Vasubandhu – Abhidharma-Kosha, Chapter 4, Second Sentence

Explanation

Master Vasubandhu's commentary called *abhidharmakosha, Treasure House of Knowledge,* is a summary of the higher knowledge including what is higher knowledge, pure and impure things, the five heaps, the parts of the mind, the structure of the universe, what karma is, types of meditation and so forth. The fourth chapter is the Karma chapter. The Second line in the fourth chapter defines what karma is:

Root Text

ཁེ་ནི་སེམས་པ་དང་དེས་བྱུས།

DE NI SEM PA DANG DE JE

They're (karma) movement of the mind and what it brings.

Commentary

དེ   DE - *that.*

This is a very useful word, as understood this word is used a lot!

ནི   NI

This is an important particle; it is used quite a lot in Tibetan literature. It indicates

something to be defined. དེ་ནི means *that to be defined*, and as this is the second sentence

of chapter four, where the first sentence described how karma makes the world, we are about to define what karma is.

སེམས་པ SEM PA – movement of the mind.

སེམས (SEM) is *mind*, but in this specific case when we add the པ (PA) particle, it

actually becomes the word *movement of the mind.* Movement of the mind is thinking, reflecting, assuming, pay attention, be conscious, the act of being motivated, reflection, volition, and so forth, it covers a big spectrum – or everything that moves in your mind!

དང   DANG – *and.* This is a simple word easy to remember, and used a lot, as well.

དེས   DE – *that will do, because of that.*

A variation of this word is དེས་ན - DE NA, translated as *by this reason, therefore, this*

being so, this being the case. If you listen to Tibetan teachers teaching, you would catch this word quite a lot.

བྱས   JE – *brings*. This is short of the word བྱས་པ JE PA – *created, a product, done,*

performed, action, deeds, another very common word found in Tibetan texts.

This is the official definition of karma, now what karma will bring with it, that's then explained in the rest of chapter four of Abhidharma-kosha.