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Teaching the Ripening of Virtuous and Nonvirtuous Actions

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dge ba dang mi dge ba'i las kyi rnam par smin pa bstan pa'i mdo

The Sūtra “Teaching the Ripening of Virtuous and Nonvirtuous Actions”



Toh 355
Degé Kangyur, vol. 76 (mdo sde, aH), folios 209.a–216.a

Translated by the Dharmachakra Translation Committee
under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 *Teaching the Ripening of Virtuous and Nonvirtuous Actions* begins with Nanda asking the Buddha why beings living in this world experience different ranges of conditions. This leads the Buddha to explain how all experiences are brought about by the ripening of a variety of virtuous and nonvirtuous actions. The results of nonvirtuous actions are detailed first, prompting Nanda to ask about people, such as benefactors, who, conversely, are committed to performing virtuous actions. The Buddha's discourse then details the workings of karma by making use of a plethora of examples before concluding with a description of virtuous actions and the benefits they bring.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by Lowell Cook, who also wrote the introduction. Benjamin Collet-Cassart checked the translation against the Tibetan and edited the text. The translation was then checked against the Chinese by Jeffrey Kotyk and subsequently edited with reference to the Chinese by Joie Chen and Rory Lindsay.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

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

i.2

The Tibetan version of *Teaching the Ripening of Virtuous and Nonvirtuous Actions* is a translation of the Chinese sūtra titled *Shanwo yinguo jing* 善惡因果經 (Taishō 2881). One thing that is particularly intriguing about this Tibetan sūtra is that it is practically identical to another Tibetan translation, *Teaching the Causes and Results of Good and Ill* (Toh 354).¹ Upon comparison, it is clear that these two Tibetan texts are simply different translations of the same Chinese sūtra. However, perhaps solely on account of their dissimilar titles, they are retained as two distinct yet adjacent entries in the Degé Kangyur.

i.3

The principal difference between these two sūtras is that Toh 355, translated here, employs a Sino-Tibetan lexicon whereas Toh 354 uses an Indo-Tibetan lexicon.² These two lexicons refer respectively to the indigenous and presumably more archaic range of Tibetan terminology used to translate Chinese texts, whether they be Buddhist or otherwise, and the range of terminology that was constructed in the likeness of Sanskrit and implemented during the early ninth century in order to imbue translations

with a more Indic flavor. This may suggest that Toh 355 is the older of the two translations, since the dominance of Indian Buddhism came at a later point in the Tibetan imperial period.

i.4 The translator of Toh 355 is unknown, since the translation does not contain a colophon. Nor is its title present in either the *Denkarma* (Tib. *ldan/lhan dkar ma*) or *Phangthangma* (Tib. *'phang thang ma*) catalogs of the early ninth century. The translator of Toh 354 was the prolific translator Chödrup (Tib. *chos grub*, alias Facheng 法成, c. 755–849), who was active in Dunhuang during the early ninth century. Given that Chödrup is known for his use of Indian vocabulary, it is quite certain that he did not also translate Toh 355.

i.5 Beyond the Tibetan, the sūtra was translated from Chinese into Sogdian and an English translation of the Sogdian has previously been published by David Neil MacKenzie (1970). While this translation corresponds more closely to Toh 354, it nevertheless helped clarify several passages in Toh 355. The present English translation was produced based on the Degé block print with reference to the Comparative Edition (Tib. *dpe bsdur ma*) and subsequently compared with the Chinese version.

Teaching the Ripening of Virtuous and Nonvirtuous Actions

1.

The Translation

[B1] [F.209.a]

- 1.1 Thus did I hear at one time. The Blessed One was teaching the Dharma while residing at Jeta's Grove, Anāthapiṇḍada's park near Śrāvastī, surrounded by countless bodhisattvas and many divine and human followers.³
- 1.2 It was then that, for the benefit of many beings, Nanda⁴ asked the Blessed One, "Blessed One, presently in this world, among beings sharing similar types of rebirths,⁵ some are beautiful while others are ugly; some are powerful while others are weak; some are rich while others are poor; some are afflicted while others are at ease; and some are mighty while others are wicked.⁶
- 1.3 "Their voices are dissimilar and their words unlike. Some die at the age of one hundred, while others die at the age of thirty, or even ten.⁷ Some have lovely faces yet are poor, while others are ugly yet rich. Some among the wicked are talented, while others within the high class are untalented.⁸ Some are afflicted yet have long lives, while others are happy yet have short lives.
- 1.4 "Some encounter misfortune upon performing good deeds, while others perform nonvirtuous actions and have them turn into meritorious benefits.⁹ Some are of fair complexion yet are cross-eyed, while others are dark in tone yet full of luster.¹⁰ Some are short and small yet possess courage, while others are big and tall yet work as servants. Some have many children, while others are childless.¹¹ ¹² Some always roam about outside and are constantly hungry, while others stay inside palaces and leisurely enjoy themselves with food and clothing.¹³
- 1.5 "Some are poor in their youth yet rich and mighty in their old age. [F.209.b] Some are honest and avoid disputes yet hold regrets about this.¹⁴ Some are respectful sons who are obedient¹⁵ to their fathers and who discuss and explain the holy books and scriptures.¹⁶ Some do not get along with their relatives and bicker. Some have high positions and own assortments of material goods. Some lack houses of their own and live as lodgers. Some live

like birds, wild animals, or ferocious beasts. Some wear wool as their clothing, feed on meat, and are illiterate.¹⁷ Some do not move yet are happy and acquire positive traits.¹⁸ Some live by earning wages.¹⁹

1.6 “Some are learned and broad minded, while others are ignorant and foolish. Some search but never find anything, while others find something without even searching. Some are wealthy, mighty, and affluent yet greedy, while others are poor yet generous. Some speak truthfully and gently, while others pierce like nails when they talk.²⁰ Some are loved and respected by others, while others are deserted and forsaken by everyone. Some compassionately care for animals, while others take lives carelessly. Some are open minded and agreeable, while others are disliked by everyone.²¹ Some do not get along with their wives and mothers-in-law, while others are amicable with their relatives. Some are fond of Dharma discourses, while others feel sleepy when hearing the sūtras.

1.7 “Some are conscientious and erudite.²² Some are fond of learning and diligent in meditation.²³ Some resemble beasts of burden. Some have taken on the various appearances of wild animals.²⁴

1.8 “Blessed One, if you were to explain such causes and results in detail, all those many followers would focus their minds single-pointedly on virtue upon hearing your teaching!”²⁵ [F.210.a]

1.9 The Blessed One replied,²⁶ “Nanda, as you have inquired about various forms of karmic ripening, those manifold differences manifest in accordance with the conduct of past lifetimes.²⁷ In this respect, a lovely face in one’s present life comes from patience.²⁸ Ugliness comes from anger and hatred.²⁹ Poverty comes from greed.³⁰ Mightiness and greatness come from paying homage to the buddhas with reverence. Wickedness comes from being proud and aggressive.³¹ A tall and good-looking body comes from being respectful. A short body comes from being lazy with respect to the Dharma.³² Foolishness comes from having been a sheep.³³ Being scrawny and dark comes from concealing images of the thus-gone ones.³⁴ Disproportionate lips come from tasting the food of Dharma teachers.³⁵ Twitchy eyes come from not providing fire to those who request it.³⁶ Being unable to see at dusk comes from prying out the eyes of falcons.³⁷ Muteness comes from denigrating the sublime Dharma. Deafness comes from being displeased while hearing the Dharma. Buck teeth come from craving for marrow and bones.³⁸ A wrinkly nose³⁹ comes from burning foul-smelling incense and offering it to the buddhas. Cleft lips come from piercing the lips of fish.⁴⁰ Yellowed hair comes from plucking out the hair of pigs. Split ears come from piercing ears. Resembling a desert snake comes from wearing filthy clothes while following the buddhas.⁴¹ Being dark skinned comes from placing statues of the buddhas inside households or in courtyards.⁴² Blindness and

lameness come from not standing when seeing preceptors and masters. A hunched back comes from wearing filthy clothes and turning one's back toward images of the buddhas.⁴³ A pronounced forehead⁴⁴ comes from not prostrating respectfully but resting a hand on the forehead upon seeing the buddhas.⁴⁵ [F.210.b] A short neck comes from hanging one's head down and looking away when one sees honorable ones and masters.⁴⁶ Liver disease comes from hacking and slicing up the bodies of beings.⁴⁷ Leprosy comes from inappropriately taking away the wealth of others.⁴⁸ Excessive phlegm comes from serving others cold food during winter.⁴⁹ Being childless comes from killing many baby birds. Having a lot of children comes from caring for many animals.⁵⁰ A long lifespan comes from being especially compassionate.⁵¹ A short lifespan comes from taking lives. Wealth comes from practicing generosity. Owning horses and chariots comes from making donations to the Three Jewels.⁵² Sharp faculties come from being diligent in studying and reciting the sūtras. Dullness comes from having been a beast of burden.⁵³ Working as a servant boy or girl comes from not repaying debts. A short temper⁵⁴ comes from having been a monkey.

1.10 "Furthermore, leprosy comes from destroying representations of the Three Jewels. Having impaired limbs comes from severing the arms and legs of beings.⁵⁵ Maliciousness comes from having been a snake or scorpion. Having the six sense faculties complete comes from upholding discipline. Having the six sense faculties incomplete comes from letting one's discipline fall apart. Bad hygiene comes from not making offering to the noble ones.⁵⁶ Being fond of song, dance, and music comes from having been a musical performer. Excessive desire comes from having been a bird.⁵⁷ Goiters come from mixing things up.⁵⁸ Having a deformed mouth comes from using abusive language.⁵⁹ Lacking genitalia comes from castrating dogs, pigs, or horses.⁶⁰ A short tongue comes from mouthing off to honorable ones and masters and disparaging them behind their backs.⁶¹

1.11 "Those who commit adultery with the wives of others will be reborn as geese and ducks. Those who deceive relatives will be reborn as sparrows.⁶² Those who use sūtras and holy books but greedily hide them from others will be reborn as earthworms⁶³ after they pass away. [F.211.a] Those who enjoy brandishing bows and arrows and riding horses will be reborn as jackals and wolves in their next life.⁶⁴ Those who enjoy short hair and wear head ornaments will be reborn as mosquitoes in their next life.⁶⁵ Those who enjoy sleeping and eating will be reborn as pigs in their next life. Those who enjoy colorful silk clothing will be reborn as multicolored birds. Those who enjoy speaking about distressing things and joking will be reborn as parrots.⁶⁶ Those who enjoy divisive speech will be reborn as six-headed cobras in their next life.⁶⁷ Those who enjoy telling inappropriate jokes will be

reborn as ignorant bugs in their next life.⁶⁸ Those who enjoy spreading negative news will be reborn as owls in their next life. Those who enjoy harm and negativity and crave gossip will be reborn as foxes in their next life.⁶⁹ Those who enjoy frightening people will be reborn as centipedes⁷⁰ in their next life.

1.12 “Those who entered temples with wooden shoes in past lives will be reborn as horses in a future life.⁷¹ Those who carelessly farted⁷² in past lives will be reborn as stink bugs in this life. Those who used the Saṅgha’s mortars and pestles in past lives will be reborn as flat-headed worms⁷³ in this life. Those who prevented beings from eating food will be reborn as woodpeckers.⁷⁴ Those who stole the Saṅgha’s water in past lives will be reborn as aquatic beings—fishes, turtles, and the like.⁷⁵ Those who bemoaned the Saṅgha in past lives will be reborn as latrine maggots.⁷⁶ Those who have stolen the Saṅgha’s fruits will be reborn as liver-eating larvae.⁷⁷ Those who have stolen the Saṅgha’s wealth will be reborn as donkeys or oxes turning millstones. Those who have urged the Saṅgha to loan out their wealth will be reborn as pigeons. Those who have insulted the Saṅgha will be reborn as bugs living on the necks of oxen. Those who have consumed the Saṅgha’s vegetables will be reborn as bugs living on the roots of vegetables.⁷⁸ Those who sit on the seats of the Saṅgha will be reborn as redheaded worms.⁷⁹ Those who have availed themselves of the assorted things belonging to the Saṅgha will be reborn as crawling bugs.⁸⁰

1.13 “Those who enter a temple wearing bone hairpins⁸¹ will be reborn as long-beaked birds. Those who enter a temple after having covered themselves with white and red powders will be reborn as jackdaws.⁸² Those who enter a temple wearing colorful silken clothes will be reborn as yellow birds. [F.211.b] If a married couple sleeps overnight in a temple, they will be reborn as blue-headed worms. Those who use the stūpas of the thus-gone ones as resting places will be reborn as camels. Those who enter a temple wearing shoes and socks will be reborn as frogs.⁸³ Those who prattle on while listening to the Dharma will be reborn as chirping birds.⁸⁴ ⁸⁵ Those who cause monks who observe stainless discipline to become impure will be reborn in the hell of iron creatures;⁸⁶ there, they will be shredded as rains of circular blades shower down upon their bodies by the hundreds and thousands.”

1.14 Nanda then asked the Blessed One, “Since indeed, just as the Blessed One has taught, availing oneself of the Saṅgha’s wealth is a heavy misdeed, how should those who focus on virtue—benefactors and the like—⁸⁷ then offer their respects and pay homage inside temples?”⁸⁸

- 1.15 The Blessed One responded, “Those who go to temples may adopt two mindsets: virtuous and nonvirtuous mindsets. What is meant by ‘virtuous mindset’? When entering a temple, those who make prostrations upon seeing the buddhas, pay respect to the Saṅgha, inquire about or chant the sūtras, receive precepts, confess misdeeds, offer the common property of the Three Jewels,⁸⁹ or uphold the sublime Dharma even at the cost of their lives will be reborn as gods by taking a single step forward.⁹⁰ In the future, as they live as householders,⁹¹ they will be endowed with wealth like that of the gods. This is the endowment of supreme virtue.
- 1.16 “Concerning nonvirtue, when entering a temple, those who beg and take loans from the Saṅgha, who seek fault with and disparage the Saṅgha, who consume the Saṅgha’s food yet remain unsatisfied,⁹² and who take home the Saṅgha’s edible plants,⁹³ fruits, and vegetables will bring upon themselves the severe suffering of the hell realms caused by the hellish wheels, the scorching fires, the mountains of knives, [F.212.a] the razor trees, and so forth.⁹⁴ This is known as *supreme nonvirtue*.
- 1.17 “Nanda,⁹⁵ in the future, advise my followers not to avail themselves of the possessions offered to the Three Jewels.⁹⁶ If they thus act in accordance with what the Blessed One has taught, they will undoubtedly be liberated when the Buddha Maitreya appears in this world.⁹⁷
- 1.18 ⁹⁸“Those who steal the wealth of others in this life will fall into the cold hells in their next life, or they will be born as silkworms that are boiled and liquefied.⁹⁹ Those who create nonvirtue in this life by extinguishing the lamps placed in front of statues of the buddhas, or in front of sūtras, will be born among hell beings surrounded by darkness.¹⁰⁰ Those who work as butchers and take the lives of many beings in this life will fall into the hell of knives and razor forests.¹⁰¹ Those who enjoy sending out falcons, dogs, and so forth for hunting in this life will fall into the hell of iron saws. Those who are strongly inclined toward sexual misconduct in this life will fall into the hell of copper pillars and iron beds.¹⁰² Those who take many wives in this life will fall into the hell of iron pestles.¹⁰³ Those who sleep with many women or men in this life will fall into the hell of poisonous snakes.¹⁰⁴ Those who burn and boil things¹⁰⁵ in this life will fall into the hell of raining embers. Those who pluck out the hair of pigs or the fur of dogs¹⁰⁶ in this life will fall into the hell of extreme boiling. Those who castrate pigs, dogs, or horses¹⁰⁷ in this life will fall into the hell of stone torment.¹⁰⁸ Those who drink excessive amounts of alcohol in this life will be reborn in the hell of drinking molten copper. Those who slaughter animals and cause them hellish torments in this life will fall into the hell of iron wheels.¹⁰⁹ Those who steal the Saṅgha’s fruits in this life will fall into the hell of iron balls. Those who eat the intestines of dogs and pigs in this life will fall into the hell of

filth. [F.212.b] Those who catch fish in this life will fall into the hell of razor forests.¹¹⁰ The stepmothers who treat their stepchildren as inferior in this life will fall into the hell of fire logs.¹¹¹ Those who create discord in this life will end up in the hell of iron ploughs. Those who rebuke others with foul words in this life will fall into the hell of the tongueless. Those who lie in this life will fall into the hell of pounding iron spikes. Those who kill and who venerate demons in this life will fall into the hell of iron awls.¹¹² Those who practice witchcraft in this life and, to make money, make false claims such as ‘The ghosts have been summoned!’ will fall into the hell of śālmālī trees.¹¹³ Those who practice sorcery¹¹⁴ in this life and deceive others by saying with closed eyes ‘This guru of yours is worthy of offerings’ will fall into the hell of severed waists.¹¹⁵ Those who practice sorcery in this life and coerce others to take life and to venerate demons will fall into the hell of chopping axes; there, their bodies will be chopped apart by hell minions, and their eyes will be pecked out by iron-beaked birds.¹¹⁶ Those who practice sorcery in this life¹¹⁷ and who collect much wealth from performing burial rites, examining the good and bad omens related to houses, and examining whether or not the five families¹¹⁸ are at peace, thereby deceiving fools, will be reborn in the hell of iron webs;¹¹⁹ there, they will be trapped in webs as countless horrible birds perch atop their bodies, devour their flesh, and peck at their bones and tendons, causing them endless suffering. Those who practice medicine in this life without the ability to cure sickness and who lie in order to take payment will fall into the hell where they are pierced with iron needles¹²⁰ as their bodies erupt in a blaze. Those who destroy temples and stūpas and who heedlessly disobey the Saṅgha, their parents, or preceptors¹²¹ in this life will eventually be reborn in the eight great hells of incessant torment. Next, they will go to the one hundred thirty-six great hell realms, where some will remain for one eon, some for two eons, and some for five eons. After their lives there come to an end, [F.213.a] if they encounter a spiritual guide, they will give rise to the mind of awakening. Otherwise, they will fall once again into the hell realms.

- 1.19 ¹²²“Having a large body, being dark skinned, being short tempered, and enjoying travels comes from having been a camel.¹²³ Craving movement, yearning to eat, and avoiding danger comes from having been a tiger.¹²⁴ Not being intimidated by heat or cold and having a large physique comes from having been an ox.¹²⁵ Having a loud voice, being shameless, being stubborn in what one desires, and not distinguishing good from bad comes from having been a donkey. Always craving and yearning for meat and being fearless comes from having been a lion. Being tall, having round eyes, frequenting mountains and solitary places, and often being enraged¹²⁶ at one’s wife comes from having been a tiger. Being hairy, having round eyes,

and not liking to stay in one place comes from having been a bird. Being fickle and enjoying killing insects comes from having been a fox.¹²⁷ Being valiant, being of little modesty, and craving a wife and children comes from having been a wolf.¹²⁸ Being identified as deceptive, being drowsy, and being angry comes from having been a dog.¹²⁹ Enjoying anger, being fond of speaking, and being loved by all comes from having been a parrot.¹³⁰ Gathering in groups, being fond of speaking, and having lots of grief comes from having been a cuckoo.¹³¹ Being small, being inclined toward sexual misconduct, and being nervous comes from having been a sparrow.¹³² Having twitchy eyes, having a short temper, drooling, and desiring physical numbness while sleeping comes from having been a lizard.¹³³ Speaking angrily, being furious when not understanding what others say, and insulting people comes from having been a scorpion.¹³⁴ Staying alone, longing for food, and having sleepless nights comes from having been a cat.¹³⁵ Making holes in the house, being inclined to steal, and not recognizing relatives comes from having been a mouse.¹³⁶

1.20 ¹³⁷“Those who destroy temples and stūpas and take materials belonging to the Three Jewels for their personal use will be reborn in the relentless hells in their next life. After they are born there, even if they are freed from those hells, [F.213.b] they will be reborn as pigeons, sparrows, yellow birds,¹³⁸ parrots, blue-necked birds,¹³⁹ fish, turtles, monkeys, pigs,¹⁴⁰ or deer;¹⁴¹ even if they are born as humans, they will be reborn as persons labeled as paṇḍakas, women, persons with double gender, persons with no gender, persons with mixed genders, and the like.¹⁴² All those who have great anger will be reborn as vipers, lions, tigers, wolves, bears, grizzlies, cats, falcons, and so forth;¹⁴³ even if they attain a human body, they will be inclined to kill birds and pigs, and they will become huntsmen or prison guards.¹⁴⁴ The ignorant who cannot distinguish between virtue and nonvirtue will be reborn as elephants, pigs, oxen, sheep, buffalo, lice, fleas, bees, swallows, ants, and the like in their next life;¹⁴⁵ even if they attain a human body, they will be reborn deaf, blind, mute, with goiters, hunchbacked, and so forth. Their limbs or sense faculties will be impaired, and thus they will be unable to persevere in the Dharma.

1.21 “Those who are arrogant and haughty will be reborn as filth maggots, camels, donkeys, dogs, horses, and the like in their next life; even if they attain a human body, they will be born as slaves. They will end up destitute and begging as everyone insults and condemns them.¹⁴⁶ Those who drive others into servitude by abusing their power and who steal their wealth will fall into the hell of śālmālī trees in their next life; there, they will be slaughtered and devoured by eighty million different beings.¹⁴⁷ Those who dislike rising for others will be reborn with the body of a cow in their next

life; with rigid limbs and not knowing how to lie down, they will be unable to sleep.¹⁴⁸ Those who make an evening snack out of feast offerings in this life will become hungry ghosts in their next life;¹⁴⁹ they will be unable to find any food and drink for billions of years, [F.214.a] and all their joints will blaze with fire as they move around. Those who are inclined to be naked in this life will be reborn as featherless, ever-crying birds.¹⁵⁰ Those who bring home the remainders of the food consumed in feast offerings in this life will fall into the hell of blazing iron in their next life; even if they are born as humans, they will suffer from throat diseases and have short lifespans. Those whose foreheads do not touch the floor when prostrating to the buddhas in this life will fall into the upside-down hell in their next life; even if they are reborn as humans, they will be condemned and deceived by all. Those who do not join their palms together when prostrating to the buddhas in this life will be reborn in borderlands in their next life; there, they will engage in great amounts of work with minimal results. Those who sleep through their chanting without being able to get up in this life will be reborn as snakes in their next life;¹⁵¹ with long and large bodies, they will end up being devoured by every male and female insect. Those who unevenly join their hands while prostrating to the buddhas in this life will, in their next life, fall into the hell where their hands are tightly bound behind their backs;¹⁵² even if they are reborn as humans, they will be caught up in disputes.¹⁵³ Those who, in this life, single pointedly¹⁵⁴ prostrate to the buddhas with their palms joined and their five physical points¹⁵⁵ touching the floor will always be mighty and happy wherever they are born.

1.22 “Being joyless and short tempered in this life comes from having been a beast of burden.¹⁵⁶ Being cross-eyed in this life comes from having glanced at¹⁵⁷ the wives of others. Those who are pressured by their wives to oppose their parents¹⁵⁸ in this life will fall into the hell of tongue cutting. Those who crave for alcohol in this life will be reborn as water insects in their next life;¹⁵⁹ even if they are reborn as humans, they will die from diseases involving muscle pain and uncomfortable breathing.¹⁶⁰

1.23 “Nanda,¹⁶¹ all the many different types of suffering I have described come about on the basis of nonvirtuous actions. At worst, those actions will cause one to fall into the hell realms. Next, they will cause one to be reborn in the animal realms. At best, they will cause one to be reborn in the realms of hungry ghosts.

1.24 “Those who take lives will fall into the three lower realms;¹⁶² [F.214.b] even if they are born as humans, they will experience two types of karmic ripening: they will be poor, and they will be powerless as their wealth is shared.¹⁶³ Those who commit sexual misconduct will fall into the three lower realms; even if they are born as humans, they will experience two types of

karmic ripening: their wives will be unchaste as the senior and junior wives quarrel, and their wishes will not be fulfilled.¹⁶⁴ Those who tell lies will fall into the three lower realms;¹⁶⁵ even if they are born as humans, they will experience two types of karmic ripening: they will be denigrated by others, and they will be deceived by everyone in the future. Those who use divisive speech will fall into the three lower realms; even if they are born as humans, they will lose their friends, they will have bad friends, and they will be jealous.¹⁶⁶ Those who pronounce harsh words will fall into the three lower realms; even if they are born as humans, they will experience two types of karmic ripening: they will always hear many unpleasant sounds, and everything they say will be disputed as faulty.¹⁶⁷ Those who make meaningless chatter will fall into the three lower realms;¹⁶⁸ even if they are born as humans, they will experience two types of karmic ripening: no one will believe them even if they tell the truth, and everything they say will remain unclear.¹⁶⁹ Those who commit misdeeds under the influence of desire will fall into the three lower realms;¹⁷⁰ even if they are born as humans, they will experience two types of karmic ripening: they will be attached to wealth without ever being content, and their wishes will never be fulfilled no matter how hard they try.¹⁷¹ Those who commit misdeeds under the influence of anger will fall into the three lower realms;¹⁷² even if they are born as humans, they will experience two types of karmic ripening: others will always try to take advantage of them, and they will always be harmed by others.¹⁷³ Those who commit misdeeds under the influence of wrong views will fall into the three lower realms;¹⁷⁴ even if they are born as humans, they will experience two types of karmic ripening: they will always be reborn in the households of persons with wrong views, and they will be crafty.¹⁷⁵ O heirs of the victorious ones, those ten nonvirtues are the causes for having to suffer much misery!" [F.215.a]

1.25 Then, as those among the many followers who had practiced the paths of the ten nonvirtuous actions heard the Blessed One's description of the suffering of hell beings, they cried out in unison,¹⁷⁶ "What kind of virtue will free us from this suffering?"¹⁷⁷

1.26 The Blessed One replied, "You must make all beings act in accordance with meritorious actions.¹⁷⁸ How is merit created? Those who construct stūpas and temples primarily for the sake of bringing great benefit to beings¹⁷⁹ will undoubtedly become kings in the future; as they accomplish the benefit of many beings, there will be no one with whom they are not in harmony.¹⁸⁰ Those who engage with the Dharma and develop faith in it in this life will become supreme among humans; they will undoubtedly become great ministers and rulers of territories in the future, they will possess garments and horses, and they will own everything they need. Those who

bow to many people and create merit in this life¹⁸¹ will become masters of wealthy and mighty households; they will be venerated by all, they will meet no obstacles when they travel in any of the four directions, and all their activities will be successful.¹⁸² Those who offer lamps in front of the buddhas and are devoted to those lamps will be born among the gods of the sun and moon in the future, and they will be illuminated with light. Those who practice generosity with a compassionate attitude in this life¹⁸³ will be extremely wealthy in the future, and they will naturally attract food and clothing. Those who enjoy giving out food and drink in this life will naturally have food and drink everywhere they are born,¹⁸⁴ their faculties will be sharp, their eloquence will be great, and they will have long lives. Those who give food to animals will be reciprocated a hundredfold. Those who give to icchantikas will be reciprocated a thousandfold. [F.215.b] Those who make gifts to monks, nuns, or other persons observing pure discipline¹⁸⁵ will be reciprocated ten thousandfold. Those who make gifts to the monks who expound the Dharma—those who spread the Great Vehicle, explain the treasures of the Thus-Gone One, and are able to open the eyes of everyone—will be reciprocated countless numbers of times. Those who make gifts to the buddhas and bodhisattvas will reach the final fruition.

1.27 “Furthermore, those who make gifts to the three recipients of generosity will receive endless rewards. What are those three?¹⁸⁶ They are the buddhas, parents, and the sick. Those who offer them a single morsel of food will attain those endless rewards, so what need is there to mention the continuous practice of generosity? Those who offer baths to many Saṅgha members in this life will have lovely faces, possess all the clothing they want, and be respected by everyone in all their future lives. Those who read sūtras of the sacred Dharma and praise their recitation will have beautiful voices in all their future lives, and everyone will enjoy listening to them. Those who maintain their discipline in this life will have lovely faces and be supreme among humans in all their future lives. Those who, in this life, dig many wells in water-scarce areas, thereby providing drink, and widen roads to fit everyone,¹⁸⁷ thereby freeing up all people, will be kings among humans in all their future lives, and they will naturally receive food and drink with hundreds of flavors. Those who, in this life, copy¹⁸⁸ the sūtras and so forth or give them to others to let them read will be unobstructed in all their future lives,¹⁸⁹ and they will not forget anything they learn upon hearing it a single time; the buddhas and bodhisattvas, too, will always pay them heed,¹⁹⁰ and they will become most supreme and eminent among humans—they will be great leaders. Those who enjoy freeing many beings¹⁹¹ by building bridges,

- boats, and so forth in this life will possess the seven precious substances, and they will be venerated and praised by many in all their future lives; [F.216.a] they will be welcomed when arriving and escorted when departing.
- 1.28 “Nanda,¹⁹² I have explained all the sūtras in terms of karma, causes, and fruition. It is said that if beings recite, read, or practice this sūtra, they will be liberated from the unfree states and from suffering.¹⁹³ Those who denigrate this sūtra will have their tongues entirely cut off in this very life.”¹⁹⁴
- 1.29 Nanda then asked, “Blessed One, what is the name of this sūtra? How should it be remembered?”¹⁹⁵
- 1.30 The Blessed One replied, “Nanda, remember this sūtra as *The Causes and Effects of Virtue and Nonvirtue*, and as *The Path and Practice of the Bodhisattvas*.”¹⁹⁶
- 1.31 When this sūtra was being given by the Blessed One, eighty-thousand gods and humans from among the many followers gave rise to the mind of unsurpassed awakening. The bodies of eight thousand women transformed into male bodies,¹⁹⁷ and all the nonvirtuous beings became virtuous.¹⁹⁸
- 1.32 *Thus concludes the sūtra “Distinguishing between Virtue and Evil Deeds.”*

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NOTES

- n.1 Yangdar Translation Group, trans., *Teaching the Causes and Results of Good and III* (<http://read.84000.co/translation/toh354.html>), Toh 354 (84000: Translating the Words of the Buddha, 2023).
- n.2 See Stein 2010.
- n.3 The Chinese has the additional line 一心靜聽 “listening quietly and one pointedly” (Taishō 2881, p. 1381b19).
- n.4 The Chinese reads “Ānanda” 阿難 instead of “Nanda” throughout the entire sūtra.
- n.5 The Chinese reads 等同一種生在人中 “among beings sharing similar birth as humans” (Taishō 2881, p. 1380b22).
- n.6 The Chinese reads 有貴有賤 “some are noble while others are lowly” (Taishō 2881, p. 1380b23).
- n.7 The Chinese reads 有百歲不死。有三十早亡。有十五夭喪。胞胎墮落。 “Some make it to one hundred years without dying, while others perish before thirty. Some suddenly die at fifteen, while others die right in their mother’s womb” (Taishō 2881, p. 1380b24–25). Cf. the English translation of *Toh 354* (<https://read.84000.co/translation/toh354>).
- n.8 The Chinese reads 有大強下劣。有軟弱登上位。 “Some are powerful but very wicked. Some are weak yet ascend to high positions” (Taishō 2881, p. 1380b26).
- n.9 The Chinese reads 有行善而致果。有作惡而福利。 “Some practice virtue, yet it leads to wrongdoing, while others commit misdeeds yet obtain meritorious benefits” (Taishō 2881, p. 1380b27–28).

- n.10 The Chinese reads 有肥白眼[目*甬]眦。有青黑而婉媚。 “Some are fat and fair but cross-eyed and hard of seeing, while others are dark in complexion yet have a graceful beauty” (Taishō 2881, p. 1380b28). Cf. the English translation of Toh 354.
- n.11 Translated based on Yongle, Lithang, Peking, and Narthang: *rmang ba*. Degé reads *rmongs pa*.
- n.12 The Chinese reads 有孤單獨自 “while others are lonely and live alone” (Taishō 2881, p. 1380c1).
- n.13 The Chinese reads 有在外遊飢寒憔悴。有入宮在朝衣食自恣 “Some roam outside, weak from hunger and the cold, while others reside in palaces and courts, enjoying clothing and food with abandon” (Taishō 2881, p. 1380c1–2).
- n.14 The Chinese reads 有理實無辜橫罹獄事 “Some have reason on their side and are in reality innocent, yet are wrongfully imprisoned” (Taishō 2881, p. 1380c3).
- n.15 Stein (2010, pp. 64–66) describes how *sri zhu che* was used in various ways to translate notions of filial piety (*xiao* 孝) from Chinese.
- n.16 The Chinese reads 有父慈子孝論經說義 “Some have compassionate fathers and respectful children, and they discuss sūtras and expound upon their meaning” (Taishō 2881, p. 1380c3–4).
- n.17 The Chinese reads 有衣毛茹血不識文字 “Some wear furs, drink blood, and are illiterate” (Taishō 2881, p. 1380c6).
- n.18 The Chinese reads 有端坐受報 “Some suffer karmic results just by sitting up straight” (Taishō 2881, p. 1380c6).
- n.19 The Chinese reads 有客作無地 “Some are unable to find employment anywhere” (Taishō 2881, p. 1380c7).
- n.20 The Chinese reads 有出言和睦。有發語棘刺。 “Some have gentle and peaceful words with every utterance, while others open their mouths and cast thorns” (Taishō 2881, p. 1380c9).
- n.21 The Chinese reads 有寬而得眾。有為他所棄。 “Some are open minded and win over the masses, while some are shunned by others” (Taishō 2881, p. 1380c10–11).
- n.22 The Chinese reads 有武夫無禮 “Some are warrior-like yet rude” (Taishō 2881, p. 1380c12).

- n.23 The Chinese reads 有好學文義 “Some are fond of studying words and their meanings” (Taishō 2881, p. 1380c13). Cf. the English translation of Toh 354.
- n.24 The Chinese reads 有作畜生之形種種異類 “Some appear to behave like different kinds of animals” (Taishō 2881, p. 1380c13). Cf. the English translation of Toh 354.
- n.25 The Chinese reads 唯願世尊廣說因果。大眾死聞一心從善。 “I only ask that the Blessed One please explain in detail causes and results. The great assembly will listen and pursue virtue single mindedly” (Taishō 2881, p. 1380c13–14). It is not entirely clear what the phrase 死聞 (literally “death-listening”) in the original Taishō edition means. It is possible that this is a typo; in fact, the editors of the online version of CBETA have indicated in the digitized text that they believe this character should be 若 (“If the assembly hears it, they will pursue virtue single mindedly”). If it is not a typo, then this phrase likely just means listening intently, though it is still a rather peculiar phrase.
- n.26 The Chinese phrasing is 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1380c15).
- n.27 The Chinese reads 先世用心不等 “disparate motivations in previous lifetimes” (Taishō 2881, p. 1380c15–16).
- n.28 The Chinese reads 今身端政者從忍辱中來為人 “Having a lovely body right now means one has become human due to patient acceptance” (Taishō 2881, p. 1380c16–17).
- n.29 The Chinese reads 醜陋者從瞋恚中來為人 “Having an ugly face means one has become human due to anger” (Taishō 2881, p. 1380c17).
- n.30 The Chinese reads 貧窮者從慳貪中來為人 “Those who are poor became human due to stinginess.”
- n.31 The Chinese reads 為人下賤從憍慢中來 “Being ignoble comes from having acted arrogantly” (Taishō 2881, p. 1380c19).
- n.32 The Chinese reads 為人座短從慢法中來 “Being short comes from having shown contempt for the Dharma” (Taishō 2881, p. 1380c20).
- n.33 The Chinese reads 狠戾從羊中來為人 “Being cruel means one has become human from having been a sheep” (Taishō 2881, p. 1380c20–21). 狠戾 can mean cruel, but it can also mean hard to control and tame.

- n.34 The Chinese reads 佛 “buddha(s)” instead of “thus-gone ones” (Taishō 2881, p. 1380c21).
- n.35 The Chinese reads 為人緊脣從嘗齊食中來 “As a human, having tight/thin lips comes from having partaken of the food of monks” (Taishō 2881, p. 1380c21–22).
- n.36 The Chinese reads 為人赤眼從惜火光明中來 “As a human, having red eyes comes from having been stingy with fire and light” (Taishō 2881, p. 1380c22). Cf. the English translation of Toh 354 (<https://read.84000.co/translation/toh354>).
- n.37 The Chinese reads 為人雀目從縫鷹眼中來 “As a human, having poor night vision comes from having sewn shut the eyes of hawks” (Taishō 2881, p. 1380c22–23).
- n.38 The Chinese reads 為人缺齒從喜咬骨肉中來 “As a human, missing teeth comes from having taken great pleasure in gnawing on bones and meat” (Taishō 2881, p. 1380c24–25).
- n.39 The Chinese reads 塞鼻 “congested nose” (Taishō 2881, p. 1380c25).
- n.40 The Chinese reads 魚鰓 “fish gills” (Taishō 2881, p. 1380c26).
- n.41 The Chinese reads 為人蛇體從著輕衣盪突佛像中來 “As a human, having a snake-like body comes from having worn thin clothing and brazenly displayed oneself in the presence of buddha statues” (Taishō 2881, p. 1380c28).
- n.42 The Chinese reads 黑色從安佛像著屋簷下烟熏處中來為人 “Being dark means one has become human from having put buddha statues under roof eaves in places consumed by smoke” (Taishō 2881, p. 1380c28–29).
- n.43 The Chinese reads 為人僂脊從輕衣出入背佛像中來 “As a human, being hunchbacked comes from having worn thin clothing and turned one’s back on images of buddhas” (Taishō 2881, p. 1381a1–2). Cf. the English translation of Toh 354.
- n.44 The Chinese reads 頸額 (Taishō 2881, p. 1381a2). This compound literally means “neck and forehead.” The exact meaning is not clear, but it probably indicates someone with a crooked neck or forehead.
- n.45 The Chinese reads 頸額者從見佛不禮捉手打額中來為人 “Having a crooked neck and forehead means that one has become human after not having bowed upon seeing the buddhas, instead grabbing their hands and bumping their foreheads” (Taishō 2881, p. 1381a2–3).

- n.46 The Chinese reads 為人短項從見尊長縮頭走避中來 “As a human, having a short neck comes from having hid one’s face and run away when seeing venerable elders” (Taishō 2881, p. 1381a3).
- n.47 The Chinese reads 心痛病者從斫刺眾生身體中來為人 “Having heart diseases means one has become human from having hacked at and stabbed the bodies of beings” (Taishō 2881, p. 1381a4).
- n.48 The Chinese reads 癩病從枉取他物中來為人 “Having leprosy means one has become human from having taken things that belong to others” (Taishō 2881, p. 1381a4–5).
- n.49 The Chinese reads 氣嗽從冬月與人冷食中為人 “Having a cough means one has become human from giving others cold food in the eleventh lunar month” (Taishō 2881, p. 1381a5–6).
- n.50 The Chinese reads 為人饒兒息者從喜養生物命中來 “As a human, having many children comes from having taken joy in caring for beings” (Taishō 2881, p. 1381a7). Cf. the English translation of Toh 354.
- n.51 The Chinese reads 慈心 “loving heart” (Taishō 2881, p. 1381a8).
- n.52 The Chinese reads 為人有車馬者從施三寶車馬中來 “As a human, owning horses and chariots comes from having offered horses and chariots to the Three Jewels” (Taishō 2881, p. 1381a9–10). Cf. the English translation of Toh 354.
- n.53 The Chinese reads 畜生, which is not necessarily a beast of burden but any type of domestic animal or livestock (Taishō 2881, p. 1381a11).
- n.54 The Chinese reads 狂躁, which can have the connotation of “short tempered” but more accurately means something like “manic” or “hotheaded and unstable” (Taishō 2881, p. 1381a12). Cf. the English translation of Toh 354, which renders this as “unstable and flighty.”
- n.55 The Chinese reads 為人手腳不隨者從縛勒眾生手腳中來 “As a human, having disabled limbs comes from having tightly bound the limbs of other beings” (Taishō 2881, p. 1381a13–14). Cf. the English translation of Toh 354.
- n.56 The Chinese reads 為人不淨潔者從猪中來 “As a human, having bad hygiene comes from having been a swine” (Taishō 2881, p. 1381a16). Cf. the English translation of Toh 354.
- n.57 The Chinese reads 為人多貪從狗中來 “As a human, having excessive desire comes from having been a dog” (Taishō 2881, p. 1381a17). Cf. the English

translation of Toh 354.

- n.58 Note from the translators of Toh 354: Reading according to the Chinese, which reads “to eat alone,” instead of the Tibetan, which reads *gcig pu bsnogs* “to mix up alone.” 《善惡因果經》：「為人項有瘻肉者從獨食中來，」 (Taishō 2881, p. 1381a17–18).
- n.59 The Chinese reads 為人口氣臭者從惡罵中來 “As a human, having bad breath comes from using abusive language” (Taishō 2881, p. 1381a18–19). Cf. the English translation of Toh 354.
- n.60 The Chinese reads 為人男根不具足者從撻猪狗中來 “As a human, having incomplete male faculties comes from having castrated swine and dogs” (Taishō 2881, p. 1381a19–20). Cf. the English translation of Toh 354.
- n.61 The Chinese reads 為人舌短者從屏處盜罵尊長中來 “As a human, having a short tongue comes from having disparaged venerable elders in private” (Taishō 2881, p. 1381a20). Even though 屏處 means a solitary place or a place far away, here it seems to refer to “where the elders cannot see/hear you,” i.e., saying bad things about your teachers behind their backs.
- n.62 The Chinese reads 為人喜姪九族親者死墮雀中 “As a human, taking pleasure in sexual misconduct with one’s relatives and friends, one will regress to rebirth as a sparrow after death” (Taishō 2881, p. 1381a21–22). Cf. the English translation of Toh 354.
- n.63 The Chinese reads 土木中虫 “insects inside soil and wood” (Taishō 2881, p. 1381a23).
- n.64 The Chinese here has two separate sentences: 好帶弓箭騎乘死墮六夷中，好獨殺生者死墮豺狼中 “Taking pleasure in bearing bows and arrows while riding, one will regress to a rebirth as a barbarian after death. Taking pleasure in hunting and killing beings, one will regress to a rebirth as a jackal after death” (Taishō 2881, p. 1381a23–24).
- n.65 The Chinese reads 好著創華者死作載勝虫 “Those who enjoy wearing crowns and flowers will be become insects on a Eurasian hoopoe after death” (Taishō 2881, p. 1381a25). It appears that 載勝 is the bird known as the Eurasian hoopoe.
- n.66 The Chinese reads 憙學人語調弄者死作鸚鵡鳥 “Those who take pleasure in mimicking the words of others and making fun will become parrots after death” (Taishō 2881, p. 1381a27). Cf. the English translation of Toh 354 (<https://read.84000.co/translation/toh354>).

- n.67 The Chinese reads 熹讒人者死墮蟒蛇惡毒中 “Those who take pleasure in gossip will regress to being horribly poisonous pythons” (Taishō 2881, p. 1381a28).
- n.68 The Chinese reads 橫惱他人者死作懊惱虫 “Those who are rude to others will become a vexed bug after death” (Taishō 2881, p. 1381a28–29). It is not clear what type of insect this is, but it is described as being “vexed” or “plagued by troubles/worries.”
- n.69 The Chinese reads 為人喜作殃禍語者死作野狐 “People who like speaking about calamities will be born as wild foxes after death” (Taishō 2881, p. 1381a29–b1).
- n.70 The Chinese reads 蝶鹿虫 (Taishō 2881, p. 1381b1–2). It is not clear what type of insect this is, but the Chinese indicates that this is an insect and not a deer. Literally, it means “butterfly-deer insect.” We could not find anything that might indicate that this term refers to a centipede.
- n.71 The Chinese reads 今身 “this life” (Taishō 2881, p. 1381b2).
- n.72 The Chinese reads 熹放下氣者 “those who enjoy farting” (Taishō 2881, p. 1381b3).
- n.73 The Chinese reads 叩頭虫 “kowtowing insect” (Taishō 2881, p. 1381b4). It is not clear precisely what type of insect this is, but it might be the Elateriformia beetle.
- n.74 The Chinese reads 啄木虫 “wood-eating insect” (Taishō 2881, p. 1381b5).
- n.75 The Chinese reads 盜用僧水者今作水中魚鱉 “Those who stole water from the Saṅgha will be reborn as fish or softshell turtles in this life” (Taishō 2881, p. 1381b5).
- n.76 The Chinese reads 污眾僧地者作屏中虫 “Those who dirtied the grounds of the Saṅgha will be reborn as screen bugs” (Taishō 2881, p. 1381b6). It is not clear precisely what type of insect this is, but 屏 means a screen, shield, or wall, or possibly a scroll.
- n.77 The Chinese reads 食泥土虫 “mud-eating bugs” (Taishō 2881, p. 1381b6–7).
- n.78 The Chinese reads 蓼中虫 “insect on knotweed” (Taishō 2881, p. 1381b9).
- n.79 The Chinese reads 蝸蟻虫 “earthworm” (Taishō 2881, p. 1381b9).
- n.80 The Chinese reads 用僧雜物者作飛蛾投火虫 “Those who use the assorted things belonging to the Saṅgha will be reborn as moths” (Taishō 2881, p.

1381b10).

- n.81 The Chinese reads 捶股捩入寺者 (Taishō 2881, p. 1381b10). The meaning is not clear. It could mean “those who enter temples dragging and swinging their arms,” but this is a provisional suggestion. If other homonymic characters are substituted (i.e., 骨 for 股 and 牌 for 捩), it is also possible that this means “bone ornaments,” as the English translation of Toh 354 suggests.
- n.82 The Chinese reads 著烟炆胡粉朱脣入寺者今作赤□
(<https://cbetaonline.dila.edu.tw/zh/T2881#CB00047>)鳥 “Those who enter temples wearing shadows and powder and with red lips will be born as red-beaked birds in this life” (Taishō 2881, p. 1381b11–12).
- n.83 The Chinese reads 著鞋靴入浮圖精舍中者今作蝦蟆虫 “If one enters Buddhist monasteries wearing shoes, one will be reborn as a toad insect” (Taishō 2881, p. 1381b14–15). It is not clear precisely what type of insect this is, but the Chinese indicates that this is an insect, not a toad. It might mean an insect on a toad.
- n.84 We have been unable to identify this type of bird. Tibetan: *bye'u lhan dkar*.
- n.85 The Chinese reads 聽法亂語者今作百舌鳥 “One who speaks nonsense while listening to the Dharma will be reborn as a hundred-tongued bird” (Taishō 2881, p. 1381b15).
- n.86 The Chinese reads *bhikṣuṇī* instead of *bhikṣu*: 污淨行尼僧者死墮鐵窟地獄中，百萬刀輪一時來下，斬截其身。(Taishō 2881, p. 1381b15–17).
- n.87 The Chinese reads 四輩檀越 “four types of benefactors” (Taishō 2881, p. 1381b19). Cf. the English translation of Toh 354.
- n.88 Here the word “temples” renders the Tibetan *gtsug lag khang*, whereas in most other instances in this text the word renders the Tibetan *lha khang*.
- n.89 The Chinese reads 捨於財物經營三寶 “who offer their wealth in order to maintain the Three Jewels” (Taishō 2881, p. 1381b19). Cf. the English translation of Toh 354.
- n.90 The Chinese reads 如是之人舉足一步天堂自來。未來受果如樹提伽。 “For such persons, the heavenly realms are naturally reached with a single step. In the future, they reap fruits just like those of Jotiṣka” (Taishō 2881, p. 1381b23–24).
- n.91 This clause about being a householder is not in the Chinese.

- n.92 The Chinese reads 噉僧食都無愧心 “those who do not feel bad about consuming the food of the Saṅgha” (Taishō 2881, p. 1381b27). Cf. the English translation of Toh 354.
- n.93 The Chinese here is 餅 “cakes/breads” (Taishō 2881, p. 1381b27).
- n.94 The Chinese reads 如是之人死墮鐵丸地獄。鑊湯爐炭刀山劍樹靡所不經 “When such persons die, they fall down to the hells of iron lumps, and there is nothing—from being boiled in cauldrons to charcoal knife mountains to sword trees—they will not experience” (Taishō 2881, p. 1381b28–29).
- n.95 The Chinese phrasing is 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1381b29–c1).
- n.96 The Chinese reads 誠語來世是我弟子者於三寶所謹慎莫犯。 “This is my warning to those who are my disciples: be vigilant and careful not to commit transgressions against the Three Jewels” (Taishō 2881, p. 1381c1–2).
- n.97 The Chinese reads 努力崇成勿生退心。用佛語者彌勒出世得度無疑。 “So long as they strive continuously without regressing, they will undoubtedly be liberated when Maitreya appears in this world” (Taishō 2881, p. 1381c2–3).
- n.98 Here the Chinese has an additional phrase 佛言 “the Buddha said” (Taishō 2881, p. 1381c3).
- n.99 The Chinese here reads 佛言今身劫剝人衣者死墮寒冰地獄又生蠶虫為他爆剝 “The Buddha said, ‘Those who steal and strip the clothing from the body of another in this life will fall into the cold hell realms after death and will be reborn as silkworms and peeled open by others’ ” (Taishō 2881, p. 1381c3–4).
- n.100 The Chinese reads 死墮鐵圍山間黑闇地獄中 “They will fall into the dark hells between mountains after death” (Taishō 2881, p. 1381c5).
- n.101 The Chinese reads 今身屠殺斬截眾生者死墮刀山劍樹地獄中。 “Those who massacre and cut up beings in this life will fall into the hells with knife mountains and sword trees after death” (Taishō 2881, p. 1381c5–6).
- n.102 Reading “iron beds” from the Chinese 鐵床 instead of *lcags kyi khrag* or “iron blood” as per the Tibetan (Taishō 2881, p. 1381c8).
- n.103 The Chinese reads 今身畜多婦者死墮鐵磓地獄中。 “Those who keep many wives in this life will fall into the hell of iron armor after death” (Taishō 2881, p. 1381c8–9).
- n.104 The Chinese reads 今身畜多夫主者死墮毒蛇地獄中。 “Those who keep many husbands in this life will fall into the hells of poisonous snakes after death”

(Taishō 2881, p. 1381c9–10).

- n.105 The Chinese reads 燒燬雞子者 “those who burn chicken eggs/chicks” (Taishō 2881, p. 1381c10).
- n.106 The Chinese reads 攪猪鷄者 “those who pluck the hair of pigs and defeather chickens” (Taishō 2881, p. 1381c11).
- n.107 “Horses” is not in the Chinese.
- n.108 The Chinese reads 今身犍猪狗者死墮尖石地獄中。 “Those who castrate pigs and dogs in this life will fall into the hell of jagged rocks after death” (Taishō 2881, p. 1381c12).
- n.109 The Chinese reads 今身斬截眾者，死墮鐵輪地獄中 “Those who hack off and sever the limbs of beings in this life will fall into the hells of iron wheels after death” (Taishō 2881, p. 1381c13–14). Cf. the English translation of Toh 354.
- n.110 The Chinese reads 今身作生魚食者死墮刀林劍樹地獄中。 “Those who eat live fish in this life will fall into the hell of knife forests and sword trees after death” (Taishō 2881, p. 1381c16–17).
- n.111 The Chinese reads 今身作後母諛剋前母兒者，死墮火車地獄中 “Those who become stepmothers and look upon their stepchildren with scorn in this life will fall into the hells of blazing chariots after death” (Taishō 2881, p. 1381c17–18).
- n.112 The Chinese reads 今身殺生祠邪神者死墮鐵碓地獄中。 “Those who kill in order to make sacrifices to perverse gods in this life will fall into the hell of iron pestles after death” (Taishō 2881, p. 1381c20–21).
- n.113 The Chinese reads 今身作師母鬼語誑他取物者死墮肉山地獄中。 “Those who, in this life, become sorceresses who speak in the language of ghosts and steal the property of others will fall into the hell of flesh mountains after death” (Taishō 2881, p. 1381c21–22). Rolf Stein (2010, p. 248–49) identifies 師母 as the term that is translated into Tibetan as *bon mo*, while 師公 is rendered as *bon po*.
- n.114 Similar to *bon mo*, the term *bon* is translated as “sorcery” as per Stein’s (2010, p. 248–249) analysis of the usage of this term in translating the Chinese *shigong* 師公.
- n.115 The Chinese reads 今身作師母合眼眠地誑他上天取褫魂神者死墮斬腰地獄中。 “Those who, in this life, become sorceresses who close their eyes as they sleep on the ground in order to deceive others and steal the spirits of gods

will fall into the hell of severed waists after death” (Taishō 2881, p. 1381c22–24).

- n.116 The Chinese reads 今身作師母教他殺生求其大神。或禍五道土地社公阿魔女郎。諸如是等皆是誑惑愚人死墮斫地獄中 (Taishō 2881, p. 1381c24–26). Provisional translation: “Those who, in this life, become sorceresses who kill to appease the great gods or the earth gods or demonesses who harm beings of the five realms—since people such as these confuse and delude the foolish, after death they fall into the hell of axes.”
- n.117 The Chinese reads 作師公 “those who act as sorcerers” (as opposed to sorceresses) (Taishō 2881, p. 1381c27).
- n.118 “Five families” refers to the five families of soothsayers presented in Chinese divination texts related to the household. For more on this, see Stein 2010, p. 249.
- n.119 The Chinese reads 今身作師公，或葬埋死人，占宅吉凶、五姓便利、安龍謝蠶、壓衰禍，誑其癡人多取財物，妄作吉凶之語者 “Those who in this life act as sorcerers by burying the corpses of the dead, by making prognostications of the good and bad omens of houses and of the fortune or lack thereof of the five families, by appeasing the nāgas, by making thanksgiving offerings of crushed silkworms, and by deceiving fools to take their wealth with false prognostications will fall into the hell of iron and copper after death” (Taishō 2881, p. 1381c27–1382a1). 謝蠶 appears to mean “thanking the silkworm goddess”; in ancient Chinese folk legends, there was the figure of the silkworm goddess (蠶神), who was worshiped to ensure the smooth production of the precious commodity of silk.
- n.120 The Chinese reads 針灸 “acupuncture and/or moxibustion” (Taishō 2881, p. 1381c27–1382a3).
- n.121 The Chinese reads 反戾師僧、不孝父母 “who go against preceptors and monks and do not have reverence for their parents” (Taishō 2881, p. 1382a4).
- n.122 The Chinese has 佛言 “the Buddha said” here (Taishō 2881, p. 1382a9).
- n.123 The Chinese reads 為人身大臭穢，健瞋難解者，從駱駝中來 “As a human, having a body that is large and pungent and being quick to anger and difficult to liberate comes from having been a camel” (Taishō 2881, p. 1382a9–10). Cf. the English translation of Toh 354.
- n.124 The Chinese reads 喜行健食不避嶮難者從馬中來 “Those who like to eat on the go and do not avoid dangers have become human from being horses” (Taishō 2881, p. 1382a10–11).

- n.125 The Chinese reads 堪履寒熱無記錄心者從牛中來為人。 “Those who take no notice of the cold or heat they endure have become human from being oxen” (Taishō 2881, p. 1382a11). The meaning of 無記錄心 is a little unclear. It might not mean mental retention per se, but rather not noticing.
- n.126 The Chinese reads 憎嫉 “angry and jealous” (Taishō 2881, p. 1382a14). In this context, it could mean being angry and possessive of one’s wife.
- n.127 The Chinese here is 野狐 “wild fox” (Taishō 2881, p. 1382a16).
- n.128 The Chinese reads 為人勇健，少於姪慾，不愛妻子者，從狼中來 “As a human, being brave and strong, having little sexual desire, and lacking craving for a wife comes from having been a wolf” (Taishō 2881, p. 1382a17). Cf. the English translation of Toh 354.
- n.129 The Chinese reads 不好妙服伺捕奸非小時眼惡多怒者從狗中來為人。 “Those who dislike fine clothing, assist in catching criminals, [unclear meaning], and are full of anger have become human from being a dog” (Taishō 2881, p. 1382a17–19).
- n.130 The Chinese reads 為人好姪熹，談眾人所愛者，從鸚鵡中來 “As a human, delighting in sexual misconduct and discussing what people like to hear comes from having been a parrot” (Taishō 2881, p. 1382a19). There is probably a mistake in the line parsing; it should probably be 為人好姪，熹談眾人所愛者.
- n.131 The Chinese reads 為人樂人，眾中言語多煩者，鸚鵡中來 “As a human, delighting in people and being quite disruptive by speaking in a group comes from having been a waterfowl” (Taishō 2881, p. 1382a20). It is unclear if 鸚鵡 means “waterfowl.” There is also no indication that this could mean “cuckoo.” It seems more likely that it means “parrot.”
- n.132 The Chinese reads 為人體小好姪意不專定見色心惑者，從雀中來 “As a human, being physically small, delighting in sexual misconduct, being unfocused mentally, and being distracted upon seeing beauty comes from having been a sparrow” (Taishō 2881, p. 1382a21).
- n.133 The Chinese reads 為人眼赤齒短，語便吐沫，臥則纏身者，從蛇虺中來 “As a human, having red eyes and short teeth, spewing saliva when speaking, and wrapping oneself up when sleeping comes from having been a snake or lizard” (Taishō 2881, p. 1382a21–23). Cf. the English translation of Toh 354.
- n.134 The Chinese reads 語則瞋恚不察來義口出火毒者從蝎中來為人。 “Those who are angry as soon as they speak, who do not look into the intentions of

others but immediately spew out fiery venom, have become human from being a scorpion” (Taishō 2881, p. 1382a23–24).

- n.135 The Chinese here is 狸 (Taishō 2881, p. 1382a24). It is not clear if this refers to a cat. It could also mean a fox, a type of wild cat, or a type of raccoon dog.
- n.136 The Chinese reads 為人穿牆竊盜，貪財健怨，無有親疎者，從鼠中來 “As a human, boring holes in walls to thief, craving wealth, harboring grudges easily, and not distinguishing between close and distant relations come from having been a mouse” (Taishō 2881, p. 1382a25–26).
- n.137 The Chinese has here 佛言 “the Buddha said” (Taishō 2881, p. 1382a27).
- n.138 The Chinese here is 鴛鴦 “duck” (Taishō 2881, p. 1382a29).
- n.139 The Chinese reads 青雀 “blue sparrow” (Taishō 2881, p. 1382a29).
- n.140 “Pig” is not in the Chinese (Taishō 2881, p. 1382a29).
- n.141 The Chinese reads 獐鹿 “water deer” (Taishō 2881, p. 1382a29).
- n.142 The Chinese reads 若得人身受黃門形、女人、二根、無根、婬女。 “If they do attain a human body, they will become a person labeled a paṇḍaka, a woman, a person with double gender, a person with no gender, or a prostitute” (Taishō 2881, p. 1382a29–b1).
- n.143 The Chinese list reads 毒蛇、師子、虎、狼、熊羆、猫狸、鷹、雞之屬 “poisonous snakes, lions, tigers, wolves, bears, feral cats, hawks, chickens, and the like” (Taishō 2881, p. 1382b2–3).
- n.144 The Chinese reads 若得人身喜養雞猪屠兒獵師網捕獄卒 “If they do attain a human body, they will delight in raising chickens and swine and in being butchers, hunters, ensnarers, and prison guards” (Taishō 2881, p. 1382b3–4).
- n.145 The Chinese reads 為人愚癡不解道理者，死墮象猪牛羊水牛蚤虱蚊蠱蟻子等形 “Those who are ignorant and cannot understand analytical reasoning will regress into the forms of elephants, pigs, cows, sheep, water buffalo, fleas, lice, mosquitoes, horseflies, ants, and the like after death” (Taishō 2881, p. 1382b4–5).
- n.146 The Chinese reads 若生人中受奴婢身貪窮乞丐眾所輕賤。 “If they are reborn as humans, they will take up the body of a servant or be a poverty-stricken beggar, looked down upon by everyone” (Taishō 2881, p. 1382b8).
- n.147 The Chinese reads 為人因官形勢貪取民物者。死墮肉山地獄中。百千萬人割肉而噉。 “As a human, those who make a show of their official status and steal

from the people will fall into the hell of flesh mountains after death, where they will have their flesh cut up and eaten by hundreds of thousands of people” (Taishō 2881, p. 1382b8–10).

- n.148 The Chinese reads 今身喜立他人者。死墮白象中。脚直不得眼臥。 “Those who in this life enjoy making others stand will regress into a white elephant after death, with straight legs that do not allow for lying down for some shut-eye” (Taishō 2881, p. 1382b10–11).
- n.149 The Chinese reads 《善惡因果經》：「今身破齋夜食者，死墮餓鬼中」 “Those who in this life eat at night and break their fast will fall into the hungry ghost realm after death” (Taishō 2881, p. 1382b11).
- n.150 The Chinese reads 今身喜露形坐者死作寒鴞虫。 “Those who in this life enjoy sitting naked will become [a type of insect]” (Taishō 2881, p. 1382b13). It is unclear what type of insect this is. There are some online sources that seem to indicate that this is a bird, not an insect. The word 鴞 usually refers to an owl—this could be a snowy owl, or perhaps an insect on the owl.
- n.151 The Chinese reads 今身聞鐘聲不起者，死墮蟒蛇中 “Those who in this life do not rise despite hearing the bell ring will regress to becoming pythons after death” (Taishō 2881, p. 1382b17–18). Cf. the English translation of Toh 354.
- n.152 The Tibetan for “where their hands are tightly bound behind their backs” is *phyin ka log tu bcings pa*. The Chinese reads 今身拱手禮佛者。死墮反縛地獄。 “Those who in this life pay respect to the buddhas by cupping the hands [this gesture refers to putting one hand on top of the other, often with one hand in a fist] will fall into the hell where both hands will be bound behind the back” (Taishō 2881, p. 1382b19–20).
- n.153 The Chinese reads 又生人中橫遭惡事。 “If they are reborn as human, they will continuously encounter misfortunes” (Taishō 2881, p. 1382b20).
- n.154 The Chinese reads 至心 “wholeheartedly” (Taishō 2881, p. 1382b21).
- n.155 The five physical points are the two knees, the two hands, and the head.
- n.156 The Chinese reads 今身健瞋懊食者，從顛狂中來 “Being quick to anger and unsatisfied with one’s food in this life comes from having previously been mentally ill” (Taishō 2881, p. 1382b21–22). Cf. the English translation of Toh 354.
- n.157 The Chinese reads 邪看 “looked sinfully/perversely at” (Taishō 2881, p. 1382b23).

- n.158 The Chinese reads 護婦罵父母者 “those who protect their wives and rebuke their parents” (Taishō 2881, p. 1382b23).
- n.159 The Chinese reads 如水著酒中。沽與人者。 “Those who wallow in alcohol as if it were water and sell it to others will become water insects after death” (Taishō 2881, p. 1382b24–25).
- n.160 The Chinese reads 又生人間水腫斷氣而死 “even if they are reborn as humans, they will die from swollen bodies and shortness of breath” (Taishō 2881, p. 1382b25). Cf. the English translation of Toh 354.
- n.161 The Chinese here reads 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1382b26).
- n.162 There appears to be a line missing here that is present in Toh 354. The Chinese line that supplies the ripened results for killing is 若生人中得二種果報：一者、短命；二者、多病 “first, a short life; second, being prone to illness (Taishō 2881, p. 1382b29–c1). Then it proceeds with 劫盜之罪，亦令眾生墮於地獄、畜生、餓鬼 “The crime of stealing will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c1–2).
- n.163 The Chinese reads 一者貧窮二者共財不得自 “first, poverty; second, having shared wealth and no financial freedom” (Taishō 2881, p. 1382b6).
- n.164 The Chinese reads 一者婦不貞良。二者二妻相諍不隨己心。 “First, one’s wife will be unfaithful. Second, one’s two wives will fight and not follow one’s will” (Taishō 2881, p. 1382c4–5).
- n.165 The Chinese reads 妄語之罪，令眾生墮於地獄畜生餓鬼。 “The crime of false speech will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c5–6).
- n.166 兩舌之罪亦令眾生墮於地獄畜生餓鬼。若生人中得二種果報。一者得破壞眷屬。二者得弊惡眷屬 “The crime of being double tongued will cause beings to fall into the hell, animal, and hungry ghost realms. If they are reborn as humans, they will receive two types of ripened results: first, a broken family; second, evil relatives” (Taishō 2881, p. 1382c8–10).
- n.167 The Chinese reads 一者常聞惡聲。二者所有言說恒有諍訟。 “First, they will always hear unpleasant sounds. Second, no matter what they say, it will always be litigious” (Taishō 2881, p. 1382c11–12).
- n.168 The Chinese reads 綺語之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of speaking in flowery words/flattery will cause beings to fall into the hell, animal, or hungry ghost realms” (Taishō 2881, p. 1382c12–13).

- n.169 The Chinese reads 一者說正人不言受。二者所有言說不能辯了。(Taishō 2881, p. 1382c14–15). The first part could either mean “First, even if they are right, others will not accept what they say” or “First, upright people will not accept what they say.” The second part says, “Second, no matter what they say, they cannot be understood.”
- n.170 The Chinese reads 貪慾之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of being covetous will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c15–16).
- n.171 The Chinese reads 一者貪財無有厭足。二者多求恒無從意。 “First, they covet wealth but are never satisfied. Second, they covet much, but nothing ever goes according to their wishes” (Taishō 2881, p. 1382c16–17).
- n.172 The Chinese reads 瞋恚之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of being anger prone will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c17–18).
- n.173 The Chinese reads 一者常為他人求其長短。二者常為他所惱害 “First, others will always seek out their faults. Second, others will always try to harm them” (Taishō 2881, p. 1382c19–20).
- n.174 The Chinese reads 邪見之罪亦令眾生墮於地獄畜生餓鬼。 “The crime of wrong view will cause beings to fall into the hell, animal, and hungry ghost realms” (Taishō 2881, p. 1382c20–21).
- n.175 The Chinese reads 一者常生邪見家。二者心恒諂曲。 “First, they will always be born in households with wrong views. Second, their minds will always be twisted by flattery (Taishō 2881, p. 1382c21–22).
- n.176 “In unison” is missing in the Chinese.
- n.177 The Chinese reads 爾時大眾之中有作十惡業者。聞佛說斯地獄苦報皆大號哭而白佛言。世尊弟子作何善行得免斯苦。 “At the time in the great assembly there were those who had committed the ten nonvirtuous actions. Hearing what the Buddha said about the ripening of the suffering of the hell realm, they cried out to the Buddha: ‘What virtues can the Blessed One’s disciples perform so that we may be free from such suffering?’ ” (Taishō 2881, p. 1382c24–26).
- n.178 The Chinese reads 當復教化一切眾生共同福業 “You should lead all beings toward collective meritorious actions” (Taishō 2881, p. 1382c26–27).
- n.179 The Chinese reads 今身作大化主造立浮圖寺舍者 “those who act as great benefactors in this life and construct Buddhist monasteries” (Taishō 2881, p.

1382c27–28).

- n.180 The Chinese reads 未來必作國王統領萬民無往不伏 “will, without a doubt, become kings in the future who rule over tens of thousands of people and are never disobeyed by anyone” (Taishō 2881, p. 1382c28–29).
- n.181 The Chinese reads 今身率化諸人作諸功德者 “those who encourage many people to create merit in this life” (Taishō 2881, p. 1383a2). Cf. the English translation of Toh 354.
- n.182 The Chinese reads 眾人敬仰四道開通所向對偶 “They will be respected by everyone, their passage on the four paths will be wide open, and what they pursue will be accomplished accordingly” (Taishō 2881, p. 1383a3–4).
- n.183 The Chinese reads 今身喜布施慈心養命者 “those who delight in generosity and healing creatures with a loving attitude in this life” (Taishō 2881, p. 1383a5).
- n.184 The Chinese reads 所生之處天厨自至 (Taishō 2881, p. 1383a6–7). It is unclear what 天厨 means.
- n.185 The Chinese just says 持戒比丘 “monks upholding discipline” and does not mention nuns and others (Taishō 2881, p. 1383a9).
- n.186 This question is not in the Chinese.
- n.187 The Chinese does not contain the portion about widening roads, but rather after building wells it also says 在道種樹蔭蓋諸人 “planting trees near roads to provide shade to many” (Taishō 2881, p. 1383a18).
- n.188 Reading *'bri* “to copy” instead of *'dri* “to ask,” as suggested by the Chinese: 今身喜抄寫經法施人讀者 (Taishō 2881, p. 1383a19–20).
- n.189 The Chinese reads 口辯多才 “will possess great eloquence” (Taishō 2881, p. 1383a20).
- n.190 The Chinese says 擁護 “embrace and protect” (Taishō 2881, p. 1383a21).
- n.191 The Chinese reads 今身喜造橋船濟渡人者 “Those who in this life delight in ferrying many beings with bridges and boats” (Taishō 2881, p. 1383a22). Even though 濟渡 has the metaphorical connotation of liberating someone, the literal meaning is “to ferry across” or “to take across.” Since here the literal example is being used, it should be translated as “ferrying.”
- n.192 The Chinese reads 佛告阿難 “the Buddha said to Ānanda” (Taishō 2881, p. 1383a25).

- n.193 The Chinese reads 如我處處經中所說因果。勸諸眾生讀誦修行得度苦難。 “In accordance with the causes and results as I have taught in this and other sūtras, encourage beings to read, chant, and practice so that they can transcend suffering” (Taishō 2881, p. 1383a25–26).
- n.194 The Chinese reads 現世舌則墮落 “their tongues will fall out in this very life” (Taishō 2881, p. 1383a27).
- n.195 The Chinese reads 世尊當何名斯經以何勸發之 “What should be the name of this sūtra, Blessed One, and how should we promote it?” (Taishō 2881, p. 1383a28–29).
- n.196 The Chinese reads 菩薩發願修行經 *The Sūtra on the Bodhisattva's Aspiration to Practice* (Taishō 2881, p. 1383a29–30).
- n.197 The Chinese reads 百千女人現轉女身得成男子 “Hundreds of thousands of women immediately transformed their female bodies and were able to become men” (Taishō 2881, p. 1383b1–2).
- n.198 The Chinese has additional lines here: 千二百惡人捨其毒意自知宿命，無量善人得無生忍恒受快樂，無量正者生諸淨土、共諸佛菩薩以為等侶，一切大眾歸家作福，歡喜奉行。 “One thousand two hundred beings with wicked ways abandoned their malevolent thoughts and recollected their past lives. Limitless beings with virtuous ways attained the acceptance of nonarising and experienced lasting happiness. Limitless righteous ones were reborn in the pure lands of the buddhas and accompanied the bodhisattvas as their equals. All the gathered assemblies returned to their respective homes as they created merit and rejoiced, full of delight” (Taishō 2881, p. 1383b2–5). Cf. the English translation of Toh 354.

b.

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

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

g.1 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

阿難

Definition from the 84000 Glossary of Terms:

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

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

g.2 Anāthapiṇḍada’s park

skyabs med zas sbyin gyi kun dga’ ra ba

སྐབས་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadasyārāmaḥ

給孤獨園

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 Śrāvasti, 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.3 blessed one

bcom ldan ’das

བཙེམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.4 eight great hells

dmyal ba chen po brgyad

དུལ་བ་ཆེན་པོ་བརྒྱད།

aṣṭamahāniraya

八大地獄

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

g.5 honorable one

btsun pa

བཙུན་པ།

bhadanta

大德

Honorific way of referring to monks.

g.6 hungry ghost

dre ltogs

དྲེ་ལྷོགས།

preta

餓鬼

Definition from the 84000 Glossary of Terms:

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

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

In this text:

Here called *dre ltogs* in Tibetan, though they are usually referred to as *yi dwags*.

g.7 icchantika

log sred

ལོག་སྲེད།

icchantika

一闍提

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

g.8 Jeta’s Grove

dze ta’i tshal

ཇེ་ཏའི་ཚལ།

jetavana

祇樹

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.9 Maitreya

byams pa

བྱམས་པ།

maitreya

彌勒

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in Tuṣita heaven, as Śākyamuni’s regent, where he

awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

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

g.10 merit

bsod nams

བསོདནནམས།

punya

福

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions that ripen in the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one’s wholesome actions to the benefit of all sentient beings, ensuring that others also experience the results of the positive actions generated.

g.11 meritorious benefits

legs pa’i don

ལེགས་པའི་དོན།

—

功德

In Tibetan, *legs pa’i don* is the equivalent of *bsod nams* (“merit”).

g.12 nāga

klu

ལྷ།

nāga

龍

Definition from the 84000 Glossary of Terms:

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

g.13 Nanda

dga' bo

དགའ་བོ།

nanda

One of the monks attending this teaching in Śrāvastī, at Jeta's Grove. Nanda was the younger half-brother of Prince Siddhārtha (the Buddha Śākyamuni); his mother was Mahāprajāpatī Gautamī, Siddhārtha Gautama's maternal aunt. He became an important monastic disciple of the Buddha.

g.14 person labeled a paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

黃門

In the Mūlasarvāstivāda Vinaya, the term *paṇḍaka* encompasses diverse physiological and behavioral conditions, such as intersexuality, erectile dysfunction, and fetishes that imply an inability to engage in normative sexual behavior. The criteria for being designated a paṇḍaka are not strictly physiological, but neither are they grounded exclusively in gender identity or sexual orientation. Paṇḍaka is, in effect, a catchall category and, as such, defies easy translations like “neuter,” “androgynous,” “intersexual,” “transgender,” or “paraphiliac.”

g.15 preceptor

mkan po

མཁན་པོ།

upādhyāya

Definition from the 84000 Glossary of Terms:

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

g.16 Saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

僧

Definition from the 84000 Glossary of Terms:

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

g.17 seven precious substances

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

七寶

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

g.18 sorceress

bon mo

བོན་མོ།

—

A female sorcerer (*bon*). See also “witchcraft.”

g.19 sorcery

bon

བོན།

—

師公

The word *bon*, while often understood as referring to the indigenous religion of Tibet, is here used to refer to local ritual practices in China that may have had some resemblance to those in Tibet. For more on this term, see Stein 2010, pp. 248–50.

g.20 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

舍衛

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.21 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

塔

Definition from the 84000 Glossary of Terms:

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

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

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

g.22 ten nonvirtues

mi dge ba bcu

མི་དགེ་བ་བརྒྱ།

daśākuśala

十惡業

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

g.23 three recipients of generosity

sbyin gnas gsum

སྤྱིན་གནས་གསུམ།

—

三種人果報

The awakened ones, one’s parents, and the sick.

g.24 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

如來

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different

ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.25 unfree states

mi khom pa

མི་ཁོམ་པ།

akṣaṇa

Literally, “without leisure.” This refers to being born in a state in which one will not have the opportunity to meet with a buddha or their teachings. Eight situations are typically listed: (1) being born in a hell realm, (2) as an animal, (3) as a hungry ghost, (4) as a long-life god, (5) in a borderland or non-Buddhist country, (6) having wrong views, (7) as someone with impaired faculties who is unable to understand the teachings, or (8) in a time or place where no buddha has come.

g.26 witchcraft

bon mo

བོན་མོ།

—

師母

The activity of a female sorcerer (*bon*). The term *bon mo* has been translated here as “witchcraft,” given that it is used to translate the Chinese *shimu* 師母 and does not refer to the pre-Buddhist religion of Tibet, despite the similarities they may share. For more on this translation choice, see Stein 2010, pp. 248–50.