

སྐྱོ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa



Toh 739

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

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co.

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SUMMARY

- s.1 This sūtra recounts an event that took place in the buddha realm of Sukhāvātī. The discourse commences with Buddha Śākyamuni relating to Bodhisattva Avalokiteśvara the benefits of reciting the various names of Śrī Mahādevī. The Buddha describes how Śrī Mahādevī acquired virtue and other spiritual accomplishments through the practice of venerating numerous tathāgatas and gives an account of the prophecy in which her future enlightenment was foretold by all the buddhas she venerated. The Buddha then lists the one hundred and eight blessed names of Śrī Mahādevī to be recited by the faithful. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

ac.

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- ac.1 This sūtra was translated from Tibetan into English, under the supervision of Khenpo Ngawang Jorden, by the monks Jamyang Choesang and Kunsang Choepel, and the lay people Boyce Teoh and Solvej Nielsen, members of the Sakya Pandita Translation Group (International Buddhist Academy Division), Kathmandu.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 This text extols the virtues and benefits of devotional practices, such as the recitation of sacred names and formulae or mantras. It can thus be said to be related to the *bhakti* or devotional movement in the religious life of the Indian subcontinent, a form of religious expression found in all major religions of the world. Faith (*śraddhā; dad pa*) is an essential factor of the path to awakening. It is listed among the five spiritual faculties (*indriya; dbang po*) and the eleven wholesome mental states.¹

i.2 In this sūtra, Śrī Mahādevī cultivated her faith by venerating and chanting names of the enlightened ones, thus accomplishing the roots of virtue that become the cause of her future awakening. The narrative takes place in the buddha realm Sukhāvātī, where Buddha Śākyamuni explains to Bodhisattva Avalokiteśvara the benefits of reciting Śrī Mahādevī's names. He further explains how Śrī Mahādevī herself gained the roots of virtue by venerating numerous tathāgatas, which the Buddha lists. He then relates the prophecy of Śrī Mahādevī's future enlightenment, bestowed upon her by those buddhas, and lists her one hundred and eight names. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on how to practice the recitation of Śrī Mahādevī's names.

i.3 Most Kangyurs include two copies of the text, one (Toh 193) in the general sūtra (*mdo sde*) section and one (Toh 739) among the collected tantras (*rgyud 'bum*), classified under kriyātantra.² As neither copy of the Tibetan version has a colophon, there is no information regarding the translators. However, it must have been translated in the early period, since it is listed in the early 9th century Denkarma (*ldan dkar ma*) catalogue of texts translated into Tibetan from Sanskrit. Versions of this sūtra in Sanskrit and Chinese are still extant today. The present translation appears to be the first into a Western language.

i.4 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, 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.

tr.

THE TRANSLATION

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 Sukhāvātī together with the great saṅgha of bodhisattvas, amongst them the following bodhisattva mahāsattvas of the excellent eon:³ Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇa-
viṣkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhaya-hara, and similarly Bodhisattva Mahāsattva Sarva-
maṅgaladhārin, Bodhisattva Mahāsattva Sarvaṇyalaṅkāraadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamaṅgala-
dhārin, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

1.2 Then Bodhisattva Mahāsattva Avalokiteśvara went to the place where the Bhagavān was, paid homage at the Bhagavān's feet, and remained at one side. Śrī Mahādevī also went toward the Bhagavān, paid homage at his feet, and circumambulated him three times. Then she also paid homage to all the bodhisattva mahāsattvas who were dwelling in Sukhāvati and remained at one side.⁴ [F.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:

1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas or sūdras retains this praise “The One Hundred and Eight Names⁵ of Śrī Mahādevī which are Renowned as Stainless,” then the kṣatriya

king's kingdom, the fears of those beings there, as well as the epidemics and harmful influences will all be pacified,⁶ and no one at all will fear robbers, rogues, humans or nonhumans. Wealth, grains, treasuries and stores will all increase, and the Glorious Mahādevī will no doubt abide in the home of this kṣatriya king."

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

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

1.6 The Bhagavān replied, "Śrī Mahādevī [F.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 Ratnasambhavā, the tathāgata called Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcana-prabhāsaśrī came forth into the world. Śrī Mahādevī generated roots of virtue in his presence and in the presence of many other tathāgatas, too. Now, the names of the tathāgatas make Śrī Mahādevī's roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Śrī Mahādevī recites precisely and which dispel all sins, eliminate all offenses, make all effects⁸ stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁹ disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfilment. They are as follows:¹⁰

1.7 "Homage to Tathāgata Śrīghana.

Homage to Tathāgata Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcana-prabhāsaśrī.

Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.

Homage to Tathāgata Candanakusumatejonakṣatraprabhāsaśrī.

1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.

Homage to Tathāgata Guṇasamudrāvabhāsamaṅḍalaśrī. [F.232.a]

Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.

Homage to Tathāgata Jyotiḥsaumyagandhāvabhāsaśrī.

1.9 Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.

Homage to Tathāgata Praṇidhānasāgarāvabhāsaśrī.

Homage to Tathāgata Suparikīrtitanāmadheyaśrī.

Homage to Tathāgata Asaṃkhyeyavīryasusamprasthitaśrī.

1.10 Homage to Tathāgata Aprameyasuvarṇottaprabhāsaśrī.

Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.

Homage to Tathāgata Prajñāpradīpāsamkhyeyaprabhāketuśrī.

Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.

1.11 Homage to Tathāgata Brahmaśrī.

- Homage to Tathāgata Maheśvaraśrī.
 Homage to Tathāgata Candrasūryaśrī.
 Homage to Tathāgata Gambhīradharmaprabhārājaśrī.
- 1.12 Homage to Tathāgata Gaganapradīpābhirāmaśrī.
 Homage to Tathāgata Sūryaprabhāketuśrī.
 Homage to Tathāgata Gandhapradīpaśrī.
 Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nīrmitameghagarjanayaśaḥśrī. [F.232.b]
 Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
 Homage to Tathāgata Drumarājavivardhitaśrī.
 Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
 Homage to Tathāgata Mahāpraṇidhivegaśrī.
 Homage to Tathāgata Mahāmeghaśrī.
 Homage to Tathāgata Smṛtiketurājaśrī.
- 1.15 Homage to Tathāgata Indraketuḍhvajarājaśrī.
 Homage to Tathāgata Sarvadhanadhānyākaraṣaṇaśrī.
 Homage to Tathāgata Saumyākaraṣaṇaśrī.
 Homage to Tathāgata Lakṣmyākaraṣaṇaśrī.
- 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 Śrīmahāratna-pratimaṇḍitā. And that world system will be adorned with various sorts of divine jewels. This very tathāgata will spread light in that world system, and those bodhisattvas dwelling there in that world will spontaneously become radiant and have immeasurable life spans. The word *buddhadharmasaṅgha* 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?¹¹
- 1.18 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:¹²
- Sarvatathāgatābhiṣiktā (She who was Empowered by All Tathāgatas),
 Sarvadevatābhiṣiktā (She who was Empowered by All Gods),
 Sarvatathāgatamātrī (Mother of All Tathāgatas),
 Sarvadevatāmātrī (Mother of All Gods),
- 1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),

- Sarvabodhisattvaśrī (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),¹³
 Sarvadevatābhimukhaśrī (Glory in the Presence of all Gods),¹⁴
 Sarvadevanāgayakṣagandharvāsurararuḍakiṃnaramahoragaśrī (Glory of All the Gods,
 Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras and Mahoragas),
 Sarvavidyādhara vajrapāṇi vajradharaśrī (Glory of All the Vidyādharas, Vajrapāṇi and
 Vajradharas),
 1.21 Catuḥpañcalokapālaśrī (Glory of the Four and the Five Guardians of the World),
 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī (Glory of the Eight Planets¹⁵ and Twenty-Eight
 Constellations¹⁶),
 Oṃ Sāvitrī (Daughter of Savitra¹⁷),
 Dhātṛī (Nurse),
 1.22 Mātṛ (Mother),
 Caturvedaśrī (Glory of the Four Vedas),
 Lakṣmī (Goddess of Prosperity),
 Bhūtāmātṛ (Mother of Sentient Beings),
 1.23 Jayā (She who is Victorious),
 Vijayā (She who Conquers),
 Gaṅgā (She who is the Ganges),
 Sarvatīrthā (She of All Holy Places),
 1.24 Sarvamaṅgalyā (She who Confers All Auspiciousness),¹⁸
 Vimalanirmalakaraśrī (Glory that Makes One Stainless and Pure),
 Sarvapāpahantrī (She who Slays All Sins),
 Nirmadakarā (She who Humbles),
 1.25 Candraśrī (Glory of the Moon),
 Sūryaśrī (Glory of the Sun),
 Sarvagrahaśrī (Glory of All the Planets),
 Siṃhavāhinī (She who Rides upon a Lion),
 1.26 Śatasahasraakoṭīpadmavivarasaṃcchannā (She who is Enveloped by a Display of One
 Hundred Thousand Crore Lotuses),¹⁹
 Padmā (She who has Lotuses),
 Padmasambhavā (She who was Born from a Lotus),
 Padmālayā (She whose Abode is a Lotus),
 1.27 Padmadharā (She who Holds a Lotus),
 Padmāvati (She who is Endowed with Lotuses),
 Anekaratnāṃśumālā (She who has a Garland of Many Light Rays that are like Jewels),
 Dhanadā (She who Brings Wealth),
 1.28 Śvetā (Fair One),
 Mahāśvetā (Great Fair One),

- Śvetabhujā (She who has Fair Arms),
 Sarvamaṅgaladhāriṇī (She who Possesses All Auspiciousness),
 1.29 Sarvapūṇyopacitāṅgī (She whose Body Consists of All Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa²⁰), [F.233.b]
 Śatasahasrabhujā (She who has One Hundred Thousand Arms),
 Śatasahasranayanā (She who has One Hundred Thousand Eyes),
 1.30 Śatasahasraśirā (She who has One Hundred Thousand Heads),
 Vividhavitramāṇimaṅgulidharā (She who Bears a Diadem of Many Sorts of Multicolored
 Jewels),
 Surūpā (She who has a Beautiful Form),
 Viśvarūpā (She who has All Different Forms),
 1.31 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),
 1.32 Pavitrakeśā (She whose Hair is Purity),
 Candrakāntā (She who is Lovely like the Moon),
 Sūryakāntā (She who is Lovely like the Sun),²¹
 Śubhā (Virtuous One),
 1.33 Śubhakartrī (She who Brings About Virtue),
 Sarvasattvābhimukhī (She who is Disposed towards All Sentient Beings),
 Āryā (Noble One),
 Kusumaśrī (Glory of the Flowers),
 1.34 Kusumeśvarā (She who is the Sovereign of the Flowers),²²
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mt. Sumeru),
 Sarvanadīsaricchī (Glory of All Rivers and Streams),²³
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
 1.35 Sarvatīrthābhimukhaśrī (Glory of Turning Towards All the Holy Places),
 Sarvaauśadhitṛṇavanaspātidhanadhānyaśrī (Glory of All Medicinal Herbs, Grasses,
 Trees, Wealth and Grains),
 Hiraṇyadā (She who Gives Gold),
 Annapānadā (She who Gives Food and Drink),²⁴
 1.36 Prabhāśvarā (She of the Clear Light),
 Ālokarā (She who Illuminates),
 Pavitrāṅgā (She of the Pure Body),
 Sarvatathāgatavaśavartinī (She who has Power over All Tathāgatas),
 1.37 Sarvadevagaṇamukhaśrī (Glory when in the Presence of the Entire Assembly of the
 Gods),
 Yamavarūṇakuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera and Vāsava),²⁵
 Dātrī (She who Gives),
 Bhoktrī (She who Takes Pleasure),

- 1.38 Tejā (She who is Brilliance),
Tejovatī (Bright One),
Vibhūtī (Abundance),
Samṛddhi (Great Prosperity),²⁶
- 1.39 Vivṛddhi (Growth),
Unnati (Advancement),²⁷
Dharmaśrī (Glory of the Dharma),
Mādhavāśrayā (She who Relies on Viṣṇu),
- 1.40 Kusumanilayā (She whose Abode is the Flowers),²⁸
Anasūyā (She who is not Spiteful),²⁹
Puruṣakārāśrayā (She who Relies on Virile Action),³⁰
Sarvapavitragātrā (She whose Body is Entirely Pure),³¹
- 1.41 Maṅgalahastā (She whose Hands are Auspicious),³²
Sarvālakṣmīnāśayitrī (She who Destroys All Inauspiciousness),
Sarvapūṇyākaraṣaṇāśrī (Glory that Collects All Merits),
Sarvapṛthivīśrī (Glory of the Entire Earth),
- 1.42 Sarvarājaśrī (Glory of All Kings),³³
Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),
Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (Glory of All Bhūtas,
Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas and Mahoragas),
Dyuti (Splendour),³⁴
- 1.43 Pramodabhāgyalolā (She who Longs for Delight and Happiness),
Sarvarṣipavitraśrī (Glory that is the Purity of All Seers),
Sarvaśrī (Glory of All),
Bhavajyeṣṭhottamaśrī (Glory that is the First and the Foremost in Existence),³⁵
- 1.44 Sarvakiṃnarasarvāsuryottamaśrī (Glory that is the First of All Kiṃnaras and of All
Asuras),³⁶ [F.234.a]
Niravadyasthānavāsini (She who Stays Irreproachable),
Rūpavatī (Beautiful One),
Sukhakarī (She who Causes Happiness),
- 1.45 Kuberaśrī (Beloved of Kubera),
Dharmarājaśrī (Glory of the Dharma King):

1.46 “Om! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, *svāhā*.³⁷ *Om gaṅgādisarvatīrthānām abhimukhī kuru* ³⁸ *svāhā* | *om sāvitryai svāhā* | *sarvamaṅgaladhārīṇyai svāhā* | *caturvedanakṣatragrahagaṇādīmūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśva-mukhāya svāhā* | *om nigriṅgrini sarvakāryasādhani sini sini āvāhayāmi devi śrīvaiśravanāya svāhā* | *suvārṇadhanadhānyākaraṣaṇyai svāhā* | *sarvapūṇyākaraṣaṇyai svāhā* | *śrī-devatākaraṣaṇyai svāhā* | *sarvapāpanāśanyai svāhā* | *sarvālakṣmīpraśamanyai svāhā* | *sarva-*

*tathāgatābhiṣīktāyai svāhā | sarvadevatābhīmukhaśriye svāhā | āyurbalavarṇakarāyai svāhā |
sarvapavitramaṅgalahastāyai svāhā | siṃhavāhinyai svāhā | padmasaṃbhūtāyai svāhā |
sarvakṛtyakākhordavināśanyai svāhā.*³⁹

- 1.47 “Fearless Avalokiteśvara, anyone who is going to retain and recite these names of Śrī Mahādevī—which eliminate all offenses, overcome all sins, accumulate all merits, eliminate⁴⁰ all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who is going to retain and recite⁴¹ these names of the tathāgatas, should rise in the morning, clean up, and, having offered flowers and incense to all the buddhas, also offer sandalwood incense to Śrī Mahādevī. Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve⁴² him, and all of his purposes will be fulfilled.”
- 1.48 When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, [F.234.b] Śrī Mahādevī⁴³, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.

c.

COLOPHON

This completes *The Noble Prophecy of Śrī Mahādevī*.⁴⁴

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NOTES

- 1 The *Abhidharmakośa* gives eleven wholesome mental factors and lists faith as the first among them.
- 2 The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in in Sukhāvātī and structured as expositions by Buddha Śākyamuni to Avalokiteśvara: *'phags pa dpal chen mo'i mdo*, "The Sūtra of the Glorious Great [Goddess]" (Toh 740)—the goddess concerned being identified as Lakṣmī in the Sanskrit title of the Degé version but not in all versions—and *dpal gyi lha mo'i mtshan bcu gnyis pa* "The Twelve Names of the Glorious Goddess" (Toh 741). In both, the knowing, reciting, reading, and writing of the goddess's twelve names (almost but not exactly the same in both cases) and of short dhāraṇīs (different) are recommended as effective means of dispelling obstacles and achieving goals. The colophons of both short texts state that they were translated by Jinamitra and Yeshé Dé.
- 3 "Of the excellent eon" (*bskal pa bzang po'i = bhadrakalpika*) missing in Skt.
- 4 Skt. "Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān's feet she also paid homage to all the bodhisattva mahāsattvas..."
- 5 "Names" omitted in Skt.
- 6 Translated on the basis of the Tibetan. Skt. has *tasya rājñah kṣatriyasya viṣaye teṣāṃ sattvānāṃ sarvabhayety upadravā praśamiṣyanti*. "In the country of the kṣatriya king, these beings' misfortunes, i.e. 'all fears,' will be pacified."
- 7 Skt. does not have "and who put them into practice once they have heard them."
- 8 Skt. *sarvakārya* "all effects," Tib. *lus thams cad* "all bodies."
- 9 Skt. *upasarga* "natural misfortune," Tib. *gnod pa* "harms."
- 10 The Skt. list has been followed. The Tibetan (F.248.a-b) has some minor differences from the Sanskrit.
- 11 Skt. *dvādaśadaṇḍakaṃ ... stotram*, but Tib. has the puzzling *stod pa brgyad cu gnyis pa* "eighty two praises."

- 12 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- 13 Tib. *lha la sog pa thams cad kyi dpal* "Glory of All Gods, etc."
- 14 Tib. *gnas thams cad na yod pa'i dpal* "Glory Present in All Places."
- 15 The eight planets: (1) Sun, (2) Earth's moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn and (8) Eclipse-maker (Rāhula).
- 16 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.
- 17 Savitra is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- 18 The Tibetan (see glossary under "Sarvatīrthā") treats these two epithets as one, i.e. "She who Confers the Happiness of All the Holy Places."
- 19 The Tibetan (see glossary entry) has "She who is Enveloped by a Hundred Thousand Supreme Lotuses."
- 20 A Hindu creator god. His daughter is the consort of Śiva.
- 21 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.
- 22 Tib. "She Who Abides in Flowers."
- 23 Tib. "Glory of All Rivers and Lakes."
- 24 Tib. "She who Gives Food and Clothing."
- 25 Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.
- 26 Omitted in Tib.
- 27 Tib. *mthong ma*, "She who has Vision."
- 28 Tib. "She who abides in the Kumuda Flower." Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large white trumpet-like flower that opens at night, especially in the moonlight.
- 29 Tib. "She who is Patient."
- 30 Omitted in Tib.
- 31 Tib. *mthu rtsal gyi gnas*, "She who is the Source of Power."
- 32 Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma*, "She who has Hands that Purify and [Bring] All Auspiciousness."

- 33 The Tibetan (see glossary entry for “Sarvapṛthivīśrī”) takes these two as one, “Glory of the Entire Earth and All Kings.”
- 34 Omitted in the Tibetan, which here has *lha'i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal*, “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What is Incanted, All Fire Offerings and What is Offered and All Auspiciousness.”
- 35 The Tibetan here is *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog*, “Supreme Glory and Foremost of All that is Feminine.”
- 36 The Skt. edition has *sarvakiṃnarnasarvasūryottamaśrī*, “Glory that is the First of All Kiṃnarnas and All the Sun,” but in the Tib. (see glossary entry) *lha ma yin mo* suggests that the spelling °*sarvāsurya*° here is more likely to be correct in the context.
- 37 In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from *sarvapūṇyasambhārānāmukhīkuru svāhā* to *sarvapūṇya-sambhārānām abhimukhī kuru svāhā*.
- 38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- 39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.
- 40 Tib. *med par byed pa*, “make non-existent,” “eliminate;” Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- 41 Skt. omits “and recite.”
- 42 Skt. *guptiṃ kariṣyanti*, while Tib. has *sbed par byed pa*, “conceal.”
- 43 Tib. has *lha mo chen mo dpal de*, “that Śrī Mahādevī,” while Skt. has *sā*, “she.”
- 44 The usual mention of the translators in the Tibetan colophon is missing in all versions.

b.

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GLOSSARY

g.

g.1 Ākāśagarbha
nam mkha' snying po
ནམ་མཁའ་སྙིང་པོ།

g.2 Ālokarā
snang ba ma
སྣང་བ་མ།

g.3 Anasūyā
bzod ldan ma
བཟོན་ལྡན་མ།

g.4 Anekaratnāṃśumālā
'od zer 'bar ba du mas 'khor ba
འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།

g.5 Annapānadā
zas dang gos sbyin ma
ཟས་དང་གོས་སྦྱིན་མ།

g.6 Aprameyasuvarṇottaprabhāsaśrī
dpag tu med pa'i gser mdog snang ba'i dpal
དཔག་དུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།

g.7 Arhat
dgra bcom pa
དགུ་བཙོམ་པ།
arhant

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

g.8 Āryā
'phags ma
འཕགས་མ།

g.9 Asaṃkhyeyavīryasusamprasthitaśrī

brtson 'grus grangs med pa la rab tu zhugs pa'i dpal

བརྗོན་འགྲུས་གངས་མེད་པ་ལ་རབ་ཏུ་ལྷགས་པའི་དཔལ།

g.10 Aṣṭagrahāṣṭāviṃśatinakṣatraśrī

gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal

གཟའ་བརྒྱད་དང་རྒྱ་སྐར་ཉི་ཤུ་རྩ་བརྒྱད་ཀྱི་དཔལ།

g.11 Asura

lha ma yin

ལྷ་མ་ཡིན།

Demi-gods, titans.

g.12 Avalokiteśvara

spyian ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

g.13 Bahujīmūtā

sprin ma

སྤྲིན་མ།

g.14 Bhagavān

bcom ldan 'das

བཙེན་ལྷན་འདས།

bhagavat

A general term of respect given to persons of spiritual attainment. Translations into English have been “Holy One,” “Blessed One,” and “World-Honored One.” It is here given in the Sanskrit nominative case, bhagavān.

g.15 Bhikṣu

dge slong

དགེ་སློང།

A fully ordained monk of the Buddhist Saṅgha.

g.16 Bhikṣuṇī

dge slong ma

དགེ་སློང་མ།

A fully ordained nun of the Buddhist Saṅgha.

g.17 Bhoktrī

longs spyod ma

ལོངས་སྤྱོད་མ།

g.18 Bhūta

byung po

བྱུང་པོ།

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

g.19 Bhūtamātr

sems can rnams kyi ma

སེམས་ཙན་རྣམས་ཀྱི་མ།

g.20 Brahmā

tshangs pa

ཚངས་པ།

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

g.21 Brāhmaṇa

bram ze

བྲམ་ཟེ།

A member of priestly caste.

g.22 Brahmaśrī

tshangs pa'i dpal

ཚངས་པ་འི་དཔལ།

g.23 Brahmaviṣṇumaheśvaraśrī

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

ཚངས་པ་དང་འབྲུག་དང་དབང་ཕྱུག་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

g.24 Candanakusumatejonakṣatraprabhāsaśrī

tsan dan gyi me tog gzi brjid skar 'od kyi dpal

ཙན་དན་གྱི་མེ་ཏོག་ག་ཟི་བརྗེད་སྐར་འོད་ཀྱི་དཔལ།

g.25 Candrakāntā

zla ba ltar mdzes ma

ཟླ་བ་ལྟར་མཛེས་མ།

g.26 Candraśrī

zla ba'i dpal

ཟླ་བ་འི་དཔལ།

g.27 Candrasūryaśrī

nyi zla'i 'od dpal

ཉི་ཟླ་འོད་དཔལ།

g.28 Candrasūryatrailokyadhārin

nyi zla dang 'jig rten gsum 'dzin pa

ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།

g.29 Catuḥpañcalokapālaśrī

'jig rten skyong ba bzhi dang lnga'i dpal

འཇིག་རྟེན་སྣུང་བ་བཞི་དང་ལྔ་འི་དཔལ།

g.30 Caturvedaśrī

rig byed bzhi'i dpal

རིག་བྱེད་བཞི་འདི་དཔལ།

g.31 Dākṣāyaṇī

shes nyen can gyi bu mo

ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།

g.32 Dātrī

sbyin pa ma

སྤྱིན་པ་མ།

g.33 Dhanadā

nor sbyin ma

ནོར་སྤྱིན་མ།

g.34 Dhāraṇī

gzungs

གཟུངས།

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

g.35 Dharmarājaśrī

chos kyi rgyal po'i dpal

ཚོས་ཀྱི་རྒྱལ་པོ་འདི་དཔལ།

g.36 Dharmasrī

chos kyi dpal

ཚོས་ཀྱི་དཔལ།

g.37 Dhārmavikurvaṇadhvajavegaśrī

chos kyi cho 'phrul rgyal mtshan shugs kyi dpal

ཚོས་ཀྱི་ཚོ་འཕྲུལ་རྒྱལ་མཚན་གྲགས་ཀྱི་དཔལ།

g.38 Dhātrī

ma ma

མ་མ།

g.39 Drumarājavivardhitaśrī

shing gi rgyal po ltar skyes pa'i dpal

ཤིང་གི་རྒྱལ་པོ་ལྟར་སྐྱེས་པ་འདི་དཔལ།

g.40 Dyuti

'od la dga' ba

འོད་ལ་དགའ་བ།

g.41 Excellent Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

A cosmological era that has buddhas appear in it.

g.42 Four Vedas

rig byed bzhi

རིག་བྱེད་བཞི།

The Four Vedas

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

g.43 Gaganapradīpābhirāmaśrī

nam mkha'i sgron ma'i 'od bzang dpal

ནམ་མཁའ་སྒྲོན་མའི་འོད་བཟང་དཔལ།

g.44 Gambhīradharmaprabhārājaśrī

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

ཟབ་མོའི་ཚོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ།

g.45 Gandharva

dri za

དྷི་ཟ།

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

g.46 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

g.47 Gaṅgā

gang ga ma

གང་ག་མ།

g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī

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

གང་ག་འི་མུ་སྟེགས་ཀྱི་སྒོ་བམས་ཅད་ཀྱི་བྱ་བཞིས་ཀྱི་དཔལ།

Gaṅgāsarvatīrthamukhamaṅgalaśrī

g.49 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗེད།

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

g.50 Guṇasamudrāvabhāsamaṅḍalaśrī

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

ཡོན་ཏན་རྒྱ་མཚོ་སྐང་བའི་དཀྱིལ་འཁོར་གྱི་དཔལ།

g.51 Hiranyadā

gser sbyin ma

གསེར་རྒྱུན་མ།

g.52 Indra

brgya byin

བརྒྱུན་མ།

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

g.53 Indraketusdvhajarājaśrī

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

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

g.54 Jayā

rgyal ma

རྒྱལ་མ།

g.55 Jñānārciḥsāgaraśrī

ye shes 'od 'phro rgya mtsho'i dpal

ཡེ་ཤེས་འོད་འཕྲོ་རྒྱལ་མཚོའི་དཔལ།

g.56 Jyotiḥsaumyagandhāvabhāsaśrī

skar 'od zhi ba'i spos snang dpal

སྐར་འོད་ཞི་བའི་སྤོས་སྣང་དཔལ།

g.57 Kiṃnara

mi'am ci

མི་འམ་ཅི།

Meaning "Is it a man?" These are a class of beings included in the god realms. They are half-bird/half-human in appearance; hence their name.

g.58 Kṣatriya

rgyal rigs

རྒྱལ་རིགས།

Warrior caste.

g.59 Kṣitigarbha

sa'i snying po

སའི་སྤྱིང་པོ།

g.60 Kubera

ku be ra

ཀུ་བེ་ར།

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

g.61 Kuberakāntā

ku be ra'i snying du sdug ma

ཀུ་བེ་རའི་སྤྱིང་དུ་སྤུག་མ།

- g.62 Kumbhāṇḍa
grul bum
 གུལ་བུམ།
 A class of yakṣa that lives in water but have the heads of various types of insects or animals.
- g.63 Kusumanilayā
ku mud la gnas ma
 ཀུ་སུད་ལ་གནས་མ།
- g.64 Kusumaśrī
me tog la gnas ma
 མེ་ཏོག་ལ་གནས་མ།
- g.65 Kusumeśvarā
me tog gi dbang phyug ma
 མེ་ཏོག་གི་དབང་ཕྱུག་མ།
- g.66 Lakṣmī
bkra shis ma
 བཀྲ་ཤིས་མ།
- g.67 Lakṣmyākaraṣaśrī
phun sum tshogs pa 'gugs pa'i dpal
 ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པ་འདིད་པལ།
- g.68 Mādhavāśrayā
khyab 'jug la brten ma
 ལྷབ་འཇུག་ལ་བརྟེན་མ།
- g.69 Mahāmeghaśrī
sprin chen po'i dpal
 སྤྲིན་ཚེན་པོ་འདིད་པལ།
- g.70 Mahāsattva
sems dpa' chen po
 སེམས་དཔའ་ཚེན་པོ།
 Great being.
- g.71 Mahāśvetā
dkar mo chen mo
 དཀར་མོ་ཚེན་མོ།
- g.72 Mahāyaśā
shin tu grags ma
 ཤིན་ཏུ་གྲགས་མ།
- g.73 Mahāpraṇidhivegaśrī

smon lam chen po'i shugs kyi dpal

སློན་ལམ་ཆེན་པོའི་གྲགས་ཀྱི་དཔལ།

g.74 Mahāsthāmaprāpta

mthu chen thob pa

མཐུ་ཆེན་ཐོབ་པ།

g.75 Mahāsthānagataśrī

gnas thams cad na yod pa'i dpal

གནས་སྐྱམས་ཅད་ན་ཡོད་པའི་དཔལ།

g.76 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

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

g.77 Maheśvaraśrī

dbang phyud chen po'i dpal

དབང་ཕྱུད་ཆེན་པོའི་དཔལ།

g.78 Mahoraga

lto 'phye chen po

ལྷོ་འཕྲེ་ཆེན་པོ།

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

g.79 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

g.80 Mātrī

yum

ཡུམ།

g.81 Nāga

klu

ལྷ།

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

g.82 Nārāyaṇavratasannāhasumeruśrī

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

སྲེད་མེད་ཀྱི་བུའི་བརྟུལ་ལྷགས་ཀྱི་གོ་ཆ་རི་རབ་ཀྱི་དཔལ།

g.83 Nirmadakarā

rgyags pa med pa

རྒྱགས་པ་མེད་པ།

g.84 Nirmitamēghagarjanayaśaḥśrī

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

སྐྱུལ་བའི་འབྲུག་སྐྱ་སྒྲན་པའི་དཔལ།

g.85 Niravadyasthānavāsini

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

ཁ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ།

g.86 Oṃ Sāvitrī

om nyi ma'i bu mo

ཨོམ་ཉི་མའི་བུ་མོ།

g.87 Padmā

pad ma

པད་མ།

padmā

g.88 Padmadharā

pad ma 'dzin pa

པད་མ་འཛིན་པ།

Padmadhāra

g.89 Padmālayā

pad ma la gnas pa

པད་མ་ལ་གནས་པ།

Padmālaya

g.90 Padmasambhavā

pad ma las byung ma

པད་མ་ལས་བྱུང་མ།

Padmasambhava

g.91 Padmāvati

pad ma dang ldan pa

པད་མ་དང་ལྡན་པ།

g.92 Pavitrakeśā

skra gtsang ma

སྐྱ་གཙང་མ།

g.93 Pavitrāṅgā

lus gtsang ma

ལུས་གཙང་མ།

g.94 Perfections

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

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

g.95 Piśāca

sha za

ཤེན་ཅེ།

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

g.96 Prabhāsvarā

'od gsal ma

འོད་གསལ་མ།

g.97 Prajñāpradīpāsamkhyeyaprabhāketuśrī

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

ཤེས་རབ་སྒྲོན་མ་གྲངས་མེད་པའི་འོད་ཀྱི་མེ་ཏོག་གི་དཔལ།

g.98 Pramodabhāgyalolā

skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

g.99 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

སྐྱོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ།

g.100 Pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

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

g.101 Preta

yi dvags

ཡི་དབགས།

“Ghost,” “Hungry ghost.”

g.102 Prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

g.103 Puruṣakārāśrayā

mthu rtsal gyi gnas

མཐུ་རྩལ་གྱི་གནས།

g.104 Rākṣasa

srin po

སྲིན་པོ།

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

g.105 Ratnārciḥparvataśrī

rin chen 'od 'phro ri bo'i dpal

རིན་ཆེན་འོད་འཕྲོ་རི་བོའི་དཔལ།

g.106 Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī

rin po che'i me tog yon tan gyi rgya mtsho baidūrya dang gser gyi ri bo mdog mdzes gser 'od dpal

རིན་པོ་ཆེའི་མེ་ཏོག་ཡོན་ཏན་གྱི་རྒྱ་མཚོ་བེད་ཡུལ་དང་གསེར་གྱི་རི་བོ་མདོག་མཛེས་གསེར་འོད་དཔལ།

Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī

g.107 Ratnasambhavā

nor bu rin po che las byung ba

ནོར་བུ་རིན་པོ་ཆེ་ལས་བྱུང་བ།

g.108 Rūpavatī

yiid du 'ong ma

ཡིད་དུ་འོང་མ།

g.109 Sāgaragarbhasaṃbhavaśrī

rgya mtsho'i snying po las byung ba'i dpal

རྒྱ་མཚོའི་སྤིང་པོ་ལས་བྱུང་བའི་དཔལ།

g.110 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

g.111 Samantāvabhāsavijitasamgrāmaśrī

kun tu snang ba gyul las nmam par gyäl ba'i dpal

ཀུན་ཏུ་སྐང་བ་གྱུལ་ལས་ནམ་པར་གྱལ་བའི་དཔལ།

g.112 Samṛddhi

'byor pa ma

འབྱོར་པ་མ།

g.113 Sarvabhayahara

'jigs pa thams cad sel ba

འཇིགས་པ་ཐམས་ཅད་སེལ་བ།

g.114 Sarvagrahaśrī

zla thams cad kyi dpal

ལྷ་ཐམས་ཅད་གྱི་དཔལ།

g.115 Sarvālakṣmīnāsayitrī

bkra mi shis pa thams cad med par byed pa

བརྒྱ་མི་ཤེས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།

g.116 Sarvāryaśrāvakapratyekabuddhaśrī

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

འཕགས་པ་ཉན་ཐོས་དང་རང་སངས་རྩས་ཐམས་ཅད་ཀྱི་དཔལ།

g.117 Sarvaśrī

bkra shis thams cad kyi dpal

བརྟ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།

g.118 Sarvatīrthā

mu tegs kyi sgo thams cad kyi bkra shis ma

མུ་ཏེགས་ཀྱི་སྐོ་ཐམས་ཅད་ཀྱི་བརྟ་ཤིས་མ།

g.119 Sarvausadhitr̥ṇavanaspaticidhanadhānyaśrī

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

སྐམ་དང་རྩི་ཏོག་དང་ཤིང་དང་རྩོ་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།

g.120 Sarvabhūtakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī

byung bo thams cad dang gnod sbyin dang srin po dang yi dgas dang sha za dang grul bum dang lto 'phye chen po thams cad kyi dpal

བྱུང་བོ་ཐམས་ཅད་དང་གནོད་སྦྱིན་དང་སྲིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་གྲུལ་བུམ་དང་ལྷོ་འབྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

g.121 Sarvabodhisattvaśrī

byangs chub sems pa thams cad kyi dpal

བྱང་ས་རྒྱབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

g.122 Sarvadevatābhimukhaśrī

lha sog pa thams cad kyi dpal

ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

g.123 Sarvadevatābhiṣiktā

lha thams cad kyi dbang bskur ba

ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།

g.124 Sarvadevatāmātr̥

lha thams cad kyi ma

ལྷ་ཐམས་ཅད་ཀྱི་མ།

g.125 Sarvadevagaṇamukhaśrī

lha'i tshogs thams cad la mngon du phyogs pa'i dpal

ལྷ་འི་ཚོགས་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།

g.126 Sarvadevanāgayakṣagandharvāsurasgaruḍakimnaramahoragaśrī

lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal

ལྷ་དང་རྒྱ་དང་གནོད་སྦྱིན་དང་རི་ཟ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྗང་དང་མི་འམ་ཅི་དང་ལྷོ་འབྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

g.127 Sarvadhanadhānyākaraṣaṇaśrī

nor dang 'bru thams cad sdud pa'i dpal

ནོར་དང་འབྲུ་ཐམས་ཅད་སྤྲད་པ་འདི་དཔལ།

g.128 Sarvadharmaprabhāsavvyūhaśrī

chos kyi snang ba thams cad bkod pa'i dpal

ཚོས་ཀྱི་སྤྲང་བ་ཐམས་ཅད་བཀོད་པ་འདི་དཔལ།

g.129 Sarvakimnarasarvāsuryottamaśrī

dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog

དཔལ་གྱི་མཚོག་མི་འམ་ཅི་མོ་ཐམས་ཅད་དང་ལྷ་མ་ཡིན་མོ་ཐམས་ཅད་ཀྱི་དཔལ་གྱི་མཚོག

g.130 Sarvamaṅgaladhārin

dga' byed kyi bkra bshis thams cad 'dzin pa

དགའ་བྱེད་ཀྱི་བཀྲ་བཤིས་ཐམས་ཅད་འཛིན་པ།

g.131 Sarvamaṅgaladhāriṇī

bkra shis thams cad 'dzin ma

བཀྲ་ཤིས་ཐམས་ཅད་འཛིན་མ།

g.132 Sarvanadīsaricchṛī

chu klung dang mtsho thams cad kyi dpal

ཚུ་ལྷུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།

g.133 Sarvanīvaraṇaviṣkaṃbhin

sgrib pa thams cad rnam par sel ba

སླིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

g.134 Sarvapāpahantrī

sdig pa thams cad 'phrog ma

སླིག་པ་ཐམས་ཅད་འཕྲོག་མ།

g.135 Sarvapṛthivīśrī

sa thams cad dang rgyal po thams cad kyi dpal

ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvapṛthivīśrī · Sarvarājaśrī

g.136 Sarvapūṇyākarṣaṇaśrī

bsod nams thams cad sdud pa'i dpal

བསོད་ནམས་ཐམས་ཅད་སྤྲད་པ་འདི་དཔལ།

g.137 Sarvapūṇyalakṣaṇadhārin

bsod nams kyi mtshan tham cad 'dzin pa

བསོད་ནམས་ཀྱི་མཚན་ཐམ་ཅད་འཛིན་པ།

g.138 Sarvapūṇyopacitāṅgī

bsod nams kyi phung po thams cad kyi lus can

བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན།

- g.139 Sarvarṣipavitraśrī
drang srong thams cad dag par byed pa'i dpal
 དང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།
- g.140 Sarvasattvābhimukhī
sems can thams cad la nngon du phyogs ma'i dpal
 སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་མའི་དཔལ།
- g.141 Sarvasumeruparvatarājaśrī
ri bo'i rgyal po ri rab thams cad kyi dpal
 རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།
- g.142 Sarvasvarāṅgarutanirghoṣāśrī
gsung gi yan lag thams cad kyi sgra dbyangs dpal
 གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྒྲ་དབྱངས་དཔལ།
- g.143 Sarvatathāgatābhiṣiktā
de bzhin gshegs pa thams cad kyi dbang bskur ba
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
- g.144 Sarvatathāgatamātr
de bzhin gshegs pa thams cad kyi yum
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།
- g.145 Sarvatathāgataśrī
de bzhin gshegs pa thams cad kyi dpal
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
- g.146 Sarvatathāgatavaśavartinī
de bzhin gshegs pa thams cad dbang sgyur ma
 དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱུར་མ།
- g.147 Sarvatīrthābhimukhaśrī
mu tegs thams cad du nngon du phyogs pa'i dpal
 མུ་ཏེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།
- g.148 Sarvatīrthamaṅgaladhārin
mu stegs kyi bkra bshis tham cad 'dzin pa
 མུ་སྟེགས་ཀྱི་བཀྲ་བཤེས་ཐམ་ཅད་འཛིན་པ།
- g.149 Sarvatoyasamudraśrī
chu thams cad kyi rgya mtsho'i dpal
 ལྷ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ།
- g.150 Sarvavidyādhararājaśrī
rig sngags 'chang gi rgyal po thams cad kyi dpal
 རིག་སྟགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

g.151 Sarvavidyādhara vajrapāṇivajradharaśrī

rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal

རིག་སྔགས་འཆང་དང་ལག་ན་རྗེ་དང་རྗེ་རྗེ་འཆང་བ་ཐམས་ཅད་ཀྱི་དབལ།

g.152 Śatasahasrabhujā

lag pa 'bum dang ldan ma

ལག་པ་འབུམ་དང་ལྷན་མ།

g.153 Śatasahasrakoṭipadmavivarasaṃcchannā

pad ma'i mchog 'bum gyis bkab ma

པད་མའི་མཚོག་འབུམ་གྱིས་བཀབ་མ།

g.154 Śatasahasranayanā

mig 'bum dang ldan ma

མིག་འབུམ་དང་ལྷན་མ།

g.155 Śatasahasraśirā

mgo 'bum dang ldan ma

མགོ་འབུམ་དང་ལྷན་མ།

g.156 Sattvāśayaśamanaśarīraśrī

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

སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུའི་དབལ།

g.157 Saumyā

zhi ba ma

ཞི་བ་མ།

g.158 Saumyākarṣaṇaśrī

zhi ba 'dren pa'i dpal

ཞི་བ་འདྲན་པའི་དབལ།

g.159 Siṃhavāhinī

seng ge la zhon ma

སེང་གེ་ལ་ཞོན་མ།

g.160 Smṛtiketurājaśrī

dran pa'i tog gi rgyal po'i dpal

དྲན་པའི་དོག་གི་རྒྱལ་པོའི་དབལ།

g.161 Śrāvaka

nyan thos

ཉན་ཐོས།

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.

g.162 Śrī Mahādevī

lha mo chen mo dpal

ལྷ་མོ་ཆེན་མོ་དཔལ།

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

g.163 Śrīghana

dpal stug po

དཔལ་སྐྱུག་པོ།

g.164 Śrīmahāratnapratimaṇḍitā

dpal rin po ches brgyan pa

དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།

g.165 Śrīmañiratnasambhava

dpal nor bu rin po che las byung ba

དཔལ་ནོར་བུ་རིན་པོ་ཆེལས་བྱུང་བ།

g.166 Śubhā

dge ma

དགེ་མ།

g.167 Śubhakartrī

dge byed ma

དགེ་བྱེད་མ།

g.168 Śūdra

dmangs rigs

དམངས་རིགས།

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

g.169 Sukhakarī

sim par byed ma

སིམ་པར་བྱེད་མ།

g.170 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

g.171 Surūpā

gzugs bzang ba

གཟུགས་བཟང་བ།

g.172 Sūryakāntā

nyi ma ltar mdzes ma

ཉིམ་ལྷར་མཛེས་མ།

- g.173 Sūryaśrī
nyi ma'i dpal
ཉིམའི་དཔལ།
- g.174 Sūryaprabhāketuśrī
nyi 'od tog gi dpal
ཉིའོ་དྲོག་གི་དཔལ།
- g.175 Suparikīrtitanāmadheyaśrī
shin tu yongs su brjod pa mtshan gsol dpal
ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།
- g.176 Śvetā
dkar mo
དཀར་མོ།
- g.177 Śvetabhujā
lag dkar ma
ལག་དཀར་མ།
- g.178 Tathāgata
de bzhin gshegs pa
དེ་བཞིན་གཤེགས་པ།
“Thus gone.” An epithet of buddhas.
- g.179 Tejā
gzi brjid ldan ma
གཟི་བརྗིད་ལྡན་མ།
Tejā (tejovatī)
- g.180 Tejovatī
gzi brjid ldan ma
གཟི་བརྗིད་ལྡན་མ།
Tejovatī (tejā)
- g.181 Unnati
mthong ma
མཐོང་མ།
Skt. “Advancement,” Tib. “She who has Vision.”
- g.182 Upāsaka
dge bsnyen
དགེ་བསྟེན།
Layman.
- g.183 Upāsikā
dge bsnyen ma

དགེ་བསྐྱེན་མ།
Laywoman.

g.184 Vaiśya
rje'u rigs
རྗེ་རིགས།
The merchant caste.

g.185 Vajrapāṇi
lag na rdo rje
ལག་ན་རོ་རྗེ།

g.186 Varuṇa
chu lha
ཚུ་ལྷ།
Vedic deity of the sky, water, and ocean.

g.187 Vibhūti
phun sum tshogs ma
ཕུན་སུམ་ཚོགས་མ།

g.188 Vijayā
mam rgyal ma
རྣམ་རྒྱལ་མ།

g.189 Vimalanirmalakaraśrī
dri ma med pa · dri ma med par byed pa'i dpal
དྲི་མ་མེད་པ། · དྲི་མ་མེད་པར་བྱེད་པའི་དཔལ།

g.190 Viṣṇu
khyab 'jug
ལྷ་བ་འབྲུག།
One of the eight great gods in the Indian pantheon.

g.191 Viśvarūpā
gzugs sna tshogs can
གཟུགས་སྣ་ཚོགས་ཅན།

g.192 Vividhavitramañimauidharā
nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa
ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མངོས་པར་བྱས་པའི་ཚོད་པན་ཐོགས་པ།

g.193 Vivṛddhi
mam par skye ba ma
རྣམ་པར་སྐྱེ་བ་མ།
The *stog pho brang* Kangyur has *rnam par 'phel ma*.

g.194 Yakṣa

gnod sbyin

གནོད་སྦྱིན།

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

g.195 Yama

gshin rje

གཤིན་རྗེ།

Lord of the dead.

g.196 Yamavarūṇakuberavāsavaśrī

gshin rje dang chu lha dang ku be ra dang brgya byin la sogs pa'i dpal

གཤིན་རྗེ་དང་ཅུ་ལྷ་དང་ཀུ་བེ་ར་དང་བརྒྱ་ཡིན་ལ་སོགས་པའི་དཔལ།

g.197 Yaśā

rab grags ma

རབ་གྲགས་མ།