

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶମାର୍ଗ

The Threefold Invocation Ritual



Toh 846

Degé Kangyur, vol. 100 (gzungs 'dus, e), folios 1.b–3.b.

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co.

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SUMMARY

s.1 *The Threefold Invocation Ritual* invokes all the deities of the threefold world that have “entered the path of compassion” and are “held by the hook of the *vidyāmantra*” to gather, pay heed to the person reciting this text (or the person for whom it is recited), and bear witness to the proclamation of that person’s commitment to the Buddhist teachings. A profound aspiration to practice ten aspects of a bodhisattva’s activity is then followed by a dedication and a prayer for the teachings.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chökyi Nyima Rinpoche. The translation was produced by Adam Krug and edited by Ryan Damron.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1 The Compendium of Incantations (*gzungs 'dus*) opens with the present work, *The Threefold Invocation Ritual*. A very large majority of the 250 texts in this two-volume section appended to the Degé Kangyur are simply duplicates of texts in other sections, but this is one of the dozen or so that are unique to the compendium.¹ Nevertheless, it is present in all Kangyurs of predominantly Tshalpa (*tshal pa*) lineage, being included in the Tantra sections of those that do not have a separate section of *dhāraṇī*. Kangyurs of the Thempangma lineage do not include this work at all.

i.2 The Tōhoku catalog (the standard reference for the Degé Kangyur) appears to have grouped two texts together under the catalog number Toh 846, despite the fact that the Degé Kangyur (as well as other Tshalpa Kangyurs) marks these as independent works with their own titles. Of the handful of witnesses for this text that have survived among the Pelliot Dunhuang manuscripts, preserved in the Bibliothèque Nationale de Paris, the manuscripts that Marcelle Lalou presented in her 1938 study, edition, and French translation confirm that these two sections of Toh 846 are in fact independent works, respectively entitled *The Threefold Ritual* (*rgyud gsum pa*) and *An Invocation of the Great Deities and Nāgas* (*lha klu chen po rnams spyan dran pa*).² The confusion over whether or not these two texts should be catalogued as a single work might have derived from the fact that the initial title in the Kangyur versions is a combination of parts of the two titles of these older versions of the text. The version in all Tshalpa Kangyurs of the present text, *The Threefold Invocation Ritual*, also adds a passage of aspiration in prose from the *Lokottaraparivarta*, chapter 44 of the *Buddhāvataṇṭrasaṅkasyaśūtra*,³ and a concluding set of verses that are not included in the Dunhuang witnesses.

i.3 *The Threefold Invocation Ritual* does not appear in either the Denkarma or Phangthangma royal Tibetan catalogues of works translated in the early period. It also does not appear to have been translated into Chinese at any point. Its opening line does not contain an original Indic title, and it is possible that this text is Tibetan in origin. Most of the subject matter of the invocation, however,

is unmistakably Indian. The text begins by calling upon the great kings and guardians of the cardinal and ordinal directions, zenith, and nadir. The text then calls upon the attendants of Śiva and the deity Jambhala and his four treasures (Padma, Mahāpadma, Śaṅkha, and Mahāśaṅkha), follows with a list of sixteen yakṣa generals, and concludes by calling upon a number of nāga kings, rākṣasīs, and goddesses. This pantheon of worldly deities is invoked in the first part of the text to bear witness to the person who is reciting the liturgy (or the person for whom the liturgy is being recited). A short aspiration prayer in prose follows that confirms that person's commitment to the bodhisattva path in the presence of all who have gathered as witnesses. The aspiration (1-22) is an extract from the *Lokottaraparivarta*, and details ten essential practices a bodhisattva should undertake, setting out each practice as a contrasting but complementary pair of attitudes drawn respectively from relative and ultimate perspectives. This is followed by a short set of instructions on the power of the Buddhist teachings that employs the cosmogonic myth from the Purāṇas, the churning of the ocean of milk, encoding elements of the myth with a broader Buddhist significance.

i.4 The names of all the deities invoked in this text have been rendered in Sanskrit whenever possible. The Sanskrit names and classifications for these deities have been derived by triangulating between the Negi Tibetan–Sanskrit dictionary, Edgerton's *Buddhist Hybrid Sanskrit Dictionary*, Monier-Williams' Sanskrit-English dictionary, and the Sanskrit of the *Mahāmāyūrīvidyārājñī*. The reader will notice that a number of familiar names from Sanskrit epic and Purāṇa literature appear among lists of yakṣa generals, nāga kings, rākṣasīs, and goddesses in this text. As is the case in other dhāraṇī texts, it is likely that their role as worldly deities in this work supercedes their characterizations in the Sanskrit epics and Purāṇas. This phenomenon is also observed in the *Mahāmāyūrī*, where the goddesses Mārīcī and Kālī, for instance, are listed as rākṣasīs. Similarly, several figures such as Daśagrīva, Vibhīṣaṇa, Meghanāda, Sugrīva, and Hanuman who are known from the *Rāmāyaṇa* appear here as yakṣa generals and nāga kings.

i.5 This translation is based on the version of *The Threefold Invocation Ritual* found at the opening of the Compendium of Incantations section in the Degé Kangyur in consultation with the text as it appears in the Comparative Edition (*dpe bsdur ma*) of the Kangyur. The prose section that is derived from the *Lokottaraparivarta* was checked against the Tibetan translation of that text from the Ornaments of the Buddhas (*phal chen*) section of the Degé Kangyur, and also against Śikṣānanda's Chinese.

tr.

THE TRANSLATION

The Threefold Invocation Ritual

- 1.1 [F.1.b] I take refuge with sincere devotion and reverence
In the highest guru, the unsurpassed Three Jewels,
And the greatest of them all, the sublime supreme lord.
- 1.2 Brahmā and Śakra—lords of heaven and earth,
Source of all beings' wealth, and protectors
Of the Dharma, the supreme teaching; great kings Dhṛtarāṣṭra,
- 1.3 Virūḍhaka, Noble Virūpākṣa, and Kubera;
World protectors Indra, Agni,
Yama, Nairṛta, Varuṇa, Vāyu,
- 1.4 Vaiśravaṇa, Īśāna, and Pṛthivīdevatā;
The Sun, Moon, grahas, nakṣatras, the elephants of the quarters,
And the general, minister, and queen; the guardians of the directions,
- 1.5 Each with their full retinue of queens and princes;
Renowned great commanders of the gods
Such as Viṣṇu, Gaṇapati, Nandi, and Kārttikeya;
- 1.6 Great and powerful Mahākāla, Mahābala,
Jambhala, Padma, and Mahāpadma,
Śaṅkha and Mahāśaṅkha, Pūrṇa and Supūrṇa,
- 1.7 Sugrīva, Pūrṇabhadra, Maṇibhadra, [F.2.a]
Kumbhakarṇa, Ghaṇṭākarṇa, Trikarṇa, Mahākarṇa,
Sañjñeya and Sañjaya,

1.8 Jinarśabha, Āṭavaka, Haimavata,
Sātāgiri, Pāñcika, Pāñcālagaṇḍa, Pāñcālaka,
Daśagrīva, Vibhīṣaṇa, Meghanāda, Gaganaghoṣa,

1.9 Triśīrṣaka,⁴ Sāgara, Nanda, Upananda,
Anavatapta, Manasvin, Vāsuki, and the hosts of grahas;⁵
Rṣis, vidyādharas, gods of the rains and harvest,

1.10 Gods of the road, of the day, the night, conjunctions, lunar phases, and moments;
Powerful beings such as Hanuman and the like;
Vāgīśvarī, Svaraghoṣā, and Sarasvatī;

1.11 Vatsavatī, Śrīmatī,⁶ Mārīcī,
Gaurī, Guardian of Speech, Gangā, Yamunā,
Hārītī, Saṅkhinī, Pārvatī, Durgā, and Kālī;

1.12 The seven mothers, the seven sisters, and the four sisters;
Great goddesses and great yakṣiṇīs
Such as Mahākālī and Ekajaṭī and so forth;

1.13 Great rākṣasīs and great piśācīs
Revered for their youthful forms, nurturing, and magical powers,
Awesome in their great hides and praised in battle by the army of the gods;

1.14 Marvelous, renowned great lay practitioners,
Young gods and nāgas,
Young vidyādharas and ṛṣis,

1.15 And their five hundred kinsmen, all of them venerated by monks;
This entire group of resplendent youthful ones
Including the young yakṣa Tiraka and the like;

1.16 Gods and nāgas who are lords of all beings;
Yakṣas, gandharvas, uragas, asuras,
Garuḍas, kumbhāṇḍas, rākṣasas, kinnaras,

1.17 Bhūtas, piśācas, local deities, and evil spirits;
All you wise ones who have entered the path of compassion,
All you who are held by the hook of the *vidyāmantra*, listen to me. [F.2.b]

1.18 May (insert name), a person blazing with good fortune
Who has heard and recited the names
Of the Three Jewels with their vowels and consonants

1.19 Have a prosperous and long reign,⁷
Serve and venerate the Three Jewels, which possess immeasurable
Benefits and good qualities, have faith in the scriptures,

1.20 And, of course, study and practice the Dharma.
Upon death, may (insert name) depart for the divine pleasure groves
With their vast bounty of scriptures.

1.21 This one who is conscientious and devoted is crowned
With the teachings of the sun-like omniscient Dharma lord,
The supreme radiant jewel that crowns the king of the gods
Who brings victory in battle over the asuras and hosts of Māra.⁸

1.22 Approach,⁹ children of the Victors! Knowing that¹⁰ we and all beings are already beyond suffering and thus not fearing that sentient beings will fail to transcend it, may we still insatiably cultivate the accumulations of merit and wisdom. May we know that things are intrinsically conditioned, yet not dismiss their characteristics. May we not reject the form body of a buddha, yet attain freedom from all attachment. May we be free from attachment to all phenomena, yet seek the wisdom that knows everything. May we completely purify all phenomena as buddha realms without depending on others, yet understand the space-like characteristic of buddha realms. May we never weary of bringing beings to maturity, yet never abandon the characteristics of lacking self-identity. May we magically display supernatural powers, yet never waver from the sphere of reality. May we not stop setting our mind on enlightenment, yet may omniscient wisdom arise in us. May we satisfy all beings by turning the wheel of the Dharma, yet not pass beyond the inexpressible nature of reality. May we [F.3.a] demonstrate the magical emanations and blessings of a tathāgata, without nevertheless discarding the body of a bodhisattva, and yet in all the perceptions of beings may we appear and then display the great parinirvāṇa. Children of the Victors, uphold these aspects of the teachings and practice these obverse and direct ways of engaging in practice.¹¹ These ten teachings are the most excellent activity of a buddha. Children of the Victor, these are the awakened activity of a bodhisattva. The spontaneous activity of the bodhisattvas is independent of others and is the perfect attainment of unsurpassed awakening.¹²

1.23 King of the gods, great sovereign, boon-granting lord,
Fearless hero famous throughout the world
Whose face is radiant with insight like the full moon—
The aspiration and activity of a great being is your sole companion.

1.24 Brahmā, Śakra, and the other world protectors

Used the vajra-like samādhi, Mt. Sumeru, as the churning stick
And, along with compassion and effort, the nāga rope,
Churned forth an elixir, the holy Dharma,
From the ocean of great insight that spread everywhere like a feast of amṛta.

1.25 With this jewel of merit, the renowned Dharma, as the crown jewel,
You were victorious in battle over the armies of rākṣasas and the asuras.
I dedicate this to the mighty helmet of the kingdom of the gods.¹³
I dedicate this so that our radiance, retinues, and wealth may increase
And in particular so that we may attain powerful and strong standings.

1.26 I dedicate this so that we may perfect all the means of liberation
Such as the magical powers, supernatural cognitions, and perfections
And accomplish all our virtuous actions and intentions.
I dedicate this so that our bodies may be pervaded by the bliss of the Dharma
nectar,
Liberating us from minds that are plagued by suffering.

1.27 Spiritual teachers, kind and loving friends,
We are wounded by the blade of the afflictions.
Please sustain us with your compassionate blessing
And ensure that whomever is granted the crown is powerful
And protects the teachings of the Tathāgata.

1.28 We are faulted beings who are confused and act inappropriately—please
forgive us!
Those who know the time, vidyāmantra, and ritual, please be patient with us.
[F3.b]
We pray that the good fortune of this Dharma offering to the hosts of gods
Shall ensure prosperity and cause the supreme Dharma to flourish.

This concludes “The Threefold [Invocation] Ritual.”¹⁴

n.

NOTES

1 The present text, and all those contained in this same volume (*gzungs 'dus*, *e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmakālacakratantraṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the present volume, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

2 See Lalou, “Notes de mythologie.” The reader should also note that the titles of these texts in the Kangyur differ from the titles in Lalou’s Dunhuang witnesses. Lalou’s first Dunhuang witness entitled *The Threefold Ritual* (*rgyud gsum pa*) corresponds to the first twenty-one stanzas in the present translation, and does not include either the passage (1.22) added from the *Lokottaraparivarta* (Toh 44-44), or the verses that follow (1.23-1.28). Lalou’s second Dunhuang witness, entitled *An Invocation of the Great Deities and Nāgas* (*lha klu chen po rnams spyan dran pa*) corresponds to the text that appears next in the Degé Kangyur, with the title *The Threefold Ritual* (<https://read.84000.co/translation/toh846a.html>) (*rgyud gsum pa*), which 84000 and other databases have designated Toh 846a.

3 We thank Ryan Damron for identifying this section of *The Threefold Invocation Ritual* as an excerpt from the *Lokottaraparivarta* (Toh 44-44). See note 9 for the location of this passage in the Degé Kangyur *Buddhāvataṇṣaka* itself.

4 The Tibetan reads *stong gsum* or *Trisahasra*. Marcelle Lalou translates this as *Triśirṣaka*, who is listed as a *nāgarāja* in Bendall's edition of the *Mahāmegha* (Toh 235). Here, following Lalou's lead, *stong gsum* has been amended to *gdong gsum* or *Triśirṣaka*, "the three-faced one."

5 *gdon la 'jebs*. The translation of this term remains tentative. An alternate translation that adheres closely to the meaning that the term *'jebs pa* bears in Tibetan might indicate that this is either a collective noun or a proper name and translate as "Pleasing to the Grahas." This name does not have any Sanskrit equivalent of which we are currently aware. The Negi dictionary notes that the Tibetan *'jebs pa* translates the Sanskrit *prācuryam* ("multitude," "abundance," "plenty") in the *Mahāyānasūtrālāñkāra*. I have attempted to integrate this reading of *'jebs pa* into the translation "hosts of grahas," based on the assumption that the Tibetan reading may have read an incorrect grammatical particle into the original compound.

6 Possibly also "Śrīdevi." We have gone with Śrīmati here because this *yakṣinī* is witnessed in the *Mahāmāyūrī*.

7 *gzha' gzung yun gyi chu srid 'thob 'gyur na/*. The *la bdun* particle *na* at the end of this line might also be read as a conditional, though that reading seems unlikely.

8 The first text in Marcelle Lalou's edition of the Dunhuang manuscripts for the *rgyud gsum pa* ends here with the final line of this stanza, and does not contain the full invocation that we see in the Kangyur versions of this text. See Lalou, "Notes de mythologie," 132.

9 This line begins a passage quoted from the *Lokottaraparivarta*, chapter forty-four of the *Buddhāvataṁsakasūtra* (Toh 44-44). See *'phags pa sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo*, Degé Kangyur vol. 37 (phal chen, ga), ff. 248.a.5–248.b.5. The pairing of phrases that is implied in the mention of "obverse and direct ways" toward the end of the passage, and is necessary to end up with the "ten teachings," is not entirely obvious from the Tibetan but has been aided here by consulting the Chinese of the *Buddhāvataṁsaka*.

10 While the text here in the Degé Kangyur reads *mya ngan las 'das par bgyis la*, the equivalent phrase in the Degé text of the *Lokottaraparivarta* reads *mya ngan las 'das par shes par gyis la*.

11 Tib. *snrel zhīr sgrub pa mn̄gon par bsgrub par rn̄ams nye bar sgrub pa*.

12 The section that is reproduced from the *Lokottaraparivarta* ends here.

13 *lha yi rgyal srid dbu rmog btsan par bsngo/*. The phrase *dbu rmog btsan pa* appears in imperial era Tibetan inscriptions and Dunhuang documents as one of a number of terms that are used to describe a ruler's sovereign power, and these materials

suggest that it should be understood as a martial metaphor for the territory over which a ruler has sovereignty. An alternate translation of this line might hold the phrases *lha yi rgyal srid* and *dbu rmog btsan pa* in apposition and translate as, “I dedicate this to the kingdom of the gods, the mighty helmet.”

14 The concluding statement includes only the shorter form of the title *rgyud gsum pa*, also used for the following text.

b.

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g.

GLOSSARY

g.1 **Agni**

me lha

अग्नि

Agni

One of the eight guardians of the directions, Agni guards the southeast quarter.

g.2 **Anavatapta**

ma dros

अनवतप्ता

Anavatapta

Name of a nāga king.

g.3 **Āṭavaka**

'brog gnas

अटवाका

Āṭavaka

Name of a yakṣa general.

g.4 **Brahmā**

tshangs pa

ब्रह्मा

Brahmā

As one of the three primary deities of the Hindu pantheon, in the Purāṇic cosmogony Brahmā is said to issue the four Vedas (Rg, Yajus, Sāma, and Athārva) from his four mouths, from which the entirety of creation unfolds. In Buddhist traditions, Brahmā is said to be a worldly deity who exists at the zenith of cyclic existence. He is thus added to the list of the eight guardians of the directions as the guardian of the zenith. In most narratives of the life of the Buddha, Brahmā is said to appear together with Śakra to request that the Buddha Śākyamuni teach the Dharma.

g.5 **Daśagrīva**

mgrin bcu

दशग्रीव

Daśagrīva

Name of a nāga king; also a name for Rāvaṇa, the primary adversary of Rāma in the *Rāmāyaṇa*.

g.6 **Dhṛtarāṣṭra**

yul 'khor srung

ୟୁଧ୍ୟତ୍ତରାଷ୍ଟ୍ର

Dhṛtarāṣṭra

One of the great kings of the four cardinal directions, Dhṛtarāṣṭra guards the eastern quarter of the heavens.

g.7 Durgā

mkhar

ମକ୍ଷର

Durgā

A goddess; another name for Pārvatī, the wife of Śiva.

g.8 Ekajatī

ral pa cig

ୱାଳ୍ୟତ୍ତି

Ekajatī

A goddess.

g.9 Elephants of the quarters

phyogs kyi glang po

ଛେଷଶ୍ଵରାଦିଶ୍ଵର

diggaja

The eight elephants corresponding to the eight cardinal and ordinal directions and the eight world protectors.

g.10 Eliminate improper ways of engaging in practice

snrel zhir sgrub pa mn̄gon par bsgrub par rm̄ams nye bar sgrub pa

ଶ୍ଵେତଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵରାଦିଶ୍ଵର

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g.11 Gaganaghoṣa

nam mkha'i dbyangs

କନାଗାଶ୍ଵର

Gaganaghoṣa

Name of a nāga king. Also known as Gaganasvara.

g.12 Ganapati

tshogs bdag

ଗନେଶ

Gaṇapati

Gaṇapati, or Ganeśa, is the lord of the gaṇas, a class of demigods usually associated with the god Śiva. In the Purāṇic traditions Gaṇapati is portrayed as the elephant-headed son of Śiva and Pārvatī.

g.13 Gangā

gang gA

ଗଙ୍ଗା

Gangā

A river goddess.

g.14 Garuḍa

gser 'dab

ଗରୁଦ

garuḍa

A class of bird deities.

g.15 **Gaurī**

dkar sham

ଗୌରୀ

Gaurī

A goddess; a rākṣasī in the *Mahāmāyūrvīdyārājñī* (Toh 559).

g.16 **Ghaṇṭākarṇa**

dril rma

ହିର୍ମାର୍ତ୍ତିକା

Ghaṇṭākarṇa

The name of a worldly deity who is identified variously as an attendant of Skanda, an attendant of Śiva, a piśāca attendant of Kubera, and a rākṣasa.

g.17 **Graha**

gza'

ଗ୍ରାହ

graha

Deities associated with the planets.

g.18 **Guardian of Speech**

brjod skyob

ବ୍ରଜ୍ଜୁଦ୍ଧିକା

—

A goddess.

g.19 **Haimavata**

gangs la gnas

ହୈମାଵତା

Haimavata

Name of a yakṣa general in the *Mahāmāyūrvīdyārājñī* (Toh 559).

g.20 **Hanuman**

ha nu man ta

ହନୁମାନ୍

Hanuman

Name of a nāga king; a monkey god; Rāma's companion and devotee in the *Rāmāyaṇa*.

g.21 **Hārītī**

sras 'phan

ଶ୍ରୀହାରିତୀ

Hārītī

A yakṣinī; a rākṣasī in the *Mahāmāyūrvīdyārājñī* (Toh 559).

g.22 **Hosts of grahas**

gdon la 'jebs

ଶର୍ଦ୍ଦର୍ପାଦ୍ଵିଷଣୀ

—

The translation of this term remains tentative but is read here as a potential translation of the Sanskrit compound **grahaprācurya* in which the Tibetan has employed an incorrect grammatical particle. An alternate translation that favors the meaning that the term *'jebs pa* bears in Tibetan and the Tibetan reading of the compound indicates that this could be either a collective noun or a proper name that translates as “Pleasing to the Grahas.”

g.23 Indra
dbang po
ଇନ୍ଦ୍ର
Indra
One of the eight guardians of the directions, Indra guards the eastern quarter.

g.24 Īśāna
dbang bdag
ଇଶାନ
Īśāna
One of the eight guardians of the directions, Īśāna guards the northeast quarter.

g.25 Jambhala
gnod 'dzin
ଜମ୍ବଳା
Jambhala
A yakṣa king associated with wealth and often identified with Kubera/Vaiśravaṇa.

g.26 Jinarṣabha
rgyal ba'i khyu mchog
ଜିନାର୍ଷବହା
Jinarṣabha
Name of a yakṣa general; a son of Kubera.

g.27 Kālī¹
nag mo
କାଳୀ
Kālī
A goddess; a rākṣasī in the *Mahāmāyūrāvidyārājñī* (Toh 559); one of Durgā’s attendants.

g.28 Kārttikeya
ka rti ka
କାର୍ତ୍ତିକୀ
Kārttikeya
Kārttikeya (alt. Skanda) is the son of Śiva and Pārvatī. Like Gaṇapati, Kārttikeya is said to lead the gaṇas in battle against demonic beings and is considered a god of war.

g.29 Kinnara
mi 'am ci
କିନ୍ନରା
kinnara
A class of semi-divine beings that are half-human, half-animal. Typically they have animal heads atop human bodies. The term literally means “Is that human?”

g.30 Kubera
lus ngan po

ුජ්ජර්

Kubera

One of the great kings of the four directions, Kubera guards the northern quarter of the heavens.

g.31 Kumbhakarṇa

bum rna

ුජ්ජර්

Kumbhakarṇa

Name of a yakṣa general.

g.32 Kumbhāṇḍa

grul bum

ුජ්ජුජා

kumbhāṇḍa

Vampire demon; a type of yakṣa.

g.33 Mahābala

stobs po che

ෂ්ජජක්ජී

Mahābala

Listed as the great yakṣa general of Rājagṛha in the *Mahāmāyūrvidyārājītī* (Toh 559).

g.34 Mahākāla

nag po chen po

තාජක්ජක්ජා

Mahākāla

Mahākāla (“the great black one”) is both a name for one of the god Śiva’s wrathful manifestations and an important Buddhist protector deity. The *Mahābhārata* and *Harivaniśa* list Mahākāla as one of Śiva’s attendants.

g.35 Mahākālī

nag mo chen mo

තාජක්ජක්ජා

Mahākālī

A goddess; one of Durgā’s attendants.

g.36 Mahākarṇa

rna bo che

ක්ජක්ජී

Mahākarṇa

Name of a yakṣa general.

g.37 Mahāpadma

pad+ma chen po

ප්පක්ජර්

Mahāpadma

“The great lotus.” One of the four great treasures and the being who presides over it.

g.38 Mahāśaṅkha

dung chen

ුජ්ජී

Mahāśārīkha

“The great conch shell.” One of the four great treasures and the being who presides over it.

g.39 **Manasvin**

gzi can

ማኩና

Manasvin

Name of a nāga king.

g.40 **Maṇibhadra**

nor bu bzang

ማኩብሐድራ

Maṇibhadra

Name of a yakṣa general; brother of Pūrṇabhadra in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.41 **Mārīcī**

'od zer can

ማርዕር

Mārīcī

A goddess; a rāksasī in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.42 **Meghanāda**

'brug sgra

ማኩና

Meghanāda

Name of a nāga king; name of Rāvaṇa’s son in the *Rāmāyana*.

g.43 **Mighty helmet**

dbu rmog btsan pa

ኩሸፋፋ

—

A martial metaphor for the territory that falls under the rule of a particular king.

See also [note 13](#).

g.44 **Nairṛta**

bden bral

ኩና

Nairṛta

One of the eight guardians of the directions, Nairṛta guards the southwest quarter. Also known as Nirṛti.

g.45 **Nakṣatra**

skar

ኩና

nakṣatra

Deities associated with the stars.

g.46 **Nanda**

dga' bo

ኩና

Nanda

Name of a nāga king.

g.47 Nandi
na n+ti
 ནନ୍ଦି
Nandi
 Nandi is the bull attendant of Śiva and the guardian of Śiva's realm in Kailāsa. He is commonly depicted at Śaiva temples as a bull positioned outside of the main gate of the temple gazing in upon Śiva's linga with utter devotion.

g.48 Padma
pad+ma
 ད୍ୱାଳ
Padma
 "The lotus." One of the four great treasures and the being who presides over it.

g.49 Pāñcālaganḍa
lṅga len tshigs
 རୁଷେତ୍କ୍ଷେଣା
Pāñcālaganḍa
 Name of a yakṣa general in the *Mahāmāyūrvīdyārājñī* (Toh 559).

g.50 Pāñcālaka
lṅga ser
 རୁଷେ
Pāñcālaka
 Name of a nāga king.

g.51 Pāñcika
lṅgas rt̄sen
 རୁଷେ རୁଷେ
Pāñcika
 Name of a yakṣa general in the *Mahāmāyūrvīdyārājñī* (Toh 559).

g.52 Pārvatī
ri
 ଶ୍ରୀ
Pārvatī
 A goddess; wife of Śiva in the Purāṇic traditions.

g.53 Pr̄thivīdevatā
sa yi lha
 ଶତ୍ରୀଭୁବନ
Pr̄thivīdevatā
 The name of the earth deity.

g.54 Pūrṇa
gang po
 ଶତ୍ରୀ
Pūrṇa
 Name of a yakṣa general.

g.55 Pūrṇabhadra

gang pa bzang po

གང་པ་bzang po

Pūrṇabhadra

Name of a yakṣa general; brother of Maṇibhadra in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.56 Reign

chu srid

ཆුෂ්ඩි

—

Rule, kingdom, government, lit. “water domain.” See Kapstein 2006, p. 4.

g.57 Sāgara

rgya mtsho

རුෂ්ම්ඩි

Sāgara

Name of a nāga king.

g.58 Śakra

brgya byin

සුෂ්ම්ඩි

Śakra

Sometimes functioning as an alternate name for Indra, Śakra is considered to be the ruler of the god realm and the leader of the army of devas.

g.59 Sañjaya

yang dag rgyal ba

යෙද්ංගාත්‍රුපා

Sañjaya

Name of a yakṣa general.

g.60 Sañjñeya

yang dag shes

යෙද්ංගාණීෂා

Sañjñeya

Name of a yakṣa general.

g.61 Śaṅkha

dung

ශ්‍රාණී

Śaṅkha

“The conch shell.” One of the four great treasures and the being who presides over it.

g.62 Śaṅkhinī

dung can

ශ්‍රාණී

Śaṅkhinī

A rākṣasī in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.63 Sarasvatī

dbyangs can

ශ්‍රාණී

Sarasvatī

A river goddess.

g.64 Sātāgiri

bde ri

ସାତାଗିରି

Sātāgiri

Name of a yakṣa general in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.65 Śrīmati

dpal gyi lha mo

ଶ୍ରୀମତୀ

Śrīmati

A goddess; a yakṣinī in the *Mahāmāyūrīvidyārājñī* (Toh 559).

g.66 Sugrīva

mgriñ bzang

ଶ୍ରୀଗ୍ରିବା

Sugrīva

Name of a yakṣa general; in the *Rāmāyaṇa*, Sugrīva is the monkey king who lends his army to Rāma to defeat Rāvaṇa.

g.67 Supūrṇa

shin tu gang

ଶ୍ରୀପୂର୍ଣ୍ଣା

Supūrṇa

Name of a yakṣa general.

g.68 Svaraghoṣā

sgra dbyangs

ଶ୍ରୀପରମା

Svaraghoṣā

A goddess.

g.69 Tiraka

ti ra ka

ତିରକା

Tiraka

Name of a yakṣa.

g.70 Trikarṇa

rna gsum

ତ୍ରିକର୍ଣ୍ଣା

Trikarṇa

Name of a yakṣa general.

g.71 Triśirsaka

stong gsum

ତ୍ରିଶିରସା

Triśirsaka

Name of a nāga king.

g.72	Upananda
	<i>bsnyen dga' bo</i>
	ཨོପନନ୍ଦ
	<i>Upananda</i>
	Name of a nāga king.
g.73	Uraga
	<i>lto 'phye</i>
	ཨ୍ରାଗ
	<i>uraga</i>
	A serpent deity that inhabits specific localities. Also known as a kākorda.
g.74	Vāgīśvarī
	<i>tshig dbang lha mo</i>
	ཨ୍ରାଗିଶ୍ଵରୀ
	<i>Vāgīśvarī</i>
	A goddess.
g.75	Vaiśravaṇa
	<i>rnam thos bu</i>
	ସ୍ଵରାଣୀ
	<i>Vaiśravaṇa</i>
	One of the eight guardians of the directions, Vaiśravaṇa guards the northern quarter.
g.76	Varuṇa
	<i>chu lha</i>
	ସ୍ଵର୍ଣ୍ଣ
	<i>Varuṇa</i>
	One of the eight guardians of the directions, Varuṇa guards the northeast quarter.
g.77	Vāsuki
	<i>nor rgyas</i>
	ସର୍ତ୍ତୁଣା
	<i>Vāsuki</i>
	Name of a nāga king.
g.78	Vatsavatī
	<i>be'u 'dra</i>
	ସତ୍ୱାଦ୍ରା
	<i>Vatsavatī</i>
	A goddess.
g.79	Vāyu
	<i>rlung gi lha</i>
	ସ୍ଵାଣୀ
	<i>Vāyu</i>
	One of the eight guardians of the directions, Vāyu guards the northwest quarter.
g.80	Vibhīṣaṇa
	<i>rnam 'jigs</i>
	ସମ୍ମାନୀ

Vibhīṣaṇa

Name of a nāga king; name of a yakṣa; name of Rāvaṇa's brother in the *Rāmāyaṇa*.

g.81 Vidyāmantra

rig pa

វិធាម្ម

vidyāmantra

A type of incantation or spell used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening.

g.82 Virūḍhaka

'phags skyes

វិរុំធបកា

Virūḍhaka

One of the great kings of the four cardinal directions, Virūḍhaka guards the southern quarter of the heavens.

g.83 Virūpākṣa

mig mi bzang

វិរុំឪកា

Virūpākṣa

One of the great kings of the four cardinal directions, Virūpākṣa guards the western quarter of the heavens.

g.84 Viṣṇu

khyab 'jug

ធម្មវិស្វ័យ

Viṣṇu

In the schema of the eight guardians of the directions, Viṣṇu guards the nadir.

g.85 Vowels and consonants

yi ge gnyis

ិំិំំិំំិំំ

svaravyañjana

A *dvandva* compound signifying (in this text) linguistic expression in general and the basic components of the Sanskrit alphabet in particular.

g.86 Yama

gshin rje

នាម្ធន្ទិ

Yama

One of the eight guardians of the directions, Yama guards the southern quarter.

g.87 Yamunā

ya mu na

យាម្បនា

Yamunā

A river goddess.

