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## The Queen of Incantations: The Great Peahen

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*Mahāmāyūrīvidyārājī*



Toh 559  
Degé Kangyur, vol. 90 (rgyud, pha), folios 87.b–117.a

Translated by the Dharmachakra Translation Committee  
under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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## SUMMARY

- s.1 *The Queen of Incantations: The Great Peahen* is one of five texts that together constitute the Pañcarakṣā scriptural collection and has been among the most popular texts used for pragmatic purposes throughout the Mahāyāna Buddhist world. Although its incantations (*vidyā*) are framed specifically to counteract the deadly effects of poisonous snakebites, it also aims to address the entire range of possible human ailments and diseases contracted through the interference of animals, nonhuman beings, and humoral and environmental imbalances, along with a range of other misfortunes, such as sorcery, losing one's way, robbery, natural disaster, and criminal punishment, to name but a few. In the text the Buddha Śākyamuni advocates for the invocation of a number of deities within the pantheon of Indian gods and goddesses, including numerous local deities who dwell throughout the subcontinent. He stipulates that just "upholding" or intoning these names along with the mantra formula that accompanies each grouping will hasten the deities to the service of saṅgha members administering to the pragmatic medical needs of their own and surrounding communities.

ac.

## ACKNOWLEDGEMENTS

- ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by James Gentry, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

## INTRODUCTION

i.1

*The Queen of Incantations: The Great Peahen* (*Mahāmāyūrīvidyārājñī*, Toh 559) is the second scripture in a series of five, the other four being the *Mahāsāhasrapramardanī Sūtra* (Toh 558),<sup>1</sup> *Mahāpratisarāvidyārājñī* (Toh 561),<sup>2</sup> *Mahāśītavatī Sūtra*<sup>3</sup> (Toh 562), and *Mahāmantrānusārīṇī Sūtra* (Toh 563).<sup>5</sup> Together these five texts have been apotheosized in the Mahāyāna tradition as five goddesses known collectively as the Pañcarakṣā, or the Five Protectresses. In the Tibetan tradition this collection is known as the *gzungs chen grwa lnga*, the Five Great Dhāraṇīs. Tibetan redactors of Kangyur collections have cataloged this set of five texts together within the final section of the Collected Tantras (*rgyud 'bum*) division, the Kriyā section. Indeed, these five scriptures do contain elements—powerful incantations, an emphasis on external ritual hygiene and other material details such as auspicious dates, and so forth—that resonate with standard Kriyāyoga practice as understood in Tibet. Yet missing from nearly all these texts is any extensive mention of the contemplative visualization exercises, specialized ritual gestures (*mudrā*), elaborate maṇḍala diagrams, and initiation ceremonies typical of full-blown Buddhist tantra. A close perusal might then lead the reader to construe these as standard Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that only later coalesced and developed into a typically tantric practice tradition with its own unique view, meditation, and conduct. To complicate things further, the core of *The Great Peahen* is rooted in Indian Buddhist traditions that might even predate the rise of Mahāyāna.<sup>6</sup> *The Great Peahen* also appears as a remedy for snakebites in the early *Mūlasarvāstivādinayavastu*.<sup>7</sup> This accords with Gregory Schopen's general observation, based on inscriptional evidence, that "*Dhāraṇī* texts were publically [sic] known much earlier and much more widely than the texts we think of as 'classically' Mahāyāna."<sup>8</sup>

- i.2 The Five Protectresses have long been among the most popular texts used for pragmatic purposes in the Mahāyāna-Vajrayāna Buddhist world. While it seems certain that these texts developed independently and were only later combined into a five-text corpus, their popularity is attested by their eventual spread to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia.<sup>9</sup> In East Asia, the textual tradition associated with *The Great Peahen* in particular was instrumental in integrating Buddhist and indigenous notions of divine kingship.<sup>10</sup> Moreover, the tradition of all five goddesses and their texts still occupies a place of central importance today in the Vajrayāna Buddhism practiced by the Newar population of the Kathmandu Valley, Nepal. Newar Buddhist communities of Kathmandu have even translated the texts of the Five Protectresses into the modern vernacular, based on which they continue to stage a number of annual rites for a broad range of pragmatic purposes.<sup>11</sup> Newars often propitiate the Five Protectresses together by means of a five-section maṇḍala and other tantric elements that do not necessarily feature in the scriptures themselves. This tradition reflects a specifically tantric ritual treatment of the texts that, judging by the presence of tantric *sādhana* practices associated with these five texts in the Tibetan Tengyur collections, had already developed by the time the Tibetan translations were executed. This helps account for why Tibetan redactors construed these five texts as belonging to the category of Kriyā tantra, and not to the dhāraṇī or sūtra sections.
- i.3 The designation “Five Protectresses” denotes the set of five texts, the incantations presented therein, and the five goddesses presiding over each. It is believed that all these texts, specifically their incantations, provide special protection against a wide range of illnesses and misfortunes for those who memorize, recollect, read, copy, teach, wear, or otherwise come into contact with them. Each text promises protection from specific misfortunes, with considerable overlap witnessed between the texts. Despite the pragmatic thrust of these scriptures, each text also contains numerous allusions to doctrinal notions, the range of effects described therein sometimes, though rarely, extending beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.
- i.4 *The Great Peahen’s* mention of Dravidian mantra indicates that it may have originated in South India. The text and its mantra formulas, although framed specifically to counteract the deadly effects of poisonous snakebites, appear to address the entire range of possible human ailments and diseases contracted through the interference of animals, nonhuman beings, and humoral and environmental imbalances. It also addresses a range of other misfortunes, such as sorcery, losing one’s way, robbery, natural disaster, and



criminal punishment, to name but a few. The Buddha adopts the particular approach in *The Great Peahen* of stipulating the invocation by name of virtually every deity within the pantheon of South Asian gods and goddesses, including the numerous place deities who dwell throughout the subcontinent. These litanies, which the Buddha separates into groups based on the locations of the spirit entities as above, atop, or below the earth, have the effect of hierarchically ordering the hundreds of nonhuman entities and rendering them subordinate to the command of the Buddha and his saṅgha members. The Buddha stipulates that just “upholding” or intoning these names along with the mantra formula that accompanies each grouping will hasten the deities to the service of saṅgha members administering to the pragmatic medical needs of their own and surrounding communities.

i.5 The dhāraṇī’s narrative unfolds in response to Ānanda’s effort to save the life of the young monk Svāti, who has suffered a dangerous snakebite while gathering wood in the forest. In the midst of dispensing the initial healing litanies, supplications, and mantras that commence *The Great Peahen*, the Buddha Śākyamuni tells Ānanda the narrative precedent for *the great peahen’s* powers. In one of his previous lifetimes, the Buddha relates, he was a peacock named Suvarṇāvabhāsa who ensured his health and good fortune by regularly chanting *the great peahen* during the day and night. On one occasion, he forgot to chant the incantation, and the outcome was disastrous. Intoxicated with lust, he took to cavorting throughout the mountains with countless peahens in the pursuit of pleasure. His guard let down, Suvarṇāvabhāsa was captured by a group of ill-intentioned youth—that is, until he recollected the dhāraṇī, was miraculously freed from the snare, and safely returned home to his former condition. This story sets the stage for the series of litanies, supplications, and mantras that constitute the bulk of the text.

i.6 *The Queen of Incantations: The Great Peahen* was translated into Tibetan under Tibetan imperial patronage sometime during the first half of the ninth century by the translation team that included the translator and chief editor Bandé Yeshé Dé (ca. eighth–ninth centuries) and the Indian scholars Śilendrabodhi, Jñānasiddhi, and Śākyaprabha. The early date of the translation is further confirmed by the inclusion of *The Great Peahen* in both imperial-period catalogs, the Denkarma (*ldan kar ma*) and Phangthangma (*’phang thang ma*),<sup>12</sup> where it is listed among the Pañcarakṣā texts. The translation made by Yeshé Dé was revised at an unknown date by an anonymous translator based on consultation with additional Sanskrit manuscripts (*rgya dpe*). This revised version, which is preserved in the Stok

Palace Kangyur (S518),<sup>13</sup> is more closely aligned with the extant Sanskrit witnesses than the unrevised version contained in the Degé and other Kangyurs.

i.7

There are multiple translations of *The Great Peahen* preserved in the Chinese canon. The earliest among them are two works attributed to Śrīmitra: the *Da jinse kongque wang zhou jing* (大金色孔雀王咒經, Taishō 986),<sup>14</sup> which was likely translated in the late fourth century, and the *Fo shuo da jinse kongque wang zhou jing* (佛說大金色孔雀王咒經, Taishō 987),<sup>15</sup> which dates to the early fifth century. Also among the early Chinese translations was the *Kongque wang zhou jing* (孔雀王咒經, Taishō 988),<sup>16</sup> Kumārajīva's translation that dates to the early fifth century. In the sixth century, Saṅghabhadra prepared a translation with the same title, *Kongque wang zhou jing* (孔雀王咒經, Taishō 984),<sup>17</sup> which was followed historically by the *Fo shuo da kongque zhou wang jing* (大孔雀呪王經, Taishō 985),<sup>18</sup> translated by Yijing in 705. Finally, the Chinese canon contains a series of works on *The Great Peahen* translated or compiled by Amoghavajra in the eighth century. This includes his translation, the *Fomu da kongque ming wang jing* (佛母大孔雀明王經, Taishō 982),<sup>19</sup> and two appendices, the *Fo shuo da kongque ming wang huaxiang tan chang yi gui* (佛說大孔雀明王畫像壇場儀軌, Taishō 983a),<sup>20</sup> a compendium of spell formulas, and the *Kongque jing zhenyan deng fan ben* (孔雀經真言等梵本唐, Taishō 983b),<sup>21</sup> a set of instructions for the rite associated with the text.<sup>22</sup>

i.8

This English translation is based primarily on the Degé edition, in consultation with Shūyo Takubo's Sanskrit edition, the version in the Stok Palace Kangyur, and the Comparative Edition of the Degé Kangyur. Because there is significant variation between the Degé version on the one hand and the Sanskrit and Stok Palace version on the other, only those variants that affected our interpretation of the Degé have been noted. The transliteration of the incantations presented particular difficulties, as there are multiple variations between the Sanskrit edition and the Tibetan versions in nearly every instance. Since the resolution of many of these complexities would require far more time and resources than this project allows, the incantations in this translation generally align with the Degé edition. We have noted the most significant variations between the Degé and the Sanskrit edition, as well as the other Tibetan versions. The incantations were edited only when evidence suggested scribal errors or other inadvertent infelicities. Minor orthographic emendations have not been noted. For interested readers, a translation into French and study of the Chinese versions of the *Mahāmāyūrī* was conducted by J. F. Marc DesJardins as part of his 2002 doctoral dissertation at McGill University, Montreal.

The Queen of Incantations

**The Great Peahen**

1.

## The Translation

[F.87.b]

- 1.1 I pay homage to all past, future, and present buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas!
- 1.2 I pay homage to the Buddha! I pay homage to the Dharma! I pay homage to the Saṅgha!
- 1.3 I pay homage to the seven completely perfect buddhas, together with their saṅgha of śrāvakas! I pay homage to the arhats in the world! I pay homage to all bodhisattvas, led by Maitreya! I pay homage to the non-returners! I pay homage to the once-returners! I pay homage to the stream enterers! I pay homage to those in the world who have gone correctly! I pay homage to those who have progressed correctly! Having paid homage to them, I will now recite *the great peahen*, the queen of incantations.
- 1.4 May this incantation be successful for me! Assemblies of bhūtas, whether coursing on earth, in the sky, or in water, gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmnādas, chāyās, apasmāras, and ostārakas—listen to me!
- 1.5 Assemblies of bhūtas who sap vitality, devour wombs, drink blood, and devour fat, flesh, grease, marrow, [F.88.a] and offspring! You who sap life force and devour oblations, flower garlands, perfumes, incense, flowers, fruits, grains, and burnt offerings! You who devour pus and feces, drink urine, devour leftovers, saliva, phlegm, snot, filth, and vomit, and drink from cesspools! All you with evil, wicked, and violent intentions, who steal the life force of others—listen to me! I will recite *the great peahen*, the queen of incantations! I will also give you perfume, flowers, incense, and oblations!
- 1.6 All you grahas with evil, wicked, and violent intentions toward me, who steal the life force of others and devour their vitality—depart!

1.7 All you with gentle, loving, and virtuous intentions—listen to me! All you with devotion the Buddha, Dharma, and Saṅgha—listen to me!

1.8 It is like this: “Kālī, Karālī, Kumbhāṇḍī, Śaṅkhinī, Kamalākṣī, Hārītī, Harikeśī, Śrīmatī, Haripiṅgalī, Lambā, Pralambā, Kālapāśā, Kalaśodarī, Yamadūtī, Yamarākṣasī,<sup>23</sup> and Bhūtagrasanī! Accept these flowers, incense, perfumes, and oblations that I will offer you! Protect me from all perils and misfortunes! [F.88.b] May I live a hundred years! May I see a hundred autumns! May the words of the incantation be fulfilled for me! *Svāhā!*”

1.9 Thus did I hear at one time. The Blessed One was dwelling in Jetavana at Anāthapiṇḍada’s grove in Śrāvastī. At that time, there was also a tender, young, a monk named Svāti staying at Anāthapiṇḍada’s grove of Jetavana in Śrāvastī. It had not been long since he had set forth, was ordained, and entered the teachings and monastic discipline. While he was gathering wood for the saṅgha’s steam bath–house, a large black snake emerged from the hollow of a rotten log and bit him on the big toe of his right foot. His body went weak, and he collapsed onto the ground. He lay there with his eyes rolled back, vomiting foam. Venerable Ānanda saw the monk Svāti lying there collapsed on the ground, afflicted, suffering, and extremely ill, with his eyes rolled back, vomiting foam. Witnessing this, he rushed to the Blessed One, bowed at his feet, and stood to one side.

1.10 Standing to one side, Venerable Ānanda asked, “Venerable Blessed One! Here at Jetavana, at Anāthapiṇḍada’s grove in Śrāvastī, there is a tender, young monk named Svāti. It has not been long since he set forth, was ordained, and entered the teachings and monastic discipline. He was gathering wood for the saṅgha’s steam bath–house when a large black snake emerged from the hollow of a rotten log and bit him on the big toe of his right foot. His body went weak, he collapsed to the ground and curled up, and he is lying there with his eyes rolled back, vomiting foam. Venerable Blessed One! How should I treat him?” [F.89.a]

1.11 The Blessed One said to Venerable Ānanda, “Ānanda! Go and make use of the Thus-Gone One’s speech! Use *the great peahen*, queen of incantations, to protect the monk Svāti against gods, grahas, nāga grahas, asura grahas, marut grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas, preta grahas, piśāca grahas, bhūta grahas, kumbhāṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, ostāraka grahas, nakṣatra grahas,<sup>24</sup> kṛtyā rites,<sup>25</sup> kākḥordas, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes,<sup>26</sup> neglected spirits, one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, daily fevers, momentary fevers, chronic fevers,

intermittent fevers, fevers from bhūtas, fevers from humans, fevers from nonhumans, and fevers that arise from wind disorders, bile disorders, phlegm disorders,<sup>27</sup> or their combination, as well as all other fevers! Use this incantation to guard him! Conceal him! Protect him! Care for him! Nurture him! Bring about his tranquility and well-being! Keep away punishments and weapons! Counteract the poison! Neutralize the poison! Draw a boundary!<sup>28</sup> Bind the earth!<sup>29</sup> Remove headaches! Remove splitting headaches!<sup>30</sup> Remove loss of appetite, eye illness, nose illness, mouth illness, throat illness, [F.89.b] heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages!<sup>31</sup> May all buddhas grant me well-being in the night, well-being in the day, well-being at midday, and well-being day and night!

1.12 *Tadyathā iḍi viḍi kiḍi hiḍi miḍi niḍi<sup>32</sup> meṭhedodumbā<sup>33</sup> āḍe ghāḍe durgāḍe hariṇi vaguḍe pāṃṣu<sup>34</sup> piśāciṇi<sup>35</sup> varṣaṇi ārohaṇi ārohiṇi<sup>36</sup> ele mele tele tili<sup>37</sup> tili<sup>38</sup> mele mele timi<sup>39</sup> timi<sup>40</sup> dume dume dudume iṭṭi miṭṭi viṣṭhavande<sup>41</sup> capale vimale hulu hulu<sup>42</sup> aśvamukhi kāli kāli karāli mahākāli prakīrṇakeśi kulu kulu vaphulu vaphulu kolu kolu hulu hulu vahulu vahulu<sup>43</sup> vosā<sup>44</sup> dumbā dodumbā dumadumbā<sup>45</sup> golāyā velāyā parivelāyā piśu piśu hili hili hili hili hili<sup>46</sup> mili mili mili mili mili<sup>47</sup> tili tili tili tili tili<sup>48</sup> culu culu culu culu culu<sup>49</sup> muhu<sup>50</sup> muhu muhu muhu muhu muhu muhu muhu muhu mulu<sup>51</sup> mulu mulu mulu mulu mulu<sup>52</sup> hu<sup>53</sup> hu hu hu hu hu hu hu hu vā<sup>54</sup> vā vā vā vā vā vā vā vā vā pā<sup>55</sup> pā pā pā pā pā pā pā pā jāla<sup>56</sup> jāla jāla jāla jāla jāla jāla jāla jāla dama damani tapa tapani jvala jvalani paca pacani dundubhi garjani varṣaṇi sphoṭani tapani tāpani pacani pācāni hāriṇi<sup>57</sup> kāriṇi<sup>58</sup> kimini<sup>59</sup> kampani mardani maṇḍikite<sup>60</sup> kṣemaṇkari makari śākari śarkari karkari śavari śaṅkari jvala jvalani dumadumbani sukusume<sup>61</sup> golāyā velāyā parivelāyā.*

1.13 “May the god<sup>62</sup> shower down rain everywhere! *Ilikisi svāhā!*

1.14 “I am benevolent toward Dhṛtarāṣṭra.<sup>63</sup>

I also am benevolent toward Airāvaṇa.

I am benevolent toward Virūpākṣa. [F.90.a]

I also am benevolent toward Kṛṣṇagotamaka.

1.15 “I am friendly with the nāga king Maṇi and with Vāsuki.

I always have goodwill for the nāgas under Daṇḍapāda and Pūrṇabhadra.

I have goodwill for the nāgas Nanda and Upananda,

Who are beautiful and renowned

And with their great miraculous powers

Can even vie with the gods and asuras in battle.

- 1.16 “I am friendly with Anavatapta,  
Varuṇa, and Mandūraka.  
I am friendly with Takṣaka and Ananta,  
And likewise with Vāsūmukha.  
I am friendly with Aparājita.
- 1.17 “I am friendly with Chitvāsuta,  
And always with Mahāmanasvin,  
And likewise with Manasvin.
- 1.18 “Kālaka, Apalāla,  
Bhogavān,<sup>64</sup> Śrāmaṇeraka,  
Dadhimukha, Maṇi,  
Paṇḍarīka, Diśāmpati,  
Karkoṭaka, Śaṅkhapāla,  
Both Kambala and Aśvottara—  
I am always benevolent  
Toward these nāga kings.
- 1.19 “I am friendly with  
Sāketa and Kumbhīra,  
And likewise with Sūciloma,  
Uragādhipa, Kāla, and Ṛṣika.
- 1.20 “I am also friendly with  
Pūraṇakarṇa and Śakaṭamukha,  
And always with Koluka,  
Sunanda, and Vātsīputra.
- 1.21 “I am friendly with Elapatra  
And with Lamburaka.
- 1.22 “The nāgas under Amaṇuṣa,  
Those under Uttaramānuṣa,  
The great nāga Mṛgila,  
The renowned Mucilinda,  
The nāgas who course in the earth,  
Live in the water,  
Course in the sky,  
And dwell on Mount Meru,  
Those with one head, and those with two heads—  
I am always benevolent toward them.

- 1.23 “I am benevolent toward those without legs.  
I am benevolent toward those with two legs.  
I am benevolent toward those with four legs.  
I am benevolent toward those with many legs.
- 1.24 “May those without legs do me no harm!  
May those with two legs do me no harm!  
May those with four legs do me no harm!  
May those with many legs do me no harm!
- 1.25 “I am benevolent toward all nāgas  
Who dwell in the water.  
I am benevolent toward all bhūtas  
Who dwell on the land.
- 1.26 “I am benevolent toward all beings  
Who have settled here! [F.90.b]  
May all beings, all living creatures,  
And all bhūtas, too,  
Always be nothing but well!
- 1.27 “May everyone be free of illness!  
May everyone see goodness!  
May there be no misdeeds at all!
- 1.28 “Immersed in a benevolent attitude,  
I will neutralize poison!  
I will guard and nurture,  
And likewise I will protect!
- 1.29 “Homage to the Buddha! Homage to awakening!  
Homage to the liberated one! Homage to liberation!  
Homage to the tranquil one! Homage to tranquility!  
Homage to the emancipated one! Homage to emancipation!  
Homage to the brahmins who have discarded evil qualities!  
May they all protect me!
- 1.30 “May they protect me from all perils, misfortunes, epidemics, mental disturbances, fevers, illnesses, grahas, and poisons! May I live a hundred years! May I see a hundred autumns!
- 1.31 “Long ago, Ānanda, there was a peacock king named Suvarṇāvabhāsa who lived on the southern slope of Himavat, a king of mountains. In the morning he secured his health and good fortune through *the great peahen*,



queen of incantations, and lived happily during the day. In the evening he used it to secure his health and good fortune, and he lived happily during the night.

1.32 “Homage to the Buddha!

Homage to the Dharma!

Homage to the Saṅgha!

Homage to *the great peahen*, queen of incantations!

1.33 *Tadyathā hu hu hu hu hu hu nāga le le le dumba le le le nāga le le le<sup>65</sup> huya huya vija vija thusu thusu<sup>66</sup> gulu gulu<sup>67</sup> hu cejini cejini<sup>68</sup> agulu<sup>69</sup> elā melā elā melā<sup>70</sup> tilī melā ili mitte ile tili mitte<sup>71</sup> dumbe sudumbe tosu tosu golā velā capalā vimalā iṭṭiri bhiṭṭiri riṭṭiri namo buddhānāṃ cilikisi godohikānāṃ<sup>72</sup> namo arhatāṃ hāla hāla.*

1.34 “May the god shower down rain everywhere! Homage to the buddhas! Svāhā! [F.91.a]

1.35 “Once, Suvarṇāvabhāsa did not secure his protection and good fortune through *the great peahen*, queen of incantations, and became transfixed by pleasures. Intoxicated with lust, he was stupefied and became as though unconscious. Thus completely agitated,<sup>73</sup> he wandered from garden to garden, park to park, and mountain slope to mountain slope with numerous young forest peahens until he unwittingly entered a mountain fissure. There, some low caste youths, pernicious foes who had been seeking an opportunity to harm him for a long time, captured him with a peacock snare. Amid these enemies he regained his memory and brought to mind *the great peahen*, queen of incantations.

1.36 “Homage to the Buddha!

Homage to the Dharma!

Homage to the Saṅgha!

Homage to *the great peahen*, queen of incantations!

1.37 *Tadyathā hu hu hu hu hu<sup>74</sup> nāga le le le dumba le le le nāga le le le huya huya huya vija vija thusu thusu gulu gulu hu cejini cejini<sup>75</sup> agulu<sup>76</sup> ilā<sup>77</sup> melā ili melā tili melā ili mitte<sup>78</sup> ili tili mitte dumbe sudumbe tosu tosu golā velā capalā vimalā iṭṭiri bhiṭṭiri riṭṭiri namo buddhānāṃ cilikisi godohikānāṃ<sup>79</sup> namo arhatāṃ hāla hāla.*

1.38 “May the god shower rain down everywhere! Homage to the buddhas! Svāhā!

1.39 “Then, delivered from that torment, he successfully and safely returned to his own land, where he also chanted the following secret mantra syllables:

1.40 “Homage to the Buddha!

Homage to the Dharma!

Homage to the Saṅgha!

Homage to Suvarṇāvabhāsa, king of peacocks!

Homage to *the great peahen*, queen of incantations!

1.41 *Tadyathā siddhe susiddhe<sup>80</sup> mocani mokṣani mukte vimukte amale vimale nirmale aṇḍare paṇḍare maṅgalye<sup>81</sup> maṅgalye hiraṇye hiraṇyagarbhe ratne ratnagarbhe bhadre subhadre samantabhadre śrībhadre<sup>82</sup> sarvārthasādhani paramārthasādhani sarvānarthaprasāmani<sup>83</sup> sarvamaṅgalasādhani sarvamaṅgalavādhani<sup>84</sup> [F.91.b] yaśovati<sup>85</sup> manasi mānasi mahāmānasi acyute adbhute adbhyanabhute<sup>86</sup> mukte vimukte<sup>87</sup> mocani mokṣani<sup>88</sup> brahme<sup>89</sup> arāje virāje vimale amṛte amṛtavarṣaṇi<sup>90</sup> amare amaraṇi brahme brahmasvare pūrṇe pūrṇamanorathe amṛte amṛtasañjīvani<sup>91</sup> śrībhadre candre candraprabhe sūrye sūryakānte vītabhaye sarvasuvarṇe<sup>92</sup> suvarṇaprabhe<sup>93</sup> brahmaghoṣe brahmajūṣṭhe<sup>94</sup> sarvatrāpratihate svāhā.*

1.42 “Homage to all buddhas! May I have well-being and be protected! May I live a hundred years! May I see a hundred autumns!

1.43 *Tadyathā huci śuci<sup>95</sup> ghuci<sup>96</sup> mucī svāhā!*

1.44 “Ānanda, you may think that the peacock king named Suvarṇāvabhāsa was someone else at that time. It should not be seen that way. Why is that? Well, Ānanda, at that time, I myself was the peacock king named Suvarṇāvabhāsa. Ānanda, I, too, will now recite the essence mantra of *the great peahen*, queen of incantations.

1.45 *Tadyathā ili mitte<sup>97</sup> tili mitte<sup>98</sup> tili mili mitte<sup>99</sup> tili mili<sup>100</sup> mili tili<sup>101</sup> tili<sup>102</sup> mitte<sup>103</sup> vili<sup>104</sup> mili mitti<sup>105</sup> vili mili mitti<sup>106</sup> vili mili mili<sup>107</sup> tili mili sudumbā dumbā<sup>108</sup> suvaca cirikisiya bhinna miṭṭi<sup>109</sup> namo buddhānāṇi cilikisi prāntamūle<sup>110</sup> itihāra<sup>111</sup> lohitaṃṃle dumbā sudumbā kuṭṭi kuṇaṭṭi kukunaṭṭi tili<sup>112</sup> kuṇja nāṭṭi.<sup>113</sup>*

1.46 “May the god in Aḍakavatī shower down rain for nine or ten months!

1.47 *Ili mili kili mili kili<sup>114</sup> mili ketumūle dudumbe<sup>115</sup> sudumoḍe dalimi<sup>116</sup> sanduvaṭṭe<sup>117</sup> busavaṭṭe vusara vusara dhanavastrake narkalā narkalime khalima<sup>118</sup> ghoṣe rakhile iti sajjale dumbe sudumbe<sup>119</sup> aṭṭe naṭṭe pranaṭṭe ananaṭṭe anamāle.<sup>120</sup>*

1.48 “May the god Indra shower down fresh water everywhere!

1.49 *Nārāyaṇi pārāyaṇi haritāli kuntāli kubhaṇṭi<sup>121</sup> ili misti kili misti kili tili misti.<sup>122</sup>*

1.50 “May the syllables of this Dravidian mantra be fulfilled! *Svāhā!*

1.51 “Ānanda, this was the essence of *the great peahen*, queen of incantations. Ānanda, this *great peahen*, queen of incantations, should be brought to mind when dwelling in a town. It should also be brought to mind when dwelling in the wilderness, when traveling, when lost, [F.92.a] when in the king’s court,<sup>123</sup> when among bandits, when on fire, when submerged in water, when among enemies, when among opponents, when among those who are hostile,<sup>124</sup> when in an assembly, when in a dispute, when bitten by a snake, after drinking poison, and when all perils converge. It should also be brought to mind when one is struck and afflicted by any illness from among the 404 types, including wind disorders, bile disorders, phlegm disorders, and their combination. Why is that? Well, Ānanda, even a criminal deserving execution gets off with only a severe punishment. A criminal deserving severe punishment gets off with only a beating. A criminal deserving a beating gets off with a scolding. A criminal deserving a scolding gets off with a warning. A criminal deserving a warning gets off with only having his body hairs bristle with fear. And a criminal deserving of having his body hairs bristle with fear will likewise be released. All his illnesses will be cured. Ānanda, these incantations and secret mantra syllables should also be brought to mind:

1.52 *Tadyathā cili mili kili mili ketumūle vusavaṭṭe vusariṇe vudarīṇi kevaṭṭe kevaṭṭeka mūle iti śavale dumba vetumbe priyaṅkare āvaṭṭe parivaṭṭe.*<sup>125</sup>

1.53 “May the god shower a rain of fresh water everywhere!

1.54 *Namo bhagavate iṭṭittāya indragomisikāya bhṛṅgarikāya*<sup>126</sup> *āsane pāsane pāpanikūle kapilamitte ili mitte.*

1.55 “Homage to the Blessed Buddha! May the secret mantra syllables be fulfilled! *Svāhā!*

1.56 “Ānanda, may this *great peahen*, the queen of incantations taught by the Thus-Gone One, protect me! May it guard me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns! [F.92.b]

1.57 “Ānanda, nowhere in the worlds of gods, māras, Brahmā, humans who are śramaṇas and brāhmaṇas,<sup>127</sup> and asuras have I seen any god, goddess, divine son, divine daughter, male divine elder, female divine elder, male divine attendant, female divine attendant, male nāga, female nāga, nāga son, nāga daughter, male nāga elder, female nāga elder, male nāga attendant, female nāga attendant, male asura, female asura, asura son, asura daughter, male asura elder, female asura elder, male asura attendant, female asura attendant, male marut, female marut, marut son, marut daughter, male marut

elder, female marut elder, male marut attendant, female marut attendant, male garuḍa, female garuḍa, garuḍa son, garuḍa daughter, male garuḍa elder, female garuḍa elder, male garuḍa attendant, female garuḍa attendant, male gandharva, female gandharva, gandharva son, gandharva daughter, male gandharva elder, female gandharva elder, male gandharva attendant, female gandharva attendant, male kinnara, female kinnara, kinnara son, kinnara daughter, male kinnara elder, female kinnara elder, male kinnara attendant, female kinnara attendant, male mahoraga, female mahoraga, mahoraga son, mahoraga daughter, male mahoraga elder, female mahoraga elder, male mahoraga attendant, female mahoraga attendant, male yakṣa, female yakṣa, yakṣa son, yakṣa daughter, male yakṣa elder, female yakṣa elder, male yakṣa attendant, female yakṣa attendant, male rākṣasa, female rākṣasa, rākṣasa son, rākṣasa daughter, male rākṣasa elder, female rākṣasa elder, male rākṣasa attendant, female rākṣasa attendant, male preta, female preta, preta son, [F.93.a] preta daughter, male preta elder, female preta elder, male preta attendant, female preta attendant, male piśāca, female piśāca, piśāca son, piśāca daughter, male piśāca elder, female piśāca elder, male piśāca attendant, female piśāca attendant, male bhūta, female bhūta, bhūta son, bhūta daughter, male bhūta elder, female bhūta elder, male bhūta attendant, female bhūta attendant, male kumbhaṇḍa, female kumbhaṇḍa, kumbhaṇḍa son, kumbhaṇḍa daughter, male kumbhaṇḍa elder, female kumbhaṇḍa elder, male kumbhaṇḍa attendant, female kumbhaṇḍa attendant, male pūtana, female pūtana, pūtana son, pūtana daughter, male pūtana elder, female pūtana elder, male pūtana attendant, female pūtana attendant, male kaṭapūtana, female kaṭapūtana, kaṭapūtana son, kaṭapūtana daughter, male kaṭapūtana elder, female kaṭapūtana elder, male kaṭapūtana attendant, female kaṭapūtana attendant, male skanda, female skanda, skanda son, skanda daughter, male skanda elder, female skanda elder, male skanda attendant, female skanda attendant, male unmāda, female unmāda, unmāda son, unmāda daughter, male unmāda elder, female unmāda elder, male unmāda attendant, female unmāda attendant, male chāyā, female chāyā, chāyā son, chāyā daughter, male chāyā elder, female chāyā elder, male chāyā attendant, female chāyā attendant, male apasmāra, female apasmāra, apasmāra son, apasmāra daughter, male apasmāra elder, female apasmāra elder, male apasmāra attendant, female apasmāra attendant, male ostāraka, female ostāraka, ostāraka son, ostāraka daughter, male ostāraka elder, female ostāraka elder, male ostāraka attendant, or female ostāraka attendant [F.93.b] who intends to harm anyone who, with the use of *the great peahen*, queen of incantations, is guarded, concealed, protected, cared for, and nurtured,

whose tranquility and well-being is secured, who is kept safe from punishments and weapons, whose poison is counteracted, whose poison is stopped, around whom a boundary is drawn, or who has bound the earth.

1.58 “Even if one of them, wishing to find a point of entry, were to search for one, it would not be found. Gods would not find a place to assemble. Nāgas would not find a place to assemble. Asuras would not find a place to assemble. Maruts would not find a place to assemble. Garuḍas would not find a place to assemble. Gandharvas would not find a place to assemble. Kinnaras would not find a place to assemble. Mahoragas would not find a place to assemble. Yakṣas would not find a place to assemble. Rākṣasas would not find a place to assemble. Pretas would not find a place to assemble. Piśācas would not find a place to assemble. Bhūtas would not find a place to assemble. kumbhaṇḍas would not find a place to assemble. Pūtanas would not find a place to assemble. Kaṭapūtanas would not find a place to assemble. Skandas would not find a place to assemble. Unmādas would not find a place to assemble. Apasmāras would not find a place to assemble. And ostārakas would not find a place to assemble. Should anyone transgress *the great peahen*, queen of incantations, their head will split into seven pieces like the blossom of a basil shrub.<sup>128</sup> These mantra syllables should also be brought to mind:

1.59 *Tadyathā ili mili kili mili kiṃ dugdhe mukte sumukte āḍe nāḍe sunāḍe.*<sup>129</sup>

1.60 “May the god in highest Aḍakavatī shower down rain!

1.61 *Ārā pārā godohikā ili mili bhijjilikā udukā ḍunduka kātutukā<sup>130</sup> ili mili tili mili samantataḥ kṛtvā hulu hulu hili hili mili mili<sup>131</sup> pili pili<sup>132</sup> kili kili śrṣṇa varṣaṃ cūlu cūlu<sup>133</sup> cala cala cili cili cūlu cūlu<sup>134</sup> ciḍi ciḍi<sup>135</sup> śikhi śikhi śikhi śikhi iṭi viṭi khi khi khi khi<sup>136</sup> juhu juhu juhu juhu juhu juhu juhu juhu juhu [F.94.a] hara hara haraṇe<sup>137</sup> jambhe prajambhe sarvaduṣṭapraduṣṭānāṃ jambhemi stambhemi.<sup>138</sup>*

1.62 “Guard me! Conceal me! Protect me! Care for me! Nurture me! Bring about my tranquility and well-being! Keep away punishments and weapons! Counteract poison! Neutralize poison! Draw a boundary! Bind the earth! May I live a hundred years! May I see a hundred autumns!

1.63 *Tadyathā citre<sup>139</sup> citramūle citre citramāle hale halamāle phale phalamāle khuru khuru<sup>140</sup> varu varuṇe virodhaye<sup>141</sup> suru suru muru muru.<sup>142</sup>*

1.64 “May poison from the wicked and the evil, poison from bites, poison roots, and poison food be eradicated by the splendor of all buddhas!

1.65 *Suru suru ke cara cara ke vara vara ke vakke piri piri.<sup>143</sup>*

1.66 “May poison be counteracted by the splendor of the seven completely perfect buddhas together with their saṅgha of śrāvakas! May poison be completely eradicated. May poison cease to be!

1.67 *Elā melā ili milā tili tili melā tiha duha tilimā timā dumā dhīmā dhumā dhusu kumbhā kumbhā sukumbhā sumbhā tumbā samātumbā āḍe nāḍe tila kuñjanāḍe varṣatu devaḥ ilikisi.*<sup>144</sup>

1.68 “Through my love for all beings, may the god shower down rain everywhere for nine or ten months!

1.69 *Vuśaḍe śavarīṇi vudārīṇi*<sup>145</sup> *kevaṭṭe kevaṭṭakamūle itiśabari tuṃbe tuṃbe priyaṅkare avāṭṭe parivaṭṭi.*

1.70 “May the god shower down a rain of fresh water everywhere!

1.71 *Namo bhagavate indragomisikāya iṭṭitāya godohikāya bhṛṅgārikāya ale tale kuntale aṭṭe naṭṭe kunaṭṭe āśane pāśane pāpanikūle pratikūle.*

1.72 “Homage to the blessed buddhas! *Svāhā!*

1.73 “The conqueror Vipāśyin sat at an aśoka tree,  
The conqueror Śikhin sat at the foot of a white lotus,  
Viśvabhū approached the foot of a sal tree,  
The brahmin Krakucchanda was at the trunk of an albizia tree,  
Buddha Kanakamuni was at a fig tree,  
Kāśyapa approached the foot of a banyan tree,  
And the supreme Śākya sage, Gautama,  
Approached the foot of a sacred fig tree<sup>146</sup> and awakened.<sup>147</sup> [F.94.b]  
May the gods who have yearning devotion  
Toward these buddhas with great magical powers,  
In a state of rapture and joy,  
Ensure well-being and tranquility always!

1.74 *Tadyathā ili mili kili mili kili cili kili voli udurā suduru sudumode busara busara hu hu karañje karañjamūle ihisa ihi sanatā kuṇḍali kuntāli nārāyaṇi pārāyaṇi pāśyāni pāśyāni kapilavastuni irivāsi.*<sup>148</sup>

1.75 “May the Dravidian mantra syllables be fulfilled! *Svāhā!*

1.76 “Ānanda, these great remedies were uttered by Brahmā, lord of the Sahā world, and by Śakra, lord of the gods, and by the Four Great Kings, and by the twenty-eight great yakṣa generals. Ānanda, should anyone approach with malice in his heart those holding the names of these great remedies, his head will split into seven pieces like the blossom of a basil shrub.

- 1.77 *Tadyathā kīrtimūle eraṇḍamūle samantamūle naḍanāḍe aḍe nāḍe kuśanāḍe itte mitte māru araḍakā maraḍakā ilikiśi godohika uddhundhuma bhinna meḍā.*<sup>149</sup>
- 1.78 “Homage to all buddhas!
- 1.79 “May you two-legged ones have well-being!  
 May you four-legged ones have well-being!  
 May you who have set out on a journey have well-being!  
 May you who are returning have well-being!  
 May you have well-being at night!  
 May you have well-being at midday too!  
 May you have well-being at all times!
- 1.80 “May no misfortune occur for them!  
 May all their days be fortunate!  
 May all their lunar mansions be auspicious!
- 1.81 “Through this true speech,  
 May all the buddhas, with their great magical powers,  
 And all arhats, who have exhausted the defilements, ensure well-being at all times!
- 1.82 “May *the great peahen*, the queen of incantations spoken by the Thus-Gone One, guard me! May it conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! [F.95.a] May I see a hundred autumns!
- 1.83 “Ānanda, the yakṣas, the great yakṣas, who dwell in the ocean, who dwell on Sumeru, the king of mountains, and on other kings of mountains, and who dwell in jungles and vast jungles, in rivers and great rivers, in arbors and waterfalls, in tanks, pools, and mountain caverns, at charnel grounds and great charnel grounds, at crossroads, in towns, cities, temples, gardens, groves, and forests, and on paths and wrong paths and, Ānanda, those yakṣas who dwell in the royal palace of Aḍakavatī—may they protect me with *the great peahen*, queen of incantations! May I live a hundred years! May I see a hundred autumns!
- 1.84 *Tadyathā hari hāriṇi cali cālīni bhramaṇi bhramani*<sup>150</sup> *mohani staṃbhani jaṃbhani svayaṃbhuvve svāhā!*
- 1.85 “Ānanda, in the east there lives a gandharva king named Dhṛtarāṣṭra, who, as the lord of all gandharvas, exercises control over a retinue of several hundred thousand gandharvas. May he who protects and nurtures the eastern direction, together with his son, grandson, brother, minister, general,

messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!

- 1.86 *Tadyathā jhu jhuru jhu jhuru jhu jhuru jhuru jhuru jhuru me svāhā!*<sup>151</sup>
- 1.87 “Ānanda, in the south there lives a kumbhaṇḍa king named Virūḍhaka, who, as lord of the kumbhaṇḍas, [F.95.b] exercises control over a retinue of several hundred thousand kumbhaṇḍas. May he who protects and nurtures the southern direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!
- 1.88 *Tadyathā veluke veluke amṛtaghātani varuṇavate somavate veṇumālini veluni putrike co cu ci cu svāhā!*
- 1.89 “Ānanda, in the west there lives a king of the nāgas named Virūpākṣa, who, as lord of the nāgas, exercises control over a retinue of several hundred thousand nāgas. May he who protects and nurtures the western direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!
- 1.90 *Tadyathā veduri veduri vedūrī vedūrī maṭṭite maṭṭite koṭi koṭi vedyumati vedyumati!*<sup>152</sup> hu hu hu hu hu hu hu hu ru ru ru ru ru ru ru cu cu cu cu cu cu cu cu<sup>153</sup> ca ca ca ca ca ca ca ca ju<sup>154</sup> svāhā!
- 1.91 “Ānanda, in the north there is a yakṣa king named Vaiśravaṇa, who, as lord of the yakṣas, exercises control over a retinue of several hundred thousand yakṣas. [F.96.a] May he who protects and nurtures the northern direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring



about my tranquility and well-being, keep away punishments and weapons,  
counteract poison, neutralize poison, draw a boundary, and bind the earth!  
May I live a hundred years! May I see a hundred autumns!

1.92 *Tadyathā sauri sauri śiri śiri mati mati tiri tiri mati kiri kiri hiri hiri pelu pelu  
piṅgale culu culu hataṃ viṣaṃ bandhumati nihataṃ viṣaṃ bandhumati svāhā!*<sup>155</sup>

1.93 “In the east, Dhṛtarāṣṭra,  
In the south, Virūḍhaka,  
In the west, Virūpākṣa,  
In the north, Kubera—

1.94 “These four great kings,  
Renowned protectors of the earth,  
Guard the four directions.  
Mighty leaders of great armies,  
Vanquishers of foes,  
Unassailable and invincible,  
Luminous and possessed of miraculous power,  
Resplendent and renowned—  
With their great miraculous powers  
They rival the gods and asuras in battle.

1.95 “May they, too, use *the great peahen*, queen of incantations, to guard me! May  
they conceal me, protect me, envelop me, nurture me, bring about my  
tranquility and well-being, keep away punishments and weapons,  
counteract poison, neutralize poison, draw a boundary, and bind the earth!  
May I live a hundred years! May I see a hundred autumns!

1.96 *Tadyathā ele mele kele tele mele śele vāśe dumbe dudumbe.*

1.97 “May the god shower down rain everywhere!

1.98 *Tili mili dumbe dudumbe aṭṭe vaṭṭe paramadu vatte.*

1.99 “May the god shower down torrents of rain everywhere! [F.96.b]

1.100 *Guṭu guṭunta aḍakavaddāyām aṇḍe naṇḍe tuṇḍe tutuṇḍe cukke vukke mukke iriḍi  
miriḍi niriḍi piriḍi hiriḍi hiri hili hili hulu hulu mili mili tule tatale svāhā!*<sup>156</sup>

1.101 “Ānanda, you are to uphold the names of the great yakṣa generals. They are  
as follows:

1.102 “Sañjaya, eldest son of Kubera,  
Who rides upon a man,

- Dwells in his residence of Mithilā  
And reveres the truth of the gods.
- 1.103 “May he, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.104 *Tadyathā bale bale balkale mātāṅgi caṇḍāle puruṣaṇi vici lici gauri gandhāri mātāṅgi caṇḍāle mālīni hili hili āgate gauri gandhāri koṣṭhika pacari vihāri hili hili kubje svāhā!*<sup>157</sup>
- 1.105 “Krakucchanda is in Pāṭaliputra,<sup>158</sup>  
Aparājita is in Śṭhālā,<sup>159</sup>  
The yakṣa Śaila is in Bhadrapura,  
Mānava is in the north,  
And Vajrapāṇi has settled  
On Vulture Peak in Rājagṛha.
- 1.106 “They traverse thrice  
The breadth of the ocean.  
Mighty and glorious,  
They pace at ten leagues.
- 1.107 “The yakṣa Garuḍa is in Vipula,<sup>160</sup>  
Citragupta is in Citīmukha,  
And the yakṣa Vakkula is in Rājagṛha,  
Powerful at the head of his army.
- 1.108 “The yakṣas Kāla and Upakālaka  
Dwell in Kapilavastu,  
Where the great sage, the most esteemed of Śākya,  
The awakened sage, was born.
- 1.109 “Kalmāṣapāda is in Vairā,  
Maheśvara lives among the Kirātas,  
Bṛhaspati is in Śrāvastī,  
And Sāgara dwells in Sāketa.
- 1.110 “Vajrayudha is in Vaiśālī,  
Haripiṅgala lives among the Mallas,  
Mahākāla is in Vārāṇasī,  
And Sudarśana in Campā.
- 1.111 “The yakṣa Viṣṇu is in Dvārakā,  
Dharaṇa is in Dvārapāli,  
Vibhīṣana<sup>161</sup> is in Tāmraparṇī,

- And Mardana is in Uragā.
- 1.112 “The yakṣa Āṭavaka is in Āṭavī,  
Kapila is in Bahudhanyaka,  
Vasutrāta is in Ujjayanī,  
And Vasubhūmi is in Avanti.
- 1.113 “Bharuka is in Bharukaccha,  
Nanda dwells in Nandapura,  
Mālyadhara is in Agrodaka, [F.97.a]  
And Ānanda is in Amaraparvata.<sup>162</sup>
- 1.114 “Śukladaṃṣṭra is in Suvāstu,  
Ḍṛḍhanāman is in Manasvi,  
Mahāgiri<sup>163</sup> is in Girinagara,  
And Vāsava dwells among the Vaidiśas.<sup>164</sup>
- 1.115 “In Rohitaka is Kārttikeya,  
Known throughout the world as Kumāra.  
Śatabāhu is in Varṇabhāṭa,<sup>165</sup>  
And Br̥hadratha<sup>166</sup> is in Kaliṅga.
- 1.116 “Duryodhana is in Śrughna,  
Arjuna is in Arjunavana,  
The yakṣa Maṇḍapa is in Mardana,<sup>167</sup>  
And Girikūṭa is in Mālava.
- 1.117 “Bhadra is in Rohitāśva,  
Sarvabhadra is in Sāgara,<sup>168</sup>  
Pālitaka is in Saṅṭiraka,<sup>169</sup>  
And Sārthavāha is in Dhaneśvara.
- 1.118 “Kūṭadaṃṣṭra is in Ajitañjaya,  
Vasubhadra is in Vasāti,  
Śiva is in Śivapurādhāna,  
And Śivabhadra is in Bhīṣaṇa.
- 1.119 “The yakṣa Indra is in Indrapura,  
Puṣpaketu is in Śilāpura,  
Dāruka in Dārukapura,  
And Kapila dwells in Varṇi.
- 1.120 “Brothers Maṇibhadra and Pūrṇabhadra  
Are in Brahmavati,  
Pramardana is in Gāndhāra,

- And Prabhañjana is in Takṣaśilā.
- 1.121 “The great yakṣa Kharopoṣṭa  
Dwells in Daśaśaila.<sup>170</sup>  
Triguṣṭa is in Hanumattīra,  
And Prabhañkara is in Rauruka.<sup>171</sup>
- 1.122 “Nandī and Vardhana  
Are in the city of Nandivardhana.  
Vāyira is in Vāyibhūmīya,  
And Kalahapriya is in Lampāka.
- 1.123 “Gardabhaka is in Mathurā,  
Kalaśodara<sup>172</sup> is in Lañkā,  
The yakṣa Sūryaprabha is in Śūnya,<sup>173</sup>  
And the yakṣa Girimuṇḍa is in Kośala.
- 1.124 “Vijaya and Vaijayanta  
Dwell in Pāṇḍamāthura,  
The yakṣa Pūrṇaka is in Malaya,  
And Kinnara is at Kailash,<sup>174</sup>
- 1.125 “Meghamāli is in Pauṇḍra,  
Khaṇḍaka is in Pratiṣṭhāna,  
Śaṅkāli<sup>175</sup> is in Pitaṅgala,  
And Sukhāvaha is in Taraṅgavatī.
- 1.126 “The yakṣa Sundara is in Nāsika,  
Asaṅga<sup>176</sup> is in Tarukacchaka,<sup>177</sup>  
Pitānandin is in Nandika,  
And Vīra is in Karahāṭaka.<sup>178</sup>
- 1.127 “Lambodara is in Kaliṅga,  
Mahābhujā<sup>179</sup> is in Kauśalyā,  
Svastika is in Svastikaṭaka,  
And Pālaka is in Vārāṇasī.<sup>180</sup>
- 1.128 “Bhadrakarṇa is in Taṭiskandha, [F.97.b]  
Dhanapara<sup>181</sup> is in Śaṭpura,  
The yakṣa Bala is in Vairāmaka,  
And Priyadarśana is in Avantī.
- 1.129 “Śikhaṇḍin is in Gomardana,  
Añjalipriya<sup>182</sup> is in Vidiśa,  
Veṣṭitaka is in Chatrākāra,

- And Makarandama is in Tripurī.<sup>183</sup>
- 1.130 “Viśālākṣa is in Ekakakṣa,  
Aṅḍabha is in Udumbara,  
Anābhoga is in Kauśāmbī,<sup>184</sup>  
And Virocana is in Śāntivatī.
- 1.131 “Caritaka<sup>185</sup> is in Ahicchatra,  
Kapila is in Kampilya,  
Bakkula is in Ujjahānyā,  
And Pūrṇaka is in Maṅḍavī.
- 1.132 “Naigameśa is in Pāñcālī,  
Prasabha is in Gajasāhvaya,  
Dṛḍhadhanu is in Varuṇā,  
And Purañjaya is in Yodheya.
- 1.133 “Tararka and Kurutararka,  
The yakṣa lords, are in Kurukṣetra.  
Mahollūkhala and Mekhala  
Are in the place known as Yakṣī.<sup>186</sup>
- 1.134 “Vyatipātana, Siddhārtha,  
And Āyatī are forest dwellers.  
Siddhapātra<sup>187</sup> is in Śrughna,  
And Sthala is in Sthalā.
- 1.135 “Two yakṣas, Siṃhabala and the other—  
Siṃhabala and Vyāghrabala—  
Live in Koṭivarṣa.  
Likewise, Mahāsenā is in Parapurañjaya.<sup>188</sup>
- 1.136 “Puṣpadanta is in Campā,  
Magadha is in Girivraja,  
The yakṣa Parvata is in Goyoga,  
And Suṣeṇa is in Nāgara.
- 1.137 “Vīrabāhu is in Sāketa,  
Sukhāvaha is in Kākaṭi,  
Anāyasa is in Kauśāmbī  
And Bhadrīka is in Bhadrīkā.
- 1.138 “The yakṣa named Bhūtamukha  
Is in Pāṭaliputra  
Aśoka is in Kāñcī,

- And Kaṭaṅkaṭa<sup>189</sup> is in Ambaṣṭha.
- 1.139 “Siddhārtha is in Bharukaccha,  
Mandaka is in Ajitañjaya,  
Mañjakeśa is in Agrodaka,  
And Maṅikānana is in Saindhava.
- 1.140 “The Vikaṭaṅkaṭa yakṣas  
Dwell in Kapilavastu,  
Naikṛtika is in Gāndhāraka,  
And Dvāraka is in Nilayadhruva.<sup>190</sup>
- 1.141 “The yakṣa Madhyamakīya  
Is in famed Saubhadriya,  
Vairāṭaka is in Sārapura,  
And Jambhaka is in Marubhūmi.<sup>191</sup>
- 1.142 “Also, in Vṛndakaṭa there is  
The yakṣa known as Vikaṭa.  
Vemānika is in Devasarma,  
And Mandara is in Darada. [F.98.a]
- 1.143 “Prabhaṅkara is in Kaśmīra,  
Caṅḍaka<sup>192</sup> is in Jaṭāpura,  
And the one named Pāñcika  
Dwells on the border of Kaśmīra.<sup>193</sup>
- 1.144 “He has five hundred sons,  
Mighty leaders of great armies.  
The eldest of son of Pāñcika  
Dwells in Cīnabhūmi.
- 1.145 “The one named Skandhākṣa  
Dwells with his brother in Kauśika.  
Daṃṣṭrapāda<sup>194</sup> is in Kaliṅga,  
And Maṅḍala is in Maṅḍalāsana.
- 1.146 “Laṅkeśvara is in Kāpiśī,<sup>195</sup>  
Mārīcī is in Rāmakāṅkṣi,  
Dharmapāla is in Khāśa,  
And Mahābhujā is in Balhi.
- 1.147 “Prince Jinarṣabha,  
The resplendent son of Vaiśravaṇa,  
Dwells in Tukhāra,

Surrounded by ten million yakṣas.

- 1.148 “Sātāgiri and Haimavata  
Dwell in Sindhusāgara,  
Triśūlapāṇi is in Tripura,  
And Pramardana is in Kaliṅga.
- 1.149 “Pāñcāлагаṇḍa<sup>196</sup> is in Dramiḍa,  
Dhaneśvara is in Siṃhala,  
Śukāmukha is in Aṭavī,  
And Kiṅkara lives in Pātāla.
- 1.150 “Prabhāsvara is in Puṇḍarīka,<sup>197</sup>  
Śarmila<sup>198</sup> is in Mahāpura,  
Prabhañjana<sup>199</sup> is in Darada,  
And Piṅgala dwells in Ambulima.
- 1.151 “Vaccaḍa<sup>200</sup> is in Vaccaḍādhāna,<sup>201</sup>  
Mātali is in Kāmada,  
Suprabuddha is in Putrīvāṭa,  
And Narakuvera is in Kāpiśī.<sup>202</sup>
- 1.152 “Pārāsara is in Pārata,  
Śaṅkara is in Śakasthāna,  
Vemacitra is in Bālhīka,<sup>203</sup>  
And Piṅgala is in Ketaka.
- 1.153 “Pūrṇamukha is in Puṇḍavardhana,  
Karāḍa is in Uḍḍiyānaka,  
Kumbhodara is in Kauśala,  
And Makaradhvaja is in Maru.
- 1.154 “Citrasena is in Vokkāṇa,  
Rāvaṇa is in Ramatha,  
Piṅgala is in Rāśina,<sup>204</sup>  
And Priyadarśana is in Patnīya.
- 1.155 “The yakṣa Kumbhīra  
Dwells in Rājagṛha in Vipula  
And is attended by yakṣas  
Numbering several hundred thousand.
- 1.156 “Gopāla is in Ahicchatrā,  
Alaka is in Alakāpura,  
Nandin is in Nandinagara,

And Bali dwells in Grāmaghoṣa.<sup>205</sup>

- 1.157 “Vaiśravaṇa is in Devāvatāra  
With his own army of guardians.  
He dwells in Aḍakavatī [F.98.b]  
Surrounded by ten million yakṣas.
- 1.158 “All these yakṣas are miraculous and mighty, lead great armies, and  
vanquish their foes. They are unassailable and invincible, have miraculous  
powers, and are resplendent, vibrant, and renowned. They rival the gods  
and asuras in battle with their great miraculous powers.
- 1.159 “May they use *the great peahen*, queen of incantations, to guard me! May  
they conceal me, protect me, care for me, nurture me, bring about my  
tranquility and well-being, keep away punishments and weapons,  
counteract poison, neutralize poison, draw a boundary, and bind the earth!  
May I live a hundred years! May I see a hundred autumns!
- 1.160 *Tadyathā akaṭe vikāṭe hariṇi hāriṇi dharaṇi dhāraṇi hukke hukke vukke vukke. hana  
hana hana hana hana hana hana hana hana hana my enemies.<sup>206</sup> Daha daha daha  
daha daha daha daha daha daha daha those who wish me harm.<sup>207</sup> Paca paca paca  
paca paca paca paca paca paca paca those who oppose me.<sup>208</sup> Dhu dhu dhu dhu  
dhu dhu dhu dhu dhu dhu those who wish me harm.<sup>209</sup> Ha ha ha ha ha ha ha ha  
ha ha<sup>210</sup> iṭi jīṭi jīṭi jīṭi jīṭi jīṭi jīṭi jīṭi jīṭi jīṭi destroy my enemies.<sup>211</sup> Culu culu  
culu culu culu culu culu culu hili hili hili hili hili hili hili hili hili hili  
mili mili mili mili mili mili mili mili mili phuru phuru phuru phuru phuru  
phuru phuru phuru phuru phuru ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi destroy  
my enemies.<sup>212</sup> Hikka mikka cikka dukka<sup>213</sup> śrībhadre maṅgalye<sup>214</sup> samantabhadre  
hiraṇyagarbhe sarvārthasādhani amale kamale<sup>215</sup> vimale candre candraprabhe  
sūrye<sup>216</sup> sūryakānte durvijñeye dume<sup>217</sup> dumbe dodumbe priyaṅkare!*
- 1.161 “Protect me! May I live a hundred years! May I see a hundred autumns!
- 1.162 “Ānanda, [F.99.a] you are to uphold the names of the twenty-eight great  
yakṣa generals, who guard and protect the ten directions.
- 1.163 “Ānanda, in the eastern direction dwell four great yakṣa generals who  
guard and protect the eastern direction. They are Dīrgha, Sunetra, Pūrṇaka,  
and Kapila. May they, too, use *the great peahen*, queen of incantations, to  
guard me! May I live a hundred years! May I see a hundred autumns!
- 1.164 “Ānanda, in the southern direction dwell four great yakṣa generals who  
guard and protect the southern direction. They are Siṃha, Upasiṃha,  
Śaṅkhila, and Nanda. May they, too, use *the great peahen*, queen of  
incantations, to guard me! May I live a hundred years! May I see a hundred  
autumns!



- 1.165 “Ānanda, in the western direction dwell four great yakṣa generals who guard and protect the western direction. They are Hari, Harikeśa, Prabhu, and Piṅgala. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.166 “Ānanda, in the northern direction dwell four great yakṣa generals who guard and protect the northern direction. They are Dharaṇa, Dharananda, Udyogapāla, and Viṣṇu. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.167 “Ānanda, in the intermediate directions there dwell four great yakṣa generals who guard and protect the intermediate directions. They are Pañcika, Pañcālaṅgaṇḍa, Sātāgiri, and Haimavata. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns! [F.99.b]
- 1.168 “Ānanda, there are four great yakṣa generals who dwell on the earth and protect the beings who course upon the earth. They are Bhūma, Subhūma, Kāla, and Upakāla. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.169 “Ānanda, there are four great yakṣa generals who dwell in the sky and protect the beings who course in the sky. They are Sūrya, Soma, Agni, and Vāyu. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.170 “Ānanda, you are to uphold the names of the great king Vaiśravaṇa’s Dharma brothers, who guard and protect beings, who course in the world in order to benefit the world, ending the misfortunes, epidemics, and calamities of the world. They are Indra, Soma, Prajāpati, Varuṇa, Bharadvāja, Īśāna, Candana, Kāmaśreṣṭha, Kunikaṅṭha, Nikaṅṭhaka, Vaḍi, Maṇi, Māṅicara, Praṇāda, Upapañcaka, Sātāgiri, Haimavata, Pūrṇaka, Khadira, Kovida,<sup>218</sup> the yakṣa Gopāla, Āṭavaka, Nararāja, Jinaśabha, Pāñcālaṅgaṇḍa, Sumukha, the yakṣa Dīrgha with his entourage, the gandharva Citrasena, Triphālin, Trikaṅṭhaka, Dīrghaśakti, and Mātali. These yakṣas are great yakṣas, leaders of armies, replete with miraculous power, resplendent, vibrant, and renowned. They are the brothers of the great king Vaiśravaṇa. It is to these yakṣas that the great king Vaiśravaṇa calls out, saying, ‘This yakṣa is harming me! That yakṣa is not letting me go!’ [F.100.a] May these brothers of the great king Vaiśravaṇa also use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.171 “May they protect me against strife, argument, derision, fights, and battles! May they protect me against human grahas, nonhuman grahas, deva grahas, nāga grahas, asura grahas, marut grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas,

- preta grahas, piśāca grahas, bhūta grahas, kumbhaṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, ostāraka grahas, nakṣatra grahas, and lepaka grahas!<sup>219</sup>
- 1.172 “May they protect me against those who devour vital energy, wombs, and flesh, drink blood, devour fat, grease, marrow, and newborns, steal life force, devour oblations, garlands, perfumes, incense, flowers, fruits, grains, and burnt offerings, drink pus, devour feces, drink urine, devour saliva, snot, mucus, vomit, and filth, and drink from cesspools! May I live a hundred years! May I see a hundred autumns!
- 1.173 “May they protect me against kṛtyā rites,<sup>220</sup> kākḥordas, kiraṇas, burnt offering substances, and burnt offerings, [F.100.b] against destroyers,<sup>221</sup> dūtas, vetālas, ciccas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, neglected spirits, terror, and threats from kings, against bandits, fire, water, enemy armies, famine, untimely death, earthquakes, landowners, violent beasts, and threats of enemies, and against death and all other perils!
- 1.174 “Guard me from the threat of skin disease, itching, leprosy, hives, fistulas, boils, skin irritation, rashes, and abscesses! Remove headache, splitting headache, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages! Remove fevers! Remove one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, two-month-long fevers, momentary fevers, chronic fevers, intermittent fevers, fevers from bhūtas, fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination, all other fevers, all illnesses, all grahas, all poisons, all misdeeds, all suffering, and all fears! *Svāhā!* [F.101.a]
- 1.175 “Ānanda, there are twelve great piśācīs who protected the Bodhisattva<sup>222</sup> while he was in his mother’s womb, while he was being born, and even after his birth. Who are those twelve? They are Lambā, Vilambā, Pralambā, Olambā, Hārītī, Harikeśī, Piṅgalā,<sup>223</sup> Kālī, Karālī, Kambuḡrīvā, Kākī, and Kalaśodarī. These twelve piśācīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns! Here are the words in the mantra:
- 1.176 *Tadyathā hare khare khure male mīle<sup>224</sup> mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi.* Guard me! *Svasti svasti svasti svasti.* May well-being be

mine! *Svāhā!*

1.177 “Ānanda, there are eight great piśācīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Madā, Madanā, Madotkaṭā, Upamadā, Pretī, Ojohāriṇī, Aśanī, and Grasanī. These eight piśācīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May they protect me, envelop me, nurture me, bring about my tranquility and well-being, [F.101.b] keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!

1.178 *Tadyathā hare khare khure male mile mūle madenti matti maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*

1.179 “Ānanda, there are seven piśācīs who devour flesh and blood, who are harmful to humans, who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Agrodikā, Rakṣitikā, Citrapīśācīkā,<sup>225</sup> Pūrṇabhadrikā, Agnirakṣitikā, Mitrakālikā, and Ṛṣirakṣitikā. These seven piśācīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.180 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*

1.181 “Ānanda, there are five great rākṣasīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Kuṇṭhā, Nikuṇṭhā, Nandā, Viṣṇulā, and Kapilā. These five rākṣasīs [F.102.a] are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

- 1.182 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.183 “Ānanda, there are eight great rākṣasīs who devour flesh and blood, who are harmful to humans, and who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Mohā, Susīmā, Kuśākṣī, Keśinī, Kāmbojī, Sumitrā, Lohitākṣī, and Kācarā. They devour flesh and blood, steal men, women, boys, and girls, haunt families with pregnant women, haunt empty houses, follow those who walk in darkness, make noises, and steal the vitality of humans. They have no compassion, and they terrorize human beings. These eight great rākṣasīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.184 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu [F.102.b] meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.185 “Ānanda, there are ten great rākṣasīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are the rākṣasī Hārītī, the rākṣasī Nandā, the rākṣasī Piṅgalā, the rākṣasī Śaṅkhinī, the rākṣasī Kālikā,<sup>226</sup> the rākṣasī Devamitrā, the rākṣasī Kumbhāṇḍā, the rākṣasī Kuntadaṃṣṭrā, the rākṣasī Lambā,<sup>227</sup> and the rākṣasī Analā. These ten great rākṣasīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.186 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi svāhā! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.187 “Ānanda, there are twelve great rākṣasīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are the rākṣasī Anārthikā, the rākṣasī Samudrā, the rākṣasī Raudrā, the rākṣasī Prāṇahāriṇī, the rākṣasī Vidyādhara,<sup>228</sup> the

rākṣasī Dhanurdharā, the rākṣasī Śaradharā, the rākṣasī Asidharā, the rākṣasī Haladharā, the rākṣasī Cakradharā, the rākṣasī Cakravādā, and the rākṣasī Vibhīṣaṇā.<sup>229</sup> These twelve great rākṣasīs are replete with miraculous powers, [F.103.a] resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.188 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi svāhā! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*

1.189 “Ānanda, there are twelve great mātṛkās who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. They harm beings, terrorize them, and perpetuate violence against them. Who are they? They are Brāhmī, Raudrī, Kaumārī, Vaiṣṇavī, Aindrī, Vārāhī, Kauberī, Vāruṇī, Yāmyā, Vāyuvyā, Āgneyī,<sup>230</sup> and Mahākālī. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.190 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi svāhā! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*

1.191 “Ānanda, there is a great piśācī named Ekajaṭā, who is the wife of Rāvaṇa<sup>231</sup> and lives on the seashore. She travels eighty thousand leagues in a single night when she smells the scent of blood. She herself protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. [F.103.b] May she, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.192 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi svāhā! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*

1.193 “Ānanda, you are to uphold the names of the rākṣasīs.<sup>232</sup> They are the rākṣasī named Kapilā, the rākṣasī named Padumā,<sup>233</sup> the rākṣasī named Mahiṣī, the rākṣasī named Morikā,<sup>234</sup> the rākṣasī named Nāḍikā,<sup>235</sup> the rākṣasī named Jvalanī, the rākṣasī named Tapanī, the rākṣasī named Kalaśī, the rākṣasī named Vimalā, the rākṣasī named Dharaṇī, the rākṣasī named Haricandrā, the rākṣasī named Rohiṇī, the rākṣasī named Mārīcī, the rākṣasī named Hutāsanī, the rākṣasī named Vāruṇī, the rākṣasī named Kālī, the

rākṣasī named Kauñjarā, the rākṣasī named Balā, the rākṣasī named Grasanī, the rākṣasī named Karālī, the rākṣasī named Mātaṅgī, the rākṣasī named Piṅgalā, the rākṣasī named Vidurā, the rākṣasī named Gaurī, the rākṣasī named Gandhārī,<sup>236</sup> the rākṣasī named Kumbhāṇḍī, the rākṣasī named Kāraṅgī, the rākṣasī named Rāvaṇī, the rākṣasī named Madanī, the rākṣasī named Aśanī,<sup>237</sup> the rākṣasī named Garbhāhāriṇī, the rākṣasī named Rudhirāhāriṇī, the rākṣasī named Danturā, the rākṣasī named Uttrāsani, the rākṣasī named Brāhmī, the rākṣasī named Taḍāgapālinī, the rākṣasī named Vajradharā, the rākṣasī named Skandā,<sup>238</sup> the rākṣasī named Varṣaṇī, the rākṣasī named Garjanī, the rākṣasī named Sphoṭaṇī, the rākṣasī named Vidyotanī, the rākṣasī named Jaṅgamā, the rākṣasī named Ulkā mukhī, the rākṣasī named Vasundharā, the rākṣasī named Kālarātri, the rākṣasī named Yamadūti, the rākṣasī named Daṁṣṭrā, the rākṣasī named Yāmā,<sup>239</sup> the rākṣasī named Amalā, [F.104.a] the rākṣasī named Acalā,<sup>240</sup> the rākṣasī named Ūrdhvajaṭā, the rākṣasī named Śataśīrṣā, the rākṣasī named Śatabāhu, the rākṣasī named Śatanetrā, the rākṣasī named Ghāṭaṇī, the rākṣasī named Mardanī, the rākṣasī named Mārjārī, the rākṣasī named Candrā,<sup>241</sup> the rākṣasī named Nīśācarā, the rākṣasī named Divasacarā, the rākṣasī named Maṅḍitikā,<sup>242</sup> the rākṣasī named Krodhanā, the rākṣasī named Viheṭhanā, the rākṣasī named Asimuṣaladharā,<sup>243</sup> the rākṣasī named Triśūlapāṇī, the rākṣasī named Karāladanti, the rākṣasī named Manoramā, the rākṣasī named Somā, the rākṣasī named Caṅḍālī, the rākṣasī named Daṅṭā, the rākṣasī named Hiḍimbā, the rākṣasī named Nīlā, and the rākṣasī named Citrā.

1.194 “These seventy-four great rākṣasīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.195 *Tadyathā hili hili hili hili<sup>244</sup> mili mili mili mili mili mili mili mili mili mili huru huru huru huru huru huru huru huru huru ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi hikke hikke hikke hikke haḍa havaṭo<sup>245</sup> vakṣe vakṣe vakṣe<sup>246</sup> hora hora dhara dhara hara hara<sup>247</sup> cala cala culu culu<sup>248</sup> svāhā!*

1.196 “Homage to all buddhas, *svāhā!*  
 To pratyekabuddhas, *svāhā!*  
 To arhats, *svāhā!*  
 To the bodhisattva Maitreya, *svāhā!*  
 To all bodhisattvas, *svāhā!*  
 To non-returners, *svāhā!*  
 To once-returners, *svāhā!*  
 To stream enterers, *svāhā!*

To those who have gone correctly, *svāhā!*  
To those who have progressed correctly, *svāhā!*  
To Brahmā,<sup>249</sup> *svāhā!*  
To Indra, *svāhā!*  
To Prajāpati, *svāhā!*  
To Īśāna, *svāhā!*  
To Agni, *svāhā!*  
To Vāyu, *svāhā!*  
To Varuṇa, *svāhā!*  
To Kubera, *svāhā!*<sup>250</sup>  
To Yama, *svāhā!* [F.104.b]  
To Upendra, *svāhā!*  
To Vaiśravaṇa, the great yakṣa general, *svāhā!*  
To Dhṛtarāṣṭra, lord of the gandharvas, *svāhā!*  
To Virūḍhaka, lord of the kumbhaṇḍas, *svāhā!*  
To Virūpākṣa, lord of the nāgas, *svāhā!*  
To the gods, *svāhā!*  
To the nāgas, *svāhā!*  
To the asuras, *svāhā!*  
To the maruts, *svāhā!*  
To the garuḍas, *svāhā!*  
To the gandharvas, *svāhā!*  
To the kinnaras, *svāhā!*  
To the mahoragas, *svāhā!*  
To the yakṣas, *svāhā!*  
To the rākṣasas, *svāhā!*  
To the pretas, *svāhā!*  
To the piśācas, *svāhā!*  
To the bhūtas, *svāhā!*  
To the kumbhaṇḍas, *svāhā!*  
To the pūtanas, *svāhā!*  
To the kaṭapūtanas, *svāhā!*  
To the skandas, *svāhā!*  
To the unmādas, *svāhā!*  
To the chāyās, *svāhā!*  
To the apasmāras, *svāhā!*  
To the ostārakas, *svāhā!*  
To the moon and the sun, *svāhā!*  
To the rudras, *svāhā!*<sup>251</sup>  
To the lunar mansions, *svāhā!*

To the celestial bodies, *svāhā!*  
To the stars, *svāhā!*  
To the ṛṣis, *svāhā!*  
To those accomplished in yogic conduct, *svāhā!*  
To those accomplished in incantations, *svāhā!*  
To Gaurī, *svāhā!*  
To Gandhārī, *svāhā!*  
To Jāṅguli, *svāhā!*  
To Amṛtā, *svāhā!*  
To Jambhanī, *svāhā!*  
To Stambhanī, *svāhā!*<sup>252</sup>  
To Cāpeṭī, *svāhā!*  
To Drāmiḍī, *svāhā!*  
To Śabarī, *svāhā!*  
To Atharvaśabarī,<sup>253</sup> *svāhā!*  
To Caṇḍālī, *svāhā!*  
To Mātāṅgī, *svāhā!*  
To Nāgahṛdaya, *svāhā!*  
To Garuḍahṛdaya, *svāhā!*  
To Mānasī, *svāhā!*  
To Mahāmānāsī, *svāhā!*  
To Ṣaḍakṣarī, *svāhā!*  
To Maṇibhadra, *svāhā!*  
To Samantabhadra, *svāhā!*  
To Mahāsamantabhadra, *svāhā!*  
To Mahāsamaya, *svāhā!*  
To Mahācandra, *svāhā!*  
To Mahāpratisarā, *svāhā!*  
To Śītavana, *svāhā!*  
To Mahāśītavana, *svāhā!*  
To Daṇḍadharā, *svāhā!*  
To Mahādaṇḍadharā, *svāhā!*  
To Mucilinda, *svāhā!*  
To Mahāmucilinda, *svāhā!*  
To Jayantī, *svāhā!*  
To Śānti, *svāhā!*  
To Pañcika, *svāhā!*<sup>254</sup>  
To Aparājita, *svāhā!*  
To Suvarṇāvabhāsa, the peacock king,<sup>255</sup> *svāhā!*  
To *the great peahen*, queen of incantations, *svāhā!* [F.105.a]



- 1.197 “Through these great incantations, these great mantras, these great averting spells, these great protective spells, kṛtyas are destroyed! Magic rites are destroyed! Kākhordas, kiraṇas, vetālas, ciccakas, and preṣakas are destroyed! Skandas, unmādas, chāyās, apasmāras, ostārakas, fears, noxious potions, and poisons are destroyed! Indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, and neglected spirits are neutralized! One-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, fevers that occur in the day, fevers that occur at night, momentary fevers, chronic fevers, intermittent fevers, fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination, fevers from humans, and fevers from nonhumans are healed! All fevers are destroyed! Skin disease, itching, hives, leprosy, boils, skin irritation, rashes, and abscesses are removed! Headache, splitting headache, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages are all neutralized! All grahas are overcome! [F.105.b] All poisons are neutralized! All illnesses are healed!
- 1.198 “May well-being be mine! May all buddhas bestow upon me well-being at night, well-being in the day, well-being at midday, and well-being day and night!
- 1.199 “Homage to all buddhas! Homage to awakening!  
Homage to the liberated ones! Homage to liberation!  
Homage to the tranquil ones! Homage to tranquility!  
Homage to the completely liberated ones! Homage to complete liberation!  
Homage to the brahmins who have discarded evil qualities!  
May they protect me!
- 1.200 “May my father be well! May my mother be well! May the womb be well! May two-legged creatures be well! May four-legged creatures be well! May multilegged creatures be well! May all the beings in the three realms be well! Svāhā!
- 1.201 “Ānanda, you are to uphold the names of the nāga kings! They are the nāga king Blessed Buddha, the nāga king Brahmā, the nāga king Mahābrahmā, the nāga king Indra, the nāga king Upendra, the nāga king Samudra, the nāga king Samudraputra, the nāga king Free from Poison,<sup>256</sup> the nāga king Sāgara, the nāga king Sāgaraputra, the nāga king Makara, the nāga king Nanda, the nāga king Upananda, the nāga king Nala, the nāga king Upanala, the nāga king Sudarśana, the nāga king Vāsuki, the nāga king Takṣaka, the nāga king Aruṇa, the nāga king Varuṇa, the nāga king

Pāṇḍaraka,<sup>257</sup> the nāga king Ṣaḍaṅgula, the nāga king Entry into the Womb,<sup>258</sup> the nāga king Śrīmat, the nāga king Śrīkaṅṭha, the nāga king Śrīvardhana, the nāga king Śrībhadrā, the nāga king Balābhadrā, the nāga king Abjaka, the nāga king Śalabha, the nāga king Subāhu, [F.106.a] the nāga king Sumeru, the nāga king Sūryaprabha, the nāga king Candraprabha, the nāga king Bhadrakānta, the nāga king Nardana, the nāga king Garjana, the nāga king Vidyotana, the nāga king Sphoṭana, the nāga king Varṣaṇa, the nāga king Vimāla, the nāga king Alakaśīrṣa, the nāga king Balakaśīrṣa, the nāga king Aśvaśīrṣa, the nāga king Gavayaśīrṣa, the nāga king Mṛgaśīrṣa, the nāga king Hastīśīrṣa, the nāga king Ādrabalaka, the nāga king Janārdana, the nāga king Citra, the nāga king Citrākṣa, the nāga king Citrasena, the nāga king Namuci, the nāga king Muci, the nāga king Mucilinda, the nāga king Rāvaṇa, the nāga king Rāghava, the nāga king Śiri, the nāga king Śirika,<sup>259</sup> the nāga king Lamburu, the nāga king Kṛmi,<sup>260</sup> the nāga king Ananta, the nāga king Kanaka, the nāga king Hastikaccha, the nāga king Pāṇḍara, the nāga king Piṅgala, the nāga king Elapatra,<sup>261</sup> the nāga king White,<sup>262</sup> the nāga king Śaṅkha, the nāga king Apalāla, the nāga king Kālaka, the nāga king Upakālaka, the nāga king Baladeva, the nāga king Nārāyaṇa, the nāga king Polava,<sup>263</sup> the nāga king Bhīma, the nāga king Rākṣasa, the nāga king Śailabāhu, the nāga king of the Gaṅgā, the nāga king of the Sindhu, the nāga king of the Vakṣu, the nāga king of the Sītā,<sup>264</sup> the nāga king Maṅgalya, the nāga king Anavatapta, the nāga king Supratiṣṭhita, the nāga king Airāvaṇa, the nāga king Dharaṇidhara, the nāga king Nimindhara, the nāga king Dyutindhara, the nāga king Bhadrā, the nāga king Subhadra, the nāga king Vasubhadra, the nāga king Balābhadrā,<sup>265</sup> the nāga king Maṇi, [F.106.b] the nāga king Maṇikaṅṭha, the two black nāga kings, the two yellow nāga kings, the two red nāga kings, the two white nāga kings, the nāga king Māli, the nāga king Raktamāli, the nāga king Vatsa, the nāga king Bhadrāpada, the nāga king Dundubhi, the nāga king Upadundubhi, the nāga king Āmratīrthaka, the nāga king Maṇisuta, the nāga king Dhṛtarāṣṭra, the nāga king Virūḍhaka, the nāga king Virūpākṣa, the nāga king Vaiśravaṇa, the nāga king Śakaṭamukha, the nāga king Cāmpayaka, the nāga king Gautama, the nāga king Pāñcālaka, the nāga king Pañcacūḍa,<sup>266</sup> the nāga king Pradyumna, the nāga king Bindu, the nāga king Upabindu, the nāga king Alikā, the nāga king Kālīka, the nāga king Balīka,<sup>267</sup> the nāga king Kiñcinī, the nāga king Kiñcaka, the nāga king Campaka,<sup>268</sup> the nāga king Kṛṣṇagautama, the nāga king Sumanas,<sup>269</sup> the nāga king Mānuṣa,<sup>270</sup> the nāga king Mūlamānuṣa, the nāga king Uttaramānuṣa, the nāga king Mātāṅga, the nāga king Amānuṣa, the nāga king Boat,<sup>271</sup> the nāga king Uttama, the nāga king Valuka,<sup>272</sup> the nāga king Ulūka,<sup>273</sup> the nāga king Hulu,<sup>274</sup> the nāga king Ela, the nāga king

Elaparṇa,<sup>275</sup> the nāga king Alabāla, the nāga king Marabāla,<sup>276</sup> the nāga king Manasvin, the nāga king Karkoṭaka, the nāga king Kapila, the nāga king Śaivala, the nāga king Utpala, the nāga king Nakhaka, the nāga king Vardhamānaka, the nāga king Mokṣaka, the nāga king Buddhika, the nāga king Pramokṣa, the nāga king Lava,<sup>277</sup> the nāga king Aśvatara,<sup>278</sup> the nāga kings Ela and Mela, the two nāga kings Nanda and Upananda, the nāga king Acchila, [F.107.a] the nāga king Mahāsudarśana, the nāga king Parikāla, the nāga king Parikīṭa,<sup>279</sup> the nāga king Sumukha, the nāga king Ādarśamukha, the nāga king Gandhāra, the nāga king Siṃhala,<sup>280</sup> the nāga king Damiḍa, the two black nāga kings, the two white nāga kings, and the two pale nāga kings. There are also those who cause periodic thunder, lightning, and rain and produce crops on the earth.

1.202 “They have beheld the Buddha, upheld the bases of training, and gone for refuge to the Three Jewels. They are free of the threat of garuḍas, the threat of fire and sand, and the threat of royal sentence. Lords of the earth, they dwell in celestial mansions made of precious gems and have long lives that last for an eon. Known as great lords, they have great miraculous powers, great enjoyments, and large entourages, and they vanquish enemy troops. They are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle.

1.203 “May these nāga kings, along with their sons, grandsons, brothers, ministers, generals, messengers, envoys, servants, and assemblies, through *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

1.204 “May there be well-being when clean and unclean, when drunk and intoxicated, and while going, standing, sitting, sleeping, awake, coming, or staying! May I be safe from the threat of kings, bandits, fire, water, enmity, murder, adversaries, enemies, [F.107.b] attackers, enemy troops, famine, untimely death, earthquakes, and wild animals! May I be safe from the threat of gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, and ostārakas! May I be safe from the threat of kṛtyā rites,<sup>281</sup> kākḥordas, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, and neglected spirits! May I be safe from the threat of skin disease, itching, leprosy, hives, boils, skin irritation, rashes, and abscesses! May all buddhas grant me well-being at night, well-being at midday, and well-being day and night!

1.205 “Homage to the buddhas! Homage to awakening!  
Homage to the liberated ones! Homage to liberation!

Homage to the tranquil ones! Homage to tranquility!  
Homage to the emancipated ones! Homage to emancipation!  
Homage to the brahmins who have discarded evil qualities!  
May they all guard and protect me! *svāhā!*

1.206 “*Ānanda, the great peahen, queen of incantations, [F.108.a]* was uttered by the completely perfect Buddha Vipasyin:

1.207 *Tadyathā araḍe karaḍe maḍe madavardhani abare śabare ture ture cure cure śabare paṇṇaśabare huci huci mucu mucu svāhā!*<sup>282</sup>

1.208 “*Ānanda, the great peahen, queen of incantations, was uttered by the completely perfect Buddha Śikhin:*

1.209 *Tadyathā iṭṭe miṭṭe khure vikhure hili hili mili mili ketumūle ambare ambarāvati dumbe dodumbe hili hili kuci kuci mucu mucu svāhā!*<sup>283</sup>

1.210 “*Ānanda, the great peahen, queen of incantations, was uttered by the completely perfect Buddha Viśvabhū:*

1.211 *Tadyathā mori mori kevaṭṭe maṇḍe maṇḍi tike hare hare ghare ghare khare khare hili hilini hala halani phale phale phalini dante dantini dantile śakaṭi makaṭi makaṭi naḍe naḍini śiri śiri śiri śiri śiri śiri svāhā!*<sup>284</sup>

1.212 “*Ānanda, the great peahen, queen of incantations, was uttered by the completely perfect Buddha Krakucchanda:*

1.213 *Tadyathā hiḍi miḍi kuḍi muḍi tuḍi āḍi danti dantile śakari cakari thagari tagari kāñcani kañcanāvati bare bare bare bare dante siddhi svāhā!*<sup>285</sup>

1.214 “*Ānanda, the great peahen, queen of incantations, was uttered by the completely perfect Buddha Kanakamuni:*

1.215 *Tadyathā tattale tatale talatotale vīre vijaye vijjadhare araḍe viraje virājāmasi mati mālini muṇḍi śrīmuṇḍi jvāle jvāle jvāle jvāle bhaghavati siddhi svāhā!*<sup>286</sup>

1.216 “*Ānanda, the great peahen, queen of incantations, was uttered by the completely perfect Buddha Kāśyapa:*

1.217 *Tadyathā aṇḍare*<sup>287</sup> *kaṇḍare maṇḍare khaṇḍare jaṃbu jaṃbunadi jaṃbuḍi matte maṇḍitike amare siddhi*<sup>288</sup> *hara hara hara hara paśu paśu paśu paśu paśupati siddhi svāhā!*<sup>289</sup>

1.218 “*Ānanda, the great peahen, queen of incantations, is now uttered by me, the completely perfect Buddha Śākyamuni, [F.108.b]* in order to benefit all beings:

- 1.219 *Tadyathā hili mili kili mili ilile katale ketumūle aṭamali ḍaphe ḍaḍaphe busarake busaṭe narakande kāmiṇi kambu darakirurutara baraṇi prakṛti dāṃṣṭre mili tale hiti hāse abale tubale pilaṅke baṭṭi baṭṭi tike aḍantube baṭi tumme.*<sup>290</sup>
- 1.220 “May the god shower down rain throughout the ten directions!  
Homage to the Blessed One!  
May you joyfully shower down rain upon the earth!  
Homage to the Blessed One!
- 1.221 *Irijaye godohikāye bhṛṅgarikāye aruci naruci naṭṭe vajre vajranaṭṭe udayanapriye ale tale kula tāle nārāyaṇi pārāyaṇi paśyani sparśani.*<sup>291</sup> May the syllables of the Dravidian secret mantra be fulfilled! *Svāhā!*
- 1.222 “Just as the monk Ānanda brought well-being to the monk Svāti with what I, the Thus-Gone One, taught and rejoiced in, may it likewise guard me,<sup>292</sup> care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May one live a hundred years! May one see a hundred autumns!
- 1.223 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by the bodhisattva Maitreya:
- 1.224 *Tadyathā śiri śiri śiri bhadre jyoti jyoti jyoti bhadre hare hare hare*<sup>293</sup> *hāriṇi danti śabare śive śūlapāṇini bodhi bodhi bodhi bodhi bedhi bedhi*<sup>294</sup> *satve bodhiparicāniye*<sup>295</sup> *svāhā!*
- 1.225 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by Brahmā, lord of the Sahā world:
- 1.226 *Tadyathā hili hili mili mili milini caṅkari kiri kiri kiri kiri kiri kiraye brahmāye ratnakaraṇḍake veḍohuphussa dhare dhara sara sara hara hara hala hala phuru phuru* [F.109.a] *phuru phuru phuru phuru svāhā!*<sup>296</sup>
- 1.227 “Poison is overcome!  
Poison is counteracted!  
Poison is overcome by the splendor of the buddhas!  
Poison is counteracted by the splendor of the pratyekabuddhas!  
Poison is counteracted by the splendor of the arhats!  
Poison is counteracted by the splendor of the non-returners!  
Poison is counteracted by the splendor of the once-returners!  
Poison is counteracted by the splendor of the stream enterers!  
Poison is counteracted by the splendor of the truth speakers!  
Poison is counteracted by the splendor of Brahmā’s rod!<sup>297</sup>  
Poison is counteracted by the splendor of Indra’s thunderbolt!

Poison is counteracted by the splendor of Viṣṇu’s wheel!  
 Poison is counteracted by the splendor of Yama’s staff!  
 Poison is counteracted by the splendor of Varuṇa’s noose!  
 Poison is counteracted by the splendor of the asuras’ magical apparitions!  
 Poison is counteracted by the splendor of the nāgas’ incantations!  
 Poison is counteracted by the splendor of Rudra’s lance!  
 Poison is counteracted by the splendor of the skandas’ spears!  
 Poison is counteracted by *the great peahen*, queen of incantations!  
 Poison is overcome! May poison sink into the earth!

1.228 “May I be safe from all poisons—vatsanābha poison, halāhala poison, kālakūṭa poison, poison from bites, poison from roots, poison from food, poison from powders, poison from glances, poison from lightning, poison from clouds, poison from snakes, poison from rats, poison from worms, poison from spiders, poison from wasps, poison from toads, poison from bees, poison from bumble bees, poison from vāṭara bees, poison from tryambuka flies, poison from trailāṭā flies, poison from humans, poison from scorpions, poison from nonhumans, fear-poison,<sup>298</sup> poison from medicine, and poison from incantations! May I be safe from all poisons!

1.229 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by Śakra, lord of the gods:

1.230 *Tadyathā jalā jantule mālā jantule capeṭi jantule mathani ghatani grasani hari śiri huti śiri taru taru ṇabati hā hā hā hā hā hā simhe dhiti dhiti kuru kuru basare* [F.109.b] *vajre tuṭa tuṭasi baṭa baṭasi sili sili kapili kapili mūle hā hī hū.*<sup>299</sup> I will crush all wicked and evil ones! I will bind their hands, legs, and primary and secondary limbs, and with the help of the gods of the Heaven of the Thirty-Three<sup>300</sup> I will punish them! *Uṣṭigini surapate varti vajra vajra vajra vajra vajra vajrapataye svāhā!*<sup>301</sup>

1.231 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by the Four Great Kings:

1.232 *Tadyathā jvala jvalana tapa tapana matha mathana dhama dhamana sara saraṇa kiṭi kiṭi kuṭi kuṭi muṭi muṭi miṭi miṭi piṭi piṭi sara sara mara mara hara hara tara tara tiri tiri ṭā ṭā ṭā ṭā ṭā dā dā dā dā dā vā vā vā vā vā hala hala hala hala hala siddhi siddhi siddhi siddhi svasti svasti svasti svasti svasti.*<sup>302</sup>

1.233 “Protect me from preṣakas, from the messengers of Yama, from Kālarātrī, from the noose of time,<sup>303</sup> from the punishment of the Lord of Death, and from the punishments of Brahmā, Indra, ṛṣis, gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas,

bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, ostārakas, vetālas, kings, bandits, fire, and water—protect me from all punishments! May I live a hundred years! May I see a hundred autumns!

1.234 “Ānanda, you are to uphold the names of the river queens!<sup>304</sup> They are the river queen Gaṅgā, the river queen Sindhu, the river queen Vakṣu, the river [F.110.a] queen Sītā, the river queen Śarayū, the river queen Ajiravatī, the river queen Yamunā, the river queen Kuhā, the river queen Vitastā, the river queen Vipaśyā, the river queen Śatabāhu,<sup>305</sup> the river queen Airāvātī, the river queen Candrabhāgā, the river queen Sarasvatī, the river queen Kacchapī, the river queen Payoṣṇī, the river queen Kāvelī,<sup>306</sup> the river queen Tāmrapaṇī, the river queen Madhumatī, the river queen Vetravatī, the river queen Ikṣumatī, the river queen Gomatī, the river queen Carmadā,<sup>307</sup> the river queen Narmadā, the river queen Saumitrā, the river queen Viśvamitrā, the river queen Amarā, the river queen Tāmarā,<sup>308</sup> the river queen Pañcālā, the river queen Suvāstu, the river queen Prabhadrīkā, the river queen Tapodā, the river queen Vimalā, the river queen Nairāñjanā, the river queen Great River,<sup>309</sup> the river queen Hiraṇyavatī, the river queen Gosavā,<sup>310</sup> and the river queen Rathasyā.<sup>311 312</sup>

1.235 “May all those who live in these and all other rivers that flow on this earth—beings of different shapes, of hideous shapes, multiple and infinite in form, and shapeshifting and variegated; all gods, nāgas, asuras, maruts, garuḍas, gandharvas, mahoragas, kinnaras, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, [F.110.b] apasmāras, and ostārakas; and those who consume vitality, devour wombs, drink blood, devour flesh, fat, grease, marrow, and offspring, steal life force, devour oblations, garlands, fruits, flowers, perfumes, incense, grains, and burnt offerings, devour pus and feces, drink urine, devour saliva, snot, mucus, leftovers, vomit, and filth, and drink from cesspools—use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!

1.236 “Ānanda, you are to uphold the names of the mountain kings!<sup>313</sup> They are the mountain king Sumeru, the mountain king Himavat, the mountain king Gandhamādana, the mountain king Śataśṛṅga, the mountain king Khadiraka, the mountain king Suvarṇapārśva, the mountain king Dyutindhara, the mountain king Nimindhara, the mountain king Cakravāḍa, the mountain king Mahācakravāḍa, the mountain king Indraśaila, the mountain king Brahmālaya, the mountain king Śrīmanta, the mountain king Sudarśana, the mountain king Vipula, the mountain king Ratnākara, the mountain king Kṛmila, the mountain king Maṇikūṭa, the mountain king Vemacitra, the mountain king Vajrākara, the mountain king Hanucitra, the mountain king Asuraprāgbhāra, the mountain king Vidyutprabha, [F.111.a]

the mountain king Aśvastha,<sup>314</sup> the mountain king Candraprabha, the mountain king Bhadraśaila, the mountain king Sūryākānta, the mountain king Vindu, the mountain king Vindhya, the mountain king Candraśaila, the mountain king Citrakūṭa, the mountain king Malaya, the mountain king Suvarṇaśṛṅga, the mountain king Parijāta, the mountain king Subāhu, the mountain king Maṇimanta, the mountain king Susena, the mountain king Brahmadaṇḍa,<sup>315</sup> the mountain king Vedagaccha, the mountain king Gokaṛṇa, the mountain king Mālyacitra, the mountain king Abhayacitra, the mountain king Khaḍga, the mountain king Tāpana, the mountain king Añjana,<sup>316</sup> the mountain king Muñja,<sup>317</sup> the mountain king Rurubha, the mountain king Darada, the mountain king Kailāsa, the mountain king Sahya, the mountain king Upasita,<sup>318</sup> the mountain king Candanamāla, the mountain king Vallūlagṛha,<sup>319</sup> the mountain king Mahendra,<sup>320</sup> the mountain king Gopagiri, the mountain king Kākanāda, and the mountain king Śāsanadhara.<sup>321</sup>

1.237 “May all those who live on these and other mountain kings on this earth—all the gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, ostārakas, accomplished vidyādharas, and kings and their entourages—use *the great peahen*, queen of incantations, to protect me! [F.111.b] May I live a hundred years! May I see a hundred autumns! Dispel all misdeeds! May all virtues manifest! Dispel nonvirtue! Manifest what is beneficial! Dispel what is harmful! May all awakened ones bestow upon me well-being at night, well-being in the day, well-being at midday, and well-being day and night! *Svāhā!*

1.238 “Ānanda, you are to uphold the names of the lunar mansions that course through and illuminate the sky!

1.239 “There are the seven lunar mansions consisting of Kṛttikā, Rohiṇī, Mṛgaśīrā, Ārdrā, Punarvasu, the perfectly auspicious Puṣya, and Aśleṣā. These seven lunar mansions dwell at the eastern gate and guard and protect the eastern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!

1.240 “There are the seven lunar mansions consisting of Maghā the destroyer of enemies, the pair of Pūrvaphālgunī and Uttaraphālgunī, Hastā, Citrā, Svāstī, and Viśākhā. These seven lunar mansions dwell at the southern gate and guard and protect the southern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!



- 1.241 “There are the seven lunar mansions consisting of the majestic Anurādhā,<sup>322</sup> Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā and Uttaraṣāḍhā, Abhijit, and Śravaṇa. These seven lunar mansions dwell at the western gate and guard and protect the western direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.242 “There are the seven lunar mansions consisting of Śatabhiṣā, Dhaṇiṣṭhā, Pūrvabhādrapadā and Uttarabhādrapadā, Revatī, Aśvinī, and Bharāṇī. These seven lunar mansions dwell at the northern gate [F.112.a] and guard and protect the northern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.243 “Ānanda, you are to uphold the names of the celestial bodies that course among the lunar mansions, bringing growth and decline, joy and suffering, abundance and famine. They are the Sun, the Moon, Jupiter, Venus, Saturn, Mars, Mercury, Rāhu the lord of the asuras, and the smoky Ketu.
- 1.244 “There are twenty-eight lunar mansions,  
Seven located in each direction.  
The stars also number seven,<sup>323</sup>  
So miraculous and austere.
- 1.245 “The Sun and Moon  
Make thirty-seven in all.  
In their rising and setting,  
They course like a wheel of weapons.
- 1.246 “They bring growth and decline in the world  
With their great majestic and miraculous power.  
May they, reverentially minded,  
Rejoice in the incantation!
- 1.247 “May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.248 “Ānanda, you are to uphold the names of the ancient ṛṣis.<sup>324</sup> Accomplished in asceticism and incantations, they glow with renown, dwell at rivers and mountains, wield the weapons of curses, are famous for their austerities, possess miraculous powers and the five superknowledges, and course through the sky. I will utter their names. They are the great ṛṣis named Aṣṭamaka, Vāmaka, Vāmadevaka, Mārkaṇḍeya, Mārīcī, Viśvamitra, Vasiṣṭha, Valmiki,<sup>325</sup> Kāśyapa, [F.112.b] Vṛddhakāśyapa, Bhṛgu, Bhṛṅgiraśa, Aṅgiraśa,<sup>326</sup> Bhṛṅgin,<sup>327</sup> Baṭṭa,<sup>328</sup> Bhāgiratha, Ātreya, Purastya, Sthūlaśira, Jamadagni,<sup>329</sup> Dvaipāyana, Kṛṣṇadvaipāyana, Harīta, Haritāyana,

Samaṅgira,<sup>330</sup> Udgata, Samudgata, Kṣāntivādin, Kīrti, Sukīrti, Guru, Siddha,<sup>331</sup> Potalaka, Aśvalāyana, Himavat, Lohitākṣa, Vaiśampāyana,<sup>332</sup> Durvāsa, Śarabha, Madana, Prabha, Śukra, Bṛhaspati, Aranemi, Śanaīścara, Budha, Jāṅgulī, Gandhāra, Ekaśṛṅga, Ṛṣiśṛṅga, Bhāṅḍāyana,<sup>333</sup> Kātyāyana,<sup>334</sup> Kāṅḍyāyana,<sup>335</sup> [F.113.a] Bhīṣma, Bhīṣmamātaṅga, Kapila, Gautama, Lohitāśva, Bālikhilya,<sup>336</sup> Nārada, Parvata, and Kṛmila.

1.249 “Ānanda, these ancient great ṛṣis uphold the Vedas, use mantras, cast curses, have accomplished asceticism, perfected great majesty, and successfully defeated foes. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!

1.250 *Tadyathā hiri hiri khiri khiri miri miri phuri phuri suri suri hili hili mili mili siri siri ḍaphu ḍaphu ḍaḍaphu grasani mathani damani dahani ghātani pacani pācani tapani tāpani hanani dahani dāhani dahā dahā dahā dala dala dālani pāṭani mohani stambhani jambhani svayambhu svāhā!*<sup>337</sup>

1.251 “Ānanda, you are to uphold the names of the great lords of beings who are, by the countless variations of fortune, positioned throughout the three worlds among virtuous and nonvirtuous gods, nāgas, maruts, asuras, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, humans, beings born as animals, and hell beings.<sup>338</sup> These lords of beings<sup>339</sup> are Brahmā, Atri,<sup>340</sup> Ātreya, Agni, Bṛḡu, Pulastya, Pulaha, Manu, Vasiṣṭha, Duṣṭa, [F.113.b] Sutanu, Sunandamāna, Dakṣa, and Sanatkumāra.

1.252 “Ānanda, these great lords of beings are positioned to protect the host of beings that are both stationary and mobile. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!

1.253 “May I be protected by these unimpeded mantra syllables:

1.254 *Tadyathā hiri hiri khiri khiri miri miri phuri phuri suri suri hili hili mili mili siri siri ḍaphu ḍaphu ḍaḍaphu grasani mathani damani dahani ghātani pacani pācani tapani tāpani hanani dāhani dāhani dahā dahā dahā dala dala dālani pāṭani mohani stambhani jambhani svāhā!*<sup>341</sup>

1.255 “Ānanda, you are to uphold the names of the strong poisons.<sup>342</sup> They are aṅḍarā, paṅḍarā, karaḍā, keyūrā, bhūtāṅgamā, bhūtapati, vindupati, śiripati, tejapati, tejograpati, yaśopati, yaśograpati, araḍā, taraḍā, taradā, taratarāḍā, dantājāha, jauhā, jolā, milā, halā, phalā, gulahā, rucirā, danturā, irikirikā, kirikirikā, kāmbha, śadanturā, vipuli, nakuli, kiripi, taraṅgā, riṣṭa, āmramati, jambumati, madhumati, kamale, vimale, kuṅḍale, ahi tuhi, duhi, vakke, vakkadūte, vatsanābhe, mahāgāre, tulambe, dulambe, and sulambe, *svāhā!*

- 1.256 “These, Ānanda, are the strong poisons. May they, too, use *the great peahen*, queen of incantations, to guard me! May they conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!
- 1.257 “Ānanda, you are to uphold the names of the trees. They are the great trees called *kāñcana*, [F.114.a] *pippala*,<sup>343</sup> *aśvatthāna*,<sup>344</sup> *kapittha*, *punḍarīka*,<sup>345</sup> *kapītaka*,<sup>346</sup> *aśoka*, *karṇikāra*, *tiniśa*,<sup>347</sup> *bilva*, and *cūta*. May all the gods that live in these great trees and all other trees also use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.258 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by the seven completely perfect buddhas. It was uttered and rejoiced in by the completely perfect Buddha Vipāśyin. It was uttered and rejoiced in by the completely perfect Buddha Śikhin. It was uttered and rejoiced in by the completely perfect Buddha Viśvabhū. It was uttered and rejoiced in by the completely perfect Buddha Krakucchanda. It was uttered and rejoiced in by the completely perfect Buddha Kanakamuni. It was uttered and rejoiced in by the completely perfect Buddha Kāśyapa. And it is now being taught and rejoiced in by me, the completely perfect Buddha Śākyamuni.
- 1.259 “Ānanda, *the great peahen*, queen of incantations, was explained and rejoiced in by the bodhisattva Maitreya. It was spoken and rejoiced in by Brahmā, lord of the universe. It was spoken and rejoiced in by Śakra, lord of the gods. It was spoken and rejoiced in by the Four Great Kings: [F.114.b] It was spoken and rejoiced in by Dhṛtarāṣṭra, king of the gandharvas; it was spoken and rejoiced in by Virūḍhaka, king of the kumbhaṇḍas; it was spoken and rejoiced in by Virūpākṣa, king of the nāgas; and it was spoken and rejoiced in by Vaiśravaṇa, king of the yakṣas. It was spoken and rejoiced in by the twenty-eight gandharva generals, the twenty-eight kumbhaṇḍa generals, the twenty-eight nāga generals, the twenty-eight yakṣa generals, the great yakṣa general Pañcika, and Hārītī with her entourage of five hundred sons.
- 1.260 “Ānanda, *the great peahen*, queen of incantations, cannot be transgressed by deva grahas, nāga grahas, marut grahas, asura grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas, preta grahas, piśāca grahas, bhūta grahas, kumbhaṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, and ostāraka grahas. It cannot be transgressed by any grahas!

- 1.261 “It cannot be transgressed by those who sap vital energy, devour wombs, steal life force, devour oblations, devour flesh, drink blood, devour fat, grease, marrow, and offspring, devour perfumes, flowers, fruits, grains, and burnt offerings, drink pus, devour feces, [F.115.a] drink urine, saliva, snot, and mucus, devour leftovers, vomit, and filth, and drink from cesspools!
- 1.262 “It cannot be transgressed by kṛtya rites, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, or neglected spirits!<sup>348</sup> It cannot be transgressed by one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, half-day fevers, fevers that occur in the day, momentary fevers, chronic fevers, intermittent fevers, fevers from bhūtas, and fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination! It cannot be transgressed by any fevers!
- 1.263 “It cannot be transgressed by headaches, splitting headaches, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages! It cannot be transgressed by skin disease, itching, hives, leprosy, pustules, boils, skin irritation, rashes, or abscesses! [F.115.b] It cannot be transgressed by any illness, poison, animosity, threat, epidemic, fight, argument, misfortune, infectious disease, or mental disturbance!
- 1.264 “Ānanda, should someone transgress *the great peahen*, queen of incantations, Vajrapāṇi will crush his head into seven pieces! Their luster and intelligence will be eclipsed by the splendor of the buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas. They will have disappointed noble beings. The Four Great Kings will inflict tremendous suffering using all kinds of weapons, even including razors.<sup>349</sup> Śakra, lord of the gods, surrounded by the assembly of the Thirty-Three, will crush their head with a vajra. Brahmā’s splendor will reduce their fortune to ash.
- 1.265 “Ānanda, whoever uses *the great peahen*, queen of incantations, for protection or wears it as an amulet will get off with a severe punishment if deserving of execution. They will get off with a milder beating if deserving of a severe punishment, will get off with a scolding if deserving of a beating, will get off with a warning if deserving of a scolding, will get off by having their body hairs bristle with fear if deserving of a warning, and likewise will be freed if deserving of having their body hairs bristle with fear. They will not be threatened by kings or by robbers or fire. Their life will not end because of water, and their body will be impervious to poison and weapons.

They will sleep well and wake easily and will be well and free from danger and fear. [F.116.a] Their opponents and enemies will be vanquished, they will not be injured, and they will be free of all peril. With the exception of the ripening of his previous actions, Ānanda, they will live long and happily.

1.266 “Ānanda, *the great peahen*, queen of incantations, should be read aloud when there is too much rain and when rain is scarce. It will incite all the nāgas, and heavy rain will be brought to an end. When rain is scarce, it will be showered down according to the wishes of the sons or daughters of noble family. Ānanda, when just recollecting *the great peahen*, queen of incantations, brings the cessation of all peril and enmity, how much more well-being is secured when memorizing it fully, in its entirety!

1.267 “Ānanda, you are to uphold *the great peahen*, queen of incantations! In order to guard, protect, and shelter the fourfold retinue—monks and nuns, laymen and laywomen—you should master *the great peahen*, queen of incantations, which vanquishes all hostility. Memorize it! Recite it!

1.268 *Tadyathā yāvati dhāvati dharakila<sup>350</sup> hulu hulu<sup>351</sup> me svāhā!*

1.269 “Lust, hatred, and delusion:  
These are the three poisons in the world.  
The Blessed Buddha is free of poisons.  
Poison is neutralized by the truth of the Buddha!

1.270 “Lust, hatred, and delusion:  
These are the three poisons in the world.  
The Blessed One’s Dharma is free of poisons.  
Poison is neutralized by the truth of the Dharma!

1.271 “Lust, hatred, and delusion:  
These are the three poisons in the world.  
The Blessed One’s Saṅgha is free of poisons.  
Poison is neutralized by the truth of the Saṅgha!

1.272 “Through the power of all buddhas,  
The renown of the arhats,  
And the splendor of the Thus-Gone One,  
I have brought about well-being!

1.273 “Ānanda, [F.116.b] poison is neutralized by *the great peahen*, queen of incantations! May the monk Svāti be well!”

1.274 “Indeed,” said Venerable Ānanda said to the Blessed One. Obeying the Blessed One, he bowed to his feet, circumambulated him three times, and approached the monk Svāti. Using *the great peahen*, queen of incantations,

Ānanda delivered the monk Svāti from harm. He guarded him, cared for him, protected him, brought about his tranquility and well-being, kept away punishments and weapons, counteracted the poison, neutralized the poison, drew a boundary, and bound the earth! Once Venerable Ānanda had thus saved him and brought about his well-being, the venerable monk Svāti was healed of his affliction.

1.275 Venerable Ānanda and the venerable monk Svāti approached the Blessed One and bowed to his feet. They told the Blessed One exactly what happened. The Blessed One approved, and they sat to one side.

1.276 The Blessed One said to Venerable Ānanda, “Ānanda, have you witnessed the power of *the great peahen*, queen of incantations?”

1.277 Ānanda, bowing in response to what the Blessed One had uttered, said, “How, O Blessed One, could this not be perceived?”

1.278 “Ānanda,” said the Blessed One, “it is possible for the four great oceans to dry up. It is possible for the earth to rise into the sky. It is possible for the moon and the sun to fall to earth. It is even possible for rivers to reverse their flow. But it is impossible for the statements of the Thus-Gone One to be anything other!”

1.279 The Blessed One then said to Venerable Ānanda, “Therefore, Ānanda, [F.117.a] you are to inspire devotion to *the great peahen*, queen of incantations, among the fourfold retinue of monks, nuns, laymen, and laywomen!”

1.280 “Indeed,” replied Venerable Ānanda to the Blessed One. Obeying the Blessed One, he inspired the fourfold retinue of monks, nuns, laymen, and laywomen to have devotion to *the great peahen*, queen of incantations.

1.281 When the Blessed One had thus spoken, Venerable Ānanda, Venerable Svāti, and all the gods, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, humans, and nonhumans who were present in the entourage rejoiced and praised what the Blessed One had said.

1.282 *This concludes the dhāraṇī “The Queen of Incantations: The Great Peahen.”*

c.

## Colophon

c.1 This was translated and edited by the Indian preceptors Śilendrabodhi, Jñānasiddhi, and Śākyaprabha, along with the translator-editor Bandé Yeshé Dé, who proofed and finalized the translation.

ab.

## ABBREVIATIONS

- C* Choné Kangyur
- F* Phukdrak Kangyur
- H* Lhasa (Zhol) Kangyur
- J* Lithang Kangyur
- K* Peking Kangxi Kangyur
- K<sub>Y</sub>* Peking Yongle Kangyur
- L* London (Shelkar) Kangyur
- N* Narthang Kangyur
- S* Stok Palace Kangyur



n.

## NOTES

- n.1 Dharmacakra Translation Committee, trans., *Destroyer of the Great Trichiliocosm* (<https://read.84000.co/translation/toh558.html>), Toh 558 (84000: Translating the Words of the Buddha, 2016).
- n.2 Dharmacakra Translation Committee, trans., *The Great Amulet* (<https://read.84000.co/translation/toh561.html>), Toh 561 (84000: Translating the Words of the Buddha, 2023).
- n.3 Here we follow the most popular Sanskrit rendering of the goddess' name. The Tibetan translations of the text provide the title *Mahāśītavaṇīsūtra* (*bsil ba'i tshal chen mo'i mdo*), which means *The Sūtra of the Great Cool Forest*. About this shifting morphology, see Hidas 2017, p. 452, note 20 and Skilling 1992, pp. 141–42.
- n.4 As above, we have provided the most popular Sanskrit name for the text and the Pañcarakṣā goddess it invokes. The Tibetan translation provides the title *Mahāmantrānūdhārī* (*gsang sngags chen po rjes su 'dzin pa'i mdo*), which is essentially synonymous with *Mahāmantrānusāriṇī*.
- n.5 Dharmacakra Translation Committee, trans., *Great Upholder of the Secret Mantra* (<https://read.84000.co/translation/toh563.html>), Toh 563 (84000: Translating the Words of the Buddha, 2016).
- n.6 See Sørensen 2006, p. 90 and Skilling 1992.
- n.7 Pathak 1989, p. 32. The story comes at the very end of the *Bhaiṣajyavastu* (Toh 1, chap. 6); see Bhaiṣajyavastu Translation Team, trans., *The Chapter on Medicines* (<https://read.84000.co/translation/toh1-6.html>) (84000: Translating the Words of the Buddha, 2021), [11.217–11.234](#).
- n.8 Schopen 1989, p. 157.

- n.9 Hidas 2012, p. 24.
- n.10 Orzech 2002, p. 58.
- n.11 Lewis 2000, pp. 119–64.
- n.12 See Herrmann-Pfandt 2008, p. 181 and Kawagoe 2005, p. 18, respectively.
- n.13 The colophon reads, “The blessed queen of incantations, the dhāraṇī of *The Great Peahen*, is complete. It was translated and edited by the Indian preceptors Śilendrabodhi, Jñānasiddhi, Śākyaprabha, and the chief editor and translator Bandé Yeshé Dé. It was then revised and finalized based on the new lexicon. [The translation] was compared and edited in consultation with Sanskrit manuscripts, and the mantras were aligned with those in the Sanskrit manuscripts” (*bcom ldan 'das ma rigs sngags kyi rgyal mo rma bya chen mo'i gzungs rdzogs so/ rgya gar gyi mkhan po shI len+dra bo d+hi dang / dz+nyA sid+d+hi dang / shAkya pra b+ha dang / zhu chen gyi lo tsa ba ban d+he ye shes sdes bsgyur cing zhus te skad gsar bcad kyis kyang bcos nas gtan la phab pa/ rgya dpe la gtugs nas zhus dag byas shing sngags rnams rgya dpe dang mthun par bcos pa'o*).
- n.14 *Da jinse kongque wang zhou jing* 大金色孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 986 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0986\\_001](https://cbetaonline.dila.edu.tw/en/T0986_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0986.html>))
- n.15 *Fo shuo da jinse kongque wang zhou jing* 佛說大金色孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 987 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0987\\_001](https://cbetaonline.dila.edu.tw/en/T0987_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0987.html>)).
- n.16 *Kongque wang zhou jing* 孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 988 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0988\\_001](https://cbetaonline.dila.edu.tw/en/T0988_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0988.html>)).
- n.17 *Kongque wang zhou jing* 孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 984 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0984\\_001](https://cbetaonline.dila.edu.tw/en/T0984_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0984.html>)).
- n.18 *Fo shuo da kongque zhou wang jing* 大孔雀呪王經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 985 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0985\\_001](https://cbetaonline.dila.edu.tw/en/T0985_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0985.html>)).
- n.19 *Fomu da kongque ming wang jing* 佛母大孔雀明王經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 982 (CBETA ([https://cbetaonline.dila.edu.tw/en/T0982\\_001](https://cbetaonline.dila.edu.tw/en/T0982_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0982.html>)).

- n.20 *Fo shuo da kongque ming wang huaxiang tan chang yi gui* 佛說大孔雀明王畫像壇場儀軌, Taishō 983a (CBETA ([https://cbetaonline.dila.edu.tw/en/T0983\\_001](https://cbetaonline.dila.edu.tw/en/T0983_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0983.html>)).
- n.21 *Kongque jing zhenyan deng fan ben* 孔雀經真言等梵本唐, Taishō 983b (CBETA ([https://cbetaonline.dila.edu.tw/en/T0983\\_001](https://cbetaonline.dila.edu.tw/en/T0983_001)); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0983.html>)).
- n.22 The relationship between these translations has been discussed in Sørensen 2006 and Overbey 2016.
- n.23 The reading of Yamarākṣasī follows the Sanskrit edition. The Degé edition reads “Yama’s sister” (*gshin rje’i sring mo*), which is perhaps a scribal error for *gshin rje’i srin mo*.
- n.24 In the “science of beings” (*bhūtavidyā*) elucidated in Indic medical literature, grahas are treated as a broad class that is further subdivided into an array of beings, such as are listed here, that are believed to possess people and trigger physical and mental illnesses.
- n.25 The Sanskrit term given here is *kṛtyākarmaṇa*, which is parsed into two terms in the Tibetan, *gshed byed dang sgyur ba’i las*. The term *kṛtyākarmaṇa* refers to violent rites that employ a class of beings known as *kṛtyās* as harmful magical agents.
- n.26 Skt. *durlaṅghita*; Tib. *bsgom nyes*. Judging by the Sanskrit term *laṅghita* (“overstepped, transgressed”) and its rendering into Tibetan as *bsgom*, which might be derived from *gom* (“to step or walk”), the meaning may be connected with a hex whose negative effects are felt if stepped over or on.
- n.27 These three categories refer to fevers caused by imbalances in one of the three humors—*vāta* (“wind”), *pitta* (“bile”), and *śleṣma/kapha* (“phlegm”)—in Āyurvedic medicine.
- n.28 The \**Mahāmāyūrvidyārājñīsūtraśatasahasraṭīkā* (folios 100.a–100.b) states, “To draw a boundary’ means that a boundary is drawn around the perimeter, and through its power it is not possible to approach.”
- n.29 The \**Mahāmāyūrvidyārājñīsūtraśatasahasraṭīkā* (folio 100.b) states, “To ‘bind the earth’ means that the cardinal directions, intermediate directions, and the area above one are sealed, such that no opportunity for harm can be sought from any of one’s sides.”
- n.30 This translation follows the attested Sanskrit term *ardhāvabhedaka*. The Tibetan term, *gzhogs phyed na ba*, could also be interpreted as a translation of

*pakṣavadha*, referring to hemiplegia.

- n.31 The “major” appendages would include the head, arms, legs, etc. The “minor” appendages include the nose, ears, fingers, and toes.
- n.32 Sanskrit has *tiḍi*.
- n.33 This word is missing from the Sanskrit. C and L accord with the Sanskrit.
- n.34 Tibetan editions spell this as *pānasu* (*pA na su*).
- n.35 Sanskrit has *piśāci*.
- n.36 Sanskrit has *oroḥaṇi*.
- n.37 Sanskrit has *tile*.
- n.38 Sanskrit has *tile* after *tili*, which is missing in the Tibetan.
- n.39 Sanskrit has *time*. H and N accord with the Sanskrit.
- n.40 Sanskrit has *time*. H and N accord with the Sanskrit.
- n.41 Sanskrit has *viṣṭhande*.
- n.42 Sanskrit has *hulu* four times, instead of two as in the Tibetan.
- n.43 Sanskrit repeats *kolu kolu hulu hulu vahulu vahulu*.
- n.44 Tibetan spells this *vosa* (*bo sa*).
- n.45 Sanskrit has *domadumbā*.
- n.46 Sanskrit repeats *hili* ten times, rather than five as in the Degé.
- n.47 Sanskrit repeats *mili* ten times, rather than five as in the Degé, and precedes these with *om̐*.
- n.48 Sanskrit repeats *tili* ten times, rather than five as in the Degé, and precedes these with *om̐*.
- n.49 Sanskrit repeats *culu* ten times, rather than five as in the Degé, and precedes these with *om̐*.
- n.50 Sanskrit has *om̐* preceding this first instance of *muhu*.
- n.51 Sanskrit has *om̐* preceding this first instance of *mulu*.
- n.52 Sanskrit repeats *mulu* ten times.

- n.53 Sanskrit has *om* preceding this first instance of *hu*.
- n.54 Sanskrit has *om* preceding this first instance of *vā*.
- n.55 Sanskrit has *om* preceding this first instance of *pā*.
- n.56 Sanskrit has *om* preceding this first instance of *jāla*.
- n.57 This is preceded by *haraṇi* in the Sanskrit.
- n.58 Sanskrit has *kālaṇi*.
- n.59 Sanskrit has *kamali*.
- n.60 Sanskrit has *maṇḍitike*.
- n.61 This spelling is according to the Sanskrit, K, K<sub>Y</sub>, H, and N. The Degé has *sukusukume* (*su ku su ku me*).
- n.62 It is not clear which god is being referred to here and in similar statements throughout the text.
- n.63 In the Sanskrit, each of the following names is rendered in the plural.
- n.64 This follows the Tib. reading *longs spyod ldan*. The Sanskrit reads *bhāgavān*.
- n.65 The Sanskrit version is missing this repetition of *nāga le le le*.
- n.66 The Sanskrit version has *thusa thusa* instead of *thusu thusu*.
- n.67 The Sanskrit version has *guru guru* instead of *gulu gulu*.
- n.68 The Sanskrit version has only one instance of *cejini*.
- n.69 The Sanskrit version reads *agalu*.
- n.70 This second instance of *elā melā* is missing from the Sanskrit version.
- n.71 Instead of *tili melā ili mitte ile tili mitte*, the Sanskrit reads *ili melā tili melā ili tili melā ili mitte tili mitte ili tili mitte*. H and N read *tili melā ili mitte ili tili mitte*.
- n.72 Following the Sanskrit version. The Tibetan translation has *godohikā*.
- n.73 “Agitated” here reflects the Sanskrit *praluḍita*, rather than the usual meaning of the Tibetan *zhan pa*, “feeble/weakened.”
- n.74 K and K<sub>Y</sub> have six repetitions of *hu*, H and N have four, and the Sanskrit has six, followed by *hulu hulu hulu*.

- n.75 This second instance of *cejini* (*tse dzi ni*) is absent in the Sanskrit version.
- n.76 The Sanskrit version has *agalu*, K and K<sub>Y</sub> have *agayu* (*a ga yu*), and N has *agaru* (*a ga ru*).
- n.77 The Sanskrit version and H, K, K<sub>Y</sub>, and N read *elā*.
- n.78 This is followed by *tili mitte* in the Sanskrit.
- n.79 This spelling is in accord with the Sanskrit version. Degé reads *godehikā* (*go de hi kA*). C, H, K, K<sub>Y</sub>, and N all have *do* instead of *de*.
- n.80 The Sanskrit version reads *susuddhe*.
- n.81 The Sanskrit version and H, K, K<sub>Y</sub>, and N read *maṅgale*.
- n.82 *Śrībhadre* is absent in the Sanskrit version.
- n.83 This spelling accords with the Sanskrit versions as well as H, K, K<sub>Y</sub>, and N. Degé has instead *sarvānarthapravādhani* (*sar+b+ba a nar+tha pra bA d+ha ni*).
- n.84 This spelling is in accord with the Sanskrit version as well as C, K, and K<sub>Y</sub>. Degé has instead *sarvāmaṅgalasādhani* (*sar+ba a maM ga la sA d+ha ni*).
- n.85 This is absent in the Sanskrit version as well as C, K, and K<sub>Y</sub>.
- n.86 The Sanskrit version has *adbhute atyabhute* instead of *acyute adbhute adbhyanabhute*. C, K, and K<sub>Y</sub> are all missing *acyute*.
- n.87 *Vimukte* is absent in the Sanskrit version. K and K<sub>Y</sub> have a second *mukte* (*muk te*) instead.
- n.88 This spelling accords with the Sanskrit as well as H and N. Degé reads *mośakṣani* (*mo sha k+Sha ni*).
- n.89 The Sanskrit version and H, K, K<sub>Y</sub>, and N read *acyute* (*a tsyu te*).
- n.90 This is absent in the Sanskrit version as well as K, K<sub>Y</sub>, and N.
- n.91 The Sanskrit version reads *mṛtasañjīvani* instead of *amṛte amṛtasañjīvani* as in the Tibetan.
- n.92 The Sanskrit version and K, K<sub>Y</sub>, and N instead read *suvarṇe*. The Sanskrit and H, K, K<sub>Y</sub>, and N end with *-varṇe*, as opposed to the Degé, which incorrectly reads *-varṇa*.
- n.93 This is absent in the Sanskrit version as well as K, K<sub>Y</sub>, and N.

- n.94 The Sanskrit version instead has *brahmajeṣṭe*.
- n.95 *Śuci* is absent in the Sanskrit version.
- n.96 The Sanskrit version and C, K, and K<sub>Y</sub> read *guci*.
- n.97 The Sanskrit version has *mitti*. K and K<sub>Y</sub> have *midte*.
- n.98 The Sanskrit version has *mitti*.
- n.99 The Sanskrit version has *mitti*.
- n.100 The Sanskrit version has *mile*.
- n.101 *Mili tili* is absent in K and K<sub>Y</sub>.
- n.102 *Tili* is absent in the Sanskrit version.
- n.103 The Sanskrit version has *mitti*.
- n.104 The Sanskrit version has *cili*.
- n.105 The Sanskrit version has *mili* instead of *mili mitti*.
- n.106 *Vili mili mitti* is absent in C, K, and K<sub>Y</sub>.
- n.107 *Vili mili mitti vili mili mili* is absent in the Sanskrit version.
- n.108 The Sanskrit version, K, and K<sub>Y</sub> read *sutumbā tumbā*.
- n.109 The Sanskrit version has *meḍi*. K and K<sub>Y</sub> have *meṭi*. H and N have *maḍi*.
- n.110 The Sanskrit version has *prāptamule*.
- n.111 This is according to the Sanskrit version. Degé reads *idihānga* (*I di hA nga*).
- n.112 The Sanskrit version, K, and K<sub>Y</sub> have *tila*.
- n.113 The Sanskrit version has *naṭṭi*.
- n.114 The Sanskrit version has *keli*.
- n.115 The Sanskrit version adds *sudumbe*.
- n.116 The Sanskrit version has *damile*.
- n.117 The Sanskrit version has *santuvaṭṭe*.
- n.118 The Sanskrit version has *khalime*.

- n.119 The Sanskrit version has *tumbe sutumbe*.
- n.120 This is in accord with the Sanskrit version, H, K, K<sub>Y</sub>, and N. Degé has *anamole*.
- n.121 *Kubhaṅṭi* is absent in the Sanskrit version, H, and N.
- n.122 Instead of *kili tili misti*, the Sanskrit has *ili kili misti ili*.
- n.123 Reading the Tibetan *rgyal po'i pho brang 'khor* as the attested Sanskrit *rājakula*<sup>o</sup>.
- n.124 The phrases “when among enemies” and “when among those who are hostile” are absent in the Sanskrit version.
- n.125 The mantra in the Sanskrit version reads *cili mili kili mili ketumūle buddhavarṇe vusaraṇe vusaraṇe vudāraṇi vudāraṇi kevaṭṭe kevaṭṭakamūle iti savale tumbe tumbe priyaṅkare āvartta parivartta*.
- n.126 This is absent in the Sanskrit version, K, K<sub>Y</sub>, and N.
- n.127 This follows the Sanskrit version, H, and N in reading *saśramaṇa[em. śravaṇa]-brāhmaṇanikāyām prajāyam* (Tib. *dge sbyong dang / bram ze'i skye dgu dang bcas pa*). Degé reads *dge sbyong dang bcas pa/ bram ze'i skye dgu dang bcas pa*.
- n.128 Skt. *arjaka* (Tib. *ar+dza ka*).
- n.129 The Sanskrit reads *ili mili kili mili kili kiṃ dugdhe mukte sumukte ūḍa nāḍa sunāḍa*.
- n.130 The Sanskrit reads *ḍadukā karoḍukā*.
- n.131 The Sanskrit has four instances of *mili*, rather than two as in the Degé.
- n.132 The Sanskrit has four instances of *pili*, rather than two as in the Degé.
- n.133 The Sanskrit reads *culu culu*.
- n.134 *Cūlu cūlu* is absent in the Sanskrit.
- n.135 The Sanskrit has four instances of *ciḍi*, rather than two as in the Degé.
- n.136 *Iṭi viṭi khi khi khi khi* is absent in the Sanskrit.
- n.137 This spelling follows the Sanskrit, H, and N. Degé has *harani*; K and K<sub>Y</sub> have *haraṇi*.
- n.138 Instead of *jambhemi stambhemi* as in the Degé, the Sanskrit reads *ca jambhe prajambhe*.
- n.139 *Citre* is absent in the Sanskrit, C, and H.



- n.140 The Sanskrit reads *khulu khulu*.
- n.141 The Sanskrit reads *dhīre dharya* instead of *virodhaye*.
- n.142 *Muru muru* is absent in the Sanskrit.
- n.143 The Sanskrit has the following mantra: *suru suru ke cara cara ke biri biri*.
- n.144 The Sanskrit has the following mantra: *ela melā ili melā tili melā tiha duha tilimā timā dumā vimadhū sukumbhā sumbhā tumbā samatumbā āḍe nāḍe tila kuñjanāḍe varṣatu devaḥ tilikisi*.
- n.145 The Sanskrit repeats *vudāriṇi*.
- n.146 *Ficus religiosa*. Skt. *aśvattha*; Tib. *khyad par gnas*.
- n.147 The translation of the preceding lines is informed by the syntax and terminology of the Sanskrit text.
- n.148 The Sanskrit has the following mantra: *ili mili kili mili cili kili voli udumbare sudumoḍe busara busara hu hu karañje karañjamūle iti sanatā kuntari kuntāri nārāyaṇi pāṛāyaṇi paśyāni paśya paśyāni kapilavastuni iḍivā iḍivā irivā*.
- n.149 The Sanskrit has the following mantra: *kīrttimūle eramūle eraṇḍamūle samantamūle aḍanāḍe kuśanāḍe itte mitte pāru aḍakā maraḍakā ilikiśi godohikā udvāndhamābhi bhinne medā*.
- n.150 The Sanskrit has *tramaṇi trāmaṇi*.
- n.151 The Sanskrit has the following mantra: *suru suru suru suru suru suru suru suru suru suru me svāhā*.
- n.152 The second occurrence of *vedyūmati* is absent in Sanskrit.
- n.153 The position of the repetitions of *ru* and *cu* are reversed in the Sanskrit.
- n.154 The Sanskrit reads *sa*.
- n.155 The Sanskrit has the following mantra: *sori sori siri siri mati mati hiri hiri mati pele mati pele piṅgale curu curu hataṃ viṣaṃ bandhumati nihataṃ viṣaṃ bandhumati svāhā*.
- n.156 The Sanskrit has the following mantra, which includes the interspersed translated passages: *ele mele kile tile mile śile vāse dumbe dumbe varṣatu devaḥ samantena hili mili tumbe tumbe aṭṭa vaṭṭa paradu vattā varṣatu devo guḍa guḍantu*

*samantenāḍakovatyāṃ aṇḍe maṇḍe tunde tutunde curke vukke iriḍi miriḍi niriḍi ciriḍi  
hili hili hulu hulu mili mili tule tatale svāhā.*

- n.157 Sanskrit has the following mantra: *bale balkale mātaṅgi caṇḍali puruṣa nici nici  
niḡauri gandhāre caṇḍāli mātaṅgi mālini hili hili āgati gati gauri gandhāri kauṣṭhikā  
vacari viḡhāri hili hili kuṅje svāhā.*
- n.158 In the following list of yakṣas and their locations many of the names are  
challenging to interpret in Tibetan translation. We have therefore relied on  
the names provided in the Sanskrit witness, but it is evident that the Tibetan  
preserves a number of unique readings. The translations that follows are  
tentative, and substantial divergences between the Sanskrit and Tibetan  
have been noted.
- n.159 This term is rendered as it appears in the Sanskrit text, but the same Tibetan  
term, *ka ba*, is used below to translate *sthalā*.
- n.160 This follows F and S in reading *rgyas pa*, which aligns with the attested Skt.  
*vipula*. The Degé has *rgyal ba*.
- n.161 The Sanskrit reads *vibhūṣaṇa*, which has been emended based on the Tibetan  
term *'jigs byed*.
- n.162 Here we have followed the Sanskrit in reading *amaraparvata*, a location also  
found in lists of sacred sites (*pīṭha*) in India. The Tibetan term *'chi med sa zhag*  
suggests the Tibetan translators read *amaraparpaṭa*, a term which is not  
attested in other sources.
- n.163 Here we follow F and S in reading *ri chen*, which aligns with the attested  
Sanskrit *mahāgiri* ("great mountain"). Degé and many other versions of the  
Tibetan read *rin chen* ("jewel").
- n.164 Meaning in the city of Vidiśa.
- n.165 *Varṇabhaṭa*, attested in the Sanskrit, is an unlikely equivalent for the Tibetan  
*'od ma'i 'gram*, the meaning of which is unclear.
- n.166 The Sanskrit reads *vṛhadratha* but is emended here based on the Tibetan *shing  
rta che*.
- n.167 This line follows the Sanskrit as the Tibetan is difficult to properly interpret.
- n.168 The Tibetan ambiguously reads *ma rdzogs pa* ("imperfect/incomplete").

- n.169 The Tibetan reads *snyems pa can* (S: *snyoms pa can*), which does not appear to be equivalent to the Sanskrit *saṅgīraka*.
- n.170 The translation of these two lines follows the Sanskrit. The Tibetan, which is challenging to interpret, may reflect a slightly different reading: *gnod sbyin chen po bong srung sel/skyugs pa yi ni ri la gnas*.
- n.171 *Rauruka* follows the Sanskrit and S (*ro ru ka*). Degé and most other versions of the Tibetan read *ho nu*.
- n.172 The Sanskrit reads *kolaśodara*, which has been emended here based on the Tibetan *bum pa'i lto*.
- n.173 The Tibetan reads *rab nyams*, which does not appear to be equivalent to the Sanskrit *śūnya*.
- n.174 This follows the Tibetan reading *ti se gangs*. The Sanskrit reads *kerala*.
- n.175 The Tibetan reads *yang dag byed*, which does not appear to be equivalent to the Sanskrit *śaṅkāli*.
- n.176 The Sanskrit reads *āsaṅga*, which has been emended here based on the Tibetan *ma chags pa*.
- n.177 The Tibetan reads *gso ba'i mtha'*, which does not appear to be equivalent to the Sanskrit *tarukacchaka*.
- n.178 The translation of the final two lines follows the Sanskrit. In the Tibetan these lines continue in the next verse: "Nandika and Pitānandin, / As well as Vīra, Karahāṭaka, / And Lambodara, live in Kaliṅga" (*dga' byed dang ni pha dga' dang / dpa' dang gser gyi lag pa dang / ka ling+ka na lto 'phyang po*).
- n.179 The Tibetan reads *nag po che* ("Mahākāla"), but since he was already mentioned above, we have followed the Sanskrit here.
- n.180 The Sanskrit reads *vanavāsyām*.
- n.181 The Sanskrit reads *dhanavara*, which has been emended based on the Tibetan *nor gzhan po*.
- n.182 The Sanskrit reads *aṅgulipriya*, which has been emended based on the Tibetan *thal mo dga'*.
- n.183 The Degé reads *grong khyer drug*, which renders the Sanskrit *ṣaṭpura*, a term already used in the previous verse.

- n.184 The Sanskrit reads *vaiśālī*.
- n.185 The Tibetan reads *dga' ba po*, which does not appear to be equivalent to the Sanskrit *caritaka*.
- n.186 The translation of lines three and four follow the Sanskrit syntax and thus ignore the locative particle at the end of line three in the Tibetan.
- n.187 The Tibetan reads *'gro ba drug pa*, which does not appear to be equivalent to the Sanskrit *siddhapātra*.
- n.188 The syntax and meaning of this verse in both Sanskrit and Tibetan is unclear, and likely corrupt. The English translation is therefore tentative. See Lévi 1915, p. 46 for a brief discussion of these lines.
- n.189 The Tibetan reads *sha thang ba*, which does not appear to be equivalent to the Sanskrit *kaṭaṅkaṭa*.
- n.190 This reading follows the Sanskrit. The Tibetan reads *ba lang 'dzin dang gzhan brnyas dang / sgo ba gnas can rtag pa dang*.
- n.191 The Tibetan reads *mya ngan sa na rmongs byed pa*, which could tentatively be translated as “Mohana is in Śokabhūmi.”
- n.192 The Sanskrit reads *campaka*, which has been emended based on the Tibetan *gtum po*.
- n.193 The Sanskrit reads, “Sindhu, known by the name Pāñcika / Dwells in Sindhu (*pāñcika iti namnā tu / vasate sindhu sindhuṣu*).
- n.194 The Sanskrit reads *uṣṭrapāda*, which has been emended based on the Tibetan *mche ba rkang*.
- n.195 The Tibetan reads *kapuśa (ka pu sha)*.
- n.196 The Tibetan reads *tshigs lnga ser po*, which does not appear to be equivalent to the Sanskrit *pāñcālaganḍa*.
- n.197 The translation follows the Sanskrit syntax. D reads *pad+ma dkar po'i 'od gsal ba*; F, H, K, K<sub>Y</sub>, N, and S read *pad+ma dkar po'i 'od gsal ba*.
- n.198 The Tibetan reads *brtse ba can*, which does not appear to be equivalent to the Sanskrit *Śarmila*.
- n.199 The Tibetan reads *rab 'jigs pa* but should perhaps be emended to *rab 'jig pa*, which agrees with the Sanskrit.

- n.200 D reads *vavvada* (*bab+ba da*); F reads *vavada* (*ba ba da*); H, K, K<sub>Y</sub>, and N read *vavapa* (*ba ba pa*); S reads *vaccaḍa* (*ba ts+tsha Da*) in agreement with the Sanskrit.
- n.201 D reads *vavvada* (*bab+ba Da*); F reads *vavada* (*ba ba Da*); H, K, K<sub>Y</sub>, and N read *vavapa* (*ba ba pa*); S reads *vaccaḍa* (*ba ts+tsha Da*).
- n.202 D reads *ka pu sha*; H and N read *ka ba sha*; S reads *kāpiśi* (*kA bi shi*).
- n.203 D reads *pa lha pa*; F reads *pa lta pa*; S reads *ba lha ba*.
- n.204 The Tibetan reads *phung po'i bdag po*, which does not appear to be equivalent to the Sanskrit *rāśina*.
- n.205 The Tibetan reads *grong gi lhas*, which does not appear to be equivalent to the Sanskrit *grāmaghoṣa*.
- n.206 Within the Tibetan transliteration of this vidyā, the phrase *amitrān mama* (“my enemies”) is translated into Tibetan with *bdag gi mi mdza' ba rnam*. The term *hana* means “kill.”
- n.207 Within the Tibetan transliteration of this vidyā, the phrase *ahitaiṣiṇo mama* (“those who wish harm me”) is translated into Tibetan with *bdag gi mi phan par 'dod pa*. The term *daha* means “burn.”
- n.208 Within the Tibetan transliteration of this vidyā, the phrase *pratyārhtikān mama* (“those who oppose me”) is translated into Tibetan with *bdag la phyir rgol ba rnams*. The term *paca* means “cook.”
- n.209 As above, the phrase *ahitaiṣiṇo mama* is translated into Tibetan. The Sanskrit reads *nāśaya ahitaiṣiṇo mama* (“destroy those who wish me harm”). The term *dhu* means “shake.”
- n.210 The Sanskrit has *hu* for all ten instances instead of *ha* in the Degé.
- n.211 Within the Tibetan transliteration of this vidyā, the phrase *śatrūn mama* (“my enemies”) is translated into Tibetan with *bdag gi dgra bo rnams*. The verb for this phrase, *naśaya*, is given in transliterated Sanskrit but has been translated here for clarity.
- n.212 As above, the phrase *śatrūn mama* is translated into Tibetan. And, as above, the verb *naśaya* is given in transliterated Sanskrit but has been translated here for clarity.
- n.213 The Sanskrit has *cukke*.
- n.214 The Sanskrit has *maṅgale*.

- n.215 This is absent from the Sanskrit, F, C, J, K, K<sub>Y</sub>, and S.
- n.216 This is followed by *sūryaprabhe* in the Sanskrit.
- n.217 The Sanskrit has *dumbe*.
- n.218 *Kovida* is supplied from the Sanskrit. The Tibetan reads *g.yon can*.
- n.219 The Tibetan repeats “bhūta grahas” (*’byung po’i gdon*), so we have followed the Sanskrit in reading *lepaka* here.
- n.220 As above, this translation follows the Sanskrit in reading *kṛtyākarmaṇa* as a single term, rather than as two terms as they appear in the Tibetan, *gshed byed dang sgyur ba’i las*.
- n.221 Tibetan *’joms pa*. There is no equivalent to this term the Sanskrit, which reads *unmāda* (*smyo byed*) here.
- n.222 Referring, presumably, to Śākyamuni.
- n.223 *Piṅgalā* follows the Sanskrit. The Tibetan reads *spre’u ltar dmar ser*.
- n.224 The Sanskrit has *vimale*.
- n.225 This reading follows the Sanskrit and the Tibetan reading *sha za khra mo* attested in F, K, K<sub>Y</sub>, N, and S. Degé reads *sha za phra mo*.
- n.226 This follows the Sanskrit. The Tibetan reads *lus las byung ma*, which suggests the Tibetan translators reads *kāyikā*.
- n.227 This follows the Tibetan *’phyang ma*, which is used to translate *lambā* above. The Sanskrit reads *kambojī*.
- n.228 This follows the Sanskrit and S (*rig ’dzin ma*). Degé reads *rig ma*, which would translate *vidyā* alone.
- n.229 The Sanskrit reads *vibhūṣaṇā*, which has been emended based on the Tibetan *’jigs byed ma*.
- n.230 The preceding set of names have been rendered as they appear in the Sanskrit. The Tibetan translators called each *chung ma*, “the wife of” the male deity of the corresponding name, e.g., “the wife of Brahmā,” “the wife of Rudra,” and so forth.
- n.231 This follows the Sanskrit. The Tibetan reads *srin po’i chung ma* (“the wife of the rākṣasa”).

- n.232 Because the names of these rākṣasīs are difficult to interpret in Tibetan translation, this list is largely based on the names as attested in the Sanskrit version. It is not always clear if the Tibetan term corresponds to the Sanskrit, thus the translation of this passage is tentative. Significant variations between the Sanskrit and Tibetan terms have been noted.
- n.233 *Padumā* is the Middle Indic form of the Sanskrit *padma*.
- n.234 *Morikā* is the Middle Indic form of *mayūrikā*. The Tibetan reads *dkar mo*.
- n.235 The Sanskrit name Nāḍikā corresponds closely with the Tibetan term attested in S, *sbu gu can*. Degé reads *dbu bu can*.
- n.236 The rākṣasīs Vidurā, Gaurī, and Gandhārī do not have a clear equivalent in the Tibetan translations. Following Piṅgalā (Tib. *dmār ser mo*) the Tibetan reads *srin mo thigs pa 'dzin dang / srin mo gtum mo ma dang / srin mo ri 'dzin ma*.
- n.237 Only in S (*za ba ma*) does *aśānī* have a clear equivalent in the Tibetan translation. This rākṣasī is omitted in all other Tibetan sources consulted.
- n.238 Following “Skandha,” the Tibetan translation includes a rākṣasī not attested in the Sanskrit: *srin mo mun pa*.
- n.239 Tib. *srin mo mche ba ma dang / srin mo yA ma dang*. These names are missing in the Sanskrit as well as in K<sub>Y</sub>, N, and S.
- n.240 The Tibetan reads *srin mo stobs bzang ma*, which does not appear to be equivalent to the Sanskrit *acalā*.
- n.241 The Sanskrit reads *caṇḍā*, which has been emended based on the Tib. *zla ba*.
- n.242 The Tibetan reads *srin mo zhags pa ma*, which does not appear to be equivalent to the Sanskrit *maṇḍitikā*.
- n.243 The Tibetan reads the term *asimuṣaladharā* as two separate names, *\*asidharā* (*ral gri can*) and *\*muṣaladharā* (*lag na gtun shing 'dzin*).
- n.244 Sanskrit has ten repetitions of *hili*.
- n.245 H, K, and K<sub>Y</sub> have *taḍa tavaḍo* instead of *haḍa havaḍo* as in the Degé.
- n.246 *Haḍa havaḍo vakṣe vakṣe vakṣe* is absent from the Sanskrit.
- n.247 Sanskrit adds *hala hala* here.
- n.248 The Sanskrit reads *curu curu*.

- n.249 The Sanskrit reads *brāhmaṇa*.
- n.250 This line is not found in F, K<sub>Y</sub>, N, and S.
- n.251 This line is not found in C, F, J, K, and K<sub>Y</sub>.
- n.252 This line is not found in C, F, J, K, and K<sub>Y</sub>.
- n.253 This follows the Sanskrit, F, and S. Degé reads *ar+tha sha ba ri*, K and K<sub>Y</sub> read *ar tha sha ba ri*, and C and J read *a tha sha ba ri*.
- n.254 This line is absent in the Sanskrit.
- n.255 The Tibetan Degé version here calls Suvarṇāvabhāsa a peacock “queen” (*rma bya'i rgyal mo*). We have followed the Sanskrit reading of “peacock king” (*mahāmayūrarājāya*) in keeping with the gender of this figure earlier in the text.
- n.256 Tib. *klu'i rgyal po dug med bcas*. This nāga king is not attested in the Sanskrit version.
- n.257 This spelling follows the Sanskrit. Degé reads *paN+Da ka*, and S reads *pAN+Da ra*.
- n.258 Tib. *snying por 'gro ba*. This nāga king is not attested in the Sanskrit version.
- n.259 S includes another nāga king who could not be identified: *klu'i rgyal po ri brtsegs*.
- n.260 Tib. *klu'i rgyal po srin bu*, the Sanskrit of which is attested in the *Mahāvvyutpatti*. This line is not attested in the Sanskrit version of this text.
- n.261 Tib. *e la'i 'dab*. This line is not attested in the Sanskrit.
- n.262 Tib. *dkar po*. This line is not attested in the Sanskrit, and there are many possible Sanskrit equivalents for *dkar po*.
- n.263 Tib. *po la ba*. The name of this nāga king is derived from the transliterated Sanskrit given in the Tibetan text. The Sanskrit reads *kambala* here.
- n.264 Gaṅgā, Sindhu, Vakṣu, and Sītā are the names of rivers. They are commonly identified as the Ganges, Indus, Oxus, and Tarim rivers, respectively. See also [1.234](#) below, where these same four rivers are identified as “river queens.”
- n.265 This is the second instance of this name in the Tibetan translation.



- n.266 This follows the Sanskrit spelling. The Tibetan reads *gtsug phud lha*, which should perhaps be emended to *gtsug phud lnga*.
- n.267 Tib. *stobs can*. This line is not attested in the Sanskrit.
- n.268 Tib. *tsam pa ka*. This line is not attested in the Sanskrit.
- n.269 Tib. *yid bzang*. This line is not attested in the Sanskrit. S includes a line that reads *klu'i rgyal po mi bzang*, which could be understood as “the nāga king Sumānuṣa.”
- n.270 The Tibetan reads *me*, which has been emended to *mi* following the Sanskrit and S.
- n.271 Tib. *gzings*. This line is not attested in the Sanskrit.
- n.272 This line is not attested in the Sanskrit.
- n.273 Degé reads *a lu ka* but has been emended based on the Sanskrit and S (*u lu ka*).
- n.274 The Sanskrit reads *luka*.
- n.275 Tib. *e la'i lo ma*. The Sanskrit reads *elavarṇa*.
- n.276 The names of the previous two nāga kings follow the Sanskrit, as the Tibetan names are difficult to interpret. They are *'gro sgra* and *'chi sgra*, respectively.
- n.277 This line is not attested in the Sanskrit.
- n.278 Reading *mgyogs rab* instead of *mgyogs rab dga'*, which appears to be a scribal error in D.
- n.279 The names Parikāla and Parikīṭa follow the Sanskrit. The Tibetan reads *mchog can* and *mchog ldan grog ma*, respectively.
- n.280 This follows the Sanskrit. The Tibetan reads *seng ge 'dzin*.
- n.281 As above, this translation follows the Sanskrit in reading *kṛtyākarmaṇa* as a single term, rather than as two terms as they appear in the Tibetan, *gshed byed dang sgyur ba'i las*.
- n.282 The Sanskrit has the following mantra: *araḍe karaḍe maraḍe madavardhane avaśabare ture ture care care śabare parṇaśabare hucu hucu kuci kuci mucu mucu huci huci huci huci huci huci mucu mucu mucu mucu svāhā*.

- n.283 Sanskrit has the following mantra: *iḍi miḍi khire vikhire hili hili hili mili mili tumūle ambare ambarāvati dumbe dumbe hili hili hili kurvi kurvi kurvi mucī mucī mucī svāhā.*
- n.284 Sanskrit has the following mantra: *morike morike morike kevaṅṭu maṅḍitike hare hare hare hare hare ghare ghare khare khare phare phare phare phali nidanti nidantire śakaṭi makaṭi naṅḍa naḍini śiri śiri śiri śiri śiri svāhā.*
- n.285 Sanskrit has the following mantra: *hiḍi miḍi kuḍi miḍi tuḍi kuḍi aḍi muḍi tuḍi tuḍi āḍe dante dantile śakari makāri thagari caḡari kañcane kañcanāvati śabare bare bare bare bare dante siddhi svāhā.*
- n.286 Sanskrit has the following mantra: *tantule tatale tatale calate tale tale tale tale vire vijaye vijjadhare araje araje virajāmati mati mālini maṅḍe śirimaṅḍe jvala jvala jvala jvala jvala bhadravati siddhi svāhā.*
- n.287 This is followed by *paṅḍare* in the Sanskrit.
- n.288 *Siddhi* follows the Sanskrit, C, H, K, K<sub>Y</sub>, and N. D reads *siddhe*.
- n.289 Sanskrit has *svāhā siddhi siddhi siddhi siddhi svāhā* instead of *siddhi svāhā*, as in the Degé.
- n.290 Sanskrit has the following mantra: *hili mili kili mili ilile katale ketumūle aḍamali ḍaphe ḍaphe busareke busaṭṭa narakande katili bocalike kambu dāriṅikāya śabarāṅge tatutṭa bharaśebho vardhani prakṛti daṃṣṭra mili tale īti hāse amale makule baṭṭa baṭṭa.*
- n.291 Sanskrit has the following mantra: *iṭiṭāya godohikāya bhṛṅgārikāya aruci maruci naṭṭa naṭṭa vajre vajranatṭe udayanapriye ale tāle kuntāle kule tāle nārāyaṇi pārāyaṇi paśyāni sparśani.*
- n.292 This line presents a challenge in having what appears to be two different first-person referents. Śākyamuni, as the Thus-Gone One, is referred to using the first-person instrumental pronoun *bdag gis* (Skt. *mayā*), followed by the first-person dative referent *bdag la*, to refer to the person reciting this passage. There is no Sanskrit equivalent for *bdag la*, as it reads “all sentient beings” (*sarvasattvānām*) instead. It seems unlikely, but not impossible, that Śākyamuni is the referent in both cases.
- n.293 Sanskrit adds *haraṇi*.
- n.294 Sanskrit, K<sub>Y</sub>, K, L, and C have *bodhi bodhi* instead of *bedhi bedhi*.
- n.295 Sanskrit has instead *bodhiparipācaṅṭye*.

- n.296 Sanskrit has the following mantra: *hili hili hili hili mili mili mili mili mālini caṅkali kiri kiri kiri kiri kiri kiraye brahmāye ratnakaraṅḍake vidāphu vidāphuse dhara dhara hara hara hule hule phuru phuru phuru phuru svāhā.*
- n.297 This follows the Sanskrit in reading *brahmādaṅda*. The Tibet has the ambiguous phrase *tshangs pa'i me dbal*. Elsewhere in this text *me dbal* is used to translate *vaisarpa* (“boils”).
- n.298 Tib. *dogs pa'i dug*, which translates the Sanskrit *śaṅkāviṣa*. The *Carakasamhitā*, a foundational treatise of Āyurvedic medicine, describes *śaṅkāviṣa* as the occurrence of psychosomatic symptoms of poisoning in someone who believes they have been poisoned but have not (6.23.221–23; p. 481). The Sanskrit version of *The Great Peahen* reads *śakraviṣād*, “poison from power” or “poison from Śakra” (i.e., Indra). This likely a scribal corruption of *śaṅkāviṣa*.
- n.299 Sanskrit has the following mantra: *jalā jantule cāpeṭi jantule mathani ghaṭani grasani hari hari śiri dyoti śire tataru tataru ṇabati siṃhā hā hā hā hā hā siṃhe dhiti dhiti kuru kuru śabare vajre jyoti tuṭa tuṭasi baṭa baṭasi sili sili kapile kapilamūle hā hī hūm.*
- n.300 Tib. *sum bcu pa'i lha*. The Sanskrit reads *tridaśehi devēhi*, which could be more literally interpreted as “thirty gods.”
- n.301 Sanskrit has the following mantra: *ḍaṭaṅgini surapativarti vajra vajra vajra vajra vajra vajra vajrapataye svāhā.*
- n.302 Sanskrit has the following mantra: *jvala jvalana tapa tapana dhama dhamana śara śaraṇa nakuṭi nakuṭi muṭi muṭi sara sara mara mara hara hara bhara bhara titi tiri ṭa ṭa ṭa ṭa ṭa dā dā dā dā dā vā vā vā vā vā hale hale hale hale hale siddhi siddhi siddhi siddhi siddhi svasti svasti svasti svasti svasti mama sarvasattvānāṃ ca svāhā.*
- n.303 Skt. *kālapāśā*. This term generally refers to the noose wielded by Yama, but because it is given here in the feminine it is possible it refers to the noose in the form of a deity.
- n.304 The Tibetan renders these names in the masculine as “kings.” Given their feminine gender of *nadīrajñī* (“river queens”) in Sanskrit, and given the Indian custom of associating rivers with feminine divinities, we have followed the Sanskrit. As in previous sections, we have drawn from the attested Sanskrit river names when the meaning of the Tibetan term was ambiguous.
- n.305 The Tibetan reads *zhi ba 'dzin*, which does not appear to be equivalent to the extant Sanskrit *śatabāhu*.

- n.306 This follows the Sanskrit. The Tibetan reads *chu mchog can*.
- n.307 The Degé reads *'phags pa can*, but this seems to be in error. S reads *pags pa can*, which aligns with the Sanskrit *carma*, meaning "skin."
- n.308 This follows the Sanskrit. The Tibetan reads *me tog pad+ma*.
- n.309 Tib. *klung chen*. This river is not attested in the Sanskrit.
- n.310 Tib. *ba lang sbyin mchog can*. This river is not attested in the Sanskrit.
- n.311 The Tibetan reads *gsang srung*, which would suggest the Tibetan translators read *Rahasyā*. However, *Rathasyā*, as a variant spelling of *Rathasthā*, is an attested name of a river in Indic literature. S reads *shing rta'i bdag*, which aligns closely with the Sanskrit.
- n.312 Here the Tibetan includes another river queen with the name *ba lang can*, which is very similar to *Gomatī (ba lang ldan)*, above.
- n.313 As in previous sections, we have drawn from the attested Sanskrit names where the meaning of the Tibetan term is ambiguous.
- n.314 This follows the Sanskrit. The Tibetan reads *khyab gnas*.
- n.315 This follows the Sanskrit. Degé reads *tshangs pa'i mchu*; H, N, and S read *tshangs pa'i chu*.
- n.316 The Sanskrit reads *arjana*, which has been emended based on the Tibetan *mig bsku*.
- n.317 Tib. *muny+dza*. This mountain is not attested in the Sanskrit.
- n.318 The Sanskrit reads *upātiṣṭi*, which has been emended based on the Tibetan *nye dkar*.
- n.319 This follows the Sanskrit. The Tibetan reads *stobs 'dzin*.
- n.320 The Tibetan includes a mountain king named *dus 'bri byed*, whose name is difficult to interpret but could be translated tentatively as "causes time to be written" or "causes time to diminish." This name does not correspond to any name in the Sanskrit or to any attested name of a mountain.
- n.321 The Sanskrit reads *śāsanāda*, which has been emended based on the Tibetan *bstan pa 'dzin*.
- n.322 This follows the Sanskrit. The Tibetan reads *lha mtshams*.

- n.323 The term “star” (*tārā; skar ma*) refers to the seven planets, Rāhu (the eclipse), and Ketu (meteors / comets). The sun and moon are excluded. The Sanskrit edition reads, “The five stars, with Rāhu and Ketu, are in that way seven” (*tārāgrahās tathā pañca rāhuketuś ca saptamaḥ*).
- n.324 As in previous sections, we have drawn from the attested Sanskrit names where the meaning of the Tibetan term is ambiguous.
- n.325 The Sanskrit reads *balamīka*, which has been emended based on the Tibetan *grog mkhar ba*.
- n.326 This follows the Sanskrit. The Tibetan reads *'gro 'dzin*.
- n.327 This follows the Sanskrit. The Tibetan reads *'gro dga'*.
- n.328 This follows the Sanskrit. The Tibetan reads *'jigs can*.
- n.329 The Sanskrit reads *yamadagni*, which aligns with the Tibetan translation *gshin rje'i me*. However, the name of this ṛṣi is more typically spelled *jamadagni*, which has been followed here.
- n.330 This follows the Sanskrit. The Tibetan reads *ngag mnyam*.
- n.331 This follows the Tibetan. The Sanskrit includes two names here that do not seem to have equivalents in the Tibetan translation: *śarabha* and *mardana*.
- n.332 This follows the Sanskrit. The Tibetan reads *cha byad 'dzin*.
- n.333 This follows the Sanskrit. The Tibetan reads *gyur mid kyi bu* (S: *khyur mid kyi bu*).
- n.334 This follows the Sanskrit. The Tibetan reads *gar ldan gyi bu*.
- n.335 This follows the Sanskrit. The Tibetan reads *sgra'i bu*.
- n.336 In the Sanskrit this name is preceded by three names for which there is no equivalent in the Tibetan translation: *sunetra*, *suranemin*, and *asita*.
- n.337 The Sanskrit has the following mantra: *hiri hiri hiri khiri khiri miri miri muri muri hiri hiri mili mili ḍaphu ḍaphu ḍaphu mathani ghāṭani pacani pācani dahani dāhani tapani tāpani hanani daha daha dahani tālani pātani mojani sta stani jastani svayambhūve svāhā*.
- n.338 The Tibetan term *dge ba* translates two different Sanskrit terms in this line: *śubha* (“virtue”) and *svāsti* (“fortune”).

- n.339 The following list relies heavily on the Sanskrit text, as many of the Tibetan names have no clear equivalent in Sanskrit. There are many sets of *prajāpatis* in Sanskrit literature, but this list of twelve appears to be unique.
- n.340 The Sanskrit reads *atr*, which has been emended to *atri*, the standard spelling of the name of this well-known *mahāprajāpti*.
- n.341 The Sanskrit has the following mantra: *hiri hiri khiri khiri mili mili sili sili hili hili mili mili sili sili ḍaphu ḍaphu ḍaḍaphu grasani mathani dahani ghātani pacani pācani hanani dāhani dala dala dālani pātani mohani sta stanī jambhanīye svāhā*.
- n.342 Apart from a few minor emendations, the following list of poisons is rendered as it appears in transliterated Sanskrit given in the Degé version of the text. There are numerous orthographic variations across the Tibetan versions, as well as differences in spelling and number between the Tibetan and Sanskrit versions.
- n.343 This follows the Sanskrit. The Tibetan reads *ser skya*, suggesting the Tibetan translators read *kapila*.
- n.344 This follows the Sanskrit. The referent of the Tibetan term *kyab gnas* could not be identified.
- n.345 This follows the Tibetan *pad+ma dkar po*. The Sanskrit has *udumbala* here.
- n.346 This follows the Sanskrit. The referent of the Tibetan term *ser po* could not be identified.
- n.347 This follows the Sanskrit. The referent of the Tibetan term *rgyas byed* could not be identified.
- n.348 This reading follows the Sanskrit, F, H, K, K<sub>Y</sub>, N, and S in reading *avadhūta*<sup>o</sup> (*smad pa rnam*s). Degé reads *gnod pa rnam*s (“harms”).
- n.349 This follows the Sanskrit and S in reading *śastra* (*mtshon cha*, “weapons”), where the Degé reads *gsangs sngags* (“mantra”).
- n.350 The Sanskrit reads *balaki*. N has *dhāraki*, and K and K<sub>Y</sub> read *dharaki*.
- n.351 Sanskrit has *kuru tulu* rather than *hulu hulu* as in the Degé. K, K<sub>Y</sub>, and N have *hulu tulu*.

b.

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## GLOSSARY

## · Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

## Abhayacitra

*mi 'jigs sna tshogs*

མི་འཇིགས་སུ་རྗོགས།

*abhayacitra*

A mountain king.

- g.2      **Abhijit**  
*byi bzhin*  
 འབྲི་བཞིན།  
*abhijit*  
 A lunar mansion in the west.
- g.3      **Abjaka**  
*chu skyes*  
 ཚུ་སྐྱེས།  
*abjaka*  
 A nāga king.
- g.4      **Acalā**  
 —  
 —  
*acalā*  
 A rākṣasī.
- g.5      **Acchila**  
*gsal ba can*  
 གསལ་བ་ཅན།  
*acchila*  
 A nāga king.
- g.6      **Aḍakavatī**  
*lcang lo can*  
 ལྷང་ལོ་ཅན།  
*aḍakavatī*  
 The main palace of the abode of the yakṣas on Mount Sumeru. It is ruled by the Great King Vaiśravaṇa, also known as Kubera.
- g.7      **Ādarśamukha**  
*me long gdong can*  
 མེ་ལོང་གདོང་ཅན།  
*ādarśamukha*  
 A nāga king.

- g.8     Āgneyī  
      *me'i chung ma*  
      མེའི་རྒྱུང་མ།  
      *āgneyī*  
      A great mātrkā.
- g.9     Agni  
      *me*  
      མེ།  
      *agni*  
      A yakṣa general classified as dwelling in the sky.
- g.10    Agni  
      *me lha*  
      མེ་ལྷ།  
      *agni*  
      The Vedic deity associated with fire.
- g.11    Agni  
      *me*  
      མེ།  
      *agni*  
      Classified as a “lord of beings” (*prajāpati*).
- g.12    Agnirakṣitikā  
      *me srung ma*  
      མེ་སྤུང་མ།  
      *agnirakṣitikā*  
      A great piśācī.
- g.13    Agrodaka  
      *chu mchog*  
      རྒྱུ་མཚོ།  
      *agrodaka*
- g.14    Agrodikā  
      *rab 'char ldan*

རབ་འཆར་ལྷན།

*agrodikā*

A great piśācī.

g.15 Ahicchatra

*sbrul gyi gdugs*

སྐྱུལ་གྱི་གདུགས།

*ahicchatra*

g.16 Ahicchatrā

*sbrul gdug can*

སྐྱུལ་གདུག་ཅན།

*ahicchatrā*

g.17 Aindrī

*dbang po'i chung ma*

དབང་པོའི་ཚུང་མ།

*aindrī*

A great māṭṛkā.

g.18 Airāvaṇa

*sa srung bu · sa srung gi bu*

ས་སྐྱུང་བུ། · ས་སྐྱུང་གི་བུ།

*airāvaṇa*

A nāga king.

g.19 Airāvati

*sa ldan*

ས་ལྷན།

*airāvati*

A river queen.

g.20 Ajiravati

*khyim ldan*

ཁྱིམ་ལྷན།

*ajiravati*

A river queen.

- g.21 Ajitañjaya  
*ma rgyal rgyal*  
མ་རྒྱལ་རྒྱལ།  
*ajitañjaya*
- g.22 Alabāla  
—  
—  
*alabāla*  
A nāga king.
- g.23 Alaka  
*lcang lo pa*  
ལྷང་ལོ་པ།  
*alaka*  
A yakṣa general.
- g.24 Alakāpura  
*lcang lo'i grong*  
ལྷང་ལོ་འི་གྲོང་།  
*alakāpura*
- g.25 Alakaśīrṣa  
*lcang lo can gyi mgo*  
ལྷང་ལོ་ཅན་གྱི་མགོ།  
*alakaśīrṣa*  
A nāga king.
- g.26 Alika  
*bung ba*  
བུང་བ།  
*alika*  
A nāga king.
- g.27 Amalā  
*dri ma med*  
དྲི་མ་མེད།

*amalā*

A great rākṣasī.

g.28 Amaṇuṣa

*mi min · mi ma yin pa*

མི་མིན། · མི་མ་ཡིན་པ།

*amaṇuṣa*

A nāga king.

g.29 Amarā

*chi med*

ཆི་མེད།

*amarā*

A river queen.

g.30 Amaraparvata

*'chi med sa zhag*

འཆི་མེད་ས་ཞག

*amaraparvata*

g.31 Ambaṣṭha

*ma la gnas*

མ་ལ་གནས།

*ambaṣṭha*

g.32 Ambulima

*chu dang ldan*

ཚུད་ལྷན།

*ambulima*

g.33 Āmratīrthaka

*a mra mu stegs pa*

ཨ་མ་མུ་སྟེགས་པ།

*āmratīrthaka*

A nāga king.

g.34 Amṛtā

*'chi med ma*

འཚིམེད་མ།

*amṛtā*

g.35 Anābhoga

*lhun gyis grub*

ལྷན་གྱིས་སྲུབ།

*anābhoga*

A yakṣa general.

g.36 Analā

*me*

མེ།

*analā*

A great rākṣasī.

g.37 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

*Definition from the 84000 Glossary of Terms:*

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the Mahāvastu, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist Saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.38 Ānanda

*kun dga'*

ཀུན་དགའ།

*ānanda*



A yakṣa general.

g.39 Ananta

*mtha' yas*

མཐའ་ཡས།

*ananta*

A nāga king.

g.40 Anārthikā

*mgon med ma*

མགོན་མེད་མ།

*anārthikā*

A great rākṣasī.

g.41 Anāthapiṇḍada

*mgon med zas sbyin*

མགོན་མེད་ཟས་སྤྱིན།

*anāthapiṇḍada*

*Definition from the 84000 Glossary of Terms:*

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon. Although his Sanskrit name is Anāthapiṇḍada, he is better known in the West by the Pāli form of his name, Anāthapiṇḍika. Both mean "the one who gives food to the destitute."

g.42 Anavatapta

*ma dros pa · ma dros*

མ་དྲོས་པ། · མ་དྲོས།

*anavatapta*

A nāga king.

g.43 Anāyasa

*tshegs med pa*

ཚེགས་མེད་པ།

*anāyasa*

A yakṣa general.

- g.44     Aṇḍabha  
          *sgo nga'i 'od*  
          སྒོ་ངའི་འོད།  
          *aṇḍabha*  
          A yakṣa general.
- g.45     Aṅgiras  
          —  
          —  
          *aṅgiras*  
          A great ṛṣi.
- g.46     Añjalipriya  
          *thal mo dga'*  
          ཐལ་མོ་དགའ།  
          *añjalipriya*  
          A yakṣa general.
- g.47     Añjana  
          *mig bsku*  
          མིག་བསྐྱ།  
          *añjana*  
          A mountain king.
- g.48     Anurādhā  
          —  
          —  
          *anurādhā*  
          A lunar mansion in the west.
- g.49     Apalāla  
          *sog ma med*  
          སོག་མ་མེད།  
          *apalāla*  
          A nāga king.
- g.50     Aparājita

*gzhan gyis mi thub*

གཙན་གྱིས་མི་ཐུབ།

*aparājita*

A yakṣa general.

g.51 Aparājita

*gzhan las rgyal*

གཙན་ལས་རྒྱལ།

*aparājita*

A nāga king.

g.52 apasmāra

*brjed byed*

བརྗེད་བྱེད།

*apasmāra*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.53 Aranemi

*rtsibs kyi mu khyud*

རྩིབས་ཀྱི་མུ་ཁྱུད།

*aranemi*

A great ṛṣi.

g.54 Ārdrā

*lag*

ལག

*ārdṛā*

A lunar mansion in the east.

g.55 Ārdrabalaka

*rlan stobs can*

འཛིན་སྐྱོབ་པའི་ཅན།

*ādrabalaka*

A nāga king.

g.56 arhat

*dgra bcom pa*

དགའ་བཙོམ་པ།

*arhat*

*Definition from the 84000 Glossary of Terms:*

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions or emotions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.57 Arjuna

*srid sgrub pa*

སྲིད་སྐྱུབ་པ།

*arjuna*

A yakṣa general

g.58 Arjunavana

*srid sgrub nags*

སྲིད་སྐྱུབ་ནགས།

*arjunavana*

g.59 Aruṇa

*skya reng*

སྐྱེ་རེད།

*aruṇa*

A nāga king.

g.60 Asaṅga

*ma chags pa*

མ་ཚགས་པ།

*asaṅga*

A yakṣa general.

- g.61 Aśanī  
*za ba mo*  
ཟ་བ་མོ།  
*aśanī*  
A great piśācī.
- g.62 Aśanī  
—  
—  
*aśanī*  
A great rākṣasī.
- g.63 Asidharā  
*ral gri 'dzin ma*  
རལ་གྱི་འཛིན་མ།  
*asidharā*  
A great rākṣasī.
- g.64 Asimuṣaladharā  
—  
—  
*asimuṣaladharā*  
A great rākṣasī.
- g.65 Aśleṣā  
*skag*  
སྐག།  
*aśleṣā*  
A lunar mansion in the east.
- g.66 Aśoka  
*mya ngan med*  
མྱ་རན་མེད།  
*aśoka*  
A yakṣa general.
- g.67 Aṣṭamaka

*brgyad pa*

བརྒྱད་པ།

*aṣṭamaka*

A great ṛṣi.

g.68 asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

*Definition from the 84000 Glossary of Terms:*

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.69 Asuraprāgbhāra

*lha min 'bab*

ལྷ་མིན་འབབ།

*asuraprāgbhāra*

A mountain king.

g.70 Aśvalāyana

*rta bu*

རྟ་བུ།

*aśvalāyana*

A great ṛṣi.

g.71 Aśvaśīrṣa

*rta mgo*

རྟ་མགོ།

*aśvaśīrṣa*

A nāga king.

g.72 Aśvastha

—

—

*aśvastha*

A mountain king.

g.73 Aśvatara

*mgyogs rab*

མགྲོགས་རབ།

*aśvatara*

A nāga king.

g.74 Aśvinī

*tha skar*

ཐ་སྐར།

*aśvinī*

A lunar mansion in the north.

g.75 Aśvottara

*mgyogs mchog*

མགྲོགས་མཚོག།

*aśvottara*

A nāga king.

g.76 Āṭavaka

*'brog gnas po*

འབྲོག་གནས་པོ།

*āṭavaka*

A yakṣa general.

g.77 Aṭavī

*'brog*

འབྲོག།

*aṭavī*

g.78 Āṭavī

*'brog*

འབྲོག།

*āṭavī*

g.79 Atharvaśabarī

—

—

*atharvaśabarī*

g.80 Ātreya

*rgyun shes kyi bu*

རྒྱུན་ཤེས་ཀྱི་བུ།

*ātreya*

A great ṛṣi.

g.81 Ātreya

*za tshul gyi bu*

ཟ་ཚུལ་གྱི་བུ།

*ātreya*

A lord of beings.

g.82 Atri

*bu can*

བུ་ཅན།

*atri*

A great ṛṣi.

g.83 Avanti

*srung byed*

སྤྲུང་བྱེད།

*avanti*

g.84 Avantī

*srung ba can*

སྤྲུང་བ་ཅན།

*avantī*

g.85 Āyatī

*'byung bar byed*

འབྱུང་བར་བྱེད།



*āyatī*

A yakṣa general.

g.86 Bahudhanyaka

*'bru mangs*

འབྲུ་མངས།

*bahudhanyaka*

g.87 Bakkula

*bak+ku la*

བཀུ་ལ།

*bakkula*

A yakṣa general.

g.88 Balā

*stobs chen ma*

སྟོབས་ཚེན་མ།

*balā*

A great rākṣasī.

g.89 Bala

*stobs can*

སྟོབས་ཅན།

*bala*

A yakṣa general.

g.90 Balabhadra

*stobs bzang*

སྟོབས་བཟང།

*balabhadra*

A nāga king.

g.91 Baladeva

*stobs lha*

སྟོབས་ལྷ།

*baladeva*

A nāga king.

- g.92     **Balakaśīrṣa**  
*stobs chen mgo*  
སྟོབས་ཚེན་མགོ།  
*balakaśīrṣa*  
A nāga king.
- g.93     **Balhi**  
*ngan pa*  
ངན་པ།  
*balhi*
- g.94     **Bālhika**  
*pa lha pa*  
པ་ལྷ་པ།  
*bālhika*
- g.95     **Bali**  
*stobs chen*  
སྟོབས་ཚེན།  
*bali*  
A yakṣa general
- g.96     **Balika**  
*stobs can*  
སྟོབས་ཅན།  
*balika*  
A nāga king.
- g.97     **Bālikhilya**  
*byis pa rtse*  
བྱིས་པ་རྩེ།  
*bālikhilya*  
A great ṛṣi.
- g.98     **bases of training**  
*bslab pa'i gzhi*  
བསྐྱབ་པའི་གཞི།

*śikṣāpāda*

*Definition from the 84000 Glossary of Terms:*

These basic precepts are five in number for the laity: (1) not killing, (2) not stealing, (3) chastity, (4) not lying, and (5) avoiding intoxicants. For monks, there are three or five more; avoidance of such things as perfumes, makeup, ointments, garlands, high beds, and afternoon meals. (*Provisional 84000 definition. New definition forthcoming.*)

g.99 Baṭṭa

—

—

*baṭṭa*

A great ṛṣi.

g.100 Bhadra

*bzang pa po*

བཟང་པ་པོ།

*bhadra*

A yakṣa general.

g.101 Bhadra

*bzang po*

བཟང་པོ།

*bhadra*

A nāga king.

g.102 Bhadrakānta

*bzang sdug*

བཟང་སྤུག།

*bhadrakānta*

A nāga king.

g.103 Bhadrakarṇa

*rna ba bzang*

རྣ་བ་བཟང་།

*bhadrakarṇa*

A yakṣa general.

- g.104 Bhadrapada  
*khnums stod*  
ལྷམས་སྟོད།  
*bhadrapada*  
A nāga king.
- g.105 Bhadrapura  
*grong khyer bzung*  
གྲོང་ལྷམ་བཟུང།  
*bhadrapura*
- g.106 Bhadrāsaila  
*brag bzang*  
བྲག་བཟང།  
*bhadraśaila*  
A mountain king.
- g.107 Bhadrīka  
*bzang po pa*  
བཟང་པོ་པ།  
*bhadrika*  
A yakṣa general.
- g.108 Bhadrīkā  
*bzang po can*  
བཟང་པོ་ཅན།  
*bhadrikā*
- g.109 Bhāgiratha  
*skal ldan shing rta*  
སྐལ་ལྷན་ཤིང་རྟ།  
*bhāgiratha*  
A great ṛṣi.
- g.110 Bhāṇḍāyana  
—  
—

*bhāṇḍāyana*

A great ṛṣi.

g.111 **Bharadvāja**

*b+ha ra d+h+wa dza*

ཕྱ་ར་ལྷ་ཇེ།

*bharadvāja*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.112 **Bharaṇī**

*bra nye*

བ་ཉེ།

*bharaṇī*

A lunar mansion in the west.

g.113 **Bharuka**

*gso ba po*

གསོ་བ་པོ།

*bharuka*

A yakṣa general.

g.114 **Bharukaccha**

*gso ba'i mtha'*

གསོ་བའི་མཐའ།

*bharukaccha*

g.115 **Bharukaccha**

*tshang tshing gcig*

ཚང་ཚོང་གཅིག།

*bharukaccha*

g.116 **Bhīma**

*skrag byed*

སྐྱག་བྱེད།

*bhīma*

A nāga king.

g.117 **Bhīṣaṇa**

- 'jigs byed  
 འཇིགས་བྱེད།  
*bhīṣaṇa*
- g.118 **Bhīṣma**  
 'jigs byed  
 འཇིགས་བྱེད།  
*bhīṣma*  
 A great ṛṣi.
- g.119 **Bhīṣmamātaṅga**  
 'jigs byed glang po  
 འཇིགས་བྱེད་གླང་པོ།  
*bhīṣmamātaṅga*  
 A great ṛṣi.
- g.120 **Bhogavān**  
 long spyod ldan  
 ལོངས་སྤྱོད་ལྡན།  
*bhogavān*  
 A nāga king.
- g.121 **Bhr̥gu**  
 ngan spong  
 རྣ་སྤྱོད།  
*bhr̥gu*  
 A great ṛṣi.
- g.122 **Bhr̥gu**  
 gso ba  
 གསོ་བ།  
*bhr̥gu*  
 A lord of beings.
- g.123 **Bhr̥ṅgin**  
 —  
 —

*bhṛṅgin*

A great ṛṣi.

g.124 **Bhṛṅgiraśa**

*ngan spong dga'*

འཇམ་ལྷོ་རྒྱལ་ལ།

*bhṛṅgiraśa*

A great ṛṣi.

g.125 **Bhūma**

*sa pa*

ས་པ།

*bhūma*

A yakṣa general who dwells on the earth.

g.126 **bhūta**

*'byung po*

འབྱུང་པོ།

*bhūta*

*Definition from the 84000 Glossary of Terms:*

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.127 **Bhūtagraśanī**

*'byung po zab mo*

འབྱུང་པོ་བཟ་མོ།

*bhūtagraśanī*

g.128 **Bhūtamukha**

*'byung po'i gdong*

འབྱུང་པོའི་གདོང་།

*bhūtamukha*

A yakṣa general.

g.129 Bindu

*thigs pa*

ཐིགས་པ།

*bindu*

A nāga king.

g.130 Blessed Buddha

*sangs rgyas bcom ldan 'das*

སངས་རྒྱས་བཅོམ་ལྷན་འདས།

—

A nāga king.

g.131 blessed one

*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

*bhagavat*

*Definition from the 84000 Glossary of Terms:*

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four mārās, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four mārās.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root  $\sqrt{bhañj}$  (“to break”).

g.132 Boat

*gzings*

གཟིངས།

—

A nāga king.



g.133 Brahmā

*tshangs pa*

ཚངས་པ།

*brahmā*

*Definition from the 84000 Glossary of Terms:*

A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.134 Brahmā

*tshangs pa*

ཚངས་པ།

*brahmā*

A nāga king.

g.135 Brahmadaṇḍa

—

—

*brahmadanḍa*

A mountain king.

g.136 Brahmālaya

*tshangs pa ldan*

ཚངས་པ་ལྷན།

*brahmālaya*

A mountain king.

g.137 brāhmaṇa

*bram ze*

བྲམ་ཟེ།

*brāhmaṇa*

A person who follows the Vedic tradition and its correlate religious systems that feature the ritual worship of brahmanical deities within the context of a householder lifestyle. The term often appears in the compound *śramaṇa-brāhmaṇa* to refer generically to the two major religious orientations of ancient India. Here, the term *brāhmaṇa* is used to contrast with those who belong to the *śramaṇa* religious tradition, which emphasizes an ascetic, mendicant way of life that often includes celibacy and monasticism. There are a number of such traditions, including Buddhism and Jainism.

g.138 **Brahmavatī**

*tshangs pa ldan pa*

ཚངས་པ་ལྷན་པ།

*brahmavatī*

g.139 **Brāhmī**

*tshangs pa'i chung ma*

ཚངས་པའི་ཚུང་མ།

*brāhmī*

A great mātrkā.

g.140 **Brāhmī**

*tshangs pa ma*

ཚངས་པ་མ།

*brāhmī*

A great rākṣasī.

g.141 **Bṛhadratha**

*shing rta che*

ཤིང་རྟ་ཅེ།

*bṛhadratha*

A yakṣa general.

g.142 **Bṛhaspati**

*phur bu*

ཕུར་བུ།

*bṛhaspati*

A yakṣa general.

- g.143 Bṛhaspati  
*phur bu*  
ཕུར་བུ།  
*brhaspati*  
A great ṛṣi.
- g.144 Buddhika  
*blo can*  
བློ་ཅན།  
*buddhika*  
A nāga king.
- g.145 Budha  
*gza' lhag*  
གཟའ་ལྷག།  
*budha*  
A great ṛṣi.
- g.146 Cakradharā  
*khor lo 'dzin ma*  
ཁོར་ལོ་འཛིན་མ།  
*cakradharā*  
A great rākṣasī.
- g.147 Cakravāḍa  
*khor yug*  
ཁོར་ཡུག།  
*cakravāḍa*  
A mountain king.
- g.148 Cakravāḍā  
*khor yug ma*  
ཁོར་ཡུག་མ།  
*cakravāḍā*  
A great rākṣasī.
- g.149 Campā

*tsam pa*

ཙམ་པ།

*campā*

g.150 Campaka

*tsam pa ka*

ཙམ་པ་ཀ།

*campaka*

A nāga king.

g.151 Cāmpayaka

*tsam par skyes*

ཙམ་པར་སྐྱེས།

*cāmpayaka*

A nāga king.

g.152 Caṇḍaka

*gtum po*

གཏུམ་པོ།

*caṇḍaka*

A yakṣa general.

g.153 Caṇḍālī

*gtum mo*

གཏུམ་མོ།

*caṇḍālī*

A great rākṣasī.

g.154 Candana

*tsan+dan*

ཙམ་དན།

*candana*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.155 Candanamāla

*tsan+dan phreng*

ཙམ་དན་ཕྱེང།

*candanamāla*

A mountain king.

g.156 Candrā

*zla ba*

ལྷ་བ།

*candrā*

A great rākṣasī.

g.157 Candrabhāgā

*zla ba'i cha*

ལྷ་བའི་ཇ།

*candrabhāgā*

A river queen.

g.158 Candraprabha

*zla 'od*

ལྷ་འོད།

*candraprabha*

A nāga king.

g.159 Candraprabha

*zla 'od*

ལྷ་འོད།

*candraprabha*

A mountain king.

g.160 Candraśaila

*zla ba'i brag*

ལྷ་བའི་བྲག།

*candraśaila*

A mountain king.

g.161 Cāpeṭī

*thal mo rdeg ma*

ཐལ་མོ་རྟེན་མ།

*cāpeṭī*

g.162 Caritaka

—

—

*caritaka*

A yakṣa general.

g.163 Carmadā

—

—

*carmadā*

A river queen.

g.164 celestial bodies

*gza'*

གཟའ།

*graha*

The sun, moon, Mercury (Budha), Venus (Śukra), Mars (Aṅgāra), Jupiter (Bṛhaspati), Saturn (Śaniścara), the eclipse (Rāhu), and meteors/comets (Ketu). In some presentations Rāhu refers to the eclipse of the northern lunar node, Ketu to the eclipse of the southern lunar node.

g.165 Chatrākāra

*gdugs 'dra*

གདུགས་འདྲ།

*chatrākāra*

g.166 chāyā

*grib gnon*

གྲིབ་གཞོན།

*chāyā*

A class of nonhuman being.

g.167 Chitvāsuta

*gcod dang ldan pa'i bu*

གཙོང་དང་ལྷན་པའི་བུ།

*chitvāsuta*

A nāga king.

g.168 **cicca**  
*sems sgyur · sems sgyur ba*  
སེམས་སྐྱུར། · སེམས་སྐྱུར་བ།  
*cicca · ciccaka*  
A class of nonhuman being.

g.169 **Cīnabhūmi**  
*rgya yul gyi ni sa*  
རྒྱ་ཡུལ་གྱི་ནི་ས།  
*cīnabhūmi*

g.170 **Citīmukha**  
*gnas sgo*  
གནས་སྒོ།  
*citīmukha*

g.171 **Citra**  
*ris bkra*  
རིས་བཀྲ།  
*citra*  
A nāga king.

g.172 **Citrā**  
*khra mo*  
ཁྲ་མོ།  
*citrā*  
A great rākṣasī.

g.173 **Citrā**  
*nag pa*  
ནག་པ།  
*citrā*  
A lunar mansion in the south.

g.174 **Citragupta**  
*sna tshogs sbed pa*  
སྐྱ་ཚོགས་སྐྱེད་པ།

*citrāgupta*

A yakṣa general.

g.175 Citrākṣa

*mig bkra*

མིག་བཀྲ།

*citrākṣa*

A nāga king.

g.176 Citrakūṭa

*sna tshogs brtsegs*

སྐྱོཚགས་བརྟེགས།

*citrakūṭa*

A mountain king.

g.177 Citrapiśācikā

*sha za phra mo*

ཤ་ཟ་ཕ་མོ།

*citrapiśācikā*

A piśācī.

g.178 Citrasena

*sna tshogs sde*

སྐྱོཚགས་སྡེ།

*citrasena*

A yakṣa general.

g.179 Citrasena

*sna tshogs sde*

སྐྱོཚགས་སྡེ།

*citrasena*

A gandharva.

g.180 Citrasena

*sna tshogs sde*

སྐྱོཚགས་སྡེ།

*citrasena*



- A nāga king.
- g.181 Dadhimukha  
*kha na zho*  
ཁ་ན་ལོ།  
*dadhimukha*  
A nāga king.
- g.182 Dakṣa  
*m khas pa*  
མཁས་པ།  
*dakṣa*  
A lord of beings.
- g.183 Daṃṣṭrā  
*mche ba ma*  
མཚེ་བ་མ།  
*daṃṣṭrā*  
A great rākṣasī.
- g.184 Daṃṣṭrapāda  
*mche ba rkang*  
མཚེ་བ་རྐང།  
*daṃṣṭrapāda*  
A yakṣa general.
- g.185 Daṇḍadharā  
*be con 'dzin ma*  
བེ་ཙོན་འཛིན་མ།  
*daṇḍadharā*
- g.186 Daṇḍapāda  
*dbyug pa rkang*  
དབྱུག་པ་རྐང།  
*daṇḍapāda*  
A nāga king.
- g.187 Daṇṭā

so

ས།

*daṅṭā*

A great rākṣasī.

g.188 Danturā

*so sto ma*

ས་སྟོ་མ།

*danturā*

A great rākṣasī.

g.189 Darada

*'joms byed*

འཛེམས་བྱེད།

*darada*

A mountain king.

g.190 Darada

*'jigs byin*

འཛིགས་བྱིན།

*darada*

g.191 Darada

*'jigs pa sbyin*

འཛིགས་པ་སྟྱིན།

*darada*

g.192 Dāruka

*shing pa*

ཤིང་པ།

*dāruka*

A yakṣa general.

g.193 Dārukapura

*shing gi grong khyer*

ཤིང་གི་གྲོང་ཁྱེད།

*dārukapura*

g.194 Daśaśaila

*skyugs pa yi ni ri*

སྐྱུགས་པ་ཡི་ནི་རི།

*daśaśaila*

g.195 deva

*lha*

ལྷ།

*deva*

*Definition from the 84000 Glossary of Terms:*

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.196 Devamitrā

*lha bshos ma*

ལྷ་བཤོས་མ།

*devamitrā*

A great rākṣasī.

g.197 Devasarma

*lha rtse ba*

ལྷ་རྩེ་བ།

*devasarma*

g.198 Devāvatāra

*lha las babs*

ལྷ་ལས་བབས།

*devāvatāra*

g.199 Dhanapara

*nor gzhan po*

ནོར་གཞན་པོ།

*dhanapara*

A yakṣa general.

g.200 Dhaneśvara

*nor gyi bdag*

ནོར་གྱི་བདག།

*dhaneśvara*

A yakṣa general.

g.201 Dhaneśvara

*nor gyi dbang phyug*

ནོར་གྱི་དབང་ཕྱུག།

*dhaneśvara*

g.202 Dhaṇiṣṭhā

*mon gre*

མོན་གྱེ།

*dhaṇiṣṭhā*

A lunar mansion in the north.

g.203 Dhanurdharā

*gzhu 'dzin ma*

གཙུ་འཛིན་མ།

*dhanurdharā*

A great rākṣasī.

g.204 Dharaṇa

*'dzin pa po*

འཛིན་པ་པོ།

*dharāṇa*

A yakṣa general.

g.205 Dharaṇanda

*dzin dga'*

ཇོན་དགའ།

*dharaṇanda*

A yakṣa general in the north.

g.206 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

*Definition from the 84000 Glossary of Terms:*

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.207 Dharaṇī

*sa*

ས།

*dharaṇī*

A great rākṣasī.

g.208 Dharaṇidhara

*sa 'dzin*

ས་འཇོན།

*dharaṇidhara*

A nāga king.

g.209 Dharmapāla

*chos skyong ba*

ཚོས་སྐྱོང་བ།

*dharmapāla*

A yakṣa general.

- g.210 Dhṛtarāṣṭra  
*yul 'khor srung*  
 ཡུལ་འཁོར་སྤྱད།  
*dhṛtarāṣṭra*  
 One of the Four Great Kings, he rules over the gandharvas in the east.
- g.211 Dhṛtarāṣṭra  
*yul 'khor srung*  
 ཡུལ་འཁོར་སྤྱད།  
*dhṛtarāṣṭra*  
 A nāga king.
- g.212 Dīrgha  
*ring po*  
 རིང་པོ།  
*dīrgha*  
 A yakṣa general in the eastern direction and a “Dharma brother” of Vaiśravaṇa.
- g.213 Dīrghaśakti  
*lcags mdung ring po*  
 ལྷགས་མདུང་རིང་པོ།  
*dīrghaśakti*  
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.214 Diśāmpati  
*phyogs dag*  
 ཕྱོགས་དག  
*diśāmpati*  
 A nāga king.
- g.215 Divasacarā  
*nyin mo rgyu*  
 ཉིན་མོ་རྒྱ།  
*divasacarā*  
 A great rākṣasī.

g.216 Dramiḍa

*'gro lding*

འགྲོ་ལྷིང་།

*dramiḍa*

A nāga king.

g.217 Drāmiḍī

*'gro lding ma*

འགྲོ་ལྷིང་མ།

*drāmiḍī*

g.218 Dravidian

*'gro lding ba*

འགྲོ་ལྷིང་བ།

*drāmiḍa*

Draviḍa was the name for the region in the south of India where the Dravidian languages were spoken, including Telugu, Kannada, Malayalam, and Tamil. The Dravidians were the indigenous population of India before the arrival of people who spoke Indo-European languages, specifically early forms of Sanskrit.

g.219 Dṛḍhadhanu

*gzhu brtan po*

གཙུ་བརྟན་པོ།

*dṛḍhadhanu*

A yakṣa general.

g.220 Dṛḍhanāman

*mi brtan pa*

མི་བརྟན་པ།

*dṛḍhanāman*

A yakṣa general.

g.221 Dundubhi

*rnḡa*

རྒ།

*dundubhi*

- A nāga king.
- g.222 Durvāsa  
*gos ngan*  
གོས་ངན།  
*durvāsa*  
A great ṛṣi.
- g.223 Duryodhana  
*thul bar dka'*  
ཐུལ་བར་དཀའ།  
*duryodhana*  
A yakṣa general.
- g.224 Duṣṭa  
*zin pa*  
ཟིན་པ།  
*duṣṭa*  
A lord of beings.
- g.225 dūta  
*pho nya*  
ཕོ་ཉ།  
*dūta*  
A class of nonhuman beings, often employed in the service of the practitioner.
- g.226 Dvaipāyana  
*gnyis 'thung gi bu*  
གཉིས་འཇུང་གི་བུ།  
*dvaipāyana*  
A great ṛṣi. Another name for the ṛṣi Vyāsa, one of the original compilers of the Vedas.
- g.227 Dvāraka  
*sgo ba*  
སྒོ་བ།



*dvāraka*

A yakṣa general.

g.228 Dvārakā

*sgo can*

ལྷོ་ཅན།

*dvārakā*

g.229 Dvārapāli

*sgo drung*

ལྷོ་བྱང།

*dvārapāli*

g.230 Dyutindhara

*mdog 'dzin*

མདོག་འཛིན།

*dyutindhara*

A nāga king.

g.231 Dyutindhara

*'od 'dzin*

འོད་འཛིན།

*dyutindhara*

A mountain king.

g.232 Ekajaṭā

*ral pa gcig pa*

རལ་པ་གཅིག་པ།

*ekajaṭā*

A great piśācī and the wife of Rāvaṇa.

g.233 Ekakakṣa

*tshang tshing gcig*

ཚང་ཚིང་གཅིག།

*ekakakṣa*

g.234 Ekaśṛṅga

*rwa gcig pa*

- རྒྱ་མཚོ་ལྷོ་མ།  
*ekaśrīṅga*  
 A great ṛṣi.
- g.235 Ela  
*e la · e la can*  
 ཨོ་ལ། ཨོ་ལ་ཅན།  
*ela*  
 A nāga king.
- g.236 Elaparṇa  
*e la'i lo ma*  
 ཨོ་ལ་འི་ལོ་མ།  
*elaparṇa*  
 A nāga king.
- g.237 Elapatra  
*e la'i 'dab*  
 ཨོ་ལ་འི་འདབ།  
*elapatra*  
 A nāga king.
- g.238 Entry into the Womb  
*snying por 'gro*  
 སྤྱིང་པོར་འགྲོ།  
 —  
 A nāga king.
- g.239 evil eye  
*gnod bltas*  
 གནོད་བཏུས།  
*dusprekṣita*
- g.240 evil vomit  
*skyug nyes*  
 སྐྱུག་ཉེས།  
*duśchardita*

Vomit specifically caused through malevolent magic or influence.

g.241 five superknowledges

*mngon par shes pa lnga*

མངོན་པར་ཤེས་པ་ལྔ།

*pañcābhijñā*

*Definition from the 84000 Glossary of Terms:*

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.

*(Provisional 84000 definition. New definition forthcoming.)*

g.242 Four Great Kings

*rgyal po chen po bzhi*

རྒྱལ་པོ་ཆེན་པོ་བཞི།

*caturmahārāja*

g.243 Free from Poison

*dug med bcas*

དུག་མེད་བཅས།

—

A nāga king.

g.244 Gajasāhvaya

*glang chen brjod pa*

གླང་ཆེན་བརྗོད་པ།

*gajasāhvaya*

g.245 Gandhamādana

*spos kyi ngad ldan*

སྤོས་ཀྱི་ངད་ལྷན།

*gandhamādana*

A mountain king.

g.246 Gandhāra

*sa 'dzin*

ས་འཛིན།

*gandhāra*

A nāga king.

g.247 Gandhāra

*sa 'dzin*

ས་འཛིན།

*gandhāra*

A great ṛṣi.

g.248 Gāndhāra

*ba lang 'dzin*

བ་ལང་འཛིན།

*gāndhāra*

g.249 Gāndhāraka

*ba lang 'dzin*

བ་ལང་འཛིན།

*gāndhāraka*

g.250 Gandhārī

—

—

*gandhārī*

A great rākṣasī.

g.251 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

- g.252 Gaṅgā  
*gang ga*  
གང་ག  
*gaṅgā*  
A nāga king identified by the name of the river Gaṅgā.
- g.253 Gaṅgā  
*gang ga*  
གང་ག  
*gaṅgā*  
A river queen.
- g.254 Garbhāhāriṇī  
*mngal za ma*  
མངལ་བཟ་མ།  
*garbhāhāriṇī*  
A great rākṣasī.
- g.255 Gardabhaka  
*bong bu pa*  
བོང་བུ་པ།  
*gardabhaka*  
A yakṣa general.
- g.256 Garjana  
*'brug sgrogs*  
འབྲུག་སྒྲོག་ས།  
*garjana*  
A nāga king.
- g.257 Garjanī  
*'brug sgrogs*  
འབྲུག་སྒྲོག་ས།  
*garjanī*  
A great rākṣasī.
- g.258 garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང་།

*garuḍa*

*Definition from the 84000 Glossary of Terms:*

In Indian mythology, the *garuḍa* is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the *nāgas*. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.259 Garuḍa

*mkha' lding*

མཁའ་ལྗིང་།

*garuḍa*

A yakṣa general.

g.260 Garuḍahr̥daya

*nam mkha' lding gi snying po*

ནམ་མཁའ་ལྗིང་གི་སྤྱིང་པོ།

*garuḍahr̥daya*

g.261 Gaurī

—

—

*gaurī*

A great rākṣasī.

g.262 Gautama

*gau ta ma*

གོ་ཏ་མ།

*gautama*

g.263 Gautama

*gau ta ma*

གོ་ཏ་མ།

*gautama*

A nāga king.

- g.264 Gautama  
*gau ta ma*  
གོ་ཏ་མ།  
*gautama*  
A great ṛṣi.
- g.265 Gavayaśīrṣa  
*bal glang mgo*  
བལ་གླང་མགོ།  
*gavayaśīrṣa*  
A nāga king.
- g.266 Ghāṭanī  
*gnod byed ma*  
གནོད་བྱེད་མ།  
*ghāṭanī*  
A great rākṣasī.
- g.267 Girikūṭa  
*ri brtsegs pa*  
རི་བརྩེགས་པ།  
*girikūṭa*  
A yakṣa general.
- g.268 Girimuṇḍa  
*ri mgo bo*  
རི་མགོ་བོ།  
*girimuṇḍa*  
A yakṣa general.
- g.269 Girinagara  
*ri ldan grong khyer*  
རི་ལྡན་གྲོང་ཁྱེར།  
*girinagara*
- g.270 Girivraja

*ri mangs*

རིམངས།

*girivraja*

g.271 Gokarṇa

*ba lang rna*

བ་ལང་རྒྱ།

*gokarṇa*

A mountain king.

g.272 Gomardana

*ba lang 'joms*

བ་ལང་འཛོམས།

*gomardana*

g.273 Gomatī

*ba lang ldan*

བ་ལང་ལྷན།

*gomatī*

A river queen.

g.274 Gopagiri

*ba lang srung*

བ་ལང་སྤུང།

*gopagiri*

A mountain king.

g.275 Gopāla

*ba lang skyong · ba lang skyong ba*

བ་ལང་སྤྱོད། · བ་ལང་སྤྱོད་བ།

*gopāla*

A yakṣa general and a yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.276 Gosavā

*ba lang sbyin mchog can*

བ་ལང་སྤྱིན་མཚོག་ཅན།

*gosavā*



A river queen.

g.277 Goyoga

*ba lang sbyor*

བ་ལང་སྟོན།

*goyoga*

g.278 graha

*gdon*

གདོན།

*graha*

A type of nonhuman being known to exert a harmful influence on the human body and mind, they are thought to be responsible for epilepsy and seizures.

g.279 Grāmaghoṣa

—

—

*grāmaghoṣa*

g.280 Grasanī

*'cha' ba mo*

འཆའ་བ་མོ།

*grasanī*

A great piśācī.

g.281 Grasanī

*za ba mo*

ཟ་བ་མོ།

*grasanī*

A rākṣasī.

g.282 Great River

*klung chen*

ལྷུང་ཆེན།

—

A river queen.

g.283 Haimavata

*gangs can*

གངས་ཅན།

*haimavata*

A yakṣa general.

g.284 Haladharā

*gshol 'dzin ma*

གཤོལ་འཛིན་མ།

*haladharā*

A rākṣasī.

g.285 halāhala poison

*ha la ha la'i dug*

ཧ་ལ་ཧ་ལ་འི་དུག།

*halāhala*

A poison said to have been produced when the gods and asuras were churning the great ocean.

g.286 Hanucitra

*'gram pa ldan*

འགྲམ་པ་ལྗན།

*hanucitra*

A mountain king.

g.287 Hanumattīra

*'gram pa ldan ngogs*

འགྲམ་པ་ལྗན་རོགས།

*hanumattīra*

g.288 Hari

*seng ge*

སེང་གེ།

*hari*

A yakṣa general in the western direction.

g.289 Haricandrā

*seng ge'i zla ba*

སེང་གའི་རྣ་པ།

*haricandrā*

A great rākṣasī.

g.290 Harikeśa

*seng ge'i ral pa*

སེང་གའི་རལ་པ།

*harikeśa*

A yakṣa general in the western direction.

g.291 Harikeśī

*seng ge'i ral pa*

སེང་གའི་རལ་པ།

*harikeśī*

A great piśācī.

g.292 Harikeśī

*skra mdog ljang gu ma*

སྐྱ་མདོག་ལྗང་གུ་མ།

*harikeśī*

g.293 Haripiṅgala

*spre'u ltar dmar ser*

སྐྱེའུ་ལྟར་དམར་སེར།

*haripiṅgala*

A yakṣa general.

g.294 Haripiṅgalī

*spre'u ltar dmar ser ma*

སྐྱེའུ་ལྟར་དམར་སེར་མ།

*haripiṅgalī*

g.295 Harīta

*ljang sngo'i bu*

ལྗང་སྟོའི་བུ།

*harīta*

A great ṛṣi.

g.296 Haritāyana  
*ljang sngo'i tsha bo*  
ལྷང་སྒོའི་ཚ་བོ།  
*haritāyana*  
A great ṛṣi.

g.297 Hārītī  
*'phrog ma*  
འཕྲོག་མ།  
*hārītī*  
A great piśācī.

g.298 Hārītī  
*'phrog ma*  
འཕྲོག་མ།  
*hārītī*  
A great rākṣasī.

g.299 Hārītī  
*'phrog ma*  
འཕྲོག་མ།  
*hārītī*

g.300 Hastā  
*me bzhi*  
མེ་བཞི།  
*hastā*  
A lunar mansion in the south.

g.301 Hastikaccha  
*glang po'i rtsal*  
གླང་པོའི་རྩ་ས།  
*hastikaccha*  
A nāga king.

g.302 Hastiśīrṣa  
*glang po che'i mgo*

སྲུང་པོ་ཚེའི་མགོ།

*hastīśīrṣa*

A nāga king.

g.303 Heaven of the Thirty-Three

*sum cu pa*

སུམ་ཅུ་པ།

*trayastrimśa*

g.304 Hiḍimbā

*gro 'khrug ma*

གྲོ་འཁྲུག་མ།

*hiḍimbā*

A great rākṣasī.

g.305 Himavat

*gangs can*

གངས་ཅན།

*himavat*

A mountain king.

g.306 Himavat

*gangs can*

གངས་ཅན།

*himavat*

A great ṛṣi.

g.307 Himavat

*gangs ri*

གངས་རི།

*himavat*

g.308 Hiranyavatī

*gser ldan*

གསེར་ལྷན།

*hiranyavatī*

A river queen.

- g.309 Hulu  
*hu lu*  
 ལུ་ལུ།  
*hulu*  
 A nāga king.
- g.310 Hutāśanī  
*sbyin sreg za ba*  
 སྐྱིན་སྲེག་ཟ་བ།  
*hutāśanī*  
 A great rākṣasī.
- g.311 Ikṣumatī  
*bu ram shing ldan*  
 བུ་རམ་ཤིང་ལྷན།  
*ikṣumatī*  
 A river queen.
- g.312 incantation  
*rig sngags*  
 རིག་སྲྲགས།  
*vidyā*  
 A spell-like verbal formula that invokes specific deities in order to bring about mundane and transcendent goals in Buddhist ritual practices. A vidyā is considered at once the incantation and the deity it invokes.
- g.313 indigestible food  
*bza' nyes*  
 བཟའ་ཉེས།  
*durbhukta*  
 Food that is made indigestible through malevolent magic or influence.
- g.314 Indra  
*dbang po*  
 དབང་པོ།  
*indra*

- g.315 Indra  
*dbang po*  
དབང་པོ།  
*indra*  
A yakṣa general who is a “Dharma brother” of Vaiśravaṇa.
- g.316 Indra  
*dbang po*  
དབང་པོ།  
*indra*  
A nāga king.
- g.317 Indrapura  
*dbang grong*  
དབང་གྲོང།  
*indrapura*
- g.318 Indraśaila  
*dbang po'i brag*  
དབང་པོའི་བྲག།  
*indraśaila*  
A mountain king.
- g.319 intermittent fever  
*rims drag po*  
རིམས་དྲག་པོ།  
*viṣamajvara*
- g.320 Īśāna  
*dbang ldan*  
དབང་ལྷན།  
*īśāna*  
A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.321 Īśāna  
*dbang ldan*  
དབང་ལྷན།

*īśana*

- g.322 Jamadagni  
*gshin rje'i me*  
གཤིན་རྗེ་ལེ།  
*jamadagni*  
A great ṛṣi.
- g.323 Jambhaka  
*rmongs byed pa*  
རྫོང་ས་བྱེད་པ།  
*jambhaka*  
A yakṣa general.
- g.324 Jambhanī  
*rmugs byed ma*  
རྫུག་ས་བྱེད་མ།  
*jambhanī*
- g.325 Janārdana  
*skye bo 'tsho*  
སྐྱེ་བོ་འཚོ།  
*janārdana*  
A nāga king.
- g.326 Jaṅgamā  
*'gro ba ma*  
འགྲོ་བ་མ།  
*jaṅgamā*  
A great rākṣasī.
- g.327 Jāṅgulī  
*dug sel*  
དུག་སེལ།  
*jāṅgulī*  
A great ṛṣi.
- g.328 Jāṅgulī



*dug sel ma*

དུག་སེལ་མ།

*jāṅgulī*

g.329 Jaṭāpura

*ral pa can grong*

རལ་པ་ཅན་གྲོང་།

*jaṭāpura*

g.330 Jayantī

*rgyal byed ma*

རྒྱལ་བྱེད་མ།

*jayantī*

g.331 Jetavana

*rgyal bu rgyal byed kyi tshal*

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

*jetavana*

g.332 Jinarṣabha

*rgyal ba' i khyu mchog*

རྒྱལ་བའི་ལུ་མཚོག།

*jinarṣabha*

A yakṣa general and the son of Vaiśravaṇa. Also listed as a “Dharma brother” of Vaiśravaṇa.

g.333 Jñānasiddhi

*dz+nya na sid d+hi*

རྫོན་སིད་ནི།

*jñānasiddhi*

Indian scholar from the late eighth–early ninth century.

g.334 Jvalanī

*'bar ma*

འབར་མ།

*jvalanī*

A great rākṣasī.

g.335 Jyeṣṭhā  
*snron*  
ལྷོན།  
*jyeṣṭhā*  
A lunar mansion in the west.

g.336 Kācarā  
*mi bzad ma*  
མི་བཟད་མ།  
*kācarā*  
A great rākṣasī.

g.337 Kacchapī  
*rus sbal can*  
རུས་སྐལ་ཅན།  
*kacchapī*  
A river queen.

g.338 Kailāsa  
*ti se*  
ཏི་སེ།  
*kailāsa*  
A mountain king.

g.339 Kailash  
*ti se gangs*  
ཏི་སེ་གངས།  
*kailāsa*

g.340 Kākanāda  
*bya rog sgra can*  
བྱ་རོག་སྐྱ་ཅན།  
*kākanāda*  
A mountain king.

g.341 Kākaṭi  
*kha la byin*

ཁ་ལ་བྱིན།

*kākaṭi*

g.342 kākhorta

*byad*

བྱ།

*kākhorta*

A term used in hostile magical rites that can alternatively refer a class of nonhuman being or type of magical device employed against the target of the rite.

g.343 Kākī

*bya rog ma*

བྱ་རོག་མ།

*kākī*

A great piśācī.

g.344 Kāla

*nag po*

ནག་པོ།

*kāla*

A nāga king.

g.345 Kāla

*nag po*

ནག་པོ།

*kāla*

A yakṣa general who dwells on the earth.

g.346 Kalahapriya

*'thab dga' ba*

འཐབ་དགའ་བ།

*kalahapriya*

A yakṣa general.

g.347 Kālaka

*nag po*

ནག་པོ།

*kālaka*

A nāga king.

g.348 **kālakūṭa poison**

*nag po brtsegs pa'i dug*

ནག་པོ་བརྗེས་པའི་དུག

*kālakūṭa*

A type of vegetable poison typically listed among poisonous substances in Āyurvedic literature. The term is also used as synonym for the *halāhala* poison.

g.349 **Kālapāśā**

*dus kyi zhags pa can ma*

དུས་ཀྱི་ཞག་པ་བཙམ་མ།

*kālapāśā*

Literally, “the noose of time,” the term generally refers to the noose wielded by Yama, the lord of death. Because this term is in the feminine, it is likely meant to refer to the personification of that noose as a *rākṣasī*.

g.350 **Kālarātrī**

*mtshan mo nag mo*

མཚན་མོ་ནག་མོ།

*kālarātrī*

A great *rākṣasī*.

g.351 **Kalaśī**

*bum pa can*

བུམ་པ་བཙམ།

*kalaśī*

A great *rākṣasī*.

g.352 **Kalaśodara**

*bum pa'i lto*

བུམ་པའི་ལྷོ།

*kalaśodara*

A yakṣa general.

- g.353 Kalaśodarī  
*bum lto ma*  
བུམ་ལྷོ་མ།  
*kalaśodarī*  
A great piśācī.
- g.354 Kālī  
*nag mo*  
ནག་མོ།  
*kālī*  
A great piśācī.
- g.355 Kālī  
*nag mo*  
ནག་མོ།  
*kālī*  
A rākṣasī.
- g.356 Kālīka  
*dus las byung ba*  
དུས་ལས་བྱུང་བ།  
*kālīka*  
A nāga king.
- g.357 Kālīkā  
—  
—  
*kālīkā*  
A great rākṣasī.
- g.358 Kaliṅga  
*ka ling ka · ka ling+ka*  
ཀ་ལིང་ཀ་ . ཀ་ལིང་།  
*kaliṅga*
- g.359 Kalmāṣapāda  
*rkang bkra po*

ཀད་བཀ་པོ།

*kalmāṣapāda*

A yakṣa general.

g.360 Kāmada

*'dod pa sbyin*

འདོད་པ་སྤྱིན།

*kāmada*

g.361 Kamalākṣī

*me tog ka ma la lta bu'i mig can ma*

མེ་ཏོག་ཀ་མ་ལ་ལྷ་སུའི་མིག་ཅན་མ།

*kamalākṣī*

g.362 Kāmaśreṣṭha

*'dod pa'i gtso bo*

འདོད་པའི་གཙོ་བོ།

*kāmaśreṣṭha*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.363 Kambala

*la ba*

ལ་བ།

*kambala*

A nāga king.

g.364 Kāmbojī

*kam po dzi*

ཀམ་པོ་དེ།

*kāmbojī*

A great rākṣasī.

g.365 Kambugrīvā

*dung mgrin ma*

དུང་མགྲིན་མ།

*kambugrīvā*

A great piśācī.

- g.366 **Kampilya**  
*g.yo ba 'dzin*  
གཡོ་བ་འཛིན།  
*kampilya*
- g.367 **Kanaka**  
*gser*  
གསེར།  
*kanaka*  
A nāga king.
- g.368 **Kanakamuni**  
*gser thub*  
གསེར་ཐུབ།  
*kanakamuni*  
One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.
- g.369 **Kāñcī**  
*'ching bu*  
འཚིང་བུ།  
*kāñcī*
- g.370 **Kāṇḍyāyana**  
—  
—  
*kāṇḍyāyana*  
A great ṛṣi.
- g.371 **Kapila**  
*ser skya po*  
སེར་སྐུ་པོ།  
*kapila*  
A yakṣa general.
- g.372 **Kapila**  
*ser skya*  
སེར་སྐུ།

*kapila*

A yakṣa general.

g.373 Kapila

*ser skya*

མེར་སྐྱེ།

*kapila*

A yakṣa general.

g.374 Kapila

*ser skya*

མེར་སྐྱེ།

*kapila*

A yakṣa general in the east.

g.375 Kapila

*ser skya*

མེར་སྐྱེ།

*kapila*

A nāga king.

g.376 Kapila

*ser skya*

མེར་སྐྱེ།

*kapila*

A great ṛṣi.

g.377 Kapilā

*ser skya mo*

མེར་སྐྱེ་མོ།

*kapilā*

A great rākṣasī.

g.378 Kapilavastu

*ser skya yi ni gnas*

མེར་སྐྱེ་ཡི་ནི་གནས།

*kapilavastu*



The birthplace of the buddha Śākyamuni.

g.379 Kāpiśī

*ka pu sha*

ཀུ་ཤ།

*kāpiśī*

g.380 Karāḍa

*ma rungs pa*

མ་རུངས་པ།

*karāḍa*

A yakṣa general.

g.381 Karahāṭaka

*gser gyi lag pa*

གསེར་གྱི་ལག་པ།

*karahāṭaka*

A location attested in early Indic literature, believed to be in the modern Maharashtra region.

g.382 Karāladantī

*so brod ma*

སོ་བྲོད་མ།

*karāladantī*

A great rākṣasī.

g.383 Karālī

*mi bzad ma*

མི་བཟད་མ།

*karālī*

A great piśācī.

g.384 Karālī

*lag 'gro ma*

ལག་འགོ་མ།

*karālī*

A great rākṣasī.

- g.385 Kāraṅgī  
*tshon ngan ma*  
 ཚོན་ངན་མ།  
*kāraṅgī*  
 A great rākṣasī.
- g.386 Karkoṭaka  
*stobs kyi rgyu*  
 ལྷོབས་ཀྱི་རྒྱ།  
*karkoṭaka*  
 A nāga king.
- g.387 Kārttikeya  
*smin drug bu*  
 སློན་ཐུག་བུ།  
*kārttikeya*  
 A yakṣa general.
- g.388 Kaśmīra  
*kha che'i yul*  
 ཁ་ཚེའི་ཡུལ།  
*kaśmīra*
- g.389 Kāśyapa  
*'od srung*  
 འོད་སྲུང་།  
*kāśyapa*  
 One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.
- g.390 Kāśyapa  
*'drob skyong gi bu*  
 འདྲོབ་སྐྱོང་གི་བུ།  
*kāśyapa*  
 A great ṛṣi.
- g.391 Kaṭaṅkaṭa  
 —

—

*kaṭaṅkaṭa*

A yakṣa general.

g.392 **kaṭapūtana**

*lus srul po*

ལུས་སྤྱུལ་པོ།

*kaṭapūtana*

*Definition from the 84000 Glossary of Terms:*

A subgroup of pūtanas, a class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell of a pūtana is variously described in the texts as resembling that of a billy goat or a crow, and the smell of a kaṭapūtana, as its name suggests, could resemble a corpse, *kaṭa* being one of the names for “corpse.” The morbid condition caused by pūtanas comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.393 **Kātyāyana**

—

—

*kātyāyana*

A great ṛṣi.

g.394 **Kauberī**

*lus ngan gyi chung ma*

ལུས་ངན་གྱི་ཚུང་མ།

*kauberī*

A great mātrkā.

g.395 **Kaumārī**

*gzhon nu'i chung ma*

གཞོན་ལུ་འི་ཚུང་མ།

*kaumārī*

A great mātrkā.

g.396 **Kauñjarā**

*glang chen ma*

ཀླུ་ཚེན་མ།

*kauñjarā*

A great rākṣasī.

g.397 Kauśala

*thong shol ngan*

ཐོང་ཤོལ་ངག།

*kauśala*

g.398 Kauśalyā

*ko sa la*

ཀོ་ས་ལ།

*kauśalyā*

g.399 Kauśāmbī

*kau sham+bi*

ཀོ་ཤམ་བི།

*kauśāmbī*

g.400 Kauśika

*mdzod ldan*

མཛོད་ལྷན།

*kauśika*

g.401 Kāvelī

—

—

*kāvelī*

A river queen.

g.402 Keśinī

*skra can*

སྐ་ཅན།

*keśinī*

A great rākṣasī.

g.403 Ketaka

*ke ta ka*

ཀེ་ཏ་ཀ

*ketaka*

g.404 Ketu

*mjug rings*

མཚུག་རིང་ས།

*ketu*

Comets or meteors. Alternatively, the term refers to eclipse of the southern lunar node.

g.405 Khaḍga

*ral gri*

རལ་གྲི།

*khadga*

A mountain king.

g.406 Khadira

*seng ldeng pa*

སེང་ལྷེང་པ།

*khadira*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.407 Khadiraka

*seng ldeng can*

སེང་ལྷེང་ཅན།

*khadiraka*

A mountain king.

g.408 Khaṇḍaka

*dum bu pa*

དུམ་བུ་པ།

*khaṇḍaka*

A yakṣa general.

g.409 Kharopoṣṭa

*bong srung sel*

བོང་སྲུང་སེལ།

*kharopoṣṭa*

A yakṣa general.

g.410 Khāśa

*nam mkha' srung*

ནམ་མཁའ་སྤྱང་།

*khāśa*

g.411 Kiñcaka

*cung zad pa*

ཕུང་བཅད་པ།

*kiñcaka*

A nāga king.

g.412 Kiñcinī

*cung zad can*

ཕུང་བཅད་ཅན།

*kiñcinī*

A nāga king.

g.413 Kiñkara

*'gro 'am ci*

འགོ་འམ་ཅི།

*kiñkara*

A yakṣa general.

g.414 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinnara*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

- g.415 Kinnara  
*mi'am ci*  
མིའམ་ཅི།  
*kinnara*  
A yakṣa general.
- g.416 kirāṇa  
*g.yengs byed*  
གཡེངས་བྱེད།  
*kirāṇa*  
A class of nonhuman being.
- g.417 Kirāta  
*tsi ra ta*  
ཙི་ར་ཏ།  
*kirāta*  
The name of an indigenous community attested in Sanskrit literature going back into the Vedic period.
- g.418 Kīrtī  
*grags pa*  
གྲགས་པ།  
*kīrtī*  
A great ṛṣi.
- g.419 Koluka  
*gzi can*  
གཟི་ཅན།  
*koluka*  
A nāga king.
- g.420 Kośala  
*ko sa la*  
ཀོ་ས་ལ།  
*kośala*
- g.421 Koṭivarṣa

*bye ba 'dab*

བྱེ་བ་འདས།

*koṭivarsa*

g.422 Kovida

—

—

*kovida*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.423 Krakucchanda

*'khor ba 'jig*

འཁོར་བ་འཇིག།

*krakucchanda*

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.424 Krakucchanda

*'khor ba 'jig*

འཁོར་བ་འཇིག།

*krakucchanda*

A yakṣa general.

g.425 Kṛmi

*srin bu*

སྲིན་བྱ།

*kṛmi*

A nāga king.

g.426 Kṛmila

*srin bu can*

སྲིན་བྱ་ཅན།

*kṛmila*

A mountain king.

g.427 Kṛmila

*srin bu 'dzin*

སྲིན་བྱ་འཇིག།



*kṛmila*

A great ṛṣi.

g.428 Krodhanā

*khro mo*

ཁྲོ་མོ།

*krodhanā*

A great rākṣasī.

g.429 Kṛṣṇadvaipāyana

*gnyis 'thung nag po'i bu*

གཉིས་འཇུང་ནག་པོའི་བུ།

*kṛṣṇadvaipāyana*

A great ṛṣi.

g.430 Kṛṣṇagautama

*gau ta ma nag mo*

གོ་ཏ་མ་ནག་མོ།

*kṛṣṇagautama*

A nāga king.

g.431 Kṛṣṇagotamaka

*gau ta ma ni nag po*

གོ་ཏ་མ་ནི་ནག་པོ།

*kṛṣṇagotamaka*

A nāga king.

g.432 Kṛttikā

*smin drug*

སླིན་རུག།

*kṛttikā*

A lunar mansion in the east.

g.433 kṛtyā

*gshed byed*

གཤེད་བྱེད།

*kṛtyā*

A class of nonhuman being, often female, who are ritually summoned to perform injurious acts against the target of the rite.

g.434 Kṣāntivādin

*bzod pa smra*

བཟོད་པ་སྐྱུ།

*kṣāntivādin*

A great ṛṣi.

g.435 Kubera

*lus ngan · lus ngan po*

ལུས་ངན། · ལུས་ངན་པོ།

*kubera*

Another name of Vaiśravaṇa.

g.436 Kuhā

*gya gyu*

གྲུ།

*kuhā*

A river queen.

g.437 Kumāra

*gzhon nu*

གཞོན་ལུ།

*kumāra*

A yakṣa general, another name of Kārttikeya.

g.438 kumbhaṇḍa

*grul bum*

གྲུ་བུམ།

*kumbhaṇḍa*

*Definition from the 84000 Glossary of Terms:*

A class of dwarf beings subordinate to Virūḍhaka, one of the Four Great Kings, associated with the southern direction. The name uses a play on the word *aṇḍa*, which means “egg” but is also a euphemism for a testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.439 Kumbhāṇḍā  
*bum pa ma*  
བུམ་པ་མ།  
*kumbhāṇḍā*  
A great rākṣasī.

g.440 Kumbhāṇḍī  
*grul bum ma*  
གུལ་བུམ་མ།  
*kumbhāṇḍī*  
A great rākṣasī.

g.441 Kumbhāṇḍī  
*grul bum ma*  
གུལ་བུམ་མ།  
*kumbhāṇḍī*

g.442 Kumbhīra  
*chu srin kum b+hi ra*  
ཚུ་སྲིན་ཀུམ་བླེ་ར།  
*kumbhīra*  
A nāga king.

g.443 Kumbhīra  
*chu srin*  
ཚུ་སྲིན།  
*kumbhīra*  
A yakṣa general.

g.444 Kumbhodara  
*bum lto bo*  
བུམ་ལྷོ་བོ།  
*kumbhodara*  
A yakṣa general.

g.445 Kunikaṇṭha  
*mgrin ngan*

མགྲིན་ངན།

*kunikaṅṭha*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.446 Kuntadaṃṣṭrā

*me tog kun da'i mche ba can*

མེ་ཏོག་ཀུན་དའི་མཆེ་བ་ཅན།

*kuntadaṃṣṭrā*

A great rākṣasī.

g.447 Kuṅṭhā

*gtum mo*

གཏུམ་མོ།

*kuṅṭhā*

A great rākṣasī.

g.448 Kurukṣetra

*sgra ngan zhing*

སྐྱ་ངན་ཞིང་།

*kurukṣetra*

g.449 Kurutararka

*rgyal ngan rgyal gnyi*

རྒྱལ་ངན་རྒྱལ་གཉི།

*kurutararka*

A yakṣa general.

g.450 Kuśākṣī

*ku sha lta bu'i mig can*

ཀུ་ཤ་ལྷ་སུའི་མིག་ཅན།

*kuśākṣī*

A great rākṣasī.

g.451 Kūṭadaṃṣṭra

*mche ba gtsigs*

མཆེ་བ་གཅིག་ས།

*kūṭadaṃṣṭra*

- A yakṣa general.
- g.452 Lambā  
*'phyang ma*  
འཕུང་མ།  
*lambā*
- g.453 Lambā  
*'phyang ma*  
འཕུང་མ།  
*lambā*  
A great piśācī.
- g.454 Lambā  
*'phyang ma*  
འཕུང་མ།  
*lambā*  
A great rākṣasī.
- g.455 Lambodara  
*lto 'phyang po*  
ལྷོ་འཕུང་པོ།  
*lambodara*  
A yakṣa general.
- g.456 Lamburaka  
*'phyang ba'i tshul*  
འཕུང་བའི་ཚུལ།  
*lamburaka*  
A nāga king.
- g.457 Lamburu  
*'phyang ba*  
འཕུང་བ།  
*lamburu*  
A nāga king.
- g.458 Lampāka

*phyang bar gyur*

ཕྱང་བར་གྱུར།

*lampāka*

g.459 Laṅkā

*lang ka*

ལང་ཀ།

*laṅkā*

g.460 Laṅkeśvara

*lang ka'i bdag*

ལང་ཀའི་བདག།

*laṅkeśvara*

A yakṣa general.

g.461 Lava

*la ba*

ལ་བ།

*lava*

A nāga king.

g.462 lepaka

—

—

*lepaka*

“One who smears;” a class of nonhuman being.

g.463 Lohitākṣa

*mig dmar*

མིག་དམར།

*lohitākṣa*

A great ṛṣi.

g.464 Lohitākṣī

*mig dmar mo*

མིག་དམར་མོ།

*lohitākṣī*

A great rākṣasī.

g.465 Lohitāśva

*rta dmar*

ལྷ་དམ་ས།

*lohitāśva*

A great ṛṣi.

g.466 lord of beings

*skye dgu'i bdag po*

སྐྱེ་དབྱུང་བདག་པོ།

*prajāpati*

The Vedic deity associated with the creation humanity and the human world.

g.467 lunar mansion

*rgyu skar*

སྐྱེ་སྐྱེ་ས།

*nakṣatra*

The twenty-seven or twenty-eight sectors along the ecliptic that exert influence on the world according to Indic astrological lore.

g.468 Madā

*rgyags ma*

སྐྱེ་གས་མ།

*madā*

A great piśācī.

g.469 Madana

*rgyags pa*

སྐྱེ་གས་པ།

*madana*

A great ṛṣi.

g.470 Madanā

*rgyags byed ma*

སྐྱེ་གས་བྱེད་མ།

*madanā*

A great piśācī.

g.471 Madanī

*rgyags ma*

ཀླགས་མ།

*madanī*

A great rākṣasī.

g.472 Madhumatī

*sbrang rtsi can*

སྤང་རྩི་ཅན།

*madhumatī*

A river queen.

g.473 Madhyamakīya

*dbu ma pa*

དབུ་མ་པ།

*madhyamakīya*

A yakṣa general.

g.474 Madotkaṭā

*rgyags byed ma'i shas che ma*

ཀླགས་བྱེད་མའི་ཤས་ཆེ་མ།

*madotkaṭā*

A great piśācī.

g.475 Magadha

*mnyam dga' ba*

མཉམ་དགའ་བ།

*magadha*

A yakṣa general.

g.476 Maghā

*mchu*

མཚུ།

*maghā*

A lunar mansion in the south.



g.477 Mahābhujā  
*lag pa chen po*  
ལག་པ་ཚེན་པོ།  
*mahābhujā*  
A yakṣa general.

g.478 Mahābhujā  
—  
—  
*mahābhujā*  
A yakṣa general.

g.479 Mahābrahmā  
*tshangs chen*  
ཚེངས་ཚེན།  
*mahābrahmā*  
A nāga king.

g.480 Mahācakravāḍa  
*khor yug chen po*  
ཁོར་ཡུག་ཚེན་པོ།  
*mahācakravāḍa*  
A mountain king.

g.481 Mahācandra  
*zla ba chen po*  
ཟླ་བ་ཚེན་པོ།  
*mahācandra*

g.482 Mahādaṇḍadharā  
*be con 'dzin chen mo*  
བེ་ཚོན་འཛིན་ཚེན་མོ།  
*mahādaṇḍadharā*

g.483 Mahāgiri  
—  
—

*mahāgiri*

A yakṣa general.

g.484 Mahākāla

*nag po che*

ནག་པོ་ཚེ།

*mahākāla*

A yakṣa general.

g.485 Mahākālī

*nag mo chen mo*

ནག་མོ་ཚེན་མོ།

*mahākālī*

A great mātrkā.

g.486 Mahāmānāsī

*yid las byung chen po*

ཡིད་ལས་བྱུང་ཚེན་པོ།

*mahāmānāsī*

g.487 Mahāmanasvin

*gzi can chen po*

གཟི་ཅན་ཚེན་པོ།

*mahāmanasvin*

A nāga king.

g.488 Mahāmucilinda

*btang bzung chen po*

བཏང་བཟུང་ཚེན་པོ།

*mahāmucilinda*

g.489 Mahāpratisarā

*so sor 'brang ba chen mo*

སོ་སོར་འབྲང་བ་ཚེན་མོ།

*mahāpratisarā*

g.490 Mahāpura

*grong khyer che*

མོང་ཁྱེ་ཆེ།

*mahāpura*

g.491 Mahāsamantabhadra

*kun tu bzang po chen po*

ཀུན་ཏུ་བཟང་པོ་ཆེན་པོ།

*mahāsamantabhadra*

g.492 Mahāsamaya

*dam tshig chen po*

དམ་ཚིག་ཆེན་པོ།

*mahāsamaya*

g.493 Mahāsena

*sde bo che*

སྤེ་བོ་ཆེ།

*mahāsena*

A yakṣa general.

g.494 Mahāśītavana

*bsil ba'i nags tshal chen po*

བསིལ་བའི་ནགས་ཚལ་ཆེན་པོ།

*mahāśītavana*

g.495 Mahāsudarśana

*blta mdzes chen po*

བལྟ་མཛེས་ཆེན་པོ།

*mahāsudarśana*

A nāga king.

g.496 Mahendra

*dbang chen*

དབང་ཆེན།

*mahendra*

A mountain king.

g.497 Maheśvara

*dbang phyug che*

དབང་ཕྱུག་ཚེ།

*maheśvara*

A yakṣa general.

g.498 Mahiṣī

*ma he mo*

མ་ཉེ་མོ།

*mahiṣī*

A great rākṣasī.

g.499 Mahollūkhala

*gtum chen*

གཏུམ་ཚེན།

*mahollūkhala*

A yakṣa general.

g.500 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྲི་ཚེན་པོ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.501 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

*Definition from the 84000 Glossary of Terms:*

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in Tuṣita heaven, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha

in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. He is the only bodhisattva widely accepted outside the Mahāyāna traditions, though his role there is much less central than in the Mahāyāna schools of India, China, Tibet, Japan, Vietnam, and Korea. His future coming as a buddha is predicted in the Pali Canon, where he is mentioned in the *Cakkavattisihanādasutta* of the Dīgha Nikāya, and in the Mahāvastu, a canonical text of the Lokottaravāda school of the Mahāsaṅghikas. The prophecy of the future awakening of Maitreya is told in the *Mūlasarvāstivāda-vinaya*, in the *Bhaiṣajyavastu*, the sixth chapter of the *Vinayavastu* (*The Chapter on Medicines*, *Bhaiṣajyavastu*, Toh 1, ch. 6). Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. His name literally means “Loving One.” He is also known as Ajita.

In the Kangyur, we find a few short sūtras, such as *Maitreya’s Rebirth in the Heaven of Joy* (Toh 199), describing the circumstances leading to his awakening, his future appearance in the world, and the methods to apply if one wishes to be reborn close to him at that time. On his bodhisattva career and the circumstances for his initial arousing of the mind set on awakening, see *Maitreya’s Setting Out* (Toh 198). Other sūtras in which previous lives of the bodhisattva Maitreya are recounted include *The White Lotus of the Good Dharma* (Toh 113), *The Sublime Golden Light* (Toh 555–57), and *The Question of Maitreya* (Toh 85). Maitreya also occupies a central role in some of the most famous Mahāyāna sūtras, such as *The Teaching of Vimalakīrti* (Toh 176), *The Rice Seedling* (Toh 210), *The Stem Array* (Toh 44–45), *The Perfection of Wisdom in Eight Thousand Lines* (Toh 12), and *The King of Samādhis* (Toh 127).

g.502 Makara

*chu srin*

ལྷ་སྒྲིབ།

*makara*

A nāga king.

g.503 Makaradhvaja

*chu srin rgyal mtshan*

ལྷ་སྒྲིབ་རྒྱལ་མཚན།

*makaradhvaja*

A yakṣa general.

g.504 Makarandama

*chu srin 'dul*

མུ་སྲིན་འདུལ།

*makarandama*

A yakṣa general.

g.505 Mālava

*phreng ba srung*

ཕྱེང་བ་སྲུང།

*mālava*

g.506 Malaya

*ma la ya*

མ་ལ་ཡ།

*malaya*

A mountain king.

g.507 Malaya

*ma la ya*

མ་ལ་ཡ།

*malaya*

g.508 Māli

*phreng ldan*

ཕྱེང་ལྡན།

*māli*

A nāga king.

g.509 Malla

*gyad yul*

གྲུ་ཡུལ།

*malla*

Name for a country and the people who reside there. One of the sixteen great kingdoms of ancient India.

g.510 Mālyacitra

*sna tshogs phreng*

སྤྲོ་ཚོགས་ཐེང་།

*mālyacitra*

A mountain king.

g.511 Mālyadhara

*phreng ba 'dzin pa*

ཐེང་བ་འཛིན་པ།

*mālyadhara*

A yakṣa general.

g.512 Mānasī

*yid las byung*

ཡིད་ལས་བྱུང་།

*mānasī*

g.513 Manasvi

*gzi can*

གཟི་ཅན།

*manasvi*

g.514 Manasvin

*gzi can*

གཟི་ཅན།

*manasvin*

A nāga king.

g.515 Mānava

*shed kyi bu*

ཤེད་ཀྱི་བུ།

*mānava*

A yakṣa general.

g.516 Mandaka

*dman pa po*

དམན་པ་པོ།

*mandaka*

A yakṣa general.

g.517 Maṇḍala  
*dkyil 'khor*  
དཀྱིལ་འཁོར།  
*maṇḍala*  
A yakṣa general.

g.518 Maṇḍalāsana  
*dkyil 'khor stan*  
དཀྱིལ་འཁོར་སྐྱོན།  
*maṇḍalāsana*

g.519 Maṇḍapa  
*'joms pa*  
འཛོམས་པ།  
*maṇḍapa*  
A yakṣa general.

g.520 Mandara  
*yid 'jigs pa*  
ཡིད་འཇིགས་པ།  
*mandara*  
A yakṣa general.

g.521 Maṇḍavī  
*snying po thob byed*  
སྤྱིང་པོ་ཐོབ་བྱེད།  
*maṇḍavī*

g.522 Maṇḍitikā  
—  
—  
*maṇḍitikā*  
A great rākṣasī.

g.523 Mandūraka  
*'dzam pa len pa*  
འཛོམས་པ་ལེན་པ།



*mandūraka*

A nāga king.

g.524 Maṅgalya

*bkra shis*

བཀ་ཤིས།

*maṅgalya*

A nāga king.

g.525 Maṇi

*nor bu*

ནོར་བུ།

*maṇi*

A nāga king.

g.526 Maṇi

*nor bu*

ནོར་བུ།

*maṇi*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa. This perhaps the same yakṣa identified as Maṇibhadra elsewhere in the text.

g.527 Maṇibhadra

*nor bu bzang*

ནོར་བུ་བཟང་།

*maṇibhadra*

A yakṣa general.

g.528 Māṇicara

*nor bu spyod*

ནོར་བུ་སྟོད།

*māṇicara*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.529 Maṇikānana

*nor bu'i gnas*

ནོར་བུ་འི་གནས།

*maṇikānana*

A yakṣa general.

g.530 Maṇikaṅṭha

*nor bu 'gul*

འོ་རུ་འགྲུལ།

*maṇikaṅṭha*

A nāga king.

g.531 Maṇikūṭa

*nor bu rdza*

འོ་རུ་རྩ།

*maṇikūṭa*

A mountain king.

g.532 Maṇimanta

*nor bu ldan*

འོ་རུ་ལྷན།

*maṇimanta*

A mountain king.

g.533 Maṇisuta

*nor bu 'i bu*

འོ་རུ་འི་བུ།

*maṇisuta*

A nāga king.

g.534 Mañjakeśa

*muny+dza'i skra*

མུ་རྩའི་སྐ།

*mañjakeśa*

A yakṣa general.

g.535 Manoramā

*yid du 'ong*

ཡིད་དུ་འོང།

*manoramā*

A great rākṣasī.

g.536 **Manu**

*go byed*

མོ་བྱེད།

*manu*

A lord of beings.

g.537 **Mānuṣa**

*mi*

མི།

*mānuṣa*

A nāga king.

g.538 **māra**

*bdud*

བདུད།

*māra*

*Definition from the 84000 Glossary of Terms:*

(1) The demon who assailed Śākyamuni prior to his awakening. (2) The deities ruled over by Māra who do not wish any beings to escape from saṃsāra. (3) Any demonic force, the personification of conceptual and emotional obstacles. They are also symbolic of the defects within a person that prevent awakening. (*Provisional 84000 definition. New definition forthcoming.*)

g.539 **Marabāla**

—

—

*marabāla*

A nāga king.

g.540 **Mardana**

*'joms pa po*

འཛོམས་པ་པོ།

*mardana*

A yakṣa general.

- g.541 Mardana  
*'dun khang*  
འདུན་ཁང།  
*mardana*
- g.542 Mardanī  
*'joms ma*  
འཇོམས་མ།  
*mardanī*  
A great rākṣasī.
- g.543 Mārīcī  
*'od can*  
འོད་ཅན།  
*mārīcī*  
A yakṣa general.
- g.544 Mārīcī  
*'od zer ma*  
འོད་ཟེར་མ།  
*mārīcī*  
A rākṣasī.
- g.545 Mārīcī  
*'od zer can*  
འོད་ཟེར་ཅན།  
*mārīcī*  
A great ṛṣi.
- g.546 Mārjārī  
*byi la mo*  
བྱི་ལ་མོ།  
*mārjārī*  
A great rākṣasī.
- g.547 Mārkaṇḍeya  
*lha skyabs kyi bu*

མ་རྒྱལ་ལྷ་ལྷ་

*mārkaṇḍeya*

A great ṛṣi.

g.548 Maru

*mya ngam*

མུ་རམ།

*maru*

g.549 Marubhūmi

*mya ngan sa*

མུ་རམ་ས།

*marubhūmi*

g.550 marut

*rlung lha*

རླུང་ལྷ།

*marut*

A god or spirit related to the wind.

g.551 Mātali

*ma dang · ma dang ldan*

མ་དང་། · མ་དང་ལྷན།

*mātali*

A yakṣa general and a yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.552 Mātāṅga

*glang po che*

གླང་པོ་ཅེ།

*mātāṅga*

A nāga king.

g.553 Mātāṅgī

*ma tang gi*

མ་ཏང་གི།

*mātāṅgī*

A great rākṣasī.

- g.554 Mātāṅgī  
*ban glang chen po*  
བན་གླང་ཆེན་པོ།  
*mātāṅgī*
- g.555 Mathurā  
*bcom brlag*  
བཙེམ་བརླག།  
*mathurā*
- g.556 mātṛkā  
*ma mo*  
མ་མོ།  
*mātṛkā*  
A class of female nonhuman being.
- g.557 Meghamāli  
*sprin gyi phreng can*  
སྤྲིན་གྱི་ཕྲེང་ཅན།  
*meghamāli*  
A yakṣa general.
- g.558 Mekhala  
*gser gyi 'og pag can*  
གསེར་གྱི་འོག་པག་ཅན།  
*mekhala*  
A yakṣa general.
- g.559 Mela  
*'dus pa*  
འདུས་པ།  
*mela*  
A nāga king.
- g.560 Mithilā  
*phrugs su ldan*  
ཕུགས་སུ་ལྷན།

*mithilā*

g.561 Mitrakālikā  
*mdza' mo naḡ mo*  
མཛཱ་མོ་ནག་མོ།  
*mitrakālikā*  
A great piśācī.

g.562 Mohā  
*glen ma*  
མྱེན་མ།  
*mohā*  
A great rākṣasī.

g.563 Mokṣaka  
*thar pa*  
ཐར་པ།  
*mokṣaka*  
A nāga king.

g.564 Morikā  
—  
—  
*mayūrikā*  
A great rākṣasī. *Morikā* is the Middle Indic equivalent of *mayūrikā*.

g.565 Mount Meru  
*lhun po*  
ལུན་པོ།  
*meru*

g.566 Mṛgaśirā  
*mgo*  
མགོ།  
*mṛgaśirā*  
A lunar mansion in the east.

g.567 Mṛgaśīrṣa

*ri dags mgo*

རི་དགས་མགོ།

*mṛgaśīrṣa*

A nāga king.

g.568 Mṛgila

*tshol ba'i tshul can*

ཚོལ་བའི་ཚུལ་ཅན།

*mṛgila*

A great nāga.

g.569 Muci

*gtong po*

གཏོང་པོ།

*muci*

A nāga king.

g.570 Mucilinda

*btang bzung*

བཏང་བཟུང།

*mucilinda*

A nāga king.

g.571 Mūlā

*snubs*

སྐུབས།

*mūlā*

A lunar mansion in the west.

g.572 Mūlamānuṣa

*mi'i rtsa ba*

མིའི་རྩ་བ།

*mūlamānuṣa*

A nāga king.

g.573 Muñja

*muny+dza*



མུམྱ།

*muñja*

A mountain king.

g.574 Nāḍikā

*dbu bu can*

དབུ་བུ་ཅན།

*nāḍikā*

A great rākṣasī.

g.575 nāga

*klu*

ལྷ།

*nāga*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.576 Nāgahr̥daya

*klu'i snying po*

ལྷ་འཁྱིའ་པོ།

*nāgahr̥daya*

g.577 Nāgara

*grong khyer*

གྲོང་ཁྱེར།

*nāgara*

g.578 Naigameśa

*grong rdal tshol ba*

གྲོང་རྒྱལ་ཚོལ་བ།

*naigameśa*

A yakṣa general.

g.579 Naikṛtika

*gzhan brnyas*

གཞན་བརྟམས།

*naikṛtika*

A yakṣa general.

g.580 Nairañjanā

*skyon bral*

སྐོན་བྲལ།

*nairañjanā*

A river queen.

g.581 Nakhaka

*sen mo can*

སེན་མོ་ཅན།

*nakhaka*

A nāga king.

g.582 nakṣatra

*skar ma*

སྐར་མ།

*nakṣatra*

A lunar mansion, often personified as a semidivine being.

g.583 Nala

*mi zhum pa*

མི་ལུམ་པ།

*nala*

A nāga king.

g.584 Namuci

*mi gtong ba*

མི་གཏོང་བ།

*namuci*

A nāga king.

- g.585 Nanda  
*dga' bo*  
 དགའ་བོ།  
*nanda*  
 Nāga king.
- g.586 Nanda  
*dga' bo*  
 དགའ་བོ།  
*nanda*  
 A yakṣa general in the south.
- g.587 Nandā  
*dga' mo*  
 དགའ་མོ།  
*nandā*  
 A great rākṣasī.
- g.588 Nandapura  
*nye dga' grong khyer*  
 ཉེདགའ་གྲོང་ཁྱེད།  
*nandapura*
- g.589 Nandī  
*dga' ba can*  
 དགའ་བ་ཅན།  
*nandī*  
 A yakṣa general.
- g.590 Nandika  
*dga' byed*  
 དགའ་བྱེད།  
*nandika*
- g.591 Nandin  
*dga' ba can*  
 དགའ་བ་ཅན།

*nandin*

A yakṣa general.

g.592 Nandinagara

*dga' ba'i grong*

དགའ་བའི་གོང།

*nandinagara*

g.593 Nandivardhana

*dga' ba 'phel byed*

དགའ་བ་འཕེལ་བྱེད།

*nandivardhana*

g.594 Nārada

*mis byin gyi bu*

མིས་བྱིན་གྱི་བུ།

*nārada*

A great ṛṣi.

g.595 Narakuvera

*nal ku ba*

ནལ་ཀུ་བ།

*narakuvera*

A yakṣa general.

g.596 Nararāja

*mi'i rgyal po*

མིའི་རྒྱལ་པོ།

*nararāja*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.597 Nārāyaṇa

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*nārāyaṇa*

A nāga king.

g.598 Nardana

*ngar ba*

ངར་བ།

*nardana*

A nāga king.

g.599 Narmadā

*rtse sbyin*

རྩེ་སྤྱིན།

*narmadā*

A river queen.

g.600 Nāsika

*sna nas byung*

སྣ་ནས་བྱུང།

*nāsika*

g.601 neglected spirits

*smad pa*

སྐད་པ།

*avadhūta*

The Sanskrit term means “neglected, discarded, rejected, cast off”, and thus appears to refer to nonhuman beings designated as such. The term used in the Tibetan translation is *smad pa*, “contemptible.”

g.602 Nikaṇṭhaka

*mgul nges*

མགུལ་ངེས།

*nikaṇṭhaka*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.603 Nikuṇṭhā

*nges gtum mo*

ངེས་གཏུམ་མོ།

*nikuṇṭhā*

A great rākṣasī.

g.604 Nīlā

*sngon mo*

སྤྲོན་མོ།

*nīlā*

A great rākṣasī.

g.605 Nilayadhruva

*gnas can rtag pa*

གནས་ཅན་རྟག་པ།

*nilayadhruva*

g.606 Nimindhara

*mu khyud 'dzin*

མུ་ཁྱུད་འཛིན།

*nimindhara*

A nāga king.

g.607 Nimindhara

*mu khyud 'dzin*

མུ་ཁྱུད་འཛིན།

*nimindhara*

A mountain king.

g.608 Niśācarā

*mtshan mo rgyu*

མཚན་མོ་རྒྱ།

*niśācarā*

A great rākṣasī.

g.609 non-returner

*phyir mi 'ong ba*

ཕྱིར་མི་འོང་བ།

*anāgāmin*

*Definition from the 84000 Glossary of Terms:*

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the Desire Realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

- g.610 nonhuman  
*mi ma yin pa*  
 མི་མ་ཡིན་པ།  
*amānuṣa*
- g.611 Ojohāriṇī  
*mdangs za ba*  
 མདངས་ཟ་བ།  
*ojohāriṇī*  
 A great piśācī.
- g.612 Olambā  
*kun tu 'phyang ma*  
 ཀུན་ཏུ་འཕྱང་མ།  
*olambā*  
 A great piśācī.
- g.613 once-returner  
*lan cig phyir 'ong ba*  
 ལན་ཅིག་ཕྱིར་འོང་བ།  
*sakṛdāgāmin*  
*Definition from the 84000 Glossary of Terms:*  
 One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.  
*(Provisional 84000 definition. New definition forthcoming.)*
- g.614 ostāraka  
*gnon po*  
 གནོན་པོ།  
*ostāraka*  
 A class of nonhuman being.
- g.615 Padumā  
*pad+ma*  
 པདྨ།  
*padmā*  
 A great rākṣasī. *Padumā* is the Middle Indic equivalent of *padmā*.

- g.616 Pālaka  
*skyong ba po*  
ལྷོང་བ་པོ།  
*pālaka*  
A yakṣa general.
- g.617 Pālitaka  
*skyong ba po*  
ལྷོང་བ་པོ།  
*pālitaka*  
A yakṣa general.
- g.618 Pañcacūḍa  
—  
—  
*pañcacūḍa*  
A nāga king.
- g.619 Pañcālā  
*lṅga len*  
ལྷ་ལེན།  
*pañcālā*  
A river queen.
- g.620 Pañcālaganḍa  
*tshigs lṅga ser po*  
ཚོགས་ལྷ་སེར་པོ།  
*pañcālaganḍa*  
A yakṣa general in the intermediate directions.
- g.621 Pāñcālaganḍa  
*tshigs lṅga ser po*  
ཚོགས་ལྷ་སེར་པོ།  
*pāñcālaganḍa*  
A yakṣa general who is a “Dharma brother” of Vaiśravaṇa.
- g.622 Pāñcālaka



*lṅga len*

ལྷ་ལེན།

*pāñcālaka*

A nāga king.

g.623 Pāñcālī

*lṅga mangs*

ལྷ་མངས།

*pāñcālī*

g.624 Pañcika

*lṅga spyod*

ལྷ་སྤྱོད།

*pañcika · pāñcika*

A yakṣa general.

g.625 Pāṇḍamāthura

*dkar po bcom brlag*

དཀར་པོ་བཅོམ་བརྒྱལ།

*pāṇḍamāthura*

g.626 Pāṇḍara

*dkar gsal*

དཀར་གསལ།

*pāṇḍara*

A nāga king.

g.627 Pāṇḍaraka

*pan+da ka*

པན་ཀ།

*pāṇḍaraka*

A nāga king.

g.628 Parapurañjaya

*gzhan gyi grong las rgyal*

གཙན་གྱི་གྲོང་ལས་རྒྱལ།

*parapurañjaya*

- g.629 Pārāsara  
*pha rol mtha' med*  
ཕ་རོལ་མཐའ་མེད།  
*pārāsara*  
A yakṣa general.
- g.630 Pārata  
*dngul chu*  
དངུལ་ཚུ།  
*pārata*
- g.631 Parijāta  
*kun nas 'gro*  
ཀུན་ནས་འགྲོ།  
*parijāta*  
A mountain king.
- g.632 Parikāla  
—  
—  
*parikāla*  
A nāga king.
- g.633 Parikīṭa  
*mchog ldan grog ma*  
མཚོག་ལྷན་གྲོག་མ།  
*parikīṭa*  
A nāga king.
- g.634 Parvata  
*ri*  
རི།  
*parvata*  
A yakṣa general.
- g.635 Parvata  
*ri bo*

འཛོམས།

*parvata*

A great ṛṣi.

g.636 Pātāla

'og

འཛོམས།

*pātāla*

g.637 Pāṭaliputra

*skya snar can gyi bu · skya snar bu*

སྐྱ་སྐྱར་ཅན་གྱི་བུ། · སྐྱ་སྐྱར་བུ།

*pāṭaliputra*

g.638 Patnīya

*chung ma can*

ཚུང་མ་ཅན།

*patnīya*

g.639 Paṇḍarīka

*pad+ma dkar po*

པད་དཀར་པོ།

*paṇḍarīka*

A nāga king.

g.640 Paṇḍra

*pon+tra*

པོ་རྩ།

*paṇḍra*

g.641 Payoṣṇī

*chu dron can*

ཚུ་རྩོན་ཅན།

*payoṣṇī*

A river queen.

g.642 Piṅgala

*dmār ser*

དམར་མེར།

*piṅgala*

A yakṣa general.

g.643 Piṅgala

*dmār ser po*

དམར་མེར་པོ།

*piṅgala*

A yakṣa general.

g.644 Piṅgala

*dmār ser po*

དམར་མེར་པོ།

*piṅgala*

A yakṣa general.

g.645 Piṅgala

*ser skyā*

མེར་སྐྱ།

*piṅgala*

A yakṣa general in the western direction.

g.646 Piṅgala

*ser skyā*

མེར་སྐྱ།

*piṅgala*

A nāga king.

g.647 Piṅgalā

*spre'u ltar dmar ser*

སྤྱུ་ལྟར་དམར་མེར།

*piṅgalā*

A great piśācī.

g.648 Piṅgalā

*dmār ser mo*

དམར་སེར་མོ།

*piṅgalā*

A great rākṣasī.

g.649 piśāca

*sha za*

ཤ་ཟ།

*piśāca*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.650 piśācī

*sha za mo*

ཤ་ཟ་མོ།

*piśācī*

A female piśāca.

g.651 Pitānandin

*pha dga'*

ཕ་དགའ།

*pitānandin*

A yakṣa general.

g.652 Pitaṅgala

*pi tang ga l+ya*

ཕི་ཏང་ག་ལ།

*pitaṅgala*

g.653 Polava

*po la ba*

སོ་ལ་བ།

—

A nāga king.

g.654 Potalaka

*gru 'dzin*

གྲུ་འཛིན།

*potalaka*

A great ṛṣi.

g.655 Prabha

*'od*

འོད།

*prabha*

A great ṛṣi.

g.656 Prabhadrīkā

*rab bzang*

རབ་བཟང་།

*prabhadrīkā*

A river queen.

g.657 Prabhañjana

*rab tu 'joms pa*

རབ་ཏུ་འཛོམས་པ།

*prabhañjana*

A yakṣa general.

g.658 Prabhañjana

*rab 'jigs pa*

རབ་འཇིགས་པ།

*prabhañjana*

A yakṣa general.

g.659 Prabhaṅkara

*'od byed pa*

འོད་བྱེད་པ།

- prabhaṅkara*  
A yakṣa general.
- g.660 **Prabhaṅkara**  
*'od byed pa*  
འོད་བྱེད་པ།  
*prabhaṅkara*  
A yakṣa general.
- g.661 **Prabhāsvara**  
*'od gsal ba*  
འོད་གསལ་བ།  
*prabhāsvara*  
A yakṣa general.
- g.662 **Prabhu**  
*bla ma*  
བླ་མ།  
*prabhu*  
A yakṣa general in the western direction.
- g.663 **Pradyumna**  
*bdud*  
བདུད།  
*pradyumna*  
A nāga king. Pradyumna is another name for Kāmadeva.
- g.664 **Prajāpati**  
*skye dgu'i bdag po*  
སྐྱེ་དགུའི་བདག་པོ།  
*prajāpati*  
A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.665 **Prajāpati**  
*ske dgu'i bdag po*  
སྐྱེ་དགུའི་བདག་པོ།  
*prajāpati*

- g.666 Pralambā  
*rab tu 'phyang ma*  
 རབ་ཏུ་འཕྱང་མ།  
*pralambā*
- g.667 Pralambā  
*rab tu 'phyang ma*  
 རབ་ཏུ་འཕྱང་མ།  
*pralambā*  
 A great piśācī.
- g.668 Pramardana  
*'joms pa po*  
 འཛོམས་པ་པོ།  
*pramardana*  
 A yakṣa general.
- g.669 Pramardana  
*rab 'joms pa*  
 རབ་འཛོམས་པ།  
*pramardana*  
 A yakṣa general.
- g.670 Pramokṣa  
*rab thar*  
 རབ་ཐར།  
*pramokṣa*  
 A nāga king.
- g.671 Praṇāda  
*sgra rab*  
 སྒ་རབ།  
*praṇāda*  
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.672 Prāṇahāriṇī  
*srog 'phrog ma*



སྤྲོག་འཕྲོག་མ།

*prāṇahāriṇī*

A great rākṣasī.

g.673 Prasabha

*'du ba mchog*

འདུ་བ་མཚོག།

*prasabha*

A yakṣa general.

g.674 Pratiṣṭhāna

*rab tu gnas*

རབ་རྩ་གནས།

*pratiṣṭhāna*

g.675 pratyekabuddha

*rang sangs rgyas*

རང་སངས་རྒྱས།

*pratyekabuddha*

*Definition from the 84000 Glossary of Terms:*

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.676 preṣaka

*sbod gtong*

སྤོད་གཏོང།

*preṣaka*

A class of nonhuman being.

g.677 preta

*yi dags*

ཡི་དགས།

*preta*

*Definition from the 84000 Glossary of Terms:*

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.678 Pretī

*yi dags mo*

ཡི་དགས་མོ།

*pretī*

A great piśācī.

g.679 Priyadarśana

*mthong dga' ba*

མཐོང་དགའ་བ།

*priyadarśana*

A yakṣa general.

g.680 Priyadarśana

*mthong dga' bo*

མཐོང་དགའ་བོ།

*priyadarśana*

A yakṣa general.

g.681 Pulaha

*spu zing sel*

སྤུ་ཟིང་སེལ།

*pulaha*

A lord of beings.

g.682 Pulastya

*mdun du bdar*

མདུན་དུ་བདར།

*pulastya*

A lord of beings.

g.683 Punarvasu

*nab so*

ནབ་སོ།

*punarvasu*

A lunar mansion in the east.

g.684 Puṇḍarīka

*pad+ma dkar po*

པདྨ་དཀར་པོ།

*puṇḍarīka*

g.685 Puṇḍavardhana

*'phral ris 'phel*

འཕྲལ་རིས་འཕེལ།

*puṇḍavardhana*

g.686 Pūraṇakarṇa

*rna ba tshang ba*

རྣ་བ་ཚང་བ།

*pūraṇakarṇa*

A nāga king.

g.687 Purañjaya

*grong khyer rgyal*

གྲོང་ཁྱེར་རྒྱལ།

*purañjaya*

A yakṣa general.

g.688 Purastya

*mdun du bdar*

ཕུན་སུ་བདེ།

*purastya*

A great ṛṣi.

g.689 Pūrṇabhadra

*gang ba bzang*

གང་བ་བཟང་།

*pūrṇabhadra*

A nāga king.

g.690 Pūrṇabhadra

*gang ba bzang*

གང་བ་བཟང་།

*pūrṇabhadra*

A yakṣa general.

g.691 Pūrṇabhadrikā

*gang ba bzang ma*

གང་བ་བཟང་མ།

*pūrṇabhadrikā*

A great piśācī.

g.692 Pūrṇaka

*gang ba*

གང་བ།

*pūrṇaka*

A yakṣa general.

g.693 Pūrṇaka

*gang po*

གང་པོ།

*pūrṇaka*

A yakṣa general.

g.694 Pūrṇaka

*gang po*

གང་པོ།

*pūrṇaka*

A yakṣa general in the eastern direction.

g.695 Pūrṇaka

*gang po*

གང་པོ།

*pūrṇaka*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.696 Pūrṇamukha

*bzhin rgyas pa*

བཞིན་རྒྱལ་པ།

*pūrṇamukha*

A yakṣa general.

g.697 Pūrvabhādrapadā

*khnums stod*

ཁུམས་སྟོང།

*pūrvabhādrapadā*

A lunar mansion in the north.

g.698 Pūrvaphālgunī

*gre*

གྲེ།

*pūrvaphālgunī*

A lunar mansion in the south.

g.699 Pūrvāśādhā

*chu stod*

ཅུ་སྟོང།

*pūrvāśādhā*

A lunar mansion in the west.

g.700 Puṣpadanta

*me tog so*

མེ་ཏོག་སོ།

*puṣpadanta*

A yakṣa general.

g.701 Puṣpaketu

*me tog tog*

མེ་ཏོག་ཏོག

*puṣpaketu*

A yakṣa general.

g.702 Puṣya

*rgyal*

ལྷུ་ལ།

*puṣya*

A lunar mansion in the east.

g.703 pūtana

*srul po*

སྤུ་པོ།

*pūtana*

*Definition from the 84000 Glossary of Terms:*

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.704 Putrīvaṭa

*bu mo 'jug*

བུ་མོ་འཇུག

*putrīvaṭa*

g.705 Rāghava

*rtogs pa'i bu*

རྟོགས་པའི་བུ།

*rāghava*

A nāga king.

g.706 Rāhu

*sgra gcan*

སྒྲ་གཅན།

*rāhu*

The eclipse. The term can refer specifically to the eclipse of northern lunar node.

g.707 Rājagrha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*rājagrha*

g.708 rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.709 Rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa*

A nāga king.

g.710 rākṣasī

*srin mo*

སྲིན་མོ།

*rākṣasī*

A female rākṣasa.

g.711 Rakṣitikā

*srung ba mo*

སྤྱང་བ་མོ།

*rakṣitikā*

A great piśācī.

g.712 Raktamāli

*dmar phreng can*

དམར་ཐེང་ཅན།

*raktamāli*

A nāga king.

g.713 Rāmakāṅkṣi

*dga' ba'i tshang tshing*

དགའ་བའི་ཚང་ཚིང་།

*rāmakāṅkṣi*

g.714 Ramatha

*dga' dang ldan*

དགའ་དང་ལྷན།

*ramatha*

g.715 Rāsina

—

—

*rāsina*

g.716 Rathasyā

—

—

*rathasyā*

A river queen.

g.717 Ratnākara

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

*ratnākara*

A mountain king.

g.718 Raudrā



*drag mo*

རྒྱ་མོ།

*raudrā*

A great rākṣasī.

g.719 Raudrī

*drag po'i chung ma*

རྒྱ་པོའི་ཚུང་མ།

*raudrī*

A great mātrkā.

g.720 Rauruka

—

—

*rauruka*

g.721 Rāvaṇa

*sgra sgrogs bu*

སྒྲ་སྒྲོགས་བུ།

*rāvaṇa*

A yakṣa general.

g.722 Rāvaṇa

—

—

*rāvaṇa*

The husband of Ekajaṭā.

g.723 Rāvaṇa

*sgra sgrogs kyi bu*

སྒྲ་སྒྲོགས་ཀྱི་བུ།

*rāvaṇa*

A nāga king.

g.724 Rāvaṇī

*zlog byed ma*

ཚོག་བྱེད་མ།

*rāvāṇī*

A great rākṣasī.

g.725 Revatī

*nam gru*

ལྷ་ལྷ།

*revatī*

A lunar mansion in the north.

g.726 Rohiṇī

*snar ma*

སྣ་མ།

*rohiṇī*

A great rākṣasī.

g.727 Rohiṇī

*snar ma*

སྣ་མ།

*rohiṇī*

A lunar mansion in the east.

g.728 Rohitaka

—

—

*rohitaka*

g.729 Rohitāśva

*rta dmar*

རྟ་དམར།

*rohitāśva*

g.730 ṛṣi

*drang srong*

དྲང་སྲོང།

*ṛṣi*

An ancient Indian spiritual title for divinely inspired individuals credited with creating the foundations for Indian culture. The term can also be used generically to refer to a class of beings.

- g.731 R̥ṣika  
*drang srong*  
རྩ་སྲིང་།  
*ṛṣika*  
A nāga king.
- g.732 R̥ṣirakṣitikā  
*drang srong srung ma*  
རྩ་སྲིང་སྲུང་མ།  
*ṛṣirakṣitikā*  
A great piśācī.
- g.733 R̥ṣiśṛṅga  
*drang srong rwa*  
རྩ་སྲིང་རྩ།  
*ṛṣiśṛṅga*  
A great ṛṣi.
- g.734 Rudhirāhāriṇī  
*khraḡ za ma*  
ཁྲག་བ་མ།  
*rudhirāhāriṇī*  
A great rākṣasī.
- g.735 rudra  
*drag po*  
དྲག་པོ།  
*rudra*  
A class of nonhuman beings.
- g.736 Rudra  
*drag po*  
དྲག་པོ།  
*rudra*  
A wrathful form of Śiva.
- g.737 Rurubha

*ri dags can*

རི་དགས་ཅན།

*rurubha*

A mountain king.

g.738 Śabarī

*sha ba ri*

ཤ་བ་རི།

*śabarī*

g.739 Ṣaḍakṣarī

*yi ge drug ma*

ཡི་གེ་དྲུག་མ།

*ṣaḍakṣarī*

g.740 Ṣaḍaṅgula

*sor mo drug pa*

སོར་མོ་དྲུག་པ།

*ṣaḍaṅgula*

A nāga king.

g.741 Sāgara

*rgya mtsho*

རྒྱ་མཚོ།

*sāgara*

A yakṣa general.

g.742 Sāgara

*mtsho chen*

མཚོ་ཅེན།

*sāgara*

A nāga king.

g.743 Sāgara

—

—

*sāgara*

g.744 Sāgaraputra

*mtsho chen bu*

སཱ་ག་ཕུ་

*sāgaraputra*

A nāga king.

g.745 Sahā world

*mi mjed*

མི་མཇེད།

—

g.746 Sahya

*mi mjed*

མི་མཇེད།

*sahya*

A mountain king.

g.747 Śaila

*brag*

བྲག

*śaila*

A yakṣa general.

g.748 Śailabāhu

*brag lag*

བྲག་ལག

*śailabāhu*

A nāga king.

g.749 Saindhava

*sen da pa*

སེན་དཔ།

*saindhava*

g.750 Śaivala

*zhi ba 'dzin*

ཞི་བ་འཇིན།

*śaiṅgala*

A nāga king.

g.751 Śakasthāna

*nus pa'i gnas*

རུས་པའི་གནས།

*śakasthāna*

g.752 Śakaṭamukha

*shing rta'i bzhin*

ཤིང་རྟའི་བཞེན།

*śakaṭamukha*

A nāga king.

g.753 Sāketa

*gnas bcas*

གནས་བཅས།

*sāketa*

A nāga king.

g.754 Sāketa

*gnas bcas · gnas dang bcas*

གནས་བཅས། · གནས་དང་བཅས།

*sāketa*

g.755 Śakra

*brgya byin*

བརྒྱ་བྱིན།

*śakra*

*Definition from the 84000 Glossary of Terms:*

The lord of the gods. Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śatakratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra.

g.756 Śākya

*shakya*

ཤཀྱ།

*śākya*

The name of the family clan into which Buddha Śākyamuni was born.

g.757 Śākyamuni

*shakya thub pa*

ཤཀྱ་ཐུབ་པ།

*śākyamuni*

*Definition from the 84000 Glossary of Terms:*

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.758 Śākyaprabha

*shakya pra b+ha*

ཤཀྱ་པ་མ།

*śākyaprabha*

Indian scholar from the late eighth–early ninth century.

g.759 Śalabha

*stag re*

སྟག་རེ།

*śalabha*

A nāga king.

g.760 Samaṅgira

*ngag mnyam*

ངག་མཉམ།

*samaṅgira*

A great ṛṣi.

g.761 Samantabhadra

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

*samantabhadra*

g.762 Samudgata  
*yang dag 'phags po*  
ཡང་དག་འཕགས་པོ།  
*samudgata*  
A great ṛṣi.

g.763 Samudra  
*rgya mtsho*  
རྒྱ་མཚོ།  
*samudra*  
A nāga king.

g.764 Samudrā  
*rgya mtsho ma*  
རྒྱ་མཚོ་མ།  
*samudrā*  
A great rākṣasī.

g.765 Samudraputra  
*rgya mtsho'i bu*  
རྒྱ་མཚོ་འབྲུ།  
*samudraputra*  
A nāga king.

g.766 Śanaiścara  
*spen pa*  
སྤེན་པ།  
*śanaiścara*  
A great ṛṣi.

g.767 Sanatkumāra  
—  
—  
*sanatkumāra*  
A lord of beings.



g.768 Sañjaya  
*kun tu rgyal ba*  
ཀུན་ཏུ་རྒྱལ་བ།  
*sañjaya*  
A yakṣa general, the eldest son of Kubera.

g.769 Śaṅkāli  
—  
—  
*śaṅkāli*  
A yakṣa general.

g.770 Śaṅkara  
*zhi byed pa*  
ཞི་བྱེད་པ།  
*śaṅkara*  
A yakṣa general.

g.771 Śaṅkha  
*dung*  
དུང་།  
*śaṅkha*  
A nāga king.

g.772 Śaṅkhapāla  
*dung skyong*  
དུང་སྐྱོང་།  
*śaṅkhapāla*  
A nāga king.

g.773 Śaṅkhila  
*dung can*  
དུང་ཅན།  
*śaṅkhila*  
A yakṣa general in the south.

g.774 Śaṅkhinī

*dung can ma*

དུང་ཅན་མ།

*śāṅkhinī*

A great rākṣasī.

g.775 Śānti

*zhi ma*

ཞི་མ།

*śānti*

g.776 Saṅṭīraka

—

—

*saṅṭīraka*

g.777 Śāntivatī

*zhi ldan*

ཞི་ལྷན།

*śāntivatī*

g.778 Śarabha

*mda' ltar snang ba*

མདའ་ལྷར་སྒྲང་བ།

*śarabha*

A great ṛṣi.

g.779 Śaradharā

*mda' 'dzin ma*

མདའ་འཛིན་མ།

*śaradharā*

A great rākṣasī.

g.780 Sārapura

*grong khyer snying po*

གྲོང་ཁྱེར་སྟིང་པོ།

*sārapura*

g.781 Sarasvatī

*dbyangs can*

དབྱངས་ཅན།

*sarasvatī*

A river queen.

g.782 Śarayū

*mda' 'byung*

མདའ་འབྱུང།

*śarayū*

A river queen.

g.783 Śarmila

*brtse ba can*

བརྩེ་བ་ཅན།

*śarmila*

A yakṣa general.

g.784 Sārthavāha

*ded dpon*

དེད་དཔོན།

*sārthavāha*

A yakṣa general.

g.785 Sarvabhadrā

*thams cad bzang*

ཐམས་ཅད་བཟང།

*sarvabhadrā*

A yakṣa general.

g.786 Śāsanadhara

*bstan pa 'dzin*

བསྟན་པ་འཛིན།

*śāsanadhara*

A mountain king.

g.787 Śatabāhu

*lag brgya pa*

ལག་བརྒྱ་པ།

*śatabāhu*

A yakṣa general.

g.788 Śatabāhu

*lag brgya ma*

ལག་བརྒྱ་མ།

*śatabāhu*

A rākṣasī.

g.789 Śatabāhu

*zhi ba 'dzin*

ཞི་བ་འཛིན།

*śatabāhu*

A river queen.

g.790 Śatabhiṣā

*mon gru*

མོན་གུ།

*śatabhiṣā*

A lunar mansion in the north.

g.791 Sātāgiri

*gror bcas ri*

གྲོར་བཅས་རི།

*sātāgiri*

A yakṣa general.

g.792 Sātāgiri

*ri mnyam*

རི་མཉམ།

*sātāgiri*

A yakṣa general in the intermediate directions; a yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.793 Śatanetrā

*mig brgya ma*

མིག་བརྒྱ་མ།

*śatanetrā*

A great rākṣasī.

g.794 Śataśīrṣā

*mgo brgya ma*

མགོ་བརྒྱ་མ།

*śataśīrṣā*

A great rākṣasī.

g.795 Śataśṛṅga

*rtse brgya pa*

རྩེ་བརྒྱ་པ།

*śataśṛṅga*

A mountain king.

g.796 Ṣaṭpura

*grong khyer drug*

གྲོང་ཁྱེར་དུག

*ṣaṭpura*

g.797 Saubhadriya

*bzang mdzes*

བཟང་མཛེས།

*saubhadriya*

g.798 Saumitrā

*mdza' bzang*

མཛེས་བཟང་།

*saumitrā*

A river queen.

g.799 Siddhapātra

—

—

*siddhapātra*

A yakṣa general.

- g.800 Siddhārtha  
*don grub*  
 དོན་གྲུབ།  
*siddhārtha*  
 A yakṣa general.
- g.801 Siddhārtha  
*don grub pa*  
 དོན་གྲུབ་པ།  
*siddhārtha*  
 A yakṣa general.
- g.802 Śikhaṇḍin  
*gtsug phud can*  
 གཙུག་ཕུད་ཅན།  
*śikhaṇḍin*  
 A yakṣa general.
- g.803 Śikhin  
*gtsug tor · gtsug tor can*  
 གཙུག་རྟོར། · གཙུག་རྟོར་ཅན།  
*śikhin*  
 One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.
- g.804 Śilāpura  
*rdo grong*  
 རོ་གྲོང།  
*śilāpura*
- g.805 Śilendrabodhi  
*shi len dra bo d+hi*  
 ཤི་ལེན་བྲ་བོ་རྗེ།  
*śilendrabodhi*  
 Indian scholar from the late eighth–early ninth century.
- g.806 Siṃha  
*seng ge*

སེང་གེ

*siṃha*

A yakṣa general in the south.

g.807 Siṃhabala

*seng ge'i stag · seng ge'i stobs*

སེང་གེའི་སྤྲུག་ . སེང་གེའི་སྤྲོའབས།

*siṃhabala*

A yakṣa general.

g.808 Siṃhala

—

—

*siṃhala*

A nāga king.

g.809 Siṃhala

*sing ha la*

སིང་ཧ་ལ།

*siṃhala*

g.810 Sindhu

*sin d+hu*

སིན་རྒྱ།

*sindhu*

A nāga king named after the river Sindhu (Indus).

g.811 Sindhu

*sin d+hu*

སིན་རྒྱ།

*sindhu*

A river queen.

g.812 Sindhusāgara

*sin d+hu yi ni rgya mtsho*

སིན་རྒྱ་ཡི་ནི་རྒྱ་མཚོ།

*sindhusāgara*

- g.813 Śiri  
*dpal*  
དཔལ།  
*śiri*  
A nāga king.
- g.814 Śirika  
*dpal can*  
དཔལ་ཅན།  
*śirika*  
A nāga king.
- g.815 Sītā  
*si ta*  
སི་ཏ།  
*sītā*  
A nāga king.
- g.816 Sītā  
*si ta*  
སི་ཏ།  
*sītā*  
A river queen.
- g.817 Śītavana  
*bsil ba'i nags tshal*  
བསིལ་བའི་ནགས་ཚོལ།  
*śītavana*
- g.818 Śiva  
*zhi ba*  
ཞི་བ།  
*śiva*  
A yakṣa general.
- g.819 Śivabhadrā  
*zhi ba bzang po*



- ཞི་བ་བཟང་པོ།  
*śivabhadra*  
 A yakṣa general.
- g.820 Śivapurādhāna  
*zhi ba'i grong len*  
 ཞི་བའི་གྲོང་ལེན།  
*śivapurādhāna*
- g.821 skanda  
*skem byed*  
 སྐེམ་བྱེད།  
*skanda*  
 A class of nonhuman being.
- g.822 Skandā  
*skem byed ma*  
 སྐེམ་བྱེད་མ།  
*skandā*  
 A great rākṣasī.
- g.823 Skandhākṣa  
*phrag pa'i mig*  
 ཕྲག་པའི་མིག།  
*skandhākṣa*  
 A yakṣa general.
- g.824 Soma  
*zla ba*  
 ལྷེ་བ།  
*soma*  
 A yakṣa general in the sky. A yakṣa of the same name is listed as a “Dharma brother” of Vaiśravaṇa.
- g.825 Somā  
*des ma*  
 དེས་མ།

*somā*

A great rākṣasī.

g.826 Sphoṭana

*rgyas byed*

སྐྱལ་བྱེད།

*sphoṭana*

A nāga king.

g.827 Sphoṭanī

*'gems ma*

འགོམས་མ།

*sphoṭanī*

A great rākṣasī.

g.828 śramaṇa

*dge sbyong*

དགེ་སྤྱོད།

*śramaṇa*

A person who follows a religious system that emphasizes an ascetic, mendicant way of life that often includes celibacy and monasticism. Buddhism and Jainism, among numerous other systems, are considered *śramaṇa* traditions. The term often appears in the compound *śramaṇabrāhmaṇa* to refer generically to the two major religious orientations of ancient India. Here, the term *śramaṇa* is used in contrast to *brāhmaṇas*, those who follow the Vedic tradition and its correlate religious systems that feature the ritual worship of brahmanical deities within the context of a householder lifestyle.

g.829 Śrāmaṇeraka

*dge tshul*

དགེ་ཚུལ།

*śrāmaṇeraka*

A nāga king.

g.830 śrāvaka

*nyan thos*

ཉན་ཐོས།

*śrāvaka*

*Definition from the 84000 Glossary of Terms:*

It is usually defined as “those who hear the teaching from the Buddha and make it heard to others.” Primarily it refers to those disciples of the Buddha who aspire to attain the state of an arhat by seeking self-liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering disturbing emotions, they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.831 Śravaṇa

*gro bzhin*

ལྷོ་བཞིན།

*śravaṇa*

A lunar mansion in the west.

g.832 Śrāvastī

*mnyan yod*

མཉམ་ཡོད།

*śrāvastī*

g.833 Śrībhadrā

*dpal bzang*

དཔལ་བཟང་།

*śrībhadrā*

A nāga king.

g.834 Śrīkaṇṭha

*dpal mgrin*

དཔལ་མགྲིན།

*śrīkaṇṭha*

A nāga king.

g.835 Śrīmanta

*dpal ldan*

དཔལ་ལྷན།

*śrīmanta*

A mountain king.

g.836 Śrīmat

*dpal ldan*

དཔལ་ལྷན།

*śrīmat*

A nāga king.

g.837 Śrīmatī

*dpal ldan ma*

དཔལ་ལྷན་མ།

*śrīmatī*

g.838 Śrīvardhana

*dpal 'phel*

དཔལ་འཕེལ།

*śrīvardhana*

A nāga king.

g.839 Śrughna

*'gro 'joms*

འགོ་འཛོམས།

*śrughna*

g.840 Stambhanī

*rengs byed ma*

རེངས་བྱེད་མ།

*stambhanī*

g.841 Sthala

*ka ba*

ཀ་བ།

*sthala*

A yakṣa general.

g.842 Sthalā

*ka ba*

ཀ་བ།

*sthalā*

g.843 Ṣṭhālā

*ka ba*

ཀ་བ།

*ṣṭhālā*

g.844 Sthūlasira

*mgo bo che*

མགོ་བོ་ཚེ།

*sthūlasira*

A great ṛṣi.

g.845 stream enterer

*rgyun du zhugs pa*

རྒྱུན་དུ་ལྷག་ས་པ།

*srotaāpanna*

*Definition from the 84000 Glossary of Terms:*

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the “stream” of practice that leads to nirvāṇa.

*(Provisional 84000 definition. New definition forthcoming.)*

g.846 Subāhu

*lag bzang*

ལག་བཟང་།

*subāhu*

A nāga king.

g.847 Subāhu

*lag bzang*

ལག་བཟང་།

*subāhu*

A mountain king.

- g.848 Subhadra  
*rab tu bzang*  
 རབ་ཏུ་བཟང་།  
*subhadra*  
 A nāga king.
- g.849 Subhūma  
*shin tu sa pa*  
 ཤིན་ཏུ་ས་པ།  
*subhūma*  
 A yakṣa general who dwells on the earth.
- g.850 Sūciloma  
*khab kyi spu*  
 ཁབ་ཀྱི་སྤུ།  
*sūciloma*  
 A nāga king.
- g.851 Sudarśana  
*blta na sdug pa*  
 བཟླ་ན་སྤུག་པ།  
*sudarśana*  
 A yakṣa general.
- g.852 Sudarśana  
*blta na mdzes*  
 བཟླ་ན་མཛེས།  
*sudarśana*  
 A nāga king.
- g.853 Sudarśana  
*blta na sdug*  
 བཟླ་ན་སྤུག།  
*sudarśana*  
 A mountain king.
- g.854 Śukāmukha

*ne tso'i bzhin*

ནེ་ཙོ་འི་བཞིན།

*śukāmukha*

A yakṣa general.

g.855 Sukhāvaha

*bde byed pa*

བདེ་བྱེད་པ།

*sukhāvaha*

A yakṣa general.

g.856 Sukhāvaha

*bde byed pa*

བདེ་བྱེད་པ།

*sukhāvaha*

A yakṣa general.

g.857 Sukīrti

*rab grags*

རབ་གྲགས།

*sukīrti*

A great ṛṣi.

g.858 Śukladamaṣṭra

*mche ba dkar po*

མཚེ་བ་དཀར་པོ།

*śukladamaṣṭra*

A yakṣa general.

g.859 Śukra

*pa ba sangs*

པ་བ་སངས།

*śukra*

A great ṛṣi.

g.860 Sumanas

*yid bzang*

- ཡིད་བཟང་།  
*sumanas*  
A nāga king.
- g.861 Sumeru  
*ri rab*  
རི་རབ།  
*sumeru*  
A nāga king.
- g.862 Sumeru  
*ri rab*  
རི་རབ།  
*sumeru*  
A mountain king.
- g.863 Sumeru  
*ri rab*  
རི་རབ།  
*sumeru*
- g.864 Sumitrā  
*rab mdza' ma*  
རབ་མཛའ་མ།  
*sumitrā*  
A great rākṣasī.
- g.865 Sumukha  
*bzhin bzangs*  
བཞིན་བཟང་མ།  
*sumukha*  
A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.866 Sumukha  
*bzhin bzangs*  
བཞིན་བཟང་མ།  
*sumukha*



- A nāga king.
- g.867 Sunanda  
*rab dga'*  
རབ་དགའ།  
*sunanda*  
A nāga king.
- g.868 Sunandamāna  
*rab dga'*  
རབ་དགའ།  
*sunandamāna*  
A lord of beings.
- g.869 Sundara  
*mdzes*  
མངོས།  
*sundara*  
A yakṣa general.
- g.870 Sunetra  
*mig bzang*  
མིག་བཟང།  
*sunetra*  
A yakṣa general in the east.
- g.871 Śūnya  
—  
—  
*śūnya*
- g.872 Suprabuddha  
*rab sad pa*  
རབ་སེད་པ།  
*suprabuddha*  
A yakṣa general.
- g.873 Supraṭiṣṭhita

*rab brtan*

རབ་བརྟན།

*supraṭiṣṭhita*

A nāga king.

g.874 Sūrya

*nyi ma*

ཉི་མ།

*sūrya*

A yakṣa general in the sky.

g.875 Sūryākānta

*nyi ma mdzes*

ཉི་མ་མཛེས།

*sūryākānta*

A mountain king.

g.876 Sūryaprabha

*nyi 'od*

ཉི་འོད།

*sūryaprabha*

A yakṣa general.

g.877 Sūryaprabha

*nyi 'od*

ཉི་འོད།

*sūryaprabha*

A nāga king.

g.878 Suṣeṇa

*sde bzang po*

སྡེ་བཟང་པོ།

*suṣeṇa*

A yakṣa general.

g.879 Susena

*sde bzang*

སྤེ་བབླང་།

*susena*

A mountain king.

g.880 Susīmā

*mtshams bzang ma*

མཚོམས་བབླང་མ།

*susīmā*

A great rākṣasī.

g.881 Sutanu

*lus mdzes*

ལུས་མཛེས།

*sutanu*

A lord of beings.

g.882 Suvarṇapārśva

*gser logs*

གསེར་ལོགས།

*suvarṇapārśva*

A mountain king.

g.883 Suvarṇaśṛṅga

*gser gyi rtse mo*

གསེར་གྱི་རྩེ་མོ།

*suvarṇaśṛṅga*

A mountain king.

g.884 Suvarṇāvabhāsa

*gser du snang ba*

གསེར་དུ་སྤང་བ།

*suvarṇāvabhāsa*

A peacock king, a past life of the Buddha Śākyamuni.

g.885 Suvāstu

*dngos bzang*

དངོས་བབླང་།

*suvāstu*

A river queen.

g.886 Suvāstu

*dngos bzang*

དངོས་བཟང་།

*suvāstu*

g.887 Svāstī

*sa ri*

ས་རི།

*svāstī*

A lunar mansion in the south.

g.888 Svastika

*dge ba*

དགེ་བ།

*svastika*

A yakṣa general.

g.889 Svastikaṭaka

*dge ba'i pho brang*

དགེ་བའི་ཕོ་བླང་།

*svastikaṭaka*

g.890 Svāti

*sa ri*

ས་རི།

*svāti*

A young monk who is bitten by a poisonous snake in *The Great Peahen*.

g.891 Taḍāgapālīnī

*ldeng ka skyong*

ལྷེང་ཀ་སྐྱོང་།

*taḍāgapālīnī*

A great rākṣasī.

g.892 Takṣaka

*'jog po*

འཛོག་པོ།

*takṣaka*

A nāga king.

g.893 Takṣaśilā

*rdo 'jog*

རོ་འཛོག།

*takṣaśilā*

g.894 Tāmarā

—

—

*tāmarā*

A river queen.

g.895 Tāmraparṇī

*zangs 'dab*

ཟངས་འདབ།

*tāmraparṇī*

A river queen.

g.896 Tāmraparṇī

*zangs kyi 'dab ma can*

ཟངས་ཀྱི་འདབ་མ་ཅན།

*tāmraparṇī*

g.897 Tāpana

*gdung ba*

གདུང་བ།

*tāpana*

A mountain king.

g.898 Tapanī

*gdung ma*

གདུང་མ།

*tapanī*

A great rākṣasī.

g.899 Tapodā

*dka' thub sbyin*

དཀའ་སྐབ་སྤྱིན།

*tapodā*

A river queen.

g.900 Taraṅgavatī

*rlangs dang ldan*

རྣངས་དང་ལྷན།

*taraṅgavatī*

g.901 Tararka

*gnyi*

གཉི།

*tararka*

A yakṣa general.

g.902 Tarukacchaka

—

—

*tarukacchaka*

g.903 Taṭiskandha

*'gram ldan phung po*

འགམ་ལྷན་ཕུང་པོ།

*taṭiskandha*

g.904 Thirty-Three

*sum cu rtsa gsum pa*

སུམ་རུ་རྩ་གསུམ་པ།

*trayastrimśa*

See “Heaven of the Thirty-Three.”

g.905 thus-gone one

*de bzhin gshegs pa*

དེ་བཞིན་གཤེགས་པ།

*tathāgata*

*Definition from the 84000 Glossary of Terms:*

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.906 traversed hex

*bsgom nyes*

བསྐོམ་ཉེས།

*durlaṅghita*

Judging by the Sanskrit term *laṅghita* (“overstepped, transgressed”) and its rendering into Tibetan as *bsgom*, which might be derived from *gom* (“to step or walk”), the meaning may be connected with a hex whose negative effects are felt if stepped over or on.

g.907 Trigupta

*gsum sbas*

གསུམ་སྐོས།

*trigupta*

A yakṣa general.

g.908 Trikaṅṭhaka

*mgul gsum pa*

མགུལ་གསུམ་པ།

*trikaṅṭhaka*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.909 Triphālin

*'bras bu gsum pa*

འབྲས་བུ་གསུམ་པ།

*triphālin*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.910 Tripura

*grong khyer gsum*

གོང་ཁྱེར་གསུམ།

*tripura*

g.911 Tripurī

—

—

*tripurī*

g.912 Triśūlapāṇi

*rtse gsum lag*

རྩེ་གསུམ་ལག།

*triśūlapāṇi*

A yakṣa general.

g.913 Triśūlapāṇī

*lag na rtse gsum ma*

ལག་ན་རྩེ་གསུམ་མ།

*triśūlapāṇī*

A rākṣasī.

g.914 Tukhāra

*tho gar*

ཐོ་གར།

*tukhāra*

g.915 twenty-eight great yakṣa generals

*gnod sbyin gyi sde dpon chen po nyi shu rtsa brgyad*

གནོད་སྐྱོན་གྱི་སྡེ་དཔོན་ཆེན་པོ་ཉི་ཤུ་རྩ་བརྒྱད།

—

Seven sets of four yakṣa generals dwelling in the four cardinal directions, the sky, the earth, and the intermediate directions.

g.916 Uḍḍiyānaka



*u t+yana*

ལུ་ཅན།

*udḍiyānaka*

g.917 Udgata

*'phags po*

འཕགས་པོ།

*udgata*

A great ṛṣi.

g.918 Udumbara

*u dum+ba ra*

ལུ་དུམ་པ།

*udumbara*

g.919 Udyogapāla

*brtson skyong*

བརྩོན་སྐྱོད།

*udyogapāla*

A yakṣa general in the north.

g.920 Ujjahānyā

*gyen du 'gro*

གྱེན་དུ་འགོ།

*ujjahānyā*

g.921 Ujjayanī

*'phags rgyal*

འཕགས་རྒྱལ།

*ujjayanī*

g.922 Ulkā mukhī

*sgron ma kha*

སྐྱོན་མ་ཁ།

*ulkāmukhī*

A great rākṣasī.

- g.923 Ulūka  
*a lu ka*  
 ཨ་ལུ་ཀ་།  
*ulūka*  
 A nāga king.
- g.924 unmāda  
*smyo byed*  
 སྲོ་བྱེད།  
*unmāda*  
 A class of nonhuman being.
- g.925 Upabindu  
*nye ba'i thigs pa*  
 ཉེ་བའི་ཐིགས་པ།  
*upabindu*  
 A nāga king.
- g.926 Upadundubhi  
*nye rnga*  
 ཉེང།  
*upadundubhi*  
 A nāga king.
- g.927 Upakāla  
*nye gnag*  
 ཉེག་ནག།  
*upakāla*  
 A yakṣa general who dwells on the earth.
- g.928 Upakālaka  
*nye gnag po*  
 ཉེག་ནག་པོ།  
*upakālaka*  
 A yakṣa general.
- g.929 Upakālaka

*nye gnag*

ཉེགནག

*upakālaka*

A nāga king.

g.930 Upamadā

*nye rgyags ma*

ཉེརྒྱགས་མ།

*upamadā*

A great piśācī.

g.931 Upanala

*nye bar mi zhum pa*

ཉེབར་མི་ལུམ་པ།

*upanala*

A nāga king.

g.932 Upananda

*nye dga' bo*

ཉེདགའ་བོ།

*upananda*

A nāga king.

g.933 Upapañcaka

*nye lnga po*

ཉེལ་པོ།

*upapañcaka*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.934 Upasiṃha

*nye ba'i seng ge*

ཉེབའི་སེང་གེ།

*upasiṃha*

A yakṣa general in the south.

g.935 Upasita

*nye dkar*

ཉེདགས།

*upasita*

A mountain king.

g.936 Upendra

*nye ba'i dbang po*

ཉེབའི་དབང་པོ།

*upendra*

g.937 Upendra

*nye ba'i dbang po*

ཉེབའི་དབང་པོ།

*upendra*

A nāga king.

g.938 Uragā

*brang gis 'gro*

བྲང་གིས་འགོ།

*uragā*

g.939 Uragādhipa

*brang 'gro'i bdag po nag po*

བྲང་འགོའི་བདག་པོ་ནག་པོ།

*uragādhipa*

A nāga king.

g.940 Ūrdhvajaṭā

*ral pa 'grent*

རལ་པ་འགྲེང།

*ūrdhvajaṭā*

A great rākṣasī.

g.941 Utpala

*me tog ut+pala*

མེ་ཏོག་ལྷུང་པ།

*utpala*

A nāga king.

- g.942 Uttama  
*mchog*  
 མཚོག།  
*uttama*  
 A nāga king.
- g.943 Uttarabhādrapadā  
*khnums smad*  
 ལུས་ས་སྐད།  
*uttarabhādrapadā*  
 A lunar mansion in the north.
- g.944 Uttaramānuṣa  
*mi'i bla ma · mi yi bla ma*  
 མིའི་བླ་མ། · མི་ཡི་བླ་མ།  
*uttaramānuṣa*  
 A nāga king.
- g.945 Uttaraphālgunī  
*dbo*  
 དབོ།  
*uttaraphālgunī*  
 A lunar mansion in the south.
- g.946 Uttarāṣāḍhā  
*chu smad*  
 ལུས་སྐད།  
*uttarāṣāḍhā*  
 A lunar mansion in the west.
- g.947 Uttrāsanī  
*dngangs byed ma*  
 དངངས་བྱེད་མ།  
*uttrāsanī*  
 A great rākṣasī.
- g.948 Vaccaḍa

*bab+ba da*

བབ་ད།

*vaccada*

A yakṣa general.

g.949 Vaccaḍādhāna

*bab+ba da bskyed*

བབ་ད་བསྐྱེད།

*vaccaḍādhāna*

g.950 Vaḍi

*ba di*

བ་དི།

*vaḍi*

A yakṣa who is a “Dharma brother” of Vaiśravaṇa.

g.951 Vaijayanta

*nam rgyal ldan*

ནམ་རྒྱལ་ལྷན།

*vaijayanta*

A yakṣa general.

g.952 Vairā

*dgra can*

དག་ཅན།

*vairā*

g.953 Vairāmaka

*mtha' ma*

མཐའ་མ།

*vairāmaka*

g.954 Vairāṭaka

*dgras dogs pa*

དག་ས་དོགས་པ།

*vairāṭaka*

A yakṣa general.

- g.955 Vaiśalī  
*yangs pa can*  
 ཡངས་པ་ཅན།  
*vaiśalī*
- g.956 Vaiśampāyana  
 —  
 —  
*vaiśampāyana*  
 A great ṛṣi.
- g.957 Vaiṣṇavī  
*khyab 'jug gi chung ma*  
 ལྷན་འཇུག་གི་ཅུང་མ།  
*vaiṣṇavī*  
 A great mātrkā.
- g.958 Vaiśravaṇa  
*rnam thos kyi bu · rnam thos bu*  
 རྣམ་ཐོས་ཀྱི་བུ། · རྣམ་ཐོས་བུ།  
*vaiśravaṇa*  
 One of the Four Great Kings, he rules over the nāgas.
- g.959 Vaiśravaṇa  
*rnam thos kyi bu*  
 རྣམ་ཐོས་ཀྱི་བུ།  
*vaiśravaṇa*  
 A nāga king.
- g.960 Vajradharā  
*rdo rje 'dzin*  
 རོ་རྗེ་འཛིན།  
*vajradharā*  
 A great rākṣasī.
- g.961 Vajrākara  
*rdo rje 'byung gnas*

དེ་རྩི་འབྲུང་གནས།

*vajrākara*

A mountain king.

g.962 Vajrapāṇi

*lag na rdo rje*

ལག་ན་རྩི།

*vajrapāṇi*

A yakṣa general.

g.963 Vajrayudha

*rdo rje mtshon*

དེ་རྩི་མཚོན།

*vajrayudha*

A yakṣa general.

g.964 Vakkula

*bak+ku*

བཀུ།

*vakkula*

A yakṣa general.

g.965 Vakṣu

*pak+shu*

པཀུ།

*vakṣu*

A river queen.

g.966 Vakṣu

*pak+shu*

པཀུ།

*vakṣu*

A nāga king.

g.967 Vallūlagrha

—

—



*vallūlagṛha*

A mountain king.

g.968 Valmīki

*grog mkhar ba*

གྲོག་མཁར་བ།

*valmīki*

A great ṛṣi.

g.969 Valuka

*ba lu ka*

བ་ལུ་ཀ།

*valuka*

A nāga king.

g.970 Vāmadevaka

*g.yon phyogs lha*

གཡོན་ཕྱོགས་ལྷ།

*vāmadevaka*

A great ṛṣi.

g.971 Vāmaka

*g.yon phyogs pa*

གཡོན་ཕྱོགས་པ།

*vāmaka*

A great ṛṣi.

g.972 Vārāhī

*phag gi chung ma*

ཕག་གི་ཚུང་མ།

*vārāhī*

A great mātrkā.

g.973 Vārāṇasī

*ba ra na si*

བ་ར་ན་སི།

*vārāṇasī*

g.974 Vardhamānaka

*'phel ba*

འཕེལ་བ།

*vardhamānaka*

A nāga king.

g.975 Vardhana

*'phel byed*

འཕེལ་བྱེད།

*vardhana*

A yakṣa general.

g.976 Varṇabhāṭa

*'od ma'i 'gram*

འོད་མའི་རྒྱལ།

*varṇabhāṭa*

g.977 Varṇi

*kha dog can*

ཁ་དོག་ཅན།

*varṇi*

g.978 Varṣaṇa

*char 'bebs*

ཆར་འབེབས།

*varṣaṇa*

A nāga king.

g.979 Varṣaṇī

*char 'bebs*

ཆར་འབེབས།

*varṣaṇī*

A great rākṣasī.

g.980 Varuṇa

*chu lha*

ཚུ་ལྷ།

*varuṇa*

A nāga king.

g.981 Varuṇa

*chu lha*

ལུ་ལྷ།

*varuṇa*

The name of one of the oldest of the Vedic gods, associated with the waters.

g.982 Varuṇa

*chu lha*

ལུ་ལྷ།

*varuṇa*

A yakṣa general who is a “Dharma brother” of Vaiśravaṇa.

g.983 Varuṇā

*chu lha'i yul*

ལུ་ལྷ་འི་ཡུལ།

*varuṇā*

g.984 Vāruṇī

*rlung lha'i chung ma*

རླུང་ལྷ་འི་ཚུང་མ།

*vāruṇī*

A great mātrkā.

g.985 Vāruṇī

*chu lha'i chung ma*

ལུ་ལྷ་འི་ཚུང་མ།

*vāruṇī*

A rākṣasī.

g.986 Vasāti

*gnas can*

གནས་ཅན།

*vasāti*

g.987 Vāsava

*nor gyi bu*

ནོར་གྱི་བུ།

*vāsava*

A yakṣa general.

g.988 Vasiṣṭha

*gnas 'jog*

གནས་འཛོག་

*vasiṣṭha*

A great ṛṣi.

g.989 Vasiṣṭha

*mdzes gnas*

མངོས་གནས།

*vasiṣṭha*

A lord of beings.

g.990 Vasubhadra

*nor bzang*

ནོར་བཟང་།

*vasubhadra*

A yakṣa general.

g.991 Vasubhadra

*nor bzang*

ནོར་བཟང་།

*vasubhadra*

A nāga king.

g.992 Vasubhūmi

*nor 'byor pa*

ནོར་འབྲོར་པ།

*vasubhūmi*

A yakṣa general.

g.993 Vāsuki

*nor rgyal bu*

- འོ་རྒྱལ་སུ།  
*vāsuki*  
A nāga king.
- g.994 Vāsūmukha  
*nor gyi sgo*  
འོ་རྒྱ་སྒོ།  
*vāsūmukha*  
A nāga king.
- g.995 Vasundharā  
*nor 'dzin ma*  
འོ་ར་འཛིན་མ།  
*vasundharā*  
A great rākṣasī.
- g.996 Vasutrāta  
*nor srung ba*  
འོ་ར་སྤང་བ།  
*vasutrāta*  
A yakṣa general.
- g.997 Vatsa  
*be'u*  
བེ་ལུ།  
*vatsa*  
A nāga king.
- g.998 vatsanābha poison  
*be'u lta bu'i dug*  
བེ་ལུ་ལྷ་སུའི་དུག།  
*vatsanābha*  
A type of vegetable poison frequently listed among poisonous substances in  
Āyurvedic literature.
- g.999 Vātsīputra  
*bad sa'i bu*

བད་སའི་བྲུ།

*vātsīputra*

A nāga king.

g.1000 Vāyibhūmīya

*rlung gi sa*

ལྷུང་གི་ས།

*vāyibhūmīya*

g.1001 Vāyira

*rlung ldan pa*

ལྷུང་ལྷན་པ།

*vāyira*

A yakṣa general.

g.1002 Vāyu

*rlung*

ལྷུང་།

*vāyu*

A yakṣa general who dwells in the sky.

g.1003 Vāyu

*rlung lha*

ལྷུང་ལྷ།

*vāyu*

g.1004 Vāyuvyā

*rlung gi chung ma*

ལྷུང་གི་ཚུང་མ།

*vāyuvyā*

A great mātrkā.

g.1005 Vedagaccha

*riḡ byed srung*

རིག་བྱེད་སྲུང་།

*vedagaccha*

A mountain king.

g.1006 Vemacitra  
*thags bzangs ris*  
ཐགས་བཟངས་རིས།  
*vemacitra*  
A yakṣa general.

g.1007 Vemacitra  
*thags bzangs ris*  
ཐགས་བཟངས་རིས།  
*vemacitra*  
A mountain king.

g.1008 Vemānika  
*nga rgyal bral*  
ང་རྒྱལ་བྲལ།  
*vemānika*  
A yakṣa general.

g.1009 Veṣṭitaka  
*dkris pa po*  
དཀྱིས་པ་པོ།  
*veṣṭitaka*  
A yakṣa general.

g.1010 vetāla  
*ro langs*  
རོ་ལངས།  
*vetāla*  
A class of nonhuman being typically associated with violent sorcery rites and often said to possess and reanimate corpses.

g.1011 Vetravati  
*spa ldan*  
སྤ་ལྷན།  
*vetravati*  
A river queen.

g.1012 Vibhīṣana

*'jigs byed*

འཇིགས་བྱེད།

*vibhīṣana*

A yakṣa general.

g.1013 Vibhīṣaṇā

*'jigs byed ma*

འཇིགས་བྱེད་མ།

*vibhīṣaṇā*

A great rākṣasī.

g.1014 Vidiśa

*phyogs mtshams*

ཕྱོགས་མཚམས།

*vidiśa*

g.1015 Vidurā

—

—

*vidurā*

A great rākṣasī.

g.1016 vidyādhara

*rig sngags 'chang*

རིག་སྲགས་འཚང།

*vidyādhara*

Meaning those who wield (*dhara*) spells (*vidyā*), the term is used to refer to both a class of nonhuman beings who wield magical power and human practitioners of the magical arts. The latter usage is especially prominent in the Kriyātantras, which are often addressed to the human vidyādhara. The Tibetan Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term more broadly to realized figures in the Buddhist pantheon.

g.1017 Vidyādhārā

*rig 'dzin ma*



འཇིག་རྒྱུ་མཁུ་

*vidyādharā*

A great rākṣasī.

g.1018 Vidyotana

*glog 'byin*

སྒྲོག་འབྲིན།

*vidyotana*

A nāga king.

g.1019 Vidyotanī

*snang byed ma*

སྒྲོག་བྱེད་མ།

*vidyotanī*

A great rākṣasī.

g.1020 Vidyutprabha

*glog 'od*

སྒྲོག་འོད།

*vidyutprabha*

A mountain king.

g.1021 Vihetḥanā

*rnam par 'tshē*

རྣམ་པར་འཇོ།

*vihetḥanā*

A great rākṣasī.

g.1022 Vijaya

*rnam par rgyal*

རྣམ་པར་རྒྱལ།

*vijaya*

A yakṣa general

g.1023 Vikāṭa

*ma rungs pa*

མ་རུངས་པ།

*vikāṭa*

A yakṣa general.

g.1024 Vikāṭaṅkaṭa

*mi bzad 'gro ldan*

མི་བཟད་འགོ་ལྷན།

*vikāṭaṅkaṭa*

A group of yakṣas.

g.1025 Vilambā

*rnam par 'phyang ma*

རྣམ་པར་འཕྱང་མ།

*vilambā*

A great piśācī.

g.1026 Vimala

*dri med*

དྷི་མེད།

*vimala*

A nāga king.

g.1027 Vimalā

*dri med*

དྷི་མེད།

*vimalā*

A great rākṣasī.

g.1028 Vimalā

*dri bral*

དྷི་བྲལ།

*vimalā*

A river queen.

g.1029 Vindhya

*'bigs byed*

འབིགས་བྱེད།

*vindhya*

A mountain king.

g.1030 Vindu

*thigs pa*

ཐིགས་པ།

*vindu*

A mountain king.

g.1031 Vipāśyā

*zhags bral*

ཞགས་བྲལ།

*vipāśyā*

A river queen.

g.1032 Vipāśyin

*nam par gzigs*

རྣམ་པར་གཟིགས།

*vipāśyin*

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.1033 Vipula

*shin tu rgyas*

ཤིན་ཏུ་རྒྱས།

*vipula*

A mountain king.

g.1034 Vipula

*rgyas pa*

རྒྱས་པ།

*vipula*

g.1035 Vipula

*yangs pa*

ཡངས་པ།

*vipula*

A location in Rājagṛha.

g.1036 Vīra

*dpa'*

དཔལ་

*vīra*

A yakṣa general.

g.1037 Vīrabāhu

*lag pa dpa'*

ལག་པ་དཔལ་

*vīrabāhu*

A yakṣa general.

g.1038 Virocana

*rnam par snang byed*

རྣམ་པར་སྐྱང་བྱེད།

*virocana*

A yakṣa general.

g.1039 Virūḍhaka

*'phags skyes po*

འཕགས་སྐྱེས་པོ།

*virūḍhaka*

One of the Four Great Kings, he rules over the kumbhaṇḍas.

g.1040 Virūḍhaka

*'phags skyes po*

འཕགས་སྐྱེས་པོ།

*virūḍhaka*

A nāga king.

g.1041 Virūpākṣa

*mig mi bzang*

མིག་མི་བཟང་།

*virūpākṣa*

One of the Four Great Kings, he rules over the nāgas.

g.1042 Viśākhā

*sa ga*

ས་ག

*viśākhā*

A lunar mansion in the south.

g.1043 Viśālākṣa

*mig yangs pa*

མིག་ཡངས་པ།

*viśālākṣa*

A yakṣa general.

g.1044 Viṣṇu

*khyab 'jug*

ཁྱབ་འཇུག

*viṣṇu*

One of the eight great gods in the Indian pantheon.

g.1045 Viṣṇu

*khyab 'jug*

ཁྱབ་འཇུག

*viṣṇu*

g.1046 Viṣṇulā

*khyab 'jug len*

ཁྱབ་འཇུག་ལེན།

*viṣṇulā*

A great rākṣasī.

g.1047 Viśvabhū

*thams cad skyob pa*

ཐམས་ཅད་སྐྱོབ་པ།

*viśvabhū*

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.1048 Viśvamitra

*kun gyi bshes*

ཀུན་གྱི་བཤེས།

*viśvamitra*

A great ṛṣi.

g.1049 Viśvamiṭrā

*kun gyi bshes*

ཀུན་གྱི་བཤེས།

*viśvamiṭrā*

A river queen.

g.1050 Vitastā

*rgyas 'bab*

རྒྱལ་འབབ།

*vitastā*

A river queen.

g.1051 Vokkāṇa

*po ka*

པོ་ཀ།

*vokkāṇa*

g.1052 Vṛddhakāśyapa

*'drob skyong gi bu rgan po*

འདྲོབ་སྐྱོང་གི་བུ་རྒྱན་པོ།

*vṛddhakāśyapa*

A great ṛṣi.

g.1053 Vṛndakaṭa

*khyu 'gro*

མུ་འགོ།

*vṛndakaṭa*

g.1054 Vulture Peak

*bya rgod phung po*

བྱ་རྫོང་ཕུང་པོ།

*gṛdhrakūṭa*

g.1055 Vyāghrabala

*stobs med byed*

སྟོབས་མེད་བྱེད།

*vyāghrabala*

A yakṣa general.

g.1056 Vyatipātana

*gnod par byed*

གཞོན་པར་བྱེད།

*vyatipātana*

A yakṣa general.

g.1057 White

*dkar po*

དཀར་པོ།

—

A nāga king.

g.1058 wicked chāyā

*gnod sgrib*

གཞོན་སྒྲིབ།

*duśchāyā*

A class of nonhuman being.

g.1059 written hex

*bri nyes*

བྲི་ཉེས།

*durlikhita*

g.1060 yakṣa

*gnod sbyin*

གཞོན་སྐྱིན།

*yakṣa*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.1061 Yakṣī

*gnod sbyin mo*

གནོད་སྤྱིན་མོ།

*yakṣī*

g.1062 Yama

*gshin rje*

གཤིན་རྗེ།

*yama*

The lord of death, he judges the dead and rules over the underworld inhabited by the pretas.

g.1063 Yāmā

*ya ma*

ཡ་མ།

*yāmā*

A great rākṣasī.

g.1064 Yamadūtī

*gshin rje'i pho nya mo*

གཤིན་རྗེའི་ཕོ་ལྷ་མོ།

*yamadūtī*

A great rākṣasī.

g.1065 Yamarākṣasī

—

—

*yamarākṣasī*

g.1066 Yamunā

*gshin rje sel*

གཤིན་རྗེ་སེལ།

*yamunā*



A river queen.

g.1067 Yāmyā

*gshin rje'i chung ma*

གཤིན་རྗེའི་ཚུང་མ།

*yāmyā*

A great mātrkā.

g.1068 Yodheya

*g.yul 'gyed ldan pa*

གཡུལ་འགྲེད་ལྷན་པ།

*yodheya*

g.1069 yogic conduct

*brtul zhugs*

བརྟུལ་ལྷུག་ས།

*vrata*

A prescribed mode of behavior, typically time-delimited, that is observed in connection with specific rites and practices.