The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa
The Noble Prophecy of Śrī Mahādevī

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

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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.

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.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

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 Sukhāvati, 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.2 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.3 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by 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 Sukhāvatī together with the great saṅgha of bodhisattvas, amongst them the following bodhisattva mahāsattvas of the excellent eon: Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkambhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayahara, and similarly Bodhisattva Mahāsattva Sarvamangaladhārīn, Bodhisattva Mahāsattva Mahāsattva Sarvapunyatradhārīn, Bodhisattva Mahāsattva Chandrasūryatralokya-dhārīn, Bodhisattva Mahāsattva Sarvatirthamangaladhārīn, 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 Sukhāvatī and remained at one side. [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:
“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 Names 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, 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.”

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 them will have those aforementioned qualities and benefits.”

Then Bodhisattva Mahāsattva Ārya Avalokiteśvara asked the Bhagavān, “Bhagavān, where did Śrī Mahādevī generate her roots of virtue?”

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 Ratnaśaṃbhavā, the tathāgata called Ratnakusumaguṇasāgaravaidūryyakanaṅgirasvarṇa-kāṃcanaprabhāsaśrī 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 effects 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, disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfilment. They are as follows:

1. Homage to Tathāgata Śrīghana.
2. Homage to Tathāgata Ratnakusumaguṇasāgaravaidūryyakanaṅgirasvarṇa-kāṃcanaprabhāsaśrī.
3. Homage to Tathāgata Gaṅgāsarvaḥramukhamaṅgalaśrī.
4. Homage to Tathāgata Candanakusumatejonakṣaṭaprabhāsaśrī.
5. Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.
6. Homage to Tathāgata Guṇasamudrāvabhāsamanḍalaśrī. [F.248.a]
7. Homage to Tathāgata Dhārmavikurvanādhaṃbāṣvegaśrī.
8. Homage to Tathāgata Jyotiḥsaumyaγandhāvabhāsaśrī.
9. Homage to Tathāgata Sattvāsayaśamanaśaṃprasthitāśrī.
10. Homage to Tathāgata Praṇidhānasāgarāvabhaṇḍaśrī.
11. Homage to Tathāgata Suparikūrtitanāmhadheyaśrī.
12. Homage to Tathāgata Asaṃkhyeyavīryasamprasthitāśrī.
1.10 Homage to Tathāgata Aprameyasuvannottaprabhāsaśrī.
Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.
Homage to Tathāgata Prajñāpradīpāśaṃkhyeyaprabhāketuśrī.
Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.
1.11 Homage to Tathāgata Brahmaśrī.
Homage to Tathāgata Maheśvaraśrī.
Homage to Tathāgata Candrasūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārajāśrī.
1.12 Homage to Tathāgata Gaganapradīpābhīrāmasrī.
Homage to Tathāgata Śuryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpasrī.
Homage to Tathāgata Śāgargarbhasamabhavaśrī.
1.13 Homage to Tathāgata Nirmitameghagarjanayaśasrī. [F.248.b]
Homage to Tathāgata Sarvadharmaprabhāsavyuhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārcihparvataśrī.
1.14 Homage to Tathāgata Jñānarciḥṣāgaraśrī.
Homage to Tathāgata Mahāpranidhivegaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Śmrīketurājasrī.
1.15 Homage to Tathāgata Indraketudhājarājasrī.
Homage to Tathāgata Sarvadhanadhānyākarṣaṇaśrī.
Homage to Tathāgata Saumyākarṣaṇaśrī.
Homage to Tathāgata Laksmyākarṣaṇaśrī.
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 Śrīmahāratnaprātmāṇḍitā. And that world system will be adorned with
various sorts of divine jewels. This very tathāgata will spread light in that world
system, and those bodhisattvas dwelling there in that world will spontaneously
become radiant and have immeasurable life spans. The word buddhadharma-
saṅgha [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.’
1.18 “What is the twelve-line praise with one hundred and eight names that is
renowned as being stainless?\textsuperscript{11}
1.19 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They
are as follows:\textsuperscript{12}
Sarvatathāgatābhīṣiktā (She who was Empowered by All Tathāgatas),
Sarvadevatābhīṣiktā (She who was Empowered by All Gods),
Sarvatathāgatamātṛ (Mother of All Tathāgatas),
Sarvadevatāmātṛ (Mother of All Gods),
1.19 Sarvatathāgatasrī (Glory of All Tathāgatas),
Sarbodhisattvaśrī (Glory of All Bodhisattvas),
Sarvāryaśrāvakapratyekabuddhaśrī (Glory of All Āryaśrāvakas and Pratyekabuddhas),
Brahmaviṣṇumaheśvaraśrī (Glory of Brahmā, Viṣṇu and Maheśvara),
1.20 Mahāsthānagataśrī (Glory Present in Great Places),
Sarvadevatābhimukhaśrī (Glory in the Presence of all Gods),
Sarbadevanāgayakṣagandharvāsurasurādamāṁśamahoragaśrī (Glory of All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras and Mahoragas),
Sarvavidyādharavajrapāṇīvajradharaśrī (Glory of All the Vidyādharas, Vajrapāṇi and Vajradharas),
1.21 Catuḥpañca lokapālaśrī (Glory of the Four and the Five Guardians of the World),
Aṣṭa grahāṣṭāviṃśati nakṣatraśrī (Glory of the Eight Planets and Twenty-Eight Constellations),
Oṃ Sāvitrī (Daughter of Savitra),
Dhātrī (Nurse),
1.22 Mātṛ (Mother),
Caturvedaśrī (Glory of the Four Vedas),
Lakṣmī (Goddess of Prosperity),
Bhūtamātṛ (Mother of Sentient Beings),
1.23 Jayā (She who is Victorious),
Vijayā (She who Conquers),
Gaṅgā (She who is the Ganges),
Sarvatārthā (She of All Holy Places),
1.24 Sarvamaṅgalyā (She who Confers All Auspiciousness),
Vimalanirmalakaraśrī (Glory that Makes One Stainless and Pure),
Sarvapāpahantarī (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 Śatasahasrakoṭipadmavivarasamcchannā (She who is Enveloped by a Display of One Hundred Thousand Crore Lotuses),
Padmā (She who has Lotuses),
Padmasambhavā (She who was Born from a Lotus),
Padmālayā (She whose Abode is a Lotus),

Padmadharā (She who Holds a Lotus),

Padmāvatī (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),

Śvetā (Fair One),

Mahāśvetā (Great Fair One),

Śvetabhuja (She who has Fair Arms),

Sarvamaṅgaladhārī (She who Possesses All Auspiciousness),[F.249.b]

Sarvapunyopacītāngī (She whose Body Consists of All Collections of Merit),

Dākṣāyaṇī (Daughter of Dakṣa20),

Śatasahasrabhuja (She who has One Hundred Thousand Arms),

Śatasahasranāyā (She who has One Hundred Thousand Eyes),

Śatasahasraśirā (She who has One Hundred Thousand Heads),

Vividhavicitramanīmulidharā (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),

Yaśā (Renowned One),

Mahāyaśā (Highly Renowned One),

Saumyā (Benign One),

Bahujimūtā (She of the Many Clouds),

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),

Śubhakartrī (She who Brings About Virtue),

Sarvasattvābhimukhī (She who is Disposed towards All Sentient Beings),

Āryā (Noble One),

Kusumaśrī (Glory of the Flowers),

Kusumēṣvarā (She who is the Sovereign of the Flowers),22

Sarvasumeruparvātaśrī (Glory of the Entire King of Mountains, Mt. Sumeru),

Sarvanadīśaricchṛī (Glory of All Rivers and Streams),23

Sarvatoṣamudrāśrī (Glory of the Ocean of All Waters),

Sarvatīrthābhimukhaśrī (Glory of Turning Towards All the Holy Places),

Sarvaḥṣadhitṛnavanapratispadhanāhāyaśrī (Glory of All Medicinal Herbs, Grasses, Trees, Wealth and Grains),

Hiraṇyadā (She who Gives Gold),

Annapānadā (She who Gives Food and Drink),24

Prabhāsvarā (She of the Clear Light),
Ālokakarā (She who Illuminates),
Pavitrāṅgā (She of the Pure Body),
Sarvatathāgatavaśavartinī (She who has Power over All Tathāgatas),

1.37 Sarvadevānugamakukṣaśtri (Glory when in the Presence of the Entire Assembly of the Gods),
Yamavarṇaṅkuberavāsavāṣtri (Glory of Yama, Varuṇa, Kubera and Vāsava),
Dātrī (She who Gives),
Bhoktrī (She who Takes Pleasure),

1.38 Tejā (She who is Brilliance),
Tejōvati (Bright One),
Vibhūti (Abundance),
Samṛddhi (Great Prosperity),

1.39 Vivṛddhi (Growth),
Unnaṇī (Advancement),
Dharmaśrī (Glory of the Dharma),
Mādhavāśrayā (She who Relies on Viṣṇu),

1.40 Kusumanilayā (She whose Abode is the Flowers),
Anasūyā (She who is not Spiteful),
Puruṣakārāśrayā (She who Relies on Virile Action),
Sarvapavitrayā (She whose Body is Entirely Pure),

1.41 Maṅgalahastā (She whose Hands are Auspicious),
Sarvālakṣmī nāśayitrī (She who Destroys All Inauspiciousness),
Sarvapunyākarṣānuṣaśtri (Glory that Collects All Merits),
Sarvapṛthivīśrī (Glory of the Entire Earth),

1.42 Sarvarājaśrī (Glory of All Kings),
Sarvavidyādhāraraṇājaśrī (Glory of the King of All Vidyādhāras),
Sarvbhūtayakṣarākṣasapretāpiṣācakumbhāndamahoragaśrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas and Mahoragas),
Dyuti (Splendour),

1.43 Pramodbhāgyalolā (She who Longs for Delight and Happiness),
Sarvarṣipavitraśrī (Glory that is the Purity of All Seers),
Sarvasrī (Glory of All),
Bhavaiṣṭhottamaśrī (Glory that is the First and the Foremost in Existence),

1.44 Sarvakimnaraśarvānurṣuryottamaśrī (Glory that is the First of All Kimnara and of All Asuras),
Niravadyaṣṭhānavāsinī (She who Stays Irreproachable),
Rūpavatī (Beautiful One),
Sukhakarī (She who Causes Happiness),

1.45 Kuberakāntā (Beloved of Kubera),
Dharmarājaśrī (Glory of the Dharma King):
“Oṃ! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, svāhā. Oṃ gaṅgādi sarva tīrthānām abhimukhī kuru svāhā | oṃ sāvitryai svāhā | sarvamaṅgaladhārinīyai svāhā | caturvedanakṣatragahaṇādīmūrtayai svāhā | brahmaṇe svāhā | višnaye svāhā | rudrāya svāhā | viśvamukhāya svāhā | oṃ nigrigrini sarvakāryasādhani sini sini āvāhayāmi devi śrīvaiśraṇaṇaḥ svāhā | suvarṇadhanadhānākarkaṇanyai svāhā | sarvapaṇyākarkaṇanyai svāhā | śrīdevatākarkaṇanyai svāhā | sarvapāpanaḥsvaḥā | sarvatālakṣaṃkṣipāsvaḥā | sarvatathātābhiṣiktāsvaḥā | sarvatābhimukhaśriye svāhā | āyurvalavarnaḥkaraṇaśvāhā | sarvapañcamagalaḥastāsvaḥā | śrīṣṭhavāhinīsvaḥā | padmaṣṭhūtāsvaḥā | sarvavṛtya-kākhordavinaśaṃsvaḥā.

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, eliminate all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who is going to retain and recite these names of the tathāgatas, should rise in the morning, clean up, and, having offered flowers and incense to all the buddhas, also offer sandalwood incense to Śrī Mahādevī. Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve him, and all of his purposes will be fulfilled.”

When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, Śrī Mahādevī, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.

This completes The Noble Prophecy of Śrī Mahādevī.
The Abhidharmakośa gives eleven wholesome mental factors and lists faith as the first among them.

The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in Sukhāvatī 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.

“Of the excellent eon” (bskal pa bzang po’i = bhadrakalpika) missing in Skt.

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...”

“Names” omitted in Skt.

Translated on the basis of the Tibetan. Skt. has tasya rājñāḥ kṣatriyasya viṣaye teṣāṃ sattvānāṁ saraṇabhayety upadravā praśamiṣyanti. “In the country of the kṣatriya king, these beings’ misfortunes, i.e. ‘all fears,’ will be pacified.”

Skt. does not have “and who put them into practice once they have heard them.”

Skt. sarvakārya “all effects,” Tib. lus thams cad “all bodies.”

Skt. upasarga “natural misfortune,” Tib. gnod pa “harms.”

The Skt. list has been followed. The Tibetan (F.248.a-b) has some minor differences from the Sanskrit.
Skt. dvādaśadandaṃkṣaṇī...stotram, but Tib. has the puzzling stod pa brgyad cu gnyis pa “eighty two praises.”

The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.

Tib. lha la sogs pa thams cad kyi dpal “Glory of All Gods, etc.”

Tib. gnas thams cad na yod pa’i dpal “Glory Present in All Places.”


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.

Savitra is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.

The Tibetan (see glossary under “Sarvatīrthā”) treats these two epithets as one, i.e. “She who Confers the Happiness of All the Holy Places.”

The Tibetan (see glossary entry) has “She who is Enveloped by a Hundred Thousand Supreme Lotuses.”

A Hindu creator god. His daughter is the consort of Śiva.

The terms candrakānta and sūryakānta also regularly refer to gems, i.e. moonstone and sunstone respectively.

Tib. “She Who Abides in Flowers.”

Tib. “Glory of All Rivers and Lakes.”

Tib. “She who Gives Food and Clothing.”

Skt. reads “varuṇā”. Yama is the lord of death, Varuna is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.

Omitted in Tib.

Tib. mthong ma, “She who has Vision.”

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.

Tib. “She who is Patient.”

Omitted in Tib.

Tib. mthu rtsal gyi gnas, “She who is the Source of Power.”
Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma,* “She who has Hands that Purify and [Bring] All Auspiciousness.”

The Tibetan (see glossary entry for “Sarvapṛthivīśrī”) takes these two as one, “Glory of the Entire Earth and All Kings.”

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.”

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.”

The Skt. edition has *sarva kiṃnara sarva sūryottama śrī,* “Glory that is the First of All Kiṃnaras 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.

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.*

Skt. *gaṅgādisarvatīrthānāmukhikuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru.*

The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.


Skt. omits “and recite.”

Skt. *guptiṃ kariṣyanti,* while Tib. has *sbed par byed pa,* “conceal.”

Tib. has *lha mo chen mo dpal de,* “that Śrī Mahādevī,” while Skt. has *sā,* “she.”

The usual mention of the translators in the Tibetan colophon is missing in all versions.
BIBLIOGRAPHY


ʼphags pa lha mo chen mo dpañ lung bstan pa (Āryaśrīmahādevīvākaraṇa). Toh 193, Degé Kangyur, vol. 61 (mdo sde, tsa), folios 246.a–250.b.


大吉祥天女十二契一百八名垢大乘经.

GLOSSARY

g.1 Ákāśagarbha
nam mkha' 'snying po
Ākāśagarbha

g.2 Ālokakarā
snang ba ma
Ālokakarā

g.3 Anasūyā
bzod ldan ma
Anasūyā

g.4 Aneka ratnāṃśu mālā
'od zer 'bar ba du mas 'khor ba
Aneka ratnāṃśu mālā

g.5 Annapānadā
zas dang gos sbyin ma
Annapānadā

g.6 Aprameyasuvanottaprabhāsārī
dpag tu med pa'i gsar mdog snang ba'i dpal
Aprameyasuvanottaprabhāsārī

g.7 Arhat
dgra bcom pa
arhat
“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

Asaṃkhyeyavirāyasusamprasthitaśrī

Āryā

**g.9**

Asaṃkhyeyavirāyasusamprasthitaśrī

Āryāṁ pa la nab tu zhugs pa’i dpal

Asaṃkhyeyavirāyasusamprasthitaśrī

**g.10**

Asaṃkhyeyavirāyasusamprasthitaśrī

Asaṃkhyeyavirāyasusamprasthitaśrī

**g.11**

Asura

Iha ma yin

Asura

Demi-gods, titans.

**g.12**

Avalokiteśvara

Asura

Asaṃkhyeyavirāyasusamprasthitaśrī

**g.13**

Bahujimūta

Bahujimūta

**g.14**

Bhagavān

Bhagavān

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

Bhikṣu

A fully ordained monk of the Buddhist Saṅgha.
Bhikṣunī
dge slong ma
bhikṣunī
A fully ordained nun of the Buddhist Sangha.

Bhoktrī
longs spyan ma
Bhoktrī

Bhūta
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.

Bhūtamātr
sens can ruams kyi ma
Bhūtamātr

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

Brāhmaṇa
bram ze
brāhmaṇa
A member of priestly caste.

Brahmaśrī
tshangs pa’i dpal
Brahmaśrī

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

Candanakusumatejonakṣatraprabhāsaśrī
tsan dan gyi me tog gzi brjid skar ’od kyi dpal
Candanakusumatejonakṣatraprabhāsaśrī
g.25 Candrakāntā  
zung ba ltar mdzes ma
Candrakāntā
g.26 Candraśrī  
zung ba'i dpal
Candraśrī
g.27 Candrasūryaśrī  
nyi zla'i 'od dpal
Candrasūryaśrī
g.28 Candrasūryatrailokyaadhārin  
nyi zla dang 'jig rten gsum 'dzin pa
Candrasūryatrailokyaadhārin
g.29 Catuhpaṅcalokālaśrī  
'jig rten skyong ba bzhi dang 'jig rten dpal
Catuhpaṅcalokālaśrī
g.30 Caturvedaśrī  
rig byed bzhi'i dpal
Caturvedaśrī
g.31 Dāksāyanī  
shes mten can gyi bu mo
Dāksāyanī
g.32 Dātrī  
sbyin pa ma
Dātrī
g.33 Dhanadā  
nor sbyin ma
Dhanadā
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.”

Dharmarājaśrī
chos kyi rgyal po’i dpal

Dharmaśrī
chos kyi dpal

Dhārma vikurvaṇa dhvaja vega śrī
chos kyi cho ’phrul rgyal mtshan shugs kyi dpal

Dhātrī
ma ma

Dyuti
‘od la dga’ ba

Excellent Eon
bskal pa bzang po

A cosmological era that has buddhas appear in it.

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

**Gagana pradīpābhirāma śrī nam mkha'i sgron ma'i 'od bzang dpal**

Gagana pradīpābhirāma śrī

**Gambhiradharma prabhā rāja śrī zab mo'i chos kyi 'od kyi rgyal po'i dpal**

Gambhiradharma prabhā rāja śrī

**Gandharva**

*dri* za

*gandharva*

The name of a kind of preta (ghost). These spirits are said to live on odours, hence their name “smell-eater.”

**Gandhapradipasrī**

*spos kyi sgron ma'i dpal*

Gandhapradipasrī

**Gaṅgā**

*gang ga ma*

Gaṅgā

**Gaṅgāsarasvatsirhamukhamanḍalaśrī**

*gang ga'i mu stegs kyi sgo thams cad kyi bka' bsis kyi dpal*

Gaṅgāsarasvatsirhamukhamanḍalaśrī

**Garuḍa**

*nam mkha' lding*

Garuḍa

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

**Guṇasamudrāvabhāsamaṇḍalaśrī**

*yen tan rgya mtsaṅ bka' dkyil 'khor gyi dpal*

Guṇasamudrāvabhāsamaṇḍalaśrī

**Hiranyadā**

*guer sbyin ma*
Indra

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

Jayā

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.

Kṣatriya

Warrior caste.

Kṣitigarbha

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

Kuberakāntā
Kuberakāntā
Kusumanilayā
Kusumanilayā
Kusumāśrī
Kusumāśrī
Kusumeśvarā
Kusumeśvarā
Lakṣmī
Lakṣmī
Lakṣmyākarṣaṇa śrī
Lakṣmyākarṣaṇa śrī
Mādhavāśrayā
Mādhavāśrayā
Mahāmeghaśrī
Mahāmeghaśrī

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

Mahāśvetā
Mahāśvetā

Mahāyaśā
Mahāyaśā

Mahāpraṇidhivegāśrī
Mahāstraṅgāśrī
dhyanāśrī

Mahāsthāmaprāpta

Mahāsthānagataśrī

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

Mahoraga
mahoraga

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

Mañjuśrī

Mañjuśrī

Mañjuśrī

Mātṛ

Mātṛ

Nāga

Nāga

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

Nārāyaṇavratasannāhasumeruṣrī

Nārāyaṇavratasannāhasumeruṣrī

Nirmadakarā

Nirmadakarā

Nirmitameghagarjanayaśahṣrī

Nirmitameghagarjanayaśahṣrī

Niravadyasthānavāsinī

Niravadyasthānavāsinī

Om Sāvitrī

Om Sāvitrī

Padmā

pad ma
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.

A type of malevolent ghost, considered to belong to the preta realm. Tibetan translates the term as “flesh-eaters.”
"od gsal ma
འོད་གསལ་མ།
Prabhāsvarā

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

Prajñāpradīpāsāṃkhyeyaprabhāketusrı

Pramodabhāgyalolā
skal ba dang ldan par 'dod pa

Pramodabhāgyalolāt

Praṇidhānasāgarāvabhāsaśrī
smon lam rgya mtshos snang bu'i dpal

Praṇidhānasāgarāvabhāsaśrī

Pratyekabuddha
rang sungs rgyas

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

Preta
yi dvags

preta
“Ghost,” “Hungry ghost.”

Prophecy
lung bstan pa

Prophecy
vyākaraṇa

Puruṣakārāśrayā
mthu rtsal gyi gnas

Puruṣakārāśrayā

Puruṣakārāśrayā

Rākṣasa
srin po

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 ’phre ri bo’i dpal
Ratnārciḥparvataśrī

Ratnakusumagunāsāgaravaiḍūryakāṃcanaśrī
rin po che’i me tog yon tan gyi rgya mtsho baidUrya dang gser gyi ri bo mdog mdzes gser ’od dpal
Ratnakusumagunāsāgaravaiḍūryakāṃcanaśrī

Ratnasambhavā
nor bu rin po che las byung ba
Ratnasambhavā

Rūpavatī
yid du ’ong ma
Rūpavatī

Sāgaragarbhasambhavaśrī
gnya mtsho’i snying po las byung ba’i dpal
Sāgaragarbhasambhavaśrī

Samantabhadra
kun tu bsng po
Samantabhadra

Samantāvabhāṣaśrī
kun tu bstan pa’i rnam par gsal ba’i dpal
Samantāvabhāṣaśrī

Samṛddhi
’byor pa’i ma
Samṛddhi

Sarvabhayahara
’jigs pa thams cad sel ba
Sarvabhayahara

Sarvagrahaśrī
zla thams cad kyi dpal
Sarvagnhaṣṭrī
g.115 Sarvālakṣmīnāśayitrī
bkra mi shis pa thams cad med par byed pa
Sarvālakṣmīnāśayitrī
g.116 Sarvāryaśrāvakapratyekabuddhaṣṭrī
’phags pa rnam thos dang rtags rtags rtags thams cad kyi dpal
Sarvāryaśrāvakapratyekabuddhaṣṭrī
g.117 Sarvaṣṭrī
bkra shis thams cad kyi dpal
Sarvaṣṭrī
g.118 Sarvatirthā
mtu legs kyi sgo thams cad kyi bkra shis na
Sarvatirthā
g.119 Sarvaṣadhirṇavanaspatidhanadhānyaṣṭrī
sman dang rtsi tog dang shing dang nor dang ’bru thams cad kyi dpal
Sarvaṣadhirṇavanaspatidhanadhānyaṣṭrī
g.120 Sarvabhūtyayakṣaraśasapretapiśācakūṃabhāṇḍamahoragaṣṭrī
byung bo thams cad dang gnod skyin dang srin po dang yi dgas dang sha za dang gral bum dang lho ’phreu chun po thams cad kyi dpal
Sarvabhūtyayakṣaraśasapretapiśācakūṃbhāṇḍamahoragaṣṭrī
g.121 Sarvabodhisattvaṣṭrī
byang chub sems pa thams cad kyi dpal
Sarvabodhisattvaṣṭrī
g.122 Sarvadevatābhimukhaṣṭrī
lha sog pa thams cad kyi dpal
Sarvadevatābhimukhaṣṭrī
g.123 Sarvadevatābhīṣiktā
lha thams cad kyi dbang bskur ba
Sarvadevatābhīṣiktā
Sarva devatābhisiktā

124 Sarva devatāmātr
Iha thams cad kyi ma
Sarva devatāmātr

125 Sarva devaṇāgāyaṃ gāṇḍhaṃ garuḍaṃ mahārajanāmaḥ
Iha i thogs thams cad la mgon du phugs pa'i dpal
Sarva devaṇāgāyaṃ gāṇḍhaṃ garuḍaṃ mahārajanāmaḥ

126 Sarva devaṇāgāyaṃ gāṇḍhaṃ garuḍaṃ mahārajanāmaḥ
Iha dang klus dang good sbyin dang dri za dang Iha ma yin dang nam nikha' lding dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal
Sarva devaṇāgāyaṃ gāṇḍhaṃ garuḍaṃ mahārajanāmaḥ

127 Sarva dhana dhān̤yaṃ karṣaṇaṃ
Nor dang 'bru thams cad sdu'i dpal
Sarva dhana dhān̤yaṃ karṣaṇaṃ

128 Sarva dharmaprabhāsavyūhaṃ
chos kyi snang ba thams cad bkod pa'i dpal
Sarva dharmaprabhāsavyūhaṃ

129 Sarva kiṃnaraṃ sarvāsuryottamaṃ
Dpal gyi nchog mi 'am ci mo thams cad dang Iha ma yin mo thams cad kyi dpal gyi nchog
Sarva kiṃnaraṃ sarvāsuryottamaṃ

130 Sarva maṅgala dhārīṇ
Dga' byed kyi bkra bshis thams cad 'dzin pa
Sarva maṅgala dhārīṇ

131 Sarva maṅgala dhārīṇī
Bkra shis thams cad 'dzin ma
Sarva maṅgala dhārīṇī

132 Sarva maṅgala dhārīṇī
Chu klung dang mtsho thams cad kyi dpal
Sarva maṅgala dhārīṇī
Sarvanīvaraṇaviṣkaṃbhīn
śṛṅīb pa thams cd nam par sel ba
Sarvanīvaraṇaviṣkaṃbhīn

Sarvapāpahantrī
sāṅg pa thams cd ’phrog ma
Sarvapāpahantrī

Sarvaprthiviśrī
da thams cd dang rgyal po thams cd kyi dpal
Sarvaprthiviśrī - Sarvarthaśrī
d

Sarvapunyākārśanaśrī
dsod nams thams cd sdud pa’i dpal
Sarvapunyākārśanaśrī

Sarvapunyalakṣanadhārīn
bsod nams kyi mtshan thams cd ’dzin pa
Sarvapunyalakṣanadhārīn

Sarvapunyopacitāṅgī
tsod nams kyi phung po thams cd kyi lus can
Sarvapunyopacitāṅgī
t

Sarvarsipavitraśrī
drang srong thams cd dag par byed pa’i dpal
Sarvarsipavitraśrī

Sarvasattvābhimukhī
dsens can thams cd la mgon du phyogs ma’i dpal
Sarvasattvābhimukhī

Sarvasumeruparvatarājaśrī
ri bo’i rgyal po ri nib thams cd kyi dpal
Sarvasumeruparvatarājaśrī

Sarvasvarāṅgarutanirghoṣaśrī
gsung gi yan lag thams cd kyi sgra abyangs dpal
Sarvaśantarāṅgaratanirghoṣaśrī
g.143  Sarvatathāgataṁbiṣiktā
de bhūtāṃ bhūtānāṃ bhūtānāṃ
Sarvatathāgataṁbiṣikta

Sarvaśatāgataṃbāṇaśrī
g.144  Sarvatathāgatamātṛ

de bhūtāṃ bhūtānāṃ bhūtānāṃ
Sarvatathāgatamātṛ
g.145  Sarvatathāgatasāṃśrī
de bhūtāṃ bhūtānāṃ bhūtānāṃ
g.146  Sarvatathāgataśāntaṁśrī
de bhūtāṃ bhūtānāṃ bhūtānāṃ
Sarvatathāgataśāntaṁśrī
g.147  Sarvārthābhābhimaṁśaśrī
tus bhūtāṃ bhūtānāṃ bhūtānāṃ
g.148  Sarvaśatārhamānigaladhāraśrī
tus bhūtāṃ bhūtānāṃ bhūtānāṃ
g.149  Sarvatoṣāruśāntaśrī
tus bhūtāṃ bhūtānāṃ bhūtānāṃ
g.150  Sarvāvidyaādhararājaśrī
tus bhūtāṃ bhūtānāṃ bhūtānāṃ
g.151  Sarvāvidyaādharavajrapāṇivajradhāraśrī
tus bhūtāṃ bhūtānāṃ bhūtānāṃ
śata sahasrabhujā
lag pa 'bum dang ldan ma

śata sahasrabhujā
g.152

śata sahasrakoṭipadmavivarasamcchannā
pad ma'i mchog 'bum gyis bkab ma

śata sahasrakoṭipadmavivarasamcchannā
g.153

śata sahasranayanā
mig 'bum dang ldan ma

śata sahasranayanā
g.154

śata sahasraśirā
mgo 'bum dang ldan ma

śata sahasraśirā
g.155

sattvāśayaśamanasarāśri
sems can gyi bsam pa zhi bar mzdad pa'i sku'i dpal

sattvāśayaśamanasarāśri
g.156

saumyā
zhi bu ma

saumyā
saumyā
g.157

saumyākarśaṇāśri
zhi bu 'dren pa'i dpal

saumyākarśaṇāśri
saumyākarśaṇāśri
g.158

simhavāhinī
seng ge la zhon ma

simhavāhinī
simhavāhinī
g.159

smṛtiketurāśri
dran pa'i tog gi rgyal po'i dpal

smṛtiketurāśri
smṛtiketurāśri
g.160

śrāvaka
nyan thos

śrāvaka
śrāvaka

g.151

g.161
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.

Śrī Mahādevī

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

Śrīghana

Śrīghana

Śrīmahāratnapratimaṇḍitā

Śrīmahāratnapratimaṇḍitā

Śrīmaṇi ratnasambhava

Śrīmaṇi ratnasambhava

Śubhā

Śubhā

Śubhakartrī

Śubhakartrī

Śūdra

Śūdra

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

Sukhakarī
Thus gone.

An epithet of buddhas.
g.180 Tejovati

*Tejā (tejovatī)*

Unnati

*Unnati*

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

Upāsaka

*Layman.*

Upāsikā

*Laywoman.*

Vaiśya

*The merchant caste.*

Vajrapāṇi

*Vedic deity of the sky, water, and ocean.*

Varuṇa

*Vedic deity of the sky, water, and ocean.*

Vibhūtī

*Phun sum tshogs ma*
Viṣṇu

One of the eight great gods in the Indian pantheon.

Yakṣa

Yakṣas are a class of beings who assail and cause harm to humans. One of the eight classes of spirits.

Yama

Lord of the dead.
Yaśā

nab grags ma

Yaśā