

༄༅། །དེ་བཞིན་གཤམ་གསུང་པ་ཐམས་ཅད་ཀྱི་གཙུག་ཏུ་ནས་བྱུང་བ་གདུགས་དཀར་པོ་
ཅན།

**Sitātapatrā Born from the Uṣṇīṣa of All
Tathāgatas**

Sarvatathāgatoṣṇīṣasitātapatrā

འཕགས་པ་དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་གཙུག་ཏོར་ནས་བྱུང་བ་གདུགས་དཀར་པོ་ཅན་ཞེས་བྱ་བ་གཞན་གྱིས་མི་
ཐུབ་མ་ཕྱིར་ལྷོག་པའི་རིག་སྲགས་ཀྱི་རྒྱལ་མོ་ཆེན་མོ།

*'phags pa de bzhin gshegs pa thams cad kyi gtsug tor nas byung ba gdugs dkar po can zhes bya
ba gzhan gyis mi thub ma phyir zlog pa'i rig sngags kyi rgyal mo chen mo*

The Noble Invincible Great Queen of Spells for Averting Called "Sitātapatrā Born
from the Uṣṇīṣa of All Tathāgatas"

Āryasarvatathāgatoṣṇīṣasitātapatrānāmāparājitapratyaṅgirāmahāvīdyārājñī

· Toh 985 ·

Degé Kangyur, vol. 101 (gzungs, waM), folios 124.b–133.b



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co.

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SUMMARY

- s.1 This text presents a spell (*vidyā*) featuring the female deity Sitātapatrā (White Umbrella Goddess), which issues from the uṣṇīṣa of the Buddha Śākyamuni as he rests in samādhi among the gods of the Heaven of the Thirty-Three. The text details a litany of dangers, illness, and threats and provides spell formulas that can be recited to avert them. Sitātapatrā and her spell have enjoyed a long history and sustained popularity as a source of security against illness and misfortune, and her spell is widely used in contemporary Buddhist communities to this day.

ac.

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- ac.1 Translated by Samye Translations under the guidance of Phakchok Rinpoche. The translation and was produced by Stefan Mang, Roger Espel Llima, Ryan Conlon, and Paul Thomas. It was revised and finalized by the 84000 editorial team.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

The Noble Invincible Great Queen of Spells for Averting Called "Sitātapatrā Born from the Uṣṇīṣa of All Tathāgatas" (Toh 590) is one of four texts preserved in the Degé Kangyur (Toh 590–93) dedicated to the female deity Sitātapatrā (*gdugs dkar po can*), the White Umbrella Goddess. Though these four texts differ somewhat in length and arrangement, they all share the same core material and thus represent four unique variations of a single work. At the heart of each of these texts is a series of spell formulas that can be recited to avert a wide array of threats to health, well-being, and prosperity. The spell of Sitātapatrā has enjoyed sustained popularity as a source of security and protection in numerous Buddhist communities, as evidenced by its long and complex textual history and the numerous languages into which it has been translated. The four texts translated into Tibetan and preserved in Kangyur reflect distinct stages of the spell's evolution, stages that mirror its development in the broader Buddhist community. Toh 590 is the longest of the four canonical translations and appears to represent a later stage in the spell's evolution in the Indic Buddhist tradition. The popularity of this version of the spell is particularly evident in the substantial number of extant Sanskrit manuscripts that reflect this stage of its development.

i.2

Three of the four canonical translations of the Sitātapatrā texts, including Toh 590, include a scriptural introduction (*nidāna; gleng gzhi*) that sets the stage for Śākyamuni's revelation of the deity and her spell.¹ The text begins in the Heaven of the Thirty-Three, where Śākyamuni is resting in samādhi among an assembly of monks, bodhisattvas, and the gods of the realm. While he is deep in samādhi, the spell issues from his uṣṇīṣa, resounding in full throughout the assembly. It begins with a long series of homages to the Three Jewels, an array of buddhas and other realized beings, and a number of gods and other figures from the brahmanical pantheon, including Brahmā, Indra, Śiva, and Viṣṇu. This opening homage is followed by verses invoking Sitātapatrā in the form of various female deities, including Tārā, Bhṛkuṭī, and

Pāṇḍaravāsīnī, thereby equating her with many renowned female deities of the Buddhist tradition. Most of the text is dedicated to a series of spells and other recitation formulas that enjoin Sitātapatrā to intervene on the practitioner's behalf to avert an exhaustive list of diseases, afflictions, rival spells, and the adverse influences of supernatural beings. The text concludes with a description of the effectiveness of the spell and the benefits of relying on Sitātapatrā.

· Sitātapatrā and Her Spell ·

i.3 Sitātapatrā is at once the name of a spell and the deity it invokes. In the title of Toh 590 and throughout all four texts, Sitātapatrā is called a *vidyā*, a term that refers to both a class of deities and a type of magical formula, thus indicating their inseparability. To recite Sitātapatrā's spell—or to wear it, inscribe it on a talisman, insert it into a caitya, and so forth—is to summon the powerful deity to intercede on one's behalf. The primary name of the spell in Sanskrit is *sarvatathāgatoṣṇīṣasitātapatrā*,² which is somewhat ambiguous given that the precise relationship between the compound *sarvatathāgatoṣṇīṣa* (“uṣṇīṣa[s] of all tathāgatas”) and *sitātapatrā* can be read in a number of plausible ways. The Tibetan translators settled on a specific interpretation by inserting the phrase *nas byung ba* (“born from”) in all versions of the title so that it reads, in Tibetan translation, *Sitātapatrā born from the uṣṇīṣa of all tathāgatas*.³ As this aligns well with the setting of the sūtra, in which the spell emerges from Śākyamuni's uṣṇīṣa, we have followed this interpretation here.

i.4 As a magical formula, *Sitātapatrā born from the uṣṇīṣa of all tathāgatas* is alternatively referred to as a *vidyā* (“spell”), a *mahāvidyārājīnī* (“great queen of spells”), a *dhāraṇī*, and a *mantra*. These terms are used interchangeably to refer to the magical formulas that are used to avert the threats of disease, misfortune, aggression, and the influence of supernatural beings. Because the spell is held to be specifically effective for averting these threats before they strike, the spell is designated a *pratyaṅgirā*, an “averting” or “counter” spell. And, because it is regarded as highly potent for this purpose, it is further referred to as *aparājitā* (“invincible”).⁴

i.5 The dangers Sitātapatrā can capably avert are enumerated in great detail and include a litany of physical illness and mental disorders, a vast demonology of supernatural forces that cause illness and distress, threats from kings, poisons, and animals, and even a detailed list of rival magical traditions whose spells pose a potential threat. Given this exhaustive treatment of the benefits of the spell, it is noteworthy that the path to liberation and the attainment of buddhahood are never mentioned. While it

can be implicitly understood that averting disease, calamity, and supernatural dangers are requisites for the pursuit of awakening, spiritual goals are clearly subordinated in these texts to the goal of alleviating the worldly anxieties shared by all beings, Buddhist and non-Buddhist alike.

i.6 The texts on Sitātapatrā preserved in the Kangyur do not provide a detailed iconography of the goddess, saying only that she has a thousand heads, a thousand arms, a thousand legs, and a trillion eyes. This form of Sitātapatrā is still popular in the contemporary Buddhist tradition, but she is also depicted in a number of other forms in the various practice manuals associated with the canonical texts. This includes forms of the goddess with one face and two arms (Toh 3084), three faces and six arms (Toh 3114), and five faces and eight arms (Toh 2689).⁵

i.7 The circulation of texts on Sitātapatrā can be traced back to at least the eighth century, which is the proposed date of the earliest textual witnesses available.⁶ Given that the earliest versions of the spell were discovered in Central Asia, it is clear the spell was popular well before this time.⁷ Sitātapatrā continues to be relevant in the contemporary Vajrayāna traditions of Buddhism, especially in Nepal and Tibet, as demonstrated by the numerous copies of her spell that circulate. In Tibet, the Sitātapatrā spell was widely popular from an early period, as indicated by the large number of Sitātapatrā texts discovered at Dunhuang.⁸ A version of the Sitātapatrā spell is also said to have been specifically translated for Tri Songdetsen (*khri srong lde'u btsan*, r. 756–800), as we find it included among the “ten royal sūtras” (*rgyal po'i mdo bcu*) translated for the king at Padmasambhava's recommendation.⁹ Numerous practice manuals and ritual texts for Sitātapatrā have been composed in Tibet into recent times, many of which draw explicitly from the canonical sources.¹⁰

· The Canonical Texts ·

i.8 The four Sitātapatrā texts preserved in the Degé Kangyur are classified as kriyātantras, and they are further categorized among texts associated with the tathāgata family and listed alongside texts associated with other uṣṇīṣa deities such as Uṣṇīṣavijayā.¹¹ As is often the case with spells and dhāraṇīs, the Sitātapatrā spell is also included in the Dhāraṇī Collection (*gzungs 'dus*) of the Degé Kangyur as Toh 985 and 986, which correspond to Toh 590 and 592.¹² The four canonical texts (Toh 590–593) represent four distinct versions of the same spell that are largely equivalent in terms of content, translation style, and terminology. Two of the four lack a colophon describing the context of their translation, but it is nonetheless apparent that the later versions of the text are in fact revisions of earlier Tibetan translations based

on newly-available Sanskrit sources rather than distinct translations. Though many ambiguities remain, the four works offer us an important view into the long textual history of both the Indic source material and its Tibetan translations.

i.9 Since the Tibetan translation of Toh 590 lacks a translator's colophon, it is impossible to determine its date, but its length and its similarity to the later Sanskrit manuscripts suggests that it is the most recent of the versions in the Kangyur. A unique, alternative translation of the text corresponding to Toh 590 is preserved in the Phukdrak (*phug brag*) Kangyur. This translation, which was made by the eleventh-century Indian paṇḍita Vibhūticandra and the Tibetan translator Sherap Rinchen (*shes rab rin chen*), is a revision of Toh 590 based on additional Sanskrit manuscripts not available to the anonymous translator of Toh 590.¹³ Toh 590 was also revised or retranslated in the fifteenth century by Sönam Nampar Gyalwa (*bsod nams rnam par rgyal ba*, 1401–75) of Jampa Ling monastery (*byams pa gling*) in Central Tibet. His translation, which is available only in his collected writings, was based on his own study of Indic manuscripts and consultation with the Burmese Buddhist paṇḍita Alaṅkāraśrī of Haṃsāvati (Pegu).

i.10 Toh 591, titled *The Noble Dhāraṇī "The Supreme Accomplishment of Invincible Averting, Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata"* (*Āryatathāgatoṣṇīṣa-sitātapatrāparājitamahāpratyaṅgiraparamasiddhanāmādhāraṇī*; *'phags pa de bzhin gshegs pa'i gtsug tor nas byung ba'i gdugs dkar po can gzhan gyis mi thub pa phyir zlog pa chen mo mchog tu grub pa zhes bya ba'i gzungs*), is shorter than Toh 590 and in this regard is perhaps closer in content to Toh 592 and 593 in lacking many of the lines in the opening homage found in Toh 590. It nonetheless represents a distinct arrangement of the material in dividing the verse section listing the names and epithets of the goddess into two sections interspersed with one of the spell formulas. It is also unique for designating two of the spell formulas as "essence mantra" (*snying po*) and "subsidiary essence mantra" (*nye ba'i snying po*), designations that are not found in any of the Sanskrit sources consulted. Toh 591 identifies itself not as a translation but as a revision of a prior Tibetan translation. The colophon does not use the verb "translated" (*bsgyur*), but instead tells us that this version, prepared by the Kashmiri master Parahitabhadra (ca. eleventh century) and the Tibetan translator Zu Gawé Dorjé (*gzu dga' ba'i rdo rje*), is based on a comparison of a prior translation with an "old" manuscript discovered at the Amṛtabhavana monastery in Kashmir.¹⁴ Though the prior translation that served as the basis for the revisions of Toh 591 cannot be definitively identified, it seems probable that the version was either Toh 592, Toh 593, or a version similar to those translations.

i.11 Toh 592 and 593, both of which are titled *The Noble Dhāraṇī “The Invincible Sitātapatrā Born from the Uṣṇīṣa of the Tathāgata”* (*Āryatathāgatoṣṇīṣa-sitātapatrānāmaparājītānāmadhāraṇī*; ‘*phags pa de bzhin gshegs pa’i gtsug tor nas byung ba’i gdugs dkar po can gzhan gyis mi thub pa zhes bya ba’i gzungs*), are nearly identical versions of the Sitātapatrā spell. Toh 592 lacks the scriptural introduction and conclusion found in Toh 593 but otherwise varies only slightly and in a manner more consistent with scribal errors and editorial interventions than differences in the source material. Toh 592 lacks a translator’s colophon, making it difficult to determine its origin, but a text with nearly the same title is recorded in the Denkarma (*ldan dkar ma*) imperial-period register of Tibetan translations.¹⁵ Toh 593, which does include the introductory and concluding passages absent in Toh 592, has a colophon reporting it to be a translation by the eleventh-century Kashmiri master Mahājana made without the assistance of a Tibetan translator. It is therefore possible that Mahājana’s contribution to the collection was to add the introductory and concluding material known from other Sitātapatrā sources. Mahājana’s colophon identifies the text as a “version of the *Uṣṇīṣa*” that is “the shorter of those of the heavenly realm.”¹⁶ This ambiguous statement is made somewhat clearer in the catalog of the Urga Kangyur, which says that Toh 593 (Urga no. 594) “is renowned as the shorter *Uṣṇīṣa* of the heavenly realm” (*lha yul ma chung bar grags pa*).¹⁷ Sönam Nampar Gyalwa (see [i.9](#) above) also refers to this translation as the “condensed version” (*bsdus pa*) of the Sitātapatrā spell.¹⁸

i.12 A comparison of the four canonical translations of Sitātapatrā’s spell suggests that they represent three distinct branch recensions of the same source material and thus reflect the evolution of the text in the Indic tradition. Toh 590 and 591 constitute two of those branches, while Toh 592 and 593 together represent the third. This was the view of Sönam Nampar Gyalwa, who offered this statement about the relationship between the texts in the colophon to his own revision of Toh 590:

i.13 There are three versions of this dhāraṇī rite. The most extensive is this text, *The Great Queen of Vidyās* [Toh 590], for which the previous translator is unidentified. The middle-length version is the one known as *The Supreme Accomplishment* [Toh 591], which was translated by Zu Gawé Dorjé. The concise version is [called] “the one known as the lesser of the heavenly realm” [Toh 593] and was translated by the Kashmiri paṇḍita Mahājana. There is another, shorter version of “the one known as the lesser of the heavenly realm” (Toh 592) that is distinct only for lacking the scriptural introduction. It need not be counted [separately].¹⁹

i.14 This brief survey of the four canonical translations allows for a tentative argument to be made about the translation and propagation of this series of Sitātapatrā spells in Tibet. The spell was likely first translated during Tibet's imperial period, as indicated by the two imperial-period catalogs, the Denkarma and Phangthangma (*phang thang ma*). Whereas the title of the text in the Denkarma, *'phags pa de bzhin gshegs pa gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa*, aligns closely with that of Toh 592/3, the title in the Phangthangma, *'phags pa gtsug tor gdugs dkar po*,²⁰ is generic and thus could refer to any of the four canonical texts, or to a different, unknown version. It is possible that the earliest version of the four canonical texts is Toh 592,²¹ which lacks a colophon indicating its provenance. If this is the text recorded in the Denkarma it would have been translated no later than 843, the year the Tibetan empire collapsed and record of its translation efforts ceased. Toh 593, which does include a colophon dating it to the eleventh century, represents the same branch recension but, as noted above, differs in its inclusion of the introductory and concluding statements—perhaps Mahājana's specific contribution to the corpus. Toh 591, which is described in its colophon as a revision rather than a new translation, was also prepared in the eleventh century. It differs only slightly from Toh 592/3, primarily in its unique arrangement of the material. Thus it appears that Toh 591 and 593 comprise a second period of translation of the Sitātapatrā spell in the eleventh century, one in which the earlier translation represented by Toh 592 served as a primary point of reference. It is especially noteworthy that this second wave primarily involved Indian masters and manuscript witnesses from Kashmir.²² Thus, Toh 590 is likely the last of the translations to be produced, and then was revised two additional times as described above.²³

· Other Sources ·

i.15 As noted above, the widespread popularity of Sitātapatrā is attested by the broad circulation of the Sitātapatrā spell. Numerous versions are preserved in Sanskrit, Khotanese, Chinese, Old Uyghur, and Tibetan, thus demarcating its circulation throughout South Asia, the Himalayan region, Central Asia, and China. What is perhaps the oldest documented Sanskrit witness of the spell, tentatively dated to the eighth century, was discovered at Dunhuang and written in a Gupta script unique to Central Asia.²⁴ This version, published in 1963 by H. W. Bailey, was consulted for this translation. The popularity of Sitātapatrā in the Newar Buddhist tradition is evident in the large number of extant Sanskrit manuscript witnesses of the spell scribed in Nepal. Many of these versions are found in the numerous dhāraṇī

collections (*dhāraṇīsāṅgraha*) popular in the Newar tradition. Most of the available manuscripts are relatively recent, dating no earlier than the eighteenth century. A representative collection of Nepalese manuscripts was consulted for this translation, the most noteworthy version of the spell being found in Cambridge Ms. Add 1326, a *dhāraṇīsāṅgraha* compiled in 1719.²⁵ This version, like most Nepalese versions consulted, most closely aligns with Toh 590.²⁶

i.16 Also noteworthy are the versions of the spell composed in Old Uyghur, which were translated from an unknown source language in likely the thirteenth or fourteenth century.²⁷ The manuscripts were discovered in Turfan in the early twentieth century and are now dispersed among various European and Russian manuscript archives.²⁸

i.17 There are two Chinese translations of works that are similar in title and content to Toh 590, but a close comparison of the Tibetan and Chinese translations is needed to determine precisely how the two Chinese translations and four Tibetan translations align. Taishō 976, *Fo ding dabai sangai tuoluoni jing* (佛頂大白傘蓋陀羅尼經), was translated by the Tangut monk Shaluoba (1279–1314), and Taishō 977, *Fo shuo dabai sangai zong chi tuoluoni jing* (佛說大白傘蓋總持陀羅尼經), was translated by Zhen Zhi sometime during the Yuan period (1271–1368). Based on these dates it would appear that both Chinese translations significantly postdate the Tibetan translations preserved in the Kangyur.

i.18 Finally, there were a number of Tibetan versions of the Sitāpatrā spell discovered among the Dunhuang manuscripts.²⁹ These versions are revealing in that they are shorter and otherwise distinct from the canonical versions, indicating one or more additional branch recensions. Some of the Dunhuang manuscripts do align with Toh 592, the canonical version proposed as the earliest, but none appear to correlate directly with Toh 590 and 591, which are believed to have been translated in or after the eleventh century, long after the Dunhuang caves had been sealed.

· The Translation ·

i.19 The present translation is based on the Tibetan version in the Degé Kangyur, in consultation with the Stok Palace and Phukdrak versions as well as the variant readings recorded in the Comparative Edition (*dpe bsdur ma*) Kangyur. Extensive use was made of Sanskrit witnesses, including the Khotanese version and four representatives from the numerous Nepalese manuscript witnesses. Among those, Cambridge Ms. Add. 1326 and its edition prepared by Gergely Hidas proved especially useful for resolving ambiguities in the Tibetan translation and correcting minor but

consequential orthographic errors in the Tibetan transliterations of Sanskrit spell formulas. Apart from those necessary corrections, the spell formulas follow the transliterations presented in the Degé version. Even with the wealth of resources available, a number of enigmatic passages remain imperfectly resolved, particularly in the verse section recounting the names and epithets of the deity. Tentative translations of these difficult passages have been offered, but they are not intended to represent a definitive interpretation.

**The Noble Invincible Great Queen of Spells for Averting
Sitātapatrā Born from the Uṣṇīṣa of All Tathāgatas**

1.

The Translation

[F.124.b] [F.125.a]

1.1 Homage to the Three Jewels!

Homage to all buddhas and bodhisattvas!

Thus did I hear at one time. The Blessed One was dwelling in Excellent Dharma, the assembly hall of the gods in the Heaven of the Thirty-Three, together with a great assembly of monks, a great assembly of bodhisattvas, and Śakra, the lord of the gods. The Blessed One sat down on a seat arranged for him and entered the samādhi called *uṣṇīṣa gaze*. As soon as he entered this samādhi, the words of this mantra formula issued from the center of the Blessed One's *uṣṇīṣa*:

1.2 *“namo bhagavate uṣṇīṣāya śuddhe viraje vimale svāhā.”³⁰*

1.3 “Homage to the blessed, unimpeded Uṣṇīṣa.

Homage to the Buddha.

Homage to the Dharma.

Homage to the Saṅgha.

Homage to the seventy million completely perfect buddhas.

Homage to the buddhas and bodhisattvas, headed by Maitreya, and the assembly of śrāvakas.

1.4 “Homage to the arhats of this world.

Homage to the stream enterers.

Homage to the once-returners.

Homage to the non-returners.

Homage to those who have gone rightly in this world.

Homage to those who have acted rightly.

1.5 “Homage to the divine ṛṣis.

Homage to the ṛṣis who have become vidyādhara.

Homage to the ṛṣis who have attained the state of a vidyādhara, wield the
weapon of curses,³¹ and have the ability to benefit through curses.³²
[F.125.b]

1.6 “Homage to the divine Brahmā.

Homage to Indra.

Homage to the blessed³³ Rudra together with Umāpati.

Homage to Varuṇa.

Homage to the blessed Nārāyaṇa, worshiped by the five great mudrās.³⁴

Homage to the blessed Nandikeśvara Mahākāla, destroyer of Tripura, who
prefers to reside in the great charnel ground of Kashmir³⁵ and is
worshiped by hordes of mātṛs.³⁶

1.7 “Homage to the Blessed One of the tathāgata family.

Homage to the Blessed One of the lotus family.

Homage to the Blessed One of the vajra family.

Homage to the Blessed One of the jewel family.

Homage to the Blessed One of the kingly family.³⁷

Homage to the Blessed One of the action family.

Homage to the Blessed One of the gem family.

Homage to the Blessed One of the youthful family.

Homage to the Blessed One of the elephant family.

Homage to the Blessed One of the ignorance family.³⁸

Homage to the Blessed One of the desire family.

1.8 “Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Dṛḍhaśūraṇasenapraharaṇarāja.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Amitābha.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Akṣobhya.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vajradharasāgaragarjin. [F.126.a]

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Bhaiṣajyaguruvaiḍūryaprabharāja.

Homage to the blessed, thus-gone, worthy completely perfect Buddha
Amoghasiddhi.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Supūṣpitaśālenrarāja.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Padmottararāja.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vipaśyin.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Śikhin.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Viśvabhū.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Krakucchanda.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Kanakamuni.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Kāśyapa.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Śākyamuni.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Ratnacandra.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Ratnaketurāja. [F.126.b]

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Samantabhadra.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vairocana.

Homage to the blessed, thus-gone, worthy, completely perfect Buddha
Vikasitakamalotpalaḡandhaketurāja.³⁹

1.9 “Having paid homage to these blessed ones, I will teach the invincible queen of vidyās for averting, *Sitātapatrā born from the uṣṇīṣa of all tathāgatas*. It pacifies strife, discord, quarrels, and disputes; repels all bhūtas and grahas; disrupts all opposing spells; protects from untimely death; frees beings from all bondage; ends all malice and nightmares; destroys grahas who are yakṣas and rākṣasas; destroys the eighty-four thousand types of grahas; appeases⁴⁰ the twenty-eight lunar mansions; repels all enemies; destroys the eight great celestial bodies; ends all violence, malice, and nightmares; protects from poisons, weapons, fire, and water; liberates from all fear of the bad rebirths; and protects from the eight types of untimely death.⁴¹

1.10 “She is invincible and greatly terrifying,⁴²
Immensely powerful and rich in splendor.
Intensely fierce and bright white, [F.127.a]
Powerfully bright and immensely powerful,
Possessing a great garland and blazing intensely,
She is the great Pāṇḡaravāsini.⁴³

- 1.11 “She is noble Tārā and Bhṛkuṭī.
Renowned as the victorious Vajramālā,⁴⁴
She appears as a lotus and is marked with a vajra.⁴⁵
She is Aparājitā and Mālā.⁴⁶
- 1.12 “She is the alluring⁴⁷ Vajratuṇḍī.
Worshiped by the peaceful gods,⁴⁸
Of gentle appearance and bright white,⁴⁹
She is the blazing Pāṇḍaravāsini.⁵⁰
- 1.13 “She is noble Tārā, greatly powerful.
Deathless,⁵¹ she is Vajraśṛṅkhalā.
She is Vajrakaumārī, scion of her family,⁵²
And the vajra-vidyā Kāñcanamālikā with vajra in hand.⁵³
- 1.14 “She is Kusumbharatnā,⁵⁴
The light of Vairocana’s family.
She is the uṣṇīṣa of the tathāgata family,
Vijṛmbhamānikā, and Vajrā.
- 1.15 “She is Locanā, who shines like gold.⁵⁵
She is Vajratuṇḍī,
Śvetā and Kamalākṣī,
And the glorious Buddhalocanā.
- 1.16 “Likewise she is Vajraprabhā and Candrā,⁵⁶
And so too is she Vajradharā,
Vajramālā, the goddess Mahāmāyā,
And Kanakaprabhā.
- 1.17 “She is Sulocanā, Śvetā,
And The One with Lotus Eyes.⁵⁷
She is tamed, her mind at peace.
She knows the innate qualities and shines like the moon.
- 1.18 “May this host of great mudrās with their hordes of mātṛs⁵⁸ please protect
me, my community, and all beings!
- 1.19 *om ṛṣiganaprasāste sarvatathāgatoṣṇīṣasitātapatre hūm drūṃ hrīḥ ṣṭom | jambhani
hūm drūṃ hrīḥ ṣṭom | stambhani hūm drūṃ hrīḥ ṣṭom | mohanakarī hūm drūṃ
hrīḥ ṣṭom | parividyāsambhakṣanakarī hūm drūṃ hrīḥ ṣṭom |
sarvavidyācchedanakarī hūm drūṃ hrīḥ ṣṭom | sarvaduṣṭānāṃ stambhanakarī hūm
drūṃ hrīḥ ṣṭom | sarvayakṣarākṣasagrahāṇām vidhvamśanakarī hūm drūṃ hrīḥ
ṣṭom | caturāśītīnāṃ grahasahasrāṇām vidhvamśanakarī hūm drūṃ hrīḥ ṣṭom |*

*aṣṭāvīṃsatīnāṃ nakṣatrāṇāṃ prasādanakarī⁵⁹ hūm drūṃ hrīḥ ṣṭoṃ | aṣṭānāṃ
mahāgrahāṇāṃ vidhvāṃsanakarī hūm drūṃ hrīḥ ṣṭoṃ | rakṣa rakṣa māṃ
sarvasattvāṃś ca |⁶⁰ [F.127.b]*

1.20 “Blessed Sitātapatrā, born from the uṣṇīṣa of all tathāgatas, Vajroṣṇīṣā, great averting goddess, great goddess with a thousand arms, great goddess with a thousand heads, great goddess with a trillion eyes and indestructible blazing features,⁶¹ great exalted vajra goddess⁶² who rules over the maṇḍala of the three realms of existence!

1.21 “Om! Grant auspiciousness to me and all beings in the face of danger from rulers,⁶³ thieves, fire, water, poison, weapons, enemies, opposing armies, famines, foes, thunderbolts, untimely death, earthquakes, falling meteors, legal punishments, ferocious beasts, nāgas, lightning, scorching sand, suparṇas, and all epidemics, calamities, infectious diseases, and mental disturbances.

1.22 “Grant auspiciousness in the face of danger from grahas⁶⁴ and from grahas who are devas, nāgas, yakṣas, rākṣasas, gandharvas, asuras, garuḍas, maruts, kinnaras, mahoragas, human and nonhuman beings, bhūtas, pretas, piśācas, kumbhāṇḍas, [F.128.a] pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, ostārakas, ḍākinīs, kaṭavāsinīs,⁶⁵ revatīs, kaṇṭakamālinīs, kaṭakamālinīs,⁶⁶ śakunis, māṭṛmandīs, samikās, lambikās, ḍākinīs, kaṭaḍākinīs, and kaṭaṅkaṭamālinīs, as well as all kinds of grahas.

1.23 “Grant auspiciousness in the face of danger from grahas who steal vitality, consume fetuses, drink blood, and consume fat, flesh, grease, and marrow; who consume newborns and steal life; who consume oblations, garlands, fragrances, flowers, incense, fruits, grains, and burnt offerings; who consume pus, feces, urine, saliva, snot, mucus, vomit, chewed food, and filth; who drink sewage; and who steal possessions and capture people’s minds.

1.24 “I split with the sword and pin down with the vajra all these dangers and all the spells of grahas!⁶⁷

I split with the sword and pin down with the vajra the spells of mendicants!

I split with the sword and pin down with the vajra the spells of ḍākas and ḍākinīs!

I split with the sword and pin down with the vajra the spells of Brahmā!

I split with the sword and pin down with the vajra the spells of Śakra!

[F.128.b]

I split with the sword and pin down with the vajra the spells of Nārāyaṇa!

I split with the sword and pin down with the vajra the spells of

Mahāpaśupati and Rudra!

I split with the sword and pin down with the vajra the spells of Mahākāla!

I split with the sword and pin down with the vajra the spells of the hordes of
mātr̥s!

I split with the sword and pin down with the vajra the spells of kāpālikas!

I split with the sword and pin down with the vajra the spells of the śābaras!

I split with the sword and pin down with the vajra the spells of the
pukkasas!

I split with the sword and pin down with the vajra the spells of the
ulkāmukhas!⁶⁸

I split with the sword and pin down with the vajra the spells of
Vajrakaumārī!

I split with the sword and pin down with the vajra the spells of Yamārī!

I split with the sword and pin down with the vajra the spells of Yama's
henchmen!

I split with the sword and pin down with the vajra the spells of cruel nāgas!

I split with the sword and pin down with the vajra the spells of fire rites!

I split with the sword and pin down with the vajra the spells of vināyakas!

I split with the sword and pin down with the vajra the spells of Kumāra!

I split with the sword and pin down with the vajra the spells of the Four
Great Kings!

I split with the sword and pin down with the vajra the spells of the Four
Bhaginīs!

I split with the sword and pin down with the vajra the spells of the true
garuḍa!⁶⁹ [F.129.a]

I split with the sword and pin down with the vajra the spells of Jayakara,
Madhukara, and Siddhikarasarvārthasādhana!⁷⁰

I split with the sword and pin down with the vajra the spells of Bhṛṅgiriṭi,
Nandikeśvara, Kārttikeya, Candra, and Sūrya, along with Gaṇapati!

I split with the sword and pin down with the vajra the spells of naked
ascetics!

I split with the sword and pin down with the vajra the spells of arhats!

I split with the sword and pin down with the vajra the spells of
Avalokiteśvara!

I split with the sword and pin down with the vajra the spells of those devoid
of passion!

I split with the sword and pin down with the vajra the spells of Vajrapāṇi,
lord of the guhyakas!

I split with the sword and pin down with the vajra the spells used in various
contexts!

I split with the sword and pin down with the vajra the spells used by the one
who made it!

I split with the sword and pin down with the vajra the spells of shaven-headed ascetics!

I split with the sword and pin down with the vajra the spells of dūtas, dūtīs, ceṭas, and ceṭīs!

I split with the sword and pin down with the vajra the spells of all sublime ṛṣis!

I split with the sword and pin down with the vajra the spells of the hosts of devas!

I split with the sword and pin down with the vajra the spells of those who wish to do harm!

1.25 “Om! Blessed One, protect! Protect me, my community, and all sentient beings from all fears, [F.129.b] all calamities, infectious diseases, and mental disturbances, all malice and hostility, and all opponents, foes, and those who wish to do harm!

“We pay homage to you,⁷¹ Sitātapatrā, born from the uṣṇīṣa of all tathāgatas and honored by all buddhas and bodhisattvas. Shining like fire and the sun, you are white and broad.⁷²

1.26 *om jvala jvala | dhaka dhaka | khāda khāda | dara dara | vidara vidara | chinda chinda | bhinda bhinda | hūm hūm phaṭ phaṭ svāhā | sarvaduṣṭān hūm drūṃ | sarvadurlaṅghitebhyaḥ phaṭ | sarvaduśchāyebhyaḥ phaṭ | sarvadurlikhitebhyaḥ phaṭ | sarvadigbhyaḥ phaṭ | sarvadurbhuktebhyaḥ phaṭ | sarvadūtebhyaḥ phaṭ | sarvāvadhūtebhyaḥ phaṭ | sarvaduśkr̥tebhyaḥ phaṭ | sarvaduḥprekṣitebhyaḥ phaṭ | sarvāvarebhyaḥ phaṭ | sarvāpasmārebhyaḥ phaṭ | sarvostārekebhyaḥ phaṭ | sarvadākinībhyaḥ phaṭ | sarvarevatībhyaḥ phaṭ | sarvakaṭavāsīnībhyaḥ phaṭ | sarvajāmakebhyaḥ⁷³ phaṭ | sarvaśakunībhyaḥ phaṭ | sarvamātr̥nandikebhyaḥ phaṭ | sarvagarebhyaḥ phaṭ | sarvaviṣebhyaḥ phaṭ | sarvayogebhyaḥ phaṭ | sarvālabhakebhyaḥ phaṭ | sarvabhayebhyaḥ phaṭ | sarvopadravebhyaḥ phaṭ | sarvopasargopāyasebhyaḥ phaṭ | sarvotrāsebhyaḥ phaṭ | sarva vyādhibhyaḥ phaṭ | sarvaśramaṇebhyaḥ phaṭ | sarvagrahebhyaḥ phaṭ | sarvatīrthikebhyaḥ phaṭ | sarvopratyarthikebhyaḥ phaṭ | sarvapātakebhyaḥ phaṭ | sarvonmādebhyaḥ phaṭ | sarvacchayebhyaḥ phaṭ | sarva vidyādharebhyaḥ phaṭ | jayakaramadhukarasiddhikarasarvārthasādhakebhyaḥ phaṭ | sarva vidyācāryebhyaḥ phaṭ | sarva vidyārājebhyaḥ phaṭ | sarvasādhakebhyo vidyācāryebhyaḥ phaṭ | caturbhyo bhaginībhyaḥ phaṭ | vajrakaumārīye vidyārājñīye phaṭ | sarvaviḅnavināyakanāṃ phaṭ | [F.130.a] varadāya phaṭ | paravidrāvāṅkarāya phaṭ | sarvāsūrebyaḥ phaṭ | sarvagaruḍebhyaḥ phaṭ | sarvamahoragebhyaḥ phaṭ | sarvamanuṣyāmanuṣyebhyaḥ phaṭ | sarvamarutebhyaḥ phaṭ | sarvapisācebhyaḥ phaṭ | sarvakumbhāṅdebhyaḥ phaṭ | vajraśṛṅghalāya mahāpratyaṅgirābhyaḥ⁷⁴ phaṭ | sarvopasargebhyaḥ phaṭ | mahāpratyaṅgirebhyaḥ phaṭ | chinda chinda*

*phaṭ | bhinda bhinda phaṭ | hūm hūm phaṭ svāhā | he he phaṭ | ho ho phaṭ |
 amoghāya phaṭ | apratihātāya phaṭ | varapradāya phaṭ | asuravidrāvāṇakarāya
 phaṭ | sarvadevebhyaḥ phaṭ | sarvanāgebhyaḥ phaṭ | sarvayakṣebhyaḥ phaṭ |
 sarvarākṣasebhyaḥ phaṭ | sarvagandharvebhyaḥ phaṭ | sarvakinnarebhyaḥ phaṭ |
 sarvapretebhyaḥ phaṭ | sarvabhūtebhyaḥ phaṭ | sarvakumbhāṇḍebhyaḥ phaṭ |
 sarvapūtanebhyaḥ phaṭ | sarvakaṭapūtanebhyaḥ phaṭ | sarvaskandebhyaḥ phaṭ |
 sarvonmādabhyaḥ phaṭ | vajraśṛṅghalāya mahāpratyaṅgirārājāya phaṭ | kālāya
 phaṭ | mahākālāya phaṭ | mātṛgaṇāya phaṭ | mahāmātṛgaṇanamaskṛtāya phaṭ |
 vaiṣṇavīye phaṭ | māheśvarīye phaṭ | brahmaṇīye phaṭ | agnīye phaṭ | mahākālīye
 phaṭ | kāladaṇḍīye phaṭ | aindrīye phaṭ | raudrīye phaṭ | cāmuṇḍīye phaṭ |
 vārāhīye phaṭ | mahāvārāhīye phaṭ | rātrīye phaṭ | kālarātrīye phaṭ | yamadaṇḍīye
 phaṭ | kāpālīye phaṭ | mahākāpālīye phaṭ | kaumārīye phaṭ | yāmīye phaṭ |
 vāyave phaṭ | kauberāye phaṭ | nairṛtīye phaṭ | vāruṇīye phaṭ | mārutīye phaṭ |
 mahāmārutīye phaṭ | saumyāye phaṭ | aiśānīye phaṭ | pukkasīye phaṭ |
 atharvaṇīye phaṭ | śabarīye phaṭ | kṛṣṇaśabarīye phaṭ | yamadūtīye phaṭ |
 niśīdivācarebhyaḥ phaṭ | trisandhyācarebhyaḥ phaṭ | dharaṇīye phaṭ |
 adhimuktikakāśmīramahāśmaśānavāsīnīye phaṭ | itibhyaḥ | sarvabhayebhyaḥ |
 sarvadoṣebhyaḥ phaṭ | om hūm ṣoṃ bhandha bhandha sarvaduṣṭān rakṣa rakṣa
 māṃ sarvasatvāṃśca svāhā |⁷⁵ [F.130.b]*

- 1.27 “Please protect me, my community, and all beings from all those who are wicked and harbor wicked intentions, who are dangerous and harbor dangerous intentions, who are evil and harbor evil intentions, who are angry or harbor angry intentions, and who are aggressive or harbor aggressive intentions! May we live a hundred years! May we see a hundred autumns!
- 1.28 “For me, my community, and all beings please dispel all grahas and those who would cause harm,⁷⁶ including grahas who are yakṣas and those who steal vitality, consume fetuses, and drink blood; who consume fat, flesh, grease, marrow, and newborns; who steal life; who consume oblations, garlands, fragrances, flowers, incense, fruits, grains, and burnt offerings; who steal possessions and capture people’s minds; who consume pus, feces, urine, saliva, snot, mucus, vomit, chewed food, and filth and drink sewage; and who harbor evil minds, hostile minds, and vicious intentions!
- 1.29 “Dispel grahas who are devas, nāgas, yakṣas, rākṣasas, gandharvas, asuras, garuḍas, [F.131.a] kinnaras, mahoragas, humans, nonhumans, maruts, pretas, piśācas, bhūtas, kumbhāṇḍas, pūtanas, kaṭapūtanas, skandas, unmādas, chāyās, apasmāras, ostārakas, ḍākinīs, revatīs, samikās, kaṅṭhakamālinīs, śakunis, mātṛmandīs, pot-like beings,⁷⁷ lambikās, kaṭaḍākinīs, and kaṭaṅkaṭamālinīs, as well as all kinds of grahas!

- 1.30 “For me, my community, and all sentient beings please dispel all fevers that last one day, two days, three days, four days, seven days, half a month, or a month; those that occur daily or twice daily⁷⁸ or that are momentary, chronic, or irregular;⁷⁹ those that are caused by bhūtas, pretas, piśācas, humans, or nonhuman beings; and those that are continuous or that arise from disturbances of wind, bile, phlegm, or their combination. Dispel all illnesses of the brain! [F.131.b]
- 1.31 “For me, my community, and all sentient beings please dispel splitting headaches,⁸⁰ loss of appetite; illnesses of the eyes, nose, mouth, throat, or heart; laryngitis; and pain in the ears, teeth, chest, heart, joints, sides, back, stomach, hips, pelvis, anus, vagina, vulva, thigh, calves, hands, feet, and all the major and minor appendages!⁸¹
- 1.32 “For me, my community, and all sentient beings please dispel all bhūtas, pretas, vetālas, dākinīs; fevers, skin disease, jaundice, itching, pruritus, leprosy, boils, skin irritations,⁸² spleen diseases, fistulas, cutaneous infections, scabies, erysipelas, blood boils, emaciation, labored breathing, anxiety, coughs, and fainting; poisonous brews, mineral poisons, poisonous compounds, venoms, and kākhordas; fire, water, pestilence, māras, quarrels, disputes, adversities, and untimely death; and tryambuka flies, tralāṭa flies, scorpions, snakes, mongooses, lions, tigers, bears, jackals, wild yaks, makaras, wolves, thieves, and all other dangers to life!
- 1.33 “With the power of the great averting spell of the vajra uṣṇīṣa Sitātapatrā I bind spells within twelve yojanas or within five hundred yojanas.⁸³ I bind their energy. I bind all spells. I bind all opposing spells. [F.132.a] I demarcate the boundary. I bind the earth. I bind the ten directions. I bind the sky. I paralyze opposing armies.
- 1.34 *tadyathā | om anale anale | acale acale | khakhame khakhame⁸⁴ | viṣade viṣade⁸⁵ | vīre vīre | vaira vaira | saumye saumye | sānte sānte | dānte dānte | vajradhana bandha bandhani vajrapāṇi phaṭ | om hūm drūṃ hrīḥ ṣṭoṃ phaṭ phaṭ svāhā | om vajrapāṇi⁸⁶ bandha bandhe vajrapāśena sarvaduṣṭavighnavināyakān hūm hūm phaṭ phaṭ | hūm drūṃ bandha phaṭ | rakṣa rakṣa māṃ sarvasatvāṃśca svāhā |⁸⁷*
- 1.35 “Whoever writes this invincible queen of spells for averting named Sitātapatrā born from the uṣṇīṣa of all tathāgatas on birch bark, cloth, or tree bark and wears it on their body or around their neck or reads it will not be harmed by poison, weapons, fevers, disease, punishments, fire, water, kṛtyā rites, poisonous brews, poisonous compounds, or kākhordas for as long as they live, nor will they meet an untimely death. They will become dear to and delight all grahas, vighnas, and vināyakas. They will recall their rebirths of the past eight trillion four hundred million eons. Eighty-four billion vidyā deities of the vajra family will always and perpetually guard, protect, and

defend them. The eighty-four vajra dūtīs and kiṅkaras will always defend them, hold them to be dear, and delight in them. They will never become yakṣas, rākṣasas, [F.132.b] bhūtas, pretas, piśācas, pūtanas, or kaṭapūtanas, nor will they ever be poor. They will gain a quantity of merit equal to that of the blessed buddhas, who are as innumerable and limitless as grains of sand in the river Ganges.

1.36 “If one keeps this invincible queen of spells for averting named *Sitātapatrā* born from the *uṣṇīṣa* of all *tathāgatas*, one will become chaste if one was not chaste. Those who did not observe silence will observe silence.⁸⁸ The impure will become pure. Those who did not practice abstinence will practice abstinence. Even those who committed the five acts with immediate retribution will see their evil entirely purified. All the obscurations resulting from their past actions will be exhausted without exception.

1.37 “If a woman who wishes to have a child keeps this invincible queen of spells for averting named *Sitātapatrā* born from the *uṣṇīṣa* of all *tathāgatas*, she will gain a child. The child will have a long life and possess merit and strength. After they pass away, they will take birth in Sukhāvātī, where they will be free of desire, aversion, delusion, pride, and vanity.

1.38 “Those who are threatened by diseases⁸⁹ that affect humans, cattle, or livestock or by epidemics, calamities, infectious diseases, mental disturbances, and the approach of opposing armies should affix this invincible queen of spells for averting named *the blessed, undefeated, perfectly awakened Sitātapatrā* born from the *uṣṇīṣa* of all *tathāgatas*⁹⁰ to the top of a banner and worship it extensively with great offerings. [F.133.a] The banner should then be planted at the gateway to any city or at a monastery, village, city,⁹¹ realm, market town, charnel ground, mountain, or wilderness residence. As soon as this invincible queen of spells for averting has been worshiped and planted, war will be pacified, as will calamities, violence, harm, epidemics, mental disturbances, and the approach of opposing armies. Ananta, Śaṅkhaṇḍa, Mahākṛṣṇa, Nanda and Upananda, and all the other nāga kings will send timely rain, lightning, and peals of thunder. All illness and calamities will be completely pacified.

1.39 *om hūm ṣṭom bandha bandha sarvaduṣṭān rakṣa mama saparivārasya sarvasattvāṃśca svāhā | om hūm ṣṭom bandha bandha sarvaduṣṭān rakṣa rakṣa mama saparivārasya sarvasattvāṃśca vajrapāṇe⁹² hūm phaṭ svāhā | om sarvatathāgatoṣṇīṣa avalokite mūrdhani tejorāśi | om jvala jvala | khāda khāda | dhaka dhaka | dara dara | vidara vidara | chinda chinda | bhindi bhinda | hūm hūm phaṭ phaṭ rakṣa rakṣa mama saparivārasya sarvasattvāṃśca svāhā | om sarvatathāgatoṣṇīṣasitātapatre hūm phaṭ svāhā | hūm hūm rakṣa rakṣa mama saparivārasya sarvasattvāṃśca hūm phaṭ svāhā || tadyathā | om anale anale |*

*acale acale | khasame khasame | vīre vīre | vaira vaira | saumye saumye |
sarvabuddhādhiṣṭhānādhiṣṭhite sarvatathāgatoṣṇīṣasitātapatre sarvaduṣṭacittān hūm
phaṭ svāhā | |⁹³*

1.40 “When facing any calamity⁹⁴ this should be recited three times in connection with the Buddha.”⁹⁵ [F.133.b]

1.41 After the Blessed One spoke these words, all buddhas and the bodhisattvas, together with the world of devas humans, asuras, garuḍas, kinnaras, and gandharvas, rejoiced and praised the words of the Blessed One.

1.42 *Thus concludes the noble invincible great queen of spells for averting called “Sitātapatrā Born from the Uṣṇīṣa of All Tathāgatas.”*

ab.

ABBREVIATIONS

· Sanskrit Sigla ·

<i>CL</i> ₁₃₂₆	Cambridge Library Ms. Add. 1326
<i>Dh</i> ₃₃	Samten and Pandey, ed., <i>Dhīḥ</i> vol. 33
<i>KT</i> ₇₂₈	Bailey, ed., <i>Khotanese Texts</i> vol. 5, no. 728
<i>RAS</i> _{H77}	Royal Asiatic Society Hodgson Ms. 77
<i>UT</i> _{M 441-01}	University of Tokyo Library Ms. 441-01

· Tibetan Sigla ·

<i>D</i>	Degé Kangyur
<i>F</i>	Phukdrak Kangyur (no. 625)
<i>H</i>	Lhasa Kangyur
<i>K</i>	Peking Kangxi Kangyur
<i>N</i>	Narhang Kangyur
<i>S</i>	Stok Palace Kangyur
<i>Y</i>	Peking Yongle Kangyur

n.

NOTES

- n.1 Among the four Tibetan translations included in the Degé Kangyur, only Toh 592 lacks the introductory narrative. It shares this feature with the earliest extant Sanskrit version reported in the Khotanese manuscript and with a number of Tibetan translations preserved among the Dunhuang manuscripts.
- n.2 In most but not all citations of the spell's name—either as the title of a text or as a reference to the spell within a text—the term “name” (*nāman*; *zhes bya ba*) immediately follows the compound *sarvatathāgatoṣṇīṣasitātapatrā*, thereby marking it as the primary title of the deity/spell/text. In a small number of instances the word *nāman* is omitted altogether, and in rare cases it is shifted to a different point in the title. The instability of the title both across and within the texts contributes to the challenge of interpreting it properly.
- n.3 Though all Tibetan translations of the title consistently insert “born from,” they are anything but consistent in their use of “all tathāgatas” (*sarvatathāgata°*; *de bzhin gshegs pa thams cad*). Many of the Tibetan translations of the title omit “all,” thus reading “the uṣṇīṣa of the Tathāgata,” even when the Sanskrit title provided reads *sarvatathāgata°*. All Sanskrit sources consulted are unanimous in reading *sarvatathāgata°*.
- n.4 A challenge in accurately translating the title of the texts and the spell they contain is the fact that the terms *pratyaṅgirā* and *aparājitā* are used in other contexts as names of female deities and their spells. Here the terms *aparājitā* and *pratyaṅgirā* are taken as adjectives of *māhāvidyārajñī* or *dhāraṇī*, depending on the version of title used in a specific text. The decision to render it in this way is not meant to be definitive.
- n.5 For a synopsis of these forms, see Porció 2000, pp. 14–16.

- n.6 The manuscript containing the Sitātapatrā spell discovered by Aurel Stein at Dunhuang is written in a “cursive Gupta script” that Hoernle (1911, pp. 448–49 and 472–77) argues was in use beginning in the sixth century in Central Asia. He has also identified loan words used in the manuscript that would suggest it dates to the eighth century. Additionally, a male deity named Sitātapatra is mentioned in *The Root Manual of the Rites of Mañjuśrī* (Toh 543, *Mañjuśrīmūlakalpa*), where he is counted among the eight uṣṇīṣa kings (*uṣṇīṣarāja*; *gtsug tor kyi rgyal po*). See Dharmachakra Translation Committee, trans. (84000: Translating the Words of the Buddha, 2020), g.1525 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-17025>). *The Root Manual of the Rites of Mañjuśrī* can be dated to at least the eighth century (see *ibid.*, i.2 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-17908>)).
- n.7 On the circulation of apotropaic Buddhist literature in Inner and Central Asia, see White 2021, pp. 45–84.
- n.8 About which see below.
- n.9 Orgyen Lingpa 2001, folio 207.b.
- n.10 See for example the relatively recent work by Dudjom Jikdral Yeshé Dorjé (*bdud 'joms 'jigs bral ye shes rdo rje*), the *gtsug tor gdugs dkar mo'i rgyun khyer 'bar ba'i thog brtsegs* (1997), in which the author incorporates phrases, words, and spell formulas from the canonical material into an otherwise distinctive practice manual.
- n.11 Chökyi Jungné, *dkar chag*, folio 149.b.
- n.12 This text, Toh 985, and all those contained in this same volume (*gzungs, waM*), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmākālacakratantraṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried

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

- n.13 The colophon reads in full, “This was translated and finalized by the great scholar from Jagaddala [Monastery] in eastern Tibet, who is favored by the illustrious Cakrasaṃvara, by the paṇḍita Vibhūticandra, and by the monk-*lotsāwa* Sherap Rinchen. It surpasses the earlier versions for being translated in coordination with the commentarial literature and carefully edited by checking it against various manuscripts from Magadha in India.” (Folio 193.a: *rgya gar shar phyogs 'dza' gata ta la'i mkhas pa chen po/ dpal bde mchog gis rjes su bzung ba'i paN+Di ta b+hi b+hu ti tsan+tra dang / lo tsa+tsha ba dge slong shes rab rin chen gyis bsgyur cing zhus te gtan la phab pa'o/'di ni sngar gyi dpe rnam las khyad par du 'grel pa dang bstun zhing bsgyur ba dang / rgya gar yul dbus kyi dpe du ma dang gtugs te/ shin tu dag par byas pa yin no.*)
- n.14 Toh 591, c.1: *paN+Di ta pa ra hi ta b+ha dra dang / lo ts+tsha ba gzu dga' rdor gyis kha che'i bdud rtsi 'byung gnas kyi gtsug lag khang gi dpe rnying la gtugs nas gtan la phab pa.*
- n.15 *'phags pa de bzhin gshegs pa gtsug tor nas byung ba'i gdugs dkar mo can gzhan gyis mi thub pa.* Denkarma F.302.a; see also Herrmann-Pfandt 2008, pp. 197–98.
- n.16 Toh 593, c.1: *gtsug tor lha yul ma chung ba kha che'i paN+Di ta ma hA dz+nyA na nas rang 'gyur du mzad do.* This colophon identifies the translator as Mahājñāna, but this is certainly a reference to the Kashmiri paṇḍita Mahājāna, who was active in Tibet in the eleventh century and translated a number of other works. The colophon to the same translation in the Phukdrak Kangyur correctly identifies him as Mahājāna. For a synopsis of the life of Mahājāna, see Kano 2016, pp. 5–8.
- n.17 *A Catalogue of the Urga Kanjur*, p. 280, folio 54.a. The same source also identifies Toh 592 (Urga no. 593) as the version “known as the *Uṣṇīṣa* of the human realm, or the longer of those of the heavenly realm” (*mi yul ma'am lha yul ma che bar grags pa*), but the precise meaning of this statement is uncertain, as Toh 592/Urga 593 is slightly shorter than Toh 593/Urga 594. This way of referring to Toh 592 could not be confirmed in any other sources.
- n.18 See the full citation below.
- n.19 Sönam Nampar Gyalwa, *gtsug gtor gdugs dkar rgyas pa rig sngags kyi rgyal mo chen po*, p. 736: *gzungs kyi rtog pa 'di la/ rgyas pa rig sngags kyi rgyal mo chen mo zhes bya ba sngon 'gyur byang med pa 'di dang / 'bring po mchog grub mar grags pa*

zu dga' ba'i rdo rjes bsgyur ba dang /bsdus pa lha yul ma chung bar grags pa kha che
ma hA dza nas bsgyur ba dang gsum du zad kyi/ chung ba gzhan zhig snang ba ni lha
yul ma chung bar grags pa'i gleng gzhi dor ba tsam du zad pas zur du bgrang mi 'tshal
lo.

- n.20 Kawagoe 2005, p. 19.
- n.21 Herrmann-Pfandt (2008, p. 198) also considers it likely that the Sitātapatrā text recorded in the Denkarma (*ldan dkar ma*) is a version of Toh 592.
- n.22 Both Mahājana, the translator of Toh 593, and Parahitabhadra, the translator of Toh 591, were from Kashmir. The colophon to Toh 591 also indicates that it was prepared on the basis of a manuscript found in Amṛtabhavana monastery.
- n.23 Toh 590 may also be linked to Kashmir, as Kashmir is directly referenced in the body of the text. The deity Mahākāla is described as “residing in a great charnel ground in Kashmir” (*kha che'i dur khrod chen po na gnas pa*). Among the canonical translations, this reference is unique to Toh 590, but it is also attested in the more recent Sanskrit witnesses.
- n.24 See Hoernle 1911, pp. 448–49.
- n.25 This manuscript is available digitally from the [University of Cambridge Digital Library](https://cudl.lib.cam.ac.uk/view/MS-ADD-01326/1) (<https://cudl.lib.cam.ac.uk/view/MS-ADD-01326/1>) and has also been edited and published in Hidas 2021.
- n.26 Three other Nepalese versions of the Sitātapatrā spell were consulted for this translation. Royal Asiatic Society Hodgson 77, dated to 1894, preserves a unique witness of the spell that is generally aligned with Toh 590 but contains a number of variants. It is also the most corrupt of the Nepalese sources consulted. University of Tokyo Library no. 441-01, dated to 1828, is generally similar to Cambridge Add. Ms. 1326 and thus Toh 590. Finally, a version of the spell from an undated Nepalese *dhāraṇīsaṅgraha* was edited by Ngawang Samten and Janardan Pandey and published in volume 33 of the journal *Dhīh*. It too correlates with Toh 590, perhaps more so than the other Nepalese sources.
- n.27 Kiliç Cengiz and Turanskaya 2019, p. 20.
- n.28 About these versions of the spell, see Kiliç Cengiz 2020, and Kiliç Cengiz and Turanskaya 2019 and 2021.
- n.29 A summary of these texts and conjectures about their relationship to the canonical materials can be found in Lalou 1936 and in Porció 2000, pp. 19–24.

- n.30 This line, which is unique to Toh 590, appears in transliterated Sanskrit in the Tibetan translation and so has been left as such here. This line can be translated as “Homage to the blessed Uṣṇīṣa, which is pure, pristine, and stainless. *Svāhā!*”
- n.31 Skt. *śāpāyudhānām* (CL₁₃₂₆, RAS_{H 77}, UT_{M 441-01}); Tib. *dmod pa'i mtshon cha can* (D).
- n.32 There is wide variation in these lines across Sanskrit and Tibetan sources.
- n.33 Reading *legs ldan* here and throughout as *bhagavat* following the Sanskrit. Though most versions of the Tibetan translation include both *bcom ldan 'das* and *legs ldan*, both terms translate *bhagavat*. Thus, this translation follows the Sanskrit texts, as well as F, in omitting *bcom ldan 'das*.
- n.34 It is not clear who the “five great mudrās” (*mahāpañcamudrā*; *phyag rgya chen po lnga*) are in the context of Nārāyaṇa.
- n.35 F omits “Nandikeśvara” (*dga' byed dbang phyug*) so that this line addresses simply Mahākāla. F also omits “Kashmir” (*kha che*).
- n.36 F and most of Sanskrit versions consulted treat this as a separate object of homage: “Homage to the one accompanied by the horde of mātṛs” (*namo mātrgaṇasahitāya* Dh₃₃, CL₁₃₂₆, UT_{M 441-01}; *om namo mātrgaṇavāndena sāhitāya* RAS_{H 77}). The reading in KT₇₂₈ does, however, parallel the Tibetan translation.
- n.37 CL₁₃₂₆, Dh₃₃, KT₇₂₈, UT_{M 441-01}, and Toh 591, 592, and 593 read *gajakula* (*glang po'i gdung*), “elephant family,” instead of *rgyal po'i gdung* (*rājakula*), “kingly family,” a reading found in all versions of Toh 590 and supported by RAS_{H 77}. Most Tibetan versions of Toh 590 translate *nāgakula* below with *glang po'i gdung* (“elephant family”), but F and Toh 591, 592, and 593 read *klu'i gdung* (“nāga family”), which may be the most plausible interpretation of the Sanskrit *nāgakula*.
- n.38 F and all Sanskrit versions consulted omit “ignorance family.”
- n.39 The Tibetan translation of this name in D and S aligns with the name attested in the Sanskrit sources, which is given here. F aligns with Toh 591, 592, and 593 in reading *spyān rgyas pa ut+pa la'i dri'i tog gi rgyal po*, which could tentatively be rendered in Sanskrit as *Vikāsitānetropalagandhaketurāja*.
- n.40 Reading *prasādāna* (CL₁₃₂₆, Dh₃₃, UT_{M 441-01}, RAS_{H 77}) instead of the Tibetan *rab tu sgrub par byed pa*, which would translate *prasādhana*.

- n.41 It is not clear what the eight kinds of untimely death are.
- n.42 In this series of verses it is difficult to determine what is a descriptive phrase and what is a proper name. Both the Tibetan and Sanskrit sources are ambiguous in places, and some of the names/descriptive phrases are repeated. Thus, the parsing of this sequence of proper names, epithets, and adjectives that follows is tentative. The Sanskrit sources clarify that all the terms are in the feminine nominative singular, apart from the first few lines, about which see note 42.
- n.43 This translation follows the Tibetan in rendering this passage in verse. It is in prose in all Sanskrit version consulted apart from KT₇₂₈, in which the original structure is unclear from the published edition. According to the Sanskrit syntax, each of these descriptive phrases is in the accusative case (apart from KT₇₂₈), marking them as adjectival phrases that construe with *pratyāṅgirām* (the “averting [spell]”), which is the object of the statement “I will teach” that begins the prose section above. Beginning with the next verse, the syntax changes to render the epithets in the feminine nominative singular, and the passage is rendered in verse in the Sanskrit as well as the Tibetan sources.
- n.44 Reading *rgyal ba'i rdo rje 'phreng* as *rgyal ba rdo rje phreng*. All Sanskrit versions consulted and the Tibetan translation represented in F report a different verse here. The Sanskrit verse reads, “She is noble Tārā and Bhṛkuṭī, / Victorious and likewise completely victorious. / She is the slayer of Māra / And is famed as Vajramālā (CL₁₃₂₆, Dh₃₃, UT_{M 441-01}, RAS_{H 77}). The Tibetan translation in F generally follows the Sanskrit but omits the line “She is the slayer of Māra.”
- n.45 D: *pad+ma'i snang ba rdo rje mtshan*; F: *pad+ma'i mngon mtshan rdo rje mtshan*. The Sanskrit versions read *padmā bhavajāchinā*, which appears corrupt.
- n.46 The translation of this line follows the syntax of the Sanskrit versions: *mālā caivāparajitā* (CL₁₃₂₆, Dh₃₃). The term *aparajitā* (*gzhan gyis mi thub*), “invincible,” is frequently used in this text as an adjective describing Sitātapatrā and her spell. *Aparajitā* is also the proper name of a protective deity, which is how the term seems to be used here.
- n.47 Tib. *rnam sgeg ma*, which is the equivalent of the Sanskrit *vilāsinī*. All Sanskrit versions consulted, except KT₇₂₈, read *viśālī* (“vast one”). KT₇₂₈ reads *vajradanḍī* (em. *vajradhaṇḍī*), “one with a vajra staff,” which agrees with the Tibetan of Toh 593 (*rdo rje mkhar bsnams*).

- n.48 This translation follows the Tibetan in reading *zhi ba'i lha rnams kyi mchod pa*. Most of the Sanskrit versions consulted read, "Peaceful, she is worshiped by vaidehas" (*śāntā vaiidehapujitā* CL₁₃₂₆, Dh₃₃, UT_{M 441-01}). The Tibetan translation in F agrees with the Sanskrit.
- n.49 F reads "Of virtuous appearance, she has great majesty" (*dge ba'i gzugs can gzi brjid che*).
- n.50 Following the Sanskrit syntax *jvālā pāṇḍaravāsini* (CL₁₃₂₆, Dh₃₃, UT_{M 441-01}, RAS_{H 77}). The Tibetan reads 'bar ba dang ni gos dkar mo.
- n.51 There is some variation in this term across witnesses. "Deathless" follows the Tibetan translations, including F, in reading 'chi med. This reading is supported by RAS_{H 77}, which attests to *amara*. CL₁₃₂₆, Dh₃₃, and UT_{M 441-01} read *aparā*, which means "other" but is also the name of a prominent goddess in the esoteric Trika pantheon of the Śaiva tradition. Toh 591, 592, and 593 support the reading *aparā* (*gzhan*).
- n.52 Reading the Tibetan *rig 'dzin ma* as *rigs 'dzin ma* based on the attested Sanskrit *kulandharī*.
- n.53 This translation follows the Sanskrit *vajrahastā vajravidyā kāñcanamālikā* (CL₁₃₂₆, Dh₃₃, and UT_{M 441-01}). D reads *lag na rdo rje'i rdo rje dang / de bzhin rig sngags gser phreng can*, which appears to be corrupt. F is more closely aligned with Sanskrit in reading *lag na rdo rje rdo rje rigs/ rdo rje gser gyi phreng ba can*, but it is unique in reading *rdo rje ser gyi phreng ba can* ("Vajrakāñcanamālikā").
- n.54 The Tibetan reads *le brgan rtsi dang rin chen ma*, which could be interpreted as two names / epithets, but it is clear from the Sanskrit that this should be read as the single compound *kusumbharatnā*.
- n.55 This and the previous line vary significantly across Sanskrit and Tibetan sources. This interpretation follows Dh₃₃, which reads °*vijṛmbhamānikā* | | *vajrā kanakaprabhā locanā*°. D reads *rnam par bsgyings ma'i phreng ba dang / rdo rje gser 'od lta bu'i spyan*. Other interpretations are possible based on variants attested in the Sanskrit and Tibetan sources.
- n.56 This translation follows the syntax as reported in CL₁₃₂₆, Dh₃₃, UT_{M 441-01}, and F.
- n.57 CL₁₃₂₆ reads *sulocanā ca śvetā ca kamalā kamalekṣaṇā*, which could be translated as "She is Sulocanā, and Śvetā, and Kamalā with lotus eyes."

- n.58 “Mudrās” (*phyag rgya*) refers to the forms of Sitātapatrā just listed. Dh₃₃, RAS_H 77, and F read “May this host of great mudrās and all hordes of māṭṛs...” (Skt. *ityetā mahāmudrāgaṇāḥ sarvāmāṭṛgaṇās ca*; Tib. *phyag rgya dang yum gyi tshogs de dag thams cad kyis*).
- n.59 The Degé version reads *prasādhanakarī* (*pra sA d+ha na ka rI*), which has been emended here, as in the prose passage above, to *prasādanakarī* based on CL₁₃₂₆, Dh₃₃, RAS_H 77, UT_M 441-01, K, F, N, and S.
- n.60 This can be tentatively translated as “*Om*, Sitātapatrā born from the uṣṇīṣa of all tathāgatas, praised by the host of ṛṣis, *hūm drūṃ hrīḥ ṣṭoṃ!* Crusher, *hūm drūṃ hrīḥ ṣṭoṃ!* Paralyzer, *hūm drūṃ hrīḥ ṣṭoṃ!* Stupefier, *hūm drūṃ hrīḥ ṣṭoṃ!* Devourer of opposing spells, *hūm drūṃ hrīḥ ṣṭoṃ!* Disrupter of all spells, *hūm drūṃ hrīḥ ṣṭoṃ!* Paralyzer of all evil ones, *hūm drūṃ hrīḥ ṣṭoṃ!* Destroyer of all yakṣas, rākṣasas, and grahas, *hūm drūṃ hrīḥ ṣṭoṃ!* Destroyer of the eighty-four thousand types of grahas, *hūm drūṃ hrīḥ ṣṭoṃ!* Appeaser of the twenty-eight lunar mansions, *hūm drūṃ hrīḥ ṣṭoṃ!* Destroyer of the eight great celestial bodies, *hūm drūṃ hrīḥ ṣṭoṃ!* Protect, protect me and all sentient beings!”
- n.61 The syntax of the Sanskrit versions suggest reading “indestructible” (*abhedhye*) as an adjective of the goddess. The Tibetan is ambiguous. All Tibetan versions are unanimous in reading “with blazing characteristics” (*mtshan rtags can*), but the Sanskrit versions consulted read *jvalitātāṅkari* (“blazing roar”).
- n.62 Following the Sanskrit sources as well as F, K, Y, N, and S in reading this term in the vocative. D reads the term in the instrumental.
- n.63 This translation follows the syntax of the Sanskrit sources, in which this and each of the subsequent phrases are declined in the ablative case.
- n.64 Here and in the following paragraph the initial supplication, “Grant auspiciousness in the face of danger from...” has been inserted for the sake of clarity in the English translation.
- n.65 Conjectural reading following F, *lus la gnas ma*. D and S read *lus chags ma*, which does not directly correspond to any Sanskrit source or term. The term *kaṭa* is consistently translated with *lus* in this text and Toh 591, 592, and 593, and *gnas ma* is a natural translation of *vāsinī*.
- n.66 Tib. *re lde 'don pa*. Associating this Tibetan term with the attested Sanskrit term *kaṭakamālīnī* is tentative. The Tibetan term *re lde* (“felt”) is a known

equivalent of *kaṭa*, while *'don pa* is used to translate *mālinī* in this text, as attested in the next term in the list, *kaṅṭakamālinī* (*tsher ma 'don pa*).

- n.67 The Sanskrit versions confirm that the following sentences are in the first person singular present indicative voice. Additionally, the Tibetan phrase *rdorje phur bus gdab bo* suggests that the pinning is done by a *vajrakīla* (“vajra dagger”), but the Sanskrit texts indicate that the Tibetan phrase is a translation of *vajrena kīlayāmi*, meaning “to pin (*√kīl*) with a vajra.”
- n.68 Tib. *skar mda' gdong*. This name is not attested in any of the Sanskrit sources consulted. CL₁₃₂₆, Dh₃₃, RAS_{H 77}, and UT_{M 441-01} all have *atharvavaṇa* in this position. F reads *srid srungs*, which is an attested translation of *atharvavaṇa*. The term *atharvavaṇa* refers to priests who emphasize the Atharva Veda among the four Vedas and were well known for their use of spells and other forms of ritual magic.
- n.69 Tib. *nam mkha' lding yang dag pa* (F: *nam mkha' lding de nyid*). The term “true” (*yang dag pa*) is interpreted as referring specifically to the garuḍa who serves as Viṣṇu's (Nārāyaṇa's) mount. This term does not have an equivalent in any of the Sanskrit sources consulted.
- n.70 The precise identity of these figures is uncertain, and this translation is conjectural. The Tibetan translation of Toh 590 parses the Sanskrit into four terms: Jayakara (*rgyal bar byed pa*), Madhukara (*sbrang rtsir byed pa*), Siddhikara (*grub par byed pa*), and Sarvārthasādhana (*don kun sgrub pa*). There is evidence, however, that this should be read as a sequence of three names. The most explicit evidence that this passage identifies three figures is found in Vilāsavajra's *Nāmamantrārthāvalokinī*, a commentary on the *Mañjuśrī-nāmasaṅgīti*. There Vilāsavajra refers to three brothers named Jayakara, Madhukara, and Sarvārthasiddhikara (Tribe 2016, p. 226: *jayakaramadhukara-sarvārthasiddhikarās trayo bhrātaraś*). In all available sources the first two names are consistently given as Jayakara and Madhukara, but the third name varies in the Sanskrit witnesses consulted. The oldest, KT₇₂₈, reads °*sarvārtha(sā)dhana*°; CL₁₃₂₆, Dh₃₃, and UT_{M 441-01} have °*siddhikarasarvārthasādhana*°; and RAS_{H 77} has °*sarvārthāsiddhisādhaka*°. This translation of Toh 590 follows Vilāsavajra in reading three names but follows CL₁₃₂₆, Dh₃₃, and UT_{M 441-01} in rendering it as *siddhikarasarvārthasādhana*. It is possible to interpret the Sanskrit reported in these sources to read “[the spells] of Jayakara, Madhukara, and Siddhikara used to accomplish all aims (*sarvārthasādhana*).”
- n.71 In Toh 591, 592, and 593 this passage is rendered in transliterated Sanskrit and treated as part of the mantra. Here in Toh 590 it was translated into Tibetan, and so it has been translated into English here as well.

- n.72 The Sanskrit attested in KT₇₂₈, CL₁₃₂₆, Dh₃₃, RAS_{H 77}, and UT_{M 441-01}, as well as the transliterated Sanskrit in Toh 591, 592, and 593, reads *asitānalārkaprabhāsphuṭavikasitasitātapatre*, which could be translated as “White Umbrella (*sitātapatrā*) opened broadly and shining with the white fire of the sun.” D and S omit “White Umbrella,” while F includes a corrupted rendering of *sitātapatre* in Sanskrit transliteration.
- n.73 The Tibetan and Sanskrit sources consistently read °*jāmakebhyaḥ*, so that reading has been retained. The Tibetan transliteration of the same spell in Toh 591 reads *yāmakebhyaḥ*, which also aligns with how the term *jāmaka* is translated into Tibetan (*gshin rje*) in Toh 591, 1.22 (folio 215.a), Toh 592, 1.24 (folio 222.b), and Toh 593, 1.25 (folio 228.a). *Jāmaka* / *yāmaka* does not appear to be translated anywhere here in Toh 590. It is possible that similarities in the sounds of *ja-* and *ya-* in Indic vernaculars resulted in the reading of *jāmaka*^o instead of *yāmaka*^o.
- n.74 Following, CL₁₃₂₆, Dh₃₃, KT₇₂₈, RAS_{H 77}, and UT_{M 441-01}, as well as F. D and S read *vajriśṛṅkhalāya mantapratyaṅgirābhyaḥ*.
- n.75 This can be tentatively translated as “*Oṃ*, blaze, blaze! Burn, burn! Devour, devour! Break, break! Destroy, destroy! Cut, cut! Cleave, cleave! *Hūm hūm phaṭ phaṭ svāhā!* All evil ones, *hūm drūṃ!* To all that are difficult to overcome, *phaṭ!* To all evil *chāyās*, *phaṭ!* To all evil writings, *phaṭ!* To all directions, *phaṭ!* To all noxious foods, *phaṭ!* To all dutas, *phaṭ!* To all *avadhūtas*, *phaṭ!* To all evil actions, *phaṭ!* To all unsightly beings, *phaṭ!* To all fevers, *phaṭ!* To all *apasmāras*, *phaṭ!* To all *ostārakas*, *phaṭ!* To all *ḍākinīs*, *phaṭ!* To all *revatīs*, *phaṭ!* To all *kaṭavāsīnīs*, *phaṭ!* To all *jāmakas*, *phaṭ!* To all *śakunis*, *phaṭ!* To all *mātṛmandikas*, *phaṭ!* To all poison-drink spirits, *phaṭ!* To all *garas*, *phaṭ!* To all *ālambakas*, *phaṭ!* To all fears, *phaṭ!* To all calamities, *phaṭ!* To all infectious diseases and mental disturbances, *phaṭ!* To all terrors, *phaṭ!* To all illnesses, *phaṭ!* To all ascetics, *phaṭ!* To all *grahas*, *phaṭ!* To all non-Buddhists, *phaṭ!* To all foes, *phaṭ!* To all downfalls, *phaṭ!* To all *unmādas*, *phaṭ!* To all *chāyās*, *phaṭ!* To all *vidyādharas*, *phaṭ!* To *Jayakara*, *Madhukara*, and *Siddhikarasarvārthasādhana*, *phaṭ!* To all masters of spells, *phaṭ!* To all kings of spells, *phaṭ!* To all *sādhakas* who are spell masters, *phaṭ!* To the Four *Bhaginīs*, *phaṭ!* To all *vajrakaumārīs*, queens of spells, *phaṭ!* To all *vighnas* and *vināyakas*, *phaṭ!* To the boon granter, *phaṭ!* To the disperser of enemies, *phaṭ!* To all *asuras*, *phaṭ!* To all *garuḍas*, *phaṭ!* To all *mahoragas*, *phaṭ!* To all humans and nonhumans, *phaṭ!* To all *maruts*, *phaṭ!* To all *piśācas*, *phaṭ!* To all *kumbhāṇḍas*, *phaṭ!* To *Vajraśṛṅkhala* and the *pratyāṅgiras*, *phaṭ!* To all calamities, *phaṭ!* To the great *pratyāṅgiras*, *phaṭ!* Cut, cut, *phaṭ!* Cleave, cleave, *phaṭ!* *Hūm hūm phaṭ svāhā!* He he *phaṭ!* Ho ho *phaṭ!* To the unfailing one, *phaṭ!* To the unobstructed one, *phaṭ!*

To the boon granter, *phaṭ!* To the disperser of the asuras, *phaṭ!* To all devas, *phaṭ!* To all nāgas, *phaṭ!* To all yakṣas, *phaṭ!* To all rākṣasas, *phaṭ!* To all gandharvas, *phaṭ!* To all kinnaras, *phaṭ!* To all pretas, *phaṭ!* To all bhūtas, *phaṭ!* To all kumbhāṇḍas, *phaṭ!* To all pūtanas, *phaṭ!* To all kaṭapūtanas, *phaṭ!* To all skandas, *phaṭ!* To all unmādas, *phaṭ!* To Vajraśṛṅkhala and the pratyāṅgiras, *phaṭ!* To Mahākāla, *phaṭ!* To the host of mātṛs, *phaṭ!* To he who is worshiped by the host of mātṛs, *phaṭ!* To Vaiṣṇavī, *phaṭ!* To Māheśvarī, *phaṭ!* To Brahmaṇī, *phaṭ!* To Agni, *phaṭ!* To Mahākālī, *phaṭ!* To Kāladaṇḍī, *phaṭ!* To Aindriyā, *phaṭ!* To Raudrī, *phaṭ!* To Cāmuṇḍī, *phaṭ!* To Vārāhī, *phaṭ!* To the great Vārāhī, *phaṭ!* To Rātrī, *phaṭ!* To Kālarātrī, *phaṭ!* To Yamadaṇḍī, *phaṭ!* To Kapāli, *phaṭ!* To the great Kapāli, *phaṭ!* To Kaumārī, *phaṭ!* To Yāmī, *phaṭ!* To Vāyu, *phaṭ!* To Kauberā, *phaṭ!* To Nairṛti, *phaṭ!* To Vāruṇī, *phaṭ!* To Mārutī, *phaṭ!* To the great Mārutī, *phaṭ!* To Saumyā, *phaṭ!* To Aiśānī, *phaṭ!* To Paukasī, *phaṭ!* To Arthavaṇī, *phaṭ!* To Śabarī, *phaṭ!* To the black Śabarī, *phaṭ!* To Yamadūtī, *phaṭ!* To the diurnal and nocturnal spirits, *phaṭ!* To the spirits of the three junctures, *phaṭ!* To the earth spirit, *phaṭ!* To the one who prefers to dwell in the great sacred charnel grounds of Kashmir, *phaṭ!* To epidemics, to all dangers, to all faults, *phaṭ!* *Oṃ hūm ṣṭom*, bind, bind all wicked ones! Protect, protect me and all sentient beings, *svāhā!*”

- n.76 Reading *gnod sbyin* (D) as *snod byed* following F. The phrase *gdon dang snod byin* attested in D is not reflected in any of the Sanskrit witnesses consulted and is absent in H, N, and S.
- n.77 Tib. *bum pa lta bu*. This Tibetan term does not directly correspond to the name any of the beings listed in the available Sanskrit versions. The Sanskrit versions have *kambukāminīgraha* and *alambanagraha* following *mātṛnandigraha*.
- n.78 Tib. *nyi ma phyed pa*; Skt. *ardhadaiवासिका*. More literally, this term means “half daily.”
- n.79 Tib. *mi bzad pa*; Skt. *viṣama*. While *viṣama* can be interpreted as “unbearable,” as the Tibetan translators did, in the context of the duration or recurrence of fever it means “irregular.”
- n.80 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.81 The “major” appendages would include the head, arms, legs, etc. The “minor” appendages include the nose, ears, fingers, toes.

- n.82 Tib. *bas bldags*. The Tibetan term, for which there is no Sanskrit equivalent in the sources consulted, means “cow licked” (Skt. *golīḍha?*) and refers to a skin irritation with a sensation similar to that of being licked by a cow.
- n.83 It is clear from the Sanskrit that this sentence is to be understood in the first person.
- n.84 All Tibetan versions of Toh 590 and all Sanskrit sources consulted read *khakhame khakhame*. Toh 591, 592, and 593 attest to *khassame khassame* here. The reading *khassame khassame* also aligns with a similar spell formula below that attests to *khassame khassame* in all Tibetan and Sanskrit sources consulted. Whereas *khakhame* is ambiguous in meaning, *khassame* means “O you who are equal to the sky.”
- n.85 *Viṣada* (“poisoner”) is attested in the majority of sources but should perhaps be emended to *viśada* (“brilliant”). The confusion of sibilants is a consistent feature of Sanskrit manuscripts, thus the reading *viśada* is perhaps preferable. However, none of the Sanskrit and Tibetan sources consulted attest to *viśada*.
- n.86 This transliteration follows F, D, and S. The Sanskrit attested in CL₁₃₂₆, Dh₃₃, RAS_{H77}, and UT_{M441-01}, as well as the transliterated Sanskrit reported in H and N, read *vajrapāśe* (“O Vajra Noose”).
- n.87 This can be tentatively translated as “It is like this: *Om*, O fire, fire! O immovable one, immovable one! *Khakhame, khakhame!* O poisoner, poisoner! O hero, hero! O vengeful one, vengeful one! O gentle one, gentle one! O peaceful one, peaceful one! O tamed one, tamed one! O vajra holder, bind, bind! Vajrapāṇi, *phaṭ!* *Om hūm drūṃ hrīḥ ṣṭoṃ phaṭ phaṭ svāhā!* *Om*, Vajrapāṇi, bind, bind with your vajra noose all wicked beings obstructors and those who mislead! *Hūm hūm phaṭ phaṭ!* *Hūm drūṃ bandha phaṭ!* Protect, protect me and all sentient beings!”
- n.88 Following the Sanskrit sources in reading *maunin* for *thub pa*.
- n.89 Tib. *nad*. The Sanskrit sources all read °*māra*, which could be understood as “obstacles,” or perhaps “fatalities.”
- n.90 The syntax of the Sanskrit versions would read “the undefeated perfect buddhas’ invincible queen of spells for averting named *the blessed, invincible, perfectly awakened Sitātapatrā* born from the *uṣṇīṣa* of all *tathāgatas*.”
- n.91 “City” (*nagara; grong khyer*) is repeated in all sources consulted. The difference appears to be that the banner can be planted either at the gateway to a city or generally in the city.

- n.92 Emended to the vocative following CL₁₃₂₆, KT₇₂₈, and RAS_{H 77}. The Tibetan transliterations read *vajrapāṇi*.
- n.93 This can be tentatively translated as “It is like this: *Om hūm ṣṭom*, bind, bind! Protect me, my community, and all sentient beings from all evil ones, *svāhā!* *Om hūm ṣṭom*, bind, bind all evil ones! Protect, protect me, my community, and all sentient beings, O Vajrapāṇi, *hūm phaṭ svāhā!* *Om*, the uṣṇīṣa of all tathāgatas, a mass of brilliance on the head that gazes down! *Om*, blaze, blaze! Devour, devour! Burn, burn! Break, break! Destroy, destroy! Cut, cut! Cleave, cleave! *Hūm hūm phaṭ phaṭ!* Protect, protect me, my community, and all sentient beings, *svāhā!* *Om*, Sitātapatrā born from the uṣṇīṣa of all tathāgatas, *hūm phaṭ svāhā!* *Hūm hūm*, protect me, my community, and all sentient beings, *phaṭ svāhā!* It is like this: O fire, fire! O immovable one, immovable one! O one equal to the sky, equal to the sky! O hero, hero! O Vengeful one, vengeful one! O gentle one, gentle one! O you who are empowered by the blessing of all buddhas, Sitātapatrā born from the uṣṇīṣa of all tathāgatas, to all those with evil intentions, *hūm phaṭ svāhā!*”
- n.94 The Tibetan term *shig pa tams cad* has been interpreted based on the attested Sanskrit term *sarvopadrava*.
- n.95 This enigmatic statement perhaps indicates that one should recite this formula while meditating on or contemplating the Buddha, or perhaps in the presence of an image of a buddha.

b.

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'phags pa de bzhin gshegs pa thams cad kyi gtsug tor nas byung ba gdugs dkar po can zhes bya ba gzhan gyis mi thub ma phyir zlog pa'i rig sngags kyi rgyal mo chen mo (*Āryasarvatathāgatoṣṇīṣasitātapatrānāmāparājitapratyaṅgirāmahāvidyārājñī*). Toh 590, Degé Kangyur vol. 90 (rgyud, pha), folios 205.a–212.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 abstinence

gnyen gnas

གཉེན་གནས།

upavāsa

Definition from the 84000 Glossary of Terms:

As expressed in the Sanskrit and translated literally into Tibetan, the term means “to dwell near.” The term comes from the older Vedic traditions in which during full moon and new moon sacrifices, householders would practice abstinence in various forms such as fasting and refraining from sexual activity. These holy days were called *upavasatha* days because it was said that the gods who were the recipients of these sacrifices would “dwell” (*√vas*) “near” (*upa*) the practitioners of these sacrifices. While sacrificial practices were discarded by Buddhists, the framework of practicing fortnightly abstinence evolved into the *poṣadha* observance, a term etymologically related to the term *upavasatha*.

g.2 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.3 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into

Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.4 Amoghasiddhi

don yod grub pa

དོན་ཡོད་གུབ་པ།

amoghasiddhi

The name of a buddha, the tathāgata who heads the karma family among the five tathāgata families.

g.5 Amṛtabhavana Monastery

bdud rtsi 'byung gnas kyi gtsug lag khang

བདུད་རྩི་འབྱུང་གནས་ཀྱི་གཙུག་ལག་ཁང་།

—

A Buddhist monastery in Kashmir that is reported in Chinese sources to have existed as early as ca. 750 CE.

g.6 Ananta

mtha' yas

མཐའ་ཡས།

ananta

A nāga king, also another name of Śeṣa, the serpent upon whom Viṣṇu rests during the interlude between the destruction and recreation of the world.

g.7 Aparājitā

gzhan gyis mi thub

གཙན་གྱིས་མི་ཐུབ།

aparājitā

The name of a female Buddhist deity, meaning “Invincible,” here used as an epithet of Sitātapatrā.

g.8 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.9 arhat

dgra bcom pa

དག་བཙུག་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.10 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.11 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

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

g.12 **Bhaiṣajyaguruvaiḍūryaprabharāja**

smān gyi bla bai DUr+ya'i 'od kyī rgyal po

སྐྱེན་གྱི་སྐྱ་བོ་རྩུ་ཅུ་འོ་དགྱི་རྒྱལ་པོ།

bhaiṣajyaguruvaiḍūryaprabharāja

The full name of the buddha popularly known as the Medicine Buddha.

g.13 **Bhṛkuṭī**

khro gnyer can

ལྷོ་གཉེར་ཅན།

bhṛkuṭī

The name of a female Buddhist deity meaning “Furrowed Brow,” here used as an epithet of Sitātapatrā.

g.14 **Bhṛṅgiriṭī**

b+h+ring gi ri ti

རྩྭ་གི་རི་ཉི།

bhṛṅgiriṭī

A deity from the Śaiva pantheon who appears in a grotesquely emaciated form.

g.15 **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.16 blessed one

bcom ldan 'das · legs ldan

བཙུན་ལྷན་འདས། · ལེགས་ལྷན།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four mārās, *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 mārās.” 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.17 bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔའ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.18 Brahmā

tshangs pa

ཚེངས་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” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.19 **Buddhalocanā**

sangs rgyas spyan

སངས་རྒྱས་སྤྱན།

buddhalocanā

The name of a female Buddhist deity, meaning “Eyes of an Awakened One,” here used as an epithet of Sitātapatrā.

g.20 **caitya**

mchod rten

མཚོད་རྟེན།

caitya

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.21 **Candrā**

—

—

candrā

The name of a female Buddhist deity, meaning “Moon,” here used as an epithet of Sitātapatrā.

g.22 Candra

zla ba

ཇེ་བཀྲ།

candra

The deified moon.

g.23 ceṭa

bran pho

བློན་པོ།

ceṭa

A servant or a class of beings used as servants.

g.24 ceṭī

bran mo

བློན་མོ།

ceṭī

Female ceṭa.

g.25 chāyā

grib gnon

གྲིབ་གནོན།

chāyā

“Shadow,” a class of supernatural beings considered a source of disease and misfortune.

g.26 ḍāka

mkha' 'gro

མཁའ་འགྲོ།

ḍāka

The male equivalent to a ḍākinī. The term can refer to a mundane class of supernatural beings and to a class of Buddhist deities.

g.27 ḍākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

ḍākinī

Definition from the 84000 Glossary of Terms:

A class of powerful nonhuman female beings who play a variety of roles in Indic literature in general and Buddhist literature specifically. Essentially synonymous with yoginīs, ḍākinīs are liminal and often dangerous beings who can be propitiated to acquire both mundane and transcendent spiritual accomplishments. In the higher Buddhist tantras, ḍākinīs are often considered embodiments of awakening and feature prominently in tantric maṇḍalas.

g.28 deva

lha

ལྷ།

deva

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.29 dhāraṇī

gzungs

གནུངས།

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.30 Dṛḍhaśūraṇasenapraharaṇarāja

dpa' brtan pa'i sde mtshon cha'i rgyal po

དཔའ་བརྟན་པའི་སྡེ་མཚན་ཆའི་རྒྱལ་པོ།

dṛḍhaśūraṇasenapraharaṇarāja

The name of a buddha.

g.31 dūta

pho nya

ཕོ་ཉ།

dūta

“Messenger,” a class of nonhuman beings often employed in the service of the practitioner.

g.32 dūtī

pho nya mo

ཕོ་ཉ་མོ།

dūtī

Female dūta.

g.33 eight great celestial bodies

gza' chen po rgyad

གཟའ་ཚེན་པོ་རྒྱུད།

aṣṭāmahāgraha

Literally the “great seizers,” there are traditionally nine: the sun, moon, Mercury, Venus, Mars, Jupiter, Saturn, the eclipse (*rahu*), and comets/meteors (*ketu*). All are believed to exert influence on the world according to Indic astrological lore. When listed as eight, it is not certain which is excluded.

g.34 eight types of untimely death

dus ma yin par 'chi ba brgyad

དུས་མ་ཡིན་པར་འཚེ་བ་བརྒྱད།

—

g.35 Excellent Dharma

chos bzang

ཚོས་བཟང།

sudharmā

Definition from the 84000 Glossary of Terms:

The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśa*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra's paradise. Indra's own palace is to the north of this assembly hall.

g.36 fire rites

me'i las

མེའི་ལས།

agnikarma

Likely a reference to the practice of *homa* or similar fire rites. Homa rites, which date to the early Vedic period of Indian civilization, are the central rite for many esoteric rituals, especially those involving spells. It involves casting specific offerings articles into the ritual while reciting a *dhāraṇī*, spell, or mantra.

g.37 five acts with immediate retribution

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are killing an arhat, killing one's father, killing one's mother, causing a schism in the monastic community, and maliciously drawing blood from a tathāgata.

g.38 Four Bhaginīs

sring mo bzhi

སྲིང་མོ་བཞི།

caturbhaginī

The “Four Sisters,” likely a reference to Jayā, Vijayā, Ajitā, Aparājītā, a group of female deities who, along with their brother Tumburu (an aspect of Śiva), are the focal point of a prominent cult in the early Śaiva tantric tradition.

g.39 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚོ་བཞི་བཞུགས།

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.40 Gaṇapati

tshogs kyi bdag po

ཚོགས་ཀྱི་བདག་པོ།

gaṇapati

“Lord of Gaṇas,” an epithet of Gaṇeśa, the elephant-headed god who is the son of Śiva.

g.41 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 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.42 Ganges

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.43 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.44 graha

gdon

གདོན།

graha

The term *graha* refers to a class of supernatural beings who “seize,” possess, or otherwise adversely influence other beings by causing a range of physical and mental afflictions, as well as various kinds of misfortune. The term can also be applied generically to other classes of supernatural beings who have the capacity to adversely affect health and well-being.

- g.45 **guhyaka**
gsang ba pa
གསང་བ་པ།
guhyaka
A subclass of yakṣas, or an alternative name for yakṣas.
- g.46 **Heaven of the Thirty-Three**
sum cu rtsa gsum lha'i gnas
སུམ་རུ་རྩ་གསུམ་ལྷ་འི་གནས།
trāyastriṃśa
The second heaven of the desire realm located above Mount Meru and reigned over by Indra and thirty-two other gods.
- g.47 **Indra**
dbang po
དབང་པོ།
indra
A Vedic god who emerged as one of the most important in the Vedic pantheon. Indra retains his role as the “lord of the gods” in Buddhist literature, where he is often referred to by the name Śakra.
- g.48 **jāmaka**
dzA ma ka
རྫོ་མ་ཀ།
jāmaka
A class of supernatural beings. This term is perhaps better read as *yāmaka*.
- g.49 **Jayakara**
rgyal bar byed pa
རྒྱལ་བར་བྱེད་པ།
jayakara
An unknown figure who is said to be one of three brothers, along with Madhukara and Siddhikarasarvārthasādhana
- g.50 **kākhorda**
byad
བྱད།

kākhorda

A class of supernatural beings typically associated with violent sorcery rites.

g.51 Kamalākṣī

pad+ma'i spyan

པདྨའི་སྤྱན།

kamalākṣī

The name of a female Buddhist deity, meaning “Lotus-Like Eyes,” here used as an epithet of Sitātapatrā.

g.52 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The fifth of seven successive buddhas among whom Śākyamuni is the seventh. He is the second among these buddhas to appear in this eon.

g.53 Kanakaprabhā

gser 'od can

གསེར་འོད་ཅན།

kanakaprabhā

The name of a female Buddhist deity, meaning “Shines like Gold,” here used as an epithet of Sitātapatrā.

g.54 Kāñcanamālikā

gser phreng can

གསེར་ཕྲེང་ཅན།

kāñcanamālikā

The name of a female Buddhist deity, meaning “Garlanded with Gold,” here used as an epithet of Sitātapatrā.

g.55 kaṇṭakamālinī

tsher ma 'don pa

ཚེར་མ་འདོན་པ།

kaṇṭakamālinī

A class of supernatural beings.

g.56 kāpālīka

mi'i thod pa can

མིའི་ཐོད་པ་ཅན།

kāpālika

A sect of Śaiva ascetics known for their cremation ground practices and aesthetics.

g.57 Kārttikeya

smin drug bu

སློན་རྒྱལ་བ།

kārttikeya

The son of Śiva and general of his armies. Also known as Skanda.

g.58 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa

The sixth of seven successive buddhas among whom Śākyamuni is the seventh. He is the third among these buddhas to appear in this eon.

g.59 kaṭaḍākinī

lus mkha' 'gro ma

ལུས་མཁའ་འགྲོ་མ།

kaṭaḍākinī

A class of supernatural beings.

g.60 kaṭakamālinī

re lde 'don pa

རེ་ལྷེ་འདོན་པ།

kaṭakamālinī

A class of supernatural beings. Please see [n.66](#) concerning the relationship between the Sanskrit and Tibetan terms.

g.61 kaṭaṅkaṭamālinī

ka Tang ka Ta'i tshogs can

ཀ་ཏང་ཀ་ཏའི་ཚོགས་ཅན།

kaṭaṅkaṭamālinī

A class of supernatural beings

g.62 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.63 kaṭavāsinī

lus chags ma

ལུས་ཚགས་མ།

kaṭavāsinī

A class of supernatural beings.

g.64 kiṅkara

mngag gzhus

མངག་གཙུག

kiṅkara

A class of supernatural beings who are utilized in service of the practitioner.

g.65 kinnara

mi'am ci

མིའམ་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.66 Krakucchanda

log par dad sel

འོག་པར་དད་སེལ།

krakucchanda

The fourth of seven successive buddhas among whom Śākyamuni is the seventh. He is the first among these buddhas to appear in this eon.

g.67 kṛtyā rite

bsgyur ba'i las

བསྐྱུར་བའི་ལས།

kṛtyākarma

Rites of hostile magic that employ *kṛtyās*, a type of supernatural being, as magical agents. Taken literally, the Tibetan term *sgyur ba'i las* would mean “the karma/activities of transformation.”

g.68 Kumāra

gzhon nu

གཞོན་ལུ།

kumāra

The name of a deity.

g.69 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

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.70 Kusumbharatnā

le brgan rtsi dang rin chen ma

ལེ་བརྒན་རྩི་དང་རིན་ཆེན་མ།

kusumbharatnā

The name of a female Buddhist deity, meaning “Saffron Jewel,” here used as an epithet of Sitātapatrā.

g.71 lambikā

phyang ba

ལུང་བ།

lambikā

A class of supernatural beings.

g.72 Locanā

spyān

སྤྱན།

locanā

The name of a female Buddhist deity, meaning “Eyes,” here used as an epithet of Sitātapatrā.

g.73 lunar mansion

rgyu skar

ལྷ་སྐོར།

nakṣatra

The twenty-seven or twenty-eight sectors along the ecliptic that exert influence on the world according to Indic astrological lore.

g.74 Madhukara

sbrang rtsir byed pa

མཱ་ཁུ་ལྷུ་ལ།

madhukara

An unknown figure who is said to be one of three brothers, along with Jayakara and Siddhikarasarvārthasādhana.

g.75 Mahājana

ma hA dza na

མ་རྩ་འཇ་ན།

mahājana

A Kashmiri paṇḍita active in Tibet in the eleventh century.

g.76 Mahākāla

nag po chen po

ནག་པོ་ཚེན་པོ།

mahākāla

Mahākāla (“Great Black One”) is a name for both a wrathful form of Śiva and one the most important Buddhist protector deities.

g.77 Mahākṛṣṇa

nag po chen po

ནག་པོ་ཚེན་པོ།

mahākṛṣṇa

A nāga king.

g.78 Mahāmāyā

sgyu 'phrul che

སྐྱུ་འཕྲུལ་ཚེ།

mahāmāyā

The name of a Buddhist deity, typically male despite the feminine ending. The name, meaning “Great Illusion,” is here used as an epithet of Sitātapatrā.

g.79 Mahāpaśupati

phyugs bdag chen po

ཕུགས་བདག་ཚེན་པོ།

mahāpaśupati

An epithet of Śiva.

g.80 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཚེན་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.81 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.82 makara

chu srin

ཚུ་སྲིན།

makara

A legendary sea monster often described as an amalgamation of several terrestrial and/or aquatic animals such as an elephant, a crocodile, and a boar. The term is sometimes associated with the crocodile or river dolphin.

g.83 Mālā

phreng ba can

ཕྲེང་བ་ཅན།

mālā

The name of a female Buddhist deity, meaning "Garland," here used as an epithet of Sitātapatrā.

g.84 māra

bdud

བདུད།

māra

A class of beings related to the demon Māra. Both Māra and the māras are portrayed as the primary adversaries and tempters of those who vow to take up the religious life, and māras can be understood as a class of demonic beings responsible for perpetuating the illusion that keeps beings bound to the world and worldly attachments and as the mental states those beings elicit.

g.85 Māra

bdud

མ་རྩ་

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.86 marut

rlung lha

མུ་ལྷ་

marut

Vedic deities associated with the wind.

g.87 māṭṛ

ma mo

མ་མོ།

māṭṛ

“Mothers,” a class of female deities, typically seven or eight in number, who are common to both Buddhist and non-Buddhist traditions.

g.88 māṭṛnandī

ma mo dga' bar byed pa

མ་མོ་དགའ་བར་བྱེད་པ།

māṭṛnandī

A class of supernatural beings.

g.89 mudrā

phyag rgya

ཕྱག་རྒྱ།

mudrā

In this text, *mudrā* is used to refer to distinct forms of a deity.

Definition from the 84000 Glossary of Terms:

A seal, in both the literal and metaphoric sense. *Mudrā* is also the name given to an array of symbolic hand gestures, which range from the gesture of touching the earth displayed by the Buddha upon attaining awakening to the numerous gestures used in tantric rituals to symbolize offerings, consecrations, etc. Iconographically, *mudrās* are used as a way of communicating an action performed by the deity or a specific aspect a deity or buddha is displaying, in which case the same figure can be depicted using different hand gestures to signify that they are either meditating, teaching, granting freedom from fear, etc. In Tantric texts, the term is also used to designate the female spiritual consort in her various aspects.

g.90 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.91 Nanda

dga' bo

དགའ་བོ།

nanda

A nāga king.

g.92 Nandikeśvara

dga' byed dbang phyug

དགའ་བྱེད་དབང་ཕྱུག

nandikeśvara

A favored member of Śiva's horde (*gaṇa*).

g.93 Nandikeśvara Mahākāla

dga' byed dbang phyug nag po chen po

དགའ་བྱེད་དབང་ཕྱུག་ནག་པོ་ཚེན་པོ།

nandikeśvaramahākāla

Likely a reference to a prominent deity in the pantheon of tantric Śaivism.

g.94 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

A common epithet of the brahmanical deity Viṣṇu.

g.95 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.96 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.97 ostāraka

gnon po

གཞོན་པོ།

ostāraka

A class of supernatural beings believed to possess humans and cause physical and mental illness.

g.98 Padmottararāja

pad+ma mchog gi rgyal po

པདྨ་མཚོག་གི་རྒྱལ་པོ།

padmottararāja

The name of a buddha.

g.99 Pāṇḍaravāsini

gos dkar mo

གོས་དཀར་མོ།

pāṇḍaravāsini

The name of a female Buddhist deity that means “White-Clothed One,” here used as an epithet of Sitātapatrā.

g.100 Parahitabhadra

pa ra hi ta b+ha dra

པ་ར་ཧི་ཏ་བ་བླ་བྱ།

parahitabhadra

An Indian paṇḍita active in the eleventh century. He visited Tibet, where he worked with Ngok Loden Sherap (*rngog blo ldan shes rab*, ca. 1059–1109) and other translators, and is the author of a commentary on the *Sūtrālaṅkāra* (Toh

4030) preserved in the Tengyur.

g.101 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.102 pot-like beings

bum pa lta bu

བུམ་པ་ལྟ་བུ།

—

A class of supernatural beings.

g.103 preta

yi dwags

ཡི་དྲགས།

preta

Definition from the 84000 Glossary of Terms:

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

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.104 pukkaśa

g.yung po

གཡུང་པོ།

pukkasa

The name of a group of people positioned outside, and thus below, the primary caste hierarchies of Indic society

g.105 pūtana

srul po

སྤུལ་པོ།

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.106 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.107 Ratnacandra

rin chen zla ba

རིན་ཆེན་རྒྱ་བ།

ratnacandra

The name of a buddha.

g.108 Ratnaketurāja

rin po che'i tog gi rgyal po

རིན་པོ་ཆའི་ཉལ་གི་རྒྱལ་པོ།

ratnaketurāja

The name of a buddha.

g.109 *revatī*

nam gru

ནམ་གྲུ།

revatī

A class of deities, perhaps of astrological origins, that is associated with disease.

g.110 *ṛṣi*

drang srong

དང་སྲོང་།

ṛṣi

A class of celestial beings. The term *ṛṣi* is ancient Indian spiritual title, particularly applied to divinely inspired individuals credited with creating the foundations for all Indian culture.

g.111 *Rudra*

drag po

དག་པོ།

rudra

A wrathful form of Śiva.

g.112 *śabara*

ri khrod pa

རི་ཁྲོད་པ།

śabara

Both the name of specific group of people and a general reference to indigenous peoples living outside mainstream Indic society.

g.113 *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.114 śakuni

bya

ཨ།

śakuni

A class of supernatural beings.

g.115 Śākyamuni

shAkya thub pa

ཤཱཀྱ་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.116 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drañor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental

states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.117 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

The name of a buddha.

g.118 samikā

kun tu phreng bar byed pa

ཀུན་ཏུ་ཐོང་བར་བྱེད་པ།

samikā

A class of supernatural beings.

g.119 Śaṅkhapāla

dung skyong

དུང་སྐྱོང་།

śaṅkhapāla

A nāga king.

g.120 Siddhikarasarvārthasādhana

grub par byed pa dang don kun sgrub pa

གུབ་པར་བྱེད་པ་དང་དོན་ཀུན་སྐྱུབ་པ།

siddhikarasarvārthasādhana

An unknown figure who is said to be one of three brothers, along with Jayakara and Madhukara. It is possible his name is supposed to be Sarvārthasiddhikara or Sarvārthasiddhikarasādhana.

g.121 Śikhin

gtsug tor can

གཏུག་ཏོར་ཅན།

śikhin

The second of seven successive buddhas among whom Śākyamuni is the seventh.

g.122 Sitātapatrā

gdugs dkar mo can · gdugs dkar po can

གདུགས་དཀར་མོ་ཅན། · གདུགས་དཀར་པོ་ཅན།

sitātapatrā

“White Umbrella Goddess,” a female Buddhist deity renowned for her power to avert or repel threats from supernatural beings, disease, and misfortune.

g.123 Śiva

zhi ba

ཞི་བ།

śiva

Major deity in the pantheon of the classical Indian religious traditions. He is sometimes portrayed as one part of the divine triad, which also includes Brahmā and Viṣṇu.

g.124 skanda

skem byed

སྐམ་བྱེད།

skanda

A class of nonhuman beings believed to be a cause of illness and death for children.

g.125 spell

rig sngags

རིག་སྒྲགས།

vidyā

A type of incantation or spell used to accomplish a ritual goal. This can be associated with either ordinary attainments or those whose goal is awakening.

g.126 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.127 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷན་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.128 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddha realm of Amitābha.

g.129 Sulocanā

spyan mdzes ma

སྤྱན་མཛོལ་མ།

sulocanā

The name of a female Buddhist deity, meaning “Beautiful Eyes,” here used as an epithet of Sitātapatrā.

g.130 suparṇa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

suparṇa

In Sanskrit, “good winged,” an alternate name for garuḍas.

g.131 Supuṣpitaśāleन्द्रarāja

sA la'i dbang po'i rgyal po me tog kun tu rgyas pa

སྐུ་ལ་འི་དབང་པོའི་རྒྱལ་པོ་མེ་ཏོག་ཀུན་ཏུ་རྒྱལ་པ།

supuṣpitaśāleन्द्रarāja

The name of a buddha.

g.132 Sūrya

nyi ma

ཉི་མ།

sūrya

The deified sun.

g.133 Śvetā

dkar mo

དཀར་མོ།

śvetā

The name of a female Buddhist deity, meaning “White,” here used as an epithet of Sitātapatrā.

g.134 Tārā

sgrol ma

སྒྲོལ་མ།

tārā

A female deity (lit. “Deliverer”) known for giving protection. She is variously presented in Buddhist literature as a great bodhisattva or a fully awakened buddha.

g.135 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.136 ten royal sūtras

rgyal po mdo bcu

རྒྱལ་པོ་མདོ་བཅུ།

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Ten sūtras said to have been recommended to the Tibetan king Tri Songdetsen by the Indian master Padmasambhava. Their mention in the *Padma Kathang* takes the form only of a brief list of their abbreviated titles and functions, and in some cases does not allow their certain identification with the canonical texts that have survived in the Kangyur. (1) as aspiration, *Bhadracaryāpraṇīdhāna* (*bzang spyod smon lam*, the concluding verses in Chapter 56 in Toh 44-45, *The Stem Array*) and also Toh 1095; (2) as ablution, *Vajravidāraṇādhāraṇī* (*rdo rje rnam 'joms pa*, Toh 750, *Vajra Conqueror*); (3) as view, *Prajñāpāramitāhṛdaya* (*shes rab snying po*, Toh 21 and Toh 531, *The Heart of the Perfection of Wisdom, the Blessed Mother*); (4) as cultivation, *Atyayañāna* (*'da' ka ye shes*, Toh 122, *The Sūtra on Wisdom at the Hour of Death*); (5) as purification of karmic obscuration, *bya ba ltung bshags* from the *Vinayaviniścayopāliparipṛcchā* (Toh 68, *Determining the Vinaya: Upāli's Questions*, 1.43–1.52); (6) for longevity, *Aparimitāyurjñāna* (*tshe dang ye shes dpag tu med pa'i mdo*, most likely Toh 675, *The Aparimitāyurjñāna Sūtra* [2]); (7) for protection, *gos sngon can gyi gzungs*, one of the several texts on this form of Vajrapāṇi but possibly the *Nīlāmbaradhara vajrapāṇikalpa* (Toh 748, *The Dhāraṇī of Blue-Clad Vajrapāṇi*); (8) for averting, *Sitātapatrāparājītā* (*gdugs dkar gzhan gyis mi thub pa*, most probably Toh 592, *The Invincible Sitātapatrā* [1]); (9) for increasing resources, *Vasudhārādhāraṇī* (*nor rgyun ma'i gzungs*, Toh 662, 663, or 664, *The Dhāraṇī of Vasudhārā*); and (10) as the essence, *Ekākṣarīmātāprajñāpāramitā* (*sher phyin yi ge gcig ma*, Toh 23, *The Perfection of Wisdom Mother in One Syllable*).

g.137 The One with Lotus Eyes

pad+ma yi spyan can · pad+ma yi ni spyan can

སྒྲ་ཡི་སྤྱན་ཅན། · སྒྲ་ཡི་ནི་སྤྱན་ཅན།

—

The name of a female Buddhist deity, here used as an epithet of Sitātapatrā.

g.138 three realms of existence

sa gsum

ས་གསུམ།

—

This can refer to the underworlds, the earth, and the heavens, or it can be synonymous with the three realms of desire, form, and formlessness.

g.139 Tri Songdetsen

khri srong lde btsan

ཁྲི་སྲོང་ལྷེ་བཙན།

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Definition from the 84000 Glossary of Terms:

Considered to be the second great Dharma king of Tibet, he is thought to have been born in 742, and to have reigned from 754 until his death in 797 or 799. It was during his reign that the “early period” of imperially sponsored text translation gathered momentum, as the Buddhist teachings gained widespread acceptance in Tibet, and under whose auspices the first Buddhist monastery was established.

g.140 Tripura

grong khyer sum brtsegs

གྲོང་ཁྱེར་སུམ་བརྟེན།

tripura

“Triple City” was a city of asuras built by the asura architect Maya. It consisted of three levels that extended from the underworld, through the earth, and up to the heavens. Brahmā blessed Tripura so that it could only be destroyed by a single arrow, making it essentially indestructible. However, when the asuras displeased Śiva by resuming their war with the devas, he fired a divine arrow that pierced all three levels of the city, reducing them to ash.

g.141 ulkā mukha

skar mda' gdong

སྐར་མདའ་གདོང་།

ulkāmukha

A being or type of being named “meteor face.”

g.142 Umāpati

dka' thub zlog pa'i bdag po

དཀར་ཐུབ་ལྗོན་པའི་བདག་པོ།

umāpati

A form of Śiva, so-named for being the spouse of Umā.

g.143 unmāda

smyo byed

སྲོ་བྱེད།

unmāda

A class of nonhuman beings associated with intoxication and madness.

g.144 Upananda

nye dga' bo

ཉེདགའ་བོ།

upananda

Definition from the 84000 Glossary of Terms:

One of eight mythological nāga kings. The story of the two nāga kings Upananda and Nanda and their taming by the Buddha and Maudgalyāyana is told in the *Vinayavibhaṅga* (Toh 3, Degé vol. 6, 'dul ba, ja, F.221.a–224.a).

g.145 uṣṇīṣa

gtsug tor

གཏུག་ཏོར།

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.146 Vairocana

rnam par snang mdzad

ནམ་པར་སྣང་མཛད།

vairocana

The name of a buddha. Vairocana is the tathāgata at the head of the tathāgata family among the five families.

g.147 vajra

rdo rje

རྡོ་རྗེ།

vajra

Definition from the 84000 Glossary of Terms:

This term generally indicates indestructibility and stability. In the sūtras, *vajra* most often refers to the hardest possible physical substance, said to have divine origins. In some scriptures, it is also the name of the all-powerful weapon of Indra, which in turn is crafted from vajra material. In the tantras, the vajra is sometimes a scepter-like ritual implement, but the term can also take on other esoteric meanings.

g.148 Vajrā

rdo rje

རྡོ་རྗེ།

vajrā

The name of a female Buddhist deity, here used as an epithet of Sitātapatrā.

g.149 Vajradharā

rdo rje 'dzin ma

རྡོ་རྗེ་འཛིན་མ།

vajradharā

The name of a female Buddhist deity, meaning “Vajra Bearer,” here used as an epithet of Sitātapatrā.

g.150 Vajradharasāgaragarjin

rdo rje 'dzin pa rgya mtsho 'joms pa

རྡོ་རྗེ་འཛིན་པ་རྒྱ་མཚོ་འཛོམས་པ།

vajradharasāgaragarjin

The name of a buddha.

g.151 Vajrakaumārī

rdo rje gzhon nu ma

དོན་གཞི་ལྷ་མོ།

vajrakaumārī

The name of a female deity and class of female deities. The name means “Youthful Vajra.”

g.152 Vajramālā

rdo rje phreng · rdo rje phreng ba

དོན་མེད། · དོན་མེད་བ།

vajramālā

The name of a female Buddhist deity, meaning “Vajra Garland,” here used as an epithet of Sitātapatrā.

g.153 Vajrapāṇi

lag na rdo rje

ལག་ན་དོན།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

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

g.154 Vajraprabhā

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—

vajraprabhā

The name of a female Buddhist deity, meaning “Shines like a Vajra,” here used as an epithet of Sitātapatrā.

g.155 Vajraśṛṅkhalā

rdo rje lu gu rgyud

དོན་ལུ་གུ་རྒྱུད།

vajraśṛṅkhalā

The name of a Buddhist deity who is typically male but here given in the feminine as an epithet of Sitātapatrā. The name means “Vajra Shackles.”

g.156 Vajratuṅḍī

rdo rje'i mchu can

རྡོ་རྗེ་མཚུ་བ་ན།

vajratuṅḍī · vajratuṅḍikā

The name of a female Buddhist deity, meaning “Vajra Beaked,” here used as an epithet of Sitātapatrā.

g.157 Vajroṣṇīṣā

rdo rje gtsug tor

རྡོ་རྗེ་གཙུག་ཏོར།

vajroṣṇīṣā

The name of a female Buddhist deity, meaning “Vajra Uṣṇīṣa,” here used as an epithet of Sitātapatrā.

g.158 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

The Vedic deity understood in later periods to be the lord of waters; thus the Tibetans translate his name as “God of Water” (*chu'i lha*).

g.159 vetāla

ro langs

རོ་ལངས།

vetāla

A class of supernatural being who haunts charnel grounds and can take possession of corpses and reanimate them. The Tibetan translation means “risen corpse.”

g.160 vidyā

rig ma

རིག་མ།

vidyā

A term that at once refers to a type or a class of deity (typically female) and the spell used to harness their power, thereby reflecting their inseparability.

g.161 vidyādhara

rigs sngags 'chang

འགྲུ་ལའི་འཁོར་ལོ་

vidyādhara

Meaning those who wield (*dhara*) spells (*vidyā*), the term is used to refer to both a class of supernatural 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 later 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.162 vighna

bgegs

བགྲི་གསལ།

vighna

A class of supernatural beings who create obstacles.

g.163 Vijṛmbhamānikā

rnam par bsgyings ma

རྣམ་པར་བསྐྱེད་ས་མ།

vijṛmbhamānikā

The name of a female Buddhist deity that is difficult to translate but could approximately mean “Haughty”; here used as an epithet of Sitāpatrā.

g.164 Vikasitakamalotpalagandhaketurāja

pad+ma rgyas pa dang ut+pa la'i dri'i tog gi rgyal po

པདྨ་རྒྱལ་པ་དང་ལྷན་པའི་དྲི་འི་ཏོག་གི་རྒྱལ་པོ།

vikasitakamalotpalagandhaketurāja

The name of a buddha.

g.165 vināyaka

log 'dren

ལོག་འདྲེན།

vināyaka

A class of obstacle-creating beings, their name means “those who lead astray.”

g.166 Vipasyin

rnam par gzigs pa

རྣམ་པར་གཟིགས་པ།

vipaśyin

The first of seven successive buddhas among whom Śākyamuni is the seventh.

g.167 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

The third of seven successive buddhas among whom Śākyamuni is the seventh.

g.168 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

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

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

g.169 Yama

gshin rje

གཤིན་རྗེ།

yama

The Lord of Death, he judges the dead and rules over the hell realms.

g.170 Yamāri

gshin rje gshed

གཤིན་རྗེ་གཤེད།

yamāri

“Yama’s Enemy,” an epithet of Yamāntaka, the wrathful form of Mañjuśrī.

g.171 yojana

dpag tshad

དཔག་ཚད།

yojana

A measure of distance corresponding to the distance a cart horse can travel without being unyoked. This unit of measurement lacks a uniform standard and can indicate a distance between four and ten miles or six and sixteen kilometers.

g.172 Zu Gawé Dorjé

gzu dga' rdor

གཟུ་དགའ་རྡོ་རྗེ།

—

A Tibetan translator active in the second half of the eleventh century.