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**The Queen of Incantations: The Great
Peahen**

Mahāmāyūrīvidyārājñī

rig sngags kyi rgyal mo rma bya chen mo

· Toh 559 ·

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



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co.

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SUMMARY

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

ac.

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- ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by James Gentry, who also wrote the introduction. Andreas Doctor compared the translation with the original Tibetan and edited the text.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.
- ac.3 The translation of this text has been made possible through the generous sponsorship of DJKR, Herlintje, Hadi Widjaja, Lina Herlintje, Ocean Widjaja, Asia Widjaja, Star Widjaja and Gold Widjaja.

i.

INTRODUCTION

i.1

The Queen of Incantations: The Great Peahen (*Mahāmāyūrīvidyārājñī*, Toh 559) is the second scripture in a series of five, the other four being the *Mahāsāhasrapramardanī Sūtra* (Toh 558),¹ *Mahāpratisarāvidyārājñī* (Toh 561),² *Mahāśītavatī Sūtra*³ (Toh 562),⁴ and *Mahāmantrānusārīṇī Sūtra* (Toh 563).⁶ Together these five texts have been apotheosized in the Mahāyāna tradition as five goddesses known collectively as the Pañcarakṣā, or the Five Protectresses. In the Tibetan tradition this collection is known as the *gzungs chen grwa lnga*, the Five Great Dhāraṇīs. Tibetan redactors of Kangyur collections have cataloged this set of five texts together within the final section of the Collected Tantras (*rgyud 'bum*) division, the Kriyā section. Indeed, these five scriptures do contain elements—powerful incantations, an emphasis on external ritual hygiene and other material details such as auspicious dates, and so forth—that resonate with standard Kriyāyoga practice as understood in Tibet. Yet missing from nearly all these texts is any extensive mention of the contemplative visualization exercises, specialized ritual gestures (*mudrā*), elaborate maṇḍala diagrams, and initiation ceremonies typical of full-blown Buddhist tantra. A close perusal might then lead the reader to construe these as standard Mahāyāna texts with a preponderance of elements—magical mantra formulas, ritual prescriptions, pragmatic aims, and so forth—that only later coalesced and developed into a typically tantric practice tradition with its own unique view, meditation, and conduct. To complicate things further, the core of *The Great Peahen* is rooted in Indian Buddhist traditions that might even predate the rise of Mahāyāna.⁷ *The Great Peahen* also appears as a remedy for snakebites in the early *Mūlasarvāstivādinayavastu*.⁸ This accords with Gregory Schopen's general observation, based on inscriptional evidence, that "*Dhāraṇī* texts were publically [sic] known much earlier and much more widely than the texts we think of as 'classically' Mahāyāna."⁹

- i.2 The Five Protectresses have long been among the most popular texts used for pragmatic purposes in the Mahāyāna-Vajrayāna Buddhist world. While it seems certain that these texts developed independently and were only later combined into a five-text corpus, their popularity is attested by their eventual spread to Nepal, Tibet, Central Asia, China, Mongolia, Korea, Japan, and Indonesia.¹⁰ In East Asia, the textual tradition associated with *The Great Peahen* in particular was instrumental in integrating Buddhist and indigenous notions of divine kingship.¹¹ Moreover, the tradition of all five goddesses and their texts still occupies a place of central importance today in the Vajrayāna Buddhism practiced by the Newar population of the Kathmandu Valley, Nepal. Newar Buddhist communities of Kathmandu have even translated the texts of the Five Protectresses into the modern vernacular, based on which they continue to stage a number of annual rites for a broad range of pragmatic purposes.¹² Newars often propitiate the Five Protectresses together by means of a five-section maṇḍala and other tantric elements that do not necessarily feature in the scriptures themselves. This tradition reflects a specifically tantric ritual treatment of the texts that, judging by the presence of tantric *sādhana* practices associated with these five texts in the Tibetan Tengyur collections, had already developed by the time the Tibetan translations were executed. This helps account for why Tibetan redactors construed these five texts as belonging to the category of Kriyā tantra, and not to the dhāraṇī or sūtra sections.
- i.3 The designation “Five Protectresses” denotes the set of five texts, the incantations presented therein, and the five goddesses presiding over each. It is believed that all these texts, specifically their incantations, provide special protection against a wide range of illnesses and misfortunes for those who memorize, recollect, read, copy, teach, wear, or otherwise come into contact with them. Each text promises protection from specific misfortunes, with considerable overlap witnessed between the texts. Despite the pragmatic thrust of these scriptures, each text also contains numerous allusions to doctrinal notions, the range of effects described therein sometimes, though rarely, extending beyond the pragmatic sphere to include the purification of negative karma, deliverance from the lower realms, and even the attainment of buddhahood.
- i.4 *The Great Peahen’s* mention of Dravidian mantra indicates that it may have originated in South India. The text and its mantra formulas, although framed specifically to counteract the deadly effects of poisonous snakebites, appear to address the entire range of possible human ailments and diseases contracted through the interference of animals, nonhuman beings, and humoral and environmental imbalances. It also addresses a range of other misfortunes, such as sorcery, losing one’s way, robbery, natural disaster, and

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

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

i.6 *The Queen of Incantations: The Great Peahen* was translated into Tibetan under Tibetan imperial patronage sometime during the first half of the ninth century by the translation team that included the translator and chief editor Bandé Yeshé Dé (ca. eighth–ninth centuries) and the Indian scholars Śilendrabodhi, Jñānasiddhi, and Śākyaprabha. The early date of the translation is further confirmed by the inclusion of *The Great Peahen* in both imperial-period catalogs, the Denkarma (*ldan kar ma*) and Phangthangma (*phang thang ma*),¹³ where it is listed among the Pañcarakṣā texts. The translation made by Yeshé Dé was revised at an unknown date by an anonymous translator based on consultation with additional Sanskrit manuscripts (*rgya dpe*). This revised version, which is preserved in the Stok

Palace Kangyur (S518),¹⁴ is more closely aligned with the extant Sanskrit witnesses than the unrevised version contained in the Degé and other Kangyurs.

i.7

There are multiple translations of *The Great Peahen* preserved in the Chinese canon. The earliest among them are two works attributed to Śrīmitra: the *Da jinse kongque wang zhou jing* (大金色孔雀王咒經, Taishō 986),¹⁵ which was likely translated in the late fourth century, and the *Fo shuo da jinse kongque wang zhou jing* (佛說大金色孔雀王咒經, Taishō 987),¹⁶ which dates to the early fifth century. Also among the early Chinese translations was the *Kongque wang zhou jing* (孔雀王咒經, Taishō 988),¹⁷ Kumārajīva's translation that dates to the early fifth century. In the sixth century, Saṅghabhadra prepared a translation with the same title, *Kongque wang zhou jing* (孔雀王咒經, Taishō 984),¹⁸ which was followed historically by the *Fo shuo da kongque zhou wang jing* (大孔雀呪王經, Taishō 985),¹⁹ translated by Yijing in 705. Finally, the Chinese canon contains a series of works on *The Great Peahen* translated or compiled by Amoghavajra in the eighth century. This includes his translation, the *Fomu da kongque ming wang jing* (佛母大孔雀明王經, Taishō 982),²⁰ and two appendices, the *Fo shuo da kongque ming wang huaxiang tan chang yi gui* (佛說大孔雀明王畫像壇場儀軌, Taishō 983a),²¹ a compendium of spell formulas, and the *Kongque jing zhenyan deng fan ben* (孔雀經真言等梵本唐, Taishō 983b),²² a set of instructions for the rite associated with the text.²³

i.8

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

The Queen of Incantations
The Great Peahen

1.

The Translation

[F.87.b]

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

- 1.7 All you with gentle, loving, and virtuous intentions—listen to me! All you with devotion the Buddha, Dharma, and Saṅgha—listen to me!
- 1.8 It is like this: “Kālī, Karālī, Kumbhāṇḍī, Śaṅkhinī, Kamalākṣī, Hārītī, Harikeśī, Śrīmatī, Haripiṅgalī, Lambā, Pralambā, Kālapāśā, Kalaśodarī, Yamadūtī, Yamarākṣasī,²⁴ and Bhūtagrasanī! Accept these flowers, incense, perfumes, and oblations that I will offer you! Protect me from all perils and misfortunes! [F.88.b] May I live a hundred years! May I see a hundred autumns! May the words of the incantation be fulfilled for me! *Svāhā!*”
- 1.9 Thus did I hear at one time. The Blessed One was dwelling in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park. At that time, there was also a tender, young, a monk named Svāti staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park. It had not been long since he had set forth, was ordained, and entered the teachings and monastic discipline. While he was gathering wood for the saṅgha’s steam bath–house, a large black snake emerged from the hollow of a rotten log and bit him on the big toe of his right foot. His body went weak, and he collapsed onto the ground. He lay there with his eyes rolled back, vomiting foam. Venerable Ānanda saw the monk Svāti lying there collapsed on the ground, afflicted, suffering, and extremely ill, with his eyes rolled back, vomiting foam. Witnessing this, he rushed to the Blessed One, bowed at his feet, and stood to one side.
- 1.10 Standing to one side, Venerable Ānanda asked, “Venerable Blessed One! Here in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, there is a tender, young monk named Svāti. It has not been long since he set forth, was ordained, and entered the teachings and monastic discipline. He was gathering wood for the saṅgha’s steam bath–house when a large black snake emerged from the hollow of a rotten log and bit him on the big toe of his right foot. His body went weak, he collapsed to the ground and curled up, and he is lying there with his eyes rolled back, vomiting foam. Venerable Blessed One! How should I treat him?” [F.89.a]
- 1.11 The Blessed One said to Venerable Ānanda, “Ānanda! Go and make use of the Thus-Gone One’s speech! Use *the great peahen*, queen of incantations, to protect the monk Svāti against gods, grahas, nāga grahas, asura grahas, marut grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas, preta grahas, piśāca grahas, bhūta grahas, kumbhāṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, ostāraka grahas, nakṣatra grahas,²⁵ kṛtyā rites,²⁶ kākḥordas, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes,²⁷ neglected spirits, one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, daily fevers, momentary fevers, chronic fevers,

intermittent fevers, fevers from bhūtas, fevers from humans, fevers from nonhumans, and fevers that arise from wind disorders, bile disorders, phlegm disorders,²⁸ or their combination, as well as all other fevers! Use this incantation to guard him! Conceal him! Protect him! Care for him! Nurture him! Bring about his tranquility and well-being! Keep away punishments and weapons! Counteract the poison! Neutralize the poison! Draw a boundary!²⁹ Bind the earth!³⁰ Remove headaches! Remove splitting headaches!³¹ Remove loss of appetite, eye illness, nose illness, mouth illness, throat illness, [F.89.b] heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages!³² May all buddhas grant me well-being in the night, well-being in the day, well-being at midday, and well-being day and night!

1.12 *Tadyathā iḍi viḍi kiḍi hiḍi miḍi niḍi³³ meṭhedodumbā³⁴ āḍe ghāḍe durgāḍe hariṇi vaguḍe pāṃśu³⁵ piśāciṇi³⁶ varṣaṇi ārohaṇi ārohiṇi³⁷ ele mele tele tili³⁸ tili³⁹ mele mele timi⁴⁰ timi⁴¹ dume dume dudume iṭṭi miṭṭi viṣṭhavande⁴² capale vimale hulu hulu⁴³ aśvamukhi kāli kāli karāli mahākāli prakīrṇakeśi kulu kulu vaphulu vaphulu kolu kolu hulu hulu vahulu vahulu⁴⁴ vosā⁴⁵ dumbā dodumbā dumadumbā⁴⁶ golāyā velāyā parivelāyā piśu piśu hili hili hili hili hili⁴⁷ mili mili mili mili mili⁴⁸ tili tili tili tili tili⁴⁹ culu culu culu culu culu⁵⁰ muhu⁵¹ muhu muhu muhu muhu muhu muhu muhu muhu mulu⁵² mulu mulu mulu mulu mulu⁵³ hu⁵⁴ hu hu hu hu hu hu hu vā⁵⁵ vā vā vā vā vā vā vā vā vā pā⁵⁶ pā pā pā pā pā pā pā pā jāla⁵⁷ jāla jāla jāla jāla jāla jāla jāla jāla dama damani tapa tapani jvala jvalani paca pacani dundubhi garjani varṣaṇi sphoṭani tapani tāpani pacani pācāni hāriṇi⁵⁸ kāriṇi⁵⁹ kimini⁶⁰ kampani mardani maṇḍikite⁶¹ kṣemaṅkari makari śākari śarkari karkari śavari śaṅkari jvala jvalani dumadumbani sukusume⁶² golāyā velāyā parivelāyā.*

1.13 “May the god⁶³ shower down rain everywhere! *Ilikisi svāhā!*”

1.14 “I am benevolent toward Dhṛtarāṣṭra.⁶⁴
I also am benevolent toward Airāvaṇa.
I am benevolent toward Virūpākṣa. [F.90.a]
I also am benevolent toward Kṛṣṇagotamaka.

1.15 “I am friendly with the nāga king Maṇi and with Vāsuki.
I always have goodwill for the nāgas under Daṇḍapāda and Pūrṇabhadra.
I have goodwill for the nāgas Nanda and Upananda,
Who are beautiful and renowned
And with their great miraculous powers

Can even vie with the gods and asuras in battle.

- 1.16 “I am friendly with Anavatapta,
Varuṇa, and Mandūraka.
I am friendly with Takṣaka and Ananta,
And likewise with Vāsūmukha.
I am friendly with Aparājita.
- 1.17 “I am friendly with Chitvāsuta,
And always with Mahāmanasvin,
And likewise with Manasvin.
- 1.18 “Kālaka, Apalāla,
Bhogavān,⁶⁵ Śrāmaṇeraka,
Dadhimukha, Maṇi,
Paṇḍarīka, Diśāmpati,
Karkoṭaka, Śaṅkhapāla,
Both Kambala and Aśvottara—
I am always benevolent
Toward these nāga kings.
- 1.19 “I am friendly with
Sāketa and Kumbhīra,
And likewise with Sūciloma,
Uragādhipa, Kāla, and Ṛṣika.
- 1.20 “I am also friendly with
Pūraṇakarṇa and Śakaṭamukha,
And always with Koluka,
Sunanda, and Vātsīputra.
- 1.21 “I am friendly with Elapatra
And with Lamburaka.
- 1.22 “The nāgas under Amaṇuṣa,
Those under Uttaramānuṣa,
The great nāga Mṛgila,
The renowned Mucilinda,
The nāgas who course in the earth,
Live in the water,
Course in the sky,
And dwell on Mount Meru,
Those with one head, and those with two heads—
I am always benevolent toward them.

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

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

- 1.32 “Homage to the Buddha!
Homage to the Dharma!
Homage to the Saṅgha!
Homage to *the great peahen*, queen of incantations!
- 1.33 *Tadyathā hu hu hu hu hu hu nāga le le le dumba le le le nāga le le le⁶⁶ huya huya vija vija thusu thusu⁶⁷ gulu gulu⁶⁸ hu cejini cejini⁶⁹ agulu⁷⁰ elā melā elā melā⁷¹ tilī melā ili mitte ile tili mitte⁷² dumbe sudumbe tosu tosu golā velā capalā vimalā iṭṭiri bhiṭṭiri riṭṭiri namo buddhānāṃ cilikisi godohikānāṃ⁷³ namo arhatāṃ hāla hāla.*
- 1.34 “May the god shower down rain everywhere! Homage to the buddhas! Svāhā! [F.91.a]
- 1.35 “Once, Suvarṇāvabhāsa did not secure his protection and good fortune through *the great peahen*, queen of incantations, and became transfixed by pleasures. Intoxicated with lust, he was stupefied and became as though unconscious. Thus completely agitated,⁷⁴ he wandered from garden to garden, park to park, and mountain slope to mountain slope with numerous young forest peahens until he unwittingly entered a mountain fissure. There, some low caste youths, pernicious foes who had been seeking an opportunity to harm him for a long time, captured him with a peacock snare. Amid these enemies he regained his memory and brought to mind *the great peahen*, queen of incantations.
- 1.36 “Homage to the Buddha!
Homage to the Dharma!
Homage to the Saṅgha!
Homage to *the great peahen*, queen of incantations!
- 1.37 *Tadyathā hu hu hu hu hu⁷⁵ nāga le le le dumba le le le nāga le le le huya huya huya vija vija thusu thusu gulu gulu hu cejini cejini⁷⁶ agulu⁷⁷ ilā⁷⁸ melā ili melā tili melā ili mitte⁷⁹ ili tili mitte dumbe sudumbe tosu tosu golā velā capalā vimalā iṭṭiri bhiṭṭiri riṭṭiri namo buddhānāṃ cilikisi godohikānāṃ⁸⁰ namo arhatāṃ hāla hāla.*
- 1.38 “May the god shower rain down everywhere! Homage to the buddhas! Svāhā!
- 1.39 “Then, delivered from that torment, he successfully and safely returned to his own land, where he also chanted the following secret mantra syllables:
- 1.40 “Homage to the Buddha!

Homage to the Dharma!

Homage to the Saṅgha!

Homage to Suvarṇāvabhāsa, king of peacocks!

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

1.41 *Tadyathā siddhe susiddhe⁸¹ mocani mokṣani mukte vimukte amale vimale nirmale aṇḍare paṇḍare maṅgalye⁸² maṅgalye hiraṇye hiraṇyagarbhe ratne ratnagarbhe bhadre subhadre samantabhadre śrībhadre⁸³ sarvārthasādhani paramārthasādhani sarvānarthaprasāmani⁸⁴ sarvamaṅgalasādhani sarvamaṅgalavādhani⁸⁵ [F.91.b] yaśovati⁸⁶ manasi mānasi mahāmānasi acyute adbhute adbhyanabhute⁸⁷ mukte vimukte⁸⁸ mocani mokṣani⁸⁹ brahme⁹⁰ arāje virāje vimale amṛte amṛtavarṣaṇi⁹¹ amare amaraṇi brahme brahmasvare pūrṇe pūrṇamanorathe amṛte amṛtasañjīvani⁹² śrībhadre candre candraprabhe sūrye sūryakānte vītabhaye sarvasuvarṇe⁹³ suvarṇaprabhe⁹⁴ brahmaghoṣe brahmajusṭhe⁹⁵ sarvatrāpratihate svāhā.*

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

1.43 *Tadyathā huci śuci⁹⁶ ghuci⁹⁷ mucī svāhā!*

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

1.45 *Tadyathā ili mitte⁹⁸ tili mitte⁹⁹ tili mili mitte¹⁰⁰ tili mili¹⁰¹ mili tili¹⁰² tili¹⁰³ mitte¹⁰⁴ vili¹⁰⁵ mili mitti¹⁰⁶ vili mili mitti¹⁰⁷ vili mili mili¹⁰⁸ tili mili sudumbā dumbā¹⁰⁹ svaca cirikisiya bhinna miṭṭi¹¹⁰ namo buddhānāṃ cilikisi prāntamūle¹¹¹ itihāra¹¹² lohitaṃmūle dumbā sudumbā kuṭṭi kuṇaṭṭi kukunaṭṭi tili¹¹³ kuṇja nāṭṭi.¹¹⁴*

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

1.47 *Ili mili kili mili kili¹¹⁵ mili ketumūle dudumbe¹¹⁶ sudumoḍe dalimi¹¹⁷ sanduvaṭṭe¹¹⁸ busavaṭṭe vusara vusara dhanavastrake narkalā narkalime khalima¹¹⁹ ghoṣe rakhile iti sajjale dumbe sudumbe¹²⁰ aṭṭe naṭṭe pranaṭṭe ananaṭṭe anamāle.¹²¹*

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

1.49 *Nārāyaṇi pārāyaṇi haritāli kuntāli kubhaṇṭi¹²² ili misti kili misti kili tili misti.¹²³*

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

1.51 “Ānanda, this was the essence of *the great peahen*, queen of incantations. Ānanda, this *great peahen*, queen of incantations, should be brought to mind when dwelling in a town. It should also be brought to mind when dwelling in the wilderness, when traveling, when lost, [F.92.a] when in the king’s court,¹²⁴ when among bandits, when on fire, when submerged in water, when among enemies, when among opponents, when among those who are hostile,¹²⁵ when in an assembly, when in a dispute, when bitten by a snake, after drinking poison, and when all perils converge. It should also be brought to mind when one is struck and afflicted by any illness from among the 404 types, including wind disorders, bile disorders, phlegm disorders, and their combination. Why is that? Well, Ānanda, even a criminal deserving execution gets off with only a severe punishment. A criminal deserving severe punishment gets off with only a beating. A criminal deserving a beating gets off with a scolding. A criminal deserving a scolding gets off with a warning. A criminal deserving a warning gets off with only having his body hairs bristle with fear. And a criminal deserving of having his body hairs bristle with fear will likewise be released. All his illnesses will be cured. Ānanda, these incantations and secret mantra syllables should also be brought to mind:

1.52 *Tadyathā cili mili kili mili ketumūle vusavaṭṭe vusariṇe vudarīṇi kevaṭṭe kevaṭṭeka mūle iti śavale dumba vetumbe priyaṅkare āvaṭṭe parivarṭṭe.*¹²⁶

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

1.54 *Namo bhagavate iṭṭittāya indragomisikāya bhṛṅgarikāya*¹²⁷ *āsane pāsane pāpanikūle kapilamitte ili mitte.*

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

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

1.57 “Ānanda, nowhere in the worlds of gods, māras, Brahmā, humans who are śramaṇas and brāhmaṇas,¹²⁸ and asuras have I seen any god, goddess, divine son, divine daughter, male divine elder, female divine elder, male divine attendant, female divine attendant, male nāga, female nāga, nāga son, nāga daughter, male nāga elder, female nāga elder, male nāga attendant, female nāga attendant, male asura, female asura, asura son, asura daughter, male asura elder, female asura elder, male asura attendant, female asura attendant, male marut, female marut, marut son, marut daughter, male marut

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

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

1.58 “Even if one of them, wishing to find a point of entry, were to search for one, it would not be found. Gods would not find a place to assemble. Nāgas would not find a place to assemble. Asuras would not find a place to assemble. Maruts would not find a place to assemble. Garuḍas would not find a place to assemble. Gandharvas would not find a place to assemble. Kinnaras would not find a place to assemble. Mahoragas would not find a place to assemble. Yakṣas would not find a place to assemble. Rākṣasas would not find a place to assemble. Pretas would not find a place to assemble. Piśācas would not find a place to assemble. Bhūtas would not find a place to assemble. kumbhaṇḍas would not find a place to assemble. Pūtanas would not find a place to assemble. Kaṭapūtanas would not find a place to assemble. Skandas would not find a place to assemble. Unmādas would not find a place to assemble. Apasmāras would not find a place to assemble. And ostārakas would not find a place to assemble. Should anyone transgress *the great peahen*, queen of incantations, their head will split into seven pieces like the blossom of a basil shrub.¹²⁹ These mantra syllables should also be brought to mind:

1.59 *Tadyathā ili mili kili mili kiṃ dugdhe mukte sumukte āḍe nāḍe sunāḍe.*¹³⁰

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

1.61 *Ārā pārā godohikā ili mili bhijjilikā udukā ḍunduka kātutukā¹³¹ ili mili tili mili samantataḥ kṛtvā hulu hulu hili hili mili mili¹³² pili pili¹³³ kili kili śrṣṇa varṣaṃ cūlu cūlu¹³⁴ cala cala cili cili cūlu cūlu¹³⁵ ciḍi ciḍi¹³⁶ śikhi śikhi śikhi śikhi iṭi viṭi khi khi khi khi¹³⁷ juhu juhu juhu juhu juhu juhu juhu juhu juhu [F.94.a] hara hara haraṇe¹³⁸ jambhe prajambhe sarvaduṣṭapraduṣṭānāṃ jambhemi stambhemi.¹³⁹*

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

1.63 *Tadyathā citre¹⁴⁰ citramūle citre citramāle hale halamāle phale phalamāle khuru khuru¹⁴¹ varu varuṇe virodhaye¹⁴² suru suru muru muru.¹⁴³*

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

1.65 *Suru suru ke cara cara ke vara vara ke vakke piri piri.¹⁴⁴*

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

1.67 *Elā melā ili milā tili tili melā tiha duha tilimā timā dumā dhīmā dhumā dhusu kumbhā kumbhā sukumbhā sumbhā tumbā samātumbā āḍe nāḍe tila kuñjanāḍe varṣatu devaḥ ilikisi.*¹⁴⁵

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

1.69 *Vuśaḍe śavarīṇi vudārīṇi*¹⁴⁶ *kevaṭṭe kevaṭṭakamūle itiśabari tuṃbe tuṃbe priyaṅkare avāṭṭe parivaṭṭi.*

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

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

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

1.73 “The conqueror Vipāśyin sat at an aśoka tree,
The conqueror Śikhin sat at the foot of a white lotus,
Viśvabhū approached the foot of a sal tree,
The brahmin Krakucchanda was at the trunk of an albizia tree,
Buddha Kanakamuni was at a fig tree,
Kāśyapa approached the foot of a banyan tree,
And the supreme Śākya sage, Gautama,
Approached the foot of a sacred fig tree¹⁴⁷ and awakened.¹⁴⁸ [F.94.b]
May the gods who have yearning devotion
Toward these buddhas with great magical powers,
In a state of rapture and joy,
Ensure well-being and tranquility always!

1.74 *Tadyathā ili mili kili mili kili cili kili voli udurā suduru sudumode busara busara hu hu karañje karañjamūle ihisa ihi sanatā kuṇḍali kuntāli nārāyaṇi pārāyaṇi pāśyāni pāśyāni kapilavastuni irivāsi.*¹⁴⁹

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

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

- 1.77 *Tadyathā kīrtimūle eraṇḍamūle samantamūle naḍanāḍe aḍe nāḍe kuśanāḍe itte mitte māru araḍakā maraḍakā ilikiśi godohika uddhundhuma bhinna meḍā.*¹⁵⁰
- 1.78 “Homage to all buddhas!
- 1.79 “May you two-legged ones have well-being!
 May you four-legged ones have well-being!
 May you who have set out on a journey have well-being!
 May you who are returning have well-being!
 May you have well-being at night!
 May you have well-being at midday too!
 May you have well-being at all times!
- 1.80 “May no misfortune occur for them!
 May all their days be fortunate!
 May all their lunar mansions be auspicious!
- 1.81 “Through this true speech,
 May all the buddhas, with their great magical powers,
 And all arhats, who have exhausted the defilements, ensure well-being at all times!
- 1.82 “May *the great peahen*, the queen of incantations spoken by the Thus-Gone One, guard me! May it conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! [F.95.a] May I see a hundred autumns!
- 1.83 “Ānanda, the yakṣas, the great yakṣas, who dwell in the ocean, who dwell on Sumeru, the king of mountains, and on other kings of mountains, and who dwell in jungles and vast jungles, in rivers and great rivers, in arbors and waterfalls, in tanks, pools, and mountain caverns, at charnel grounds and great charnel grounds, at crossroads, in towns, cities, temples, gardens, groves, and forests, and on paths and wrong paths and, Ānanda, those yakṣas who dwell in the royal palace of Aḍakavatī—may they protect me with *the great peahen*, queen of incantations! May I live a hundred years! May I see a hundred autumns!
- 1.84 *Tadyathā hari hāriṇi cali cālīni bhramaṇi bhramani*¹⁵¹ *mohani staṃbhani jaṃbhani svayaṃbhuvve svāhā!*
- 1.85 “Ānanda, in the east there lives a gandharva king named Dhṛtarāṣṭra, who, as the lord of all gandharvas, exercises control over a retinue of several hundred thousand gandharvas. May he who protects and nurtures the eastern direction, together with his son, grandson, brother, minister, general,

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

1.86 *Tadyathā jhu jhuru jhu jhuru jhu jhuru jhuru jhuru me svāhā!*¹⁵²

1.87 “Ānanda, in the south there lives a kumbhaṇḍa king named Virūḍhaka, who, as lord of the kumbhaṇḍas, [F.95.b] exercises control over a retinue of several hundred thousand kumbhaṇḍas. May he who protects and nurtures the southern direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!

1.88 *Tadyathā veluke veluke amṛtaghātani varuṇavate somavate veṇumālini veluni putrike co cu ci cu svāhā!*

1.89 “Ānanda, in the west there lives a king of the nāgas named Virūpākṣa, who, as lord of the nāgas, exercises control over a retinue of several hundred thousand nāgas. May he who protects and nurtures the western direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!

1.90 *Tadyathā veduri veduri vedūrī vedūrī maṭṭite maṭṭite koṭi koṭi vedyumati vedyumati*¹⁵³ *hu hu hu hu hu hu hu hu ru ru ru ru ru ru ru cu cu cu cu cu cu cu cu*¹⁵⁴ *ca ca ca ca ca ca ca ca ju*¹⁵⁵ *svāhā!*

1.91 “Ānanda, in the north there is a yakṣa king named Vaiśravaṇa, who, as lord of the yakṣas, exercises control over a retinue of several hundred thousand yakṣas. [F.96.a] May he who protects and nurtures the northern direction, together with his son, grandson, brother, minister, general, messenger, envoy, servant, and assembly, use *the great peahen*, queen of incantations, to guard me! May he conceal me, protect me, care for me, nurture me, bring

- about my tranquility and well-being, keep away punishments and weapons,
counteract poison, neutralize poison, draw a boundary, and bind the earth!
May I live a hundred years! May I see a hundred autumns!
- 1.92 *Tadyathā sauri sauri śiri śiri mati mati tiri tiri mati kiri kiri hiri hiri pelu pelu
piṅgale culu culu hataṃ viṣaṃ bandhumati nihataṃ viṣaṃ bandhumati svāhā!*¹⁵⁶
- 1.93 “In the east, Dhṛtarāṣṭra,
In the south, Virūḍhaka,
In the west, Virūpākṣa,
In the north, Kubera—
- 1.94 “These four great kings,
Renowned protectors of the earth,
Guard the four directions.
Mighty leaders of great armies,
Vanquishers of foes,
Unassailable and invincible,
Luminous and possessed of miraculous power,
Resplendent and renowned—
With their great miraculous powers
They rival the gods and asuras in battle.
- 1.95 “May they, too, use *the great peahen*, queen of incantations, to guard me! May
they conceal me, protect me, envelop me, nurture me, bring about my
tranquility and well-being, keep away punishments and weapons,
counteract poison, neutralize poison, draw a boundary, and bind the earth!
May I live a hundred years! May I see a hundred autumns!
- 1.96 *Tadyathā ele mele kele tele mele śele vāśe dumbe dudumbe.*
- 1.97 “May the god shower down rain everywhere!
- 1.98 *Tili mili dumbe dudumbe aṭṭe vaṭṭe paramadu vatte.*
- 1.99 “May the god shower down torrents of rain everywhere! [F.96.b]
- 1.100 *Guṭu guṭunta aḍakavaddāyāṃ aṇḍe naṇḍe tuṇḍe tutuṇḍe cukke vukke mukke iriḍi
miriḍi niriḍi piriḍi hiriḍi hiri hili hili hulu hulu mili mili tule tatale svāhā!*¹⁵⁷
- 1.101 “Ānanda, you are to uphold the names of the great yakṣa generals. They are
as follows:
- 1.102 “Sañjaya, eldest son of Kubera,
Who rides upon a man,

- Dwells in his residence of Mithilā
And reveres the truth of the gods.
- 1.103 “May he, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.104 *Tadyathā bale bale balkale mātāṅgi caṇḍāle puruṣaṇi vici lici gauri gandhāri mātāṅgi caṇḍāle mālīni hili hili āgate gauri gandhāri koṣṭhika pacari vihāri hili hili kubje svāhā!*¹⁵⁸
- 1.105 “Krakucchanda is in Pāṭaliputra,¹⁵⁹
Aparājita is in Śṭhālā,¹⁶⁰
The yakṣa Śaila is in Bhadrapura,
Mānava is in the north,
And Vajrapāṇi has settled
On Vulture Peak in Rājagṛha.
- 1.106 “They traverse thrice
The breadth of the ocean.
Mighty and glorious,
They pace at ten leagues.
- 1.107 “The yakṣa Garuḍa is in Vipula,¹⁶¹
Citragupta is in Citīmukha,
And the yakṣa Vakkula is in Rājagṛha,
Powerful at the head of his army.
- 1.108 “The yakṣas Kāla and Upakālaka
Dwell in Kapilavastu,
Where the great sage, the most esteemed of Śākya,
The awakened sage, was born.
- 1.109 “Kalmāṣapāda is in Vairā,
Maheśvara lives among the Kirātas,
Bṛhaspati is in Śrāvastī,
And Sāgara dwells in Sāketa.
- 1.110 “Vajrayudha is in Vaiśālī,
Haripiṅgala lives among the Mallas,
Mahākāla is in Vārāṇasī,
And Sudarśana in Campā.
- 1.111 “The yakṣa Viṣṇu is in Dvārakā,
Dharaṇa is in Dvārapāli,
Vibhīṣana¹⁶² is in Tāmraparṇī,

- And Mardana is in Uragā.
- 1.112 “The yakṣa Āṭavaka is in Āṭavī,
Kapila is in Bahudhanyaka,
Vasutrāta is in Ujjayanī,
And Vasubhūmi is in Avanti.
- 1.113 “Bharuka is in Bharukaccha,
Nanda dwells in Nandapura,
Mālyadhara is in Agrodaka, [F.97.a]
And Ānanda is in Amaraparvata.¹⁶³
- 1.114 “Śukladaṃṣṭra is in Suvāstu,
Ḍṛḍhanāman is in Manasvi,
Mahāgiri¹⁶⁴ is in Girinagara,
And Vāsava dwells among the Vaidiśas.¹⁶⁵
- 1.115 “In Rohitaka is Kārttikeya,
Known throughout the world as Kumāra.
Śatabāhu is in Varṇabhāṭa,¹⁶⁶
And Br̥hadratha¹⁶⁷ is in Kaliṅga.
- 1.116 “Duryodhana is in Śrughna,
Arjuna is in Arjunavana,
The yakṣa Maṇḍapa is in Mardana,¹⁶⁸
And Girikūṭa is in Mālava.
- 1.117 “Bhadra is in Rohitāśva,
Sarvabhadra is in Sāgara,¹⁶⁹
Pālitaka is in Saṅṭiraka,¹⁷⁰
And Sārthavāha is in Dhaneśvara.
- 1.118 “Kūṭadaṃṣṭra is in Ajitañjaya,
Vasubhadra is in Vasāti,
Śiva is in Śivapurādhāna,
And Śivabhadra is in Bhīṣaṇa.
- 1.119 “The yakṣa Indra is in Indrapura,
Puṣpaketu is in Śilāpura,
Dāruka in Dārukapura,
And Kapila dwells in Varṇi.
- 1.120 “Brothers Maṇibhadra and Pūrṇabhadra
Are in Brahmavati,
Pramardana is in Gāndhāra,

- And Prabhañjana is in Takṣaśilā.
- 1.121 “The great yakṣa Kharopoṣṭa
Dwells in Daśaśaila.¹⁷¹
Triguṣṭa is in Hanumattīra,
And Prabhañkara is in Rauruka.¹⁷²
- 1.122 “Nandī and Vardhana
Are in the city of Nandivardhana.
Vāyira is in Vāyibhūmīya,
And Kalahapriya is in Lampāka.
- 1.123 “Gardabhaka is in Mathurā,
Kalaśodara¹⁷³ is in Lañkā,
The yakṣa Sūryaprabha is in Śūnya,¹⁷⁴
And the yakṣa Girimuṇḍa is in Kośala.
- 1.124 “Vijaya and Vaijayanta
Dwell in Pāṇḍamāthura,
The yakṣa Pūrṇaka is in Malaya,
And Kinnara is at Kailash,¹⁷⁵
- 1.125 “Meghamāli is in Pauṇḍra,
Khaṇḍaka is in Pratiṣṭhāna,
Śaṅkāli¹⁷⁶ is in Pitaṅgala,
And Sukhāvaha is in Taraṅgavatī.
- 1.126 “The yakṣa Sundara is in Nāsika,
Asaṅga¹⁷⁷ is in Tarukacchaka,¹⁷⁸
Pitānandin is in Nandika,
And Vīra is in Karahāṭaka.¹⁷⁹
- 1.127 “Lambodara is in Kaliṅga,
Mahābhujā¹⁸⁰ is in Kauśalyā,
Svastika is in Svastikaṭaka,
And Pālaka is in Vārāṇasī.¹⁸¹
- 1.128 “Bhadrakarṇa is in Taṭiskandha, [F.97.b]
Dhanapara¹⁸² is in Śaṭpura,
The yakṣa Bala is in Vairāmaka,
And Priyadarśana is in Avantī.
- 1.129 “Śikhaṇḍin is in Gomardana,
Añjalipriya¹⁸³ is in Vidiśa,
Veṣṭitaka is in Chatrākāra,

- And Makarandama is in Tripurī.¹⁸⁴
- 1.130 “Viśālākṣa is in Ekakakṣa,
Aṇḍabha is in Udumbara,
Anābhoga is in Kauśāmbī,¹⁸⁵
And Virocana is in Śāntivatī.
- 1.131 “Caritaka¹⁸⁶ is in Ahicchatra,
Kapila is in Kampilya,
Bakkula is in Ujjahānyā,
And Pūrṇaka is in Maṇḍavī.
- 1.132 “Naigameśa is in Pāñcālī,
Prasabha is in Gajasāhvaya,
Dṛḍhadhanu is in Varuṇā,
And Purañjaya is in Yodheya.
- 1.133 “Tararka and Kurutararka,
The yakṣa lords, are in Kurukṣetra.
Mahollūkhala and Mekhala
Are in the place known as Yakṣī.¹⁸⁷
- 1.134 “Vyatipātana, Siddhārtha,
And Āyatī are forest dwellers.
Siddhapātra¹⁸⁸ is in Śrughna,
And Sthala is in Sthalā.
- 1.135 “Two yakṣas, Siṃhabala and the other—
Siṃhabala and Vyāghrabala—
Live in Koṭivarṣa.
Likewise, Mahāsenā is in Parapurañjaya.¹⁸⁹
- 1.136 “Puṣpadanta is in Campā,
Magadha is in Girivraja,
The yakṣa Parvata is in Goyoga,
And Suṣeṇa is in Nāgara.
- 1.137 “Vīrabāhu is in Sāketa,
Sukhāvaha is in Kākaṭi,
Anāyasa is in Kauśāmbī
And Bhadrīka is in Bhadrīkā.
- 1.138 “The yakṣa named Bhūtamukha
Is in Pāṭaliputra
Aśoka is in Kāñcī,

- And Kaṭaṅkaṭa¹⁹⁰ is in Ambaṣṭha.
- 1.139 “Siddhārtha is in Bharukaccha,
Mandaka is in Ajitañjaya,
Mañjakeśa is in Agrodaka,
And Maṅikānana is in Saindhava.
- 1.140 “The Vikaṭaṅkaṭa yakṣas
Dwell in Kapilavastu,
Naikṛtika is in Gāndhāraka,
And Dvāraka is in Nilayadhruva.¹⁹¹
- 1.141 “The yakṣa Madhyamakīya
Is in famed Saubhadriya,
Vairāṭaka is in Sārapura,
And Jambhaka is in Marubhūmi.¹⁹²
- 1.142 “Also, in Vṛndakaṭa there is
The yakṣa known as Vikaṭa.
Vemānika is in Devasarma,
And Mandara is in Darada. [F.98.a]
- 1.143 “Prabhaṅkara is in Kaśmīra,
Caṇḍaka¹⁹³ is in Jaṭāpura,
And the one named Pāñcika
Dwells on the border of Kaśmīra.¹⁹⁴
- 1.144 “He has five hundred sons,
Mighty leaders of great armies.
The eldest of son of Pāñcika
Dwells in Cīnabhūmi.
- 1.145 “The one named Skandhākṣa
Dwells with his brother in Kauśika.
Daṃṣṭrapāda¹⁹⁵ is in Kaliṅga,
And Maṇḍala is in Maṇḍalāsana.
- 1.146 “Laṅkeśvara is in Kāpiśī,¹⁹⁶
Mārīcī is in Rāmakāṅkṣi,
Dharmapāla is in Khāśa,
And Mahābhujā is in Balhi.
- 1.147 “Prince Jinarṣabha,
The resplendent son of Vaiśravaṇa,
Dwells in Tukhāra,

Surrounded by ten million yakṣas.

- 1.148 “Sātāgiri and Haimavata
Dwell in Sindhusāgara,
Triśūlapāṇi is in Tripura,
And Pramardana is in Kaliṅga.
- 1.149 “Pāñcāлагаṇḍa¹⁹⁷ is in Dramiḍa,
Dhaneśvara is in Siṃhala,
Śukāmukha is in Aṭavī,
And Kiṅkara lives in Pātāla.
- 1.150 “Prabhāsvara is in Puṇḍarīka,¹⁹⁸
Śarmila¹⁹⁹ is in Mahāpura,
Prabhañjana²⁰⁰ is in Darada,
And Piṅgala dwells in Ambulima.
- 1.151 “Vaccaḍa²⁰¹ is in Vaccaḍādhāna,²⁰²
Mātali is in Kāmada,
Suprabuddha is in Putrīvaṭa,
And Narakuvera is in Kāpiśī.²⁰³
- 1.152 “Pārāsara is in Pārata,
Śaṅkara is in Śakasthāna,
Vemacitra is in Bālhīka,²⁰⁴
And Piṅgala is in Ketaka.
- 1.153 “Pūrṇamukha is in Puṇḍavardhana,
Karāḍa is in Uḍḍiyānaka,
Kumbhodara is in Kauśala,
And Makaradhvaja is in Maru.
- 1.154 “Citrasena is in Vokkāṇa,
Rāvaṇa is in Ramatha,
Piṅgala is in Rāśina,²⁰⁵
And Priyadarśana is in Patnīya.
- 1.155 “The yakṣa Kumbhīra
Dwells in Rājagṛha in Vipula
And is attended by yakṣas
Numbering several hundred thousand.
- 1.156 “Gopāla is in Ahicchatrā,
Alaka is in Alakāpura,
Nandin is in Nandinagara,

And Bali dwells in Grāmaghoṣa.²⁰⁶

- 1.157 “Vaiśravaṇa is in Devāvatāra
With his own army of guardians.
He dwells in Aḍakavatī [F.98.b]
Surrounded by ten million yakṣas.
- 1.158 “All these yakṣas are miraculous and mighty, lead great armies, and
vanquish their foes. They are unassailable and invincible, have miraculous
powers, and are resplendent, vibrant, and renowned. They rival the gods
and asuras in battle with their great miraculous powers.
- 1.159 “May they use *the great peahen*, queen of incantations, to guard me! May
they conceal me, protect me, care for me, nurture me, bring about my
tranquility and well-being, keep away punishments and weapons,
counteract poison, neutralize poison, draw a boundary, and bind the earth!
May I live a hundred years! May I see a hundred autumns!
- 1.160 *Tadyathā akaṭe vikaṭe hariṇi hāriṇi dharaṇi dhāraṇi hukke hukke vukke vukke. hana
hana hana hana hana hana hana hana hana hana my enemies.²⁰⁷ Daha daha daha
daha daha daha daha daha daha daha those who wish me harm.²⁰⁸ Paca paca paca
paca paca paca paca paca paca paca those who oppose me.²⁰⁹ Dhu dhu dhu dhu
dhu dhu dhu dhu dhu dhu those who wish me harm.²¹⁰ Ha ha ha ha ha ha ha ha
ha ha²¹¹ iṭi jiṭi jiṭi jiṭi jiṭi jiṭi jiṭi jiṭi jiṭi jiṭi destroy my enemies.²¹² Culu culu
culu culu culu culu culu culu hili hili hili hili hili hili hili hili hili
mili mili mili mili mili mili mili mili mili phuru phuru phuru phuru phuru
phuru phuru phuru phuru phuru ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi
destroy my enemies.²¹³ Hikka mikka cikka dukka²¹⁴ śrībhadre maṅgalye²¹⁵ samantabhadre
hiraṇyagarbhe sarvārthasādhani amale kamale²¹⁶ vimale candre candraprabhe
sūrye²¹⁷ sūryakānte durvijñeye dume²¹⁸ dumbe dodumbe priyaṅkare!*
- 1.161 “Protect me! May I live a hundred years! May I see a hundred autumns!
- 1.162 “Ānanda, [F.99.a] you are to uphold the names of the twenty-eight great
yakṣa generals, who guard and protect the ten directions.
- 1.163 “Ānanda, in the eastern direction dwell four great yakṣa generals who
guard and protect the eastern direction. They are Dīrgha, Sunetra, Pūrṇaka,
and Kapila. May they, too, use *the great peahen*, queen of incantations, to
guard me! May I live a hundred years! May I see a hundred autumns!
- 1.164 “Ānanda, in the southern direction dwell four great yakṣa generals who
guard and protect the southern direction. They are Siṃha, Upasiṃha,
Śaṅkhila, and Nanda. May they, too, use *the great peahen*, queen of
incantations, to guard me! May I live a hundred years! May I see a hundred
autumns!

- 1.165 “Ānanda, in the western direction dwell four great yakṣa generals who guard and protect the western direction. They are Hari, Harikeśa, Prabhu, and Piṅgala. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.166 “Ānanda, in the northern direction dwell four great yakṣa generals who guard and protect the northern direction. They are Dharaṇa, Dharananda, Udyogapāla, and Viṣṇu. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.167 “Ānanda, in the intermediate directions there dwell four great yakṣa generals who guard and protect the intermediate directions. They are Pañcika, Pañcālaṅgaṇḍa, Sātāgiri, and Haimavata. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns! [F.99.b]
- 1.168 “Ānanda, there are four great yakṣa generals who dwell on the earth and protect the beings who course upon the earth. They are Bhūma, Subhūma, Kāla, and Upakāla. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.169 “Ānanda, there are four great yakṣa generals who dwell in the sky and protect the beings who course in the sky. They are Sūrya, Soma, Agni, and Vāyu. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.170 “Ānanda, you are to uphold the names of the great king Vaiśravaṇa’s Dharma brothers, who guard and protect beings, who course in the world in order to benefit the world, ending the misfortunes, epidemics, and calamities of the world. They are Indra, Soma, Prajāpati, Varuṇa, Bharadvāja, Īśāna, Candana, Kāmaśreṣṭha, Kunikaṅṭha, Nikaṅṭhaka, Vaḍi, Maṇi, Māṇicara, Praṇāda, Upapañcaka, Sātāgiri, Haimavata, Pūrṇaka, Khadira, Kovida,²¹⁹ the yakṣa Gopāla, Āṭavaka, Naraṛāja, Jinaśabha, Pāñcālaṅgaṇḍa, Sumukha, the yakṣa Dīrgha with his entourage, the gandharva Citrasena, Triphālin, Trikaṅṭhaka, Dīrghaśakti, and Mātali. These yakṣas are great yakṣas, leaders of armies, replete with miraculous power, resplendent, vibrant, and renowned. They are the brothers of the great king Vaiśravaṇa. It is to these yakṣas that the great king Vaiśravaṇa calls out, saying, ‘This yakṣa is harming me! That yakṣa is not letting me go!’ [F.100.a] May these brothers of the great king Vaiśravaṇa also use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.171 “May they protect me against strife, argument, derision, fights, and battles! May they protect me against human grahas, nonhuman grahas, deva grahas, nāga grahas, asura grahas, marut grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas,

- preta grahas, piśāca grahas, bhūta grahas, kumbhaṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, ostāraka grahas, nakṣatra grahas, and lepaka grahas!²²⁰
- 1.172 “May they protect me against those who devour vital energy, wombs, and flesh, drink blood, devour fat, grease, marrow, and newborns, steal life force, devour oblations, garlands, perfumes, incense, flowers, fruits, grains, and burnt offerings, drink pus, devour feces, drink urine, devour saliva, snot, mucus, vomit, and filth, and drink from cesspools! May I live a hundred years! May I see a hundred autumns!
- 1.173 “May they protect me against kṛtyā rites,²²¹ kākḥordas, kiraṇas, burnt offering substances, and burnt offerings, [F.100.b] against destroyers,²²² dūtas, vetālas, ciccās, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, neglected spirits, terror, and threats from kings, against bandits, fire, water, enemy armies, famine, untimely death, earthquakes, landowners, violent beasts, and threats of enemies, and against death and all other perils!
- 1.174 “Guard me from the threat of skin disease, itching, leprosy, hives, fistulas, boils, skin irritation, rashes, and abscesses! Remove headache, splitting headache, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages! Remove fevers! Remove one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, two-month-long fevers, momentary fevers, chronic fevers, intermittent fevers, fevers from bhūtas, fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination, all other fevers, all illnesses, all grahas, all poisons, all misdeeds, all suffering, and all fears! *Svāhā!* [F.101.a]
- 1.175 “Ānanda, there are twelve great piśācīs who protected the Bodhisattva²²³ while he was in his mother’s womb, while he was being born, and even after his birth. Who are those twelve? They are Lambā, Vilambā, Pralambā, Olambā, Hārītī, Harikeśī, Piṅgalā,²²⁴ Kālī, Karālī, Kambuḡrīvā, Kākī, and Kalaśodarī. These twelve piśācīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns! Here are the words in the mantra:
- 1.176 *Tadyathā hare khare khure male mīle²²⁵ mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi.* Guard me! *Svasti svasti svasti svasti.* May well-being be

mine! *Svāhā!*

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

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

1.179 “Ānanda, there are seven piśācīs who devour flesh and blood, who are harmful to humans, who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Agrodikā, Rakṣitikā, Citrapīśācīkā,²²⁶ Pūrṇabhadrikā, Agnirakṣitikā, Mitrakālikā, and Ṛṣirakṣitikā. These seven piśācīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

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

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

- 1.182 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.183 “Ānanda, there are eight great rākṣasīs who devour flesh and blood, who are harmful to humans, and who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are Mohā, Susīmā, Kuśākṣī, Keśinī, Kāmbojī, Sumitrā, Lohitākṣī, and Kācarā. They devour flesh and blood, steal men, women, boys, and girls, haunt families with pregnant women, haunt empty houses, follow those who walk in darkness, make noises, and steal the vitality of humans. They have no compassion, and they terrorize human beings. These eight great rākṣasīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.184 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu [F.102.b] meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi. Guard me! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.185 “Ānanda, there are ten great rākṣasīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are the rākṣasī Hārītī, the rākṣasī Nandā, the rākṣasī Piṅgalā, the rākṣasī Śaṅkhinī, the rākṣasī Kālikā,²²⁷ the rākṣasī Devamitrā, the rākṣasī Kumbhāṇḍā, the rākṣasī Kuntadaṃṣṭrā, the rākṣasī Lambā,²²⁸ and the rākṣasī Analā. These ten great rākṣasīs are replete with miraculous powers, resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!
- 1.186 *Tadyathā hare khare khure male mile mūle madenti matte maṇḍitike hulu hulu hulu hulu hulu hulu hulu hulu hulu lu lu lu lu meḍi meḍi meḍi meḍi siddhi siddhi siddhi siddhi svāhā! Svasti svasti svasti svasti! May well-being be mine! Svāhā!*
- 1.187 “Ānanda, there are twelve great rākṣasīs who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. Who are they? They are the rākṣasī Anārthikā, the rākṣasī Samudrā, the rākṣasī Raudrā, the rākṣasī Prāṇahāriṇī, the rākṣasī Vidyādhara,²²⁹ the

rākṣasī Dhanurdharā, the rākṣasī Śaradharā, the rākṣasī Asidharā, the rākṣasī Haladharā, the rākṣasī Cakradharā, the rākṣasī Cakravādā, and the rākṣasī Vibhīṣaṇā.²³⁰ These twelve great rākṣasīs are replete with miraculous powers, [F.103.a] resplendent, vibrant, and renowned, and with their great miraculous powers they even rival the gods and asuras in battle. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

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

1.189 “Ānanda, there are twelve great mātṛkās who protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. They harm beings, terrorize them, and perpetuate violence against them. Who are they? They are Brāhmī, Raudrī, Kaumārī, Vaiṣṇavī, Aindrī, Vārāhī, Kauberī, Vāruṇī, Yāmyā, Vāyuvyā, Āgneyī,²³¹ and Mahākālī. May they, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

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

1.191 “Ānanda, there is a great piśācī named Ekajaṭā, who is the wife of Rāvaṇa²³² and lives on the seashore. She travels eighty thousand leagues in a single night when she smells the scent of blood. She herself protected the Bodhisattva while he was in his mother’s womb, while he was being born, and even after his birth. [F.103.b] May she, too, use *the great peahen*, queen of incantations, to guard me! May I live a hundred years! May I see a hundred autumns!

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

1.193 “Ānanda, you are to uphold the names of the rākṣasīs.²³³ They are the rākṣasī named Kapilā, the rākṣasī named Padumā,²³⁴ the rākṣasī named Mahiṣī, the rākṣasī named Morikā,²³⁵ the rākṣasī named Nāḍikā,²³⁶ the rākṣasī named Jvalanī, the rākṣasī named Tapanī, the rākṣasī named Kalaśī, the rākṣasī named Vimalā, the rākṣasī named Dharaṇī, the rākṣasī named Haricandrā, the rākṣasī named Rohiṇī, the rākṣasī named Mārīcī, the rākṣasī named Hutāsanī, the rākṣasī named Vāruṇī, the rākṣasī named Kālī, the

rākṣasī named Kauñjarā, the rākṣasī named Balā, the rākṣasī named Grasanī, the rākṣasī named Karālī, the rākṣasī named Mātaṅgī, the rākṣasī named Piṅgalā, the rākṣasī named Vidurā, the rākṣasī named Gaurī, the rākṣasī named Gandhārī,²³⁷ the rākṣasī named Kumbhāṇḍī, the rākṣasī named Kāraṅgī, the rākṣasī named Rāvaṇī, the rākṣasī named Madanī, the rākṣasī named Aśanī,²³⁸ the rākṣasī named Garbhāhāriṇī, the rākṣasī named Rudhirāhāriṇī, the rākṣasī named Danturā, the rākṣasī named Uttrāsani, the rākṣasī named Brāhmī, the rākṣasī named Taḍāgapālinī, the rākṣasī named Vajradharā, the rākṣasī named Skandā,²³⁹ the rākṣasī named Varṣaṇī, the rākṣasī named Garjanī, the rākṣasī named Sphoṭaṇī, the rākṣasī named Vidyotanī, the rākṣasī named Jaṅgamā, the rākṣasī named Ulkā mukhī, the rākṣasī named Vasundharā, the rākṣasī named Kālarātri, the rākṣasī named Yamadūti, the rākṣasī named Daṁṣṭrā, the rākṣasī named Yāmā,²⁴⁰ the rākṣasī named Amalā, [F.104.a] the rākṣasī named Acalā,²⁴¹ the rākṣasī named Ūrdhvajaṭā, the rākṣasī named Śataśīrṣā, the rākṣasī named Śatabāhu, the rākṣasī named Śatanetrā, the rākṣasī named Ghāṭaṇī, the rākṣasī named Mardanī, the rākṣasī named Mārjārī, the rākṣasī named Candrā,²⁴² the rākṣasī named Nīśācarā, the rākṣasī named Divasacarā, the rākṣasī named Maṅḍitikā,²⁴³ the rākṣasī named Krodhanā, the rākṣasī named Viheṭhanā, the rākṣasī named Asimuṣaladharā,²⁴⁴ the rākṣasī named Triśūlapāṇī, the rākṣasī named Karāladanti, the rākṣasī named Manoramā, the rākṣasī named Somā, the rākṣasī named Caṅḍālī, the rākṣasī named Daṅṭā, the rākṣasī named Hiḍimbā, the rākṣasī named Nīlā, and the rākṣasī named Citrā.

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

1.195 *Tadyathā hili hili hili hili²⁴⁵ mili mili mili mili mili mili mili mili mili mili huru huru huru huru huru huru huru huru huru ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi ciṭi hikke hikke hikke hikke haḍa havaṭo²⁴⁶ vakṣe vakṣe vakṣe²⁴⁷ hora hora dhara dhara hara hara²⁴⁸ cala cala culu culu²⁴⁹ svāhā!*

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

To those who have gone correctly, *svāhā!*
To those who have progressed correctly, *svāhā!*
To Brahmā,²⁵⁰ *svāhā!*
To Indra, *svāhā!*
To Prajāpati, *svāhā!*
To Īśāna, *svāhā!*
To Agni, *svāhā!*
To Vāyu, *svāhā!*
To Varuṇa, *svāhā!*
To Kubera, *svāhā!*²⁵¹
To Yama, *svāhā!* [F.104.b]
To Upendra, *svāhā!*
To Vaiśravaṇa, the great yakṣa general, *svāhā!*
To Dhṛtarāṣṭra, lord of the gandharvas, *svāhā!*
To Virūḍhaka, lord of the kumbhaṇḍas, *svāhā!*
To Virūpākṣa, lord of the nāgas, *svāhā!*
To the gods, *svāhā!*
To the nāgas, *svāhā!*
To the asuras, *svāhā!*
To the maruts, *svāhā!*
To the garuḍas, *svāhā!*
To the gandharvas, *svāhā!*
To the kinnaras, *svāhā!*
To the mahoragas, *svāhā!*
To the yakṣas, *svāhā!*
To the rākṣasas, *svāhā!*
To the pretas, *svāhā!*
To the piśācas, *svāhā!*
To the bhūtas, *svāhā!*
To the kumbhaṇḍas, *svāhā!*
To the pūtanas, *svāhā!*
To the kaṭapūtanas, *svāhā!*
To the skandas, *svāhā!*
To the unmādas, *svāhā!*
To the chāyās, *svāhā!*
To the apasmāras, *svāhā!*
To the ostārakas, *svāhā!*
To the moon and the sun, *svāhā!*
To the rudras, *svāhā!*²⁵²
To the lunar mansions, *svāhā!*

To the celestial bodies, *svāhā!*
To the stars, *svāhā!*
To the ṛṣis, *svāhā!*
To those accomplished in yogic conduct, *svāhā!*
To those accomplished in incantations, *svāhā!*
To Gaurī, *svāhā!*
To Gandhārī, *svāhā!*
To Jāṅguli, *svāhā!*
To Amṛtā, *svāhā!*
To Jambhanī, *svāhā!*
To Stambhanī, *svāhā!*²⁵³
To Cāpeṭī, *svāhā!*
To Drāmiḍī, *svāhā!*
To Śabarī, *svāhā!*
To Atharvaśabarī,²⁵⁴ *svāhā!*
To Caṇḍālī, *svāhā!*
To Mātāṅgī, *svāhā!*
To Nāgahṛdaya, *svāhā!*
To Garuḍahṛdaya, *svāhā!*
To Mānasī, *svāhā!*
To Mahāmānāsī, *svāhā!*
To Ṣaḍakṣarī, *svāhā!*
To Maṇibhadra, *svāhā!*
To Samantabhadra, *svāhā!*
To Mahāsamantabhadra, *svāhā!*
To Mahāsamaya, *svāhā!*
To Mahācandra, *svāhā!*
To Mahāpratisarā, *svāhā!*
To Śītavana, *svāhā!*
To Mahāśītavana, *svāhā!*
To Daṇḍadharā, *svāhā!*
To Mahādaṇḍadharā, *svāhā!*
To Mucilinda, *svāhā!*
To Mahāmucilinda, *svāhā!*
To Jayantī, *svāhā!*
To Śānti, *svāhā!*
To Pañcika, *svāhā!*²⁵⁵
To Aparājita, *svāhā!*
To Suvarṇāvabhāsa, the peacock king,²⁵⁶ *svāhā!*
To *the great peahen*, queen of incantations, *svāhā!* [F.105.a]

- 1.197 “Through these great incantations, these great mantras, these great averting spells, these great protective spells, kṛtyas are destroyed! Magic rites are destroyed! Kākhordas, kiraṇas, vetālas, ciccakas, and preṣakas are destroyed! Skandas, unmādas, chāyās, apasmāras, ostārakas, fears, noxious potions, and poisons are destroyed! Indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, and neglected spirits are neutralized! One-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, fevers that occur in the day, fevers that occur at night, momentary fevers, chronic fevers, intermittent fevers, fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination, fevers from humans, and fevers from nonhumans are healed! All fevers are destroyed! Skin disease, itching, hives, leprosy, boils, skin irritation, rashes, and abscesses are removed! Headache, splitting headache, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages are all neutralized! All grahas are overcome! [F.105.b] All poisons are neutralized! All illnesses are healed!
- 1.198 “May well-being be mine! May all buddhas bestow upon me well-being at night, well-being in the day, well-being at midday, and well-being day and night!
- 1.199 “Homage to all buddhas! Homage to awakening!
Homage to the liberated ones! Homage to liberation!
Homage to the tranquil ones! Homage to tranquility!
Homage to the completely liberated ones! Homage to complete liberation!
Homage to the brahmins who have discarded evil qualities!
May they protect me!
- 1.200 “May my father be well! May my mother be well! May the womb be well! May two-legged creatures be well! May four-legged creatures be well! May multilegged creatures be well! May all the beings in the three realms be well!
Svāhā!
- 1.201 “Ānanda, you are to uphold the names of the nāga kings! They are the nāga king Blessed Buddha, the nāga king Brahmā, the nāga king Mahābrahmā, the nāga king Indra, the nāga king Upendra, the nāga king Samudra, the nāga king Samudraputra, the nāga king Free from Poison,²⁵⁷ the nāga king Sāgara, the nāga king Sāgaraputra, the nāga king Makara, the nāga king Nanda, the nāga king Upananda, the nāga king Nala, the nāga king Upanala, the nāga king Sudarśana, the nāga king Vāsuki, the nāga king Takṣaka, the nāga king Aruṇa, the nāga king Varuṇa, the nāga king

Pāṇḍaraka,²⁵⁸ the nāga king Śaḍaṅgula, the nāga king Entry into the Womb,²⁵⁹ the nāga king Śrīmat, the nāga king Śrīkaṅṭha, the nāga king Śrīvardhana, the nāga king Śrībhadra, the nāga king Balabhadra, the nāga king Abjaka, the nāga king Śalabha, the nāga king Subāhu, [F.106.a] the nāga king Sumeru, the nāga king Sūryaprabha, the nāga king Candraprabha, the nāga king Bhadrakānta, the nāga king Nardana, the nāga king Garjana, the nāga king Vidyotana, the nāga king Sphoṭana, the nāga king Varṣaṇa, the nāga king Vimala, the nāga king Alakaśīrṣa, the nāga king Balakaśīrṣa, the nāga king Aśvaśīrṣa, the nāga king Gavayaśīrṣa, the nāga king Mṛgaśīrṣa, the nāga king Hastīśīrṣa, the nāga king Ādrabalaka, the nāga king Janārdana, the nāga king Citra, the nāga king Citrākṣa, the nāga king Citrasena, the nāga king Namuci, the nāga king Muci, the nāga king Mucilinda, the nāga king Rāvaṇa, the nāga king Rāghava, the nāga king Śiri, the nāga king Śirika,²⁶⁰ the nāga king Lamburu, the nāga king Kṛmi,²⁶¹ the nāga king Ananta, the nāga king Kanaka, the nāga king Hastikaccha, the nāga king Pāṇḍara, the nāga king Piṅgala, the nāga king Elapatra,²⁶² the nāga king White,²⁶³ the nāga king Śaṅkha, the nāga king Apalāla, the nāga king Kālaka, the nāga king Upakālaka, the nāga king Baladeva, the nāga king Nārāyaṇa, the nāga king Polava,²⁶⁴ the nāga king Bhīma, the nāga king Rākṣasa, the nāga king Śailabāhu, the nāga king of the Gaṅgā, the nāga king of the Sindhu, the nāga king of the Vakṣu, the nāga king of the Sītā,²⁶⁵ the nāga king Maṅgalya, the nāga king Anavatapta, the nāga king Supratiṣṭhita, the nāga king Airāvaṇa, the nāga king Dharaṇidhara, the nāga king Nimindhara, the nāga king Dyutindhara, the nāga king Bhadra, the nāga king Subhadra, the nāga king Vasubhadra, the nāga king Balabhadra,²⁶⁶ the nāga king Maṇi, [F.106.b] the nāga king Maṇikaṅṭha, the two black nāga kings, the two yellow nāga kings, the two red nāga kings, the two white nāga kings, the nāga king Māli, the nāga king Raktamāli, the nāga king Vatsa, the nāga king Bhadrapada, the nāga king Dundubhi, the nāga king Upadundubhi, the nāga king Āmratīrthaka, the nāga king Maṇisuta, the nāga king Dhṛtarāṣṭra, the nāga king Virūḍhaka, the nāga king Virūpākṣa, the nāga king Vaiśravaṇa, the nāga king Śakaṭamukha, the nāga king Cāmpayaka, the nāga king Gautama, the nāga king Pāñcālaka, the nāga king Pañcacūḍa,²⁶⁷ the nāga king Pradyumna, the nāga king Bindu, the nāga king Upabindu, the nāga king Alikā, the nāga king Kālīka, the nāga king Balīka,²⁶⁸ the nāga king Kiñcinī, the nāga king Kiñcaka, the nāga king Campaka,²⁶⁹ the nāga king Kṛṣṇagautama, the nāga king Sumanas,²⁷⁰ the nāga king Mānuṣa,²⁷¹ the nāga king Mūlamānuṣa, the nāga king Uttaramānuṣa, the nāga king Mātaṅga, the nāga king Amānuṣa, the nāga king Boat,²⁷² the nāga king Uttama, the nāga king Valuka,²⁷³ the nāga king Ulūka,²⁷⁴ the nāga king Hulu,²⁷⁵ the nāga king Ela, the nāga king

Elapaṇṇa,²⁷⁶ the nāga king Alabāla, the nāga king Marabāla,²⁷⁷ the nāga king Manasvin, the nāga king Karkoṭaka, the nāga king Kapila, the nāga king Śaivala, the nāga king Utpala, the nāga king Nakhaka, the nāga king Vardhamānaka, the nāga king Mokṣaka, the nāga king Buddhika, the nāga king Pramokṣa, the nāga king Lava,²⁷⁸ the nāga king Aśvatara,²⁷⁹ the nāga kings Ela and Mela, the two nāga kings Nanda and Upananda, the nāga king Acchila, [F.107.a] the nāga king Mahāsudarśana, the nāga king Parikāla, the nāga king Parikīṭa,²⁸⁰ the nāga king Sumukha, the nāga king Ādarśamukha, the nāga king Gandhāra, the nāga king Siṃhala,²⁸¹ the nāga king Damiḍa, the two black nāga kings, the two white nāga kings, and the two pale nāga kings. There are also those who cause periodic thunder, lightning, and rain and produce crops on the earth.

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

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

1.204 “May there be well-being when clean and unclean, when drunk and intoxicated, and while going, standing, sitting, sleeping, awake, coming, or staying! May I be safe from the threat of kings, bandits, fire, water, enmity, murder, adversaries, enemies, [F.107.b] attackers, enemy troops, famine, untimely death, earthquakes, and wild animals! May I be safe from the threat of gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, and ostārakas! May I be safe from the threat of kṛtyā rites,²⁸² kākḥordas, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, and neglected spirits! May I be safe from the threat of skin disease, itching, leprosy, hives, boils, skin irritation, rashes, and abscesses! May all buddhas grant me well-being at night, well-being at midday, and well-being day and night!

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

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

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

1.207 *Tadyathā araḍe karaḍe maḍe madavardhani abare śabare ture ture cure cure śabare paṇṇaśabare huci huci mucī mucī svāhā!*²⁸³

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

1.209 *Tadyathā iṭṭe miṭṭe khure vikhure hili hili mili mili ketumūle ambare ambarāvati dumbe dodumbe hili hili kuci kuci mucī mucī svāhā!*²⁸⁴

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

1.211 *Tadyathā mori mori kevaṭṭe maṇḍe maṇḍi tike hare hare ghare ghare khare khare hili hilini hala halani phale phale phalini dante dantini dantile śakaṭi makaṭi makaṭi naḍe naḍini śiri śiri śiri śiri śiri śiri svāhā!*²⁸⁵

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

1.213 *Tadyathā hiḍi miḍi kuḍi muḍi tuḍi āḍi danti dantile śakari cakari thagari tagari kāñcani kāñcanāvati bare bare bare bare dante siddhi svāhā!*²⁸⁶

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

1.215 *Tadyathā tattale tatale talatotalē vīre vijaye vijjadhare araje viraje virājāmasi mati mālini muṇḍi śrīmuṇḍi jvāle jvāle jvāle jvāle bhaghavati siddhi svāhā!*²⁸⁷

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

1.217 *Tadyathā aṇḍare*²⁸⁸ *kaṇḍare maṇḍare khaṇḍare jaṃbu jaṃbunadi jaṃbuḍi matte maṇḍitike amare siddhi*²⁸⁹ *hara hara hara hara paśu paśu paśu paśu paśupati siddhi svāhā!*²⁹⁰

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

- 1.219 *Tadyathā hili mili kili mili ilile katale ketumūle aṭamali ḍaphe ḍaḍaphe busarake busaṭe narakande kāmiṇi kambu darakirurutara baraṇi prakṛti dāṃṣṭre mili tale hiti hāse abale tubale pilaṅke baṭṭi baṭṭi tike aḍantube baṭi tumme.*²⁹¹
- 1.220 “May the god shower down rain throughout the ten directions!
Homage to the Blessed One!
May you joyfully shower down rain upon the earth!
Homage to the Blessed One!
- 1.221 *Irijaye godohikāye bhṛṅgarikāye aruci naruci naṭṭe vajre vajranaṭṭe udayanapriye ale tale kula tāle nārāyaṇi pārāyaṇi paśyani sparśani.*²⁹² May the syllables of the Dravidian secret mantra be fulfilled! *Svāhā!*
- 1.222 “Just as the monk Ānanda brought well-being to the monk Svāti with what I, the Thus-Gone One, taught and rejoiced in, may it likewise guard me,²⁹³ care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May one live a hundred years! May one see a hundred autumns!
- 1.223 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by the bodhisattva Maitreya:
- 1.224 *Tadyathā śiri śiri śiri bhadre jyoti jyoti jyoti bhadre hare hare hare*²⁹⁴ *hāriṇi danti śabare śive śūlapāṇini bodhi bodhi bodhi bodhi bedhi bedhi*²⁹⁵ *satve bodhiparicāniye*²⁹⁶ *svāhā!*
- 1.225 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by Brahmā, lord of the Sahā world:
- 1.226 *Tadyathā hili hili mili mili milini caṅkari kiri kiri kiri kiri kiri kiraye brahmāye ratnakaraṇḍake veḍohuphussa dhare dhara sara sara hara hara hala hala phuru phuru* [F.109.a] *phuru phuru phuru phuru svāhā!*²⁹⁷
- 1.227 “Poison is overcome!
Poison is counteracted!
Poison is overcome by the splendor of the buddhas!
Poison is counteracted by the splendor of the pratyekabuddhas!
Poison is counteracted by the splendor of the arhats!
Poison is counteracted by the splendor of the non-returners!
Poison is counteracted by the splendor of the once-returners!
Poison is counteracted by the splendor of the stream enterers!
Poison is counteracted by the splendor of the truth speakers!
Poison is counteracted by the splendor of Brahmā’s rod!²⁹⁸
Poison is counteracted by the splendor of Indra’s thunderbolt!

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

1.228 “May I be safe from all poisons—vatsanābha poison, halāhala poison, kālakūṭa poison, poison from bites, poison from roots, poison from food, poison from powders, poison from glances, poison from lightning, poison from clouds, poison from snakes, poison from rats, poison from worms, poison from spiders, poison from wasps, poison from toads, poison from bees, poison from bumble bees, poison from vāṭara bees, poison from tryambuka flies, poison from trailāṭā flies, poison from humans, poison from scorpions, poison from nonhumans, fear-poison,²⁹⁹ poison from medicine, and poison from incantations! May I be safe from all poisons!

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

1.230 *Tadyathā jalā jantule mālā jantule capeṭi jantule mathani ghatani grasani hari śiri huti śiri taru taru ṇabati hā hā hā hā hā hā simhe dhiti dhiti kuru kuru basare* [F.109.b] *vajre tuṭa tuṭasi baṭa baṭasi sili sili kapili kapili mūle hā hī hū.*³⁰⁰ I will crush all wicked and evil ones! I will bind their hands, legs, and primary and secondary limbs, and with the help of the gods of the Heaven of the Thirty-Three³⁰¹ I will punish them! *Uṣṭigini surapate varti vajra vajra vajra vajra vajra vajrapataye svāhā!*³⁰²

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

1.232 *Tadyathā jvala jvalana tapa tapana matha mathana dhama dhamana sara saraṇa kiṭi kiṭi kuṭi kuṭi muṭi muṭi miṭi miṭi piṭi piṭi sara sara mara mara hara hara tara tara tiri tiri ṭā ṭā ṭā ṭā ṭā dā dā dā dā dā vā vā vā vā vā hala hala hala hala hala siddhi siddhi siddhi siddhi svasti svasti svasti svasti.*³⁰³

1.233 “Protect me from preṣakas, from the messengers of Yama, from Kālarātrī, from the noose of time,³⁰⁴ from the punishment of the Lord of Death, and from the punishments of Brahmā, Indra, ṛṣis, gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas,

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

1.234 “Ānanda, you are to uphold the names of the river queens!³⁰⁵ They are the river queen Gaṅgā, the river queen Sindhu, the river queen Vakṣu, the river [F.110.a] queen Sītā, the river queen Śarayū, the river queen Ajiravatī, the river queen Yamunā, the river queen Kuhā, the river queen Vitastā, the river queen Vipaśyā, the river queen Śatabāhu,³⁰⁶ the river queen Airāvātī, the river queen Candrabhāgā, the river queen Sarasvatī, the river queen Kacchapī, the river queen Payoṣṇī, the river queen Kāvelī,³⁰⁷ the river queen Tāmraparṇī, the river queen Madhumatī, the river queen Vetravatī, the river queen Ikṣumatī, the river queen Gomatī, the river queen Carmadā,³⁰⁸ the river queen Narmadā, the river queen Saumitrā, the river queen Viśvamitrā, the river queen Amarā, the river queen Tāmarā,³⁰⁹ the river queen Pañcālā, the river queen Suvāstu, the river queen Prabhadrīkā, the river queen Tapodā, the river queen Vimalā, the river queen Nairāñjanā, the river queen Great River,³¹⁰ the river queen Hiraṇyavatī, the river queen Gosavā,³¹¹ and the river queen Rathasyā.^{312 313}

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

1.236 “Ānanda, you are to uphold the names of the mountain kings!³¹⁴ They are the mountain king Sumeru, the mountain king Himavat, the mountain king Gandhamādāna, the mountain king Śataśṛṅga, the mountain king Khadiraka, the mountain king Suvarṇapārśva, the mountain king Dyutindhara, the mountain king Nimindhara, the mountain king Cakravāḍa, the mountain king Mahācakravāḍa, the mountain king Indraśaila, the mountain king Brahmālaya, the mountain king Śrīmanta, the mountain king Sudarśana, the mountain king Vipula, the mountain king Ratnākara, the mountain king Kṛmila, the mountain king Maṅikūṭa, the mountain king Vemacitra, the mountain king Vajrākara, the mountain king Hanucitra, the mountain king Asuraprāgbhāra, the mountain king Vidyutprabha, [F.111.a]

the mountain king Aśvastha,³¹⁵ the mountain king Candraprabha, the mountain king Bhadraśaila, the mountain king Sūryākānta, the mountain king Vindu, the mountain king Vindhya, the mountain king Candraśaila, the mountain king Citrakūṭa, the mountain king Malaya, the mountain king Suvarṇaśṛṅga, the mountain king Parijāta, the mountain king Subāhu, the mountain king Maṇimanta, the mountain king Susena, the mountain king Brahmadaṇḍa,³¹⁶ the mountain king Vedagaccha, the mountain king Gokaṛṇa, the mountain king Mālyacitra, the mountain king Abhayacitra, the mountain king Khaḍga, the mountain king Tāpana, the mountain king Añjana,³¹⁷ the mountain king Muñja,³¹⁸ the mountain king Rurubha, the mountain king Darada, the mountain king Kailāsa, the mountain king Sahya, the mountain king Upasita,³¹⁹ the mountain king Candanamāla, the mountain king Vallūlagṛha,³²⁰ the mountain king Mahendra,³²¹ the mountain king Gopagiri, the mountain king Kākanāda, and the mountain king Śāsanadhara.³²²

- 1.237 “May all those who live on these and other mountain kings on this earth—all the gods, nāgas, asuras, maruts, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, pretas, piśācas, bhūtas, kumbhaṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, ostārakas, accomplished vidyādharas, and kings and their entourages—use *the great peahen*, queen of incantations, to protect me! [F.111.b] May I live a hundred years! May I see a hundred autumns! Dispel all misdeeds! May all virtues manifest! Dispel nonvirtue! Manifest what is beneficial! Dispel what is harmful! May all awakened ones bestow upon me well-being at night, well-being in the day, well-being at midday, and well-being day and night! *Svāhā!*
- 1.238 “Ānanda, you are to uphold the names of the lunar mansions that course through and illuminate the sky!
- 1.239 “There are the seven lunar mansions consisting of Kṛttikā, Rohiṇī, Mṛgaśīrā, Ārdrā, Punarvasu, the perfectly auspicious Puṣya, and Aśleṣā. These seven lunar mansions dwell at the eastern gate and guard and protect the eastern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.240 “There are the seven lunar mansions consisting of Maghā the destroyer of enemies, the pair of Pūrvaphālgunī and Uttaraphālgunī, Hastā, Citrā, Svāstī, and Viśākhā. These seven lunar mansions dwell at the southern gate and guard and protect the southern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!

- 1.241 “There are the seven lunar mansions consisting of the majestic Anurādhā,³²³ Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā and Uttaraṣāḍhā, Abhijit, and Śravaṇa. These seven lunar mansions dwell at the western gate and guard and protect the western direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.242 “There are the seven lunar mansions consisting of Śatabhiṣā, Dhaṇiṣṭhā, Pūrvabhādrapadā and Uttarabhādrapadā, Revatī, Aśvinī, and Bharāṇī. These seven lunar mansions dwell at the northern gate [F.112.a] and guard and protect the northern direction. May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.243 “Ānanda, you are to uphold the names of the celestial bodies that course among the lunar mansions, bringing growth and decline, joy and suffering, abundance and famine. They are the Sun, the Moon, Jupiter, Venus, Saturn, Mars, Mercury, Rāhu the lord of the asuras, and the smoky Ketu.
- 1.244 “There are twenty-eight lunar mansions,
Seven located in each direction.
The stars also number seven,³²⁴
So miraculous and austere.
- 1.245 “The Sun and Moon
Make thirty-seven in all.
In their rising and setting,
They course like a wheel of weapons.
- 1.246 “They bring growth and decline in the world
With their great majestic and miraculous power.
May they, reverentially minded,
Rejoice in the incantation!
- 1.247 “May they, too, use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.248 “Ānanda, you are to uphold the names of the ancient ṛṣis.³²⁵ Accomplished in asceticism and incantations, they glow with renown, dwell at rivers and mountains, wield the weapons of curses, are famous for their austerities, possess miraculous powers and the five superknowledges, and course through the sky. I will utter their names. They are the great ṛṣis named Aṣṭamaka, Vāmaka, Vāmadevaka, Mārkaṇḍeya, Mārīcī, Viśvamitra, Vasiṣṭha, Valmiki,³²⁶ Kāśyapa, [F.112.b] Vṛddhakāśyapa, Bhṛgu, Bhṛṅgīrasa, Aṅgīras,³²⁷ Bhṛṅgin,³²⁸ Baṭṭa,³²⁹ Bhāgiratha, Ātreya, Purastya, Sthūlāśira, Jamadagni,³³⁰ Dvaipāyana, Kṛṣṇadvaipāyana, Harīta, Haritāyana,

Samaṅgira,³³¹ Udgata, Samudgata, Kṣāntivādin, Kīrti, Sukīrti, Guru, Siddha,³³² Potalaka, Aśvalāyana, Himavat, Lohitākṣa, Vaiśampāyana,³³³ Durvāsa, Śarabha, Madana, Prabha, Śukra, Bṛhaspati, Aranemi, Śanaīścara, Budha, Jāṅgulī, Gandhāra, Ekaśṛṅga, Ṛṣiśṛṅga, Bhāṅḍāyana,³³⁴ Kātyāyana,³³⁵ Kāṅḍyāyana,³³⁶ [F.113.a] Bhīṣma, Bhīṣmamātaṅga, Kapila, Gautama, Lohitāśva, Bālikhilya,³³⁷ Nārada, Parvata, and Kṛmila.

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

1.250 *Tadyathā hiri hiri khiri khiri miri miri phuri phuri suri suri hili hili mili mili siri siri ḍaphu ḍaphu ḍaḍaphu grasani mathani damani dahani ghātani pacani pācani tapani tāpani hanani dahani dāhani dahā dahā dahā dala dala dālani pāṭani mohani stambhani jambhani svayambhu svāhā!*³³⁸

1.251 “Ānanda, you are to uphold the names of the great lords of beings who are, by the countless variations of fortune, positioned throughout the three worlds among virtuous and nonvirtuous gods, nāgas, maruts, asuras, garuḍas, gandharvas, kinnaras, mahoragas, yakṣas, rākṣasas, humans, beings born as animals, and hell beings.³³⁹ These lords of beings³⁴⁰ are Brahmā, Atri,³⁴¹ Ātreya, Agni, Bṛḡu, Pulastya, Pulaha, Manu, Vasiṣṭha, Duṣṭa, [F.113.b] Sutanu, Sunandamāna, Dakṣa, and Sanatkumāra.

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

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

1.254 *Tadyathā hiri hiri khiri khiri miri miri phuri phuri suri suri hili hili mili mili siri siri ḍaphu ḍaphu ḍaḍaphu grasani mathani damani dahani ghātani pacani pācani tapani tāpani hanani dāhani dāhani dahā dahā dahā dala dala dālani pāṭani mohani stambhani jambhani svāhā!*³⁴²

1.255 “Ānanda, you are to uphold the names of the strong poisons.³⁴³ They are aṅḍarā, paṅḍarā, karaḍā, keyūrā, bhūtāṅgamā, bhūtapati, vindupati, śiripati, tejapati, tejograpati, yaśopati, yaśograpati, araḍā, taraḍā, taradā, taratarāḍā, dantājāha, jauhā, jolā, milā, halā, phalā, gulahā, rucirā, danturā, irikirikā, kirikirikā, kāmbha, śadanturā, vipuli, nakuli, kiripi, taraṅgā, riṣṭa, āmramati, jambumati, madhumati, kamale, vimale, kuṅḍale, ahi tuhi, duhi, vakke, vakkadūte, vatsanābhe, mahāgāre, tulambe, dulambe, and sulambe, *svāhā!*

- 1.256 “These, Ānanda, are the strong poisons. May they, too, use *the great peahen*, queen of incantations, to guard me! May they conceal me, protect me, care for me, nurture me, bring about my tranquility and well-being, keep away punishments and weapons, counteract poison, neutralize poison, draw a boundary, and bind the earth! May I live a hundred years! May I see a hundred autumns!
- 1.257 “Ānanda, you are to uphold the names of the trees. They are the great trees called *kāñcana*, [F.114.a] *pippala*,³⁴⁴ *aśvatthāna*,³⁴⁵ *kapittha*, *punḍarīka*,³⁴⁶ *kapītaka*,³⁴⁷ *aśoka*, *karṇikāra*, *tiniśa*,³⁴⁸ *bilva*, and *cūta*. May all the gods that live in these great trees and all other trees also use *the great peahen*, queen of incantations, to protect me! May I live a hundred years! May I see a hundred autumns!
- 1.258 “Ānanda, *the great peahen*, queen of incantations, was uttered and rejoiced in by the seven completely perfect buddhas. It was uttered and rejoiced in by the completely perfect Buddha Vipaśyin. It was uttered and rejoiced in by the completely perfect Buddha Śikhin. It was uttered and rejoiced in by the completely perfect Buddha Viśvabhū. It was uttered and rejoiced in by the completely perfect Buddha Krakucchanda. It was uttered and rejoiced in by the completely perfect Buddha Kanakamuni. It was uttered and rejoiced in by the completely perfect Buddha Kāśyapa. And it is now being taught and rejoiced in by me, the completely perfect Buddha Śākyamuni.
- 1.259 “Ānanda, *the great peahen*, queen of incantations, was explained and rejoiced in by the bodhisattva Maitreya. It was spoken and rejoiced in by Brahmā, lord of the universe. It was spoken and rejoiced in by Śakra, lord of the gods. It was spoken and rejoiced in by the Four Great Kings: [F.114.b] It was spoken and rejoiced in by Dhṛtarāṣṭra, king of the gandharvas; it was spoken and rejoiced in by Virūḍhaka, king of the kumbhaṇḍas; it was spoken and rejoiced in by Virūpākṣa, king of the nāgas; and it was spoken and rejoiced in by Vaiśravaṇa, king of the yakṣas. It was spoken and rejoiced in by the twenty-eight gandharva generals, the twenty-eight kumbhaṇḍa generals, the twenty-eight nāga generals, the twenty-eight yakṣa generals, the great yakṣa general Pañcika, and Hārītī with her entourage of five hundred sons.
- 1.260 “Ānanda, *the great peahen*, queen of incantations, cannot be transgressed by deva grahas, nāga grahas, marut grahas, asura grahas, garuḍa grahas, gandharva grahas, kinnara grahas, mahoraga grahas, yakṣa grahas, rākṣasa grahas, preta grahas, piśāca grahas, bhūta grahas, kumbhaṇḍa grahas, pūtana grahas, kaṭapūtana grahas, skanda grahas, unmāda grahas, chāyā grahas, apasmāra grahas, and ostāraka grahas. It cannot be transgressed by any grahas!

- 1.261 “It cannot be transgressed by those who sap vital energy, devour wombs, steal life force, devour oblations, devour flesh, drink blood, devour fat, grease, marrow, and offspring, devour perfumes, flowers, fruits, grains, and burnt offerings, drink pus, devour feces, [F.115.a] drink urine, saliva, snot, and mucus, devour leftovers, vomit, and filth, and drink from cesspools!
- 1.262 “It cannot be transgressed by kṛtya rites, kiraṇas, vetālas, ciccakas, preṣakas, indigestible food, evil vomit, wicked chāyās, the evil eye, written hexes, traversed hexes, or neglected spirits!³⁴⁹ It cannot be transgressed by one-day fevers, two-day fevers, three-day fevers, four-day fevers, weeklong fevers, half-month fevers, month-long fevers, half-day fevers, fevers that occur in the day, momentary fevers, chronic fevers, intermittent fevers, fevers from bhūtas, and fevers that arise from wind disorders, bile disorders, phlegm disorders, or their combination! It cannot be transgressed by any fevers!
- 1.263 “It cannot be transgressed by headaches, splitting headaches, loss of appetite, eye illness, nose illness, mouth illness, throat illness, heart disease, sore throat, earache, toothache, heart pain, side pain, backache, stomachache, cheek pain, urinary tract pain, male genital pain, female genital pain, hip pain, thigh pain, calf pain, hand pain, foot pain, and pain in the major and minor appendages! It cannot be transgressed by skin disease, itching, hives, leprosy, pustules, boils, skin irritation, rashes, or abscesses! [F.115.b] It cannot be transgressed by any illness, poison, animosity, threat, epidemic, fight, argument, misfortune, infectious disease, or mental disturbance!
- 1.264 “Ānanda, should someone transgress *the great peahen*, queen of incantations, Vajrapāṇi will crush his head into seven pieces! Their luster and intelligence will be eclipsed by the splendor of the buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas. They will have disappointed noble beings. The Four Great Kings will inflict tremendous suffering using all kinds of weapons, even including razors.³⁵⁰ Śakra, lord of the gods, surrounded by the assembly of the Thirty-Three, will crush their head with a vajra. Brahmā’s splendor will reduce their fortune to ash.
- 1.265 “Ānanda, whoever uses *the great peahen*, queen of incantations, for protection or wears it as an amulet will get off with a severe punishment if deserving of execution. They will get off with a milder beating if deserving of a severe punishment, will get off with a scolding if deserving of a beating, will get off with a warning if deserving of a scolding, will get off by having their body hairs bristle with fear if deserving of a warning, and likewise will be freed if deserving of having their body hairs bristle with fear. They will not be threatened by kings or by robbers or fire. Their life will not end because of water, and their body will be impervious to poison and weapons.

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

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

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

1.268 *Tadyathā yāvati dhāvati dharakila³⁵¹ hulu hulu³⁵² me svāhā!*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

c.

Colophon

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

ab.

ABBREVIATIONS

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

n.

NOTES

- n.1 Dharmacakra Translation Committee, trans., *Destroyer of the Great Trichiliocosm* (<https://read.84000.co/translation/toh558.html>), Toh 558 (84000: Translating the Words of the Buddha, 2016).
- n.2 Dharmacakra Translation Committee, trans., *The Great Amulet* (<https://read.84000.co/translation/toh561.html>), Toh 561 (84000: Translating the Words of the Buddha, 2023).
- n.3 Here we follow the most popular Sanskrit rendering of the goddess' name. The Tibetan translations of the text provide the title *Mahāśītavanīśūtra* (*bsil ba'i tshal chen mo'i mdo*), which means *The Sūtra of the Great Cool Forest*. About this shifting morphology, see Hidas 2017, p. 452, note 20 and Skilling 1992, pp. 141–42.
- n.4 Dharmachakra Translation Committee, trans., *Great Cool Grove* (<http://read.84000.co/translation/toh562.html>), Toh 562 (84000: Translating the Words of the Buddha, 2023).
- n.5 As above, we have provided the most popular Sanskrit name for the text and the Pañcarakṣā goddess it invokes. The Tibetan translation provides the title *Mahāmantrānudhārī* (*gsang sngags chen po rjes su 'dzin pa'i mdo*), which is essentially synonymous with *Mahāmantrānusāriṇī*.
- n.6 Dharmacakra Translation Committee, trans., *Great Upholder of the Secret Mantra* (<https://read.84000.co/translation/toh563.html>), Toh 563 (84000: Translating the Words of the Buddha, 2016).
- n.7 See Sørensen 2006, p. 90 and Skilling 1992.
- n.8 Pathak 1989, p. 32. The story comes at the very end of the *Bhaiṣajyavastu* (Toh 1, chap. 6); see Bhaiṣajyavastu Translation Team, trans., *The Chapter on*

Medicines (<https://read.84000.co/translation/toh1-6.html>) (84000: Translating the Words of the Buddha, 2021), 11.217–11.234.

- n.9 Schopen 1989, p. 157.
- n.10 Hidas 2012, p. 24.
- n.11 Orzech 2002, p. 58.
- n.12 Lewis 2000, pp. 119–64.
- n.13 See Herrmann-Pfandt 2008, p. 181 and Kawagoe 2005, p. 18, respectively.
- n.14 The colophon reads, “The blessed queen of incantations, the dhāraṇī of *The Great Peahen*, is complete. It was translated and edited by the Indian preceptors Śīlendrabodhi, Jñānasiddhi, Śākyaprabha, and the chief editor and translator Bandé Yeshé Dé. It was then revised and finalized based on the new lexicon. [The translation] was compared and edited in consultation with Sanskrit manuscripts, and the mantras were aligned with those in the Sanskrit manuscripts” (*bcom ldan 'das ma rigs sngags kyi rgyal mo rma bya chen mo'i gzungs rdzogs so/rgya gar gyi mkhan po shI len+dra bo d+hi dang / dz+nyA sid+d+hi dang / shAkya pra b+ha dang / zhu chen gyi lo tsa ba ban d+he ye shes sdes bsgyur cing zhus te skad gsar bcad kyis kyang bcos nas gtan la phab pa/rgya dpe la gtugs nas zhus dag byas shing sngags rnams rgya dpe dang mthun par bcos pa'o*).
- n.15 *Da jinse kongque wang zhou jing* 大金色孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 986 (CBETA (https://cbetaonline.dila.edu.tw/en/T0986_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0986.html>))
- n.16 *Fo shuo da jinse kongque wang zhou jing* 佛說大金色孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 987 (CBETA (https://cbetaonline.dila.edu.tw/en/T0987_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0987.html>)).
- n.17 *Kongque wang zhou jing* 孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 988 (CBETA (https://cbetaonline.dila.edu.tw/en/T0988_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0988.html>)).
- n.18 *Kongque wang zhou jing* 孔雀王咒經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 984 (CBETA (https://cbetaonline.dila.edu.tw/en/T0984_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0984.html>)).
- n.19 *Fo shuo da kongque zhou wang jing* 大孔雀呪王經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 985 (CBETA (https://cbetaonline.dila.edu.tw/en/T0985_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0985.html>)).

- n.20 *Fomu da kongque ming wang jing* 佛母大孔雀明王經 (*Mahāmāyūrīvidyārājñīsūtra*), Taishō 982 (CBETA (https://cbetaonline.dila.edu.tw/en/T0982_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0982.html>)).
- n.21 *Fo shuo da kongque ming wang huaxiang tan chang yi gui* 佛說大孔雀明王畫像壇場儀軌, Taishō 983a (CBETA (https://cbetaonline.dila.edu.tw/en/T0983_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0983.html>)).
- n.22 *Kongque jing zhenyan deng fan ben* 孔雀經真言等梵本唐, Taishō 983b (CBETA (https://cbetaonline.dila.edu.tw/en/T0983_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0983.html>)).
- n.23 The relationship between these translations has been discussed in Sørensen 2006 and Overbey 2016.
- n.24 The reading of Yamarākṣasī follows the Sanskrit edition. The Degé edition reads “Yama’s sister” (*gshin rje’i sring mo*), which is perhaps a scribal error for *gshin rje’i srin mo*.
- n.25 In the “science of beings” (*bhūtavidyā*) elucidated in Indic medical literature, grahas are treated as a broad class that is further subdivided into an array of beings, such as are listed here, that are believed to possess people and trigger physical and mental illnesses.
- n.26 The Sanskrit term given here is *kṛtyākarmaṇa*, which is parsed into two terms in the Tibetan, *gshed byed dang sgyur ba’i las*. The term *kṛtyākarmaṇa* refers to violent rites that employ a class of beings known as *kṛtyās* as harmful magical agents.
- n.27 Skt. *durlaṅghita*; Tib. *bsgom nyes*. Judging by the Sanskrit term *laṅghita* (“overstepped, transgressed”) and its rendering into Tibetan as *bsgom*, which might be derived from *gom* (“to step or walk”), the meaning may be connected with a hex whose negative effects are felt if stepped over or on.
- n.28 These three categories refer to fevers caused by imbalances in one of the three humors—*vāta* (“wind”), *pitta* (“bile”), and *śleṣma/kapha* (“phlegm”)—in Āyurvedic medicine.
- n.29 The **Mahāmāyūrīvidyārājñīsūtraśatasahasraṭīkā* (folios 100.a–100.b) states, “ ‘To draw a boundary’ means that a boundary is drawn around the perimeter, and through its power it is not possible to approach.”
- n.30 The **Mahāmāyūrīvidyārājñīsūtraśatasahasraṭīkā* (folio 100.b) states, “ ‘To ‘bind the earth’ means that the cardinal directions, intermediate directions, and the

area above one are sealed, such that no opportunity for harm can be sought from any of one's sides."

- n.31 This translation follows the attested Sanskrit term *ardhāvabhedaka*. The Tibetan term, *gzhogs phyed na ba*, could also be interpreted as a translation of *pakṣavadha*, referring to hemiplegia.
- n.32 The "major" appendages would include the head, arms, legs, etc. The "minor" appendages include the nose, ears, fingers, and toes.
- n.33 Sanskrit has *tiḍi*.
- n.34 This word is missing from the Sanskrit. C and L accord with the Sanskrit.
- n.35 Tibetan editions spell this as *pānasu* (*pA na su*).
- n.36 Sanskrit has *piśāci*.
- n.37 Sanskrit has *oroḥaṇi*.
- n.38 Sanskrit has *tile*.
- n.39 Sanskrit has *tile* after *tili*, which is missing in the Tibetan.
- n.40 Sanskrit has *time*. H and N accord with the Sanskrit.
- n.41 Sanskrit has *time*. H and N accord with the Sanskrit.
- n.42 Sanskrit has *viṣṭhande*.
- n.43 Sanskrit has *hulu* four times, instead of two as in the Tibetan.
- n.44 Sanskrit repeats *kolu kolu hulu hulu vahulu vahulu*.
- n.45 Tibetan spells this *vosa* (*bo sa*).
- n.46 Sanskrit has *domadumbā*.
- n.47 Sanskrit repeats *hili* ten times, rather than five as in the Degé.
- n.48 Sanskrit repeats *mili* ten times, rather than five as in the Degé, and precedes these with *om̐*.
- n.49 Sanskrit repeats *tili* ten times, rather than five as in the Degé, and precedes these with *om̐*.
- n.50 Sanskrit repeats *culu* ten times, rather than five as in the Degé, and precedes these with *om̐*.

- n.51 Sanskrit has *om* preceding this first instance of *muhu*.
- n.52 Sanskrit has *om* preceding this first instance of *mulu*.
- n.53 Sanskrit repeats *mulu* ten times.
- n.54 Sanskrit has *om* preceding this first instance of *hu*.
- n.55 Sanskrit has *om* preceding this first instance of *vā*.
- n.56 Sanskrit has *om* preceding this first instance of *pā*.
- n.57 Sanskrit has *om* preceding this first instance of *jāla*.
- n.58 This is preceded by *haraṇi* in the Sanskrit.
- n.59 Sanskrit has *kālaṇi*.
- n.60 Sanskrit has *kamali*.
- n.61 Sanskrit has *maṇḍitike*.
- n.62 This spelling is according to the Sanskrit, K, Y, H, and N. The Degé has *sukusukume* (*su ku su ku me*).
- n.63 It is not clear which god is being referred to here and in similar statements throughout the text.
- n.64 In the Sanskrit, each of the following names is rendered in the plural.
- n.65 This follows the Tib. reading *longs spyod ldan*. The Sanskrit reads *bhāgavān*.
- n.66 The Sanskrit version is missing this repetition of *nāga le le le*.
- n.67 The Sanskrit version has *thusa thusa* instead of *thusu thusu*.
- n.68 The Sanskrit version has *guru guru* instead of *gulu gulu*.
- n.69 The Sanskrit version has only one instance of *cejini*.
- n.70 The Sanskrit version reads *agalu*.
- n.71 This second instance of *elā melā* is missing from the Sanskrit version.
- n.72 Instead of *tilī melā ili mitte ile tili mitte*, the Sanskrit reads *ili melā tili melā ili tili melā ili mitte tili mitte ili tili mitte*. H and N read *tili melā ili mitte ili tili mitte*.
- n.73 Following the Sanskrit version. The Tibetan translation has *godohikā*.

- n.74 “Agitated” here reflects the Sanskrit *praluḍita*, rather than the usual meaning of the Tibetan *zhan pa*, “feeble/weakened.”
- n.75 K and Y have six repetitions of *hu*, H and N have four, and the Sanskrit has six, followed by *hulu hulu hulu*.
- n.76 This second instance of *cejini* (*tse dzi ni*) is absent in the Sanskrit version.
- n.77 The Sanskrit version has *agalu*, K and Y have *agayu* (*a ga yu*), and N has *agaru* (*a ga ru*).
- n.78 The Sanskrit version and H, K, Y, and N read *elā*.
- n.79 This is followed by *tili mitte* in the Sanskrit.
- n.80 This spelling is in accord with the Sanskrit version. Degé reads *godehikā* (*go de hi kA*). C, H, K, Y, and N all have *do* instead of *de*.
- n.81 The Sanskrit version reads *susuddhe*.
- n.82 The Sanskrit version and H, K, Y, and N read *maṅgale*.
- n.83 *Śrībhadre* is absent in the Sanskrit version.
- n.84 This spelling accords with the Sanskrit versions as well as H, K, Y, and N. Degé has instead *sarvānarthapravādhani* (*sar+b+ba a nar+tha pra bA d+ha ni*).
- n.85 This spelling is in accord with the Sanskrit version as well as C, K, and Y. Degé has instead *sarvāmaṅgalasādhani* (*sar+ba a maM ga la sA d+ha ni*).
- n.86 This is absent in the Sanskrit version as well as C, K, and Y.
- n.87 The Sanskrit version has *adbhute atyabhute* instead of *acyute adbhute adbhyanabhute*. C, K, and Y are all missing *acyute*.
- n.88 *Vimukte* is absent in the Sanskrit version. K and Y have a second *mukte* (*muk te*) instead.
- n.89 This spelling accords with the Sanskrit as well as H and N. Degé reads *mośakṣani* (*mo sha k+Sha ni*).
- n.90 The Sanskrit version and H, K, Y, and N read *acyute* (*a tsyu te*).
- n.91 This is absent in the Sanskrit version as well as K, Y, and N.
- n.92 The Sanskrit version reads *mṛtasañjīvoani* instead of *amṛte amṛtasañjīvoani* as in the Tibetan.

- n.93 The Sanskrit version and K, Y, and N instead read *svaṛṇe*. The Sanskrit and H, K, Y, and N end with *-vaṛṇe*, as opposed to the Degé, which incorrectly reads *-vaṛṇa*.
- n.94 This is absent in the Sanskrit version as well as K, Y, and N.
- n.95 The Sanskrit version instead has *brahmajēṣṭe*.
- n.96 *Śuci* is absent in the Sanskrit version.
- n.97 The Sanskrit version and C, K, and Y read *guci*.
- n.98 The Sanskrit version has *mitti*. K and Y have *midte*.
- n.99 The Sanskrit version has *mitti*.
- n.100 The Sanskrit version has *mitti*.
- n.101 The Sanskrit version has *mile*.
- n.102 *Mili tili* is absent in K and Y.
- n.103 *Tili* is absent in the Sanskrit version.
- n.104 The Sanskrit version has *mitti*.
- n.105 The Sanskrit version has *cili*.
- n.106 The Sanskrit version has *mili* instead of *mili mitti*.
- n.107 *Vili mili mitti* is absent in C, K, and Y.
- n.108 *Vili mili mitti vili mili mili* is absent in the Sanskrit version.
- n.109 The Sanskrit version, K, and Y read *sutumbā tumbā*.
- n.110 The Sanskrit version has *meḍi*. K and Y have *meṭi*. H and N have *maḍi*.
- n.111 The Sanskrit version has *prāptamule*.
- n.112 This is according to the Sanskrit version. Degé reads *idihānga* (*I di hA nga*).
- n.113 The Sanskrit version, K, and Y have *tila*.
- n.114 The Sanskrit version has *naṭti*.
- n.115 The Sanskrit version has *keli*.
- n.116 The Sanskrit version adds *sudumbe*.

- n.117 The Sanskrit version has *damile*.
- n.118 The Sanskrit version has *santuvatte*.
- n.119 The Sanskrit version has *khalime*.
- n.120 The Sanskrit version has *tumbe sutumbe*.
- n.121 This is in accord with the Sanskrit version, H, K, Y, and N. Degé has *anamole*.
- n.122 *Kubhaṅṭi* is absent in the Sanskrit version, H, and N.
- n.123 Instead of *kili tili misti*, the Sanskrit has *ili kili misti ili*.
- n.124 Reading the Tibetan *rgyal po'i pho brang 'khor* as the attested Sanskrit *rājakula*^o.
- n.125 The phrases “when among enemies” and “when among those who are hostile” are absent in the Sanskrit version.
- n.126 The mantra in the Sanskrit version reads *cili mili kili mili ketumūle buddhavarṇe vusaraṇe vusaraṇe vudāraṇi vudāraṇi kevaṭṭe kevaṭṭakamūle iti savale tumbe tumbe priyaṅkare āvartta parivartta*.
- n.127 This is absent in the Sanskrit version, K, Y, and N.
- n.128 This follows the Sanskrit version, H, and N in reading *saśramaṇa[em. śravaṇa]-brāhmaṇanikāyām prajāyam* (Tib. *dge sbyong dang / bram ze'i skye dgu dang bcas pa*). Degé reads *dge sbyong dang bcas pa/ bram ze'i skye dgu dang bcas pa*.
- n.129 Skt. *arjaka* (Tib. *ar+dza ka*).
- n.130 The Sanskrit reads *ili mili kili mili kili kiṅ dugdhe mukte sumukte ūḍa nāḍa sunāḍa*.
- n.131 The Sanskrit reads *ḍadukā karoḍukā*.
- n.132 The Sanskrit has four instances of *mili*, rather than two as in the Degé.
- n.133 The Sanskrit has four instances of *pili*, rather than two as in the Degé.
- n.134 The Sanskrit reads *culu culu*.
- n.135 *Cūlu cūlu* is absent in the Sanskrit.
- n.136 The Sanskrit has four instances of *ciḍi*, rather than two as in the Degé.
- n.137 *Iṭi viṭi khi khi khi khi* is absent in the Sanskrit.

- n.138 This spelling follows the Sanskrit, H, and N. Degé has *harani*; K and Y have *harāṇi*.
- n.139 Instead of *jambhemi stambhemi* as in the Degé, the Sanskrit reads *ca jambhe prajambhe*.
- n.140 *Citre* is absent in the Sanskrit, C, and H.
- n.141 The Sanskrit reads *khulu khulu*.
- n.142 The Sanskrit reads *dhīre dharya* instead of *virodhaye*.
- n.143 *Muru muru* is absent in the Sanskrit.
- n.144 The Sanskrit has the following mantra: *suru suru ke cara cara ke biri biri*.
- n.145 The Sanskrit has the following mantra: *ela melā ili melā tili melā tiha duha tilimā timā dumā vimadhū sukumbhā sumbhā tumbā samatumbā āḍe nāḍe tila kuñjanāḍe varṣatu devaḥ tilikisi*.
- n.146 The Sanskrit repeats *vudāriṇi*.
- n.147 *Ficus religiosa*. Skt. *aśvattha*; Tib. *khyad par gnas*.
- n.148 The translation of the preceding lines is informed by the syntax and terminology of the Sanskrit text.
- n.149 The Sanskrit has the following mantra: *ili mili kili mili cili kili voli udumbare sudumoḍe busara busara hu hu karaṅje karaṅjamūle iti sanatā kuntari kuntāri nārāyaṇi pārāyaṇi paśyāni paśya paśyāni kapilavastuni iḍivā iḍivā irivā*.
- n.150 The Sanskrit has the following mantra: *kīrttimūle eramūle eraṇḍamūle samantamūle aḍanāḍe kuśanāḍe itte mitte pārū aḍakā maraḍakā ilikiśi godohikā udvandhamābhi bhinne medā*.
- n.151 The Sanskrit has *tramaṇi trāmaṇi*.
- n.152 The Sanskrit has the following mantra: *suru suru suru suru suru suru suru suru suru suru me svāhā*.
- n.153 The second occurrence of *vedyumatī* is absent in Sanskrit.
- n.154 The position of the repetitions of *ru* and *cu* are reversed in the Sanskrit.
- n.155 The Sanskrit reads *sa*.

n.156 The Sanskrit has the following mantra: *sori sori siri siri mati mati hiri hiri mati pele mati pele piṅgale curu curu hataṃ viṣaṃ bandhumati nihataṃ viṣaṃ bandhumati svāhā.*

n.157 The Sanskrit has the following mantra, which includes the interspersed translated passages: *ele mele kile tile mile śile vāse dumbe dumbe varṣatu devaḥ samantena hili mili tumbe tumbe aṭṭa vaṭṭa paradu vattā varṣatu devo guḍa guḍantu samantenāḍakovatyaṃ aṇḍe maṇḍe tunde tutunde curke vukke iriḍi miriḍi niriḍi ciriḍi hili hili hulu hulu mili mili tule tatale svāhā.*

n.158 Sanskrit has the following mantra: *bale balkale mātaṅgi caṇḍali puruṣa nici nici niḡauri gandhāre caṇḍāli mātaṅgi mālini hili hili āgati gati gauri gandhāri kauṣṭhikā vacari vihāri hili hili kuṅje svāhā.*

n.159 In the following list of yakṣas and their locations many of the names are challenging to interpret in Tibetan translation. We have therefore relied on the names provided in the Sanskrit witness, but it is evident that the Tibetan preserves a number of unique readings. The translations that follows are tentative, and substantial divergences between the Sanskrit and Tibetan have been noted.

This term is rendered as it appears in the Sanskrit text, but the same Tibetan term, *ka ba*, is used below to translate *sthalā*.

n.161 This follows F and S in reading *rgyas pa*, which aligns with the attested Skt. *vipula*. The Degé has *rgyal ba*.

n.162 The Sanskrit reads *vibhūṣaṇa*, which has been emended based on the Tibetan term *'jigs byed*.

n.163 Here we have followed the Sanskrit in reading *amaraparvata*, a location also found in lists of sacred sites (*pīṭha*) in India. The Tibetan term *'chi med sa zhag* suggests the Tibetan translators read *amaraparpaṭa*, a term which is not attested in other sources.

n.164 Here we follow F and S in reading *ri chen*, which aligns with the attested Sanskrit *mahāgiri* ("great mountain"). Degé and many other versions of the Tibetan read *rin chen* ("jewel").

n.165 Meaning in the city of Vidiśa.

n.166 *Varṇabhāṭa*, attested in the Sanskrit, is an unlikely equivalent for the Tibetan *'od ma'i 'gram*, the meaning of which is unclear.

- n.167 The Sanskrit reads *vṛhadratha* but is emended here based on the Tibetan *shing rta che*.
- n.168 This line follows the Sanskrit as the Tibetan is difficult to properly interpret.
- n.169 The Tibetan ambiguously reads *ma rdzogs pa* (“imperfect/incomplete”).
- n.170 The Tibetan reads *snyems pa can* (S: *snyoms pa can*), which does not appear to be equivalent to the Sanskrit *saṅgītraka*.
- n.171 The translation of these two lines follows the Sanskrit. The Tibetan, which is challenging to interpret, may reflect a slightly different reading: *gnod sbyin chen po bong srung sel/skyugs pa yi ni ri la gnas*.
- n.172 *Rauruka* follows the Sanskrit and S (*ro ru ka*). Degé and most other versions of the Tibetan read *ho nu*.
- n.173 The Sanskrit reads *kolaśodara*, which has been emended here based on the Tibetan *bum pa'i lto*.
- n.174 The Tibetan reads *rab nyams*, which does not appear to be equivalent to the Sanskrit *śūnya*.
- n.175 This follows the Tibetan reading *ti se gangs*. The Sanskrit reads *kerala*.
- n.176 The Tibetan reads *yang dag byed*, which does not appear to be equivalent to the Sanskrit *śaṅkāli*.
- n.177 The Sanskrit reads *āsaṅga*, which has been emended here based on the Tibetan *ma chags pa*.
- n.178 The Tibetan reads *gso ba'i mtha'*, which does not appear to be equivalent to the Sanskrit *tarukacchaka*.
- n.179 The translation of the final two lines follows the Sanskrit. In the Tibetan these lines continue in the next verse: “Nandika and Pitānandin, / As well as Vīra, Karahāṭaka, / And Lambodara, live in Kaliṅga” (*dga' byed dang ni pha dga' dang / dpa' dang gser gyi lag pa dang / ka ling+ka na lto 'phyang po*).
- n.180 The Tibetan reads *nag po che* (“Mahākāla”), but since he was already mentioned above, we have followed the Sanskrit here.
- n.181 The Sanskrit reads *vanavāsyām*.
- n.182 The Sanskrit reads *dhanavara*, which has been emended based on the Tibetan *nor gzhan po*.

- n.183 The Sanskrit reads *aṅgulipriya*, which has been emended based on the Tibetan *thal mo dga'*.
- n.184 The Degé reads *grong khyer drug*, which renders the Sanskrit *ṣaṭpura*, a term already used in the previous verse.
- n.185 The Sanskrit reads *vaiśālī*.
- n.186 The Tibetan reads *dga' ba po*, which does not appear to be equivalent to the Sanskrit *caritaka*.
- n.187 The translation of lines three and four follow the Sanskrit syntax and thus ignore the locative particle at the end of line three in the Tibetan.
- n.188 The Tibetan reads *'gro ba drug pa*, which does not appear to be equivalent to the Sanskrit *siddhapātra*.
- n.189 The syntax and meaning of this verse in both Sanskrit and Tibetan is unclear, and likely corrupt. The English translation is therefore tentative. See Lévi 1915, p. 46 for a brief discussion of these lines.
- n.190 The Tibetan reads *sha thang ba*, which does not appear to be equivalent to the Sanskrit *kaṭaṅkaṭa*.
- n.191 This reading follows the Sanskrit. The Tibetan reads *ba lang 'dzin dang gzhan brnyas dang / sgo ba gnas can rtag pa dang*.
- n.192 The Tibetan reads *mya ngan sa na rmongs byed pa*, which could tentatively be translated as “Mohana is in Śokabhūmi.”
- n.193 The Sanskrit reads *campaka*, which has been emended based on the Tibetan *gtum po*.
- n.194 The Sanskrit reads, “Sindhu, known by the name Pāñcika / Dwells in Sindhu (*pāñcika iti namnā tu / vasate sindhu sindhuṣu*).
- n.195 The Sanskrit reads *uṣṭrapāda*, which has been emended based on the Tibetan *mche ba rkang*.
- n.196 The Tibetan reads *kapuśa (ka pu sha)*.
- n.197 The Tibetan reads *tshigs lnga ser po*, which does not appear to be equivalent to the Sanskrit *pāñcālagaṇḍa*.
- n.198 The translation follows the Sanskrit syntax. D reads *pad+ma dkar po'i 'od gsal ba*; F, H, K, Y, N, and S read *pad+ma dkar po'i 'od gsal ba*.

- n.199 The Tibetan reads *brtse ba can*, which does not appear to be equivalent to the Sanskrit *Śarmila*.
- n.200 The Tibetan reads *rab 'jigs pa* but should perhaps be emended to *rab 'jig pa*, which agrees with the Sanskrit.
- n.201 D reads *vavvada* (*bab+ba da*); F reads *vavada* (*ba ba da*); H, K, Y, and N read *vavapa* (*ba ba pa*); S reads *vaccaḍa* (*ba ts+tsha Da*) in agreement with the Sanskrit.
- n.202 D reads *vavvaḍa* (*bab+ba Da*); F reads *vavaḍa* (*ba ba Da*); H, K, Y, and N read *vavapa* (*ba ba pa*); S reads *vaccaḍa* (*ba ts+tsha Da*).
- n.203 D reads *ka pu sha*; H and N read *ka ba sha*; S reads *kāpiśi* (*kA bi shi*).
- n.204 D reads *pa lha pa*; F reads *pa lta pa*; S reads *ba lha ba*.
- n.205 The Tibetan reads *phung po'i bdag po*, which does not appear to be equivalent to the Sanskrit *rāśīna*.
- n.206 The Tibetan reads *grong gi lhas*, which does not appear to be equivalent to the Sanskrit *grāmaghoṣa*.
- n.207 Within the Tibetan transliteration of this vidyā, the phrase *amitrān mama* (“my enemies”) is translated into Tibetan with *bdag gi mi mdza' ba rnam*. The term *hana* means “kill.”
- n.208 Within the Tibetan transliteration of this vidyā, the phrase *ahitaiṣiṇo mama* (“those who wish harm me”) is translated into Tibetan with *bdag gi mi phan par 'dod pa*.” The term *daha* means “burn.”
- n.209 Within the Tibetan transliteration of this vidyā, the phrase *pratyārhtikān mama* (“those who oppose me”) is translated into Tibetan with *bdag la phyir rgol ba rnams*.” The term *paca* means “cook.”
- n.210 As above, the phrase *ahitaiṣiṇo mama* is translated into Tibetan. The Sanskrit reads *nāśaya ahitaiṣiṇo mama* (“destroy those who wish me harm”). The term *dhu* means “shake.”
- n.211 The Sanskrit has *hu* for all ten instances instead of *ha* in the Degé.
- n.212 Within the Tibetan transliteration of this vidyā, the phrase *śatrūn mama* (“my enemies”) is translated into Tibetan with *bdag gi dgra bo rnams*. The verb for this phrase, *naśaya*, is given in transliterated Sanskrit but has been translated here for clarity.

- As above, the phrase *śatrūn mama* is translated into Tibetan. And, as above,
- n.213 the verb *naśaya* is given in transliterated Sanskrit but has been translated here for clarity.
- n.214 The Sanskrit has *cukke*.
- n.215 The Sanskrit has *maṅgale*.
- n.216 This is absent from the Sanskrit, F, C, J, K, Y, and S.
- n.217 This is followed by *sūryaprabhe* in the Sanskrit.
- n.218 The Sanskrit has *dumbe*.
- n.219 *Kovida* is supplied from the Sanskrit. The Tibetan reads *g.yon can*.
- n.220 The Tibetan repeats “bhūta grahas” (*byung po'i gdon*), so we have followed the Sanskrit in reading *lepaka* here.
- n.221 As above, this translation follows the Sanskrit in reading *kṛtyākarmaṇa* as a single term, rather than as two terms as they appear in the Tibetan, *gshed byed dang sgyur ba'i las*.
- n.222 Tibetan *'joms pa*. There is no equivalent to this term the Sanskrit, which reads *unmāda* (*smyo byed*) here.
- n.223 Referring, presumably, to Śākyamuni.
- n.224 *Piṅgalā* follows the Sanskrit. The Tibetan reads *spre'u ltar dmar ser*.
- n.225 The Sanskrit has *vimale*.
- n.226 This reading follows the Sanskrit and the Tibetan reading *sha za khra mo* attested in F, K, Y, N, and S. Degé reads *sha za phra mo*.
- n.227 This follows the Sanskrit. The Tibetan reads *lus las byung ma*, which suggests the Tibetan translators reads *kāyikā*.
- n.228 This follows the Tibetan *'phyang ma*, which is used to translate *lambā* above. The Sanskrit reads *kambojī*.
- n.229 This follows the Sanskrit and S (*rig 'dzin ma*). Degé reads *rig ma*, which would translate *vidyā* alone.
- n.230 The Sanskrit reads *vibhūṣaṇā*, which has been emended based on the Tibetan *'jigs byed ma*.

- n.231 The preceding set of names have been rendered as they appear in the Sanskrit. The Tibetan translators called each *chung ma*, “the wife of” the male deity of the corresponding name, e.g., “the wife of Brahmā,” “the wife of Rudra,” and so forth.
- n.232 This follows the Sanskrit. The Tibetan reads *srin po’i chung ma* (“the wife of the rākṣasa”).
- n.233 Because the names of these rākṣasīs are difficult to interpret in Tibetan translation, this list is largely based on the names as attested in the Sanskrit version. It is not always clear if the Tibetan term corresponds to the Sanskrit, thus the translation of this passage is tentative. Significant variations between the Sanskrit and Tibetan terms have been noted.
- n.234 *Padumā* is the Middle Indic form of the Sanskrit *padma*.
- n.235 *Morikā* is the Middle Indic form of *mayūrikā*. The Tibetan reads *dkar mo*.
- n.236 The Sanskrit name Nāḍikā corresponds closely with the Tibetan term attested in S, *sbu gu can*. Degé reads *dbu bu can*.
- n.237 The rākṣasīs Vidurā, Gaurī, and Gandhārī do not have a clear equivalent in the Tibetan translations. Following Piṅgalā (Tib. *dmar ser mo*) the Tibetan reads *srin mo thigs pa ’dzin dang / srin mo gtum mo ma dang / srin mo ri ’dzin ma*.
- n.238 Only in S (*za ba ma*) does *aśānī* have a clear equivalent in the Tibetan translation. This rākṣasī is omitted in all other Tibetan sources consulted.
- n.239 Following “Skandha,” the Tibetan translation includes a rākṣasī not attested in the Sanskrit: *srin mo mun pa*.
- n.240 Tib. *srin mo mche ba ma dang / srin mo yA ma dang*. These names are missing in the Sanskrit as well as in Y, N, and S.
- n.241 The Tibetan reads *srin mo stobs bzang ma*, which does not appear to be equivalent to the Sanskrit *acalā*.
- n.242 The Sanskrit reads *caṅḍā*, which has been emended based on the Tib. *zla ba*.
- n.243 The Tibetan reads *srin mo zhags pa ma*, which does not appear to be equivalent to the Sanskrit *maṅḍitikā*.
- n.244 The Tibetan reads the term *asimuṣaladharā* as two separate names, **asidharā* (*ral gri can*) and **muṣaladharā* (*lag na gtun shing ’dzin*).
- n.245 Sanskrit has ten repetitions of *hili*.

- n.246 H, K, and Y have *taḍa tavaḍo* instead of *haḍa havaḍo* as in the Degé.
- n.247 *Haḍa havaḍo vakṣe vakṣe vakṣe* is absent from the Sanskrit.
- n.248 Sanskrit adds *hala hala* here.
- n.249 The Sanskrit reads *curu curu*.
- n.250 The Sanskrit reads *brāhmaṇa*.
- n.251 This line is not found in F, Y, N, and S.
- n.252 This line is not found in C, F, J, K, and Y.
- n.253 This line is not found in C, F, J, K, and Y.
- n.254 This follows the Sanskrit, F, and S. Degé reads *ar+tha sha ba ri*, K and Y read *ar tha sha ba ri*, and C and J read *a tha sha ba ri*.
- n.255 This line is absent in the Sanskrit.
- n.256 The Tibetan Degé version here calls Suvarṇāvabhāsa a peacock “queen” (*rma bya'i rgyal mo*). We have followed the Sanskrit reading of “peacock king” (*mahāmayūrarājāya*) in keeping with the gender of this figure earlier in the text.
- n.257 Tib. *klu'i rgyal po dug med bcas*. This nāga king is not attested in the Sanskrit version.
- n.258 This spelling follows the Sanskrit. Degé reads *paN+Da ka*, and S reads *pAN+Da ra*.
- n.259 Tib. *snying por 'gro ba*. This nāga king is not attested in the Sanskrit version.
- n.260 S includes another nāga king who could not be identified: *klu'i rgyal po ri brtsegs*.
- n.261 Tib. *klu'i rgyal po srin bu*, the Sanskrit of which is attested in the *Mahāvvyutpatti*. This line is not attested in the Sanskrit version of this text.
- n.262 Tib. *e la'i 'dab*. This line is not attested in the Sanskrit.
- n.263 Tib. *dkar po*. This line is not attested in the Sanskrit, and there are many possible Sanskrit equivalents for *dkar po*.
- n.264 Tib. *po la ba*. The name of this nāga king is derived from the transliterated Sanskrit given in the Tibetan text. The Sanskrit reads *kambala* here.

- n.265 Gaṅgā, Sindhu, Vakṣu, and Sītā are the names of rivers. They are commonly identified as the Ganges, Indus, Oxus, and Tarim rivers, respectively. See also [1.234](#) below, where these same four rivers are identified as “river queens.”
- n.266 This is the second instance of this name in the Tibetan translation.
- n.267 This follows the Sanskrit spelling. The Tibetan reads *gtsug phud lha*, which should perhaps be emended to *gtsug phud lnga*.
- n.268 Tib. *stobs can*. This line is not attested in the Sanskrit.
- n.269 Tib. *tsam pa ka*. This line is not attested in the Sanskrit.
- n.270 Tib. *yid bzang*. This line is not attested in the Sanskrit. S includes a line that reads *klu'i rgyal po mi bzang*, which could be understood as “the nāga king Sumānuṣa.”
- n.271 The Tibetan reads *me*, which has been emended to *mi* following the Sanskrit and S.
- n.272 Tib. *gzings*. This line is not attested in the Sanskrit.
- n.273 This line is not attested in the Sanskrit.
- n.274 Degé reads *a lu ka* but has been emended based on the Sanskrit and S (*u lu ka*).
- n.275 The Sanskrit reads *luka*.
- n.276 Tib. *e la'i lo ma*. The Sanskrit reads *elavarṇa*.
- n.277 The names of the previous two nāga kings follow the Sanskrit, as the Tibetan names are difficult to interpret. They are *'gro sgra* and *'chi sgra*, respectively.
- n.278 This line is not attested in the Sanskrit.
- n.279 Reading *mgyogs rab* instead of *mgyogs rab dga'*, which appears to be a scribal error in D.
- n.280 The names Parikāla and Parikīṭa follow the Sanskrit. The Tibetan reads *mchog can* and *mchog ldan grog ma*, respectively.
- n.281 This follows the Sanskrit. The Tibetan reads *seng ge 'dzin*.
- n.282 As above, this translation follows the Sanskrit in reading *kṛtyākarmaṇa* as a single term, rather than as two terms as they appear in the Tibetan, *gshed byed dang sgyur ba'i las*.

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

- n.295 Sanskrit, Y, K, L, and C have *bodhi bodhi* instead of *bedhi bedhi*.
- n.296 Sanskrit has instead *bodhiparipācaṇīye*.
- n.297 Sanskrit has the following mantra: *hili hili hili hili mili mili mili mili mālini caṅkali kiri kiri kiri kiri kiraye brahmāye ratnakaraṇḍake viḍāphu viḍāphuse dhara dhara hara hara hule hule phuru phuru phuru phuru svāhā*.
- n.298 This follows the Sanskrit in reading *brahmādaṇḍa*. The Tibet has the ambiguous phrase *tshangs pa'i me dbal*. Elsewhere in this text *me dbal* is used to translate *vaisarpa* (“boils”).
- n.299 Tib. *dogs pa'i dug*, which translates the Sanskrit *śaṅkāviṣa*. The *Carakasamhitā*, a foundational treatise of Āyurvedic medicine, describes *śaṅkāviṣa* as the occurrence of psychosomatic symptoms of poisoning in someone who believes they have been poisoned but have not (6.23.221–23; p. 481). The Sanskrit version of *The Great Peahen* reads *śakraviṣād*, “poison from power” or “poison from Śakra” (i.e., Indra). This likely a scribal corruption of *śaṅkāviṣa*.
- n.300 Sanskrit has the following mantra: *jalā jantule cāpeṭi jantule mathani ghaṭani grasani hari hari śiri dyoti śire tataru tataru ṇabati siṃhā hā hā hā hā hā siṃhe dhiti dhiti kuru kuru śabare vajre jyoti tuṭa tuṭasi baṭa baṭasi sili sili kapile kapilamūle hā hī hūm*.
- n.301 Tib. *sum bcu pa'i lha*. The Sanskrit reads *tridaśehi devehi*, which could be more literally interpreted as “thirty gods.”
- n.302 Sanskrit has the following mantra: *ḍaṭaṅgini surapativarti vajra vajra vajra vajra vajra vajra vajrapataye svāhā*.
- n.303 Sanskrit has the following mantra: *jvala jvalana tapa tapana dhama dhamana śara śaraṇa nakuṭi nakuṭi muṭi muṭi sara sara mara mara hara hara bhara bhara titi tiri ṭa ṭa ṭa ṭa ṭa dā dā dā dā dā vā vā vā vā vā hale hale hale hale hale siddhi siddhi siddhi siddhi siddhi svasti svasti svasti svasti svasti mama sarvasattvānāṃ ca svāhā*.
- n.304 Skt. *kālapāśā*. This term generally refers to the noose wielded by Yama, but because it is given here in the feminine it is possible it refers to the noose in the form of a deity.
- n.305 The Tibetan renders these names in the masculine as “kings.” Given their feminine gender of *nadīrajñī* (“river queens”) in Sanskrit, and given the Indian custom of associating rivers with feminine divinities, we have followed the Sanskrit. As in previous sections, we have drawn from the

attested Sanskrit river names when the meaning of the Tibetan term was ambiguous.

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

written” or “causes time to diminish.” This name does not correspond to any name in the Sanskrit or to any attested name of a mountain.

- n.322 The Sanskrit reads *śāśananāda*, which has been emended based on the Tibetan *bstan pa 'dzin*.
- n.323 This follows the Sanskrit. The Tibetan reads *lha mtshams*.
- n.324 The term “star” (*tārā*; *skar ma*) refers to the seven planets, Rāhu (the eclipse), and Ketu (meteors/comets). The sun and moon are excluded. The Sanskrit edition reads, “The five stars, with Rāhu and Ketu, are in that way seven” (*tārāgrahās tathā pañca rāhuketuś ca saptamaḥ*).
- n.325 As in previous sections, we have drawn from the attested Sanskrit names where the meaning of the Tibetan term is ambiguous.
- n.326 The Sanskrit reads *balamīka*, which has been emended based on the Tibetan *grog mkhar ba*.
- n.327 This follows the Sanskrit. The Tibetan reads *'gro 'dzin*.
- n.328 This follows the Sanskrit. The Tibetan reads *'gro dga'*.
- n.329 This follows the Sanskrit. The Tibetan reads *'jigs can*.
- n.330 The Sanskrit reads *yamadagni*, which aligns with the Tibetan translation *gshin rje'i me*. However, the name of this ṛṣi is more typically spelled *jamadagni*, which has been followed here.
- n.331 This follows the Sanskrit. The Tibetan reads *ngag mnyam*.
- n.332 This follows the Tibetan. The Sanskrit includes two names here that do not seem to have equivalents in the Tibetan translation: *śarabha* and *mardana*.
- n.333 This follows the Sanskrit. The Tibetan reads *cha byad 'dzin*.
- n.334 This follows the Sanskrit. The Tibetan reads *gyur mid kyi bu* (S: *khyur mid kyi bu*).
- n.335 This follows the Sanskrit. The Tibetan reads *gar ldan gyi bu*.
- n.336 This follows the Sanskrit. The Tibetan reads *sgra'i bu*.
- n.337 In the Sanskrit this name is preceded by three names for which there is no equivalent in the Tibetan translation: *sunetra*, *suranemin*, and *asita*.

- n.338 The Sanskrit has the following mantra: *hiri hiri hiri khiri khiri miri miri muri muri hiri hiri mili mili ḍaphu ḍaphu ḍaphu mathani ghāṭani pacani pācani dahani dāhani tapani tāpani hanani daha daha dahani tālani pātani mojani sta stani jastani svayambhūve svāhā.*
- n.339 The Tibetan term *dge ba* translates two different Sanskrit terms in this line: *śubha* (“virtue”) and *svāsti* (“fortune”).
- n.340 The following list relies heavily on the Sanskrit text, as many of the Tibetan names have no clear equivalent in Sanskrit. There are many sets of *prajāpatis* in Sanskrit literature, but this list of twelve appears to be unique.
- n.341 The Sanskrit reads *atr*, which has been emended to *atri*, the standard spelling of the name of this well-known *mahāprajāpti*.
- n.342 The Sanskrit has the following mantra: *hiri hiri khiri khiri mili mili sili sili hili hili mili mili sili sili ḍaphu ḍaphu ḍaḍaphu grasani mathani dahani ghātani pacani pācani hanani dāhani dala dala dālani pātani mohani sta stanī jambhanīye svāhā.*
- n.343 Apart from a few minor emendations, the following list of poisons is rendered as it appears in transliterated Sanskrit given in the Degé version of the text. There are numerous orthographic variations across the Tibetan versions, as well as differences in spelling and number between the Tibetan and Sanskrit versions.
- n.344 This follows the Sanskrit. The Tibetan reads *ser skya*, suggesting the Tibetan translators read *kapila*.
- n.345 This follows the Sanskrit. The referent of the Tibetan term *kyab gnas* could not be identified.
- n.346 This follows the Tibetan *pad+ma dkar po*. The Sanskrit has *udumbala* here.
- n.347 This follows the Sanskrit. The referent of the Tibetan term *ser po* could not be identified.
- n.348 This follows the Sanskrit. The referent of the Tibetan term *rgyas byed* could not be identified.
- n.349 This reading follows the Sanskrit, F, H, K, Y, N, and S in reading *avadhūta*^o (*smad pa rnams*). Degé reads *gnod pa rnams* (“harms”).
- n.350 This follows the Sanskrit and S in reading *śastra* (*mtshon cha*, “weapons”), where the Degé reads *gsangs sngags* (“mantra”).

n.351 The Sanskrit reads *balaki*. N has *dhāraki*, and K and Y read *dharaki*.

n.352 Sanskrit has *kuru tulu* rather than *hulu hulu* as in the Degé. K, Y, and N have *hulu tulu*.

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.

Abhayacitra

mi 'jigs sna tshogs

མི་འཇིགས་སྐྱོཚོགས།

abhayacitra

A mountain king.

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

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

རབ་འཆར་ལྗན།

agrodikā

A great piśācī.

g.15 Ahicchatra

sbrul gyi gdugs

སྤྱུལ་གྱི་གདུག་ས།

ahicchatra

A geographical location in this sūtra.

g.16 Ahicchatrā

sbrul gdug can

སྤྱུལ་གདུག་ཅན།

ahicchatrā

A geographical location in this sūtra.

g.17 Aindrī

dbang po'i chung ma

དབང་པོའི་ཚུང་མ།

aindrī

A great mātṛkā.

g.18 Airāvaṇa

sa srung bu · sa srung gi bu

ས་སྤྱང་བུ། · ས་སྤྱང་གི་བུ།

airāvaṇa

A nāga king.

g.19 Airāvati

sa ldan

ས་ལྗན།

airāvati

A river queen.

g.20 Ajiravati

khyim ldan

ཁྱིམ་ལྗན།

ajiravatī

A river queen.

g.21 Ajitañjaya

ma rgyal rgyal

མ་རྒྱལ་རྒྱལ།

ajitañjaya

A geographical location in this sūtra.

g.22 Alabāla

—

—

alabāla

A nāga king.

g.23 Alaka

lcang lo pa

ལྷང་ལོ་པ།

alaka

A yakṣa general.

g.24 Alakāpura

lcang lo'i grong

ལྷང་ལོ་འི་གྲོང།

alakāpura

A geographical location in this sūtra.

g.25 Alakaśīrṣa

lcang lo can gyi mgo

ལྷང་ལོ་ཅན་གྱི་མགོ།

alakaśīrṣa

A nāga king.

g.26 Alika

bung ba

བུང་བ།

alika

A nāga king.

g.27 Amalā

dri ma med

དྲི་མ་མེད།

amalā

A great rākṣasī.

g.28 Amaṇuṣa

mi min · mi ma yin pa

མི་མིན། · མི་མ་ཡིན་པ།

amaṇuṣa

A nāga king.

g.29 Amarā

chi med

ཆི་མེད།

amarā

A river queen.

g.30 Amaraparvata

'chi med sa zhag

འཆི་མེད་ས་ཞག

amaraparvata

A geographical location in this sūtra.

g.31 Ambaṣṭha

ma la gnas

མ་ལ་གནས།

ambaṣṭha

A geographical location in this sūtra.

g.32 Ambulima

chu dang ldan

ཚུད་ངལ་ལྷན།

ambulima

A geographical location in this sūtra.

g.33 Āmratīrthaka

a mra mu stegs pa

ཨ་མ་ར་མུ་སྟེགས་པ།

āmratīrthaka

A nāga king.

g.34 Amṛtā

'chi med ma

འཚིམེད་མ།

amṛtā

A being mentioned in this sūtra.

g.35 Anābhoga

lhun gyis grub

ལྷན་གྱིས་གུབ།

anābhoga

A yakṣa general.

g.36 Analā

me

མེ།

analā

A great rākṣasī.

g.37 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

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

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

g.38 Ānanda

kun dga'

ཀུན་དགའ།

ānanda

A yakṣa general.

g.39 Ananta

mtha' yas

མཐའ་ཡས།

ananta

A nāga king.

g.40 Anārthikā

mgon med ma

མགོན་མེད་མ།

anārthikā

A great rākṣasī.

g.41 Anavatapta

ma dros pa · ma dros

མ་དྲོས་པ། · མ་དྲོས།

anavatapta

A nāga king.

g.42 Anāyasa

tshegs med pa

ཚེགས་མེད་པ།

anāyasa

A yakṣa general.

- g.43 Aṇḍabha
sgo nga'i 'od
སྒོ་ངའི་འོད།
aṇḍabha
A yakṣa general.
- g.44 Aṅgiras
—
—
aṅgiras
A great ṛṣi.
- g.45 Añjalipriya
thal mo dga'
ཐལ་མོ་དགའ།
añjalipriya
A yakṣa general.
- g.46 Añjana
mig bsku
མིག་བསྐྱ།
añjana
A mountain king.
- g.47 Anurādhā
—
—
anurādhā
A lunar mansion in the west.
- g.48 Apalāla
sog ma med
སོག་མ་མེད།
apalāla
A nāga king.
- g.49 Aparājita

gzhan gyis mi thub

གཙན་གྱིས་མི་ཐུབ།

aparājita

A yakṣa general.

g.50 Aparājita

gzhan las rgyal

གཙན་ལས་རྒྱལ།

aparājita

A nāga king.

g.51 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

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

g.52 Aranemi

rtsibs kyi mu khyud

རྩིབས་ཀྱི་མུ་ཁྱུད།

aranemi

A great ṛṣi.

g.53 Ārdrā

lag

ལག

ārdrā

A lunar mansion in the east.

g.54 Ārdrabalaka

rlan stobs can

འཛིན་སྐྱོབ་པའི་ཅན།

ādrabalaka

A nāga king.

g.55 arhat

dgra bcom pa

དགའ་བཙོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

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

g.56 Arjuna

srid sgrub pa

སྲིད་སྐྱུབ་པ།

arjuna

A yakṣa general

g.57 Arjunavana

srid sgrub nags

སྲིད་སྐྱུབ་ནགས།

arjunavana

A geographical location in this sūtra.

g.58 Aruṇa

skya reng

སྐྱེ་རེང།

aruṇa

A nāga king.

g.59 Asaṅga

ma chags pa

མ་ཚགས་པ།

asaṅga

A yakṣa general.

g.60

Aśanī

za ba mo

ཟ་བོ་མོ།

aśanī

A great piśācī.

g.61

Aśanī

—

—

aśanī

A great rākṣasī.

g.62

Asidharā

ral gri 'dzin ma

རལ་གྱི་འཛིན་མ།

asidharā

A great rākṣasī.

g.63

Asimuṣaladharā

—

—

asimuṣaladharā

A great rākṣasī.

g.64

Aśleṣā

skag

སྐག།

aśleṣā

A lunar mansion in the east.

g.65

Aśoka

mya ngan med

མྱ་ངན་མེད།

aśoka

A yakṣa general.

g.66 Aṣṭamaka

brgyad pa

བརྒྱད་པ།

aṣṭamaka

A great ṛṣi.

g.67 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.68 Asuraprāgbhāra

lha min 'bab

ལྷ་མིན་འབབ།

asuraprāgbhāra

A mountain king.

g.69 Aśvalāyana

rta bu

རྟ་བུ།

aśvalāyana

A great ṛṣi.

g.70 Aśvaśīrṣa

rta mgo

རྟ་མགོ།

aśvaśīrṣa

A nāga king.

- g.71 Aśvastha
—
—
aśvastha
A mountain king.
- g.72 Aśvatara
mgyogs rab
མགྲོགས་རབ།
aśvatara
A nāga king.
- g.73 Aśvinī
tha skar
ཐ་སྐར།
aśvinī
A lunar mansion in the north.
- g.74 Aśvottara
mgyogs mchog
མགྲོགས་མཚོག།
aśvottara
A nāga king.
- g.75 Āṭavaka
'brog gnas po
འབྲོག་གནས་པོ།
āṭavaka
A yakṣa general.
- g.76 Aṭavī
'brog
འབྲོག།
aṭavī
A geographical location in this sūtra.
- g.77 Āṭavī

'brog

འབྲོག

āṭavī

A geographical location in this sūtra.

g.78 Atharvaśabarī

—

—

atharvaśabarī

g.79 Ātreya

rgyun shes kyi bu

རྒྱུན་ཤེས་ཀྱི་བུ།

ātreya

A great ṛṣi.

g.80 Ātreya

za tshul gyi bu

ཟ་ཚུལ་གྱི་བུ།

ātreya

A lord of beings.

g.81 Atri

bu can

བུ་ཅན།

atri

A great ṛṣi.

g.82 Avanti

srung byed

སྤྱང་བྱེད།

avanti

A geographical location in this sūtra.

g.83 Avantī

srung ba can

སྤྱང་བ་ཅན།

avantī

A geographical location in this sūtra.

g.84 Āyatī

'byung bar byed

འབྲུང་བར་བྱེད།

āyatī

A yakṣa general.

g.85 Bahudhanyaka

'bru mangs

འབྲུ་མངས།

bahudhanyaka

A geographical location in this sūtra.

g.86 Bakkula

bak+ku la

བཀུ་ལ།

bakkula

A yakṣa general.

g.87 Balā

stobs chen ma

སྟོབས་ཆེན་མ།

balā

A great rākṣasī.

g.88 Bala

stobs can

སྟོབས་ཅན།

bala

A yakṣa general.

g.89 Balabhadra

stobs bzang

སྟོབས་བཟང།

balabhadra

A nāga king.

g.90 Baladeva

stobs lha

སྟོབས་ལྷ།

baladeva

A nāga king.

g.91 Balakaśīrṣa

stobs chen mgo

སྟོབས་ཚེན་མགོ།

balakaśīrṣa

A nāga king.

g.92 Balhi

ngan pa

ངན་པ།

balhi

A geographical location in this sūtra.

g.93 Bālhika

pa lha pa

པ་ལྷ་པ།

bālhika

A geographical location in this sūtra.

g.94 Bali

stobs chen

སྟོབས་ཚེན།

bali

A yakṣa general

g.95 Balika

stobs can

སྟོབས་ཅན།

balika

A nāga king.

g.96 Bālikhilya

byis pa rtse

བྱིས་པ་རྩེ།

bālikhilya

A great ṛṣi.

g.97 bases of training

bslab pa'i gzhi

བསྐྱབ་པའི་གཞི།

śikṣāpāda

Definition from the 84000 Glossary of Terms:

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

g.98 Baṭṭa

—

—

baṭṭa

A great ṛṣi.

g.99 Bhadra

bzang pa po

བཟང་པ་པོ།

bhadra

A yakṣa general.

g.100 Bhadra

bzang po

བཟང་པོ།

bhadra

A nāga king.

g.101 Bhadrakānta

bzang sdug

- བཟང་སྤྱལ།
bhadrakānta
A nāga king.
- g.102 Bhadrakarṇa
rna ba bzang
རྣ་བ་བཟང་།
bhadrakarṇa
A yakṣa general.
- g.103 Bhadrapada
khnums stod
ཁུམས་སྟོད།
bhadrapada
A nāga king.
- g.104 Bhadrapura
grong khyer bzung
གྲོང་ཁྱེར་བཟུང་།
bhadrapura
A geographical location in this sūtra.
- g.105 Bhadraśaila
brag bzang
བྲག་བཟང་།
bhadraśaila
A mountain king.
- g.106 Bhadrīka
bzang po pa
བཟང་པོ་པ།
bhadrika
A yakṣa general.
- g.107 Bhadrīkā
bzang po can
བཟང་པོ་ཅན།

bhadrikā

A geographical location in this sūtra.

g.108 **Bhāgiratha**

skal ldan shing rta

སྐལ་ལྷན་ཤིང་རྟ།

bhāgiratha

A great ṛṣi.

g.109 **Bhāṇḍāyana**

—

—

bhāṇḍāyana

A great ṛṣi.

g.110 **Bharadvāja**

b+ha ra d+h+wa dza

བྱ་ར་ལྷ་ཇ།

bharadvāja

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

g.111 **Bharaṇī**

bra nye

བ་ཉེ།

bharaṇī

A lunar mansion in the west.

g.112 **Bharuka**

gso ba po

གསོ་བ་པོ།

bharuka

A yakṣa general.

g.113 **Bharukaccha**

gso ba'i mtha'

གསོ་བའི་མཐའ།

bharukaccha

A geographical location in this sūtra.

g.114 **Bharukaccha**

tshang tshing gcig

ཚང་ཚིང་གཅིག་

bharukaccha

A geographical location in this sūtra.

g.115 **Bhīma**

skrag byed

སྐྱལ་བྱེད།

bhīma

A nāga king.

g.116 **Bhīṣaṇa**

'jigs byed

འཇིགས་བྱེད།

bhīṣaṇa

A geographical location in this sūtra.

g.117 **Bhīṣma**

'jigs byed

འཇིགས་བྱེད།

bhīṣma

A great ṛṣi.

g.118 **Bhīṣmamātaṅga**

'jigs byed glang po

འཇིགས་བྱེད་གླང་པོ།

bhīṣmamātaṅga

A great ṛṣi.

g.119 **Bhogavān**

longs spyod ldan

ལོངས་སྤྱོད་ལྡན།

bhogavān

A nāga king.

- g.120 **Bhṛgu**
ngan spong
འཇ་སྤྲོད།
bhṛgu
A great ṛṣi.
- g.121 **Bhṛgu**
gso ba
གསོ་བ།
bhṛgu
A lord of beings.
- g.122 **Bhṛṅgin**
—
—
bhṛṅgin
A great ṛṣi.
- g.123 **Bhṛṅgirasa**
ngan spong dga'
འཇ་སྤྲོད་དགའ།
bhṛṅgirasa
A great ṛṣi.
- g.124 **Bhūma**
sa pa
ས་པ།
bhūma
A yakṣa general who dwells on the earth.
- g.125 **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.126 Bhūtagrasanī

'byung po zab mo

འབྱུང་པོ་ཟབ་མོ།

bhūtagrasanī

g.127 Bhūtamukha

'byung po'i gdong

འབྱུང་པོའི་གདོང་།

bhūtamukha

A yakṣa general.

g.128 Bindu

thigs pa

ཐིགས་པ།

bindu

A nāga king.

g.129 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four 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.130 Boat

gzings

གཟིངས།

—

A nāga king.

g.131 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.132 Brahmā

tshangs pa

ཚངས་པ།

brahmā

A nāga king.

g.133 Brahmaṇḍa

—

—

brahmaṇḍa

A mountain king.

g.134 **Brahmālaya**
tshangs pa ldan
ཚངས་པ་ལྷན།
brahmālaya
A mountain king.

g.135 **brāhmaṇa**
bram ze
བླ་མ་ཟླ།
brāhmaṇa
A person who follows the Vedic tradition and its correlate religious systems that feature the ritual worship of brahmanical deities within the context of a householder lifestyle. The term often appears in the compound *śramaṇa-brāhmaṇa* to refer generically to the two major religious orientations of ancient India. Here, the term *brāhmaṇa* is used to contrast with those who belong to the *śramaṇa* religious tradition, which emphasizes an ascetic, mendicant way of life that often includes celibacy and monasticism. There are a number of such traditions, including Buddhism and Jainism.

g.136 **Brahmavati**
tshangs pa ldan pa
ཚངས་པ་ལྷན་པ།
brahmavati
A geographical location in this sūtra.

g.137 **Brāhmī**
tshangs pa'i chung ma
ཚངས་པ་འི་ཚུང་མ།
brāhmī
A great māṭṛkā.

g.138 **Brāhmī**
tshangs pa ma
ཚངས་པ་མ།
brāhmī
A great rākṣasī.

g.139 **Bṛhadratha**

shing rta che

ཤིང་རྟ་ཅེ།

brhadratha

A yakṣa general.

g.140 Bṛhaspati

phur bu

ཕུར་བུ།

brhaspati

A yakṣa general.

g.141 Bṛhaspati

phur bu

ཕུར་བུ།

brhaspati

A great ṛṣi.

g.142 Buddhika

blo can

བློ་ཅན།

buddhika

A nāga king.

g.143 Budha

gza' lhag

གཟའ་ལྷག།

budha

A great ṛṣi.

g.144 Cakradharā

khor lo 'dzin ma

ཁོར་ལོ་འཛིན་མ།

cakradharā

A great rākṣasī.

g.145 Cakravāḍa

khor yug

ཁོར་ཡུག

cakravāḍa

A mountain king.

g.146 Cakravāḍā

khor yug ma

ཁོར་ཡུག་མ།

cakravāḍā

A great rākṣasī.

g.147 Campā

tsam pa

ཅོམ་པ།

campā

A geographical location in this sūtra.

g.148 Campaka

tsam pa ka

ཅོམ་པ་ཀ།

campaka

A nāga king.

g.149 Cāmpayaka

tsam par skyes

ཅོམ་པར་སྐྱེས།

cāmpayaka

A nāga king.

g.150 Caṇḍaka

gtum po

གཏུམ་པོ།

caṇḍaka

A yakṣa general.

g.151 Caṇḍālī

gtum mo

གཏུམ་མོ།

caṇḍālī

A great rākṣasī.

g.152 Candana

tsan+dan

ཅོན་ནམ།

candana

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

g.153 Candanamāla

tsan+dan phreng

ཅོན་ནམ་ཐེང་།

candanamāla

A mountain king.

g.154 Candrā

zla ba

ཟླ་བ།

candrā

A great rākṣasī.

g.155 Candrabhāgā

zla ba'i cha

ཟླ་བ་འི་ཇ།

candrabhāgā

A river queen.

g.156 Candraprabha

zla 'od

ཟླ་འོད།

candraprabha

A nāga king.

g.157 Candraprabha

zla 'od

ཟླ་འོད།

candraprabha

- A mountain king.
- g.158 Candraśaila
zla ba'i brag
 ལྷ་བའི་བྲག
candraśaila
 A mountain king.
- g.159 Cāpeṭī
thal mo rdeg ma
 ཐལ་མོ་རེག་མ།
cāpeṭī
- g.160 Caritaka
 —
 —
caritaka
 A yakṣa general.
- g.161 Carmadā
 —
 —
carmadā
 A river queen.
- g.162 celestial bodies
gza'
 གཙམ།
graha
 The sun, moon, Mercury (Budha), Venus (Śukra), Mars (Aṅgāra), Jupiter (Bṛhaspati), Saturn (Śaniścara), the eclipse (Rāhu), and meteors/comets (Ketu). In some presentations Rāhu refers to the eclipse of the northern lunar node, Ketu to the eclipse of the southern lunar node.
- g.163 Chatrākāra
gdugs 'dra
 གདུགས་འདྲ།
chatrākāra

A geographical location in this sūtra.

g.164 chāyā

grib gnon

གྲིབ་གནོན།

chāyā

A class of nonhuman being.

g.165 Chitvāsuta

gcod dang ldan pa'i bu

གཙོང་དང་ལྷན་པའི་བུ།

chitvāsuta

A nāga king.

g.166 cicca

sems sgyur · sems sgyur ba

སེམས་སྤྱད། · སེམས་སྤྱད་བ།

cicca · ciccaka

A class of nonhuman being.

g.167 Cīnabhūmi

rgya yul gyi ni sa

རྒྱ་ཡུལ་གྱི་ནི་ས།

cīnabhūmi

A geographical location in this sūtra.

g.168 Citīmukha

gnas sgo

གནས་སྒོ།

citīmukha

A geographical location in this sūtra.

g.169 Citra

ris bkra

རིས་བཀྲ།

citra

A nāga king.

g.170 Citrā
khra mo
ཐ་མོ།
citrā
A great rākṣasī.

g.171 Citrā
nag pa
ནག་པ།
citrā
A lunar mansion in the south.

g.172 Citragupta
sna tshogs sbed pa
སྤྱོད་མགས་སྤྱིད་པ།
citragupta
A yakṣa general.

g.173 Citrākṣa
mig bkra
མིག་བཀྲ།
citrākṣa
A nāga king.

g.174 Citrakūṭa
sna tshogs brtsegs
སྤྱོད་མགས་བརྩེགས།
citrakūṭa
A mountain king.

g.175 Citrapiśācikā
sha za phra mo
ཤ་བ་ཤ་མོ།
citrapiśācikā
A piśācī.

g.176 Citrasena

sna tshogs sde

སྣ་ཚོགས་སྒྲེ།

citrasena

A yakṣa general.

g.177 Citrasena

sna tshogs sde

སྣ་ཚོགས་སྒྲེ།

citrasena

A gandharva.

g.178 Citrasena

sna tshogs sde

སྣ་ཚོགས་སྒྲེ།

citrasena

A nāga king.

g.179 Dadhimukha

kha na zho

ཁ་ན་ཞོ།

dadhimukha

A nāga king.

g.180 Dakṣa

m khas pa

མཁས་པ།

dakṣa

A lord of beings.

g.181 Daṃṣṭrā

mche ba ma

མཚེ་བ་མ།

daṃṣṭrā

A great rākṣasī.

g.182 Daṃṣṭrapāda

mche ba rkang

མཚེ་བ་ཀང་།

damṣṭrapāda

A yakṣa general.

g.183 Daṇḍadharā

be con 'dzin ma

བཅོན་འཛིན་མ།

daṇḍadharā

A being in this sūtra.

g.184 Daṇḍapāda

dbyug pa rkang

དབུག་པ་ཀང་།

daṇḍapāda

A nāga king.

g.185 Daṇṭā

so

སོ།

daṇṭā

A great rākṣasī.

g.186 Danturā

so sto ma

སོ་སྟོ་མ།

danturā

A great rākṣasī.

g.187 Darada

'joms byed

འཛེམས་བྱེད།

darada

A mountain king.

g.188 Darada

'jigs byin

འཛིགས་བྱིན།

darada

A geographical location in this sūtra.

g.189 Darada

'jigs pa sbyin

འཇིགས་པ་སྤྱིན།

darada

A geographical location in this sūtra.

g.190 Dāruka

shing pa

ཤིང་པ།

dāruka

A yakṣa general.

g.191 Dārūkapura

shing gi grong khyer

ཤིང་གི་གྲོང་ཁྱེར།

dārūkapura

A geographical location in this sūtra.

g.192 Daśaśaila

skyugs pa yi ni ri

སྐུགས་པ་ཡི་ནི་རི།

daśaśaila

A geographical location in this sūtra.

g.193 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra

among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.194 Devamitrā

lha bshos ma

ལྷ་བཤོས་མ།

devamitrā

A great rākṣasī.

g.195 Devasarma

lha rtse ba

ལྷ་རྩེ་བ།

devasarma

A geographical location in this sūtra.

g.196 Devāvatāra

lha las babs

ལྷ་ལས་བབས།

devāvatāra

A geographical location in this sūtra.

g.197 Dhanapara

nor gzhan po

ནོར་གཞན་པོ།

dhanapara

A yakṣa general.

g.198 Dhaneśvara

nor gyi bdag

ནོར་གྱི་བདག

dhaneśvara

A yakṣa general.

g.199 Dhaneśvara

nor gyi dbang phyug

ནོར་གྱི་དབང་ཕྱུག

dhaneśvara

A geographical location in this sūtra.

g.200 Dhaṇiṣṭhā

mon gre

མོན་གྱེ།

dhaṇiṣṭhā

A lunar mansion in the north.

g.201 Dhanurdharā

gzhu 'dzin ma

གཙུ་འཛིན་མ།

dhanurdharā

A great rākṣasī.

g.202 Dharaṇa

'dzin pa po

འཛིན་པ་པོ།

dharāṇa

A yakṣa general.

g.203 Dharananda

dzin dga'

ཛིན་དག་འ།

dharananda

A yakṣa general in the north.

g.204 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

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

g.205 Dharaṇī

sa

ས།

dharaṇī

A great rākṣasī.

g.206 Dharaṇidhara

sa 'dzin

ས་འཛིན།

dharaṇidhara

A nāga king.

g.207 Dharmapāla

chos skyong ba

ཚོས་སྐྱོང་བ།

dharmapāla

A yakṣa general.

g.208 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྲུང་།

dhṛtarāṣṭra

One of the Four Great Kings, he rules over the gandharvas in the east.

g.209 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྲུང་།

dhṛtarāṣṭra

A nāga king.

- g.210 Dīrgha
ring po
 རིང་པོ།
dīrgha
 A yakṣa general in the eastern direction and a “Dharma brother” of Vaiśravaṇa.
- g.211 Dīrghaśakti
lcags mdung ring po
 ལྷགས་མདུང་རིང་པོ།
dīrghaśakti
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.212 Diśāmpati
phyogs dag
 ལྷོགས་དག།
diśāmpati
 A nāga king.
- g.213 Divasacarā
nyin mo rgyu
 ཉིན་མོ་རྒྱ།
divasacarā
 A great rākṣasī.
- g.214 Dramiḍa
'gro lding
 འགོ་ལྷིང་།
dramiḍa
 A nāga king.
- g.215 Drāmiḍī
'gro lding ma
 འགོ་ལྷིང་མ།
drāmiḍī
 A being in this sūtra.

g.216 Dravidian

'gro lding ba

འགྲོ་ལྷིང་བ།

drāmiḍa

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

g.217 Dṛḍhadhanu

gzhu brtan po

གཙུ་བརྟན་པོ།

dṛḍhadhanu

A yakṣa general.

g.218 Dṛḍhanāman

mi brtan pa

མི་བརྟན་པ།

dṛḍhanāman

A yakṣa general.

g.219 Dundubhi

rnga

ར།

dundubhi

A nāga king.

g.220 Durvāsa

gos ngan

གོས་ངག།

durvāsa

A great ṛṣi.

g.221 Duryodhana

thul bar dka'

ཐུལ་བར་དཀའ།

- duryodhana*
A yakṣa general.
- g.222 Duṣṭa
zin pa
འཛིན་པ།
duṣṭa
A lord of beings.
- g.223 dūta
pho nya
ཕོ་ཉ།
dūta
A class of nonhuman beings, often employed in the service of the practitioner.
- g.224 Dvaipāyana
gnyis 'thung gi bu
གཉིས་འཇུང་གི་བུ།
dvaipāyana
A great ṛṣi. Another name for the ṛṣi Vyāsa, one of the original compilers of the Vedas.
- g.225 Dvāraka
sgo ba
སྒོ་བ།
dvāraka
A yakṣa general.
- g.226 Dvārakā
sgo can
སྒོ་ཅན།
dvārakā
A geographical location in this sūtra.
- g.227 Dvārapāli
sgo drung

ལྷོ་རྩེ།

dvārapāli

A geographical location in this sūtra.

g.228 Dyutindhara

mdog 'dzin

མདོག་འཛིན།

dyutindhara

A nāga king.

g.229 Dyutindhara

'od 'dzin

འོད་འཛིན།

dyutindhara

A mountain king.

g.230 Ekajaṭā

ral pa gcig pa

རལ་པ་གཅིག་པ།

ekajaṭā

A great piśācī and the wife of Rāvaṇa.

g.231 Ekakakṣa

tshang tshing gcig

ཚང་ཚིང་གཅིག།

ekakakṣa

A geographical location in this sūtra.

g.232 Ekaśṛṅga

rwa gcig pa

རུ་གཅིག་པ།

ekaśṛṅga

A great ṛṣi.

g.233 Ela

e la · e la can

ཨི་ལ། · ཨི་ལ་ཅན།

ela

A nāga king.

g.234 Elaparṇa

e la'i lo ma

ཨི་ལའི་ལོ་མ།

elaparṇa

A nāga king.

g.235 Elapatra

e la'i 'dab

ཨི་ལའི་འདབ།

elapatra

Definition from the 84000 Glossary of Terms:

A nāga king often present in the retinue of the Buddha Śākyamuni.

According to the Vinaya, in the time of the Buddha Kāśyapa he had been a monk (*bhikṣu*) who angrily cut down a thorny bush at the entrance of his cave because it always snagged his robes. Cutting down bushes or even grass is contrary to the monastic rules and he did not confess his action. Therefore, he was reborn as a nāga with a tree growing out of his head, which caused him great pain whenever the wind blew. This tale is found represented in ancient sculpture and is often quoted to demonstrate how small misdeeds can lead to great consequences. See, e.g., Patrul Rinpoche, *The Words of My Perfect Teacher*.

g.236 Entry into the Womb

snying por 'gro

སྟིང་པོར་འགྲོ།

—

A nāga king.

g.237 evil eye

gnod bltas

གནོད་བླུས།

dusprekṣita

g.238 evil vomit

skyug nyes

སྐྱུག་ཉིས།

duśchardita

Vomit specifically caused through malevolent magic or influence.

g.239 five superknowledges

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

Definition from the 84000 Glossary of Terms:

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

(Provisional 84000 definition. New definition forthcoming.)

g.240 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi' i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.241 Free from Poison

dug med bcas

དུག་མེད་བཅས།

—

A nāga king.

g.242 Gajasāhvaya

glang chen brjod pa

གླང་ཚེན་བརྗོད་པ།

gajasāhvaya

A geographical location in this sūtra.

g.243 Gandhamādana

spos kyi ngad ldan

སྤྱོད་ཀྱི་ངག་ལྷན།

gandhamādana

A mountain king.

g.244 Gandhāra

sa 'dzin

ས་འཛིན།

gandhāra

A nāga king.

g.245 Gandhāra

sa 'dzin

ས་འཛིན།

gandhāra

A great ṛṣi.

g.246 Gāndhāra

ba lang 'dzin

བ་ལང་འཛིན།

gāndhāra

A geographical location in this sūtra.

g.247 Gāndhāraka

ba lang 'dzin

བ་ལང་འཛིན།

gāndhāraka

A geographical location in this sūtra.

g.248 Gandhārī

—

—

gandhārī

A great rākṣasī.

g.249 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.250 Gaṅgā

gang gA

གང་གླ།

gaṅgā

A nāga king identified by the name of the river Gaṅgā.

g.251 Gaṅgā

gang gA

གང་གླ།

gaṅgā

A river queen.

g.252 Garbhāhāriṇī

mngal za ma

མངལ་ཟ་མ།

garbhāhāriṇī

A great rākṣasī.

g.253 Gardabhaka

bong bu pa

བོང་བུ་པ།

gardabhaka

A yakṣa general.

g.254 Garjana

'brug sgrogs

འབྲུག་སྒྲོག་སྤྱི།

garjana

A nāga king.

g.255 Garjanī

'brug sgrogs

འབྲུག་སྒྲོག་སྤྱི།

garjanī

A great rākṣasī.

g.256 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.257 Garuḍa

mkha' lding

མཁའ་ལྗིང་།

garuḍa

A yakṣa general.

g.258 Garuḍahr̥daya

nam mkha' lding gi snying po

ནམ་མཁའ་ལྗིང་གི་སྤྱིང་པོ།

garuḍahr̥daya

g.259 Gaurī

—

—

gaurī

A great rākṣasī.

g.260 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

g.261 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

A nāga king.

g.262 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

A great ṛṣi.

g.263 Gavayaśīrṣa

bal glang mgo

བལ་གླང་མགོ།

gavayaśīrṣa

A nāga king.

g.264 Ghāṭanī

gnod byed ma

གནོད་བྱེད་མ།

ghāṭanī

A great rākṣasī.

g.265 Girikūṭa

ri brtsegs pa

རི་བརྩེགས་པ།

girikūṭa

A yakṣa general.

g.266 **Girimuṇḍa**

ri mgo bo

རིམགོ་བོ།

girimuṇḍa

A yakṣa general.

g.267 **Girinagara**

ri ldan grong khyer

རིལླན་གྲོང་ཁྱེར།

girinagara

A geographical location in this sūtra.

g.268 **Girivraja**

ri mangs

རིམངས།

girivraja

A geographical location in this sūtra.

g.269 **Gokaṛṇa**

ba lang rna

བ་ལང་རྒྱ།

gokaṛṇa

A mountain king.

g.270 **Gomardana**

ba lang 'joms

བ་ལང་འཛོམས།

gomardana

A geographical location in this sūtra.

g.271 **Gomatī**

ba lang ldan

བ་ལང་ལྷན།

gomatī

A river queen.

g.272 Gopagiri

ba lang srung

བ་ལང་སྤྱང།

gopagiri

A mountain king.

g.273 Gopāla

ba lang skyong · ba lang skyong ba

བ་ལང་སྤྱོང། · བ་ལང་སྤྱོང་བ།

gopāla

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

g.274 Gosavā

ba lang sbyin mchog can

བ་ལང་སྤྱིན་མཚོག་ཅན།

gosavā

A river queen.

g.275 Goyoga

ba lang sbyor

བ་ལང་སྤྱོད།

goyoga

A geographical location in this sūtra.

g.276 graha

gdon

གདོན།

graha

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

g.277 Grāmaghoṣa

—

—

grāmaghoṣa

A geographical location in this sūtra.

g.278 Grasanī

'cha' ba mo

འཆའ་བ་མོ།

grasanī

A great piśācī.

g.279 Grasanī

za ba mo

ཟ་བ་མོ།

grasanī

A rākṣasī.

g.280 Great River

klung chen

ལྷུང་ཚེན།

—

A river queen.

g.281 Haimavata

gangs can

གངས་ཅན།

haimavata

A yakṣa general.

g.282 Haladharā

gshol 'dzin ma

གཤོལ་འཛིན་མ།

haladharā

A rākṣasī.

g.283 halāhala poison

ha la ha la'i dug

ཧ་ལ་ཧ་ལ་འི་དུག།

halāhala

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

g.284 Hanucitra

'gram pa ldan

འགྲམ་པ་ལྗན།

hanucitra

A mountain king.

g.285 Hanumattīra

'gram pa ldan ngogs

འགྲམ་པ་ལྗན་རྒྱ་ལ།

hanumattīra

A geographical location in this sūtra.

g.286 Hari

seng ge

སེང་གེ།

hari

A yakṣa general in the western direction.

g.287 Haricandrā

seng ge'i zla ba

སེང་གེ་འི་བླ་བ།

haricandrā

A great rākṣasī.

g.288 Harikeśa

seng ge'i ral pa

སེང་གེ་འི་རལ་པ།

harikeśa

A yakṣa general in the western direction.

g.289 Harikeśī

seng ge'i ral pa

སེང་གེ་འི་རལ་པ།

harikeśī

A great piśācī.

g.290 Harikeśī

skra mdog ljang gu ma

སྐྱེ་མཛོད་ལྗང་གུ་མ།

harikeśī

A being in this sūtra.

g.291 Haripiṅgala

spre'u ltar dmar ser

སྐྱེ་བུ་ལྟར་དམར་སེར།

haripiṅgala

A yakṣa general.

g.292 Haripiṅgalī

spre'u ltar dmar ser ma

སྐྱེ་བུ་ལྟར་དམར་སེར་མ།

haripiṅgalī

g.293 Harīta

ljang sngo'i bu

ལྗང་སྐྱེ་འི་བུ།

harīta

A great ṛṣi.

g.294 Haritāyana

ljang sngo'i tsha bo

ལྗང་སྐྱེ་འི་ཚ་བོ།

haritāyana

A great ṛṣi.

g.295 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A great piśācī.

g.296 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A great rākṣasī.

g.297 Hārītī

'phrog ma

འཕྲོག་མ།

hārītī

A being in this sūtra.

g.298 Hastā

me bzhi

མེ་བཞི།

hastā

A lunar mansion in the south.

g.299 Hastikaccha

glang po'i rtsal

གླང་པོའི་རུ་ལ།

hastikaccha

A nāga king.

g.300 Hastiśīrṣa

glang po che'i mgo

གླང་པོ་ཚེའི་མགོ།

hastiśīrṣa

A nāga king.

g.301 Heaven of the Thirty-Three

sum cu pa

སུམ་ཅུ་པ།

trayastrimśa

g.302 Hiḍimbā

gro 'khrug ma

གྲོ་འཁྲུག་མ།

hiḍimbā

A great rākṣasī.

g.303 Himavat

gangs can

གངས་ཅན།

himavat

A mountain king.

g.304 Himavat

gangs can

གངས་ཅན།

himavat

A great ṛṣi.

g.305 Himavat

gangs ri

གངས་རི།

himavat

A geographical location in this sūtra.

g.306 Hiraṇyavatī

gser ldan

གསེར་ལྷན།

hiraṇyavatī

A river queen.

g.307 Hulu

hu lu

ལུ་ལུ།

hulu

A nāga king.

g.308 Hutāsanī

sbyin sreg za ba

སྤྱིན་སྲེག་ཟ་བ།

hutāsanī

A great rākṣasī.

g.309 Ikṣumatī

bu ram shing ldan

བུ་རམ་ཤིང་ལྷན།

ikṣumatī

A river queen.

g.310 incantation

rig sngags

རིག་སྒྲགས།

vidyā

A spell-like verbal formula that invokes specific deities in order to bring about mundane and transcendent goals in Buddhist ritual practices. A vidyā is considered at once the incantation and the deity it invokes.

g.311 indigestible food

bza' nyes

བཟའ་ཉེས།

durbhukta

Food that is made indigestible through malevolent magic or influence.

g.312 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.313 Indra

dbang po

དབང་པོ།

indra

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

- g.314 Indra
dbang po
དབང་པོ།
indra
A nāga king.
- g.315 Indrapura
dbang grong
དབང་གྲོང།
indrapura
A geographical location in this sūtra.
- g.316 Indraśaila
dbang po'i brag
དབང་པོའི་བྲག།
indraśaila
A mountain king.
- g.317 intermittent fever
rims drag po
རིམས་དྲག་པོ།
viṣamajvara
- g.318 Īśāna
dbang ldan
དབང་ལྷན།
īśāna
A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.319 Īśāna
dbang ldan
དབང་ལྷན།
īśāna
- g.320 Jamadagni
gshin rje'i me
གཤིན་རྗེའི་མེ།

- jamadagni*
A great ṛṣi.
- g.321 Jambhaka
rmongs byed pa
མོངས་བྱེད་པ།
jambhaka
A yakṣa general.
- g.322 Jambhanī
rmugs byed ma
མུགས་བྱེད་མ།
jambhanī
A being in this sūtra.
- g.323 Janārdana
skye bo 'tshe
སྐྱེ་བོ་འཚོ།
janārdana
A nāga king.
- g.324 Jaṅgamā
'gro ba ma
འགོ་བ་མ།
jaṅgamā
A great rākṣasī.
- g.325 Jāṅgulī
dug sel
དུག་སེལ།
jāṅgulī
A great ṛṣi.
- g.326 Jāṅgulī
dug sel ma
དུག་སེལ་མ།
jāṅgulī

A being in this sūtra.

g.327 Jaṭāpura

ral pa can grong

རལ་པ་ཅན་གྲོང་།

jaṭāpura

A geographical location in this sūtra.

g.328 Jayantī

rgyal byed ma

རྒྱལ་བྱེད་མ།

jayantī

A being in this sūtra.

g.329 Jetavana, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་རབ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses

and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.330 Jinarṣabha

rgyal ba'i khyu mchog

རྒྱལ་བའི་ལུ་མཚོག

jinarṣabha

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

g.331 Jñānasiddhi

dz+nyA na sid d+hi

ཇོ་ན་སིད་ནི།

jñānasiddhi

Indian scholar from the late eighth–early ninth century.

g.332 Jvalanī

'bar ma

འབར་མ།

jvalanī

A great rākṣasī.

g.333 Jyeṣṭhā

snron

སྣོན།

jyeṣṭhā

A lunar mansion in the west.

g.334 Kācarā

mi bzad ma

མི་བཟད་མ།

kācarā

A great rākṣasī.

g.335 Kacchapī

rus sbal can

རུས་སྐལ་ཅན།

kacchapī

A river queen.

g.336 Kailāsa

ti se

ཉི་སེ།

kailāsa

A mountain king.

g.337 Kailash

ti se gangs

ཉི་སེ་གངས།

kailāsa

A geographical location in this sūtra.

g.338 Kākanāda

bya rog sgra can

བྱ་རོག་སྐྱ་ཅན།

kākanāda

A mountain king.

g.339 Kākaṭi

kha la byin

ཁ་ལ་བྱིན།

kākaṭi

A geographical location in this sūtra.

g.340 kākhorḍa

byad

བྱད།

kākhorḍa

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

g.341 Kākī

bya rog ma

བྱ་རོག་མ།

kākī

A great piśācī.

g.342 Kāla

nag po

ནག་པོ།

kāla

A nāga king.

g.343 Kāla

nag po

ནག་པོ།

kāla

A yakṣa general who dwells on the earth.

g.344 Kalahapriya

'thab dga' ba

འཐབ་དགའ་བ།

kalahapriya

A yakṣa general.

g.345 Kālaka

nag po

ནག་པོ།

kālaka

A nāga king.

g.346 kālakūṭa poison

nag po brtsegs pa'i dug

ནག་པོ་བརྗེགས་པའི་དུག

kālakūṭa

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

g.347 Kālapāśā

dus kyi zhags pa can ma

དུས་ཀྱི་ཞགས་པ་ཅན་མ།

kālapāśā

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

g.348 Kālarātrī

mtshan mo nag mo

མཚན་མོ་ནག་མོ།

kālarātrī

A great rākṣasī.

g.349 Kalaśī

bum pa can

བུམ་པ་ཅན།

kalaśī

A great rākṣasī.

g.350 Kalaśodara

bum pa'i lto

བུམ་པའི་ལྷོ།

kalaśodara

A yakṣa general.

g.351 Kalaśodarī

bum lto ma

བུམ་ལྷོ་མ།

kalaśodarī

A great piśācī.

g.352 Kālī

nag mo

ནག་མོ།

kālī

A great piśācī.

- g.353 Kālī
nag mo
 རྣམ་མོ།
kālī
 A rākṣasī.
- g.354 Kālīka
dus las byung ba
 དུས་ལས་བྱུང་བ།
kālīka
 A nāga king.
- g.355 Kālikā
 —
 —
kālikā
 A great rākṣasī.
- g.356 Kaliṅga
ka ling ka · ka ling+ka
 ཀ་ལིང་ཀ་ . ཀ་ལིང་།
kaliṅga
 A geographical location in this sūtra.
- g.357 Kalmāṣapāda
rkang bkra po
 རྣང་བཀྲ་པོ།
kalmāṣapāda
 A yakṣa general.
- g.358 Kāmada
'dod pa sbyin
 འདོད་པ་སྤྱིན།
kāmada
- g.359 Kamalākṣī
me tog ka ma la lta bu'i mig can ma

མེ་ཏོག་ཀ་མ་ལ་ལྷ་བྱའི་མིག་ཅན་མ།

kamalākṣī

A being in this sūtra.

g.360 Kāmaśreṣṭha

'dod pa'i gtso bo

འདོད་པའི་གཙོ་བོ།

kāmaśreṣṭha

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

g.361 Kambala

la ba

ལ་བ།

kambala

A nāga king.

g.362 Kāmbojī

kam po dzi

ཀམ་པོ་དྲི།

kāmbojī

A great rākṣasī.

g.363 Kambugrīvā

dung mgrin ma

དུང་མགྲིན་མ།

kambugrīvā

A great piśācī.

g.364 Kampilya

g.yo ba 'dzin

གཡོ་བ་འདྲིན།

kampilya

A geographical location in this sūtra.

g.365 Kanaka

gser

གསེར།

kanaka

A nāga king.

g.366 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

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

g.367 Kāñcī

'ching bu

འཇིང་བུ།

kāñcī

A geographical location in this sūtra.

g.368 Kāṇḍyāyana

—

—

kāṇḍyāyana

A great ṛṣi.

g.369 Kapila

ser skya po

ཨེར་སྐལ་པོ།

kapila

A yakṣa general.

g.370 Kapila

ser skya

ཨེར་སྐལ།

kapila

A yakṣa general.

g.371 Kapila

ser skya

ཨེར་སྐལ།

kapila

A yakṣa general.

g.372 Kapila

ser skya

མེར་སྐྱེ།

kapila

A yakṣa general in the east.

g.373 Kapila

ser skya

མེར་སྐྱེ།

kapila

A nāga king.

g.374 Kapila

ser skya

མེར་སྐྱེ།

kapila

A great ṛṣi.

g.375 Kapilā

ser skya mo

མེར་སྐྱེ་མོ།

kapilā

A great rākṣasī.

g.376 Kapilavastu

ser skya yi ni gnas

མེར་སྐྱེ་ཡི་ནི་གནས།

kapilavastu

A geographical location in this sūtra.

The birthplace of the buddha Śākyamuni.

g.377 Kāpiśī

ka pu sha

ཀ་ཕུ་ཤ།

kāpiśī

A geographical location in this sūtra.

g.378 Karāḍa

ma rungs pa

མ་རུངས་པ།

karāḍa

A yakṣa general.

g.379 Karahāṭaka

gser gyi lag pa

གསེར་གྱི་ལག་པ།

karahāṭaka

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

g.380 Karāladantī

so brod ma

སོ་བྲོད་མ།

karāladantī

A great rākṣasī.

g.381 Karālī

mi bzad ma

མི་བབ་མ།

karālī

A great piśācī.

g.382 Karālī

lag 'gro ma

ལག་འགྲོ་མ།

karālī

A great rākṣasī.

g.383 Kāraṅgī

tshon ngan ma

ཚོན་ངན་མ།

kāraṅgī

A great rākṣasī.

g.384 Karkoṭaka

stobs kyi rgyu

ལྷོ་བས་ཀྱི་རྒྱ།

karkoṭaka

A nāga king.

g.385 Kārttikeya

smin drug bu

སློན་རྒྱལ་བ།

kārttikeya

A yakṣa general.

g.386 Kaśmīra

kha che'i yul

ཁ་ཆེ་འི་ཡུལ།

kaśmīra

A geographical location in this sūtra.

g.387 Kāśyapa

'od srung

འོད་སྲུང་།

kāśyapa

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

g.388 Kāśyapa

'drob skyong gi bu

འདྲོབ་སྐྱོང་གི་བུ།

kāśyapa

A great ṛṣi.

g.389 Kaṭaṅkaṭa

—

—

kaṭaṅkaṭa

A yakṣa general.

g.390 kaṭapūtana

lus srul po

ལུས་སྤྱུལ་པོ།

kaṭapūtana

Definition from the 84000 Glossary of Terms:

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

g.391 Kātyāyana

—

—

kātyāyana

A great ṛṣi.

g.392 Kauberī

lus ngan gyi chung ma

ལུས་ངན་གྱི་རྒྱུང་མ།

kauberī

A great mātrkā.

g.393 Kaumārī

gzhon nu'i chung ma

གཞོན་ལུ་འི་རྒྱུང་མ།

kaumārī

A great mātrkā.

g.394 Kauñjarā

glang chen ma

གླང་ཆེན་མ།

kauñjarā

A great rākṣasī.

g.395 Kauśala
thong shol ngan
ཐོང་ཤོལ་ངག།
kauśala
A geographical location in this sūtra.

g.396 Kauśalyā
ko sa la
ཀོ་ས་ལ།
kauśalyā
A geographical location in this sūtra.

g.397 Kauśāmbī
kau shAm+bI
ཀོ་ཤཱམ་བི།
kauśāmbī
A geographical location in this sūtra.

g.398 Kauśika
mdzod ldan
མཛོད་ལྷན།
kauśika
A geographical location in this sūtra.

g.399 Kāvelī
—
—
kāvelī
A river queen.

g.400 Keśinī
skra can
སྐྱ་ཅན།
keśinī
A great rākṣasī.

g.401 Ketaka

ke ta ka

ཀེ་ཏ་ཀ

ketaka

A geographical location in this sūtra.

g.402 Ketu

mjug rings

མཇུག་རིངས།

ketu

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

g.403 Khaḍga

ral gri

རལ་གྲི།

khadga

A mountain king.

g.404 Khadira

seng ldeng pa

སེང་ལྷེང་པ།

khadira

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

g.405 Khadiraka

seng ldeng can

སེང་ལྷེང་ཅན།

khadiraka

A mountain king.

g.406 Khaṇḍaka

dum bu pa

དུམ་བུ་པ།

khaṇḍaka

A yakṣa general.

g.407 Kharopoṣṭa

bong srung sel

བོང་སྤྱང་སེལ།

kharopoṣṭa

A yakṣa general.

g.408 Khāśa

nam mkha' srung

ནམ་མཁའ་སྤྱང་།

khāśa

A geographical location in this sūtra.

g.409 Kiñcaka

cung zad pa

ཕུང་བཅད་པ།

kiñcaka

A nāga king.

g.410 Kiñcinī

cung zad can

ཕུང་བཅད་ཅན།

kiñcinī

A nāga king.

g.411 Kiñkara

'gro 'am ci

འགོ་འམ་ཅི།

kiñkara

A yakṣa general.

g.412 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist

and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.413 Kinnara

mi'am ci

མིའམ་ཅི།

kinnara

A yakṣa general.

g.414 kiraṇa

g.yengs byed

གཡེངས་བྱེད།

kiraṇa

A class of nonhuman being.

g.415 Kirāta

tsi ra ta

ཙི་ར་ཏ།

kirāta

The name of an indigenous community attested in Sanskrit literature going back into the Vedic period.

g.416 Kīrtī

grags pa

གྲགས་པ།

kīrtī

A great ṛṣi.

g.417 Koluka

gzi can

གཟི་ཅན།

koluka

A nāga king.

g.418 Kośala

ko sa la

ཀོ་ས་ལ།

kośala

A geographical location in this sūtra.

g.419 Koṭivarṣa

bye ba 'dab

བྱི་བ་འདབ།

koṭivarṣa

A geographical location in this sūtra.

g.420 Kovida

—

—

kovida

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

g.421 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག།

krakucchanda

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

g.422 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག།

krakucchanda

A yakṣa general.

g.423 Kṛmi

srin bu

སྲིན་བུ།

kṛmi

A nāga king.

g.424 Kṛmila

srin bu can

སྲིན་བུ་ཅན།

kṛmila

A mountain king.

g.425 Kṛmila

srin bu 'dzin

སྲིན་བུ་འཛིན།

kṛmila

A great ṛṣi.

g.426 Krodhanā

khro mo

ཁྲོ་མོ།

krodhanā

A great rākṣasī.

g.427 Kṛṣṇadvaipāyana

gnyis 'thung nag po'i bu

གཉིས་འཇུང་ནག་པོའི་བུ།

kṛṣṇadvaipāyana

A great ṛṣi.

g.428 Kṛṣṇagautama

gau ta ma nag mo

གོ་ཏ་མ་ནག་མོ།

kṛṣṇagautama

A nāga king.

g.429 Kṛṣṇagotamaka

gau ta ma ni nag po

གོ་ཏ་མ་ནི་ནག་པོ།

kṛṣṇagotamaka

A nāga king.

g.430 Kṛttikā

smin drug

སྲིན་རྒྱལ།

kṛttikā

A lunar mansion in the east.

g.431 *kr̥tyā*

gshed byed

གཤེད་བྱེད།

kr̥tyā

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

g.432 *Kṣāntivādin*

bzod pa smra

བཟོད་པ་སྐྱུ།

kṣāntivādin

A great ṛṣi.

g.433 *Kubera*

lus ngan · lus ngan po

ལུས་ངན། · ལུས་ངན་པོ།

kubera

Another name of Vaiśravaṇa.

g.434 *Kuhā*

gya gyu

གྱ་གྱུ།

kuhā

A river queen.

g.435 *Kumāra*

gzhon nu

གཞོན་ལུ།

kumāra

A yakṣa general, another name of Kārttikeya.

g.436 *kumbhaṇḍa*

grul bum

གལ་བུམ།

kumbhaṇḍa

Definition from the 84000 Glossary of Terms:

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

g.437 Kumbhāṇḍā

bum pa ma

བུམ་པ་མ།

kumbhāṇḍā

A great rākṣasī.

g.438 Kumbhāṇḍī

grul bum ma

གུལ་བུམ་མ།

kumbhāṇḍī

A great rākṣasī.

g.439 Kumbhāṇḍī

grul bum ma

གུལ་བུམ་མ།

kumbhāṇḍī

g.440 Kumbhīra

chu srin kum b+hi ra

ཚུ་སྲིན་ཀུམ་བློ་ར།

kumbhīra

A nāga king.

g.441 Kumbhīra

chu srin

ཚུ་སྲིན།

kumbhīra

A yakṣa general.

g.442 Kumbhodara

bum lto bo

ལུམ་ལྷོ་བོ།

kumbhodara

A yakṣa general.

g.443 Kunikaṅṭha

mgrin ngan

མགྲིན་ངན།

kunikaṅṭha

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

g.444 Kuntadaṃṣṭrā

me tog kun da'i mche ba can

མེ་ཏོག་ཀུན་དའི་མཚེ་བ་ཅན།

kuntadaṃṣṭrā

A great rākṣasī.

g.445 Kuṅṭhā

gtum mo

གཏུམ་མོ།

kuṅṭhā

A great rākṣasī.

g.446 Kurukṣetra

sgra ngan zhing

སྐྱ་ངན་ཞིང་།

kurukṣetra

A geographical location in this sūtra.

g.447 Kurutararka

rgyal ngan rgyal gnyi

རྒྱལ་ངན་རྒྱལ་གཉི།

kurutararka

A yakṣa general.

g.448 Kuśākṣī

ku sha lta bu'i mig can

ཀུ་ཤ་ལྷ་བུའི་མིག་ཅན།

kuśākṣī

A great rākṣasī.

g.449 Kūṭadamṣṭra

mche ba gtsigs

མཚེ་བ་གཙིགས།

kūṭadamṣṭra

A yakṣa general.

g.450 Lambā

'phyang ma

འཕྱང་མ།

lambā

g.451 Lambā

'phyang ma

འཕྱང་མ།

lambā

A great piśācī.

g.452 Lambā

'phyang ma

འཕྱང་མ།

lambā

A great rākṣasī.

g.453 Lambodara

lto 'phyang po

ལྷོ་འཕྱང་པོ།

lambodara

A yakṣa general.

g.454 Lamburaka

'phyang ba'i tshul

འཕྱང་བའི་ཚུལ།

lamburaka

A nāga king.

- g.455 Lamburu
'phyang ba
འཕྱང་བ།
lamburu
A nāga king.
- g.456 Lampāka
phyang bar gyur
ཕྱང་བར་གྱུར།
lampāka
A geographical location in this sūtra.
- g.457 Laṅkā
lang ka
ལང་ཀ།
laṅkā
A geographical location in this sūtra.
- g.458 Laṅkeśvara
lang ka'i bdag
ལང་ཀའི་བདག།
laṅkeśvara
A yakṣa general.
- g.459 Lava
la ba
ལ་བ།
lava
A nāga king.
- g.460 lepaka
—
—
lepaka
“One who smears;” a class of nonhuman being.
- g.461 Lohitākṣa

- mig dmar*
 མིག་དམར།
lohitākṣa
 A great ṛṣi.
- g.462 Lohitākṣī
mig dmar mo
 མིག་དམར་མོ།
lohitākṣī
 A great rākṣasī.
- g.463 Lohitāśva
rta dmar
 རྟ་དམར།
lohitāśva
 A great ṛṣi.
- g.464 lord of beings
skye dgu'i bdag po
 སྐྱེ་དགུའི་བདག་པོ།
prajāpati
 The Vedic deity associated with the creation humanity and the human world.
- g.465 lunar mansion
rgyu skar
 རྩུ་སྐར།
nakṣatra
 The twenty-seven or twenty-eight sectors along the ecliptic that exert influence on the world according to Indic astrological lore.
- g.466 Madā
rgyags ma
 རྩུགས་མ།
madā
 A great piśācī.
- g.467 Madana

rgyags pa

ལྷགས་པ།

madana

A great ṛṣi.

g.468 Madanā

rgyags byed ma

ལྷགས་བྱེད་མ།

madanā

A great piśācī.

g.469 Madanī

rgyags ma

ལྷགས་མ།

madanī

A great rākṣasī.

g.470 Madhumatī

sbrang rtsi can

སྤང་རྩི་ཅན།

madhumatī

A river queen.

g.471 Madhyamakīya

dbu ma pa

དབུ་མ་པ།

madhyamakīya

A yakṣa general.

g.472 Madotkaṭā

rgyags byed ma'i shas che ma

ལྷགས་བྱེད་མའི་ཤས་ཅེ་མ།

madotkaṭā

A great piśācī.

g.473 Magadha

mnyam dga' ba

- མཉམ་དགའ་བ།
magadha
 A yakṣa general.
- g.474 Maghā
mchu
 མཚུ།
maghā
 A lunar mansion in the south.
- g.475 Mahābhujā
lag pa chen po
 ལག་པ་ཚེན་པོ།
mahābhujā
 A yakṣa general.
- g.476 Mahābhujā
 —
 —
mahābhujā
 A yakṣa general.
- g.477 Mahābrahmā
tshangs chen
 ཚེངས་ཚེན།
mahābrahmā
 A nāga king.
- g.478 Mahācakravāḍa
khor yug chen po
 ཁོར་ཡུག་ཚེན་པོ།
mahācakravāḍa
 A mountain king.
- g.479 Mahācandra
zla ba chen po
 ལྷ་བ་ཚེན་པོ།

mahācandra

A being in this sūtra.

g.480 Mahādaṇḍadharā

be con 'dzin chen mo

བེ་ཙོན་འཛིན་ཆེན་མོ།

mahādaṇḍadharā

A being in this sūtra.

g.481 Mahāgiri

—

—

mahāgiri

A yakṣa general.

g.482 Mahākāla

nag po che

ནག་པོ་ཆེ།

mahākāla

A yakṣa general.

g.483 Mahākālī

nag mo chen mo

ནག་མོ་ཆེན་མོ།

mahākālī

A great mātrkā.

g.484 Mahāmānāsī

yid las byung chen po

ཡིད་ལས་བྱུང་ཆེན་པོ།

mahāmānāsī

A being in this sūtra.

g.485 Mahāmanasvin

gzi can chen po

གཟི་ཅན་ཆེན་པོ།

mahāmanasvin

A nāga king.

g.486 Mahāmucilinda

btang bzung chen po

བཏང་བཟུང་ཆེན་པོ།

mahāmucilinda

A being in this sūtra.

g.487 Mahāpratisarā

so sor 'brang ba chen mo

སོ་སོར་འབྲང་བ་ཆེན་མོ།

mahāpratisarā

A being in this sūtra.

g.488 Mahāpura

grong khyer che

གྲོང་ཁྱེར་ཆེ།

mahāpura

A geographical location in this sūtra.

g.489 Mahāsamantabhadrā

kun tu bzang po chen po

ཀུན་ཏུ་བཟང་པོ་ཆེན་པོ།

mahāsamantabhadrā

A being in this sūtra.

g.490 Mahāsamaya

dam tshig chen po

དམ་ཚིག་ཆེན་པོ།

mahāsamaya

A being in this sūtra.

g.491 Mahāsena

sde bo che

སྡེ་བོ་ཆེ།

mahāsena

A yakṣa general.

- g.492 Mahāśītavana
bsil ba'i nags tshal chen po
 བསིལ་བའི་ནགས་ཚལ་ཚེན་པོ།
mahāśītavana
 A being in this sūtra.
- g.493 Mahāsudarśana
blta mdzes chen po
 བཟླ་མཛེས་ཚེན་པོ།
mahāsudarśana
 A nāga king.
- g.494 Mahendra
dbang chen
 དབང་ཚེན།
mahendra
 A mountain king.
- g.495 Maheśvara
dbang phyug che
 དབང་ཕྱུག་ཚེ།
maheśvara
 A yakṣa general.
- g.496 Mahiṣī
ma he mo
 མ་ཧེ་མོ།
mahiṣī
 A great rākṣasī.
- g.497 Mahollūkhala
gtum chen
 གཏུམ་ཚེན།
mahollūkhala
 A yakṣa general.
- g.498 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.499 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.500 Makara

chu srin

ཚུ་སྲིན།

makara

A nāga king.

g.501 Makaradhvaja

chu srin rgyal mtshan

མཁའ་མཚན་གྱི་ལྷ་

makaradhvaja

A yakṣa general.

g.502 Makarandama

chu srin 'dul

མཁའ་མཚན་འདུལ་

makarandama

A yakṣa general.

g.503 Mālava

phreng ba srung

མཁའ་མཚན་གྱི་

mālava

A geographical location in this sūtra.

g.504 Malaya

ma la ya

མ་ལ་ཡ།

malaya

A mountain king.

g.505 Malaya

ma la ya

མ་ལ་ཡ།

malaya

A geographical location in this sūtra.

g.506 Māli

phreng ldan

མཁའ་མཚན་གྱི་

māli

A nāga king.

g.507 Malla

gyad yul

གྲོད་ཡུལ།

malla

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

g.508 Mālyacitra

sna tshogs phreng

སྐྱ་ཚོགས་ཕྱེང་།

mālyacitra

A mountain king.

g.509 Mālyadhara

phreng ba 'dzin pa

ཕྱེང་བ་འཛིན་པ།

mālyadhara

A yakṣa general.

g.510 Mānasī

yid las byung

ཡིད་ལས་བྱུང་།

mānasī

A being in this sūtra.

g.511 Manasvi

gzi can

གཟི་ཅན།

manasvi

A geographical location in this sūtra.

g.512 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king.

g.513 Mānava

shed kyi bu

ཤེད་ཀྱི་བུ།

mānava

A yakṣa general.

g.514 Mandaka

dman pa po

དམན་པ་པོ།

mandaka

A yakṣa general.

g.515 Maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

A yakṣa general.

g.516 Maṇḍalāsana

dkyil 'khor stan

དཀྱིལ་འཁོར་སྐྱོན།

maṇḍalāsana

A geographical location in this sūtra.

g.517 Maṇḍapa

'joms pa

འཛོམས་པ།

maṇḍapa

A yakṣa general.

g.518 Mandara

yid 'jigs pa

ཡིད་འཇིགས་པ།

mandara

A yakṣa general.

g.519 Maṇḍavī

snying po thob byed

སྟིང་པོ་ཐོབ་བྱེད།

maṇḍavī

A geographical location in this sūtra.

g.520 Maṇḍitikā

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—

maṇḍitikā

A great rākṣasī.

g.521 Mandūraka

'dzam pa len pa

འཇམ་པ་ལེན་པ།

mandūraka

A nāga king.

g.522 Maṅgalya

bkra shis

བཀྲ་ཤིས།

maṅgalya

A nāga king.

g.523 Maṇi

nor bu

ནོར་བུ།

maṇi

A nāga king.

g.524 Maṇi

nor bu

ནོར་བུ།

maṇi

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

g.525 Maṇibhadra

nor bu bzang

ནོར་བུ་བཟང་།

maṇibhadra

A yakṣa general.

g.526 Māṇicara

nor bu spyod

མོ་བུ་སྤྱོད།

mānicara

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

g.527 Maṇikānana

nor bu'i gnas

མོ་བུ་འི་གནས།

maṇikānana

A yakṣa general.

g.528 Maṇikaṅṭha

nor bu 'gul

མོ་བུ་འགུ།

maṇikaṅṭha

A nāga king.

g.529 Maṇikūṭa

nor bu rdza

མོ་བུ་རྩ།

maṇikūṭa

A mountain king.

g.530 Maṇimanta

nor bu ldan

མོ་བུ་ལྷན།

maṇimanta

A mountain king.

g.531 Maṇisuta

nor bu'i bu

མོ་བུ་འི་བུ།

maṇisuta

A nāga king.

g.532 Mañjakeśa
muny+dza'i skra
མཎྟའི་སྐལ།
mañjakeśa
A yakṣa general.

g.533 Manoramā
yid du 'ong
ཡིད་དུ་འོང།
manoramā
A great rākṣasī.

g.534 Manu
go byed
གོ་བྱེད།
manu
A lord of beings.

g.535 Mānuṣa
mi
མི།
mānuṣa
A nāga king.

g.536 māra
bdud
བདུད།
māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought

many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.537 Marabāla

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—

marabāla

A nāga king.

g.538 Mardana

'joms pa po

འཛོམས་པ་པོ།

mardana

A yakṣa general.

g.539 Mardana

'dun khang

འདུན་ཁང།

mardana

A geographical location in this sūtra.

g.540 Mardanī

'joms ma

འཛོམས་མ།

mardanī

A great rākṣasī.

g.541 Mārīcī

'od can

འོད་ཅན།

mārīcī

A yakṣa general.

g.542 Mārīcī

'od zer ma

འོད་ཟེར་མ།

mārīcī

A rākṣasī.

g.543 Mārīcī

'od zer can

འོད་ཟེར་ཅན།

mārīcī

A great ṛṣi.

g.544 Mārjārī

byi la mo

བྱི་ལ་མོ།

mārjārī

A great rākṣasī.

g.545 Mārkaṇḍeya

lha skyabs kyi bu

ལྷ་སྐྱབས་ཀྱི་བུ།

mārkaṇḍeya

A great ṛṣi.

g.546 Maru

mya ngam

མྱ་ངམ།

maru

A geographical location in this sūtra.

g.547 Marubhūmi

mya ngan sa

མུ་རུ་མུ་མུ་

marubhūmi

A geographical location in this sūtra.

g.548 marut

rlung lha

མུ་རུ་

marut

A god or spirit related to the wind.

g.549 Mātali

ma dang · ma dang ldan

མ་དང་། · མ་དང་ལྷན།

mātali

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

g.550 Mātaṅga

glang po che

གླང་པོ་ཅེ།

mātaṅga

A nāga king.

g.551 Mātaṅgī

ma tang gi

མ་ཏང་གི།

mātaṅgī

A great rākṣasī.

g.552 Mātaṅgī

ban glang chen po

བན་གླང་ཅེན་པོ།

mātaṅgī

A being in this sūtra.

g.553 Mathurā

bcom brlag

བཅོམ་བརླག།

mathurā

A geographical location in this sūtra.

g.554 **māṭṛkā**

ma mo

མ་མོ།

māṭṛkā

A class of female nonhuman being.

g.555 **Meghamāli**

sprin gyi phreng can

སྤྲིན་གྱི་ཕྱེང་ཅན།

meghamāli

A yakṣa general.

g.556 **Mekhala**

gser gyi 'og pag can

གསེར་གྱི་འོག་པག་ཅན།

mekhala

A yakṣa general.

g.557 **Mela**

'dus pa

འདུས་པ།

mela

A nāga king.

g.558 **Mithilā**

phrugs su ldan

ཕུགས་སུ་ལྷན།

mithilā

A geographical location in this sūtra.

g.559 **Mitrakālikā**

mdza' mo nag mo

མཛའ་མོ་ནག་མོ།

mitrakālikā

A great piśācī.

g.560 Mohā

glen ma

མྱེན་མ།

mohā

A great rākṣasī.

g.561 Mokṣaka

thar pa

ཐར་པ།

mokṣaka

A nāga king.

g.562 Morikā

—

—

mayūrikā

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

g.563 Mount Meru

lhun po

ལུན་པོ།

meru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.564 Mṛgaśirā

mgo

མགོ།

mṛgaśīrā

A lunar mansion in the east.

g.565 Mṛgaśīrṣa

ri dags mgo

རི་དགས་མགོ།

mṛgaśīrṣa

A nāga king.

g.566 Mṛgila

tshol ba'i tshul can

ཚོལ་བའི་ཚུལ་ཅན།

mṛgila

A great nāga.

g.567 Muci

gtong po

གཏོང་པོ།

muci

A nāga king.

g.568 Mucilinda

btang bzung

བཏང་བཟུང།

mucilinda

A nāga king.

g.569 Mūlā

snuvs

སུབས།

mūlā

A lunar mansion in the west.

g.570 Mūlamānuṣa

mi'i rtsa ba

མིའི་རྩ་བ།

mūlamānuṣa

A nāga king.

g.571 Muñja
muny+dza

མུའྲ།

muñja

A mountain king.

g.572 Nāḍikā
dbu bu can

དབུ་བུ་ཅན།

nāḍikā

A great rākṣasī.

g.573 nāga
klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

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

g.574 nāga king Blessed Buddha
sangs rgyas bcom ldan 'das

སངས་རྒྱས་བཅོམ་ལྷན་འདས།

—

A nāga king.

g.575 Nāgahr̥daya
klu'i snying po

ལྷ་འི་སྡིང་པོ།

nāgahr̥daya

A being in this sūtra.

g.576 Nāgara

grong khyer

གོང་ཁྱེར།

nāgara

A geographical location in this sūtra.

g.577 Naigameśa

grong rdal tshol ba

གོང་རིལ་ཚོལ་བ།

naigameśa

A yakṣa general.

g.578 Naikṛtika

gzhan brnyas

གཙན་བརྟམས།

naikṛtika

A yakṣa general.

g.579 Nairañjanā

skyon bral

སྐྱོན་བྲལ།

nairañjanā

A river queen.

g.580 Nakhaka

sen mo can

སེན་མོ་ཅན།

nakhaka

A nāga king.

g.581 nakṣatra

skar ma

སྐར་མ།

nakṣatra

A lunar mansion, often personified as a semidivine being.

- g.582 Nala
mi zhum pa
མི་བུམ་པ།
nala
A nāga king.
- g.583 Namuci
mi gtong ba
མི་གཏོང་བ།
namuci
A nāga king.
- g.584 Nanda
dga' bo
དགའ་བོ།
nanda
Nāga king.
- g.585 Nanda
dga' bo
དགའ་བོ།
nanda
A yakṣa general in the south.
- g.586 Nandā
dga' mo
དགའ་མོ།
nandā
A great rākṣasī.
- g.587 Nandapura
nye dga' grong khyer
ཉེ་དགའ་གར་ཁྱེར།
nandapura
A geographical location in this sūtra.
- g.588 Nandī

dga' ba can

དགའ་བ་ཅན།

nandī

A yakṣa general.

g.589 Nandika

dga' byed

དགའ་བྱིད།

nandika

A geographical location in this sūtra.

g.590 Nandin

dga' ba can

དགའ་བ་ཅན།

nandin

A yakṣa general.

g.591 Nandinagara

dga' ba'i grong

དགའ་བའི་གྲོང།

nandinagara

A geographical location in this sūtra.

A geographical location in this sūtra.

g.592 Nandivardhana

dga' ba 'phel byed

དགའ་བ་འཕེལ་བྱིད།

nandivardhana

A geographical location in this sūtra.

g.593 Nārada

mis byin gyi bu

མིས་བྱིན་གྱི་བུ།

nārada

A great ṛṣi.

g.594 Narakuvera

nal ku ba

ནལ་ཀུ་བ།

narakuvera

A yakṣa general.

g.595 Nararāja

mi'i rgyal po

མིའི་རྒྱལ་པོ།

nararāja

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

g.596 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

A nāga king.

g.597 Nardana

ngar ba

ངར་བ།

nardana

A nāga king.

g.598 Narmadā

rtse sbyin

རྩེ་སྤྱིན།

narmadā

A river queen.

g.599 Nāsika

sna nas byung

སྣ་ནས་བྱུང་།

nāsika

A geographical location in this sūtra.

g.600 neglected spirits

smad pa

མྱེད་པ།

avadhūta

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

g.601 Nikaṅṭhaka

mgul nges

མགུལ་ངེས།

nikaṅṭhaka

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

g.602 Nikuṅṭhā

nges gtum mo

ངེས་གཏུམ་མོ།

nikuṅṭhā

A great rākṣasī.

g.603 Nīlā

sngon mo

སྤོན་མོ།

nīlā

A great rākṣasī.

g.604 Nilayadhruva

gnas can rtag pa

གནས་ཅན་རྟག་པ།

nilayadhruva

A geographical location in this sūtra.

g.605 Nimindhara

mu khyud 'dzin

མུ་ཁྱུད་འཛིན།

nimindhara

A nāga king.

g.606 Nimindhara

mu khyud 'dzin

མུ་ལུད་འཛིན།

nimindhara

A mountain king.

g.607 Niśācarā

mtshan mo rgyu

མཚན་མོ་རྒྱ།

niśācarā

A great rākṣasī.

g.608 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

Definition from the 84000 Glossary of Terms:

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

g.609 nonhuman

mi ma yin pa

མི་མ་ཡིན་པ།

amānuṣa

g.610 Ojohāriṇī

mdangs za ba

མདངས་ཟ་བ།

ojohāriṇī

A great piśācī.

g.611 Olambā

kun tu 'phyang ma

ཀུན་ཏུ་འཕྱང་མ།

olambā

A great piśācī.

g.612 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth.

(Provisional 84000 definition. New definition forthcoming.)

g.613 ostāraka

gnon po

གནོན་པོ།

ostāraka

A class of nonhuman being.

g.614 Padumā

pad+ma

པུམ།

padmā

A great rākṣasī. *Padumā* is the Middle Indic equivalent of *padmā*.

g.615 Pālaka

skyong ba po

སྐྱོང་བ་པོ།

pālaka

A yakṣa general.

g.616 Pālitaka

skyong ba po

སྐྱོང་བ་པོ།

pālitaka

A yakṣa general.

g.617 Pañcacūḍa

—

—

pañcacūḍa

- A nāga king.
- g.618 Pañcālā
lṅga len
ལྷ་ལེན།
pañcālā
A river queen.
- g.619 Pañcālaganḍa
tshigs lṅga ser po
ཚོགས་ལྷ་སེར་པོ།
pañcālaganḍa
A yakṣa general in the intermediate directions.
- g.620 Pāñcālaganḍa
tshigs lṅga ser po
ཚོགས་ལྷ་སེར་པོ།
pāñcālaganḍa
A yakṣa general who is a “Dharma brother” of Vaiśravaṇa.
- g.621 Pāñcālaka
lṅga len
ལྷ་ལེན།
pāñcālaka
A nāga king.
- g.622 Pāñcālī
lṅga mangs
ལྷ་མངས།
pāñcālī
A geographical location in this sūtra.
- g.623 Pañcika
lṅga spyod
ལྷ་སྤྱིད།
pañcika · pāñcika
A yakṣa general.

- g.624 Pāṇḍamāthura
dkar po bcom brlag
 དཀར་པོ་བཅོམ་བརླག
pāṇḍamāthura
 A geographical location in this sūtra.
- g.625 Pāṇḍara
dkar gsal
 དཀར་གསལ།
pāṇḍara
 A nāga king.
- g.626 Pāṇḍaraka
paN+Da ka
 པརྟ་ཀ།
pāṇḍaraka
 A nāga king.
- g.627 Parapurañjaya
gzhan gyi grong las rgyal
 གཙན་གྱི་གྲོང་ལས་རྒྱལ།
parapurañjaya
 A geographical location in this sūtra.
- g.628 Pārāsara
pha rol mtha' med
 ཕ་རོལ་མགའ་མེད།
pārāsara
 A yakṣa general.
- g.629 Pārata
dn̄gul chu
 དངུལ་ཚུ།
pārata
 A geographical location in this sūtra.
- g.630 Parijāta

kun nas 'gro

ཀུན་ནས་འགྲོ།

parijāta

A mountain king.

g.631 Parikāla

—

—

parikāla

A nāga king.

g.632 Parikīṭa

mchog ldan grog ma

མཚོག་ལྷན་གྲོག་མ།

parikīṭa

A nāga king.

g.633 Parvata

ri

རི།

parvata

A yakṣa general.

g.634 Parvata

ri bo

རི་བོ།

parvata

A great ṛṣi.

g.635 Pātāla

'og

འོག།

pātāla

A geographical location in this sūtra.

g.636 Pāṭaliputra

skya snar can gyi bu · skya snar bu

ལྷ་སྐྱའཚན་གྱི་བུ། ་ ལྷ་སྐྱའཚན་བུ།

pāṭaliputra

A geographical location in this sūtra.

g.637 Patnīya

chung ma can

ལྷ་ས་ཚན།

patnīya

A geographical location in this sūtra.

g.638 Pauṇḍarīka

pad+ma dkar po

ཡུ་ལྷ་དཀར་པོ།

pauṇḍarīka

A nāga king.

g.639 Pauṇḍra

pon+tra

པོ་རྒྱ།

pauṇḍra

A geographical location in this sūtra.

g.640 Payoṣṇī

chu dron can

ལྷ་འཕྲོ་ཚན།

payoṣṇī

A river queen.

g.641 Piṅgala

dmar ser

དམར་མེར།

piṅgala

A yakṣa general.

g.642 Piṅgala

dmar ser po

དམར་མེར་པོ།

piṅgala

A yakṣa general.

g.643 Piṅgala

dmār ser po

དམར་སེར་པོ།

piṅgala

A yakṣa general.

g.644 Piṅgala

ser skyā

སེར་སྐྱ།

piṅgala

A yakṣa general in the western direction.

g.645 Piṅgala

ser skyā

སེར་སྐྱ།

piṅgala

A nāga king.

g.646 Piṅgalā

spre' u ltar dmar ser

སྐྱེའུ་ལྟར་དམར་སེར།

piṅgalā

A great piśācī.

g.647 Piṅgalā

dmār ser mo

དམར་སེར་མོ།

piṅgalā

A great rākṣasī.

g.648 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

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

g.649 piśācī

sha za mo

ཤ་བ་མོ།

piśācī

A female piśāca.

g.650 Pitānandin

pha dga'

ཕ་དགའ།

pitānandin

A yakṣa general.

g.651 Pitaṅgala

pi tang ga l+ya

ཕི་ཏང་ག་ལ།

pitaṅgala

A geographical location in this sūtra.

g.652 Polava

po la ba

ཕོ་ལ་བ།

—

A nāga king.

g.653 Potalaka

gru 'dzin

གུ་འཛིན།

potalaka

A great ṛṣi.

g.654 Prabha

'od

འོད།

prabha

A great ṛṣi.

g.655 Prabhadrīkā

rab bzang

རབ་བཟང་།

prabhadrīkā

A river queen.

g.656 Prabhañjana

rab tu 'joms pa

རབ་ཏུ་འཇོམས་པ།

prabhañjana

A yakṣa general.

g.657 Prabhañjana

rab 'jigs pa

རབ་འཇིགས་པ།

prabhañjana

A yakṣa general.

g.658 Prabhaṅkara

'od byed pa

འོད་བྱེད་པ།

prabhaṅkara

A yakṣa general.

g.659 Prabhaṅkara

'od byed pa

འོད་བྱེད་པ།

prabhaṅkara

- A yakṣa general.
- g.660 Prabhāsvara
'od gsal ba
 འོད་གསལ་བ།
prabhāsvara
 A yakṣa general.
- g.661 Prabhu
bla ma
 ལྷ་མ།
prabhu
 A yakṣa general in the western direction.
- g.662 Pradyumna
bdud
 བདུད།
pradyumna
 A nāga king. Pradyumna is another name for Kāmadeva.
- g.663 Prajāpati
skye dgu'i bdag po
 སྐྱེ་དགུ་འི་བདག་པོ།
prajāpati
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.664 Prajāpati
ske dgu'i bdag po
 སྐྱེ་དགུ་འི་བདག་པོ།
prajāpati
- g.665 Pralambā
rab tu 'phyang ma
 རབ་ཏུ་འཕྱང་མ།
pralambā
- g.666 Pralambā
rab tu 'phyang ma

- རབ་ཏུ་འཕྱར་མ།
pralambā
 A great piśācī.
- g.667 Pramardana
 'joms pa po
 འཛོམས་པ་པོ།
pramardana
 A yakṣa general.
- g.668 Pramardana
 rab 'joms pa
 རབ་འཛོམས་པ།
pramardana
 A yakṣa general.
- g.669 Pramokṣa
 rab thar
 རབ་ཐར།
pramokṣa
 A nāga king.
- g.670 Praṇāda
 sgra rab
 སྒ་རབ།
praṇāda
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.671 Prāṇahāriṇī
 srog 'phrog ma
 སྲོག་འཕྲོག་མ།
prāṇahāriṇī
 A great rākṣasī.
- g.672 Prasabha
 'du ba mchog
 འདུ་བ་མཚོག།

prasabha

A yakṣa general.

g.673 Pratiṣṭhāna

rab tu gnas

རབ་ཏུ་གནས།

pratiṣṭhāna

A geographical location in this sūtra.

g.674 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.675 preṣaka

sbod gtong

སློད་གཏོང།

preṣaka

A class of nonhuman being.

g.676 preta

yi dags

ཡི་དགས།

preta

Definition from the 84000 Glossary of Terms:

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

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

g.677 Pretī

yi dags mo

ཡི་དགས་མོ།

pretī

A great piśācī.

g.678 Priyadarśana

mthong dga' ba

མཐོང་དགའ་བ།

priyadarśana

A yakṣa general.

g.679 Priyadarśana

mthong dga' bo

མཐོང་དགའ་བོ།

priyadarśana

A yakṣa general.

g.680 Pulaha

spu zing sel

སྤུ་ཟིང་སེལ།

pulaha

A lord of beings.

g.681 Pulastya

mdun du bdar

མདུན་དུ་བདར།

pulastya

A lord of beings.

g.682 Punarvasu

nab so

ནབ་སོ།

punarvasu

A lunar mansion in the east.

g.683 Puṇḍarīka

pad+ma dkar po

པདྨ་དཀར་པོ།

puṇḍarīka

A geographical location in this sūtra.

g.684 Puṇḍavardhana

'phral ris 'phel

འཕྲལ་རིས་འཕེལ།

puṇḍavardhana

A geographical location in this sūtra.

g.685 Pūraṇakarṇa

rna ba tshang ba

རྣ་བ་ཚང་བ།

pūraṇakarṇa

A nāga king.

g.686 Purañjaya

grong khyer rgyal

གྲོང་ཁྱེར་རྒྱལ།

purañjaya

A yakṣa general.

g.687 Purastya

mdun du bdar

མདུན་དུ་བདར།

purastya

A great ṛṣi.

- g.688 Pūrṇabhadra
gang ba bzang
གང་བ་བཟང་།
pūrṇabhadra
A nāga king.
- g.689 Pūrṇabhadra
gang ba bzang
གང་བ་བཟང་།
pūrṇabhadra
A yakṣa general.
- g.690 Pūrṇabhadrikā
gang ba bzang ma
གང་བ་བཟང་མ།
pūrṇabhadrikā
A great piśācī.
- g.691 Pūrṇaka
gang ba
གང་བ།
pūrṇaka
A yakṣa general.
- g.692 Pūrṇaka
gang po
གང་པོ།
pūrṇaka
A yakṣa general.
- g.693 Pūrṇaka
gang po
གང་པོ།
pūrṇaka
A yakṣa general in the eastern direction.
- g.694 Pūrṇaka

gang po

གང་པོ།

pūrṇaka

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

g.695 Pūrṇamukha

bzhin rgyas pa

བཞིན་རྒྱལ་པ།

pūrṇamukha

A yakṣa general.

g.696 Pūrvabhādrapadā

khnums stod

ཁུམས་སྟོད།

pūrvabhādrapadā

A lunar mansion in the north.

g.697 Pūrvaphālgunī

gre

གྲེ།

pūrvaphālgunī

A lunar mansion in the south.

g.698 Pūrvāśāḍhā

chu stod

ཅུ་སྟོད།

pūrvāśāḍhā

A lunar mansion in the west.

g.699 Puṣpadanta

me tog so

མེ་ཏོག་སོ།

puṣpadanta

A yakṣa general.

g.700 Puṣpaketu

me tog tog

མེ་ཏོག་ཏོག

puṣpaketu

A yakṣa general.

g.701 Puṣya

rgyal

ལྷུ་ལྷུ་

puṣya

A lunar mansion in the east.

g.702 pūtana

srul po

སྤུ་པ་སྤུ་

pūtana

Definition from the 84000 Glossary of Terms:

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

g.703 Putrīvaṭa

bu mo 'jug

བུ་མོ་འཇུག

putrīvaṭa

A geographical location in this sūtra.

g.704 Rāghava

rtogs pa'i bu

རྟོགས་པའི་བུ།

rāghava

A nāga king.

g.705 Rāhu

sgra gcan

ལྷ་གཅན།

rāhu

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

g.706 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.707 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

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

g.708 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A nāga king.

- g.709 rākṣasī
srin mo
 སྲིན་མོ།
rākṣasī
 A female rākṣasa.
- g.710 Rakṣitikā
srung ba mo
 སྲུང་བ་མོ།
rakṣitikā
 A great piśācī.
- g.711 Raktamāli
dmar phreng can
 དམར་ཕྲེང་ཅན།
raktamāli
 A nāga king.
- g.712 Rāmakāṅkṣi
dga' ba'i tshang tshing
 དགའ་བའི་ཚང་ཚིང་།
rāmakāṅkṣi
 A geographical location in this sūtra.
- g.713 Ramatha
dga' dang ldan
 དགའ་དང་ལྷན།
ramatha
 A geographical location in this sūtra.
- g.714 Rāśina
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 —
rāśina
 A geographical location in this sūtra.
- g.715 Rathasyā

—

—

rathasyā

A river queen.

g.716 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྲུང་གནས།

ratnākara

A mountain king.

g.717 Raudrā

drag mo

དྲག་མོ།

raudrā

A great rākṣasī.

g.718 Raudrī

drag po'i chung ma

དྲག་པོའི་ཚུང་མ།

raudrī

A great mātrkā.

g.719 Rauruka

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—

rauruka

A geographical location in this sūtra.

g.720 Rāvaṇa

sgra sgrogs bu

སྒྲ་སྒྲོགས་བུ།

rāvaṇa

A yakṣa general.

g.721 Rāvaṇa

—

—

rāvaṇa

The husband of Ekajaṭā.

g.722 Rāvaṇa

sgra sgrogs kyi bu

སྲོག་སྲོག་ཀྱི་བུ།

rāvaṇa

A nāga king.

g.723 Rāvaṇī

zlog byed ma

ཚོག་བྱེད་མ།

rāvaṇī

A great rākṣasī.

g.724 Revatī

nam gru

ནམ་གུ།

revatī

A lunar mansion in the north.

g.725 Rohiṇī

snar ma

སྐར་མ།

rohiṇī

A great rākṣasī.

g.726 Rohiṇī

snar ma

སྐར་མ།

rohiṇī

A lunar mansion in the east.

g.727 Rohitaka

—

—

rohitaka

A geographical location in this sūtra.

g.728 Rohitāśva

rta dmar

རྟ་དམར།

rohitāśva

A geographical location in this sūtra.

g.729 ṛṣi

drang srong

དྲང་སྟོང།

ṛṣi

Definition from the 84000 Glossary of Terms:

An ancient Indian spiritual title, often translated as “sage” or “seer.” The title is particularly used for divinely inspired individuals credited with creating the foundations of Indian culture. The term is also applied to Śākyamuni and other realized Buddhist figures.

g.730 Ṛṣika

drang srong

དྲང་སྟོང།

ṛṣika

A nāga king.

g.731 Ṛṣirakṣitikā

drang srong srung ma

དྲང་སྟོང་སྟུང་མ།

ṛṣirakṣitikā

A great piśācī.

g.732 Ṛṣiśṛṅga

drang srong rwa

དྲང་སྟོང་རྩ།

ṛṣiśṛṅga

A great ṛṣi.

g.733 Rudhirāhāriṇī

khrag za ma

ལྷག་ཟ་མ།

rudhirāhāriṇī

A great rākṣasī.

g.734 rudra

drag po

དྲག་པོ།

rudra

A class of nonhuman beings.

g.735 Rudra

drag po

དྲག་པོ།

rudra

A wrathful form of Śiva.

g.736 Rurubha

ri dags can

རི་དགས་ཅན།

rurubha

A mountain king.

g.737 Śabarī

sha ba ri

ཤ་བ་རི།

śabarī

A being in this sūtra.

g.738 Ṣaḍakṣarī

yi ge drug ma

ཡི་གེ་དྲུག་མ།

ṣaḍakṣarī

A being in this sūtra.

g.739 Ṣaḍaṅgula

sor mo drug pa

སང་མོ་རྒྱལ་པ།

ṣaḍaṅgula

A nāga king.

g.740 Sāgara

rgya mtsho

སྐ་མཚོ།

sāgara

A yakṣa general.

g.741 Sāgara

mtsho chen

སང་མོ་རྒྱལ།

sāgara

A nāga king.

g.742 Sāgara

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—

sāgara

A geographical location in this sūtra.

g.743 Sāgaraputra

mtsho chen bu

སང་མོ་རྒྱལ་བ།

sāgaraputra

A nāga king.

g.744 Sahā world

mi mjed

མི་མཇེད།

—

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this

trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāṃpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafiield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafiield contaminated with the five degenerations (*pañcakaṣāya*, *snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit \sqrt{sah} , “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.745 Sahya

mi mjed

མི་མཇེད།

sahya

A mountain king.

g.746 Śaila

brag

བྲག

śaila

A yakṣa general.

g.747 Śailabāhu

brag lag

བྲག་ལག

śailabāhu

A nāga king.

g.748 Saindhava

sen da pa

སེན་དཔ།

saindhava

A geographical location in this sūtra.

g.749 Śaivala

zhi ba 'dzin

ཞི་བ་འཛིན།

śaivāla

A nāga king.

g.750 Śakasthāna

nus pa'i gnas

ནུས་པའི་གནས།

śakasthāna

A geographical location in this sūtra.

g.751 Śakaṭamukha

shing rta'i bzhin

ཤིང་རྟའི་བཞེན།

śakaṭamukha

A nāga king.

g.752 Sāketa

gnas bcas

གནས་བཅས།

sāketa

A nāga king.

g.753 Sāketa

gnas bcas · gnas dang bcas

གནས་བཅས། · གནས་དང་བཅས།

sāketa

A geographical location in this sūtra.

g.754 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.755 Śākya

shAkya

ལྷ་ཀྱུ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.756 Śākyamuni

shAkya thub pa

ལྷ་ཀྱུ་མུན་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

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

g.757 Śākyaprabha

shAkya pra b+ha

ལྷ་ཀྱུ་པ་ལྷ།

śākyaprabha

Indian scholar from the late eighth–early ninth century.

g.758 Śalabha

stag re

ལྷ་ག་རེ།

śalabha

A nāga king.

g.759 Samaṅgira

ngag mnyam

རག་མཉམ།

samaṅgira

A great ṛṣi.

g.760 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

g.761 Samudgata

yang dag 'phags po

ཡང་དག་འཕགས་པོ།

samudgata

A great ṛṣi.

g.762 Samudra

rgya mtsho

རྒྱ་མཚོ།

samudra

A nāga king.

g.763 Samudrā

rgya mtsho ma

རྒྱ་མཚོ་མ།

samudrā

A great rākṣasī.

g.764 Samudraputra

rgya mtsho'i bu

རྒྱ་མཚོ་འབྲུ།

samudraputra

A nāga king.

g.765 Śanaiścara

spen pa

སྤྲོན་པ།

śanaiścara

A great ṛṣi.

g.766 Sanatkumāra

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sanatkumāra

A lord of beings.

g.767 Sañjaya

kun tu rgyal ba

ཀུན་ཏུ་རྒྱལ་བ།

sañjaya

A yakṣa general, the eldest son of Kubera.

g.768 Śaṅkāli

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śaṅkāli

A yakṣa general.

g.769 Śaṅkara

zhi byed pa

ཞི་བྱེད་པ།

śaṅkara

A yakṣa general.

g.770 Śaṅkha

dung

དུང་།

śaṅkha

A nāga king.

g.771 Śaṅkhapāla

dung skyong

སུ་རྒྱལ་།

śaṅkhapāla

A nāga king.

g.772 Śaṅkhila

dung can

སུ་ཙན་།

śaṅkhila

A yakṣa general in the south.

g.773 Śaṅkhinī

dung can ma

སུ་ཙན་མ།

śaṅkhinī

A great rākṣasī.

g.774 Śānti

zhi ma

ཞི་མ།

śānti

g.775 Saṅṭīraka

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—

saṅṭīraka

A geographical location in this sūtra.

g.776 Śāntivatī

zhi ldan

ཞི་ལྷན།

śāntivatī

A geographical location in this sūtra.

g.777 Śarabha

mda' ltar snang ba

མདའ་ལྷར་སྐང་བ།

śarabha

A great ṛṣi.

g.778 Śaradharā

mda' 'dzin ma

མདའ་འཛིན་མ།

śaradharā

A great rākṣasī.

g.779 Sārapura

grong khyer snying po

གོང་ཁྱེར་སྡིང་པོ།

sārapura

A geographical location in this sūtra.

g.780 Sarasvatī

dbyangs can

དབྱངས་ཅན།

sarasvatī

A river queen.

g.781 Śarayū

mda' 'byung

མདའ་འབྱུང་།

śarayū

A river queen.

g.782 Śarmila

brtse ba can

བརྩེ་བ་ཅན།

śarmila

A yakṣa general.

g.783 Sārthavāha

ded dpon

དེད་དཔོན།

sārthavāha

A yakṣa general.

- g.784 Sarvabhadra
thams cad bzang
 ཐམས་ཅད་བཟང་།
sarvabhadra
 A yakṣa general.
- g.785 Śāsanadhara
bstan pa 'dzin
 བསྟན་པ་འཛིན།
śāsanadhara
 A mountain king.
- g.786 Śatabāhu
lag brgya pa
 ལག་བརྒྱ་པ།
śatabāhu
 A yakṣa general.
- g.787 Śatabāhu
lag brgya ma
 ལག་བརྒྱ་མ།
śatabāhu
 A rākṣasī.
- g.788 Śatabāhu
zhi ba 'dzin
 ཞི་བ་འཛིན།
śatabāhu
 A river queen.
- g.789 Śatabhiṣā
mon gru
 མོན་གུ།
śatabhiṣā
 A lunar mansion in the north.
- g.790 Sātāgiri

gror bcas ri

གྲོར་བཅས་རི།

sātāgiri

A yakṣa general.

g.791 Sātāgiri

ri mnyam

རི་མཉམ།

sātāgiri

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

g.792 Śatanetrā

mig brgya ma

མིག་བརྒྱ་མ།

śatanetrā

A great rākṣasī.

g.793 Śataśīrṣā

mgo brgya ma

མགོ་བརྒྱ་མ།

śataśīrṣā

A great rākṣasī.

g.794 Śataśṛṅga

rtse brgya pa

རྩེ་བརྒྱ་པ།

śataśṛṅga

A mountain king.

g.795 Ṣaṭpura

grong khyer drug

གྲོང་ཁྱེར་རྒྱུག།

ṣaṭpura

A geographical location in this sūtra.

g.796 Saubhadriya

bzang mdzes

བཟང་མཛེས།

saubhadriya

A geographical location in this sūtra.

g.797 Saumitrā

mdza' bzang

མཛེའ་བཟང་།

saumitrā

A river queen.

g.798 Siddhapātra

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siddhapātra

A yakṣa general.

g.799 Siddhārtha

don grub

དོན་གུབ།

siddhārtha

A yakṣa general.

g.800 Siddhārtha

don grub pa

དོན་གུབ་པ།

siddhārtha

A yakṣa general.

g.801 Śikhaṇḍin

gtsug phud can

གཏུག་ཕུད་ཅན།

śikhaṇḍin

A yakṣa general.

g.802 Śikhin

gtsug tor · gtsug tor can

གཙུག་ཏུ་ར། . གཙུག་ཏུ་ཅན།

śikhin

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

g.803 Śilāpura

rdo grong

རོ་གོང་།

śilāpura

A geographical location in this sūtra.

g.804 Śīlendrabodhi

shI len dra bo d+hi

ཤི་ལེན་བོ་བློ།

śīlendrabodhi

Indian scholar from the late eighth–early ninth century.

g.805 Siṃha

seng ge

སེང་གེ།

siṃha

A yakṣa general in the south.

g.806 Siṃhabala

seng ge'i stag . seng ge'i stobs

སེང་གེ་ཉི་སྟག་ . སེང་གེ་ཉི་སྟོབས།

siṃhabala

A yakṣa general.

g.807 Siṃhala

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siṃhala

A nāga king.

g.808 Siṃhala

sing ha la

སིང་ཧ་ལ།

siṃhala

A geographical location in this sūtra.

g.809 Sindhu

sin d+hu

སིན་རྩུ།

sindhu

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

g.810 Sindhu

sin d+hu

སིན་རྩུ།

sindhu

A river queen.

g.811 Sindhusāgara

sin d+hu yi ni rgya mtsho

སིན་རྩུ་ཡི་ནི་རྒྱ་མཚོ།

sindhusāgara

A geographical location in this sūtra.

g.812 Śiri

dpal

དཔལ།

śiri

A nāga king.

g.813 Śirika

dpal can

དཔལ་ཅན།

śirika

A nāga king.

g.814 Sītā

sl ta

སྲི་ཏ།

sītā

A nāga king.

g.815 Sītā

sl ta

སྲི་ཏ།

sītā

A river queen.

g.816 Śītavana

bsil ba'i nags tshal

བསིལ་བའི་ནགས་ཚལ།

śītavana

g.817 Śiva

zhi ba

ཞི་བ།

śiva

A yakṣa general.

g.818 Śivabhadra

zhi ba bzang po

ཞི་བ་བཟང་པོ།

śivabhadra

A yakṣa general.

g.819 Śivapurādhāna

zhi ba'i grong len

ཞི་བའི་གྲོང་ལེན།

śivapurādhāna

A geographical location in this sūtra.

g.820 skanda

skem byed

སྐེམ་བྱེད།

skanda

A class of nonhuman being.

g.821 Skandā

skem byed ma

སྐེས་བྱེད་མ།

skandā

A great rākṣasī.

g.822 Skandhākṣa

phrag pa'i mig

ཕྱག་པའི་མིག།

skandhākṣa

A yakṣa general.

g.823 Soma

zla ba

ལྷ་བ།

soma

A yakṣa general in the sky. A yakṣa of the same name is listed as a “Dharma brother” of Vaiśravaṇa.

g.824 Somā

des ma

དེས་མ།

somā

A great rākṣasī.

g.825 Sphoṭana

rgyas byed

རྒྱས་བྱེད།

sphoṭana

A nāga king.

g.826 Sphoṭanī

'gems ma

འགོ་མས་མ།

sphoṭanī

A great rākṣasī.

g.827 śramaṇa

dge sbyong

དགེ་སྦྱང་།

śramaṇa

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

g.828 Śrāmaṇeraka

dge tshul

དགེ་ཚུལ།

śrāmaṇeraka

A nāga king.

g.829 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

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.830 Śravaṇa

gro bzhin

ལྷོ་བཞིན།

śravaṇa

A lunar mansion in the west.

g.831 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.832 Śrībhadrā

dpal bzang

དཔལ་བཟང་།

śrībhadrā

A nāga king.

g.833 Śrīkaṇṭha

dpal mgrin

དཔལ་མགྲིན།

śrīkaṇṭha

A nāga king.

g.834 Śrīmanta

dpal ldan

དཔལ་ལྷན།

śrīmanta

A mountain king.

g.835 Śrīmat

dpal ldan

དཔལ་ལྷན།

śrīmat

A nāga king.

g.836 Śrīmatī

dpal ldan ma

དཔལ་ལྷན་མ།

śrīmatī

g.837 Śrīvardhana

dpal 'phel

དཔལ་འཕེལ།

śrīvardhana

A nāga king.

g.838 Śrughna

'gro 'joms

འགོ་འཛོམས།

śrughna

A geographical location in this sūtra.

g.839 Stambhanī

rengs byed ma

རེངས་བྱེད་མ།

stambhanī

g.840 Sthala

ka ba

ཀ་བ།

sthala

A yakṣa general.

g.841 Sthalā

ka ba

ཀ་བ།

sthalā

A geographical location in this sūtra.

g.842 Ṣṭhālā

ka ba

ཀ་བ།

ṣṭhālā

A geographical location in this sūtra.

g.843 Sthūlaśira

mgo bo che

མགོ་བོ་ཚེ།

sthūlaśira

A great ṛṣi.

g.844 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ཚུགས་པ།

srotaāpanna

Definition from the 84000 Glossary of Terms:

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

(Provisional 84000 definition. New definition forthcoming.)

g.845 Subāhu

lag bzang

ལག་བཟང་།

subāhu

A nāga king.

g.846 Subāhu

lag bzang

ལག་བཟང་།

subāhu

A mountain king.

g.847 Subhadra

rab tu bzang

- རབ་ཏུ་བཟང་།
subhadra
 A nāga king.
- g.848 Subhūma
shin tu sa pa
 ཤིན་ཏུ་ས་པ།
subhūma
 A yakṣa general who dwells on the earth.
- g.849 Sūciloma
khav kyi spu
 ཁབ་ཀྱི་སྤུ།
sūciloma
 A nāga king.
- g.850 Sudarśana
blta na sdug pa
 བཏྟ་ན་སྤུག་པ།
sudarśana
 A yakṣa general.
- g.851 Sudarśana
blta na mdzes
 བཏྟ་ན་མཛེས།
sudarśana
 A nāga king.
- g.852 Sudarśana
blta na sdug
 བཏྟ་ན་སྤུག།
sudarśana
 A mountain king.
- g.853 Śukāmukha
ne tso'i bzhin
 རྗེ་ཙོ་འི་བཞིན།

śukāmukha

A yakṣa general.

g.854 Sukhāvaha

bde byed pa

བདེ་བྱེད་པ།

sukhāvaha

A yakṣa general.

g.855 Sukhāvaha

bde byed pa

བདེ་བྱེད་པ།

sukhāvaha

A yakṣa general.

g.856 Sukīrtī

rab grags

རབ་གྲགས།

sukīrtī

A great ṛṣi.

g.857 Śukladamṣṭra

mche ba dkar po

མཚེ་བ་དཀར་པོ།

śukladamṣṭra

A yakṣa general.

g.858 Śukra

pa ba sangs

པ་བ་སངས།

śukra

A great ṛṣi.

g.859 Sumanas

yid bzang

ཡིད་བཟང་།

sumanas

A nāga king.

g.860 Sumeru

ri rab

རི་རབ།

sumeru

A nāga king.

g.861 Sumeru

ri rab

རི་རབ།

sumeru

A mountain king.

g.862 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.863 Sumitrā

rab mdza' ma

རབ་མཛའ་མ།

sumitrā

A great rākṣasī.

g.864 Sumukha

bzhin bzangs

བཞིན་བཟངས།

sumukha

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

g.865 Sumukha

bzhin bzangs

བཞིན་བཟངས།

sumukha

A nāga king.

g.866 Sunanda

rab dga'

རབ་དགའ།

sunanda

A nāga king.

g.867 Sunandamāna

rab dga'

རབ་དགའ།

sunandamāna

A lord of beings.

g.868 Sundara

mdzes

མཛེས།

sundara

A yakṣa general.

g.869 Sunetra

mig bzang

མིག་བཟངས།

sunetra

A yakṣa general in the east.

g.870 Śūnya

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śūnya

A geographical location in this sūtra.

g.871 Suprabuddha

rab sad pa

རབ་སཏཱ།

suprabuddha

A yakṣa general.

g.872 Supratiṣṭhita

rab brtan

རབ་བརྟན།

supratiṣṭhita

A nāga king.

g.873 Sūrya

nyi ma

ཉི་མ།

sūrya

A yakṣa general in the sky.

g.874 Sūryākānta

nyi ma mdzes

ཉི་མ་མཛེས།

sūryākānta

A mountain king.

g.875 Sūryaprabha

nyi 'od

ཉི་འོད།

sūryaprabha

A yakṣa general.

g.876 Sūryaprabha

nyi 'od

ཉི་འོད།

sūryaprabha

A nāga king.

- g.877 Suṣeṇa
sde bzang po
སྡེ་བཟང་པོ།
suṣeṇa
A yakṣa general.
- g.878 Susena
sde bzang
སྡེ་བཟང།
susena
A mountain king.
- g.879 Susīmā
mtshams bzang ma
མཚམས་བཟང་མ།
susīmā
A great rākṣasī.
- g.880 Sutanu
lus mdzes
ལུས་མཛེས།
sutanu
A lord of beings.
- g.881 Suvarṇapārśva
gser logs
གསེར་ལོགས།
suvarṇapārśva
A mountain king.
- g.882 Suvarṇaśṛṅga
gser gyi rtse mo
གསེར་གྱི་རྩེ་མོ།
suvarṇaśṛṅga
A mountain king.
- g.883 Suvarṇāvabhāsa

gser du snang ba

གསེར་དུ་སྒྲུང་བ།

suvarṇāvabhāsa

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

g.884 Suvāstu

dn̄gos bzang

དོམ་བཟང་།

suvāstu

A river queen.

g.885 Suvāstu

dn̄gos bzang

དོམ་བཟང་།

suvāstu

A geographical location in this sūtra.

g.886 Svāstī

sa ri

ས་རི།

svāstī

A lunar mansion in the south.

g.887 Svastika

dge ba

དགེ་བ།

svastika

A yakṣa general.

g.888 Svastikaṭaka

dge ba'i pho brang

དགེ་བའི་ཕོ་བླང་།

svastikaṭaka

A geographical location in this sūtra.

g.889 Svāti

sa ri

ས་རྩི

svāti

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

g.890 Tadaḡapālinī

ldeng ka skyong

ལྷེང་ཀ་སློང་།

tadaḡapālinī

A great rākṣasī.

g.891 Takṣaka

'jog po

འཇོག་པོ།

takṣaka

A nāga king.

g.892 Takṣaśilā

rdo 'jog

རྡོ་འཇོག་།

takṣaśilā

A geographical location in this sūtra.

g.893 Tāmarā

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tāmarā

A river queen.

g.894 Tāmraparṇī

zangs 'dab

ཟངས་འདབ།

tāmraparṇī

A river queen.

g.895 Tāmraparṇī

zangs kyi 'dab ma can

ཟངས་ཀྱི་འདབ་མ་ཅན།

tāmraparṇī

A geographical location in this sūtra.

g.896 Tāpana

gdung ba

གདུང་བ།

tāpana

A mountain king.

g.897 Tapanī

gdung ma

གདུང་མ།

tapanī

A great rākṣasī.

g.898 Tapodā

dka' thub sbyin

དཀའ་ཐུབ་སྤྱིན།

tapodā

A river queen.

g.899 Taraṅgavatī

rlangs dang ldan

རྣང་སྟངས་ལྷན།

taraṅgavatī

A geographical location in this sūtra.

g.900 Tararka

gnyi

གཉི།

tararka

A yakṣa general.

g.901 Tarukacchaka

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tarukacchaka

A geographical location in this sūtra.

g.902 Taṭiskandha

'gram ldan phung po

འགྲམ་ལྷན་ཕུང་པོ།

taṭiskandha

A geographical location in this sūtra.

g.903 Thirty-Three

sum cu rtsa gsum pa

སུམ་རུ་ཚ་གསུམ་པ།

trayastrīṃśa

See “Heaven of the Thirty-Three.”

g.904 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.905 traversed hex

bsgom nyes

བསྐོམ་ཉེས།

durlaṅghita

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

g.906 Trigupta

gsum sbas

གསུམ་སྒྲུབ།

trigupta

A yakṣa general.

g.907 Trikaṅṭhaka

mgul gsum pa

མགུལ་གསུམ་པ།

trikaṅṭhaka

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

g.908 Triphālin

'bras bu gsum pa

འབྲས་བུ་གསུམ་པ།

triphālin

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

g.909 Tripura

grong khyer gsum

གྲོང་ཁྱེར་གསུམ།

tripura

A geographical location in this sūtra.

g.910 Tripurī

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tripurī

A geographical location in this sūtra.

g.911 Triśūlapāṇi

rtse gsum lag

རྩེ་གསུམ་ལག།

triśūlapāṇi

A yakṣa general.

g.912 Triśūlapāṇī

lag na rtse gsum ma

ལག་ན་རྩེ་གསུམ་མ།

triśūlapāṇī

A rākṣasī.

g.913 Tukhāra

tho gar

ཐོ་གར།

tukhāra

A geographical location in this sūtra.

g.914 twenty-eight great yakṣa generals

gnod sbyin gyi sde dpon chen po nyi shu rtsa brgyad

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

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

g.915 Uḍḍiyānaka

u T+yana

ལུ་ཏྲེ་ལ།

uḍḍiyānaka

A geographical location in this sūtra.

g.916 Udgata

'phags po

འཕགས་པོ།

udgata

A great ṛṣi.

g.917 Udumbara

u dum+bA ra

ལུ་དུམ་བའ།

udumbara

A geographical location in this sūtra.

g.918 Udyogapāla

brtson skyong

བཙོན་སྐྱོང་།

udyogapāla

A yakṣa general in the north.

g.919 Ujjahānyā

gyen du 'gro

གྱེན་དུ་འགོ།

ujjahānyā

A geographical location in this sūtra.

g.920 Ujjayanī

'phags rgyal

འཕགས་རྒྱལ།

ujjayanī

A geographical location in this sūtra.

g.921 Ulkāmukhī

sgron ma kha

སྐྱོན་མ་ཁ།

ulkāmukhī

A great rākṣasī.

g.922 Ulūka

a lu ka

ཨ་ལུ་ཀ།

ulūka

A nāga king.

g.923 unmāda

smyo byed

སྐྱོ་བྱེད།

unmāda

A class of nonhuman being.

g.924 Upabindu

nye ba'i thigs pa

ཉེབའི་ཐིགས་པ།

upabindu

A nāga king.

g.925 Upadundubhi

nye mnga

ཉེ།

upadundubhi

A nāga king.

g.926 Upakāla

nye gnag

ཉེགནག

upakāla

A yakṣa general who dwells on the earth.

g.927 Upakālaka

nye gnag po

ཉེགནག་པོ།

upakālaka

A yakṣa general.

g.928 Upakālaka

nye gnag

ཉེགནག

upakālaka

A nāga king.

g.929 Upamadā

nye rgyags ma

ཉེརྒྱགས་མ།

upamadā

A great piśācī.

- g.930 Upanala
nye bar mi zhum pa
 ཉེབར་མི་ལུམ་པ།
upanala
 A nāga king.
- g.931 Upananda
nye dga' bo
 ཉེདག་འ་བོ།
upananda
 A nāga king.
- g.932 Upapañcaka
nye lnga po
 ཉེལ་པོ།
upapañcaka
 A yakṣa who is a “Dharma brother” of Vaiśravaṇa.
- g.933 Upasiṃha
nye ba'i seng ge
 ཉེབའི་སེང་གེ།
upasiṃha
 A yakṣa general in the south.
- g.934 Upasita
nye dkar
 ཉེདག་ས།
upasita
 A mountain king.
- g.935 Upendra
nye ba'i dbang po
 ཉེབའི་དབང་པོ།
upendra
- g.936 Upendra
nye ba'i dbang po

ཉེབའི་དབང་པོ།

upendra

A nāga king.

g.937 Uragā

brang gis 'gro

བྲང་གིས་འགོ།

uragā

A geographical location in this sūtra.

g.938 Uragādhipa

brang 'gro'i bdag po nag po

བྲང་འགོའི་བདག་པོ་ནག་པོ།

uragādhipa

A nāga king.

g.939 Ūrdhvajaṭā

ral pa 'grent

རལ་པ་འགྲེང།

ūrdhvajaṭā

A great rākṣasī.

g.940 Utpala

me tog ut+pala

མེ་ཏོག་ལྷུང་པ།

utpala

A nāga king.

g.941 Uttama

mchog

མཚོག།

uttama

A nāga king.

g.942 Uttarabhādrapadā

khnums smad

མུམས་སྐད།

uttarabhādrapadā

A lunar mansion in the north.

g.943 Uttaramānuṣa

mi'i bla ma · mi yi bla ma

མིའི་བླ་མ། · མི་ཡི་བླ་མ།

uttaramānuṣa

A nāga king.

g.944 Uttaraphālgunī

dbo

དབོ།

uttaraphālgunī

A lunar mansion in the south.

g.945 Uttarāṣāḍhā

chu smad

ཅུ་སྐད།

uttarāṣāḍhā

A lunar mansion in the west.

g.946 Uttrāsanī

dngangs byed ma

དངངས་བྱེད་མ།

uttrāsanī

A great rākṣasī.

g.947 Vaccaḍa

bab+ba Da

བབ་པ།

vaccaḍa

A yakṣa general.

g.948 Vaccaḍādhāna

bab+ba da bskyed

བབ་པ་དབུ་སྐྱེད།

vaccaḍādhāna

A geographical location in this sūtra.

g.949 Vaḍi

ba Di

བ་ཌེ།

vaḍi

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

g.950 Vaijayanta

rnam rgyal ldan

རྣམ་རྒྱལ་ལྷན།

vaijayanta

A yakṣa general.

g.951 Vairā

dgra can

དགའ་ཅན།

vairā

A geographical location in this sūtra.

g.952 Vairāmaka

mtha' ma

མཐའ་མ།

vairāmaka

A geographical location in this sūtra.

g.953 Vairāṭaka

dgras dogs pa

དགའ་ས་དོགས་པ།

vairāṭaka

A yakṣa general.

g.954 Vaiśalī

yangs pa can

ཡངས་པ་ཅན།

vaiśalī

A geographical location in this sūtra.

g.955 Vaiśampāyana

—

—

vaiśampāyana

A great ṛṣi.

g.956 Vaiṣṇavī

khyab 'jug gi chung ma

ལྷན་འཇུག་གི་ཚུང་མ།

vaiṣṇavī

A great mātrkā.

g.957 Vaiśravaṇa

rnam thos kyi bu · rnam thos bu

རྣམ་ཐོས་ཀྱི་བུ། · རྣམ་ཐོས་བུ།

vaiśravaṇa

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

g.958 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

A nāga king.

g.959 Vajradharā

rdo rje 'dzin

རྡོ་རྗེ་འཛིན།

vajradharā

A great rākṣasī.

g.960 Vajrākara

rdo rje 'byung gnas

རྡོ་རྗེ་འབྱུང་གནས།

vajrākara

A mountain king.

g.961 Vajrapāṇi

lag na rdo rje

ལག་ན་རོ་རྩེ།

vajrapāṇi

A yakṣa general.

g.962 Vajrayudha

rdo rje mtshon

རོ་རྩེ་མཚོ་ན།

vajrayudha

A yakṣa general.

g.963 Vakkula

bak+ku

བཀུ།

vakkula

A yakṣa general.

g.964 Vakṣu

pak+Shu

པཀ་ཤུ།

vakṣu

A river queen.

g.965 Vakṣu

pak+Shu

པཀ་ཤུ།

vakṣu

A nāga king.

g.966 Vallūlagṛha

—

—

vallūlagṛha

A mountain king.

g.967 Valmīki

grog mkhar ba

བོ་ག་མཁར་བ།

valmiki

A great ṛṣi.

g.968 Valuka

ba lu ka

བ་ལུ་ཀ།

valuka

A nāga king.

g.969 Vāmadevaka

g.yon phyogs lha

གཡོན་ཕྱོགས་ལྷ།

vāmadevaka

A great ṛṣi.

g.970 Vāmaka

g.yon phyogs pa

གཡོན་ཕྱོགས་པ།

vāmaka

A great ṛṣi.

g.971 Vārāhī

phag gi chung ma

ཕག་གི་ཚུང་མ།

vārāhī

A great mātrkā.

g.972 Vārāṇasī

bA rA Na sI

བ་ར་ས་སྐ།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśi, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a

major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.973 Vardhamānaka

'phel ba

འཕེལ་བ།

vardhamānaka

A nāga king.

g.974 Vardhana

'phel byed

འཕེལ་བྱེད།

vardhana

A yakṣa general.

g.975 Varṇabhaṭa

'od ma'i 'gram

འོད་མའི་འགྲམ།

varṇabhaṭa

A geographical location in this sūtra.

g.976 Varṇi

kha dog can

ཁ་དོག་ཅན།

varṇi

A geographical location in this sūtra.

g.977 Varṣaṇa

char 'bebs

ཇར་འབེབས།

varṣaṇa

A nāga king.

g.978 Varṣaṇī

char 'bebs

- ཆར་འབབས།
varṣaṇī
 A great rākṣasī.
- g.979 Varuṇa
chu lha
 ལུང་།
varuṇa
 A nāga king.
- g.980 Varuṇa
chu lha
 ལུང་།
varuṇa
 The name of one of the oldest of the Vedic gods, associated with the waters.
- g.981 Varuṇa
chu lha
 ལུང་།
varuṇa
 A yakṣa general who is a “Dharma brother” of Vaiśravaṇa.
- g.982 Varuṇā
chu lha'i yul
 ལུང་འཇམ་ལུང་།
varuṇā
 A geographical location in this sūtra.
- g.983 Vāruṇī
rlung lha'i chung ma
 ལུང་ལུང་འཇམ་ལུང་།
vāruṇī
 A great mātrkā.
- g.984 Vāruṇī
chu lha'i chung ma
 ལུང་ལུང་འཇམ་ལུང་།

vāruṇī

A rākṣasī.

g.985 Vasāti

gnas can

གནས་ཅན།

vasāti

A geographical location in this sūtra.

g.986 Vāsava

nor gyi bu

ནོར་གྱི་བུ།

vāsava

A yakṣa general.

g.987 Vasiṣṭha

gnas 'jog

གནས་འཇོག

vasiṣṭha

A great ṛṣi.

g.988 Vasiṣṭha

mdzes gnas

མཛེས་གནས།

vasiṣṭha

A lord of beings.

g.989 Vasubhadra

nor bzang

ནོར་བཟང།

vasubhadra

A yakṣa general.

g.990 Vasubhadra

nor bzang

ནོར་བཟང།

vasubhadra

A nāga king.

g.991 Vasubhūmi

nor 'byor pa

འོ་འབྲོ་བ།

vasubhūmi

A yakṣa general.

g.992 Vāsuki

nor rgyal bu

འོ་རྒྱལ་བ།

vāsuki

A nāga king.

g.993 Vāsūmukha

nor gyi sgo

འོ་རྒྱ་མོ།

vāsūmukha

A nāga king.

g.994 Vasundharā

nor 'dzin ma

འོ་འཛིན་མ།

vasundharā

A great rākṣasī.

g.995 Vasutrāta

nor srung ba

འོ་སྤྱང་བ།

vasutrāta

A yakṣa general.

g.996 Vatsa

be'u

བེ་ལ།

vatsa

A nāga king.

g.997 vatsanābha poison

be'u lta bu'i dug

བེའུ་ལྷ་བུའི་དུག

vatsanābha

A type of vegetable poison frequently listed among poisonous substances in Āyurvedic literature.

g.998 Vātsīputra

bad sa'i bu

བད་སའི་བུ།

vātsīputra

A nāga king.

g.999 Vāyibhūmīya

rlung gi sa

རླུང་གི་ས།

vāyibhūmīya

A geographical location in this sūtra.

g.1000 Vāyira

rlung ldan pa

རླུང་ལྷན་པ།

vāyira

A yakṣa general.

g.1001 Vāyu

rlung

རླུང་།

vāyu

A yakṣa general who dwells in the sky.

g.1002 Vāyu

rlung lha

རླུང་ལྷ།

vāyu

g.1003 Vāyuvyā

rlung gi chung ma

རྣུ་གི་ཚུང་མ།

vāyuvyā

A great mātrkā.

g.1004 Vedagaccha

rig byed srung

རིག་བྱེད་སྲུང་།

vedagaccha

A mountain king.

g.1005 Vemacitra

thags bzangs ris

ཐགས་བཟངས་རིས།

vemacitra

A yakṣa general.

g.1006 Vemacitra

thags bzangs ris

ཐགས་བཟངས་རིས།

vemacitra

A mountain king.

g.1007 Vemānika

nga rgyal bral

ང་རྒྱལ་བྲལ།

vemānika

A yakṣa general.

g.1008 Veṣṭitaka

dkris pa po

དཀྲིས་པ་པོ།

veṣṭitaka

A yakṣa general.

g.1009 vetāla

ro langs

འཕྲུལ་ལྷ་སྐྱེ།

vetāla

A class of nonhuman being typically associated with violent sorcery rites and often said to possess and reanimate corpses.

g.1010 Vetravatī

spa ldan

སྐྱེ་ལྷ་སྐྱེ།

vetravatī

A river queen.

g.1011 Vibhīṣana

'jigs byed

འཕྲུལ་སྐྱེ་བློན།

vibhīṣana

A yakṣa general.

g.1012 Vibhīṣaṇā

'jigs byed ma

འཕྲུལ་སྐྱེ་བློན་མ།

vibhīṣaṇā

A great rākṣasī.

g.1013 Vidiśa

phyogs mtshams

ཕྱོགས་མཚམས།

vidiśa

A geographical location in this sūtra.

g.1014 Vidurā

—

—

vidurā

A great rākṣasī.

g.1015 vidyādhara

rig sngags 'chang

འཇིག་སྤྲུག་ལ་འཆང་།

vidyādhara

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

g.1016 Vidyādhara

rig 'dzin ma

འཇིག་འཇིག་མ།

vidyādhara

A great rākṣasī.

g.1017 Vidyotana

glog 'byin

སྤྲུག་འབྱིན།

vidyotana

A nāga king.

g.1018 Vidyotanī

snang byed ma

སྤྲུག་བྱེད་མ།

vidyotanī

A great rākṣasī.

g.1019 Vidyutprabha

glog 'od

སྤྲུག་འོད།

vidyutprabha

A mountain king.

g.1020 Vihetanā

rnam par 'tsho

རྣམ་པར་འཇོ།

vihetanā

A great rākṣasī.

g.1021 Vijaya

rnam par rgyal

རྣམ་པར་རྒྱལ།

vijaya

A yakṣa general

g.1022 Vikāṭa

ma rungs pa

མ་རུངས་པ།

vikāṭa

A yakṣa general.

g.1023 Vikāṭaṅkaṭa

mi bzad 'gro ldan

མི་བཟད་འགོ་ལྷན།

vikāṭaṅkaṭa

A group of yakṣas.

g.1024 Vilambā

rnam par 'phyang ma

རྣམ་པར་འཕྱང་མ།

vilambā

A great piśācī.

g.1025 Vimala

dri med

དྲི་མེད།

vimala

A nāga king.

g.1026 Vimalā

dri med

དྲི་མེད།

vimalā

A great rākṣasī.

g.1027 Vimalā

dri bral

དྲི་བླ་ལ།

vimalā

A river queen.

g.1028 Vindhya

'bigs byed

འབིགས་བྱིད།

vindhya

A mountain king.

g.1029 Vindu

thigs pa

ཐིགས་པ།

vindu

A mountain king.

g.1030 Vipāśyā

zhags bral

ཞགས་བླ་ལ།

vipāśyā

A river queen.

g.1031 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

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

g.1032 Vipula

shin tu rgyas

ཤིན་ཏུ་རྒྱས།

vipula

A mountain king.

g.1033 Vipula

rgyas pa

བྱུས་པ།

vipula

A geographical location in this sūtra.

g.1034 Vipula

yangs pa

ཡངས་པ།

vipula

A location in Rājagṛha.

g.1035 Vīra

dpa'

དཔའ།

vīra

A yakṣa general.

g.1036 Vīrabāhu

lag pa dpa'

ལག་པ་དཔའ།

vīrabāhu

A yakṣa general.

g.1037 Virocana

rnam par snang byed

རྣམ་པར་སྐྱང་བྱེད།

virocana

A yakṣa general.

g.1038 Virūdhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūdhaka

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

g.1039 Virūdhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūdhaka

A nāga king.

g.1040 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

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

g.1041 Viśākhā

sa ga

ས་ག

viśākhā

A lunar mansion in the south.

g.1042 Viśālākṣa

mig yangs pa

མིག་ཡངས་པ།

viśālākṣa

A yakṣa general.

g.1043 Viṣṇu

khyab 'jug

ཁྱབ་འཇུག

viṣṇu

One of the eight great gods in the Indian pantheon.

g.1044 Viṣṇu

khyab 'jug

ཁྱབ་འཇུག

viṣṇu

g.1045 Viṣṇulā

khyab 'jug len

ཁྱབ་འཇུག་ལོན།

viṣṇulā

A great rākṣasī.

g.1046 Viśvabhū

thams cad skyob pa

ཐམས་ཅད་སྐྱོབ་པ།

viśvabhū

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

g.1047 Viśvamitra

kun gyi bshes

ཀུན་གྱི་བཤེས།

viśvamitra

A great ṛṣi.

g.1048 Viśvamitrā

kun gyi bshes

ཀུན་གྱི་བཤེས།

viśvamitrā

A river queen.

g.1049 Vitastā

rgyas 'bab

རྒྱལ་འབབ།

vitastā

A river queen.

g.1050 Vokkāṇa

po ka

པོ་ཀ།

vokkāṇa

A geographical location in this sūtra.

g.1051 Vṛddhakāśyapa

'drob skyong gi bu rgan po

འདྲོབ་སྐྱོང་གི་བུ་རྒྱན་པོ།

vṛddhakāśyapa

A great ṛṣi.

g.1052 Vṛndakāṭa

khyu 'gro

ལྷ་འགོ།

vṛndakāṭa

A geographical location in this sūtra.

g.1053 Vulture Peak

bya rgod phung po

བྱ་རྗེ་ཕུང་པོ།

gṛdhrakūṭa

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.1054 Vyāghrabala

stobs med byed

སྟོབས་མེད་བྱེད།

vyāghrabala

A yakṣa general.

g.1055 Vyatipātana

gnod par byed

གནོད་པར་བྱེད།

vyatipātana

A yakṣa general.

g.1056 White

dkar po

དཀར་པོ།

—

A nāga king.

g.1057 wicked chāyā

gnod sgrib

གནོད་སྦྱིབ།

duśchāyā

A class of nonhuman being.

g.1058 written hex

bri nyes

བྲི་ཉེས།

durlikhita

g.1059 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.1060 Yakṣī

gnod sbyin mo

གནོད་སྦྱིན་མོ།

yakṣī

A geographical location in this sūtra.

g.1061 Yama

gshin rje

གཤིན་རྗེ།

yama

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

- g.1062 Yāmā
yA ma
ཡཱ་མ།
yāmā
A great rākṣasī.
- g.1063 Yamadūtī
gshin rje'i pho nya mo
གཤིན་རྗེ་པོ་ལྷ་མོ།
yamadūtī
A great rākṣasī.
- g.1064 Yamarākṣasī
—
—
yamarākṣasī
- g.1065 Yamunā
gshin rje sel
གཤིན་རྗེ་སེལ།
yamunā
A river queen.
- g.1066 Yāmyā
gshin rje'i chung ma
གཤིན་རྗེ་ཅུང་མ།
yāmyā
A great mātrkā.
- g.1067 Yodheya
g.yul 'gyed ldan pa
གཡུལ་འགྲེད་ལྷན་པ།
yodheya
A geographical location in this sūtra.
- g.1068 yogic conduct
brtul zhugs

ବ୍ରହ୍ମବ୍ରତା

vrata

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