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The Dhāraṇī of the Iron Beak [1]

Lohatuṅḍadhāraṇī

འཕགས་པ་ལྷགས་མཚུའི་བུ་བའི་གཟུངས།

'phags pa lcags mchu zhes bya ba'i gzungs

The Noble Dhāraṇī of the Iron Beak [1]

Āryalohatuṅḍanāmadhāraṇī

· Toh 761 ·

Degé Kangyur, vol. 96 (rgyud 'bum, wa), folios 52.a–53.a



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SUMMARY

- s.1 *The Dhāraṇī of the Iron Beak [1]* is the third of the “five beak dhāraṇīs” (*mchu sde lnga*, Toh 759–763) and among the few scriptures in the Degé Kangyur concerned with weather control practices. In Indra’s Rock Cave on Vaidehaka Mountain, Śakra requests the Buddha for the wrathful means with which to protect the Buddhist teachings. The Buddha then recites the dhāraṇī of the iron beak along with a short discourse on its efficacy, ritual instructions for weather control, and an exhortation for secrecy.

ac.

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

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Lowell Cook produced the translation and wrote the introduction. Torsten Gerloff edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Dhāraṇī of the Iron Beak [1] is the third of the “five beak dhāraṇīs” (*mchu sde lnga*, Toh 759–763), a cycle of texts related to the garuḍas, a race of eagle-like birds in Indian mythology. The word *tuṅḍa* or “beak” in the titles is a reference to the garuḍas’ sharp, owl-like beaks which they use for hunting nāgas, a class of snake-like beings associated with, among other things, weather patterns and rainfall. The dhāraṇī of the iron beak is thus a threatening spell used to coerce the nāgas into providing rainfall for favorable agriculture. The cycle of the five beak dhāraṇīs is, along with the *Great Cloud sūtras* (*Mahāmegha*, Toh 232-235), among the few scriptures in the Degé Kangyur concerned with weather control practices.

i.2

The Dhāraṇī of the Iron Beak [1] takes place in Indra’s Rock Cave on Vaidehaka Mountain. There, Śakra requests the Buddha for the wrathful means with which to subdue asuras—the famed adversaries of the devas—and other beings who harm the Buddhist teachings. The Buddha instructs Śakra to employ the dhāraṇī of the iron beak which has the dual purpose of averting harm to the Buddhist teachings and controlling weather. This dual interest in agrarian concerns and protecting Buddhism might suggest that the dhāraṇī was originally a pan-Indian agricultural ritual spell that was later brought into the Buddhist fold, especially when we consider how rain rituals for good harvests have been a widespread concern of Indian religions since time immemorial.¹ Among those who harm the Buddhist teachings, the text places a particular emphasis on grahas, a class of beings who “seize,” possess, or otherwise adversely influence other beings by causing a range of physical and mental afflictions, as well as various kinds of misfortune. After the Buddha recites the dhāraṇī, he provides short ritual instructions on how to use it to incant ritual substances and create rainfall or hailstorms. The Buddha’s discourse comes to a close with him advocating for the utmost secrecy of this esoteric formula.

- i.3 *The Dhāraṇī of the Iron Beak [1]* shares an identical title with another translation in the Degé Kangyur, Toh 762,² which immediately follows it. These two texts furthermore share a great deal of intertextuality with *The Dhāraṇī That Fully Confers Freedom From Dangers* (Toh 609/925).³ These three works share an identical narrative structure, are set in Indra’s Rock Cave, and feature Śakra as their interlocutor. While the dhāraṇī formulas in Toh 761 and Toh 609/925 are, in most places, nearly in agreement, the much shorter formulas found in Toh 762 are altogether different. Many sections of the dhāraṇī formula were challenging to comprehend. We did not attempt to venture any conjectural emendations and, instead, presented it largely as it appears in the Tibetan.
- i.4 Hidas (2019) dates *The Nāga Vow of the Vajra Beak (Vajratuṅḍanāgasamaya*, Toh 759/964)—the longest and most central of the five beak dhāraṇīs—to the fifth century CE. Though the relationships between the five beak dhāraṇīs are still unclear, we may assume that *The Dhāraṇī of the Iron Beak [1]* also emerged around a similar time and amidst a similar Indian cultural and religious milieu. The text is bereft of a colophon that would provide information as to when and by whom it was translated into Tibetan. It is not listed in either of the two extant catalogs from the imperial period. As such, we are left with little basis on which to determine under what circumstances it was translated into Tibetan. The colophon to *The Dhāraṇī That Fully Confers Freedom From Dangers*, however, describes how it was translated by the prolific Tibetan translator Yeshé Dé in collaboration with the Indian masters Jinamitra and Dānaśīla. Though it may certainly be possible that the present text was translated during a similar time, given the degree of intertextuality between them, we cannot be sure. Like much of dhāraṇī literature, this work’s importance lies not in its study but in its ritual performance. As such, most of the references to the five beak dhāraṇīs we find in later Tibetan literature are not as scriptural citations but rather as a part of larger liturgies, alongside ritual elements such as nāga oblations (*klu gtor*), or as prescribed by astrological divinations.
- i.5 *The Dhāraṇī of the Iron Beak [1]* no longer survives in Sanskrit. The dhāraṇī was never translated into Chinese and, beyond its translation as a part of the Mongolian canon, it does not appear to have been translated into any other languages as far as we are aware. The text has also not been the subject of any sustained scholarly research. Our translation was based on the textual witness in the Degé Kangyur. We also consulted variant readings as attested in the Comparative Edition (*dpe bsdur ma*) Kangyur as well as the Stok Palace Manuscript (*stog pho brang bris ma*) Kangyur.

The Noble Dhāraṇī of the Iron Beak [1]

1.

The Translation

[F.52.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was traveling through the land of Magadha when he arrived at a mango grove. At that mango grove, he took up residence in the Indra's Rock Cave on Vaidehaka Mountain. Śakra the lord of the devas then appeared before the Blessed One. He bowed his head at the Blessed One's feet and sat to one side.

1.3 Having sat to one side, Śakra the lord of the devas told the Blessed One, "Blessed One, there are asuras and humans who harm the Dharma. Blessed One, they are the asuras and other adversaries not included in the assembly who seek to bring the Dharma long-term harm. Since the Blessed One has not subdued them with peaceful means, I request a teaching on how to tame them with wrathful means. Please allow me to protect the vehicle's teachings against these enemies."

1.4 The Blessed One told Śakra the lord of the devas, "Lord of devas, uphold the dhāraṇī of the iron beak which confers freedom from all dangers. It vanquishes evildoers and accomplishes all aims. It protects the sacred Dharma and quells all dangers. It alleviates all diseases and neutralizes all poisons. It stops all weapons and protects against the enemies of the vehicle's teachings. [F.52.b] It paralyzes all legless, two-legged, and four-legged beings. It instills terror in all two-legged beings and defeats all adversaries. It defeats asuras, garuḍas, daityas, piśācas, apasmāras, unmādas, brahmanical rākṣasas,⁴ bhūtas, vetālas, śakuni grahas, pūtanas, revatīs, ostāraka grahas, ostārakas, apasmāra grahas, deva grahas, nāga grahas, yakṣa grahas, gandharva grahas, kinnara grahas, vināyaka grahas, and māṭṛ grahas. It overcomes any disagreeable foods that have been consumed. It overcomes all infectious diseases, vātikas, paittikas, śleṣmikas, sānnipātikas, and malevolent beings. It brings peace from all conflicts,

disputes, and scandals. This is the dhāraṇī of the iron beak, the wrathful dhāraṇī of the garuḍas. I will recite this dhāraṇī that instills fear in those who harm the teachings and creates fierce storms of rain and hail:

1.5 *tadyathā | ete mete prametritra gole vole levosse motte padate khāratte khāraṇe
gānāgāne nāgāmugane mone pratīmone kāli prakāli caṇḍe mahācaṇḍe praticāṇḍe
vegosona gonāmohā pramohā mahāmoṭā pramoṭā nāsani pranāsanādhipati valgāṇi
pravalgāṇi nidyaṇi pāniṭhāni krodhāni pratikrodhāni hana hana vihana vihana
sarvaduṣṭapraduṣṭān nāsaya sarvābhayaprade⁵ hūṃ phaṭ*

1.6 “Simply reciting this mantra will make everything throughout the ten directions shake, shake violently, quake, and quake violently. All harm doers will collapse face down, unconscious.

1.7 “Mix yellow and black mustard seeds⁶ and scatter them over rivers, [F.53.a] oceans, and mountains. From then on, there will be rainfall. Incant molasses, honey, licorice, sugar cane, and various nāga medicines in milk and sprinkle that on the rivers, oceans, springs, pools, ponds, waterfalls, and waterways.⁷ Doing so will create great hailstorms. If you recite it by performing mental recitation, gazing at a cloud, and saluting the devas, great hailstorms will fall as you wish.

1.8 “The wise should uphold, memorize, and recite the noble dhāraṇī of the iron beak. They should not share it with others. They must keep it hidden. It is not for everyone. It should be kept out of sight like a pebble in the ocean. This indomitable wrathful dhāraṇī allows one to be victorious in all situations, no matter whenever one enters a conflict, dispute, or war. Inscriptions of it should be affixed to the tips of banners. Sons and daughters of good families who follow mantra should practice it with single-pointed minds. Whether one is a bhikṣu or bhikṣuṇī, a śrāmaṇera or śrāmaṇerī, or an upāsaka or upāsikā, one should uphold and memorize it in order to avert⁸ harm to the teachings.”

1.9 After the Blessed One had spoken, Śakra the lord of the devas and the world with its asuras and gandharvas rejoiced and praised what the Blessed One had taught.

1.10 *This concludes “The Noble Dhāraṇī of the Iron Beak [1].”*

n.

NOTES

- n.1 Hidas (2019), pp. 11–18. The fact that the mantras and vidyāmantras contained in these texts comprise, as far as this can be judged on the basis of the transliterations preserved in the Tibetan translations, forms of Middle Indic dialect, further supports the hypothesis that these spells originated in a pan-Indian cultural milieu.
- n.2 *The Dhāraṇī of the Iron Beak [2]* (<http://read.84000.co/translation/toh762.html>) (*Lohatuṅḍadhāraṇī*, Toh 762).
- n.3 *Sarvābhayaṇī* (<http://read.84000.co/translation/toh609.html>) (Toh 609/925).
- n.4 Reading *bram ze'i srin po* (“brahmanical rākṣasas”) from H, N, and S instead of *bram ze dang srin po* (“brahmīns and rākṣasas”). This accords with Toh 609 and 925.
- n.5 The phrase *sarva abhaya pradai* has been emended here to *sarvābhayaṇī*.
- n.6 Given that *ske tshé* and *yungs nag* both tend to mean “black mustard seeds” in Tibetan, we have rendered this as “yellow and black mustard seeds,” based on the assumption that the text would not be unnecessarily redundant.
- n.7 The translation of *gnyan dgu* is uncertain. The context makes clear that it should be a body of water and we have thus rendered it in a generic way.
- n.8 Reading *bzlog* (“avert”) from H, N, and S instead of *bsnyung* (“to be ill”).

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 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings believed to cause epilepsy, fits, and loss of memory. As their name suggests—the Skt. *apasmāra* literally means “without memory” and the Tib. *brjed byed* means “causing forgetfulness”—they are defined by the condition they cause in affected humans, and the term can refer to any nonhuman being that causes such conditions, whether a bhūta, a piśāca, or other.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.3 bhikṣu

dge slong pha

དགེ་སློང་པ།

bhikṣu

Definition from the 84000 Glossary of Terms:

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

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

g.4 bhikṣuṇī

dge slong ma

དག་སྐྱོང་མ།

bhikṣuṇī

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly.

The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.5 **bhūta**

’byung po

འགྲུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.6 **Blessed One**

bcom ldan ’das

བཙུན་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.7 daitya

sbyin byed ma'i bu

སྤྱན་བྱེད་མའི་བུ།

daitya

Sons of the goddess Diti.

g.8 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.9 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the

Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.10 *garuḍa*
nam mkha'i lding

ནམ་མཁའི་ལྷིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

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

g.11 *graha*
gdon

གདོན།

graha

Grahas are understood to be both evil spirits and evil influences that are contained within or connected with a particular spirit or deity. They are also closely associated with the planets and other astronomical bodies. Grahas can inflict great harm on the human body and mind. For more information, see: Gail Hinich Sutherland, *The Disguises of the Demon: The Development of the Yakṣa in Hinduism and Buddhism*, (Albany: State University of New York Press, 1992), pp. 166–167.

g.12 Indra's Rock Cave
dbang po'i brag phug

དབང་པོའི་བྲག་ཕུག

indraśailaḡuha

A cave on Vaidehaka Mountain.

g.13 iron beak
lcags mchu

ལྷགས་མཚུ།

lohatuṅḍa

A reference or epithet of the garuḍas on account of their sharp beaks.

g.14 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.15 Magadha

ma ga d+ha

མ་ག་ན།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.16 mātr

ma mo

མ་མོ།

mātr

A class of dangerous female spirits.

g.17 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.18 ostāraka

gnon po

གཞོན་པོ།

ostāraka

An obscure Buddhist Hybrid Sanskrit term. Sanskrit equivalent: *avastāraka*.

Translated into Tibetan as “suppressor, one who presses down on someone.” Presumably from *avast* (“to cover over, as with a blanket”).

g.19 paittika

mkhris pa las gyur pa

མཁྲིས་པ་ལས་གྱུར་པ།

paittika

A class of spirits causing excess bile.

g.20 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from $\sqrt{piś}$, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.21 pūtana

srul po

སྤྱལ་པོ།

pūtana

Definition from the 84000 Glossary of Terms:

A class of disease-causing spirits associated with cemeteries and dead bodies. The name probably derives from the Skt. *pūta*, “foul-smelling,” as reflected also in the Tib. *srul po*. The smell is variously described in the texts as resembling that of a billy goat or a crow. The morbid condition caused by the spirit shares its name and comes in various forms, with symptoms such as fever, vomiting, diarrhea, skin eruptions, and festering wounds, the latter possibly explaining the association with bad smells.

g.22 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.23 revatī

nam gru

ནམ་གུ།

revatī

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

g.24 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.25 śakuni

bya

བྱ།

śakuni

A class of supernatural beings.

g.26 sānnipātika

'dus pa las gyur pa

འདུས་པ་ལས་གྱུར་པ།

sānnipātika

A class of spirits causing imbalance of all three agents of wind, bile, and phlegm.

g.27 śleṣmika

bad kan las gyur pa

བད་ཀན་ལས་གྱུར་པ།

śleṣmika

A class of spirits causing excess phlegm.

g.28 śrāmaṇera

dge tshul pha

དགེ་ཚུལ་པ།

śrāmaṇera

A renunciant who lives his life as a mendicant. More specifically, within the monastic tradition, it can also mean a novice monk who, in the Tibetan Mūlasarvāstivāda monastic tradition, takes thirty-six vows.

g.29 śrāmaṇerī

dge tshul ma

དགེ་ཚུལ་མ།

śrāmaṇerī

Within the Buddhist tradition, it means a novice nun who, in the Tibetan Mūlasarvāstivāda monastic tradition, takes thirty-six vows.

g.30 unmāda

smyo byed

སྐྱེ་བྱེད།

unmāda

A class of nonhuman beings who are said to cause mental illness.

g.31 upāsaka

dge bsnyen pa

དགེ་བསྐྱེན་པ།

upāsaka

Lay male devotees who uphold the five precepts.

g.32 upāsikā

dge bsnyen ma

དགེ་བསྐྱེན་མ།

upāsikā

Lay female devotees who uphold the five precepts.

g.33 Vaidehaka Mountain

lus 'phags ri

ལུས་འཕགས་རི།

vaidehakarvata

A mountain in Videha.

g.34 vātika

rlung las gyur pa

ལྷ་ལས་གྱུར་པ།

vātika

A class of spirits causing excess wind (the humor).

g.35 *vetāla*

ro langs

རོ་ལངས།

vetāla

g.36 *vināyaka*

log 'dren

ལོག་འདྲེན།

vināyaka

A class of nonhuman beings that deceive, harm, or otherwise obstruct humans, especially practitioners. Their name literally means “those who lead astray.”