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The Great Cloud (2)

Mahāmegha

Translated into Tibetan by
Śīlendrabodhi · Jinamitra · Bandé Yeshé Dé

‘**དྲସ ଶାସନ ଶ୍ରୀ କେତ୍ତି ପଦ୍ମନାଭ ପଦ୍ମନାଭ ଶ୍ରୀ ଦୁର୍ଗା ପଦ୍ମନାଭ ଶ୍ରୀ ପଦ୍ମନାଭ**
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*'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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SUMMARY

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

ac.

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

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

i.

INTRODUCTION

- i.1 This text is a short dhāraṇī-sūtra that may be regarded as an addendum to the longer sūtra called *The Great Cloud* (Toh 232)¹ and seems to have been intended for ritual and recitation purposes. The longer discourse is a Mahāyāna scripture that emphasizes bodhisattva conduct and the teaching that the Buddha does not pass into parinirvāṇa. Among the many benefits listed for those who uphold *The Great Cloud*, timely rainfall is mentioned, and thus the sūtra came to be associated with rainmaking among Indian Buddhists. This short text, which circulated independently of the longer sūtra called *The Great Cloud*, is presented as the “sixty-fourth chapter” of that longer sūtra, which in all its extant versions contains only thirty-eight chapters.
- i.2 The dhāraṇī-sūtra centers on an assembly of nāgas who receive a visit from the Buddha in their own palace. The assembled nāgas pay homage to the Buddha with a grand panoply of magically emanated offerings, and vow to support the Buddhist teachings. A visiting great nāga king asks him to explain how the nāgas can eliminate their own suffering and aid sentient beings by causing rain to fall and crops to grow. The Buddha, in response, extols the benefits of loving-kindness and then teaches them a dhāraṇī that when accompanied by the recitation of a host of buddha names will pacify the nāgas’ suffering and cause crops to grow. At the nāga king’s request, the Buddha then teaches another long dhāraṇī that will assist sentient beings by providing timely rain and in particular cause rain to fall during times of drought, thereby nourishing sentient beings. The Buddha then presents several dhāraṇīs and lists of buddha names that, when recited, should bring about their specified results. The text concludes with brief instructions for constructing an altar and holding a ritual to be performed when reciting these dhāraṇīs for the purpose of bringing rainfall.

- i.3 The text appears to have circulated widely and enjoyed considerable popularity, as evidenced by the fact that it was translated into Chinese four different times between the sixth and eighth centuries. Two Tibetan translations of this text exist. Toh 234 is a shorter version entitled *The Essence of All Nāgas, The Great Cloud Chapter on the Array of Winds* (*Mahāmeghvāyu-maṇḍalaparivartasarvanāgahṛdaya*). The slightly longer text translated here (Toh 235) is simply titled *The Great Cloud*, but in the colophon the title is similarly given as *The Sixty-Fourth Chapter of The Great Cloud “The Array of Winds That Send Down Rainfall” Together With its Ritual Manual*. This text is also included in the Tantra and Dhāraṇī sections of the Degé Kangyur, where it appears as Toh 657 and Toh 1063, respectively. The text is included in the Tibetan Kangyur collections of different periods and is also recorded in the Denkarma² catalog of Tibetan imperial translations (but not in the Phangthangma catalog). Thus, it appears likely that it was first translated from Sanskrit into Tibetan by the early ninth century, as the compilation of the Denkarma is usually dated to 812 CE. Five versions of this text are also found among the manuscripts recovered from the caves of Dunhuang.³ In addition to these Tibetan translations, a partial Sanskrit version is also extant.⁴
- i.4 The English translation presented here was based primarily on the Tibetan Degé edition, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace manuscript edition. The Tibetan was compared with the available Sanskrit manuscripts, and cases where there was significant divergence or where the Sanskrit presented a clearer reading have been noted in the endnotes.

**The Noble Mahāyāna Sūtra
The Great Cloud**

1. The Translation

[F.216.a]

- 1.1 Homage to all buddhas and bodhisattvas.
- 1.2 Thus did I hear at one time. The Bhagavān was at the home of the nāga kings Nanda and Upananda, a lavish palace made of jewels and gems within a great multitude of clouds,⁵ together with a great assembly of bhikṣus, a great assembly of bodhisattvas, and a great host of nāga kings.
- 1.3 There were the nāga kings Nanda, Upananda, Sāgara, Anavatapta, Manasvin, Varuṇa, Takṣaka, Dhṛtarāṣṭra, Vāsuki, Mucilinda, Airāvata, Paundra, Śrītejas, Śrībhadra, Vidyunmālin, Precious Jewel Crest,⁶ Cūḍāmaṇidhara, Avabhāsanaśikhin, and Indrāyudhaśikhara. There were also the nāga kings Indradhvaja, Indrayaṣṭi, Jambudhvaja, Svastika, Mahāmaṇḍalika, Mahābhujamga, Jyotīrasa, Śaśitejas, Noble Intelligence,⁷ and Somadarśana, and there were the nāga kings Sudarśana, Supratīṣṭhita, Maṇikanṭha, Meghasambhava, Varṣadhāra, Prasphoṭaka, Visphoṭaka, Visphūrjita, Mahāphaṇaka, and Gambhīranirghoṣa. There were also the nāga kings Mahānirnādanādin, Vinardita, Utpalaka, Mahāvikrama, Īśādhāra, Citrasena, and Mahāpāśa, the nāga king Elāpattra, All Illuminating,⁸ Kharakarṇa, Śaṅkha, Dardara, the nāga king Upadardara, Kṣemamāṇkara,⁹ Bhujamgama, [F.216.b] Mahābhujamgama, Mahābala,¹⁰ Soarer,¹¹ Apalāla, Lambura, Kṛmiśa, and Kṛṣṇa. There were also the nāga kings Indrasena, Nada, Upanaḍa, Kambudhāra, Dramiḍa, Sundara, Elephant's Trunk,¹² Tīkṣṇaka, Piṅgala, Vidyujjvāla, Mahāvidyujjvāla, Baladeva, and Kambala.¹³ There were also the nāga kings Bharukaccha, Amṛta, Tīrthaka, Vaiḍūryaprabha, Suvarṇakeśa,¹⁴ Kanakaprabha, Śaśiketuprabha, Sūryaprabha, Udayana, and Gaveśīrṣa.¹⁵ There were also the nāga kings Śvetaka, Kālaka, Yama, Śrāmaṇa, Toad,¹⁶ Saṃhatana,¹⁷ Nimindhara, Dharaṇīmṛdhara, Sahasraśīrṣa, and Maṇicūḍa. There were also the nāga kings Amoghadarśana, Balāhaka, Suṣeṇa, Gopāla, Naradatta, Vinīta,

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

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

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

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

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

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

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

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

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

1.12

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

1.13

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

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

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

1.15 “We will fill the sky with oceans of clouds of multitudes of the splendor of all jewels; distinct oceans of clouds of multitudes of the light of the forms of all radiant jewels; oceans of clouds of multitudes of the light that illuminates clouds of flowers; oceans of clouds of light rays of all jewels endowed with multitudes of light emanated by the Buddha; oceans of clouds of multitudes of light that pervades all buddhafields 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 buddhafields; 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 buddhafields; oceans of clouds of the radiant light of all manner of incenses; oceans of clouds of the radiant light of all manner of adornments; oceans of clouds of the radiant light of the emanations of all buddhas; oceans of clouds of the radiant light of the anthers of trees of various jewels; and oceans of clouds of the radiant light of all manner of clothes. [F.221.b] With these we will pay homage to all the vast oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them.
- 1.18 "We will fill the sky with emanations of inconceivable oceans of clouds of the adornments of all manner of various incenses and flowers; oceans of clouds of lotus nets of all manner of radiant jewels; oceans of clouds of stores of pearls endowed with the colors of all manner of jewels; oceans of clouds of powders made from all manner of jewels, incenses, and sandalwoods; oceans of clouds of parasols with all manner of jewels; oceans of clouds possessing pleasing kings of jewels and beautifying melodies; oceans of clouds of garlands with hosts of gemstones possessing the brilliance of the sun; oceans of clouds of infinite stores of jewels; and oceans of clouds of distinct bodies that are perfect in every way. With these, we will pay homage to all the vast oceans of buddhas and bodhisattvas. We will exalt them, honor them, and make offerings to them."
- 1.19 With such words, they made this aspiration. At this point, all the nāga kings circumambulated the Bhagavān three times and prostrated, touching his feet. With the Bhagavān's permission, they each took their seats.

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

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

1.25 *tadyathā || dhāraṇi dhāraṇi uddhāraṇi sampratiṣṭhite vijaya varna satyapratijñāsaradā jñānavati upadani vināmani abhiśecani abhivyāhāra śubhavati jīmatu [F.223.a] ehi kumabālan vaha hara kleśāna dhuna pātvama śodhaya mārgan nirāhikadharmanātā suddhāloka vitimirājasa dukkha śamana sarva buddha avalokana adhiṣṭhite prajñā jñānabhe svāhā ||⁴⁰*

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

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

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

- 1.31 “Nāga lord, by proclaiming the names of these tathāgatas, you can eliminate all the suffering specific to nāgas of all the nāgas, bestow happiness, send abundant rains again and again here to continent of Jambudvīpa, and cause all grasses, trees, medicinal herbs, forests, and crops to grow.”
- 1.32 Then Anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja, lord of the all the nāgas in the trichiliocosm, addressed the Bhagavān, asking, “Bhagavān, in future times and future seasons when rain is not falling here in the continent of Jambudvīpa, what words can be spoken so that a great rain can be made to fall? I beg you to pronounce the words of such a secret-mantra dhāraṇī⁴⁴ that can utterly pacify all plague, hostility, and harm when one is terrified, when harm arises, when one is drawn into conflict with lawless people, when plague and harm arise, when one is sick or dying, and when the constellations are in inauspicious abodes. [F.225.a] I beg you to bless us with the blessings of the Buddha.
- 1.33 “I beg the Bhagavān, with your supreme compassion and concern for the welfare of all sentient beings, to pronounce the words of such a secret-mantra dhāraṇī⁴⁵ that can exhort all the nāgas, bring joy to all the gods, vanquish all māras,⁴⁶ destroy all sentient beings’ fears, turn back all harm,⁴⁷ produce peace and auspiciousness, pacify the effects of all inauspicious constellations, clear away all five obstacles to rainfall spoken by the Bhagavān, and cause excellent rain to fall here in the continent of Jambudvīpa. Bhagavān, this I beg of you.”
- 1.34 The Bhagavān replied to Anantaparikarasāgarameghavyūhatejomaṇḍala-chartākārarāja, “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 prajñāgraśuddhe paripūrṇamaitri maitri virāṇaskandha maitrāmabuddhare jala jala jala jala jalam buddhare bodhiyāṅgakusume daśabale caturveśvaradhe aṣṭādaśa*

*apanigabuddhadharame śubhamadi puṇyarāśi śukladharmasamanvite gambhāre
virajase vimale viśiṣṭaprāpte nirāśrapadhadharame sarvalokajayaśtha jeṣṭhaparaprapravare
anuttare asaṅge dhara dhara dhiri dhuru dhura śāntamahe śāntavege cara cara
cara cara ciri ciri curu curu paramabuddhānumate mahāprajñāpāramite svāhā | |⁴⁸*

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

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

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

1.37 *cara cara⁵² ciri ciri curu curu*

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

1.38 *vara vara⁵³ viri viri vuru vuru*

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

1.39 *bhara bhara⁵⁴ bhiri bhiri bhuru bhuru*

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

1.40 *ghada ghada⁵⁵ ghidi ghidi ghuḍu ghuḍu*

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

1.41 *taṭa taṭa⁵⁶ tiṭi tiṭi tuṭu tuṭu*

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

1.42 *kala kala*⁵⁷ *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*⁵⁸ *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*⁵⁹ *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*⁶⁰ *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*⁶¹ *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*⁶² *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 garudas, make all the nāgas act with loving-kindness and send down a great flow of rainfall here in the continent of Jambudvīpa, *svāhā*.
By the verity of all kinnaras, pacify all evil and satisfy all sentient beings, *svāhā*.
By the verity of all mahoragas, send down a broad and vast flow of rainfall and seize the five hindrances to rainfall, *svāhā*.
By the verity of all humans, completely protect all people, *svāhā*.

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

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

1.57

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 Anantaparikarasāgarameghavyūhatejomāṇḍala-
chartākārarāja, 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 pracaṇḍatejo visogre āśāviṣe atighore kṛṣṇapīṇgale canacale lolajihve mahāphanakare kālapāśe raudravāsanī ṭuṭumāve ghaṇa ghaṇa śikhini kāṇa kāṇa gaṇa gaṇa mahāgaṇagāṇe para para pīri pīri puru puru visphurjane bhuru bhuru mahābhoge maṇidhari phiri phiri phuru phuru phara phara varṣa varṣa jalāmbudhare ṣambu ṣambu vataḍutampe dhud dhud dhumve meghaprabhe meghavātine ḫhaka ḫhaka ḫhu ḫhumve ghaṇā ghaṇā śikini kana kana gaṇa gaṇa mahānāgagāṇe nirātraṇya vajra dakāri mahānāgādhivataye ghuma ghuma ghuma payāstika jāṅgārighujamśame pikatasarīkate ghoravisphurjani vijrmabhante*
- 1.59 All nāgas, you are summoned. Through the blessings of all buddhas and the word and minds of loving-kindness of all the tathāgatas of the three times, send down rainfall here in the continent of Jambudvīpa, *svāhā*.⁶⁷
- 1.60 *namahī sarvabuddhebhyaḥ sidhyantu mantrapadāni svāhā*⁶⁸
- 1.61 From the hundred thousand lines⁶⁹ of the noble Mahāyāna sūtra “The Great Cloud,” this is the sixty-fourth chapter, entitled “The Array of Winds That Send Down Rainfall.”

2. Ritual Procedure

- 2.1 One who desires to produce a great rainfall should first go to an open, clean area and erect a blue canopy, decorating it with blue pennants. [F.229.a] The Dharma practitioner should bathe their body, abide by the eightfold precepts, and don clean blue garments. Having anointed themselves with pleasant-smelling incense, they should consume the three white foods and seat themselves upon a blue cushion, facing east. After supplicating all the tathāgatas, they should read aloud this chapter on the array of winds from *The Great Cloud*, day and night without interruption.
- 2.2 They should set out four vases filled with blue water, together with as much offering cakes, incense, and flowers as they can gather. The Dharma practitioner should then use liquified cow dung to draw figures in the four directions. In the eastern direction they should use cow dung to draw a three-headed nāga king, three cubits tall, with a retinue of various nāga attendants. In the southern direction they should draw a five-headed nāga king, five cubits tall, with a retinue of various nāga attendants. In the western direction they should draw a seven-headed nāga king, seven cubits tall, with a retinue of various nāga attendants. In the northern direction they should draw a nine-headed nāga king, nine cubits tall, with a retinue of various nāga attendants. The Dharma practitioner should guard their own body, abiding in loving-kindness, and establish an attitude of compassion toward all sentient beings. Then, they should supplicate all the buddhas and bodhisattvas and share the virtuous roots with the nāgas. This is the ritual procedure.
- 2.3 If one reads aloud this chapter on the array of winds from *The Great Cloud* during a time of drought, then within one full day, two full days, or up to seven full days, it is certain that rain will fall. The ocean may recede with the tides, but this ritual for bringing rainfall, the speech of the Great Sage, will never change. That being the case, however, one must abide in discipline and virtuous qualities and abandon lax discipline, meat, fish, and the like.

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

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

c.

Colophon

- c.1 Translated, revised, and finalized according to the new terminology by the Indian preceptors Jinamitra and Śīlendrabodhi 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 *Mahāpratyangīrā Mahāvidyārājñī dhāraṇī* (British Library, ref. EAP676/16/2 (<https://eap.bl.uk/archive-file/EAP676-16-2>))).
- n.5 Translated based on the Sanskrit *śrīmaṇiratnagarbhamahāmeghamāṇḍalakūṭagāra*. 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 *Mahākṣemamāṃkara*.
- 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 *Hastikarṇa* (“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 *samha* (*samhata* 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 *Meghasphūdita*.
- 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 sarvamahānāgarājapūrvavāṇigamaiś*).
- 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. *tādāvacāra*).
- 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 guḍugudāyamāna mahāvātāṁ pravāyanto mahānādāṁ nadanto ramanīyamś ca dharmanādām nadantah*).
- 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 mahānāgādhipatih*).
- n.37 The Sanskrit repeats here “the great lord nāgas in the trichiliocosm” (*tri-sāhasramahāsāhasriko mahānāgādhipatih*).
- 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?” (*sarvanāgānāṁ sarvanāgadulikāni pratipraśraṇbhuyeyuh praharṣitāḥ sukhasamanvitāśceha jambudvipe kālānukālam varṣadhāra utsrjeyuh*).
- n.39 The Sanskrit repeats here “the great lord nāgas in the trichiliocosm” (*tri-sāhasramahāsāhasriko mahānāgādhipatih*).
- 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 *Mahāpratyāṅgītrā Mahāvidyārājñī*, this dhāraṇī could be conjecturally reconstructed as *dharanidhāraṇi uttaraṇi sampratiṣṭhite vijayavarṇasatyapratijñāsahā jñānavati utpādani vināśani abhiśecani abhivyāhāra śubhāvati jīmūta ehi kavārāṇi vaha hara kleśān dhuna pāpāṇ śodhaya mārgān nirūhikadharmaṭā-śuddhāloka-vitimirarājasa-duḥkhaśamana-sarvabuddhāvalokana-adhisthite prajñājñānābhe svāhā*. This could be rendered into English as “O maintainer of the earth, O saviouress 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 *dharmaṭā*, 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" (*sarvasattvānam 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 *Mahāpratyangīrā Mahāvidyārājñī*, this dhāraṇī could be conjecturally reconstructed as *mahājñānāvabhāṣani śrītejolakṣmi ḍṛḍhavikramavajrasariṇhatane paramavirājanirmalaguṇaketusūryaprabhe vimalāṅgayaṣṭi bhara bhara sambhara sambhara dudumbu hana hana mahāprabhe vibhūtamahāmaho 'ndhakāre prajñāgraśuddhe paripūrṇamaitri maitrivirāṇaskandhamitrāmbudhare jala jala jala jalāmbudhare bodhyaṅgakusume daśabale caturvaiśāradye aṣṭādaśāvenīkabuddhadharme śubhamati puṇyarāśi śukladharmasamanvite gambhīre virajase vimale viśeṣaprāpte nirāsravadharme sarvalokajyaisthajyesthaparaprapravare anuttare asange dhara dhara dhiri dhiri dhuru dhuru śāntamate śāntavege 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 (*āśrava*). 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 *ghaṭa ghaṭa* 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 *rala rala* 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 Mahāvidyārājñī*, the preceding is not a list of independent names of goddesses, as it appears 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 *pravarśa vignan* to *pramarda vighnān*, the part *daha haha ... 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 Mahāvidyārājñī*, this line is an unbroken continuation of the same dhāraṇī that starts with *buddhe buddhe*. It reads in Sanskrit *saravarṣavighnaviṣkambhiye svāhā*, which phrase should be appended after *śāntamānase* at the end of the previous paragraph. However, since 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 pāpam sarvasattvānām adhitiṣṭha punyam sarvabuddhānām dharinidhare śubhamate gunāgraprāpaṇe mahā-jñānolke śukladharme satyapratijñā mahāyānādhyuṣite lokajyesthabhagavati buddha-maitre āpūraya sarvakṣetraṇi śukleśvetāmbare pāṇḍaravāsini dhudhure dhudhuru śamaśama śāntamānase sarvarṣavighnaviṣkambhiye*. The dhāraṇī seems to be addressing a cloud that is bright with lightning and identified with the goddess Pāṇḍaravāsinī, 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(?) (*bhagavatī*) 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 Mahāvidyārājñī*, 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 Mahāvidyārājñī*, this dhāraṇī could be conjecturally reconstructed as *nāge nāge*

*mahānāge ghoramānase nāgahṛdayadhūmākule ugraroṣaṇe pracaṇḍatejoviṣāgre āśīviṣe
 atighore kṛṣṇapīṅgale cañcale lalajihve mahāphāṇakare kālapāśe raudravāśini ḍudumbe
 mahāghane ghanaśikhini kaṇa kaṇa gaṇa gaṇa mahāgaṇagaṇe para para piri piri puru
 puru visphūrjane bhuru bhuru mahābhoge maṇidhare phiri phiri phuru phara
 phara varṣa varṣa jalāmbudhare śambhu śambhu varāṭutame dhuddhu dhuddhumbe
 meghaprabhe meghavāhine ḫhaka ḫhaka ḫhaka ḫhudhumbe ghanaghanaśikhini kana
 kana gaṇa gaṇa mahānāgaṇe †nirātrāṇyavajradakārit mahānāgādhipatnīye ghuma
 ghuma ghuma pāyasike jāngāribhujāṇgāme vikaṭasaṅkate ghoravisphūrjani
 vijrmbhante āvāhayāmi sarvanāgagaṇān sarvabuddhādhiṣṭhāna-sarvatryadhvaga-
 tathāgatasatyena mahāmaitramatinā pravarṣatha 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 †ṭutamāt! Make thunderous *dhuddhu* sounds, O
 thundering one! O cloud-colored bringer of clouds, *ḍhaka ḫhaka ḫhaka!* Make
 your thunderous *ḍhudhu* sounds. O heavy cloud, with a streak of light amidst
 the dark, *kana kana gaṇa gaṇa!* You with a great retinue of nāgas,
 †nirātrāṇyavajradakārit! 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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g.

GLOSSARY

· Types of attestation for names and terms of the corresponding source language ·

<i>AS</i>	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
<i>AO</i>	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
<i>AD</i>	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
<i>AA</i>	<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.
<i>RP</i>	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
<i>RS</i>	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
<i>SU</i>	<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

ସ୍ପିନ୍ ଗ୍ୟି ଗ୍ନାସ ଲା ଗ୍ନାସ ପା

—

A tathāgata.

- g.2 Abundant Clouds
sprin rnam par rgyas
སྔର୍ଦ୍ଧନାମର୍ତ୍ତମା
—
A tathāgata.
- g.3 affliction
nyon mongs pa
କ୍ଳେଶ
kleśa
Defiled mental or emotional states that disturb the mind. Said to number eighty-four thousand.
- g.4 Airāvāṇa
sa srung gi bu
ଏଇବାଣ
airāvāṇa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.5 All Illuminating
kun tu snang
ପୂର୍ଣ୍ଣଜ୍ଞା
—
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.6 Ambuda
chu sbyin
ଅମୁଦା
ambuda
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.7 Amoghadarśana
don yod mthong
ଅମୋଘଦାର୍ଶନ
amoghadarśana
A nāga king present in the assembly of the Buddha Śākyamuni.

- g.8 Amṛta
bdud rtsi can
ਅੰਮਰਤਾ
amṛta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.9 Amṛtadhāra
bdud rtsi rgyun
ਅੰਮਰਤਾਧਾਰਾ
amṛtadhāra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.10 Amṛtasāra
bdud rtsi'i snying po
ਅੰਮਰਤਸਾਰਾ
amṛtasāra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.11 Anantakrama
gom stabs mtha' yas
ਅਨਾਂਤਕ੍ਰਮ
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
ਅਨਾਂਤਪਾਰਿਕਾਰਸਾਗਰਮੇਘਵੁਹਤੇਯੋਮਣਦਲਾਚਰਤਾਕਾਰਾਜਾ
anantaparikarasāgarameghavyūhatejomaṇḍalachartākārarāja
Lord of the nāgas in the trichiliocosm.
- g.13 Anavatapta
ma dros pa
ਅਨਾਵਤਾਪਾ
anavatapta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.14 Aṅgiramukha

ing gi ra'i gdong

ဉ�ေးရီရန်၏

aṅgiramukha

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

g.15 Apalāla

sog ma med

အပဲလာ

apalāla

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

g.16 Arcihskandha

'od 'phro phung po

အာဇားဆန်ဘုရား

arcilhskandha

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

g.17 Āśīviṣa

myur gdug

အိသိသုဒ္ဓ

āśīvīsa

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

g.18 asura

lha ma yin

အူရှေ့ယိုစာ

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

မျှေးရာရာရှေ့

aśvaka

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

g.20 Avabhāsanaśikhin

snang ldan gtsug phud can

នគ្គលេសាសិកា សុវត្ថុ

avabhāsanaśikhin

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

g.21 Baladeva

stobs lha

បាលេដោ

baladeva

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

g.22 Balāhaka

sprin chen

បាលាផក់

balāhaka

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

g.23 Ballira

bal li ra

បាលីរា

ballira

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

g.24 Beautiful Cloud

sprin mdzes

អិនុមណិសា

—

A tathāgata.

g.25 bhagavān

bcom ldan 'das

នគ្គលេខ្មោននា

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” samsāra and nirvāna—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 *vbhāñj* (“to break”).

g.26 Bhagavatī

bcom ldan 'das ma

བକ୍ଷମାଖାରଦନଶାମୀ

—

A goddess.

g.27 Bharukaccha

dam pa 'gebs

ବହୁକାଚ୍ଚା

bharukaccha

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

g.28 bhikṣu

dge slong

ବିକ୍ଷେପୀ

bhikṣu

A male renunciant.

g.29 Bhīmaka

skrag byed

ଶ୍ରାଵତୀ

bhīmaka

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

g.30 Bhīṣṇa

'jigs byed

ବିଷ୍ଣୁ

bhīṣṇa

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

- g.31 Bhujamgama
lag 'gro
ଘୁଜାଙ୍ଗମା
bhujamgama
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.32 Bimbika
bim pi ka
ବିମ୍ବିକା
bimbika
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.33 bodhisattva
byang chub sems dpa'
ବ୍ୟାଙ୍ଗ ଚୁବ ସେମ୍ ଦ୍ପା
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
ତ୍ରଙ୍ଗଶ୍ଵର
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/Sakra) 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” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.35 Brahmā world

tshangs pa'i 'jig rten

ବ୍ରାହ୍ମଲୋକ

brahma-loka

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

g.36 Br̥haddruma

sdong chen

ବ୍ରାହ୍ମକ୍ଷେତ୍ର

bṛhaddruma

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

g.37 buddha realm

sangs rgyas kyi yul

ବ୍ରଦ୍ଧାଶ୍ରୀଭୂଷ୍ୟ

buddhaviṣaya

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

g.38 buddhafield

sangs rgyas kyi zhing

ବ୍ରଦ୍ଧାଶ୍ରୀଭିତ୍ତି

buddhaksetra

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

g.39 Citrasena

sna tshogs sde

ଚିତ୍ରଶାଣ୍ୟ

citrasena

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

g.40 Cloud Essence

sprin gyi snying po

སྔତ୍ରୀଶ୍ଵରୀ

—

A goddess.

g.41 Cloud Fulfilling Equanimity's Splendor

snymoms pa'i gzi brjid sgrub pa'i sprin

ສ୍ଵାମୀପଦ୍ମନାଭୀଶ୍ଵରୀ

—

A tathāgata.

g.42 Cloud Gatherer

sprin 'du bar mdzad

ສ୍ଵାମୀବନ୍ଧୁ

—

A tathāgata.

g.43 Cloud Light

sprin gyi 'od

ສ୍ଵାମୀଜ୍ଞା

—

A tathāgata.

g.44 Cloud Light

sprin 'od

ສ୍ଵାମୀଜ୍ଞା

—

A goddess.

g.45 Cloud Locks

sprin gyi ral pa can

ສ୍ଵାମୀରକାତରୀ

—

A goddess.

g.46 Cloud River

sprin gyi chu bo

ପ୍ରକାଶକ

—

A tathāgata.

- ## g.47 Cloud That Vanquishes All Arrays of Wind

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

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—

A tathāgata.

- g.48 Cloud-Born Harvest

sprin gyis lo tog skyed

藏文大藏经

—

A tathāgata.

- g.49 Cloud-Like Exaltation

springtar'phags

藏文大藏经

—

A tathāgata.

- ## g.50 Cloud-Like Resounding

springtar rnam par sgrogs

藏文大藏经

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A tathāgata.

- ## g.51 Cloud-Like Victory

springtar rnam par 'joms pa

藏文

—

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

ସଂଶୋଧନା ପରିକଳ୍ପନା

- A tathāgata.
- g.53 Collected Clouds
sprin sdud
ସ୍ପିନ୍ ଶୁଦ୍ଧା
—
A tathāgata.
- g.54 Complete Cloud Coverage in Times of Drought
char mi 'bab pa na sprin gyis kun du 'gebs pa
କର୍ମଶିଳ୍ପଶବ୍ଦାଶ୍ଵିତ୍ରଗ୍ରହଶବ୍ଦା
—
A tathāgata.
- g.55 Completely Quaking
rnam par g.yo
କ୍ରମଶବ୍ଦା
—
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.56 Cūḍāmanidhara
gtsug na nor bu thogs
ଶ୍ଵର୍ଣ୍ଣଶବ୍ଦାଶ୍ଵରାଷା
cūḍāmanidhara
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.57 Dardara
da ra da ra
ଦର୍ଦରା
dardara
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.58 Deceiver
yon po
ଯୋନ୍ ପୋ
—

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

g.59 dhāraṇī

gzungs

དྷରାଣି

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 Dharaṇīmdhara

sa 'dzin

ສାରଣୀମ୍ଦହରା

dharanīmdhara

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

g.61 Dharma body

chos kyi sku

କର୍ମକୁଳୀ

dharma-kāya

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

g.62 Dhṛtarāṣṭra

yul 'khor

ଘୁର୍ତ୍ତରାଷ୍ଟ୍ରା

dhṛtarāṣṭra

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

g.63 Dīptaprabha

'od 'bar

ଦିପ୍ତପ୍ରବ୍ହା

dīptaprabha

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

g.64 Dīrghapucchā

mjug ring

ਨਾਗ ਸੰਖੇ

dīrghapuccha

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

g.65 discipline

tshul khrims

ਸ਼ੁਲਕੀ

śīla

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

g.66 Display of All Clouds

spring kun du ston

ਸ਼੍ਰੀਸਾਹਸੂਤ੍ਰ

—

A tathāgata.

g.67 Dragon's Roar Resounding

'brug sgra bsgrags

ਗੁਣਾਵਾਨਾ

—

A tathāgata.

g.68 Dramida

'gro lding

ਦ੍ਰਾਮਿਦਾ

dramida

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

g.69 Dripping Cloud

spring 'dzag

ਨਾਗ

—

A tathāgata.

g.70 Dundubhisvara

rn̄ga sḡma

ද්‍රුඩා

dundubhisvara

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

g.71 Earth Vase

sa'i bum pa

ស්‍රීසුඩා

—

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

g.72 eight ones

brgyad po

ස්තූතියා

astāṅgaka

g.73 eightfold precepts

yan lag brgyad pa

යෙත්තා·ස්තූතියා

astāṅgaśīla

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

g.74 Elāpattra

e la'i 'dab ma

ऐ·යේ·යුත්තා·යා

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

នាក់កេស្សា

—

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

g.76 Expansive Great Cloud

sprin chen bdal

និរកេស្សា

—

A tathāgata.

g.77 Fierce

gtum po

នូរុញ្ញា

—

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

g.78 Filled with Great Clouds

sprin chen pos khebs pa

និរកេស្សាមេនសា

—

A tathāgata.

g.79 five obstacles to rainfall

char pa'i bar chad byed pa lnga

កសាសនកដ្ឋានបាយ

—

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

ସ୍ତ୍ରୀମହାରାଜୀ

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

ଘନିର୍ଗ୍ରୋଷ

gambhīranirghoṣa

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

g.82 gandharva

dri za

ଗନ୍ଧର୍ଵ

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

དାଁଶୁର୍ମିତ୍ତଶ୍ଵରୀ

—

A tathāgata.

g.84 Garjasphoṭaka

'brug sgrogs

ଘର୍ଜାସ୍ଫୋଟକା

garjasphoṭaka

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

g.85 garuḍa

mkha' lding

ଘର୍ଜାସ୍ଫୋଟକା

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

ଘେଷେଣା

jñāna

Direct knowledge of emptiness and ultimate reality.

g.88 god

lha

ଖୀ

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

ཇ་毛泽 ཤ්වේඛ් ༐ං རුං ༈

—

A goddess.

- g.90 Gopāla

sa skyong

සා ස්කෝං

gopāla

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

- g.91 Great Cloud Arising

sprin chen 'byung

ශ්වේං රුං ༈

—

A tathāgata.

- g.92 Great Cloud Bestowal

sprin chen byin

ශ්වේං රුං තී

—

A tathāgata.

g.93 Great Cloud Emitting Sound

sprin chen sgra 'byin

শ্বেতঃক্ষেত্রাস্তীর্ণ।

—

A tathāgata.

g.94 Great Cloud Exaltation

sprin chen 'phags

শ্বেতঃক্ষেত্রস্থাসা।

—

A tathāgata.

g.95 Great Cloud Expanse

sprin rgya chen

শ্বেতঃসুক্ষে।

—

A tathāgata.

g.96 Great Cloud Illuminator

sprin chen 'od mdzad

শ্বেতঃসূর্যসূর্য।

—

A tathāgata.

g.97 Great Cloud Incense Body

spos kyi sku

শ্বেতাশুরী।

—

A tathāgata.

g.98 Great Cloud Lion

sprin chen seng ge

শ্বেতঃক্ষেত্রসৈন্য।

—

A tathāgata.

g.99 Great Cloud Lord

sprin chen dbang phyug

སྔର୍ତ୍ତକେଶନମ୍ଭୂତ

—

A tathāgata.

g.100 Great Cloud Parasol

sprin chen gdugs

ສྔର୍ତ୍ତକେଶନୁଷା

—

A tathāgata.

g.101 Great Cloud Producing Rainfall

sprin chen char chu skyes

ສྔର୍ତ୍ତକେଶକର୍ତ୍ତୁଣ୍ଣୁଷା

—

A tathāgata.

g.102 Great Cloud Spray

chu 'thor sprin chen

ତୁଳସିଶ୍ଵରି

—

A tathāgata.

g.103 Great Cloud Utpala

sprin chen ud pa la

ສྔର୍ତ୍ତକେଶଗୁଦପା

—

A tathāgata.

g.104 Great Cloud with the Glorious Color of Stars

sprin chen dpal ldan skar mdog can

ສྔର୍ତ୍ତକେଶବିଲ୍ଲଙ୍ଗମର୍ଦ୍ଦଶତକ

—

A goddess.

- g.105 Great Cloud-Like Vision Appearing and Resounding in Space
sprin chen po ltar nam mkha' mthong nas bsgrags pa
শ্রীকেশ্মালুরক্ষণমাত্রামঙ্গলসঙ্গগুণাৰ্থ।
—
A tathāgata.
- g.106 Great Clouds Filling the Ocean
sprin chen rgya mtsho 'gengs
শ্রীকেশ্মুণ্ডক্ষণমাত্রামঙ্গলসঙ্গ।
—
A tathāgata.
- g.107 Great Cloud's Host of Blazing Lightning
sprin chen po'i glog 'bar ba'i tshogs
শ্রীকেশ্মৰিষ্টামুণ্ডক্ষণমাত্রামঙ্গলসঙ্গ।
—
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
শ্রীকেশ্মৰ্বিষ্টামুণ্ডক্ষণমাত্রামঙ্গলসঙ্গ।
—
A tathāgata.
- g.109 Great Multitude of Clouds
sprin gyi dkyil 'khor chen po
শ্রীশূরীমাত্রসংকেশ্ম।
—
A tathāgata.
- g.110 great sage
thub pa chen po
শুভমাত্রসং
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

ཐྲ୍ୱେ རୁଣ କେ རୁଣ

—

A tathāgata.

g.112 Great Water-Giver

chu sbyin chen po

ཐྰ ཤ୍ଵେ ອେ རୁଣ

—

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

g.113 Having a Retinue of Clouds

sprin gyi 'khor ldan

ཐྲ୍ୱେ ༈ ལୁ རୁଣ

—

A goddess.

g.114 Himavat

kha ba can

ཨ ນ ທ

himavat

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

g.115 Indradhvaja

dbang po'i rgyal mtshan

ད ບ ດ ບ ອ ຮ ສ ພ ອ ມ ທ ສ

indradhvaja

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

g.116 indranīla

an da rnyil

ଆ ଦା ରନ୍ଧିଲ

indranīla

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

g.117 Indraprabha

dbang po'i 'od

ନ୍ଦରପ୍ରବହ

indraprabha

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

g.118 Indrasena

dbang po sde

ନ୍ଦରସେନ

indrasena

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

g.119 Indrayaṣṭi

dbang po'i mchod sdong

ନ୍ଦରୀସକ୍ତିଶ୍ଵର

indrayaṣṭi

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

g.120 Indrāyudhaśikhara

gtsug phud 'ja' can

ନ୍ଦରୀୟୁଧାଶିଖର

indrāyudhaśikhara

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

g.121 Infinite Cloud Forms

sprin gzugs mtha' yas

ନ୍ଦିତାଶ୍ଵରାଶ୍ଵରାଯା

—

A tathāgata.

g.122 Īśādhāra

gshol mda' 'dzin

ଶର୍ମିଷ୍ଠାଶନାଶୀଳୀ

īśādhāra

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

g.123 Jalamdhara

chu 'dzin

ջալամդհար

jalamdhara

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

g.124 Jambu river

'dzam bu'i chu bo

Ջամբու

—

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

g.125 Jambudhvaja

'dzam bu'i rgyal mtshan

Ջամբու Ռյալ Մտշան

jambudhvaja

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

g.126 Jambudvīpa

'dzam bu'i gling

Ջամբու Վիպա

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 *Syzygium*, particularly *Syzygium jambos* and *Syzygium 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 *Abhidharmaśāstra*) 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
ජාරායනා
jarāyana
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.128 Jyotīrasa
skar mdog
ජෝතිර්සා
jyotīrasa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.129 Kākanāda
gser ngad can
භාකනාද
kākanāda
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.130 Kālaka
nag po
කළක
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
කංඛඝාර
kambudhāra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.133 Kanakaprabha

gser 'od

କନାକପ୍ରବ୍ଲା

kanakaprabha

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

g.134 Kharakarṇa

rna rtsub

ଖରକର୍ଣ୍ଣ

kharakarṇa

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

g.135 king of jewels

nor bu'i rgyal po

ମନିରାଜ

manirāja

The most supreme of jewels, typically used as an epithet for diamonds.

g.136 King of Sages

thub pa'i rgyal po

ମୁନିରାଜ

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

ମିନାଟି

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
ශ්‍රීමිෂා
kṛmiśa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.139 Kṛṣṇa
nag po
ක්‍ර්ණ
kṛṣṇa
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.140 Kṣemamṛkara
bde byed
ක්‍ර්ෂේමම්කර
kṣemamṛkara
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.141 Kumbhīra
chu srin kun b+hi ra
ක්‍ර්ෂීරුජ්‌
kumbhīra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.142 Kumbhīramukha
chu srin kun b+ha ra'i gdong
ක්‍ර්ෂීරුජ්‌මුක්
kumbhīramukha
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.143 Kumudākara
ku mu da'i 'byung gnas
ශ්‍රීමුදාකර
kumudākara
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.144 Lady Adorned by Clouds

sprin gyis rnam par brgyan ma

སྔର୍ମྚୁଷ୍ଟମ୍ବନ୍ଦ୍ରମା

—

A goddess.

g.145 Lady Bearer of Great Clouds' Water

sprin chen po'i chu 'dzin ma

ສྔର୍ମྚେଣ୍ଟିତୁସ୍ତିନ୍ଦ୍ରମା

—

A goddess.

g.146 Lady Bright Cloud

sprin gsal ma

ສྔର୍ମྚଶନ୍ମମା

—

A goddess.

g.147 Lady Bringing Harvest

lo thog 'ongs sgrub ma

ଲୋହୋଙ୍ଗସ୍କ୍ରୁବମା

—

A goddess.

g.148 Lady Cloud Born

sprin 'byung ma

ସ୍ପ୍ରିନ୍ ବ୍ୟୁଂମା

—

A goddess.

g.149 Lady Cloud Dweller

sprin bzhugs ma

ସ୍ପ୍ରିନ୍ ବ୍ୟୁଂମା

—

A goddess.

g.150 Lady Cloud Garland Wearer

sprin gyi phreng ba mnga' ma

ସ୍ତ୍ରୀ ଶ୍ରୀ ପ୍ରିନ୍ଦନାମା

—

A goddess.

g.151 Lady Cloud Home

sprin la gnas bcas ma

ସ୍ତ୍ରୀ ପ୍ରିନ୍ଦନାମା

—

A goddess.

g.152 Lady Cloud Mount

sprin bcibs ma

ସ୍ତ୍ରୀ ପ୍ରିନ୍ଦନାମା

—

A goddess.

g.153 Lady Cloud Roar

sprin sgrogs ma

ସ୍ତ୍ରୀ ପ୍ରିନ୍ଦନାମା

—

A goddess.

g.154 Lady Cloud Source

sprin gyi 'byung gnas ma

ସ୍ତ୍ରୀ ପ୍ରିନ୍ଦନାମା

—

A goddess.

g.155 Lady Cool

bsil reg ma

ସର୍ବିଷ୍ଟିମା

—

A goddess.

g.156 Lady Dragon's Roar

'brug sgrogs ma

ପ୍ରିନ୍ଦନାମା

—

A goddess.

- g.157 Lady Endowed with a Great Cloud Garland

sprin chen phreng ldan ma

སྔର୍ତ୍ତକେଣ୍ମରଭ୍ରମ୍ଯା

—

A goddess.

- g.158 Lady Endowed with Nine Heads

dbu dgu dang ldan ma

ନନ୍ଦନଭ୍ରମ୍ଯା

—

A goddess.

- g.159 Lady Great Cloud Water Bearer

sprin chen chu 'dzin

ସ୍ତର୍ତ୍ତକୁନ୍ତେଶ୍ୱରୀ

—

A goddess.

- g.160 Lady Holding Clouds as Offerings

mchod phyir sprin thogs ma

ସହ୍ରିର୍ସ୍ତର୍ତ୍ତବନ୍ଧୁମା

—

A goddess.

- g.161 Lady Mountain Dweller

ri sul na bzhugs ma

ହିମ୍ବବନ୍ଧୁମା

—

A goddess.

- g.162 Lady Mounted on Arrayed Clouds

sprin bkod pa la bcibs ma

ସ୍ତର୍ତ୍ତବନ୍ଧୁଲାଭତିଷ୍ଠମା

—

A goddess.

g.163 Lady Possessed of Clouds

sprin ldan ma

ସ୍ପ୍ରିନ୍ ଲ୍ଦାନ୍ ମା

—

A goddess.

g.164 Lady Possessed of Great Clouds

sprin chen ldan ma

ସ୍ପ୍ରିନ୍ ଚେନ୍ ଲ୍ଦାନ୍ ମା

—

A goddess.

g.165 Lady Roar

sgra sgrogs ma

ସ୍ଗା ଶ୍ରୋଗ୍ ମା

—

A goddess.

g.166 Lady Seasonal Cloud

dus sprin ma

ଦୁସ୍ ସ୍ପ୍ରିନ୍ ମା

—

A goddess.

g.167 Lady Swift Departure

shin tu mgyogs par bzhud ma

ଶିନ୍ ତୁ ମଗ୍ୟୋଗ୍ ପାର୍ ବଜୁଦ୍ ମା

—

A goddess.

g.168 Lady Wearing Cloud-Like Raiment

sprin lta bu'i na bza' man bsam

ସ୍ପ୍ରିନ୍ ଲ୍ତା ବୁି ନା ବ୍ଜା' ମାନ ବସାମ

—

A goddess.

- | | |
|-------|--|
| g.169 | Lady Who Abides in Vast Clouds
<i>rgya chen sprin bzhugs ma</i>
—
A goddess. |
| g.170 | Lady Who Holds All Slitherers
<i>lag gis 'gro thams cad 'dzin ma</i>
—
A goddess. |
| g.171 | Lady Who Holds the Six Extracted Essences
<i>pon tra bcud kyis len drug 'dzin ma</i>
—
A goddess. |
| g.172 | Lady Who Incites Nāgas
<i>klu'i tshogs la skul ma</i>
—
A goddess. |
| g.173 | Lady Who Manifests the Great Nāgas
<i>klu chen rnam par rol mdzad ma</i>
—
A goddess. |
| g.174 | Lady Whose Domain Is a Great Storm
<i>tshub ma chen po spyod yul ma</i>
—
A goddess. |
| g.175 | Lady with a Cloud Crown
—
A goddess. |

sprin gyi cod pan ldan ma

སྔର୍ମྚྱྲ୍ଲୋତ୍ସନ୍ଧାନ୍ମା

—

A goddess.

g.176 Lady with a Garland of Lightning

klog tshogs phreng ldan ma

ସ୍ତ୍ରୀକୋଣସପ୍ରଦ୍ୟୁମ୍ନମା

—

A goddess.

g.177 Lady with the Domain of All Strong Poisons

dug drag po thams cad spyod yul ma

ରୂପରୂପଶପନକନ୍ତୁମ୍ଯୁମା

—

A goddess.

g.178 Lambura

'phyang ba

ଲମ୍ବରା

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

g.179 Lāṅgula

'jug ma

ଲାଙ୍ଗୁଳା

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

ଶ୍ଵରୁଷୀର୍ଷକେନ୍ଦ୍ରିୟିଶ୍ଵରାନ୍ତା

—

A tathāgata.

g.181 Mahābala

—

—

mahuābala

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

g.182 Mahābhujamga

lag gis 'gro chen po

ସାହୁବୁଜମ୍ଗ

mahābhujamga

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

g.183 Mahābhujamgama

lag 'gro chen po

ସାହୁବୁଜମ୍ଗମ

mahābhujamgama

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

g.184 Mahāgandhakusuma

me tog dri chen

ମହାଙ୍ଗନ୍ଧକୁସୁମ

mahāgandhakusuma

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

g.185 Mahāghora

drag po chen po

ମହାଘୋର

mahāghora

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

g.186 Mahāketudhvaja

tog chen po'i rgyal mtshan

ମହାକେତୁଦ୍ଵାଜ

mahāketudhvaja

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

g.187 Mahāmaṇḍalika

dkyil 'khor chen po can

ମହାମଣ୍ଡଳିକା

mahāmandalika

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

- g.188 Mahāmanīcūḍā

gtsug na nor bu chen po

ଶତ୍ରୁଷ୍ଣାକର୍ମସୁକ୍ରମୀ

mahāmanīcūda

A great nāga king.

- ## g.189 Mahāmeghagarbha

sprin chen snying po

ສිංහල සිංහල

mahāmeghagarbha

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

- g.190 Mahāmeghāmbuda

chu sbyin sprin chen

କୁଣ୍ଡଳ ଶ୍ରୀରାଧା

mahāmeghāmbuda

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

- g.191 Mahānirnādanādin

cher sgrogs

ପ୍ରକାଶନ

mahānirnādanādin

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

- g.192 Mahāpāśa

zhags pa chen po

କଣ୍ଠର ପାତା

mahāpāśa

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

- g.193 Mahāphaṇaka

gdengs ka chen

শର୍ମିଷ୍ଠାନ

mahāphanaka

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

g.194 Mahāpracaṇḍa

rab tu cher gtums

ସାହୁପ୍ରାଚାନ୍ଦା

mahāpracaṇḍa

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

g.195 Mahāpravarṣaka

rab tu char 'bebs chen po

ସାହୁପ୍ରାଵର୍ଷକା

mahāpravarṣaka

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

g.196 Mahāśarīra

lus chen

ସୂରକ୍ଷା

mahāśarīra

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

g.197 Mahātejas

gzi chen

ସାହୀକ୍ଷେ

mahātejas

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

g.198 Mahāvidyujjvāla

glog 'od chen po

ଶ୍ରୀପତିକ୍ଷେତ୍ର

mahāvidyujjvāla

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

g.199 Mahāvikrama

rtsal chen

ମହାବିକ୍ରମ

mahāvikrama

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

g.200	mahoraga
	<i>lto 'phye chen po</i>
	ម៉ាហូរាង
	<i>mahoraga</i>
	<i>Definition from the 84000 Glossary of Terms:</i>
	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
	<i>gzi can</i>
	មាសវិន
	<i>manasvin</i>
	A nāga king present in the assembly of the Buddha Śākyamuni.
g.202	Maṇicūḍa
	<i>gtsug na nor bu</i>
	មានិគុណ្យ
	<i>maṇicūḍa</i>
	A nāga king present in the assembly of the Buddha Śākyamuni.
g.203	Maṇikanṭha
	<i>mgul na nor bu</i>
	មានិកាន្តា
	<i>maṇikanṭha</i>
	A nāga king present in the assembly of the Buddha Śākyamuni.
g.204	māra
	<i>bdud</i>
	មារា
	<i>māra</i>
	The deities ruled over by Māra, the adversary of the Buddha and the personification of everything that hinders awakening.
g.205	Meghacandra

sprin zla

ସ୍ନେହକୀ

meghacandra

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

g.206 Meghacchatra

sprin gdugs

ସ୍ନେହଚତ୍ରା

meghacchatra

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

g.207 Meghaśaktika

sprin mthu can

ସ୍ନେହଶକ୍ତି

meghaśaktika

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

g.208 Meghasambhava

sprin byung

ସ୍ନେହଭୁବନ

meghasambhava

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

g.209 Meghasphuṭita

sprin las mngon byung

ସ୍ନେହସଫୁଟିତ

meghasphūdita

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

g.210 Megheśvararāja

sprin gyi dbang phyug rgyal po

ସ୍ନେହେଶ୍ଵରରାଜ

megheśvararāja

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

g.211 Mucilinda

btang bzung

မုဒ်ဆွဲ

mucilinda

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

g.212 Nāda

'dam bu

နာဂါ

nada

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

g.213 nāga

klu

နာဂါ

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

နာဂါရွှေဘူရာ

nāgarāja

A king among the nāga.

g.215 nāga lord

klu'i bdag po

နာဂါရွှေဘုရာ

nāgādhipati

A lord among the nāga.

g.216 Nāga Mother Bhagavatī

klu'i yum bcom ldan 'das ma

ସ୍ତୁର୍ମିଷ୍ଟାନକର୍ମାଭୂତାନନ୍ଦାମ୍ବା

—

A goddess.

g.217 Nāgakulodbhavameghavirājita

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

ସ୍ତୁର୍ମିଷ୍ଟାନକର୍ମାଭୂତାନନ୍ଦାମ୍ବା

nāgakulodbhavameghavirājita

A tathāgata.

g.218 Nāgasena

klu sde

ସ୍ତୁର୍ମିଷ୍ଟା

nāgasena

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

g.219 Nāgaśūra

klu dpa'

ସ୍ତୁର୍ମିଷ୍ଟା

nāgaśūra

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

g.220 Naladatta

'dam bu byin

ସ୍ତୁର୍ମିଷ୍ଟା

naladatta

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

g.221 Nanda

dga' bo

ସ୍ତୁର୍ମିଷ୍ଟା

nanda

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

g.222 Nandika

dga' bar byed pa

ସ୍ତୁର୍ମିଷ୍ଟା

nandika

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

g.223 Naradatta

mis byin

នារោត្តា

naradatta

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

g.224 Nārāyaṇa

sred med kyi bu

នារោយានា

nārāyaṇa

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

g.225 Nimindhara

mu khyud 'dzin

និមិន្ធបារា

nimindhara

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

g.226 Noble Intelligence

dpal gyi blo gros

ព្រះស្ម័គ្រោ

—

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

g.227 non-returner

phyir mi 'ong ba

ព្រះអាធិកា

anāgāmin

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

g.228 Nuta

nu ta

នុទា

—

A great nāga king.

g.229 once-returner

lan cig phyir 'ong ba

សក្រុណាស្ត្រែសា

sakṛdāgāmin

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

g.230 Pādapa

rkang pas 'thung

ពិធីនាគម្មោះ

pādapa

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

g.231 Padmaka

pad ma ka

ពណ៌មកា

—

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

g.232 Pañcaśīrṣa

mgo lṅga

ម៉ិច្ចាម្បូលិ

pañcaśīrṣa

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

g.233 Pauṇḍra

mdongs bu

សង្កែស្វោ

paundra

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

g.234 Piṅgala

ser skyā

សង្កែត្រូ

piṅgala

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

- g.235 Pleasant Appearance Great Cloud
blta sdug sprin chen

བ୍ଲ୍ତା ଶୁଦ୍ଧ ଶ୍ରୀଗତ୍ତା

—

A tathāgata.

- g.236 Powerful Cloud-Like Hero
rtsal gyis sprin ltar dpa' bo

କ୍ଷୟା ଶ୍ରୀଗତ୍ତା ପାଦମନାଥ

—

A tathāgata.

- g.237 Powerful Great Cloud Hero
sprin chen mthu rtsal dpa' bo

ଶ୍ରୀଗତ୍ତା ମହାପାଦମନାଥ

—

A tathāgata.

- g.238 Pralamba
rab 'phyang

ପାରଲଂବ

pralamba

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

- g.239 Prasphoṭaka
rab 'joms

ପରାଫଽତକ

prasphoṭaka

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

- g.240 pratyekabuddha
rang sangs rgyas

ପରାପରାବୁଦ୍ଧ

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” (*khadgavisañakalpa*) 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

གත්සු རුං རූං རූං

—

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

g.242 Priyadarśana

mthong dga'

ප්‍රියදර්ශන

priyadarśana

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

g.243 Rain Cloud

char sprin gyi sprin

කර් ස්පින් ගුී ස්පින්

—

A tathāgata.

g.244 Rajaniṁdhara

mtshan mo 'dzin

රැජනිංධර

rajaniṁdhara

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

g.245 Ratnāmbuda

rin chen chu sbyin

ଶ୍ରୀକୃତ୍ସମ୍ପଦ

ratnāmbuda

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

- g.246 Ratnanetra

rin chen mig

ଶ୍ରୀକୃତ୍ସମୀକ୍ଷା

ratnanetra

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

- g247 Resounding of the Drum Tones Pervading All Ten Directions of the Brilliant Mandala Arisen from Clouds

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

—

A tathāgata.

- g.248 Sāgara

rgya mtsho

శ్రీ విజ్ఞా

sāgara

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

- g.249 Sāgaramegha

rgya mtsho'i sprin

ଶ୍ରୀ ପଦମନାବ

sāgaramegha

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

- g.250 Sahasraśīrsa

mgo stong can

ଶାନ୍ତି

sahasraśīrsa

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

- g.251 Šakra

brgya byin

ஸ୍କ୍ରାନ୍ତିଶ୍ଵରୀ

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 *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.252 Samantabhadra

kun tu bzang po

ସୁମନ୍ତବହଦ୍ରା

samantabhadra

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

g.253 Samghatṭaśabda

'khrug sgra

ସମ୍ବହତ୍ତାଶବ୍ଦୀ

saṃghatṭaśabda

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

g.254 Samhatana

—

—

sañhatana

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

g.255 Śaṅkha

dung

ଶଙ୍ଖ

śaṅkha

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

g.256 Śāntin

zhi ba

ჸ·ს|

śāntin

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

g.257 Saptasīrṣa

mgo bdun

ჸ·ს·სტრ|

saptaśīrṣa

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

g.258 Śaśiketuprabha

zla ba'i rgyal mtshan 'od

ჸ·ს·სტრ·სტრ|

śaśiketuprabha

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

g.259 Śaśitejas

zla ba'i gzi brjid

ჸ·ს·სტრ·სტრ|

śaśitejas

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

g.260 Soarer

'phur lding

ჸ·ს·ჭ|

—

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

g.261 Somadarśana

zla mthong

ჸ·ს·ჭ|

somadarśana

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

g.262 Sphāraśīrṣa

mgo bo che

ଶର୍ଷକ

sphāraśīrsa

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

- ## g.263 Splendor of Glorious Clouds

dpal ldan sprin gyi gzi brjid

དཔལ་ནුත්ස්වූත්ස්වූ

—

A tathāgata.

- g.264 Śrāmana

dge tshul

ଶ୍ରୀକୃଷ୍ଣ

śrāmana

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

- g.265 Śrībhadra

dpal bzang

୪୮

śrībhadra

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

- g.266 Srīgarbha

dpal gyi snying po

དཔལ་གྱු·ສ්විද්·ඇ

śrīgarbh

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

- g.267 Śrītejas

dpal gyi gzi brjid

༄༅༅༅༅

śrītejas

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

- ## g.268 stream enterer

rgyun du zhugs pa

ଶ୍ରୀନୁତ୍ରଣାମା

srota-āpanna

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

g.269 Sudarśana

legs mthong

សុដាស្រណា

sudarśana

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

g.270 Sughoṣa

dbyangs snyan

សុហូសា

sughoṣa

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

g.271 Sundara

rab mdzes

សុណុំនា

sundara

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

g.272 Sunetra

mig bzang

សុនៅត្រា

sunetra

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

g.273 Supratiṣṭhita

shin tu brtan

សុព្រतិស្វឹតា

supratiṣṭhita

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

g.274 Śūrasena

dpa' sde

សុរាស៊ីណា

śūrasena

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

g.275 Sūryaprabha

nyi'od

ସୂର୍ୟପ୍ରବହ

sūryaprabha

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

g.276 Suṣena

sde bzang

ସୁଷେନ

suṣena

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

g.277 Suṣena

cha byad mdzes

ସୁଷେନ

suṣena

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

g.278 Sutejas

gzi brjid mdzes

ସୁତେଜ

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

ସ୍ଵାସ୍ତିକ

svastika

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

g.281 Śvetaka

dkar po

ស្ទើសុំ

śvetaka

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

g.282 Takṣaka

'jog po

តាក្យសកា

takṣaka

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

g.283 tathāgata

de bzhin gshegs pa

ពិនិត្យសាស្ត្រសាស្ត្រ

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

សម្រិះស្និតស្និត

tejasvin

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

g.285 ten precious jewels

rin po che bcu

རින් පො ශේ බු

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

g.286 three sweets

mngar gsum

මංගර ගසුමා

—
Cream, honey, and ghee.

g.287 three white foods

dkar gsum

දාකර ගසුමා

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

g.288 Tīksṇaka

rnon po

තික්ෂණ

tikṣṇaka

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

g.289 Tīrthaka

mu stegs can

තුර්තහක

tīrthaka

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

g.290 Toad

sbal pa

ඡබල

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

- g.291 trichiliocosm
stong gsum gyi stong chen po
ସ୍ତୋଂ ଗୁମ୍ ଗ୍ୟି ସ୍ତୋଂ ଚେନ୍ ପୋ
trisāhasramahāsāhasra
- Definition from the 84000 Glossary of Terms:*
The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasramahāsāhasralokadhātu*), 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
ମ୍ରୋ ଶାଶ୍ଵତ
triśīrsa
- A nāga king present in the assembly of the Buddha Śākyamuni.
- g.293 Udayana
'char 'od
ଉଦୟନ
udayana
- A nāga king present in the assembly of the Buddha Śākyamuni.
- g.294 Uddhura
mchog tu brtson
ସକ୍ରନ୍ତୁ ଷକ୍ର
uddhura
- A nāga king present in the assembly of the Buddha Śākyamuni.
- g.295 Ugrakrodha
drag shul can
ସର୍ପଶତରୀ
ugrakrodha
- A nāga king present in the assembly of the Buddha Śākyamuni.
- g.296 Unfathomable Space
mkha' dpag med

མਾਤ୍ର ར୍ୟା ལେ ད୍ୱା

—

A tathāgata.

g.297 Upadardara

u pa da ra da ra

ဗြာန်ရုရ်

upadardara

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

g.298 Upanaḍa

nye ba'i 'dam bu

ဗြာန်ရုရ်

upanaḍa

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

g.299 Upananda

nye dga' bo

ဗြာန်ရုရ်

upananda

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

g.300 Utpalaka

ud pal

ဗြာန်ရုရ်

utpalaka

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

g.301 Uttaraka

bla ma

ဗြာန်ရုရ်

uttaraka

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

g.302 Vadabāmukha

rgya mtsho'i glong

ဗြာန်ရုရ်

vadabāmukha

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

- g.303 Vaidūryaprabha

bai dUr+ya'i 'od

甘珠爾

vaidūryaprabha

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

- g.304 Vairocana

rnam par snang bar byed pa

༄༅ ། བ ད མ བ ན བ ད མ བ ན བ ད མ བ ན བ ད མ བ ན བ ད མ བ ན བ ད མ བ ན བ

vairocana

“Completely Illuminating.” A buddha.

- g.305 Vairocanagarbhamahāmegha

rnam par snang mdzad snying po can gyi sprin chen po

କୁରୁତ୍ୟାନ୍ତିର୍ବାଦୀଶ୍ଵରାଜୀନ୍ଦ୍ରିଯାର୍ଥୀ

vairocanagarbhamahāmegha

A tathāgata.

- g.306 Vaiśvānaratejas

gzi brjid me 'dra

༄༅༅༅༅

vaiśvānaratejas

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

- g.307 Vajrapāṇi

rdo rje 'chang

ଶ୍ରୀରାଜମା

vajrapāni

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

କୁଣ୍ଡାଳୀ ପରିଶ୍ରମୀ ଦେଖିଲୁ କଥା କହିଲା ଏହାରେ କିମ୍ବା କିମ୍ବା

A tathāgata.

g.309 Varṣadhāra

char rgyun

କର୍ଷାତ୍ମଣୀ

varṣadhāra

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

g.310 Varuṇa

chu lha

କୁଞ୍ଜ

varuṇa

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

g.311 Vāsuki

nor rgyas kyi bu

ବାସୁକି

vāsuki

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

g.312 Victorious Chariot

shing rtas rgyal

ଶିଂରତ୍ସନୀ

—

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

g.313 Vidyujjvāla

glog 'bar

ବିଦ୍ୟୁତ୍ତବାଲ

vidyujjvāla

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

g.314 Vidyunmālin

glog gi phreng

ବିଦ୍ୟୁନ୍ମାଲିନୀ

vidyunmālin

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

- g.315 Vigatakrodha
khro med
ਕ੍ਰਮੰਦ
vigatakrodha
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.316 Vimalatejas
dri med gzi brjid
ਵਿਮਲਾਤੇਜਾ
vimalatejas
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.317 Vinardita
rnam par sgra 'byin
ਵਿਨਾਰਦਿਤ
vinardita
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.318 Vinīta
rnam par dul
ਵਿਨਿਤ
vinīta
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.319 Vīra
dpa' ba
ਵਿਰ
vīra
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.320 Viṣamdhara
dug 'dzin
ਵਿਸਾਮਧਰ
viṣamdhara
A nāga king present in the assembly of the Buddha Śākyamuni.
- g.321 Viṣogra

dug drag

វិសុំរាង

visogra

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

g.322 Visphoṭaka

rnam par 'joms

វិស្វុវិស្វុនុសា

visphoṭaka

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

g.323 Visphūrjita

mthu bsgyings

វិស្វុវិស្វុនុសា

visphūrjita

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

g.324 Vitara

bi ta ra

វិចិត្តា

—

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

g.325 Vṛkodara

spyang lto

វិគ្គុនី

vṛkodara

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

g.326 Water-Holding Cloud

spring gyi chu 'dzin

និគ្គុនិគ្គុនិគ្គុ

—

A tathāgata.

g.327 Wearing Cloud-Like Garments

spring lta bu'i na bza' mnabs pa

ສ්වීත්ස්ථාත්මකයෙන්මාත්‍රා

—

A tathāgata.

g.328 worthy one

dgra bcom pa

ඇත්තුමාත්‍රා

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

යක්ෂා

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

යම්

yama

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