

སངས་རྒྱལ་གྱི་དབུ་རྒྱལ།

The Buddha's Crown

Buddhamakūṭa

འཕགས་པ་སངས་རྒྱལ་གྱི་དབུ་རྒྱན་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་

ཆོས་ཀྱི་རྣམ་གྲངས་ཆེན་པོ།

'phags pa sangs rgyas kyi dbu rgyan zhes bya ba theg pa chen po'i mdo
chos kyi rnam grangs chen po

The Great Dharma Exposition, the Noble Mahāyāna Sūtra
“The Buddha’s Crown”

Āryabuddhamakuṭanāmamahāyānasūtramahādharmaparyāya

· Toh 274 ·

Degé Kangyur, vol. 68 (mdo sde, ya), folios 29.b–35.b



Current version v 1.0

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Summary

- s.1 While staying at Vulture Peak Mountain near Rājagṛha with a large audience of different types of beings, the Buddha teaches the venerable Mahākāśyapa about many other buddhas, buddhafiels, and the bodhisattvas therein, which exist billions of world systems away from our own world. Simply recalling the names of these buddhas and bodhisattvas will have wonderous results for Mahāyāna practitioners.

Acknowledgements

- ac.1 This translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
- ac.2 The text was translated, edited, and introduced by the 84000 translation team. The initial draft was completed by Sophie McGrath and reviewed by Laura Goetz. George FitzHerbert edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

- i.1 In this short sūtra the Buddha guides the venerable Mahākāśyapa on a descriptive tour through the universe. He details the other buddhas in distant buddhafiels and makes prophecies for the bodhisattvas therein. The main purpose is to make known the names of these other buddhas and bodhisattvas so that Mahāyāna practitioners may experience extraordinary results from simply remembering them.¹
- i.2 In *The Buddha's Crown*, our present world, the buddhafiels² of Śākyamuṇi Buddha, is the central locus from which all the others are described.

- i.3 Some of the buddhas, buddhafiels, and bodhisattvas named in this sūtra are also mentioned in Perfection of Wisdom sutras that are extant in Sanskrit³ and, on that basis, their Sanskrit names have been given. Others, however, appear to be unique to this teaching. Since there is no known Sanskrit witness for *The Buddha's Crown* itself, the names of these buddhas, buddhafiels, and bodhisattvas have been translated into English rather than backtranslated into Sanskrit.
- i.4 The colophon to the Tibetan states that the sūtra was translated into Tibetan by the Indian preceptor Śākyasiṃha and the lotsāwa Devendrarakṣita. Since it is listed in the Phangthangma (*'phang thang ma*)⁴ and Denkarma (*ldan dkar ma*)⁵ catalogs of translated texts, we can conclude that it was translated no later than the early ninth century. It had earlier been translated into Chinese by Dharmarakṣa (c. 233–310 CE) under the title *Dasheng dafangguang fo guan jing* 大乘大方广佛冠经 (Taishō 438).
- i.5 The present translation is based on the version of the Tibetan translation found in the Degé Kangyur, with reference to the variants recorded in the Comparative Edition (Tib. dpe bsdur ma) and to the version found in the Stok Palace Kangyur.

The Translation

1. The Great Dharma Exposition, the Noble Mahāyāna Sūtra

The Buddha's Crown

- 1.1 Homage to all buddhas and bodhisattvas!
- 1.2 Thus did I hear at one time. The Blessed One was residing at Vulture Peak Mountain near Rājagṛha together with a great saṅgha of 1,250 monks, all arhats who had exhausted the contaminants, along with a great retinue of bodhisattvas, including Maitreya, Mañjuśrī, and so forth, and many hosts of gods, nāgas, yakṣas, gandharvas, sages, vidyādharas, and goddesses.

- 1.3 At that time, the Blessed One said to the venerable Mahākāśyapa, “Mahākāśyapa, I shall reveal the causes that thoroughly ripen the roots of virtue of beginner bodhisattvas, so listen and pay full attention. I shall explain them to you.”
- 1.4 “Excellent, Blessed One,” replied the venerable Mahākāśyapa, and he listened to the Blessed One.
- 1.5 The Blessed One said, “Mahākāśyapa, to the east of this buddhafiield, beyond as many world systems as there are grains of sand in the Ganges River, there is a world system called Samādhyalaṃkṛtā. The tathāgata, arhat, perfect buddha Samādhihastyuttaraśrī currently resides, lives, and passes time there. Mahākāśyapa, in that buddhafiield there is a bodhisattva great being called Vi-jayavikrāmin.⁶ In that place, when that tathāgata has passed beyond, the bodhisattva will fully awaken to unsurpassed and perfect buddhahood and will appear in that world as the tathāgata, arhat, perfect buddha called Eternal Glorious Sacred Elephant of Samādhi.⁷
- 1.6 “Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Samādhihastyuttaraśrī and of the bodhisattva great being Vi-jayavikrāmin will, when they are reborn in worldly existence, recall their past lives. They will rid themselves of one hundred eons within saṃsāra. They will come to hold an unfathomable heap of merit. They will come close to unsurpassed and perfect buddhahood.

- 1.7 “Mahākāśyapa, to the east of this buddhafiield, beyond as many world systems as there are grains of sand in two Ganges Rivers, there is a world system called Bodhimaṇḍalālaṃkārasurucitā. The tathāgata, arhat, perfect buddha Padmottaraśrī currently resides, lives, and passes time there. Mahākāśyapa, in that buddhafiield there is a bodhisattva great being called Padmahasta.⁸ When the tathāgata has passed beyond, that bodhisattva, too, will fully awaken to unsurpassed and perfect buddhahood and will appear in that world as the tathāgata, arhat, perfect buddha called Parasol King of the Sacred Lotus.
- 1.8 “Mahākāśyapa, any noble son or noble daughter who remembers the name of the tathāgata, arhat, perfect buddha Padmottaraśrī and of the bodhisattva great being Padmahasta will, when they are reborn in worldly existence, recall their past lives. Like lotuses, they will be untainted by the unvirtuous qualities of all worlds. Like lotuses that have risen from the water, they will be elevated. Their progress toward unsurpassed and perfect buddhahood will be irreversible. They will rid themselves of thirty eons within saṃsāra. They will come close to unsurpassed and perfect buddhahood. They will come to hold an unfathomable heap of merit.
- 1.9 “Mahākāśyapa, to the east of this buddhafiield, beyond as many world systems as there are grains of sand in three Ganges Rivers, there is a world system called Vigatarajasamcayā. The tathāgata, arhat, perfect buddha Sūryamaṇḍalaprabhāsottaraśrī currently resides, lives, and passes time there. Mahākāśyapa, in that buddhafiield there is also a bodhisattva great being called Sūryapratibhāsa.⁹ When the tathāgata has passed beyond, that bodhisattva will fully awaken to unsurpassed and perfect buddhahood and will appear in that world as the tathāgata, arhat, perfect buddha called Having a Body Replete with the Excellent Marks and Every Sublime Glory.

- 1.10 “Mahākāśyapa, any noble son or noble daughter who remembers the name of the tathāgata, arhat, perfect buddha Having a Body Replete with the Excellent Marks and Every Sublime Glory and of the bodhisattva great being Sūryapratibhāsa will, when they are reborn in worldly existence, recall their past lives. Possessing all virtuous qualities, they will be as radiant as the sun. It should be known that they will be without any fear of falling into the three lower realms. They will come close to unsurpassed and perfect buddhahood. They will rid themselves of a thousand eons within saṃsāra. Their progress toward unsurpassed and perfect buddhahood will be irreversible.
- 1.11 “Mahākāśyapa, to the east of this buddhafield, beyond as many world systems as there are grains of sand in four Ganges Rivers, there is a world system called Vaśībhūtā.¹⁰ The tathāgata, arhat, perfect buddha Sacred Single Jeweled Parasol currently resides, lives, and passes time there.
- 1.12 “Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna, and remembers the name of the tathāgata, arhat, perfect buddha Sacred Single Jeweled Parasol will, when they are reborn in worldly existence, recall their past lives. They will not be born in poor families. They will not be born in destitute families. In every rebirth, they will only be born in families of the royal caste. They will never be without a father, without a mother, or without possessions, and nor will they be afflicted by illness. They will come close to unsurpassed and perfect buddhahood. They will rid themselves of thirty thousand eons within saṃsāra. Their progress toward unsurpassed and perfect buddhahood will be irreversible.

- 1.13 “Mahākāśyapa, to the east of this buddhafiield, beyond as many world systems as there are grains of sand in five Ganges Rivers, there is a world system called Accumulation of Utter Purity. The tathāgata, arhat, perfect buddha Glorious Subjugator through Sacred Samādhi currently resides, lives, and passes time there. Mahākāśyapa, when the tathāgata, arhat, perfect buddha Glorious Subjugator through Sacred Samādhi was previously training in bodhisattva conduct, he made the following great aspiration: ‘May it be that any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers my name, when they are reborn in worldly existence, will go forth as a renunciant in every lifetime. Having gone forth as a renunciant, may they achieve a thousand samādhis.¹¹ May they achieve a trillion samādhis through just a single samādhi. May they, furthermore, not decline from those samādhis. May they attend to the ten thousand buddhas who have passed into parinirvāṇa and the Dharma teachers of the past. As with those of the past, may they do the same with respect to those that have arisen in the present. May their progress toward unsurpassed and perfect buddhahood be irreversible. In every lifetime may they rid themselves of a thousand eons within saṃsāra. May they come close to unsurpassed and perfect buddhahood.’
- 1.14 “Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Glorious Subjugator through Sacred Samādhi will, when they are reborn in worldly existence, recall their past lives. Through a single samādhi they will achieve a trillion samādhis.
- 1.15 “Mahākāśyapa, to the east of this buddhafiield, beyond thirty-thousand buddhafiields, there is a world system called Variegated. The tathāgata, arhat, perfect buddha Glorious King Elevated by a Resplendent Jewel Maṇḍala currently resides, lives, and passes time there.

1.16

“Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Bodhisattva Vehicle and remembers the name of the tathāgata, arhat, perfect buddha Glorious King Elevated by a Resplendent Jewel Maṇḍala will, when they are reborn in worldly existence, recall their past lives. Without being dispersed, they will have intelligence, insight, splendor, and qualities. They will have words and eloquence that cannot be defeated. These noble sons and noble daughters will possess such qualities. When they teach the Dharma, the form of the Buddha will be present before them. They will not be dispersed by countless billions of teachings which they have not heard or received transmission for. They will possess such words and eloquence that cannot be defeated.¹² By all means, they will be Dharma teachers whose progress toward unsurpassed and perfect buddhahood is irreversible. They will rid themselves of countless trillion eons within saṃsāra. They will come to hold an unfathomable heap of merit.

1.17

“Mahākāśyapa, to the east of this buddhafield, beyond forty thousand buddhafield world systems, there is a world system called Jeweled. The tathāgata, arhat, perfect buddha Glorious Illumination of Jeweled Flowers currently resides, lives, and passes time there. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Glorious Illumination of Jeweled Flowers will, when they are reborn in worldly existence, remain and teach the Dharma. If they so wish, their speech will be heard throughout Jambudvīpa. If they so wish, their speech will be heard throughout the worlds of the great trichiliocosm. When explaining the Dharma, they will teach sentient beings each according to their inclinations such that, come what may, their progress toward unsurpassed and perfect buddhahood will be irreversible. They will rid themselves of sixty thousand eons within saṃsāra.

1.18 “Mahākāśyapa, to the east of this buddhafiield, beyond sixty-thousand world systems, there is a world system called Precious. The tathāgata, arhat, perfect buddha Jewel Essence currently resides, lives, and passes time there. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Jewel Essence will, when they are reborn in worldly existence, recall their past lives. They will attain the seven precious things, the precious branches of awakening.”

1.19 “Mahākāśyapa, to the south of this buddhafiield, beyond thirty thousand buddhafiields, there is a world system called Pleasant Sound. The tathāgata, arhat, perfect buddha Subjugator of Limitless States currently resides, lives, and passes time there. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Subjugator of Limitless States will, when they are reborn in worldly existence, recall their past lives. They will attain the samādhi of bodhisattvas called pure moon disk. While remaining in that, they will see, in the southern direction, as many blessed buddhas as there are grains of sand in the Ganges River. Likewise, in the south, west, north, south-east, south-west, north-west, north-east, below, and above, in all ten directions, they will see as many blessed buddhas as there are grains of sand in the Ganges River. They will correctly understand the Dharma taught by them. They will always please the buddhas who appear. Until they reach final awakening, they will never be separated from those blessed buddhas. Their progress toward unsurpassed and perfect buddhahood will be irreversible. They will rid themselves of thirty-five thousand eons within saṃsāra. They will come to hold an unfathomable heap of merit.

1.20

“Mahākāśyapa, to the south of this buddhafiield, beyond thirty-five thousand buddhafiields, there is a world system called Fragrant Supreme Perfume. The tathāgata, arhat, perfect buddha King of Limitless Supreme Perfume currently resides, lives, and passes time there. Mahākāśyapa, the tathāgata King of Limitless Supreme Perfume previously made this aspiration. What was the aspiration he previously made? ‘May any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers my name, have these good qualities: Through every rebirth, may they recall their past and observe pure conduct. With bodies adorned with the thirty-two marks of a great being, may they appear in other buddhafiields and proceed correctly to them. Moreover, may I cause them to become fully enlightened. If this great earth were engulfed by flames, may they be extinguished and jewels appear in their place. May the hopes of sentient beings who make requests never be dashed. May their progress toward unsurpassed and perfect buddhahood be irreversible. May they rid themselves of thirty thousand eons within saṃsāra, and may they come to hold an unfathomable heap of merit.’

1.21

“Mahākāśyapa, to the south of this buddhfield, beyond as many world systems as there are grains of sand in eight Ganges Rivers, there is a world system in which the tathāgata, arhat, perfect buddha Sacred Jewel currently resides, lives, and passes time. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Sacred Jewel will, when they are reborn in worldly existence, recall their past lives. While they are still in the womb the blessed buddhas will see them, and they will see the blessed buddhas, and will please them. Those blessed buddhas will tell them, ‘Noble child, you will surely awaken to unsurpassed and perfect buddhahood. Noble child, your progress toward unsurpassed and perfect buddhahood is irreversible. Noble child, while still in the womb you will cause other gods, nāgas, and yakṣas, too, to fully ripen into unsurpassed and perfect buddhahood and rid themselves of a thousand eons within saṃsāra.’ They will come to hold an unfathomable heap of merit.

1.22 “Mahākāśyapa, to the west of this buddhafiield, beyond as many world systems as there are grains of sand in three Ganges Rivers, there is a world system called Distinguishing the Distinguished. The tathāgata, arhat, perfect buddha called Great Radiant Power currently resides, lives, and passes time there. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata, arhat, perfect buddha Great Radiant Power will, when they are reborn in worldly existence, recall their past lives. They will also achieve the samādhi of bodhisattvas called glorious supreme light of the sun disk. Remaining in this samādhi they will behold buddhafiields as numerous as the grains of sand in the Ganges River and will see as many blessed buddhas. Likewise, Mahākāśyapa, the benefits of all the good qualities of bodhisattvas who are like Ajita will arise for them. Mahākāśyapa, if any woman remembers the name of that tathāgata, it will be her last existence as a woman, and after she dies, she will attain rebirth as a man. Thus, remembering the name of the tathāgata Great Radiant Power serves a great purpose.”

1.23 Then, the Tathāgata spoke this verse:

1.24 “If even a woman learns the name of that great sage, Her female existence will transform into that of a wise male, Who, awakening to supreme awakening for the benefit of all corporeal beings, Will be a refuge and defender of worlds together with their gods.”

1.25 “Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of this tathāgata will, when they are reborn in worldly existence, recall their past lives. They will rid themselves of uncountable eons within saṃsāra They will also come to hold an unfathomable heap of merit. They will come close to unsurpassed and perfect buddhahood.

1.26 “Mahākāśyapa, beyond this buddhafield to the north, the tathāgata, arhat, perfect buddha Sacred Jewel currently resides, lives, and passes time. Mahākāśyapa, any noble son or noble daughter who is a genuine practitioner of the Mahāyāna and remembers the name of the tathāgata Sacred Jewel will generate great merit. Mahākāśyapa, if a noble son or noble daughter who is a genuine practitioner of the Mahāyāna was to give away a pile of gold the size of Mount Meru, king of mountains, as an offering to the blessed buddhas, and make similar offerings for a hundred billion trillion years, they would not come close to achieving even a hundredth of the roots of virtue that are accrued from recalling the name of this buddha. They would not come close to even a thousandth, or a hundred thousandth, or any number, fraction, or analogy. If those who recollect the name of the tathāgata, arhat, perfect buddha Sacred Jewel possess something truly excellent, it is this alone.”

1.27 Then the Blessed One spoke these verses:

1.28 “The world’s protectors and illuminators Help sentient beings By knowing when it is the right or wrong time. They dwell in the east, the south,

1.29 “The west, and the north. Respectfully pay homage To these foremost of beings With palms pressed together day and night.

1.30 “What clairvoyance is there Of having honored the supreme humans Who are so rare to encounter Over a thousand eons?¹³

1.31 “Those who wish to honor the Buddha And who desire complete awakening Should listen to this explanation by the Victor Of the names of the buddhas.

1.32 “Have no doubt With respect to generating a buddha’s wisdom: Through these roots of virtue The inconceivable wisdom will be attained.

1.33 “Whoever wishes to make inconceivable offerings To the buddhas at all times Should, having heard the names of these buddhas, Reveal them to others.

- 1.34 “Whoever wishes to liberate millions of sentient beings Through renouncing
saṃsāra— When they hear the names of these buddhas, How could they not be
born as a human?¹⁴
- 1.35 “Whoever wishes to move millions of fields With their big toe, Should, having
heard the names of these buddhas, Reveal them to many beings.
- 1.36 Whoever recalls the names of these buddhas Has honored the many victorious
guides, therefore, It is thus not for a single lifetime, Nor ten, nor twenty.¹⁵
- 1.37 “The heaps of merit from the generosity of offering This world filled with as
many golden-hued precious things As all the grains of sand in the Ganges River
Does not approach a fraction of that from hearing the names of the buddhas.
- 1.38 “Whoever hears these buddhas’ names and remembers them Will easily obtain
the excellence of human birth, Their human world will be melodious, They will
easily obtain ordination and properly enjoy food.”
- 1.39 After the Blessed One spoke thus, the monks, bodhisattvas, the elder
Mahākaśyapa, and the world together with its gods, humans, asuras, and gand-
harvas rejoiced in and thoroughly praised what the Blessed One had said.
- 1.40 This concludes the great exposition of the great Dharma discourse, the noble
Mahāyāna sūtra “*The Buddha’s Crown*.”

Colophon

- c.1 Translated, edited, and finalized by the great Indian preceptor Śākyasiṃha and
the translator Bandé Devendrarakṣita.

Notes

1. The benefits of hearing, remembering, and reciting the names of sets of buddhas is mentioned in a large number of sūtras, and is the principal theme of several other short sūtras such as *The Seven Buddhas* (Toh 270), *The Eight Buddhas* (Toh 271), *The Sūtra of the Ten Buddhas* (Toh 272), and *The Twelve Buddhas* (Toh 273).
2. Our world system is a buddhafield, as is explained in depth, for example, in the first chapter of *The Teaching of Vimalakīrti* (Toh 176).
3. In particular, in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10) and *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9). The Tibetan names differ very slightly there, but there is a clear correlation.
4. Kawagoe, E. 2005, p. 13, 73.
5. Herrmann-Pfandt 2008, p. 101.
6. A buddha and a bodhisattva of the same name, in a world system of the same name, are also mentioned in the *Perfection of Wisdom* corpus. See Toh 9 and Toh 10. There, the world system is located in the northeast.
7. The name of this buddha is very similar to that of the previous buddha (Samādhīhastyuttaraśrī), but with the addition of the epithet “Eternal” (Tib. *rtag tu*). Since with this addition the name is not to our knowledge attested in any extant Sanskrit source, it has been translated into English.
8. A buddha and a bodhisattva of the same name, in a world system of the same name, are also mentioned in the *Perfection of Wisdom* corpus. See Toh 9 and Toh 10. There, the world system is located in the southeast.
9. A buddha and a bodhisattva of the same name, in a world system of the same name, are also mentioned in the *Perfection of Wisdom* corpus. See Toh 9 and Toh 10. There, the world system is located in the southwest.
10. A world system of the same name is mentioned in the *Perfection of Wisdom* corpus. See Toh 9 and Toh 10. There, the world system is located in the northwest.
11. The Stok Palace manuscript reads *ting nge 'dzin gdeng thob pa*: “achieve confidence [in] samādhī.”
12. The translation of the preceding passage starting with “when they are reborn in worldly existence” is tentative. Tib... *de dag ni srid par skyes pa na tshe rabs dran pa dang blo gros dang ldan pa dang / shes rab dang ldan pa dang / gzi brjid dang ldan pa dang / mtshan dang ldan par mi spro ba de lta bu'i tshig dang / spobs pa mi zlogs pa rigs kyi bu'am rigs kyi bu mo de dag dang ldan par 'gyur ro // de dag chos ston pa na mdun na sangs rgyas kyi gzugs gnas par 'gyur ro // ma thos shing lung ma phog par bye ba khrag khrig grangs med par spro bar mi 'gyur ba de lta bu'i tshig dang spobs pa mi zlogs pa dang ldan par 'gyur ro*. There are no significant variants across Kangyurs.
13. The translation of this verse is tentative. Tib. *mi yi dam pa gang dag ni // bskal pa stong na 'byung ba yi // mchog tu rnyed dka'de la yang // phyag byas mngon shes ci zhig yod //*

14. Translation tentative. Tib. *mi nyid du ni de mi skye*. Both instances of *mi* have been taken to mean “human.”
15. The translation of this verse is tentative. Tib. *gang zhig sangs rgyas rnams kyi 'di 'dzin de// rgyal ba 'dren pa mang po mchod pas na// des ni skye ba gcig gis ma yin la// bcu yis ma yin nyi shus ma yin no//*

Glossary

Accumulation of Utter Purity

yongs su dag pa bstags pa

The buddhfield of the buddha called Glorious Subjugator through Sacred Samādhi.

Ajita

mi pham pa

ajita

The other name of Maitreya (or Maitraka), the bodhisattva who will be the fifth buddha of the Good Eon.

arhat

dgra bcom pa

arhat

Bandé Devendrarakṣita

ban de ben dra rak+Shi ta

A Tibetan translator active in the early ninth century.

blessed buddha

sangs rgyas bcom ldan 'das

buddha bhagavat

Epithet of a buddha, “bhagavat” is rendered variously as “Blessed One,” “Lord,” and so forth.

Bodhimaṇḍalālaṃkārasurucitā

byang chub kyi snying po'i rgyan legs mdzes

bodhimaṇḍalālaṃkārasurucitā

Lit. “Dazzling Center of Awakening.” The buddhfield of the buddha Padmottaraśrī and the great bodhisattva Padmapāṇi.

Bodhisattva Vehicle

byang chub sems dpa'i theg pa

bodhisattvayāna

An alternative name for Mahāyāna, “the Great Vehicle.”

Body Replete with the Excellent Marks and Every Sublime Glory

'phags pa'i dpal thams cad rdzogs pa mtshan dam pa'i lus kyi sku can

The name of the buddha that the bodhisattva Sūryapratibhāsa will become in the world system called Stainless Accumulation.

branches of awakening

byang chub kyi yan lag

bodhyaṅga

The seven branches of awakening are 1. mindfulness (smṛti), 2. discernment of phenomena (dharmaṇvaya); 3. diligence (vīrya); 4. joy (prīti); 5. pliancy (praśrabdhi); 6. meditative stabilization (samādhi); 7. equanimity (upekṣā).

buddhafield

sangs rgyas kyi zhing

buddhakṣetra

contaminant

zag pa

āsrava

Distinguishing the Distinguished

legs par rnam par phye pa rnam par 'byed pa

The buddhafield of the buddha Radiant Power.

eloquence

spobs pa

pratibhāna

The quality of intelligence, inspiration, and confident knowledge that allows one to teach and talk in the most appropriate way, even for very long stretches of time.

Eternal Glorious Sacred Elephant of Samādhi

rtag tu ting nge 'dzin glang po dam pa'i dpal

The name of the buddha that the great bodhisattva Vijayavikrāmin will become in the realm called Samādhyalamkṛtā.

Fragrant Supreme Perfume

spos mchog dri zhim

The buddhafield of the buddha King of Limitless Supreme Perfume.

gandharva

dri za

gandharva

Glorious Illumination of Jeweled Flowers

rin chen me tog kun tu snang ba'i dpal

The buddha who abides in the buddhafield called Jeweled.

Glorious King Elevated by a Resplendent Jewel Maṇḍala

rin po che'i dkyil 'khor gzi brjid kyis mngon par 'phags pa'i rgyal po'i dpal

The buddha who abides in the buddhafield Variegated.

Glorious Subjugator Through Sacred Samādhi

ting gne 'dzin dam pa rnam par gnon pa'i dpal

The buddha who abides in the realm called Accumulation of Utter Purity.

go forth as a renunciant

rab tu byung ba

pravrajati

goddess

lha'i bu mo

apsaras

Great Radiant Power

mthu snang che

mthu 'od chen po

The name of the buddha who abides in the world system called Distinguishing the Distinguished.

Jewel Essence

rin po che'i snying po

The buddha who abides in the buddhafield called Precious.

Jeweled

rin chen ldan

The buddhafield of the buddha Glorious Illumination of Jeweled Flowers.

King of Limitless Supreme Perfume

spos mchog mtha' yas rgyal po

The buddha who abides in the buddhafield Fragrant Supreme Perfume.

Mahākāśyapa

'od srung chen po

mahākāśyapa

Padmahasta

lag na pad ma

padmahasta

Lit. “Lotus Holder.” The bodhisattva who abides in the buddhafield
Bodhimaṇḍalālaṃkārasurucitā.

Padmottaraśrī

pad ma dam pa'i dpal

padmottaraśrī

Lit. “Glorious Sacred Lotus.” The buddha who abides in the buddhafield
Bodhimaṇḍalālaṃkārasurucitā.

Parasol King of the Sacred Lotus

pad ma dam pa'i gdugs kyi rgyal po

The name of the buddha that the bodhisattva Padmahasta will become in the
world called Bodhimaṇḍalālaṃkārasurucitā.

Pleasant Sound

sgra yid du 'ong ba

The buddhafield of the buddha Subjugator of Limitless States.

Precious

rin po che

The buddhafield of the buddha Jewel Essence.

pure conduct

tshang par spyod pa

brahmacarya

royal caste*rgyal po'i rigs**kṣatriya*

One of the four main castes in classical India. They were the ruling elite who governed during peace time and fought during war time. It is the caste Siddhartha Gautama was born into.

Rājagṛha*rgyal po'i khab**rājagṛha***Sacred Jewel***rin chen dam pa*

A buddha in the northern direction of the present time.

Sacred Single Jeweled Parasol*rin po che'i gdugs gcig pa dam pa*

An alternative name for the buddha Ekachattrā (“With a Single Parasol”) mentioned in the Perfection of Wisdom corpus (see Toh 9 and Toh 10). He is the buddha who abides in the buddhafield called Vaśībhūtā.

sage*drang srong**ṛṣi***samādhi***ting nge 'dzin**samādhi*

Samādhihastyuttaraśrī

ting nge 'dzin glang po dam pa'i dpal

samādhihastyuttaraśrī

Lit. “Glorious Sacred Elephant of Samādhi.” The buddha who abides in the buddhafield Samādhyaḷaṃkṛtā.

Samādhyaḷaṃkṛtā

ting nge 'dzin gyis brgyan pa

samādhyaḷaṃkṛtā

Lit. “Ornamented by Samādhi.” The Buddha realm of the buddha Samādhihastyuttaraśrī and the great bodhisattva Vijayavikrāmin.

Subjugator of Limitless States

go 'phang mtha' yas rnam par gnon pa

The buddha who abides in the buddhafield Pleasant Sound.

Sūryamaṇḍalaprabhāsottaraśrī

nyi ma'i dkyil 'khor snang ba dam pa'i dpal

sūryamaṇḍalaprabhāsottaraśrī

Lit. “Glorious Sacred Light of the Sun Disk.” The name of the buddha who abides in the buddhafield Vigatarajasamcayā.

Sūryapratibhāsa

nyi ma'i 'od

sūryapratibhāsa

Lit. “Sunlight.” The name of the great bodhisattva who abides in the buddhafield Vigatarajasamcayā.

three lower realms

ngan song gsum

tridurgati

A collective name for the realms of hell beings, pretas, and animals.

trillion

bye ba khrag khrig brgya stong
koṭiniyutaśatasahasra

Variegated

rnam par bkra ba

The buddhafield of the Buddha called Glorious King Who Is Elevated by a Resplendent Jewel Maṇḍala.

Vaśībhūtā

dbang du gyur pa
vaśībhūtā

Lit. “Fully Controlled.” The buddhafield of the buddha Ekachattrā.

vidyādhara

rig sngags 'chang
vidyādhara

Meaning those who wield (dhara) spells (vidyā), the term can be used to refer to both a class of supernatural beings who wield magical power and human practitioners of the magical arts. The later Buddhist tradition, playing on the dual valences of vidyā as “spell” and “knowledge,” began to apply this term more broadly to realized figures in the Buddhist pantheon.

Vigatarajasamcayā

rdul bral bstasags pa
vigatarajasañcayā

Lit. “Stainless Accumulation.” The buddhafield of the buddha Sūryamaṇḍalaprabhāsottaraśrī and the great bodhisattva Sūryapratibhāsa.

Vijayavikrāmin

rdul med rnam par gnon pa

vijayavikrāmin

Lit. “Stainless Subjugator.” A great bodhisattva who abides in the buddhafield Samādhyalaṃkṛtā with the buddha called Samādhihastyuttaraśrī.

Vulture Peak Mountain

bya rgod phung po'i ri

gṛdhrakūṭaparvata

wisdom

ye shes

jñāna

Although the Sanskrit term jñāna can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, wisdom perceives the emptiness of phenomena, their lack of intrinsic essence.

yakṣa

gnod sbyin

yakṣa

Śākyasiṃha

shAkya sing ha

śākyasiṃha

An Indian abbot. Collaborated on translations during the early translation period.

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