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The Dhāraṇī “Heap of Flowers”

Puṣpakūṭadhāraṇī

འཕགས་པ་མེ་ཏོག་བརྗེས་པ་ཞེས་བྱ་བའི་གསུངས།

'phags pa me tog brtsegs pa zhes bya ba'i gzungs

The Noble Dhāraṇī “Heap of Flowers”

Āryapuṣpakūṭanāmadhāraṇī

· Toh 516 ·

Degé Kangyur, vol. 88 (rgyud, na), folios 31.a–33.b (in *par phud* printings), 38.a–40.b (in later printings)



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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Heap of Flowers
- n. Notes
- b. Bibliography
 - Primary Sources
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 The text comprises a teaching given by the Buddha Śākyamuni to the bodhisattva Simhavikrīḍita in response to his question: what kind of merit does one gain by worshiping the Tathāgata? The Buddha addresses the question by stating that the merits of the awakened ones are limitless, thus any merit accrued by worshiping them, whether face to face or in the form of a caitya, is also limitless. What truly matters is the worshiper's mental attitude. He then continues by teaching a dhāraṇī accompanied by a short practice and describes its benefits.

ac.

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ac.1 This text was translated and introduced by The Buddhapīṭha Translation Group (Gergely Hidas and Péter-Dániel Szántó).

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Ryan Damron edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *The Dhāraṇī “Heap of Flowers”* is a text that has had considerable influence. In India, it was quoted by Śāntideva and his followers; in China, it was preserved in at least four translations; and in Tibet it has been popular since the Imperial Period.

i.2 The dhāraṇī and the discourse that frames it is delivered by Buddha Śākyamuni at Lake Anavatapta, prompted by a question from the bodhisattva Siṃhavikrīḍita who wishes to know what amount of merit is gained by worshipping a buddha. The Buddha replies by slightly rebuking Siṃhavikrīḍita: since the qualities of the buddhas are endless, so too is the merit gained by worshipping them. Moreover, it does not matter whether those buddhas are directly present in reality or are present in the form of a caitya containing a small relic. Nor does it matter how precious the offering is (although a long list of appropriate offerings is provided). What truly matters is the positive mental attitude of the worshiper, both when making the offering and after the act. After this discourse, the Buddha teaches the dhāraṇī meant to enhance the act of worship, and explains its benefits.

i.3 We have not been able to find the original Sanskrit text in its entirety, but large and significant parts are preserved in Śāntideva’s *Śikṣāsamuccaya* (Toh 3940) and Prajñākaramati’s *Bodhicaryāvatārapañjikā* (Toh 3872).

i.4 The Tibetan translation is recorded in the imperial catalogs¹ and we know of at least one fragment from the Dunhuang manuscript hoard, which was copied on the back of a Chinese scroll that contained a translation of the *Diamond Sūtra* (*Vajracchedikā Prajñāpāramitā*).² In the Degé Kangyur, the text is included in both the Tantra section (Toh 516)³ and the Compendium of Dhāraṇīs (Toh 886).^{4 5} The translators are not identified in these sources, but according to Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364), the dhāraṇī was translated by the well-known Tibetan scholar-monk, Yeshé Dé (*ye shes sde*).⁶

- i.5 The earliest of the four Chinese translations is 華積陀羅尼神呪經 (Taisho 1356, *Huaji tuoluoni shenzhou jing*), which is said to be the work of Zhi Qian and held to be of venerable antiquity (ca. 220–30 CE), but this attribution seems to be quite doubtful.⁷ This Chinese version is quite close to the Tibetan translation. The next two Chinese translations, 師子奮迅菩薩所問經 (*Shizi fenxun pusa suowen jing*, Taisho 1357) and 花聚陀羅尼呪經 (*Huaju tuoluoni zhou jing*, Taisho 1358), are the works of unknown translators from around the fourth or fifth century. The latest of the Chinese translations, 花積樓閣陀羅尼經 (*Huaji louge tuoluoni jing*, Taisho 1359), is the work of the famous Dānapāla, whose prolific output was sponsored by the Northern Song court around the turn of the first millennium.
- i.6 This English translation was made principally on the basis of the Tibetan translations of the text found in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs (*gzungs 'dus*) in the Degé Kangyur in consultation with the Stok Palace Kangyur and the Dunhuang fragment.

The Noble Dhāraṇī
Heap of Flowers

1.

The Translation

[F.31.a] [F.48.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was residing on the shores of the great Lake Anavatapta, in the mansion of the nāga king Anavatapta, [F.31.b] [F.48.b] together with a great monastic retinue of five hundred monks and a great retinue of bodhisattvas, numbering an even thousand, gathered from various world-systems. Without exception, they all possessed dhāraṇī, possessed contemplation, had one rebirth remaining, were well established on the ten levels, were consecrated with the consecration of immediately being heirs apparent,⁸ had donned the great cuirass, and entertained no doubts regarding the qualities of a buddha.

1.2 At that time, the bodhisattva mahāsattva⁹ Siṃhavikrīḍita came and took a seat in that very retinue. The bodhisattva mahāsattva Siṃhavikrīḍita then rose from his seat, placed his upper garment on one shoulder, placed his right kneecap on the ground, cupped his palms in reverence toward the Blessed One, and said to the Blessed One,

1.3 “Blessed One! How much merit does a son or daughter of noble family who performs worship to a thus-gone one accrue?”

1.4 The Blessed One replied to the bodhisattva mahāsattva Siṃhavikrīḍita, “Siṃhavikrīḍita, do not say ‘Blessed One, how much merit does a son or daughter of noble family who performs worship to a thus-gone one accrue?’ Why is that? A thus-gone one¹⁰ is of immeasurable morality, immeasurable contemplation, immeasurable wisdom, immeasurable liberation, and immeasurable knowledge and vision of liberation. Thus, Siṃhavikrīḍita, since a thus-gone, worthy, fully awakened, perfect buddha is endowed with immeasurable heaps of virtue, it follows that the fruition of performing worship to him is also immeasurable. [F.32.a] [F.49.a]

- 1.5 “It is like this, Siṃhavikrīḍita. Those who perform the worship of a thus-gone one, whether present or departed into complete nirvāṇa, will attain complete nirvāṇa through one of the three vehicles—the vehicle of śrāvakas, the vehicle of pratyekabuddhas, or the great vehicle.¹¹ Moreover, Siṃhavikrīḍita, the fruition of merit is the same for a person whose mind becomes cleansed upon beholding the thus-gone, worthy, fully awakened, perfect buddha, and then with a cleansed mind¹² honors, reveres, worships, and venerates him with profits, clothing, alms, bedding, medicinal herbs, implements, and various kinds of comforts, as for a person who worships a caitya containing a relic even as small as a mustard seed from a thus-gone one who has departed into complete nirvāṇa. There is no difference, no distinction whatsoever between them.¹³
- 1.6 “Suppose, Siṃhavikrīḍita, that a householder bodhisattva were to donate a heap of precious materials as tall as Mount Meru to śrāvakas, pratyekabuddhas, or thus-gone, worthy, fully awakened, perfect Buddhas, and suppose a bodhisattva who has gone forth were to donate a single coin¹⁴ and then generate the aspiration for unsurpassed perfect awakening. The former roots of merit would not amount to even a hundredth of the latter—not a thousandth, not a hundred-thousandth. It would not even count as any part, any number worthy of consideration, simile, or approximation of any kind. It would not even be close; it would not even compare.
- 1.7 “Suppose, Siṃhavikrīḍita, that a person were to honor a thus-gone, worthy, fully awakened, perfect Buddha with various comforts for a year, [F.32.b] [F.49.b] a century, or even a millennium. And suppose that a person who has fully adopted the resolve of awakening were, with the intent of worshipping a thus-gone one, to offer a single flower,¹⁵ pour out a handful of water, apply a drop of fragrant pigment, remove withered flowers, or offer some unguent, incense, flowers, perfume, garlands, music, or a parasol, bell, hanging cloth, banner, flag, piece of cloth, or a lamp at a caitya of a thus-gone one who has departed into complete nirvāṇa, and after having made this offering were to say with a rejoicing heart at every step forward, ‘Homage to that Blessed Buddha.’ It is simply impossible, Siṃhavikrīḍita, that these people would fall into unfavorable rebirths for an eon, or a hundred eons, a thousand eons, or one-hundred thousand eons. Have no distrust, no doubts, and no uncertainty about this.¹⁶
- 1.8 “Siṃhavikrīḍita, there is a dhāraṇī named *Heap of Flowers* that I will teach for the profit of many beings, for the happiness of many beings, to take pity on many people, for the benefit, profit, and happiness of a great many beings, gods and humans. Siṃhavikrīḍita, whoever holds this dhāraṇī, *Heap of Flowers*, upholds it, recites it, memorizes it, masters it, or extensively

explains it to others will invariably remember former births, will not fall into unfavorable rebirths, and will obtain ease. They will never be separated from the Three Jewels, will never be separated from the thus-gone ones, will never be separated from the act of calling the Buddha to mind, will never be separated from bodhisattvas, [F.50.a] will never be separated from the resolve for awakening, will never be deficient in faculties,¹⁷ will never take birth in lower castes, will be endowed with profound fortunes of various talents, and will be able to behold the blessed buddhas of the innumerable world systems in the ten directions.

1.9 *tadyathā | dhāraṇī dhāraṇī muniprabhāsvare siddhe caṇḍe nāmaci niheri arogavati
buddhamatidhairye omkare tegagarate tejovate vipulabuddhe dharmāvabhāse
akṣayakalpe kalpavati amṛtakalpe hutāśane tejovati niryaśaṃhīte tejogravā-
tiṣṭhinadrāye tiṣṭhinadrāye buddhi svāhā | |*

1.10 “*Siṃhavikrīḍita*, those who have fully learned and mastered the title, letters, and words of this *dhāraṇī*, *Heap of Flowers*, should call the Buddha to mind on the eight to fifteenth days of the waxing fortnight in either the last month of spring, the first month of summer, or the last month of autumn. They should contemplate the Thus-Gone One three times a day and three times at night while concentrating one-pointedly, and worship the Blessed One with offerings of incense, flowers, lamps, and fragrance. Such persons will behold fifteen blessed buddhas teaching the Dharma while seated on a lion throne in the calyx of a lotus. They will obtain *dhāraṇīs* and have good memory, dexterity of mind, quick understanding, intelligence, and will remember all their births until they reach complete *nirvāṇa*. Such persons will become proficient in all traditional learning, all treatises, all crafts, and all pursuits. All kinds of contemplations will be established in their mind,¹⁸ except for the four truths of the noble ones. Why is that? Because those dharmas pertain to the uncontaminated.” [F.33.b] [F.50.b]

1.11 When the Blessed One finished speaking, the bodhisattva *mahāsattva Siṃhavikrīḍita*, the bodhisattvas, and the monks, together with a host of gods, humans, asuras, and *gandharvas* were gladdened and praised the speech of the Blessed One.

1.12 *The Dhāraṇī “Heap of Flowers” is complete.*

n.

NOTES

- n.1 Denkarma, F.302.a.7, see also Herrmann-Pfandt 2008, pp. 208–9; Kawagoe 2005, p. 20.
- n.2 [Pelliot tibétain 418](https://archivesetmanuscrits.bnf.fr/ark:/12148/cc121820t) (<https://archivesetmanuscrits.bnf.fr/ark:/12148/cc121820t>), first identified by Lalou (1939, p. 102). The fragment corresponds to approximately the first folio of the Degé text (folio 31.a.6–31.b.6).
- n.3 Two sets of folio references have been included in this translation due to a discrepancy in volume 88 (*rgyud 'bum, na*) of the Degé Kangyur between the 1737 *par phud* printings and the late (post *par phud*) printings. In the latter case, an extra work, *Bodhimaṇḍasyālamkāraḥśadhāraṇī* (Toh 508, *byang chub snying po'i rgyan 'bum gyi gzungs*), was added as the second text in the volume, thereby displacing the pagination of all the following texts in the same volume by 17 folios. Since the eKangyur follows the later printing, both references have been provided, with the highlighted one linking to the eKangyur viewer.
- n.4 Strickmann (1996, p. 72) noted that there are five Chinese translations and two Tibetan translations, but we are not aware of a second Tibetan translation and counted only four Chinese renderings.
- n.5 Note that there is a discrepancy among various databases for cataloging the Toh 886 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 886, n.5 (<https://read.84000.co/translation/toh886.html#UT22084-088-010-128>), for details.
- n.6 Butön F.175.a.2 (p. 981); see also Nishioka 1983 (#1292), p. 62. Butön's *chos 'byung* is somewhat unclear at this point, so this identification is tentative.

- n.7 On Zhi Qian, a man of Yuezhi ancestry, see Nattier 2008, pp. 116–48. Nattier is silent on this particular text, the implication being that she does not accept it among the genuine translations of Zhi Qian. Most scholars (e.g., Strickmann 1996, p. 72 and Matsunaga 1977, p. 170) accept the attribution without hesitation. We are very grateful to Prof. Nattier for answering our query and graciously providing us with more information (e-mail, 2023 October 1): most significantly, a number of words and expressions used in this translation (including the very first ones, 如是我聞, wording that appears to date only from the beginning of the 5th century) are utterly foreign to the Zhi Qian corpus, so the attribution does not seem to be credible.
- n.8 We have not been able to trace the Sanskrit equivalent for this expression. Perhaps the idea is that all these bodhisattvas would become buddhas in their next incarnation, each in one of the many universes.
- n.9 This is translated by Tibetans as “great being,” but it is equally possible if not more likely that originally it was a *bahuwrīhi* compound meaning “of great courage.”
- n.10 The testimony of the Dunhuang fragment ends here.
- n.11 We find the Tibetan text unsatisfactory here; as the text stands, the passage would mean: “through the vehicle of śrāvakas, or the vehicle of pratyekabuddhas, or the great vehicle, or one of the three vehicles.” In light of the Sanskrit and the logic of the passage we have emended *'am* to *ste*; in this way, the enumeration of the three vehicles serves as an explanation of “three vehicles.” Note that Prajñākaramati’s quotation (see note below) lacks the enumeration of the three; this is either an omission on the commentator’s part or a sign that the apposition was once a gloss which made it into the main text.
- n.12 The Tibetan reads “with a faithful mind” (*dad pa'i sems kyis*). However, in light of the previous sentence and the testimony of the Sanskrit (*prasannacittaḥ*), we have emended the reading to “with a cleansed mind” (*dang ba'i sems kyis*). This emendation is confirmed by the Phukdrak manuscript.
- n.13 This passage is quoted with reference in Nāgārjuna’s *Sūtrasamuccaya* (Sanskrit not available; Toh 3934, 181.b–182.a) and Prajñākaramati’s *Bodhicaryāvatārapañjikā* (La Vallée Poussin 1901–14, p. 424): *ye kecit siṃhavikrīḍita tathāgatasya pūjāṃ kariṣyanti tiṣṭhato vā parinirvṛtasya vā, sarve te triyānād ekatareṇa yānena parinirvāsyanti | yaś ca khalu siṃhavikrīḍita tathāgatam arhantaṃ samyaksambuddhaṃ dṛṣṭvā cittaṃ prasādayet, prasannacittaḥ satkuryāt, gurukuryāt,*

*mānayet, pūjayet, upacaret, lābhena cīvarapiṇḍapātaśayanāsanaglānapratyaya-
bhaiṣajyapariṣkāraiḥ sarvasukhopadhānair upatiṣṭhet, yaś ca parinirvartasya
tathāgatasya sarṣapaphalamātradhātau śarīrapūjāṃ kuryāt, samo vipākaḥ prati-
kāṅkṣitavyaḥ | tathā pūjāyai nāsti viśeṣo nānākaraṇaṃ ca .*

- n.14 The word for coin here is *kārṣāpaṇa* (*kAr+SA pa Na*), of which copper, silver and gold mints existed (for a broader discussion of coinage in the period, see Maity 1970, pp. 213–29). The logic of the passage requires us to posit that the less valuable copper coin is meant.
- n.15 Here we have preferred the reading of the Sanskrit testimony (see note below); the Tibetan has “some flowers.”
- n.16 This passage is quoted with reference in Śāntideva’s *Śikṣāsamuccaya* (Bendall 1902, p. 173); we give the text here with some reformatting and silent corrections: *yaś ca khalu punaḥ siṃhavikrīḍita tathāgataṃ saṃmukhaṃ varṣaṃ vā varṣasahasraṃ vā varṣaśatasahasraṃ vā sarvasukhopadhānair upatiṣṭhet, yaś ca parinirvartasya tathāgatasya caitye bodhicittasaṃgrhīta ekapuṣpam āropayet tathāgata-pūjāyai jalāñjalim copanāmāyey jalena vā siñcayed iṣikāpadaṃ vā dadyān nirmālyaṃ cāpanayed upalepanapradānaṃ vā puṣpapradānaṃ vā dīpapradānaṃ vā kuryād āttamanāḥ ekakramavyatihāraṃ vātikramya vācaṃ bhāṣeta | namas tasmai buddhāya bhagavata iti mā te ’tra siṃhavikrīḍita kāṅkṣā vā vimatir vā vicikitsā vā yad asau kalpaṃ vā kalpaśataṃ vā kalpasahasraṃ vā durgativinipātaṃ gacchen nedaṃ sthānaṃ vidyate. For an English translation, see Bendall and Rouse 1922, pp. 169–70, and Goodman 2016, p. 171. The quotation was taken over from here in Prajñākaramati’s *Bodhicaryāvatārapañjikā* (La Vallée Poussin 1901–14, pp. 424–5); the differences are very minor.*
- n.17 Referring to the organs of perception and the organs of action.
- n.18 Here we have adopted the reading of the Stok Palace Kangyur, *de’i sems la gnas par ’gyur te*, instead of the Degé reading, *de’i sems las rnam par dag par ’gyur te*. This somewhat obscure sentence shows great fluctuation in the Chinese translations as well.

b.

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GLOSSARY

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

| | |
|----|--|
| AS | <i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation. |
| AO | <i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context. |
| AD | <i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language. |
| AA | <i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts. |
| RP | <i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term. |
| RS | <i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation. |
| SU | <i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary. |

g.1 Anavatapta

ma dros pa

མ་རྩོམ་པ།

anavatapta^{AD}

Definition from the 84000 Glossary of Terms:

A nāga king whose domain is Lake Anavatapta. According to Buddhist cosmology, this lake is located near Mount Sumeru and is the source of the four great rivers of Jambudvīpa. It is often identified with Lake Manasarovar at the foot of Mount Kailash in Tibet.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AD}

Definition from the 84000 Glossary of Terms:

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

g.3 caitya

mchod rten

མཚོད་རྟེན།

caitya

Definition from the 84000 Glossary of Terms:

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A *stūpa*, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the *stūpa* is complex, and its design varies throughout the Buddhist world. *Stūpas* continue to be erected today as objects of veneration and merit making.

g.4 contemplation

ting nge 'dzin

ཉིང་ངེ་འཛིན་ཐོབ་པ།

samādhi ^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.5 dhāraṇī

gzungs

གཟུངས།

dhāraṇī ^{AD}

Definition from the 84000 Glossary of Terms:

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

g.6 gandharva

dri za

དྷི་ཟ།

gandharva ^{AD}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state

between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.7 great vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna ^{AD}

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual’s own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term “Great Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.8 Lake Anavatapta

mtsho chen po ma dros pa

མཚོ་ཆེན་པོ་མ་དྲོས་པ།

anavataptasya mahāsaraḥ ^{AA}

A lake that is considered the source of four great rivers, including the Ganges, in Buddhist cosmology.

g.9 liberation

rnam par grol ba

རྣམ་པར་གྲོལ་བ།

vimukti ^{AD}

Definition from the 84000 Glossary of Terms:

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

g.10 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla ^{AD}

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.11 one rebirth remaining

skye ba gcig gis thogs pa

སྐྱེ་བ་གཅིག་གིས་ཐོགས་པ།

ekajātipratibaddha ^{AO}

A common description of bodhisattvas; in their next rebirth they will attain buddhahood.

g.12 one well established on the ten levels

sa bcu la rab tu gnas pa

ས་བརྒྱུལ་རབ་ཏུ་གནས་པ།

daśabhūmipraṭiṣṭhita ^{AO}

A common description of bodhisattvas.

g.13 one who has donned the great cuirass

go cha chen po bgos pa

གོ་ཚཆེན་པོ་བགོས་པ།

mahāsaṃnāhasaṃnaddha ^{AO}

A common description of bodhisattvas; the cuirasses are various qualities they have acquired.

g.14 possessor of contemplation

ting nge 'dzin thob pa

ཏིང་ངེ་འཛིན་ཐོབ་པ།

samādhipratilabdha ^{AO}

A common description of bodhisattvas.

g.15 possessor of dhāraṇī

gzungs thob pa

གཟུངས་ཐོབ་པ།

dhāraṇīpratīlabdha^{AO}

A common description of bodhisattvas; the semantic range of *dhāraṇī* in this collocation is expanded considerably.

g.16 **pratyekabuddha**

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha^{AD}

Definition from the 84000 Glossary of Terms:

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

g.17 **Siṃhavikrīḍita**

seng ge rnam par rtse

སེང་གེ་རྣམ་པར་རྩེ།

siṃhavikrīḍita^{AS}

The name (meaning “Lion’s Play”) of a bodhisattva. Interlocutor in the *The Dhāraṇī* “Heap of Flowers.”

g.18 **śrāvaka**

nyan thos

ཉན་ཐོས།

śrāvaka^{AD}

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the

wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.19 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata^{AD}

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha*(*tā*), often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.20 wisdom

shes rab

ཤེས་རབ།

prajñā^{AD}

In general, this is the mental factor of discerning the specific qualities of a given object and whether it should be accepted or rejected. As the sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.21 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

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Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.22 Zhi Qian

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支謙

A famous translator into Chinese active in the first half of the third century.