

༄༅། །སྤྱིན་ཆེན་པོ།

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## The Great Cloud (2)

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*Mahāmegha*

Translated into Tibetan by  
Śilendrabodhi · Jinamitra · Bandé Yeshé Dé

འཕགས་པ་སྤྱིན་ཆེན་པོ་ཐེག་པ་ཆེན་པོའི་མདོ་ལས་ཆར་དབབ་པ་རླུང་གི་དགྲིལ་འཁོར་གྱི་ལུ་ལྷ་ཞེས་བྱ་བ་རྟུག་ཅུ་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

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under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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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)<sup>1</sup> 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 Denkarma<sup>2</sup> 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.<sup>3</sup> In addition to these Tibetan translations, a partial Sanskrit version is also extant.<sup>4</sup>

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,<sup>5</sup> 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,<sup>6</sup> Cūḍāmaṇidhara, Avabhāsanaśikhin, and Indrāyudhaśikhara. There were also the nāga kings Indradhvaja, Indrayaṣṭi, Jambudhvaja, Svastika, Mahāmaṇḍalika, Mahābhujamga, Jyotīrasa, Śāsitejas, Noble Intelligence,<sup>7</sup> 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,<sup>8</sup> Kharakaṇa, Śaṅkha, Dardara, the nāga king Upadardara, Kṣemaṅkara,<sup>9</sup> Bhujamgama, [F.216.b] Mahābhujamgama, Mahābala,<sup>10</sup> Soarer,<sup>11</sup> Apalāla, Lambura, Kṛmiśa, and Kṛṣṇa. There were also the nāga kings Indrasena, Naḍa, Upanaḍa, Kambudhāra, Dramaḍa, Sundara, Elephant's Trunk,<sup>12</sup> Tīkṣṇaka, Piṅgala, Vidyujjvāla, Mahāvidyujjvāla, Baladeva, and Kambala.<sup>13</sup> There were also the nāga kings Bharukaccha, Amṛta, Tīrthaka, Vaiḍūryaprabha, Suvarṇakeśa,<sup>14</sup> Kanakaprabha, Śāśiketuprabha, Sūryaprabha, Udayana, and Gaveśīrṣa.<sup>15</sup> There were also the nāga kings Śvetaka, Kālaka, Yama, Śrāmaṇa, Toad,<sup>16</sup> Saṃhatana,<sup>17</sup> 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.<sup>18</sup> There were also the nāga kings Uttaraka, Dīrghapuccha, Sphāraśīrṣa, Bimbika, Vitara,<sup>19</sup> 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,<sup>20</sup> 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-Giver<sup>21</sup> and the nāga kings Vaiśvānaratejas, Megheśvararāja, Vigatakrodha, Earth Vase,<sup>22</sup> Nāgaśūra, Jalāṃdhara, Meghacchatra, Aṅgiramukha, Tejasvin, and Meghasphuṭita.<sup>23</sup> There were also the nāga kings Anantakrama, Suṣeṇa, Mahāsarīra, Vṛkodara, Śāntin, Vīra, Kākanāda,<sup>24</sup> Uddhura, Viṣogra, and Sughoṣa. There were also the nāga kings Amṛtasāra, Mahāpravarṣaka, Completely Quaking,<sup>25</sup> Saṃghaṭṭaśabda, Dundubhisvara, Amṛtadhāra, Nandika, Garjasphoṭaka, Śūrasena, Nārāyaṇa, and Vaḍabāmukha, and there was the nāga king Deceiver.<sup>26</sup>

1.4 Those and other great nāga kings,<sup>27</sup> 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,<sup>28</sup> music,<sup>29</sup> cymbals,<sup>30</sup> small cymbals, songs, jeweled flowers, jeweled tassels,<sup>31</sup> pearl necklaces, [F.217.b] nāga flowers, and supremely beautiful pearl-adorned nets. They then<sup>32</sup> 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 offerings<sup>33</sup> 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 blue<sup>34</sup> 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 of<sup>35</sup> 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 lord<sup>36</sup> 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 lord<sup>37</sup> 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? <sup>38</sup>How 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 lord<sup>39</sup> 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 ||*<sup>40</sup>

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.<sup>41</sup> 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,<sup>42</sup> 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,<sup>43</sup> 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 dhāraṇī<sup>44</sup> 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 dhāraṇī<sup>45</sup> that can exhort all the nāgas, bring joy to all the gods, vanquish all māras,<sup>46</sup> destroy all sentient beings’ fears, turn back all harm,<sup>47</sup> 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 aśaṅge dhara dhara dhiri dhiri dhuru dhura śāntamahe śāntavege cara cara  
cara cara ciri ciri curu curu paramabuddhānumate mahāprajñāpāramite svāhā | |<sup>48</sup>*

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.<sup>49</sup>

1.36 *syād yathedam | | sara sara<sup>50</sup> siri siri suru suru nāgā nāgā java java<sup>51</sup> 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 cara<sup>52</sup> 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 vara<sup>53</sup> 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 bhara<sup>54</sup> 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 ghaḍa<sup>55</sup> 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 taṭa<sup>56</sup> 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 kala<sup>57</sup> 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 rala<sup>58</sup> rili rili rulu rulu*

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

1.44 *ghama ghama<sup>59</sup> 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 nara<sup>60</sup> 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 gaṭa<sup>61</sup> 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 śara<sup>62</sup> 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 ghara<sup>63</sup> 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*.<sup>64</sup>
- 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 dāha dāha paca paca gṛhṇa gṛhṇa marda marda pramarda pravārṣa vīgnan maitreya ājñāpayati svāhā<sup>65</sup>*
- 1.56 *buddhe buddhe bubuddhe subuddhe hara pāpāna sarva satvānān adhiṣṭhayaṇyama 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*.<sup>66</sup>

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*.<sup>67</sup>

1.60 *namaḥ sarvabuddhebhyaḥ sidhyantu mantrapadāni svāhā*<sup>68</sup>

1.61 *From the hundred thousand lines<sup>69</sup> 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 Mahāvīdyārājīnī 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 *gajaśīrṣa*.
- 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 kālānukālaṃ 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 abhivyāhāra 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 ḍṛḍhavikrama-vajrasaṃhatane paramavirājanirmalaguṇaketusūryaprabhe vimalāṅgayaṣṭi bhara bhara sambhara sambhara dudumbu hana hana mahāprabhe vibhūtamahāmaho ’ndhakāre prajñāgrāśuddhe paripūrṇamaitri maitriviraṇaskandhamaitrāmbudhare jala jala jala jala jalāmbudhare bodhyaṅgakusume daśabale caturvaiśāradye aṣṭādaśāveṇīkabuddha-dharme śubhamati puṇyārāśi śukladharmasamanvite gambhīre virajase vimale viśeṣa-prāpte 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 Mahāvīdyārājī*, 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 Mahāvīdyārājī*, 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 Mahāvīdyārājī*, 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 Mahāvīdyārājī*, this dhāraṇī could be conjecturally reconstructed as *nāge nāge*

*mahānāge ghoramānase nāgaḥḍayadhūmākule 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 jāṅgāribhujamgame 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*

སྐྱོན་རྣམ་པར་རྒྱས།

—

A tathāgata.

g.3 affliction

*nyon mongs pa*

ཉོན་མོངས་པ།

*kleśa*

Defiled mental or emotional states that disturb the mind. Said to number eighty-four thousand.

g.4 Airāvaṇa

*sa srung gi bu*

ས་སྤྱང་གི་བུ།

*airāvaṇa*

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

g.5 All Illuminating

*kun tu snang*

ཀུན་ཏུ་སྤྱང་།

—

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

g.6 Ambuda

*chu sbyin*

ཚུ་བྱིན།

*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་རྒྱུ།  
*amṛtadhāra*  
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.10 Amṛtasāra  
*bdud rtsi'i snying po*  
 བདུད་རྩི་འཇིགས་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 Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja  
*rgya mtsho'i sprin bkod pa'i gzi brjid kyi dkyil 'khor gdugs lta bu'i rgyal po*  
 རྒྱ་མཚོའི་སྤྲིན་བཀོད་པའི་གཟི་བརྗིད་ཀྱི་དཀྱིལ་འཁོར་གདུགས་ལྟ་བུའི་རྒྱལ་པོ།  
*anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja*  
 Lord of the nāgas in the trichiliocosm.
- g.13 Anavatapta  
*ma dros pa*  
 མ་དྲོས་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 Āsīviṣa

*myur gdug*

མུར་གདུག

*āsīviṣa*

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*

མགྲོགས་འགྲོ།

*aśvaka*

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

g.20 Avabhāsanaśikhin

*snang ldan gtsug phud can*

སྣང་ལྡན་གཙུག་ཕུད་ཅན།

*avabhāsanaśikhin*

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*

སྤྱིན་ཆེན།

*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*

སྤྱིན་མཛོས།

—

A tathāgata.

g.25 bhagavān

*bcom ldan 'das*

བཙེམ་ལྡན་འདས།

*bhagavat*

*Definition from the 84000 Glossary of Terms:*

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six

auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root  $\sqrt{bhañj}$  (“to break”).

g.26 **Bhagavatī**

*bcom ldan 'das ma*

བཅོམ་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*

A male renunciant.

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་བི་ཀ།

*bimbika*

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

g.33 bodhisattva

*byang chub sems dpa'*

བྱང་ལྷན་སེམས་དཔལ།

*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 five bodhisattva paths and ten bodhisattva levels. 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 the two aspects of selflessness, with respect to afflicted mental states and the nature of all phenomena.

g.34 Brahmā

*tshangs pa*

ཚོངས་པ།

*brahmā*

*Definition from the 84000 Glossary of Terms:*

A high-ranking deity presiding over a divine world where other beings consider him the creator; 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 Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

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*

སྟོང་ཆེན།

*bṛhaddruma*

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

g.37 buddha realm

*sangs rgyas kyi yul*

སངས་རྒྱས་ཀྱི་ཡུལ།

*buddhaviṣaya*

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

g.38 buddhafiield

*sangs rgyas kyi zhing*

སངས་རྒྱས་ཀྱི་ཞིང།

*buddhakṣetra*

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

g.39 Citrasena

*sna tshogs sde*

སྐྱ་ཚོགས་སྡེ།

*citrasena*

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

g.40 Cloud Essence

*sprin gyi snying po*

སྲིན་གྱི་སྲིང་པོ།

—

A goddess.

g.41 Cloud Fulfilling Equanimity's Splendor

*snyoms pa'i gzi brjid sgrub pa'i sprin*

སྲི་མས་པའི་གཟི་བརྗིད་སྐྱབ་པའི་སྲིན།

—

A tathāgata.

g.42 Cloud Gatherer

*sprin 'du bar mdzad*

སྲིན་འདུ་བར་མཛད།

—

A tathāgata.

g.43 Cloud Light

*sprin gyi 'od*

སྲིན་གྱི་འོད།

—

A tathāgata.

g.44 Cloud Light

*sprin 'od*

སྲིན་འོད།

—

A goddess.

g.45 Cloud Locks

*sprin gyi ral pa can*

སྲིན་གྱི་རལ་པ་ཅན།

—

A goddess.

g.46 Cloud River

*sprin gyi chu bo*



སློན་གྱི་ཚུབ།

—

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་སྒྲོགས།

—

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་བྲོ་བ་རྒྱག་དང་ལྷན་པའི་ཚུ་ཚེན་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་འགེབས་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*

གཙུག་ན་ནོར་བུ་ཐོགས།

*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*

གནུངས།

*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་སྐུ།

*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*

མངུག་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*

སྤྲིན་ཀུན་དུ་རྩོན།

—

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་འཇོག་།

—

A tathāgata.

g.70 Dundubhisvara

*mga sgra*

རྒྱལ།

*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*

ཨེ་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་བདལ།

—

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་ཆེན་པོས་ཉེབས་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 over the kumbhāṇḍas in the south; Virūḍhaka, ruling the nāgas in the west; Virūpākṣa, ruling the gandharvas in the east; 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 under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.83 Ganges Water Cloud

*gang gA'i chu sprin*

གང་གའི་ཚུ་སྒྲིམ།

—

A tathāgata.

g.84 Garjasphoṭaka

*'brug sgrogs*

འབྲུག་སྒྲོགས།

*garjasphoṭaka*

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

g.85 garuḍa

*mkha' lding*

མཁའ་ལྗིང།

*garuḍa*

*Definition from the 84000 Glossary of Terms:*

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.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:*

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial 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 material and immaterial 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་སྤྱིན་ཆེན་ཤེང་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*

སྤྱིན་ཆེན་འབྱུང།

—

A tathāgata.

g.92 Great Cloud Bestowal

*sprin chen byin*

སྤྱིན་ཆེན་བྱིན།

—

A tathāgata.

g.93 Great Cloud Emitting Sound

*sprin chen sgra 'byin*

སློན་ཚེན་སྒྲ་འབྲིན།

—

A tathāgata.

g.94 Great Cloud Exaltation

*sprin chen 'phags*

སློན་ཚེན་འཕགས།

—

A tathāgata.

g.95 Great Cloud Expanse

*sprin rgya chen*

སློན་རྒྱ་ཚེན།

—

A tathāgata.

g.96 Great Cloud Illuminator

*sprin chen 'od mdzad*

སློན་ཚེན་འོད་མཛད།

—

A tathāgata.

g.97 Great Cloud Incense Body

*spos kyi sku*

སློན་གྱི་སྐུ།

—

A tathāgata.

g.98 Great Cloud Lion

*sprin chen seng ge*

སློན་ཚེན་སེང་གེ།

—

A tathāgata.

g.99 Great Cloud Lord  
*sprin chen dbang phyug*

སྤྲིན་ཚེན་དབང་ཕྱུག

—

A tathāgata.

g.100 Great Cloud Parasol  
*sprin chen gdugs*

སྤྲིན་ཚེན་གདུགས།

—

A tathāgata.

g.101 Great Cloud Producing Rainfall  
*sprin chen char chu skyes*

སྤྲིན་ཚེན་ཚར་ཚུ་སྐྱེས།

—

A tathāgata.

g.102 Great Cloud Spray  
*chu 'thor sprin chen*

ཚུ་འཕོར་སྤྲིན་ཚེན།

—

A tathāgata.

g.103 Great Cloud Utpala  
*sprin chen ud pa la*

སྤྲིན་ཚེན་ལྷུང་པ་ལ།

—

A tathāgata.

g.104 Great Cloud with the Glorious Color of Stars  
*sprin chen dpal ldan skar mdog can*

སྤྲིན་ཚེན་དཔལ་ལྷན་སྐར་མདོག་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་ལྟ་ར་ནམ་མཁའ་མཐོང་ནས་བསྐྱགས་པ།

—

A tathāgata.

g.106 Great Clouds Filling the Ocean

*sprin chen rgya mtsho 'gengs*

སློན་ཆེན་གྱི་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*

སློན་ཆེན་བསིལ་འབྱུང་མི་དགའ་རབ་འཛོམས་སྐྱ་ཟབ་སྐྱོགས་པ།

—

A tathāgata.

g.109 Great Multitude of Clouds

*sprin gyi dkyil 'khor chen po*

སློན་གྱི་དཀྱིལ་འཁོར་ཆེན་པོ།

—

A tathāgata.

g.110 great sage

*thub pa chen po*

ཐུབ་པ་ཆེན་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*

སློན་སྤྱུག་ཚེན་པོ།

—

A tathāgata.

g.112 Great Water-Giver

*chu sbyin chen po*

ཚུ་སྤྱིན་ཚེན་པོ།

—

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

g.113 Having a Retinue of Clouds

*sprin gyi 'khor ldan*

སློན་གྱི་འཁོར་ལྗན།

—

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་དེའི་ལ།

*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་མཚོད་སྡོད།

*indrayaṣṭi*

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

g.120 Indrāyudhaśikhara

*gtsug phud 'ja' can*

གཙུག་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*

ལྷུ་འཛིན།

*jalaṃdhara*

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

g.124 Jambu river

*'dzam bu'i chu bo*

འཛམ་བུ་འི་ལྷུ་བོ།

—

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

g.125 Jambudhvaja

*'dzam bu'i rgyal mtshan*

འཛམ་བུ་འི་རྒྱལ་མཚན།

*jambudhvaja*

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

g.126 Jambudvīpa

*'dzam bu'i gling*

འཛམ་བུ་འི་གླིང་།

*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*  
རྒ་བ་འབྱུང་།  
*jarāyana*  
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.128 Jyotīrasa  
*skar mdog*  
སྐར་མ་དོག་།  
*jyotīrasa*  
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.129 Kākanāda  
*gser ngad can*  
གསེར་ངད་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་ཐོག་ས།  
*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་རྩུབ།

*kharakarṇa*

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

g.135 king of jewels

*nor bu'i rgyal po*

ནོར་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 **Kṣemaṅkara**  
*bde byed*  
 བདེ་བྱེད།  
*kṣemaṅkara*  
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.141 **Kumbhīra**  
*chu srin kun b+hi ra*  
 ཚུ་སྲིན་ཀུན་རྩི་ར།  
*kumbhīra*  
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.142 **Kumbhīramukha**  
*chu srin kun b+ha ra'i gdong*  
 ཚུ་སྲིན་ཀུན་རྩི་འཁོར་གདོང་།  
*kumbhīramukha*  
 A nāga king present in the assembly of the Buddha Śākyamuni.
- g.143 **Kumudākara**  
*ku mu da'i 'byung gnas*  
 ཀུ་མུ་དཱི་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་ཚུ་འཛིན་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*

སྤྲིན་འབྱུང་མ།

—

A goddess.

g.149 Lady Cloud Dweller

*sprin bzhugs ma*

སྤྲིན་བཞུགས་མ།

—

A goddess.

g.150 Lady Cloud Garland Wearer

*sprin gyi phreng ba mnga' ma*

སློན་གྱི་སྤྲོང་བ་མངའ་མ།

—

A goddess.

g.151 Lady Cloud Home

*sprin la gnas bcas ma*

སློན་ལ་གནས་བཅས་མ།

—

A goddess.

g.152 Lady Cloud Mount

*sprin bcibs ma*

སློན་བཅིབས་མ།

—

A goddess.

g.153 Lady Cloud Roar

*sprin sgrogs ma*

སློན་སྒྲོགས་མ།

—

A goddess.

g.154 Lady Cloud Source

*sprin gyi 'byung gnas ma*

སློན་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་སྒྲོགས་མ།

—

A goddess.

g.157 Lady Endowed with a Great Cloud Garland

*sprin chen phreng ldan ma*

སྤྲིན་ཚེན་ཕྱིང་ལྷན་མ།

—

A goddess.

g.158 Lady Endowed with Nine Heads

*dbu dgu dang ldan ma*

དབུ་དགུ་དང་ལྷན་མ།

—

A goddess.

g.159 Lady Great Cloud Water Bearer

*sprin chen chu 'dzin*

སྤྲིན་ཚེན་ཚུ་འཛིན།

—

A goddess.

g.160 Lady Holding Clouds as Offerings

*mchod phyir sprin thogs ma*

མཚོད་ཕྱིར་སྤྲིན་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*

སྤྲིན་བཀོད་པ་ལ་བཅིབས་མ།

—

A goddess.

g.163 Lady Possessed of Clouds

*sprin ldan ma*

སྲིན་ལྷན་མ།

—

A goddess.

g.164 Lady Possessed of Great Clouds

*sprin chen ldan ma*

སྲིན་ཆེན་ལྷན་མ།

—

A goddess.

g.165 Lady Roar

*sgra sgrogs ma*

སྲོ་སྲོགས་མ།

—

A goddess.

g.166 Lady Seasonal Cloud

*dus sprin ma*

དུས་སྲིན་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*

སྲིན་ལྷ་བུའི་ན་བཟའ་མན་བསམ།

—

A goddess.

- g.169 Lady Who Abides in Vast Clouds  
*rgya chen sprin bzhugs ma*  
 རྒྱ་ཆེན་སྤྲིན་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*  
 བོན་ཏུ་བཅུད་ཀྱིས་ལེན་རྟལ་འཛིན་མ།  
 —  
 A goddess.
- g.172 Lady Who Incites Nāgas  
*klu'i tshogs la skul ma*  
 ལྷུ་འི་ཚོགས་ལ་སྐུལ་མ།  
 —  
 A goddess.
- g.173 Lady Who Manifests the Great Nāgas  
*klu chen rnam par rol mdzad ma*  
 ལྷུ་ཆེན་རྣམ་པར་རོལ་མཛད་མ།  
 —  
 A goddess.
- g.174 Lady Whose Domain Is a Great Storm  
*tshub ma chen po spyod yul ma*  
 ཚྱུབ་མ་ཆེན་པོ་སྤྱོད་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*

གྲོག་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་རྒྱུ་པོ་ཐམས་ཅད་སྤྱོད་ཡུལ་མ།

—

A goddess.

g.178 Lambura

*'phyang ba*

འཕྱང་བ།

*lambura*

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

g.179 Lāṅgula

*'jug ma*

འརྟུག་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་སྤྲིན་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་འགོ་ཚེན་པོ།

*mahābhujamṅga*

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

g.183 Mahābhujamṅgama

*lag 'gro chen po*

ལག་འགོ་ཚེན་པོ།

*mahābhujamṅgama*

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

g.184 Mahāgandhakusuma

*me tog dri chen*

མེ་ཏོག་དྲི་ཚེན།

*mahāgandhakusuma*

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

g.185 Mahāghora

*drag po chen po*

དྲག་པོ་ཚེན་པོ།

*mahāghora*

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

g.186 Mahāketudhvaja

*tog chen po'i rgyal mtshan*

ཏོག་ཚེན་པོའི་རྒྱལ་མཚན།

*mahāketudhvaja*

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

g.187 Mahāmaṅḍalika

*dkyil 'khor chen po can*

དཀྱིལ་འཁོར་ཚེན་པོ་ཅན།

*mahāmaṇḍalika*

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

g.188 Mahāmaṇicūḍa

*gtsug na nor bu chen po*

གཏུག་ན་ནོར་བུ་ཚེན་པོ།

*mahāmaṇicūḍa*

A great nāga king.

g.189 Mahāmeghagarbha

*sprin chen snying po*

སྤྲིན་ཚེན་སྤྲིང་པོ།

*mahāmeghagarbha*

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

g.190 Mahāmeghāmbuda

*chu sbyin sprin chen*

ཚུ་སྤྲིན་སྤྲིན་ཚེན།

*mahāmeghāmbuda*

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

g.191 Mahānirnādanādin

*cher sgrogs*

ཚེར་སྤྲོག་ས།

*mahānirnādanādin*

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

g.192 Mahāpāśa

*zhags pa chen po*

ཞགས་པ་ཚེན་པོ།

*mahāpāśa*

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

g.193 Mahāphaṇaka

*gdengs ka chen*

གདེངས་ཀ་ཚེན།

*mahāphaṇaka*

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

g.194 Mahāpracaṇḍa

*rab tu cher gtums*

རབ་ཏུ་ཆེར་གཏུམས།

*mahāpracaṇḍa*

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

g.195 Mahāpravarṣaka

*rab tu char 'bebs chen po*

རབ་ཏུ་ཆར་འབབས་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 Mahāvidyujjvāla

*glog 'od chen po*

གློག་འོད་ཆེན་པོ།

*mahāvidyujjvāla*

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

g.199 Mahāvikrama

*rtsal chen*

རྩམ་ཆེན།

*mahāvikrama*

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

g.200 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྲེ་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*

གཏུག་ན་ནོར་བུ།

*maṇicūḍa*

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

g.203 Maṇikaṅṭha

*mgul na nor bu*

མགུལ་ན་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*

སློན་ཟླ།

*meghacandra*

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

g.206 Meghacchatra

*sprin gdugs*

སློན་གདུགས།

*meghacchatra*

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

g.207 Meghaśaktika

*sprin mthu can*

སློན་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་མཛོན་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་བཟུང།

*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*

སྒྲ།

*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*

སྒྲའི་རྒྱལ་པོ།

*nāgarāja*

A king among the nāga.

g.215 nāga lord

*klu'i bdag po*

སྒྲའི་བདག་པོ།

*nāgādhpati*

A lord among the nāga.

g.216 Nāga Mother Bhagavatī

*klu'i yum bcom ldan 'das ma*

ལྷ་ལྷ་མ་བཙུན་ལྷ་ལྷ་མ་

—

A goddess.

g.217 Nāgakulodbhavameghavirājita

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

ལྷ་ལྷ་མ་ལྷ་ལྷ་མ་བཙུན་ལྷ་ལྷ་མ་

*nāgakulodbhavameghavirājita*

A tathāgata.

g.218 Nāgasena

*klu sde*

ལྷ་སྤེ།

*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་ཁྱུད་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*

བཟ་སྤྱུག་སྤྱིན་ཚེན།

—

A tathāgata.

g.236 Powerful Cloud-Like Hero

*rtsal gyis sprin ltar dpa' bo*

རྩལ་གྱིས་སྤྱིན་ལྟར་དཔའ་བོ།

—

A tathāgata.

g.237 Powerful Great Cloud Hero

*sprin chen mthu rtsal dpa' bo*

སྤྱིན་ཚེན་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་འཛོམས།

*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 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*

གཙུག་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་སྤྱིན།

*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 dkyil 'khor phyogs bcu mtho 'gebs rnga'i sgra  
dbyangs shin tu rab sgrogs*

སྤྱིན་ལས་བྱུང་བ་སྣང་བར་བྱེད་པའི་དཀྱིལ་འཁོར་ཕྱོགས་བཅུ་མཐོ་འགོབས་རྩེ་སྐྱ་དབྱངས་ཤིན་ཏུ་རབ་སྤོགས།

—

A tathāgata.

g.248 Sāgara

*rgya mtsho*

རྒྱ་མཚོ།

*sāgara*

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

g.249 Sāgaramegha

*rgya mtsho'i sprin*

རྒྱ་མཚོའི་སྤྱིན།

*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. 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 *śatakratu*, 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 Saṃghaṭṭaśabda

*'khrug sgra*

འཁྲུག་སྒྲ།

*saṃghaṭṭaśabda*

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 Śāsiketuprabha

*zla ba'i rgyal mtshan 'od*

ཟླ་བའི་རྒྱལ་མཚན་འོད།

*śāsiketuprabha*

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

g.259 Śāsītejas

*zla ba'i gzi brjid*

ཟླ་བའི་གཟི་བརྗིད།

*śāsītejas*

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

g.260 Soarer

*'phur ldng*

འཕུར་ལྗིད།

—

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

g.261 Somadarśana

*zla mthong*

ཟླ་མཐོང།

*somadarśana*

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

g.262 Sphāraśīrṣa

*mgo bo che*

མགོ་བོ་ཚེ།

*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་སྤྲིན་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་།

*śrībhadrā*

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

g.266 Śrīgarbha

*dpal gyi snying po*

དཔལ་གྱི་སྤྲིང་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་ཞུགས་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་སྟེན།

*sughoṣa*

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

g.271 Sundara

*rab mdzes*

རབ་མཛོས།

*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 Supraṭiṣṭhita

*shin tu brtan*

ཤིན་ཏུ་བརྟན།

*supraṭiṣṭhita*

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

g.274 Śūrasena

*dpa' sde*

དཔལ་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*

ཇ་བྱད་མཛེས།

*suṣeṇa*

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

g.278 Sutejas

*gzi brjid mdzes*

གཟི་བརྗིད་མཛེས།

*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 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*

རྫོན་པོ།

*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*

སྐལ་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 1,000<sup>3</sup> world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasra-mahāsāhasralokadhātu*), 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*

འཇར་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*

ཉེདག་འབོ།

*upananda*

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

g.300 Utpalaka

*ud pal*

ལུད་པལ།

*utpalaka*

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

g.301 Uttaraka

*bla ma*

བླ་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་དུའུ་འོད།

*vaiḍūryaprabha*

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

g.304 Vairocana

*rnam par snang bar byed pa*

རྣམ་པར་སྐྱང་བར་བྱེད་པ།

*vairocana*

“Completely Illuminating.” A buddha.

g.305 Vairocanagarbhamahāmegha

*rnam par snang mdzad snying po can gyi sprin chen po*

རྣམ་པར་སྐྱང་མཛད་སྟིང་པོ་ཅན་གྱི་སྟོན་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*

རོ་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་སྟོན་དང་ལྷེ་འབབ་པ་རྣམ་པར་འཇོམས་པ།

—

A tathāgata.

g.309 Varṣadhāra

*char rgyun*

ཚར་རྒྱུན།

*varṣadhāra*

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

g.310 Varuṇa

*chu lha*

ཚུལྷ།

*varuṇa*

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

g.311 Vāsuki

*nor rgyas kyi bu*

ནོར་རྒྱལ་གྱི་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་ཕྲེང།

*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*  
དྲི་མེད་གཟི་བརྟིད།  
*vimalatejas*  
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.317 Vinardita  
*rnam par sgra 'byin*  
རྣམ་པར་སྐྱེ་འབྱེད།  
*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་ངག

*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་བསྐྱེདས།

*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*

སྤྲོ་ལྷོ།

*vṛkodara*

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

g.326 Water-Holding Cloud

*sprin gyi chu 'dzin*

སྤྲིན་གྱི་ཚུ་འཛིན།

—

A tathāgata.

g.327 Wearing Cloud-Like Garments

*sprin lta bu'i na bza' mnabs pa*

སྤྲིན་ལྷ་བྱའི་ན་བཟའ་མནའ་བས་པ།

—

A tathāgata.

g.328 worthy one

*dgra bcom pa*

དགའ་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*

གཞོན་སྦྱིན།

*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.