The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa
The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa
Toh 739
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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.

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.

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

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 Sukhāvatī, 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.
The Noble

Prophecy of Śrī Mahādevī

1.1 [F.230.a] Homage to all buddhas and bodhisattvas.

[F.230.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:3 Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviśkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Sambhava, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayahara, and similarly Bodhisattva Mahāsattva Sarvamangaladhārīn, Bodhisattva Mahāsattva Sarvapunyatilokadhārīn, Bodhisattva Mahāsattva Candrasūryatilokadhārīn, 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.4 [F.231.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 Names⁵ of Šrī 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.”

Then those bodhisattva mahāsattvas said, “Bhagavān, these words are well said. Excellent! Excellent! Those people who will retain the names of Šrī Mahādevī and who will put them into practice once they have heard them⁷ will have those aforementioned qualities and benefits.”

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

The Bhagavān replied, “Šrī Mahādevī [F.231.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 Ratnasamābhavā, the tathāgata called Ratnakusumagunāsāgaravaidūryakanakagirisuvanrakāmcana-prabhāsāṣṭri came forth into the world. Šrī Mahādevī generated roots of virtue in his presence and in the presence of many other tathāgatas, too. Now, the names of the tathāgatas make Šrī Mahādevī’s roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Šrī 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 fulfillment. They are as follows:¹⁰

“Homage to Tathāgata Śrīghana.
Homage to Tathāgata Ratnakusumagunāsāgaravaidūryakanakagirisuvanrakāmcana-prabhāsāṣṭri.
Homage to Tathāgata Gaṅgāsāgaravaidūryakanakagirisuvanrakāmcana-prabhāsāṣṭri.
Homage to Tathāgata Candaṇakusumatejonakāṣtraprabhāsāṣṭri.
Homage to Tathāgata Samantāvabhāsavijitasaṃgrāmaṣṭri.
Homage to Tathāgata Gaṇasamudravahāsamaṇḍalaṣṭri. [F.232.a]
Homage to Tathāgata Dhārmavikurṇaṇadhvajavegaṣṭri.
Homage to Tathāgata Jyotiḥsaumya-gandhāvabhāsāṣṭri.
Homage to Tathāgata Sattvāśayaṣamanasaṃśaṭraṣṭri.
Homage to Tathāgata Pranidhānasāgaravahāsāṣṭri.
Homage to Tathāgata Suparīkṛtitanāmadheyaṣṭri.
Homage to Tathāgata Asaṃkhyeyavāryasamprasthaṣṭri.
Homage to Tathāgata Aprameyasuvanottaprabhāsaśrī.
Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.
Homage to Tathāgata Prajñāpradīpāsanāṃkhyeyaprabhāketuśrī.
Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.

Homage to Tathāgata Brahmaśrī.
Homage to Tathāgata Maheśvaraśrī.
Homage to Tathāgata Candrasūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārājaśrī.

Homage to Tathāgata Gaganapradīpābhīrāmaśrī.
Homage to Tathāgata Suryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasambhavaśrī.

Homage to Tathāgata Nirmitameghagarjanayaśaḥśrī. [F.232.b]
Homage to Tathāgata Sarvadharmaprabhāsa vāyuśaḥśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārcaḥparvataśrī.

Homage to Tathāgata Jñānārcaḥsāgaraśrī.
Homage to Tathāgata Mahāpranidhivegaśrī.
Homage to Tathāgata Mahāmeṣhaśrī.
Homage to Tathāgata Śmrīketaurājaśrī.

Homage to Tathāgata Indraketudhvajaraśaḥśrī.
Homage to Tathāgata Sarvadhanadhānyākarṣaṇaśrī.
Homage to Tathāgata Saumyākarṣaṇaśrī.
Homage to Tathāgata Lakṣmyākarṣaṇaśrī.

“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.

“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 Śrī mahāratnapratimanditā. 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 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.’ [F.233.a]

“What is the twelve-line praise with one hundred and eight names that is
renowned as being stainless?\textsuperscript{11}

“O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They
are as follows:\textsuperscript{12}
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),

1.19 Sarvatathāgataśrī (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),
Sarvadevanāgayakṣagandharvāsuragaruḍakīṃnarāmahoragaśrī (Glory of All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras, and Mahoragas),
Sarvavidyādharaṇavajrapāṇīvajradharaśrī (Glory of All the Vidyādharaśrīs, Vajrapāṇis, and Vajradharaśrīs),

1.21 Catuhphaṇcalokapālaśrī (Glory of the Four and the Five Guardians of the World),
Aṣṭagrahāṣṭāviṃśatāṅkṣatraśrī (Glory of the Eight Planets and Twenty-Eight Constellations),
Oṃ Sāvitri (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),
Sarvārṇā (She of All Holy Places),

1.24 Sarvamaṇḍgalyā (She Who Confers All Auspiciousness),
Vimalanirmalaśrī (Glory That Makes One Stainless and Pure),
Sarvapāpaḥantarī (She Who Slays All Sins),
Nirvānakaṇā (She Who Humbles),

1.25 Candrasṛ (Glory of the Moon),
Śūraśrī (Glory of the Sun),
Sarvagrahaśrī (Glory of All the Planets),
Simhavāhinī (She Who Rides upon a Lion),

1.26 Śatasahasraśrī padmavivarsamccchannā (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),
Padmināyā (She Whose Abode Is a Lotus),
1.27 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),
1.28 Śvetā (Fair One),
Mahāśvetā (Great Fair One),
Śvetabhujā (She Who Has Fair Arms),
Sarvamaṅgaladhārīṇī (She Who Possesses All Auspiciousness),
1.29 Sarvapunyopacitāṅgī (She Whose Body Consists of All Collections of Merit),
Dākṣāyaṇī (Daughter of Dakṣa), [F.233.b]
Śatasahasrabhujā (She Who has One Hundred Thousand Arms),
Śatasahasranayanā (She Who Has One Hundred Thousand Eyes),
1.30 Śatasahasraśaṅkā (She Who Has One Hundred Thousand Heads),
Vividhavicīrmanimaulidharā (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),
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),
Sarvasattvābhāmukhī (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),
Sarvasumeruparvatarājaśārī (Glory of the Entire King of Mountains, Mt. Sumeru),
Sarvanadiśaricchṛī (Glory of All Rivers and Streams),
1.35 Sarvatirthābhimukhāṛī (Glory of Turning Towards All the Holy Places),
Sarvaṅgadhitṛanāspatidhanadhāṃyaṛī (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),

Ālokakarā (She Who Illuminates),
Pavitṛāṅgā (She of the Pure Body),
Sarvatathāgatavasaśavartini (She Who Has Power over All Tathāgatas),
1.37 Sarvadevaṅgaṇamukhaśrī (Glory when in the Presence of the Entire Assembly of the Gods),
Yamavarunaṅkuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera, and Vāsava),
Dātri (She Who Gives),
Bhoktri (She Who Takes Pleasure),
1.38 Tejā (She Who Is Brilliance),
Tejovatī (Bright One),
Vibhūti (Abundance),
Samṛddhi (Great Prosperity),
1.39 Vivṛddhi (Growth),
Unnaṭi (Advancement),
Dharmaśrī (Glory of the Dharma),
Mādhavāśrayā (She Who Relies on Viṣṇu),
1.40 Kusumanilayā (She Whose Abode Is the Flowers),
Aṇaṣuyā (She Who Is Not Spiteful),
Puruṣakāraṅgā (She Who Relies on Viśveśita,)
Sarvapavitrapriyā (She Whose Body Is Entirely Pure),
1.41 Maṅgalahastā (She Whose Hands Are Auspicious),
Sarvalakṣmīnāśayī (She Who Destroys All Inauspiciousness),
Sarvapunyākarṣanāśrī (Glory That Collects All Merits),
1.42 Sarvarājaśrī (Glory of All Kings),
Sarvardhūlāyā (She Whose Hands Are Auspicious),
Sarvabhootayakṣaṇasaprepiṣācaṃbhāṇḍamahoragāśrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśacīs, Kumbhāṇḍas, and Mahoragas),
Dyuti (Splendour),
1.43 Pramodabhaṅgalalā (She Who Longs for Delight and Happiness),
Sarvarśipavitṛāśrī (Glory That Is The Purity of All Seers),
Sarvaśrī (Glory of All),
Bhavaiṣṭhottamaśrī (Glory That Is The First and the Foremost in Existence),
1.44 Sarvakimṇarasarvāṣuryottamaśrī (Glory That Is The First of All Kiṃnaras and of All Asuras),
Niravadyaṅgā (She Who Stays Irreproachable),
Rūpavatī (Beautiful One),
Suhakarī (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 | sarvamaṅgaladhārīnyai svāhā | caturvedanakṣatraḥgaṇaḥgaṇḍimūrtyaḥ svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viścakmukhāya svāhā | oṃ nigrigrini sarvakāryasādhini sini sini āvāhayāmi devī śrīvaiśravaṇāya svāhā | suvarṇadhanadhānāyākarṣanāyai svāhā | sarvapunyākarṣanāyai svāhā | śrīdevatākarṣanāyai svāhā | sarvapāpanāśanyai svāhā | sarvālakṣṇīpraśamanāyai svāhā | sarvataḥgatābhishiktāyai svāhā | sarva-devatābhimukhaśriye svāhā | āyurbalavarṇkarṣanāyai svāhā | sarvapavitramauṅgala-hastāyai svāhā | śrīmahādevī, the entire retinue, and the world, including gods, humans, asuras, and mendicants, rejoiced and praised the words of the Bhagavān.

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

This completes “The Noble Prophecy of Śrī Mahādevī.”
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 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.

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 rājñāḥ kṣatriyasya viṣaye teśāṃ sattvānām sārcaḥḥayety upadravā praṣamiṣyanti. “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.”


10. The Skt. list has been followed. The Tibetan (F.248.a–b) has some minor differences from the Sanskrit.
Skt. *dvādaśaḍaṇḍakaṃ* . . . *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. 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 sarvākinṇara 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 sarvapuṇyasambhārānāmukhā kuru svāhā to sarvapuṇyasambhārānām abhimukhā kuru svāhā.

Skt. gaṅgādi sarvānyāmuikhā kuru should be corrected to gaṅgādi sarvānām abhimukhā 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 Mahādevi,” while Skt. has sā, “she.”

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


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


g. GLOSSARY

g.1 Ākāśagarbha
   nam mkha' 'snying po
   སྣམ་མཁའ་ང་པོ།
   Ākāśagarbha

g.2 Ālokakarā
   snang ba ma
   སྣང་བ་མ།
   Ālokakarā

g.3 Anasūyā
   bzod ldan ma
   བཟོད་ན་མ།
   Anasūyā

g.4 Aneka ratnāṃśu mālā
   'od zer 'bar ba du mas 'khor ba
   ཀོད་ཞེར་འབར་བ་་མས་འར་བ།
   Aneka ratnāṃśu mālā

g.5 Annapānadā
   zas dang goś sbyin ma
   རེས་དང་གེས་སྤྱིན་མ།
   Annapānadā

g.6 Aprameyasuvarṇottaprabhāsaśrī
   dpag tu med pa'i gsar mdo snang ba'i dpal
   ཕྱིན་བུ་ཐེག་པའི་སྟེང་བའི་དཔལ
   Aprameyasuvarṇottaprabhāsaśrī

g.7 Arhat
   dgra bcom pa
   ཆུབ་ཞིབ་པ།
   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.”

Āryā

Asāṃkhyaevīryasusampasthitāśri

Asura

Aṣṭa grahāṣṭāviṃśatāṅkṣatrasūri

Avalokiteśvara

Bahujīmutā

Bhagavān

Bhikṣu

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.

A fully ordained monk of the Buddhist Saṅgha.
Bhikṣuṇī
*dge slong ma*
bhikṣuṇī
A fully ordained nun of the Buddhist Saṅgha.

Bhoktrī
*longs sphyod 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.

Bhūtamātṛ
*sems can ruams kyi ma*
Bhūtamātṛ

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

Candananugasumatejonaksatraprabhāsaśrī
tsan dan gyi me tog gzi brijd skar ’od kyi dpal
ཙན་དན་་་ཏོག་ག་བད་ར་འོད་་དཔལ།

Candana kusuma tejo nakṣatra prabhāsa śrī
Candrakāntā

zla ba ltar mdzes ma
པས་མ།
Candrakāntā
g.25

Candraśrī
zla ba'i dpal
པ།
Candraśrī
g.26

Candrasūryaśrī
nyi zla'i 'od dpal
པ།
Candrasūryaśrī
g.27

Candrasūryatrailokyadhārin
nyi zla dang 'jig rten gsum 'dzin pa
པ།
Candrasūryatrailokyadhārin
g.28

Catuhpaṅcalokapālaśrī
'jig rten skyong ba bzhi dang inga'i dpal
པ།
Catuhpaṅcalokapālaśrī
g.29

Caturvedaśrī
rig byed bzhi'i dpal
པ།
Caturvedaśrī
g.30

Dāksāyanī
shes men can gyi bu mo
པ།
Dāksāyanī
g.31

Dātrī
shyin pa ma
པ།
Dātrī
g.32

Dhanadā
nor shyin ma
པ།
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.”
The textual base for Brahmanism in India is the Vedas: 1) Ṛgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.

**Gaganapradīpābhirāmaśrī**

nam mkha’i sgron ma’i ’od bzang dpal

Gaganapradīpābhirāmaśrī

**Gambhiradharmaprabhārājaśrī**

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

Gambhiradharmaprabhārājaśrī

**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.” Known for their music.

**Gandhapradipasrī**

spos kyi sgron ma’i dpal

Gandhapradipasrī

**Gaṅgā**

gang ga ma

Gaṅgā

**Gaṅgāsvaratirthamukhamangalasrī**

gang gA’i mu stegs kyi sgo thams cad kyi bkra bsis kyi dpal

Gaṅgāsvaratirthamukhamangalasrī

**Garuḍa**

nam mkha’ lding

garuḍa

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

**Guṇasamudrāvabhāsamāṇḍalasrī**

yen tan rgya mtsho snang ba’i dkyil ’khor gyi dpal

Guṇasamudrāvabhāsamāṇḍalasrī

**Hiranyadā**

gser sbyan ma
Hiranyadā

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

Indraketudhvajarājaśī
dhang po'i tog gi rgyal tsbas gyi rgyal po'i dpal
Indraketudhvajarājaśī

Jayā
rgyal ma
Jayā

Jñānārchiṣāgaraśī
ye shes 'od 'phro rgya mtsho'i dpal
Jñānārchiṣāgaraśī

Jyotiḥsaumya gandhāvabhāsa śrī
skar 'od zhi ba'i spos snang dpal
Jyotiḥsaumya gandhāvabhāsa śrī

Kiṃnara
mi'am ci
kiṃnara
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
rgyal rigs
Kṣatriya
Warrior caste.

Kṣitigarbha
sa'i snying po
Kṣitigarbha

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

Kuberakāntā
du snying du sdug ma
Kuberakāntā

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

Kusumanilayā
du gnas ma
Kusumanilayā

Kusumaśrī
gi dbang phyug ma
Kusumaśrī

Kusumeśvarā
gi dbang phyug ma
Kusumeśvarā

Lakṣmī
bkra shis ma
Lakṣmī

Lakṣmyākarṣaṇaśrī
tshogs pa ’gugs pa’i dpal
Lakṣmyākarṣaṇaśrī

Mādhavāśrayā
khyab ’jug la brten ma
Mādhavāśrayā

Mahāmeghaśrī
sprin chen po’i dpal
Mahāsattva

Great being.

Mahāśvetā

Mahāśvetā

Mahāśvetā

Mahāśvetā

Mahāśvetā

Mahāśvetā

Mahāśvetā

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Mahāśvetā

Maheśvara

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

Maheśvara

Maheśvara

Maheśvara

Maheśvara

Maheśvara

Mahoraga

lto ’phye chen po
mahoraga
The name of a particularly powerful preta. A malign local spirit.

Mañjuśrī

Mañjuśrī

Mātṛ

Mātṛ

Nāga

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.

Nārāyaṇavratasannāhasumeruśrī

Nirmadakarā

Nirmadakarā

Nirmitameghagarjanayaśahśrī

Niravadyasthānāvāsinī

Oṃ Sāvitrī

Padmā
Padmā

Padmadharā

pad ma 'dzin pa
Padmadhāra

Padmālayā

pad ma la gsus pa
Padmālaya

Padmasambhavā

pad ma las byung ma
Padmasambhava

Padmāvatī

pad ma dang ldan pa
Padmāvatī

Pavitrakeśā

skra gtsang ma
Pavitrakeśā

Pavitrāṅgā

lus gtsang ma
Pavitrāṅgā

Perfections

pha rol tu phyin pa
pāramitā

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

Piśāca

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

Prabhāsvarā
Prabhāśvara

Prajñā pradīpāsaṃkhyeya prabhā ketu śrī

shes rab sgron ma' od ge'i me tog gi dpal

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

“Ghost,” “Hungry ghost.”

Prophecy

lung bstan pa

A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.

Rākṣasa

srin po

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

Ratnakusumagunasāgaravaidūryanakagirisuvanāṃcanaprabhāsaśrī
ing po che'i me tog yon tan gyi rgya mtsho ba dUrya dang gser gyi ri bo mādog mdzes gser 'od dpal
Ratnakusumagunaśgaravaidūryakanagirisuvanāmcanaprabhāsaśrī
g.106

Ratnasambhavā
nor bu rin po che las byung ba
Ratnasambhavā
Rūpavatī
yid du 'ong ma
Rūpavatī
Sāgara garbha saṃbhava śrī
rgya mtsho'i snying po las byung ba'i dpal
Sāgara garbha saṃbhavaśrī
g.107

Sāgaragarbhasambhavaśrī
rgya mtsho'i snying po las byung ba'i dpal
Sāgaragarbhasambhavaśrī
g.108

Samantabhadra
kun tu bzung po
Samantabhadra
Sāgara garbha saṃbhava śrī
kun tu bzung po
Samantabhadra
g.109

Samantāvabhāsa vijita saṃgrāma śrī
kun tu snang ba gyul las rnam par gsal ba'i dpal
Samantāvabhāsa vijita saṃgrāmaśrī
g.110

Samṛddhi'
yor pa na
Samṛddhi

Sarvabhayahara
'jigs pa thams cad sel ba
Sarvabhayahara
Sarvagrhaśrī
zla thams cad kyi dpal
Sarvagrhaśrī
g.111

Sarvabhayahara
'jigs pa thams cad sel ba
Sarvabhayahara
g.112

g.114
Sarvagnhaśrī
g.115 Sarvālakṣmināśayitrī
bhra mi shis pa thams cad med par byed pa
Sarvālakṣmināśayitrī
g.116 Sarvāryaśrāvakapratyekebuddhaśrī
'phags pa nyan thos dang rang sangs rgyas thams cad kyi dpal
Sarvāryaśrāvakapratyekebuddhaśrī
g.117 Sarvaśrī
bhra shis thams cad kyi dpal
Sarvaśrī
g.118 Sarvāfirāh
mtu tegs kyi sgo thams cad kyi bhra shis na
Sarvāfirāh
g.119 Sarvausadhitṛṇavanaspātīdhanaḥānyāśrī
tsman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal
Sarvausadhitṛṇavanaspātīdhanaḥānyāśrī
g.120 Sarvabhūtayakṣarākṣasapretapītyačakumāṇḍamahoragaśrī
byung bo thams cad dang gnad sgyin dang srin po dang yi dgas dang sha za dang gud bum dang lho 'phye chen po thams cad kyi dpal
Sarvabhūtayakṣarākṣasapretapītyačakumāṇḍamahoragaśrī
g.121 Sarvabodhisattvaśrī
byangs chub sems pa thams cad kyi dpal
Sarvabodhisattvaśrī
g.122 Sarvadevatābhimukhaśrī
lha sogs pa thams cad kyi dpal
Sarvadevatābhimukhaśrī
g.123 Sarvadevatābhūsiṅkṭā
lha thams cad kyi dbang bskur ba
Sarvadevatābhūsiṅkṭā
Sarva devatābhiṣiktā

124 Sarvadevatāmātṛ
lha thams cad kyi ma
Sarvadevatāmātṛ
g.124

Sarva devatā mātṛ

125 Sarvadevanāgayakṣagandharvāśuragurudakṣinamahoragāśrī
lha dang klu dang gnod sbyon dang dri za dang lha ma yin dang nam nikha’ lding dang mi’ am ci dang lto’ phye chen po thams cad kyi dpal
Sarvadevanāgayakṣagandharvāśuragurudakṣinamahoragāśrī
g.125

Sarva deva gaṇa mukha śrī
lha’i tshogs thams cad la mngon du phyogs pa’i dpal
Sarva deva gaṇa mukha śrī
g.126

Sarva deva nāga yakṣa gandharvāsura garuḍa kiṃnara mahoraga śrī
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
Sarva deva nāga yakṣa gandharvāsura garuḍa kiṃnara mahoraga śrī
g.126

Sarva dhana dhānyākarṣaṇa śrī
nor dang ‘bru thams cad sdu’i dpal
Sarva dhana dhānyākarṣaṇa śrī
g.127

Sarva dharma prabhāsa vyūha śrī
chos kyi snang ba thams cad bkod pa’i dpal
Sarva dharma prabhāsa vyūha śrī
g.128

Sarva kiṃnara sarvāsuryottama śrī
dpal gyi mchog mi’ am ci mo thams cad kyi dpal gyi mchog
Sarva kiṃnara sarvāsuryottama śrī
g.129

Sarva maṅgala dhārin
dga’ byed kyi bkra bshis thams cad ’dzin pa
Sarva maṅgala dhārin
g.130

Sarva maṅgala dhāriṇī
bkra shis thams cad ’dzin ma
Sarva maṅgala dhāriṇī
g.131

Sarvanadīsarīcchṛ
chu kluṅg dang mtsho thams cad kyi dpal
Sarvanadīsarīcchṛ
g.132
Sarvanīvaraṇavīskambhin
gṣrīb pa thams cad rnam par sel ba
Sarvanīvaraṇavīskambhin

Sarvapāpahantri
sāg pa thams cad 'phrog ma
Sarvapāpahantri

Sarvaprthiviśri
sa thams cad dang rgyal po thams cad kyi dpal
Sarvaprthiviśri - Sarvapjaśīrt

Sarvapunyākārṣanaśri
bsod nams thams cad sduṅ pa'i dpal
Sarvapunyākārṣanaśīrt

Sarvapunyalaksanadhārin
bsod nams kyi mitshan thams cad 'dzin pa
Sarvapunyalaksanadhārin

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

Sarvarṣipavitraśri
drang srong thams cad dag par byed pa'i dpal
Sarvarṣipavitraśīrt

Sarvasattvābhimukhī
sems can thams cad la mgon du phibs pa'i dpal
Sarvasattvābhimukhī
g.133
g.134
g.135
g.136
g.137
g.138
g.139
g.140
g.141
g.142

Sarvasumerupavarṭarājaśīrt
ri bo'i rgyal po ri nḥ thams cad kyi dpal
Sarvasumerupavarṭarājaśīrt

Sarvasvarāngarutanirghoṣaśīrt
gzung gi yan lag thams cad kyi sgra abyangs dpał
Sarvaśvaṭhāgatābhīṣiktā
de bzhin gehegs pa thams cad kyi dbang bskur ba
Sarvaśvaṭhāgatābhīṣiktā

Sarvaśvaṭhāgatamātr
de bzhin gehegs pa thams cad kyi yam
Sarvaśvaṭhāgatamātr

Sarvaśvaṭhāgatasr

de bzhin gehegs pa thams cad kyi dpal
Sarvaśvaṭhāgatasr

Sarvaśvaṭhāgataśavartinī
de bzhin gehegs pa thams cad dbang sgyur na
Sarvaśvaṭhāgataśavartinī

Sarvatirthābhimukhaśr

nu tegs thams cad du mongon du phyogs pa’i dpal
Sarvatirthābhimukhaśr

Sarvaśaṭhamaṅgaladharin

nu ste go kyi bka’ bönis tham cad ’dzin pa
Sarvaśaṭhamaṅgaladharin

Sarvatoyasamudrāsr

chu thams cad kyi rgya mtsho’i dpal
Sarvatoyasamudrāsr

Sarvavidyādhararājaśr

rig sngags ’chang gi rgyal po thams cad kyi dpal
Sarvavidyādhararājaśr

Sarvavidyādharavajrapāñivajradharaśr

rig sngags ’chang dang lag na rdo rje dang rdo rje ’chang ba thams cad kyi dpal
Sarvavidyādharavajrapāñivajradharaśr
g.152 Śatasahasrabhujā

lag pa 'bum dang ldan ma

शताशास्राब्हुजाः

g.153 Śatasahasrakoṭipadmavivarasamcchannā

pad ma'i mchog 'bum gyis bkab ma

शताशास्रकोळिपद्मविवरासांम्चचन्नाः

g.154 Śatasahasranayanā

mig 'bum dang ldan ma

शताशास्रानयानाः

g.155 Śatasahasrasirā

mgo 'bum dang ldan ma

शताशास्रसरिराः

g.156 Sattvāśayaśamanaśarīraśrī

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

सत्त्वाशयाशामानाशरीरश्री

g.157 Saumyā

zhi bu ma

सौम्याः

g.158 Saumyākarṣaṇaśrī

zhi bu 'dren pa'i dpal

सौम्याकर्षणश्री

g.159 Simhavāhinī

seng ge la zhon ma

सिम्हावाहिनी

g.160 Smṛtiketurājaśrī

dran pa'i tog gi rgyal po'i dpal

स्मृतिकेतुरासरी

g.161 Śrāvaka

nyan thos

श्रावकः
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

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

Śūdra

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

Sukhakarī

=Subhā

=Subhakartrī

=Śūdra

=Subhakarī
Sukhāvatī

Surūpā

Sūryakāntā

Sūryaśrī

Sūryaprabhāketuśrī

Suparikīrtitanāmadheyāśrī

Śvetā

Śvetabhuja

Tathāgata

Tejā
gzi brjid ldan ma
གློི་བློི་དྲིན་མ།
Tejā (tejovatī)

Tejovatī
gzi brjid ldan ma
གློི་བློི་དྲིན་མ།
Tejovatī (tejā)

Unnati
nthong ma
མོང་མ།
Unnati
Skt. “Advancement,” Tib. “She who has Vision.”

Upāsaka
dge bsnyen
དགེ་བསྦྱེན།
upāsaka
Layman.

Upāsikā
dge bsnyen ma
དགེ་བསྦྱེན་མ།
upāsikā
Laywoman.

Vaiśya
rje'u rigs
རྗེུ་རིགས།
vaiśya
The merchant caste.

Vajrapāṇi
lag na rdo rje
ལག་ན་རྡོ་རྗེ།
Vajrapāṇi

Varuṇa
chu lha
ཕྲག་ལྷ།
Varuṇa
Vedic deity of the sky, water, and ocean.

Vibhūtī
phun sum tshogs ma
ཕུན་སུམ་ཚོགས་མ།
Vibhūtī

Vijayā

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

Vimalanirmalakaraśrī

Vijayā

Vimala nirmala kara śrī Viṣṇu khyab 'jug

Viṣṇu
One of the eight great gods in the Indian pantheon.

Viṣvarūpā

gzugs sna tshogs can

Viṣvarūpā

Vividha vicitra maṇi mauli dharā nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa

Vividhavicitramaṇīmaulīdhārā

Vivṛddhi

rnam par skye ba ma

Vivṛddhi
The stog pho brang Kangyur has rnam par 'phel ma.

Yakṣa
gnod sbyin

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

Yama
gshin rje

Yama
Lord of the dead.

Yamavarūṇakuberavāsavaśrī
gshin rje dang chu lha dang ku be ra dang bregya byin la sogs pa'i dpal
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Yaśā

Yaśā