

༄༅། །སངས་རྒྱལ་བཅུ་གཉིས་པ།

The Twelve Buddhas

Dvādaśabuddhaka

འཕགས་པ་སངས་རྒྱས་བརྩ་གཉིས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa sangs rgyas bcu gnyis pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Twelve Buddhas”

Āryadvādaśabuddhakanāmahāyānasūtra

· Toh 853 ·

Degé Kangyur, vol. 100 (gzungs 'dus, e), folios 69.a–72.b

TRANSLATED INTO TIBETAN BY

· Jinamitra · Dānaśīla · Bandé Yeshé Dé ·



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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Twelve Buddhas
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Source Texts
 - Reference Works
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 *The Twelve Buddhas* opens at Rājagṛha with a dialogue between the Buddha Śākyamuni and the bodhisattva Maitreya about the eastern buddhafiield of a buddha whose abbreviated name is King of Jewels. This buddha prophesies that when he passes into complete nirvāṇa, the bodhisattva Incomparable will take his place as a buddha whose abbreviated name is Victory Banner King. Śākyamuni then provides the names of the remaining ten tathāgatas, locating them in the ten directions surrounding Victory Banner King's buddhafiield Full of Pearls. After listing the full set of names of these twelve buddhas and their directional relationship to Victory Banner King, the Buddha Śākyamuni provides an accompanying mantra-dhāraṇī and closes with a set of thirty-seven verses outlining the benefits of remembering the names of these buddhas.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. The translation was produced by Adam Krug and then checked against the Tibetan and edited by Ryan Damron.

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

i.

INTRODUCTION

i.1

The Twelve Buddhas opens in Rājagṛha, where the Buddha Śākyamuni is accompanied by a large gathering of monks and bodhisattvas. The Buddha begins with a description of the eastern buddhafiield Full of Pearls, where there resides a buddha whose long name could be abbreviated as King of Jewels. After King of Jewels is identified to Maitreya and the assembly, the Buddha Śākyamuni explains that whoever remembers this buddha's name will renounce cyclic existence. We are told that King of Jewels has prophesied that once he attains *parinirvāṇa* and his teachings have faded from the world, the bodhisattva Incomparable will succeed him as a buddha whose name (in abbreviated form) is Victory Banner King. The Buddha Śākyamuni then names the buddhas who will populate the buddhafiields surrounding that of Victory Banner King in the ten directions, instructs the audience to remember their names and prostrate to them, and outlines the form of a sixfold service for their worship. He describes the benefits that accrue from reciting the names of these twelve buddhas, and then teaches a verse aspiration and a dhāraṇī to be recited in order to attain the results of the practice. The text ends with a set of thirty-seven verses describing the benefits of bearing the names of the twelve buddhas in mind.

i.2

There are no available Sanskrit versions of this text. The first Chinese translation of this text was completed by Jñānagupta in 587 CE (Taishō 1348)¹ and the second was produced by Yijing in 711 CE (Taishō 1349).² The translator's colophon to the Tibetan translation tells us that *The Twelve Buddhas* was translated by the Indian preceptors Jinamitra and Dānaśīla along with the Tibetan translator Yeshé Dé (c. eighth century). The text is listed as a sūtra in both the Denkarma³ and Phangthangma⁴ royal Tibetan catalogues of translated works, which tells us that the Tibetan translation was completed prior to the compilation and publication of the Denkarma catalogue in 812 CE.

This translation was completed in consultation with the versions of the text from the General Sūtra Section (*mdo sde*), the Tantra Collection (*rgyud 'bum*), and the Compendium of Dhāraṇīs (*gzungs 'dus*)⁵ of the Degé Kangyur in conjunction with the text as it appears in the Stok Palace Kangyur and the Comparative Edition (*dpe bsdur ma*). The only notable variant between these versions of the text is that the witnesses in the General Sūtra Section of the Degé and in the Stok Palace Kangyur refer to the bodhisattva prophesied to become the next buddha presiding over the buddhafiield Full of Pearls by the name Stainless (*dri med*) instead of the more common name Incomparable (*'dra ba med*).⁶ The dhāraṇī in this text is rendered in Sanskrit transliteration based on the Degé, with significant variants noted.⁷ A tentative English translation of the dhāraṇī is also provided in a note.

**The Noble Mahāyāna Sūtra
The Twelve Buddhas**

1.

The Translation

[F.69.a]⁸

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing on Vulture Peak at Rājagṛha with a great saṅgha of one thousand two hundred and fifty monks and a great saṅgha of twelve thousand bodhisattvas that included the bodhisattva Ajita and others. The Blessed One addressed the bodhisattva great being Maitreya, saying, “Maitreya, to the east of this buddhafiield, past as many buddhafiields as there are grains of dust in ten inexpressible billions of buddhafiields, there is a world system called Full of Pearls. In that buddhafiield there is a tathāgata, arhat, completely perfect buddha named King of Jewels Devoid of Desire Whose Supreme Emanation Has Arisen from the Expanse of Phenomena, Who Is Ornamented by Boundless Sunlight from the Top of His Crown Protuberance and by an Aspiration Like Moonlight, Whose Body Is Bedecked and Elegantly Ornamented with Offerings of Excellent Perfumes, Who Has a Body Like a Lotus Flower Lovely as a Resplendent Blue Beryl Gemstone, the Light of the Good Qualities of Whom Are as Beautiful as a Glorious Pure Sky Free of Dust. He nurtures and teaches the Dharma to the beings who live there. Whoever remembers the name of that victorious one will renounce cyclic existence for a great eon that consists of eons equal to the number of grains of dust in Jambudvīpa.

1.3 “That tathāgata issued the following prophecy about the bodhisattva great being Incomparable:⁹

“ ‘As soon as the tathāgata, arhat, perfect and complete buddha King of Jewels Devoid of Desire Whose Supreme Emanation Has Arisen from the Expanse of Phenomena, Who Is Ornamented by Boundless Sunlight from the Top of His Crown Protuberance and by an Aspiration Like Moonlight, Whose Body Is Bedecked and Elegantly Ornamented with Offerings of

Excellent Perfumes, Who Has a Body Like a Lotus Flower Lovely as a Resplendent Blue Beryl Gemstone, the Light of the Good Qualities of Whom Are as Beautiful as a Glorious Pure Sky Free of Dust [F.69.b] passes into *parinirvāṇa* and his teachings fade away, the bodhisattva Incomparable will attain unsurpassed, perfect, completely manifest awakening. He will appear in the world as a tathāgata, arhat, perfect and complete buddha endowed with perfect knowledge and conduct, a sugata, a knower of the world, an unsurpassed guide who tames beings, a teacher of gods and humans known as the blessed buddha Victory Banner King Whose Light Rays Illuminate All the World Realms in the Ten-Directional Unimpeded Circular Maṇḍala, Adorned with Completely Illuminating Sunlight, Endowed with a Space-Like Body Resembling Youthful Varuṇa,¹⁰ the Light of the Sun, a Moon Flower,¹¹ and a Beautiful Golden Lotus.'

1.4 "You should also remember the name of the tathāgata, arhat, perfect and complete buddha of the quarter to the east from there called Stainless Light of the Entire Array,¹² and you should recite it and prostrate to him. You should also remember the name of the tathāgata, arhat, perfect and complete buddha of the southern quarter called Thought Adorned with Eloquence,¹³ and you should direct your attention toward him.¹⁴ You should also remember the name of the tathāgata of the western quarter called Renowned Victor Crowned with a Clear Moon, and you should prostrate to him. You should also remember the name of the tathāgata of the northern quarter Manifesting an Array of Flowers, and you should prostrate to him. You should also remember the name of the tathāgata of the southeastern quarter called Light Maker, and you should prostrate to him. You should also remember the name of the tathāgata of the southwestern quarter called[F.70.a] Renowned Supreme Jewel Crown, and you should prostrate to him. You should also remember the name of the tathāgata of the northwestern quarter called Fearless and All-Seeing, and you should prostrate to him. You should also remember the name of the tathāgata of the northeast quarter called Bristling with Fearless Confidence,¹⁵ and you should prostrate to him. You should also remember the name of the tathāgata of the nadir called Throat of the Yawning Lion, and you should prostrate to him. You should also remember the name of the tathāgata of the zenith called Fearless King Majestic Golden Radiance, and you should prostrate to him.

1.5 "Maitreya, sons or daughters of the lineage with sincere faith should recite the names of these twelve tathāgata, arhat, perfect and complete buddhas, and over the course of ten days as they confess all their misdeeds,

they should rejoice in all roots of virtue. They should make requests to all the buddhas, supplicate all the buddhas, and dedicate all these roots of virtue by dedication to the expanse of phenomena.

1.6 “All their misdeeds will be exhausted and all their karmic obscurations will be purified.

1.7 “Later, they will obtain the excellent conditions of a buddhafield with a vast array of good qualities, the excellent conditions of the fearlessnesses, the excellent conditions of the marks of an awakened being, the excellent conditions of a saṅgha of bodhisattvas, the excellent conditions of the dhāraṇīs, and the excellent conditions of meditative concentrations.

1.8 “In the immediate, they will have the support of the excellent conditions of a pure buddhafield in accordance with their aspirations, and the excellent conditions of a spiritual teacher. Their progress toward unsurpassed complete and perfect awakening will not fall back [F.70.b] and will never be lost. As they take rebirth in cyclic existence, they will have the support of the excellent conditions of good looks and wealth, the excellent conditions of family line, the excellent conditions of social standing, the excellent conditions of family traits,¹⁶ the excellent conditions of appearance, and the excellent conditions of having a retinue of people around them who are of similar disposition.

1.9 “On this topic, it is said:

“In all lifetimes,
No matter where they are reborn,
They will be a joyful sight, a bringer of joy,
Radiant, have great influence,
And have abundant wealth.

1.10 “They should recite the mantra words of this dhāraṇī:

*tadyathā akhe makhe samantamukhe sautiyukte nirukte prabhe samayoge cita-
vivarte¹⁷ ame khamē madane vivarte samantaguṇe¹⁸ satyārame yukte prayukte hili
mili masale ānale came aciṭi aciṭi¹⁹ coce arahe bahudche²⁰ māyugrahe hemavati
jyotivati dharmaciti²¹ cyutapaṇike²² avikṣepe radhikṣa²³ me skandhavibhakte²⁴*

Homage to all buddhas and bodhisattvas. With the blessing of the Buddha, may these mantra words be accomplished.

1.11 “On this topic, it is said:

“The six hundred million sages
Who dwell in the ten directions
Will pay heed to those

Who bear these dhāraṇī verses in mind.

- 1.12 “In all their rebirths
They will encounter a spiritual teacher,
And whatever little virtue they possess
Will accomplish all their goals.
- 1.13 “Those who bear these dhāraṇī verses in mind
Will see the buddhas seated
In the center of lotuses before them
And be wise, fortunate, and take miraculous birth.
- 1.14 “Their recollection, intellect, understanding,
Devotion, and insight will increase.
They will understand all they have studied,
And their understanding of all they have studied will not diminish.²⁵ [F.71.a]
- 1.15 “Those who recite the names
Of these world protectors
Will be free from all lower rebirths
And quickly proceed to the higher realms;
- 1.16 “There they will realize
The supreme meditative concentrations and dhāraṇīs,
And they will attain supreme awakening.
Compared to filling a thousand million buddhafiels
- 1.17 “With gold and making offerings with it,
Those who bear the names
Of these tathāgatas in mind
Will have a much greater heap of merit.
- 1.18 “They will always remember their past lives.
When they practice the conduct of a bodhisattva,
They will abandon all unfree states,
And the exquisite emergence of buddhas is achieved.
- 1.19 “They will serve the perfect buddhas.
They will obtain unsurpassed faith.
They will express their faith in the buddhas
And make supreme offerings to them.
- 1.20 “Delighted by the emergence of buddhas,
They shall see them and have faith in these teachers.
They will see these lamps that illuminate the world

And make excellent offerings to them.

- 1.21 “Those who bear these names in mind
Will be free from cyclic existence
For innumerable millions of eons
And quickly attain awakening.
- 1.22 “If they bear these names in mind
For a total of seven days and nights,
The extensive vision of whoever sees these guides
Will be purified.
- 1.23 “Those who bear the names
Of the world protectors in mind
Will be worthy of veneration
Wherever they might take rebirth.
- 1.24 “Those who bear these names in mind
Will not fall into disrepute
For unimaginable millions of eons,
But will be famous throughout all worlds.
- 1.25 “Those who bear these names in mind
Will be honored by the gods
For many eons
And quickly attain awakening.
- 1.26 “Those who bear these names in mind
Will not lack faith or lose insight,
Will give up deviation and deceit,
And will always see the buddhas.
- 1.27 “Those who bear [F.71.b] these names in mind
Will always be protected
By gods, gandharvas, the nāga lords,
Garuḍas, asuras, and guhyakas.
- 1.28 “They will have excellent bodily forms and names
And will be born into wealthy households.
They will be generous to all beings
And will be brave, magnanimous, and selfless.
- 1.29 “For many millions of eons,
They will always have the pleasant scent
Of divine red sandalwood,

And their breath will have the scent of perfume.

- 1.30 “Those who bear these names in mind
Shall be endowed with the melodious voice of Brahmā
For millions of eons
And maintain the status of a Dharma king.
- 1.31 “Those who bear these names in mind
Will have divine bodies,
And great riches will spring from the many-million petals
Of the lotus of the seven royal treasures.
- 1.32 “Those who bear these names in mind
Will never find themselves
Without fathers, mothers, siblings, loved ones,
And a multitude of good people.
- 1.33 “If a woman has borne the names
Of these great sages in mind,
She will be freed from her feminine form
And become an intelligent man.
- 1.34 “After attaining the next human rebirth,
She will attain unsurpassed awakening,
Turn the wheel of the Dharma,
And easily attain nirvāṇa.²⁶
- 1.35 “Those who bear these names in mind
Cannot be harmed
By weapons, poison,
Fire, kings, or criminals.
- 1.36 “The thoughts of those
Who bear these names in mind
Will never be troubled
By Māra, mounted on his chariot with his retinue.
- 1.37 “Human beings who bear
The names of these buddhas in mind
Can course through space
Across infinite millions of buddhafiels.
- 1.38 “After making offerings to the buddhas who teach there,
They must fearlessly petition them.
The victors will understand their wishes

And issue prophecies of their awakenings.

- 1.39 “After they receive prophecies
From those buddha lords,
They will be exceedingly joyful
And have no doubt [F.72.a] in the Victor’s teaching.
- 1.40 “Those who bear these names in mind
Will hear the profound Dharma
From all the world protectors
And retain all they have heard.
- 1.41 “Then they will perfect
All the perfections and the grounds,
The four types of fearlessness, the powers,
And the major and minor marks.
- 1.42 “They will go to the field
Of one of those buddhas.
They will realize unsurpassed, perfect,
Complete awakening and become a buddha.
- 1.43 “A buddha could describe
These and the other qualities
Of any man or woman
Who bears these names in mind for an entire eon.
- 1.44 “People who heed this teaching
And learn about these excellent qualities
Should bear the names of these renowned
Perfect buddhas in mind.
- 1.45 “Anyone who hears the names
Of these buddhas who are glorious by nature,
Who are world protectors, supreme among human beings,
And celestial kings in the course of an eon,
- 1.46 “And those who hear and learn their names
Will be moved by devotion,
Will develop great insight into all things,
And will become supreme among human beings.
- 1.47 “What wise, insightful person,
Having learned the names of these great sages
And heeded this teaching,

Would not bear them in mind?"

1.48 After the Blessed One had spoken, the bodhisattva great being Maitreya, the entire retinue of monks and bodhisattvas, and the whole world with its gods, humans, asuras, and gandharvas were delighted and praised his words.

1.49 *This concludes the noble Mahāyāna sūtra "The Twelve Buddhas."*

c.

Colophon

- c.1 This text was translated and edited by the Indian preceptors Jinamitra and Dānaśīla along with the chief editor and translator Bandé Yeshé Dé and then finalized.²⁷ [F.72.b] It was later revised according to the new language reform and then finalized.

ab.

ABBREVIATIONS

D Degé Kangyur

J Lithang Kangyur

K Kangxi Kangyur

N Narthang Kangyur

S Stok Palace Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 闍那崛多 Shénàjuéduō. For more information on this figure, see Lewis R. Lancaster, “K 301 (http://www.acmuller.net/descriptive_catalogue/files/k0301.html),” *The Korean Buddhist Canon*.
- n.2 義淨 Yijing. For more information on this figure, see Lewis R. Lancaster, “K 302 (http://www.acmuller.net/descriptive_catalogue/files/k0302.html),” *The Korean Buddhist Canon*.
- n.3 Denkarma F.299.b.5; see also Yoshimura (1950), 137.
- n.4 *dkar chag 'phang thang ma* (2003), 17.
- n.5 This text, Toh 853, and all those contained in this same volume (*gzungs 'dus*, *e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhāṇāmakālacakratāṇṭikā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

- n.6 D (Toh 273) and S refer to this bodhisattva by the name Stainless (*dri med*) instead of Incomparable (*'dra ba med*). This translation uses the name Incomparable (*'dra ba med*) because this is also the name for this bodhisattva as it appears in versions of this text from the Yongle, Lithang, Kangxi, Narthang, and Choné Kangyurs.
- n.7 The correlating section from the eKangyur (based on the Degé) may be viewed by clicking on the folio references, which will be displayed according to the Toh number selected from the 84000 reading room: D 273 (<https://read.84000.co/translation/toh273.html>), D 511 (<https://read.84000.co/translation/toh511.html>), or D 853 (<https://read.84000.co/translation/toh853.html>).
- n.8 In the Toh 511 version of the text there is a slight discrepancy in the folio numbering between the 1737 *par phud* printings and the late (post *par phud*) printings of the Degé Kangyur. Although the discrepancy is irrelevant here, further details concerning this may be found in n.8 (<https://read.84000.co/translation/toh511.html#UT22084-068-007-168>) of the Toh 511 version of this text.
- n.9 D (Toh 511, Toh 853): *'dra ba med*; D (Toh 273), S: *dri med*.
- n.10 D (Toh 273, Toh 511, Toh 853): *chu lha gzhon nu*; S: *chu zla gzhon nu*.
- n.11 D (Toh 511, Toh 853): *zla ba'i me tog*; D (Toh 273): *zla ba'i me tog rin chen*. This translation follows D (Toh 511, Toh 853). The variant in D (Toh 273) might translate as “a moon flower or gem” or perhaps “a precious moon flower.”
- n.12 D (Toh 273, Toh 511, Toh 853): *bkod pa thams cad dri med 'od*; S: *bkod pa dri med 'od*; J, K, N, Y: *bgrod pa thams cad dri med 'od*.
- n.13 D: *spobs pa'i rgyan la dgongs pa*; S: *spobs pa'i rgyal la dgongs pa*.
- n.14 D (Toh 273, Toh 511, Toh 853), S: *yid la bya*. The phrase “direct your attention toward him” (*yid la bya*, *manaskāryaḥ*) is suspect since it breaks with the pattern that is repeated for all the other tathāgatas in this sequence. The Tibetan may possibly preserve a scribal error in the Sanskrit here that read some form of *manas + kṛ* (*yid la bya*) instead of the *namas + kṛ* (*phyag bya'o*) that appears in all other phrasings of the sequence of the twelve buddhas in this text. Nevertheless, we have translated this instance as *yid la bya* to accurately reflect the Tibetan.
- n.15 D (Toh 273): *'jigs bral bag tsha ba mi mnga' spu zing mi byed*; D (Toh 511, Toh 853): *'jig bral bag tsha mi mnga' spu zing mi byed*.

- n.16 D (Toh 273, Toh 511, Toh 853), S: *rigs phun sum tshogs pa dang / skye ba phun sun tshogs pa dang / rus phun sum tshogs pa dang*. The translation combines these three “excellent conditions” (*phun sum tshogs pa*) into a single clause that takes *rigs* (*kula*) to indicate the actual family line, *skyes ba* (*jāti*) to indicate that family line’s social standing, and *rus* (*gotra*) to indicate the inherited family traits.
- n.17 D (Toh 273): *citavivarte*; D (Toh 511, Toh 853): *cittacitte*; S: *cittacittarte*.
- n.18 D (Toh 273): *samantaguṇe*; D (Toh 511, Toh 853): *samantaguṇi*.
- n.19 D (Toh 273): *aciṭi aciṭi*; D (Toh 511, Toh 853): *aciti*.
- n.20 D (Toh 273): *bahudche*; D (Toh 511, Toh 853): *bahucche*.
- n.21 D (Toh 273): *dharmaciti*; D (Toh 511): *dharmacite*; D (Toh 853): *dharmacitte*.
- n.22 D (Toh 511, Toh 853): *cyutapaṇke*; D (Toh 273): *cyutavaṅke*.
- n.23 D (Toh 273): *radhikṣa*, D (Toh 511, Toh 853): *radhrkṣa*.
- n.24 Tentative English translation: *tadyathā akhe makhe*, radiant one whose panoptic gaze is said to be fused with sunlight, whose thought is devoid of illusion, *ame khame*, for whom intoxicating illusion fused and performed while delighting in truth is entirely virtuous, *hili mili masala ānale came aciṭi aciṭi coce*, worthy one, *bahudche*, golden one bathed in light who bears *māyu*, who knows the Dharma, who is without impurity, unwavering, and furnished with a great host—deliver this to me!
- n.25 D (Toh 511, Toh 853): *thos pa thams cad ’dzin mi nyams*; *thos pa rnam ni yongs mi nyams* D 273.
- n.26 D (Toh 273, Toh 511): *’dod pa ji bzhin mya ngan ’da’*; D (Toh 853): *’dod pa zhi bzhin mya ngan ’da’*. This translation follows the reading in D (Toh 273, Toh 511). The Negi dictionary (p. 2620.1) notes that *’dod pa ji bzhin* is a translation of the Sanskrit *abhipriya*, and Edgerton (p. 54.2) provides an example where the term is used as an adjective meaning “quite agreeable.” This translation opts instead to read *’dod pa ji bzhin* as a Tibetan translation of the Sanskrit *yathākāma*. The variant in D (Toh 853) translates “pacify all desire, and attain nirvāṇa,” which does not make sense given the fact that the subject of the verse has already attained awakening.
- n.27 The colophon to D (Toh 273) ends here, with no mention of the text being revised.

b.

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GLOSSARY

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

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

g.1 Ajita
ma pham pa
མ་ཕམ་པ།
ajita

“Unconquered,” an alternate name for the bodhisattva Maitreya; the name of a bodhisattva; also an epithet of the deity Viṣṇu.

g.2 asura

lha min

ལྷ་མིན།

asura

A class of celestial beings.

g.3 Bristling with Fearless Confidence

'jigs bral bag tsha mi mnga' spu zing mi byed

འཇིགས་བྲལ་བག་ཚེ་མི་མངའ་སྤྱི་བེང་མི་བྱེད།

—

The name of a tathāgata presiding over a buddhafiield to the northeast of the buddhafiield Full of Pearls.

g.4 celestial king

sprin pa'i rgyal po

སྤྲིན་པའི་རྒྱལ་པོ།

megharāja

A common epithet for a buddha.

g.5 Fearless and All-Seeing

'jigs med rnam par gzigs

འཇིགས་མེད་རྣམ་པར་གཟིགས།

—

The name of a tathāgata presiding over a buddhafiield to the northwest of the buddhafiield Full of Pearls.

g.6 Fearless King Majestic Golden Radiance

gser 'od gzi brjid 'jigs bral rgyal po

གསེར་འོད་གཟི་བརྗིད་འཇིགས་བྲལ་རྒྱལ་པོ།

—

The name of a tathāgata presiding over a buddhafiield to at the zenith above the buddhafiield Full of Pearls.

g.7 Full of Pearls

mu tig can

ཐུ་ཏིག་ཅན།

—

The name of a buddhafiield.

g.8 gandharva

dri za

དྷི་ཟ།

gandharva

A class of celestial beings.

g.9 garuḍa

mkha' lding

མཁའ་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.10 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A class of celestial beings.

g.11 Incomparable

'dra ba med

འདྲ་བ་མེད།

—

The name of a bodhisattva prophesied to become the tathāgata presiding over the buddhafiield Full of Pearls after the tathāgata King of Jewels passes into parinirvāṇa.

g.12 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

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

g.13 King of Jewels

rin chen rgyal po

རིན་ཆེན་རྒྱལ་པོ།

**mañirāja* ^{RS}

The abbreviated name of a tathāgata who presides over the buddhafiield Full of Pearls. The name of a bodhisattva. The full name of this tathagata in this work is King of Jewels Devoid of Desire Whose Supreme Emanation Has Arisen from the Expanse of Phenomena, Who Is Ornamented by Boundless Sunlight from the Top of His Crown Protuberance and by an Aspiration Like Moonlight, Whose Body Is Bedecked and Elegantly Ornamented with Offerings of Excellent Perfumes, Who Has a Body Like a Lotus Flower Lovely as a Resplendent Blue Beryl Gemstone, the Light of the Good Qualities of Whom Are as Beautiful as a Glorious Pure Sky Free of Dust.

g.14 Light Maker

'od mdzad

འོད་མཛད།

prabhākara · prabhaṅkara

The name of a tathāgata presiding over a buddhafiield to the east of the buddhafiield Full of Pearls.

g.15 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

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

g.16 Manifesting an Array of Flowers

me tog gi bkod pa snang bar mdzad pa

མེ་ཏོག་གི་བཀོད་པ་སྣང་བར་མཛད་པ།

—

The name of a tathāgata presiding over a buddhafiield to the north of the buddhafiield Full of Pearls.

g.17 Māra

bdud

བདུན།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally "death" or "maker of death," is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha's awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha's activity. In the sūtras, he often also

creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvastivāda; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.18 nāga lord

klu dbang

ལྷ་དབང་།

nāgeśvara

A class of celestial beings.

g.19 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁམ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.20 Renowned Supreme Jewel Crown

rin chen mchog gi tog grags ldan

རིན་ཆེན་མཆོག་གི་ཏོག་གྲགས་ལྷན་།

—

The name of a tathāgata presiding over a buddhafiield to the southwest of the buddhafiield Full of Pearls.

g.21 Renowned Victor Crowned with a Clear Moon

dri med zla ba'i tog gi rgyal po grags ldan

རི་མེད་རྒྱ་བའི་ཏོག་གི་རྒྱལ་པོ་གྲགས་ལྷན།

—

The name of a tathāgata presiding over a buddhafiield to the west of the buddhafiield Full of Pearls.

g.22 Stainless

dri med

རི་མེད།

anagha · svaccha

An alternate name of a bodhisattva prophesied to become the tathāgata presiding over the buddhafiield Full of Pearls after the tathāgata King of Jewels passes into parinirvāṇa.

g.23 Stainless Light of the Entire Array

bkod pa thams cad dri med 'od

བཀོད་པ་ཐམས་ཅད་རི་མེད་འོད།

—

The name of a tathāgata presiding over a buddhafiield to the east of the buddhafiield Full of Pearls.

g.24 Thought Adorned with Eloquence

spobs pa'i rgyan la dgongs pa

སྤོབས་པའི་རྒྱན་ལ་དགོངས་པ།

—

The name of a tathāgata presiding over a buddhafiield to the south of the buddhafiield Full of Pearls.

g.25 Throat of the Yawning Lion

seng ge bsgyings pa'i mid pa

སེང་གེ་བསྐྱིདས་པའི་མིད་པ།

—

The name of a tathāgata presiding over a buddhafield at the nadir below the buddhafield Full of Pearls.

g.26 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa

The name of one of the oldest of the Vedic gods, associated with the waters.

g.27 Victory Banner King

rgyal mtshan rgyal po

རྒྱལ་མཚན་རྒྱལ་པོ།

—

The abbreviated name that the bodhisattva Incomparable/Stainless is prophesied to adopt when he takes his place as the tathāgata presiding over the buddhafield Full of Pearls after the tathāgata King of Jewels passes into parinirvāṇa. The full name of this tathagata in this work is Victory Banner King Whose Light Rays Illuminate All the World Realms in the Ten-Directional Unimpeded Circular Maṇḍala, Adorned with Completely Illuminating Sunlight, Endowed with a Space-Like Body Resembling Youthful Varuṇa, the Light of the Sun, a Moon Flower, and a Beautiful Golden Lotus.

g.28 Vulture Peak

bya rgod kyi phung po'i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gr̥dhrakūṭapārvata

A hill located outside of Rājagṛha where Śākyamuni and others are said to have taught many of the Mahāyāna sūtras, most notably the *Prājñāpāramitā-sūtras*.