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The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

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'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.

Translated by the Sakya Pandita Translation Group (International Buddhist Academy Division)

under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2011

Current version v 2.20.3 (2020)

Generated by 84000 Reading Room v1.33.20

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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.

ACKNOWLEDGEMENTS

ac.1 This sūtra was translated from Tibetan into English, under the supervision of Khenpo Ngawang Jorden, by the monks Jamyang Choesang and Kunsang Choepel, and the lay people Boyce Teoh and Solvej Nielsen, members of the Sakya Pandita Translation Group (International Buddhist Academy Division), Kathmandu.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

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 (*ldan 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 Sukhāvatī 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 Sarvanīvaraṇaviśkambhin, 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 Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṁcanaprabhāsaśrī 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, kiṁnaras, 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 Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṁcanaprabhāsaśrī.
 Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalāśrī.
 Homage to Tathāgata Candanakusumatejonakṣatrāprabhāsaśrī.

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 Aprameyasuvarṇottaprabhāsaśrī.
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 Candraśūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārājaśrī.

1.12 Homage to Tathāgata Gaganapradīpābhirāmaśrī.
Homage to Tathāgata Sūryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.

1.13 Homage to Tathāgata Nirmitameghagarjanayaśahśrī. [F.232.b]
Homage to Tathāgata Sarvadharmaṃprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.

1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāprañidhivegaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Smṛtiketurājaśrī.

1.15 Homage to Tathāgata Indraketudhvajarājaśrī.
Homage to Tathāgata Sarvadhanadhānyākarṣaṇaśrī.
Homage to Tathāgata Saumyākarṣaṇaśrī.
Homage to Tathāgata Lakṣmyākarṣaṇaśrī.

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 Śrīmahāratnapratimāṇḍitā. 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

Sarvatathāgatābhīṣiktā (She Who Was Empowered by All Tathāgatas),
 Sarvadevatābhīṣiktā (She Who Was Empowered by All Gods),
 Sarvatathāgatamāṭṛ (Mother of All Tathāgatas),
 Sarvadevatāmāṭṛ (Mother of All Gods),
 1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),
 Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
 Sarvāryaśrāvakapratyekabuddhaśrī (Glory of All Āryaśrāvakas and
 Pratyekabuddhas),
 Brahmaviṣṇumaheśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
 1.20 Mahāsthānagataśrī (Glory Present in Great Places),¹³
 Sarvadevatābhīmukhaśrī (Glory in the Presence of All Gods),¹⁴
 Sarvadevanāgayaṅkṣagandharvāśuragaruḍakimnaramahoragaśrī (Glory of All
 the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kimnaras, and
 Mahoragas),
 Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
 Vajrapāṇi and Vajradharas),
 1.21 Catuhṛpañcalokapālaśrī (Glory of the Four and the Five Guardians of the
 World),
 Aṣṭagrahāṣṭāvīṁśatīnākṣatraśrī (Glory of the Eight Planets¹⁵ and Twenty-Eight
 Constellations¹⁶),
 Om Sāvitrī (Daughter of Savitra¹⁷),
 Dhātrī (Nurse),
 1.22 Māṭṛ (Mother),
 Caturvedaśrī (Glory of the Four Vedas),
 Lakṣmī (Goddess of Prosperity),
 Bhūtamāṭṛ (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),
 Sarvapāpahāntrī (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),
 Simhavāhīnī (She Who Rides upon a Lion),
 1.26 Śatasahasrakoṭipadmaṇivarasaṁcchannā (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),
 Anekaratnāṁśumālā (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),
 Śvetabhuja (She Who Has Fair Arms),
 Sarvamaṅgaladhāriṇī (She Who Possesses All Auspiciousness),
 1.29 Sarvapuṇyopacitāṅgī (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 Śatasahasraśirā (She Who Has One Hundred Thousand Heads),
 Vividhavicitramāṇimaulidharā (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 Śubhakartṛī (She Who Brings About Virtue),
 Sarvasattvābhimukhī (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),
 Sarvanadīsaricchrī (Glory of All Rivers and Streams),²³
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
 1.35 Sarvatīrthābhimukhaśrī (Glory of Turning Towards All the Holy Places),
 Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī (Glory of All Medicinal Herbs, Grasses, Trees, Wealth, and Grains),
 Hiranyadā (She Who Gives Gold),

1.36 Annapānada (She Who Gives Food and Drink),²⁴
 Prabhāsvarā (She of the Clear Light),
 Ālokakarā (She Who Illuminates),
 Pavitrāngā (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),
 Samrddhi (Great Prosperity),²⁶
 1.39 Vivṛddhi (Growth),
 Unnati (Advancement),²⁷
 Dharmāśrī (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
 Sarvapavitragātrā (She Whose Body Is Entirely Pure),³¹
 1.41 Maṅgalahastā (She Whose Hands Are Auspicious),³²
 Sarvālakṣmīnāśayitṛī (She Who Destroys All Inauspiciousness),
 Sarvapuṇyākarṣaṇāśrī (Glory That Collects All Merits),
 Sarvapṛthivīśrī (Glory of the Entire Earth),
 1.42 Sarvarājaśrī (Glory of All Kings),³³
 Sarvavidyādharaṇājaśrī (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),
 Sarvarśipavitraśrī (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 Sarvakīmṇarasarvāśuryottamaśrī (Glory That Is the First of All Kīmṇaras and of All Asuras),³⁶ [F.234.a]
 Niravadyasthānavāśinī (She Who Stays Irreproachable),
 Rūpavatī (Beautiful One),
 Sukhakarī (She Who Causes Happiness),
 1.45 Kuberakāntā (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 gaṅgādisarvatīrthānām abhimukhī kuru³⁸ svāhā | om sāvitryai svāhā | sarvamaṅgaladhāriṇyai svāhā | caturvedanakṣatragrahagaṇādimūrtiyai svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viśvamukhāya svāhā | om nigrigrini sarvakāryasādhani sini sini āvāhayāmi devi śrīvaiśravaṇāya svāhā | suvarṇadhanadhānyākarṣaṇyai svāhā | sarvapuṇyākarṣaṇyai svāhā | śrīdevatākarṣaṇyai svāhā | sarvapāpanāśanyai svāhā | sarvālakṣmīpraśamanyai svāhā | sarvatathāgatābhīṣiktāyai svāhā | sarvadevatābhīmukhaśriye svāhā | āyurbalavarṇākarāyai svāhā | sarvapavitraṇāgala-hastāyai svāhā | siṁhavāhinyai svāhā | padmasaṁbhūtāyai svāhā | sarvakṛtya-kākhordavināśanyai 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 *Sukhāvatī* 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 teṣāṁ sattvānāṁ 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. *dvādaśadañdakāṇī ... 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 sog s 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 Savitra 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 Lotuses.”

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. *mthong 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. *mthu 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 *sarvakīmīnarasarvasūryottamaśrī*, “Glory That Is the First of All Kimnaras 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. *praśamanakarāṇī*, “make calm,” “pacify.”

41 Skt. omits “and recite.”

42 Skt. *guptīm 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

藏語: ཀླାଶାଗର୍ବହ

Ākāśagarbha

g.2 Ālokakarā

snang ba ma

藏語: རྩଙ୍ଗ ବା ମା

Ālokakarā

g.3 Anasūyā

bzod ldan ma

藏語: ད୍ୱାଦ୍ଶ୍ୱାସ

Anasūyā

g.4 Anekaratnāmśumālā

'od zer 'bar ba du mas 'khor ba

藏語: ད୍ୱାଦ୍ଶ୍ୱାସ ଦ୍ୱାଦ୍ଶ୍ୱାସ ଦ୍ୱାଦ୍ଶ୍ୱାସ

Anekaratnāmśumālā

g.5 Annapānadā

zas dang gos sbyin ma

藏語: རྩଙ୍ଗ ପାନା ଦା

Annapānadā

g.6 Aprameyasuvarṇottaprabhāsaśrī

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

藏語: ད୍ୱାଦ୍ଶ୍ୱାସ ଦ୍ୱାଦ୍ଶ୍ୱାସ ଦ୍ୱାଦ୍ଶ୍ୱାସ

Aprameyasuvarṇottaprabhāsaśrī

g.7 Arhat

dgra bcom pa

藏語: རྩଙ୍ଗ ପାନା

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
	<i>'phags ma</i>
	අර්යා
	<i>Āryā</i>
g.9	Asamkhyeyavīryasusamprasthitaśrī
	<i>brtson 'grus grangs med pa la rab tu zhugs pa'i dpal</i>
	සැක්සැසුන් සාර්දායා පාර්සු දුගුන් පදිංචියා
	<i>Asamkhyeyavīryasusamprasthitaśrī</i>
g.10	Aṣṭagrahāṣṭāvimiṣatinaṅkṣatraśrī
	<i>gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal</i>
	අභ්‍යාර්හත් ප්‍රාන්තික ප්‍රාන්තික ප්‍රාන්තික ප්‍රාන්තික
	<i>Aṣṭagrahāṣṭāvimiṣatinaṅkṣatraśrī</i>
g.11	Asura
	<i>lha ma yin</i>
	ඇෂාප්පිණි
	<i>asura</i>
	Demi-gods, titans.
g.12	Avalokiteśvara
	<i>spyan ras gzigs dbang phyug</i>
	ඡුණ්සා ගැඩිණා දාජුණ
	<i>Avalokiteśvara</i>
g.13	Bahujīmūtā
	<i>sprin ma</i>
	ශ්‍රීංචා
	<i>Bahujīmūtā</i>
g.14	Bhagavān
	<i>bcom ldan 'das</i>
	සැක්සැසුන් පාර්සු
	<i>bhagavat</i>
	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, <i>bhagavān</i> .
g.15	Bhikṣu
	<i>dge slong</i>
	ඝ්‍යෑෂ්ං
	<i>bhikṣu</i>
	A fully ordained monk of the Buddhist Saṅgha.
g.16	Bhikṣuṇī
	<i>dge slong ma</i>
	ඝ්‍යෑෂ්ංඛා
	<i>bhikṣuṇī</i>
	A fully ordained nun of the Buddhist Saṅgha.

g.17	Bhoktrī
	<i>longs spyod ma</i>
	བୋକ୍ତ୍ରୀ
	<i>Bhoktrī</i>
g.18	Bhūta
	<i>byung po</i>
	བୁତ୍ତ
	<i>bhūta</i>
	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	Bhūtamātrī
	<i>sems can rnams kyi ma</i>
	གୋତ୍ର ཁର୍ମାତ୍ରୀ
	<i>Bhūtamātrī</i>
g.20	Brahmā
	<i>tshangs pa</i>
	ବ୍ରାହ୍ମା
	<i>Brahmā</i>
	Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.
g.21	Brāhmaṇa
	<i>bram ze</i>
	ବ୍ରାହ୍ମଣ
	<i>brāhmaṇa</i>
	A member of priestly caste.
g.22	Brahmaśrī
	<i>tshangs pa'i dpal</i>
	ବ୍ରାହ୍ମଶ୍ରୀ
	<i>Brahmaśrī</i>
g.23	Brahmaviṣṇumaheśvaraśrī
	<i>tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal</i>
	ବ୍ରାହ୍ମବିଷ୍ଣୁମହେଶ୍ଵରଶ୍ରୀ
	<i>Brahmaviṣṇumaheśvaraśrī</i>
g.24	Candanakusumatejonakṣatraprabhāsaśrī
	<i>tsan dan gyi me tog gzi brjid skar 'od kyi dpal</i>
	ଚନ୍ଦନଶ୍ରୀ
	<i>Candanakusumatejonakṣatraprabhāsaśrī</i>
g.25	Candrakāntā
	<i>zla ba ltar mdzes ma</i>
	ଶ୍ରୀକନ୍ଦ୍ରକାନ୍ତା
	<i>Candrakāntā</i>
g.26	Candraśrī
	<i>zla ba'i dpal</i>

ঞান্দুল্পণ্ডু

Candraśrī

g.27 **Candrasūryaśrī**

nyi zla'i 'od dpal

ঞান্দুল্পণ্ডু

Candrasūryaśrī

g.28 **Candrasūryatrailokyadhārin**

nyi zla dang 'jig rten gsum 'dzin pa

ঞান্দুল্পণ্ডু ক্ষেত্র শুম্ভু

Candrasūryatrailokyadhārin

g.29 **Catuḥpañcalokapālaśrī**

'jig rten skyong ba bzhi dang lnga'i dpal

ৰূপ ক্ষেত্র শুম্ভু

Catuḥpañcalokapālaśrī

g.30 **Caturvedaśrī**

rig byed bzhi'i dpal

ৰূপ ক্ষেত্র শুম্ভু

Caturvedaśrī

g.31 **Dākṣāyanī**

shes nyen can gyi bu mo

শুম্ভু

Dākṣāyanī

g.32 **Dātrī**

sbyin pa ma

শুম্ভু

Dātrī

g.33 **Dhanadā**

nor sbyin ma

শুম্ভু

Dhanadā

g.34 **Dhāraṇī**

gzungs

শুম্ভু

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

শুম্ভু

Dharmarājaśrī

g.36 **Dharmaśrī**

chos kyi dpal
 ཁ්‍රාෂ්‍රීංජයා
 Dharmasrī

g.37 Dhārmavikurvaṇadhvajavegaśrī¹
 chos kyi cho 'phrul rgyal mtshan shugs kyi dpal
 ཁ්‍රාෂ්‍රීක්‍රේංජුලාංකජංජුජාංජුංජයා
 Dhārmavikurvaṇadhvajavegaśrī

g.38 Dhātrī²
 ma ma
 ພາ
 Dhātrī

g.39 Drumarājavivardhitaśrī³
 shing gi rgyal po ltar skyes pa'i dpal
 ພිංඟීක්‍රාංජ්‍රේංජුජාංජුංජයා
 Drumarājavivardhitaśrī

g.40 Dyuti⁴
 'od la dga' ba
 ཅ්‍රුංජාංජා
 Dyuti

g.41 Excellent Eon
 bskal pa bzang po
 ພ්‍රුංජාංජුංජා
 bhadrakalpa
 A cosmological era that has buddhas appear in it.

g.42 Four Vedas
 rig byed bzhi
 ຮීංඡීංජංජා
 The Four Vedas
 The textual base for Brahmanism in India is the Vedas: 1) Rgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.

g.43 Gaganapradīpābhīrāmaśrī⁵
 nam mkha'i sgron ma'i 'od bzang dpal
 ອුංජාංජුංජුංජුංජුංජයා
 Gaganapradīpābhīrāmaśrī

g.44 Gambhīradharmaprabhārājaśrī⁶
 zab mo'i chos kyi 'od kyi rgyal po'i dpal
 ອුංජුංජුංජුංජුංජුංජයා
 Gambhīradharmaprabhārājaśrī

g.45 Gandhapradīpaśrī⁷
 spos kyi sgron ma'i dpal
 ສුංජුංජුංජුංජයා
 Gandhapradīpaśrī

g.46 **Gandharva**
dri za
द्रीजा
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
गंगा
Gaṅgā

g.48 **Gaṅgāsarvatīrthamukhamaṅgalāśrī**
gang gA'i mu stegs kyi sgo thams cad kyi bkra bshis kyi dpal
गंगासौरीश्वरीमुखमंगलाश्री
Gaṅgāsarvatīrthamukhamaṅgalāśrī

g.49 **Garuda**
nam mkha' lding
गरुद
garuda
 A mythical creature which is half bird, half man, and is the enemy of serpents.

g.50 **Guṇasamudrāvabhāsamaṇḍalaśrī**
yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal
गुणसमुद्रावभासमाण्डलाश्री
Guṇasamudrāvabhāsamaṇḍalaśrī

g.51 **Hiraṇyadā**
gser sbyin ma
गिरिण्यादा
Hiranyadā

g.52 **Indra**
brgya byin
इन्द्र
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
इन्द्रकेतुध्वजराजाश्री
Indraketudhvajarājaśrī

g.54 **Jayā**
rgyal ma
जया
Jayā

g.55 **Jñānārciḥsāgaraśrī**
ye shes 'od 'phro rgya mtsho'i dpal
ज्ञानार्चिःसागराश्री

ཡେ ମେଷ ର୍ଦ୍ଵାରା କୁରାକ୍ତି ର୍ଦ୍ଵାରା
Jñānārciḥsāgaraśrī

g.56 Jyotiḥsaumyagandhāvabhāśāśrī

skar 'od zhi ba'i spos snang dpal

ଶ୍ରୀର୍ଦ୍ଵାରା ଶ୍ରୀର୍ଦ୍ଵାରା ଶ୍ରୀର୍ଦ୍ଵାରା

Jyotiḥsaumyagandhāvabhāśāśrī

g.57 Kimnara

mi'am ci

ଶୈତାକ୍ତି

kimnara

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

ଶ୍ରୀର୍ଦ୍ଵାରା

kṣatriya

Warrior caste.

g.59 Kṣitigarbha

sa'i snying po

ଶ୍ରୀର୍ଦ୍ଵାରା

Kṣitigarbha

g.60 Kubera

ku be ra

ଶ୍ରୀର୍ଦ୍ଵାରା

Kubera

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

g.61 Kuberakāntā

ku be ra'i snying du sdug ma

ଶ୍ରୀର୍ଦ୍ଵାରା ଶ୍ରୀର୍ଦ୍ଵାରା

Kuberakāntā

g.62 Kumbhāṇḍa

grul bum

ଶ୍ରୀର୍ଦ୍ଵାରା

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

ଶ୍ରୀର୍ଦ୍ଵାରା ଶ୍ରୀର୍ଦ୍ଵାରା

Kusumanilayā

g.64 Kusumaśrī

me tog la gnas ma

ଶ୍ରୀର୍ଦ୍ଵାରା ଶ୍ରୀର୍ଦ୍ଵାରା

g.65 Kusumeśvara
me tog gi dbang phyug ma
 ཀୁସୁମେ ཤ୍ଵରା
Kusumeśvara

g.66 Lakṣmī
bkra shis ma
 ລັສົມື
Lakṣmī

g.67 Lakṣmyākarṣaṇaśrī¹
phun sum tshogs pa 'gugs pa'i dpal
 ສຸພຸນ ອັກສົມ ພັກ ສົມ ດັບ ດັບ
Lakṣmyākarṣaṇaśrī

g.68 Mādhavāśrayā
khyab 'jug la brten ma
 ມະ ດະ ວາ ສະ ອະ ອາ
Mādhavāśrayā

g.69 Mahāmeghaśrī
sprin chen po'i dpal
 ມະ ທະ ພະ ດະ ດັບ
Mahāmeghaśrī

g.70 Mahāprañidhivegaśrī²
smon lam chen po'i shugs kyi dpal
 ມະ ປະ ປະ ດະ ດັບ ສູງ ສູງ
Mahāprañidhivegaśrī

g.71 Mahāsattva
sems dpa' chen po
 ມະ ສະ ດະ ດັບ
mahāsattva
 Great being.

g.72 Mahāsthāmaprāpta
mthu chen thob pa
 ມະ ສູ ດະ ດັບ
Mahāsthāmaprāpta

g.73 Mahāsthānagataśrī³
gnas thams cad na yod pa'i dpal
 ມະ ສະ ສະ ດະ ດັບ
Mahāsthānagataśrī

g.74 Mahāśvetā⁴
dkar mo chen mo
 ມະ ສະ ດະ

g.75 Mahāyaśā
shin tu grags ma
ୟତ୍ତୁଶ୍ରାଣ୍ଣା
Mahāyaśā

g.76 Maheśvara
dbang phyug chen po
ମହେଶ୍ୱର
Maheśvara
A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.

g.77 Maheśvaraśī¹
dbang phyud chen po'i dpal
ମହେଶ୍ୱରକ୍ଷେତ୍ରଦୟ
Maheśvaraśī

g.78 Mahoraga
lto 'phye chen po
ମହୋରଗ
mahoraga
The name of a particularly powerful preta. A malign local spirit.

g.79 Mañjuśrī²
'jam dpal
ମନ୍ତ୍ରଦୟ
Mañjuśrī

g.80 Māṭṛ³
yum
ମୁଖ
Māṭṛ

g.81 Nāga⁴
klu
ନାଗ
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 Nārāyaṇavratasannāhasumeruśrī⁵
sred med kyi bu'i brtul zhugs kyi go cha ri rab kyi dpal
ଶ୍ରେଦ୍ଧଶ୍ରୀମୁଦ୍ରିଷ୍ଟକୃପାତ୍ମଶାଶ୍ଵରକ୍ଷେତ୍ରଦୟ
Nārāyaṇavratasannāhasumeruśrī

g.83 Niravadyasthānavāsinī⁶
kha na ma tho ba med pa'i gnas na 'dug ma
ନିରାଦ୍ୟାଶ୍ତାନାଵାସିନୀ
Niravadyasthānavāsinī

g.84 Nirmadakarā
rgyags pa med pa
 སྒྲྱାସାଧାରା
Nirmadakarā

g.85 Nirmitameghagarjanayaśahśrī¹
sprul ba'i 'brug sgra snyan pa'i dpal
 སྙྩୁୟାସଦେହୁଣା ଶ୍ଵାସଦେହୁଣା
Nirmitameghagarjanayaśahśrī

g.86 Om Sāvitrī²
om nyi ma'i bu mo
 ଓମ୍ ଶାଵିତ୍ରୀ
Om Sāvitrī

g.87 Padmā³
pad ma
 ପଦ୍ମା
padmā

g.88 Padmadhara⁴
pad ma 'dzin pa
 ପଦ୍ମାଧରୀ
Padmadhara

g.89 Padmālayā⁵
pad ma la gnas pa
 ପଦ୍ମାଲୟା
Padmālaya

g.90 Padmasambhavā⁶
pad ma las byung ma
 ପଦ୍ମାବ୍ସବ୍ଦା
Padmasambhava

g.91 Padmāvatī⁷
pad ma dang ldan pa
 ପଦ୍ମାବତୀ
Padmāvatī

g.92 Pavitrakeśā⁸
skra gtsang ma
 ପାଵିତ୍ରକେଶା
Pavitrakeśā

g.93 Pavitrāṅgā⁹
lus gtsang ma
 ପାଵିତ୍ରାଙ୍ଗା
Pavitrāṅgā

g.94 Perfections

pha rol tu phyin pa

ཕ་ຮྟ རླུ རྒྱି ཡା

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

尸迦

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

波梵天女

Prabhāsvarā

g.97 Prajñāpradīpāsaṅkhyeyaprabhāketuśrī

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

毘俱離菩薩波羅密多經

Prajñāpradīpāsaṅkhyeyaprabhāketuśrī

g.98 Pramodabhāgylolā

skal ba dang ldan par 'dod pa

憍尸迦波羅密多經

Pramodabhāgylolā

g.99 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

憍尸迦波羅密多經

Praṇidhānasāgarāvabhāsaśrī

g.100 Pratyekabuddha

rang sangs rgyas

獨覺

pratyekabuddha

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

g.101 Preta

yi dvags

餓鬼

preta

“Ghost,” “Hungry ghost.”

g.102 Prophecy

lung bstan pa

預言

vyākaraṇa

g.103	Puruṣakārāśrayā
	<i>m̄thu r̄tsal gyi ḡnas</i>
	पुरुषकाराश्रया
	<i>Puruṣakārāśrayā</i>
g.104	Rākṣasa
	<i>srin po</i>
	श्रीरूपा
	<i>rākṣasa</i>
	A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.
g.105	Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṁcanaprabhāsaśrī
	<i>rin po che'i me tog yon tan gyi rgya mtsho baidUrya dang gser gyi ri bo mdog mdzes gser 'od dpal</i>
	रत्नरूपकेशवर्णनकारवैदूर्यनकगिरिसुवर्णकाम्चनप्रभासर्त्री
	<i>Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṁcanaprabhāsaśrī</i>
g.106	Ratnārciḥparvataśrī
	<i>rin chen 'od 'phro ri bo'i dpal</i>
	रत्नरूपकेशवर्णवत्ती
	<i>Ratnārciḥparvataśrī</i>
g.107	Ratnasamṝbhavā
	<i>nor bu rin po che las byung ba</i>
	रत्नसुर्त्तेशकेशवस्तुदया
	<i>Ratnasamṝbhavā</i>
g.108	Rūpavatī
	<i>yid du 'ong ma</i>
	रूपवती
	<i>Rūpavatī</i>
g.109	Sāgaragarbhasaṁbhavaśrī
	<i>rgya mtsho'i snying po las byung ba'i dpal</i>
	सागरगर्भसाम्बवासर्त्री
	<i>Sāgaragarbhasaṁbhavaśrī</i>
g.110	Samantabhadra
	<i>kun tu bzang po</i>
	समन्तभद्रा
	<i>Samantabhadra</i>
g.111	Samantāvabhāsavijitasamgrāmaśrī
	<i>kun tu snang ba gyul las rnam par gyal ba'i dpal</i>
	समन्तावभासविजितासमग्रामाश्री
	<i>Samantāvabhāsavijitasamgrāmaśrī</i>
g.112	Samṝddhi
	<i>'byor pa ma</i>
	समर्पणा
	<i>Samṝddhi</i>

g.123 Sarvagrahaśrī
zla thams cad kyi dpal
 བྱା'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା
Sarvagrahaśrī

g.124 Sarvakīmñarasarvāsuryottamaśrī
dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog
 ଦ୍ୟା'ସ୍ମର୍ଣ୍ଣ'ସର୍କ୍ଷା'ଶି'ତମା'ତିର୍ମା'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶି'ସର୍କ୍ଷା
Sarvakīmñarasarvāsuryottamaśrī

g.125 Sarvālakṣmīnāśayitrī
bkra mi shis pa thams cad med par byed pa
 ସମ୍ବା'ଶିଶୀ'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶି'ତମା
Sarvālakṣmīnāśayitrī

g.126 Sarvamaṅgaladhārin
dga' byed kyi bkra bshis thams cad 'dzin pa
 ଦ୍ୟା'ର୍ତ୍ତେ'ତନ୍ତ୍ରୀ'ସମ୍ବା'ଶିଶୀ'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା
Sarvamaṅgaladhārin

g.127 Sarvamaṅgaladhāriṇī
bkra shis thams cad 'dzin ma
 ସମ୍ବା'ଶିଶୀ'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା
Sarvamaṅgaladhāriṇī

g.128 Sarvanadīsaricchṛī
chu klung dang mtsho thams cad kyi dpal
 ତୁମ୍ଭୁ'ଦ୍ୟା'ସର୍କ୍ଷା'ଶମ୍ଭା'ତନ୍ତ୍ରୀ'ଦୟା
Sarvanadīsaricchṛī

g.129 Sarvanīvaraṇaviśkambhin
sgrib pa thams cad rnam par sel ba
 ଶ୍ରୀ'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶି'ତମା
Sarvanīvaraṇaviśkambhin

g.130 Sarvapāpahantrī
sdig pa thams cad 'phrog ma
 ଶ୍ରୀ'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶି'ତମା
Sarvapāpahantrī

g.131 Sarvapṛthivīśrī
sa thams cad dang rgyal po thams cad kyi dpal
 ଶା'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶମ୍ଭା'ତନ୍ତ୍ରୀ'ଦୟା
Sarvapṛthivīśrī · Sarvarājaśrī

g.132 Sarvapuṇyākarṣaṇaśrī
bsod nams thams cad sdud pa'i dpal
 ସର୍ଵଦ୍ୟା'ସମ୍ବା'ତନ୍ତ୍ରୀ'ଦୟା'ଶି'ତମା
Sarvapuṇyākarṣaṇaśrī

g.133 Sarvapuṇyalakṣaṇadhārin

bsod nams kyi mtshan tham cad 'dzin pa
 ນສດ ຖສສ ສු ພක ບສ ຕດ ຕ් ຕ ພ
 Sarvapuṇyalakṣaṇadhārin

g.134 Sarvapuṇyopacitāṅgī
 bsod nams kyi phung po thams cad kyi lus can
 ນສດ ຖສສ ສු ພ ດ ບສ ຕດ ສු ພ ຕ ດ
 Sarvapuṇyopacitāṅgī

g.135 Sarvarśipavitraśrī¹
 drang srong thams cad dag par byed pa'i dpal
 ດ ສ ດ ບສ ຕດ ດ ດ ດ ດ ດ ດ ດ
 Sarvarśipavitraśrī

g.136 Sarvāryaśrāvakapratyekabuddhaśrī¹
 'phags pa nyan thos dang rang sangs ryas thams cad kyi dpal
 ດ ສ ດ ດ ດ ດ ດ ດ ດ ດ ດ
 Sarvāryaśrāvakapratyekabuddhaśrī

g.137 Sarvasattvābhimukhī¹
 sems can thams cad la mn̄gon du phyogs ma'i dpal
 ດ ສ ດ ດ ດ ດ ດ ດ ດ
 Sarvasattvābhimukhī

g.138 Sarvaśrī¹
 bkra shis thams cad kyi dpal
 ດ ສ ດ ດ ດ
 Sarvaśrī

g.139 Sarvasumeruparvatarājaśrī¹
 ri bo'i rgyal po ri rab thams cad kyi dpal
 ດ ສ ດ ດ ດ
 Sarvasumeruparvatarājaśrī

g.140 Sarvasvarāṅgarutanirghoṣaśrī¹
 gsung gi yan lag thams cad kyi sgra dbyangs dpal
 ດ ສ ດ ດ ດ
 Sarvasvarāṅgarutanirghoṣaśrī

g.141 Sarvatathāgatābhīṣiktā¹
 de bzhin gshegs pa thams cad kyi dbang bskur ba
 ດ ສ ດ ດ ດ
 Sarvatathāgatābhīṣiktā

g.142 Sarvatathāgatamāṭṛ¹
 de bzhin gshegs pa thams cad kyi yum
 ດ ສ ດ ດ
 Sarvatathāgatamāṭṛ

g.143 Sarvatathāgataśrī¹
 de bzhin gshegs pa thams cad kyi dpal

ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରାଯାଇଥାଏଇବୁ

Sarvatathāgataśrī

g.144	Sarvatathāgatavaśavartinī <i>de bzhin gshegs pa thams cad dbang sgyur ma</i> ସୁତ୍ରଶାଖୀଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ Sarvatathāgatavaśavartinī
g.145	Sarvatīrthā <i>mu tegs kyi sgo thams cad kyi bkra shis ma</i> ସୁତ୍ରଶାଖୀଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ Sarvatīrthā
g.146	Sarvatīrthābhimukhaśrī ¹ <i>mu tegs thams cad du mngon du phyogs pa'i dpal</i> ସୁତ୍ରଶାଖୀଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvatīrthābhimukhaśrī
g.147	Sarvatīrthamaṅgaladhārin <i>mu stegs kyi bkra bshis tham cad 'dzin pa</i> ସୁତ୍ରଶାଖୀଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvatīrthamaṅgaladhārin
g.148	Sarvatoyasamudraśrī ¹ <i>chu thams cad kyi rgya mtsho'i dpal</i> କ୍ରୂଶଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvatoyasamudraśrī
g.149	Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī ¹ <i>sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal</i> ଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī
g.150	Sarvavidyādharaṛājaśrī ¹ <i>rig sgags 'chang gi rgyal po thams cad kyi dpal</i> ଶିଷ୍ଟଶଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvavidyādharaṛājaśrī
g.151	Sarvavidyādharaवajrapāṇivajradharaśrī ¹ <i>rig sgags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal</i> ଶିଷ୍ଟଶଶାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ବିଦ୍ୟା Sarvavidyādharaवajrapāṇivajradharaśrī
g.152	Śatasahasrabhujā ¹ <i>lag pa 'bum dang ldn ma</i> ସାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ Śatasahasrabhujā
g.153	Śatasahasrakoṭipadmaवivarasaṁcchannā ¹ <i>pad ma'i mchog 'bum gyis bkab ma</i> ସାମ୍ବନାତନ୍ତ୍ରଶଳ୍ମରାମ୍ Śatasahasrakoṭipadmaवivarasaṁcchannā

Śatasahasrakoṭipadmaṇīvaraśaṁcchannā

g.163 *dpal stug po*
 བ୍ୟାଙ୍ଗୁଣାର୍ଚ୍ଚା
 Śrīghana

g.164 *Śrīmahāratnapratimanḍitā*
dpal rin po ches brgyan pa
 བ୍ୟାଙ୍ଗୁଣାର୍ଚ୍ଚକ୍ଷେତ୍ରାନ୍ତତ୍ୱା
 Śrīmahāratnapratimanḍitā

g.165 *Śrīmaṇiratnasambhava*
dpal nor bu rin po che las byung ba
 བ୍ୟାଙ୍ଗୁଣାର୍ଚ୍ଚକ୍ଷେତ୍ରାନ୍ତତ୍ୱା
 Śrīmaṇiratnasambhava

g.166 *Subhā*
dge ma
 ཅଣ୍ଣା
 Śubhā

g.167 *Śubhakartrī*
dge byed ma
 ཅଣ୍ଣାକର୍ତ୍ତ୍ରା
 Śubhakartrī

g.168 *Śūdra*
dmangs rigs
 ཅଣ୍ଣାର୍ଚ୍ଚଣା
 śūdra
 The name of the lowest of the four castes. "Untouchables."

g.169 *Sukhakarī*
sim par byed ma
 ଶିଖାର୍ଚ୍ଚଦା
 Sukhakarī

g.170 *Sukhāvatī*
bde ba can
 ସଦ୍ବୀଳା
 Sukhāvatī

g.171 *Suparikīrtitanāmadheyaśrī*
shin tu yongs su brjod pa mtshan gsol dpal
 ଶିରାର୍ଚ୍ଚଦାନାମଦହେୟାଶ୍ରୀ
 Suparikīrtitanāmadheyaśrī

g.172 *Surūpā*
gzugs bzang ba
 ଶୁଣାନାମବଦ୍ଧା
 Surūpā

g.173 *Sūryakāntā*

g.174	Sūryaprabhāketuśrī
	<i>nyi' od tog gi dpal</i>
	ସୂର୍ଯ୍ୟପ୍ରବ୍ରହ୍ମକେତୁଶ୍ରୀ
	<i>Sūryaprabhāketuśrī</i>
g.175	Sūryaśrī
	<i>nyi ma'i dpal</i>
	ସୂର୍ଯ୍ୟଶ୍ରୀ
	<i>Sūryaśrī</i>
g.176	Śvetā
	<i>dkar mo</i>
	ସ୍ଵେତା
	<i>Śvetā</i>
g.177	Śvetabhuja
	<i>lag dkar ma</i>
	ସ୍ଵେତବୁଜା
	<i>Śvetabhuja</i>
g.178	Tathāgata
	<i>de bzhin gshegs pa</i>
	ତଥାଗତ
	<i>tathāgata</i>
	“Thus gone.” An epithet of buddhas.
g.179	Tejā
	<i>gzi brjid ldan ma</i>
	ତେଜି
	<i>Tejā (tejovati)</i>
g.180	Tejovatī
	<i>gzi brjid ldan ma</i>
	ତେଜି
	<i>Tejovatī (tejā)</i>
g.181	Unnati
	<i>nthong ma</i>
	ସଂନ୍ଦର୍ଭ
	<i>Unnati</i>
	Skt. “Advancement,” Tib. “She who has Vision.”
g.182	Upāsaka
	<i>dge bsnyen</i>
	ସଂପାଦକ
	<i>upāsaka</i>
	Layman.

g.183 Upāsikā
dge bsnyen ma
 དේ·ඩ්ස්·ඩා·
upāsikā
 Laywoman.

g.184 Vaiśya
rje'u rigs
 ແກ່ງ·ເຣිජා
vaiśya
 The merchant caste.

g.185 Vajrapāṇi
lag na rdo rje
 ພණ·රුං·ඩී
Vajrapāṇi

g.186 Varuṇa
chu lha
 ຖ්ලා
Varuṇa
 Vedic deity of the sky, water, and ocean.

g.187 Vibhūti
phun sum tshogs ma
 ພඛ්·සුම·ක්ස්·ඩා·
Vibhūti

g.188 Vijayā
rnam rgyal ma
 ສ්රාත්ස්·යා
Vijayā

g.189 Vimalanirmalakaraśī
dri ma med pa · dri ma med par byed pa'i dpal
 ຩි·මැ·මේ·පා · ຩි·මැ·මේ·පර·බේ·ද්පාල
Vimalanirmalakaraśī

g.190 Viṣṇu
khyab 'jug
 ອ්බ·අං
Viṣṇu
 One of the eight great gods in the Indian pantheon.

g.191 Viśvarūpā
gzugs sna tshogs can
 ພුං·සා·ක්ස්·කා
Viśvarūpā

g.192 Vividhavicitramaṇimaulidharā
nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa

