

༄༅། །གཟའ་རྣམས་ཀྱི་ཡུམ་ཞེས་བྱ་བའི་གཟུངས།

The Dhāraṇī “The Mother of the Grahas”

Grahamāṭṛkānāmadhāraṇī

gza' rnam kyī yum zhes bya ba'i gzungs

· Toh 661 ·

Degé Kangyur, vol. 91 (rgyud 'bum, ba), folios 183.b–186.a



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co.

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SUMMARY

s.

- s.1 *The Dhāraṇī “The Mother of the Grahas”* contains instructions for a dhāraṇī recitation practice that will bring an end to any negative influences from the celestial grahas and protect beings from harm. These dhāraṇī instructions are part of the broader popular tradition for performing offerings to appease and gain the favor of the celestial grahas that remain widespread across South Asia and the South Asian diaspora to the present day.

ac.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Adam C. Krug produced the translation and wrote the introduction. Rory Lindsay edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *The Dhāraṇī “The Mother of the Grahas”* records a teaching by Śākyamuni Buddha on a dhāraṇī recitation practice for making offerings to the nine celestial grahas. The aim of this practice is to win the grahas’ favor and be protected from harmful influences and beings. The introduction tells us that the Buddha taught this dhāraṇī in the city of the yakṣa lord Aṭavika, where he was surrounded by a host of bodhisattvas and a large gathering of supernatural beings. Seated among them are the nine celestial grahas—Sūrya, Candra, Aṅgāraka, Budha, Bṛhaspati, Śukra, Śani, Rāhu, and Ketu—who have joined this assembly of supernatural beings to praise the Buddha and listen to his teaching.

i.2 As the Buddha concludes his teaching, the bodhisattva Vajrapāṇī approaches the Buddha to ask him to teach a Dharma discourse that will pacify both the celestial and harmful grahas.¹ The Buddha teaches *The Dhāraṇī “The Mother of the Grahas”* and provides instructions on a recitation practice for making offerings to the celestial grahas.

i.3 There is no known Sanskrit witness of *The Dhāraṇī “The Mother of the Grahas”* (Toh 661/998). This text is closely related, but not identical to, *The Noble Dhāraṇī “The Mother of the Grahas”* (Toh 660/997). Unlike Toh 660/997, Toh 661/998 (the present text) does not contain a translators’ colophon and is not mentioned by its specific title in either of the imperial Tibetan catalogs of translated works. Given that the colophon to Toh 660/997 indicates that it was translated during the reign of King Tri Songdetsen (Khri srong lde btsan, r. 755–797/804), it is possible that work, and not Toh 661/998 corresponds to the version of this text that appears in the Denkarma and Phangthangma imperial catalogs.

i.4 There are two Chinese versions of this text included in the Taishō canon, and one of these versions, Taishō 1302,² clearly corresponds to Toh 661/998. Many lines in Taishō 1302 and Toh 661/988 match each other word-for-word, and the overall structure of these two texts is identical. Interestingly,

Taishō 1302 was translated by Facheng, alias Gö Chödrup (ca. 755–849), who was a prolific Sino-Tibetan translator active in the Dunhuang region during the ninth century. It is possible, then, that Toh 661/998 was the source for Taishō 1302, or that Gö Chödrup produced both Toh 661/998 and Taishō 1302 based on a third source. A closer examination of these texts with reference to the Dunhuang manuscripts will shed further light on the connections between these sources. The other canonical Chinese translation, Taishō 1303,³ was translated by Fatian in the thirteenth century. This text noticeably differs from Toh 660/997 and Toh 661/998 in its structure and contents.

i.5 This English translation was prepared based on the witnesses for *The Dhāraṇī “The Mother of the Grahas”* in the Tantra Collection (*rgyud ’bum*) and the Compendium of Dhāraṇīs (*gzungs ’dus*)⁴ in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) of the Degé Kangyur. A version of this text preserved in the Stok Palace Kangyur was also consulted, but this witness is only a partial match for the witnesses in the Degé Kangyur. An additional early Tibetan witness is preserved among the collection of Tibetan manuscripts from Dunhuang presently housed in the Indian Office Library in London, but this witness has not yet been digitized and was unfortunately not available to us at the time that this translation was prepared.

The Dhāraṇī “The Mother of the Grahas”

1.

The Translation

[F.183.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in Aṭavika's great city, where he was being praised by a multitude of devas, nāgas, yakṣas, rākṣasas, gandharvas, asuras, garuḍas kinnaras, and mahoragas as well as Māra, Sūrya, Candra, Aṅgāraka, Śukra, Bṛhaspati, Budha, Śani, Rāhu, Ketu, the twenty-eight nakṣatras, and so forth while seated on a lion throne graced with the ornaments of the great vajra samaya.

1.2 He was accompanied by a multitude of bodhisattvas [F.184.a] and surrounded by a saṅgha of bodhisattvas including the bodhisattva great being Vajrapāṇi, the bodhisattva great being Vajracāṇḍa, the bodhisattva great being Vajrasena, the bodhisattva great being Vajra Bow, the bodhisattva great being Vajra Master, the bodhisattva great being Vajra Ornament, the bodhisattva great being Vajra Light, the bodhisattva great being Noble Avalokiteśvara, the bodhisattva great being Samantadarśin, the bodhisattva great being Lokaśrī, the bodhisattva great being Lotus Flag, the bodhisattva great being Broad Face, the bodhisattva great being Padmagarbha, the bodhisattva great being Lotus Eyes, the bodhisattva great being Mañjuśrīkumāra, the bodhisattva great being Maitreya, and more.

1.3 He sat before them teaching the Dharma. He was giving a Dharma teaching called, "A Jewel Adorning the Great Array" that was good at the beginning, good in the middle, good at the end, excellent in meaning, beautiful in its expression, unadulterated, perfectly pure, and thoroughly erudite.

1.4 Then, Vajrapāṇi rose from his seat in the assembly, and, through his own magical power, circled the Blessed one many thousands of times, bowed, and sat before him. With pride, he sat in a perfect cross-legged position

- casting his majestic gaze at the assembly with his vajra palms placed together at his heart, and addressed the Blessed One.
- 1.5 “Blessed One, the grahas are horrible [F.184.b] and have a horrible nature. They are fierce and have a fierce disposition. They are wrathful and have a wrathful nature. They hurt, harm, and steal the life force of beings. Some take wealth, some take life, and some shorten the length of a being’s lifespan. Since they cause such harm to beings and affect their lifespan, will the Blessed One please teach a Dharma discourse that can be used to protect all beings?”
- 1.6 “Well done,” the Blessed One responded. “It is good that the compassion you have generated has led you to ask Thus-Gone One about the most secret of great secret teachings so that it might benefit beings. Please listen well and pay attention. I will explain the most secret of secret excellent offerings and excellent recitation for incanting offering water for the grahas who have a vicious nature and are so very wrathful and terrifying.⁵
- 1.7 “I will give a systematic explanation
Of worshipping them with the offering rite,
Identifying the perpetrator when harm has occurred,⁶
The colors of the celestial grahas,
- 1.8 “How they can be appeased,
And the offerings and mantras
That will pacify wrathful
Devas, asuras,
- 1.9 “Kinnaras, nāgas,
Yakṣas, rākṣasas,
Humans, and nonhumans
Brimming with fierce, fiery energy.”
- 1.10 A radiant light referred to as “the manifestation of compassion” blazed forth from blessed Śākyamuni’s heart and entered the crowns of the grahas. Just then, Sūrya and the rest of the celestial grahas all got up, made a divine offering to the blessed, thus-gone Śākyamuni, bowed, knelt on one knee with their palms together, and [F.185.a] addressed the Blessed One:
- 1.11 “The blessed, thus-gone, worthy, perfect Buddha has shown us hospitality. Blessed One, please teach a Dharma discourse that will guard and protect Dharma reciters from us and other beings, that will bring them peace and happiness, and that will allow them to dispel weapons, dispel punishment, neutralize poison, nullify poison, create a protective boundary, and bind the ground.”

1.12 The blessed, thus-gone Śākyamuni then pronounced the following mantra for making offerings to the grahas:

1.13 *om maigholkāya svāhā | om sītāṃśave svāhā | om raktāṅgakumārāya svāhā | om budhāya svāhā | om bhṛhaspataye svāhā | om asurottamāya svāhā | om kṛṣṇa-varṇāya svāhā | om amṛtapriyāya svāhā | om jyotiśketave⁷ svāhā |*

1.14 “Vajrapāṇi, this is the heart mantra of the celestial grahas. Offerings are made just by reciting it. One should perform the offering in the middle of a maṇḍala that is twelve fingers in diameter and made with the appropriate colored powders. Present the water offering in a clay, copper, or other vessel or in a vessel made of silver and gold and incant each one with the mantra one hundred and eight times.

1.15 “After that, Vajrapāṇi, one should recite the mantra verses of *The Dhāraṇī “The Mother of the Grahas”* seven times. All the grahas will offer their protection, and one will be free from grahas who cause poverty. They will extend one’s lifespan after one’s lifespan has been exhausted. Vajrapāṇi, any monk, nun, male lay practitioner, female lay practitioner, or any other type of being who hears it will not suffer an unnatural death.

1.16 “Vajrapāṇi, one should perform the following offering in the middle of the maṇḍala of the celestial grahas. [F.185.b] The celestial grahas themselves will fulfill every wish for the dharma reciter who recites it every day. One’s impoverished state and the destitution of one’s family will be brought to an end.”

1.17 Then, the blessed, thus-gone one Śākyamuni pronounced *The Mother of the Grahas*:

“Homage to the buddhas. Homage to Vajradhara. Homage to Padmadhara. Homage to the celestial grahas who fulfill every wish. Homage to the nakṣatras. Homage to the twelve houses of the celestial grahas.

1.18 *tadyathā | om buddhe buddhe vajre vajre padme padme sara sara prasara prasara smara smara kṛḍaya kṛḍaya mārāya mārāya mārḍhaya mārḍhaya ghātaya ghātaya sarovighnān kuru kuru cchindha cchindha bhinda bhinda kṣāpaya kṣāpaya śānte śānte dānte dānte dāmāya dāmāya* Quick, Blessed Lady, please reveal yourself to me! Please protect me, my retinue, and all beings. Please protect us. Please dispel the harmful influences of all grahas and nakṣatras. Blessed Lady with great magical power, please clear away all wicked beings and please dry up my own misdeeds *caṇḍe caṇḍe turu turu caṇḍani caṇḍani muyu muyu mucu mucu vaha vaha ugre ugrata me pūrāya me manoratham paripūrāya sarvatathāgatādhiṣṭhite samāya svāhā |*

1.19 *om svāhā | hūm svāhā | hrī svāhā | dhruṃ svāhā | dhriṃ svāhā | padmadharāya svāhā | ādityāya svāhā | saumāya svāhā | dhāraṇīsutāya svāhā | budhāya svāhā | bṛhaspataye svāhā | śukrāya svāhā | kṛṣṇavarṇāya svāhā | rahāve svāhā | ketave svāhā | buddhāya svāhā | vajradharāya svāhā | padmadharāya svāhā | kumārāya svāhā | sarvagrahebhyaḥ svāhā | [F.186.a] sarvanakṣatrebhyaḥ svāhā | sarvadvādaśarāsinibhyaḥ svāhā | sarvopadravebhyaḥ svāhā | om sarvavidye hūm hūm phaṭ phaṭ svāhā |*

1.20 “Vajrapāṇi, the mantra verses of *The Dhāraṇī “The Mother of the Grahas”* are the foundation of all of the siddhis. Vajrapāṇi, the recitation of these mantra verses of *The Dhāraṇī “The Mother of the Grahas”* should begin on the seventh day during the waxing moon in the autumnal month of Kārtika. One should continue to take temporary vows and make offerings to the grahas until the fourteenth day of the month. If one recites it day and night during the full moon, one will not have to fear death for ninety-nine years.⁸ One will not fear perils caused by grahas or harm caused by meteors and nakṣatras. One will remember one’s past lives. The grahas will worship them and give them whatever they want.”

1.21 After that, the celestial grahas bowed to the Blessed One, expressed their approval, and disappeared.

1.22 *This concludes The Dhāraṇī “The Mother of the Grahas.”*

ab.

ABBREVIATIONS

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

n.

NOTES

- n.1 Whenever it is possible to do so, this translation makes a distinction between the term *graha* as it applies to the nine celestial phenomena and planets and the term *graha* when it is more broadly construed to signify a variety of beings who cause physical and mental illness. The translation “celestial *graha*” is used for the Tibetan *gza'* when it is clear that the text is referring to this group, and the term “*graha*” is used for the Tibetan *gdon* to indicate the broader class of beings.
- n.2 For e-texts of this version, see *Zhuxingmu tuoluoni jing* 諸星母陀羅尼經 (*Grahamātrkānāmadhāraṇī*), Taishō 1302 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1302>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1302.html>)). Note that this version is absent in the Korean Buddhist canon.
- n.3 See Lewis R. Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue* (http://www.acmuller.net/descriptive_catalogue/files/k1180.html), Accessed April 14, 2023. For e-texts of this version, see *Fo shuo sheng yao mu tuoluoni jing* 佛說聖曜母陀羅尼經 (*Grahamātrkānāmadhāraṇī*), Taishō 1303 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1303>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1303.html>)).
- n.4 Note that there is a discrepancy among various databases for cataloging the Toh 998 version of this text within vol. 101 or 102 of the Degé Kangyur. See Toh 998, n.4 (<https://read.84000.co/translation/toh998.html#UT22084-091-058-164>), for details.
- n.5 Following N, H, and S: *shin tu 'jigs par byed pa rnams kyi*. Toh 661 and Toh 998 read *shin tu 'jigs par byed pa rnams kyi*. This translation is also informed by the corresponding line in Toh 660 and Toh 997, where the locative particle *la* is given in place of the instrumental particle *kyis*.

- n.6 The term “identifying” has been added to the English translation for the sake of clarity.
- n.7 This transliteration emends *dz+yo tiSh+ke ta bai* (Toh 661) to *dz+yo tiSh+ke ta be* to conform with the expected Sanskrit syntax.
- n.8 This translation emends the reading in Toh 661 and Toh 998 based on the reading in Toh 660 and 997: *lo dgu bcu rtsa dgu'i bar du*. Toh 661 and Toh 998 read *lo dgu'i bar*, which translates “for nine years.” The variant reading corresponding to Toh 661 and Toh 998 in K reads *lo dgu bcu pa'i bar*, which translates “for ninety years.”

b.

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GLOSSARY

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

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

g.1 **Angāraka***mig dmar*

མིག་དམར།

aṅgāraka^{AD}

Mars; the deity of mars.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AD}

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.3 Aṭavika's great city

'brog gnas kyi grong khyer chen po

འབྲོག་གནས་ཀྱི་གྲོང་ཆེན་པོ།

—

The location where the Buddha taught *The Dhāraṇī* “*The Mother of the Grahas.*” Aṭavika is the name of a yakṣa lord.

g.4 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara^{AD}

Definition from the 84000 Glossary of Terms:

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

g.5 Brhaspati

phur bu

ཕུར་བུ།

brhaspati^{AD}

Jupiter; the deity of Jupiter.

g.6 Broad Face

zhal ras rgyas pa

ཞལ་རས་རྒྱས་པ།

—

The name of a bodhisattva.

g.7 Budha

gza' lhag

གཙའ་ལྷག

budha^{AD}

Mercury; the deity of Mercury.

g.8 Candra

zla ba

ཟླ་བ།

candra^{AD}

The moon; the deity of the moon.

g.9 celestial graha

gza'

གཙའ།

graha^{AD}

The set of nine celestial phenomena and planets as well as the deities associated with them.

g.10 deva

lha

ལྷ།

deva^{AD}

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are 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 the Buddha 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.11 dharma reciters

chos smra ba

ཚོས་སྒྲ་བ།

dharmabhāṇaka^{AD}

Definition from the 84000 Glossary of Terms:

Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.12 gandharva

dri za

དྲི་ཟ།

gandharva^{AD}

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 ruled by 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.13 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa^{AD}

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.14 graha

gdon

གདོན།

graha ^{AD}

A term that can be applied to any class of supernatural beings that cause mental and physical illness.

g.15 harmful influence

gnod pa

གནོད་པ།

upadrava ^{AD}

A category of celestial beings who can be responsible for large-scale crises such as famine, plague, eclipse, and so forth.

g.16 Kārtika

smin drug

སྐོན་ལྷུག།

kārtika ^{AD}

A month on the lunar calendar.

g.17 Ketu

mjug rings

མཇུག་རིངས།

ketu ^{AD}

Comets or meteors; the deity associated with comets or meteors.

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

g.18 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara^{AD}

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.19 Lokaśrī

'jig rten dpal

འཇིག་རྟེན་དཔལ།

**lokaśrī*^{RS}

The name of a bodhisattva.

g.20 Lotus Eyes

pad+ma'i spyan

པདྨའི་སྐྱུ་མཁའ།

—

The name of a bodhisattva.

g.21 Lotus Flag

pad+ma'i tog

པདྨའི་རོལ།

—

The name of a bodhisattva.

g.22 mahoraga

lto 'phye chen po

ལྷོ་འབྲེ་ཆེན་པོ།

mahoraga^{AD}

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.23 Maitreya

byams pa

བྱམས་པ།

maitreya^{AD}

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.24 Mañjuśrīkumāra

’jam dpal gzhon nu

འཇམ་དཔལ་གཞོན་ནུ།

mañjuśrīkumāra^{AD}

Definition from the 84000 Glossary of Terms:

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

g.25 Māra

bdud

བདུད།

māra^{AD}

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.26 nāga

klu

𑖅𑖔

nāga^{AD}

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.27 nakṣatra

rgyu skar

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nakṣatra^{AD}

The term for the lunar asterisms through which the moon passes as it moves across the sky and the celestial beings associated with them. *The Dhāraṇī* “*The Mother of Grahas*” notes that there are twenty-eight.

g.28 nonhumans

mi ma yin

མི་མ་ཡིན།

amanuṣya ^{AD}

g.29 Padmadhara

pad+ma 'chang

པདྨ་འཆང།

padmadhara ^{AS}

An alternate name for the bodhisattva Padmapāṇi.

g.30 Padmagarbha

pad+ma'i snying po

པདྨ་འཁྱིལ་པོ།

padmagarbha ^{AD}

The name of a bodhisattva.

g.31 Rāhu

sgra gcan 'dzin

སྒྲ་གཅན་འཛིན།

rāhu ^{AD}

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

g.32 rākṣasa

srin po

སྲིན་པོ།

rākṣasa ^{AD}

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.33 Śākyamuni

shAkya thub pa

ལྷན་ཐུབ་པ།

śākyamuni ^{AD}

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.34 Samantadarśin

kun tu gzigs

ཀུན་ཏུ་གཟིགས།

samantadarśin ^{AA}

The name of a bodhisattva.

g.35 Śani

spen pa

སྤེན་པ།

śaniścara ^{AD}

Saturn; the deity of Saturn.

g.36 Śukra

pa ba sangs

པ་བ་སངས།

śukra ^{AD}

Venus; the deity of Venus.

g.37 Sūrya

nyi ma

ཉི་མ།

sūrya ^{AD}

The sun; the deity of the sun.

g.38 temporary vow

gso sbyong

གསོ་སྤྱོད།

upoṣada^{AD} · *poṣada*^{AD}

A prescriptive ritual fast and period of abstinence that precedes the performance of many rites. This typically lasts between one and three days, and is to be performed by any practitioner, lay or monastic.

g.39 The Mother of the Grahas

gza' rnam kyī yum

གཟའ་རྣམས་ཀྱི་ཡུམ།

grahamātrkā^{AS}

The name of a dhāraṇī goddess.

g.40 Vajra Bow

rdo rje gzhu can

རྡོ་རྗེ་གཞུ་ཅན།

—

The name of a bodhisattva.

g.41 Vajra Light

rdo rje'i 'od

རྡོ་རྗེ་འོད།

—

The name of a bodhisattva.

g.42 Vajra Master

rdo rje'i bdag po

རྡོ་རྗེ་བདག་པོ།

—

The name of a bodhisattva.

g.43 Vajra Ornament

rdo rje'i rgyan

རྡོ་རྗེ་རྒྱན།

—

The name of a bodhisattva.

g.44 Vajracanḍa

rdo rje gtum po

རྡོ་རྗེ་གཏུམ་པོ།

**vajracanḍa* ^{RS}

The name of a bodhisattva.

g.45 Vajradhara

rdo rje 'chang

རྡོ་རྗེ་འཆང།

vajradhara ^{AD}

An alternate name for the bodhisattva Vajrapāṇi.

g.46 Vajrapāṇi

phyag na rdo rje

ཕྱག་ན་རྡོ་རྗེ།

vajrapāṇi ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.47 Vajrasena

rdo rje sde

རྡོ་རྗེ་སྡེ།

vajrasena ^{AD}

The name of a bodhisattva.

g.48 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa ^{AD}

Definition from the 84000 Glossary of Terms:

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

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