

༄༅། །སངས་རྒྱལ་བའུ་གཉིས་པ།

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## The Twelve Buddhas

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*Dvādaśabuddhaka*

འཕགས་པ་སངས་རྒྱས་བརྒྱ་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 273  
Degé Kangyur, vol. 68 (mdo sde, ya), folios 26.a–29.b.

Translated by The Dharmachakra Translation Committee  
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2020  
Current version v 1.2.11 (2021)  
Generated by 84000 Reading Room v2.1.37

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co.

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## 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.

## ACKNOWLEDGEMENTS

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)<sup>1</sup> and the second was produced by Yijing in 711 CE (Taishō 1349).<sup>2</sup> 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 Denkarma<sup>3</sup> and Phangthangma<sup>4</sup> 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.

i.3

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 Incantations (*gzungs 'dus*)<sup>5</sup> 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*).<sup>6</sup> The dhāraṇī in this text is rendered in Sanskrit transliteration based on the Degé, with significant variants noted.<sup>7</sup> A tentative English translation of the dhāraṇī is also provided in a note.

The Noble Mahāyāna Sūtra

**The Twelve Buddhas**

1.

## The Translation

1.1

[F.26.a]<sup>8</sup> 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. [F.26.b] 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:<sup>9</sup>

“ ‘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 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, [F.27.a] 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 Varuna,<sup>10</sup> the Light of the Sun, a Moon Flower,<sup>11</sup> 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,<sup>12</sup> 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,<sup>13</sup> and you should direct your attention toward him.<sup>14</sup> 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 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,<sup>15</sup> 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. [F.27.b]

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 buddhafiield 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 buddhafiield 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 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,<sup>16</sup> 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 [F.28.a] samantamukhe sautiยุกte nirukte prabhe samayoge  
citavivarte<sup>17</sup> ame khame madane vivarte samantaguṇe<sup>18</sup> satyārame yukte prayukte  
hili mili masale ānale came aciṭi aciṭi<sup>19</sup> coce arahe bahudche<sup>20</sup> māyugrahe hemavati  
jyotivati dharmaciti<sup>21</sup> cyutapaṅke<sup>22</sup> avikṣepe radhikṣa<sup>23</sup> me skandhavi bhakte<sup>24</sup>*

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.<sup>25</sup>
- 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 buddhafi elds
- 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. [F.28.b]  
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 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 [F.29.a] 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.<sup>26</sup>
- 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 buddhafi elds.
- 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 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. [F.29.b]  
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.”*

## Colophon

c.

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.<sup>27</sup> It was later revised according to the new language reform and then finalized.

ab.

## ABBREVIATIONS

- D* Degé Kangyur
- J* Lithang Kangyur
- K* Kangxi Kangyur
- K<sub>Y</sub>* Yongle Kangyur
- N* Narthang Kangyur
- S* Stok Palace Kangyur

## NOTES

n.

- 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](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](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 *Vimalaprabhānāmākālacakratantṛāṭīkā* (*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 note 8 (<https://read.84000.co/translation/toh511.html#end-note-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, K: *bgrod pa thams cad dri med 'od* ལ.
- 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*, *manaskāryah*) 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): *samantagūṇe*; 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): *cyutapaṅke*; D (Toh 273): *cyutavaṅke*.
- n.23 D (Toh 273): *radhikṣa*, D (Toh 511, Toh 853): *radhṛkṣa*.
- 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 rnams 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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68 (mdo sde, ya), folios 26.a–29.b.

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## GLOSSARY

g.

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་ཚ་མི་མངའ་སྐྱུ་བྱིང་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*

སྤྱིན་པའི་རྒྱལ་པོ།

*megharāja*

A common epithet for a buddha.

g.5 **Fearless and All-Seeing**

*'jigs med rnam par gziḡs*

འཇིགས་མེད་རྣམ་པར་གཟིགས།

—

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

g.7 Full of Pearls

*mu tig can*

མུ་ཏིག་ཅན།

—

The name of a buddhafield.

g.8 Gandharva

*dri za*

དྷི་ཟ།

*gandharva*

A class of celestial beings.

g.9 Garuḡa

*mkha' lding*

མཁའ་ལྗིང།

*garuḡa*

A class of celestial beings.

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 buddhafield Full of Pearls after the tathāgata King of Jewels passes into parinirvāṇa.

g.12 Jambudvīpa

*'dzam bu gling*

འཛམ་བུ་གླིང།

*Jambudvīpa*

Southern continent of the human world according to traditional Indian cosmology, characterized as the “Rose Apple.”

g.13 King of Jewels

*rin chen rgyal po*

རིན་ཆེན་རྒྱལ་པོ།

*\*Mañirāja*

The abbreviated name of a tathāgata who presides over the buddhafield 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 buddhafield to the east of the buddhafield Full of Pearls.

g.15 Maitreya

*byams pa*

བྱམས་པ།

*Maitreya*

Bodhisattva of loving kindness; the next buddha to follow Śākyamuni.

g.16 Manifesting an Array of Flowers

*me tog gi bkod pa snang bar mdzad pa*

མེ་ཏྲོག་གི་བཀོད་པ་སྣང་བར་མཛད་པ།

—

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

g.17 Māra

*bdud*

བདུད།

*Māra*

The demon who assailed Śākyamuni prior to his awakening; any demonic force; the personification of conceptual and emotional obstacles.

g.18 Nāga lord

*klu dbang*

ལྷ་དབང།

*nāgeśvara*

A class of celestial beings.

g.19 Rājagṛha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*Rājagṛha*

The ancient capital of Magadha prior to its relocation to Pataliputra during the Mauryan dynasty, Rājagṛha is one of the most important cities and geographic locations in Buddhist literature. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha enjoying the patronage of King Bimbisāra and then his son King Ajātaśatru of Magadha. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa.

g.20 Renowned Supreme Jewel Crown

*rin chen mchog gi tog grags ldan*

རིན་ཆེན་མཚོག་གི་ཏྲོག་གྲགས་ལྷན།

—

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

g.21 Renowned Victor Crowned with a Clear Moon

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

དྷི་མེད་ལྷ་བའི་ཏྲོག་གི་རྒྱལ་པོ་གྲགས་ལྷན།

—

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

g.22 Stainless

*dri med*

འི་མེད།

*Anagha · Svaccha*

An alternate name of a bodhisattva prophesied to become the tathāgata presiding over the buddhafield 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་འི་མེད་འོད།

—

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

g.24 Thought Adorned with Eloquence

*spobs pa'i rgyan la dgongs pa*

སློབས་པའི་རྒྱན་ལ་དགོངས་པ།

—

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

g.25 Throat of the Yawning Lion

*seng ge bsgyings pa'i mid pa*

སེང་གེ་བསྐྱིངས་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*

ལྷ་མེ།

*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 Varuna, 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་རྗོད་ཀྱི་ཕུང་པོའི་རི།

*Gṛdhrakūṭaparvata*

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