

ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa



Toh 739

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

Translated by the Sakya Pandita Translation Group (International Buddhist Academy Division)
under the patronage and supervision of 84000: Translating the Words of 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

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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.

Please note that the folio number references embedded in the translation are those of the copy in the General Sūtra section, vol. 61 (Toh 193), not of the copy in the Action Tantra section, vol. 94 (Toh 739). The Tibetan text of both copies is identical.

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 Sukhāvātī 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 Sarvaṇīvaraṇaviṣkambhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayaḥara, and similarly Bodhisattva Mahāsattva Sarvamaṅgaladhārin, Bodhisattva Mahāsattva Sarvapuṅyalakṣaṇadhārin, 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 Sukhāvātī 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, 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.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 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇa-kāmcānaprabhāsaśrī 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, kinnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁹ disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfillment. They are as follows:¹⁰

- 1.7 “Homage to Tathāgata Śrīghana.
Homage to Tathāgata Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī.
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 Pranidhānasāgarāvabhāsaśrī.
Homage to Tathāgata Suparikīrtitanāmadheyaśrī.
Homage to Tathāgata Asaṃkhyevavīryasusamprasthitaśrī.
- 1.10 Homage to Tathāgata Aprameyasuvarṇottaprabhāsaśrī.
Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.
Homage to Tathāgata Prajñāpradīpāsamkhyeyaprabhāketuśrī.
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 Gaganapradīpābhīraśrī.
Homage to Tathāgata Sūryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nirmītameghagarjanayaśaḥśrī. [F.248.b]
Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāpranidhivegaśrī.
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 *buddhadharmasāriḡha* [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
- Sarvatathāgatābhīṣiktā (She who was Empowered by All Tathāgatas),
Sarvadevatābhīṣiktā (She who was Empowered by All Gods),
Sarvatathāgatamātrī (Mother of All Tathāgatas),
Sarvadevatāmātrī (Mother of All Gods),
1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),
Sarvabodhisattvaśrī (Glory of All Bodhisattvas),

- Sarvāryaśrāvākapratyekabuddhaśrī (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
 Sarvadevanāgayakṣagandharvāsuraḡarudaḡakinnaramahoragaśrī (Glory of All the Gods, Nāgas, Yakṣas,
 Gandharvas, Asuras, Garuḡas, Kinnaras and Mahoragas),
 Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas, Vajrapāṇi and Vajradharas),
 1.21 Catuḡpañcalokapālaśrī (Glory of the Four and the Five Guardians of the World),
 Aṣṡagrahāṣṡāvimṡātinakṡatraśrī (Glory of the Eight Planets¹⁵ and Twenty-Eight Constellations¹⁶),
 Om Sāvitrī (Daughter of Savitra¹⁷),
 Dhātrī (Nurse),
 1.22 Mātr (Mother),
 Caturvedaśrī (Glory of the Four Vedas),
 Lakṡmī (Goddess of Prosperity),
 Bhūtāmātr (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),
 Sarvapāphantrī (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),
 Śimhavāhinī (She who Rides upon a Lion),
 1.26 Śatasahasrakoṡipadmavivarasaṡcchannā (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),
 Anekaratnāṡsumālā (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),
 Sarvamaṅgaladhāriṇī (She who Possesses All Auspiciousness), [F.249.b]
 1.29 Sarvapuṅyopacitāṅgī (She whose Body Consists of All Collections of Merit),
 Dākṡāyaṇī (Daughter of Dakṡa²⁰),
 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),
 Vividhavicitranimaulidharā (She who Bears a Diadem of Many Sorts of Multicolored Jewels),
 Surūpā (She who has a Beautiful Form),
 Viśvarūpā (She who has All Different Forms),
 1.31 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),
 1.32 Pavitrakeśā (She whose Hair is Purity),
 Candrakāntā (She who is Lovely like the Moon),
 Sūryakāntā (She who is Lovely like the Sun),²¹
 Śubhā (Virtuous One),

- 1.33 Śubhakartrī (She who Brings About Virtue),
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),
Sarvaśadhitṛṇavanaspātidhanadhānyaśrī (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 Prabhāśvarā (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),
Yamavarūṇakuberavāsavaśrī (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),
Vibhūti (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
Sarvapavitragātrā (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),
Sarvabhūtayakṣarākṣasapretapīśācakumbhāṇḍamahoragaśrī (Glory of All Bhūtas, Yakṣas, Rākṣasas,
Pretas, Pīśācas, Kumbhāṇḍas and Mahoragas),
Dyuti (Splendour),³⁴ [F.250.a]
- 1.43 Pramodabhāgyalolā (She who Longs for Delight and Happiness),
Sarvaśīpavitraśrī (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 Sarvakinnarasarvāsuryottamaśrī (Glory that is the First of All Kinnaras 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 “*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 kuru* ³⁸ *svāhā | om sāvitrīyai svāhā | sarvamaṅgaladhārīṇīyai svāhā | caturvedanakṣatragrahagaṇādīmūrtyai svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viśvamukhāya svāhā | om nigrigrīni sarvakāryasādhanī sīni sīni āvāhayāmi devī śrīvaiśravaṇāya svāhā | suvarṇadhanadhānyākaraṇīyai svāhā | sarvapūṇyākaraṇīyai svāhā | śrīdevatākaraṇīyai svāhā | sarvapāpanāśānyai svāhā | sarvālakṣmī-praśāmanyai svāhā | sarvatathāgatābhīkṣītāyai svāhā | sarvadevatābhīmukhaśrīye svāhā | āyur-balavarṇakarāyī svāhā | sarvapavitramaṅgalahastāyai svāhā | siṃhavāhīnyai svāhā | padma-saṃbhūtāyai 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 sattvānāṃ sarvabhayety upadravā praśamiṣyanti*. “In the country of the kṣatriya king, these beings’ misfortunes, i.e. ‘all fears,’ will be pacified.”
- 7 Skt. does not have “and who put them into practice once they have heard them.”
- 8 Skt. *sarvakārya* “all effects,” Tib. *lus thams cad* “all bodies.”
- 9 Skt. *upasarga* “natural misfortune,” Tib. *gnod pa* “harms.”
- 10 The Skt. list has been followed. The Tibetan (F.248.a-b) has some minor differences from the Sanskrit.
- 11 Skt. *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 sogs pa thams cad kyi dpal* “Glory of All Gods, etc.”
- 14 Tib. *gnas thams cad na yod pa'i dpal* “Glory Present in All Places.”

- 15 The eight planets: (1) Sun, (2) Earth's moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn and (8) Eclipse-maker (Rāhula).
- 16 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.
- 17 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 Shiva.
- 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 "Sarvaprthivīśrī") 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 *sarvakinnarasarvasūryottamaśrī*, "Glory that is the First of All Kinnaras 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 *sarvapūṇyasambhārānāmukhikuru svāhā* to *sarvapūṇyasambhārānām abhimukhī kuru svāhā*.

- 38 Skt. *gaṅgādisarvatīrthānyāmuikhikuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- 39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.
- 40 Tib. *med par byed pa*, “make non-existent,” “eliminate;” Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- 41 Skt. omits “and recite.”
- 42 Skt. *guptim karīṣyanti*, 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

ནམ་མཁའ་སྤྲིང་པོ་

nam mkha' snying po

Ākāśagarbha

g.2

Ālokakarā

སྤྲེང་བ་མ

snang ba ma

Ālokakarā

g.3

Anasūyā

བཟོད་ལྗན་མ

bzod ldan ma

Anasūyā

g.4

Anekaratnāmśumālā

འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ

'od zer 'bar ba du mas 'khor ba

Anekaratnāmśumālā

g.5

Annapānadā

ཟས་དང་གོས་སྤྲིང་མ

zas dang gos sbyin ma

Annapānadā

g.6

Aprameyasuvarṇottaprabhāśārī

དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྤྲེང་བའི་དཔལ

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

Aprameyasuvarṇottaprabhāsaśrī

- g.7 Arhat
དག་བཙུག་པོ་མ་པ་
dgra bcom pa
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
འཕགས་མ་
'phags ma
Āryā
- g.9 Asaṃkhyeyavīryasusamprasthitaśrī
བཙུག་འགྲུས་གངས་མེད་པ་ལ་རབ་ཏུ་ལྷགས་པའི་དཔལ་
brtson 'grus grangs med pa la rab tu zhugs pa'i dpal
Asaṃkhyeyavīryasusamprasthitaśrī
- g.10 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī
གཟའ་བརྒྱད་དང་རྒྱ་སྐར་ཉི་ལུ་ཙུ་བརྒྱད་ཀྱི་དཔལ་
gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal
Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī
- g.11 Asura
ལྷ་མ་ཡིན
lha ma yin
asura
Demi-gods, titans.
- g.12 Avalokiteśvara
སྤྱན་རས་གཟིགས་དབང་ལྷུག་
spyan ras gzigs dbang phyug
Avalokiteśvara
- g.13 Bahujīmūtā
སྤྱིན་མ་
sprin ma
Bahujīmūtā

- g.14 **Bhagavān**
 བཙེམ་ལྷན་འདས
 bcom ldan 'das
 bhagavat
 A general term of respect given to persons of spiritual attainment. Translations into English have been “Holy One,” “Blessed One,” and “World-Honoured One.” It is here given in the Sanskrit nominative case, bhagavān.
- g.15 **Bhikṣu**
 དགེ་སློང
 dge slong
 bhikṣu
 A fully ordained monk of the Buddhist Saṅgha.
- g.16 **Bhikṣunī**
 དགེ་སློང་མ
 dge slong ma
 bhikṣunī
 A fully ordained nun of the Buddhist Saṅgha.
- g.17 **Bhoktrī**
 རོངས་སྦྱོང་མ
 longs spyod ma
 Bhoktrī
- g.18 **Bhūtamātr**
 སེམས་ཙན་རྣམས་ཀྱི་མ
 sems can rnam kyi ma
 Bhūtamātr
- g.19 **Bhūtas**
 བྱུང་པོ
 byung po
 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.20 **Brahmā**
 ཚངས་པ
 tshangs pa

Brahmā

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

- g.21 Brāhmaṇa
བྲམ་ཟེ
bram ze
brāhmaṇa
A member of priestly caste.
- g.22 Brahmaśrī
ཚངས་པའི་དཔལ
tshangs pa'i dpal
Brahmaśrī
- g.23 Brahmaviṣṇumaheśvaraśrī
ཚངས་པ་དང་ཁུབ་འཇུག་དང་དབང་ལྷུག་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ
tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal
Brahmaviṣṇumaheśvaraśrī
- g.24 Candanakusumatejonakṣatraprabhāsaśrī
ཙན་དན་གྱི་མེ་རྟོག་གཟི་བརྗིད་སྐར་འོད་ཀྱི་དཔལ
tsan dan gyi me tog gzi brjid skar 'od kyi dpal
Candanakusumatejonakṣatraprabhāsaśrī
- g.25 Candrakāntā
ཟླ་བ་ལྷ་ར་མཛེས་མ
zla ba ltar mdzes ma
Candrakāntā
- g.26 Candraśrī
ཟླ་བའི་དཔལ
zla ba'i dpal
Candraśrī
- g.27 Candrasūryaśrī
ཉི་ཟླའི་འོད་དཔལ
nyi zla'i 'od dpal
Candrasūryaśrī

g.28 Candrasūryatrailokyadhārin
ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ
nyi zla dang 'jig rten gsum 'dzin pa
Candrasūryatrailokyadhārin

g.29 Catuḥpañcalokapālaśrī
འཇིག་རྟེན་སྐྱོང་བ་བཞི་དང་ལྔའི་དཔལ
'jig rten skyong ba bzhi dang lnga'i dpal
Catuḥpañcalokapālaśrī

g.30 Caturvedaśrī
རིག་བྱེད་བཞིའི་དཔལ
rig byed bzhi'i dpal
Caturvedaśrī

g.31 Dākṣāyaṇī
ཤེས་ཉེན་ཅན་གྱི་བུ་མོ
shes nyen can gyi bu mo
Dākṣāyaṇī

g.32 Dātrī
སྤྱིན་པ་མ
sbyin pa ma
Dātrī

g.33 Dhanadā
ནོར་སྤྱིན་མ
nor sbyin ma
Dhanadā

g.34 Dhāraṇī
གཟུངས
gzungs
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
ཚོས་ཀྱི་རྒྱལ་པོའི་དཔལ

- chos kyi rgyal po'i dpal
Dharmarājaśrī
- g.36 Dharmaśrī
ཚོས་ཀྱི་དཔལ
chos kyi dpal
Dharmaśrī
- g.37 Dhārmavikurvaṇadhvajavegaśrī
ཚོས་ཀྱི་ཚེ་འཕུལ་རྒྱལ་མཚན་ཤུགས་ཀྱི་དཔལ
chos kyi cho 'phrul rgyal mtshan shugs kyi dpal
Dhārmavikurvaṇadhvajavegaśrī
- g.38 Dhātrī
མ་མ
ma ma
Dhātrī
- g.39 Drumarājavivardhitaśrī
ཤིང་གི་རྒྱལ་པོ་ལྷ་ར་སྤེས་པའི་དཔལ
shing gi rgyal po ltar skyes pa'i dpal
Drumarājavivardhitaśrī
- g.40 Dyuti
འོད་ལ་དགའ་བ
'od la dga' ba
Dyuti
- g.41 Excellent Eon
བསྐྱལ་པ་བཟང་པོ
bskal pa bzang po
bhadrakalpa
A cosmological era that has buddhas appear in it.
- g.42 Four Vedas
རིག་བྱེད་བཞི
rig byed bzhi
The Four Vedas
The textual base for Brahmanism in India is the Vedas: 1) Rgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.

- g.43 Gaganapradīpābhirāmaśrī
 ནམ་མཁའ་འཕྲོ་ལྷོ་མའི་འོད་བཟང་དཔལ
 nam mkha'i sgron ma'i 'od bzang dpal
 Gaganapradīpābhirāmaśrī
- g.44 Gambhīradharmaprabhārājaśrī
 ཟབ་མོའི་ཚོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ
 zab mo'i chos kyi 'od kyi rgyal po'i dpal
 Gambhīradharmaprabhārājaśrī
- g.45 Gandharva
 འྲི་ཟ
 dri za
 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.46 Gandhapradīpaśrī
 སྤོས་ཀྱི་སྤྲོ་མའི་དཔལ
 spos kyi sgron ma'i dpal
 Gandhapradīpaśrī
- g.47 Gaṅgā
 གང་གམ
 gang ga ma
 Gaṅgā
- g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī
 གང་གའི་མུ་སྟེགས་ཀྱི་སྤོ་ཐམས་ཅད་ཀྱི་བཀྲ་བའི་སྤྲོ་དཔལ
 gang gA'i mu stegs kyi sgo thams cad kyi bkra bshis kyi dpal
 Gaṅgāsarvatīrthamukhamaṅgalaśrī
- g.49 Garuḍa
 ནམ་མཁའ་ལྗེ
 nam mkha' lding
 garuḍa
 A mythical creature which is half bird, half man, and is the enemy of serpents.
- g.50 Guṇasamudrāvabhāsamaṅgalaśrī

ཡོན་ཏན་ཀྱི་མཚོ་སྤང་བའི་དཀྱིལ་འཁོར་གྱི་དཔལ
yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal
Gṇasamudrāvabhāsamaṇḍalaśrī

g.51 Hiranyadā
གསེར་སྤྱིན་མ
gser sbyin ma
Hiranyadā

g.52 Indra
བརྒྱལ་བྱིན
brgya byin
Indra
One of the chief Vedic deities. God of war and Lord of heaven.

g.53 Indraketudhvajarājaśrī
དབང་པོའི་ཏོག་གི་རྒྱལ་ཚན་གྱི་རྒྱལ་པོའི་དཔལ
dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal
Indraketudhvajarājaśrī

g.54 Jayā
རྒྱལ་མ
rgyal ma
Jayā

g.55 Jñānārciḥsāgaraśrī
ཡེ་ཤེས་འོད་འཕྲོ་ཀྱི་མཚོའི་དཔལ
ye shes 'od 'phro rgya mtsho'i dpal
Jñānārciḥsāgaraśrī

g.56 Jyotiḥsaumyagandhāvabhāsaśrī
སྐར་འོད་ཞི་བའི་སྤོས་སྤང་དཔལ
skar 'od zhi ba'i spos snang dpal
Jyotiḥsaumyagandhāvabhāsaśrī

g.57 Kinnara
མིའམ་ཅི
mi'am ci
kinnara

- 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
 རྒྱལ་རིགས
 rgyal rigs
 kṣatriya
 Warrior caste.
- g.59 Kṣitigarbha
 སའི་སྡོད་པོ་
 sa'i snying po
 Kṣitigarbha
- g.60 Kubera
 ཀུ་བེ་ར
 ku be ra
 Kubera
 The son of Vaiśravaṇa (one of the four great kings).
- g.61 Kubera-kāntā
 ཀུ་བེ་རའི་སྡོད་ཏུ་སྤུག་མ
 ku be ra'i snying du sdug ma
 Kubera-kāntā
- g.62 Kumbhāṇḍas
 ཀུལ་བུམ
 grul bum
 kumbhāṇḍa
 A class of yakṣa that lives in water but have the heads of various types of insects or animals.
- g.63 Kusumanilayā
 ཀུ་མུད་ལ་གནས་མ
 ku mud la gnas ma
 Kusumanilayā
- g.64 Kusumaśrī
 མེ་ཏོག་ལ་གནས་མ
 me tog la gnas ma
 Kusumaśrī

- g.65 Kusumeśvarā
མེ་རྟོག་གི་དབང་ཕྱུག་མ
me tog gi dbang phyug ma
Kusumeśvarā
- g.66 Lakṣmī
བཀྲ་ཤིས་མ
bkra shis ma
Lakṣmī
- g.67 Lakṣmyākaraṣaṇāsrī
ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པའི་དཔལ
phun sum tshogs pa 'gugs pa'i dpal
Lakṣmyākaraṣaṇāsrī
- g.68 Mādhavāśrayā
ཁྱེ་འཇུག་ལ་བརྟེན་མ
khyab 'jug la brten ma
Mādhavāśrayā
- g.69 Mahāmeghaśrī
སྤྲིན་ཚེན་པོའི་དཔལ
sprin chen po'i dpal
Mahāmeghaśrī
- g.70 Mahāsattva
སེམས་དཔལ་ཚེན་པོ
sems dpa' chen po
mahāsattva
Great being.
- g.71 Mahāśvetā
དཀར་མོ་ཚེན་མོ
dkar mo chen mo
Mahāśvetā
- g.72 Mahāyaśā
ཤིན་ཏུ་གྲགས་མ
shin tu grags ma
Mahāyaśā

g.73 Mahāpranīdhiveśārī
སློན་ལམ་ཆེན་པོའི་སྤྱགས་ཀྱི་དཔལ
smon lam chen po'i shugs kyi dpal
Mahāpranīdhiveśārī

g.74 Mahāsthāmaprāpta
མཐུ་ཆེན་ཐོབ་པ
mthu chen thob pa
Mahāsthāmaprāpta

g.75 Mahāsthānagataśrī
གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ
gnas thams cad na yod pa'i dpal
Mahāsthānagataśrī

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

g.77 Maheśvaraśrī
དབང་ཕྱུད་ཆེན་པོའི་དཔལ
dbang phyud chen po'i dpal
Maheśvaraśrī

g.78 Mahoraga
ལྷོ་འཕྲེ་ཆེན་པོ
lto 'phye chen po
mahoraga
The name of a particularly powerful preta. A malign local spirit.

g.79 Mañjuśrī
འཇམ་དཔལ
'jam dpal
Mañjuśrī

g.80 Mātrī

ཡུམ

yum

Mātr

g.81 Nāga

སྒྲ

klu

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 Nārāyaṇa

སྲེད་མེད་ཀྱི་བུ

sred med kyi bu

Nārāyaṇa

g.83 Nārāyaṇavratasannāhasumeruśrī

སྲེད་མེད་ཀྱི་བུའི་བརྟུལ་ལྷགས་ཀྱི་གོ་ཚའི་རབ་ཀྱི་དཔལ

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

Nārāyaṇavratasannāhasumeruśrī

g.84 Nirmadakarā

རྒྱགས་པ་མེད་པ

rgyags pa med pa

Nirmadakarā

g.85 Nirmitameghagarjanayaśaḥśrī

སྐྱུལ་བའི་འབྲུག་སྐྱ་སྟན་པའི་དཔལ

sprul ba'i 'brug sgra snyan pa'i dpal

Nirmitameghagarjanayaśaḥśrī

g.86 Niravadyasthānavāsini

ལ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ

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

Niravadyasthānavāsini

g.87 Oṃ Sāvitrī

ཨོམ་སྟི་མའི་བུ་མོ

om nyi ma'i bu mo

- Om Sāvitrī
- g.88 Padmā
པད་མ
pad ma
padmā
- g.89 Padmadharā
པད་མ་འཛིན་པ
pad ma 'dzin pa
Padmadhāra
- g.90 Padmālayā
པད་མ་ལ་གནས་པ
pad ma la gnas pa
Padmālaya
- g.91 Padmasambhavā
པད་མ་ལས་བྱུང་མ
pad ma las byung ma
Padmasambhava
- g.92 Padmāvātī
པད་མ་དང་ལྷན་པ
pad ma dang ldan pa
Padmāvātī
- g.93 Pavitrakeśā
སྐྱ་གཙང་མ
skra gtsang ma
Pavitrakeśā
- g.94 Pavitrāṅgā
ལུས་གཙང་མ
lus gtsang ma
Pavitrāṅgā
- g.95 Perfections
ཕ་རོལ་ཏུ་ཕྱིན་པ
pha rol tu phyin pa

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.96 Piśācas

ཤ་ཟ

sha za

piśāca

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

g.97 Prabhāsvarā

འོད་གསལ་མ

'od gsal ma

Prabhāsvarā

g.98 Prajñāpradīpāsamkhyeyaprabhāketuśrī

ཤེས་རབ་སྒྲོན་མ་གྲངས་མེད་པའི་འོད་ཀྱི་མེ་ཉླ་གཞི་དཔལ

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

Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.99 Pramodabhāgyalolā

སྐལ་བ་དང་ལྷན་པར་འདོད་པ

skal ba dang ldan par 'dod pa

Pramodabhāgyalolā

g.100 Praṇidhānasāgarāvabhāsaśrī

སྒྲོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ

smon lam rgya mtshos snang ba'i dpal

Praṇidhānasāgarāvabhāsaśrī

g.101 Pratyekabuddha

རང་སངས་རྒྱས

rang sangs rgyas

pratyekabuddha

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

g.102 Pretas

ཡི་དབྱགས

- yi dvags
preta
“Ghost,” “Hungry ghost.”
- g.103 Prophecy
ལུང་བསྟན་པ
lung bstan pa
vyākaraṇa
- g.104 Puruṣakārāśrayā
མཐུ་རྩལ་གྱི་གནས
mthu rtsal gyi gnas
Puruṣakārāśrayā
- g.105 Rākṣasas
སྲིན་པོ
srin po
rākṣasa
A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.
- g.106 Ratnārciḥparvataśrī
རིན་ཆེན་འོད་འཕྲོ་རི་བོ་འདི་དཔལ
rin chen 'od 'phro ri bo'i dpal
Ratnārciḥparvataśrī
- g.107 Ratnasambhavā
རོ་རུ་རིན་པོ་ཆེ་ལས་བྱུང་བ
nor bu rin po che las byung ba
Ratnasambhavā
- g.108 Ratnakusumagaṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī
རིན་པོ་ཆེ་འཛེམ་མོ་རྟོག་ཡོན་ཏན་གྱི་རྒྱ་མཚོ་བེད་ཀྲུ་དང་གསེར་གྱི་རི་བོ་མདོག་མཛེས་གསེར་འོད་དཔལ
rin po che'i me tog yon tan gyi rgya mtsho baidūrya dang gser gyi ri bo mdog mdzes gser 'od dpal
Ratnakusumagaṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī
- g.109 Rūpavatī
ཡིད་དུ་འོང་མ

- yid du 'ong ma
Rūpavatī
- g.110 Sāgaragarbhasambhavaśrī
རྒྱ་མཚོའི་སྤྱིང་པོ་ལས་བྱུང་བའི་དཔལ
rgya mtsho'i snying po las byung ba'i dpal
Sāgaragarbhasambhavaśrī
- g.111 Samantabhadra
ཀུན་ཏུ་བཟང་པོ་
kun tu bzang po
Samantabhadra
- g.112 Samantāvabhāsavijitasamgrāmaśrī
ཀུན་ཏུ་སྣང་བ་གྲུལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ
kun tu snang ba gyul las rnam par gyal ba'i dpal
Samantāvabhāsavijitasamgrāmaśrī
- g.113 Samṛddhi
འཕྱོར་པ་མ
'byor pa ma
Samṛddhi
- g.114 Sarvabhayahara
འཇིགས་པ་ཐམས་ཅད་སེལ་བ
'jigs pa thams cad sel ba
Sarvabhayahara
- g.115 Sarvagrahaśrī
ལྷ་ཐམས་ཅད་ཀྱི་དཔལ
zla thams cad kyi dpal
Sarvagrahaśrī
- g.116 Sarvālakṣmīnāśayitrī
བཀྲ་མི་ཤིས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ
bkra mi shis pa thams cad med par byed pa
Sarvālakṣmīnāśayitrī
- g.117 Sarvāryaśrāvakaḥpratyekabuddhaśrī
འཕགས་པ་ཉན་ཐོས་དང་རང་སངས་རྩམ་ཐམས་ཅད་ཀྱི་དཔལ

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

Sarvāryaśrāvakaṃpratyekabuddhaśrī

g.118

Sarvaśrī

བཀྲ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ

bkra shis thams cad kyi dpal

Sarvaśrī

g.119

Sarvatīrthā

སུ་ཏྲིགས་ཀྱི་སྒོ་ཐམས་ཅད་ཀྱི་བཀྲ་ཤིས་མ

mu tegs kyi sgo thams cad kyi bkra shis ma

Sarvatīrthā

g.120

Sarvaṣadhitṛṇavanaspatidhanadhānyaśrī

སྐླན་དང་ཚེ་ཏྲིག་དང་ཤིང་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ

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

Sarvaṣadhitṛṇavanaspatidhanadhānyaśrī

g.121

Sarvabhūṭayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

བྱུང་པོ་ཐམས་ཅད་དང་གཞོན་སྐྱེན་དང་སྲིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་གྲུལ་བུམ་དང་ལྗོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ

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

Sarvabhūṭayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

g.122

Sarvabodhisattvaśrī

བྱངས་ཚུབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ

byangs chub sems pa thams cad kyi dpal

Sarvabodhisattvaśrī

g.123

Sarvadevatābhīmukhaśrī

ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ

lha sogs pa thams cad kyi dpal

Sarvadevatābhīmukhaśrī

g.124

Sarvadevatābhīṣiktā

ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱུར་བ

lha thams cad kyi dbang bskur ba

Sarvadevatābhīṣiktā

g.125

Sarvadevatāmātr

- ལྷ་ཐམས་ཅད་ཀྱི་མ
 lha thams cad kyi ma
 Sarvadevatāmātr
- g.126 Sarvadevagaṇamukhaśrī
 ལྷ་འདི་ཚོགས་ཐམས་ཅད་ལ་མངོན་དུ་ལྷོགས་པའི་དཔལ
 lha'i tshogs thams cad la mngon du phyogs pa'i dpal
 Sarvadevagaṇamukhaśrī
- g.127 Sarvadevanāgayakṣagandharvāsurarugaṇakinnaramahoragaśrī
 ལྷ་དང་རྩུ་དང་གཞོན་གྱི་ལྷན་དང་ཇི་ཟེ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྷིང་དང་མི་འམ་ཅི་དང་ལྷོ་འབྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ
 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
 Sarvadevanāgayakṣagandharvāsurarugaṇakinnaramahoragaśrī
- g.128 Sarvadhanadhānyākaraṣaṇaśrī
 རོར་དང་འབྲུ་ཐམས་ཅད་སྤྱད་པའི་དཔལ
 nor dang 'bru thams cad sdud pa'i dpal
 Sarvadhanadhānyākaraṣaṇaśrī
- g.129 Sarvadharmaprabhāsavyūhaśrī
 ཚོས་ཀྱི་སྤང་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ
 chos kyi snang ba thams cad bkod pa'i dpal
 Sarvadharmaprabhāsavyūhaśrī
- g.130 Sarvakinnarasarvāsuryottamaśrī
 དཔལ་གྱི་མཚོག་མི་འམ་ཅི་མོ་ཐམས་ཅད་དང་ལྷ་མ་ཡིན་མོ་ཐམས་ཅད་ཀྱི་དཔལ་གྱི་མཚོག
 dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog
 Sarvakinnarasarvāsuryottamaśrī
- g.131 Sarvamaṅgaladhārin
 དགའ་བྲེད་གྱི་བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་པ
 dga' byed kyi bkra bshis thams cad 'dzin pa
 Sarvamaṅgaladhārin
- g.132 Sarvamaṅgaladhārinī
 བཀྲ་ཤེས་ཐམས་ཅད་འཛིན་མ
 bkra shis thams cad 'dzin ma
 Sarvamaṅgaladhārinī

- g.133 Sarvanadīsaricchrī
 རྒྱུ་ལྷུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ
 chu klung dang mtsho thams cad kyi dpal
 Sarvanadīsaricchrī
- g.134 Sarvanīvaranaviṣkambhin
 སློབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ
 sgrib pa thams cad rnam par sel ba
 Sarvanīvaranaviṣkambhin
- g.135 Sarvapāpahantrī
 སླིག་པ་ཐམས་ཅད་འཕྲོག་མ
 sdig pa thams cad 'phrog ma
 Sarvapāpahantrī
- g.136 Sarvapṛthivīśrī
 ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ
 sa thams cad dang rgyal po thams cad kyi dpal
 Sarvapṛthivīśrī, Sarvarājaśrī
- g.137 Sarvapūṇyākarṣaṇāśrī
 བསོད་ནམས་ཐམས་ཅད་སྦྱད་པའི་དཔལ
 bsod nams thams cad sdud pa'i dpal
 Sarvapūṇyākarṣaṇāśrī
- g.138 Sarvapūṇyalakṣaṇadhārin
 བསོད་ནམས་ཀྱི་མཚན་ཐམས་ཅད་འཛིན་པ
 bsod nams kyi mtshan tham cad 'dzin pa
 Sarvapūṇyalakṣaṇadhārin
- g.139 Sarvapūṇyopacitāṅgī
 བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན
 bsod nams kyi phung po thams cad kyi lus can
 Sarvapūṇyopacitāṅgī
- g.140 Sarvaṣipavitraśrī
 རྩང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ
 drang srong thams cad dag par byed pa'i dpal
 Sarvaṣipavitraśrī

- g.141 Sarvasattvābhimukhī
 སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་མའི་དཔལ
 sems can thams cad la mngon du phyogs ma'i dpal
 Sarvasattvābhimukhī
- g.142 Sarvasumeruparvatarājaśrī
 རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ
 ri bo'i rgyal po ri rab thams cad kyi dpal
 Sarvasumeruparvatarājaśrī
- g.143 Sarvasvarāṅgarutanirghoṣaśrī
 གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྒྲ་དབྱངས་དཔལ
 gsung gi yan lag thams cad kyi sgra dbyangs dpal
 Sarvasvarāṅgarutanirghoṣaśrī
- g.144 Sarvatathāgatābhiṣiktā
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ
 de bzhin gshegs pa thams cad kyi dbang bskur ba
 Sarvatathāgatābhiṣiktā
- g.145 Sarvatathāgatamātr
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ
 de bzhin gshegs pa thams cad kyi yum
 Sarvatathāgatamātr
- g.146 Sarvatathāgataśrī
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ
 de bzhin gshegs pa thams cad kyi dpal
 Sarvatathāgataśrī
- g.147 Sarvatathāgatavaśavartinī
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱུར་མ
 de bzhin gshegs pa thams cad dbang sgyur ma
 Sarvatathāgatavaśavartinī
- g.148 Sarvatīrthābhimukhaśrī
 མུ་ཏེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཕྱོགས་པའི་དཔལ
 mu tegs thams cad du mngon du phyogs pa'i dpal
 Sarvatīrthābhimukhaśrī

- g.149 Sarvatīrthamaṅgaladhārin
 སྤྲུལ་སྤྲུལ་གྱི་བཀྲ་འཕྱིས་ཐམ་ཅད་འཛིན་པ་
 mu stegs kyi bkra bshis tham cad 'dzin pa
 Sarvatīrthamaṅgaladhārin
- g.150 Sarvatoyasamudraśrī
 རྒྱ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ་
 chu thams cad kyi rgya mtsho'i dpal
 Sarvatoyasamudraśrī
- g.151 Sarvavidyādharaśrī
 རིག་སྤྲུགས་འཆར་གྱི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ་
 rig sngags 'chang gi rgyal po thams cad kyi dpal
 Sarvavidyādharaśrī
- g.152 Sarvavidyādharavajrapāṇivajradharaśrī
 རིག་སྤྲུགས་འཆར་དང་ལག་ན་རྗེ་དང་རྗེ་འཆར་བ་ཐམས་ཅད་ཀྱི་དཔལ་
 rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal
 Sarvavidyādharavajrapāṇivajradharaśrī
- g.153 Śatasahasrabhujā
 ལག་པ་འབྲུམ་དང་ལྗན་མ་
 lag pa 'bum dang ldan ma
 Śatasahasrabhujā
- g.154 Śatasahasrakotīpadmavivarasamcchannā
 ཕད་མའི་མཚོག་འབྲུམ་གྱིས་བཀའ་མ་
 pad ma'i mchog 'bum gyis bkab ma
 Śatasahasrakotīpadmavivarasamcchannā
- g.155 Śatasahasranayanā
 མིག་འབྲུམ་དང་ལྗན་མ་
 mig 'bum dang ldan ma
 Śatasahasranayanā
- g.156 Śatasahasraśirā
 མགོ་འབྲུམ་དང་ལྗན་མ་
 mgo 'bum dang ldan ma

Śatasahasraśīrā

g.157 Sattvāśayaśamanaśarīraśrī

སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུ་འདི་དཔལ

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

Sattvāśayaśamanaśarīraśrī

g.158 Saumyā

ཞི་བ་མ

zhi ba ma

Saumyā

g.159 Saumyākaraṣaṇaśrī

ཞི་བ་འབྲེན་པའི་དཔལ

zhi ba 'dren pa'i dpal

Saumyākaraṣaṇaśrī

g.160 Siṃhavāhinī

སེང་གེ་ལ་ཞོན་མ

seng ge la zhon ma

Siṃhavāhinī

g.161 Smṛtiketurājaśrī

བྲན་པའི་ཏྲོག་གི་རྒྱལ་པོའི་དཔལ

dran pa'i tog gi rgyal po'i dpal

Smṛtiketurājaśrī

g.162 Śrāvaka

ཉན་ཐོས་

nyan thos

śrāvaka

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.163 Śrī Mahādevī

ལྷ་མོ་ཆེན་མོ་དཔལ

lha mo chen mo dpal

Śrī Mahādevī

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

- g.164 Śrīghana
 དཔལ་སྐྱག་པོ་
 dpal stug po
 Śrīghana
- g.165 Śrīmahāratnapratimaṇḍitā
 དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ་
 dpal rin po ches brgyan pa
 Śrīmahāratnapratimaṇḍitā
- g.166 Śrīmaṇiratnasambhava
 དཔལ་ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ་
 dpal nor bu rin po che las byung ba
 Śrīmaṇiratnasambhava
- g.167 Śubhā
 དགེ་མ་
 dge ma
 Śubhā
- g.168 Śubhakartrī
 དགེ་བྱེད་མ་
 dge byed ma
 Śubhakartrī
- g.169 Śūdra
 དམངས་རིགས་
 dmangs rigs
 śūdra
 The name of the lowest of the four castes. “Untouchables.”
- g.170 Sukhakarī
 སེམ་པར་བྱེད་མ་
 sim par byed ma
 Sukhakarī
- g.171 Sukhāvati
 བདེ་བ་ཅན་
 bde ba can

- Sukhāvātī
- g.172 Surūpā
གཟུགས་བཟང་བ
gzugs bzang ba
Surūpā
- g.173 Sūryakāntā
ཉིམ་ལྷར་མཛེས་མ
nyi ma ltar mdzes ma
Sūryakāntā
- g.174 Sūryaśrī
ཉིམ་འི་དཔལ
nyi ma'i dpal
Sūryaśrī
- g.175 Sūryaprabhāketuśrī
ཉི་འོད་རྟོག་གི་དཔལ
nyi 'od tog gi dpal
Sūryaprabhāketuśrī
- g.176 Suparikīrtitanāmadheyaśrī
ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ
shin tu yongs su brjod pa mtshan gsol dpal
Suparikīrtitanāmadheyaśrī
- g.177 Śvetā
དཀར་མོ
dkar mo
Śvetā
- g.178 Śvetabhujā
ལག་དཀར་མ
lag dkar ma
Śvetabhujā
- g.179 Tathāgata
དེབ་ཞིན་གཤེགས་པ
de bzhin gshegs pa

tathāgata

“Thus gone.” An epithet of buddhas.

g.180

Tejā

གཟི་བརྗིད་ལྷན་མ

gzi brjid ldan ma

Tejā (tejovatī)

g.181

Tejovatī

གཟི་བརྗིད་ལྷན་མ

gzi brjid ldan ma

Tejovatī (tejā)

g.182

Unnati

མཐོང་མ

mthong ma

Unnati

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

g.183

Upāsaka

དགེ་བསྟེན

dge bsnyen

upāsaka

Layman.

g.184

Upāsikā

དགེ་བསྟེན་མ

dge bsnyen ma

upāsikā

Laywoman.

g.185

Vaiśya

རྗེ་ལྷན་མ

rje'u rigs

vaiśya

The merchant caste.

g.186

Vajrapāṇi

ལག་ན་དོ་རྗེ

- lag na rdo rje
Vajrapāṇi
- g.187 Varuṇa
ལུ་ལྷ
chu lha
Varuṇa
Vedic deity of the sky, water, and ocean.
- g.188 Vibhūtī
ཕུན་སུམ་ཚོགས་མ
phun sum tshogs ma
Vibhūtī
- g.189 Vijayā
རྣམ་རྒྱལ་མ
rnam rgyal ma
Vijayā
- g.190 Vimalanirmalakaraśrī
དྷི་མ་མེད་པ་ , དྷི་མ་མེད་པར་བྱེད་པའི་དཔལ
dri ma med pa , dri ma med par byed pa'i dpal
Vimalanirmalakaraśrī
- g.191 Viṣṇu
ལྷ་བ་འཇུག
khyab 'jug
Viṣṇu
One of the eight great gods in the Indian pantheon.
- g.192 Viśvarūpā
གཟུགས་སྣ་ཚོགས་ཅན
gzugs sna tshogs can
Viśvarūpā
- g.193 Vividhavitramāṇimaulidharā
ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མངོས་པར་བྱས་པའི་ཚད་པན་ཐོགས་པ
nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa
Vividhavitramāṇimaulidharā