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Teaching the Causes and Results of Good and III

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legs nyes kyi rgyu dang 'bras bu bstan pa'i mdo

The Sūtra “Teaching the Causes and Results of Good and Ill”

· Toh 354 ·

Degé Kangyur, vol. 76 (mdo sde, aH), folios 199.a–208.b

TRANSLATED INTO TIBETAN BY

· Chödrup ·



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co.

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SUMMARY

- s.1 *Teaching the Causes and Results of Good and Ill* describes karmic cause and effect. The discussion begins with Ānanda, who asks the Buddha why beings—particularly human beings—undergo such a wide range of experiences. The Buddha replies that one’s past actions, whether good or ill, bring about a variety of positive and negative experiences. To this effect, he offers numerous vivid examples in which results in this current lifetime parallel actions from a past life. Emphasis is placed on the object of one’s actions, such as the Saṅgha or the Three Jewels. The discourse concludes with the Buddha describing the benefits associated with the sūtra and listing its alternative titles, while the surrounding audience reaps a host of miraculous benefits.

ac.

ACKNOWLEDGEMENTS

- ac.1 Translated by the Yangdar Translation Group. The translation was produced by Lowell Cook and Jessica Locke, who also wrote the introduction. The translation was then checked against the Chinese by Jeffrey Kotyk and subsequently edited with reference to the Chinese by Joie Chen and Rory Lindsay.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

In *Teaching the Causes and Results of Good and Ill*, Ānanda asks the Buddha why different beings experience different fortunes and what types of past actions have now ripened into their respective conditions. The Buddha answers by elucidating the inconceivable dynamics of karma through a series of examples of virtuous and nonvirtuous actions along with their positive and negative results. While these one-to-one correspondences might strike the reader as an oversimplification of a very subtle and complex process, such pedagogical devices are common in the Buddhist tradition. Notably, in the classical presentation of the three types of karmic results (Tib. *las kyi 'bras bu gsum*), the second is said to be the “correlated effect” (Tib. *rgyu mthun pa'i 'bras bu*), which describes how results mirror their causes.

i.2

The Tibetan version of *Teaching the Causes and Results of Good and Ill* is a translation of the Chinese sūtra titled *Shanwo yinguo jing* 善惡因果經 (Taishō 2881). One thing that is particularly intriguing about this Tibetan sūtra is that it is practically identical to another Tibetan translation, *Teaching the Ripening of Virtuous and Nonvirtuous Actions* (Toh 355).¹ Upon comparison, it is clear that these two Tibetan texts are simply different translations of the same Chinese sūtra. However, perhaps solely on account of their dissimilar titles, they are retained as two distinct yet adjacent entries in the Degé Kangyur.

i.3

These two sūtras differ not in terms of content but in terms of language; Toh 354, translated here, employs an Indo-Tibetan lexicon, whereas Toh 355 uses a Sino-Tibetan lexicon.² The Indo-Tibetan lexicon refers to a body of terminology constructed in the likeness of Sanskrit and implemented during the early ninth century in order to imbue translations with a more Indic flavor, while the Sino-Tibetan lexicon leans toward a more indigenous, and presumably more archaic, range of Tibetan terminology that emerged out of interaction with Chinese texts.³ This suggests that Toh 355 is the earlier of the two translations, given that the Sino-Tibetan encounter predates the cultural sway that Indian Buddhism would later have over the Tibetan

empire and subsequent Tibetan Buddhist traditions.⁴ Nevertheless, its title is absent in the *Denkarma* (Tib. *ldan/lhan dkar ma*) and *Phangthangma* (Tib. *'phang thang ma*) catalogs of the early ninth century.

i.4 The translator of Toh 354 was the prolific translator Chödrup (Tib. *chos grub*, alias Facheng 法成, c. 755–849), who was active in Dunhuang during the early ninth century. Given that Chödrup is known for his use of Indian vocabulary, it is likely that he did not also translate Toh 355. The colophon of Toh 354 states that it was translated with reference to both Indian and Chinese manuscripts. However, given that we have no extant Sanskrit manuscripts of the sūtra, no mention of the text in Indian sources, and not even a Sanskrit title at the head of the sūtra, it seems uncertain whether this statement can be trusted. It could possibly be a later addition made with the aim of conferring greater canonical authenticity upon a translation from Chinese in a climate in which India was seen as the principal source of authentic transmission.

i.5 Beyond the Tibetan, the sūtra was translated from Chinese into Sogdian and an English translation of the Sogdian has previously been published by David Neil MacKenzie (1970). The present English translation was produced based on the Degé block print with reference to the Comparative Edition (Tib. *dpe bsdur ma*) and subsequently compared with the Chinese version.

1.

The Translation

[F.198.a]

1.1 Homage to all buddhas and bodhisattvas.⁵

1.2 Thus did I hear at one time. The Blessed One was residing in Prince Jeta's Grove, Anāthapiṇḍada's Park. At that time, the Blessed One was teaching the Dharma surrounded by innumerable bodhisattvas and many divine and human followers, who were listening to the Dharma one-pointedly.

1.3 It was then that, for the benefit of beings, Venerable Ānanda said to the Blessed One, "Blessed One, currently in this world, among those who are similar in being born as humans, some are attractive while others are ugly; some are strong while others are weak; some are poor while others are rich; some suffer while others are happy; and some are noble while others are ignoble.

1.4 "Their voices are dissimilar and their languages distinct. Some make it one hundred years without dying, while others perish before thirty. Some suddenly die at fifteen, while others die right in their mother's womb. Some are good looking and have lovely faces, while others are destitute, ignoble, and ugly. Some are born rich and noble.⁶ Some are strong though lowly, while others are weak though born of high class.⁷ Some suffer yet have long lives, while others are happy yet have short lives.

1.5 "There are those who practice virtue yet end up in the wrong, while others commit misdeeds yet obtain meritorious benefits. Some are fat and fair but cross-eyed and hard of seeing,⁸ while others are dark in complexion yet endowed with inborn beauty.⁹ Some are short and small yet quick-witted,¹⁰ [F.198.b] while others are tall and big yet work in servitude to others. Some have many children,¹¹ while others live alone.¹² Some wander outside, hungry and afflicted by cold, while others live indoors, enjoying clothing and food.¹³ Some are poor when they are young and finally become wealthy by the time they are old. Some are honest in their dealings yet are forcefully

imprisoned without having committed any crimes.¹⁴ Some have compassionate parents and respectful¹⁵ children and discuss with them the truths of the sūtras and sciences.¹⁶ Some fight and quarrel, estranging brother from brother. Some possess a multitude of riches and build mansions, while others depend upon others and have no house of their own. Some live in the trees and on the plains like birds.¹⁷ Some wear furs, forage grass for food, and drink like ferocious beasts. Some are illiterate.¹⁸ Some experience the ripening of happiness without doing anything.¹⁹ Some do not find any source of income.²⁰

1.6 “Some become knowledgeable through their sharp faculties,²¹ while others lack knowledge due to their dull faculties. Some find things only after searching, while others find things even without searching. Some are very stingy even though they are rich, while others delight in giving even though they are poor. Some speak gently with eloquent words, while others speak wrathfully with harsh words.²² Some are respected and beloved by all, while some are cast far away by everyone.²³ Some lovingly care for living beings, while others murder countless living beings. [F.199.a] Some are considered open minded and charming by everyone, while others are ignored.²⁴ Some are hated by their wives and in-laws, while others are loved by all their relatives. Some are happy to listen to Dharma teachings, while others fall asleep upon hearing the sūtras. Some are undignified even though they are strong and heroic.²⁵ Some are intent upon studying words and their meanings. Some appear to behave like different kinds of animals.

1.7 “Blessed One, I request you to please explain in detail the respective causes and results of these humans. Many followers will listen and understand as they single-pointedly focus themselves on virtue.”²⁶

1.8 The Blessed One responded,²⁷ “Ānanda, as you stated in your inquiry, these humans undergo all these dissimilar experiences of karmic ripening in many hundreds of thousands of different ways due to disparate behaviors in previous lifetimes.²⁸ Having a lovely face in this life comes from patient acceptance.²⁹ Having an ugly face comes from anger.³⁰ As a human, living in poverty comes from having been stingy. As a human, being wealthy comes from having practiced generosity.³¹ Being noble and of high class comes from having paid respect to others. Being ignoble comes from having acted arrogantly. As a human, being tall and large comes from having devotedly shown respect. Being short³² comes from having shown contempt for the Dharma.

1.9 “As a human, being ineloquent [F.199.b] comes from having previously been a sheep.³³ As a human, being dark and scrawny comes from having obscured images of the thus-gone ones.³⁴ As a human, having unsightly lips comes from having eaten food off of stūpas.³⁵ As a human, having red eyes

comes from having been stingy with fire.³⁶ As a human, having poor eyesight comes from having gouged out the eyes of falcons.³⁷ As a human, being mute comes from having denigrated the Dharma. As a human, being deaf comes from having been displeased upon hearing the Dharma. As a human, having sharp teeth comes from having taken great pleasure in gnawing on bones and eating meat.³⁸ As a human, having a crooked nose³⁹ comes from having made malodorous offerings to the thus-gone ones. As a human, having a cleft lip comes from having pierced the cheeks of fish.⁴⁰ As a human, having yellowed hair comes from having plucked out the hair of pigs. As a human, having split ears comes from having punctured the ears of others.⁴¹ As a human, having a snake-like body⁴² comes from having worn light and thin clothing in the presence of the thus-gone ones.⁴³ As a human, having a dark complexion comes from having put statues of the thus-gone ones beneath courtyards and exposed them to smoke.⁴⁴ As a human, having disabled limbs comes from not having risen when seeing preceptors, masters, or gurus.⁴⁵ As a human, being hunchbacked comes from having worn light and thin clothing and turned one's back when passing the thus-gone ones.⁴⁶ [F.200.a] As a human, an unsightly forehead⁴⁷ comes from not having bowed upon seeing the thus-gone ones, instead banging one's hands together at the forehead.⁴⁸ As a human, having a short neck comes from having hid one's face and run away when one saw the gurus.⁴⁹ As a human, always having heart diseases comes from having hacked, cut, and sliced up the limbs of beings.⁵⁰ As a human, having leprosy comes from having taken wealth away from the innocent.⁵¹ As a human, being short of breath comes from having served cold food to others during the depths of winter.⁵² As a human, lacking sons or daughters comes from having killed many baby birds. As a human, having many children comes from having taken joy in caring for beings. As a human, having a long life comes from having had a loving heart. As a human, having a short life comes from having killed many creatures.⁵³ As a human, being wealthy comes from having practiced generosity. As a human, owning horses and chariots comes from having offered horses and chariots to the Three Jewels. As a human, having brilliant faculties comes from having inquired into and recited the sūtras. As a human, having dull faculties comes from having been an animal. As a human, working as another person's servant boy or girl comes from having amassed debt. As a human, being unstable and flighty comes from having previously been a monkey. As a human, contracting leprosy comes from having destroyed images of the Three Jewels. As a human, having disabled limbs [F.200.b] comes from having tightly bound the limbs of other beings. As a human, having scars and abscesses on the body that do not heal

even with lengthy medical treatment comes from having beaten other beings.⁵⁴ As a human, having a malicious nature comes from having been a scorpion or a snake.⁵⁵

1.10 “As a human, having all six sense faculties complete comes from having upheld one’s discipline. As a human, having incomplete sense faculties comes from not having upheld one’s discipline. As a human, having bad hygiene comes from having been a swine. As a human, being fond of song and dance comes from having been a musical performer. As a human, having excessive desire comes from having been a dog. Having goiters on the neck comes from eating alone.⁵⁶ Having bad breath comes from having insulted others with harsh words. Having incomplete male faculties comes from having castrated dogs and swine. Having a short tongue comes having disgraced the gurus in solitary places.⁵⁷

1.11 “People who take pleasure in committing adultery with the wife of another will regress to a rebirth as a swan⁵⁸ after death. People who take pleasure in sexual misconduct with their relatives and friends will regress to a rebirth as a sparrow after death. People who are stingy with the sūtras and treatises and hide their knowledge so as not to teach them to others will be reborn as a wood-eating insect⁵⁹ after death. People who take pleasure in bearing bows and arrows and battling⁶⁰ will regress to a rebirth as a barbarian after death. [F.201.a]

1.12 “Taking pleasure in hunting and killing living beings will result in regressing to a rebirth as a jackal after death. Taking pleasure in wearing crowns and flowers will result in being a dung beetle⁶¹ after death. Enjoying wearing long dresses will result in being a long-tailed insect⁶² after death. Taking pleasure in sleeping and eating will result in being reborn as a swine after death. Taking pleasure in wearing colorful clothing will result in becoming a multicolored bird after death. Taking pleasure in mimicking the words of others and making fun will result in becoming a parrot after death. Taking pleasure in gossip will result in being reborn as a large-bodied snake⁶³ after death. Being hostile to an enemy without just cause⁶⁴ will result in being born after death as an insect with a mind that holds on to grudges.⁶⁵ Enjoying others’ discord will result in being born as an owl after death. Taking pleasure in uttering curse words will result in being born as a fox after death.⁶⁶ Taking pleasure in scaring and frightening others will result in being born as a mountain deer⁶⁷ after death.

1.13 “Those who entered shrines while wearing wooden shoes in a previous life will be reborn as horses in this life. Those who took pleasure in farting in a previous life will be reborn as stink bugs. Those who used the Saṅgha’s mortars and pestles in a previous life will be reborn as flat-headed worms⁶⁸ in this life. If one obstructed others’ access to food in a previous life, one will

be woodworms in this life. Those who stole water from the Saṅgha and used it themselves will be reborn as fish or crocodiles.⁶⁹ Those who discarded their filth on the grounds of the Saṅgha will be reborn as latrine maggots.⁷⁰ [F.201.b] Those who stole fruit from the Saṅgha will become mud-eating bugs. Those who stole wealth from the Saṅgha will become oxen or donkeys turning a millstone.

1.14 “If one insistently begs the Saṅgha to loan out its wealth, one will be reborn as a white pigeon. If one ridicules and disparages the Saṅgha, one will be reborn as a bug on the neck of oxen. If one consumes the vegetables of the Saṅgha, one will be reborn as an insect on vegetables.⁷¹ If one sits on the seats of the Saṅgha, one will be reborn as a mosquito.⁷² If one uses the various implements belonging to the Saṅgha, one will be reborn as a moth. If one enters monasteries wearing bone ornaments,⁷³ one will be reborn as a long-beaked bird. If one enters monasteries having applied rouge on the lips,⁷⁴ one will be reborn as a red-beaked bird. If one goes into monasteries wearing colorful clothing, one will be reborn as a yellow bird. If a married couple copulates in a temple, they will be reborn as blue-headed birds.⁷⁵ If one tramples⁷⁶ on a stūpa of the thus-gone ones, one will be reborn with the body of a camel. If one goes into shrines of the thus-gone ones wearing shoes, one will be reborn as a toad.⁷⁷ If one makes a clamor while listening to the Dharma, one will be reborn as a hundred-tongued bird.⁷⁸ If one harasses a pure nun, one will fall into the iron caves of the hell realms, where many hundreds of thousands of circular blades will descend upon one, slicing one’s body.”

1.15 Venerable Ānanda then inquired of the Blessed One, “Blessed One, as you have just taught, using the property of the Saṅgha is an extremely grave misdeed. How, then, should the four types of benefactors go to monasteries and offer their respect and pay homage?” [F.202.a]

1.16 The Blessed One replied, “Those who go to the monasteries of the Saṅgha are of two mindsets: virtuous and nonvirtuous. Who are those with a virtuous mindset? They are those who bow upon seeing the thus-gone ones when entering monasteries, those who pay respect with veneration and inquire as to the meaning of the sūtras when they see the Saṅgha, those who correctly uphold their vows and confess their faults, and those who offer their wealth in service to the Three Jewels.⁷⁹ These people will be reborn in the divine palaces of the gods, or if in the future they are a householder or a wife,⁸⁰ they will experience results with a similar karmic fruition.⁸¹ This is known as the supremely virtuous person.

1.17 “Who are those with a nonvirtuous mindset? They are those who go to the monasteries only intending to beg, borrow, or take loans from the Saṅgha, those who desire only to find fault with and relentlessly disparage the

Saṅgha, and those who do not feel bad about consuming the food of the Saṅgha, taking home with them cakes, fruits, and vegetables. As soon as they die, these people will fall down to the hells where they eat lumps of iron, where there is no suffering they will not experience—from being boiled in cauldrons to being burnt by scorching fires, climbing mountains of knives and trees with razor leaves, and so on. This is known as the supremely nonvirtuous person.”

1.18 The Blessed One said, “Ānanda,⁸² I admonish my future disciples: exercise vigilance so as to not commit transgressions against the Three Jewels.⁸³ [F.202.b] So long as they act wholeheartedly in accordance with what the Thus-Gone One has taught, they will undoubtedly pass beyond suffering once the Thus-Gone One Maitreya appears in this world.”⁸⁴

1.19 The Blessed One continued, “If one strips the clothing from the body of another in this life, after death one will fall into the cold hell realms, or, having been reborn as a silkworm, one will be boiled alive.⁸⁵ If one does not delight in lighting lamps to illuminate sūtras and statues in this life, after death one will fall into the darkness of the hells between mountains. If in this life one torments and cuts up beings, taking their lives, after death one will fall into the weapon-like hells, where one will climb razor-sharp mountains and trees with razor leaves.⁸⁶

1.20 “Those who desire a great deal and commit sexual misconduct in this life, after death will fall into the hells where they will be liquified against scalding bronze pillars and sleep on scorching iron beds. Those who keep many wives in this life will fall into the hells where they will be pulverized by iron millstones.⁸⁷ Those who possess many husbands in this life, after death will fall into the hells of poisonous snakes. Those who burn eggs in this life, after death will fall into the hells of burning embers. Those who skin pigs and defeather birds in this life, after death will fall into the hells where they will boil in molten iron. Those who castrate pigs and dogs in this life, after death will fall into the hells of jagged rocks. [F.203.a] Those who drink alcohol and become intoxicated in this life, after death will fall into the hells where they will drink molten metal. Those who hack off and sever the limbs of beings in this life, after death will fall into the hells of iron wheels. Those who steal fruit from the Saṅgha in this life, after death will fall into the hells where they will swallow iron lumps. Those who eat the intestines and flesh of pigs in this life, after death will fall into the hells filled with filth.⁸⁸ Those who eat live fish in this life, after death will fall into the hells with trees made of weapons, clubs, and saws.⁸⁹ Those who become stepmothers and look upon their stepchildren with scorn in this life, after death will fall into the hells of blazing chariots. Those who sow discord with divisive speech in this life, after death will fall into the hells where they will be tilled by iron

plows.⁹⁰ Those who reprimand others with harsh language in this life, after death will fall into the hells where their tongues will be pulled out. Those who speak many falsehoods in this life, after death will fall into the hells where they will be impaled with iron needles.⁹¹

1.21 “Those who take life and offer it to perverse gods, after death will fall into the hells where they will be beaten with iron pestles.⁹² Those who, in this life, practice sorcery by chanting the words of ghosts and swindling people, after death will fall into the hells of mountains of flesh.⁹³ Those who, in this life, practice sorcery by lying on the ground with their eyes closed, [F.203.b] summoning ghosts, and uttering falsehoods such as ‘you will be reborn in the higher realms,’ after death will fall into the hells where their waists will be severed.⁹⁴ Those who, in this life, practice sorcery by taking the lives of others and making them into offerings for gods, ghosts, the lords of the five paths, demonesses, and other such beings are all fools who have been deceived. They will therefore fall into the hells where they will be hacked up with axes.⁹⁵ Their limbs will be sliced and severed by the minions of hell. Both of their eyes will be pecked out by birds with iron beaks. Those who, in this life, practice sorcery by burying the corpses of the dead, by making prognostications of the good and bad omens of houses and of the fortune or lack thereof of the five families, by appeasing the nāgas, by making thanksgiving offerings of crushed silkworms,⁹⁶ and by deceiving fools to take their wealth with false prognostications, after death will fall into the hells of iron webs.⁹⁷ There, their bodies will be swarmed by countless malevolent birds that will consume the entirety of their flesh before pecking away at their bones and innards,⁹⁸ causing them immeasurable suffering. Those who, in this life, act as doctors but are unable to cure illness while nonetheless deceiving others and taking their wealth, after death will fall into the hells where they will be bled and scorched with moxibustion sticks. They will fall into the hells where their bodies will be entirely consumed by flames. Those who, in this life, destroy stūpas and monasteries, do not obey the orders of their preceptors and masters, and do not have reverence for their parents will experience manifold suffering in the great hell of Avīci and the eight great hells. [F.204.a] They will then find themselves in the one hundred thirty-six minor hells, where they will suffer for one eon, two eons, or even up to five hundred eons, after which they will finally escape.⁹⁹ If they then meet with a spiritual teacher, they will give rise to the mind set on awakening. However, if they do not meet with one, they will once more fall back down to the hells.”

1.22 The Blessed One¹⁰⁰ continued, “As a human, having a body that is large and pungent and being quick to anger and difficult to liberate comes from having previously been a camel. As a human, taking delight in moving

about, busying oneself with eating, and not being scared away by anything comes from having previously been a horse. As a human, being able to endure heat and cold yet unable to mentally retain anything comes from having previously been an ox.¹⁰¹ As a human, having a loud voice, lacking shame and modesty, being full of craving, being lethargic,¹⁰² and not distinguishing good from ill comes from having previously been a donkey. As a human, always craving meat and never fearing any task comes from having previously been a lion. As a human, being tall with round eyes, often wandering in the wilderness, and being averse¹⁰³ to one's children and wife¹⁰⁴ comes from having previously been a tiger. As a human, being hairy, having small eyes, and not wishing to dwell in a single place comes from having previously been a bird. As a human, being of an unstable nature and delighting in killing tiny creatures comes from having previously been a fox.¹⁰⁵ As a human, being strong and skilled in hunting,¹⁰⁶ having little desire, and lacking craving for a wife comes from having previously been a wolf. As a human, disliking fine clothing, ruminating over mistakes, [F.204.b] sleeping little, and being full of anger comes from having previously been a dog.¹⁰⁷ As a human, delighting in sexual misconduct and taking great pleasure in telling alluring tales to many people comes from having previously been a parrot.¹⁰⁸ As a human, being physically small, delighting in sexual misconduct, being mentally scattered, and becoming fixated immediately upon beholding something comes from having previously been a sparrow. As a human, having red eyes and short teeth, spewing saliva when speaking, and enveloping oneself in cloth coverings when sleeping¹⁰⁹ comes from having previously been a snake or a lizard. As a human, becoming outraged immediately upon speaking and spewing verbal abuse without understanding the intentions of others comes from having previously been a scorpion. As a human, living in isolation, craving food, and sleeping little during the night comes from having previously been a cat.¹¹⁰ As a human, boring holes in walls to steal, craving wealth, harboring grudges easily, and being indifferent to others—not distinguishing between close and distant relations—comes from having previously been a mouse.”

1.23 The Blessed One¹¹¹ continued, “As a human, those who demolish stūpas and monasteries and hoard the property of the Three Jewels for their exclusive use will fall into the great hell of Avīci after death. Even if they escape from this hell, they will take up a body in the animal realm, such as that of a pigeon, sparrow, duck, parrot, bluebird,¹¹² fish, tortoise, monkey, or deer.¹¹³ In the rare event that they attain a human body, they will be a person labeled a paṇḍaka, a woman, a person with double gender, a person lacking in faculties, or a prostitute.¹¹⁴ [F.205.a] As a human, those who take pleasure in anger will descend into the forms of poisonous snakes, tigers, lions,

wolves, bears, brown bears, cats, and falcons.¹¹⁵ In the rare event that they attain a human body, they will take pleasure in the killing of birds and pigs and in being a butcher, huntsman, spy, or prison guard. As a human, those who are foolish and ignorant and unable to understand analytical reasoning will take up the bodies of elephants, pigs, cows, water buffalo, lice, bees, mosquitoes, ants, and the like after death.¹¹⁶ Even if they happen to attain a human body, they will be deaf, blind, mute, physically handicapped, or hunchbacked, or they will have incomplete faculties.¹¹⁷ As a human, those who are arrogant and full of pride will regress to rebirth as latrine maggots, camels, donkeys, tigers, or dogs after death. Even if they are reborn as humans, they will take up the body of a servant, be a poverty-stricken beggar, or be taunted as they fall into universal disgrace. As a human, those who boast of the guru's power as a means of taking the wealth of others will fall into the hells of mountains of flesh after death, where the flesh of their bodies will be hacked apart and consumed by many hundreds of thousands of beings.¹¹⁸

1.24 “Those who delight in making others stand in this life will be reborn as elephants after death or regress to a state of having straight limbs and not being able to lie down to sleep. Those who tear apart feast offerings in this life and make an evening meal out of them will regress after death to the states of hungry ghosts and miserly ghosts.¹¹⁹ They will thus not acquire much food or drink for many hundreds of years, and their joints will blaze with fire as they move about.¹²⁰ [F.205.b] Those who delight in staying in the nude in this life will be reborn after death as insects who are numb with cold.¹²¹ Those who take the leftovers from feast offerings with them in this life will descend after death into the hell realms whose iron grounds are blazing hot.¹²² In the rare event that they are reborn as humans, they will have diseases of the throat and shortened lifespans. Those who do not touch their heads to the floor when prostrating to statues of the thus-gone ones in this life will descend into the hells where they hang upside down after death.¹²³ In the rare event that they are reborn in the human realm, they will be thoroughly deceived by others. Those who do not join their palms together as they prostrate to statues of the thus-gone ones in this life will be reborn in borderlands after death and will not attain anything despite their many efforts. Those who do not rise despite hearing the big bell ring in this life will regress to the state of large-bodied snakes.¹²⁴ As their bodies will be long and large, they will be devoured by many small bugs. Those who show their hands in a backward manner as they prostrate to the thus-gone ones in this life will fall into the hells where their hands are tightly bound behind their backs after death.¹²⁵ Even if they happen to be reborn as humans, they will get caught up in disputes despite being innocent.¹²⁶

1.25 “Those who in this life join their palms and prostrate themselves with all five points¹²⁷ touching the ground¹²⁸ will always be of mighty lineages and experience continuous happiness. Being quick to anger and unsatisfied with one’s food in this life comes from having previously been mentally ill. Being cross-eyed in this life comes from having previously looked at the wives of others with a perverted mindset. Those who are pressured by their wives to rebuke their parents¹²⁹ in this life will fall into the hells of tongue plowing¹³⁰ after death. [F.206.a] Those who in this life adulterate alcohol and give it to others will be reborn as water bugs after death.¹³¹ In the rare event that they are reborn in the human realm, they will die from swollen bodies and shortness of breath.”

1.26 The Blessed One said,¹³² “The multitudes of various forms of suffering that have been described all come about on account of the ten negative, nonvirtuous actions. At worst, they will serve as the causes and conditions for the hell realms. Failing that, they will serve as the causes and conditions for the animal realms. At best, they will serve as the causes and conditions for the hungry ghost realms.

1.27 “The inadmissible act of taking life will cause beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹³³ Even if they happen to be reborn as humans, they will experience two types of ripened results: a short lifespan and an abundance of disease.¹³⁴ The inadmissible act of taking what is not given causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹³⁵ Even if they happen to be reborn as humans, they will experience two types of ripened results: being poverty stricken and losing control over their wealth when it becomes collectivized.¹³⁶ The inadmissible act of sexual misconduct due to desire causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹³⁷ Even if they happen to be reborn as humans, they will experience two types of ripened results: their wives will be unfaithful, and their two wives will fight and not follow their will.¹³⁸ The inadmissible act of false speech causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹³⁹ [F.206.b] Even if they happen to be reborn as humans, they will experience two types of ripened results: copious slander and always being deceived by others.^{140 141} The inadmissible act of divisive speech causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death. Even if they happen to be reborn as humans, they will experience two types of ripened results: always hearing unpleasant sounds and frequently becoming the subject of debate, no matter what they say.¹⁴² The inadmissible act of idle chatter causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹⁴³ Even if they happen to be reborn as humans, they will experience two types of ripened results: not

being believed by others even when they speak the truth and not being understood by others, no matter what they say.¹⁴⁴ The inadmissible act of engendering covetousness causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹⁴⁵ Even if they happen to be reborn as humans, they will experience two types of ripened results: craving wealth but lacking contentment and searching at length but never finding the fulfilment they imagined. The inadmissible act of harboring ill will causes beings to fall into the hells, the animal realms, and the realm of the Lord of Death.¹⁴⁶ Even if they happen to be reborn as humans, they will experience two types of ripened results: others will always try to take advantage of them, and they will constantly be harmed by others.¹⁴⁷ The inadmissible act of wrong view causes beings to fall into the hells, the animal realms, [F.207.a] and the realm of the Lord of Death.¹⁴⁸ Even if they happen to be reborn as humans, they will experience two types of ripened results: always being reborn into households with wrong views and being pursued by devious thoughts.¹⁴⁹

1.28 “O heirs to the Buddha, since this is so, the ten negative, nonvirtuous paths of action are the causes and conditions for great heaps of multitudes of sufferings!”

1.29 Then, at that moment, those among the great gathering of retinues who had performed the ten negative, nonvirtuous actions heard the Blessed One explain the ripening of the sufferings of the hell realms, and they all wept and cried out to the Blessed One, “Blessed One, what sort of virtue, when practiced, will free us from such suffering?”¹⁵⁰

1.30 The Blessed One responded, “Lead all beings toward meritorious actions.¹⁵¹ How is merit created? Anyone who acts as a great, influential leader in this life and constructs stūpas of the thus-gone ones, shrines, and monasteries¹⁵² will, without a doubt, become a king in the future. They will rule over many people and will never be disobeyed by anyone.¹⁵³ Those who, as the heads of towns and villages in this life, are upstanding and rule in accordance with the Dharma will, without a doubt, become ministers to kings in the future. They will have an abundance of clothing, food, and horses and will acquire whatever they desire.¹⁵⁴ Those who encourage many people to create merit in this life will, without a doubt, become heads of rich houses with venerable lineages in the future. They will be respected by everyone and will accomplish all their endeavors throughout the ten directions.¹⁵⁵ [F.207.b]

1.31 “Those who delight in making and offering lamps in this life will be reborn as the gods of the sun and moon and will become self-illuminated by rays of light. Those who delight in generosity and healing creatures with a loving attitude in this life will be wealthy in all their lives,¹⁵⁶ as food and

clothing naturally come to them. Those who delight in offering food and drink to many people in this life will naturally acquire an abundance of divine foods in all their lifetimes,¹⁵⁷ have a perfect physique with an abundance of strength, possess sharp faculties and eloquence, and have a long life.

1.32 “If one practices generosity toward those who have gone to the animal realms, one will experience ripened results by the hundreds. If one practices generosity toward icchantikas, one will attain ripened results by the thousands. If one practices generosity toward disciplined monks, one will attain ripened results by the tens of thousands. If one practices generosity toward Dharma teachers who open the eyes of beings by proclaiming the secret essence of the thus-gone ones—that is, the Great Vehicle—to many followers, one will attain ripened results without measure.¹⁵⁸ If one practices generosity toward the buddhas and bodhisattvas, one will enjoy ripened results beyond limits. Furthermore, if one practices generosity toward the three types of individuals, the ripened results will be inexhaustible.¹⁵⁹ Those are the thus-gone ones,¹⁶⁰ parents, and the sick. Even by offering a single meal to them, one will attain ripened results without measure. There is indeed no need to mention how always giving will have an inexhaustible result. [F.208.a]

1.33 “Those who offer baths to many Saṅgha members in this life will have a lovely and beautiful face, will naturally come to possess clothing and food,¹⁶¹ and will be respected by many people in all their lives. Those who delight in offering praise and reading and chanting the Dharma of the sūtras in this life will have a pleasant voice and will delight all who hear it throughout all their places of rebirth. Those who delight in upholding their discipline in this life will have a lovely face and will be the most supreme of humans in all their lives. Those who delight in digging wells near roads and planting trees to provide shade to many will become kings among humans and will in all their lives acquire at their whim food and drink with hundreds of flavors. Those who delight in copying sūtras and giving them to others to read in this life will in all their lives possess great eloquence and will understand Dharma teachings just by listening to them once. The buddhas and bodhisattvas will bless and protect them, and they will always be the most supreme among humans and among eminent leaders. Those who delight in this life in ferrying many beings with bridges and boats will have an abundance of the seven precious jewels, will in all their lives be respected and praised by many people, and will be venerated and served by all when they travel.

1.34 “Ānanda,” said the Blessed One,¹⁶² “with these words, I have taught the causes and results according to this and other sūtras. Having been inspired to read, chant, and practice them, many beings will transcend the obstruction

- that is suffering.¹⁶³ [F.208.b] Thus has it been taught here. Anyone who hears this Dharma teaching and slanders it will have their tongue fall out in this very life.”
- 1.35 Ānanda then addressed the Blessed One: “What is the name of this Dharma teaching, Blessed One? How should it be retained?”¹⁶⁴
- 1.36 The Blessed One responded, “Ānanda,¹⁶⁵ this Dharma teaching is known as *Teaching the Causes and Results of Good and Ill*, and it may likewise be retained¹⁶⁶ as *The Aspiration Made for the Accomplishment of the Bodhisattva’s Conduct*.”¹⁶⁷ ¹⁶⁸
- 1.37 As the Blessed One gave this Dharma teaching, eighty thousand gods and humans gave rise to the mind set on unsurpassed and completely perfect awakening. Many hundreds of thousands of women lost their female faculties and in this very life manifested fully formed male bodies.¹⁶⁹ Two thousand¹⁷⁰ beings with wicked ways abandoned their malevolent thoughts and recollected their past lives. Limitless beings with virtuous ways attained the acceptance of nonarising and experienced lasting happiness. Limitless beings who were to pass away¹⁷¹ were reborn in the pure lands of the buddhas and accompanied the bodhisattvas as their equals.
- 1.38 The Blessed One having spoken,¹⁷² all the gathered assemblies returned to their respective homes as they created merit and rejoiced, full of delight.
- 1.39 *Thus concludes the noble sūtra “The Teaching on the Causes and Results of Good and Ill.”*

c.

Colophon

c.1 Translated, edited, and finalized by the senior translator-editor and monk Chödrup based on Indian and Chinese manuscripts.

n.

NOTES

- n.1 Dharmachakra Translation Committee, trans., *Teaching the Ripening of Virtuous and Nonvirtuous Actions* (<http://read.84000.co/translation/toh355.html>), Toh 355 (84000: Translating the Words of the Buddha, 2023).
- n.2 Scherrer-Schaub 2002, Stein 2010.
- n.3 As an example, the word for merit is translated in Toh 355 as *legs pa'i don*, instead of the more common *bsod nams*, as per Indic vocabulary.
- n.4 Jonathan Silk notes that some scholars support the possibility that Toh 355 is earlier, having been produced by the translator Chim Sākya Ö (*mchims shA kya 'od*). See Silk 2019, p. 237.
- n.5 This line is not in the Chinese, as it would have been added by the Tibetan translator.
- n.6 The Chinese for these two lines reads 有端政而貧賤。有醜陋而富貴。 “Some are good looking yet destitute and ignoble; some are ugly yet rich and noble” (Taishō 2881, p. 1380b25–26).
- n.7 The Chinese reads 有軟弱登上位。 “while others are weak yet ascend to high positions” (Taishō 2881, p. 1380b26).
- n.8 The Chinese here contains an archaic and uncommonly used character, digitized online as “[目*甬]”: 眼[目*甬]睞 (Taishō 2881, p. 1380b28). It is not clear what this character means, other than that it refers to something related to the eye.
- n.9 The Chinese reads 婉媚 “graceful beauty” (Taishō 2881, p. 1380b28).
- n.10 The Chinese reads 有雖短小而足意氣 “Some are short and small yet spirited” (Taishō 2881, p. 1380b29).

- n.11 The Chinese reads 有富饒男女 “Some have many sons and daughters” (Taishō 2881, p. 1380c1).
- n.12 The Chinese reads 有孤單獨自 “while others are lonely and live alone” (Taishō 2881, p. 1380c1).
- n.13 The Chinese reads 有入宮在朝衣食自恣 “while others reside in palaces and courts, enjoying clothing and food with abandon” (Taishō 2881, p. 1380c1–2).
- n.14 The Chinese reads 有理實無辜橫罹獄事 “Some have reason on their side and are in reality innocent yet are wrongfully imprisoned” (Taishō 2881, p. 1380c3).
- n.15 Stein (2010, pp. 64–66) describes how the Tibetan *sri zhu che* was used in various ways to translate notions of filial piety (*xiao* 孝) from Chinese.
- n.16 The Chinese reads 有父慈子孝論經說義 “Some have compassionate fathers and respectful children, and they discuss sūtras and expound upon their meaning” (Taishō 2881, p. 1380c3–4).
- n.17 The Chinese reads 有烏栖鹿宿禽狩同類 (Taishō 2881, p. 1380c5–6). The meaning of this line is obscure, but one possible interpretation is “Some are like hunters of birds, dwelling with crows and sleeping with deer.”
- n.18 The Chinese reads 有衣毛茹血不識文字 “Some wear furs, drink blood, and are illiterate” (Taishō 2881, p. 1380c6).
- n.19 The Chinese reads 有端坐受報 “Some suffer karmic results just by sitting up straight” (Taishō 2881, p. 1380c6).
- n.20 Reading *gla* instead of *sla* as per Toh 355 (<https://read.84000.co/translation/toh355>). The Chinese reads 有客作無地 “Some are unable to find employment anywhere” (Taishō 2881, p. 1380c7).
- n.21 The Chinese reads 有聰明高爽 “Some are intelligent and open minded” (Taishō 2881, p. 1380c7).
- n.22 The Chinese reads 有出言和睦。有發語棘刺。 “Some have gentle and peaceful words with every utterance, while others open their mouths and cast thorns” (Taishō 2881, p. 1380c9).
- n.23 The Chinese reads 有眾人遠避 “while some are avoided by everyone” (Taishō 2881, p. 1380c10).
- n.24 The Chinese reads 有寬而得眾。有為他所棄。 “Some are open minded and win over the masses, while some are shunned by others” (Taishō 2881, p.

1380c10–11).

- n.25 The Chinese reads 有武夫無禮 “Some are warrior-like yet rude” (Taishō 2881, p. 1380c12).
- n.26 The Chinese reads 唯願世尊廣說因果。大眾死聞一心從善。 “I only ask that the Blessed One please explain in detail causes and results. The great assembly will listen and pursue virtue single mindedly” (Taishō 2881, p. 1380c13–14). It is not entirely clear what the phrase 死聞 (literally “death-listening”) in the original Taishō edition means. It is possible that this is a typo; in fact, the editors of the online version of CBETA have indicated in the digitized text that they believe this character should be 若 (“If the assembly hears it, they will pursue virtue single mindedly”). If it is not a typo, then this phrase likely just means listening intently, though it is still a rather peculiar phrase.
- n.27 The Chinese phrasing is 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1380c15).
- n.28 The Chinese reads 先世用心不等 “disparate motivations in previous lifetimes” (Taishō 2881, p. 1380c15–16).
- n.29 The Chinese reads 今身端政者從忍辱中來 “As a human, having a lovely body right now comes from patient acceptance” (Taishō 2881, p. 1380c16–17).
- n.30 The Chinese reads 為人醜陋者從瞋恚中來 “As a human, having an ugly face comes from anger” (Taishō 2881, p. 1380c17).
- n.31 This line is not in the Chinese.
- n.32 The Chinese here reads 座短, literally “short seat” (Taishō 2881, p. 1380c20). This seems to mean a person who is short in some way, but it might specifically mean that a person is short legged.
- n.33 The Chinese reads 為人狠戾從羊中來 “As a human, being cruel comes from having been a sheep” (Taishō 2881, p. 1380c20–21). 狠戾 can mean “cruel,” but it can also mean “hard to control and tame.”
- n.34 The Chinese reads 佛 “buddha(s)” instead of “thus-gone ones” (Taishō 2881, p. 1380c21).
- n.35 The Chinese reads 為人緊脣從嘗齋食中來 “As a human, having tight/thin lips comes from having partaken of the food of monks” (Taishō 2881, p. 1380c21–22).

- n.36 The Chinese reads 為人赤眼從惜火光明中來 “As a human, having red eyes comes from having been stingy with fire and light” (Taishō 2881, p. 1380c22).
- n.37 The Chinese reads 為人雀目從縫鷹眼中來 “As a human, having poor night vision comes from having sewn shut the eyes of hawks” (Taishō 2881, p. 1380c22–23).
- n.38 The Chinese reads 為人缺齒從喜咬骨肉中來 “As a human, missing teeth comes from having taken great pleasure in gnawing on bones and meat” (Taishō 2881, p. 1380c24–25).
- n.39 The Chinese reads 塞鼻 “congested nose” (Taishō 2881, p. 1380c25).
- n.40 The Chinese reads 魚鰓 “fish gills” (Taishō 2881, p. 1380c26).
- n.41 The Chinese does not specify that it is the ears of others. It reads 為人穴耳從穿耳中來 “As a human, having split ears comes from piercing ears” (Taishō 2881, p. 1380c27).
- n.42 The Tibetan *sha brur* was unfamiliar to the translators and unattested in available dictionaries and other Kangyur texts. The above translation is therefore based on the Chinese 蛇體, literally “snake body.” 《善惡因果經》：「蛇體」 (Taishō 2881, p. 1380c28).
- n.43 The Chinese reads 為人蛇體從著輕衣盪突佛像中來 “As a human, having a snake-like body comes from having worn thin clothing and brazenly displayed oneself in the presence of buddha statues” (Taishō 2881, p. 1380c28).
- n.44 The Chinese reads 為人黑色從安佛像著屋簷下烟熏處中來 “As a human, being dark comes from having put buddha statues under roof eaves in places consumed by smoke” (Taishō 2881, p. 1380c28–29).
- n.45 The Chinese reads 為人癱瘓從見師長不起中來 “As a human, having disabled limbs comes from not having stood up when seeing preceptors and elders” (Taishō 2881, p. 1380c29–1381a1).
- n.46 The Chinese reads 佛像 “buddha statues” (Taishō 2881, p. 1381a1–2).
- n.47 The Chinese reads 頸額 (Taishō 2881, p. 1381a2). This compound literally means “neck and forehead.” The exact meaning is not clear, but it probably indicates someone with a crooked neck or forehead.
- n.48 The Chinese reads 為人頸額者從見佛不禮捉手打額中來 “As a human, having a crooked neck and forehead comes from not having bowed upon seeing the buddhas, instead grabbing their hands and bumping their foreheads” (Taishō 2881, p. 1381a2–3).

- n.49 The Chinese reads 為人短項從見尊長縮頭走避中來 “As a human, having a short neck comes from having hid one’s face and running away when one saw venerable elders” (Taishō 2881, p. 1381a3).
- n.50 Here translating *snying na ba* as “heart diseases.” The Chinese of this line supports this reading: 為人心痛病者從斫刺眾生身體中來 “As a human, having heart diseases comes from having hacked at and stabbed the bodies of beings” (Taishō 2881, p. 1381a4).
- n.51 The Chinese reads 為人癩病從枉取他物中來 “As a human, having leprosy comes from having taken things that belong to others” (Taishō 2881, p. 1381a4–5).
- n.52 The Chinese reads 為人氣嗽從冬月與人冷食中 “As a human, having a cough comes from giving others cold food in the eleventh lunar month” (Taishō 2881, p. 1381a5–6).
- n.53 The Chinese simply reads 從殺生中來 “from having killed beings/taken lives,” without specifying “many” (Taishō 2881, p. 1381a8).
- n.54 This line is not present in the Chinese.
- n.55 In the Chinese, the order is 蛇蝎 “snake and scorpion” (Taishō 2881, p. 1381a14).
- n.56 Reading according to the Chinese, which reads “to eat alone,” instead of the Tibetan, which reads *gcig pu bsnogs* “to mix up alone.” 《善惡因果經》：「為人項有瘦肉者從獨食中來，」 (Taishō 2881, p. 1381a17–18).
- n.57 The Chinese reads 為人舌短者從屏處盜罵尊長中來 “As a human, having a short tongue comes from having disparaged venerable elders in private” (Taishō 2881, p. 1381a20). Even though 屏處 means a solitary place or a place far away, here it seems to refer to “where the elders cannot see/hear you,” i.e., saying bad things about your teachers behind their backs.
- n.58 The Chinese reads 鵝鴨 “goose and duck” (Taishō 2881, p. 1381a21).
- n.59 The Chinese reads 土木中虫 “insects inside soil and wood” (Taishō 2881, p. 1381a23).
- n.60 The Chinese reads 好帶弓箭騎乘 “who take pleasure in bearing bows and arrows while riding” (Taishō 2881, p. 1381a23).
- n.61 The Chinese reads 載勝虫 “insect on a Eurasian hoopoe” (Taishō 2881, p. 1381a25). It appears that 載勝 is the bird known as the Eurasian hoopoe.

- n.62 Tib. *srin bu mjug rings*. The Chinese matches this: 長尾虫 “long-tailed insect” (Taishō 2881, p. 1381a25–26). It is not clear precisely what type of insect this is.
- n.63 The Chinese reads 蟒蛇 “python” (Taishō 2881, p. 1381a28).
- n.64 The Chinese reads 橫惱他人者 “those who are rude to others” (Taishō 2881, p. 1381a28).
- n.65 The Chinese reads 死作懊惱虫 “after death will become a vexed bug” (Taishō 2881, p. 1381a28–29). It is not clear what type of insect this is, but it is described as being “vexed” or “plagued by troubles/worries.”
- n.66 The Chinese reads 為人喜作殃禍語者死作野狐 “People who like speaking about calamities will be born as a wild fox after death” (Taishō 2881, p. 1381a29–b1).
- n.67 The Chinese reads 蝶鹿虫 (Taishō 2881, p. 1381b1–2). It is not clear what type of insect this is, but contra the Tibetan, the Chinese indicates that this is an insect and not a deer. Literally, it means “butterfly-deer insect.” In the English translation of Toh 355 F.211.a, this is rendered as “centipede,” but we could not find anything that might indicate that this term refers to a centipede.
- n.68 The Chinese reads 叩頭虫 “kowtowing insect” (Taishō 2881, p. 1381b4). It is not clear precisely what type of insect this is, but it might be the Elateriformia beetle.
- n.69 The Chinese reads 盜用僧水者今作水中魚鱉 “Those who stole water from the Saṅgha will be reborn as fish or softshell turtles in this life” (Taishō 2881, p. 1381b5).
- n.70 The Chinese reads 污眾僧地者作屏中虫 “Those who dirtied the grounds of the Saṅgha will be reborn as screen bugs” (Taishō 2881, p. 1381b6). It is not clear precisely what type of insect this is, but 屏 means a screen, shield, or wall, or possibly a scroll.
- n.71 The Chinese reads 蓼中虫 “insect on knotweed” (Taishō 2881, p. 1381b9).
- n.72 The Chinese reads 蝮蟻虫 “earthworm” (Taishō 2881, p. 1381b9).
- n.73 The Chinese reads 捶股捩入寺者 (Taishō 2881, p. 1381b10). The meaning is not clear. It could mean “those who enter monasteries dragging and swinging their arms,” but this is a provisional suggestion. If other homonymic characters are substituted (i.e., 骨 for 股 and 牌 for 捩), it is also

possible that this means “bone ornaments,” as the Tibetan translation suggests.

- n.74 The Chinese reads 著烟炆胡粉朱脣入寺者 “if one enters monasteries wearing shadow and powder and with red lips” (Taishō 2881, p. 1381b11).
- n.75 The Chinese reads 夫婦在寺中止宿者今作青頭台虫 “If a married couple stays at a temple, they will be reborn as blue-headed insects” (Taishō 2881, p. 1381b12–13).
- n.76 The Chinese reads 却坐佛塔者 “If one sits on a stūpa of the buddhas” (Taishō 2881, p. 1381b13). The Chinese 却坐 does not have the connotation of “trampling.”
- n.77 The Chinese reads 著鞋靴入浮圖精舍中者今作蝦蟆虫 “If one enters Buddhist monasteries wearing shoes, one will be reborn as a toad insect” (Taishō 2881, p. 1381b14–15). It is not clear precisely what type of insect this is, but the Chinese indicates that this is an insect, not a toad. It might mean an insect on a toad.
- n.78 The Chinese reads 聽法亂語者今作百舌鳥 “One who speaks nonsense while listening to the Dharma will be reborn as a hundred-tongued bird” (Taishō 2881, p. 1381b15).
- n.79 In the Chinese this passage has an additional line: 若至僧中見佛禮拜見僧恭敬。請經問義受戒懺悔。捨於財務經營三寶。不惜身命持大法。 “when arriving in the midst of the Saṅgha, paying homage upon seeing the buddhas and paying respects when seeing the Saṅgha, inquiring into the sūtras and asking for the meaning, upholding discipline and making confessions, giving wealth and possessions in service to the Three Jewels, and protecting the Great Dharma without cherishing one’s own body and life” (Taishō 2881, p. 1381b21–23).
- n.80 This clause about being a householder is not in the Chinese.
- n.81 The Chinese reads 如是之人舉足一步天堂自來。未來受果如樹提伽。 “For such persons, the heavenly realms are naturally reached with a single step. In the future, they reap fruits just like those of Jotiṣka” (Taishō 2881, p. 1381b23–24).
- n.82 The Chinese phrasing is 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1381b29–c1).
- n.83 The Chinese reads 誠語來世是我弟子者於三寶所謹慎莫犯。 “This is my warning to those who are my disciples: be vigilant and careful not to commit

transgressions against the Three Jewels” (Taishō 2881, p. 1381c1–2).

- n.84 The Chinese reads 努力崇成勿生退心。用佛語者彌勒出世得度無疑。 “So long as they strive continuously without regressing, they will undoubtedly be liberated when Maitreya appears in this world” (Taishō 2881, p. 1381c2–3).
- n.85 The Chinese here reads 佛言今身劫剝人衣者死墮寒冰地獄又生蠶虫為他爆剝 “The Buddha said, ‘Those who steal and strip the clothing from the body of another in this life will fall into the cold hell realms after death and will be reborn as silkworms and peeled open by others’ ” (Taishō 2881, p. 1381c3–4).
- n.86 The Chinese includes an extra line: “In this life, those who hunt with falcons and hounds will die and fall into the hell of metal saws.” 《善惡因果經》：「今身飛鷹走狗烹獵射者，死墮鐵鋸地獄中」 (Taishō 2881, p. 1381c7).
- n.87 The Chinese reads 今身畜多婦者死墮鐵磔地獄中。 “Those who keep many wives in this life will fall into the hell of iron armor after death” (Taishō 2881, p. 1381c8–9).
- n.88 The Chinese reads 今身食猪狗腸肉者死墮糞屎地獄中。 “Those who eat the intestines and flesh of pigs and dogs in this life will fall into the hell of excrement” (Taishō 2881, p. 1381c15–16).
- n.89 The Chinese reads 今身作生魚食者死墮刀林劍樹地獄中。 “Those who eat live fish in this life will fall into the hell of knife forests and sword trees after death” (Taishō 2881, p. 1381c16–17).
- n.90 The Chinese reads 今身兩舌鬪亂者死墮鐵犁地獄中。 “Those who sow discord with divisive speech in this life will fall into the hell of iron plows after death” (Taishō 2881, p. 1381c18–19).
- n.91 The Chinese reads 今身多妄語者死墮鐵針地獄中。 “Those who speak many falsehoods in this life will fall into the hell of iron needles” (Taishō 2881, p. 1381c19–20).
- n.92 The Chinese reads 今身殺生祠邪神者死墮鐵碓地獄中。 “Those who kill in order to make sacrifices to perverse gods in this life will fall into the hell of iron pestles after death” (Taishō 2881, p. 1381c20–21).
- n.93 The Chinese reads 今身作師母鬼語誑他取物者死墮肉山地獄中。 “Those who, in this life, become sorceresses who speak in the language of ghosts and steal the property of others will fall into the hell of flesh mountains after death” (Taishō 2881, p. 1381c21–22).

- n.94 The Chinese reads 今身作師母合眼眠地誑他上天取禰魂神者死墮斬腰地獄中。 “Those who, in this life, become sorceresses who close their eyes as they sleep on the ground in order to deceive others and steal the spirits of gods will fall into the hell of severed waists after death” (Taishō 2881, p. 1381c22–24).
- n.95 The Chinese reads 今身作師母教他殺生求其大神。或禍五道土地社公阿魔女。諸如是等皆是誑惑愚人死墮斫地獄中。 (Taishō 2881, p. 1381c24–26). Provisional translation: “Those who, in this life, become sorceresses who kill to appease the great gods or the earth gods or demonesses who harm beings of the five realms—since people such as these confuse and delude the foolish, after death they fall into the hell of axes.”
- n.96 The sūtra appears to be referencing a particular non-Buddhist offering ritual with which the translators are unfamiliar. The Chinese here is 謝蠶 (Taishō 2881, p. 1381c28), which appears to mean “thanking the silkworm goddess.” In ancient Chinese folk legends, there was the figure of the silkworm goddess (蠶神), who was worshiped to ensure the smooth production of the precious commodity of silk.
- n.97 The Chinese reads 墮鐵銅地獄中 “fall into the hell of iron and copper” (Taishō 2881, p. 1382a1).
- n.98 The Chinese reads 筋骨 “sinews and bones” (Taishō 2881, p. 1382a2).
- n.99 The Chinese reads 死墮入阿鼻大地獄中。備經八大地獄復入諸小地獄。一百三十六所悉皆入中。或經一劫二劫乃至五劫。然後得出 “will, after death, fall into the great hell of Avīci, experience the eight great hells, and then fall into the various minor hells, all one hundred thirty-six of them. One, two, or five eons will pass before they are able to leave” (Taishō 2881, p. 1382a4–7).
- n.100 The Chinese reads 佛 “the Buddha” (Taishō 2881, p. 1382a9).
- n.101 The Chinese reads 堪履寒熱無記錄心者從牛中來為人。 “Those who take no notice of the cold or heat they endure have become human from being an ox” (Taishō 2881, p. 1382a11). The meaning of 無記錄心 is unclear. It might not mean mental retention per se, but rather not noticing.
- n.102 Tib. *grang ba mang*. An equivalent term is missing in the Chinese (Taishō 2881, p. 1382a12).
- n.103 The Chinese reads 憎嫉 “angry and jealous” (Taishō 2881, p. 1382a14). In this context, it could mean being angry and possessive of one’s wife.

- n.104 The Chinese here is 妻子 (Taishō 2881, p. 1382a14). This could mean “wife and children,” as the Tibetan translation renders it, but more likely it just means “wife.”
- n.105 The Chinese here is 野狐 “wild fox” (Taishō 2881, p. 1382a16).
- n.106 The Chinese here is 勇健 “being brave and strong” (Taishō 2881, p. 1382a16–17).
- n.107 The Chinese reads 不好妙服伺捕奸非小時眼惡多怒者從狗中來為人。 “Those who dislike fine clothing, assist in catching criminals, [unclear meaning], and are full of anger have become human from being a dog” (Taishō 2881, p. 1382a17–19).
- n.108 The Chinese includes an additional line: “As a human, delighting in people and being quite disruptive by speaking in a group comes from having been a waterfowl.” 《善惡因果經》：「為人樂人，眾中言語多煩者，鸚鵡中來。」 (Taishō 2881, p. 1382a20). We are tentatively reading 鸚鵡 as “waterfowl,” though it may also mean “parrot.”
- n.109 The Chinese does not specifically say “cloth coverings” but reads 臥則纏身 “wrapping oneself up when sleeping” (Taishō 2881, p. 1382a22).
- n.110 The Chinese here is 狸 (Taishō 2881, p. 1382a24). It is not clear if this refers to a cat. It could also mean a fox, a type of wild cat, or a type of raccoon dog.
- n.111 The Chinese here is 佛 “the Buddha” (Taishō 2881, p. 1382a27).
- n.112 The Chinese reads 青雀 “blue sparrow” (Taishō 2881, p. 1382a29).
- n.113 The Chinese reads 獐鹿 “water deer” (Taishō 2881, p. 1382a29).
- n.114 The Chinese reads 若得人身受黃門形、女人、二根、無根、婬女。 “If they do attain a human body, they will become a person labeled a paṇḍaka, a woman, a person with double gender, a person with no gender, or a prostitute” (Taishō 2881, p. 1382a29–b1).
- n.115 The Chinese list reads 毒蛇、師子、虎、狼、熊羆、猫狸、鷹、雞之屬 “poisonous snakes, lions, tigers, wolves, bears, feral cats, hawks, chickens, and the like” (Taishō 2881, p. 1382b2–3).
- n.116 The Chinese reads 死墮象猪牛羊水牛蚤虱蚊蠱蟻子等形 “will regress into the forms of elephants, pigs, cows, sheep, water buffalo, fleas, lice, mosquitoes, horseflies, ants, and the like after death” (Taishō 2881, p. 1382b4–5).

- n.117 The Chinese reads 諸根不具足不能受法。 “they will have incomplete faculties and not be able to take in the Dharma” (Taishō 2881, p. 1382b6).
- n.118 The Chinese reads 為人因官形勢貪取民物者。死墮肉山地獄中。百千萬人割肉而噉。 “As a human, those who make a show of their official status and steal from the people will fall into the hell of flesh mountains after death, where they will have their flesh cut up and eaten by hundreds of thousands of people” (Taishō 2881, p. 1382b8–10).
- n.119 The Chinese reads “spoil their fast” instead of “tear apart a feast offering.” 《善惡因果經》：「今身破齋夜食者，死墮餓鬼中」 (Taishō 2881, p. 1382b11). More accurately, the Chinese says “break their fast.” The Chinese would be more accurately translated as “Those who in this life break their fasts and eat at night will fall into the hungry ghost realm after death.”
- n.120 The Chinese reads 百萬萬歲不得飲食。若行之時節頭火出。 “They will not receive food and drink for millions of years, and their joints will blaze with fire as they move about” (Taishō 2881, p. 1382b11–12).
- n.121 The Chinese reads 今身喜露形坐者死作寒鴞虫。 “Those who in this life enjoy sitting naked will become a type of insect” (Taishō 2881, p. 1382b13). It is unclear what type of insect this is. There are some online sources that seem to indicate that this is a bird, not an insect. The word 鴞 usually refers to an owl.
- n.122 The Chinese reads 熱鐵地獄 “hot iron hell” (Taishō 2881, p. 1382b13–14).
- n.123 The Chinese reads 今身禮佛頭不至地者。死墮倒懸地獄。 “Those who in this life do not touch their heads to the ground when prostrating to the buddhas will fall into the hell where they hang upside down after death” (Taishō 2881, p. 1382b15–16).
- n.124 The Chinese here is 蟒蛇 “python” (Taishō 2881, p. 1382b18).
- n.125 The Tibetan that is rendered “where their hands are tightly bound behind their backs” is *phyin ka log tu bcings pa*. The Chinese reads 今身拱手禮佛者。死墮反縛地獄。 “Those who in this life pay respect to the buddhas by cupping the hands (this gesture refers to putting one hand on top of the other, often with one hand in a fist) will fall into the hell where both hands will be bound behind the back” (Taishō 2881, p. 1382b19–20).
- n.126 The Chinese reads 又生人中橫遭惡事。 “If they are reborn as human, they will continuously encounter misfortunes” (Taishō 2881, p. 1382b20).

- n.127 Toh 355 adds a note here explaining the five points: “The five physical points are the two knees, the two hands, and the head.”
- n.128 The Chinese has the additional qualification of prostrating “wholeheartedly” 今身合掌五體投地至心禮佛者 (Taishō 2881, p. 1382b20–21).
- n.129 The Chinese reads 護婦罵父母者 “those who protect their wives and rebuke their parents” (Taishō 2881, p. 1382b23).
- n.130 The Chinese reads 斬舌 “tongue cutting” (Taishō 2881, p. 1382b24).
- n.131 The Chinese reads 如水著酒中。沽與人者。 “Those who wallow in alcohol as if it were water and sell it to others will become water insects after death” (Taishō 2881, p. 1382b24–25).
- n.132 The Chinese here reads 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1382b26).
- n.133 The Chinese reads 於中殺生之罪能令眾生墮於地獄畜生餓鬼。 “Of these, the crime of killing will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382b28–29).
- n.134 The Chinese reads 一者短命。二者多病 “first, a short life; second, being prone to illness” (Taishō 2881, p. 1382b29–c1).
- n.135 The Chinese reads 令眾生墮於地獄畜生餓鬼。 “will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c1–2).
- n.136 The Chinese reads 一者貧窮二者共財不得自 “first, poverty; second, having shared wealth and no [financial] freedom” (Taishō 2881, p. 1382b6).
- n.137 The Chinese reads 邪淫之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of sexual misconduct will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c3–4).
- n.138 The Chinese reads 一者婦不貞良。二者二妻相諍不隨己心。 “First, one’s wife will be unfaithful. Second, one’s two wives will fight and not follow one’s will” (Taishō 2881, p. 1382c4–5).
- n.139 The Chinese reads 令眾生墮於地獄畜生餓鬼。 “will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c6).
- n.140 The Chinese reads 一者多被誹謗。二者恒為多人所誑。 “First, one will often be slandered. Second, one will always be swindled by others” (Taishō 2881, p. 1382c7–8).

- n.141 The Chinese contains an additional line following the passage on false speech: 兩舌之罪亦令眾生墮於地獄畜生餓鬼。若生人中得二種果報。一者得破壞眷屬。二者得弊惡眷屬。 “The transgression of being two-tongued causes beings to fall into hell. First, their company will be destroyed. Second, they will have wicked company” (Taishō 2881, p. 1382c8–10).
- n.142 For the latter part of this line, the Chinese reads 一者常聞惡聲。二者所有言說恒有諍訟。 “First, they will always hear unpleasant sounds. Second, no matter what they say, it will always be litigious” (Taishō 2881, p. 1382c11–12).
- n.143 The Chinese reads 綺語之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of flattery will cause beings to fall into the hell, animal, or hungry ghost realms” (Taishō 2881, p. 1382c12–13).
- n.144 The Chinese reads 一者說正人不言受。二者所有言說不能辯了。 (Taishō 2881, p. 1382c14–15). The first part could either mean “First, even if they are right, others will not accept what they say” or “First, upright people will not accept what they say.” The second part says, “Second, no matter what they say, they cannot be understood.”
- n.145 The Chinese reads 貪慾之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of being covetous will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c15–16).
- n.146 The Chinese reads 瞋恚之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of being anger prone will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c17–18).
- n.147 The Chinese reads 一者常為他人求其長短。二者常為他所惱害 “First, others will always seek out their faults. Second, others will always try to harm them” (Taishō 2881, p. 1382c19–20).
- n.148 The Chinese reads 邪見之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of wrong view will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c20–21).
- n.149 The Chinese reads 一者常生邪見家。二者心恒諂曲。 “First, they will always be born in households with wrong views. Second, their minds will always be twisted by flattery (Taishō 2881, p. 1382c21–22).
- n.150 The Chinese reads 爾時大眾之中有作十惡業者。聞佛說斯地獄苦報皆大號哭而白佛言。世尊弟子作何善行得免斯苦。 “At that time in the great assembly there were those who had committed the ten nonvirtuous actions. Hearing what the Buddha said about the ripening of the suffering of the hell realms, they cried out to the Buddha, ‘What virtues can the Blessed One’s disciples

perform so that we may be free from such suffering?’ ” (Taishō 2881, p. 1382c24–26).

- n.151 The Chinese reads 共同福業 “collective meritorious actions” (Taishō 2881, p. 1382c27).
- n.152 The Chinese reads 今身作大化主造立浮圖寺舍者 “those who act as great benefactors in this life and construct Buddhist monasteries” (Taishō 2881, p. 1382c27–28).
- n.153 The Chinese reads 未來必作國王統領萬民無往不伏 “will, without a doubt, become kings in the future who rule over tens of thousands of people and are never disobeyed by anyone” (Taishō 2881, p. 1382c28–29).
- n.154 The Chinese says 所須自恣 “they will acquire whatever they need” (Taishō 2881, p. 1383a2).
- n.155 The Chinese reads 眾人敬仰四道開通所向對偶 “They will be respected by everyone, their passage on the four paths will be wide open, and what they pursue will be accomplished accordingly” (Taishō 2881, p. 1383a3–4).
- n.156 The Yongle, Peking, Narthang, and Lhasa editions of the Kangyur all read “in all lives,” whereas the Degé edition is missing this locative indicator. The above translation follows the former reading.
- n.157 The Chinese reads 所生之處天厨自至 (Taishō 2881, p. 1383a6–7). It is unclear what 天厨 means.
- n.158 While the text literally reads *gsang ba'i snying po* or “secret nucleus,” this should not be mistaken as referring to the *Guhyagarbha Tantra* (*rgyud gsang ba'i snying po*). Instead, it would appear that here the Mahāyāna is understood as being the secret essence of the Thus-Gone One’s teachings. The Chinese reads 若施法師流通大乘講宣如來祕密之藏。令使大眾開其心眼者。得無量報。 “If one practices generosity toward Dharma teachers who open the mind’s eyes of beings by proclaiming the secret essence of the thus-gone ones—that is, the Great Vehicle—to many gatherings, one will attain ripened results without measure” (Taishō 2881, p. 1383a9–11).

- In the Chinese, the order of “beyond limits” and “inexhaustible” is reversed:
- n.159 若施菩薩諸佛受報無窮。又復施三種人果報無盡。 “If one practices generosity toward the buddhas and bodhisattvas, one will enjoy ripened results that are inexhaustible. Furthermore, if one practices generosity toward the three types of individuals, the ripened results will be limitless” (Taishō 2881, p. 1383a11–12).

- n.160 The Chinese reads 諸佛 “buddhas” (Taishō 2881, p. 1383a12).
- n.161 The Chinese reads 自然衣裳 “will naturally come to possess clothing” (Taishō 2881, p. 1383a15).
- n.162 The Chinese reads 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1383a25).
- n.163 The Chinese reads 如我處處經中所說因果。勸諸眾生讀誦修行得度苦難。 “In accordance with the causes and results as I have taught in this and other sūtras, encourage beings to read, chant, and practice so that they can transcend suffering” (Taishō 2881, p. 1383a25–26).
- n.164 The Chinese reads 世尊當何名斯經以何勸發之 “What should be the name of this sūtra, Blessed One, and how should we promote it?” (Taishō 2881, p. 1383a28–29).
- n.165 The Chinese reads 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1383a29).
- n.166 The Chinese here reads 亦名 “and may likewise be named” (Taishō 2881, p. 1383a29).
- n.167 The Chinese reads 菩薩發願修行經 *The Sūtra on the Bodhisattva’s Aspiration to Practice* (Taishō 2881, p. 1383a29–30).
- n.168 The Chinese has an additional line: 如是受持 “Retain it in this way” (Taishō 2881, p. 1383a30).
- n.169 The Chinese reads 百千女人現轉女身得成男子 “Hundreds of thousands of women immediately transformed their female bodies and were able to become men” (Taishō 2881, p. 1383b1–2).
- n.170 The Chinese reads 千二百 “one thousand two hundred” (Taishō 2881, p. 1383b2).
- n.171 The Chinese reads 無量正者 “limitless righteous ones” (Taishō 2881, p. 1383b4).
- n.172 This part of the sentence is not in the Chinese.

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 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.2 Avīci

mnar med

མནཱ་མེད།

avīci

阿鼻

The most severe among the eight hot hell realms. It is characterized as endless not only in terms of the torment undergone there, but also because of the ceaseless chain of actions and effects experienced, the long lifespan of its denizens, and their being so intensely crowded together that there is no physical space between them.

g.3 blessed one

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 $\sqrt{bhañj}$ (“to break”).

g.4 Chödrup

chos grub

ཚོས་གུབ།

—

法成

A prolific translator active in Dunhuang during the early ninth century (c. 755–849).

g.5 eight great hells

dmyal ba chen po brgyad

དམུལ་བ་ཚེན་པོ་བརྒྱད།

aṣṭamahāniraya

八大地獄

The eight great hells are another way of referring to the eight hot hells: the reviving hell (*sañjīva*, *yang sos*), the black line hell (*kālasūtra*, *thig nag*), the crushing hell (*saṃghāta*, *bsdus 'joms*), the howling hell (*raurava*, *ngu 'bod*), the great howling hell (*mahāraurava*, *ngu 'bod chen po*), the hell of heat (*tāpana*, *tsha ba*), the hell of extreme heat (*pratāpana*, *rab tu tsha ba*), and the hell of ultimate torment (*avīci*, *mnar med pa*).

g.6 five families

rigs lnga

རིགས་ལྔ།

—

The five families of soothsayers presented in Chinese divination texts related to the household. See Stein 2010, p. 249.

g.7 four types of benefactors

sbyin bdag bzhi po

སྤྱིན་བདག་བཞི་པོ།

—

四輩檀

g.8 hungry ghost

yi dags

ཡི་དགས།

preta

餓鬼

Definition from the 84000 Glossary of Terms:

One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means “the departed,” they are analogous to the ancestral spirits of Vedic tradition, the *pitrs*, who starve without the offerings of descendants. It is also commonly translated as “hungry ghost” or “starving spirit,” as in the Chinese 餓鬼 *e gui*.

The pretas live in the realm of Yama, the Lord of Death, where they are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.9 icchantika

'dod chen pa

འདོད་ཚེན་པ།

icchantika

一闍提

A class of beings who have lost all potential to arrive at buddhahood. Sometimes translated as “incorrigibles.”

g.10 inadmissible act

kha na ma tho ba

ཁ་ན་མ་ཐོ་བ།

avadya

Unwholesome actions that result in suffering.

g.11 Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s

grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.12 lords of the five paths

lam lnga'i sa'i bdag po

ལམ་ལྔའི་སའི་བདག་པོ།

—

g.13 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 the heaven of Tuṣita, 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.14 miserly ghosts

'dre bkren

འདྲེ་བགྲེན།

—

A type of spirit whose description is very similar to pretas (Tib. *yi dags*). It is possible that this term is a translation of preta, and it appears to be essentially synonymous with it.

g.15 nāga

klu

ལྷ།

nāga

龍

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.16 person labeled a paṇḍaka

ma ning

མ་ནིང།

paṇḍaka

黃門

In the Mūlasarvāstivāda Vinaya, the term *paṇḍaka* encompasses diverse physiological and behavioral conditions such as intersexuality, erectile dysfunction, and fetishes that imply an inability to engage in normative sexual behavior. The criteria for being designated a paṇḍaka are not strictly

physiological, but neither are they grounded exclusively in gender identity or sexual orientation. Paṇḍaka is, in effect, a catchall category and, as such, defies easy translations like “neuter,” “androgynous,” “intersexual,” “transgender,” or “paraphiliac.”

g.17 preceptor

mkhan po

མཁན་པོ།

upādhyāya

師

Definition from the 84000 Glossary of Terms:

A person’s particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean “a learned scholar,” the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.18 realm of the Lord of Death

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.19 respectful

sri zhu che

སྲི་ལུ་ཚེ།

—

This is the term that was used by Tibetans to translate “filial piety” (*xiao* 孝) from Chinese texts.

g.20 seven precious jewels

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

The *chos rnam kun btus* lists three different sets. They are (1) precious gold, silver, baiḍūrya crystal, coral, asmagarbha, and musāragalpa; (2) the precious wheel, precious elephant, precious horse, precious jewel, precious female, precious householder, and precious minister; (3) padmarāga, inḍanīla, baiḍūrya, emerald, diamond, pearl, and coral; or alternatively baiḍūrya, gold, silver, crystal, agate, red pearl, and cornelian.

g.21 shrines

dri gtsang khang

དྷི་གཙང་ཁང་།

gandhakuṭī

Literally “perfumed chamber”; this was the name given to the Buddha’s personal room at the Jetavana monastery. Later, after the Buddha’s passing, the term came to denote a special room or shrine dedicated to a buddha, intended as both residence and reliquary.

g.22 sorcery

bon mo

བོན་མོ།

—

師母

Local ritual practices in China that may have had some resemblance to those in Tibet. For more on this term, see Stein 2010, pp. 248–50.

g.23 ten negative, nonvirtuous actions

sdig pa mi dge ba’i las rnam pa bcu · sdig pa mi dge ba’i las bcu po

སྡིག་པ་མི་དགེ་བའི་ལས་རྣམ་པ་བརྒྱ། · སྡིག་པ་མི་དགེ་བའི་ལས་བརྒྱཔོ།

—

十惡

Killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossip, covetousness, ill will, and wrong views.

g.24 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

如來

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.