The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa
CONTENTS

ti. Title
c. Contents
s. Summary
c. Acknowledgements
i. Introduction
tr. The Translation
n. Notes
b. Bibliography
g. Glossary
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.

ACKNOWLEDGEMENTS

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.

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i.

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

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 Sukhāvaṭī, 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, 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.
HOMAGE TO ALL BUDDHAS AND BODHISATTVAS.

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 Sarvanīvaraṇaviṣkaṁbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayaśagarbha, Bodhisattva Mahāsattva Sarvamangaladhārīn, Bodhisattva Mahāsattva Mahāsattva Mahāsattva Sarvapunjyalakṣaṇadhārīn, Bodhisattva Mahāsattva Candrasūryatrailokya-dhārīn, Bodhisattva Mahāsattva Sarvārthamangaladhārīn, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

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.

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, bhikṣuṇīs, 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 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 Ratnasaṃbhavā, the tathāgata called Ratnakusumagaṇasāgaravaiḍūryakanagirisuvarna-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 fulfillment. They are as follows:

1. Homage to Tathāgata Śrīghana.
2. Homage to Tathāgata Ratnakusumagaṇasāgaravaiḍūryakanagirisuvarna-kāṃcanaprabhāsaśrī.
3. Homage to Tathāgata Gaṅgāsarvatīrthhamukhamahaṅgalāśrī.
4. Homage to Tathāgata Candaṃkusumatejonakṣatraprabhāsaśrī.
5. Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.
6. Homage to Tathāgata Gaṇasamudrāvabhāsamaṇḍalaśrī. [F.248.a]
8. Homage to Tathāgata Jyotiḥsaumya gandhāvabhāsaśrī.
9. Homage to Tathāgata Sattvāsayaśamanaśarīraśrī.
11. Homage to Tathāgata Suparikīrtitanāmadheyaśrī.
12. Homage to Tathāgata Asaṃkhyeyavīryasamprasthitāśrī.
1.10 Homage to Tathāgata Aprameyasuvanṇottaprabhāsaśrī.
  Homage to Tathāgata Sarvasvarāṅgarutanirghośaśrī.
  Homage to Tathāgata Prajñāpradīpāsāṃkhyeyaprabhāketuśrī.
  Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.

1.11 Homage to Tathāgata Brahmaśrī.
  Homage to Tathāgata Maheśvaraśrī.
  Homage to Tathāgata Candrasūryaśrī.
  Homage to Tathāgata Gambhiradharmaprabhārajaśrī.

1.12 Homage to Tathāgata Gaganapradīpābhīrāmaśrī.
  Homage to Tathāgata Suryaprabhāketuśrī.
  Homage to Tathāgata Gandhāradīpaśrī.
  Homage to Tathāgata Sāgaragarbhasambhavaśrī.

1.13 Homage to Tathāgata Nirmitameghagarjanayaśaḥśrī. [F.248.b]
  Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
  Homage to Tathāgata Drumarājavivaridhitaśrī.
  Homage to Tathāgata Ratnārciḥparvataśrī.

1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
  Homage to Tathāgata Mahāpranidhivegaśrī.
  Homage to Tathāgata Mahāmeghaśrī.
  Homage to Tathāgata Śmrīketurājaśrī.

1.15 Homage to Tathāgata Indraketudevajārajaśrī.
  Homage to Tathāgata Sarvadhānadhāṇyākarṣaṇaśrī.
  Homage to Tathāgata Saumyākarṣaṇaśrī.
  Homage to Tathāgata Lakṣmyākarṣaṇaśrī.

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 Śrīmanuratnasambhava in the world system
  called Śrīmahāratnapratimāṇḍita. 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 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They
  are as follows:12

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  “12

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Sarvatathāgatābhiṣiktā (She Who Was Empowered by All Tathāgatas),
Sarvadevatābhiṣiktā (She Who Was Empowered by All Gods),
Sarvatathāgatamātṛ (Mother of All Tathāgatas),
Sarvadevatāmātṛ (Mother of All Gods),
Sarvatathāgataśrī (Glory of All Tathāgatas),
Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
Sarvāryaśrāvakapratyekabuddhaśrī (Glory of All Āryaśrāvakas and Pratyekabuddhas),
Brahmaviṣṇumahiṃśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
Mahāsthānagataśrī (Glory Present in Great Places),
Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),
Sarvadevanāgayakṣagandharvāsuragarudakīṃnaramahoragaśrī (Glory of All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras, and Mahoragas),
Sarvavidyādharavajrapāṇīvajrādharaśrī (Glory of All the Vidyādharas, Vajrapāṇī and Vajrādharas),
Catuḥpañchalokapālaśrī (Glory of the Four and the Five Guardians of the World),
Aṣṭagrahāśṭāvimśānikṣatraśrī (Glory of the Eight Planets and Twenty-Eight Constellations),
Oṃ Sāvitrī (Daughter of Savitra),
Dhātrī (Nurse),
Mātṛ (Mother),
Caturvedaśrī (Glory of the Four Vedas),
Lakṣmī (Goddess of Prosperity),
Bhūtamātṛ (Mother of Sentient Beings),
Jayā (She Who Is Victorious),
Vijayā (She Who Conquers),
Gaṅgā (She Who Is the Ganges),
Sarvatīrthā (She of All Holy Places),
Sarvamaṅgalyā (She Who Confers All Auspiciousness),
Vimalanirmalakaraśrī (Glory That Makes One Stainless and Pure),
Sarvapāpahantarī (She Who Slays All Sins),
Nirmadakarā (She Who Humbles),
Candraśrī (Glory of the Moon),
Sūryaśrī (Glory of the Sun),
Sarvagrahaśrī (Glory of All the Planets),
Simhavahinī (She Who Rides upon a Lion),
Śatasahasrakotiḥpadmavivarasmacchannā (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),

1.27 Padmadharā (She Who Holds a Lotus),
Padmāvati (She Who Is Endowed with Lotuses),
Anekaratanāṃśumālā (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),
Śvetabhuṣṭa (She Who Has Fair Arms),
Sarvamaṅgaladhārini (She Who Possesses All Auspiciousness), [F.249.b]

1.29 Sarvapunyopacitāṅgī (She Whose Body Consists of All Collections of Merit),
Dākṣāyaṇī (Daughter of Dakṣa),
Śatasahasrabhuṣṭa (She Who Has One Hundred Thousand Arms),
Śatasahasranayanā (She Who Has One Hundred Thousand Eyes),

1.30 Śatasahasraśārīrā (She Who Has One Hundred Thousand Heads),
Vividhavicītamanīmaulidharā (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),
Mahāyaśa (Highly Renowned One),
Saumyā (Benign One),
Bahujimūtā (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),
Śubhā (Virtuous One),

1.33 Śubhakartrī (She Who Brings About Virtue),
Sarvasattvābhimukhī (She Who Is Disposed towards All Sentient Beings),
Ārya (Noble One),
Kusumaśrī (Glory of the Flowers),

1.34 Kusumeśvarā (She Who Is the Sovereign of the Flowers),
Sarvasumeruparvataraśā (Glory of the Entire King of Mountains, Mt. Sumeru),
Sarvanadīśaricchṛ (Glory of All Rivers and Streams),
Sarvotyasamudraśā (Glory of the Ocean of All Waters),

1.35 Sarvāṣadhitṛanāmaraspatidhanadhānyaśā (Glory of All Medicinal Herbs, Grasses, Trees, Wealth, and Grains),
Hiraṇyadā (She Who Gives Gold),
Annapānadā (She Who Gives Food and Drink),

1.36 Prabhāsvarā (She of the Clear Light),

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Ālokakarā (She Who Illuminates),
Pavitṛāṅgā (She of the Pure Body),
Śarvatathāgatavāsāvartinī (She Who Has Power over All Tathāgatas),
Śarva-deva-gaṇa-mukha-śrī (Glory when in the Presence of the Entire Assembly of the Gods),
Yamavaranakuberavāsavārā (Glory of Yama, Varuṇa, Kubera, and Vāsava),
Dātrī (She Who Gives),
Bhoktrī (She Who Takes Pleasure),
Tejā (She Who Is Brilliance),
Tejovatī (Bright One),
Vibhūtī (Abundance),
Śamṛddhi (Great Prosperity),
Śivṛddhi (Growth),
Unnati (Advancement),
Dharmaśrī (Glory of the Dharma),
Mādhavāśrayā (She Who Relies on Viṣṇu),
Kusumanilaśā (She Whose Abode Is the Flowers),
Aṇaśūyā (She Who Is Not Spiteful),
Purushakārāśrayā (She Who Relies on Virile Action),
Śarvapavitṛāṅgā (She Whose Body Is Entirely Pure),
Śarva-puṇyākarṣaṇa-śrī (Glory That Collects All Merits),
Śarva-pṛthivī-śrī (Glory of the Entire Earth),
Śarva-bhūta-yakṣa-rākṣasa-preta-piśāca-kumbhāṇḍa-mahoraga-śrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
Dyutī (Splendour),
Pramoda-bhāgya-lolā (She Who Longs for Delight and Happiness),
Śarva-vidhyādhararājaśrī (Glory of the King of All Vidyādharaśas),
Śarva-bhūta-yakṣa-rākṣasasapretapiśāca-kumbhāṇḍa-mahoraga-śrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
Śarvarājaśrī (Glory of All Kings),
Śarva-vidhyādhararājaśrī (Glory of the King of All Vidyādharaśas),
Śarva-bhūta-yakṣa-rākṣasasapretapiśāca-kumbhāṇḍa-mahoraga-śrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
Dyuti (Splendour),
Pramoda-bhāgyalolā (She Who Longs for Delight and Happiness),
Śarva-prṣipavitra-śrī (Glory That Is the Purity of All Seers),
Śarva-śrī (Glory of All),
Bhavajyeṣṭha-tottama-śrī (Glory That Is the First and the Foremost in Existence),
Śarvakīṃnarasarvāsuryottama-śrī (Glory That Is the First of All Kiṃnaras and of All Asuras),
Niravadyasthāna-vāsinī (She Who Stays Irreproachable),
Rūpavatī (Beautiful One),
Śukhakarī (She Who Causes Happiness),
Śuberakāntā (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.37 Oṃ gaṅgādisarvatīrthānām abhimukhī kuru38 svāhā | oṃ sāvitryai svāhā | sarvamaṅgaladhīrīnyai svāhā | caturvedanakṣatragrhaṅgaṇādīmūrtiyai svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viścavukhāya svāhā | oṃ nigrigrini sarvakāryaśādhani sini sini ācārayāmi devi śrī devatāśravānāya svāhā | suvarṇadhanadhīnākārasya svāhā | sarvapunyākārasya svāhā | śrīdevatākārasya svāhā | sarvapāpanāśyangyai svāhā | sarvālakṣmāndīrasya svāhā | sarvatathāgatābhiṣiktāyai svāhā | sarvadevatābhūmikhaśriye svāhā | āyuravāṃśikārasya svāhā | sarvākārābhaṇḍaḥcakṣiraḥsvāhā | śrīnābhāvāhārasya svāhā | padmākṣaṃbhūtāyai svāhā | sarvakārtya- kākhordavināśanyai svāhā.39

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.”

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.

This completes “The Noble Prophecy of Śrī Mahādevī.”44
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 kṣatriyaśya viśaye teśāṁ sattvānāṁ sarcabhayety 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. *dvādaśa daṇḍakaṃ* . . . *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 *candra kānta* and *sūrya kānta* 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 sarvākṣiṃnasarvasūryottamaśrī, “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 sarvapuṇyasambhārānāmukhikuru svāhā to sarvapuṇyasambhārānām abhimukhī kuru svāhā.

Skt. gaṅgādisarvalīthānāmuṣṭikuru should be corrected to gaṅgādisarvalīthānām 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.

Tib. med par byed pa, “make non-existent,” “eliminate;” Skt. praśamanakarāṇi, “make calm,” “pacify.”

Skt. omits “and recite.”

Skt. guptin 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.
b. BIBLIOGRAPHY


‘phags pa lha mo chen mo dpal lung bstan pa (Āryaśrīmahādevīvyākaraṇa). 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.

g. GLOSSARY

g.1 Ākāśagarbha
   nam mkha’ snying po
   Ākāśagarbha

g.2 Ālokakarā
   snang ba ma
   Ālokakarā

g.3 Anasūyā
   bzod idan ma
   Anasūyā

g.4 Anekaratnāmśumālā
   ’od zer ’bar ba du mas ’khor ba
   Anekaratnāmśumālā

g.5 Annapānadā
   zas dang ges sbyin ma
   Annapānadā

g.6 Aprameyasuvraṇottaprabhāsaśārī
   dpag tu med pa’i gsier mdag snang ba’i dpa’
   Aprameyasuvraṇottaprabhāsaśārī

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 arī han, understands the term as “foe destroyer.”

g.8 Āryā

`phags ma

Araya

Asaṃkhyeyavīryasamprasthitāśrī

brtson ‘grus grangs pa’i dpa’l

Asaṃkhyeyavīryasamprasthitāśrī

Asaṃkhyeyavīryasamprasthitāśrī

Asaṃkhyeyavīryasamprasthitāśrī

Asura

lha ma yin

Asura

Demi-gods, titans.

Avalokiteśvara

spyan ras gzigs dbang phyug

Avalokiteśvara

Avalokiteśvara

Bahujīmūtā

sprin ma

Bahujīmūtā

Bhagavān

bcom ldan ’dus

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.

Bhikṣu

dge slong

Bhikṣu

A fully ordained monk of the Buddhist Saṅgha.
Bhikṣunī: A fully ordained nun of the Buddhist Saṅgha.

Bhoktrī: A class of beings who are connected with the elements (water, fire, air, earth), like the river spirits, tree spirits, and so on.

Bhūta: A class of beings who are connected with the elements (water, fire, air, earth), like the river spirits, tree spirits, and so on.

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

Brāhmaṇa: A member of priestly caste.

Brahmaśrī: A member of priestly caste.
Candana kusuma tejo nakṣatra prabhāsa śrī
Candrakāntā
g.25

Candraśrī
zla ba'i dpal
Candraśrī
g.26

Candrasūryaśrī
nyi zla'i 'od dpal
Candrasūryaśrī
g.27

Candrasūryatrailokyaḥāraṃ
nyi zla dang 'jig rten gsum 'dzin pa
Candrasūryatrailokyaḥāraṃ
g.28

Catuḥpañca lokapāla śrī
'jig rten skyong ba bzhi dang lnga'i dpal
Catuḥpañca lokapāla śrī
g.29

Caturvedaśrī
rig byed bzhi'i dpal
Caturvedaśrī
g.30

Dāksāyani
shes men can gyi bu mo
Dāksāyani
g.31

Dātrī
shyin pa ma
Dātrī
g.32

Dhanadā
nor shyin ma
Dhanadā
g.33
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
Dharmarājaśrī

Dharmaśrī
chos kyi dpal
Dharmaśrī

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

Dhātrī
ma ma
Dhātrī

Druma rāja vivardhita śrī
shing gi rgyal po ltar skyes pa’i dpal
Druma rāja vivardhita śrī

Dyuti
’od la dga’ ba
Dyuti

Excellent Eon
bskal pa bzang po
bhadra kalpa
A cosmological era that has buddhas appear in it.

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

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.
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).

Kubera

Kuberakāntā
Ku be ra'i snying du sdug ma
Kuberakāntā

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

Kusumanilayā
ku mud la gnas ma
Kusumanilayā

Kusumaśrī
me tog la gnas ma
Kusumaśrī

Kusumeśvarā
me tog gi dbang phyug ma
Kusumeśvarā

Lakṣmī
bkra shis ma
Lakṣmī

Lakṣmyākarṣaṇa śrī
phun sum tshogs pa 'gugs pa'i dpal
Lakṣmyākarṣaṇa śrī

Mādhavāśrayā
khyab 'jug la brten ma
Mādhavāśrayā

Mahāmeghaśrī
sprin chen po'i dpal
Mahāstāvra

A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.
Mahoraga
The name of a particularly powerful preta. A malign local spirit.

Mañjuśrī
′jam dpal
Mañjuśrī

Mātṛ
yam
Mātṛ

Nāga
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.

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

Nirmadakarā
rgags pa med pa
Nirmadakarā

Nirmitameghagarjanayaśahśrī
sprul ba’i ’brug sgra snyan pa’i dpal
Nirmitameghagarjanayaśahśrī

Niravadyasthānavāsinī
kha na ma tho ba med pa’i gnas na ’dug ma
Niravadyasthānavāsinī

Oṃ Sāvitrī
om nyi ma’i bu mo
Oṃ 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.
The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). The term “pratyekabuddha” means that they “on their own” became “buddhas.”

A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.
g.105  Ratnārcihparvataśrī
nin chen 'od 'phro ri bo'i dpal
Ratnārcihparvataśrī

Ratnakusumaguṇasāgaravaidūryakāṃcanaprabhāsaśrī
rin po che'i me tog yon tan gyi rgya mtsho baidUrya dang gser gyi ri bo mdo mches gser 'od dpal
Ratnakusumaguṇasāgaravaidūryakāṃcanaprabhāsaśrī

Ratnasambhavā
nor bu rin po che las byung ba
Ratnasambhavā

Rūpavatī
yid du 'ong ma
Rūpavatī

Sāgara garbha saṃbhavaśrī
gya mtsho'i snying po las byung ba'i dpal
Sāgara garbha saṃbhavaśrī

Samantabhadra
kun tu bzang po
Samantabhadra

Samantāvabhāsa vijitaśrī
gun tu snang ba gyal las rnam par gsal ba'i dpal
Samantāvabhāsa vijitaśrī

Samṛddhi
'byor pa ma
Samṛddhi

Sarvabhyahara
'jigs pa thams cad sel ba
Sarvabhyahara

Sarvagrahaśrī
zla thams cad kyi dpal
Sarvagnhaśrī
g.115 Sarvālakṣmīnāśayitrī
bkra mi shis pa thams cad med par byed pa
Sarvālakṣmīnāśayitrī
g.116 Sarvāryaśrāväkapratyekebuddhaśrī
’phags pa nyon thos dang rang sangs rgyas thams cad kyi dpal
Sarvāryaśrāväkapratyekebuddhaśrī
g.117 Sarvaśrī
bkra shis thams cad kyi dpal
Sarvaśrī
g.118 Sarvatīrtha
ntu legs kyi sgo thams cad kyi bkra shis na
Sarvatīrtha
g.119 Sarvaṣaḍaḥitṝṇaṅaṅaṣapatiḍhanadhānayaśrī
sman dang rtsi tog dang shing dang nor dang ’bru thams cad kyi dpal
Sarvaṣaḍaḥitṝṇaṅaṅaṣapatiḍhanadhānayaśrī
g.120 Sarvabhūtaṅkṣarāṅkṣasapretāśacakramaḥbhaṅḍamahoragaśrī
byung bo thams cad dang gnud sbyin dang srin po dang yi dga’ dang sha za dang rnal bum dang lho ’phye chen po thams cad kyi dpal
Sarvabhūtaṅkṣarāṅkṣasapretāśacakramaḥbhaṅḍamahoragaśrī
g.121 Sarvabodhisattvaśrī
byangs chub sems pa thams cad kyi dpal
Sarvabodhisattvaśrī
g.122 Sarvadevataḥbhumikaśrī
lha sogs pa thams cad kyi dpal
Sarvadevataḥbhumikaśrī
g.123 Sarvadevataḥbhisaṅkaśrī
lha thams cad kyi dbang bskur ba
Sarva devatābhisiktā
g.124 Sarvadevatāmātṛ
lha thams cad kyi ma
Sarvadevatāmātṛ
g.125 Sarvadevanāgayakṣagandharvāsurasuragardakīṁnaramahoragaśrī
lha dang klu dang gnod sbīin dang dri za dang lha ma yin dang nam nikha' lding dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal
Sarvadevanāgayaṃgandharvāsurasuragardakīṁnaramahoragaśrī
g.126 Sarvadhanaṃdhānāyakṣaraśrī
tor dang 'bru thams cad sdom pa'i dpal
Sarvadhanaṃdhānāyakṣaraśrī
g.127 Sarvadharmaprabhāsavyūhāśrī
cchos kyi snang ba thams cad bkod pa'i dpal
Sarvadharmaprabhāsavyūhāśrī
g.128 Sarvakiṁnaraṃsurāvamsyottamaśrī
dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog
Sarvakiṁnaraṃsurāvamsyottamaśrī
g.129 Sarvamaṅgadaladhārin
gdg' byed kyi bkra bshis thams cad 'dzin pa
Sarvamaṅgadaladhārin
g.130 Sarvamaṅgadaladhārinī
tbkra shis thams cad 'dzin ma
Sarvamaṅgadaladhārinī
g.131 Sarvanadīsāricchṛ
cchu klung dang mtsho thams cad kyi dpal
Sarvanadīsāricchṛ
Sarvanīvarṇa viṣkaṃbhin
grib pa thams cad nam par sel ba
Sarvanīvarṇa viṣkaṃbhin

Sarvapāpantri
salig pa thams cad ’phrog ma
Sarvapāpantri

Sarvaprthiviṣri
sa thams cad dang rgyal po thams cad kyi dpal
Sarvaprthiviṣri - Sarvajñāśri

Sarvapunyākāraṇaśri
bsod nams thams cad sdu’ pa’i dpal
Sarvapunyākāraṇaśri

Sarvapunyalaksānaśdārin
bsod nams kyi nthang thams cad ’dzin pa
Sarvapunyalaksānaśdārin

Sarvapunyopacitāṅgī
dsod nams kyi phung po thams cad kyi lus can
Sarvapunyopacitāṅgī

Sarvarśipavitraśri
drang srong thams cad dag par byed pa’i dpal
Sarvarśipavitraśri

Sarvasattvābhimukhi
sens can thams cad la mgon du phoogs ma’i dpal
Sarvasattvābhimukhi

Sarvasumeruparvataṁjaśri
ri bo’i rgyal po ri rN bars thams cad kyi dpal
Sarvasumeruparvataṁjaśri

Sarvasvarāṅgarutanaṁghoṣaśri
gsung gi yan lag thams cad kyi sgra dpal
Sarvatathāgata bhūṣikta

Sarvatathāgata bhūṣikta

Sarvatathāgata mātṛ

Sarvatathāgata mātṛ

Sarvatathāgata śrī

Sarvatathāgata śrī

Sarvatathāgata vaśavartinī

Sarvatathāgata vaśavartinī

Sarva tīrtha maṅgala dhārin

Sarva tīrtha maṅgala dhārin

Sarva toya samudra śrī

Sarva toya samudra śrī

Sarva vidyā dhara rāja śrī

Sarva vidyā dhara rāja śrī

Sarva vidyā dhara vajra pāṇi vajra dhara śrī

Sarva vidyā dhara vajra pāṇi vajra dhara śrī
g.152 Śatasahasrabhujā
   lag pa 'bum dang ldan ma
   शतकसास्त्रबुध्या
   Śatasahasrabhujā

g.153 Śatasahasrakoṭipadmavivarasmacchannā
pad ma'i mchog 'bum gyis bkab ma
   शतकसास्त्रकोठिपद्मविवरस्माचन्नाः
   Śatasahasrakoṭipadmavivarasmacchannā

g.154 Śatasahasranayanā
   mig 'bum dang ldan ma
   शतकसास्त्ररायनाः
   Śatasahasranayanā
g.155 Śatasahasraśirā
   ngo 'bum dang ldan ma
   शतकसास्त्रशीराः
   Śatasahasraśirā
g.156 Sattvāśayaśamanasaśirāśrī
sems can gyi bsam pa zhi bar mdzad pa'i sku'i dpal
   सत्त्वाशयाशमानसशीराश्री
   Sattvāśayaśamanasaśirāśrī
g.157 Saumyā
   zhi bu ma
   सौम्या
   Saumyā
g.158 Saumyākarṣanāśrī
   zhi bu 'dren pa'i dpal
   सौम्याकर्षणाश्री
   Saumyākarṣanāśrī
g.159 Simhavāhinī
seng ge la zhon ma
   शिंहवाहिनी
   Simhavāhinī
g.160 Smṛtiketurājaśrī
dran pa'i tog gi rgyal po'i dpal
   स्मृतिकेतुराजाश्री
   Smṛtiketurājaśrī
g.161 Śrāvaka
   nyan thos
The disciples of the Buddha who followed the Lesser Vehicle (Hinayana). A śrāvaka is explained as someone who hears the teachings and then proclaims them to others.

Śrī Mahādevī

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

Śrīmaṇiratnasambhava

Śrīmaṇiratnasambhava

Śubhā

Śubhā

Śubhakartrī

Śubhakartrī

Śūdra

Śūdra

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

Sukhakarī
Sukhāvatī
 onDelete
Sūryakāntā
 onDelete
Śvetā
de bzhin gshegs pa
 onDelete
Tathāgata
 onDelete
Tejā
**Tejā (tejovatī)**

**Tejovatī**

**Unnati**

*Unnati*

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

**Upāsaka**

*Upāsaka*

Layman.

**Upāsikā**

*Upāsikā*

Laywoman.

**Vaiśya**

*Vaiśya*

The merchant caste.

**Vajrapāṇi**

*Vajrapāṇi*

Vedic deity of the sky, water, and ocean.

**Varuṇa**

*Varuṇa*

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

Vijayā

Vimala nirmala kara śrī
dri ma med pa · dri ma med par byed pa’i dpal
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.

Yamavaruṇaṇakuberavāsavaśī
gshin rje dang chu lha dang ku be ra dang bṛgya byin la sogs pa’i dpal
Yaśā

rab grags ma

Yaśā