

༄ །སྤྱིན་ཆེན་པོ།

The Great Cloud (2)

Mahāmegha

འཕགས་པ་སྤྲིན་ཆེན་པོ་ཐེག་པ་ཆེན་པོའི་མདོ་ལས་ཆར་དབབ་པ་རླུང་གི་དཀྱིལ་འཁོར་གྱི་ལེན་ཞེས་བྱ་བ་རྟུག་རྩུ་ཙ་བཞི་པ་
ཚོག་དང་བཅས་པ།

*'phags pa sprin chen po theg pa chen po'i mdo las char dbab pa rlung gi dkyil 'khor gyi le'u zhes
bya ba drug cu rtsa bzhi pa cho ga dang bcas pa*

From the Noble Mahāyāna Sūtra “The Great Cloud,” the Sixty-Fourth Chapter “The
Array of Winds That Send Down Rainfall” Together with Its Ritual Manual [colophon
title]

Āryamahāmegha

· Toh 1063 ·

Degé Kangyur, vol. 101 (gzungs, waM), folios 216.a–229.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

- s.1 This brief discourse is identified more precisely in its colophon as a supplementary chapter from *The Great Cloud* on “the array of winds that bring down rainfall.” It describes a visit from the Buddha Śākyamuni to the realm of the nāgas. The assembly of nāgas pays homage to the Buddha with a grand panoply of magically emanated offerings, and their king asks him to explain how the nāgas can eliminate their own suffering and aid sentient beings by causing timely rain to fall. The Buddha, in response, extols the benefits of loving-kindness and then teaches them a dhāraṇī that when accompanied by the recitation of a host of buddha names will dispel the nāgas’ suffering and cause crops to grow. At the nāga king’s request, the Buddha then teaches another long dhāraṇī that will cause rain to fall during times of drought. The discourse concludes with instructions for constructing an altar and holding a ritual rainmaking service.

ac.

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ac.1 This translation was produced by Joshua Capitanio for the Mahamegha translation team. It was further revised by the 84000 editorial team after comparing it with the available Sanskrit sources.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

This text is a short dhāraṇī-sūtra that may be regarded as an addendum to the longer sūtra called *The Great Cloud* (Toh 232)¹ and seems to have been intended for ritual and recitation purposes. The longer discourse is a Mahāyāna scripture that emphasizes bodhisattva conduct and the teaching that the Buddha does not pass into parinirvāṇa. Among the many benefits listed for those who uphold *The Great Cloud*, timely rainfall is mentioned, and thus the sūtra came to be associated with rainmaking among Indian Buddhists. This short text, which circulated independently of the longer sūtra called *The Great Cloud*, is presented as the “sixty-fourth chapter” of that longer sūtra, which in all its extant versions contains only thirty-eight chapters.

i.2

The dhāraṇī-sūtra centers on an assembly of nāgas who receive a visit from the Buddha in their own palace. The assembled nāgas pay homage to the Buddha with a grand panoply of magically emanated offerings, and vow to support the Buddhist teachings. A visiting great nāga king asks him to explain how the nāgas can eliminate their own suffering and aid sentient beings by causing rain to fall and crops to grow. The Buddha, in response, extols the benefits of loving-kindness and then teaches them a dhāraṇī that when accompanied by the recitation of a host of buddha names will pacify the nāgas’ suffering and cause crops to grow. At the nāga king’s request, the Buddha then teaches another long dhāraṇī that will assist sentient beings by providing timely rain and in particular cause rain to fall during times of drought, thereby nourishing sentient beings. The Buddha then presents several dhāraṇīs and lists of buddha names that, when recited, should bring about their specified results. The text concludes with brief instructions for constructing an altar and holding a ritual to be performed when reciting these dhāraṇīs for the purpose of bringing rainfall.

i.3 The text appears to have circulated widely and enjoyed considerable popularity, as evidenced by the fact that it was translated into Chinese four different times between the sixth and eighth centuries. Two Tibetan translations of this text exist. Toh 234 is a shorter version entitled *The Essence of All Nāgas, The Great Cloud Chapter on the Array of Winds* (*Mahāmeghavāyumaṇḍalaparivartasarvanāgahr̥daya*). The slightly longer text translated here (Toh 235) is simply titled *The Great Cloud*, but in the colophon the title is similarly given as *The Sixty-Fourth Chapter of The Great Cloud "The Array of Winds That Send Down Rainfall" Together With its Ritual Manual*. This text is also included in the Tantra and Dhāraṇī sections of the Degé Kangyur, where it appears as Toh 657 and Toh 1063, respectively. The text is included in the Tibetan Kangyur collections of different periods and is also recorded in the Denkarma² catalog of Tibetan imperial translations (but not in the Phangthangma catalog). Thus, it appears likely that it was first translated from Sanskrit into Tibetan by the early ninth century, as the compilation of the Denkarma is usually dated to 812 CE. Five versions of this text are also found among the manuscripts recovered from the caves of Dunhuang.³ In addition to these Tibetan translations, a partial Sanskrit version is also extant.⁴

i.4 The English translation presented here was based primarily on the Tibetan Degé edition, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript edition. The Tibetan was compared with the available Sanskrit manuscripts, and cases where there was significant divergence or where the Sanskrit presented a clearer reading have been noted in the endnotes.

**The Noble Mahāyāna Sūtra
The Great Cloud**

1.

The Translation

[F.216.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Bhagavān was at the home of the nāga kings Nanda and Upananda, a lavish palace made of jewels and gems within a great multitude of clouds,⁵ together with a great assembly of bhikṣus, a great assembly of bodhisattvas, and a great host of nāga kings.

1.3 There were the nāga kings Nanda, Upananda, Sāgara, Anavatapta, Manasvin, Varuṇa, Takṣaka, Dhṛtarāṣṭra, Vāsuki, Mucilinda, Airāvaṇa, Pauṇḍra, Śrītejas, Śrībhadrā, Vidyunmālin, Precious Jewel Crest,⁶ Cūḍāmaṇidhara, Avabhāsanaśikhin, and Indrāyudhaśikhara. There were also the nāga kings Indradhvaja, Indrayaṣṭi, Jambudhvaja, Svastika, Mahāmaṇḍalika, Mahābhujamṅga, Jyotīrasa, Śāsitejas, Noble Intelligence,⁷ and Somadarśana, and there were the nāga kings Sudarśana, Supratiṣṭhita, Maṇikaṇṭha, Meghasambhava, Varṣadhāra, Prasphoṭaka, Visphoṭaka, Visphūrjita, Mahāphaṇaka, and Gambhīranirghoṣa. There were also the nāga kings Mahānirṇādanādin, Vinardita, Utpalaka, Mahāvīkrama, Īṣādhāra, Citrasena, and Mahāpāśa, the nāga king Elāpattra, All Illuminating,⁸ Kharakaṇa, Śaṅkha, Dardara, the nāga king Upadardara, Kṣemaṅkara,⁹ Bhujamṅama, [F.216.b] Mahābhujamṅama, Mahābala,¹⁰ Soarer,¹¹ Apalāla, Lambura, Kṛmiśa, and Kṛṣṇa. There were also the nāga kings Indrasena, Naḍa, Upanaḍa, Kambudhāra, Dramiḍa, Sundara, Elephant's Trunk,¹² Tīkṣṇaka, Piṅgala, Vidyujjvāla, Mahāvidyujjvāla, Baladeva, and Kambala.¹³ There were also the nāga kings Bharukaccha, Amṛta, Tīrthaka, Vaiḍūryaprabha, Suvarṇakeśa,¹⁴ Kanakaprabha, Śāśiketuprabha, Sūryaprabha, Udayana, and Gaveśīrṣa.¹⁵ There were also the nāga kings Śvetaka, Kālaka, Yama, Śrāmaṇa, Toad,¹⁶ Saṃhatana,¹⁷ Nimindhara, Dharaṇimdhara, Sahasraśīrṣa, and Maṇicūḍa. There were also the nāga kings Amoghadarśana, Balāhaka, Suṣeṇa, Gopāla, Naradatta, Vinīta,

Jarāyana, Kumbhīra, Kumbhīramukha, and Viṣaṃdhara. There were also the nāga kings Āśīviṣa, Padmaka, Lāṅgula, Pralamba, Bhīṣaṇa, Sutejas, Pañcaśīrṣa, Ballira, and Victorious Chariot.¹⁸ There were also the nāga kings Uttaraka, Dīrghapuccha, Sphāraśīrṣa, Bimbika, Vitara,¹⁹ and Aśvaka, the nāga kings Triśīrṣa, Nāgasena, Mahātejas, and Naladatta, and the nāga kings Bhīmaka, Dīptaprabha, Saptaśīrṣa, Bṛhaddruma, Priyadarśana, Mahāpracaṇḍa, Vimalatejas, Sunetra, Mahāghora, and Arciḥskandha. There were also the nāga kings Fierce,²⁰ Ugrakrodha, Ratnāmbuda, Mahāmeghāmbuda, Indraprabha, Pādapa, Meghacandra, [F.217.a] Sāgaramegha, Mahāgandhakusuma, and Kumudākara. There were also the nāga kings Ratnanetra, Mahāketudhvaja, Mahāmeghagarbha, Himavat, Śrīgarbha, Meghaśaktika, Rajaniṃdhara, Ambuda, and Great Water-Giver²¹ and the nāga kings Vaiśvānaratejas, Megheśvararāja, Vigatakrodha, Earth Vase,²² Nāgaśūra, Jalāṃdhara, Meghacchatra, Aṅgiramukha, Tejasvin, and Meghasphuṭita.²³ There were also the nāga kings Anantakrama, Suṣeṇa, Mahāsarīra, Vṛkodara, Śāntin, Vīra, Kākanāda,²⁴ Uddhura, Viṣogra, and Sughoṣa. There were also the nāga kings Amṛtasāra, Mahāpravarṣaka, Completely Quaking,²⁵ Saṃghaṭṭaśabda, Dundubhisvara, Amṛtadhāra, Nandika, Garjasphoṭaka, Śūrasena, Nārāyaṇa, and Vaḍabāmukha, and there was the nāga king Deceiver.²⁶

1.4 Those and other great nāga kings,²⁷ altogether eighty-four septillions nāgas, gathered, sat down, and stayed there together. At this point, all those nāga kings, together with their retinues, arose from their seats, draped their robes over one shoulder, knelt with their right knees on the ground, joined their palms, and saluted the Bhagavān. Showing great respect and honor to the teacher, they made offerings to the Bhagavān of various, supremely beautiful flowers, incense, perfumes, garlands, ointments, powders, clothes, parasols, victory banners, banners, silk tassels,²⁸ music,²⁹ cymbals,³⁰ small cymbals, songs, jeweled flowers, jeweled tassels,³¹ pearl necklaces, [F.217.b] nāga flowers, and supremely beautiful pearl-adorned nets. They then³² circumambulated the Bhagavān and stood to one side.

1.5 Having stood to one side, they made a vow together: “With oceans of bodies as numerous as all the atomic particles in all the oceans of world-systems, we make offerings³³ to all oceans of buddhas and bodhisattvas with their retinues. Within each and every atomic particle of earth, water, fire, and wind and all the atomic particles of apparent forms within all the infinite oceans of world-systems lie oceans of clouds of bodies that are beyond countless, unfathomable, inconceivable, unparalleled, immeasurable, inexpressible, and more numerous than all numerable oceans. Upon each and every one of these bodies are emanated immeasurable, countless oceans

of clouds of hands, from which are emanated oceans of clouds of all manner of offerings, distinct and radiating continuously in all directions. With these, we will make offerings to all buddhas and bodhisattvas.”

1.6 Thinking thus, they continued: “We will fill the sky with unfathomable, countless, inconceivable, immeasurable, incalculable, inexpressible, distinct emanations of bodies engaging in the perfect conduct of Samantabhadra, with oceans of clouds of bodhisattva bodies, and likewise with a multitude of oceans of clouds of all manner of jewels, densely arrayed rays of light, and bodies of all suns and moons, together with oceans of clouds of jeweled garlands and flowers; [F.218.a] oceans of clouds of great mansions made from the essence of all brilliant jewels; oceans of clouds of storehouses of all manner of powders and trees; oceans of clouds of incenses, perfumes, and all manner of apparent forms; oceans of clouds of the sounds of instruments resounding with all manner of music; and oceans of clouds of all manner of trees used for incense. We will fill the sky with these emanations, with oceans of cloud of all manner of offerings that are unfathomable, countless, inconceivable, immeasurable, incalculable, inexpressible, and distinct. Having done all this, we will proceed to pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.7 “We will fill the sky with emanations of oceans of clouds of kings of jewels within which all the arrayed realms of existence are illuminated. Having done so, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.8 “We will fill the sky with emanations of oceans of clouds of arrayed kings of jewels that shower down a rain of all-illuminating gemstones; oceans of clouds of kings of jewels blazing with the light of all gemstones, resounding with the melodic sounds of the attainment of buddhahood; oceans of clouds of kings of jewels filling everywhere with the universal resounding of the melodies of all the Dharma teachings of the buddhas; oceans of clouds of emanated buddha bodies illuminated by jeweled light radiating from all directions; oceans of clouds of kings of jewels that display the appearance of all the arrays of distinct retinues; oceans of clouds of kings of jewels whose brilliant lamp-like rays of light enter into all buddha realms; oceans of clouds of kings of jewels [F.218.b] that display the appearances of all the immeasurable palaces of the tathāgatas in all the inconceivable buddhafiels; and oceans of clouds of kings of jewels that illuminate the display of the bodies of the buddhas of the three times within the atomic particles of all variety of gemstones. With these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.9 “We will fill the sky with emanations of oceans of clouds of distinct multistoried palaces of sundry jewels, incense, and flowers; oceans of clouds of multistoried palaces completely adorned with kings of jewels of an infinite variety of colors; oceans of clouds of multistoried palaces with jeweled lamps and radiant incense; oceans of clouds of multistoried palaces thoroughly bedecked with all manner of pearls; oceans of clouds of the anthers of all manner of flowers; and oceans of clouds of multistoried palaces beautifully adorned with infinite jewel garlands. We will then fill the sky with emanations of oceans of clouds of multistoried palaces that completely contain an adornment of all essences whose brilliance illuminates the ten directions; oceans of clouds of multistoried palaces that appear completely ornamented everywhere with adornments of fine particles of all manner of jewels; oceans of clouds of multistoried palaces overflowing with adornments of all manner of decorations; and oceans of clouds of multistoried palaces with flowered arches at each doorway hung with lattices of bells. With these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.10 “We will fill the sky with emanations of oceans of clouds of lion thrones containing necklaces of gold and various jewels and jeweled chokers; [F.219.a] oceans of clouds of lion thrones containing various brilliant flowers; oceans of clouds of lion thrones containing various lotus flowers with the blue³⁴ color of the indranīla jewel and the golden hue of the Jambu River; oceans of clouds of lion thrones containing precious jeweled lotus lamps; oceans of clouds of lion thrones containing brilliantly bejeweled lotus victory banners; oceans of clouds of lion thrones containing various lotus flowers adorned with jewels; oceans of clouds of lion thrones containing lotus flowers decorated with indranīla jewels and blazing with golden light; oceans of clouds of lion thrones containing lotus flowers endowed with inexhaustibly brilliant blazing light; oceans of clouds of lion thrones containing lotus flowers that produce all manner of blazing jewels; oceans of clouds of lion thrones containing lotus flowers that produce all manner of supremely sublime blazing jewels; and distinct oceans of clouds of lion thrones containing lotus flowers endowed with the light rays of the sound of the Buddha’s speech. With these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.11 “We will fill the sky with emanations of oceans of clouds of trees festooned with all manner of gemstones; oceans of clouds of incense trees wreathed all over with leaves that emanate clouds of joined palms; oceans of clouds of trees that appear as an infinite array of all forms of trees; oceans of

clouds of trees draped with clouds of all manner of flowers; oceans of clouds of trees endowed with infinite troves that produce all manner of adornments; oceans of clouds of trees completely illuminated by multitudes of all radiant jewels; [F.219.b] oceans of clouds of trees that manifest busts of bodhisattva bodies made from all manner of sandalwood powders; oceans of clouds of trees endowed with the brilliant solar light of the storehouse of all manner of precious clothing of the infinite tree spirits adorning all seats of awakening with inconceivable brilliant light; and oceans of clouds of trees emitting pleasing tones that resound with all manner of melodies.

1.12 “We will fill the sky with emanations of³⁵ oceans of clouds of lion thrones containing infinite jewel-colored lotus flowers; oceans of clouds of lion thrones containing the brilliant, multifaceted kings of jewels; oceans of clouds of lion thrones containing adornments of all manner of ornamentation; oceans of clouds of lion thrones containing garlands of lamps that radiate the brilliant light of various jewels; oceans of clouds of lion thrones containing the source of a universally resounding rainfall of jewels; oceans of clouds of lion thrones containing precious garlands of all manner of incense, flowers, and lotus flowers; oceans of clouds of lion thrones containing the kings of jewels that completely manifest the adornments of the seats of all buddhas; oceans of clouds of lion thrones containing clouds of jewels and completely adorned with railed arches draped with garlands of all manner of adornments; oceans of clouds of lion thrones containing trees with precious jeweled branches and stores of incense powders; and oceans of clouds of lion thrones containing adornments of nets festooned with various incenses and jeweled bells as bright as the sun. With these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them. [F.220.a]

1.13 “We will fill the sky with emanations of oceans of clouds of immeasurable palaces formed from all manner of wish-fulfilling kings of jewels; oceans of clouds of canopies adorned with all manner of flowers with indranīla anthers; oceans of clouds of canopies with all manner of incenses and gemstones; oceans of clouds of canopies formed like lamps radiating jewel light; oceans of clouds of canopies of kings of jewels resounding with melodies appearing from the Buddha’s magical display; oceans of clouds of canopies that display the appearance of being completely adorned with bejeweled cloth; oceans of clouds of canopies of precious jewels that shine with a blazing flood of flowers; oceans of clouds of canopies of nets of sundry bells that fill everywhere with their sounds; oceans of clouds of canopies of nets of lotus flowers having the essence of gemstones, resplendent with the brightness of infinite variegated blazing lotus flowers;

oceans of clouds of canopies of victory banners that shine with the brilliant light rays of golden anthers; and oceans of clouds of canopies bedecked with an inconceivable amount of brilliant, radiant adornments. With these, we will pay homage to all the vast oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.14 “We will fill the sky with emanations of oceans of parasols with all manner of various precious jewels; oceans of clouds of parasols of flowers adorned with the ten precious jewels, which radiate brilliant light; oceans of clouds of parasols containing stores of pearls in an infinite variety of colors; oceans of clouds of parasols of the kings of jewels that resound with the teachings on compassion of all the buddhas and bodhisattvas; oceans of clouds of parasols with radiant garlands of various jewels; oceans of clouds of parasols hung with nets of bells completely decorated with brilliant jewel dust; oceans of clouds of parasols adorned with tree branches made from all manner of gemstones; [F.220.b] oceans of clouds of parasols with the radiant kings of jewels that shine profusely like the sun and with all manner of incenses and perfumes; oceans of clouds of parasols imbued with stores of sandalwood powder spreading everywhere; and oceans of clouds of parasols imbued with all manner of adornments, filling everywhere and illuminating the vast, great domain of the buddhas. With these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.

1.15 “We will fill the sky with oceans of clouds of multitudes of the splendor of all jewels; distinct oceans of clouds of multitudes of the light of the forms of all radiant jewels; oceans of clouds of multitudes of the light that illuminates clouds of flowers; oceans of clouds of light rays of all jewels endowed with multitudes of light emanated by the Buddha; oceans of clouds of multitudes of light that pervades all buddhafi elds with light; oceans of clouds of multitudes of the light of jeweled branches that resound in the buddha realms in all directions; oceans of clouds of multitudes of the light of the light rays of beryl, precious substances, and all the kings of precious jewels; oceans of clouds of multitudes of light that, in a single instant of thought, fully display the infinite forms of sentient beings; oceans of clouds of multitudes of light endowed with pleasing emitted sounds arisen from the aspirations of all the buddhas; and oceans of clouds of multitudes of the light of the kings of jewels that possess the melodies that tame sentient beings in all assemblies—with these, we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them. [F.221.a]

- 1.16 “We will fill the sky with emanations of oceans of clouds of the light rays of stores of all gemstones; oceans of clouds of light rays of the forms, voices, scents, tastes, and sensations of all the buddhas; oceans of clouds of the radiant light of all precious jewels; oceans of clouds of light rays that fill everywhere with the sounds of the Dharma of all the buddhas; oceans of clouds of light rays that illuminate the entire array of buddhafi elds; oceans of clouds of the light rays of all multistoried palaces of flowers; oceans of clouds of the light rays of the particles of all jewels; oceans of clouds of light rays possessing the roar of the entire succession of buddhas arising within a single eon, which brings sentient beings to maturation; displays of inexhaustible jewels; oceans of clouds of light rays of the anthers of all flowers; and distinct oceans of clouds of light rays emitted from the array of all thrones. With these we will pay homage to all the oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.
- 1.17 “We will fill the sky with emanations of distinct oceans of clouds of the infinitely colored radiant light of precious jewels; oceans of clouds of the radiant light of all-illuminating kings of jewels; oceans of clouds of radiant light that illuminates the great, vast array of all buddhafi elds; oceans of clouds of the radiant light of all manner of incenses; oceans of clouds of the radiant light of all manner of adornments; oceans of clouds of the radiant light of the emanations of all buddhas; oceans of clouds of the radiant light of the anthers of trees of various jewels; and oceans of clouds of the radiant light of all manner of clothes. [F.221.b] With these we will pay homage to all the vast oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.
- 1.18 “We will fill the sky with emanations of inconceivable oceans of clouds of the adornments of all manner of various incenses and flowers; oceans of clouds of lotus nets of all manner of radiant jewels; oceans of clouds of stores of pearls endowed with the colors of all manner of jewels; oceans of clouds of powders made from all manner of jewels, incenses, and sandalwoods; oceans of clouds of parasols with all manner of jewels; oceans of clouds possessing pleasing kings of jewels and beautifying melodies; oceans of clouds of garlands with hosts of gemstones possessing the brilliance of the sun; oceans of clouds of infinite stores of jewels; and oceans of clouds of distinct bodies that are perfect in every way. With these, we will pay homage to all the vast oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.”
- 1.19 With such words, they made this aspiration. At this point, all the nāga kings circumambulated the Bhagavān three times and prostrated, touching his feet. With the Bhagavān’s permission, they each took their seats.

- 1.20 At that time, possessing the strength of irreversible aspiration, the great lord of the nāgas in the trichiliocosm called Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja came to this Jambudvīpa continent in order to listen to the Dharma and make offerings, pay homage, and venerate the Tathāgata. Then, the nāga lord³⁶ Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja arose from his seat, [F.222.a] draped his robe over one shoulder, touched his right knee to the ground with joined palms, and addressed the Bhagavān, asking, “If the Bhagavān might find time to grant an explanation in response to my inquiry, I would ask a question of the bhagavān, tathāgata, arhat, complete and perfect Buddha.”
- 1.21 The Bhagavān replied to Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja, “Nāga lord, ask whatever you wish, and I will give you an explanation that will delight your mind.”
- 1.22 The nāga lord³⁷ Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja asked the Bhagavān, “Bhagavān, how can all the suffering specific to nāgas be eliminated? How can they become happy and joyful? How can abundant rains be sent here to the continent of Jambudvīpa, time after time? ³⁸How can all manner of grasses, trees, medicinal herbs, and forests to come to arise? How can all grains come to grow? How can all beings to come grow? How can all people here in the continent of Jambudvīpa attain happiness?”
- 1.23 The Bhagavān replied to the nāga lord³⁹ Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja, “Nāga lord, excellent. It is excellent that you have thought to ask this question of the Tathāgata, in order to benefit all sentient beings and establish them in happiness. [F.222.b] Nāga lord, I will explain this to you—listen well and bear my words in mind. Nāga lord, if you possess this unique Dharma teaching, all the suffering specific to nāgas of all the nāgas will be eliminated, and they will become joyful. What is that unique Dharma teaching? It is loving-kindness. Nāga lord, gods and humans who abide in that loving-kindness will not be harmed by fire. They will not be harmed by weapons. They will not be swept away by water. They will not be harmed by poison. They will not be overcome by enemy troops. They will sleep happily and wake happily. They will always be protected by their own merit and become brilliant with the splendor of great merit. They will be unconquerable by the world with its gods. They will become beautiful and pleasing to behold. They will be unobstructed on all paths. They will cut off all suffering and become utterly joyful. Having gained all manner of happiness and realized the most unexcelled Dharma among humans, they will take birth in the Brahmā world after their body passes away.

1.24 “Nāga lord, these are the benefits for gods and humans who abide in loving-kindness. Therefore, Nāga lord, you should abide with your body, speech, and mind engaged in actions of loving-kindness. Nāga lord, moreover, you should proclaim the dhāraṇī known as *bestowing all happiness*. This dhāraṇī will eliminate all the suffering specific to nāgas of all the nāgas, bestow all happiness, send abundant rains again and again here to the continent of Jambudvīpa, and cause all grasses, trees, medicinal herbs, forests, and crops to grow. Nāga lord, how does the dhāraṇī called *bestowing all happiness* go?

1.25 *tadyathā || dhāraṇī dhāraṇī uddhāraṇī sampratiṣṭhite vijaya varna satyapratijñāsaradā jñānavati utpadani vināmani abhiśecani abhivoyāhāra śubhavati jīmatu [F.223.a] ehi kumabālan vaha hara kleśāna dhuna pāvama śodhaya mārgan nirāhikadharmātā śuddhāloka vitimirarājasa dukkha śamana sarva buddha avalokana adhiṣṭhite prajñā jñānabhe svāhā ||*⁴⁰

1.26 “Nāga lord, the words of this dhāraṇī can accomplish all purposes. They involve the Dharma body. They are blessed by all the buddhas. They bestow all manner of happiness. You should uphold and proclaim them.⁴¹ Nāga lord, furthermore, you should uphold and bear in mind the names of the tathāgatas who manifest emanations with the brilliant essence of all the blessings arisen from the family of clouds, who possess a glorious multitude of water-holding clouds of banners of gnosis,⁴² and whose lineage and family arise from a single portion of the tip of a hair of golden Vairocana. These names will eliminate all the suffering of the nāgas and fulfill all the provisions of happiness for all nāgas, all nāga families, all nāga lineages, all nāga paternal lines,⁴³ all nāga origins, all nāga birthplaces, all nāga kings, all nāga daughters, and all nāga servants. What are these names? They are as follows:

1.27 “Homage to the bhagavān tathāgata Vairocanagarbhamahāmegha. Homage to the bhagavān tathāgata Nāgakulodbhavameghavirājita. Homage to the bhagavān tathāgata Water-Holding Cloud. Homage to the bhagavān tathāgata Splendor of Glorious Clouds. Homage to the bhagavān tathāgata Great Cloud Arising. Homage to the bhagavān tathāgata Cloud That Vanquishes All Arrays of Wind. [F.223.b] Homage to the bhagavān tathāgata Unfathomable Space. Homage to the bhagavān tathāgata Great Cloud’s Host of Blazing Lightning. Homage to the bhagavān tathāgata Powerful Great Cloud Hero. Homage to the bhagavān tathāgata Beautiful Cloud. Homage to the bhagavān tathāgata Great Thick Cloud. Homage to the bhagavān tathāgata Great Multitude of Clouds. Homage to the bhagavān tathāgata Cloud Light.

- 1.28 “Homage to the bhagavān tathāgata Great Cloud Lion. Homage to the bhagavān tathāgata Great Cloud Parasol. Homage to the bhagavān tathāgata Pleasant Appearance Great Cloud. Homage to the bhagavān tathāgata Filled with Great Clouds. Homage to the bhagavān tathāgata Resounding of the Drum Tones Pervading All Ten Directions of the Brilliant Maṇḍala Arisen from Clouds. Homage to the bhagavān tathāgata Great Cooling Cloud’s Deep Roar That Vanquishes Unhappiness. Homage to the bhagavān tathāgata Expansive Great Cloud. Homage to the bhagavān tathāgata Ganges Water Cloud. Homage to the bhagavān tathāgata Powerful Cloud-Like Hero. Homage to the bhagavān tathāgata Dragon’s Roar Resounding. Homage to the bhagavān tathāgata Display of All Clouds. Homage to the bhagavān tathāgata Great Cloud Expanse.
- 1.29 “Homage to the bhagavān tathāgata Dripping Cloud. [F.224.a] Homage to the bhagavān tathāgata Cloud-Like Resounding. Homage to the bhagavān tathāgata Cloud-Like Exaltation. Homage to the bhagavān tathāgata Wearing Cloud-Like Garments. Homage to the bhagavān tathāgata Cloud-Born Harvest. Homage to the bhagavān tathāgata Abiding in the Cloud Abode. Homage to the bhagavān tathāgata Rain Cloud. Homage to the bhagavān tathāgata Cloud Gatherer. Homage to the bhagavān tathāgata Abundant Clouds. Homage to the bhagavān tathāgata Great Cloud Utpala. Homage to the bhagavān tathāgata Great Cloud Incense Body. Homage to the bhagavān tathāgata Great Cloud Exaltation. Homage to the bhagavān tathāgata Great Cloud Lord. Homage to the bhagavān tathāgata Great Cloud Illuminator. Homage to the bhagavān tathāgata Great Cloud Bestowal. Homage to the bhagavān tathāgata Like a Cloud of Great Precious Jewels. Homage to the bhagavān tathāgata Cloud-Like Victory.
- 1.30 “Homage to the bhagavān tathāgata Cloud River. Homage to the bhagavān tathāgata Collected Clouds. Homage to the bhagavān tathāgata Vanquishing Untimely Clouds and Lightning. Homage to the bhagavān tathāgata Great Cloud-Like Vision Appearing and Resounding in Space. Homage to the bhagavān tathāgata Great Cloud Emitting Sound. [F.224.b] Homage to the bhagavān tathāgata Great Cloud Producing Rainfall. Homage to the bhagavān tathāgata Cloud Fulfilling Equanimity’s Splendor. Homage to the bhagavān tathāgata Cloud’s Great Water Endowed with Six Flavors. Homage to the bhagavān tathāgata Great Cloud Spray. Homage to the bhagavān tathāgata Great Clouds Filling the Ocean. Homage to the bhagavān tathāgata Complete Cloud Coverage in Times of Drought. Homage to the bhagavān tathāgata Infinite Cloud Forms. Homage to all the bhagavān, tathāgata, foe-destroyer, complete and perfect buddhas of the great cloud, who possess the brilliance of the cloud that illuminates all the clouds in the continent of Jambudvīpa with glorious, splendid radiance.

1.31 “Nāga lord, by proclaiming the names of these tathāgatas, you can eliminate all the suffering specific to nāgas of all the nāgas, bestow happiness, send abundant rains again and again here to continent of Jambudvīpa, and cause all grasses, trees, medicinal herbs, forests, and crops to grow.”

1.32 Then Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārārāja, lord of the all the nāgas in the trichiliocosm, addressed the Bhagavān, asking, “Bhagavān, in future times and future seasons when rain is not falling here in the continent of Jambudvīpa, what words can be spoken so that a great rain can be made to fall? I beg you to pronounce the words of such a secret-mantra dhāraṇī⁴⁴ that can utterly pacify all plague, hostility, and harm when one is terrified, when harm arises, when one is drawn into conflict with lawless people, when plague and harm arise, when one is sick or dying, and when the constellations are in inauspicious abodes. [F.225.a] I beg you to bless us with the blessings of the Buddha.

1.33 “I beg the Bhagavān, with your supreme compassion and concern for the welfare of all sentient beings, to pronounce the words of such a secret-mantra dhāraṇī⁴⁵ that can exhort all the nāgas, bring joy to all the gods, vanquish all māras,⁴⁶ destroy all sentient beings’ fears, turn back all harm,⁴⁷ produce peace and auspiciousness, pacify the effects of all inauspicious constellations, clear away all five obstacles to rainfall spoken by the Bhagavān, and cause excellent rain to fall here in the continent of Jambudvīpa. Bhagavān, this I beg of you.”

1.34 The Bhagavān replied to Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārārāja, “Nāga lord, it is excellent, excellent, that you have asked this question of the Tathāgata for the sake of all sentient beings’ welfare, benefit, and happiness. Nāga lord, in that case, you should listen well and bear my words in mind. There is a dhāraṇī called *the crest of heroic majesty endowed with the great roar of thunder that arises from great compassion*. For the sake of all sentient beings’ welfare, benefit, and happiness, all the buddhas spoke this dhāraṇī, blessed it, rejoiced in it, and explained it. When there is no rain, it can cause a great rainfall. [F.225.b] When there is great rain, it can cause it to stop. It can completely pacify all fatal harm, exhort all the nāgas, please all the gods, vanquish all māras, and bring all manner of happiness to all sentient beings:

1.35 *tadyathā || mahājñāna avabhāsāni śrītejolakṣmi vṛṣṭivikrama vajra simhatane paramavirāja nirmalaguṇa ketusūryaprabhe vimalāṅgayaṣṭi bhara bhara sambhara sambhara dudumbu hana hana mahāprabhe vibhūta mahā maho andhakāre prajñāgrāsuddhe paripūrṇamaitri maitri viraṇaskandha maitrāmabuddhare jala jala jala jala jalam buddhare bodhyaṅgakusume daśabale caturveśvaradhe aṣṭādaśa*

*apanigabuddhadharme śubhamadi puṇyarāśi śukladharmasamanvite gambhāre
virajase vimale viśiṣapṛāpte nirāśrapadharme sarvalokajyaiṣṭha jeṣṭhaparapravare
anuttare aṣaṅge dhara dhara dhiri dhiri dhuru dhura śāntamahe śāntavege cara cara
cara cara ciri ciri curu curu paramabuddhānumate mahāprajñāpāramite svāhā | |⁴⁸*

Homage to the tathāgata Vairocana, endowed with oceans of gnosis. Homage to all buddhas and bodhisattvas. To make a great rain fall here on the continent of Jambudvīpa, I will proclaim the essential mantra of all the nāgas. By the verity of all the buddhas and bodhisattvas, all five obstacles to rainfall will be cleared away.⁴⁹

1.36 *syād yathedam | | sara sara⁵⁰ siri siri suru suru nāgā nāgā java java⁵¹ jivi jivi juvu
juvu | |*

Great nāgas, come quickly! By the verity of the Buddha, send down a great rainfall here in the continent of Jambudvīpa!

1.37 *cara cara⁵² ciri ciri curu curu*

Great nāgas, come quickly! By the verity of the Buddha, send down a great rainfall here in the continent of Jambudvīpa!

1.38 *vara vara⁵³ viri viri vuru vuru*

By the verity of the Buddha, all nāgas are summoned. With minds of loving-kindness, compassion, sympathetic joy, and equanimity, through the great blessings, verity, and kindness of all the buddhas and bodhisattvas, great nāgas, come quickly! Remember the Buddha's Dharma and the qualities of the bodhisattvas! [F.226.a]

1.39 *bhara bhara⁵⁴ bhiri bhiri bhuru bhuru*

With minds of loving-kindness, all you great wriggling attendants who hold the water of the great rivers and clouds, come quickly! Remember the teacher's sublime teachings!

1.40 *ghaḍa ghaḍa⁵⁵ ghiḍi ghiḍi ghuḍu ghuḍu*

With minds of loving-kindness, all you fierce, wrathful, powerful poison-tongued ones, come quickly! By the verity of all the tathāgatas, send down rainfall here in the continent of Jambudvīpa, *svāhā!*

1.41 *taṭa taṭa⁵⁶ tiṭi tiṭi tuṭu tuṭu*

All you with your emanated poisonous bodies bearing great jeweled crowns, remember the blessings of the Three Jewels! By the verity of Vajrapāṇi, send down rainfall here in the continent of Jambudvīpa, *svāhā!*

1.42 *kala kala⁵⁷ kili kili kulu kulu*

All you who dwell in the great waters and ride mounted on chariots of stacked clouds, come quickly! With minds of loving-kindness, send down a flow of rainfall here in the continent of Jambudvīpa! You are commanded by Vajrapāṇi, by the verity and blessings of the Tathāgata!

1.43 *rala rala⁵⁸ rili rili rulu rulu*

All you slitherers, abandon your sleep, and through the power of the tathāgatas of the three times:

1.44 *ghama ghama⁵⁹ ghimi ghimi ghumu ghumu svāhā*

All nāgas, you are summoned! [F.226.b] With minds of loving-kindness, generating the preliminary mind of awakening:

1.45 *nara nara⁶⁰ niri niri nuru nuru svāhā*

All you great powerful mahoragas with a thousand different crooked heads, red heads, and red eyes, you are summoned! Hey, hey, you great slitherers, remember the tathāgatas, who possess supreme compassion, blaze with the splendor of all merit, and are free from the afflictions!

1.46 *gaṭa gaṭa⁶¹ giṭi giṭi guṭu guṭu svāhā*

All you powerful vanquishers, endowed with unobstructed brilliance, send down rainfall here in the continent of Jambudvīpa!

1.47 *śara śara⁶² śiri śiri śuru śuru svāhā*

- 1.48 Hey, hey, great nāgas, remember your own families and your paternal lineages, and without delay, through the blessings of the verity of all gods, send down flowing rainfall here in the continent of Jambudvīpa, *svāhā*.
- Through the blessings of the verity of Brahmā, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- By the verity of Śakra, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- By the verity of the Four Great Kings, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- 1.49 Great nāgas, by the verity of the eight ones, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of the stream enterers, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of the once-returners, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of the non-returners, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of the worthy ones, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of the pratyekabuddhas, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity of all the buddhas and bodhisattvas, send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- Great nāgas, by the verity and blessings of all the tathāgatas, send down rainfall here in the continent of Jambudvīpa, *svāhā*. [F.227.a]
- 1.50 By the verity of all gods, pacify all harm, *svāhā*.
- By the verity of all nāgas, send rainfall down here to the great earth, *svāhā*.
- By the verity of all yakṣas, protect all sentient beings, *svāhā*.
- By the verity of all gandharvas, remove all conflict and harm among people, *svāhā*.
- By the verity of all asuras, turn back all malignant constellations, *svāhā*.
- By the verity of all garuḍas, make all the nāgas act with loving-kindness and send down a great flow of rainfall here in the continent of Jambudvīpa, *svāhā*.
- By the verity of all kinnaras, pacify all evil and satisfy all sentient beings, *svāhā*.
- By the verity of all mahoragas, send down a broad and vast flow of rainfall and seize the five hindrances to rainfall, *svāhā*.
- By the verity of all humans, completely protect all people, *svāhā*.

- 1.51 *kara kara kiri kiri kuru kuru dara dara diri diri duru duru naṭa naṭa niṭi niṭi nuṭu nuṭu*
- 1.52 Lady Swift Departure, Lady Bearer of Great Clouds' Water, Lady Possessed of Clouds, Lady Possessed of Great Clouds, Lady Great Cloud Water Bearer, Lady Bright Cloud, Lady Cloud Born, Lady Seasonal Cloud, Lady Cloud Source, Lady Cloud Roar, Lady Cloud Dweller, Lady with a Cloud Crown, Lady Cloud Garland Wearer, Lady Adorned by Clouds, Lady Cloud Mount, Lady Cloud Home, Cloud Essence, Cloud Locks, Cloud Light, Having a Retinue of Clouds, Lady Who Abides in Vast Clouds, Lady Holding Clouds as Offerings, Lady Bringing Harvest, Lady Mountain Dweller, Nāga Mother Bhagavatī, Great Cloud with the Glorious Color of Stars, Lady Cool, Lady Whose Domain Is a Great Storm, [F.227.b] Lady Who Manifests the Great Nāgas, Bhagavatī, Lady Who Holds the Six Extracted Essences—by the verity of the Buddha, please send down rainfall here in the continent of Jambudvīpa, *svāhā*.
- 1.53 *ghara ghara⁶³ ghiri ghiri ghuru ghuru ghiriṇi ghiriṇi ghuma ghuma ghuma ghuma ghuma ghuma ghumari*
- 1.54 Lady Endowed with Nine Heads, Lady Endowed with a Great Cloud Garland, Lady with a Garland of Lightning, Lady Who Holds All Slitherers, Lady Wearing Cloud-Like Raiment, Lady with the Domain of All Strong Poisons, Lady Mounted on Arrayed Clouds, Lady Dragon's Roar, Lady Roar, Lady Who Incites Nāgas, Goddess Possessing a Garland of Great Clouds—exhort all the nāgas, saying, 'Without delay, through the blessings of the Tathāgata, send down rainfall here in the continent of Jambudvīpa,' *svāhā*.⁶⁴
- 1.55 *yara yara yiri yiri yuru yuru jara jara jiri jiri juru juru jhara jhara gutu gutu gugutu gaṭa gaṭa giṭi giṭi hara hara hili hili mulu mulu tala tala tili tili tulu tulu hana hana daha daha paca paca gṛhṇa gṛhṇa marda marda pramarda pravārṣa vignon maitreya ājñāpayati svāhā⁶⁵*
- 1.56 *buddhe buddhe bubuddhe subuddhe hara pāpana sarva satvānān adhiṣṭhayapuṇyama sarva buddhanān dharini dhare śubhamate guṇāgraprāpane mahājñānolake śukladharme sadyapratijñā mahāyānādhyuṣite lokajyeṣṭhabhagavati buddhamaitreyayuvuraya sarva kṣetrāni śukleśvetvama paradāre panaṭaravasini dhudhure dhudhuru śama śama śāntamānase*

May you completely clear away all hindrances to rainfall, *svāhā*.⁶⁶

By the verity of all the tathāgatas of the three times, who engage in perfect conduct with minds of loving-kindness and possess flawless minds of austerity, we exhort all the great nāgas. [F.228.a]

Great nāga king Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārārāja, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga kings Nanda and Upananda, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Sāgara, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Anavatapta, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Manasvin, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Varuṇa, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Takṣaka, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Dhṛtarāṣṭra, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Vāsuki, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Mucilinda, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Airāvaṇa, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Nuta, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Śrītejas, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Śrībhadra, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Vidyunmālin, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*. [F.228.b]

Great nāga king Mahāmaṇicūḍa, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Cūḍāmaṇidhara, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

Great nāga king Avabhāsanaśikhin, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

These and all other nāga kings, we exhort you—send down rainfall here in the continent of Jambudvīpa, *svāhā*.

1.58 *nāge nāge mahānāge ghoramānase nāgahṛdaya dhuma kule ugraroṣe pracanḍatejo viṣogre āśāviśe atighore kṛṣṇapiṅgale canacale lolajihve mahāphanakare kālapāśe raudravāsani tuṭumāve ghaṇa ghaṇa śikhini kaṇa kaṇa gaṇa gaṇa mahāgaṇagane para para piri piri puru puru visphurjane bhuru bhuru mahābhoge maṇidhari phiri phiri phuru phuru phara phara varṣa varṣa jalāmbudhare śambu śambu vataḍutampe dhud dhud dhud dhumve meghaprabhe meghavātine ḍhaka ḍhaka ḍhaka ḍhu ḍhumve ghaṇā ghaṇā śikini kana kana gaṇa gaṇa mahānāgagane nirātraṇya vajra dakāri mahānāgādhivataye ghuma ghuma ghuma payāstika jāṅgāriḡhujamaśame pikatasāṅkate ghoravisphurjani vijṛmabhante*

1.59 All nāgas, you are summoned. Through the blessings of all buddhas and the word and minds of loving-kindness of all the tathāgatas of the three times, send down rainfall here in the continent of Jambudvīpa, *svāhā*.⁶⁷

1.60 *namaḥ sarvabuddhebhyaḥ sidhyantu mantrapadāni svāhā*⁶⁸

1.61 *From the hundred thousand lines⁶⁹ of the noble Mahāyāna sūtra “The Great Cloud,” this is the sixty-fourth chapter, entitled “The Array of Winds That Send Down Rainfall.”*

2.

Ritual Procedure

2.1 One who desires to produce a great rainfall should first go to an open, clean area and erect a blue canopy, decorating it with blue pennants. [F.229.a] The Dharma practitioner should bathe their body, abide by the eightfold precepts, and don clean blue garments. Having anointed themselves with pleasant-smelling incense, they should consume the three white foods and seat themselves upon a blue cushion, facing east. After supplicating all the tathāgatas, they should read aloud this chapter on the array of winds from *The Great Cloud*, day and night without interruption.

2.2 They should set out four vases filled with blue water, together with as much offering cakes, incense, and flowers as they can gather. The Dharma practitioner should then use liquified cow dung to draw figures in the four directions. In the eastern direction they should use cow dung to draw a three-headed nāga king, three cubits tall, with a retinue of various nāga attendants. In the southern direction they should draw a five-headed nāga king, five cubits tall, with a retinue of various nāga attendants. In the western direction they should draw a seven-headed nāga king, seven cubits tall, with a retinue of various nāga attendants. In the northern direction they should draw a nine-headed nāga king, nine cubits tall, with a retinue of various nāga attendants. The Dharma practitioner should guard their own body, abiding in loving-kindness, and establish an attitude of compassion toward all sentient beings. Then, they should supplicate all the buddhas and bodhisattvas and share the virtuous roots with the nāgas. This is the ritual procedure.

2.3 If one reads aloud this chapter on the array of winds from *The Great Cloud* during a time of drought, then within one full day, two full days, or up to seven full days, it is certain that rain will fall. The ocean may recede with the tides, but this ritual for bringing rainfall, the speech of the Great Sage, will never change. That being the case, however, one must abide in discipline and virtuous qualities and abandon lax discipline, meat, fish, and the like.

One should consume rice gruel, curds, milk, rice with sugar, the three sweets, and so forth. [F.229.b] In this fashion, the ritual will be successful. As this was spoken by the King of Sages, there should be no doubts about this.

2.4 *From the noble Mahāyāna sūtra “The Great Cloud,” this is the sixty-fourth chapter “The Array of Winds That Send Down Rainfall” together with its ritual manual.*

c.

Colophon

c.1 Translated, revised, and finalized according to the new terminology by the Indian preceptors Jinamitra and Śilendrabodhi and the great editor-translator Bandé Yeshé Dé.

n.

NOTES

- n.1 Mahamegha Translation Group, trans., *The Great Cloud (1)* (<https://read.84000.co/translation/toh232.html>) (*Mahāmegha*), Toh 232 (84000: Translating the Words of the Buddha, 2022).
- n.2 *ldan dkar ma*, folio 299.a. See also Herrmann-Pfandt 2008, pp. 193–94.
- n.3 These are noted in Herrmann-Pfandt 2008, p. 193.
- n.4 Bendall 1880 and Moriguchi 1980. We have also consulted a parallel passage in the manuscript of the *Mahāpratyāṅgīrā Mahāvidyārājīnī dhāraṇī* (British Library, ref. EAP676/16/2 (<https://eap.bl.uk/archive-file/EAP676-16-2>)).
- n.5 Translated based on the Sanskrit *śrīmaṇiratnagarbhamahāmeghamañḍalakūṭāgāra*. The Tibetan could be rendered as “a palace made of a great multitude of śrīgarbha jewel clouds.”
- n.6 Here the Sanskrit gives the name Mahāmaṇicūḍa (“Great Jewel Crest”), which appears at this position in the list of nāgas at 1.57.
- n.7 Here the Sanskrit gives the name Śrīmat (“Fortunate” or “Eminent”), the Tibetan presumably reading *śrīmati*.
- n.8 Here the Sanskrit gives the name Ābhāsa (“Light”).
- n.9 Here the Sanskrit adds the name Mahākṣemaṅkara.
- n.10 Here the Tibetan gives the name Great Scent or Great Stain (*dri ma chen po*), presumably reading *mahābala* as *mahāmala*.
- n.11 The Sanskrit gives the name Phaluḍa, the meaning of which is not clear.
- n.12 Here the Sanskrit gives the name Hastikaṛṇa (“Elephant’s Ear”).

- n.13 Following the Sanskrit. The Tibetan gives the name *chu stobs* ("Water Power"), perhaps reading *udakambala*.
- n.14 The Tibetan gives the name *gser mdog sgra* ("Golden Voice"), presumably a corruption of *gser mdog skra* ("Golden Hair"), which would match the Sanskrit.
- n.15 Following the Sanskrit, which means "Cow's Head." The Tibet reads *bla glang mgo* ("Elephant Head"), presumably reading *gajāśīrṣa*.
- n.16 Here the Sanskrit gives the name Masaka ("Mosquito").
- n.17 Following the Sanskrit. The Tibetan reads *ngang pa'i gzi brjid*, perhaps reading *haṃsa* ("duck" or "goose") for *saṃha* (*saṃhata* meaning "solid" or "compact").
- n.18 Here the Sanskrit gives the name Jaradratha, which should perhaps be emended to the more plausible Jayadratha, which accords with the Tibetan.
- n.19 Here the Sanskrit give the name Vidhura, which is equally plausible.
- n.20 Here the Sanskrit gives the name Mahācaṇḍa ("Very Fierce").
- n.21 The Sanskrit repeats Mahāmeghāmbuda ("Great Water-Giving Cloud") here.
- n.22 Here the Sanskrit gives the name Kakuba, which is puzzling. Kakubha means something like "Space Region" or "Sky Quarter" but could also suggest a nāga who lives in a kakubha tree.
- n.23 Here the Sanskrit has been emended from Meghasphūḍita.
- n.24 Following the Sanskrit ("Crow's Cawing"). The meaning of the Tibetan *gser ngad can* is not clear.
- n.25 Here the Sanskrit gives the name Vidyunnada ("Sound of Lightning").
- n.26 Here the Sanskrit gives the name Vikaṭa ("Monstrous," implying an unusual or frightening appearance due to size or unusual body features).
- n.27 Here the Sanskrit reads, "Headed by these, the most prominent among all nāga kings" (*pramukhaiḥ sarvamaḥānāgarājapūrvamaṅgamaś*).
- n.28 The Sanskrit adds "garlands" (*dāma*).
- n.29 The Sanskrit adds "trumpets" (*tūrya*).

- n.30 The Sanskrit either omits this item (Tib. *sil snyan*) or combines it with the next (Skt. *tāḍāvācāra*).
- n.31 The Sanskrit has “jeweled tassels” (*ratnadāma*).
- n.32 The Sanskrit adds here “with murmuring and rumbling sounds, with gusts of wind, with loud sounds, making pleasing sounds of Dharma...” (*garjanto guḍuguḍāyamāna mahāvātāṃ pravāyanto mahānādaṃ nadanto ramaṇīyamś ca dharmanādaṃ nadantaḥ*).
- n.33 The phrase “we make offerings” is added for clarification.
- n.34 The word “blue” is added for clarification.
- n.35 “We will fill the sky with emanations of” has been added here and below.
- n.36 The Sanskrit repeats here “the great lord of the nāgas in the trichiliocosm” (*trisāhasramahāsāhasriko mahānāgādhipatiḥ*).
- n.37 The Sanskrit repeats here “the great lord nāgas in the trichiliocosm” (*trisāhasramahāsāhasriko mahānāgādhipatiḥ*).
- n.38 Here the Sanskrit reads “how can one eliminate all the sufferings specific to nāgas of all the nāgas and send, with joy and happiness, abundant rains to the continent of Jambudvīpa, time after time?” (*sarvanāgānāṃ sarvanāgaduhkāni pratiprasraṇbhīyeyuḥ praharṣitāḥ sukhasamanvitāśceha jambudvīpe kālānukālāṃ varṣadhāra utsrjeyuḥ*).
- n.39 The Sanskrit repeats here “the great lord nāgas in the trichiliocosm” (*trisāhasramahāsāhasriko mahānāgādhipatiḥ*).
- n.40 Based on the Tibetan transcript, on Bendall’s and Moriguchi’s editions of the Sanskrit text, and on the parallel passage in the manuscript of the *Mahāpratyāṅgīrā Mahāvīdyārājī*, this dhāraṇī could be conjecturally reconstructed as *dharaṇīdhāraṇi uttāraṇi sampratiṣṭhite vijayavarṇasatyapratijñāsahā jñānavati utpādani vināśani abhiśecani abhivyaḥāra śubhāvati jīmūta ehi kavārāṇi vaha hara kleśān dhuna pāpaṃ śodhaya mārgān nirīhikadharmatā-śuddhāloka-vitimirarājasa-duḥkhaśamana-sarvabuddhāvalokana-adhiṣṭhite prajñājñānābhe svāhā*. This could be rendered into English as “O maintainer of the earth, O savior who stands firm. You appear [in the garb of] victory. With your courage, you are true to your promises. O possessor of gnosis! You are the creator and you are the destroyer. You who release showers, please make your [thunderous] sound. O beautiful cloud, please come, bring forth the lotuses, remove afflictive emotions, destroy what is

evil, and clear up the paths. You who are empowered by the gaze of all the buddhas—the gaze that removes suffering with its pure light of the effortless *dharmatā*, free from the darkness of passion—you who shine with the light of insight-gnosis, *svāhā!*”

- n.41 The beginning of this paragraph is omitted in the Sanskrit.
- n.42 In the Sanskrit this clause reads “...who are a multitude of clouds of shining banners of gnosis, who swiftly bring on prosperity...”
- n.43 “Nāga paternal lines” (*klu’i cho rigs*) is omitted in the Sanskrit.
- n.44 The Sanskrit simply has “dhāraṇī mantra.”
- n.45 The Sanskrit simply has “dhāraṇī mantra.”
- n.46 The Sanskrit adds here “stop all killing of all sentient beings” (*sarvasattvānaṃ sarvaghātanāḥ ... nivāraya*).
- n.47 The Sanskrit add “prevent beings’ pain” (*satva ... pīḍāḥ ... nivāraya*).
- n.48 Based on the Tibetan transcript and Bendall’s partial edition (only the first couple of lines) of the Sanskrit text and on the parallel passage in the manuscript of the *Mahāpratyaṅgīrā Mahāvīdyārājī*, this dhāraṇī could be conjecturally reconstructed as *mahājñānāvabhāsani śrītejalakṣmi ḍṛḍhavikramavajrasaṃhatane paramavirājanirmalaguṇaketusūryaprabhe vimalāṅgayasṭi bhara bhara sambhara sambhara dudumbu hana hana mahāprabhe vibhūtamahāmaho ’ndhakāre prajñāgrāsuddhe paripūrṇamaitri maitriviraṇaskandhamaitrāmbudhare jala jala jala jala jalāmbudhare bodhyaṅgakusume daśabale caturvaiśāradye aṣṭādaśāveṇīkabuddhadharme śubhamati puṇyārāśi śukladharmasamanvite gambhīre virajase vimale viśeṣaprapṭe nirāsravadharme sarvalokajyaiṣṭhājyeṣṭhaparapravare anuttare asaṅge dhara dhara dhiri dhiri dhuru dhuru sāntamate sāntavege cara cara cara cara ciri ciri curu curu paramabuddhānumate mahāprajñāpāramite svāhā. This dhāraṇī seems to be addressing a cloud filled with lightning, identified, because of its splendor, first with the goddess Lakṣmī and then with Prājñāpāramitā. It could be rendered into English as “O Lakṣmī of brilliant splendor, you shine with the light of great gnosis. Your thunderclaps steadily roll on. You are a supremely bright banner of qualities, as dazzling as the sun. Endowed with stainless wand-like limbs, maintain, maintain! Provide, provide! Make thundering sounds! Strike, strike! Intensely bright, you manifest your great power in the midst of darkness. Purified by your sharp insight, you are completely filled with love. O loving receptacle of water, you are the shoulder supporting the sounds of love. Water, water, water, water, O receptacle of water, you are the flower of the limbs of awakening. You are endowed with the ten powers, the*

four confidences, and the eighteen unique qualities of a buddha. With a sublime mind, you are a heap of merit, richly endowed with virtuous qualities. You are profound, stainless, and immaculate. You have attained excellence, and your dharmas are free from karmic inflows (*āsrava*). You are preeminent among those who are the most excellent among the excellent. You are the unsurpassed one free from attachment. Hold, hold! Be firm, be firm! Be unswerving, be unswerving! Your mind is peaceful and you quell agitation. Act, act! *Ciri ciri curu curu!* O great perfection of wisdom, beloved by the supreme Buddha, *svāhā!*"

- n.49 This paragraph is omitted in Bendall's edition of the Sanskrit.
- n.50 *Sara sara* means "move, move!" Here, and all the way up to and including the paragraph at 1.47, only the first pair of the Sanskrit words is translatable. The subsequent two pairs are added for alliterative effect. Thus, in the phrase *sara sara siri siri suru suru*, only *sara sara* has a meaning. *Siri siri* and *suru suru* are alliterative variations of *sara sara* with (presumably) the same meaning.
- n.51 *Java java* means "Be quick, be quick!"
- n.52 *Cara cara* means "Act, act!"
- n.53 *Vara vara* means "Surround, surround!"
- n.54 *Bhara bhara* means "Maintain, maintain!"
- n.55 The meaning of *ghaḍa ghaḍa* could not be determined. It possibly means "Cover, cover!" or "Spread over, spread over!"
- n.56 *Taṭa taṭa* means "Rumble, rumble!"
- n.57 *Kala kala* means "Murmur, murmur!"
- n.58 The meaning of *rāla rāla* could not be determined.
- n.59 The meaning of *ghama ghama* could not be determined.
- n.60 The meaning of *nara nara* could not be determined.
- n.61 The meaning of *gaṭa gaṭa* could not be determined.
- n.62 The meaning of *śara śara* could not be determined.
- n.63 *Ghara ghara* means "Sprinkle, sprinkle!" whereas the remaining words, apart from *ghiriṇi ghiriṇi*, which means "O sprinkler, sprinkler!" are just alliterative variations of *ghara ghara*.

- n.64 In the parallel passage of the *Mahāpratyāṅgīrā Mahāvidyārājī*, the preceding is not a list of independent names of goddesses, as it appear to be in the Tibetan, but all are epithets of one and the same deity, who is addressed in the vocative. The dhāraṇī would thus begin “O swift flowing one, the bearer of great clouds...” Here we have followed the Tibetan, as it presents divergences in this and other ways from the Sanskrit passage.
- n.65 After amending *pravārśa vighnan* to *pramarda vighnān*, the part *daha daha ... svāhā* could be translated as “strike, strike, burn, burn, cook, cook, seize, seize, crush, crush, grind, grind the obstacle makers! So commands Maitreya, *svāhā!*”
- n.66 In the Sanskrit text in the parallel passage in the manuscript of the *Mahāpratyāṅgīrā Mahāvidyārājī*, this line is an unbroken continuation of the same dhāraṇī that starts with *buddhe buddhe*. It reads in Sanskrit *sarvavarṣavighnaviṣkambhiye svāhā*, which phrase should be appended after *śāntamānase* at the end of the previous paragraph. However, since the this passage is translated in the Tibet text, we have accordingly translated it into English here. According to the Sanskrit, this dhāraṇī could be conjecturally reconstructed as *buddhe buddhe bubuddhe subuddhe hara pāpaṃ sarvasattvānām adhiṣṭha puṇyaṃ sarvabuddhānāṃ dhariṇidhare śubhamate guṇāgraprāpaṇe mahājñānolke śukladharme satyapratijñā mahāyānādhyuṣite lokajyeṣṭhabhagavati buddhamaitre āpūraya sarvakṣetrāṇi śukleśvetāmbāre pāṇḍaravāsini dhudhure dhudhuru sama śama śāntamānase sarvavarṣavighnaviṣkambhiye*. The dhāraṇī seems to be addressing a cloud that is bright with lightning and identified with the goddess Pāṇḍaravāsini, the consort of Amitābha. It could be translated as “O realized one, utterly and profoundly realized! Remove what is evil and bless (invest?) all beings with the merit of all the buddhas. O maintainer (sustainer?) of the earth with a pure mind, you have attained the very best of qualities. O firebrand (meteor?) of great gnosis, your dharmas are white. You are true to your promises. You are a receptacle for the Great Vehicle. You are the most exalted lady(?) (*bhagavati*) in the world. O rumbling one, make your rumbling sounds! Pacify, pacify, O tranquil-minded one who clears away all hindrances to rainfall.”
- n.67 In the parallel passage in the manuscript of the *Mahāpratyāṅgīrā Mahāvidyārājī*, this line is an unbroken continuation of the same dhāraṇī that starts with *nāge nāge*. Since this dhāraṇī is more corrupt than the previous ones, the reconstruction that follows is tentative. It is not completely clear whether the deity being addressed is female or male. Based on the Tibetan transcript and the parallel passage in the manuscript of the *Mahāpratyāṅgīrā Mahāvidyārājī*, this dhāraṇī could be conjecturally reconstructed as *nāge nāge*

mahānāge ghoramānase nāgaḥṛdayadhūmākule ugraroṣaṇe praçaṇḍatejoviṣāgre āśīviṣe atighore kṛṣṇapiṅgale cañcale lalajihve mahāphaṇakare kālapāṣe raudravāṣini ḍuḍumbe mahāghane ghanaśikhini kaṇa kaṇa gaṇa gaṇa mahāgaṇagaṇe para para piri piri puru puru viṣphūrjane bhuru bhuru mahābhoge maṇidhare phiri phiri phuru phuru phara phara varṣa varṣa jalāmbudhare śambhu śambhu varaṭutame dhuddhu dhuddhumbe meghaprabhe meghavāhine ḍhaka ḍhaka ḍhaka ḍhuḍhumbe ghanaghanaśikhini kana kana gaṇa gaṇa mahānāgagaṇe †nirātraṇyavajradakāri† mahānāgādhipatnīye ghuma ghuma ghuma pāyasike jāṅgāribhujaṅgame vikaṭasaṅkate ghoraviṣphūrjani vijṛmbhante āvāhayāmi sarvanāgagaṇān sarvabuddhādhiṣṭhāna-sarvatryadhvaga-tathāgatasatyena mahāmaitramatinā pravaraṣatha jambudvīpe svāhā. It could be translated, somewhat freely given the Sanskrit uncertainties, as “O nāga, nāga, great nāga with a vehement disposition! The essence of nāgas, surrounded by smoke and fiercely enraged! Your supreme venom has terrible potency. O supremely dreadful āśīviṣa snake, black and yellow, with a swaying [body], a quivering tongue, and a great hood! You [resemble] a black noose. You howl wildly and make thunderous sounds. O heavy cloud, with a streak of light amidst the dark, kaṇa kaṇa gaṇa gaṇa! You have many hosts of followers, para para piri piri puru puru! O thundering one, bhuru bhuru! You with the mighty coils and hood, adorned with a jewel, phiri phiri phuru phuru phara phara! Send rain, send rain, O receptacle of water! O kind one, kind one, the best †ṭutamā†! Make thunderous dhuddhu sounds, O thundering one! O cloud-colored bringer of clouds, ḍhaka ḍhaka ḍhaka! Make your thunderous ḍhuḍhu sounds. O heavy cloud, with a streak of light amidst the dark, kana kana gaṇa gaṇa! You with a great retinue of nāgas, †nirātraṇyavajradakāri†! O great lady-ruler of nāgas, ghuma ghuma ghuma. You are fond of milk, O slitherer in the jungle! With your huge form, you are pose a great danger. O terrible thunderer with a gaping mouth! I am summoning all the nāga hosts. By the blessing of all the buddhas, by the verity of all the tathāgatas of the three times, by their loving thoughts, do send rain in Jambudvīpa, svāhā!”

n.68 “Homage to all the buddhas! May the words of the mantra be effective!”

n.69 The Tibetan does not specify what is counted in this number, and although the intended meaning may possibly be chapters, we have taken it as referring to ślokas, “text units” consisting of thirty-two syllables, the same number found in *anuṣṭubh* verse, even though some parts of the sūtra are in prose—hence “lines” and not “verses” or “stanzas.” This is analogous to the numbers that identify the Perfection of Wisdom sūtras (also mostly in prose) according to their length.

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 Abiding in the Cloud Abode

sprin gyi gnas la gnas pa

སྤྲིན་གྱི་གནས་ལ་གནས་པ།

—

A tathāgata.

g.2 Abundant Clouds

sprin rnam par rgyas

སྤྲིན་རྣམ་པར་རྒྱས།

—

A tathāgata.

g.3 affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.4 Airāvaṇa

sa srung gi bu

ས་སྤྲུང་གི་བུ།

airāvaṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.5 All Illuminating

kun tu snang

ཀུན་ཏུ་སྤྲོད།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.6 **Ambuda**
chu sbyin
ཚུ་སྤྱི་ན།
ambuda
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.7 **Amoghadarśana**
don yod mthong
དོན་ཡོད་མཐོང་།
amoghadarśana
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.8 **Amṛta**
bdud rtsi can
བདུད་རྩི་ཅན།
amṛta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.9 **Amṛtadhāra**
bdud rtsi rgyun
བདུད་རྩི་རྒྱུན།
amṛtadhāra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.10 **Amṛtasāra**
bdud rtsi' i snying po
བདུད་རྩི་འི་སྤྱིང་པོ།
amṛtasāra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.11 **Anantakrama**
gom stabs mtha' yas
གོམ་སྟབས་མཐའ་ཡས།
anantakrama
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.12 **Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārārāja**

rgya mtsho'i sprin bkod pa'i gzi brjid kyi dkyil 'khor gdugs lta bu'i rgyal po

རྒྱལ་མཚོའི་སྤྲིན་བཀོད་པའི་གཟི་བརྗིད་ཀྱི་དཀྱིལ་འཁོར་གསུགས་ལྷ་བུའི་རྒྱལ་པོ།

anantaparikarasāgarameghavyūhatejomaṇḍalachartākārārāja

Lord of the nāgas in the trichiliocosm.

g.13 Anavatapta

ma dros pa

མ་རྩོམ་པ།

anavatapta

A nāga king present in the assembly of the Buddha Śākyamuni.

g.14 Aṅgiramukha

ing gi ra'i gdong

ཡིང་གི་རའི་གདོང་།

aṅgiramukha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.15 Apalāla

sog ma med

སོག་མ་མེད།

apalāla

A nāga king present in the assembly of the Buddha Śākyamuni.

g.16 Arciḥskandha

'od 'phro phung po

འོད་འཕྲོ་ཕུང་པོ།

arciḥskandha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.17 Āśīviṣa

myur gdug

མུར་གསུག

āśīviṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.18 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A class or powerful nonhuman beings, sometimes called demigods, who are often portrayed as the enemies of the devas. One of the six classes of beings.

g.19 Aśvaka

mgyogs 'gro

མཚོགས་འགོ།

aśvaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.20 Avabhāsaśikhin

snang ldan gtsug phud can

སྐྱེ་ལྷན་གཙུག་ལྷན་ཅན།

avabhāsaśikhin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.21 Baladeva

stobs lha

སྟོབས་ལྷ།

baladeva

A nāga king present in the assembly of the Buddha Śākyamuni.

g.22 Balāhaka

sprin chen

སྤྲིན་ཚེན།

balāhaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.23 Ballira

bal li ra

བལ་ལི་ར།

ballira

A nāga king present in the assembly of the Buddha Śākyamuni.

g.24 Beautiful Cloud

sprin mdzes

སྤྲོན་མངོས།

—

A tathāgata.

g.25 bhagavān

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this 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 *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.26 Bhagavatī

bcom ldan 'das ma

བཙེམ་ལྷན་འདས་མ།

—

A goddess.

g.27 Bharukaccha

dam pa 'gebs

དམ་པ་འགོབས།

bharukaccha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.28 bhikṣu

dge slong

དགོས་སྤོང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

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

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

g.29 Bhīmaka

skrag byed

སྐྱལ་བྱེད།

bhīmaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.30 Bhīṣaṇa

'jigs byed

འཇིགས་བྱེད།

bhīṣaṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.31 Bhujamgama

lag 'gro

ལག་འགྲོ།

bhujamgama

A nāga king present in the assembly of the Buddha Śākyamuni.

g.32 Bimbika

bim pi ka

བིམ་པི་ཀ།

bimbika

A nāga king present in the assembly of the Buddha Śākyamuni.

g.33 bodhisattva

byang chub sems dpa'

བྱང་ཚུབ་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.34 **Brahmā**

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.35 **Brahmā world**

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

One of the celestial realms belonging to the form realm, it is ruled over by the god Brahmā.

g.36 **Bṛhaddruma**

sdong chen

སྡོང་ཆེན།

bṛhaddruma

A nāga king present in the assembly of the Buddha Śākyamuni.

g.37 **buddha realm**

sangs rgyas kyi yul

སངས་རྒྱལ་གྱི་ཡུལ།

buddhaviṣaya

A world that has been transformed and blessed by a buddha. Similar to a “buddhfield.”

g.38 buddhfield

sangs rgyas kyi zhing

སངས་རྒྱལ་གྱི་ཞིང་།

buddhakṣetra

A world that has been transformed and blessed by a buddha. Similar to a “buddha realm.”

g.39 Citrasena

sna tshogs sde

སྣ་ཚོགས་སྡེ།

citrasena

A nāga king present in the assembly of the Buddha Śākyamuni.

g.40 Cloud Essence

sprin gyi snying po

སྤྲིན་གྱི་སྤྲིང་པོ།

—

A goddess.

g.41 Cloud Fulfilling Equanimity’s Splendor

snyoms pa’i gzi brjid sgrub pa’i sprin

སྤྲིན་པའི་གཟི་བརྗིད་སྐྱུབ་པའི་སྤྲིན།

—

A tathāgata.

g.42 Cloud Gatherer

sprin ’du bar mdzad

སྤྲིན་འདུ་བར་མཛད།

—

A tathāgata.

g.43 Cloud Light

sprin gyi 'od

སློན་གྱི་འོད།

—

A tathāgata.

g.44 Cloud Light

sprin 'od

སློན་འོད།

—

A goddess.

g.45 Cloud Locks

sprin gyi ral pa can

སློན་གྱི་རལ་པ་ཅན།

—

A goddess.

g.46 Cloud River

sprin gyi chu bo

སློན་གྱི་ཚུ་བོ།

—

A tathāgata.

g.47 Cloud That Vanquishes All Arrays of Wind

rlung gi dkyil 'khor thams cad rnam par 'joms pa'i sprin

རླུང་གི་དགྱིལ་འཁོར་ཐམས་ཅད་རྣམ་པར་འཛོམས་པའི་སློན།

—

A tathāgata.

g.48 Cloud-Born Harvest

sprin gyis lo tog skyed

སློན་གྱིས་ལོ་ཏོག་སྐྱེད།

—

A tathāgata.

g.49 Cloud-Like Exaltation

sprin ltar 'phags

སློན་ལྟར་འཕགས།

—

A tathāgata.

g.50 Cloud-Like Resounding

sprin ltar rnam par sgrogs

སློན་ལྟར་རྣམ་པར་སློགས།

—

A tathāgata.

g.51 Cloud-Like Victory

sprin ltar rnam par 'joms pa

སློན་ལྟར་རྣམ་པར་འཛོམས་པ།

—

A tathāgata.

g.52 Cloud's Great Water Endowed with Six Flavors

ro bro ba drug dang ldan pa'i chu chen po'i sprin

རོ་བོ་བ་རྒྱལ་དང་ལྷན་པའི་ཚུ་ཆེན་པོའི་སློན།

—

A tathāgata.

g.53 Collected Clouds

sprin sdud

སློན་སྐྱུད།

—

A tathāgata.

g.54 Complete Cloud Coverage in Times of Drought

char mi 'bab pa na sprin gyis kun du 'gebs pa

ཆར་མི་འབབ་པ་ན་སློན་གྱིས་ཀུན་དུ་འགོབས་པ།

—

A tathāgata.

g.55 Completely Quaking

rnam par g.yo

རྣམ་པར་གཡོ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.56 Cūḍāmaṇidhara

gtsug na nor bu thogs

གཏུག་ན་ནོར་སུ་ཐོག་ས།

cūḍāmaṇidhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.57 Dardara

da ra da ra

དར་དར།

dardara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.58 Deceiver

yon po

ཡོན་པོ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.59 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

A type of incantation. Also used to refer to the mental capacity to retain teachings that one has heard, and to mnemonic devices used to aid such retention.

g.60 Dharaṇiṃdhara

sa 'dzin

ས་འཛིན།

dharaṇiṃdhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.61 Dharma body

chos kyi sku

ཚོས་ཀྱི་སྐྱེ།

dharmakāya

The Buddha as the embodiment of his teachings, the all-encompassing aspect of absolute reality.

g.62 Dhṛtarāṣṭra

yul 'khor

ཡུལ་འཁོར།

dhṛtarāṣṭra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.63 Dīptaprabha

'od 'bar

འོད་འབར།

dīptaprabha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.64 Dīrghapuccha

mjug ring

མཇུག་རིང།

dīrghapuccha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.65 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Upholding ethical conduct of body, speech, and mind. Second of the six or ten perfections.

g.66 Display of All Clouds

sprin kun du ston

སྐྱོན་ཀུན་དུ་སྟོན།

—

A tathāgata.

g.67 Dragon's Roar Resounding

'brug sgra bsgrags

འབྲུག་སྒྲ་བསྒྲགས།

—

A tathāgata.

g.68 Dramiḍa

'gro lding

འགོ་ལྗིང།

dramiḍa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.69 Dripping Cloud

sprin 'dzag

སྤྲིན་འཛེག།

—

A tathāgata.

g.70 Dundubhisvara

rnga sgra

རྩ་སྒྲ།

dundubhisvara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.71 Earth Vase

sa'i bum pa

སའི་བུམ་པ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.72 eight ones

brgyad po

བརྒྱད་པོ།

aṣṭāṅgaka

g.73 eightfold precepts

yan lag brgyad pa

ཡན་ལག་བརྒྱད་པ།

aṣṭāṅgaśīla

Eight precepts observed by householders, particularly around certain ritual observances.

g.74 Elāpattra

e la'i 'dab ma

ཇེ་ལའི་འདབ་མ།

elāpattra

Definition from the 84000 Glossary of Terms:

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

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

g.75 Elephant's Trunk

glang chen sna

གླང་ཆེན་སྒྲ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.76 Expansive Great Cloud

sprin chen bdal

སྤྲིན་ཆེན་བདམ།

—

A tathāgata.

g.77 Fierce

gtum po

གཏུམ་པོ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.78 Filled with Great Clouds

sprin chen pos khebs pa

སྤྲིན་ཚེན་པོས་ཁེབས་པ།

—

A tathāgata.

g.79 five obstacles to rainfall

char pa'i bar chad byed pa lnga

ཆར་པའི་བར་ཆད་བྱེད་པ་ལྔ།

—

Five conditions that prevent timely rainfall. In a discourse in Chinese translation, the *Discourse on the Arising of Worlds* (*Qishi jing* 起世經, Taishō 24, 1:349b1–c14), these are given as (1) The asura king Rāhula emerges from his palace, gathers the rain clouds in both hands, and hurls them into the ocean; (2) The power of the fire element increases, causing the rain clouds to dissipate; (3) The power of the wind element increases, blowing the rain clouds into the desert or the wilderness; (4) The spirits responsible for causing rainfall become derelict in their duties, and thus the rain clouds dissipate without releasing rain; (5) The majority of people in Jambudvīpa become mired in affliction and desire and engage in unethical conduct, so the heavens refuse to send down rain.

g.80 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.81 Gambhīranirghoṣa

dbyangs zab

དབྱངས་ཟབ།

gambhīranirghoṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.82 **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.83 **Ganges Water Cloud**

gang gA'i chu sprin

གང་གཡེ་ཚུ་སྒྲིན།

—

A tathāgata.

g.84 **Garjasphoṭaka**

'brug sgrogs

འབྲུག་སྒྲོག་ས།

garjasphoṭaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.85 **garuḍa**

mkha' lding

མཁའ་ལྷིང་།

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.86 Gaveśīrṣa

—
—

gaveśīrṣa

A *nāga* king present in the assembly of the Buddha Śākyamuni.

g.87 gnosis

ye shes

ཡེ་ཤེས།

jñāna

Direct knowledge of emptiness and ultimate reality.

g.88 god

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.89 Goddess Possessing a Garland of Great Clouds

lha mo sprin chen phreng ldan ma

ལྷ་མོ་སྤྲིན་ཆེན་ཕྱེང་ལྷན་མ།

—

A goddess.

g.90 Gopāla

sa skyong

ས་སྤྱོད།

gopāla

A nāga king present in the assembly of the Buddha Śākyamuni.

g.91 Great Cloud Arising

sprin chen 'byung

སྤྲིན་ཆེན་འབྱུང།

—

A tathāgata.

g.92 Great Cloud Bestowal

sprin chen byin

སྤྲིན་ཆེན་བྱིན།

—

A tathāgata.

g.93 Great Cloud Emitting Sound

sprin chen sgra 'byin

སྤྲིན་ཆེན་སྒྲ་འབྱིན།

—

A tathāgata.

g.94 Great Cloud Exaltation

sprin chen 'phags

སྤྲིན་ཆེན་འཕགས།

—

A tathāgata.

g.95 Great Cloud Expanse

sprin rgya chen

སློན་ཀྱི་ཆེན།

—

A tathāgata.

g.96 Great Cloud Illuminator

sprin chen 'od mdzad

སློན་ཆེན་འོད་མཛད།

—

A tathāgata.

g.97 Great Cloud Incense Body

spos kyi sku

སློན་གྱི་སྒྲུ།

—

A tathāgata.

g.98 Great Cloud Lion

sprin chen seng ge

སློན་ཆེན་སེང་གེ།

—

A tathāgata.

g.99 Great Cloud Lord

sprin chen dbang phyug

སློན་ཆེན་དབང་ཕྱུག།

—

A tathāgata.

g.100 Great Cloud Parasol

sprin chen gdugs

སློན་ཆེན་གདུགས།

—

A tathāgata.

g.101 Great Cloud Producing Rainfall

sprin chen char chu skyes

སློན་ཆེན་ཆར་ཚུ་སྐྱེས།

—

A tathāgata.

g.102 Great Cloud Spray

chu 'thor sprin chen

ཚུ་འཕོར་སློན་ཆེན།

—

A tathāgata.

g.103 Great Cloud Utpala

sprin chen ud pa la

སློན་ཆེན་ལུང་པ་ལ།

—

A tathāgata.

g.104 Great Cloud with the Glorious Color of Stars

sprin chen dpal ldan skar mdog can

སློན་ཆེན་དཔལ་ལྷན་སྐར་མ་དོག་ཅན།

—

A goddess.

g.105 Great Cloud-Like Vision Appearing and Resounding in Space

sprin chen po ltar nam mkha' mthong nas bsgrags pa

སློན་ཆེན་པོ་ལྟར་ནས་མཁའ་མཐོང་ནས་བསྐྱེད་པ།

—

A tathāgata.

g.106 Great Clouds Filling the Ocean

sprin chen rgya mtsho 'gengs

སློན་ཆེན་གྲུ་མཚོ་འགོངས།

—

A tathāgata.

g.107 Great Cloud's Host of Blazing Lightning

sprin chen po'i glog 'bar ba'i tshogs

སློན་ཆེན་པོའི་གྲོག་འབར་བའི་ཚོགས།

—

A tathāgata.

g.108 Great Cooling Cloud’s Deep Roar That Vanquishes Unhappiness

sprin chen bsil 'byung mi dga' rab 'joms sgra zab sgrogs pa

སྤྲིན་ཚེན་བསིལ་འབྱུང་མི་དགའ་རབ་འཛོམས་སྤྲ་བཟ་སྤྲོགས་པ།

—

A tathāgata.

g.109 Great Multitude of Clouds

sprin gyi dkyil 'khor chen po

སྤྲིན་གྱི་དཀྱིལ་འཁོར་ཚེན་པོ།

—

A tathāgata.

g.110 great sage

thub pa chen po

ཐུབ་པ་ཚེན་པོ།

mahāmuni

An epithet of a buddha. *Muni* is an ancient title, derived from the verb *man* (“to contemplate”), given to someone who has attained the realization of a truth through their own contemplation and not by divine revelation.

g.111 Great Thick Cloud

sprin stug chen po

སྤྲིན་སྦྱག་ཚེན་པོ།

—

A tathāgata.

g.112 Great Water-Giver

chu sbyin chen po

ཚུ་སྦྱིན་ཚེན་པོ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.113 Having a Retinue of Clouds

sprin gyi 'khor ldan

སྒྲིན་གྱི་འཁོར་ལྷན།

—

A goddess.

g.114 Himavat

kha ba can

ཁ་བ་ཅན།

himavat

A nāga king present in the assembly of the Buddha Śākyamuni.

g.115 Indradhvaja

dbang po'i rgyal mtshan

དབང་པོའི་རྒྱལ་མཚན།

indradhvaja

A nāga king present in the assembly of the Buddha Śākyamuni.

g.116 indranīla

an da rnyil

ཨན་དཀྱིལ།

indranīla

A type of jewel associated with the god Indra, likely referring to a sapphire.

g.117 Indraprabha

dbang po'i 'od

དབང་པོའི་འོད།

indraprabha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.118 Indrasena

dbang po sde

དབང་པོ་སྡེ།

indrasena

A nāga king present in the assembly of the Buddha Śākyamuni.

g.119 Indrayaṣṭi

dbang po'i mchod sdong

དབང་པོའི་མཚོ་དམྱེང་།

indrayaṣṭi

A nāga king present in the assembly of the Buddha Śākyamuni.

g.120 Indrāyudhaśikhara

gtsug phud 'ja' can

གཏུག་ཕུད་འཇའ་ཅན།

indrāyudhaśikhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.121 Infinite Cloud Forms

sprin gzugs mtha' yas

སྤྲིན་གཟུགས་མཐའ་ཡས།

—

A tathāgata.

g.122 Īṣādhāra

gshol mda' 'dzin

གཤོལ་མདའ་འཛིན།

īṣādhāra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.123 Jalaṃdhara

chu 'dzin

ཇུ་འཛིན།

jalaṃdhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.124 Jambu river

'dzam bu'i chu bo

འཛམ་བུའི་ཇུ་བོ།

—

Legendary river carrying the golden fruit fallen from the legendary jambu (“rose apple”) tree.

g.125 Jambudhvaja

'dzam bu'i rgyal mtshan

འཛམ་བུའི་རྒྱལ་མཚན།

jambudhvaja

A nāga king present in the assembly of the Buddha Śākyamuni.

g.126 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་རྒྱུད།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.127 Jarāyana

rga ba 'byung

རྒྱ་བ་འབྱུང།

jarāyana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.128 Jyotīrasa

skar mdog

སྐར་མདོག།

jyotīrasa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.129 Kākanāda

gser ngad can

གསེར་ངག་ཅན།

kākanāda

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.130 **Kālaka**
nag po
 ནག་པོ།
kālaka
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.131 **Kambala**
 —
 —
kambala
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.132 **Kambudhāra**
dung thogs
 དུང་ཐོགས།
kambudhāra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.133 **Kanakaprabha**
gser 'od
 གསེར་འོད།
kanakaprabha
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.134 **Kharakarṇa**
rna rtsub
 རྣ་རུབ།
kharakarṇa
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.135 **king of jewels**
nor bu'i rgyal po
 རོར་བུའི་རྒྱལ་པོ།
maṇirāja
 The most supreme of jewels, typically used as an epithet for diamonds.
- g.136 **King of Sages**

thub pa'i rgyal po

ཐུབ་པའི་རྒྱལ་པོ།

munirāja

An epithet of the Buddha Śākyamuni. *Muni* is an ancient title, derived from the verb *man* (“to contemplate”), given to someone who has attained the realization of a truth through their own contemplation and not by divine revelation.

g.137 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.138 Kṛmiśa

srin bu gnas

སྲིན་བུ་གནས།

kṛmiśa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.139 Kṛṣṇa

nag po

ནག་པོ།

kṛṣṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.140 Kṣemaṃkara

bde byed

བདེ་བྱེད།

kṣemaṃkara

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.141 Kumbhīra
chu srin kun b+hi ra
 རྒྱལ་ལྷ་ལྷོ་ར།
kumbhīra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.142 Kumbhīramukha
chu srin kun b+ha ra'i gdong
 རྒྱལ་ལྷ་ལྷོ་ར་འི་གདོང་།
kumbhīramukha
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.143 Kumudākara
ku mu da'i 'byung gnas
 ཀུ་མུ་དའི་འབྱུང་གནས།
kumudākara
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.144 Lady Adorned by Clouds
sprin gyis rnam par brgyan ma
 སྤྲིན་གྱིས་རྣམ་པར་བརྒྱན་མ།
 —
 A goddess.
- g.145 Lady Bearer of Great Clouds' Water
sprin chen po'i chu 'dzin ma
 སྤྲིན་ཆེན་པོའི་ཚུའཛིན་མ།
 —
 A goddess.
- g.146 Lady Bright Cloud
sprin gsal ma
 སྤྲིན་གསལ་མ།
 —
 A goddess.
- g.147 Lady Bringing Harvest

lo thog 'ongs sgrub ma

ལོ་ཐོག་འོངས་སྐྱབ་མ།

—

A goddess.

g.148 Lady Cloud Born

sprin 'byung ma

སྐྱོན་འབྱུང་མ།

—

A goddess.

g.149 Lady Cloud Dweller

sprin bzhugs ma

སྐྱོན་བཞུགས་མ།

—

A goddess.

g.150 Lady Cloud Garland Wearer

sprin gyi phreng ba mnga' ma

སྐྱོན་གྱི་སྤྲོང་བ་མངའ་མ།

—

A goddess.

g.151 Lady Cloud Home

sprin la gnas bcas ma

སྐྱོན་ལ་གནས་བཅས་མ།

—

A goddess.

g.152 Lady Cloud Mount

sprin bcibs ma

སྐྱོན་བཅིབས་མ།

—

A goddess.

g.153 Lady Cloud Roar

sprin sgrogs ma

སྐྱོན་སྐྱོགས་མ།

—

A goddess.

g.154 Lady Cloud Source

sprin gyi 'byung gnas ma

སྐྱོན་གྱི་འབྲུང་གནས་མ།

—

A goddess.

g.155 Lady Cool

bsil reg ma

བསིལ་རེག་མ།

—

A goddess.

g.156 Lady Dragon's Roar

'brug sgrogs ma

འབྲུག་སྐྱོགས་མ།

—

A goddess.

g.157 Lady Endowed with a Great Cloud Garland

sprin chen phreng ldan ma

སྐྱོན་ཆེན་ཐོང་ལྗན་མ།

—

A goddess.

g.158 Lady Endowed with Nine Heads

dbu dgu dang ldan ma

དབུ་དགུ་དང་ལྗན་མ།

—

A goddess.

g.159 Lady Great Cloud Water Bearer

sprin chen chu 'dzin

སྐྱོན་ཆེན་ཚུ་འཛིན།

—

A goddess.

g.160 Lady Holding Clouds as Offerings

mchod phyir sprin thogs ma

མཚོད་ཕྱིར་སློན་ཐོགས་མ།

—

A goddess.

g.161 Lady Mountain Dweller

ri sul na bzhugs ma

རི་སུལ་ན་བཞུགས་མ།

—

A goddess.

g.162 Lady Mounted on Arrayed Clouds

sprin bkod pa la bcibs ma

སློན་བཀོད་པ་ལ་བཅིབས་མ།

—

A goddess.

g.163 Lady Possessed of Clouds

sprin ldan ma

སློན་ལྡན་མ།

—

A goddess.

g.164 Lady Possessed of Great Clouds

sprin chen ldan ma

སློན་ཚེན་ལྡན་མ།

—

A goddess.

g.165 Lady Roar

sgra sgrogs ma

སྒྲ་སྒྲོགས་མ།

—

A goddess.

g.166 Lady Seasonal Cloud

dus sprin ma

དུས་སྤྱིན་མ།

—

A goddess.

g.167 Lady Swift Departure

shin tu mgyogs par bzhud ma

ཤིན་ཏུ་མགྲོགས་པར་བཞུད་མ།

—

A goddess.

g.168 Lady Wearing Cloud-Like Raiment

sprin lta bu'i na bza' man bsam

སྤྱིན་ལྗང་བྱུ་འེན་བཟའ་མན་བསམ།

—

A goddess.

g.169 Lady Who Abides in Vast Clouds

rgya chen sprin bzhugs ma

རྒྱ་ཆེན་སྤྱིན་བཞུགས་མ།

—

A goddess.

g.170 Lady Who Holds All Slitherers

lag gis 'gro thams cad 'dzin ma

ལག་གིས་འགོ་བམས་ཅད་འཛིན་མ།

—

A goddess.

g.171 Lady Who Holds the Six Extracted Essences

pon tra bcud kyis len drug 'dzin ma

པོན་ཏྲ་བཅུད་ཀྱིས་ལེན་དུག་འཛིན་མ།

—

A goddess.

- g.172 Lady Who Incites Nāgas
klu'i tshogs la skul ma
ལྷ་འི་ཚོགས་ལ་སྐུལ་མ།
—
A goddess.
- g.173 Lady Who Manifests the Great Nāgas
klu chen rnam par rol mdzad ma
ལྷ་ཆེན་རྣམ་པར་རོལ་མཛད་མ།
—
A goddess.
- g.174 Lady Whose Domain Is a Great Storm
tshub ma chen po spyod yul ma
ཚུབ་མ་ཆེན་པོ་སྤྱད་ཡུལ་མ།
—
A goddess.
- g.175 Lady with a Cloud Crown
sprin gyi cod pan ldan ma
སྤྲིན་གྱི་ཚོད་པན་ལྷན་མ།
—
A goddess.
- g.176 Lady with a Garland of Lightning
klog tshogs phreng ldan ma
ལྷོག་ཚོགས་ཐེང་ལྷན་མ།
—
A goddess.
- g.177 Lady with the Domain of All Strong Poisons
dug drag po thams cad spyod yul ma
དུག་རྒྱག་པོ་ཐམས་ཅད་སྤྱད་ཡུལ་མ།
—
A goddess.
- g.178 Lambura

'phyang ba

འཕུང་བ།

lambura

A nāga king present in the assembly of the Buddha Śākyamuni.

g.179 Lāṅgula

'jug ma

འཕྱག་མ།

lāṅgula

A nāga king present in the assembly of the Buddha Śākyamuni.

g.180 Like a Cloud of Great Precious Jewels

nor bu rin po che chen po'i sprin lta bu

ནོར་བུ་རིན་པོ་ཆེ་ཆེན་པོའི་སྒྲིན་ལྷ་བུ།

—

A tathāgata.

g.181 Mahābala

—

—

mahābala

A nāga king present in the assembly of the Buddha Śākyamuni.

g.182 Mahābhujamṅga

lag gis 'gro chen po

ལག་གིས་འགྲོ་ཆེན་པོ།

mahābhujamṅga

A nāga king present in the assembly of the Buddha Śākyamuni.

g.183 Mahābhujamṅgama

lag 'gro chen po

ལག་འགྲོ་ཆེན་པོ།

mahābhujamṅgama

A nāga king present in the assembly of the Buddha Śākyamuni.

g.184 Mahāgandhakusuma

me tog dri chen

མེ་ཏོག་རི་ཆེན།

mahāgandhakusuma

A nāga king present in the assembly of the Buddha Śākyamuni.

g.185 Mahāghora

drag po chen po

དྲག་པོ་ཆེན་པོ།

mahāghora

A nāga king present in the assembly of the Buddha Śākyamuni.

g.186 Mahāketudhvaja

tog chen po'i rgyal mtshan

ཏོག་ཆེན་པོའི་རྒྱལ་མཚན།

mahāketudhvaja

A nāga king present in the assembly of the Buddha Śākyamuni.

g.187 Mahāmaṇḍalika

dkyil 'khor chen po can

དཀྱིལ་འཁོར་ཆེན་པོ་ཅན།

mahāmaṇḍalika

A nāga king present in the assembly of the Buddha Śākyamuni.

g.188 Mahāmaṇicūḍa

gtsug na nor bu chen po

གཙུག་ན་ནོར་བུ་ཆེན་པོ།

mahāmaṇicūḍa

A great nāga king.

g.189 Mahāmeghagarbha

sprin chen snying po

སྤྲིན་ཆེན་སྤྲིན་པོ།

mahāmeghagarbha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.190 Mahāmeghāmbuda

chu sbyin sprin chen

ཚུ་སྤྲིན་སྤྲིན་ཆེན།

mahāmeghāmbuda

A nāga king present in the assembly of the Buddha Śākyamuni.

g.191 Mahānirṇādanādin

cher sgrogs

ཆེར་སྒྲོག་ས།

mahānirṇādanādin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.192 Mahāpāśa

zhags pa chen po

ཞགས་པ་ཆེན་པོ།

mahāpāśa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.193 Mahāphaṇaka

gdengs ka chen

གདེངས་ཀ་ཆེན།

mahāphaṇaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.194 Mahāpracāṇḍa

rab tu cher gtums

རབ་ཏུ་ཆེར་གཏུམས།

mahāpracāṇḍa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.195 Mahāpravarṣaka

rab tu char 'bebs chen po

རབ་ཏུ་ཆར་འབེབས་ཆེན་པོ།

mahāpravarṣaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.196 Mahāśarīra

lus chen

ལུས་ཆེན།

mahāśarīra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.197 Mahātejas

gzi chen

གཟི་ཆེན།

mahātejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.198 Mahāvidyujvāla

glog 'od chen po

གློག་འོད་ཆེན་པོ།

mahāvidyujvāla

A nāga king present in the assembly of the Buddha Śākyamuni.

g.199 Mahāvikrama

rtsal chen

རུས་ཆེན།

mahāvikrama

A nāga king present in the assembly of the Buddha Śākyamuni.

g.200 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.201 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.202 Maṇicūḍa
gtsug na nor bu
 གཙུག་ནོར་བུ།
maṇicūḍa
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.203 Maṇikaṅṭha
mgul na nor bu
 མགུལ་ནོར་བུ།
maṇikaṅṭha
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.204 māra
bdud
 བདུད།
māra
 The deities ruled over by Māra, the adversary of the Buddha and the personification of everything that hinders awakening.
- g.205 Meghacandra
sprin zla
 སྤྲིན་རྩ།
meghacandra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.206 Meghacchatra
sprin gdugs
 སྤྲིན་གཏུག་པ།
meghacchatra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.207 Meghaśaktika
sprin mthu can
 སྤྲིན་མཐུ་ཅན།
meghaśaktika
 A nāga king present in the assembly of the Buddha Śākyamuni.

- g.208 Meghasambhava
sprin byung
སློན་བྱུང།
meghasambhava
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.209 Meghasphuṭita
sprin las mngon byung
སློན་ལས་མངོན་བྱུང།
meghasphūṭita
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.210 Megheśvararāja
sprin gyi dbang phyug rgyal po
སློན་གྱི་དབང་ཕྱུག་རྒྱལ་པོ།
megheśvararāja
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.211 Mucilinda
btang bzung
བཏང་བབྱུང།
mucilinda
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.212 Naḍa
'dam bu
འདམ་བུ།
naḍa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.213 nāga
klu
ལྷུ།
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.214 nāga king

klu'i rgyal po

ལྷའི་རྒྱལ་པོ།

nāgarāja

A king among the nāga.

g.215 nāga lord

klu'i bdag po

ལྷའི་བདག་པོ།

nāgādhipati

A lord among the nāga.

g.216 Nāga Mother Bhagavatī

klu'i yum bcom ldan 'das ma

ལྷའི་ཡུམ་བཅོམ་ལྷན་འདས་མ།

—

A goddess.

g.217 Nāgakulodbhavameghavirājita

klu'i rigs las byung ba sprin gyis rnam par mdzes

ལྷའི་རིགས་ལས་བྱུང་བ་སློན་གྱིས་རྣམ་པར་མཛོལ།

nāgakulodbhavameghavirājita

A tathāgata.

g.218 Nāgasena

klu sde

ལྷ་སེ།

nāgasena

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.219 Nāgaśūra
klu dpa'
ལྷ་དཔལ།
nāgaśūra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.220 Naladatta
'dam bu byin
འདམ་བུ་བྱིན།
naladatta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.221 Nanda
dga' bo
དགའ་བོ།
nanda
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.222 Nandika
dga' bar byed pa
དགའ་བར་བྱེད་པ།
nandika
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.223 Naradatta
mis byin
མིས་བྱིན།
naradatta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.224 Nārāyaṇa
sred med kyi bu
སྲེད་མེད་ཀྱི་བུ།
nārāyaṇa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.225 Nimindhara

mu khyud 'dzin

མུ་མུད་འཛིན།

nimindhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.226 Noble Intelligence

dpal gyi blo gros

དཔལ་གྱི་བློ་གྲོས།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.227 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who will not be reborn again. Third of the four fruitions.

g.228 Nuta

nu ta

ནུ་ཏ།

—

A great nāga king.

g.229 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

One who is bound for only one further rebirth. Second of the four fruitions.

g.230 Pādapa

rkang pas 'thung

རྐང་པས་འཇུང་།

pādapa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.231 Padmaka

pad ma ka

པད་མ་ཀ

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.232 Pañcaśīrṣa

mgo lnga

མགོ་ལྷ།

pañcaśīrṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.233 Pauṇḍra

mdongs bu

མདོངས་བུ།

pauṇḍra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.234 Piṅgala

ser skya

ཤེར་སྐྱ།

piṅgala

A nāga king present in the assembly of the Buddha Śākyamuni.

g.235 Pleasant Appearance Great Cloud

blta sdug sprin chen

བལ་སྐྱུག་སྒྲིན་ཆེན།

—

A tathāgata.

g.236 Powerful Cloud-Like Hero

rtsal gyis sprin ltar dpa' bo

རྩལ་གྱིས་སྒྲིན་ལྟར་དཔའ་བོ།

—

A tathāgata.

g.237 Powerful Great Cloud Hero

sprin chen mthu rtsal dpa' bo

སྒྲིན་ཆེན་མཐུ་རྩལ་དཔའ་བོ།

—

A tathāgata.

g.238 Pralamba

rab 'phyang

རབ་འཕྱང།

pralamba

A nāga king present in the assembly of the Buddha Śākyamuni.

g.239 Prasphoṭaka

rab 'joms

རབ་འཇོམས།

prasphoṭaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.240 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.241 Precious Jewel Crest

gtsug na nor bu rin po che

གཏུག་ནོར་བུ་རིན་པོ་ཆེ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.242 Priyadarśana

mthong dga'

མཐོང་དགའ།

priyadarśana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.243 Rain Cloud

char sprin gyi sprin

ཆར་སྒྲིན་གྱི་སྒྲིན།

—

A tathāgata.

g.244 Rajaniṃdhara

mtshan mo 'dzin

མཚན་མོ་འཛིན།

rajaniṃdhara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.245 Ratnāmbuda

rin chen chu sbyin

རིན་ཆེན་ཚུ་སྒྲིན།

ratnāmbuda

A nāga king present in the assembly of the Buddha Śākyamuni.

g.246 Ratnanetra

rin chen mig

རིན་ཆེན་མིག།

ratnanetra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.247 Resounding of the Drum Tones Pervading All Ten Directions of
the Brilliant Maṇḍala Arisen from Clouds

*sprin las byung ba snang bar byed pa'i dkyl 'khor phyogs bcu mtho 'gebs rnga'i sgra
dbyangs shin tu rab sgrogs*

སྒྲིན་ལས་བྱུང་བ་སྣང་བར་བྱེད་པའི་དཀྱིལ་འཁོར་ཕྱོགས་བརྒྱ་མཐོ་འགོབས་རྗེས་སྒྲུ་དབྱངས་ཤིན་ཏུ་རབ་སྒྲོགས།

—

A tathāgata.

g.248 Sāgara

rgya mtsho

སྐ་མཚོ།

sāgara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.249 Sāgaramegha

rgya mtsho'i sprin

སྐ་མཚོའི་སྒྲིན།

sāgaramegha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.250 Sahasraśīrṣa

mgo stong can

མགོ་སྟོང་ཅན།

sahasraśīrṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.251 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.252 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

A bodhisattva known for his excellent conduct and his vow to make limitless offerings to all buddhas.

g.253 Saṃghaṭṭasabda

'khrug sgra

འཇུག་སྒྲ།

saṃghaṭṭasabda

A nāga king present in the assembly of the Buddha Śākyamuni.

g.254 Saṃhatana

—

—

saṃhatana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.255 Śaṅkha

dung

དུང།

śaṅkha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.256 Śāntin

zhi ba

ཞི་བ།

śāntin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.257 Saptaśīrṣa

mgo bdun

མགོ་བདུན།

saptaśīrṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.258 Śaśiketuprabha

zla ba'i rgyal mtshan 'od

ལྷ་བའི་རྒྱལ་མཚན་འོད།

śaśiketuprabha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.259 Śaśitejas

zla ba'i gzi brjid

ལྷ་བའི་གཟི་བརྗིད།

śaśitejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.260 Soarer

'phur ldang

འཕུར་ལྗིད།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.261 Somadarśana

zla mthong

ལྷ་མཐོང།

somadarśana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.262 Sphāraśīrṣa

mgo bo che

མགོ་བོ་ཆེ།

sphāraśīrṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.263 Splendor of Glorious Clouds

dpal ldan sprin gyi gzi brjid

དཔལ་ལྷན་སྒྲིན་གྱི་གཟི་བརྗིད།

—

A tathāgata.

g.264 Śrāmaṇa

dge tshul

དགེ་ཚུལ།

śrāmaṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.265 Śrībhadrā

dpal bzang

དཔལ་བཟང་།

śrīhadra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.266 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྡིང་པོ།

śrīgarbha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.267 Śrītejas

dpal gyi gzi brjid

དཔལ་གྱི་གཟི་བརྗིད།

śrītejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.268 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

srota-āpanna

One who has entered the stream that leads to liberation. The first of the four fruitions.

g.269 Sudarśana

legs mthong

ལེགས་མཐོང་།

sudarśana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.270 Sughoṣa

dbyangs snyan

དབྱངས་སྟོན།

sughoṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.271 Sundara

rab mdzes

རབ་མངོས།

sundara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.272 Sunetra

mig bzang

མིག་བཟང།

sunetra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.273 Supratiṣṭhita

shin tu brtan

ཤིན་ཏུ་བརྟན།

supratiṣṭhita

A nāga king present in the assembly of the Buddha Śākyamuni.

g.274 Śūrasena

dpa' sde

དཔའ་སྡེ།

śūrasena

A nāga king present in the assembly of the Buddha Śākyamuni.

g.275 Sūryaprabha

nyi 'od

ཉི་འོད།

sūryaprabha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.276 Suṣeṇa

sde bzang

སྡེ་བཟང།

suṣeṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.277 Suṣeṇa

cha byad mdzes

ཇབྱ་མངོས།

suṣeṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.278 Sutejas

gzi brjid mdzes

གཟི་བརྗིད་མདེས།

sutejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.279 Suvarṇakeśa

—

—

suvarṇakeśa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.280 Svastika

bkra shis ldan

བཀྲ་ཤིས་ལྷན།

svastika

A nāga king present in the assembly of the Buddha Śākyamuni.

g.281 Śvetaka

dkar po

དཀར་པོ།

śvetaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.282 Takṣaka

'jog po

འཇོག་པོ།

takṣaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.283 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.284 Tejasvin

gzi brjid can

གཟི་བརྗིད་ཅན།

tejasvin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.285 ten precious jewels

rin po che bcu

རིན་པོ་ཆེ་བཅུ།

—

Ten precious substances. According to one list, in a Chinese commentary to the *Buddhāvataṃsaka*, these are: gold, silver, beryl, cat’s eye, emerald, coral, amber, pearl, carnelian, and sodalite.

g.286 three sweets

mngar gsum

མངར་གསུམ།

—

Cream, honey, and ghee.

g.287 three white foods

dkar gsum

དཀར་གསུམ།

—

Three foods that are suitable for offering: milk, curd, and rice.

g.288 Tīkṣṇaka

rnon po

ཚྲོན་སྒོ།

tīkṣṇaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.289 Tīrthaka

mu stegs can

མུ་སྟེགས་ཅན།

tīrthaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.290 Toad

sbal pa

སྒྲལ་པ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.291 trichiliocosm

stong gsum gyi stong chen po

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

trisāhasramahāsāhasra

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*divisāhasramahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.292 Triśīrṣa

mgo gsum

མགོ་གསུམ།

triśīrṣa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.293 Udayana

'char 'od

འཆར་འོད།

udayana

A nāga king present in the assembly of the Buddha Śākyamuni.

g.294 Uddhura

mchog tu brtson

མཚོག་ཏུ་བརྩོན།

uddhura

A nāga king present in the assembly of the Buddha Śākyamuni.

g.295 Ugrakrodha

drag shul can

དྲག་ཤུལ་ཅན།

ugrakrodha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.296 Unfathomable Space

mkha' dpag med

མཁའ་དཔག་མེད།

—

A tathāgata.

g.297 Upadardara

u pa da ra da ra

ལུ་པ་དར་དར།

upadardara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.298 Upanaḍa

nye ba'i 'dam bu

ཉེབའི་འདམ་བུ།

upanaḍa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.299 Upananda

nye dga' bo

ཉེདགའ་བོ།

upananda

A nāga king present in the assembly of the Buddha Śākyamuni.

g.300 Utpalaka

ud pal

ཉུདཔལ།

utpalaka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.301 Uttaraka

bla ma

ལྷ་མ།

uttaraka

A nāga king present in the assembly of the Buddha Śākyamuni.

g.302 Vaḍabāmukha

rgya mtsho'i glong

རྒྱ་མཚོའི་གློང།

vaḍabāmukha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.303 Vaiḍūryaprabha

bai dUr+ya'i 'od

བེ་དུ་ཐུའི་འོད།

vaiḍūryaprabha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.304 Vairocana

rnam par snang bar byed pa

རྣམ་པར་སྣང་བར་བྱེད་པ།

vairocana

“Completely Illuminating.” A buddha.

g.305 Vairocanagarbhamahāmegha

rnam par snang mdzad snying po can gyi sprin chen po

རྣམ་པར་སྣང་མཛད་སྤྱིང་པོ་ཅན་གྱི་སྤྱིན་ཆེན་པོ།

vairocanagarbhamahāmegha

A tathāgata.

g.306 Vaiśvānaratejas

gzi brjid me 'dra

གཟི་བརྗིད་མེ་འདྲ།

vaiśvānaratejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.307 Vajrapāṇi

rdo rje 'chang

རྡོ་རྗེ་འཆང།

vajrapāṇi

A bodhisattva known as a fierce protector of the Buddha.

g.308 Vanquishing Untimely Clouds and Lightning

dus ma yin pa'i sprin dang lce 'bab pa rnam par 'joms pa

དུས་མ་ཡིན་པའི་སྒྲིན་དང་ལྷེ་འབབ་པ་རྣམ་པར་འཛོམས་པ།

—

A tathāgata.

g.309 Varṣadhāra

char rgyun

ཆར་རྒྱུན།

varṣadhāra

A nāga king present in the assembly of the Buddha Śākyamuni.

g.310 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

A nāga king present in the assembly of the Buddha Śākyamuni.

g.311 Vāsuki

nor rgyas kyi bu

ནོར་རྒྱས་ཀྱི་བུ།

vāsuki

A nāga king present in the assembly of the Buddha Śākyamuni.

g.312 Victorious Chariot

shing rtas rgyal

ཤིང་རྟ་རྒྱལ།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.313 Vidyujjvāla

glog 'bar

གློག་འབར།

vidyujjvāla

A nāga king present in the assembly of the Buddha Śākyamuni.

g.314 Vidyunmālin

glog gi phreng

གློག་གི་ཕྱེང།

vidyunmālin

A nāga king present in the assembly of the Buddha Śākyamuni.

g.315 Vigatakrodha

khro med

ཁྲོ་མེད།

vigatakrodha

A nāga king present in the assembly of the Buddha Śākyamuni.

g.316 Vimalatejas

dri med gzi brjid

དྷི་མེད་གཟི་བརྗིད།

vimalatejas

A nāga king present in the assembly of the Buddha Śākyamuni.

g.317 Vinardita

rnam par sgra 'byin

རྣམ་པར་སྒྲ་འབྱིན།

vinardita

A nāga king present in the assembly of the Buddha Śākyamuni.

- g.318 Vinīta
rnam par dul
 རྣམ་པར་དུལ།
vinīta
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.319 Vīra
dpa' ba
 དཔའ་བ།
vīra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.320 Viṣaṃdhara
dug 'dzin
 དུག་འཛིན།
viṣaṃdhara
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.321 Viṣogra
dug drag
 དུག་རྒག།
viṣogra
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.322 Visphoṭaka
rnam par 'joms
 རྣམ་པར་འཛོམས།
visphoṭaka
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.323 Visphūrjita
mthu bsgyings
 མཐུ་བསྐྱིདས།
visphūrjita
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.324 Vitara

bi ta ra

བི་ཏ་ར།

—

A nāga king present in the assembly of the Buddha Śākyamuni.

g.325 Vṛkodara

spyang lto

བྱུང་ལྷོ།

vṛkodara

A nāga king present in the assembly of the Buddha Śākyamuni.

g.326 Water-Holding Cloud

sprin gyi chu 'dzin

སྐྱིན་གྱི་ཚུ་འཛོན།

—

A tathāgata.

g.327 Wearing Cloud-Like Garments

sprin lta bu'i na bza' mnabs pa

སྐྱིན་ལྷ་སྲུང་ན་བཟའ་མནའ་བས་པ།

—

A tathāgata.

g.328 worthy one

dgra bcom pa

དག་བཅོམ་པ།

arhat

Fourth of the four fruits. An individual who has achieved liberation with the cessation of all mental afflictions. Also used as an epithet of a buddha.

g.329 yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

A class of semidivine 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. They are often

depicted as holding choppers, cleavers, and swords, and are said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa.

g.330 Yama

gshin rje

གཤིན་རྗེ།

yama

A nāga king present in the assembly of the Buddha Śākyamuni.