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The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལྷུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa

· Toh 193 ·

Degé Kangyur, vol. 61 (mdo sde, tsa), folios 246.a–250.b

TRANSLATED INTO TIBETAN BY

· Unknown ·



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co.

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SUMMARY

s.1

This sūtra recounts an event that took place in the buddha realm of Sukhāvātī. The discourse commences with the Buddha Śākyamuni relating to the 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 the Buddha Śākyamuni giving a dhāraṇī and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

ac.

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

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

i.

INTRODUCTION

i.1

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

i.2

In this sūtra, Śrī Mahādevī cultivated her faith by venerating and chanting names of the enlightened ones, thus accomplishing the roots of virtue that become the cause of her future awakening. The narrative takes place in the buddha realm Sukhāvātī, where the Buddha Śākyamuni explains to the 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, whom 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 the Buddha Śākyamuni giving a dhāraṇī and a brief explanation on how to practice the recitation of Śrī Mahādevī's names.

i.3

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

i.4 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi, and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by 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 Noble
Prophecy of Śrī Mahādevī**

1.

The Translation

[F.246.a]

1.1 Homage to all buddhas and bodhisattvas.

[F.246.b] Thus did I hear at one time. The Bhagavān was dwelling in Sukhāvati together with the great saṅgha of bodhisattvas, among them the following bodhisattva mahāsattvas of the excellent eon:³ Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi, and Bodhisattva Sarvabhayaḥara, and similarly Bodhisattva Mahāsattva Sarvamaṅgaladhārin, Bodhisattva Mahāsattva Sarvapūṇyalakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamaṅgaladhārin, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

1.2 Then Bodhisattva Mahāsattva Avalokiteśvara went to the place where the Bhagavān was, paid homage at the Bhagavān's feet, and remained at one side. Śrī Mahādevī also went toward the Bhagavān, paid homage at his feet, and circumambulated him three times. Then she also paid homage to all the bodhisattva mahāsattvas who were dwelling in Sukhāvati and remained at one side.⁴ [F.247.a]

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

1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas, or śūdras retains this praise, “The One Hundred and Eight Names⁵ of Śrī Mahādevī Which Are

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

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

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

1.6 The Bhagavān replied, “Śrī Mahādevī [F.247.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the river Ganges. O Avalokiteśvara, in the past, in a world system called Ratna-saṃbhavā, the tathāgata called Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī 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 that here in this world Śrī Mahādevī recites precisely and that dispel all sins, eliminate all offenses, make all effects⁸ stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁹ disputes, conflicts, dissensions, and arguments, and that will bring the six perfections to fulfillment. They are as follows:¹⁰

1.7 “Homage to Tathāgata Śrīghana.

Homage to Tathāgata Ratnakusumaguṇasāgaravaidūryakanakagirisuvarṇakāṃcanaprabhāsaśrī.

Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.

Homage to Tathāgata Candanakusumatejonakṣatraprabhāsaśrī.

1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.

Homage to Tathāgata Guṇasamudrāvabhāsamaṅḍalaśrī. [F.248.a]

Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.

Homage to Tathāgata Jyotiḥsaumyagandhāvabhāsaśrī.

1.9 Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.

Homage to Tathāgata Praṇidhānasāgarāvabhāsaśrī.

Homage to Tathāgata Suparikīrtitanāmadheyaśrī.

Homage to Tathāgata Asaṃkhyeyavīryasusamprasthitaśrī.

1.10 Homage to Tathāgata Aprameyasuvarṇottaprabhāsaśrī.

Homage to Tathāgata Sarvasvarāṅgarutanirghoṣaśrī.

- Homage to Tathāgata Prajñāpradīpāsamkhyeyaprabhāketuśrī.
Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.
- 1.11 Homage to Tathāgata Brahmaśrī.
Homage to Tathāgata Maheśvaraśrī.
Homage to Tathāgata Candrasūryaśrī.
Homage to Tathāgata Gambhīradharmaprabhārājaśrī.
- 1.12 Homage to Tathāgata Gaganapradīpābhirāmaśrī.
Homage to Tathāgata Sūryaprabhāketuśrī.
Homage to Tathāgata Gandhapradīpaśrī.
Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nīrmitameghagarjanayaśaḥśrī. [F.248.b]
Homage to Tathāgata Sarvadharmaprabhāsavyūhaśrī.
Homage to Tathāgata Drumarājavivardhitaśrī.
Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
Homage to Tathāgata Mahāpraṇidhivegaśrī.
Homage to Tathāgata Mahāmeghaśrī.
Homage to Tathāgata Smṛtiketurājaśrī.
- 1.15 Homage to Tathāgata Indraketuḍhvajarājaśrī.
Homage to Tathāgata Sarvadhanadhānyākaraṣaṇaśrī.
Homage to Tathāgata Saumyākaraṣaṇaśrī.
Homage to Tathāgata Lakṣmyākaraṣaṇaśrī.
- 1.16 “Having treated these names of tathāgatas with veneration, one should retain and recite them, and in this way the merit of a son or daughter of a noble family will increase immensely.
- 1.17 “Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī: ‘Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratnasambhava in the world system called 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 *buddhadharmasaṅgha* [F.249.a] 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.’
- “What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?¹¹
- 1.18 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:¹²
- 1.19 “Sarvatathāgatābhiṣiktā (She Who Was Empowered by All Tathāgatas),

- Sarvadevatābhiṣiktā (She Who Was Empowered by All Gods),
 Sarvatathāgatamāṭṛ (Mother of All Tathāgatas),
 Sarvadevatāmāṭṛ (Mother of All Gods),
 1.20 Sarvatathāgataśrī (Glory of All Tathāgatas),
 Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
 Sarvāryaśrāvakaṣṭyabuddhaśrī (Glory of All Ārya Śrāvakas and
 Pratyekabuddhas),
 Brahmaṣiṅgamaheśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
 1.21 Mahāsthānagataśrī (Glory Present in Great Places),¹³
 Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),¹⁴
 Sarvadevanāgayakṣagandharvāsuraḡarudakinnaramahoragaśrī (Glory of All
 the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḡas, Kinnaras, and
 Mahoragas),
 Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
 Vajrapāṇi, and the Vajradharas),
 1.22 Catuḡpañcalokapālaśrī (Glory of the Four and the Five Guardians of the
 World),
 Aṣṡagrahāṣṡāvīmṡatinakṡatraśrī (Glory of the Eight Planets¹⁵ and Twenty-
 Eight Constellations¹⁶),
 Oṃ Sāvitrī (Daughter of Savitra¹⁷),
 Dhātrī (Nurse),
 1.23 Māṭṛ (Mother),
 Caturvedaśrī (Glory of the Four Vedas),
 Lakṡmī (Goddess of Prosperity),
 Bhūtamāṭṛ (Mother of Sentient Beings),
 1.24 Jayā (She Who Is Victorious),
 Vijayā (She Who Conquers),
 Gaṅgā (She Who Is the Ganges),
 Sarvatīrthā (She of All Holy Places),
 1.25 Sarvamaṅgalyā (She Who Confers All Auspiciousness),¹⁸
 Vimalanirmalakaraśrī (Glory That Makes One Stainless and Pure),
 Sarvapāpahantrī (She Who Slays All Sins),
 Nirmadakarā (She Who Humbles),
 1.26 Candraśrī (Glory of the Moon),
 Sūryaśrī (Glory of the Sun),
 Sarvagrahaśrī (Glory of All the Planets),
 Siṃhavāhinī (She Who Rides upon a Lion),
 1.27 Śatasahasrakotīpadmavivarasaṃcchannā (She Who Is Enveloped by a
 Display of One Hundred Thousand Crore Lotuses),¹⁹
 Padmā (She Who Has Lotuses),
 Padmasambhavā (She Who Was Born from a Lotus),

- 1.28 Padmālayā (She Whose Abode Is a Lotus),
 Padmadharā (She Who Holds a Lotus),
 Padmāvati (She Who Is Endowed with Lotuses),
 Anekaratnāṃśumālā (She Who Has a Garland of Many Light Rays That Are
 Like Jewels),
 Dhanadā (She Who Brings Wealth),
- 1.29 Śvetā (Fair One),
 Mahāśvetā (Great Fair One),
 Śvetabhujā (She Who Has Fair Arms),
 Sarvamaṅgaladhāriṇī (She Who Possesses All Auspiciousness), [F.249.b]
- 1.30 Sarvaṇyopacitāṅgī (She Whose Body Consists of All Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa²⁰),
 Śatasahasrabhujā (She Who Has One Hundred Thousand Arms),
 Śatasahasranayanā (She Who Has One Hundred Thousand Eyes),
- 1.31 Śatasahasraśirā (She Who Has One Hundred Thousand Heads),
 Vividhavitramāṇimaulidharā (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),
- 1.32 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),
- 1.33 Pavitrakeśā (She Whose Hair Is Purity),
 Candrakāntā (She Who Is Lovely Like the Moon),
 Sūryakāntā (She Who Is Lovely Like the Sun),²¹
 Śubhā (Virtuous One),
- 1.34 Śubhakartrī (She Who Brings About Virtue),
 Sarvasattvābhimukhī (She Who Is Disposed toward All Sentient Beings),
 Āryā (Noble One),
 Kusumaśrī (Glory of the Flowers),
- 1.35 Kusumeśvarā (She Who Is the Sovereign of the Flowers),²²
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mount
 Sumeru),
 Sarvanadīsaricchī (Glory of All Rivers and Streams),²³
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
- 1.36 Sarvatīrthābhimukhaśrī (Glory of Turning toward All the Holy Places),
 Sarvaśadhitṛṇavanaspātidhanadhānyaśrī (Glory of All Medicinal Herbs,
 Grasses, Trees, Wealth, and Grains),
 Hiraṇyadā (She Who Gives Gold),
 Annapānadā (She Who Gives Food and Drink),²⁴

- 1.37 Prabhāsvarā (She of the Clear Light),
 Ālokarā (She Who Illuminates),
 Pavitrāṅgā (She of the Pure Body),
 Sarvatathāgatavaśavartinī (She Who Has Power over All Tathāgatas),
- 1.38 Sarvadevagaṇamukhaśrī (Glory When in the Presence of the Entire
 Assembly of the Gods),
 Yamavaruṇakuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera, and
 Vāsava),²⁵
 Dātrī (She Who Gives),
 Bhoktrī (She Who Takes Pleasure),
- 1.39 Tejā (She Who Is Brilliance),
 Tejovatī (Bright One),
 Vibhūtī (Abundance),
 Samṛddhi (Great Prosperity),²⁶
- 1.40 Vivṛddhi (Growth),
 Unnati (Advancement),²⁷
 Dharmāśrī (Glory of the Dharma),
 Mādhavāśrayā (She Who Relies on Viṣṇu),
- 1.41 Kusumanilayā (She Whose Abode Is the Flowers),²⁸
 Anasūyā (She Who Is Not Spiteful),²⁹
 Puruṣakārāśrayā (She Who Relies on Virile Action),³⁰
 Sarvapavitragātrā (She Whose Body Is Entirely Pure),³¹
- 1.42 Maṅgalaḥastā (She Whose Hands Are Auspicious),³²
 Sarvālakṣmīnāśayitrī (She Who Destroys All Inauspiciousness),
 Sarvapūṇyākaraṣaṇāśrī (Glory That Collects All Merits),
 Sarvapṛthivīśrī (Glory of the Entire Earth),
- 1.43 Sarvarājaśrī (Glory of All Kings),³³
 Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),
 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (Glory of All
 Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
 Dyuti (Splendor),³⁴ [F.250.a]
- 1.44 Pramodabhāgyalolā (She Who Longs for Delight and Happiness),
 Sarvaṣipavitraśrī (Glory That Is the Purity of All Seers),
 Sarvaśrī (Glory of All),
 Bhavajyeṣṭhottamaśrī (Glory That Is the First and the Foremost in
 Existence),³⁵
- 1.45 Sarvakinnarasarvāsuryottamaśrī (Glory That Is the First of All Kinnaras and
 of All Asuras),³⁶
 Niravadyasthānavāsinī (She Who Stays Irreproachable),
 Rūpavatī (Beautiful One),
 Sukhakarī (She Who Causes Happiness),

- 1.46 Kuberakāntā (Beloved of Kubera), and
Dharmarājaśrī (Glory of the Dharma King):
- 1.47 “Oṃ! Look at us, save us, and emancipate us from all sufferings. Make us
turn in the direction of all collections of merits, *svāhā*.³⁷ Oṃ *gaṅgādisarva-*
*tīrthānām abhimukhī kuru*³⁸ *svāhā* | *oṃ sāvitrīyai svāhā* | *sarvamaṅgaladhārīnyai*
svāhā | *caturvedanakṣatragrahaṅādīmūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave*
svāhā | *rudrāya svāhā* | *viśvamukhāya svāhā* | *oṃ nigrigrīni sarvakāryasādhani*
sini sini āvāhayāmi devi śrīvaiśravaṇāya svāhā | *suvarṇadhanadhānyākaraṇyāi*
svāhā | *sarvapūṇyākaraṇyāi svāhā* | *śrīdevatākaraṇyāi svāhā* | *sarva-*
pāpanāśanyai svāhā | *sarvālakṣmīprasāmanyai svāhā* | *sarvatathāgatābhiṣiktāyai*
svāhā | *sarvadevatābhimukhaśrīye svāhā* | *āyurbalavarṇakarāyāi svāhā* | *sarva-*
pavitramaṅgalahastāyai svāhā | *siṃhavāhīnyai svāhā* | *padmasaṃbhūtāyai svāhā* |
sarvakṛtyakākhordavināśanyai svāhā.³⁹
- 1.48 “Fearless Avalokiteśvara, anyone who is going to retain and recite these
names of Śrī Mahādevī—which eliminate all offenses, overcome all sins,
accumulate all merits, eliminate⁴⁰ all inauspiciousness, and accumulate all
glories, happiness, and good fortune—and who is going to retain and
recite⁴¹ these names of the tathāgatas, should rise in the morning, clean up,
and, having offered flowers and incense to all the buddhas, also offer
sandalwood incense to Śrī Mahādevī. [F.250.b] Then, when they recite these
names, all glory, all happiness and joys, will be obtained. The gods will all
guard, protect, and preserve⁴² them, and all of their purposes will be
fulfilled.”
- 1.49 When the Bhagavān had thus spoken, the fearless bodhisattva
Avalokiteśvara, Śrī Mahādevī⁴³, the entire retinue, and the world, including
gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words
of the Bhagavān.
- 1.50 *This completes “The Noble Prophecy of Śrī Mahādevī.”*⁴⁴

n.

NOTES

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

- n.8 Skt. *sarvakārya*, “all effects”; Tib. *lus thams cad*, “all bodies.”
- n.9 Skt. *upasarga*, “natural misfortune”; Tib. *gnod pa*, “harms.”
- n.10 The Skt. list has been followed. The Tibetan (F.248.a–b) has some minor differences from the Sanskrit.
- n.11 Skt. *dvādaśadaṇḍakaṃ... stotram*, but the Tib. has the puzzling *stod pa brgyad cu gnyis pa*, “eighty-two praises.”
- n.12 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- n.13 Tib. *lha la sogs pa thams cad kyi dpal*, “Glory of All Gods, And So Forth.”
- n.14 Tib. *gnas thams cad na yod pa’i dpal*, “Glory Present in All Places.”
- n.15 The eight planets: (1) Sun, (2) Earth’s moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn, and (8) Eclipse-Maker (Rāhula).
- n.16 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.
- n.17 Savitṛ is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- n.18 The Tibetan (see glossary under “Saratīrthā”) treats these two epithets as one, i.e., “She Who Confers the Happiness of All the Holy Places.”
- n.19 The Tibetan (see glossary entry) has “She Who is Enveloped by a Hundred Thousand Supreme Lotuses.”
- n.20 A Hindu creator god. His daughter is the consort of Śiva.
- n.21 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.
- n.22 Tib. “She Who Abides in Flowers.”
- n.23 Tib. “Glory of All Rivers and Lakes.”
- n.24 Tib. “She Who Gives Food and Clothing.”
- n.25 Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.

- n.26 Omitted in the Tib.
- n.27 Tib. *mt hong ma*, “She Who Has Vision.”
- n.28 Tib. “She Who Abides in the Kumuda Flower.” Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large, white, trumpet-like flower that opens at night, especially in the moonlight.
- n.29 Tib. “She Who Is Patient.”
- n.30 Omitted in the Tib.
- n.31 Tib. *mt hu rtsal gyi gnas*, “She Who Is the Source of Power.”
- n.32 Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma*, “She Who Has Hands That Purify and [Bring] All Auspiciousness.”
- n.33 The Tibetan (see glossary entry for “Sarvapṛthivīśrī”) takes these two as one: “Glory of the Entire Earth and All Kings.”
- n.34 Omitted in the Tibetan, which here has *lha'i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal*, “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What Is Incanted, All Fire Offerings, and What Is Offered and All Auspiciousness.”
- n.35 The Tibetan here is *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog*, “Supreme Glory and Foremost of All That Is Feminine.”
- n.36 The Skt. edition has *sarvakinnarasarvasūryottamaśrī*, “Glory That Is the First of All Kinnaras 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.
- n.37 In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from *sarvapūṇyasambhārānāmukhī-kuru svāhā* to *sarvapūṇyasambhārānām abhimukhī kuru svāhā*.
- n.38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- n.39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.

- n.40 Tib. *med par byed pa*, “make nonexistent,” “eliminate”; Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- n.41 Skt. omits “and recite.”
- n.42 Skt. *guptiṇi kariṣyanti*, while Tib. has *sbed par byed pa*, “conceal.”
- n.43 Tib. has *lha mo chen mo dpal de*, “that Śrī Mahādevī,” while Skt. has *sā*, “she.”
- n.44 The usual mention of the translators in the Tibetan colophon is missing in all versions.

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 Ākāśagarbha

nam mkha' snying po

ནམ་མཁའ་སྤྱིང་པོ།

ākāśagarbha

One of the bodhisattvas attending the delivery of this teaching.

g.2 Ālokakarā

snang ba ma

སྣང་བ་མ།

ālokakarā

One of the names of Śrī Mahādevī.

g.3 Anasūyā

bzod ldan ma

བཟོད་ལྡན་མ།

anasūyā

One of the names of Śrī Mahādevī.

g.4 Anekaratnāṃśumālā

'od zer 'bar ba du mas 'khor ba

འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།

anekaratnāṃśumālā

One of the names of Śrī Mahādevī.

g.5 Annapānadā

zas dang gos sbyin ma

ཟས་དང་གོས་སྤྱིན་མ།

annapānadā

One of the names of Śrī Mahādevī.

g.6 Aprameyasuvarṇottaprabhāsaśrī

dpag tu med pa'i gser mdog snang ba'i dpal

དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།

aprameyasuvarṇottaprabhāsaśrī

A tathāgata.

g.7 arhat

dgra bcom pa

དགྲ་བཙོམ་པ།

arhant

“Worthy.” A being who has eliminated afflictive emotions and hence is liberated from suffering. The Tibetan, following the traditional Sanskrit semantic gloss of *ari han*, understands the term as “foe destroyer.”

g.8 Āryā

'phags ma

འཕགས་མ།

āryā

One of the names of Śrī Mahādevī.

g.9 Asaṃkhyeyavīryasusamprasthitaśrī

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

བརྩོན་འགྲུས་གངས་མེད་པ་ལ་རབ་དུ་ཞུགས་པའི་དཔལ།

asaṃkhyeyavīryasusamprasthitaśrī

A tathāgata.

g.10 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

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

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

aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

One of the names of Śrī Mahādevī.

g.11 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).

In this text:

Demi-gods, titans.

g.12 Avalokiteśvara

spyang ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

In this text:

One of the bodhisattvas attending the delivery of this teaching and main interlocutor.

g.13 Bahujīmūtā

sprin ma

སྒྲིན་མ།

bahujīmūtā

One of the names of Śrī Mahādevī.

g.14 bhagavān

bcom ldan 'das

བཙེན་ལྷན་འདས།

bhagavat

A general term of respect given to persons of spiritual attainment.

Translations into English have been “Holy One,” “Blessed One,” and “World-Honored One.” It is here given in the Sanskrit nominative case, bhagavān.

g.15 bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.16 **bhikṣuṇī**

dge slong ma

དགེ་སྤོང་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.17 **Bhoktrī**

longs spyod ma

ལོངས་སྤྱོད་མ།

bhoktrī

One of the names of Śrī Mahādevī.

g.18 **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.19 **Bhūtamātr**

sems can rnams kyi ma

སེམས་ཅན་རྣམས་ཀྱི་མ།

bhūtamātr

One of the names of Śrī Mahādevī.

g.20 **Brahmā**

tshangs pa

ཚངས་པ།

brahmā

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

g.21 **brāhmaṇa**

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of priestly caste.

g.22 **Brahmaśrī**

tshangs pa'i dpal

ཚངས་པའི་དཔལ།

brahmaśrī

A tathāgata.

g.23 **Brahmaviṣṇumaheśvaraśrī**

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

ཚོངས་པ་དང་ཁྱབ་འཕྱག་དང་དབང་ཕྱུག་ཚེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

brahmaviṣṇumaheśvaraśrī

One of the names of Śrī Mahādevī.

g.24 Candanakusumatejonakṣatraprabhāsaśrī

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

ཙན་དན་གྱི་མེ་རྟོག་གཟི་བརྗིད་སྐར་འོད་ཀྱི་དཔལ།

candanakusumatejonakṣatraprabhāsaśrī

A tathāgata.

g.25 Candrakāntā

zla ba ltar mdzes ma

ཟླ་བ་ལྷ་ར་མཛེས་མ།

candrakāntā

One of the names of Śrī Mahādevī.

g.26 Candraśrī

zla ba'i dpal

ཟླ་བའི་དཔལ།

candraśrī

One of the names of Śrī Mahādevī.

g.27 Candrasūryaśrī

nyi zla'i 'od dpal

ཉི་ཟླ་འོད་དཔལ།

candrasūryaśrī

A tathāgata.

g.28 Candrasūryatrailokyadhārin

nyi zla dang 'jig rten gsum 'dzin pa

ཉི་ཟླ་དང་འཛིག་རྟེན་གསུམ་འཛིན་པ།

candrasūryatrailokyadhārin

One of the bodhisattvas attending the delivery of this teaching.

g.29 Catuḥpañcalokapālaśrī

'jig rten skyong ba bzhi dang lnga'i dpal

འཛིག་རྟེན་སྐྱོང་བ་བཞི་དང་ལྔ་འི་དཔལ།

catuḥpañcalokapāśrī

One of the names of Śrī Mahādevī.

g.30 Caturvedaśrī

rig byed bzhi'i dpal

རིག་བྱེད་བཞིའི་དཔལ།

caturvedaśrī

One of the names of Śrī Mahādevī.

g.31 Dākṣāyaṇī

shes nyen can gyi bu mo

ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།

dākṣāyaṇī

One of the names of Śrī Mahādevī.

g.32 Dātrī

sbyin pa ma

སྤྱིན་པ་མ།

dātrī

One of the names of Śrī Mahādevī.

g.33 Dhanadā

nor sbyin ma

ནོར་སྤྱིན་མ།

dhanadā

One of the names of Śrī Mahādevī.

g.34 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

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

g.35 Dharmarājaśrī

chos kyi rgyal po'i dpal

ཚོས་ཀྱི་རྒྱལ་པོའི་དཔལ།

dharmarājaśrī

One of the names of Śrī Mahādevī.

g.36 Dharmaśrī

chos kyi dpal

ཚོས་ཀྱི་དཔལ།

dharmaśrī

One of the names of Śrī Mahādevī.

g.37 Dhārmavikurvaṇadhvajavegaśrī

chos kyi cho 'phrul rgyal mtshan shugs kyi dpal

ཚོས་ཀྱི་ཚོའཕུལ་རྒྱལ་མཚན་ལུགས་ཀྱི་དཔལ།

dhārmavikurvaṇadhvajavegaśrī

A tathāgata.

g.38 Dhātrī

ma ma

མ་མ།

dhātrī

One of the names of Śrī Mahādevī.

g.39 Drumarājavivardhitaśrī

shing gi rgyal po ltar skyes pa'i dpal

ཤིང་གི་རྒྱལ་པོ་ལྷ་རྒྱུས་པོའི་དཔལ།

drumarājavivardhitaśrī

A tathāgata.

g.40 Dyuti

'od la dga' ba

འོད་ལ་དགའ་བ།

dyuti

One of the names of Śrī Mahādevī.

g.41 Excellent Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

A cosmological era that has buddhas appear in it.

g.42 Four Vedas

rig byed bzhi

རིག་བྱེད་བཞི།

catvāro vedāḥ

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

g.43 Gaganapradīpābhirāmaśrī

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

ནམ་མཁའི་སྣོན་མའི་འོད་བཟང་དཔལ།

gaganapradīpābhirāmaśrī

A tathāgata.

g.44 Gambhīradharmaprabhārājaśrī

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

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

gambhīradharmaprabhārājaśrī

A tathāgata.

g.45 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྣོས་ཀྱི་སྣོན་མའི་དཔལ།

gandhapradīpaśrī

A tathāgata.

g.46 gandharva

dri za

དྷི་ཟ།

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.

g.47 Gaṅgā

gang ga ma

གང་ག་མ།

gaṅgā

One of the names of Śrī Mahādevī.

g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī

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

གང་གའི་མུ་སྟེགས་ཀྱི་སྐོ་ཐམས་ཅད་ཀྱི་བཀྲ་བཤེས་ཀྱི་དཔལ།

gaṅgāsarvatīrthamukhamaṅgalaśrī

A tathāgata.

g.49 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.50 Guṇasamudrāvabhāsamaṅḍalaśrī

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

ཡོན་ཏན་སྐུ་མཚོ་སྤང་བའི་དཀྱིལ་འཁོར་གྱི་དཔལ།

guṇasamudrāvabhāsamaṅḍalaśrī

A tathāgata.

g.51 Hiraṇyadā

gser sbyin ma

གསེར་སྤྱིན་མ།

hiraṇyadā

One of the names of Śrī Mahādevī.

g.52 Indraketurdhvajarājaśrī

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

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

indraketudhvajarāśrī

A tathāgata.

g.53 Jayā

rgyal ma

ཉྱལ་མ།

jayā

One of the names of Śrī Mahādevī.

g.54 Jñānārciḥsāgaraśrī

ye shes 'od 'phro rgya mtsho'i dpal

ཡེ་ཤེས་འོད་འཕྲོ་རྒྱ་མཚོའི་དཔལ།

jñānārciḥsāgaraśrī

A tathāgata.

g.55 Jyotiḥsaumyagandhāvabhāsaśrī

skar 'od zhi ba'i spos snang dpal

སྐར་འོད་ཞི་བའི་སྤྲོས་སྣང་དཔལ།

jyotiḥsaumyagandhāvabhāsaśrī

A tathāgata.

g.56 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

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

g.57 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.58 Kṣitigarbha

sa'i snying po

སའི་སྒྲིང་པོ།

kṣitigarbha

One of the bodhisattvas attending the delivery of this teaching.

g.59 Kubera

ku be ra

ཀུ་བེ་ར།

kubera

One of the four great kings, also known as Vaiśravaṇa.

g.60 Kuberakāntā

ku be ra'i snying du sdug ma

ཀུ་བེ་ར་འི་སྒྲིང་དུ་སྤུག་མ།

kuberakāntā

One of the names of Śrī Mahādevī.

g.61 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

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

g.62 Kusumanilayā

ku mud la gnas ma

ཀུ་སུད་ལ་གནས་མ།

kusumanilayā

One of the names of Śrī Mahādevī.

g.63 Kusumaśrī

me tog la gnas ma

མེ་ཏོག་ལ་གནས་མ།

kusumaśrī

One of the names of Śrī Mahādevī.

g.64 Kusumeśvarā

me tog gi dbang phyug ma

མེ་ཏོག་གི་དབང་ཕྱུག་མ།

kusumeśvarā

One of the names of Śrī Mahādevī.

g.65 Lakṣmī

bkra shis ma

བཀྲ་ཤིས་མ།

lakṣmī

One of the names of Śrī Mahādevī.

g.66 Lakṣmyākarṣaṇaśrī

phun sum tshogs pa 'gugs pa'i dpal

ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པའི་དཔལ།

lakṣmyākarṣaṇaśrī

A tathāgata.

g.67 Mādhavāśrayā

khyab 'jug la brten ma

ཁྱམ་འཇུག་ལ་བརྟེན་མ།

mādhavāśrayā

One of the names of Śrī Mahādevī.

g.68 Mahāmeghaśrī

sprin chen po'i dpal

སྤྲིན་ཚེན་པོའི་དཔལ།

mahāmeghaśrī

A tathāgata.

g.69 Mahāpraṇidhivēgaśrī

smon lam chen po'i shugs kyi dpal

སློན་ལམ་ཚེན་པོའི་ཤུགས་གྱི་དཔལ།

mahāpraṇidhivēgaśrī

A tathāgata.

g.70 mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཚེན་པོ།

mahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh *bhūmi*.

g.71 Mahāsthāmaprāpta

mthu chen thob pa

མཐུ་ཆེན་ཐོབ་པ།

mahāsthāmaprāpta

One of the bodhisattvas attending the delivery of this teaching.

g.72 Mahāsthānagataśrī

gnas thams cad na yod pa'i dpal

གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།

mahāsthānagataśrī

One of the names of Śrī Mahādevī.

g.73 Mahāśvetā

dkar mo chen mo

དཀར་མོ་ཆེན་མོ།

mahāśvetā

One of the names of Śrī Mahādevī.

g.74 Mahāyaśā
shin tu grags ma
ཤིན་ཏུ་གྲགས་མ།
mahāyaśā
One of the names of Śrī Mahādevī.

g.75 Maheśvara
dbang phyug chen po
དབང་ཕྱུག་ཆེན་པོ།
maheśvara
A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.

g.76 Maheśvaraśrī
dbang phyud chen po'i dpal
དབང་ཕྱུག་ཆེན་པོའི་དཔལ།
maheśvaraśrī
A tathāgata.

g.77 mahoraga
lto 'phye chen po
ལྷོ་འཕྱེ་ཆེན་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.78 Mañjuśrī
'jam dpal
འཇམ་དཔལ།
mañjuśrī
Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.79 Mātr

yum

ཡུམ།

mātr

One of the names of Śrī Mahādevī.

g.80 nāga

klu

ལྷ།

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.

g.81 Nārāyaṇavratasannāhasumeruśrī

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

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

nārāyaṇavratasannāhasumeruśrī

A tathāgata.

g.82 Niravadyasthānavāsini

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

ཁ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ།

niravadyasthānavāsini

One of the names of Śrī Mahādevī.

g.83 Nirmadakarā

rgyags pa med pa

རྒྱགས་པ་མེད་པ།

nirmadakarā

One of the names of Śrī Mahādevī.

g.84 Nirmītamēghagarjanayaśaḥśrī

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

སྤྱུལ་བའི་འབྲུག་སྐྱེ་སྤྲན་པའི་དཔལ།

nirmītamēghagarjanayaśaḥśrī

A tathāgata.

g.85 Oṃ Sāvitrī

om nyi ma'i bu mo

ཨོམ་ཉི་མའི་བུ་མོ།

om sāvitṛī

One of the names of Śrī Mahādevī.

g.86 Padmā

pad ma

པད་མ།

padmā

One of the names of Śrī Mahādevī.

g.87 Padmadharā

pad ma 'dzin pa

པད་མ་འཛིན་པ།

padmadhāra

One of the names of Śrī Mahādevī.

g.88 Padmālayā

pad ma la gnas pa

པད་མ་ལ་གནས་པ།

padmālaya

One of the names of Śrī Mahādevī.

g.89 Padmasambhavā

pad ma las byung ma

པད་མ་ལས་བྱུང་མ།

padmasambhava

One of the names of Śrī Mahādevī.

g.90 Padmāvati
pad ma dang ldan pa
པད་མ་དང་ལྷན་པ།
padmāvati
One of the names of Śrī Mahādevī.

g.91 Pavitrakeśā
skra gtsang ma
སྐྱ་གཙང་མ།
pavitrakeśā
One of the names of Śrī Mahādevī.

g.92 Pavitrāṅgā
lus gtsang ma
ལུས་གཙང་མ།
pavitrāṅgā
One of the names of Śrī Mahādevī.

g.93 perfections
pha rol tu phyin pa
ཕ་རོལ་ཏུ་ཕྱིན་པ།
pāramitā
Also translated as “transcendences.” The term is used to define the actions of a bodhisattva. The six perfections are: generosity, discipline, patience, diligence, concentration and wisdom.

g.94 piśāca
sha za
ཤ་ཟ།
piśāca
A type of malevolent ghost, considered to belong to the preta realm. Tibetan translates the term as “flesh-eaters.”

g.95 Prabhāsvarā
'od gsal ma
འོད་གསལ་མ།
prabhāsvarā

One of the names of Śrī Mahādevī.

g.96 Prajñāpradīpāsaṃkhyeyaprabhāketuśrī
shes rab sgron ma grangs med pa'i 'od kyi me tog gi dpal

ཤེས་རབ་སྣོན་མ་གྲངས་མེད་པའི་འོད་གྱི་མེ་ཏོག་གི་དཔལ།

prajñāpradīpāsaṃkhyeyaprabhāketuśrī

A tathāgata.

g.97 Pramodabhāgyalolā
skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

pramodabhāgyalolā

One of the names of Śrī Mahādevī.

g.98 Praṇidhānasāgarāvabhāsaśrī
smon lam rgya mtshos snang ba'i dpal

སྣོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ།

praṇidhānasāgarāvabhāsaśrī

A tathāgata.

g.99 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 regarded as 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” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.100 preta

yi dwags

ཡི་དྲགས།

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*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with *piśācas* and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.101 prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

A prophecy usually made by the Buddha or another tathāgata concerning the perfect awakening of one of their followers; a literary genre or category of works that contain such prophecies.

g.102 Puruṣakārāśrayā

mthu rtsal gyi gnas

མཐུ་རུ་སེལ་གྱི་གནས།

puruṣakārāśrayā

One of the names of Śrī Mahādevī.

g.103 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

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

g.104 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcana-
prabhāsaśrī

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

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

ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī

A tathāgata in the past, in a world system called Ratnasambhavā.

g.105 Ratnārciḥparvataśrī

rin chen 'od 'phro ri bo'i dpal

རིན་ཆེན་འོད་འཕྲོ་རི་བོའི་དཔལ།

ratnārciḥparvataśrī

A tathāgata.

g.106 Ratnasambhavā

nor bu rin po che las byung ba

ནོར་བུ་རིན་པོ་ཆེའམ་བྱུང་བ།

ratnasambhavā

The world system of the tathāgata Ratnakusumaguṇasāgaravaiḍūrya-
kanakagirisuvarṇakāṃcanaprabhāsaśrī.

g.107 Rūpavatī

yid du 'ong ma

ཡིད་དུ་འོང་མ།

rūpavatī

One of the names of Śrī Mahādevī.

g.108 Sāgaragarbhasambhavaśrī

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

རྒྱ་མཚོའི་སྤྱིང་པོའམ་བྱུང་བའི་དཔལ།

sāgaragarbhasambhavaśrī

A tathāgata.

g.109 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). 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 *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.110 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

One of the bodhisattvas attending the delivery of this teaching.

g.111 Samantāvabhāsavijitasamgrāmaśrī

kun tu snang ba gyul las rnam par gyal ba'i dpal

ཀུན་ཏུ་སྐྱང་བ་གྲུལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ།

samantāvabhāsavijitasamgrāmaśrī

A tathāgata.

g.112 Samṛddhi

'byor pa ma

འབྱོར་པ་མ།

samṛddhi

One of the names of Śrī Mahādevī.

g.113 Sarvabhayahara

'jigs pa thams cad sel ba

འཇིགས་པ་ཐམས་ཅད་སེལ་བ།

sarvabhayahara

One of the bodhisattvas attending the delivery of this teaching.

g.114 Sarvabhūtakṣarākṣasapretapiśācakuṃbhāṇḍamahoragaśrī

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

བྱུང་བོ་ཐམས་ཅད་དང་གཞོན་སྦྱིན་དང་སྲིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་གྲུལ་བྱམ་དང་རྫོང་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་
ཀྱི་དཔལ།

sarvabhūtayakṣarākṣasapretapīśācakumbhāṇḍamahoragaśrī

One of the names of Śrī Mahādevī.

g.115 Sarvabodhisattvaśrī

byangs chub sems pa thams cad kyi dpal

བྱངས་ཚུབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

sarvabodhisattvaśrī

One of the names of Śrī Mahādevī.

g.116 Sarvadevagaṇamukhaśrī

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

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

sarvadevagaṇamukhaśrī

One of the names of Śrī Mahādevī.

g.117 Sarvadevanāgayakṣagandharvāsuraḡarudaḡakinnaramahoragaśrī

lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding

dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal

ལྷ་དང་ལྷ་དང་གནོད་སྦྱིན་དང་བྱི་ཟ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྷིང་དང་མི་འམ་ཅི་དང་ལྷོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་
ཀྱི་དཔལ།

sarvadevanāgayakṣagandharvāsuraḡarudaḡakinnaramahoragaśrī

One of the names of Śrī Mahādevī.

g.118 Sarvadevatābhimukhaśrī

lha sogs pa thams cad kyi dpal

ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

sarvadevatābhimukhaśrī

One of the names of Śrī Mahādevī.

g.119 Sarvadevatābhiṡiktā

lha thams cad kyi dbang bskur ba

ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།

sarvadevatābhiṡiktā

One of the names of Śrī Mahādevī.

g.120 Sarvadevatāmāṡr

lha thams cad kyi ma

སྟོ་ཐམས་ཅད་ཀྱི་མ།

sarvadevatāmātr̥

One of the names of Śrī Mahādevī.

g.121 Sarvadhanadhānyākarṣaṇaśrī

nor dang 'bru thams cad sdud pa'i dpal

སོར་དང་འབྲུ་ཐམས་ཅད་སྐྱུ་དཔའི་དཔལ།

sarvadhanadhānyākarṣaṇaśrī

A tathāgata.

g.122 Sarvadharmaprabhāsavyūhaśrī

chos kyi snang ba thams cad bkod pa'i dpal

ཚོས་ཀྱི་སྐྱང་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ།

sarvadharmaprabhāsavyūhaśrī

A tathāgata.

g.123 Sarvagrahaśrī

zla thams cad kyi dpal

ལྷ་ཐམས་ཅད་ཀྱི་དཔལ།

sarvagrahaśrī

One of the names of Śrī Mahādevī.

g.124 Sarvakinnarasarvāsuryottamaśrī

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

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

sarvakinnarasarvāsuryottamaśrī

One of the names of Śrī Mahādevī.

g.125 Sarvālakṣmīnāśayitrī

bkra mi shis pa thams cad med par byed pa

བཀྱ་མི་ཤེས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།

sarvālakṣmīnāśayitrī

One of the names of Śrī Mahādevī.

g.126 Sarvamaṅgaladhārin

dga' byed kyi bkra bshis thams cad 'dzin pa

དགའ་བྱེད་གྱི་བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་པ།

sarvamaṅgaladhārin

One of the bodhisattvas attending the delivery of this teaching.

g.127 Sarvamaṅgaladhāriṇī

bkra shis thams cad 'dzin ma

བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་མ།

sarvamaṅgaladhāriṇī

One of the names of Śrī Mahādevī.

g.128 Sarvanadīsaricchrī

chu klung dang mtsho thams cad kyi dpal

ཚུགས་དང་མཚོ་ཐམས་ཅད་གྱི་དཔལ།

sarvanadīsaricchrī

One of the names of Śrī Mahādevī.

g.129 Sarvanīvaraṇaviṣkaṁbhin

sgrib pa thams cad rnam par sel ba

སློབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkaṁbhin

One of the bodhisattvas attending the delivery of this teaching.

g.130 Sarvapāpahantrī

sdig pa thams cad 'phrog ma

སློབ་པ་ཐམས་ཅད་འཕྲོག་མ།

sarvapāpahantrī

One of the names of Śrī Mahādevī.

g.131 Sarvapṛthivīśrī

sa thams cad dang rgyal po thams cad kyi dpal

ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་གྱི་དཔལ།

sarvapṛthivīśrī · sarvarājaśrī

One of the names of Śrī Mahādevī.

g.132 Sarvapūṇyākaraṣaṇaśrī

bsod nams thams cad sdud pa'i dpal

བསོད་ནམས་ཐམས་ཅད་སྤྲད་པའི་དཔལ།

sarvapunyaṅkarṣaṅśrī

One of the names of Śrī Mahādevī.

g.133 Sarvapunyaṅlakṣaṅadhārin

bsod nams kyi mtshan tham cad 'dzin pa

བསོད་ནམས་ཀྱི་མཚན་ཐམ་ཅད་འཛིན་པ།

sarvapunyaṅlakṣaṅadhārin

One of the bodhisattvas attending the delivery of this teaching.

g.134 Sarvapunyaṅopacitāṅgī

bsod nams kyi phung po thams cad kyi lus can

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

sarvapunyaṅopacitāṅgī

One of the names of Śrī Mahādevī.

g.135 Sarvarṣipavitraśrī

drang srong thams cad dag par byed pa'i dpal

རང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།

sarvarṣipavitraśrī

One of the names of Śrī Mahādevī.

g.136 Sarvāryaśrāvākapratyekabuddhaśrī

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

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

sarvāryaśrāvākapratyekabuddhaśrī

One of the names of Śrī Mahādevī.

g.137 Sarvasattvābhimukhī

sems can thams cad la mngon du phyogs ma'i dpal

སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་མའི་དཔལ།

sarvasattvābhimukhī

One of the names of Śrī Mahādevī.

g.138 Sarvaśrī

bkra shis thams cad kyi dpal

བཀྲ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།

sarvaśrī

One of the names of Śrī Mahādevī.

- g.139 Sarvasumeruparvatarājaśrī
ri bo'i rgyal po ri rab thams cad kyi dpal
རི་བོ་འི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།
sarvasumeruparvatarājaśrī

One of the names of Śrī Mahādevī.

- g.140 Sarvasvarāṅgarutanirghoṣaśrī
gsung gi yan lag thams cad kyi sgra dbyangs dpal
གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྒྲ་དབྱངས་དཔལ།
sarvasvarāṅgarutanirghoṣaśrī

A tathāgata.

- g.141 Sarvatathāgatābhiṣiktā
de bzhin gshegs pa thams cad kyi dbang bskur ba
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
sarvatathāgatābhiṣiktā

One of the names of Śrī Mahādevī.

- g.142 Sarvatathāgatamātṛ
de bzhin gshegs pa thams cad kyi yum
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།
sarvatathāgatamātṛ

One of the names of Śrī Mahādevī.

- g.143 Sarvatathāgataśrī
de bzhin gshegs pa thams cad kyi dpal
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
sarvatathāgataśrī

One of the names of Śrī Mahādevī.

- g.144 Sarvatathāgatavaśavartinī
de bzhin gshegs pa thams cad dbang sgyur ma
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱུར་མ།
sarvatathāgatavaśavartinī

One of the names of Śrī Mahādevī.

- g.145 Sarvatīrthā
mu tegs kyi sgo thams cad kyi bkra shis ma
 མུ་ཏེགས་ཀྱི་སློ་ཐམས་ཅད་ཀྱི་བཀྲ་ཤིས་མ།
sarvatīrthā
 One of the names of Śrī Mahādevī.
- g.146 Sarvatīrthābhimukhaśrī
mu tegs thams cad du mngon du phyogs pa'i dpal
 མུ་ཏེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།
sarvatīrthābhimukhaśrī
 One of the names of Śrī Mahādevī.
- g.147 Sarvatīrthamaṅgaladhārin
mu stegs kyi bkra bshis tham cad 'dzin pa
 མུ་སྟེགས་ཀྱི་བཀྲ་བཤིས་ཐམ་ཅད་འཛིན་པ།
sarvatīrthamaṅgaladhārin
 One of the bodhisattvas attending the delivery of this teaching.
- g.148 Sarvatoyasamudraśrī
chu thams cad kyi rgya mtsho'i dpal
 ཇུ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ།
sarvatoyasamudraśrī
 One of the names of Śrī Mahādevī.
- g.149 Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī
sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal
 སྐན་དང་རྩི་ཏོག་དང་ཤིང་དང་ནོར་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།
sarvauṣadhitṛṇavanaspatidhanadhānyaśrī
 One of the names of Śrī Mahādevī.
- g.150 Sarvavidyādhararājaśrī
rig sngags 'chang gi rgyal po thams cad kyi dpal
 རིག་སྔགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
sarvavidyādhararājaśrī
 One of the names of Śrī Mahādevī.
- g.151 Sarvavidyādharavajrapāṇivajradharaśrī

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

རིག་སྔགས་འཆང་དང་ལག་ན་དྲོ་དང་དྲོ་ཆེ་འཆང་བ་ཐམས་ཅད་གྱི་དཔལ།

sarvavidyādharaṣvajrapāṇivajradharaśrī

One of the names of Śrī Mahādevī.

g.152 Śatasahasrabhujā

lag pa 'bum dang ldan ma

ལག་པ་འབུམ་དང་ལྡན་མ།

śatasahasrabhujā

One of the names of Śrī Mahādevī.

g.153 Śatasahasrakoṭīpadmavivarasaṃcchannā

pad ma'i mchog 'bum gyis bkab ma

པད་མའི་མཚོག་འབུམ་གྱིས་བཀབ་མ།

śatasahasrakoṭīpadmavivarasaṃcchannā

One of the names of Śrī Mahādevī.

g.154 Śatasahasranayanā

mig 'bum dang ldan ma

མིག་འབུམ་དང་ལྡན་མ།

śatasahasranayanā

One of the names of Śrī Mahādevī.

g.155 Śatasahasraśirā

mgo 'bum dang ldan ma

མགོ་འབུམ་དང་ལྡན་མ།

śatasahasraśirā

One of the names of Śrī Mahādevī.

g.156 Sattvāśayaśamanaśarīraśrī

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

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

sattvāśayaśamanaśarīraśrī

A tathāgata.

g.157 Saumyā

zhi ba ma

ཞི་བ་མ།

saumyā

One of the names of Śrī Mahādevī.

g.158 Saumyākaraṣaṇāśrī

zhi ba 'dren pa'i dpal

ཞི་བ་འདྲེན་པའི་དཔལ།

saumyākaraṣaṇāśrī

A tathāgata.

g.159 Siṃhavāhinī

seng ge la zhon ma

སེང་གེ་ལ་ཞོན་མ།

siṃhavāhinī

One of the names of Śrī Mahādevī.

g.160 Smṛtiketurājaśrī

dran pa'i tog gi rgyal po'i dpal

དྲན་པའི་ཏོག་གི་རྒྱལ་པོའི་དཔལ།

smṛtiketurājaśrī

A tathāgata.

g.161 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). A śrāvaka is explained as someone who hears the teachings and then proclaims them to others.

g.162 Śrī Mahādevī

lha mo chen mo dpal

ལྷ་མོ་ཆེན་མོ་དཔལ།

śrī mahādevī

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

- g.163 Śrīghana
dpal stug po
 དཔལ་སྐྱུག་པོ།
śrīghana
 A tathāgata.
- g.164 Śrīmahāratnapratimaṇḍitā
dpal rin po ches brgyan pa
 དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།
śrīmahāratnapratimaṇḍitā
 The world system of the buddha Śrīmaṇiratnasambhava.
- g.165 Śrīmaṇiratnasambhava
dpal nor bu rin po che las byung ba
 དཔལ་ནོར་བུ་རིན་པོ་ཆེའམ་བྱུང་བ།
śrīmaṇiratnasambhava
 A buddha in the world system called Śrīmahāratnapratimaṇḍitā.
- g.166 Śubhā
dge ma
 དགེ་མ།
śubhā
 One of the names of Śrī Mahādevī.
- g.167 Śubhakartrī
dge byed ma
 དགེ་བྱེད་མ།
śubhakartrī
 One of the names of Śrī Mahādevī.
- g.168 śūdra
dmangs rigs
 དམངས་རིགས།
śūdra
 The name of the lowest of the four castes. “Untouchables.”
- g.169 Sukhakarī

sim par byed ma

སིམ་པར་བྱེད་མ།

sukhakarī

One of the names of Śrī Mahādevī.

g.170 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddha realm where the narrative of this teaching takes place.

g.171 Suparikīrtitanāmadheyaśrī

shin tu yongs su brjod pa mtshan gsol dpal

ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།

suparikīrtitanāmadheyaśrī

A tathāgata.

g.172 Surūpā

gzugs bzang ba

གཟུགས་བཟང་བ།

surūpā

One of the names of Śrī Mahādevī.

g.173 Sūryakāntā

nyi ma ltar mdzes ma

ཉིམ་ལྟར་མཛེས་མ།

sūryakāntā

One of the names of Śrī Mahādevī.

g.174 Sūryaprabhāketuśrī

nyi 'od tog gi dpal

ཉི་འོད་ཏོག་གི་དཔལ།

sūryaprabhāketuśrī

A tathāgata.

g.175 Sūryaśrī

nyi ma'i dpal

ཉིམའི་དབལ།

sūryaśrī

One of the names of Śrī Mahādevī

g.176 Śvetā

dkar mo

དཀར་མོ།

śvetā

One of the names of Śrī Mahādevī.

g.177 Śvetabhujā

lag dkar ma

ལག་དཀར་མ།

śvetabhujā

One of the names of Śrī Mahādevī.

g.178 tathāgata

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 is also often used as a specific epithet of the Buddha Śākyamuni.

g.179 Tejā

gzi brjid ldan ma

གཟི་བརྗིད་ལྷན་མ།

tejā (tejovatī)

One of the names of Śrī Mahādevī.

g.180 Tejovatī

gzi brjid ldan ma

གཟི་བརྗིད་ལྡན་མ།

tejovatī (tejā)

One of the names of Śrī Mahādevī.

g.181 Unnati

mthong ma

མཐོང་མ།

unnati

Skt. "Advancement," Tib. "She who has Vision." One of the names of Śrī Mahādevī.

g.182 upāsaka

dge bsnyen

དགེ་བསྐྱེན།

upāsaka

Layman.

g.183 upāsikā

dge bsnyen ma

དགེ་བསྐྱེན་མ།

upāsikā

Laywoman.

g.184 vaiśya

rje' u rigs

རྗེ་འུ་རིགས།

vaiśya

The merchant caste.

g.185 Vajrapāṇi

lag na rdo rje

ལག་ན་རོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

In this text:

One of the bodhisattvas attending the delivery of this teaching.

g.186 Varuṇa

chu lha

ལུ་ལྷ།

varuṇa

Vedic deity of the sky, water, and ocean.

g.187 Vibhūtī

phun sum tshogs ma

ཕུན་སུམ་ཚོགས་མ།

vibhūtī

One of the names of Śrī Mahādevī.

g.188 Vijayā

rnam rgyal ma

རྣམ་རྒྱལ་མ།

vijayā

One of the names of Śrī Mahādevī.

g.189 Vimalanirmalakaraśrī

dri ma med pa · dri ma med par byed pa'i dpal

དྲི་མ་མེད་པ། · དྲི་མ་མེད་པར་བྱེད་པའི་དཔལ།

vimalanirmalakaraśrī

One of the names of Śrī Mahādevī.

g.190 Viṣṇu

khyab 'jug

ལྷན་འཇུག།

viṣṇu

One of the eight great gods in the Indian pantheon.

g.191 Viśvarūpā

gzugs sna tshogs can

གཟུགས་སྣ་ཚོགས་ཅན།

viśvarūpā

One of the names of Śrī Mahādevī.

g.192 Vividhavicitramaṇimaulidharā

nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa

ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མངོས་པར་བྱས་པའི་ཙོད་པན་ཐོགས་པ།

vividhavicitramaṇimaulidharā

One of the names of Śrī Mahādevī.

g.193 Vivṛddhi

rnam par skye ba ma

རྣམ་པར་སྐྱེ་བ་མ།

vivṛddhi

One of the names of Śrī Mahādevī. (The *stog pho brang* Kangyur has *rnam par 'phel ma*.)

g.194 yakṣa

gnod sbyin

གནོད་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 rule 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.195 Yama

gshin rje

གཤེན་རྗེ།

yama

Lord of the dead.

g.196 Yamavaruṇakuberavāsavaśrī

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

གཤེན་རྗེ་དང་རྩུ་ལྷ་དང་ཀུ་བེ་ར་དང་བརྒྱ་བྱིན་ལ་སོགས་པའི་དཔལ།

yamavaruṇakuberavāsavaśrī

One of the names of Śrī Mahādevī.

g.197 Yaśā

rab grags ma

རབ་གྲགས་མ།

yaśā

One of the names of Śrī Mahādevī.