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The Exposition of Karma

Karmavibhaṅga



Toh 338

Degé Kangyur, vol. 72 (mdo sde, sa), folios 277.a–298.b

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

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co.

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SUMMARY

- s.1 In *The Exposition of Karma*, the Buddha presents to the brahmin youth Śuka Taudeyaputra a discourse on the workings of karma. This is enlivened by many examples drawn from the rich heritage of Buddhist narrative literature, providing a detailed analysis of how deeds lead to specific consequences in the future. For the Buddhist, this treatise answers many questions pertaining to moral causation, examining specific life situations and their underlying karmic causes and emphasizing the key role that intention plays in the Buddhist ethic of responsibility.

ac.

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i.

INTRODUCTION

i.1

The Exposition of Karma (Karmavibhaṅga) opens in Prince Jeta's grove, where the Buddha announces to the brahmin youth Śuka Taudeyaputra¹ that he will deliver this exposition on karma. The ensuing teaching provides a detailed analysis of the complex workings of karma. This is enlivened by many examples drawn from the rich store of Buddhist narrative literature, especially the Buddha's past-life stories. It begins with a section in which the Buddha poses and answers a series of questions about how conspicuous differences in life circumstances such as longevity, happiness, illness, and appearance have been determined by past deeds. A second section follows, in which questions relating to specific causes for rebirth in various worlds are answered. A third section contains a series of miscellaneous questions and answers that examine the specific outcomes of deeds when certain factors are either present or absent in their performance. Two final sections focus more broadly on virtuous and nonvirtuous deeds and their respective positive and negative consequences. In each of these contexts, the relationship between actions and their results is illustrated by examples and morality tales from Buddhist narrative literature.

· Karma ·

i.2

The central theme of the *Karmavibhaṅga* is the concept of cause and effect, the complex system of positive and negative results that, in Indian religious thought, are attributed to karma ("action") itself. In the Buddhist context, the term *karma* designates both morally good (*kuśala*) and bad (*akuśala*) actions of body, speech, and mind. Once committed, all such deeds "ripen" (*vipāka*) into their corresponding pleasant and unpleasant (or neutral) results, called "karmic fruition" (*karma-phala*).² From this standpoint, the entire universe and everything in it is the result of individuals' actions.³ According to the *Karmavibhaṅga*, certain unpleasant features of one's environment are the

direct outcome of the ten nonvirtuous courses of action.⁴ The botanical or agricultural metaphor employed in the Buddhist description of the karmic process of the individual is perhaps noteworthy: through the *ripening* of karma one *reaps* or *harvests* the *fruits* of one's actions. Although the historical Buddha was not the first teacher in ancient India to teach the concept of karmic cause and effect, it has been argued that he advanced and redefined the existing notions of karmically relevant actions as consisting primarily in mental intention (Skt. *cetanā*; Tib. *sems pa*).⁵ This is summarized in the frequently cited passage from the Aṅguttara Nikāya of the Pāli canon: "By action I mean intention, monks. Having formed a (moral) intention, one carries out an action with body, speech, or mind."⁶

· The textual references in the *Karmavibhaṅga* ·

- i.3 The *Karmavibhaṅga* is rich in references to sūtras and citations from Buddhist literature. Its longest illustrative story is a version of the popular narrative from the *Maitrakanyakāvadāna* (*Divyāvadāna* no. 38) of the voyage of the sea merchant's son Maitrakanyaka (called Maitrāyajña in the *Karmavibhaṅga*), who undertakes a sea voyage to make his fortune, disregarding his mother's pleas for him to remain on shore and instead physically mistreating her. Because of his disobedience and abuse, he is shipwrecked on the shores of a foreign country and ends up suffering the torments of his personal hell. Another popular story is that of the sthavira Mahāmaudgalyāyana, who is refused alms by a family and subsequently reveals to a stranger their karmic relationship. Both stories are widely known among Tibetan Buddhists from orally transmitted anecdotes of Tibetan lamas. However, many of the other stories and text titles referenced in the *Karmavibhaṅga* are either completely unknown to us or differ from their better-known versions and other extant texts that bear identical or similar titles.⁷

· The *Karmavibhaṅga*'s Significance and Geographical Distribution in the Buddhist World ·

- i.4 Lokesh Chandra, writing about the Javanese Buddhist monument the Borobudur, notes the wide-ranging influence of the *Karmavibhaṅga*: "It was a popular text from the island of Java to the sands of Central Asia and as far as the sprawling land of China, that is, wherever the doctrine of Buddha held sway."
- i.5 A further measure of the work's widespread popularity is the diverse range of languages in which we find extant versions or fragments of the work: Sanskrit, Pāli, Khotanese, Kuchean, Sogdian, and Chinese.⁸ Indeed, it

was translated into Chinese five times over eight centuries. Thus, in a variety of cultural contexts, the work served as an important source for the central Buddhist doctrine that humans are responsible for the consequences of their actions.⁹

- i.6 The design of the Borobudur on the island of Java in Indonesia is thought to include pictorial representations drawn from the *Karmavibhaṅga*.¹⁰ According to Lokesh Chandra, the monument is a physical model of the Buddhist path to awakening in terms of the four *sambhāras* or accumulations of merit (*puṇya*), wisdom (*jñāna*), tranquility (*śamatha*), and special insight (*vidarśanā*) according to the *Lalitavistara*,¹¹ while skillfully integrating and harmonizing other textual traditions. The lowest or most basic level of religious merit (*puṇya*), which must be accomplished before one can ascend to the higher levels of the path, is represented by Borobudur's so-called hidden base, which features reliefs depicting stories from the *Karmavibhaṅga* that illustrate the law of karma.

· The title of the text ·

- i.7 The exact original title of Toh 338 cannot be established beyond a doubt. Sylvain Lévi, the first to edit and translate the text, referred to it as the *Mahākarmavibhaṅga* (MKV).¹² However, the adjective *mahā-* ("great") only occurs in the title given to one of the two surviving nearly complete manuscripts (called MS[A] by Kudo Noriyuki),¹³ and only in an appendix to the text.¹⁴ The second of the two nearly complete manuscripts (called MS[B] in Kudo's edition) bears the title *Karmavibhaṅgasūtram*.¹⁵ There are similar variants in the Tibetan translations of the text preserved in the different Kangyur collections.¹⁶
- i.8 For the sake of simplicity, we here follow Kudo and use the title *Karmavibhaṅga* instead of *Mahākarmavibhaṅga* or *Karmavibhaṅgasūtra* to refer to the text translated here (Toh 338), with the caveat that different versions of this text with either the same or a different title are extant.¹⁷ The *Karmavibhaṅga* belongs to a group of texts which has been labeled the *Karmavibhaṅga-* or *Śukasūtra* class.¹⁸

· Genre ·

- i.9 Although one manuscript (MS[B]) contains the word *sūtra* in its title, there is insufficient evidence from the extant Sanskrit manuscripts to determine whether the *Karmavibhaṅga* actually belonged to the scriptural category of *sūtra* or not.¹⁹ As indicated by the example of the *Cakravartīsūtra*—a text the *Karmavibhaṅga* quotes four times—texts that were designated as *sūtras* may

nevertheless have belonged to the Abhidharma Piṭaka of one of the early Buddhist schools.²⁰ Indeed, from the point of view of style, the actual “sūtra-portion” of the Sanskrit version as edited by Lévi seemingly ends after presenting a mere list of eighty karmic categories.²¹ Subsequently, something more akin to a commentary on those categories is inserted, bracketed by the list and the title (*Karmavibhaṅgasūtram samāptam*; given in the colophon of MS[B]) that formally marks the end of the text. But there is no “classical” sūtra ending such as a statement that the assembled audience was delighted and rejoiced in the Blessed One’s words.²² Indeed, the *Karmavibhaṅga*’s diction is rather characteristic of a treatise or commentary (Sanskrit *śāstra*): the different actions and their karmic results are presented in the form of a (hypothetical) dialogue in which replies are given to questions about the expected outcomes of specific types of action. This seamless inclusion of what reads like a commentary as well as the diction of the sūtra, which appears to be more in line with a commentarial treatise, is unusual for the sūtra genre. Equally unusual is the absence of a formulaic, sūtra-typical closure in the Sanskrit version of both MS[A] and MS[B].²³

- i.10 The Tibetan tradition on the other hand regarded the *Karmavibhaṅga* as belonging to the sūtra category (*mdo sde*), and the Tibetan version possesses the characteristic sūtra frame. All the editions of the Tibetan Kangyur available through the website *Resources for Kanjur and Tanjur Studies* classify it under the sūtra category.²⁴ The Degé Kangyur contains the *Karmavibhaṅga* in a subsection called Collection of Sūtras Belonging to the Hīnayāna (*theg dman gyi mdo mang*), in the vicinity of such celebrated Buddhist classics as the *Udānavarga* and the *Karmaśataka*.²⁵

· Extant versions of the text ·

- i.11 A good deal of excellent scholarly work has been done on the *Karmavibhaṅga* and its related texts. In what follows we collate and summarize some general information about the extant versions of the *Karmavibhaṅga* and the existing scholarship.

·· Sanskrit versions ··

- i.12 The Sanskrit text of the *Karmavibhaṅga* was first edited and published together with a French translation by Sylvain Lévi (1932). Lévi used handwritten copies of the original manuscripts. His edition and translation of the text remains the most comprehensive study, bringing together in one

place most of the extant versions and fragments of this important text. Kudo Noriyuki (2004) has published a transliteration of the original manuscripts together with extensive annotations on the quotations of the *Karmavibhaṅga*.

.. Pāli versions ..

- i.13 As is the case with so many sūtras, we have little concrete information about the origin, the circumstances, or the age of the text of the *Karmavibhaṅga*.²⁶ Perhaps one of the oldest canonical versions of a more detailed discussion of the Buddhist formulation of the doctrine of karmic cause and effect—if one accepts that parts of the Pāli canon are among the oldest representatives of Indian Buddhism, that is—can be found in two texts (Pāli *sutta*) of the Majjhima Nikāya of the Pāli canon: the *Cūḷakammavibhaṅgasutta* (MN 135) and the *Mahākammavibhaṅgasutta* (MN 136).²⁷ The phraseology and the “cast of characters” of the *Cūḷakammavibhaṅgasutta*, which contains altogether fourteen karmic categories that partly overlap with those of the *Karmavibhaṅga*, bear some resemblance to the *Karmavibhaṅga*. The Pāli version of the brahmin youth’s name, Śuka, is Subha.²⁸

.. Chinese translations ..

- i.14 According to Lokesh Chandra, the *Karmavibhaṅga* was popular in China. Different recensions of the text were translated into Chinese altogether six times—some of them probably from versions transmitted via Central Asia, where the text was equally well known. The earliest translation dates to the third century CE.²⁹ All the different translations bearing various related titles, and possibly representing different recensions of the text, have been collectively called the *Śukasūtra*-class after Śuka Taudeyaputra,³⁰ the protagonist of the frame story. The Chinese translations, in the order of their dates of translation, are as follows:

Taishō 78: *Doutiao jing* 兜調經 (**Taudeyasūtra*?), the earliest translation, was prepared under the Western Jin, 265–316 CE. The name of the translator is unknown (Lévi: Cha).

Taishō 26: *Yingwu jing* 鸚鵡經 (*Śukasūtra*), the 170th sūtra of the Madhyamāgama, was translated 397–98 CE by Saṅghadeva (Lévi: Chs).

Taishō 79: *Yingwu jing* 鸚鵡經 (*Śukasūtra*), translated 435–43 CE by Guṇabhadra (Lévi: Chb).

Taishō 80: *Fo wei Shoujia zhangzhe shuo yebao chabie jing* 佛爲首迦長者說業報差別經, translated 582 CE by Fazhi 法智 Gautama Dharmaprajña (Lévi: Chg).³¹

Taishō 81: *Fenbie shan e baoying jing* 分別善惡報應經, translated 984 CE by Tian Xizai (Lévi: Cht).

Taishō 755: *Jingyi youpose suowen jing* 淨意優婆塞所問經, translated 982–1017 CE by Shihu (Lévi: Chc).

- i.15 Of these, Taishō 80 is given as the Chinese translation equivalent of the Tibetan text translated here, the *las rnam par 'byed pa* (Toh 338).³²

.. Central Asian versions ..

- i.16 We can infer from the large number of surviving fragments of versions of the *Karmavibhaṅgasūtra* from the Buddhist centers of the Central Asian oasis towns along the ancient Silk Road that this text and its cognate versions must also have been very popular among Central Asian Buddhists. We know of an old Khotanese version,³³ a Central Asian fragment in Sanskrit,³⁴ several fragments of a Kucuan version,³⁵ and a Sogdian version.³⁶

.. Tibetan translations ..

- i.17 Apart from the Sanskrit and the Central Asian recensions of the *Karmavibhaṅga*, three different Tibetan versions are preserved in different Kangyurs. While the Kangyurs of the Tshalpa (*tshal pa*) line mainly contain the versions of the text as preserved in Toh 338 and Toh 339, the Kangyurs belonging to the Thempangma (*them spangs ma*) line contain the Toh 339 version and, instead of the Toh 338 version, another version of the text. The mixed-lineage Lhasa Kangyur includes all three.³⁷

- i.18 A text bearing the title *las rnam par 'byed pa zhes bya ba* (*Karmavibhaṅganāma*) in the Tengyur (Toh 3959) is an independent work attributed to the authorship of Atiśa Dīpaṅkaraśrījñāna (982–1054) and has no direct or explicit relation to the *Karmavibhaṅga* or the Tibetan versions. Apart from the Nepalese Sanskrit commentary contained in Lévi's 1932 edition of the *Karmavibhaṅga*, we are aware of only one (combined) commentary on the *las rnam par 'byed pa* (Toh 338) and the (here so called) *las rnam par 'gyur ba'i mdo* (Toh 339) by Choné Lama Drakpa Shedrup (*co ne bla ma grags pa bshad sgrub*, 1675–1748).³⁸ No canonical commentary on the *Karmavibhaṅga* is known to us.

- i.19 None of the other known versions is an exact match of Toh 338. In other words, we do not possess, and do not know whether there ever existed, a complete Indic source text of the *las rnam par 'byed pa*. The relationships of the different Tibetan versions of the *Karmavibhaṅga* as well as their relationships to the other extant versions in other languages await further research.

· Notes on the English translation ·

- i.20 We have based our English translation on the Tibetan text (Toh 338) of the Degé Kangyur as well as the Comparative Edition (*dpe bsdur ma*) and prioritized the diction and register of the Tibetan translation. However, we have also perused the Sanskrit editions made by Lévi and Kudo in parallel with the Tibetan text and have chosen to translate the corresponding Sanskrit passage instead of the Tibetan in cases where the Tibetan translation was ambiguous or unintelligible. Our preferences are recorded in the notes.

The Exposition of Karma

1.

The Translation

[F.277.a]

1.1 Homage to all the buddhas and bodhisattvas!

Thus did I hear at one time. The Bhagavān was staying in Śrāvastī in Prince Jeta's grove, the park donated by Anāthapiṇḍada.³⁹

There the Bhagavān addressed the brahmin youth Śuka⁴⁰ thus: "Son,⁴¹ I will teach you *The Exposition of Karma*.⁴² Listen carefully and remember it well, and I will teach!"

"Please do so, Bhagavān!"

1.2 The brahmin youth Śuka having thus assented, the Bhagavān said to him, "Son, I say that beings are owners of their own actions,⁴³ they originate from their actions,⁴⁴ they are heirs of their actions,⁴⁵ and they take action as their refuge.⁴⁶ In this way, son, beings are divided into high, middle, and low in terms of their actions.

"In this regard, there are, for instance, the actions that lead to a short life.⁴⁷
[F.277.b]

1.3 "What kind of action leads to a short life? Killing, rejoicing in killing, celebrating killing,⁴⁸ instigating the death of an enemy, praising the death of an enemy, causing death in the womb,⁴⁹ praising the causing of death in the womb, and preparing the sacrificial ground where buffalo, cows, pigs, birds, and so on are to be killed. The children and grandchildren of the originator of this sacrifice, as well as other people hoping for a positive result or acting out of fear, will kill many beings as they continue to carry out this initial sacrifice.⁵⁰

1.4 "For example, in a certain city in Kāśmīr, a certain mendicant who was an arhat was sitting at the door of a house. On a road leading straight to this house, a miserably mooing cow was being led along on a lead. The mendicant, having seen the cow, exclaimed, 'Alas! What a misery!'

- 1.5 “The people then asked the mendicant, ‘Ācārya, why did you say, “Alas! What a misery”?’
- 1.6 “He replied, ‘Although I usually do not speak to those without faith, in this particular case I will speak.’⁵¹ Then he said, ‘That cow being led along there, mooing, was in a former existence a rich merchant. He had prepared a piece of land for the yearly sacrifice and killed a great many cows there. When the time of his death drew near, he called his sons and said to them, “Sons, if you love me, you will also execute this yearly cattle sacrifice after I am dead!” So instructed, the sons agreed and said, “We will.” Then this man died and, because he had killed out of confusion, was reborn as a cow in his own house. After having been reborn there again and again, and having been killed time and again, this is now the sixth time he is being led to the sacrificial ground.’
- 1.7 “The mendicant then said to the cow with pity, ‘You yourself have prepared this very sacrificial ground. You yourself have performed this very sacrifice and killed many cows. [F.278.a] Your mooing is to no avail! What is it good for?’ So it was said.
- 1.8 “Seeing the preparation of a sacrificial ground such as this is like witnessing a battle⁵² during which many beings such as humans and horses are killed,⁵³ or like being thrilled about the accoutrements of war.⁵⁴
- 1.9 “As the Buddha has said in the *Kālikasūtra*:⁵⁵
- “ ‘Ānanda, resorting to killing and having grown accustomed to it and practiced it often becomes the cause for rebirth in the hells, in the animal realm, or as a ghost.’
- 1.10 “When killing is done few times and on a small scale, it leads to having a short lifespan.⁵⁶
- 1.11 “What kind of action leads to a long life? Abstaining from killing; speaking praise of abstaining from killing and encouraging others to do so; freeing people and cattle, pigs, birds, and so forth that are to be killed; giving protection to those stricken with fear; arousing thoughts of kindness toward those who are without protection; arousing thoughts of love toward those who are sick, children, and the elderly; giving food to and arousing thoughts of love toward those who are in need; and rejecting all those things referred to above concerning war and so forth,⁵⁷ and instead practicing virtue such as renovating and restoring stūpas and monasteries⁵⁸ that have fallen into disrepair.
- 1.12 “It is said in that same sūtra:
- “ ‘For he who restores what has fallen into ruin,⁵⁹ Untimely death will not occur.’⁶⁰

“This kind of action leads to a long life.

- 1.13 “What kind of action leads to having many illnesses? Anger and hitting someone with the fist or the palm of the hand;⁶¹ enjoying hitting somebody with the fist or the palm of the hand; speaking praise of the merit of hitting someone with the fist or the palm of the hand and encouraging it; causing one’s parents mental or physical distress; causing monks [F.278.b] who possess moral discipline mental distress; feeling glad when one’s enemies are stricken by illness; feeling unhappy when one’s enemies recover from an illness; and not giving medicine and giving indigestible foods—this kind of action leads to having many illnesses.

- 1.14 “What kind of action leads to having few illnesses? Not hitting someone with the palm of the hand or with the fist;⁶² encouraging others to abstain from hitting with the palm of the hand or the fist and praising the merits of abstaining from hitting; rejoicing in not hitting; serving one’s ill parents, householders, and monks, regardless of whether they are senior or junior monks; caring for the sick; not feeling happy or glad when one’s enemies fall ill; rejoicing in their recovery; and giving medicine and digestible food⁶³—this kind of action leads to having few illnesses.

- 1.15 “What kind of action leads to having an ugly appearance?⁶⁴ Anger, enmity, resentment, spite,⁶⁵ speaking ill of one’s parents, speaking ill of householders and of senior or junior monks, soiling stūpas and monasteries and the site of a stūpa, extinguishing offering lamps at stūpas and images, deriding ugly people, and having little sense of cleanliness—this kind of action leads to ugliness.

- 1.16 “What kind of action leads to beauty? The opposites of anger, enmity, resentment, and spite; donating clothing; plastering⁶⁶ stūpas and monasteries with white lime;⁶⁷ donating beautiful⁶⁸ bowls; making an offering of incense, scented ointment, cloth, and ornaments; praising one’s parents; praising noble ones and those who possess moral discipline; cleaning and sweeping the court around a stūpa, a monastery, and one’s house; not deriding ugly people; not deriding others in general, [F.279.a] whether old or young; and being very cleanly—this kind of action leads to beauty.

- 1.17 “What kind of action leads to having little power?⁶⁹ Avarice; envy; being unhappy about others’ successes; being unhappy when others are praised; despising one’s parents; despising noble ones and those who possess moral discipline; despising the sick, the old, and the young; praising what is vile, what is lacking Dharma,⁷⁰ and the roots of nonvirtue; and turning away from the mind of awakening—this kind of action leads to having little power.

1.18 “What kind of action leads to being powerful? Not being avaricious; not being envious; rejoicing in others’ successes; not rejoicing in others’ failures; rejoicing in hearing about others’ glory, renown, and good reputation;⁷¹ being happy when others are praised; building stūpas and monasteries in commemoration of the Bhagavān;⁷² turning away from what is vile, from what is lacking Dharma, and from the roots of demerit; encouraging others to engage in the roots of merit that lead to distinction; aspiring to reach awakening; and aspiring to attain distinction through the dedication of all roots of merit⁷³—this kind of action leads to being powerful.

1.19 “What kind of action leads to being born into a low social status? Vanity; conceit; not honoring one’s father and mother, śramaṇas, and brāhmaṇas; not respecting the head of a family; not attending to⁷⁴ one’s parents; not attending to noble ones, to those who possess moral discipline, and to others occupying a position of authority, such as one’s preceptor and one’s teacher; and despising people of low class—this kind of action leads to being born into a low social status.

1.20 “What kind of action leads to being born into a family of high social status? Having little vanity; having no conceit; honoring one’s father and mother, śramaṇas, [F.279.b] and brāhmaṇas; honoring the head of the family; attending to one’s parents; attending to noble ones, to those who possess moral discipline, and to others occupying a position of authority, such one’s preceptor and teacher; and not despising people of low class.

1.21 “For example, the Buddha has said in a sūtra:⁷⁵

“ ‘Monks, you should know that a community⁷⁶ that is approached by monks who possess moral discipline, are celibate, and possess the quality of virtue can expect five benefits. What are the five? It develops faith in the ones possessing moral discipline who have approached them. Furthermore, monks, at that time, that community enters the path leading to rebirth in heaven. And what is more, monks, the moment the community greets and welcomes those approaching who possess moral discipline, the community has already entered the path leading to rebirth in heaven.’

“This kind of action leads to being reborn in a family of high social status.

1.22 “What kind of action leads to poverty?⁷⁷ Stealing;⁷⁸ encouraging others to commit theft; speaking praise of stealing; taking pleasure in stealing and in having stolen;⁷⁹ depriving one’s parents of their livelihood; depriving noble ones and those who possess moral discipline of their livelihood and stealing the livelihood of monks, children, the elderly, the poor, and the sick; rejoicing when others fail to gain wealth; preventing others from gaining wealth; and rejoicing in a bad harvest—this kind of action leads to poverty.

1.23 “What kind of action leads to wealth? Abstaining from stealing; rejoicing when someone abstains from taking what was not freely given to them by others; providing one’s parents with a livelihood; providing noble ones and those who possess moral discipline [F.280.a] with a livelihood; offering sustenance to the sick, children, the elderly, the poor, and others; rejoicing in the gain of others; and rejoicing in a good harvest.

1.24 “In the same sūtra it is said:

“ ‘What is more, monks, when the merit-collecting communities make offerings to those approaching them who possesses moral discipline they enter the path leading to prosperity.’

“This kind of action leads to great wealth.

1.25 “What kind of action leads to low intelligence?⁸⁰ Here, one does not ask the learned⁸¹ śramaṇas or brāhmaṇas or others, ‘What is the Dharma? What is not the Dharma?’⁸² What, when done by me, is conducive to happiness?’⁸³ One associates with⁸⁴ people who lack intelligence and abandons wise people. One teaches what is not the true Dharma, and even though one knows that a reciter of the Buddhist scriptures has spoken well, due to one’s being opinionated⁸⁵ one does not say ‘well done!’ But when a reciter has spoken what does not correspond with the Dharma, one says ‘well done!’ One praises wrong views and criticizes right views. One denigrates writers and reciters of manuscripts⁸⁶ and deprives them of their livelihood. This kind of action leads to low intelligence.

1.26 “What kind of action leads to great intelligence? Here, one has a disposition that dares to inquire⁸⁷ and asks the learned śramaṇas and brāhmaṇas questions; one completely shuns those lacking wisdom; one extols the true Dharma and elucidates it; one criticizes what is not the true Dharma; and one praises the confidence of the Dharma reciters⁸⁸ and says ‘well done!’ One acclaims those who speak coherently and steers clear of those who speak what is unacceptable;⁸⁹ one praises right view and criticizes⁹⁰ wrong view; one makes offerings of paper, ink, and reed pens;⁹¹ and, as explained in the *Nandikasūtra*,⁹² one does not drink alcohol. [F.280.b] The thirty-five⁹³ faults of drinking alcohol that are taught in that sūtra will be discussed later in the section on the nonvirtuous actions.⁹⁴ This kind of action leads to great intelligence.

1.27 “What kind of action leads to rebirth as a hell being? Carrying out gravely negative actions of body, speech, and mind with intensely angry thoughts; entertaining the wrong view of annihilation, the wrong view of eternalism, and the wrong view of nihilism;⁹⁵ speaking with hostility;⁹⁶ ingratitude;

performing the evil actions that bring immediate retribution; and flinging false accusations at noble ones and those who possess moral discipline—this kind of action leads to rebirth in the hell realms.

1.28 “What kind of action leads to rebirth in the animal realm?⁹⁷ Carrying out moderately bad actions with body, speech, and mind and the varied actions stemming from desire, hatred, and confusion; presenting improper gifts⁹⁸ to one’s parents or Buddhist monks; ridiculing⁹⁹ beings who are reborn in the animal realm; and making the aspiration to be reborn there as, for example, when someone practices the ox vow or the dog vow,¹⁰⁰ thinking, ‘May I be reborn like that!’¹⁰¹

1.29 “As an example, one may here relate the Heroic Past Deeds¹⁰² of the Bodhisattva from the *Siṃhajātaka*, or the story of the brahmin Varṣākāra’s rebirth as a monkey.¹⁰³

1.30 “The brahmin Varṣākāra saw the sthavira Mahākāśyapa on Vulture Peak, flying in the sky above the city of Rājagṛha.¹⁰⁴ Because of his close association with Devadatta and Prince Ajātaśatru, he harbored hostile thoughts in his mind and made this insulting comment:¹⁰⁵ ‘This monk flies through the air from mountain peak to mountain peak just as a monkey swings from tree to tree.’

1.31 “When the brahmin Varṣākāra, his mind filled with hatred, had made this insulting comment, the Buddha was asked, ‘Venerable Bhagavān, what will be the karmic result of this?’ [F.281.a]

1.32 “The Bhagavān replied, ‘By the karmic ripening of these abusive words, the brahmin Varṣākāra will be reborn as a monkey during five hundred future lives.’¹⁰⁶

1.33 “Varṣākāra then became frightened and developed faith in the Buddha. He asked the Bhagavān at the time of his parinirvāṇa,¹⁰⁷ ‘Where¹⁰⁸ will this deed become exhausted?’¹⁰⁹

1.34 “The Bhagavān said, ‘During these five hundred lives you will be reborn in Rājagṛha in the Jambu continent, the Rose-Apple continent, which derives its name from the fruits called *jambu* that are the size of large earthen pots and delicious like the pure honey of bees.¹¹⁰ From there, leaving this incarnation, you will reach heaven.’¹¹¹

1.35 “To give another example, having been reborn among lions by virtue of a thought of hatred, the Bhagavān spoke the following stanza in reference to this topic:¹¹²

1.36 “ ‘Long is the night for the one who lies awake;
Long is a yojana for the one who is exhausted.
Saṃsāra is long for the foolish,
Even if they are acquainted with the holy Dharma.’¹¹³

“This kind of action leads to rebirth in the animal realm.

1.37 “What kind of action leads to rebirth in the realm of ghosts?¹¹⁴ Here, someone adopts a negative course of conduct¹¹⁵ of body, speech, and mind with a mind full of anger and hatred or craving; pursues a wrong way of making a living¹¹⁶ due to improper desire; dies while being angry, hungry, or thirsty; or dies while having thoughts of attachment to material things.

1.38 “An illustration [818] from the *Śatavarga-āgama Karmavibhaṅgasūtra*:¹¹⁷

“ ‘The Bhagavān said to Ānanda, “Ānanda, either an action done by a person in a previous lifetime resurfaces and becomes present, or it becomes the force that leads to wrong views at the time of death.” ’¹¹⁸

“This kind of action leads to rebirth in the realm of ghosts.

1.39 “What kind of action leads to rebirth in the realm of the asuras? Someone’s committing only small or minor misdeeds with body, speech, and mind; [F.281.b] pride; arrogance;¹¹⁹ the pride of identification with a self;¹²⁰ the pride of inferiority;¹²¹ dedicating the roots of virtue of one’s positive actions to rebirth in the world of the asuras;¹²² and following an immoral course of conduct yet in an intelligent manner that springs from refined desire—this kind of action leads to rebirth in the realm of the asuras.

1.40 “What kind of action leads to rebirth as a human? Here, one cultivates the ten virtuous courses of action. What are the ten? One abandons the ten nonvirtuous actions: the three physical actions of killing, stealing,¹²³ and sexual misconduct; the four verbal actions of lying, slander, harsh speech, and idle talk; and, furthermore, the three mental actions of covetousness,¹²⁴ malice, and wrong views.¹²⁵ This kind of action leads to rebirth as a human.

1.41 “What kind of action leads to rebirth as a deva belonging to the realm of sensuous desire?¹²⁶ Here, someone practices well, and brings to perfection, the ten virtuous courses of action—this kind of action leads to rebirth as a deva belonging to the realm of sensuous desire.

1.42 “What kind of action leads to rebirth as a deva belonging to the realm of form? Someone practices well the ten virtuous courses of action, accomplishes them, and brings them to perfection to an especially superior degree—this kind of action leads to rebirth as a deva belonging to the realm of form.

1.43 “What kind of action leads to rebirth as a deva belonging to the formless realm? One enters the four attainments of the formless states and, having entirely and completely transcended all notions of form, and the notion of materiality having vanished, through disengaging the mind from the notion of distinctness, thinking, ‘Space is infinite,’¹²⁷ one has perfected the sphere of infinity of space and abides in it.¹²⁸ Having entirely and completely transcended the sphere of infinity of space, [F.282.a] thinking,

‘Consciousness is infinite,’ one has perfected the sphere of infinity of consciousness and abides in it.¹²⁹ Having entirely and completely transcended the sphere of infinity of consciousness, thinking, ‘Nothing at all exists,’ one has perfected the sphere of nothingness and abides in it.¹³⁰ Having entirely and completely transcended the sphere of nothingness, one has perfected the sphere of neither perception nor nonperception and abides in it.¹³¹ This kind of action leads to rebirth as a deva belonging to the formless realm.

1.44 “What kind of action is performed but not accumulated?¹³² Having carried out an action,¹³³ one feels shame, remorse,¹³⁴ and deprecation, and one confesses and openly admits one’s faults; one parts with it and vows not to do it again in the future.¹³⁵ This kind of action is performed but not accumulated.

1.45 “What kind of action is accumulated but not carried out? An action that is to be completed with the body and concerning which one says with a defiled mind, ‘I will do this,’ but then does not actually follow through¹³⁶—this kind of action is accumulated but not carried out.

1.46 “What kind of action is both carried out and accumulated?¹³⁷ Having carried out an action, one does not feel shame; one does not remedy it, regret it, deprecate it, confess it, admit it, renounce it, or give it up; and one does not vow to not do it again in the future—action like this is both carried out and accumulated.

1.47 “What kind of action is neither carried out nor accumulated?¹³⁸ An action that one has intentionally carried out or made someone else carry out in a dream¹³⁹—action like this is neither carried out nor accumulated.

1.48 “What kind of action leads to being reborn in hell and passing away from there only after having completely exhausted the lifespan of the hell?¹⁴⁰ In this regard, one has carried out actions that lead to rebirth as a hell being, and these actions are accumulated, [F.282.b] but having carried out these actions, one feels neither shame nor remorse, and one neither deprecates nor confesses and admits the actions done. One does not vow not to do them again in the future but instead rejoices and is satisfied like, for instance, Devadatta, Kokālika, and so forth.¹⁴¹ Action like this leads to being reborn in hell and passing away from there only after having completely exhausted the lifespan of the hell.

1.49 “What kind of action leads to being reborn in hell and passing away from there after only half the lifespan of the hell is exhausted? In this regard, someone has carried out actions that lead to becoming a hell being but feels shame and remorse and deprecates, confesses, admits, rejects, and gives up

those actions and vows not to do them again in the future. In this way does this kind of action lead to being reborn in hell and passing away from there after only half the lifespan of the hell is exhausted.¹⁴²

1.50 “What kind of action leads to passing away from hell immediately upon being born there? In this regard, one has carried out actions that lead to rebirth as a hell being, and these actions are accumulated; but, having done these actions, one feels shame, remorse, and deprecation, confesses and admits those actions, and gives them up. By making the promise, ‘From now on I will not do it again!’ one will pass away from that state immediately upon being reborn there.

1.51 “For example, when King Ajātaśatru heard that he would go to the Avīci hell¹⁴³ for carrying out the evil actions that bring immediate retribution—namely, murdering his father, splitting the monastic saṅgha, releasing the wild elephant Dhanapāla,¹⁴⁴ and hurling a boulder onto the Tathāgata¹⁴⁵ to kill him—he became distraught¹⁴⁶ and developed faith in the Bhagavān. He confessed his sins and, as is related in the *Śrāmaṇyaphalasūtra*,¹⁴⁷ restored his roots of virtue.¹⁴⁸ When he was about to die, he prayed, ‘From the core of my being¹⁴⁹ I take refuge in the Buddha. I have carried out intolerable actions, for which I feel remorse and which I confess; by promising not to do such actions ever again, they will diminish and eventually be completely erased.’ [F.283.a] Then he went silent.¹⁵⁰

1.52 “This kind of action leads to passing away from hell immediately upon being born there.

1.53 “What kind of action leads to a predetermined rebirth? As for that, a person carries out an action, and, by dedicating the action in a certain way—‘May I be reborn as such a one!’—that person will be reborn as that one.¹⁵¹ For example, in the *Śyāmākajātaka*,¹⁵² the Bhagavān relates accordingly how one is reborn through the power of a strong aspiration.¹⁵³ This kind of action leads to a predetermined rebirth.

1.54 “What kind of action leads to an unpredetermined rebirth? As for that, a person carries out an action but does not dedicate it by specifying ‘May I be reborn as such and such!’¹⁵⁴ This kind of action leads to an unpredetermined rebirth.

1.55 “What kind of action leads to the ripening¹⁵⁵ of a karmic result in a foreign country? In this regard, there will be ripening of a pleasant or painful karmic result in a foreign country either in this very life or in the next.¹⁵⁶

1.56 “For example, the Bhagavān has told the following story:

“ ‘Monks, once upon a time, when the lifespan of humans of the Jambu continent was indefinite, like that of the king Māndhātara, there lived in a certain city a sea merchant’s¹⁵⁷ son named Maitrāyajña.¹⁵⁸ Surrounded by five hundred friends, he went to an orchard,¹⁵⁹ where his friends said to him,

- "In this city, merchants like your father¹⁶⁰ were sailors traveling to foreign lands like, for instance, the Golden Island¹⁶¹ to see other continents and accumulate riches.¹⁶² We, yourself included, should set sail and accumulate riches, too."
- 1.57 " 'Maitrāyajña replied, "So be it!" and when darkness fell, he went home to his mother and said, "Mother, I will go to the Golden Island."
- 1.58 " 'His mother replied, "Son, there is already such immeasurable wealth in this house. Don't go!"
- 1.59 " 'Maitrāyajña, after hearing his mother's words, which persuaded him not to go, immediately went back to the orchard. The friends said, "In this matter, you need to entreat your mother even more."¹⁶³ [F.283.b]
- 1.60 " 'Having heard their words, he said, "So be it!" and again went to his mother to ask. But she clasped his feet,¹⁶⁴ and so, again, he stayed. Immediately upon having asked her for a third time, he went back to the orchard.
- 1.61 " 'His friends said to him, "This is impossible! We must go!"¹⁶⁵ And Maitrāyajña went once again to his mother and said, "I will go to a foreign land!" The mother then gathered all their possessions, clasped one of his feet, and made him stay once again.
- 1.62 " 'Therefore, once more the boy went to the orchard, and his friends said, "It is your fault that we, too, still have not left. We will now leave on the thirteenth day!"¹⁶⁶
- 1.63 " 'Then Maitrāyajña, without his mother's knowledge, drew out their abundant merchandise and put it on the street. His mother, standing in the doorway, clasped his feet again and said, "Son, don't go!" but Maitrāyajña, in his anger, stepped on his mother's head,¹⁶⁷ left, and went to the shore of the sea.
- 1.64 " 'There he instructed his friends, "When we are going to set sail, it is uncertain whether we will live or die. Therefore, we should all maintain the eight precepts!" And they, heeding Maitrāyajña's words, promised to maintain the precepts.
- 1.65 " 'Thus, they set sail, and when they had gone far into the center of the ocean, they were caught by a mighty storm, and their ship capsized. All the others died, but Maitrāyajña had seized a large copper vessel whose mouth could be closed with a piece of fabric, and eventually he reached the end of the ocean.¹⁶⁸ He then continued to wander until he came to a city with a golden city wall and an orchard and a lotus pond that was pervaded by a pleasant fragrance. He saw flower petals scattered everywhere and many wreaths made from silk ribbons that had been put up as ornaments.¹⁶⁹ From inside this city, four goddesses appeared and, taking him by the hand, led him inside. Then, after he amused himself with them for many years, many

hundreds of years, many thousands of years, and many hundreds of thousands of years, the goddesses ordered¹⁷⁰ him, “Son of noble family,¹⁷¹ since you are a stranger in this land, you should not go outside. [F.284.a] However, if you happen to leave sometime, head north!”¹⁷²

1.66 “ ‘On another occasion, Maitrāyajña left the city and continued wandering until he arrived at a city with a silver city wall and an orchard and a lotus pond that was pervaded by a pleasant fragrance. He saw flower petals scattered everywhere and many wreaths made from silk ribbons that had been put up as ornaments. From inside the city, eight goddesses appeared. Like before, after he had amused himself with them,¹⁷³ at some other time he left.

1.67 “ ‘After wandering and wandering, he arrived at a city with a lapis lazuli¹⁷⁴ city wall. Just as before, he saw flower petals scattered everywhere and many wreaths made from silk ribbons hung up as ornaments. From inside the city, sixteen goddesses appeared, and they, too, took him by the hand and led him inside, and with them, too, he amused himself for many hundreds of thousands of years.

1.68 “ ‘At a later time he left, and after wandering and wandering, he arrived at a city with a rock-crystal city wall, and he saw everything like before—from the scattered flower petals to the wreaths made from silk ribbons. From inside this city, thirty-two goddesses appeared, and they, too, took him by the hand and led him inside. As before, after he had amused himself with them, they ordered him, “Son of noble family, since you are a stranger in this land, you should not leave this city.¹⁷⁵ However, if you have to go, head north!”¹⁷⁶

1.69 “ ‘Immediately afterward, he left the house, faced north, and walked and walked. Eventually, he came to a thicket of thorns and saw a city with a black iron city wall. He approached, and as soon as he stepped inside, the city’s gates slammed shut. Looking up the city walls, he saw them rising higher, and he could hear a dreadful sound coming from beyond them. “What kind of place is this?” he thought, and he became terrified when he saw a man whose head was cut by a wheel made of sword blades that was rotating above his head.

1.70 “ ‘ “Hey, you! What is this?” he asked, and that hell being replied, “This is a personal hell.”¹⁷⁷

1.71 “ ‘Maitrāyajña asked, “What sins have you committed?”

“ ‘The man told his story: [F.284.b] “In the Jambu continent there is a city called Mahākośalī. There I used to live, and I, too, happened to be a son of a sea merchant. Surrounded by five hundred friends, I went to the city’s large orchard.

- 1.72 “ ‘ “There my friends said, ‘Your father is the head of the sea merchants’ guild.¹⁷⁸ And following his lead,¹⁷⁹ they, our fathers, traveled to foreign lands and procured vast riches. They saw the Golden Island, the island of Sri Lanka, and many other islands. We, too, with you as our leader, will travel to foreign countries.’ So they pledged.
- 1.73 “ ‘ “Then I went home and said to my mother, ‘I will go aboard a ship and voyage the ocean to go to foreign countries!’
- 1.74 “ ‘ “My mother replied, ‘Son, your father, too, has gone aboard a ship, and having gone to many foreign countries, he died. Son, you are all I have left!¹⁸⁰ Our house is filled with riches. Don’t go!’
- 1.75 “ ‘ “I, too, promised my mother that I would not go. In this way, mother clasped my feet three or four times, bidding me to stay, and I stayed. But at another time, I went to the orchard and my friends said, ‘We will go anyway.’
- 1.76 “ ‘ “ ‘Well, we should go then!’ I said, and by making this promise, we departed.
- 1.77 “ ‘ “My mother clasped my feet at the door and said, ‘It is not right to leave me behind!’ But I stepped on my mother’s head and went off with my five hundred friends to the shore of the sea.
- 1.78 “ ‘ “After we took up the eight precepts, we set sail. We were well on our way to the Golden Island¹⁸¹ when a strong gale caught us and capsized the ship, killing all the friends. As for myself, after many days I reached the end of the ocean. I started to wander, and after continuously walking I eventually arrived at a city with a golden city wall and an orchard and a lotus pond that was pervaded by a pleasant fragrance. I saw flower petals scattered everywhere and many wreaths made from silk ribbons that had been put up as ornaments.
- 1.79 “ ‘ “From inside that city, four goddesses¹⁸² appeared, [F.285.a] thirty-two goddesses appeared, and so on as before, until¹⁸³ I saw a city enclosed by an iron wall and went inside. As soon as I stepped inside, the gates slammed shut. There,¹⁸⁴ too, I saw a man with a wheel made of¹⁸⁵ swords rotating above his head. And there and then the wheel was transferred to where I was standing nearby, onto my own head. Due to the ripening of the karmic fruit of my action of having desisted from leaving home by obeying my mother’s words four times and taking up the eight precepts, I enjoyed a personal heaven in four cities. Due to the ripening of the karmic fruit of my action of stepping on my mother’s head when setting out, a wheel made of sword blades is now rotating above and lacerating my head.”
- 1.80 “ ‘Upon hearing this, Maitrāyājña thought, “I, too, have in the past carried out an action that is very similar to that one. I can see that the ripening of the karmic fruits of my own action is immanent!”
- 1.81 “ ‘The hell being asked Maitrāyājña, “Where do you come from?”

- “ ‘And Maitrāyajña told his story: “In the Jambu continent there is a city called Tāmalipta.¹⁸⁶ I am from there. I, too, have done all those actions.”
- 1.82 “ ‘ “It is true then!”¹⁸⁷ said the hell being. “I heard a voice coming from the sky that said, ‘The karmic fruit of your action is exhausted. One will come whose name is Maitrāyajña, the son of a sea merchant, who has committed an action similar to yours.’ ”¹⁸⁸
- 1.83 “ ‘Maitrāyajña asked, “What kind of food do you eat here?”
- “ ‘ “I eat the flesh, pus, and blood flowing from my own shredded head.”¹⁸⁹ Then this man died there. Maitrāyajña, terrified and distraught, made this aspiration¹⁹⁰ for the sake of his mother:
- 1.84 “ ‘ “In all the countless worlds—
From the Peak of Existence downward, from the Avīci hell upward—
May the assemblies of gods, asuras, and mahoragas be happy,
And may their suffering be taken on by me!”¹⁹¹
- 1.85 “ ‘With an earnest intention, [F.285.b] he bowed down in reverence to his imagined parents and made another aspiration: “Wherever I am reborn, I will honor my parents! I will remain here in this individual hell for the sake of those who will be reborn here. To those in the world who are engaged in proper conduct¹⁹² and those who are liberated, I bow in reverence. I pray that they will protect me.” And he stayed there as a being of this individual hell and made a further aspiration for the sake of his parents:
- 1.86 “ ‘ “From the Avīci hell down below, up to the Peak of Existence,
May all the beings bound by the fetter of death,
As many as there are without exception, live happily, intent on virtue,
And may they experience the ageless, deathless nirvāṇa!”
- 1.87 “ ‘Due to this utterance, the wheel remained in the air above, rotating but without touching his head. And also, because his mother perpetually made this aspiration, “If there is any benefit to be derived from the merit that I have accumulated through my practice of generosity, ethics, and being a faithful wife, may the fruit of this merit lead to the happiness of my son, whatever and wherever he may be,” he was at peace.
- 1.88 “ ‘And having stayed there in this personal hell, he passed away before even sixty years had passed.’¹⁹³
- 1.89 “ ‘Accordingly, for example, King Ajātaśatru passed away without having entirely completed his lifespan in hell. But since the karmic fruit of actions do not dissipate, he sometimes suffered from excruciating¹⁹⁴ headaches.’¹⁹⁵
- 1.90 “ ‘Then, when the right time had come, the Bhagavān addressed the monks: ‘Monks, you may think that the sea merchant’s son named Maitrāyajña was just somebody else at that time. But this is not how you should see it. I myself

was at that time the sea merchant's son named Maitrāyājña. Therefore, monks, have faith in my words! You should cultivate reverence¹⁹⁶ for the Bhagavān! You should cultivate reverence for the Dharma and the Saṅgha! You should also revere your parents, [F.286.a] your preceptor, and your teacher! Know this, monks: Those who travel to a foreign land can experience both pleasure and pain, just like Maitrāyājña, who after traveling to a foreign country experienced a personal heaven and a personal hell in a single lifetime. In this way, action that leads to the experience of pleasure and pain in a foreign country will ripen accordingly in a foreign country.'

1.91 "Hence, the Bhagavān has furthermore said the following: 'Whether something is done for me or for your parents, your preceptor, or your teacher, there is no difference, and the karmic result is the same, experienced either in this lifetime or the next.¹⁹⁷ How, then, is the karmic result the same in this very life?'

1.92 "For example, once in Śrāvastī some poor person saw the Bhagavān, together with the Saṅgha of hearers, begging for alms. And because at that moment he developed reverence in his mind, he accumulated an immense stock of merit, and since this also created the action that led him to become a king, that reverence by itself became the seed for his liberation. When this came to the Bhagavān's attention, he uttered the following verses:

1.93 " 'Those who rejoice in it¹⁹⁸
Are no less remunerated
Than those who carry out a service.
They are both equally entitled to a share of the merit.'

"And:

1.94 " 'Mind precedes phenomena.
Phenomena appear due to mind, and they disappear due to mind.
When one's mind is truly devoted,¹⁹⁹
So will be one's speech and action in every way,
Always following the person like a shadow.
Then, one will find happiness.'²⁰⁰

"Then, at the moment of his death, he was reborn as a god.

1.95 "Another example is that of the pratyekabuddha Tagaraśikhin.²⁰¹ During a famine, a poor man had offered some broth,²⁰² and because of that he was anointed king in this city²⁰³ on that same day. Later he became a pratyekabuddha. Furthermore, it is said in the sūtras [F.286.b] that the karmic fruit of a mind full of devotion similar to that of the pratyekabuddha whose name is Tagaraśikhin will ripen in this very lifetime.

- 1.96 “When he honored his parent, Maitrāyājña, the son of the sea merchant, experienced an individual heaven in four great cities because he had listened to his mother’s words and complied with them four times. Since it had become the seed for his liberation, the ripening of the karmic fruit took place in this life.²⁰⁴
- 1.97 “Will one go to hell through expressing anger toward the Bhagavān and one’s parents? An example here is Devadatta, who, after he had become angry with the Bhagavān, fell into the Avīci hell immediately upon his death. Or there is the prince Utraka²⁰⁵ in the city of Rauruka²⁰⁶ in the land of Sindhu, who killed his father and consequently fell into the hell realms.²⁰⁷ Thus, one will go to the hell realms through expressing anger toward the Bhagavān or one’s parents.
- 1.98 “Now, is there a difference with regard to the Buddha and one’s parents, or are they not different?²⁰⁸ Concerning the Bhagavān, generating devotion toward him, who during many hundreds of thousands of cosmic ages has accumulated a stock of merit generated by his roots of virtue, who taught the Dharma to those lacking a path,²⁰⁹ and who bestows awakening upon us, the karmic fruit is immeasurable. To parents the path to liberation is unknown.²¹⁰ Furthermore, one need not always obey the words of one’s parents. Why not? Because there are some who hold false views and who say to their child,²¹¹ ‘Child, bring us to an uninhabited place²¹²—you will benefit from this and be happy!’ or ‘Abandon us in a chasm! Commit us to the flames!’ When they say such things, this ought not to be done. Why not? Because through murdering one’s parents one will certainly go to the hell realms. Therefore, the Bhagavān has said not to accept those who have killed their parents into the novitiate and that such people should not be accepted for full ordination, [F.287.a] and for this reason such people should be shunned.²¹³
- 1.99 “How, then, are one’s parents, one’s preceptor, and one’s teacher equal?²¹⁴ In this regard, the Bhagavān has said, ‘Parents love their children from the depths of their hearts.’²¹⁵ Therefore, when parents do not give their permission, one should not accept someone into the novitiate. Take, for example, the noble Rāṣṭrapāla,²¹⁶ among others.²¹⁷ When his parents did not let him go, the Bhagavān did not accept him as a novice.²¹⁸ Still today²¹⁹ ordination is not given without parents’ consent.²²⁰ Or, for example, it is said that when the Bhagavān himself adopted the life of a mendicant, his parents went blind out of grief for the loss of King Śuddhodana’s son,²²¹ because they had wished for the birth of a son who would uphold their legacy in these five areas: ‘This son of ours that we will give birth to, after being born,

will support us;²²² he will continue to perform our duties; he will become the inheritor of our wealth;²²³ when we die, he will perform the ancestral food offerings; and he will continue the family lineage.²²⁴

- 1.100 “The preceptor and the teacher, however, have compassion as their priority. Their sole concern is this: ‘So long as he cannot adopt the life of a mendicant because his parents do not give their permission, how will this one who has been wandering in saṃsāra since time immemorial reach the end of it?’²²⁵ For example, the Bhagavān says the following in the Vinaya:

“ ‘The preceptor regards the pupil as a son. The pupil regards the preceptor as a father. Thus, they consider each other parent and child.’²²⁶

- 1.101 “In this regard, the preceptor and the teacher are equal to the parents. Furthermore, the Bhagavān says in the *Cakravartīsūtra*:²²⁷

- 1.102 “ ‘Which action leads to the karmic result of the wheel-turning monarch obtaining the precious elephant and the precious horse?’²²⁸ Carrying one’s parents around on one’s shoulders, or having them mount a carriage drawn by a horse or by an elephant, and carrying one’s preceptor and one’s teacher oneself.²²⁹ [F.287.b] The wheel-turning monarch obtains the precious elephant and the precious horse through the karmic ripening of the action of having others carried. For this reason, too, are the parents and the preceptor and the teacher equal. Furthermore, for householders, parents are the object of adoration.²³⁰ For those who have adopted the life of a mendicant, the preceptors and the teachers are the object of adoration. For this reason, too, are preceptors and the teachers equal to parents.’²³¹

- 1.103 “To give another example, the Bhagavān addressed the monks as follows:

“ ‘Monks, suppose someone took their parents on their back and roamed the Jambu continent with them, provided them with provisions, and filled the whole of the four continents with riches and gold—even this kind of generosity could not repay the parents’ kindness. But, if someone were to cause another person to develop faith in the Buddha, the Dharma, and the Saṅgha and establish them in the five precepts and in the moral conduct that is praised by noble ones, in this way children would be repaying their parents’ kindness. And that is precisely what preceptors and teachers do!’²³²

- 1.104 “It is for this reason that the preceptor and the teacher are more distinguished than the parents.²³³ In short, ever since the time of the Bhagavān’s nirvāṇa, all those pacified²³⁴ and tamed monks, nuns, laymen, and laywomen, and whoever else, have been pacified and tamed by their

preceptors and teachers.²³⁵ It is because of this that the Bhagavān has said, 'Monks, those who believe in my words should give rise to the highest faith in the Bhagavān, as well as in the Dharma and the Saṅgha! And they should give rise to the highest faith in their parents, their preceptor, and their teacher! This will lead to their benefit and happiness for a long time to come.'²³⁶ This kind of action [F.288.a] leads to the ripening of a karmic result in a foreign country.²³⁷

1.105 "What kind of action leads to a person being happy at first and becoming unhappy in the future? If someone were to ask this, one should reply as follows:²³⁸ 'Here, a person is stopped by a beggar, for instance, and, asked for alms or a donation, delightedly accepts and then gives with joy but afterward regrets having given. When this person is reborn as a human in a rich and wealthy family, later the wealth is consumed and depleted. Then this person becomes poor, just as in the story of Gopaka.²³⁹ He had offered a milk cow to the fully enlightened Buddha Krakucchanda and his saṅgha of monks. But later, people made him regret it so that he thought, "It was not good to have given this." Therefore, because he had regrets, wherever he was reborn, he first was rich and then later, due to these regrets, became poor. Later,²⁴⁰ he was reborn in Rājagṛha. His mother died at his birth and people said, "His birth is the reason for his mother's death! Since he was born under the constellation Mūla,²⁴¹ he will destroy this family."²⁴² He is bad luck!" And so they just discarded him together with his mother in the cemetery. But there, through the power of his merits, his mother's breasts still produced milk. In this way, he nourished himself, developed fully, and eventually went to the Blessed One and became a monk.²⁴³ Thus, this was the karmic fruit of his action of first offering a milk cow with faith and then later regretting it. His offering with a faithful attitude in the beginning became the very seed of his liberation. But due to his later regret, it is said, he always ended up poor.²⁴⁴ This kind of action leads to a person being happy at first and becoming unhappy in the future.'

1.106 "What kind of action leads to a person being unhappy at first and becoming happy later? If someone were to ask this, one should reply as follows: 'In this case, someone is asked to make an offering, accepts only very reluctantly,²⁴⁵ and accordingly makes the offering only reluctantly, [F.288.b] but following the offering they experience joy. Then, when reborn among humans, this person is born into a poor family at first, but later their wealth increases. This kind of action leads to a person being unhappy at first and becoming happy later.'²⁴⁶

1.107 "What kind of action leads to a person being both happy at first and happy in the future? In this case, someone is begged by somebody for alms and delightedly and immediately agrees to give. And, having given alms

joyfully, this person later, too, is happy. Then, when reborn as a human being, this person will be reborn in a very rich and very wealthy family. This kind of action leads to a person being both happy at first and happy in the future.²⁴⁷

1.108 “What kind of action leads to a person experiencing both suffering²⁴⁸ at first and suffering in the future? In this case, someone is without a spiritual friend, a spiritual preceptor, who would encourage him to give alms. Consequently, he gives nothing whatsoever. But he has neither done nor accumulated any bad actions at all. When he is reborn as a human being, he will be born into a poor family that has to survive with a scarcity of food and drink due to hardship. When born there, he obtains food and clothing only with great difficulty.²⁴⁹ Also, in the future his resources will not increase.²⁵⁰ This kind of action leads to a person experiencing both suffering at first and suffering in the future.

1.109 “What kind of action leads to a person being wealthy and stingy? A person makes only a small offering to those who possess moral discipline and who are recipients worthy of offerings, but he does not make a habit of the attitude of giving away. Then, when he is reborn as a human being, due to the power of generosity, he will be born into a rich family [F.289.a] having great riches. However, because he did not make a habit of the attitude of giving away, he becomes stingy with his wealth. This kind of action leads to a person being wealthy and stingy.

1.110 “What kind of action leads to a person being poor and generous? In this case, a certain person makes offerings liberally to animals and to people who are ill behaved.²⁵¹ Then, when he is reborn as a human being, he will be both poor and generous. By virtue of having made practicing generosity a habit, he will be poor yet generous. This kind of action leads to a person being poor and being generous.

1.111 “What kind of action leads to a person being rich and generous? In this case, someone makes liberal offerings to those who possess moral discipline and who are worthy recipients of offerings and makes a habit of the attitude of giving. Therefore, when he is reborn as a human being, he will be rich, and his wealth will be extensive. For example, consider the householder Anāthapiṇḍada. He first offered Prince Jeta’s grove to the completely perfect Buddha Krakucchanda and had a monastery erected for the monks there. In the same manner, in former births²⁵² he offered Prince Jeta’s grove to the completely perfect buddhas Kanakamuni, Kāśyapa, and Sarvārthasiddha, and he will equally offer it to Maitreya with its entire ground strewn²⁵³ with gold. This kind of action leads to a person being rich and generous.

- 1.112 “What kind of person has exhausted their lifespan but not their actions? A person who dies in a hell realm and is reborn in that same hell realm, a person who dies as an animal and is reborn as an animal, a person who dies in the realm of ghosts and is reborn in the realm of ghosts, and a person who dies as a god and is reborn as a god. The brahmin Varṣākāra, for instance, died repeatedly and was reborn as a monkey. [F.289.b] Or, for instance, the aforementioned householder²⁵⁴ was repeatedly reborn as cattle.²⁵⁵ When a certain poor householder in Śrāvastī died, an ox with an ulcer on its shoulder was standing in front of the house. Because the householder was very attached to his house, after he had died, he was reborn as a maggot in the ox’s ulcer. Immediately after he was reborn, a crow ate him, and later he was reborn in that same spot again as a maggot. In this manner, during one single day, he died and was reborn seven times in this same spot!
- 1.113 “Or, for example, when the venerable Mahāmaudgalyāyana was wandering through the country of Magadha collecting alms, he entered a house in which a householder sat together with his wife, holding their son in his lap. They were eating a meal of fish, while in front of them sat a dog, to whom they tossed the fish bones. Then, when the householder saw Mahāmaudgalyāyana, he said to him, ‘Friend, nobody here gives alms to beggars. Go away!’ And Mahāmaudgalyāyana turned around.²⁵⁶
- 1.114 “At the door of that house, there had been sitting all the while some man²⁵⁷ who had come from another country and who knew the sthāvira Mahāmaudgalyāyana.²⁵⁸ When he saw what had happened, he was amazed and said, ‘Oh dear! This venerable monk is the foremost among those possessing magical powers. He has tamed the kings of the nāgas, Nanda and Upananda.²⁵⁹ He shook the divine palace Vaijayanta with his left toe, and through that the king of the gods, Indra, marveled. He traversed the realm of the trichilocosm in the blink of an eye. These things being so, it is astounding that he was sent away without having been offered alms!’
- 1.115 “Then, the sthāvira Mahāmaudgalyāyana, to instill in him a sense of weariness with saṃsāra, said, ‘My dear, it is not so very astonishing.’
- 1.116 “ ‘Well, what then is astonishing?’ the man asked.
- 1.117 “He replied, ‘This householder here, eating fish curry, is astonishing! The fish was his father. He would frequently scoop out and eat fish from the pond behind the house that carried a lot of fish. [F.290.a] Then he died and was reborn as this very fish. His son, too, frequently scooped out and ate that fish many hundreds of times. And he, too, was reborn in that same spot many times, again and again. This female dog here was the householder’s mother. She, overpowered by greed, never made an offering to anybody. And she never safeguarded ethical conduct but instead meanly hoarded possessions for the sake of the family lineage. And after she had died with

her thoughts attached to this same house, she was reborn here as that female dog. Then, after she died again, she was reborn again and again in this same place. This dog circles around the house on the outside for the whole night, afraid that somebody could enter. The son sitting in the lap of that man was the wife's lover. When the householder found out that his wife was sleeping with another man, he pretended that he had to go to another city. As soon as he left, the woman slept with the other man, but her husband returned home²⁶⁰ and killed him. But because he was attached and attracted to that woman, he was reborn in her womb. See, my dear: The meat they eat is their father's. The one to whom they toss the fish bones is the mother. The enemy, the adulterer, who is the one who was killed in a rage, they cradle in their lap. Therefore, it is only reasonable to feel disgust for the faults of saṃsāra, because *this* is truly astounding.'

1.118 "Then the monk Maudgalyāyana recited a verse to instill a sense of weariness with saṃsāra in the many people of the western regions:

1.119 " 'With a consciousness obscured by delusion and desire,
He eats his father's meat,
Tosses his mother the bones,
And nourishes his wife's lover.'²⁶¹

"This kind of person is someone whose lifespan is exhausted but not their actions.

1.120 "What kind of person has exhausted their actions but not their lifespan? A person who was happy at first and becomes unhappy in the future, or a person who was unhappy at first and in the future becomes happy—this kind of person is someone who has exhausted their actions but not their lifespan.

1.121 "What kind of person has exhausted both their actions and their lifespan? [F.290.b] A person who dies as a hell being and is reborn as an animal, a person who dies as an animal and is reborn in the realm of ghosts,²⁶² a person who dies as a ghost and is reborn as an asura, a person who dies as an asura and is reborn as a human being,²⁶³ and a person who dies as a human being and is reborn as a god—this kind of person has exhausted both their actions and their lifespan.²⁶⁴

1.122 ²⁶⁵"What kind of person has exhausted neither their lifespan nor their actions but has exhausted the kleśas? A stream enterer, a once-returner, a non-returner, and an arhat²⁶⁶—this kind of person has exhausted neither their lifespan nor their actions but has exhausted the kleśas.

1.123 "What kind of person is well²⁶⁷ in body but unhappy in mind? A worldly, ordinary person who has acquired merit is well in body but not in his mind—for example, the brahmin, the householder, the king Māndhātara,²⁶⁸

and so forth in the country of Magadha.²⁶⁹ This kind of person is well in body but unhappy in his mind.

1.124 “What kind of person is happy in mind but unwell in body? For example, the arhat Karmaśa,²⁷⁰ who was happy in mind but unwell in body. Or, in the same manner, the noble Śoṇottara,²⁷¹ who, in a former life, gave a ball made of cow dung mixed with cowhage²⁷² to a pratyekabuddha for his bath. Through the complete ripening of this action, he suffered from leprosy spreading all over his body. The following verse is said to illustrate this:

1.125 “Acts are more powerful
When their objects are precious.²⁷³
When under their sway,
I will experience suffering.²⁷⁴

1.126 “Or consider, for instance, Jaṅghākāśyapa.²⁷⁵ When a certain pratyekabuddha came to Benares, Jaṅghākāśyapa thought, ‘I will offer him a meal.’ Then, after a long time, he offered food after the appropriate mealtime had passed. Through this action, in a future time, when he had become a noble person himself, while going on his morning alms round, he arrived too late to obtain any food. A person like this is happy in mind but unwell in body.

1.127 “What kind of person is well in both body and mind? [F.291.a] An arhat who has destroyed the contaminants and who has accumulated merit. For example, Bakula,²⁷⁶ the son of the king Dharmayaśas, roared this lion’s roar: ‘In the eighty years since I have gone forth, I have not even experienced a light headache.’ In the past, he was a perfume seller in Benares. There he offered medicine to cure the sick to the Buddha Krakucchanda and his saṅgha of hearers. Also, he once gave a myrobalan fruit to an arhat. Through the karmic ripening of these actions, he was free from illness and obtained perfect health. This kind of person is well in both body and mind.

1.128 ²⁷⁷“What kind of person is not well in both body and mind?²⁷⁸ An ordinary person²⁷⁹ who has not accumulated any merit, roves about other peoples’ homes, has no family or kin, and is without clothes, food, and drink. This person furthermore suffers from diseases like leprosy, chronic cough,²⁸⁰ dysentery,²⁸¹ ulcers,²⁸² skin rashes, and so forth,²⁸³ or this person is missing limbs, such as a foot or a hand, or is blind. Such a person is unwell in body and in mind.

1.129 “What kind of person has a pleasing body that is beautiful, shiny, of brilliant color, handsome, and lovely to look at despite being reborn in the lower realms? A wicked person, whose wickedness is due to desire, who is reborn in the lower realms—for example, the peacock, the parrot, the thrush,²⁸⁴ the goose,²⁸⁵ the ruddy shelduck,²⁸⁶ and so forth. In this way,

when a person behaves wickedly due to desire, they will have a pleasing body that is beautiful, shiny, of brilliant color, attractive, and lovely to look at, despite being reborn in the lower realms.

1.130 “What kind of person is reborn in the lower realms with an unpleasant appearance, rough skinned and unattractive? A wicked person, whose wickedness is due to hatred, [F.291.b] who is reborn in the lower realms—for example, the tiger, the lion, the raven, the jackal, the bear,²⁸⁷ the spectacled cobra,²⁸⁸ ghosts, flesh-eating demons, and so forth. In this way, when a person behaves wickedly due to hatred, they will be reborn in the lower realms and with an unpleasant appearance, rough skinned and unattractive.

1.131 “What kind of person is reborn in the lower realms, in a foul-smelling place, with underdeveloped and slow faculties?²⁸⁹ A wicked person, whose wickedness is due to ignorance, who is reborn in the lower realms—for example, the muskrat, vermin, the constrictor,²⁹⁰ the louse, the black honeybee,²⁹¹ and other bugs,²⁹² as well as the twenty kinds of worms living in the human body. Such a person is reborn in the lower realms, in foul-smelling places, with underdeveloped and slow faculties.

1.132 “There are ten courses of action that are nonvirtuous. What are the ten? There are three actions of the body, four actions of speech, and three actions of the mind. The karmic ripening of those ten nonvirtuous courses of action causes the ten kinds of external things²⁹³ to deteriorate.²⁹⁴

1.133 “Through the karmic ripening²⁹⁵ of the nonvirtuous action of killing, the earth loses its vitality and luster.²⁹⁶ The karmic result equivalent to the action²⁹⁷ is that one will have a short lifespan.

1.134 “Through the karmic ripening of the nonvirtuous action of stealing, hail, birds, locusts, mice, vermin,²⁹⁸ and so forth will appear on the earth and eat the crops. The karmic result equivalent to the action is that one will experience the loss of one’s wealth.

1.135 “Through the karmic ripening of the nonvirtuous action of sexual misconduct, bad-smelling herbs and forests will grow on the earth.²⁹⁹ The karmic result equivalent to the action is entering the state of a prosperous layman or laywoman. In this regard, there are three avadānas: the avadāna of Śvabhṛapāda; the avadāna of Susudhī, the unfaithful wife of the king of Benares; and the avadāna of Kālodāyin³⁰⁰ in his former rebirth in Devāvataṛaṇa.³⁰¹

1.136 “Through the karmic ripening of the nonvirtuous action of lying [F.292.a] come diseases of the mouth and throat,³⁰² bad breath, and so forth. The karmic result equivalent to the action is that one will be deceived by lies.³⁰³

1.137 “Through the karmic ripening of the nonvirtuous action of slander, painful sensations arise from the touch of pebbles and gravel on the ground. The karmic result equivalent to the action is that one’s servants and retinue are

likely to be divisive.³⁰⁴

1.138 “Through the karmic ripening of the nonvirtuous action of harsh speech, winds carrying dust and dirt will rise, and heavy rains and so forth will fall to the ground. The karmic result equivalent to the action is that one will hear unpleasant sounds and see unpleasant sights.

1.139 “Through the karmic ripening of the nonvirtuous action of idle talk, high and low grounds, deep valleys, ravines, precipices, and so forth will materialize.³⁰⁵ The karmic result equivalent to the action is that no one will believe one’s words.³⁰⁶

1.140 “Through the karmic ripening of the nonvirtuous action of covetousness, fruits, as well as the seed heads of barley, wheat, and so forth, will be small. These and other faults of awn and stalk will be rife. The karmic result equivalent to the action is that one’s possessions will be carried off by strangers.³⁰⁷

1.141 “Through the karmic ripening of the nonvirtuous action of malice, the field crops and fruits will be pungent and bitter. The karmic result equivalent to the action is that one will see repulsive things.³⁰⁸

1.142 “Through the karmic ripening of the nonvirtuous action of wrong views, small fruits that are poisonous and putrid smelling,³⁰⁹ and so forth, or no fruits at all, will appear.³¹⁰ The karmic result equivalent to the action is that one will be a nihilist and believe in the treatises of the nihilists,³¹¹ the wrong view of annihilation³¹² or that of the materialists,³¹³ and other wrong views.³¹⁴

1.143 “The more one cultivates the courses of the ten nonvirtuous actions, the stronger they become.³¹⁵ Therefore, during the eon of the universe’s dissolution, even if there are sesame seeds, no sesame oil can be produced; even if there is sugarcane, no sugarcane juice can be produced; even if there is sugarcane juice, no sugarcane molasses and no sugar can be produced; even if one has a cow, it will not produce any milk; [F.292.b] and even if one has milk, no butter will be produced.³¹⁶ In this way, as an effect of the karmic ripening of the ten nonvirtuous actions, external things will deteriorate.³¹⁷

1.144 ³¹⁸“By way of correctly adopting the ten virtuous courses of action, the external world³¹⁹ will thrive. What are the ten?

1.145 “Through the karmic ripening of giving up killing living beings, the productivity³²⁰ and vitality of the soil will not be lacking.

1.146 “Through the karmic ripening of giving up stealing, no mice and worms will appear, and no hail and no famines, and so forth, will occur.

1.147 “Through the karmic ripening of giving up sexual misconduct, no deposit of dirt and dust, no wind, and no torrential rains will occur.

1.148 “Through the karmic ripening of giving up lying, no unpleasant smells will occur.

- 1.149 “Through the karmic ripening of giving up slander, ravines, precipices, swamps, cesspits,³²¹ and ditches will not appear.
- 1.150 “Through the karmic ripening of giving up harsh speech, one’s feet will not come into contact with pebbles, gravel, and potsherds.
- 1.151 “Through the karmic ripening of giving up trivial talk, no thickets of grass, impenetrable forests, or thickets of thorns will appear.
- 1.152 “Through the karmic ripening of giving up covetousness, field crops and so forth will always bear fruit.
- 1.153 “Through the karmic ripening of giving up ill will, harvests will be abundant, and the fruits and seeds will not be bitter and pungent.
- 1.154 “Through the karmic ripening of giving up wrong views, one will not get seeds that produce no or only very small fruits. By way of properly engaging in these ten virtuous courses of action, the ten external kinds of things will flourish.
- 1.155 ³²²“Now, regarding killing, one should know that ten evil consequences will ensue. What are the ten? One will have many enemies; one will see [F.293.a] repugnant things; one will have immoral thoughts that will lead to the destruction of living beings; one will sleep feeling uneasy;³²³ one will wake up feeling uneasy; one will have bad dreams; at the time of one’s death one’s mind will be clouded; one will feel remorse; one will do and accumulate actions that lead to a short lifespan; and after one has died,³²⁴ one will fall into the lower realms of existence, into evil destinies—one will be reborn in the hell realms.
- 1.156 “Regarding stealing, one should know that there are ten evil consequences. What are the ten? One will receive enmity; one will have qualms; one will wander about at inappropriate times, for instance at nighttime; one will associate with bad friends; one will be abandoned by good friends; one’s ethics will be faulty; one will receive harm through regal punishment; one will receive harm through penalty; one will do and accumulate actions that lead to being bereft of one’s wealth; and after one has died, one will fall into the lower realms of existence, into evil destinies—one will be reborn in the hell realms.
- 1.157 “Regarding sexual misconduct, one should know that there are ten evil consequences. What are the ten? Those who sleep with others’ wives will likely be attacked by Māra; there will be quarreling with one’s partner;³²⁵ one’s nonvirtuous characteristics will increase; one’s virtuous characteristics will starkly diminish, and eventually they will be lost completely; one will be unable to hide and to protect oneself, one’s children,³²⁶ one’s wife, or one’s wealth; one will have pangs of conscience; one will not be trusted by one’s close friends, family members,³²⁷ paternal relatives,³²⁸ or maternal

relatives;³²⁹ one will do and accumulate actions that will lead to committing adultery and the like; and after one has died, one will fall into the lower realms of existence, into evil destinies—one will be reborn in the hell realms.

- 1.158 “Regarding lying, one should know that there are ten evil consequences. What are the ten? One will have bad breath; [F.293.b] the deities will leave one’s body;³³⁰ nonhuman beings will seek an opportunity to harm; even when one speaks the truth, as a liar one will not be trusted; one will speak even more lies; in matters that one must accept on faith, one will not think it necessary to consult the experts; one will praise, extol, and voice untruth; poetry will be nonexistent; one’s words will not be received sympathetically;³³¹ one will do and accumulate the action of slandering; and after one has died, one will fall into the lower realms of existence, into evil destinies—one will be reborn in the hell realms.

- 1.159 “Regarding the loss of mindfulness induced by drinking beer made from fermented barley and other intoxicating liquors,³³² thirty-six evil consequences should be known. What are the thirty-six? In this lifetime one’s wealth will be lost; one will become a ground for disease; quarrels, fights, and conflicts will increase; one will expose oneself; one will disgrace oneself; one’s intelligence will deteriorate; one will not obtain new possessions; one will completely lose the possessions that one has acquired; one will preach secrets in public; one will fail in carrying out one’s duties; one will become a source of suffering for others; one will become weak; one will have disrespect toward one’s mother; one will have disrespect toward one’s father; one will have disrespect toward śramaṇas;³³³ one will have disrespect toward brāhmaṇas; one will pay no respect to the head of the family; one will have no reverence toward the Buddha; one will have no reverence toward the Dharma; one will have no reverence toward the Saṅgha; one will be associated with bad friends; one will be completely abandoned by virtuous friends; one will become shameless; one will become immodest; one will become someone who has no self-control;³³⁴ one’s mindfulness with regard to women will fail;³³⁵ one will appear unattractive to many; one will be in disharmony with many people; [F.294.a] one will be loathed by one’s paternal and maternal relatives and the noble ones; one will ardently embrace what is not the true Dharma; one ardently abandons the true Dharma; one will not want to pay attention to the experts; one will indolent regarding what one should be careful about; one will be far away from nirvāṇa; one will do and accumulate actions that lead to intoxication; and after one has died, one will fall into the lower realms of existence, into evil destinies—one will be reborn in the hell realms.

- 1.160 ³³⁶“There are ten³³⁷ blessings of paying homage at a tathāgata’s stūpa with one’s palms joined in reverence.³³⁸ What are the ten? One will obtain birth in a distinguished family,³³⁹ an excellent body, and a large entourage of servants, and one will receive plentiful offerings and veneration; one will obtain extensive wealth, great erudition, great faith, an excellent fragrance, great intelligence, and great wisdom. These are the ten blessings of paying homage at a tathāgata’s stūpa with one’s palms joined in reverence.³⁴⁰
- 1.161 “There are ten blessings of prostrating³⁴¹ to a tathāgata’s stūpa. What are the ten? One’s body will be pleasing and will have a color like that of gold; it will be attractive and lovely to behold; one will have a pleasant voice, and one’s words will be creditable; one will move fearlessly in an assembly; one will be dear to gods and humans; one will be a very charismatic person with considerable prestige;³⁴² the buddha-bhagavāns, the bodhisattvas, and the Buddha’s hearers will be one’s company; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of prostrating at a tathāgata’s stūpa.
- 1.162 ³⁴³“There are ten blessings of sweeping at a tathāgata’s stūpa. What are the ten? One’s body will be pleasing, a pleasure to look at, and beautiful, and one will have a pleasant voice; one’s attachment, hatred, and ignorance [F.294.b] will diminish; when one walks on a path, there will be no grass, gravel, or pebbles; one will be born into a noble family; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of sweeping at a tathāgata’s stūpa.
- 1.163 “There are ten blessings of offering a parasol at a tathāgata’s stūpa. What are the ten? One will be like a parasol in the world; one’s body will never be scorched by heat; one’s mind, too, will not be distressed;³⁴⁴ one will become a support for the world;³⁴⁵ one will do and accumulate actions that lead to becoming a sovereign; one will obtain the empire of a wheel-turning monarch; one will become a powerful notability; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a parasol at a tathāgata’s stūpa.
- 1.164 “There are ten blessings of offering a bell at a tathāgata’s stūpa. What are the ten? One’s body will be pleasing; one will have a pleasant voice; one will speak charmingly; one’s speech will become like the voice of the kalaviṅka bird; one’s words will be received sympathetically;³⁴⁶ one will become exceedingly happy; one will hear delightful, sublime sounds;³⁴⁷ one will have great prosperity; one will be reborn in heaven; one will quickly attain complete nirvāṇa. These are the ten blessings of offering a bell at a tathāgata’s stūpa.

- 1.165 ³⁴⁸“There are ten blessings of offering a flag³⁴⁹ at a tathāgata’s stūpa. What are the ten? One will be like a victory banner in the world; one’s close friends, family members, paternal relatives, and maternal relatives will show one respect, and one will be revered, venerated, and worshiped by them; one’s glory, praise, renown, and good reputation will manifest in all directions; [F.295.a] one will have a pleasing body and will be a pleasure to look at and beautiful; in one’s future lives one will have a long lifespan, and one will stay long; one will become a powerful notability; one will be born into a noble family; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a flag at tathāgata’s stūpa.
- 1.166 “There are twelve³⁵⁰ blessings of offering garments³⁵¹ at a tathāgata’s stūpa. What are the twelve? One will be beautiful and lovely to behold; one will have skin that is soft, silken, and fine; dust and dirt will be unable to stick to one’s body; one will possess fine carpets; one will possess fine clothes; one will have a conscience; one will be endowed with decorum;³⁵² one will be delightful to look at; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the twelve blessings of offering garments at a tathāgata’s stūpa.
- 1.167 “There are ten blessings of offering a flower at a tathāgata’s stūpa. What are the ten? One will become like a flower in the world;³⁵³ one’s sense of smell will never deteriorate;³⁵⁴ one’s body will never smell bad; one’s body will exude fragrance; the fine fragrance of moral discipline will pervade the cardinal and intermediate directions; worldly deities will gather and surround one;³⁵⁵ one will obtain all attractive qualities; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a flower at a tathāgata’s stūpa.
- 1.168 “There are ten blessings of offering a garland at a tathāgata’s stūpa. What are the ten? One will become garland-like in the world;³⁵⁶ one’s body [F.295.b] will never smell bad; the fine fragrance of moral discipline will pervade the cardinal and intermediate directions; one will always be fragrant; one will always be adorned; one’s entourage will be undivided; one will be appealing to women;³⁵⁷ one will enjoy vast resources; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a garland at a tathāgata’s stūpa.
- 1.169 “There are ten blessings of offering a light at a tathāgata’s stūpa. What are the ten? One will become like a lamp in the world; one’s physical eyes will be completely purified;³⁵⁸ one will become clairvoyant;³⁵⁹ the wisdom to discriminate virtuous and nonvirtuous qualities will emerge;³⁶⁰ ignorance and the darkness of mental obscuration will be cleared away; the light of

wisdom will dawn; even while wandering in saṃsāra, one will not be in darkness;³⁶¹ one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a lamp at a tathāgata's stūpa.

1.170 “There are ten blessings of offering scented water³⁶² at a tathāgata's stūpa. What are the ten? One will become perfume-like in the world; one's sense of smell will be completely purified; one's body will never smell bad; one will always be fragrant; one's body will be pleasing; worldly deities will gather and surround one; one will obtain all attractive qualities;³⁶³ one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering scented water at a tathāgata's stūpa.

1.171 ³⁶⁴“There are ten blessings of offering music and cymbals at a tathāgata's stūpa. What are the ten? [F.296.a] One's body will be pleasing and lovely to behold; one will have a pleasant voice; one's speech will be charming; one will be famous; one's words will be creditable; one will always be joyful; one will obtain an exalted voice that pleases all; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering music and cymbals at a tathāgata's stūpa.

1.172 ³⁶⁵“There are eighteen blessings of erecting³⁶⁶ a tathāgata stūpa. What are the eighteen? One will be born in a noble family; one's body will be pleasing; it will be beautiful and a feast for the eyes;³⁶⁷ one will become a powerful notability; one will have a very large retinue; one's entourage will be undivided; one will have great prosperity; worldly deities will gather and surround one; one will become a support for all; one's glory, renown, and good reputation will spread throughout the ten directions; one will be celebrated by gods and humans; one will possess great riches and wealth; one will obtain the empire of a wheel-turning monarch; one's lifespan will be long; one will have an adamant body; one will be endowed with the major and minor physical marks; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the eighteen blessings of erecting a tathāgata stūpa.

1.173 “What are the ten blessings of offering a cushioned seat? One will enter a high rank in the world; one will become praiseworthy; one's glory, praise, renown, and good reputation will spread far and wide; one will have much happiness and satisfaction of mind; one will be furnished with a carriage, a cushioned seat, [F.296.b] and servants;³⁶⁸ worldly deities will gather and surround one; one will have great prosperity; one will become a powerful notability; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a cushioned seat.

- 1.174 “What are the ten blessings of offering shoes? One will never lack a carriage; one’s legs will be well formed; one will persevere when traveling on a road; one’s body will not get tired; when walking, one’s feet will not be injured by thorns, gravel, or rocks; one will obtain magical powers; one will have servants; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering shoes.
- 1.175 “What are the ten blessings of offering a bowl? One will become like a container for all good qualities of the world; one’s complexion will be radiant; one’s mindstream will be supple; one will not suffer thirst; if thirsty, water will appear; one will not be reborn among the ghosts; one will be dear to gods and humans; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a bowl.
- 1.176 “What are the ten blessings of offering food? One will have a long life; one will have a beautiful appearance;³⁶⁹ one will be powerful; one will possess good memory and will be quick witted; one will move intrepidly in an assembly; one will easily sway the assembly in one’s favor;³⁷⁰ one will be dear to gods and humans; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering food. [F.297.a]
- 1.177 “What are the ten blessings³⁷¹ of offering a vehicle? One’s feet will always be youthful; one will be surefooted;³⁷² when walking, the body will not get tired; one will be happy; one will not have many enemies; one will obtain the excellent four bases of magic powers; one will never be short of a means of transportation; one will have servants; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a vehicle.
- 1.178 ³⁷³“The blessings of giving shelter³⁷⁴ are many. What are they? The one who gives shelter will be fearless; one will obtain very soft mats and clothes; and one will obtain the five objects of sensual pleasures of gods and humans. If someone should wish, ‘May I be born into a family of a great and exalted royal lineage,’ or ‘May I be born into a family of a great and exalted brahmin lineage,’ or ‘May I be born into a family of a great and exalted householder lineage,’ then this wish will be fulfilled. Should one wish, ‘May I become the chief of a village,’ or ‘May I become the chief of a town,’ or ‘May I become the chief of a large city,’ or ‘May I become chieftain of a remote border-city,’ or ‘May I become ruler of a vassal kingdom,’ or ‘May I become a powerful monarch,’³⁷⁵ then this wish will be fulfilled accordingly. Should one wish, ‘May I become the sovereign of one continent,’ or ‘May I become the sovereign of two continents,’ or ‘May I become the sovereign of three

continents,’ or ‘May I become a wheel-turning monarch,’³⁷⁶ then one’s wish will be fulfilled.³⁷⁷ Should one wish, ‘May I be born having equal status with the devas belonging to the retinue of the Four Great Kings,’ then this wish will be fulfilled. Or, the wish ‘May I be born having equal status with the devas of the Heaven of the Thirty-Three, the devas of the Yāma class, the devas of the Heaven of Joy, the devas of the Heaven of Delighting in Emanations, and the devas of the Heaven of Mastery over Others’ Emanations’ [F.297.b] will be fulfilled. Should one wish, ‘May I be born having equal status with devas belonging to Brahmā’s Retinue,’³⁷⁸ then this wish will be fulfilled. Or, the wish ‘May I be born having equal status with the devas of the heavens called Brahmā’s Ministers, Great Brahmās, Limited Radiance, Boundless Radiance, Luminous Radiance, Limited Virtue, Boundless Virtue, Perfect Virtue, Cloudless, Abundance of Merit, Great Fruit, None Greater, Sorrowless, Beautiful, Delightful Appearance, and those of the Highest Heaven” will be fulfilled. Should one wish, ‘May I be born having equal status with the devas belonging to the Sphere of Infinity of Space, the Sphere of Infinity of Consciousness, the Sphere of Nothingness,³⁷⁹ and the Sphere of Neither Perception nor Nonperception,’ then this wish will be fulfilled. Should one wish, ‘May I attain the fruit of becoming a stream enterer,’ then this wish will be fulfilled. Should one wish, ‘May I attain the fruit of becoming a once-returner, a non-returner, and an arhat, and may I attain the awakening of a pratyekabuddha,’³⁸⁰ then this wish will be fulfilled. Should one wish, ‘May I completely awaken to the unsurpassed completely perfect awakening,’ then this wish will be fulfilled. These are the many blessings of offering shelter.

1.179 “What are the ten blessings of offering a beverage? All one’s sense faculties will be complete; one will have a bright forehead,³⁸¹ and one’s face will be as if always smiling;³⁸² one will be endowed with merit; one’s mindstream will be supple; one will not suffer thirst; even when thirsty, water will appear; one will not be reborn as a ghost; one will have great prosperity; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of offering a beverage.

1.180 “What are the ten blessings³⁸³ of monastic renunciation? [F.298.a] The one who renounces will not hanker after offspring, a spouse, or riches; one will not be in the grip of desire; one will delight in living in a forest as a recluse; one will be devoted to the Buddha; one will avoid the realm of Māra;³⁸⁴ one will thoroughly strive for those qualities that cause one to obtain the happy, higher realms of existence and avoid those qualities that cause one to fall into the lower realms of existence; one will desire nothing, either from gods

or from humans;³⁸⁵ one will always become a nun or monk in the Buddha's teaching; one will be reborn in heaven; and one will quickly attain complete nirvāṇa. These are the ten blessings of monastic renunciation.

1.181 "What are the ten blessings of retreating to the forest life?³⁸⁶ One will leave behind society;³⁸⁷ one will resort to³⁸⁸ strict seclusion; one's mind will focus on contemplation;³⁸⁹ one will aspire to the state of the buddha-bhagavāns; joy, happiness and gladness will arise in the body; obstacles will not occur; one will develop full understanding of the meaning of the Dharma as one has received it; one will reach calm abiding; and one will reach insight.³⁹⁰ These are the ten blessings of retreating to the forest life.

1.182 "What are the ten blessings of living on alms?³⁹¹ One will become accustomed to walking; one will become familiar with one's alms round; one's arrogance will be cut off; one applies oneself purposefully for one's gain; one will firmly establish others in virtue; one will elucidate³⁹² the teachings of the Buddha; one will make them shine for future generations;³⁹³ one will not cause harm³⁹⁴ for one's companions in the holy life; one will establish a humble attitude; and for the well-disciplined ascetic, alms will manifest without obstruction.³⁹⁵

1.183 "What are the ten blessings of the ten kinds of confidence? With confidence one enters a village; with confidence one leaves the village; [F.298.b] with confidence one enters into homes;³⁹⁶ with confidence one teaches the Dharma in an assembly; with confidence one appears among the saṅgha; with confidence one approaches one's preceptor and teacher; with confidence one approaches³⁹⁷ one's disciples with kind thoughts; with confidence one uses one's permitted possessions: robes, begging bowl, bedding, and medicine to cure illnesses; with confidence one loudly performs one's recitations;³⁹⁸ and with confidence one passes away at the time of death.³⁹⁹

1.184 "Brahmin youth, it is like this: beings are owners of their own actions, they originate from their actions, they are heirs of their actions, and they take action as their refuge. Beings are divided into high, middle, and low by their actions. From now on, honor what I have said!"

1.185 When the Buddha had finished this discourse on Dharma, the brahmin youth Śuka developed faith in the Bhagavān and said, "Gautama, when you intend to go to the houses of other lay people in Śrāvastī, I beg you to consider also going to the house of my father, the brahmin Taudeya.⁴⁰⁰ This will lead to happiness and benefit in the house of the brahmin Taudeya for a long time." By remaining silent, the Bhagavān consented to the brahmin youth Śuka's request. Then, when the brahmin youth Śuka recognized that the Bhagavān had consented through silence, he was delighted about the Bhagavān's teachings. Having rejoiced, he departed from the Bhagavān.

1.186 *“The Exposition of Karma” is complete.*

ab.

ABBREVIATIONS

· Abbreviations used in the notes to this translation ·

AKK	<i>Abhidharmakośakārikā</i> of Vasubandhu, as included in the commentary (<i>bhāṣya</i>), the Abhidh-k-bh(P)
AN	<i>Anguttara-Nikaya of the Sutta-Pitaka</i>
Abhidh-k-bh	<i>Abhidharmakośabhāṣyam</i> of Vasubandhu in Abhidh-k-bh(P)
Abhidh-k-bh(P)	Pradhan and Haldar, eds., <i>Abhidharmakośabhāṣyam</i>
Apte	Apte, <i>The Practical Sanskrit–English Dictionary</i>
BHSD	Edgerton, <i>Buddhist Hybrid Sanskrit Dictionary</i>
DN	<i>Digha-Nikaya of the Sutta-Pitaka</i>
DPPN	Malalasekera, <i>Dictionary of Pāli Proper Names</i>
Dhp	von Hinüber and Norman, eds., <i>Dhammapada</i>
MN	Majjhima Nikāya
MS[A]	Kudo, <i>The Karmavibhaṅga</i> , manuscript MS[A] edition in Kudo 2004
MS[B]	Kudo, <i>The Karmavibhaṅga</i> , manuscript MS[B] edition in Kudo 2004
MS[C]	Kudo, <i>The Karmavibhaṅga</i> , manuscript MS[C] edition in Kudo 2004
MW	Monier-Williams, <i>A Sanskrit-English Dictionary</i>
Mvy	“Mahāvyutpatti with sGra sbyor bam po gnyis pa” (Braarvig, ed.)
Negi	Negi, <i>Tibetan–Sanskrit Dictionary</i>
PED	Rhys Davids and Stede, <i>Pali–English Dictionary</i>
SN	Saṃyutta Nikāya
Uv	Bernhard, ed., <i>Udānavarga</i>
pw	Otto von Böhtlingk, <i>Sanskrit-Wörterbuch in kürzerer Fassung</i>

· Sigla of Kangyur editions used ·

- C Choné printed Kangyur
- D Degé (*par phud*) printed Kangyur
- H Lhasa (*lha sa/zhol*) printed Kangyur
- J Lithang (*li thang/'jang sa tham*) printed Kangyur
- K_Q Peking printed Kangyur (1737, emperor Qianlong)
- K_Y Yongle printed Kangyur
- N Narthang printed Kangyur
- S Stok Palace manuscript Kangyur
- U Urga printed Kangyur
- Z Shey Palace manuscript Kangyur (Ladakh)

Apart from S and Z, all variant readings are cited from the comparative table of variant readings (*bsdur mchan*) of the Comparative Edition of the Kangyur

n.

NOTES

- n.1 In the Pāli sources he is named Subha Todeyyaputta, “Subha, son of Todeyya.” His full name in the extant Sanskrit version of the sūtra is Śuka Taudeyaputra (*śuko māṇavas taudeyaputro* “The brahmin youth Śuka, son of Taudeya”). The Tibetan version has *bram ze’i khye’u shu ka* (equivalent to Sanskrit *śuko māṇava*) throughout but mentions that he is the son of the brahmin Taudeya (*bram ze to’u de ya*) at the end of the sūtra.
- n.2 In many presentations, “mixed” actions (i.e., partially good and partially bad actions) and “neutral” (Skt. *avyākṛta*) actions complement the pair of opposites of good and bad actions, but the *Karmavibhaṅga* does not contain an explicit discussion of these categories.
- n.3 For a canonical account of the relationship between karma, the different rebirth destinies, and Buddhist cosmology, see, for example Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche, trans., *The Limits of Life* (<https://read.84000.co/translation/toh307.html>), Toh 307 (84000: Translating the Words of the Buddha, 2021). See also Dharmacakra Translation Committee, trans., *The Application of Mindfulness of the Sacred Dharma* (<https://read.84000.co/translation/toh287.html>), Toh 287 (84000: Translating the Words of the Buddha, 2021), which provides an extensive magisterial overview of the workings of moral causation in all the realms of existence.
- n.4 Although the *Karmavibhaṅga* does not make use of technical terms such as *retributive*, *outflowing*, and *predominating results*, as the *Abhidharmakośa* does (see AKK 87a,b; La Vallée Poussin/Pruden 1988–90, p. 672), the three categories of “outflowing result” (*niṣyandaphala*), “retributive result” (*vipāka*), and “predominating result” (*adhipattiphala*) are tacitly employed by way of example. At 1.145–1.154, the predominating and outflowing results are illustrated, while in most of the paragraphs up to 1.132 the retributive result is illustrated. The retributive result is produced when a virtuous or

nonvirtuous action is accumulated (*upacita*), i.e., carried out repeatedly and with intent, i.e., full awareness, and results in rebirth in a state of suffering in one of the lower rebirth destinations; the outflowing result is produced when the person who has performed the action is—due to other karmic forces—reborn as a human being, and it results in an experience equivalent to the action; finally, the predominating result is produced through intensively and/or repeatedly engaging in the ten virtuous actions or the ten nonvirtuous actions and results in a suitable or unsuitable environment.

- n.5 See Gombrich 2009, pp. 13, 127–28, and, specifically, 123: “Among the five *khandha*, the fourth group, volitions, includes *cetanā*, intention. This the Buddha declared to be what constitutes karma and therefore lends an action its ethical quality, whether good or bad.”
- n.6 AN III, 415,7–8: *Cetanāhaṃ bhikkhave kammaṃ vadāmi; cetayitvā kammaṃ karoti kāyena vācāya manasā*. Readers who are interested in more specialized descriptions and a more comprehensive treatment of the topic of karma and rebirth in ancient India and in Buddhism may consult the H-Buddhism Buddhist Studies Bibliography (https://www.zotero.org/groups/73933/h-buddhism_bibliography_project/tags/karma/library) project on Zotero (filter tag “karma”), accessed April 9, 2020. In particular, two excellent in-depth studies are recommended: Halbfass 2000 (in German) and Timme Kragh 2006.
- n.7 In the extensive appendix to his edition of the *Karmavibhaṅga*, Kudo (2004, pp. 229–323) catalogs and comments on the known parallels of the cited texts and stories in the order of their appearance.
- n.8 For an excellent, exhaustive overview of the extant versions of the *Karmavibhaṅga*, see Maggi 1995, pp. 19–20.
- n.9 Lokesh Chandra 2010, p. 29.
- n.10 For photographs of the reliefs of the hidden base of the Borobudur accompanied by English translations from the Sanskrit of individual paragraphs of the *Karmavibhaṅga*, see Ānandajoti Bhikkhu, “Karma-vibhaṅga, Deeds and their Results” (<https://www.photodharma.net/Indonesia/01-Karmavibhaṅga-Storyboard/01-Karmavibhaṅga-Storyboard.htm>), “Photo Dharma”, last accessed July 24, 2020.
- n.11 See Dharmachakra Translation Committee, trans., *The Play in Full*, Toh 95 (84000: Translating the Words of the Buddha, 2013), 4.30

<https://read.84000.co/translation/toh95.html?id=&part=#UT22084-046-001-177>).

- n.12 See, e.g., pw, s.v. “vibhaṅga”; BHSD, s.v. “vibhaṅga”: (1) “classification”; (2) “explanation, commentary.” For the word *vibhaṅga* as part of titles of Indic Buddhist works, see the introduction to Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche, trans., *Transformation of Karma*, Toh 339 (84000: Translating the Words of the Buddha, 2021), i.5
<https://read.84000.co/translation/toh339.htm#UT22084-072-039-16>–i.6
<https://read.84000.co/translation/toh339.htm#UT22084-072-039-19>.
Sylvain Lévi in his 1932 edition of the Sanskrit text translated the title as *La grande classification des actes* (*Mahākarmavibhaṅga*, *The Great Classification of Acts*).
- n.13 Lévi has identified this appendix, which was included in the manuscript bundle of MS[A], as constituting a commentary on the *Karmavibhaṅga* and appositely labeled it *Karmavibhaṅga-upadeśa*. Lévi 1932, pp. 2, 167.
- n.14 Vasubandhu’s *Abhidharmakośabhāṣya* refers to a work titled *Mahākarmavibhāga-sūtra*, but it is doubtful that this sūtra is identical with the *Karmavibhaṅga* as we have it. See Abhidh-k-bh(P) 281,11 ad AKK V.6. The context of this passage in the Abhidh-k-bh is a discussion of different early Buddhist schools’ views on the removal of latent dispositions (Skt. *anuśayas*) through the realization of the four noble truths. No such passage, concerning neither the wording nor the doctrinal content, can be identified in the *Karmavibhaṅga*.
- n.15 Kudo 2004, p. 215.
- n.16 Looking at the first pages of several Kangyur editions, we find the following variations from the transliteration of the Sanskrit title in the Kangyurs of the Tshalpa group, *karma bi b+hang ga* (= *karmavibhaṅga*). The London manuscript Kangyur; Stok Palace manuscript Kangyur; and Shey Palace manuscript Kangyurs reads *karmA bi b+hang ka* (= *karmavibhaṅga*), and the Phukdrak manuscript Kangyur reads *karma bi b+ha ga* (= *karmavibhāga*). Complicating matters further, the Phukdrak manuscript Kangyur contains two versions of the *las rnam par ’byed pa*, both seemingly containing the same text, of which the second, F404 (vol. 97 [mdo sde, na], folios 333.b–356.a) has the transliterated Sanskrit title *kar ma b+ha ba ka* (= *karma-bhavaka* or *karma-bhāvaka*, “[the sūtra that explains] existence through actions”). One may want to readily dismiss this last variant of the title as a mere scribal error or the result of ignorance of the Sanskrit language. However, the Shelkar Kangyur records as the Tibetan title of the related sūtra Toh 339 (see Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche, trans., *Transformation of Karma* <https://read.84000.co/translation/toh339.html>), 2021) *las kyis rnam par ’gyur ba zhes*

bya ba'i chos kyi gzhung ("The Dharma Scripture called Transformation through Karma"). It is, of course, possible that the latter is a scribal error (in Tibetan prints and manuscripts the case markers *-kyis* and *-kyi* are frequently mixed up), but both variant titles point to the central theme of the *Karmavibhaṅga*-group of texts: the coming to be or the transformation of existence through actions.

- n.17 For instance, the Degé version of the *Karmavibhaṅga* translated here differs from the extant Sanskrit versions of the *Karmavibhaṅga*—MS[A] and MS[B], respectively (Kudo 2004). These, although sufficiently different themselves, rather correspond with the version called S1 by Mauro Maggi (Maggi 1995, p. 19) and with Kudo's "Tib-3" which is the same as the Tibetan version of the Berlin manuscript Kangyur studied by Walter Simon (1970) as well as the extensive Dunhuang fragment Pelliot tibétain 944 (see [n.31](#) for the latter).
- n.18 See also Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche, trans., *Transformation of Karma* (<https://read.84000.co/translation/toh339.html>) (84000: Translating the Words of the Buddha, 2021), [i.2](#) (<https://read.84000.co/translation/toh339.html#UT22084-072-039-4>).
- n.19 See Kudo 2004, p. xi: "However, we have no evidence for deciding whether or not this text is a sūtra." See also p. ix, where Kudo summarizes the works on the *Karmavibhaṅga* done by other scholars. Namikawa Takayoshi, for example, by comparing the citations in the *Karmavibhaṅga* from the *Cakravartīsūtra* with other parallel texts, supposes that the *Karmavibhaṅga* belonged to the canon of the Sāṃmatīya school of Buddhism. Given Namikawa's hypothesis that the *Cakravartīsūtra* belonged to the Abhidharma Piṭaka of a school that also possessed the *Karmavibhaṅga*, one might even further speculate that the *Karmavibhaṅga*, too, originally belonged to the Abhidharma Piṭaka of the Sāṃmatīya school. We have not been able to independently verify this hypothesis but rely solely on the excellent scholarship of these Japanese scholars. See also [n.19](#).
- n.20 See Kudo 2004, p. ix and pp. 262–63, n. 37. This sūtra is titled differently in MS[A] and MS[B]: *Cakravartīsūtra* and *Cakravartīsūtravibhaṅga*, respectively, and only MS[A] has the addition of *Abhidharma* before the text's title. (We have normalized the Sanskrit spellings of the texts' titles, following Lévi, and left out variants; for a transcription of the original spellings in the manuscripts, see Kudo 2004, pp. 262–63). For an obscure remark in the *Karmavibhaṅga-upadeśa* that "other schools" classified the *Karmavibhaṅga* as belonging to an otherwise unknown collection called *Abhidharmasaṃyukta*, see Lévi 1932, p. 12 ("un passage obscur qui semble indiquer que le *Karmavibhaṅga* était

classé par d'autres écoles dans les Abhidharmasaṃyuktas, genre de division dont nous ne savons rien non plus") and p. 167 (*gotrāntarīyāṇāṃ Abhidharmasaṃyuktesu*).

- n.21 This is indicated by the phrase *uddeśaḥ Karmavibhaṅgasya dharmaparyāyasya*, "[Now follows] the exposition/ exemplification of the Dharma-discourse *Karmavibhaṅga* (Lévi 1932, p. 32). Cf. also Kudo 2004, p. 34 for MS[A] and p. 35 for MS[B].
- n.22 Lévi 1932, p. 2.
- n.23 Yet, the *Karmavibhaṅga* certainly does not exhibit the level of formality and scholasticism that one finds, for example, in Vasubandhu's *Abhidharma-kośabhāṣya*. On the other hand, MS[B] contains not only the title *Karmavibhaṅgasūtra* but also the expression "Dharma discourse" (*dharmaparyāya*), omitted by MS[A], which usually designates a sūtra-style way of teaching. See Lévi 1932, p. 32; Kudo 2004, p. 35.
- n.24 *Resources for Kangyur & Tanjur Studies*
(<https://www.istb.univie.ac.at/kanjur/rktsneu/verif/verif2.php?id=338>), Universität Wien, accessed October 21, 2019.
- n.25 Lozang Jamspal and Kaia Fischer, trans., *The Hundred Deeds*
(<https://read.84000.co/translation/toh340.html>), Toh 340 (84000: Translating the Words of the Buddha, 2020).
- n.26 The manuscript that Sylvain Lévi examined and on which he based his edition has, according to the colophon, been dated between 1410 and 1411 CE (Lévi 1932, p. 1).
- n.27 For English translations of these texts, see Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009.
- n.28 For details on the name, see Lévi 1932, p. 21, n. 3, where he suggests as the common origin to both variants of the name the Ardhamāgadhī *Sua* and furthermore references Śuka, son of Vyāsa, of the *Mahābhārata*.
- n.29 Maggi (1995, pp. 19–20) lists altogether six Chinese translations, which is correct. The information given in Lokesh Chandra is thus incomplete; see Lokesh Chandra 2010, pp. 27–28. We were unable to assess for this translation how the Chinese translations relate to the Tibetan or the Sanskrit versions of the *Karmavibhaṅga*.
- n.30 See Kudo 2004, p. viii; see Lokesh Chandra 2010, p. 90.

- n.31 According to Maggi 1995, p. 20, n. 2, a manuscript fragment of this Chinese translation was discovered at Dunhuang. It would perhaps be worthwhile to compare this Chinese Dunhuang fragment with Pelliot tibétain 944, the Tibetan fragment of the *las rnam par 'byed pa* found at Dunhuang.
- n.32 See Lewis R. Lancaster, *The Korean Buddhist Canon: A Descriptive Catalogue*, accessed November 4, 2019, [K 805](http://www.acmuller.net/descriptive_catalogue/files/k0805.html) (http://www.acmuller.net/descriptive_catalogue/files/k0805.html). This catalog furthermore states that Taishō 78, 79, and 81 are the Chinese equivalents of Toh 339, *las kyi rnam par 'gyur ba zhes bya ba chos kyi gzhung* (Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche, trans., *Transformation of Karma* (<https://read.84000.co/translation/toh339.html>), 2021). A comparison of these Chinese works with the Tibetan translation Toh 339, as well as the Central Asian fragment in the Hoernle collection (reproduced in Lévi 1932, pp. 235–36) is so far lacking.
- n.33 Maggi 1995.
- n.34 Hoernle 1916.
- n.35 Lévi 1932, pp. 243–57; reprinted in a separate publication in Lévi 1933, pp. 84–107, with a French translation.
- n.36 Oldenburg 1920.
- n.37 The third version of the text, not included in the Degé Kangyur, is represented by the Tibetan translation H343 in the Lhasa Kangyur (despite the misleading entries in the *dkar chag*), S287 in the Stok Palace manuscript Kangyur, B346 in the Berlin manuscript Kangyur, and N784 in the Narthang's supplementary (*kha skong*) volume, as well as by a Dunhuang version (PT944). For details of its content, see Simon 1970. 84000 hopes to add an English translation to this collection in future.
- n.38 For detailed information on Drakpa Shedrup, see s.v. at *The Treasury of Lives* (<https://treasuryoflives.org/biographies/view/Drakpa-Shedrub/2931>), accessed September 12, 2022. This short work by Drakpa Shedrup is strictly speaking not a commentary as it merely summarizes the sūtra's main points in a concise way (*don bsdus*) and largely follows the structure of Toh 339. The second part of Drakpa Shedrup's text contains a concise summary of the *tshe'i mtha'i mdo* (*Āyulhparyanta*, Toh 307). He first gives a summary of the different karmic categories, which is then followed by a short explication of the categories and the specific actions that lead to their respective result. While Drakpa Shedrup's commentary does not add any new information that

is not available from the sūtras themselves, it stands out for its conciseness and very clear language.

- n.39 MS[A] reads *anāthapiṇḍa*.
- n.40 The Sanskrit adds the patronymic Taudeyaputra to Śuka's name (Lévi 1932, p. 29).
- n.41 D: *bram ze'i bu*; H *bram ze'i khye'u*. The Tibetan *bram ze'i bu* corresponds to the Sanskrit *māṇavaka* (see Kudo 2004, pp. 8 and 26; Mvy [Sakaki 3846]). Bhikkhu Bodhi translates the Pāli *māṇava* as "student" (see Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, p. 1053).
- n.42 According to the Tibetan (*las rnam par 'byed pa bstan gyis*). The Sanskrit reads *Karmavibhaṅgaṃ te Māṇavaka dharmaparyāyaṃ deśayisyāmi* ("Son, I will teach you the discourse on Dharma [called] *The Exposition of Karma*"). (Lévi 1932, p. 29; Kudo 2004, p. 27: MS[B] only, MS[A] omits.)
- n.43 The terms translated here are well-known Buddhist terms in the context of the teachings on karma, and our translation follows the Sanskrit and Bhikkhu Bodhi's translation of the Pāli *Cūḷakammavibhaṅgasutta* (see Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, pp. 1053–54). Here the Tibetan seems to be literally saying "[beings] exist as their own actions" or "[beings] become their own actions" (*sems can rnam bdag gi las las su gyur ba*). The terms given in the Tibetan translation do not follow the standard translation equivalents given in Mvy (Sakaki 2313): *las bdag gyir byed pa* for *karmasvakaḥ*.
- n.44 The Tibetan text deviates from the standard translation of *karmayoniḥ*, *las kyi skye gnas pa* (see Mvy [Sakaki 2315]). Also, the order in which the terms are presented differs from the Sanskrit editions, where *karmadāyāda* (see n.45) stands before *karmayoni* (Lévi 1932, p. 30; Kudo 2004, pp. 26 and 27).
- n.45 Again, the Tibetan differs from the standard terminology of Mvy (Sakaki 2314), which gives *las kyi bgo skal la spyod pa* for *karmadāyādaḥ*.
- n.46 Here, the expression "they take action as their refuge" means that action is the basis for beings' destiny in the sense that actions determine who one is or who one will become. The Sanskrit reads *karmapratisaraṇa* (Lévi 1932, p. 30; Kudo 2004, p. 26, MS[A]; p. 27, MS[B], has a lacuna here). See Mvy (Sakaki 2316): *karmapratisaraṇam* = *las brten par bya ba*. According to Edgerton, this is a *bahuvrīhi* compound (BHSD, s.v. "pratisaraṇa"). The entire phrase is well known from the Pāli Canon (MN III, 203,4–6): *Kammasakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammaṭṭisaraṇā. Kamman satte vibhajati yad idaṃ hīnappaññatāyāti*. See Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, p.

- 1053: “Student, beings are owners of their actions, heirs of their actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior.”
- n.47 The Sanskrit text first gives a list of all the categories that are to be analyzed and presented in detail in the main body of the text; see Lévi 1932, pp. 30–32. This list is absent in the Tibetan translation.
- n.48 The Sanskrit additionally reads “welcoming the death of an enemy” (*amitramarāṇābhinandanam*) here.
- n.49 This very likely refers to the practice of abortion (Sanskrit *garbhaśātana*). However, we have opted for a more literal translation of the Tibetan.
- n.50 Our translation of this sentence largely follows the Sanskrit. The commentarial gloss on the Sanskrit reads as follows: “The children [lit. sons] and grandchildren of the originator of this sacrifice, as well as other people, hoping for a [positive, i.e., desired] result [of the ritual action of sacrifice] or filled with fear [i.e., of potential negative consequences of not performing the sacrifice], [will] kill many beings as they continue [this initial sacrifice]” (*tasya yajñapravartakasya putrāḥ pautrās cānye ca janāḥ phalārthino bhayabhītās cānuvṛttiṃ kurvāṇāḥ sattvān nirghātayanti*, Lévi 1932, p. 32; see Kudo 2004, pp. 36 and 37, with slightly different reading in MS[B] without, however, altering the meaning). The sense of repetition and thus establishing an act as a custom or tradition (*anuvṛttiṃ √kr*) is borne out by the illustrative story that follows.
- n.51 Following the reading of D: *sgos kyis* (see Jäschke 1972, s.vv. “sgos” and “phyir”). K_Y and K_Q read *dgos kyis*?
- n.52 According to the Sanskrit, all editions of which read *yuddhadarśanam* (Lévi 1932, p. 33; Kudo 2004, pp. 40 and 41). Tibetan reads *dmag* (“army” or “host”), the expected translation equivalent of which, according to Mvy, is the Sanskrit *senā*, etc.
- n.53 C reads *mang por dog pa*. If *dog pa* could be read as synonymous with *nyam nga* (“fear, despair; harm”), C should be read and the Degé reading corrected: “[Seeing] a sacrificial ground such as this is like a battle, seeing the fear and despair in the many beings, humans and horses, and so forth [that are going to be killed].”
- n.54 Lévi translates, “and furthermore congratulating the men engaged in battle on their equipment” (et aussi les félicitations à propos des armes, adressées à des gens en train de se battre; Lévi 1932, p. 112).

- n.55 See Kudo 2004, pp. 229–30, n. 2.
- n.56 The Sanskrit editions (Lévi 1932, p. 33; Kudo 2004, pp. 40 and 41) contain an additional passage referring to ten evil consequences of killing living beings mentioned in a *Nandikasūtra*.
- n.57 Translated according to Lévi’s conjecture of the Tibetan, which makes good sense; see Lévi 1932, p. 34, n. 2: *dmag la sogs par sngar smos pa thams cad bzlog pa ste* (“and having rejected/done the opposite of all that was said above regarding armies and so forth”). However, his conjecture (*smon pa* to *smos pa*) seems not to be backed by any edition of the Kangyur that we have consulted, i.e., Narthang (in Lévi 1932, p. 185), K, D, and the critical apparatus of the Comparative Edition.
- n.58 The Tibetan here, and throughout, has only two terms, *mchod rten* and *gtsug lag khang*, where the Sanskrit specifies three objects: *stūpa*, *caitya*, and *vihāra*. According to Mvy (Sakaki 6999, 7000), the Tibetan *mchod rten* should be used to translate both the Sanskrit *stūpa* and *caitya*. The Sanskrit word *caitya* can refer to a *stūpa*, but also to a shrine, a sacred place, or any sacred object. Thus, in addition to the place where the Buddha Śākyamuni attained awakening (the *bodhimāṇḍa*) and other sacred sites associated with the life of the Buddha, it can also designate non-Buddhist shrines or sacred sites (see Drewes 2007, p. 103).
- n.59 Tibetan *zhig cing ral ba* literally means “that which has dilapidated and/or was torn down.”
- n.60 A, D: *tshe ’phrog bdud* (literally, perhaps, “life-stealing demon”). This seems to be a gloss of the variations in K_Y, K, J, and N: *ye ’grog* and C: *ye ’brog*. According to Rolf A. Stein (see McKeown 2010, pp. 21, 34, 267, and specifically, 61–62), *ye ’brog* / *ye ’drog* / *yen ’brog* (the latter seemingly a phonetically influenced variant spelling) is Chinese vocabulary for *’dre gdon*, a kind of evil spirit, demon, or demonic force that causes premature death and misery. (For the translations “contagious disease,” “injury inflicted on the soul,” and “harm done to the mind,” see Jäschke [1972, s.v. “ye ’brog”], who gives Milarepa’s songs and oral explanation as his sources.) The Sanskrit reads *akālamṛtyur*, “premature death” (Lévi 1932, p. 34; Kudo 2004, pp. 42 and 43). Thus it seems likely that the explanatory gloss *tshe ’phrog bdud* refers to more or less specific demonic forces (the *’dre*) traditionally believed to steal the life force and cause sudden accidents and untimely death.
- n.61 According to the Tibetan. The Sanskrit does not mention anger.

- n.62 Reading K_Y and K: *de ni thal mo dang khu tshur gyis mi rteg pa dang*; D and other versions omit *mi*.
- n.63 This translation follows Lévi (1932, p. 37: “donner des remèdes et aussi des aliments digestibles”) and the Sanskrit *parijīṛṇabhojanaṃ*. The Tibetan *kha zas zhu nas stobs pa* (literally “Having digested food, [they regain their] strength”) is not clear.
- n.64 The core meaning of the Sanskrit term *varṇa* (Tibetan *kha dog*) is “color.” In a particular sense (from as early as the *Ṛgveda*), it can mean the color of skin or complexion, thus the derived meanings of “species,” “class of people,” and “caste” (Mayrhofer 1976, p. 154, s.v. “vārṇaḥ”). It seems that it can also refer to the general appearance or figure of a person, and it is this latter sense that is probably intended here. Lévi interprets the Sanskrit *durvarṇa* (Kudo 2004, p. 52) as “disgracieux” (Lévi 1932, p. 115). The following paragraph makes it clear that the Tibetan *mdzes* (“beautiful,” for *suvarṇa*) refers to a general physical feature or appearance. See also Lévi 1932, p. 37, n. 2, where he refers to plate 21 of Borobudur’s hidden base, which is inscribed with *virūpa* and shows representations of people with deformations.
- n.65 According to Mvy (Sakaki 1964), the translation equivalent of the Tibetan *’tshig pa* should be the Sanskrit *pradāsa*. Lévi prints the variant *pradāśaḥ* (Lévi 1932, pp. 37–38 and n. 2), but MS[A] has *paridāḍya*, which according to Kudo should be read as *paridāgha* (Kudo 2004, p. 52, n. 5). Edgerton prefers the reading *paridāgha* over *pradāsa* (see BHSD, s.v. “pradāsa”). Other Abhidharma lists of the *upakleśas* read *pradāśa*/*pradāsa* (see, e.g., Abhidh-k-bh 57,4 [= AKK II.27b] and 313,12 [= AKK V.50a]). *Pradāśa* (and its variants *pradāsa*/*paridāgha*) is a Buddhist Sanskrit word. Perhaps its etymological meaning, as reflected in the Tibetan translation *’tshig pa*, is “burnt” or “smolder(ing),” which may hint at an underlying feeling of suppressed or concealed anger. Kenjiu Kasawara’s translation of the *Dharmasaṃgraha* has “contentiousness” for *pradāśa* (see Müller and Wenzel 1885, no. 69: Sanskrit p. 14 [*pradāśa*]; English translation p. 50). Someone whose anger is “smoldering” beneath the surface may consequently be more quarrelsome, i.e., more easily given to animosity, malice, and spite. The word “contentiousness,” however, does not seem to hit the appropriate linguistic register.
- n.66 This translates the (lexicalized) variant reading *skyang nul* in K_Y and H (D: *rkyang nul*). See Jäschke 1972, s.v. “skyang nul.” The Sanskrit text reads *sudhādānaṃ*, “donating” (Kudo 2004, p. 52; Lévi 1932, p. 38; see also [n.67](#)).
- n.67 Tibetan *rdo thal* (“limestone,” “chalk,” or “ashes”). Sanskrit reads *stūpa-caityaḡrheṣu ca sudhādānaṃ*, which may suggest chalk or lime (*sudhā*). Lévi

(1932, p. 115) translated, “donner du plâtre pour les stūpas, les maisons à caitya.” This sentence may refer to the practice of whitewashing a stūpa, a ceremony that can still be witnessed today in the Kathmandu valley at the stūpas of Svayambhūnāth and Bodhanāth.

- n.68 The Tibetan *sdug gu* here translates the Sanskrit *suvarṇa*, which can also mean “golden.”
- n.69 Tibetan *mthu chung ba*, Sanskrit *alpeśākhyā*, Pāli *appesakkha* (*ttam*). See Bhikkhu Bodhi’s translation “uninfluential” (Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, p. 1056). The Buddhist Sanskrit *alpeśākhyā* (Pāli *appesakkha*) (see CPD, s.v. “appesakkha”; BHSD, s.v. “alpeśākhyā”) originally means “unrespected, insignificant, of little esteem.” The scholarly consensus is that the Middle Indic form of the term is derived from an original Sanskrit form *alpa-* / *mahā-yāśas-ka*. Two forms are attested in the early Buddhist Sanskrit texts: *alpa-* / *mahāśākya* and *alpe-* / *maheśākhyā*. The occurrence of either term can serve as an indicator of a text’s affiliation with the Sarvāstivādin or the Mūlasarvāstivādin school. The form *alpa-* / *mahāśākya* is surmised by Edgerton to have originated as a folk-etymological alteration of *alpe-* / *maheśākhyā* (see BHSD, s.v. “mahāśākya”). The traditional analysis of the term, however, is *alpa-īśa-ākhyā* (*maheśākhyā* being an analogous formation), literally perhaps “named after an insignificant chief or master, of low origin” (Apte, s.v. “alpa-”). This meaning is reflected in the standardized Tibetan translation given in Mvy (Sakaki 6412): *dbang chung bar grags pa*.
- n.70 Sanskrit *dharmahīne*, Tibetan *chos ngan pa*. The Tibetan expression is usually translated as “inferior doctrines.” Here, the Sanskrit equivalent seems rather to imply that something or someone *outside* of Dharma is referred to (see pw, s.vv, “a-dharma,” “dharma-hīna”).
- n.71 The Sanskrit (Kudo 2004, p. 56) reads *parasya yaśovarṇaśabdaślokaśravanena* [sic] *tuṣṭiḥ* (“being gratified when hearing about others’ glory, praise, renown, and good reputation”). The Tibetan *gzhan gyi grags dang sgra dang tshig su bcad pa snyan pa thos na* seems not to have translated Sanskrit *varṇa* (“praise, renown, glory”; Tibetan *brjod pa*) here, while in later paragraphs we find the list extended by *brjod pa* (“praise”). See 1.165 (*grags pa dang brjod pa dang sgra dang tshigs su bcad pa*), 1.172 (*brjod pa dang / sgra dang tshigs su bcad pa*), and 1.173 (*grags pa dang / brjod pa dang / sgra dang tshigs su bcad pa*). This variation in translating a stock phrase supports the assumption that the extant text of the *Karmavibhaṅga* is a text that grew over time, i.e., passages and paragraphs were added on at different times. Nonetheless, *grags pa* can

translate both the Sanskrit *yaśas* and *varṇa*, which indeed share the same sense (“praise, renown, glory”) in Sanskrit.

- n.72 We have supplied the word “commemoration” here to form an intelligible English sentence. The Tibetan reads, “Erecting a stūpa of/for the Bhagavān” (*bcom ldan ’das kyi mchod rten ... brtsigs pa*). The Sanskrit expresses a causative sense (*-kāraṇa*, “causing to be built”): “commissioning the building of shrines and stūpas [in commemoration] of the Bhagavān” (*bhagavānaś caityastūpakāraṇam*).
- n.73 According to the Tibetan reading of D. Neither the Tibetan (*dge ba’i rtsa ba thams cad kyi mthu chen por sems bskyed pa ste*) nor the corresponding Sanskrit (*sarvamaheśākhyakuśalamūlaṃ bodhicittotpādanam*; Kudo 2004, p. 56—we have normalized Kudo’s transcription of the Sanskrit manuscript MS[A]) are clear. The Tibetan has only *sems bskyed pa* (*cittotpāda*), instead of *byang chub kyi sems bskyed pa* for *bodhicittotpādana*, and the syntax is parallel to the immediately preceding sentence (i.e., *mthu chen po + la-don* followed by *sems bskyed pa*). The Tibetan of D here seems to have preserved the better reading. The Sanskrit *bodhicittotpādana* does not make much sense in this context, and we think that *bodhi-* is a later addition. Lévi (1932, p. 39) edited the Sanskrit to read *sarvamaheśākhyakuśalamūle bodhicittotpādanam* (Lévi’s copy seems to have read *sarvamaheśākhyakuśalamūle* instead of *-mūlam*) and translated as “produire la Pensée de toutes les Racines-de-bien qui font les grands personnages” (to produce the thought [of awakening] from all the roots of good which make (the) great persons). However, Lévi (1932, p. 39, n. 4) refers to bas-relief 43 of the hidden base of the Borobudur, which bears the inscription *maheśākhyā* (“distinguished, exalted, eminent, powerful”) and portrays a life of luxury. For a similar idea, see verse 18, chapter 31 of the *Prajñāpāramitāratna-guṇasamcayagāthā* (Yuyama 1976, p. 128: *tatu vardhate kuśala-mūla mahānubhāvo candro v’ an-abhru prabha-maṇḍala śukla-pakṣo*, and the Tibetan translation of it in the Dunhuang recension: *de-las dge-ba’i rtsa-ba mthu-chen ’phel ’gyur-te/’sprin med zla ba yar ngo’i ’od kyi dkyil ’khor bzhin* (Yuyama 1976, p. 190) (“From that his wholesome root grows into something of great might; As the moon, in the absence of cloud, is a circle of radiant light in the bright half of the lunar month”; translation Conze 1975, p. 70). Z reads *dge ba’i rtsa ba chung ngu rgyun mi gcod pa dang / dge ba’i rtsa ba chen po yang dag par ’dzin du ’jug pa’o* (“Not interrupting the continuous accumulation of lesser (or small? *chung ngu*) roots of merit; causing [someone] to take up/engage in the [accumulation of the] greater roots of merit”). It is not clear to us, however, what the lesser and greater roots of merit would be. See the extant Central Asian Sanskrit fragment from Eastern Turkestan (the *Śukasūtra*; Lévi 1932, pp. 235–36):

[*mahā-*]*śakyāt kuśalamūlād vicchandanaṃ alpaśakyānāṃ pudgalānāṃ paribhavaḥ* (“discouraging [*vicchandana*; for this Buddhist Sanskrit word, see Wogihara 1971, p. 37 and Mvy (Sakaki 6527): *vicchandyati*] [someone] from [accumulating] powerful roots of merit; having contempt for persons with little power”). In any case, the passage seems to point to the idea of dedicating one’s accumulated merit to the attainment of worldly happiness, wealth, and greatness with which comes worldly power and authority.

- n.74 Tibetan *rim gro* is generally translated as “respect” or “honor.” Here, however, the meaning “to serve” or “to attend on” can be confirmed by the corresponding Sanskrit (*a-*)*pratyupaṣṭhānaṃ* in MS[A] (Kudo 2004, p. 58), used here in its meaning as found in the Pāli suttas: *paccupaṭṭhāna* (“tending to”). See PED, s.v.; BHSD, s.v. “pratyupasthāna (2).”
- n.75 This sūtra has not been identified. A similar passage, however, can be found in the Pāli Aṅguttara Nikāya of the Sutta Piṭaka (AN III, 244–45). See Kudo 2004, p. 240, n. 10; Lévi 1932, p. 40, n. 3.
- n.76 According to the Tibetan, which uses *grong* (“village”) in the first sentence and *rigs* (= Sanskrit *kula*) in the following sentences. The Sanskrit (Lévi 1932, p. 40; Kudo 2004, p. 60) reads *kula* (“family, household, house community”). In Old and Classical Sanskrit, the term refers to all the people with whom one shares meals (German *Speisegemeinschaft*), which in traditional societies may exceed the modern, so-called (nuclear) family; thus we have opted for “community.”
- n.77 The Tibetan *longs spyod chung ba* literally means “(having) few possessions / little wealth.”
- n.78 The Tibetan *ma byin par len pa* (Sanskrit *adattādāna*) literally means “taking what was not given.”
- n.79 The Sanskrit has only *tadabhyānumodanam*, “taking pleasure in stealing” (Kudo 2004, p. 60). An alternative translation of the Tibetan may be “taking pleasure in stolen goods” (*ma byin par blangs pas dga’ ba*).
- n.80 The Tibetan reads *shes rab chung ba*. The Tibetan translation equivalent of the Sanskrit *duṣprajñā* prescribed by the Mvy is *shes rab ’chal ba* “misconception, wrong understanding” (see Mvy [Sakaki 2470]).
- n.81 According to the Sanskrit, which adds *paṇḍitān* (Kudo 2004, pp. 64 and 65, MS[A] and MS[B], respectively; Lévi 1932, p. 41).
- n.82 This sentence (*chos ma yin pa ni gang yin*) is missing in K_Y, J, K, N, and C.

- n.83 The Sanskrit reads, “What is Dharma/right? Practicing which Dharma promotes happiness?” (Lévi 1932, p. 41: *ko dharmah kiṃ dharmaṃ kurvataḥ śreyaskaram iti*; Kudo 2004, pp. 64 and 65).
- n.84 This translates the variant reading *sten* in K_Y, J, K, and N. D has *bston*, which seems to be corroborated by the Sanskrit (both MS[A] and MS[B]; Kudo 2004, pp. 64 and 65, respectively) *sevati* (“to stay/remain with someone”; “to associate with someone”).
- n.85 This is a free translation of the Tibetan ‘*jungs pa’i sems yod pas*, corresponding to the Sanskrit *abhiniveśa* in the extant Sanskrit editions.
- n.86 D reads *glegs bam ’dri ba*. The better reading is perhaps that of K_Y and K: *bri ba*.
- n.87 According to the Tibetan (*yongs su ’dri phod pa*). The Sanskrit term *pari-prcchakajātīyaḥ* “inclined to inquire / a questioner” occurs in the *Aṣṭasāhasrikā Prajñāpāramitā* (<https://www2.hf.uio.no/polyglotta/index.php?page=volume&vid=1174>), published on the website *Bibliotheca Polyglotta* by the University of Oslo, accessed December 6, 2019. See also Gareth Sparham, trans., *The Perfection of Wisdom in Eighteen Thousand Lines* (<https://read.84000.co/translation/toh10.html>) (84000: Translating the Words of the Buddha, 2022).
- n.88 According to the Sanskrit of MS[B] (Kudo 2004, p. 69): *dharmabhāṇakānāṃ vaiśāradyaṃ varṇayati*. MS[A] (Kudo 2004, p. 68) reads *varddhaya{ṇi}ti*, which according to Kudo (2004, p. 68, n. 10) is a scribal error for *varṇayanti*. The Tibetan *chos smra ba rnam la mi ’jigs pa nye bar sgrub pa dang* does seem to be a standard translation of the Sanskrit; *nye bar sgrub* suggests some form of the Sanskrit *upa + √hr̥* (see Mvy [Sakaki 6395]: *upasaṃhāra*).
- n.89 Sanskrit *sahita* literally means “connected, sensible, coherent, reasonable” (see BHSD, s.v. “sahita”: “of speech, *connected, coherent, sensible*”), which seems to be the sense chosen by the Tibetan translators. The Sanskrit could also be interpreted as “one applauds/acclaims those who speak what is beneficial/good [for others] (*sa-hita*), and one avoids those who speak what is unbeneficial/not good (*a-hita*) [for others]” (*sahitabhāṣiṇāṃ sādhu-kāraṃ dadāti | ahitabhāṣiṇaḥ pariharati* according to the emended Sanskrit version in Kudo 2004, p. 69, MS[B]). Lévi (1932, p. 44, n. 6) records *saṃhitabhāṣitānām*; according to Kudo’s new transliteration of MS[A], however, the part up to *hita-* is illegible in the manuscript (Kudo 2004, p. 68).
- n.90 Translating K_Y and K_Q *smad pa* instead of *dmod pa* (D and other Kangyur versions).

- n.91 For “ink,” reading N, U, and H *snag tsha* instead of D *snag tsa*. D reads *glegs bam dang snag tsa dang smyug gu la sogs pa’i sbyin pa byed pa*, which faithfully (except that it has *glegs bam*, translating *pustaka*, first) renders the Sanskrit *masīpustakalekhanīpradādāni dadāti* (according to Lévi 1932, p. 44; MS[A] and MS[B] [Kudo 2004, pp. 68 and 69], give the same reading), “making gifts of ink, books (or leaves of birch bark?), and reed pens.” For the loanwords *masi* and *pustaka*, see Falk 1993, pp. 241 and 305–6 (*pustaka* [“skin”] perhaps meant tree bark).
- n.92 For identification of the *Nandikasūtra*, see Kudo 2004, p. 230, n. 3; p. 233, n. 6 and p. 240, n. 13.
- n.93 MS[A] instead mentions forty faults of drinking alcohol (*catvārīṃśad ādīnavāḥ madyadoṣāḥ*; Kudo 2004, p. 70). The Tibetan follows MS[B].
- n.94 According to the Sanskrit *akuśalapakṣeṇa* (Lévi 1932, p. 44; Kudo 2004, pp. 70 and 71: MS[A] *akuśalapakṣeṇa*; MS[B] *akuśalapathe*). The Tibetan reads *dge ba’i phyogs su*, which corresponds to *kuśalapakṣeṇa* (or *-pakṣe?*), instead of *akuśalapakṣeṇa* in the Sanskrit. This refers to the section below which starts with the sentence, “Regarding the loss of mindfulness induced by drinking beer made from fermented barley and other intoxicating liquors...”
- n.95 According to the Tibetan, which omits the Sanskrit *akriyādr̥ṣṭiḥ* (Lévi 1932, p. 44; Kudo 2004, pp. 70 and 71: MS[B] furthermore adds *asatkriyāvādaḥ*).
- n.96 According to the Sanskrit *matsarivādaḥ* (“one who speaks with hostility”). The Tibetan reads *ser sna che ba*, which one might literally translate as “(having) strong jealousy” or “great with regard to jealousy,” although that does not fit the context of the hell realms here. Edgerton’s definition in BSHD, s.v. “matsarin,” does not seem to apply here: “(Skt. id., Pali maccharin), in deśanā-°rīṇaś ca Mv i.90.3, of backsliding would-be Bodhisattvas, prob. *resentful of religious instruction*.”
- n.97 This well-established “Buddhist Hybrid English” term translates Tibetan (*dud ’gro’i*) *skye gnas su*, which renders Sanskrit (*tiryag-*)*yonī*, “mode / realm of existence” (German *Daseinsform*; see pw, s.v. “yonī”). As an alternative, one may perhaps translate this as “rebirth as an animal” or “rebirth in the animal kingdom.”
- n.98 Sanskrit *akalpikapradānam*, Tibetan *tshul dang mi ’dra* (the translation equivalent of the antonym *tshul dang ’dra ba* according to Mvy (Sakaki 7073) is Sanskrit *sārūpya*): a gift that would *not* be appropriate with respect to the status and/or vows of its recipient.

- n.99 According to the Sanskrit *avahasana*, which means to make fun of someone by either laughing about/ridiculing or mocking a person's ailment, condition, or disability. The Tibetan here reads *phyas byed pa* "to reproach, blame."
- n.100 According to the Sanskrit *kukkuravratika* (Kudo 2004, p. 73). The Tibetan, strangely, reads *bya'i brtul zhugs can* ("observing a bird vow"), which is most probably a mistake in the manuscript or due to a misreading on the part of the translators, who read *kukkuṭa* ("cock") instead of *kukkura* ("dog") in the Sanskrit original. The "ox ascetics" and "dog ascetics" are well known from the Pāli Canon (see for example the *Kukkuravatikasutta* of the Majjhima Nikāya, no. 57; Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, pp. 493–97).
- n.101 According to the Tibetan. The Sanskrit reads *atra*, probably in the sense of "there" or "in that direction" (see Apte, s.v. "atra"; Lévi 1932, p. 44): *atropapadyeyam iti*. This appears to be a (deliberately?) warped understanding of these penance practices, the goal of which, according to the *Kukkuravatikasutta* (MN 57; Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, pp. 493–97), seems to have been rebirth in heaven.
- n.102 According to the Sanskrit, which reads *avadānaṃ*. The Tibetan has *ched du brjod* instead (= Sanskrit *uddāna*; see BHSD, s.v.). All available Sanskrit editions read *avadānaṃ*, Tibetan *rtogs par brjod pa* (see Lévi 1932, p. 44; Kudo 2004, pp. 72 and 73). The *avadānas* are illustrative moral stories of the former rebirths of the Bodhisattva Siddhārtha Gautama before becoming a buddha, in addition to the stories of other bodhisattvas.
- n.103 According to the Sanskrit. The translation of the following story follows the Tibetan. According to Kudo's and Lévi's notes, this story is not found in any of the known jāta or avadāna collections (see Lévi 1932, p. 44, n. 13; Kudo 2004, p. 247, n. 17). However, some version of it seems to be contained in Buddhaghosa's commentary on the *Gopakamoggallānasutta* (MN 108) of the Majjhima Nikāya, *Majjhimanikāyaṭṭhakathā* (*Majjhimanikāya-atthakathā* II, 854; see also DPPN, s.v. "Vassakāra"). Here, the minister Vassakāra sees the elder Mahākassapa walking down the slope of Vulture Peak, when he makes the derogatory remark that the elder Mahākassapa looked like a monkey climbing down the hill. The Buddha reprimands him for having said this and adds that he may be reborn as a monkey if he does not apologize to the elder.
- n.104 According to the Tibetan, which leaves out *ṛṣigiriparśvaṃ parvataṃ* (MS[A], MS[B]: *girmakaparvataṃ*) but otherwise corresponds almost literally to the Sanskrit (see Kudo 2004, pp. 72 and 73, respectively): "The brahmin Varṣākāra saw the elder Mahākāśyapa in the sky above the city of Rājagṛha, flying from Vulture Peak to the Mount of the Seers."

- n.105 The Sanskrit literally says, “he committed a wrongdoing with his speech” (*vāgduṣcaritaṃ kṛtaṃ*).
- n.106 According to the Tibetan. The Sanskrit reads, “When Varṣākāra learned that the Bhagavān had said that during five hundred lives he would certainly be reborn as a monkey, he became upset and developed faith [in the Buddha]” (*tatas tena Varṣākāreṇa śrutaṃ Bhagavānā nirdiṣṭas tvaṃ kila pañca janmāntaraśatāni markaṭo bhaviṣyātīti, sa saṃvignacittam prasāditavān*; Sanskrit text according to Lévi’s emendation and MS[A]: Lévi 1932, p. 45; Kudo 2004, pp. 72 and 74).
- n.107 This specification is unclear. No known story of the Buddha’s *parinirvāṇa* contains this episode.
- n.108 According to the Tibetan, which reads “where” (*gang du*). The Sanskrit reads “when” (*kadā*) in all editions.
- n.109 The Sanskrit text of MS[B] adds “karmic ripening (of this deed)” (*vipākaḥ*; Kudo 2004, p. 75). Degé reads *bcom ldan ‘das sug las de gang du bas par ‘gyur zhes zhus pa dang*. The compound *sug las* (literally “manual work/labor,” “toil,” etc., in the sense of making or carrying out something with one’s own hands) does not seem to fit this context. We have translated it here as “deed” in accordance with its context (see the term *karmabhūmi*, Negi, s.v. “*sug las kyi dog sa*”). For *bas par ‘gyur* (= Sanskrit *kṣīyate*) as an old Tibetan expression for *zad pa*, see Martin 2003, s.v. “*bas pa*.”
- n.110 According to the Sanskrit of MS[B]. The Tibetan interpretation of this passage is not entirely clear. This sentence is possibly corrupt. See Lévi 1932, p. 45, n. 16. The Sanskrit reads *bhagavān āha. tāny eva pañca janmāntaraśatāni kiṃ tu rājagṛhe utpatsyase yathā* [MS[B]: *yayā*] *jambvā jambudvīpe jāyate* [MS[A], MS[B]: *jñāyate*] *yatroṣṭrikāmātrāṇi phalāni, yathā kṣaudramadhv anedakam evamāśvādāni. tatropapattir bhaviṣyati* (Lévi 1932, p. 45; Kudo 2004, pp. 74 and 75). That the Rose-Apple Continent (i.e., the known human world or, more specifically, the Indian subcontinent) derives its name from the rose-apple tree(s) growing there is a well-known trope. The Tibetan here seems to say, “The Bhagavān said, ‘Through/after these five hundred lives [your karma] will be exhausted. For a short time, however, when [the jambu-?] tree in Jambudvīpa carries approximately five hundred fruits called *jambū*, which are sweet like honey and irresistibly tasty, you will be reborn there.’” This Tibetan interpretation perhaps followed a Sanskrit version that read *yadā* instead of *yathā*, and *jāyate* instead of *jñāyate*.
- n.111 According to the Sanskrit. The Tibetan reads, “Then, having been reborn in Rājagṛha and died there, you will be liberated and reborn in heaven.” Lévi’s

translation (1932, p. 120) of the whole section reads, “During five hundred births, you will be born in Rājagṛha; as the jambū is born only in the Jambudvīpa, where the fruit is the size of an uṣṭrikā pot, and its flavor is like that of clarified bee honey, this is where you will be born. Then you will part from there and have a good rebirth [in heaven]. (This is how the impiety of thought arises among lions.) And it is on this subject that the Most Holy pronounced this stanza.” (Pendant cinq cents naissances, tu naîtras a Rājagṛha; comme le jambū ne naît que dans le Jambudvīpa; là où les fruits ont la taille d’une cruche uṣṭrikā, et que leur saveur est comme celle du miel d’abeilles clarifié, c’est là que tu naîtras. Ensuite tu te relèveras et tu auras une bonne Destination. [C’est ainsi que l’impiété de la pensée fait naître parmi les lions.] Et c’est à ce sujet que le Très Saint a prononcé cette stance.)

n.112 This is our tentative interpretation of the Tibetan. It is unclear what exactly this sentence refers to, but it may allude to the *Siṃhajātaka* mentioned above, in which the Bodhisattva is born as a lion (Haribhaṭṭa’s *Jātakamālā* contains a *Siṃhajātaka*, but it does not contain this verse). The Sanskrit editions of the *Karmavibhaṅga* print this sentence as belonging to the story of Varṣākāra’s rebirth as a monkey and thus to the Bhagavān’s speech. However, we fail to see the logical connection between this (or the following stanza) and the foregoing narrative. Furthermore, in the Tibetan the sentence starts with *dper na* (“for example”), which is regularly employed in the *Karmavibhaṅga* to introduce a scriptural quotation, an illustrative story, or a simile, and the Tibetan sentence is clearly signaled to end before *dper na* with *zhes gsungs pa lta bu* (“like that it was/is said”). Even Lévi’s translation is unfortunately not very helpful here: “C’est ainsi que l’impiété de la pensée fait naître parmi les lions” (Lévi 1932, p. 120; see also n.111).

n.113 The Sanskrit of this verse (Lévi 1932, p. 46; Kudo 2004, pp. 74 and 75) is identical with a verse from the *Udānavarga*: *dīrghā jāgarato rātrir dīrghaṃ śrāntasya yojanam / dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ* (Uv I.19 = *Patna-Dharmapada* 185 = *Dhammapada* 60). The Tibetan translated here, however, differs from the Tibetan *Udānavarga* (*ched du brjod pa’i tshoms*) translation, *Chapters of Utterances on Specific Topics* :

/ mel tse byed la mtshan mo ring / / lam gyis dub la rgyang grags ring /
/ dam chos rnam par mi shes pa’i / / byis pa rnams la ’khor ba ring /

n.114 According to the Sanskrit. The Tibetan reading *gshin rje’i ’jig rten* is confirmed by MS[A], which reads *yamalokaḥ*. Lévi (1932, p. 46) has adopted the reading of MS[A]. The Sanskrit of MS[B], however, reads *pretaloka*, which seems to be an alternative term for *yamalo* (see also Tom Tillemans, trans., *Questions*

Regarding Death and Transmigration, Toh 308 [84000: Translating the Words of the Buddha, 2019], g.39 (<https://read.84000.co/translation/toh308.html#UT22084-072-008-179>). The inhabitants of the realm of the dead are also often designated “ghosts”; however, this particular translation is possibly more specific to a Chinese Buddhist cultural context. We have here opted for the translation “ghosts” because we see a cultural parallel in the Western concept of ghosts, but readers should keep in mind that this is the translator’s interpretation and that there are also important differences between Western and Buddhist notions of supernatural beings.

- n.115 Tibetan *ngan du spyad* seems to be a nonstandard rendition of Sanskrit *duścārita*. Mvy (Sakaki 1682) lists Tibetan *nyes pa spyad pa* as the translation equivalent.
- n.116 English translation adopted from Edgerton; see BHSD, s.v. “mithyājīva.”
- n.117 The title of this unidentified work is according to the Sanskrit versions. The Tibetan reads *brgya bsdus pa’i mdo* (*Śatavargasūtra?). Lévi (1932, p. 97, n. 9) identified a partial correspondence of this citation in a passage of the Pāli *Mahākammavibhaṅgasutta* (MN III, 214–15). See also Kudo 2004, p. 248, n. 20.
- n.118 Tentative translation. Presumably, the reader is supposed to supply “...leads to rebirth in the realm of ghosts.” The quotation nevertheless remains cryptic, and its connection to the theme of the paragraph is unclear.
- n.119 MS[B] (Kudo 2004, p. 77) reads *apamāna* (“contempt, disregard”; German *Verachtung*, *Gerinschätzung*; see pw, s.v.) and furthermore adds *adhimāna* (“conceit”; the Tibetan translation equivalent would be *lhag pa’i nga rgyal* but is omitted in the Tibetan), which is defined as lying about one’s spiritual accomplishments and constitutes a very grave offence according to the Vinaya.
- n.120 Tibetan *nga’o zhes pa’i nga rgyal* literally means “the conceit ‘I [am].’ ” Mvy (Sakaki 1949) lists the variant *nga’o snyam pa’i nga rgyal* as standard translation equivalent for the Sanskrit *asmimāna*. This is defined as the pride of identifying with the five *skandhas* (psycho-physical aggregates that constitute the empirical person) and regarding them as “self” and “mine” based on false views.
- n.121 According to the Tibetan *chung ba’i nga rgyal*. The Sanskrit translation equivalent would be *ūnamāna* (see Mvy [Sakaki 1951], where the prescribed translation equivalent for Sanskrit *ūnamāna* is *cung zad snyam pa’i nga rgyal*).

Ūnamāna, according to Vasubandhu (with Sthiramati's commentary; see Jacobi 1932, pp. 33–4, commentary on *Triṃśikā*, v. 12a), conveys the following meaning: when encountering a person who far outshines one's own moral and other qualities, one downplays the difference by saying that one is only slightly inferior to that person. The Sanskrit in all editions instead has *mithyāmāna*, "hypocrisy" (Lévi 1932, p. 47; Kudo 2004, pp. 76 and 77). Furthermore, we have here followed the Tibetan text's listing of four different kinds of pride instead of the Sanskrit version's five. MS[A]: *mānaḥ*, *abhimānaḥ*, *adhimānaḥ*, *asmimānaḥ*, *mithyāmānaḥ*; MS[B]: *mānaḥ*, *apamānaḥ* (or *alpamānaḥ*? see Lévi 1932, p. 47, n. 1), *adhimānaḥ*, *asmiṃmānaḥ* [sic], *mithyāmānaḥ* (Kudo 2004, pp. 76 and 77, respectively). For definitions of the different kinds of pride enumerated in Abhidharma literature, see Abhidh-k-bh ad V.10a = Abhidh-k-bh(P), 284,23–285,18): *sapta mānāḥ māno 'timāno mānātimāno 'smimāno 'bhimāna ūnamāno mithyāmānaśca*, etc. See also Sthiramati's commentary on Vasubandhu's *Triṃśikā*, v. 12a (Jacobi 1932), which mentions *mānaḥ*, *atimānaḥ*, *asmimānaḥ*, *abhimānaḥ*, *ūnamānaḥ*, *mithyāmānaḥ*.

- n.122 According to the Sanskrit. The Tibetan leaves out *asuralokopapatti*[-*pariṇāmitaṃ*] (Lévi 1932, p. 47; Kudo 2004, pp. 76 and 77) and just reads *der* "[transfer to] there."
- n.123 The Tibetan literally means "taking what was not offered or given."
- n.124 Tibetan here translates very literally: *gzhan gyi nor la chags sems su byed pa* ("coveting others' possessions"). The standardized translation according to Mvy (Sakaki 1696) is *brnab sems*.
- n.125 According to the Tibetan. The Sanskrit text instead positively states the cultivation of the ten virtuous actions as the cause for rebirth as a human and, unlike the Tibetan, qualifies the extent to which the ten virtuous actions have been cultivated, namely, only weakly or halfheartedly (*mandabhāvitā*) (see Lévi 1932, p. 47; Kudo 2004, pp. 76 and 77; MS[B] in fact reads *abhāvitā*, which is explained by Kudo as "scribal error for *subhāvitā*"). The Sanskrit does not list the ten virtuous courses of action but merely states, "the threefold bodily actions, the fourfold vocal actions, and the threefold mental actions."
- n.126 The Sanskrit translation equivalent for the Tibetan '*dod pa'i kham*s is *kāmadhātu* (see Mvy [Sakaki 3072]). The Sanskrit manuscripts, however, have *kāmāvacara* instead (see Kudo 2004, pp. 78 and 79). The Tibetan '*dod pa'i kham*s na *spyod pa'i lha* would translate to Sanskrit as *kāmadhātāvāvacaradeva*, which literally means "a deva whose sphere/range of activity/action is the realm of desire (*kāmadhātu*)."

- n.127 An alternative translation of Tibetan *nam mkha' mtha' yas so snyam nas* may be “experiencing that space is infinite,” since conceptualization, and thus thought, is said to be suspended in these meditative states.
- n.128 The Sanskrit editions only list the names of the four formless absorptions of the formless realm without their standard descriptions, which the Tibetan translation provides (see Lévi 1932, p. 47; Kudo 2004, pp. 78 and 79). Mvy (Sakaki 1492–95) gives the following as Sanskrit equivalents of the module describing the formless attainments: *sa sarvaśo rūpasamjñānāṃ samatikramāt pratighasamjñānām astamgamān nānātvasamjñānām amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasamṇpadya viharati*. For an alternative rendering/interpretation, especially of the first of the four formless absorptions, see Karen Liljenberg, trans., *The Question of Maitreya (1)*, Toh 85 (84000: Translating the Words of the Buddha, 2016), [1.20](https://read.84000.co/translation/toh85.html#UT22084-044-005-30) (<https://read.84000.co/translation/toh85.html#UT22084-044-005-30>).
- n.129 This sentence corresponds to the Sanskrit *sa sarvaśa ākāśānantyāyatanam samatikramyānantam vijñānam iti vijñānānantyāyatanam upasamṇpadya viharati* (Mvy [Sakaki 1493]).
- n.130 This sentence corresponds to the Sanskrit *sa sarvaśo vijñānānantyāyatanam samatikramya nāsti kiṃcid ity ākiṃcanyāyatanam upasamṇpadya viharati* (Mvy [Sakaki 1494]).
- n.131 This sentence corresponds to the Sanskrit *sa sarvaśo ākiṃcanyāyatanam samatikramya naivāsamjñānāsamjñāyatanam upasamṇpadya viharati* (Mvy [Sakaki 1495]).
- n.132 An alternative translation for “accumulated” (Tibetan *gsags pa*, Sanskrit *upacita*) would be “increased,” “augmented,” or “intensified” (see Lévi [1932, p. 121], who translates as “est aggravé”). The abhidharmic differentiation between “action that is carried out” (*karma kṛtam*) and “action that is accumulated” (*karmopacita*) is explained in detail in Vasubandhu’s *Abhidharmakośabhāṣya*, verse IV.120 (see Abhidh-k-bh at AKK IV.120 = Abhidh-k-bh(P) 271,20–272,3; English translation La Vallée Poussin/Pruden 1988–90, pp. 701–2): “Action ‘done’ (*kṛta*) is distinguished from ‘accumulated’ (*upacita*) action. What are the characteristics and conditions of accumulated action? 120. Action is termed ‘accumulated’ by reason of its intentional character, by its completion, by the absence of regret and opposition, by its accompaniments, and by its retribution.”
- n.133 According to the Sanskrit. “Action” (*karma; las*) is missing from the Tibetan text.

- n.134 According to the Tibetan 'gyod pa, the Sanskrit equivalent of which is, according to Mvy (Sakaki 1980), *kaukr̥tya*. The orthography and derivation of the Sanskrit verb form *āstīryati* (emendation by Lévi 1932, p. 47, n. 8; MS[A] *ār̥ttīyati* [Kudo 2004, p. 80]) found in the extant Sanskrit is problematic: see also the Pāli *addiyati* / *aṭṭiyati* ("to be worried, to feel loathing"; see CPD, s.vv. "addiyati," "aṭṭiyati," respectively); BHSD, s.v. "āstīryati," gives only this occurrence in the *Karmavibhaṅga* as reference.
- n.135 A slightly variant string of verbs is found in the Sanskrit: *āstīryati jihreti vigarhati vijugupsati deśayati ācaṣṭe vyaktīkaroti*, "one is distressed, ashamed, offended, and disgusted by acts that one has done, and one confesses, tells, and lays it open" (Lévi 1932, pp. 47–48; Kudo 2004, pp. 80 and 81).
- n.136 This translation follows the Sanskrit more closely than the Tibetan: *yat karma kāyena paripūrayitavyam, tatra praduṣṭacitto vācam bhāṣate evaṃ te kariṣyāmīti, idaṃ karmopacitaṃ na kṛtaṃ* (Lévi 1932, p. 47; for variant readings see Kudo 2004, pp. 80 and 81), with the exception of the part "but then does not actually follow through," which is not expressed in the Sanskrit. The Tibetan differs slightly and is partly unclear with regard to the verb tenses and moods: "An action that is complete(d) with the body and with the mind, and when one even says, 'I will carry out this action!' [but] then does not carry it out—this kind of action is accumulated but not carried out" (*de la bsags la ma byas pa'i las yod de de gang zhe na/ las gang lus kyis yongs su rdzogs par byas pa (= paripūrītaṃ?) de/ sems kyis yongs su rdzogs par byas (= cittena paripūrītaṃ?) shing tshig tu yang las 'di bya'o zhes smras la de ma byas pa ste/ las de lta bu ni bsags la ma byas pa'o*).
- n.137 According to the Tibetan (which differs from the Sanskrit), except for the first sentence, the English rendering of which follows the Sanskrit syntax: "What kind of action is both done and accumulated?" (*tatra katamat karma kṛtaṃ copacitaṇca*). The answer in the Sanskrit is simply "intentional action" (*yat karma sāṃcetanikaṃ*; Kudo 2004, p. 80, paragraph 25). The whole paragraph in the Sanskrit runs thus: *tatra katamat karma kṛtaṃ copacitaṃ ca. ucyate. yat karma sāṃcetanikaṃ* (Lévi 1932, p. 48). Then follows a citation of two verses from the *Udānavarga* (31.23, 24) / *Dhammapada* (I.1, 2). This quotation is missing in the Tibetan, but see 1.93 below for a variant of this quotation. The Tibetan reads, "What kind of accumulated action is [considered] both carried out and accumulated when carried out?"
- n.138 According to the Sanskrit. This paragraph is problematic, as the Sanskrit (see Lévi 1932, p. 48) differs from the Tibetan, and the two Sanskrit recensions edited by Kudo also differ between each other (see Kudo 2004, pp. 82 and 83): *yat karma sāṃcetanīyaṃ svapnāntar{a} kṛtaṃ kārītaṃ vā* (MS[A]); *yat karmaṃ*

sāṃcetanikaṃ na kṛtaṃ na kāritaṃ vā (MS[B]). The Tibetan is not very clear but seems to mean “Now, what kind of nonaccumulated action exists that is done but not accumulated when done? Intentional action that is not accumulated (read D: *bsags pa*), such as, for instance, action done or caused to be done in a dream.” Other editions (K_Y, J, K, N, and C) read *ma bsams par* (“unintentional”) for D *ma bsags par*.

- n.139 Lévi (1932, p. 122) translates as “during sleep” (pendant le sommeil). Although it is possible to translate the Sanskrit *svapna* (Tibetan *rmi lam*) as sleep, the intentionality mentioned in all editions does not seem to call for this translation. According to Vasubandhu’s *Abhidharmakośabhāṣya* (Abhidh-k-bh ad IV,120), the presence of intention in an action defines the action as accumulated. Different Buddhist schools of thought, however, come to different conclusions regarding the question of whether karma can be created during dreams.
- n.140 The Tibetan literally reads, “What kind of action leads, for the person who possesses it, to passing away from the hells after having been reborn as a hell being but only after having completely exhausted the lifespan of the hell realm?”
- n.141 The Degé reading of Devadatta’s name is *lhas byin*. K_Y, J, K, N, and C read the variant *lhas sbyin*. For Kokālika, see DPPN, s.v. “kokālika.” For Kokālika and his relationship with Devadatta, see the *Kokālikasutta*, SN III.10, especially vv. 657–78 (Norman 2001, pp. 85–87); AN V, 171–74 and II, 3; and SN I, 149ff. The name Kokālika is here translated into Tibetan as *dus min* (**kukālika*?), which is not attested in any dictionary. Kokālika, in the transliterated form *ko kā li ka*, also appears in *The Limits of Life* (*Āyuhparyantasūtra*, Toh 307), 1.70 (<https://read.84000.co/translation/toh307.html#UT22084-072-007-214>).
- n.142 According to the Tibetan. The Sanskrit of this paragraph differs: “The person, having committed actions that will lead to rebirth in the hell realms, does *not* regret, etc., the actions but also does not overly rejoice in what they have done, resulting in the lifespan of the hell realm being cut in half (see Lévi 1932, p. 49). It is also mentioned in the Sanskrit that the actions are accumulated; this is omitted in the Tibetan, which is consistent with the definition of this category of karmic action in the *Abhidharmakośabhāṣya*.
- n.143 On the Avīci hell, see Guenther 1986, pp. 58–59: “The torture of the denizens of the mNar.med (Avīci) hell consists in being thrust into huge iron kettles filled with molten [...] bronze or copper from vast cauldrons and then being boiled over an unbearably hot fire. As has been written:

Some are cast into iron kettles,
Head down like the ingredients of rice soup.

Because of the uninterrupted pain this hell is called mNar.med (Avīci).” See also Khenpo Könchok Gyaltsen 1989, p. 98, and *The Limits of Life* (*Āyuhparyantasūtra*, Toh 307), 1.80 (<https://read.84000.co/translation/toh307.html#UT22084-072-007-238>)–1.84 (<https://read.84000.co/translation/toh307.html#UT22084-072-007-251>).

- n.144 This is the name in the Sanskrit. In fact, the elephant’s name was originally Nālāgiri, according to the sources (the story is found in the Pāli Vinaya). Only after the Buddha had tamed the elephant, and those who had witnessed the event had heaped all their ornaments on him in reverence, did his name become Dhanapāla (“Protector of Wealth”).
- n.145 The Sanskrit editions here add “acting upon Devadatta’s instruction/advice” (MS[A] and MS[B] read *Devadattasyādeśena*; Kudo 2004, pp. 86 and 87, respectively), which is how we generally know the story from Pāli sources. Also, earlier the Sanskrit text mentions Devadatta, who is not mentioned at all in the Tibetan translation: *tena Devadatasahayena ānanta(r)yakarma kṛtam* (MS[A], Kudo 2004, p. 86).
- n.146 Tibetan *mi dga’ ba*. This translation is according to the Sanskrit, which reads *saṃvigna* (“alarmed, terrified”), which in Buddhist texts describes a state of having an acute awareness of the shortcomings of saṃsāra and consequently developing a strong desire for spiritual liberation. See also pw, s.v. “saṃvega”: German *Verlangen nach Befreiung* (“a longing for liberation”). Appleton (2014, p. 20) translates as “experienced profound shock.” The common sense of the Tibetan *mi dga’ ba*, literally “unhappy,” does not quite seem to capture this sense.
- n.147 According to Kudo (2004, p. 250, n. 22), this version of the Ajātaśatru episode of the *Śrāmaṇyaphalasūtra* does not match any of the known versions in Pāli, Sanskrit, or Chinese.
- n.148 According to the Sanskrit (*pratisaṃdadhāti kuśalamulāni*; see Lévi 1932, p. 49). The Tibetan reads “accumulated the roots of virtue” (*dge ba’i rtsa ba bsags pa*).
- n.149 This is a free translation of the seemingly idiomatic expression (Sanskrit) *asthibhir api* (“even with my bones”). Lévi (1932, p. 122) translates this literally, according to the Sanskrit: “Même avec mes ossements.” The Tibetan translation reads *rus pa yan cad kyang*, literally “down to the bone.” The Sanskrit manuscripts read *asthibhir iti* (MS[A]) / *aṣṭhibhir api* (MS[B])

Bhagavantam śaraṇam gacchāmi (Kudo 2004, pp. 86 and 87, respectively). Lévi's copy of manuscript A apparently reads *aṣṭabhir* (see Lévi 1932, p. 49, n. 11): "Eight times [I go for refuge to the Bhagavān]." The reading *asthibhir*, however, is confirmed by the Tibetan translation.

- n.150 The last two sentences (from "I have carried out intolerable actions" to "he went silent") are not in the Sanskrit. The Sanskrit reads (after the refuge formula, *buddham bhagavantam śaraṇam gacchāmi*): The very moment he was reborn [in hell] he passed away (*sa upapannamātra eva cyavati*; Lévi 1932, p. 50).
- n.151 According to the Tibetan. The Sanskrit reads "there" instead of "such a one" (Sanskrit *amutra ... tatra*).
- n.152 This is the spelling in the Sanskrit manuscripts. For the *Śyāmākajātaka* (= *dkar sham kyi skyes pa'i rabs*), see Kudo 2004, pp. 250–51, n. 23.
- n.153 Sanskrit differs slightly: *yathā Bhagavāno jātake Śyāmākajātakaprabhṛtiṣu prañidhānavaśād upapattir varṇyate*, "For example, in a story of a former birth of the Bhagavān, e.g., in the *Śyāmākajātaka*, etc., rebirth due to a strong aspiration is related" (Lévi 1932, p. 50).
- n.154 According to the Tibetan. The Sanskrit reads, "A person does not dedicate his action to a rebirth in a certain place, saying, 'May I be reborn there!' "
- n.155 Tibetan *rnam par smin pa*. Sanskrit (all editions) reads *vipakṣa* for *vipāka*. *Vipakṣa* is a hyper-Sanskritism of the Middle Indic *vipakka* (see BHSD, s.v. "vipakṣa"). Lévi (1932, p. 50) emended the Buddhist Hybrid Sanskrit reading to *vipāka* on the basis of the Tibetan.
- n.156 According to the Tibetan, which reads (literally) "In this very life or in another life" (*de ni tshe 'di nyid dam tshe gzhan la*). The Sanskrit, according to the manuscripts, reads *yat karma tasminn eva janmāntare deśāntaragatasya vipacyate śubham aśubham vā* (Kudo 2004, pp. 88 and 89): "Karma that ripens as good or bad karmic result in this or another life for someone who has gone abroad (literally 'to another country')." Lévi (1932, p. 50) emended the text following the Tibetan translation and added *vā* after *tasminn eva janmāntare*. However, since *vā* is not contained in either MS[A] or MS[B] according to Kudo's edition, and unless both manuscripts are faulty, *tasminn eva janmāntare* could also mean "within this very life." This interpretation seems consistent with 1.95 below, which explicitly says that some actions can ripen in "in this very lifetime." The Tibetan translation, however, suggests that -*antare* has the sense of Tibetan *gzhan* ("another") here, and that the Sanskrit text as it is needs to be emended.

- n.157 Literally “a merchant, captain, caravan leader” (Tibetan *ded dpon*, Sanskrit *sāṛthavāha*).
- n.158 According to Kudo, this is the form of the name used throughout in MS[B] (Kudo 2004, p. 92, n. 5).
- n.159 According to the Tibetan (*bza’ shing gi ra ba*). The Sanskrit reads “park” (*udyanam*).
- n.160 Sanskrit adds *tasya pitaram pūrvamgamaṃ kṛtvā*, “having made your father their leader” (Lévi 1932, p. 51).
- n.161 Sanskrit MS[A] reads *samudrabhūmi*; MS[B] *suvarṇabhūmi* (Kudo 2004, pp. 88 and 89, respectively). Lévi (1932, p. 123) translates literally as “Land of Gold” (Terre de l’Ore). See also the glossary entry on this toponym.
- n.162 According to the Tibetan. The Sanskrit reads, “to acquire merchandise” (*dravyopārjanam*; Lévi 1932, p. 51).
- n.163 According to the Tibetan. The Sanskrit reads, “I/we will beg her/make her understand” (*tam arthaṃ vijñāpayāmi* (MS[A])/*vijñāpayāmaḥ* (MS[B])); Kudo 2004, pp. 90 and 91, respectively).
- n.164 According to the Tibetan (*rkang pa nas bzung*). Sanskrit (Lévi 1932, p. 51 *passim*) reads *pādapatanaṃ kṛtvā* (“she threw herself at his feet”).
- n.165 According to the Tibetan, which literally says “It must not be that we do not go for certain!” The Sanskrit (Kudo 2004, p. 90, MS[A]) reads “We must go now!” (*atha gantavyaṃ iti*).
- n.166 According to the Tibetan. The Sanskrit similarly reads “on the thirteenth day” (*trayodaśyām*, from *trayodaśī*, f. “the thirteenth day of a half moon”; see MW). However, neither the Tibetan nor the Sanskrit specifies whether the thirteenth day of the first (*śuklapakṣa*) or the second half (*kṛṣṇapakṣa*) of the month is intended. Lévi (1932, p. 125) translated “the thirteen of us” (Nous, les treize, nous partirons).
- n.167 According to the Tibetan. The Sanskrit (Kudo 2004, p. 90, MS[A]) reads *mātuḥ pādaṃ mastake datvā prakrāntaḥ* (“hitting her on the head with his foot, he set out”). The Sanskrit *datvā* should probably be emended to *hatvā*. See Klaus 1983, p. 50, v. 51b).
- n.168 Only MS[A] preserves this passage (see Kudo 2004, p. 92): *Maitroyajñas carmapraṭamukhyān avabaddhaṃ tāmaraghaṭaṃ ca gṛhya samudrakṛta utīrṇaḥ*. Lévi’s emended edition (Lévi 1932, p. 52) reads *Maitrāyājñas ca ma. pra.*

ṭamukhyān avabaddhaṃ tāmraghataṃ ca gṛhya samudrakūla uttīrṇaḥ. Lévi translates with the help of his edition of the Tibetan (according to N: *byams pa mchod sbyin ni zangs kyi ril* [D *ral*] *chen kha bskya* [D *skya*] 'dar gyis bcad pa zhig la [D |] 'ju 'ju nas rgya mtsho mthar phyin te): "Maitrāyājña, lui, s'accrochant à un grand vase de cuivre qui avait le col fermé par une étoffe, put atteindre le rivage" (see also Lévi 1932, p. 52, n. 3). The N reading seems to be closer to the extant Sanskrit and makes most sense.

- n.169 According to the Tibetan. Mvy (Sakaki 6058) has *avasaktapaṭadāmakālāpaḥ* = *dar gyi lda ldi mang po btags pa*; Kudo 2004, p. 90 (MS[A]): *avasaktapaṭṭadāmakālāpaṃ*; D: *dar gyi lda ldi mang po bres pa*. The Sanskrit seems to mean "suspended bundles/tassels or ornaments (*kalāpa*) made from silk ribbons."
- n.170 Tibetan: *bsgo ba* ("to say, when used of superiors, hence mostly to bid, to order." See Jäschke 1972, s.v. "sgo ba"). The Sanskrit simply says *uktāḥ* ("they said [to him]").
- n.171 The Sanskrit *āryaputra* can, besides the more literal translation "son of a reputable family," also mean "husband" when a woman is addressing her man (see pw, s.v. "āryaputra").
- n.172 Tibetan is only partially successful in emulating the Tibetan diction (*'phags pa'i bu 'di ni sngan cad khyod la med pa'i yul yin*). The Sanskrit (Kudo, 2004, p. 92, MS[A]) reads *āryaputra, tavāyaṃ pṛth(i)vīpradeśa apūrvam asmākam aviditaṃ na nirgantaavyaṃ | yadi nirgacchasi sarvathā uttarābhimukho na{r}gantavyam iti* ("Husband, this spot of the earth is new to you. You should not leave here without our knowledge. However, if you [have to] go away, do not go to the north"). The Sanskrit reads throughout (Kudo 2004, pp. 94 and 96; Lévi 1932, p. 52–53) *uttarābhimukhena na gantavyaṃ* ("should/must not go north").
- n.173 The Sanskrit here repeats "for many years, many hundreds of years, many thousands of years, and many hundreds of thousands of years."
- n.174 This is the common translation equivalent for the Sanskrit *vaiḍūrya*, Tibetan *bai dū rya*. The Sanskrit *vaiḍūrya*, however, was suggested by Alfred Master (1944) to be a Sanskritization of a Middle Indic form related to *Ardhamāgadhī* [*ve*]ruḷiya, Pāli [*ve*]luriya, that is to be identified with beryl rather than lapis lazuli (at least not until later in Indian history). The words (English) *beryl* and (Pāli) *veḷuriya* are etymologically related.
- n.175 Tibetan: *gnas 'di nas phyi rol tu byung ta re*, literally "you should not go outside from this place."

- n.176 According to the Tibetan. As above, the Sanskrit reads “you must *not* go north!”
- n.177 Mvy (Sakaki 4944): *pratyekanarakaḥ* (*atyekanarakaḥ*) (= *nyi tse'i sems can dmyal ba*) literally means “a denizen of a lesser hell,” i.e., a hell with less severe punishment. The Sanskrit equivalent may rather be *prādeśika*, and thus “a local/limited/lesser/ephemeral [hell].” However, see also Edgerton (BHSD, s.v. “pratyeka”), who cites the *Karmavibhaṅga*: “*narakaḥ* Karmav 53.13–14; (tasminn eva janmani) pratyekasvargaṃ pra^onarakaṃ (n. sg.) cānubhūtam 57.2 (refers to story of which 53.13–14 is part); here *private, personal* heaven and hell seem to fit, since the one who experiences both seems to be a single individual (at a given time; a former inhabitant of the pra^onaraka is released as the new one arrives).”
- n.178 According to the Tibetan. The Sanskrit adds “he is our ancestor” (*asmākaṃ pūrvapurūṣo 'sti*; Lévi 1932, p. 53).
- n.179 According to the Sanskrit *pūrvāṅgamaṃ kṛtvā* (Lévi 1932, p. 53).
- n.180 Tibetan *bu yang khyod gcig pur zad*. This expression is recorded in Jäschke’s dictionary: “you are my only son” (Jäschke 1972, s.v. “’dzad pa”).
- n.181 This is a rather free translation of the Tibetan *gser gnas su dong dong ba las*.
- n.182 Lévi translates the Sanskrit *apsarasaḥ* / *apsaras* (Tibetan *lha mo*) as “Nymphes célestes” (celestial nymphs).
- n.183 According to the Tibetan (*bar du snga ma bzhin te*), which simply leaves out the repeated arrival at the different cities that was related earlier by Maitrāyājña. The Sanskrit manuscripts, however, repeat the whole sequence. See Kudo 2004, p. 100.
- n.184 Reading C and H *de na* instead of D *de ni*.
- n.185 Or “armored with”? See Lévi’s translation (1932, p. 126).
- n.186 This spelling of the toponym is confirmed by several premodern Indian lexicographic works (see Patkar 1953, p. 297, s.v. “Tamluk”). Tāmalīpta (present-day Tamluk) was an ancient Indian port city on the Hugli (anglicized also as Hooghli) River, a distributary of the Ganges in West Bengal. The famous Chinese pilgrim Faxian is reported to have left India from Tāmalīpta on his way home (see Ch’en 1964, p. 91). Other spellings are found in lexicographic and other sources (see pw): *tamoliptī*, *tāmralipta*, *dāmalīpta*, *tamālīkā*, *tamālīnī*.

- n.187 For *lta* having the sense “indeed, thus then, evidently,” see Jäschke 1972, s.v. “lta.”
- n.188 The Tibetan here omits Maitrāyājña’s first question about the lifespan in this individual hell: “ ‘What is the lifespan [here]?’ He replied, ‘six thousand years’ ” (*kitrāyuh*; Kudo suggests emending to *ki(m) tv āyuh* or *kiadāyuh*). Lévi (1932, p. 54) also omits it, perhaps based on the Tibetan translation (N) that he consulted (see *ibid.*, p. 195; see also Kudo 2004, p. 104, n. 1).
- n.189 According to the Tibetan [*sha*] *rnyil ba* (“broken down” = archaic Tibetan for ‘*gyel ba*’). Lévi records *sha ril ba* (“the meat that is falling down [from my own head]”) as a variant reading in his edition of N (Lévi 1932, p. 195). The flesh, however, is not mentioned at all in the Sanskrit, which reads *ata eva mastakāc chidyamānād yat pūyaśoṇitaṃ sravati* (“this here, the pus and blood that flows from [my] cut head”; Kudo 2004, p. 104, MS[A]). See also this description in the *Maitrakanyakāvadāna*, at 111+ (Klaus 1983, p. 81): *svaśiraḥ-praviḡalita-śoṇita-vasā-rasāhāra-mātra-vidhṛta-prāṇa-śeṣaṃ* (“[Maitrakanyaka saw that hell being] for whom a [meagre] rest of the life force was preserved only by the food of blood and liquor oozing from his own head”).
- n.190 According to the Tibetan. The Sanskrit differs: “With his whole being he prostrated to his parents and said...” (*sarveṇa bhāvena mātāpitroḥ praṇipātaṃ kṛtvāha*; Kudo 2004, p. 104).
- n.191 According to the Tibetan. The Sanskrit differs in the details: pada c also mentions “humans” (*nara*) beside “snakes” (*uraga*): *ūrdhvaṃ bhavāgravitatām adharasya* (‘)vīciṃ | *tiryagpradhān agañitān api lokadhātūn* | *ā[tma]*
«*nsva*»*rāsuraṇaragabhūtakāye* | *satvāni yāny upagatāni svakhī bhavantu* (Kudo 2004, p. 104, MS[A]).
- n.192 According to the Sanskrit *yuktās*. The Degé edition’s orthography seems to reflect the Sanskrit: *rigs pa dang ldan* (“those who are able/devoted to/engaged in [practice and moral discipline]?”). C reads *rig pa dang ldan* (“learned”).
- n.193 According to the Tibetan. This last sentence occurs in the Sanskrit only after the insertion of two more textual references (32.b and 32.c) that are omitted in the Tibetan (see Lévi 1932, p. 55; Kudo 2004, p. 108, MS[A]: 32.c), which furthermore varies significantly from the Sanskrit: *sa tatra prītyahāraḥ sthito vā paripūrṇeṣu śaṣṭivarṣasahasreṣu kālagataḥ* (“He [Maitrayājña] remained there with joy as his nourishment and died after six thousand years” (Kudo 2004, p. 108, n. 17 gives {*a*}*paripūrṇeṣu* as possible variant reading of MS[A]; MS[B] missing).

- n.194 Inserted according to the Sanskrit *atīva* (“extreme; exceedingly, very, excessively”).
- n.195 There is a paragraph here in the Sanskrit (32.e; see Lévi 1932, p. 56) that is missing in the Tibetan.
- n.196 Tibetan *rim gro byed pa* corresponds to the Sanskrit *upasthānam* (Mvy [Sakaki 1762]); the Sanskrit here, however, reads *gaurava*.
- n.197 According to the Tibetan. The Sanskrit reads slightly differently (Kudo 2004, pp. 112 and 113): *yathā mayi tathā mātāpit[r]ṣ[u] ācāryopādhyāyeṣu vacanakāriṇāṃ samo vipāka ihaloke paraloke ca* (“as for me, so for your parents, preceptor, and teacher—the karmic result for one who obeys orders/those meriting respect is the same, here in this world and in the next”).
- n.198 The translation of this stanza is based on the Sanskrit. See also AN V.36, *Kāladānasutta* (III.42). Here in the Tibetan only the first half of the verse is given.
- n.199 The Tibetan [*yid ni*] *legs par mos* [*gyur na*] is meant to render the Sanskrit [*manasā ca*] *prasannena*, which in most translations of this verse is translated as “pure mind/intent.” This Tibetan rendering is not the standardized or expected translation equivalent of the Sanskrit *pra* + *√sad* (see Mvy [Sakaki 7295]: *dang ba’am gsal ba*; Mvy gives *adhimukti* [“reverence”] as translation equivalent for *mos pa*). However, the Tibetan translation has clearly favored the sense of “faith” (or “reverence, devotion”) for *prasanna* over its second main sense (“pure, clear”), probably in order that the verse better fit the theme of its present context of faith and devotion.
- n.200 The translation of this stanza tries to follow the Tibetan, although the Tibetan text is partly unclear. Specifically, the Tibetan word order of the first pada is strange: *chos rnam sngon du yid ’gro ste* (see also Uv 31, 24: *chos kyi sngon du yid ’gro ste*). For the well-known parallels of these famous verses, see Dhp I.1, 2 (Pāli) and Uv 31, 24. Note that the Tibetan translation here is slightly different from the Sanskrit and from the Tibetan translation of the Uv in the Kangyur.
- n.201 The Tibetan translators appear to have read *Nagaraśikhin* (D *grong khyer gtsug phud*). The Sanskrit editions, however, confirm *Tagaraśikhin* as the correct form of the name. On *Tagarasikhi* in the Pāli Canon, see DPPN, s.v.
- n.202 Tibetan *bsod snyoms*, Sanskrit *piṇḍapata* (see Mvy [Sakaki 8671]); Lévi (1932, p. 57) emended to *sūpaḥ*. MS[A] and MS[B], however, read *yūpaḥ* and *yūṣaḥ*,

respectively. The latter means “(bone) broth” (see Kudo 2004, pp. 112 and 113; pw, s.v.). The text does not mention to whom the broth was offered.

- n.203 According to the Sanskrit. The Tibetan omits the Sanskrit *tasmin nagare* (“in this city”; Lévi 1932, p. 57).
- n.204 See, however, Lévi 1932, p. 129: “Et de plus ce fut pour lui le germée de son salut.”
- n.205 According to the Tibetan. The Sanskrit manuscripts give Śikhaṇḍī as the name of the prince.
- n.206 Tibetan ‘o *dod can zhes bya ba grong khyer*. MS[A] has the (perhaps orthographically more correct) *Rorukā*, while MS[B] and Lévi read *Raurukaṃ* (Kudo 2004, pp. 114 and 115; Lévi 1932, p. 129).
- n.207 Other versions of this story may be found in the *Divyāvadāna* (no. 38; cf. Klaus 1983) and the *Mūlasarvāstivādin Vinaya*. We are unable at this point to provide exact references. The Tibetan translation of the Vinaya of the Mūlasarvāstivāda school is currently being translated by 84000.
- n.208 According to the Tibetan. The Sanskrit reads *tena kāraṇena kiṃ nāsti nānākaraṇaṃ ucyate* (“Why is there no difference between those causes [i.e., between the Buddha and one’s parents]?” Kudo 2004, p. 117, reading MS[B]). The locution of the Tibetan translation is different but preserves the sense of the Sanskrit.
- n.209 According to the Tibetan. The Sanskrit reads “the Awakened One shows the path toward awakening; he is the revealer of the path for those for whom no path has yet arisen. Revering him yields immeasurable karmic fruit and, ultimately, awakening” (according to Lévi 1932, p. 58).
- n.210 According to the Sanskrit. The Tibetan is unclear: “At the time of his parinirvāṇa he set his parents on the path to liberation.”
- n.211 The Tibetan and Sanskrit literally say “to the son(s)” (*bu la; putrān*).
- n.212 The translation of this unclear expression follows Lévi’s French translation: “Allons! Conduis-moi dans un lieu inhabité,” together with the Sanskrit. The Tibetan expression *kha ’tsho ba* is unclear. Lévi (1932, p. 58, n. 12) reads *kha ’tsho ba* (Sanskrit *avasānam* / *avaśanam* = *avasānam*?) but does not provide a translation for his edition of the Tibetan.
- n.213 According to the Tibetan. The Sanskrit adds “There is no realization of the goal” (*nāsti phalaprāptiḥ*).

- n.214 Sanskrit differs: “Except for this, one’s parents, one’s teacher, and one’s preceptor are equal” (*evaṃvidhaṃ varjayitvā anyathā samasamā mātāpitaraḥ ācāryopadhyāyāḥ*; Kudo 2004, p. 117, following MS[B], MS[A] defective; Lévi 1932, p. 59).
- n.215 This is a free rendering of the idiomatic Tibetan: *pha ma bu la byams pa ni rkang dang rus pa’i khong nas byams so*. The Sanskrit literally reads “Parents’ love for their son enters the marrow and stays there” (*mātāpitroḥ putrasnehaḥ yāvad asthimajjām āśritya tiṣṭhati*; Kudo 2004, p. 117, MS[B]; Lévi 1932, p. 59).
- n.216 Tibetan reads *pho brang ’khor skyong*. Mvy (Sakaki 1361) gives the later, standardized version of this name as *yul ’khor skyong*.
- n.217 According to the Tibetan. The Sanskrit here adds the name Śoṇa (MS[B]) or Sronita (MS[A]) (= Śroṇa[koṭikaṇṇa]? see Kudo 2004, p. 260, n. 33). For Rāṣṭrapāla, see the Pāli *Raṭṭhapālasutta*, MN 82 (Bhikkhu Ñāṇamoli and Bhikkhu Bodhi 2009, pp. 677–91); see also DPPN, s.v. “Śona–Kuṭikaṇṇa / –koṭikaṇṇa.”
- n.218 This translates the D reading: *rab tu ma phyung ba*. N reads *rab tu ma byung ba*. The Buddha *gives* ordination (*rab tu ’byin*) rather than *receives* ordination (*rab tu ’byung*).
- n.219 According to the Sanskrit: *adyāpi* (Lévi 1932, p. 59).
- n.220 K_Y, K, C, and N read *nga chung yang pha mas ma gnang na/bar rab tu mi dbyung ste*; D: *da dung yang ...*
- n.221 According to the reading of D: *mig rub par gyur pa lta bu’i pha mas*. K_Y, K, and N read *mig rub par gyur pa lta bu’o/pha ma*. The expression *mig rub par gyur* (= Sanskrit *cakṣuṣī antaṛhite*, “the eyes disappeared/shut”) seems uncommon. The only parallel to this story, according to Kudo, is found in the *Mahāvastu*; there, however, it is the Buddha’s mother who goes blind (see Kudo 2004, 260, n. 34).
- n.222 According to the Tibetan (*rim gror byed par ’gyur ro*). The Sanskrit differs slightly: “When he is grown up, he will protect us when we are old” (*saṃvardhito no vṛddhībhūtān pālayiṣyati*).
- n.223 J and C omit this sentence.
- n.224 This almost certainly constitutes a quotation from a Buddhist scripture, but we were unable to identify the source. See Lévi 1932, p. 59; Kudo 2004, pp. 118 and 119 and, for a synopsis of different versions of this list, n. 35). See

also the list of essentially the same items in the Pāli Canon at AN III.39 (III, 43–44).

- n.225 This sentence is problematic in the Tibetan. Should we adopt the variant reading in K_Y and K_Q: *'khor ba'i mthar phyin par bya* instead of D, J, C, and N: *da dung pha mas ma gnang na rab tu mi 'byung gi bar du phyin par bya*? The first corresponds better with the extant Sanskrit (Lévi 1932, p. 59; Kudo 2004, pp. 118 and 119). For the sake of comparison, we here give the whole paragraph, highlighting in bold the corresponding passages: *na evam ācāryopādhyāyāḥ < | > kevalam eva kārunyaṃ puraskṛtya katham asyānādikālavṛttasya saṃśārasya paryantaṃ kuryād iti* (Kudo 2004, p. 119, MS[B]; Lévi p. 59).
- n.226 This last sentence of the quotation differs in the Skt.: *evam anyonyaniśritāḥ sukhino bhaviṣyanti*, “In this way relying/leaning on each other will be conducive to their happiness” (Kudo 2004, p. 119, MS[B]; Lévi p. 59).
- n.227 As to this text and its variant titles, see Kudo 2004, pp. 262–63, n. 37.
- n.228 The precious elephant and the precious horse are part of the “seven treasures/jewels of a wheel-turning monarch” (the wheel, precious jewel, queen, minister, elephant, general, and horse).
- n.229 According to the Tibetan. The Sanskrit differs slightly: MS[A] and MS[B] add *dīrgharātraṃ* (“for a long time”), and the (future) wheel-turning monarch “carries his parents himself or has them carried” (*ācāryopādhyāyān svayaṃ vahati vā vāhayati vā*; Kudo 2004, pp. 120 and 121, respectively).
- n.230 Tibetan *mchod pa'i gnas*, Sanskrit *gṛhasthānāṃ mātāpitṛ pravrajitāḥ pūjyāḥ* (Kudo 2004, p. 121, MS[B]).
- n.231 The Sanskrit contains another reference here that is missing in the Tibetan (see Lévi 1932, p. 60; Kudo 2004, pp. 121 and 122).
- n.232 This paragraph was translated according to the Sanskrit *yaś ca punar [...] evaṃ mātṛāpitṛṇāṃ putraiḥ pratyupakāraḥ kṛto bhavati* (Lévi 1932, 61,2–5). The Tibetan is unclear and does not seem to fit the context: “It is said that if someone makes someone else develop faith in the Buddha, the Dharma, and the Saṅgha, establishes one in the five precepts, and encourages one to seek refuge (*skyabs su gtong ba*) in the path that is praised by the noble ones, then through merely saluting and greeting them respectfully with one’s palms joined in reverence (*thal mo sbyar ba*) and providing them with a mat, robes, alms, bedding, and medicine against illness, it is impossible to repay their kindness (*phan pa'i lan lon par mi nus so*). In this way, the preceptor and the teacher are more distinguished than the parents.”

- n.233 This sentence occurs later in the Sanskrit version (Lévi 1932, p. 64), after a portion of text in the Sanskrit (Lévi 1932, pp. 61–64) that is not contained in the Tibetan. The missing portions gives examples from Buddhist scriptures in which individuals are said to have appeased different lands, areas, or beings such as Mahendra (or Mahinda in Pāli), who, according to tradition, was sent to convert the island of Sri Lanka to Buddhism.
- n.234 According to the Sanskrit *abhiprasādita* (Kudo 2004, p. 127). The Tibetan has *mngon par mos pa*, which according to Negi renders the Sanskrit *abhilāṣa*.
- n.235 This sentence is not preserved in MS[A], but only in MS[B]. See Kudo 2004, p. 126, especially nn. 7, 127, and 226. Lévi (1932, p. 64) gives the reading of MS[B] in the main text of his edition.
- n.236 For the most part, this passage, starting from “Monks, suppose someone took their parents on their back and roamed the Jambu continent,” follows the structure of the text as it is preserved in the Degé edition, unless indicated otherwise in the notes. Sometimes it was necessary to resort to the corresponding Sanskrit portions when extant, for the Tibetan is oftentimes obscure. Overall, the extant Sanskrit manuscripts preserve a different version and different readings, and the exact original Sanskrit form of the Tibetan text is difficult to reconstruct.
- n.237 This paragraph is essentially a praise of the Blessed One’s words or Dharma or his teaching. See also the famous quotation in the *Vakkalisutta*, SN III, 120: *yo kho vakkali, dhammaṃ passati so maṃ passati, yo maṃ passati so dhammaṃ passati, dhammaṃ hi vakkali, passanto maṃ passati. Maṃ passanto dhammaṃ passati* (“He who sees the Dhamma, Vakkali, sees me; he who sees me sees the Dhamma. Truly seeing the Dhamma, one sees me; seeing me one sees the Dhamma”).
- n.238 This phrase deviates from earlier paragraphs and from the Sanskrit, which continues as before with the reply (*ucyate*).
- n.239 This is his name given in the Sanskrit. The Tibetan reads *khye’u grags pa*, which, according to Lévi (1932, p. 65, n. 5), may be the result of an erroneous reading in the Sanskrit manuscript written in a Gupta-type script: the Tibetan translators may have read *yathāyaśo-* for *yathāyagopakāḥ* (MS[A]; Kudo 2004, pp. 273–74, n. 49).
- n.240 MS[A]: *paścime pi*; MS[B]: *paścime bhavē* (“in a later reincarnation”). These add *anyatamasmin grāhe* (MS[A]) and *anyatarasmin grāhe* (MS[B]) “in a certain home” (see Kudo 2004, pp. 130 and 131, respectively). The Tibetan *phyis* (“later”)

generally corresponds with MS[A] *paścime pi* but leaves out “in a certain home.”

- n.241 Sanskrit *mūlanakṣatra*, Tibetan *skar ma snrubs*. The nineteenth of the twenty-eight “lunar mansions” (Sanskrit *nakṣatra*).
- n.242 According to the Tibetan *rigs phung bar byed par 'gyur te* (“to kill, destroy”). MS[B] reads *ayaṃ mā nirmūlaṃ eva kuḷaṃ kariṣyati* (“lest he should eradicate this family”); MS[A] omits *kuḷaṃ* (Kudo 2004, pp. 130 and 131). The Tibetan does not emulate the pun involving the Sanskrit word *mūla*.
- n.243 According to the Tibetan. The Sanskrit adds here, “All this the Blessed One told the monks from beginning to end” (*etac ca sarvaṃ anupūrveṇa Bhagavānā bhikṣūṇāṃ kathitaṃ*; see Lévi 1932, p. 66).
- n.244 Here the Sanskrit text adds another story, which is missing in the Tibetan (see Kudo 2004, pp. 132 and 133; Lévi 1932, p. 66).
- n.245 According to the Sanskrit. The Tibetan *kha sra ba las* is obscure here but seems to correspond to the Sanskrit *kṛcchreṇa*, “with difficulty” (here rendered as “reluctantly”).
- n.246 According to the Tibetan. At this point the Sanskrit additionally contains the summary of a story from a former life of Aniruddha, together with the instruction to tell that story in full (Kudo 2004, p. 274, n. 50).
- n.247 According to the Tibetan. The Sanskrit contains additional references to stories of great donors of the Buddha, beginning with Miṇḍhaka (= Meṇḍhaka?). See *Mūlasarvāstivāda Vinaya, Divyāvadāna* nos. 9 and 10; for exact references, see Kudo 2004, p. 278, n. 52.
- n.248 Here the context demands the translation “suffering” for the Tibetan *sdug bsngal* (Sanskrit *duḥkhita*) instead of “unhappy,” as in the foregoing paragraphs.
- n.249 Here the Tibetan translation has *tshegs chen po* where the Sanskrit reads *kṛcchrāt*, instead of *kha sra ba las* as in 1.106 above.
- n.250 According to the Tibetan. The Sanskrit additionally contains a story from an otherwise unknown *Daridrakāraṣyāvadāna* (see Kudo 2004, pp. 140 and 141 and n. 54).
- n.251 According to the Tibetan *log pa'i ngang tshul can* (= *duḥśīleṣu*?); the Sanskrit adds *abrahmacāriṣu* (“[and] who conduct themselves unethically/immorally”).

- n.252 The phrase “in former births” is added here to provide context.
- n.253 It is not clear what the Tibetan expression *gser gyi yag mag* [= *yag ma* (“rug”; “saddlecloth”)?] *bting ba* exactly means. The Sanskrit reads *suvarṇāstīrṇaṃ niryātayiṣyati* (“he will spread out gold covering [the entire ground of Prince Jeta’s grove]”). It is clear, though, that the expression refers to the famous story of the gift of Prince Jeta’s grove to the Buddha and his saṅgha by Anāthapiṇḍada as a dwelling for the monks.
- n.254 According to the Tibetan. The Sanskrit adds *Kāśmīrāyāṃ*; see Lévi 1932, p. 72; Kudo 2004, pp. 149 and 150.
- n.255 This refers to the story told at 1.4 above.
- n.256 Literally “he departed” (Tibetan *slar log pa dang*, Sanskrit *saṃprasthitaḥ*).
- n.257 The Tibetan *mkhas pa* (Sanskrit *vidvāṃsaḥ*) usually means “learned, skilled, experienced; knowing, wise; a scholar,” etc. Here, however, it more likely just means that he knew who the sthavira Maudgalyāyana was.
- n.258 According to the Tibetan. The Sanskrit has a plural here: *taśmiṃś ca gr̥hadvāre deśāntarābhyāgatāḥ puruṣā vidvāṃsaḥ pūrvasthitaḥ te taṃ dr̥ṣṭvā vismayaṃ prāptāḥ*, “At that door had been standing some learned people who had come from a foreign country” (Lévi 1932, p. 72).
- n.259 The reading *nyer dga’ bo* (“Upananda”) is according to the Degé edition. KY and K: *bsnyen dga’ bo*; N: *nye dga’ bo*. Mvy (Sakaki 3278) records the reading *nandopanandau nāgarājānau = klu’i rgyal po dga’ dang nye dga’ gnyis*.
- n.260 The Sanskrit additionally has “at night” (*rātrau*).
- n.261 According to the Tibetan. The verse is slightly different in the Sanskrit (Lévi 1932, p. 73; Kudo 2004, p. 159), where pada c reads “The world is full of delusion.” A similar verse is cited by Patrul Orgyan Jigme Chökyi Wangpo (1808–1887) in his celebrated *kun bzang bla ma’i zhal lung*, F.35.a–b (“The Words of My Perfect Teacher,” p. 51), but is said there to have been spoken by Kātyāyana.
- n.262 According to the Sanskrit *yamaloke* (Lévi 1932, p. 74; Kudo 2004, pp. 158 and 159). The Tibetan has *yi dags* (= Sanskrit *preta*) instead.
- n.263 According to the Tibetan. The Sanskrit leaves out the asuras.
- n.264 Here the Sanskrit contains an additional story that illustrates this karma category; missing in the Tibetan.

- n.265 MS[A] has an additional paragraph here, 43a, that is missing in MS[B] and in the Tibetan translation.
- n.266 According to the Tibetan. The Sanskrit has *pratyekabuddha* (Tibetan *rang sangs rgyas*) instead of Tibetan *dgra bcom pa* (= *arhat*) (see Lévi 1932, p. 75; Kudo 2004, pp. 162 and 163, respectively).
- n.267 Kudo (2004, p. 293, n. 61) translates the Tibetan *bde ba* (Sanskrit *sukhin*) as “blessed.” The Tibetan *bde ba* usually means “happiness, joy” or “happy,” and the Sanskrit *sukha* means “happiness,” “well-being.” The kind of person referred to here seems to be someone who is physically healthy and well but still suffers because they are not liberated.
- n.268 Tibetan *rgyal po man ta*.
- n.269 According to the Tibetan. The Sanskrit differs: *yathā mahādhana-brāhmaṇagrhapatayo rājā ca māndhātā* (Lévi 1932, p. 75; Kudo 2004, pp. 162 and 163). Lévi (1932, p. 139) translates following the Tibetan. The identity of the individuals referred to here is unclear.
- n.270 Degé spells the name *ka ra ma sha*; N reads *kar ma sha*, according to Lévi 1932, p. 75, n. 3. This person is not mentioned in the Sanskrit. The Sanskrit readings are unclear: MS[B] reads *ya(thā)rhann alpapuṇyaḥ*, where *Alpapuṇya* might be a proper name (Kudo 2004, p. 165; Lévi 1932, p. 75, n. 3); MS[A] reads *yathātyapuṇyaḥ* (“as [someone] with an extreme lack of merit?”).
- n.271 The Sanskrit manuscripts have the following variants of this person’s name: MS[A] *Śroṇottaraḥ*; MS[B] *Śoṇottaraḥ* (Kudo 2004, pp. 164 and 165). The exact identity of this person is unknown. The Sanskrit of Lévi’s edition (Lévi 1932, 75; corresponding with MS[A]) reads *yathārhann apuṇyaḥ*. MS[B] (Kudo 2004, p. 165) has the variant *alpapuṇya cittena sukhī na kāyena* (“As, for example, an arhat with little[/no] merit is someone who is joyful in mind but not [well] in body.”
- n.272 According to the Sanskrit *kapikacchumiśraḥ*. D reads *ka pi ta su ka ra bsregs pa te*. This passage is problematic. The Tibetan could also mean “[a ball made of] cow dung and burnt sugar (*ka ra bsregs*) in Juniper resin (*ka pi ta*).” The N, K_Y, and K_Q reading of *bsres te* instead of *bsregs*, however, may be confirmed by the Sanskrit *miśra* (“mixed with”), and *ka pi ta su ka ra* might be an attempt at rendering Sanskrit *kapikacchu* phonetically in Tibetan. For *kapikacchu* (*Mucuna pruriens* or “cowhage”), see s.v. under pw and *Medicinal Plant Names Services* (<https://mpns.science.kew.org/mpns-portal/plantDetail?>

[plantId=375456&query=kapikacchu&filter=&fuzzy=false&nameType=all&dbs=wcsCmp](http://www.kew.org/plantId=375456&query=kapikacchu&filter=&fuzzy=false&nameType=all&dbs=wcsCmp)), Kew Royal Botanic Gardens, last accessed July 21, 2020.

- n.273 Tibetan literally reads, “Acts are more powerful when their objects have the nature of diamonds.”
- n.274 This verse and how exactly it is supposed to illustrate the story of Śoṇottara remains obscure. Our translation is a free rendering of the Sanskrit reading of MS[A], which, at this time, makes most sense to us: Offering someone a soap ball containing cowhage, a plant whose hairy seed pods cause stinging and itching, seems like a harmless prank at first. The action becomes more serious when considering the victim/object of such an action—a pratyekabuddha. The origin or prevalence in other Buddhist literature of this verse is unknown. The Tibetan seems to be in closer correspondence with MS[B] (see also Lévi 1932, p. 76, n. 1). MS[A] reads *karmāṇi nūnaṇi balikatarāṇi dharmeṣu vajrakalpatareṣu | yatra vaśībhūtā api anubhavāmo duḥkhāni karmāṇi | |* (Kudo 2004, p. 164).
- n.275 The identity of this figure is not known (see Kudo 2004, p. 296, for further references).
- n.276 Reading J, N, and C *ba ku la* instead of D *la ku ba*. According to the Pāli sources, Bakula was the son of a householder of Kosambī; see DPPN, s.v.; Kudo 2004, p. 297, n. 63.
- n.277 MS[A] omits this entire paragraph.
- n.278 Free rendering of the Tibetan. The Tibetan syntax here is slightly awkward. Tibetan may literally mean: “What kind of action leads to a person not being well in both body and mind” or “When endowed with what [kind of] action is a person not well in both body and mind” (*las gang dang ldan na/ gang zag lus kyang mi bde la sems kyang mi bde ba yod de*).
- n.279 According to the Tibetan. The Sanskrit uses the plural form.
- n.280 According to the Tibetan. Our translation is tentative. It is not clear whether cough or phlegm is meant: the Tibetan reads *lud* (“phlegm”; see *lud pa lu ba* “to cough up phlegm”), but the Sanskrit reads *kāsa* (“cough”).
- n.281 Translation tentative (see Jäschke 1972, s.v. “dysentery”). The Tibetan reads *rims* (“infectious disease, plague”), the Sanskrit *jvara* (“fever”).
- n.282 According to the Tibetan *shu ba*; the Sanskrit reads *pāṇḍuroga* (“jaundice”).

- n.283 According to the Tibetan. The Sanskrit additionally mentions *pāmā* ("scabies").
- n.284 Tibetan (transliterated Sanskrit) *sha ri ka*, Sanskrit *sārikā*. A bird of the genus *Turdus* in the thrush family. The exact species referred to here is unknown (the blackbird?). According to Böhrtlingk (pw, s.v. "sārikā"), a kind of crow ("Predigerkrähe").
- n.285 Tibetan (transliterated Sanskrit) *kA ran Da va*, Sanskrit *kāraṇḍava*. A kind of duck or goose. The exact genus and species are not determinable. Different religious texts in the South Asian context refer to different kinds of aquatic birds with the name *kāraṇḍava*.
- n.286 Tibetan *ngur pa*, Sanskrit *cakravāka*. This bird has been identified as *Anas casarca* (pw) or *Tadorna ferruginea* (ruddy shelduck). Populations of the eastern hemisphere are migratory birds who winter in the Indian subcontinent. According to Indian mythology, these ducks are monogamous and utter their characteristic cry when separated; see also pw, s.v. "cakravāka."
- n.287 Tibetan *dred mo*, missing in Sanskrit. See, however, Jäschke 1972, s.v. "dred mo": "hyena."
- n.288 Tibetan *sbrul nag po*, Sanskrit *kṛṣṇasarpa*. *Coluber naja* or *Naja naja*.
- n.289 Translation with the help of the (emended) Sanskrit, which literally reads "with crooked and underdeveloped sense faculties" (*durgandho bhavati jihmendriyo 'vyaktendriyah*; Lévi 1932, p. 77). The Tibetan translation does not seem to make good sense. The Tibetan (*lce'i dbang po*) apparently reads the Sanskrit *jihvendriya* ("with a taste organ tasting (only) bad smells"; *lce dbang po dri nga bar*). The idea of this passage seems to be that the animals mentioned are found in bad-smelling places. Lévi (ibid., p. 77, n. 8), however, felt certain that it must be corrected to *jihmendriya*, which he translates as "les sens obtus" (ibid., p. 141). MS[B] does contain the reading *jihmendriya*, which was apparently overlooked by Lévi (see Kudo 2004, p. 171; the respective folios are missing in MS[A]).
- n.290 Tibetan *sbrul*, Sanskrit *ajagara*. The Sanskrit refers to large snakes or constrictors such as a boa.
- n.291 According to the Tibetan *sbrang ma*, which corresponds to the Sanskrit *bhramara*. The Sanskrit editions, however, have *makṣika* ("the fly").
- n.292 Tibetan of A (p. 841) *mang kun* should be corrected to *mang ku na*, Sanskrit *maṅkuna* "bug". Lévi, in his edition of N (1932, p. 204), records the correct

reading *maṅkuna* (= *mang ku na*). (The original of the N edition was not consulted to verify Lévi's edition.) The term is missing altogether in all the extant editions of the Sanskrit text.

- n.293 It is not clear, or not known to us, what exactly “the ten kinds of external things” refers to. The *Abhidharmakośabhāṣya* mentions eleven tangible things in connection with the skandha of matter (“things that have the nature of being tangible”): *spr̥śyamekādaśātmakam [...] spraṣṭavyamekādaśadravyasvabhāvam | catvāri mahābhūtāni ślakṣṇatvaṃ karkaśatvaṃ gurutvaṃ laghutvaṃ śītaṃ jighatsā pipāsā ceti* (Abhid-k-bh 7,9–10 ad AKK I.10b). It seems more plausible, however, that the *Karmavibhaṅga* wishes to establish a (karmic) connection between the ten nonvirtuous actions or the ten virtuous actions and the state or quality of one's rebirth environment. Therefore, this may be referring to the five elements and their qualities: earth, water, fire, air, and space; and smell, taste, touch, color, and sound.
- n.294 According to the Tibetan *rgud par 'gyur* (“deteriorate, decline”). The Sanskrit reads *abhivṛddhiḥ*, “growth, increase; success, prosperity” (Lévi 1932, p. 78). See also Kudo 2004, p. 171, for MS[B]: *abhivṛddhir* (MS[A] lacuna); p. 171, n. 8; and p. 32 (*uddeśa*), paragraph 51A (n. 13). MS[B] seems to have originally contained two variants of this sentence: “The karmic ripening of the ten virtuous courses of action consists in a proliferation of external things” and “the karmic ripening of the ten nonvirtuous courses of action consists in a decline/destruction of external things.” MS[A] does not contain the second sentence, and the Tibetan translation appears to have confused, or perhaps deliberately interchanged, the two.
- n.295 For essentially the same, but more systematic, presentation of the karmic results of the ten nonvirtuous courses of action, see the *Abhidharmakośabhāṣya* ad AKK IV.85 (La Vallée Poussin/Pruden 1988–90, pp. 669–71).
- n.296 This is in Sanskrit the *adhipatiphala* or the “predominating karmic result” of an action according to Vasubandhu's *Abhidharmakośabhāṣya*.
- n.297 Tibetan *las de nyid kyi rnam par smin pas*, Sanskrit *tasyaiva ca karmaṇo vipākena* (according to MS[B], Kudo 2004, p. 173; MS[A] lacuna) implies rebirth under the same conditions under which the action was carried out. Both the Tibetan and Sanskrit of this second form or aspect of karmic result imply that, due to karmic forces other than the action concerned, one is reborn in the human realm, as is explicitly mentioned in the *Abhidharmakośabhāṣya*: “If a transgressor is reborn in a human existence” (La Vallée Poussin/Pruden 1988–90, p. 669). This constitutes the second of the different karmic results:

the “outflowing result” in the *Abhidharmakośabhāṣya* (*niṣyandaphala*; La Vallée Poussin/Pruden 1988–90, p. 669, IV.85a,b).

- n.298 According to the Tibetan, except for “locusts,” which follows the Sanskrit reading, where the Tibetan list has *ba lang* (“ox, bull; cow”). The Sanskrit list contains hail (*aśani*), birds (*śuka*, lit. “parrots”?), locusts (*śalabha*), mice (*mūṣika*), and vermin (*kīṭa*).
- n.299 According to the Tibetan. The Sanskrit text has lacunae here (see Lévi 1932, p. 78, n. 4; Kudo 2004, pp. 172 and 173) but probably did not read “bad smelling” but “grasses, brush, and forests obstructing one’s passage” (*trṇavankuśadurga(va)sarvadurgādīni*; Kudo 2004, p. 173, n. 4).
- n.300 Reading *N nag po ’char ldan gyi tshe rabs* (see Lévi 1932, p. 78, n. 5) instead of *D nag po ’char ldan gyis tshe rabs*.
- n.301 According to the Sanskrit. The Tibetan is not clear. Kudo (2004, p. 304, n. 66) writes “In this section [...], three avadānas are referred to: the avadānas of Śvaprapada, Susudhī, and Kālodāyin,” which is true for the Sanskrit text. However, the references in the Sanskrit are unclear, and the Tibetan is not very clear either. There are no equivalents for the Sanskrit names Śvabhrapada and Susudhī in the Tibetan translation—the former is completely missing from the Tibetan. Lévi interpreted the Tibetan as referring to a single avadāna, that of Kālodāyin, and translates literally: “here one should relate the jātaka of Kālodāyin, the story of a previous rebirth, placed in a house where the harvest of the year had been good” (Lévi 1932, p. 78, n. 5). The Sanskrit (ibid.; Kudo 2004, pp. 172 and 173) reads *tasyaiva karmaṇo vipākena sampannagr̥hāvāsaṇi praviśanti. atrāvadānaṃ Śvabhrapādasya Susudhī dārikā Kāśirājñāḥ patnī Devāvatarāṇe Kālodāyinaḥ pūrvajanmany avadānaṃ vaktavyaṃ*. The Tibetan approximately says, “The karmic result equivalent to the action is illustrated by prosperous laymen and laywomen (*lo legs pa’i khyim na gnas pa’i rtog pa brjod pa*). Here, one should relate the story of the king of Benares’s wife (*ka shi rgyal po dga’ bas*) and that of the former birth (*rtogs brjod pa*) of Kālodāyin in [the town of] Devāvatarāṇa.”
- n.302 According to the Tibetan. The Sanskrit reads “diseases of the teeth” (*dantaroga*).
- n.303 According to the Tibetan. The Sanskrit reads “one will obtain/get false explanations/expositions [of the Dharma?]” (*abhūtavvyākhyānaṃ pratilabhate*; Lévi 1932, p. 79).

- n.304 According to the Tibetan. The Sanskrit additionally reads “there will be division within one’s family and friends” (*jātivyaśanā mitravyaśanā bhavanti*).
- n.305 According to the Tibetan. The Sanskrit reads “gorges and crevices will manifest” (*kandaraśvabhṛādīni prādurbhavanti*; Lévi 1932, 79).
- n.306 See Jäschke 1972, s.v. “btsun pa,” under sense 3: *tshig mi btsun pa* (“was explained to me: one whom nobody believes”).
- n.307 According to the Tibetan. The Sanskrit reads, “one’s possessions will be desired by others” (*paraprārthanīyabhogā bhavanti*; Lévi 1932, p. 79).
- n.308 According to Kudo (2004, pp. 174 and 175), MS[A] and MS[B] both read *apratikūla*, not *pratikūla* as in Lévi’s edition (Lévi 1932, p. 79). The Tibetan reads *yid du mi ’ong ba mthong bar ’gyur ro*, which may confirm the reading *pratikūla*, even though the Tibetan reading does not have the expected standard equivalent (Mvy [Sakaki 2647]: *pratikūlaḥ = mi mthun pa*).
- n.309 Degé has the reading *rku ba*, a verb meaning “to steal, rob.” We translate *K_Y bku ba* (“stench”; Jäschke 1972, s.v.), as given in the apparatus of the Comparative Edition of the Kangyur (K: *dgu ba*).
- n.310 According to the Tibetan. The Sanskrit differs (Lévi 1932, pp. 79–80): *tiktakaṭukabhāvāny api picumandakoṣātakṛviṣatiktālābuprabhṛtīni phalāni prādurbhavanti*, “bitter and pungent fruits such as the neem tree (*picumanda/picumarda*), the ribbed gourd (*koṣātakī, Luffa acutangula*), creepers, the poisonous, bitter bottle gourd, and so forth will manifest.”
- n.311 According to the Tibetan (*’jig rten rgyang pan pa’i gtsug lag la sogs pa la dad par ’gyur ro*); the Sanskrit equivalently reads, “[the karmic result will be] the wrong view of annihilation and belief in the treatises of the materialists” (*ucchedadrṣṭiḥ lokāyatādiṣu ca śāstreṣu prasādo bhavati*). *gtsug lag* can render the Sanskrit *śāstra* (see McKeown 2010, pp. 126–29). It is not clear in this passage, however, whether a particular treatise is intended, or which. No original writings of the Indian Lokāyata or Cārvāka school have survived.
- n.312 This term is difficult to translate into English with one word. In the English language the terms *annihilationist* and *annihilationism*, as well as *destructionism* or *extinctionism*, usually denote a discrete Christian sectarian belief, and we have therefore avoided them here.
- n.313 Tibetan *’jig rten rgyang pan pa*, Sanskrit *lokāyata* (“materialist,” the doctrine or the philosophical school of Cārvāka; see pw, s.v. “lokāyata”). Mvy (Sakaki 3520) gives the alternative (or correct?) spelling *’jig rten rgyang phen pa*. Other

spelling variants are 'jig rten rgyang 'phen pa and 'jig rten rgyang phan pa. Cārvāka is the name of a disciple of Bṛhaspati, the mythical founder of the philosophical school called *lokāyata*. Lokāyata—literally “turned toward [this] world”—is the doctrine or view that there is no other world beyond this empirical world. The meaning or derivation of the Tibetan term is unclear. However, Jamgön Kongtrül ('jam mgon kong sprul), in *Light of the Sun*, explains the name in a literal sense: “In their thoughts and behavior they act like they cast ('phen) far away (rgyang) any regard or concern for their future lives” (folios 3.a–3.b). However, it seems to us that the Tibetan is a slightly odd but fairly literal rendering of the Sanskrit name of the school: “those who consider ('phen; see Jäschke 1972, p. 357, s.v. “ 'phen pa,” sense 3) [only] the range/extent (rgyang, āyata) of this world ('jig rten, loka).”

- n.314 According to the Tibetan. The Sanskrit here adds as an example a reference to the chieftain Padāśva (Pāli Pāyāsi; see the *Pāyāsisutta*, DN 23): *yathā padāśvasya rājaputrasya yaḥ kumārakāśyapena śvetikāyāṃ vinito lokāyatikaḥ* (see Lévi 1932, p. 80, n. 3).
- n.315 Sanskrit reads *tathaiṣaṃ daśānām bāhyānām bhāvānām atīva prādurbhāvo bhavati*, “[To the degree to which beings cultivate the ten nonvirtuous courses of action,], to that degree the ten outer (material) things will appear in excess” (Lévi 1932, p. 80).
- n.316 The Sanskrit treats this list of substances differently (Lévi 1932, p. 80): *anenaiva ca kāraṇena mahāsaṃvartakalpe bhaviṣyati samayo 'nāgate 'dhvani yat tilā bhaviṣyanti tilapiṣṭaṃ bhaviṣyati tailaṃ na bhaviṣyati iṅsur bhaviṣyati iṅsuraso na bhaviṣyati guḍo na bhaviṣyati. na khaṇḍaṃ bhaviṣyati na śarkarā bhaviṣyanti. gāvo bhaviṣyanti kṣīraṃ bhaviṣyati dadhi bhaviṣyati navanītaṃ na bhaviṣyati na ghṛtaṃ na ghṛtamaṇḍo bhaviṣyati. evam anupūrveṇa sarveṇa sarve rasā antardhāsyanti*. MS[A] and MS[B] contain slightly different readings, too; see Kudo 2004, pp. 176 and 177, respectively.
- n.317 According to the Tibetan. The Sanskrit reads, “In this way, one after the other/step by step, all the different tastes disappear” (*evam anupūrveṇa sarveṇa sarve rasā antardhāsyanti*; Lévi 1932, p. 80). We have here the same deviation from the Sanskrit as in paragraph 1.132 above: according to the Tibetan translation, engaging in the ten nonvirtuous actions leads to deterioration of the “ten external things.”
- n.318 According to the Tibetan. This paragraph and the nine that follow it, corresponding to 51b–61b in Lévi’s edition (1932, pp. 80–82, n. 8), are missing in all extant Sanskrit versions. Also, the karmic results of some of the actions are transposed: while at 1.137 above, slander leads to painful sensations

through stepping on pebbles, etc., the opposite action, at 1.149, giving up speaking divisively, leads to not living in an environment with deep ravines, etc., the opposite of which is the result of idle talk at 1.139.

- n.319 The Tibetan literally means “external things” (*phyi rol gyi dngos po rnams*).
- n.320 Free translation of C *sa’i bcud dag*, which corresponds to the Sanskrit *pr̥thivīrasaḥ*, “juices, saps, essences or the nutrients, potency of the earth or the soil” (Mvy [Sakaki 5286]). D reads *mthu dang* [*gzi byin med par mi ’gyur ro*]. See also the expression *bhūmīrasaḥ* in the *Abhidharmakośabhāṣya*, AKK III.98 (Abhidh-k-bh(P) 186,27; La Vallée Poussin/Pruden 1988–90, p. 488), which may be a related idea.
- n.321 This is a tentative translation of the Tibetan *ngan skyugs kyi ljan ljin*; J and C read *ngan skyugs kyi ljon*. *ngan skyugs* usually means “vomiting.”
- n.322 The following list of five categories that constitute the five precepts or rules of conduct (Sanskrit *pañcaśīla*, Tibetan *bslab pa nga*) and their (ten, respectively,) evil consequences are not in the Sanskrit version. The *pañcaśīla* constitute the very foundation of (lay) Buddhist ethics.
- n.323 Translating H *bzhin* instead of D *zhing*. The parallel sentence structure suggests that this is the preferred reading: *mi bde bzhin nyal zhing mi bde bzhin sad pa dang*.
- n.324 Tibetan literally means “at the breakup of the body, following one’s death,” which is reminiscent of a stock phrase in Pāli and Sanskrit Buddhist literature meaning simply death: *kāyasya bhedaṭ*. The expression was therefore simplified here.
- n.325 Literally “wife” (Tibetan *chung ma*).
- n.326 Literally “sons” (Tibetan *bu*).
- n.327 Tibetan *blon po*, Sanskrit *amātya*; literally “relative” (German *Angehöriger*; *Hausgenosse*; see pw).
- n.328 Family in the paternal line: Tibetan *nye du*, Sanskrit *jñāti* (German *Verwandte väterlicherseits*; see pw).
- n.329 Family in the maternal line: Tibetan *snag gi gnyen mtshams*, Sanskrit *sālohita*. The translation of these kinship terms is largely based on the Sanskrit equivalents given in Mvy (Sakaki 3681, 3910, and 3912).

- n.330 Tentative translation of the Tibetan *de'i lus las lha rnam* 'phang ba. What exactly this sentence refers to is not clear. Behind it may be the indigenous Tibetan and pre-Buddhist idea of the *bla*, the life essence or vital principle, which resides in the body and which is connected to the concept of the 'go *ba'i lha lnga*, the five individual patron deities that are said to be born simultaneously with a child and remain in certain parts of the body to protect the individual (see Samuel 1993, p. 187).
- n.331 Tibetan *gzung ba'i tshig tu mi 'gyur ba* might also mean that one's own words will not be believed or will be incomprehensible. See also 1.164 below.
- n.332 Tibetan 'bru'i chang dang sbyar ba'i chang bag med pa'i gnas (= *surāmaireyapramādashāna*; Mvy [Sakaki 8505]). Several kinds of alcoholic beverages are known from Buddhist scriptures, summarized in the canonical formula *suramaireyamadyapramādashāna* ("the failures of mindfulness due to becoming inebriated by alcoholic drinks made from fermented grains and other ingredients"). Alcoholic beverages were mostly produced from fermented grains—mostly rice in India and barely in Tibet—but also from various fruits and sugar cane juice. *Pramādashāna* (Tibetan *bag med pa'i gnas*) is sometimes translated as "negligence" (see La Vallée Poussin/Pruden 1988–90, p. 607).
- n.333 Reading D (*dge sbyong*). K_Q has *dge slong*, which corresponds to the Sanskrit *bhikṣu* ("monk").
- n.334 This is a free translation of a stock phrase in Pāli/Sanskrit Buddhist literature: "someone with uncontrolled sense doors." Pāli *indriyesu guttadvāra* ("having the doors of the senses guarded, practicing self-control"; PED, s.v. "gutta").
- n.335 Literal translation of the Tibetan *bud med rnam la shin tu bag med par 'gyur ba*.
- n.336 The Sanskrit text continues again at this point (Lévi 1932, p. 82). See n.324.
- n.337 MS[A] reads *dvādaśānuśaṃsā* ("twelve blessings"; Kudo 2004, p. 178).
- n.338 According to the Tibetan. The Sanskrit differs: "What are the ten blessings/benefits of paying homage at a tathāgata's *stūpa* with the palms of one's hands joined in reverence, for example at the four major *caityas* such as the one in Lumbinī or the Mahābodhi temple?" (*katame daśānuśaṃsā madhyadeśe caturmahācaityalumbinīmahā-bodhiprabhṛtiṣu tathāgatacaityāñjalikarmaṇipāte*; Lévi 1932, p. 83).

- n.339 According to the Tibetan *rgya chen po'i khyim*. The Sanskrit differs: "One will be reborn in Madhyadeśa; one will obtain excellent clothes and an excellent family" (Lévi 1932, pp. 83–84).
- n.340 According to the Tibetan. The Sanskrit differs; see Lévi 1932, pp. 82–83.
- n.341 The Tibetan *phyag 'tshal ba* literally means "making obeisance" (Sanskrit *vandanā*).
- n.342 According to the Tibetan. The Sanskrit reads *maheśākhyā*, "distinguished, exalted, eminent; powerful" (Lévi 1932, p. 84). The Tibetan *gzi byin chen po* ("splendor, glory; majesty, charisma") seems to render the Sanskrit *maheśākhyā* here. The standard translation equivalent given in Mvy (Sakaki 6411) is *dbang che ba/dbang che bar grags pa*.
- n.343 This paragraph has no equivalent in the Sanskrit.
- n.344 Literally "heated" (Tibetan *gdung ba med pa*, Sanskrit *anavatapta*).
- n.345 According to the Tibetan *'jig rten gyi rten du 'gyur ba*; there is no corresponding Sanskrit.
- n.346 Tibetan *gzung ba'i tshig tu 'gyur ba*, Sanskrit *ādeyavākya bhavati*. Lévi 1932, p. 144: "having persuasive words" (on a la parole persuasive). See also 1.158 above.
- n.347 Translating N *thos pa* instead of D *'thob pa*, confirmed by Sanskrit *śṛṇoti* (Lévi 1932, p. 87; Kudo 2004, pp. 184 and 185).
- n.348 This paragraph has no equivalent in the Sanskrit.
- n.349 Tibetan *ba dan*, Sanskrit *patākā*; for the meaning of the Buddhist symbol of the flag in Tibetan Buddhist iconography, see Beer 2003, p. 174.
- n.350 According to the Tibetan. The Sanskrit reads *daśa*, "ten" (Lévi 1932, p. 89; Kudo 2004, pp. 184 and 185).
- n.351 Tibetan *na bza'*, Sanskrit *vastra*. Mvy, however, gives as the standard translation equivalent for Sanskrit *vastra* as *ras sam gos* (Sakaki 5846).
- n.352 Tibetan *khrel yod*, Sanskrit *apatrāpya*.
- n.353 Sanskrit (Lévi 1932, p. 100) reads "for/of the world" (*lokasya*).
- n.354 Sanskrit reads "to be purified" (*viśudhyati*).

- n.355 According to the Tibetan (*'jig rten pa rnams 'khor zhing 'du bar 'gyur ba dang*). This translation is tentative. Sanskrit reads “one will be approachable” (*abhigamanīyaś ca bhavati*).
- n.356 According to the Tibetan. The Sanskrit syntax differs: *mālābhūto bhavati lokasya*, “one becomes the garland of the world” (Lévi 1932, pp. 98 and 147).
- n.357 According to the Tibetan. The Sanskrit differs slightly: *sarvajanapriyo bhavati*, “one will be liked by/popular with everyone” (Lévi 1932, p. 98).
- n.358 According to the Tibetan. The Sanskrit reads *māṃsacakṣur naśyati*, “the fleshly eye is/will be destroyed” (Lévi 1932, p. 101; Kudo 2004, p. 205, MS[B]—MS[A] omits *naśyati divyacakṣuḥ*).
- n.359 Literally, “one will obtain the divine eye” (Tibetan *lha'i mig*, Sanskrit *divyacakṣus*).
- n.360 I.e., the wisdom will arise that lets one see what one should do and what one should not do.
- n.361 According to the Tibetan, which does not explicitly indicate whether *mun pa* here is intended in a literal sense (as darkness) or metaphorical sense (as the lack of understanding and clarity). The Sanskrit is more explicit: *avidyāndhakāro* (“the darkness of ignorance”).
- n.362 Tibetan *byug spos*. The Sanskrit has *gandha* (“perfume”; Lévi 1932, p. 151), for which one would rather expect the Tibetan *dri* (see Mvy [Sakaki 1861]).
- n.363 See 1.170 above. Tibetan reads *thos pa* here instead of *'thob pa*, which is most probably an error. The Sanskrit is completely identical for both sentences (Lévi 1932, p. 103; Kudo 2004, pp. 208 and 209).
- n.364 There is no corresponding paragraph in the extant Sanskrit editions.
- n.365 The Tibetan text of the following seven paragraphs is not contained in either MS[A], MS[B], or Lévi’s edition. However, they correspond (more or less accurately) to a different, fragmentary manuscript, MS[C], which was also edited by Kudo (2004, pp. 218–24).
- n.366 Tibetan *de bzhin gshegs pa'i mchod rten byed pa'i phan yon bco brgyad yod de*. The Sanskrit reads *pratiṣṭhāpana* (“consecrating”).
- n.367 The Tibetan here has a slightly variant expression: *mig tu sdug par 'gyur ba*, instead of *blta na sdug par 'gyur ba* in earlier instances of the same phrase.

- n.368 This sense of the Tibetan *rim gro byed pa dang ldan pa* seems to be confirmed by the roughly corresponding Sanskrit *upasthāyākair avaikalyam bhavati*, “there will be no lack/shortage of servants” (Lévi 1932, p. 90; see also Kudo 2004, p. 186 and 187). MS[A] reads *upasthāyikair vaikalyam bhaviṣyati*.
- n.369 The Tibetan *mdog bzang* is likely a very literal translation of the Sanskrit adjective *varṇavant* (“possessing a [nice] color”). The meaning “beautiful” is documented in the PED for the Pāli *vaṇṇavant* (see PED, s.v.). It is debatable whether the Sanskrit *varṇa* (“color”) referred to skin color. Since this term is problematic, we have opted for a more neutral translation.
- n.370 According to the Sanskrit of MS[C], *pariṣadam āvarjayati* (Kudo 2004, p. 220: *viśāradaḥ pariṣadam upasaṅkramya pariṣadam āvarjayati*, “Having fearlessly approached an assembly, he/she wins over that assembly”). The Tibetan *’khor ’dun pa* is unclear.
- n.371 While the Tibetan continues to translate *phan yon* (= Sanskrit *a-/ānuśaṃsa*), the Sanskrit here reads *guṇa* (= Tibetan *yon tan*), “merits, rewards, good results,” instead of *ānuśaṃsa* in MS[A] and MS[B] (Kudo 2004, pp. 192 and 193; Lévi 1932, p. 94). Only MS[C] reads *ānuśaṃsā* (Kudo 2004, p. 221).
- n.372 Lévi 1932, p. 94; MS[B] *supraṭiṣṭhita-caraṇo*; MS[A], MS[C] *susamsthita-caraṇo* (see Kudo 2004, pp. 192, 193, and 221, respectively). The Tibetan (*shin tu gnas pa*) corresponds to MS[B] *supraṭiṣṭhita*; see Mvy (Sakaki 265).
- n.373 The Sanskrit text of MS[A] and MS[B] does not match the Tibetan translation, which seems rather to correspond with MS[C]. See Kudo 2004, pp. 221 and 222; Lévi 1932, pp. 96–97.
- n.374 For the exact referent of the word *shelter* as “lodging for travelers,” etc., see Lévi 1932, p. 97, n. 9.
- n.375 According to the Tibetan *grong gi gtso bo, grong khyer gyi gtso bo, grong rdal gyi gtso bo, ri brags kyi rgyal po, rgyal phran, rgyal po btsan pa*. The Sanskrit and Tibetan lists do not match. The Sanskrit in Lévi’s edition (ibid., 1932, p. 96) reads: *rājā bhavati prādeśikaḥ. rājā bhavati māṇḍalikaḥ. rājā bhavati jambudvīpādhipatiḥ. rājā bhavati dvīpadvayādhipatiḥ. rājā bhavati dvīpatrayādhipatiḥ. rājā bhavati caturdvīpādhipatiś cakravartī*. Here, *rājā bhavati prādeśikaḥ*, “ruler/chief of a district” or “landowner,” seems to have no correspondence in the Tibetan; *rājā bhavati māṇḍalikaḥ*, “ruler of a province” (Kudo 2004, pp. 194 and 195), may correspond with *rgyal phran*; Tibetan *ri brags kyi rgyal po* seems to correspond to Sanskrit *rājā syāṃ kārṣarvvaṭayaḥ* of MS[C], Kudo 2004, p. 221

(for the Sanskrit *kārvaṭika* / *karvaṭaka* [“mountain hamlet”], see BHSD, s.v. “*kārvaṭika*”).

- n.376 According to the Tibetan. The Sanskrit differs slightly: *rājā bhavati Jambudvīpādhipatiḥ* (“ruler of the Jambu continent”), *rājā bhavati dvīpadvayādhipatiḥ* (“ruler of two continents”), *rājā bhavati dvīpatrayādhipatiḥ* (“ruler of three continents”), *rājā bhavati caturdvīpādhipatiś cakravartī* (“ruler of all four continents, a wheel-turning monarch”) (Lévi 1932, p. 96; Kudo 2004, pp. 194 and 195, respectively).
- n.377 The following list of the different heavens and the stages of liberation and awakening are only contained in the Tibetan translation and in Sanskrit MS[C] (Kudo 2004, pp. 221 and 222).
- n.378 Reading K_Y and K_Q *tshangs ris kyi lha rnam*s (instead of D *tshangs rigs kyi lha rnam*s), which is confirmed by the Sanskrit *brahmakāyikānāṃ devānaṃ* (Kudo 2004, p. 222; see also Mvy [Sakaki 3058]).
- n.379 Sanskrit *ākiñcanyāyatana*; the Tibetan term used here (*chung zad med pa'i skye mched*) is not the standard translation. One would instead expect the standardized form recorded in Mvy (Sakaki 3112): *ci yang med pa'i skye mched* (*kyi lha rnam*s).
- n.380 According to the Sanskrit *saced ākāṃkṣet pratyekāṃ bodhiṃ sākṣāt kuryām iti*. The Tibetan is unclear: *byang chub mngon du bya'o* (“May [I] realize awakening”?).
- n.381 Tibetan *dpral ba dag*, Sanskrit *(vi)śuddhalalāṭaḥ*. Perhaps a mark of beauty? According to a widespread and popular South Asian belief, Brahmā (or some deity) appears on the sixth day after a child is born to inscribe the child’s fate on its forehead. See the similar passage in Toh 339 (Bruno Galasek-Hul and Lama Kunga Thartse Rinpoche 2021, 1.86), *dpral ba'i dbyes legs pa* (“a good-sized [i.e., broad] forehead”). A broad forehead is one of the eighty secondary physical characteristics of a great being or a buddha (*aśīty anuvyañjanāni*). See also Jäschke (s.v. “dbyes”), who seems to have taken it as a general characteristic of beauty.
- n.382 According to the Tibetan. The Sanskrit reads *prahasitavadanaḥ* (MS[C], Kudo 2004, p. 223), “having a laughing face.”
- n.383 According to the Tibetan *phan yon*. The Sanskrit MS[C] reads *ānuśaṃsā*; MS[A] and MS[B] *guṇāḥ*.
- n.384 According to the Sanskrit of MS[C], *māragocara* (Kudo 2004, p. 253), and the Tibetan *bdud kyi spyod yul*. MS[A] and MS[B] read *bālagocara* (Lévi 1932, p. 104,

- n. 3; Kudo 2004, pp. 210 and 211). Sanskrit MS[C] breaks off after the word *māragocara* (Kudo 2004, p. 223).
- n.385 According to the Tibetan. The Sanskrit reads “The gods will envy one” (*devā asya sprhayanti*).
- n.386 Tibetan *dgon pa la gnas pa*, Sanskrit *araṇyavāsa*. “Forest life” is one of the so-called thirteen *dhūtaṅgas* / *dhūtaguṇas* (“ascetic practices”) that are optional (i.e., not prescribed by the Vinaya) for monks and nuns to develop certain qualities such as contentment and detachment.
- n.387 According to the Sanskrit *saṃgaṇikā vivarjayati*. The Tibetan translates the Sanskrit *saṃgaṇikā* as ‘*du* ‘*dzi* (“noise, crowd, bustle, tumult”). The word *saṃgaṇikā* (“society, crowd, association”) is well known from Pāli and Sanskrit Buddhist texts (see BHSD, s.v.). That the Tibetan translators rendered it with *saṃsargaḥ*, the standard translation equivalent suggested by Mvy (Sakaki 6535), is strange. Lévi (1932, p. 104, n. 5) comments that the Tibetan translators apparently were not familiar with its Buddhist usage. Its opposite is “solitude” (*viveka*), which is addressed in the next sentence.
- n.388 Translating the D reading (*rab tu dben pa la*) *sten pa*. K_Y *ra bsan*; K_Q *par gnas*; H *pa la bsten*.
- n.389 The Sanskrit reads *dhyānālambanaṃ cittam bhavati* (“the mind becomes a support for contemplation”).
- n.390 These are the two stages of Buddhist meditation: Tibetan *zhi gnas*, Sanskrit *śamatha*; and Tibetan *lhag mthong*, Sanskrit *vipaśyanā*. This available Sanskrit editions do not use these terms. The Sanskrit edition by Lévi (ibid., 1932, p. 105) reads: “The celibate will attain meditative concentration easily” (*brahmacaryasya alpāyāsena samādhim adhiḡacchati*).
- n.391 “Living on alms” is another of the optional thirteen *dhūtaṅgas* / *dhūtaguṇas* (“ascetic practices”).
- n.392 This translates the reading of D, *ston pa*, which is confirmed by the Sanskrit *dīpayati* (K_Y and K_Q read *sten*).
- n.393 Tibetan and Sanskrit literally mean “One will become somebody who will have illuminated [the teachings] for future generations” (Tibetan *phyi ma’i skye bo la snang bar sbyas ’gyur ba*, Sanskrit *paścimāyā janatāyā ālokaḥ kṛto bahavati*; Lévi 1932, p. 105).

- n.394 According to the Sanskrit *upaghāta* ("injury, damage, hurt; assault"); see CPD, Apte, s.v. "upaghāta." The Tibetan *nyam nga ba* does not appear to be a standardized translation equivalent for *upaghāta*.
- n.395 According to the Tibetan. The Sanskrit differs: *piṇḍapātaparacittasya bhikṣoḥ sarvā diśo 'pratikūlā bhavanti gamanāya* (Lévi 1932, p. 105).
- n.396 One enters to beg for alms food, i.e., one is confident that one will not break one's vows.
- n.397 According to the Tibetan *gan du 'gro ba*. The Sanskrit reads, "with confidence one instructs (*anūsāsi*) one's disciples" (see Lévi 1932, p. 105).
- n.398 According to the Tibetan. The Sanskrit reads: "one's words will be respected" (Lévi 1932, p. 105: *grāhyaṃ cāsyā vaco bhavati*).
- n.399 According to the Tibetan. The Sanskrit does not contain this sentence but instead reads, "these are the ten kinds of confidence."
- n.400 A, D *to'u de ya*; J, C *to'u da ya*. Pāli *Todeyya*. A rich brahmin from Tudigāma. See DPPN, s.v. "Todeyya." His story is related in the narrative frame of the Sanskrit version of this sūtra (see Kudo 2004, pp. 2–26 and Lévi 1932, pp. 21–29) and in the commentaries on the Pāli *Cūḷakammavibhaṅgasutta* (MN 135) and the *Subhasutta* (DN 10). It is, however, missing from the Tibetan versions. It is the story of the conversion of Śuka. After his death, Taudeya was reborn as a dog in his son's house, where he is identified by the Buddha on one of his visits during his alms round. The Bhagavān calls the barking dog by the name Taudeya, whereupon it runs into the house, jumps onto the bed, and cannot be removed from it. At first, Śuka does not believe the Buddha's assertion that the dog is his deceased father and becomes angry. Later, however, he is convinced when the Buddha makes the dog unbury a treasure in the house, of which no one knew but Taudeya. After being the addressee of the Buddha's teachings on karmic cause and effect on several occasions, Śuka eventually becomes a lay follower.

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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.

Abhidharma Piṭaka

chos mngon pa'i sde snod

ཆོས་མངོན་པའི་སྡེ་སྣོད།

abhidharmapiṭaka

A collection of canonical texts with the purpose of presenting the Buddha's teachings in a precise, systematic, and definitive way, using highly technical and impersonal descriptions and language. There are two traditional definitions of the word *abhi-dharma* depending on the sense of the prefix *abhi-*: (1) [teachings] pertaining to (*abhi-*) the Dharma, and (2) higher or superior (*abhi-*) Dharma. The second definition may point toward the fact that the mature Abhidharma is a body of Buddhist doctrine as well as a body of literature, not a mere reformulation and systematization of the Buddhist sūtras (see also the definition given in Abhidh-k-bh(P), 2, where Vasubandhu seems to employ both definitions in order to distinguish an ultimate and a conventional meaning of the word *abhidharma*). The word *piṭaka* means "basket" but is used in its derived or transferred sense "collection of canonical scriptures." The piṭakas are usually Vinaya, Sūtra, and Abhidharma.

g.2 Abundance of Merit

bsod nams skyes

བསོད་ནམས་སྐྱེས།

punya-prasava

A class of devas belonging to the Pure Abodes (*Śuddhāvāsa*) in the world of form (*rūpadhātu*).

g.3 ācārya

slob dpon

སློབ་དཔོན།

ācārya

See "teacher."

g.4 action

las

ལས།

karman

Any volitional act, whether of body, speech, or mind.

g.5 adopt the life of a mendicant

rab tu byung ba

རབ་དུ་བྱུང་བ།

pravrajyā

See “monastic renunciation.”

g.6 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

The son of Bimbisāra, the ruler of Magadha at the time of the Buddha, he committed patricide, usurped his father’s throne, and entered into a conspiracy with Devadatta to take over the saṅgha. He later repented and became a lay disciple of the Buddha.

g.7 Anāthapiṇḍada

mgon med pa la zas byin

མགོན་མེད་པ་ལ་ཟས་བྱིན།

anāthapiṇḍada

A wealthy merchant of Sāvatti/Śrāvastī who became a follower of the Buddha from early on and an important donor. He bought Prince Jeta’s grove and donated it to the Buddha and the saṅgha. He is perhaps better known under his Pāli name Anāthapiṇḍika.

g.8 anger

khro ba

ཁྲོ་བ།

krodha

One of twenty or twenty-four so-called secondary mental defilements/afflictions (Sanskrit *upakleśa*; Tibetan *nye ba’i nyon mongs*; a subcategory of mental states [Sanskrit *caitasika/caitta*] in Buddhist psychology [Abhidharma]).

g.9 angry

zhe sdang ba · zhe sdang ba’i sems

ཞེ་སྒྲང་བ། · ཞེ་སྒྲང་བའི་སེམས།

praduṣṭa · praduṣṭacitta

g.10 animal realm

dud ‘gro’i skye gnas

དུད་འགྲོའི་སྐྱེ་གནས།

tiryagyoni

g.11 arhat

dgra bcom pa

དག་བཙུག་པ།

arhat

The fourth of the four stages on the path to arhatship (Sanskrit *āryapudgala*) according to the Hīnayāna.

g.12 arrogance

mngon pa'i nga rgyal

མངོན་པའི་ངར་རྒྱལ།

abhimāna

Describes an attitude of excessive pride or hubris.

g.13 ascetic

dge sbyong

དགེ་སྦྱང་།

śramaṇa

See “śramaṇa.”

g.14 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

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

g.15 avadāna

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

A popular genre of Buddhist literature; the Sanskrit has been translated as “heroic action” by Léon Feer. With regard to structure, avadānas are similar to the jātakas, with the difference that the protagonist of an avadāna usually is not the Buddha (with the exception of Kṣemendra’s *Bodhisattvāvadānamālā*). They often present moral tales or illustrations of the law of karma.

g.16 avarice

ser sna

མེར་སྒྲ།

mātsarya

One of one of twenty or twenty-four so-called secondary mental defilements / afflictions.

g.17 Avīci

mnar med

མནའ་མེད།

avīci

The lowest and worst of the major hot hells according Buddhist cosmology.

g.18 Bakula

ba ku la

བ་ཀུ་ལ།

bakula

From a wealthy brahmin family, Bakula is said to have become a monk at the age of eighty and lived to be one hundred and sixty. He is also said to have had two families because as a baby he was swallowed by a large fish, and the family who discovered him alive in the fish’s stomach also claimed him as their child. He is regarded as the Buddha’s foremost pupil in terms of health and longevity. It is also said that he could remember many previous lifetimes and was a pupil of the previous buddhas Padmottara, Vipasyin, and Kāśyapa. In this text, he is said to be the son of the king Dharmayaśas. However, according to Pāli sources, Bakula was the son of a householder of Kosambī; see DPPN, s.v. “Bakula.”

g.19 bases of magic powers

rdzu ’phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་རྒྱུ།

rddhipāda

Four (supernatural) qualities or powers of the mind that help to gain the fruit of the path. They are aspiration (Skt. *chanda*; Tib. 'dun pa), effort (Skt. *vīrya*; Tib. *brtson 'grus*), concentration (lit. “thought, attitude”: Skt. *citta*; Tibetan *bsam pa*), and analysis (Skt. *mīmāṃsā*; Tib. *dpyod pa*).

g.20 Beautiful

gya nom snang gi lha rnam

གྱལ་མཁའ་ལྡན་གྱི་ལྷ་རྣམས།

sudṛśa

The fourth highest class of gods of the Pure Abodes (*Śuddhāvāsa*) in the world of form (*rūpadhātu*); non-returners and those who have mastered the fourth *dhyāna* are reborn in the Pure Abodes.

g.21 Benares

bA rA Na sI · ka shi

བ་རྩ་ན་སྒྲི། · ཀ་ཤི།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśī, and in the Buddha’s time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāva*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.22 benefits

legs pa

ལེགས་པ།

anuśaṃsa

g.23 bhagavān

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

g.24 blessings

phan yon · legs pa

ཕན་ཡོན། · ལེགས་པ།

anuśaṃsa · ānuśaṃsa

g.25 Boundless Radiance

tshad med ’od

ཚད་མེད་འོད།

apramāṇābha

A class of gods in the world of form (*rūpadhātu*).

g.26 Boundless Virtue

tshad med dge ba

ཚད་མེད་དགེ་བ།

apramāṇaśubha

A class of gods in the world of form (*rūpadhātu*).

g.27 brāhmaṇa

bram ze

བླ་མ་ཟེ།

brāhmaṇa

In *The Exposition of Karma*, when not part of a name (e.g., *bram ze to’u de ya*; *bram ze char ’bebs*), this term may designate a Buddhist practitioner (especially when mentioned together with *śramaṇas*) and/or a person worthy of respect and a high social status (i.e., belonging to the brahmin class) independent of their religious affiliation.

g.28 **Brahmā's Ministers**

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

A class of gods in the world of form (*rūpadhātu*).

g.29 **Brahmā's Retinue**

tshangs rigs

ཚངས་རིགས།

brahmakāyika

The lowest class of gods in the world of form (*rūpadhātu*).

g.30 **brahmin**

bram ze

བྲམ་ཟེ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.31 **Cakravartisūtra**

'khor los sgyur ba'i mdo

འཁོར་ལོས་སྐུར་བའི་མདོ།

cakravartisūtra

No extant Sanskrit text of this sūtra has as yet been identified (see Kudo 2004, p. 263, n. 37).

g.32 **Cloudless**

sprin med kyi lha rnam

སྤྲིན་མེད་ཀྱི་ལྷ་རྣམས།

anabhraka

A class of gods in the world of form (*rūpadhātu*).

g.33 **confidence**

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

Refers to the imperturbable self-confidence and certainty, based on first-hand experience, first-hand knowledge, expert skill, and maturity, of buddhas, bodhisattvas, or arhats in four areas: (1) the confidence of being perfectly enlightened as to all dharmas, (2) the confidence of knowledge that all impurities are destroyed for oneself, (3) the confidence of having described precisely and correctly the obstructive conditions (to religious life), and (4) the confidence of the correctness of the way toward liberation. While this reflects the meaning of the Sanskrit and the Pāli term, the Tibetan interpretation of this term is “fearlessness.”

g.34 confusion

gti mug

གྲིམུག

moha

One of the three mental “poisons” (Skt. *triviṣa*) and one of six fundamental afflictions (Tib. *rtsa nyon*; Skt. *mūlakleśa*).

g.35 conscience

ngo tsha

ངོ་ཚ།

hrī

One of the eleven virtuous mental factors (Tib. *sems byung dge ba*; Skt. *kuśalacaitta*), a subgroup of the mental states or factors associated with the mind (Skt. *caitasika, caitta*), according to the Abhidharma. According to Vasubandhu (in his *Pañcaskandhaka*), *ngo tsha* (“scruples, conscience”) is different from *khrel* or *khrel yod* (“embarrassment” or “shame”; here “decorum”) in that it is independent of others’ judgment of one’s behavior, and solely internal in that it contradicts one’s internalized values and one’s inner moral compass. See “decorum.”

g.36 contaminant

zag pa

ཟག་པ།

āsrava · āśrava

Mental contaminants or “outflows” that negatively influence interaction with the external world; they are (1) the contaminant of sensuality (*kāmāsrava*), (2) the contaminant of existence (*bhavāsrava*), (3) the contaminant of ignorance (*avidyāsrava*), and (4) the contaminant of views (*dṛṣṭyāsrava*).

- g.37 cosmic age
bskal pa
 བསྐལ་པ།
kalpa
 The timespan in which a world system or universe evolves and dissolves again according to Buddhist cosmology; a complete cosmic cycle.
- g.38 covetousness
chags sems
 ཆགས་སེམས།
abhidhyā
 One of the ten nonvirtuous actions.
- g.39 craving
'dod chags
 འདོད་ཆགས།
rāga
 See “desire.”
- g.40 decorum
khrel yod
 རྩེལ་ཡོད།
apatrāpya
 One of the eleven virtuous mental factors (Tib. *sems byung dge ba*; Skt. *kuśalacaitta*), a subgroup of the mental states or factors associated with the mind (Skt. *caitasika, caitta*), according to the Abhidharma. According to Vasubandhu (in his *Pañcaskandhaka*), *khrel* or *khrel yod* (usually rendered “embarrassment” or “shame”) is different from *ngo tsha* (“conscience”) in that it is dependent on others’ judgment of one’s behavior and not solely internal. See “conscience.”
- g.41 deed
sug las
 སྤྱུག་ལས།
karman
 See n.114.
- g.42 Delightful Appearance

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

The third highest class of gods of the Pure Abodes (*Śuddhāvāsa*) in the world of form (*rūpadhātu*); non-returners and those who have mastered the fourth *dhyāna* are reborn in the Pure Abodes.

g.43 delusion

gti mug

གཏི་མུག

moha

See “confusion.”

g.44 desire

’dod chags · ’dod pa

འདོད་ཆགས། · འདོད་པ།

lobha

One of the three mental “poisons” (Skt. *triviṣa*) and one of six fundamental afflictions (Tib. *rtsa nyon*; Skt. *mūlakleśa*).

g.45 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of *saṃsāra* among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the material and immaterial realms). While rebirth among the devas is considered favorable, it is

ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.46 deva belonging to the formless realm

gzugs med pa'i kham na spyod pa

གཞུགས་མེད་པའི་ཁམས་ན་སྟོད་པ།

ārūpyāvacara · ārūpyadhātva vacara

g.47 deva belonging to the realm of form

gzugs kyi kham na spyod pa

གཞུགས་ཀྱི་ཁམས་ན་སྟོད་པ།

rūpāvacara · rūpadhātva vacara

g.48 deva belonging to the realm of sensuous desire

'dod pa'i kham na spyod pa'i lha

འདོད་པའི་ཁམས་ན་སྟོད་པའི་ལྷ།

kāmāvacaradeva · kāmadhātva vacaradeva

g.49 Devadatta

lhas byin · lhas sbyin

ལྷས་བྱིན། · ལྷས་སྟོན།

devadatta

The historical Buddha's cousin and the brother of Ānanda, he became notorious through his schemes to become the Buddha's successor, which the Buddha vehemently declined, and through his splitting of the saṅgha (*saṅgha-bheda*).

g.50 devas belonging to the retinue of the Four Great Kings

rgyal chen bzhi'i ris kyi lha rnam

རྒྱལ་ཆེན་བཞིའི་རིས་ཀྱི་ལྷ་རྣམས།

cāturmahārājika

Devas belonging to the realm of the four guardian kings at the base of Mount Meru, each the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east, Virūpākṣa in the west, and Virūḍhaka in the south.

g.51 Devāvataraṇa

lha 'ongs pa

ལྷ་འོངས་པ།

devāvataraṇa · devāvatāra

The Sanskrit compound means “descent from the realm of the devas” and refers to the Buddha’s return to earth from the Heaven of the Thirty-Three, where he had taught the Abhidharma to his mother during a monsoon retreat. Here it is a toponym for the city or country of Sāṃkāśya, where this event is said to have taken place (see Edgerton, BHSD, s.v. “Sāṃkāśya”).

g.52 Dharma reciter

chos smra ba

ཆོས་སྒྲ་བ།

dharmabhāṇaka

Special groups of monks in early Indian Buddhism who learned different collections of the Basket of the Sūtras (*Sūtrapiṭaka*) by heart and thus secured its (accurate) transmission.

g.53 Dharmayaśas

rgyal po chos grags

རྒྱལ་པོ་ཆོས་གྲགས།

dharmayaśas

A king, the father of Bakula.

g.54 eight precepts

khriṃs brgyad

ཁྱིམས་བརྒྱད།

aṣṭāṅga-samanvāgataṃ poṣadham

A fortnightly (on the new and full moon–day, respectively) observance for Buddhist lay people. For one day, one vows not to kill, steal, engage in sexual activity, lie, use intoxicants, eat after noon, wear ornaments or take part in entertainment, and sleep on high beds. (More standard terms are Skt.

aṣṭāṅga-samanvāgataṃ upavāsam; Tib. bsnyen gnas yan lag brgyad.)

g.55 enmity

’khon du ’dzin pa

འཁོན་དུ་འཛིན་པ།

upanāha

As a technical term of Buddhist psychology, it is one of the twenty-four or twenty so-called secondary mental defilements /afflictions (*upakleśa*). It refers to the mental act of holding a lasting, persisting grudge, being vindictive, and so forth.

g.56 envy
phrag dog
ཕྱག་རྟོག
īrṣyā

One of one of twenty or twenty-four so-called secondary mental defilements /afflictions (Skt. *upakleśa*; Tibetan *nye ba'i nyon mongs*).

g.57 eon of the universe's dissolution
rnam par 'jig pa'i tshe
རྣམ་པར་འཇིག་པའི་ཚེ།
mahāsaṃvartakalpa

Third of the four phases of the evolution (creation and destruction) of a universe according to Buddhist cosmology.

g.58 evil actions that bring immediate retribution
mtshams med pa'i las
མཚམས་མེད་པའི་ལས།
ānantarya · ānantaryakarman

Sanskrit *ānantarya* here is a shorthand for *pañcānantaryāṇi karmāṇi*. These are five grave sins that lead one to fall immediately into the Avīci hell after death due to their severity: killing one's mother, father, or an arhat; causing dissension in the saṅgha; and deliberately causing a Tathāgata's blood to flow. But the exact number of items varies in different lists from two to three to five (see BHSD, s.v. "ānantarya").

g.59 five objects of sensual pleasures
'dod pa'i yon tan lnga
འདོད་པའི་ཡོན་ཏན་ལྔ།
pañcakāmaḡuṇa

These are the five (pleasant) objects of the senses, namely, forms (Sanskrit *rūpa*), sounds (Sanskrit *śabda*), smells (Sanskrit *gandha*), tastes (Sanskrit *rasa*), and tangibles (Sanskrit *sparśa / spraṣṭavya*). In some Buddhist texts, they can

specifically designate the enjoyment of dance, song, (vocal?) music, instrumental music, and, literally, “women” or sexual partners (Skt. *nāṭyaṃ gītaṃ vāditaṃ tūryaṃ striyaḥ*).

g.60 five precepts

bslab pa lnga

བསྐྱེད་པ་ལྔ།

pañcaśikṣāpada

Five basic rules of conduct for all Buddhists (= Skt. *pañcaśīla*): abstaining from (1) killing, (2) stealing, (3) sexual misconduct, (4) false speech, and (5) intoxicants (alcohol).

g.61 four attainments of the formless states

gzugs med pa'i snyoms par 'jug pa bzhi

གཞུགས་མེད་པའི་སྟོང་མ་པར་འཇུག་པ་བཞི།

caturārūpyasamāpatti

The four attainments of the formless states are gradually refined and ever more abstract states of consciousness that can be achieved through intensive meditation and ultimately lead to an experience of emptiness that is free from subject-object differentiation. The names of the four attainments are (1) the Sphere of Infinity of Space, (2) the Sphere of Infinity of Consciousness, (3) the Sphere of Nothingness, and (4) the Sphere of Neither Perception nor Nonperception.

g.62 full ordination

bsnyen pa rdzogs pa

བསྐྱེད་པ་རྫོགས་པ།

upasampadā

The ceremony of full or higher ordination by which a novice (*śrāmaṇera*) or a female postulant (*śikṣamāṇā*) is confirmed as a fully ordained member of the order of nuns or monks (see Buswell and Lopez 2014, s.v. “upasampadā”).

g.63 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

The family name of the historical Buddha Śākyamuni.

g.64 ghost

yi dags

ཡི་དགས།

preta

The Sanskrit *preta* literally means “departed” and generally refers to the spirits of the dead. More specifically in Buddhism, it refers to a class of sentient beings belonging to the lower or “bad/unfortunate rebirth destinies” (Skt. *apāya*); see also “realm of ghosts.” See also [n.119](#).

g.65 glory, praise, renown, and good reputation

grags pa dang brjod pa dang sgra dang tshigs su bcad pa

གྲགས་པ་དང་བརྗོད་པ་དང་སྒྲ་དང་ཚིགས་སུ་བཅད་པ།

yaśo-varṇa-śabda-śloka

See “glory, renown, and good reputation.”

g.66 glory, renown, and good reputation

grags pa dang sgra dang tshigs su bcad pa

གྲགས་པ་དང་སྒྲ་དང་ཚིགས་སུ་བཅད་པ།

yaśo-śabda-śloka

A stock phrase in (Buddhist) Sanskrit texts, each word of which carries a specialized meaning. There are other variants of this phrase in *The Exposition of Karma*, e.g., “glory, praise, renown, and good reputation” (*grags pa dang brjod pa dang sgra dang tshigs su bcad pa*).

g.67 Golden Island

gser gnas

གསེར་གནས།

suvarṇabhūmi

According to some this may be an ancient name for the island of Sumatra. There has been a long debate about this toponym and which country or region in South or Southeast Asia it refers to, but so far no scholarly consensus has been reached.

g.68 Gopaka

khye’u grags pa

ཁྱེ་གྲགས་པ།

gopaka

g.69 Great Brahmās

tshangs chen

ཚངས་ཆེན།

mahābrahmā

A class of gods in the world of form (*rūpadhātu*).

g.70 Great Fruit

'bras bu che ba'i lha rnam

འབྲས་བུ་ཆེ་བའི་ལྷ་རྣམས།

vṛhatphala

A class of gods in the world of form (*rūpadhātu*).

g.71 harsh speech

ngag rtsub pa · ngag rtsub po · tshig rtsub po

ངག་རྩུབ་པ། · ངག་རྩུབ་པོ། · ཚིག་རྩུབ་པོ།

paruṣavacana · pārūṣyavāda

One of the ten nonvirtuous actions.

g.72 hatred

zhe sdang

ཞེ་སྡང་།

dveṣa

One of the three mental “poisons” (Skt. *triviṣa*) and one of six fundamental afflictions (Tib. *rtsa nyon*; Skt. *mūlakleśa*).

g.73 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

See “saṅgha of hearers.”

g.74 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The heaven of a class of gods of the world of sensuous desire (*kāmadhātu*); the gods here have the power to magically create whatever objects they desire.

g.75 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

The heaven of a class of devas of the world of sensuous desire (*kāmadhātu*); bodhisattvas reside in this heaven before their last rebirth in the world of humans.

g.76 Heaven of Mastery over Others' Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The heaven of the highest class of gods of the world of sensuous desire (*kāmadhātu*); the gods here possess the ability to control the magical creations of others.

g.77 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་རྩ་གསུམ།

trāyastriṃśa

The heaven of a class of devas of the world of sensuous desire (*kāmadhātu*), ruled by Śakra/Indra.

g.78 heirs of their actions

las kyi skal ba la spyod pa

ལས་གྱི་སྐལ་བ་ལ་སྟོན་པ།

karmadāyāda

g.79 hell

sems can dmyal ba

སེམས་ཅན་དཔྱལ་བ།

naraka

One of the five or six classes of sentient beings, engendered by anger and powerful negative actions. They are dominated by great suffering and said to dwell in eight different hells with specific characteristics. For the different

lifespans of the Buddhist hells and short descriptions of the individual actions leading to rebirth therein, see *The Limits of Life* (*Āyuhparyanta*, Toh 307).

g.80 hostile
zhe sdang ba
ཞེ་སྤང་བ།
praduṣṭa

g.81 householder
khyim pa
ཁྱིམ་པ།
gr̥hastha

Householders are “stay-at-home” (*gr̥hastha*) Buddhist practitioners and meditators who have not completely given up worldly life, in contrast to those who have “gone forth” (*pravrajita*), i.e., originally itinerant, celibate ascetics, and monks and nuns.

g.82 idle talk
tshig kyal pa · tshig kyal par smra ba
ཚིག་ཀྱལ་པ། · ཚིག་ཀྱལ་པར་སྒྲུབ།
saṃbhinnapralāpa
One of the ten nonvirtuous actions.

g.83 improper gift
tshul dang mi 'dra ba'i sbyin pa
ཚུལ་དང་མི་འདྲ་བའི་སྤྱིན་པ།
akalpikapradāna

g.84 Indra
brgya byin
བརྒྱ་བྱིན།
śakra

The king of the gods (Skt. *devānām indrah*) of the Heaven of the Thirty-Three on the summit of Mount Meru.

g.85 ingratitude
drin du mi gzo ba

འཀྲའ་ཉི་མཱ་

akṛtajñatā

g.86 island of Sri Lanka

sing g+ha la'i gling

སིང་གླ་ལའི་གླིང་།

siṃhaladvīpa

g.87 Jambu continent

'dzam bu'i gling

འཛམ་བླུའི་གླིང་།

jambudvīpa

The southern continent according to Buddhist cosmology, where humans live.

g.88 Jaṅghākāśyapa

'dzang ga ka shas

འཛང་ག་ཀ་ཤས།

jaṅghākāśyapa

The identity of this person is unknown. In Benares he offered a meal to a pratyekabuddha, but only after the appropriate mealtime had passed; due to that, when he became a noble person himself, he arrived too late to obtain any food during the morning alms round.

g.89 kalaviṅka bird

ka la ping ka

ཀ་ལ་པིང་ཀ་

kalaviṅka

Name for the sparrow and/or the Indian cuckoo; said to have a very sweet voice.

g.90 Kālikasūtra

nag po yod pa'i mdo

ནག་པོ་ཡོད་པའི་མདོ།

kālikasūtra

No Sanskrit sūtra with this title is known. The title may correspond with the name Kālaka or Kokālika, a partisan of Devadatta (see AN X.87); see Kudo 2004, p. 229, n. 2.

g.91 Kālodāyin

nag po 'char ldan

ནག་པོ་འཆར་ལྷན།

kālodāyin

According to the Pāli tradition, he was the the son of King Śuddhodana's family priest or minister (*purohita*) and was a playmate of the young Siddhārtha in their early childhood. As a counselor to Śuddhodana, he was sent by the Buddha's father to invite the recently enlightened son to pay a visit to his former home.

g.92 Kanakamuni

gser thub

གསེར་བུབ།

kanakamuni

The second buddha of the Bhadrakalpa or Fortunate Eon and the fourth of the buddhas of antiquity (Skt. *saptatathāgata*). Pāli Koṇāgamana.

g.93 Karmaśa

ka ra ma sha

ཀ་ར་མ་ཤ།

karmaśa

An arhat.

g.94 Kaśmīra

kas mar+ya

ཀས་མར།

kāśmīr

g.95 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa

The third buddha of the Bhadrakalpa or Fortunate Eon and the sixth of the seven buddhas of antiquity (Skt. *saptatathāgata*).

g.96 killing
srog gcod pa

སྲོག་གཅོད་པ།

prāṇātipāta

One of the ten nonvirtuous actions.

g.97 kleśa
nyon mongs pa

ཉོན་མོངས་པ།

kleśa

In Classical Sanskrit, *kleśa* means “pain,” “torment,” or “affliction.” As a technical term in Buddhist Sanskrit the word takes on the specialized meanings “impurity” or “depravity” which refers to a number of negative qualities of the mind that contribute to sentient beings’ continued existence in saṃsāra. The basic three kleśas are ignorance, attachment, and aversion.

g.98 Kokālika
dus min

དུས་མིན།

kokālika

A Buddhist monk who sided with Devadatta and defended him whenever the latter’s schemes were being exposed.

g.99 Krakucchanda
log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

The first of the four buddhas who have appeared in this present Fortunate Eon or Bhadrakalpa, the Buddha Śākyamuni being the fourth. Or Krakucchanda is the twenty-fifth in the list of the twenty-nine and fourth in the list of the seven Buddhas of antiquity (Skt. *saptatathāgata*). Another Tibetan name is *’khor ba ’jig*.

g.100 Limited Radiance
’od chung

འོད་ཅུང་།

parittābha

A class of gods in the world of form (*rūpadhātu*).

g.101 Limited Virtue

dge chung gi lha rnam

དགེ་ཚུང་གི་ལྷ་རྣམས།

parittaśubha

A class of gods in the world of form (*rūpadhātu*).

g.102 Luminous Radiance

'od gsal

འོད་གསལ།

ābhāsvara

A class of gods in the world of form (*rūpadhātu*).

g.103 lying

brdzun du smra ba · brdzun smra ba

བརྩུན་དུ་སྒྲ་བ། · བརྩུན་སྒྲ་བ།

mṛṣāvāda

One of the ten nonvirtuous actions.

g.104 Magadha

ma ga dhA

མ་ག་ཏྲ།

magadha

One (the largest) of the sixteen states (Skt./Pāli *mahājanapada*) in ancient India from the sixth to the third century BCE.

g.105 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

One of the Buddha's prominent disciples, said to have been foremost in ascetic practices (Skt. *dhūtaguṇa*).

g.106 Mahakośalī

ko sa li

ཀོ་ས་ལི།

mahākośalī

g.107 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བྱ་ཆེན་པོ།

mahāmaudgalyāyana

One of the two chief disciples of the historical Buddha.

g.108 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.109 Maitrāyājña

byams pa mchod sbyin

བྱམས་པ་མཆོད་སྤྱིན།

maitrāyājña

Maitrāyājña seems to be an alternative name of Maitrakanyaka, the protagonist of the *Maitrakanyakāvadāna* (*Divyāvadāna* no. 38). The story told here is a retelling of the *Maitrakanyakāvadāna*.

g.110 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in Tuṣita heaven, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the

teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma. *Maitreya* literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.111 major and minor physical marks

lus mtshan dang dpe byad

ལུས་མཚན་དང་དཔེ་བྱད།

lakṣaṇānuvyañjana

The thirty-two major and the eighty minor distinctive physical attributes of a buddha or a superior being.

g.112 malice

gnod sems

གནོད་སེམས།

vyāpāda

One of the ten nonvirtuous actions.

g.113 Māndhātār

man da ta · man ta

མན་ད་ཏ། · མན་ཏ།

māndhātār

A mythical king of the distant past.

g.114 Māra

bdud

བདུད།

māra

The personification of evil and temptation in Buddhism; a powerful deity in the realm of sensuous desire who tried to prevent Gautama, the Buddha, from reaching awakening under the Bodhi tree but failed.

g.115 materialists

'jig rten rgyang pan pa

འཇིག་རྟེན་གྱི་པ་

lokāyata

A philosophical school founded by the legendary Br̥haspati and headed by Ajita Keśakambalin at the time of the historical Buddha. The school taught that all phenomena in the universe are produced by the five main elements—earth, water, fire, wind, and space—and that all events occur randomly through the interaction of the elements’ properties. The highest goal in life can thus only be the maximization of sensual pleasure; since no human action can influence the course of nature, striving for virtuous behavior and better rebirth is denied as fruitless. See also Jamgön Kongtrül’s *Light of the Sun*, folios 3.a–3.b.

g.116 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བྱུ་

maudgalyāyana

See “Mahāmaudgalyāyana.”

g.117 mendicant

dge slong

དགེ་སློང་།

bhikṣu

In early Buddhism, when Buddhist monks were not yet permanently living in monasteries, the term designated an itinerant Buddhist monk living on alms.

g.118 monastery

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra

In the ancient Indian context, a vihāra was originally a place where the wandering *vihārin* monks would stay during the monsoon only; these later developed into permanent domiciles for monks. The Tibetan term *gtsug lag khang* refers to the house or temple where the sacred texts are kept and studied (see “treatise”).

g.119 monastic renunciation

rab tu byung ba

འགྲོ་བུ་བྱུང་བ།

pravrajyā

The act of “going forth from household life into homelessness,” i.e., becoming a (mendicant) Buddhist monk.

g.120 monk

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

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

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 vows as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 263 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.121 monk

rab tu byung ba

འགྲོ་བུ་བྱུང་བ།

pravrajita

Literally “one who has gone forth (from household life to homelessness)”; a Buddhist mendicant.

g.122 myrobalan fruit

a ru ra

ཨ་རུ་ར།

harītakī

A plant native to the Indian Subcontinent, West Yunnan, and Indo-China that is believed to possess extraordinary healing properties and contribute to longevity. It is also believed to be very conducive to meditation practice. The Medicine Buddha is often depicted with a fruit or sprig of this plant. Here, the so-called yellow myrobalan fruit, *Terminalia chebula* Retz., is specified. See Meulenbeld 1974, s.v. “harītakī.”

g.123 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

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

g.124 Nanda

dga' bo

དགའ་བོ།

nanda

A king of a nāga clan.

g.125 Nandikasūtra

dga' bo'i mdo

དགའ་བོའི་མདོ།

nandikasūtra

This sūtra does not seem to have survived in its original (we possess only the Tibetan translation under the title *'phags pa dga' ba can gyi mdo* (Toh 334). For a French translation, see Feer 1883, pp. 243–49.

g.126 nihilist

med par smra ba

མེདཔར་སྐྱབ་བ།

nāstikyavādin

In Buddhist terms, a view or outlook that rejects the validity or truth of the law of karma and rebirth (see “wrong view of nihilism”).

g.127 noble one

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:

The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing.

g.128 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third of the four stages on the path to arhatship (Skt. *āryapudgala*) according to the Hīnayāna.

g.129 None Greater

mi che ba'i lha rnam

མི་ཆེ་བའི་ལྷ་རྣམས།

avṛha

The lowest of the five classes of the gods that constitute the Pure Abodes (*Śuddhāvāsa*) in the world of form.

g.130 novitiate

rab tu 'byung ba

རབ་དུ་འབྱུང་བ།

pravrajyā

The so-called lower ordination to become a novice in the ordained Buddhist saṅgha; during the novitiate, aspirants observe ten precepts (for Theravādins and others) or thirty-six precepts (for Mūlasarvāstivādins) for a certain time before becoming fully ordained (Skt. *upasampadā*).

g.131 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

The second of the four stages on the path to arhatship (Sanskrit *āryapudgala*) according to the Hīnayāna.

g.132 ordinary person

so so'i skye bo

སོ་སོ་ལྷན་པོ།

prthagjana

In the Buddhist taxonomy of persons, someone who has not reached any of the four stages of the path (stream enterer, once-returner, non-returner, or arhat) and is still bound by the ten fetters (*saṃyojana*) that bind one to saṃsāra and who is thus contrasted with those four stages.

g.133 owners of their own actions

bdag gi las las su gyur pa

བདག་གི་ལས་ལས་སུ་གྱུར་པ།

karmasvaka

g.134 parinirvāṇa

mya ngan las 'da' ba

མྱ་ངན་ལས་འདའ་བ།

parinirvāṇa

Definition from the 84000 Glossary of Terms:

The final or complete nirvāṇa, which occurs when an arhat or a buddha passes away. It implies the non-residual nirvāṇa where the aggregates have also been consumed within emptiness. (*Provisional 84000 definition. New definition forthcoming.*)

g.135 Peak of Existence

srid rtse

སྤྱི་རྩེ།

bhavāgra

srid pa'i rtse mo refers to the Sphere of Neither Perception nor Nonperception, the highest possible form of existence in *saṃsāra*.

g.136 Peerless

'og min

འོག་མིན།

akaniṣṭha

The highest class of gods of the Pure Abodes (*Śuddhāvāsa*) in the world of form (*rūpadhātu*); non-returners and those who have mastered the fourth *dhyāna* are reborn in the Pure Abodes.

g.137 Perfect Virtue

dge rgyas kyi lha rnam

དགེ་རྒྱས་ཀྱི་ལྷ་རྣམས།

śubhakṛtsna

A class of gods in the world of form (*rūpadhātu*).

g.138 practices the dog vow

bya'i brtul zhugs can

བྱའི་བརྟུལ་བྱུགས་ཅན།

kukkuravratika

The Tibetan reads “bird vow,” but most probably the “dog vow” is intended. See also [n.105](#)

g.139 practices the ox vow

ba lang gi brtul zhugs can

བ་ལང་གི་བརྟུལ་བྱུགས་ཅན།

govratika

An ascetic (Skt. *śramaṇa*) takes up a practice by which they imitate the behavior of an ox/a cow in the hope that, by adhering to this form of penance and discipline, they will gain heaven after death. However, in the *Kukkuravratikasutta* (MN 57), the Buddha explains that when this practice goes well, the result will be rebirth among dogs, and when it fails, rebirth in hell; together with the “dog vow” (*kukkuravratika*), this ascetic or penance practice was seemingly well known at the time of the historical Buddha.

g.140 praise

brjod pa

བརྗོད་པ།

varṇa

g.141 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

An arhat/arhantī who reaches spiritual awakening through their own effort and facilitated by the immense stock of merit accumulated in former lives, without the help of the teachings of a Buddha in their last life.

g.142 preceptor

mkhan po

མཁན་པོ།

upādhyāya

A sponsor of young novices and monks, they must be at least ten years standing in the saṅgha. They confer ordination, teach, and provide their pupil with all the necessary requisites. See also “teacher” (*ācārya*).

g.143 pride

nga rgyal

ངར་རྒྱལ།

māna

g.144 pride of identification with a self

nga'o zhes pa'i nga rgyal

ངའོ་ཞེས་པའི་ངར་རྒྱལ།

asmimāna

See [n.125](#).

g.145 pride of inferiority

chung ba'i nga rgyal

ཆུང་བའི་ངར་རྒྱལ།

ūnamāna

See [n.126](#).

g.146 Prince Jeta's grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana

A grove that was bought by the Buddha's wealthy follower and supporter Anāthapiṇḍada from a prince named Jeta and donated to the Buddha and his saṅgha (the story of the purchase and the events leading to it is told in the Cullavagga of the Pāli Vinaya).

g.147 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁམ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.148 Rāṣṭrapāla

pho brang 'khor skyong

ཕོ་བྲང་འཁོར་སྐྱོང་།

rāṣṭrapāla

The standardized name in Tibetan according to the Mvy (Sakaki 1361) is *yul 'khor skyong*. In the Pāli texts, Raṭṭhapāla is famous for having forced his parents to consent to his becoming a Buddhist monk by going on a hunger strike.

g.149 Rauruka

'o dod can

འོ་དོད་ཅན།

rauruka

According to Pāli sources (DN 19: *Mahāgovindasutta*), Roruka was the capital of Sovīra, reigned over by King Bharata, who was the Bodhisatta in a former birth.

g.150 realm of ghosts

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

One of the five (or six) rebirth destinies corresponding to the unfortunate realms of rebirth. According to Indian Buddhist sources, Yama, as the lord of death, presides over the realm of the (hungry) ghosts (Skt. *preta*), but Yama himself is considered to belong to the divinity class of beings (Skt. *deva*); his messengers are said to be birth, old age, sickness, and punishment, sent by him to remind us of the law of karma and to live virtuous lives. This term is also the name of the Vedic afterlife inhabited by the ancestors (*pitr*).

g.151 realm of the asuras

lha ma yin gyi 'jig rten

ལྷ་མ་ཡིན་གྱི་རིམ་རྒྱུ་རྟེན།

asuraloka

The Sanskrit and Pāli *asura* literally means “non-god” and is often translated as “demigod” or “titan.” A class of beings that rank between gods and humans, the asuras were expelled from their original home in the god realms due to their chronic jealousy; now they wage constant war with the gods in the hope of regaining their old home.

g.152 resentment

'chab pa

འཚབ་པ།

mrakṣa

One of twenty or twenty-four so-called secondary mental defilements / afflictions, it is the jealous disparagement of others' qualities.

g.153 ridicule

phyas byed pa

ཕྱམ་བྱེད་པ།

avahasana

g.154 roots of demerit

mi dge ba'i rtsa ba

མི་དགེ་བའི་རྩ་བ།

akuśalamūla

See “roots of nonvirtue.”

g.155 roots of merit

dge ba'i rtsa ba

དགེ་བའི་རྩ་བ།

kuśalamūla

See “roots of virtue.”

g.156 roots of nonvirtue

mi dge ba'i rtsa ba

མི་དགེ་བའི་རྩ་བ།

akuśalamūla

The opposite of the “roots of virtue.”

g.157 roots of virtue

dge ba'i rtsa ba

དགེ་བའི་རྩ་བ།

kuśalamūla

In most contexts designates the three roots of good, i.e., virtuous, states of mind: the opposites of the three mental “poisons” of greed (*lobha*), hatred (*dveṣa*), and confusion (*moha*). Edgerton (BHSD, s.v. “kuśalamūla”) translates *kuśalamūla* as “the root(s) of merit.” See 1.18. For a different list of three roots of virtue, see *Dharmasaṃgraha* (Müller and Wenzel 1885, no. 15).

g.158 Rose-Apple continent

'dzam bu'i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

See “Jambu continent.”

g.159 saṅgha of hearers

nyan thos kyi dge 'dun

ཉན་ཐོས་ཀྱི་དགེ་འདུན།

śrāvakaśaṅgha

A term for the original disciples of the Buddha, those who received teachings directly from the historical Buddha himself.

g.160 Sarvārthasiddha

don thams cad grub pa

དོན་ཐམས་ཅད་གྲུབ་པ།

sarvārthasiddha

Name the buddha Śākyamuni in the *Lalitavistara* (*The Play in Full*, Toh 95); he is the fourth Buddha of the Fortunate Eon or Bhadrakalpa and the seventh of the seven buddhas of antiquity (Skt. *saptatathāgata*).

g.161 Śatavarga-āgama Karmavibhaṅgasūtra

brgya bsdus pa'i mdo

བརྒྱ་བསྟུས་པའི་མདོ།

śatavargāgamakarmavibhaṅgasūtra

As the Sanskrit title indicates, the *brgya bsdus pa'i mdo* may refer to another, so far unknown, *Karmavibhaṅgasūtra* and not, as has also been suggested, to the (lost) Sanskrit Saṃyukta-Āgama (see Kudo 2004, p. 283, n. 56). The Tibetan title means *The Scripture in One Hundred Sections*, and the Tibetan *Exposition of Karma* translated here does indeed consist of 101 paragraphs.

g.162 sexual misconduct

'dod pa la log par g.yem pa · dod pas log par g.yem pa

འདྲོད་པ་ལ་ལོག་པར་གཡེམ་པ། · དྲོད་པས་ལོག་པར་གཡེམ་པ།

kāmamithyācāra

One of the ten nonvirtuous actions.

g.163 Siṃhajātaka

seng ge'i skyes pa'i rabs las

སེང་གེའི་སྟེན་པའི་རབས་ལས།

siṃhajātaka

This source is so far unidentified. The illustrative story in the *Karmavibhaṅga* is not found in the known texts bearing the same title: the Pāli collection of the Buddha's former birth stories (*jātakas*) contains a *Sīhajātaka* (no. 157), and Haribhaṭṭa's *Jātakamālā* contains a *Siṃhajātaka* (no. 32) (see Hahn 2007).

g.164 Sindhu

sin du

སིན་དུ།

sindhu

Another name for the river Indus and for the land along the river together with its inhabitants.

g.165 slander

phra ma · phra ba zer ba

ཐུ་མ། ་ ཐུ་བ་ཟེར་བ།

piśunavacana · piśunyaṅvāda

One of the ten nonvirtuous actions.

g.166 Śoṇottara

sho no ta ra

ཤོ་ནོ་ར།

śoṇottara · śroṇottara

A noble one who in a former life gave a ball of cow dung mixed with cowhage to a pratyekabuddha for his bath.

g.167 Sorrowless

mi gdung ba'i lha rnam

མི་གདུང་བའི་ལྷ་རྣམས།

atapa

The second-highest class of gods of the Pure Abodes (*Śuddhāvāsa*) in the world of form (*rūpadhātu*); non-returners and those who have mastered the fourth *dhyāna* are reborn in the Pure Abodes.

g.168 speaking with hostility

ser sna che ba

ཤེར་སྤྲོ་ཆེ་བ།

matsarivāda

g.169 sphere of infinity of consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྤྱི་མཆེད།

vijñānānantyāyatana

One of the four attainments of the formless states. Also a class of gods in the formless realm (*ārūpyadhātu*). In this realm, there is no body, only mind; it is the result of accomplishing the formless meditative absorptions (*ārūpyasamāpatti*).

g.170 sphere of infinity of space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྤྱི་མཆེད།

ākāśānantyāyatana

One of the four attainments of the formless states. Also a class of devas in the formless realm (*ārūpyadhātu*). In this realm there is no body in this world, only mind; it is the result of accomplishing the formless meditative absorptions (*ārūpyasamāpatti*).

g.171 sphere of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྒྲེ་མཆེད།

naivasaṃjñānāsaṃjñāyatana

One of the four attainments of the formless states and the highest class of devas in the formless realm (*ārūpyadhātu*); also called Peak of Existence (*Bhavāgṛa*).

g.172 sphere of nothingness

ci yang med pa'i skye mched · chung zad med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྒྲེ་མཆེད། · རྩུང་བཟད་མེད་པའི་སྒྲེ་མཆེད།

ākīñcanyāyatana

The third of the four attainments of the formless states. Also a class of devas in the formless realm (*ārūpyadhātu*); there is no body in this world, only mind. Rebirth there results from accomplishing the formless meditative absorptions (*ārūpyasamāpatti*).

g.173 spite

'tshig pa

འཚོག་པ།

pradāśa · pradāsa · paridāgha

One of twenty or twenty-four so-called secondary mental defilements / afflictions (*upakleśa*), the basis of which seems to be feelings of jealousy and anger. Edgerton translates *pradāsa* as “envious rivalry” (BSHD, s.v. “pradāsa”). In Pāli commentaries it is defined as “yugaggāha [imperiousness], grasping after preëminence for oneself over others, [...] primarily, concealment of the good qualities of others, jealous disparagement, nasty disposition, ill-will” (BHSD, s.v. “mrakṣa”).

g.174 śramaṇa

dge sbyong

དག་སྦྱང་།

śramaṇa

The Sanskrit literally means “one who strives” and refers to a Hindu, Jain, or Buddhist ascetic. Many different folk etymologies of the term exist (see Karashima 2016). In early Indic Buddhist texts, *śramaṇa* / *samaṇa* is often paired, i.e., compounded, with *brāhmaṇa* (see for example 1.25: *dge sbyong ngam bram ze*). Due to a reference in Patañjali’s commentary on Pāṇini’s grammar, *śramaṇas* and *brāhmaṇas* are believed to have been two hostile groups in ancient India (see, e.g., Laddu 1991, p. 719). Others, however, have argued on the basis of evidence from the Pāli canon that the compound *samaṇa-brāhmaṇa* was used as a fixed expression that did not always refer to (actual) brahmins and *śramaṇas* as specific groups (see Bronkhorst, “A Note on Śramaṇas and Brāhmaṇas”).

g.175 Śrāmaṇyaphalasūtra

dge sbyong gi 'bras bu'i mdo

དགེ་སྤྱོད་གི་འབྲས་བུའི་མདོ།

śrāmaṇyaphalasūtra

No complete Sanskrit version of this sūtra is known (see Kudo 2004, p. 250, n. 22, for a summary of extant versions of this sūtra and further readings).

g.176 Śrāvastī

mnyan du yod pa

མཉམས་དུ་ཡོད་པ།

śrāvastī

The capital of the ancient Indian kingdom of Kośala, it has been identified with present-day Sāhet Māhet in Uttar Pradesh on the banks of the Rapti. (See DPPN, s.v. “Sāvatthi.” The majority of the suttas in the Pāli Canon mention Sāvatthi as the place where the Buddha gave sermons.)

g.177 stealing

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adattādāna

One of the ten nonvirtuous actions.

g.178 sthavira

gnas brtan

གནས་བརྟན།

sthavira

Literally “elder,” a respectful term for a senior monk or nun (seniority being defined by the number of years since full ordination); also the name of the sixteen arhats who are said to preserve the Teaching (*Dharma*) until the arrival of the future Buddha Maitreya.

g.179 stream enterer

rgyun du zhugs pa

རྒྱུད་དུ་ཐུགས་པ།

srotaāpanna

The fourth of the four stages on the path to arhatship (Skt. *āryapudgala*) according to the Hīnayāna.

g.180 stūpa

mchod rten

སཆོད་རྟེན།

stūpa · caitya

According to the Mvy., the Tibetan *mchod rten* should be used to translate both the Sanskrit *stūpa* and *caitya* (Sakaki 6999 and 7000).

g.181 Śuddhodana

zas gtsang ma

ཟས་གཙང་མ།

śuddhodana

The rājan (“chieftain” or “king”?) of the Śākya federation and the father of Gautama, the Buddha.

g.182 Śuka

shu ka

ཤུ་ཀ།

śuka

According to the Pāli Canon, a young man of the brahmin (priestly) caste, son of the brahmin Todeyya (Skt. Taudeya) of Tudigāma, who converted to Buddhism after hearing a discourse from the Buddha.

g.183 Susudhī

—

—

susudhī

The unfaithful wife of the king of Benares.

g.184 sūtras

mdo sde

སྟོན་

sūtrānta

The term *sūtrānta* (Pāli *suttanta*) is a synonym of the word *sūtra*; it can also designate the genre *sūtra* as a whole.

g.185 Śvabhrapāda

—

—

śvabhrapāda

No information about this person could be found. He may be the protagonist of a (lost) *avadāna*? Alternate spelling: Śvabhrapada, Śvaprapada.

g.186 Śyāmākajātaka

dkar sham gyi skyes pa'i rabs

དཀར་ཤམ་གྱི་སྟེན་པའི་རབས།

śyāmākajātaka

See Kudo 2004, pp. 250–51, n. 23, for parallel versions and further readings for this *sūtra*.

g.187 Tagaraśikhin

grong khyer gtsug phud

གྲོང་ཁྱེར་གཙུག་པུད།

tagaraśikhin

Name of a *pratyekabuddha*. On the Sanskrit form of the name, see [n.207](#).

g.188 Tāmalipta

ta ma li ba ti

ཏ་མ་ལི་བ་ཏི།

tāmalipta

The capital of a people called *tāmalipta*. Tāmalipta, present-day Tamluk, was an ancient Indian port city connected to the Bay of Bengal by the Hugli River.

g.189 Taudeya

to'u de ya

ཏོ་ཅུ་དེ་ཡ།

taudeya

Śuka's father. In Pāli the name his Todeyya (see DPPN, s.v. "Todeyya"). He was a rich brahmin from Tudigāma who was reborn as a dog in his son's house. The narrative frame of the Sanskrit versions and the Pāli commentaries of this sūtra contain his story, which is missing from the Tibetan translation.

g.190 teacher

slob dpon

སློབ་དཔོན།

ācārya

In early Buddhism one who teaches the Dharma and Vinaya to novices and new monks and who can replace the preceptor (Skt. *upādhyāya*) if one loses one's preceptor.

g.191 ten nonvirtuous actions

mi dge ba'i las bcu po · mi dge ba bcu'i las

མི་དགེ་བའི་ལས་བརྒྱའོ། ་ མི་དགེ་བ་བརྒྱའི་ལས།

daśākuśala

See "ten nonvirtuous courses of action."

g.192 ten nonvirtuous courses of action

mi dge ba'i las kyi lam bcu po

མི་དགེ་བའི་ལས་ཀྱི་ལམ་བརྒྱའོ།

daśākuśalakarmapatha

The ten nonvirtuous actions as they occur at 1.133 (1) killing (*prāṇātīpātā*; *srog gcod pa*), (2) stealing (*adattādāna*; *mi byin par len pa*), (3) sexual misconduct (*kāmamithyācāra*; *'dod pa la log par g.yem pa*), (4) lying (*mṛṣāvāda*; *brdzun smra ba*), (5) slander or malicious speech (*piśunavacana*; *phra ma zer ba*), (6) offensive or harsh speech (*paruṣavacana*; *tshig rtsub po*), (7) trivial or idle talk (*saṃbhinnapralāpa*; *tshig kyal par smra ba*), (8) covetousness (*abhidhyā*; *chags sems*), (9) malice or ill will (*vyāpāda*; *gnod sems*), and (10) wrong view (*mithyādr̥ṣṭi*; *log par lta ba*).

g.193 ten virtuous courses of action

dge ba bcu'i las kyi lam · dge ba bcu'i las kyi lam bcu po
· dge ba bcu'i las kyi lam rnams

དགེ་བ་བརྩའི་ལས་ཀྱི་ལས། · དགེ་བ་བརྩའི་ལས་ཀྱི་ལས་བརྩམས། · དགེ་བ་བརྩའི་ལས་ཀྱི་ལས་རྣམས།
daśakuśalakarmapatha

According to 140, “walking the path” of the ten wholesome or virtuous actions consists in completely giving up their opposites, the ten nonvirtuous courses of action.

g.194 the mind of awakening

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

In the general Mahāyāna teachings, the mind of awakening is the intention or the strong aspiration to attain awakening for the sake of all sentient beings. Its two aspects on the relative level of truth are famously summarized in Śāntideva’s *Bodhicaryāvatāra* (chapter 1, verses 15, 16). The mind of awakening is known in brief to have two aspects: First, there is aspiring, or the mind of awakening in intention; then there is the active mind of awakening, or practical engagement. These correspond to the wish to go and then actually setting out. On the level of absolute truth, the mind of awakening is the realization of emptiness.

g.195 those who originate from their actions

las kyi rgyu las skyes pa

ལས་ཀྱི་རྒྱ་ལས་སྤེས་པ།

karmayoni

g.196 treatise

gtsug lag

གཏུག་ལག

śāstra · ārṣa

gtsug lag generally refers to a “sacred science or text, (relevant to the *ṛṣi*) [...] or further, sciences or texts of the brahmins” from which the sense of *treatise* (*śāstra*) is derived. In Buddhism, *gtsug lag* is defined broadly as *gsung rab* (“scriptures”), *gzhung lugs* (“treatises”), and *dam chos* (“the sacred Dharma”) (see R. A. Stein’s *Tibetica Antiqua* III in McKeown 2010, pp. 126–29). Here it refers particularly to the teachings (scriptures, treatises, doctrine?) of the materialists.

g.197 trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་རིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

The largest universe spoken of in Buddhist cosmology, consisting of one billion smaller world systems.

g.198 Upananda

nyer dga' bo

ཉེར་དགའ་བོ།

upananda

A king of a nāga clan.

g.199 Utraka

u tra ka

ལུ་ཏྲ་ཀ།

—

The King of Rauraka.

g.200 Vaijayanta

rnam par rgyal ba

རྣམ་པར་རྒྱལ་བ།

vaijayanta

Indra's (Śakra's) palace on top of Mount Sumeru.

g.201 vanity

pho theg

ཕོ་ཐེག།

stabdhatā

An old Tibetan expression for *khengs pa* ("arrogance").

g.202 Varṣākāra

char 'bebs · be sh+ya ka ra

ཆར་འབེབས། · བེ་ཤྱ་ཀ་ར།

varṣākāra

The brahmin/ the priest and chief minister of King Ajātaśatru.

g.203 Vinaya

'dul ba

འདུལ་བ།

vinaya

Literally “discipline.” A collection of texts that contain the rules of monastic conduct for monks and nuns and the rules and regulations of the order. One part of the three-partite canon of Buddhist scriptures (Skt. *Tripiṭaka*). The different Buddhist schools each possessed their own version of these three collections of scriptures.

g.204 Vulture Peak

bya rgod 'phungs pa' ri

བྱ་རྒོད་འཕུངས་པ་འཇི།

grḍhrakūṭa

Definition from the 84000 Glossary of Terms:

The Grḍhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.205 wheel-turning monarch

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

The term “universal monarch” denotes a just and pious king who rules over the universe according to the laws of Dharma. Such a monarch is called a *cakravartin* because he wields a disk (*cakra*) that rolls (*vartana*) over continents, worlds, and world systems, bringing them under his power. A universal monarch is often considered the worldly, political correlate of a buddha.

(Provisional 84000 definition. New definition forthcoming.)

g.206 who possess moral discipline

tshul khrims dang ldan pa

ཚུལ་ཁྲིམས་དང་ལྷན་པ།

śīlavat

g.207 wrong view

log par lta ba

ལོག་པར་ལྟ་བུ།

mithyādr̥ṣṭi

One of the ten nonvirtuous actions.

g.208 wrong view of annihilation

chad par lta ba

ཆད་པར་ལྟ་བུ།

ucchedadr̥ṣṭi

The view that holds that causes do not have effects and that the self is the same as one or all of the psycho-physical aggregates (*skandhas*) and that these are destroyed at death; mentioned together with “wrong view of eternalism” (*śāśvatadr̥ṣṭi*).

g.209 wrong view of eternalism

rtaḡ par lta ba

རྟག་པར་ལྟ་བུ།

sāśvatadr̥ṣṭi

The wrong view or belief that the self exists in or as one or all of the psycho-physical aggregates (*skandhas*) or independent from them and that it lives on unchanged and eternally after death; mentioned together with “wrong view of annihilation” (*ucchedadr̥ṣṭi*).

g.210 wrong view of nihilism

med par lta ba

མེད་པར་ལྟ་བུ།

nāstikadr̥ṣṭi

For Buddhists, someone who does not believe in karma, the law of cause and effect or the moral retribution of actions.

g.211 wrong way of making a living

log par 'tsho ba

ལོག་པར་འཚོ་བ།

mithyājīva

The opposite of the fifth limb of the eightfold path of the noble ones (Skt. *āryāṣṭāṅgikamārga*).

g.212 Yāma class

'thab bral

འཇམ་བླ་ལ།

yāma

A class of devas of the realm of sensuous desire (*kāmadhātu*). The Tibetan translation *'thab bral* (“free of conflict/without combat”) derives from the idea that these gods, because they live in an aerial abode above Mount Sumeru, do not have to engage in combat with the asuras who dwell on the slopes of the mountain.

g.213 *yojana*

dpag tshad

དཔག་ཚད།

yojana