

THE PROPHECY OF ŚRĪ MAHĀDEVĪ

ལྷ་མོ་ཆེན་མོ་དཔལ་ལྷུང་བསྟན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལྷུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa

Toh 193, Degé Kangyur Vol. 61 (mdo sde, Tsa), folios 246a–
250b

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Summary

This sūtra recounts an event that took place in the buddha realm of Sukhāvatī. The discourse commences with Buddha Śākyamuni relating to Bodhisattva Avalokiteśvara the benefits of reciting the various names of Śrī Mahādevī. The Buddha describes how Śrī Mahādevī acquired virtue and other spiritual accomplishments through the practice of venerating numerous tathāgatas and gives an account of the prophecy in which her future enlightenment was foretold by all the buddhas she venerated. The Buddha then lists the one hundred and eight blessed names of Śrī Mahādevī to be recited by the faithful. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

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Introduction

This text extols the virtues and benefits of devotional practices, such as the recitation of sacred names and formulae or mantras. It can thus be said to be related to the *bhakti* or devotional movement in the religious life of the Indian subcontinent, a form of religious expression found in all major religions of the world. Faith (*śraddhā*; *dad pa*) is an essential factor of the path to awakening. It is listed among the five spiritual faculties (*indriya*; *dbang po*) and the eleven wholesome mental states.¹

In this sūtra, Śrī Mahādevī cultivated her faith by venerating and chanting names of the enlightened ones, thus accomplishing the roots of virtue that become the cause of her future awakening. The narrative takes place in the buddha realm Sukhāvatī, where Buddha Śākyamuni explains to Bodhisattva Avalokiteśvara the benefits of reciting Śrī Mahādevī's names. He further explains how Śrī Mahādevī herself gained the roots of virtue by venerating numerous tathāgatas, which the Buddha lists. He then relates the prophecy of Śrī Mahādevī's future enlightenment, bestowed upon her by those buddhas, and lists her one hundred and eight names. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on how to practice the recitation of Śrī Mahādevī's names.

Because the Tibetan version of this sūtra lacks a colophon, there is no information regarding the translator or the date of translation of this text from Sanskrit into Tibetan. Versions of this sūtra in Sanskrit and Chinese are still extant today. This appears to be the first translation into a Western language.

The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Beijing and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksa Dutta. The English translation has been made on the basis of the Tibetan, with a few exceptions as indicated in the notes. The great many proper names contained in the sūtra are here given in Sanskrit; but translations have been added in parentheses in the case of the “one hundred and eight names”—which are, rather, epithets describing Mahādevī.

THE TRANSLATION

The Noble

Prophecy of Śrī Mahādevī

[F.246.a] Homage to all buddhas and bodhisattvas. [F.246.b]

Thus did I hear at one time. The Bhagavān was dwelling in Sukhāvatī together with the great saṅgha of bodhisattvas, amongst them the following bodhisattva mahāsattvas of the excellent eon²: Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhaya-hara, and similarly Bodhisattva Mahāsattva Sarvamaṅgaladhārin, Bodhisattva Mahāsattva Sarvapūṇyalakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamaṅgaladhārin, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

Then Bodhisattva Mahāsattva Avalokiteśvara went to the place where the Bhagavān was, paid homage at the Bhagavān's feet, and remained at one side. Śrī Mahādevī also went toward the Bhagavān, paid homage at his feet, and circumambulated him three times. Then she also paid homage to all the

bodhisattva mahāsattvas who were dwelling in Sukhāvati and remained at one side.³ [F.247.a]

The Bhagavān was adorned with many hundreds of thousands of merits and surrounded by as many as ten million tathāgatas. As Indra, Brahmā and the guardians of the world all offered their praises and acclaim, the Bhagavān, having gazed at Śrī Mahādevī, addressed Bodhisattva Mahāsattva Avalokiteśvara as follows in his Great Brahmā voice:

“O Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣunīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas or śūdras retains this praise “The One Hundred and Eight Names⁴ of Śrī Mahādevī which are Renowned as Stainless,” then the kṣatriya king’s kingdom, the fears of those beings there, as well as the epidemics and harmful influences will all be pacified,⁵ and no one at all will fear robbers, rogues, humans or nonhumans. Wealth, grains, treasures and stores will all increase, and the Glorious Mahādevī will no doubt abide in the home of this kṣatriya king”

Then those bodhisattva mahāsattvas spoke the following words:

“O Bhagavān, these [F.248.a] words are well said. Excellent! Excellent! Those people who will retain the names of Śrī Mahādevī and who will put them into practice once they have heard them⁶ will have those aforementioned qualities and benefits.”

Then Bodhisattva Mahāsattva Ārya Avalokiteśvara asked the Bhagavān the following: “O Bhagavān, where did Śrī Mahādevī generate her roots of virtue?”

The Bhagavān replied:

“Śrī Mahādevī [F.247.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the River Ganges. O Avalokiteśvara, previously, in the past in a world system called Ratnasambhavā, the tathāgata called Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṁcanaprabhāsaśrī came forth into the world. Śrī Mahādevī generated

roots of virtue in his presence and in the presence of many other tathāgatas too. Now, the names of the tathāgatas make Śrī Mahādevī's roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Śrī Mahādevī recites precisely and which dispel all sins, eliminate all offenses, make all effects⁷ stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁸ disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfilment. They are as follows:⁹

“Homage to Tathāgata Śrīghana.

Homage to Tathāgata Ratnakusuma-guṇasāgara-vaiḍūrya-kanakagiri-suvarṇakāṁcana-prabhāsaśrī.

Homage to Tathāgata Gaṅgāsarvatīrthamukhamāṅgalaśrī.

Homage to Tathāgata Candanakusumatejonakṣatraprabhāsaśrī.

Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.

Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.

248.a]

Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.

Homage to Tathāgata Jyotiḥsaumyagandhāvabhāsaśrī.

Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.

Homage to Tathāgata Praṇidhānasāgarāvabhāsaśrī.

Homage to Tathāgata Suparikīrtitanāmadheyaśrī.

Homage to Tathāgata Aśaṁkhyeyavīryasusamprasthitaśrī.

Homage to Tathāgata Aprameyasuvarṇottaprabhāsaśrī.

Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.

Homage to Tathāgata Prajñāpradīpāśaṁkhyeyaprabhāketuśrī.

Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.

Homage to Tathāgata Brahmaśrī.

Homage to Tathāgata Maheśvaraśrī.

Homage to Tathāgata Candrasūryaśrī.

Homage to Tathāgata Gambhīradharmaprabhārājaśrī.

Homage to Tathāgata Gaganapradīpābhirāmaśrī.

Homage to Tathāgata Sūryaprabhāketuśrī.

Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
Homage to Tathāgata Nirmitameghagarjanayaśaśrī. [F. 248.b]
Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.
Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāpraṇidhivēgaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Smṛtiketurājaśrī.
Homage to Tathāgata Indraketuḍhvajarājaśrī.
Homage to Tathāgata Sarvadhanadhānyākaraṇaśrī.
Homage to Tathāgata Saumyākaraṇaśrī.
Homage to Tathāgata Lakṣmyākaraṇaśrī.

“Having treated these names of tathāgatas with veneration, one should retain and recite them, and in this way the merit of a son or daughter of a noble family will increase immensely.

“Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī:

“O Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratna-sambhava in the world system called Śrīmahāratnapratimaṇḍitā. And that world system will be adorned with various sorts of divine jewels. This very tathāgata will spread light in that world system, and those bodhisattvas dwelling there in that world will spontaneously become radiant and have immeasurable life spans. The word “*buddhadharmasaṅgha*” [F.249.a] will also come down from the sky, and the bodhisattvas who will be born in that buddha field will all be born from the centers of lotuses.’

“What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?¹⁰

“O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:¹¹

Sarvatathāgatābhiṣiktā (She who was Empowered by All Tathāgatas),
Sarvadevatābhiṣiktā (She who was Empowered by All Gods),
Sarvatathāgamātr (Mother of All Tathāgatas),
Sarvadevatāmātr (Mother of All Gods),
Sarvatathāgataśrī (Glory of All Tathāgatas),
Sarvatathāgataśrī (Glory of All Bodhisattvas),
Sarvāryaśrāvakaṣaṅkṣaśrī (Glory of All Āryaśrāvakas and Pratyekabuddhas),
Brahmaṇḍamaheśvaraśrī (Glory of Brahmā, Viṣṇu and Maheśvara),
Mahāsthānagataśrī (Glory Present in Great Places),¹²
Sarvadevatābhīmukhaśrī (Glory in the Presence of all Gods),¹³
Sarvadevanāgayaṅkṣaṅkṣaśrī (Glory of All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kinnaras and Mahoragas),
Sarvavidyādharaṇī (Glory of All the Vidyādharas, Vajrapāṇi and Vajradharas),
Catuḥpañcalokaśrī (Glory of the Four and the Five Guardians of the World),
Aṣṭagrahāṣṭāvīṣṭakṣatṛāśrī (Glory of the Eight Planets¹⁴ and Twenty-Eight Constellations¹⁵),
Om Sāvitrī (Daughter of Savitra¹⁶),
Dhātṛī (Nurse),
Mātr (Mother),
Catuḥvedaśrī (Glory of the Four Vedas),
Lakṣmī (Goddess of Prosperity),
Bhūtamātr (Mother of Sentient Beings),
Jayā (She who is Victorious),
Vijayā (She who Conquers),
Gaṅgā (She who is the Ganges),
Sarvātīrthā (She of All Holy Places),
Sarvamaṅgalyā (She who Confers All Auspiciousness),¹⁷

Vimalanirmalakaraśrī (Glory that Makes One Stainless and
 Pure),
 Sarvapāpahantrī (She who Slays All Sins),
 Nirmadakarā (She who Humbles),
 Candraśrī (Glory of the Moon),
 Sūryaśrī (Glory of the Sun),
 Sarvagrahaśrī (Glory of All the Planets),
 Siṃhavāhinī (She who Rides upon a Lion),
 Śatasahasrakotīpadmavivarasaṃchannā (She who is Enveloped
 by a Display of One Hundred Thousand Crore of Lotuses),¹⁸
 Padmā (She who has Lotuses),
 Padmasambhavā (She who was Born from a Lotus),
 Padmālayā (She whose Abode is a Lotus),
 Padmadharā (She who Holds a Lotus),
 Padmavatī (She who is Endowed with Lotuses),
 Anekaratnāṃśumālā (She who has a Garland of Many Light
 Rays that are like Jewels),
 Dhanadā (She who Brings Wealth),
 Śvetā (Fair One),
 Mahāśvetā (Great Fair One),
 Śvetabhujā (She who has Fair Arms),
 Sarvamaṅgaladhāriṇī (She who Possesses All Auspiciousness),
 [F.249.b.]
 Sarvapūṇyopacitāṅgī (She whose Body Consists of All
 Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa),¹⁹
 Śatasahasrabhujā (She who has One Hundred Thousand Arms),
 Śatasahasranayanā (She who has One Hundred Thousand Eyes),
 Śatasahasraśīrā (She who has One Hundred Thousand Heads),
 Vividhavicitramaṇimaulidharā (She who Bears a Diadem of
 Many Sorts of Multicolored Jewels),
 Surūpā (She who has a Beautiful Form),
 Viśvarūpā (She who has All Different Forms),
 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),

Pavitrakeśā (She whose Hair is Purity),
 Candrakāntā (She who is Lovely like the Moon),
 Sūryakāntā (She who is Lovely like the Sun),²⁰
 Śubhā (Virtuous One),
 Śubhakartrī (She who Brings About Virtue),
 Sarvasattvābhīmukhī (She who is Disposed towards All Sentient
 Beings),
 Āryā (Noble One),
 Kusumaśrī (Glory of the Flowers),
 Kusumeśvarā (She who is the Sovereign of the Flowers),²¹
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of
 Mountains, Mt. Sumeru),
 Sarvanadīsaricchī (Glory of All Rivers and Streams),²²
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
 Sarvatīrthābhīmukhaśrī (Glory of Turning Towards All the Holy
 Places),
 Sarvaśadhitṛṇavanaspatisadhidhānyaśrī (Glory of All
 Medicinal Herbs, Grasses, Trees, Wealth and Grains),
 Hiraṇyadā (She who Gives Gold),
 Annapānadā (She who Gives Food and Drink),²³
 Prabhāśvarā (She of the Clear Light),
 Ālokarā (She who Illuminates),
 Pavitrāṅgā (She of the Pure Body),
 Sarvatathāgatavaśavartinī (She who has Power over All
 Tathāgatas),
 Sarvadevagaṇamukhaśrī (Glory when in the Presence of the
 Entire Assembly of the Gods),
 Yamavaruṇakuberavāsavaśrī (Glory of Yama, Varuṇā, Kubera
 and Vāsava),²⁴
 Dātrī (She who Gives),
 Bhoktrī (She who Takes Pleasure),
 Tejā (She who is Brilliance),
 Tejovatī (Bright One),
 Vibhūtī (Abundance),
 Samṛddhi (Great Prosperity),²⁵
 Vivṛddhi (Growth),
 Unnati (Advancement),²⁶

Dharmaśrī (Glory of the Dharma),
 Mādhavāśrayā (She who Relies on Viṣṇu),
 Kusumanilayā (She whose Abode is the Flowers),²⁷
 Anasūyā (She who is not Spiteful),²⁸
 Puruṣakārāśrayā (She who Relies on Virile Action),²⁹
 Sarvapavitragātrā (She whose Body is Entirely Pure),
 Maṅgalahastā (She whose Hands are Auspicious),³⁰
 Sarvālakṣmīnāśayitrī (She who Destroys All Inauspiciousness),
 Sarvapūṇyākarṣaṇāśrī (Glory that Collects All Merits),
 Sarvapṛthivīśrī (Glory of the Entire Earth),
 Sarvarājaśrī (Glory of All Kings),³¹
 Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),
 Sarvabhūtakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī
 (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas,
 Kumbhāṇḍas and Mahoragas),
 Dyuti (Splendour),³² [F. 250.a]
 Pramodabhāgyalolā (She who Longs for Delight and
 Happiness),
 Sarvaṣipavitraśrī (Glory that is the Purity of All Seers),
 Sarvaśrī (Glory of All),
 Bhavajyeṣṭhottamaśrī (Glory that is the First and the Foremost
 in Existence),³³
 Sarvakinnarasarvāsuryottamaśrī (Glory that is the First of All
 Kinnaras and of All Asuras),³⁴
 Niravadyasthānavāsinī (She who Stays Irreproachable),
 Rūpavatī (Beautiful One),
 Sukhakarī (She who Causes Happiness),
 Kuberakāntā (Beloved of Kubera),
 Dharmarājaśrī (Glory of the Dharma King);

“Om! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, svāhā.³⁵ Om gaṅgādisarvatīrthānām abhimukhī kuru³⁶ svāhā | om sāvitryai svāhā | sarvamaṅgaladhāriṇyai svāhā | caturvedanakṣatragrahagaṇādīmūrtiyai svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viśvamukhāya svāhā | om nigrīṇi sarvakāryasādhani sini

*sini āvāhayāmi devi śrīvaiśravaṇāya svāhā / suvarṇa-
dhanadhānyākarṣaṇyai svāhā / sarvapuṇyākarṣaṇyai svāhā /
śrīdevatākarṣaṇyai svāhā / sarvapāpanāśanyai svāhā /
sarvālakṣmīpraśamanyai svāhā / sarvatathāgatābhiṣiktāyai
svāhā / sarvadevatābhīmukhaśriye svāhā / āyurbalavarṇa-
karāyai svāhā / sarvapavitramaṅgalahastāyai svāhā /
siṃhavāhinyai svāhā / padmasambhūtāyai svāhā /
sarvakṛtyakākhordavināśanyai svāhā.³⁷*

“Fearless Avalokiteśvara, anyone who will retain and recite these names of Śrī Mahādevī—which eliminate all offenses, overcome all sins, accumulate all merits, eliminate³⁸ all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who will retain and recite³⁹ these names of the tathāgatas, should rise in the morning, clean up, and, having offered flowers and incense to all the buddhas, also offer sandalwood incense to Śrī Mahādevī. [F.250.b] Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve⁴⁰ him, and all of his purposes will be fulfilled.”

Thus spoke the Bhagavān, after which the fearless bodhisattva Avalokiteśvara, Śrī Mahādevī⁴¹, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.

This completes the Noble Prophecy of Śrī Mahādevī.⁴²

Notes

- 1 The Abhidharmakośa gives eleven wholesome mental factors and lists faith as the first among them.
- 2 “Of the excellent eon” (*bskal pa bzang po'i = bhadrakalpika*) missing in Skt.
- 3 Skt. “Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān’s feet she also payed homage to all the bodhisattva mahāsattvas...”
- 4 “Names” omitted in Skt.
- 5 Translated on the basis of the Tibetan. Skt. has *tasya rājñah kṣatriyasya viṣaye teṣāṃ sattvānāṃ sarvabhayety upadravā praśamiṣyanti* . “In the country of the kṣatriya king, these beings’ misfortunes, i.e., ‘all fears’, will become calm.”
- 6 Skt. does not have “and who put them into practice once they have heard them”.
- 7 Skt. *sarvakārya* “all effects”: Tib. *lus thams cad* “all bodies”
- 8 Skt. *upasarga* “natural misfortune”: Tib. *gnod pa* “harms”.
- 9 The Skt. list has been followed. The Tibetan (F.248.a-b) has some minor differences from the Sanskrit.
- 10 Skt. *dvādaśadaṇḍakam ... stotram* :Tib. has the puzzling *stod pa brgyad cu gnyis pa* “eighty two praises”
- 11 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- 12 Tib. *lha la sogs pa thams cad kyi dpal* “Glory of All Gods, etc.”
- 13 Tib. *gnas thams cad na yod pa'i dpal* “Glory Present in All Places”
- 14 The eight planets: (1) Sun, (2) Earth’s moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn and (8) Eclipse-maker (Rāhula).
- 15 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra* .
- 16 Savitra is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- 17 The Tibetan treats these two epithets as one, i.e. “She who Confers the Happiness of All the Holy Places”
- 18 The Tibetan has “She who is Enveloped by a Hundred Thousand Supreme Lotuses”.
- 19 A Hindu creator god. His daughter is the consort of Shiva.

- 20 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e., the moonstone and sunstone respectively.
- 21 Tib. “She Who Abides in Flowers”.
- 22 Tib. “Glory of All Rivers and Lakes”.
- 23 Tib. “She who Gives Food and Clothing”.
- 24 Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.
- 25 Omitted in Tib.
- 26 Tib. *mthong ma* “She who has Vision”.
- 27 Tib. “She who abides in the Kumuda Flower.” Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large white trumpet-like flower that opens at night, especially in the moonlight.
- 28 Tib. “She who is Patient”.
- 29 Omitted in Tib.
- 30 Tib. *mthu rtsal gyi gnas / dag byed dang bkra shis thams cad kyi lag pa dang ldan ma* “She who is the Source of Power”, “She who has Hands that Purify and [Bring] All Auspiciousness”.
- 31 Tib. “Glory of the Entire Earth and All Kings.”
- 32 Omitted in Tib. Tib. has *lha’i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal* “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What is Incanted, All Fire Offerings and What is Offered and All Auspiciousness.”
- 33 Skt. *bhavaṃjyeṣṭhottamaśrī* : Tib. *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog* “Supreme Glory and Foremost of All that is Feminine.”
- 34 Tib. *lha ma yin mo* : Skt. *sarvakinnarasarvasūryottamaśrī* “Glory that is the First of All Kinnaras and All the Sun (*sūrya*).” The Tibetan *lha ma yin mo* suggests Skt. *asuryā* rather than *sūrya* .
- 35 The Skt. should be corrected to: *sarvapuṇyasambhārānām abhimukhī kuru svāhā* .
- 36 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru* .
- 37 The Sanskrit of the dhāraṇi as given in the Tibetan transcription is unreliable. We present the dhāraṇi from the Sanskrit edition.
- 38 Tib. *med par byed pa* “make non-existent,” “eliminate” : Skt. *praśamanakarāṇi* “make calm,” “pacify.”
- 39 Skt. omits “and recite.”
- 40 Skt. *guptiṃ kariṣyanti* : Tib. *sbed par byed pa* “conceal.”

41 Tib. *lha mo chen mo dpal de* “That Śrī Mahādevī”: Skt. *sā* “she.”

42 The sūtra does not include a Tibetan colophon.

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