

ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

---

## The Prophecy of Śrī Mahādevī

---

*Śrīmahādevīvyākaraṇa*

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

---

*'phags pa lha mo chen mo dpal lung bstan pa*

---

The Noble Prophecy of Śrī Mahādevī

---

*Āryaśrīmahādevīvyākaraṇa*



Toh 193  
Degé Kangyur, vol. 61 (mdo sde, tsa), folios 246.a–250.b.

Translated by the Sakya Pandita Translation Group (International Buddhist Academy  
Division)  
under the patronage and supervision of 84000: Translating the Words of the Buddha

v 2.16 2011 - 2016

Generated by 84000 Reading Room v1.18.0

***84000: Translating the Words of the Buddha*** is a global non-profit initiative that aims to translate all of the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 8.45am on Saturday, 4th May 2019 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see

<http://read.84000.co/translation/toh193.html>.

co.

## CONTENTS

- ti. Title
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

## SUMMARY

s.

- s.1 This sūtra recounts an event that took place in the buddha realm of Sukhāvātī. The discourse commences with Buddha Śākyamuni relating to Bodhisattva Avalokiteśvara the benefits of reciting the various names of Śrī Mahādevī. The Buddha describes how Śrī Mahādevī acquired virtue and other spiritual accomplishments through the practice of venerating numerous tathāgatas and gives an account of the prophecy in which her future enlightenment was foretold by all the buddhas she venerated. The Buddha then lists the one hundred and eight blessed names of Śrī Mahādevī to be recited by the faithful. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

## ACKNOWLEDGEMENTS

ac.

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

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

## INTRODUCTION

i.

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

i.2 In this sūtra, Śrī Mahādevī cultivated her faith by venerating and chanting names of the enlightened ones, thus accomplishing the roots of virtue that become the cause of her future awakening. The narrative takes place in the buddha realm Sukhāvātī, where Buddha Śākyamuni explains to Bodhisattva Avalokiteśvara the benefits of reciting Śrī Mahādevī's names. He further explains how Śrī Mahādevī herself gained the roots of virtue by venerating numerous tathāgatas, which the Buddha lists. He then relates the prophecy of Śrī Mahādevī's future enlightenment, bestowed upon her by those buddhas, and lists her one hundred and eight names. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on how to practice the recitation of Śrī Mahādevī's names.

i.3 Most Kangyurs include two copies of the text, one (Toh 193) in the general sūtra (*mdo sde*) section and one (Toh 739) among the collected tantras (*rgyud 'bum*), classified under kriyātantra.<sup>2</sup> As neither copy of the Tibetan version has a colophon, there is no information regarding the translators. However, it must have been translated in the early period, since it is listed in the early 9th century Denkarma (*ldan dkar ma*) catalogue of texts translated into Tibetan from Sanskrit. Versions of this sūtra in Sanskrit and Chinese are still extant today. The present translation appears to be the first into a Western language.

i.4 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksa Dutt. The English translation has been made on the basis of the Tibetan, with a few exceptions as

indicated in the notes. The great many proper names contained in the sūtra are here given in Sanskrit, but translations have been added in parentheses in the case of the “one hundred and eight names”—which are, rather, epithets describing Mahādevī.



tr.

## THE TRANSLATION

### The Noble

## Prophecy of Śrī Mahādevī

1.1 [F.246.a] Homage to all buddhas and bodhisattvas.

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

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

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

- 1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas or śūdras retains this praise “The One Hundred and Eight Names<sup>5</sup> of Śrī Mahādevī which are Renowned as Stainless,” then the kṣatriya king’s kingdom, the fears of those beings there, as well as the epidemics and harmful influences will all be pacified,<sup>6</sup> and no one at all will fear robbers, rogues, humans or nonhumans. Wealth, grains, treasuries and stores will all increase, and the Glorious Mahādevī will no doubt abide in the home of this kṣatriya king.”
- 1.4 Then those bodhisattva mahāsattvas said, “Bhagavān, these words are well said. Excellent! Excellent! Those people who will retain the names of Śrī Mahādevī and who will put them into practice once they have heard them<sup>7</sup> will have those aforementioned qualities and benefits.”
- 1.5 Then Bodhisattva Mahāsattva Ārya Avalokiteśvara asked the Bhagavān, “Bhagavān, where did Śrī Mahādevī generate her roots of virtue?”
- 1.6 The Bhagavān replied, “Śrī Mahādevī [F.247.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the River Ganges. O Avalokiteśvara, previously, in the past in a world system called Ratnasambhavā, the tathāgata called Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇa-kāṃcanaprabhāśrī came forth into the world. Śrī Mahādevī generated roots of virtue in his presence and in the presence of many other tathāgatas, too. Now, the names of the tathāgatas make Śrī Mahādevī’s roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Śrī Mahādevī recites precisely and which dispel all sins, eliminate all offenses, make all effects<sup>8</sup> stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas, pacifying all epidemics, natural misfortunes,<sup>9</sup> disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfillment. They are as follows:<sup>10</sup>
- 1.7 “Homage to Tathāgata Śrīghana.  
Homage to Tathāgata Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇa-kāṃcanaprabhāśrī.  
Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.  
Homage to Tathāgata Candanakusumatejonakṣatraprabhāśrī.
- 1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.  
Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.248.a]  
Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.  
Homage to Tathāgata Jyotiḥsaumyagandhāvabhāśrī.
- 1.9 Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.  
Homage to Tathāgata Praṇidhānasāgarāvabhāśrī.  
Homage to Tathāgata Suparikīrtitanāmadheyaśrī.  
Homage to Tathāgata Asaṃkhyeyavīryasusamprasthitaśrī.

- 1.10 Homage to Tathāgata Aprameyasuvarṇottaprabhāśrī.  
 Homage to Tathāgata Sarvasvarāṅgarutanirghoṣāśrī.  
 Homage to Tathāgata Prajñāpradīpāsaṃkhyeyaprabhāketuśrī.  
 Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.
- 1.11 Homage to Tathāgata Brahmaśrī.  
 Homage to Tathāgata Maheśvaraśrī.  
 Homage to Tathāgata Candrasūryaśrī.  
 Homage to Tathāgata Gambhīradharmaprabhārājaśrī.
- 1.12 Homage to Tathāgata Gaganapradīpābhirāmaśrī.  
 Homage to Tathāgata Sūryaprabhāketuśrī.  
 Homage to Tathāgata Gandhapradīpaśrī.  
 Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nirmītameghagarjanayaśaḥśrī. [F.248.b]  
 Homage to Tathāgata Sarvadharmaprabhāsavayūhaśrī.  
 Homage to Tathāgata Drumarājavivardhitaśrī.  
 Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.  
 Homage to Tathāgata Mahāpraṇidhivegaśrī.  
 Homage to Tathāgata Mahāmeghaśrī.  
 Homage to Tathāgata Smṛtiketurājaśrī.
- 1.15 Homage to Tathāgata Indraketurdhvajarājaśrī.  
 Homage to Tathāgata Sarvadhanadhānyākaraṇaśrī.  
 Homage to Tathāgata Saumyākaraṇaśrī.  
 Homage to Tathāgata Lakṣmyākaraṇaśrī.
- 1.16 “Having treated these names of tathāgatas with veneration, one should retain and recite them, and in this way the merit of a son or daughter of a noble family will increase immensely.
- 1.17 “Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī: ‘Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratnasambhava in the world system called Śrīmahāratnapratimaṇḍitā. And that world system will be adorned with various sorts of divine jewels. This very tathāgata will spread light in that world system, and those bodhisattvas dwelling there in that world will spontaneously become radiant and have immeasurable life spans. The word *buddhadharma-saṅgha* [F.249.a] will also come down from the sky, and the bodhisattvas who will be born in that buddha field will all be born from the centers of lotuses.’  
 “What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?<sup>11</sup>
- 1.18 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:<sup>12</sup>

- Sarvatathāgatābhiṣiktā (She who was Empowered by All Tathāgatas),  
 Sarvadevatābhiṣiktā (She who was Empowered by All Gods),  
 Sarvatathāgatamāṭṛ (Mother of All Tathāgatas),  
 Sarvadevatāmāṭṛ (Mother of All Gods),
- 1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),  
 Sarvabodhisattvaśrī (Glory of All Bodhisattvas),  
 Sarvāryaśrāvakaṣatyaśrī (Glory of All Āryaśrāvakas and  
 Pratyekabuddhas),  
 Brahmaviṣṇumaheśvaraśrī (Glory of Brahmā, Viṣṇu and Maheśvara),
- 1.20 Mahāsthānagataśrī (Glory Present in Great Places),<sup>13</sup>  
 Sarvadevatābhimukhaśrī (Glory in the Presence of all Gods),<sup>14</sup>  
 Sarvadevanāgayakṣagandharvāsuraṅgaruḍakimṇaramahoragaśrī (Glory of All  
 the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kimṇaras and  
 Mahoragas),  
 Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,  
 Vajrapāṇi and Vajradharas),
- 1.21 Catuḥpañcalokaṣṭakāśrī (Glory of the Four and the Five Guardians of the World),  
 Aṣṭagrahāṣṭāvīṣṭatinakṣatraśrī (Glory of the Eight Planets<sup>15</sup> and Twenty-Eight  
 Constellations<sup>16</sup>),  
 Oṃ Sāvitrī (Daughter of Savitra<sup>17</sup>),  
 Dhātrī (Nurse),
- 1.22 Māṭṛ (Mother),  
 Caturvedaśrī (Glory of the Four Vedas),  
 Lakṣmī (Goddess of Prosperity),  
 Bhūtamāṭṛ (Mother of Sentient Beings),
- 1.23 Jayā (She who is Victorious),  
 Vijayā (She who Conquers),  
 Gaṅgā (She who is the Ganges),  
 Sarvatīrthā (She of All Holy Places),
- 1.24 Sarvamaṅgalyā (She who Confers All Auspiciousness),<sup>18</sup>  
 Vimalanirmalakaraśrī (Glory that Makes One Stainless and Pure),  
 Sarvapāpahantrī (She who Slays All Sins),  
 Nirmadakarā (She who Humbles),
- 1.25 Candraśrī (Glory of the Moon),  
 Sūryaśrī (Glory of the Sun),  
 Sarvagrahaśrī (Glory of All the Planets),  
 Siṃhavāhinī (She who Rides upon a Lion),
- 1.26 Śatasahasrakotīpadmavivarasaṃcchannā (She who is Enveloped by a Display of  
 One Hundred Thousand Crore Lotuses),<sup>19</sup>  
 Padmā (She who has Lotuses),  
 Padmasambhavā (She who was Born from a Lotus),

- 1.27 Padmālayā (She whose Abode is a Lotus),  
 Padmadharā (She who Holds a Lotus),  
 Padmāvati (She who is Endowed with Lotuses),  
 Anekaratnāṃśumālā (She who has a Garland of Many Light Rays that are like  
 Jewels),  
 Dhanadā (She who Brings Wealth),
- 1.28 Śvetā (Fair One),  
 Mahāśvetā (Great Fair One),  
 Śvetabhujā (She who has Fair Arms),  
 Sarvamaṅgaladhāriṇī (She who Possesses All Auspiciousness),[F.249.b]
- 1.29 Sarvapūṇyopacitāṅgī (She whose Body Consists of All Collections of Merit),  
 Dākṣāyaṇī (Daughter of Dakṣa<sup>20</sup>),  
 Śatasahasrabhujā (She who has One Hundred Thousand Arms),  
 Śatasahasranayanā (She who has One Hundred Thousand Eyes),
- 1.30 Śatasahasraśirā (She who has One Hundred Thousand Heads),  
 Vividhavitramāṇimaṅgulidharā (She who Bears a Diadem of Many Sorts of  
 Multicolored Jewels),  
 Surūpā (She who has a Beautiful Form),  
 Viśvarūpā (She who has All Different Forms),
- 1.31 Yaśā (Renowned One),  
 Mahāyaśā (Highly Renowned One),  
 Saumyā (Benign One),  
 Bahujīmūtā (She of the Many Clouds),
- 1.32 Pavitrakeśā (She whose Hair is Purity),  
 Candrakāntā (She who is Lovely like the Moon),  
 Sūryakāntā (She who is Lovely like the Sun),<sup>21</sup>  
 Śubhā (Virtuous One),
- 1.33 Śubhakartrī (She who Brings About Virtue),  
 Sarvasattvābhimukhī (She who is Disposed towards All Sentient Beings),  
 Āryā (Noble One),  
 Kusumaśrī (Glory of the Flowers),
- 1.34 Kusumeśvarā (She who is the Sovereign of the Flowers),<sup>22</sup>  
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mt. Sumeru),  
 Sarvanadīsaricchṛī (Glory of All Rivers and Streams),<sup>23</sup>  
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
- 1.35 Sarvatīrthābhimukhaśrī (Glory of Turning Towards All the Holy Places),  
 Sarvaauśadhitṛṇavanaspātidhanadhānyaśrī (Glory of All Medicinal Herbs,  
 Grasses, Trees, Wealth and Grains),  
 Hiraṇyadā (She who Gives Gold),  
 Annapānadā (She who Gives Food and Drink),<sup>24</sup>
- 1.36 Prabhāsvarā (She of the Clear Light),

- Ālokarā (She who Illuminates),  
 Pavitrāṅgā (She of the Pure Body),  
 Sarvatathāgatavaśavartinī (She who has Power over All Tathāgatas),  
 1.37 Sarvadevagaṇamukhaśrī (Glory when in the Presence of the Entire Assembly of  
 the Gods),  
 Yamavaruṇakuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera and Vāsava),<sup>25</sup>  
 Dātrī (She who Gives),  
 Bhoktrī (She who Takes Pleasure),  
 1.38 Tejā (She who is Brilliance),  
 Tejovatī (Bright One),  
 Vibhūtī (Abundance),  
 Samṛddhi (Great Prosperity),<sup>26</sup>  
 1.39 Vivṛddhi (Growth),  
 Unnati (Advancement),<sup>27</sup>  
 Dharmaśrī (Glory of the Dharma),  
 Mādhavāśrayā (She who Relies on Viṣṇu),  
 1.40 Kusumanilayā (She whose Abode is the Flowers),<sup>28</sup>  
 Anasūyā (She who is not Spiteful),<sup>29</sup>  
 Puruṣakārāśrayā (She who Relies on Virile Action),<sup>30</sup>  
 Sarvapavitragātrā (She whose Body is Entirely Pure),<sup>31</sup>  
 1.41 Maṅgalahastā (She whose Hands are Auspicious),<sup>32</sup>  
 Sarvālakṣmīnāśayitṛī (She who Destroys All Inauspiciousness),  
 Sarvapauṇyākarṣaṇaśrī (Glory that Collects All Merits),  
 Sarvapṛthivīśrī (Glory of the Entire Earth),  
 1.42 Sarvarājaśrī (Glory of All Kings),<sup>33</sup>  
 Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),  
 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (Glory of All  
 Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas and Mahoragas),  
 Dyuti (Splendour),<sup>34</sup> [F.250.a]  
 1.43 Pramodabhāgyalolā (She who Longs for Delight and Happiness),  
 Sarvarṣipavitraśrī (Glory that is the Purity of All Seers),  
 Sarvaśrī (Glory of All),  
 Bhavajyeṣṭhottamaśrī (Glory that is the First and the Foremost in Existence),<sup>35</sup>  
 1.44 Sarvakiṃnarasarvāsuryottamaśrī (Glory that is the First of All Kiṃnaras and of  
 All Asuras),<sup>36</sup>  
 Niravadyasthānavāsini (She who Stays Irreproachable),  
 Rūpavatī (Beautiful One),  
 Sukhakarī (She who Causes Happiness),  
 1.45 Kuberakāntā (Beloved of Kubera),  
 Dharmarājaśrī (Glory of the Dharma King):

- 1.46 “Om! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, *svāhā*.<sup>37</sup> *Om gaṅgādisarvatīrthānām abhimukhī kuru*<sup>38</sup> *svāhā* | *om sāvītryai svāhā* | *sarvamaṅgaladhāriṇyāi svāhā* | *caturvedanakṣatragrahaṅgādimūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśvamukhāya svāhā* | *om nigrigrini sarvakāryasādhanī sini sini āvāhayāmi devi śrīvaiśravaṇāya svāhā* | *suvarṇadhanadhānyākaraṇyāi svāhā* | *sarvapūṇyākaraṇyāi svāhā* | *śrīdevatākaraṇyāi svāhā* | *sarvapāpanāśanyāi svāhā* | *sarvālakṣmīpraśamanyāi svāhā* | *sarvatathāgatābhīṣiktāyāi svāhā* | *sarvadevatābhīmukhaśriye svāhā* | *āyurbalavarṇakarāyāi svāhā* | *sarvapavitramaṅgalahastāyāi svāhā* | *siṃhavāhinyāi svāhā* | *padmasaṃbhūtāyāi svāhā* | *sarvakṛtyakākhordavināśanyāi svāhā*.<sup>39</sup>
- 1.47 “Fearless Avalokiteśvara, anyone who is going to retain and recite these names of Śrī Mahādevī—which eliminate all offenses, overcome all sins, accumulate all merits, eliminate<sup>40</sup> all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who is going to retain and recite<sup>41</sup> these names of the tathāgatas, should rise in the morning, clean up, and, having offered flowers and incense to all the buddhas, also offer sandalwood incense to Śrī Mahādevī. [F.250.b] Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve<sup>42</sup> him, and all of his purposes will be fulfilled.”
- 1.48 When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, Śrī Mahādevī<sup>43</sup>, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.

c.

## COLOPHON

This completes *The Noble Prophecy of Śrī Mahādevī*.<sup>44</sup>

## NOTES

n.

- 1 The *Abhidharmakośa* gives eleven wholesome mental factors and lists faith as the first among them.
- 2 The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in in Sukhāvātī and structured as expositions by Buddha Śākyamuni to Avalokiteśvara: *'phags pa dpal chen mo'i mdo*, "The Sūtra of the Glorious Great [Goddess]" (Toh 740)—the goddess concerned being identified as Lakṣmī in the Sanskrit title of the Degé version but not in all versions—and *dpal gyi lha mo'i mtshan bcu gnyis pa* "The Twelve Names of the Glorious Goddess" (Toh 741). In both, the knowing, reciting, reading, and writing of the goddess's twelve names (almost but not exactly the same in both cases) and of short dhāraṇīs (different) are recommended as effective means of dispelling obstacles and achieving goals. The colophons of both short texts state that they were translated by Jinamitra and Yeshé Dé.
- 3 "Of the excellent eon" (*bskal pa bzang po'i = bhadrakalpika*) missing in Skt.
- 4 Skt. "Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān's feet she also paid homage to all the bodhisattva mahāsattvas..."
- 5 "Names" omitted in Skt.
- 6 Translated on the basis of the Tibetan. Skt. has *tasya rājñah kṣatriyasya viṣaye teṣāṃ sattvānāṃ sarvabhayety upadravā praśamiṣyanti*. "In the country of the kṣatriya king, these beings' misfortunes, i.e. 'all fears,' will be pacified."
- 7 Skt. does not have "and who put them into practice once they have heard them."
- 8 Skt. *sarvakārya* "all effects," Tib. *lus thams cad* "all bodies."
- 9 Skt. *upasarga* "natural misfortune," Tib. *gnod pa* "harms."
- 10 The Skt. list has been followed. The Tibetan (F.248.a-b) has some minor differences from the Sanskrit.



- 11 Skt. *dvādaśadaṇḍakaṃ ... stotram*, but Tib. has the puzzling *stod pa brgyad cu gnyis pa* “eighty two praises.”
- 12 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- 13 Tib. *lha la sogs pa thams cad kyi dpal* “Glory of All Gods, etc.”
- 14 Tib. *gnas thams cad na yod pa'i dpal* “Glory Present in All Places.”
- 15 The eight planets: (1) Sun, (2) Earth’s moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn and (8) Eclipse-maker (Rāhula).
- 16 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.
- 17 Savitṛa is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- 18 The Tibetan (see glossary under “Sarvatīrthā”) treats these two epithets as one, i.e. “She who Confers the Happiness of All the Holy Places.”
- 19 The Tibetan (see glossary entry) has “She who is Enveloped by a Hundred Thousand Supreme Lotuses.”
- 20 A Hindu creator god. His daughter is the consort of Śiva.
- 21 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.
- 22 Tib. “She Who Abides in Flowers.”
- 23 Tib. “Glory of All Rivers and Lakes.”
- 24 Tib. “She who Gives Food and Clothing.”
- 25 Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.
- 26 Omitted in Tib.
- 27 Tib. *mthong ma*, “She who has Vision.”
- 28 Tib. “She who abides in the Kumuda Flower.” Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large white trumpet-like flower that opens at night, especially in the moonlight.
- 29 Tib. “She who is Patient.”
- 30 Omitted in Tib.
- 31 Tib. *mthu rtsal gyi gnas*, “She who is the Source of Power.”

- 32 Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma*, “She who has Hands that Purify and [Bring] All Auspiciousness.”
- 33 The Tibetan (see glossary entry for “Sarpapṛthivīśrī”) takes these two as one, “Glory of the Entire Earth and All Kings.”
- 34 Omitted in the Tibetan, which here has *lha’i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal*, “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What is Incanted, All Fire Offerings and What is Offered and All Auspiciousness.”
- 35 The Tibetan here is *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog*, “Supreme Glory and Foremost of All that is Feminine.”
- 36 The Skt. edition has *sarvakiṇṇarasarvasūryottamaśrī*, “Glory that is the First of All Kiṇṇaras and All the Sun,” but in the Tib. (see glossary entry) *lha ma yin mo* suggests that the spelling °*sarvāsurya*° here is more likely to be correct in the context.
- 37 In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from *sarvapūṇyasambhārānāmukhīkuru svāhā* to *sarvapūṇyasambhārānām abhimukhī kuru svāhā*.
- 38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- 39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.
- 40 Tib. *med par byed pa*, “make non-existent,” “eliminate;” Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- 41 Skt. omits “and recite.”
- 42 Skt. *guptiṃ kariṣyanti*, while Tib. has *sbed par byed pa*, “conceal.”
- 43 Tib. has *lha mo chen mo dpal de*, “that Śrī Mahādevī,” while Skt. has *sā*, “she.”
- 44 The usual mention of the translators in the Tibetan colophon is missing in all versions.

b.

## BIBLIOGRAPHY

*Āryaśrīmahādevīvyākaraṇam*. Sanskrit in Dutta, Nalinaksa, ed. *Gilgit Manuscripts*. (pp. 91–100) Delhi: Sri Satguru Publications, 1984. [www.dsbcproject.org](http://www.dsbcproject.org) (<http://www.dsbcproject.org/āryaśrīmahādevīvyākaraṇam/-āryaśrīmahādevīvyākaraṇam>).

*'phags pa lha mo chen mo dpal lung bstan pa* (*Āryaśrīmahādevīvyākaraṇa*). Toh 193, Degé Kangyur, vol. 61 (mdo sde, tsa), folios 246.a–250.b.

*'phags pa lha mo chen mo dpal lung bstan pa* (*Āryaśrīmahādevīvyākaraṇa*). Toh 739, Degé Kangyur, vol. 94 (rgyud 'bum, tsha), folios 230.b–234.a.

*'phags pa lha mo chen mo dpal lung bstan pa*. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 61, pp 690–700 (Toh 193), and vol. 94, pp 638–650 (Toh 739).

大吉祥天女十二契一百八名◆垢大乘经.

[www2.fodian.net/BaoKu/FoJingWenInfo.aspx?ID=T1253](http://www2.fodian.net/BaoKu/FoJingWenInfo.aspx?ID=T1253). Amoghavajra, trans. Sūtra no. 1253. [www2.fodian.net](http://www2.fodian.net) (<http://www2.fodian.net/world/tripitaka.htm>).

## GLOSSARY

g.

g.1     Ākāśagarbha  
*nam mkha' snying po*  
ནམ་མཁའ་སྤྱིང་པོ།  
*Ākāśagarbha*

g.2     Ālokakarā  
*snang ba ma*  
སྣང་བ་མ།  
*Ālokakarā*

g.3     Anasūyā  
*bzod ldan ma*  
བཟོད་ལྡན་མ།  
*Anasūyā*

g.4     Anekaratnāṃsumālā  
*'od zer 'bar ba du mas 'khor ba*  
འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།  
*Anekaratnāṃsumālā*

g.5     Annapānadā  
*zas dang gos sbyin ma*  
ཟས་དང་གོས་སྦྱིན་མ།  
*Annapānadā*

g.6     Aprameyasuvarṇottaprabhāsaśrī  
*dpag tu med pa'i gser mdog snang ba'i dpal*  
དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།  
*Aprameyasuvarṇottaprabhāsaśrī*

g.7     Arhat  
*dgra bcom pa*  
དགའ་བཙེམ་པ།  
*arhant*

“Worthy.” A being who has eliminated afflictive emotions and hence is liberated from suffering. The Tibetan, taking a doubtful Sanskrit etymology *ari han*, understands the term as “foe destroyer.”

g.8 Āryā

*'phags ma*

འཕགས་མ།

Āryā

g.9 Asaṃkhyeyavīryasusamprasthitaśrī

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

བརྩོན་འགྲུས་གངས་མེད་པ་ལ་རབ་ཏུ་ལྷགས་པའི་དཔལ།

*Asaṃkhyeyavīryasusamprasthitaśrī*

g.10 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

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

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

*Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī*

g.11 Asura

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

Demi-gods, titans.

g.12 Avalokiteśvara

*spyen ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*Avalokiteśvara*

g.13 Bahujīmūtā

*sprin ma*

སྤྲིན་མ།

*Bahujīmūtā*

g.14 Bhagavān

*bcom ldan 'das*

བཙེམ་ལྷན་འདས།

*bhagavat*

A general term of respect given to persons of spiritual attainment. Translations into English have been “Holy One,” “Blessed One,” and “World-Honored One.” It is here given in the Sanskrit nominative case, bhagavān.

g.15 Bhikṣu

*dge slong*

དགེ་སློང།

*bhikṣu*

A fully ordained monk of the Buddhist Saṅgha.

- g.16 **Bhikṣuṇī**  
*dge slong ma*  
 དགེ་སློང་མ།  
*bhikṣuṇī*  
 A fully ordained nun of the Buddhist Saṅgha.
- g.17 **Bhoktrī**  
*longs spyod ma*  
 ལོངས་སྡོད་མ།  
*Bhoktrī*
- g.18 **Bhūta**  
*byung po*  
 བྱུང་པོ།  
*bhūta*  
 A class of beings who are connected with the elements (water, fire, air, earth), like the river spirits, tree spirits, and so on.
- g.19 **Bhūtamātr**  
*sems can rnam kyī ma*  
 སེམས་ཚན་རྣམས་ཀྱི་མ།  
*Bhūtamātr*
- g.20 **Brahmā**  
*tshangs pa*  
 ཚངས་པ།  
*Brahmā*  
 Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.
- g.21 **Brāhmaṇa**  
*bram ze*  
 བྲམ་ཟེ།  
*brāhmaṇa*  
 A member of priestly caste.
- g.22 **Brahmaśrī**  
*tshangs pa'i dpal*  
 ཚངས་པའི་དཔལ།  
*Brahmaśrī*
- g.23 **Brahmaviṣṇumaheśvaraśrī**  
*tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyī dpal*  
 ཚངས་པ་དང་ཁྱམ་འཇུག་དང་དབང་ལྷུག་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Brahmaviṣṇumaheśvaraśrī*
- g.24 **Candanakusumatejonakṣatraprabhāsaśrī**  
*tsan dan gyi me tog gzi brjid skar 'od kyī dpal*

ཙན་དན་གྱི་མེ་ཉོག་གཟི་བརྗིད་སྐར་ལོད་གྱི་དཔལ།  
*Candanakusumatejonakṣatraprabhāsaśrī*

g.25 Candrakāntā  
*zla ba ltar mdzes ma*  
ཟླ་བ་ལྷ་ར་མཛེས་མ།  
*Candrakāntā*

g.26 Candraśrī  
*zla ba'i dpal*  
ཟླ་བའི་དཔལ།  
*Candraśrī*

g.27 Candrasūryaśrī  
*nyi zla'i 'od dpal*  
ཉི་ཟླའི་འོད་དཔལ།  
*Candrasūryaśrī*

g.28 Candrasūryatrailokyadhārin  
*nyi zla dang 'jig rten gsum 'dzin pa*  
ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།  
*Candrasūryatrailokyadhārin*

g.29 Catuḥpañcalokapālaśrī  
*'jig rten skyong ba bzhi dang lnga'i dpal*  
འཇིག་རྟེན་སྣུང་བ་བཞི་དང་ལྔའི་དཔལ།  
*Catuḥpañcalokapālaśrī*

g.30 Caturvedaśrī  
*rig byed bzhi'i dpal*  
རིག་བྱེད་བཞིའི་དཔལ།  
*Caturvedaśrī*

g.31 Dākṣāyaṇī  
*shes nyen can gyi bu mo*  
ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།  
*Dākṣāyaṇī*

g.32 Dātrī  
*sbyin pa ma*  
སྤྱིན་པ་མ།  
*Dātrī*

g.33 Dhanadā  
*nor sbyin ma*  
ནོར་སྤྱིན་མ།  
*Dhanadā*

- g.34 **Dhāraṇī**  
*gzungs*  
 གཟུངས།  
*dhāraṇī*  
*Dhāraṇīs* are long strings of syllables which sum up some meaning of Dharma. Their use allows the meaning to be retained in memory. Hence the name, which means “that which holds / retains.”
- g.35 **Dharmarājaśrī**  
*chos kyi rgyal po'i dpal*  
 ཚོས་ཀྱི་རྒྱལ་པོ་འི་དཔལ།  
*Dharmarājaśrī*
- g.36 **Dharmaśrī**  
*chos kyi dpal*  
 ཚོས་ཀྱི་དཔལ།  
*Dharmaśrī*
- g.37 **Dhārmavikurvaṇadhvajavegaśrī**  
*chos kyi cho 'phrul rgyal mtshan shugs kyi dpal*  
 ཚོས་ཀྱི་ཚོའཕུལ་རྒྱལ་མཚན་སུགས་ཀྱི་དཔལ།  
*Dhārmavikurvaṇadhvajavegaśrī*
- g.38 **Dhātrī**  
*ma ma*  
 མ་མ།  
*Dhātrī*
- g.39 **Drumarājavivardhitaśrī**  
*shing gi rgyal po ltar skyes pa'i dpal*  
 ཤིང་གི་རྒྱལ་པོ་ལྟར་སྐྱེས་པའི་དཔལ།  
*Drumarājavivardhitaśrī*
- g.40 **Dyuti**  
*'od la dga' ba*  
 འོད་ལ་དགའ་བ།  
*Dyuti*
- g.41 **Excellent Eon**  
*bskal pa bzang po*  
 བསྐལ་པ་བཟང་པོ།  
*bhadrakalpa*  
 A cosmological era that has buddhas appear in it.
- g.42 **Four Vedas**  
*rig byed bzhi*  
 རིག་བྱེད་བཞི།  
*The Four Vedas*



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

g.43 Gaganapradīpābhirāmaśrī

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

ནམ་མཁའི་སྒྲོན་མའི་འོད་བཟང་དཔལ།

*Gaganapradīpābhirāmaśrī*

g.44 Gambhīradharmaprabhārājaśrī

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

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

*Gambhīradharmaprabhārājaśrī*

g.45 Gandharva

*dri za*

དྷི་ཟ།

*gandharva*

The name of a kind of preta (ghost). These spirits are said to live on odours, hence their name “smell-eater.” Known for their music.

g.46 Gandhapradīpaśrī

*spos kyi sgron ma'i dpal*

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

*Gandhapradīpaśrī*

g.47 Gaṅgā

*gang ga ma*

གང་གཤམ།

*Gaṅgā*

g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī

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

གང་གྲའི་མུ་སྟེགས་ཀྱི་སྒོ་བམས་ཅད་ཀྱི་བཀྲ་བཤེས་ཀྱི་དཔལ།

*Gaṅgāsarvatīrthamukhamaṅgalaśrī*

g.49 Garuḍa

*nam mkha' lding*

ནམ་མཁའ་ལྗིང།

*garuḍa*

A mythical creature which is half bird, half man, and is the enemy of serpents.

g.50 Guṇasamudrāvabhāsamaṅḍalaśrī

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

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

*Guṇasamudrāvabhāsamaṅḍalaśrī*

g.51 Hiranyadā

*gser sbyin ma*

- གསེར་རྒྱན་མ།  
*Hiraṇyadā*
- g.52 **Indra**  
*brgya byin*  
བརྒྱ་ཕྱིན།  
*Indra*  
One of the chief Vedic deities. God of war and Lord of heaven.
- g.53 **Indraketudhvajarājaśrī**  
*dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal*  
དབང་པོའི་ཏོག་གི་རྒྱལ་ཚན་གྱི་རྒྱལ་པོའི་དཔལ།  
*Indraketudhvajarājaśrī*
- g.54 **Jayā**  
*rgyal ma*  
རྒྱལ་མ།  
*Jayā*
- g.55 **Jñānārciḥsāgaraśrī**  
*ye shes 'od 'phro rgya mtsho'i dpal*  
ཡེ་ཤེས་འོད་འཕྲོ་རྒྱལ་མཚོའི་དཔལ།  
*Jñānārciḥsāgaraśrī*
- g.56 **Jyotiḥsaumyagandhāvabhāsaśrī**  
*skar 'od zhi ba'i spos snang dpal*  
སྐར་འོད་ཞི་བའི་སྤོས་སྣང་དཔལ།  
*Jyotiḥsaumyagandhāvabhāsaśrī*
- g.57 **Kiṃnara**  
*mi'am ci*  
མི་འམ་ཅི།  
*kiṃnara*  
Meaning “Is it a man?” These are a class of beings included in the god realms. They are half-bird/half-human in appearance; hence their name.
- g.58 **Kṣatriya**  
*rgyal rigs*  
རྒྱལ་རིགས།  
*kṣatriya*  
Warrior caste.
- g.59 **Kṣitigarbha**  
*sa'i snying po*  
སའི་སྤྱིང་པོ།  
*Kṣitigarbha*
- g.60 **Kubera**

*ku be ra*

ཀུ་བེ་ར།

*Kubera*

The son of Vaiśravaṇa (one of the four great kings).

**g.61 Kuberakāntā**

*ku be ra'i snying du sdug ma*

ཀུ་བེ་རའི་སྡིང་དུ་སྡུག་མ།

*Kuberakāntā*

**g.62 Kumbhāṇḍa**

*grul bum*

གུལ་བུམ།

*kumbhāṇḍa*

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

**g.63 Kusumanilayā**

*ku mud la gnas ma*

ཀུ་མུད་ལ་གནས་མ།

*Kusumanilayā*

**g.64 Kusumaśrī**

*me tog la gnas ma*

མེ་ཏོག་ལ་གནས་མ།

*Kusumaśrī*

**g.65 Kusumeśvarā**

*me tog gi dbang phyug ma*

མེ་ཏོག་གི་དབང་ཕྱུག་མ།

*Kusumeśvarā*

**g.66 Lakṣmī**

*bkra shis ma*

བཀྲ་ཤིས་མ།

*Lakṣmī*

**g.67 Lakṣmyākaraṣaśrī**

*phun sum tshogs pa 'gugs pa'i dpal*

ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པའི་དཔལ།

*Lakṣmyākaraṣaśrī*

**g.68 Mādhavāśrayā**

*kyiab 'jug la brten ma*

ལྷུ་བ་འཇུག་ལ་བརྟེན་མ།

*Mādhavāśrayā*

**g.69 Mahāmeghaśrī**

*sprin chen po'i dpal*

སྤྱིན་ཆེན་པོའི་དཔལ།

*Mahāmeghaśrī*

g.70 Mahāsattva

*sems dpa' chen po*

སེམས་དཔའ་ཆེན་པོ།

*mahāsattva*

Great being.

g.71 Mahāśvetā

*dkar mo chen mo*

དཀར་མོ་ཆེན་མོ།

*Mahāśvetā*

g.72 Mahāyaśā

*shin tu grags ma*

ཤིན་ཏུ་གྲགས་མ།

*Mahāyaśā*

g.73 Mahāpraṇidhivogaśrī

*smon lam chen po'i shugs kyi dpal*

སློན་ལམ་ཆེན་པོའི་སྤྱགས་ཀྱི་དཔལ།

*Mahāpraṇidhivogaśrī*

g.74 Mahāsthāmaprāpta

*mthu chen thob pa*

མཐུ་ཆེན་ཐོབ་པ།

*Mahāsthāmaprāpta*

g.75 Mahāsthānagataśrī

*gnas thams cad na yod pa'i dpal*

གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།

*Mahāsthānagataśrī*

g.76 Maheśvara

*dbang phyug chen po*

དབང་ཕྱུག་ཆེན་པོ།

*Maheśvara*

A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.

g.77 Maheśvaraśrī

*dbang phyud chen po'i dpal*

དབང་ཕྱུད་ཆེན་པོའི་དཔལ།

*Maheśvaraśrī*

g.78 Mahoraga

*lto 'phye chen po*

ལྷ་འཕྲུ་ཆེན་པོ།

*mahoraga*

The name of a particularly powerful preta. A malign local spirit.

g.79 Mañjuśrī

*'jam dpal*

འཇམ་དཔལ།

*Mañjuśrī*

g.80 Mātṛ

*yum*

ཡུམ།

*Mātṛ*

g.81 Nāga

*klu*

ལྷ།

*nāga*

Nāgas are serpent-like animals who live (invisibly) in the human realm and have an ambivalent status, on occasion positive but also frequently harmful.

g.82 Nārāyaṇavratasannāhasumeruśrī

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

སྲེད་མེད་ཀྱི་བྱུ་འེ་བརྟུལ་ལྷགས་ཀྱི་གོ་ཆ་རི་རབ་ཀྱི་དཔལ།

*Nārāyaṇavratasannāhasumeruśrī*

g.83 Nirmadakarā

*rgyags pa med pa*

རྒྱགས་པ་མེད་པ།

*Nirmadakarā*

g.84 Nirmitameghagarjanayaśaḥśrī

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

སྤྱུལ་བའི་འབྲུག་སྐྱ་སྦྲན་པའི་དཔལ།

*Nirmitameghagarjanayaśaḥśrī*

g.85 Niravadyasthānavāsini

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

ཁ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ།

*Niravadyasthānavāsini*

g.86 Oṃ Sāvitrī

*om nyi ma'i bu mo*

ཨོམ་ཉི་མའི་བུ་མོ།

*Oṃ Sāvitrī*

g.87 Padmā

*pad ma*

- པད་མ།  
*padmā*
- g.88 Padmadharā  
*pad ma 'dzin pa*  
པད་མ་འཛིན་པ།  
*Padmadhāra*
- g.89 Padmālayā  
*pad ma la gnas pa*  
པད་མ་ལ་གནས་པ།  
*Padmālaya*
- g.90 Padmasambhavā  
*pad ma las byung ma*  
པད་མ་ལས་བྱུང་མ།  
*Padmasambhava*
- g.91 Padmāvati  
*pad ma dang ldan pa*  
པད་མ་དང་ལྷན་པ།  
*Padmāvati*
- g.92 Pavitrakeśā  
*skra gtsang ma*  
སྐྱ་གཙམ་མ།  
*Pavitrakeśā*
- g.93 Pavitrāṅgā  
*lus gtsang ma*  
ལུས་གཙམ་མ།  
*Pavitrāṅgā*
- g.94 Perfections  
*pha rol tu phyin pa*  
ཕ་རོལ་དུ་བྱིན་པ།  
*pāramitā*  
Also translated as “transcendences.” The term is used to define the actions of a bodhisattva. The six perfections are: generosity, discipline, patience, diligence, concentration and wisdom.
- g.95 Piśāca  
*sha za*  
ཤ་ཟ།  
*piśāca*  
A type of malevolent ghost, considered to belong to the preta realm. Tibetan translates the term as “flesh-eaters.”
- g.96 Prabhāsvarā

'od gsal ma  
འོད་གསལ་མ།  
Prabhāsvārā

g.97 Prajñāpradīpāsamkhyeyaprabhāketuśrī  
shes rab sgron ma grangs med pa'i 'od kyi me tog gi dpal  
ཤེས་རབ་སྒྲོན་མ་གྲངས་མེད་པའི་འོད་ཀྱི་མེ་ཏོག་གི་དཔལ།  
Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.98 Pramodabhāgyalolā  
skal ba dang ldan par 'dod pa  
སྐལ་བ་དང་ལྷན་པར་འདོད་པ།  
Pramodabhāgyalolā

g.99 Praṇidhānasāgarāvabhāsaśrī  
smon lam rgya mtshos snang ba'i dpal  
སྒྲོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ།  
Praṇidhānasāgarāvabhāsaśrī

g.100 Pratyekabuddha  
rang sangs rgyas  
རང་སངས་རྒྱལ།  
pratyekabuddha

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). The term “pratyekabuddha” means that they “on their own” became “buddhas.”

g.101 Preta  
yi dvags  
ཡི་དབགས།  
preta  
“Ghost,” “Hungry ghost.”

g.102 Prophecy  
lung bstan pa  
ལུང་བསྟན་པ།  
vyākaraṇa

g.103 Puruṣakārāśrayā  
mthu rtsal gyi gnas  
མཐུ་རུལ་གྱི་གནས།  
Puruṣakārāśrayā

g.104 Rākṣasa  
srin po  
སྲིན་པོ།  
rākṣasa

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

- g.105 Ratnārciḥparvataśrī  
*rin chen 'od 'phro ri bo'i dpal*  
རིན་ཆེན་འོད་འཕྲོ་རི་བོ་འདི་དཔལ།  
*Ratnārciḥparvataśrī*
- g.106 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī  
*rin po che'i me tog yon tan gyi rgya mtsho baidūrya dang gser gyi ri bo mdog mdzes gser 'od dpal*  
རིན་པོ་ཆེའི་མེ་ཏོག་ཡོན་ཏན་གྱི་རྒྱ་མཚོ་བེད་ཀྱི་དང་གསེར་གྱི་རི་བོ་མདོག་མཚོས་གསེར་འོད་དཔལ།  
*Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī*
- g.107 Ratnasambhavā  
*nor bu rin po che las byung ba*  
ནོར་བུ་རིན་པོ་ཆེ་ལས་བྱུང་བ།  
*Ratnasambhavā*
- g.108 Rūpavatī  
*yid du 'ong ma*  
ཡིད་དུ་འོང་མ།  
*Rūpavatī*
- g.109 Sāgaragarbhasambhavaśrī  
*rgya mtsho'i snying po las byung ba'i dpal*  
རྒྱ་མཚོའི་སྙིང་པོ་ལས་བྱུང་བའི་དཔལ།  
*Sāgaragarbhasambhavaśrī*
- g.110 Samantabhadra  
*kun tu bzang po*  
ཀུན་ཏུ་བཟང་པོ།  
*Samantabhadra*
- g.111 Samantāvabhāsavijitasamgrāmaśrī  
*kun tu snang ba gyul las rnam par gyul ba'i dpal*  
ཀུན་ཏུ་སྐྱང་བ་གྲུལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ།  
*Samantāvabhāsavijitasamgrāmaśrī*
- g.112 Samṛddhi  
*'byor pa ma*  
འབྲོར་པ་མ།  
*Samṛddhi*
- g.113 Sarvabhayahara  
*'jigs pa thams cad sel ba*  
འཇིགས་པ་ཐམས་ཅད་སེལ་བ།  
*Sarvabhayahara*
- g.114 Sarvagrahaśrī  
*zla thams cad kyi dpal*



ཐཱ་བམ་ཅད་ཀྱི་དཔལ།

*Sarvagrahaśrī*

g.115 Sarvālakṣmīnāśayitrī

*bkra mi shis pa thams cad med par byed pa*

བཀྲ་མི་ཤིས་པ་ཐམས་ཅད་མེད་པར་བྱེད་པ།

*Sarvālakṣmīnāśayitrī*

g.116 Sarvāryaśrāvakaḥpratyekabuddhaśrī

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

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

*Sarvāryaśrāvakaḥpratyekabuddhaśrī*

g.117 Sarvaśrī

*bkra shis thams cad kyi dpal*

བཀྲ་ཤིས་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvaśrī*

g.118 Sarvatīrthā

*mu tegs kyi sgo thams cad kyi bkra shis ma*

མུ་ཏེགས་ཀྱི་སློ་ཐམས་ཅད་ཀྱི་བཀྲ་ཤིས་མ།

*Sarvatīrthā*

g.119 Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī

*sman dang rtsi tog dang shing dang nor dang 'bru thams cad kyi dpal*

སྐྱེན་དང་རྩི་ཏོག་དང་ཤིང་དང་རོ་དང་འབྲུ་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvauṣadhitṛṇavanaspatidhanadhānyaśrī*

g.120 Sarvabhūtayakṣarākṣasapretapiśācakuṃbhāṇḍamahoragaśrī

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

བྱུང་བོ་ཐམས་ཅད་དང་གནོད་སྦྱིན་དང་སྤྲིན་པོ་དང་ཡི་དགས་དང་ཤ་ཟ་དང་གུལ་བུམ་དང་ལྷོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvabhūtayakṣarākṣasapretapiśācakuṃbhāṇḍamahoragaśrī*

g.121 Sarvabodhisattvaśrī

*byangs chub sems pa thams cad kyi dpal*

བྱང་སེ་རྩུབ་སེམས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvabodhisattvaśrī*

g.122 Sarvadevatābhimukhaśrī

*lha sogs pa thams cad kyi dpal*

ལྷ་སོགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvadevatābhimukhaśrī*

g.123 Sarvadevatābhiṣiktā

*lha thams cad kyi dbang bskur ba*

ལྷ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།

g.124 Sarvadevatāmāṭṛ

*lha thams cad kyi ma*

ལྷ་ཐམས་ཅད་ཀྱི་མ།

*Sarvadevatāmāṭṛ*

g.125 Sarvadevagaṇamukhaśrī

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

ལྷ་འཛོགས་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།

*Sarvadevagaṇamukhaśrī*

g.126 Sarvadevanāgayakṣagandharvāsuraḡaruḡakimnaramahoragaśrī

*lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal*

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

*Sarvadevanāgayakṣagandharvāsuraḡaruḡakimnaramahoragaśrī*

g.127 Sarvadhanadhānyākaraṣaṣaśrī

*nor dang 'bru thams cad sdud pa'i dpal*

ནོར་དང་འབྲུ་ཐམས་ཅད་སྤུད་པའི་དཔལ།

*Sarvadhanadhānyākaraṣaṣaśrī*

g.128 Sarvadharmaprabhāsavvyūhaśrī

*chos kyi snang ba thams cad bkod pa'i dpal*

ཚོས་ཀྱི་སྤྲལ་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ།

*Sarvadharmaprabhāsavvyūhaśrī*

g.129 Sarvakimnarasarvāsuryottamaśrī

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

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

*Sarvakimnarasarvāsuryottamaśrī*

g.130 Sarvamaṅgaladhārin

*dga' byed kyi bkra bshis thams cad 'dzin pa*

དགའ་བྱེད་གྱི་བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་པ།

*Sarvamaṅgaladhārin*

g.131 Sarvamaṅgaladhāriṅī

*bkra shis thams cad 'dzin ma*

བཀྲ་ཤེས་ཐམས་ཅད་འཛིན་མ།

*Sarvamaṅgaladhāriṅī*

g.132 Sarvanadīsaricchrī

*chu klung dang mtsho thams cad kyi dpal*

ཚུ་ལྷུང་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།

*Sarvanadīsaricchrī*

- g.133 Sarvanīvaraṇaviṣkaṃbhin  
*sgrib pa thams cad rnam par sel ba*  
 སློབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།  
*Sarvanīvaraṇaviṣkaṃbhin*
- g.134 Sarvapāpahantrī  
*sdig pa thams cad 'phrog ma*  
 སླིག་པ་ཐམས་ཅད་འཕྲོག་མ།  
*Sarpapāpahantrī*
- g.135 Sarvapṛthivīśrī  
*sa thams cad dang rgyal po thams cad kyi dpal*  
 ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Sarpapṛthivīśrī · Sarvarājaśrī*
- g.136 Sarvapūṇyākarṣaṇaśrī  
*bsod nams thams cad sdud pa'i dpal*  
 བསོད་ནམས་ཐམས་ཅད་སྤུང་པའི་དཔལ།  
*Sarpapūṇyākarṣaṇaśrī*
- g.137 Sarvapūṇyalakṣaṇadhārin  
*bsod nams kyi mtshan tham cad 'dzin pa*  
 བསོད་ནམས་ཀྱི་མཚན་ཐམས་ཅད་འཛིན་པ།  
*Sarpapūṇyalakṣaṇadhārin*
- g.138 Sarvapūṇyopacitāṅgī  
*bsod nams kyi phung po thams cad kyi lus can*  
 བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན།  
*Sarpapūṇyopacitāṅgī*
- g.139 Sarvarṣipavitraśrī  
*drang srong thams cad dag par byed pa'i dpal*  
 དང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།  
*Sarvarṣipavitraśrī*
- g.140 Sarvasattvābhimukhī  
*sems can thams cad la mngon du phyogs ma'i dpal*  
 སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ལྷོགས་མའི་དཔལ།  
*Sarvasattvābhimukhī*
- g.141 Sarvasumeruparvatarājaśrī  
*ri bo'i rgyal po ri rab thams cad kyi dpal*  
 རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Sarvasumeruparvatarājaśrī*
- g.142 Sarvasvarāṅgarutanirghoṣaśrī  
*gsung gi yan lag thams cad kyi sgra dbyangs dpal*

གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྐྱེ་དབྱངས་དཔལ།  
*Sarvasvarāṅgarutanirghoṣāsrī*

g.143 Sarvatathāgatābhiṣiktā  
*de bzhin gshegs pa thams cad kyi dbang bskur ba*  
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱེད་པ།  
*Sarvatathāgatābhiṣiktā*

g.144 Sarvatathāgatamāṭṛ  
*de bzhin gshegs pa thams cad kyi yum*  
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།  
*Sarvatathāgatamāṭṛ*

g.145 Sarvatathāgataśrī  
*de bzhin gshegs pa thams cad kyi dpal*  
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Sarvatathāgataśrī*

g.146 Sarvatathāgatavaśavartinī  
*de bzhin gshegs pa thams cad dbang sgyur ma*  
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱེད་མ།  
*Sarvatathāgatavaśavartinī*

g.147 Sarvatīrthābhimukhaśrī  
*mu tegs thams cad du mngon du phyogs pa'i dpal*  
སུ་ཉེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཚྭོགས་པའི་དཔལ།  
*Sarvatīrthābhimukhaśrī*

g.148 Sarvatīrthamaṅgaladhārin  
*mu stegs kyi bkra bshis tham cad 'dzin pa*  
སུ་སྟེགས་ཀྱི་བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་པ།  
*Sarvatīrthamaṅgaladhārin*

g.149 Sarvatoyasamudraśrī  
*chu thams cad kyi rgya mtsho'i dpal*  
ཆུ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ།  
*Sarvatoyasamudraśrī*

g.150 Sarvavidyādhararājaśrī  
*rig sngags 'chang gi rgyal po thams cad kyi dpal*  
རིག་སྐྱགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Sarvavidyādhararājaśrī*

g.151 Sarvavidyādharavajrapāṇivajradharaśrī  
*rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal*  
རིག་སྐྱགས་འཆང་དང་ལག་ན་རྩོམ་དང་རྩོམ་འཆང་བ་ཐམས་ཅད་ཀྱི་དཔལ།  
*Sarvavidyādharavajrapāṇivajradharaśrī*

- g.152 Śatasahasrabhujā  
*lag pa 'bum dang ldan ma*  
 ལག་པ་འབུམ་དང་ལྡན་མ།  
 Śatasahasrabhujā
- g.153 Śatasahasrakoṭīpadmavivarasaṃcchannā  
*pad ma'i mchog 'bum gyis bkab ma*  
 པད་མའི་མཚོག་འབུམ་གྱིས་བཀའ་མ།  
 Śatasahasrakoṭīpadmavivarasaṃcchannā
- g.154 Śatasahasranayanā  
*mig 'bum dang ldan ma*  
 མིག་འབུམ་དང་ལྡན་མ།  
 Śatasahasranayanā
- g.155 Śatasahasrasirā  
*mgo 'bum dang ldan ma*  
 མགོ་འབུམ་དང་ལྡན་མ།  
 Śatasahasrasirā
- g.156 Sattvāśayaśamanaśarīraśrī  
*sems can gyi bsam pa zhi bar mdzad pa'i sku'i dpal*  
 སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུའི་དཔལ།  
 Sattvāśayaśamanaśarīraśrī
- g.157 Saumyā  
*zhi ba ma*  
 ཞི་བ་མ།  
 Saumyā
- g.158 Saumyākarṣaṇaśrī  
*zhi ba 'dren pa'i dpal*  
 ཞི་བ་འདྲེན་པའི་དཔལ།  
 Saumyākarṣaṇaśrī
- g.159 Siṃhavāhinī  
*seng ge la zhon ma*  
 སེང་གེ་ལ་ཞོན་མ།  
 Siṃhavāhinī
- g.160 Smṛtiketurājaśrī  
*dran pa'i tog gi rgyal po'i dpal*  
 དྲན་པའི་རྟོག་གི་རྒྱལ་པོའི་དཔལ།  
 Smṛtiketurājaśrī
- g.161 Śrāvaka  
*nyan thos*

ཉན་ཐོས།

*śrāvaka · āryaśrāvaka*

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

g.162 Śrī Mahādevī

*lha mo chen mo dpal*

ལྷ་མོ་ཆེན་མོ་དཔལ།

*Śrī Mahādevī*

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

g.163 Śrīghana

*dpal stug po*

དཔལ་སྐུག་པོ།

*Śrīghana*

g.164 Śrīmahāratnapratimaṇḍitā

*dpal rin po ches brgyan pa*

དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།

*Śrīmahāratnapratimaṇḍitā*

g.165 Śrīmaṇiratnasambhava

*dpal nor bu rin po che las byung ba*

དཔལ་ནོར་བུ་རིན་པོ་ཆེ་ལས་བྱུང་བ།

*Śrīmaṇiratnasambhava*

g.166 Śubhā

*dge ma*

དགེ་མ།

*Śubhā*

g.167 Śubhakartrī

*dge byed ma*

དགེ་བྱེད་མ།

*Śubhakartrī*

g.168 Śūdra

*dmangs rigs*

དམངས་རིགས།

*śūdra*

The name of the lowest of the four castes. “Untouchables.”

g.169 Sukhakarī

*sim par byed ma*

སིམ་པར་བྱེད་མ།

*Sukhakarī*

- g.170 Sukhāvātī  
*bde ba can*  
 བདེ་བ་ཅན།  
*Sukhāvātī*
- g.171 Surūpā  
*gzugs bzang ba*  
 གཟུགས་བཟང་བ།  
*Surūpā*
- g.172 Sūryakāntā  
*nyi ma ltar mdzes ma*  
 ཉིམ་ལྷར་མཛེས་མ།  
*Sūryakāntā*
- g.173 Sūryaśrī  
*nyi ma'i dpal*  
 ཉིམ་འདི་དཔལ།  
*Sūryaśrī*
- g.174 Sūryaprabhāketuśrī  
*nyi 'od tog gi dpal*  
 ཉི་འོད་ཏྲོག་གི་དཔལ།  
*Sūryaprabhāketuśrī*
- g.175 Suparikīrtitanāmadheyaśrī  
*shin tu yongs su brjod pa mtshan gsol dpal*  
 ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།  
*Suparikīrtitanāmadheyaśrī*
- g.176 Śvetā  
*dkar mo*  
 དཀར་མོ།  
*Śvetā*
- g.177 Śvetabhujā  
*lag dkar ma*  
 ལག་དཀར་མ།  
*Śvetabhujā*
- g.178 Tathāgata  
*de bzhin gshegs pa*  
 དེ་བཞིན་གཤེགས་པ།  
*tathāgata*  
 “Thus gone.” An epithet of buddhas.
- g.179 Tejā

- gzi brjid ldan ma*  
གཟི་བརྗིད་ལྡན་མ།  
*Tejā (tejovatī)*
- g.180**    **Tejovatī**  
*gzi brjid ldan ma*  
གཟི་བརྗིད་ལྡན་མ།  
*Tejovatī (tejā)*
- g.181**    **Unnati**  
*mthong ma*  
མཐོང་མ།  
*Unnati*  
Skt. "Advancement," Tib. "She who has Vision."
- g.182**    **Upāsaka**  
*dge bsnyen*  
དགེ་བསྟེན།  
*upāsaka*  
Layman.
- g.183**    **Upāsikā**  
*dge bsnyen ma*  
དགེ་བསྟེན་མ།  
*upāsikā*  
Laywoman.
- g.184**    **Vaiśya**  
*rje'u rigs*  
རྗེ་རིགས།  
*vaiśya*  
The merchant caste.
- g.185**    **Vajrapāṇi**  
*lag na rdo rje*  
ལག་ན་རྡོ་རྗེ།  
*Vajrapāṇi*
- g.186**    **Varuṇa**  
*chu lha*  
ཚུ་ལྷ།  
*Varuṇa*  
Vedic deity of the sky, water, and ocean.
- g.187**    **Vibhūtī**  
*phun sum tshogs ma*  
ཕུན་སུམ་ཚོགས་མ།



*Vibhūti*

g.188 Vijayā

*rnam rgyal ma*

རྣམ་རྒྱལ་མ།

*Vijayā*

g.189 Vimalanirmalakaraśrī

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

དྷིམ་མེད་པ། · དྷིམ་མེད་པར་བྱེད་པའི་དཔལ།

*Vimalanirmalakaraśrī*

g.190 Viṣṇu

*khyab 'jug*

ལྷ་འཇུག

*Viṣṇu*

One of the eight great gods in the Indian pantheon.

g.191 Viśvarūpā

*gzugs sna tshogs can*

གཟུགས་སྣ་ཚོགས་ཅན།

*Viśvarūpā*

g.192 Vividhavitramāṇimaulidharā

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

ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མཛེས་པར་བྲས་པའི་ཚོད་པན་ཐོགས་པ།

*Vividhavitramāṇimaulidharā*

g.193 Vivṛddhi

*rnam par skye ba ma*

རྣམ་པར་སྐྱེ་བ་མ།

*Vivṛddhi*

The *stog pho brang* Kangyur has *rnam par 'phel ma*.

g.194 Yakṣa

*gnod sbyin*

གནོད་སྐྱིན།

*yakṣa*

Yakṣas are a class of beings who assail and cause harm to humans. One of the eight classes of spirits.

g.195 Yama

*gshin rje*

གཤིན་རྗེ།

*Yama*

Lord of the dead.

g.196 Yamavarūṇakuberavāsavaśrī

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

གཤམ་རྗེ་དང་རྒྱ་དང་ལྷ་ལེ་ར་དང་བརྒྱ་མིན་ལ་སོགས་པའི་དཔལ།

*Yamavarunakuberavāsavaśrī*

g.197 Yaśā

*rab grags ma*

རབ་གྲགས་མ།

*Yaśā*