

༡། །སྟག་རྩེ་རྟགས་པ་བརྗོད་པ།

The Exemplary Tale of Śārdūlakarṇa

Śārdūlakarṇāvadāna

stag rna'i rtogs pa brjod pa

· Toh 358 ·

Degé Kangyur, vol. 76 (mdo sde, aH), folios 232.b–277.b

TRANSLATED INTO TIBETAN BY

· Ajitaśrībhadrā · Śākya Ö ·



First published 2025

Current version v 1.0.4 (2025)

Generated by 84000 Reading Room v2.26.1

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 8.07pm on Friday, 28th February 2025 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://84000.co/translation/toh358>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. The Exemplary Tale of Śārdūlakarṇa
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Other Sources
- g. Glossary

s.

SUMMARY

- s.1 *The Exemplary Tale of Śārdūlakarṇa* begins with the dramatic story of an outcaste girl named Prakṛti, who falls in love with the venerable Ānanda but is subsequently led by the Buddha to liberation and arhathood. In order to explain these events to the upper-caste community of Śrāvastī, the Buddha narrates the story of a learned outcaste king, Triśaṅku, who sought to marry his son, Śārdūlakarṇa, to the daughter of an eminent brahmin named Puṣkarasārin. In this story, the outcaste king advances various arguments against the notion of caste and displays at length his brahmanical—mostly astrological—learning from past lives. When the brahmin’s pride is finally overcome, he grants his daughter’s hand in marriage. At the end of his narration, the Buddha reveals that he was the outcaste king at that time, and that Prakṛti and Ānanda were the brahmin maiden and the outcaste prince, thus showing that caste designations have little meaning in the light of karma and merit across multiple lives.

ac.

ACKNOWLEDGEMENTS

- ac.1 This text was translated by the Bodhinidhi Translation Group. Thomas Crujisen translated the text from Tibetan into English and compared it with the Sanskrit and Chinese versions. Khenpo Chowang checked a number of passages against the Tibetan.
- ac.2 The translator would like to thank Dr. Pema Tenzin, Central University of Tibetan Studies, Sarnath, in helping to solve a few problematic passages in both the Sanskrit and the Tibetan text. He would also like to express his gratitude to Ms. Saubhagya Pradhananga, Director of the National Archives, Kathmandu, for providing access to the collection of Sanskrit manuscripts microfilmed by the Nepal-German Manuscripts Preservation Project.
- ac.3 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. David Higgins edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.
- ac.4 The translation of this text has been made possible through the generous sponsorship of Shin Nomura, Ozer Nomura Dong and Biao Dong.

i.

INTRODUCTION

i.1

The Exemplary Tale of Śārdūlakarṇa is one of the primary texts in the Kangyur treating the issue of caste. By the time of the Buddha, the notion of caste had already begun to impact Indian society, with members of the brahmin community propagating the belief that they were spiritually superior to others in a strict social hierarchy fixed by birth.¹ On several occasions, as recorded in a number of discourses in the Pali Tipiṭaka, the Buddha repudiated this belief by teaching brahmins that one's spiritual status is determined not by birth but by merit. As a kind of compendium, *The Exemplary Tale of Śārdūlakarṇa* contains several of the arguments given in these shorter discourses while adding some others, all placed in the narrative context of a past life story that serves to illustrate the workings of karma. Many of the key arguments advanced in this avadāna were later refined and given a more rigorous philosophical foundation by Buddhist thinkers such as Āryadeva, Vasubandhu, Candrakīrti, and Dharmakīrti, at a time when the caste system had become more societally entrenched across the subcontinent.²

i.2

Framing the avadāna is the story of the outcaste girl Prakṛti and the venerable Ānanda, the Buddha's cousin and close attendant, which begins with an encounter at a well outside the city of Śrāvastī. Ānanda, who wishes to drink some water after his alms round, finds Prakṛti drawing water at the well. As a bhikṣu who has left behind his societal status—in his case, as a Śākya, the kṣatriya upper caste—and is thereby no longer bound by caste, he is unconcerned about caste restrictions and the issue of purity, and so he simply asks Prakṛti for some water. At first Prakṛti hesitates, saying that she is an outcaste, implying that her water offering would “pollute” him, but Ānanda assures her that he has no interest in caste conventions. After he drinks the water and departs, Prakṛti is left deeply impressed by Ānanda's appearance and demeanor, and she falls madly in love with him.

- i.3 In her desire to win the venerable Ānanda as her husband, Prakṛti first turns to her mother, who is an expert in magic spells and sorcery, activities often associated in Indian society with lower-caste and outcaste people. Despite her mother's misgivings, they perform a magical ritual that succeeds in entrancing Ānanda because, still to attain arhatship, he is not yet "free from desires." Bewitched and confused, Ānanda finds himself in Prakṛti's house when he suddenly comes to his senses and calls out to the Buddha.³ The Buddha immediately cancels the spell with a mantra of his own—an exceptional event, since there are very few sūtras in which the Buddha uses a mantra in this manner. Once Ānanda has returned to Jetavana, the Buddha then teaches him a short "six-syllable" protective mantra that can be used by anyone seeking release from any predicament, however dire.
- i.4 Undeterred, Prakṛti, dressed in her finest attire, awaits the venerable Ānanda outside Śrāvastī, and follows him as he makes his alms round in the city. Distressed at her attempts to attract his attention, Ānanda quickly heads back to Jetavana for the Buddha's help, while Prakṛti continues her pursuit. It is then that the Buddha comes to hear of Prakṛti's fervent wish, and he begins to lead her onto the spiritual path. The Buddha gives his consent for their union and then ensures that it meets with the approval of Prakṛti's parents. Once her parents have departed, he asks Prakṛti whether she is willing to take on nunhood to be with Ānanda. In her commitment to Ānanda, Prakṛti pleads for ordination, which the Buddha grants with the well-known phrase, "Come, nun, live the spiritual life" (Skt. *ehi tvam bhikṣuṇī cara brahmacaryam*). The Buddha subsequently instructs her in the Dharma by what is known as a gradual talk (Skt. *anupūrvikā kathā*), starting with the basic virtues of generosity and ethical conduct and culminating in the understanding of the four truths of the noble ones. Finally, when Prakṛti recognizes that her infatuated behavior was mistaken, the Buddha hears her confession, thus clearing her last obstacle to arhatship, which she attains soon thereafter.
- i.5 At this juncture, the avadāna shifts from a tale of love and liberation to one of caste discrimination. When the brahmins and other upper-caste people of Śrāvastī⁴ come to hear that an outcaste has become a nun and an arhat under the Buddha, they are outraged, and they foresee the circumstance that she will come on alms round in their neighborhoods, which is normally forbidden territory for outcastes. When they inform King Prasenajit, the ruler of the kingdom of Kauśala, at his palace in Śrāvastī, the king, though a devoted follower of the Buddha, shares their disapproval, and together they set out for Jetavana to ask the Buddha for an explanation. Greeted with varying degrees of respect by King Prasenajit's retinue of brahmins and upper-caste people, the Buddha immediately understands the reason they

have come. Thus, after summoning the nun Prakṛti and the assembly of monks, he begins to tell a past-life story that serves to remove the prejudice of the audience.

i.6 This long story, which forms the bulk of the text, concerns an outcaste king who wishes to marry his son to the daughter of an eminent brahmin. The outcaste king Triśaṅku is introduced as possessing all brahmanical learning, much of it remembered from previous lifetimes. Interestingly, his name is probably an allusion to Triśaṅku, the king of Ayodhyā, who was degraded to the rank of an outcaste by the Vedic sage Vasiṣṭha and later became connected to a constellation of stars—a story that is told in the *Rāmāyaṇa*, *Mahābhārata*, and the *Purāṇas*.⁵ The outcaste king's son, Śārdūlakarṇa, is briefly described as being flawless in deportment, education, and appearance, but despite his prominence in the title of the *avadāna*, he does not actively figure in the narrative to follow.

i.7 The brahmin Puṣkarasārin is introduced as an eminent scholar fully accomplished in brahmanical learning, but only after noting that his pure status is secured by family lineage. One is here led to recall the eminent brahmin Pokkharasāti (the Pali version of the name Puṣkarasārin) in the Pali canon, who presided over the district town Utkāṭa at the time of the Buddha Śākyamuni.⁶ The brahmin Puṣkarasārin's daughter, who, like Śārdūlakarṇa, is only briefly described and does not figure otherwise in the story, carries the name Prakṛti, making for an immediate association with the nun Prakṛti, whose past life the Buddha is narrating. The irony of an outcaste girl having been a brahmin maiden in a previous life would certainly not have been lost on this text's audience.

i.8 The narrative begins with King Triśaṅku's decision to request Puṣkarasārin for his daughter's hand in marriage, upon which he proceeds to Utkāṭa and awaits the brahmin at the park where the latter regularly teaches. As Puṣkarasārin arrives with his brahmin students, Triśaṅku immediately puts the matter to him, approaching him with a form of address (*bho*, here translated as "dear") that is normally used by brahmins among themselves, and often with an air of superiority toward those of lower status. Unaware of the king's learnedness and past history, the brahmin angrily scolds him for his insolence in even daring such a proposal as an outcaste, and he exclaims, in accordance with caste belief, that matrimonial ties can only be forged within one's own caste. King Triśaṅku, however, has come with conviction and seeks to counter Puṣkarasārin's caste beliefs.

i.9 In order to show that caste is a mere "commonplace notion" (Skt. *sāmānyasaṃjñā*; Tib. *shes tha mal*)⁷ that has no basis in reality, the outcaste king poses two kinds of arguments to the brahmin. First, he argues that there is no biological distinction among human beings that would indicate different

“species” (which in Sanskrit is referred to with the same word as “caste,” *jāti*): both brahmins and non-brahmins are born from a womb and share the same physical properties. This has direct parallels with arguments made by the Buddha in two discourses in the Pali canon, the *Assalāyana Sutta* (MN II 148) and the *Vāseṭṭha Sutta* (Sn 600–611). Triśaṅku next goes to great lengths to point out contradictions in the beliefs and practices that brahmins had formulated to reinforce caste ideas. Thus, after pointing out the brahmins’ hypocritical stance on ritual killing, he refers to the device by which brahmins who have been excommunicated from the brahmin caste due to committing one of four severe crimes can regain their brahmin status through penance. Based on this view, brahminhood is not an immutable fact of nature fixed by birth but rather a fragile social convention invented by humans to secure particular ends. In this vein, by showing that the qualities of virtuous conduct, learning, and wisdom may be equally present among members of the other castes, the text relentlessly criticizes the attempt to legitimize brahminhood as something inborn. These arguments, which assume extensive knowledge of brahmanical literature and law books such as the *Manusmṛiti*, bear a close resemblance to those set forth in the *Vajrasūcī*, the piercing anti-caste treatise traditionally ascribed to Aśvaghoṣa, the famous Buddhist poet of brahmin background who flourished during the second century CE.⁸

i.10 One of the main targets of criticism in the discussion is the so-called creation myth that brahmins adduced to justify caste hierarchy. According to one of the hymns in the *Ṛgveda* (*Puruṣa Sūkta*, 10.90), the supreme being, identified as Brahmā, created the four main castes of human society out of different parts of his body: the brahmin caste from his face or mouth, the kṣatriya or “warrior” caste from his arms, the vaiśya or “merchant-farmer” caste from his thighs, and the śūdra or “servant” caste from his feet. After the brahmin Puṣkarasārin firmly proclaims this belief in reaction to King Triśaṅku’s egalitarian position, the outcaste king makes several arguments that turn the idea on its head. Provisionally adopting his rival’s position, he reasons along theistic lines that if everyone and everything derives from one divine being, then all are of the same nature and thus equal. Additionally, he compares the four castes created by Brahmā to four sons with different names belonging to one and the same father, or to a tree’s fruits that have their origin in the same seed. These arguments, too, are found in the above-mentioned *Vajrasūcī*. Having undermined the discriminatory purport of this “origin myth” of the four main castes, Triśaṅku proceeds to narrate an alternative, socio-historical account of how castes came into being, not by divine creation but through a gradual division of labor that developed in society over time. This account, with its etymological explanation of the

castes (of which we have added the relevant Sanskrit terms in brackets), in fact draws on the socio-genealogical account found in the *Aggañña Sutta* (DN II 93–95) that is given by the Buddha himself.

i.11 Despite the force of the king's reasoning that humankind is one, that people all belong to one human family, the brahmin remains unconvinced and continues to refuse the proposal for marriage. In response, Puṣkarasārin sets out to show off his brahmanical learning to Triśaṅku. He begins by asking the outcaste king whether he has any knowledge of the various brahmanical scriptures and sciences. Although Triśaṅku had already demonstrated some erudition in his arguments, at this point he openly declares that he possesses all the requisite knowledge and describes in detail how the different brahmanical traditions came into being. After hearing this, the brahmin falls silent in embarrassment, and the outcaste king continues to argue why social status is determined not by heredity but by personal merit. As examples, he points to several outcastes and non-brahmins who by their own efforts came to be respected as great sages, even by brahmins. This reference is also made in the *Vajrasūcī* but has its precedent in the Buddha's statements in the *Vasala Sutta* (Sn 137–40).

i.12 As Puṣkarasārin comes to realize that the king may indeed possess knowledge that is normally considered the reserve of brahmins, he begins to question Triśaṅku about it. First, he asks the king about the brahmanical lineages in which he acquired this knowledge, and then inquires of his knowledge of the celebrated Sāvitrī mantra, more commonly known as the Gāyatrī mantra, whose recitation throughout history has been the hallmark of a brahmin. In addition to giving a short exposition on the origin of this mantra, Triśaṅku is also able to recite the Sāvitrī mantras specific to each of the other castes (which are not mentioned in any brahmanical sources).

i.13 What then follows, occupying the second half of the text, is a lengthy lecture on the various constellations in which the outcaste king demonstrates his extensive knowledge of brahmanical astrology. He discusses the various lunar asterisms and their effects, providing an array of information on the practice of astrological prediction and the interpretation of signs, in which brahmins had specialized since early times. Many of the details in this extensive presentation correspond to those in brahmanical astrological sources such as the *Bṛhatsaṃhitā* (sixth century CE), but in several places the contents are unique. Thus, the text preserves a rare record of an early stage in the development of Indian astronomical and astrological ideas.⁹

i.14 At the close of Triśaṅku's erudite discourse on brahmanical science, the outcaste king makes a final revelation. Stating that he can remember his past lives, he discloses how he acquired his erudition in brahmanical learning: in

past births he himself was in fact Brahmā, as well as those renowned sages of ancient times who founded the brahmanical traditions. It is only with this revelation, in which Triśaṅku himself exemplifies the true brahminhood that is attainable through karmic merit alone, that Puṣkarasārin is fully convinced of the king's worthiness. After silencing the protests of his students, the brahmin reconfirms the egalitarian arguments the king had given earlier, and he concludes with an avowal of the law of karma:

- i.15 Since dark or bright actions
 Indeed come to bear fruit,
 One sees their karmic ripening
 Among the five states of rebirth.
- i.16 At this point, the brahmin Puṣkarasārin joyfully grants his daughter Prakṛti's hand in marriage to Śārdūlakarṇa. The marriage story ends with the outcaste king returning to his city as a renowned and revered leader who continues to rule his peaceful and prosperous kingdom according to the Dharma.
- i.17 After telling this story, the Buddha proceeds to reveal its implications by identifying the true identity of its central characters. To an audience of brahmins and other upper-caste people, he reveals that at that time, he himself was the outcaste king Triśaṅku, while the brahmin Puṣkarasārin was Śāriputra, his close disciple renowned for his intelligence and learning, who, incidentally, is deemed by tradition to have been of brahmin origin.¹⁰ This disclosure affirms that it was the outcaste king's virtuous words and deeds, his "good karma," that led to his eventual attainment of buddhahood. The Buddha further reveals that the outcaste prince Śārdūlakarṇa was the venerable Ānanda, another of the Buddha's foremost disciples, and that the brahmin maiden to whom he was wedded was in fact Prakṛti, the outcaste girl who had become an arhat nun. Thus, the point is reiterated that caste designations have no meaning in light of karma and merit.
- i.18 The Buddha concludes with an admonition to his monks and the rest of the audience to strive diligently and mindfully on the basis of the four truths of the noble ones, the implication being that one may attain the same arhatship that the nun Prakṛti has achieved. At the end of this discourse, sixty monks become arhats, and many brahmins and upper-caste people come to clearly understand the Dharma, while the people of Śrāvastī and the rest of world rejoice in the Buddha's teaching.
- i.19 Turning now to the textual history of the *Śārdūlakarṇāvadāna*, we can see that the story of the venerable Ānanda and the outcaste girl Prakṛti enjoyed considerable popularity within and beyond India over the centuries. There are some ten versions of this story preserved in different places in the Chinese Tripiṭaka.¹¹ The earliest translation (Taishō 551) is attributed to the

Parthian monk An Shigao, who lived in Central Asia during the second century CE.¹² This version, however, lacks the entire past life story with King Triṣaṅku and differs in some narrative details.¹³ Also, in what is probably the latest version in Chinese, the *Śūraṅgama Sūtra* (Taishō 945), a text possibly composed in Chinese¹⁴ but whose translation is ascribed to Pāramiti in 705 CE, the story occurs without the past life story and instead serves as the introduction. Only in two Chinese translations do we find the past life story regarding Śārdūlakarṇa: one dated to 230 CE and attributed to the Indo-Scythian *upāsaka* Zhi Qian (Taishō 1300; in collaboration with the Indo-Scythian monk *Dharmadīpa)¹⁵ and one by the Indo-Scythian monk Dharmarakṣa (Taishō 1301), which is said to have been translated between 307 and 313 CE.¹⁶ This would indicate that, initially, the story of Ānanda and the outcaste girl stood on its own, and that the past life story with its trenchant critique of caste was added at a later stage—perhaps, given the parallels noted in the above summary, under the inspiration of the *Vajrasūcī*. Judging by the Magadhan measures of weight and distance given in the text, the avadāna was probably put into writing in the Magadha region sometime during the second or third century CE—precisely the period when brahmanical law and caste strictures were starting to be implemented vehemently in Indian society.¹⁷

i.20 That the avadāna was reworked and supplemented over time can further be seen in the differences between the third-century Chinese translations and the Sanskrit text that is presently extant. Preserved in Nepalese Sanskrit manuscripts that postdate the Chinese translations by almost fifteen hundred years, the Sanskrit text now available to us is greatly expanded in the section in which King Triṣaṅku expounds on Indian astrology, adding a large number of additional lectures on such prognostic practices.¹⁸ Moreover, besides these additions and some phrases that appear to have been inserted elsewhere in the avadāna, there are also some differences, compared to the Chinese translations, in the actual phrasing of the text. Although this might at first be attributed to the particularities of two vastly different languages—Sanskrit and Chinese—it more likely indicates that a rather different Sanskrit (or Prakrit) text existed in the third century CE. And indeed, an alternative Sanskrit version with alternative phrasing has recently been brought to light on the basis of manuscript fragments from Central Asia probably dating to the fourth century CE.¹⁹

i.21 The Tibetan translation is much closer to the Sanskrit text preserved in Nepal, though it also lacks the added lectures. The text was translated in the eleventh century by the Tibetan monk Dro Sengkar Śākya Ö (*'bro seng kar Sākya 'od*) together with the Indian scholar-monk Ajitaśrībhadrā. Belonging to the Dro family, Sengkar Śākya Ö had studied Sanskrit in Nepal and India

and collaborated on a number of translations with Ajitaśrībhadrā, mostly on works preserved in the Tengyur. In view of his sojourn in Kathmandu, it might be the case that for the translation of this avadāna he made use of a Sanskrit manuscript that was procured there, and his translation would therefore present us with the Sanskrit text as it was current in Nepal and India in the eleventh century, although we have to leave open the possibility that the extended Sanskrit version was also in existence at the time. Because the avadāna was translated into Tibetan at a relatively late date, it is not recorded in the Denkarma and Phangthangma inventories of Tibetan imperial translations. It is, however, included in the different Kangyurs from the fourteenth century onward.²⁰

i.22 For the English translation offered here we have followed this Tibetan canonical translation of the text. We have therefore omitted the supplementary section that is found only in the extended Sanskrit version, and we have also omitted certain phrases that seem to have been inserted at a later point. That said, we have very often deferred to the Sanskrit throughout the translation, especially in the section on astrology with its specific Sanskrit terms, since the Tibetan translation is not always clear or correct, and it sometimes appears to omit terms and phrases. While some of these cases are explained in the endnotes, we have not exhaustively recorded every instances in which the source texts differ. In the case of the mantras given in the text, we have relied on the Sanskrit to reconstruct the wording, while retaining the less extended form of the mantras as they occur in the Tibetan as well as in an older Nepalese Sanskrit manuscript, which we were able to consult at the National Archives in Kathmandu.²¹ In other instances, however, the Tibetan proved to be more reliable than the extant Sanskrit manuscripts, which contain numerous textual corruptions. In some cases we also consulted the Chinese translations to help establish correct readings. In this process of establishing an accurate base text, we benefitted greatly from the extensively annotated Sanskrit edition published in Shantiniketan in 1954 by the Bengali scholar Sujitkumar Mukhopadhyaya, who also provided many useful emendations and references in a subsequent study published in 1967.²² For the Tibetan text, we have based ourselves on the text of the Degé Kangyur, in consultation with the variant readings of other Tshalpa Kangyurs given in the comparative Pedurma edition. Our choices in adopting variant readings from the Sanskrit, Tibetan, and Chinese sources are mentioned and discussed in the endnotes.

i.23 We may briefly note in closing that *The Exemplary Tale of Śārdūlakarṇa* has continued to speak to the hearts and minds of people in modern times. As part of the *Divyāvadāna*, a popular anthology of Sanskrit avadānas, it was among the first Buddhist texts from Nepal that were studied and discussed

by the nineteenth-century French scholar Eugène Burnouf in his influential *Introduction à l'histoire du buddhisme indien*, published in 1844.²³ Through Burnouf's summary and short translation, the story of Ānanda and Prakṛti came to the attention of the German composer Richard Wagner, inspiring him to outline an opera based on this tale of love and liberation.²⁴ It was a century later, however, in 1938, that the Bengali poet and composer Rabindranath Tagore brought the story to the stage in a "dance drama" titled *Chandalika* (The untouchable girl), which is enjoyed by audiences in India and abroad down to the present day.²⁵

The Exemplary Tale of Śārdūlakarṇa

1.

The Translation

[F.232.b] {M.1}

1.1 Homage to all buddhas and bodhisattvas!²⁶

1.2 Thus did I hear at one time. The Blessed One was dwelling at Śrāvastī in Jetavana, Anāthapiṇḍada's park.

1.3 One morning, the venerable Ānanda put on his robes, took his alms bowl, and entered the city of Śrāvastī for alms. Afterward, having walked his alms round and having had his meal, the venerable Ānanda went to a well for some water.

1.4 At that moment there was an outcaste girl named Prakṛti drawing water at that well. The venerable Ānanda said to the outcaste girl Prakṛti, "Please give me some, sister. I would like to drink some water."²⁷

1.5 The outcaste girl Prakṛti replied to the venerable Ānanda, "I am an outcaste girl, Venerable Ānanda."

1.6 "Sister, I did not ask you for your family or caste," said the venerable Ānanda. "Rather, if you can spare some water, please give me some."²⁸

1.7 The outcaste girl then gave some water to the venerable Ānanda. After drinking the water, the venerable Ānanda set off.

1.8 Having closely and thoroughly taken in the features of the venerable Ānanda's body, face, and voice, the outcaste girl Prakṛti became engrossed in shallow thoughts. Full of desire, she thought, {M.2} "I wish that the noble Ānanda were my husband. My mother, who is a great holder of spells, should be able to draw in the noble Ānanda and make him my husband."

1.9 The outcaste girl Prakṛti then took the water jug and went to her outcaste home. Upon arrival,²⁹ she set the water jug aside and said to her mother, "O mother, listen, there is an ascetic [F.233.a] named Ānanda who is a disciple and the attendant of the great ascetic Gautama. I want to have him as my husband. Mother, you should be able to draw him in!"³⁰

- 1.10 “My child,”³¹ replied her mother, “I should be able to draw in Ānanda, unless he is dead or free from desires. But King Prasenajit of Kauśala is immensely devoted, loyal, and committed to the ascetic Gautama. If he came to know of this, he would bring the entire outcaste family to ruin. I have heard that the ascetic Gautama is free from desires, and one who is free from desire overcomes all.”³²
- 1.11 When this was said, the outcaste girl Prakṛti said to her mother, “Mother, even if the ascetic Gautama is free from desires, should you not obtain the venerable Ānanda from him, I will forsake my life! If you get him, I will live!”
- 1.12 “Do not forsake your life, my child. I will obtain the ascetic Ānanda,” her mother replied.
- 1.13 Thereupon, in the middle of the courtyard,³³ the mother of the outcaste girl Prakṛti smeared cow dung on the floor and shaped it into a ritual platform. After having strewn it with darbha grass, she set it on fire, and she threw one hundred and eight arka flowers into the fire one by one while reciting mantras. This was the formula: {M.3}
- 1.14 *Amale vimale kuṅkume sumane | yena baddho 'si vidyut | icchayā devo varṣati vidyotati garjati vismayam mahārājasya samabhivardhayitum devebhyo manuṣyebhyo gandharvebhyaḥ | śikhigrahā devā viśikhigrahā devā ānanda-syāgamanāya kramaṇāya juhomi svāhā |* ³⁴
- 1.15 At that moment, the venerable Ānanda's mind became entranced, and he left the monastery and walked to the home of the outcastes.
- 1.16 When the outcaste mother saw the venerable Ānanda coming from afar, she said to her daughter Prakṛti, “My child, that is the ascetic Ānanda who is coming. Go and prepare a bed.”³⁵
- 1.17 Thrilled, elated, and overjoyed, the outcaste girl Prakṛti set about preparing a bed for the venerable Ānanda. [F.233.b]
- 1.18 When the venerable Ānanda had reached the outcaste house, he approached the ritual platform and stood by its side. He then cried out and wept, “I find myself in this dreadful predicament, and now the Blessed One does not take notice of me!”
- 1.19 At that very moment, however, the Blessed One took notice of the venerable Ānanda, and having taken notice of him, he immediately vanquished the mantras of the outcaste with the mantras of a perfectly awakened one. This was the formula:
- 1.20 *Sthitir acyutiḥ anīti*³⁶ *svasti sarvaprāṇibhyaḥ |* {M.4}
saraḥ prasannaṃ nirdoṣaṃ praśāntaṃ sarvato 'bhayaṃ |
ītayo yatra śāmyanti bhayāni calitāni ca | taṃ vai devā namasyanti sarvasiddhāś ca yoginaḥ |

- 1.21 Then, once the spell of the outcaste had been broken, the venerable Ānanda left the house of the outcastes and began to walk back to his monastery.
- 1.22 The outcaste girl Prakṛti saw this, and as she watched the venerable Ānanda going back, she said to her mother, “Mother, this ascetic Ānanda is going back!”
- 1.23 “Surely, my child,” said he mother, “the ascetic Gautama must have noticed him and countered my mantras.”
- 1.24 “But, mother,” replied Prakṛti, “do we not have mantras more powerful than those of the ascetic Gautama?”
- 1.25 “My child,” the mother replied, “we do not have mantras more powerful than those of the ascetic Gautama. Even mantras that are overpowering to the entire world,³⁸ my child, are all vanquished by the ascetic Gautama when he wishes, but the world does not have the power to counter the mantras of the ascetic Gautama. In this way the mantras of the ascetic Gautama are more powerful.”
- 1.26 The venerable Ānanda then arrived at where the Blessed One was. Having approached him, he venerated the Blessed One’s feet with his head and stood to one side.³⁹ [F.234.a]
- 1.27 As the venerable Ānanda stood there, the Blessed One said to him, “Take up this six-syllable formula, Ānanda, and retain, recite, and master it for the benefit and welfare of yourself, and for the benefit and welfare of monks, nuns, laymen, and laywomen. Ānanda, this six-syllable formula has been spoken by the six tathāgata, arhat, perfectly awakened ones of the past, as well as by the Four Great Kings, by Śakra, lord of the gods, and by Brahmā, lord of this Sahā world. And now it is spoken by me, Śākyamuni,⁴⁰ the Perfectly Awakened One. You should therefore retain, recite, and master it. It is as follows: {M.5}
- 1.28 *Aṇḍare paṇḍare keyūre ’dhihaste saragrīve bandhumati dhara viṣa cili mili sātinimne yathāsaṃbhakte golapati kaṇḍavilāya* | |⁴¹
- 1.29 “Ānanda, this six-syllable formula offers protection and blessing, such that if one is to be executed, one will be released with the strike of a rod; if one is to be struck with a rod, one will be released with the blow of a fist; and if one is to be struck with the fist, one will be released with a reprimand.”⁴²
- 1.30 “Ānanda, I do not see anything in this world with its gods, its Māra, and its Brahmā, among the multitudes with their ascetics and brahmins, with their groups of gods, humans, and asuras,⁴³ that can overpower when one is

protected by this six-syllable formula, when one is blessed with a protective thread tied around one's arm—except for the maturation of past karma.”
{M.6}

- 1.31 With the passing of that night, the outcaste girl Prakṛti washed herself,⁴⁴ put on new clothes, and adorned herself with a pearl necklace. [F.234.b] She then went to the city of Śrāvastī, where she stood by the city gate and waited for the venerable Ānanda to come, thinking, “The monk Ānanda will certainly be coming by this road.”
- 1.32 In the morning, the venerable Ānanda put on his robes, took his alms bowl, and entered the city of Śrāvastī for alms. The outcaste girl Prakṛti saw the venerable Ānanda coming from afar, and she followed him closely from behind, going wherever he went and stopping wherever he stopped, standing silently by the door at each house where he entered for alms.⁴⁵
- 1.33 The venerable Ānanda noticed the outcaste girl Prakṛti following him closely from behind. Embarrassed, intimidated, uneasy, and troubled, he quickly left the city of Śrāvastī and proceeded to Jetavana.⁴⁶ When the venerable Ānanda reached the Blessed One, he venerated the Blessed One's feet with his head and stood to one side. The venerable Ānanda then said to the Blessed One, “Blessed One, this outcaste girl has been following me closely from behind, going wherever I go, stopping wherever I stop.⁴⁷ At each house I enter for alms, she stands silently by the door. Help me, Blessed One. Help me, Well-Gone One.”
- 1.34 On hearing this, the Blessed One said to the venerable Ānanda, “Do not be afraid, do not be afraid.”
- 1.35 The Blessed One then asked the outcaste girl Prakṛti, “Prakṛti, is it that you wish to be married to the monk Ānanda?” [F.235.a]
“Venerable Sir, it is my wish,” she replied.⁴⁸
- 1.36 The Blessed One said, {M.7} “Prakṛti, have your parents given you permission regarding the monk Ānanda?”
- 1.37 “They have given their permission, Blessed One. They have given their permission, Well-Gone One.”
“Then you must have them give their permission in my presence.”⁴⁹
- 1.38 In obeisance to the Blessed One, the outcaste girl Prakṛti venerated the Blessed One's feet with her head, circumambulated him three times, and took her leave of him, setting off to her parents. When she reached her parents, she venerated their feet with her head, stood to one side, and said to her parents, “Mother, father, please grant me to Ānanda in the presence of the ascetic Gautama.”
- 1.39 At this, her parents went with the outcaste girl Prakṛti to where the Blessed One was. Having approached him, they venerated the Blessed One's feet with their heads and sat down to one side. The outcaste girl

- Prakṛti then venerated the Blessed One's feet with her head and stood to one side. She said to the Blessed One, "These, Blessed One, are my parents, who have come."
- 1.40 Thereupon the Blessed One asked the parents of the outcaste girl Prakṛti, "Have you given your daughter Prakṛti permission regarding the monk Ānanda?"
- 1.41 "We have given our permission, Blessed One. We have given our permission, Well-Gone One."
- "Then you may return to your home."⁵⁰
- 1.42 At this, the parents of the outcaste girl Prakṛti venerated the Blessed One's feet with their heads, circumambulated him three times, and took their leave of him. [F.235.b]
- 1.43 Once he knew that the parents of the outcaste girl Prakṛti had left, the Blessed One asked the outcaste girl Prakṛti, "Prakṛti, do you want to be with the monk Ānanda?"
- "I want to be with him, Blessed One. I want to be with him, Well-Gone One."
- 1.44 "If so, Prakṛti, then you should adopt the attire of the monk Ānanda."
- "I will adopt it, Blessed One. I will adopt it, Well-Gone One. Please allow me to go forth, Blessed One. Please allow me to go forth, Well-Gone One." {M.8}
- 1.45 Then the Blessed One said to the outcaste girl Prakṛti,⁵¹ "Come, nun, live the spiritual life."
- 1.46 When this was said, the outcaste girl Prakṛti had her hair shaven off and became clad in yellow ochre robes by the Blessed One.⁵²
- 1.47 When he had thus turned the outcaste girl Prakṛti into a nun and allowed her to go forth, the Blessed One instructed, encouraged, uplifted, and inspired her with a dharmic talk. It was a talk to be heard as a remedy for sentient beings who have been stuck in saṃsāra for a long time, that is, a talk about generosity, a talk about ethical conduct, a talk about the heavens, about the dangers associated with sense pleasures,⁵³ about finding release, about the perils, about the mental afflictions, defilement, and purification, and about the factors pertaining to awakening—these were the things that the Blessed One fully explained to the nun Prakṛti.
- 1.48 Instructed, encouraged, uplifted, and inspired with a dharmic talk⁵⁴ by the Blessed One, the nun Prakṛti had a mind that was elated, propitious, rejoicing, without hindrances, upright, and without rigidity, by which she became ready to understand the teaching of the Dharma.⁵⁵ [F.236.a] {M.9}
- When the Blessed One knew that the nun Prakṛti had a mind that was elated, propitious, rejoicing, without hindrances, and without rigidity, by which she was ready and able to understand the most elevated Dharma teaching,⁵⁶ the

Blessed One expounded in full to the nun Prakṛti that most elevated Dharma teaching of the blessed buddhas on penetrating the four truths of the noble ones,⁵⁷ that is to say, suffering, its origin, cessation, and the way.

1.49 Then, while sitting there on her seat, the nun Prakṛti directly realized the four truths of the noble ones, that is, suffering, its origin, cessation, and the way. Just as when a spotless cloth fit for dyeing⁵⁸ is put in liquid dye it completely absorbs the dye, the nun Prakṛti, while sitting there on her seat, directly realize the four truths of the noble ones, that is, suffering, its origin, cessation, and the way.

1.50 When the nun Prakṛti had thus seen the Dharma, attained the Dharma, realized the Dharma, become unshakable in the Dharma,⁵⁹ understood the Dharma as conclusive, turned toward the attainment of the goal,⁶⁰ surmounted all doubt, overcome all uncertainty, had no more queries, attained complete confidence,⁶¹ and become one who pursues the Dharma in the Teacher's instruction, no longer relying on or being led by others, becoming thoroughbred in the teachings,⁶² she fell at the Blessed One's feet and said to the Blessed One, "I have transgressed, Blessed One. I have transgressed, Well-Gone One. Like a fool, like an idiot, like a stupid person, like an unskillful person, I had bad judgment and acted on the wish to have the monk Ānanda as my husband. [F.236.b] Venerable Sir, I thus see my transgression as a transgression. Seeing this transgression as a transgression, I confess this transgression. I admit that this transgression was a transgression.⁶³ I am committed to restraint from transgression. Hence, may the Blessed One know of that transgression of mine as a transgression. May he be accepting of it out of compassion."

1.51 The Blessed One said, "As you stand firmly in refraining from transgression,⁶⁴ Prakṛti, you have understood your transgression as a transgression, saying that like a fool, like an idiot, like a stupid person, like an unskillful person, you had bad judgment and acted on the wish to have the monk Ānanda as your husband.⁶⁵ {M.10} Since you know your transgression, see your transgression,⁶⁶ and are committed to restraint from transgression, I shall be accepting of your transgression as a transgression. Being henceforth committed to restraint, you should expect a growth of wholesome qualities, not a loss."⁶⁷

1.52 Having been commended and instructed by the Blessed One, the nun Prakṛti withdrew to a solitary place and vigilantly, ardently, mindfully, fully aware, and effortfully dwelled in seclusion.⁶⁸ On account of having her hair shaven off, having donned the yellow ochre robes, and having gone forth with perfect faith from home to homelessness, the young lady directly knew, realized, and attained by herself, in this lifetime, the conclusion of the

unsurpassable sublime life. She proclaimed, "Birth has come to an end for me, the sublime life has been lived, what was to be done has been done, and I know there is no more cyclic existence from here."⁶⁹

1.53 Now, the brahmins and householders of Śrāvastī came to hear that an outcaste girl had gone forth under the Blessed One. Hearing of this, they condemned it, saying, "How could an outcaste girl live the perfect life of monks? [F.237.a] How could she live the perfect life of nuns, devoted laymen, and devoted laywomen? How could an outcaste girl enter the communities of brahmins, kṣatriyas, householders, and landlords?"⁷⁰ {M.11}

1.54 Moreover, King Prasenajit of Kauśāla came to hear that an outcaste had gone forth under the Blessed One. Hearing of this, he also condemned it, saying, "How could an outcaste girl live the perfect life of monks? How could she live the perfect life of nuns, devoted laymen, and devoted laywomen? How could she enter the communities of brahmins, kṣatriyas, householders, and landlords?"

1.55 Reflecting on this, he had a fine carriage yoked. After mounting this fine carriage, he departed from Śrāvastī, accompanied by a large group of brahmins and householders from Śrāvastī. As he approached Jetavana, Anāthapiṇḍada's park, he went as far as the terrain allowed his carriage to go, and then dismounted from his carriage and entered Anāthapiṇḍada's park by foot, accompanied by an army of foot soldiers. Having entered, he approached the Blessed One, venerated the Blessed One's feet with his head, and sat to one side. The large group of brahmins⁷¹ and householders from Śrāvastī likewise venerated the Blessed One's feet with their heads and sat down to one side. Some engaged in various kinds of pleasant and congenial conversation with the Blessed One and then sat down to one side. Some conveyed their maternal and paternal names and lines of descent⁷² in front of the Blessed One and then sat down to one side. [F.237.b] Some bowed to the Blessed One with folded hands and then sat down to one side. And some sat down to one side silently.

1.56 The Blessed One knew what was on the minds of King Prasenajit of Kauśāla and the large group of brahmins⁷³ and householders from Śrāvastī. Thus, in order to tell the account of the nun Prakṛti's past life, he called for the nun and addressed the monks, "Monks, do you wish to hear from the Tathāgata a Dharma story concerning the nun Prakṛti's past life?"

1.57 The monks replied to the Blessed One, "It is an appropriate time, Blessed One. It is an appropriate moment, Well-Gone One, for the Blessed One to tell a Dharma story concerning the nun Prakṛti's past life. {M.12} After hearing it from the Blessed One, we will retain it."

1.58 "So then, monks, listen and pay attention well and carefully. I will speak."

“Yes, excellent Blessed One,” the monks replied in obeisance to the Blessed One.

1.59 The Blessed One spoke as follows: “Previously, monks, in a past time, on the riverbank of the Ganges, in an area thick with forests of atimuktaka and sal trees,⁷⁴ there lived an outcaste king named Triśaṅku, together with many thousands of outcastes. Monks, that outcaste king named Triśaṅku remembered the Vedas, having learned them in past lives, together with their auxiliary sciences and auxiliary sub-sciences, their secret teaching, their glossaries and ritual instructions, [F.238.a] their divisions into syllables, and the fifth Veda of the epics, as well as other treatises. Proficient in words and grammar and fully versed in worldly science, sacrificial mantras, and the characteristics of a great man, without any doubts he gave expositions according to the Dharma and taught the Vedic observances as they were traditionally passed down.⁷⁵

1.60 “Moreover, that king Triśaṅku had a son, a young prince named Śārdūlakarṇa, who was endowed with all good qualities in bodily appearance, family lineage, ethical conduct, and virtue and was handsome, good looking, and pleasing to behold, having a supremely resplendent excellence of complexion.⁷⁶ King Triśaṅku taught the prince Śārdūlakarṇa the Vedas as he had learned them in past lives, with their auxiliary sciences and auxiliary sub-sciences, their secret teaching, their glossaries and ritual instructions, their divisions into syllables, the fifth Veda of the epics, and other treatises, as well as expositions according to the Dharma and the Vedic observances.

1.61 “Then King Triśaṅku thought, ‘This son of mine, the prince Śārdūlakarṇa, is perfectly endowed in bodily appearance, family lineage, ethical conduct, and virtue. Being endowed with all good qualities, {M.13} he is handsome, good looking, and pleasing to behold, having a supremely resplendent excellence of complexion. Having practiced the observances and having learned the mantras, he has mastered the Vedas. This is the time when I should fulfill the duty of getting him married. So now where do I find for my son Śārdūlakarṇa a suitable wife who possesses ethical conduct, virtue, and beauty?

1.62 “Now, at that time, there was a brahmin named Puṣkarasārin who lived in the district town called Utkāṭa, which abounded in beings,⁷⁷ which had grass, wood, and water, which continually yielded grains, and which had been given to him as a brahmic gift by the king Agnidatta.⁷⁸ [F.238.b] The brahmin Puṣkarasārin was completely pure by both his maternal and his paternal sides, having an undisturbed family lineage and being able to state the caste and line of descent of his foremothers and forefathers up to seven generations. On account of that, he was a teacher who, as a holder of the

mantras, had mastered the three Vedas with their auxiliary sciences and sub-sciences, their secret teaching, their glossaries and ritual instructions, their divisions into syllables, and the fifth Veda of the epics, and he was proficient in words and grammar and fully versed in worldly science, sacrificial mantras, and the characteristics of a great man.⁷⁹

1.63 “The brahmin Puṣkarasārin had a daughter, a young maiden named Prakṛti, who was perfectly endowed in bodily appearance, family lineage, ethical conduct, and virtue. Being endowed with all good qualities, she was beautiful, good looking, and pleasing to behold, having a supremely resplendent excellence of complexion.

1.64 “Then the outcaste king Triśaṅku thought, ‘To the northeast there is a district town called Utkāṭa, where there lives a brahmin named Puṣkarasārin. He is perfectly endowed both by his maternal and his paternal sides {M.14} and is fully versed in the three Vedas and the scriptures. He enjoys ownership over the district town called Utkāṭa, which abounds in beings, which has grass, wood, and water, which continually yields grains, and which has been given to him as a brahmic gift by the king Agnidatta. That brahmin Puṣkarasārin has a daughter, a young maiden named Prakṛti, who is perfectly endowed in bodily appearance, family lineage, and ethical conduct, and who, endowed with all good qualities, is beautiful, good looking, and pleasing to behold, having a supremely resplendent excellence of complexion.⁸⁰ Possessing ethical conduct and virtue, she should be a suitable wife for my son Śārdūlakarṇa.’

1.65 “King Triśaṅku thought about this matter all night, and when the night had passed, at daybreak he mounted his fully white, mare-drawn chariot and, accompanied by a large group of outcaste officials, left the outcaste palace and set off north for the district town of Utkāṭa. King Triśaṅku arrived at a park called Sumanaska to the northeast of Utkāṭa, which, being covered by various kinds of trees, with various kinds of trees blooming, and various kinds of birds singing, was delightful like the Nandana grove of the gods. There he stayed, waiting for the brahmin Puṣkarasārin, knowing, ‘The brahmin Puṣkarasārin will come to teach mantras to brahmin youths here.’ [F.239.a]

1.66 “After the passing of that night, the brahmin Puṣkarasārin had also mounted a fully white, mare-drawn chariot {M.15} and, accompanied by a group of students consisting of five hundred brahmin youths, set out from Utkāṭa to teach mantras to the young brahmins.

1.67 “The outcaste king Triśaṅku saw the brahmin Puṣkarasārin coming from afar, ablaze with radiance like a rising sun, like a flaring sacrificial fire, like an offering ritual accompanied by scores of brahmins, like Śakra accompanied by scores of gods, like the Himālaya range accompanied by its flora, like the

- ocean accompanied by jewels, like the moon accompanied by the constellations of stars, like Vaiśravaṇa accompanied by hosts of yakṣas, and like Brahmā accompanied by groups of gods and sages. Seeing him, he went to meet him in accordance with propriety and said, ‘Dear Puṣkarasārin, welcome! There is a matter⁸¹ I wish to discuss with you—please listen.’
- 1.68 “Thus addressed, the brahmin Puṣkarasārin said to the outcaste king Triśaṅku, ‘No, dear Triśaṅku, it is not appropriate for you to use “dear”⁸² with a brahmin.’
- 1.69 “ ‘Dear Puṣkarasārin, I can use “dear.” ’
“ ‘While it is appropriate for me to use it, it is not appropriate for you to do so.’
- 1.70 “ ‘But dear Puṣkarasārin, a man has four duties that have been undertaken since bygone times: those for the sake of oneself, those for the sake of someone else, those for the sake of one’s kin, {M.16} and those for the sake of all beings in totality. This is a very important matter that I wish to discuss with you—please listen. Please grant your daughter Prakṛti as wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry⁸³ you have in mind.’ [F.239.b]
- 1.71 “Hearing these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin was deeply offended, upset, furious, and not at all pleased. Full of anger, hostility, and resentment, he knit his brow into a three-pointed frown, gasped and panted while rolling his eyes, and, having become red like a mongoose, said to the outcaste king Triśaṅku, ‘Fie on you, you vulgar fellow! You outcaste! This is not appropriate speech for a dog-cooking one! You, who are lowly and born from an outcaste womb, wish to insult a brahmin versed in the Vedas! O evil-minded one!’⁸⁴
- 1.72 “ ‘You are not aware of your nature,
And you think much of yourself!
Do not try to put a mustard seed on the tip of a hair.
Do not make for any aggravation!’⁸⁵
- 1.73 “ ‘Do not solicit the unsolicitable.
Do not try to catch the wind with a noose!’⁸⁶ {M.17}
Gold never becomes ashes, deluded one!
How is the distinction between bright and dark not perceived?
- 1.74 “ ‘For you are born from an outcaste womb,
Whereas I am a twice-born.
Deluded one, how could you, as a lowly one,
Seek to forge ties with someone superior?
- 1.75 “ ‘You are born from an outcaste womb,

- Whereas I am born as a twice-born,
And a superior one does not wish
To forge ties with someone inferior.
- 1.76 “ ‘For the superior twice-born establish
Matrimonial ties with the superior,
Those who are endowed with Vedic lore
And completely pure in conduct,
- 1.77 “ ‘Who are entirely impeccable by caste,
Who have attained mastery in the mantras,
Who are teachers and holders of the mantras,
Who are fully versed in the three Vedas—
- 1.78 “ ‘Brahmins who have learned the Vedas
With their glossaries and ritual instructions.
It is with such ones that the twice-born
Establish matrimonial ties here,
- 1.79 “ ‘For a superior one does not wish
To forge ties with the inferior.
You solicit the unsolicitable—
It is to catch the wind with a noose
That you wish to establish
Matrimonial ties with us.
- 1.80 “ ‘A miserable one, the lowest of persons,⁸⁷
Is repulsive to the entire world.
Go, you inferior fellow, quick!
Why do you thus disrespect us?⁸⁸ [F.240.a] {M.18}
- 1.81 “ ‘Outcastes go with outcastes,
Cemetery keepers with cemetery keepers.
Here, a caste only establishes
Matrimonial ties with its caste—
- 1.82 “ ‘Brahmins with brahmins,
Kṣatriyas with kṣatriyas,
Vaiśyas with vaiśyas,
And śūdras with śūdras.
- 1.83 “ ‘Like go with like;
They get married to each other.
Outcastes definitely do not establish

Matrimonial ties with brahmins.

- 1.84 “ ‘You are of the lowest of all births,
Despised by all the classes.
How could you, as a lowly one,
Seek to forge ties with the superior?’
- 1.85 “Hearing these words from the brahmin Puṣkarasārin, the outcaste king
Triśaṅku replied:
- 1.86 “ ‘While a distinction is perceived
Between ashes and gold,
There is really no distinction
Between a brahmin and one of another caste.
- 1.87 “ ‘While a distinction is perceived
Between bright and dark,
There is really no distinction
Between a brahmin and one of another caste.
- 1.88 “ ‘Brahmins did not spring forth
From the sky or the wind,
Nor are they born bursting from the earth
Like fire from rubbing fire-sticks.
- 1.89 “ ‘Brahmins are born from a womb,
And outcastes, too, are born from a womb.
So what reason do you really see
For superiority or inferiority?
- 1.90 “ ‘And just as it is with other births,
A brahmin, too, when he is discarded at death,
Is likewise held to be impure and repulsive.
What, then, is the difference between them? {M.19}
- 1.91 “ ‘Whatever sinful action there is
That is wicked and evil,
It has been propounded by brahmins
In order to oppress beings.
- 1.92 “ ‘So it is that actions for the ancestors⁸⁹
Are propounded by brahmins,
And while committing terrible deeds,
The twice-born say, “I am virtuous.”

- 1.93 “ ‘It has been contrived
By brahmins wanting to eat meat
That goats and sheep sacrificed
With mantras go to heaven.
- 1.94 “ ‘If this is the way to heaven,
Then why would these brahmins
Not sacrifice with mantras
Themselves or their kin? [F.240.b]
- 1.95 “ ‘Why would these twice-born
Not sacrifice their mothers and fathers,
Their brothers and sisters,
Their sons, daughters, and wives?
- 1.96 “ ‘Having been sacrificed with mantras,
Their friends, relatives, and companions,
Even their fellow citizens,
Would all be going to heaven.
- 1.97 “ ‘Having offered them through sacrificial rituals,
They would all be going to the good place,
So then what is the use of sacrificed animals?
Why would you not sacrifice yourself?
- 1.98 “ ‘Neither through sacrifice nor through mantras
Do goats and sheep go to heaven,
For this is not the way to heaven.
This is called *wrong sacrifice*.
- 1.99 “ ‘This device, however, was thought up
By brahmins with vicious minds.
The sacrifice of animals was contrived
By those who want to eat meat.
- 1.100 “ ‘Let me describe something else
That brahmins have contrived.
It is declared that for brahmins
There are four kinds of downfalls:⁹⁰ {M.20}
- 1.101 “ ‘Stealing gold, drinking alcohol,
Violating the guru’s wife,
And murdering a brahmin.⁹¹
These are the four downfalls for brahmins.

- 1.102 “ ‘Stealing gold is to be avoided,
But any other theft is not.
When a brahmin steals gold,
He thereby becomes a non-brahmin.
- 1.103 “ ‘Liquor should not be had,
But any other drink as one likes.
When a brahmin drinks liquor,
He thereby becomes a non-brahmin.
- 1.104 “ ‘The guru’s wife should not be gone to,
But anyone else’s wife as one likes.
When a brahmin goes to his guru’s wife,
He thereby becomes a non-brahmin.
- 1.105 “ ‘One should not kill a single brahmin,
But any number of other people may be killed.
When a brahmin kills a brahmin,
He thereby becomes a non-brahmin.
- 1.106 “ ‘Thus, these are said to be the four
Kinds of downfalls for brahmins,
Due to which they become non-brahmins.
It is held that anything else is not a downfall.
- 1.107 “ ‘When one commits any one of the four,
One becomes a non-brahmin.
Within a congregation of brahmins,
One will not receive any courtesy,
And one will not be worthy of a seat and water,
Nor will anyone respectfully stand up. [F.241.a]
- 1.108 “ ‘However, brahmins have seen
A remedy for one who has fallen:
After having taken up an observance,
He may reach brahminhood again.⁹²
- 1.109 “ ‘For an entire twelve years,
He should wear a donkey skin,
Carry upright a khaṭvāṅga staff,
And eat from the skull of the deceased. {M.21}
- 1.110 “ ‘After having taken up this observance,
Resolutely and uninterruptedly,

Then, at the completion of the twelfth year,
He may reach brahminhood again.

- 1.111 “ ‘Thus, a remedy was seen
By brahmins who practice austerities,
Who walk the wrong path, deluded,
Who do not see what the remedy is.
- 1.112 “ ‘So I say this to you, brahmin, that it is a mere commonplace notion of people to speak of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” Recognizing that all this is one and the same, please grant the brahmin maiden Prakṛti as wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry you have in mind.’
- 1.113 “Hearing these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin was deeply offended, upset, furious, and not at all pleased. Full of anger, hostility, and resentment about it, he knit his brow into a three-pointed frown, {M.22} gasped and panted while rolling his eyes, and, having become red like a mongoose, said to the outcaste king Triśaṅku:
- 1.114 “ ‘Not having looked at this properly,
Inferior fellow, you have formed such a notion
That there is only one kind in this world,
Common to all, without any distinctions.
- 1.115 “ ‘How could you of the dog-cooking caste,
Having been born from a lowly womb,
Wish to completely defeat a brahmin
Who is fully versed in the Vedas?
- 1.116 “ ‘Kings, O inferior fellow, are those who know how to distinguish properly, whether in regard to the law of the country, the law of the city, the law of the village, the law of the district, the law of dowries, the law of inviting for marriage, or the law of marriage, or in regard to past karma. [F.241.b]
- 1.117 “ ‘These four, O inferior fellow, are the caste categories: brahmins, kṣatriyas, vaiśyas, and śūdras. According to their marriage laws, brahmins may have four kinds of wives: brahmin women, kṣatriya women, vaiśya women, and śūdra women. Kṣatriyas may have three kinds of wives: kṣatriya women, vaiśya women, and śūdra women. Vaiśyas may have two kinds of wives: vaiśya women and śūdra women. Śūdras, however, may have one kind of wives: only śūdra women.
- 1.118 “ ‘Thus, O inferior fellow, brahmins have four kinds of sons: those born from brahmin women, kṣatriya women, vaiśya women, or śūdra women. Kṣatriyas have three kinds of sons: those born from kṣatriya women, vaiśya

women, or śūdra women. Vaiśyas have two kinds of sons: those born from vaiśya women or śūdra women. Śūdras, however, have only one kind of sons: those born from śūdra women.

1.119 “ ‘The brahmins, O inferior fellow, are sons of Brahmā—they are the sons born from his mouth.⁹³ Kṣatriyas are born from his chest and arms, vaiśyas from his waist, and śūdras from his legs and feet.

1.120 “ ‘It was by Brahmā, O inferior fellow, that this world and all its beings were created. {M.23}

1.121 “ ‘We are his foremost sons.
Next come the kṣatriyas,
Vaiśyas are the third caste category,
And the fourth are called śūdras.

1.122 “ ‘You, O inferior fellow, do not appear even in the fourth caste.⁹⁴ I am in the highest caste, the superior caste, the supreme caste, the preeminent caste. [F.242.a] And you actually expect a matrimonial connection? Get lost, you inferior fellow, quickly! Do not insult me further!’

1.123 “Hearing these words from the brahmin Puṣkarasārin, the outcaste king Triśaṅku said, ‘Listen here, brahmin, to what I have to say. It is said that it was by Brahmā that this world and all its beings were created.⁹⁵ And it is said:

1.124 “ ‘ “We are his foremost sons.
Next come the kṣatriyas,
Vaiśyas are the third caste category,
And the fourth are called śūdras.”

1.125 “ ‘Yet human beings all have feet, legs,
Hands,⁹⁶ flesh, torsos, and backs—
Since there is no distinction in any part of the body,
The four caste categories do not exist.

1.126 “ ‘When there is any prominent distinction,
Then tell me about it, as it is endorsed by you.
But when there is no prominent distinction,
Then the four caste categories do not exist. {M.24}

1.127 “ ‘It is indeed just like childish boys
Who are playing on the road.
As they squish together mud pies,
They give them their own names:

1.128 “ ‘ “This is milk, this is curd,

This is meat, this is ghee.”
But it is not the case that by children’s speech
Mud pies are in fact food.

- 1.129 “ ‘It is just so with the four caste categories
That you speak about, O brahmin.
There is no logical sense
To the naming of mud pies.
- 1.130 ⁹⁷“ ‘Not by hair, not by ears,
Not by head, not by eyes,
Not by mouth, not by nose,
Not by neck, not by arms,
- 1.131 “ ‘Not by chest, not by sides,
Not by back, not by stomach,
Not by thighs, not by calves,
Not by hands, feet, or nails,
- 1.132 “ ‘Not by voice, not by complexion,
Not by any body parts, nor by copulation,
Is there any marked distinction
Among all human beings.
- 1.133 “ ‘Just as among the other castes
Each birth is due to the sex organs—
It being the universal underlying cause—
Why, then, do you think in terms of castes?⁹⁸
- 1.134 “ ‘And when human beings all have a head,
A skeleton, skin, sense organs, and stomachs,
Since there is no distinction by a single body part,
It is not sensible to designate four caste categories. [F.242.b]
- 1.135 “ ‘When there is any prominent distinction,
Then tell me about it, as it is endorsed by you.
But when there is no prominent distinction here,
It is not sensible to designate four caste categories. {M.25}
- 1.136 “ ‘If this is indeed a fallacy, then whatever is designated
By you regarding the underlying basis is not sensible.
But listening to me, good sir, you must follow through
What I think on this; you must listen to what is being said.
- 1.137 “ ‘I will speak to you about what is sensible in this,

What is consistent or inconsistent, as it is being enjoined.
When there is a fallacy that is not sensible,
I will tell you about it in further response,
But listening to me, good sir, you must follow it through.
Preeminent are human beings for whom the Dharma is sovereign.⁹⁹

- 1.138 “ ‘If inference is also authoritative to you, brahmin, then when you say that Brahmā is one,¹⁰⁰ it would follow that his creatures are all of the same kind. We are of the same kind when you say that it is by Brahmā that this world and all its beings were created. And if, brahmin, you take this as authoritative, then it is not sensible, brahmin, for you to speak of four caste categories: brahmins, kṣatriyas, vaiśyas, and śūdras.
- 1.139 “ ‘However, brahmin, if what I am saying is wrong, then, brahmin, we would have to concurrently discern a marked difference within humankind. That is, we would have to discern a marked difference in heads, mouths, eyes,¹⁰¹ ears, noses, {M.26} brows, colors, bodily forms, bodily shapes, bodily appearances, organs of birth, food, and modes of birth.
- 1.140 “ ‘For instance, dear Puṣkarasārin, one discerns a marked difference between cows, horses, donkeys, dogs,¹⁰² camels, deer, birds, goats, and sheep and between those born from eggs, those born from wombs, those born from heat and moisture, and those born spontaneously. That is to say, one discerns a marked difference in feet, in mouths, [F.243.a] in colors, in bodily shapes, in food, and in organs of birth and modes of birth. Yet between the four caste categories no such marked difference is discerned. Therefore, all these are one and the same.¹⁰³
- 1.141 “ ‘Also, brahmin, among those sapwood trees,¹⁰⁴ one discerns a marked difference between the mango, the black plum, the date, the jackfruit, the pomegranate, the persimmon, the grape, the citron, the wood apple, the candlenut, the coconut, the tiniśa, the karañja, and so on. That is to say, one discerns a marked difference in roots, in trunks, in bark, in sapwood,¹⁰⁵ in heartwood, in leaves, in flowers, and in fruits.¹⁰⁶ Yet between the four caste categories no such marked difference is discerned.
- 1.142 “ ‘Likewise, brahmin, among those dry-land trees, one discerns a marked difference between the sal tree, the tamāla tree, the naktamāla tree, the karṇikāra tree, the saptapaṇṇa tree, the śirīṣa tree, the kovidāra tree, the syandana tree,¹⁰⁷ the sandalwood tree, the śiṃśapa tree, the eraṇḍa tree, the khadira tree, and so on. That is to say, one discerns a marked difference in roots, in trunks, in bark, in sapwood, in heartwood, in leaves, in flowers, and in fruits. Yet between the four caste categories no such marked difference is discerned.

- 1.143 “ ‘Likewise, dear Puṣkarasārin, among those milk-secreting trees, one discerns a marked difference between the udumbara tree, the plakṣa tree, the pipal tree, the banyan tree, the valguka tree, and so on. That is to say, one discerns a marked difference in roots, in trunks, in bark, in sapwood, in heartwood, in leaves, in flowers, and in fruits. Yet between the four caste categories no such marked difference is discerned.
- 1.144 “ ‘Likewise, dear Puṣkarasārin, also among those trees with medicinal fruits, one discerns a marked difference between the gooseberry tree,¹⁰⁸ the harītakī tree, [F.243.b] the vibhītakī tree, and the pharasaka¹⁰⁹ tree, and also between other kinds of medicinal plants, herbs, and trees that grow in the countryside and in the mountains. That is to say, one discerns a marked difference in roots, in trunks, {M.27} in sapwood, in heartwood, in leaves, in flowers, and in fruits. Yet between the four caste categories no such marked difference is discerned.
- 1.145 “ ‘Likewise, brahmin, among flower-bearing trees that grow on dry land, one discerns a marked difference between the atimuktaka tree, the campaka tree, the pāṭala tree, the sumanā tree, the vārṣikā tree, the dhanuṣkārikā tree, and so on. That is to say, one discerns a marked difference in form, in color, in fragrance, and in shape. Yet between the four caste categories no such marked difference is discerned.
- 1.146 “ ‘Likewise, brahmin, among flowers that grow in water, one discerns a marked difference between the lotus, the blue water-lily, the white water-lily,¹¹⁰ the nicely fragrant water-lily, the softly fragrant water-lily, and so on. That is to say, one discerns a marked difference in form, in color, in fragrance, and in shape. Yet between the four caste categories no such marked difference is discerned, Puṣkarasārin, so as to say, “those are brahmins,” “those are kṣatriyas,” “those are vaiśyas,” and “those are śūdras.” Therefore, all these are one and the same.¹¹¹
- 1.147 “ ‘I will speak to you about something else
As it is conceived by brahmins:
His head is the starry firmament;
The vault of the sky is his belly.
- 1.148 “ ‘The mountains are his thighs,
The earth’s surface his feet,¹¹²
The sun and the moon his eyes,
The grasses and trees his body hair.
- 1.149 “ ‘It is said the rains are his tears,
The rivers are his urine,
And the oceans are his excrements;
Such is Brahmā, lord of creatures.¹¹³ {M.28}

- 1.150 “ ‘You must examine it by its intrinsic characteristic, brahmin.¹¹⁴ When brahmins originate from Brahmā, then, by the same reason, kṣatriyas, vaiśyas, and śūdras also originate from Brahmā.¹¹⁵ [F.244.a]
- 1.151 “ ‘If being reborn were in reality like this,
There would be a caste-based distinction—
If brahmins proceed to the world of Brahmā
And the three other castes do not go to heaven.
There would thus be a caste-based distinction.
If it is not so, then the four caste categories do not exist.
- 1.152 “ ‘Because one who belongs to the fourth caste category
Goes to heaven by having done good actions,¹¹⁶
As it is with the praised austerities of sages,¹¹⁷
There is nothing distinctive about the twice-born.
- 1.153 ¹¹⁸“ ‘If there were just one brahmin here,
Who had two tongues and four ears,¹¹⁹
Four horns, many legs, and two heads,
There would thus be a caste-based distinction. {M.29}
- 1.154 “ ‘Killing others while being full of desire,
Thus causing harm in all sorts of ways,
And at the same time condemning people’s actions—
These are the unvirtuous deeds of brahmins.
- 1.155 “ ‘Fighting, arguing, and constantly quarreling,
Brahmins came up with sacrificing cows.
Instilling fear with Atharvavedic ritual,
Brahmins made up these mantras.
- 1.156 “ ‘Wishing to do evil, deceiving many people,
Being dishonest, cunning, and crafty—
Thus thinking about disadvantaging others—
When would they thereby go to heaven?
- 1.157 “ ‘Those brahmins of intense austerities, fully disciplined,
Who are always committed to vows and ethical conduct,
Who are nonviolent and devoted to maintaining restraint—
It is those brahmins who go to the city of Brahmā.
- 1.158 “ ‘One is the same in having bones and flesh, in having nails,
And in having skin, sorrow, happiness, urine, and excrements.
Since there is no distinction by the five sense faculties,

These four caste categories do not exist. [F.244.b]

- 1.159 “ ‘Brahmin, it is like a man who had four sons and gave them the names Nandaka (“He Who Has Delight”), Jīvaka (“He Who Has Life”), Aśoka (“He Who Has No Sorrow”), and Śatāyus (“He Who Has a Lifespan of One Hundred”). {M.30} And then, dear Puṣkarasārin, that man would think of his cherished sons that he who is called Nandaka delights, he who is called Jīvaka lives, he who is called Aśoka has no sorrow, and he who is called Śatāyus lives a hundred years.
- 1.160 “ ‘It is by name, brahmin, that a difference is discerned between them, not by birth. Why is this? Because, brahmin, a son is born to his father. For that reason there is this explanation:
- 1.161 “ ‘The mother being the vessel, a son is of the father;
One is he by whom one is born.¹²⁰
If you recognize this to be the case,
Then nowhere are they others.
- 1.162 “ ‘Examine it rightly, brahmin. Who here is a “brahmin,” a “kṣatriya,” a “vaiśya,” or a “śūdra”?
- 1.163 “ ‘Among all, there are people with only one eye,
People with hunched backs, and those with epilepsy.
Among each there are those with leprosy and those with vitiligo,
Those who are fair skinned and those who are dark skinned.
- 1.164 “ ‘Those people are established as having marrow, nails, skin, torsos, stomachs, and faces by their own actions. Thus, in transmigration, brahmin, there is no distinction.¹²¹ What distinction is there based on birth? Since there is no distinguishing by birth, the four caste categories do not at all exist. {M.31}
- 1.165 “ ‘Therefore I say to you, brahmin, that it is a mere commonplace notion of people to speak of “brahmin,” “kṣatriya,” “vaiśya,” “śūdra,” or “outcaste.” This is one—all this is one and the same. So please grant your daughter Prakṛti as wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry you have in mind.’
- 1.166 “Hearing these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin retorted, [F.245.a] ‘Have you studied the *Ṛgveda*? Have you studied the *Yajurveda*? Have you studied the *Sāmaveda*? Have you studied the *Atharvaveda*? Have you studied *Āyurveda*? And the study of ritual? And the inner self? Have you studied the cycle of zodiacs, the groups of lunar asterisms, or the succession of lunar days? Have you studied the cycle of karma?¹²² Have you studied the auxiliary sciences, geomantic science, the

science of propitiousness, or the science of auspices? Have you studied the course of the eclipser Rāhu, the course of Śukra, or the course of the planets? Have you studied worldly science, the exposition of commentaries, grammars,¹²³ or the study of the lunar fortnights¹²⁴? {M.32}

1.167 “At this, the outcaste king Triśaṅku replied to the brahmin Puṣkarasārin, ‘I have studied these, brahmin, and more still. Brahmin, although you may say to yourself, “I am the one who has attained expertise in the mantras,” I will speak to you, brahmin, about inference in accordance with the Dharma. For it is known, brahmin, that the people of the first times did not think in terms of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” This is one—all this is one and the same.

1.168 “ ‘At that time, brahmin, as people were both similar and dissimilar, there were some people who tended, guarded, and harvested fields (*kṣetra*) of grain. So the notion arose that “those are kṣatriyas.”

1.169 “ ‘Then, brahmin, some other people there thought, “Possession is sickness, possession is a boil, possession is a dart. Let us abandon our possessions and go to a secluded place, build grass huts and leaf huts from grass, wood, branches, leaves, and foliage, and let us dwell inside in meditation.” [F.245.b] There, at daybreak, they would go on alms round to the village for the sake of food.¹²⁵ The people living in the village then thought, “Oh, these people are doing what is difficult indeed, having abandoned their possessions and having gone outside (*bahirnirgata*) of villages, towns, and inhabited provinces.” So, in regard to them, the notion arose, “being outside minded (*bahirmanaska*), they are brahmins.”¹²⁶ And the village-dwelling people revered them greatly and honored them with whatever was to be given. {M.33}

1.170 “ ‘Then, some among those people, when they were not bringing about those meditative absorptions, descended into the villages and taught the words of mantras. The village dwellers said of them, “These people are not all by themselves, they are teachers (*adhyāpaka*).” So, in regard to them, the notion arose in the world that they are “teachers” (*adhyāpaka*).

1.171 “ ‘This is the cause, this is the condition, that led to the appearance of brahmins in the world.

1.172 “ ‘Then, some people became engaged in work associated with distinct timings (*vivekakāla*) and associated with wealth in various ways (*vividha*). So, in regard to them, the notion arose that they are “vaiśyas.”¹²⁷

1.173 “ ‘Then, some people crafted a livelihood through petty (*kṣudra*) labor. So, in regard to them, the notion arose that they are “śūdras.”¹²⁸

1.174 “ ‘Long ago, brahmin, there was a certain person who took a wife, mounted a wagon, and went to some place of wilderness, where the wheel hub of their wagon broke. That is why the notion arose of *mātaṅga* (“Do not

go there").¹²⁹

- 1.175 “ ‘For those who cultivated (*karṣanti*) the land (*kṣetra*), the notion of “cultivator” (*karṣaka*) was used. [F.246.a] But there was one who delighted (*rañjayati*) the assembly with righteous speech, being proper in the conduct of precepts and vows. So, in regard to him, the notion of “king” (*rājā*) arose.
- 1.176 “ ‘After that, some people forged a livelihood through commerce (*vāṇijyā*). So, in regard to them, the notion arose that they are “merchants” (*vāṇij*). {M.34}
- 1.177 “ ‘After that, some people went forth from home (*pravrajanti*). After going forth, they were victorious over the enemies (*parān jayanti*), that is, they were victorious over their mental afflictions. So, in regard to them, the notion arose in the world that they are “ones who have gone forth” (*pravrajita*).
- 1.178 “ ‘Furthermore, brahmin, there is another notion that arose in the world. I will speak to you about it. {M.35}
- 1.179 “ ‘It was Brahmā who recited these Vedas in this world. Brahmā is the greatest ascetic among the gods. He recited the Vedas to Indra Kauśika. Indra Kauśika recited the Vedas to Araṇemi Gautama.¹³⁰ Araṇemi Gautama recited the Vedas to Śvetaketu. Śvetaketu recited the Vedas to the paṇḍita Śuka. The paṇḍita Śuka divided the Vedas into four, and so there was Puṣya of the Ṛgveda branch, Paṅkti¹³¹ of the Sāmaveda branch, the twenty-one of the Yajurveda branch, and Kratu of the Atharvaveda branch.
- 1.180 “ ‘The brahmins belonging to the Ṛgveda branch (*bahuvṛca*) all know many hymns (*bahuvṛca*). From Puṣya having been the single one, it has divided into twenty-five, namely, the Śākalas, the Vāṣkalas, and the Māṇḍavyas¹³²—ten Śākalas, eight Vāṣkalas, and seven Māṇḍavyas. This, brahmin, is the Ṛgveda branch: from Puṣya having been the single one, it has divided into twenty-five.
- 1.181 “ ‘Inference is also authoritative to you, brahmin.¹³³ The brahmins belonging to the Sāmaveda branch (*chandoga*) are all versed in chanting (*chandoga*). From Paṅkti having been the single one, it has divided into one thousand eighty, namely, the Śīlavalkas, the Āruṇikas, the Laukākṣas, the Kauthumas, the Brahmasamas, the Mahāsamas, the Mahāyogikas, the Sātyamugras, and the Samantavedas. {M.36} There are then twenty Śīlavalkas, twenty Āruṇikas, forty Laukākṣas, [F.246.b] one hundred Kauthumas, one hundred Brahmasamas, five hundred Mahāsamas, one hundred Mahāyogikas, one hundred Sātyamugras, and one hundred Samantavedas. This, brahmin, is the Sāmaveda branch: from Paṅkti having been the single one, it has divided into one thousand eighty.
- 1.182 “ ‘Inference is also authoritative to you, brahmin. The brahmins belonging to the Yajurveda branch (*adhvaryu*) all perform the sacrificial rites (*adhvaryu*). From having been twenty-one in number, it has divided into a hundred,

namely, the Kaṭhas, the Kaṇimas, the Vājasaneyins, the Jātukaṇas, and the Proṣṭhapadas—ten Kaṭhas, ten Kaṇimas, eleven Vājasaneyins, thirteen Jātukaṇas, sixteen Proṣṭhapadas, and forty-one sages. This, brahmin, is the Yajurveda branch: from having been twenty-one in number, it has divided into a hundred.

1.183 “ ‘Inference is also authoritative to you, brahmin. The mantra specialists belonging to the Atharvaveda branch (*ātharvaṇika*) are all Atharvavedins (*ātharvaṇika*). From Kratu having been the single one, it has divided into two. From having been twofold, it has divided into four. From having been fourfold, it has divided into eight. From having been eightfold, it has divided into ten.¹³⁴ This, brahmin, is the Atharvaveda branch: from Kratu having been the single one, it has divided into ten.

1.184 “ ‘Inference is also authoritative to you, brahmin. These are the twelve hundred sixteen distinctions that were properly seen by brahmins of yore, whether in Vedic verse, grammar, worldly science, {M.37} or exegesis of words. But no presumption or exclusion is known among them. That is to say, knowing that they are of one caste, they are deemed worthy to become relatives.¹³⁵ Therefore I say to you, brahmin, that it is a mere commonplace notion of people to speak of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” [F.247.a] This is one—all this is one and the same. So please grant your daughter Prakṛti as wife for my son Śārdūlakaṇa. I will bestow on you whatever dowry you have in mind.’

1.185 “Hearing these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin became completely silent and embarrassed, and he stood there with drooping shoulders and head hung low, having nothing to say and absorbed in thought. When the outcaste king Triśaṅku saw that the brahmin Puṣkarasārin had become completely silent and embarrassed, standing there with drooping shoulders and hung head low, having nothing to say and absorbed in thought, he further said to him, ‘You may think, brahmin, that there would be matrimonial ties with someone dissimilar. But it should not be seen in this way by you, brahmin. {M.38} Why is that? Because my son Śārdūlakaṇa possesses the world’s most excellent qualities of knowing what is authoritative, of learning, ethical conduct, wisdom, and so forth.

1.186 “ ‘You may think, brahmin, that those who perform the vājapeya sacrifice and those who perform the aśvamedha sacrifice, the puruṣamedha sacrifice, the śamyāprāsa sacrifice, and the nirargaḍa sacrifice are all, after the breakup of their bodies, reborn in a good place, in a heavenly world, among the gods. But it should not be seen in this way by you, brahmin. Why is that? While performing the vājapeya sacrifice, the aśvamedha sacrifice, the puruṣamedha sacrifice, the śamyāprāsa sacrifice, and the nirargaḍa sacrifice, they engage

in killing living beings while reciting many kinds of mantras. Therefore I say to you, brahmin, that this is not the way to heaven. Let me explain to you, brahmin, the way to heaven. [F.247.b] Listen:

- 1.187 “ ‘Anyone astute should keep ethical conduct
When intent upon threefold happiness:
Being praised, acquiring wealth,
And, after passing away, enjoying in heaven.¹³⁶
- 1.188 “ ‘Hence, brahmin, those who previously performed the vājapeya sacrifice, the aśvamedha sacrifice, the puruṣamedha sacrifice, the śamyāprāsa sacrifice, and the nirargaḍa sacrifice grasped at sensory pleasure without inhibition. Thus is heaven sought. Hence, brahmin, those who will subsequently perform the vājapeya sacrifice, the aśvamedha sacrifice, the puruṣamedha sacrifice, the śamyāprāsa sacrifice, and the nirargaḍa sacrifice will senselessly commit enormous slaughter. Therefore I say to you, brahmin, come! Forge matrimonial ties with me. Why? Because outcastes are not despicable by the Dharma. Rather: {M.39}
- 1.189 “ ‘Faith, ethical conduct, spiritual ardor,
Giving away, learning, and thus wisdom,
Contemplating all sacred knowledge,¹³⁷
And observances for the sake of heaven—
- 1.190 “ ‘Eightfold is the authoritative way to heaven, and it is held that by these eight ways one goes to heaven. And these eight, brahmin, are taught to be the mother-like sisters who issue forth the world:¹³⁸ Aditi, the mother of gods; Danu, the mother of demons; Ariṣṭā, the mother of gandharvas; Ilā, the mother of rākṣasas; Surabhi, the mother of cattle; Vinatā, the mother of eagles; Kadru, the mother of nāgas; and Surasā, the mother of serpents—the sages, those who know generally but also specifically by various kinds of sacrificial rituals, mentally know them to belong to the great Kaśyapa.
- 1.191 “ ‘Dear Puṣkarasārin, let me set forth the seven lineages of brahmins. The Gautamas, the Vātsyas, the Kautsas, the Kauśikas, the Kāśyapas, the Vāsiṣṭhas, the Māṇḍavyas—these are the seven lineages of brahmins. Each of these lineages has divided into seven. [F.248.a] Thus, among the Gautamas there are the Kauthumas, the Gargas, the Bharadvājas, the Ārṣṭiṣeṇas, the Vaikhānasas, {M.40} and the Vajrapādas. Among the Vātsyas there are the Ātreyas, the Maitreyas, the Bhārgavas, the Sāvarnyas, the Salīlas, and the Bahujātas. Among the Kautsas there are the Maudgalyāyanas, the Gauṇāyanas, the Laṅgalas, the Lagnas, the Daṇḍalagnas, and the Somabhuvas. Among the Kauśikas there are the Kātyāyanas, the Darbhakātyāyanas, the Valkalins,¹³⁹ the Pakṣins, the

Laukāṣas, and the Lohitāyanas. Among the Kāśyapas there are the Maṇḍanas, the Iṣṭas, the Śauṇḍāyanas, the Rocaneyas, the Anapekṣas, and the Agniveśyas. Among the Vāsiṣṭhas there are the Jātukaṇṇyas, the Dhānyāyanas, the Pārāśaras, the Vyāghranakhas, the Āṇḍāyanas, and the Aupamanyavas. Among the Māṇḍavyas there are the Bhāṇḍāyanas, the Dhaumrāyaṇas, the Kātyāyanas, the Khalvavāhanas, the Sugandharāyaṇas, and the Kāpiṣṭhalāyanas.

1.192 “ ‘Brahmin, these are the forty-nine lineages, in Vedic verse, grammar, exegesis of words, or worldly science, properly seen by brahmins of yore.¹⁴⁰ And there are other lineages still. But no presumption or exclusion is known among them.¹⁴¹ That is to say, knowing that they are the same, you are deemed worthy to become relatives. Therefore I say to you, brahmin, that it is a mere commonplace notion of people to speak of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” All is one—all this is one and the same. So please grant your daughter Prakṛti as wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry you have in mind.’ [F.248.b] {M.41}

1.193 “Hearing these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin remained completely silent and embarrassed, and he stood there with drooping shoulders and head hung low, having nothing to say and absorbed in thought. When the outcaste king Triśaṅku saw that the brahmin Puṣkarasārin remained completely silent and embarrassed, standing there with drooping shoulders and head hung low, having nothing to say and absorbed in thought, he said:

1.194 “ ‘As is the seed that is sown,
So is the fruit that is obtained.
Since the lord of creatures is one,¹⁴²
There is no distinction.

1.195 “ ‘It is stated that due to a difference in faculties
A division in work activities is observed,¹⁴³
But between a brahmin and another caste
There is nothing that distinguishes them.

1.196 “ ‘It makes no sense to deem oneself elevated,
To consider oneself superior here.
Brought about by semen and blood,
Both equally come from the womb.

1.197 “ ‘I will speak to you about the four caste categories
As one talks about the laws of domestic animals:
Were you to have your sister as your wife,
It would not be appropriate, brahmin.

- 1.198 “ ‘If indeed this world has been
Engendered by Brahmā himself,
Then brahmin women are the sisters of brahmins,
And kṣatriya women are the sisters of kṣatriyas.
- 1.199 “ ‘Then vaiśya women are that of vaiśyas,
Śūdra women that of śūdras.
A sister is not appropriate as one’s wife
If she has been engendered by Brahmā.
- 1.200 “ ‘But beings are not born from Brahmā;
They are born from mental afflictions and actions.
Each having different dispositions,
Beings are seen to be either high or low.
- 1.201 “ ‘Due to their commonality of birth,
Knowledge occurs equally
In a brahmin, in a kṣatriya,
In a vaiśya, and in a śūdra.¹⁴⁴ {M.42}
- 1.202 “ ‘There is the *Ṛgveda*, the *Yajurveda*,
The *Sāmaveda*, the *Atharvaveda*,
The epics, and the glossaries—
Not to speak of metrics, which is without meaning—
- 1.203 “ ‘And in our studies there is also the science
Of loving kindness, of flaming, [F.249.a]
Of transporting, of moving, of immobilizing,
And of taking any form one wants,
- 1.204 “ ‘The Gāndhārī science to be swift as thought,
The Gaurī science to psychically control,
The science of reading the cawing of crows,
And mantras, sorcery, and breaking spells.
- 1.205 “ ‘We have had men who were paṇḍitas
Much renowned in the sciences,
Sages who were gem-like flowers,
And great sages who shone forth.
- 1.206 “ ‘They had attained the miraculous powers of deities.
Why would you put into question their knowledge,
Thinking that outcastes are not educated,
While brahmins are experts in the Vedas?

- 1.207 “ ‘The one who was born as Kapiñjalāda¹⁴⁵
Was fully accomplished in mantras,
Yet he was not the son of a brahmin woman.
So what do you think, brahmin? {M.43}
- 1.208 “ ‘The low-caste woman Kālī gave birth
To a son, the sage Dvaipāyana,
Who was fierce, radiant, daunting, and of great ardor
And had the five higher knowledges
Yet was not the son of a brahmin woman.
So what do you say, brahmin?
- 1.209 “ ‘The kṣatriya woman named Reṇukā
Gave birth to the great sage Rāma,
Who was a paṇḍita and well trained,
Confident in all disciplines,
Yet was not the son of a brahmin woman.
So what do you say, brahmin?
- 1.210 “ ‘And there have been those men
Who possessed radiance and ardor,
Who were paṇḍitas and well trained,
Who were esteemed in the world as sages,
Yet were not the sons of brahmin women.
So what do you say, brahmin?
- 1.211 “ ‘It is just a contrived notion of people
That there are brahmins, kṣatriyas,
Vaiśyas, and, after that, śūdras.
This is just a well-proclaimed notion.
- 1.212 “ ‘Therefore I say to you, brahmin, that it is a mere commonplace notion of
people to speak of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” This is one—
all this is one and the same. {M.44} So please grant your daughter Prakṛti as
wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry you
have in mind.’ [F.249.b]
- 1.213 “Hearing these words from the outcaste king Triśaṅku, the brahmin
Puṣkarasārin asked him, ‘What is your family lineage?’
“ ‘I am of the Ātreya lineage,’ he said.
- 1.214 “ ‘What was it in the past?’
“ ‘Ātreya.’
- 1.215 “ ‘What is your Vedic school?’
“ ‘Kāleya-Maitrāyaṇīya.’

- 1.216 “ ‘How many lineages does it have?’
 “ ‘Three lineages, namely, the Vātsyas, the Kautsas, and the Bharadvājas.’
- 1.217 “ ‘Who were your fellow students?’
 “ ‘The Sāmavedins.’
- 1.218 “ ‘How many divisions of Sāmavedins are there?’
 “ ‘Six.’
- 1.219 “ ‘Which are they?’
 “ ‘The Kauthubhas, the Cārāyaṇīyas, the Lāṅgalas, the Sauvarcasas, the Kāpiṇjaleyas, and the Ārṣṭiṣeṇas.’
- 1.220 “ ‘What is your lineage from your mother’s side?’
 “ ‘Pārāśarīya.’
- 1.221 “ ‘Please speak on the Sāvitrī. What is it like? How many syllables does the Sāvitrī have? How many parts? How many metrical feet?’
 “ ‘The Sāvitrī has twenty-four syllables, three parts, and eight metrical feet.’
 “ ‘Please pronounce the Sāvitrī.’
- 1.222 “ ‘Well then, dear Puṣkarasārīn, I will speak about the Sāvitrī together with its origin. Please listen.’
 “ ‘Please narrate it.’
- 1.223 “ ‘Long ago, brahmin, in a past time, there was a sage named Vasu. He possessed the five higher knowledges, was fiercely radiant, had great power, and had attained the meditative absorptions. Because of that, he obtained Takṣaka’s daughter, Kapilā, as his wife, and with a mind completely impassioned, he engaged in sexual intercourse with her. Thus the sage {M.45} lost his miraculous power and strayed from his meditative absorptions. Being full of remorse and reproaching himself for his bad conduct, on that occasion he uttered this mantra:¹⁴⁶
- 1.224 *Oṃ bhūr bhuvaḥ svaḥ |*
Tat savitur vareṇyaṃ bhargo devasya dhīmahi |
Dhiyo yo naḥ pracodayāt | |¹⁴⁷
- 1.225 “ ‘Having thus unintentionally created it, brahmin, he recited the mantra day and night.¹⁴⁸ This is the Sāvitrī of brahmins. [F.250.a]
- 1.226 “ ‘In a previous lifetime, the lord of creatures resided within a dense forest, having matted hair and being of ardent practice. Dwelling in deep seclusion, he was in rapture there:
- 1.227 *Vayaṃ devasya śreṣṭhakaṃ bhojanam upanamyānupradāsyāmaḥ | |¹⁴⁹*
- 1.228 “ ‘This is the Sāvitrī¹⁵⁰ of kṣatriyas.
- 1.229 *Oṃ citraṃ hi dadhe vaiśyakanyakā |*

- 1.230 “ ‘This is the Sãvitṛi of vaiśyas.
- 1.231 *Oṃ atapaḥ pratapaḥ |*
Jṛve-d-ahaṃ varṣaśataṃ |
Paśye-d-ahaṃ śaradāṃ śataṃ | | ¹⁵²
- 1.232 “ ‘This is the Sãvitṛi of śūdras.
- 1.233 *Oṃ¹⁵³ kāmā hi loke paramāḥ prajānāṃ*
Teṣāṃ aprahāṇe bhūtāntarāyāḥ |
Tasmād bhavantaḥ prajahantu kāmān
Tato’tulaṃ prāpsyatha brahmalokaṃ | | ¹⁵⁴
- 1.234 “ ‘Thus, brahmin, this Sãvitṛi was spoken by Brahmā, lord of this Sahā world, at which the perfectly awakened ones of the past then rejoiced.’
- 1.235 “ ‘Dear Triśaṅku, please speak on the succession of lunar asterisms.¹⁵⁵ How is it? Please describe it.’
- 1.236 “ ‘Please listen, dear Puṣkarasārin, and I will describe the succession of lunar asterisms. It is as follows: Kṛttikā, Rohiṇī, Mṛgaśirā, Ārdṛā, Punarvasu, Puṣya, Aśleṣā, Maghā, Pūrvaphalgunī, Uttaraphalgunī, Hastā, Citṛā, Svātī, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā, Abhijit, Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, Pūrvabhādrapadā, Uttarabhādrapadā, Revatī, Aśvinī, and Bharaṇī.
- “ ‘These, dear Puṣkarasārin, are the twenty-eight lunar asterisms.’
- 1.237 “ ‘How many stars do they have? What shapes do they have? How many muhūrtas do they last? What are their foods? What are their deities? What are their lineages?’
- 1.238 “ ‘Dear Puṣkarasārin, the Kṛttikā asterism has six stars. It has the shape of a razor. Its conjunction with the moon lasts thirty muhūrtas. {M.47} It has curdled milk as its food. It has Agni as its presiding deity. And it is Vaiśyāyanīya by lineage. [F.250.b]
- 1.239 “ ‘The Rohiṇī asterism has five stars. It has the shape of a two-wheeled cart. Its conjunction lasts forty-five muhūrtas. It has deer meat as its food. It has Prajāpati as its presiding deity. And it is Bharadvāja by lineage.
- 1.240 “ ‘The Mṛgaśirā asterism has three stars. It has the shape of a deer’s head. Its conjunction lasts thirty muhūrtas. It has fruits and roots as its food. It has the moon as its presiding deity. And it is Mṛgāyanīya by lineage.
- 1.241 “ ‘The Ārdṛā asterism has one star. It has the shape of a dot. Its conjunction lasts fifteen¹⁵⁶ muhūrtas. It has the cream of ghee as its food. It has the Spear Holder¹⁵⁷ as its presiding deity. And it is Hārītāyanīya¹⁵⁸ by lineage.

- 1.242 “ ‘The Punarvasu asterism has two stars. It has the shape of a foot. Its conjunction lasts forty-five¹⁵⁹ muhūrtas. It has honey as its food. It has Aditi¹⁶⁰ as its presiding deity. And it is Vāsiṣṭha¹⁶¹ by lineage.
- 1.243 “ ‘The Puṣya asterism has three stars. It has the shape of a dish. Its conjunction lasts thirty muhūrtas. It has the cream of honey as its food. It has Bṛhaspati as its presiding deity. And it is Aupamanyavīya by lineage.
- 1.244 “ ‘The Aśleṣā asterism has one star. It has the shape of a dot. Its conjunction lasts fifteen muhūrtas. It has rice porridge as its food. It has the Serpent¹⁶² as its presiding deity. And it is Maitrāyaṇīya¹⁶³ by lineage.
- 1.245 “ ‘These, dear Puṣkarasārin, are the seven lunar asterisms belonging to the eastern quarter.
- 1.246 “ ‘The Maghā asterism {M.48} has five stars. It has the shape of a river bend. Its conjunction lasts thirty muhūrtas. It has sesame and rice meal as its food. It has the ancestors as its presiding deity. And it is Piṅgalāyaṇīya by lineage.
- 1.247 “ ‘The Pūrvaphalgunī asterism has two stars. It has the shape of a foot. Its conjunction lasts thirty muhūrtas. It has bilva as its food. It has Bhaga¹⁶⁴ as its presiding deity. And it is Gautamīya by lineage.
- 1.248 “ ‘The Uttaraphalgunī asterism has two stars. It has the shape of a foot.¹⁶⁵ Its conjunction lasts forty-five muhūrtas. It has wheat and fish as its food.¹⁶⁶ It has Aryaman as its presiding deity. And it is Kauśika by lineage.
- 1.249 “ ‘The Hastā asterism has five stars. It has the shape of a hand. Its conjunction lasts thirty muhūrtas. It has millet¹⁶⁷ as its food. [F.251.a] It has the sun as its presiding deity. And it is Kāśyapa by lineage.
- 1.250 “ ‘The Citrā asterism has one star. It has the shape of a dot.¹⁶⁸ Its conjunction lasts thirty muhūrtas. It has mung khichri, ghee, and pūpa cake as its food.¹⁶⁹ It has Tvaṣṭṛ¹⁷⁰ as its presiding deity. And it is Kātyāyaṇīya by lineage.
- 1.251 “ ‘The Svātī asterism has one star. It has the shape of a dot. Its conjunction lasts fifteen muhūrtas. It has mung khichri and fruits as its food.¹⁷¹ It has Vāyu as its presiding deity. And it is Kātyāyaṇīya by lineage.¹⁷²
- 1.252 “ ‘The Viśākhā asterism has two stars. {M.49} It has the shape of a horn.¹⁷³ Its conjunction lasts forty-five muhūrtas. It has sesame flowers as its food. It has Indra and Agni as its presiding deity. And it is Śāṅkhāyaṇīya by lineage.
- 1.253 “ ‘These, dear Puṣkarasārin, are the seven lunar asterisms belonging to the southern quarter.
- 1.254 “ ‘The Anurādhā asterism has four stars. It has the shape of a pearl necklace.¹⁷⁴ Its conjunction lasts thirty muhūrtas. It has liquor and meat as its food. It has Mitra¹⁷⁵ as its presiding deity. And it is Ālambāyaṇīya by lineage.

- 1.255 “ ‘The Jyeṣṭhā asterism has three stars. It has the shape of a barleycorn.¹⁷⁶ Its conjunction lasts fifteen muhūrtas. It has gruel as its food.¹⁷⁷ It has Indra as its presiding deity. And it is Dīrghakātyāyanīya by lineage.
- 1.256 “ ‘The Mūlā asterism has seven stars.¹⁷⁸ It has the shape of a scorpion. Its conjunction lasts thirty muhūrtas. It has roots and fruits as its food. It has Nairṛti as its presiding deity.¹⁷⁹ And it is Kātyāyanīya by lineage.
- 1.257 “ ‘The Pūrvāṣāḍhā asterism has four stars. It has the shape of a cow’s hoofprint.¹⁸⁰ Its conjunction lasts thirty muhūrtas. It has banyan sap as its food. It has Toya as its presiding deity. And it is Darbhakātyāyanīya by lineage.
- 1.258 “ ‘The Uttarāṣāḍhā asterism has four stars. It has the shape of an elephant’s footprint. Its conjunction lasts forty-five muhūrtas. It has honey and parched grain as its food. It has Viśva¹⁸¹ as its presiding deity. And it is Maudgalyāyanīya by lineage.
- 1.259 “ ‘The Abhijit asterism has three stars. It has the shape of a cow’s head. [F.251.b] Its conjunction lasts six muhūrtas. {M.50} It has air as its food.¹⁸² It has Brahmā as its presiding deity. And it is Brahmāvatīya by lineage.
- 1.260 “ ‘The Śravaṇā asterism has three stars. It has the shape of a barleycorn.¹⁸³ Its conjunction lasts thirty muhūrtas. It has bird meat as its food. It has Viṣṇu as its presiding deity. And it is Trikātyāyanīya by lineage.
- 1.261 “ ‘These, dear Puṣkarasārin, are the seven lunar asterisms belonging to the western quarter.
- 1.262 “ ‘The Dhaniṣṭhā asterism has four stars. It has the shape of a bird. Its conjunction lasts thirty muhūrtas. It has horse gram as its food.¹⁸⁴ It has Vasu as its presiding deity. And it is Kauṇḍinyāyanīya by lineage.
- 1.263 “ ‘The Śatabhiṣā asterism has one star. It has the shape of a dot. Its conjunction lasts fifteen muhūrtas. It has gruel as its food.¹⁸⁵ It has Varuṇa as its presiding deity. And it is Tāṇḍyāyanīya by lineage.
- 1.264 “ ‘The Pūrvabhādrapadā asterism has two stars. It has the shape of a foot.¹⁸⁶ Its conjunction lasts thirty muhūrtas. It has meat¹⁸⁷ and blood as its food. It has Ahirbudhnya¹⁸⁸ as its presiding deity. And it is Jātūkarnya by lineage.
- 1.265 “ ‘The Uttarabhādrapadā asterism has two stars. It has the shape of a foot. {M.51} Its conjunction lasts forty-five muhūrtas. It has meat¹⁸⁹ as its food. It has Aryaman¹⁹⁰ as its presiding deity. And it is Dhyānadrāhyāyanīya by lineage.
- 1.266 “ ‘The Revatī asterism has one star. It has the shape of a dot. Its conjunction lasts thirty muhūrtas. It has curdled milk as its food. It has Pūṣa as its presiding deity. And it is Aṣṭabhaginīya by lineage.

- 1.267 “ ‘The Aśvinī asterism has two stars. It has the shape of a horse’s head.¹⁹¹ Its conjunction lasts thirty muhūrtas. It has honey and rice porridge as its food. It has Gandharva¹⁹² as its presiding deity. And it is Maitrāyaṇīya by lineage.
- 1.268 “ ‘The Bharaṇī asterism has three stars. It has the shape of a vulva. Its conjunction lasts thirty muhūrtas. It has sesame and threshed rice as its food. It has Yama as its presiding deity. And it is Bhārgavīya by lineage.
- 1.269 “ ‘These, dear Puṣkarasārin, are the seven lunar asterisms belonging to the northern quarter.
- 1.270 “ ‘Of the twenty-eight asterisms, dear Puṣkarasārin, six asterisms are in conjunction for forty-five muhūrtas, [F.252.a] namely, Rohiṇī, Punarvasu, Uttaraphalgunī, Viśākhā, Uttarāṣāḍhā, and Uttarabhādrapadā. Five asterisms are in conjunction for fifteen muhūrtas, namely, Ārdrā, Aśleṣā, Svātī, Jyeṣṭhā, and Śatabhiṣā.¹⁹³ Abhijit is alone in being in conjunction for six muhūrtas. The remaining ones are in conjunction for thirty muhūrtas. {M.52}
- 1.271 “ ‘Dear Puṣkarasārin, of the seven asterisms belonging to the eastern quarter, Kṛttikā comes first and Aśleṣā last. Of the seven asterisms belonging to the southern quarter, Maghā comes first and Viśākhā last. Of the seven asterisms belonging to the western quarter, Anurādhā comes first and Śravaṇā last. Of the seven asterisms belonging to the northern quarter, Dhaniṣṭhā comes first and Bharaṇī last.
- 1.272 “ ‘Of the twenty-eight asterisms, dear Puṣkarasārin, seven are powerful. Which seven? The three eastern ones, as well as Viśākhā, Anurādhā, Punarvasu, and Svātī.¹⁹⁴ Three are harsh: Ārdrā, Aśleṣā, and Bharaṇī. Four are to be honored through offerings: the three northern ones and Rohiṇī. Five are gentle: Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, Jyeṣṭhā, and Mūlā. Five are to be supported: Hastā, Citrā, Revatī,¹⁹⁵ Maghā, and Abhijit. Four are to be acted upon quickly: Kṛttikā, Mṛgaśīrā, Puṣya, and Aśvinī.
- 1.273 “ ‘Dear Puṣkarasārin, the twenty-eight asterisms have three progressions: the bull-following progression, the calf-following progression, and the joint progression. When the asterism proceeds with the moon behind it, this is called *the bull-following progression*. When the moon proceeds with the asterism behind it, this is called *the calf-following progression*. When both the moon and the asterism proceed jointly, this is called *the joint progression*. {M.53}
- 1.274 “ ‘Now, dear Puṣkarasārin, I will speak about the celestial bodies. [F.252.b] Listen! They are Śukra, Bṛhaspati, Śanaīścara, Budha, Aṅgāraka, Rāhu, Ketu,¹⁹⁶ the sun, and the moon.
- 1.275 “ ‘As the world thus turns,¹⁹⁷ how long are the days and nights during the assigned asterisms? It is said that in the second month of winter, in the Rohiṇī asterism, on the eighth day, the day has twelve muhūrtas and the

night has eighteen muhūrtas. In the last month of summer, in the Rohiṇī asterism, on the eighth day, the day has eighteen muhūrtas and the night has twelve muhūrtas. In the last month of the rainy season, in the Rohiṇī asterism, on the eighth day, the day has fourteen muhūrtas and the night has sixteen muhūrtas.'

- 1.276 “ ‘Dear Triśaṅku, when does a day and night begin?’
 “ ‘On the daytime of a day.’
- 1.277 “ ‘When does a lunar fortnight {M.54} begin?’
 “ ‘From pratipad.’
- 1.278 “ ‘When does a year begin?’
 “ ‘With Pauṣa.’¹⁹⁸
- 1.279 “ ‘When do the seasons begin?’
 “ ‘With the rainy season.’¹⁹⁹
- 1.280 “ ‘Dear Triśaṅku, what is the duration of a kṣaṇa? What is that of a lava?²⁰⁰
What is that of a muhūrta?’
- 1.281 “ ‘Dear Puṣkarasārin, the time it takes for a woman to make one spin on a spinning wheel, neither too long nor too short—such is the duration of a tatkṣaṇa. One hundred twenty²⁰¹ of such tatkṣaṇas make one kṣaṇa. Sixty²⁰² kṣaṇas make one lava. Thirty²⁰³ lavas make one muhūrta. And by this sequence one day and night consists of thirty muhūrtas.
- 1.282 “ ‘The names of the muhūrtas are as follows. When the sun rises and the shadow measures ninety-six²⁰⁴ human lengths, it is the muhūrta called Caturōjā. When the shadow measures sixty human lengths, it is the muhūrta called Śveta. When the shadow measures twelve human lengths, it is the muhūrta called Saṃṛddha. [F.253.a] When the shadow measures six human lengths, it is the muhūrta called Śarapatha. {M.55} When the shadow measures five human lengths, it is the muhūrta called Atisaṃṛddhi. When the shadow measures four human lengths, it is the muhūrta called Udgata. When the shadow measures three human lengths, it is the muhūrta called Sumukha. At noon it is the muhūrta called Vajraka. Right after, it is the muhūrta called Rākṣasa. In the afternoon, when the shadow measures three²⁰⁵ human lengths, it is the muhūrta called Rohita. When the shadow measures four human lengths, it is the muhūrta called Bala. When the shadow measures five human lengths, it is the muhūrta called Vijaya. When the shadow measures six human lengths, it is the muhūrta called Sarvarasa. When the shadow measures twelve human lengths, it is the muhūrta called Vasu. When the shadow measures sixty²⁰⁶ human lengths, it is the muhūrta called Sundara. When the sun sets and the shadow measures ninety-six human lengths, it is the muhūrta called Parabhaya. These are the muhūrtas during daytime.

- 1.283 “ ‘Now, dear Puṣkarasārin, let me set forth the muhūrtas during nighttime. When the sun has set, it is the muhūrta called Raudra. Then it is the muhūrta called Tārāvacara,²⁰⁷ then the muhūrta called Saṃyama, {M.56} then the muhūrta called Sāṃpraiyaka, then the muhūrta called Ananta,²⁰⁸ then the muhūrta called Gardabha, and then the muhūrta called Rākṣasa.²⁰⁹ [F.253.b] At midnight it is the muhūrta called Avayava. After the passing of midnight it is the muhūrta called Brahmā. Then it is the muhūrta called Diti, then the muhūrta called Arka, then the muhūrta called Vidhamana, then the muhūrta called Āgneya, then the muhūrta called Ātapāgni, and then the muhūrta called Abhijit. These are the muhūrtas during nighttime.
- 1.284 “ ‘Dear Puṣkarasārin, these are the thirty muhūrtas that are known to make a day and a night.
- 1.285 “ ‘As regards tatkṣaṇa, kṣaṇa,²¹⁰ lava, and muhūrta, a thirtieth part of a muhūrta is a lava. A sixtieth part of a lava is a kṣaṇa. A hundred-and-twentieth part of a kṣaṇa is a tatkṣaṇa. And the time it takes for a woman to make one spin on the spinning wheel, neither too long nor too short, is the duration of a tatkṣaṇa. A hundred-and-twenty tatkṣaṇas make one kṣaṇa. Sixty²¹¹ kṣaṇas make one lava. Thirty²¹² lavas make one muhūrta. By this sequence, thirty muhūrtas make one day and night. Thirty days and nights make one month. Twelve months make one year. Caturōjā, Śveta, Saṃrddha, Śarapatha,²¹³ Atisaṃrddhi, Udgata, {M.57} Sumukha, Vajraka, Rohita, Bala, Vijaya, Sarvarasa, Vasu, Sundara, Parabhaya, Raudra, Tārāvacara, Saṃyama, Sāṃpraiyaka, Ananta, Gardabha, Rākṣasa, Avayava, Brahmā, Diti, Arka, Vidhamana, Āgneya, Ātapāgni, and Abhijit—these are the names of the muhūrtas.
- 1.286 “ ‘Brahmin, let me also speak to you on the derivation of time.²¹⁴ Please listen.
- 1.287 “ ‘How is time measured? It is said that two blinks of the eye make one lava. Eight lavas make one kāṣṭhā. Sixteen kāṣṭhās make one kalā. Thirty kalās make one nāḍikā. And two nāḍikās make one muhūrta. [F.254.a]
- 1.288 “ ‘How is a nāḍikā measured? It is said that one takes a bucket containing two hundred palas²¹⁵ of water. How big is the hole for the tube? It is the size of one gold coin. On it one places a golden tube that is four fingers long. {M.58} The circumference should be completely round from all four corners. When the water has thus gone out of the vessel, one nāḍikā has elapsed. By this measurement of a nāḍikā, two individual nāḍikās make one muhūrta. By this, dear brahmin, thirty muhūrtas make one day and night.
- 1.289 “ ‘So sixteen blinks of the eye make one kāṣṭhā.²¹⁶ Sixteen kāṣṭhās make one kalā. Sixty-four²¹⁷ kalās make one muhūrta. Thirty muhūrtas make one day and night. Thirty days and nights make one month. Twelve months

make one year, which thus measures 165,888,000 blinks of the eye. By this, brahmin, the derivation of time has been explained.

1.290 “ ‘Please listen, brahmin, to the derivation of the krośa and the yojana.²¹⁸ Seven paramāṇu make one aṇu. Seven aṇus appear as the minutest of all, an airborne dust particle. Seven such dust particles make one speck of dirt on a hare. Seven specks of dirt on a hare make one speck of dirt on a sheep. Seven specks of dirt on a sheep make one speck of dirt on a cow. Seven specks of dirt on a cow make one louse egg.²¹⁹ Seven louse eggs make one louse. Seven lice make one grain of barley. Seven grains of barley make one finger width.²²⁰ Twelve finger widths make a hand span. Two hand spans make one cubit. Four cubits make one bow. One thousand bows make one krośa. Four krośas make one Magadhan yojana.²²¹ {M.59} The length of 24,290,001,200,000²²² paramāṇus is the measure of a yojana.

1.291 “ ‘Please listen, brahmin, to the derivation of the measure of weight for gold. [F.254.b] Twelve grains of barley make one māśaka. Sixteen māśakas make one karṣa. The weight of gold is thereby assessed. One karṣa weighs as much as 20,025,508²²³ paramāṇus. This, brahmin, is the derivation of the measure of weight for gold.

1.292 “ ‘Please listen, brahmin, to the derivation of the measure of weight of a pala. Sixty-four māśakas is the weight of one Magadhan pala. With Magadhan scales the weight of a pala is thus assessed. The weight of 84,707,280²²⁴ paramāṇus, brahmin, is the measure of weight of a pala.

1.293 “ ‘Please listen, brahmin, to the derivation of the measure for liquids. Twenty-four palas make one Magadhan prastha, the measure for liquids. With Magadhan scales the measure of a prastha is thus assessed. The weight of 2,032,974,720²²⁵ {M.60} paramāṇus, brahmin, is the derivation of the measure for liquids.

1.294 “ ‘Please listen, brahmin, to the derivation of the measure for grains. Twenty-nine palas and one karṣa²²⁶ make one Magadhan prastha, the measure for grains. With Magadhan scales the measure of a prastha is thus assessed. The weight of 1,588,261,530²²⁷ paramāṇus, brahmin, is the measure for grains.’

1.295 “ ‘Now, dear Triśaṅku, please deliver the lecture on prognostication on the basis of the asterisms.’

1.296 “ ‘Well then, dear brahmin, let me set forth the lecture on prognostication on the basis of the asterisms. Please listen. {M.61}

1.297 “ ‘Brahmin, a person born under Kṛttikā will be reputable. A person born under Rohiṇī will have good fortune and prosperity. A person born under Mṛgaśīrā will be disposed to fighting.²²⁸ [F.255.a] A person born under Ārdrā will be a fountain of food and drink.²²⁹ A person born under Punarvasu will be a farmer and cowherd. A person born under Puṣya will be of ethical

conduct. A person born under Aśleṣā will be lustful and enthusiastic.²³⁰ A person born under Maghā will be intelligent and great hearted.²³¹ A person born under Pūrvaphalgunī will have a short life. A person born under Uttaraphalgunī will practice fasting and be intent on heaven. A person born under Hasta will be a thief. A person born under Citrā will be expert in dancing and singing and will know how to wear adornments.²³² A person born under Svātī will be proficient in calculations and could be a minister of finance. A person born under Viśākhā will be in service of the king. A person born under Anurādhā will be a merchant involved in merchandise. A person born under Jyēṣṭhā will have a short life²³³ and little wealth. A person born under Mūlā will have sons and be reputable. A person born under Pūrvāṣāḍhā will be a spiritual practitioner. A person born under Uttarāṣāḍhā will be of high descent and a lord of votaries. A person born under Abhijit will be a famous person. A person born under Śravaṇā {M.62} will be honored by the king. A person born under Dhaniṣṭhā will be wealthy and rich.²³⁴ A person born under Śatabhiṣā will be a mūlika.²³⁵ A person born under Pūrvabhādrapadā will be a leader of robbers. A person born under Uttarabhādrapadā will have a pleasant fragrance and will be a musician.²³⁶ A person born under Revatī will be a boatman. A person born under Aśvinī will trade in horses. A person born under Bharaṇī will be an executioner.

- 1.298 “ ‘This, dear Puṣkarasārin, is the lecture on prognostication on the basis of the asterisms.’
- 1.299 “ ‘Now, dear Triśaṅku, please deliver the lecture on predictions on the basis of the asterisms.’
- 1.300 “ ‘Well then, dear Puṣkarasārin, let me set forth the lecture on predictions on the basis of the asterisms. Please listen.
- 1.301 “ ‘When it is founded under Kṛttikā, [F.255.b]
A city will blaze with splendor,
And one may predict that the city
Will be ablaze with abundant jewels.
- 1.302 “ ‘When it is founded under Rohiṇī,
One may predict that the city
Will have people who are righteous
And in possession of abundant wealth.²³⁷
Naturally endowed with knowledge,
They will be content with their spouses.
- 1.303 “ ‘When it is founded under Mṛgaśīrā,
It will be filled with women,²³⁸ cows, and riches
And with garlands and enjoyments,
And it will be attended by marvels. {M.63}

1.304 “ ‘When it is founded under Ārdrā,
A city will have fish and meat²³⁹
And riches to partake of and enjoy,
But it will have cruel people²⁴⁰ who are stupid by nature.

1.305 “ ‘When it is founded under Punarvasu,
A city will shine forth with splendor,
But after having abundant riches and grains,
It will fall into complete ruin.

1.306 “ ‘When it is founded under splendid Puṣya,
Wretched people will settle there,
And, being in possession of splendor,
They will be very righteous and have long lives.

1.307 “ ‘They will possess radiance, a long lifespan,
And riches, grains, and flavors,
And there the trees flourish quickly,
Over and over again.²⁴¹

1.308 “ ‘When it is founded under Aśleṣā,
Lowly people will live there,
Unfortunate and fond of strife,
Of poor conduct and unhappy.

1.309 “ ‘When it is founded under Maghā,
People born there will be knowledgeable,
Very rich, contented with their spouses,
And very enterprising and bold. {M.64}

1.310 “ ‘When it is founded under Pūrvaphalgunī,
A city will have women, garlands,
Foods and garments, all very agreeable,
As well as fragrant grains.

1.311 “ ‘When it is founded under Uttaraphalgunī,
A city will have grains and riches,
But the foolish people there
Will be ruled over by the women.²⁴²

1.312 “ ‘When it is founded under Hastā,
People will be knowledgeable and very rich,
They will take delight in one another,
And there will be sleeping places in city. [F.256.a]

- 1.313 “ ‘When it is founded under Citrā,
All people will be ruled over by the women,²⁴³
And one may predict that the city
Will be splendid, beautiful, and blazing.²⁴⁴
- 1.314 “ ‘When it is founded under Svātī,
People will accumulate abundant wealth,
And the covetous, cruel, and foolish
Will be abundant in that city.
- 1.315 “ ‘When it is founded under Viśākhā,
A city will blaze with splendor,
Filled with people making offerings,
But it will come to an end through arms.
- 1.316 “ ‘When it is founded under Anurādhā,
People will be of righteous conduct, their senses in check.
They will be content with their spouses
And bent on prayers and oblations. {M.65}
- 1.317 “ ‘When it is founded under Jyeṣṭhā,
It will be full of people who possess many jewels
And riches and who know the Vedas,
And it will flourish perpetually.²⁴⁵
- 1.318 “ ‘When it is founded under Mūlā,
A city will be endowed with grains and riches
But crowded with people of poor conduct,
And it will fall into ruin and turn to dust.
- 1.319 “ ‘When it is founded under Pūrvāṣāḍhā,
A city will enjoy riches and grains,
But the lowly people who live there
Will be covetous, cruel, and foolish.
- 1.320 “ ‘When it is founded under Uttarāṣāḍhā,
People will accumulate riches and grains,
They will be naturally endowed with knowledge,
And they will be fond of discussion and strife.
- 1.321 “ ‘When it is founded under Abhijit,
All the people in that city
Will always be glad and cheerful,
And they will be loving toward one another.²⁴⁶

- 1.322 “ ‘When it is founded under Śravaṇā,
The city will be endowed with grains and riches,
And one may predict that it will be inhabited
Mostly by people who are healthy.
- 1.323 “ ‘When it is founded under Dhaniṣṭhā,
One may foretell that the city will be ruled by the women,
And people will have abundant clothes and garlands
While being free from sensual desire and enjoyment.
- 1.324 “ ‘When it is founded under Śatabhiṣā,
People will be fond of stupidity and deceit
And addicted to women and alcohol,
And it will be destroyed by floods. [F.256.b] {M.66}
- 1.325 “ ‘When it is founded under Pūrvabhādrapadā,
People will be fond of pleasure there,
And beings fools they will cause pain for others,
Not being free from pride and sensual desire.²⁴⁷
- 1.326 “ ‘When it is founded under Uttarabhādrapadā,
One may predict perpetual unsurpassed growth.
It will be replete with riches and grains,
And it will be rich with jewels.
- 1.327 “ ‘When it is founded under Revatī,
People will be very beautiful there.
There will be donkeys, camels, and cows,
And it will be abundant in riches and grains.
- 1.328 “ ‘When it is founded under Aśvinī,
One may foretell that the city will be propitious.
It will be filled with healthy people
And teeming with beautiful people.
- 1.329 “ ‘When it is founded under Bharaṇī,
The lowly people who live there
Will be unfortunate, fond of strife,
Of poor conduct, and unhappy.
- 1.330 “ ‘Only after examining cities, kingdoms,²⁴⁸ and houses
In connection with the asterisms does a discerning person
Settle in them, once they are approved and commended—
This is what I have learned in a previous lifetime. {M.67}

- “ ‘This, dear Puṣkarasārin, is the lecture on predictions on the basis of the asterisms.
- 1.331 “ ‘Now, dear Puṣkarasārin, let me set forth the lecture on the abodes of the asterisms. Please listen.²⁴⁹
- 1.332 “ ‘Dear Puṣkarasārin, Kṛttikā is the asterism of the people of Kaliṅga and Magadha. Rohiṇī is the asterism of all people. Mṛgaśīrā is the asterism of the people of Videha and of royal servants, as are Ādrā, Punarvasu, and Puṣya.²⁵⁰ Aśleṣā is the asterism of nāgas²⁵¹ and the people of the Himālayas. Maghā is the asterism of the people of Gauḍa.²⁵² Pūrvaphalgunī is the asterism of thieves. Uttaraphalgunī is the asterism of the people of Avantī. Hastā is the asterism of the people of Surāṣṭra. Citrā is the asterism of birds and bipeds. Svātī is the asterism of all who have gone forth. [F.257.a] Viśākhā is the asterism of those who live by the water. Anurādhā is the asterism of merchants and carters. Jyeṣṭhā is the asterism of doorkeepers. {M.68} Mūlā is the asterism of caravan leaders.²⁵³ Pūrvāṣāḍhā is the asterism of the Bāhlikas. Uttarāṣāḍhā is the asterism of the people of Kamboja. Abhijit is the asterism of the people of the southern region and the people of Tāmraparṇa. Śravaṇā is the asterism of gamblers²⁵⁴ and thieves. Dhaniṣṭhā is the asterism of the people of Kuru and those of Pañcāla. Śatabhiṣā is the asterism of maulikas²⁵⁵ and Atharvavedins. Pūrvabhādrapadā is the asterism of the people of Gandhāra and the asterism of Yavanas and the people of Kamboja. Uttarabhādrapadā is the asterism of gandharvas. Revatī is the asterism of boatmen. Aśvinī is the asterism of horse traders. And Bharanī is the asterism of the people of Bharukaccha.²⁵⁶
- “ ‘This, dear Puṣkarasārin, is the lecture on the abodes of the asterisms.’
- 1.333 “ ‘Now, dear Triśaṅku, please deliver the lecture on the rains in the season.’
- 1.334 “ ‘Well then, dear Puṣkarasārin, let me speak on the rains in the season. Please listen.²⁵⁷
- 1.335 “ ‘When it begins to rain under Kṛttikā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. It will rain for ten days. If the first raindrops of the rainy period fall during Pūrvabhādrapadā and Uttarabhādrapadā in conjunction with Śravaṇā, it will bring forth rains afterward.²⁵⁸ And in the winter season and the hot season {M.69} there will be three risks: the peril of fires, the peril of arms, and the peril of floods. This is said of rains under Kṛttikā.
- 1.336 “ ‘When it begins to rain under Rohiṇī in the last month of the hot season, there will be rainfall of twenty-one āḍhakas. The lower lands should be cultivated then, and the higher lands should be left alone. The rainy season

- will be an impediment to the pith, but it will fully yield crops. Two diseases will be predominant: stomach sickness and eye disease. And the regions will have many thieves. This is said of rains under Rohiṇī. [F.257.b]
- 1.337 “ ‘When it begins to rain under Mṛgaśīrā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. The rainy season will be an impediment to the pith, but it will bring forth rain afterward. {M.70} Kings will lay down their arms. Regions will be at peace and well governed, and the populace will be joyous. This is said of rains under Mṛgaśīrā.
- 1.338 “ ‘When it begins to rain under Ārdrā in the last month of the hot season, there will be rainfall of eighteen āḍhakas. The lower lands should be cultivated then, the higher lands should be left alone, and treasures should be guarded. The regions will have many thieves, and kings will lay down their arms. Three diseases will be predominant: fever, difficult breathing, and a constricted throat. Infants and children will die. This is said of rains under Ārdrā.
- 1.339 “ ‘When it begins to rain under Punarvasu in the last month of the hot season, there will be rainfall of ninety āḍhakas. It will give rise to great rainclouds. When it has entered the month of Āṣāḍha,²⁵⁹ it will rain mildly, but it will rain incessantly and without interruption, and kings will lay down their arms. This is said of rains under Punarvasu. {M.71}
- 1.340 “ ‘When it begins to rain under Puṣya in the last month of the hot season, there will be rainfall of thirty-two āḍhakas. The lower lands should be cultivated then, and the higher lands should be left alone. There will certainly be heavy rains, and it will fully yield crops. Brahmins and kṣatriyas will come into conflict. Tuskers will be predominant, and there will be three sicknesses: boils, pustules, and scabs. This is said of rains under Puṣya.
- 1.341 “ ‘When it begins to rain under Aśleṣā in the last month of the hot season, there will be rainfall of twenty-one āḍhakas. The lower lands should be cultivated then, and the higher lands should be left alone. Rough winds will blow, and at that time kings who know will be agitated. Its rain will fully yield all crops. Wives and husbands,²⁶⁰ kings and ministers, will come into conflict. This is said of rains under Aśleṣā. [F.258.a]
- 1.342 “ ‘When it begins to rain under Maghā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. {M.72} The rains will fully yield all crops. Wild animals, birds, cattle, and people will have miscarriages, and at that time people will die. This is said of rains under Maghā.
- 1.343 “ ‘When it begins to rain under Pūrvaphalgunī in the last month of the hot season, there will be rainfall of sixty-four²⁶¹ āḍhakas. The rains will fully yield all crops, but after producing that harvest, the people will be oppressed

by an enemy army and will not enjoy it happily. At that time, the pregnancies of cattle and people will not go well.²⁶² This is said of rains under Pūrvaphalgunī.

1.344 “ ‘When it begins to rain under Uttaraphalgunī in the last month of the hot season, there will be rainfall of eighty²⁶³ āḍhakas. The rains will fully yield all crops, and at that time kings will lay down their arms. Brahmins and kṣatriyas will come into conflict, and people without proper conduct will quickly go to ruin. This is said of rains under Uttaraphalgunī.

1.345 “ ‘When it begins to rain under Hastā in the last month of the hot season, there will be rainfall of forty-nine²⁶⁴ āḍhakas. {M.73} The gods will then quit. People will have failed crops with no juice in them and that do not stand high, and have little pith and water. At that time there will be a famine. This is said of rains under Hastā.

1.346 “ ‘When it begins to rain under Citrā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. There will be an impediment to the pith, but afterward it will bring forth rain. Kings will lay down their arms, and at that time the populace will be joyous. This is said of rains under Citrā.

1.347 “ ‘When it begins to rain under Svātī in the last month of the hot season, there will be rainfall of twenty-one āḍhakas. Kings will lay down their arms, and at that time there will be more powerful thieves. This is said of rains under Svātī.

1.348 “ ‘When it begins to rain under Viśākhā in the last month of the hot season, there will be rainfall of eighty²⁶⁵ āḍhakas. [F.258.b] {M.74} The rains will fully yield all crops, and at that time kings will have weaknesses.²⁶⁶ Wildfires will become widespread, and even strong tuskers will perish. This is said of rains under Viśākhā.

1.349 “ ‘When it begins to rain under Anurādhā in the last month of the hot season, there will be rainfall of sixty āḍhakas. The rains will fully yield all crops, and at that time the leaves will be solid.²⁶⁷ This is said of rains under Anurādhā.

1.350 “ ‘When it begins to rain under Jyeṣṭhā in the last month of the hot season, there will be rainfall of sixteen āḍhakas. Agricultural activities should then be suspended.²⁶⁸ Yoke straps should be avoided, and one should hold back one’s grains and refrain from fires. Ploughs should be withheld. The country will certainly go to ruin. It will be oppressed by an enemy army. This is said of rains under Jyeṣṭhā.

1.351 “ ‘When it begins to rain under Mūlā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. {M.75} The rains will fully yield crops. At that time the regions will have many thieves, and three diseases will be strong: gout, pleurisy, and eye disease. Flowers and fruits will flourish, and kings will lay down their arms. This is said of rains under Mūlā.

- 1.352 “ ‘When it begins to rain under Pūrvāṣāḍhā in the last month of the hot season, there will be rainfall of sixty²⁶⁹ āḍhakas. There will be two seizures then, during the lunar fortnight in either the month of Proṣṭhapada²⁷⁰ or the month of Aśvayuja. The rains will fully yield all crops, and two illnesses will be predominant then: stomach sickness and eye disease. This is said of rains under Pūrvāṣāḍhā.
- 1.353 “ ‘When it begins to rain under Uttarāṣāḍhā in the last month of the hot season, there will be rainfall of a full hundred āḍhakas. The higher lands should then be cultivated, and the lower lands should be left alone. At that time great streams will flow; the highest amount of water rains down then, yielding all crops. Three illnesses will be predominant: boils, pustules, and throat disease. This is said of rains under Uttarāṣāḍhā.
- 1.354 “ ‘When it begins to rain under Abhijit in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. {M.76} It will rain all over the country, and afterward the rains will bring forth crops. There will be an upsurge of water animals. This is said of rains under Abhijit.²⁷¹
- 1.355 “ ‘When it begins to rain under Śravaṇā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. It will rain all over the country, and afterward the rains will fully yield crops. [F.259.a] There will be an upsurge of water animals. People will have many diseases, and kings will mete out severe punishments. This is said of rains under Śravaṇā.
- 1.356 “ ‘When it begins to rain under Dhaniṣṭhā in the last month of the hot season, there will be rainfall of fifty-one²⁷² āḍhakas. It will rain in portions. The lower lands should be cultivated then, and the higher lands should be left alone. The rains will be awful at night. They will fully yield crops. One disease will be predominant, namely, the disease of boils, and kings will keep hold of their arms. This is said of rains under Dhaniṣṭhā.
- 1.357 “ ‘When it begins to rain under Śatabhiṣā in the last month of the hot season, there will be rainfall of sixteen āḍhakas.²⁷³ {M.77} The lower lands should be cultivated then, and the higher lands should be left alone. The rains will fully yield all crops. The country will be overrun by armies, and people and children will go abroad in groups. This is said of rains under Śatabhiṣā.
- 1.358 “ ‘When it begins to rain under Pūrvabhādrapadā in the last month of the hot season, there will be rainfall of sixty-four āḍhakas. At the start of the rains there will be drought for nineteen²⁷⁴ nights. Flowers and crops will perish, and during that rainy season there will be many thieves. There will be two epidemics: first a bilious and hot fever, and afterward a powerful eclipse. At that time men and women will die. This is said of rains under Pūrvabhādrapadā.

- 1.359 “ ‘When it begins to rain under Uttarabhādrapadā in the last month of the hot season, there will be rainfall of a full hundred āḍhakas. Great streams will flow. Villages, cities, and towns will be flooded by streams.²⁷⁵ Four diseases will be predominant: stomach sickness, eye disease, {M.78} cough, and fever. Infants and children will die. The higher lands should be cultivated then, and the lower lands should be left alone.²⁷⁶ The rains will fully yield flowers and fruits. This is said of rains under Uttarabhādrapadā. [F.259.b]
- 1.360 “ ‘When it begins to rain under Revatī in the last month of the hot season, there will be rainfall of sixty-one²⁷⁷ āḍhakas. The lower lands should be cultivated then, and the higher lands should be left alone. The rains will fully yield all crops. Kings will lay down their arms, friends and relatives will enjoy the crops that are harvested, and the country will be untroubled.²⁷⁸ The country will be committed to the gods and the asterisms.²⁷⁹ Friends will be committed. This is said of rains under Revatī.
- 1.361 “ ‘When it begins to rain under Aśvinī in the last month of the hot season, there will be rainfall of forty-eight āḍhakas. It will rain in the middle of the rainy season. The lower lands should be cultivated then, and the higher lands should be left alone. The second rains will fully yield all crops.²⁸⁰ {M.79} At that time, the country will be given to fears,²⁸¹ and thieves will be rampant. This is said of rains under Aśvinī.
- 1.362 “ ‘When it begins to rain under Bharaṇī in the last month of the hot season, there will be rainfall of a full hundred āḍhakas. The higher lands should be cultivated then, and the lower lands should be left alone. There will be famine, and people will die of old age. Kings will wage war with one another, and there will be strife between sons and grandsons.²⁸² This is said of rains under Bharaṇī.
- “ ‘This, dear Puṣkarasārin, is the lecture on the rains in the season.
- 1.363 “ ‘Dear Puṣkarasārin, let me explain the effects of seizures by Rāhu during these asterisms.
- 1.364 “ ‘Dear Puṣkarasārin, when there is a lunar eclipse under Kṛttikā, the people of Kaliṅga and of Magadha are stricken. When there is a lunar eclipse under Rohiṇī, all people are stricken. When there is a lunar eclipse under Mṛgaśīrā, the people of Videha and royal servants are stricken, likewise under Ārdrā, Punarvasu, and Puṣya. When there is a lunar eclipse under Aśleṣā, nāgas and the people of the Himālayas are stricken. When there is a lunar eclipse under Maghā, [F.260.a] the people of Gauḍa are stricken. When the moon is eclipsed under Pūrvaphalgunī, thieves are stricken. {M.80} When the moon is eclipsed under Uttaraphalgunī, the people of Avantī are stricken. When the moon is eclipsed under Hastā, the people of Surāṣṭra are stricken. When the moon is eclipsed under Citrā, birds and bipeds are

stricken. When the moon is eclipsed under Svātī, all who have gone forth are stricken. When the moon is eclipsed under Viśākhā, the people living by the water are stricken. When the moon is eclipsed under Anurādhā, merchants and carters are stricken. When the moon is eclipsed under Jyeṣṭhā, doorkeepers are stricken. When the moon is eclipsed under Mūlā, travelers are stricken. When the moon is eclipsed under Pūrvāṣāḍhā, the people of Avantī are stricken. When the moon is eclipsed under Uttarāṣāḍhā, the people of Kamboja are stricken, as are the Bāhlikas. When the moon is eclipsed under Abhijit, the people of the southern region and the people of Tāmrapaṇa are stricken. When the moon is eclipsed under Śravaṇā, thieves and gamblers are stricken. When the moon is eclipsed under Dhaniṣṭhā, the people of Kuru and those of Pañcāla are stricken. When the moon is eclipsed under Śatabhiṣā, maulikas and Atharvavedins are stricken.²⁸³ When the moon is eclipsed under Pūrvabhādrapadā, the people of Gandhāra, the Yavanas, and the people of Kamboja are stricken. When the moon is eclipsed under Uttarabhādrapadā, {M.81} musicians are stricken. When the moon is eclipsed under Revatī, boatmen are stricken. When the moon is eclipsed under Aśvinī, horse traders are stricken. When the moon is eclipsed under Bharanī, the people of Bharukaccha are stricken. [F.260.b] Thus, dear Puṣkarasārin, each locality is stricken under the asterism in which a lunar eclipse takes place.²⁸⁴

“ ‘This is the lecture on the effects of seizures by Rāhu.

1.365 “ ‘Now, please listen to how the activities for each asterism are prescribed in the treatises.²⁸⁵

1.366 “ ‘According to the statements
Of seers and sages,
When one knows it is six-starred Kṛttikā,
One should prepare firewood under it,
Put it on fire, and make cooked offerings
That bring forth complete abundance.

1.367 “ ‘One should churn milk into ghee,
And one should make a shed for cows.
One should buy goats and sheep
And release a bull among the cows.

1.368 “ ‘One should make all utensils
That are made of iron
And have any goldsmith’s work done,
Along with the preparation of bow and arrow.

1.369 “ ‘One should have a builder

- Construct a curved fireplace,
And one should sow seeds
Of yellow and red flowers. {M.82}
- 1.370 “ ‘One should build a house
And make it suitable to live in.
One should put on new clothes,²⁸⁶
And one should not incur expenses.
- 1.371 “ ‘One should avoid cruel actions
Such as warfare and imprisonment.
A knowing person should, at that time,
Not engage in any oppression of others.
- 1.372 “ ‘At that time, one should have
All razor blades made.
One should make metal utensils,
And one should purchase them.
- 1.373 “ ‘One should wash one’s head for vitality
And engage in lovemaking with women.
When there is rain at that time,
Enmity will not be quelled.
- 1.374 “ ‘Someone born under Kṛttikā is irascible,
Joyful, brave, radiant, audacious,
Long lived, reputable,
And devoted to offerings.
- 1.375 “ ‘This is to be done under Kṛttikā.
- 1.376 “ ‘Under Rohiṇī one should undertake
All work that is agricultural.
One should make new²⁸⁷ fields,
Places, monasteries, and houses.
- 1.377 “ ‘One should employ soldiers, courtesans,
Servants, and cattle for one’s household.
One should have all seeds sown
And have one’s clothes repaired. {M.83}
- 1.378 “ ‘One should not give loans,
Since enmity increases at that time,
And one should avoid two things:
Feasts and occasions for drinking. [F.261.a]

- 1.379 “ ‘Both rain and birth are, at that time,
 Considered commendable.
 Someone born under Rohiṇī is empathetic,
 Forgiving, desirous of women, and eager for food.
 They have a long life, possess cattle,
 And are rich and very wealthy.
- 1.380 “ ‘This is to be done under Rohiṇī.
- 1.381 “ ‘When one knows the moon is in Mṛgaśirā,
 Which has three stars in a straight line,
 One should do all the activities that are mild;
 One should do all the activities done under Rohiṇī.
- 1.382 “ ‘One should plant milky trees
 And seeds that are milky.
 One should erect turrets
 And parasols at the royal palace.
- 1.383 “ ‘One should engage in all activities and conversation,
 One should not move and make one’s abode elsewhere,
 And one should tame camels
 And bulls for ploughing.
- 1.384 “ ‘One should put on new clothes,
 And one should wear adornments.²⁸⁸
 One should do all the ritual actions
 That are done by the twice-born.
- 1.385 “ ‘One may foretell that the rain
 At that time will be good rain.
 Someone born under Mṛgaśirā is disposed to having dreams,
 Easily alarmed, and perceptive.
- 1.386 “ ‘This is to be done under Mṛgaśirā. {M.84}
- 1.387 “ ‘Under Ārdrā one should pursue things
 And engage in good activities.
 Cruel activities should be avoided;
 A knowing person should avoid them.
- 1.388 “ ‘One should dig wells, channels,
 And water reservoirs at that time.
 One should wait for the first rains,
 And one should not buy cattle.

- 1.389 “ ‘One should do the work of pressing sesame,
Make alcoholic drinks,
Press sugar cane stalks,
And plant sugar cane seeds.
- 1.390 “ ‘One may know that the rain
At that time will be a downpour.
Someone born under Ārdrā is irascible,
Disposed to hunting, and desirous of meat.
- 1.391 “ ‘This is to be done under Ārdrā.
- 1.392 “ ‘Under Punarvasu one should hold vows,
Engage in giving away cows,
And perform the upanayana ceremony;
All this becomes accomplished then.
- 1.393 “ ‘One should marry a woman
Who is fit for childbearing.
One should perform the activities
Again and again (*punar*) if one wishes. {M.85}
- 1.394 “ ‘One should not take medicine
If one does not wish for the next life.
Both rain and birth at that time
Are considered commendable.
- 1.395 “ ‘Someone born under Punarvasu
Is said to have little amusement,
To be covetous of women and disposed to the variegated,
And to not have a mind fixed on one place. [F.261.b]
- 1.396 “ ‘This is to be done under Punarvasu.
- 1.397 “ ‘Under Puṣya one should constantly be engaged
In what confers wealth, fame, and a long life,
And should do all the activities
Performed by all twice-born.
- 1.398 “ ‘One should be directed toward the king and the ministers,
And one should act in obedience and with discipline.
One should anoint the king at that time
And put ornaments on one’s body.
- 1.399 “ ‘One should shave one’s beard

- and trim one's nails and body hair.
One should call for a ritual priest
And have a victory banner erected.
- 1.400 “ ‘One may foretell that the rain
At that time will be drizzly rain.
There will then be no diseases or robbers,
And it will be continually safe and easeful.
- 1.401 “ ‘As long as it is in conjunction with Puṣya,
One should accomplish all activities.
People should avoid those with whom
They are hostile and in enmity.
Someone born under Puṣya
Is long lived, reputable, and wealthy.
- 1.402 “ ‘This is to be done under Puṣya. {M.86}
- 1.403 “ ‘Under Aśleṣā one should ensure
That harsh actions are avoided.
One should make adornments,
And one should build enclosures.
- 1.404 “ ‘One should build dams,
Embankments, and bridges.
Gnats and mosquitos are abundant,
And the rains at that time are drizzly rain.
A person born under Aśleṣā is irascible,
Disposed to having dreams, and deceitful.
- 1.405 “ ‘This is to be done under Aśleṣā.
- 1.406 “ ‘Under Maghā one should sow
All grains and reap them too.
One should do the threshing,
And one should polish them.
- 1.407 “ ‘One should build granaries
And store the harvest.
One should always make offerings
Of śrāddha to the ancestors.
- 1.408 “ ‘The rains at that time
Will give plentiful crops.
A child born at that time

- Is kindhearted, fond of flavors,
And long lived, has many children,
And is desirous of women and eager for food.
- 1.409 “ ‘At that time one is victorious in battle
When one comes into action early.
A knowing person should avoid
All activities that are cruel at that time.
- 1.410 “ ‘This is to be done under Maghā. {M.87}
- 1.411 “ ‘Under Pūrvaphalgunī one should do
Things conducive to good fortune;
In particular, one should prepare
Fruits such as gooseberries. [F.262.a]
- 1.412 “ ‘One should do things that are auspicious for a maiden,
One should bathe,
And one should engage in leisure
For the sake of marrying a girl.
- 1.413 “ ‘At that time, one should build houses,
And one should employ servants.
One should put to work those
Who live off an allotted share.
- 1.414 “ ‘A child who is born at that time
Has faint or no hair and is fortunate.
One may foretell that the rain
At that time will be good rain.²⁸⁹
- 1.415 “ ‘This is to be done under Pūrvaphalgunī.
- 1.416 “ ‘Under Uttaraphalgunī one should do
All work and activities.
Someone who is born at that time
Is sagacious, beautiful, and reputable.
- 1.417 “ ‘One may predict that everyone
Will have loss or distress at that time.
One may know that the rain then
Will bring unsurpassed abundance.
- 1.418 “ ‘This is to be done under Uttaraphalgunī. {M.88}

- 1.419 “ ‘Under Hastā one should engage
In all activities that are light,
And one should do all the activities
Performed by all twice-born.
- 1.420 “ ‘The minister should be mounted on an elephant (*hastin*),
And one should make a pond.
Theft should then be avoided—
A knowing person should avoid it.
- 1.421 “ ‘The rain at that time will be
Rains that keep flowing.
One should know that someone born
At that time is brave, thievish, discerning,
Proficient in all the sciences,
And healthy and has a long life.
- 1.422 “ ‘This is to be done under Hastā.
- 1.423 “ ‘Under Citrā one should have
New clothes and ornaments made.
One should see the ornamented king
And display the array of the army.
- 1.424 “ ‘One should make gold and silver coins,
And one should build cities.
One should adorn oneself at that time
With fragrances, necklaces, and unguents.
- 1.425 “ ‘One should instruct in the arts of courtesans:
Music, dance, and singing.
One should instruct image makers
And chariot builders from before,
And one should have painters and scribes
Make illuminated books. {M.89}
- 1.426 “ ‘One may foretell that the rain
Will at that time be a variegated rain.
Someone who is born at that time
Is sagacious, beautiful, bright eyed,
- 1.427 “ ‘Eager for food, of gentle conduct,
Timid, fickle minded, curious,
Long lived, of good fortune,

And desirous of women. [F.262.b]

- 1.428 “ ‘This is to be done under Citrā.
- 1.429 “ ‘Under Svātī one should employ soldiers,
Horses, mules, and donkeys;
Food should quickly be made available
To travelers who have skipped meals.
- 1.430 “ ‘One should tie up bherī drums, mṛdaṅga drums,
Paṇava drums, and muraja drums,
And one should arrange and perform marriages
And establish friendships at that time.
- 1.431 “ ‘One should accommodate friends,
And one should not leave one’s home.
The rain at that time will be
Incessant windy rains.
Someone born then is sagacious,
Often sick, and fickle minded.
- 1.432 “ ‘This is to be done under Svātī.
- 1.433 “ ‘Under Viśākhā one should engage
In ploughing and cultivation.
One should avoid working
On barley, wheat, and pulses.
- 1.434 “ ‘Under Viśākhā one should plant
Rice, sesame, and beans
And trees with good branches (*suśākhin*). {M.90}
One should work on the house,
One should do bathings of the head,
And one should do oblations and expiation.
- 1.435 “ ‘One may know that the rain then
Will be an extensive downpour.
Someone who is born at that time
Is intelligent, beautiful, sagacious,
And irascible and has few children,
Bad fortune, and an appetite for food.
- 1.436 “ ‘This is to be done under Viśākhā.
- 1.437 “ ‘Under Anurādhā one should meet

- With friends who are good.
One should do all mild activities
And engage in amiableness.
- 1.438 “ ‘One should have oneself shaven,
One should do the work with utensils,
And one should undertake gatherings to connect
And continually forge close connections.
One may predict loss or distress,
And there will be very little food.
- 1.439 “ ‘Someone born at that time is kindhearted,
Makes friends, and is disposed to what is dharmic.
One may foretell that the rain
At that time will be good rain.
- 1.440 “ ‘This is to be done under Anurādhā.
- 1.441 “ ‘Under Jyeṣṭhā one should do things early,
And one should anoint the king.
One should build cities,
Marketplaces, and villages,
And one should do all the activities
Of kṣatriyas and kings. {M.91}
- 1.442 “ ‘Someone who is born under Jyeṣṭhā
Is the eldest (*jyeṣṭha*) of his siblings,
Long lived, reputable, [F.263.a]
And interested in those who are learned.
- 1.443 “ ‘One should ascend to the palace at that time
And mount elephants, horses, and carriages.
One should establish the authority of the eldest
In villages, marketplaces, and kingdoms.
- 1.444 “ ‘One may predict that there will be
Loss and distress due to affliction.
Harsh actions are to be avoided—
A knowing person should avoid them.
One may foretell that the rain
At that time will be good rain.
- 1.445 “ ‘This is to be done under Jyeṣṭhā.
- 1.446 “ ‘Under Mūlā one should use

- What grows from roots (*mūla*),
All tubers and yams,
All radishes and so on, and seeds.
- 1.447 “ ‘Under Mūlā, whatever old loans one has,
Or whatever wealth one had at first,
Should be collected and kept in one’s savings,
And all in excellent form.²⁹⁰
- 1.448 “ ‘All those medicinal sciences
That prescribe bathing in rivers
For women, boys, and girls,
Should be engaged under Mūlā. {M.92}
- 1.449 “ ‘Harsh things are to be avoided,
And one should do auspicious things.
One should not organize, together with enemies,
Occasions of fermented drinks and alcoholic drinks.
- 1.450 “ ‘Someone who is born at that time is rich,
Has many sons, and possesses capital (*mūla*).
One may predict that there will be
No loss or distress at that time.
One may foretell that the rain
At that time will be good rain.
- 1.451 “ ‘This is to be done under Mūlā.
- 1.452 “ ‘Under Pūrvāṣāḍhā one should
Create canals, lakes, ponds,
Water wells, cisterns,
And water reservoirs.
- 1.453 “ ‘One should grow flowers,
Edible roots, and fruits.
One should prepare parks,
And one should invite mendicants.
Activities that are violent
Are to be avoided at that time.
- 1.454 “ ‘One may foretell that there will be
No loss or distress at that time.
Someone who is born then is long lived,
Disposed to meritorious actions, and beautiful.

- 1.455 “ ‘This is to be done under Pūrvāṣāḍhā.
- 1.456 “ ‘Under Uttarāṣāḍhā one should
Not engage in actions of enmity.
One should have all clothes sewn,
And one should not put on new ones. [F.263.b] {M.93}
- 1.457 “ ‘One should not seize or break things.
At that time building houses is to be avoided,
As should building stables for cattle.
One should then act in line
With the chiefs in the village
And in compliance with the king.
- 1.458 “ ‘Someone born then is confident,
Disposed to assembly meetings,
Accomplished, and loyal to friends,
Speaks slowly, and is discerning.
- 1.459 “ ‘One may predict that there will be
Either loss or distress.
One may foretell that the rain
At that time will be good rain.
- 1.460 “ ‘This is to be done under Uttarāṣāḍhā.
- 1.461 “ ‘Under Abhijit one should not
Worship the god Brahmā.
- 1.462 “ ‘Under Śravaṇā one should not²⁹¹
Engage in any activities of warfare.
One’s training in and rehearsal of music
Are accomplished before long.
- 1.463 “ ‘One should have one’s ears pierced,
And the king should be anointed.
One should engage in all activities
Of the twice-born. {M.94}
- 1.464 “ ‘One should make bali offerings
And cause the military troops to appear.
Someone born then is sagacious, healthy,
Strong, and disposed to ritual offerings.
- 1.465 “ ‘One may foretell that the rain

- At that time will be good rain.
When the moon is under Śravaṇā,
One will meet with loss.
- 1.466 “ ‘This is to be done under Śravaṇā.
- 1.467 “ ‘Dhaniṣṭhā is a swift asterism
Worshiped upon all activities.
Having learnt of it, a brahmin should bathe,
And he should anoint the king.
- 1.468 “ ‘One should perform all the activities
Done by all the twice-born.
One should appoint foremen in the country
And group leaders for all the groups.
- 1.469 “ ‘Someone born then is sagacious,
Reputable, very wealthy, and rich,
Has many children, and is gentle,
Disciplined, and great hearted.
- 1.470 “ ‘One will meet with loss, distress, or harm
Due to affliction at that time.
One may know that the rain
At that time will be good rain.²⁹²
- 1.471 “ ‘This is to be done under Dhaniṣṭhā.
- 1.472 “ ‘Under Śatabhiṣā one should
Continually take medicine.
One should do work of repute,
And Atharvavedic activities are to be kept off.
- 1.473 “ ‘One should put merchandise on sale,
And one should engage the liquor vendor. [F.264.a]
One should dig a water reservoir at that time,
And one should plant sesame and beans. {M.95}
- 1.474 “ ‘One should engage boatmen
To set out for goods from overseas.
One should reclaim savings
And not incur expenses.
- 1.475 “ ‘One should engage border guards,²⁹³
Doorkeepers, and scribes.

- One should do medical work
And collect medicine.
- 1.476 “ ‘One should either dig a treasure trove
Or make deposits into a treasure trove.
One should keep one’s wealth
And instruct in medical work.
- 1.477 “ ‘One should hunt at that time.
One will meet with loss for a long time.
Someone who is born then is healthy,
Irrascible, and disposed to having dreams.
One may foretell that the rain
At that time will be good rain.
- 1.478 “ ‘This is to be done under Śatabhiṣā.
- 1.479 “ ‘It is said that under Pūrvabhādrapadā
Cruel activities are to be avoided.
One may predict that there will be
No loss, harm, or distress.
- 1.480 “ ‘Someone born at that time has long ears,²⁹⁴
Is very wealthy and always beloved among relatives,
Is very rich, commits no cruel actions,
And is without anger.
One may foretell that the rain
At that time will be tempestuous rain.
- 1.481 “ ‘This is to be done under Pūrvabhādrapadā. {M.96}
- 1.482 “ ‘Under Uttarabhādrapadā one should do
A long-life and prosperity ceremony,
And one should not go southward.
One should donate a town at that time.²⁹⁵
- 1.483 “ ‘Someone born then is long lived,
Is reputable, and possesses wealth.
If one makes savings or expenses then,
One may find that it increases threefold.
One may foretell that the rain
At that time will be good rain.
- 1.484 “ ‘This is to be done under Uttarabhādrapadā.

- 1.485 “ ‘Under Revatī one should make use
Of jewels,²⁹⁶ silver, riches, and crops.
One should build storehouses,
And one should not prepare kiṇva.
- 1.486 “ ‘One should make liquor,
Gold, and cow pens.
One should establish a herd of cows
And build a cow stable.
One should put on new clothes,
And one should wear gold.
- 1.487 “ ‘Someone born then is a mendicant
And is disposed to giving, poor, and not spiteful.
He is one who always attends to his relatives
And who knows what is dharmic.
One may foretell that under Revatī
There is good rain and the occurrence of loss.
- 1.488 “ ‘This is to be done under Revatī. [F.264.b] {M.97}
- 1.489 “ ‘Under Aśvinī, men and women should be wedded,
And one should build a horse stable.
One should employ horses (*aśva*)
And chariots at that time.
- 1.490 “ ‘Loans and employment should be arranged,
And one should plant seeds
And make use of carriages,
Tamed horses, and elephants.
- 1.491 “ ‘One should take medicine,
And one should perform medical treatment.
Someone born then is sagacious, beautiful,
Fit to be a king, successful,
- 1.492 “ ‘Healthy, strong, and brave
And has good fortune.
One may foretell that under Aśvinī
There will be good rain and the occurrence of loss.
- 1.493 “ ‘This is to be done under Aśvinī.
- 1.494 “ ‘When one knows it is at the three-starred Bharanī,
One should accomplish cruel actions.

- One should choose and put on display
Servants (*bhṛtya*) and wage workers (*bhṛtaka*).
- 1.495 “ ‘One should procure wages (*bhṛti*),
And one should not take a wife (*bhāryā*).
Someone who is born at that time
Is haughty, deceitful, dishonest, {M.98}
And lazy, knows the methods,
And is of wicked conduct and greedy.
- 1.496 “ ‘There is suffering from wounds and sickness,
And one should avoid traveling.
One may foretell that the rain then
Is the work of great sages.
One should make an offering to appease
Yama, the deity of this asterism.²⁹⁷
- 1.497 “ ‘Someone born then is of bad conduct,
Spiteful toward the gurus,
Hurtful toward others, and covetous
And interferes in the affairs of others.
- 1.498 “ ‘This is to be done under Bharaṇī.
- 1.499 “ ‘At the time of the twenty-seven asterisms,
Beginning with Kṛttikā and ending with Bharaṇī,
One should engage in the activity
That is in accord with the stars.
- 1.500 “ ‘When in the middle of their course,
All crops, plants, and trees are stricken
Wherever there is an eclipse,
One should engage in everything that was spoken of
Regarding the activities during the asterisms.
- “ ‘Thus I have given the lecture on the activities during the asterisms.
- 1.501 “ ‘Dear Puṣkarasārin, there are four stable asterisms. Let me explain them.
Please listen. They are the three Uttaras²⁹⁸ and Rohiṇī. One lives safely then.
{M.99} At that time one should plant seeds, build one’s house, and anoint the
king. One should do those other activities that one has spoken about.
[F.265.a]
- 1.502 “ ‘Then, even if it has thus been foretold
That there will be loss, distress,

- Injury,²⁹⁹ or dispossession,
One will quickly become well.
- 1.503 “ ‘Someone born then will be rich,
Knowledgeable, reputable,
Fortunate, very wealthy,
And a great yogin.
- 1.504 “ ‘Dear Puṣkarasārin, there are four swift asterisms: Puṣya, Hastā, Abhijit,
and Aśvinī. Under them a discerning person should do swift actions. One
should recite the Vedas, perform mantras, depart and live abroad, and use
cows and horses. At that time one should do all actions related to yoked
animals, plants, and medicinal treatment. One should undertake an offering
ritual for four months. Then, whether there is loss, distress, or injury, one will
become well—so it should be said.
- 1.505 “ ‘One should know
That someone born then is fortunate,
Reputable, very wealthy,
A king, a great yogin, a lord,
- 1.506 “ ‘Very rich, very wealthy,
And thus greatly eminent,
A kṣatriya disposed to generosity,
Or a brahmin who is a ritual priest.
- 1.507 “ ‘Dear Puṣkarasārin, there are five harsh asterisms:
- 1.508 “ ‘Maghā, the three eastern ones,³⁰⁰
And Bharaṇī as the fifth.
There will then be no³⁰¹ distress,
Loss, or physical harm.
- 1.509 “ ‘So it should be said. There are six that start their conjunction with the
moon at midnight: Ādrā, Aśleṣā, Svātī, Jyeṣṭhā, {M.100} Śatabhiṣā, and
Bharaṇī. They have nine parts, six segments, and two areas. Rohiṇī,
Punarvasu, Viśākhā, and the three Uttaras³⁰² are the ones that have two
parts and fifteen areas. Kṛttikā, Maghā, Mūlā, and the three Pūrvas are the
six that start their conjunction with the moon in the morning. Mṛgaśīrā,
Puṣya, Hastā, Citrā, Anurādhā, Śravaṇā, Dhaniṣṭhā, Revatī, and Aśvinī are
the nine asterisms that start their conjunction with the moon in the
afternoon, forming areas with a duration of thirty muhūrtas. Abhijit forms an
area of five parts with a duration of an equal number of muhūrtas.³⁰³

- 1.510 “ ‘Moreover, brahmin, there are auspicious muhūrtas, there are inauspicious muhūrtas, and there are muhūrtas that are both auspicious and inauspicious.³⁰⁴ During the occurrence of an auspicious muhūrta under an asterism, the asterism is resplendent. [F.265.b] During the occurrence of an inauspicious muhūrta, the asterism is not resplendent.³⁰⁵ During the occurrence of a muhūrta that is both auspicious and inauspicious, it is average.
- 1.511 “ ‘Regarding the shortening and lengthening of day and night, the following is said: When during the first month of the rainy season there is the Puṣya asterism on the new moon and Śravaṇā on the full moon, the day has eighteen muhūrtas and the night has twelve muhūrtas.³⁰⁶ The sun descends at noon with a stick of sixteen fingers casting a shadow of half a finger.³⁰⁷ Āṣāḍhā³⁰⁸ leads the night, and the sun disappears under Mṛgaśīrā.
- 1.512 “ ‘When during the second month of the rainy season there is Maghā on the new moon and Bhādrapadā³⁰⁹ on the full moon, the day has seventeen muhūrtas and the night has thirteen muhūrtas.³¹⁰ {M.101} The sun descends at a shadow of two fingers. Śravaṇā leads the night, and the sun disappears under Puṣya.
- 1.513 “ ‘When during the third month of the rainy season there is Phalgunī on the new moon and Aśvinī on the full moon, the day has sixteen muhūrtas and the night has fourteen muhūrtas.³¹¹ The sun descends at a shadow of four fingers.³¹² Pūrvabhādrapadā leads the night, and the sun disappears under Maghā.
- 1.514 “ ‘When during the fourth month of the rainy season there is Citrā on the new moon and Kṛttikā on the full moon, the day has fifteen muhūrtas and the night has fifteen muhūrtas.³¹³ The sun descends at a shadow of six fingers.³¹⁴ Aśvinī leads the night, and the sun disappears under Phalgunī.
- 1.515 “ ‘When during the first month of winter there is Anurādhā on the new moon and Mṛgaśīrā on the full moon, the day has fourteen muhūrtas and the night has sixteen muhūrtas.³¹⁵ The sun descends at a shadow of eight fingers.³¹⁶ Kṛttikā leads the night, and the sun disappears under Citrā.
- 1.516 “ ‘When during the second month of winter there is Jyeṣṭhā on the new moon and Puṣya on the full moon, [F.266.a] the day has thirteen muhūrtas and the night has seventeen muhūrtas.³¹⁷ The sun descends at a shadow of ten fingers.³¹⁸ Mṛgaśīrā leads the night, and the sun disappears under Viśākhā. {M.102}
- 1.517 “ ‘When during the third month of winter there is Pūrvāṣāḍhā on the new moon and Maghā on the full moon, the day has twelve muhūrtas and the night has eighteen muhūrtas.³¹⁹ The sun descends at a shadow of twelve fingers.³²⁰ Puṣya leads the night, and the sun comes up under Jyeṣṭhā.

- 1.518 “ ‘When during the fourth month of winter there is Śravaṇā on the new moon and Phalgunī on the full moon, the day has thirteen muhūrtas and the night has seventeen muhūrtas.³²¹ The sun descends at a shadow of ten fingers.³²² Maghā leads the night, and the sun comes up under Āṣāḍhā.³²³
- 1.519 “ ‘When during the first month of the hot season there is Uttarabhādrapadā on the new moon and Citrā on the full moon, the day has fourteen muhūrtas and the night has sixteen muhūrtas.³²⁴ {M.103} The sun descends at a shadow of eight fingers.³²⁵ Phalgunī leads the night,³²⁶ and the sun comes up under Śravaṇā.
- 1.520 “ ‘When during the second month of the hot season there is Aśvinī on the new moon and Viśākhā on the full moon, the day has fifteen muhūrtas and the night has fifteen muhūrtas.³²⁷ The sun descends at a shadow of six fingers.³²⁸ Citrā leads the night, and the sun comes up in Uttarabhādrapadā.³²⁹
- 1.521 “ ‘When during the third month of the hot season there is Kṛttikā on the new moon and Jyeṣṭhā on the full moon, the day has sixteen muhūrtas and the night has fourteen muhūrtas.³³⁰ The sun descends at a shadow of four fingers.³³¹ Viśākhā³³² leads the night, and the sun comes up in Kṛttikā.
- 1.522 “ ‘When during the fourth month of the hot season there is Mṛgaśīrā on the new moon and Uttarāṣāḍhā on the full moon,³³³ [F.266.b] the day has seventeen muhūrtas and the night has thirteen muhūrtas.³³⁴ At noon the sun begins its descent at a shadow of two fingers.³³⁵ Jyeṣṭhā³³⁶ leads the night, and the sun comes up in Puṣya.
- 1.523 “ ‘Examining the whole year, all these asterisms are, according to their differences in muhūrtas, divided into divisions and subdivisions according to their conjunction with the new moon and the full moon, and it should be gathered whether it lacks a period (*ūnarātra*) or is complete with nights (*pūrṇarātra*). Then in the third year an intercalary month is added.³³⁷ In the sixth month the days and nights are the same. For six months the day increases, and for six months the night {M.104} increases. For six months the day becomes less, month by month. For six months the night becomes less, month by month. In the sixth month the muhūrtas are the same.
- 1.524 “ ‘For six months the sun descends and moves to the north, and for six months it moves to the south. For six months the measure of water in the ocean increases and decreases.³³⁸ According to the course of the sun and the course of the moon, the water in the ocean³³⁹ and time increases. At this, one calculates, observes, and recalls—thus is this year set forth.
- 1.525 “ ‘The moon, the sun, Rāhu, Śukra,³⁴⁰ Bṛhaspati, Śanaīscara, Aṅgāraka, and Budha³⁴¹—these are the planets. Among them, Bṛhaspati remains constant for the entire year.³⁴² Thus, Śanaīscara, Budha, Aṅgāraka, and Śukra move in circles.

- 1.526 “ ‘Bharaṇī, Kṛttikā, Rohiṇī, and Mṛgaśīrā—this is the first general circle. Ārdrā, Punarvasu, Puṣya, and Aśleṣā—this is the second general circle. Maghā, the two Phalgunīs, Hastā, and Citrā—this is the third general circle. Svātī, Viśākhā, and Anurādhā—this is the fourth general circle. Jyeṣṭhā, Mūlā, {M.105} and the two Āṣāḍhās,³⁴³ which are all harbingers of great perils—this is the fifth circle. Dhaniṣṭhā, Śatabhiṣā, the two Bhādrapadās, Revatī, Aśvinī, and Bharaṇī—this is the sixth general circle.³⁴⁴ [F.267.a] Whatever circle of asterisms presses on these planets during the year, it is the populace or beings connected with that asterism who are stricken—so it should be stated.
- 1.527 ³⁴⁵“ ‘There are twelve muhūrtas during the day that are stable, and twelve during the night. Six muhūrtas fluctuate. Which six? Nairṛta, Varuṇa, Vāyava, Bhargodeva, Raudra, and Vicārin—these are the six that fluctuate.³⁴⁶
- 1.528 “ ‘In the whole month of Śrāvaṇa, when daytime consists of eighteen³⁴⁷ muhūrtas, at sunrise it is the muhūrta called Caturojas. Noon is between the muhūrtas Rohita and the muhūrta Bala.³⁴⁸ At sunset it is the muhūrta called Vicārin. In the night, which consists of twelve³⁴⁹ muhūrtas, at the sixth muhūrta, after the sun has set, it is the muhūrta called Nayamanas. At the end of the night it is the muhūrta called Ātapāgni.
- 1.529 “ ‘In the whole month of Bhādrapada,³⁵⁰ when daytime consists of seventeen³⁵¹ muhūrtas, at sunrise it is the muhūrta called Caturojas. At noon it is the muhūrta called Abhijita. {M.106} At sunset it is the muhūrta called Raudra. In the night, which consists of thirteen³⁵² muhūrtas, when the sun has just set, it is the muhūrta called Vicārin. At midnight it is the muhūrta called Mahābhaya.³⁵³ At the end of the night it is the muhūrta called Ātapāgni.
- 1.530 “ ‘In the whole month of Aśvayuja, when daytime consists of sixteen³⁵⁴ muhūrtas, at sunrise it is the muhūrta called Caturojas. Noon is between the muhūrta called Samudgata and the muhūrta called Abhijita. At sunset it is the muhūrta called Bhargodeva. In the night, which consists of fourteen³⁵⁵ muhūrtas, when the sun has just set, it is the muhūrta called Raudra. Midnight is between the muhūrta Abhijita and the muhūrta Bhīṣamāṇa. At the end of the night it is the muhūrta called Ātapāgni.
- 1.531 “ ‘In the whole month of Kārttika,³⁵⁶ [F.267.b] when day and night have equal length, with daytime consisting of fifteen muhūrtas and the night consisting of fifteen muhūrtas, at sunrise it is the muhūrta called Caturojas. At noon it is the muhūrta called Saṃmukha. At sunset it is the muhūrta called Santata. {M.107} In the night, when the sun has just set, it is the muhūrta called Bhargodeva. At midnight it is the muhūrta called Abhijita. At the end of the night it is the muhūrta called Ātapāgni.

- 1.532 “ ‘In the whole month of Mārgaśīrṣa,³⁵⁷ when daytime consists of fourteen muhūrtas, at sunrise it is the muhūrta called Caturojas. Noon is in between the muhūrtas Virata³⁵⁸ and Saṃmukha. At sunset it is the muhūrta called Varuṇa. In the night, which consists of sixteen muhūrtas, when the sun has just set, it is the muhūrta called Saṃtāna.³⁵⁹ Midnight is in between the muhūrtas Rākṣasa and Abhijita. At the end of the night³⁶⁰ it is the muhūrta called Ātapāgni.
- 1.533 “ ‘In the whole month of Pauṣa,³⁶¹ when daytime consists of thirteen muhūrtas, at sunrise it is the muhūrta called Caturojas. At noon it is the muhūrta called Virata.³⁶² At sunset it is the muhūrta called Nairṛta. In the night, which consists of seventeen muhūrtas, when the sun has just set, it is the muhūrta called Varuṇa. At midnight it is the muhūrta called Rākṣasa. At the end of the night³⁶³ it is the muhūrta called Ātapāgni.
- 1.534 “ ‘In the whole month of Māgha,³⁶⁴ when daytime consists of eighteen muhūrtas, at sunrise it is the muhūrta called Caturojas. Noon is in between the muhūrtas Sāvitṛa³⁶⁵ and Virata.³⁶⁶ At sunset it is the muhūrta called Vijaya.³⁶⁷ In the nighttime, which consists of eighteen muhūrtas, when the sun has just set, [F.268.a] it is the muhūrta called Nairṛta. Midnight is in between the muhūrtas Gardabha and Rākṣasa. At the end of the night,³⁶⁸ it is the muhūrta called Ātapāgni. {M.108}
- 1.535 “ ‘As it is in Śrāvaṇa, so it is in Māgha. As it is in Bhādrapada, so it is in Phālguna. As it is in Aśvayuja, so it is in Caitra. As it is in Kārttika, so it is in Vaiśākha. As it is in Mārgaśīrṣa, so it is in Jyaiṣṭha. As it is in Pauṣa, so it is in Āṣāḍha.³⁶⁹ In this way one should know the course and movement of the asterisms.³⁷⁰ This is the first lecture on the movement of the asterisms.
- 1.536 “ ‘In between the asterisms one should add or subtract according to night and day. As the day either decreases or increases, or whether it is for the entire month or half a month, on the second, sixth, ninth, twelfth, and fourteenth³⁷¹ the day increases by a kalā, and the night decreases by a kalā.³⁷²
- 1.537 ³⁷³“ ‘There are four great kings
Through whom the earth remains stable:
Ativṛddhi,³⁷⁴ Viśuddhi,
Vardhamāna, and Pṛthakśravas.³⁷⁵
- 1.538 “ ‘There are four great elements
That shake the earth:
Water, Indra, wind,
And the lord fire.
- 1.539 “ ‘When there are three tremors
In a fortnight, or six in one month,

One may predict an enemy army coming,
When the earth shakes repeatedly. {M.109}

- 1.540 “ ‘If there is an earthquake under Viśākhā,³⁷⁶ there is peril for ten days;
If under Jyeṣṭhā,³⁷⁷ there is peril for twelve days;
If under Āṣāḍhā,³⁷⁸ there is peril for twenty-five days;
If under Śravaṇā,³⁷⁹ there is peril for seventy-five days.
- 1.541 “ ‘If under Bhādrapadā,³⁸⁰ there is peril for a hundred days;
If under Aśvayuj, it is held to be in the order of things.³⁸¹
If in the month of Kārttika, there is peril for one and a half months.
If in the month of Mārgaśīrṣa, it is held to be in the order of things.³⁸²
[F.268.b]
- 1.542 “ ‘If in the month of Pauṣa, there is peril for fifty-five days.
If in the month of Māgha, it is held that there is peril for a hundred days.
If in the month of Phālguna,³⁸³ there is peril for one and a half months.³⁸⁴
If in the month of Caitra,³⁸⁵ there is peril for thirty days.
As the result of the tremors of the earth,
An earthquake will occur.³⁸⁶
- 1.543 “ ‘When during all months
The earth shakes repeatedly
And the trees thus quiver,
Or if the water shakes
And the leafy mountains shake,
Then one may predict peril. {M.110}
- 1.544 “ ‘Cities, villages, pasture camps,
And whatever is inhabited at that time³⁸⁷
Quickly become deserted and bereft of people
And become the domain of wild animals.³⁸⁸
- 1.545 “ ‘In five or ten years they turn into forests.
One should know that the quarters
All become uninhabited³⁸⁹
Once shaken by that earthquake.
- 1.546 “ ‘When the earth shakes under Kṛttikā,
The villages or cities
Are to be left immediately,
For fire will burn their haystacks,
- 1.547 “ ‘Black fire will rage through,

- And workmen, storage places,
And houses will be reduced to ashes
Due to the destruction.
- 1.548 “ ‘Those who were born, thrived,
And lived in that village
Will undergo calamity
Once shaken by that earthquake.
- 1.549 “ ‘When the earth shakes under Rohiṇī,
All seeds will come to naught.
Crops will not grow fully,
And the harvest will be miserable. {M.111}
- 1.550 “ ‘Women who are pregnant
Will suffer terrible miscarriages.
Befallen with the calamity of famine,
People will subsist on only a third portion.
- 1.551 “ ‘Magnanimous kings,
The glorious, most excellent of men,
Will undergo tribulations
Once shaken by that earthquake.
- 1.552 “ ‘When the earth shakes under Mṛgaśīrā,
Plants and herbs will come to naught.
Physicians, those who are learned in the Vedas,
Water carriers, those who offer Soma,
- 1.553 “ ‘And brahmins who have drunk Soma
And set off to the forest practicing austerities
Will undergo tribulations
Once shaken by that earthquake.
- 1.554 “ ‘When the earth shakes under Ādrā,
Milky trees will come to naught,
And food and drink will come to naught.
Travelers, elephant keepers,³⁹⁰ [F.269.a]
- 1.555 “ ‘Well diggers, trench diggers,
And those who are wicked thieves
Will undergo tribulations
Once shaken by that earthquake.
- 1.556 “ ‘When the earth shakes under Punarvasu,

- Water carriers, hunters,
Duck trappers, carters,
Parakeets and mynas,
- 1.557 “ ‘The young, churners,
Butchers, and conch traders
Will undergo tribulations
Once shaken by that earthquake. {M.112}
- 1.558 “ ‘When the earth shakes under Puṣya,
Brahmins and leaders,
Merchants who travel far,
People in caravans,
- 1.559 “ ‘Travelers, mountain dwellers,
And those who depend on them
Will undergo tribulations
Once shaken by that earthquake.
There will be hailstones raining down
And great damage to the crops.³⁹¹
- 1.560 “ ‘When the earth shakes under Aśleṣā,
All nāgas, serpents, and snakes,
Insects, ants, and dogs,
One-hoofed animals,
- 1.561 “ ‘And doctors, poison makers,
And people living in caves
Will undergo tribulations
Once shaken by that earthquake.
- 1.562 “ ‘When the earth shakes under Maghā,
The king will be in distress.
Śrāddha offerings, gatherings,
And festivals will come to naught.
Offerings and rituals for the gods
Will all come to naught at that time.
- 1.563 “ ‘Those who are born and those grown up,
Others who are great paṇḍitas,
And musicians, too will all come to naught,
And those people who belong to high families
Will all undergo tribulations
Once shaken by that earthquake.

- 1.564 “ ‘When the earth shakes under Pūrvaphalgunī,
The season will be upset.³⁹² {M.113}
Those who delight in the Dharma, those in camps,
And those who subsist as toll collectors
Will all undergo tribulations
Once shaken by that earthquake.
- 1.565 “ ‘When the earth shakes under Uttaraphalgunī,
Merchants traveling across continents,
Caravan leaders, those in camps,
Those who subsist on the arts and crafts, [F.269.b]
- 1.566 “ ‘The peoples of Aṅga, Videha, Magadha,
And Nairṛta, and the totality of women
Will all undergo tribulations
Once shaken by that earthquake.
- 1.567 “ ‘When the earth shakes under Hastā,
People who are potters,
Doctors, group leaders,
Ministers, army officers,
- 1.568 “ ‘*Tāramakas, nārapaṭas,*
*Vipsaras,*³⁹³ and poachers
Will all undergo tribulations
Once shaken by that earthquake.
- 1.569 “ ‘When the earth shakes under Citrā,
It is like the preceding one.³⁹⁴
- 1.570 “ ‘When the earth shakes under Svātī,
Robbers, those of bad conduct, those who do harm,
Those who delight in those actions,
Those who plunder on request,³⁹⁵
- 1.571 “ ‘And the people of the Himālayas, in the north,³⁹⁶
Who live on air and practice austerities
Will all undergo tribulations
Once shaken by that earthquake. {M.114}
- 1.572 “ ‘When the earth shakes under Viśākhā,
Great mountains will break apart,
Harsh winds will blow with unwholesome hail,
And horsemen and travelers

- Will all lose their strength—
They will undergo tribulations
Once shaken by that earthquake.³⁹⁷
- 1.573 “ ‘When the earth shakes under Anurādhā,
There will be great misfortune for dacoits.
Rogues, gamblers,
Pickpockets,
- 1.574 “ ‘The people of Andhra, those of Puṇḍra,
And the Pulindas will be in peril and unsettled,
And strong divisions between friends
Will occur among the population.
- 1.575 “ ‘When the earth shakes under Jyeṣṭhā,
The king will be in distress.
Birds of prey, bulls,³⁹⁸
Beasts of prey, ferocious animals,
- 1.576 “ ‘Those who act cruelly, the people of Śūrasena,
The Mallas, and the Bāhlikas,
As well as those who are devoted to them,
Due to the quick adversity,
Will all undergo tribulations
Once shaken by that earthquake.
- 1.577 “ ‘When the earth shakes under Mūlā,
Quadrupeds, bipeds,
Demons who take possession,
And beings who live in caves
Will all undergo tribulations
Once shaken by that earthquake.³⁹⁹ {M.115}
- 1.578 “ ‘There will be little water for the crops,
And it will quickly make for famine.
Caves, mountains, and foundations (*mūla*)
Will then collapse into the earth. [F.270.a]
- 1.579 “ ‘When the earth shakes under Pūrvāṣādhā,
For aquatic animals, fish, oysters,
Dolphins, crabs, crocodiles,
Makaras, turtles,
- 1.580 “ ‘For the heads of castes and family lineages,

- The wealthy and discerning,
And the twice-born,
There will be great peril.⁴⁰⁰
They will all undergo tribulations
Once shaken by that earthquake.
- 1.581 “ ‘When the earth shakes under Uttarāṣāḍhā,
There is great misfortune for craftsmen.
Blacksmiths, master builders,
Tin workers, carpenters,
- 1.582 “ ‘The poor and the destitute,
And the various kinds of artisans
Will all undergo tribulations
Once shaken by that earthquake.⁴⁰¹
The houses of villages will be destroyed
Along with their movables and immovables.⁴⁰²
- 1.583 “ ‘When the earth shakes under Vaiṣṇava, {M.116}
Teachers, erudite scholars,
Poets, experts in mantras,⁴⁰³
The Yugandharas,⁴⁰⁴ the people of Śūrasena,
The Abhirājas, the Paṭaccaras,
The Kiśaṭṭas,⁴⁰⁵ and the people of Śaradaṇḍa
Will all face what is undesired.⁴⁰⁶
- 1.584 “ ‘When the earth shakes under Dhaniṣṭhā,
There will be great misfortune for the wealthy (*dhanin*).
Landlords, prominent townsmen,
The heads of guilds,
- 1.585 “ ‘The formidable, the well off,
The Bhadrakāras, the Yugandharas,
The Pārikūlas, the Bhojyas,
And other good townsfolk
Will all undergo tribulations
Once shaken by that earthquake.
- 1.586 “ ‘When the earth shakes under Vāruṇya,
There will be great misfortune for those by the water.
Elephants, horses, donkeys, and camels
Will be severely affected.
- 1.587 “ ‘Likewise, the Sauvīrakas, the Madras,

- The Bāhlikas, the Kekayas,
Those living in wagons⁴⁰⁷ without fixed residence,
And those in Janasthāna will be stricken. {M.117}
- 1.588 “ ‘When the earth shakes under Sāja,
Demons, murderers,
Shepherds,⁴⁰⁸ pig sellers,
And Sauvīras will be stricken. [F.270.b]
- 1.589 “ ‘Those who live on trade,
Vaiśyas, Śūdras, Karītis,
Yavanas,⁴⁰⁹ the Mālavas, and so on,
As well as pickpockets, will all go to ruin.
- 1.590 “ ‘When the earth shakes under Ahirbudhnya,⁴¹⁰
There will be great misfortune for merchants.
Those who delight in the Dharma, siddhas,
Those who live on toll fees,
- 1.591 “ ‘The Śibis, the Vatsas,⁴¹¹ the Vātsyas,
Kṣatriyas, those who descend from Arjuna,
And kings and archers from Sindhu
Will all be afflicted before long.
- 1.592 “ ‘When the earth shakes under Revatī,
There will be a very violent war.
Villages will be massacred,
And village will destroy village.
- 1.593 “ ‘Sailors living by the water,
The Ramaṭhas, the people of Bharukaccha,
The headmen of the Abhisāras,
And all armies will be struck by fire. {M.118}
- 1.594 “ ‘When the earth shakes under Aśvinī,
There will be great misfortune for horses (*aśva*).
Villages will be massacred,
As brothers seek to kill brothers.
- 1.595 “ ‘Those who are conceived then
And those who are born then
Will suffer uninterruptedly
For the next three years.
- 1.596 “ ‘They will not be beautiful babies,

And they will not be embellishable people.⁴¹²
Kings descending from Arjuna
Will assault each other for three years.

1.597 “ ‘When the earth shakes under Bharanī,
There will be great misfortune for thieves.
Rogues, gamblers,
Pickpockets,

1.598 “ ‘Those who deceive with a mirror,
Cheats, prison keepers,
Barbers, and bad people
Who engage in evil conduct
Will all be stricken at that time,
Once shaken by that earthquake.

1.599 “ ‘If immediately after
The earth has trembled,
After an interval of a week,
⁴¹³There is a majestic cloud, {M.119}

1.600 “ ‘Thick, dark as black eyeshadow,
And resembling a great mountain,
Indra begins to rain down then,
As it is said by the great sages.

1.601 “ ‘Being like harbingers of good fortune,
With Indra’s lightning bolt as victory banner,
Thunderclouds appear at dusk,
Obscuring the sun and the moon. [F.271.a]

1.602 “ ‘Clouds resembling pomegranates
Appear in the sky at that time.
Then, having beheld such signs, one may know
That the quakes come with Indra;
This would be then the prediction
As it is given by great sages.

1.603 “ ‘Then, in utter confidence,
One should sow all seeds,
And merchants should engage in commerce
Without any fear at that time.
Of all the earthquakes, the quakes
That come with Indra are commendable.

- 1.604 “ ‘If immediately after
The earth has trembled,
After an interval of a week,
A cloud begins to cover the sky, {M.120}
- 1.605 “ ‘And then a series of clouds arise
With the appearance of silk,
Moving progressively
In the western direction,
- 1.606 “ ‘And clouds resembling dolphins,
Aquatic animals, fish, and makaras
Come to appear at dusk,
Obscuring the sun and the moon,
- 1.607 “ ‘Then, having beheld such signs, one may know
That the quakes come with water;
This would then be the prediction
As it is given by great sages.
- 1.608 “ ‘One should then plant seeds
In the higher lands, at mountain peaks,
In fields, and in groves,
Because in lower lands they will come to naught.
- 1.609 “ ‘In mud, water, or dusty soil,
At that time they will come to naught.
Of all the earthquakes, the quakes
That come with water are commendable.
- 1.610 “ ‘If immediately after
The earth has trembled,
After an interval of a week,
Terrible winds begin to blow,
- 1.611 “ ‘Dusk appears tawny,
And the sun and moon are red,
Then, having beheld such signs, one may know
That the quakes come with wind. {M.121}
- 1.612 “ ‘Therefore there is the proclamation,
As given by the great sages,
That a wise person should not leave home
And should guard himself at that time.

- 1.613 “ ‘One should make a hiding place,
And one should build walls and dig trenches.
Being in conflict with neighbors,
Fear will arise among the people.
- 1.614 “ ‘Of all the earthquakes,
Those that have the described qualities
Have been determined by people
To have come with wind.⁴¹⁴
- 1.615 “ ‘If immediately after
The earth has trembled,
After an interval of a week,
There are terrible showers of meteors,
- 1.616 “ ‘Dusk has a red glow,
And the sun and the moon turn red, [F.271.b]
Then, having beheld such signs, it may be known
That the quakes come with fire.
- 1.617 “ ‘Fire will burn kingdoms⁴¹⁵
And any riches that have been saved.
Columns of smoke will appear,
And arms will be taken up violently.
- 1.618 “ ‘The Vīṇā configuration will appear in the sky,
And it will not rain for nine months.
Of all the earthquakes, the quakes that come
With fire are the worst ones.
- 1.619 “ ‘In the morning, kṣatriyas
And kings will be afflicted,⁴¹⁶
At midday, horsemen, elephant riders,
Charioteers, and ministers. {M.122}
In the afternoon, cows, cattle,
Vaiśyas, and śūdras will be afflicted,
And at dusk,⁴¹⁷ robbers and outcastes
Will be tormented.
- 1.620 “ ‘In the first watch of the night,⁴¹⁸
The communities of barbarians will be harmed.
At midnight, it will be
Women and eunuchs;
In the third watch of the night,

Those who live on agriculture, trade, and cow herding.
In the waxing half of the month,
Those who do savage work will be afflicted.

1.621 “ ‘In the waning half of the month, brahmins and kṣatriyas
Who perform offering rituals will be tormented,
And those foremost in the Dharma,
Whose manner is pure,⁴¹⁹ will be distressed.
One who has a gentle disposition
Toward the wise and learned—
That person is a brahmin with Vedic knowledge
Who is worthy of reverence by kings.⁴²⁰ {M.123}

1.622 “ ‘The four courses of Bṛhaspati
Are the same as the auspicious actions,
The four courses of the sun
Are the same as the bright actions,
And the four courses of the moon
Are the same as brahmic action.

“ ‘This, dear Puṣkarasārin, is the lecture on predictions regarding earthquakes.⁴²¹

1.623 “ ‘Now, dear Puṣkarasārin, let me set forth the lecture on the occurrence of illness under the twenty-eight asterisms. Please listen.

1.624 “ ‘If a woman or a man
Falls sick under Kṛttikā,
The illness will last for four days,
And after that they will be better.

1.625 “ ‘Fire being the presiding deity at that time,
One should make a bali offering of curd.
Through this act of offering bali,
They will be cured of that illness. [F.272.a]

1.626 “ ‘If a woman or a man
Falls sick under Rohiṇī,
The illness will last for five days,
And after that they will be better.

1.627 “ ‘Prajāpati being the presiding deity at that time,
One should make a bali offering of fresh garlands.
Through this act of offering bali,
They will be cured of that illness.

- 1.628 “ ‘If a woman or a man
Falls sick under Mṛgaśirā,
The illness will last for eight days,
And after that they will be better.
- 1.629 “ ‘The moon being the presiding deity at that time,
One should make a bali offering of lentil broth.⁴²²
Through this act of offering bali,
They will be cured of that illness. {M.124}
- 1.630 “ ‘If a woman or a man
Falls sick under Ārdṛā,
The illness will last for ten days,
And after that they will be better.
- 1.631 “ ‘Rudra being the presiding deity at that time,
One should make a bali offering of rice porridge.
Through this act of offering bali,
They will be cured of that illness.
- 1.632 “ ‘If a woman or a man
Falls sick under Punarvasu,
The illness will last for eight days,
And after that they will be better.
- 1.633 “ ‘The sun⁴²³ being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.634 “ ‘If a woman or a man
Falls sick under Puṣya,
The illness will last only a little while,
And after five days they will be better.
- 1.635 “ ‘Bṛhaspati being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.636 “ ‘If a woman or a man
Falls sick under Aśleṣā,
There is no curative treatment,
But the Serpent is then the presiding deity.

- 1.637 “ ‘If a woman or a man
Falls sick under Maghā,
The illness will last for eight days,
And after that they will be better.
- 1.638 “ ‘The ancestors being the presiding deities at that time,
One should make a bali offering of khichri.⁴²⁴
Through this act of offering bali,
They will be cured of that illness.
- 1.639 “ ‘If a woman or a man
Falls sick under Pūrvaphalgunī,
The illness will last for five days,⁴²⁵
And after that they will be better. {M.125}
- 1.640 “ ‘Aryaman⁴²⁶ being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness. [F.272.b]
- 1.641 “ ‘If a woman or a man
Falls sick under Uttaraphalgunī,
There is no curative treatment,
But Bhaga⁴²⁷ is then the presiding deity.
- 1.642 “ ‘If a woman or a man
Falls sick under Hastā,
The illness will last for five days,
And after that they will be better.
- 1.643 “ ‘The sun being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.644 “ ‘If a woman or a man
Falls sick under Citrā,
The illness will last for eight days,
And after that they will be better.
- 1.645 “ ‘Tvaṣṭṛ⁴²⁸ being the presiding deity at that time,
One should make a bali offering of ghee and mung beans.⁴²⁹
Through this act of offering bali,
They will be cured of that illness.

- 1.646 “ ‘If a woman or a man
Falls sick under Svātī,
The illness will be afflictive
For twenty-five days.⁴³⁰
- 1.647 “ ‘The wind being the presiding deity at that time,
One should make a bali offering of variegated garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.648 “ ‘If a woman or a man
Falls sick under Viśākhā,
The illness will be a heavy one,
Lasting for nineteen days.⁴³¹ {M.126}
- 1.649 “ ‘Indra being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.650 “ ‘If a woman or a man
Falls sick under Anurādhā,
The illness will last for half a month,
And after that they will be better.
- 1.651 “ ‘Mitra⁴³² being the presiding deity at that time,
One should make a bali offering with a bowl of ghee.
Through this act of offering bali,
They will be cured of that illness.
- 1.652 “ ‘If a woman or a man
Falls sick under Jyeṣṭhā,
The illness will be an afflictive one,
Lasting for thirteen days.
- 1.653 “ ‘Indra being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.654 “ ‘If a woman or a man
Falls sick under Mūlā,
The illness will last for a month,
And after that they will be better.

- 1.655 “ ‘Nairṛti⁴³³ being the presiding deity at that time,
One should make a bali offering of liquor and meat.⁴³⁴
Through this act of offering bali,
They will be cured of that illness.
- 1.656 “ ‘If a woman or a man
Falls sick under Pūrvāṣāḍhā, [F.273.a]
The illness will be a very afflictive one,
Lasting for eight months.
- 1.657 “ ‘Water being the presiding deity at that time,
One should make a bali offering of sesame khichri.
Through this act of offering bali,
They will be cured of that illness.
- 1.658 “ ‘If a woman or a man
Falls sick under Uttarāṣāḍhā,
The illness will last for seven days,
And after that they will be better.
- 1.659 “ ‘Viśva⁴³⁵ being the presiding deity at that time,
One should make a bali offering of rice porridge.
Through this act of offering bali,
They will be cured of that illness. {M.127}
- 1.660 “ ‘If a woman or a man
Falls sick under Abhijit,
The illness will last for six months,
And after that they will be better.
- 1.661 “ ‘Viṣṇu⁴³⁶ being the presiding deity at that time,
One should make a bali offering of whey.
Through this act of offering bali,
They will be cured of that illness.⁴³⁷
- 1.662 “ ‘If a woman or a man
Falls sick under Śravaṇā,
The illness will be a heavy one,
Lasting for a full twelve months.
- 1.663 “ ‘Viṣṇu being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.

- 1.664 “ ‘If a woman or a man
Falls sick under Dhaniṣṭhā,
The illness will be a heavy one,
Lasting for thirteen full months.
- 1.665 “ ‘Vāsava being the presiding deity at that time,
One should make a bali offering of ghee and garlands.⁴³⁸
Through this act of offering bali,
They will be cured of that illness.
- 1.666 “ ‘If a woman or a man
Falls sick under Śatabhiṣā,
It will last for eighteen days,
And after that they will be better.
- 1.667 “ ‘Varuṇa being the presiding deity at that time,
One should make a bali offering of rice porridge.
Through this act of offering bali,
They will be cured of that illness.
- 1.668 “ ‘If a woman or a man
Falls sick under Pūrvabhādra,
There is no curative treatment,
But Ahirbudhnya⁴³⁹ is then the presiding deity.
- 1.669 “ ‘If a woman or a man
Falls sick under Uttarabhādra,⁴⁴⁰
The illness will last for seven days,
And after that they will be better. {M.128}
- 1.670 “ ‘Aryaman⁴⁴¹ being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.
- 1.671 “ ‘If a woman or a man
Falls sick under Revatī,
The illness will last for twenty-eight days,
And after that they will be better.
- 1.672 “ ‘Pūṣa being the presiding deity at that time,
One should make a bali offering of fragrances and garlands.
Through this act of offering bali,
They will be cured of that illness.

- 1.673 “ ‘If a woman or a man
Falls sick under Aśvinī,
The illness will be a very afflictive one,
Lasting for twenty-five days.⁴⁴² [F.273.b]
- 1.674 “ ‘Gandharva⁴⁴³ being the presiding deity at that time,
One should make a bali offering of barley meal.⁴⁴⁴
Through this act of offering bali,
They will be cured of that illness.
- 1.675 “ ‘If a woman or a man
Falls sick under Bharaṇī,
There is no curative treatment,
But Yama is then the presiding deity.
A sagacious person should keep moral discipline,
Because consequently they will go to heaven.
- “ ‘This, dear Puṣkarasārin, is the lecture on the occurrence of illness.⁴⁴⁵
- 1.676 “ ‘Now, dear Puṣkarasārin, let me set forth the lecture on imprisonment
and release. Please listen. {M.129}
- 1.677 “ ‘Dear Puṣkarasārin, it should be said that if one is chained or imprisoned
under Kṛttikā, one will be released after three days. If one is chained or
imprisoned under Rohiṇī, one will be released after three days. If one is
chained or imprisoned under Mṛgaśīrā, one will be released after twenty-one
days.⁴⁴⁶ If one is chained or imprisoned under Ārdrā, one will be released
after half a month; if chained or imprisoned under Punarvasu, after seven
days; under Puṣya, after three days; under Aśleṣā, after thirty days,⁴⁴⁷ under
Maghā, after sixteen days; under Pūrvaphalgunī, after ten days; under
Uttaraphalgunī, after seven days; under Hastā, after five days; under Citrā,
after seven days; under Svātī, after ten days,⁴⁴⁸ under Viśākhā, after twenty-
six days; under Anurādhā, after thirty-one days,⁴⁴⁹ under Jyeṣṭhā, after
eighteen days,⁴⁵⁰ under Mūlā, after thirty-six days,⁴⁵¹ under Pūrvāṣāḍhā,
after fourteen days; [F.274.a] under Uttarāṣāḍhā, after fourteen days; under
Abhijit, after six days,⁴⁵² under Śravaṇā, after five days; under Dhaniṣṭhā,
after twenty-eight days; under Śatabhiṣā, after eighteen days; under
Pūrvabhādrapadā, after some time; under Uttarabhādrapadā, after thirteen
days; under Revatī, after fourteen days,⁴⁵³ and under Aśvinī, after three
days. It should be said that if one is chained or imprisoned under Bharaṇī,
one will be released after three days.
- “ ‘This, dear Puṣkarasārin, is the lecture on imprisonment and release.
- 1.678 “ ‘Now, dear Puṣkarasārin, let me set forth the lecture on birthmarks.
Please listen.⁴⁵⁴

- 1.679 “ ‘If a woman has a birthmark on the crown of her head
That is subtle and smooth and has the color of a pink lotus,⁴⁵⁵
It is said that she will have a king as her husband
If she has a beauty spot above the breasts.⁴⁵⁶ {M.130}
- 1.680 “ ‘If a woman has a birthmark on her forehead
That is subtle and has the color of black eyeshadow,
She will have an army general as her husband
If she has a beauty spot between the breasts.
- 1.681 “ ‘If she has a mole between the brows,
They say that young woman is of bad conduct.
She will come to have five husbands
If she has a beauty spot within her navel.⁴⁵⁷ {M.131}
- 1.682 “ ‘If she has a birthmark on her cheek,
They say that the young woman
Is liable to experience sorrow⁴⁵⁸
If she has a beauty spot amid her body hair.
- 1.683 “ ‘If she has a mole on her ear,
They say that the young woman is learned.
She is erudite and possesses knowledge⁴⁵⁹
If she has a beauty spot on her lower back.
- 1.684 “ ‘If she has a mole on her upper lip,
They say that the young woman is dishonest.
She will have a miserable married life
If she has a beauty spot on her thigh. {M.132}
- 1.685 “ ‘If she has a mole on her lower lip,
They say that the young woman is of bad conduct. [F.274.b]
She gets plenty of sweet food and drink
If she has a beauty spot on her private parts.
- 1.686 “ ‘If she has a mole on her chin,⁴⁶⁰
They say that the young woman is of bad conduct.
She gets plenty of sweet food and drink
If she has a second beauty spot on her private parts.⁴⁶¹
- “ ‘This, dear Puṣkarasārin, is the lecture on birthmarks.
- 1.687 “ ‘Now, dear Puṣkarasārin, let me set forth the lecture on the qualities of
being born under an asterism.⁴⁶² Please listen.
- 1.688 “ ‘A person born under Kṛttikā

- Will be ardent, kindly daring,⁴⁶³
Brave, fierce, and someone
Who speaks kindly.
- 1.689 “ ‘A person born under Rohiṇī
Will be wealthy, righteous,
Vigorous, resolute, brave, and firm,
And they will always have happiness. {M.133}
- 1.690 “ ‘A person born under Mṛgaśīrā
Will be gentle, charming,
Beautiful, and particularly
Loved by women.
- 1.691 “ ‘A person born under Ārdrā
Will be violent natured, fierce,
Very talkative,⁴⁶⁴ engaged in savage actions,
And a great lord over many hundreds.⁴⁶⁵
- 1.692 “ ‘A person born under Punarvasu
Will be undesirous, intelligent,
Disposed to the Dharma,
And short tempered.
- 1.693 “ ‘A person born under Puṣya
Will be a radiant brahmin,
A kṣatriya, a king,
Or a revered vaiśya or śūdra.
- 1.694 “ ‘A person born under Aśleṣā
Will be hot tempered, irascible,
Cruel, a bad person, and fierce—
So may one foretell everything.
- 1.695 “ ‘A person born under Maghā
Will be very discerning, will perform śrāddha,
And will have a lot of good fortune,
Riches, grains, and enjoyments.
- 1.696 “ ‘A person born under Pūrvaphalgunī
Will be disposed to having a mind
That is unrighteous and will be someone
Who violates the wife of his guru.⁴⁶⁶
- 1.697 “ ‘A person born under Uttaraphalgunī

- Will have enjoyments,
Divine knowledge,
And good fortune.
- 1.698 “ ‘A person born under Hastā
Will be pure natured and courageous,
Will eat soft food, will lead an army,
And will not engage in stealing.⁴⁶⁷ [F.275.a]
- 1.699 “ ‘A person born under Citrā will have bright eyes (*citrākṣa*),
Will be a dazzling storyteller (*citrakathākara*),
Will be beautiful, will have many women,
And will be disposed to what is diverse (*citraśīla*). {M.134}
- 1.700 “ ‘A person born under Svātī
Will be celebrated among friends,
Will be discerning, gentle, and fond of drinking,
And will make friends and be thoughtful.
- 1.701 “ ‘A person born under Viśākhā
Will be radiant, very wealthy,
Brave, courageous, and dexterous,
And they will have good fortune.
- 1.702 “ ‘A person born under Anurādhā
Will have friends and be magnetic.
They will be pure and grateful
And have a righteous nature.
- 1.703 “ ‘A person born under Jyeṣṭhā
Will have friends, overcome all,
Delight in archery,
And be fond of women.
- 1.704 “ ‘A person born under Mūlā
Will be ungrateful and unrighteous.
They will have firm courage
And commit bad deeds.
- 1.705 “ ‘A person born under Pūrvāṣāḍhā
Will be selfish and have distracted senses.
They will be fond of fish and meat
And will be someone who kills.
- 1.706 “ ‘A person born under Viśvadeva⁴⁶⁸

- Will be empathetic, generous,
Consummate in knowledge,
Kind-hearted, and certain.
- 1.707 “ ‘A person born under Śravaṇā
Will be a teacher, a composer of treatises,
Trustworthy, attentive to his duties,
Long lived, and prosperous.
- 1.708 “ ‘A person born under Dhaniṣṭhā
Will have an unsteady mind
And manifold possessions
And will harbor doubts about everything. {M.135}
- 1.709 “ ‘A person born under Vāruṇya
Will be disposed to hatred.
They will be someone
Who speaks ill everywhere.⁴⁶⁹
- 1.710 “ ‘A person born under Pūrvabhādrapadā
Will have good conduct and virtue.
They will be grateful
And talkative.
- 1.711 “ ‘A person born under Uttarabhādrapadā
Will be discerning and sagacious.
They will have many children and much wealth
And be disposed to the Dharma.
- 1.712 “ ‘A person born under Revatī
Will be righteous and serve their relatives.
They will be poor, have little wealth,
And always be giving and unenvious.⁴⁷⁰
- 1.713 “ ‘A person born under Aśvinī
Will be very discerning.
They will be liked by many people.
They will be brave and have good fortune.
- 1.714 “ ‘A person born under Bharanī
Will be of evil conduct, undiscerning, [F.275.b]
Lustful, desirous of giving,
And one who lives off others.

- “ ‘This, dear Puṣkarasārin, is the lecture on the qualities of being born under an asterism.⁴⁷¹ {M.203}
- 1.715 “ ‘Moreover, great brahmin, I can veridically turn this mind to recollecting, knowing, and directly realizing past lives. I can fully recollect numerous past lives.
- 1.716 “ ‘You may be having doubts or uncertainty, brahmin, thinking it was someone else who at that time, at that moment, was Brahmā, preeminent among gods. But it should not be seen in this way. It was I who, at that time, at that moment, was Brahmā, preeminent among gods. Then, having passed away, I was Indra Kauśika. Then, having passed away, I was the brahmin Araṇemi Gautama. Then, having passed away, I was the great sage named Śvetaketu. Then, having passed away, I was the paṇḍita Śuka. It was I who then divided the Vedas into four, {M.204} namely, Puṣya of the Ṛgveda branch, Paṅkti of the Sāmaveda branch, the twenty-one schools of the Yajurveda branch, and Kratu of the Atharvaveda branch.
- 1.717 “ ‘You may be having doubts or uncertainty, brahmin, thinking it was someone else who at that time, at that moment, was the great sage named Vasu. But it should not be seen in this way. It was I who, at that time, at that moment, was the great sage named Vasu. It was I who obtained Takṣaka’s maiden daughter as my wife. Having become completely impassioned, I lost my miraculous power and strayed from the meditative absorptions. I reproached myself and on that occasion uttered the verse:
- 1.718 *Oṃ bhūr bhuvaḥ svaḥ | Tatsavitur vareṇyaṃ bhargo devasya dhīmahi | Dhiyo yo naḥ pracodayāt | |*
- 1.719 “ ‘Therefore I say to you, brahmin, that it is a mere commonplace notion of people to speak of “brahmin,” “kṣatriya,” “vaiśya,” or “śūdra.” This is in fact one—all this is one and the same. So please grant your daughter Prakṛti as wife for my son Śārdūlakarṇa. I will bestow on you whatever dowry you have in mind.’ [F.276.a]
- 1.720 “Having heard these words from the outcaste king Triśaṅku, the brahmin Puṣkarasārin said:
- 1.721 “ ‘Being the lord, versed in the Vedas, superior,
There is no one who is better than you.
You are the same as great Brahmā
In all the worlds with their gods. {M.205}
- 1.722 “ ‘Dear sir, to your son I give my daughter Prakṛti,
Who is endowed with ethics, appearance, and virtues.
May the two of them, Śārdūlakarṇa and fine Prakṛti,
Be happy together—it is much to my delight!’⁴⁷²

- 1.723 “At this point, the five hundred brahmin youths loudly erupted in a great uproar: ‘Dear teacher, please do not approve of a matrimonial bond between brahmins learned in the Vedas and an outcaste! It is not proper, dear teacher, for brahmins learned in the Vedas to forge a matrimonial bond with an outcaste!’
- 1.724 “The brahmin Puṣkarasārin then reprimanded them, putting an end to the uproar, as he spoke on this matter with a verse:
- 1.725 “ ‘It is like this: what Triśaṅku has been saying
Is true, accurate, real, truthful, certain, and sound.’ {M.206}
- 1.726 ⁴⁷³“When the brahmin Puṣkarasārin had put an end to the brahmin youths’ great uproar, he said to the outcaste king Triśaṅku, ‘This great man, dear Triśaṅku, made of the four great elements, has been arranged by Brahmā, lord of this Sahā world, of whom:
- 1.727 “ ‘The starry firmament is his head,
The vault of the sky is his belly,
The mountains are his thighs,
And the earth’s surface his feet,
- 1.728 “ ‘The sun and the moon are his eyes,
The grasses and trees his body hair,
The ocean are his excrements,
The rivers are his urine,
- 1.729 “ ‘And the rains are his tears.
This is Brahmā, lord of this Sahā world,
And you are the supreme knower—
It is just as you have been telling me.
- 1.730 “ ‘Now, dear Triśaṅku, what has been said here? One must clearly examine the particular characteristic.⁴⁷⁴ They come into existence due to the deed that is done by a father and a mother; being enticed by the desire for pleasure...
⁴⁷⁵
- 1.731 “ ‘Beings go into a well-pregnant womb—
No human being comes by itself. [F.276.b]
In all castes people are given birth to—
There is no one who is born from the wind.
One must recognize the actual nature in the world.
Who then are brahmins, kṣatriyas, vaiśyas, śūdras?
- 1.732 “ ‘Everywhere there are people who are one eyed, crooked,

- Lame, or suffering from leprosy, vitiligo,⁴⁷⁶ or epilepsy, {M.207}
 There are those who are dark, who are fair, and who are dusky—
 People are thus distinguished from one another.
- 1.733 “ ‘But they all have bones, skin, nails, flesh,
 Sorrow, happiness, excrements, and urine,
 And there is no difference in the sense faculties—
 Therefore the four caste categories do not exist.
- 1.734 “ ‘If a twice-born attained passage
 To heaven by means of mantras,
 Then dark or bright actions
 Would not bear any fruit.
- 1.735 “ ‘Since dark or bright actions
 Indeed come to bear fruit,
 One sees their karmic ripening
 Among the five states of rebirth.’
- 1.736 “Having been defeated there among the hundreds of brahmin youths by the
 greatly renowned outcaste king Triśaṅku, the brahmin Puṣkarasārin said, ‘A
 brahmin he is, the outcaste king named Triśaṅku.⁴⁷⁷ For you were Brahmā
 and Indra Kauśika. You were Araṇemi Gautama. You were Śvetaketu and the
 paṇḍita Śuka. The Vedas were promulgated as fourfold by you. You were the
 lord Vasu, the greatly renowned royal sage.
- 1.737 “ ‘You are in possession of supreme knowledge,
 You are fully accomplished in all disciplines,
 And you are superior, distinguished, and supreme in the world,
 For you are in possession of knowledge and conduct.
- 1.738 “ ‘To you I give my immaculate daughter Prakṛti,
 Who is endowed with ethics, appearance, and virtues.
 May the two of them, Śārdūlakarṇa and fine Prakṛti,
 Be happy together—it is much to my delight!’ {M.208}
- 1.739 “Having taken a golden pitcher filled with water, the brahmin joyfully
 poured it out and offered his daughter with the water, declaring, ‘May this
 maiden Prakṛti be the wife of Śārdūlakarṇa.’⁴⁷⁸ [F.277.a]
- 1.740 “The outcaste king was overjoyed.⁴⁷⁹ After having arranged the marriage
 of his son, he returned to his city⁴⁸⁰ with renown and ruled over his kingdom
 according to the Dharma.⁴⁸¹

1.741 “You may be having doubts or uncertainty, monks, or you may feel unsure, thinking it was someone else who at that time, at that moment, was the outcaste king named Triṣaṅku. But it should not be seen in this way. It was I who at that time, at that moment, was the outcaste king named Triṣaṅku. Monks, you may be thinking it was someone else who at that time, at that moment, was the outcaste prince named Śārdūlakarṇa. But it should not be seen in this way. It was the monk Ānanda who at that time, at that moment, was the outcaste prince named Śārdūlakarṇa. You may be thinking that it was someone else who at that time, at that moment, was the brahmin named Puṣkarasārin. But it should not be seen in this way. It was the monk Śāriputra who at that time, at that moment, was the brahmin named Puṣkarasārin. You may be thinking that it was someone else who at that time, at that moment, was the brahmin Puṣkarasārin’s maiden daughter named Prakṛti. But it should not be seen in this way. It was the nun Prakṛti who at that time, at that moment, was the brahmin Puṣkarasārin’s maiden daughter named Prakṛti. It is she who now, {M.209} because of that affection, because of that love, followed the monk Ānanda wherever he went, who stood behind Ānanda wherever he stood, standing silently at the door at whatever house he entered for alms.”

1.742 Then, in that connection, on that matter, on that occasion, the Blessed One spoke this verse:

1.743 “It is due to a past lifetime together⁴⁸²
And due to kindness in the present.
It is because of this that love arises,
Like a lily in the water.⁴⁸³

1.744 “Therefore, monks, in order to directly realize the four truths of the noble ones that have not yet been directly realized, I call for utmost diligence and intense fervor.⁴⁸⁴ One should apply enthusiasm and undeterredness with mindfulness, full awareness, and heedfulness. [F.277.b] In order to swiftly⁴⁸⁵ and directly realize these four truths of the noble ones that have not yet been directly realized—the truth of the noble ones on suffering, the truth of noble ones on the origin of suffering, the truth of the noble ones on cessation, and the truth of the noble ones on the way leading to cessation—one should apply utmost intense fervor, diligence, effort, enthusiasm, and undeterredness with mindfulness, full awareness, and heedfulness.” {M.210}

1.745 When this discourse on the Dharma was being spoken, the minds of sixty monks were liberated from the contaminants, no longer clinging. And for many śrāvakas, brahmins, and householders there arose the dustless and stainless Dharma eye.⁴⁸⁶

1.746 This is what the Blessed One said.⁴⁸⁷ Elated, the monks, King Prasenajit of Kauśāla, the people of Śrāvastī, and the world with its brahmins, householders, gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, and gandharvas rejoiced at what the Blessed One had spoken.⁴⁸⁸

1.747 *This concludes the noble sūtra about Śārdūlakarṇa.*

c.

Colophon

c.1 Translated by the Indian preceptor-monk Ajitaśrībhadrā and the chief editor-translator Sengkar monk Śākya Ö.

ab.

ABBREVIATIONS

- AN* *Aṅguttara Nikāya*. Pali Text Society edition.
- BHSD* *Buddhist Hybrid Sanskrit Dictionary* by Franklin Edgerton.
- DN* *Dīgha Nikāya*. Pali Text Society edition.
- M* Mukhopadhyaya 1954.
- MN* *Majjhima Nikāya*. Pali Text Society edition.
- Sn* *Suttanipāta*. Pali Text Society edition.
- Taishō* *Taishō shinshū daizōkyō* 大正新脩大藏經. Edited by Takakusu Junjirō 高楠順次郎 and Watanabe Kaikyoku 渡邊海旭. 100 vols. Tokyo: Taishō issaikyō kankōkai 大正一切經刊行會, 1924–35.

n.

NOTES

- n.1 On the topic of caste in the Buddhist tradition, see De Jong 1988, Eltschinger 2012, and Silk 2020.
- n.2 For a detailed analysis of these Buddhist philosophical arguments against caste, see Eltschinger 2012.
- n.3 It should be noted here that there are several suttas in the Pali canon in which Ānanda emerges from the situation quite differently, perhaps because they depict events that occurred after Ānanda had become an arhat. In the *Bhikkhunī Sutta* (AN II 145–46), for example, at Kosambī a certain nun, under the false pretense of being ill, asks for Ānanda to visit her. When Ānanda arrives and finds the nun lying in her bed with her robes seductively arranged, he calmly teaches her on giving up craving and desire, at which point she immediately confesses her transgression, which is expressed in much the same way as Prakṛti's confession in *The Exemplary Tale of Śārdūlakarṇa*.
- n.4 Incidentally, Śrāvastī is the setting for several accounts of caste rigidity in the suttas of the Pali canon. See, e.g., the *Vasala Sutta* in the *Suttanipāta* (Sn 21–25).
- n.5 For further references, see Mukhopadhyaya 1954, pp. x–xi.
- n.6 See DN I 87ff., DN I 235, MN II 200ff., and Sn 594.
- n.7 This expression could also be rendered as “commonplace designation,” in reference to such Buddhist epistemological thinkers as Dharmakīrti, who explain *sāmānya*[*lakṣaṇa*] as an unreal conceptual generality or universal that the mind superimposes on real particulars. It seems, in fact, that *sāmānyasaṃjñā* is an expanded Sanskritization of the Pali *samaññā*

(“designation”), the term used in the *Vāseṭṭha Sutta* (Sn 108), for instance, and whose Sanskrit equivalent is actually *samājñā*.

- n.8 This attribution to Aśvaghoṣa is doubtful, however, in view of the fact that the Chinese translation ascribes the text to Dharmakīrti, the well-known Buddhist epistemologist who taught at Nālandā during the sixth or seventh century. See De Jong 1988, pp. 426–27 for a brief discussion on the uncertainty of both attributions. For a full edition and translation of the *Vajrasūcī*, see Mukhopadhyaya 1960.
- n.9 For a discussion of the historical place of the astrological ideas presented in *The Exemplary Tale of Śārdūlakarṇa*, see Kotyk 2018, pp. 151–54.
- n.10 See *The Chapter on Going Forth* (Toh 1, ch 1) for the full story of Śāriputra’s origins.
- n.11 For an overview, see Zinkgräf 1940.
- n.12 This attribution to An Shigao has been questioned by some scholars, who instead place the text in the third or fourth century on account of the idiom of the translation. See Karashima and Vorobyova-Desyatovskaya 2015, p. 257, n. 148.
- n.13 For an English translation of this version, see Mukhopadhyaya 1954, pp. 213–17.
- n.14 A full translation in Tibetan, made from Chinese in the eighteenth century, is included in the Narthang, Urga, and Lhasa Kangyurs, but not in the Degé. For this episode see Lhasa Kangyur, (mdo sde, wa), F.386.b ff.
- n.15 For an English translation, see Giebel 2015. As noted by Giebel (p. 31), the attribution of this translation to Zhi Qian has been questioned by the Japanese scholar Tomojirō Hayashiya on the basis of the translation idiom and the records of the Chinese scriptural inventories. Hayashiya instead argues that this translation was made by an as-yet-unidentified translator during the second half of the fifth century or later, after the time of Kumārajīva (344–413 CE).
- n.16 Cf. Kotyk 2018, p. 152.
- n.17 See Bronkhorst 2016 and Joseph 2018, especially the epilogue.
- n.18 For a useful overview of the shared and added chapters, see Mukhopadhyaya 1967, pp. 61–64. Some of the added chapters are summarized in Sharma 1992.

- n.19 These manuscript fragments were discovered during the nineteenth century in a place called Kugiar, now known as Kekeya, which lies on the southern rim of the Tarim Basin in present-day Xinjiang province, China. Only recently were they put together in a complete edition, for which see Miyazaka et al. 2015. Because this more Prakritic version of the text differs quite significantly from the Nepalese Sanskrit version and the Tibetan translation, we have made only very occasional reference to it.
- n.20 The Tengyur contains a related text titled *An Explanation of the Nature of the Planets and Astrological Houses Found in [the Life Story of] Ārya Śārdūlakarṇa* (*Arya SardulakarNa'i nang nas 'byung ba gza' dang rgyu skra gyi rang bzhin bshad pa*), which consists of a short commentary of just over thirty pages on the astrological section of the *Śārdūlakarṇāvadāna*. This text is not mentioned in the Tōhoku catalog, but it is found in the Technology and Arts (*bzo rig pa*) section of the Degé and other Tengyurs and has been newly labeled by 84000 as Toh 4321a.
- n.21 NGMPP A 38-14.
- n.22 For ease of reference, we have provided the page numbers to Mukhopadhyaya's Sanskrit edition within the text of the translation with the siglum [M.].
- n.23 See Burnouf 1844, pp. 183–87. For a recent English translation, see Burnouf 2010, pp. 222–25.
- n.24 See Zinkgräf 1940, pp. 126–27.
- n.25 Many renditions of this piece can be found on YouTube. See for example this [2018 performance \(http://www.youtube.com/watch?v=1Y_CrI0KKQw\)](http://www.youtube.com/watch?v=1Y_CrI0KKQw) at Visva-Bharati University in Shantiniketan (accessed March 2, 2024).
- n.26 The Sanskrit manuscript kept at the Asiatic Society of Bengal (one of the two Nepalese Sanskrit manuscripts included in Mukhopadhyaya's edition) starts with *om namo ratnatrayāya* ("Om. Homage to the Three Jewels!")
- n.27 The Tibetan translation lacks a rendering of the Sanskrit *pāsyāmi* ("I would like to drink"), but the Sanskrit reading here is supported by both Chinese translations.
- n.28 The extant Sanskrit manuscripts again contain the verb *pāsyāmi* ("I would like to drink"), but here both the Tibetan and the Chinese translations lack an equivalent rendering.

- n.29 We have followed the Tibetan reading *der song ste phyin nas*, on the basis of which Hiraoka (2010, p. 54) has rightly proposed emending the Sanskrit edition to *tenopasaṃkrāntaḥ | upasaṃkramya*.
- n.30 While in the Degé Kangyur we find the phrase *dpyod kyis* (“through your thinking”), and in the Narthang Kangyur *spyod kyis* (“through your practice”), the Stok Kangyur lacks any such phrase, which is in agreement with the extant Sanskrit manuscripts and the Chinese translations.
- n.31 The Tibetan lacks a rendering of the Sanskrit vocative *putri* (“my child”).
- n.32 We have followed the Tibetan *dge sbyong gau ta ma ni 'dod chags dang bral ba thams cad zil gyis gnon zhes thos so*, except that we have understood the underlying verb *śrūyate* (“I have heard”) as only applying to the statement that the ascetic Gautama is free from desire. The reading of the extant Sanskrit manuscripts *vītarāgasya punaḥ sarvamantrān abhibhavanti* is faulty, and in his edition Mukhopadhyaya (1954, p. 2) has tried to emend this by adding *mantrāḥ* after *vītarāgasya*. However, we do not find any mention of mantras here in either the Tibetan or the Chinese translations. Hiraoka (2010, p. 54) has pointed out that Cowell’s (1886) emendation to *vītarāgas sa* does not work given the plural ending of the verb, and he has therefore opted for Mukhopadhyaya’s reading. It seems to us, however, that the plural verb is more likely to be a later, erroneous scribal emendation. The Tibetan rendering suggests *vītarāgaś ca punaḥ sarvaṃ abhibhavati* as the underlying Sanskrit reading, or perhaps *sarvasattvān* instead of *sarvaṃ*, as this is what seems to underlie 一切眾生 in Dharmarakṣa’s Chinese translation.
- n.33 The Tibetan has rendered the Sanskrit *madhye gṛhāṅganasya* (“in the middle of the courtyard”) as *khang pa'i dbus* (“in the middle of the house”).
- n.34 The Tibetan transliteration of this spell is clearly faulty, so we have tried to reconstruct the underlying Sanskrit form of the spell on the basis of the readings found in the extant Sanskrit manuscripts (in which the spell contains several added words). It can be translated as follows: “O stainless one, immaculate one, saffron one, good-minded one! O lightning, by which you are bound! According to wish, the god rains, strikes lightning, and thunders forth so as to make the great king’s perplexity increase toward gods, humans, and gandharvas. O gods of celestial bodies with flaming tails, O gods of celestial bodies that are tailless, I offer oblations so that Ānanda comes and proceeds! *Svāhā!*” Hiraoka (2010, p. 54) has followed Mukhopadhyaya’s emendation of the extant Sanskrit *buddho* to *baddhā*, but to us *baddho* seems in better agreement with the Tibetan *ban dho* and the transliteration 非頭 in Dharmarakṣa’s Chinese translation.

- n.35 The Tibetan lacks a rendering of the Sanskrit *sayyām* (“bed”) and has translated *prajñāpaya* (“prepare”) as *shes par gyis shig* (“you should know”).
- n.36 All the extant Sanskrit manuscripts read *anīti* (“freedom from calamity”), which is also the underlying reading of the Tibetan transliteration. In his Sanskrit edition, Mukhopadhyaya (1954, p. 3) has emended this to *sunītiḥ* (“good conduct”), apparently on the basis of Dharmarakṣa’s Chinese translation. Zhi Qian’s translation, however, reads the same as the Sanskrit and the Tibetan. We see no reason for Mukhopadhyaya’s emendation when *anīti*, to be understood as *an-īti* (“non-calamity”), makes good sense.
- n.37 This entire “utterance of truth” (Skt. *satyavākya*) has been transliterated in the Tibetan translation, but the rendering found in the different Kangyurs shows several mistakes and elisions. We have therefore followed the extant Sanskrit manuscripts, which appear to have correctly preserved this verse and whose readings everywhere seem to underlie the Tibetan transliteration (including *taṃ* at the beginning of the third line, which Mukhopadhyaya has emended to *tad* in his edition). The full utterance can be translated as follows:
 “May there be stability, freedom from ruin, freedom from calamity, and well-being for all living beings!
 “A clear lake without blemish, calm and without peril all around,
 Where calamities, perils, and disturbances become pacified—
 To that, indeed, gods and fully accomplished yogins pay homage.
 By this utterance of truth may the monk Ānanda be well!”
- n.38 The Tibetan ‘*jig rten na sngags mthu dang ldan pa’i sngags gang yin pa* indicates that the Sanskrit *mantrāḥ* (“mantras”) was rendered twice. We have followed the reading of the extant Sanskrit manuscripts *mantrāḥ sarvalokasya prabhavanti*.
- n.39 The Tibetan adds *bcom ldan ‘das la tshe dang ldan pa kun dga’ bo la bka’ stsal ba* (“The venerable Ānanda then asked the Blessed One about the incident”), but this does not have an equivalent either in the extant Sanskrit manuscripts or in the Chinese translations.
- n.40 The Tibetan lacks a rendering of “Śākyamuni.”
- n.41 We have reconstructed the mantra according to the form that underlies the Tibetan transliteration, which, despite several omissions and misplacements of syllables, largely agrees with the transliteration found in Zhi Qian’s Chinese translation. Several of the readings in the Tibetan transliteration are also confirmed by what seems to be the oldest Nepalese Sanskrit manuscript of the text (NGMPP A 38-14). The mantra can be translated as follows:

“*Aṇḍare, paṇḍare!* O bracelet, O one on the forearm, O one whose neck has a string, O lady of kin, contain the poison! *Cili mili!* When inclined to grant according to what is bestowed, O lord of globes, make the boil dissolve!” It may be noted that the mantra is longer than the initial six syllables of *aṇḍare paṇḍare*, a combination of words that often figures at the beginning of such protective mantras. After *paṇḍare*, which is somehow lacking in the Tibetan transliteration, the extant Sanskrit manuscripts add *karaṇḍe* or *kāraṇḍe*, probably due to the influence of equivalents in similar protective mantras in the *Mahāmāyūrīvidyārājñī* (see *The Queen of Incantations: The Great Peahen* (<https://read.84000.co/translation/toh559.html>), 2023) and the *Mahāsāhasra-pramardanī* (see *Destroyer of the Great Trichiliocosm* (<https://read.84000.co/translation/toh558.html>), 2016). See also Strauch 2014, pp. 75–81. In addition, these later Nepalese manuscripts include an entire string of words between *cili mili* and *sātinimne*, which has been adopted by Mukhopadhyaya in his edition (1954, p. 5).

- n.42 The extant Sanskrit manuscripts add *paribhāṣaṇārho romaharṣaṇena romaharṣaṇārhaḥ punar eva mucyate* (“If one is to be reprimanded, one will be released with having one’s hair standing on end; if one is to have one’s hair standing on end, one will again be released from that”). Both the Tibetan and the Chinese translations, however, lack an equivalent for this.
- n.43 The Tibetan lacks a rendering of the Sanskrit *sāsurāyām* (“with their asuras”), which has an equivalent rendering in both Chinese translations.
- n.44 The extant Sanskrit manuscripts read *śiraḥśnātā* (“washed her head”), but the Chinese translations agree with the Tibetan.
- n.45 The extant Sanskrit manuscripts add *āyusmantam ānandam āmantrayamāṇā* (“trying to speak to the venerable Ānanda”), which has no equivalent either in the Tibetan or Chinese translations.
- n.46 The Tibetan adds *de nas gdol ba’i bu mo gzugs bzang mo tshe dang ldan pa kun dga’ bo’i phyi bzhin du rjes su ’brang ngo* (“And the outcaste girl Prakṛti kept following the venerable Ānanda closely from behind”), but neither the extant Sanskrit nor the Chinese translations contain this sentence.
- n.47 The Tibetan lacks a rendering of the Sanskrit *tiṣṭhantam anutiṣṭhati* (“stopping wherever I stop”), but both Chinese translations contain this phrase.
- n.48 In the extant Sanskrit manuscripts this dialogue begins differently: “Then the Blessed One asked the outcaste girl Prakṛti, ‘Prakṛti, what is it that you want from the monk Ānanda?’ ‘Venerable Sir, I want Ānanda as my

husband,’ Prakṛti replied.” Dharmarakṣa’s Chinese translation reads like the extant Sanskrit, but Zhi Qian’s Chinese translation agrees with the Tibetan, which is what we have adopted here.

- n.49 The Tibetan seems to have translated the Sanskrit *tena hi sammukhaṃ mamānuijñāpaya tvam* (“Then you must have them give their permission in my presence”) as *bdag gis slar yang go bar bgyi’o* (“Then I in turn give my consent”). The Chinese translations are in agreement with the Sanskrit.
- n.50 The extant Sanskrit manuscripts add *prakṛtim apahāya* (“leaving behind Prakṛti”), but both the Tibetan and the Chinese translations lack this phrase.
- n.51 In this sentence most extant Sanskrit manuscripts contain a lengthy addition that is not found in the Tibetan and the Chinese translations, nor in the oldest Nepalese manuscript (NGMPP A 38-14): *atha bhagavān yat tasyāḥ prakṛter mātāṅgadārikāyāḥ pūrvasañcitāpāyadurgatigamanībhūtaṃ tat sarvaṃ pāpaṃ sarva-durgatipariśodhanyā dhāraṇyā niravaśeṣeṇa pariśodhya mātāṅgajāter vimocayitvā śuddhaprakṛtim* (instead of just *prakṛtim*) (“Then, after completely purifying, without remainder, by means of the *sarvadurgatipariśodhanī dhāraṇī*, all the sin that the outcaste girl Prakṛti had accumulated in the past that leads to a lower and unfortunate rebirth, and after liberating her from her outcaste birth, the Blessed One [said] to the purified Prakṛti...”).
- n.52 The Tibetan has taken the Sanskrit *bhagavatā* with *evam ukte*: “When this was said by the Blessed One.” However, the syntax of the Sanskrit does not allow for this interpretation.
- n.53 The Tibetan has rendered the Sanskrit *kāmaś cādīnavam* (“about the dangers associated with sense pleasures”) as *’dod pa’i ro myang bar bya ba ma yin zhing smad pa’i gtam* (“a talk about not indulging in sense pleasures and deprecating them”).
- n.54 The Tibetan lacks a rendering of the Sanskrit *dharmyayā kathayā* (“with a dharmic talk”).
- n.55 The Tibetan *bcom ldan ’das kyi bka’ gang yin pa shes nas* indicates that the translators read *bhagavato deśitam ājñātum* (“to understand what the Blessed One has taught”), where the extant Sanskrit manuscripts read *bhavyā dharmadeśitam ājñātum*. We have followed the Sanskrit, since the phrase recurs in the following sentence.
- n.56 The Tibetan has rendered the Sanskrit *sāmutkarṣikī* (“most elevated”) as *rab tu ldan pa*, and it has erroneously translated the Sanskrit *pratibālām* (“able”),

which is here synonymous with *bhavyā* (“ready”), as *bsgoms pa’i stobs* (“power of meditation”).

- n.57 The Tibetan lacks a rendering of the Sanskrit *caturāryasatya-* (“the four truths of the noble ones”).
- n.58 The Tibetan has translated the Sanskrit *rajanopagatam* (“fit for dyeing”) as *dri ma med pa* (“stainless”), which suggests that the translators read *rajanāpagatam*.
- n.59 The Tibetan lacks a rendering of the Sanskrit *akopyadharmā* (“had become unshakable in the Dharma”).
- n.60 The Tibetan lacks a rendering of the Sanskrit *arthalābhasaṃvṛttā* (“had turned toward the attainment of the goal”).
- n.61 The Tibetan has rendered the Sanskrit *vaiśāradya-prāpta* (“had attained complete confidence”) as *dri ma med pa thob pas* (“had attained the immaculate”).
- n.62 The Tibetan lacks a rendering of the Sanskrit *ājāneyamānā dharmeṣu* (“becoming thoroughbred in the teachings”).
- n.63 The Tibetan omits this sentence.
- n.64 It seems that the Tibetan has taken the Sanskrit *ātyatyāṃ saṃvarāya sthito* (“as you stand firmly in refraining from transgression”) with the previous sentence.
- n.65 The Tibetan adds *zhing tshul bzhin ma yin pa byas pa* (“and acted improperly”), but this is probably due to having read *svāmivāde na samudācarīti* instead of *svāmivādena samudācarīti*. Since the Buddha is simply restating what Prakṛti had said before, we have followed the way it is worded in the preceding passage.
- n.66 The Tibetan adds *chos ’dul ba rtogs nas* (“having understood the Dharma and Vinaya”) and several more explanatory phrases that seem to have been added during the translation process.
- n.67 The Tibetan has rendered the Sanskrit *pratīkṣāṅkṣitavyā* (“you should expect”) as *bsgrub par bya* (“you should achieve”).
- n.68 The extant Sanskrit reading *prahitāni viviktāni viharati sma* has to be emended to *prahitātmanī viviktā viharati sma* in the light of other such descriptions beginning with *vyapakṛṣṭa* (see BHSD s.v.). The Tibetan reads *rab tu nyams pa*

med pas bdag nyid gnas te ("she dwelled by herself without any failings"), which suggests that the translators read *aprahatātmanī*. The Tibetan then repeats the entire description of retreating into seclusion at the beginning of the next sentence, but the Sanskrit *yadarthaṃ... tad* construction excludes such an interpretation.

- n.69 In this set proclamation of an arhat, the Tibetan translation lacks a rendering of the Sanskrit *kṣīṇā me jātir* ("Birth has come to an end for me") and *prajānāmi* ("I know").
- n.70 The Tibetan has misrendered the Sanskrit *mahāśālakuleṣu* as *shing sA la chen po lta bu rnams* ("who are like great śāla trees") and *pravekṣyati* ("could enter") as *blta bar bya* ("can be seen"). The same misrenderings occur in the following passage.
- n.71 The extant Sanskrit manuscripts here add "kṣatriyas," but this is lacking both in the Tibetan and in Dharmarakṣa's Chinese translation. In an additional note in his subsequent study (1967, p. 77), Mukhopadhyaya states that it should be omitted in his edition.
- n.72 The Tibetan has rendered the Sanskrit *svakasvakāni mātāpaiṭṛkāṇi nāmagotrāṇi* ("their maternal and paternal names and lines of descent") more elaborately as *rang rang gi pha mo'i rgyus dang / ming dang / rigs dang / rus rnams* ("their paternal and maternal backgrounds, names, lines of descent, and bloodlines").
- n.73 The extant Sanskrit manuscripts here add "kṣatriyas," but this is lacking both in the Tibetan and in Dharmarakṣa's Chinese translation. In an additional note in his subsequent study, Mukhopadhyaya (1967, p. 77) states that it should be omitted in his edition.
- n.74 Instead of the sal tree, which is rendered as *sA la* in the Tibetan, the extant Sanskrit lists several other trees in a long compound: *atimuktakakadalīpāṭa-lakāmalakīvanagahanapradeśe* ("an area thick with forests of atimuktaka trees, plantain trees, trumpet-flower trees, and gooseberry trees"). Zhi Qian's Chinese translation only makes mention of the atimuktaka tree, whereas Dharmarakṣa's translation does not mention any specific kind of tree.
- n.75 The Tibetan has rendered the Sanskrit *anuśrutam* ("as traditionally passed down") as *rtan pa med par* ("without reliance"), which suggests that the translators read *aniśritam*.
- n.76 The Tibetan has here rendered the Sanskrit *paramayā śubhavarṇapuṣkalatayā* as *kha dog mdzes shing mchog tu kha dog rgyas pa* ("resplendent complexion and

supreme excellence of complexion”), thus translating *varṇa* (“complexion”) twice. Further below, however, while rendering the same expression when the brahmin maiden Prakṛti is described, the first *kha dog* is rightly omitted.

- n.77 The Tibetan has rendered the Sanskrit *sasaptotsadam* as *khyab par sa*, which seems to mean “having abundant land.” The Sanskrit expression, however, appears to be the result of an erroneous Sanskritization of the Prakritic *sattussada*, which actually means “abounding in beings.” See BHSD s.v. *utsada* (3).
- n.78 The Tibetan lacks a rendering of the Sanskrit *trṇa* (“grass”) in this set description of an agriculturally prosperous place, and it has rendered the Sanskrit *brahmadeyaṃ dattam* (“given as a brahmic gift”) as *bram ze de la byin nas* (“given to that brahmin”). For a brief discussion of such endowments to brahmins, see Mukhopadhyaya 1967, p. 73.
- n.79 The Tibetan has omitted several components in this description of the brahmin’s learnedness.
- n.80 The Tibetan lacks the preceding part of Triśaṅku’s reflection, having apparently conflated it with the preceding description of the brahmin and his daughter.
- n.81 The Tibetan has rendered the Sanskrit *kāryaṃ* as *bya ba cung zhig* (“a small matter”), thus adding *cung* (“small”).
- n.82 In this context we consider the English “dear” the most suitable rendering for bringing out the nuances of the Sanskrit vocative *bhoḥ*, which is a polite form of address among cultured persons, especially brahmins, but which takes on a pejorative note when it is used toward someone deemed inferior and lacking education. Thus, being an outcaste, King Triśaṅku is here reproached by the brahmin Puṣkarasārin for using a form of address that only those properly educated are entitled to use. In the Tibetan translation the Sanskrit *bhoḥ* has been rendered with the particle *kye*, often translated as “O” or “Hey!” though in Tibetan this form of address tends to be used toward someone higher than oneself.
- n.83 The Tibetan has rendered the Sanskrit *kulaśūlkam*, which literally means “family fee,” as *rin* (“price”).
- n.84 For the following stanzas we have followed the extant Sanskrit. In the Tibetan translation these verses have been rendered into prose, but they show several omissions and misinterpretations.

- n.85 The Tibetan lacks a rendering of these last two lines. To place a mustard seed on the tip of a hair is here used as a metaphor for trying to do the impossible.
- n.86 The Tibetan lacks a rendering of this line. This metaphor returns a few stanzas further on, again preceded by the admonition of soliciting the unsolicitable. It also occurs there in Dharmarakṣa's Chinese translation, while here in this verse another simile is given: "Do not solicit the unsolicitable, like sowing seeds in water!"
- n.87 The Tibetan has translated the Sanskrit *jugupsitaḥ sarvaloke kṛpāṇaḥ puruṣādhamāḥ* as *ro dang rigs dman pa gnyis ni 'jig rten thams cad la mi gtsang ba yin gyis* ("Both a corpse and a low-caste person are impure to the entire world"). To translate *kṛpāṇa* ("miserable one") as "corpse" is a stretch, but perhaps this rendering was influenced by the argument in Trīṣaṅku's response that a brahmin's corpse is as repulsive as anyone else's. Dharmarakṣa's Chinese translation agrees with the more straightforward interpretation we have followed here.
- n.88 The Tibetan lacks a rendering of this line.
- n.89 The Tibetan *byad dang ro langs kyi las* ("actions for spirits and zombies") seems to indicate that the underlying Sanskrit was *karmāṇi praitāni*, as suggested by Mukhopadhyaya (1954, p. 19, n. 2).
- n.90 The Degé and the Stok reading is *rig byed bzhi las*, but the Yongle and Kangxi reading *rigs byed bzhi las* is in agreement with the Sanskrit *caturvidhāḥ*. The Tibetan translation here lacks an equivalent for the Sanskrit *brāhmaṇeṣu* ("for brahmins"), so perhaps the variant reading *rig byed* ("[knowing] the Vedas") is the result of an attempt to remedy this. The Sanskrit *pātaka* ("downfall") has the connotation of "falling from one's caste," which in this case would mean losing the brahmin status. For more on these downfalls, one may consult the *Manusmṛti* (X 235; XI 54), as stated in an additional note to this edition by Mukhopadhyaya (1954, p. 223).
- n.91 The Tibetan has translated the Sanskrit *brahmaghnatā* (literally "brahmic killing") as *sdom pa'i tshogs ni 'jig pa ste* ("breaking one's set of vows"), apparently having understood the Sanskrit as referring to the vow of chastity (*brahmacarya*) in view of the preceding downfall.
- n.92 In an additional note to his edition, Mukhopadhyaya (1954, p. 223) has pointed out that this observance is referred in the *Manusmṛti* (XI 72, 105, 122).
- n.93 The Tibetan has translated the Sanskrit *aurasā* as *lus kyi stod* ("upper part of the body"), apparently from *uras* ("bosom"), but here the adjectival *aurasa*

means “own son,” with the connotation of “legitimate son,” as described in brahmanical law books such as the *Manusmṛti* (IX 166).

- n.94 The Tibetan has translated this sentence as “O inferior fellow, do you not see that you belong to this fourth caste?” The extant Sanskrit preserves the correct reading, because outcastes are considered to fall outside the *varṇa* system, below the category of śūdras. The two Chinese translations read in agreement with the Sanskrit.
- n.95 The Tibetan has translated this as “It is by you that this entire world is created, proclaiming that it is held that ‘We are his foremost sons’ ” (*‘dir khyed kyis ’jig rten thams cad sgrub par byed pa de las bdag cag skyes pa yin pas thu bo bdag cag yin*).
- n.96 We have followed the Tibetan reading *lag pa dang bcas pa* (“having hands”), which is also the reading in Dharmarakṣa’s Chinese translation. The extant Sanskrit reads *sanakhāḥ* (“having nails”).
- n.97 The following three verses have close parallels in the Pali *Vāseṭṭha Sutta* (Sn 608–11), as pointed out by Mukhopadhyaya in the additional notes in his subsequent study (1967, p. 77).
- n.98 For this verse we have followed the reading of the extant Sanskrit manuscripts, even though the word *jātiḥ* in the second line seems grammatically problematic: *yathā hi jātiṣv anyāsu liṅgaṃ jātiḥ prthak prthak | sāmānyaṃ kāraṇaṃ tatra kiṃ vā jātiṣu manyase*. Mukhopadhyaya (1954, p. 24) has tried to fix this in his edition by emending *jātiḥ* to *yonih*, and he appears to have done so on the basis of the Tibetan rendering of this verse: *de ltar rang gi bsod nams rigs / skyes pa bud med mtshan mas phye / rkang pa lag pa ’thun pa na / de la rigs su gang gis ’dod* (“When thus by one’s merit, clan, and male or female characteristics there is distinction, but the feet and hands are common, then why do you think in terms of castes?” It is clear, however, that this Tibetan rendering is marred by at least two misreadings of the Sanskrit, with *jātiṣv anyāsu* apparently having been read as *jātiḥ puṇyāsu* and *kāraṇaṃ* as *kara* (“hand”), so we cannot be certain that the second line of the verse in fact had the Sanskrit equivalent *yonih* for *bu med mtshan*. Unfortunately, neither Chinese translation can provide further clues here, since they both lack this set of verses. The wording of this particular verse seems to have been strained from the outset, since it is an adaptation of a verse that occurs prior to the preceding parallel verses in the *Vāseṭṭha Sutta* (Sn 607), in which *jātiṣu* in the first line refers to the different nonhuman animal species: *yathā etāsu jātiṣu liṅgaṃ jātimayaṃ puthu / evaṃ n’atthi manussesu liṅgaṃ jātimayaṃ puthu* (“While among these kinds of birth, the particular distinctive marks are there

at birth, there are no such particular distinctive marks there at birth among human beings”).

- n.99 We have followed the reading of the extant Sanskrit manuscripts: *dharmādhīpatyāḥ pravarā manuṣyāḥ*. In the Tibetan this entire line is rendered as *mi rnam la mchog tu gyur pa'i chos kyī bye brag ni med do* (“Among human beings there is no distinction in the Dharma being sovereign”). In Dharmarakṣa’s Chinese translation, however, there is no presence of negation; perhaps the Tibetan translators read *dharmādhīpatyāpravarā manuṣyāḥ*. On the basis of the Tibetan, Mukhopadhyaya (1954, p. 25) has emended the Sanskrit to *dharmādhīpatyaprabhavā manuṣyāḥ* (“Humans are distinguished by the sovereignty of the Dharma”), but in our opinion *pravarā* seems more appropriate here in view of the brahmin’s previous assertion that he is in the “preeminent caste” (*pravare varṇe*).
- n.100 The Tibetan reads *bram ze rnamṅang gcig yin te* (“brahmins are one”), thus seemingly in agreement with the reading of the extant Sanskrit manuscripts *brāhmaṇa ekajātya*. However, Dharmarakṣa’s Chinese translation reads, “When you say that Brahmā is of one body, then all his creatures are of one kind. When you speak of one substance, then we, too, are the same. Why is that? You said that Brahmā created the world and all its beings.” And Zhi Qian’s Chinese translation also reads “Brahmā” instead of “brahmins” at the beginning of this passage, which makes better sense. This seems to indicate that the original Sanskrit reading here is not *brāhmaṇa* but *brahmā*, which is the emended reading given by Mukhopadhyaya in his edition (1954 p. 25, n. 10).
- n.101 The extant Sanskrit lacks “eyes.”
- n.102 The extant Sanskrit lacks “dogs.”
- n.103 The Tibetan has translated this as “Therefore they are the same as brahmins” (*de lta bas na 'di dag bram ze rnamṅang 'dra zhing gcig pa yin no*).
- n.104 The Tibetan has “those bearing fruit” (*'bras bu dang ldan pa*).
- n.105 The Tibetan here reads *me tog dang* (“and in flowers”), but this phrase is then repeated later in the enumeration where the Sanskrit reads *puṣpataś ca*. In the following passages the Tibetan has *me tog tsam dang* where the extant Sanskrit manuscripts read *phalgutaś ca* (“and in sapwood”), which is an expression commonly used in the description of trees. We have adopted it here accordingly.

- n.106 The Tibetan translation adds “One discerns a marked difference between flowers that do not bear fruit” (*’bras bu med pa’i me tog rnams sna tshogs par rig par bya’o*).
- n.107 The Tibetan lacks mention of the syandana tree.
- n.108 The Tibetan has translated this twice as *a ma la* and as *skyu ru ra*.
- n.109 The Tibetan has transliterated this as *arushaka*.
- n.110 The extant Sanskrit lacks mention of the white water-lily (*kumuda*).
- n.111 Dharmarakṣa’s Chinese translation lacks the following section, up until the comparison of the man with four sons (1.159).
- n.112 In the Tibetan these lines are wrongly translated as “the mountains are his stomach, the earth his thighs and feet.” At the very end of the text these verses figure again (1.727), and there the Tibetan rendering is correct.
- n.113 In an additional note to his edition, Mukhopadhyaya (1954, pp. 225–26) provides several references to related passages in brahmanical literature: the *Ṛgveda* (X 90, the *Puruṣasūkta*), the *Vājasaneyisaṃhitā* (XXXI), the *Atharvaveda* (X 7.32–34, XIX 6), the *Muṇḍakopaniṣad* (II 1.4), and the *Bhagavadgītā* (XI 19).
- n.114 We have followed the reading of the Sanskrit manuscripts, *parīkṣasva tvam brāhmaṇa svalakṣaṇataḥ*, which in the Tibetan is rendered as *tshangs pa rang gi mtshan nyid ni de lta yin par rigs sam/kyod rang gis dpyod cig*, the Tibetan translators apparently having read *brāhmaṇa* as *brahmaṇa* and having translated *parīkṣasva* twice.
- n.115 For this sentence we have followed the Tibetan translation, which has also served as the basis for the emended Sanskrit reading in the edition of Mukhopadhyaya (1954, p. 28). The entire sentence is missing in the extant Sanskrit manuscripts, which instead begin with the argument on rebirth: “Gods go to brahminhood, kṣatriyas are yakṣas, vaiśyas are nāgas, and śūdras are asuras; if being born were in reality like this, if caste were like this, then how would there be any distinction whereby brahmins are brahmins, kṣatriyas are kṣatriyas, vaiśyas are vaiśyas, and śūdras are śūdras?” In Zhi Qian’s Chinese translation, the verses on Brahmā are followed by, “You brahmin, this teaching is a lie. The world is brought about by the karma of sentient beings. How could Brahmā create this thing?” This appears to provide a suitable link to the verses that follow.
- n.116 The extant Sanskrit manuscripts read *svakṛtena karmaṇā* (“by the deeds done by himself”), but a more suitable reading, *sukṛtena karmaṇā*, is suggested by

the Tibetan *dge ba'i las byas pas* ("by having done good deeds"), which we have followed here.

- n.117 We have followed the extant Sanskrit *tadvad tapaś cārṣam iha praśastam*. The Tibetan has translated this as "and hence can also become sages who practice austerities for pacification." It seems the Tibetan translators read *praśāntim* for *praśastam* and took the adjectival *ārṣam* as the subject, plural in number.
- n.118 Zhi Qian's Chinese translation lacks a rendering of the following verses.
- n.119 The Tibetan has *dbang po gnyis* ("two sense faculties"), whereas the extant Sanskrit reads *catuḥśravaṇa* ("four ears"), which we have followed here. The Tibetan has also omitted "many legs" in the next line.
- n.120 In the Tibetan these two lines are rendered as "By 'father,' 'mother,' 'brother,' and 'relative' one indicates family," and the extant Sanskrit manuscripts similarly read *mātā pitā bhrātā bandhuḥ* for the first line. We follow Mukhopadhyaya's emendation to *mātā bhastrā pituḥ putro yena jātaḥ sa eva saḥ*, which seems to be supported by Dharmarakṣa's Chinese translation. In a footnote in his edition, Mukhopadhyaya (1954, p. 30, n. 13) mentions that this first half of the verse is found in the *Harivaṃśa* (XXXII 1724) and the *Viṣṇupurāṇa* (IV 19.2), and in an additional note in his subsequent study (1967, p. 77), he provides further references to the *Matsyapurāṇa* (XLIX 12) and the Śakuntalā story in the *Mahābhārata* (I 74,109).
- n.121 The Tibetan has misread the vocative *brāhmaṇa* as the subject of the sentence: "Thus, in transmigration, there is no being brahmin."
- n.122 The Tibetan appears to have conflated these different questions starting with that on the inner self by rendering them as *nang gi zla ba'i dkyil 'khor khyod kyis bklaḡs sam* ("Have you studied the internal disk of the moon?").
- n.123 The extant Sanskrit lacks an equivalent for the Tibetan *byA ka ra Na rnam* ("grammars").
- n.124 The extant Sanskrit here adds *nyāya* ("logic"), but this does not have an equivalent in either the Tibetan translation or Dharmarakṣa's Chinese translation.
- n.125 We have here followed the Tibetan, which, like Dharmarakṣa's Chinese translation, lacks any reference to the evening time. The Nepalese Sanskrit manuscripts read *te tatra sāyam āsanahetoḥ prāntavāṭikāṃ prātar āsanahetoś ca grāmaṃ piṇḍāya praviśanti sma* ("There, they would come to the bordering

houses in the evening for a place to stay, and in the morning they would enter the village on alms round for food"). Another Sanskrit version, preserved in an old fragment from Central Asia (Karashima 2009, pp. 338–39), reads *te sāyaṇi ca sāyamāśarthaṃ prātaṇi ca prātaraśarthaṃ grāma piṇḍāyām avatarati* ("They descended to the village on alms round in the evening for the sake of the evening meal and in the morning for the sake of the morning meal").

- n.126 The Tibetan lacks mention of them being brahmins here, but Dharmarakṣa's Chinese translation reads like the extant Sanskrit versions, which we have followed.
- n.127 The Tibetan here adds "This is the cause, this is condition, whereby the vaiśya caste appeared in the world." This sentence, however, is present in neither the Nepalese Sanskrit manuscripts and the Central Asian Sanskrit fragment (Karashima 2009, p. 339) nor Dharmarakṣa's Chinese translation.
- n.128 The Tibetan here adds "This is the cause, this is condition, whereby the śūdra caste appeared in the world." This sentence, however, is present in neither the Nepalese Sanskrit manuscripts and the Central Asian Sanskrit fragment (Karashima 2009, p. 339) nor in Dharmarakṣa's Chinese translation.
- n.129 This passage presents a folk etymology for one of the Sanskrit terms for an outcaste, *mātāṅga*, which here appears to be etymologized as *mA taM gAs* ("Do not go there / to him"), or possibly as *mā taṅga* ("Do not stumble") (cf. BHSD s.v. *taṅgati*). As stated by Mukhopadhyaya (1954, p. 33, n. 9), the Nepalese Sanskrit manuscripts are quite defective here, which led him to reconstruct the Sanskrit according to the Tibetan text. We should note, however, that the Tibetan translation lacks mention of the "wheel hub" (*akṣo*) of the wagon, while we find this word both in the Nepalese Sanskrit manuscripts and in Dharmarakṣa's Chinese translation. It also occurs in the Central Asian Sanskrit fragment (Karashima 2009, p. 339), which reads, *abhū (sic) pūrvvaṃ brāhmaṇānyatarāyā vaddhyo ('nyatarasmimḥ mātāṅgarāṇyeyam (sic) vahyamānāyāṃ akṣo bhagno mahāṅga bhagnā mātāṅ[ga] (sic) bhagnā mātāṅga iti sā saṃjñā loke udupādi*. Unfortunately, this Sanskrit version shows several defective readings. Karashima (2009, p. 339, n. 13) notes that *vaddhyo* ("criminal") is probably a scribal error for *vaddhvāṃ*, which would be the locative singular of *vadhū* ("young wife"). In his subsequent study, Mukhopadhyaya (1967, p. 8) has translated this passage as follows: "A man (Śūdra?) abducted another's (Brāhmaṇa's?) wife and went to the forest. There his chariot was broken. He could not go back to society. The following injunction was given: *mā tvam gamah*, 'Don't you go (back to society)!' And he

was called Mātāṅgama or Mātāṅga (as untouchable).” For further considerations on this passage, see *ibid.*, pp. 65–66.

- n.130 We have followed the reading of the extant Sanskrit manuscripts, but in his subsequent study, Mukhopadhyaya (1967, p. 14) has proposed to emend Araṇemi to Āruṇi, which is the name of Śvetaketu’s father Uddālaka as mentioned, for instance, in the *Kauṣītaki Upaniṣad* (I 1). The Tibetan only has “Gautama” in this first instance, but in the next sentence it seems *araṇemi* is rendered as *mnyes byed* (“paying respect”), whereas in the related passage at the end of the text (1.731), the name is literally translated as *rtsib kyi mu khyud* (“rim of spokes”).
- n.131 We have followed Mukhopadhyaya’s emendation *paṅkti*, even though the reading of the extant Sanskrit manuscripts *pakṣi* appears to underlie the Tibetan *phyogs*. It is not clear which of the two would be more suitable here, given that there are no corresponding statements in brahmanical literature. For an extensive comparison of brahmanical sources, see Mukhopadhyaya 1967, pp. 9–18, 21–26.
- n.132 We have followed Mukhopadhyaya’s corrections of this passage as given in his subsequent study (1967, pp. 14–15).
- n.133 That is, it may be inferred that the many distinctions within the brahmin caste came into being at a later point, as is the case with the caste distinctions among the population at large. What might also be suggested here is that the brahmin should infer from this detailed description that King Triśaṅku is fully knowledgeable in all aspects of the brahmanical tradition.
- n.134 Here and in the following sentence we have followed the reading of the extant Sanskrit manuscripts, *daśadhā bhinnā*, which is supported by Zhi Qian’s translation and is the reading adopted by Mukhopadhyaya in an additional note (1967, p. 77). In both instances the Tibetan reads, “divided into twenty-two.”
- n.135 That is, despite the many divisions within the brahmin caste, they still consider themselves as belonging to one group and suitable for intermarriage.
- n.136 The Tibetan translation runs differently here, and it seems the translators read *praśānta* instead of *praśaṃsā* and *citta* instead of *vitta*: “For one who guards his ethical conduct and strives after intelligence, there is threefold happiness: a calm mind, steadfastness, and attaining the blissful states in the world beyond.” We have followed the Sanskrit reading, which is supported by the rendering in Dharmarakṣa’s Chinese translation.

- n.137 We have followed the extant Sanskrit reading *darśanaṃ sarvavedānāṃ*, even though the phrase seems somewhat unusual. The Tibetan properly has *lta ba* for *darśanaṃ* but lacks a rendering for *sarvavedānāṃ*, as is also the case in the Chinese translations. Mukhopadhyaya (1954, p. 39, n. 3) suggests the possibility of emending the Sanskrit to *damanaṃ sarvadevānāṃ*, presumably with *sarvadevānāṃ* then being taken with *svargavratapadāni*, but this would likewise be quite unusual.
- n.138 The following passage has not been properly preserved in any of the extant versions. It should present the names of eight wives of the Vedic seer Kaśyapa, all of whom are all sisters, being the daughters of the creator god Prajāpati Dakṣa, and all of whom are the mothers of the different classes of beings, who, in turn, are therefore all relatives. The Tibetan translation only contains the renderings of six of these sisters. The extant Sanskrit manuscripts omit the second name and read *pr̥thivī bhūtānāṃ mātā sarva-bījānāṃ marutāṃ* at the end of the list, despite the fact that Pr̥thivī and Marutā (or Marutvatī) are not wives of Kaśyapa according to brahmanical sources. In his subsequent study (1967, p. 19), Mukhopadhyaya has provided useful background information on this passage and pointed out that the original names are better preserved in Dharmarakṣa's Chinese translation (though several of its renderings are quite garbled). On the basis of Dharmarakṣa's renderings, Mukhopadhyaya has offered the following Sanskrit reconstruction (for which we have corrected the typos): *aditir devānāṃ, danur dānavānāṃ, ariṣṭā gandharvānāṃ, ilā rakṣasāṃ, surabhīḥ saurabheyānāṃ, vinatā suparṇānāṃ, kadrur nāgānāṃ, surasā sarpāṇāṃ, mahāmahaṃ kāśyapaṃ manasā vidanti* (or *vindanti*) *ṛṣayaḥ*. We have decided to adopt this reconstruction, since it is clear that by the time of the Tibetan translation this passage had become textually corrupt.
- n.139 The Tibetan omits these two sublineages.
- n.140 The Tibetan lacks a rendering of the Sanskrit *paurāṇaiḥ* ("of yore"), and the translators seem to have misread the Sanskrit *ekonapañcāśat* ("forty-nine") as "fifty-one."
- n.141 We have followed the reading of the Sanskrit manuscripts *na caiṣāṃ ūhāpohaḥ prajñāyate*, since this expression also occurs in the previous passage on the divisions in the transmission of the Vedas (1.181) (Mukhopadhyaya 1954, p. 37).
- n.142 We have followed the Sanskrit *prajāpater hi caikatve*. The Tibetan reads *skye dgu 'di gcig yin te* ("These beings are the same"), having omitted *-pater*.

- n.143 We have followed the Tibetan *dbang po sna tshogs de dag gis/ bya ba tha dad mthong bar bstan*, with which Dharmarakṣa's Chinese translation is more or less in agreement. The extant Sanskrit manuscripts read *sa cendriyāṇāṃ nānātvaṃ kriyāvādena dṛśyate*, which has been emended by Mukhopadhyaya (1954, p. 41) to *na cendriyāṇāṃ nānātvaṃ kriyābhedaś ca dṛśyate* ("There is no difference in faculties, and it is just a division of labor that is seen").
- n.144 We have followed the Sanskrit for this verse. The Tibetan reads *khyod ltar 'di dag rigs mchog ste// bram ze rgyal rigs de bzhin du// rje'u rigs dmangs rigs de dag la// tha snyad 'jug pa yod ma yin* ("According to you, these are of the highest caste, but the conventional ideas regarding the brahmin and kṣatriya castes, the vaiśya caste, and the śūdra caste do not apply." The translators seem to have read *saṃjñā na pravartate* where the extant Sanskrit has *samaṃ jñānaṃ pravartate*. A similar misreading is found in the Chinese translation by Dharmarakṣa, who seems to have read *saṃjñānaṃ pravartate*, without a negation. The extant Sanskrit reading seems to be the correct one, both metrically and in view of what follows.
- n.145 The extant Sanskrit manuscripts read *kapiñjalyā janitaḥ*, but metrically this falls one syllable short. In his edition, Mukhopadhyaya (1954, p. 42) has emended this to *kapiñjalādyā janito* on the basis of the Tibetan *ser skya la sogs skyes nas ni*, but the Tibetan rendering is problematic in having taken *kapiñjala* as synonymous with *kapila*. The correct name here is Kapiñjalāda, who is mentioned in a verse of Aśvaghoṣa's *Buddhacarita* (4.77, Toh 4156) as the son of sage Vasiṣṭha born from an outcaste woman named Akṣamālā. In an additional note to this edition, Mukhopadhyaya (1954, p. 228) refers to a line in the *Mahābhārata* in the Tanjore recension (XIII 21) that mentions the brahmic sage Kapiñjalāda as having been born from a *caṇḍālā* ("outcaste") woman (*kapiñjalāda brahmarṣiś caṇḍālyām udapadyata*).
- n.146 The extant Sanskrit reads "the Sāvitrī" instead of "this mantra," but the latter rendering is found in both the Tibetan and Zhi Qian's Chinese translation. At the beginning of this sentence, the Sanskrit adds *ṛddhiparihīnaḥ* ("completely deprived of his miraculous power"), but this is absent in the Tibetan and the Chinese translations.
- n.147 This is the most important mantra in the brahmanical tradition, the so-called Gāyatrī mantra, which is found in the *Rgveda* (3.62). It is directed toward Savitr, the personification of the sun's power, and it can be translated as follows: "Om. Earth, atmosphere, sky. Let us meditate on what is most exquisite of the vivifier, the brilliance of the god, which may direct our minds." For a full study on this mantra, see Haas 2023.

- n.148 The extant Sanskrit manuscripts are clearly corrupt here, and the Tibetan translation is also not without problems. The phrase *bram ze sngags 'dis* seems to be a rendering of the following sentence, *iyaṃ brāhmaṇānāṃ sāvitrī* ("This is the Sāvitrī of brahmins"), which is otherwise left unrendered in the Tibetan translation. This sentence occurs both in Zhi Qian's Chinese translation and in Dharmarakṣa's translation (where this entire passage is found toward the end of the text at 419a13 (https://cbetaonline.dila.edu.tw/en/T1301_001)). It seems to us that the second occurrence of *bram ze* in the Tibetan renders a misinterpreted vocative *brāhmaṇa*. Mukhopadhyaya's Sanskrit reconstruction (1954, p. 45) is therefore unreliable here.
- n.149 This mantra can be translated as follows: "Sharing in the god's most excellent food, we will bestow it." We have followed the reading of the extant Sanskrit manuscripts here, since Mukhopadhyaya's reconstruction (1954, p. 45) is problematic in its reliance on the Tibetan. In the Tibetan we find the transliteration *vaM nya ka a ta sA ka nya ar ta tha phra khri na*, apparently starting with *vayaṃ* and then followed by a rendering of the second line of the Sāvitrī of vaiśyas that follows. It seems this mistake was made because the actual line of the mantra was incorporated into the preceding description by rendering it as *dka' thub byas pas lhas zas mchog byin nas gnas shing sngags 'di blzas so* ("being given the most excellent food by a god due to his ardent practice, he uttered this mantra"). The extant Sanskrit manuscripts add another line, *sarvakāmaguṇopetaṃ sukhabhōjanam kṣatriyasya pradāsyāmaḥ* ("We will bestow the delightful food of a kṣatriya, which is endowed with all pleasurable qualities"), but this is absent in Zhi Qian's Chinese translation as well as in the Tibetan. In Zhi Qian's Chinese translation, which lacks any reference to Prajāpati ("lord of creatures"), this entire passage on the Sāvitrī of kṣatriyas that follows is fully transliterated, and on its basis it seems Mukhopadhyaya's reconstruction *hy ātmārāmas taporataḥ* should be replaced with simply *prītaḥ*. In the additional notes in his subsequent study (1967, p. 78), Mukhopadhyaya cites a verse from the *Ṛgveda* (V 82.1), from which the mantra here seems to be derived: *om tat savitur vṛṇīmahe vayaṃ devasya bhōjanam | śreṣṭhaṃ sarvadhātamaṃ turam bhagasya dhīmahi*.
- n.150 Tibetan has here translated *sāvitrī* as *dag byed kyi snags* ("purificatory mantra"), whereas in the earlier passage on the syllables and parts it was transliterated as *sa bya ti* and *sa byin tra* (1.221).
- n.151 This mantra can be translated as follows: "Om. The vaiśya maiden is brightly bedecked indeed. That maiden is then clever in wealth." The Tibetan

transliteration reads *oM tsin tra ma hid dhe be sha ka paM sha sha taM sha tra daM sha dam*.

- n.152 This mantra can be translated as follows: “Om. Lack of ardor, great ardor. May I live for a hundred years. May I see a hundred autumns.” The Tibetan transliteration reads *oM a ta pa pra ta pa dze me dha ha ma*. The transliteration in Zhi Qian’s Chinese translation is in agreement with the extant Sanskrit, except that it ends with an inexplicable *āmra* instead of *śaradām śatam*. In the additional notes to his edition, Mukhopadhyaya (1954, p. 228) cites a closely related line from the *Ṛgveda* (VII 66.16) and the *Vājasaneyisaṃhitā* (XXXVI 24): *paśyema śaradaḥ śatam jīvema śaradaḥ śatam*.
- n.153 In his edition, Mukhopadhyaya (1954, p. 46) here adds *bhūr bhuvaḥ svaḥ*, but this is absent in the Tibetan translation, in Zhi Qian’s Chinese translation, and in the Nepalese manuscript (NGMPP A 38-14).
- n.154 This mantra can be translated as follows: “Om. Sense pleasures are supreme to beings in the world. When they are not abandoned, they are obstacles to beings. Therefore you should all abandon sense pleasures. You will then surely attain the incomparable world of Brahmā.” In an additional note to his edition, Mukhopadhyaya (1954, p. 228) points out that the extant Sanskrit reading *teṣām prahāṇāya abhūtāntarāyāḥ* makes little sense and is moreover metrically defective. In the Tibetan, however, we find the second line transliterated as *de sha ma a pra ha na ca bhu bA* (= *dA* in the Urga Kangyur) *na ta ra ya*, on the basis of which the problematic reading of the extant Sanskrit manuscripts can be emended to *teṣām aprahāṇe bhūtāntarāyāḥ*, leaving out the *ca* in the Tibetan transliteration for the sake of meter.
- n.155 The Tibetan here reads *rgyu skar gyi dbang rnam*s (“the influences of lunar asterisms”), which indicates that the translators read *nakṣatravaśam* instead of *nakṣatravaṃśam*. The latter is undoubtedly the correct reading here. For an extensive discussion of *nakṣatras* in brahmanical sources, see Mukhopadhyaya 1967, pp. 28–48, 51–55.
- n.156 We have followed Mukhopadhyaya’s emendation *pañcadaśa* (“fifteen”), which is the number found in Dharmarakṣa’s Chinese translation and which seems to be the correct one, given that this is a small asterism of only one star. The extant Sanskrit manuscripts read *pañcatvāriṃśan* (“forty-five”), while the Tibetan translation has *sum cu rtsa lnga* (“thirty-five”). Zhi Qian’s Chinese translation does not properly list the number of muhūrtas in this description of the lunar asterisms.

- n.157 Following the additional note in the edition of Mukhopadhyaya (1954, p. 229), we have adopted the reading of the extant Sanskrit manuscript *śūlabhṛd* (“Spear Holder”), a name for Śiva. The Tibetan and Zhi Qian’s translation read “the sun,” whereas Dharmarakṣa seems to have read *śabda* in the Sanskrit.
- n.158 The Tibetan has *rgyas pa* (Vāsiṣṭha).
- n.159 The Tibetan here has “fifteen,” but the extant Sanskrit manuscripts and Dharmarakṣa’s Chinese translation read “forty-five.”
- n.160 The Tibetan and Zhi Qian’s translation have Bṛhaspati, but they also list this as the deity of Puṣya, the following asterism.
- n.161 The Tibetan reads *dbang byed*.
- n.162 The Tibetan here reads *rlung lha* (“wind god”).
- n.163 The Tibetan and Zhi Qian’s Chinese translation here seem to give “Nāga” (Tib. *sbrul*) as the lineage.
- n.164 We have followed an additional note in the edition of Mukhopadhyaya (1954, p. 229) that, according to the *Taittirīyasaṃhitā* and the *Taittirīyabrāhmaṇa*, the deity should be Bhaga here. The Tibetan *skal ldan* can be a rendering of this name. The extant Sanskrit manuscripts read *pitṛ-*.
- n.165 The Tibetan reads *khri* (“seat”).
- n.166 The Tibetan reads *rdo sbal kyi sha* (“tortoise meat”).
- n.167 The Tibetan reads *bya sna tshogs dang sred* (“various birds and millet”).
- n.168 The Tibet reads *pad ma’i snying po*.
- n.169 Instead of all these foods the Tibetan only reads *shing tog sna tshogs* (“various kinds of fruits”).
- n.170 The Tibetan reads *nyi ma* (“the sun”).
- n.171 The Tibetan reads *mon sran sde’u dang ’bras dang mar* (“mung lentils, rice, and ghee”).
- n.172 The Tibetan here reads *yid can gyi rgyud*, whereas in the previous asterism Kātyāyanīya was rendered as *nag pa ya na*.
- n.173 The Tibetan reads *rwa’i rten mgo* (“a head with[?] a horn”).

- n.174 The Tibetan reads *glang po che'i mgo dang sna* ("the head and trunk of an elephant").
- n.175 The Tibetan reads *phur bu* ("Br̥haspati").
- n.176 That is, it is thick in the middle and thin at both ends. The Tibetan reads *them skas* ("ladder" or "staircase").
- n.177 Following the Sanskrit. The Tibetan reads *'bras dang nas dang gro* ("rice, barley, and wheat").
- n.178 In the Tibetan it has nine stars, while in Dharmarakṣa's translation it has three. Zhi Qian's translation is in agreement with the Sanskrit.
- n.179 The Tibetan reads *dmangs rigs sdom pa can* ("the one bound to the śūdra caste"). Dharmarakṣa's Chinese translation agrees with the extant Sanskrit.
- n.180 The Tibetan reads *ba lang gi mjug ma bsgreng ba* ("a raised cow tail").
- n.181 In an additional note to his edition, Mukhopadhyaya (1954, p. 229) states that, in accordance with the *Taittirīyasaṃhitā*, the deity should be Viśvedeva (sic). The Tibetan has *rgyas pa*.
- n.182 Zhi Qian's Chinese translation has rendered this as "It has no food," as pointed out by Mukhopadhyaya (1954, p. 50).
- n.183 The Tibetan reads *rnga* ("a drum"). The Chinese translations are in agreement with the extant Sanskrit.
- n.184 The Tibetan reads *kha zas ni rgya sran dang sran chung ngo* ("It has horse gram and red lentils as its food").
- n.185 The Tibetan here again renders the Sanskrit *yavāgu* ("gruel") as *nas dang gro* ("barley and wheat").
- n.186 In the Degé Kangyur this is rendered as *rta ba* ("a horse"), whereas in the Narthang we read *ta ba* ("an iron pan"). Zhi Qian's Chinese translation is in agreement with the extant Sanskrit.
- n.187 The Tibetan reads *lus gi sha* ("sheep meat"), but both the Sanskrit and the Chinese translations only have "meat."
- n.188 In an additional note to his edition, Mukhopadhyaya (1954, p. 229) states that Ahirbudhnya should be Ajapād or Ajaikapād. The Tibetan, however, reads *klu dang gza' lag*, which is a rendering of Ahirbudhnya.

- n.189 The Tibetan reads *bal sran* (“wool lentils[?]”). Dharmarakṣa’s Chinese translation reads “cow meat.”
- n.190 In an additional note to his edition, Mukhopadhyaya (1954, p. 229) states that Aryaman should be Ahirbudhnya here. The Tibetan, however, reads *’phags pa*, which is a rendering of Aryaman.
- n.191 The Tibetan reads *rta ’gro ba* (“a horse’s movement”). Zhi Qian’s Chinese translation is in agreement with the extant Sanskrit.
- n.192 The Tibetan reads *dri za* (“Gandharva”), which is in agreement with the reading of the Asiatic Society of Bengal manuscript (one of the two Nepalese Sanskrit manuscripts included in Mukhopadhyaya’s edition) and Dharmarakṣa’s Chinese translation. In an additional note to his edition, Mukhopadhyaya (1954, p. 229) states that the Paris manuscript (the other Nepalese Sanskrit manuscript included in his edition) reading *aśvi-* (“Aśvi”) is the correct one.
- n.193 Tibetan reads *sa ga* (“Viśākhā”) for Śatabhiṣā.
- n.194 The Tibetan reads “the four of the eastern quarter, as well as Viśākhā, Anurādhā, and Svātī,” thus omitting Punarvasu.
- n.195 The extant Sanskrit manuscripts have “Aśleṣā” here, but in an additional note to his edition, Mukhopadhyaya (1954, p. 229) points out that Aśleṣā has already been mentioned and that it should therefore be Revatī here. In both the Tibetan translation and Dharmarakṣa’s Chinese translation we find Revatī in this list.
- n.196 The Chinese translations leave out Rāhu and Ketu in this list. In an additional note to his edition, Mukhopadhyaya (1954, pp. 229–30) explains that these two were counted as planets only at a later stage in Indian astronomy.
- n.197 The Tibetan here reads *rgyu skar ’jig rten du ’dzom pa bshad cing* (“as the asterisms are shown to come to the world”), apparently due to having left out *viparivartamāne* in the translation, which is part of a locative absolute construction with *loke*.
- n.198 The Tibetan reads *gdun zla tha chungs kyis* (“with the winter month of Māgha”). The extant Sanskrit manuscripts read *doṣaḥ*, which makes no sense here. In the additional notes to his 1967 study (p. 78), Mukhopadhyaya cites a relevant verse from the *Vedāṅgajyotiṣa* (verse 5): *māghaśuklaprapannasya pauṣakṣṇasamāpinaḥ yugasya pañcavarṣasya kālajñānam pracakṣyate*. According to

this verse the year begins at the start of the bright fortnight of Māgha, at the conclusion of the dark fortnight of Pauṣa.

- n.199 The Tibetan has taken this passage as solely consisting of questions, when in the Sanskrit it is interspersed with King Triśaṅku's answers.
- n.200 The Tibetan omits this question.
- n.201 The Tibetan here reads *nyi shu rtsa drug* ("twenty-six"), but further below it is rightly stated to be *brgya nyi shu*. In an additional note to his edition, Mukhopadhyaya (1954, p. 230) points out that in the *Abhidharmakośa* it is the other way round, with one tatṣaṇa being defined as consisting of one hundred twenty kṣaṇas.
- n.202 The Tibetan here only reads *drug* ("six").
- n.203 The Tibetan here only reads *gsum* ("three").
- n.204 The Tibetan here reads *drug cu rtsa dgu* ("sixty-nine").
- n.205 The Tibetan here reads *gcig* ("one"). According to the added statement in Zhi Qian's translation, this is in fact the measurement at noon.
- n.206 The Tibetan here reads *brgyad* ("eight").
- n.207 The extant Sanskrit manuscripts read *tārāvala*, but we have followed Mukhopadhyaya's emendation to *tārāvacara* on the basis of the Tibetan *skar ma rgyu ba*.
- n.208 The extant Sanskrit manuscripts here add ("then it is the muhūrta called Sānuka," but this is not mentioned in either the Tibetan or Chinese translations.
- n.209 The Tibetan here reads *sring mo* ("sister"), which is possibly a scribal error for *srin po* (*rākṣasa*).
- n.210 The Tibetan omits *kṣaṇa*.
- n.211 The Tibetan here again reads *drug* ("six").
- n.212 The Tibetan here rightly reads *sum cu*. One should note that according to the following passage on the derivation of time, a muhūrta can be calculated to consist of 7,680 lavas. In an additional note to his edition, Mukhopadhyaya (1954, p. 230) has therefore argued that this present paragraph must be a later interpolation, even though the definition given here is supported by the *Abhidharmakośa*. This entire passage is absent in the Chinese translations.

- n.213 The Tibetan omits to render “Śarapatha.”
- n.214 For a discussion of the following passages on the divisions of time, see Mukhopadhyaya 1967, pp. 48–50.
- n.215 The Tibetan has rendered the Sanskrit *dve palāśate* as *srang brgya* (“one hundred *srang*”), which is considered to be equal to about forty grams.
- n.216 In an additional note to his edition, Mukhopadhyaya (1954, p. 230) cites a similar set of definitions found in the *Suśrutasaṃhitā* (VI), and in another note at the end of his 1967 study (p. 78) he provides further citations from the *Harivaṃśa* (VII 3–4), *Viṣṇupurāṇa* (II 8.55), and *Manusmṛti* (I 64).
- n.217 The Degé reading *drug cu* is in agreement with the reading *ṣaṣṭi* (“sixty”) of the Asiatic Society of Bengal manuscript (one of the two Nepalese Sanskrit manuscripts included in Mukhopadhyaya’s edition), but the reading *catuṣṣaṣṭi* (“sixty-four”) of the Paris manuscript (the other Nepalese Sanskrit manuscript included in Mukhopadhyaya’s edition) is supported by the Narthang Kangyur reading, as pointed out by Mukhopadhyaya (1954, p. 230). In addition, we may add that the latter number is also attested in the Choné, Lhasa, Yongle, Lithang, and Kangxi Kangyurs.
- n.218 The following definitions can be compared with those given in *Abhidharmakośa* III 85–86, as pointed out by Mukhopadhyaya (1954, p. 230).
- n.219 In an additional note to his edition, Mukhopadhyaya (1954, p. 230) rightly states that the Sanskrit edition needs to be emended to *sapta gorajāṃsyekā likṣā* | *sapta likṣā ekā yūkā* | *sapta yūkā eko yavaḥ*.
- n.220 As stated in an additional note to the edition of Mukhopadhyaya (1954, p. 230), the reading *aṅguliparva* of the extant Sanskrit manuscripts should be adopted here. The Sanskrit manuscripts further add the sentence *triparvāṇy ekāṅguliḥ* (“Three digits make one finger”).
- n.221 The extant Sanskrit manuscripts here add *yojanasya pramāṇaṃ piṇḍitam* (“The measure of a yojana has thus been added up”).
- n.222 Following the Sanskrit *koṭīśatasahasrāṇi catuviṃśatiś caikonatrimśatkoṭīśahasrāṇi dvādaśa ca śatasahasrāṇi*. The Tibetan reads *bye ba phrag ’bum phrag nye shu rtsa bzhi dang / bye ba brgya stong phrag sum cu rtsa dgu*, which seems to make 24,390,000,000,000. Dharmarakṣa’s Chinese translation has 16,950,012,000. Following the measurements given just before, however, it should be 15,495,785,088,000.

- n.223 Based on the following calculations regarding the measurements for palas and liquids, it should be 21,176,820.
- n.224 We have followed Mukhopadhyaya's emendation on the basis of the number given in Dharmarakṣa's Chinese translation. The Tibetan here gives 84,407,280, whereas the extant Sanskrit manuscripts have 84,007,280.
- n.225 We have again followed Mukhopadhyaya's emendation on the basis of Dharmarakṣa's Chinese translation. The extant Sanskrit manuscripts have omitted the last 974,720, and the Tibetan here gives 2,033,974,720.
- n.226 The Tibetan here reads *zho gnyis* ("two karṣas").
- n.227 We have adopted the number preserved in the extant Sanskrit manuscripts (as emended by Mukhopadhyaya in his edition by adding *śata*). The Tibetan here gives 1,508,261,500, thus showing two obvious omissions. Both Chinese translations here read 1,282,261,530.
- n.228 In view of the Sanskrit *yuddhārthī*, the Lhasa reading '*thab mo du gnyer ba* is to be adopted over the Degé reading *thab mo du gnyer ba*.
- n.229 The Narthang reading *zas skom 'byung bar 'gyur ro* is in better agreement with the Sanskrit than the Degé reading *khro ba blun zhing longs spyod dang ldan par 'gyur ro*.
- n.230 The Tibetan has omitted the Sanskrit *utsāhavan* ("enthusiastic").
- n.231 The Tibetan has rendered the Sanskrit *mahātmā* as *mtshu che bar 'gyur ro* ("will have great power").
- n.232 The Tibetan reads *cho ga dang rig pa dang ldan* ("and possess prescriptions and knowledge"), thus lacking a rendering of *ābharāṇa* ("adornments") in the compound *ābharāṇavidhijñā*.
- n.233 The Tibetan lacks a rendering of *alpāyusko* ("having a short life").
- n.234 The Tibetan here reads *rig pa chung bar 'gyur ro* ("will have little knowledge").
- n.235 We have followed the Sanskrit *mūlika*. The Tibetan here has *phreng rgyud mkhan* ("proficient with the rosary"), which suggests that the translators had read *mālako*.
- n.236 The Tibetan lacks a rendering of the Sanskrit *gandharva*, which in this context must mean "musician."

- n.237 In view of the Sanskrit *sañcaya*, the Lhasa reading *gsos* is to be adopted over the reading *sogs* found in Degé and several other Kangyurs.
- n.238 The Tibetan reads *dpal dang ldan* (“will be prosperous”), so it seems the translators read *śrī* instead of *strī*. The following two lines are rendered as “having garlands and enjoyments, it will be full of bulls,” but the reading of the extant Sanskrit is confirmed by Dharmarakṣa’s Chinese translation.
- n.239 The Tibetan omits this line.
- n.240 The Tibetan has omitted an equivalent for the Sanskrit *krūrapuruṣā* (“cruel people”).
- n.241 The Tibetan has rendered this entire verse as *mi gzi brjid dang ldan la der phyis ni ’bru’i bcud thams cad nub par ’gyur ro* (“The people will be radiant, and afterward all the sap of the crops will disappear there”).
- n.242 The Tibetan has rendered the last two lines as *zhing skyes bu dang / bud med rmongs pas gang bar ’gyur ro* (“And it will be full of foolish men and women”).
- n.243 The Tibetan has rendered this as *bud med dang / skyes bu thams cad dpal dang ldan* (“Women and men will all be prosperous”).
- n.244 The Tibetan reads *mes tshig par ’gyur ro* (“it will burn with fire”), a misinterpretation of the Sanskrit *jvalantam*. Dharmarakṣa’s Chinese translation has the same misreading, whereas Zhi Qian’s translation is in agreement with the Sanskrit.
- n.245 The Tibetan omits this last line.
- n.246 This verse is absent in the Tibetan translation as well as in Zhi Qian’s Chinese translation.
- n.247 The Tibetan has rendered the Sanskrit *murkhāmānakāmaivivarjitā* as *rmongs pas bde ba spong bar ’gyur ro* (“fools will avoid pleasure”), but in view of the context the Sanskrit must be understood as *murkhā amānakāmaivivarjitā* (“fools who are not free from pride and sensual desire”).
- n.248 The Tibetan has rendered the Sanskrit *rāṣṭrāṇi* (“kingdoms”) as *rgyal po’i pho brang* (“royal palaces”).
- n.249 For the following, Mukhopadhyaya (1954, p. 231) refers to a similar discussion in chapter 15 of the *Bṛhatsaṃhitā*.

- n.250 The extant Sanskrit reads, “Ādrā is the asterism of kṣatriyas and brahmins. Punarvasu is the asterism of the people of Suparṇa. Puṣya is the asterism of all who live purely and of royal servants,” but this is probably an erroneous expansion, as noted by Mukhopadhyaya (1954, p. 231), who refers to a correct rendering of this passage on p. 79, line 13 of his edition, which supports the Tibetan reading adopted here. Mukhopadhyaya also notes that there is a parallel to this entire passage in chapter 15 of the *Bṛhatsaṃhitā*.
- n.251 In accordance with the Sanskrit *nāga*, the reading *klu* of the Yongle, Lithang, Kangxi, and Choné Kangyurs is adopted over the Degé reading *klung*.
- n.252 The Tibetan has translated the Sanskrit *gauḍika* as *shar phyogs kyi mi rnams* (“people of the east”), presumably in reference to the eastern location of the Gauda region, situated in present-day Bengal.
- n.253 This sentence is missing in the extant Sanskrit manuscripts.
- n.254 The Tibetan reads *pho nya rnams* (“messengers”), which suggests that the translators read *dūtakānām*, but the extant Sanskrit manuscripts have *dyūtakānām* (“gamblers”).
- n.255 The Tibetans reads *kau shi ka pa* (“Kauśikas”), but the reading of the extant Sanskrit manuscripts is *maulika*. The Chinese translators seem to have taken the Sanskrit term as referring to a medical practitioner who works with roots and herbs.
- n.256 The Tibetan reads *zhing pa bzang po rnams*, whereas the reading of extant Sanskrit manuscripts here is *bhadrāpadakarmaṇām bhadrakāyākānām ca*. In another passage on the connection between the asterisms and certain peoples (F.260.a, 1.364), the Tibetan reads *zhing bzang po rnams*, but there the extant Sanskrit has the reading *bharukacchānām*, of which the Tibetan must be an etymologized rendering, having interpreted the place name Bharukaccha as consisting of a Prakritic form of the Sanskrit *bhadra* (“good”) and *kaccha*, presumably “(watery) land.” The Chinese translations also suggest *bharukacchānām* as the underlying reading here. The extant Sanskrit reading here must be the result of scribal attempts at Sanskritizing the original reading *bharukacchānām*. One should note here that the Newari *bhāro*, derived from the Sanskrit *bhadra*, used to be a term for the landed nobility in the Kathmandu Valley.
- n.257 For the following, Mukhopadhyaya (1954, p. 231) refers to a similar discussion in chapter 23 of the *Bṛhatsaṃhitā*.

- n.258 The Tibetan renders this as “One should know that when Venus leads, it will rain incessantly,” which suggests that the translators misinterpreted the Sanskrit *saṃjanayati* as “one should know.”
- n.259 The Tibetan has Vaiśākha (*dpyid zla tha chung*s).
- n.260 The Tibetan has omitted the Sanskrit *jāyāpatikānām* (“wives and husbands”).
- n.261 The Tibetan has “eighty.”
- n.262 The extant Sanskrit reads *sukhino bhavanti* (“will go well”), but in view of the context and the Tibetan rendering *’jigs par ’gyur* (“will go to ruin”), this needs to be emended to *sukhino na bhavanti*.
- n.263 The Tibetan has “fifty-nine.”
- n.264 The Tibetan has “fifty-nine.”
- n.265 The Tibetan has “fifty.”
- n.266 The Tibetan has rendered the Sanskrit *rājānaś cātra chidrayuktā bhavanti* as *rgyal po dang skye bo rnam sngags par ’gyur te* (“Kings and people will be terrified”).
- n.267 The Sanskrit *mitrāṇi cātra dṛḍhāni bhavanti* needs to be emended to *patrāṇi cātra dṛḍhāni bhavanti* in view of the neuter case ending and the Tibetan rendering *lo ma rnam*s.
- n.268 The Tibetan has omitted the Sanskrit *kṛṣi-* (“agricultural”).
- n.269 The Tibetan has “sixty-four.”
- n.270 The Tibetan omits Proṣṭhapada.
- n.271 This entire passage on the start of the rainy season under Abhijit is missing in the Tibetan translation and in the Chinese translations.
- n.272 The Tibetan has “sixty-one.”
- n.273 The Tibetan reads *char cung* (“little rainfall”).
- n.274 The Tibetan has “twenty-nine.”
- n.275 This sentence is missing in the Tibetan.
- n.276 The Tibetan adds *nad chen pos ’chi ba mang zhing* (“There will be many deaths due to epidemic”), for which Dharmarakṣa’s Chinese translation has “Elephants and domestic animals die.”

- n.277 The Tibetan has “sixty.”
- n.278 The extant Sanskrit here adds *udvignāś ca dānapatayo bhavanti* (“and those who are charitable will be distressed”), which seems rather misplaced in this context.
- n.279 This sentence is omitted in the Tibetan and in Zhi Qian’s translation, but it is contained in Dharmarakṣa’s translation.
- n.280 The Sanskrit does not mention any “second” rains, but the Tibetan reads *gnyis su char phun sum tshogs*.
- n.281 The Tibetan has omitted the Sanskrit *bhaya* (“fear”).
- n.282 The Tibetan has rendered the Sanskrit *putrapautrāṇāṃ ca kalaho bhavati* as *bu dang bu mo rnam ’chi bar ’gyur* (“Sons and daughters will die”).
- n.283 The Tibetan reads *gser ’tshong ba rnam* (“gold traders”) instead of “maulikas and Atharvavedins,” and it omits the next sentence.
- n.284 The Tibetan omits this sentence.
- n.285 For the following, Mukhopadhyaya (1954, p. 231) refers to a similar discussion in chapter 98 of the *Bṛhatsaṃhitā*.
- n.286 We have followed the Tibetan translation and Mukhopadhyaya’s Sanskrit edition, but the extant Sanskrit manuscripts have a negation *na* in this line (“One should not wear new clothes”).
- n.287 The Sanskrit *navam kārayet* and the Tibetan rendering *gsar bya ba* (“one should make new”) can also be translated as “one should repair.”
- n.288 The Tibetan reads, “One should not wear adornments.”
- n.289 The extant Sanskrit manuscripts add *naṣṭaṃ viddhaṃ kṛtaṃ cāpi na tad astīti nirdiśet* (“One may foretell that there will be no loss or damage done”), but this is absent in both the Tibetan and the Chinese translations.
- n.290 We have followed Mukhopadhyaya’s emendation to *sarvaṃ varāṅgakam*. The extant Sanskrit manuscripts read *tathā sarvā varāṅganā* (“thus all women”), which also seems to underlie the Tibetan translation.
- n.291 The Tibetan and Zhi Qian’s Chinese translation do not have a negation in this sentence.
- n.292 For this line the Tibetan reads, “It rains for four days.”

- n.293 The Tibetan has rendered this as *pho nya btang ba* ("One should send off messengers").
- n.294 The Tibetan has rendered the Sanskrit *dīrghaśrotra* as *rna ba gsang* ("hidden ears").
- n.295 After this stanza, the extant Sanskrit manuscripts add another three lines: "One should anoint the king. One should plant what is wet (*praklinnāni*). One should buy all kinds of jewels, a servant, and ornaments. One should make immovable property. One should not create employment (?) (*prayuktaṃ na māpayet*).” These lines are not present in the Tibetan and Zhi Qian’s Chinese translation.
- n.296 The Tibetan and the Chinese translations read “gold,” whereas the extant Sanskrit manuscripts have *ratna*.
- n.297 We have followed the Tibetan in including this entire stanza, seemingly consisting of six lines, which is lacking in the extant Sanskrit manuscripts.
- n.298 The Tibetan reads *smad gsum* ("three lower ones").
- n.299 The Tibetan has *bcing ba* ("bondage"), which suggests that the translators read *baddhaṃ* instead of *viddham*.
- n.300 The Tibetan reads *stod gsum* ("the three upper ones").
- n.301 Both the Sanskrit and the Tibetan have a negation in this sentence, but this does not seem to make sense considering the harsh and negative nature of these asterisms.
- n.302 The Tibetan again reads *smad gsum* ("three lower ones").
- n.303 The extant Sanskrit manuscripts read *abhijin muhūrtasamastayogaḥ* (*-bhāgaḥ* in the Paris manuscript, one of the two Nepalese Sanskrit manuscripts included in Mukhopadhyaya’s edition) *pañcabhāgaḥ*. The Tibetan lacks a rendering for *pañcabhāga* and seems to have read *kṣetrika* as *kṣatriya*.
- n.304 The Tibetan omits this sentence.
- n.305 The Tibetan omits this sentence.
- n.306 The Tibetan has “Maghā” instead of “Puṣya” and refers to seventeen muhūrtas and thirteen muhūrtas, respectively.
- n.307 The Tibetan reads “six fingers.”

- n.308 The Tibetan specifies this asterism as Pūrvāṣāḍhā.
- n.309 The Tibetan specifies this asterism as Pūrvabhādrapadā.
- n.310 The Tibetan refers to sixteen muhūrtas and fourteen muhūrtas, respectively.
- n.311 The Tibetan reads “Pūrvāṣāḍhā on the new moon” and refers to fifteen muhūrtas for both day and night.
- n.312 The Tibetan reads “three fingers.”
- n.313 The Tibetan refers to thirteen muhūrtas and seventeen muhūrtas, respectively.
- n.314 The Tibetan reads “four fingers.”
- n.315 The Tibetan refers to thirteen muhūrtas and seventeen muhūrtas, respectively.
- n.316 The Tibetan has “five fingers.”
- n.317 The Tibetan refers to twelve muhūrtas and eighteen muhūrtas, respectively.
- n.318 The Tibetan reads “six fingers.”
- n.319 The Tibetan refers to thirteen muhūrtas and seventeen muhūrtas, respectively.
- n.320 The Tibetan reads “five fingers.”
- n.321 The Tibetan refers to fourteen muhūrtas and sixteen muhūrtas, respectively.
- n.322 The Tibetan reads “four fingers.”
- n.323 The Tibetan specifies this asterism as Pūrvāṣāḍhā.
- n.324 The Tibetan reads “Pūrvabhādrapadā” instead of “Uttarabhādrapadā,” and it refers to fifteen muhūrtas for both day and night.
- n.325 The Tibetan reads “three fingers.”
- n.326 The Tibetan reads “Pūrvāṣāḍhā” instead of “Phalgunī.”
- n.327 The Tibetan refers to sixteen muhūrtas and fourteen muhūrtas, respectively.
- n.328 The Tibetan reads “two fingers.”
- n.329 The Tibetan reads “Pūrvabhādrapadā” instead of “Uttarabhādrapadā.”

- n.330 The Tibetan refers to seventeen muhūrtas and thirteen muhūrtas, respectively.
- n.331 The Tibetan reads “two fingers.”
- n.332 The Tibetan reads “Jyeṣṭhā” instead of “Viśākhā.”
- n.333 The Tibetan reads “Puṣya” and “Pūrvāṣāḍhā,” respectively.
- n.334 The Tibetan refers to eighteen muhūrtas and twelve muhūrtas, respectively.
- n.335 The Tibetan reads “half a finger.”
- n.336 The Tibetan reads “Pūrvāṣāḍhā” instead of “Jyeṣṭhā.”
- n.337 The Tibetan reads *lo lnga lnga zhing zla ba re re lhag par 'gyur* (“Every five years an extra month is added”).
- n.338 We have followed Mukhopadhyaya’s emendation on the basis of the Tibetan translation. The extant Sanskrit manuscripts only read *ṣaṇmāsāt samudre udakaparināṇo bhavati* (“For six months there is a measure of water in the ocean”).
- n.339 The Tibetan has omitted the Sanskrit *samudrodaka* (“the water in the ocean”).
- n.340 The Tibetan omits “Śukra.”
- n.341 The extant Sanskrit manuscripts add Ketu, Dhūmaketu, and Rohitaketu.
- n.342 The Tibetan has rendered this as *'di rnams kyi gtso bo ni phur pu'o* (“Chief among them is Bṛhaspati”).
- n.343 The Tibetan here adds “Śravaṇā.”
- n.344 We have adopted the Tibetan *drug pa* (“sixth”) against the extant Sanskrit *saptamam* (“seventh”), since according to Mukhopadhyaya (1954, p. 105, n. 8) the Tibetan reading is supported by the *Bṛhatsaṃhitā*. The extant Sanskrit manuscripts read, “Abhijit, Śravaṇā, Dhaniṣṭhā, Śatabhiṣā, and the two Bhādrapadās—this is the sixth general circle. Revatī and Aśvinī—this is the seventh general circle.”
- n.345 In an additional note to his edition, Mukhopadhyaya (1954, pp. 231–32) points out that some of the names of the muhūrtas in the following section do not agree with the names listed earlier. Given that this section is moreover absent in the Chinese translations, he argues that this section must be a later interpolation to the text. For extensive citations of passages from

other texts containing the names of the muhūrtas, see Mukhopadhyaya's further notes at pp. 232–33.

- n.346 The Tibetan omits this enumeration.
- n.347 The Tibetan has “seventeen.”
- n.348 The Tibetan omits this sentence.
- n.349 The Tibetan has “thirteen.”
- n.350 The Tibetan reads “Āṣāḍha” (*dbyar gyi zla ba gnyis pa*).
- n.351 The Tibetan has “sixteen.”
- n.352 The Tibetan has “fourteen.”
- n.353 The extant Sanskrit adds *vāyavo*, with which this sentence translates as, “At midnight it is the perilous hour called Vāyava.” The Tibetan has *sgyu ma chen po* (“Mahāmāya”).
- n.354 The Tibetan has “fifteen.”
- n.355 The Tibetan has “fifteen.”
- n.356 The Tibetan has “Aśvayuja.”
- n.357 The Tibetan has “Aśvayuja” (*ston zla 'bring po*).
- n.358 The Tibetan has translated this as *dga' bral* (“Without Delight”).
- n.359 The extant Sanskrit adds *saṃyama*, with which the name could be rendered as “Continuum Restraint.”
- n.360 The Tibetan has rendered this as *nam langs pa na* (“At daybreak”).
- n.361 The Tibetan reads “Mārgaśīrṣa” (*dgun zla ra ba*).
- n.362 The Tibetan has translated this as *dga' bral* (“Without Delight”).
- n.363 The Tibetan has rendered this as *nam langs pa na* (“At daybreak”).
- n.364 The Tibetan reads “Pauṣa” instead of “Māgha.”
- n.365 The Tibetan has rendered this as *dga' byed* (“Gladdening”).
- n.366 The Tibetan has translated this as *dga' bral* (“Without Delight”).

- n.367 The Tibetan has rendered this as *rdul med* ("Free from Dust"), which suggests that the translators read *virajas*.
- n.368 The Tibetan has rendered this as *nam langs pa na* ("At daybreak").
- n.369 The Tibetan reads differently here: "As it is in the first month of the hot season, so it is in the first month of the rainy season. As it is in the fourth month of winter, so it is in Kārttika. As it is in Pauṣa, so it is in the first month of winter. As it is in Pauṣa, so it is in the second month of the hot season."
- n.370 The extant Sanskrit adds *muhūrtānām*, which would translate as "the course and movement of the muhūrtas of the asterisms."
- n.371 The Tibetan lacks "fourteenth."
- n.372 The exact meaning of this passage evades us, so our translation of it remains uncertain. The Tibetan rendering is as unclear to us as the extant Sanskrit.
- n.373 For the following, Mukhopadhyaya (1954, p. 233) refers to a similar discussion in chapter 32 of the *Bṛhatsaṃhitā*.
- n.374 The Tibetan has rendered this as *shin tu 'chi ba* ("Extreme Death").
- n.375 The Tibetan has rendered this as *tha dad pa'i rim pa* ("Distinct Succession").
- n.376 The Tibetan has rendered this as "the middle month of the hot season" (*dpyid zla 'bring po*) or Caitra.
- n.377 The Tibetan has rendered this as "the first month of the hot season" (*sos ka'i zla ba dang po*) or Phālguna.
- n.378 The Tibetan has rendered this as "the second month of the hot season" (*sos ka'i zla ba gnyis pa*) or Caitra.
- n.379 The Tibetan has rendered this as "in the month of Jyaiṣṭha" (*dbyar zla ra ba la*).
- n.380 The Tibetan has rendered this as "in the month of Āṣāḍha" (*dbyar zla 'bring po la*).
- n.381 We have followed Mukhopadhyaya's alternative reading of the extant Sanskrit manuscripts here as *ṛtur* (1954, p. 109, n. 7). This entire line is missing in the Tibetan translation.
- n.382 This line is also missing in the Tibetan translation.
- n.383 The Tibetan has rendered this as "the fourth month of winter" (*dgun gyi zla ba bzhi pa*).

- n.384 The Tibetan has “twenty-five days.”
- n.385 The Tibetan has “Phālguna” (*dpyid zla ra ba*).
- n.386 The Tibetan has rendered these two lines as *de dag ni sa g.yos pa'i dus ji tsam na smin pa yin par bstan to* (“It is taught that at the time of the earthquake, they are the result”).
- n.387 This line is missing in the Tibetan translation.
- n.388 This line is missing in the Tibetan translation.
- n.389 The Tibetan has rendered the Sanskrit *anāvāsā* as *mi bde ba mi 'byung ngo*, perhaps to be understood as “difficult and impossible.”
- n.390 The Tibetan has rendered the Sanskrit *daṃṣṭripālikāḥ* as *yul 'khor chas pa* (“those who have set off to kingdoms”).
- n.391 These two lines are placed at the beginning of the stanza in the Sanskrit and the Tibetan, but they interrupt the sentence there. We have therefore followed Zhi Qian’s Chinese translation in placing them at the end of the stanza.
- n.392 The extant Sanskrit manuscripts here add *tiryakvātaś caiva vāti kṛtaṃ naśyati śāśvataṃ | pathikāś copatapyanti māṣayācyopajīvikaḥ* (“There will be horizontal wind, deeds will be forever lost, and travelers will be in distress, as will those who subsist on asking for beans[?]”). These two lines are missing in both the Tibetan and the Chinese translations.
- n.393 These three professions are not attested in the available Sanskrit lexica. Probably the Sanskrit manuscripts are corrupt here. The text may have already been corrupt at the time of the Tibetan translation, which omits these two lines.
- n.394 We have followed the reading of the Tibetan and Chinese translations. The Sanskrit here has two different stanzas:
- “ ‘When the earth shakes under Citrā,
Artisans, craftsmen,
Maidens, and all jewels,
Along with the sowers of crops” ‘And the peoples of Vaṅga, Daśārṇa,
Kuru, and Idimāhiṣaka,
Will all undergo tribulations
Once shaken by that earthquake.”

- n.395 The Tibetan has *shan pa'i bdag po* ("the chiefs of murderers"), whereas the extant Sanskrit manuscripts read *abhyarthikamūṣika*, which we have followed here. While Mukhopadhyaya has opted for *abhyarthitamūṣika* in his edition, he has suggested an emendation to *apy arthikamūṣika* in an additional note (1954, p. 234).
- n.396 The Tibetan omits this line.
- n.397 The extant Sanskrit manuscripts lack the last four lines.
- n.398 The Tibetan reads *byi ba* ("rats"), whereas the extant Sanskrit reads *vṛṣabhā* ("bulls").
- n.399 The last two recurring lines are lacking in the extant Sanskrit and the Tibetan, but they occur in Zhi Qian's Chinese translation.
- n.400 We have followed the Degé reading *'jigs pa chen po 'byung*, which is in agreement with the reading of extant Sanskrit manuscripts *eteṣu mahābhayam*. In his edition, Mukhopadhyaya has emended the Sanskrit text to *mahā-vidyākarāś ca ye* ("who are great sources of knowledge") on the basis of the Narthang reading *rig pa chen pa 'byung zhing*.
- n.401 The Tibetan omits the last two lines.
- n.402 The Tibetan omits this line.
- n.403 The Tibetan has rendered the Sanskrit *mantrapāragāḥ* as *glu mkhan rnam* ("experts in song").
- n.404 The Tibetan omits "Yugandharas."
- n.405 The *Kiśaṭṭas* are not attested in the Sanskrit lexica. Mukhopadhyaya has emended the reading of the Sanskrit manuscripts *kiśaṭṭa* to *kuśaṇḍāḥ*, even though the former seems to underlie the Tibetan rendering—*gi Sa ta* in the Narthang Kangyur and *gi Si ta* in the Degé Kangyur.
- n.406 We have followed the reading of the extant Sanskrit manuscripts *tad eti yad anīpsitaṃ*, which in the Tibetan seems to have been rendered as *de dag gi bsaṃ pa 'grub bo*, thus lacking a negation. In an additional note to his edition, Mukhopadhyaya (1954, p. 234) has stated that the manuscript reading is in fact preferable over his emendation to *ye narā rājapūjitaḥ* in his edition. We have also left out the following sentence in his edition, since it is not found in the Tibetan.

- n.407 The reading *cakravākān* ("cakravāka birds") of the extant Sanskrit manuscripts seems out of context here. In view of the Tibetan *'khor lo gcig pa*, which suggests some sort of vehicle, the Sanskrit probably needs to be emended to *cakravāhān*.
- n.408 The Tibetan has omitted the Sanskrit *aurabhrikān* ("shepherds").
- n.409 The Tibetan adds "horses" (*rta rnams*).
- n.410 The Tibetan reads *mon gru* (Śatabhiṣā or Dhaniṣṭhā).
- n.411 The Tibetan omits the Śibis and Vatsas.
- n.412 We have followed the reading of the extant Sanskrit manuscripts *na hi tāṃś citragarbhāś ca ye ca* (emended to *na*) *cāñjanakā janāḥ*. The Tibetan rendering seems problematic here.
- n.413 In the additional notes in his 1967 study (pp. 78–79), Mukhopadhyaya cites several passages from the *Atharvavedapariśiṣṭa*, the *Jyotir nibandha*, and the *Agnipurāṇa* that are related to the following verses.
- n.414 The Tibetan here reads *me yis* ("by fire").
- n.415 We have followed Mukhopadhyaya's emendation of *kāṣṭhāni* to *rāṣṭrāni*, which he has provided in an additional notes in his 1967 study (p. 79), in reference to a related verse in *Atharvavedapariśiṣṭa*.
- n.416 We have followed the Tibetan *gnod pa 'byung bar 'gyur zhing*, since the extant Sanskrit *jayati* ("are victorious") does not seem make sense in this context of calamity.
- n.417 The Tibetan has "at night."
- n.418 The Tibetan has "at daybreak."
- n.419 For this phrase, the Tibetan has "farmers, children, and the elderly."
- n.420 We have followed the Sanskrit for these last four lines, even though they seem to be out of context here. The Tibetan translation is difficult to make sense of: *dman pa dang / dge ba dang dma' bar 'gyur ba rnams shes shing gang gis snga ma'i rang bzhin du gyur pa shes pa'i bram ze'i nyi mar gyur par blta'o*.
- n.421 The Tibetan lacks this sentence.
- n.422 We have followed the Tibetan *sran sngon gyi khur ba*, which we have understood as "lentil broth," though the Sanskrit here only reads *maṇḍa*

("cream" or "froth"). Zhi Qian's Chinese translation, however, similarly has "pulses."

- n.423 We have followed the reading *āḍityo devatā* of the extant Sanskrit manuscripts, which is supported by the rendering *de'i lha ni nyi ma yin pas* in the Tibetan. In an additional note to his edition, however, Mukhopadhyaya (1954, p. 235) proposes an emendation to *aditir devatā* on the basis of the passage on p. 47, line 6, of his edition.
- n.424 The Tibetan has rendered the Sanskrit *kṛsara* as *'bru dang til btags pa'i ri lu* ("a lump of ground grain and sesame").
- n.425 We have followed the reading *pañca-* of the extant Sanskrit manuscripts. The Tibetan has "seven days."
- n.426 This is not in agreement with the earlier passage, at the beginning of the astrological section, in which Bhaga is said to be the presiding deity of Pūrvaphalgunī, and Aryaman that of Uttaraphalgunī. The Tibetan here reads *klu* ("serpent" or "nāga").
- n.427 This is not in agreement with the earlier passage, at the beginning of the astrological section, in which Aryaman is said to be the presiding deity of Uttaraphalgunī, and Bhaga that of Pūrvaphalgunī. The Tibetan here reads *gshin rje* ("lord of death"), i.e., Yama.
- n.428 The Tibetan reads *dri za* ("Gandharva").
- n.429 The Tibetan reads *nas kyi ljang bu'i* ("of barley sprouts").
- n.430 The Degé Kangyur reads "twenty-eight," the Narthang Kangyur "twenty-two."
- n.431 The Tibetan has "twenty-one."
- n.432 The Tibetan reads *nyi ma* ("the sun").
- n.433 The Tibetan reads *dmangs rigs* ("śūdra" or "low caste").
- n.434 The Tibetan has omitted the Sanskrit *madya* ("liquor").
- n.435 In an additional note to his edition, Mukhopadhyaya (1954, p. 235) states that this should be "Viśvedeva."
- n.436 In an additional note to his edition, Mukhopadhyaya (1954, p. 235) states that this should be "Brahma" or "Brahmā" on the basis of the passage on p. 50, line 1, of his edition.

- n.437 These two verses on Abhijit are omitted in the Tibetan, as well as in the Chinese translations.
- n.438 The Tibetan reads *byug pa dang phreng ba* ("fragrances and garlands"), but Zhi Qian's Chinese translation also has "ghee."
- n.439 In an additional note to his edition, Mukhopadhyaya (1954, p. 235) states that this should be "Ajapād" or "Ajaikapād." The Tibetan omits this entire verse.
- n.440 The Tibetan has *khrooms stod* ("Pūrvabhādra[padā]").
- n.441 In an additional note to his edition, Mukhopadhyaya (1954, p. 235) states that this should be "Ahirbudhnya," which also seems to be what underlies the Tibetan *klu* ("serpent"). Metrically, however, this does not fit.
- n.442 The Tibetan has "twenty-eight days."
- n.443 In an additional note to his edition, Mukhopadhyaya (1954, p. 235) states that the Sanskrit should read "the Aśvinis," and he refers to an earlier passage in which the Paris manuscript (one of the two Nepalese Sanskrit manuscripts included in his edition) reads *aśvidaivatām* (1954, p. 51, n. 12). However, both manuscripts here have "Gandharva." The Tibetan reads *nyi ma* ("the sun").
- n.444 The Tibetan here reads *mar dang sran sngon* ("ghee and mung beans").
- n.445 In an additional note in his 1967 study, Mukhopadhyaya (p. 79) mentions that a similar discussion can be found in chapter 121 of the *Agnipurāṇa*.
- n.446 The Tibetan has "twenty days."
- n.447 The Tibetan has "three days."
- n.448 The Tibetan has "twelve days."
- n.449 The Tibetan has "twenty-nine days."
- n.450 The Degé Kangyur has "ten days," the Narthang Kangyur "fourteen days."
- n.451 The Tibetan has "twenty-six days."
- n.452 The Tibetan omits this clause.
- n.453 In the Tibetan translation it is stated that under all the asterisms from Uttarāṣāḍhā until Revatī one will be released after fourteen days.
- n.454 For the following, Mukhopadhyaya (1954, p. 235) refers to similar material in the *Jyotiṣakalpamadrūma*.

- n.455 The Tibetan has omitted the Sanskrit *snigdha* (“smooth”), and it has translated the Sanskrit *padmasamānavarnaḥ* as *sa dkar po’i kha dog* (“the color of white earth”).
- n.456 For this line, the Tibetan reads *de ni mchu pad ma ltar dmar ’gyur ro* (“she will have lips that are reddish like a pink lotus”).
- n.457 We have followed the reading of the extant Sanskrit manuscripts *nābheś ca madhye pratibimbakaṃ syāt*. The Tibetan here reads *zas dang skom mang du rnyed par ’gyur ro* (“she will obtain much food and drink”) and then adds another sentence that seems to be a mix of the previous line and the last line of the second to last verse of this section.
- n.458 The Tibetan has rendered the last two lines as *de ni khyim thab las ’phyo bar ’gyur zhig dka’ ba’i sdug bsngal thob bar ’gyur ro* (“She will be unhappy in married life and she will experience unbearable suffering”).
- n.459 The Tibetan has rendered the Sanskrit *śrutidhārinīm* as *khyim thab kyi brtul zhugs can* (“faithful to her husband”).
- n.460 In an additional note in his 1967 study, Mukhopadhyaya (p. 79) emends the reading *cibuke* to *cibau*, which we have followed.
- n.461 The extant Sanskrit manuscripts contain several additional verses in this section that are not found in either the Tibetan or the Chinese translations. See the edition of Mukhopadhyaya (1954), p. 130, n. 4; and p. 131, n. 7.
- n.462 The Tibetan has omitted the Sanskrit *nakṣatra-* (“under an asterism”). In an additional note, Mukhopadhyaya (1954, pp. 235–36) points out that the following section deals with the same subject matter as the section at p. 61 of his edition (n.18) but that the statements made are in fact quite different. In view of the absence of this section in both Chinese translations, it seems likely that the following was added at a later point during the transmission of the text.
- n.463 The Tibetan reads *rkun ma la dga’* (“likes to steal”), whereas the Sanskrit has *priyasāhasaḥ*.
- n.464 The Tibetan reads *pha rol ’jigs par byed* (“frightening to others”), whereas the Sanskrit has *paramajalpakāḥ*.
- n.465 The Tibetan has rendered this line as *khang po bzang po rnyed par ’gyur ro* (“and will obtain a fine house”).

- n.466 The Tibetan has rendered this line as *rtag tu bla ma la smod par 'gyur ro* ("and will continually slander the guru").
- n.467 The Tibetan has rendered the Sanskrit *'steyakarmā* as *'joms par 'gyur ro* ("will make conquest"), which suggests that the translators did not recognize the elided *a-*.
- n.468 The Tibetan reads *chu smad* ("Uttarāṣāḍhā").
- n.469 The Tibetan has rendered the Sanskrit *parivāḍī* as *byi rgyug pa* ("one who commits adultery").
- n.470 In an additional note in his 1967 study, Mukhopadhyaya (p. 79) proposes to emend the Sanskrit from *nānusūyakaḥ* to *nānasūyakaḥ*, which is the correct form, but this would translate as "not unenvious," which seems out of place in this positive characterization of a Revatī-born person. It seems to us that the authors of the text here understood *anusūyakaḥ* as "envious." The Tibetan reads *dga' bar 'gyur ro*, which suggests that the translators read something with *nand-*.
- n.471 The extant Sanskrit manuscripts add many more sections on astrology and prognostication here. See the edition of Mukhopadhyaya (1954), pp. 136–203.
- n.472 Zhi Qian's Chinese translation here adds "and no dowry is needed."
- n.473 Zhi Qian's Chinese translation lacks the following passages in which some of the earlier arguments are revisited, up until the passage that describes the brahmin pouring water to consecrate the matrimony (1.739).
- n.474 The extant Sanskrit manuscripts here add *brahmaṇaḥ* ("[the particular characteristic] of Brahṁā"), but this is absent in the Tibetan and seems to make less sense with what follows.
- n.475 We have followed the Tibetan *bde ba 'dod pas bslus nas*. In his edition, Mukhopadhyaya (1954, p. 206) has emended the clearly corrupt reading *aśvodana tena* of the extant Sanskrit manuscripts to *aśvastanās tena*, but this does not seem convincing to us.
- n.476 The Tibetan seems to have rendered the Sanskrit *kilāśī* twice: as *'brum bu* ("pox ridden") and as *sha bkra* ("vitiligo").
- n.477 The Tibetan and Dharmarakṣa's Chinese translation omit this sentence.
- n.478 We have followed the reading of the extant Sanskrit manuscripts (after *hṛṣṭacittāḥ*): *udakenāsau kanyakām anupradāsīd iyaṁ astu kanyakā prakṛtiḥ śārdūla-*

karṇasya bhāryā, with which the Tibetan translation agrees. For some reason, Mukhopadhyaya (1954, p. 208) understood this narrative passage as forming a stanza and sought to emend the text accordingly.

- n.479 The Tibetan lacks this sentence, but the extant Sanskrit *ugracitta āsīn mātaṅgarājāḥ* is supported by Dharmarakṣa's Chinese translation. Mukhopadhyaya (1954, p. 208) again presented the following sentence as forming a stanza, but in our opinion this narrative passage must all be in prose.
- n.480 Mukhopadhyaya (1954, p. 208) adopted the reading *āśrame* of the extant Sanskrit manuscripts, but this does not seem to make much sense here. We have followed the Tibetan *rang gi grong khyer du phyir log ste*, which is supported by Dharmarakṣa's Chinese translation.
- n.481 The extant Sanskrit manuscripts here add *kṣemaṃ subhikṣaṃ ca sadotsavādyam* ("[his kingdom,] which was peaceful, well provisioned, and always engaged in festivals and the like"), but this short description is not found either in the Tibetan or in the Chinese translations.
- n.482 The Tibetan rendering of the Sanskrit *pūrvakeṇa nivāseṇa* as *skye ba sngon gyi bag chags kyis* suggests that the Sanskrit *nivāsa* ("lifetime") was understood as having the same meaning as *vāsanā* ("karmic imprint"). We have stayed with the proper meaning of the Sanskrit *nivāsa*, which can have the added connotation of "living together," especially when it is prefixed with *saṃ*-.
- n.483 The Tibetan text here reads *chu nang nas skyes ci bzhin no* ("as what is born from within water"), but perhaps *nas* is to be emended to *chu*, which would make for the reading *chu skyes* ("water lily"). This would be in agreement with Dharmarakṣa's Chinese translation as well as the related verses found in other past life stories, such as in the *Mahāvastu* (II 98): *pūrve vā saṃnivāseṇa pratyutpanne hitena vā | sarvatāṃ jāyate premaṃ utpalaṃ vā yathodake*. The alternative reading of the extant Sanskrit manuscripts *candrasya kumude yathā* ("like [the love] of the moon for the water lily") seems to be a later scribal emendation.
- n.484 In the Tibetan, this sentence has been combined with the following one through a rendering of the Sanskrit *śabdāpayāmi* ("I call for") as *tshig tu ma yin par rtogs par bya zhing*, which is difficult to make sense of here.
- n.485 The Tibetan lacks a rendering of the Sanskrit *drutam* (swiftly), but we find it in Dharmarakṣa's Chinese translation.
- n.486 The extant Sanskrit manuscripts add *viśuddham* ("pure").

n.487 The Tibetan lacks this sentence.

n.488 With this sentence we have followed the Tibetan translation. The extant Sanskrit manuscripts only read *āttamanasas te bhikṣavo bhagavato bhāṣitam abhyānandan* ("Elated, the monks rejoiced at what the Blessed One had spoken"). Dharmarakṣa's Chinese translation reads, "Elated, the brahmin householders and the monks rejoiced at what the Blessed One had spoken," whereas Zhi Qian's translation reads, "Elated, King Prasenajit, the monks, nuns, devoted laymen, and devoted laywomen rejoiced at what the Blessed One had spoken."

b.

BIBLIOGRAPHY

· Tibetan Sources ·

stag rna'i rtogs pa brjod pa (*Śārdūlakarṇāvadāna*). Toh 358, Degé Kangyur vol. 76 (mdo sde, aH), folios 232.b–277.b.

stag rna'i rtogs pa brjod pa. bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 76, pp. 669–796.

stong chen mo rab tu 'joms pa (*Mahāsāhasrapramardanī*). Toh 558, Degé Kangyur vol. 90 (rgyud, pha), folios 63.a–87.b. English translation *Destroyer of the Great Trichiliocosm* 2016.

rig sngags kyi rgyal mo rma bya chen mo (*Mahāmāyūrīvidyārājñī*). Toh 559, Degé Kangyur vol. 90 (rgyud, pha), folios 87.b–117.a. English translation *The Queen of Incantations: The Great Peahen* 2023.

Arya SardulakarNa'i nang nas 'byung ba gza' dang rgyu skra gyi rang bzhin bshad pa. Toh 4321a, Degé Tengyur vol. 203 (mdo 'grel [bzo rig], ngo), folios 33.b–49.a.

Aśvaghoṣa. *sangs rgyas kyi spyod pa zhes bya ba'i snyan dngags chen po* (*Buddha-caritanāmamahākāvya*). Toh 4156, Degé Tengyur vol. 172 (spring yig, ge), folios 1.b–103.b.

Vasubandhu. *chos mngon pa'i mdzod kyi bshad pa* (*Abhidharmakośabhāṣya*). Degé Tengyur vol. 140 (mngon pa, ku), folios 26.a–258.a; vol. 141 (mngon pa, khu), folios 1.b–95.a.

Denkarma (*pho brang stod thang ldan dkar gyi chos kyi 'gyur ro cog gi dkar chag*). Toh 4364, Degé Tengyur vol. 206 (sna tshogs, jo), folios 294.b–310.a.

Phangthangma (*dkar chag 'phang thang ma*). Beijing: mi rigs dpe skrun khang, 2003.

· Other Sources ·

84000. *The Chapter on Going Forth* (<https://read.84000.co/translation/toh1-1.html>) (*Pravrajyāvastu*, *rab tu 'byung ba'i gzhi*, Toh 1, ch. 1). Translated by Robert Miller. Online publication. 84000: Translating the Words of the Buddha, 2018.

84000. *Destroyer of the Great Trichiliocosm* (<https://read.84000.co/translation/toh558.html>) (*Mahāsāhasrapramardanī*, *stong chen mo rab tu 'joms pa*, Toh 558). Translated by the Dharmachakra Translation Committee. Online publication. 84000: Translating the Words of the Buddha, 2016.

84000. *The Queen of Incantations: The Great Peahen* (<https://read.84000.co/translation/toh559.html>) (*Mahāmāyūrīvidyārājñī*, *rig sngags kyi rgyal mo rma bya chen mo*, Toh 559). Translated by the Dharmachakra Translation Committee. Online publication. 84000: Translating the Words of the Buddha, 2023.

Bronkhorst, Johannes. *How the Brahmins Won: From Alexander to the Guptas*. Leiden: Brill, 2016.

Burnouf, Eugène. *Introduction à l'histoire du buddhisme indien*. Paris: Maisonneuve, 1844.

Burnouf, Eugène. (2010). *Introduction to the History of Indian Buddhism*. Translated by Katia Buffetrille and Donald S. Lopez Jr. Chicago: University of Chicago Press, 2010.

Cowell, Edward B., and Robert Alexander Neil, eds. *The Divyāvadāna: A Collection of Early Buddhist Legends*. Cambridge: Cambridge University Press, 1886.

De Jong, Jan Willem. "Buddhism and the Equality of the Four Castes." *Acta Iranica* 28 (1988): 423–31.

Edgerton, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary*. 2 vols. New Haven: Yale University Press, 1953.

Eltischinger, Vincent. *Caste and Buddhist Philosophy: Continuity of Some Buddhist Arguments against the Realist Interpretation of Social Denominations*. Translated by Raynald Prévèreau. New Delhi: Motilal Banarsidass, 2012.

- Giebel, Rolf W., trans. "The Mātaṅga Sutra." In *Esoteric Texts*, 27–99. Moraga, CA: Bukkyō Dendō Kyōkai and BDK America, 2015.
- Haas, Dominik A. *Gāyatrī: Mantra and Mother of the Vedas*. Vienna: Austrian Academy of Sciences Press, 2023.
- Hiraoka, Satoshi. "Text Critical Remarks on the *Divyāvadāna* (2)." *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 13 (2010): 35–74.
- Joseph, Tony. *Early Indians: The Story of Our Ancestors and Where We Came From*. New Delhi: Juggernaut Books, 2018.
- Karashima, Seishi. "The Sanskrit Fragments Or.15010 in the Hoernle Collection." In *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments*, edited by Seishi Karashima and Klaus Wille, 2:1:335–550. Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2009.
- Karashima, Seishi, and Margarita I. Vorobyova-Desyatovskaya. "The *Avadāna* Anthology from Merv, Turkmenistan." In *Buddhist Manuscripts from Central Asia: The St. Petersburg Sanskrit Fragments*, edited by Seishi Karashima and Margarita I. Vorobyova-Desyatovskaya, 1:1:45–524. Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2015.
- Kotyk, Jeffrey. "Astrological Determinism in Indian Buddhism." *Journal of the International Association of Buddhist Studies* 41 (2018): 145–67.
- Miyazaka, Tensho et al. "The *Śārdūlakarṇāvadāna* from Central Asia." In *Buddhist Manuscripts from Central Asia: The St. Petersburg Sanskrit Fragments*, edited by Seishi Karashima and Margarita I. Vorobyova-Desyatovskaya, 1:1–84. Tokyo: The International Research Institute for Advanced Buddhology, Soka University, 2015.
- Mukhopadhyaya, Sujitkumar (1954). *The Śārdūlakarṇāvadāna*. Santiniketan: Visvabharati, 1954.
- Mukhopadhyaya, Sujitkumar (1960). *The Vajrasūcī of Aśvaghoṣa: A Study of the Sanskrit Text and Chinese Version*. Revised second edition. Santiniketan: Visvabharati, 1960.
- Mukhopadhyaya, Sujitkumar (1967). *A Critical Study of the Śārdūlakarṇāvadāna: From the Brāhmaṇic Literary Sources*. Visvabharati Annals, part 1; Humanities, vol. 12. Santiniketan: Visvabharati, 1967.
- Sharma, Sharmistha. *Astrological Lore in the Buddhist Śārdūlakarṇāvadāna*. Delhi: Eastern Book Linkers, 1992.

Silk, Jonathan. "Indian Buddhist Attitudes toward Outcastes." *Indo-Iranian Journal* 63 (2020): 128–87.

Strauch, Ingo. "The Evolution of the Buddhist *Rakṣā* Genre in the Light of New Evidence from Gandhāra: The **Manasvi-nāgarāja-sūtra* from the Bajaur Collection of Kharoṣṭhī Manuscripts." *Bulletin of the School of Oriental and African Studies* 77, no. 1 (2014): 63–84.

Zinkgräf, Willi. *Vom Divyāvadāna zur Avadāna-Kalpalatā: Ein Beitrag zur Geschichte eines Avadāna*. Inaugural Dissertation. Heidelberg: Carl Winter's Universitätsbuchhandlung, 1940.

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 Abhijit

byi bzhin

ཐི་བཞིན།

abhijit^{AS}

“Victorious.” The asterism of the star Vega in the constellation Lyra.

g.2 Abhijit

byi bzhin

འབྱི་མཚན།

abhijit ^{AS}

The name of a muhūrta.

g.3 Abhijita

mi 'pham

མི་འཕམ།

abhijita ^{AS}

“Victorious.” The name of a muhūrta.

g.4 Abhirāja

rjes su 'jug pa

རྗེས་སུ་འཇུག་པ།

abhirāja ^{AS}

The name of a people in northern India.

g.5 Abhisāra

lung par gnas pa

ལུང་པར་གནས་པ།

abhisāra ^{AS}

The name of a country just to the southwest of the Kashmir valley.

g.6 āḍhaka

a lang ka

ཨ་ལང་ཀ།

āḍhaka ^{AS}

A measure of weight roughly equivalent to three kilograms.

g.7 Aditi

—

—

aditi ^{AS}

The mother of gods (*deva*). According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

- g.8 Āgneya
me
 མེ།
āgneya ^{AS}
 The name of a muhūrta.
- g.9 Agni
me lha
 མེ་ལྷ།
agni ^{AS}
 The god of fire in the Vedic pantheon.
- g.10 Agnidatta
me sbyin
 མེ་སྤྱིན།
agnidatta ^{AS}
 “Given by Fire.” The name of a king who bestowed the district of Utkāṭa as a brahmic gift (*brahmadeya*) to the brahmin Puṣkarasārin.
- g.11 Agniveśya
ag ni be sha
 ཨག་ནི་བེ་ཤ།
agniveśya ^{AS}
 One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.
- g.12 Ahirbudhnya
klu dang gza’ lag · klu
 ལྷ་དང་གཙའ་ལག་ཀྱི་ལྷ།
ahirbudhnya ^{AS}
 The mythical “serpent of the deep” that, according to the brahmanical tradition, resides in the misty region at the bottom of the world.
- g.13 airborne dust particle
nyi zer gyi rdul
 ཉི་ཟེར་གྱི་རྩུལ།
vātāyanarajas ^{AS}

The smallest visible particle, seven of which make up one speck of dirt on a hare.

g.14 Ajitaśrībhaddra

a dzi ta shrI b+ha dra

ཨ་ཇི་ཏ་ཐྱི་བླ་བ་

ajitaśrībhaddra

Indian preceptor-monk and translator.

g.15 Ālambāyanīya

dmigs pa ya na

དམིགས་པ་ཡ་ན།

ālambāyanīya ^{AS}

The name of a family lineage.

g.16 Ānanda

kun dga'

ཀུན་དགའ།

ānanda ^{AS}

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.17 Ananta

mtha' med · mtha' yas

མཐའ་མེད། · མཐའ་ཡས།

ananta ^{AS}

The name of a muhūrta.

g.18 **Anapekṣa**

a na pa khra

ཨ་ན་པ་ཁ།

anapekṣa ^{AS}

One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.

g.19 **Anāthapiṇḍada's park**

mgon med zas sbyin gyi kun dga' ra ba

མགོན་མེད་ཟས་སྤྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadārāma ^{AS}

Definition from the 84000 Glossary of Terms:

This was an important early site for the Buddha's growing community.

Anāthapiṇḍada, a wealthy patron of the Buddha, purchased the park, located outside Śrāvastī, at great cost, purportedly covering the ground with gold, and donated it to the saṅgha. It was there that the Buddha spent several rainy seasons and gave discourses that were later recorded as sūtras. It was also the site for one of the first Buddhist monasteries. (*Provisional 84000 definition. New definition forthcoming.*)

g.20 **Āṇḍāyana**

kan tA ya na

ཀན་ཏཱ་ཡ་ན།

āṇḍāyana ^{AS}

One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.

g.21 **Andhra**

an dra

ཨ་ན་ང།

andhra ^{AS}

The name of a region along the southeast coast of the Indian subcontinent, roughly corresponding to the present-day state of Andhra Pradesh.

g.22 **Aṅga**

ang ga

ཨང་ག།

aṅga ^{AS}

The name of a region in the northeast of the Indian subcontinent, situated along the Ganges River just to the east of the Magadha region, covering the eastern part of the present-day state of Bihar.

g.23 **Aṅgāraka**

mig dmar

མིག་དམར།

aṅgāraka ^{AS}

“The Glowing One.” The planet Mars.

g.24 **aṇu**

rdul phran

རུལ་ཕྱན།

aṇu ^{AS}

A particle of matter or an “atom,” traditionally considered to be made up of seven of the finest particles (*paramāṇu*).

g.25 **Anurādhā**

lha mtshams

ལྷ་མཚམས།

anurādhā ^{AS}

“Propitious.” The asterism of the three stars at the head of the constellation Scorpio.

g.26 **Araṇemi Gautama**

rtsib kyi mu khyud · gau ta ma · mnyes byed gau ta ma

རྩིབ་ཀྱི་མུ་ཁྱུད། · གོ་ར་མ། · མཉེས་བྱེད་གོ་ར་མ།

araṇemigautama ^{AS}

The brahmin sage who is said to have received the Vedas from Indra Kauśika and then passed them on to Śvetaketu.

g.27 **Ārdrā**

lag

ལག།

ārdrā ^{AS}

"Moist." The asterism around the star Betelgeuse at the top left of the constellation Orion.

g.28 arhat

dgra bcom pa

དབྱ་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-hatavāt*), 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.29 Ariṣṭā

$$arist\bar{a}^{AS}$$

The mother of gandharvas. According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.30 Arjuna

srid sgrub

ཡོད་པར།

 $arjuna^{AS}$

The third and most prominent of the five Pāṇḍavas brothers whose long war with the Kauravas, their enemy relatives, is described in the epic narrative of the *Mahābhārata*. Renowned for his skill in arms, Arjuna is especially known from the episode of the *Bhagavad Gītā*, in which he is the main interlocutor of Kṛṣṇa, his charioteer. As the incarnation of the divine, Kṛṣṇa counsels Arjuna at the beginning of the great battle to fight his Kaurava kinsmen. The Ārjunāyanas, “those descended from Arjuna,” were a people situated in northern India in the region west of Mathura, now comprising the Rajput states of Bharatpur and Alwar, where they became dominant after the gradual decline of the Indo-Greeks around the middle of the first century BCE.

g.31 arka

arka

ཨ་རྒྱ།

arka ^{AS}

Calotropis gigantea. The crown flower, a perennial shrub with purplish flowers, is known for its intoxicating effect and is used in medicine and ritual.

g.32 Arka

arga · *marga*

ཨ་རྒྱ། · མ་རྒྱ།

arka ^{AS}

The name of a muhūrta.

g.33 Ārṣṭiṣeṇa

be ra brgyad pa · *a ra shi se na*

བེ་ར་བརྒྱད་པ། · ཨ་ར་ཤི་སེ་ན།

ārṣṭiṣeṇa ^{AS}

One of the sublineages connected with the Gautama lineage of the brahmanical tradition. A sublineage of the Sāmavedins.

g.34 Āruṇika

dgon pa

དགོན་པ།

āruṇika ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.35 Aryaman

'phags pa

འཕགས་པ།

aryaman ^{AS}

The name of a deity.

g.36 Āṣāḍha

dbyar zla 'bring po · *dbyar gyi zla ba gnyis pa*

དབྱར་རྒྱ་འབྲིང་པོ། · དབྱར་གྱི་རྒྱ་བ་གཉིས་པ།

āṣāḍha ^{AS} · *āṣāḍhā* ^{AS}

The fourth lunar month that falls within the period of June–July, when the full moon is in the Āṣāḍhā asterisms.

g.37

Āṣāḍhā

chu smad dang chu stod

ཅུ་སྐད་དང་ཅུ་སྟོད།

āṣāḍhā ^{AS}

Refers to the two asterisms Pūrvāṣāḍhā and Uttarāṣāḍhā.

g.38

ascetic

dge sbyong

དགེ་སྦྱོར།

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.39

Aśleṣā

skag

སྐག

aśleṣā ^{AS}

“Embracer.” The asterism of the five stars at the head of the constellation Hydra.

g.40

Aṣṭabhaginīya

sring mo brgyad kyi rgyud

སྒྲིང་མོ་བརྟམ་ལྔ་ཀྱི་རྒྱུད།

aṣṭabhaginīya ^{AS}

The name of a family lineage.

g.41

asura

lha ma yin

ལྷ་མ་ཡིན།

asura ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.42 aśvamedha

rta bsang

རྟ་བསང་།

aśvamedha ^{AS}

The Vedic ritual of horse sacrifice.

g.43 Aśvayuj

rta 'thab pa

རྟ་འཐབ་པ།

aśvayuj ^{AS} · *aśvayuja* ^{AS}

The asterism Aśvinī.

g.44 Aśvayuja

rta 'thab pa · *ston zla 'bring po*

རྟ་འཐབ་པ། · མེ་མོ་སྒྲ་འབྲིང་པོ།

aśvayuj ^{AS} · *aaśvayuja* ^{AS}

The seventh lunar month that falls within the period of September–October, when the full moon is in the Aśvinī asterism.

g.45 Aśvinī

tha skar

ཐ་སྐར།

aśvinī ^{AS}

“The Horsemen.” The asterism of two stars that form part of the constellation Aries.

g.46 Ātapāgni

me yis gdungs · *nyi mas gdungs* · *tsha bas gdungs pa*

མེ་ཡིས་གདུངས། . ཉིམས་གདུངས། . ཚ་བས་གདུངས་པ།

ātapāgni ^{AS}

“Kindling Fire.” The name of a muhūrta.

g.47 Atharvaveda

srid srung gi rig byed

མིད་སྤྱུང་གི་རིག་བྱེད།

atharvaveda ^{AS}

The fourth and last of the Vedas, the *Atharvaveda* mainly consists of hymns and spells that are used in domestic rituals, often for apotropaic and healing purposes.

g.48 Atharvaveda branch

srid srung gi sde

མིད་སྤྱུང་གི་སྡེ།

ātharvaṇika ^{AS}

The category of priests in the brahmanical tradition who specialize in the hymns and spells of the *Atharvaveda*.

g.49 Atharvavedic

srid srung gi rig byed

མིད་སྤྱུང་གི་རིག་བྱེད།

atharvana ^{AS}

Belonging to the ritual tradition of the *Atharvaveda*, which can involve the use of spells and sorcery to harm others.

g.50 Atharvavedin

srid srung ba

མིད་སྤྱུང་བ།

ātharvaṇika ^{AS}

See “Atharvaveda branch.”

g.51 atimuktaka

a ti mug ta ka

ཨ་ཏི་མུག་ཏ་ཀ།

atimuktaka ^{AS}

Bauhinia variegata. The orchid tree, also known as mountain ebony.

- g.52 **Atisamṛddhi**
mngon par 'phel ba
མངོན་པར་འཕེལ་བ།
atisamṛddhi ^{AS}
The name of a muhūrta.
- g.53 **Ativṛddhi**
—
—
ativṛddhi ^{AS}
“Extreme Increase,” one of four kings who support the earth.
- g.54 **Ātreya**
a dre ya
ཨ་རྩེ་ཡ།
ātreya ^{AS}
One of the sublineages connected with the Vātsya lineage of the brahmanical tradition.
- g.55 **Aupamanyava**
o ba man nya
ཨོ་བ་མན་ན།
aupamanyava ^{AS}
One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.
- g.56 **Aupamanyavīya**
yid nye
ཡིད་ནེ།
aupamanyavīya ^{AS}
The name of a family lineage.
- g.57 **auxiliary sciences**
yan lag
ཡན་ལག
aṅga ^{AS}

The six sciences that assist in the preservation of the Vedas and the performance of Vedic ritual: phonetics (*śikṣā*), prosody (*chandas*), grammar (*vyākaraṇa*), etymology (*nirukta*), ritual rules (*kalpa*), and astrology (*jyotiṣa*).

g.58 auxiliary sub-sciences

nye ba'i yan lag

ཉེབའི་ཡན་ལག

upāṅga ^{AS}

The four sciences that are supplementary to the auxiliary sciences of the Vedas: historical writings (*purāṇa*), logic (*nyāya*), exegesis (*mīmāṃsā*), and treatises on law (*dharmaśāstra*).

g.59 avadāna

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna ^{AS}

Definition from the 84000 Glossary of Terms:

One of the twelve types of the Buddha's teaching (*dvādaśāṅga*). In this sense, the Sanskrit word *avadāna* means “exceptional feat” or “magnificent deed,” but in the context of the twelve types of *buddhavadāna* the term came to refer to the narrative accounts of such deeds.

g.60 Avantī

a ban ti · sa bon 'di

ཨ་བན་ཏི། · ས་བོན་འདི།

avantī ^{AS}

The name of a region in central India, roughly corresponding with the present-day state of Madhya Pradesh and the southern part of Rajasthan.

g.61 Avayava

cha shas

ཇ་ཤས།

avayava ^{AS}

The name of a muhūrta.

g.62 Āyurveda

tshe'i rig byed

ཚེ་རིག་བྱེད།

āyurveda ^{AS}

The ancient Indian science of medicine.

g.63 Bāhlīka

ba lhi ba · pa h+ni ka · bi li kan pa

བ་ལྷི་བ། · བ་ལྷི་ཀ་ · བི་ལི་ཀན་པ།

bāhlīka ^{AS}

The name of the Bactrian people, who lived in the Balkh region of northern Afghanistan, north of the Hindu Kush. In later times the people from this region also settled in the Punjab region of the Indian subcontinent.

g.64 Bahujāta

mang po skyes

མང་པོ་སྟེས།

bahujāta ^{AS}

One of the sublineages connected with the Vātsya lineage of the brahmanical tradition.

g.65 Bala

stobs

སྟོབས།

bala ^{AS}

“Power.” The name of a muhūrta.

g.66 bali

gtor ma

གཏོར་མ།

bali ^{AS}

A portion of food that is ritually offered in order to satisfy and propitiate a specific deity or class of beings.

g.67 banyan

n+ya gro d+ha

ཉལ་གྲོ་ད་མ།

nyagrodha ^{AS}

Ficus indica. The Indian fig tree, also known as the banyan tree.

g.68 banyan sap

n+ya gro d+ha'i thang chu

ཉལ་གྲོད་ཀླུ་ཐང་ཅུ།

nyāgrodhakaṣāya ^{AS}

See “banyan.”

g.69 beauty spot

sme ba thig

སྐྱེ་བ་ཐིག

pratibimba ^{AS}

g.70 Bhadrakāra

bzang po sngags mkhan

བཟང་པོ་སྣགས་མཁན།

bhadrakāra ^{AS}

The inhabitants of the city of Bhadrakāra, also known as Śākala, which was the capital city of the Madra kingdom and which has been identified as present-day Sialkot in northern Punjab.

g.71 Bhādrapada

—

—

bhādrapada ^{AS}

The sixth lunar month, which falls within the period of August–September, when the full moon is in the Bhādrapadā asterisms.

g.72 Bhādrapadā

khums

ཁུམས།

bhādrapadā ^{AS}

Refers to the two asterisms Pūrvabhādrapadā and Uttarabhādrapadā.

g.73 Bhaga

skal ldan

སྐལ་ལྷན།

bhaga ^{AO}

The name of a deity.

g.74 Bhāṇḍāyana

man da ya na

མན་ད་ཡ་ན།

bhāṇḍāyana ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.75 Bharadvāja

ba ra dīwa dza · pa ra dīwa dza

བ་ར་དྲ་ཇ། · པ་ར་དྲ་ཇ།

bharadvāja ^{AS} · *bhāradvāja* ^{AS}

One of the sublineages connected with the Gautama lineage of the brahmanical tradition.

g.76 Bharaṇī

bra nye

བ་ཉེ།

bharaṇī ^{AS}

“Bearer.” The asterism of the main star in the constellation Aries.

g.77 Bhārgava

barga

བ་ར།

bhārgava ^{AS}

One of the sublineages connected with the Vātsyā lineage of the brahmanical tradition.

g.78 Bhārgavīya

barga’i rgyud

བ་ར་གཉི་རྒྱུད།

bhārgavīya ^{AS}

The name of a family lineage.

g.79 Bhargodeva

lha’i char · lha’i cha

ལྷ་འི་ཆ་ར། · ལྷ་འི་ཆ།

bhargodeva ^{AS}

“God of Splendor.” The name of a muhūrta.

g.80 Bharukaccha

zhing bzang · zhing las bzang po byed pa

ཞིང་བཟང་། · ཞིང་ལས་བཟང་པོ་བྱེད་པ།

bharukaccha ^{AS}

An ancient trade city on the west coast of the Indian subcontinent, presently known as Bharuch in the state of Gujarat.

g.81 bherī drum

rnga

རྒ།

bherī ^{AS}

A large double-headed drum made of metal.

g.82 bhikṣu

—

—

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.83 Bhīṣamāṇa

’gro ba

འགྲོ་བ།

bhīṣamāṇa ^{AS}

“Frightening.” The name of a muhūrta.

g.84 Bhojya

ma la pa

མ་ལ་པ།

bhojya ^{AS}

The name of a people in central India, whose kingdom, Bhoja, was situated in the Vidarbha region below the Vindhya mountain range.

g.85 bilious and hot fever

mkhris pa'i rims

མཁྲིས་པའི་རིམས།

pittatāpajvara ^{AS}

g.86 bilva

bil ba

བིལ་བ།

bilva ^{AS}

Aegle marmelos. The bel tree, also known as the Bengal quince.

g.87 birthmark

sme ba'i mtshan ma

སྤྲེ་བའི་མཚན་མ།

tilaka ^{AS}

g.88 black plum

dzam bu

ཇམ་བུ།

jambu ^{AS}

Syzygium cumini. The jamun tree.

g.89 blessed one

bcom ldan 'das

བཙེམ་ལྡན་འདས།

bhagavat ^{AS}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this 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 √*bhañj* (“to break”).

g.90 blink of the eye

mig 'byed 'dzums

མིག་འབྱེད་འཛུམས།

akṣinimeṣa ^{AS}

A measure of time consisting of half a lava.

g.91 blue water-lily

ud pa la

ལྷུང་པ་ལ།

utpala ^{AS}

g.92 boil

'brum bu

འབྲུམ་བུ།

gaṇḍa ^{AS}

g.93 bow

gzhu

གཞུ།

dhanu ^{AS}

A measure of length defined as being equal to four cubits.

g.94 Brahmā

bram ze

བླ་མ་ཟེ།

brahmā ^{AS}

The name of a muhūrta.

g.95 Brahmā

tshangs pa

ཚངས་པ།

brahmā ^{AS}

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.96 **Brahmasama**

bram ze dang mnyam pa

བྱམ་ཟེ་དང་མཉམ་པ།

brahmasama ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.97 **Brahmāvatīya**

tshangs pa dang ldan pa

ཚངས་པ་དང་ལྡན་པ།

brahmāvatīya ^{AS}

The name of a family lineage.

g.98 **brahmic gift**

bram ze de la byin

བྱམ་ཟེ་དེ་ལ་བྱིན།

brahmadeya ^{AS}

The endowment of land and its revenues to brahmins.

g.99 **brahmin**

bram ze

བྱམ་ཟེ།

brāhmaṇa ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.100 **Bṛhaspati**

phur bu

ཕུར་བུ།

br̥haspati ^{AS}

“The Large Lord.” The planet Jupiter.

g.101 **Budha**

gza’ lag pa

གཙུག་ལག་པ།

budha ^{AS}

“The Intelligent One.” The planet Mercury.

g.102 **bull-following progression**

khyu mchog gi ’jug pa

ཁྱུ་མཚོག་གི་འཇུག་པ།

ṛṣabhānusāriyoga ^{AS}

The progression of an asterism with the moon behind it.

g.103 **Caitra**

dpyid zla ’bring po · sos ka’i zla ba gnyis pa

དཔྱིད་ཟླ་འབྲིང་པོ། སོས་ཀའི་ཟླ་བ་གཉིས་པ།

caitra ^{AS}

The first lunar month, which falls within the period of March–April, when the full moon is in the Citra asterism.

g.104 **calf-following progression**

be’u’i ’jug pa

བེ་འུ་འི་འཇུག་པ།

vatsānusāriyoga ^{AS}

The progression of an asterism with the moon in front of it.

g.105 **campaka**

tsam pa ka

ཅམ་པ་ཀ།

campaka ^{AS}

Michelia champaka. The champak tree.

g.106 **candlenut**

star+ga

ལྷ་སྒྲིལ་

akṣoda ^{AS}

Aleurites triloba. The candlenut tree, also known as the Indian walnut.

g.107 Cārāyaṇīya

ra ma ya ni

ར་མ་ཡ་ནི།

cārāyaṇīya ^{AS}

A sublineage of the Sāmavedins.

g.108 caste

rigs

རིགས།

jāti ^{AS}

The Sanskrit *jāti* literally means “birth” but covers a range of meanings depending on the context. In general it denotes a “kind” or “sort” of something, and in describing the natural world it refers to different “species” of animals or plants, each born with specific distinguishing characteristics. In regard to the human world the term is used to broadly designate the tribe or ethnic group into which one is born. In a more restricted sense, the term *jāti* is used in the brahmanical caste system to refer to separate “castes,” whose members have fixed inborn characteristics by which they are placed within (or outside) one of the four larger caste categories known as *varṇa* (“color”).

g.109 caste categories

rigs

རིགས།

varṇa ^{AS}

The Sanskrit *varṇa* literally means “color” and in origin seems to have been used in reference to complexion and skin color. In the brahmanical caste system the term is used to classify human society into four main categories of caste: the priestly caste of brahmins, the warrior caste of kṣatriyas, the commoner caste of vaiśyas, and the servant caste of śūdras. Brahmins were historically the arbiters to decide which family group or “caste” (*jāti*) falls within which caste category. Outcastes were considered to fall outside and below this fourfold caste system.

- g.110 **Caturojā**
mthon po bzhi pa · bzhi mthon
མཐོན་པོ་བཞི་པ། བཞི་མཐོན།
caturojā ^{AS}
The name of a muhūrta.
- g.111 **Caturojas**
bzhi mthon
བཞི་མཐོན།
caturojas ^{AS}
“Having Four Vital Warmths.” The name of a muhūrta.
- g.112 **cemetery keeper**
dur bsrungs
དུར་བསྐྱུངས།
pukkaśa ^{AS}
An outcaste people consigned to clearing refuse and handling corpses.
- g.113 **Citrā**
nag pa
ནག་པ།
citrā ^{AS}
“Dazzling.” The asterism of the star Spica in the constellation Virgo.
- g.114 **citron**
pyi sor
ཕྱི་སོར།
bījapūraka ^{AS}
Citrus medica. The citron tree.
- g.115 **coconut**
na li ke ra
ན་ལི་ཀེ་ར།
nārikela ^{AS}
Cocos nucifera. The coconut tree.
- g.116 **constricted throat**

lkog nad

ལྷོག་ནད།

galagraha ^{AS}

g.117 contaminant

zag pa

ཟག་པ།

āsrava ^{AS}

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.118 cream of honey

sbrang rtsi

སྤྲང་རྩི།

madhumāṇḍa ^{AS}

g.119 cubit

khru

ཁྲ།

hasta ^{AS}

Definition from the 84000 Glossary of Terms:

A measure of length. One unit is the distance from the elbow to the tips of the fingers, about eighteen inches.

g.120 curd

zho

ཞོ།

dadhi ^{AS}

g.121 cycle of karma

—

—

karmacakra ^{AS}

g.122 cycle of zodiacs

—

—

mṛgacakra ^{AS}

g.123 dacoit

rkun ma

རྒྱལ་མ།

dasyu ^{AS}

A robber or bandit.

g.124 Daṇḍalagna

bdun tshad lag na

བདུན་ཚད་ལག་ན།

daṇḍalagna ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.125 Danu

—

—

danu ^{AS}

The mother of demons (*dānava*). According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.126 darbha grass

dUr ba

དུར་བ།

darbha ^{AS}

A grass used in ritual ceremonies, also known as kuśa grass.

g.127 Darbhakātyāyana

—
—
darbhakātyāyana ^{AS}

One of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.128 Darbhakātyāyanīya

dur ba'i rgyud

དུར་བའི་རྒྱུད།

darbhakātyāyanīya ^{AS}

The name of a family lineage.

g.129 Daśārṇa

—

—

daśārṇa ^{AS}

The name of an area in ancient Indian on the Dhasan River.

g.130 date

khardzu ra

ཁར་རྩ།

kharijūra ^{AS}

Phoenix silvestris. The silver date palm tree, also known as the Indian date.

g.131 defilement

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa ^{AS}

Definition from the 84000 Glossary of Terms:

A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for *saṃsāra*. It is often paired with its opposite, *vyavadāna*, meaning “purification.”

g.132 Dhaniṣṭhā

mon gru

མོན་གུ།

dhaniṣṭhā ^{AS}

“Most Wealthy.” The asterism of the four stars that constitute the constellation Delphinus.

g.133 **dhanuṣkārikā**

da tsu skar

དུ་སྐར།

dhanuṣkārikā ^{AS}

An unidentified tree.

g.134 **Dhānyāyana**

d+ha na ma dang dza ya ya na

ཏྲ་མ་ཤ་མ་དང་ཇ་ཡ་ཡ་ན།

dhānyāyana ^{AS}

One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.

g.135 **dhāraṇī**

gsungs

གསུངས།

dhāraṇī ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.136 **Dharma eye**

chos kyi mig

ཆོས་ཀྱི་མིག།

dharmacakṣus ^{AS}

The fourth of the five eyes, the five superior levels of vision experienced by realized beings, the other four being the physical eye (*māṃsacakṣus*), the divine eye (*divyacakṣus*), the wisdom eye (*prajñācakṣus*), and the buddha eye (*buddhacakṣus*).

g.137 Dhaumrāyaṇa

do mra ya na

དོམ་ཡ་ན།

dhaumrāyaṇa ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.138 Dhyānadrāhyāyaṇīya

nor rgyas kyi rgyud

ནོར་རྒྱལ་གྱི་རྒྱུད།

dhyānadrāhyāyaṇīya ^{AS}

The name of a family lineage.

g.139 difficult breathing

tsha ba

ཚ་བ།

śvāsa ^{AS}

g.140 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya ^{AS}

Fourth of the six perfections.

g.141 Dīrghakātyāyanīya

ring po'i rgyud

རིང་པོའི་རྒྱུད།

dīrghakātyāyanīya ^{AS}

The name of a family lineage.

g.142 disposition

rten

རྟེན།

āśraya ^{AS}

g.143 district town

lung pa'i sgo

ལུང་པའི་ཕྱོད།

dronamukha ^{AS}

A town situated in the foothills at the entrance of a valley, where it functions as the district headquarters of the surrounding villages.

g.144 Diti

nyis skyed

ཉིས་སྒྱེད།

diti ^{AS}

The name of a muhūrta.

g.145 doorkeeper

sgo srungs

སྒོ་སྤྱངས།

dauvārika ^{AS}

The Sanskrit *dauvārika* is also the name of a people mentioned in the *Mahābhārata* (II 52,18).

g.146 downfall

sdig pa

སྡིག་པ།

pātaka ^{AS}

A transgression whereby one loses one's caste status.

g.147 Dvaipāyana

byi ba ya na

བྱི་བ་ཡ་ན།

dvaipāyana ^{AS}

The name of a sage who was born on a small island (*dvīpa*) in the Ganges River and who became known as Vyāsa, the one who received and compiled the Vedas and the Purāṇas from Brahmā. According to Aśvaghoṣa's *Vajrasūcī* (v. 23), he was born from a woman of the fishermen caste (Kaivarta).

g.148 epics

bzhad gad

བཞད་གད།

itihāsa ^{AS}

The vast epic narratives of the *Mahābhārata* and the *Rāmāyaṇa*, which are sometimes considered to be a fifth Veda in the brahmanical tradition.

g.149 eraṇḍa

da pa

དཀ

eraṇḍa^{AS}

Ricinus communis. The castor oil plant.

g.150 exegesis of words

dpyod pa'i gtsug lag

དཔོན་པའི་གཙུག་ལག

padamīmāṃsā^{AS}

g.151 factors pertaining to awakening

byang chub kyi phyogs kyi chos rnam

བྱང་ཆུབ་ཀྱི་ཕྱགས་ཀྱི་ཆོས་རྣམས།

bodhipakṣa^{AS}

The thirty-seven factors that are conducive to awakening: the four foundations of mindfulness (*smṛtyupasthāna*), the four right strivings (*samyakpradhāna*), the four bases of miraculous power (*rddhipāda*), the five spiritual faculties (*indriya*), the five strengths (*bala*), the seven factors of awakening (*bodhyaṅga*), and the noble eightfold path (*āryāṣṭāṅgamārga*).

g.152 fifth Veda of the epics

bzhad gad zhes bya ba dang lnga pa

བཞད་གདེན་གྱི་པ་དང་ལྔ་པ།

itihāsapāñcama^{AS}

g.153 finger width

sor

སྟར།

aṅguli^{AS}

A measure of length defined as being equal to seven grains of barley.

g.154 five higher knowledges

mngon par shes pa lnga · shes lnga

མངོན་པར་ཤེས་པ་ལྔ། · ཤེས་ལྔ།

pañcābhijñā ^{AS}

Definition from the 84000 Glossary of Terms:

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.

(*Provisional 84000 definition. New definition forthcoming.*)

g.155 five states of rebirth

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati ^{AS}

These comprise the gods and humans in the higher realms of saṃsāra, and the animals, pretas, and hell beings in the lower realms.

g.156 formula

rig sngags

རིག་སྒྲགས།

vidyā ^{AS}

A mantra or set of words employed for either worldly or spiritual aims, such as casting a spell or providing support and protection.

g.157 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja ^{AS}

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, *'jig rten skyong ba*).

g.158 four truths of the noble ones

bden pa bzhi po

བདེན་པ་བཞི་པོ།

caturāryasatya ^{AS}

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.159 Gāndhārī

dri za

འི་ཟ།

gāndhārī ^{AS}

“The One from Gandhāra.” The name of a *vidyādevī*, a goddess invoked in sorcery.

g.160 gandharva

dri za

འི་ཟ།

gandharva ^{AS}

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.161 Gandharva

dri za

འི་ཟ།

gandharva ^{AS}

The name of a deity.

g.162 Ganges

gang gA

གང་ག།

gaṅgā ^{AS}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.163 Gardabha

bong bu

བོང་བུ།

gardabha ^{AS}

“Donkey.” The name of a muhūrta.

g.164 Garga

dga rgya

དག་རྒྱ།

garga ^{AS}

One of the sublineages connected with the Gautama lineage of the brahmanical tradition.

g.165 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa ^{AS}

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.166 Gaṇḍāyana

go na ya na

གོ་ན་ཡ་ན།

gauṇāyana ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.167 Gaurī

—

—

gaurī ^{AS}

“The Fair One.” The name of a *vidyādevī*, a goddess invoked in sorcery.

g.168 Gautama

gau ta ma

གོ་ཏ་མ།

gautama ^{AS}

The brahmin lineage that descends from the ancient sage Gotama.

g.169 Gautama

gau ta ma

གོ་ཏ་མ།

gautama ^{AS}

Siddhārtha Gautama is the name of the Buddha Śākyamuni used prior to his awakening, and it is the name used by those who were not his followers. Gautama is his family name and means “Descendant of Gotama,” Gotama meaning “Excellent Cow.”

g.170 Gautamīya

gau ta ma

གོ་ཏ་མ།

gautamīya ^{AS}

The name of a family lineage.

g.171 geomantic science

dn̄gos po brtag pa

དངོས་པོ་བརྟག་པ།

vāstuvīdyā ^{AS}

g.172 glossaries and ritual instructions
nges par sbyar ba'i brda · brda nges par sbyar ba
ངེས་པར་སྒྱུར་བའི་བརྒྱུད། · བརྒྱུད་ངེས་པར་སྒྱུར་བ།
nighaṇṭakaitābha ^{AS}

g.173 go forth
rab tu 'byung
རབ་ཏུ་འབྱུང་།
pra + √vraj ^{AS}
See “gone forth.”

g.174 gone forth
rab tu byung ba
རབ་ཏུ་བྱུང་བ།
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.175 gooseberry
a ma la · skyu ru ra
ཨ་མ་ལ། · སྐུ་རུ་ར།
āmalakī ^{AS}
Phyllanthus emblica. The Indian gooseberry tree.

g.176 gout
pha rol
ཕ་རོལ།
vātagaṇḍa ^{AS}

g.177 grain of barley
nas
ནས།
yava ^{AS}

A measure of length defined as being equal to seven lice.

g.178 grape

rgun 'brum

རྒྱུན་འབྲུམ།

mṛdvīka ^{AS}

Vitis vinifera. The common grape vine.

g.179 great holder of spells

rig sngags shes pa

རིག་སྒྲགས་ཤེས་པ།

mahāvidyādhariṇ ^{AS}

g.180 hand span

mtho

མཐོ།

vitasti ^{AS}

A measure of length defined as being equal to twelve finger widths, being the span between an extended thumb and little finger.

g.181 harītakī

a ru ra

ཨ་རུ་ར།

harītakī ^{AS}

Terminalia chebula. The black or chebulic myrobalan tree.

g.182 Hārītāyanīya

—

—

hārītāyanīya ^{AS}

The name of a family lineage.

g.183 Hastā

me bzhi

མེ་བཞི།

hastā ^{AS}

“Hand.” The asterism of the five stars that constitute the constellation Corvus.

g.184 Himālaya range

gangs can

གངས་ཅན།

haimavat ^{AS}

g.185 horse gram

rgya sran

རྒྱ་སྐྱ།

kulattha ^{AS}

g.186 householder

khyim bdag

ཁྱིམ་བདག

gr̥hapati ^{AS}

Definition from the 84000 Glossary of Terms:

The term is usually used for wealthy lay patrons of the Buddhist community.

It also refers to a subdivision of the vaiśya (mercantile) class of traditional Indian society, comprising businessmen, merchants, landowners, and so on.

g.187 Ṽā

—

—

iṭā ^{AS}

The mother of rākṣasas. According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.188 Indra

dbang po

དབང་པོ།

indra ^{AS}

Definition from the 84000 Glossary of Terms:

The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.189 Indra Kauśika

lha'i dbang po kau shi ka

ལྷའི་དབང་པོ་ཀོ་ཤི་ཀ

indrakauśika ^{AS}

“Indra who belongs to the Kuśika lineage.” An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the *Ṛgveda*, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage as their supporting deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others.

g.190 inner self

—

—

adhyātman ^{AS}

g.191 Iṣṭa

shu kar

ཤུ་ཀར།

iṣṭa ^{AS}

One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.

g.192 jackfruit

pa na sa

པ་ན་ས།

panasa ^{AS}

Artocarpus heterophyllus. The jackfruit tree.

g.193 Janasthāna

—

—

janasthāna ^{AS}

The name of a region in central India, situated in the basin of the Godāvarī River in the present-day state of Mahārāṣṭra.

g.194 Jātukarṇa

rgyal ba'i rna

རྒྱལ་བའི་རྒྱ།

jātukarṇa ^{AS}

One of the lineages within the Yajurveda branch of the brahmanical tradition.

g.195 Jātūkarṇya

bram ze rna can

བླ་མ་ཟེ་རྒྱ་ཅན།

jātūkarṇya ^{AS}

The name of a family lineage.

g.196 Jātukarṇya

dza tu karna

ཇ་ཏུ་ཀ་ར་།

jātukarṇya ^{AS}

One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.

g.197 Jetavana

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཅལ།

jetavana ^{AS}

Definition from the 84000 Glossary of Terms:

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

g.198 joint progression

zung lhan cig tu 'jug pa

ཟུང་ལྷན་ཅིག་ཏུ་འཇུག་པ།

yuganaddhayoga ^{AS}

The joint progression of an asterism with the moon, meaning that the moon neither trails behind the asterism nor precedes it.

g.199 Jyaiṣṭha

dbyar zla ra ba

དཔྱར་རྩ་ལ་བ།

jyaiṣṭha ^{AS}

The third lunar month that falls within the period of May–June, when the full moon is in the Jyeṣṭhā asterism.

g.200 Jyeṣṭhā

snron

སྤྲོན།

jyeṣṭhā ^{AS}

“Eldest.” The asterism of the reddish star Antares in the constellation Scorpio.

g.201 Kadru

—

—

kadru ^{AS}

The mother of nāgas. According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.202 kalā

dus tshod

དུས་ཚད།

kalā ^{AS}

A measure of time defined as consisting of sixteen kāṣṭhās. Thirty kalās make one nāḍikā, which means that the duration of one kalā is forty-eight seconds.

g.203 Kāleya-Maitrāyaṇīya

byams pa mang du

བྱམས་པ་མང་དུ།

kāleyamaitrāyaṇīya ^{AS}

The name of a Vedic school.

g.204 Kālī

nag

ནག

kālī ^{AS}

The mother of the sage Dvaipāyana.

g.205 Kalinga

ka ling ka

ཀ་ལིང་ཀ

kalinga ^{AS}

The name of a country along the eastern coast of the Indian subcontinent, roughly corresponding to the present-day state of Orissa.

g.206 Kaṇima

yid sdud

ཡིད་སྡུད།

kaṇima ^{AS}

One of the lineages within the Yajurveda branch of the brahmanical tradition.

g.207 Kapilā

ser skya ma

སེར་སྐྱ་མ།

kapilā ^{AS}

The wife of the sage Vasu, who first spoke the famous Sāvitṛī or Gāyatrī mantra.

g.208 Kapiñjalāda

ser skya la sogs

སེར་སྐྱ་ལ་སོགས།

kapiñjalāda ^{AS}

“One who eats francolins.” The name of a sage begotten by the sage Vasiṣṭha with an outcaste woman named Akṣamālā, as stated in Aśvaghoṣa’s *Buddhacarita* (4.77, Toh 4156).

g.209 Kāpiñjaleya

ka pi tsa li ya

ཀ་པི་ཙ་ལི་ཡ།

kāpiñjaleya ^{AS}

A sublineage of the Sāmavedins.

g.210 Kāpiṣṭhalāyana

ka pi sta la ya na

ཀཔི་སྤྲུ་ལ་ཡ་ན།

kāpiṣṭhalāyana ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.211 karañja

sar+dza ka

སར་ཇ་ཀ

karañja ^{AS}

Pongamia glabra. The pongam tree, also known as the Indian beech.

g.212 Karīti

zlos gar mkhan

ཚྲོས་གར་མཁན།

karīti ^{AS}

The name of a people in ancient India. The Tibetan rendering means “theatre performers.”

g.213 karṇikāra

kar ni ka

ཀར་ནི་ཀ

karṇikāra ^{AS}

Pterospermum acerifolium. The bayur tree.

g.214 karṣa

zho

ཞོ།

karṣa ^{AS}

A gold coin whose weight is equal to sixteen māṣakas or one hundred ninety-two grains of barley.

g.215 Kārttika

ston zla tha chungs · *ston tha chungs*

སྟོན་ཐཱ་ཐ་ཆུང་ས། ་ སྟོན་ཐ་ཆུང་ས།

kārttika ^{AS}

The eighth lunar month that falls within the period of October–November, when the full moon is in the Kṛttikā asterism.

g.216 kāṣṭhā

mchog dka'

མཚེག་དཀའ།

kāṣṭhā ^{AS}

A measure of time defined as consisting of eight lavas. Sixteen kāṣṭhās make one kalā, which means that the duration of one kāṣṭhā is three seconds.

g.217 Kāśyapa

'od srung · *sred da ldan*

འོད་སྤྱང་། ་ སྤེད་དཀྱའ།

kāśyapa ^{AS}

The brahmin lineage that descends from the sage Kaśyapa.

g.218 Kaśyapa

'od srung

འོད་སྤྱང་།

kaśyapa ^{AS}

One of the seven principal sages in the brahmanical tradition.

g.219 Katha

ka tha

ཀ་ཐ།

kathā ^{AS}

One of the lineages within the Yajurveda branch of the brahmanical tradition.

g.220 Kātyāyana

ka na ya na

ཀ་ན་ཡ་ན།

kātyāyana ^{AS}

One of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.221 Kātyāyana

ka ta ya na

ཀཏཾཡཱན།

kātyāyana ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.222 Kātyāyanīya

yid can gyi rgyud · nag pa ya na · kA tyA ya na

ཡིད་ཅན་གྱི་རྒྱུད། · ནག་པ་ཡ་ན། · ཀཏཾཡཱན།

kātyāyanīya ^{AS}

The name of a family lineage.

g.223 Kauṇḍinyāyanīya

kauN+Di n+ya

ཀོཊིན།

kauṇḍinyāyanīya ^{AS}

The name of a family lineage.

g.224 Kauśala

ko sa la

ཀོས་ལ།

kauśala ^{AS}

The name of a country in the north of the Indian subcontinent, it covered the area north of the city of Ayodhya in the present-day state of Uttar Pradesh. Also spelled Kośala.

g.225 Kauśika

kau shi ka

ཀོཤིཀ།

kauśika ^{AS}

The brahmin lineage that descends from the ancient sage Kuśika.

g.226 Kauthubha

gau ta ma

གོཏཾམ།

kauthubha ^{AS}

A sublineage of the Sāmavedins.

g.227 Kauthuma

kau thu ma

ཀོ་ཐུ་མ།

kauthuma ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition and one of the sublineages connected with the Gautama lineage.

g.228 Kautsa

kod sa · kau sa

ཀོད་ས། · ཀོ་ས།

kautsa ^{AS} · *kautsya* ^{AS}

The brahmin lineage that descends from the sage Kutsa.

g.229 Kekaya

ke ka yan pa

ཀེ་ཀ་ཡན་པ།

kekaya ^{AS}

The name of a people in northern India who were located around the Jhelum River in the Punjab.

g.230 Ketu

mjug rings

མཇུག་རིང་ས།

ketu ^{AS}

“The Tail.” The celestial body personified as a serpent demon’s tail, which, according to ancient Indian astronomical conceptions, was responsible for lunar eclipses.

g.231 khadira

seng ldeng

སེང་ལྷེང་།

khadira ^{AS}

Acacia catechu. The cutch tree.

g.232 Khalvavāhana

sha ka ya na

མཁའ་བཅའ་

khalvavāhana ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.233 khaṭvāṅga staff

kha TwAM ga

ཁ་ཏྲ་བ་

khaṭvāṅga ^{AS}

A staff with a skull on top, it is said to resemble the foot of a bedstead (*khaṭu*). It is carried to indicate that one stands outside of society.

g.234 khichri

ri lu

རི་ལུ་

kṛsara ^{AS}

A dish of rice and pulses cooked together.

g.235 kinnara

mi'am ci

མི་འམ་ཅི་

kinnara ^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.236 kiṇva

—

—

kiṇva ^{AS}

A fermenting agent used in producing liquor.

g.237 Kiśaṭṭa

gi shi ta

ཀི་ཤཱ་ཏ།

kiśaṭṭa ^{AS}

The name of a people in ancient India, possibly the same people as the Kisaṣṭas or Kisadyas mentioned in the *Vāyupurāṇa* (XLV 110).

g.238 kovidāra

'o bo da ra

འོ་བོ་ད་ར།

kovidāra ^{AS}

Bauhinia variegata. The orchid tree, also known as mountain ebony.

g.239 Kratu

mchod sbyin

མཚོད་སྤྱིན།

kratu ^{AS}

One of the seven principal sages in the brahmanical tradition. According to *The Exemplary Tale of Śārdūlakarṇa*, he is the putative head of the Atharvaveda branch of the brahmanical tradition.

g.240 krośa

rgyang grags

རྒྱང་གྲགས།

krośa ^{AS}

A measure of distance defined as being equal to one thousand bows, presumably about 1.8 kilometers. It is considered to be the distance a voice can reach in “calling” (*krośa*). In the *Abhidharmakośa* (III 87), Vasubandhu defines a krośa as consisting of five hundreds bows, and he comments that it is the minimum distance at which a hermitage should be situated from the nearest village.

g.241 Kṛttikā

smin drug

སྤྲིན་རྩྭ།

kṛttikā ^{AS}

“Scalpel.” The asterism of the seven stars that form the Pleiades in the constellation Taurus.

g.242 kṣaṇa

skad cig ma

སྐད་ཅིག་མ།

kṣaṇa ^{AS}

A measure of time defined as consisting of one hundred twenty tatksaṇas. Sixty kṣaṇas make one lava (defined as a thirtieth part of a muhūrta), which means that the duration of one kṣaṇa is 1.6 seconds. In the *Abhidharmakośa* (III 88), Vasubandhu defines the terms *kṣaṇa* and *tatkṣaṇa* inversely, stating that one hundred twenty kṣaṇas make one tatksaṇa.

g.243 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya ^{AS}

A member of the warrior and royal caste, the second highest caste category in the caste system as conceived by the brahmanical tradition.

g.244 Kuru

ku ru

ཀུ་རུ།

kuru ^{AS}

The name of a region in the north of the Indian subcontinent, situated among the plains of the Yamunā River to the east of present-day Delhi.

g.245 Lagna

lag na

ལག་ན།

lagna ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.246 Lāṅgala

lang ga li

ལང་ག་ལི།

lāṅgala ^{AS}

A sublineage of the Sāmavedins.

g.247 Laṅgala

lang cha la ba

ལང་ཆ་ལ་བ།

laṅgala ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.248 Laukākṣa

'jig rten gyi mig · lo ka a kha

འཇིག་རྟེན་གྱི་མིག་ . ལོ་ཀ་ཨ་ཁ།

laukākṣa ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition and one of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.249 lava

thang cig

ཐང་ཅིག

lava ^{AS}

A measure of time defined as consisting of two blinks of the eye. Eight lavas make one kāṣṭhā, which means that the duration of one lava is three hundred seventy-five milliseconds. Term *lava* is thus commonly used to refer to a brief moment in time. According to another time system, *lava* refers to a thirtieth part of a muhūrta, giving it a duration of one minute and thirty-six seconds. This is also how Vasubandhu defines *lava* in the *Abhidharmakośa* (III 88): thirty lavas make one muhūrta, and thirty muhūrtas make one full day and night.

g.250 learned in the Vedas

rig pa dang ldan pa

རིག་པ་དང་ལྡན་པ།

śrotriya ^{AS}

g.251 Lohitāyana

lo ki ha da

ལོ་ཀི་ཨ་ད།

lohitāyana ^{AS}

One of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.252 lord of this Sahā world

mi mjed kyi bdag po

མི་མཇེད་ཀྱི་བདག་པོ།

sahāpati ^{AS}

An epithet of the god Brahmā.

g.253 lotus

pad ma

པད་མ།

padma ^{AS}

g.254 louse

shig

ཤིག་

yūkā ^{AS}

A measure of length defined as being equal to seven louse eggs.

g.255 louse egg

sro ma

སྟོ་མ།

likṣā ^{AS}

A measure of length defined as being equal to seven specks of dirt on a cow.

g.256 lunar asterism

rgyu skar

རྒྱ་སྐར།

nakṣatra ^{AS}

A constellation of stars through which the moon passes, also known as a lunar mansion.

g.257 lunar fortnight

zla ba phyed pa

ཟླ་བ་ཕྱེད་པ།

pakṣa ^{AS}

One of two halves of the lunar month, either the “bright half” (*śuklapakṣa*), during which the moon waxes, or the “dark half” (*kṛṣṇapakṣa*), during which the moon wanes.

g.258 Madra

ma dra ba

མ་དྲ་བ།

madra ^{AS}

The name of a people in the northwest of the Indian subcontinent who were located between the Ravi and Chenab rivers in northern Punjab, with Bhadrakāra (or Bhadrakāra), present-day Sialkot, as their capital city.

g.259 Magadha

ma ga d+hA

མ་ག་དྲ།

magadha ^{AS}

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.260 Magadhan

ma ga dhA

མ་ག་དྲ།

māgadha ^{AS}

Belonging to Magadha, the region along the southern side of the Ganges River at Pāṭaliputra, covering the southern part of the present-day state of Bihar.

g.261 Maghā

mchu

མཆོ།

maghā ^{AS}

“Bounties.” The asterism of the six stars at the head of the constellation Leo.

g.262 Māgha

dgun gyi zla ba gsum pa · gdun zla tha chungs

དགུན་གྱི་ཆེ་བ་གསུམ་པ། · གདུན་ཆེ་བ་ཅུངས།

māgha ^{AS}

The eleventh lunar month that falls within the period of January–February, when the full moon is in the Maghā asterism.

g.263 Mahābhaya

—

—

mahābhaya ^{AS}

“Great Peril.” The name of a muhūrta.

g.264 Mahāsama

chen po dang mnyam pa

ཆེན་པོ་དང་མཉམ་པ།

mahāsama ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.265 Mahāyogika

bzhon pa chen po dang ldan pa

བཞོན་པ་ཆེན་པོ་དང་ལྷན་པ།

mahāyogika ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.266 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga ^{AS}

Definition from the 84000 Glossary of Terms:

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

g.267 Maitrāyaṇīya

'jig nas kyi rgyud

འཇིག་ནས་ཀྱི་རྒྱུད།

maitrāyaṇīya^{AS}

The name of a family lineage.

g.268 Maitreya

me tre ya

མེ་ཏྲེ་ཡ།

maitreya^{AS}

One of the sublineages connected with the Vātsyā lineage of the brahmanical tradition.

g.269 makara

chu srin

ཐུ་སྲིན།

makara^{AS}

A crocodile-like sea monster of mythical character.

g.270 Mālavas

gyad kyi yul pa

གྲུང་གྱི་ཡུལ་པ།

mālava^{AS}

The name of a people in central India who lived north of the Vindhya range.

g.271 Mallas

ma la pa

མ་ལ་པ།

malla^{AS}

The name of a people in northern India who were situated just to the east of the kingdom of Kośala, in the eastern part of the present-day state of Uttar Pradesh.

g.272 Maṇḍana

pan dwa ra

པན་དྨ་ར།

maṇḍana ^{AS}

One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.

g.273 Māṇḍavya

snying po

སྟིང་པོ།

māṇḍavya ^{AS}

The brahmin lineage that descends from the sage Maṇḍu. One of the lineages within the Ṛgveda branch of the brahmanical tradition.

g.274 mango

a mra

ཨ་མ་ར།

āmrātaka ^{AS}

Mangifera indica. The mango tree, of which there are several varieties.

g.275 mantra

sngags

སྔགས།

mantra ^{AS}

A verbal formula of particular efficacy that is recited in ritual or meditation.

g.276 Māra

bdud

བདུད།

māra ^{AS}

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive

forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha's awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha's activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra's family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.277 Mārgaśīrṣa

dgun zla ra ba

འཇུག་ཤིལ་རབ།

mārgaśīrṣa ^{AS} · *mārgaśīra* ^{AS}

The ninth lunar month that falls within the period of November–December, when the full moon is in the Mṛgaśīrā asterism.

g.278 māṣaka

ma sha ka

མ་ཤ་ཀ།

māṣaka ^{AS}

A measure of weight for gold defined as being equal to twelve grains of barley.

g.279 Maudgalyāyana

maud gal ya na

མོད་གཤལ་ཡ་ན།

maudgalyāyana ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.280 Maudgalyāyanīya

maud gal ya na

མོད་གལ་ཡ་ན།

maudgalyāyanīya ^{AS}

The name of a family lineage.

g.281 maulika

—

—

maulika ^{AS}

Someone who lives on roots (*mūla*) or sells them, perhaps as a medical practitioner. Alternatively, the term might refer to the inhabitants of the Mūlaka kingdom, which was located in the Aurangabad region of Mahārāṣṭra and was named after its Ikṣvāku king Mūlaka.

g.282 mental affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa ^{AS}

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.283 milk

’o ma

འོ་མ།

kṣīra ^{AS}

g.284 Mitra

—

—

mitra ^{AS}

The name of a deity.

g.285 mole

sme ba

སྒྲིབ།

tilakālaka ^{AS}

A skin lesion or birthmark.

g.286 mṛdaṅga drum

rdza rṅga

རྩ་རྒྱ།

mṛdaṅga ^{AS}

An elongated double-headed drum made of wood.

g.287 Mṛgaśirā

mgo

མགོ།

mṛgaśirā ^{AS} · *mṛgaśiras* ^{AS} · *mṛgaśirṣa* ^{AS}

“Deer Head.” The asterism of the three stars located at the head of the constellation Orion.

g.288 Mṛgāyaṇīya

mig ya na

མིག་ཡ་ན།

mṛgāyaṇīya ^{AS}

The name of a family lineage.

g.289 muhūrta

yud tsam

ཡུད་ཙམ།

muhūrta ^{AS}

A measure of time defined as consisting of two nāḍikās. There are thirty muhūrtas in one full day and night, which means that the duration of one muhūrta is forty-eight minutes.

g.290 Mūlā

snrums

མུ་ལ།

mūlā ^{AS} . *mūlā* ^{AS} . *mūlā* ^{AS}

“Root.” The asterism of the stars that constitute the tail of the constellation Scorpio.

g.291 mūlika

—

—

mūlika ^{AS}

Someone who lives on roots (*mūla*) or sells them, perhaps as a medical practitioner. Alternatively, the term may refer to the inhabitants of the Mūlaka kingdom, which was located in the Aurangabad region of Mahārāṣṭra and was named after its Ikṣvāku king Mūlaka.

g.292 mung khichri

—

—

mudgakṛsara ^{AS}

A dish of rice and mung beans cooked together.

g.293 muraja drum

—

—

muraja ^{AS}

A large cylindrical drum used for public announcements.

g.294 nāḍikā

chu tshod

མུ་ལ།

nāḍikā ^{AS}

A measure of time defined as consisting of thirty kalās. It is measured by means of a water container fitted with a “tube” (*nālika*). Two nāḍikās make one muhūrta, which means that the duration of one nāḍikā is twenty-four

minutes.

g.295 nāga

klu

ལྷ

nāga ^{AS}

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.296 Nairṛta

ni ti

ནི་ཏི་

nairṛta ^{AS}

A demon (*rākṣasa*) who is the child of Nirṛti, the goddess of destruction in the Vedic pantheon. He is associated with the lunar asterism Mūlā and the southwest quarter. In the *Mahābhārata* the Nairṛta are mentioned as a people in northern India who are part of the army of the Kauravas.

g.297 Nairṛta

bden bral

བདེན་བྲལ་

nairṛta ^{AS}

“Demon of Destruction.” The name of a muhūrta.

g.298 Nairṛti

dmangs rigs sdom pa can

དམངས་རིགས་སྡོམ་པ་ཅན་

nairṛti ^{AS}

A demon (*rākṣasa*) who is the child of Nirṛti, the goddess of destruction in the Vedic pantheon.

g.299 naktamāla

na da

ན་ད།

naktamāla ^{AS}

Pongamia glabra. The pongam tree, also known as the Indian beech.

g.300 Nandana grove

dga' ba'i tshal

དགའ་བའི་ཚལ།

nandana ^{AS}

“Grove of Delight.” One of the heavenly groves on Mount Meru where the gods of Trāyastriṃśa heaven enjoy themselves.

g.301 Nayamanas

yang dag par sbyor ba

ཡང་དག་པར་སྟོན་བ།

nayamanas ^{AS}

“Right Mind.” The name of a muhūrta.

g.302 nicely fragrant water-lily

so'u gan di ka

སོ་ལུ་གན་དི་ཀ།

saugandhika ^{AS}

g.303 nirargaḍa

gtan pa med pa

གྲན་པ་མེད་པ།

nirargaḍa ^{AS}

A more elaborate and “unrestrained” (*nirargaḍa*) form of the Vedic ritual of horse sacrifice.

g.304 no longer clinging

len pa med par

ལེན་པ་མེད་པར།

anupādāya ^{AS}

g.305 offering ritual

mchod sbyin

མཚན་སྦྱིན།

kratu ^{AS}

Any Vedic ritual of sacrifice.

g.306 outcaste

gdol pa

གདོལ་པ།

mātāṅga ^{AS}

A member of a tribe or ethnic group that falls outside the four caste categories (*varṇa*) of the brahmanical caste system. In brahmanical law books this social group of untouchables, also known as *caṇḍālas*, is sometimes defined as being as the result of the transgressive union of a low-caste śūdra man with a brahmin woman, but in origin the term was probably the name of a specific indigenous tribe.

g.307 Pakṣin

ba ki na

བཀྱིན།

pakṣin ^{AS}

One of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.308 pala

srang

སྒང།

pala ^{AS}

A measure of weight defined as being equal to sixty-four māṣakas or four karṣas.

g.309 paṇava drum

khar rṅga

ཁར་རྒ།

paṇava ^{AS}

A middle-sized hourglass drum that is struck with one hand while its pitch is modified with the other.

g.310 Pañcāla

lṅga mtshan · *rna can*

ཕྲ་མཚན། ་ རྣ་ཅན།

pañcāla ^{AS}

The name of a region in the north of the Indian subcontinent, situated among the plains along the Ganges River to the east of the Kuru region, covering the central part of the present-day state of Uttar Pradesh.

g.311 paṇḍita

pan Di ta ་ mkhas pa

པན་ཏི་ཏ། ་ མཁས་པ།

paṇḍita ^{AS}

An official title for a learned scholar in India.

g.312 Paṅkti

phyogs

ཕྱོགས།

pañkti ^{AS}

The putative head of the Sāmaveda branch of the brahmanical tradition.

g.313 Parabhaya

gzhan 'jigs

གཞན་འཇིགས།

parabhaya ^{AS}

The name of a muhūrta.

g.314 paramāṇu

rdul phra rab

རུལ་ཕྱ་རབ།

paramāṇu ^{AS}

The finest particle, seven of which make one atom (*aṇu*).

g.315 Pārāśara

pa ra sa ra

པ་ར་ས་ར།

pārāśara ^{AS}

One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.

g.316 Pārāśarīya

par sha ri yum

པར་ཤ་རི་ཡུམ།

pārāśarīya ^{AS}

A brahmin lineage.

g.317 Pārikūla

pa ri ke pa

པ་རི་ཀེ་པ།

pārikūla ^{AS}

The name of a people in ancient India, presumably people who lived on the riverbanks (*kūla*).

g.318 Paṭaccara

gos 'tshong ba

གོས་འཚོང་བ།

paṭaccara ^{AS}

The name of a people in northern India. In the *Mahābhārata* they are described as living around the Kuru region, from where they fought with the Pāṇḍavas against the Kauravas.

g.319 pāṭala

pa ta la

པ་ཏ་ལ།

pāṭala ^{AS}

Stereospermum colais. The trumpet flower tree.

g.320 Pauṣa

dgun 'bring · dgun zla 'bring po · dgun gyi zla ba gnyis pa

དགུན་འབྲིང་། · དགུན་རྒྱ་འབྲིང་པོ། · དགུན་གྱི་རྒྱ་བ་གཉིས་པ།

pauṣa ^{AS}

The tenth lunar month that falls within the period of December–January, when the full moon is in the Puṣya asterism.

g.321 people of Gandhāra

gan d+ha ra ba

གན་རྒྱ་ར་བ།

gandhika ^{AS}

The people of a country in the northwest of the Indian subcontinent, the center of which was the city of Puruṣupura, now known as Peshawar in present-day Pakistan.

g.322 people of Gauḍa

shar phyogs pa

གར་ཕྱོགས་པ།

gauḍika ^{AS}

The people of a country in the east of the Indian subcontinent, situated in the present-day state of West Bengal.

g.323 people of Kamboja

kam po tse'i gling pa

ཀམ་པོ་ཙེ་འི་གླིང་པ།

kāmbojika ^{AS}

The people of a country in eastern Afghanistan, situated to the east of the country of Gandhāra.

g.324 people of Śaradaṇḍa

sa ra dan

ས་ར་དན།

śaradaṇḍa ^{AS}

The people of a country in the north of the Indian subcontinent, situated along the Śaradaṇḍa River in the Punjab.

g.325 people of Śūrasena

su ra se na pa

སུ་ར་སེ་ན་པ།

śūrasena ^{AS}

The people of country in the north of the Indian subcontinent, situated along the Yamunā River around the city of Mathurā.

g.326 people of Surāṣṭra

yul 'khor ba

ཡུལ་འཁོར་བ།

saurāṣṭra ^{AS}

The people of a country on the west coast of the Indian subcontinent, comprising the Kathiawar peninsula of present-day Gujarat.

g.327 people of Tāmraparṇa

zangs gling pa

ཟངས་གླིང་པ།

tāmraparṇika ^{AS}

The people of the island of Sri Lanka, in ancient times known as Tāmraparṇa (“Copper Leafed”), which possibly derives from Tāmravarṇa (“Copper Colored”), referring to its tracts of reddish soil.

g.328 people of the Himālayas

gangs can pa

གངས་ཅན་པ།

haimavata ^{AS} . *himavata* ^{AS}

The people who reside in the vast mountain range spanning across the north of the Indian subcontinent.

g.329 people of the southern region

lho phyogs pa

ལྷོ་ཕྱོགས་པ།

dakṣiṇāpathika ^{AS}

The people who reside in the southern part of the Indian subcontinent, presently referred to as the Deccan.

g.330 perfectly awakened one

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ།

saṃbuddha ^{AS} . *samyaksaṃbuddha* ^{AS}

An epithet for a buddha.

g.331 persimmon

dge tsa ka

དགེ་ཅ་ཀ།

tinduka ^{AS}

Diospyros embryopteris. The gaub tree, also known as the Indian persimmon.

g.332 Phālguna

sos ka'i zla ba dang po · dgun gyi zla ba bzhi pa

སོས་ཀའི་རྩ་བ་དང་པོ་ · དགུན་གྱི་རྩ་བ་བཞི་པ།

phālguna ^{AS}

The twelfth lunar month, which falls within the period of February–March, when the full moon is in the Phalgunī asterisms.

g.333 Phalgunī

dbo

དཔོ།

phalgunī ^{AS}

Refers to the two asterisms Pūrvaphalgunī and Uttaraphalgunī.

g.334 pharasaka

a ru sha ka

ཨ་རུ་ཤ་ཀ།

pharasaka ^{AS}

Artocarpus integrifolius. A variety of the breadfruit tree.

g.335 Piṅgalāyanīya

ser skya

སེར་སྐྱ།

piṅgalāyanīya ^{AS}

The name of a family lineage.

g.336 pipal

a shwad tha

ཨ་ཤལ་ཐ།

aśvattha ^{AS}

Ficus religiosa. The holy fig tree, also known as the bodhi tree.

g.337 plakṣa

pa lak+Sha

པ་ལཀ་ཤ།

plakṣa ^{AS}

Ficus infectoria. The waved-leaf fig tree, also known as the white fig.

g.338 pleurisy

rtsib logs gzer

རྩིབ་ལོགས་གཟེར།

pārśvaśūla ^{AS}

g.339 pomegranate

pha le pa

ཕ་ལེ་པ།

dālāvana ^{AS}

Punica granatum. The pomegranate tree.

g.340 Prajāpati

skye dgu'i dag po · skye dgu'i tshogs

སྐྱེ་དགུའི་དག་པོ། · སྐྱེ་དགུའི་ཚོགས།

prajāpati ^{AS}

The name of a deity.

g.341 Prakṛti

gzugs bzang mo

གཟུགས་བཟང་མོ།

prakṛti ^{AS}

An outcaste girl who fell in love with Ānanda and eventually became an arhat. It is also the name of her past life as the daughter of an eminent brahmin named Puṣkarasārin.

g.342 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit ^{AS}

The king who ruled over the Kośala kingdom from the city of Śrāvastī and who was a devoted patron of the Buddha throughout his life. In Pali sources, he is also said to have made several land-grants to brahmins during his reign, including the endowment of the villages of Ukkhaṭṭhā (the Pali form of Utkāṭa) to the brahmin Pokkharasāti (later Sanskritized as Puṣkarasārin).

g.343 prastha

bre

བྲེ།

prastha ^{AS}

Either a measure for liquids defined as being equal to twenty-four palas, or a measure for grains that is equal to twenty-nine palas minus one karṣa (supposedly placed on the grain side of the scales). The Tibetan *bre* refers to a measure of about one liter or two pints.

g.344 pratipad

—
—

pratipad ^{AS}

The first day of a bright lunar fortnight (*śuklapakṣa*), the day after the new moon day.

g.345 prosperity ceremony

rgyas pa'i las

རྒྱལ་པའི་ལས།

puṣṭikarma ^{AS}

g.346 Proṣṭhapada

rang gi rkang

རང་གི་རྒྱང་།

proṣṭhapada ^{AS}

One of the lineages within the Yajurveda branch of the brahmanical tradition.

g.347 Proṣṭhapada

—
—

prāṇṣṭhapada ^{AS}

The month of Bhādrapada.

g.348 Pṛthakśravas

—
—

pṛthakśravas ^{AS}

“Distinct Renown,” one of the four kings who support the earth.

g.349 Pulinda

phu lin pa

ཕུ་ལིན་པ།

pulinda ^{AS}

The name of a people in the southern part of the Indian subcontinent.

g.350 pulse

lgang bu can

སྒྲ་བྱ་ཅན།

śamīdhānya ^{AS}

g.351 Punarvasu

nam so

ནམ་སོ།

punarvasu ^{AS}

“Double Wealth.” The asterism of the stars Castor and Pollux in the constellation Gemini.

g.352 Puṇḍra

bu ram shing 'phel

བུ་རམ་ཤིང་འཕེལ།

puṇḍra ^{AS}

The name of a country in the northeast of the Indian subcontinent, situated in the upper delta region of present-day Bangladesh and West Bengal.

g.353 pūpa cake

—

—

pūpa ^{AS}

A rich cake made of wheat flour.

g.354 puruṣamedha

mi bsang

མི་བསང།

puruṣamedha ^{AS}

The Vedic ritual of human sacrifice.

g.355 Pūrvabhādrapadā

khrooms stod

ལྷ་མཚན་ལྷོ་རྩེ།

pūrvabhādrapadā^{AS} · *pūrvabhadrā*^{AS}

“Former Auspicious Feet.” The asterism of the two main stars in the constellation Pegasus.

g.356 Pūrvaphalgunī

gre

གྲེ།

pūrvaphalgunī^{AS} · *pūrvaphālgunī*^{AS}

“Former Reddish One.” The asterism of the two stars at the hind of the constellation Leo.

g.357 Pūrvāṣāḍhā

chu stod

ཐུ་སྟོད།

pūrvāṣāḍhā^{AS}

“Former Unconquered One.” The asterism of the two main stars in the archer part of the constellation Sagittarius.

g.358 Pūṣa

rgyal po · *rgyal*

རྒྱལ་པོ། · རྒྱལ།

pūṣa^{AS}

The name of a deity.

g.359 Puṣkarasārin

pad ma'i snying po

པད་མའི་སྙིང་པོ།

puṣkarasārin^{AS}

“He Who Has the Essence of a Lotus.” A learned brahmin who lived in the district town of Utkāṣṭa upon its endowment by the king. In Pali sources, in which his name is Pokkharasāti, he is described as becoming a follower of the Buddha after regretfully sending his student Ambaṭṭha to him first (DN I 87ff.). Other students of his were Vāseṭṭha, who plays a key role in the *Vāseṭṭha Sutta* (Sn 115ff.), and Subha Todeyyaputta, who figures in the *Subha Sutta* (MN II 197ff.). In the *Subha Sutta* Pokkharasāti is said to belong to the Opamañña (Aupamanya) lineage of brahmins.

g.360 pustule
'brum bu phra mo
འབྲུམ་བུ་ཕ་ལྷོ།
piṭaka ^{AS}

g.361 pustule
'brum bu
འབྲུམ་བུ།
kaccha ^{AS}

g.362 Puṣya
rgyal
བྱེད།
puṣya ^{AS} · *puṣyā* ^{AS}
“Flourish.” The asterism of the star located at the head of the constellation Cancer.

g.363 Puṣya
rgyas pa
བྱེད་པ།
puṣya ^{AS}
The putative head of the Ṛgveda branch of the brahmanical tradition.

g.364 Rāhu
sgra gcan
སྒྲ་གཅན།
rāhu ^{AS}
“The Seizer.” A celestial body, personified as a serpent demon’s head, which, according to ancient Indian astronomical conceptions, is responsible for solar eclipses.

g.365 rākṣasa
srin po
སྲིན་པོ།
rākṣasa ^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.366 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa ^{AS}

“Demon.” The name of a muhūrta.

g.367 Rāma

dga' byed

དག་པོ།

rāma ^{AS}

The name of a sage who was born to the sage Jamadagni and his kṣatriya wife Reṇukā. Also referred to as Rāma Bhārgava or Paraśurāma (“Rāma with an Axe”), he is the sixth *avatāra* of Viṣṇu, not to be confused with Viṣṇu’s seventh incarnation as King Rāma, the protagonist of the *Rāmāyaṇa*.

g.368 Ramaṭha

ra ma ta na gnas pa

ར་མ་ཏ་ན་གནས་པ།

ramaṭha ^{AS}

The name of a people in the northwest of the Indian subcontinent, who were located on the banks of the lower Indus.

g.369 Raudra

drag po

རྟ་པོ།

raudra ^{AS}

“Fierce.” The name of a muhūrta.

g.370 Reṇukā

rdul ldan ma

རྩུ་ལྷན་མ།

reṇukā ^{AS}

The wife of the sage Jamadagni and the mother of Paraśurāma (“Rāma with an Axe”), the sixth *avatāra* of Viṣṇu.

g.371 Revatī

nam gru

ནམ་གུ།

revatī ^{AS}

“Opulent.” The asterism of the stars that constitute the constellation Pisces.

g.372 Ṛgveda

brjod kyi rig byed

བརྟེན་གྱི་རིག་བྱེད།

ṛgveda ^{AS}

The oldest and primary textual collection of the brahmanical tradition, consisting of a variety of Sanskrit hymns ascribed to different ancient Vedic seers.

g.373 Ṛgveda branch

rnam par 'grel pa

རྣམ་པར་འགྲེལ་པ།

bahuvṛca ^{AS}

The category of priests in the brahmanical tradition who specialize in the hymns of the *Ṛgveda*.

g.374 rice porridge

bras dang 'o thug · 'o ma dang 'bras chen

བྲས་དང་འོ་ཐུག་ . འོ་མ་དང་འབྲས་ཆེན།

pāyasa ^{AS}

A sweet dish that consists of rice boiled in milk.

g.375 ritual platform

gru bzhi

གུ་བཞི།

vedī ^{AS}

g.376 Rocaneya

ro tsa ni ya

རོ་ཙ་ནི་ཡ།

rocaneya ^{AS}

One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.

g.377 Rohiṇī

snar ma

སྒྲ་མ།

rohiṇī ^{AS}

“Ruddy.” The asterism of the reddish star Aldebaran in the constellation Taurus.

g.378 Rohita

ro hi ta

རོ་ཉི་ཏ།

rohita ^{AS}

“Ruddy.” The name of a muhūrta.

g.379 royal servant

rgyal po'i zhabs 'bring ba

རྒྱལ་པོའི་ཞབས་འབྲིང་བ།

rājopasevaka ^{AS}

g.380 Rudra

drag po

དྲག་པོ།

rudra ^{AS}

A brahmanical deity, the wrathful form of Śiva.

g.381 sacrifice

mchod sbyin

མཚན་སྦྱིན།

yajña ^{AS}

Any Vedic ritual in which offerings are made, typically by means of a sacrificial fire.

g.382 sacrificial mantra

mchod sbyin gyi rabs

མཚན་སྒྲིན་གྱི་རབས།

yajñamantra ^{AS}

g.383 Sāja

me bzhi

མེ་བཞི།

sāja ^{AS}

Another name for the lunar asterism Pūrvabhādrapadā.

g.384 Śākala

skem 'dzin

སྐེམ་འཛིན།

śākala ^{AS}

One of the lineages within the Ṛgveda branch of the brahmanical tradition.

g.385 Śakra

brgya byin

བརྒྱ་བྷིན།

śakra ^{AS}

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has

performed a hundred sacrifices. Each world with a central Sumeru has a

Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.386 Śākya Ö

shAkya 'od

ཤཱཀུ་འོད།

—

Tibetan monk and translator of this sūtra.

g.387 Śākyamuni

—

—

śākyamuni ^{AS}

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.388 sal

sA la

སྒྲ་ལ།

śāla ^{AS}

Shorea robusta. The sal tree.

g.389 Salīla

sam la ni

སམ་ལ་ནི།

salīla ^{AS}

One of the sublineages connected with the Vātsyā lineage of the brahmanical tradition.

g.390 Samantaveda

rig byed thams cad pa

རིག་བྱེད་ཐམས་ཅད་པ།

samantaveda ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.391 Sāmaveda

snyan dngags kyi rig byed

སྟོན་དངགས་ཀྱི་རིག་བྱེད།

sāmaveda ^{AS}

An important textual collection of the brahmanical tradition, mainly consisting of verses from the *Ṛgveda* that are chanted in Vedic ritual by specialized priests.

g.392 Sāmaveda branch

sdeb sbyor 'don pa

སྡེབ་སྟོར་འདོན་པ།

chandoga ^{AS}

The category of priests in the brahmanical tradition who specialize in the ritual chants of the *Sāmaveda*.

g.393 Sāmavedin

sdeb sbyor 'don pa

སྡེབ་སྟོན་འདོན་པ།

sāmavedin ^{AS}

The name of a brahmin lineage.

g.394 Saṃmukha

mnyam pa

མཉམ་པ།

saṃmukha ^{AS}

“Facing.” The name of a muhūrta.

g.395 Sāṃpraiyaka

da ltar

དཱལྟར།

sāṃpraiyaka ^{AS}

The name of a muhūrta.

g.396 Samṛddha

yang dag par 'phel ba

ཡང་དག་པར་འཕེལ་བ།

samṛddha ^{AS}

The name of a muhūrta.

g.397 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra ^{AS}

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.398 Saṃtāna

rgyud

ཐྱུག་

saṃtāna ^{AS}

“Continuum.” The name of a muhūrta.

g.399 Samudgata

—

—

samudgata ^{AS}

“Arisen.” The name of a muhūrta.

g.400 Saṃyama

yang dag zung · yang dag gzung

ཡང་དག་ཟུང་། · ཡང་དག་ག་ཟུང་།

saṃyama ^{AS}

The name of a muhūrta.

g.401 śamyāprāsa

yang dag par spyod pa

ཡང་དག་པར་སྟོད་པ།

śamyāprāsa ^{AS}

The Vedic ritual in which offerings are made at intervals of a “wedge throw” (*śamyāprāsa*).

g.402 Śanaiścara

spen pa

སྟོན་པ།

śanaiścara ^{AS}

“The Slow-Going One.” The planet Saturn.

g.403 sandalwood

tsan dan

ཅན་དན།

candana ^{AS}

Santalum album. The white sandalwood tree.

g.404 Śāṅkhāyanīya

bsdus pa ya na

བསྟན་པ་ཡ་ན།

śāṅkhāyanīya ^{AS}

The name of a family lineage.

g.405 Santata

—

—

santata ^{AS}

“Continual.” The name of muhūrta.

g.406 saptaparṇa

lo ma bdun pa

ལོ་མ་བདུན་པ།

saptaparṇa ^{AS}

Alstonia scholaris. The scholar tree, also known as milkwood or devil’s tree.

g.407 sapwood tree

—

—

phalguvṛkṣa ^{AS}

g.408 Śarapatha

ston

སྟོན།

śarapatha ^{AS}

The name of a muhūrta.

g.409 Śārdūlakarṇa

stag rna

སྟག་རྒྱ།

śārdūlakarṇa ^{AS}

“Tiger Ear.” The son of the outcaste king Triśaṅku.

g.410 Śāriputra

shA ra dwa ti’i bu

ལྷ་རྒྱུ་ཏི་ལྷ།

śāriputra ^{AS}

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.411 Sarvarasa

ro thams cad · thams cad ro pa

རོ་ཐམས་ཅད། · ཐམས་ཅད་རོ་པ།

sarvarasa ^{AS}

The name of a muhūrta.

g.412 Śatabhiṣā

mon gre

མོན་གྱེ།

śatabhiṣā ^{AS}

"Having a Hundred Physicians." The asterism of the stars that constitute the constellation Aquarius.

g.413 Sātyamugra

bden drag

བདེན་ངླ།

sātyamugra ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.414 Śauṇḍāyana

san ti la

སན་ཏི་ལ།

śauṇḍāyana ^{AS}

One of the sublineages connected with the Kāśyapa lineage of the brahmanical tradition.

g.415 Sauvarcasa

sau pad tsa la

སོ་པད་ཙ་ལ།

sauvarcasa ^{AS}

A sublineage of the Sāmavedins.

g.416 Sauvīraka

so pi ra ka pa · so ba ri pa

སོ་པི་ར་ཀ་པ། · སོ་བ་རི་པ།

sauvīraka ^{AS}

The people of a country in the west of the Indian subcontinent, situated in the lower reaches of the Indus River.

g.417 Sāvarṇya

sa pa rna

ས་པ་རྣ།

sāvarṇya ^{AS}

One of the sublineages connected with the Vātsya lineage of the brahmanical tradition.

g.418 Sāvitra

—

—

sāvitra ^{AS}

“Belonging to the sun.” The name of a muhūrta.

g.419 Sāvitṛī

sa bya ti · sa byin tra

ས་བྱ་ནི། · ས་བྱིན་ཏ།

sāvitṛī ^{AS}

A mantra from the *Ṛgveda* that is directed to Savitṛ, “the Vivifier,” the deity of the sun. Also known as the Gāyatrī mantra, the verse is bestowed together with the sacred thread during the *upanayana* ceremony, the initiation rite in which a brahmin boy becomes a “twice-born” and is thus entitled to learn the Vedas.

g.420 scab

shu ba

ཤུ་བ།

pāman ^{AS}

g.421 science of auspices

la nye brtag pa

ལ་ཉེབརྟག་པ།

śakunividya ^{AS}

Literally “the science of birds,” it entails prognostication on the basis of the flight of birds.

g.422 science of propitiousness

bkra shis pa'i lta

བཀྲ་ཤིས་པའི་ལྟ་ས།

śivāvidyā ^{AS}

Literally “the science of jackals,” it entails prognostication on the basis of the cries of jackals.

g.423 secret teaching

gsang ba

གསང་བ།

rahasya ^{AS}

This expression is used in the brahmanical tradition to refer to the Upaniṣads, the corpus of esoteric texts that aim to explain the secret meaning of the Vedas.

g.424 segment

dum bu

དུམ་བུ།

grāsa ^{AS}

g.425 seizure

gza'

གཟུང་།

grāha ^{AS}

A lunar eclipse caused by the celestial body called Rāhu.

g.426 Serpent

sbrul

སྦྱུ།

sarpa ^{AS}

The name of a deity.

g.427 set off to the forest

nags na gnas pa

ནགས་ན་གནས་པ།

vānaprastha ^{AS}

The third of the four life stages (*āśrama*) in the brahmanical tradition, which one enters after studying the Vedas and being a householder. A brahmin then sets off to the forest to devote himself fully to spiritual practice, still accompanied by his wife. The last stage is that of complete renunciation (*saṃnyāsa*).

g.428 Śibi

—

—

śibi ^{AS}

The people of a country in the northwest of the Indian subcontinent, usually situated in the lower Punjab region of present-day Pakistan. In the *Bṛhatsaṃhitā*, however, it is placed in the south (*dakṣiṇadeśa*).

g.429 siddha

grub pa

གུབ་པ།

siddha ^{AS}

Accomplished being; also a class of semidivine beings similar to vidyādharaś.

g.430 Śīlavalka

tshul khrims shing shun

ཚུལ་ཁྲིམས་ཤིང་ཤུན།

śīlavalka ^{AS}

One of the lineages within the Sāmaveda branch of the brahmanical tradition.

g.431 śiṃśapa

sha ba

ཤ་བ།

śiṃśapa ^{AS}

Dalbergia sissoo. The shisham tree, also known as Indian rosewood.

g.432 Sindhu

sin du

མིན་དུ།

sindhu ^{AS}

The name of a region in the northwest of the Indian subcontinent, named after the Indus River, along which it is situated.

g.433 śirīṣa

shi ri sha

ཤི་རི་ཤ།

śirīṣa ^{AS}

Acacia sirissa. The siris tree, also known as woman's tongue.

g.434 softly fragrant water-lily

dri zhim

དྲི་ཞིམ།

mṛdugandhika ^{AS}

g.435 Soma

—

—

soma ^{AS}

A special psychotropic substance offered in Vedic ritual that is prepared with the juice of a plant still variously identified.

g.436 Somabhuva

so na bu ga na

སོ་ན་བུ་ག་ན།

somabhuva ^{AS}

One of the sublineages connected with the Kautsa lineage of the brahmanical tradition.

g.437 sorcery

mig 'phrul

མིག་འཕྲུལ།

indrajāla ^{AS}

g.438 Spear Holder

—

—

śūlabhṛt ^{AS}

An epithet for Śiva.

g.439 speck of dirt on a cow

glang rdul

གླང་རུལ།

gorajas ^{AS}

A large-size dust particle, seven of which are equal to the size of a louse egg.

g.440 speck of dirt on a hare

ri bong gi rdul

རི་བོང་གི་རུལ།

śaśakarajas ^{AS}

A small-size dust particle, seven of which make up one speck of dirt on a sheep.

g.441 speck of dirt on a sheep

lug rdul

ལུག་རུལ།

eḍukarajas ^{AS}

A medium-size dust particle, seven of which make up one speck of dirt on a cow.

g.442 spiritual life

tshangs par spyod

ཚངས་པར་སྟོད།

brahmacarya ^{AS}

A term specifically used to refer to a renunciant's celibate way of life.

g.443 spiritual practitioner

rnal 'byor pa

རྣལ་འབྱོར་པ།

yogācāra ^{AS}

g.444 śrāddha

dad pas bya ba

དད་པས་བྱ་བ།

śrāddha ^{AS}

The ritual offering of food (*bali*) to nourish and support the spirit of one's deceased parent during the afterlife.

g.445 Śravaṇā

gro bzhin

གྲོ་བཞིན།

śravaṇā ^{AS} · *śravaṇa* ^{AS}

“Ear.” The asterism of the star Altair in the constellation Aquila.

g.446 Śrāvaṇa

dbyar zla ba rdzogs pa

དབྱར་བླ་བ་རྩོགས་པ།

śrāvaṇa ^{AS}

The fifth lunar month that falls within the period of July–August, when the full moon is in the Śravaṇā asterism.

g.447 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī ^{AS}

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.448 succession of lunar days

—
—

tithikrama ^{AS}

g.449 śūdra

dmangs rigs

དམངས་རིགས།

śūdra ^{AS}

A member of the servant caste, the fourth and lowest caste category in the caste system as conceived by the brahmanical tradition.

g.450 Sugandharāyaṇa

yu gan da ya na

ཡུ་གན་དལ་ན།

sugandharāyaṇa ^{AS}

One of the sublineages connected with the Māṇḍavya lineage of the brahmanical tradition.

g.451 Śuka

ne tso · bzang po

ནེ་ཙོ། · བཟང་པོ།

śuka ^{AS}

The brahmin paṇḍita who is said to have received the Vedas from Śvetaketu and who subsequently divided the Vedas into the four branches of the *Ṛgveda*, the *Sāmaveda*, the *Yajurveda*, and the *Atharvaveda*.

g.452 Śukra

pa ba sangs

པ་བ་སངས།

śukra ^{AS}

“The Bright One.” The planet Venus.

g.453 sumanā

su ma na

སུ་མ་ན།

sumanā ^{AS}

Jasminum grandiflorum. The royal jasmine.

g.454 Sumanaska

yid bde ba

ཡིད་བདེ་བ།

sumanaska ^{AS}

“Pleasurable.” The name of a park to the northeast of the district town Utkaṭa.

g.455 Sumukha

bzhin legs

བཞིན་ལེགས།

sumukha ^{AS}

The name of a muhūrta.

g.456 Sundara

blta na sdug · man da ra

བཟླ་ན་སྐྱུག་ཀྱི་མཉམ་པ་ར།

sundara ^{AS}

The name of a muhūrta.

g.457 Surabhi

—

—

surabhi ^{AS}

The mother of cattle (*saṇḍarbheya*). According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.458 Surasā

—

—

surasā ^{AS}

The mother of serpents (*sarpa*). According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.459 Svātī

sa ri

ས་རི།

svātī ^{AS}

“Good.” The asterism of the star Arcturus in the constellation Boötes.

g.460 Śveta

dkar po · dkar

དཀར་པོ་ · དཀར།

śveta ^{AS}

The name of a muhūrta.

g.461 Śvetaketu

dkar po'i tog · dkar gnas

དཀར་པོའི་རྟོག་ · དཀར་གནས།

śvetaketu ^{AS}

The brahmin sage who is said to have received the Vedas from Araṇemi Gautama and who passed them on to the paṇḍita Śuka.

g.462 syandana

—

—

syandana ^{AS}

Dalbergia ougeinensis. The Ujjain Desmodium tree.

g.463 Takṣaka

shing mkhan

ཤིང་མཁན།

takṣaka ^{AS}

The father of Kapilā, the wife of the sage Vasu, who first spoke the famous Sāvitrī or Gāyatrī mantra.

g.464 tamāla

ta ma la

ཏ་མ་ལ།

tamāla ^{AS}

1. *Cinnamomum tamala*. The Indian bay leaf tree. 2. *Xanthochymus pictorius*. The false mangosteen.

g.465 Tāṇḍyāyanīya

dan da ya na

དན་ད་ཡ་ན།

tāṇḍyāyanīya ^{AS}

The name of a family lineage.

g.466 Tārāvacara

skar ma rgyu ba · skar ma spyod

སྐར་མ་རྒྱུ་བ། · སྐར་མ་སྟོད།

tārāvacara ^{AS}

The name of a muhūrta.

g.467 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་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.468 tatkṣaṇa

de'i skad cig ma

དེ་ནི་སྐད་ཅིག་མ།

tatkṣaṇa ^{AS}

A measure of time defined as being the duration of one spin on a spinning wheel. A hundred twenty tatkṣaṇas make one kṣaṇa, which means that the duration of one tatkṣaṇa is thirteen milliseconds. Vasubandhu defines the terms *kṣaṇa* and *tatkṣaṇa* inversely in his *Abhidharmakośa* (III 88): one hundred twenty kṣaṇas make one tatkṣaṇa.

g.469 tiniśa

ting ni ka

ཏིང་ནི་ཀ།

tiniṣa ^{AS}

Dalbergia ougeinensis. The Ujjain Desmodium tree.

g.470 Toya

chu lha

ཐུ་ལྷ།

toya ^{AS}

The name of a deity.

g.471 transgression

rkyen

རྟེན།

atyaya ^{AS}

g.472 Trikātyāyanīya

kA tyA ya na gsum pa

ཀླ་ཏྲ་ཡ་ན་གསུམ་པ།

trikātyāyanīya ^{AS}

The name of a family lineage.

g.473 Triśaṅku

tre shang ku

ཏྲེ་ཤང་ཀུ།

triśaṅku ^{AS}

“Trident.” The name of the outcaste king who sought the hand of the brahmin Puṣkarasārin’s daughter in marriage for his son Śārdūlakarṇa.

g.474 tuber

la phug

ལ་ཕུག།

kanda ^{AS}

g.475 tusker

mche ba can

མཆེན་ཅན།

daṃṣṭrin ^{AS}

An animal with tusks, fangs, or sharp teeth.

g.476 Tvaṣṭṛ

—

—

tvāṣṭṛ ^{AS}

The name of a deity.

g.477 twice-born

braṃ ze

བླ་མ་ཟེ།

dvija ^{AS}

A term used to refer to brahmins (sometimes also kṣatriyas and vaiśyas) on account of having undergone *upanayana*, the initiation rite in which one receives the sacred thread and is “born” a second time as a fully initiated member of the brahmin caste.

g.478 Udgata

gang gsum · nyi skyes

གང་གསུམ། · ཉི་སྐྱེས།

udgata ^{AS}

The name of a muhūrta.

g.479 udumbara

u dum bA ra

ལུ་དུམ་བུ་ར།

udumbara ^{AS}

Ficus glomerata. The cluster fig.

g.480 upanayana ceremony

gtsug phud gzhaḡ pa

གཏུག་ཕུད་གཟག་པ།

upanayana ^{AS}

The initiation rite by which a boy of the higher castes becomes a full member of his caste. It involves having all his hair shaven except for a tuft on the crown of the head (*śikhā*) and receiving the sacred thread (*upavīta*) and the appropriate mantra.

g.481 Utkāṭa

gyen du 'byung ba

ཀྱེན་དུ་འབྱུང་བ།

utkaṭa ^{AS}

“Abounding.” The name of a district town in the region of Kośala, situated by the Himalayan foothills that lie to the north of the city of Śrāvastī. It was given as an endowment to the brahmin Puṣkarasārin by the king of Kośala.

g.482 Uttarabhādrapadā

khnums smad

ཐུམས་སྒྲེད།

uttarabhādrapadā ^{AS} · *uttarabhādra* ^{AS}

“Latter Auspicious Feet.” The asterism of the stars in the latter part of the constellation Pegasus.

g.483 Uttaraphalgunī

dbo

དཔོ།

uttaraphalgunī ^{AS} · *uttaraphālgunī* ^{AS}

“Latter Reddish One.” The asterism of the star at the end of the tail of the constellation Leo.

g.484 Uttarāṣāḍhā

chu smad

ཅུ་སྒྲེད།

uttarāṣāḍhā ^{AS}

“Latter Unconquered One.” The asterism of the two main stars in the bow part of the constellation Sagittarius.

g.485 Vaikhānasa

be ka na sa

བེ་ཀ་ན་ས།

vaikhānasa ^{AS}

One of the sublineages connected with the Gautama lineage of the brahmanical tradition.

g.486 Vaiśākha

dpyid zla tha chungs

དཔྱིད་ཟླ་ཐ་ཅུངས།

vaiśākha ^{AS}

The second lunar month that falls within the period of April–May, when the full moon is in the Viśākha asterism.

g.487 Vaiṣṇava

gro bzhin

གོ་བཞིན།

vaiṣṇava ^{AS}

Another name for the lunar asterism Śravaṇā. The Sanskrit *vaiṣṇava* is the adjectival form of *viṣṇu*, the name of one of the main gods in the brahmanical pantheon.

g.488 Vaiśravaṇa

rnam thos sras

རྣམ་ཐོས་སྲས།

vaiśravaṇa ^{AS}

One of the Four Great Kings and a god of wealth, he presides over the northern quarter and rules over the yakṣas.

g.489 vaiśya

rje'u rigs

རྒེ་འུ་རིགས།

vaiśya ^{AS}

A member of the caste of “commoners,” those involved in agriculture and trade, the third category in the caste system as conceived by the brahmanical tradition.

g.490 Vaiśyāyanīya

rje'u rigs

རྒེ་འུ་རིགས།

vaiśyāyanīya ^{AS}

The name of a family lineage.

g.491 vājapeya

snod ldan

སྟོད་ལྡན།

vājapeya ^{AS}

The Vedic ritual that involves offering several cups of Soma, “the drink of strength” (*vājapeya*).

g.492 Vājasaneyin

gnas sde

གནས་སྡེ།

vājasaneyin ^{AS}

One of the lineages within the Yajurveda branch of the brahmanical tradition.

g.493 Vajraka

gang gi rdo rje · spong byed

གང་གི་རྡོ་རྗེ། · སྟོང་བྱེད།

vajraka ^{AS}

The name of a muhūrta.

g.494 Vajrapāda

rdo rje rkang pa

རྡོ་རྗེ་རྒྱང་པ།

vajrapāda ^{AS}

One of the sublineages connected with the Gautama lineage of the brahmanical tradition.

g.495 valguka

bal gu

བལ་གུ།

valguka ^{AS}

Pterocarpus santalinus. The red sandalwood tree.

g.496 Valkalin

—

—

valkalin ^{AS}

One of the sublineages connected with the Kauśika lineage of the brahmanical tradition.

g.497 Vardhamāna

'phel ba

འཕེལ་བ།

vardhamāna ^{AS}

“Increasing,” one of four kings who support the earth.

g.498 vārṣikā

bar Shi ka

བར་ཤི་ཀ།

vārṣikā ^{AS}

Jasminum sambac. The sambac jasmine.

g.499 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa ^{AS}

“God of Water.” The name of a muhūrta.

g.500 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa ^{AS}

The god of water.

g.501 Vāruṇya

mon gru

མོན་གུ།

vāruṇya ^{AS} · *vāruṇa* ^{AS}

Another name for the lunar asterism Śatabhiṣā, which is presided over by Varuṇa, the god of the waters in the Vedic pantheon.

g.502 Vāsava

ba su de ba

བ་སུ་དེ་བ།

vasava ^{AS}

An epithet or form of Indra.

g.503 Vāsiṣṭha

rgyas pa

བྱིས་པ།

vāsiṣṭha ^{AS}

The brahmin lineage that descends from the sage Vasiṣṭha.

g.504 Vāṣkala

rgyas 'dzin

བྱིས་འཛིན།

vāṣkala ^{AS}

One of the lineages within the Ṛgveda branch of the brahmanical tradition.

g.505 Vasu

nor

འོ་ར།

vasu ^{AS}

The name of a muhūrta.

g.506 Vasu

ba su

བ་སུ།

vasu ^{AS}

The sage who is said to have uttered the Gāyatrī mantra after reproaching himself for having had sexual intercourse with his wife Kapilā.

g.507 Vasu

nor lha

འོ་ར་ལྷ།

vasu ^{AS}

The name of a deity.

g.508 Vatsa

—

—

vatsa ^{AS}

The name of a country in the north of the Indian subcontinent, which had the ancient city of Kauśāmbī as its capital and was situated in the plains between the Ganges and Yamunā rivers, before their confluence at present-day Prayagraj.

g.509 Vātsya

bad sa

བད་ས།

vātsya ^{AS}

The brahmin lineage that descends from Vatsa, the son of Kaṇva and one of the ancient singers of Ṛgvedic hymns.

g.510 Vātsya

mdza' ba

མཛཌ་བ།

vātsya ^{AS}

The people of a country in the north of the Indian subcontinent that had the ancient city of Kauśāmbī as its capital and was situated in the plains between the Ganges and Yamunā rivers before their confluence at present-day Prayagraj.

g.511 Vāyava

—

—

vāyava ^{AS}

“Windy.” The name of a muhūrta.

g.512 Vāyu

rlung lha

རླུང་ལྷ།

vāyu ^{AS}

The god of wind.

g.513 Vedas

rig byed

རིག་བྱེད།

veda ^{AS}

The four foundational textual collections of the brahmanical tradition, all written in Sanskrit: the *Ṛgveda*, the *Sāmaveda*, the *Yajurveda*, and the *Atharvaveda*.

g.514 Vedic observances

rig byed kyi brtul zhugs

འིག་བྱེད་ཀྱི་བརྟུན་ཞུགས།

vedavratapada ^{AS}

The vows of conduct that are taken up while engaged in learning the Vedas.

g.515 vibhītakī

ba ru ra

བ་བྱ་ར།

vibhītakī ^{AS}

Terminalia bellirica. The bastard myrobalan tree.

g.516 Vicārin

rnam par 'gro ba · rnam par rgyu ba

རྣམ་པར་འགོ་བ། · རྣམ་པར་རྒྱ་བ།

vicārin ^{AS}

“Traversing.” The name of a muhūrta.

g.517 Videha

lus 'phags

ལུས་འཕགས།

videha ^{AS}

The name of a country in the northeast of the Indian subcontinent, situated in the Mithila region of northern Bihar and the adjacent Terai region of Nepal.

g.518 Vidhamana

mun 'jigs · sgrub pa

མུན་འཇིགས། · སྒྲུབ་པ།

vidhamana ^{AS}

The name of a muhūrta.

g.519 Vijaya

rnam par rgyal ba · rnam rgyal

རྣམ་པར་རྒྱལ་བ། · རྣམ་རྒྱལ།

vijaya ^{AS}

“Victory.” The name of a muhūrta.

g.520 Vīṇā configuration

chu 'khyil ba

ཐུང་ཁྱིལ་བ།

vīṇā ^{AS}

An astronomical configuration in which all planets are situated in seven separate lunar asterisms.

g.521 Vinatā

—

—

vinatā ^{AS}

The mother of eagles (*suparṇa*). According to the brahmanical tradition, she is one of the daughters of the creator god Dakṣa Prajāpati, who gave her and twelve of her sisters in marriage to the sage Kaśyapa.

g.522 Virata

—

—

virata ^{AS}

“Ended.” The name of a muhūrta.

g.523 Viśākhā

sa ga

ས་ག།

viśākhā ^{AS}

“Branched.” The asterism of the two stars at the top of the constellation Libra.

g.524 Viṣṇu

khyab 'jug

ཁྱའ་འཇུག།

viṣṇu ^{AS}

One of the primary gods of the brahmanical tradition, he is associated with the preservation and continuance of the universe.

g.525 Viśuddhi

rnam par dag pa

རྣམ་པར་དག་པ།

viśuddhi ^{AS}

“Purity,” one of four kings who support the earth.

g.526 Viśva

sna tshogs pa

སྣ་ཚོགས་པ།

viśva ^{AS}

The name of a deity.

g.527 Vyāghranakha

bya khra na ga

བྱ་ཁ་ན་ག

vyāghranakha ^{AS}

One of the sublineages connected with the Vāsiṣṭha lineage of the brahmanical tradition.

g.528 well-gone one

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.529 white water-lily

ku mu da

ཀུ་མུ་ད།

**kumuda* ^{RS}

g.530 wood apple

ka pi ta

ཀའི་ཏ།

kapittha ^{AS}

Limonia acidissima. The wood apple tree, also known as the elephant apple.

g.531 worldly science

rgyang pan

ལྷོ་པལ།

lokāyata ^{AS}

The term *lokāyata* specifically refers to the ancient Indian materialist school of thought that investigated the world purely on the basis of direct perception, without recourse to religious conceptions.

g.532 Yajurveda

mchod sbyin gyi rig byed

མཚན་སྒྱུ་གྱི་རིག་བྱེད།

yajurveda ^{AS}

An important textual collection of the brahmanical tradition, mainly consisting of prose formulas that are recited in Vedic ritual by specialized priests.

g.533 Yajurveda branch

lam mtshon pa

ལམ་མཚན་པ།

adhvaryu ^{AS}

The category of priests in the brahmanical tradition who specialize in the ritual prose formulas of the *Yajurveda*.

g.534 yakṣa

gnod sbyin

གནོད་སྒྱུ།

yakṣa ^{AS}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.535 Yama

gshin rje

གཤིན་རྗེ།

yama ^{AS}

The god of death.

g.536 Yavana

nas gling pa

ནམ་གླིང་པ།

yavana ^{AS}

As a Sanskritization of the Middle Indic *yona*, the term referred to the Hellenistic “Ionians” who had settled in the Bactrian region and in the northwest of the Indian subcontinent after the conquest of Alexander the Great. In later times it came to refer to anyone coming from the Iranian plateau, including Arab Muslims. The Tibetan rendering reflects an understanding of the Sanskrit *yavana* as etymologically derived from *yava* (“barley”).

g.537 yojana

dpag tshad

དཔག་ཚད།

yojana ^{AS}

Definition from the 84000 Glossary of Terms:

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.

g.538 Yugandhara

ri khrod pa

རི་ཁྲོད་པ།

yugandhara ^{AS}

The name of a people in northern India, whose city Yugandhara has been identified with Jagadhari in the northeastern part of the present-day state of Haryana.