The Prophecy of Śrī Mahādevī

Śrīmahādevīyākaraṇa
The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākarnaṇa
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SUMMARY

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

ACKNOWLEDGMENTS

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

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INTRODUCTION

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

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

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

¹

²
The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksha Dutt. The English translation has been made on the basis of the Tibetan, with a few exceptions as indicated in the notes. The great many proper names contained in the sūtra are here given in Sanskrit, but translations have been added in parentheses in the case of the “one hundred and eight names”—which are, rather, epithets describing Mahādevī.
THE TRANSLATION

The Noble

Prophecy of Śrī Mahādevī
Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavān was dwelling in Sukhāvatī together with the great saṅgha of bodhisattvas, among them the following bodhisattva mahāsattvas of the excellent eon: Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthammaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviśkambhi, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāni and Bodhisattva Sarvabhayahara, and similarly Bodhisattva Mahāsattva Sarvamāṅgaladhārin, Bodhisattva Mahāsattva Sarvapūṇyalakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamāṅgaladhārin, and Bodhisattva Mahāsattva Mahāsattva Manjuśrī Kumārabhūta.

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

The Bhagavān was adorned with many hundreds of thousands of merits and surrounded by as many as ten million tathāgatas. As Indra, Brahmā and the guardians of the world all offered their praises and acclaim, the Bhagavān, having gazed at Śrī Mahādevī, addressed Bodhisattva Mahāsattva Avalokiteśvara as follows in his Great Brahmā voice:

“Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaśiyas, or śūdras retains this praise “The One Hundred and Eight Names of Śrī Mahādevī Which Are Renowned As Stainless,” then the kṣatriya king’s kingdom, the fears of those beings there, as well as the epidemics and harmful influences will all be pacified, and no one at all will fear robbers, rogues, humans or nonhumans. Wealth, grains, treasuries, and stores will all increase, and the Glorious Mahādevī will no doubt abide in the home of this kṣatriya king.”
Then those bodhisattva mahāsattvas said, “Bhagavān, these words are well said. Excellent! Excellent! Those people who will retain the names of Śrī Mahādevī and who will put them into practice once they have heard them will have those aforementioned qualities and benefits.”

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

The Bhagavān replied, “Śrī Mahādevī [F.231.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the River Ganges. O Avalokiteśvara, previously, in the past in a world system called Ratnasambhava, the tathāgata called Ratnakusumagunaśāgaravaiḍūryakanakagirisuvanakāṃcanaṃprabhāsaśrī came forth into the world. Śrī Mahādevī generated roots of virtue in his presence and in the presence of many other tathāgatas, too. Now, the names of the tathāgatas make Śrī Mahādevī’s roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Śrī Mahādevī recites precisely and which dispel all sins, eliminate all offenses, make all effects stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kimṇaras, and mahoragas, pacifying all epidemics, natural misfortunes, disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfillment. They are as follows: 

“Homage to Tathāgata Śrīghana.
Homage to Tathāgata Ratnakusumagunaśāgaravaiḍūryakanakagirisuvanakāṃcanaṃprabhāsaśrī.
Homage to Tathāgata Gaṅgāsvaratirthamukhamanḍalaśrī.
Homage to Tathāgata Candanakusumatejonakṣatraṃprabhāsaśrī.
Homage to Tathāgata Samantāvabhāsavidvijitasaṃgrāmaśrī.
Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.232.a]
Homage to Tathāgata Dhārmavikurvaṇavajavegaśrī.
Homage to Tathāgata Jyotiḥsaumya gandhāvabhāsaśrī.
Homage to Tathāgata Sattvāśayaśamanaśrī.
Homage to Tathāgata Pranidhānasarvāvabhāsaśrī.
Homage to Tathāgata Suparikṛtitanāmadheyaśrī.
Homage to Tathāgata Asaṃkhyeyavīryasamprasthitashaśrī.
Homage to Tathāgata Aprameyasuvanmottaprabhāsaśrī.
Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.
Homage to Tathāgata Prajñāpradīpasamkhyeyaprabhāketuśrī.
Homage to Tathāgata Nārāyaṇavatapasannāhasumeruśrī.
Homage to Tathāgata Brahmaśrī.
Homage to Tathāgata Maheśvaraśrī.
Homage to Tathāgata Candrasūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārājaśrī.

Homage to Tathāgata Gaganapradīpābhīrāmaśrī.
Homage to Tathāgata Sūryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.

Homage to Tathāgata Nirmitameghagarjanayaśaḥśrī. [F.232.b]
Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārcīḥparvataśrī.

Homage to Tathāgata Jīnārcīḥsāgaraśrī.
Homage to Tathāgata Mahāpraṇidhivegaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Smṛtiketuraśrī.

Homage to Tathāgata Indraketudhvajarājaśrī.
Homage to Tathāgata Sarvadhanadhānährājaśrī.
Homage to Tathāgata Saumyākarṣaṇaśrī.
Homage to Tathāgata Lakṣmyākarṣaṇaśrī.

“Having treated these names of tathāgatas with veneration, one should retain and recite them, and in this way the merit of a son or daughter of a noble family will increase immensely.

“Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī: ‘Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratnasambhava in the world system called Śrīmahāratnapratimaṇḍitā. And that world system will be adorned with various sorts of divine jewels. This very tathāgata will spread light in that world system, and those bodhisattvas dwelling there in that world will spontaneously become radiant and have immeasurable life spans. The word buddhadharmaṃśaṅgha will also come down from the sky, and the bodhisattvas who will be born in that buddha field will all be born from the centers of lotuses.’ [F.233.a]

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

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

Sarvatathāgatābhiṣiktā (She Who Was Empowered by All Tathāgatas),
Sarvadevatābhiṣiktā (She Who Was Empowered by All Gods),
Sarvatathāgatamātṛ (Mother of All Tathāgatas),
Sarvadevatāmātṛ (Mother of All Gods),
Sarvatathāgataśrī (Glory of All Tathāgatas),
Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
Sarvāryaśrāvakapratyekabuddhaśrī (Glory of All Āryaśrāvakas and Pratyekabuddhas),
BrahmaviṣṇuMaheśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
1.20 Mahāsthānagataśrī (Glory Present in Great Places),
Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),
Sarvadevanāgayakṣagandharvāsuraarūḍakīṃnaramahoragaśrī (Glory of All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras, and Mahoragas),
Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādhara, Vajrapāṇi and Vajradharas),
1.21 Catuḥpañcalokapālaśrī (Glory of the Four and the Five Guardians of the World),
Aṣṭagrahāṣṭāvimśatinakṣatraśrī (Glory of the Eight Planets and Twenty-Eight Constellations),
Oṃ Savitṛ (Daughter of Savitṛ),
Dhātrī (Nurse),
1.22 Māṭṛ (Mother),
Caturvedaśrī (Glory of the Four Vedas),
Lakṣmī (Goddess of Prosperity),
Bhūtāmatṛ (Mother of Sentient Beings),
1.23 Jayā (She Who Is Victorious),
Vijayā (She Who Conquers),
Gangā (She Who Is the Ganges),
Sarvatīrthā (She of All Holy Places),
1.24 Sarvamaṅgalyā (She Who Confers All Auspiciousness),
Vimalanirmalakaraśrī (Glory That Makes One Stainless and Pure),
Sarvapāhantrī (She Who Slays All Sins),
Nirmadakarā (She Who Humbles),
1.25 Candraśrī (Glory of the Moon),
Sūryaśrī (Glory of the Sun),
Sarvagrahaśrī (Glory of All the Planets),
Siṃhavāhinī (She Who Rides upon a Lion),
1.26 Śatasahasraśaṭṭipadmavivarasamchannā (She Who Is Enveloped by a Display of One Hundred Thousand Crore Lotuses),
Padmā (She Who Has Lotuses),
Padmabhumavā (She Who Was Born from a Lotus),
Padmālayā (She Whose Abode Is a Lotus),
1.27 Padmadharā (She Who Holds a Lotus),
Padmāvati (She Who Is Endowed with Lotuses),
Anekaratnaṃśumālā (She Who Has a Garland of Many Light Rays That Are Like Jewels),
Dhanadā (She Who Brings Wealth),

Śvetā (Fair One),
Mahāśvetā (Great Fair One),
Śvetabhuja (She Who Has Fair Arms),
Sarvamaṅgaladārini (She Who Possesses All Auspiciousness),

1.28

Śarvapunyopacitāngī (She Whose Body Consists of All Collections of Merit),
Dākṣāyaṇī (Daughter of Dacśa),
Śatasaḥasrabhuja (She Who Has One Hundred Thousand Arms),
Śatasaḥasranayanā (She Who Has One Hundred Thousand Eyes),

1.29

Śatasaḥasrasārī (She Who Has One Hundred Thousand Heads),
Vividhavicitrānimanīmauldharā (She Who Bears a Diadem of Many Sorts of Multicolored Jewels),
Surūpā (She Who Has a Beautiful Form),
Viśvarūpā (She Who Has All Different Forms),

1.30

Yaśā (Renowned One),
Mahāyaśā (Highly Renowned One),
Saumyā (Benign One),
Bahujimūtā (She of the Many Clouds),

1.31

Pavitraśa (She Whose Hair Is Purity),
Candrakāntā (She Who Is Lovely Like the Moon),
Śūryakāntā (She Who Is Lovely Like the Sun),
Śubhā (Virtuous One),

1.32

Śubhakartṛī (She Who Brings About Virtue),
Śarvasattvābhimukhī (She Who Is Disposed towards All Sentient Beings),
Āryā (Noble One),
Kusumaśrī (Glory of the Flowers),
Kusumēśvarā (She Who Is the Sovereign of the Flowers),
Śarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mt. Sumeru),

1.33

Śarvanadīsāricchrī (Glory of All Rivers and Streams),
Śarvatoyasamudrāsṛī (Glory of the Ocean of All Waters),

1.34

Śarvārthābhimukhaśrī (Glory of Turning Towards All the Holy Places),
Śarvaśasadhitṛanavanaspatiḥanadhānyāsṛī (Glory of All Medicinal Herbs, Grasses, Trees, Wealth, and Grains),
Hiraṇyadā (She Who Gives Gold),
Annapānadā (She Who Gives Food and Drink),

1.35

Śravatathāgataśavartinī (She Who Has Power over All Tathāgatas),
Prabhāsvarā (She of the Clear Light),
Ālokaśrī (She Who Illuminates),
Pavitrāṅgā (She of the Pure Body),

1.36
1.37 Sarvadevaganamukhaśrī (Glory when in the Presence of the Entire Assembly of the Gods),
Yamavarunakuberavasesvāsirī (Glory of Yama, Varuṇa, Kubera, and Vāsava),
Dātrī (She Who Gives),
Bhoktrī (She Who Takes Pleasure),
1.38 Tejā (She Who Is Brilliance),
Tejovatī (Bright One),
Vibhūtī (Abundance),
Samṛddhi (Great Prosperity),
1.39 Vivṛddhi (Growth),
Unnati (Advancement),
Dharmaśrī (Glory of the Dharma),
Mādhavāśrayā (She Who Relies on Viṣṇu),
1.40 Kusumanilayā (She Whose Abode Is the Flowers),
Anasūyā (She Who Is Not Spiteful),
Puruṣakārāśrayā (She Who Relies on Virile Action),
Sarvapavitragātrā (She Whose Body Is Entirely Pure),
1.41 Maṅgalahastā (She Whose Hands Are Auspicious),
Sarvālakṣmīnā śayitrī (She Who Destroys All Inauspiciousness),
Sarvapurunyākarṣanāśrī (Glory That Collects All Merits),
1.42 Sarvarājaśrī (Glory of All Kings),
Sarvavidyādhararājaśrī (Glory of the King of All Vidyādhāras),
Sarvabhūtaśakśasapretapiśācakumbhāṇḍamahoragasrī (Glory of All Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
1.43 Dyuti (Splendour),
Pramodabhāgyalolā (She Who Longs for Delight and Happiness),
Sarvarśipavitraśrī (Glory That Is the Purity of All Seers),
Sarvasrī (Glory of All),
Bhavajyeṣṭhottamaśrī (Glory That Is the First and the Foremost in Existence),
1.44 Sarvakimnarasarväsurṣuryottamaśrī (Glory That Is the First of All Kiṃnaras and of All Asuras),
Niravadyaṣṭhānavasini (She Who Stays Irreproachable),
Rūpavatī (Beautiful One),
Sukhakārī (She Who Causes Happiness),
1.45 Kuberakāntā (Beloved of Kubera),
Dharmarājaśrī (Glory of the Dharma King):
"Oṃ! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, svāhā. Oṃ gaṅgādi sarvatīrthānām abhimukhī kuru svāhā | oṃ sāvityai svāhā | sarvamāṅgaladhāriniyai svāhā | caturedhanakṣatragrahaṇāṁdūrtyai svāhā | brahmaṇe svāhā | viṣṇave svāhā | rudrāya svāhā | viśvamukhāya svāhā | oṃ nigrīrini sarvakāryasādhani sīnī sīnī āvāhāyāmi devī śrīvaiśravaṇāya svāhā | suvarṇadhanadhānāṁyākaraṇyaśvāhā | sarvapūṇyākaraṇyaśvāhā | śrīdevatākaraṇyaśvāhā | sarvapāpanāśanayaśvāhā | sarvālakṣaṇapraśamanayaśvāhā | sarvatathāgataḥbhūṣiktāyai svāhā | sarva-devatābhimukhaśriye svāhā | āyurvalavāyakaraṇai svāhā | sarva-pavitraṃgalahāstāyai svāhā | siṃha vāhinyai svāhā | padma saṃbhūtāyai svāhā | sarvakṣटvaktākhdavinaśanayaśvāhā."

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

When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, [F.234.b] Śrī Mahādevi, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and praised the words of the Bhagavān.

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

The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in Sukhāvatī and structured as expositions by Buddha Śākyamuni to Avalokiteśvara: *’phags pa dpal chen mo’i mdo,* “The Sūtra of the Gorious Great [Goddess]” (Toh 740)—the goddess concerned being identified as Lakṣmī in the Sanskrit title of the Degé version but not in all versions—and *dpal gyi lha mo’i mtshan bcu gnyis pa* “The Twelve Names of the Glorious Goddess” (Toh 741). In both, the knowing, reciting, reading, and writing of the goddess’s twelve names (almost but not exactly the same in both cases) and of short dhāraṇīs (different) are recommended as effective means of dispelling obstacles and achieving goals. The colophons of both short texts state that they were translated by Jinamitra and Yeshé Dé.

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

Skt. “Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān’s feet she also paid homage to all the bodhisattva mahāsattvas.”

“Names” omitted in Skt.

Translated on the basis of the Tibetan. Skt. has *tasya rājñaḥ kṣatriyasya viṣaye teśāṁ sattvānāṁ sarvabhayet ūpādravā prāśamisyanti.* “In the country of the kṣatriya king, these beings’ misfortunes, i.e. ‘all fears,’ will be pacified.”

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

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

The Skt. list has been followed. The Tibetan (F.248.a–b) has some minor differences from the Sanskrit.

Skt. *dvādaśa ḍaṇḍakaṃ* . . . *stotram*, but Tib. has the puzzling *stod pa bryad cu gnyis pa* “eighty two praises.”

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

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

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


According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.

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

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

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

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

The terms *candra kānta* and *sūrya kānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.

Tib. “She Who Abides in Flowers.”

Tib. “Glory of All Rivers and Lakes.”

Tib. “She Who Gives Food and Clothing.”

Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.

Omitted in Tib.

Tib. *mthong ma*, “She Who Has Vision.”

Tib. “She Who Abides in the Kumuda Flower.” Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large white trumpet-like flower that opens at night, especially in the moonlight.

Tib. “She Who Is Patient.”
Tib. mthu rtsal gyi gnas, “She Who Is the Source of Power.”

Tib. dag byed dang bkra shis thams cad kyi lag pa dang ldan ma, “She Who Has Hands that Purify and [Bring] All Auspiciousness.”

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

Omitted in the Tibetan, which here has lha'i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal, “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What Is Incanted, All Fire Offerings, and What Is Offered and All Auspiciousness.”

The Tibetan here is bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog, “Supreme Glory and Foremost of All That Is Feminine.”

The Skt. edition has sarvākṁnarasvarasyottamaśrī, “Glory That Is the First of All Kiṁnaras and All the Sun,” but in the Tib. (see glossary entry) lha ma yin mo suggests that the spelling “sarvāsurya” here is more likely to be correct in the context.

In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from sarvapuṇyasonbhārānāmukhi-kuru svāhā to sarvapuṇyasonbhārānām abhimukhi kuru svāhā.

Skt. gaṅgādisarvatīrthānuḥkuru should be corrected to gaṅgādisarvatīrthānām abhimukhi kuru.

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

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

Skt. omits “and recite.”

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

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

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


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


GLOSSARY

g.1 Ākāśagarbha
nam mkha’ snying po

Ākāśagarbha

g.2 Ālokakarā
snang ba ma

Ālokakarā

g.3 Anasūyā
bzod ldan ma

Anasūyā

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

Anekaratnāṃśumālā

g.5 Annapānadā
zas dang gos sbyin ma

Annapānadā

g.6 Aprameyasuvarṇottaprabhāsaśrī
dpag tu med pa’i gser mdo’s’gna ba’i dpal

Aprameyasuvarṇottaprabhāsaśrī
Arhat
dgra bcom pa

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

Āryā

Asamkhyaevīryasamprasthitaśrī

Asura

Aṣṭagrahāṣṭāviṃśatīnakṣatraśrī

Avalokiteśvara

Bahujimūtā

Bhagavān

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

**Bhikṣu**

*bhikṣu*

A fully ordained monk of the Buddhist Saṅgha.

**Bhikṣunī**

*bhikṣunī*

A fully ordained nun of the Buddhist Saṅgha.

**Bhoktrī**

*Bhoktrī*

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

**Bhūta**

*bhūta*

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

**Bhūtamātṛ**

*Bhūtamātṛ*

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

**Brāhmaṇa**

*brāhmaṇa*
A member of priestly caste.

Brahmaśrī
tshangs pa'i dpal

Brahmaśrī

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

Brahmaviṣṇumaheśvaraśrī

Candanakusumatejonakṣatraprabhāsaśrī
tsan dan gyi me tog gzi brjīd skar 'od kyi dpal

Candanakusumatejonakṣatraprabhāsaśrī

Candrakāntā
zla ba ltar mdzes ma

Candrakāntā

Candraśrī
zla ba'i dpal

Candraśrī

Candasūryaśrī
nyi zla'i 'od dpal

Candasūryaśrī

Candrasūryatrailokyadhārin
nyi zla dang 'jig rten gsum 'dzin pa

Candrasūryatrailokyadhārin

Catuhpañcalokapālaśrī
'jig rten skyong ba bzhi dang lnga'i dpal

Catuhpañcalokapālaśrī
Caturvedaśrī  
*rig byed bzhī’i dpal*

Dākṣāyaṇī  
*shes nyen can gyi bu mo*

Dātrī  
*sbyin pa ma*

Dhanadā  
*nor sbyin ma*

Dhāraṇī  
*gzungs*

Dharmarājaśrī  
*chos kyi rgyal po’i dpal*

Dharmāśrī  
*chos kyi dpal*

Dhārmavikurvaṇadhvajavegaśrī  
*chos kyi cho ’phrul rgyal mtshan shugs kyi dpal*
Dhātrī

Drumarājavivardhitaśrī

Dyuti

Excellent Eon

Four Vedas

Gaganapradīpābhīrāmaśrī

Gambhīradharmaprabhārajaśrī

Gandhapradipaśrī
g.46  Gandharva
dri za
gandharva
The name of a kind of preta (ghost). These spirits are said to live on odours, hence their name “smell-eater.” Known for their music.

Gangā
gang ga ma
Gaṅgā

Gangāsarvatīrthamukhamāṅgalaśrī
gang gA'i stegs kyi sgo thams kad kyi bkra bshis kyi dpal
Gaṅgāsarvatīrthamukhamāṅgalaśrī

Garuḍa
nam mkha' lding
garuḍa
A mythical creature which is half bird, half man, and is the enemy of serpents.

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

Hiranyadā
gser sbyin ma
Hiranyadā

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

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

**g.54** Jayā
gyal ma
Jñānārciḥsāgara śrī

**g.55** Jayā
ye shes ’od ’phrog rgya mtšo’i dpal
Jñānārciḥsāgamsrī

**g.56** Jñānārciḥsāgara śrī
ye shes ’od ’phrog rgya mtšo’i dpal
Jñānārciḥsāgamsrī

**g.57** Jñānārciḥsāgara śrī
ye shes ’od ’phrog rgya mtšo’i dpal
Jñānārciḥsāgamsrī

**g.58** Jñānārciḥsāgara śrī
ye shes ’od ’phrog rgya mtšo’i dpal
Jñānārciḥsāgamsrī

**g.59** Jñānārciḥsāgara śrī
ye shes ’od ’phrog rgya mtšo’i dpal
Jñānārciḥsāgamsrī

Jayā

Kṣatriya
gyal rigs
Kṣatriya
Warrior caste.

Kṣitigarbha
sā’i snying po
Kṣitigarbha

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

Kuberakāntā
ku be ra’i snying du sdug ma
Kuberākāntā

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

Kusumanilayā
ku mud la gnas ma
Kusumanilayā

Kusumaśrī
me tog la gnas ma
Kusumaśrī

Kusumeśvarā
me tog gi dbang phyug ma
Kusumeśvarā

Lakṣmī
bkra shis ma
Lakṣmī

Lakṣmyākarṣaṇaśrī
phun sum tshogs pa ’gugs pa’i dpal
Lakṣmyākarṣaṇaśrī

Mādhavāśrayā
khyab ’jug la brten ma
Mādhavāśrayā

Mahāmeghaśrī
sprin chen po’i dpal
Mahāmeghaśrī

Mahāpraṇidhivegaśrī

Mahāsattva

Mahāsthāmaprāpta

Mahāsthanagataśrī

Mahāśvetā

Mahāyaśā

Maheśvara

Maheśvaraśrī

Maheśvara

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

*Mahoraga*

*lto ’phye chen po*

*mahoraga*

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

*Mañjuśrī*

’jam dpal

*Mañjuśrī*

*Mātṛ*

*yum*

*Mātṛ*

*Nāga*

*klu*

*nāga*

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

*Nārāyaṇa vrata sannāha sumeru śrī*

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

*Nārāyaṇa vrata sannāha sumeru śrī*

*Nir avadya sthāna vāsinī*

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

*Niravadyasthānāvāsinī*

*Nirmadakarā*

*rgyogs pa med pa*

*Nirmadakarā*

*Nirmitameghagarjanayaśahśrī*

*sprul ba’i ’brug sgra snyan pa’i dpal*
Nirmitameghagarjanayaśaḥśrī
g.86 Oṃ Sāvitrī
don nyi ma’i bu mo
Om Sāvitrī
g.87 Padmā
dad ma
padmā
g.88 Padmadhāra
dad ma ’dzin pa
Padmadhāra
g.89 Padmālayā
dad ma la gnas pa
Padmālaya
g.90 Padmasambhavā
dad ma las byung ma
Padmasambhava
g.91 Padmāvatī
dad ma dang ldan pa
Padmāvatī
g.92 Pavitrakesā
skra gtsang ma
Pavitrakesā
g.93 Pavitrāṅgā
lus gtsang ma
Pavitrāṅgā
Perfections

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

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

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

“Ghost,” “Hungry ghost.”

Prophecy
lung bstan pa

vyākaraṇa

Puruṣakārāśrayā
mthu rtsal gyi gnas

Rākṣasa
srin po

rākṣasa

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

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

Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāmcana-prabhāsāśrī

Rūpavatī
yid du ’ong ma

Ratnasambhavā
nor bu rin po che las byung ba

Ratnasambhavā

Rūpavatī

Rūpavatī
Rūpavatī
g.109 Sāgaragarbhāsambhavaśrī
rgya mtsho'i snying po las byung ba'i dpal
Sāgaragarbhāsambhavaśrī
g.110 Samantabhadra
kun tu bzang po
Samantabhadra
g.111 Samantāvāsāvijitasamgrāmaśrī
kun tu snang ba gyul las rnam par gyal ba'i dpal
Samantāvāsāvijitasamgrāmaśrī
g.112 Samrddhi
‘byor pa ma
Samrddhi
g.113 Sarvabhayahara
‘jigs pa thams cad sel ba
Sarvabhayahara
g.114 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī
byung bo thams cad dang gnod sbyin dang srin po dang yi dgas dang sha za dang grul
Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī
g.115 Sarvabodhisattvaśrī
byangs chub sems pa thams cad kyi dpal
Sarvabodhisattvaśrī
g.116 Sarvaevaṇamukhaśrī
lha'i tshogs thams cad la mngon du phyogs pa'i dpal
Sarvaevaṇamukhaśrī
Sarvadevāṅgāṇamukhaśrī
g.117 Sarvadevanāgayakṣagandharvāsurađakīṃnaramahoragaśrī
lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha’ lding
dang mi ’am ci dang lto ’phye chen po thams cad kyi dpal
Sarvadevāṅgāṇayakṣagandharvāsurađakīṃnaramahoragaśrī
g.118 Sarvadevatābhimukhaśrī
lha sogs pa thams cad kyi dpal
Sarvadevatābhimukhaśrī
g.119 Sarvadevatābhīṣiktā
lha thams cad kyi dbang bskur ba
Sarvadevatābhīṣiktā
g.120 Sarvadevatāmāṭr
lha thams cad kyi ma
Sarvadevatāmāṭr
g.121 Sarvadhanadhāntyākārṣaṇaśrī
nor dang ’bru thams cad sṭūd pa’i dpal
Sarvadhanadhāntyākārṣaṇaśrī
g.122 Sarvadharmaprabhāsavyūhaśrī
chos kyi snang ba thams cad bkod pa’i dpal
Sarvadharmaprabhāsavyūhaśrī
g.123 Sarvagrahaśrī
zla thams cad kyi dpal
Sarvagrahaśrī
g.124 Sarvākṣaraśrī
dpal gyi mchog mi ’am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog
Sarvākṣaraśrī
Sarva kiṃnara sarvāsuryottama śrī
Sarvālakṣmī nāśayitrī
tams cad med par byed pa
Sarvālakṣmī nāśayitrī

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

Sarva maṅgala dhāriṇī
bkra shis thams cad ’dzin ma
Sarva maṅgala dhāriṇī

Sarvanīvaraṇavāṇavīṣakambhin
sgrib pa thams cad rnam par sel ba
Sarvanīvaraṇavāṇavīṣakambhin

Sarvapāpahantarī
sdag pa thams cad ’phrog ma
Sarvapāpahantarī

Sarvapṛthiviśrī
da thams cad dang rgyal po thams cad kyi dpal
Sarvapṛthiviśrī - Sarvarājaśrī

Sarvapunyākaraṇaśrī
bsod nams thams cad sdud pa’i dpal
Sarvapunyākarṣaṇaśrī
g.133 Sarvapunyalakṣanadhārin
bsod nams kyi mtshan tham cad 'dzin pa
Sarvapunyalakṣanadhārin
g.134 Sarvapunyopacitāṅgī
bsod nams kyi phung po thams cad kyi lus can
Sarvapunyopacitāṅgī
g.135 Sarvarṣipavitraśrī
drang srong thams cad dag par byed pa'i dpal
Sarvarṣipavitraśrī
g.136 Sarvāryaśravakapratyekabuddhaśrī
’phags pa nyan thos dang rang sangs rgyas thams cad kyi dpal
Sarvāryaśravakapratyekabuddhaśrī
g.137 Sarvasattvābhimukhī
sems can thams cad la mngon du phyogs ma'i dpal
Sarvasattvābhimukhī
g.138 Sarvaśrī
bkra shis thams cad kyi dpal
Sarvaśrī
g.139 Sarvasumerupavataraśrī
ri bo'i rgyal po ri rab thams cad kyi dpal
Sarvasumerupavataraśrī
g.140 Sarvasvarāṅgarutanirghoṣaśrī
gsung gi yan lag thams cad kyi sgra dbyangs dpal
Sarvasvarāṅgarutanirghoṣaśrī
Sarvatathāgatābhiṣiktā
de bzhin gshegs pa thams cad kyi dbang bskur ba
Sarvatathāgatābhiṣiktā
g.141

Sarvatathāgatamātr

de bzhin gshegs pa thams cad kyi yum
Sarvatathāgatamātr
g.142

Sarvatathāgataśrī
de bzhin gshegs pa thams cad kyi dpal
Sarvatathāgataśrī
g.143

Sarvatathāgataśavartinī
de bzhin gshegs pa thams cad dbang sgyur ma
Sarvatathāgataśavartinī
g.144

Sarvatīrthā
mu tegs kyi sgo thams cad kyi bkra shis ma
Sarvatīrthā
g.145

Sarvatīrthabhimukhaśrī
mu tegs thams cad du mngon du phyogs pa’i dpal
Sarvatīrthabhimukhaśrī
g.146

Sarvatīrthamaṅgaladhārīn
mu stegs kyi bkra bshis tham cad ‘dzin pa
Sarvatīrthamaṅgaladhārīn
g.147

Sarvatōyaśamudrāśrī
chu thams cad kyi rgya mtsho’i dpal
Sarvatōyaśamudrāśrī
g.148

Sarvausadhitṛṇavanaspātīdhanadhānyaśrī
sman dang rtsi tog dang shing dang nor dang ’bru thams cad kyi dpal
Sarvausadhitṛṇavanaspātīdhanadhānyaśrī
g.149
Sarvausādhi tṛṇa vanaspati dhana dhānya śrī
g.150 Sarvavidyādharājaśrī
ing sngags ’chang gi rgyal po thams cad kyi dpal
Sarvavidyādharājaśrī
g.151 Sarvavidyādharavajrapāṇivajradharaśrī
ing sngags ’chang dang lag na rdo rje dang rdo rje ’chang ba thams cad kyi dpal
Sarvavidyādharavajrapāṇivajradharaśrī
g.152 Śatasahasrabhujā
lag pa ’bum dang ldan ma
Śatasahasrabhujā
g.153 Śatasahasrakotiśpadmavivarasamcchannā
pad ma’i mchog ’bum gyis bkab ma
Śatasahasrakotiśpadmavivarasamcchannā
g.154 Śatasahasranayanā
mig ’bum dang ldan ma
Śatasahasranayanā
g.155 Śatasahasraśrā
g.156 Sattvāśayaśamanaśarīraśrī
sens can gyi bsam pa zhi bar mdzad pa’i sku’i dpal
Sattvāśayaśamanaśarīraśrī
g.157 Saumyā
zhi ba ma
Saumyā

Saumyākarsanāśrī

Śrī Mahādevī

Śrīghana

Śrī Mahāratnāpratimaṇḍitā

Śrīmaṇiratnasambhava
g.166 Śubhā
dge ma

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

g.167 Śubhakartrī
dge byed ma

śūdra

Sukhāvatī
g.170 Sukhāvatī
bde ba can

śūdra

Suparikīrtitanāmadheyaśrī
shin tu yongs su brjod pa mtshan gsol dpal

Śūryakāntā
g.173 Sūryakāntā
nyi ma ltar mdzes ma
Sūryakāntā

Sūryaprabhāketuṣrī

nyi ’od tog gi dpal

Sūryaprabhāketuṣrī

Sūryaśrī

nyi ma’i dpal

Sūryaśrī

Śvetā

dkar mo

Śvetā

Śvetabhujā

lag dkar ma

Śvetabhujā

Tathāgata

de bzhin gshegs pa

tathāgata

“Thus gone.” An epithet of buddhas.

Tejā

gzi brjīd ldan ma

Tejā (tejovatī)

Tejovatī

gzi brjīd ldan ma

Tejovatī (tejā)

Unnati

mthong ma

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

g.182 Upāsaka
dge bsnyen
upāsaka
Layman.

g.183 Upāsikā
dge bsnyen ma
upāsikā
Laywoman.

g.184 Vaiśya
rje’u rigs
vaiśya
The merchant caste.

g.185 Vajrapāṇi
lag na rdo rje
Vajrapāṇi

V.186 Varuṇa
chu lha
Varuṇa
Vedic deity of the sky, water, and ocean.

g.187 Vibhūti
phun sum tshogs ma
Vibhūti

g.188 Vijayā
rnam rgyal ma
Vijayā

g.189 Vimalanirmalakaraśrī
dri ma med pa · dri ma med par byed pa’i dpal
Vimalanirmalakaraśrī
Vimalanirmalakaraśrī

Viniśu

Viniśu

One of the eight great gods in the Indian pantheon.

Vivīśvarūpā

gzugs sna tshogs can

Viśvarūpā

Vividhavicitramaṇimaulidharā

nor bu rnam pa sna tshogs khyis mūrzes par byas pa’i cod pan thogs pa

Vividhavicitramaṇimaulidharā

Vivṛddhi

rnam par skye ba ma

Vivṛddhi

The stog pho brang Kangyur has rnam par ’phel ma.

Yakṣa

gnod sbyin

Yakṣa

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

Yama

gshin rje

Yama

Lord of the dead.

Yamavaruṇakuberavāsavaśrī

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

Yamavaruṇakuberavāsavaśrī

Yaśā
rab grags ma

Yaśā