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The Sūtra of Nandika

Nandikasūtra

འཕགས་པ་དགའ་བ་ཅན་གྱི་མདོ།

'phags pa dga' ba can gyi mdo

The Noble Sūtra of Nandika

Āryanandikasūtra

· Toh 334 ·

Degé Kangyur, vol. 72 (mdo sde, sa), folios 268.a–271.a

TRANSLATED INTO TIBETAN BY

· Śākyasiṃha · Bandé Jingyi Nyingpo · Bandé Devacandra ·



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co.

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SUMMARY

s.1 While staying at the Vulture Peak Mountain in Rājagṛha, the Buddha describes the negative consequences of breaking the five basic precepts to the layman Nandika and five hundred other lay practitioners. This sūtra is often mentioned and quoted in traditional Buddhist works, mostly concerning the consequences of inebriation by alcohol.

ac.

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ac.1 This sūtra was translated by Giuliano Proença, who also prepared the introduction, the glossary, and the notes. The English translation and ancillary materials were proofread by Daniela Espíndola. Thanks to Barbara Kerb and Karin Kerb for making otherwise unavailable bibliographical material accessible to us.

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

i.

INTRODUCTION

i.1

The Sūtra of Nandika consists of a teaching on the negative consequences of breaking the five basic precepts, as taught by the Buddha to the layman Nandika and five hundred other lay practitioners at the Vulture Peak Mountain in Rājagṛha. Ten negative consequences are described as the result of violating each of the first four basic precepts, which relate to killing, stealing, sexual misconduct, and lying. For the last precept, concerning intoxicating drinks, the text lists thirty-five negative consequences. This scripture is often mentioned and quoted in traditional Buddhist works, mostly concerning the consequences of inebriation by alcohol, on which it is a noted authority.

i.2

For a long time, the Sanskrit text of the *Nandikasūtra* was thought to be lost. However, two complete Sanskrit manuscripts of the sūtra in the *dhārikā* script were found in the Potala Palace archives in Lhasa. An edition of these, along with parallel Tibetan text and English translation, was published in 2010 by Bhikṣuṇī Vinītā.¹ As surmised by Jonathan Silk,² these Potala manuscripts may date to the thirteenth century. One of the manuscripts is part of a collection of twenty sūtras which have moral discipline and karmic cause and effect as their recurrent themes. This manuscript, called “Ms” by Vinītā (our Skt₁), is often closer to the Tibetan translation than the independent manuscript called “S2” by Vinītā (our Skt₂), which is somewhat longer.³ Another extant manuscript is a Sanskrit birch bark fragment of *The Sūtra of Nandika* found among the Gilgit Manuscripts, which comprises only the last part of the sūtra. The script used is the Proto-Śāradā (seventh century onwards), which was normally used for non-Mahāyāna texts. It is believed that the Gilgit manuscripts were written during the Palola Śāhi Dynasty (sixth to eighth centuries).⁴

i.3

The Chinese *Dazhidu lun*, a translation of the *Treatise on the Long Perfection of Wisdom* attributed to Nāgārjuna and translated into Chinese between 402–406 CE, is the earliest datable textual reference to *The Sūtra of Nandika*, from

which it quotes extensively.⁵ Many other Indian works refer to the *Nandikasūtra* concerning the negative effects of alcohol abuse. Noriyuki Kudo presents three Sanskrit references to *The Sūtra of Nandika* in the *Mahākarmavibhaṅga* and one in the *Abhidharmakośavyākhyā* by Yaśomitra (around the late sixth century CE).⁶ In Tibetan translation, it is also mentioned by Ajitamitra (ninth–tenth century CE) in his *Ratnāvalīṭikā*⁷ (Toh 4159), and in Sajjana’s *Putralekha* (Toh 4187), dated to the second half of the eleventh century.⁸ Related lists of the consequences of breaking the five precepts are also included in two sūtras found in Tibetan translation in the Kangyur, namely *The Exposition of Karma* (*Karmavibhaṅga*, Toh 338),⁹ and *Transformation of Karma* (*Karmavibhaṅga*, Toh 339).¹⁰ However, the lists presented in those texts do not always precisely match those found in *The Sūtra of Nandika*.

i.4 The Tibetan translation of *The Sūtra of Nandika* is included in most Kangyur collections¹¹ and one folio containing the first two pages of *The Sūtra of Nandika* is among the Tibetan manuscripts found in the cave library at Dunhuang.¹² All Tibetan versions have the title ‘*phags pa dga’ ba can gyi mdo*, except for the Dunhuang fragment, which reads *dga’ bo’i mdo*.¹³ The Tibetan translations present the standard Sanskrit title *Āryanandikasūtra*, while the two extant Sanskrit manuscripts have *Āryanandikapariṣchāsūtra* (Skt₁) and *Nandikapariṣchāsūtra* (Skt₂). The colophons from the Degé, Lhasa, and the independent Kangyurs such as Phukdrak, among others, mention the Indian paṇḍita Śākyasiṃha and the Tibetan translator Jingyi Nyingpo as its translators, and Devacandra as the editor.¹⁴

i.5 *The Sūtra of Nandika* is listed in both of the extant imperial catalogs of translated texts: the Phangthangma and the Denkarma, the latter of which lists it under “Hīnayāna” (Tib. *theg pa chung ngu*) texts.¹⁵ The period in which these translators worked and the inclusion of the text in these catalogs indicates clearly that the translation was made sometime during the late eighth to early ninth century, most likely from Sanskrit, since an Indian paṇḍita was involved. Although no Tibetan masters appear to have written commentaries on *The Sūtra of Nandika*, they have often quoted it when teaching on the negative consequences of consuming alcohol or sexual misconduct.¹⁶

i.6 The Chinese translation of the *Nandikasūtra*, *The Sūtra on the Conditions for Renouncing Secular Life* (Taishō no. 791),¹⁷ was identified by Yukihiro Okada in 1986.¹⁸ This translation was attributed to An Shigao (fl. 148–80 CE), but Okada argues that the actual translator is unknown. This opinion is shared by Kudo (2002).¹⁹ Okada states that one cannot determine the date of the translation for certain, but that it seems to date from the old period of translation from Indic languages into Chinese—in other words, the period of translations starting with Kumārajīva (344–413 CE) and ending before

Xuanzang (c. 602–64 CE).²⁰ In Taishō 791, the lists of the negative consequences of breaking the five precepts are very close to those found in *The Sūtra of Nandika*. However, the Tibetan version appears to have been made from a different and somewhat longer Sanskrit recension, since part of the introductory section and the verses at the end are absent from the Chinese. Notably, the same sections are also missing from the Sanskrit manuscripts and the Dunhuang fragment.

i.7 The first complete modern, Western translation of *The Sūtra of Nandika* was published by Léon Feer, in French, in his *Extraits du Kandjour*,²¹ together with a short introduction on the five basic precepts.²² A more recent English translation was published by Bhikṣuṇī Vinītā in 2010, based on the Sanskrit manuscripts from the Potala.²³ This translation has proved very useful in preparing our own translation.²⁴

i.8 This translation is based on the Degé edition of Toh 334, while also consulting the variants listed in the Comparative Edition (*dpe bsdur ma*) of the Kangyur, as well as the Stok Palace, Phukdrak, and Hemis I manuscripts. The Dunhuang fragment and the available Sanskrit materials have also been closely consulted. Any substantial variant readings are recorded in the notes. We also occasionally refer to the Chinese parallel and some parallel passages in other related texts. Bhikṣuṇī Vinītā's translation and Jonathan Silk's review of her edition were a particularly valuable resource. For example, in the numerical parsing of the lists of negative consequences, which is not always clear in the Tibetan, we have opted to follow the numbering suggested by Bhikṣuṇī Vinītā, which is based on the Sanskrit texts.

The Noble Sūtra of Nandika

1.

The Translation

[F.268.a]

1.1 Homage to the Three Jewels.²⁵

Thus did I hear at one time. The Bhagavān was dwelling at the Vulture Peak Mountain in Rājagṛha, together with a large saṅgha of one thousand two hundred and fifty monks who surrounded and honored him as he taught the Dharma.²⁶ He expounded that which is good in the beginning, good in the middle, good in the end, excellent in meaning, excellent in words, unique, perfect, completely pure, thoroughly refined, and concerns pure conduct.²⁷

1.2 At that time, the layman Nandika and a retinue of five hundred lay practitioners²⁸ departed from the great²⁹ city of Rājagṛha, and went to where the Bhagavān was. [F.268.b] He bowed his head to the Bhagavān's feet, circumambulated the Bhagavān three times, and sat down to one side.³⁰ Then, those five hundred lay practitioners also bowed their heads³¹ to the Bhagavān's feet and sat down to one side.³² Then the layman Nandika asked the Bhagavān, "What sort of ripening will arise for those who violate the five basic precepts of a lay practitioner as prescribed by the bhagavān, the tathāgata, the arhat, the perfectly awakened Buddha who knows and sees?"

1.3 The Bhagavān answered the layman Nandika, "Nandika, it is excellent that you have thought to ask the Tathāgata about this matter. Your intellect is vast, your consideration is fine, and your eloquence is excellent.³³ Therefore, Nandika, I shall teach the Dharma discourse called *The Ten Negative Consequences*. Listen well and duly and take it to heart! I shall explain it to you."³⁴

1.4 "Excellent, Bhagavān," said the layman Nandika, and he listened to the Bhagavān.

1.5 The Bhagavān said, "Nandika, these ten negative consequences of killing should be known. What are the ten? They are as follows: (1) in this life one will beget hostility and also in other lives one will continue to experience

hostility; (2) one will not be trusted by many beings;³⁵ (3) one will have nightmares; (4) one will experience fear and others will be fearful of you;³⁶ (5) even after going to sleep comfortably, one will wake up in distress;³⁷ (6) one will think of evil things; (7) one will be confused at the time of death;³⁸ (8) since one will commit and accumulate deeds leading to a short life, (9) after the dissolution of the body and death, one will fall into the lower realms, the bad destinations, and be reborn in the hells;³⁹ (10) even if, after dying and transmigrating from there, one is born in this world as a human, no matter where one is born, one will have a short life and also many illnesses. [F.269.a] Nandika, these ten negative consequences of killing should be known.

1.6 “Nandika, these ten negative consequences of taking what is not given should be known. What are the ten?⁴⁰ (1) One will incur great hostility; (2) one will be highly anxious;⁴¹ (3) one will act at the wrong time, one will act late in the day;⁴² (4) one will be surrounded⁴³ by non-virtuous friends; (5) one will be abandoned by virtuous friends; (6) one will have faulty discipline; (7) one will be troubled by kings,⁴⁴ by thieves,⁴⁵ and by punishments;⁴⁶ (8) since one will commit and accumulate deeds leading to the loss of wealth, (9) after the dissolution of the body and death, one will fall into the lower realms, the bad destinations, and be reborn in the hells; (10) even if, after dying and transmigrating from there, one is born in this world as a human, no matter where one is born, one will be poor.⁴⁷ The wealth one has obtained, acquired with great effort,⁴⁸ by the sweat of one’s brow, through the strength of one’s arms and legs, will be threatened by the five troubles. What are the five? One’s property⁴⁹ will be laid waste by kings, fire, water, disgruntled heirs, and secrets.⁵⁰ Nandika, these ten negative consequences of taking what is not given should be known.

1.7 “Nandika, these ten negative consequences of sexual misconduct should be known. What are the ten? [F.269.b] (1) One will experience the hostility of those whose spouses one has led astray;⁵¹ (2) one will quarrel with one’s spouse; (3) one’s non-virtuous qualities will increase and one’s virtuous qualities will decrease; (4) one will have no peace;⁵² (5) one’s son and wife will be unprotected;⁵³ (6) one’s wealth will be unguarded and unprotected, one’s house will be unguarded and unprotected, and one’s life will be unguarded and unprotected;⁵⁴ (7) one will not be trusted by one’s friends, relatives, kinsmen, and ministers;⁵⁵ (8) since one will commit and accumulate deeds leading to rivalry,⁵⁶ (9) after the dissolution of the body and death, one will fall into the lower realms, the bad destinations, and be reborn in the hells; (10) even if, after dying and transmigrating from there, one is born in this world as a human and becomes a woman, she will have a husband who

has rival women, and if one becomes a man, he will not be able to protect his son and wife. Nandika, these ten negative consequences of sexual misconduct should be known.

1.8 “Nandika, these ten negative consequences of telling lies should be known. What are the ten? (1) One’s mouth will be foul-smelling; (2) one will be abandoned by the protective⁵⁷ deities of the body and will become vulnerable to non-humans; (3) even when one speaks the truth, one’s words will be distrusted; (4) even when one’s assistance is needed, the learned will not think of asking; (5) untrue calumnies about oneself will spread; (6) one will be unworthy of respect;⁵⁸ (7) one will experience suffering and sadness;⁵⁹ (8) since one will commit and accumulate deeds leading to many false accusations, (9) after the dissolution of the body and death, one will fall into the lower realms, the bad destinations, and be reborn in the hells; (10) even if, after transmigrating from there, [F.270.a] one is born in this world as a human, no matter where one is born, one will face many false accusations.⁶⁰ Nandika, these ten negative consequences of telling lies should be known.

1.9 “Nandika, these thirty-five⁶¹ negative consequences of drinking spirituous liquors and intoxicants,⁶² which are the cause of heedlessness, should be known. What are these thirty-five? (1) In this life one’s wealth will be depleted; (2) illnesses will increase;⁶³ (3) quarrels and disputes will arise;⁶⁴ (4) one will pay attention to that which is meaningless;⁶⁵ (5) bad reputation will arise; (6) wisdom will weaken; (7) wealth will not be obtained,⁶⁶ and whatever wealth has already been obtained will diminish and come to an end; (8) one will be unable to keep secrets;⁶⁷ (9) one’s efficiency will wane; (10) one’s strength will be diminished; (11) one will neglect one’s mother; (12) one will neglect one’s father; (13) one will neglect śramaṇas; (14) one will neglect brahmins;⁶⁸ (15) one will not honor the head of the family; (16) one will disrespect the Buddha; (17) one will disrespect the Dharma; (18) one will disrespect the Saṅgha; (19) one will disrespect engagement in the trainings and have faulty discipline;⁶⁹ (20) the sense doors will be unguarded;⁷⁰ (21) one will become extremely heedless toward women; (22) one will be rejected by relatives, kinsmen, friends, and ministers; (23) one will be considered unattractive by many people;⁷¹ (24) one will become unpleasant to many people; (25) one’s actions will be at odds with Dharma; (26) one will uphold that which is not Dharma;⁷² (27) one will abandon the true Dharma; (28) one will abandon modesty and decency;⁷³ [F.270.b] (29) even when enemies are present, the learned will not think of asking one for assistance;⁷⁴ (30) one will act heedlessly and with negligence;⁷⁵ (31) one will not abide by the teaching of the Tathāgata;⁷⁶ (32) one will be far from nirvāṇa; (33) since one will commit and accumulate

deeds leading to insanity, (34) after the dissolution of the body and death, one will fall into the lower realms, the bad destinations, and be reborn in the hells; (35) even if, after dying and transmigrating from there, one is born in this world as a human, no matter where one is born, one will be mad and have a blurry memory. Nandika, these thirty-five negative consequences of spirituous liquors and intoxicants, which are the cause of heedlessness, should be known.”

1.10 Thus spoke the Bhagavān. After the Sugata had spoken thus, the Teacher added:

1.11 “Being beneficial and compassionate to sentient beings,
One must abandon⁷⁷ killing, beating, and binding.
In the same way that you protect your own beloved⁷⁸ life,
Protect the lives of others too!

1.12 “Others have accumulated their wealth with great difficulty,
So one should not even think about that which is not given.
Having experienced separation from what one loves in the world,
Just so, one should be steady for the benefit of others.⁷⁹

1.13 “One should avoid others’ adorned spouses
Like a burning flame.⁸⁰
One should be content with the spouse one has found,⁸¹
And not engage, out of lust, in that which is like poison.

1.14 “One should not knowingly speak falsehood,
Neither for the sake of oneself nor for the sake of others.
Neither hurting nor troubling others,
And having pondered, one should speak with gentle words.

1.15 “A person who is fond of drinking alcohol
cannot bring about their own benefit or others’ happiness.
Spirits cause bewilderment and a bad complexion—
One should not drink that which is like [F.271.a] halāhala poison.

1.16 “If one wishes to enter the higher realms as easily as entering a house,
One must not kill living beings, nor steal the property of others,
Nor tell lies, nor drink alcohol,
Nor seek, even in thought, the spouse of another.⁸²

1.17 “These are the precepts of householders
Who wear white clothes and dwell at home.
Beyond this, there is the teaching about the basic precepts,
Taught by the Victorious One for renunciates.”⁸³

- 1.18 The layman Nandika, having heard this teaching in the presence of the Bhagavān, was pleased, delighted, overjoyed, glad, full of happiness and cheerfulness of mind.⁸⁴ He rose from his seat, bowed his head to the Bhagavān's feet, and circumambulated the Bhagavān three times. Delighted, he rejoiced at what the Bhagavān had said and departed.
- 1.19 When the Bhagavān had spoken thus, the monks rejoiced and praised his words.⁸⁵
- 1.20 *Thus ends "The Sūtra of Nandika."*

c.

Colophon

c.1 Translated by the Indian preceptor Śākyasiṃha and the translator Bandé Jingyi Nyingpo, and edited and finalized by the chief editor and translator Bandé Devacandra.

ab.

ABBREVIATIONS

- AN* Aṅguttara Nikāya
- C* Choné (*co ne*) Kangyur
- D* Degé (*sde dge*) Kangyur
- F* Phukdrak (*phug brag*) MS Kangyur
- H* Lhasa (*zhol*) Kangyur
- He* Hemis I MS Kangyur
- J* Lithang (*li thang*) Kangyur
- K* Peking (*pe cin*) Kangxi Kangyur
- K_Y* Peking Yongle (*g.yung lo*) Kangyur
- N* Narthang (*snar thang*) Kangyur
- NS_{dh}* Dunhuang manuscript: IOL Tib J 91
- S* Stok Palace (*stog pho brang*) Manuscript Kangyur
- Set₂* Vinītā's transcript (2010) of the Sanskrit manuscript in CTRC Box 112, called S2 by her.
- Skt₁* Vinītā's transcript (2010) of the Sanskrit manuscript in CTRC Box 111, called Ms by her.

n.

NOTES

n.1 See Vinīta 2010, pp. 97–141.

n.2 Silk 2013, pp. 62–63, n. 3.

n.3 In our translation we have followed the Tibetan text, which mostly corresponds to Skt₁. In those instances where the Tibetan text accords more closely with Skt₂, this has been recorded in the notes.

n.4 Kudo (2014, pp. 491–92) transliterates this fragment, which seems to be closer to Skt₂.

Da zhi du lun 大智度論, Taishō no. 1509

n.5 (https://cbetaonline.dila.edu.tw/en/T1509_001). For an English translation of these quotations see Lamotte 2001, pp. 622–23, 627, 630–31, 639–40, and 641–42.

n.6 Kudo 2014.

n.7 *sdig pa dag las rnam par bzlog pa'i phyir te/ dper na dga' byed la sogs pa'i mdo las 'byung ba lta bu'o*. Note that *dga' byed* is an alternative Tibetan translation of *nandika*.

n.8 Snellgrove 1985, p.109.

n.9 *The Exposition of Karma* (<http://read.84000.co/translation/toh338.html>)
(*Karmavibhaṅga*, Toh 338).

n.10 *Transformation of Karma* (<http://read.84000.co/translation/toh339.html>)
(*Karmavibhaṅga*, Toh 339).

n.11 This text is contained in the witnesses of the Tshalpa and Thempangma lines, in the Lhasa and Narthang Kangyurs (mixed line), Hemis I, and in some “independent” collections, such as Phukdrak, Dolpo, Lang mdo and

- Namgyal. See *Resources for Kanjur & Tanjur Studies* (<https://www.istb.univie.ac.at/kanjur/rktsneu/sub/index.php>). Universität Wien. [Last Accessed May 23, 2022].
- n.12 IOL Tib J 91.
- n.13 The Tibetan *Karmavibhaṅga* (Toh 338, 1.26) also refers to *The Sūtra of Nandika* as *dga' bo'i mdo*.
- n.14 This information is absent in Peking, Lithang, Yongle, Kangxi, Narthang, Choné, Stok, and Shey.
- n.15 Denkarma, folio 301.a; Herrmann-Pfandt 2008, pp. 157–8. The Phangthangma lists it in the section on “short sutras” (*mdo phra mo rnams*); Phangthangma, p. 21.
- n.16 For examples, see Tsültrim Rinchen’s *gsung ’bum* (<http://purl.bdrc.io/resource/IE00EGS1016703>) (*tshul khrims rin chen*, 1697–1774, editor of the Degé Tengyur) and Chökyi Drakpa’s *dgongs gcig ’grel pa nyi ma’i snang ba* (<http://purl.bdrc.io/resource/IE00PP004216>) (*chos kyi grags pa*, the first Drigung Chungtsang, 1595–1659).
- n.17 *Fo shuo chu jia yuan jing* 佛說出家緣經, Taishō no. 791 (https://cbetaonline.dila.edu.tw/en/T0791_001).
- n.18 See Okada 1986.
- n.19 See also Vinītā 2010, p. 98.
- n.20 Okada (1986) also states, however, that a translation of *The Sūtra of Nandika* from An Shigao must have existed, the *nan ti jia luo yue jing* 難提迦羅越經, **Nandikagr̥hapatisūtra*, which disappeared at the beginning of the sixth century at the latest.
- n.21 See Feer 1883, pp. 243–49.
- n.22 See Feer 1883, pp. 228–30. Sylvain Lévi, in his introduction to the *Mahākarmavibhaṅga*, refers to Feer’s French translation of *The Sūtra of Nandika* as defective (Lévi 1932, p. 42, n.5). By then, other editions of the Tibetan text were not accessible, and neither was the Sanskrit text, making Feer’s otherwise remarkable pioneer translation work hard to accomplish. Nevertheless, we sometimes consulted Feer’s French translation while preparing our own.

- n.23 Vinīta offers the first critical edition of the two extant Sanskrit Potala manuscripts of the *Nandikasūtra*, along with their Tibetan (D und K_Q) and Chinese parallels. She presents numerous additional information in the notes, such as parallel passages and quotations from other related texts.
- n.24 Also useful was Jonathan Silk's review of Bhikṣuṇī Vinīta's work, Silk 2013, pp. 66–70.
- n.25 In Skt₁ we find *namo buddhāya*: "homage to the Buddha." NS_{dh} reads *thams chad mkhyen pa la phyag 'tshal lo*: "homage to the Omniscient One."
- n.26 NS_{dh} omits "who surrounded and honored him as he taught the Dharma."
- n.27 Missing in Skt₁, Skt₂, Taishō 791, and NS_{dh}. The Sanskrit text of this passage can be easily found in other texts, such as the *Divyāvadāna* (Vaidya 1959, p. 180), *Samādhirājasūtra* (Vaidya 1961, p. 2), *Saddharmapuṇḍarīka* (Vaidya 1960, p. 12), and *Lalitavistara* (Vaidya 1958, p. 2). It reads, with the most common way this passage is parsed: *sa dharmam deśayati sma ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam/ svartham suvyañjanam kevalam paripūrṇam pariśuddham paryavadātam brahmacaryam saṃprakāśayati sma*: "He taught the Dharma that is good in the beginning, good in the middle, good in the end. He expounded the pure conduct that is excellent in meaning, excellent in words, unique, perfect, completely pure, and thoroughly refined." In Sanskrit, the punctuation varies, but these qualities are meant either as attributes of the Dharma or *pure conduct (brahmacarya)*. Tibetan translators have understood it in different ways. See, for example, *The Sūtra on Transmigration Through Existences* (Toh 226, 1.2). See also Mvy 1280–89 for each term. This stock phrase is very common in the Pali Canon as well. It reads, with the most common way this passage is parsed: *so dhammam deseti ādikalyāṇam majhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam/ kevalapariṇaṇam parisuddham brahmacariyam pakāseti*: "He taught the Dharma, that is good in the beginning, good in the middle, good in the end, excellent in meaning, and excellent in words. He expounded the pure conduct that is unique, perfect, and completely pure." The Pali pendant for *paryavadātam* ("thoroughly refined") is omitted. See, for example, [AN 5.30](https://suttacentral.net/an5.30/pli/ms) (<https://suttacentral.net/an5.30/pli/ms>).
- n.28 NS_{dh} has *g.yog*: "servants."
- n.29 "Great" is missing in Skt₁ but available in Skt₂ and NS_{dh}.
- n.30 NS_{dh} omits the sentence "circumambulated the Bhagavān three times, and sat down to one side."

- n.31 Following Skt₁, Skt₂, F. D, S and He omit “their heads.”
- n.32 This sentence is missing in NS_{dh}.
- n.33 He omits “your eloquence is excellent.”
- n.34 Skt₁ reads *tac chr̥ṇu sādhu ca suṣṭhu ca manasikuru*: “Listen to it and take it well and duly to heart.” NS_{dh} renders it *bstan pa de legs par nyon la rab tu yid la zung shig*: “Listen well to this teaching and take it duly to heart!”
- n.35 Skt₁ omits this item. Skt₂ reads *amanaāpadarśano bhavati*: “one’s appearance will be unpleasant” and NS_{dh} reads *blta na myi sdug pa yin*: “one is unpleasant to look at.”
- n.36 Skt₁ has only *svayaṃ saṃtrāsam āpadyate*: “one will experience fear,” while Skt₂ reads *sattvāni cāsyotrāsam āpadyante*: “beings are afraid of one.”
- n.37 Skt₁ reads *duḥkhaṃ ca svapiti duḥkhaṃ ca pratibudhyate*: “one sleeps uneasily and awakes uneasily.” This corresponds to item 6) in Skt₂. NS_{dh}, Toh 338, and Toh 339 agree with Skt₁.
- n.38 Skt₁ has corrupt *samūlās ca kālaṃ karoti*: “one dies entirely,” but Skt₂ has *saṃmūḍhaś*, agreeing with the Tibetan *rmongs pa dang bcas pa*. Cf. Toh 338 *rmugs te tshe ’pho ba’i dus byed pa dang*: “one dies in dullness.”
- n.39 In the Tibetan here and in the subsequent lists of ten negative consequences, (8) and (9) are presented as a single causally connected sentence. However we have opted to follow Bhikṣuṇī Vinītā’s numbering of the negative consequences, as based on the Sanskrit.
- n.40 This question is missing in Skt₁, but included in Skt₂, which adds *tadyathā*: “thus.”
- n.41 Following the Tibetan, *bag tsha ba chen po*. Skt₁ reads *āśaṅkā*: “distrusted” but Skt₂ reads *guruśaṅkā*, which Vinītā emends to *gurvāśaṅkā*, corresponding to the Tibetan.
- n.42 Tib. *phye ma red kyi dus su ’gro ba ’gyur*. Skt₁ and NS_{dh} omit this last sentence, but Skt₂ agrees with D. It appears that the Tibetan offers two alternative interpretations of the Sanskrit *akāla* here, which can mean both “at the wrong time” and “at night.”
- n.43 Skt₁ reads *gṛhīta*, while Skt₂ reads *parigṛhīta*, matching the Tibetan *yongs su zin par*.

- n.44 Vinītā emends Skt₁ *vairopasarggī*: “troubled by hostility” to *rājopasargī* as in Skt₂, Tibetan, and Taishō 791. F omits this sentence.
- n.45 Skt₁ reads *duṣṭopasargī ca bhavati*: “one becomes troubled by villains.” Skt₂ omits this sentence.
- n.46 In the Tibetan these three are presented in three different sentences.
- n.47 Skt₂ adds *alpabhogaś ca*: “and (will have) little wealth.”
- n.48 Tib. *rbad pa chen pos*. Skt₁ and Skt₂ read *utthānavīryādhigatā* (Vinītā gives *utthānavīryāvīgatā*): “that comes from effort and diligence.”
- n.49 Following Skt₁ *nihitās cāsyā*: “one’s deposited property.”
- n.50 Tib. *sbas pas*. Skt₁ and Skt₂ have instead of “secrets” *caurato*: “by robbers.” Cf. *The Sūtra of the Question of Subāhu* (Toh 70), 128.
- n.51 Skt₁ and Skt₂ read *yeṣāṃ dārān abhimardayati*: “whose spouses one ruins.”
- n.52 Following the Tibetan, *ma zhi ba bar ’gyur*. Vinītā emends Skt₁ according to Skt₂ as *ātma cāsyāgupto bhavaty arakṣitaḥ, jīvitaṃ cāsyāguptaṃ bhavaty arakṣitaṃ*: “he himself becomes unguarded and unprotected, and his life becomes unguarded and unprotected.”
- n.53 Skt₁ and Skt₂ reads *putradāraṃ cāsyāguptaṃ bhavaty arakṣitaṃ*: “his son and wife become unguarded and unprotected.”
- n.54 In Skt₁ part of item (4).
- n.55 Following F *yid phebs par mi ’gyur ba dang*, Skt₁ and Skt₂ read *cāsyā viśvāsaṃ na gacchanti*. D reads *yid ’bebs par mi ’gyur ba dang*. On the meaning of *yid la ’bebs pa* see Vinītā 2010, p. 119, n. c.
- n.56 Read with Skt₁. The causal connection between (8) and (9) is clearly expressed in D and all other Tibetan canonical versions. D reads *’gran zla dang bcas par ’gyur ba’i las byas shing bsags pas*: “because one has committed and accumulated deeds leading to rivalry.”
- n.57 Skt₁ and Skt₂ omit “protective.”
- n.58 Tib. *phyir ldang ba’i ’os ma yin pa*, Skt₁ *apratyutthānārhaś*, lit. “will not be worthy of rising again.” Here we have followed Vinītā’s interpretation of the Skt. *pratyutthāna* as “rising from a seat to welcome a visitor, respectful salutation or reception.”

- n.59 Skt₁ adds *bahu-*: “much.”
- n.60 Tibetan reads *mi snyan pa brjod pa*: “offenses.”
- n.61 The literature on the negative consequences of intoxicating drinks is not completely consistent. Some works refer to thirty-five, others to thirty-six, and some to forty negative consequences. The content of these lists also varies. Skt₁ and Taishō 791 list thirty-five, Skt₂ lists thirty-six. When referring to this passage of the *Nandikasūtra*, two Sanskrit manuscripts of the *Mahākarmavibhaṅga* mention thirty-five and one mentions forty disadvantages. The **Mahāprajñāpāramitāsāstra* lists thirty-six; the *Putralekha* (Toh 4187) refers to thirty-five; *Transformation of Karma* (<http://read.84000.co/translation/toh339.html>) (Toh 339) lists thirty-five; *The Exposition of Karma* (<http://read.84000.co/translation/toh338.html>) (Toh 388) refers to thirty-five, but then lists thirty-six 1.159. Kawa Paltsek’s *An Account of the Precious Teachings together with a Lineage of the Śākya Clan* (Toh 4357), a Tengyur text that quotes from several texts contained in the Potala manuscript, refers to thirty-six negative consequences. For more information on this topic in the Chinese canonical literature see Vinītā 2010, p. 126, n. a.
- n.62 Tib. *'bru'i chang dang bcos pa'i chang*; Skt₁ and Skt₂: *surāmaireyamadya*.
- n.63 Skt₁ and Skt₂ read *rogānām āyatanam*: “it is the cause of illnesses.”
- n.64 Skt₁ and Skt₂ have *vivardhana*: “increase.”
- n.65 Skt₁ and Skt₂ read *kaupīnasaṃdarśanam*: “(one’s) private parts are exposed.” *The Exposition of Karma* (<http://read.84000.co/translation/toh338.html>) (Toh 338) is closer to Sanskrit: *sba ba'i gnas ston pa dang*: “and (one will) show the private parts.”
- n.66 Tib. *longs spyod thob pa mi 'thob pa 'gyur*, lit. “obtained wealth will not be obtained.” Skt₁ and Skt₂ read *anadhigatās ca bhogā nādhigacchanti*: “wealth that has not been obtained will not reach him.” The parallel phrase in *The Exposition of Karma* (Toh 338) 1.159 has the preferable Tibetan reading *ma thob pa'i longs spyod rnams mi 'thob pa dang*: “[one] will not obtain wealth that has not already been obtained.”
- n.67 Skt₁ and Skt₂ read *guhyaṃ ca vivṛṇoti*: “and one reveals a secret.”
- n.68 Missing in Skt₁, but present in Skt₂.
- n.69 This last sentence is missing in Skt₁ but present in Skt₂: *duḥśīlās ca bhavati*.
- n.70 Missing in Skt₁ but present in Skt₂: *indriyeṣvaguṇadvāro bhavati*.

- n.71 Skt₁ omits *jana*: “people.”
- n.72 Skt₁ reads *akarmapratigrāhakaś ca bhavati*: “and one commits crime.” Skt₂ reads *adharmapratigrāhakaś ca bhavati*: “and one accepts that which is not dharma.”
- n.73 Skt₁ reads *apatrāpyaparivarjitaś ca bhavati*: “he becomes devoid of shame.” Skt₂ reads *nīhrīko bhavati/anapatrāpī bhavati*: “he becomes shameless and indecent.”
- n.74 Skt₁ reads *na cainaṃ vidvāṃsaḥ pratyayeṣu sthāneṣu paripraṣṭavyaṃ manyante*: “the learned do not think of asking him on matters of reason/proof.” Skt₂ reads *pratyutpanneṣu kāryeṣu na cainaṃ vidvāṃsaḥ paripraṣṭavyaṃ manyante*: “when the need arises, the learned do not think of asking him.”
- n.75 We understand *nyam bag tu* as “negligently,” supported by Skt₁ and Skt₂ *upekṣako* and Feer’s translation: “avec negligence.”
- n.76 Skt₁ and Skt₂ read only *vacana*: “words.”
- n.77 The Tibetan perfect form *spangs* renders the Skt. *vivarjayed*: “should abandon.” See Beyer 1992 (p. 363, n.11) for the use of the perfect for commands.
- n.78 Skt₁ has *jīvitam paraṃ*: “next life,” but Skt₂ has *jīvitam priyaṃ*: “beloved life,” as in Tibetan.
- n.79 Vinīta and Feer have acknowledged the difficulty of translating this verse. We follow, with some changes, the translation suggested by Jonathan Silk in his review of Vinīta (Silk 2013, p.70). Skt₁ and Skt₂ read *parasya vittaṃ bahuduḥkhasaṃcittaṃ/ na cāpy adattaṃ manasāpi saṃspr̥śet/ dṛṣṭvāpi loke priyaviprayogaṃ/ tathaiṃvā cānyeṣu hitāya tiṣṭhet*: “Others have acquired wealth with much difficulty, so one should not touch, even mentally, what is not given. Having experienced separation from what one loves in the world, just so one should be steady for the benefit of others.”
- n.80 Skt₂ matches the Tibetan perfectly, but Skt₁ is corrupt: *vivarjayet prajvalitam ivoktvāṃ*.
- n.81 Skt₂ *svakeṣu dāreṣu labheta tuṣṭiṃ*: “one should find contentment with one’s own wives.” Skt₁ is corrupt and reads *svakeṣu dāreṣu na labheta tuṣṭiṃ*: “one should not find contentment with one’s own wives.”
- n.82 Vinīta’s emendation of Skt₁ was very helpful here: *prāṇaṃ na hanyān na haret parasvaṃ/ mṛṣā na bhāṣen na pibec ca madyam/ parasya bhāryāṃ manasāpi necchet/ svargaṃ ya icchet gr̥havat praviṣṭum*. Skt₂ and Gilgit diverge from Skt₁.

- n.83 Read with K_Y, J, N, C, H: *gos dkar gyon pa khyim pa rnams kyis ni/ /khyim gnas rnams kyi bslab pa 'di yin te/ /rgyal bas de gong rab tu byung rnams kyi bslab gzhi'i chos ni rab tu bstan pa yin*. D reads *de gang* instead of *de gong*. Vinīta's emendation of Skt₁ reads *gṛhīṇa tāvac chitavastradhāriṇām/ agāram adhyāvasatām ime 'naghāḥ/ ato bhūyo pravrajitasya deśitā/ jinena śikṣapādadharmadeśanā*: "Firstly, these are the faultless [precepts] of householders who wear white clothes and dwell at home; beyond this is the instruction on the teaching about the basic precepts for the renunciate taught by the Victorious One."
- n.84 Skt₁ and Skt₂ add *hr̥ṣṭa*: "merry."
- n.85 Skt₁ reads *idam avocad bhagavān āttamanāḥ. te ca bhikṣavo bhagavato bhāṣitam abhyanandann iti*: "The delighted Bhagavān had thus spoken, and the monks rejoiced in what the Bhagavān had taught." Skt₂ reads *idam avocad bhagavān āttamanā nandikopāsakaḥ pañcaśataparivāras te ca bhikṣavo bhagavato bhāṣitam abhyanandann iti*: "The Bhagavān had thus spoken, and the delighted layman Nandika with his retinue of five hundred and the monks rejoiced in what the Bhagavān had taught." In Skt₂ the adjective *āttamanās* (delighted) could apply to the Bhagavān or to Nandika, but Nandika has already left the Buddha's presence.

b.

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GLOSSARY

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

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

g.1 alcohol

chang

ཆན།

madya^{AS}

g.2 An Shigao

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—
—

安世高

An Shigao (安世高, fl. c. 148–180 CE) was an early Central Asian Buddhist missionary to China, and the earliest known translator of Indian Buddhist texts into Chinese. He was active in the Chinese imperial capital of Luoyang (洛陽) in the latter half of the 2nd century CE.

g.3 arhat

dgra bcom pa

དག་བཙུམ་པ།

arhat^{AS}

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.4 bad destination

ngan 'gro

ངན་འགྲོ།

durgati^{AS}

The states of hell beings, hungry ghosts (pretas), and animals.

g.5 Bhagavān

bcom ldan 'das

བཙུམ་ལྷན་འདས།

bhagavān^{AS}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition

where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.6 Buddha

sangs rgyas

སངས་རྒྱས།

buddha ^{AS}

A fully awakened being; when spelled with a capital letter it refers to the Buddha Śākyamuni, one of the Three Jewels, unless another buddha is specified.

g.7 decency

khrel yod pa

ཐྲེལ་ཡོད་པ།

apatrāpya ^{AS}

g.8 Devacandra

de ba tsan dra

དེ་བ་ཙན་བྲ།

devacandra

A Tibetan translator and senior editor who was active in the early ninth century. Apart from the *Nandikasūtra*, he edited at least six other works in the Kangyur, such as the *Mahāparinirvāṇamahāyānasūtra* (Toh 120) and the *Avadānaśataka* (Toh 343).

g.9 Dharma

chos

ཚོས།

dharma ^{AS}

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha’s teaching (Dharma); the trainings that the Buddha’s teaching stipulates (dharmas); the various awakened qualities or attainments

acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.10 faulty discipline

tshul khrims 'chal ba

ཚུལ་ཁྲིམས་འཚལ་བ།

duḥśīla ^{AS}

Refers to transgressions of moral conduct as prescribed by Buddhist vows.

g.11 five basic precepts

bslab pa'i gzhi lnga po

བསྐྱབ་པའི་གཞི་ལྔ་པོ།

pañcaśikṣāpada ^{AS}

The five basic rules of conduct undertaken by lay Buddhist practitioners: abstaining from (1) killing, (2) taking what is not given (3) sexual misconduct, (4) false speech or lying, and (5) drinking intoxicants.

g.12 halāhala poison

ha la'i dug

ཧ་ལའི་དུག

halāhala ^{AS} . *hālahala* ^{AS} . *hālahāla* ^{AS}

The deadliest of poisons. According to myth, a poison produced by demonic forces in their fight against the gods.

g.13 intoxicant

bcos pa'i chang

བཅོས་པའི་ཆང་།

maireya ^{AS}

Drink made from any source which has the power to intoxicate.

g.14 Jingyi Nyingpo

byin gyi snying po

བྱིན་གྱི་སྙིང་པོ།

—

A Tibetan translator.

g.15 Kawa Paltsek

ska ba dpal brtsegs

སྐ་བ་དཔལ་བརྟེན།

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Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltzen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*Idan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

g.16 Kumārajīva

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kumārajīva

A Buddhist monk and scholar from the Kingdom of Kucha, who was active in China. One of the greatest translators of Buddhist texts. He lived between 344–413 CE.

g.17 layman

dge bsnyen

དགེ་བསྟེན།

upāsaka^{AS}

An unordained male practitioner who observes the five precepts not to kill, lie, steal, be intoxicated, or commit sexual misconduct.

g.18 lower realm

ngan song

ངན་སྡོད།

apāya ^{AS}

The states of hell beings, hungry ghosts (pretas), and animals.

g.19 modesty

ngo tsha shes pa

ངོ་ཚ་ཤེས་པ།

hrī ^{AS}

g.20 monk

dge slong

དགེ་སློང།

bhikṣu ^{AS}

Definition from the 84000 Glossary of Terms:

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

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

g.21 Nandika

dga' ba can · dga' bo

དགའ་བ་ཅན། · དགའ་བོ།

nandika

Name of a lay disciple of the Buddha. The main recipient of the teaching given in this sūtra.

g.22 negative consequence

nyes dmigs

ཉེས་དམིགས།

ādīnava ^{AS}

A term used in Buddhist texts to denote bad situations in general. Here it is used for the negative karmic consequences of unvirtuous behavior. Elsewhere it is used for the shortcomings of saṃsāra in general.

g.23

nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa^{AS}

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhīṣeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhīṣeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.24

pure conduct

tshangs par spyod pa

ཚངས་པར་སྦྱོང་པ།

brahmacarya^{AS}

In Buddhist traditions, “brahma conduct” tends to refer to celibacy in particular; in a broader sense, it refers to the conduct of those who have renounced worldly life and devoted themselves to spiritual study and practice.

g.25

Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagrha

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 (Gṛdhra-kūṭa-parvata), 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.26 renunciate

rab tu byung ba · rab tu byung

རབ་ཏུ་བྱུང་བ། · རབ་ཏུ་བྱུང་།

pravrajita ^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.27 ripening

rnam par smin pa

རྣམ་པར་སྐྱིན་པ།

vipāka ^{AS}

Karmic ripening refers to the maturation of actions and the manifestation of their effects.

g.28 rivalry

'gran zla

འགྲན་ལྷེ།

sāpatnya ^{AS}

Enmity or rivalry among wives of the same husband.

g.29 Śākyasiṃha

shAkya sing ha

ལྷན་སྐྱེས་ཏེ།

śākyasiṃha

An Indian scholar who was a contemporary of Kawa Paltsek. He was among the translators of *The Sutra of Nandika* into Tibetan. He also translated the *Buddhamakuṭasūtra* (Toh 274) along with the Tibetan translator Devendrarakṣita.

g.30 Saṅgha

dge 'dun

དགེ་འདུན།

saṅgha ^{AS}

Definition from the 84000 Glossary of Terms:

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.31 sense doors

dbang po'i sgo

དབང་པོའི་སྐྱོ།

indriyadvāra ^{AS}

The doors to the five senses (sight, smell, touch, hearing, taste) plus the mental faculty.

g.32 sexual misconduct

'dod pas log par g.yem pa

འདོད་པས་ལོག་སར་གཡེས་པ།

kāmamithyācāra ^{AS}

Abandoning sexual misconduct is the third of the five basic precepts.

g.33 spirits

chang

ཚང།

vāruṇī ^{AS}

g.34 spirituous liquor

'bru'i chang

འབྲུ་འི་ཇང་།

surā^{AS}

Usually a drink that has been fermented or distilled from grains.

g.35 śramaṇa

dge sbyong

དགེ་སྤྱོད་།

śramaṇa^{AS}

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a śramaṇa if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.36 Sugata

bde bar gshegs pa

བདེ་བར་གསེགས་པ།

sugata^{AS}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghosa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.37 taking what is not given

ma byin par len pa · ma byin len

མ་བྱིན་པར་ལེན་པ། · མ་བྱིན་ལེན།

adattādāna ^{AS}

Abandoning taking what is not given, or stealing, is the second of the five basic precepts.

g.38 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.39 Teacher

ston pa

སྟོན་པ།

śāstr ^{AS}

An epithet for the Buddha.

g.40 telling lies

rdzun du smra ba

རྩུན་དུ་སྟེན་པ།

mṛṣāvāda ^{AS}

Abandoning telling lies, or speaking falsehood, is the fourth of the five basic precepts.

g.41 Three Jewels

dkon mchog gsum

དགོན་མཚོག་གསུམ།

triratna ^{AS}

Definition from the 84000 Glossary of Terms:

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.42 Victorious One

rgyal ba

ཐུལ་བ།

jina ^{AS}

An epithet of the Buddha.

g.43 virtuous friend

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra ^{AS}

A spiritual teacher who can contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

g.44 Vulture Peak Mountain

bya rgod phung po'i ri

བྱ་རྗོད་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

Definition from the 84000 Glossary of Terms:

The Gṛdhrakūṭa, 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.45 Xuanzang

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玄奘

Xuanzang (玄奘) was a Chinese scholar that lived between c. 602–64 CE. One of the greatest translators in world history, he traveled to India, where he lived for many years, studying Sanskrit and all the sciences of the day. On

his return to China, he translated many volumes of important philosophical and religious works.