

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

Translated by the Sakya Pandita Translation Group (International
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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 Sukhāvatī. The discourse commences with Buddha Śākyamuni relating to Bodhisattva Avalokiteśvara the benefits of reciting the various names of Śrī Mahādevī. The Buddha describes how Śrī Mahādevī acquired virtue and other spiritual accomplishments through the practice of venerating numerous tathāgatas and gives an account of the prophecy in which her future enlightenment was foretold by all the buddhas she venerated. The Buddha then lists the one hundred and eight blessed names of Śrī Mahādevī to be recited by the faithful. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

ac.

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- ac.1 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.

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 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 Sarvanīvaraṇaviṣkambhin, 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 Candrasūryatrayalokadhārin, 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
Sarvadevanāgayakṣagandharvāsuraḥgaruḍakimnaramahoragaśrī (Glory of All
the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kimnaras 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 Śatasahasrakotīpadmavivarasaṃcchannā (She who is Enveloped by a Display of One Hundred Thousand Crore Lotuses),¹⁹
 Padmā (She who has Lotuses),
 Padmasambhavā (She who was Born from a Lotus),
 Padmālayā (She whose Abode is a Lotus),
- 1.27 Padmadharā (She who Holds a Lotus),
 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),
 Vividhavitramāṇimaṇḍalidharā (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
Sarvapavitragātrā (She whose Body is Entirely Pure),³¹
- 1.41 Maṅgalahastā (She whose Hands are Auspicious),³²
Sarvālakṣmīnāśayitrī (She who Destroys All Inauspiciousness),
Sarvapūṇyākaraṣaṇaśrī (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),
Sarvabhūtakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (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 “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* | *sarvamaṅgaladhāriṇīyai svāhā* | *caturvedanakṣatragrahagaṇādīmūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśvamukhāya svāhā* | *om nigrigrīni sarvakāryasādhani sīni sīni āvāhayāmi devi śrīvaiśravaṇāya svāhā* | *suvarṇadhanadhānyākarṣaṇyai svāhā* | *sarvapūṇyākarṣaṇyai svāhā* | *śrīdevatākarṣaṇyai svāhā* | *sarvapāpanāśaṇyai svāhā* | *sarvālakṣmīpraśamāyai svāhā* | *sarvatathāgatābhīṣiktāyai svāhā* | *sarvadevatābhīmukhaśrīye svāhā* | *āyurbalavarṇakarāyai svāhā* | *sarvapavitramaṅgalahastāyai svāhā* | *siṃhavāhīnyai svāhā* | *padmasambhūtāyai svāhā* | *sarvakṛtyakākhordavināśaṇyai 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 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 *sarvakīṃnārasarvasūryottamaśrī*, “Glory that is the First of All Kīṃnāras 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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GLOSSARY

g.

g.1

Ākāśagarbha

nam mkha' snying po

ནམ་མཁའ་སྤྱིང་པོ།

Ākāśagarbha

g.2

Ālokakarā

snang ba ma

སྣང་བ་མ།

Ālokakarā

g.3

Anasūyā

bzod ldan ma

བཟོན་ལྷན་མ།

Anasūyā

g.4

Anekaratnāṃśumālā

'od zer 'bar ba du mas 'khor ba

འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།

Anekaratnāṃśumālā

g.5

Annapānadā

zas dang gos sbyin ma

ཟས་དང་གོས་སྦྱིན་མ།

Annapānadā

g.6

Aprameyasuvarṇottaprabhāsaśrī

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

དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།

Aprameyasuvarṇottaprabhāsaśrī

g.7

Arhat

dgra bcom pa

དགྲ་བཙོམ་པ།

arhant

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

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

- g.17 **Bhoktrī**
longs spyod ma
ལོངས་སྤྱོད་མ།
Bhoktrī
- g.18 **Bhūtamātr**
sems can rnams kyi ma
སེམས་ཚན་རྣམས་ཀྱི་མ།
Bhūtamātr
- g.19 **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.20 **Brahmā**
tshangs pa
ཚངས་པ།
Brahmā
Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.
- g.21 **Brāhmaṇa**
bram ze
བླ་མ་ཟེ།
brāhmaṇa
A member of priestly caste.
- g.22 **Brahmaśrī**
tshangs pa'i dpal
ཚངས་པའི་དཔལ།
Brahmaśrī
- g.23 **Brahmaviṣṇumaheśvaraśrī**
tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal
ཚངས་པ་དང་ཁྱེད་འཇུག་དང་དབང་ལྷུག་ཚེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Brahmaviṣṇumaheśvaraśrī
- g.24 **Candanakusumatejonakṣatraprabhāsaśrī**
tsan dan gyi me tog gzi brjid skar 'od kyi dpal
ཙན་དན་གྱི་མེ་ཏོག་གཟི་བརྗིད་སྐར་འོད་ཀྱི་དཔལ།
Candanakusumatejonakṣatraprabhāsaśrī
- g.25 **Candrakāntā**
zla ba ltar mdzes ma
ལྷ་བ་ལྟར་མཛེས་མ།
Candrakāntā
- g.26 **Candraśrī**

zla ba'i dpal
ལྷ་བའི་དཔལ།
Candraśrī

g.27 Candrasūryaśrī

nyi zla'i 'od dpal
ཉི་ལྷ་འོ་འོ་དཔལ།
Candrasūryaśrī

g.28 Candrasūryatrailokyadhārin

nyi zla dang 'jig rten gsum 'dzin pa
ཉི་ལྷ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།
Candrasūryatrailokyadhārin

g.29 Catuḥpañcalokapālaśrī

'jig rten skyong ba bzhi dang lnga'i dpal
འཇིག་རྟེན་སྐོང་བ་བཞི་དང་ལྷ་འོ་དཔལ།
Catuḥpañcalokapālaśrī

g.30 Caturvedaśrī

rig byed bzhi'i dpal
རིག་བྱེད་བཞི་འོ་དཔལ།
Caturvedaśrī

g.31 Dākṣāyaṇī

shes nyen can gyi bu mo
ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།
Dākṣāyaṇī

g.32 Dātrī

sbyin pa ma
སྤྱིན་པ་མ།
Dātrī

g.33 Dhanadā

nor sbyin ma
ནོར་སྤྱིན་མ།
Dhanadā

g.34 Dhāraṇī

gzungs
གཟུངས།
dhāraṇī

Dhāraṇīs are long strings of syllables which sum up some meaning of Dharma. Their use allows the meaning to be retained in memory. Hence the name, which means “that which holds / retains.”

g.35 Dharmarājaśrī

chos kyi rgyal po'i dpal
ཚོས་ཀྱི་རྒྱལ་པོའི་དཔལ།
Dharmarājaśrī

- g.36 **Dharmaśrī**
 chos kyi dpal
 ཚོས་ཀྱི་དཔལ།
 Dharmaśrī
- g.37 **Dhārmavikurvaṇadhvajavegaśrī**
 chos kyi cho 'phrul rgyal mtshan shugs kyi dpal
 ཚོས་ཀྱི་ཚོ་འཕུལ་རྒྱལ་མཚན་ཤུགས་ཀྱི་དཔལ།
 Dhārmavikurvaṇadhvajavegaśrī
- g.38 **Dhātrī**
 ma ma
 མ་མ།
 Dhātrī
- g.39 **Drumarājavivardhitaśrī**
 shing gi rgyal po ltar skyes pa'i dpal
 ཤིང་གི་རྒྱལ་པོ་ལྟར་སྐྱེས་པའི་དཔལ།
 Drumarājavivardhitaśrī
- g.40 **Dyuti**
 'od la dga' ba
 འོད་ལ་དགའ་བ།
 Dyuti
- g.41 **Excellent Eon**
 bskal pa bzang po
 བསྐྱལ་པ་བཟང་པོ།
 bhadrakalpa
 A cosmological era that has buddhas appear in it.
- g.42 **Four Vedas**
 rig byed bzhi
 རིག་བྱེད་བཞི།
 The Four Vedas
 The textual base for Brahmanism in India is the Vedas: 1) Rgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.
- g.43 **Gaganapradīpābhirāmaśrī**
 nam mkha'i sgron ma'i 'od bzang dpal
 ནམ་མཁའི་སྐྱོན་མའི་འོད་བཟང་དཔལ།
 Gaganapradīpābhirāmaśrī
- g.44 **Gambhīradharmaprabhārājaśrī**
 zab mo'i chos kyi 'od kyi rgyal po'i dpal
 ཟབ་མོའི་ཚོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ།
 Gambhīradharmaprabhārājaśrī
- g.45 **Gandharva**
 dri za
 འི་ཟ།

དྲི་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.46 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

Gandhapradīpaśrī

g.47 Gaṅgā

gang ga ma

གང་ག་མ།

Gaṅgā

g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī

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

གང་གའི་མུ་སྟེགས་ཀྱི་སྒོ་བམས་ཅད་ཀྱི་བཀྲ་བཤེས་ཀྱི་དཔལ།

Gaṅgāsarvatīrthamukhamaṅgalaśrī

g.49 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང།

garuḍa

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

g.50 Guṇasamudrāvabhāsamaṇḍalaśrī

yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal

ཡོན་ཏན་རྒྱ་མཚོ་སྔར་བའི་དཀྱིལ་འཁོར་ཀྱི་དཔལ།

Guṇasamudrāvabhāsamaṇḍalaśrī

g.51 Hiranyadā

gser sbyin ma

གསེར་སྤྱིན་མ།

Hiranyadā

g.52 Indra

brgya byin

བརྒྱ་ཕྱིན།

Indra

One of the chief Vedic deities. God of war and Lord of heaven.

g.53 Indraketudhvajarājaśrī

dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal

དབང་པོའི་ཏོག་གི་རྒྱལ་ཚན་གྱི་རྒྱལ་པོའི་དཔལ།

Indraketudhvajarājaśrī

g.54 Jayā

rgyal ma

རྒྱལ་མ།

Jayā

g.55 Jñānārciḥsāgaraśrī

ye shes 'od 'phro rgya mtsho'i dpal

ཡེ་ཤེས་འོད་འཕྲོ་རྒྱ་མཚོའི་དཔལ།

Jñānārciḥsāgaraśrī

g.56 Jyotiḥsaumyagandhāvabhāsaśrī

skar 'od zhi ba'i spos snang dpal

སྐར་འོད་ཞི་བའི་ཚྲོས་སྐྱང་དཔལ།

Jyotiḥsaumyagandhāvabhāsaśrī

g.57 Kimnara

mī'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.58 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Warrior caste.

g.59 Kṣitigarbha

sa'i snying po

སའི་སྙིང་པོ།

Kṣitigarbha

g.60 Kubera

ku be ra

ཀུ་བེ་ར།

Kubera

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

g.61 Kuberakāntā

ku be ra'i snying du sdug ma

ཀུ་བེ་རའི་སྙིང་དུ་སྐྱུག་མ།

Kuberakāntā

g.62 Kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

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

g.63 Kusumanilayā

ku mud la gnas ma

ཀུ་མུད་ལ་གནས་མ།

Kusumanilayā

g.64

Kusumaśrī

me tog la gnas ma

མེ་ཏོག་ལ་གནས་མ།

Kusumaśrī

g.65

Kusumeśvarā

me tog gi dbang phyug ma

མེ་ཏོག་གི་དབང་ཕྱུག་མ།

Kusumeśvarā

g.66

Lakṣmī

bkra shis ma

བཀྲ་ཤིས་མ།

Lakṣmī

g.67

Lakṣmyākaraṣaṇāśrī

phun sum tshogs pa 'gugs pa'i dpal

ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པའི་དཔལ།

Lakṣmyākaraṣaṇāśrī

g.68

Mādhavāśrayā

khyab 'jug la brten ma

ཁྱམ་འཇུག་ལ་བརྟེན་མ།

Mādhavāśrayā

g.69

Mahāmeghaśrī

sprin chen po'i dpal

སྤྲིན་ཚེན་པོའི་དཔལ།

Mahāmeghaśrī

g.70

Mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཚེན་པོ།

mahāsattva

Great being.

g.71

Mahāśvetā

dkar mo chen mo

དཀར་མོ་ཚེན་མོ།

Mahāśvetā

g.72

Mahāyaśā

shin tu grags ma

ཤིན་ཏུ་གྲགས་མ།

Mahāyaśā

g.73

Mahāpraṇidhivegaśrī

smon lam chen po'i shugs kyi dpal

མོན་ལམ་ཆེན་པོའི་ཤུགས་ཀྱི་དཔལ།

Mahāpranīdhivegaśrī

g.74 Mahāsthāmaprāpta

mthu chen thob pa

མཐུ་ཆེན་ཐོབ་པ།

Mahāsthāmaprāpta

g.75 Mahāsthānagataśrī

gnas thams cad na yod pa'i dpal

གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།

Mahāsthānagataśrī

g.76 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Maheśvara

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

g.77 Maheśvaraśrī

dbang phyud chen po'i dpal

དབང་ཕྱུད་ཆེན་པོའི་དཔལ།

Maheśvaraśrī

g.78 Mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

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

g.79 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

g.80 Mātr

yum

ཡུམ།

Mātr

g.81 Nāga

klu

ལྷ།

nāga

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

g.82 Nārāyaṇavratasannāhasumeruśrī

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

སྲེད་མེད་ཀྱི་བུའི་བརྟུལ་ལྷུགས་ཀྱི་གོ་ཚུལ་རབ་ཀྱི་དཔལ།

- g.83** **Nirmadakarā**
rgyags pa med pa
རྒྱལ་པ་མེད་པ།
Nirmadakarā
- g.84** **Nirmitameghagarjanayaśaḥśrī**
sprul ba'i 'brug sgra snyan pa'i dpal
སྤྱུལ་བའི་འབྲུག་སྐྱ་སྒྲན་པའི་དཔལ།
Nirmitameghagarjanayaśaḥśrī
- g.85** **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.86** **Oṃ Sāvitrī**
om nyi ma'i bu mo
ཨོམ་ཉི་མའི་བུ་མོ།
Oṃ Sāvitrī
- g.87** **Padmā**
pad ma
པད་མ།
padmā
- g.88** **Padmadharā**
pad ma 'dzin pa
པད་མ་འཛིན་པ།
Padmadhāra
- g.89** **Padmālayā**
pad ma la gnas pa
པད་མ་ལ་གནས་པ།
Padmālaya
- g.90** **Padmasambhavā**
pad ma las byung ma
པད་མ་ལས་བྱུང་མ།
Padmasambhava
- g.91** **Padmāvati**
pad ma dang ldan pa
པད་མ་དང་ལྷན་པ།
Padmāvati
- g.92** **Pavitrakeśā**
skra gtsang ma
སྐྱ་གཙང་མ།

Pavitrakeśā

g.93 Pavitrāṅgā

lus gtsang ma

ལུས་གཙང་མ།

Pavitrāṅgā

g.94 Perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

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

g.95 Piśācas

sha za

ཤ་ཟ།

piśāca

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

g.96 Prabhāsvarā

'od gsal ma

འོད་གསལ་མ།

Prabhāsvarā

g.97 Prajñāpradīpāsamkhyeyaprabhāketuśrī

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

ཤེས་རབ་སྐྱོན་མ་གངས་མེད་པའི་འོད་ཀྱི་མེ་ཏོག་གི་དཔལ།

Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.98 Pramodabhāgyalolā

skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

Pramodabhāgyalolā

g.99 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

སྐྱོན་ལམ་སྐྱེ་མཚོས་སྣང་བའི་དཔལ།

Praṇidhānasāgarāvabhāsaśrī

g.100 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.101 Pretas

yi dvags

-

ཡི་དབྱེས།
preta
“Ghost,” “Hungry ghost.”

g.102 **Prophecy**
lung bstan pa
ལུང་བསྟན་པ།
vyākaraṇa

g.103 **Puruṣakārāśrayā**
mthu rtsal gyi gnas
མཐུ་རུལ་གྱི་གནས།
Puruṣakārāśrayā

g.104 **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.105 **Ratnārciḥparvataśrī**
rin chen 'od 'phro ri bo'i dpal
རིན་ཆེན་འོད་འཕྲོ་རི་བོའི་དཔལ།
Ratnārciḥparvataśrī

g.106 **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.107 **Ratnasambhavā**
nor bu rin po che las byung ba
ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ།
Ratnasambhavā

g.108 **Rūpavatī**
yid du 'ong ma
ཡིད་དུ་འོང་མ།
Rūpavatī

g.109 **Sāgaragarbhasambhavaśrī**
rgya mtsho'i snying po las byung ba'i dpal
རྒྱ་མཚོའི་སྡིང་པོ་ལས་བྱུང་བའི་དཔལ།
Sāgaragarbhasambhavaśrī

g.110 **Samantabhadra**
kun tu bzang po
ཀུན་ཏུ་བཟང་པོ།
Samantabhadra

- g.111 **Samantāvabhāsavijitasamgrāmaśrī**
 kun tu snang ba gyul las rnam par gyal ba'i dpal
 ཀུན་ཏུ་སྣང་བ་རྒྱལ་ལས་ནམ་པར་བྱལ་བའི་དཔལ།
 Samantāvabhāsavijitasamgrāmaśrī
- g.112 **Samṛddhi**
 'byor pa ma
 འབྱོར་པ་མ།
 Samṛddhi
- g.113 **Sarvabhayahara**
 'jigs pa thams cad sel ba
 འཇིགས་པ་ཐམས་ཅད་སེལ་བ།
 Sarvabhayahara
- g.114 **Sarvagrahaśrī**
 zla thams cad kyi dpal
 ལྷ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvagrahaśrī
- g.115 **Sarvālakṣmīnāśayitrī**
 bkra mi shis pa thams cad med par byed pa
 བཀྲ་མི་ཤིས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།
 Sarvālakṣmīnāśayitrī
- g.116 **Sarvāryaśrāvakaḥpratyekabuddhaśrī**
 'phags pa nyan thos dang rang sangs ryas thams cad kyi dpal
 འཕགས་པ་ཉན་ཐོས་དང་རང་སངས་རྩས་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvāryaśrāvakaḥpratyekabuddhaśrī
- g.117 **Sarvaśrī**
 bkra shis thams cad kyi dpal
 བཀྲ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvaśrī
- g.118 **Sarvatīrthā**
 mu tegs kyi sgo thams cad kyi bkra shis ma
 མུ་ཏེགས་ཀྱི་སྐོ་ཐམས་ཅད་ཀྱི་བཀྲ་ཤིས་མ།
 Sarvatīrthā
- g.119 **Sarvaṣadhitṛṇavanaspaticdhanadhānyaśrī**
 sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal
 སྐྱད་དང་རྩི་ཏོག་དང་ཤིང་དང་རོར་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvaṣadhitṛṇavanaspaticdhanadhānyaśrī
- g.120 **Sarvabhūṭayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī**
 byung bo thams cad dang gnod sbyin dang srin po dang yi dgas dang sha za dang grul bum dang lto
 'phye chen po thams cad kyi dpal
 བྱུང་བོ་ཐམས་ཅད་དང་གཞོན་སྦྱིན་དང་སྦྱིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་རྒྱལ་བུམ་དང་ལྷོ་འབྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvabhūṭayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

- g.121 Sarvabodhisattvaśrī
byangs chub sems pa thams cad kyi dpal
བྱངས་ཆུབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvabodhisattvaśrī
- g.122 Sarvadevatābhimukhaśrī
lha sogs pa thams cad kyi dpal
ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvadevatābhimukhaśrī
- g.123 Sarvadevatābhiṣiktā
lha thams cad kyi dbang bskur ba
ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
Sarvadevatābhiṣiktā
- g.124 Sarvadevatāmātrī
lha thams cad kyi ma
ལྷ་ཐམས་ཅད་ཀྱི་མ།
Sarvadevatāmātrī
- 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་ལྷ་དང་གནོན་སྦྱིན་དང་བྱི་བ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྗིང་དང་མི་འམ་ཅི་དང་ལྷོ་འབྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvadevanāgayakṣagandharvāsuraḡarudakimnaramahoragaśrī
- g.127 Sarvadhanadhānyākarṣaṇaśrī
nor dang 'bru thams cad sdud pa'i dpal
ནོར་དང་འབྲུ་ཐམས་ཅད་སྐྱད་པའི་དཔལ།
Sarvadhanadhānyākarṣaṇaśrī
- g.128 Sarvadharmaprabhāsavyūhaśrī
chos kyi snang ba thams cad bkod pa'i dpal
ཚོས་ཀྱི་སྐྱང་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ།
Sarvadharmaprabhāsavyūhaśrī
- g.129 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.130 Sarvamaṅgaladhārin
dga' byed kyi bkra bshis thams cad 'dzin pa
དགའ་བྱེད་ཀྱི་བགྲ་བཤེས་ཐམས་ཅད་འཛིན་པ།
Sarvamaṅgaladhārin

- g.131 Sarvamaṅgaladhārīnī**
bkra shis thams cad 'dzin ma
བཀྲ་ཤིས་ཐམས་ཅད་འཛིན་མ།
Sarvamaṅgaladhārīnī
- g.132 Sarvanadīsaricchṛī**
chu klung dang mtsho thams cad kyi dpal
ཚུ་ལྷུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvanadīsaricchṛī
- g.133 Sarvanīvaraṇaviṣkambhin**
sgrib pa thams cad rnam par sel ba
སླིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།
Sarvanīvaraṇaviṣkambhin
- g.134 Sarvapāpahantrī**
sdig pa thams cad 'phrog ma
སླིག་པ་ཐམས་ཅད་འཕྲོག་མ།
Sarpapāpahantrī
- g.135 Sarvapṛthivīśrī**
sa thams cad dang rgyal po thams cad kyi dpal
ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarpapṛthivīśrī, Sarvarājaśrī
- g.136 Sarvapūṇyākaraṣaṅśrī**
bsod nams thams cad sdud pa'i dpal
བསོད་ནམས་ཐམས་ཅད་སྤུད་པའི་དཔལ།
Sarpapūṇyākaraṣaṅśrī
- g.137 Sarvapūṇyalakṣaṇadhārin**
bsod nams kyi mtshan tham cad 'dzin pa
བསོད་ནམས་ཀྱི་མཚན་ཐམས་ཅད་འཛིན་པ།
Sarpapūṇyalakṣaṇadhārin
- g.138 Sarvapūṇyopacitāṅgī**
bsod nams kyi phung po thams cad kyi lus can
བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན།
Sarpapūṇyopacitāṅgī
- g.139 Sarvarsīpavitraśrī**
drang srong thams cad dag par byed pa'i dpal
རྩང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།
Sarvarsīpavitraśrī
- g.140 Sarvasattvābhimukhī**
sems can thams cad la mngon du phyogs ma'i dpal
སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་མའི་དཔལ།
Sarvasattvābhimukhī

- g.141 **Sarvasumeruparvatarājaśrī**
 ri bo'i rgyal po ri rab thams cad kyi dpal
 རི་བོ་འི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvasumeruparvatarājaśrī
- g.142 **Sarvasvarāṅgarutanirghoṣaśrī**
 gsung gi yan lag thams cad kyi sgra dbyangs dpal
 གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྒྲ་དབྱངས་དཔལ།
 Sarvasvarāṅgarutanirghoṣaśrī
- g.143 **Sarvatathāgatābhiṣiktā**
 de bzhin gshegs pa thams cad kyi dbang bskur ba
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
 Sarvatathāgatābhiṣiktā
- g.144 **Sarvatathāgatamātr**
 de bzhin gshegs pa thams cad kyi yum
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།
 Sarvatathāgatamātr
- g.145 **Sarvatathāgataśrī**
 de bzhin gshegs pa thams cad kyi dpal
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvatathāgataśrī
- g.146 **Sarvatathāgatavaśavartinī**
 de bzhin gshegs pa thams cad dbang sgyur ma
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱེར་མ།
 Sarvatathāgatavaśavartinī
- g.147 **Sarvatīrthābhimukhaśrī**
 mu tegs thams cad du mngon du phyogs pa'i dpal
 མུ་ཏེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།
 Sarvatīrthābhimukhaśrī
- g.148 **Sarvatīrthamaṅgaladhārin**
 mu stegs kyi bkra bshis tham cad 'dzin pa
 མུ་སྟེགས་ཀྱི་བརྒྱ་བཤེས་ཐམ་ཅད་འཛིན་པ།
 Sarvatīrthamaṅgaladhārin
- g.149 **Sarvatoyasamudraśrī**
 chu thams cad kyi rgya mtsho'i dpal
 ལྷ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ།
 Sarvatoyasamudraśrī
- g.150 **Sarvavidyādhararājaśrī**
 rig sngags 'chang gi rgyal po thams cad kyi dpal
 རིག་སྒྲགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
 Sarvavidyādhararājaśrī

- g.151 Sarvavidyādhara vajrapāṇi vajradharaśrī
rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal
རིག་ལྔགས་འཆང་དང་ལག་ན་རྗེ་དང་རྗེ་ཇེ་འཆང་བ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvavidyādhara vajrapāṇi vajradharaśrī
- g.152 Śatasahasrabhujā
lag pa 'bum dang ldan ma
ལག་པ་འབུམ་དང་ལྷན་མ།
Śatasahasrabhujā
- g.153 Śatasahasrakotīpadmavivarasaṃcchannā
pad ma'i mchog 'bum gyis bkab ma
པད་མའི་མཚོག་འབུམ་གྱིས་བཀའ་མ།
Śatasahasrakotīpadmavivarasaṃcchannā
- g.154 Śatasahasranayanā
mig 'bum dang ldan ma
མིག་འབུམ་དང་ལྷན་མ།
Śatasahasranayanā
- g.155 Śatasahasraśirā
mgo 'bum dang ldan ma
མགོ་འབུམ་དང་ལྷན་མ།
Śatasahasraśirā
- g.156 Sattvāśayaśamanaśarīraśrī
sems can gyi bsam pa zhi bar mdzad pa'i sku'i dpal
སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུའི་དཔལ།
Sattvāśayaśamanaśarīraśrī
- g.157 Saumyā
zhi ba ma
ཞི་བ་མ།
Saumyā
- g.158 Saumyākarṣaṇaśrī
zhi ba 'dren pa'i dpal
ཞི་བ་འདྲེན་པའི་དཔལ།
Saumyākarṣaṇaśrī
- g.159 Simhavāhinī
seng ge la zhon ma
སེང་གེ་ལ་ཞོན་མ།
Simhavāhinī
- g.160 Smṛtiketurājaśrī
dran pa'i tog gi rgyal po'i dpal
དྲན་པའི་རྟོག་གི་རྒྱལ་པོའི་དཔལ།
Smṛtiketurājaśrī

- g.161 **Śrāvaka**
 nyan thos
 ཉན་ཐོས།
 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.162 **Śrī Mahādevī**
 lha mo chen mo dpal
 ལྷ་མོ་ཆེན་མོ་དཔལ།
 Śrī Mahādevī
 “Glorious Great Goddess.” This is also a widespread name in Hindu contexts; it is, for example, an epithet of Śiva’s consort.
- g.163 **Śrīghana**
 dpal stug po
 དཔལ་སྐུག་པོ།
 Śrīghana
- g.164 **Śrīmahāratnapratimaṇḍitā**
 dpal rin po ches brgyan pa
 དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།
 Śrīmahāratnapratimaṇḍitā
- g.165 **Śrīmaṇiratnasambhava**
 dpal nor bu rin po che las byung ba
 དཔལ་ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ།
 Śrīmaṇiratnasambhava
- g.166 **Śubhā**
 dge ma
 དགེ་མ།
 Śubhā
- g.167 **Śubhakartrī**
 dge byed ma
 དགེ་བྱེད་མ།
 Śubhakartrī
- g.168 **Śūdra**
 dmangs rigs
 དམངས་རིགས།
 śūdra
 The name of the lowest of the four castes. “Untouchables.”
- g.169 **Sukhakarī**
 sim par byed ma
 སིམ་པར་བྱེད་མ།
 Sukhakarī

- g.170** **Sukhāvātī**
bde ba can
བདེ་བ་ཅན།
Sukhāvātī
- g.171** **Surūpā**
gzugs bzang ba
གཟུགས་བཟང་བ།
Surūpā
- g.172** **Sūryakāntā**
nyi ma ltar mdzes ma
ཉི་མ་ལྟར་མཛེས་མ།
Sūryakāntā
- g.173** **Sūryaśrī**
nyi ma'i dpal
ཉི་མ་འི་དཔལ།
Sūryaśrī
- g.174** **Sūryaprabhāketuśrī**
nyi 'od tog gi dpal
ཉི་འོད་རྟོག་གི་དཔལ།
Sūryaprabhāketuśrī
- g.175** **Suparikīrtitanāmadheyaśrī**
shin tu yongs su brjod pa mtshan gsol dpal
ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།
Suparikīrtitanāmadheyaśrī
- g.176** **Śvetā**
dkar mo
དཀར་མོ།
Śvetā
- g.177** **Śvetabhujā**
lag dkar ma
ལག་དཀར་མ།
Śvetabhujā
- g.178** **Tathāgata**
de bzhin gshegs pa
དེ་བཞིན་གཤེགས་པ།
tathāgata
“Thus gone.” An epithet of buddhas.
- g.179** **Tejā**
gzi brjid ldan ma
གཟི་བརྗིད་ལྡན་མ།
Tejā (tejovātī)

- g.180 Tejovatī
gzi brjid ldan ma
གཟི་བཞིན་ལྷན་མ།
Tejovatī (tejā)
- g.181 Unnati
mthong ma
མཐོང་མ།
Unnati
Skt. “Advancement,” Tib. “She who has Vision.”
- g.182 Upāsaka
dge bsnyen
དགེ་བསྐྱེན།
upāsaka
Layman.
- g.183 Upāsikā
dge bsnyen ma
དགེ་བསྐྱེན་མ།
upāsikā
Laywoman.
- g.184 Vaiśya
rje’u rigs
རྗེ་ལུ་རིགས།
vaiśya
The merchant caste.
- g.185 Vajrapāṇi
lag na rdo rje
ལག་ན་དོ་རྗེ།
Vajrapāṇi
- g.186 Varuṇa
chu lha
ཚུ་ལྷ།
Varuṇa
Vedic deity of the sky, water, and ocean.
- 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 **Vividhavitramañimauidharā**
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།
Vividhavitramañimauidharā
- g.193 **Vivṛddhi**
rnam par skye ba ma
རྣམ་པར་སྐྱེ་བ་མ།
Vivṛddhi
The *stog pho brang* Kangyur has *rnam par 'phel ma*.
- g.194 **Yakṣa**
gnod sbyin
གནོད་སྐྱིན།
yakṣa
Yakṣas are a class of beings who assail and cause harm to humans. One of the eight classes of spirits.
- g.195 **Yama**
gshin rje
གཤིན་རྗེ།
Yama
Lord of the dead.
- g.196 **Yamavarūnakuberavāsavaśrī**
gshin rje dang chu lha dang ku be ra dang brgya byin la sogs pa'i dpal
གཤིན་རྗེ་དང་ཅུ་ལྷ་དང་ཀུ་བེ་ར་དང་བརྟུ་བྱིན་ལ་སོགས་པའི་དཔལ།
Yamavarūnakuberavāsavaśrī
- g.197 **Yaśā**
rab grags ma
རབ་གྲགས་མ།
Yaśā

