotan. If payment is given to [people in] Khotan, it should also first be given[133] in Skardo, in accordance with the customs of the people.[134]

4.13 “Then say [to the king of the country of the Gold Clan]: [135] ‘I will not be enslaved by the Red Faces. I shall take control of Khotan. Give me the [ransom] wealth, and their[136] great army will not dare invade again.’ When their army

marches on Khotan, negotiate with them: 'Do not invade! I will pay whatever price the country is worth. If you act in accordance with this letter for ransoming the country, we will unite all the lands of Khotan and make peace.' When you speak thus, he will be unable to spurn it and won't harbor doubt."[137]

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5.1 After the Blessed One had given these instructions to the princess Vimalaprabhā and the bodhisattva Vajrasena, the blessed buddhas sent forth light rays and the bodhisattvas who had been sent there, along with the gods and all the others who were present in the assembly, spoke thus: "At such a time as the country is under threat, we too shall confer a recollection dhāraṇī on the princess Vimalaprabhā, which, when she concentrates on it, will enable her to realize further great dhāraṇīs. Moreover, when she attains the samādhi called *contemplating the buddhas* and is settled in it, she will behold all the blessed buddhas residing in their buddhafields and will be able to hear them teaching Dharma. And the gods will grant her favors."

5.2 Then all the blessed buddhas who had earlier sent forth light rays congratulated Vimalaprabhā and spoke thus:

5.3 "You have vowed
To protect Khotan.
Now act appropriately with great insight
In accordance with the Supreme Victor's command!

5.4 "Dhāraṇīs shall be bestowed on you,
Which no one on this earth can overcome.
When danger arises for Khotan,
We shall think of you,
And shall grant you correct insight."

5.5 At the same time, Brahmā,

The other thirty-two lords above[138]
And so on, spoke with one voice:

5.6 “We shall bestow dhāraṇīs
Which will prevent any harm coming from
Nāgas and yakṣas,
Spirits and asuras,
Or humans and nonhumans.

5.7 *tadyathā | indradatta triśula haśa sarvapāśa bhandhane | nicindāne | dra dra dra dra| ja ja ja ja | bud tī ra | nicinna de | tā la hi li | aśvasthāne | na ni ne ni | pu pu pu pu | indra yugina | viśa viśa viśa viśa svāhā |*

5.8 “This is the dhāraṇī known as *strength of a horse*.[139] With this dhāraṇī, Rāma prevailed over the rākṣasas[140] and Arjuna prevailed over the Kurus.”

5.9 Then Brahmā and the other gods, together with their retinues spoke:

“Whether one attaches this vidyā incantation to the crest of a victory banner, to the top of a horse’s head, or wears it around one’s own neck, wherever one goes into battle, others will not prevail and one will always be victorious. Just as one conducts worship of the gods, one should keep it clean.[141]

5.10 “The lord and sovereign of Khotan should draw a picture on a cotton canvas of the Great Assembly.[142] The royal palace should be cleaned and adorned throughout with parasols and victory banners, while various kinds of incense are burned in censers, a variety of flowers are scattered, and the palace is beautified with flower garlands of various kinds. Just as the king, the queen, and their retinue must practice abstinence, so too should those who work for them as servants practice abstinence. Ensuring that their clothes, food, and drink are clean, they should place the picture of the Great Assembly on the king’s throne and make a maṇḍala in front of it on the smoothed and smeared ground.[143] They should then clean themselves thoroughly, put on[144] clean clothes, and make the servants do the same. When it is time to clean the floor,

the entire royal palace should first be sprinkled with the five products of the cow or, alternatively, with scented water. Next, a cube-shaped maṇḍala with each side measuring sixteen cubits should be constructed,[145] into which should be placed foods of three hundred tastes, three hundred and sixty fine-scented seed-oil lamps, 1,230 parasols, 1,230 flags, thirty-two ritual vases, four large pots, and four large drums. The dhāraṇī should be placed in the center of the maṇḍala, and music, with many cymbals, should be played. Next, the ritualist should utter praises to Brahmā and the other gods and recite the dhāraṇī. The ritualist[146] should also appoint a ritual assistant who knows many praises to the gods. After this rite is performed for seven days, it should conclude on the seventh day with ablutions. The rite should be repeated as explained above on each fifth day of the month. During that time, the ritualist should remain close to the maṇḍala.

5.11 “There are two fire pits, one for the ritualist and one for the assistant. In these, burnt offerings are to be made one hundred and eight times, during which the *strength of a horse* vidyā is recited one hundred and eight times. A burnt offering of dūrvā grass is to be made one hundred and eight times. The maṇḍala is to be sprinkled many times with saffron water until it turns the color of gold. The burnt offerings are to be performed with ghee infused with fragrance.

5.12 “Having beautified the maṇḍala by smearing plaster,[147] at the beginning of the recitation, a large drum should be beaten and music played. Then, after offerings to the Three Jewels, the rite should commence with the recitation of mantras at sunset on the fifth day of the month. Alternatively, one may begin on the sixth or the seventh day. In the morning [of the following day] one should first invoke Agni. As explained earlier, one should then perform the burnt offerings of dūrvā grass. One should then discard[148] the food offerings and replace them with fresh ones. That is, after three to seven days, when the burnt offerings are complete, one should lay out fresh food. In the center of the maṇḍala, one should then place a statue of the Buddha, a Dharma scripture, and relics. Furthermore, one should place [in the maṇḍala] ten parasols, ten

victory banners, ten flags, ten large drums, ten bells, three hundred and sixty flower garlands, and three hundred and sixty oil lamps.

5.13 "After performing the rite in this manner, using the same maṇḍala, the recitation of the extensive ritual of noble Avalokiteśvara should then commence on the eighth day and continue until the fifteenth day.

5.14 "Whenever these rites of the *strength of a horse* vidyā are performed at the start of a major undertaking—whether one needs to engage in warfare, or desires to gain dominion over a powerful king—and when the extensive ritual of the *strength of a horse* vidyā is performed as explained earlier, then the gods will grant one's wishes and give their blessings.[149]

5.15 "When the recitation of the extensive ritual of noble Avalokiteśvara begins, there in the maṇḍala constructed in the manner described above, a form of the bodhisattva noble Avalokiteśvara will arrive, emergent from the hearts of those blessed buddhas who had earlier sent forth light rays and bestowed dhāraṇīs, together with many gods, and will undertake to ensure that the rite will succeed in accordance with one's wishes.

5.16 "Concerning the rites of the extensive ritual, the rites of this dhāraṇī, it is to be recited whenever beginning a major undertaking or, having seen an enemy, when one is departing for war. When armor[150] is incanted with it, it will give protection. When a battle axe, a bow, or an arrow is incanted with it, or, when a drop of the saffron water used in the maṇḍala ritual which has been incanted with it one hundred and eight times is applied to the forehead of all the soldiers and all the horses, used to cleanse the gates of the city, the gates of the king's court, or the doors of the royal residence, then one will always be victorious[151] and all harm will be avoided."

5.17 Then, the gods transmitted a further dhāraṇī:

5.18 *namo brahma ma ne | nama sarva devanān |*

5.19 *tadyathā | brahma mana | indri devanān | pratiṣṭhithe | aśvasthāne | vara indre sa ta va pha sma va | ha re | ā ma bha ku pa ga ga kri śrī laṃkara | sarva deva grā vā svāhā |*

5.20 "This is the dhāraṇī of entrustment.[152] It may be recited in the maṇḍala [-ritual] whenever one wishes. When it is recited seven times over saffron water, all the rites described earlier on the occasion of the *strength of a horse* vidyā [ritual] will be performed [correctly], as well as the offering ritual recited seven times as explained earlier.[153] When among soldiers, this mantra and the *strength of a horse* vidyā should be recited seven times each, and one should attach the [names of the] light rays and the dhāraṇīs, as taught earlier, to the crest of the army commander's victory banner, and they should also be worn on the body. When one commences the recitation of the *strength of a horse* vidyā, one must observe strict hygiene for seven days, as when entering a temple.[154] One should practice abstinence in this way: if beginning on the thirteenth day, one should observe complete abstinence; [155] if beginning on the fourteenth day, one should not eat meat; and if beginning on the fifteenth day, one should eat only rice gruel mixed with milk, or milk rice, or rice gruel with butter, but one should not drink water."

5.21 Then the Buddha, the Blessed One, transmitted this dhāraṇī:

5.22 *namaḥ śrīsuvarṇottamapravabhāsasya | tathāgatasya |*

5.23 *tadyathā | bud va dharma | asaṅga prati | vase | bodhi bodhi | drave śrī sare sare | visarve duḥkha śrī laṁkara sarva durprabhase vara khri tiṣṭhite svāhā |*

5.24 "This dhāraṇī should be recited wherever the recitation of the *strength of a horse* vidyā takes place. Whatever spiritual accomplishment one desires, or whatever other work one undertakes, for instance, if one wishes to find a [buried] treasure, one should recite this dhāraṇī thirty-three times."

5.25 Then the Four World Protectors and so on—all the deities of the realm of the Four Great Kings— joined their palms together and said, “For the purpose of repelling whatever yakṣas and spirits exist, we wish to teach this dhāraṇī. It pacifies all spirits, epidemics, and diseases. When [recited] three times, it will protect both adults and children from any disease.

5.26 “If [one ties] three knots [in a cord] and wears it, all diseases caused by spirits will be allayed. Those whose child is stillborn should practice it themselves and their future children will be protected.”[156]

5.27 Then the Four Great Kings said to the Buddha, “Blessed One, please grant us accomplishment.”

5.28 The Buddha, the Blessed One [and] Vajradvaja, then uttered this dhāraṇī:

5.29 *tadyathā | bad ku dri | va ja la phu svāhā |*

5.30 The Blessed One Śākyamuni and Vajradvaja taught this dhāraṇī so that the deities in the realms of the Four Great Kings and the bodhisattva Avalokiteśvara would gain accomplishment. If bleeding occurs from the nose, from a sore, from a wound, from any other cause, or when a woman is menstruating, then a red cord should be incanted [with it] and placed at the crown of the head and touched to the wound. Or if there is an epidemic, an illness caused by spirits, or a swelling, a cord incanted [with the dhāraṇī] with ten knots tied in it may be worn around the neck. When suffering from diarrhea or diarrhea caused by an excess of bile, a yellow cord incanted [with the dhāraṇī] and with ten knots tied in it may be worn around the waist.

5.31 Then the bodhisattva Avalokiteśvara taught this dhāraṇī:

5.32 *namo ratnatrayāya | namo āryāvalokiteśvarāya | bodhisatvāya | mahāsatvāya |*

5.33 *tadyathā | sare sare | visare visare viśana śa ni ye svāhā |*

5.34 This pacifies all diseases caused by spirits and all epidemics. This dhāraṇī should be intoned over a sick person at the point of dying, and over those whose vital force has been partially robbed by demons who steal the life force.

5.35 *tadyathā | bodha bodha | āryāvalokiteśvara | raśmiprabhāse bhūtajambhe | phu phu phu phu | ka ru le phu svāhā |*

5.36 To alleviate all epidemics and relieve any harm caused by spirits of the elements with this dhāraṇī, intone it three times, tie three knots in a cord, and wear it. The recitation should be performed after finishing one's meal.

5.37 This dhāraṇī was taught by all buddhas and by Avalokiteśvara:

5.38 *namo astika rājakari buddhasya | tathāgatasya |*

5.39 *tadyathā | aṅgare | maṅgare phu vaca ga re | phu vajra | phu buddharāje phu hya ra te phu dri pa re phu svāhā |*

5.40 This is a mantra [against] poison. When someone has drunk poison, or small pustules develop on the body, or a scabbed wound starts oozing,[157] this dhāraṇī should be intoned seven times over water, medicine, or the affected part of the body, and all will be cured.

5.41 Next, the deities in the realms of the Four Great Kings taught a dhāraṇī:

"We shall bestow the dhāraṇī explained with the names of those aforementioned qualities:[158]

5.42 *tadyathā | śānta mukhi vimukhi vimale | vimukhe | ḍaḍhakha mūla svāhā |*

5.43 "This dhāraṇī cures all contagions [caused by] spirits, the four kinds of fever, and infectious diseases. No spirit can counteract this dhāraṇī. Before starting the recitation of the *strength of a horse* vidyā, one should first [incant] a cord

with these dhāraṇīs and wear it. Also, before entering[159] the maṇḍala, the [dhāraṇīs] should be placed there to guard the boundaries. After intoning each dhāraṇī three times and tying three knots [in a cord] for each, one should burn incense of all varieties[160] before the Buddha [image]. In front of the maṇḍala one should place an image of the bodhisattva Avalokiteśvara and burn incense made of bdellium or black agarwood. For the gods, one should burn incense of dammar and bdellium. Then one should make the following aspiration: 'Just as I have been commanded by the blessed buddhas to work for the protection of all the regions of Khotan,[161] and just as the gods have sworn an oath to assist me, may I succeed in my task and complete it in accordance with the buddhas' command and the gods' oath.' "

5.44 Then the blessed buddhas and the bodhisattva Vajrapāṇi taught these names of tathāgatas:

5.45 "Homage to the tathāgata Supreme Gold.

Homage to the tathāgata All Seeing.

Homage to the tathāgata Stainless Light.

Homage to the tathāgata Perfected Enlightened Intent.

Homage to the tathāgata Renowned as the Totally Fearless and Unafraid Great Sage.

5.46 *tadyathā | kara vara| iri vara | sa su rama mara | va va ra | buddha adhiṣṭhite | dharma adhiṣṭḥite | saṅgha adhiṣṭhite | brahma adhiṣṭhite | śakra adhiṣṭhite | vajrapāṇi guhyaka adhiṣṭhite | vidyādhiṣṭhite | sarva deva adhiṣṭhite | svāhā |*

5.47 This dhāraṇī has been taught in *The Sūtra of The Great Secret Wisdom of Vajrapāṇi*.[162] It completely allays all diseases and all fears.

5.48 Homage to the tathāgata Remover of All Harm!

Homage to the tathāgata Śākyamuni!

5.49 *tadyathā | vajrakara | dara mara | sara vatarya | a ṣa ṣa| vi visukhakarā svāhā |*

5.50 This dhāraṇī was taught by the blessed buddhas in order to confer initiation.

5.51 *syād yathedan | deva cara pada māra | maṇḍala samāse devanānā | buddha devanānā | puṇyākara | sarva parṣa karya | prajñānānā | āharamikara siddhana svāhā |"*

5.52 To confer initiation, the whole assembly then said:

5.53 *" tadyathā | chad cara cara cara | kara hu ru ra | kṣe ho ra ra | da da da da | ka rakṣa svāhā |*

5.54 Just as the Buddha, the Blessed One, could not be moved from the seat of enlightenment [even] by Māra's army, [through this] dhāraṇī no one will be able to dissuade the prince Vajrasena from his vow or reverse it."

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6.1 In that assembly there were [also] some goddesses and women who were under a curse.[163] They said to the goddess Vimalaprabhā, "When you have received the dhāraṇī which leads to liberation from rebirth as a woman from the Blessed One, please give it to us. We wish to learn this dhāraṇī from you."

6.2 And so, after the goddess Vimalaprabhā had requested this dhāraṇī from the Blessed One, she bestowed it on them:

6.3 *tadyathā | jaloka mantapa | sarvabhūyas rakara svāhā |*

6.4 "Whoever recites this dhāraṇī will be liberated from rebirth as a woman.

6.5 *tadyathā | sarvabhudhanān | sarva de ga mara | gan pa śa ra ra svāhā |*

6.6 “This dhāraṇi has been taught by all buddhas and all gods and therefore cannot be counteracted.”

6.7 Then the goddess Vimalaprabhā made this request to the blessed buddhas and gods: “Please grant me a dhāraṇī through which I may gain insight, through which I may have the capacity to carry out the tasks commanded by the blessed buddhas, through which obstacles will be prevented, through which those who aspire to create obstacles for me will be unable to do me harm,[164] through which I will gradually develop the ability to carry out enlightened [ritual] activity, and through which the virtuous intentions of all beings will be fulfilled.”

6.8 Following this request, the blessed buddhas and the gods replied, “We will help, so that no one will be able to disturb your mind.

6.9 “Homage to the tathāgata Lord of the Higher Wisdom Teachings.
Homage to the Buddha.
Homage to the Dharma.
Homage to the Saṃgha.
Homage to the tathāgata Śākyamuni.
tadyathā | abhiṣekya | bid da bhi | ara virya javara | ku ma sa sarva avaprīya da svāhā |

6.10 “This dhāraṇī was taught by all the buddhas for the benefit of Vimalaprabhā.

6.11 *tadyathā | brahma śakra ca sa va hi | pura mra ga gamana | kusama na ja nā dānu | paramajina na jvara jara ni | jina pi vana kara | karthā dara svāhā |*

6.12 “This dhāraṇī was taught by the blessed buddhas so that hateful enemies[165] would be unable to perform any negative deeds whatsoever toward Vimal-

aprabhā. When seven knots are tied in a cord and this is worn around the neck, they will be unable to create any obstacles or defeat her.

6.13 *tadyathā | ha de bhī hā te | ya ku na ma svāhā |*

6.14 “Noble Avalokiteśvara taught this for the purification of the goddess Vimal-aprabhā’s negative deeds. For protection, seven knots are tied in a cord and, wearing this around the neck, it is to be recited after eating.”

6.15 Then the goddess Vimalaprabhā made this supplication: “Please grant me a dhāraṇī to cure eye disease.”

6.16 “Homage to the tathāgata Eye Purifier.[166]
Homage to the tathāgata Healer of Cataracts.
Homage to the tathāgata Abode of the Dharma Eye.
tadyathā | ta ta cakṣuramalava | ma bhi sara mama cakṣuḥ śrotra | prabha kas kar svāhā |

6.17 “This dhāraṇī, which has been recited one hundred and eight times in the presence of the blessed buddhas, should be intoned seven times a day over some water, which is then to be applied to the eyes. It may also be intoned five times over an eye salve which is then to be rubbed on the eyes.

6.18 *namo vajradharasya | tathāgatasya |*

6.19 *tadyathā | in ṭi ni vi ṭi ni | ni ga ra a ga re | va kha re phu | ka kha khā re phu svāhā |*

“This dhāraṇī eradicates all fear and can be used to protect cities.”

6.20 These were taught by blessed buddhas to the goddess Vimalaprabhā and the bodhisattva Vajrasena.[167]

6.21 [Also] present at that time in that assembly there was a prince. He was the son of a king who, when King Ajātaśatru's son, Prince Vajrasena was born, had, with the intention that his own son should later[168] gain dominion over the country by any means possible, caused his son to cut off Kng Ajātaśatru's younger brother's thumb.[169] This prince now made the following aspiration:

6.22 "When the prince Vajrasena gains dominion over Skardo, I shall be the king of Khotan. May I become his ally so that I may control both armies[170] and, from then on, may there be no further hostility between us."

6.23 [Also] present at that time in that assembly there was a young brahmin. He had been a disciple of the brahmin Kauṇḍinya, however, had then become the disciple of another brahmin who did not believe in the Buddha.[171] That brahmin, too, had not renounced worldly life. When he witnessed the Buddha, the Blessed One, entering the samādhi called *lion's gait*, he made this aspiration: "May I learn [to enter] this samādhi called *lion's gait* with the same degree of naturalness and ease, and may the goddess Vimalaprabhā be granted the dhāraṇī so that she may successfully accomplish[172] the *strength of a horse* dhāraṇī."

6.24 Through this dhāraṇī, which ensures victory over Māra's army for the blessed buddhas, the prince Vajrasena will perfectly carry out the affairs of state in accordance with the Dharma.

6.25 Homage to the tathāgata Śākyamuni!
Homage to the tathāgata Glory of the Supreme Lineage!
tadyathā sarvakaraṇi[173] | *sarvamāraharaṇi* | *jali jacali* | *mara vara [626] sa pa vara svāhā* |

6.26 This dhāraṇī, which cannot be counteracted by Māra, should be recited seven times after one's meal is finished. Just as the blessed buddhas have triumphed over Māra, so shall the prince Vajrasena be victorious and demarcate clearly [between right and wrong].[174] He shall perform the *strength of a horse* vidyā as

well as all [the other] rituals. By intoning [the dhāraṇī] over saffron [water] and applying a drop [to the forehead] or tying seven knots in a cord and placing it on the maṇḍala, when he joins his soldiers for battle, if he wears the cord on his body, he will attain victory. This dhāraṇī is to be recited in the same manner as the previous ones.

6.27 When the blessed buddhas taught the dhāraṇī called *strength of a horse*, the Blessed One said to the gods and the entire assembly:

6.28 "O deities, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans assembled here, just as you have given the goddess Vimalaprabhā and the prince Vajrasena the dhāraṇī called *strength of a horse*, so too shall I bestow on you a mantra[175] through which all your enemies will become respectful, and through which you will be endowed with my own great beneficence and splendor. For those living in palaces or households it will bring wellbeing and happiness. For the sake of the goddess Vimalaprabhā, the prince Vajrasena, and Khotan, I shall bestow on you, the fourfold assembly, this dhāraṇī which leads to the end of strife and war. Just as you will be endowed with my own great beneficence and splendor, so too shall the prince Vajrasena be freed from all harm."

6.29 Then all the guardian deities of Khotan, the thirty-two lords of the earth,[176] the Four Great Kings, the yakṣa lord Sañjaya, the nāga king Anavatapta, and Hārītī together with her children, all rose from their seats and addressed the Blessed One:

6.30 "Blessed One, we are ready to accept responsibility for Khotan. At such a time as Vimalaprabhā and Vajrasena take rebirth there, at such a time as the blessed buddhas send forth light rays above their heads and bestow their vows, may we, too, be there. And when we too request their bestowal, may the Blessed One teach us the dhāraṇīs and may we have the power to retain them."

6.31 Then the Buddha, the Blessed One Śākyamuni, together with the blessed buddhas who had sent forth light rays, and the tathāgatas who had sent forth recitations, recited this dhāraṇī:

6.32 “Homage to the tathāgata Dwelling in the Kingdom of Renunciation.[177]
Homage to the tathāgata Dwelling in the Kingdom of the Exalted Buddha.
Homage to the tathāgata Dwelling in the Dharma Kingdom of the Lion.
Homage to the tathāgata Dwelling in the Kingdom of Equanimity, the Blossom of the Factors of Enlightenment.
Homage to the tathāgata All-Illuminating King.
Homage to the tathāgata King of All-Illuminating Compassion.
Homage to the tathāgata King of All-Illuminating Light.
Homage to the tathāgata All-Illuminating King of Light Adorned with the Brilliance of Exalted Qualities.
tadyathā | vara indra | vara apara | indra ra nu ma bhe | ākāśa ka va ke | indre | sta ska va ka ra ṭa | va da kra va bhe | ṣa pa su ra | pra te | ta tha tha tan du ru i dra du svāhā |”

6.33 This dhāraṇī is called *all-illuminating*. With this dhāraṇī, one will become dear to the hearts of all humans and nonhumans, be endowed with splendor, and beings[178] will listen to one’s words and not disobey one’s commands. With it, one should also prepare [179] ghee infused with dammar, the three kinds of sandalwood, nutmeg,[180] powdered gum benzoin,[181] alfalfa,[182] gac-fruit,[183] juniper,[184] cardamom,[185] pepper, [186] red sandal,[187] mica,[188] vetiver,[189] white jasmine blossoms,[190] and other medicinal herbs in a measure equal to that of the white jasmine blossoms. These are to be heated in [a mixture] of ghee and water, then [empowered] by reciting this dhāraṇī and the *strength of a horse* vidyā that was taught earlier in the maṇḍala ritual. When done in this way, it will be effective. Having brought [the mixture] to the boil, if one recites thirty-three times and then drinks it, all risk of disease[191] will be averted. One should then recite praises to the gods.[192] This ghee called *all-illuminating* and this dhāraṇī called *all-illuminating* please both gods and humans. When the dhāraṇī is re-

cited, the pleasure gardens of the gods become exceedingly beautiful. Their minds and their realms become joyous, as the gods recall the Buddha's instructions, and they gather wherever the goddess Vimalaprabhā dwells, saying to her, "Whenever you recite the dhāraṇī *all-illuminating*, our pleasure gardens become exceedingly beautiful, so much so[193] that for the benefit of the prince Vajrasena we will grant anything you wish for, just as we said to the Blessed One in the past."

6.34 When the prince Vajrasena and the goddess Vimalaprabhā heard these words spoken by the blessed ones and the gods, they knelt on the ground, joined their palms together, and said, "The task that the Blessed One has charged us with is daunting. Nevertheless, if the blessed ones and the gods lend their support, we are ready to accept responsibility for the regions of Khotan." Then Vimalaprabhā further added: "When the time has come to protect this country, may the blessed buddhas send forth light rays above me. May I too attain the patience through which *dhāraṇī* is realized."[194]

6.35 Thereupon the Buddha, the Blessed One Śākyamuni, the blessed buddhas who had earlier sent forth light rays, and the words that had resounded from the light rays, said, "Excellent, Vimalaprabhā, excellent! When the time comes for you to grieve and despair, when the allies of former Benevolence and Evildoer prepare to go to war[195] with one another, when your brother, the prince Vajrasena, appears and becomes embroiled in that war,[196] then, in your grief and distress, you will think, 'It would be easier [197] if I died.' Then, while staying in the same place, you will recite the dhāraṇī of the tathāgata Amitābha called *sound of the divine drum of immortality* and will supplicate the blessed ones thus: 'I will not leave this chamber of mourning until one of these three intentions has been fulfilled. Either I must meet with my brother, or die, or bring an end to[198] saṃsāra.'

6.36 "At that time, the blessed buddhas will instruct you there in your chamber of mourning and you will attain the patience through which *dhāraṇī* is realized.

The blessed buddhas will send forth light rays above you and you will hear[199] the sound of divine music, you will hear the voices of the divine assemblies, and you will hear the sound of the divine drum. At that time, the blessed buddhas and the gods will give their approval and you will realize the dhāraṇī of the *irreversible* wheel. Then you will obtain [all] the dhāraṇīs through which you can do benefit for sentient beings."

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7.1 Then the Blessed One said to the bodhisattva noble Avalokiteśvara, "My dear brother,[200] remember the time when the blessed buddha Ratnagarbha entered the city[201] and we both heard [202] his prophecy. When we were gathered there, you made the following aspiration: 'May I liberate all sentient beings who are fearful and afraid, however numerous they may be!' So, protect my country, Khotan, Vimalaprabhā, and the prince Vajrasena!"

7.2 Then the Blessed One addressed the bodhisattvas Samantabhadra, Mañjuśrī, Ākāśagarbha, Mahāsthāmaprāpta, Bhaiṣajyarāja, Pradānaśūra, Kṣitigarbha, and the bodhisattva Avalokiteśvara:[203] "All those who have been friends and relatives in the past, and all those who will provide assistance in the future, namely, Mighty God, Mighty King of Trees, Lord of the Constellation Compassion, Lord of Cessation, Lord of Fragrance, Lord of Gaṇas, Lord of the World, Lord of Light, Lord of Life, and God of All—are the allies of the bodhisattva noble Avalokiteśvara. The Buddha, the Blessed One, entrusts the protection of Khotan, the prince Vajrasena, and the goddess Vimalaprabhā to all these bodhisattvas."

7.3 Then the bodhisattva Mañjuśrī spoke: "Just as I have done for every previous blessed buddha, so too shall I assist[204] those in the future to attain the enlightenment of buddhahood and listen to their Dharma. I, too, am ready to accept a vow[205] for the protection of Khotan. After taking birth there, I shall distribute relics. I will also transmit a dhāraṇī to the goddess [Vimalaprabhā] which will

enable her to recollect her past lives and all the Dharma teachings she has ever received from the blessed buddhas."

7.4 Homage to the tathāgata Illuminating.
Homage to the bodhisattva He Who Acts Like an Elephant.
Homage to the bodhisattva Youthful Mañjuśrī.
tadyathā | vu sa dha re | bha śa da ce | bā ja raśmi svāhā |

7.5 Reciting this [dhāraṇī] three times during the day and three times at night will enable one to recollect former lives and all the Dharma teachings one has ever heard.[206]

7.6 Then, the bodhisattva Mañjuśrī taught this dhāraṇī:

7.7 *tadyathā | pratyud na ru ne | pratyudsarā kārana rikṣani svāhā |*

7.8 By reciting this dhāraṇī while practicing yoga in a secluded place,[207] conceptual thoughts will be purified and virtuous deeds will increase. It should also be recited three times when performing the *strength of a horse* vidyā.

7.9 Then the bodhisattva Samantabhadra spoke: "When the goddess [Vimalaprabhā] first realizes *dhāraṇī*, I shall assist her so that by whatever means necessary she will obtain and realize the dhāraṇī called *maelstrom*, from the Dharma discourse called *The White Lotus of the Good Dharma*, through which[208] she will work for all beings. After realizing this dhāraṇī, she will be generous to all beings and will make[209] the prince Vajrasena recollect the Buddha's instructions. Through these dhāraṇīs, he will remember the Dharma and will come to remember all the teachings of the Buddha which are being spoken presently by the blessed buddhas, whereupon his attachments will be extinguished."

7.10 Then the Buddha, the Blessed One, summoned the bodhisattva Avalokiteśvara and said to him:

7.11 “Dear brother, remember the time when the blessed one Ratnagarbha entered the city. At that time, a blind woman, unable to walk, who was suffering badly from leprosy, was sitting at the gates of the city. Her son was there too, serving as a guide for the blind woman. When the blessed one Ratnagarbha was preparing to enter the city, because there were people rushing about here and there paying homage to the blessed one, the woman became very scared and afraid, thinking: ‘Is there a great army invading the city? Or are there hordes of wild animals,[210] elephants, lions, and tigers running about?’

7.12 “ ‘Listen!’ she cried out, ‘Is there anyone here with any pity? I am very scared! Has an army come to kill us, or have wild animals come to trample us?’

7.13 “At that time, you, Avalokiteśvara, were an old brahmin. You said to that sick woman, ‘Don’t be afraid. Rest assured, there is no danger in this city from any army of soldiers, wild animals, or anything else. It is just that many people are rushing back and forth to pay homage to the blessed one Ratnagarbha, who has arrived at the city.’

7.14 “The woman then said to the boy, ‘Take my hand and guide the way to the Blessed One,’ and by the power of the light of awakening that child and his mother went the gate of the city. When the blessed one entered the city, at that moment, all the sick, the blind, the deaf, the lame, the hunchbacks, and the mentally ill people who were present there, were healed. When she went to where the great brahmin called Samudrareṇu[211] had made his aspiration and where many bodhisattvas had received a prophecy of unexcelled, perfect enlightenment, that woman too was healed. There, she made the aspiration to buddhahood, ‘When the brahmin Samudrareṇu attains enlightenment, may I, too, abide in the teachings and thereby attain rebirth in a male body and receive a prophecy of buddhahood just like the prophecy [of the brahmin] who led me [here] to receive the Buddha’s teaching.’ The brahmin who had pointed out the buddha to that woman, then said, ‘May I be a refuge for all beings who are scared and afraid, however numerous they may be.’ When he made this as-

piration, the woman, too, also said, ‘At such a time as you give refuge to all beings who are scared and afraid however numerous they may be, may I too recollect [my aspiration]. At any rate, may I provide assistance,’ she said, and made the aspiration for buddhahood.”

7.15 When the goddess Vimalaprabhā heard about these previous lives from the Buddha, the Blessed One, she made the following great aspiration, saying: “May all the bodhisattvas become buddhas in this way. As for me, although ashamed to appear once again in a female form, there is no other way [for me] to perform the great task that the Blessed One has instructed. If I do not take rebirth as a woman, how can the tasks enjoined by the Blessed One be performed? Therefore, I have to appear there in a female form, with desire, hatred, and confusion, just like any other woman. When the time comes to remember my[212] enlightened activities and aspirations, I will take rebirth in Khotan together with this prince. May it all come to pass just as the Blessed One has taught and, at such a time as the country is under threat, may we be its saviors. So, wherever in this Sahā world I take female rebirth, whether as a god or a human, may I always remember my former lives. And, after that which has been instructed by the Buddha has been performed, wherever I die, may I then be reborn in the realm of Sukhāvatī where not even the word ‘woman’ exists. Once there, without tarrying too long, may I return here to liberate sentient beings in the five rebirth destinies from all suffering. And, at such a time as Maitreya comes, may I, like the bodhisattva Words of Space, go to see him in the appropriate manner.[213] In every rebirth, may I bring liberation to all sentient beings, however numerous they may be, who have made merit in connection with me, either through their deeds, or by seeing me, or even by hearing my name.”

7.16 After the goddess Vimalaprabhā had spoken thus, the Blessed One continued, “The brahmin called Samudrareṇu in that past life was none other than myself, the Blessed One Śākyamuni. The old brahmin who pointed out the blessed buddha to the woman was none other than the bodhisattva Avalokiteśvara.

The sick woman was none other than the goddess Vimalaprabhā, daughter of King Ajātaśatru, and her child was the prince Vajrasena.

7.17 "How they will appear later should also be related. At the very beginning, [the origins of] the people of Skardo and the Gold Clan go back to the laywoman Husha. Since [the first] human settlement there, the laywoman Husha was there in the Land of the Gold Clan. Though the laywoman Husha herself was of divine origin, after she had inflicted an injury on a goddess in the divine realm, she was banished to the Gold Mountain as a punishment, with the following curse: 'You shall live there as a human-eating rākṣasī.'

7.18 "Many merchant travelers went to the mountain of the Gold Clan in search of gold, and the rākṣasī would enjoy cavorting lasciviously with those merchants. When other travelers[214] arrived, she would eat up those who had arrived earlier and with whom she had previously been cavorting, and so she joined the five hundred other rākṣasīs cursed by the gods who cavorted lasciviously with travelers as their guests. A certain bodhisattva called Mekhalin[215] was a caravan leader. When the time had come for the gods to cleanse Husha of her [previous] mistakes, she gave birth to a daughter, and that girl, too, was given the name Husha. This child Husha had previously resided in the buddhafield of the tathāgata Fully Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus Petal, where she had recited[216] with great pity the sentence 'This rākṣasī, formerly divine, has been my mother in many previous lives. Now, as she prepares to eat the bodhisattva Mekhalin, may I prevent her from committing that sin by becoming her daughter!'

7.19 "When other travelers were approaching, the doors of Mekhalin and his companions were barricaded in preparation for eating them. Mingling with the new arrivals, the little girl called Husha, who had been born to Mekhalin and the rākṣasī, cried out to her father Mekhalin, 'Father, we must flee and escape, lest these rākṣasīs eat you!' Thus, at that time, Mekhalin was saved by his own daughter. In turn, Mekhalin freed all five hundred travelers and together they

fled. When the rākṣasī returned and couldn't find Mekhalin, she left the newly-arrived travelers and ran off in search of Mekhalin and the others.[217]

7.20 "In the past, while residing in the divine realm, she had been punished for committing adultery.[218] The gods cut off her ear, banished her to the mountain of the Gold Clan, and cursed her thus: 'Whoever asks you, out of suspicion, "Who cut off your ear?" will be the one to release you from the curse, so that you will return to the divine realm and be a god as you were before.' The time for her to return to the divine realm fell just then, as she was running in pursuit of those five hundred travelers. Having removed the long strap[219] she had been wearing, she was wearing [only] her earlier garments made from deerskin, with her hair tied in a topknot. When she caught up with the fleeing merchants, she grabbed their leader Mekhalin and the five hundred merchants, tied them up with the strap, and heaved them onto her shoulder. Then Mekhalin laughed. The rākṣasī asked him, 'Human, why are you laughing?[220] If you don't answer me straight, I will spill your blood on the ground!' Mekhalin, the caravan leader, replied: 'I wonder what human was powerful enough to cut off your ear?' At that moment she released the travelers and, while they were still tumbling through the air, proclaimed, 'This land, because of the ear, shall be called Gold Clan.'[221] Having spoken thus, her ear reappeared just as it had been before and she returned to the divine realm to once again become a god.

7.21 "Mekhalin, the caravan leader, returned together with the travelers to the Mountain of the Gold Clan and stayed there, raising his daughter Husha. All the other rākṣasīs, too, became pregnant, and not a single one of those beings with whom they cavorted lasciviously would henceforth be killed. All the rākṣasīs instead became modest and raised children. And Husha herself became revered like a goddess. The first son to be born would become Husha's husband. And with them originated the human lineage of the Gold Clan. Although they had cavorted with all the sons of travelers that appeared, they could not please them all.[222] Having promised the bliss of desire and been unable to satisfy them, by that karma, they were to be perpetually reborn as women.

7.22 “Husha, after bearing a son, became the laywoman Husha. That son of Husha then became king there.[223] From then on, the human lineage began, and the laywoman Husha continued to live in a divine palace on the Mountain of the Gold Clan teaching the Dharma to gods humans, and rākṣasīs.[224] When Husha died, the five hundred rākṣasīs and all the gods and rākṣasas who heard the Dharma from her would become the present protectors of the Land of the Gold Clan.

7.23 “She who at that time was the laywoman Husha, is now the goddess Vimalaprabhā. He who was[225] then king of Oḍḍiyāna,[226] is the one who will become [227] the king of Skardo, who, having made an alliance with the first king of Khotan, will sacrifice himself and the country. He is the king of Kaspara who made the aspiration, ‘May I be her father,’ in the presence of the Blessed One. He will be Vimalaprabhā’s father, the king of Skardo called Powerful Armor.[228]

7.24 “The queen of the king of Kaspara who made the aspiration, ‘May I be her mother,’ will be the king Mighty Armor’s principal queen.

7.25 “The goddess’s brother, who made the aspiration, ‘being [her] beloved brother on whose behalf great sorrow is incurred, may she realize the *contemplation on impurity* in that sorrow,’ will [again] become the goddess’s brother.

7.26 “Her youngest sister, who made the aspiration, ‘when I die in grief,[229] may you go to meet a monastic, a virtuous spiritual teacher, so that I am liberated from saṃsāra,’[230] will [again] become [her] youngest sister.

7.27 “The younger brother of Vajrasena,[231] who, together with him, made an aspiration for the protection of Khotan, will become the king of Skardo.

7.28 “King Ajātaśatru’s city governor will become the king of the Gold Clan. The woman who disregarded her moral discipline while practicing generosity will be the queen of this king [of the Gold Clan].”[232]

7.29 Then the Buddha, the Blessed One, addressed the gods: “When the time comes for this goddess to take birth in Khotan for the first time, the bodhisattva Maitreya, who currently resides in Tuṣita, together with the gods, shall urge the god who had earlier been Vajrasena, the goddess who had earlier been Vimalaprabhā, and the [noblewoman] who had attained the first bodhisattva level and had made an aspiration to be with Vimalaprabhā, whose assistance was secured—[233] [he will urge them] to remember [their oaths], saying ‘Renounce divine rebirth and take rebirth as humans.’ The gods will [also] encourage King Ajātaśatru’s city governor and his son to also come from the divine realm. And the gods will also encourage those who made aspirations to be her father and mother.[234]

7.30 “The gods will urge them on and make them remember thus: ‘The time has now come for what the Buddha has commanded and the aspirations you have made, so, take birth in Khotan!’ The god called Bodhisattva Vajrasena will then become king of Khotan. The woman of noble descent who attained the first bodhisattva level will, over five lifetimes, be the queen of Khotan.[235] During her sixth rebirth in Khotan, she will be the queen of the king who is the bodhisattva [Vajrasena].

7.31 “When the time comes for the karma of having been on the side of Virūḍhaka [to ripen], all the descendants [of those who were on Virūḍhaka’s side] will become irreversible. When the ko dras invade Khotan for the first time, the goddess [Vimalaprabhā] will pass away in the divine realm and be reborn as the daughter of the king of Skardo. When the time comes for the Azha and Sumpa to invade [Khotan], the goddess Vimalaprabhā will lead Ajātaśatru’s former city governor, who will then be her husband, to the Land of the Gold Clan. At that time, when these armies invade, her father, the king of Skardo, and her older brother, will both die in battle.

7.32 “At that time, when Vimalaprabhā is full of sorrow and has entered the chamber of mourning, she will attain the *contemplation on impurity* without needing

any instruction.[236] When the time comes for the Red Faces to enslave Khotan, the king Force of Victory will be killed in battle[237] and his son, the king [238] Glory of Victory, will rise to power. The king of Skardo, Mighty Armor, together with his son and the king of Khotan, will [also] die in battle. He who presently is Vajrasena will have a son by the name of Armor of Victory who will become king of Skardo.

7.33 "Rising to power after one year, Glory of Victory will appear[239] in Khotan and Armor of Victory will appear in Skardo. When the blessed buddhas send forth light rays on Vimalaprabhā, when she attains patience, and when the factions of Benevolence and Evildoer encamp[240] their respective armies, at that time the father of both Benevolence and Evildoer, who formerly drove out the five hundred bandits, will become king, and two [rival] chief ministers will arise. The king's son named Glory of Victory will become king of Khotan and the one called Armor of Victory will become king of Skardo. Of the two princes, Benevolence will have been raised[241] by the higher ranking of the chief ministers, and Evildoer by the other.[242] Five hundred merchants, who will have arrived at Benevolence's birth, will appear in Khotan and do good deeds in that country. The five hundred bandits banished when Evildoer was born, will [also] appear in Khotan and do bad deeds in the country. At the time of Evildoer's birth, the five hundred bandits were sent before the father, the king.[243] Then, some others, after being ordered to do so, cut off the higher-ranking chief minister's hand and executed the other. [244] Formerly, when Evildoer had torn out Benevolence's eyes,[245] enmity had arisen between the two chief ministers, and they have ever since, in all lifetimes, been each other's enemies. The higher ranking chief minister will become king of Skardo. The other will become king of Khotan and these two will also fight each other in the future. The faction of Evildoer, who had taken away Benevolence's eyesight, will kill the king of Khotan.[246]

7.34 "When the time comes for the Red Faces to seize Khotan, these two will fight one another. At that time, the goddess Vimalaprabhā's brother, who is currently

called Vajrasena, will be the king of Skardo with the name Armor of Victory. On account of that brother, [Vimalaprabhā] will be full of woe. At the time when the Buddha's light rays remain above her, he [Vajrasena] will defeat the [then ruling] king of Skardo. However, those who have repeatedly made aspirations, [in the presence of] the Buddha, the Blessed One, to destroy[247] the fragrant sanctuaries and monastic groves of the saṅgha when [the people will be] without merit, will not lend their assistance. When, assisted by[248] the Red Faces, Khotan is seized and the fragrant sanctuaries and monastic groves of the saṅgha are threatened with destruction, the king of Skardo will be defeated.

7.35 "When, before long, the time comes for the Red Faces [to invade], Vimalaprabhā will experience great sorrow, and at that time the blessed buddhas and the guardian deities of Khotan will think [of her]. Vimalaprabhā, while alone in the chamber of mourning, will pray to the buddhas. Reciting the dhāraṇī called *sound of the divine drum of immortality*,[249] she will pray to the tathāgata Amitābha thus: 'May I either meet with my brother again, or die, or bring an end to saṃsāra.' Then, on the following morning, the blessed buddhas will send forth light rays above her, and she will attain patience, and receive the dhāraṇīs.

7.36 "At that moment, the buddhas and the gods will give their approval, saying, 'Excellent!' The gods will sound bells and drums, play music, and proclaim, 'The great work of a bodhisattva[250] irreversibly established on the path to buddhahood has been activated.' Vimalaprabhā will then think, 'The gods are honoring me for having shown gratitude toward my parents.' Having recognized this on her own, she will spring into action first. As when, in the past, Benevolence had let a rain of jewels fall from the precious wish-fulfilling gem, and an aspiration was first made for the sake of the great minister and Benevolence, some others had declared, 'We who have made an aspiration and are not diverted from it in the future, must lend our assistance so that the teachings will not be harmed at all.' Also, the one who will become king of Skardo called Armor of Victory will help. Those great ministers of Evildoer's faction

and those who had sworn allegiance to Benevolence, however, will go back [on their promise] in the future."

7.37 After the Blessed One had spoken these words, Avalokiteśvara said, "I will also give encouragement at that time. I, too, will explain the Dharma to them in such a way as to ensure that one way or another they remember all of it and explain it to others. This sister of mine [Vimalaprabhā] and I are practicing bodhisattva conduct together."

7.38 Next, all the gods rose and declared, "We, too, will be there [at that time]." They then let fall a rain of divine flowers on the Buddha, the Blessed One, and clashed their divine cymbals.

7.39 Then the Buddha, the Blessed One, pronounced: "The blessed buddhas will send forth light rays above her, and those light rays will resound with utterances which precisely communicate the sense of the buddhas' intentions. With them, she will obtain the words of the dhāraṇī mantras. She will obtain the dhāraṇīs for the sake of her brother Armor of Victory, who will have been defeated in battle and, by obtaining those dhāraṇīs, she will also obtain others.

7.40 "While remaining in the chamber of mourning, she will obtain [the following] dhāraṇīs from the blessed buddhas which will assist her in carrying out the deeds commanded by the Blessed One for the benefit of Khotan."

7.41 Homage to the thus-gone, worthy, fully and perfectly enlightened buddha Pacifier of Suffering, King of Non-Abiding Wisdom.[251]

Homage to the thus-gone, worthy, fully and perfectly enlightened buddha Intelligent Healer of the Darkness of Impaired Vision.

Homage to the thus-gone, worthy, fully and perfectly enlightened buddha Lord of Elephants.

Homage to the thus-gone, worthy, fully and perfectly enlightened buddha Cutting Like a Diamond.

Homage to the tathāgata King of the Gods.

Homage to the tathāgata King Surpassing all Tīrthikas.

Homage to the tathāgata Peerless Samādhi.

Homage to the tathāgata King of Marks.

Homage to the tathāgata He Who Makes Things Appear Through Light.

Homage to the tathāgata King of all Tīrthikas.

Homage to the tathāgata King of Generosity.

Homage to the tathāgata Diamond-like Being, Powerful Queen of Qualities.

Homage to the tathāgata Entering Wisdom.

Homage to the tathāgata Steadfast Like the Palmyra Tree.

7.42 “Those who retain these names of the blessed buddhas will be liberated from suffering. Their past negative actions will be absolved. Within one lifetime, they will become very rich. They will not experience famine. They will be protected from all harm.

7.43 *tadyathā* | *tārke* | *tārke r+ke* | *ter kā cakre* | *tarka tiṣṭhite svāhā* |

7.44 “This dhāraṇī is called the *wheel of irreversibility*. Those who recite it will be irreversibly established on the path to buddhahood. This is the method for accomplishing it: by reciting the dhāraṇī day and night while fasting and maintaining an undistracted mind as one moves about, one’s thoughts will become pure[252] and one will become ever mindful. One should maintain the fundamental precepts while practicing this recitation.

7.45 *tadyathā* | *ohani* | *ohani* | *mohani* | *hu hru re* | *hu hu re* | *nubate* | *jambhani* | *stambhani* | *svāhā* |

7.46 “With this dhāraṇī, one can attain acceptance of the nonarising of phenomena. By reciting it for three days while maintaining the fundamental precepts and

maintaining an undistracted mind while moving about, one will attain it in this life, and if not, in the next.

7.47 *tadyathā | tsare tsare | yakṣe yakṣe | yakṣa yakṣa | nuddhiṣṭhite | kālapa | atiṣṭhite | buddha adhiṣṭhite satva | adhiṣṭhite svāhā |*

7.48 “This dhāraṇī brings absolution from all negative actions. It should be recited for a period of seven months, three times during the day and three times during the night.

7.49 *tadyathā | maitre | maitri | rag trai | mug tre | kṣaye kṣaye | muvate | maitre | buddha adhiṣṭhite svāhā |*

7.50 “With this dhāraṇī, one can attain concordant acceptance. This is the method for accomplishing it: It should be recited thrice daily,[253] a thousand recitations each time. Reciting it with an undistracted mind in front of a Buddha statue or a stūpa containing relics, after one has eaten, without ever falling asleep, bathed and clean, wearing clean clothes, and burning frankincense, will allay serious illness. These mantras may be recited one thousand times over butter or oil which is then given to a sick person to drink or rubbed on their body. Then, as with any well-known medicine, the sick person should recite it thrice daily, a thousand times each, while burning incense of dammar, making offerings of perfumed water and oil lamps infused with fragrance, and a food offering of a single flavor.[254] When the recitation is performed according to this ritual, even fatal ailments will subside.

7.51 *tadyathā | śuddhe buddhe | āraje | araje | anuvade | saṅkalape maitre buddha adhiṣṭhite svāhā |*

7.52 “Having pacified one’s mind by reciting this a thousand times every day for seven days, one will attain concordant acceptance. The precepts should be maintained while performing the recitation.

7.53 *tadyathā | sa sa sa sa | mi mi mi mi | gira adhiṣṭhite | jambhakoṭi | aparajite | kalpavati | jambhakoṭi | kakāmile | vañjini vitini | sa na sa ra | kiṭi vajrale | palātai | mamuśeskalāvai | naujare | ayiṣṭhakakale svāhā |*

7.54 "This dhāraṇī is called *nonabiding*.[255] Through it, the bodhisattva levels can be attained. This is the method for accomplishing it: Reciting this dhāraṇī in front of a Buddha statue or a stūpa containing relics when clean and bathed, wearing fresh clothes, and maintaining one's precepts, will liberate one from fears of rulers and all other fears. It should be recited one thousand times while fasting. The following fragrant substances are to be used and combined to make incense: agarwood, alfalfa, camphor, juniper, and sandalwood. Oil lamps infused the powder of those same substances are also to be burnt. One should also make an offering with the fragrant substances by mixing them with water and sprinkling it. The food offering of a single flavor is also to be placed there and, having intoned [the dhāraṇī] over the prepared water, it should be sprinkled on it. When the ritual is performed like this, one will be liberated from various shortcomings and, eventually, will be liberated from all fear. For as long as one is not yet free from fear, one should recite this dhāraṇī thirty-three times thrice daily in the early morning. Those who perform the recitation in accordance with this ritual will, without exception, become free from every fear and harm. And, once this has been achieved, whatever activity is begun will be accomplished. Those who practice [this dhāraṇī] or wear a cord [incanted with it] or write it down and wear it [in an amulet], will be free from all harms, and those who already have merit will attain [the benefits] in this very lifetime. If they do not, they certainly will do so in the next lifetime.

7.55 *tadyathā | gabili | kapila | vinṭe | bhūnajarastu | mila tala mila tala | addvare svāhā |*

7.56 "Those who recite this dhāraṇī will feel love toward all sentient beings. This is the method for accomplishing it: Having bathed well, wearing clean clothes, and abstaining from food, the dhāraṇī should be recited three thousand times

in front of a Buddha statue or a stūpa containing relics. These are the incense materials to be used: alfalfa, camphor, frankincense, kālānusāri sandalwood, and gum benzoin. Those who perform the recitation in accordance with this ritual will be cleansed of all anger and hatred. By reciting the dhāraṇī three thousand times over a collection of medicinal substances, sandalwood, saffron, liquorice, and juniper, and wearing these on the body, one will be impervious to sorcery,[256] which will even be destroyed by the time one has finished [reciting it]. The recitation should be performed with an attitude of love and while maintaining the precepts.

7.57 *tadyathā | ra re ra rā phu | pa na ṇele vili phavakārā mukte mundhare svāhā |*

7.58 "With this dhāraṇī, one can attain perfect samādhi. Any activity and any kind of samādhi one wishes for will be achieved and all one's intentions will be fulfilled. This is the method for accomplishing it: It should be recited while clean, bathed, wearing clean clothes, and maintaining the precepts, in front of a Buddha statue or a stūpa containing relics. The names of the buddhas of the ten directions should be recited three times thirty-three times while facing each of the respective directions, and the dhāraṇī should also be recited one hundred and eight times in each direction. The incenses to be burnt are alfalfa, camphor, kālānusāri sandalwood, gum benzoin, and frankincense. Oil lamps infused with these materials are also to be lit. Water infused with these medicinal substances and a food offering of a single flavor are also to be set out. Then, when one prays to the buddhas with a particular wish in mind, that wish will be fulfilled exactly as one makes it.

7.59 *tadyathā | tili gajeśvaraśāra | ātivatiṣvavatārā keleṣiva tagule svāhā |*

7.60 "With this dhāraṇī, one can attain the divine eye and diseases of the eye can be eradicated. This is the method for accomplishing it: It is to be recited, while wearing clean clothes, one hundred and eight times in front of a Buddha statue or a stūpa containing relics. Then, an eye-medicine is prepared by mixing saf-

fron, white sugar, and honey. When this is rubbed on the eyes, there will be no impairment of the eyes, and all ocular ailments will disappear. The incense to be burnt is a mixture. The dhāraṇī is to be intoned one hundred and eight times over the eye medicine. Every day one should wash the eyes with water which has been incanted with it seven times.

7.61 *tadyathā | varace | virace | kuthale | migtrele | ai lai mai lai | ṭadgā ṭadgule svāhā |*

7.62 "With this dhāraṇī, one can recollect the Buddha. This is the method for accomplishing it: It is to be recited, while clean and maintaining the precepts, nine hundred times in front of a Buddha statue. A preparation of incense is burnt along with oil lamps infused with fragrant substances; a censer, fragrance-infused water, and a food offering of a single flavor are set out. One incants oil or butter with it and, when this is rubbed onto the head and mouth, one will be free of all ailments of the head. By drinking it, recollection will arise. When one drinks the oil or butter with the desire to study the Dharma, one's faculties will become sharp.

7.63 "Whatever dhāraṇī has been practiced, once the recitations as described have been completed, one should recite all the dhāraṇīs and the names of the buddhas three times thirty-three times in each of the ten directions. When reciting the dhāraṇīs, one should [also] recite the dhāraṇī that is the quintessence of Amitāyus three times during the day and three times at night facing the ten directions. One should [also] recite the names of the blessed buddhas facing their respective directions. These dhāraṇīs, which are called the 'Quintessence of All Buddhas'[257] lead to the fulfillment of all wishes just like a precious wish-fulfilling jewel, or like a binding contract.[258] Whoever recites them will attain buddhahood and will be freed from all suffering. For that reason, say, 'When I have attained the enlightenment of a buddha may I liberate [others].' "

7.64 Then the goddess Vimalaprabhā spoke: “Just as I will have ensured my brother’s liberation with these dhāraṇīs, may I likewise liberate all sentient beings with these dhāraṇīs.”

7.65 “When the time comes for the Sumpas to invade and the Red Faces to seize the land, in the same way, that too[259] will be the result of [past] actions.

7.66 “When the youth Evildoer[260] has appeared [in Khotan], the marauders[261] who had appeared there were sent before the king. When they came to the house of the main chief minister, they carried off his possessions. At the door to his storehouse there was a woman, his wife, sleeping. Because they feared that she would get away the next morning, they seized and killed her. Later, when those marauders were caught, they were handed over to the ministers. The wives and children of the marauders, along with their [looted] goods, were placed before the chief ministers. The main chief minister, being of a virtuous nature, only accepted back his own possessions. The sister of the main chief minister, who had stayed awake all night practicing the confession of misdeeds, had sensed the coming of the marauders and had also seen them led before the king. Their[262] wives and children were then taken away by the other[263] chief minister and the [remaining] goods were confiscated as a levy for the king. The women and children taken away by the other chief minister were not punished by the king. The other chief minister then gave the marauders’ ringleader’s wife to [his] younger brother and son. Although the other minister’s wife and children[264] had been abducted by the marauders in the night, he did not get his own wife and children back. Then they made the following aspiration: ‘When you obtain a human form, may your wife be stolen by us.’ Then, the ringleader of the marauders who had abducted the woman from the doorway of the storehouse, made the following aspiration: ‘May I be reborn in your ministerial entourage and, when you carry out your work, may I disturb your mind by spreading malicious rumors.’ He then questioned the noblewoman who had sensed the arrival of the marauders, saying, ‘Why did you say, “I sensed them?” ’ She replied: ‘Because I was afraid of being accused of deceit and was

afraid of having to experience [the consequences of] this negative action with my own body.' Then the ringleader of the marauders made the following aspiration: 'In every period, while pretending to be a close ally of the main chief minister, may I actually act as his enemy.'

7.67 "At this point, the main chief minister will become the king of Skardo and the other will become the king of Khotan. The other chief minister's younger brother will be called Shekula.[265] His son will be called Increase of Merit.[266] The one who was the ringleader of the marauders will be called Sapitekula.[267] Of the two men who killed the wife of the chief minister, one will be called Akuna, and the other will be called Tupala. Of the two wives who made aspirations, one will be called Without Suffering, and the other will be called Dearly Beloved.

7.68 "The chief minister's wife who was sleeping in the doorway of the treasury is the wife of Pikula stolen by the king of Skardo. The mothers of the marauders were the mothers of the marauders' captors and will again give them assistance. The king slayer[268] had made this aspiration: 'May I, having been given to you as bride, kill you by any means possible.' Because of that, Without Suffering was given by the king of Khotan to Akuna.[269] The king of Skardo also stole the wife of Pikula,[270] and henceforth they became mutual enemies. Those who belong to the faction of Benevolence will do good in Khotan. The marauders will commit crimes in Khotan.

7.69 "The marauders who abducted his wife addressed the chief minister and made this aspiration: 'Since you act in accordance with the law, have brought an appropriate charge [against us], and have taken back only your own possessions, may we assist with whatever virtuous actions you undertake.' Tupala, because of an aspiration he had formerly made while in the service of the king of Khotan, had become an ally of the king of Skardo. When the time comes and the king of Skardo abducts the wife of Pikula, at that time Pikula [will] have spread a great malicious rumor. Then [she] will think, 'If that man intends the

unthinkable, what use is this body?'[271] and she will be in great distress. Then she will remember her past roots of virtue and think 'I should remember the pronouncement of the Buddha, that "This is [your] last rebirth as a woman," and maintain the fundamental precepts of a laywoman for the rest of my life.' Through the recitation of the dhāraṇī called *blissfulness*, she will attain patience, the samādhi that brings recollection of former lives, and [the perfection of] patience.

7.70 "Not long afterwards, the Red Faces will seize the land. Initially, they will want to invade Khotan. At that time, the blessed buddhas, along with the guardian deities of Khotan, the Four Great Kings, the yakṣa Sañjaya, Hārītī and her children, and the bodhisattva Avalokiteśvara will all come to Kapilana Stūpa. There, the dhāraṇīs will be expounded before the Blessed One. At that time, a voice will spontaneously emerge from the stūpa itself, saying, 'Troops will invade from the north and other directions; it will be horrifying!'

7.71 "At that time, the bodhisattva Avalokiteśvara, the gods, and Hārītī with her children, dressed in garments of mourning, will all arrive at the stūpa and proclaim thus: 'When the armies of the Red Faces are bent on destroying the fragrant sanctuaries, the stūpas, and the monastic groves of the saṅgha, may we provide assistance so that the entire country is not destroyed.'

7.72 "Then, Vimalaprabhā will say,[272] 'Tell me what I should do. For the sake of the country I am ready to sacrifice everything, even my own life.' The gods will reply, 'In this situation there is only one effective method: By every means available, every person in the country must write out the twenty-first chapter[273] of the Mahāyāna sūtra *The White Lotus of the Good Dharma* and read it aloud at the Aśvadampa stūpa[274] so as to give the gift of Dharma to the guardian deities of the Dharma discourse *The White Lotus of the Good Dharma* and the obstacle-causing rākṣasas and rākṣasīs mentioned by name therein. They must also set out flavorful foods [as offerings] and prepare oil lamps at the stūpa.' Vimalaprabhā will reply, 'I do not have the power to ask and make

all the people read out loud for the sake of the country. But I shall myself read out loud and set out flavorful foods and prepare oil lamps.'

7.73 "The moment Vimalaprabhā sets out flavorful foods and begins to read *The White Lotus of the Good Dharma* will mark the first year in which the Red Faces plan to invade Khotan. Only in the third year will they succeed. At that time, the five hundred marauders who are the allies of Evildoer will themselves be captured by marauders.[275] Being distracted at that time, Vimalaprabhā will not read aloud the dhāraṇīs of[276] *The White Lotus of the Good Dharma* and will not distribute flavorful foods. The Red Faces will leave their own country, planning to arrive in Khotan in the first month of autumn. At that time, the king of Khotan will be displeased with his sister[277] Vimalaprabhā. Tupala and Akuna will also be distracted at that time. They will not read aloud, distribute flavorful foods, or prepare oil lamps.

7.74 "The gods will do battle in the land of Tsarmindha and be defeated. On the fourteenth day after the lifting of restrictions, Vimalaprabhā will recite the dhāraṇīs and the gods [will appear] and address her with words of chastisement: 'You said that you would read aloud the twenty-first chapter of the Dharma discourse *The White Lotus of the Good Dharma* every day according to the ritual procedure. You have not done so, because of that we have been defeated and now the Sumpas will invade,' they will say."

7.75 Then, Vimalaprabhā said to the Blessed One, "Blessed One, please relate what has occurred in the past, how it will be in the future, and what I must do to remember."

7.76 The Blessed One replied, "The future will be as follows: The regions of Khotan will be seized by the Sumpas. When king Virūḍhaka led his army into the country of the Śākyas, there was a man from the Śākya country in the king's entourage who fought as a companion of the Śākyas. Shortly after that, when he was reborn as someone else there, he made this aspiration: 'Since you, [Blessed One], made all the Śākyas embrace the Dharma, they put up a fight

even when an army invades their own country. Because of that, in the future, wherever your relics and your teachings appear, I shall destroy the monastic groves of the saṅgha and the great stūpas.' "

7.77 The Blessed One then summoned Avalokiteśvara and instructed him thus: "Dear brother,[278] remember the time when the Buddha Ratnagarbha entered the city and we together received prophecies of our future enlightenment." The Blessed One continued: "Dear brother, when the time comes for Khotan, the country must not be completely destroyed."

7.78 The Blessed One then addressed Maṇibhadra: "The bodhisattva Avalokiteśvara and I have a plan. As with the prophecy to be given for the country of Oḍḍiyāna, so too keep this one in mind."[279]

7.79 When the Blessed One understood that the Sumpas would invade Khotan, he instructed Avalokiteśvara thus: "Dear brother, such a time will befall Khotan, so make an opportunity of it. Having created an image with the attributes of Avalokiteśvara, give it to a monk. He will go to Khotan carrying that image. The bodhisattva Avalokiteśvara will thereby, at that time, give encouragement to the gods who protect Khotan and its army. That monk will in the future be reborn in the Gold Country and be known by the name Rejoicing in Merit. When he dies, he will be reborn in an utterly pure buddhafield. When the Sumpas invade, at midnight on the fifteenth [full moon] day of the last month of winter, they will call on Vimalaprabhā with the words: 'O Firm Resolve,[280] an army has come to Khotan. The king, too, has departed. A terrible time has befallen the country.' The yakṣa Kapila will also speak up, saying, 'See to it that the yakṣas and gods who along with yourself were entrusted with the protection of Khotan, protect the Gold Country by every means possible, and prevent destruction by the Sumpas.' They also said, 'We will bestow on you whatever precious wish-fulfilling gems you require to enable your work, so that the Sumpas will be repelled and the king may again return to his own

country.’ At that time these dhāraṇīs, which bring complete understanding of all the Dharma teachings of the buddhas, will be given:

7.80 *tadyathā | ukase mukase | ukuru muku phuru svāhā |*

7.81 *tadyathā | nijite virjite | bhaśite | dharmaskandha | aparajite | indravarjite phuḥ svāhā |*

7.82 “For the duration of one month, every afternoon, do eight recitations of these dhāraṇīs one hundred and eight times each and I will show you how things will be, revealed by the dhāraṇīs.

7.83 “After reciting the dhāraṇīs for a month, on the fourteenth day of the first month of spring, as Firm Resolve recites these dhāraṇīs as instructed by the gods, the tathāgata Śākyamuni, the tathāgata Akṣobhya, the tathāgata Ratnaketu, the tathāgata Amitābha, the tathāgata Dundubhisvara, and all the blessed buddhas there are, will gather together on the upper floor of the meditation hall to give Dharma counsel. Known as the Source of Dharma, blessed buddhas as numerous as the grains of sand in the river Ganges will arrive there, and the thirty-two kings of gods will also come, arriving in the presence of Vimalaprabhā, at that time known as Firm Resolve, on the fourteenth day of the month, and the Balangpa Sumpas will, for sure, be repelled in the last month of spring.

7.84 “The dhāraṇīs given at that gathering of tathāgatas known as the Source of Dharma, will repel the Sumpas, and will prevent famines.

7.85 Homage to the tathāgata Holder of the Dharma!

Homage to the tathāgata Dharma Lineage of Heroes!

Homage to the tathāgata Light of the Dharma!

Homage to the tathāgata Dharma Favorite!

Homage to the tathāgata Dharma Abode!

Homage to the tathāgata Dharma Banner!

Homage to the tathāgata Dharma Splendor!

Homage to the tathāgata Dharma Lord!

Homage to the tathāgata Enduring Dharma!

Homage to the tathāgata Dharma Peak!

7.86 *tadyathā | vu bu vu bu | dharma adhiṣṭhite phuḥ | a a a a | dakula adhiṣṭhite | ban jarai phug carai phuḥ | vi vi vi vi phuḥ | sa sa sa sa phuḥ | kau kau kau kau phuḥ | hā hā hā hā phuḥ svāhā |*

7.87 "This dhāraṇī is called *earth bearer*.[281] When reckless individuals with a tendency towards rash behavior recite it one hundred and eight times, they will be rid of that trait. It should also be recited when an army approaches.

7.88 "Then, for the sake of the prince Vajrasena and the goddess who will then be known as Firm Resolve, the blessed buddhas will there, on the fourteenth, make a pledge to Armor of Victory, the king of Skardo, that when the Chinese and the Sumpas arrive there, he [Vajrasena / Armor of Victory] will become ruler of Khotan and will pay the ransom for the country. He will furthermore rebuild the fragrant sanctuaries, the monastic groves of the saṅgha, and the stūpas that have been burned by the Red Faces, so that it will [again] become a peaceful and attractive place, with good harvests for many years. They will at that time also bestow this dhāraṇī:

7.89 *namo dharmacintakulasya | tathāgatasya |*

7.90 *tadyathā | ca ca ca ca | ā aṃ ā | rucanagandhe | paruragandhe | rodhanādhiṣṭhite kula adhiṣṭhite svāhā |*

7.91 "If one wishes to find treasures, or to attain great wealth, this dhāraṇī should be recited one hundred and eight times while fasting. This is the method for accomplishing it: For seven days, the precepts should be maintained while eating

only milk porridge or rice,[282] and no meat. On the seventh day, while fasting [in this way], one should take a bath in the morning and recite the dhāraṇī. It should be recited one thousand times at the top of the hill in front of noble Avalokiteśvara, and seven golden lotuses should be placed upon the thousand-petaled lotus.[283] A maṇḍala should then be created with saffron in front of the bodhisattva, and food with eight different flavors should be set out with saffron, along with four bowls filled with saffron water. A burnt offering should then be performed using black agarwood and white, red, and yellow sandalwood as the kindling, and six types of grain[284] and ashwagandha should be burnt. The ritual procedure is as follows: During the maṇḍala, the tail whisk should be raised a thousand [times], reciting the dhāraṇī and performing a burnt offering each time.[285] Also incense of agarwood, tagara, kālīyaka, camphor, gum benzoin, saffron, and frankincense should be burnt. Then the dhāraṇī should be recited in the same way as explained for the extensive ritual of the *strength of a horse vidyā*. It should also be inscribed at that site[286] and should also be recited on the hill."

7.92 The Blessed One then said to the bodhisattva Avalokiteśvara: "At that time, you should make Firm Resolve recollect [her previous life] and explain the extensive ritual to her. When you do that, the bodhisattvas who follow the Buddha's commands, namely, the bodhisattvas Avalokiteśvara, Mighty God, Mighty King of Trees, Lord of Compassion, Lord of the Light of Renunciation, Lord of Gandharvas, Lord of Gaṇas, Lord of the World, Lord of Light, Lord of the Family, and Lord of the Dharma, will all arrive there. This mantra will be taught, so instruct Firm Resolve in its recitation.

7.93 "Homage to the Buddha.
Homage to the Dharma.
Homage to the Saṅgha.
Homage to the bodhisattva great being noble Avalokiteśvara.

7.94 "This mantra to fulfill intentions

Was taught in a previous life
Out of love for all sentient beings.
I will now teach its ritual.

7.95 “Homage to the bodhisattva great being noble Avalokiteśvara, the one with great compassion.
Homage to the one who cuts all fetters.
Homage to the one who allays all fears.
Homage to the one with loving thoughts toward all living beings!

7.96 “This vidyā I teach will bring peace and happiness to all beings:

7.97 *tadyathā | cara caraṇi | sara sarate | sara visara | bhuddha puddha | bodhaya bodhaya | sarvasattvahita | anukampī | bodhaya bodhaya | mitre āryāvalokiteśvarāya | smara smara samāyana | sarvasattvānān | maitrecittānān | yaḥ sarvasattānān | morshara | ki ri ki ri ki ri ki | ki ri ki ri ki ri ki | ki ri ki ri | tu ru tu ru tu ru tu ru | bodhima bodhayā maitre | hu ru hu ru | mu ru mu ru | śīghraṃ_āgaccha | āgaccha | sarvasattvahita | rukamabī sarvasaddheṣu mahākaruṇika | darśayu rupan | sādhaya sādhaya | vidhyan dehi | dehi me varna | dhanan | ghanan ghanan | suru mi | suru mi | mahāsuru me svāhā |*

7.98 *namo āryāvalokiteśvarāya | bodhisattvāya | mahāsattvāya | siddhyantu mantrapada svāhā |*

7.99 *namo ratnatrayāya | namo āryāvalokiteśvarāya | bodhisattvāya | mahāsattvāya | tadyathā | dhuru dhuru | isili milini | hu hu ma ma li ni | du du be na ma na mā svāhā |*

7.100 *namo ratnatrayāya | namo āryāvalokiteśvarāya | bodhisattvāya | mahāsattvāya | tadyathā | mukte vimukte | cchedani | cchedani | vicchedani | vicchedani | nirmale | maṅgalye | sumukhi vemukhai |*

7.101 “It brings liberation from every fear and vanquishes all sources of harm: fear of rulers, fear of bandits, fear of death, fear of enemies, fear of poison, fear of weapons, fear of fire, fear of water, and fear of hostile armies. For those amidst an army, for those amidst robbers, for those amidst lions, tigers, bears, leopards, wild beasts, or cobras, for those shackled in chains of iron, in wooden stocks, or fetters of leather,[287] for those amidst elephants, adrift in oceans, or caught by the noose of time—it will bring liberation from every kind of suffering and liberation from all sources of harm.”

Noble Avalokiteśvara, protect us! Protect us!

7.102 *hate vihate | hare vihara | sarvavidhana sayapratyārthakam mokṣaṇi vīryaṇi svāhā |*

7.103 Homage to the Three Jewels.

Homage to the bodhisattva great being noble Avalokiteśvara, the one with great compassion, the one who loves all sentient beings. Homage to the one who thinks affectionately of all beings. Homage to the one who liberates all beings from suffering. Homage to the one who cuts all fetters. Homage to the one who allays all fears.[288]

7.104 “Having paid homage, recite the following, the heart-essence of Avalokiteśvara, which accomplishes all activities and all aims, and cures all diseases:

7.105 *tadyathā | suru suru suru | turu turu | hili mili | sili sili | disili | jāle jāle nai | ukhai mukhe | pukkasi gauri gandhari | ḍombini mataṅgi pukkase | dhure dhure dhure dhure | dharme dharme | dharmine | śānte śāntani māse mukte | jaye vijaye | hili hili mihali mahālimi | hili mili | suphane sumani | surase | avrita sādhani | nadhe nadhe mukhai | candri candrimukhe | padme padmamukhe | śuddhakaṇṭhe | sūryaprabhe sūryaraśmis triśi bramshe bramha svāre indri | andrakramai | bhaya araje[289] | amṛta mahāprabhe dundubhisvāre madhurasvāre | sarvasattva | anukampaya | sādhaya sādhaya | buddham anusmarāhī | dharmam anusmarāhī |*

saṅgham anusmarāhī | buddhya buddhya | hṛdayam anusmara | bodhaya bodhaya | bodhisatva | me karma sādhaya | varadhāya[290] *svāhā |*

7.106 *kāruṇikāya svāhā | karma me sādhaya svāhā | namo āryāvalokiteśvara | siddhyantu mantrapadaiḥ svāhā |*

7.107 "When this has been recited one hundred and eight times, the burnt offering of the lotus[291] is to be performed while reciting these mantras:

7.108 *namo ratnatrayāya | namo āryāvalokiteśvarāya | bodhisattvāya | mahāsattvāya |*

7.109 *tadyathā | khiri khiri | ciri ciri | suru suru | gaccha gaccha | yathā sukhan | āryāvalokiteśvarāya svāhā |*

7.110 "These are to be recited three times, then recited a further three times over the flowers and incense. The incense of agarwood is then burnt and offered once more to noble Avalokiteśvara. All the steps required in this ritual are also included in the extensive ritual explained earlier. The recitations in this ritual of noble Avalokiteśvara are performed in the same manner as for the maṇḍala of the *strength of a horse vidyā*, as the ritual is the same. The dhāraṇī is also to be recited in the same manner as described for the offering ritual of the golden lotus.[292] Then, this sūtra should also be sent to the Land of the Gold Clan."

7.111 Then the blessed buddhas said, "All beings born in the country of Khotan, symbol of the Blessed One Śākyamuni, are certain to reach unsurpassed, perfectly complete enlightenment or be established irreversibly on the path to it. Both old and young there will dedicate all the merit they accumulate to unsurpassed, perfectly complete enlightenment. The question will arise why those who wish to destroy the kingdom of Khotan again and again will never succeed. The answer is that five hundred bodhisattvas prophesied by the blessed buddhas to attain unsurpassed, perfectly complete enlightenment, will continue to take rebirth in Khotan for as long as the teachings of the Buddha

persist there. Three hundred will live as monks and nuns. The remaining two hundred will live as laywomen and laymen—as those in the royal entourage and as ordinary men and women, both old and young. Those bodhisattvas will live there in Khotan in order to protect the teachings and bring benefit to the people of Khotan. It should be known that the Elder Subhūti, who requested the collection of Mahāyāna sūtras known as the *Perfection of Wisdom Sūtras* from the Blessed One, is the source of the monks' diligence. Why then will Khotan not be destroyed? Because the country is blessed by the tathāgata Śākyamuni, the Source of Dharma tathāgatas, and the bodhisattva Avalokiteśvara. For this reason, the stūpas, fragrant sanctuaries, and monastic groves of the saṅgha will not be destroyed by the Badak Sumpas.[293]

7.112 "It is known that the tathāgata Śākyamuni said that he undertook buddha activities together with the tathāgata Pure Splendor Sandalwood Essence who is in the Kapilana stūpa. At that time, the people there— monks, members of the king's retinue and the many ordinary people in the city—will be very distressed at the thought of the Sumpas coming to destroy the stūpas of the buddhas and the monastic groves of the saṅgha. The blessed buddhas will therefore plant this thought in the minds of those people charged with protecting the Kapilana stūpa: 'We should make the Buddha, the Blessed One, enter the city.'[294] Once the Buddha, the Blessed One, is residing within the city, the Source of Dharma tathāgatas will come to the Kapilana stūpa and assemble there to dispel the sorrow of the gods. During the night, Vimalaprabhā—then called Firm Resolve—will hear the sound of the gods weeping. When she hears the gods weeping, she will think that 'evil men are about to invade the city' and, being very scared and afraid, will recite the dhāraṇīs. The blessed buddhas will then speak to her thus: 'Request that the Buddha, the Blessed One, comes to this city of Dharma!" Therefore, she will pray that the Blessed One would actually enter through the city gates. When the Buddha, the Blessed One, has entered the city, and the blessed buddhas have sent forth light rays, words will arise from them, and Firm Resolve will receive her prophecy, as follows:

‘You, at a future time, in a universe called Renowned as a Woman,[295] will become the blessed buddha Proclaimer of Dharma Who Holds a Store of Gems.’

7.113 “She who will have come to be called Firm Resolve and the blessed buddhas sending forth light rays in front of the Kapilana stūpa will then join forces with the monastic Saṃgha of the Land of the Gold Clan to free them from servitude to the Sumpas and liberate them from [the karmic consequences of] former acts of taking that which was not given. Subsequently, when this account has become widely known, the Sumpas will be repelled. Then, the great multitudes who will have become followers of Firm Resolve will be converted.”

7.114 Then the Buddha, the Blessed One, said, “If you have doubts as to why, in the future, the Badak Sumpas will destroy the fragrant sanctuaries and the monastic groves of the saṅgha in our country, or why these Sumpas are called *badak* “cattle-owners,” this is why:[296] A long time ago in the past, there was a king called Brahmadatta, and in his realm there lived a wandering mendicant named Bodhi who was expelled from the country by king Brahmadatta, and went to the land of another king. There, he thought: ‘I can live here alternately on roots and fruit.’ So he built a hut, thatched with leaves, and he stayed there. Another woman was also living there, grazing a landowner’s cattle. When she saw the wandering mendicant, she gained faith in him and every day would invite him to a meal, saying: ‘Enjoy my food!’ But because that woman was not the owner of the cattle—they belonged to the landowner—the food that she was offering to the mendicant also belonged to him. Thus, the milk which [she] was not authorized by the owner to give to the wandering mendicant was in fact taken without being given. Later, that man who had been the owner of the cattle[297] was reborn in the land of the Śākyas, and made this aspiration: ‘In the future, Blessed One, I shall destroy your teachings.’ Well, he was none other than the king of the Sumpas who will try to destroy Khotan, and the wandering mendicant was none other than myself, the Blessed One Śākyamuni, and the woman who offered milk to the wandering mendicant was none other than the

noblewoman who first offered food to the Buddha after he emerged from his practice of extreme asceticism."[298]

7.115 Then the Buddha, the Blessed One, said, "The cause for the invasion of that country of mine by the Sumpas and the Red Faces is that once, during the time of the king named Bimbisāra, the son of a certain woman in the realm of that king went out to plough their field. Another man nearby was also ploughing his field for cultivation, and the son of that woman stole that man's leather bag, wooden bowl, flour, and other goods. It is because he stole the flour, and the other goods and so on, that the Badak Sumpas and the Red Faces will invade Khotan. The woman's son who carried off the flour, the leather bag, the wooden bowl, and the goods, will at that time be the king of Khotan; the man from whom the bag and goods were stolen will, at that time, be the king of the Red Faces. The cattle[299] will, at that time, be soldiers. The woman who was mother of that man will, at that time, be the mother of the king of Khotan. That mother of the person who had stolen [the things] had taken the flour and donated it as alms to a monk disciple of the Buddha named City Beauty. By the root of virtue [generated by that], she would again attain rebirth as a human. Due to the merit accumulated by giving the flour to his mother and the mother offering it to the monk City Beauty, the thief would, in the future, become someone called Secret Hero[300] in Khotan. It is also for that reason that, after becoming the one named Armor of Victory and having become the ruler, he will engage in the Skardo war. By virtue of the act of donating the flour, the thief's mother will attain rebirth as a human, and that man will till a rice paddy by the side of a road. Those who consumed the cooked rice [from that field] will at that time be the monks, who will therefore surrender the wealth of the saṅgha as a ransom for the country. The various birds who ate the rice will [also], at that time, be the servants of the king of Khotan."

7.116 The Blessed One continued, "Therefore, many marauders will appear in Khotan. When the youth Benevolence is born, they will help him and when Evildoer is born, they will do him harm. The group of five hundred marauders

will at that time be sent before the king, his father. Even marauders who take rebirth in Khotan will lay waste to the properties of the saṅgha and the wealth of the stūpas. Marauders who, in the past, have repeatedly taken that which was not given and have been executed by dismemberment will, for that reason, kill the Khotanese king Glory of Victory.

7.117 "In the future, a monk named Pure Moon will appear who will liberate these marauders from saṃsāra. This is the bodhisattva Mañjuśrī, who has again and again acted as the father of buddhas past. The bodhisattva Mañjuśrī will, in the future, likewise retain the bodily relics of blessed buddhas to come in the Fortunate Eon. At the time of the Buddha, the Blessed One's parinirvāṇa, the bodhisattva Mañjuśrī will be the brahmin known as Kinsman Droṇa, a follower of the Dharma. When the kings prepare to go to war with each other [over the relics of the Buddha] the brahmin Kinsman Droṇa, taking a precious vase, will distribute[301] the Buddha's relics.

7.118 "In the period before the multitude of bodhisattvas, the manifold stūpas and buddha statues and beautiful monastic groves of the saṅgha have appeared in Khotan, the bodhisattva Mañjuśrī will appear in the city as a woman of noble descent. If one inquires, what is the conduct of the bodhisattva Mañjuśrī like? He is completely free to take whatever form he likes.[302] He can appear as a bodhisattva, he can appear as a king, as a queen, as a mendicant, or in the form of a brahmin. He can become any kind of being in the desire realm. Just as a musician with mastery of musicality can demonstrate its various types and forms, he can demonstrate peerless mastery with regard to beings whose minds are suffused with desire. If one asks why the bodhisattva Mañjuśrī would manifest in the form of a woman, it is because women are more inclined to lust and desire, and are foolish and miserly—that is why the bodhisattva Mañjuśrī deigns to manifest as women. Since women, too, can practice bodhisattva conduct, the bodhisattva Mañjuśrī acts in this way. When one is born as woman, there is also the opportunity to realize great compassion. Women may also be modest, may recognize the shortcomings of saṃsāra, and may renounce men."

7.119 Once the goddess Vimalaprabhā had understood that the Badak Sumpas would invade and burn the great stūpas, the many fragrant sanctuaries, and the beautiful monastic groves of the saṅgha, the bodhisattva Avalokiteśvara said to her, “Dear sister, remember the time when the tathāgata Ratnagarbha arrived at the city, when I was your spiritual teacher, and together we made the aspiration to achieve enlightenment and protect all beings who are fearful and afraid, however many they may be. Dear sister, remember too how when you were called Vimalaprabhā, you and Vajrasena both accepted the commands of the Blessed One. I will explain in detail the dhāraṇīs, the names of the buddhas, and the light rays that you have perceived in this life while practicing bodhisattva conduct. Retain them, write them down, and bring them to your brother. The buddhas have sent forth their light to this Sahā world so that the bodhisattvas of the Fortunate Eon will take rebirth in this land of Khotan, symbol of Śākyamuni Buddha, for the sake of sentient beings. The many relics of the multitude of blessed buddhas kept in the dharmarāja stūpas there will be [you] the goddess’s responsibility. Distribute[303] them among beings so that they may be worshipped. In that land, the goddess will develop compassion. She will ensure, by every means, that there are sites for worship. She will make houses within the city beautiful.[304] She will ensure that all the people living in the city, however numerous they may be, will make merit by keeping them, worshipping them, taking delight in them and, by whatever means possible, continuing to practice. If one asks why the blessed buddhas would provide religious counsel for Khotan, it is because Khotan will be the symbol of Śākyamuni Buddha and the symbol of all the blessed buddhas of the Fortunate Eon. That is why all the buddhas of the Fortunate Eon will assemble on Gomati Hill and in the Gomasalagandha stūpa, and Khotan will be the abode of bodhisattvas.”[305]

7.120 Then the Buddha, the Blessed One, addressed the bodhisattva noble Avalokiteśvara as follows: “At such a time as the Red Faces and the Chinese go to war, the time will have come for you to act, brother. Firm Resolve, too, recognizing it as being for the benefit of beings, will take rebirth. The blessed buddhas have sent forth light rays here and bestowed gifts on the Blessed One,

Śākyamuni. The bodhisattva Avalokiteśvara has come bearing gifts and, out of compassion for frightened and terrified sentient beings, buddhafields have appeared[306] for their benefit. The Buddha, having received the dhāraṇīs and the light rays, will provide assistance for the welfare of Khotan.

7.121 "Bodhisattvas, too, will transmigrate from various buddhafields to Khotan to ensure that the country is not destroyed. At such a time as Khotan is under threat, the names of the buddhas, the dhāraṇīs, and the names of the light rays should be written down and affixed to the city gates. They should also be written by those in the army and inscribed on military banners. Also, people should be made to memorize them,[307] recite them, and wear them. This will act to pacify hostile armies, avert famines, boost the side virtue, purify negative deeds, and bring recovery from illness. Even someone who carries a heavy weight of negative deeds, if they worship the buddhas of the ten directions for twenty-one days and recite the dhāraṇīs three times a day in front of a stūpa containing relics or a buddha statue, then they will quickly achieve whatever they wish for from the side of virtue, and the light rays [of the buddhas] will remain above them. The dhāraṇīs should also be recited when a hostile army approaches. Every day, seven times a day, they should be read aloud seven times. For those who are in pain or are sick, or for whatever needs they may have, they should be recited or read aloud. Those who cannot read them aloud should wear a cord in which seven knots have been tied and over which each [dhāraṇī] has been intoned seven times, and they will be freed from their troubles. When affixed to all the gates of a city, enemies will be unable to enter that city."

7.122 Then the Blessed One said, "When the time comes for the Red Faces and the Chinese to go to war, Prince Vajrasena, whom the Blessed One has entrusted with this task, then known as Armor of Victory, must carry this letter to the Land of the Gold Clan and show it to the king of the Gold Clan. It is not to be revealed in sight of many people. [The message will be that] the ransom for the land should be brought. Some should be given there and some kept at Skardo."

7.123 Then the Buddha, the Blessed One, said, “This how it occurred in the past and this is what will occur in the future.” He then entered meditative absorption in the samādhi called *vajra maṇḍala,* in the samādhi called *moon crest*, in the samādhi called *stainless light*,[308] in the samādhi called *unwavering*, in the samādhi called *complete nonexistence*, in the samādhi called *empowerment of joy*, in the samādhi called *ornament of all*, in the samādhi called *heroic victory banner*, in the samādhi called *bright light*, and in the samādhi called *lion’s gait*. When the Buddha, the Blessed One, had entered meditative absorption successively in these ten samādhis, a light beam called *great illumination* radiated from between his eyebrows, from this light beam ten further rays emerged that traveled to each of the [ten] buddhafields, and from there spread further to innumerable buddhafields. And in each of the buddhafields of all the blessed buddhas that exist, the same utterances were heard as those that have been related previously as issuing forth in Khotan for the benefit of the young vajra prince Vajrasena[309] and the goddess Vimalaprabhā.

7.124 Thereupon the blessed buddhas, in keeping with the intention of the Blessed One Śākyamuni, pronounced this dhāraṇī called *vajra maṇḍala*:

7.125 *tadyathā* | *bodhi bodhi* | *sarvālaṃkāra* | *varagata* | *dharmacakra* | *varagata* | *mārasainyapāragata* | *aviṣayaparagātā* | *avidyāpratyāya* | *saṃskārapratyāya* | *nāmarūpapratyāya* | *bhavapratyāya* | *niruddhapratyāya* | *tathāgata* | *maraṇahara* | *buddhasatyena* | *nāgasatyena* | *asurasatyena* | *sarvavarasatyena* |

7.126 This dhāraṇī, called *vajra maṇḍala,* was pronounced by all the buddhas. As soon as it was heard by the goddess Vimalaprabhā, the dhāraṇī of the vajra maṇḍala will be realized.

7.127 After the buddhas had pronounced this Dharma for the benefit of Khotan, the goddess Vimalaprabhā joined her palms together and prayed, “As the Buddha, the Blessed One knows, I have come from the completely pure buddhafield, Adorned by Vairocana’s Light Rays, the world system of the blessed buddha Fully

Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus Petal, in order to benefit mother beings[310] in this Sahā world, to take care of *The White Lotus of the Good Dharma*, and to make an aspiration in the presence of the tathāgata Śākyamuni.

7.128 "[In the past] I have been the laywoman Husha and, since meeting the brahmin Samudrareṇu, have had my prophecy [of future enlightenment]. At that time, I made the aspiration, 'In whatever world system you become a buddha, may I practice bodhisattva conduct there,' and so I have come here to the Sahā world, into the presence of the Blessed One Śākyamuni from the world called Adorned by Vairocana's Light Rays, the buddhafield of the tathāgata Fully Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus Petal. The Blessed One has said, 'The people of this Sahā world are arrogant and full of desire, attachment, hatred, and pride. For their benefit, bodhisattvas repay them by practicing great deeds and purifying their negative deeds through every lifetime.' At that time, I made the aspiration that 'I too will use every means and method, just as they do.' Then, in a previous life, for the sake of my mother, so that she would not descend to the lower realms, I took rebirth.[311] Formerly, in the Sahā world, I was the laywoman Husha, when prince Maṇibhadra asked me about liberation. Thereafter, I have taken rebirth as a human among humans and, engaging in lustful behavior with beings, I have been regarded by others as a fool. In order to liberate beings, I have taken rebirth as a woman in many trying circumstances—as a queen, as a king's daughter, as an ordinary woman, as a prostitute, as a wretch, and as a beggar. For the sake of those who are born as women, I liberate women. Due to the force of their own karma, I have been unable to bring satisfaction to beings even by indulging their lust. Through many lifetimes in this Sahā world, I have endured many sufferings on behalf of sentient beings and have become weary of being reborn as a woman. Nevertheless, because the Blessed One has charged me with this great task, I shall continue to endure suffering for countless more lives. In order to please the Blessed One Śākyamuni and to attain buddhahood,

I have made the great aspiration that, ‘to benefit all sentient beings, I will endure all the sufferings that arise for me in other lives.’

7.129 “The Blessed One has commanded me to protect that land and, although there are not yet any humans[312] there and the country itself has not yet come into being, I make the following oath in the presence of the blessed buddhas, the gods, nāgas, yakṣas, asuras, garuḍas, gandharvas, kinnaras, mahoragas, rākṣasas, humans, and non-humans gathered here in this assembly: ‘In those successive lives, even if I am regarded as an object of lust and contempt, may I not be sinful. May I [always] know the right time to be reborn in a particular family and clearly remember what do to.

7.130 “ ‘When the time comes for Khotan to first come into being, may I be the first king to establish a kingdom[313] there. When, in Khotan, the names of the kings are formed and the first royal dynasty appears, may I be king for seven lifetimes. May I also build the city called Ngarden,[314] the great buddha stūpa at Pomegranate Orchard, the dharmarāja stūpa in Tajuk province,[315] establish the great monastic grove for the saṅgha at Gomati,[316] and the great monastic grove for the saṅgha at Tsarmavana.[317] Also, may I build the great fragrant sanctuary and the great stūpa at Payadika.[318] For as long as I remain in the kingdom, may I perform great deeds. Afterwards, having passed away as the king, may I be reborn among the gods accompanying the bodhisattva Maitreya. May I remember the samādhis when[319] I die there. After that, may I again take rebirth in Khotan and incarnate in a woman’s body, in accordance with the Blessed One’s command, and again as Firm Resolve, the daughter of the king of Skardo. At that time, may I remember all the dhāraṇīs that the blessed buddhas have pronounced and the dhāraṇīs I have realized. May I also remember this sūtra and propagate it widely.

7.131 “ ‘At such a time as the two armies go to war, and the activities for the sake of Khotan have begun, when Vajrasena has become the king of Skardo called Armor of Victory, the time will have come to pay a ransom for Khotan. At that

time, may I, as Firm Resolve, assist the blessed buddhas and all the gods assembled in their retinues. May I, in every lifetime, recollect this sūtra, all the dhāraṇīs expounded,[320] and all the samādhis.' "

7.132 When the goddess Vimalaprabhā spoke these words, she attained samādhi. She attained the samādhi which renders this sūtra unassailable, the samādhi called *halo of light of the mahāyānasūtra the white lotus of the good dharma*. At that moment, all the buddhas gave their approval, saying, "Excellent!" and pronounced, "When you commence your work, the light rays will remain above you. When they do, you will remember this sūtra, and when you practice, you will realize the samādhi called *contemplating the buddhas*. By the very nature of the dhāraṇī called *vajra maṇḍala* that has been bestowed by the blessed buddhas, you will realize the dhāraṇīs, purify the samādhis, and recollect all the Dharma teachings you have heard from previous blessed buddhas. The goddess Vimalaprabhā will realize the samādhis and the dhāraṇīs just as the bodhisattvas do. The one called Armor of Victory will become ruler, and no one will be able to create [further] obstacles. [Your] ritual activities will be to recite [the *vajra maṇḍala* dhāraṇī] seven times and after that the *strength of a horse* vidyā through which all negative deeds are purified. When recited three times during the day and three times at night, the dhāraṇī of the *vajra maṇḍala* will be fully realized within seven years."

7.133 When the blessed buddhas taught the dhāraṇī *vajra maṇḍala*, the gods let fall a rain of divine flowers over the Blessed One. They played divine music and proclaimed: "We, too, shall confer the dhāraṇīs that we have received from previous blessed buddhas:

7.134 *namaḥ sarva atyudgata | sarvamaṇḍalottamasya | tathāgatasya | kanakābha | satyasya | bodhisatvasya |*

7.135 *tadyathā | buddhasatyena | da sa vi ri | de na ha ya ri | ku rtsi ru pratipada ri pabhavatu | ci tu ma tu ga la ra ya ka da ma pa tu | sa pa ja ma sa ra ta svāhā |*

7.136 This dhāraṇī is called the *dhāraṇī that restrains the gods*. When it is recited one hundred and eight times with one hundred and eight burnt offerings of dūrvā grass, the gods will be unable to examine[321] whatever one does. After making a circular maṇḍala and intoning it one hundred and eight times while tying one hundred and eight knots [in a cord], spirits will be unable to harm you, and sorcery against you will be ineffective."

7.137 Then, the entire assembly taught the following dhāraṇī:

7.138 *tadyathā | sarvadevanan | sarvavarṣanan | nirjita virjiite | skandha na tsa ban | nad ta ma na pa na ga sa ra | da da ca ca pa pa | ca da mi ma | bhasthi mi | danḍakaranahara | savara | devamara svāhā |*

7.139 This dhāraṇī, taught by the entire assembly, should be recited one hundred and eight times. When the cord with one hundred and eight knots is burnt, the household will be impervious to sorcery[322] and ailments caused by spirits will be eradicated.

7.140 *tadyathā | rātithākara | devavaphu jijiri ku jid ti phu svāhā |*

7.141 After intoning this dhāraṇī seven times over a sore throat, one should tie seven knots in a yak's tail and fasten that [around the sick person's neck].

7.142 *tadyathā | sarvabuddha damavaṣakara vavara cacara sasara svāhā |*

7.143 After intoning this dhāraṇī seven times over all the places on the body that are in pain, one should tie seven knots in a cord and fasten that.

7.144 Then the entire assembly knelt and prayed, “At such a time as prince Vajrasena travels from Skardo to Khotan, we shall bestow these dhāraṇīs which will enable him to perform heroic deeds on the way.

7.145 *tadyathā | de vu bu de de vi vi sa sa | va va rati kara svāhā |*

7.146 *tadyathā | śarakaravā | jrad che vara | śad tra tra | na ji svāhā |*

7.147 When those going on a journey intone this dhāraṇī seven times over water and pour the seven-times incanted water over their hands while bathing, and then either scatter [the water] in the four cardinal directions or drink it, enemies will be unable to harm them, and they will perform heroic deeds.”

7.148 Then the tathāgata Vajradvaja spoke, along with Vaiśravaṇa, Maheśvara, Sañjaya, and Hārītī, together with her children, saying, “We, too, will grant dhāraṇīs so that prince Vajrasena cannot be harmed by enemies.

7.149 *namo vajradhvajasya | tathāgatasya | tadyathā | vajra vi vi vi vi ma ma sa ka | sumate | addhare | adjvale | bādani svāhā |*

7.150 *namo maheśvarasya | namo vaiśramaṇasya | namaḥ sañjayasya | namo haritaye vasuputra | varivārāya |*

7.151 *tadyathā | sa sa sa sa | hā hā hā hā | priya priya priya priya | putra putra putra putra | varadattakara | cchandhamule vittve śanakārā svāhā |*”

7.152 After teaching this dhāraṇī, Maheśvara, Vaiśravaṇa, Sañjaya, and Hārītī, together with her children, also said, “In accordance with the great responsibility entrusted to us by the Blessed One, we shall also confer other preventative dhāraṇīs. We shall also explain how the goddess Vimalaprabhā and prince Vajrasena, as the king of Skardo Armor of Victory, can use them to restrain [sources of harm]. Whenever an enemy or anyone starts to commit a negative action against them, the two dhāraṇīs that have been taught should be intoned seven times while tying seven knots in a blue cord. When this is burnt,[323] while

saying that person's name, they will be unable to do one harm. If we do not act in accordance with our initial oaths and fail to fulfill the wishes of prince Vajrasena and the goddess Vimalaprabhā, we will have deceived all the sublime blessed buddhas of the three times!"

7.153 Thereupon, all the gods, nāgas, yakṣas, asuras, garuḍas, gandharvas, kinnaras, mahoragas, humans, and nonhumans gathered in that assembly said, "Just as the bodhisattvas have promised, so too do we promise. If we do not act accordingly, we will have deceived all the blessed buddhas of the three times. Together we shall all, unanimously, anoint Armor of Victory as the king of Khotan. At such a time as the Red Faces and the Chinese go to war, he will pay the ransom for Khotan and marriage alliances will be accepted with China so that Khotan will not be destroyed, so that monastics coming from other lands to Khotan will continue to be respected, so that people fleeing from other countries will still be able to settle there, and so that the great stūpas and monastic groves of the saṅgha burnt by the Red Faces will be restored."

7.154 The Buddha, the Blessed One, then entrusted Khotan to the goddess Vimalaprabhā and the prince Vajrasena. The Buddha, the Blessed One, addressed Prince Vajrasena thus: "When you are made king of Khotan and the goddess Vimalaprabhā assists you, you must act strictly in accordance with the instructions given in this sūtra. When you are returning to the Land of the Gold Clan you will hear that a Chinese army has arrived in Khotan. If, without hesitation, you depart for Khotan and send a messenger there [to the Chinese], they will not come there but will go to Lungyul and Gusen.[324] In the message, advise them to 'make a marriage alliance with me and grant me the kingdom.' [325] Then you will become king of Khotan. Mighty Armor will be acting as king of Skardo and he will help you become king of Khotan. When trouble arises in the Skardo region, under no circumstances should you participate in the unrest. You must first of all reach agreement with Mighty Armor. Then he will assist you with these tasks, as will all the inhabitants of Skardo. There will be a warrior called Akuna. In a previous life, known as Wisdom's Fame,[326] he built the Darmatir

monastery.[327] Find Akuna! He will assist you in taking hold of the country. Why? Because in the past you made an aspiration together. The man known as Akuna was formerly the king whose wife was abducted by marauders and afterward could not be found. You were that king's chief minister and the father of Benevolence."[328]

7.155 Then the Buddha, the Blessed One, addressed the prince Vajrasena: "Prince Vajrasena, when you have become king of the country of Khotan known as Armor of Victory, you will reign for thirty years. After that, becoming a layman, you will obtain the fruit of sacrificing your body for the benefit of Khotan."

7.156 Then the Blessed One addressed the goddess Vimalaprabhā as follows: "When you have become the one known as Firm Resolve in Khotan, remember this sūtra, apply yourself to it, and propagate it. Also, send it to your brother in Skardo and the light rays will remain above you. At such a time as you realize the dhāraṇīs, the Buddha, the Blessed One himself, will speak to you, and the gods, too, will tell you in detail how you will be able to succeed in your tasks."

7.157 Then the Buddha, the Blessed One, addressed the bodhisattva Avalokiteśvara as follows: "Dear brother, remember how, when the blessed one Ratnagarbha entered the city and we both received the prophecy of future buddhahood, you made the aspiration, 'May I protect all beings in the ten directions who are fearful and afraid, however many they may be.' So now, take care of my country, Khotan, the goddess Vimalaprabhā, and prince Vajrasena.'"

7.158 Then the Blessed One addressed the bodhisattvas Samantabhadra, Mañjuśrī, Ākāśagarbha, Mahāsthāmaprāpta, Bhaiṣajyarāja, Pradānaśūra, Kṣitigarbha, Maitreya, and Avalokiteśvara as follows: "These are [Vimalaprabhā's] former brothers,[329] her allies and forever her close associates: the various gods, Mighty God, Mighty King of Trees, Lord of Compassion, Master of Dhāraṇīs, Lord of Renunciation, Lord of Light, Lord of Fragrance, Lord of Gaṇas, Lord of the World, Luminosity, and Lord of Family."[330] Then, summoning the bodhisattva Samantabhadra and the other bodhisattvas, the Blessed One said, "You, sons of

noble family, protect this Mahāyāna sūtra of mine, the prince Vajrasena, and the goddess Vimalaprabhā!"

7.159 Then, summoning Vajrapāṇi, the Lord of Secrets, he said to him, "To you, my constant companion, I entrust this sūtra, the prince Vajrasena, and the goddess Vimalaprabhā. To Vaiśrāvaṇa, lord of the yakṣas, to the yakṣa Sañjaya, to the god Steadfast Intelligence, to the nāga king Anavatapta, to Hārītī together with her children, to the divine kings of the thirty-two celestial palaces, and to all those who are gathered here in this assembly—to the blessed buddhas sending forth light rays and all the bodhisattvas who have gathered from the ten directions—I entrust this sūtra, Khotan, the prince Vajrasena, and the goddess Vimalaprabhā. They are entrusted to you with [your] oath of commitment."

7.160 Then he addressed them all as follows: "Just as I have instructed, and as you have committed to do, lend your assistance so that all my intentions are fulfilled. Do not, on any account, be put off! Numerous arduous and significant deeds, the like of which I have carried out in saṃsāra through many eons, have not been performed by other bodhisattvas. In the future, beings in my [present] kingdom[331] that I have not yet brought to full spiritual maturity will live in the kingdom of Khotan, and there they will find liberation through my Dharma."

7.161 Then, addressing the bodhisattvas of the Fortunate Eon, the Blessed One spoke thus: "To you all, I entrust this sūtra, the land of Khotan, the prince Vajrasena, and the goddess Vimalaprabhā."

7.162 The moment the Buddha, the Blessed One, entrusted the sūtra, the land of Khotan, Prince Vajrasena, and the goddess Vimalaprabhā to all the buddhas, bodhisattvas, and gods, and the entire assembly there, a rain of divine flowers fell on the Buddha, the Blessed One Śākyamuni, and the gods played divine music. Likewise, the entire assembly presented offerings to the Blessed One as befitting for a blessed one, and all the blessed buddhas sent forth countless light rays into this Sahā world, so that all the beings living in this Sahā world could

behold those blessed buddhas together with their retinue maṇḍalas, while they likewise could see the Tathāgata, together with his retinue maṇḍala and the Sahā world. In this way, all the assemblies— gods and humans—could behold one another.

7.163 Then, the monk Ānanda rose from his seat and, joining his palms together, addressed the Blessed One as follows: "Blessed One, in the future, by how much will merit increase for those who read this sūtra, who think about it, who hear it, who comprehend it, who inquire about it, or who make others inquire about it?" The Blessed One replied, "Those who retain this sūtra, who recite it, or read it aloud, will have a much greater stock of merit even than those who make donations to all the beings in eighty-four thousand buddhafields, however numerous they may be. In short, one's stock of merit will increase to the extent of realizing the third result.[332] So I say."

7.164 Then, the gods, nāgas, yakṣas, asuras, garuḍas, gandharvas, kinnaras, mahoragas, and rākṣasas—everyone in the assembly—said, "All of us gathered here in this assembly will have deceived the blessed buddhas of the three times if we absent ourselves from wherever this sūtra is being recited, fail to transmit the dhāraṇīs to prince Vajrasena and the goddess Vimalaprabhā, or if we forget our commitments. To do so would be as bad as committing an act of immediate karmic retribution."

7.165 Thereupon, a voice resounded from the light rays, saying, "Wherever this sūtra is recited, we shall be there."

7.166 Then Ānanda and the assembly asked the Buddha, "Blessed One, what is the name of this Dharma discourse? How should we remember it?"

7.167 He replied, "The name of this sūtra shall be *The Crown of the Dharma*, *The Essence of the Teaching of All Buddhas*, and *The Questions of Vimalaprabhā*." Then the Blessed One Śākyamuni said, "All the Dharma I have ever taught is contained in this very sūtra."

7.168 When the Blessed One said this, the bodhisattvas, the venerable Ānanda, the whole assembly, and the entire world with its gods, humans, and asuras rejoiced and praised what the Blessed One had said.

7.169 *This concludes the Mahāyāna sūtra called "The Questions of Vimalaprabhā."*

Abbreviations

A The Comparative Kangyur (*dpe bsdur ma*)

Apte *Practical Sanskrit-English Dictionary*

BGT Zhang, *Bod rgya tshig mdzod chen mo*

BHSD Edgerton, *Buddhist Hybrid Sanskrit Dictionary*

C Choné

D Degé (*phar phud*)

H Lhasa (Zhol)

J Lithang

K Peking (Kangxi)

Mvy = Sakaki = Mahāvyutpatti with sGra sbyor bam po gnyis pa (Gb). Online at: University of Oslo, Det humanistiske facultet: Bibliotheka Polyglotta, Thesaurus Literaturae Buddhicae (TLB), Mahāvyutpatti with sGra sbyor bam po gñis pa. Electronic version at: http://www2.hf.uio.no/common/apps/permlink/permlink.php?app=polyglotta&context=volume&uid=df48f72e-af99-11df-b371-001cc4df1abe, accessed August 1, 2022.

N Narthang

S Stok Palace MS

Skt. Sanskrit

TSD Lokesh Chandra, *Tibetan-Sanskrit Dictionary*. 12 vols., New Delhi, 1958–1961

Tib. Tibetan

U Urga

WTS *Wörterbuch der Tibetischen Schriftsprache* (Dictionary of the Tibetan Written Language)

Y Peking (Yongle) 1410

cf. compare with

Notes

1. On the history and significance of Khotan as a Buddhist Kingdom, see the Knowledge Base article on Khotan and the Khotanese. See also Canti 2022 and Kumamoto 2009.

2. For a summary of these vicissitudes, see Kumamoto 2009.

3. For a list and summary of this group of Khotanese texts, including related materials that have survived among the Dunhuang manuscripts but are not included in the Kangyur, See Van Schaik 2016, pp. 62–4, Appendix I.

4. To this list of texts centrally concerned with the fate of Khotan that were included in the Tibetan canons of translated texts (Kangyur and Tengyur), one could also add the *Suvarnaprabhāśa* (*Golden Light*) sūtras, which, as stated by van Schaik (2016, p. 47), were "particularly influential, informing the notion of Khotan as a Buddhist realm under the protection of bodhisattvas and divine kings." For a thorough study of Khotanese versions of these, see Skjærvø 2004a.

5. *Questions of Candragarbha* Toh 356. See the glossary entry for the "sūtra called Candragarbha."

6. Zeisler states, "The text is, quite apparently, an amalgamation of various fragments of similar prophecies, not all of them referring to exactly the same situation. The historical information given, if historical at all, is hopelessly in disorder and partly contradictory." (Zeisler 2010, p. 420).

7. The text itself refers to Khotan a number of times as "here" (Tib. *'dir*). Zeisler confidently states that it was "written and compiled not by Tibetan but by Khotanese authors" (Zeisler 2010, p. 420).

8. van Schaik 2016, p. 50. Zeisler 2010, p. 420: "the main historical situation hinted to in the text seems to be located around the first Tibetan occupation of Khotan in 665/670." Thomas dated it to "three or more years before the time (A.D. 746) when the Pamir-Gilgit expedition of the Chinese was expected, but had not yet been realized." (Thomas 1935, p. 170).

9. The emphasis in the text on the Gold Country whose wealth essentially saves Khotan from destruction, may be relevant as an etiological myth for the moniker Gold Country being applied to the kingdom of Khotan itself. A number of documents in late Khotanese recovered from the library caves at Dunhuang appear to refer to Khotan itself as the "Golden Country" (y*sarnai bāḍa*). For references, see Dragoni 2023, p. 291.

10. The Phangthangma lists a text called *lha mo dri ma med pa'i 'od kyis zhus pa'i lung bstan pa / Prophecy of Goddess Vimalaprabhā's Questions*. The Denkarma (F.297.b) lists a text in six bampos (the Kangyur version has only four bampos) called *lha mo dri ma med pa'i 'od kyis zhus pa/ Questions of the Goddess Vimalaprabhā*. Observing these differences, Herrmann-Pfandt (2008, p. 61) suggested they may refer to different versions. The title found in the Denkarma (*lha mo dri ma med pa'i 'od kyis zhus pa*) is the name by which the text is often referred to by later Tibetan scholars such as Amye Zhab (*'jam mgon a mes zhabs*), Gorampa (*go rams pa bsod nams seng ge*) and others.

11. Khotanese was a Middle Iranian form of the Indo-European language family that developed from the vernacular of the region and, written in Brāhmī script, was used in Khotan for Buddhist texts from the sixth century CE onward.

12. F. W. Thomas tentatively suggested that it was originally composed in Sanskrit: "The question of the original language may, therefore, be left undecided, although the Sanskrit would have the best claim." (Thomas 1935, p. 140).

13. Chomden Rikpai Raltri lists it as *ma skyes dgra'i bu mo dri ma med pa'i 'od kyis zhus pa* / *Questions of Ajātaśatru's daughter Vimalaprabhā*. In Bcom ldan rig pa'i ral gri, *bstan pa rgyas pa rgyan gyi nyi 'od* ("Light of the Sun Beautifying the Spread of the Buddhadharma"). In his *gsung 'bum* folios 28.a–28.b. Also, in Schaeffer and van der Kuijp 2009, p. 161.

14. Tib. *li las bsgyur ba ni li'i mkhan po su ren tra ka ra pra bha la sogs pa dang/ zhu chen gyi lo tsha ba dge slong nam mkha' la sogs pas bsgyur ro* (Schaeffer and van der Kuijp 2009, p. 161).

15. For example, the etymological explanation of the name "Badak" (if denoting Badakshan, as Thomas believed) with the story of a cattle-owner (Tib. *ba bdag*) would suggest Tibetan authorship.

16. Toh 4202 Folio.188.a.

17. Translation tentative for Tib. *lha mo dri ma med pa'i 'od kyis zhus pa'i mdo 'di shin tu dag par yod pas yid ches kyi gnas so / gzhan 'khrugs chad yod pa mang bar snang ste glegs bam mang du bltas so*. Stok Palace Kangyur vol. 81 (mdo sde, a), folio 311.a.

18. Tib. *lha mo dri ma med pa'i'od lung bstan pa.*

19. Tib. *dngos la gnod byed lha mo dri ma med pa'i 'od lung bstan par, nga yongs su mya ngan las 'das nas lo nyis stong lnga brgya na gdong dmar can gyi yul du dam pa'i chos rgyas par 'gyur ro zhes sogs dang*. Butön *chos 'byung* F.92.a. Obermiller 1931, p. 105. Sam van Schaik, however, attributes this quote to one of the earliest surviving Tibetan historiographical works by the Sakya hierarch Sonam Tsemo (*bsod nams rtse mo* 1142–82). See van Schaik 2016, p. 48, where he also mentions the unknown provenance of this quote.

20. Thondup and Talbott 1998, p. 208.

21. For an excellent survey of the theme of pre-Buddhist Tibetans as "Red-Faced Barbarians," which includes a discussion of the *Questions of Vimalaprabhā,* see Van Schaik 2016.

22. Tib. *rba* [sic] *bzhed nas gdong dmar gyi yul rgya bshad do.* Butön, *chos 'byung* folio 93.b. However, we have been unable to locate the relevant passage in the *Testimony of Ba (sba bzhed).*

23. F.257.b: "At the time at which the Red Faces and the Chinese go to war with each other…" (*gang gi tshe gdong dmar dang rgya 'thab par 'gyur ba de'i tshe*).

24. Thomas 1935.

25. Thomas 1935, p. 140.

26. This identification, which seems merited, was however rejected as "mere speculation" in a recent report about explorations of Baltistan. See Schuh et al., "Baltistan" in *The Tibet Encyclopaedia*.

27. For a translation of Xuanzang's travel journal, see Beal 1957–58. F. W. Thomas brings a wealth of references to bear in support of these and other conjectures. See his Introduction to the "Inquiry of Vimalaprabhā," Thomas 1935, pp. 139–78.

28. Khotanese kings named Glory of Victory (Tib. *rnam par rgyal ba'i grags pa*, Skt. *Vijayakīrti) and Force of Victory (Tib. *rnam par rgyal ba'i rtsal*, *Vijayavikrama) are mentioned in *The Prophecy Concerning Khotan* (Toh 4202), though their ordering there is inconsistent with how they are presented here (see Hill 1988). On the basis of their listing in the (Tibetan language) *The Prophecy Concerning Khotan*, scholars often take these Sanskrit names as attested (see, for example, Zhang Zhan 2013), but since we have not seen any actual Sanskrit attestation, we have chosen to translate all the kings' names into English.

29. This was a major concern of Thomas' work (See Thomas 1935). For a more recent discussion of many place names found in the text, focused, like Thomas, on Baltistan in particular, see Zeisler 2010, pp. 419–32.

30. Zeisler 2010, p.419, n.55.

31. Thomas 1935, p. 205 and *passim*. Thomas also suggested the Skt. reconstruction *aśva-mandrā* for Tib. *rta gnas*.

32. On the apparent popularity of the *Mahābhārata* in early Khotan, see Emmerick 1992.

33. See Resources for Kanjur & Tanjur Studies. Universität Wien. Accessed August 3, 2022.

34. This refers to *The Questions of Candragarbha*, Toh 356, an influential teaching on the future decline of Buddhism in five 500-year periods after the Buddha's parinirvāṇa. On the importance of this sūtra in Asian Buddhism, and its particular influence in Khotan, see Nattier 1991, pp. 170-204.

35. Following Y, K, C, J, N: *'dul ba yin gyis*. D: *gyi*.

36. Following S: *so sor skye bo*. D: *so sor skye ba*.

37. Tib. *gyur* literally "has become" or "became" (past tense). Here, as at many other points through this text, the Tibetan perfective register, when applied to future events, may be interpreted as a future perfective "will have become."

38. Tib. *phyag mtshan*. In *The Prophecy on Mount Gośṛṅga* (Toh 357, 1.3) the land of Khotan is also described with this term, there translated as "insignia."

39. Tib. *zhi bar mya ngan las 'das na* lit. "when, in peace, I have passed from suffering."

40. Following D, S: *nga yi byams pa'i sa*; Y, K, C, J, N read *nga yi byams pa yis* "through my kindness."

41. All witnesses that we have consulted read *'dul bar 'gyur* "will be tamed." We are here following Thomas' suggestion that this should be corrected to *'du bar 'gyur*, "will assemble." Thomas 1935, p. 180, note 3.

42. Tib. *chos kyi rgyal po'i chos rten*. The equivalent Sanskrit term *dharmarājika stūpa* is usually reserved for the great stūpa of Takṣaśilā, capital of the ancient kingdom of Gandhāra, which according to tradition was erected by the emperor Aśoka. According to *The Prophecy Concerning Khotan* (Toh 4202), the Buddhist kingdom of Khotan was also established by Aśoka, and here this term is clearly applied to the Gomasalagandha stūpa, which is believed to have been located on Khotan's Gośṛṅga or Gomati hill. See Thomas 1935, p. 7.

43. This refers to the "ox-horn" hill also known in Sanskrit as Gośṛṅga or Gośīrṣa. Thomas 1935, p. 6.

44. Following D, S: *bskyang ba'i phyir*. Y, K: *skyed pa*; C, J: *bskyed pa*.

45. This line is rendered as a two-line verse in the Tibetan.

46. Translation tentative. Tib. *'dren pa sangs rgyas rnams kyi bka'/ gcig tu rung ba ma lags te*, literally "The command of the buddhas / Is not fitting." Thomas remarks in a note, "The verse omits the main idea, 'to be questioned.' " (Thomas 1935, p. 180).

47. Following D, S: *dka'*. K, Y: *bka'* ("command").

48. Following D: *lha yis bor ba'i yul dag tu*. That is to say, after the Buddha's death. Q, N, C: *lha yi 'khor*; J: *lha'i 'khor* ("in the realms of the gods").

49. Following D, S: *gcog tu med*. C, N, Q, Y: *gcig tu med*; H *cig tu med*.

50. Following D: *de yi phyir*. C, J read *nga yi phyir* ("for my sake").

51. Following J, N, K̨ S, Y: *mchid kyis 'tshal*. C: *'chid*; D: *mchis kyis 'tshal*.

52. Following D: *gtad pa mnod par bgyi*. S: *nod par*; J, N, K̨ Y: *mnon par*; C: *btang ba mnon par gyi*.

53. Following D, S: *brgya gsum dag*. C, H, J, N, K̨ Y: *brgya bcu gsum* ("thirteen hundred"). Thomas 1935, p. 181. "one hundred and thirteen."

54. The story of two brothers named *Gedon* (Benevolence) and *Digdon* (Evildoer) is told in *The Sūtra of the Wise and Foolish*. F. W. Thomas reconstructed their Sanskrit names as Kalyāṇaṃkara and Pāpaṃkara respectively. Schiefner (1906, p. 279) reconstructed them as Kṣemaṃkara and Pāpaṃkara respectively. However, the Tibetan version of *The Sūtra of the Wise and Foolish* is known to be a translation from Chinese, so their original Sanskrit names are not attested. For further references, see Thomas 1935, p. 143 and p. 181, note 2.

55. This line is rendered in verse form in the Tibetan.

56. Following D, S: *lha yi skyed mos tshal*; C, H, J, N, K̨ Y̨ *lha yis skyed* [J, N *bskyed*] *mos tshal*. This likely renders Nandanavana, the "Grove of Delight," the name of one of the four heavenly groves outside the city of Sudarśana on Mount Meru. Anyone who enters this grove will enjoy all sorts of sense pleasures.

57. Following D: *rgyal ba dam pa mchog gis*; S: *rgyal ba dam pa lha mchog gis*, "the holy victor, the supreme god."

58. This verse is cryptic and the translation is tentative. Tib. *bskal pa bzang po'i sangs rgyas dang// byang chub sems dpa' skyobs rnams kyi// 'dul ba'i phyir ni chad kyu* [Y, K: *skyu*] *ste// rtog ge pa dang bral ba yin*. Thomas translates as follows: "The Buddhas of the Good Aeon and the Bodhi-sattva protectors having been pledged to the disciplining [of it], there can be no hesitation." (Thomas 1935, p. 182).

59. Following D: *mig dang 'dra.* S: *mi dang 'dra* "like a person." The meaning is obscure.

60. This refers to *The Quintessence of the Sun* (*Sūryagarbha* Toh 257). Scholars believe that this sūtra also has a Khotanese provenance. See the introduction to that sūtra (Toh 257, i.5).

61. Following D: *non*. S: *nod* "receive."

62. In *The Quintessence of the Sun* (*Sūryagarbha*, Toh 257), dhāraṇīs are bestowed for King Bimbisāra, king of Magadha.

63. This paragraph is rendered in verse form in the Tibetan.

64. This section, giving the names of the tathāgatas, their light rays and their attendant bodhisattvas, is omitted from Thomas' 1935 translation.

65. In place of "Speech" (D, S: *gsung*), C, H, J, N read *bsrung* "Protection."

66. "Perfect recollection" here translates *gzungs*, the same term also rendered as dhāraṇī.

67. D. *skye bo dang/ mi dang/ mi mang pos*. Y, K, S, omit *mi dang*, which indeed seems pleonastic.

68. Tib. *nor dang 'bru mang po*. This could also be translated "rich in cattle and grain."

69. D. *gzungs kyi gsang sngags kyi tshig rnams*. Y, K, S, read *gsang sngags kyi tshig rnams kyi tshigs rnams* ("the words of the secret mantra words"), which may be a case of dittography.

70. Tib. *'od kyi lus*. It is unclear what the "body of light" refers to in this context. In Mahāyāna Buddhist literature more broadly, following the *Bodhisattvabhūmi*, a body of light (Sanskrit: *prabhākāya*) is enumerated along with several other "bodies" of a tathāgata following complete enlightenment, such as the *dharmakāya*, *jñāyakāya*, etc.

71. This section with the names of the buddhas and their dhāraṇīs is omitted from Thomas' translation.

72. D. *dzadtsharaya;* S. *dzatstsharya*. This likely is a Tibetan transliteration of a Prakrit word, but we were unable to determine its meaning.

73. Following S, *'byed par byed pa*. D: *bye bar byed pa* ("maker of ten million").

74. Following D, S. C, J, N, omitting the phrase "whose names were stated earlier."

75. Tib. *dmag gi ru mtshon la bris*, perhaps "inscribed on the weapons (swords) of the soldiers."

76. Here and *passim*, D and S read *'jigs pa* ("fear"), while H, J, and N read *'jig pa* ("destruction"). We have translated as "danger."

77. The Tibetan phrase *'od zer bdag gi/ de'i steng du gnas pa* used repeatedly in this text, is unusual. In the Kangyur, a similar phrase is also found in *The Detailed Ritual Manual of the Thousand-Armed, Thousand-Eyed Bodhisattva Avalokitesvara* (Toh 690 F.68.a, line 4): "from the ten directions, the buddhas, the blessed ones, sent forth thousands upon thousands of light rays above myself..." (*phyogs bcu nas sangs rgyas bcom ldan 'das thams cad kyis 'od zer stong stong bdag gi steng du bkye nas*).

78. Following D, S: *phag gis mtshon pa'i grong khyer*; C, J, N, Y, K: *gi*.

79. D: *ka pi la na yod kyi bar du*; S: *bka' bi lan*.

80. Y, K: *'jigs* ("danger" or "fear"); D, S: *'jig* ("destruction").

81. Tib. *gyur* (lit. "had become"—past tense). The tense register in this sūtra often has to be inferred from the context.

82. S: *'byung bar 'gyur* (future); D: *byung bar gyur* (past).

83. D: *'jigs pa* ("danger" or "fear"); S *'jig pa* ("destruction").

84. C, J omit *bcang bar bya'o*.

85. Tib. *bzhi mdo dang sum mdo*. lit. “where four [roads] meet and where three meet.” Crossroads would often indicate market squares and “junctions” (“where three meet”), but could also be understood as confluences of rivers. Both would typically have been public places where goods were traded.

86. *The White Lotus of the Good Dharma*, Toh 113.

87. Following Y, K, H, N, S, which have an additional *bdag gis* that is absent from the Degé recension.

88. Following D and S: *gdong dmar gyis*; C, H, J, N read *gyi* (“Khotan of the Red Faces”).

89. Following D and others *khyer ba* (lit.“carry away”). S reads *khyed pa*.

90. Following S, Y, K, C, J: *bsten*. D reads *bstan* (“taught”).

91. Henceforth Vimalaprabhā is repeatedly referred to with the epithet *lha mo* (Skt. *devi*), literally “goddess.” This is in keeping with the description of her arrival from a distant buddhafield. In the context of her status as the king’s daughter, the term could also be interpreted as a simple honorific, like “Lady” or “Princess.”

92. This is a stock description in both Pāli and Sanskrit Buddhist literature, describing how monastics address the Buddha. The Skt. version is *uttarāsaṅgam ekāṃsaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya añjalīkṛtya*.

93. Thomas (1935, p. 19): “When the men of that Gold Race; And the Skar-rdo realm beloved; In the fealty of Li; Shall a golden tribute send.”

94. Following D, S: *hu shar gyur pa*; Y, K, C, J, N read *du shar*; Thomas (1935, 191, note 2): *ngu sar*. This alludes to the rākṣasī Husha, whose mythical story is narrated later in the sūtra.

95. Following D: *dbang phyug go*; Y, K, J, N: *phyug po* (“rich person”).

96. Thomas identifies this ruler of Oddiyāna with Uttarasena who is mentioned in Xuanzang’s travelog. Thomas, 1935, p. 192, n. 1.

97. Following D, S: *stan*; C, J: *bstan*.

98. Tib. *skar rdo’i yul dag*. We interpret the plural (*dag)* here to refer to the two countries mentioned together in the preceding verses, i.e., Skardo and the Gold Clan. Thomas suggested this refers to the future king Force of Victory (Vijaya-Vikrama), Thomas 1935, p. 192.

99. Following D, S: *sum pa*; C, J, N, U read: *gsum* (“three”).

100. Following D, S: *rgya*; Y, K: *brgya* (“hundred”).

101. Following D, S: *gang du*; Y, K: *gang gis* (“by whom”).

102. Following D, S: *der*; C, J, N: *de*.

103. Following D, S: *blon po*; Y: *blun po* (“fool”).

104. Thomas (1935, p. 193): “At what time my one dear child, In a moody grief absorbed, Shall recall, to that life born, What aforetime here she vowed.” Thomas appears to have conjectured *bu gcig sdug* from *gcig pu sdug* and seems to have read *skye* “born” (with Y, K, C, J, H, N) instead of *skyo* (with D, S) “weary, distressed.”

105. Tib. *ka spa ra*, which appears to be an early name for Kashmir. See Glossary.

106. Following D, S: *stan*; Y, K: *bstan*.

107. Following D, S: *mi bzad*; Y, K, C, J, N: *mi zad* (“inexhaustible”)

108. D: *las ’di rnam smin mi bzad pa*; Y, K, C, J, N: *mi zad;* C: *’di rnams*; S, Y, K: *de rnam*.

109. Following D: *skyo bar gyur cing*; S: *skyo bar gyur cig*. Later in the narrative we learn that her father dies in the battle with the Sumpas.

110. Tib. *ming po*. Though not specified, this appears to refer to an older brother.

111. Following D, *gzungs*; S: *gzugs* “body.”

112. Following H, S: *nu mo tha chung*; D: *nu mo tha chungs*; C, J, N: *bu mo tha chungs* (“youngest daughter”). In the Pali Buddhist literature king Ajātaśatru had a son, Udaya or Udāyibhadda, but nothing is mentioned about daughters. However, in the Mahāyāna scriptures a number of daughters are mentioned. For one such Mahāyāna sūtra in which a young daughter of Ajātaśatru is the main protagonist, see *Aśokadatta’s Prophecy* (Toh 76). However, there is no mention of any siblings or of Virūḍhaka’s war in that text.

113. This is the prince Vajrasena, who plays a central role later in Khotan.

114. Following D, S: *bskyang ba’i slad du*; Y, K, N: *bskyed pa’i*.

115. Following, D, S: *gum pa’i ’og tu*; C, J, K: *gud* “deterioration.”

116. Following D, S: *gcig tu bsdus te gcig tu brtul bas*. Y, K: *brdul* (“wield”). C, H, J, N omit the second *gcig tu*.

117. D: *gzungs sngags chos kyi spyi bo*; S Y, K: *gzungs sngags kyi chos kyi spyi bo*. C, J, N read *gzungs sngags kyi spyi bo*; Thomas translated accordingly as “Head of *Dhāraṇīs*” (Thomas 1935, p. 197).

118. Following D: *kyi*; S, Y, K: *kyis*.

119. Tib. *sems kyi tshig*. Thomas suggests the underlying Sanskrit could be Cittadāha, referring to a parallel with the name of a nāga king called Gṛhadāha (*khyim tshig*) mentioned in the *Candragarbhasūtra*. Thomas remarks: “The name *Cittadāha* (*sems-kyi-tshig*) recalls that of the *Gṛhadāha*; also *Ākāśadāha*” (Thomas 1935, p. 20). The Tibetan *tshig* would thereby be interpreted as “to burn.” This could also be interpreted as “Word of Mind” (Skt. *cittapada*)

120. Tib. *bzod pa chen po*. The *Mahāvyutpatti* (no. 857) lists the equivalent Sanskrit for *bzod pa chen po dang ldan pa* as *atimātrakṣantisamanvāgataḥ* (“endowed with immeasurable patience”).

121. Following S, Y, H: *chos dang ldan pa’i dam pa*; D: *tshe dang ldan pa’i dam pa* (“vow of long life”).

122. Tib. *bshags par ’gyur ro*. (lit. “will be confessed”). We follow Thomas (1935, p. 199) in translating as “absolved.”

123. Tib. *grong khyer skyong ba*. Thomas suggests as possible underlying Sanskrit terms *nāgarika, nāgaraka,* or *nagara-rakṣa* and remarks, “no doubt the ‘Mayor’ of the *Artha-sāstra* and other Indian works on government” (Thomas date, p.)In Olivelle’s translation of Kauṭilya’s *Arthaśastra*, one finds discussion of the role of “city-manager” (Olivelle, trans. 2013, p.175 ff).

124. Following D, S: *nu mor*; Y, K, C, J, N: *bu mor* (“daughter”).

125. The two verbs *bgad* and *rtsas* are euphemisms suggestive of lovemaking.

126. Translation tentative. Tib. *gang khyod kyis nga’i phyir* [C, J, N: *de’i phyir*] *gsang ba’i don gyi dam bcas pa de ni ngas mi gtong*.

127. D, S: *gshags*. The critical edition (A) here erroneously gives the reading *gshegs*, which is the reading found in N and in Thomas’ B. M. manuscript.

128. *chos dang ldan pa’i rgyal po*. Lit. “king with dharma.” Here, the implication is “Buddhist king.” However, in keeping with the multivalence of the term *dharma*, it could also be interpreted more generally as a just, righteous or legitimate king.

129. Following D, S: *gsar du bgyid*; Y, K, C, J *gser du bgyid* “gild.”

130. S omits *nam mkha’ la* “in the sky,” and instead reads: *bcom ldan ’das kyi steng du* “above the Blessed One.”

131. Following Y, K, C, J, H, N: *ring por mi thogs par*; D, S: *ring po mi thogs par* “for a long time.”

132. Following D: *rgyang la*; S: *rgya yang* “the Chinese, too.”

133. Following: S, J, N, C: *der thog mar bskur bar bya ste*; D: *bskur bar byas nas*.

134. Following D, S: *mi’i yul chos bzhin du*; H: *li’i yul chos bzhin* (“customs of Khotan”).

135. This is still the Buddha instructing Vajrasena on what to say to the king of the Land of the Gold Clan.

136. Following Y, K, S: *de dag gi* (i.e. the Tibetans); D: *de dag gis*.

137. Tib. *rdzi bar mi nus te ’di la the tsom mi bya’o*. As also interpreted by Thomas, this presumably refers to the king of the Land of the Gold Clan. The Tibetan verb *rdzi* can mean “to pound, tread down; oppress; push down, suppress” etc.

138. The context here indicates that the unusual number “thirty-two” for the gods, as mentioned a number of times throughout the text, refers to the main gods who together with Brahmā make thirty-three in total. The gods of the Heaven of the Thirty-Three.

139. We have interpreted the Tibetan *rta gnas* (lit. “horse stable”), as the name of this dhāraṇī, to be a derivation from Skt. *aśvatthāman* “having the strength of a horse” (Skt. *sthāman* means both “strength” and “site, place,” hence the Tibetan translation as *gnas*). In the Indian epic *Mahābhārata*, Aśvatthāma stamped Dhṛṣṭadyumna, who had mortally wounded his father, to death (whence, perhaps, his name). He is considered one of the seven *cirajīvins* (“long-lived ones”) in Hindu tradition (see Apte, s.v. *aśvatthāman*). He was eventually overpowered by Arjuna.

140. Following C, J, N: *rangs byed kyis srin po*. Y, K: *rangs byed kyis srin mo* (“rākṣasīs”)*;* D, S: *rangs byed kyi srin po* (“rākṣasas of Rāma”); H, U: *rengs byed*. For the Tibetan *rangs byed* as a term used for Skt. Rāma, see Negi, 6163. Thomas (1935, p. 205, note 6) records “*reṅs-byed* [i.e. N] = *stambh*,” and translates as follows: “Through this *dhāraṇī*, stupefying and quelling the demons, Arjuna quelled the Kurus.”

141. Following D, S: *gtsang mas bcang bar bya*; C, J, N: *gtsang*; H: *gcang*. Our translation echoes that of Thomas (1935, p. 205): “Purification must be carried out as in the case of rites to the Devas.”

142. Tib: *ras la 'dus pa chen po'i ri mo bris*. The referent of *'dus pa chen po* (lit. "Great Assembly") is unclear. In the context of Khotan, it was a term used for a large collection of seventeen Mahāyānasūtras (see Glossary), but it is unclear what the "picture" would consist of. The term is also found as the name of the Mahāyānasūtras, *Mahāsamāja* (Toh 653, 1062) and *Mahāsaṃnipātasūtra* (Toh 230).

143. Following S, H: *sa gzhi skyang nul gyis legs par byugs pa*; C, J, N: *gzhi brkyang*; D: *gzhi skyong*; Y: *bzhi bskyong*; K: *gzhi bskyang* Y, K: *kyugs*; C, H, J, N: *byug*. Refers to the practice of making a smooth temporary plaster surface, typically by smearing water mixed with cow dung.

144. Following D, S: *bgos*, imperative stem of *bgo* ("to put on, to wear"); C, J: *gos*.

145. Tib. *dkyil 'khor khru bcu drug pa gru bzhi lham par bya'o.*

146. Following Y, K, C, J, S: *sgrub pa po des*; D *ngas* ("I").

147. Reading *skyang nul gyis*. See also n.141 above.

148. Following D, *phyir phyung la*; S: *phyis phyung la*.

149. Tib: *dam pa dang dbang bskur ba sbyin par byed*. Alternatively, as rendered by Thomas (1935, p. 208): "the Devas give their sanction [*dam*] and consecration [*dbang bskur*]."

150. Following D, S: *ya lad la*; A gives the erroneous transcription *ya la da la*.

151. Following D: *thams cad du rgyal bar 'gyur te*; S: *rgyas par 'gyur* ("will flourish").

152. Following D, S: *chol ba'i gzungs sngags*; Y, K: *tshol*; C, J, N: *tshor* (Skt. *Vedanā*, "feeling, sensation"). Thomas (1935, p. 208), reading N, translated: "a *dhāraṇī* of Perception." Alternatively, it may be possible to derive *chol ba* from the root *gcal* ("to spread, lay out"), thus: "the dhāraṇī for spreading."

153. The final part of this sentence is unclear, as this is the first time that recitation seven times has been enjoined. Tib. *lan bdun bzlas brjod byed pa'i mchod pa'i cho ga ni sngar bshad pa yin no*.

154. Tib: *lha'i gnas* (literally "abode of a deity").

155. Tib. *kun spang ba* ("to give up everything"), in this context seems to indicate fasting.

156. Translation tentative. Tib. *gang gi bu btsas nas mi 'tsho ba des ni bdag nyid kyis bsgrub par bya ste| bu rnams kyang bsrung bar bya'o*.

157. Following H, N: *rma rengs*; D: *rma red*. This sentence is obscure. Presumably, Tib. *kha zas* is some kind of colloquialism, or perhaps an overly literal translation of a Skt. word, for exudation on a wound, indicating that the wound has become infected. Cf. Thomas (1935, p. 210): "or a wound has become indurated."

158. Translation tentative. Tib. *sngar gang gi yon tan gsungs pa de dag gi mtshan mas bshad pa'i gzungs sngags bdag cag gis stsal bar bgyi'o.* Cf. Thomas (1935, p. 210): "We will give a *dhāraṇī*, composed of the names of the *dhāraṇīs* whose virtues have been already stated."

159. Following D, S: *mchi ba'i tshe*; Y, K: *'chi* "at the time of dying."

160. Following D, S: *bdug pa thams cad kyis bdug par bya'o*; Y, K, J, C, N: *'dug pa*. Accordingly, Thomas (1935, p. 210) translates, "All who sit in the presence of Buddha must sit."

161. Following Y, K, S; *li yul gyi yul 'khor kun tu*. D reads *yul gyi yul 'khor* ("the country").

162. Tib. *lag na rdo rje'i gsang ba'i ye shes chen po'i mdo*. Thomas (1935, p. 211) reconstructed the underlying Sanskrit as *Vajrapāṇi-guhya-jñāna-mahā-sūtra*. No extant sūtra by this name has been identified.

163. Tib. *dmod pas phog pa'i lha mo dang bud med*. As with the "goddess Vimalaprabhā," the term "goddess" (*lha mo*) could be read as an honorific form of address, hence "lady." The implication seems to be a curse which prevented them from escaping female rebirth.

164. Following D, S: *gtse ba*; J, N: *brtse ba* "affection."

165. Following Y, K, J, C, H, N: *sdang ba rnams*; D, S: *snang ba rnams*.

166. Following D: *mig rnam par sbyong*; H and N read *mig nad* ("Eye Disease Purifier").

167. There appears to be a lacuna in the text here, as the sentence remains unfinished with *bka' stsal nas* after which the narrative appears to move onto a new section. A disjunct was also observed by Thomas (1935, p. 212, note 1).

168. Following D, S: *bdag gi bus phyis*; Y, K: *bdag gis bus phyir*; C, J, H: *bdag gi bus phyir*; N: *bdag gi bu'i phyir*.

169. The meaning here is obscure and the translation tentative. Tib. *de'i tshe rgyal po ma skyes dgra'i bu gzhon nu rdo rje sde gang gi tshe btsas pa de'i tshe bdag gi bus phyis rgyal srid kyi dbang phyug ci nas kyang thob par bya ba'i phyir de'i nu bo rgyal po'i bu gzhon nu rgyal po ma skyes dgra'i nu bo'i mthe bong bu phos gcod du bcug pa'i rgyal po'i bu gzhon nu 'khor de'i nang na 'dug pa des smon lam 'di skad ces btab bo*.

170. Following D: *g.yul gnyis ka gzung* [Y, K, N, C: *bzung*; J: *bzungs*] *ba'i phyir*; S: *yul gnyis ka gzung ba'i phyir* ("in order to govern both countries").

171. Following S, H: *bram ze sangs rgyas la ma dad*; D: *bram ze'i.*

172. Following D, S: *gzungs sngags de 'grub par bya ba'i phyir*; C, H, J, N omit this phrase and instead read simply "be granted the *strength of a horse* dhāraṇī."

173. A reads *kar ṇi*.

174. Tib. *mtshams kyang gcod par*. See. BHSD, s.v. *sīmābandha*: "(1) drawing a strict line of (moral) demarcation (between good and evil) […] Tib. *mtshams bcad pa.*" See also Mvy 6825.

175. Following D, *gsang sngags*; S: *gzungs sngags* ("dhāraṇī").

176. Tib. *sa'i dbang phyug sum cu rtsa gnyis po*. The referent is unclear. It may refer to the thirty-two "kings of gods" mentioned earlier at folio 226.b, who together with Brahmā make up the thirty-three gods.

177. Following D, S; Y omits *gnas pa la* from this name and omits the following tathāgata's name.

178. Following S: *sems can rnams kyis;* D: *kyi*.

179. Tib. *btso bar bya*. Thomas here appears to have misread *btso ba* as *gtso ba*: "When with this oil one is to be made a chief …" (Thomas 1935, p. 214).

180. Translation tentative. D, N: *dza ma ka*; S: *dzhama kyi*, possibly variants of the Tib. transliteration *dza-ti* of the Sanskrit *jātī* "nutmeg" (*Myristica moschata*); cf. Laufer 1916, p. 470. Thomas omits this item from his translation.

181. Tib. *pha bong gi dreg*. The Tibetan suggests pieces of ground "rock" seemingly used for medicinal purposes. Cf. Thomas (1935, p. 214): "rock dirt." Cf. also Mvy 5307: *upalam* "rock, stone; precious stone" (MW). However, the Sanskrit equivalents seem to identify the substance as either a tree resin or a certain mineral, cf. Negi: *rdo pha bong* = (1) *śaileya*: "gum benzoin" (a fragrant gum resin obtained from the bark of certain trees), (2) *kālānusāriḥ*: "benzoin," (3) *śilāvalkalaḥ*: "a partic. medicinal substance" (MW), Skt. *śilā*: "red arsenic."

182. D: *'bu sug hang*; C, J: *'bags sug*; N: *'bugs sug*; S: *'bug sug*. According to Laufer, "8. Chinese Loan-words A. Old Chinese. 206. *bug-sug* (French Dict., p. 667), alfalfa, lucerne (Medicago sativa). In Ladakh (Jäschke), bird's-foot trefoil (Melilotus). This is a good and ancient transcription of Chinese* *buk-suk* (*mu-su*) denoting the same plant, the original habitat of which was Iran, and which was introduced from Fergana into China by Čaṅ Kcien…." (Laufer 1916, pp. 500–501). We are unable to explain the significance of the syllable *hang*.

183. D: *kar ko ta*; Y, K, C, S: *gar ko ti*; J: *gang ko ti*; N: *gang go ti*.

184. Following D, N, S: *shug pa*; C, J: *shag pa*.

185. Following D, N, S: *sug smel*; C: *sug spel*. Laufer 1916, pp. 459–60: "60. *sug-mel*, *sug-rmel*, *sug-smel*, small cardamom (Alpinia cardaniomum)."

186. Following D, N, S: *ling*; C, J: *li*. Laufer 1916, p. 458: "55. *pi-pi-liṅ*, *pi-liṅ*, Piper longum. From Sanskrit *pippalī*."

187. Following D, S: *rma shing*; C, J, N: *rmang shing*.

188. Following D: *a ba yag*; N, S: *ab yag*. Translated based on phonetic similarity with Skt. *abhraka* ("mica," Tib. *lhang tsher*) which is a well-known ritual and medicinal substance (cf., e.g., Ayurvedic *abhraka-bhasman*). The BGT gives the following definition for *ab yag*, which cannot be the intended meaning here: "a piece of wood that is fixed on top of a waterwheel/mill to sift barley flour (*chu 'khor gyi steng du bsgar nas rtsam pa 'phyag byed kyi shing*).

189. Following D: *pu shel tse*; Y, K, C, J, N: *rtsi*; S: *tsi*.

190. Following D, N, S: *sna ma*; C, J: *gna' ma*.

191. Following S, H: *nad kyi 'jigs*; D: *kyis 'jigs*; N: *nad kyis 'jig* ("perishing through illness").

192. D, S: *bstod pa brjod*; C, J, N: *bstod dang brjod*.

193. Translation tentative. Tib. *shin tu lhag par brtsegs pa* (lit. "exceedingly built up"). Thomas suggests, "at that time our Nandana wood becomes exceedingly delightful and most towering" (Thomas 1935, p. 215).

194. D: *ci nas kyang bdag gi* [S. *gang gis*] *gzungs rtogs par 'gyur pa'i bzod pa de yang thob par* [N: *'ong bar*] *gyur cig*.

195. Following D, S: *g.yul*; J, N, C, H: *yul* ("country").

196. Following D, S*: g.yul de'i gtogs par 'gyur te*; J, N, C, H: *yul* (as above); Y, K: *rtogs par 'gyur* ("comes to understand").

197. Following D: *sla'o*; Y, K, N, S: *bla'o* ("better").

198. Following, D, S: *mthar byed par gyur cig*. Y, K, N: *mthar phyin*; C, J: *thar phyin*.

199. Following D: *thos*; S: *thob* ("attain").

200. Tib. *nu bo* (lit. "younger brother").

201. This refers to a story told in the third chapter of *The White Lotus of Compassion*, two versions of which are preserved in the Kangyur (Toh 112 and Toh 111). The story narrates how the buddha Ratnagarbha enters a city and gives a prophecy to King Araṇemi, Toh 112 Generosity.

202. Following D: *thos*; Y, K, S: *thob* ("attained").

203. These bodhisattvas are also mentioned in the introductory section of the *White Lotus of the Good Dharma* (*Saddharmapuṇḍarīkasūtra*, Toh 113) in the chapter on Generosity.

204. Following, D, S: *grogs*; C, J: *grags* ("proclaim").

205. Following D: *mnod*; S: *nod*; Y, K: *mnon*; C, J, N: *gnon*.

206. Following D: *thos*; S: *thob* ("ever received").

207. We conjecture that Tib. *phyogs gcig tu* here renders Skt. *ekānta*. This can mean either "a lonely or retired place, solitude" (see Apte, s.v. *eka+ antaḥ*), or "directed towards one point or object only."

208. Following Y, K, H, S: *gang gis*; D: *gi*.

209. Following Y, K, C, J, N: *bgyi*; S: *bgyid*; D: *bgyis*.

210. Following D: *ri dags* [H: *dwags*]; S: *rigs ngan* ("low castes; outcasts").

211. For the story of the brahmin Samudrareṇu, see *The White Lotus of Compassion*, (Toh 112, 3.6).

212. Following D, S: *bdag gi*; Y, K, U: *bdag gis*.

213. Tib. *tshul bzhin du blta ba'i phyir 'gro bar gyur cig*. That is to say, take *darshan*.

214. Tib. *'gron*, (literally "guests").

215. Tib. *'og pag can* (literally "belted one"). This refers to the custom whereby male brāhmin would wear a particular kind of belt or girdle before marriage. As such, *mekhalin* is a synonym for *brahmacārin*. The term *brahmacārin* in turn, in Buddhist usage, became synonymous with one who practices chastity. Therefore, there is an irony in this name in the present context.

216. Following D, S: *zlos par byed*; Y, K: *bzlog*; C, J, N: *zlog*.

217. As observed by Thomas (1935, p. 221, note 4) a similar story told here appears elsewhere in the canonical literature, but related to Sri Lanka, rather than Khotan. In Pali a similar story is found in the *Mahāvaṃsa*, 7.

218. Following S, Y, K, J, C: *byi*; D: *phyi.* Thomas reads *byi la* as referring to "cat" (1935, p. 223, note 1) and includes some toponymic and geographical ruminations based on this misreading in his introduction (p.165 ff).

219. Tib. *zhab ma ring mo*. Probably from Skt. *varatram*/ *varantram*/ *varattram*, cf. Mvy 9444 and PED, s.v. varatta:"a strap, thong, strip of leather." Thomas (1935, p. 223) translated as "petticoat."

220. Following D, S: *dgod*; Y, K: *rgod*.

221. The meaning is obscure. Tib. *yul 'di'i ming ni rna ba'i phyir gser gyi rigs zhes bya bar 'gyur ro*. Thomas (1935, p.165) speculated that the statement may have become corrupted and may have originally encoded an earlier Tibetan folk etymology for the name Nagar (a locale in the Gilgit/Baltistan region up to the present day which Thomas identified with the Gold Country referred to in this sūtra) as "ear-country" (Tib. *rna gar*/ *sgar*). His surmise is premised on the possibility that at some stage *gser gyi rigs* ("gold clan") was interpolated into the text here in place of an original *rna'i gar / sgar* or something similar.

222. The meaning is obscure and the translation tentative. Tib. *'gron po de dag gi bu byung ngo cog dang lhan cig tu 'dod pa'i dga' ba byas kyang de dag thams cad mgu bar byed ma nus te*. In a note to this passage, Thomas (1935, p. 224, note 3) suggested that "[i]t seems probable that a [folk]-etymology is intended." However, no suggestion is made.

223. Presumably this is the king referred to below as the "king of Oḍḍiyāna."

224. Following D: *srin mo*; Y, K, S : *srin po* (male of *rākṣasī*, *rākṣasa*).

225. Following D: *gyur pa*; Y, K, S: *'gyur pa* ("will become").

226. Tib. U rgyan. This appears to refer to the son of Husha just mentioned "who became king there." There appears to be an equivalence in the text here between the Land of the Gold Clan and Oḍḍiyāna.

227. Following Y, K, S:*'gyur pa*; D: *gyur pa*.

228. The name we have translated as Mighty Armor (Tib. *dbang phyug go cha)* is given by Thomas as Īśvaravarman. Although this seems reasonable, we were not able to confirm Thomas' identification of individual names of the ruling houses of the mentioned kingdoms in independent sources or the secondary literature that was accessible to us. Cf., however, Thomas 1935, p. 178, where he cites the Chinese name of a ruler of a Baltistan dynasty which Chavannes has reconstructed as Skt. Surendra (rejected by Thomas). For more potential parallels, see Obermiller 1931, p. 168, note 1145, where the Sanskrit equivalent of a grammarian named *dbang phyug go cha* is variously given as Saptavarman, Sarvavarman, Śarvavarman, or Īśvaravarman. The names of the ruling dynasty of the Maukharis of Kanauj (however, a long way from Khotan) often had names ending in *-varman* (see Bakker 2019). Closer to Khotan itself, names ending in *-varman* were common for the kings of the Apraca dynasty of Bajaur (information from a talk given by Richard Solomon at the Tang Center for Silk Road Studies, University of Berkeley, CA, March 12, 2021).

229. Following D, S: *bdag mya ngan gyis 'chi bar*; C, J, H, N omit *bdag*; Y, K, C, J, H, N: *gyi*.

230. See narrative earlier when the various members of Vimalaprabhā's family make these aspirations in the presence of the Blessed One.

231. The reference is obscure as no younger brother of Vajrasena was discussed earlier. Tib. *rdo rje sde'i nu bo tha chungs gang gi* [Y, K, C, J, H, N, S: *gang gis*]. It is possible the text is corrupt here and this was meant to refer to the prince mentioned earlier who was instigated by his ambitious father to cut off a thumb.

232. For the identity of this woman, see above, where the woman from the Gold Mountain makes an aspiration.

233. This is the future Chinese wife of Armor of Victory; see above.

234. Namely, the king and queen of Kaspara/Kashhmir (*ka spa ra*), as related earlier.

235. As also related earlier.

236. D *gzhan la dri mi dgos par*; S: *dri ma dgos par* (literally "without having to ask anyone else").

237. Following D, S: *g.yul*; Y, K, C, J, H, N: *yul* ("country").

238. Following D, S; Y, K, C, J, N omit *rgyal po*.

239. Following D, S: *'byung*; C: *dbyung* ("to remove, expel").

240. Following D: *'cha' bar 'gyur*, i.e., make camp in preparation of battle. S: *'chad par 'gyur* ("will be cut off").

241. The tense of the Tibetan can make this narrative unclear. Tib. *gsos* indicates a perfective or past tense, which we have interpreted as a future perfective.

242. Translation tentative. D, S: *cig shos ni sdig byed kyis gsos so* (literally "the other raised by Evildoer"). Following Thomas, we have attempted to make the best sense we can in the context, by reading it as *sdig byed ni cig shos kyis gsos so*. Thomas also notes "The construction seems to be inverted" (Thomas 1935, p. 227, note 7).

243. Following D, S: *chom po lnga brgya po de dag rgyal po'i pha'i thad du btang ngo* (literally "were sent before the king's father").

244. Following D: *cig shos ni bsad do*; S: *ma gcad* ("not cut").

245. This story about Evildoer and Benevolence (in Tibetan Digdön and Gedön respectively) is told in *The Sūtra of the Wise and Foolish*, Toh 341. Shortly after leaving the Jewel Island, their merchant ship capsized, with Evildoer and Benevolence as the only survivors. Holding on to detritus from their ship, they managed to swim back to the island. All their treasure was lost except for the Wishfulfilling Jewel (Skt. *cintāmaṇī*) which Benevolence had sewn into his shirt. One night, Evildoer, overcome by jealousy and greed, pierced two long thorns into his brother's eyeballs to blind him, and made off with the Wishfulfilling Jewel. With the jewel now in his possession, he made his way back to his father's kingdom, where he lied about his brother Benevolence's death in the shipwreck. A German translation of the story is found in Schmidt 1843, Chapter 33, pp. 261–81.

246. There seems to be an inconsistency in the text: The king of Khotan, who was formerly the chief minister that fostered Evildoer, himself belongs to the faction of Evildoer. Thomas also notes the inconsistency in a footnote (Thomas 1935, p. 228, note 2).

247. D: *gzhig*; S: *bshig*; Y, K, H, N: *gshig*; J: *gsheg*; C: *gshegs*.

248. Following D, S: *gdongs dmar dag gis*; Y, K, C, H, J, N: *gi*.

249. Tib. *bdud rtsi rnga sgra*. Thomas reconstructed the Skt. as *amṛtadundubhisvara*, which seems reasonable. Our English rendering tries to convey the sense of the Skt. compound interpreted as a *karmadhāraya* ("the sound of the divine drum which is [like] the immortality-granting nectar of the gods").

250. Following S: *byang chub sems dpa'i las*; D: *dpa'*; Y: *dpas*.

251. This sequence of names and dhāraṇīs were not translated by Thomas (1935).

252. Following D: *rnam par rtog pa 'byang ba 'gyur*. S: *'byung* ("while thoughts appear, one will be mindful").

253. Translation tentative. Tib. *nang gsum*. Cf. DAS, *nang nub nyin byed gsum la*, "in the morning, in the evening, and at noon."

254. Translation tentative. Tib. *ro sna gcig dbul bar bya*. For parallels, cf. Tib. *sna gcig spyod pa* (Skt. *ekadeśakārin*), "one who adheres to a single practice (of asceticism)" or "one who [practices] keeping a single vow."

255. Following D: *mi gnas*; S: *me gnas*. Thomas also read *me gnas*, which he reconstructed in Skt. as Agnisthāna (Thomas 1935, p. 230). Agnisthāna is a term in Āyurveda which means Duodenum or small intestine (literally, "the place of fire," i.e., the place where complete digestion occurs according to Āyurveda). This name does not seem to fit the context here.

256. Tibetan *byad stems* (or simply *byad*) translates Sanskrit *kākhorda* which itself is an Iranian loan-word designating a type of harmful spirit or being. For an informative and still valid discussion of *kākhorda* and other supernatural beings in Buddhism, see Schopen 1978, pp. 256–75, and the further references on page 261. According to Schopen, the term *vetāla* that often occurs in conjunction with *kākhorda* in Indic sources can be "the name of either a 'thing' resulting from a 'magical' procedure, or the procedure itself." (op. cit., p. 261). So, for Schopen, *kākhorda* can have the senses: 1. demon or evil spirit and 2. curse, malediction. The passages analyzed by him suggest that *kākhorda* refers to a kind of sorcery "probably connected with writing down the 'enemy's' name or making an 'effigy' of him," (Schopen 1977, 141) and possibly involving spells. See also Jäschke 1881, p. 375, s.v. *byad* II.

257. Reconstructed into Sanskrit by Thomas as *sarva-buddha-hṛdaya* (Thomas 1935, p. 230). There are two sūtras in the Kangyur with similar titles: *Ārya-buddha-hṛdaya-nāma-dhāraṇī-dharmaparyāya* (*'phags pa sangs rgyas kyi snying po zhes bya ba'i gzungs kyi chos kyi rnam grang*, Toh 514) and *Ārya-buddha-hṛdaya-nāma-dhāraṇī* (*'phags pa sangs rgyas kyi snying po zhes bya ba'i gzungs*, Toh 515). We do not think, however, that the name here refers to these sūtras/ dhāraṇīs, but rather to the collection of mantras and ritual prescriptions given in the *Vimalaprabhaparipṛcchā*.

258. Tib. *chos dang ldan pa'i dam pa* could also be interpreted as "a virtuous wish" or "a wish endowed with Dharma," or an aspiration. However, we have preferred to emphasize the legal overtones, indicating that the outcome is guaranteed.

259. D: *de yang*; S: *de dag yang* "they too [i.e., the Sumpas and Red Faces]."

260. Here, the Tibetan form of the name is *sdig can* (ie Skt. *pāpīyān*, a common epithet of Māra and his kind) instead of *sdig byed* as found earlier in the text.

261. Tib. *mi rgod*, literally “wild men” or “savages” can also refer to looters or marauders in general. Based on the possibly Huna personal names given for a few of the “wild men” in this text, Thomas connected them to the brigands who threatened Xuanzang in Sarikkol in the seventh century. He also linked them with the long-standing traditions of brigandry and enslavement of travelers associated with the region of Hunza. See Thomas 1935, pp. 153–54. Another possible interpretation of the Tibetan term *mi rgod* is “draftee,” or “conscript” (following the entry in WTS, p. 408), potentially referring to marauding bands of looters from the various invading armies.

262. Following S, Y, K: *de dag gi;* D: *de dag*.

263. Thomas 1935, 231, interpreted Tib. *cig shos* as a name: “the Great Councillor Cig-śos.” We interpret it as an adjective meaning “other.”

264. S: *blon po cig shos de’i bu dang chung ma*; D: *chen po cig gis de’i*. There seems to be some corruption to the text here, as it was the main chief minister (not the other chief minister) whose wife had been killed by the marauders. The apparent confusion is also noted by Thomas 1935, p. 231.

265. In his introduction to the text, Thomas connects the *-kula* suffix of this and the other names given here with the names of various rulers of Kashmir said to have been of Hūna descent such as Mihirakula and Khinggila. See Thomas 1935, p. 159.

266. Reconstructed into Skt. by Thomas (1935, p. 232) as Puṇyavardhana. Thomas remarked that this person may be identical with the monk Puṇyananda mentioned later in the sūtra (Thomas 1935, pp. 231–2 and 237). Another possible Skt. reconstruction of this name, however, is Puṇyaprasava.

267. Following D: *sa pi te ku la*; S *sa pe ti ku la*. Thomas suggested that this may refer to the same person as Pikula (*pid ku la*) mentioned below, whose wife was taken by the king of Skardo. Other variants of the name as recorded by Thomas (1935, p. 147) are “Bi-te-ku-la, Pi-de-ku-la, Piṅ-ku-la, Piṅ-ku-li, Pid-ku-la.” See note 263 above on Thomas’ identification of *-kula* as a common suffix in Huna names.

268. Thomas identifies the king-slayer as Without Suffering (which he reconstructs in Sanskrit as Aśokā), the wife who he says kills Glory of Victory (*Vijayavarman), the future king of Khotan. Thomas 1935, p. 232 note 8.

269. Following S: *mya ngan med pa a ku na la byin no*; D: *med pa’i*.

270. Thomas (1935, p. 232 note 7) understood her to also be either the daughter or younger sister of Firm Resolve (Rabné, Tib. *rab nges*), the incarnation of the goddess Vimalaprabhā.

271. Following S: *mi de yang mi bsam pa sems pa las na*; D: *mi de’i bsams pa las na*.

272. The Tibetan reads “Vimalaprabhā said” (past tense). This might indicate a return to the discourse between the Buddha Śākyamuni and king Ajātaśatru’s daughter, however the content of what she says indicates it is still part of the prophetic story of the events that are to take place in Khotan. As a result, we have added future tense framing for clarity.

273. In the Tibetan, the number “twenty-one” (Tib. *nyi shu rtsa gcig*) is simply appended to the name of the sūtra. This has been interpreted as reference to the twenty-first chapter of *The White Lotus of the Good Dharma* (Dhāraṇīs) which is devoted to dhāraṇīs.

274. Tib. *a shwa dam pa'i mchod rten*. Thomas (1935, p. 234, note 3) tentatively identifies this with the Adhama ('A-dha-ma) stūpa. Alternatively, if considered a combination of Sanskrit and Tibetan it could be interpreted as "stūpa of the noble horse."

275. The identities of the two groups of *mi rgod* are not clear, but them being "five hundred" indicates the former group refers to "five hundred bandits" (*chom rkun brgya lnga*) mentioned earlier. This identifies them with the faction of Evildoer.

276. The Tibetan has the plural marker *dag* after the name of the sūtra, which we have interpreted as a reference to the dhāraṇīs it contains.

277. Following Y, S: *sring mo*; D *srin mo* "rākṣasī."

278. Tib. *nu sdug*. Literally "dear younger brother."

279. Translation tentative. Tib. *u rgyan gyi yul der lung ji ltar bsgo ba de bzhin du 'di yang zung shig*. It is unclear what this refers to. We have interpreted the locution *lung… bsgo ba* to mean "give a prophecy [in the future]." An alternative interpretation could read it as "exercise authority," hence "just as authority will be exercised in the country of Oḍḍiyāna, so too take this one on."

280. This is the first mention in the text of Vimalaprabhā's name during her incarnation in Khotan at the time of its invasion. Her name is left in Tibetan in Thomas' translation, as Rab ṅes.

281. Tib. *sa 'dzin pa*. This is also the translation equivalent for Gandhāra as given in the Mahāvyutpatti (Mvy 5030).

282. Following S: *'bras cha*; D: *'bras can*.

283. In the context of the instructions given to Firm Resolve, it seems these may refer to specific sites in Khotan. Otherwise, as general ritual instructions, the meaning is not clear.

284. Translation tentative. Following S: *'bras ma drug*. D: *'bras ma drus* ("fruit that was not dug up").

285. Translation tentative. D: *dkyil 'khor dus su rnga yab stong la lan re bzlas brjod bya ste sbyin sreg bya'o*; S: *du su barna yab stong la.*

286. Translation tentative. Following S: *gnas der ri'ang bri bar bya'o*. D: *ri* [J, C: *re*] *yang 'dri* [Y, K: *'bri*] *bar.*

287. Translation tentative: D, S: *ko drar bcug pa*; Y, K, J, N, C: *ko drag tu*.

288. These are all epithets of the bodhisattva Avalokiteśvara.

289. D: print illegible here. Illegible syllables supplied from S. There are also many orthographic variations in the transcription of the Sanskrit across different Tshalpa lineage Kangyur recensions, as annotated in A.

290. D: print illegible here. Missing syllables supplied from S.

291. Tib. *pad ma'i sbyin sreg*. It is unclear to which ritual this refers.

292. This may refer to the recitation of the dhāraṇīs from the *Lotus Sutra* on a hilltop in front of Avalokiteśvara that was described earlier.

293. The Tibetan in every recension of the Kangyur here reads *bdag cag sum pa rnams kyis* "we Sumpas" or possibly read as "our" stūpas, etc. Here we follow Thomas (1935, p. 241, note 1) in emending the reading to *ba bdag sum pa*, which is a variant found repeatedly later in the sūtra. For Thomas, whose main interest in the text was the historical geography of Central Asia, this suggested a reference to the Pamir region of Badakshan. See Thomas 1935, p. 158 and p. 242, note 7.

294. This appears to refer to the Buddha image housed there.

295. S here additionally reads *bskal pa bud med du grags pa zhes bya la* "in an eon called 'Renowned as a Woman.' "

296. This story, providing an etymology of the name "Badak" with a story about the "owner" (Tib. *bdag*) of cattle (Tib. *ba*), suggests that this part of the text likely has a Tibetan language provenance.

297. Here the Tibetan reads *ba lang* instead of the one-syllable word *ba* used earlier for "cattle." Thomas (1935, p. 242) interpreted the former to mean "bullock," and the latter to mean "cow." Thomas clarifies in a footnote, as follows: "*ba-laṅ*: Sc. the bullocks attached to the cows which supplied the milk. In this parable the expression is chosen in order to bring in the Ba-laṅ (p. 238), as well as the Ba-dag, Sum-pas. Since the Ba-dag Sum-pas are the people of Badakshan (see *supra*, p. 158), it is likely that the Ba-laṅ Sum-pas are the people of the Po-la or Po-lan, mentioned by Chavannes, op. cit., pp. 139, 140." (Thomas 1935, p. 242, note 7).

298. This refers to the girl Sujātā who offers the Buddha a bowl of milk rice through which he regains his strength.

299. Following D, S: *ba de dag*. A has in the incorrect transcription *bde dag*.

300. According to Thomas, the Tibetan form of the name (*dpa' sbed*) might be a translation from a Khotanese name. He wrote, "It is clear that a folk-etymology is intended, and it seems especially unfortunate that the Tibetan has here given us a translation, and not a transliteration, of the name, since it is the name of the hero of the book. It is conceivable, however, that *sbed* "conceal", "hide," represents something like *waḥ-ma* in the Khotan language; for we have already had occasion (p. 103, n. 1, *supra*) to suggest the possibility of such a meaning of *waḥ-ma* (if correctly so to be read), and this might also account for the choice of the royal title Vijaya-Varman." (Thomas 1935, p. 244, note 1).

301. Following S: *'gyed*; D: *bged*.

302. The phrase *'dod dgur sgyur ba'i gzugs can* can render the Sanskrit *prākāmyaṃrūpika*. According to Apte's *Sanskrit-English Dictionary*, one meaning of the term *prākāmyaṃ* is "irresistible will" as one of the accomplishments (*siddhi*) of the Hindu deity Śiva.

303. Following S: *'gyed par byed do*; D: *bged*; Y, K: *bgyed*.

304. Translation tentative. Tib. *grong khyer gyi nang du khang pa shin tu mdzes par bya*. This seems to refer to bringing the relics, and other contents of the stūpas/caityas (as alluded to earlier), into the city for their protection.

305. It is unclear from the Tibetan where Avalokiteśvara's speech ends. It could also be interpreted as ending after the sentence, "Retain them, write them down, and bring them to your brother!" with the rest of the paragraph being the voice of the narrator, in particular since Vimalaprabhā is referred to in

the third person. However, since there is no clear grammatical indicator, the entire instruction has here been interpreted as spoken by Avalokiteśvara.

306. Following D and others: *byung*. S: *myul* (“wander”); Y: *byul*; U: *’byung* (“will appear”).

307. Following S: *mi de dag ’dzin du gzhug cing*; D: *ming de dag* (“memorize the names”).

308. Tib. *dri ma med pa’i ’od*. The name of this samādhi is the same as the name of the sūtra’s main protagonist, Vimalaprabhā.

309. Following D: *ji ltar li yul du rdo rje gzhon nu rdo rje sde dang*. S: *ji ltar li yul dang| rdo rje gzhon nu sde dang*.

310. Tib. *ma’i don,* literally “for the benefit of mothers.”

311. This appears to refer to the story related earlier of a previous incarnation of Vimalaprabhā as the daughter of the rākṣasī Husha.

312. Following D: *mi*. S reads *ming* “name,” hence, “neither the name nor the country itself exist.”

313. Following J, C: *yul ’gyed*. D, S: *yul bgyid*.

314. Tib. *bal po se’u tshal*. Following the *Sa skya legs bshad* (see Eimer 1986, p. 55) *bal po se’u* in this name has been glossed as *bal po’i se ’bru* “pomegranate.” It presumably referred to a locale in or near Khotan or Ngarden.

315. Tib. *yul rta mjug tu*, literally, “in the land horse tail.” Thomas suggested *rta mjug* may be a variant of *stag gzigs* and *Tajik* (Thomas 1935, p. 250, note 6). However, the context suggests that this also designates a locale in or near Khotan or the city of Ngarden. For Tib. *yul* meaning “province,” see Zeisler 2009/2010.

316. D: *gum ti ra*; S: *’gum tir ra*; Y, N: *gul ti ra;* K, J, C: *gul ti rang*. Rather than interpreting this as further variation on the name of the Ox-Horn hill (elsewhere *’gu ma ti ra*), as we have done, Thomas suggested “This may be Gol-ta-ri in Baltistan; see Leitner, op. cit., p. 76; Francke, Antiquities of Western Tibet, ii, p. 191” (Thomas 1935, p. 250, note 7).

317. D: *rtsa rma ba na*; S: *tsarma va na*. This refers to the Tsarma temple also mentioned in *The Prophecy on Gośṛṅga* (Toh 357 (1.29, g.82), and in the *Annals of Khotan* (*Li yul gyi lo rgyus*) which is included in the *Prophecy concerning Khotan* (*li’i yul gyi lung bstan pa* Toh 4202). Thomas 1935, p. 105.

318. D: *pa ya di ka*; S: *pa ya di ka ra*; C, J, N: *pa yang de ka*. This location remains unidentified.

319. Following S: *mchi ba’i tshe*. D omits *tshe*.

320. Tib. *gzungs sngags rnams bshad pa’i gzungs sngags de dag thams cad*. The reduplication of “dhāraṇī” renders the sentence unclear.

321. Following D: *gzhigs par mi nus pa*. Y: *gzhig pa*; S, C: *gzhig par* (“unable to destroy”). Thomas says, “whatever one does cannot be seen by the Devas” (Thomas, 1935, p. 252). Thomas preferred the reading *gzigs* “to see” (ibid., p. 252, note 4). The ability of realized beings to become hidden from the scrutinizing eyes of the gods is a common theme in early Buddhist literature.

322. Tib. *khyim der byad stems kyis mi tshugs pa*. Alternatively, “kākhordas will not enter the household.” See note 254 above.

323. S here adds *sra rtsi pog gi bdug pas bsregs la* “when it is burnt [together] with incense of dammar.”

324. There appears to be some corruption to the text here, as the instruction is not clear.

325. The Tibetan is unclear here and the narrative could be interpreted in a variety of ways. Tib. *gang gi sthe khyod gser gyi rigs kyi yul phyir log pa de’I sthe rgya’I dmag li yul du ’ongs so zhes de skad thos pa dang/ the tshom ma byed par li yul du song la der pho nya btang na der ’ong bar mi ’gyur te/ li* [S: *lung*] *yul dang gu zan gyi yul du ’gro bar ’gyur ro// de la phrin yig ni nga dang gnyen du byos la yul nga la byin cig ces springs shig*. Thomas translated as: “at that time, if, on hearing that a Chinese army is come into the Li country, you send a messenger for them to come without hesitation into the Li country and do not [yourself] go there, they will go into the Li country and the country of Gu-zan.” (Thomas 1935, p. 254).

326. On this name, cf. Thomas: “*Ye-śes-grags-pa*: A Jñānayaśaḥ is mentioned *supra*, p. 121, in connection with the foundation of the monastery Dharmākīrti-sa. Cf. Nanjio, Cat. of the Chinese Tripitaka, Appendix, No. 123.” (Thomas 1935, p. 255, note 2).

327. Thomas identifies this as, “The monastery Ṅa-tiṅ [B.M. *Dar-ma-tir*] is probably *Sṅa-rtiṅ*” (Thomas 1935, p. 255, note 3 and p. 295, note 1). We have been unable to verify this.

328. Following S: *dge byed*. D: *dga’ byed*.

329. Y, K, C, J, N, S: *phu nu bo* (“elder and younger brothers”); D: *phu bo* (“elder brothers”).

330. Thomas back translated these into Sanskrit as: “Viśve Devas, Īśvara-Deva, Drumeśvararāja, Karuṇeśvara, Dhāraṇīśvara, Tyāgeśvara, Prabheśvara, Gandheśvara, Gaṇeśvara, Lokeśvara, Prabhāsa, and Kuleśvara,” respectively (Thomas 1935, p. 256).

331. Following D: *nga’i yul ’khor*. S: *nga’i li yul ’khor*.

332. Tib. *’bras bu gsum pa rtogs pa*. That is to say, enlightenment. Despite the usual meaning of the phrase *’bras bu gsum* as referring to the three myrobalans (highly valued fruits in Buddhist medicine), this cannot be the meaning here. Instead, it seems to refer to the three results obtained by a bodhisattva’ practice of generosity as explained in the *Bodhisattvabhūmi*: maturation results, corresponding results, and enlightenment. See Engle 2016, pp. 206–7, note 622.

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Glossary

Abode of the Dharma Eye

chos kyi spyan la gnas pa

ཆོས་ཀྱི་སྤྱན་ལ་གནས་པ།

Name of a tathāgata.

acceptance of the nonarising of phenomena

skye ba med pa'i bzod pa

སྐྱེ་བ་མེད་པའི་བཟོད་པ།

anutpattika[dharma]kṣānti

Also "acceptance of the nature of nonarising" (*skye ba med pa'i chos la bzod pa*). This is a form of patience and is explained as the realization of the selflessness (/ emptiness) of phenomena and is associated with the realization of a bodhisattva on the first or the eighth *bhūmi*, according to different sources.

act of immediate karmic retribution

mtshams ma mchis pa'i las

མཚམས་མ་མཆིས་པའི་ལས།

ānantaryakarma

These are five grave negative deeds which, due to their severity, lead to immediate downfall, with no intermediate period, into the Avīci hell at death. Usually five are enumerated: killing one's mother, father, or an arhat; causing dissension in the order of monks (the saṅgha); and deliberately causing a tathāgata's blood to be spilt.

Adorned by Vairocana's Light Rays

rnam par snang mdzad kyi 'od zer gyis so sor brgyan pa

རྣམ་པར་སྣང་མཛད་ཀྱི་འོད་ཟེར་གྱིས་སོ་སོར་བརྒྱན་པ།

vairocanaraśmipratimaṇḍitā

The name of the buddhafield of the tathāgata Fully Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus-Petal. This buddhafield and this tathāgata are also mentioned in Chapter 23 of *The White Lotus of the Good Dharma* (Toh 113, chapter 23:).

adorned with every splendor

dpal thams cad kyis brgyan pa

དཔལ་ཐམས་ཅད་ཀྱིས་བརྒྱན་པ།

sarvaśrīvibhūṣita

Name of a samādhi.

agarwood

a ga ru

ཨ་ག་རུ།

aguru

A resinous wood recovered from trees of the genus *Aquilaria* which is native to South and Southeast Asia. Widely used for making incense. The tree produces the resin as a defense mechanism against infections with mold. Has become a rare commodity due to overharvesting and habitat destruction. Also called agarwood. Tib. *a ga ru* = Skt. *aguru* and Skt. *agaru* may be two different plants/trees (cf. Meulenbeld 1974, p. 522)

Agni

me lha

མེ་ལྷ།

agni

The Vedic deity of fire. The name can also mean fire, particularly the sacrificial fire.

Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགྲ།

ajātaśatru

Son of king Bimbisāra, ruler of Magadha at the time of the Buddha, who committed patricide, usurped his father's throne, and entered into a conspiracy with Devadatta to take over the Saṅgha. He later repented and became an important lay disciple and supporter of the Buddha.

Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྙིང་པོ།

ākāśagarbha

An important bodhisattva, his name means "essence of space." He is one of the "eight great close sons" (*aṣṭamahopaputra*, *nye ba'i sras chen brgyad*).

Akṣobhya

mi 'khrugs pa, rnam par snang byed rgyal po

མི་འཁྲུགས་པ།, རྣམ་པར་སྣང་བྱེད་རྒྱལ་པོ།

akṣobhya

Name of a tathāgata. Literally, "the Unperturbed One," or "the Unshakeable One." The buddha of the eastern buddhafield of Abhiratī. Another Tibetan translation of his name is *mi skyod pa* or *mi bskyod pa*. In the higher tantras he is the head of one the five buddha families, the vajra family, in the east, and he was also well known early in the Mahāyāna sūtra tradition.

Akuna

a ku na

ཨ་ཀུ་ན།

Name of one of the marauders (Tib. *mi rgod*) who murder the wife of the chief minister of Khotan.

alfalfa

’bug sug hang

འབུག་སུག་ཧང་།

A medicinal herb. The plant has been identified as alfalfa (*Medicago sativa*) or a similar plant from the legume family (*Melilotus*). The name appears to be a Chinese loanword for a plant that was introduced into China from Iran through Central Asia (see Laufer 1916, p. 500).

All Seeing

kun tu gzigs pa

ཀུན་ཏུ་གཟིགས་པ།

samantacakṣu, samantadarśin

Name of a tathāgata in the past from whom Vimalaprabhā received her prophecy of future enlightenment. See *The Stem Array* Toh 44-45, .

all-illuminating

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

vairocana, virocana

Name of a dhāraṇī. Also, the name of a ghee or oil infusion prepared as a medicine. Also, the name of a light ray.

All-Illuminating King of Light Adorned with the Brilliance of Exalted Qualities

rnam par snang byed yon tan bsngags pa dpal gyis brgyan pa’i ’od kyi rgyal po

རྣམ་པར་སྣང་བྱེད་ཡོན་ཏན་བསྔགས་པ་དཔལ་གྱིས་བརྒྱན་པའི་འོད་ཀྱི་རྒྱལ་པོ།

Name of a tathāgata.

Amitābha

’od dpag med

འོད་དཔག་མེད།

amitābha

Lit. “Limitless Light.” The buddha presiding over the western buddha realm of Sukhāvatī.

Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

The buddha who presides over the western buddhafield Sukhāvatī, more commonly known as Amitābha. In this context, this is unlikely to refer to Aparimitāyus or Aparimitāyurjñāna, the buddha associated with longevity and longevity rituals.

Anavatapta

ma dros

མ་དྲོས།

anavatapta

A nāga king. For the sūtra narrating the conversion of this nāga king see *The Questions of the Nāga King Anavatapta* Toh 156.

Arjuna

srid sgrub

སྲིད་སྒྲུབ།

arjuna

According to Hindu mythology, Arjuna was son of Indra and Kuntī and the third of the Pāṇḍava princes. He is Lord Kṛṣṇa’s main interlocutor in the Bhagavadgītā which narrates how he fought against and prevailed over his brothers, the Kauravas.

Armor of Victory

rnam par rgyal ba’i go cha

རྣམ་པར་རྒྱལ་བའི་གོ་ཆ།

Vijayavarman

Armor of Victory or Vijayavarman is the king of Skardo who, with the help of Firm Resolve is to pay the ransom for Khotan and become its king in the wake of the invasions of the Sumpa and Red Faces. He is the future incarnation of the prince Vajrasena, Vimalaprabhā's brother. In an internal contradiction in the prophecy, he is also described as Vajrasena's son. He succeeds Mighty Armor (Īśvaravarman) as the king of Skardo.

ashwagandha

sha ri ba

ཤ་རི་བ།

aśvagandha

A medicinal plant. *Withania somnifera,* commonly known as winter cherry, is a plant of the nightshade family native to India, the Middle East, and parts of Africa. The Sanskrit name reflects the horse-like smell of the plant's roots.

aspiration

smon lam

སྨོན་ལམ།

praṇidhāna

Usually appears in the idiomatic expression *smon lam 'debs* "express / utter an aspiration / wish" and instantiated in a verbal formula (a variety of formulas is found throughout Mahāyāna literature) which is uttered in the presence of a buddha, who then expresses his prophecy (*vyākaraṇa*) of the bodhisattva's future awakening. In its essence, it is the heartfelt wish to realize the awakening of a Buddha for the benefit of all living beings and follows upon the generation of enlightened attitude (*bodhicitta*) in order to maintain it. For the Mahāyāna terminological pair *praṇidhāna/praṇidhi* and *vyākaraṇa/vyākṛti*, cf. Dayal 1975, pp. 64–75. At its core, *praṇidhāna/ smon pa* belongs to the English semantic field of "Will" and may therefore be translated as "wish; aspiration" rather than "vow."

aspiration to enlightenment

sems bskyed pa

སེམས་བསྐྱེད་པ།

cittotpāda

A central tenet of the Great Vehicle (Mahāyāna) is generating and upholding bodhicitta, the earnest intention to attain enlightenment not just for oneself, but for the benefit of all sentient beings. Two aspects are commonly distinguished in Mahāyāna liturgy: conventional bodhicitta (Skt. *saṃvṛtibodhicitta*) and ultimate bodhicitta (Skt. *paramārthabodhicitta*); the former is further subdivided into creating the attitude of aspiration (Skt. *praṇidhicittotpāda*) and creating the attitude of actually setting out (Skt. *prasthānacittotpāda*) on the bodhisattva path.

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

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

Aśvadampa

a shwa dam pa

ཨཤྭ་དམ་པ།

Name of caitya or stūpa in Khotan. See note to the translation.

avadāna

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

One of the twelve classes of Buddhist scripture (*dvādaśāṅga*). The Sanskrit word *avadāna* has been translated as “exceptional feat” or “magnificent deed,” (French *légende*, *action héroïque*, coined by Léon Feer). The term can designate a genre as well as a type of text that can be embedded in other texts. Avadānas relate the past life stories of individuals, often bodhisattvas, and illustrate the workings of karmic cause and effect and, perhaps more importantly, the practice of the six (or ten) perfections of the Bodhisattva Path. A common distinction differentiates between jātakas as specifically dealing with Buddha Śākyamuni’s past lives, and avadānas as relating the past lives of other figures.

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

One of the eight principal bodhisattvas (Skt. *aṣṭamahābodhisattvāḥ*) in the Mahāyāna pantheon, considered the embodiment of the compassion of all buddhas. Known in the text by a number of epithets, such as “the one with great compassion,” “the one who cuts all fetters,” “the one who allays all fears,” and “the one with loving thoughts toward all living beings.” He plays a central role in the flourishing of Buddhism in Khotan, and in its protection.

Azha

’a zha

འ་ཞ

Name of a people. Also known as Tuyuhun, the Azha had first established a dynastic kingdom around Qinghai lake in the third century ce which rapidly expanded thereafter into a vast empire. See Beckwith 1987, p. 17: “[a] powerful empire of the nomadic Mongolic-speaking people of northern origin known as

the Togon or ‘Aźa in Tibetan.” According to Beckwith (ibid., 22), the state of the Azha was effectively destroyed by the Chinese by 635 ce.

Āzula

A dzu la, a dzu la

ཨཱ་རྫུ་ལ།, ཨ་རྫུ་ལ།

Name of a yakṣa in the entourage of the yakṣa king Vaiśravaṇa. Āzula is another incarnation of the prince Vajrasena, Vimalaprabhā’s brother.

Badak Sumpa

ba bdag sum pa

བ་བདག་སུམ་པ།

One branch of the Sumpa people (see also Balangpa Sumpa and Sumpa) identified by Thomas as Huna/Hephalite heirs and descendants of the ancient central Asian confederacies of the Xiong-nu. Thomas identified the Badak Sumpas with the Badakshan region of the Pamir mountains (modern Tajikistan) north-west of Khotan. In this text, the name Badak is etymologized with a past life story about a wronged “owner of cattle” (Tib. *ba bdag*) who would later be incarnated as the king of the Sumpas who invade Khotan. See Thomas 1935, p. 158. See also the note in the translation.

Balangpa Sumpa

ba lang pa sum pa

བ་ལང་པ་སུམ་པ།

One branch of the Sumpa people (see also Badak Sumpa and Sumpa) identified by Thomas as Huna/Hephalite heirs and descendants of the ancient central Asian confederacies of the Xiong-nu. Both “Badak” and “Balang” are likely loanwords or Tibetan transliterations that have been given Tibetan etymologies in the *Vimalaprabhaparipṛcchā* as the “cattle owners” (Badak, Tib. *ba bdag*) and the “bullocks” (Balang, Tib. *ba lang*). The former were identified by Thomas with the people of Badakshan and the latter with the people of Pola or Polan (Baltistan). See Thomas 1935, p. 158 and p. 242, note 7.

bdellium

gu gul

གུ་གུལ།

guggulu

A fragrant gum resin extracted from the tree *Commiphora mukul* which is native to South Asia.

Benevolence

dge byed

དགེ་བྱེད།

kalyāṇakārī

One of the two brothers Benevolence and Evildoer, whose story is told in *The Sūtra of the Wise and Foolish*. They are evoked in *Vimalaprabhā's Questions* as part of the karmic explanation of the turbulence and violence that befalls Khotan in the period prophesied.

Bhaiṣajyarāja

sman gyi rgyal po

སྨན་གྱི་རྒྱལ་པོ།

bhaiṣajyarāja, vaidyarāja

Name of a bodhisattva. His name means "King of Medicine."

Bimbisāra

gzugs can snying po

གཟུགས་ཅན་སྙིང་པོ།

bimbisāra

The former king of Magadha and father of Ajātaśatru.

black agarwood

a ga ru nag po

ཨ་གར་ཏུ་ནག་པོ།

A substance used for burnt offerings and incense.

Blaze of Mind

sems kyi tshig

སེམས་ཀྱི་ཚིག

cittadāha, cittapada

Vimalaprabhā's bodhisattva name. Could also be interpreted as "Word of Mind."

Blessed One

bcom ldan, bcom ldan 'das

བཅོམ་ལྡན།, བཅོམ་ལྡན་འདས།

bhagavat

A common epithet of the historical Buddha and of buddhas in general. The Sanskrit word *bhaga* means, among other things, good fortune, happiness, prosperity, excellence. The suffix -vat indicates possession. A common English translation is thus "the Blessed One" or "the Fortunate One." Tibetan hermeneutics defines the term as denoting a teacher or buddha who primordially subdues (*bcom*) the four demonic forces (*bdud*; *māra*), possesses (*ldan*) the six attributes of greatness (*che ba'i yon tan drug*, viz: lordship, noble form, glory, fame, gnosis, and perseverance), and transcends (*'das*) all sorrow, without abiding in the extremes of existence and quiescence. Used in this text to refer to the Buddha Śākyamuni as well as other buddhas.

blissfulness

kun tu dga' ba

ཀུན་ཏུ་དགའ་བ།

ānanda

Name of a dhāraṇī.

Bodhi

byang chub

བྱང་ཆུབ།

bodhi

Name of a wandering mendicant in a past life story explaining the origins of the Badak Sumpas.

bodhi tree

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhivṛkṣa

The tree at Vajrāsana beneath which Śākyamuni Buddha attained enlightenment and beneath which also all buddhas of the Fortunate Eon will manifest buddhahood.

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain manifestly perfect buddhahood, traversing the five bodhisattva paths and ten bodhisattva levels. Bodhisattvas purposely opt to remain within saṃsāra to liberate all sentient beings, instead of simply seeking personal freedom from suffering. Philosophically, they realize the two aspects of selflessness with respect to afflicted mental states and the nature of all phenomena. The term is here capitalized when the Buddha is referred to as a bodhisattva before his enlightenment.

bodhisattva conduct

byang chub spyod

བྱང་ཆུབ་སྤྱོད།

bodhi(sattva)caryā

The practices of a bodhisattva, especially the six perfections.

bodhisattva great being

byang chub sems dpa’ sems dpa’ chen po

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

The term can be understood to mean “great courageous one” or "great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* is closer in its connotations to the *mahā-* in “Mahāyāna” than to the mahā- in “mahāsiddha.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*. Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

bodhisattva levels

sa

ས།

bhūmi

Level of the realization of a bodhisattva; according to the general Mahāyāna, there are ten bodhisattva levels.

Brahmā

tshangs pa

ཚངས་པ།

brahmā

The creator god of Hindu mythology, who receives teachings from the Buddha and becomes one of the main protectors of the Buddha's teachings. Also known as Sahampati, Lord of the Sahā world. Presides over the brahmā heavens.

Brahmadatta

tshangs byin, tshangs pas byin

ཚངས་བྱིན།, ཚངས་པས་བྱིན།

brahmadatta

A king in the past in the story explaining the origin of the Badak Sumpas. Many kings of Vārāṇasī bear this name in Buddhist literature.

bright light

'od chen po

འོད་ཆེན་པོ།

Name of a samādhi.

buddha stūpa

sangs rgyas kyi mchod rten

སངས་རྒྱས་ཀྱི་མཆོད་རྟེན།

A shrine or reliquary dedicated to the worship of a past buddha.

buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

The sphere of activity and influence, or the domain, of a buddha.

burnt offering

sbyin sreg

སྦྱིན་སྲེག

homa

Also more commonly known as “fire pūja.” A rite during which different substances are tossed into a fire as an offering /oblation to certain deities and / or for the practitioner’s ritual purification. The homa oblation is usually done repeatedly, each repetition accompanied by the recitation of a mantra. The *homa* rite is an ancient Indian (Vedic) practice. The fire (or god of fire, Agni) functions as the conveyer of the offerings to their intended recipients. *Homa* was adopted and adapted by other Indic religions as well, including Buddhism, and spread throughout the ancient Buddhist world. It is still practiced today not only by Brahmins, but by Tibetan Buddhists and in Japanese Shingon.

camphor

ga bur

ག་བུར།

karpūra

A Sanskrit loanword, from Skt. *karpūra*; see Laufer 1916, p. 457.

cardamom

sug smel

སུག་སྨེལ།

sūkṣmailā

A fragrant medicinal plant, its seed pods are also used in cooking.

Chomden Rikpai Raltri

bcom ldan rigs pa’i ral gri

བཅོམ་ལྡན་རིགས་པའི་རལ་གྲི།

A great scholar of Narthang monastery in central Tibet. He lived from 1227 to 1305 and was one of the first compilers of the Kangyur.

City Beauty

grong khyer mdzes

གྲོང་ཁྱེར་མཛེས།

nagarabhadra

Name of a disciple of the Buddha featuring in the story to explain the karmic cause for the invasion of Khotan by the Sumpas and Red Faces.

cobra

sbrul nag po

སྦྲུལ་ནག་པོ།

kṛṣṇasarpa

Lit. “black snake.” Refers to the Indian or spectacled cobra, whose bite is fatal.

complete nonexistence

rnam pa thams cad med pa

རྣམ་པ་ཐམས་ཅད་མེད་པ།

Name of a samādhi.

concordant acceptance

’thun pa’i bzod pa

འཐུན་པའི་བཟོད་པ།

anulomikakṣānti

This aspect of patience consists in an acceptance of the true nature of things. Acceptance towards phenomena that is in accord with their true nature.

contemplating the buddhas

sangs rgyas yid la byed pa

སངས་རྒྱས་ཡིད་ལ་བྱེད་པ།

Name of a samādhi.

contemplation on impurity

mi gtsang ba'i ting nge 'dzin, mi gtsang ting 'dzin

མི་གཙང་བའི་ཏིང་ངེ་འཛིན།, མི་གཙང་ཏིང་འཛིན།

aśubhabhāvanā

Name of a samādhi. Refers to a meditation technique in which one contemplates human corpses in various states of decomposition as method for severing attachment. It consists of nine (sometimes ten) such stages (see BHSD, s.v. aśubhabhāvanā).

crest of the dharma

chos kyi spyi bo

ཆོས་ཀྱི་སྤྱི་བོ།

Name of a dhāraṇī.

Cutting like a Diamond

rdo rje ltar gcod pa

རྡོ་རྗེ་ལྟར་གཅོད་པ།

Name of a tathāgata.

dammar

sra rtsi pog

སྲ་རྩི་པོག

sarjikā

Resin of the Sāla tree, used in incense.

Darmatir

dar ma ti ra, dar ma tir

དར་མ་ཏི་ར།, དར་མ་ཏིར།

Name of a monastery; identified by Thomas as a monastery also called *sṅa rtiṅ*. See note to the translation.

Dearly Beloved

rab sdug

རབ་སྡུག

Name of the wife of one of the great ministers.

deities of the realm of the Four Great Kings

rgyal chen bzhi'i ris kyi lha rnams

རྒྱལ་ཆེན་བཞིའི་རིས་ཀྱི་ལྷ་རྣམས།

caturmahārājikakāyā devāḥ

A class of gods who inhabit the lowest among the six heavens of the desire realm, the dwelling place of the Four Great Kings.

Demon Pride

gdon la snyems pa

གདོན་ལ་སྙེམས་པ།

grahagarva

Name of a nāga king.

demons who steal the life force

mdangs phrog pa, mdangs 'phrog

མདངས་ཕྲོག་པ།, མདངས་འཕྲོག

ojohāra

Literally "strength robber" or "lustre robber." According to ancient belief, certain demons, usually of the rākṣasa or yakṣa class, can steal a person's life-sustaining (Skt. *prāṇasaṃdhāraṇa*) vital force, which is an actual cause of death. In our text, this force is called *mdangs* (Skt. *ojas*; Tib. *mdangs)*. Regarding this, the *Great Dungkar Tibetan Dictionary* (*dung skar tshig mdzod chen mo*) explains that it is a particular life-sustaining substance called "*mdangs*," which is located in the heart region and without which one's life will be cut short. The Sanskrit word *ojas* also means "vital energy," "strength," or "power" and is a central concept in the traditional Indian health sciences (*āyurveda*), where it is

understood as the distilled essence of seven constituents produced by the gradual refinement process of digestion. A healthy digestion and refinement process results in a strong vital energy and a healthy *mdangs* or *mdangs mchog*, “radiance” or “complexion” (cf. Gerke 2011).

desire realm

’dod pa’i khams

འདོད་པའི་ཁམས།

kāmadhātu

In Buddhist cosmology, our sphere of existence where beings are driven primarily by the urge for sense gratification and attachment to material substance. It is one of the three basic divisions of the realms of existence that constitute saṃsāra. The other two are the form realm and the formless realm. See Gethin 1998, pp. 116–18.

dhāraṇī

gzungs, gzungs sngag, gzungs sngags

གཟུངས།, གཟུངས་སྔག, གཟུངས་སྔགས།

dhāraṇī

Dhāraṇī, like the Tibetan *gzungs*, literally means “retention” or “the power of retention” The term can refer to memory or retention itself or to mnemonic formulas which aid realized beings to retain(√dhṛ) in their transmundane memory any teachings they have received. This is perhaps the most general sense of “dhāraṇī” as understood in the context of the dhāraṇī genre of Mahāyāna Buddhism. Dhāraṇīs are usually revealed mantric formulae that are dedicated to, or originate from, a particular deity and typically include homage, praise, supplication, exhortation to act, and, most importantly, the heart mantra or mantras of the deity. The specific meaning of “retention” is also present in this inasmuch as dhāraṇīs, once obtained, are never lost but stay with the person who obtained / realized them. They function as doors (*dhāraṇīdvāra*) or access points (*dhāraṇīmukha*) to the infinite qualities of buddhahood. Shorter mantras, when they are regarded as functioning in this way, can also be designated as dhāraṇī.

dhāraṇī that restrains the gods

lha rnams chad pas gcod pa'i gzungs sngags

ལྷ་རྣམས་ཆད་པས་གཅོད་པའི་གཟུངས་སྔགས།

Name of a dhāraṇī.

Dharma Abode

chos gnas

ཆོས་གནས།

dharmasthāna

Name of a tathāgata.

Dharma Banner

chos kyi tog

ཆོས་ཀྱི་དྲྭ།

dharmaketu

Name of a tathāgata.

Dharma discourse

chos kyi rnam grangs

ཆོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

A specific formulation of the Dharma. According to commentarial tradition (eg Buddhaghosa), *paryāya* specifically designates the teaching style of the sūtras. That is to say, teachings formulated especially for particular people, locations, or events, presented discursively and using illustrations, analogies and figurative language as opposed to the abstract language of the Abhidharma teachings.

Dharma Favorite

chos dgyes

ཆོས་དགྱེས།

dharmamudita, dharmapriya

Name of a tathāgata.

Dharma Lineage of Heroes

chos dpa’ ba’i rigs

ཆོས་དཔའ་བའི་རིགས།

dharmavīrakula

Name of a tathāgata.

Dharma Lord

chos dbang

ཆོས་དབང་།

dharmavaśa, dharmeśvara

Name of a tathāgata.

Dharma Peak

chos brtsegs

ཆོས་བརྩེགས།

dharmakūṭa

Name of a tathāgata.

Dharma Splendor

chos kyi gzi brjid

ཆོས་ཀྱི་གཟི་བརྗིད།

dharmaraśmi, dharmatejas

Name of a tathāgata.

dharmarāja stūpa

chos kyi rgyal po’i mchod rten

ཆོས་ཀྱི་རྒྱལ་པོའི་མཆོད་རྟེན།

dharmarājika / dharmarāja stūpa

A Buddhist shrine or reliquary monument associated with a past Dharma king or Buddhist ruler.

Diamond-like Being, Powerful Queen of Qualities

rdo rje ltar ’gro ba yon tan gyi dbang phyug rgyal mo

རྡོ་རྗེ་ལྟར་འགྲོ་བ་ཡོན་ཏན་གྱི་དབང་ཕྱུག་རྒྱལ་མོ།

Name of a female tathāgata.

diligence

brtson ’grus

བརྩོན་འགྲུས།

vīrya

The Sanskrit term vīrya may be understood as “energy” or “vigor.” In Buddhist contexts the term implies having enthusiasm toward a virtuous endeavor, which includes taking joy in such virtuous endeavor, and it is considered an antidote to laziness. It is included in many different lists of positive attributes, and later, in the Mahāyāna context, it is included as the fourth of the six perfections (ṣaṭpāramitā).

disciple

nyan thos

ཉན་ཐོས།

śrāvaka

Often translated as “hearer.” Usually defined as “those who hear the teaching from the Buddha and make it known to others.” Primarily this refers to direct disciples of the Buddha or his descendants who aspire to attain the state of an arhat by seeking nirvāṇa. Also often contrasted with bodhisattvas.

divine eye

lha'i mig

ལྷའི་མིག

divyacakṣus

One of the "five eyes," representing superior insights of the buddhas and bodhisattvas. The five eyes consist of five different faculties of vision: the physical eye (Skt. *māṃsacakṣus*), the divine eye (Skt. *divyacakṣus*), the wisdom eye (Skt. *prajñācakṣus*), the Dharma eye (Skt. *dharmacakṣus*), and the Buddha eye (Skt. *buddhacakṣus*).

divine palace

gzhal med khang, lha'i gnas

གཞལ་མེད་ཁང་།, ལྷའི་གནས།

vimāna

The Sanskrit word *vimāna* can mean a divine chariot, palace, or a combination of the two. These flying palaces of the deities are well known in Indian mythology. Burnouf has translated the word as "chariots." Kern has "aerial cars" (in their translations of the Saddharmapuṇḍarīka). In the *Vimalaprabhāparipṛcchā*, however, it probably means "temple."

drop

thig le

ཐིག་ལེ།

tilaka

An ornamental dot painted between the eyebrows as part of religious ceremonies.

Dundubhisvara

rnga sgra

རྔ་སྒྲ།

dundubhisvara

Name of a tathāgata.

dūrvā grass

rtswa dUr ba

རྩྭ་དུར་བ།

dūrvā

Latin: *Panicum dactylon*. Also called “Bent grass” or “Panic grass.” A species of grass that was considered sacred in ancient India and used as an offering to deities.

Dwelling in the Dharma Kingdom of the Lion

seng ge’i chos kyi rgyal srid la gnas pa

སེང་གེའི་ཆོས་ཀྱི་རྒྱལ་སྲིད་ལ་གནས་པ།

Name of a tathāgata.

Dwelling in the Kingdom of Equanimity, the Blossom of the Factors of Enlightenment

byang chub kyi yan lag gi me tog mnyam pa nyid kyi rgyal srid la gnas pa

བྱང་ཆུབ་ཀྱི་ཡན་ལག་གི་མེ་ཏོག་མཉམ་པ་ཉིད་ཀྱི་རྒྱལ་སྲིད་ལ་གནས་པ།

Name of a tathāgata.

Dwelling in the Kingdom of Renunciation

spong ba’i rgyal srid la gnas pa

སྤོང་བའི་རྒྱལ་སྲིད་ལ་གནས་པ།

Name of a tathāgata.

Dwelling in the Kingdom of the Exalted Buddha

shin tu ’phags pa sangs rgyas kyi rgyal srid la gnas pa

ཤིན་ཏུ་འཕགས་པ་སངས་རྒྱས་ཀྱི་རྒྱལ་སྲིད་ལ་གནས་པ།

Name of a tathāgata.

earth bearer

sa ’dzin pa

ས་འཛིན་པ།

Name of a dhāraṇī.

empowerment of joy

dga’ ba’i dbang bskur ba

དགའ་བའི་དབང་བསྐུར་བ།

Name of a samādhi.

Enduring Dharma

chos brtan

ཆོས་བརྟན།

dharmasthira, dṛḍhadharma

Name of a tathāgata.

enlightenment

byang chub

བྱང་ཆུབ།

bodhi

Entering Wisdom

ye shes la ’jug pa

ཡེ་ཤེས་ལ་འཇུག་པ།

jñānapraveśa

Name of a tathāgata.

eon

bskal pa

བསྐལ་པ།

kalpa

According to the traditional Abhidharma understanding of cyclical time, a great eon (Skt. *mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (Skt. *vivartakalpa*); during the next twenty, it persists; during the third twenty, it is in the process of destruction or contraction (Skt. *saṃvartakalpa*); and, during the last quarter of the cycle, complete destruction has occurred and nothing exists. For the different kinds of kalpas according to Abhidharma teachings, see AKBh on AK III.89d–93 (for English tr., see Pruden 1988–90, vol. 2, pp. 475–81).

epidemic

yams kyi nad

ཡམས་ཀྱི་ནད།

ītiḥ

The term usually designates communicable diseases generally. In the *Mahāvyutpatti* (no. 9554) it is given as the translation term used for Skt. *ītiḥ* with the Chinese equivalent given as 瘟疫 “epidemic,” “plague.” To be distinguished however from bubonic plague, which in Chinese is called 鼠疫 *shu yi* “rat disease.”

Evildoer

sdig byed, sdig can

སྡིག་བྱེད།, སྡིག་ཅན།

pāpaṃkara

One of the two brothers Benevolence and Evildoer, whose story is told in *The Sūtra of the Wise and Foolish*. They are evoked in *Vimalaprabhā’s Questions* as part of the karmic explanation of the turbulence and violence that befalls Khotan in the period prophesied.

Exalted King

mngon par ’phags pa’i rgyal po

མངོན་པར་འཕགས་པའི་རྒྱལ་པོ།

Name of a buddha.

Excellent Light Rays

’od zer bzang po

འོད་ཟེར་བཟང་པོ།

Name of a tathāgata. A tathāgata of that name appears also in *The Play in Full* (Toh 95, . Not to be confused with the Brahmā god Bhadraraśmi in *The Questions of Brahmaviśeṣacintin* (Toh 160,).

Eye Purifier

mig rnam par sbyong ba

མིག་རྣམ་པར་སྦྱོང་བ།

Name of a tathāgata.

Firm Resolve

rab nges

རབ་ངེས།

suniścita

The prophesied daughter of the king of Skardo and incarnation of Vimalaprabhā at the time of the invasion of Khotan by Sumpas and Red Faces. Sister of Armor of Victory (Vijayavarman). She saves Khotan from destruction by recalling the protective dhāraṇīs and helping her brother pay the ransom for Khotan.

five rebirth destinies

’gro ba, ’gro ba lnga

འགྲོ་བ།, འགྲོ་བ་ལྔ།

gati, pañcagati

A shorter form of the six classes of beings, as follows: (1) hell beings, (2) ghosts, (3) animals, (4) human beings, and (5) devas. The fifth category is divided into devas and demigods (*asura*) when six realms are enumerated.

follower of the Dharma

chos dang ldan pa

ཆོས་དང་ལྡན་པ།

dhārmika

One who has accepted the Buddha Dharma. Also translated as “Buddhist.”

Force of Victory

rnam par rgyal ba’i rtsal

རྣམ་པར་རྒྱལ་བའི་རྩལ།

vijayavikrama

Force of Victory or Vijayavikrama is prophesied to be the King of Khotan at the time of the attack of the Red Faces and loses his life in the conflict.

Fortunate Eon

bskal pa bzang po

བསྐལ་པ་བཟང་པོ།

bhadrakalpa

Also translatable as the Auspicious Eon, the *bhadrakalpa* is the present one of three successive great eons according to Buddhist cosmology. According to the *Bhadrakalpikasūtra* (Toh. 94), in this present eon, which lasts some 236 million years, 1,000 buddhas will appear.

Four Great Kings

rgyal chen bzhi, rgyal po chen po bzhi, ’jig rten skyong ba bzhi

རྒྱལ་ཆེན་བཞི།, རྒྱལ་པོ་ཆེན་པོ་བཞི།, འཇིག་རྟེན་སྐྱོང་བ་བཞི།

caturmahārāja, lokapāla

The four divine kings preside over the lowest of the god realms, on the slopes of Mount Meru: Dhṛtarāṣṭra in the east, Virūḍhaka in the south, Virūpākṣa in the west, and Vaiśravaṇa in the north. They rule, respectively, over kumbhāṇḍas in the south, nāgas in the west, gandharvas in the east, and yakṣas in the north.

fourfold assembly

'khor bzhi po

འཁོར་བཞི་པོ།

catasraḥ parṣadaḥ

The four kinds of followers of the Buddha: monks (*bhikṣu*), nuns (*bhikṣuṇī*), laymen (*upāsaka*), and laywomen (*upāsikā*).

fragrant sanctuary

dri gtsang khang

དྲི་གཙང་ཁང་།

gandhakuṭi

Literally, "house of fragrance." The Sanskrit/ Pāli term, *gandhakuṭi*, referred to "a perfumed cabin, name of a room or hut occupied by the Buddha, especially that made for him by Anāthapiṇḍika in Jetavana" (PED). Later, the term came to refer to the innermost sanctuary or shrine room of a monastery which houses the principal statue(s), most often an image of Śākyamuni Buddha.

frankincense

du ru ka'i bdug

དུ་རུ་ཀའི་བདུག

kunduru, turuṣka

Literally "scent of the Turks." An aromatic resin obtained from trees used for worship and fumigation. Also called olibanum. This may be the same as

Tibetan *kun du ru* or gum olibanum, the gum resin of the tree *Boswellia thurifera* or *serrata* (see Laufer 1916, p. 468).

Fully Blossomed Flower of Clairvoyance, King of the Constellation of the Immaculate Lotus-Petal

pad ma'i 'dab ma dri ma med pa'i rgyu skar gyi rgyal po mngon par shes pa'i me tog kun tu rgyas pa

པད་མའི་འདབ་མ་དྲི་མ་མེད་པའི་རྒྱུ་སྐར་གྱི་རྒྱལ་པོ་མངོན་པར་ཤེས་པའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

Kamaladalavimalanakṣatrarājasaṃkusumitābhijña

Name of the tathāgata in the buddhafield from which the goddess Vimalaprabhā comes to the Sahā world. This tathāgata and his buddhafield are also mentioned (with a very slight variation in the name) in Chapter 23 of *The White Lotus of the Good Dharma* (Toh 113 23.1.) as Kamaladalavimalanakṣatrarājasaṃkusumitābhijña.

fundamental precepts

bslab pa'i gzhi

བསླབ་པའི་གཞི།

śikṣāpada

The fundamental precepts or foundations for training are rules of conduct that both lay and monastic Buddhists alike follow. The number and nature of the rules is dependent on one's level of commitment. Five rules or precepts which are observed by all Buddhists are the training rules or precepts that consist in refraining from (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, and (5) using intoxicating substances (such as alcohol). On new and full moon days, lay Buddhists may add three more rules to these five. These are abstaining from (6) eating after noon, (7) dancing, singing, music, and other forms of entertainment, as well as wearing perfumes and ornaments, and (8) sleeping on a high bed. Fully ordained nuns and monks follow hundreds of training rules as laid out in the respective Vinayas of the different ordination lineages.

Gac-fruit

kar ko ta, kar ko ti

ཀར་ཀོ་ཊ།, ཀར་ཀོ་ཊི།

karkoṭaka

A medicinal plant. A tropical creeper plant of the genus *Momordica* producing a gourd-like fruit called Gac which has some medicinal uses (cf. Meulenbeld 1974, p. 539).

gandharva

dri za

དྲི་ཟ།

gandharva

Literally “scent-eaters,” gandharvas are a group among the *aṣṭasenā*, i.e. nonhuman, mythical beings said to have been present when the Buddha preached the Mahāyāna Sūtras.

garuḍa

nam mkha’ lding

ནམ་མཁའ་ལྡིང་།

garuḍa

In Hindu mythology, the name of the king of birds; literally: “sky soarer;” one group among the *aṣṭasenā*, i.e. the flock of nonhuman, mythical beings said to have been present when the Buddha preached the Mahāyāna Sūtras (See also gods, nāgas, yakṣas, gandharvas, asuras).

Gautama

gau ta ma

གཽ་ཏ་མ།

gautama

Family name of the Buddha Śākyamuni

Glorious Ornament

dpal rgyan

དཔལ་ཆུན།

Name of a bodhisattva.

Glory of the Supreme Lineage

rigs mchog kun tu dpal

རིགས་མཆོག་ཀུན་ཏུ་དཔལ།

Name of a tathāgata.

Glory of Victory

rnam par rgyal ba'i grags pa

རྣམ་པར་རྒྱལ་བའི་གྲགས་པ།

vijayakīrti

Glory of Victory or Vijayakīrti is the prophesied son of Force of Victory (Vijayavikrama) and heir to the throne of Khotan.

god

lha, lha yi bu, lha'i bu

ལྷ།, ལྷ་ཡི་བུ།, ལྷའི་བུ།

deva, devaputra

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a

transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

goddess

lha mo

ལྷ་མོ།

devī

This word is mostly used in this text in connection with the protagonist Vimalaprabhā. It can be used literally or as an honorific like “Lady.”

Gold Clan

gser gyi rigs

གསེར་གྱི་རིགས།

suvarṇagotra

The people of the Gold Country whose progenitor was the rākṣasī Husha. See under Gold Country. Connected with Skardo.

Gold Country

gser gyi rigs kyi yul, gser gyi yul

གསེར་གྱི་རིགས་ཀྱི་ཡུལ།, གསེར་གྱི་ཡུལ།

suvarṇa-deśa

The country of the Gold Clan. A place rich in gold deposits, from whence the ransom was paid for Khotan. Associated in this text with the kings of Skardo. The Gold Country was identified by Thomas with the areas of Baltistan (the capital of which is today called Skar du) and Nagar in the Hunza-Gilgit regions of the Upper Indus and Upper Sutlej valleys, in today’s northern Pakistan. The designation of the Gold Country seems to have been broad and varies from source to source. According to Xuanzang it was south of Khotan and was known as “the kingdom of women” on account of being ruled by women. According to sources worked on by Denwood (2008), it was situated in Rudok (Tib. *ru thog*) in modern Western Tibet. The exact geographic location remains

unclear. Zeisler (2010, 419 ff.) has identified three different regions designated Suvarṇagotra in different sources. Some documents from the Dunhuang cave library in late Khotanese identify Khotan itself at the “Golden Land” (LKh. *ysarnai bāḍa* see Dragon 2023, p. 291). The story told in *The Questions of Vimlaprabhā* about how the kingdoms of Skardo and Khotan were united under the king Armor of Victory / Vijayavarman (whose name is not attested elsewhere) may function as an etiological myth for the transference of the designation.

Gold Mountain

gser gyi ri

གསེར་གྱི་རི།

A mountain in the Gold Country.

Gomasalagandha

go ma sa la gan da, go ma sa la gan dha

གོ་མ་ས་ལ་གན་ད།, གོ་མ་ས་ལ་གན་ཌ།

gomasalagandha

The most important shrine in Khotan, located on the Gomati/Gośṛṅga/Ox-horn hill. The Buddha Śākyamuni is said to have miraculously travelled there in person to bless the site. For further references to historical scholarship, see Thomas 1935, pp. 6–7.

Gomati hill

ri glang mgo, ri glang ru, ’gu ba ti ra, ’gu ma ti ra, ’gu ma ti ri

རི་གླང་མགོ, རི་གླང་རུ།, འགུ་བ་ཏི་ར།, འགུ་མ་ཏི་ར།, འགུ་མ་ཏི་རི།

gośīrṣa, gośṛṅga

The “ox-horn” shaped hill southwest of Khotan described by Xuanzang, among others, in his seventh-century travelog (trans. Beal 2000, vol. 2, p. 313) and discussed at length by Aurel Stein in his account of his explorations in the area in the early 20th century (Stein, 1907, pp.195 ff). It was the location of the Gomasalagandha stūpa which plays a prominent role in the narrative of

Vimalprabha's Questions. The Gomati hill is found in a variety of spellings in different Kangyur recensions of the text. The Tibetan *glang ru,* meaning "ox-horn" is also used. A village by the name Lānghru was attested in proximity to the hill into modern times. The river Karakash that passes through Khotan is also referred to in extant Skt. texts as *gomatī*. As happens in *Vimalaprabhā's Questions,* another text in the Kangyur, *The Prophecy on Mount Gośṛṅga* (Toh 357) also narrates how the Buddha travelled to this hill and prophesied the future establishment of Khotan there as a flourishing Buddhist kingdom. This legend is also narrated by Xuanzang. For more on references to this locale, see Thomas 1935, pp. 5–8.

Great Assembly

'dus pa chen po

འདུས་པ་ཆེན་པོ།

mahāsamāja, mahāsannipāta

Refers to a collection of seventeen Mahāyāna sūtras that were particularly revered in Buddhist Khotan (cf. *The Prophecy on Mount Gośṛṅga*, Toh 357, .

great compassion

snying rje chen po

སྙིང་རྗེ་ཆེན་པོ།

mahākaruṇā

Universal compassion, without bias, for all living beings. A state of mind cultivated through the practice of the four immeasurables (*brahmavihāra*).

guardian deities

srung ma, srung ma'i lha

སྲུང་མ།, སྲུང་མའི་ལྷ།

Beings of various kinds (such as the "eight kinds of spirits" Tib. *lha srin sde brgyad*, Skt. *aṣṭasenā*), including gods, nāgas, yakṣas and others, can declare their allegiance to the buddhas, thereby fulfilling the role of protecting a land and its people from war, invasion, disease, and so on. Often they are considered

as contractually bound to serve for as long as the Buddha's teachings are preserved and honored in that place.

gum benzoin

sha'i le ya ka, shi li ya ka

ཤའི་ལེ་ཡ་ཀ, ཤི་ལི་ཡ་ཀ

śaileyaka

A fragrant tree resin from a plant of the genus Styrax used as incense.

Gusen

gu zan

གུ་ཟན།

According to Thomas, a region called Guchen is situated "in the eastern Tienshan north of Turfan" (see Zeisler 2009/10, p. 393, note 25; also see Thomas 1951, p. 282). The phonetic similarity to "Kushan" is also notable.

Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A guardian deity of Khotan. Formerly a child-eating demoness (Skt. *rākṣasī* or *yakṣiṇī*) who was converted by the Buddha and became a protectress of children, women, the saṅgha, and all beings. She has a large retinue of mostly children.

He Who Acts Like an Elephant

glang po che byed pa

གླང་པོ་ཆེ་བྱེད་པ།

Name of a bodhisattva.

He Who Makes Things Appear Through Light

snang bas snang bar mdzad pa

སྣང་བས་སྣང་བར་མཛད་པ།

Name of a tathāgata.

Healer of Cataracts

mig gi rab rib kyi mun pa zhi bar mdzad pa

མིག་གི་རབ་རིབ་ཀྱི་སྐུན་པ་ཞི་བར་མཛད་པ།

Name of a tathāgata.

heroic victory banner

dpa’ ba’i rgyal mtshan

དཔའ་བའི་རྒྱལ་མཚན།

Name of a samādhi.

Holder of the Dharma

chos ’dzin

ཆོས་འཛིན།

Name of a tathāgata.

Hundred Eyes

spyan brgya pa

སྤྱན་བརྒྱ་པ།

Name of a buddha.

Husha

hu sha

ཧུ་ཤ།

Name of a rākṣasī and a mythical mountain deity in the country of the Gold Clan who was considered the ancestral “mother” of the Gold Clan. A former incarnation of the goddess Vimalaprabhā.

Illuminating

snang ba

སྣང་བ།

roca

Lit. “Illuminating”. Name of a tathāgata. In *The White Lotus of Compassion* (Toh 112) the name was translated as *gsal mdzad*. There, the Buddha Ratnagarbha prophesied that the youngest of the thousand Veda-reciting pupils of the brahmin Samudrareṇu would be the Buddha Roca.

insight

shes rab

ཤེས་རབ།

prajñā

Use Standard

Intelligent Healer of the Darkness of Impaired Vision

shes pa’i blo can rab rib kyi mun pa rab tu zhi bar mdzad pa

ཤེས་པའི་བློ་ཅན་རབ་རིབ་ཀྱི་མུན་པ་རབ་ཏུ་ཞི་བར་མཛད་པ།

Name of a tathāgata. The eye disease called *rab rib* (Skt. *timira*) includes a variety of disorders including myopia, cataract and impaired vision.

irreversible

phyir mi ldog pa

ཕྱིར་མི་ལྡོག་པ།

avaivartika, avinirvartanīya, avinivartanīya

A stage on the bodhisattva path where the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

Jambudvīpa

’dzam bu’i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

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

juniper

shug pa

ཤུག་པ།

The Himalayan juniper tree (*Juniperus indica*) whose leaves and wood are used as incense.

kālānusāri sandalwood

kA la nu sa ri

ཀཱ་ལ་ནུ་ས་རི།

kālānusāri

A variety of fragrant sandalwood used as incense, most probably the variety called yellow sandalwood. See Edgerton, BHSD, s.v. kālānusāri.

kālīyaka

ka li ya ka

ཀཱ་ལི་ཡ་ཀ

kālīyaka

A plant used in incense. It is native to India, China, and Southeast Asia. Scientific name: *Curcuma zanthorrhiza Roxb*.

Kapila

ser skya, ser skyas

སེར་སྐྱ།, སེར་སྐྱས།

kapila

Literally “Light Yellow” or “Tawny”. The name of a yakṣa. Not to be confused with the city in the land of Khotan called Kapila. Also not to be confused with the mythical sage Kapila, to whom the Sāṃkhya philosophy is ascribed.

Kapilana

bka’ bi lan, ka pi la

བཀའ་བི་ལན།, ཀ་པི་ལ།

Kapilana, or Kapila, was an ancient city in Khotan. Site of an important buddha stūpa, also mentioned in the *Annals of Khotan* (*li yul gyi lo rgyus*,) a work contained within the *Prophecy of the Khotan* (*li’i yul gyi lung bstan*). In the *Annals of Khotan* the city is referred to as *ser skya’i grong khyer* (Thomas, 1935, p. 92).

Kapilana Stūpa

ka pi la na’i mchod rten

ཀ་པི་ལ་ན་འི་མཆོད་རྟེན།

A major buddhist stūpa in ancient Khotan, located in Kapila. Believed to have been dedicated to the former buddha Kāśyapa. In the *Annals of Khotan* (*li yul gyi lo rgyus*,) a work contained within the *Prophecy of the Khotan* (*li’i yul gyi lung bstan*), it is described as one of “eight great stūpas” of the world.

Kaspara

ka spa ra

ཀ་སྦ་ར།

Believed to refer to the kingdom of Kashmir, this rare form of the name does not seem to be attested elsewhere in the canonical Buddhist literature. The usual Tibetan name of Kashmir is *kha che*. Phonetically the lemma *ka spa ra* is very close to the Greek name Κάσπειρα (Kaspeira) used by authors of antiquity, notably Claudius Ptolemy in his 2nd century ce *Geography*, to refer to a political entity that was apparently significantly larger than present-day Kashmir.

Kauṇḍinya

kauN+Di n+ya, ko'u di nya

ཀཽ་ཎ་ཌི་ན།, ཀོ་ཌུ་དི་ཉ།

kauṇḍinya

A patronym denoting an ancient Indic ancestry of the brahmin or warrior class. In canonical Buddhist literature, Kauṇḍinya is also the name of the priest in Śuddhodhana's court (Skt. *purohita*). After Gautama's enlightenment, he was the first of the Buddha's early disciples to become an arhat.

Khotan

li yul, li yul gyi yul 'khor, li yul 'khor, li'i yul 'khor

ལི་ཡུལ།, ལི་ཡུལ་གྱི་ཡུལ་འཁོར།, ལི་ཡུལ་འཁོར།, ལིའི་ཡུལ་འཁོར།

gostanadeśa

Khotan was a flourishing Buddhist kingdom on the silk route to the north of Tibet. The oasis of Khotan itself was located on the southern side of the Tarim Basin and northern side of the Kunlun mountains. Buddhist monastics from Khotan played an important role in the transmission of Buddhism to China in the seventh century ce and were also key to the early transmission of Buddhism to Tibet in the same period. It was known in old Khotanese as *hvatana*. The name Khotan derives from this root via Greco-Bactrian and Gāndhārī. In Tocharian it was known as *wātano.* For linguistic analysis of these names and their interrelations see Dragoni 2023. In Chinese it was known as

*yutian*于闐. In Sanskrit it was known as *gostana* and in Tibetan it was known as *li yul* “Li Country.” Today it is known as Hotan (Ch. 于闐 *yu tian*) in Xinjiang Province. In the seventh century ce, the kingdom of Khotan appears to have incorporated a number of neighboring cities and regions. At some point, as attested in various late Khotanese Dunhuang documents, it also became known as the “Golden Land” LKh. y*sarnai bāḍa* (For references see See Dragoni 2023, p.291).

King of all Tīrthikas

mu stegs thams cad kyi rgyal po

སྣ་སྟེགས་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ།

Name of a tathāgata.

King of All-Illuminating Compassion

rnam par snang byed snying rje’i rgyal po

རྣམ་པར་སྣང་བྱེད་སྙིང་རྗེའི་རྒྱལ་པོ།

Name of a tathāgata.

King of All-Illuminating Light

rnam par snang byed ’od kyi rgyal po

རྣམ་པར་སྣང་བྱེད་འོད་ཀྱི་རྒྱལ་པོ།

Name of a tathāgata.

King of Generosity

sbyin byed kyi rgyal po

སྦྱིན་བྱེད་ཀྱི་རྒྱལ་པོ།

Name of a tathāgata.

King of Light

’od kyi rgyal po

འོད་ཀྱི་རྒྱལ་པོ།

Name of the buddhafield in which Vimalaprabhā is predicted to become a buddha.

King of Light of the Exalted Luminosity of the Moon Banner

zla ba’i rgyal mtshan shin tu ’phags pa’i ’od zer gyi ’od kyi rgyal po

ཟླ་བའི་རྒྱལ་མཚན་ཤིན་ཏུ་འཕགས་པའི་འོད་ཟེར་གྱི་འོད་ཀྱི་རྒྱལ་པོ།

Candradhvajodgataprabhāraśmirājā

Name of the tathāgata in the buddhafield in which Vimalaprabhā will attain perfect enlightenment.

King of Marks

mtshan gyi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

Name of a tathāgata. A tathāgata with the same name also appears in *The Good Eon*, <Reference Toh 0094 F.310.a>.

King of the Drumbeat

rnga sgra’i rgyal po

཮་སྒྲའི་རྒྱལ་པོ།

dundubhisvararāja

Name of a tathāgata. The name of a buddha traditionally equated with Amitābha or Amitāyus.

King of the Gods

lha’i rgyal po

ལྷའི་རྒྱལ་པོ།

devarāja

Name of a tathāgata. The name of Devadatta when he becomes a buddha in the future. Not to be confused with Indra, whose title is also King of the gods (Skt. *devarāja*).

King Surpassing all Tīrthikas

mu stegs thams cad las shin tu 'phags pa'i rgyal po

སྒ་སྟེགས་ཐམས་ཅད་ལས་ཤིན་ཏུ་འཕགས་པའི་རྒྱལ་པོ།

Name of a tathāgata.

kinnara

mi'am ci

མིའམ་ཅི།

kinnara, kiṃnara

The Tib. term *mi'am ci* is a close-to-literal translation of Skt. *kiṃnara/kinnara* (the word may be of Semitic origin; cp. Hebrew *kinnor* "lyre"); according to folk etymology, kinnara is composed of the Skt. words *kim* "what; how" and *nara* "man," thus: "what man?" or "how could this be human?" The mythical kinnara are said to be very gifted musicians at the court of Indra or Kubera and are usually depicted either as bird-like figures with human heads, e.g. in Southeast Asia, or as human bodies with horse-heads, e.g. in Hindu art. The kinnara are one group among the *aṣṭasenā*, i.e. the flock of nonhuman, mythical beings said to have been present when the Buddha preached the Mahāyāna Sūtras.

Kinsman Droṇa

dro na sa go tra

དྲོ་ན་ས་གོ་ཏྲ།

droṇa sagotra

Droṇa was the name of a powerful and influential brahmin at the time of the historical Buddha. He once visited the Buddha to question him about his realization. The Buddha pointed out the state of enlightenment to him during which he spontaneously achieved a high level of realization. It is said that he prevented the leaders of the ancient great Indian republics from fighting each other over the Buddha's relics by distributing them evenly among the rival kings.

Kṣitigarbha

sa'i snying po

ས་ཡི་སྙིང་པོ།

kṣitigarbha

One of the eight principal bodhisattvas (Skt. *aṣṭamahopaputra*, Tib. *nye ba'i sras chen brgyad*).

Kurus

sgra mi snyan pa rnams

སྒྲ་མི་སྙན་པ་རྣམས།

kuru

Name of a people and a kingdom in the early Vedic period and one of the sixteen *mahājanapadas* or "kingdoms" of the late Vedic period of Ancient India.

Lamkonti

lam bkon ti, lam dkon ti

ལམ་བཀོན་ཏི།, ལམ་དཀོན་ཏི།

Name of a rākṣasī demoness. Context in this text suggests she was a guardian deity of Khotan.

land of Tsarmindha

tsar min dha'i yul

ཙར་མིན་ཏྷའི་ཡུལ།

An unidentified locale in the vicinity of Khotan.

layman

dge bsnyen

དགེ་བསྙེན།

upāsaka

See also the fourfold assembly.

laywoman

dge bsnyen ma

དགེ་བསྙེན་མ།

upāsikā

See also the fourfold assembly.

lifting of restrictions

dgag dbye

དགག་དབྱེ།

pravāraṇa

A ceremony prescribed by the Vinaya rules in which restrictions adopted for the rains retreat are relaxed, marking its end.

Light of the Dharma

chos snang

ཆོས་སྣང་།

dharmabhāsa, dharmāloka, dharmāvabhāsa

Name of a tathāgata.

Light of the Sun Beautifying the Spread of the Buddhadharma

bstan pa rgyas pa rgyan gyi nyi 'od ces bya zhugs so

བསྟན་པ་རྒྱས་པ་རྒྱན་གྱི་ཉི་འོད་ཅེས་བྱ་ཞུགས་སོ།

A text on the spread of Buddhism in Tibetan.

Lion of the Śākyas

shAkya seng ge

ཤཱཀྱ་སེང་གེ

śākyasiṃha

Epithet of Śākyamuni Buddha. The Śākyas were the tribe of the historical Buddha, whose domain lay in an area in northern India that is now the border between India and Nepal.

lion's gait

dpa' bar 'gro ba

དཔའ་བར་འགྲོ་བ།

śūraṃgama

Name of a samādhi. One of the ten absorptions of bodhisattvas. Also commonly translated as *heroic valor, heroic gait*, or *heroic progress*. Although the Sankrit *śūra* often means hero, it can also mean lion.

liquorice

shing mngar

ཤིང་མངར།

yaṣṭīmadhu

An aromatic and sweet extract from the roots of *Glycyrrhiza glabra*, a plant in the bean family *Fabacea*.

Lord of Cessation

gcod pa'i dbang phyug

གཅོད་པའི་དབང་ཕྱུག

chedeśvara, tyāgeśvara

Name of a bodhisattva.

Lord of Compassion

snying rje'i dbang phyug

སྙིང་རྗེའི་དབང་ཕྱུག

karuṇeśvara

Name of a bodhisattva. Although Lord of Compassion is a common epithet of Avalokiteśvara, here it appears to refer a different bodhisattva.

Lord of Elephants

glang po che'i bdag po

གླང་པོ་ཆེའི་བདག་པོ།

Name of a tathāgata.

Lord of Fragrance

dri'i dbang phyug

དྲིའི་དབང་ཕྱུག

gandheśvara

Name of a bodhisattva.

Lord of Gaṇas

tshogs kyi dbang phyug

ཚོགས་ཀྱི་དབང་ཕྱུག

gaṇeśvara

Name of a bodhisattva. Cf. also Toh 127, <Reference Toh 0127 F.57.a>, passim. Does not here refer to the elephant god Gaṇeśa. Skt. *gaṇa* refers to hordes of followers.

Lord of Gandharvas

dri za'i dbang phyug

དྲི་ཟའི་དབང་ཕྱུག

gandharveśvara

Name of a bodhisattva.

Lord of Life

skye ba'i dbang phyug

སྐྱེ་བའི་དབང་ཕྱུག

jīveśvara

Name of a bodhisattva.

Lord of Light

’od kyi dbang phyug

འོད་ཀྱི་དབང་ཕྱུག

prabheśvara

Name of a bodhisattva.

Lord of Renunciation

spong ba’i dbang phyug

སྤོང་བའི་དབང་ཕྱུག

tyāgeśvara

Name of a bodhisattva.

lord of sages

thub pa’i dbang po

ཐུབ་བའི་དབང་པོ།

munīndra

An epithet of Śākyamuni Buddha.

Lord of Secrets

gsang ba’i bdag po

གསང་བའི་བདག་པོ།

guhyakādhipati

An epithet of the bodhisattva Vajrapāṇi.

Lord of the Constellation Compassion

snying rje tha skar dbang phyug

སྙིང་རྗེ་ཐ་སྐར་དབང་ཕྱུག

Name of a bodhisattva.

Lord of the Dharma

chos kyi dbang phyug

ཆོས་ཀྱི་དབང་ཕྱུག

dharmeśvara

Name of a bodhisattva.

Lord of the Family

rigs kyi dbang phyug

རིགས་ཀྱི་དབང་ཕྱུག

kuleśvara

Name of a bodhisattva.

Lord of the Higher Wisdom Teachings

chos mngon pa'i dbang phyug

ཆོས་མངོན་པའི་དབང་ཕྱུག

abhidharmeśvara

Name of a tathāgata.

Lord of the Light of Renunciation

spong ba'i 'od kyi dbang phyug

སྤོང་བའི་འོད་ཀྱི་དབང་ཕྱུག

tyāgaprabheśvara

Name of a bodhisattva.

Lord of the Sublime and Worldly Dharmas

lha dang mi'i chos kyi dbang phyug

ལྷ་དང་མིའི་ཆོས་ཀྱི་དབང་ཕྱུག

Name of a bodhisattva.

Lord of the World

'jig rten dbang phyug, 'jig rten gyi dbang phyug

འཇིག་རྟེན་དབང་ཕྱུག, འཇིག་རྟེན་གྱི་དབང་ཕྱུག

lokeśvara

Name of a bodhisattva.

Lord of Victors

rgyal ba'i dbang po

རྒྱལ་བའི་དབང་པོ།

jinendra

An epithet of Śākyamuni Buddha.

Lovely Child Who Spreads the Victor's Dharma

bu sdug rgyal ba'i chos 'phel ba

བུ་སྡུག་རྒྱལ་བའི་ཆོས་འཕེལ་བ།

Name of a tathāgata.

Luminescent

snang gsal

སྣང་གསལ།

Name of a bodhisattva.

Luminosity

'od gsal

འོད་གསལ།

prabhāsa, ābhāsvara

Name of a bodhisattva.

Lungyul

lung yul

ལུང་ཡུལ།

An unidentified location. Paired with Gusen.

maelstrom

glong ’khyil

གློང་འཁྱིལ།

Name of a dhāraṇī.

Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

An alternate name for the bodhisattva Vajrapāṇi.

Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

Lit. “Great Lord.” The identity of the great lord can vary from text to text. A frequent epithet of Śiva.

mahoraga

lto ’phye chen po

ལྟོ་འཕྱེ་ཆེན་པོ།

mahoraga

Literally “great serpents.” Mythical beings, depicted as large, subterranean serpent demigods, with human torsos and heads and with the body of a serpent as the lower part. Their movements are said to be the cause of earthquakes. One group among the *aṣṭasenā*, i.e. the flock of nonhuman, mythical beings said to have been present when the Buddha preached the Mahāyāna Sūtras.

Maitreya

byams pa

བྱམས་པ།

maitreya

Lit. “The Loving One.” The future buddha. In early Buddhism he appears as a human disciple sent to pay his respects by his teacher, and the Buddha gives him the gift of a robe and prophesies that he will be the next buddha and that his companion Ajita will be the next cakravartin. In Mahāyāna tradition, as a bodhisattva, he bears both these names. In the *White Lotus of Compassion*, the buddha Ratnagarbha prophesies that Vimalavaiśayana, the fourth of the thousand young Vedapāṭhaka pupils of Samudrareṇu, will become the buddha Maitreya.

maṇḍala

dkyil ’khor

དཀྱིལ་འཁོར།

maṇḍala

Maṇibhadra

nor bu bzang, nor bzangs

ནོར་བུ་བཟང་། ནོར་བཟངས།

māṇibhadra

A yakṣa general, the brother of Kubera and a tutelary deity of merchants. One of the eight great yakṣas who form the retinue of Jambhala, the god of wealth.

Mañjuśrī

’jam dpal, ’jam dpal gzhon nur gyur pa

འཇམ་དཔལ།, འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrī, mañjuśrīḥ kumārabhūtaḥ

One of the eight principal bodhisattvas (Skt. *aṣṭamahābodhisattvāḥ*) in the Mahāyāna pantheon. He is considered the embodiment of transcendent knowledge, wisdom, or gnosis of all buddhas. In Tibetan tradition, he is also known as *rgyal ba’i yab gcig*, the “sole father of buddhas,” as he inspires buddhas in their realization of the profound. He can take many forms. In one of his best-known ones, he is represented as wielding the flaming sword of wisdom in his right hand and holding a lotus flower carrying the *Perfection of Wisdom in One Hundred Thousand Lines* in his left.

Māra

bdud

བདུད།

māra

Māra personifies evil and temptation in Buddhism. He is a very powerful deity of the desire realm (Skt. *kāmadhātu*). In biographies of the Buddha, Māra challenges the Buddha when he seated under the bodhi tree and determined not to move from his seat until he attains enlightenment, by sending an army of demons to distract him from his goal.

māra deities

bdud kyi ris kyi lha

བདུད་ཀྱི་རིས་ཀྱི་ལྷ།

mārakāyikadeva

The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

marauder

mi rgod

མི་རྒོད།

Literally “wild men” or “savages.” FW Thomas (1935) connected the mentions of these bands of brigands in Khotan to the long-standing traditions of brigandry associated with the Hunza region. The Tibetan term *mi rgod* could also, in certain contexts, refer to “conscripts” or new draftees in the army.

Master of Dhāraṇīs

gzungs kyi dbang phyug

གཟུངས་ཀྱི་དབང་ཕྱུག

dhāraṇīśvara

Name of a bodhisattva.

Mekhalin

’og pag can

འོག་པ་ག་ཅན།

mekhalin

Literally “belted” or “one with a belt.” Name of a bodhisattva who fathers a child with the rākṣasī Husha and is thereby the progenitor of the people of the Gold Country. The name appears to be ironic because a “belted one” refers to a young male brāhmin before marriage and is synonymous with *brahmacārin*, which in a Buddhist context indicates one who practices chastity.

mica

a ba yag

ཨ་བ་ཡག

abhraka

A silicate mineral used as medicinal substance. See also the corresponding note in the translation.

Mighty Armor

dbang phyug go cha

དབང་ཕྱུག་གོ་ཆ།

īśvaravarman

Mighty Armor or Īśvaravarman is a prophesied king of Skardo and the father of Firm Resolve at the time that the Sumpa and Red Faces invade Khotan. He is killed in the conflict. At the time of Buddha Śākyamuni, he was the king of Kaspara (Kaśmīr) who vowed to become Vimalaprabhā's father.

Mighty God

dbang phyug gi lha

དབང་ཕྱུག་གི་ལྷ།

mahendradeva, īśvaradeva

Name of a bodhisattva.

Mighty King of Trees

ljon pa'i dbang phyug rgyal po, ljon shing gi dbang phyug rgyal po

ལྗོན་བའི་དབང་ཕྱུག་རྒྱལ་པོ།, ལྗོན་ཤིང་གི་དབང་ཕྱུག་རྒྱལ་པོ།

drumeśvararāja

Name of a bodhisattva.

military banner

monastery

gtsug lag khang

གཙུག་ལག་ཁང་།

vihāra

Originally a place where the wandering "viharin" monks would stay during the monsoon only, they later developed into permanent domiciles for monks.

monastic grove of the saṅgha

dge ’dun gyi kun dga’ ra ba

དགེ་འདུན་གྱི་ཀུན་དགའ་ར་བ།

samghārāmaḥ

Another term for monastery. Literally, “an enclosed pleasure grove / park.” The early Saṅgha congregated in parks donated by wealthy patrons.

monk

dge slong

དགེ་སློང་།

bhikṣu

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).

moon crest

zla ba’i tog

ཟླ་བའི་ཏོག

Name of a samādhi

nāga

klu

ཀླུ།

nāga

A mythical being usually depicted as having the top half of a human and the bottom half of a snake. However, the nāga has a myriad of associations within Buddhism and Indian traditions in general; the term may be associated with deities, snakes (more specifically cobras), elephants, subterranean spirits, water spirits, or ethnic groups of people from the Indian subcontinent. In Tibet they became specifically associated with water spirits (klu), and in China they came to be associated with dragons. Here the image of the nāga is the twenty seventh of the eighty designs on the palms and soles of the Tathāgata.

Ngarden

dngar ldan

དངར་ལྡན།

A city prophesied in the land of Khotan. It may refer to a fortification within the ancient city of Khotan or to a city in the region. John Brough (1948, 336) speculated that Tibetan *dngar ldan* could be a misspelling of *lnga ldan* "having five," thus referring to five fortifications within Khotan mentioned in other sources (cf. Thomas 1935, 91, note 4, 96, and *The Prophecy Concerning Khotan*). Brough and Thomas translated *dngar ldan* as "Nectarean" is doubtful. While *dngar* can mean "sweet," the name *dngar ldan* is more likely derived from *dngar kha* "line, row" indicating "well arranged." We have left it untranslated due to the uncertainties.

nirvāṇa

mya ngan las 'das pa, mya ngan 'das

མྱ་ངན་ལས་འདས་པ།, མྱ་ངན་འདས།

nirvāṇa

Like the term *parinirvāṇa*, the expression is used in in this text in a temporal sense and as a synonym for the Buddha's death. Nirvāṇa in Sanskrit means that the causes for saṃsāra are "extinguished." In Tibetan it means that suffering has been transcended.

nonabiding

mi gnas

མི་གནས།

asthāna

Name of a dhāraṇī.

nonhumans

mi ma yin pa

མི་མ་ཡིན་པ།

amanuṣya

Typically refers to harmful or demonic spirits.

nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a bhikṣuṇī follows 364 rules and a bhikṣu follows 253 rules as part of their moral discipline.
For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

nutmeg

dza ma ka

ཇ་མ་ཀཱ།

jātī

See the corresponding note in the translation.

Oḍḍiyāna

u rgyan

ཨུ་རྒྱན།

oḍḍiyāna, uḍḍiyāna

A region of great significance for Buddhist history, generally identified with the Swat valley, in today's northern Pakistan.

Old City

grong khyer rnying pa

གྲོང་ཁྱེར་རྙིང་པ།

A city in the land of Khotan. Possibly also a part of the ancient city of Khotan.

Omniscient One

thams cad mkhyen pa

ཐམས་ཅད་མཁྱེན་པ།

sarvajñaḥ

An epithet of Śākyamuni Buddha.

ornament of all

thams cad kyi rgyan

ཐམས་ཅད་ཀྱི་རྒྱན།

Name of a samādhi.

Pacifier of Suffering, King of Non-Abiding Wisdom

mi gnas pa'i blo'i rgyal po gnod pa zhi bar mdzad pa

མི་གནས་བའི་བློའི་རྒྱལ་པོ་གནོད་པ་ཞེ་བར་མངོད་པ།

Name of a tathāgata.

parinirvāṇa

yongs su mya ngan las ’das pa, yongs su mya ngan las ’da’ ba

ཡོངས་སུ་མྱ་ངན་ལས་འདས་པ།, ཡོངས་སུ་མྱ་ངན་ལས་འདའ་བ།

parinirvāṇa

The term is used in this text in a temporal sense, to designate the Buddha’s death. Some scholars have argued that the term *parinirvāṇa* refers to the particular and complete *nirvāṇa* (“extinguishment”) experienced by an awakened being at death, and that the term was therefore synonymous with *anupadhiśeṣanirvāṇa,* “nirvāṇa without remainder (i.e. physical and mental constituents of the person, Skt. *skandhāḥ*, that are the product of karma). Other scholars, however, argue that nirvāṇa and parinirvāṇa were used interchangeably.

Payadika

pa ya di ka

པ་ཡ་དི་ཀ

The unidentified location of a prophesied great stūpa or caitya in the region of Khotan.

Peaceful Play

zhi bas rol pa

ཞི་བས་རོལ་པ།

Name of a tathāgata.

Peerless Samādhi

ting nge ’dzin gyi mchog

ཏིང་ངེ་འཛིན་གྱི་མཆོག

Name of a Tathāgata.

Perfected Enlightened Intent

dgongs pa thams cad yongs su rdzogs pa

དགོངས་པ་ཐམས་ཅད་ཡོངས་སུ་རྫོགས་པ།

Name of a buddha.

Perfection of Wisdom Sūtras

shes rab kyi pha rol tu phyin pa'i mdo

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་མདོ།

prajñāpāramitāsūtra

The term generally designates a genre of Mahāyāna Buddhist literature that teaches the perfection of wisdom, or perfect wisdom, i.e., the wisdom of emptiness, which is necessary to attain the unsurpassed, completely perfect enlightenment of a buddha. Some of the sūtras in this genre are among the earliest scriptures of the Mahāyāna (c. 1st cent. bce to first century ce). The genre comprises many sūtras of varying length.

Pikula

pid ku la

པིད་ཀུ་ལ།

A prophesied rival of the king of Skardo who's wife is taken by the king of Skardo. Possibly refers to the same person as Sapitekula, who was a chief of the marauders (*mi rgod*). See note to the translation.

pleasure garden of the gods

lha rnams kyi dga' ba'i skyed mos tshal, lha'i skyed mos tshal

ལྷ་རྣམས་ཀྱི་དགའ་བའི་སྐྱེད་མོས་ཚལ།, ལྷའི་སྐྱེད་མོས་ཚལ།

nandanavana

This likely is an alternative expression for the "Grove of Delight" (Skt. Nandanavana), one of four heavenly groves outside the city of Sudarśana on

Mount Meru. It owes its name to the fact that anyone who enters it becomes joyous and happy, as it offers all sorts of sense pleasures. “It is said that there is a Nandanavana in each deva world. The devas go there just before their death and disappear in the midst of their revels. Thus, the Bodhisattva went to Nandanavana in the Tusita world before his ‘descent’ into Mahāmāyās womb.” (DPPN)

Pomegranate Orchard

bal po se’u tshal

བལ་པོ་སེའུ་ཚལ།

Name of an unidentified locale prophesied in the city of Ngarden.

powdered gum benzoin

pha bong gi dreg

ཕ་བོང་གི་དྲེག

The term may refer to either powdered gum benzoin or a ground mineral (red arsenic). See also the corresponding note in the translation. See also gum benzoin in the Glossary.

Powerful Appearance

dbang po’i rnam pa

དབང་པོའི་རྣམ་པ།

Name of a tathāgata.

Powerful Armor

dbang po’i go cha

དབང་པོའི་གོ་ཆ།

īśvaravarman

A prophesied king of Skardo. According to Thomas (1935, p. 146), the second king Īśvaravarman of Skardo. Firm Resolve’s son who becomes regent of the Gold Clan.

Pradānaśūra

rab sbyin dpa’ bo, rab tu sbyin pa la dpa’ ba

རབ་སྦྱིན་དཔའ་བོ།, རབ་ཏུ་སྦྱིན་པ་ལ་དཔའ་བ།

pradānaśūra

Literally, “Heroic Benefactor.” Name of a bodhisattva; cf. *The Play in Full*, <Reference Toh 0095 F.87.a>

precious vase

bum pa bzang po

བུམ་པ་བཟང་པོ།

bhadraghaṭa

Although here this probably refers to an ordinary, ornamented, or precious vessel of some sort, at the same time it alludes to the mythical vase of inexhaustible treasures known from Indian mythology, which provides beings with copious wealth and sustenance.

precious wish-fulfilling gem

yid bzhin gyi nor bu rin po che

ཡིད་བཞིན་གྱི་ནོར་བུ་རིན་པོ་ཆེ།

cintāmaṇi

A magical gem or jewel that grants its possessor the fulfillment of every possible wish and desire.

Pristine Lord

dri ma med pa’i dbang phyug

དྲི་མ་མེད་པའི་དབང་ཕྱུག

Name of a bodhisattva.

Proclaimer of Dharma Who Holds a Store of Gems

chos rnam par sgrogs pa phyag na rin chen mdzod bsnams

ཚོས་རྣམ་པར་སྣོག་པ་ཟླ་བ་ཞེན་ཆེན་མངོད་བསྟན།

Name of a tathāgata. The name of Vimalaprabhā or Firm Resolve when she becomes a buddha in the future.

prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa, vyākṛti

The formal statement made by a buddha that a particular individual (or occasionally a group) will attain awakening as a named tathāgata, often in a named world system during a named future eon.

Pure Splendor Sandalwood Essence

dri ma med pa'i dpal tsan dan gyi snying po

དྲི་མ་མེད་པའི་དཔལ་ཙན་དན་གྱི་སྙིང་པོ།

Name of a tathāgata.

Quintessence of All Buddhas

sangs rgyas thams cad kyi snying po

སངས་རྒྱས་ཐམས་ཅད་ཀྱི་སྙིང་པོ།

Name of a collection of dhāraṇīs.

Quintessence of the Sun Sūtra

nyi ma'i snying po mdo sde

ཉི་མའི་སྙིང་པོ་མདོ་སྡེ།

sūryagarbhasūtrānta

The Sūtra of the Quintessence of the Sun, (Toh 257).

radiant splendor

dpal 'od zer lta bu

དབལ་འོད་ཟེར་ལྔ་བྱ།

Name of a samādhi.

rākṣasa

srin po

སྲིན་པོ།

rākṣasa

The male form of a class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. Some are flesh-eating demons who haunt frightening places.

rākṣasī

srin mo

སྲིན་མོ།

rākṣasī, yātudhānī

The female form of a class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. Some are flesh-eating demons who haunt frightening places.

Rāma

rangs byed

རངས་བྱེད།

rāma

Hero of the Indian epic, the Rāmāyana. In the epic, he is the son of King Daśaratha who is exiled from his own kingdom. His wife, Sītā is kidnapped by Rāvaṇa, the demon king of Laṅkā. With the help of Hanuman, the monkey god, Rāma rescues Sīta and is restored to the throne. In Hindu tradition Rāma is considered an avatar of Viśnu. The Rāmāyana was known in ancient Khotan and it was translated into Khotanese (see Emmerick 1992, p. 41).

Ratnagarbha

rin chen snying po, rin po che snying po

རིན་ཆེན་སྙིང་པོ།, རིན་པོ་ཆེ་སྙིང་པོ།

ratnagarbha

Name of a previous buddha, in whose presence the goddess Vimalprabhā had first aroused bodhicitta in a previous life. His entry into the city, as alluded to in this sūtra is narrated in the third chapter of *The White Lotus of Compassion*, .<Reference Toh 0112 ch.3>

Ratnaketu

rin po che'i tog

རིན་པོ་ཆེའི་དཔག

ratnaketu

Name of a tathāgata. He resides in the realm called Ratnavatī.

recollection of former lives

tshe rabs dran pa

ཚེ་རབས་དྲན་པ།

jātismara

One of the superknowledges (Skt. *abhijñā*; Tib. *mngon shes*). See .

Red Faces

gdong dmar

གདོང་དམར།

In this text, the name used for the invading Tibetans or soldiers of the Tibetan imperial army. *The Questions of Vimalaprabhā* is the oldest textual source referring to the Tibetans with this designation. The term “Red-Faced Ones” (*gdong dmar can*) would later be used in many Tibetan-authored sources (since at least the tenth century) as a designation for the Tibetan people, particularly when referring to them before their conversion to Buddhism. It is also found in Chinese sources as a designation for Tibetans (赤面大蕃國 *zhi mian da fan guo*) and even for Mongols (according to Hummel, 1958). While some suggest it

refers to the ruddy complexions of high-altitude Tibetans, others see it more specifically as referring to a documented custom of reddening the face with red ocher or red pigment. This however is rejected by Zeisler 2009/10, p. 421, note 58. For further discussion of how the term has been used in Tibetan literature see Van Schaik 2016, pp. 48–52.

red sandal

rma shing

རྨ་ཤིང་།

pattaṅga, pattraṅga

Rejoicing in Merit

bsod nams la dga’ ba

བསོད་ནམས་ལ་དགའ་བ།

Name of a monk.

Remover of All Harm

gnod pa thams cad gcod pa

གནོད་པ་ཐམས་ཅད་གཅོད་པ།

Name of a tathāgata.

Remover of Weapons

mtshon cha rab tu ’jil ba, mtshon cha ’jal ba

མཚོན་ཆ་རབ་ཏུ་འཇིལ་བ།, མཚོན་ཆ་འཇལ་བ།

Name of a tathāgata.

Renowned as the Totally Fearless and Unafraid Great Sage

rab tu ’jigs shing bag tsha ba dang bral ba drang srong chen por grags pa

རབ་ཏུ་འཇིགས་ཤིང་བག་ཚ་བ་དང་བྲལ་བ་དྲང་སྲོང་ཆེན་པོར་གྲགས་པ།

Name of a tathāgata.

renunciates

rab tu byung ba

རབ་ཏུ་བྱུང་བ།

pravrajita

The Tibetan literally means “to go forth” or “one who has gone forth,” referring to who one has renounce settled, household life (“gone forth from home to homelessness”) to become a monk or wandering spiritual practitioner.

ritualist

sgrub pa po

སྒྲུབ་པ་པོ།

sādhaka

The person who performs the ritual or *sādhana*.

Rooted in Space

nam mkha’ la rab tu gnas pa

ནམ་མཁའ་ལ་རབ་ཏུ་གནས་པ།

ākāśapratiṣṭhita

Name of a tathāgata. A tathāgata with an almost identical name also appears in *The White Lotus of the Good Dharma* (Toh 113,).

roots of virtue

dge ba’i rtsa ba

དགེ་བའི་རྩ་བ།

kuśalamūla

Similar to “merit,” roots of virtue are accumulated by encounters with a buddha or the teachings of a buddha. According to most lists (specifically those of the Pāli and some Abhidharma traditions), the (three) roots of virtue or the roots of the good or wholesome states [of mind] are what makes a consciousness good or bad; they are identified as the opposites of the three

mental “poisons,”—greed, hatred, and delusion. Actions based on these roots will eventually lead to future happiness and eventual enlightenment. The Dharmasaṃgraha, however, lists the three roots of virtue as (1) the mind set on enlightenment, (2) purity of thought, and (3) freedom from egotism.

ṛṣi sages

thub pa drang srong, thub pa’i drang srong

ཐུབ་པ་དྲང་སྲོང་།, ཐུབ་པའི་དྲང་སྲོང་།

muniṛṣi

Muni is an ancient title given to ascetics, monks, hermits, and saints, namely those who have attained the realization of a truth through their own contemplation and not by divine revelation. Also, often used as a specific epithet for a buddha. The Sanskrit term connotes “silence” or “quiescence,” which is regarded as a central quality of sages. The Tibetan *thub pa* means “the capable one.” Ṛṣi is a Vedic term for a realized being who serves as a conduit for divine revelation.

sādhana

sgrub pa

སྒྲུབ་པ།

sādhana

Derived from the Sanskrit verb √*sādh*, “to accomplish,” the term *sādhana* most generically refers to any method that brings about the accomplishment of a desired goal. In Buddhist literature, the term is often specifically applied to tantric practices that involve ritual engagement with deities, mantra recitation, the visualized creation and dissolution of deity maṇḍalas, etc. Sādhanas are aimed at both actualizing spiritual attainments (*siddhi*) and reaching liberation. The Tibetan translation *sgrub thabs* means “method of accomplishment.”

saffron

gur gum

གུང་གུམ།

kuṅkuma

A spice made from the stigmas of *Crocus sativus*.

Sahā world

mi mjed kyi 'jig rten gyi khams

མི་མཇེད་ཀྱི་འཇིག་རྟེན་གྱི་ཁམས།

sahālokadhātu

Also, *sahāloka* and *sahālokadhātu*, literally "world of endurance." In Mahāyāna cosmology this is the name of our universe, which is the (impure) buddhafield (Skt. *buddhakṣetra*) of the Buddha Śākyamuni. The term is variously interpreted as meaning the world of suffering or endurance (because of the suffering that the inhabitants must endure), of fearlessness, or of concomitance (of karmic cause and effect). The Sanskrit adjective *saha* means "mighty" or "huge" (from the root *sah* "be able to"), from which the noun *sahā* "the earth" is derived. The term *lokadhātu* designates the spaces on this earth where humans (and animals) live.

Sahapati

sa ha pa ti

ས་ཧ་པ་ཏི།

sahapati, sahaṃpati

Refers to Brahmā, chief of the gods, creator god, and "lord of the Sahā world." The appellation is usually translated into Tibetan as *mi mjed kyi bdag po* but here has been transcribed.

Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Lit. “hundred sacrifices.” The most common name used in Buddhist texts for the Vedic god Indra, king of the gods. In Buddhist cosmology he is the leader of the gods of the heaven of the thirty-three (Skt. *trāyastriṃśa*), the second heaven of the desire realm.

Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

Śākyas

shAkya rnams

ཤཱཀྱ་རྣམས།

Name of the clan and the kingdom of the historical Buddha, Siddhārtha Gautama.

samādhi

ting nge ’dzin

ཏིང་ངེ་འཛིན།

samādhi

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 *Drajor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvyutpatti* 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.

Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

Name of a bodhisattva. One of the eight principal bodhisattvas (Skt. *aṣṭamahābodhisattvāḥ*) in the Mahāyāna pantheon. He is often portrayed as the principal attendant of Śākyamuni Buddha together with Mañjuśrī. He is known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

Samudrareṇu

rgya mtsho'i rdul

རྒྱ་མཚོའི་རྡུལ།

samudrareṇu

A brahmin who was a past life incarnation of the Buddha Śākyamuni. His story is told in the third chapter of *The White Lotus of Compassion* (Toh 112). He was the family priest (Skt. *purohita*) of the wheel-turning monarch Araṇemi and one of his sons would become the Buddha Ratnagarbha. A summary of the story is found in Butön's *History of Buddhism* (Obermiller 1931, pp. 91–93).

sandalwood

tsan dan

ཙན་དན།

candana

saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

Sañjaya

kun tu rgyal, kun tu rgyal ba

ཀུན་ཏུ་རྒྱལ།, ཀུན་ཏུ་རྒྱལ་བ།

sañjaya

A yakṣa lord and the son of Vaiśravaṇa, one of the Four Great Kings who rules in the north and presides over the yakṣas there. Sometimes referred to as Kubera’s eldest son <Reference Toh 0558 F.68.b>. He is also often referred to by the name *yang dag shes* in Tibetan translations, which reflects a frequent variant in the Sanskrit, Saṃjñeya.

Śāntirāja

zhi ba’i rgyal po

ཞི་བའི་རྒྱལ་པོ།

śāntirāja

Lit. “King of Tranquility.” Name of a tathāgata. A tathāgata of that name also appears in *The King of Samādhīs Sūtra* (Toh 127,).

Śāntottara

zhi ba’i bla ma

ཞི་བའི་བླ་མ།

śāntottara

Lit. “Unsurpassed Tranquility.” Name of a tathāgata. A tathāgata with this name also appears in *The King of Samādhīs Sūtra*. (Toh 127,).

Sapitekula

sa pi te ku la

ས་པི་ཏེ་ཀུ་ལ།

Name of a leader of the marauders/ five hundred bandits.

seat of enlightenment

rdo rje’i gdan

རྡོ་རྗེའི་གདན།

vajrāsana

Bodhgaya (Skt. *buddhagayā*). Literally meaning “the adamantine seat” or “diamond seat,” it is the name of a sacred place near the town on Gayā, on the banks of the river Nairañjanā, where the historical Śākyamuni Buddha attained enlightenment. It is the most important site in the Buddhist world. All buddhas of our eon are said to attain their enlightenment on the *vajrāsana*.

Secret Hero

dpa’ sbed

དཔའ་སྦེད།

The name of Armor of Victory (Vijayavarman), before he becomes king of Skardo. See also the note in the translation.

secret mantra

gsang sngags

གསང་སྔགས།

guhyamantra

A spell or formula consisting of words or syllables that are recited aloud or mentally to produce a magical or soteriological effect. The term has been creatively etymologized to mean “that which protects (*trā*) the mind (*man*)”.

Secret Word

tshig gsang ba

ཚིག་གསང་བ།

Name of a bodhisattva.

Shekula

shad ku la

ཤད་ཀུ་ལ།

The younger brother of the chief minister of Khotan; cf. Thomas 1935, 148, 159, 231, note 8.

Skardo

skar rdo

སྐར་རྡོ།

A place in the vicinity of Gold Country and Khotan. Thomas' identification of it with modern Skardu, the capital of the Baltistan region in today's northern Pakistan, has not been universally accepted by scholars. The Tibetan literally means "star rock." However, the name likely derives from Iskandria/Sikandria (ie Alexandria) a toponym transferred to Central Asia under Greek influence. See Zeisler 2009/10, p. 421.

skillful means

thabs

ཐབས།

upāya

A Mahāyāna concept that describes the ability of the Buddha, buddhas, or advanced bodhisattvas, to act perfectly in accordance with sentient beings' inclinations, dispositions, and capabilities. Skill in means is one of the most important doctrines taught in *The White Lotus of the Good Dharma*. The later, standard Mahāyāna presentation groups the first five of the six perfections (giving, morality/ethics, patience, effort, and meditative concentration)

together as constituting the skillful means of a bodhisattva and juxtaposes them with his wisdom as the sixth.

son of the victors

rgyal ba'i sras, rgyal sras

རྒྱལ་བའི་སྲས།, རྒྱལ་སྲས།

jinaputra

Alternative expression for bodhisattva.

sons of noble family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

While this is usually a characteristic pertaining to Brahmins (i.e., born in the Brahmin caste to seven-generation Brahmin parents), the Buddha redefined noble birth or descent as determined by an individual's entry into the "family" of the Buddha (i.e., the Saṅgha) and abiding by its rules. Thus, someone who enters the Buddha's Saṅgha is called a "son or daughter of noble family" and is, in this sense, "good" or "noble" and considered born again (*dvija*, or "twice born").

sorcery

byad stems

བྱད་སྟེམས།

kākhorda

The term can refer both to a malevolent class of semi-divine beings and to harmful sorcery in general. See also the note in the translation.

Sound of the Divine Drum of Immortality

bdud rtsi rnga dbyangs, bdud rtsi rnga sgra

བདུད་རྩི་ང་དབྱངས།, བདུད་རྩི་ང་སྒྲ།

amṛtadundubhisvara

Name of a dhāraṇī.

Source of Dharma

chos kyi ’byung gnas

ཆོས་ཀྱི་འབྱུང་གནས།

Name of the assembly of tathāgatas that will gather to advise Firm Resolve during the Sumpa invasion of Khotan.

spirits

’byung po

འབྱུང་པོ།

bhūta

A generic term for “spirit” or “ghost,” including local spirits propitiated to avoid harm and illness. In the Indian tradition, ghosts who haunt the houses where they were killed. They can appear in human or animal form. They cast no shadow and their feet are always backward.

spirits of the elements

’byung po’i gdon

འབྱུང་པོའི་གདོན།

bhūtagraha

The personification of the four great elements, earth, water, fire, and wind.

spiritual accomplishment

dngos grub, grub pa

དངོས་གྲུབ, གྲུབ་པ།

siddhi

The attainment or accomplishment of supernatural powers and feats achieved through the practice of a tantric sādhana typically involving the propitiation of a deity and/or mantra/dhāraṇī recitation. Siddhis are commonly divided into

(1) mundane attainments (e.g. magical feats such as flying through the air, etc., and (2) the highest or supreme attainment, i.e. buddhahood.

spiritual instruction

lung

ལུང་།

āgama

In general, a term for the verbal or scriptural transmission of a teaching or practice.

spiritual teacher

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

The Sanskrit can mean "good friend" or "beneficial friend." The Tibetan can mean "virtuous friend" or "friend of virtue." A title for a teacher of the spiritual path.

Stainless Light

dri ma med par snang ba

དྲི་མ་མེད་པར་སྣང་བ།

Name of a buddha.

Steadfast Intelligence

blo gros brtan pa, blo gros rab tu brtan pa, blo rab brtan pa

བློ་གྲོས་བརྟན་པ།, བློ་གྲོས་རབ་ཏུ་བརྟན་པ།, བློ་རབ་བརྟན་པ།

dṛḍhamati, susthiramati, susthitamati

Name of a god. Tib. *blo rab brtan pa'i lha'i bu*. Not to be confused with the bodhisattva named Susthiramati who is well attested in Indic Mahāyāna sources (see Acharya 2010).

Steadfast Like the Palmyra Tree

ta la ltar rab tu brtan pa

ཏ་ལ་ལྟར་རབ་ཏུ་བརྟན་པ།

Name of a tathagata.

strength of a horse

rta gnas

རྟ་གནས།

aśvatthāman

Name of an important dhāraṇī or vīdya in this sūtra. While the Tibetan means “horse stable,” it has been interpreted here as translating a Sanskrit compound made up of *aśva* (“horse”) and *sthāman* (“strength”). The term *sthāman* can also indicate the neighing of a horse. The verb *sthā* can also mean “stay,” and this is reflected in the Tibetan rendering. See also the note in the translation.

stūpa

mchod rten

མཆོད་རྟེན།

caitya, stūpa

A Buddhist shrine, often containing relics or other symbolic representations of enlightened beings. The Tibetan *mchod rten* translates both *stūpa* and *caitya* as “basis/recipient/support of offerings” While the two Sanskrit terms are often synonymous, *caitya* is a more general designation for shrines or temples that may or may not contain a stupa. The term *stūpa* tends to refer more specifically to the dome-shaped reliquaries seen throughout the Buddhist world.

Subhūti

rab ’byor

རབ་འབྱོར།

subhūti

One of the foremost pupils of the Buddha, known for his wisdom and his profound concentration on emptiness. As interlocutor of the Buddha, he is a major figure in the Perfection of Wisdom literature (*Prajñāpāramitāsūtra*). See also .

suffering

sdug bsngal

སྡུག་བསྔལ།

duḥkha

The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences which are self evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences which are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death. Here also translated as “troubles.”

Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

Literally “Blissful.” The name of the western buddhafield of the transcendental buddha Amitābha

Sumpa

sum pa

སུམ་པ།

supīya

Invaders of Khotan. Possibly a broad designation for the Western Turks (also a broad designation) who were in conflict with the Tang for much of the 650s ce, whose power spanned the regions to the north of Khotan and Tibet in the seventh century (see Kumamoto 2009). The term *sum pa* is likely cognate with the name *supīya* (and the *so byi* referred to in the *Prophecy Concerning the Land of Khotan*, Toh 4202). Likewise identified by F. W. Thomas as groups of turkic-speaking Huna/Hephalites who were the descendants of the Xiong-nu of previous times. For more on the term *sum pa*, see Thomas 1935, pp. 156–59; Beckwith 1987, p. 22 and *passim*; van Schaik 2016, p. 49, note 17; and Zeisler 2010, p. 404 and *passim*.

Sunlike Appearance

nyi ma'i rnam pa

ཉི་མའི་རྣམ་པ།

Name of a tathāgata.

Supreme Gold

gser mchog

གསེར་མཆོག

Name of a tathāgata.

supreme vehicle

theg pa mchog

ཐེག་པ་མཆོག

agrayāna, uttamayāna, yānavara

A synonym for the Great Vehicle or Mahāyāna.

sūtra called Candragarbha

zla ba'i snying po zhes bya ba'i mdo

ཟླ་བའི་སྙིང་པོ་ཞེས་བྱ་བའི་མདོ།

Refers to *Questions of Candragarbha* (Tib. *zla ba'i snying pos zhus pa'i mdo*, Skt. *candragarbhaparipṛcchā*, Toh 356). The central topic of this sūtra, of which three versions exist in Chinese, Tibetan, and Khotanese, is the demise of the Dharma (Ch. *mo fa*; Tib. *dam pa'i chos nub;* Skt. *saddharmavipralopa*). The Chinese title of the sūtra is 月藏分 *yue zang fen* and it constitutes the fascicles forty-six through fifty-six of the 大集經 *da ji jing* (*mahāsaṃnipatasūtra*, 60 fascicles), Taishō no. 397.13.1–408.

symbol

phyag mtshan

ཕྱག་མཚན།

cihna, hastacihna

A term used repeatedly in this sūtra to describe Khotan as the Buddha's emblem or sign, a thriving Buddhist kingdom with has his personal seal of approval, symbolizing his legacy and continued presence in the world.

tagara

rgya spos

རྒྱ་སྤོས།

tagara

A fragrant plant. Scientific name: *Tabernaemontana coronaria Willd* (see WTS).

Tajuk province

yul rta 'jug

ཡུལ་རྟ་འཇུག

Lit. "the land horse-tail." An unidentified location where the goddess Vimalaprabhā aspires to build a dharmarāja stūpa. Thomas speculates that it may be equivalent to Tibetan *stag gzig* in designating Tajik.

taking that which was not given

ma byin par blangs pa

མ་བྱིན་པར་ལྡངས་པ།

adattādāna

Not taking that which has not been given, or in other words obtaining things by theft or extortion, is one of the five fundamental precepts and one of the ten virtues.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

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.

The Buddha, the Blessed One

sangs rgyas bcom ldan ’das

སངས་རྒྱས་བཅོམ་ལྡན་འདས།

buddhabhagavat

An epithet of the buddhas. Also here translated as the buddhas, the blessed ones, when used in the plural to refer to other buddhas except Śākyamuni Buddha.

the first bodhisattva level

sa dang po

ཐ་དད་པོ།

prathamā bhūmi

This level, named “joyful” (Skt. *pramuditā*), refers to the first of ten levels or stages (Skt. *bhūmi*) in the spiritual career of bodhisattvas, as described in mature Mahāyāna Buddhism.

the five products of the cow

ba’i rnam lnga

བའི་རྣམ་ལྔ།

pañcagavya

These are milk, sour milk or yogurt, butter, dung, and urine. The use of these substances, which are considered pure substances, is commonly prescribed in Indic ritual literature, both Buddhist and Hindu.

The Great Secret Wisdom of Vajrapāṇi

lag na rdo rje’i gsang ba’i ye shes chen po’i mdo

ལག་ན་རྡོ་རྗེའི་གསང་བའི་ཡེ་ཤེས་ཆེན་པོའི་མདོ།

vajrapāṇiguhyajñānamahāsūtra

Title of an otherwise unknown sūtra.

The Questions of Vimalaprabhā

dri ma med pa’i ’od kyis zhus pa’i mdo

དྲི་མ་མེད་པའི་འོད་ཀྱིས་ཞུས་པའི་མདོ།

vimalaprabhaparipṛcchāsūtra

The present sūtra.

The Unshakeable

The White Lotus of Compassion

Karuṇāpuṇḍarīka, Mahākaruṇāpuṇḍarīka

There are two versions preserved in the Tibetan canon, Toh 112 (*Karuṇāpuṇḍarīka*) and Toh 111 (*Mahākaruṇāpuṇḍarīkasūtra*). In *Vimalaprabhā's Questions*, the Buddha reminds the bodhisattva Avalokiteśvara of the aspiration he made when Ratnagarbha entered the city (referencing a narrative in chapter 3 of this sutra) to help all beings, and requests him to apply this by helping Khotan.

The White Lotus of the Good Dharma

dam pa'i chos pad ma dkar po, pad ma dkar po

དམ་པའི་ཆོས་པད་མ་དཀར་པོ།, པད་མ་དཀར་པོ།

saddharmapuṇḍarīka

Commonly known as the "Lotus Sūtra" in English, the *Saddharmapuṇḍarīka* is perhaps the most influential of all Mahāyāna sūtras, especially in East Asia. Its oldest parts are held to have been composed in the first or second century ce in India. It is referenced frequently in the *Vimalaprabhaparipṛcchā* which, in particular, enjoins reciting the dhāraṇīs taught in its twenty-first chapter on the defense of Khotan (Toh 113).

thirty-two kings of gods

lha'i rgyal po sum cu rtsa gnyis

ལྷའི་རྒྱལ་པོ་སུམ་ཅུ་རྩ་གཉིས།

A non-standard formulation. Along with Brahmā, these are the Vedic gods of Indian tradition typically referred to as those who reside in the Heaven of the Thirty-Three.

thirty-two lords above

sa steng dbang phyug sum cu gnyis

ས་སྟེང་དབང་ཕྱུག་སུམ་ཅུ་གཉིས།

Another non-standard term for the gods of the Heaven of the Thirty-Three.

thirty-two lords of the earth

sa'i dbang phyug sum cu rtsa gnyis po

སའི་དབང་ཕྱུག་སྲས་ཅུ་རྩ་གཉིས་པོ།

See the corresponding note in the translation.

Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

An allegorical expression for the Buddha, his Dharma, and the Saṅgha, the three objects of all Buddhists' refuge; also commonly translated as the Three Jewels.

Tsarmavana

rtsa rma ba na

ཙ་རྨ་ན་ན།

A Tsarma temple in Khotan is also mentioned in *The Prophecy on Mount Gośṛṅga* (Toh 357). See: .

Tupala

du pa la, tu pa la

དུ་པ་ལ།, ཏུ་པ་ལ།

One of the marauders (Tib. *mi rgod*) prophesied to kill the wife of the chief minister of Khotan; cf. Thomas 1935, p. 147.

twenty-eight great yakṣa commanders

gnod sbyin gyi sde'i bdag po chen po nyi shu rtsa brgyad

གནོད་སྦྱིན་གྱི་སྡེའི་བདག་པོ་ཆེན་པོ་ཉི་ཤུ་རྩ་བརྒྱད།

A group of protector deities of Khotan.

understanding all sounds

sgra thams cad la rtogs pa

སྒྲ་ཐམས་ཅད་ལ་རྣོགས་པ།

Name of a samādhi.

unfortunate rebirth destiny

ngan song

ངན་སོང་།

apāya, durgati

Usually, Tib. ngan song [gsum] is an expression for the three lower realms of rebirth according to Buddhist cosmology—animals, ghosts, and hell beings. Beings reborn in those realms experience intense, unspeakable suffering, and the possibility of liberation as in the human realm does not exist there.

unsurpassed, perfectly complete enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksambodhi, anuttarā samyaksambodhi

unwavering

mi g.yo ba

མི་གཡོ་བ།

acala, āniñjya

Name of a samādhi.

Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

As one of the Four Great Kings. Lord of the northern direction and the northern region of the world. He is also the lord of the yakṣas and a lord of wealth. As indicated in this text, he has a particular connection to the Buddhist

kingdom of Khotan, for which he was the main guardian deity. In other sources he also known as Kubera (Tib. *lus ngan po*).

vajra maṇḍala

rdo rje'i dkyil 'khor

རྡོ་རྗེའི་དཀྱིལ་འཁོར།

Name of a samādhi and of a dhāraṇī.

vajra victory banner

rdo rje rgyal mtshan

རྡོ་རྗེ་རྒྱལ་མཚན།

vajradhvaja, vajraketu

Name of samādhi.

Vajradvaja

rdo rje rgyal mtshan

རྡོ་རྗེ་རྒྱལ་མཚན།

vajradhvaja, vajraketu

Name of a tathāgata.

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Name of a bodhisattva. One of the eight principal bodhisattvas (Skt. *aṣṭamahābodhisattvāḥ*) in the Mahāyāna pantheon. Vajrapāṇi means "Wielder of the Vajra." In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the eight "close sons" of the Buddha. In the tantras he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

Vajrasena

rdo rje sde

རྡོ་རྗེ་སྡེ།

vajrasena

Vimalaprabhā's brother, a bodhisattva who during the time of the Buddha vows to help his sister during the invasion of Khotan.

venerable

tshe dang ldan pa

ཚེ་དང་ལྡན་པ།

āyuṣmat

A respectful form of address between monks, and also between lay companions of equal standing. It literally means "one who has a [long] life."

vetiver

pu shel tse

བུ་ཤེལ་རྩེ།

uśīra

A perennial bunchgrass native to India.

victor

rgyal ba

རྒྱལ་བ།

jina

An epithet of the Buddha.

victory banner

rgyal mtshan

རྒྱལ་མཚན།

dhvaja

Lit. “royal insignia.” Military banners would become one of eight auspicious symbols, symbolizing the Buddha’s victory over malign forces. They are typically represented as cylindrical and are often represented in roof ornaments and elsewhere.

victory over māra

bdud las rnam par rgyal ba

བདུད་ལས་རྣམ་པར་རྒྱལ་བ།

Name of a samādhi.

vidyā

rig sngags

རིག་སྔགས།

vidyā

The term *vidyā* primarily means “knowledge.” In specific contexts, the term refers to incantations or spells that, by extension of the literal meaning of the Sanskrit word, are believed to encapsulate and invoke some hidden and occult and/or spiritual knowledge in their syllables—themselves considered magically potent. Someone who possesses special spiritual knowledge, and has attained magical powers through it, is called a “knowledge-holder” (Skt. *vidyādhara*). It can also be an incantation with the power to evoke enlightened beings/bodhisattvas, who are then called “knowledge holders.” Furthermore, according to the *sgra sbyor bam po gnyis pa* (cp. Mvy. Sakaki 4238; Gb 296), Tib. *rig sngags* / Skt. *vidyā* is something that resides in a female deity, and which serves as an antidote to ignorance.

Vimalaprabhā

dri ma med pa’i ’od

དྲི་མ་མེད་པའི་འོད།

vimalaprabhā

Lit. “Stainless Light.” The main protagonist of this sutra. A female bodhisattva and the daughter of king Ajātaśatru. She accepts instructions from the Buddha Śākyamuni on how to save Khotan from destruction in the future. In a former life she had been Husha, the rākṣasīprogenitor of the people of the Gold Country and, in the future, she will be reborn as Firm Resolve, daughter of the King of Skardo, who, along with her brother, helps save Khotan from a destructive war when it is invaded by the Red Faces (Tibetans).

Virūḍhaka

’phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka

Virūḍhaka (variant spelling Virūḷhaka; Pāli Vidūdabha) was a king of Kosala during the lifetime of Śākyamuni Buddha who waged war on the Śākyas. Virūḍhaka was the son of King Prasenajit (Pāli Pasenadi) and his wife Vāsabhakkhattiya (this is the Pāli spelling), a servant girl in the royal household of the Śākyas, who was given to Prasenajit in marriage upon his request for a marital alliance with the Śākyas. When, on the occasion of a visit to the Śākya court, Virūḍhaka discovered a ruse, he was enraged and pledged revenge. Later in life, he led a large army against the Śākyas and had many of the Śākyas killed, among them many elderly, women, and children. In the Kangyur the story is found in the Vinaya of the Mūlasarvāstivādins (see Rockhill 1884, 116–118). It is also found in Pāli commentarial literature. Not to be confused with Virūḍhaka, one of the Four Great Kings of the four directions.

Vulture Peak Mountain

bya rgod kyi phung po’i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially

the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

wandering mendicant

kun tu rgyu ba

ཀུན་ཏུ་རྒྱུ་བ།

parivrājaka

A general term for religious mendicants who literally “roam around.” In Buddhist usage, the term refers to non-Buddhist peripatetic ascetics, including Jains and others.

Well Established in Moral Discipline

tshul khrims la rab tu gnas pa

ཚུལ་ཁྲིམས་ལ་རབ་ཏུ་གནས་པ།

Name of a tathāgata.

wheel of dharma

chos kyi ’khor lo

ཆོས་ཀྱི་འཁོར་ལོ།

dharmacakra

Symbol of the Buddha’s teaching.

wheel of irreversibility

phyir mi ldog pa’i ’khor lo

ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ།

Name of a dhāraṇī.

white jasmine blossoms

sna ma dkar po’i me tog

སྣ་མ་དཀར་པོའི་མེ་ཏོག

jātīkusuma

This may refer to the plant *jasminum grandiflorum*.

Whose Speech is the Highest Pinnacle for Entrance to the Dharma

chos la zhugs pa shin tu 'phags pa'i tog gi gsung

ཆོས་ལ་ཞུགས་པ་ཤིན་ཏུ་འཕགས་པའི་ཏོག་གི་གསུང་།

Name of a tathāgata.

Whose Words are Clear in One's Mind

rang gi yid la gsal ba'i tshig

རང་གི་ཡིད་ལ་གསལ་བའི་ཚིག

Name of a bodhisattva.

wilderness retreats

dgon pa, dgon pa'i gnas

དགོན་པ།, དགོན་པའི་གནས།

araṇya

Uncultivated areas to which renunciates would go for retreat. Often in an Indic context this would have referred to the forest. In a Tibetan context, *dgon pa* became the most common term for "monastery."

Wisdom's Fame

ye shes grags pa

ཡེ་ཤེས་གྲགས་པ།

Name of a warrior identified as an earlier incarnation of Ākuna.

With Prowess in Blissful Dharma

dga' ba'i chos la dpa' ba

དགའ་བའི་ཆོས་ལ་དཔའ་བ།

Name of a tathāgata.

With the Power to Convert All Tīrthikas

mu stegs thams cad ’dzud pa la dpa’ ba

མུ་སྟེགས་ཐམས་ཅད་འཇྲོད་པ་ལ་དཔའ་བ།

Name of a tathāgata.

Without Suffering

mya ngan dang bral ba

མྱ་ངན་དང་བྲལ་བ།

A wife of one of the great ministers of Khotan.

Words of Space

nam mkha’i tshig

ནམ་མཁའི་ཚིག

Name of a bodhisattva.

world system

’jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Like the English word world, Skt. *loka,* and especially its Tib. translation equivalent *’jig rten*, which literally translates to “destructible [environment] and [beings] depending on it,” designates the known world together with its inhabitants.

wretched state of existence

ngan ’gro

ངན་འགྲོ།

durgati

The three lower states of rebirth, as animals, pretas (hungry ghosts) and hell beings.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Yakṣas are ambivalent nature spirits; according to Indian mythology, yakṣas inhabit certain trees and/or serve as guardians of a certain locale; they possess magical powers, are shape shifters, and can appear as helpful and protective of the Buddha, his disciples, and the teachings (e.g. Vajrapāṇi), or as demonic. As the former, they form one group among the *aṣṭasenā*, i.e. the flock of non-human, mythical beings said to have been present when the Buddha taught the Mahāyāna Sūtras.