

ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དབལ་ལུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa



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

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the Buddha

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SUMMARY

- s.1 This sūtra recounts an event that took place in the buddha realm of Sukhāvātī. 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 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.

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 Sukhāvātī, 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, Beijing and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksa 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.

THE TRANSLATION

The Noble

Prophecy of Śrī Mahādevī

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

[F.246.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 Sarvanīvaranaṣkambhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayaḥara, and similarly Bodhisattva Mahāsattva Sarva-maṅgaladhārin, Bodhisattva Mahāsattva Sarvaṇyālakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrayādhārin, 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.247.a]

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

- 1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣunīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas or śūdras retains this praise “The One Hundred and Eight 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, treasuries 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.247.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the River Ganges. O Avalokiteśvara, previously, in the past in a world system called Ratnasambhavā, the tathāgata called Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī 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 Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī.
Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.
Homage to Tathāgata Candanakusumatejonakṣatraprabhāsaśrī.
- 1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.
Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.248.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 Candrasūryaśrī.
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 Nirmitameghagarjanayaśaśrī. [F.248.b]
Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāpraṇidhivegaśrī.
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 *buddhadharmasaṅgha* [F.249.a] will also come down from the sky, and the bodhisattvas who will be born in that buddha field will all be born from the centers of lotuses.’
- “What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?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),

Brahmaviṣṇumaheśvaraśrī (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),
Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
Vajrapāṇi and Vajradharas),

1.21 Catuḥpañcalokapālaśrī (Glory of the Four and the Five Guardians of the
World),
Aṣṭagrahāṣṭāvīmśatinakṣatraśrī (Glory of the Eight Planets¹⁵ and Twenty-
Eight Constellations¹⁶),
Oṃ Sāvitrī (Daughter of Savitra¹⁷),
Dhātrī (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),
Simhavāhinī (She who Rides upon a Lion),

- 1.26 Śatasahasrakoṭīpadmavivarasaṃcchannā (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),
 Padmāvati (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),
 Sarvamaṅgaladhārinī (She who Possesses All Auspiciousness), [F.249.b]
- 1.29 Sarvapūṇyopacitāṅgī (She whose Body Consists of All Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa²⁰),
 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),
 Bahuḥīmūtā (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),
 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),
 Sarvanadīsaricchī (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),

- Sarvausadhitr̥ṇavanaspaticdhanadhānyaśrī (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),
Ālokarā (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),
Sarvabhūtakṣarākṣasapretapiśācākumbhāṇḍamahoragaśrī (Glory of All
Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas and Mahoragas),
Dyuti (Splendour),³⁴ [F.250.a]
- 1.43 Pramodabhāgyalolā (She who Longs for Delight and Happiness),
Sarvarṣipavitraśrī (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

- Niravadyasthānavāsini (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 “*Oṃ!* Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, *svāhā*.³⁷ *Oṃ gaṅgādi-sarvatīrthānām abhimukhī kuru* ³⁸ *svāhā* | *oṃ sāvitryai svāhā* | *sarvamaṅgaladhārīnyai svāhā* | *caturvedanakṣatragrahagaṇādīmūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśvamukhāya svāhā* | *oṃ nigrigirini sarvakāryasādhanī sini sini āvāhayāmi devī śrīvaiśravaṇāya svāhā* | *suvarṇadhanadhānyākaraṣānyai svāhā* | *sarvapūṇyākaraṣānyai svāhā* | *śrīdevatākaraṣānyai svāhā* | *sarvāpānāśānyai svāhā* | *sarvālakṣmīpraśāmanyai svāhā* | *sarvātathāgatābhīṣīktāyai svāhā* | *sarvadevatābhīmukhaśrīye svāhā* | *āyur-balavarṇakarāyai svāhā* | *sarvapavitramaṅgalahastāyai svāhā* | *siṃhavāhīnyai svāhā* | *padmasambhūtāyai svāhā* | *sarvakṛtyakākhordavināśānyai 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. [F.250.b]Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve⁴² him, and all of his purposes will be fulfilled.”
- 1.48 When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, Śrī Mahādevī⁴³, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.

c.

Colophon

This completes *The Noble Prophecy of Śrī Mahādevī*.⁴⁴

n.

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 Gorious 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 rājñah kṣatriyasya viṣaye teṣāṃ sattvānām 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. *dvādaśadaṇḍakam ... 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 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 *sarvakiṃnārasarvasūryottamaśrī*, “Glory that is the First of All Kiṃnāras 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 *sarva-puṇyasambhārānāmukhīkuru svāhā* to *sarvapūṇyasambhārānām abhīmukhī kuru svāhā*.
- 38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhīmukhī 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. *guptiṃ 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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g.

GLOSSARY

g.1

Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal

གཟའ་བརྒྱད་དང་རྒྱ་སྐར་ཉི་ཤུ་རྩ་བརྒྱད་ཀྱི་དཔལ།

Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

g.2

Anasūyā

bzod ldan ma

བཟོད་ལྷན་མ།

Anasūyā

g.3

Anekaratnāṃśumālā

'od zer 'bar ba du mas 'khor ba

འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།

Anekaratnāṃśumālā

g.4

Annapānadā

zas dang gos sbyin ma

ཟས་དང་གོས་སྦྱིན་མ།

Annapānadā

g.5

Aprameyasuvarṇottaprabhāśrī

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

དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།

Aprameyasuvarṇottaprabhāśrī

g.6

Arhat

dgra bcom pa

དག་བཙེམ་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.7

Asaṃkhyeyavīryasusamprasthitaśrī

brtson 'grus grangs med pa la rab tu zhugs pa'i dpal

བརྩོན་འགྲུས་གངས་མེད་པ་ལ་རབ་ཏུ་རྒྱགས་པའི་དཔལ།

- g.8** **Asura**
lha ma yin
ལྷ་མ་ཡིན།
asura
Demi-gods, titans.
- g.9** **Śatasahasrabhujā**
lag pa 'bum dang ldan ma
ལག་པ་འབུམ་དང་ལྷན་མ།
Śatasahasrabhujā
- g.10** **Śatasahasraśirā**
mgo 'bum dang ldan ma
མགོ་འབུམ་དང་ལྷན་མ།
Śatasahasraśirā
- g.11** **Śatasahasrakotīpadmavivarasaṃcchannā**
pad ma'i mchog 'bum gyis bkab ma
པད་མ་དེ་མཚོག་འབུམ་གྱིས་བཀའ་མ།
Śatasahasrakotīpadmavivarasaṃcchannā
- g.12** **Śatasahasranayanā**
mig 'bum dang ldan ma
མིག་འབུམ་དང་ལྷན་མ།
Śatasahasranayanā
- g.13** **Avalokiteśvara**
spyen ras gzigs dbang phyug
སྤྱན་རས་གཟིགས་དབང་ཕྱུག
Avalokiteśvara
- g.14** **Bahujīmūtā**
sprin ma
སྤྲིན་མ།
Bahujīmūtā
- g.15** **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.16** **Bhikṣu**
dge slong

དགེ་སྐོར་།

bhikṣu

A fully ordained monk of the Buddhist Saṅgha.

g.17 **Bhikṣunī**

dge slong ma

དགེ་སྐོར་མ།

bhikṣunī

A fully ordained nun of the Buddhist Saṅgha.

g.18 **Bhoktrī**

longs spyod ma

ལོངས་སྤྱོད་མ།

Bhoktrī

g.19 **Bhūtamātr**

sems can rnams kyi ma

སེམས་ཅན་རྣམས་ཀྱི་མ།

Bhūtamātr

g.20 **Bhūtas**

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.21 **Brahmā**

tshangs pa

ཚངས་པ།

Brahmā

Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.

g.22 **Brahmaśrī**

tshangs pa'i dpal

ཚངས་པ་འི་དཔལ།

Brahmaśrī

g.23 **Brahmaviṣṇumaheśvaraśrī**

tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal

ཚངས་པ་དང་ལྷན་འཇུག་དང་དབང་ལྷན་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Brahmaviṣṇumaheśvaraśrī

g.24 **Brāhmaṇa**

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of priestly caste.

g.25 Candanakusumatejonakṣatraprabhāśrī

tsan dan gyi me tog gzi brjid skar 'od kyi dpal

ཙན་དན་གྱི་མེ་ཏོག་གཞི་བཟིན་སྐར་འོད་ཀྱི་དཔལ།

Candanakusumatejonakṣatraprabhāśrī

g.26 Candrakāntā

zla ba ltar mdzes ma

ཟླ་བ་ལྟར་མཛེས་མ།

Candrakāntā

g.27 Candraśrī

zla ba'i dpal

ཟླ་བའི་དཔལ།

Candraśrī

g.28 Candrasūryaśrī

nyi zla'i 'od dpal

ཉི་ཟླའི་འོད་དཔལ།

Candrasūryaśrī

g.29 Candrasūryatrailokyadhārin

nyi zla dang 'jig rten gsum 'dzin pa

ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།

Candrasūryatrailokyadhārin

g.30 Catuḥpañcalokapālaśrī

'jig rten skyong ba bzhi dang lnga'i dpal

འཇིག་རྟེན་སྐྱོང་བ་བཞི་དང་ལྔའི་དཔལ།

Catuḥpañcalokapālaśrī

g.31 Caturvedaśrī

rig byed bzhi'i dpal

རིག་བྱེད་བཞིའི་དཔལ།

Caturvedaśrī

g.32 Dhanadā

nor sbyin ma

ནོར་སྤྱིན་མ།

Dhanadā

g.33 Dharmasrī

chos kyi dpal

ཚོས་ཀྱི་དཔལ།

Dharmasrī

g.34 Dharmarājaśrī

chos kyi rgyal po'i dpal

ཚོས་ཀྱི་རྒྱལ་པོའི་དཔལ།

Dharmarājaśrī

g.35 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.36 Dhārmavikurvaṇadhvajavegaśrī

chos kyi cho 'phrul rgyal mtshan shugs kyi dpal

ཚོས་ཀྱི་ཚོའམལལ་རྒྱལ་མཚན་ཤུགས་ཀྱི་དཔལ།

Dhārmavikurvaṇadhvajavegaśrī

g.37 Dhātrī

ma ma

མ་མ།

Dhātrī

g.38 Dākṣāyaṇī

shes nyen can gyi bu mo

ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།

Dākṣāyaṇī

g.39 Śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The name of the lowest of the four castes. “Untouchables.”

g.40 Drumarājavivardhitaśrī

shing gi rgyal po ltar skyes pa'i dpal

ཤིང་གི་རྒྱལ་པོ་ལྟར་སྐྱེས་པའི་དཔལ།

Drumarājavivardhitaśrī

g.41 Dātrī

sbyin pa ma

སྐྱིན་པ་མ།

Dātrī

g.42 Dyuti

'od la dga' ba

འོད་ལ་དགའ་བ།

Dyuti

g.43 Excellent Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

A cosmological era that has buddhas appear in it.

g.44 Four Vedas

rig byed bzhi

རིག་བྱེད་བཞི།

The Four Vedas

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

g.45 Gaṅgā

gang ga ma

གང་ག་མ།

Gaṅgā

g.46 Gaganapradīpābhirāmaśrī

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

ནམ་མཁའི་སྒྲོན་མའི་འོད་བཟང་དཔལ།

Gaganapradīpābhirāmaśrī

g.47 Gaṅgāsarvatīrthamukhamaṅgalaśrī

gang gA'i mu stegs kyi sgo thams cad kyi bkra bshis kyi dpal

གང་གའི་མུ་སྒྲགས་ཀྱི་སྒྲོ་བམས་ཅད་ཀྱི་བཀྲ་བཤེས་ཀྱི་དཔལ།

Gaṅgāsarvatīrthamukhamaṅgalaśrī

g.48 Gambhīradharmaprabhārājaśrī

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

ཟབ་མོའི་ཚོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ།

Gambhīradharmaprabhārājaśrī

g.49 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

Gandhapradīpaśrī

g.50 Gandharva

dri za

དྷི་ཟ།

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.51 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང།

garuḍa

A mythical creature which is half bird, half man, and is the enemy of serpents.

- g.52 **Guṇasamudrāvabhāsamaṇḍalaśrī**
yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal
ཡོན་ཏན་རྒྱ་མཚོ་སྤང་བའི་དཀྱིལ་འཁོར་གྱི་དཔལ།
Guṇasamudrāvabhāsamaṇḍalaśrī
- g.53 **Hiranyadā**
gser sbyin ma
གསེར་སྤྱིན་མ།
Hiranyadā
- g.54 **Indra**
brgya byin
བརྒྱ་བྱིན།
Indra
One of the chief Vedic deities. God of war and Lord of heaven.
- g.55 **Indraketudhvajarājaśrī**
dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal
དབང་པོའི་ཏོག་གི་རྒྱལ་ཚན་གྱི་རྒྱལ་པོའི་དཔལ།
Indraketudhvajarājaśrī
- g.56 **Jayā**
rgyal ma
རྒྱལ་མ།
Jayā
- g.57 **Jñānārciḥsāgaraśrī**
ye shes 'od 'phro rgya mtsho'i dpal
ཡེ་ཤེས་འོད་འཕྲོ་རྒྱ་མཚོའི་དཔལ།
Jñānārciḥsāgaraśrī
- g.58 **Jyotiḥsaumyagandhāvabhāsaśrī**
skar 'od zhi ba'i spos snang dpal
སྐར་འོད་ཞི་བའི་སྤོས་སྤང་དཔལ།
Jyotiḥsaumyagandhāvabhāsaśrī
- g.59 **Ākāśagarbha**
nam mkha' snying po
ནམ་མཁའ་སྤྱིང་པོ།
Ākāśagarbha
- g.60 **Kṣatriya**
rgyal rigs
རྒྱལ་རིགས།
kṣatriya
Warrior caste.

- g.61 **Kimnara**
mi'am ci
 མིའམ་ཅི།
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.62 **Kṣitigarbha**
sa'i snying po
 སའི་སྙིང་པོ།
Kṣitigarbha
- g.63 **Kubera**
ku be ra
 ཀུ་བེ་ར།
Kubera
 The son of Vaiśravaṇa (one of the four great kings).
- g.64 **Kuberakāntā**
ku be ra'i snying du sdug ma
 ཀུ་བེ་རའི་སྙིང་དུ་སྤུག་མ།
Kuberakāntā
- g.65 **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.66 **Kusumanilayā**
ku mud la gnas ma
 ཀུ་མུད་ལ་གནས་མ།
Kusumanilayā
- g.67 **Kusumaśrī**
me tog la gnas ma
 མེ་ཏོག་ལ་གནས་མ།
Kusumaśrī
- g.68 **Kusumeśvarā**
me tog gi dbang phyug ma
 མེ་ཏོག་གི་དབང་ཕྱུག་མ།
Kusumeśvarā
- g.69 **Lakṣmī**
bkra shis ma
 བརྒ་ཤིས་མ།

Lakṣmī

g.70 **Lakṣmyākaraṣaṇāśrī**
phun sum tshogs pa 'gugs pa'i dpal
ཕུན་སུམ་ཚོགས་པ་འགྲགས་པའི་དཔལ།
Lakṣmyākaraṣaṇāśrī

g.71 **Ālokakarā**
snang ba ma
སྣང་བ་མ།
Ālokakarā

g.72 **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.73 **Maheśvaraśrī**
dbang phyud chen po'i dpal
དབང་ཕྱུད་ཆེན་པོའི་དཔལ།
Maheśvaraśrī

g.74 **Mahāmeghaśrī**
sprin chen po'i dpal
སྤྲིན་ཆེན་པོའི་དཔལ།
Mahāmeghaśrī

g.75 **Mahoraga**
lto 'phye chen po
ལྷོ་འཕྲེ་ཆེན་པོ།
mahoraga
The name of a particularly powerful preta. A malign local spirit.

g.76 **Mahāpranīdhivegaśrī**
smon lam chen po'i shugs kyi dpal
སློན་ལམ་ཆེན་པོའི་ཤུགས་ཀྱི་དཔལ།
Mahāpranīdhivegaśrī

g.77 **Mahāsattva**
sems dpa' chen po
སེམས་དཔའ་ཆེན་པོ།
mahāsattva
Great being.

g.78 **Mahāsthāmaprāpta**
mthu chen thob pa
མཐུ་ཆེན་ཐོབ་པ།

g.79 Mahāsthānagataśrī

gnas thams cad na yod pa'i dpal

གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།

Mahāsthānagataśrī

g.80 Mahāśvetā

dkar mo chen mo

དཀར་མོ་ཆེན་མོ།

Mahāśvetā

g.81 Mahāyaśā

shin tu grags ma

ཤིན་ཏུ་གྲགས་མ།

Mahāyaśā

g.82 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

g.83 Mādhavāśrayā

khyab 'jug la brten ma

ཁྱབ་འཇུག་ལ་བརྟེན་མ།

Mādhavāśrayā

g.84 Mātr

yum

ཡུམ།

Mātr

g.85 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.86 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.87 Nirmadakarā

rgyags pa med pa

རྒྱགས་པ་མེད་པ།

Nirmadakarā

- g.88 **Nirmitameghagarjanayaśaḥśrī**
sprul ba'i 'brug sgra snyan pa'i dpal
སྐྱུལ་བའི་འབྲུག་སྐྱེ་སྦྱོར་པའི་དཔལ།
Nirmitameghagarjanayaśaḥśrī
- g.89 **Nārāyaṇavratasannāhasumeruśrī**
sred med kyi bu'i brtul zhugs kyi go cha ri rab kyi dpal
སྲེད་མེད་ཀྱི་བུའི་བརྟུལ་ལྷགས་ཀྱི་གོ་ཚ་རི་རབ་ཀྱི་དཔལ།
Nārāyaṇavratasannāhasumeruśrī
- g.90 **Oṃ Sāvitrī**
om nyi ma'i bu mo
ཨོམ་ཉི་མའི་བུ་མོ།
Oṃ Sāvitrī
- g.91 **Padmā**
pad ma
པད་མ།
padmā
- g.92 **Padmadharā**
pad ma 'dzin pa
པད་མ་འཛིན་པ།
Padmadhāra
- g.93 **Padmasambhavā**
pad ma las byung ma
པད་མ་ལས་བྱུང་མ།
Padmasambhava
- g.94 **Padmālayā**
pad ma la gnas pa
པད་མ་ལ་གནས་པ།
Padmālaya
- g.95 **Padmāvātī**
pad ma dang ldan pa
པད་མ་དང་ལྷན་པ།
Padmāvātī
- g.96 **Pavitrakeśā**
skra gtsang ma
སྐྱེ་གཙང་མ།
Pavitrakeśā
- g.97 **Pavitrāṅgā**
lus gtsang ma

ལུས་གཙོང་མ།
Pavitrāṅgā

g.98 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.99 Piśācas

sha za

གཟ།

piśāca

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

g.100 Prabhāsvarā

'od gsal ma

འོད་གསལ་མ།

Prabhāsvarā

g.101 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

སློན་ལམ་རྒྱ་མཚོས་སྣང་བའི་དཔལ།

Praṇidhānasāgarāvabhāsaśrī

g.102 Prajñāpradīpāsamkhyeyaprabhāketuśrī

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

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

Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.103 Pramodabhāgyalolā

skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

Pramodabhāgyalolā

g.104 Pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

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

g.105 Pretas

yi dvags

ཡི་དབགས།

preta

“Ghost,” “Hungry ghost.”

g.106 Prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

g.107 Puruṣakārāśrayā

mthu rtsal gyi gnas

མཐུ་རུལ་གྱི་གནས།

Puruṣakārāśrayā

g.108 Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī

rin po che'i me tog yon tan gyi rgya mtsho baidūrya dang gser gyi ri bo mdog mdzes gser 'od dpal

རིན་པོ་ཆེའི་མེ་ཏོག་ཡོན་ཏན་གྱི་རྒྱ་མཚོ་བེད་ཀྱི་དང་གསེར་གྱི་རི་བོ་མདོག་མཛེས་གསེར་འོད་དཔལ།

Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī

g.109 Ratnasambhavā

nor bu rin po che las byung ba

ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ།

Ratnasambhavā

g.110 Ratnārciḥparvataśrī

rin chen 'od 'phro ri bo'i dpal

རིན་ཆེན་འོད་འཕྲོ་རི་བོའི་དཔལ།

Ratnārciḥparvataśrī

g.111 Śrīghana

dpal stug po

དཔལ་སྟུག་པོ།

Śrīghana

g.112 Rākṣasas

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.113 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.

g.114 Śrīmahāratnapratimaṇḍitā

dpal rin po ches brgyan pa

དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།
Śrīmahāratnapratimaṇḍitā

g.115 Śrīmaṇiratnasambhava
dpal nor bu rin po che las byung ba
དཔལ་ལོ་རྩེ་བུ་རིན་པོ་ཆེལས་བྱུང་བ།
Śrīmaṇiratnasambhava

g.116 Rūpavatī
yid du 'ong ma
ཡིད་དུ་འོང་མ།
Rūpavatī

g.117 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.118 Āryā
'phags ma
འཕགས་མ།
Āryā

g.119 Samantabhadra
kun tu bzang po
ཀུན་ཏུ་བཟང་པོ།
Samantabhadra

g.120 Samantāvabhāsavijitasamgrāmaśrī
kun tu snang ba gyul las rnam par gyal ba'i dpal
ཀུན་ཏུ་སྤང་བ་གྲུལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ།
Samantāvabhāsavijitasamgrāmaśrī

g.121 Samṛddhi
'byor pa ma
འབྱོར་པ་མ།
Samṛddhi

g.122 Sarvabhayahara
'jigs pa thams cad sel ba
འཇིགས་པ་ཐམས་ཅད་སེལ་བ།
Sarvabhayahara

g.123 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

བྱང་པོ་ཐམས་ཅད་དང་གཞོན་སྦྱིན་དང་སྦྱིན་པོ་དང་ཡི་དགས་དང་ཤ་བ་དང་གྲུལ་བྱམ་དང་ལྟོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvabhūtayakṣarākṣasapretapiśācākumbhāṇḍamahoragaśrī

g.124 Sarvabodhisattvaśrī
byangs chub sems pa thams cad kyi dpal
བྱང་པ་རྒྱལ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvabodhisattvaśrī

g.125 Sarvadevagaṇamukhaśrī
lha'i tshogs thams cad la mngon du phyogs pa'i dpal
ལྷ་འི་ཚོགས་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།
Sarvadevagaṇamukhaśrī

g.126 Sarvadevanāgayakṣagandharvāsuraḡarudakimnaramahoragaśrī
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་རྒྱ་དང་གཞོན་སྦྱིན་དང་བྱི་བ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྗེ་དང་མི་འམ་ཅི་དང་ལྷོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvadevanāgayakṣagandharvāsuraḡarudakimnaramahoragaśrī

g.127 Sarvadevatābhiṣiktā
lha thams cad kyi dbang bskur ba
ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
Sarvadevatābhiṣiktā

g.128 Sarvadevatābhimukhaśrī
lha sogs pa thams cad kyi dpal
ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvadevatābhimukhaśrī

g.129 Sarvadevatāmātrī
lha thams cad kyi ma
ལྷ་ཐམས་ཅད་ཀྱི་མ།
Sarvadevatāmātrī

g.130 Sarvadhanadhānyākaraṣaṇaśrī
nor dang 'bru thams cad sdud pa'i dpal
ནོར་དང་འབྲུ་ཐམས་ཅད་སྤུད་པའི་དཔལ།
Sarvadhanadhānyākaraṣaṇaśrī

g.131 Sarvadharmaprabhāsavvyūhaśrī
chos kyi snang ba thams cad bkod pa'i dpal
ཚོས་ཀྱི་སྤྲང་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ།
Sarvadharmaprabhāsavvyūhaśrī

g.132 Sarvagrahaśrī
zla thams cad kyi dpal
ལྷོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvagrahaśrī

g.133 Sarvakimnarasarvāsuryottamaśrī

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

Sarvakimnarasarvāsuryottamaśrī

g.134 Sarvamaṅgaladhāriṅī

bkra shis thams cad 'dzin ma

བརྟ་ཤིས་ཐམས་ཅད་འཛིན་མ།

Sarvamaṅgaladhāriṅī

g.135 Sarvamaṅgaladhārin

dga' byed kyi bkra bshis thams cad 'dzin pa

དགའ་བྱེད་ཀྱི་བརྟ་བཤིས་ཐམས་ཅད་འཛིན་པ།

Sarvamaṅgaladhārin

g.136 Sarvanadīsaricchrī

chu klung dang mtsho thams cad kyi dpal

ཅུ་ཀླུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvanadīsaricchrī

g.137 Sarvanīvaraṇaviṣkaṁbhin

sgrib pa thams cad rnam par sel ba

སློབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

Sarvanīvaraṇaviṣkaṁbhin

g.138 Sarvapāpahantrī

sdiḡ pa thams cad 'phrog ma

སླིག་པ་ཐམས་ཅད་འཕྲོག་མ།

Sarvapāpahantrī

g.139 Sarvapṛthivīśrī

sa thams cad dang rgyal po thams cad kyi dpal

ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvapṛthivīśrī · Sarvarājaśrī

g.140 Sarvapūṇyalakṣaṇadhārin

bsod nams kyi mtshan tham cad 'dzin pa

བསོད་ནམས་ཀྱི་མཚན་ཐམ་ཅད་འཛིན་པ།

Sarvapūṇyalakṣaṇadhārin

g.141 Sarvapūṇyākarṣaṇaśrī

bsod nams thams cad sdud pa'i dpal

བསོད་ནམས་ཐམས་ཅད་སྤྱད་པའི་དཔལ།

Sarvapūṇyākarṣaṇaśrī

g.142 Sarvapūṇyopacitāṅgī

bsod nams kyi phung po thams cad kyi lus can

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

Sarvapūṇyopacitāṅgī

g.143 Sarvaśrī

bkra shis thams cad kyi dpal

བཀྲ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvaśrī

g.144 Sarvarṣipavitraśrī

drang srong thams cad dag par byed pa'i dpal

ངང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།

Sarvarṣipavitraśrī

g.145 Sarvasattvābhimukhī

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

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

Sarvasattvābhimukhī

g.146 Sarvasumeruparvatarājaśrī

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

རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvasumeruparvatarājaśrī

g.147 Sarvasvarāṅgarutanirghoṣaśrī

gsung gi yan lag thams cad kyi sgra dbyangs dpal

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

Sarvasvarāṅgarutanirghoṣaśrī

g.148 Sarvatathāgatamātr

de bzhin gshegs pa thams cad kyi yum

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།

Sarvatathāgatamātr

g.149 Sarvatathāgataśrī

de bzhin gshegs pa thams cad kyi dpal

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvatathāgataśrī

g.150 Sarvatathāgatavaśavartinī

de bzhin gshegs pa thams cad dbang sgyur ma

དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱེར་མ།

Sarvatathāgatavaśavartinī

g.151 Sarvatathāgatābhiṣiktā

de bzhin gshegs pa thams cad kyi dbang bskur ba

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

Sarvatathāgatābhīṣiktā

- g.152 Sarvatoyasamudraśrī**
chu thams cad kyi rgya mtsho'i dpal
ལྷ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོ་དེ་དཔལ།
Sarvatoyasamudraśrī
- g.153 Sarvatīrthā**
mu tegs kyi sgo thams cad kyi bkra shis ma
ལུ་ཉེགས་ཀྱི་སློ་ཐམས་ཅད་ཀྱི་བཀྲ་ཤིས་མ།
Sarvatīrthā
- g.154 Sarvatīrthamaṅgaladhārin**
mu stegs kyi bkra bshis tham cad 'dzin pa
ལུ་སྟེགས་ཀྱི་བཀྲ་འཕེས་ཐམ་ཅད་འཛིན་པ།
Sarvatīrthamaṅgaladhārin
- g.155 Sarvatīrthābhīmukhaśrī**
mu tegs thams cad du mngon du phyogs pa'i dpal
ལུ་ཉེགས་ཐམས་ཅད་ཏུ་མངོན་ཏུ་ཕྱོགས་པའི་དཔལ།
Sarvatīrthābhīmukhaśrī
- g.156 Sarvaṣadhitṛṇavanaspatidhanadhānyaśrī**
sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal
སྐན་དང་ཚེ་ཉོག་དང་ཤིང་དང་ཞོར་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvaṣadhitṛṇavanaspatidhanadhānyaśrī
- g.157 Sarvavidyādhararājaśrī**
rig sngags 'chang gi rgyal po thams cad kyi dpal
རིག་ཕྱགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvavidyādhararājaśrī
- g.158 Sarvavidyādharavajrapāṇivajradharaśrī**
rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal
རིག་ཕྱགས་འཆང་དང་ལག་ན་རྩོུ་དང་རྩོུ་འཆང་བ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvavidyādharavajrapāṇivajradharaśrī
- g.159 Sarvālakṣmīnāśayitrī**
bkra mi shis pa thams cad med par byed pa
བཀྲ་མི་ཤིས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།
Sarvālakṣmīnāśayitrī
- g.160 Sarvāryaśrāvākapatyekabuddhaśrī**
'phags pa nyan thos dang rang sangs ryas thams cad kyi dpal
འཕགས་པ་ཉན་ཐོས་དང་རང་སངས་རྩས་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvāryaśrāvākapatyekabuddhaśrī
- g.161 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.162 Saumyā

zhi ba ma

ཞི་བ་མ།

Saumyā

g.163 Saumyākarṣaṇaśrī

zhi ba 'dren pa'i dpal

ཞི་བ་འདྲེན་པའི་དཔལ།

Saumyākarṣaṇaśrī

g.164 Sāgaragarbhasaṃbhavaśrī

rgya mtsho'i snying po las byung ba'i dpal

རྒྱ་མཚོའི་སྤྲིང་པོ་ལས་བྱུང་བའི་དཔལ།

Sāgaragarbhasaṃbhavaśrī

g.165 Siṃhavāhinī

seng ge la zhon ma

སེང་གེ་ལ་ལོན་མ།

Siṃhavāhinī

g.166 Smṛtiketurājaśrī

dran pa'i tog gi rgyal po'i dpal

དྲན་པའི་རྟོག་གི་རྒྱལ་པོའི་དཔལ།

Smṛtiketurājaśrī

g.167 Sūryakāntā

nyi ma ltar mdzes ma

ཉི་མ་ལྟར་མཛེས་མ།

Sūryakāntā

g.168 Sūryaprabhāketuśrī

nyi 'od tog gi dpal

ཉི་འོད་རྟོག་གི་དཔལ།

Sūryaprabhāketuśrī

g.169 Sūryaśrī

nyi ma'i dpal

ཉི་མའི་དཔལ།

Sūryaśrī

g.170 Sukhakarī

sim par byed ma

སིམ་པར་བྱེད་མ།

Sukhakarī

g.171 **Sukhāvātī**

bde ba can

བདེ་བ་ཅན།

Sukhāvātī

g.172 **Suparikīrtitanāmadheyaśrī**

shin tu yongs su brjod pa mtshan gsol dpal

ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།

Suparikīrtitanāmadheyaśrī

g.173 **Surūpā**

gzugs bzang ba

གཟུགས་བཟང་བ།

Surūpā

g.174 **Tathāgata**

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

“Thus gone.” An epithet of buddhas.

g.175 **Tejā**

gzi brjid ldan ma

གཟི་བརྗིད་ལྡན་མ།

Tejā (tejovātī)

g.176 **Tejovātī**

gzi brjid ldan ma

གཟི་བརྗིད་ལྡན་མ།

Tejovātī (tejā)

g.177 **Śubhā**

dge ma

དགེ་མ།

Śubhā

g.178 **Śubhakartrī**

dge byed ma

དགེ་ལྡེད་མ།

Śubhakartrī

g.179 **Unnati**

mthong ma

མཐོང་མ།

Unnati

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

- g.180 Upāsaka
dge bsnyen
 དགེ་བསྟེན།
upāsaka
 Layman.
- g.181 Upāsikā
dge bsnyen ma
 དགེ་བསྟེན་མ།
upāsikā
 Laywoman.
- g.182 Vaiśya
rje'u rigs
 རྗེ་ལྷ་རིགས།
vaiśya
 The merchant caste.
- g.183 Vajrapāṇi
lag na rdo rje
 ལག་ན་རོ་རྗེ།
Vajrapāṇi
- g.184 Varuṇa
chu lha
 ལྷ་མ།
Varuṇa
 Vedic deity of the sky, water, and ocean.
- g.185 Śvetā
dkar mo
 དཀར་མོ།
Śvetā
- g.186 Śvetabhujā
lag dkar ma
 ལག་དཀར་མ།
Śvetabhujā
- g.187 Vibhūtī
phun sum tshogs ma
 ཕུན་སུམ་ཚོགས་མ།
Vibhūtī
- 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
དྲིམ་མེད་པ། . དྲིམ་མེད་པར་བྱེད་པའི་དཔལ།
Vimalanirmalakaraśrī
- g.190** **Viṣṇu**
khyab 'jug
ལྷ་འཇུག།
Viṣṇu
One of the eight great gods in the Indian pantheon.
- g.191** **Viśvarūpā**
gzugs sna tshogs can
གཟུགས་སྣ་ཚོགས་ཅན།
Viśvarūpā
- g.192** **Vivṛddhi**
rnam par skye ba ma
རྣམ་པར་སྐྱེ་བ་མ།
Vivṛddhi
The *stog pho brang* Kangyur has *rnam par 'phel ma*.
- g.193** **Vividhavitramañimaulidharā**
nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa
ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མཛེས་པར་བྱས་པའི་ཚོད་པན་ཐོགས་པ།
Vividhavitramañimaulidharā
- g.194** **Yaśā**
rab grags ma
རབ་གྲགས་མ།
Yaśā
- g.195** **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.196** **Yama**
gshin rje
གཤིན་རྗེ།
Yama
Lord of the dead.
- g.197** **Yamavarūṅakuberavāsavaśrī**
gshin rje dang chu lha dang ku be ra dang brgya byin la sogs pa'i dpal

གཉིན་རྗེ་དང་རྒྱ་དང་ལུ་བེ་ར་དང་བརྒྱ་ཉིན་ལ་སོགས་པའི་དཔལ།
Yamavarṇakuberavāsavaśrī