

ལྷ་མོ་ཆེན་མོ་དཔལ་ལྷན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལྷན་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa



Toh 739

Degé Kangyur, vol. 94 (rgyud 'bum, tsha), folios 230.a–234.b.

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co.

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SUMMARY

s.1

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.

ac.

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ac.1

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INTRODUCTION

i.

i.1 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

i.2 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.

i.3 Most Kangyurs include two copies of the text, one (Toh 193) in the general sūtra (*mdo sde*) section and one (Toh 739) among the collected tantras (*rgyud 'bum*), classified under kriyātantra.² As neither copy of the Tibetan version has a colophon, there is no information regarding the translators. However, it must have been translated in the early period, since it is listed in the early 9th century Denkarma (*Idan dkar ma*) catalogue of texts translated into Tibetan from Sanskrit. Versions of this sūtra in Sanskrit and Chinese are still extant today. The present translation appears to be the first into a Western language.

i.4 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksha Dutt. 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.

tr.

THE TRANSLATION

The Noble

Prophecy of Śrī Mahādevī

1.1 [F.230.a] Homage to all buddhas and bodhisattvas.

[F.230.b] Thus did I hear at one time. The Bhagavān was dwelling in Sukhāvati together with the great saṅgha of bodhisattvas, amongst them the following bodhisattva mahāsattvas of the excellent eon:³ Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayahara, and similarly Bodhisattva Mahāsattva Sarvamaṅgaladhārin, Bodhisattva Mahāsattva Sarvapuṇyalakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamaṅgaladhārin, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

1.2 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.⁴ [F.231.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:

- 1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas, or śūdras retains this praise “The One Hundred and Eight Names⁵ 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,⁶ 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.”
- 1.4 Then those bodhisattva mahāsattvas said, “Bhagavān, these 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 them⁷ will have those aforementioned qualities and benefits.”
- 1.5 Then Bodhisattva Mahāsattva Ārya Avalokiteśvara asked the Bhagavān, “Bhagavān, where did Śrī Mahādevī generate her roots of virtue?”
- 1.6 The Bhagavān replied, “Śrī Mahādevī [F.231.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 Ratnakusumaguṇasāgaravaiḍūrya-kanakagirisuvarṇakāṃcanaprabhāsaśrī 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 effects⁸ stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁹ disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfilment. They are as follows:¹⁰
- 1.7 “Homage to Tathāgata Śrīghana.
Homage to Tathāgata Ratnakusumaguṇasāgaravaiḍūrya-kanakagirisuvarṇa-
kāṃcanaprabhāsaśrī.
Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.
Homage to Tathāgata Candanakusumatejonakṣatraprabhāsaśrī.
- 1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.
Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.232.a]
Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.
Homage to Tathāgata Jyotiḥsaumyagandhāvabhāsaśrī.
- 1.9 Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.
Homage to Tathāgata Praṇidhānasāgarāvabhāsaśrī.
Homage to Tathāgata Suparikīrtitanāmadheyaśrī.

- Homage to Tathāgata Asaṃkhyeyavīryasusamprasthitaśrī.
- 1.10 Homage to Tathāgata Aprameyasuvārṇottaprabhāsaśrī.
Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.
Homage to Tathāgata Prajñāpradīpāsaṃkhyeyaprabhāketuśrī.
Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.
- 1.11 Homage to Tathāgata Brahmaśrī.
Homage to Tathāgata Maheśvaraśrī.
Homage to Tathāgata Candrasūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārājaśrī.
- 1.12 Homage to Tathāgata Gaganapradīpābhīrāmaśrī.
Homage to Tathāgata Sūryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nirmitameghagarjanayaśaḥśrī. [F.232.b]
Homage to Tathāgata Sarvadharmaprabhāsavayūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāpraṇidhivagaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Smṛtiketurājaśrī.
- 1.15 Homage to Tathāgata Indraketuḍhvajarājaśrī.
Homage to Tathāgata Sarvadhanadhānyākaraṇaśrī.
Homage to Tathāgata Saumyākaraṇaśrī.
Homage to Tathāgata Lakṣmyākaraṇaśrī.
- 1.16 “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.
- 1.17 “Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī: ‘Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratnasambhava 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 *buddhadharma-saṅgha* 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.’ [F.233.a]
- “What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?¹¹
- 1.18 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:¹²

- Sarvatathāgatābhiṣiktā (She Who Was Empowered by All Tathāgatas),
Sarvadevatābhiṣiktā (She Who Was Empowered by All Gods),
Sarvatathāgatamātr (Mother of All Tathāgatas),
Sarvadevatāmātr (Mother of All Gods),
1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),
Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
Sarvāryaśrāvakaḥpratyekabuddhaśrī (Glory of All Āryaśrāvakas and
Pratyekabuddhas),
Brahmaṇiṣṇumaheśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
1.20 Mahāsthānagataśrī (Glory Present in Great Places),¹³
Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),¹⁴
Sarvadevanāgayakṣagandharvāsuraḥgaruḍakiṃnaramahoragaśrī (Glory of All
the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras, and
Mahoragas),
Sarvavidyādharaḥvajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
Vajrapāṇi and Vajradharas),
1.21 Catuḥpañcalokapālaśrī (Glory of the Four and the Five Guardians of the
World),
Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī (Glory of the Eight Planets¹⁵ and Twenty-Eight
Constellations¹⁶),
Om Sāvitrī (Daughter of Savitra¹⁷),
Dhātṛī (Nurse),
1.22 Mātr (Mother),
Caturvedaśrī (Glory of the Four Vedas),
Lakṣmī (Goddess of Prosperity),
Bhūtamātr (Mother of Sentient Beings),
1.23 Jayā (She Who Is Victorious),
Vijayā (She Who Conquers),
Gaṅgā (She Who Is the Ganges),
Sarvatīrthā (She of All Holy Places),
1.24 Sarvamaṅgalyā (She Who Confers All Auspiciousness),¹⁸
Vimalanirmalakaraśrī (Glory That Makes One Stainless and Pure),
Sarvapāpahantrī (She Who Slays All Sins),
Nirmadakarā (She Who Humbles),
1.25 Candraśrī (Glory of the Moon),
Sūryaśrī (Glory of the Sun),
Sarvagrahaśrī (Glory of All the Planets),
Siṃhavāhinī (She Who Rides upon a Lion),
1.26 Śatasahasrakotīpadmavivarasaṃcchannā (She Who Is Enveloped by a Display
of One Hundred Thousand Crore Lotuses),¹⁹
Padmā (She Who Has Lotuses),

- Padmasambhavā (She Who Was Born from a Lotus),
 Padmālayā (She Whose Abode Is a Lotus),
 1.27 Padmadharā (She Who Holds a Lotus),
 Padmāvatī (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),
 1.28 Śvetā (Fair One),
 Mahāśvetā (Great Fair One),
 Śvetabhujā (She Who Has Fair Arms),
 Sarvamaṅgaladhārīṇī (She Who Possesses All Auspiciousness),
 1.29 Sarvapūṇyopacitāṅgī (She Whose Body Consists of All Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa²⁰), [F.233.b]
 Śatasahasrabhujā (She Who has One Hundred Thousand Arms),
 Śatasahasranayanā (She Who Has One Hundred Thousand Eyes),
 1.30 Śatasahasraśīrā (She Who Has One Hundred Thousand Heads),
 Vividhavitramāṇimaṇḍidharā (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),
 1.31 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),
 1.32 Pavitrakeśā (She Whose Hair Is Purity),
 Candrakāntā (She Who Is Lovely Like the Moon),
 Sūryakāntā (She Who Is Lovely Like the Sun),²¹
 Śubhā (Virtuous One),
 1.33 Śubhakartrī (She Who Brings About Virtue),
 Sarvasattvābhīmukhī (She Who Is Disposed towards All Sentient Beings),
 Āryā (Noble One),
 Kusumaśrī (Glory of the Flowers),
 1.34 Kusumeśvarā (She Who Is the Sovereign of the Flowers),²²
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mt.
 Sumeru),
 Sarvanadīsaricchīrī (Glory of All Rivers and Streams),²³
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
 1.35 Sarvatīrthābhīmukhaśrī (Glory of Turning Towards All the Holy Places),
 Sarvaśuḍadhitṛṇavanaspatidhanadhānyaśrī (Glory of All Medicinal Herbs,
 Grasses, Trees, Wealth, and Grains),
 Hiraṇyadā (She Who Gives Gold),

- Annapānadā (She Who Gives Food and Drink),²⁴
- 1.36 Prabhāsvarā (She of the Clear Light),
 Ālokakarā (She Who Illuminates),
 Pavitrāṅgā (She of the Pure Body),
 Sarvatathāgatavaśavartinī (She Who Has Power over All Tathāgatas),
- 1.37 Sarvadevagaṇamukhaśrī (Glory when in the Presence of the Entire Assembly
 of the Gods),
 Yamavaruṇakuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera, and Vāsava),²⁵
 Dātrī (She Who Gives),
 Bhoktrī (She Who Takes Pleasure),
- 1.38 Tejā (She Who Is Brilliance),
 Tejovatī (Bright One),
 Vibhūtī (Abundance),
 Samṛddhi (Great Prosperity),²⁶
- 1.39 Vivṛddhi (Growth),
 Unnati (Advancement),²⁷
 Dharmaśrī (Glory of the Dharma),
 Mādhavāśrayā (She Who Relies on Viṣṇu),
- 1.40 Kusumanilayā (She Whose Abode Is the Flowers),²⁸
 Anasūyā (She Who Is Not Spiteful),²⁹
 Puruṣakārāśrayā (She Who Relies on Virile Action),³⁰
 Sarvapavitrāgātrā (She Whose Body Is Entirely Pure),³¹
- 1.41 Maṅgalahastā (She Whose Hands Are Auspicious),³²
 Sarvālakṣmīnāśayitrī (She Who Destroys All Inauspiciousness),
 Sarvapūṇyākaraṇaśrī (Glory That Collects All Merits),
 Sarvapṛthivīśrī (Glory of the Entire Earth),
- 1.42 Sarvarājaśrī (Glory of All Kings),³³
 Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),
 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (Glory of All
 Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
 Dyuti (Splendour),³⁴
- 1.43 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),³⁵
- 1.44 Sarvakiṃnarasarvāsuryottamaśrī (Glory That Is the First of All Kiṃnaras and of
 All Asuras),³⁶ [F.234.a]
 Niravadyasthānavāsinī (She Who Stays Irreproachable),
 Rūpavatī (Beautiful One),
 Sukhakarī (She Who Causes Happiness),
- 1.45 Kuberaśrī (Beloved of Kubera),

Dharmarājaśrī (Glory of the Dharma King):

- 1.46 “Om! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, *svāhā*.³⁷ Om *gaṅgādisarva-tīrthānām abhimukhī kuru*³⁸ *svāhā* | om *sāvitrīyai svāhā* | *sarvamaṅgaladhārīṇyai svāhā* | *caturvedanakṣatragrahaṇādīmūrtiyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśvamukhāya svāhā* | om *nigrigrīni sarvakāryasādhani sini sini āvāhayāmi devi śrīvaiśravaṇāya svāhā* | *suvarṇadhanadhānyākaraṇyai svāhā* | *sarvapuṇyākaraṇyai svāhā* | *śrīdevatākaraṇyai svāhā* | *sarvapāpanāśanyai svāhā* | *sarvālakṣmīpraśamanyai svāhā* | *sarvatathāgatābhīṣiktāyai svāhā* | *sarvadevatābhīmukhaśrīye svāhā* | *āyurbalavarṇakarāyai svāhā* | *sarvapavitramaṅgalahastāyai svāhā* | *siṃhavāhīnyai svāhā* | *padmasaṃbhūtāyai svāhā* | *sarvakṛtyakākhordavināśanyai svāhā*.³⁹
- 1.47 “Fearless Avalokiteśvara, anyone who is going to retain and recite these names of Śrī Mahādevī—which eliminate all offenses, overcome all sins, accumulate all merits, eliminate⁴⁰ all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who is going to retain and recite⁴¹ 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. Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve⁴² him, and all of his purposes will be fulfilled.”
- 1.48 When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, [F.234.b] Śrī Mahādevī⁴³, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.
- 1.49 This completes “The Noble Prophecy of Śrī Mahādevī.”⁴⁴

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NOTES

- 1 The *Abhidharmakośa* gives eleven wholesome mental factors and lists faith as the first among them.
- 2 The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in in Sukhāvātī and structured as expositions by Buddha Śākyamuni to Avalokiteśvara: *'phags pa dpal chen mo'i mdo*, "The Sūtra of the Glorious Great [Goddess]" (Toh 740)—the goddess concerned being identified as Lakṣmī in the Sanskrit title of the Degé version but not in all versions—and *dpal gyi lha mo'i mtshan bcu gnyis pa* "The Twelve Names of the Glorious Goddess" (Toh 741). In both, the knowing, reciting, reading, and writing of the goddess's twelve names (almost but not exactly the same in both cases) and of short dhāraṇīs (different) are recommended as effective means of dispelling obstacles and achieving goals. The colophons of both short texts state that they were translated by Jinamitra and Yeshé Dé.
- 3 "Of the excellent eon" (*bskal pa bzang po'i = bhadrakalpika*) missing in Skt.
- 4 Skt. "Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān's feet she also paid homage to all the bodhisattva mahāsattvas."
- 5 "Names" omitted in Skt.
- 6 Translated on the basis of the Tibetan. Skt. has *tasya rājñāḥ kṣatriyasya viṣaye teṣāṃ sattvānāṃ sarvabhayety upadravā praśamiṣyanti*. "In the country of the kṣatriya king, these beings' misfortunes, i.e. 'all fears,' will be pacified."
- 7 Skt. does not have "and who put them into practice once they have heard them."
- 8 Skt. *sarvakārya* "all effects," Tib. *lus thams cad* "all bodies."
- 9 Skt. *upasarga* "natural misfortune," Tib. *gnod pa* "harms."
- 10 The Skt. list has been followed. The Tibetan (F.248.a–b) has some minor differences from the Sanskrit.

- 11 Skt. *dvādaśadaṇḍakaṃ* . . . *stotram*, but Tib. has the puzzling *stod pa brgyad cu gnyis pa* “eighty two praises.”
- 12 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- 13 Tib. *lha la sogs pa thams cad kyi dpal* “Glory of All Gods, etc.”
- 14 Tib. *gnas thams cad na yod pa’i dpal* “Glory Present in All Places.”
- 15 The eight planets: (1) Sun, (2) Earth’s moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn, and (8) Eclipse-maker (Rāhula).
- 16 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*.
- 17 Savitṛa is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- 18 The Tibetan (see glossary under “Sarvatīrthā”) treats these two epithets as one, i.e. “She Who Confers the Happiness of All the Holy Places.”
- 19 The Tibetan (see glossary entry) has “She Who is Enveloped by a Hundred Thousand Supreme Lotus.”
- 20 A Hindu creator god. His daughter is the consort of Śiva.
- 21 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.
- 22 Tib. “She Who Abides in Flowers.”
- 23 Tib. “Glory of All Rivers and Lakes.”
- 24 Tib. “She Who Gives Food and Clothing.”
- 25 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.
- 26 Omitted in Tib.
- 27 Tib. *mtshong ma*, “She Who Has Vision.”
- 28 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.
- 29 Tib. “She Who Is Patient.”
- 30 Omitted in Tib.
- 31 Tib. *mtshu rtsal gyi gnas*, “She Who Is the Source of Power.”

- 32 Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma*, “She Who Has Hands that Purify and [Bring] All Auspiciousness.”
- 33 The Tibetan (see glossary entry for “Sarvapṛthivīśrī”) takes these two as one, “Glory of the Entire Earth and All Kings.”
- 34 Omitted in the Tibetan, which here 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.”
- 35 The Tibetan here is *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog*, “Supreme Glory and Foremost of All That Is Feminine.”
- 36 The Skt. edition has *sarvakiṇṇarasarvasūryottamaśrī*, “Glory That Is the First of All Kiṇṇaras and All the Sun,” but in the Tib. (see glossary entry) *lha ma yin mo* suggests that the spelling °*sarvāsurya*° here is more likely to be correct in the context.
- 37 In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from *sarvapuṇyasambhārānāmukhīkuru svāhā* to *sarvapuṇyasambhārānām abhimukhī kuru svāhā*.
- 38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- 39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.
- 40 Tib. *med par byed pa*, “make non-existent,” “eliminate;” Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- 41 Skt. omits “and recite.”
- 42 Skt. *guptiṇi kariṣyanti*, while Tib. has *sbed par byed pa*, “conceal.”
- 43 Tib. has *lha mo chen mo dpal de*, “that Śrī Mahādevī,” while Skt. has *sā*, “she.”
- 44 The usual mention of the translators in the Tibetan colophon is missing in all versions.

b.

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GLOSSARY

g.

g.1

Ākāśagarbha

nam mkha' snying po

ནམ་མཁའ་སྙིང་པོ།

Ākāśagarbha

g.2

Ālokakarā

snang ba ma

སྤང་བ་མ།

Ālokakarā

g.3

Anasūyā

bzod ldan ma

བཟོད་ལྷན་མ།

Anasūyā

g.4

Anekaratnāṃśumālā

'od zer 'bar ba du mas 'khor ba

འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།

Anekaratnāṃśumālā

g.5

Annapānadā

zas dang gos sbyin ma

ཟས་དང་གོས་སྤྱིན་མ།

Annapānadā

g.6

Aprameyasuvarṇottaprabhāsaśrī

dpag tu med pa'i gser mdog snang ba'i dpal

དཔག་དུ་མེད་པའི་གསེར་མདོག་སྤང་བའི་དཔལ།

Aprameyasuvarṇottaprabhāsaśrī

g.7

Arhat

dgra bcom pa

དག་བཙུག་པ།

arhant

“Worthy.” A being who has eliminated afflictive emotions and hence is liberated from suffering. The Tibetan, taking a doubtful Sanskrit etymology *ari han*, understands the term as “foe destroyer.”

- g.8 Āryā
 'phags ma
 འཕགས་མ།
 Āryā
- g.9 Asaṃkhyeyavīryasusamprasthitaśrī
 brtson 'grus grangs med pa la rab tu zhugs pa'i dpal
 བརྩོན་འགྱུས་གངས་མེད་པ་ལ་རབ་ཏུ་ཞུགས་པའི་དཔལ།
 Asaṃkhyeyavīryasusamprasthitaśrī
- g.10 Aṣṭagrahāṣṭāvīmśatinakṣatraśrī
 gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal
 གཟའ་བརྒྱད་དང་རྩ་སྐར་ཉི་ཤུ་ར་བརྒྱད་ཀྱི་དཔལ།
 Aṣṭagrahāṣṭāvīmśatinakṣatraśrī
- g.11 Asura
 lha ma yin
 ལྷ་མ་ཡིན།
 asura
 Demi-gods, titans.
- g.12 Avalokiteśvara
 spyen ras gzigs dbang phyug
 སྤྱན་རས་གཟིགས་དབང་ཕྱུག
 Avalokiteśvara
- g.13 Bahujīmūtā
 sprin ma
 སྤྲིན་མ།
 Bahujīmūtā
- g.14 Bhagavān
 bcom ldan 'das
 བཙེམ་ལྷན་འདས།
 bhagavat
 A general term of respect given to persons of spiritual attainment. Translations into English have been
 “Holy One,” “Blessed One,” and “World-Honored One.” It is here given in the Sanskrit nominative case,
 bhagavān.
- g.15 Bhikṣu
 dge slong
 དགེ་སློང།
 bhikṣu
 A fully ordained monk of the Buddhist Saṅgha.
- g.16 Bhikṣuṇī
 dge slong ma
 དགེ་སློང་མ།
 bhikṣuṇī
 A fully ordained nun of the Buddhist Saṅgha.

- g.17 **Bhoktrī**
longs spyod ma
ལོངས་སྤྱོད་མ།
Bhoktrī
- g.18 **Bhūta**
byung po
བྱུང་པོ།
bhūta
A class of beings who are connected with the elements (water, fire, air, earth), like the river spirits, tree spirits, and so on.
- g.19 **Bhūtamātr**
sems can rnams kyi ma
སེམས་ཅན་རྣམས་ཀྱི་མ།
Bhūtamātr
- g.20 **Brahmā**
tshangs pa
ཆངས་པ།
Brahmā
Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.
- g.21 **Brāhmaṇa**
bram ze
བླ་མ་ཟེ།
brāhmaṇa
A member of priestly caste.
- g.22 **Brahmaśrī**
tshangs pa'i dpal
ཆངས་པའི་དཔལ།
Brahmaśrī
- g.23 **Brahmaviṣṇumaheśvaraśrī**
tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal
ཆངས་པ་དང་བྱབ་འཇུག་དང་དབང་ཕྱུག་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Brahmaviṣṇumaheśvaraśrī
- g.24 **Candanakusumatejonakṣatraprabhāsaśrī**
tsan dan gyi me tog gzi brjid skar 'od kyi dpal
ཅན་དན་གྱི་མེ་ཏོག་ག་ཟེ་བརྗིད་སྐར་འོད་ཀྱི་དཔལ།
Candanakusumatejonakṣatraprabhāsaśrī
- g.25 **Candrakāntā**
zla ba ltar mdzes ma
ཟླ་བ་ལྟར་མཛེས་མ།
Candrakāntā
- g.26 **Candraśrī**
zla ba'i dpal
ཟླ་བའི་དཔལ།

- ཟླ་བའི་དཔལ།
Candraśrī
- g.27 Candrasūryaśrī
nyi zla'i 'od dpal
ཉི་ཟླ་འོད་དཔལ།
Candrasūryaśrī
- g.28 Candrasūryatrailokyadhārin
nyi zla dang 'jig rten gsum 'dzin pa
ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།
Candrasūryatrailokyadhārin
- g.29 Catuḥpañcalokapālaśrī
'jig rten skyong ba bzhi dang lnga'i dpal
འཇིག་རྟེན་སྐྱོང་བ་བཞི་དང་ལྔ་འོད་དཔལ།
Catuḥpañcalokapālaśrī
- g.30 Caturvedaśrī
rig byed bzhi'i dpal
རིག་བྱེད་བཞི་འོད་དཔལ།
Caturvedaśrī
- g.31 Dākṣāyaṇī
shes nyen can gyi bu mo
ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།
Dākṣāyaṇī
- g.32 Dātrī
sbyin pa ma
སྤྱིན་པ་མ།
Dātrī
- g.33 Dhanadā
nor sbyin ma
ནོར་སྤྱིན་མ།
Dhanadā
- g.34 Dhāraṇī
gzungs
གཟུངས།
dhāraṇī
Dhāraṇīs are long strings of syllables which sum up some meaning of Dharma. Their use allows the meaning to be retained in memory. Hence the name, which means “that which holds / retains.”
- g.35 Dharmarājaśrī
chos kyi rgyal po'i dpal
ཆོས་ཀྱི་རྒྱལ་པོ་འོད་དཔལ།
Dharmarājaśrī
- g.36 Dharmaśrī

chos kyi dpal

ཆོས་ཀྱི་དཔལ།

Dharmaśrī

g.37 Dhārmavikurvaṇadhvajavegaśrī

chos kyi cho 'phrul rgyal mtshan shugs kyi dpal

ཆོས་ཀྱི་ཆོ་འཕྲུལ་རྒྱལ་མཚན་སྤྲུགས་ཀྱི་དཔལ།

Dhārmavikurvaṇadhvajavegaśrī

g.38 Dhātrī

ma ma

མ་མ།

Dhātrī

g.39 Drumarājavivardhitaśrī

shing gi rgyal po ltar skyes pa'i dpal

ཤིང་གི་རྒྱལ་པོ་ལྷ་ར་སྤྱེས་པའི་དཔལ།

Drumarājavivardhitaśrī

g.40 Dyuti

'od la dga' ba

འོད་ལ་དགའ་བ།

Dyuti

g.41 Excellent Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

A cosmological era that has buddhas appear in it.

g.42 Four Vedas

rig byed bzhi

རིག་བྱེད་བཞི།

The Four Vedas

The textual base for Brahmanism in India is the Vedas: 1) Ṛgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.

g.43 Gaganapradīpābhirāmaśrī

nam mkha'i sgron ma'i 'od bzang dpal

ནམ་མཁའི་སྒྲོན་མའི་འོད་བཟང་དཔལ།

Gaganapradīpābhirāmaśrī

g.44 Gambhīradharmaprabhārājaśrī

zab mo'i chos kyi 'od kyi rgyal po'i dpal

ཟབ་མའི་ཆོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ།

Gambhīradharmaprabhārājaśrī

g.45 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

Gandhapradīpaśrī

- g.46 **Gandharva**
dri za
དྷིཟ།
gandharva
The name of a kind of preta (ghost). These spirits are said to live on odours, hence their name “smell-eater.” Known for their music.
- g.47 **Gaṅgā**
gang ga ma
གངག་མ།
Gaṅgā
- g.48 **Gaṅgāsarvatīrthamukhamāṅgalaśrī**
gang gA'i mu stegs kyi sgo thams cad kyi bkra bshis kyi dpal
གངག་ཀྱི་མུ་སྟེགས་ཀྱི་སྒོ་ཐམས་ཅད་ཀྱི་བཟ་བཤིས་ཀྱི་དཔལ།
Gaṅgāsarvatīrthamukhamāṅgalaśrī
- g.49 **Garuḍa**
nam mkha' lding
ནམ་མཁའ་ལྗེ་དཔལ།
garuḍa
A mythical creature which is half bird, half man, and is the enemy of serpents.
- g.50 **Guṇasamudrāvabhāsamāṇḍalaśrī**
yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal
ཡོན་ཏན་རྒྱ་མཚོ་སྙང་བའི་དཀྱིལ་འཁོར་གྱི་དཔལ།
Guṇasamudrāvabhāsamāṇḍalaśrī
- g.51 **Hiraṇyadā**
gser sbyin ma
གསེར་སྤྱིན་མ།
Hiraṇyadā
- g.52 **Indra**
brgya byin
བརྒྱུན།
Indra
One of the chief Vedic deities. God of war and Lord of heaven.
- g.53 **Indraketudhvajarājaśrī**
dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal
དབང་པོའི་ཏོག་གི་རྒྱལ་མཚན་གྱི་རྒྱལ་པོའི་དཔལ།
Indraketudhvajarājaśrī
- g.54 **Jayā**
rgyal ma
རྒྱལ་མ།
Jayā
- g.55 **Jñānārciḥsāgaraśrī**
ye shes 'od 'phro rgya mtsho'i dpal
ཡེ་ཤེས་འོད་ཤེས་རྒྱལ་མཚན་གྱི་དཔལ།

ཡེ་ཤེས་འོད་འཕྲོ་རྒྱ་མཚོ་འོད་པལ།

Jñānārciḥsāgaraśrī

g.56 Jyotiḥsaumyagandhāvabhāsaśrī

skar 'od zhi ba'i spos snang dpal

སྐར་འོད་ཞི་བའི་སྤྲེལ་སྒྲུང་དཔལ།

Jyotiḥsaumyagandhāvabhāsaśrī

g.57 Kinnara

mi'am ci

མི་འམ་ཅི།

kinṇara

Meaning “Is it a man?” These are a class of beings included in the god realms. They are half-bird/half-human in appearance; hence their name.

g.58 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Warrior caste.

g.59 Kṣitigarbha

sa'i snying po

སའི་སྤྱིང་པོ།

Kṣitigarbha

g.60 Kubera

ku be ra

ཀུ་བེ་ར།

Kubera

The son of Vaiśravaṇa (one of the four great kings).

g.61 Kuberakāntā

ku be ra'i snying du sdug ma

ཀུ་བེ་རའི་སྤྱིང་དུ་སྡུག་མ།

Kuberakāntā

g.62 Kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of yakṣa that lives in water but have the heads of various types of insects or animals.

g.63 Kusumanilayā

ku mud la gnas ma

ཀུ་མུད་ལ་གནས་མ།

Kusumanilayā

g.64 Kusumaśrī

me tog la gnas ma

མེ་ཏོག་ལ་གནས་མ།

- g.65 **Kusumeśvarā**
me tog gi dbang phyug ma
མེ་ཏོག་གི་དབང་ཕྱུག་མ།
Kusumeśvarā
- g.66 **Lakṣmī**
bkra shis ma
བརྒྱ་ཤིས་མ།
Lakṣmī
- g.67 **Lakṣmyākaraṣaṇaśrī**
phun sum tshogs pa 'gugs pa'i dpal
ཕུན་སུམ་ཚོགས་པ་འགྲགས་པའི་དཔལ།
Lakṣmyākaraṣaṇaśrī
- g.68 **Mādhavāśrayā**
khyab 'jug la brten ma
ཁྱབ་འཇུག་ལ་བརྟེན་མ།
Mādhavāśrayā
- g.69 **Mahāmeghaśrī**
sprin chen po'i dpal
སྤྲིན་ཆེན་པོའི་དཔལ།
Mahāmeghaśrī
- g.70 **Mahāpraṇidhivēgaśrī**
smon lam chen po'i shugs kyi dpal
སློན་ལམ་ཆེན་པོའི་ཤུགས་ཀྱི་དཔལ།
Mahāpraṇidhivēgaśrī
- g.71 **Mahāsattva**
sems dpa' chen po
སེམས་དཔའ་ཆེན་པོ།
mahāsattva
Great being.
- g.72 **Mahāsthāmaprāpta**
mthu chen thob pa
མཐུ་ཆེན་ཐོབ་པ།
Mahāsthāmaprāpta
- g.73 **Mahāsthānagataśrī**
gnas thams cad na yod pa'i dpal
གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།
Mahāsthānagataśrī
- g.74 **Mahāśvetā**
dkar mo chen mo
དཀར་མོ་ཆེན་མོ།

Mahāśvetā

g.75 Mahāyaśā

shin tu grags ma

ཤིན་ཏུ་གར་གས་མ།

Mahāyaśā

g.76 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Maheśvara

A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.

g.77 Maheśvaraśrī

dbang phyud chen po'i dpal

དབང་ཕྱུད་ཆེན་པོའི་དཔལ།

Maheśvaraśrī

g.78 Mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

The name of a particularly powerful preta. A malign local spirit.

g.79 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

g.80 Mātṛ

yum

ཡུམ།

Mātṛ

g.81 Nāga

klu

ལྷ།

nāga

Nāgas are serpent-like animals who live (invisibly) in the human realm and have an ambivalent status, on occasion positive but also frequently harmful.

g.82 Nārāyaṇavratasannāhasumeruśrī

sred med kyi bu'i brtul zhugs kyi go cha ri rab kyi dpal

སྤེད་མེད་ཀྱི་བུའི་བརྟུལ་ཞུགས་ཀྱི་གོ་ཆ་རི་རབ་ཀྱི་དཔལ།

Nārāyaṇavratasannāhasumeruśrī

g.83 Niravadyasthānavāsini

kha na ma tho ba med pa'i gnas na 'dug ma

ཁ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ།

Niravadyasthānavāsini

- g.84 Nirmadakarā
rgyags pa med pa
རྒྱལ་པ་མེད་པ།
Nirmadakarā
- g.85 Nirmitameghagarjanayaśaḥśrī
sprul ba'i 'brug sgra snyan pa'i dpal
སྤྱུལ་བའི་འབྲུག་རྒྱ་སྒྲ་སྤྱན་པའི་དཔལ།
Nirmitameghagarjanayaśaḥśrī
- g.86 Oṃ Sāvitṛī
om nyi ma'i bu mo
ཨོམ་ཉི་མའི་བུ་མོ།
Oṃ Sāvitṛī
- g.87 Padmā
pad ma
པད་མ།
padmā
- g.88 Padmadharā
pad ma 'dzin pa
པད་མ་འཛིན་པ།
Padmadhārā
- g.89 Padmālayā
pad ma la gnas pa
པད་མ་ལ་གནས་པ།
Padmālaya
- g.90 Padmasambhavā
pad ma las byung ma
པད་མ་ལས་བྱུང་མ།
Padmasambhava
- g.91 Padmāvātī
pad ma dang ldan pa
པད་མ་དང་ལྷན་པ།
Padmāvātī
- g.92 Pavitrakeśā
skra gtsang ma
སྐྱ་གཙང་མ།
Pavitrakeśā
- g.93 Pavitrāṅgā
lus gtsang ma
ལུས་གཙང་མ།
Pavitrāṅgā
- g.94 Perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

Also translated as “transcendences.” The term is used to define the actions of a bodhisattva. The six perfections are: generosity, discipline, patience, diligence, concentration and wisdom.

g.95 Piśāca

sha za

ཤ་ཟ།

piśāca

A type of malevolent ghost, considered to belong to the preta realm. Tibetan translates the term as “flesh-eaters.”

g.96 Prabhāsvarā

'od gsal ma

འོད་གསལ་མ།

Prabhāscarā

g.97 Prajñāpradīpāsamkhyeyaprabhāketuśrī

shes rab sgron ma grangs med pa'i 'od kyi me tog gi dpal

ཤེས་རབ་སྒྲོན་མ་གྲངས་མེད་པའི་འོད་ཀྱི་མེ་ཏོག་གི་དཔལ།

Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.98 Pramodabhāgyalolā

skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

Pramodabhāgyalolā

g.99 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

སྒྲོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ།

Praṇidhānasāgarāvabhāsaśrī

g.100 Pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). The term “pratyekabuddha” means that they “on their own” became “buddhas.”

g.101 Preta

yi dvags

ཡི་དབགས།

preta

“Ghost,” “Hungry ghost.”

g.102 Prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

- g.103 **Puruṣakārāśrayā**
mthu rtsal gyi gnas
མཐུ་རུ་སལ་གྱི་གནས།
Puruṣakārāśrayā
- g.104 **Rākṣasa**
srin po
སྲིན་པོ།
rākṣasa
A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.
- g.105 **Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāśaśrī**
rin po che'i me tog yon tan gyi rgya mtsho baidUrya dang gser gyi ri bo mdog mdzes gser 'od dpal
རིན་པོ་ཆའི་མེ་ཏོག་ཡོན་ཏན་གྱི་རྒྱུ་མཚོ་བེད་ཏུ་དང་གསེར་གྱི་རི་བོ་མདོག་མཛེས་གསེར་འོད་དཔལ།
Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāśaśrī
- g.106 **Ratnārciḥparvataśrī**
rin chen 'od 'phro ri bo'i dpal
རིན་ཆེན་འོད་འཕྲོ་རི་བོ་འོད་དཔལ།
Ratnārciḥparvataśrī
- g.107 **Ratnasambhavā**
nor bu rin po che las byung ba
ནོར་བུ་རིན་པོ་ཆའས་བྱུང་བ།
Ratnasambhavā
- g.108 **Rūpavatī**
yiḍ du 'ong ma
ཡིད་དུ་འོང་མ།
Rūpavatī
- g.109 **Sāgaragarbhasaṃbhavaśrī**
rgya mtsho'i snying po las byung ba'i dpal
རྒྱུ་མཚོའི་སྙིང་པོ་ལས་བྱུང་བའི་དཔལ།
Sāgaragarbhasaṃbhavaśrī
- g.110 **Samantabhadra**
kun tu bzang po
ཀུན་ཏུ་བཟང་པོ།
Samantabhadra
- g.111 **Samantāvabhāsavijitasamgrāmaśrī**
kun tu snang ba gyul las rnam par gyal ba'i dpal
ཀུན་ཏུ་སྟངས་བ་རྒྱལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ།
Samantāvabhāsavijitasamgrāmaśrī
- g.112 **Samṛddhi**
'byor pa ma
འབྱོར་པ་མ།
Samṛddhi

g.113 Sarvabhayahara

'jigs pa thams cad sel ba

འཇིགས་པ་ཐམས་ཅད་སེལ་བ།

Sarvabhayahara

g.114 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

byung bo thams cad dang gnod sbyin dang srin po dang yi dgas dang sha za dang grul bum dang lto 'phye chen po

thams cad kyi dpal

བྱུང་བོ་ཐམས་ཅད་དང་གནོད་སྦྱིན་དང་སྤྲིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་གུལ་བུམ་དང་ལྷོ་འཕྱེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

g.115 Sarvabodhisattvaśrī

byangs chub sems pa thams cad kyi dpal

བྱང་ས་ཆུབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvabodhisattvaśrī

g.116 Sarvadevagaṇamukhaśrī

lha'i tshogs thams cad la mngon du phyogs pa'i dpal

ལྷ་འཇོགས་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་པ་འདི་དཔལ།

Sarvadevagaṇamukhaśrī

g.117 Sarvadevanāgayakṣagandharvāsurarūḍakīṇṇaramahoragaśrī

lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding dang mi 'am ci dang lto 'phye chen po

thams cad kyi dpal

ལྷ་དང་རྩུ་དང་གནོད་སྦྱིན་དང་བྲི་ཟ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྷིང་དང་མི་འམ་ཅི་དང་ལྷོ་འཕྱེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvadevanāgayakṣagandharvāsurarūḍakīṇṇaramahoragaśrī

g.118 Sarvadevatābhimukhaśrī

lha sogs pa thams cad kyi dpal

ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvadevatābhimukhaśrī

g.119 Sarvadevatābhiṣiktā

lha thams cad kyi dbang bskur ba

ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།

Sarvadevatābhiṣiktā

g.120 Sarvadevatāmāṭṛ

lha thams cad kyi ma

ལྷ་ཐམས་ཅད་ཀྱི་མ།

Sarvadevatāmāṭṛ

g.121 Sarvadhanadhānyākaraṇaśrī

nor dang 'bru thams cad sdud pa'i dpal

ནོར་དང་འབྲུ་ཐམས་ཅད་སྤུད་པ་འདི་དཔལ།

Sarvadhanadhānyākaraṇaśrī

g.122 Sarvadharmaprabhāsavyūhaśrī

chos kyi snang ba thams cad bkod pa'i dpal

ཆོས་ཀྱི་སྒྲུབ་ཐམས་ཅད་བཀོད་པ་འདི་དཔལ།

Sarvadharmaprabhāsavyūhaśrī

- g.123 **Sarvagrahaśrī**
zla thams cad kyi dpal
ཟླ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvagrahaśrī
- g.124 **Sarvakṛnnarasarvāsuryottamaśrī**
dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog
དཔལ་གྱི་མཚོག་མི་འམ་ཅི་མོ་ཐམས་ཅད་དང་ལྷ་མ་ཡིན་མོ་ཐམས་ཅད་ཀྱི་དཔལ་གྱི་མཚོག།
Sarvakṛnnarasarvāsuryottamaśrī
- g.125 **Sarvālakṣmīnāśayitrī**
bkra mi shis pa thams cad med par byed pa
བརྒ་མི་ཤིས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།
Sarvālakṣmīnāśayitrī
- g.126 **Sarvamaṅgaladhārin**
dga' byed kyi bkra bshis thams cad 'dzin pa
དགའ་བྱེད་ཀྱི་བརྒ་བཤིས་ཐམས་ཅད་འཛིན་པ།
Sarvamaṅgaladhārin
- g.127 **Sarvamaṅgaladhārīṇī**
bkra shis thams cad 'dzin ma
བརྒ་ཤིས་ཐམས་ཅད་འཛིན་མ།
Sarvamaṅgaladhārīṇī
- g.128 **Sarvanadīsaricchṛī**
chu klung dang mtsho thams cad kyi dpal
ཆུ་ཀླུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvanadīsaricchṛī
- g.129 **Sarvanīvaraṇaviṣkaṃbhin**
sgrib pa thams cad rnam par sel ba
སྒྲིབ་པ་ཐམས་ཅད་ནྐམ་པར་སེལ་བ།
Sarvanīvaraṇaviṣkaṃbhin
- g.130 **Sarvapāpahantrī**
sdig pa thams cad 'phrog ma
སྤྲིག་པ་ཐམས་ཅད་འཕྲོག་མ།
Sarvapāpahantrī
- g.131 **Sarvapṛthivīśrī**
sa thams cad dang rgyal po thams cad kyi dpal
ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvapṛthivīśrī · Sarvarājaśrī
- g.132 **Sarvapūṇyākarṣaṇaśrī**
bsod nams thams cad sdud pa'i dpal
བསོད་ནམས་ཐམས་ཅད་སྤྲད་པའི་དཔལ།
Sarvapūṇyākarṣaṇaśrī
- g.133 **Sarvapūṇyalakṣaṇadhārin**

bsod nams kyi mtshan tham cad 'dzin pa

བསོད་ནམས་ཀྱི་མཚན་ཐམ་ཅད་འཛིན་པ།

Sarvapūṇyalakṣaṇadhārin

g.134 Sarvapūṇyopacitāṅgī

bsod nams kyi phung po thams cad kyi lus can

བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན།

Sarvapūṇyopacitāṅgī

g.135 Sarvarṣipavitraśrī

drang strong thams cad dag par byed pa'i dpal

ངང་སྟོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།

Sarvarṣipavitraśrī

g.136 Sarvāryaśrāvākapratyekabuddhaśrī

'phags pa nyan thos dang rang sangs ryas thams cad kyi dpal

འཕགས་པ་ཉན་ཐོས་དང་རང་སངས་རྩས་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvāryaśrāvākapratyekabuddhaśrī

g.137 Sarvasattvābhimukhī

sems can thams cad la mingon du phyogs ma'i dpal

སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱགས་མའི་དཔལ།

Sarvasattvābhimukhī

g.138 Sarvaśrī

bkra shis thams cad kyi dpal

བརྒྱ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvaśrī

g.139 Sarvasumeruparvatarājaśrī

ri bo'i rgyal po ri rab thams cad kyi dpal

རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvasumeruparvatarājaśrī

g.140 Sarvasvarāṅgarutanirghoṣaśrī

gsung gi yan lag thams cad kyi sgra dbyangs dpal

གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྒྲ་དབྱངས་དཔལ།

Sarvasvarāṅgarutanirghoṣaśrī

g.141 Sarvatathāgatābhiṣiktā

de bzhin gshegs pa thams cad kyi dbang bskur ba

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱུར་བ།

Sarvatathāgatābhiṣiktā

g.142 Sarvatathāgatamāṭṛ

de bzhin gshegs pa thams cad kyi yum

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།

Sarvatathāgatamāṭṛ

g.143 Sarvatathāgataśrī

de bzhin gshegs pa thams cad kyi dpal

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvatathāgataśrī

g.144 Sarvatathāgatavaśavartinī

de bzhin gshegs pa thams cad dbang sgyur ma

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱུར་མ།

Sarvatathāgatavaśavartinī

g.145 Sarvatīrthā

mu tegs kyi sgo thams cad kyi bkra shis ma

སུ་ཏེགས་ཀྱི་སྐོ་ཐམས་ཅད་ཀྱི་བཟ་ཤིས་མ།

Sarvatīrthā

g.146 Sarvatīrthābhimukhaśrī

mu tegs thams cad du mngon du phyogs pa'i dpal

སུ་ཏེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཕྱོགས་པ་འདི་དཔལ།

Sarvatīrthābhimukhaśrī

g.147 Sarvatīrthamaṅgaladhārin

mu tegs kyi bkra bshis tham cad 'dzin pa

སུ་ཏེགས་ཀྱི་བཟ་བཤིས་ཐམ་ཅད་འཛིན་པ།

Sarvatīrthamaṅgaladhārin

g.148 Sarvatoyasamudraśrī

chu thams cad kyi rgya mtsho'i dpal

ཆུ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚའི་དཔལ།

Sarvatoyasamudraśrī

g.149 Sarvaauṣadhiṭṭṇavanaspatidhanadhānyaśrī

sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal

སྤྲན་དང་རྩི་ཏོག་དང་ཤིང་དང་མོར་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvaauṣadhiṭṭṇavanaspatidhanadhānyaśrī

g.150 Sarvavidyādharaṛājaśrī

rig sngags 'chang gi rgyal po thams cad kyi dpal

རིག་སྒྲགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvavidyādharaṛājaśrī

g.151 Sarvavidyādhara vajrapāṇivajradharaśrī

rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal

རིག་སྒྲགས་འཆང་དང་ལག་ན་དོ་རྩེ་དང་དོ་རྩེ་འཆང་བ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvavidyādhara vajrapāṇivajradharaśrī

g.152 Śatasahasrabhujā

lag pa 'bum dang ldan ma

ལག་པ་འབུམ་དང་ལྷན་མ།

Śatasahasrabhujā

g.153 Śatasahasrakotīpadmavivarasaṃcchannā

pad ma'i mchog 'bum gyis bkab ma

པད་མའི་མཚོག་འབུམ་གྱིས་བཀབ་མ།

g.154 Śatasahasranayanā

mig 'bum dang ldan ma

མིག་འབུམ་དང་ལྷན་མ།

Śatasahasranayanā

g.155 Śatasahasraśirā

mgo 'bum dang ldan ma

མགོ་འབུམ་དང་ལྷན་མ།

Śatasahasraśirā

g.156 Sattvāśayaśamanaśarīraśrī

sems can gyi bsam pa zhi bar mdzad pa'i sku'i dpal

སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུའི་དཔལ།

Sattvāśayaśamanaśarīraśrī

g.157 Saumyā

zhi ba ma

ཞི་བ་མ།

Saumyā

g.158 Saumyākaraṣaṇaśrī

zhi ba 'dren pa'i dpal

ཞི་བ་འདྲེན་པའི་དཔལ།

Saumyākaraṣaṇaśrī

g.159 Siṃhavāhinī

seng ge la zhon ma

སེང་གེ་ལ་ཞོན་མ།

Siṃhavāhinī

g.160 Smṛtiketurājaśrī

dran pa'i tog gi rgyal po'i dpal

བླ་པའི་རྟོག་གི་རྒྱལ་པོའི་དཔལ།

Smṛtiketurājaśrī

g.161 Śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka · āryaśrāvaka

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). A śrāvaka is explained as someone who hears the teachings and then proclaims them to others.

g.162 Śrī Mahādevī

lha mo chen mo dpal

ལྷ་མོ་ཆེན་མོ་དཔལ།

Śrī Mahādevī

“Glorious Great Goddess.” This is also a widespread name in Hindu contexts; it is, for example, an epithet of Śiva’s consort.

Śrīghana

- g.163 *dpal stug po*
དཔལ་སྐུག་པོ།
Śrīghana
- g.164 Śrīmahāratnapratimaṇḍitā
dpal rin po ches brgyan pa
དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།
Śrīmahāratnapratimaṇḍitā
- g.165 Śrīmaṇiratnasambhava
dpal nor bu rin po che las byung ba
དཔལ་ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ།
Śrīmaṇiratnasambhava
- g.166 Śubhā
dge ma
དགེ་མ།
Śubhā
- g.167 Śubhakartrī
dge byed ma
དགེ་བྱེད་མ།
Śubhakartrī
- g.168 Śūdra
dmangs rigs
དམངས་རིགས།
śūdra
The name of the lowest of the four castes. “Untouchables.”
- g.169 Sukhakarī
sim par byed ma
སིམ་པར་བྱེད་མ།
Sukhakarī
- g.170 Sukhāvatī
bde ba can
བདེ་བ་ཅན།
Sukhāvatī
- g.171 Suparikīrtitanāmadheyaśrī
shin tu yongs su brjod pa mtshan gsol dpal
ཤིན་ཏུ་ཡོངས་སུ་བརྟེན་པ་མཚན་གསལ་དཔལ།
Suparikīrtitanāmadheyaśrī
- g.172 Surūpā
gzugs bzang ba
གཟུགས་བཟང་བ།
Surūpā
- g.173 Sūryakāntā

nyi ma ltar mdzes ma

ཉིམ་ལྟར་མཛེས་མ།

Sūryakāntā

g.174 Sūryaprabhāketuśrī

nyi 'od tog gi dpal

ཉི་འོད་རྟག་གི་དཔལ།

Sūryaprabhāketuśrī

g.175 Sūryaśrī

nyi ma'i dpal

ཉིམ་འི་དཔལ།

Sūryaśrī

g.176 Śvetā

dkar mo

དཀར་མོ།

Śvetā

g.177 Śvetabhujā

lag dkar ma

ལག་དཀར་མ།

Śvetabhujā

g.178 Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

“Thus gone.” An epithet of buddhas.

g.179 Tejā

gzi brjid ldan ma

གཟི་བརྗིད་ལྡན་མ།

Tejā (tejovati)

g.180 Tejovati

gzi brjid ldan ma

གཟི་བརྗིད་ལྡན་མ།

Tejovati (tejā)

g.181 Unnati

mthong ma

མཐོང་མ།

Unnati

Skt. “Advancement,” Tib. “She who has Vision.”

g.182 Upāsaka

dge bsnyen

དགེ་བསྟེན།

upāsaka

Layman.

- g.183 Upāsikā
dge bsnyen ma
དག་བསྟན་མ།
upāsikā
Laywoman.
- g.184 Vaiśya
rje'u rigs
རྩེ་རིག་མ།
vaiśya
The merchant caste.
- g.185 Vajrapāṇi
lag na rdo rje
ལག་ན་རྩོམ།
Vajrapāṇi
- g.186 Varuṇa
chu lha
ཅུ་ལྷ།
Varuṇa
Vedic deity of the sky, water, and ocean.
- g.187 Vibhūti
phun sum tshogs ma
ཕུན་སུམ་ཚྲོགས་མ།
Vibhūti
- g.188 Vijayā
rnam rgyal ma
རྣམ་རྒྱལ་མ།
Vijayā
- g.189 Vimalanirmalakaraśrī
dri ma med pa · dri ma med par byed pa'i dpal
དྷི་མ་མེད་པ། . དྷི་མ་མེད་པར་བྱེད་པའི་དཔལ།
Vimalanirmalakaraśrī
- g.190 Viṣṇu
khyab 'jug
ཁྱའ་འཇུག།
Viṣṇu
One of the eight great gods in the Indian pantheon.
- g.191 Viśvarūpā
gzugs sna tshogs can
གཟུགས་སྣ་ཚྲོགས་ཅན།
Viśvarūpā
- g.192 Vividhavitramāṇimaulidharā
nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa
ནོར་བུ་རྣམ་པ་སྣ་ཚྲོགས་ཀྱིས་མཛེས་པར་བྱས་པའི་ཆོད་པན་ཐོགས་པ།

ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མཛེས་པར་བྱས་པའི་ཅོད་པན་ཐོགས་པ།

Vividhavicitramaṇimaṇulidharā

g.193 Vivṛddhi

rnam par skye ba ma

རྣམ་པར་སྐྱེ་བ་མ།

Vivṛddhi

The *stog pho brang* Kangyur has *rnam par 'phel ma*.

g.194 Yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Yakṣas are a class of beings who assail and cause harm to humans. One of the eight classes of spirits.

g.195 Yama

gshin rje

གཤིན་རྗེ།

Yama

Lord of the dead.

g.196 Yamavaruṇakuberavāsavaśrī

gshin rje dang chu lha dang ku be ra dang brgya byin la sogs pa'i dpal

གཤིན་རྗེ་དང་ཆུ་ལྷ་དང་ཀུ་བེ་ར་དང་བརྒྱ་ཡིན་ལ་སོགས་པའི་དཔལ།

Yamavaruṇakuberavāsavaśrī

g.197 Yaśā

rab grags ma

རབ་གྲགས་མ།

Yaśā