བསླབ་པ་ལྔའི་ཕན་ཡོན།

The Benefits of the Five Precepts

Pañcaśikṣānuśaṃsa

བསླབ་པ་ལྔའི་ཕན་ཡོན་གྱི་མདོ།

bslab pa lnga’i phan yon gyi mdo

The Sūtra on the Benefits of the Five Precepts

Pañcaśikṣānuśaṃsasūtra

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Summary

s.1 In the first of the two parts of *The Benefits of the Five Precepts*, a man and woman who have been married since they were very young and have never been unfaithful to each other ask the Buddha how they can remain together in future lives. The Buddha replies that this is possible for couples such as them who are equal in faith, ethical discipline, generosity, and wisdom, and who practice the Dharma together. In the second, longer part of the sūtra, the Buddha gives a teaching on the five precepts, by which one renounces the five negative deeds—killing, stealing, sexual misconduct, speaking falsehoods, and consuming intoxicants. The sufferings in various hells that are the consequence of those five negative deeds are described, as are the benefits experienced by those who renounce them.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated from Tibetan and Pali (where Pali is available) by Bruno Galasek-Hul. Professor emeritus Stephen Jenkins served as academic consultant, offering many valuable suggestions and improvements. George FitzHerbert edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 *The Sūtra on the Benefits of the Five Precepts*, or, as it is also called, *The Sūtra That Teaches the Benefits of the Five Disciplines*,[1] is among the few texts in the Tibetan Kangyur that also belong to the Theravāda tradition. It is the seventh of the so-called "thirteen late-translated sūtras."[2] These were translated into Tibetan from Pali in the first decade of the fourteenth century at Tharpaling by Tharpa Lotsawa Nyima Gyaltsen Palsangpo and the visiting Sinhalese monk Ānandaśrī, at the request of Drakpa Gyaltsen, the local ruler of Zhalu.

i.2 This sūtra is, however, unique within this group of thirteen texts in that part of its content has no closely matching parallel in the Pali literature.

i.3 As observed by Peter Skilling,[3] the first part of the sūtra is almost identical in content to a short sutta extant in the Pali canon, the *Samajīvīsutta*, and may be considered a direct translation of it.[4] In this sutta, the householder Nakulapitā and his wife Nakulamātā,[5] who have been together since they were very young without even the thought of infidelity, ask the Buddha how they can ensure that they will remain together in future lives. The Buddha replies that when both partners share the wish to remain together, and when both are "equal in faith, ethical discipline, generosity,[6] and wisdom," their continuing association can be achieved. This short discourse with the couple then concludes with three verses in which the Buddha again affirms that when a husband and wife are loving toward each other, practice the Dharma together, and are equal in ethical discipline, they will be reborn together in a heavenly realm where they will enjoy all the sense pleasures.

i.4 The Tibetan text of *Benefits of the Five Precepts* continues with a further teaching given by the Buddha to some monks on the topic of the five "precepts" or "trainings" (Tib. *bslab pa*, Pali *sikkhā*, Skt. *śikṣā*), also called "ethical disciplines" (Tib. *tshul khrims*, Pali *sīla*, Skt. *śīla*). This longer section of the text has no direct parallel in the Pali canon, nor is it attested in any other Buddhist canonical

language. The subject matter, however, is familiar to all Buddhist traditions, namely the five precepts, which are resolutions to abandon the five negative deeds of (1) killing, (2) stealing or taking what has not been given, (3) adultery or sexual misconduct, (4) lying and slander, and (5) consuming intoxicants. These are the five basic precepts undertaken by all committed Buddhists, whether lay or monastic, that are to be cultivated so as to become second nature (the core sense of the Sanskrit word *śīla*, meaning "character," "nature," or "habit").

i.5 In this sūtra, the presentation of the five precepts follows a general pattern: First, the negative karmic results of committing the negative deed are described—first during rebirth in a particular hell and then as a human—and then, conversely, the positive karmic results of refraining from the negative deed are described—first during rebirth as a human and then in a heaven.

i.6 Thus, the five negative deeds are each associated here with a particular great hell. For killing, it is the hell called Reviving; for stealing, the hell called Wailing; and for sexual misconduct, the hell called Loud Wailing; and, for each of these three, secondary or neighboring hells are also mentioned.[7] Lying or slander leads to the hell called Black Thread, and, finally, the misuse of alcohol leads to the hell called Burning. Fuller descriptions of each of these hells can be found elsewhere in the Kangyur, in particular chapter 2 of *The Application of Mindfulness of the Sacred Dharma* (*Saddharmasmṛtyupasthāna*).[8]

i.7 Whether this second part of the sūtra also formed part of an original Pali source text translated by Tharpa Lotsawa and Ānandaśrī, or whether it was based on Ānandaśrī's oral testimony, remains a matter of conjecture. It can be observed that the sūtra's title in Tibetan matches the contents of the second part better than it does the contents of the first, since the narrative concerning the married couple mentions only *four*, rather than five, doctrinal virtues. Accordingly, the *Samajīvīsutta* is located within The Book of the Fours (Catukkanipāta) of the Aṅguttaranikāya in the Pali canon. With regard to the

second part of the Tibetan sūtra, although there are texts in the Pali canon whose contents match those of our text in general terms—for example, a very short sutta in The Book of the Fives (Pañcakanipāta) of the Aṅguttaranikāya[9] enumerates the five negative deeds that lead to rebirth in the hells and the respective renunciations that lead to rebirth in the heavens—none reflects the Tibetan text precisely. If a composite text matching the Tibetan did indeed exist in Pali, then, according to the logic of what Ven. Bhikkhu Bodhi has called "composite numerical suttas,"[10] it may have been an example of those texts now found in The Book of the Nines (Navakanipāta). However, The Book of the Nines, as presently constituted in the Aṅguttaranikāya, does not contain any sutta that combines the four qualities and the five precepts in this way.[11]

i.8 These considerations suggest two possible conclusions. One is that the fourteenth-century Tibetan translation of *The Benefits of the Five Precepts* is based on a no-longer-extant, or perhaps paracanonical, Pali original. The other is that the second part of this text, whose first part is a translation of a canonical version of *The Benefits of the Five Precepts*, is an augmented or commentarial section added, perhaps from an oral tradition, by Ānandaśrī.

i.9 It is in this regard that mention should be made of a short passage[12] within the second part that is (as far as we can determine) unique to this text, and that many readers—even those fortified with a strong dose of historical and cultural relativism—will find strikingly discordant with present-day values. It is an extra description, seemingly interposed as a supplement to the section on sexual misconduct, that places a woman's lack of subservience and obedience to her husband in a stark moral light with descriptions of its own specific fruition in the experience of the hell realms. None of the other descriptions in this text of negative actions and the violent sufferings experienced by hell beings as their fruition make pleasant reading; nor indeed do comparable passages in a number of other canonical works and in the later literature. But this particular passage stands out as an outlier, and it would seem justifiable that its canonical status might at least be questioned.

i.10 To our knowledge, this is the first full English translation of the sūtra to be published. A full translation into French was published by Léon Henri Feer in 1881, and partial English translations can be found in Cabezón 2017.[13]

i.11 This English translation was prepared from the Tibetan and compared with the Pali witnesses when they were available. The first part of the sūtra concerning the married couple was translated in close consultation with the Pali *Samajīvīsutta* as found in the Pali Text Society's edition of the Aṅguttaranikāya[14] and with Bhikkhu Bodhi's English translation.[15] Comparison with the Pali was very helpful, since, as observed by Skilling, there are some difficulties with the Tibetan of the "thirteen late-translated sūtras."[16] Where the Tibetan translation diverges in any significant way from the Pali it has been recorded in notes, as have significant variants in the Pali text across the major lineages of the Pali canon. The second part of *The Benefits of the Five Precepts* was translated from the Tibetan alone, as found in the Degé Kangyur, in consultation with the variant readings noted in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur. Variant readings that have been preferred over the Degé version or that offer plausible alternatives have also been recorded in notes.

The Translation

1.

The Sūtra on

The Benefits of the Five Precepts

1.1 Homage, with devotion, to the noble Three Jewels.[17]

Thus did I hear at one time.[18] The Bhagavān was staying in the Bhesakalā grove deer park[19] at Suṃsumāragiri[20] in the country of the Bhaggas.[21] Early one morning, the Bhagavān, having donned his outer robe and taken up his bowl,[22] went to the dwelling of the householder[23] Nakulapitā and, having approached, sat down on a prepared seat. Then the householders Nakulapitā and Nakulamātā[24] approached the Bhagavān, greeted him reverently, and sat down to one side.

1.2 Sitting to one side, the householder Nakulapitā addressed the Bhagavān: "Ever since, Venerable Bhagavān, the householder Nakulamātā was brought to me as a young girl when I was still a child, not even the thought of being unfaithful to Nakulamātā has occurred to me, and there has been no physical wrongdoing. Bhagavān, this is our mutual experience in this life, and we wish to share this experience in other lives, too."[25]

1.3 Then the householder Nakulamātā addressed the Bhagavān: "Ever since, Venerable Bhagavān, I was brought as a girl to householder Nakulapitā when he was still young, not even the thought of being unfaithful to Nakulapitā has occurred to me, and there has been no physical wrongdoing. Bhagavān, this is our mutual experience in this life, and we wish to share this experience in other lives, too."[26]

1.4 Then the Bhagavān said,[27] "When a husband and wife both have that wish and have had this mutual experience in this life, they will share this experience in

other lives, too. By being equal in faith, equal in ethical discipline, equal in generosity, and equal in wisdom, both of you have had this mutual experience in this life, and you will share this experience in other lives, too."[28]

Then he spoke the following verses:[29]

1.5 "A man and woman like this,
Who speak to each other lovingly,
Who are both faithful, generous, and self-controlled,[30]
And who live in accordance with the Dharma,

1.6 "Will have abundant wealth
And will be reborn in a good situation.
Their enemies will become unhappy,[31]
And when both are equal in ethical discipline,

1.7 "And have practiced the Dharma in this life
With equal virtue and good conduct,
They will next enjoy a deva world
Where they will delight in sensual pleasures.[32]

"Therefore, one should guard the five precepts.[33]

1.8 "These are (1) refraining from killing, (2) refraining from taking what has not been given, (3) refraining from sexual misconduct, (4) refraining from lying, and (5) refraining from drinking alcohol that leads to intoxication. These are the five precepts that one should guard."

1.9 The monks then inquired about the benefits of the five disciplines: "How else, Venerable Bhagavān, should the karmic fruition of refraining from killing be understood? How should the karmic fruition of refraining from taking what has not been given be understood? How should the karmic fruition of refraining from sexual misconduct be understood? How should the karmic fruition of

refraining from lying be understood? And how should the karmic fruition of refraining from drinking alcohol that leads to intoxication be understood?"

1.10 The Bhagavān responded to their questions so as to be well understood: "Monks, you should regard killing as being like a venomous snake. It is accompanied by many wrongdoings and leads to rebirth in the realm of ghosts, the animal realm, and the hell realms. After the destruction of the body, after death,[34] one will be born in the Reviving Hell. There, the guardians of the Reviving Hell will thoroughly roast one's body, and then cut it to pieces with a variety of blades and gouge holes in it. Forced to undergo the so-called "fivefold ordeal,"[35] the denizens of this hell repeatedly die and are repeatedly revived and reborn in the Reviving Hell.

1.11 "The karmic fruition for those who weightily take life is to be overwhelmed again and again by all these terrible, harsh, and intense sufferings of the Reviving Hell.[36] Even if they are reborn as a human, their lives will be short, their sense faculties defective. They will be ugly, lacking insight, always fearful, and always angry. They will be disease ridden, full of sorrow, and devoid of joy. They will have nothing, and they will have nothing for a very long time."

For that reason, the Bhagavān has said:[37]

1.12 "Being reborn for five hundred rebirths
As ghosts, fish, snakes, game, owls,
Water buffalos, dogs, and foxes[38]
Is the harm that ensues from having killed."

1.13 This is the karmic fruition of killing.

1.14 "Those who refrain from killing
Will obtain the body of a man or woman[39]
And the benefits they reap will be
The full twenty of these qualities:

1.15 “Their limbs and minor body parts will be perfect,
Their bodies will be strong,
They will be reborn immediately in a good family,
And their limbs will be beautiful and soft.

1.16 “Their lives will be long and happy,
They will be courageous and strong,
Their words will be most eloquent,
And they will experience divine joy.

1.17 “They will not be harmed by worldlings
Or criticized by noble ones;
They will not die through black magic,[40]
And they will have an infinite retinue.

1.18 “They will have a perfect complexion and form,
They will have few illnesses and afflictions,
They will not have to leave their homes,
And they will not be made unhappy by others.[41]

1.19 “A man or a woman,
By refraining from killing,
Will experience these benefits
As a deva or as a human.

1.20 “After the destruction of the body, after death, they will be reborn in a happy rebirth-destiny, in heaven, in a deva world.

1.21 “Stealing means robbing another’s possessions, which have not been given, from their house or room and so on, whether consciously or unconsciously. Those who take from others by deception in order to make a living likewise

eventually take what has not been given and will, after the destruction of the body, after death, be reborn in the Wailing hells.

1.22 "There are two hells called Wailing: the Wailing Hell of Flames and the Wailing Hell of Smoke.[42] In the Wailing Hell of Flames, life lasts for one cosmic age. At intervals, the entire hell is filled with a blazing fire. In the Wailing Hell of Smoke, fumes billow. In both, the denizens of the Wailing hells are cooked by flames. Fire comes out of their nine orifices and scorches their bodies. In the Wailing Hell of Smoke, beings are cooked as denizens of hell. Fumes come billowing from their nine orifices, and their bodies are cooked like food.[43] The beings in both scream in torment. There they experience terrible, harsh, and intense sufferings. [44]

1.23 "Stealing, monks, should be regarded as being like a venomous snake. It leads to rebirth in the hells, in the realm of ghosts, and as animals. The karmic fruition for anyone who steals is very grave. Even if reborn as a human, their resources will be depleted, and those who have taken what has not been given will be unable to hold on to even the smallest things. It will be difficult for them to obtain food, drink, clothing, a mat, and so forth. They will be in constant discomfort and will be hateful and hostile toward others. Whatever they do manage to obtain they will lose again, and others will enjoy it instead. What they desire will be difficult to obtain, and things they already possess will not be productive. They will be devoid of happiness."

For that reason, the Bhagavān has said:

1.24 "In this life, poverty and destitution,
Ugliness and misery,
And birth in a low social status
Are the harms that ensue from having stolen."

1.25 This is the karmic fruition of stealing.

1.26 “Those who refrain from stealing
Will obtain rebirth as a man or a woman
And the benefits they reap will be
The full twenty of these qualities:

1.27 “Their grain will always be abundant,
Their resources endless and fulsome.
What was lacking before will be plentiful,
And their desires will be stable.

1.28 “All visible forms, sounds, tastes, smells,
And tactile sensations will be pleasant.
Every purpose for which they strive,
And every intention, will be swiftly achieved.

1.29 “They will not be robbed,
Neither by kings nor thieves nor enemies.
They will be impervious to harm,
Even by fire and water.

1.30 “Their resources will be such
That when it comes to gifts and food
They will never say ‘no’
And will always live in comfort.

1.31 “A man or a woman,
By refraining from stealing,
Will experience these benefits
As a deva or as a human.

“After the destruction of the body, after death, they will be reborn in a happy rebirth-destiny, in heaven, in a deva world.

“Those who are lustful and commit acts of sexual misconduct in this world, after the destruction of the body, after death, will fall and be reborn in the Loud Wailing Hell.[45] Outside, on both banks of the unfordable Vaitaraṇī River, is the Forest of Silk Cotton Trees, equally high, extending upward for eighty yojanas, with thorns sixteen finger-widths in length and downward-hanging branches. Bodies the size of twelve earshots, with flames climbing up their bodies,[46] ascend sixty yojanas, and there they perpetually kill one another with various weapons, which are the leaves of the Forest of Silk Cotton Trees.[47] For many thousands of years they will climb on the thorns of those trees. Moreover, they will be struck with weapons by the guardians of this hell. Crying out, they will fall headlong, and when they land they will be impaled on sharpened stakes set into a ground of burning iron, so that the stakes emerge from their anuses, causing extreme pain. Constantly wailing, they will stay for an eon in an iron pot sixteen yojanas wide and completely filled with burning coals, which the guardians of hell[48] shove into their mouths.” [49]

For that reason, the Bhagavān has said:

1.32 “Tall like the summits of the Kālaparvata mountains,[50]
The trees in this forest have thorns.
In a world of sharp iron[51] thorns,
There is no comfort for a human.

1.33 “What is the use of a temporary partner[52] now,
When stuck on the tips of those trees?”[53]

1.34 For that reason, the Bhagavān has said, “Monks, sexual misconduct toward what you desire should be regarded as being like a venomous snake. It leads to rebirth in the hells, in the realm of ghosts, and as animals. The karmic fruition for anyone who commits sexual misconduct is very grave. Even if reborn as a human, they will experience great suffering.”

For that reason, the Bhagavān has said:

1.35 “For five hundred lives, they will be reborn as women,
And likewise as paṇḍakas.
Again and again, they will be repugnant lepers.
These are the harms that ensue from from sexual misconduct.

1.36 “They will experience misfortune over many lifetimes. They will have many enemies and will always be among hostile people. Whether sleeping or rising, they will be uncomfortable. They will be constantly angry. They will be disturbed by people. Their bodies will always be hunched. From rebirth to rebirth they will be born deaf and blind and so on. Change for the worse will be certain.[54] They will always be dissatisfied. They will delight in mutual conflict. They will be bereft of faith.[55]

1.37 “After the destruction of the body, after death, they will fall and be reborn in the Loud Wailing Hell. There, they will experience terrible, harsh, and intense suffering.”

1.38 This is the karmic fruition of sexual misconduct.

1.39 “Those who refrain from sexual misconduct[56]
Will obtain rebirth as a man or a woman
And the benefits they reap will be
The full twenty of these qualities:

1.40 “They will have no enemies,
And the whole world will rejoice in them.
They will easily obtain food and drink,
Clothing, a bed, and a dwelling.

1.41 “They will sleep well, stay well,
And rise well.
They will be completely free from the fear

Of bad rebirth.

1.42 “They will have no sorrow or fear,
Nor any illnesses.
They will not be reborn as a paṇḍaka
Or as a woman.

1.43 “Whatever they really want, however small,
Will be obtained.
They will enjoy many mutual friendships,
And no one will bear them ill will.

1.44 “They will have unimpaired sense faculties
And will possess the perfect marks of virtue.
They will not be impatient, nor doubtful,
And will be trusted by men and women.

1.45 “A man or a woman,
By refraining from sexual misconduct,[57]
Will experience these benefits
As a deva or as a human.

1.46 “After the destruction of the body, after death, they will be reborn in a happy rebirth-destiny, in heaven, in a deva world.

1.47 “Any man who is driven by desire,
In rebirth after rebirth,
Should not go after other women[58]
But cleanse his mental stain instead.”

1.48 “Any woman who[59] does not fully serve her parents-in-law and does not fully serve her husband, who does not care for her husband, who is not respectful toward her husband’s elder brother, who causes trouble for her husband’s sis-

ters, and who moreover does not put her arms, legs, and back into her work[60] and does not give them the food and drink they want, is not modest and humble toward them, and criticizes her husband and recites texts at him[61] will be reborn in hell. There she will sleep on a floor of burning iron. A flaming iron hook will be inserted into her mouth, as if hooking a fish, and the tip of her tongue will be drawn forth, tied with a rope, and pulled out. After it is pulled it out like that, a big worm, born in the lips at the place where the weapon struck the tip of the tongue, will eat the tongue. Even after it eats only a little, she will be unable to speak. Similarly, she will be cooked there for many thousands of years, and after being cooked there she will fall again into a great hell."[62]

For that reason, the Bhagavān has said:

1.49 "Any woman who desires a man,
In rebirth after rebirth,
Like a goddess to a god,
Should never abandon her husband."

1.50 "Lying, in turn, leads to rebirth in the Black Thread Hell. There, the guardians of that hell, shouting and bellowing and bearing a variety of blazing weapons, drag hell beings one by one onto a floor of burning iron and mark them with burning black thread. Then, holding blazing weapons, they thoroughly transform them as if separating grain from chaff with a winnowing basket, but using hatchets and axes, leaving them screaming and wailing. It is in this Black Thread Hell, drinking one's own blood, that one is reborn because of telling lies.[63] Here, one will experience terrible, harsh, and intense suffering.

1.51 "Monks, you should keep in mind that lying is like a venomous snake. It produces great suffering and leads to rebirth in the hells, in the realm of ghosts, and as animals. The karmic fruition for anyone who lies is grave. Even if reborn as a human, they will be without compassion. They will have a voice like a crow. They will be poor at speaking. They will have tooth decay,[64] bad breath, and crooked teeth. Their words will be rough and their voice hoarse. They will

have bad lips. They will be jealous and have insatiable cravings. And after the destruction of their body, after death, they will be reborn in the Black Thread Hell."[65]

For that reason, the Bhagavān has said:

1.52 "A putrid stench arises from their mouths,
The bad smell spreading for a yojana.
They will not know the Dharma.
These are the harms that ensue from having lied."

1.53 This is the karmic fruition of lying.

1.54 "Those who refrain from lying
Will obtain rebirth as a man or a woman
And the benefits they reap will be
The full thirty-three of these:

1.55 "Their eyes, ears, and noses,
Tongues, bodies, and minds, too,
Will be perfect,
Like the anthers of a lotus flower.

1.56 "Their eyes and teeth will be symmetrical.
They will be neither too tall nor too short,
Neither too fat nor too thin.
Their speech will be articulate.

1.57 "Their breath will always be scented like jasmine,[66]
Or like the blue lotus flower.
Servants will all respect and obey them,
And their utterances will be worthy of veneration.[67]

1.58 “They will be adept in all things,[68]
Thoroughly learned in words and their meanings,[69]
And dauntless in the face of doubt.[70]

1.59 “A man or woman,
By refraining from lying,[71]
Will experience these benefits
As a deva or as a human.

1.60 “After the destruction of the body, after death, they will be reborn in a happy rebirth-destiny, in a deva world, in heaven.

1.61 “That which is called *lying* is reprehensible. Sons of good family should refrain from pursuing the objects of their desire. Instead they should extract the essence of that which is true and good. That which is called *speaking falsehoods* serves no purpose. It deceives the world and leads to rebirth in the Hell of Incessant Torture for many future lives.[72] Therefore, one should not lie for the sake of one’s livelihood. [73] Even at such times as when the omniscient one, the Buddha, the Bodhisattva, is concealed, divisive speech, like the color of turmeric, does not last long; like a dagger planted in a heap of chaff, it does not last long; and like a round fruit placed[74] on the back of a horse, [75] it does not last long. So, too, when a word spoken is cut short by a sword, two words will not be uttered. [76] But, by speaking the truth over a long period of time, ascetics and brahmins reach liberation after they die.

1.62 “Drinking alcohol leads to falling into and being reborn in the Burning Hell.[77] Beings who have fallen into this hell will be cooked for many thousands of years. After that, they are discarded on the bank of Vaitaraṇī River. With no way across, they try again and again to swim, whereupon the guards of that hell will pull them out with hooks, like fish, and toss them down on the ground of burning iron and bellow, ‘Oi, what do you want?’ ‘Lord, I am parched,’ the beings will reply, and the guardians of that hell will rip open their mouths with

red-hot iron hooks and pour molten iron into their gaping mouths. First, their lips and throats will be scorched. Next their chests burn, then their bowels, and their hearts will burn, too, until the molten iron forces its way out through the anus. Such are the torments they are made to experience, weeping and rolling[78] on the floor in pain. However, even then they will not die. They will experience these sensations, the karmic ripening of their actions, for as long as the fruits of their negative actions last."

For that reason, the Bhagavān has said:

1.63 "The caustic and rough river Vaitaraṇī,
Without a ford, is very difficult to cross;
With its petals of iron lotuses
Rocking[79] on sharp leaves [80]—
How can those who do not follow the Dharma
Ever hope to traverse the bottomless Vaitaraṇī River?

1.64 "For someone to drink alcohol is not a small misdeed. Even if they are reborn as a human, they will always be absent-minded and as dull, stupid, and unaware as a sheep. Constantly falling asleep, they will be of low intelligence and very ignorant. They will be scared and fearful, doubtful,[81] divisive, untrustworthy, miserly, envious, and without renunciation. They will be without shame, with no sense of decency, and will have poor discernment. They will be unaware of virtuous qualities, and for five hundred lives they will be reborn as yakṣas, for another five hundred as dogs, and they will forever thereafter be reborn as lunatics. These are the harms that ensue from having consumed alcohol.

1.65 This is the karmic fruition of drinking alcohol that leads to intoxication.

1.66 "Those who refrain from drinking alcohol
Will be reborn as a man or a woman
And the benefits they then will reap

Will be the full thirty-six of these:[82]

1.67 “They will quickly become aware
Of the past and the future,
And the fleeting present too,
And they will always remain mindful.

1.68 “They will not be insane—
In particular, they will have noble insight.
With minds unclouded and vigilant,
They will express themselves clearly.[83]

1.69 “Being modest, their words will be clear.
What they say will not be wrong,
Will be without slander and harsh words,
And will not praise that which is meaningless.

1.70 “Day and night alike,
Knowing and noticing what has been done,
They will give without expectation, and they will have moral discipline.
They will not be angry and will speak honestly.

1.71 “They will be without fear and learned in details,
With a strong sense of modesty and decency,
Fearless and unhesitant.
Their perceptive minds will retain what they learn,
And they will be considered learned among significant men.

1.72 “A man or a woman,
By refraining from consuming alcohol,
Will experience these benefits
As a deva or as a human.

1.73 “After the destruction of the body, after death, they will be reborn in the happy rebirth-destinies of the higher realms, in a deva world, in heaven.

1.74 “These disciplines should be guarded. Any person, whether a man or a woman, who does not guard[84] and cultivate these disciplines will, after the destruction of the body, after death, fall and be reborn in bad or unfortunate rebirth-destinies, in the lower realms.[85] Those who guard and cultivate these disciplines will, after the destruction of the body, after death, be reborn in the happy rebirth-destinies of the higher realms, in a deva world.”

1.75 This is what the Bhagavān said, and the monks rejoiced at what the Bhagavān had taught.

1.76 *This concludes “The Sūtra That Teaches the Benefits of the Five Disciplines.”*

Colophon

c.1 This sūtra was translated, edited, and finalized by the learned translator, the Śākya monk Nyima Gyaltsen Palsangpo, in the presence of the great scholar Ānandaśrī at the translation center of the great monastery Pal Tharpaling. May it become like sun and moon ornaments crowning the earth![86]

Abbreviations

Kangyurs referenced in the comparative table of variant readings (*bsdur mchan*) in the Comparative Edition of the Kangyur

C Choné printed Kangyur

H Lhasa (*lha sa* / *zhol*) printed Kangyur

J Lithang (*li thang* / *'jang sa tham*) printed Kangyur

K Kangxi printed Kangyur

N Narthang printed Kangyur

S Stok Palace manuscript Kangyur

U Urga Kangyur

Y Yongle printed Kangyur (1410)

Kangyur editions used directly for this translation

D Degé printed Kangyur (*par phud* facsimile)

S Stok Palace manuscript Kangyur

Other

AN Aṅguttaranikāya, Morris 1995

BHSD *Buddhist Hybrid Sanskrit Dictionary*, Edgerton 1953

DPPN *Dictionary of Pāli Proper Names*, Malalasekera 1938

Mvy. *Mahāvyutpatti* with *sgra sbyor bam po gñis p*a

PE *Purāṇic Encyclopaedia*, Mani 1975

PED *The Pali Text Society's Pali–English Dictionary*, Rhys Davids and Stede 1925

Notes

1. While the title page reflects the title given at the beginning of the sūtra in most Kangyurs, this alternative title (*tshul khrims lnga'i phan yon bstan pa'i mdo*; Skt. **Pañcaśīlānuśaṃsasūtra*) is given in the colophon in all Kangyur editions and is also found in the collective colophon that concludes the whole group of thirteen sūtras in the Tshalpa-lineage Kangyurs, as well as at the beginning of the collection in the Berlin and the Narthang Kangyurs.

2. thirteen late-translated sūtras

3. In his groundbreaking article "Theravādin literature in Tibetan translation." Skilling 1993, pp. 119–23.

4. The *Samajīvīsutta*, found in "The Book of the Fours" in the Aṅguttaranikāya (Numbered Discourses) of the Pali canon (AN II 61–62), has been translated into English with the title *The Same Living* by Bhikkhu Bodhi (2012, pp. 445–46).

5. This couple, whose names mean "father of Nakula" and "mother of Nakula" respectively, is also mentioned in "The Chapters on Foremost Persons" in The Book of the Ones of the Aṅguttaranikāya, in which Nakulapitā and Nakulamātā are described as the foremost in faithfulness (*vissāsika*) among the Buddha's lay disciples. For an English translation, see Bhikkhu Bodhi 2012, pp. 112–13. For the Pali text and an alternative English translation by Bhikkhu Sujato, see "Chaṭṭhavagga," *SuttaCentral*, 2018.

6. There is some ambiguity in the terminology used for this virtue in both Pali and Tibetan: Pali *samacāga*, Tib. *gtong ba mnyam pa*. Another possible interpretation would be "equal in renunciation."

7. Technically, all the great hells are said to be surrounded by these neighboring hells. However, in this sūtra they are mentioned with regard to only three and are not described using the terms "secondary" or "neighboring." For the names and descriptions of the hells as found in Theravāda tradition, see Hazlewood 1987, pp. 140–41, particularly verses 28–33.

8. See Dharmachakra Translation Committee, trans., *The Application of Mindfulness of the Sacred Dharma*, Toh 287 (84000: Translating the Words of the Buddha, 2021), 2.296.

9. Sutta no. 145 of the *Tikaṇḍakivagga* in the Pañcakanipāta, AN III 170,24–171,7; for an English translation, see Bhikkhu Bodhi 2012, p. 762.

10. For a description and examples of this principle, see Bhikkhu Bodhi 2012, pp. 63–65.

11. There are other suttas in the Navakanipāta, however, that might also serve as points of comparison with the Tibetan translation, for example suttas 63, 73, and 83 of the *Satipaṭṭhānavagga*, the *Sammappadhānavagga*, and the *Iddhipādavagga*, respectively, in the Navakanipāta (AN IV 457,1–20; 462,1–26; and 463,23–464,7), where the "four establishments of mindfulness," the "four right strivings," and the four "bases for psychic potency" (translations by Bhikkhu Bodhi) are combined with "the five setbacks in the training" (as translated by Bhikkhu Bodhi; *sikkhādubbalyāni* literally means "weaknesses in the five trainings"). For English translations, see Bhikkhu Bodhi 2012, pp. 1326–27 and 1330–31.

12. See 1.48.

13. See Cabezón 2017, pp. 44–45, 315–16, 486, and 487.

14. An edition of the *Samajīvīsutta* is found Morris 1995, pp. 61–62.

15. Bhikkhu Bodhi 2012, pp. 445–46. Bhikkhu Bodhi's translation is based on the Sinhalese Buddha Jayanti edition of the Pali canon, which was collated with the editions of the *Chaṭṭhasaṅgāyana* and the Pali Text Society edition. He notes in the preface to this volume that Woodward's earlier English translation was "dated both in style and technical terminology" (ibid., p. 7).

16. Skilling (1993, p. 120) notes that "there are clearly problems with the Tibetan translation" in the thirteen texts and provides a short list (ibid., pp. 134–35). Several terms and expressions in the Tibetan of the first part of the sūtra would have remained obscure without recourse to the Pali text.

17. This line of homage is absent in the Pali and was presumably added to the Tibetan translation in conformity with standard practice.

18. The Pali omits "Thus did I hear" and simply reads, "At one time, the Bhagavān stayed in the country of the Bhaggas."

19. Pali *bhesakalāvane migadāye*, Tib. *sman gyi nags ri dags rgyu ba'i gnas* ("the deer park [called] medicinal grove"). The Pali grammar is ambiguous as to whether the deer park is inside the Bhesakalā grove or the Bhesakalā grove *is* the deer park. According to the commentary on the Saṃyuttanikāya, the *Sāratthappakāsinī*, "[t]he grove received its name from the fact that its presiding spirit was a Yakkhinī called Bhesākalā (SA.ii.181)" (DPPN, vol. 2, pp. 392–93).

20. Pali *Suṃsumāragire*, Skt. *Śuśumāragiri*, Tib. *chu srin byis pa gsod kyi ri* ("makara/crocodile mountain/hill"). In the literal Tibetan translation of Pali *susumāra* (Skt. *śiśumāra*), meaning "child killing," the word *chu srin* (Skt. *makara*) is tautological. A makara is a mythical sea creature, but the term may also mean crocodile (cf. Mvy. Sakaki 4832: *śiśumāraḥ* = *chu srin byis pa gsod*). The Pali has the variants *susumāragiri* in the Chaṭṭasaṅgāyana edition (which is the more regular development from Old Indo-Aryan *śiśu*; cf. Oberlies 2019, p. 97) and the Pali Text Society edition *suṃsumāragiri*. See DPPN vol. 2, p. 1173: "It is said […] that the city was so called because when it was being built a crocodile (*suṃsumāra*) made a noise in a lake nearby." The Pali and Sanskrit *giri* means "hill" or "mountain."

21. Pali *bhaggesu*, Tib. *garga ra*. *Bharga* is the Sanskrit form of the name of this people, mentioned in the Indian epic *Mahābhārata*.

22. Tib. *chos gos gyon lhung bzed thogs te*. The Pali reads *nivāsetvā pattacīvaraṃ ādāya* ("having dressed and taken up his bowl and outer robe").

23. On the usage of the term *householder* in canonical Pali texts, see Freiberger 2019, p. 72, and Cone 2010, p. 40, s.v. "gahapati."

24. The suffixes *-pitā* and *-mātā* mean "father" and "mother" respectively. In Tibetan, the names are also rendered with the prefixes *pha* ("father") and *ma* ("mother"). A possible implication of these suffixes/prefixes is that the couple were already elderly at the time of this discourse with the Buddha.

25. Pali *yato me bhante Nakulamātā gahapatānī daharass'eva daharā ānītā nābhijānāmi Nakulamātaraṃ gahapatāniṃ manasā pi aticaritā, kuto pana kāyena iccheyyāma mayaṃ bhante diṭṭh'eva dhamme aññamaññaṃ passituṃ abhisamparāyañ ca aññamaññaṃ passitun ti* ("Venerable Sir, ever since the householder Nakulamātā was brought to me when we were still young, I cannot remember having

ever been unfaithful to the householder Nakulamātā in thought, let alone in body. We wish to exist together in future lives just as we do in the present life"). Both the Pali and the Tibetan employ the verb "to see" (Pali *passati*; Tib. *mthong*) here in an extended meaning, i.e., in the sense of existence or experience.

26. Pali *yatvāhaṃ bhante Nakulapituno gahapatissa daharass'eva daharā ānītānābhijānāmi Nakulapitaraṃ gahapatiṃ manasā pi aticaritā, kuto pana kāyena iccheyyāma mayaṃ bhante diṭṭh'eva dhamme aññamaññaṃ passituṃ abhisamparāyañ ca aññamaññaṃ passitun ti* ("Since I was given to the young householder Nakulapitā as a young girl, I cannot remember having ever been unfaithful to the householder Nakulapitā in thought, let alone in body. We wish to exist together in future lives just as we do in the present life").

27. This phrase indicating the speaker is not found in the Pali.

28. Pali *ākaṅkheyyuṃ ce gahapatayo ubho jānipatayo diṭṭh'eva dhamme aññamaññaṃ passituṃ abhisamparāyañ ca aññamaññaṃ passituṃ ubho ca assu samasaddhā samasīlā samacāgā samapaññā te diṭṭh'eva dhamme aññamaññaṃ passanti abhisamparāyañ ca aññamaññaṃ passantīti* ("If both husband and wife wish to exist together in future lives just as they do in the present life, they should both have equal faith, equal ethical discipline, equal generosity, and equal wisdom. Then they will exist together in future lives just as they do in the present life").

29. This sentence is absent in the Pali.

30. Here following the Pali *ubho saddhā vadaññū ca saññatā*. The Tibetan here reads *gnyis ka dad dang chos tshig dang//mnyam dang* "Who are equal in faith and Dharma terms." The Tibetan appears to have interpreted *vadaññū* (Skt. *vadānya*) as *chos =ñ*ñū*?*) *tshig* (=*vāda*) or "Dharma terms," and interpreted *saññatā* (Skt. *saṃyata*, meaning "self-controlled," "restrained," or "disciplined") as *samatā* (*mnyam pa*), meaning "equal."

31. Following the Pali *amittā dummanā honti*. Tibetan *dgra ni de la dga' ba dang*, "enemies will like them."

32. Here translated in light of the Pali: *idha dhammaṃ caritvāna samasīlabbatā ubho nandino devalokasmiṃ modanti kāmakāmino ti*. The Tibetan reads *'di ltar chos ni spyad pa dang// gnyis ka tshul khrims ldan pa dang// 'dod cing 'dod la yi rang bas// lha yi gnas su dga' bar 'gyur*.

33. Tib. *de'i phyir bslab pa rnam pa lnga po bsrung bar bya'o*. This sentence is not in the Pali *Samajīvīsutta*, which ends with the end of the verse. From here the translation is made from Tibetan alone.

34. The Tibetan *shi ba'i pha rol du* literally means "on the other side of death." The possible corresponding phrase in Pali is *kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati* (AN III 255 passim).

35. Tibetan *rnam pa lnga yis bcing* is likely a literal translation of Pali *pañcavidhabandhana*; cf. Stede 1914, p. 37. For an alternative list of these ordeals, see PED, p. 38, s.v. "pañca."

36. Translation tentative: *de rnams de la yang sos kyi sdug bsngal drag po rtsub pa tsha ba 'joms shing 'joms la gang zhig la thams cad lci zhing srog bcad pa'i rnam par smin pa de'o*. This English translation infers an instrumental particle after the sufferings, so that they are the instrument of *'joms shing 'joms*, and it interprets *lci zhing srog pa bcad pa* as referring to the "weighty" taking of life, in the sense of murder, or killing a being of merit. For a fuller description of Reviving Hell, see *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.296.

37. *de'i phyir bcom ldan 'das kyis bka' stsal pa*. This formulation is used repeatedly through the rest of the sūtra. Since this text appears to be a composite, we have chosen to translate it in such a way as to highlight that it is reported speech.

38. D and S read *wa* ("fox"), and K and Y read *lug* ("sheep"). What the animals in this list have in common is that they are all hunted or killed by humans for different reasons.

39. This is the first occurrence of a recurring verse that acts as a refrain throughout the sūtra. Here, however, the Tibetan deviates in including the word "body" (*skye pa'am ni bud med lus*), which is not found in the later iterations of the refrain.

40. Tib. *byad stems ngan*. The term *byad stems* (or simply *byad*) can translate the Sanskrit *kākhorda*, which itself is an Iranian loanword (see BHSD, s.v. "kākhorda"). For an informative discussion of *kākhorda*, see Schopen 1978, pp. 256–75, with further references on p. 261.

41. D and S read *gzhan gyis*; Y and K read *gzhan gyi*.

42. These two departments or divisions of Wailing Hell are also mentioned, for example, in the *Mahāvastu* (*dvau ca rauravau*) and the Mvy. For references, see BHSD, s.v. "raurava." Their Pali names are attested in the commentary on the Pali *Saṃkiccajātaka* (Jātaka no. 530), where they are also described (see glossary entries). For a (different) description of the Raurava and the Mahāraurava hells in Purāṇic literature, see PE, s.v. "kāla," and Zin 2014, p. 271.

43. The commentary on the *Saṃkiccajātaka* (Jātaka no. 530) describes the process in reverse, namely that fire or vapor enters their bodies and burns or cooks it from the inside (*Tesu jālaroruve paccantānaṃ navahi vaṇṇamukhehi jālā pavisitvā sarīraṃ dahanti, dhūmaroruve paccantānaṃ navahi vaṇamukhehi khāradhūmo pavisitvā piṭṭhaṃ viya sarīraṃ sedeti*).

44. For more on Wailing Hell (or Howling Hell), see *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.452.

45. For more on Loud Wailing Hell (or Great Howling Hell) and the punishments there for sexual misconduct, see *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.573.

46. Translation tentative: *lus po rgyang grags bcu gnyis dang ldan zhing lus la me gyen du 'bar ba*. There may be a sentence missing here. As it stands it is unclear whose bodies (*lus po*) are being referred to as "having twelve earshots distance" (*rgyang grags*). The Pali *Pañcagatidīpanī* (translated in Hazlewood 1987) mentions huge-bodied fearsome females in this hell, who torment beings there: "Metal-toothed, huge bodied, blazing fearsome females, embracing him, feed on the one who steals another's wife" (ibid., p. 141, verse 31).

47. Translation tentative: *de ni shal ma li'i shing gi nags la shon no*. Other texts describe this hellish forest in which the leaves are sword-like and face downward as one tries to climb up, and upward when one tries to climb down. See the description in *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.375. See also a reference to the Asipattavana, "the forest where the leaves are swords," one of the secondary hells, in the *Pañcagatidīpanī* (Hazlewood 1987, p. 141, verse 32).

48. Translating N, S, and U *dmyal ba'i srungs ma rnams kyis [D kyi] khar ldugs* [H *lugs*].

49. Regarding descriptions of the secondary hells in Pali traditions, compare the different but still recognizable version in the *Pañcagatidīpanī* (see n.7 above).

50. Translating D *ri nag*; S reads *ri nags*.

51. Translating S *rnon po yi*; D reads *rnon po yis*.

52. Tib. *dus kyi chung ma*; that is, a sexual partner.

53. Cp., however, Feer's differing French translation (Feer 1883, p. 267): "Une montagne noire et, à la même hauteur que son sommet, un bois hérissé d'épines, des pointes de fer aiguës; voilà le supplice de l'homme du monde. (Que doit faire) celui qui réside sur la cime du bois? Que doit faire l'épouse de celui qui gémit?"

54. *Vipariṇāma*, the Pali word that likely underlies the Tibetan translation *rnam par 'gyur ba*, usually has a negative connotation: change (for the worse), reverse, vicissitude (see PED, s.v. "vipariṇāma").

55. We interpret the phrase *dga' ba'i sems* in *dga' ba'i sems dang 'bral bar 'gyur ro* as rendering the Pali *pasannacitta* (Skt. *prasannacitta*); cf. PED, s.v. "pasanna": "°citta: devotion in their heart." We think that *dga' ba* here renders *pasanna*, although this is not a standard translation equivalent. The Pali *pasāda* (Skt. *prasāda*) has two basic meanings: (1) "clarity" and (2) "faith," "joy," etc. "Unhappy" or "dissatisfied" has already been expressed two sentences prior: *rtag tu sems mi dga' bar 'gyur ba dang*.

56. Reading *spangs ba yis* as in previous iterations of the refrain, though here D and S read *spangs ba yi*.

57. As above, D and S read *spangs pa yi*; C reads *spangs pa yis*.

58. Or "the wives of others"; cf. Feer's translation (1883, p. 238):"L'homme qui a des désirs doit, de naissance en naissance, s'abstenir d'aller vers les femmes d'autrui et nettoyer les souillures de son esprit."

59. Following S and N *bud med gang zhig gis*; D reads *bud med gang zhig gi*.

60. D *gzhan yang lag pa dang / rkang pa dang / rgyab la las su bya ba mi byed pa dang*. Cabezón (2017, p. 316) translates this as "who engages in inappropriate actions with her hands, her feet, and her back."

61. Translation tentative *khyo bo la klog par byed*. Cabezón (2017, p. 316) translates this as "who reads/chants (*klog*) to her husband" and speculates in a footnote (n. 809) that this might refer to the brahmanical injunction against women reading/reciting the Veda.

62. On this passage, see Introduction i.8–i.9.

63. Translating D and S *brdzun du smras pas*; C reads *brdzun du smras par*.

64. Tibetan reads literally, *so la srin 'byung ba*, "worm(s) will appear in their teeth."

65. For more on Black Thread Hell (or Black Line Hell), see *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.326.

66. Translating S *kunda kha yi dri*; D reads *kun da kha yi dri*, K reads *kun da zhim pa'i dri*, and H and N read *kun nang kha yi dri*.

67. Translating H, N, and S *'os par*; D reads *'os pa'i*.

68. *chos rnams kun la mkhas pa dang*. An alternative translation could be "They will be adept in all aspects of the Dharma."

69. Translating D *don dang tshig ’bru*; S has the variant *don dam* (“ultimate/real meaning”), i.e., what the words refer to.

70. Translating D *sems kyi rtog la zhum pa med*; H and N read *sems kyi rtog pa la zhum med*, and S reads *sems kyi rtog la zhus pa med*.

71. Translating D and S *brdzun du smra ba spangs pa yis* [H and N *yi*]; Y omits *spangs pa*, and K reads *brdzun du yang ni mi smra yis*.

72. Usually, rebirth in this worst of the so-called major hot hells is the result of grave negative actions such as matricide, patricide, and showing disrespect toward holy beings (cf., e.g., Hazlewood 1987, p. 140, n. 20). Why it is mentioned here as the result of speaking falsehoods, although the sūtra itself has stated earlier that the result of speaking falsehoods is rebirth in the Black Thread Hell, is unclear.

73. Alternatively, this sentence may be interpreted to mean, “Not even for the sake of one’s life should one speak a lie,” but the sentence does not contain a concessive particle.

74. Translating D and S *ril bu bzhag*; Y reads *ril bu gzhag*, C and J read *rol bu bzhag*, and K reads *rol bu gzhag*.

75. Translating D and S *rta’i*; U reads *lha’i*.

76. Translation tentative: D reads *smras pa’i tshig la ral gris ske ’breg pa’i tshe tshig gnyis mi smra ba bzhin no*. S reads *skye ’breg*, and K and Y read *ske ’brel*.

77. For more on the Burning Hell (or Hell of Heat), see *The Application of Mindfulness of the Sacred Dharma* (Toh 287), 2.711.

78. D reads *’gre bar byed*; C, H, J, N, K, Y, and S read *’dre bar byed*.

79. Translating D *’gre*; C, N, K, Y, and S read *’gro*.

80. The traditional imagery is as follows: the roughness of the river refers to the cutting waves, which are said to be like razors, and the water is full of unseen weapons that appear as lotuses.

81. D and S read *dogs*; C and J read *dgos*.

82. According to our count, the following list contains only twenty-nine items.

83. Literally, “their words are very clear” (*tshig ni shin tu gsal ba*).

84. Reading the agentive (H, N, and S) *kyis*, rather than (D) *kyi*.

85. The Pali formula underlying this is likely *kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati*. Bhikkhu Bodhi (2012, p. 467) translates as follows: “In consequence, with the breakup of the body, after death, he is reborn in the plane of misery, in a bad destination, in the lower world, in hell.” In the Tibetan, “in hell” (Pali *niraya*; Tib. *sems can dmyal ba*) is missing.

86. Skilling (1993, p. 132) translates this maṅgalam verse as “May the surface of the earth be like the sun and moon.”

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Glossary

absent-minded

brjed ngas

བརྗེད་ངས།

muṣitasmṛti

A clouded state of mind in which one is forgetful and unaware of one's surroundings. One of the twenty secondary or minor afflicted mental states (Skt. *upakleśa*; Tib. *nye ba'i nyon mongs*).

Ānandaśrī

A nan+da shrI

ཨཱ་ནནྡ་ཤྲཱི།

Ānandaśrī

A Theravāda monk from Sri Lanka who visited Tibet during the fourteenth century CE. No details about his life are known.

animal realm

dud 'gro'i skye gnas

དུད་འགྲོའི་སྐྱེ་གནས།

tiryagyoni

One of the three lower realms of existence (Skt. *durgati*, *apāya*). Unlike the modern biological classification of life in which humans are classed along with animals, Buddhism in ancient Asia developed its own taxonomic system that divided forms of sentient life (plants excluded) into six (or sometimes five) realms of existence or rebirth destinies (Skt. *gati*): gods (Skt. *deva*), demigods (Skt. *asura*), humans (Skt. *manuṣya*), animals (Skt. *tiryak*), hell beings (Skt. *naraka*), and ghosts (Skt. *preta*).

ascetic

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

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.

bad rebirth

ngan song, ngan 'gro

ངན་སོང་།, ངན་འགྲོ།

apāya, durgati

A synonym for "unfortunate rebirth-destiny." A name for any of the three lower realms of existence, i.e., the realms of animals, ghosts, and hell beings. Occurs often in a formula together with its synonym and its near synonyms "the lower worlds" and "hell" (Pali *niraya*/*naraka*; Tib. *sems can dmyal ba*).

bhagavān

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavat

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”).

Bhagga

garga ra

གཱརྒ་ར།

bharga

bhagga

A small tribal oligarchy belonging to the Vṛji confederacy located between ancient Vaiśālī and Śrāvastī.

Bhesakalā grove

sman gyi nags

སྨན་གྱི་ནགས།

bhesakalāvana

bhesakaḷāvana

A deer park in the city of Suṃsumāragiri, the capital of the tribal oligarchy of the Bhaggas (Skt. Bhargas). The Tibetan translators interpreted this name as a compound where *bhesakalā* was rendered as *sman* (“medicine”) and *vana* as *nags* (“forest”). On the meaning of the Pali name, see n.19 in the translation.

black magic

byad stems

བྱད་སྟེམས།

kākhorda

Harmful sorcery, or a class of beings prone to perpetrating it. See also n.40.

Black Thread Hell

thig nag

ཐིག་ནག

kālasūtra

Name of one of the great hells (Skt. *mahānaraka*). Elsewhere translated as “Black Line Hell.” It is so named because the beings reborn there have lines drawn on their bodies with a black thread and are then dismembered along these lines.

Burning Hell

tsha ba

ཚ་བ།

tapana, tāpana

Name of one of the great (hot) hells (Skt. *mahānaraka*). Inhabitants of this hell are boiled in cauldrons, roasted in pans, beaten with hammers, and skewered with spears as their bodies burst into flames. The Sanskrit word for this hell, *tapana* or *tāpana*, can mean both burning and, by semantic extension, tormenting or distressing. Elsewhere translated as “Hell of Heat.”

cosmic age

bskal pa

བསྐལ་པ།

kalpa

A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

deer park

ri dags rgyu ba’i gnas

རི་དགས་རྒྱུ་བའི་གནས།

mṛgadāva

migadāya

In *The Benefits of the Five Precepts*, this seems to be a general term, rather than the name of a particular place (unlike the Deer Park outside of Varanasi, where the Buddha first taught the Dharma). Although “deer park” is a common English rendering, it may have referred to a stretch of wilderness or a forest, perhaps within a park, where wild animals roamed freely.

deva

lha

ལྷ།

deva

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

deva world

lha yi gnas, lha’i ’jig rten

ལྷ་ཡི་གནས།, ལྷའི་འཇིག་རྟེན།

devaloka

A heaven or paradise, the highest of the five or six realms of existence. See also “deva.”

discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

sīla

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

divisive speech

phra ma

ཕྲ་མ།

paiśunya

See “slander.”

Drakpa Gyaltsen

grags pa rgyal mtshan

གྲགས་པ་རྒྱལ་མཚན།

The fourth ruler of the Zhalu myriarchy in Tsang. One of the titles he bore was *sku zhang* (literally “maternal uncle”), which was given to the nobles of Zhalu to indicate that they gave their daughters in marriage to important Sakya hierarchs. Together with his son, Kunga Döndrup (*kun dga’ don grub*), Drakpa Gyaltsen was an important patron of Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) during the latter’s abbacy of Zhalu monastery. The exact dates

for Drakpa Gyaltsen are unknown, but he must have lived during the thirteenth–fourteenth centuries CE. See Skilling 1993, pp. 84–86.

drinking alcohol that leads to intoxication

myos par ’gyur ba’i chang gi btung ba

རྨྱོས་པར་འགྱུར་བའི་ཆང་གི་བཏུང་བ།

madyapāna

majjapāna

Fifth of the negative actions to be renounced under the five precepts. The Pali *majja* and Sanskrit *madya* simply mean “intoxicating [beverage].” The Tibetan *chang* likewise refers generally to all alcoholic drinks (fermented and distilled). The entire phrase could be interpreted as a “drinking binge” or “carousal.” In ancient South Asia, a fermented alcoholic drink called *surā* was known and produced for centuries. Surā was mostly made from grain, but other alcoholic drinks were made using fruit and honey (see McHugh 2021).

earshot

rgyang grags

རྒྱང་གྲགས།

krośa

An ancient unit of measuring distance. Approximately two and a quarter English miles (if taken as a quarter of a *yojana*), but calculated differently in various systems. The Tibetan literally means “earshot.”

faith

dad pa

དད་པ།

śraddhā

saddhā

five disciplines

tshul khrims lnga

ཚུལ་ཁྲིམས་ལྔ།

pañcaśīla

pañcasīla

Five moral rules or precepts, observed by all lay Buddhists, that through diligent cultivation will become one's second nature. The core meaning of the Sanskrit *śīla* in nonreligious literature is "nature," "character," or "habit." The five are refraining from (1) killing, (2) stealing, (3) sexual misconduct, (4) speaking falsehood, and (5) consuming intoxicants (alcohol in particular). The five disciplines also form a subset of the ten kinds of ethical conduct (Skt. *daśaśīla*) that are followed by male and female Buddhist novices. The term is used synonymously with "the five precepts" in *The Benefits of the Five Precepts*.

five precepts

bslab pa, bslab pa lnga po, bslab pa rnam pa lnga po

བསླབ་པ།, བསླབ་པ་ལྔ་པོ།, བསླབ་པ་རྣམ་པ་ལྔ་པོ།

pañcaśikṣā, śikṣā

sikkhā

In *The Benefits of the Five Precepts*, *bslab pa* / *śikṣā* is used in its second main sense as it appears in the Vinaya (the first being "training"), namely, five kinds of right conduct that are observed by all lay Buddhists. They are refraining from (1) killing, (2) stealing, (3) sexual misconduct, (4) speaking falsehoods or lying, and (5) consuming intoxicants (alcohol in particular). The term is here used synonymously with the "five disciplines."

fivefold ordeal

rnam pa lnga yis bcing

རྣམ་པ་ལྔ་ཡིས་བཅིང་།

pañcavidhabandhana

A term in the Pali Buddhist tradition for five kinds of severe punishments in hell, which those who have committed gravely negative actions will have to endure: (1) *tattalohasecana*, becoming doused with molten copper; (2) *aṅgārapabbatāropana*, climbing a mountain of glowing coals; (3)

lohakumbhipakkhepana, being thrown into a (hot?) copper cauldron; (4) *asipattavanapavesana*, entering the forest of blades; and (5) *vetaraṇiyaṃ samotaraṇaṃ*, swimming across the river Vaitaraṇī (see Stede 1914, p. 37). The fivefold ordeal seems to partially overlap with the ordeals of the four secondary hells. The relationship between these two, as well as between the different versions of the secondary hells in different text corpora, awaits systematic investigation.

Forest of Silk Cotton Trees

shal ma li'i nags

ཤལ་མ་ལིའི་ནགས།

śālmalīvana

Name of one of the sixteen realms that surround the Loud Wailing Hell, where the thorns of a silk cotton tree torture the denizens of that realm. The silk cotton tree (Skt. *śālmalī*; Pali *simbali*; scientific name *Bombax ceiba*) is a large tree native to South Asia as well as southern China, Southeast Asia, and Africa. Its trunk and branches are studded with large conical thorns, and its seed pods are filled with a soft flossy wool reminiscent of cotton, hence its English name. Also characteristic are its long roots that often grow above ground and can envelope entire buildings, as seen, for instance, in the stone ruins of Angkor Wat.

generosity

gtong ba

གཏོང་བ།

tyāga

cāga

ghost

yi dags

ཡི་དགས།

preta

peta

goddess

lha mo

ལྷ་མོ།

devī

A female deva.

great hell

dmyal ba chen po

དམྱལ་བ་ཆེན་པོ།

mahānaraka

The great hells are also often called *hot hells* in secondary literature because beings there suffer from heat and being burned. The eight great hells are Wailing, Loud Wailing, Black Thread, Crushing, Reviving, Burning, Intense Heat, and Incessant Torture.

happy rebirth-destinies of the higher realms

bde ’gro mtho ris

བདེ་འགྲོ་མཐོ་རིས།

bde ’gro is the opposite of *ngan ’gro* (see “unfortunate rebirth-destiny”). The Sanskrit equivalent is *sugati*. The compounded term (*bde gro mtho ris*) is a collective name for the higher realms of existence of devas and humans.

heaven

mtho ris

མཐོ་རིས།

svarga

The blissful realms of devas according to Buddhist cosmology.

hell being

sems can dmyal ba

སེམས་ཅན་དམྱལ་བ།

nāraka

One of the five or six classes of sentient beings. Birth in hell is considered to be the karmic fruition of past anger and harmful actions. According to Buddhist tradition there are eighteen different hells, namely eight hot hells and eight cold hells, as well as neighboring and ephemeral hells, all of them tormented by increasing levels of unimaginable suffering.

Hell of Incessant Torture

mnar med

མནར་མེད།

avīci

The lowest and worst of the major hot hells according to Buddhist cosmology. In *The Benefits of the Five Precepts*, rebirth in this hell is the full karmic result of speaking falsehood.

householder

khyim bdag

ཁྱིམ་བདག

gṛhapati

gahapati

Term for a male non-monastic householder or married man. See also n.23.

householder

khyim bdag mo

ཁྱིམ་བདག་མོ།

gṛhapatnī

gahapatānī

Term for a female non-monastic householder or married woman. See also n.23.

Kālaparvata

ri nag

རི་ནག

kālaparvata

Literally “black mountain.” According to traditional Buddhist cosmology, the Nine Black Mountains are found on the northern edge of the continent of Jambudvīpa. There are three sets of three peaks, and behind them lies the great snow mountain that is the source of the Ganges River. A description of this cosmology can be found in chapter three of the *Abhidharmakośabhāṣya* of Vasubandhu.

karmic fruition

rnam par smin pa

རྣམ་པར་སྨིན་པ།

vipāka

The complex process of the ripening or maturation of karma, i.e., the development of the karmic result (Tib. *las kyi ’bras bu*) of karmically relevant actions committed with body, speech, and mind, by virtue of the power of the action as cause and supporting conditions.

killing

srog gcod pa

སྲོག་གཅོད་པ།

prāṇātipāta

pāṇātipāta

The first of the negative actions to be renounced under the five precepts.

leper

mdze can

མཛེ་ཅན།

kuṣṭha

Someone with leprosy (also known as Hansen's disease). Longstanding leprosy may cause loss of the extremities due to nerve damage, as well as other unsightly signs, and throughout most of history has been associated with social stigma.

Loud Wailing Hell

ngu 'bod chen po

ངུ་འབོད་ཆེན་པོ།

mahāraurava

Name of one of the great hells (Skt. *mahānaraka*). Elsewhere translated as "Great Howling Hell."

lower realms

log par ltung ba

ལོག་པར་ལྟུང་བ།

vinipāta

Literally "falling down" and hence metaphorically "loss," "ruin," "destruction," or "calamity." A collective name for the three lower realms of existence, i.e., the realms of animals, ghosts, and hell beings. It occurs often in a formula together with its near-synonyms "evil state," "the lower worlds," and "hell" (Pali *niraya*/*naraka*; Tib. *sems can dmyal ba*).

lying

brdzun du smra ba

བརྫུན་དུ་སྨྲ་བ།

mṛṣāvāda

musāvāda

The fourth of the negative actions to be renounced under the five precepts.

Nakulamātā

ma na ku la

མ་ན་ཀུ་ལ།

nakulamātṛ, nakulapitā

nakulamātā

Nakulamātā and her husband, Nakulapitā, were eminent lay disciples of the Buddha Śākyamuni and were his parents and near relations during five hundred of his previous lives as a bodhisattva. Their home was the city Suṃsumāragiri (Skt. Śuśumāragiri) in the country of the Bhaggas (Skt. Bhargas). According to Malalasekera, they lived a celibate married life as coreligionists devoted to Buddhist practice, and the Buddha regarded them as the most intimate among his disciples (see Malalasekera 1938, p. 3). Their celibacy does not appear to be supported by the Tibetan translation of *The Benefits of the Five Precepts*, nor by their names, which could be translated as "father of Nakula" and "mother of Nakula," respectively.

Nakulapitā

pha na ku la

ཕ་ན་ཀུ་ལ།

nakulapitṛ

nakulapitā

Nakulapitā and his wife, Nakulamātā, were eminent lay disciples of the Buddha Śākyamuni and were his parents and near relations during five hundred of his previous lives as a bodhisattva. Their home was the city Suṃsumāragiri (Skt. Śuśumāragiri) in the country of the Bhaggas (Skt. Bhargas). According to Malalasekera, they lived a celibate married life as coreligionists devoted to Buddhist practice, and the Buddha regarded them as the most intimate among his disciples (see Malalasekera 1938, p. 3). Their celibacy does not appear to be supported by the Tibetan translation of *The Benefits of the Five Precepts*, nor by their names, which could be translated as "father of Nakula" and "mother of Nakula," respectively.

neighboring hell

nye ’khor ba’i dmyal

ཉེ་འཁོར་བའི་དམྱལ།

pratyekanaraka, pratyekaniraya

Four secondary hells located on each of the four sides of the hot hells and through which beings have to go once they leave one of the hot hells. The names and descriptions of the sufferings and punishments in these hells vary in different textual corpora.

noble one

’phags pa

འཕགས་པ།

ārya

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

Nyima Gyaltsen Palsangpo

nyi ma rgyal mtshan dpal bzang po

ཉི་མ་རྒྱལ་མཚན་དཔལ་བཟང་པོ།

A famous translator who lived during the fourteenth century CE. He is said to have spent fourteen years in Nepal and to have mastered the Sanskrit language to the degree that he was able to translate Indian works without the help of Indian paṇḍitas. He belonged to the Chel (*dpyal*) family, who owned Tharpaling (*thar pa gling*) monastery, a renowned translation center. Nyima Gyaltsen Palsangpo translated the “thirteen late-translated sūtras” with Ānandaśrī, as well as several tantras, tantra commentaries, hymns, and works on grammar and medicine. He was one of the most important teachers of Butön Rinchen

Drup (*bu ston rin chen grub*, 1290–1364), the famous scholar and redactor of the Tibetan Buddhist canon.

outer robe

chos gos

ཆོས་གོས།

cīvara

One of the three robes of a monk or one the five robes of a nun. In Tibetan the term *chos gos* (“dharma robe”) can also be used for all the robes.

paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

A wide collective term for people with various kinds of unclear gender status, including but not restricted to physical intersex conditions and hermaphroditism. It can, for example, also refer to a eunuch or, according to the Vinaya account of the expulsion of one paṇḍaka, a male who sought other males to have sex with. See also the glossary entry in *The Chapter on Going Forth* (Toh 1-1, g.281g.281) and Cabezón 2017, p. 44.

realm of ghosts

yi dags kyi skye gnas, yi dags kyi yul

ཡི་དགས་ཀྱི་སྐྱེ་གནས།, ཡི་དགས་ཀྱི་ཡུལ།

pitṛviṣaya, pretaviṣaya

petavisaya

A synonym for *pretaloka*, it is the realm of the dead or the ghosts, where Yama, the Lord of Death, rules and judges the dead. Yama is also said to rule over the hells. This is also the name of the Vedic afterlife inhabited by the ancestors (Skt. *pitṛ*). The Pali commentarial tradition, and possibly other early Buddhist schools, identified Yama’s domain (Pali *yamavisaya*) with the realm of the ghosts (Pali *petaloka*). The commentary on the *Kuṇālajātaka* (Jātaka no. 536),

the *Kuṇālajātakavaṇṇanā*, divides the realm of ghosts into the abode of ghosts and the abode of the asuras called Kālakañcika (*Petarājavisayanti petavisayañca kālakañcikaasuravisayañca*).

refraining from drinking alcohol that leads to intoxication

myos par ’gyur ba’i chang gi btung ba spong ba

སྨོས་པར་འགྱུར་བའི་ཆང་གི་བཏུང་བ་སྤོང་བ།

surāmerayamajjappamādaṭṭhānaveramaṇī

The fifth of the five precepts.

refraining from killing

srog gcod pa spong ba

སྲོག་གཅོད་པ་སྤོང་བ།

prāṇātipātavairamaṇa, prāṇātipātavairamaṇya, prāṇātipātavirati pāṇātipāta veramaṇī

The first of the five precepts.

refraining from lying

brdzun du smra ba spong ba

བརྫུན་དུ་སྨྲ་བ་སྤོང་བ།

mṛṣāvādavairamaṇa, mṛṣāvādavairamaṇya, mṛṣāvādavirati musāvāda veramaṇī

The fourth of the five precepts.

refraining from sexual misconduct

’dod pas log par g.yem pa spong ba

འདོད་པས་ལོག་པར་གཡེམ་པ་སྤོང་བ།

kāmamithyācāravairamaṇa, kāmamithyācāravairamaṇya, kāmamithyācāravirati
kāmamithācariya veramaṇī

The third of the five precepts.

refraining from taking what has not been given

ma byin par len pa spong ba

མ་བྱིན་པར་ལེན་པ་སྤོང་བ།

adattādānavairamaṇa, adattādānavairamaṇya, adattādānavirati

adinnādāna veramaṇī

The second of the five precepts.

Reviving Hell

yang sos

ཡང་སོས།

saṃjīva

One of the great hells (Skt. *mahānaraka*).

sense of decency

khrel

ཁྲེལ།

apatrāpya

According to the definition given in Vasubandhu's *Pañcaskandhaka*, the term *apatrāpya* predominantly relates to a sense of shame in relation to others. See Deleanu 2006, pp. 484–85. The Abhidharma categorizes it as one of the eleven virtuous mental factors (Tib. *sems byung dge ba*; Skt. *kuśalacaitta*), a subgroup of the mental states or factors associated with the mind (Skt. *caitasika*, *caitta*).

sexual misconduct

log par g.yem pa, 'dod pa rnams la log par g.yem pa, 'dod pas log par g.yem pa

འོག་བར་གཡེམ་པ།, འདོད་པ་རྣམས་ལ་འོག་བར་གཡེམ་པ།, འདོད་པས་འོག་བར་གཡེམ་པ།

kāmamithyācāra, mithyācāra

kāmamithācariya

The third of the negative actions to be renounced under the five precepts. The Tibetan (as well as the Pali and Sanskrit) literally means “wrongdoing regarding lust.” The rules of what constitutes sexual misconduct are different depending on the level or category of Buddhists, i.e., whether lay or monastic. One form of sexual misconduct for laypeople is unfaithfulness or adultery, which is the theme of the first part of *The Benefits of the Five Precepts*.

shame

ngo tsha

ངོ་ཚ།

hrī

According to the definition given in Vasubandhu’s *Pañcaskandhaka*, the term *hrī* differs from *apatrāpya* (see “sense of decency”) in that it predominantly relates to one’s own internal sense of shame or inner conscience rather than in relation to others. See Deleanu 2006, pp. 484–85.The Abhidharma categorizes it as one of the eleven virtuous mental factors (Tib. *sems byung dge ba*; Skt. *kuśalacaitta*), a subgroup of the mental states or factors associated with the mind (Skt. *caitasika*, *caitta*).

son of good family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

A term of polite address in widespread use in India, used mainly for laymen. It is also sometimes understood from the perspective of the Buddha’s redefining of noble birth as determined by an individual’s ethical conduct and integrity, so that a layperson who enters the Buddha’s Saṅgha is called a “son or daughter of noble family” and in this sense “good” or “noble.”

stealing

ma byin len pa, ma byin par len pa

མ་བྱིན་ལེན་པ།, མ་བྱིན་པར་ལེན་པ།

adattādāna

adinnādāna

The second of the negative actions to be renounced under the five precepts.

Suṃsumāragiri

chu srin byis pa gsod kyi ri

ཆུ་སྲིན་བྱིས་པ་གསོད་ཀྱི་རི།

śiśumāragiri

susumāragiri, suṃsumāragiri

The name of the capital of the country of the Bhaggas (Skt. Bhargas), a small tribal oligarchy belonging to the Vṛji confederacy and situated between Vaiśālī and Śrāvastī (cf. Witzel 2003, p. 55). The Pali word *susumāra* literally means "child killing." See also n.20 in the translation.

sūtra

mdo

མདོ།

sūtra

In Sanskrit literally "a thread," this is an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore, it can also mean "pithy statements," "rules," and "aphorisms." In Buddhism it refers to the Buddha's teachings, whatever their length. It is one of the three divisions of the Buddha's teachings, the other two being Vinaya and Abhidharma. It is also used in contrast with the tantra teachings, though a number of important tantras have *sūtra* in their title. It is also classified as one of the nine or twelve aspects of the Dharma, in which context *sūtra* means "a teaching given in prose."

sutta

mdo

མདོ།

sūtra

sutta

The Pali equivalent of Sanskrit *sūtra*.

Tharpaling

thar pa gling

ཐར་པ་གླིང་།

A monastery in the Nyang Valley in Tsang, Central Tibet, not far south of Zhalu. The monastery was founded by Tharpa Lotsāwa Nyima Gyaltsen Palsangpo in the fourteenth century CE and belonged to the Chel (*dpyal*) family until it was converted to a Gelukpa monastery in the mid-seventeenth century.

Theravāda

gnas brtan sde pa

གནས་བརྟན་སྡེ་པ།

sthaviranikāya, sthaviravāda

Literally “Way of the Elders,” today the term designates the form of Buddhism dominant in Sri Lanka and large parts of Southeast Asia. However, the term only started to be widely used as a self-designation in the twentieth century. The school on which today’s Theravāda is likely based is a remnant of the Sthaviranikāya, which was one of the many early mainstream Buddhist schools in India that formed in the first centuries after the Buddha’s death. According to the tradition Sthaviranikāya came to Sri Lanka in the third century BCE. The Theravāda tradition takes the Pali canon as its foundational scripture and maintains that it is the authoritative record of the historical Buddha’s teachings.

this life

mthong ba’i chos ’di

མཐོང་བའི་ཆོས་འདི།

dṛṣṭadharma

diṭṭhadhamma

Literally “the seen dharmas,” an idiomatic expression in Pali and Sanskrit Buddhist texts meaning the visible world and the experience of this present life.

Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

The Buddha, the Dharma, and the Saṅgha are three sources or objects of refuge for Buddhists. The Tibetan translators rendered the Sanskrit *ratna* (“jewel”) as “the [three] rare and superior ones” (*dung dkar tshig mdzod chen mo*, p. 143).

Vaitaraṇī River

chu bo rab med

ཆུ་བོ་རབ་མེད།

nadī vaitaraṇī

nadī vetaraṇī

A river said to separate the living from the dead. In Tibetan *rab med* means “without a ford,” i.e., uncrossable on foot. The river causes great suffering to anyone who attempts to cross it.

Wailing Hell

ngu ’bod

ངུ་འབོད།

raurava

rorava

Name of one of the great hells (Skt. *mahānaraka*). The Tibetan translation reflects an interpretation of the source term containing the word *-rava* (“cry” and so forth). The Pali sources attest to two versions of the word: *roruva* and *rorava*. The Purāṇas explain Sanskrit *raurava* as a derivation of the word *ruru*.

See also n.42 in the translation. One of the meanings of the Sanskrit word *raurava* is “dreadful” or “terrible.” Elsewhere translated as “Howling Hell.”

Wailing Hell of Flames

’bar ba’i ngu ’bod

འབར་བའི་དུ་འབོད།

jālaroruva

One of the two Wailing Hells, it is filled with fire. Denizens of this hell experience red hot blazes of fire entering their orifices and burning them from the inside. This hell is described in the commentary on the Pali *Saṃkiccajātaka* (Jātaka no. 530).

Wailing Hell of Smoke

du ba’i ngu ’bod

དུ་བའི་དུ་འབོད།

dhūmaroruva

One of the two Wailing Hells, it is filled with hot caustic fumes. Denizens of this hell experience these fumes entering their orifices and boiling them from the inside. This hell is described in the commentary on the Pali *Saṃkiccajātaka* (Jātaka no. 530), the *Saṃkiccajātakavaṇṇanā*.

wisdom

shes rab

ཤེས་རབ།

prajñā

paññā

without renunciation

nges par mi ’byung ba

དེས་བར་མི་འབྱུང་བ།

aniḥsaraṇa

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

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.

yojana

dpag tshad

དཔག་ཚད།

yojana

According to Vasubandhu's *Treasury of Abhidharma* (*Abhidharmakośa*), chapter 3, verses 87–88, one yojana may be calculated to be 7.315 kilometers, or 4 miles and 960 yards. However, the lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. In general, it is a measurement of distance between four and ten miles.

Zhalu

zha lu, zhwa lu

ཞ་ལུ།, ཞྭ་ལུ།

The name of a monastery and a myriarchy in the Tsang region of Central Tibet. Zhalu is among the oldest monasteries in Tibet, with some structures dating to the first half of the eleventh century CE. The monastery was affiliated with the Kadampa school and had close ties with the Sakya school during parts of the

Yuan period. The famous scholar and Tibetan Buddhist canon redactor Butön Rinchen Drup (*bu ston rin chen grub*, 1290–1364) became abbot of Zhalu in 1320, which marks the beginning of a new lineage called *bu lugs tshul* (“Tradition of Butön”) or *zhwa lu pa* (“Those of Zhalu”).