

༄༅། །དཔལ་ལྷོ་མོ་ནག་མོའི་མཚན་བརྒྱ་ཅུ་བརྒྱད་པ།

Śrīdevī Kālī's One Hundred and Eight Names

Śrīdevīkālīnāmāṣṭaśataka

dpal lha mo nag mo'i mtshan brgya rtsa brgyad pa

· Toh 1088 ·

Degé Kangyur, vol. 101 (gzungs 'dus, waM), folios 253.a–254.b



First published 2024

Current version v 1.0.2 (2024)

Generated by 84000 Reading Room v2.26.1

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co.

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SUMMARY

- s.1 In *Śrīdevī Kālī's One Hundred and Eight Names*, the Buddha Śākyamuni recites fourteen verses about the goddess Śrīdevī Kālī, a samaya mantra for the goddess, and a number of verses on the qualities and virtue that will result from keeping the names of Śrīdevī Kālī in mind.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chogyi Nyima Rinpoche. The translation was produced by Adam Krug and edited by Ryan Conlon.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Ryan Damron edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *Śrīdevī Kālī's One Hundred and Eight Names* opens at Vulture Peak Mountain, where the Buddha Śākyamuni is delivering a teaching on what constitutes “correct names” (*bden pa'i mtshan*) to a retinue of bodhisattvas. When the goddess Śrīdevī Kālī¹ rises from her seat, circumambulates the Buddha, and then sits at his side, another bodhisattva in the retinue is intrigued by her appearance and asks the Buddha to enumerate the qualities of this bodhisattva who is dressed like a rākṣasī.

i.2 The Buddha then recites fourteen verses on the names of Śrīdevī Kālī and a concluding verse containing a samaya mantra for the goddess. The Buddha also enumerates the qualities and virtues that will ensue when one keeps the names of Śrīdevī Kālī in mind, and how such a person will quickly traverse the levels of śrāvakas, bodhisattvas, and buddhas.

i.3 The Tibetan term *mtshan* (Skt. *nāman*) in the title of this text and throughout its sections of prose and verse is somewhat challenging to translate into English. In this translation we have rendered it “name,” since it is clear that this work was composed within the genre of texts devoted to the enumeration of the “one hundred and eight names” of a given deity, a genre that appears to have been recognized by the compilers of the ninth-century royal Tibetan catalogs of translated works.² However, the content of the verses in this text do not actually constitute a list of names or epithets for Śrīdevī Kālī, but are rather an extensive list of her various qualities. However, an alternative translation of the term *mtshan* could also be “quality,” a translation that resonates with the uses of the term *nāman* in Sanskrit literature as a “characteristic mark or sign.”³ Finally, the text itself does in fact draw a direct correlation between the Buddha’s enumeration of Śrīdevī Kālī’s one hundred and eight names with the virtues she possesses. Thus, while the term *mtshan/nāman* is translated as “name” in the title of this work, the reader should bear this double meaning in mind and understand

that the text's title is a reference to a broader genre of Tibetan Buddhist literature (and South Asian Sanskritic devotional literature) that is organized around the chanting of the one hundred and eight names of a deity.

i.4 There is currently no known Sanskrit witness to this text, and the text does not include a translators' colophon. It does not appear in either of the ninth-century royal Tibetan catalogs of translated works and does also not appear as an independent work in the Chinese canon.⁴ As a result, it is difficult to determine the provenance of the work at this time.

i.5 This English translation is based on the versions of *Śrīdevī Kālī's One Hundred and Eight Names* that are found in the Tantra Collection (*rgyud 'bum*) and Compendium of Dhāraṇīs (*gzungs 'dus*)⁵ sections of the Degé Kangyur, in consultation with the Stok Palace Kangyur and the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur.

Śrīdevī Kālī's One Hundred and Eight Names

1.

The Translation

[F.253.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling on Vulture Peak Mountain, where he was delivering a teaching on correct names to all causal and resultant bodhisattvas. [F.253.b] At that time, Śrīdevī Mahākālī approached the Blessed One, circled him three times, and sat to one side in the presence of the Blessed One. The bodhisattva Virility of a Lion asked the Blessed One, “Blessed One, what are the different names of this bodhisattva who acts for the benefit of the world while adorned as a rākṣasī?”

1.2 The Blessed One considered the bodhisattva Virility of a Lion, looked at Śrīdevī Kālī, and said:

1.3 “You are identified as the cause, effect, and conditions
That are paramount for listening, contemplating, and meditating.
Supreme among the wise, you benefit beings.
You are the exalted Śrīdevī Kālī.

1.4 “You are a bodhisattva emanation,
A foundation as stable as the earth,
You gather good qualities like water,
And cause awakening to ripen, like fire.

1.5 “You gather virtue like the blowing wind
And your insight is pure, like space.
Thus are you like the great elements,
Praised by great hosts of beings.

1.6 “You know the actions and ripenings
For accumulating merit and wisdom.
You know how to tame with your prideful form

- And travel the path of insight and compassion.
- 1.7 “You are like a beautiful vessel
With water like a wish-fulfilling jewel.
You are a wish-fulfilling tree that benefits all
And have a radiance like the sun.
- 1.8 “Your mind shines like the moon,
Your name is like the horns of a rabbit,
Your mental continuum is like a circle,
And you are rare like an udumbara flower.
- 1.9 “You completely satisfy like amṛta,
Are the ruler of all beings,
Teach that there is no inherent nature,
And are like a storm of water and sky.
- 1.10 “You use any means to tame disciples in the three existences
And protect the teachings of the victors of the three times.
You are truly one with holy beings
And travel the path of the holy ones.
- 1.11 “You are a goddess, mātṛkā, yakṣiṇī,
Rākṣasī, nāgī, piśācī,
Vyāḍā, bhūtā, kumbhāṇḍā, [F.254.a]
Rudrā, and ravenous vidyutā.
- 1.12 “You are a wind goddess, Kālī, Bhairavī,
A ḍākinī, Caṇḍālī, and Tārā.
You tame through rites of pacifying, enriching, enthralling, and assault,
And display the colors white, yellow, green, black, and red.
- 1.13 “You appear in eight different forms,
Teach in a way suitable for beings in the six realms,
Are able to explain the five aggregates,
Satisfy the senses, and teach the five sense objects.
- 1.14 “You understand the workings of dependent origination,
Are skilled in severing the sense organs,
Are similarly skilled in killing all enemies,⁶
And strive to kill all embodied beings
While knowing well that the mind is not killed.
- 1.15 “You are far removed from saṃsāra,
With the attributes of a bodhisattva,

And have been prophesied by the thus-gone ones.
Glorious Lady who protects the world,
You are a friend to those who preserve the holy Dharma.

1.16 *om āḥ hūm śrīdevi kālī samayaḥaḍākinīḍāya samaya svāhā⁷*

1.17 “Those who grasp these one hundred and eight names
Will also attain one hundred and eight qualities.
They will not experience the suffering of hell,
Will not take birth in the preta realm,
And will never be burdened with an animal birth.

1.18 “If they are born in the land of Videha,
They will not be struck by lightning and the like,
They will not be affected by wind in Uttarakuru,
And the rivers and floods in Godānīya
Will not be able to sweep them away.

1.19 “Those who are born in Jambudvīpa,
Will not be threatened by its many dangers.
When born among the gods of the desire realm,
They will delight in the Dharma.

1.20 “For those who are born in the four dhyāna states,
The four immeasurables will increase.
In the four formless realms
There are no referents and there is no birth,
But still they will not lack perception.

1.21 “In the abodes of the noble ones,
They will serve their own purpose in the manner of the three realms,
All without attachment to objects as permanent.
They will not grasp at thought
And will purify the six root afflictions,
The twenty derivative afflictions,
And even the five inexpressible acts. [F.254.b]

1.22 “They will not be born in the eight unfavorable conditions
For many incalculable eons.
They will refute the critiques of non-Buddhists
And possess exceptional power.

1.23 “They will have a long life, good health, and good fortune,
And not experience hardship for many eons.

- They will never fall in saṃsāra,
 But in order to attain nirvāṇa
 Will traverse the grounds of the śrāvakas
 And understand the twelve links of dependent origination.
- 1.24 “They will traverse the bodhisattva grounds:
 Joyful, Stainless, Illuminating, Radiant,
 Difficult to Conquer, Manifest, Far Reaching,
 Unwavering, Eminence, and Cloud of Dharma.
- 1.25 “They will complete the twelve unsurpassed great grounds of a buddha:
 Universal Light, Light of Immortality,
 Light of Space, Vajra Light,
 Jeweled Light, Lotus Light,
 Light of Karma, the Incomparable Ground,
 The Glorious Ground, Light of Insight,
 Omniscience, and Self-Reflexive Awareness.
 The twelve buddha grounds
 Will be quickly completed as they occur.
- 1.26 “Even when these levels are not yet attained,
 They will benefit beings,
 Come to possess insight and compassion,
 And be protected by those who delight in the Dharma.
 They will attain siddhi
 And become thus-gone ones born from jewels.
- 1.27 “Those who bear in mind
 The one hundred and eight names
 Of the glorious bodhisattva, Śrīdevī Kālī,
 Will attain one hundred and eight qualities.
 They will perfect their body, speech, and mind,
 And become dharma kings of the three realms.”
- 1.28 When this was said, Śrīdevī Mahākālī and those in the assembly of
 bodhisattvas were amazed, and rejoiced and praised the words of the
 Blessed One.
- 1.29 *This concludes “Śrīdevī Kālī’s One Hundred and Eight Names and Her Qualities.”*

ab.

ABBREVIATIONS

- C Choné (*co ne*)
- D Degé (*sde dge bka' 'gyur*)
- H Lhasa (*lha sa / zhol*)
- J Lithang (*li thang*)
- K Kangxi (*kang shi*)
- N Narthang (*snar thang*)
- S Stok Palace (*stog pho 'brang*)
- U Urga (*phyi sog khu re*)
- Y Yongle (*g.yong lo*)

n.

NOTES

- n.1 For a presentation of Śrīdevī Kālī and the relationship between the texts in the Kangyur that focus on this protector, see the introduction to *Praising the Lady Who Rules Disease* (*nad kyī bdag mo la bstod pa*, Toh 1090/1777).
- n.2 Shyuki Yoshimuri, *The Denkar-Ma: An Oldest Catalogue of the Tibetan Buddhist Canons* (Kyoto: Ryukoku University, 1950), p. 157, and Phangthangma (*dkar chag 'phang thang ma*, Beijing: mi rigs dpe skrun khang, 2003), pp. 31–33.
- n.3 Sir Monier Monier-Williams, *A Sanskrit-English Dictionary Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages* (Delhi: Motilal Banarsidass Publishers, 2005), p. 556.
- n.4 A different, much shorter text with the same title is preserved in the Phukdrak Kangyur.
- n.5 This text, Toh 1088, and all those contained in this same volume (*gzungs 'dus*), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text, the *Vimalaprabhānāmakālacakratantṛāṭikā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845)—which forms a whole, very large volume—before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102. Indeed, its final fifth chapter is often carried

over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

- n.6 D: *de bzhin ngag rnam gsod pa dang*; C, S: *de bzhin dgra rnam gsod pa dang*. This translation follows the reading in the Choné and Stok Palace Kangyurs.
- n.7 This mantra has been transliterated as it appears in D with minor emendations. It can be tentatively translated as “*Oṃ āḥ hūṃ, Śrīdevī Kālī!* The samaya of the flight of the samaya-born *ḍākinī, svāhā!*”

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language 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.

g.1 afflictions

nyon mongs

ཉོན་མོངས།

kleśa^{AD}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of $\sqrt{kliś}$ (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.2 amṛta

bdud rtsi

བདུད་རྩི།

amṛta^{AD}

The divine nectar that prevents death, often used metaphorically for the Dharma.

g.3 assault

drag

དྲག

—

This Tibetan term is generally used to describe “wrathful” features and behaviors that invoke fear and danger. However, in this context, the term is used to refer to the body of rites otherwise known as *abhicāra* (*mngon spyod*), one of the four main ritual categories that include rites for aggressively overcoming adversarial influences, both human and nonhuman.

g.4 bhairavī

’jigs byed ma

འཇིགས་བྱེད་མ།

bhairavī^{AD}

A female among a class of beings known to be “fearsome,” and perhaps associated with Bhairava, the wrathful form of Śiva.

g.5 bhūtā
'byung mo
འབྱུང་མོ།
bhūtā^{AD} . *bhūti*^{AD} . *bhūtinī*^{AD}
A female bhūta.

g.6 Blessed One
bcom ldan 'das
བཙེན་ལྷན་འདས།
bhagavat^{AD}
Definition from the 84000 Glossary of Terms:
In Buddhist literature, is 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 māras, *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 māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.7 bodhisattva ground
byang chub sems dpa'i sa
བྱང་ལྷན་སེམས་དཔའི་ས།
bodhisattvabhūmi^{AS}

g.8 buddha ground
sangs rgyas sa
སངས་རྒྱས་ས།
—

The buddha grounds consist of twelve stages of becoming a buddha after completing the ten bodhisattva grounds.

g.9 Caṇḍālī
gtum mo
གཏུམ་མོ།

caṇḍālī ^{AD}

A frequently invoked deity in esoteric Buddhist literature, her name references one of the lowest castes in Indian society.

g.10 Cloud of Dharma

chos kyi sprin

ཚོས་ཀྱི་སྤྲིན།

dharmameghā ^{AD}

The name of the tenth bodhisattva ground.

g.11 Difficult to Conquer

sbyang dka'

སྤྲུང་དཀའ།

sudurjayā ^{AD}

The name of the fifth bodhisattva ground.

g.12 eight unfavorable conditions

mi khom brgyad

མི་ཁོམ་བརྒྱད།

aṣṭākṣaṇa ^{AD}

Definition from the 84000 Glossary of Terms:

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) hungry ghosts (*pretas*), (3) animals, or (4) long-lived gods, or in the human realm among (5) barbarians or (6) extremists, (7) in places where the Buddhist teachings do not exist, or (8) without adequate faculties to understand the teachings where they do exist.

g.13 Eminence

legs pa

ལེགས་པ།

sādhumatī ^{AD}

The name of the ninth bodhisattva ground.

g.14 enriching

rgyas

རྒྱས།

pauṣṭika ^{AD}

One of the four main ritual categories, this body of rites is to bring prosperity and health through the increase of favorable conditions

g.15 enthralling

dbang

དབང་།

vaśya ^{AD}

One of the four main ritual categories, this body of rites is bring a range of beings—human and nonhuman—under one’s control and use them to serve one’s purposes.

g.16 Far Reaching

ring du song

རིང་དུ་སོང་།

dūraṅgamā ^{AD}

The name of the seventh bodhisattva ground.

g.17 five inexpliable acts

mtshams med lnga

མཚམས་མེད་ལྔ།

pañcānantarya ^{AD}

Acts for which one will be reborn in hell immediately after death, without any intervening stages: killing a worthy one, killing one’s father, killing one’s mother, causing a schism in the saṅgha, and maliciously drawing blood from a tathāgata.

g.18 formless realms

gzugs med gnas bzhi po

གཟུགས་མེད་གནས་བཞི་པོ།

—

Definition from the 84000 Glossary of Terms:

The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*vijñānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception

(*naiवासमंज्ज्ञानāsamjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.19 four dhyāna states

bsam gtan bzhi yi skye gnas

བསམ་གཏན་བཞི་ཡི་སྐྱེ་གནས།

—

The four levels of meditative absorption of the beings of the form realms.

g.20 four immeasurables

tshad med bzhi

ཚད་མེད་བཞི།

caturapramāṇa ^{AD}

Definition from the 84000 Glossary of Terms:

The meditations on love (*maitrī*), compassion (*karuṇā*), joy (*muditā*), and equanimity (*upekṣā*), as well as the states of mind and qualities of being that result from their cultivation. They are also called the four abodes of Brahmā (*caturbrahmavihāra*).

In the *Abhidharmakośa*, Vasubandhu explains that they are called *apramāṇa*—meaning “infinite” or “limitless”—because they take limitless sentient beings as their object, and they generate limitless merit and results. Love is described as the wish that beings be happy, and it acts as an antidote to malice (*vyāpāda*). Compassion is described as the wish for beings to be free of suffering, and acts as an antidote to harmfulness (*vihiṃsā*). Joy refers to rejoicing in the happiness beings already have, and it acts as an antidote to dislike or aversion (*arati*) toward others’ success. Equanimity is considering all beings impartially, without distinctions, and it is the antidote to both attachment to pleasure and to malice (*kāmarāgavyāpāda*).

g.21 Glorious Ground

dpal ldan sa

དཔལ་ལྷན་ས།

—

The ninth of the twelve buddha grounds.

g.22 Godānīya

ba lang spyod

ག་ལང་སྤྱི་དཀ

godānīya^{AD}

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the western continent, characterized as “rich in the resources of cattle,” thus its Tibetan name “using cattle.” It is circular in shape, measuring about 7,500 yojanas in circumference, and is flanked by two subsidiary continents. Humans who live there are very tall, about 24 feet (7.3 meters) on average, and live for 500 years. It is known by the names Godānīya, Aparāntaka, Aparagodānīya, or Aparagoyāna.

g.23 Illuminating

'od byed

འོད་བྱེད།

—

The name of the third bodhisattva ground.

g.24 Incomparable Ground

dpe med sa

དཔེ་མེད་ས།

—

The eighth of the twelve buddha grounds.

g.25 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང་།

jambudvīpa^{AD}

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the

four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.26 Jeweled Light

rin chen 'od

རིན་ཆེན་འོད།

—

The fifth of the twelve buddha grounds.

g.27 Joyful

rab dga'

རབ་དགའ།

pramuditā^{AD}

The name of the first bodhisattva ground.

g.28 Kālī

nag mo

ནག་མོ།

kālī^{AD}

A fearsome, wrathful goddess venerated in both non-Buddhist and Buddhist traditions. Here an epithet for Śrīdevī Mahākālī.

g.29 kumbhāṇḍā

grul bum mo

གུལ་བུམ་མོ།

kumbhāṇḍā^{AD}

A female kumbhāṇḍa.

g.30 Light of Immortality

bdud rtsi 'od

བདུད་རྩི་འོད།

—

The second of the twelve buddha grounds.

g.31 Light of Insight

shes rab 'od

ཤེས་རབ་འོད།

—

The tenth of the twelve buddha grounds

g.32 Light of Karma

las kyi 'od

ལས་ཀྱི་འོད།

—

The seventh of the twelve buddha grounds.

g.33 Light of Space

nam mkha' 'od

ནམ་མཁའ་འོད།

—

The third of the twelve buddha grounds.

g.34 Lotus Light

pad+ma'i 'od

པདྨའི་འོད།

—

The sixth of the twelve buddha grounds.

g.35 Manifest

mngon 'gyur

མངོན་འགྱུར།

abhimukhī^{AD}

The name of the sixth bodhisattva ground.

g.36 māṭṛkā

ma mo

མ་མོ།

māṭṛkā^{AD}

Ferocious female deities, often depicted as a group of seven or eight, to which are attributed both dangerous and protective functions.

g.37 nāgī

klu mo

ལྷ་མོ།

nāgī^{AD} . *nāginī*^{AD}

A female nāga.

g.38 Omniscience

thams cad mkhyen

ཐམས་ཅད་མཁྱེན།

—

The eleventh of the twelve buddha grounds.

g.39 pacifying

zhi

ཞི།

śāntika^{AD}

One of the four main ritual categories, this body of rites is used to pacify negative and obstructive omens and influences.

g.40 piśācī

sha za mo

ཤ་བ་མོ།

piśācī^{AD}

A female piśāca.

g.41 Radiant

'phro

འཕྲོ།

arciṣmatī^{AD}

The name of the fourth bodhisattva ground.

g.42 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī^{AD}

A female rākṣasa.

g.43 rudrā

drag mo

དྲག་མོ།

rudrā ^{AD}

A female rudra. The term *rudra* here seems to be applied to a class of nonhuman beings who, as their name indicates, are specifically wrathful or hostile.

g.44 Self-Reflexive Awareness

rang rig

རང་རིག

—

The twelfth of the twelve buddha grounds.

g.45 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka ^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own 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 afflicted mental states (*kleśa*), 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.46 Śrīdevī Kālī

dpal lha mo nag mo · dpal ldan lha mo nag mo

དཔལ་ལྷ་མོ་ནག་མོ། · དཔལ་ལྷན་ལྷ་མོ་ནག་མོ།

śrīdevī kālī ^{AD}

A fearsome, wrathful goddess who in the Buddhist tradition is a protector of the teachings. In Tibet, she is widely propitiated and takes on many forms, many of which are known through the Tibetan name Palden Lhamo (*dpal*

ldan lha mo), which translates the Sanskrit *śrīdevī*. She is most often portrayed riding on a donkey and adorned with various wrathful ornaments and hand implements.

g.47 Śrīdevī Mahākālī

dpal ldan lha mo nag mo chen mo · dpal lha mo nag mo chen mo

དཔལ་ལྷན་ལྷ་མོ་ནག་མོ་ཆེན་མོ། · དཔལ་ལྷ་མོ་ནག་མོ་ཆེན་མོ།

śrīdevī mahākālī ^{AD}

An epithet for Śrīdevī Kālī.

g.48 Stainless

dri med

དྲི་མེད།

vimalā ^{AD}

The name of the second bodhisattva ground.

g.49 Tārā

sgrol ma

སྐྱོལ་མ།

tārā ^{AD}

A goddess whose name can be translated as “Savior.” She is known for giving protection and is variously presented in Buddhist literature as a great bodhisattva or a fully awakened buddha.

g.50 three existences

srid gsum

སྲིད་གསུམ།

tribhava ^{AD}

Usually synonymous with the three realms of desire, form, and formlessness. Sometimes it means the realm of devas above, humans on the ground, and nāgas below ground.

g.51 three realms

khams gsum

ཁམས་གསུམ།

tridhātu ^{AD}

Definition from the 84000 Glossary of Terms:

The three realms that contain all the various kinds of existence in saṃsāra: the desire realm, the form realm, and the formless realm.

g.52 twelve links of dependent origination

rten 'brel bcu gnyis

རྟེན་འབྲེལ་བརྒྱུ་གཉིས།

pratītyasamutpāda^{AD} · *dvādaśāṅgapratītyasamutpāda*^{AD}

Definition from the 84000 Glossary of Terms:

The principle of dependent origination asserts that nothing exists independently of other factors, the reason for this being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links: (1) fundamental ignorance, (2) formative predispositions, (3) consciousness, (4) name and form, (5) sense field, (6) sensory contact, (7) sensation, (8) craving, (9) grasping, (10) rebirth process, (11) actual birth, (12) aging and death. It is through deliberate reversal of these twelve links that one can succeed in bringing the whole cycle to an end.

g.53 twenty derivative afflictions

nye ba nyi shu

ཉེས་ཉེའུ།

upakleśa^{AD}

Definition from the 84000 Glossary of Terms:

The subsidiary afflictive emotions that arise in dependence upon the six root afflictive emotions (attachment, hatred, pride, ignorance, doubt, and wrong view); they are (1) anger (*krodha*, *khro ba*), (2) enmity / malice (*upanāha*, *'khon 'dzin*), (3) concealment (*mrakśa*, *'chab pa*), (4) outrage (*pradāsa*, *'tshig pa*), (5) jealousy (*īrśya*, *phrag dog*), (6) miserliness (*matsarya*, *ser sna*), (7) deceit (*māyā*, *sgyu*), (8) dishonesty (*śāṭhya*, *g.yo*), (9) haughtiness (*mada*, *rgyags pa*), (10) harmfulness (*vihimśa*, *rnam par 'tshé ba*), (11) shamelessness (*āhrīkya*, *ngo tsha med pa*), (12) non-consideration (*anapatrāpya*, *khрил med pa*), (13) lack of faith (*aśraddhya*, *ma dad pa*), (14) laziness (*kausīdya*, *le lo*), (15) non-conscientiousness (*pramāda*, *bag med pa*), (16) forgetfulness (*muśitasmr̥titā*, *brjed nges*), (17) non-introspection (*asaṃprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nigmagna*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*) (Rigzin 329, 129).

g.54 udumbara flower

u dum bAra

ལུ་དུམ་བུ་ར།

**udumbara* ^{RP}

In Buddhist texts, the udumbara flower is a symbol for extremely rare occurrences, since it is said to bloom once every three thousand years. It is often identified as the cluster fig (*Ficus glomerata*).

g.55 Universal Light

kun du 'od

ཀུན་དུ་འོད།

—

The first of the twelve buddha grounds.

g.56 Unwavering

mi g.yo

མི་གཡོ།

acalā ^{AD}

The name of the eighth bodhisattva ground.

g.57 Uttarakuru

sgra mi snyan

སྤྲ་མི་སྤྲ།

uttarakuru ^{AD}

Definition from the 84000 Glossary of Terms:

The continent to the north of Sumeru according to Buddhist cosmology. In the *Abhidharmakośa*, it is described as square in shape. Its human inhabitants enjoy a fixed lifespan of a thousand years and do not hold personal property or marry.

g.58 Vajra Light

rdo rje'i 'od

རྡོ་རྗེ་འོད།

—

The fourth of the twelve buddha grounds.

g.59 victor

rgyal ba

རྒྱལ་བ།

jina^{AD}

An epithet for a buddha.

g.60 Videha

lus 'phags

ལུས་འཕགས།

videha^{AD}

Definition from the 84000 Glossary of Terms:

One of the four main continents that surround Sumeru, the central mountain in classical Buddhist cosmology. It is the eastern continent, characterized as “sublime in physique,” and it is semicircular in shape. The humans who live there are twice as tall as those from our southern continent, and live for 250 years. It is known as Videha and Pūrvavideha.

g.61 vidyutā

glog 'gyu ma

གློག་འགྲུ་མ།

vidyutā^{AD}

A female vidyut, a class of nonhuman beings associated with lightning.

g.62 Virility of a Lion

seng ge brtson 'grus

སེང་གེ་བརྩོན་འགྲུས།

—

The name of a bodhisattva.

g.63 Vulture Peak Mountain

bya rgod kyi phung po'i ri

བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata^{AD}

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.64 wind goddess

rlung mo

རླུང་མོ།

—

The female gender of a class of spirit beings.

g.65 yakṣiṇī

gnod sbyin mo

གནོད་སྦྱིན་མོ།

yakṣiṇī^{AD}

A female yakṣa.