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978-0-521-85942-4 - An Introduction to Buddhism: Teachings, History and Practices: Second Edition

Peter Harvey
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AN INTRODUCTION TO BUDDHISM

In this new edition of the bestselling *Introduction to Buddhism*, Peter Harvey provides a comprehensive introduction to the development of the Buddhist tradition in both Asia and the West. Extensively revised and fully updated, this new edition draws on recent scholarship in the field, and explores the tensions and continuities between the different forms of Buddhism. Harvey critiques and corrects some common misconceptions and mistranslations, and discusses key concepts that have often been over-simplified and over-generalized.

The volume includes detailed references to scriptures and secondary literature, an updated bibliography and a section on web resources. Key terms are given in Pali and Sanskrit, and Tibetan words are transliterated in the most easily pronounceable form. This truly accessible account is an ideal coursebook for students of religion, Asian philosophy and Asian studies, and is also a useful reference for readers wanting an overview of Buddhism and its beliefs.

PETER HARVEY is Emeritus Professor of Buddhist Studies at the University of Sunderland. He is the author of *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (Cambridge, 2000) and *The Selfless Mind: Personality, Consciousness and Nirvana in Early Buddhism* (Curzon, 1995). He is editor of the *Buddhist Studies Review* and one of the two founders of the UK Association for Buddhist Studies.

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Frontispiece: The 'Peace Pagoda' in Battersea Park, London

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Teachings, History and Practices

SECOND EDITION

PETER HARVEY



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May any karmic fruitfulness (*puñña*) generated by writing this work
be for the benefit of my parents, wife and daughter, all who read this
book, and indeed all beings.

Namo tassa Bhagavato Arahato Sammā-sambuddhassa
Honour to the Blessed One, *Arahat*,
perfectly and completely Awakened One!



The author (second from the right) accompanied by two Samatha Trust teachers at a festival
at Ratanagiri Vihāra, Northumberland, UK, giving alms to Ajahn Sumedho, then head of
the Forest Sangha.

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Preface to the Second Edition, and Acknowledgements

The first edition of this book has sold over 55,000 copies since its publication in 1990, and has translations in French, Italian and Spanish. It has been used as a textbook from MA level down to secondary school level.

The book was aimed to give a balanced overview of the panorama of Buddhisms in the world, for students, Buddhists and the general public. As a writer, I was an ‘insider’ to Buddhism looking outwards to help others look inside its many ‘rooms’. My own starting point was as: a scholar of Theravāda Buddhism who was mainly used to working with textual material, someone whose first degree was in philosophy, who had taught a university course on Buddhism for a number of years, a practising Theravāda Buddhist, and a meditation teacher in the Samatha Trust tradition. In order to write an introduction to Buddhism as a whole, I had to broaden beyond my base in exploring the textual sources of Mahāyāna Buddhism, and historical and anthropological accounts of *all* traditions. My background meant that I wrote as an ‘insider’ to various strands of Theravāda Buddhism, but as a sympathetic ‘outsider’ to Mahāyāna traditions and even some strands of Theravāda.

My aims in the new edition are as in the first edition, though now also including a greater willingness to explore tensions as well as continuities between the different forms of Buddhism:

1. to present as comprehensive an overview of Buddhism as possible;
2. to introduce key ideas/practices/developments, linking them to textual citations, where relevant;
3. to show their relationship to other ideas and practices of the same tradition;
4. to show their parallels in other Buddhist traditions;
5. to present the diversities within Buddhism, but in a way which allows the reader to see how one thing led to another: the continuities, and thus the

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uniting common threads that run through the tapestry of Buddhism, sometimes with a similar end attained by different means;

6. to nevertheless explore some tensions between the different forms of Buddhism;
7. to show how Buddhism works as a set of *practices*, not just a set of beliefs;
8. to show the overall dynamics of how Buddhism ‘works’;
9. to include a good range of illustrations, from all the traditions;
10. to convey something of the emotional tone or ‘flavour(s)’ of Buddhism;
11. to emphasize aspects of Buddhism that particularly help to illuminate Buddhism as it is now, showing the relevance of historical developments to the present.

The focus is on the main developments, ideas and practices, and their relationships, seeking a breadth of coverage with interlinked shafts of depth, and to convey Buddhism’s nature as a living tradition.

This second edition has been thoroughly revised throughout. It gives detailed references to both scriptures and secondary literature, the bibliography is updated and a section on web resources is added, which is also available online at www.cambridge.org/harvey. It provides both Pali and Sanskrit versions of key terms, uses Pinyin forms for Chinese terms (with Wade-Giles forms given on first use), with pronounceable forms used for Tibetan names and terms (with the Wylie transcription forms given on first use). When an italicized foreign term is used in the plural, an unitalicized s is added, for clarity.

Throughout, more explanations and clarifications have been added. In Chapter 2 and elsewhere, ‘karmic fruitfulness’ is used as a translation for *puñña*, rather than the common but rather limp ‘merit’. In Chapter 3, the *ariya-saccas* are translated and explained as ‘True Realities for the Spiritually Ennobled’, rather than ‘Noble Truths’ or ‘Holy Truths’, with *dukkha* as ‘the painful’/‘painful’ and *anattā* as ‘non-Self’ rather than ‘not-self’. Also, a section on ‘*Nirvāṇa* as an object of insight’ has been added. In Chapter 4, there is a new section on ‘The three aspirations, *Jātakas* and *Avadānas*’, and more attention is given to the heritage of the school that has become known as the ‘Theravāda’, in part to more clearly differentiate it from early Buddhism.

In Chapter 5, attention is given to the varying senses of the key term ‘emptiness’ in Mahāyāna thought, as for example in the self-emptiness and other-emptiness debate in Tibetan Buddhism, and in developments of Tathāgata-garbha thought in East Asian Buddhism. In Chapter 6, more attention is given to differentiating the different kinds of *Bodhisattva*, and the section on Tantra is considerably expanded.

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Chapter 7 now includes a section on esoteric or ‘tantric’ Southern Buddhism. Chapter 8 traces several uniting concerns through the devotional activities it explores. Chapter 9 draws on research from my *Introduction to Buddhist Ethics*. Chapter 10 includes updated material on the revival of the *bhikkhunī* ordination line in the Theravāda. Chapter 11, on meditation, has been restructured and developed in more depth. It now includes sections on ‘Qualities to be developed by meditation’, ‘The contributions of *samatha* and *vipassanā* meditation in Southern Buddhism’, ‘Some recent methods of *vipassanā* practice’, ‘The *cakras* and the “six yogas of Nāropa”’, ‘Sexual yoga’, ‘Mahāmudrā’, ‘Dzogchen’ and ‘Zen in action: straightforward mind at all times’.

Chapter 12, on Buddhism in modern Asia, has been considerably updated, for example to include material on the Dhammakāya and Santi Asoke movements in Thailand, the interaction of Buddhism and spirit religion in Sri Lanka, and in Japan, the ‘Critical Buddhism’ debate and the Nichiren Shōshū/Sōka Gakkai split. Chapter 13, on Buddhism beyond Asia, has been extensively updated, and with new sections on ‘The internet, films and music’, ‘Immigration’ and ‘Categories of Buddhists, and their characteristics and numbers’. Both Chapters 12 and 13 contain many new tables, and both include material on ‘Engaged Buddhism’.

I would like to express my gratitude to Lance S. Cousins, now of Wolfson College, Oxford, for his very valuable comments on a draft of the first edition of this work, and Paul Harrison, of Stanford University, for his various comments on this edition.

I would also like to thank: Russell Webb for information on Buddhism in Europe; Cathy Cantwell, of Oxford University, for her comments on tantric material; my students Mary Jaksch, of the New Zealand Diamond Sangha, for help in understanding *kōans*, and Aigo Pedro Castro Sánchez, author of *Las Enseñanzas de Dōgen*, for help in understanding the use of the term *Mahāsattva*; Jane Caple, of Leeds University, for information on numbers of Northern Buddhists in China; Ajahn Tiradhammo for his comments on the chapter on the *Saṅgha*; and Stewart McFarlane, formerly of Lancaster University, for his help with some points on Eastern Buddhism.

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Most of the foreign words in this work are from Pali and Sanskrit, which are closely related languages of ancient India. Pali is the scriptural, liturgical and scholarly language of Southern (Theravāda) Buddhism, one of the three main cultural traditions of Buddhism. Sanskrit, or rather ‘Buddhist Hybrid Sanskrit’, is the language in which many of the scriptures and scholarly treatises of Mahāyāna Buddhism came to be written in India. Northern and Eastern Buddhism, where the Mahāyāna form of Buddhism predominates, generally use the Tibetan or Chinese translations of these texts. Many works on Buddhism give only Sanskrit versions of words, but this is artificial as Sanskrit is no longer used by Buddhists (except in Nepal), but Pali is still much in use. This work therefore uses the Pali version of terms (followed in brackets on first use by the Sanskrit) for most of early Buddhism, for Southern Buddhism, and when discussing Buddhism in general. Sanskrit versions are used when particularly discussing Mahāyāna forms of Buddhism, for some early schools which also came to use Sanskrit, and when discussing Hinduism. The Sanskrit term ‘*Stūpa*’, referring to a relic mound, is also used in preference to the less well-known Pali term ‘*Thūpa*’; the same applies to ‘*Nirvāṇa*’ rather than ‘*Nibbāna*’. An unitalicized Sanskrit ‘*karma*’ is also used instead of Pali ‘*kamma*’, as it is now also an English word. In many cases, Pali and Sanskrit terms are spelt the same. Where the spellings are different, the Pali spelling is the simpler one.

Both Pali and Sanskrit have more than twenty-six letters, so to write them in the Roman alphabet means that this needs to be expanded by the use of diacritical marks. Once the specific sounds of the letters are known, Pali and Sanskrit words are then pronounced as they are written, unlike English ones. It is therefore worth taking account of the diacritical marks, as they give a clear guide to pronunciation. The letters are pronounced as follows:

1. *a* is short and flat, like the *u* in ‘hut’ or ‘utter’

i is short, like *i* in ‘bit’

u is like *u* in ‘put’, or *oo* in ‘foot’

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e is like *e* in 'bed', only pronounced long*o* is long, like *o* in 'note' (or, before more than one consonant, more like *o* in 'not' or 'odd').

2. A bar over a vowel makes it long:

ā is like *a* in 'barn'*ī* is like *ee* in 'beet'*ū* is like *u* in 'brute'.

3. Sanskrit also has the vowels
- ai*
- and
- au*
- , respectively pronounced like the 'ai' in aisle and 'ow' in vow. Thus Jain rhymes with line, not with Jane.

4. When there is a dot under a letter (
- ṭ*
- ,
- ḍ*
- ,
- ṇ*
- ,
- ṣ*
- ,
- ṛ*
- ,
- ḷ*
-), this means that it is a 'cerebral' letter. Imagine a dot on the roof of one's mouth that one must touch with one's tongue when saying these letters. This produces a characteristically 'Indian' sound. It also makes
- ṣ*
- into a
- sh*
- sound, and
- ṛ*
- into
- ri*
- .

5. The Sanskrit letter
- ḥ*
- represents an aspiration of the preceding vowel: an 'h' sound followed by a slight echo of the vowel, e.g.
- duḥkha*
- as
- duh^ukha*
- .

- 6.
- ś*
- is like a normal
- sh*
- sound.

7. Aspirated consonants (
- kh*
- ,
- gh*
- ,
- ch*
- ,
- jh*
- ,
- ṭh*
- ,
- ḍh*
- ,
- ṭh*
- ,
- dh*
- ,
- ph*
- ,
- bh*
-) are accompanied by a strong breath-pulse from the chest, as when uttering English consonants very emphatically. For example:

ch is like *ch-h* in 'church-hall'*th* is like *t-h* in 'hot-house'*ph* is like *p-h* in 'cup-handle'

When aspirated consonants occur as part of a consonant cluster, the aspiration comes at the end of the cluster.

- 8.
- c*
- is like
- ch*
- in 'choose'.

- 9.
- ñ*
- is like
- ny*
- in 'canyon',
- ññ*
- is like
- nnyy*
- .

- 10.
- m̐*
- is a pure nasal sound, made when the mouth is closed but air escapes through the nose, with the vocal chords vibrating; it approximates to
- ng*
- .

- 11.
- ṇi*
- is an
- ng*
- , nasal sound said from the mouth, rather than the nose.

- 12.
- v*
- may be somewhat similar to English
- v*
- when at the start of a word, or between vowels, but like
- w*
- when combined with another consonant.

13. Double consonants are always pronounced long, for example
- nn*
- is as in 'unnecessary'.

All other letters are pronounced as in English.

ō is used to denote a long *o* in Japanese (as in 'note', rather than 'not').

For Tibetan words, the full transcription, according to the Wylie system, is given in brackets on first use, but otherwise, including in the index, a form that gives a better indication of pronunciation is given, as in Samuel (1993: 617–34).

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A Note on Language and Pronunciation

For Chinese, the modern Pinyin system of romanization is used, followed, on first use, by the form in the older Wade-Giles system. A few things to note in Pinyin:

j has no equivalent in English, but is like an unaspirated *q*.

q has no equivalent in English, but is like *cheek*, with lips spread wide with *ee*, and the tongue curled downwards to touch back of the teeth, and strong aspiration.

x has no equivalent in English, but is like *she*, with the lips spread and the tip of the tongue curled downwards and stuck to the back of the teeth when saying *ee*.

zh is like *ch* as a sound between *choke*, *joke* and *true*.

z is between *suds* and *cats*.

c is like *ts* in *cats*.

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Abbreviations

Note that below:

Th. = a text of Pali Canon or later Theravādin literature

My. = a Mahāyāna text in Sanskrit, Chinese or Tibetan

- A.* *Āṅguttara Nikāya* (Th.); (tr. F. L. Woodward and E. M. Hare) *The Book of Gradual Sayings*, 5 vols., London, PTS, 1932–6; (tr. Bhikkhu Bodhi) *The Numerical Discourses of the Buddha: A Complete Translation of the Āṅguttara Nikāya*, one vol., Boston, Wisdom, 2012; (tr. Nyanaponika Thera and Bhikkhu Bodhi) *Numerical Discourses of the Buddha*, New York and Oxford, Altamara, 1999: partial translation in one vol.
- A-a.* *Āṅguttara Nikāya Aṭṭhakathā* (*Manorathapūraṇī*) (Th.): commentary on *A.*
- AKB.* *Abhidharma-kośa-bhāṣya* [of Vasubandhu – mostly Sarvāstivāda]; (tr. L. M. Pruden, from L. de La Vallée Poussin's French translation) *Abhidharmakośa-bhāṣyam* 4 vols., Berkeley, Asian Humanities Press, 1991.
- Asl.* *Aṭṭhasālinī* (Th.): commentary on the *Dhs.*; (tr. Pe Maung Tin) *The Expositor*, 2 vols. London, PTS, 1920 and 1921.
- Asta.* *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* (My.); (tr. E. Conze) *The Perfection of Wisdom in Eight Thousand Lines, and its Verse Summary*, Bolinas, Four Seasons Foundation, 1973.
- Bca.* *Bodhicaryāvatāra* of Śāntideva (My.); (tr. K. Crosby and A. Skilton) *Śāntideva: The Bodhicaryāvatāra*, Oxford and New York, Oxford University Press.
- BCE* Before the Christian Era.
- BM.* S. Shaw, *Buddhist Meditation: An Anthology from the Pāli Canon*, London and New York, Routledge, 2006.

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- BP.* D. S. Lopez, Jr, ed., *Buddhism in Practice* [anthology], Princeton, N.J., Princeton University Press, 1995, cited by text number.
- BPS* Buddhist Publication Society.
- BSI.* E. Conze, *Buddhist Scriptures* [anthology], Harmondsworth, Penguin, 1959.
- BS2.* D. S. Lopez, *Buddhist Scriptures* [anthology], London and New York, Penguin, 2004, cited by text number.
- BSR.* *Buddhist Studies Review*.
- BT.* W. T. de Bary, ed., *The Buddhist Tradition in India, China and Japan* [anthology], New York, The Modern Library, 1969; repr. New York, Random House, 1992.
- BT TA.* E. Conze, ed., *Buddhist Texts Through the Ages*, Oxford, Cassirer, 1954; repr. Oxford, One World, 1995, cited by text number.
- Bvms.* *Buddhavaṃsa* (Th.); (tr. I. B. Horner) in *Minor Anthologies*, Vol. III, London, PTS, 1975. Also includes translation of *Cariyā-piṭaka*.
- BW.* Bhikkhu Bodhi, *The Buddha's Words: An Anthology of Discourses from the Pali Canon*, Boston, Wisdom, 2005.
- c.* *Circa*.
- CE* Christian Era.
- Ch.* Chinese.
- D.* *Dīgha Nikāya* (Th.); (tr. T. W. and C. A. F. Rhys Davids) *Dialogues of the Buddha*, 3 vols., London, PTS, 1899–1921; (tr. M. Walshe) *Long Discourses of the Buddha*, 2nd revised edition, Boston, Wisdom, 1996, one vol.
- D-a.* *Dīgha Nikāya Aṭṭhakathā* (*Sumaṅgalavilāsinī*) (Th.): commentary on *D*.
- Dhp.* *Dhammapada* (Th.); (tr. K. R. Norman) *The Word of the Doctrine*, London, PTS, 1997; (tr. V. Roebuck) *The Dhammapada*, London, Penguin, 2010. Buddhārakkhita and Thānissaro translations on Access to Insight website.
- Dhp-a.* *Dhammapada Aṭṭhakathā*, commentary on *Dhp* (Th.); (tr. E. W. Burlingame) *Buddhist Legends*, 3 vols., Harvard Oriental Series, Cambridge, Mass., Harvard University Press, 1921; repr. London, PTS, 1995.

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- Dhs.* *Dhamma-saṅgaṇī* (Th.); (tr. C.A.F. Rhys Davids) *A Buddhist Manual of Psychological Ethics*, London, PTS, 1900, 3rd edn, 1993.
- EB.* J. S. Strong, *The Experience of Buddhism: Sources and Interpretations*, 2nd edn, Belmont, Calif., Wadsworth, 2002, cited by text number.
- f.* Founded.
- FWBO* Friends of the Western Buddhist Order.
- It.* *Itivuttaka* (Th.); (tr. P. Masefield) *The Itivuttaka*, London, PTS, 2001.
- Jap.* Japanese.
- Jat.* *Jātaka with Commentary* (Th.); (tr. by various hands under E. B. Cowell) *The Jātaka or Stories of the Buddha's Former Births*, 6 vols., London, PTS, 1895–1907. S. Shaw, *The Jātakas: Birth Stories of the Bodhisatta*, New Delhi, Penguin, 2006, translates 26 of the *Jātakas*.
- JBE* *Journal of Buddhist Ethics*.
- JIABS* *Journal of the International Association of Buddhist Studies*.
- Khp.* *Khuddaka-pāṭha* (Th.); (tr. with its commentary, Bhikkhu Nāṇamoli) *Minor Readings and Illustrator*, London, PTS, 1960.
- Khp-a.* Commentary on *Khp.*: see last item for translation.
- Kor.* Korean.
- Kvu.* *Kathāvatthu* (Th.); (tr. S. Z. Aung and C. A. F. Rhys Davids) *Points of Controversy*, London, PTS, 1915.
- Kvu-a.* *Kathāvatthu Aṭṭhakathā* (*Pañcappakaraṇa-atthakathā*) (Th.): commentary on *Kvu.*; (tr. B. C. Law) *The Debates Commentary*, London, PTS, 1940.
- Lanka.* *Laṅkāvatāra Sūtra* (My.); (tr. D. T. Suzuki) *The Lankavatara Sutra*, London, Routledge and Kegan Paul, 1932; repr. Delhi, MB, 2003.
- Lotus Sūtra* *Saddharma-puṇḍarīka Sūtra* (My.); (tr. H. Kern, from Sanskrit) *The Saddharma-puṇḍarīka or The Lotus of the True Law*, Sacred Books of the East, Vol. XXI, Oxford, Clarendon Press, 1884; repr. Delhi, MB, 1968; (tr. B. Kato *et al.*, from Chinese) *The Threefold Lotus Sūtra*, New York and Tokyo, Weatherhill/Kosei, 1975; repr. Tokyo, Kosei Shuppan-Sha, 1998.

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- M.* *Majjhima Nikāya* (Th.); (tr. I. B. Horner) *Middle Length Sayings*, 3 vols., London, PTS, 1954–9; (tr. Bhikkhu Nāṇamoli and Bhikkhu Bodhi) *The Middle Length Discourses of the Buddha*, one vol., Boston, Wisdom, 1995.
- M-a.* *Majjhima Nikāya Aṭṭhakathā (Papañcasūdanī)* (Th.); commentary on *M.*
- MB* Motilal Banarsidass (publisher).
- MBS* Mahā Bodhi Society.
- Miln.* *Milindapañha* (Th.); (tr. I. B. Horner) *Milinda's Questions*, 2 vols., London, PTS, 1963 and 1964.
- Mmk.* (*Mūla*-) *madhyamaka-kārikā* [of Nāgārjuna] (My.); (tr. K. K. Inada) *Nāgārjuna: A Translation of his Mūlamadhyamaka-kārikā, with an Introductory Essay* [and Sanskrit text], Tokyo, Hokuseido Press, 1970; repr. Delhi, Sri Satguru, 1993; (tr. J. Garfield, from Tibetan) 1995, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā*, Oxford, Oxford University Press.
- Ms.* *Mahāyāna-saṃgraha* [of Asaṅga] (My.); (tr. J. P. Keenan) *The Summary of the Great Vehicle, by Bodhisattva Asaṅga*, Berkeley, Numata Center for Buddhist Translation and Research, 1992.
- Mv.* *Madhyānta-vibhāga* [of Asaṅga/Maitreya] (My.); (tr. S. Anacker) in his *Seven Works of Vasubandhu*, Delhi, MB, 1984; (tr. T. A. Kochumuttom) Chapter 1 is translated in his *Buddhist Doctrine of Experience*, Delhi, MB, 1982.
- Mvkb.* *Madhyānta-vibhāga-kārikā-bhāṣya* [of Vasubandhu] (My.); (tr. S. Anacker) in his *Seven Works of Vasubandhu*, Delhi, MB, 1984; (tr. T. A. Kochumuttom) Chapter 1 is translated in his *Buddhist Doctrine of Experience*, Delhi, MB, 1982.
- Mvm.* *Mahāvamsa* (Th.); (tr. W. Geiger) *The Mahāvamsa or Great Chronicle of Ceylon*, London, PTS, 1964.
- Mvs.* *Mahāvastu* [of the Lokottaravāda school]; (tr. J. J. Jones) *The Mahāvastu, Translated from the Buddhist Sanskrit*, 3 vols., London, PTS, 1949–56.
- MW.* R. Bucknell and C. Kang, eds., *The Meditative Way: Readings in the Theory and Practice of Buddhist Meditation*, Richmond, Surrey, Curzon Press, 1997.
- n.d.* No date.

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- Ndk.* *Nidānakathā* (Th.); (tr. N. A. Jayawickrama) *The Story of the Buddha (Jātaka-nidāna)*, Oxford, PTS, 2002.
- Panca.* *Pañcaviṃṣati-sāhasrikā Prajñāpāramitā Sūtra* (My.); (tr. E. Conze) *The Large Sutra on Perfect Wisdom*, London, Luzac & Co., 1961–4; repr. Delhi, MB, 1979, and Berkeley, Calif., University of California Press, 1985.
- Patis.* *Paṭisambhidāmagga* (Th.); (tr. Bhikkhu Ñāṇamoli) *The Path of Discrimination*, London, PTS, 1982.
- Plat.* *The Platform Sutra of the Sixth Patriarch* (My.) (tr. from Chinese by P. B. Yampolsky), New York, Columbia University Press, 1967.
- pron. Pronounced.
- PTS Pali Text Society.
- Pv.* *Petavatthu* (Th.); (tr. H. S. Gehman) ‘Stories of the Departed’, in *The Minor Anthologies of the Pali Canon Part IV*, I. B. Horner and H. S. Gehman, London, PTS, 1974.
- repr. Reprint.
- Rv.* *Ratnagotra-vibhāga* [of Asaṅga/Maitreya, or Sthiramati/Sāramati] (My.); (tr. from Sanskrit by J. Takasaki) *A Study of the Ratnagotravibhāga (Uttaratantra): Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism*, Rome, Series Orientales Rome xxiii, 1966; (tr. from Tibetan by J. Kongtrul and K. T. Gyamtso) *Buddha Nature: The Mahayana Uttara Shastra with Commentary*, Ithaca, N.Y., Snow Lion, 2000.
- S.* *Samyutta Nikāya* (Th.); (tr. Bhikkhu Bodhi) *The Connected Discourses of the Buddha*, one vol., Boston, Wisdom, 2005.
- S-a.* *Samyutta Nikāya Aṭṭhakathā (Sārattthappakāsinī)* (Th.); commentary on *S.*
- SB.* R. Gethin, *Sayings of the Buddha: A Selection of Suttas from the Pali Nikāyas*, Oxford and New York, Oxford University Press, 2008.
- Skt Sanskrit.
- Sn.* *Sutta-nipāta* (Th.); (tr. K. R. Norman) *The Group of Discourses*, in paperback *The Rhinoceros Horn and Other Early Buddhist Poems*, London, PTS, 1984; (tr. K. R. Norman) *The Group of Discourses*, Vol. II, London, PTS, 1992 revised translation with introduction and notes.

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- Sn-a.* *Sutta-nipāta Aṭṭhakathā* (*Paramatthajotikā* II) (Th.); commentary on *Sn*.
- Srim.* *Śrīmālā-devī Sīṃhanāda Sūtra* (My.); (tr. A. & H. Wayman) *The Lion's Roar of Queen Śrīmālā*, New York and London, Columbia University Press, 1974; repr. Delhi, MB, 1989.
- Ss.* *Śikṣā-samuccaya* [of Śāntideva] (My.); (tr. C. Bendall and W. H. D. Rouse) *Śikṣā-samuccaya: A Compendium of Buddhist Doctrine Compiled by Śāntideva Chiefly from the Early Mahāyāna Sūtras*, London, 1922; repr. Delhi, MB, 1971.
- Svb.* *Suvarṇa-bhāṣottama Sūtra* (My.); (tr. R. E. Emmerick) *The Sūtra of Golden Light*, London, Luzac and Co., 1970; references to text, not translation pagination.
- Thag.* *Thera-gāthā* (Th.); (tr. K. R. Norman) *Elders' Verses*, Vol. I, London, PTS, 1969.
- Thig.* *Theri-gāthā* (Th.); (tr. K. R. Norman) *Elders' Verses*, Vol. II, London, PTS, 1971.
- Tib.* Tibetan.
- Trims.* *Triṃśatikā-kārikā* (or *Triṃśikā*) [of Vasubandhu] (My.); see under *Mv.* for translations.
- Tsn.* *Trisvabhāva-nirdeśa* [of Vasubandhu] (My.); see under *Mv.* for translations.
- Ud.* *Udāna* (Th.); (tr. P. Masefield) *The Udāna*, London, PTS, 1994.
- Vc.* *Vajracchedikā Prajñāpāramitā Sūtra* (My.); (tr. and explained by E. Conze) in *Buddhist Wisdom Books: The Diamond Sutra and the Heart Sutra*, London, George Allen and Unwin, 1958; repr. as *Buddhist Wisdom*, New York, Vintage, 2001; *Vajracchedikā Prajñāpāramitā*, 2nd edn, Rome, Istituto Italiano per il Medio ed Estremo Oriente, 1974.
- Vibh.* *Vibhaṅga* (Th.); (tr. U. Thittila) *The Book of Analysis*, London, PTS, 1969.
- Vibh-a.* Commentary on *Vibh.* (Th.); (tr. Ñāṇamoli) *Dispeller of Delusion*, 2 vols., London, PTS, 1988 and 1989.
- Vigv.* *Vigraha-vyāvartanī* [of Nāgārjuna] (My.); (tr. J. Westerhoff) *The Dispeller of Disputes*, Oxford, Oxford University Press, 2010.

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<i>Vims.</i>	<i>Viṃśatikā-kārikā</i> [of Vasubandhu] (My.); see under <i>Mv.</i> for translations.
<i>Vin.</i>	<i>Vinaya Piṭaka</i> (Th.); (tr. I. B. Horner) <i>The Book of the Discipline</i> , 6 vols., London, PTS, 1938–66.
<i>Vism.</i>	<i>Visuddhimagga</i> [of Buddhaghosa] (Th.); (tr. Bhikkhu Ñāṇamoli), <i>The Path of Purification: Visuddhimagga</i> , Onalaska, Wash., BPS Pariyatti, 1999.
<i>Vrtti.</i>	<i>Viṃśatikā-vṛtti</i> [of Vasubandhu] (My.); see under <i>Mv.</i> for translations.
<i>Vv.</i>	<i>Vimāna-vatthu</i> (Th.); (tr. I. B. Horner) ‘Stories of the Mansions’, in <i>The Minor Anthologies of the Pali Canon Part IV</i> , I. B. Horner and H. S. Gehman, London, PTS, 1974.
<i>Vv-a.</i>	<i>Vimāna-vatthu Aṭṭhakathā (Paramatthadīpanī III)</i> (Th.); commentary on <i>Vv.</i>

Most of these works are still in print; reprints have only been mentioned where the publisher differs from the original one. Translations published by the PTS are from the editions of the text published by them. Other translations are from various editions. Translations given in this book are not necessarily the same as those in the cited translations, particularly in the case of translations from Pali. For a detailed listing of Buddhist texts and their translations, see Williams and Tribe (2000: 230–48).

Reference is generally to volume and page number of the text in Pali; but for *Dhp.*, *Sn.*, *Thag.* and *Thig.*, it is to verse number, and Mahāyāna works other than *Sūtras* are referred to by chapter and verse number. For *Kvu.*, reference is either to the page number or the number of the ‘book’ and the discussion point within it. *Dhs.*, *Plat.* and *Vc.* are referred to by section (sec.) number in text.

The page numbers of the relevant edition of an original text are generally given in brackets in its translation, or at the top of the page. In translations of the Pali Canon, the volume number of the translation generally corresponds to the volume of the PTS edition of the texts, except that *Middle Length Sayings* I translates only the first 338 pages of *M.* I, the rest being part of *Middle Length Sayings* II. Also, *Vin.* III and IV are translated respectively as *Book of the Discipline*, Vols. I plus II (pp. 1–163), and II (pp. 164–416) plus III, with *Vin.* I and II as *Book of the Discipline*, Vols. IV and V, and *Vin.* V as *Book of the Discipline* VI. Moreover, in *Book of the Discipline* I–V, the

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number indicating the Pali page number shows where the relevant page *ends*, rather than begins, as is usual in other translations.

Note that a very useful source for translations of many Pali texts is *Access to Insight*: www.accesstoinsight.org/tipitaka. It references texts by *Sutta* number, or section and *Sutta* number, but also gives, in brackets, the volume and page number of the start of the relevant text in Pali (PTS edition).