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SAN SKRIT- TIBETAN-ENGLISH VOCABULARY:
BEING AN EDITION AND TRANSLATION OF THE
MAHĀVYUTPATTI
BY
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PART I.

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INTRODUCTION.

For nearly eighty years the Library of the A. S. B. has held half-hidden among its treasures a thick folio volume written throughout in the careful hand of Alexander Csoma de Körös, the pioneer of Tibetan studies. This manuscript, upon which the great Csoma spent so much time and pains, contains an extensive systematic vocabulary in Sanskrit, Tibetan and English, the Sanskrit being in Roman letters. From time to time, no doubt, scholars have had this precious folio in their hands, and some indeed may have made practical use of its contents, but it is only quite recently that the proposal to print the whole manuscript has been seriously considered: and in 1905 the Council of the Society appointed Dr. Satis Chandra Vidya-bhusana and myself—the joint-philological Secretaries—to see this long-neglected work through the Press.

The original work on which Csoma based his edition is a Sanskrit-Tibetan vocabulary occupying 154 folios (ff. 223-377) of the Go volume of the MDO (or Sūtra) Division of the Tanjūr. The full title of this vocabulary, as we learn from Csoma’s Analysis, is Lo-pa-mang-pos-mdzad-pahi-byae-brag-tu-rto-gs-byed-chen-mo: and it is commonly known as Che-ta-du-log-che. It is a curious circumstance that in the course of the many allusions which Csoma makes to his work on this vocabulary he never mentions either the Tibetan or the Sanskrit title.

My object in this Introduction is to explain the genesis of this Manuscript, and, as far as possible, in the Author’s own words.

Csoma first came to Tibet in 1822 when he was 38 years of age: and he remained in that country or its vicinity till 1831, when he realised his long-cherished desire to visit Calcutta. He spent altogether nine years in this town, first from 1831-35, and secondly from 1837-1842. In April 1842 he died in Darjeeling of fever contracted in the Terai. It was, as we shall see, during his first stay in Calcutta that he prepared the manuscript which is now being published.

The first allusion to the vocabulary occurs in the Report which Csoma sent to Captain Kennedy, Assistant Political Agent in Subathu, dated January 28th, 1825.

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2 The Sanskrit title is Mahāvyutpatti. The Sanskrit text alone was published by Minayeff in his Buddhism, vol. i, pt. 2, St. Petersburg, 1887. The editors owe an expression of thanks to Dr. Thomas, Librarian at the India Office, for kindly lending them Minayeff’s work, which is to-day quite unprocurable in the market. While the first 16 pages were passing through the press we had not the advantage of consulting this work. An abridgment of the present vocabulary is mentioned in Csoma’s Analysis under the title of: Byae-brag-tu-rto-gs-byed-hhring-po.
3 This Report is printed in extenso in Mr. Duka’s Life. It appeared in an abridged form in the first number of the Journal of the Royal Asiatic Society, London, 1834.
"During my residence in Zanskar, by the able assistance of that intelligent man (the Lama) I learned grammatically the language and became acquainted with many literary treasures shut up in 320 large printed volumes, which are the basis of all Tibetan learning and religion. These volumes, divided into two classes, and each class containing other subdivisions, are all taken from Indian Sanskrit, and are translated into Tibetan. I caused to be copied the contents of these immense works and treatises in the same order as they stand in the printed indexes. Each work or treatise begins with the title in Sanskrit and Tibetan, and ends with the names of the authors, translators, and places wherein the author has written or the translation was performed. As there are several collections of Sanskrit and Tibetan words among my other Tibetan writings, I brought with me a copy of the largest, taken out of one of the above-mentioned volumes, consisting of 154 leaves, every page of six lines."

The next allusion to the vocabulary occurs in the second Report, dated 25th May, 1825:

"It was this man (the Lama) .......who in the course of three months after my arrival at that place (Zanskar) wrote down at my request some thousand words arranged after certain heads, and since he had many books with him containing collection of words and could easily procure others from the neighbouring monasteries, he gave me so much account of technical terms used in arts and sciences that I acquired sufficient information to be interested in Tibetan literature and to pursue in certain order the study I was engaged in. In a word, there is a full enumeration of whatever we can meet within the region of the elements, as they are called, namely. earth, fire, water, air, ether, and in the intellectual kingdom. These were all arranged after my direction and plan."

"Besides this vocabulary of the most necessary words which I have now with me, all written by the same Lama in the Tibetan capital character, I have another large collection in Sanskrit and Tibetan (the Sanskrit also being written in the Tibetan capital character, as they early adapted their alphabets to express properly every Sanskrit word), copied from the Stangyur, Do division. Go volume, from the 223rd leaf to the 377th, consisting of 60 sheets of common Cashmerian paper, having writing but on one side, and having on every page 32 lines. This vocabulary, arranged after certain matters or subjects under general heads, contains many thousand words of every description; several distinctions and divisions highly interesting in order to understand better the whole system and principles of the Buddhist doctrine."

Soon after his arrival in Calcutta in April 1831, Csoma reported himself to Mr. Swinton, the Secretary to Government, and placed all the literary treasures in his possession at the disposal of the authorities. From 1831 to 1835 he resided in the Asiatic Society's rooms and was principally engaged in the publication of his famous Dictionary and Grammar. He was also employed by the Society to make a catalogue raisonné of the Tibetan works forwarded from Nepal by Brian Hodgson. On the 26th December, 1832, H. H. Wilson writes that besides the Dictionary and Grammar a translation of a Tibetan vocabulary, containing a summary of the Buddhist system, was ready for publication and at the disposal of Government, "to whom the author considered his works to belong, in return for the patronage it had been pleased to afford him. Should it be the pleasure of Government to defray the cost of publication, which has been estimated at from 3,000 to 4,000 rupees, Mr. Csoma will be happy to conduct them through the press in Calcutta, or he is willing, should the Government think it proper, to send them through me to England, where, perhaps,"

1 I believe this manuscript is now in the British Museum.
the Honourable the Court of Directors or some literary Association may undertake their publication."

Government agreed to defray the cost of publishing the Grammar and Dictionary, and these duly appeared in 1834.

In 1835 Csoma again set out on his travels, reaching Maldah in January 1836. Early in March he was in Jalpaiguri, and after a sojourn of nearly two years in Eastern Bengal and in the neighbourhood of Sikkim, Csoma returned to Calcutta. During this period he seems to have been chiefly engaged in learning Bengali and perfecting his knowledge of Sanskrit. From the end of 1837 to the beginning of 1842 he again resided in the Society’s house, and in the capacity of Librarian, was partly occupied in arranging the Tibetan works he had himself presented. He also at this time wrote and published a number of articles in our Journal, and was furthermore employed by Dr. Yates and other missionaries in the translation of the Liturgy, and Psalms, and the Prayer Book into Tibetan.

Two further allusions to the vocabulary remain to be quoted. In the Preface to his Dictionary Csoma writes as follows:—"Sanskrit terms seldom occur in their books [i.e., the Buddhist Literature of the Tibetans] with the exception of a few proper names of men, places, precious stones, flowers, plants, etc., where the translators could not determine what their proper signification would be in Tibetan. But the technical terms in arts and sciences found in Sanskrit have been rendered (not as European nations have done with their translations out of Greek and Latin) by their precise syllabic equivalents in Tibetan, according to a system framed expressly for the purpose by the pandits who engaged in the translation of the sacred works of the Buddhists into the latter language; as may be seen in the several vocabularies extant of Sanskrit and Tibetan terms, of which a large one has been translated into English by the author of this Dictionary and presented to the Asiatic Society; the same he afterwards found had been previously made known to the learned of Europe by the late Mons. Abel Remusat." Then again, in Csoma's Analysis of the Kah-gyur (Asiatic Researches, vol. xx, p. 397) we read: "All the 21 volumes of the Sher-p'hyin [i.e., the Prajñā-pāramitā] treat of speculative or theoretical philosophy, i.e., they contain the psychological, logical and metaphysical terminology of the Buddhists, without entering into the discussion of any particular subject. There are collected one hundred and eight such subjects (dharmas), terms or phrases, with several subdivisions or distinctions; of which if any predicate be added to them, affirmative or negative judgments may be formed. These terms have mostly been introduced into the Sanskrit and Tibetan Dictionary also, that was prepared by ancient Indian pandits and Tibetan interpreters, and which may be found in the Bstan-hgyur (Mdo Class, Go volume)."

1 The Dictionary appeared in January and the Grammar in December of that year.
2 In honour of the 125th Anniversary of Csoma's birth, the Society are about to reprint all these articles in a collected form. As an Introduction to this volume I propose to print the substance of a lecture I delivered before the Society on January 5th, 1910.
It is evident that his anxiety to be off again on his travels prevented Csoma pressing for permission to publish the vocabulary in 1834; it is, however, very strange that, as far as we know, he made no effort in this direction during his second period of residence in the Society's rooms. One would have thought that a man of his capacity for work might have found time during these five years to give to the world a work which had cost him such infinite pains to prepare.

In the absence of any evidence to the contrary, it may be presumed that the non-appearance of the vocabulary during Csoma's life-time was not owing to any lack of encouragement on the part either of the Society or of Government. The Society cannot, however, be so easily exonerated from the charge of having left this precious document for so many years exposed to the risks of the Bengal climate, not to mention the ravages of white-ants and fish insects. By good chance the manuscript has suffered little or no damage from these sources; on the other hand, the ink in which it is written has begun to fade very rapidly, and I have no doubt that in a few years many pages will be illegible.

THE PRESENT EDITION OF CSOMA'S MANUSCRIPT.

The method adopted for our edition has been the following:—

The Tibetan portion of the Manuscript needed little or no revision. With regard to the Sanskrit in Roman character it has been necessary first of all to change the transcription of Csoma to that adopted by our Society, and here and there also to correct the reading of the Sanskrit.

It has also been necessary to make certain changes in the English translations. No one perusing the vocabulary could fail to be struck by the mastery which Csoma had gained over this language. In nine cases out of ten his explanation has been allowed to stand; but there are nevertheless some surprising lapses for which it is difficult to account having regard for the perfection and accuracy of the rest.1

The manuscript, though a fair copy, can hardly be regarded as ready for printing; for on every page we find what may be called tentative synonyms which, in passing the book for the press, would not all have been allowed to remain. The editors have, however, thought it proper in most cases to retain all these synonyms, because they offer valuable insight into the writer's mind and reveal the processes by which he

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1 For example: "to take the religious character" for "to enter the religious life" or "to take holy orders." "Shame-faced" as synonymous with "modest." "Transcendal" for "Transcendent." "Void from" for "devoid of."

James Prinsep, writing to Government in 1833, says: "On the part of the Society I beg also to tender my own services, in inspecting and correcting the English portion of the volume (i.e., the Dictionary)." I suspect that his reports to Captain Kennedy must have undergone some revision at the hands of an Englishman, for they are better written than many subsequent letters of Csoma. In the Preface to the Dictionary Csoma says that "he gratefully acknowledges the favours which Mr. J. Prinsep, present Secretary to the Asiatic Society, continues to confer on him, in correcting and smoothing the English part of these works during their progress through the press."

2 Rajendra Lal Mitra wrote in 1883: "from the general appearance of neatness and absence of erasures, corrections and interlineations, it is evident that the volume is a fair copy."
arrived at his interpretations. It will be observed that where any difference arises between the Sanskrit and the Tibetan, the English translation is usually on the side of the Tibetan.

A great many phrases have to-day become absolutely stereotyped among writers on Buddhism, which were altogether new to Csoma and his contemporaries, and many words which he thought fit to explain are now-a-days familiar to all students of that religion. In cases where we have improved on Csoma’s English without affecting his meaning, we have not thought it necessary to make any remark; but where we have altered or added to what Csoma wrote, the portion for which we are responsible has been placed within crochets. The editors are responsible for all the footnotes.

I have to thank Babu Surendra Nath Kumar, Librarian of the Asiatic Society, for his constant help in reading the proofs of the Sanskrit portion, while Dr. Satis Chandra Vidyabhusana was absent from Calcutta; and I must also acknowledge my indebtedness to my teacher Lama Lob-Zang Ge-Gen\(^1\) who read all the Tibetan portion before it was dismissed to press.

Finally, I have to thank my wife for many hours of patient labour spent in transcribing Csoma’s MS. and in noting the variant readings in Minayeff’s version.

The present instalment represents about one-third of Csoma’s manuscript. When the whole work has been printed we propose to add Alphabetical Indices to all the Sanskrit and all the Tibetan words and phrases contained in the Vocabulary.

_Calcutta:_

_October, 1910._

_E. Denison Ross._

[Note.—The Roman numbers given to the sectional headings have been added by the editors. The numbers in brackets are those of Csoma’s manuscript. In the Tanjur the groups are not numbered; but Csoma’s numbers represent the order in which the groups occur in the Tibetan original.

In the body of the work the English translations of the headings have been allowed to stand very much as Csoma gives them; but in the table of contents these headings have for the sake of convenience been somewhat curtailed or modified. The variant readings which have been found in Minayeff’s work are prefixed by the letter M.].

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# Sanskrit-Tibetan-English Vocabulary

## Names or Epithets of Buddha

| 1  | Buddha                      | बुद्ध  | बुद्ध | a saint, supreme intelligence.          |
| 2  | Bhagavat                    | बहगवत् | भगवत् | one who has been victorious. |
| 3  | Tathāgata                   | तद्धागत | तद्धागत | one who went after the same manner. |
| 4  | Arhat                       | अर्हत्  | अर्हत् | one who has overcome the enemy.¹  |
| 5  | Samyak-sambuddha            | शम्यक-समबुद्ध | शम्यक-समबुद्ध | the most accomplished saint.         |
| 6  | Vidyācarana-sampanna        | विद्याचरनसम्पन्न | विद्याचरनसम्पन्न | accomplished in science [and practice]. |
| 7  | Sugata                      | सुगत  | सुगत | one who went to happiness, the blessed. |
| 8  | Lokavid                     | लोकविद्  | लोकविद् | world-knowing. |
| 9  | Anuttara-puruṣa-damya-sārathi | अनुत्तरपुरुषадयासरथि | अनुत्तरपुरुषदयासरथि | the supreme director and tamer of men. |
| 10 | Śāstra                      | शास्त्र  | शास्त्र | instructor or teacher. |
| 11 | Jina                        | जीन  | जीन | victorious or triumphant. |
| 12 | Lokajyeṣṭha                | लोकज्येष्ठ | लोकज्येष्ठ | the world’s principal or chief. |
| 13 | Sarvajña                    | सर्वज्ञ  | सर्वज्ञ | all-knowing, or omniscient. |
| 14 | Trāyin                      | त्रायिन  | त्रायिन | protector. |
| 15 | Devatideva                  | देवतिदेव | देवतिदेव | god of gods, or lord of lords. |

¹ The Tibetans, like the Chinese commentators, have derived this word from arī-hāt. The Manchu equivalent bala-bêcē and the Mongolian dain-i daruksi have the same meaning. See also Burnouf: *Buddhisme Indien*, 2nd ed., p. 263.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Maharṣi</td>
<td>སྣ་པོ་པོ་</td>
<td>the great hermit</td>
</tr>
<tr>
<td>17 Dharma-svāmin</td>
<td>འདེད་སྟོབས་པོ་བོམ་</td>
<td>spiritual sovereign.</td>
</tr>
<tr>
<td>18 Rṣabha</td>
<td>རི་སྟབས་</td>
<td>chief guide, principal.</td>
</tr>
<tr>
<td>19 Nāyaka</td>
<td>སྡེ་བོད་</td>
<td>director.</td>
</tr>
<tr>
<td>20 Pariṇāyaka</td>
<td>སྡེ་བོད་པའི་དགེ་</td>
<td>moderator.</td>
</tr>
<tr>
<td>21 Vināyaka</td>
<td>སྡེ་བོད་པའི་དགེ་པ།</td>
<td>governor.</td>
</tr>
<tr>
<td>22 Advayavādi</td>
<td>བོད་ཞེས་པ་གི་དགེ་པ།</td>
<td>not doubtful in his command.¹</td>
</tr>
<tr>
<td>23 Śauddhodani</td>
<td>སློ་དེ་བོད་དགེ་</td>
<td>the son of Śuddhodana.</td>
</tr>
<tr>
<td>24 Daśabala</td>
<td>སྟེ་འབྲལ་</td>
<td>having ten powers.</td>
</tr>
<tr>
<td>25 Mārajit</td>
<td>རྡོ་རྗེ་</td>
<td>one who has overcome the devil, i.e. Māra or Kāma deva.</td>
</tr>
<tr>
<td>26 Śākyapaungava</td>
<td>ཕྱི་སྦྱིས་པུང་འབྱ་</td>
<td>Sākyapaungava the most excellent of men [the chief of the Sākyas].</td>
</tr>
<tr>
<td>27 Gopti</td>
<td>དབལ་པོ་</td>
<td>one who keeps or defends.</td>
</tr>
<tr>
<td>28 Mahātman</td>
<td>སྦྱིར་མི་མེད་</td>
<td>the great-self one.</td>
</tr>
<tr>
<td>29 Vijayin</td>
<td>སྦྱར་བོ་</td>
<td>one who has obtained victory.</td>
</tr>
<tr>
<td>30 Vibhū</td>
<td>སྦྱར་བོ།</td>
<td>the encompassing lord.</td>
</tr>
<tr>
<td>31 Viśvāntara</td>
<td>སྦྱར་བོ་གཞི་</td>
<td>the saviour of all.</td>
</tr>
<tr>
<td>32 Sarvdharmesvara</td>
<td>སྦྱར་བོ་དྲི་མོ་སྐྱེས་པ་</td>
<td>ruler of all things, or possessor of all victory.</td>
</tr>
<tr>
<td>33 Viratadhīra [?]</td>
<td>སྦྱར་བོ་དི་སྐྱེས་པ་</td>
<td>the specially beautiful.</td>
</tr>
<tr>
<td>34 Dhīra</td>
<td>སྦྱར་བོ་དི།</td>
<td>firm or constant.</td>
</tr>
<tr>
<td>35 Guṇasāgara</td>
<td>སྦྱར་བོ་དི་སྐྱེས་པ་སྒེལ་ཏུ་</td>
<td>an ocean of victory, or of good qualities.</td>
</tr>
<tr>
<td>36 Śaṇṇa</td>
<td>ར་སཱ།</td>
<td>the worthy refuge.</td>
</tr>
<tr>
<td>37 Śaṇa</td>
<td>ར་སྣ།</td>
<td>refuge, protection, protector.</td>
</tr>
<tr>
<td>38 Vādisimha</td>
<td>བོད་མེ་མི་མེད་</td>
<td>the lion of speech, or the mighty speaker.</td>
</tr>
<tr>
<td>39 Narottama</td>
<td>སྦྱར་བོ་དི་སྐྱེས་པ་</td>
<td>the most excellent man.</td>
</tr>
<tr>
<td>40 Mārabhibhū</td>
<td>སྦྱར་བོད་པའི་དགེ་པ།</td>
<td>the humber or surpasser of Kāma deva.</td>
</tr>
<tr>
<td>41 Apratipudgala</td>
<td>སྦྱར་བོད་པའི་དགེ་པ།</td>
<td>the matchless man.</td>
</tr>
<tr>
<td>42 Dhauta-doṣa</td>
<td>སྦྱར་བོད་པའི་དགེ་པ།</td>
<td>one who has cured his defects.</td>
</tr>
</tbody>
</table>

¹ A preacher of the non-dual doctrine, i.e. the doctrine of pratiṣñāmutpāda.
* For གནང་ལེགས་
43 Hata-viṣa  
one who has overcome the poison.

44 Anāgajit  
one who has overcome the bodiless (Kāma or Cupid).

45 Saḍabhijña  
possessing the six kinds of foreknowledge.

46 Bhavāntakṛt  
one who has reached nature's end.¹

47 Aghahantṛ  
overcomer of vice (or sin).

48 Siddhārtha  
accomplished wish.²

49 Śākya-simha  
Śākya the lion (invincible).

50 Varāra  
the most honourable or venerable.

51 Varada  
the chief gift.³

52 Vīra  
the champion or hero.

53 Samita  
the sedate or calm.

54 Śānta-pāpa  
the assuager of sin.

55 Śītī-bhūta  
the refreshed.⁴

56 Śivaṁkara  
one who causes to know.

57 Nirdvandva  
the indubitable [not affected by any pair of opposites, such as, joy and sorrow, heat and cold, etc.] not an egotist.

58 Nirmama  
one who leads or shows.

59 Netṛ  
the sinless one [blameless].

60 Niravadya  
the fearless one.

61 Nirbhaya  
devoid of passion or affection.

62 Vīta-trṣṇa  
one who takes not.

63 Nirādāna  
the renowned or celebrated.

64 Viśruta  
the source of moral happiness.

65 Śubha-dharmākara  
the pure.

66 Śuci  
the incomparable, matchless.

67 Anupama  
knowing the three times.

68 Trikālajña  

¹ One who has reached the end of existence.
² One whose desires have been fulfilled.
³ One who confers a boon.
⁴ One who has become cool or calm.
⁵ Either śivaṁkara should be jānaṁkara or ṛṣeśa should be ṛṣeśa.
69. Vādin
70. Tridoṣāpaha
71. Triprātihārya-sampanna
72. Nirmala
73. Triskandha-patha-deśika
74. Nirjvara
75. Sūrya-vanśa
76. Gautama
77. Ikṣu-kula or Ikṣvākukula
78. Prabhu

with a commanding voice.
the overcomer of the three faults or vices.
possessing the three kinds of miraculous change (of himself) [or tricks of magic].
the immaculate, spotless.
showing the way of the three aggregates.
exempt from disease.
of the solar race.
a descendant of Gotama.
the delight of the Ikṣvāku or sugar-cane tribe.
first being, sovereign.

II (2) นāmāyukam oṣaṁgamam vihara| Names of Different Buddhas or Tathāgatas.

1. Vairocana
2. Akṣobhya
3. Amitābha
4. Ratna-sambhava
5. Amogha-siddhi
6. Vipaśyin
7. Śākīn
8. Viśvabhuj
9. Krakucchanda or Ku-
   kucchanda
10. Kukutsunda or Krakuc-
    chanda
11. Kanaka-muni
12. Kāśyapa
13. Śākya-muni
14. Dipaṅkara
15. Padma-netra
16. Prahasita-netra

the illuminator.
the undisturbed.
immense-light.
the source of precious (or holy) things.
unfailingly successful.
one who has regarded [having special sight].
with a knot or ornamental excrescence on the crown of his head.
all-protecting.
the amender of wrong faith.
the breaker or destroyer of transmigration.
the golden sage or muni.
the keeper of light.
Śākya the mighty [the Śākya Sage].
that makes a lamp or light.
with lotus eyes.
with charming eyes.
### The Names of the Ten Powers of Tathāgata or Buddha

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>Ratna-sīkhin</td>
<td>with precious ornaments on the crown of his head.</td>
</tr>
<tr>
<td>18</td>
<td>Megha-svara</td>
<td>(with) a thundering voice.</td>
</tr>
<tr>
<td>19</td>
<td>Salilagajagāmin</td>
<td>walking and sitting like an elephant.</td>
</tr>
<tr>
<td>20</td>
<td>Lokābhilāpin</td>
<td>respected by the world.</td>
</tr>
</tbody>
</table>

### The Mansion, Earth or Degree of Perfection; the Five Equal and Inequal Aggregates; the Four Knowledges and the Three Persons or Bodies of Buddha.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Samantaprabha-Buddha-bhāmī</td>
<td>the residence of Buddha consisting entirely of light.</td>
</tr>
<tr>
<td>2</td>
<td>Śīla-skandha</td>
<td>the aggregate of morality.</td>
</tr>
<tr>
<td>3</td>
<td>Samādhi-skandha</td>
<td>the aggregate of meditation.</td>
</tr>
<tr>
<td>4</td>
<td>Prajñā-skandha</td>
<td>the aggregate of ingenuity or wisdom.</td>
</tr>
<tr>
<td>5</td>
<td>Vimukti-skandha</td>
<td>the aggregate of emancipation or of those that have become free.</td>
</tr>
<tr>
<td>6</td>
<td>Vimuktijñāna-darsana-skandha</td>
<td>the aggregate of seeing the unfolded wisdom.</td>
</tr>
<tr>
<td>7</td>
<td>Dharma-dhātu-visuddhi</td>
<td>the most pure root of morality (or of things). knowledge like a mirror [ideal knowledge].</td>
</tr>
<tr>
<td>8</td>
<td>Ādāra-jñāna</td>
<td>knowledge of equality.</td>
</tr>
<tr>
<td>9</td>
<td>Samatā-jñāna</td>
<td>discriminating knowledge.</td>
</tr>
<tr>
<td>10</td>
<td>Pratyavekṣaṇa-jñāna</td>
<td>knowledge of things that ought to be done.</td>
</tr>
<tr>
<td>11</td>
<td>Kṛtyanuṣṭhāna-jñāna</td>
<td>the moral [spiritual] body or person.</td>
</tr>
<tr>
<td>12</td>
<td>Dharma-kāya</td>
<td>the body of perfect enjoyment.</td>
</tr>
<tr>
<td>13</td>
<td>Sambhoga-kāya</td>
<td>the illusory (or excavated) body or person [personification].</td>
</tr>
<tr>
<td>14</td>
<td>Nirmāṇa-kāya</td>
<td></td>
</tr>
</tbody>
</table>

### The Names of the Ten Powers of Tathāgata or Buddha.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sthānāstha-jñāna-bala</td>
<td>the power of knowing what is in place or without place [possible or impossible].</td>
</tr>
<tr>
<td>2</td>
<td>Karma-vipāka-jñāna-bala</td>
<td>the power of knowing the maturity of works.</td>
</tr>
<tr>
<td>Sanskrit/Tibetan</td>
<td>English Translation</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>3 Nānā-vimukti-jñāna-bala</td>
<td>the power of knowing the power of knowing the power of knowing the power of knowing the several ways of liberation. several ways of liberation. several ways of liberation. several ways of liberation.</td>
<td></td>
</tr>
<tr>
<td>4 Nānā-dhātu-jñāna-bala</td>
<td>the power of knowing the the power of knowing the the power of knowing the the power of knowing the constitution [component parts] constitution [component parts] constitution [component parts] constitution [component parts] of all sorts of bodies. of all sorts of bodies. of all sorts of bodies. of all sorts of bodies.</td>
<td></td>
</tr>
<tr>
<td>5 Indriya-parāpara-jñāna-bala</td>
<td>the power of knowing what is the power of knowing what is the power of knowing what is the power of knowing what is and what is not the chief and what is not the chief and what is not the chief and what is not the chief organ. organ. organ. organ.</td>
<td></td>
</tr>
<tr>
<td>6 Sarvatra-gāmin-pratipāda- jñāna-bala</td>
<td>the power of knowing all the the power of knowing all the the power of knowing all the the power of knowing all the ways of transmigration. ways of transmigration. ways of transmigration. ways of transmigration.</td>
<td></td>
</tr>
<tr>
<td>7 Sarva-dhyāna-vimokṣa-sam- ādhi - samāpatti - samkle- sha-vyavadāna-vyutthāna- jñāna-bala</td>
<td>the power of knowing every the power of knowing every the power of knowing every the power of knowing every kind of meditation, kind of meditation, kind of meditation, kind of meditation, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, ecstasy, mutual state, liberation, state, liberation from the miseries state, liberation from the miseries state, liberation from the miseries state, liberation from the miseries of vice (and all sorts of theories). of vice (and all sorts of theories). of vice (and all sorts of theories). of vice (and all sorts of theories).</td>
<td></td>
</tr>
<tr>
<td>8 Pūrva-nivāsānusmṛti-jñāna- bala</td>
<td>the power of recollecting former the power of recollecting former the power of recollecting former the power of recollecting former abodes. abodes. abodes. abodes.</td>
<td></td>
</tr>
<tr>
<td>9 Cyutypapatti-jñāna-bala</td>
<td>the power of knowing the the power of knowing the the power of knowing the changes by death and rebirth. changes by death and rebirth. changes by death and rebirth. changes by death and rebirth.</td>
<td></td>
</tr>
<tr>
<td>10 Aśrava-kṣaya-jñāna-bala</td>
<td>the power of knowing that all the power of knowing that all the power of knowing that all the power of knowing that all (one's) imperfections are gone. (one's) imperfections are gone. (one's) imperfections are gone. (one's) imperfections are gone.</td>
<td></td>
</tr>
</tbody>
</table>

V (19) गौरैयाणिक्षुकारिक ब्रह्ममंडली Generic Names for a Bodhisattva.

<table>
<thead>
<tr>
<th>Sanskrit/Tibetan</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Bodhisattva</td>
<td>the purified mighty soul.</td>
</tr>
<tr>
<td>2 Mahāsattva</td>
<td>the great heroic soul.</td>
</tr>
<tr>
<td>3 Buddhimat</td>
<td>the intelligent.</td>
</tr>
<tr>
<td>4 Uttamadyuti</td>
<td>chief brightness or lustre</td>
</tr>
<tr>
<td>5 Jinaaputra</td>
<td>Jina's son.</td>
</tr>
<tr>
<td>6 Jinaādhāra</td>
<td>the basis of victory.</td>
</tr>
<tr>
<td>7 Vijetra</td>
<td>one who will become victorious.</td>
</tr>
<tr>
<td>8 Jinaāṅkura</td>
<td>the germ of future triumph [a nascent Jina].</td>
</tr>
<tr>
<td>9 Vikrānta</td>
<td>the skilful.</td>
</tr>
<tr>
<td>10 Paramārya</td>
<td>the most venerable.</td>
</tr>
</tbody>
</table>
11 Sārthavāha
12 Mahāyaśas
13 Kṛpālu
14 Mahāpūrya
15 Īśvara
16 Dhārmika
17 Jīnurāsa
18 Dharmato-nirgata
19 Mukhato-jāta
the leader or conductor [of a caravan].
of great reputation.
the compassionate.
of great moral merits.
the powerful.
of good morals.
the spiritual son of Jīna.
born of or issued from the mouth.

VI (20) अवलोकितेश्वरा विकटभ्रस्ता
Names of Different Bodhisattvas.

1 Avalokiteśvara
2 Maitreya
3 Ākāśa-garbha
4 Samanta-bhadra
5 Vajra-pāṇi
6 Maṇjuśrī-kumāra-bhūta
7 Sarva-nīvaraṇa-viskambhin
8 Kṣiti-garbha
9 Mahāsthāma-prāpta
10 Ratna-ketu
11 Ratna-pāṇi
12 Ratna-mudrā-hasta
13 Ratna-mukuta
14 Ratna-cūḍa
15 Ratna-kūṭa
16 Ratnakara
17 Ratna-śekhara
the mighty lord that sees with clear eyes.
clemency (the affectionate or merciful).
the essence or spirit of heaven or of the void space above.
the best [in every respect].
holding a sceptre in his hand.
Maṇjuśrī the juvenile [rejuvenated].
the effacer of all stains.
the essence or spirit of the earth.
he that has obtained great strength.
with a jewel on the top of his head.
holding a gem in his hand.
with a seal of gems in his hand.
(with) a precious diadem or tiara.
with a gem on his turban or the crown of his head.
with storied jewels (or the jewel peak).
the source of jewels (or mine) [the ocean].
the jewel peak.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 Ratna-dhvaja</td>
<td>རིག་པ་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>the precious banner (or ensign).</td>
</tr>
<tr>
<td>19 Vajra-garbha</td>
<td>བན་པ་གཞི་ཀྱི་དབྱིབས།</td>
<td>diamond essence.</td>
</tr>
<tr>
<td>20 Suvarṇa-garbha</td>
<td>སུ་བྲན་པ་གཞི་ཀྱི་དབྱིབས།</td>
<td>gold essence.</td>
</tr>
<tr>
<td>21 Ratna-garbha</td>
<td>རིག་པ་གཞི་ཀྱི་དབྱིབས།</td>
<td>jewel essence.</td>
</tr>
<tr>
<td>22 Śrī-garbha</td>
<td>སྤྱི་བཞི་ཀྱི་དབྱིབས།</td>
<td>essence of prosperity.</td>
</tr>
<tr>
<td>23 Śubha-garbha</td>
<td>ལེགས་པཞི་ཀྱི་དབྱིབས།</td>
<td>essence of virtue.</td>
</tr>
<tr>
<td>24 Śubha-vimala-garbha</td>
<td>སྤྱོན་པཞི་ཀྱི་དབྱིབས་པོ་བོད་ཀྱི་དབྱིབས།</td>
<td>essence of immaculate virtue.</td>
</tr>
<tr>
<td>25 Tathāgata-garbha</td>
<td>ཡི་མི་གཞི་ཀྱི་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>essence of Tathāgata.</td>
</tr>
<tr>
<td>26 Jāna-garbha</td>
<td>བན་པ་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>essence of knowledge or wisdom.</td>
</tr>
<tr>
<td>27 Sūrya-garbha</td>
<td>བན་པ་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>the essence or spirit of the sun.</td>
</tr>
<tr>
<td>28 Samādhī-garbha</td>
<td>བཞིན་བཞི་ཀྱི་དབྱིབས།</td>
<td>essence of deep meditation.</td>
</tr>
<tr>
<td>29 Padma-garbha</td>
<td>བདོ་དྱིས་ཀྱི་དབྱིབས།</td>
<td>essence (or spirit) of the Padma flower.</td>
</tr>
<tr>
<td>30 Vimukti-candra</td>
<td>ནོ་རིལ་དབྱིབས།</td>
<td>the liberated moon.</td>
</tr>
<tr>
<td>31 Samanta-netra</td>
<td>བཞིན་དབྱིབས།</td>
<td>consisting entirely of eyes.</td>
</tr>
<tr>
<td>32 Padma-netra</td>
<td>བདོ་དྱིས་དབྱིབས།</td>
<td>with lotus eyes.</td>
</tr>
<tr>
<td>33 Vimala-netra</td>
<td>སོམ་གཞི་ཀྱི་དབྱིབས།</td>
<td>with immaculate eyes (clear).</td>
</tr>
<tr>
<td>34 Viśāla-netra</td>
<td>སྐེ་བཞི་ཀྱི་དབྱིབས།</td>
<td>having large eyes.</td>
</tr>
<tr>
<td>35 Samantakāryā-patha</td>
<td>བཞིན་བཞི་ལ་འཕགས་པ།</td>
<td>of good behaviour [the road to all good works].</td>
</tr>
<tr>
<td>36 Samanta-prasādaka</td>
<td>བཞིན་བཞི་ལ་འཕགས་པ།</td>
<td>the most beautiful.</td>
</tr>
<tr>
<td>37 Jānañavat</td>
<td>བཞིན་བཞི་ལ་འཕགས་པ།</td>
<td>possessing knowledge.</td>
</tr>
<tr>
<td>38 Samanta-caritra-mati</td>
<td>བཞིན་བཞི་ལ་འཕགས་པ།</td>
<td>(his) mind always in exercise.</td>
</tr>
<tr>
<td>39 Jaya-mati</td>
<td>བཞིན་བཞི་ལ་འཕགས་པ།</td>
<td>a triumphant mind.</td>
</tr>
<tr>
<td>40 Simha-vikriḍita</td>
<td>སི་མ་འབྱིབས་ཀྱི་དབྱིབས།</td>
<td>the sporting lion.</td>
</tr>
<tr>
<td>41 Mahāghoṣa-svararāja</td>
<td>སྤྱི་པོ་གྲུབ་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>the prince with a resonant harmonious voice.</td>
</tr>
<tr>
<td>42 Simha-nāda-nādin</td>
<td>སི་མ་དགའ་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>uttering a sound like that of a lion.</td>
</tr>
<tr>
<td>43 Gabhira-ghoṣa-svara-nāditā</td>
<td>སྤྱིས་པོ་གྲུབ་ཚགས་ཀྱི་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>uttering a deep harmonious sound.</td>
</tr>
<tr>
<td>44 Anupalipta</td>
<td>སྤྱིས་པོ་གྲུབ་ཚགས་ཀྱི་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>undisguised [undefiled].</td>
</tr>
<tr>
<td>45 Sarva-malāpagata</td>
<td>སརྒྱ་དབྱིབས་ཀྱི་དབྱིབས་ཀྱི་དབྱིབས།</td>
<td>free from every stain.</td>
</tr>
<tr>
<td></td>
<td>Names of the Bodhisattvas</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Candraprabha</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Suryaprabha</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Jnanaprabha</td>
<td></td>
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<tr>
<td>49</td>
<td>Bhadrapala</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Merukumar-kumārabhūta</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Varuṇamati</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Kumārabhūta</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Sumati-kumārabhūta</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Nityodyukta</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Susārthavāha</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Jyotismat-kumārabhūta</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Durharsa-kumārabhūta</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Gaganagaṇja</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Aksayamati</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Pratibhāna-kūṭa</td>
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<td>61</td>
<td>Gandhahastin</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Jālini-prabhā</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Vardhamāna-mati</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Samanta-prabhā</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>Āditya-garbha</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Amala-garbha</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Vimala-garbha</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Jyotirjvalanarekha-śrīgarbha</td>
<td></td>
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<tr>
<td>69</td>
<td>Vajra-sāra</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Nitya-prabhā</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Guha-gupta</td>
<td></td>
</tr>
</tbody>
</table>

- moonlight.
- sunshine.
- light of wisdom.
- keeper of the good.
- the young prince on the top of mount Meru.
- Varuṇa's prudence [intellect].
- grown young.
- the ingenious young prince.
- always busy.
- the good leader [of a caravan].
- the shining or radiant young prince.
- the young prince, whom it is difficult to overcome.
- a treasure like the void, space above (immense).
- inexhaustible mind.
- exalted confidence.
- an elephant (loaded) with odoriferous drugs.
- illusory [ensnaring] light.
- increasing understanding.
- consisting entirely of light.
- the essence or spirit of the sun.
- immaculate essence.
- essence without stain.
- the flaming and light-scattering holy essence.
- diamond essence.
- constant brightness or light.
- concealed in a hole.
VII (23). त्रिवृक्षार्द्धस्माकुर्मिकविनेशितम् | THE TEN FACULTIES OR POWERS OF A BODHISATVĀ.

1. Aśaya-bala  
2. Adhyāśaya-bala  
3. Prayoga-bala  
4. Jñāna-bala  
5. Praṇidhāna-bala  
6. Vāna-bala  
7. Caryā-bala  
8. Vikurvaṇa-bala  
9. Bodhi-bala  
10. Dharma-caκra-pravartana-bala

the faculty of reflection.
faculty of further consideration.
faculty of combination [application].
the power of knowledge or wisdom.
power of prayer.
power of vehicles or principles.
power of practice or action.
power of miraculous change or transformation.
power of becoming pure or perfect.
power of turning the wheel of Law.
THE TEN RELIGIOUS PRACTICES.

VIII (28). बोधिसत्त्व भूमि—THE BODHISATTVA BHÜMI—THE SEVERAL DEGREES OF PERFECTION OF THE BODHISATTVAS.

1. Pramudita
2. Vimala
3. Prabhākara
4. Arciṣmati
5. Sudurjaya
6. Abhimukhin
7. Dūraṅgama
8. Acala
9. Sādhumati
10. Dharma-megha

11. Greatly rejoicing (of great joy).
12. The immaculate.
13. Making or causing light.
14. Light (or ray) diffusing.
15. Very difficult to practise [conquer].
16. Eminent or excellent.
17. Far advanced.
18. Immovable.
19. Upright understanding (or fine discerning mind).
20. A cloud of virtue.

IX (29). कृतदेश्योऽभाव | THE TEN RELIGIOUS PRACTICES.

1. Lekhana
2. Pūjana
3. Dāna
4. Śravena
5. Vācana
6. Udgrahaṇa
7. Prakāśana
8. Svādhyāya
9. Cintana
10. Bhāvanā

11. Writing.
12. Sacrificing or worshipping.
15. Reading, preaching.
17. Instructing others.
18. Repeating (prayers) with a loud voice.
19. Meditation.
20. Recollection [contemplation].

X (30). तद्भवान्द्याति कृतदेश्योऽभाव | THE TEN TRANSCENDENT OR CARDINAL VIRTUES.

1. Dāna-pāramitā
2. Śīla-pāramitā
3. Kṣānti-pāramitā

1. The transcendent virtue of charity or almsgiving.
2. Transcendent virtue of morality.
3. Transcendent virtue of patience.
4 Virya-pāramitā  
5 Dhyāna-pāramitā  
6 Prajñā-pāramitā  
7 Upāya-pāramitā  
8 Praṇidhāna-pāramitā  
9 Balādhāna-pāramitā  
10 Jñāna-pāramitā  

the transcendent virtue of industry. 
transcendent virtue of meditation. 
transcendent virtue of wisdom. 
transcendent virtue of method or means. 
transcendent virtue of prayer. 
transcendent virtue of fortitude or strength. 
transcendent virtue of knowledge.

, XI (33). शुन्यताः सदा निरूपिताम् | Names of the 18 Kinds of Śūnyatā (Voidness, Emptiness, Vanity, Abstraction).

1 Adhyātma-śūnyatā  
2 Bahirdhā-śūnyatā  
3 Adhyātma - bahirdhā - śūnyatā.  
4 Śūnyatā-śūnyatā  
5 Mahā-śūnyatā  
6 Paramārtha-śūnyatā  
7 Saṃskṛta-śūnyatā  
8 Asaṃskṛta-śūnyatā  
9 Atyanta-śūnyatā  
10 Anavarāgra-śūnyatā  
11 Anavakāra-śūnyatā  
12 Prakṛti-śūnyatā  
13 Sarva-dharma-śūnyatā  
14 Sva-lakṣaṇa-śūnyatā  
15 Anupalambha-śūnyatā  
16 Abhāva-śūnyatā  
17 Svabhāva-śūnyatā  
18 Abhāva - svabhāva - śūnyatā  
inward voidness or vanity. 
outward voidness. 
inward and outward voidness. 
voidness of voidness. 
the great voidness. 
the real voidness. 
compounded voidness. 
uncompounded or simple voidness. 
voidness beyond limits. 
voidness without beginning and end. 
voidness without refuse or remains. 
voidness of self existence or nature. 
voidness of every virtue or thing. 
voidness of its own characters. 
voidness of invisibility. 
voidness of immateriality. 
voidness of its real nature. 
voidness of immaterial real nature.
THE FIVE FACULTIES—THE FIVE POWERS.

XII (34). दश तन्त्रानुभूतिप्रमाणाः। The four kinds of recollection or self-presence.
1. Kāya-smṛtyupasthāna अभ्यंशस्तिधानन- recollection of the body.
2. Vedaṇā-smṛtyupasthāna कृपा-धारण-ditto of the senses.
3. Cittā-smṛtyupasthāna स्मृतिधीधानन- ditto of the mind.

XIII (37). पञ्चहीनेिचम्। Names of five organs or faculties.
1. Śraddhendriya श्रद्ध-हीनेिचम् the organ of faith or belief.
2. Vīryendriya वीर-हीनेिचम् ditto of endeveour.
3. Smṛtendriya चन्द्र-हीनेिचम् ditto of memory.
4. Samādhīnendriya समाधी-हीनेिचम् ditto of deep meditation.
5. Prajñendriya प्रज्ञ-हीनेिचम् ditto of ingenuity or wit.

XIV (38). नृत्रेण्यैहबिज्ञानम्। Names of the five powers.
1. Śraddhā-bala श्रद्ध-बल the power of faith or belief.
2. Vīrya-bala वीर-बल ditto of diligent application.
3. Smṛti-bala चन्द्र-बल ditto of memory.
4. Samādhī-bala समाधी-बल ditto of deep meditation.
5. Prajñā-bala प्रज्ञ-बल ditto of ingenuity or wit.

XV (39.) नृत्रेण्यैवात्मकांश्चादिकष्च। Names of the seven branches or parts of perfection (of a Bodhisattva).
1. Smṛti-sambodhyaṅga चन्द्र-सम्बोध्यांग a very clear memory is a part of perfection.
2. Dharma-pravicaya-sambodhyaṅga धर्म-प्रविचय-सम्बोध्यांग analysis of doctrine is a part of perfection.
3. Vīrya-sambodhyaṅga वीर-सम्बोध्यांग pure endeveour is a part of perfection.
4. Pṛiti-sambodhyaṅga प्रीति-सम्बोध्यांग pure joy is a part of perfection.
5. Praśrabdhi-sambodhyaṅga प्रश्रेब्ध-सम्बोध्यांग pure exercise is a part of perfection.
6 Samādhi-sambodhyaṅga
pure ecstasy is a part of perfection.

7 Upekkhā-sambodhyaṅga
pure indifference or neutral state is a part of perfection.

XVI (40). नामोऽस्मिनां अस्वाभावकानां पुनः सुविदा सः
The names of the eight branches of the sublime way (excellent path).

1 Samyagdṛṣṭi
a very pure theory [right perception].

2 Samyaksamkalpa
a very pure [right] judgment [right resolve].

3 Samyagvāk
a very pure [right] discourse or speech.

4 Samyakkarmānta
pure [right] intention in his works or actions.

5 Samyagājīva
purity [rightness] of life or the living of a very chaste life (pure).

6 Samyag-vyāyāma
very pure [right] practice orendeavour.

7 Samyaksmiti
very clear [right] memory or recollection.

8 Samyaksamādhi
pure [right] ecstasy or deep meditation.

XVII (42). नामोऽस्मिनां अस्वाभावकानां पुनः सुविदा सः

1 Srotāpanna
he that has commenced his course (entered into the stream).

2 Saptakṛd-bhava-parama
he that will come yet seven times to worldly existence.

3 Kulainkula
birth from generation to generation.

4 Sakṛdāgāmin
he that will be born or turn out (of the stream) yet once again.

5 Ekavīcita
one with one interruption.

6 Anāgāmin
not returning again (or not turning out of the stream).

7 Antarā-parinirvāyin
he that has been entirely delivered from pain, in the interval of death and new birth.

8 Utpatti-parinirvāyin
he that has been emancipated after being born.

9 Sābhisaṁskāra parinirvāyin
one consciously delivered from bodily existence.
10 Anabhisaṁskāra-parinirvāyin
   — one who has been delivered from pain (or died) before he came to consciousness.
11 Udrdhva-srotas
   — migration upwards.
12 Kāyasākṣin
   — bodily appearance [one whose witness is his body].
13 Śraddhānuśārin
   — following faith (or a follower of faith only).
14 Dharmānuśārin
   — following good works (or he that has for the basis of his religion “good works”).
15 Śraddhādhimukta
   — liberated by faith.
16 Drṣṭi-prāpta
   — having found insight.
17 Samaya-vimukta
   — liberated after a certain time.
18 Asama(ya)vimukta
   — liberated without respect to time.
19 Prajñā-vimukta
   — emancipated by knowledge or wisdom.
20 Udbhayato-bhāga-vimukta
   — emancipated in both parts or ways.

Names of different hearers or Śrāvakas
(or disciples of Śākya).

1 Ājñāyakaunḍinyā
   — the fully-understanding or all-knowing Kauṇḍīnaya.
2 Kāśyapa
   — the keeper of light.
3 Sāri-putra
   — the son of Sāri.
4 Maudgalyāyana
   — the son of Maudgala.
5 Mahākātyāyana
   — the great Kātyāyana (the great Scythianus?).
6 Subhūti
   — chief (or excellent) wealth.
7 Pūrṇamaitrāyaṇiputra
   — Pūrṇa the son of Maitrāyaṇī.
8 Aśvajit
   — the broken (or subdued) horse [a subduer of horses].
9 Aniruddha
   — the unhindered.
10 Rāhula
   — eclipse [caused] by the [loud-voiced] dragon [Rāhu]: name of Śākya’s son, and of others.
11 Ānanda
   — the delight of all men (deliciae generis humani).
12 Nanda
   — joy or delight.
13 Nandaka
   — that makes glad or joyful.
14 Nandika
   — that rejoices (himself).
15 Mahānāma
16 Cunda
17 Tiṣya

18 Upatiṣya
19 Kolita
20 Urulakāśyapa
21 Nadikāśyapa
22 Gayākāśyapa
23 Gavāṃpati
24 Vāsapa
25 Upasena
26 Cūlapanthaka
27 Mahāpanthaka
28 Śrōṇakoṭivimśa

29 Udayin
30 Sundarānanda
31 Śrōṇakoṭikarṇa
32 Subāhu
33 Udrāyaṇa
34 Lavaṇabhadrīka
35 Upāli
36 Mahākoṣṭha
37 Vakula
38 Khadiravanika
39 Svāgata
40 Mahāprajāpati

of great name or reputation, the famous, the exhorter.

the shining or bright (name of the eighth Nakṣatra or lunar mansion, in Tib. ཡི་རྒྱལ). shining in a somewhat less degree.

whence born?

Kāśyapa of Ūruvila (a place abounding in tanks or ponds). Nadi kāśyapa (the river Kaśyapa).

Kāśyapa of Gayā.

the master or owner of cattle.

steam or vapour.

a subaltern, tribune.

follower of inferior doctrine or of vulgar principles.

follower of higher doctrine, or principles.

he that was born under the constellation of Śravaṇa, and is worthy of 20 crores.

the up-rising (or he from the east, or from Oude).

the beautiful merry one (or child).

born in Śravaṇa with a crore of ears.

with a good hand or arm.

the son of Udra.

the handsome and good.

he that turns near [clings close] or almost encompasses, the paunch bellied, or the glutton.

Bakula.

dwelling in the woods, where the ground is turfy.

the welcome one.

the great lord of men, or all creatures, Brahma.
41 [Mahāprajāpati] Gautāmī
42 Māyādevī
43 Yaśodharā
44 Gopā
45 Utpalavarnā
46 Dharmadinnā

XIX (44). नामसंकल्पना

1 Kṣīnasrava
2 Nihkleśa
3 Vasībhūta
4 Suvimuktā prañā
5 Ājāneya
6 Mahā-nāga
7 Kṛta-kṛtya
8 Kṛta-kaṇāniya
9 Apahṛta-bhara
10 Parikṣīna-bhava-saṃyojana
11 Anuprāpta-svakārtha
12 Samyagājñāna-suvimuktacitta
13 Sarva-cetovāsti-parama-pāramitā-prāpta
14 Dharma-dhātu-kuśala
15 Dharma-rāja-putra
16 Apagata-sarva-lābha-satkāra-citta

Names of the Good Qualities or Perfections of a Śrāvaka.

1 one whose defects have been put away.
2 he is without the misery of vice.
3 he has obtained self-command.
4 one whose genius or understanding is highly evolved.
5 knowing of everything.
6 (he is like) the great elephant.
7 he has done what was to be done.
8 he has done the work.
9 his connexion with the material world is entirely at end.
10 he has obtained his object.
11 he has an evolved mind for true or right knowledge.
12 he has found the most excellent kind of every mental faculty.
13 he dwells in the root or source of morality (or in the supreme being).
14 he is a son of the spiritual sovereign.
15 his heart is devoid of the wish to obtain wealth and honour.
17 Su-pravrajita
he entered fittingly into the religious order.

18 Su-prasampanna
he has been properly ordained (or consecrated as a priest or Gelong).

19 Paripūrṇa-saṁkalpa
one whose wish is entirely fulfilled.

20 Nirvāṇa-mārgavasthita
he is on the way which leads to emancipation.

21 Bahu-śruta
he has heard much (is a much experienced person).

22 Śruta-dhara
he retains what he has heard.

23 Śruta-sannicaya
he has collected or accumulated what he has heard.

24 Sucintita-cintin
he considers again or reflects on the well-meditated things.

25 Subhāṣita-bhāsin
one who speaks of things well-spoken of.

26 Sukṛta-karmakārin
he does well-done works.

27 Āsu-prajña
[having] a quick understanding or wit or apprehension.

28 Janana [Dhāvana]-prajña
[having] a swift apprehension (ingenium velox).

29 Tikṣṇa-prajña
[having] an acute understanding (ingenium acutum).

30 Niḥṣaraṇa-prajña
having an original wit.

31 Nivedhika-prajña
[having] a real wit or understanding.

32 Mahā-prajña
[having] great understanding (ingenium magnum).

33 Pr̩thu-prajña
[having] an extensive understanding (ingenium extensum).

34 Gambhīra-prajña
[having] a profound understanding (ingenium profundum).

35 Asama-prajña
[having] an incomparable understanding.

36 Prajñā-ratna-samannāgata
with an excellent understanding.

37 Parama-dṛṣṭa-dharma-sukha-vihāra-prāpta
he has found his chief happiness in the contemplation of moral things.

38 Mahā-dakṣiṇa-pariśodhaka
the great purifier of offerings.

39 Praśānta-caryā-patha-sampanna
with a perfectly mild behaviour or having sedate manners.
40 Mahā-kṣānti-saurata-samanugata
41 Tathāgatajñā-supratipanna

having great patience and courage.

he has fully perceived (penetrated into) the doctrine of Tathāgata.

42 Paripūrna-sukla-dharma
43 Drṣṭā-dharma

accomplished in candid virtue or good morals.

he has perceived the moral doctrine.

well-entered (initiated) into the united body of the Śrāvakas, or disciples of Bhagavān.

he has perceived what is right or proper.

he has perceived what is upright.

he has perceived what equity or justice is.

he acts according to the moral law or behaves himself honestly.

he has perceived that the moral doctrine agrees with the moral laws.

44 Supratipanna Bhagavatāḥ
śrāvaka-saṅgha

45 Nyāya-pratipanna

he knows the place of prayer, the deep meditation exempt from the miseries of vice.

46 Rū-pratipanna
47 Sāmīci-pratipanna
48 Anudharma-cārin

49 Dharmānuḍharmā-pratipanna

50 Anāvaraṇa-samādhi-pranidhī-jñāna

names of the twelve qualities of religious austerity or practice.

XX (45).

1 Pāmśukulika
2 Tricivarika
3 Nāmacika [Nāmatika]
4 Paiṇḍapātika
5 Ekāsanika
6 Khalupascad-bhaktika
7 Āranyaka
8 Vṛksamulika
9 Abhyavakāśika
10 Śmaśānika

clothed in rags picked up from dung-hills.

having three religious garbs.

clothed or clad in felt.

living on alms.

having only one mat.

taking no food a second time (on the same day).

living in a solitary place (in a desert or monastery).

living or dwelling at the foot of (or under) a tree.

having no cover or shelter.

living in a cemetery or among burial places.
11 Naśadyika

living in a small square tent
where there is room only for
a single person to sit cross-legged.
who accommodates himself as
he can.

12 Yathāsamstirika

Names of the six recollections.

1 Buddhānusmṛti

the remembering of Buddha.

2 Dharmānusmṛti

remembering the moral doctrine

3 Saṅghānusmṛti

remembering the collective
body of saints or priesthood.

4 Śīlasāmghikā

remembering morality (or good
morals).

5 Tyāgānusmṛti

remembering gifts or charity.

6 Devatānusmṛti

the remembering of the gods.

Names of the several kinds of vehicles or principles in philosophy.

1 Mahāyāna

the great vehicle or principle.

2 Pratyeka-Buddha-yāna

the vehicle of a self-saint (a
hermit or Rṣi).

3 Śrāvakayāna

the vehicle of a Śrāvaka or
hearer of a Buddha.

4 Hinayāna

the low or mean vehicle or
principle.

5 Prādēsikayāna

a principle lasting but one day
or very short time.\(^1\)

6 Ekayāna

of one vehicle or principle.

Names of the five classes of science.

1 Śabda-vidyā

the science of sounds or words.

2 Hetu-vidyā

logic or philosophy.

3 Adhyātma-vidyā

the doctrine of mysteries (or
theology).

4 Čikitsā-vidyā

medicine, or the art of curing
diseases.

5 Śilpakarmastha-vidyā

the science of mechanical arts
(technology).

Names of the 18 classes of science.

1 Gandharva

music.

2 Veśika

the manner of copulation.

\(^1\) A vehicle or principle observed in a particular country or province.
3 Varna
4 Samkhyā
5 Sabda
6 Cikitsita
7 Niti
8 Śilpa
9 Dhanurveda
10 Hetu
11 Yoga
12 Śruti
13 Smṛti
14 Jyotiṣa
15 Gaṇita
16 Māyā
17 Purāṇa
18 Itihāsaka

XXV (209). नामवैदिकवाच्यविशेषितपः Names of the Literature of the Brāhmaṇas.

1 Rg Veda
2 Yajur Veda
3 Śāma Veda
4 Atharva Veda

the doctrine of veracity.
ditto of sacrifices or offerings.
ditto of sweet language.
ditto of keeping or defending the world.

XXVI (105). नामसंगति विवेककामयकारविद्या Names of the 12 Categories, or the 12 Branches of Dependent (or Causal) Concatenation.

1 Avidyā
2 Saṁskāra
3 Viññāna
4 Nāma rūpa

ignorance.
representation or notion [impression].
cognition.
name and body (or object) [name and form].
5 Saḍāyatana  
6 Sparśa  
7 Vedanā  
8 Tṛṣṇā  
9 Upādāna  
10 Bhava  
11 Jāti  
12 Jarā-marāṇa  

Names of the Great Rṣis (Sages).

1 Su-śruta  
2 Hārīta  
3 Hariścandra  
4 Bhṛgu  
5 Dhanvantari  
6 Jātu karna  
7 Bhela  
8 Kāśyapa  
9 Agastī  
10 Sanātana  
11 Sanatkumāra  
12 Khāranādin  
13 Atreyā  
14 Prajāpati  
15 Parāśara  
16 Kapilamaharṣi  
17 Kaṇḍāmaharṣi  
18 Akṣapāda  

can mean:
the six senses.  
touch.  
perception (?) or sensation.  
desire or affection.  
ablation [abstraction] or taking away.  
existence.  
birth.  
old age and death.

can mean:
the well-heard (or celebrated).  
Harit’s son (son of the green, blue).  
lion-moon.  
who abandons evil.  
burning or shining on the plain.  
with a red mark on his ear.  
having a raft or boat.  
keeper of light.  
the hill-rat.  
the firm, the permanent.  
the all-making young prince, (or the young man that is busy always).  
the son of the strong-voiced (ass).  
son of one who knows the courses.  
lord of men.  
born of the rib-side.  
Kapila, the great Rṣi (yellow- ish white).  
Kaṇḍā, the great Rṣi (eating some small grains).  
with eyes on his feet.
19 Vyāsa  
the copious or abundant.

20 Bharadvāja  
the sign of plenty.

21 Vaśiṣṭha  
the chief abode.

22 Nārada  
Narada's son.

23 Agnivesa  
incarnated [entered life] under that planet.

24 Aranemi  
a felly (of spokes).

XXVIII (167).  
NAMES OF ANCIENT LEARNED MEN  
(SANSKRIT UPĀDHYAYA, A PRINCIPAL, PROFESSOR, TEACHER).

1 Nāgārjuna  
he who prepares the Nāgas.

2 Nāgāhvaya  
called on by a Nāga.

3 Ārya-deva  
the excellent or honourable lord.

4 Ārya-Asaṅga  
the venerable unhindered.

5 Vasubandhu  
a kinsman of wealth or riches.

6 Āryaśūra  
the excellent champion.

7 Asvaghoṣa  
with a horse's voice.

8 Dignāga  
an elephant of the ten corners of the world.

9 Dharmapāla  
a defender of the faith.

10 Dharmakīrtti  
of renowned virtue or piety.

11 Sthiramati  
with a firm or steady mind.

12 Saṅghabhadra  
the good union or collection.

13 Guṇaprabha  
a splendour of good qualities.

14 Vasumitra  
a friend of riches.

15 Guṇamati  
good qualities (and) prudence.

16 Śākyabuddhi  
with the understanding of Śāky.

17 Devendrabuddhi  
having an understanding like that of the ruler of the gods (Indra).

18 Jñānagarbha  
essence of wisdom.

19 Śāntarakṣita  
keeping the tranquillity (of his mind).

20 Candragomi  
the venerable moon.
<table>
<thead>
<tr>
<th>Page 24</th>
</tr>
</thead>
</table>

**SANSKRIT—TIBETAN—ENGLISH VOCABULARY.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Buddhapālita</td>
<td>defended by Buddha (god).</td>
</tr>
<tr>
<td>22</td>
<td>Bhāgya (or Bhavya)</td>
<td>the fortunate.</td>
</tr>
<tr>
<td>23</td>
<td>Vararuci</td>
<td>chief desire (or delight).</td>
</tr>
<tr>
<td>24</td>
<td>Pāṇini</td>
<td>Panini.</td>
</tr>
<tr>
<td>25</td>
<td>Patañjali</td>
<td>fallen into water.</td>
</tr>
<tr>
<td>26</td>
<td>Candrakīrtti</td>
<td>the celebrated moon.</td>
</tr>
<tr>
<td>27</td>
<td>Vinitadeva</td>
<td>the mild lord.</td>
</tr>
<tr>
<td>28</td>
<td>Nanda</td>
<td>joy, delight.</td>
</tr>
<tr>
<td>29</td>
<td>Dharmottara</td>
<td>the chief of morality (or chief virtue).</td>
</tr>
<tr>
<td>30</td>
<td>Śākyamitra</td>
<td>a friend and acquaintance of Śākyā.</td>
</tr>
<tr>
<td>31</td>
<td>Jānaddatta</td>
<td>a gift of wisdom (or given by wisdom).</td>
</tr>
<tr>
<td>32</td>
<td>Prabhākarasiddhi</td>
<td>a perfect light-maker (sun).</td>
</tr>
<tr>
<td>33</td>
<td>Śīlabhadra</td>
<td>good moral conduct.</td>
</tr>
<tr>
<td>34</td>
<td>Daṁstrasena</td>
<td>an army of the tusky [ones].</td>
</tr>
<tr>
<td>35</td>
<td>Dharmatrāta</td>
<td>defended by virtue.</td>
</tr>
<tr>
<td>36</td>
<td>Viśeṣamitra</td>
<td>a particular friend.</td>
</tr>
<tr>
<td>37</td>
<td>Ravigupta</td>
<td>a hidden sun.</td>
</tr>
<tr>
<td>38</td>
<td>Vābhatā</td>
<td>the enemy's (or a father's) slave.</td>
</tr>
</tbody>
</table>

\(\text{v XXIX (168)}. \text{Strange and curious names.}\)

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tirthakara</td>
<td>determinism or a determinist.</td>
</tr>
<tr>
<td>2</td>
<td>Tirthika</td>
<td>a determinist.</td>
</tr>
<tr>
<td>3</td>
<td>Arāḍha-kālāma</td>
<td>“far flying,” the artist’s son.</td>
</tr>
<tr>
<td>4</td>
<td>Udrako-rāmaputra(^1)</td>
<td>he that excels (or does more) the gladdener’s son.</td>
</tr>
<tr>
<td>5</td>
<td>Mīmāṁsaka</td>
<td>the examiner, tryer or discriminator.</td>
</tr>
<tr>
<td>6</td>
<td>Vaiśeṣika</td>
<td>the particularizer.</td>
</tr>
<tr>
<td>7</td>
<td>Śāmkhya</td>
<td>the numerist.</td>
</tr>
<tr>
<td>8</td>
<td>Lokāyata</td>
<td>that has rejected the world (thrown it far away).</td>
</tr>
</tbody>
</table>

\(^1\) Same as Rūdrako-rāmaputra.  
\(^2\) MS. reads \text{रूढ्रकोरामपुत्र}.
9 Kaṇāda

10 Parivrājaka

11 Vaidya

12 Pāṣañḍika [?]

13 Śaiva

14 Pāṣupata

15 Kapālin

16 Acelaka

17 Nirgrantha

18 Kṣapaṇa

19 Arhat

20 Mahāvratin

21 Rāmavratin

22 Mgaśṛṅgavratin

23 Kṛṣṇamukha

24 Mayūravratin

25 Pāṇḍarabhiṣṭu

26 Tridaṇḍin

27 Ekaḍaṇḍin

28 Diḍaṇḍin

29 Gośṛṅgavratin

30 Keśolluṇchana

eating or living on small grains,
going every where, a peregrinator, a vagrant.
a physician, a follower of the Vedas.
the marvellous.
a follower of Śiva.
a follower of Śiva (the owner or master of the beasts).
carrying with him a skull.
the (going) naked.
the unprincipled, a gymnosophist.
the finisher [one who has done with the world].
worthy of respect.
of excellent manners (a follower of Śiva).
of the religious observances of Rāma (the glad maker).
he that imitates the stag or hart in his behaviour.
he with a black face.
he who walks or behaves himself like a peacock.
the white mendicant.
he that carries three staffs or rods.
he that carries one staff.
he that carries two staffs.
he that walks like a horned ox, or carries an ox-horn with him.
with dressed (or roughly picked) hair on his head.

XXX (169). नामोऽन्तरिक्षकाणि सिंधु-सिंधुरीमाणिः | THE NAMES OF THE SIX TIRTHIKA TEACHERS.

1 Pūrṇakāśyapa

2 Maskarigosālimputra

3 Saṅjayivairāṭṭhiputra

4 Ajitakesakambala

he that makes perfect, the light-keeper.
a parivrājaka (or mendicant), the son of him that was born in a neat stall (or cow-shed).
the very victorious, the son of the noise maker.
the invincible, wearing a garb of hair.
5 Kakudakātyāyana  Kātyāyana with a black spot [with a hump].
6 Nirgranthajñātiputra  the unprincipled (or gymnosophist), the son of a kinsman.

XXXI (170). नववरुणिः सर्वसेवकगुणीकृतदेविनि | THE NAMES OF THE DESCENDANTS (OR SERIES) OF THE UNIVERSAL (OR CAKRAVARTTI) MONARCHS.

1 Mahā saṃmata  carried (or honored) by the multitude.
2 Rocana  a beautiful light (or lustre).
3 Kalyāṇa  virtue.
4 Vara kalyāṇa  chief virtue.
5 Upaśadha  the eminent penitent or with true repentance.
6 Mūrdhata  born of the crown of the head.
7 Māndhātṛ  "suck from me" ("I am the nurse").
8 Caru  the beautiful, handsome.
(Ar. [hasā] hasan.)
9 Upacaru  the somewhat beautiful.
(Ar. [hosā] hosayn).
10 Carumata  who possesses or has beauty.
11 Muci  abandoned, forsaken; or freed, liberated.
12 Mucilinda  he who has received the forsaken.
13 Śakuni  Śakuni.
14 Mahāśakuni  the great Śakuni.
15 Kuśa  Kuśa.
16 Upakuśa  that comes near to Kuśa or resembles much to ditto.
17 Mahākuśa  the great Kuśa.
18 Sudarśana  well-looking.
19 Mahāsudarśana  the great well-looking one.
20 Vamaka  the curer of hurt (or of vomiting).
21 Aṅgiras  having a crystal.
22 Bhṛgu  one who forsakes evil.
23 Meru  the vast mass (Olympus).
24 Nyaṅku  one who certainly goes away.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Praṇada</td>
<td>one who has uttered a very loud sound.</td>
</tr>
<tr>
<td>26</td>
<td>Mahāpraṇāda</td>
<td>the great one who has uttered a very loud sound.</td>
</tr>
<tr>
<td>27</td>
<td>Śaṅkara</td>
<td>he who makes happy.</td>
</tr>
<tr>
<td>28</td>
<td>Diśāmpati</td>
<td>the lord of the ten corners of the world.</td>
</tr>
<tr>
<td>29</td>
<td>Reṇu</td>
<td>dust, sweet powder.</td>
</tr>
<tr>
<td>30</td>
<td>Bharata</td>
<td>he who makes copious or plentiful.</td>
</tr>
<tr>
<td>31</td>
<td>Mahā deva</td>
<td>the great god or lord.</td>
</tr>
<tr>
<td>32</td>
<td>Nemi</td>
<td>periphery or circumference; felloe.</td>
</tr>
<tr>
<td>33</td>
<td>Bhima</td>
<td>the dreadful or terrific.</td>
</tr>
<tr>
<td>34</td>
<td>Bhimaratha</td>
<td>the terrific car or chariot.</td>
</tr>
<tr>
<td>35</td>
<td>Śataratha</td>
<td>he with a hundred chariots.</td>
</tr>
<tr>
<td>36</td>
<td>Daśaratha</td>
<td>he with ten chariots.</td>
</tr>
<tr>
<td>37</td>
<td>Paṅcāla-rāja</td>
<td>the king of Paṅcāla.</td>
</tr>
<tr>
<td>38</td>
<td>Kaliṅga-rāja</td>
<td>the king of Kaliṅga.</td>
</tr>
<tr>
<td>39</td>
<td>Asmaka-rāja</td>
<td>the king of Asmaka.</td>
</tr>
<tr>
<td>40</td>
<td>Kaurava-rāja</td>
<td>the king of the disagreeable voice (country).</td>
</tr>
<tr>
<td>41</td>
<td>Kapāla-rāja</td>
<td>the king with a skull, &amp;c.</td>
</tr>
<tr>
<td>32</td>
<td>Gaya-rāja</td>
<td>the prince of Gaya (a harmonious song).</td>
</tr>
<tr>
<td>43</td>
<td>Magadhā-rāja</td>
<td>the king of Magadha (or of the Maga dominions),</td>
</tr>
<tr>
<td>44</td>
<td>Tāmaliḥaka-rāja</td>
<td>the king of Tāmaliḥha.</td>
</tr>
<tr>
<td>45</td>
<td>Ikṣvāku-rāja</td>
<td>the king Ikṣvāku (of the sugarcane race).</td>
</tr>
<tr>
<td>46</td>
<td>Virūdhaka</td>
<td>the tall man, or man of high descent.</td>
</tr>
<tr>
<td>47</td>
<td>Sinha hanu</td>
<td>having a jaw like that of a lion.</td>
</tr>
<tr>
<td>48</td>
<td>Śuddhodana</td>
<td>clean meat or food.</td>
</tr>
<tr>
<td>49</td>
<td>Śuklodana</td>
<td>white meat or food.</td>
</tr>
<tr>
<td>50</td>
<td>Droṇodana</td>
<td>a drona ($\frac{1}{6}$ of a bushel) of meat or food.</td>
</tr>
<tr>
<td>51</td>
<td>Amṛtodana</td>
<td>ambrosia (or nectar) food.</td>
</tr>
<tr>
<td>52</td>
<td>Siddhārtha</td>
<td>fulfilled with (true meaning) [one whose desires have been fulfilled].</td>
</tr>
</tbody>
</table>

\[1 \text{ Probably Tāmaliḥakarāja 是 the king of Tāmralipta} \]
53 Nanda
54 Tiśya
55 Bhadrika
56 Mahānāma
57 Aniruddha
58 Ānanda
59 Devadatta
60 Rāhula

joy or delight.
(name of a bright star) shining with a lustre.
the beneficent, the good.
of great renown.
the unhindered.
the delight of all.
given by a god.
eclipse caused by the dragon [Rāhu]. Name of Śākyā's son who was born at the time of a lunar eclipse.

XXXII (174). नामेष्यांपदिकिषुः | NAMES OF (ORDINARY) COMMON KINGS OR PRINCES.

1 Rājā Sahasrānīka
2 Rājā Satānīka
3 Rājā Brahmadatta
4 Rājā Ananta nemi
5 Rājā Vimbisāra
6 Rājā Pradyota
7 Rājā Prasenajit (for: prasannajit)
8 Udayana vatsa rāja
9 Krki rāja
10 Śrenika or Śrīga
11 Aśoka
12 Śāntivāhana
13 Kaniśka

the king that keeps a thousand soldiers.
the king that keeps one hundred soldiers.
the king given by Brahma.
the prince of an unlimited circumference.
the king of bodily essence.
the illustrious prince.
the king of a brilliant victory (or who has overcome an army).
Vatsarāja, the son of the king of the Orient.

Krkī (an ancient rāja in Benares),
exercised, or well practised in the mechanical arts.
without grief, exempt from pain.
he who has entered the carriage for the journey to salvation.

XXXIII (175). पाण्डवासोऽर्जनास्मि | THE PĀṇḍAVAS OR DESCENDANTS OF PĀṇḍu (THE YELLOWISH WHITE).

1 Yudhishṭhira
2 Bhīmasena

standing firm in the field of battle.
a dreadful (or terrific) army [host].

1 सत्र seems to be same as रा.
### THE DEGREES OR CLASSES AMONG MEN.

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Nakula</td>
<td>नकुल</td>
</tr>
<tr>
<td>4</td>
<td>Sahadeva</td>
<td>सहदेव</td>
</tr>
<tr>
<td>5</td>
<td>Arjuna</td>
<td>अर्जुन</td>
</tr>
</tbody>
</table>

XXXIV (176). श्रीमद्भागवतम् | THE NAMES OF THE DEGREES OR CLASSES AMONG MEN.

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rājan</td>
<td>राज़</td>
</tr>
<tr>
<td>2</td>
<td>Pārthiva</td>
<td>पर्थिव</td>
</tr>
<tr>
<td>3</td>
<td>Rājā kṣatriya-mūrddhābhīṣikta</td>
<td>राजाक्षत्रीयभीषिक्त</td>
</tr>
<tr>
<td>4</td>
<td>Yuva rāja</td>
<td>युवराज</td>
</tr>
<tr>
<td>5</td>
<td>Maṇḍalika rāja</td>
<td>मण्डलीकराज</td>
</tr>
<tr>
<td>6</td>
<td>Sāmanta rājāmātya</td>
<td>समांतराजमात्य</td>
</tr>
<tr>
<td>7</td>
<td>Koṭṭa rāja</td>
<td>कोट्टराज</td>
</tr>
<tr>
<td>8</td>
<td>Mantrin veśmādhyakṣa</td>
<td>मान्त्रिनवेशमध्यक्ष</td>
</tr>
<tr>
<td>9</td>
<td>Mahāmātra</td>
<td>महामात्र</td>
</tr>
<tr>
<td>10</td>
<td>Mantrin</td>
<td>मान्त्र</td>
</tr>
<tr>
<td>11</td>
<td>Amātya</td>
<td>अमात्य</td>
</tr>
<tr>
<td>12</td>
<td>Purohita</td>
<td>पुरोहित</td>
</tr>
<tr>
<td>13</td>
<td>Rājanaka</td>
<td>राजनाक</td>
</tr>
<tr>
<td>14</td>
<td>Daṇḍa mukhya or Daṇḍa nāyaka</td>
<td>दाण्डामुख्या</td>
</tr>
<tr>
<td>15</td>
<td>Senāpati</td>
<td>शनापति</td>
</tr>
<tr>
<td>16</td>
<td>Senādhipati, adhyakṣa</td>
<td>शनाधिपति</td>
</tr>
<tr>
<td>17</td>
<td>Adhyakṣa</td>
<td>अध्यक्ष</td>
</tr>
<tr>
<td>18</td>
<td>Aṭāvika</td>
<td>अत्तविक</td>
</tr>
<tr>
<td>19</td>
<td>Antarvaśīka</td>
<td>अंतरवशिक</td>
</tr>
<tr>
<td>20</td>
<td>Śāntivigraha</td>
<td>शान्तिविग्र</td>
</tr>
</tbody>
</table>

1 For Rājanāyaka rājanyaka?
21 Gaṇanāpati
22 Gaṇaka mahāmātra
23 Akṣapatrālika
24 Pratihāra
25 Dharmādhikaraṇa
26 Pradeśṭi
27 Nāyaka
28 Aśvapati
29 Pīlupati
30 Gajapati
31 Narapati
32 Koṭṭa-pāla
33 Anta-pāla
34 Durga-pāla
35 Śreṣṭhin
36 Viṣaga
37 Pati
38 Nagara-pati
39 Grāma-pati
40 Paura-vyavahārika
41 Nāyaka
42 Niyuktaka
43 Ghatavolagra [M. Bhata-volāgra]
44 Samāhārtṛ
45 Praśāstṛ
46 Sannidhatṛ
47 Bhāṇḍārika

master of accounts, an accountant; calculator; an astrologer.
a chief accountant; or a chief astrologer.
an accountant of expenses.
a chief tribune.
acting according to the law.
an arbiter, umpire, judge.
an arbitrator, director, president.
the chief groom, or superintendent of [horse].
chief treasurer.
a superintendent of elephants.
the master of men, a sovereign.
the overseer of a fort (or of the hay) [?].
the overseer of a field or sugar-cane plantation [?].
the keeper of a fort or castle.
a chief merchant; a trader.
the chief of a place or village.
a proprietor, owner, master, lord.
a mayor or chief magistrate of a town or city
the chief or master of a village.
a police officer, the superintendent of a mahala.
the chief of a tribe.
an elected [appointed] officer.
[?]
chief revenue officer.
a public teacher, panegyrist.
a keeper of the treasury.
a treasurer.

1 Perhaps for Vyayapatrālikha?
4 Perhaps for Viṣayapa?
48 Rājadvārika  
who receives orders from the prince respecting the domestics.

49 Gaṇaka  
calculator or astrologer.

50 Jyotiṣa  
astronomer, astrologer.

51 Bhiṣak or vaidya  
a physician, doctor.

52 Talavarga  
a body-guard.

53 Paridhvajika  
one carrying the ensign or banner.

54 Chatra-dhara  
an umbrella bearer or holder.

55 Cīhna-dhara  
holding the insignia of royalty.

56 Čāmarika  
he with a fan of cowtail.

57 Karavānika [? Taravārika]  
he that carries the crooked sword.

58 Khaḍgika  
the sword-bearer.

59 Prāsika  
he with a spear or pike, a spearman, lancer.

60 Parśvadhraka  
he with a battle-axe.

61 Cakrika  
he with a wheel or circle.

62 Papārika ¹  
the shield-bearer.

63 Caitra-danda  
the carrier of an adorned staff.

64 Yaśthika  
the carrier of a staff or sceptre.

65 Dvārapāla  
a door-keeper.

66 Dauvārika  
a porter, door-keeper.

67 Śeṣepati  
master of the servants, a steward.

68 Sūcaka  
a spy, informer.

69 Daṇḍavaśika  
the keeper of a serpent.

70 Sevaka  
a servant, an attendant.

71 Bhatta  
a runaway [fugitive, outlaw].

72 Iśvastrācārya  
an instructor in archery.

73 Nāśira  
[one who advances before the line]: skirmisher (first aggressor).

74 Naigama  
a townsman, citizen, villager.

75 Janapada  
a country, an inhabitant.

¹ M. gives Spharika.
² For Gārha.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>76 Daivakulika</td>
<td>दैवकुलिका</td>
<td>the keeper of a temple, or [temple-] attendant.</td>
</tr>
<tr>
<td>77 Māyākara</td>
<td>मयाकर</td>
<td>a juggler, magician.</td>
</tr>
<tr>
<td>78 Arya</td>
<td>आर्य</td>
<td>a master or a colt.</td>
</tr>
<tr>
<td>79 Mantravādin</td>
<td>मन्त्रवादि</td>
<td>the singer of mantras, or of mystical formulae.</td>
</tr>
<tr>
<td>80 Kriyāvādin</td>
<td>क्रियावादि</td>
<td>a plaintiff, a maker of petitions.</td>
</tr>
<tr>
<td>81 Khanyavedin</td>
<td>खण्यवेदि</td>
<td>skilful in discovering mines or hidden treasures.</td>
</tr>
<tr>
<td>82 Dhanavādin</td>
<td>धनवादि</td>
<td>a broker, or go-between (a dellāl).</td>
</tr>
<tr>
<td>83 Lubdhaka</td>
<td>लुबधक</td>
<td>a hunter.</td>
</tr>
<tr>
<td>84 Mātsyika</td>
<td>मात्सिका</td>
<td>a fisherman.</td>
</tr>
<tr>
<td>85 Śakuntika</td>
<td>शकुन्तिका</td>
<td>a fowler, a birdcatcher.</td>
</tr>
<tr>
<td>86 Orabhrika</td>
<td>ऊरभ्रिका</td>
<td>a butcher.</td>
</tr>
<tr>
<td>87 Khantika</td>
<td>खण्ठिका</td>
<td>a digger, a worker in mines.</td>
</tr>
<tr>
<td>88 Śaukarika</td>
<td>शौकरिका</td>
<td>a seller of swine or pork.</td>
</tr>
<tr>
<td>89 Go-ghātaka</td>
<td>गो-घातक</td>
<td>a killer of cows or oxen.</td>
</tr>
<tr>
<td>90 Vāgurika</td>
<td>वागुरिक</td>
<td>a seller of nets (a hunter).</td>
</tr>
<tr>
<td>91 Kaukkutika</td>
<td>कानक्कुटिका</td>
<td>a seller of cocks.</td>
</tr>
<tr>
<td>92 Nāga-bandhaka</td>
<td>नागा-बान्धका</td>
<td>the catcher (or binder) of elephants.</td>
</tr>
<tr>
<td>93 Nāga-mandālika</td>
<td>नागा-मण्डालिका</td>
<td>the keeper of a circle (or great quantity of serpents).</td>
</tr>
<tr>
<td>94 Āhitunḍika</td>
<td>आहितुन्दिका</td>
<td>[a juggler, a snake-catcher].</td>
</tr>
<tr>
<td>95 Braiamgarika</td>
<td>ब्राईमगरिका</td>
<td>[    ]</td>
</tr>
<tr>
<td>96 Sūpakāra</td>
<td>सुपाकार</td>
<td>[a cook.]</td>
</tr>
<tr>
<td>97 Rajaka</td>
<td>रजाक</td>
<td>a dyer (of cloth).</td>
</tr>
<tr>
<td>98 Sthapati, takṣaka</td>
<td>स्थपति</td>
<td>a fortune-teller; a carpenter.</td>
</tr>
<tr>
<td>99 Palagaṇḍa</td>
<td>पालागण्डा</td>
<td>a carpenter.</td>
</tr>
<tr>
<td>100 Vardhaka</td>
<td>वर्धक</td>
<td>a carpenter.</td>
</tr>
<tr>
<td>101 Sūtradhara</td>
<td>सूत्रधरा</td>
<td>one dealing in cords, strings, tapes, ribbons.¹</td>
</tr>
<tr>
<td>102 Yavasika</td>
<td>यवासिका</td>
<td>seller or cutter of grass (green barley).¹⁵</td>
</tr>
</tbody>
</table>

¹ For यवासिका: ?
² More probably sawyer; carpenter.
103 Kāṣṭhahāraka a wood gatherer (for fuel).
104 Mālākara a maker of garlands of flowers.
105 Śauṇḍika a seller of wine, or of any spirituous liquor.
106 Kallavala ditto.
107 Āyudhajīvin living by his weapons, or getting his livelihood by military service.
108 Gandhika a seller of incenses, or frankincense.
109 Citrakāra a painter.
110 Śilakuha a stone cutter, a chopper of stone.
111 Tantravāya a weaver.
112 Suvarṇakāra a goldsmith.
113 Sauvarṇika one dealing in gold.
114 Lohakāra one working in iron; blacksmith.
115 Kaṁsakāra a smith working in bell-metal or white copper.
116 Manikāra one dealing in jewels or gems.
117 Śūcika a tailor.
118 Patracchedaka an engraver, one that writes on leaves, &c., with an iron tool.
119 Naimittika a prognosticator.
120 Vaipaṇcika fortune-teller, soothsayer, prognosticator.
121 Carmakāra dresser of leather, shoemaker.
122 Mociκa¹ dresser of hides or skins, a shoemaker.
123 Rathakāra a cartwright; a shoemaker.
124 Veṇukāra one working in reeds, or bamboos.
125 Kumbhakāra a potter, a maker of earthen vessels.
126 Paṇika [M. Vānik] a merchant, a trader.
127 Śaulkīka a custom receiver, or receiver of duties, &c.
128 Gaulmīka ditto on high ways, or passages.
129 Tarapāṇyika the receiver of duties for ferry, or passage over a water.

¹ Cf. Bengali muci মুজি
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>130 Heri cara</td>
<td>ལྷུ།</td>
<td>a spy, a secret emissary.</td>
</tr>
<tr>
<td>131 Apacarakā</td>
<td>རུག་</td>
<td>a courier, speedy messenger.</td>
</tr>
<tr>
<td>132 Mauṣṭika</td>
<td>འཁྲལ།</td>
<td>a cunning, crafty, deceitful man.</td>
</tr>
<tr>
<td>133 Vidūśaka</td>
<td>དནནུ།</td>
<td>a buffoon, a low jester.</td>
</tr>
<tr>
<td>134 Mantrika; kāyastha</td>
<td>གསེམས།</td>
<td>a writer, clerk, amanuensis, a writer by profession.</td>
</tr>
<tr>
<td>135 Acirṇa daṇḍata</td>
<td>ཕུན་བགྲིས་པའི་</td>
<td>the punisher by beating with a rod.</td>
</tr>
<tr>
<td>136 Dūta</td>
<td>ཇོ་</td>
<td>a messenger, ambassador.</td>
</tr>
<tr>
<td>137 Tathyitta or Kāṣṭhī Kāchinta [?]</td>
<td>དཔོན་</td>
<td>riding his own horse.</td>
</tr>
<tr>
<td>138 Lehari, lekhālaka</td>
<td>འབྲིག་པ་</td>
<td>a horse keeper, a writer (courrier).</td>
</tr>
<tr>
<td>139 Kuṭumbika</td>
<td>ནོར་</td>
<td>a domestic slave, one belonging to the family.</td>
</tr>
<tr>
<td>140 Kuṭumba</td>
<td>འོ་</td>
<td>family relation, a kinsman, a matron.</td>
</tr>
<tr>
<td>141 Kaṇcukin</td>
<td>སུག་</td>
<td>an eunuch.</td>
</tr>
<tr>
<td>142 Antahpura</td>
<td>ཀྱུན་</td>
<td>ditto.</td>
</tr>
<tr>
<td>143 Mahalla</td>
<td>གངས་</td>
<td>ditto.</td>
</tr>
<tr>
<td>144 Karmāntika</td>
<td>བྲག་</td>
<td>an agriculturist.</td>
</tr>
<tr>
<td>145 Kārṣika</td>
<td>བྱུང་</td>
<td>a husbandman.</td>
</tr>
<tr>
<td>146 Kṛṣipāla</td>
<td>གསེལ་</td>
<td>he that attends cattle, a neat herd.</td>
</tr>
<tr>
<td>147 Gopāla</td>
<td>གཟིང་</td>
<td>a cow-keeper.</td>
</tr>
<tr>
<td>148 Śarirarakṣaka</td>
<td>ངགས་སྐྱེས་</td>
<td>a life-guard, or bodyguard.</td>
</tr>
<tr>
<td>149 Parivāra</td>
<td>ཆོས་</td>
<td>a subject, vassal, client, servant.</td>
</tr>
<tr>
<td>150 Dāsa</td>
<td>གནས་</td>
<td>a slave, a servant.</td>
</tr>
<tr>
<td>151 Dāsi</td>
<td>གནས།</td>
<td>a female slave.</td>
</tr>
<tr>
<td>152 Karmakāra</td>
<td>རྒྱལ།</td>
<td>a working or hired man.</td>
</tr>
<tr>
<td>153 Pauruṣeya</td>
<td>སིབྲགས་དབང་པོ་</td>
<td>a servant, a publican.</td>
</tr>
<tr>
<td>154 Bhṛtya</td>
<td>རྒྱུན་, རྒྱུན།, རྒྱུན།</td>
<td>a hiredman, a servant, a slave.</td>
</tr>
<tr>
<td>155 Bandhanapālaka</td>
<td>སྲིད་</td>
<td>the keeper of prisoners (or of a prison).</td>
</tr>
<tr>
<td>156 Vadhyaḥgḥātaka</td>
<td>རྡུག་</td>
<td>an executioner.</td>
</tr>
<tr>
<td>157 Kāranyakāraka</td>
<td>སྲིད་</td>
<td>a criminal, a person accused, a faulty man.</td>
</tr>
</tbody>
</table>
158 Vādaka [Vadin] a petitioner.
159 Hanana the putting to death, or put to death.
160 Kālpikāra a vassal, subject, dependant.
161 Udyānapāla an attendant on a garden or grove.
162 Ārāmika attending on a garden or grove, one dwelling in a grove or college or convent.
163 Grhin a house-holder, a layman, a married man.
164 Gṛhastha a layman, one living in his house.
165 Māṇavaka a Brahmanist, or a Brahman’s child or pupil.
166 Nagaraghātaka destroyer or plunderer of a city.
167 Grāmaghātaka destroyer of a village, or inhabited place.
168 Janapadaghātaka destroyer of district or country.
169 Nāvika a boatman, &c.

XXXV (177).

1 Catvāro varṇāḥ the four tribes or castes.
2 Brāhmaṇa a Brahman.
3 Kṣatriya the military or royal tribe.
4 Vaiśya the gentry.
5 Śūdra or kṣudra the plebeian class or tribe.
6 Kṣatriya mahāsāla kula the military tribe is like a large Sāla tree.
7 Brāhmaṇa mahāsāla kula the Brahman tribe is like a large Sāla tree.
8 Gṛhapati mahāsāla kula the gentry tribe is like a large Sāla tree.
9 Ucca kula high caste or family extraction.
10 Abhiṣāta a respectable or honorable caste, family.
11 Nica kula low extraction, or caste.
12 Caṇḍāla low, mean; cruel, passionate.
13 Śavara a mountaineer.
XXXVI (178). नामावलिः।

1. Pitā
2. Mātā
3. Janayitrī
ditto
4. Pitāmaha
5. Prapitāmaha
6. Pitāmahī
7. Prapitāmahī
8. Putra
9. Duhiṭā
10. Jyeṣṭha bhrātā
tyātu
11. Kaniyān bhrātā
12. Bhrātā
13. Bhaginī
tātātā
14. Naptā
15. Naptri
16. Śvaśura
17. Śvaśrū
18. Mātula
19. Bhāryā, patni, dārā, kala-tra
20. Mātr śvāsā
21. Pitṛ śvāsā
22. Sapatnī
23. Antahpura vadhū

Names of parentage, or of parents, relations, friends, &c.

father.
mother.
ditto.
grandfather.
great grandfather.
paternal grandmother, grandmother.
great grandmother.
child, son.
a female child, a daughter.
elder brother.
younger brother.
brother and sister (children born of the same parents).
sister, &c.
a grandson.
a granddaughter.
a father-in-law.
a mother-in-law.
a maternal uncle.
wife, consort.
a mother's sister.
a father's sister.
a consort (the wife of a man), a concubine.
(females of the interior apartment) as the wife, attendants, daughter, daughter-in-law.
24 Jampati or dampati
25 Dāraka
26 Dārikā
27 Yamalaka
28 Jāti
29 Svajana
30 Bandhu
31 Sālohita

22 Names of Parentage.

husband and wife.
(a little man or man's kin) a male child.
a female child, a daughter.
a pair of twin children, twins.
a kindred, relation, kinsman.
a collateral kin, consanguinity, a cognate, kinsman.
a relation, kinsman, a cognate.
a consanguinous, a kinsman, a near relation.
a friend, an acquaintance.
a companion, comrade, associate fellow.
a domestic, one of the family.
a son, a male descendant.
the wife or consort (of the first rank) of a great personage.
a young married woman, a bride, a virgin woman.
a man, not a female.
a woman, one of the female sex.
ditto.
man, male.
father (respectfully).
mother, (matron) respectfully.
a nurse.
a pregnant woman.
a woman having the menses, or menstruation.

/XXXVII (179). Names of the Body, and Its Several Members or Limbs.

1 Kāya
2 Śāriṅa
ditto
ditto.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Gātra</td>
<td>the body.</td>
</tr>
<tr>
<td>4 Kalevara</td>
<td>ditto</td>
</tr>
<tr>
<td>5 Śiras</td>
<td>the head.</td>
</tr>
<tr>
<td>6 Mastaka</td>
<td>the brain, the skull, the head.</td>
</tr>
<tr>
<td>7 Mastaka luṅga [Mastaluṅga]</td>
<td>the brain (the membrane of &amp;c.)</td>
</tr>
<tr>
<td>8 Mūrdhan</td>
<td>the crown or top of the head (vertex).</td>
</tr>
<tr>
<td>9 Keśa</td>
<td>the hair on the head.</td>
</tr>
<tr>
<td>10 Śiroruha</td>
<td>ditto</td>
</tr>
<tr>
<td>11 Mukha maṇḍala</td>
<td>the face, the whole face.</td>
</tr>
<tr>
<td>12 Vaktra</td>
<td>the mouth, face.</td>
</tr>
<tr>
<td>13 Lalāṭa</td>
<td>the forehead.</td>
</tr>
<tr>
<td>14 Bhrū</td>
<td>the eyebrow.</td>
</tr>
<tr>
<td>15 Pakṣman</td>
<td>an eyelash.</td>
</tr>
<tr>
<td>16 Tārakā</td>
<td>the eyeball (pupil, apple of &amp;c.)</td>
</tr>
<tr>
<td>17 Mukha</td>
<td>the mouth.</td>
</tr>
<tr>
<td>18 Śrīka or śrīka</td>
<td>the corner of the mouth.</td>
</tr>
<tr>
<td>19 Civuka</td>
<td>the chin (of the face).</td>
</tr>
<tr>
<td>20 Grivā</td>
<td>the neck (the back part of &amp;c.)</td>
</tr>
<tr>
<td>21 Kapola</td>
<td>the cheek, or a cheek.</td>
</tr>
<tr>
<td>22 Gaṇḍa</td>
<td>the cheek (or the red of the cheek).</td>
</tr>
<tr>
<td>23 Hanu</td>
<td>the jaw or jaw-bone.</td>
</tr>
<tr>
<td>24 Śaṅkha</td>
<td>the temples (or the bone of &amp;c.)</td>
</tr>
<tr>
<td>25 Jambhi</td>
<td>a hog’s jaw (tooth, chin).</td>
</tr>
<tr>
<td>26 Danta</td>
<td>a tooth.</td>
</tr>
<tr>
<td>27 Tālu</td>
<td>the palate (roof of the mouth).</td>
</tr>
<tr>
<td>28 Oṣṭha</td>
<td>the lip or lips, a lip.</td>
</tr>
<tr>
<td>29 Damṣṭra</td>
<td>a tusk.</td>
</tr>
<tr>
<td>30 Śmaśru</td>
<td>moustaches, whiskers.</td>
</tr>
<tr>
<td>Part</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>31 Kaṇṭha</td>
<td>the throat.</td>
</tr>
<tr>
<td>32 Kaṇṭha nālika</td>
<td>the throat (or wind) pipe.</td>
</tr>
<tr>
<td>33 Kaṇṭhamaṇi</td>
<td>a jewel worn on the throat.</td>
</tr>
<tr>
<td>34 Hṛdaya</td>
<td>the heart.</td>
</tr>
<tr>
<td>35 Kṛkāṭikā</td>
<td>the back of the neck.</td>
</tr>
<tr>
<td>36 Hasta</td>
<td>the hand.</td>
</tr>
<tr>
<td>37 Aṁsa</td>
<td>the arm.</td>
</tr>
<tr>
<td>38 Skandha</td>
<td>the shoulder.</td>
</tr>
<tr>
<td>39 Prśṭha</td>
<td>the back (of the body).</td>
</tr>
<tr>
<td>40 Jatru</td>
<td>the collar-bone.</td>
</tr>
<tr>
<td>41 Bāhuśikhara</td>
<td>the summit of the arm, the shoulder.</td>
</tr>
<tr>
<td>42 Kakṣa</td>
<td>the arm-pit.</td>
</tr>
<tr>
<td>43 Kūrpara</td>
<td>the elbow.</td>
</tr>
<tr>
<td>44 Bāhu</td>
<td>the arm, the hand.</td>
</tr>
<tr>
<td>45 Maṇibandha</td>
<td>the wrist.</td>
</tr>
<tr>
<td>46 Hasta prśṭha</td>
<td>the back of the hand.</td>
</tr>
<tr>
<td>47 Aṅguli</td>
<td>the finger.</td>
</tr>
<tr>
<td>48 Aṅgusṭha</td>
<td>the thumb.</td>
</tr>
<tr>
<td>49 Tarjanī</td>
<td>the fore-finger (the menacer or admonisher).</td>
</tr>
<tr>
<td>50 Madhyāṅguli</td>
<td>the middle finger.</td>
</tr>
<tr>
<td>51 Anāmikā</td>
<td>the ring finger.</td>
</tr>
<tr>
<td>52 Kaninikā or kaniśṭhikā</td>
<td>the little finger.</td>
</tr>
<tr>
<td>53 Muṣṭi</td>
<td>the fist.</td>
</tr>
<tr>
<td>54 Capeṭa</td>
<td>a flap (or blow with the flat hand).</td>
</tr>
<tr>
<td>55 Nakha</td>
<td>the nail (of the hands and feet).</td>
</tr>
<tr>
<td>56 Hastatala</td>
<td>the flat hand.</td>
</tr>
<tr>
<td>57 Sandhi</td>
<td>the joint of any limb.</td>
</tr>
<tr>
<td>58 Nahāru</td>
<td>tendon, sinew.</td>
</tr>
</tbody>
</table>
59 Snāyu a fibre, the fibres or filaments.
60 Sirā a vein, artery.
61 Uras the breast.
62 Payodhara (stana) the breasts (teat, dug of a female).
63 Hṛdaya-pradesā the heart (the heart’s place).
64 Udara the belly.
65 Nābhi the navel.
66 Nābbhamañḍala the hole of the navel (circle).
67 Vasti the abdomen (privy parts, place of excrements).
68 Jaghana the hip and loins.
69 Śroṇi the buttocks.
70 Phela the testicles.
71 Trika the lower part of the spine.
71a Prṣṭhi varṇā the back-bone.
71b Pārśvaka the rib or a rib.
71c Pārśva the ribsise.
72 Kaṭi the buttocks (thick part of the thigh).
73 Pāyu the fundament.
74 Sphika the podices.
75 Pada the foot.
76 Uru the thigh.
77 Jānu the knee.
78 Jānumaṇḍala the knee-pan.
79 Jaṅghā the leg.
80 Gulpha the ankle.
81 Pāṛṣṇi the heel.
82 Padatala the sole (of the foot).
83 Klomaka the lungs.

1 Nos. 71a, 71b and 71c have not been numbered by Csoma.
84 Phusphusa
the lungs.

85 Yakrt
the liver.

86 Plihā
the spleen.

87 Pitta
the bile.

88 Vṛkkā
the kidneys

89 Antra
the bowels.

90 Antraguna
a part of the entrails.

91 Āmāṣaya
the stomach (umbilical region).

92 Pakvāṣaya
the gut (of the entrails).

93 Odariyaka
the bladder.

94 Māṁsa
the flesh.

95 Kukṣi
the cavity of the abdomen
(belly, side, rib).

96 Tvac
the skin.

97 Asthi
the bone.

98 Rudhira
blood.

99 Majjā
marrow.

100 Dantamāṁsam
the gum (of the teeth).

101 Aṅga
member, limb.

102 Pratyāṅga
a limb (inward parts).

103 Gāḍha, for Garbha
the womb.

104 Vasā
fat, adeps, suet (the serum or
marrow of the flesh).

105 Meda
fat, adeps (marrow of the
bones and flesh).

106 Pūya
pus, corrupt matter.

107 Singhāṇika
[mucus] phlegm.

108 Kheṭa
spittle.

109 Śleṣma
spittle, phlegm, phlegmatic
humour.

110 Dantamala
the filth on the teeth.

111 Nāsāpuṭa
the nostrils (the hole of the
nose).
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>112 Lasikā</td>
<td>སན་ེང་</td>
<td>the serum, saliva, spittle.</td>
</tr>
<tr>
<td>113 Așru</td>
<td>སིིཧ།</td>
<td>a tear.</td>
</tr>
<tr>
<td>114 Cakṣurimala</td>
<td>མིག་ལན་, སྔོ་</td>
<td>dirt of the eye.</td>
</tr>
<tr>
<td>115 Camasa</td>
<td>སྨ་</td>
<td>the lobe of the ear.</td>
</tr>
<tr>
<td>116 Roma</td>
<td>སེ</td>
<td>hair (on the body).</td>
</tr>
<tr>
<td>117 Roma kupa</td>
<td>སྨ་ོ་ེར་ཀྲ་</td>
<td>the hole of a hair, the pores ear-wax.</td>
</tr>
<tr>
<td>118 Karṇamala</td>
<td>སྨ་བྲ་</td>
<td>belching, ejecting wind from the stomach, vomiting. sweat, sweating.</td>
</tr>
<tr>
<td>119 Udgāra</td>
<td>སྨ་་</td>
<td>the neck.</td>
</tr>
<tr>
<td>120 Sveda</td>
<td>སྨ་</td>
<td>sneeze, or sneezing. ditto.</td>
</tr>
<tr>
<td>121 Māmsakāli [-kila ꞌ]</td>
<td>སྨ་སྨ་</td>
<td>hiccough.</td>
</tr>
<tr>
<td>122 Cikka</td>
<td>སྨ་</td>
<td>a gaping, yawning.</td>
</tr>
<tr>
<td>123 Kṣuta</td>
<td>སྨ་</td>
<td>dirt, filth, excretion.</td>
</tr>
<tr>
<td>124 Hikkā</td>
<td>སྨ་</td>
<td>a spot, freckle, stain.</td>
</tr>
<tr>
<td>125 Vinjyabhā [Vijṛmbha]</td>
<td>སྨ་</td>
<td>urine.</td>
</tr>
<tr>
<td>126 Mala</td>
<td>སྨ་</td>
<td>ordure.</td>
</tr>
<tr>
<td>127 Tilaka</td>
<td>སྨ་</td>
<td>excrement, ordure.</td>
</tr>
<tr>
<td>128 Mūtra</td>
<td>སྨ་</td>
<td></td>
</tr>
<tr>
<td>129 Gūtha</td>
<td>སྨ་</td>
<td></td>
</tr>
<tr>
<td>130 Vīt</td>
<td>སྨ་</td>
<td></td>
</tr>
</tbody>
</table>

XXXVIII (180). ཞེས་གྲེལ་ཆོས་གཉིས་བོད་|

THE NAMES OF THE SEVERAL DEGREES OF THE FORMATION OF THE (EMBRYO) HUMAN BODY.

1 Kalala | སྨ་ | [the fœtus.] |
| 2 Arbuda | སྨ་ | [the fœtus hardened like mud.] |
| 3 Peṣī | སྨ་ | [the fœtus transforming itself into flesh.] |
| 4 Ghana | སྨ་ | [the fœtus solidified].\(^1\) |
| 5 Praśākha | སྨ་ | the formation of the feet and hands. age, the several degrees of age. |
| 6 Vayas | སྨ་ | child, or the embryo's form. |
| 7 Garbharūpa | སྨ་ | |

\(^1\) The English column of these four numbers is left blank in the original MS.
THE DEGREES OF OLD AGE AND SICKNESS.

8 Bāla
child, infant.

9 Lāḍīka
child, boy.

10 Kumāra
young, adolescent.

11 Taruṇa
a youth, a lad.

12 Yuvan
adolescent, a young man.

13 Yuvaka
adolescent; grown unto a young man.

ditto.

14 Dahara
a maid, a virgin, a girl, a young woman.

ditto.

15 Yuvati

16 Kumāri

XXXIX (181) Names of the several degrees of old age and sickness.

1 Kubja
crooked or crooked backed.

2 Jīrṇatā
wasted and worn by age.

3 Valipracuratā
with many wrinkles, or full of wrinkles.

4 Pālitya
with grey hairs.

5 Daṇḍa kāśtha bharatā
leaning on a staff.

6 Khālitya
bald, grown bald.

7 Kāsa
coughing.

8 Khuru khurāvasakta kastha.
having a hoarse voice.

9 Prāgbhāreṇa kāyena daṇḍamavastabdha
his body being bent, he leans on a staff, or supports himself by a staff.
his body is covered with (or full of) prominent or standing out muscles.

10 Dhamanisantata gātra
grown old, decayed, withered.

11 Jīrṇa, vṛddha
an eunuch (in a harem).

12 Mahallaka
a curtain.

13 Gatayavana
crooked.

14 Vibhugna
sick, or sickness.

15 Atura
<table>
<thead>
<tr>
<th>No.</th>
<th>Place Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Devāvatāra</td>
<td>descent of heaven [the gods] (or the paradise of the gods).</td>
</tr>
<tr>
<td>2</td>
<td>Vārānasī</td>
<td>Benares.</td>
</tr>
<tr>
<td>3</td>
<td>Vaiśāli</td>
<td>(the ample city) Allahabad [modern Besarh in Muzafferpore].</td>
</tr>
<tr>
<td>4</td>
<td>Parinirvāna</td>
<td>the place of (Śākya's) death or entire deliverance from pain.</td>
</tr>
<tr>
<td>5</td>
<td>Rājagrha</td>
<td>the royal residence (the metropolis) Rajagriha [Rajgir] in Behar.</td>
</tr>
<tr>
<td>6</td>
<td>Venu vana</td>
<td>the grove of reeds or bamboos (near Rajagriha).</td>
</tr>
<tr>
<td>7</td>
<td>Kauśāmbi</td>
<td>(having a treasure) the city Kauśāmbi [Kośām].</td>
</tr>
<tr>
<td>8</td>
<td>Śrāvasti</td>
<td>Ayodhya (Feizabad) in Oude.</td>
</tr>
<tr>
<td>9</td>
<td>Anātha pīṇḍadasāyārama</td>
<td>the name of a grove and large convent near Śravasti.</td>
</tr>
<tr>
<td>10</td>
<td>Jetavāna</td>
<td>the grove of the young prince called &quot;the Victorious&quot; (this grove is the same with the former).</td>
</tr>
<tr>
<td>11</td>
<td>Pundravardhana</td>
<td>a place where there grows much red sugar-cane (name of a religious establishment).</td>
</tr>
<tr>
<td>12</td>
<td>Bodhimaṇḍa</td>
<td>the essence of sanctity or holiness (name of the holy place at Gaya).</td>
</tr>
<tr>
<td>13</td>
<td>Grdhra kūṭa parvata</td>
<td>the hill of a heap of vultures (name of a religious establishment near Rajagriha).</td>
</tr>
<tr>
<td>14</td>
<td>Gayā śīrṣa</td>
<td>the hill of Gaya.</td>
</tr>
<tr>
<td>15</td>
<td>Sthūnopasthūṇo grāmo</td>
<td>the place of large and small pillars.</td>
</tr>
<tr>
<td>16</td>
<td>Kapilavastu nagara</td>
<td>the town of Kapilavastu (the birthplace of Śākya).</td>
</tr>
<tr>
<td>17</td>
<td>Mathurā</td>
<td>(the destroyed or overthrown city) Mathura.</td>
</tr>
<tr>
<td>18</td>
<td>Śrī Nālandā or Nalendra</td>
<td>the noble city of Nalanda (or convent).</td>
</tr>
<tr>
<td>19</td>
<td>Magadha</td>
<td>Magadha.</td>
</tr>
<tr>
<td>20</td>
<td>Śrāvati</td>
<td>the swampy or miry place (or the place abounding in grass, seeds, &amp;c.)</td>
</tr>
<tr>
<td>21</td>
<td>Lumbini</td>
<td>Lumbini, name of the grove where Śākya was born.</td>
</tr>
<tr>
<td>22</td>
<td>Indra śaila guhā</td>
<td>the cave of Indra's rock.</td>
</tr>
</tbody>
</table>
23 Kuśi nagara
24 Uṣira giri
25 Ujjainī nagarī
26 Kaliṅga
27 Mrgadāva Rṣipadana or Rṣipatana
28 Kosala
29 Sāketana
30 Avantī
31 Campā
32 Pañcāla
33 Alakavati
34 Kalandaka nivāsa

the city of Kuśa [in Gorakhpura].
the hill or mountain of Uṣira.
the eminent triumphing city, Ojein [Ujjain], in Malva.
Kaliṅga (on the Coromandel coast?).
the place of deer or wild beasts where a Rishi has fallen—
(name of a grove near Benares).
Kosala (Oude).
Ayodhyā or Oude.
Avanti (the watching town).
Champa (Bhalalpur).
the taker or ruiner of 5 (rivers?), Panchala.
Alakavati (where they wore matted hair).
Kalandaka (name of a grove near Rajagriha, where Sākya resided) [so called after]
the Kaland bird, of which there were many.

Names of Mountains.

1 Nimindhara
2 Aśvakarnā
3 Sudarśana
4 Khadiraka
5 Īśādhara
6 Yugadhara
7 Vīnahaka

These seven mountains encircle Mt. Meru.

8 Meru

(the great mass) Meru, the fabulous mountain in the north of Asia.
Sumeru, the prince of mountains.

9 Sumeru parvataraṇa
SANSKRIT—TIBETAN—ENGLISH VOCABULARY.

10 Cakravāla
11 Mahā cakravāla
12 Gandhamādana
13 Himavān
14 Kailāsa
15 Potalaka
16 Malaya
17 Vindhya
18 Vipula parvata
19 Vaidehaka parvata
20 Sumeru parisāṇḍa

a surrounding circle or wall of mountains, the sensible horizon (the limit of light and darkness).
ditto, the great one.
name of a mountain (signifying the rising up of incense smell).
the glacier, or the mountain covered with frozen snow or ice.
Kailāsa (in Tibet Tis’e) the highest peak of the Himalaya mountains (in Nāri).
the mountain of Potala (the harbour).
the Malaya mountain.
the Vindhya mountain (that pierces through).
the mountain of wide extent or surface.
the mountain of Videha.
the several elevations or degrees of the Sumeru mount.

XLII (184).  
SYNONYMOUS NAMES OF THE SEA OR OCEAN, OF RIVER, AND OF DRY LAND.

1 Samudra
2 Sāgara
3 Jaladhi
4 Mahārṇava
5 Jalanidhi
6 Lavaṇapodaka
7 Ogha
8 Nādi
9 Kunadi
10 Saras
11 Tadāka

the sea, ocean.
the poisonous.
the receiver of rivers.
the great river.
the store or treasure of water.
the salt sea.
a stream, a rapid flow of water.
a river, stream.
small or little river, rivulet.
lake, pool, pond.
a little or small pond, pool.
<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
</table>
| 12  | Vilva        | འིལ་།  
|     |              | a tank.                                          |
| 13  | Utsa         | སྦྲབ་ 
|     |              | a reservoir of river water, a fountain, spring.  |
| 14  | Hrada        | སྦར་ 
|     |              | a little lake, a deep lake.                      |
| 15  | Kulyā        | སྦྲབ་ 
|     |              | a large canal, a channel for irrigating, a ditch, a dyke. |
| 16  | Utseda       | སྦྲབ་ 
|     |              | a spring, fountain.                              |
| 17  | Āli          | སྦྲབ་ 
|     |              | a small canal or channel of river.               |
| 18  | Puṣkārini    | སྦྲབ་ 
|     |              | a square or large pond, a lake, a pool.          |
| 19  | Uṣṇodaka     | སྦྲབ་ 
|     |              | warm (hot) water, mineral water.                 |
| 20  | Kūpā         | སྦྲབ་ 
|     |              | a well.                                          |
| 21  | Udapāna      | ditto                                           |
|     |              | ditto.                                          |
| 22  | Ürmi or Ürmmi| སྦྲབ་, སྦྲབ་ 
|     |              | a wave, a current, the flow of water, a surge, billow. |

XLIII (213).  

Conjunctions and other particles used occasionally.

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
</table>
| 1   | Karaṇa       | སྦྲབ་ 
|     |              | means, cause, motive, occasion.                  |
| 2   | Evarārupa    | སྦྲབ་ 
|     |              | such, of such form; thus.                        |
| 3   | Atāḥ         | སྦྲབ་ 
|     |              | thence; therefore.                              |
| 4   | Etaṃmat karaṇāt | སྦྲབ་ 
|     |              | for this reason, therefore.                     |
| 5   | Atra         | སྦྲབ་ 
|     |              | hither, to this place; here.                    |
| 6   | Tatra        | སྦྲབ་ (སྦྲབ་) 
|     |              | thither, to that place; there.                  |
| 7   | Asmin        | སྦྲབ་, སྦྲབ་ 
|     |              | here.                                            |
| 8   | Tathā        | སྦྲབ་ 
|     |              | so, on the same (or that) manner.               |
| 9   | Yathā        | སྦྲབ་ 
|     |              | as, on which manner (relatively).               |
| 10  | Tsa or ca    | སྦྲབ་ 
|     |              | and; too, also.                                  |
| 11  | Eva          | སྦྲབ་ 
|     |              | thus; very, self.                                |
| 12  | Yasmāt       | སྦྲབ་ 
|     |              | for which.                                       |
| 13  | Kintarhi     | སྦྲབ་ 
|     |              | though, although.                                |
| 14  | Tataḥ        | སྦྲབ་ 
|     |              | that, the same (that is it).                    |
| 15  | Yataḥ        | སྦྲབ་, སྦྲབ་ or སྦྲབ་ 
<p>|     |              | which, the which.                                |</p>
<table>
<thead>
<tr>
<th>Sanskrit-Tibetan-English Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 किंम ननु</td>
</tr>
<tr>
<td>17 किन्चा</td>
</tr>
<tr>
<td>18 अन्याचा</td>
</tr>
<tr>
<td>19 अपि तु</td>
</tr>
<tr>
<td>20 किन्तु</td>
</tr>
<tr>
<td>21 तद्यथाता</td>
</tr>
<tr>
<td>22 यदनावा</td>
</tr>
<tr>
<td>23 अथा</td>
</tr>
<tr>
<td>24 इमे</td>
</tr>
<tr>
<td>25 अमी</td>
</tr>
<tr>
<td>26 एवम</td>
</tr>
<tr>
<td>27 भुयोपि</td>
</tr>
<tr>
<td>28 भुयाह</td>
</tr>
<tr>
<td>29 कदातु</td>
</tr>
<tr>
<td>30 कदा</td>
</tr>
<tr>
<td>31 यदा</td>
</tr>
<tr>
<td>32 तदा</td>
</tr>
<tr>
<td>33 कथम</td>
</tr>
<tr>
<td>34 एवमिति</td>
</tr>
<tr>
<td>35 ततोपि</td>
</tr>
<tr>
<td>36 तदाहि</td>
</tr>
<tr>
<td>37 एवमेवा</td>
</tr>
<tr>
<td>38 कच्छित</td>
</tr>
<tr>
<td>39 यदि, पेयापि</td>
</tr>
<tr>
<td>40 पूर्ववात</td>
</tr>
<tr>
<td>41 उताहा</td>
</tr>
<tr>
<td>42 अथावा</td>
</tr>
<tr>
<td>43 अहोसित</td>
</tr>
</tbody>
</table>
CONJUNCTIONS, ETC.

44 Ahovata  
45 Hā  
46 Dhruvam  
47 Avāṣṭyam  
48 Nūnam  
49 Api  
50 Sahasā  
51 Sakam  
52 Sārdham  
53 Hanta  
54 Anypāhā  
55 Tathāpi  
56 Yadiddam  
57 Athavā  
58 Athaca  
59 Kila  
60 Sthāpayitvā, hitvā  
61 Vēśāṁ kṛte  
62 Tatra, tāvat  
63 Vāvat  
64 Apica  
65 Kaṅcit  
66 Yathāpi nāma  
67 Kecit  
68 Ye kecit  
69 Yaḥ kancit  
70 Kvacana  
71 Kecana

Oh! strange, wonderful.
O! Oh! Alas!
firmly, certainly.
certainly, surely.
certainly, assuredly.
too, also.
with, together with, in the company of, &c.
ditto.

alike, together with.
but, then, an inceptive particle.
otherwise, elsewhere, except.
although, though.
thus, this too.
or, or else.
likewise, again.
indeed.
except, without.
on whose account.
there, so far or so much.
as far as, as much as.
moreover, again, though.
whoever, whichever.
such as, for instance.
some.
they, that, who.
whosoever, anyone.
where?
which, whether (of two).
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>72 Ayam</td>
<td>ཨ་མ</td>
<td>this (masculine).</td>
</tr>
<tr>
<td>73 Idam</td>
<td>མན་མ</td>
<td>this (neuter).</td>
</tr>
<tr>
<td>74 Iyam</td>
<td>མན་ལ</td>
<td>this (feminine).</td>
</tr>
<tr>
<td>75 Kasya</td>
<td>ཕི་</td>
<td>whose? of whom?</td>
</tr>
<tr>
<td>76 Kenacit</td>
<td>སྔོ་དོ་</td>
<td>by whomsoever.</td>
</tr>
<tr>
<td>77 Kena, yena</td>
<td>སྔོན་, སྔོན་པ</td>
<td>by whom; on whose account.</td>
</tr>
<tr>
<td>78 Tayā</td>
<td>ཤག་</td>
<td>by that, by him or her.</td>
</tr>
<tr>
<td>79 Kati</td>
<td>ཤ</td>
<td>how much? how many?</td>
</tr>
<tr>
<td>80 Yeśām</td>
<td>སེལ་མོ</td>
<td>whose (relative pl.).</td>
</tr>
<tr>
<td>81 Teśām</td>
<td>སེལ་མོ་</td>
<td>of those, theirs (pl.).</td>
</tr>
<tr>
<td>82 Yasya</td>
<td>འཛི</td>
<td>whose, or to whom (sing.).</td>
</tr>
<tr>
<td>83 Tasya</td>
<td>འཛི་</td>
<td>of that or his, to him, to that.</td>
</tr>
<tr>
<td>84 Asya</td>
<td>འཛི་</td>
<td>of this, to this.</td>
</tr>
<tr>
<td>85 Kasyacit</td>
<td>སེལ་མོ་</td>
<td>of somebody; somebody’s</td>
</tr>
<tr>
<td>86 Kvacit</td>
<td>སེལ་པ</td>
<td>to some.</td>
</tr>
<tr>
<td>87 Kutra</td>
<td>རུ་</td>
<td>whither, where.</td>
</tr>
<tr>
<td>88 Kutaḥ</td>
<td>རུ་</td>
<td>whence.</td>
</tr>
<tr>
<td>89 Kathaṇcīcit</td>
<td>སེལ་སྐེ</td>
<td>someone, in some manner or somehow.</td>
</tr>
<tr>
<td>90 Kadācīcit</td>
<td>སེལ་པོ་</td>
<td>in whatsoever manner (sometimes).</td>
</tr>
</tbody>
</table>

XLIV (214).  མཁྱེན་བ་པོ་ལྡེ་དཔེ་དགེ་ཤིས་ | Names of a Fort (Castle, Citadel, Fortress, Court) and all sorts of dwelling places. |

1 Koṭa | མཁྱེན་ལྡེ་ | fort, fortress, citadel, a great man’s court. |
| 2 Durga | རྡུ་ | a fort, citadel, castle. |
| 3 Pūrvajīnaḥ-hyusita | སིམ་ཤིས་ཝ་འཇོམས་འཇོམས་ | the residence of ancient kings [or Jinas]. |
| 4 Vijayārgha-prāsāda | སིམ་ཤིས་ལོངས་པོ་ | a palace, royal residence. |
| 5 Deva-sabhā | རྡུ་རྒྱ་ | the place of congregation of the gods. |
| 6 Asura-sabhā-sudhana | སིམ་ཤིས་ལོངས་པོ་སུད་ལྱན་ | “fine riches”, the place of the congregation of Asuras (giants). |
7 Lipi-sālā
8 Kūtāgāra
9 Avasatha
10 Grāma
11 Grāmopavicara
12 Nagara
13 Nigama
14 Janapada
15 Rāṣṭra
16 Rājadhāni
17 Pura
18 Prāsāda
19 Veśma
20 Grha, āgāra, geha
21 Bhavana
22 Ghara
23 Layana
24 Harmya
25 Harmyasīkharā
26 Aṭṭāla
27 Ovidhyanakha [sic.], niryūha
28 Vatāyana
29 Gavākṣa
30 Torāṇa [taraṇa]
31 Parikhā
32 Vatunam [sic.]
33 Haṭṭa

a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
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a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
a school-hall for teaching the letters and writing.
upper house, storied rooms.
a dwelling place, village school.
a village, inhabited place, a house.
the environs of ditto.
a town, city.
a town, the quarter inhabited by traders; a market, fair.
the country; inhabited by the country people.
a district, region, inhabited tract, a realm, kingdom.
those belonging to a king's court.
town or city, a prince's residence.
a house, palace, temple.
house, abode, dwelling place.
abode, dwelling place, mansion.
dwelling place.
mansion, residence, abode.
dwelling or residing place, inhabited house.
an upper room, refreshing place, turret apartment.
the top or terrace of the upper room.
a parapet or little wall, etc.
a portico, verandah.
a window.
a latticed window.
a raised place before a house or gate, for mounting and alighting from a horse, etc.
a ditch surrounding a fort, a moat.
a market place, a fair.
a fair, market.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>34 Mālyāpana</td>
<td>སྡེའི་བོད་པོ་ཅི་ཐང་།</td>
<td>a shop where garlands of flowers are sold.</td>
</tr>
<tr>
<td>35 Kośa</td>
<td>གོས་</td>
<td>a treasury.</td>
</tr>
<tr>
<td>36 Kośagāra</td>
<td>ཅེས་བཀུར་</td>
<td>a store house.</td>
</tr>
<tr>
<td>37 Bhitti</td>
<td>བདོད་</td>
<td>a wall.</td>
</tr>
<tr>
<td>38 Prākāra</td>
<td>རྩེ་</td>
<td>an enclosure, or fence.</td>
</tr>
<tr>
<td>39 Pratiprākāra</td>
<td>འོ་བོ་ རྩེ་</td>
<td>an outward fence.</td>
</tr>
<tr>
<td>40 Kharagṛha, patrakūṭi</td>
<td>དབྱུང་, བཟོ་</td>
<td>a tent.</td>
</tr>
<tr>
<td>41 Yavanikā</td>
<td>ཕྱག་བཅོས་</td>
<td>a curtain, carpet.</td>
</tr>
<tr>
<td>42 Trṇa-kūṭi</td>
<td>ཀླུང་, ེུང་</td>
<td>a hut, a poor cottage.</td>
</tr>
<tr>
<td>43 Raṅga-sālā</td>
<td>རོང་འཕྲིན་</td>
<td>a hall for public exhibitions, a theatre.</td>
</tr>
<tr>
<td>44 Bhūmi-guhā</td>
<td>བོད་མོ་མི་ གུ་ཧྭ</td>
<td>subterraneous cave.</td>
</tr>
<tr>
<td>45 Śilā-guhā</td>
<td>སྨཱ་གུ་ཧྭ</td>
<td>a cave or cavern in a rock.</td>
</tr>
<tr>
<td>46 Giri-guhā</td>
<td>ནོར་གུ་ཧྭ</td>
<td>a cave or cavern in a hill or mount.</td>
</tr>
<tr>
<td>47 Sahā-maṇḍapa</td>
<td>བོད་པོ་ཏ་ཧྭ</td>
<td>a place of congregation, a council house, a hall.</td>
</tr>
<tr>
<td>48 Asthāna-maṇḍapa</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>a public hall, etc.</td>
</tr>
<tr>
<td>49 Maṇḍapa</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>a hall, place of congregation.</td>
</tr>
<tr>
<td>50 Saṅgiti-prāśāda</td>
<td>སྨཱ་གུང་ བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>a hall for consultations, or public exhibitions.</td>
</tr>
<tr>
<td>51 Nilaya</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>place, abode, cell, cave.</td>
</tr>
<tr>
<td>52 Upasthāna-sālā</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>the place or hall of audience.</td>
</tr>
<tr>
<td>53 Dvāra</td>
<td>བོད་པོ་ཏ་ཧྭ</td>
<td>the door.</td>
</tr>
<tr>
<td>54 Dvāra-kapāta</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>the wooden bolt of a door.</td>
</tr>
<tr>
<td>55 Kapāta-pāta</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>the bolt of a door.</td>
</tr>
<tr>
<td>56 Dvāra-sakha</td>
<td>བོད་པོ་ཏ་ཧྭ བོད་པོ་ཏ་ཧྭ</td>
<td>a door-post, a bolt.</td>
</tr>
<tr>
<td>57 Avāṁśaga</td>
<td>བོད་པོ་ཏ་ཧྭ</td>
<td>the upper roof, the roof.</td>
</tr>
<tr>
<td>58 Sthūṇā</td>
<td>རྩེ་, རྩེ་</td>
<td>a pillar, post.</td>
</tr>
<tr>
<td>59 Stambha</td>
<td>རྩེ་</td>
<td>column, pillar, post.</td>
</tr>
<tr>
<td>60 Kumbhaka</td>
<td>རྩེ་</td>
<td>the pedestal of a pillar, etc.</td>
</tr>
<tr>
<td>61 Kṛkāṭaka</td>
<td>རྩེ་</td>
<td>a piece of timber (like a bow) put upon a pillar, etc.</td>
</tr>
<tr>
<td>63. Dharani</td>
<td>धरानी</td>
<td>a joist, or small beam.</td>
</tr>
<tr>
<td>64. Argala</td>
<td>अरगला</td>
<td>a bolt.</td>
</tr>
<tr>
<td>65. Indrakila</td>
<td>इंद्रकिला</td>
<td>the door case, or post of a door.</td>
</tr>
<tr>
<td>66. Śaṅku</td>
<td>शंकु</td>
<td>a peg, a pin.</td>
</tr>
<tr>
<td>67. Arāma</td>
<td>आराम</td>
<td>a garden, grove.</td>
</tr>
<tr>
<td>68. Phalārāma</td>
<td>फळाराम</td>
<td>an orchard, a garden of fruit trees.</td>
</tr>
<tr>
<td>69. Susikta</td>
<td>सुसिक्ता</td>
<td>well sprinkled with water, etc.</td>
</tr>
<tr>
<td>70. Suśodhita</td>
<td>सुसोधिता</td>
<td>well cleansed with a broom.</td>
</tr>
<tr>
<td>71. Suśobhita</td>
<td>सुसोभिता</td>
<td>well decorated, adorned, embellished.</td>
</tr>
<tr>
<td>72. Ardhayojana-parisamanta-ka</td>
<td>अर्धयोजनापरिषमान्तक</td>
<td>extending half a mile (2,000 fathoms) all around.</td>
</tr>
<tr>
<td>73. Vojanamunnata</td>
<td>वोजनामुन्नता</td>
<td>a mile in height.</td>
</tr>
</tbody>
</table>

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XLV (215). आर्बनामांतासमानिति | Names of the parts of a cart, etc.

1. Ratha-śakaṭa | रथ-शक्त | a car, cart, chariot, waggon, carriage. |
2. Akṣa | अक्ष | the axle or axletree. |
3. Cakra | चक्र | a wheel. |
4. Nābhi | नाभि | the nave of a wheel. |
5. Ara | अरा | the spokes of a wheel. |
6. Nemi | नेमि | the felloe or circumference of a wheel. |
7. Īṣā | इष्ठ | the pole or shaft of a car, etc. |
8. Raśmi | राश्मि | the bridle, the reins. |
9. Yuga | यूग | the yoke (of oxen). |
10. Hala | हला | a plough. |
11. Haladanḍa, hala vāṃśa | हलदन्दा, हलावांश | the pole or shaft of a plough. |
12. Sitā | सिता | a plough-share. |
13. Lāṅgala | लाङ्गला | a plough. |
<p>| 1. Kāla | समय | time. |
| 2. Velā or kāla velā | वेला | a dial, measure of time. |
| 3. Samaya | समय | season, time, age, |
| 4. Kṣaṇa | क्षण | a moment, a very short time. |
| 5. Lava | लव | an instant, short time. |
| 6. Muhūrta | मूहूर्त | a moment. |
| 7. Aanantara | आनन्तरा | soon, immediately. |
| 8. Acchaṭa saṅghāta mātra | अचछाट संघात मात्र | about a moment. |
| 9. Praśantarātri | प्रशांतरात्रि | a very silent night (in the very dead of night). |
| 10. Pūrvarātra | पूर्वरात्र | the first half of the night. |
| 11. Avarātra | अवरात्र | the last half of the night. |
| 12. Prathama-yāma | प्रथम | the first watch. |
| 13. Madhyama-yāma | मध्यम | the midnight watch. |
| 14. Paścime-yāme | पश्चिम | in the last watch. |
| 15. Prahara | प्रहर | a watch or guard. |
| 16. Tasyā rātrer atyayena | तस्य रात्रेऽपि अत्यायेन | the same night being over. |
| 17. Candra udgacchan | चंद्र उदगच्छन | moonrise [the moon having risen]. |
| 18. Arunādgata | आरुना दगच्छन | the dawn, there is dawn. |
| 19. Ghaṭikā nāda | गाटिका नाद | a clepsydra. |
| 20. Prathama prahara | प्रथम प्रहर | the first watch (of the night). |
| 21. Dvitiya prahara | द्वितीय | the 2nd ditto. |
| 22. Tṛtiya prahara | तृतीय | the 3rd ditto. |
| 23. Caturtha prahara | चतुर्थ | the 4th ditto. |
| 24. Pañcama prahara | पञ्चमा | the 5th ditto. |
| 25. Sūryodaya | सूर्यदय | sunrise, or the rising of the sun. |
| 26. Divasa | दिवस | the day. |
| 27. Pūrvvāna | पूर्ववान | forenoon. |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Names of Time</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>Madhyāhna</td>
<td>न्याहन</td>
<td>midday, noon.</td>
</tr>
<tr>
<td>29</td>
<td>Aparāhna</td>
<td>अपराह</td>
<td>afternoon.</td>
</tr>
<tr>
<td>30</td>
<td>Sāyāhna</td>
<td>सायाहन</td>
<td>evening, eventide.</td>
</tr>
<tr>
<td>31</td>
<td>Ahorātra</td>
<td>अहोरात्र</td>
<td>day and night, 24 hours.</td>
</tr>
<tr>
<td>32</td>
<td>Vasanta</td>
<td>वसांत</td>
<td>the spring season.</td>
</tr>
<tr>
<td>33</td>
<td>Griśma</td>
<td>ग्रीष्म</td>
<td>the hot season.</td>
</tr>
<tr>
<td>34</td>
<td>Varṣa</td>
<td>वर्ष</td>
<td>the summer [the rains].</td>
</tr>
<tr>
<td>35</td>
<td>Śarad</td>
<td>शरद</td>
<td>the autumn.</td>
</tr>
<tr>
<td>36</td>
<td>Hemanta</td>
<td>हेमांत</td>
<td>the winter.</td>
</tr>
<tr>
<td>37</td>
<td>Śisira</td>
<td>शिसिर</td>
<td>the cold season, the latter part of winter.</td>
</tr>
<tr>
<td>38</td>
<td>Nidāgha grīṣmānāṃ paścima māsā</td>
<td>निदाग्हा ग्रीष्मानां पश्चिमा मासा</td>
<td>the hot season, or the last month of the hot season.</td>
</tr>
<tr>
<td>39</td>
<td>Phālguna</td>
<td>फाळगुन</td>
<td>Phālguna, the first month of the spring season.</td>
</tr>
<tr>
<td>40</td>
<td>Caitra</td>
<td>चाईत्र</td>
<td>Caitra, the middle or second month of spring.</td>
</tr>
<tr>
<td>41</td>
<td>Vaiśākha</td>
<td>वैशाख</td>
<td>Vaiśākha, the last month of spring.</td>
</tr>
<tr>
<td>42</td>
<td>Jyaiśṭha</td>
<td>ज्यैष्ठ</td>
<td>Jyaiśṭha, the first month of summer.</td>
</tr>
<tr>
<td>43</td>
<td>Āśāṣha</td>
<td>आषाढ़</td>
<td>Āṣāḍha, the middle month of summer.</td>
</tr>
<tr>
<td>44</td>
<td>Śrāvana</td>
<td>श्रवण</td>
<td>Śrāvana, the last month of summer.</td>
</tr>
<tr>
<td>45</td>
<td>Bhādrapada</td>
<td>भाद्रपद</td>
<td>Bhādrapada, the first month of autumn.</td>
</tr>
<tr>
<td>46</td>
<td>Āśvina</td>
<td>आश्विन</td>
<td>Āśvina, the second month of autumn.</td>
</tr>
<tr>
<td>47</td>
<td>Kārtika</td>
<td>कार्तिक</td>
<td>Kārtika, the last month of autumn.</td>
</tr>
<tr>
<td>48</td>
<td>Mārgaśīrṣa</td>
<td>मार्गाषिर्ष</td>
<td>Mārgaśīrṣa, the first month of winter.</td>
</tr>
<tr>
<td>49</td>
<td>Pauṣa</td>
<td>पौष</td>
<td>Pauṣa, the middle month of winter.</td>
</tr>
<tr>
<td>50</td>
<td>Māgha</td>
<td>माघ</td>
<td>Māgha, the last month of winter.</td>
</tr>
<tr>
<td>51</td>
<td>Māsa</td>
<td>मास</td>
<td>a month, a moon or lunation.</td>
</tr>
<tr>
<td>52</td>
<td>Ekapakṣa</td>
<td>एकपक्ष</td>
<td>one half of a month.</td>
</tr>
<tr>
<td>53</td>
<td>Śukla pakṣa</td>
<td>सुक्लपक्ष</td>
<td>the increasing phases of the moon (white or enlightened).</td>
</tr>
<tr>
<td>54</td>
<td>Krṣṇa pakṣa</td>
<td>क्रष्णपक्ष</td>
<td>the dark half of the moon (decreasing, etc).</td>
</tr>
<tr>
<td>55</td>
<td>Varṣa</td>
<td>वर्ष</td>
<td>a year.</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Tibetan</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>--------------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>56 Saṃvatsara</td>
<td>नी</td>
<td>year of the saṃvat, etc.</td>
<td></td>
</tr>
<tr>
<td>57 Saṃvartta-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>period of destruction.</td>
<td></td>
</tr>
<tr>
<td>58 Vivartta-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>period of regeneration.</td>
<td></td>
</tr>
<tr>
<td>59 Antara-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the intervallium between the two former.</td>
<td></td>
</tr>
<tr>
<td>60 Śastrāntara-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the intervening period of weapons.</td>
<td></td>
</tr>
<tr>
<td>61 Rogāntara-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>ditto of sickness.</td>
<td></td>
</tr>
<tr>
<td>62 Durbhikṣāntara-kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>ditto of famine.</td>
<td></td>
</tr>
<tr>
<td>63 Tejassāṃvarttani</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>destruction by fire (of the world).</td>
<td></td>
</tr>
<tr>
<td>64 Apsaṃvarttani</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>destruction by water.</td>
<td></td>
</tr>
<tr>
<td>65 Vāyusaṃvarttani</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>destruction by wind.</td>
<td></td>
</tr>
<tr>
<td>66 Utkarṣa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>regeneration (with increasing years) of the world.</td>
<td></td>
</tr>
<tr>
<td>67 Apakarṣa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>degeneration of the world (with decreasing years).</td>
<td></td>
</tr>
<tr>
<td>68 Kalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>any indefinite period of time, age.</td>
<td></td>
</tr>
<tr>
<td>69 Mahākalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the great period.</td>
<td></td>
</tr>
<tr>
<td>70 Bhadrakalpa</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the good or happy period or age.</td>
<td></td>
</tr>
<tr>
<td>71 Kṛta yuga</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the age of perfection (the golden age), the satya yuga, or the first of the 4 ages of the world.</td>
<td></td>
</tr>
<tr>
<td>72 Tretā yuga</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the 2nd age of ditto (the time when ½ of the world was still perfect).</td>
<td></td>
</tr>
<tr>
<td>73 Dwāpara yuga</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the 3rd age of ditto (when half was perfect).</td>
<td></td>
</tr>
<tr>
<td>74 Kali yuga</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the 4th age of ditto (or the time of quarrelling).</td>
<td></td>
</tr>
<tr>
<td>75 Idānim, etarhi, sadyaḥ</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>now-a-days, now, soon.</td>
<td></td>
</tr>
<tr>
<td>76 Bhūta-pūrva</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>it happened anciently (mythology).</td>
<td></td>
</tr>
<tr>
<td>77 Atikrānta</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>past time, the preterite (tense).</td>
<td></td>
</tr>
<tr>
<td>78 Pūrvānta, pūrvakoṭi</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>ancient or prior limit, first beginning.</td>
<td></td>
</tr>
<tr>
<td>79 Avarānta</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>the last limit or boundary.</td>
<td></td>
</tr>
<tr>
<td>80 Pūrva kāla</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>ancient time, former time.</td>
<td></td>
</tr>
<tr>
<td>81 Abbūt, āṣīt</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>it has happened, has been.</td>
<td></td>
</tr>
<tr>
<td>82 Tena kālena</td>
<td>उनिःवय सूर्यमिन वक्तम</td>
<td>then, at that time.</td>
<td></td>
</tr>
</tbody>
</table>
THE "CORNERS OF THE WORLD."

83 Tena samayena
84 Vartamāna
85 Pratyutpanna
86 Anāgata-kāla
87 Paścima-kāla
88 Agāmin; bhaviṣyat
89 Dirgharātram
90 Ciraṇa
91 Trikāla
92 Sandhyākāla

at that time.
present, presently, now.
that happened now.
time not yet come, future (tense).
time hereafter, latter time.
that will be or happen hereafter.
late in the evening, long.
ditto.
the 3 times, or tenses.
the junction of two times.

XLVII (240) Names of the Cardinal and Intermediate "CORNERS OF THE WORLD." [Directions.]

1 Diś
2 Pūrva
3 Dakṣiṇa
4 Paścima
5 Uttara
6 Pūrva-dakṣiṇa
7 Dakṣiṇa-paścima
8 Paścimottara
9 Uttara-pūrva
10 Adhas
11 Úrdhva
corner or quarter of the world
the east.
the south.
the west.
the north.
the south-east.
the south-west.
the north-west.
the north-east.
the Nadir.
the Zenith.

XLVIII [No number] The Ten Corners of the World called after the Ten Guardians.

1 Aśāni
2 Agneyi
3 Nairīti
[north-east].
[south-east].
[south-west].
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Vāyavi</td>
<td>वायवी</td>
<td>north-west.</td>
</tr>
<tr>
<td>5 Aindri</td>
<td>अइळी</td>
<td>east.</td>
</tr>
<tr>
<td>6 Vāmyā</td>
<td>वामिया</td>
<td>south.</td>
</tr>
<tr>
<td>7 Vāruṇi</td>
<td>वारुणी</td>
<td>west.</td>
</tr>
<tr>
<td>8 Kauverī</td>
<td>कउवरी</td>
<td>north.</td>
</tr>
<tr>
<td>9 Brāhmi</td>
<td>ब्राह्मी</td>
<td>up.</td>
</tr>
<tr>
<td>10 Bhaumī</td>
<td>भाउमी</td>
<td>down.</td>
</tr>
</tbody>
</table>

XLIX (269)  नामोऽधिकारिताः | Names of Diseases.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Vyādhi ; roga</td>
<td>वीयाद्धि</td>
<td>disease.</td>
</tr>
<tr>
<td>2 Paridāha</td>
<td>परिदाह</td>
<td>a great pain, heat.</td>
</tr>
<tr>
<td>3 Vraṇam</td>
<td>व्रण</td>
<td>a wound, hurt.</td>
</tr>
<tr>
<td>4 Gāpda</td>
<td>गपद</td>
<td>an ulcer, sore, a boil.</td>
</tr>
<tr>
<td>5 Kuṣṭham</td>
<td>कुष्ठम</td>
<td>leprosy.</td>
</tr>
<tr>
<td>6 Viṣphota</td>
<td>विषफोट</td>
<td>the small-pox.</td>
</tr>
<tr>
<td>7 Kiṭabha</td>
<td>किटभा</td>
<td>sore, ulcer.</td>
</tr>
<tr>
<td>8 Durdikilāsam</td>
<td>दुर्दिकिलासम</td>
<td>an ulcer.</td>
</tr>
<tr>
<td>9 Vicarcikā</td>
<td>विकार्किक</td>
<td>an ulcer on the foot.</td>
</tr>
<tr>
<td>10 Kaṇḍu</td>
<td>कण्ड</td>
<td>the itch, itching.</td>
</tr>
<tr>
<td>11 Pāmā</td>
<td>पाम</td>
<td>herpes, scab, itch.</td>
</tr>
<tr>
<td>12 Kacchu</td>
<td>कक्षु</td>
<td>scab, or itch.</td>
</tr>
<tr>
<td>13 Visucikā</td>
<td>विसुचिक</td>
<td>coughing or breathing with difficulty [cholera].</td>
</tr>
<tr>
<td>14 Anvāna [?] [M. Arābāna]</td>
<td>अनवन</td>
<td>a swelling.</td>
</tr>
<tr>
<td>15 Hikka</td>
<td>हिक्क</td>
<td>hiccough.</td>
</tr>
<tr>
<td>16 Rājayakṣman</td>
<td>राजयक्ष्मन</td>
<td>the great consumption, or phthisis.</td>
</tr>
<tr>
<td>17 Kṣayavyādhi</td>
<td>क्षयव्याद्धि</td>
<td>consumption, phthisis.</td>
</tr>
<tr>
<td>18 Bhramaṇa</td>
<td>भ्रामण</td>
<td>the swimming of the head, giddiness.</td>
</tr>
</tbody>
</table>
### Tantric Terminology

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Vidhāna</td>
<td>form, manner, act of performing religious rites.</td>
</tr>
<tr>
<td>16</td>
<td>Kalpa</td>
<td>miniatue of religious rites and ceremonies.</td>
</tr>
<tr>
<td>17</td>
<td>Japa</td>
<td>the murmuring of prayers, the counting silently the beads of a rosary.</td>
</tr>
<tr>
<td>18</td>
<td>Homopakaraṇa</td>
<td>the rites and ceremonies for performing a burnt-offering sacrifice.</td>
</tr>
<tr>
<td>19</td>
<td>Āhuti-dravya</td>
<td>the implements (or instruments) used in making a burnt-offering.</td>
</tr>
<tr>
<td>20</td>
<td>Hotā</td>
<td>the sacrificer, the priest.</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Tibetan</td>
<td>English</td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>21 Havāna</td>
<td>རྡོགས་པ།</td>
<td>the act of offering or sacrificing, or making a burnt-offering. things to be offered (or the implements of a burnt-offering).</td>
</tr>
<tr>
<td>22 Juhuyāt.</td>
<td>རྡོགས་པའི་དབུ་བསྟོད་</td>
<td>empowering, ordination, consecration or initiation.</td>
</tr>
<tr>
<td>23 Abhiseka</td>
<td>དབུ་བསྟོད།</td>
<td>empowered, ordained, consecrated.</td>
</tr>
<tr>
<td>24 Abhiṣıkta.</td>
<td>ནང་གི་དབུ་བསྟོད། [?]</td>
<td>invitation (of the gods).</td>
</tr>
<tr>
<td>25 Āvāhana</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the calling or summoning together (of the gods).</td>
</tr>
<tr>
<td>26 Ākarṣana</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>dismissal, or a prayer that the gods may withdraw (from the circle).</td>
</tr>
<tr>
<td>27 Visarjana</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>a binding, fastening.</td>
</tr>
<tr>
<td>28 Bandhana</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>election, separation.</td>
</tr>
<tr>
<td>29 Uccātanam.</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the manner of the proud or arrogant.</td>
</tr>
<tr>
<td>30 Garva</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>benediction, the bestowing of a benediction.</td>
</tr>
<tr>
<td>31 Adhiṣṭhāna</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>mantra-ceremony.</td>
</tr>
<tr>
<td>32 Mantracāryā</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the stretching out (forth) of his right hand.</td>
</tr>
<tr>
<td>33 Abidhanam [M. Āliḍha]</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>ditto of the left hand.</td>
</tr>
<tr>
<td>34 Pratyaśidhanam [M. Pratyāliḍha]</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>bright or clear light.</td>
</tr>
<tr>
<td>35 Prasena</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>accomplishment, attainment of any object.</td>
</tr>
<tr>
<td>36 Siddhi</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>one versed in the mantras or mystical formulae, an adviser.</td>
</tr>
<tr>
<td>37 Mantrin</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>one wearing or carrying with him some doctrinal written sentences, as a preservative.</td>
</tr>
<tr>
<td>38 Vidyādhara</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>that which is to be obtained (or to be accomplished).</td>
</tr>
<tr>
<td>39 Sāḍhya</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the accomplisher.</td>
</tr>
<tr>
<td>40 Sādhaka</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the chief associate of the accomplisher.</td>
</tr>
<tr>
<td>41 Uttarāsādhaka</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the goddess with one lock of braided hair.</td>
</tr>
<tr>
<td>42 Ekaṇṭhi</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>the not selfish [self-less] goddess.</td>
</tr>
<tr>
<td>43 Māmakī</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>she with a diadem on her head.</td>
</tr>
<tr>
<td>44 Mūrdhāṭaka</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>she (called) the eye of Buddha.</td>
</tr>
<tr>
<td>45 Buddhalocana</td>
<td>རྡོགས་པའི་དབུ་བསྟོད།</td>
<td>(the goddess) clothed in white garment.</td>
</tr>
</tbody>
</table>
47 Tārā  
the (female) deliverer, the (she) deliverer, saver, transporter.

48 Vajrabhrkūṭinī  
she with wrinkles of anger on her face (the holy indignant, or peevish, goddess).

49 Āryabhrkūṭinī  
the venerable angry goddess.

50 Vajrāmbujā  
(she with) a diamond lotus.

51 Vajrāṅkuśini  
(she with) a diamond hook.

52 Ojapratyāhārini  
she that takes away the brightness of one's face.

53 Hāsavatī  
the laughing goddess.

54 Ratnokā  
the precious or holy deliverer.

55 Ādharani  
the all-containing (comprehending godness).

56 Samantabhadra  
the best (godness).

57 Ratirāgā  
(the goddess) that is passionately fond of venery.

58 Vajradhāturiṣvara  
the consort of the supreme being.

59 Sarvacakrā  
(the goddess) that appears or is introduced in every circle (or that belongs to every class of the gods).

60 Ratnotamā.  
the principal among the Ratna (precious, holy) goddesses.

61 Sahasrāvatā  
she with a thousand circles.

62 Sādhumatī  
she with a good intellect (Minerva)?

63 Siddhottarā  
the most accomplished or perfect goddess.

64 Dhāraṇi-mudrā  
(she) the image (symbol) or dhāraṇi or superhuman power.

65 Vajrasatvajñāna-mudrā  
(she) the symbol of the wisdom of the supreme being.

66 Mahātuṣṭijñāna-mudrā  
the symbolical figure (or goddess) of great joy or mirth.

67 Mahāprabhamaṇḍalabyāhājñāna-mudrā  
the symbolical figure (or goddess) of the great light represented in the circle.

68 Sarvadharmasamatājñāna-mudrā  
ditto representing the sameness or equality of all things or substances.
<table>
<thead>
<tr>
<th>Sanskrit-Prakrit-Tibetan-English Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>69 Sarva-Tathāgata-virāṇjīni-nijāna-mudrā</td>
</tr>
<tr>
<td>70 Mahā-prītivega-sambhava-jāna-mudrā</td>
</tr>
<tr>
<td>71 Sarva-Tathāgata-paripūr-ñajāna-mudrā</td>
</tr>
<tr>
<td>72 Sarva-Tathāgata-samayā-dhiṣṭhānajāna-mudrā</td>
</tr>
<tr>
<td>73 Sarva-Tathāgata-vajrābhisekajāna-mudrā</td>
</tr>
<tr>
<td>74 Sarva-Tathāgata-prajñā-jāna-mudrā</td>
</tr>
<tr>
<td>75 Sarva-Tathāgata-dharma-vāgmin-prapañca-jāna-mudrā</td>
</tr>
<tr>
<td>76 Mahācakra-prāvesajāna-mudrā</td>
</tr>
<tr>
<td>77 Sarva-Tathāgata-viśva-karmajāna-mudrā</td>
</tr>
<tr>
<td>78 Duryodhanavirajñāna-mudrā</td>
</tr>
</tbody>
</table>
the symbol of disliking or overcoming all the circles (or provinces) of Kāma deva (or of the devil).

the emblem of the obligation of all the Tathāgatas (or of their being bound by the goddess, etc.).

the chief pleasure of all the Tathāgatas (a goddess).

the inviter of all the Tathāgatas (a goddess).

she that is passionate for (or makes glad or merry) all the Tathāgatas.

she (the goddess) that makes cheerful all the Tathāgatas.

the great mistress.

great shine or illumination (the great (female) maker).

she that causes a shower of jewels.

great pleasure and contentment (name of a goddess).

harmony (of) great wisdom (a goddess).

following a great sound (a goddess, echo)?

she with incenses (a godly, or pious women) name of a goddess.

possessing a great deal of sanctity (a goddess).

she with eyes (the watchful) (a goddess).

having the strength or vigour of mind.

the harmful beautiful.

the beautiful which certainly harms.

that prepares the ambrosia (as the means of immortality).

the taker away of dullness or dimness.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>99 Æcchuṣmā</td>
<td>འསྣ་མ།</td>
<td>the sly, or crafty (goddess).</td>
</tr>
<tr>
<td>100 Āryā Yamantakā</td>
<td>བལ་པོ་གནོན་པའི་ོག་མེད།</td>
<td>the venerable restrainer of the lord of death (a goddess).</td>
</tr>
<tr>
<td>101 Śaṁkara</td>
<td>དེ་རོ་ིན་ or (ེ་རྒོ་)</td>
<td>that makes light (or makes happy).</td>
</tr>
<tr>
<td>102 Pinākin</td>
<td>མིན་ཏོན་ or (པོ་ཏོན་)</td>
<td>he with a trident (or bow).</td>
</tr>
<tr>
<td>103 Guhyāḍhipati</td>
<td>གཟེགས་པའི་ཤིས་པའི་ོག་མེད།</td>
<td>the master of mysteries.</td>
</tr>
<tr>
<td>104 Yakṣa-senāpati</td>
<td>སྣགྲ་ཤིས་པའི་ོག་མེད།</td>
<td>the great commander of the Yakshas (or mischievous spirits).</td>
</tr>
<tr>
<td>105 Jaṭāvalambitam</td>
<td>བལ་བོད་ིས་</td>
<td>with down-hanging clotted hair.</td>
</tr>
<tr>
<td>106 Samidh</td>
<td>བལ་པོ་མི་ཤིན་</td>
<td>fuel, wood, grass (used in sacrificing).</td>
</tr>
<tr>
<td>107 Indhana</td>
<td>ཁ་བོད་</td>
<td>fuel, wood for fire.</td>
</tr>
<tr>
<td>108 Agnikuṇḍa</td>
<td>ཁ་པོ་གཤེགས་</td>
<td>fire place (in sacrificing).</td>
</tr>
<tr>
<td>109 Pūrṇāhuti</td>
<td>བལ་པོ་གཅེགས་</td>
<td>a ladle or spoon (used in offerings).</td>
</tr>
<tr>
<td>110 Sruvakam</td>
<td>ཁ་པོ་ིན་ བལ་པོ་གཅེགས་</td>
<td>a sort of ladle used in sacrifice for pouring oiled butter, etc.</td>
</tr>
<tr>
<td>111 Pātri</td>
<td>ཁ་པོ་ཁྲིང་</td>
<td>a sort of cup or spoon.</td>
</tr>
<tr>
<td>112 Codanam</td>
<td>ཁ་པོ་དོན་</td>
<td>exhortation, incitement to good. Supplication.</td>
</tr>
<tr>
<td>113 Vidarbhaṇam</td>
<td>ཁ་པོ་བིད་བོད་སྐོད་</td>
<td>the price or cost of an oblation, the priest’s fee.</td>
</tr>
<tr>
<td>114 Argha</td>
<td>ཁ་པོ་བྲག་</td>
<td>meat offered to the gods, presentation of food to ditto.</td>
</tr>
<tr>
<td>115 Naivedyam</td>
<td>ཁ་པོ་འགྱེན་</td>
<td>an oblation, religious offering to be thrown or cast away.</td>
</tr>
<tr>
<td>116 Bali</td>
<td>ཁ་པོ་བླི་</td>
<td>touching, contact, ablution, etc.</td>
</tr>
<tr>
<td>117 (a) Upasṛśya</td>
<td>ཁེ་ཐོད།</td>
<td>rinsing the mouth before only meal, etc.</td>
</tr>
<tr>
<td>(b) Ācamanam</td>
<td>ཁ་ཐོང་བརྟིས་</td>
<td>sprinkling, immolation of victims.</td>
</tr>
<tr>
<td>(c) Prokṣaṇam</td>
<td>ཁ་ཐོང་མོ་མི།</td>
<td>the path for circumambulating a sacred building, etc.</td>
</tr>
<tr>
<td>118 Pradaḵṣinapaṭṭikā</td>
<td>ཁི་རྟེ་དཔྱེིན་</td>
<td>ditto the inner road.</td>
</tr>
<tr>
<td>119 Abhyantarapaṭṭikā</td>
<td>བབྱེད་ཐིར་ིས་</td>
<td>ditto the outer way.</td>
</tr>
<tr>
<td>120 Bahispaṭṭikā</td>
<td>བུ་ནོར་</td>
<td>the perambulating.</td>
</tr>
<tr>
<td>121 Āvyāyanam</td>
<td>བལ་པོ་འབྱབ་བྲག་</td>
<td>the returning.</td>
</tr>
<tr>
<td>122 Pratyāyānam</td>
<td>ཁ་པོ་དྲིན་བདེ་</td>
<td></td>
</tr>
</tbody>
</table>
TI TLES OF RELIGIOUS PERSONS.

LI (254) तत्त्वां नाप्रत्यक्षों प्रतिनियतम् ||
FOUR MORAL MAXIMS USED AT MAKING [A MAN]
A ŚRAMANA "GE-SHONG" OR AT THE ORDINATION OF A PRIEST, AND AT RECEIVING ANY
ONE INTO THE RELIGIOUS ORDER.

1. Akroṣṭena na pratyākroṣṭi-
tavyam [not to abuse another although
abused by him].
2. Roṣitena na pratiroṣitavyam not to become angry when in-
cited to anger.
3. Bhāṇḍite na pratibhaṇḍita-
vyam not to fret one again when
vexed [not to vex another in return, when vexed].
4. Tāḍite na pratitāḍitavyam [not to beat any one in return,
when beaten].

LII (255). तत्त्वां नाप्रत्यक्षों प्रतिनियतम् ||
NAMES (OR TERMS) OF PERSONS WHO HAVE
TAKEN THE RELIGIOUS CHARACTER [ADOPTED THE RELIGIOUS LIFE].

1. Pravrajīta आव्रजीत
one that has taken the religious
caracter; an ecclesiastic.
2. Upasārīpanna उपसारीपन
an ordained or consecrated
priest.
3. Śrāmaṇa श्रामण
a Buddhist priest [one who]
exercises or purifies virtue.
4. Bhikṣu भिक्षु
a priest, a gelong (that erects
virtue).
5. Bhikṣunī भिक्षुनी
a priestess, a female ordained
religious person.
6. Śrāmaṇerā श्रामणेराः
a young monk, one not yet
ordained (a model of virtue).
7. Śrāmaṇerikā श्रामणेरिका
a female ditto.
8. Śikṣamānā शिक्षमाना
a nun not yet ordained as a
priestess or gelongmā (a
learner of virtue).
9. Mahallaka महाललका
old priests or religious persons,
residing in a convent.
10. Śikṣādattaka शिक्षादत्तका
an instructor, teacher.
11. Upāsaka उपासक
a layman Buddhist (approach-
ing to virtue).
12. Upāsikā उपासिका
a female ditto.
13. Pośadhika पोशधिका
a penitent or penitentiary.
14. Upādhyāya उपाध्याय
a master, teacher, professor,
a principal.
15. Ācārya आचार्य
a teacher, professor, master in
any art.
16. Karmakāraka कर्मकारका
a working man or a layman
[who waits by day on priests,
etc.].
17 Rahonuśāsaka —  a teacher of reading, a lecturer.

18 Niśrayadāpika [M. dāyaka] — one who teaches secretly (or privately).

19 Pāthācārya — he that gives (or makes to be given) lodgings.

20 Sthavira — a respectable religious person, (having a fixed habitation).

21 Dahra — the youth or the young students in a convent or monastery.

22 Navakarmika — a superintendent.

23 Vaiyāvṛtyakara — an attendant, servant.

24 Śikṣya — a disciple, student.

25 Praśikṣya — a disciple’s disciple.

26 Antavāsin — a near habitant, one in the vicinity.

27 Paścādśramaṇa — a priest lately brought up [or-dained].

28 Mādhya — a religious person of a middle state or degree.

29 Navaka — a novice, tyro, beginner.

30 Vṛddhānta — those grown old, the old priests, the series or class of old priests.

31 Navānta — the series or class of the young religious persons.

32 Nauvāsika — a fundamental student, or a resident.

33 Āgantuka — recently arrived (a visitant) or received into the religious order.

34 Gamika — one who is about to leave the convent.

35 Agamika — a new-comer.

36 Kālapatrika — having a black begging plate or cup.

37 Saṃijñā-bhikṣu — a nominal gelong.

38 Pratijñā-bhikṣu — a much promising gelong, a votary.

39 Bhikṣaṭa iti bhikṣu — (he is) a gelong only for getting alms to live on.

40 Bhinnakleśatvād-bhikṣu — a gelong that has overcome the misery of vice.

41 Jñāpaticaturṣukarmano-pasampanna-bhikṣu — (he is) a gelong by praying and by becoming accomplished in the four things.
LIII (256). तर्कवैशिक शब्दहेतुहारिः

TERMS OCCurring IN THE DULVA ON THE SUBJECT OF ENTERING THE RELIGIOUS LIFE.

1. Steyasamvāsika
2. Nānāsamvāsika
3. Aṣamvāsika
4. Tirthikāvakraṇāntaka
5. Mātrghātaka
6. Pitrghātaka
7. Arhatghātaka
8. Saṅghabhedaka
9. Tathāgataśāntikadūṣṭacittarudhīrotsadaka

10. Bhikṣuṇidūṣaka
11. Puruṣa
12. Strī
13. Paṇḍaka
14. Jātipaṇḍaka
15. Pakṣapapaṇḍaka
16. Asaktapradhubana-paṇḍaka
17. Īrṣyapaṇḍaka
18. Āpatpaṇḍaka
19. Śaṇḍa
20. Ubhayavyaṅjaka
21. Aṅguli-phaṇa-hastaka
22. Anoṣṭha
23. Citrānga
24. Ativṛddha

one who dwells clandestinely, like a thief, in a monastery.
one who dwells by various means or contrary wise.
one who does not, or should not cohabit.
he that has become a Tirthika (a determinist).
a murderer of his mother, a matricide.
a murderer of his father (parricide).
the murderer of an Arhat.
a causer of dissension among the religious.
to hurt maliciously Tathāgata (Shakya) so as to bleed.

the reproving of a gelonga.
a man, the male.
a woman, the female.
hermaphrodite: catamite: neuter.
one who has become a hermaphrodite after his birth [a born hermaphrodite].
a half-hermaphrodite (i.e., during half a luna-tion).
one that becomes hermaphrodite after being imbran (sic.) an envious hermaphrodite.
grown an hermaphrodite out of weakness or debility.
a woman eunuch.
having the signs of both sexes.
whose fingers are united in a circle [like the expanded hood of a serpent].
one having no lips.
having a scarred or freckled body.
too old, or grown too old.
25 Atibālaka  
26 Khaṇja  
27 Kanārika [M. kāṇḍarika].  
28 Kāṇa  
29 Kuṇi  
30 Kubja  
31 Vāmana  
32 Malagāṇḍa [M. Galagaṇḍa].  
33 Mūkā  
34 Badhira  
35 Ślipadin  
36 Stricinna  
37 Bhārachchhina  
38 Mārgachchhina  
39 Rājabhaṭa  
40 Cauro-dhvaja-badhaka  
41 Haridrakeṣa  
42 Haritakeṣa  
43 Avadātakeṣa  
44 Nāgakeṣa  
45 Harīkeṣa  
46 Kapilakeṣa  
47 Akeṣaka  
48 Ghataśīra [M. Banduśirāḥ]  
49 Vattuśīra  
50 Atisthūla  
51 Atihrasva  

too young.
lame.
creeping or moving on his fundament without feet.
a cripple, maimed person.
with mutilated fingers [paralysis].
hump-backed.
a dwarf.
a goitre.
dumb.
deaf.
elephantiasis (disease of the thigh), enlargement of the legs. effeminate, broken, grown weak by venery.
one broken by carrying heavy loads.
one broken by much travelling.
chosen by the king, one belonging to the men of a prince. who is known as a robber.
with green yellow hair (on his head).
with green hair.
with white (or grey) hair.
with hair (on his head) like that of cattle (or oxen).
with yellowish white hair.
yellow hair.
having no hair.
with a rough surface on his head.
with a large head (or cranium).
too [stout] thick.
too short.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>52 Atidirgha</td>
<td>too tall.</td>
</tr>
<tr>
<td>53 Kṛṣālaka</td>
<td>thin, lean, dry.</td>
</tr>
<tr>
<td>54 Vikaṭaka</td>
<td>having a wasted body.</td>
</tr>
<tr>
<td>55 Nilacchavivarṇa</td>
<td>one whose flesh is too blue in colour.</td>
</tr>
<tr>
<td>56 Pitacchavivarṇa</td>
<td>one whose flesh is too yellow.</td>
</tr>
<tr>
<td>57 Lohitacchavivarṇa</td>
<td>one whose flesh is too red.</td>
</tr>
<tr>
<td>58 Avadatacchavivarṇa</td>
<td>one whose flesh is too white.</td>
</tr>
<tr>
<td>59 Vipātaka</td>
<td>with a lean body (like a flat lock of hair).</td>
</tr>
<tr>
<td>60 Kharasīrṣa</td>
<td>(with) a head like that of an ass.</td>
</tr>
<tr>
<td>61 Sūkaraśīrṣa</td>
<td>with a hog’s head.</td>
</tr>
<tr>
<td>62 Dviśīrṣa</td>
<td>having two heads.</td>
</tr>
<tr>
<td>63 Śvaśīrṣa</td>
<td>with a head like that of a dog</td>
</tr>
<tr>
<td>64 AŚīrṣaka</td>
<td>with a small head.</td>
</tr>
<tr>
<td>65 Hastikarna</td>
<td>elephant-eared, or one with ears like those of an elephant.</td>
</tr>
<tr>
<td>66 Aśvakarna</td>
<td>horse-eared, having ears like those of a horse.</td>
</tr>
<tr>
<td>67 Gonakarna</td>
<td>ox-eared.</td>
</tr>
<tr>
<td>68 Markatkarṇa</td>
<td>monkey-eared.</td>
</tr>
<tr>
<td>69 Kharakarna</td>
<td>with ears like those of an ass or ass-eared.</td>
</tr>
<tr>
<td>70 Sūkarakarna</td>
<td>with ears resembling those of a hog.</td>
</tr>
<tr>
<td>71 Ekakarṇa</td>
<td>having only one ear.</td>
</tr>
<tr>
<td>72 Akarna</td>
<td>having no ear.</td>
</tr>
<tr>
<td>73 Lohitākṣa</td>
<td>with red eyes.</td>
</tr>
<tr>
<td>74 Ativatrākṣa</td>
<td>with too large eyes.</td>
</tr>
<tr>
<td>75 Cullākṣa</td>
<td>with little eyes.</td>
</tr>
<tr>
<td>76 Atipīṅgalākṣa</td>
<td>with too large (or owl) eyes.</td>
</tr>
<tr>
<td>77 Kācākṣa</td>
<td>with glass eyes, or spectacles.</td>
</tr>
<tr>
<td>78 Bumbutākṣa[budbudākṣa]</td>
<td>with eyes like a bubble or water bladder.</td>
</tr>
<tr>
<td>79 Ekākṣa</td>
<td>with only one eye.</td>
</tr>
</tbody>
</table>
80 Anakṣaka — having no eyes.
81 Aśvanāsa — with a nose resembling that of a horse, or horse-nosed.
82 Hastināsa — elephant-nosed.
83 Goṇanāsa — ox-nosed.
84 Markananāsa [sic for mar-kaṭanāsa] — ape-nosed, or monkey-nosed.
85 Kharanāsa — ass-nosed.
86 Śūkaranāsa — hog or swine-nosed.
87 Ekanāsa — having only one nostril.
88 Anāsa — having no nose.
89 Hastijoḍa — with a chin resembling that of an elephant.
90 Aśvajoḍa — ditto of a horse.
91 Goṇajoḍa — ditto of an ox.
92 Markaṭajoḍa — ditto of an ape.
93 Kharajoḍa — ditto of an ass.
94 Śūkarajoḍa — ditto of a hog.
95 Ekajoḍa — with a small chin.
96 Ajoḍa — without a chin.
97 Hastidantā — with teeth like those of an elephant, or elephant-toothed.
98 Goṇadantā, Aśvadantā, Kharadantā, Markaṭadantā.
99 Śūkaradantā, Ekadantā, Adantā.

100 Atigriva — with large long neck.
101 Agriva — with a sunken neck, or with no apparent neck.
102 Lāṅgulachinna — with the tail cut off.
103 Vātāṇḍa — abortive testicle (wind-egg).
104 Ekāṇḍa — a single testicle.
105 Anañḍaka — having no testicles.
106 Andhala — blind.
107 Jātyandha — born blind.
108 Kunda [M. kuṇḍa]  
109 Phakka  
110 Paṅgu  
111 Cipitānāsa  
112 Viraladantā  
113 Dantura  
114 Śikucita [M. saṁkucita]  
115 Khakkhala  
116 Joḍa [M. jaḍa]  
117 Gīlapetiṭṭha or lambodara  
118 Puruṣānokṭistri  
119 Strīyānukṛtipuruṣa  
120 Śvamukha  
121 Sahitāṅguli  
122 Ṣaḍāṅguli  
123 Ekahasta

One with a maimed hand or arm.  
a maimed person, a cripple.  
a cripple, lame.  
with a flat nose, or flat-nosed.  
with a fine teeth [having teeth with spaces between].  
having projecting teeth.  
a shrinking up of the feet and hands (one having, etc.).  
a stammerer.  
stupid, fool, idiot.  
with a down-hanging abdomen or belly, a glutton.  
a manlike (in her breast) woman, virago.  
a man-like woman.  
with a dog’s face.  
one whose fingers stick together.  
one with six fingers.  
a single-handed man.

LIV (185)  
Names of trees, etc.

1 Nandanaavana  
2 Miśrakāvanam  
3 Pāruṣakavanam  
4 Puspavṛkṣa  
5 Phalavṛkṣa  
6 Gandhavṛkṣa  
7 Gulma  
8 Padmaka  
9 Dēvadāru  
10 Dāruharidrā

A grove of pleasure.  
a grove of all sorts of trees.  
a grove of rough trees.  
a tree bearing blossoms or flowers.  
a fruit tree.  
any tree yielding a fragrant resin or incense, the sāl tree.  
a thick bushy tree.  
a kind of cypress [juniperus excelsa].  
a pine, fir, cedar [pinus devadārus: the deodar].  
a kind of curcuma, turmeric plant [the barberry].
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Tālīśa</td>
<td>། ཨ་</td>
<td>the Tālīśa tree ( \text{flacourtia cata} \text{phracta} ). an apple tree.</td>
</tr>
<tr>
<td>12 Pālipata [M. pālevata] vrkśa</td>
<td>ཨ་ པེ་</td>
<td>the sandal tree or wood.</td>
</tr>
<tr>
<td>13 Candanam</td>
<td>ཨ་ བཤ་ or ཨ་ བུ</td>
<td>the khadirā [\text{acacia catechu}].</td>
</tr>
<tr>
<td>14 Khadira</td>
<td>ཨ་ཉི་</td>
<td>the pomegranate tree ( \text{soyimida febrifuga} ).</td>
</tr>
<tr>
<td>15 Dādimbavṛkṣa</td>
<td>ཨ་ཐིམ་ཐུབ་</td>
<td>a sort of palm-tree ( \text{phānix silvestris} ).</td>
</tr>
<tr>
<td>16 Pindakharjuravṛkṣa</td>
<td>ཨ་ཐིམ་ཐུ་</td>
<td>name of a tree; woods, forests.</td>
</tr>
<tr>
<td>17 Vanaspati</td>
<td>ཨ་ཞ༌</td>
<td>an assemblage of woods or forests.</td>
</tr>
<tr>
<td>18 Vanaśanda</td>
<td>ཨ་་</td>
<td>a reed, or bamboo.</td>
</tr>
<tr>
<td>19 Vaṁśa</td>
<td>ཨ་ཐུ་</td>
<td>ditto.</td>
</tr>
<tr>
<td>20 Veṇu</td>
<td>ཨ་</td>
<td>a bamboo.</td>
</tr>
<tr>
<td>21 Pindaveṇu</td>
<td>ཨ་</td>
<td>the Indian fig tree ( \text{ficus indica} ).</td>
</tr>
<tr>
<td>22 Nyagrodha</td>
<td>ཨ་་ or ཨ་</td>
<td>a plantation of sugar-cane.</td>
</tr>
<tr>
<td>23 Iksuvanam</td>
<td>ཨ་ཐིམ་ཐུ་</td>
<td>a rice plantation.</td>
</tr>
<tr>
<td>24 Śālivanam</td>
<td>ཨ་ བཤ་</td>
<td>a willow tree.</td>
</tr>
<tr>
<td>25 Vetasa</td>
<td>ཨ་</td>
<td>a reed-bed ( \text{arundo tibialis} ).</td>
</tr>
<tr>
<td>26 Naḍavanam</td>
<td>ཨ་་</td>
<td>the sāl tree ( \text{shorea robusta} ).</td>
</tr>
<tr>
<td>27 Sālavṛkṣa</td>
<td>ཨ་ཐུ་</td>
<td>the nāga tree.</td>
</tr>
<tr>
<td>28 Nāgavṛkṣa</td>
<td>ཨ་</td>
<td>a green tree, a tree.</td>
</tr>
<tr>
<td>29 Vṛkṣa</td>
<td>ཨ་</td>
<td>a creeper.</td>
</tr>
<tr>
<td>30 Latā or vallī</td>
<td>ཨ་</td>
<td>the shoot of a bamboo.</td>
</tr>
</tbody>
</table>

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LV (266) དབུ་བོད་བོད་པོ་དབོར་པ་སིང་སེམས་ནི། Short phrases collected out of the Dulva.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Jāṇanto pṛchanti</td>
<td>བོད་པ་དབོ་པ་སིང་པ་</td>
<td>they ask knowingly (or with due consideration).</td>
</tr>
<tr>
<td>2 Jāṇantopi na pṛchanti</td>
<td>བོད་པ་དབོ་པ་སིང་པ་</td>
<td>[even knowing they ask not].</td>
</tr>
<tr>
<td>3 Kāle pṛchanti</td>
<td>བོད་པ་</td>
<td>they ask in its proper time.</td>
</tr>
<tr>
<td>4 Kālātikrāntaṁ na pṛchanti</td>
<td>བོད་པ་</td>
<td>they ask not unseasonably.</td>
</tr>
<tr>
<td>5 Arthopasamhitāṁ pṛchanti</td>
<td>བོད་པ་</td>
<td>they ask intelligently.</td>
</tr>
</tbody>
</table>
6 Anarthopasāṁhitam na pṛcchanti
7 Śīkṣāpada-praṇāpti
8 Asyāṁ utpatō [sic. for utpattau]
9 Asmin nidāne
10 Asmin prakaraṇaī [sic. for prakaraṇe]
11 Asmin vastuti (sic. for vastunī)
12 Praṇāpti
13 Anupraṇāpti
14 Pratikṣepa
15 Abhyanujñā
16 Prātimokṣa
17 Dākṣiṇīya
18 Subrahmacāri
19 Bhadanta
20 Āyuṣmat
21 Apanṭi
22 Pāpāthikā
23 Sthūlātyaya
24 Duṣkṛtaṁ
25 Praviśṭa-sparśasvīkṛtau
26 Adattasya pañcamāsaṅkādi
27 Steya-cintena
28 Manuṣya-gati
29 Parigṛhitasya
30 Tatsaṁjñāya

they do not ask unintelligently.
the establishing of the basis of
the doctrine.
in this case [in these circumstances].
on such a subject of discourse.
on this account.
in such a matter.
voć, engagement, appointment, resolution.
resolved afterwards; vowed.
a leaving off, renouncing.
a permitting, yielding, granting.
liberation, emancipation.
one to whom alms and reverence
are due; a saint, a priest.
one of pure morals or of good moral conduct.
a venerable person, a title of respect for priests.
life possessing, or long living, a
title especially applied to the principal disciples of Śākya.
a falling; sin.
a falling into sin; sinful.
one faulty in a great degree,
a wicked or criminal action.
a bad action, fault, sin, crime;
one who has committed a
sin, etc.
one who has had sexual intercourse.
stealing 5 māskas, etc.

“with an intention to steal it.”
of the human race.
having taken (the human form).

[being conscious of that]¹.

¹ The translation is illegible in Csomá’s MS.
<table>
<thead>
<tr>
<th>Sanskrit-Tibetan-English Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 Haraṇa-haraṇayordūtenāpi</td>
</tr>
<tr>
<td>32 Jīvitoparodhe</td>
</tr>
<tr>
<td>33 Taccintena</td>
</tr>
<tr>
<td>34 Manuṣyagate</td>
</tr>
<tr>
<td>35 Manuṣyavigraha</td>
</tr>
<tr>
<td>36 Vinidhāh samijīā</td>
</tr>
<tr>
<td>37 Tatsamījīāśā [M. Tatsamījīāyāḥ]</td>
</tr>
<tr>
<td>38 Uttaranuṣyadharma yuktatoktavātman</td>
</tr>
<tr>
<td>39 Parāvagame</td>
</tr>
<tr>
<td>40 Anāpatti</td>
</tr>
<tr>
<td>41 Adikarmikāḥ</td>
</tr>
<tr>
<td>42 Unmattaka</td>
</tr>
<tr>
<td>42a Vikṣiptacitta</td>
</tr>
<tr>
<td>43 Vedanābhītunna [M. bhīnna]</td>
</tr>
<tr>
<td>44 Prayogiki</td>
</tr>
<tr>
<td>45 Gurvi</td>
</tr>
<tr>
<td>46 Laghvi</td>
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<tr>
<td>47 Sāvaśēṣā</td>
</tr>
<tr>
<td>48 Niravaśēṣā</td>
</tr>
<tr>
<td>49 Āsaptataṁ yugamupādāya</td>
</tr>
<tr>
<td>50 Pātraniṇukbjanāṁ</td>
</tr>
<tr>
<td>51 Sāsāṅga</td>
</tr>
<tr>
<td>52 Sapratibhaya saṁmataṁ</td>
</tr>
<tr>
<td>53 Saḍvārgikāḥ</td>
</tr>
<tr>
<td>54 Vicaṭanaṁ</td>
</tr>
<tr>
<td>SANSkrit</td>
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<tr>
<td>------------------</td>
</tr>
<tr>
<td>55 Ākoṭānam</td>
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<tr>
<td>56 Dhāvayet</td>
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<tr>
<td>57 Raṅjayet</td>
</tr>
<tr>
<td>58 Akoṭayet</td>
</tr>
<tr>
<td>59 Gṛhavyākulikā</td>
</tr>
<tr>
<td>60 Purāṇadhitiyā</td>
</tr>
<tr>
<td>61 Ghaṭāvaghoṣaṇaṁ</td>
</tr>
<tr>
<td>62 Kārṣāpaṇaṁ</td>
</tr>
<tr>
<td>63 Māṣaka</td>
</tr>
<tr>
<td>64 Samprajānamṛṣāvāda</td>
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<tr>
<td>65 Agamaka</td>
</tr>
<tr>
<td>66 Ajñāpakam</td>
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<tr>
<td>67 Samagra</td>
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<tr>
<td>68 Vyagra</td>
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<tr>
<td>69 Pūrvacarama</td>
</tr>
<tr>
<td>70 Mrṭavaibhavāṅguka</td>
</tr>
<tr>
<td>71 Sārdhamvihāri</td>
</tr>
<tr>
<td>72 Pratibandha</td>
</tr>
<tr>
<td>73 Utkuṭukastha</td>
</tr>
<tr>
<td>74 Paṅca maṇḍalakena van-</td>
</tr>
<tr>
<td>75 Pragrhitāṇjali</td>
</tr>
<tr>
<td>76 Saṁghādhīna</td>
</tr>
<tr>
<td>77 Purākalpa</td>
</tr>
<tr>
<td>78 Haimantika</td>
</tr>
<tr>
<td>79 Grīṣma</td>
</tr>
<tr>
<td>80 Vārṣika</td>
</tr>
<tr>
<td>81 Mrṭavārṣika [M. Mitavārṣika]</td>
</tr>
</tbody>
</table>
82 Dirghavārṣika     the long summer.
83 Poṣadasthāpanam  fasting or doing penance
84 Cūṛṇa          powder, dust, aromatic powder,
85 Jontaka            a warm bath or warm bathing
86 Udakabhrāma       room.
87 Layanaparīhāra    a hole or canal in a cook-room
88 Utthanakāraka     for dish-washings, etc., etc.
89 Dantakāṣṭham     the measuring out of a dwell-
90 Arcanam          ing-place or house.
91 Aruṇam             one who performs handiwork.
92 Nilāruṇa          a small piece of wood for clean-
93 Pitāruṇa         ing the teeth, a tooth-pick.
94 Tāmrāruṇa         the act of praying when rising
95 Naivacchya [?]    up from bed.
96 Tirthikāvasthā      the dawn or dawning aurora.
97 Arvāka [M. arvāk]    the blue or first dawn.
98 Nimitta-vidhi-paryāya the yellow or middle dawn.
99 Prāṇidhikarma     the copper coloured or last
dawn.
100 Kalahakāraka   fashion, costume, dress.
101 Avasāraṇam      a mansion or dwelling place
102 Prāyaścittikā     belonging to the Tirthikas.
103 Śuddhapayattikā  one on this side, party, sect.
104 Catuskumbikāyāsarpati enunciation of the signs or
105 Paribhāvitam     tokens of luck (of dispute).
106 Saṁkāra            ascertainment.
107 Saṁmarjānī       one that contends, disputes.
108 Bhṛkuṭi              the begging of pardon.
109 Vīloma or prati-
                      falling defeated; falling (into
                      sin).
                      unmixed or clear defeat or sin.
                      creeping or crawling on his four
                      (feet and hands).
                      publishing, making known, ex-
                      posure of faults and defects.
                      filth, swipes, dust.
                      a broom; a heap of swipes,
                      wrinkles on the face expressive
                      of wrath.
                      opposite, contrary, the reverse,
                      disagreeing.

1 [M. nepaṣṭham. Bōtīnak, nepaṣṭham.]
suit, retinue, attendants, a train.

a circular or round house.

wide or of great extent within.

a latticed window.

with a pair of window-shutters.

a small table, a side-board.

oil extracted from the katu plant, mustard.

an iron ladle or spoon.

a place for washing the feet before entering a house or before prayer.

rough like the back of a toad.

the top or point of a pike or spear.

the upper roof or terrace.

the great one, the excellent.

middle, mean.

a wanderer, traveller; wandering, travelling.

one dwelling on the hills.

one invited to an entertainment; an invitation.

he reproves, rebukes, abuses.

upbraiding, chiding, blaming.

customs or duties paid on highways.

taciturnity, silence, being still.

come here, you are welcome.

a shell, a cowrie.

twenty cowries or shells.

a small coin of the value of 80 cowries.

a (silver) coin of 1,600 cowries in value.

the price of a religious garb.
137 Garbhayātanam  
138 Adhivāsanam  
139 Mañca  
140 Piṭha  
141 Ghaṭa  
142 Ghaṭikā  
143 Karakiṇī or kuṇḍakā  
144 Bhāryā  
145 Prakaṭa  
146 Paripāṭi  
147 Harati or Pratyāharati  
148 Ākarṣaṇam  
149 Pāṭa [?]  
150 Pāṭika  
151 Vyāma  
152 Hasta  
153 Vitasti  
154 Aṅguli  
155 Anudhāvanam  
156 Anyasya bhāgaḥ  
157 Kaṭhinastāra  
158 Chandadāyaka  
159 Adhikaraṇam  
160 Sannihitam  
161 Aprarohaṇadharmaṇa  
162 Kriyākāra  
163 Parimārjanam  

the causing of abortion.  
permission or leave for the use of, etc.  
a bedstead.  
a stool, a table.  
an earthen vessel, a water jar.  
an earthen vessel for measuring time, a clepsydra.  
the water-pot of an ascetic.  
a wife.  
manifest, evident, apparent.  
by degrees, successively.  
carrying or conveying intelligence, accompanying one.  
a calling, an invitation.  
simple (not double, not folded).  
a making two-fold, doubling.  
a fathom or two yards.  
a cubit.  
a long span measured by the extended thumb and little finger, a span.  
a finger, an inch.  
a sending, despatching [ ? pursu-ing].  
another’s share or portion.  
spreading a mat on the ground.  
one that offers his belief or credit.  
disputing, criticising.  
deposited or hoarded up.  
denying regeneration or a new birth. [?]  
made for a law, or rule.  
a cleansing, making clean.
### Names of the Six Tribunes

164 Prasphotanam  
165 Antarvarṣa  
166 Chinnnavarṣika  
167 Avārṣika  
168 Khaṇḍaphullā  
169 Yāvajjivikam  
170 Kuśācikā  
171 Kuṇḍalakam  
172 Udakadatta  
173 Dhanakrītaṃ
d

a cleansing, a shaking off.
before the rainy season.
one that has violated his vow for passing the summer at a certain place without leaving it.
one that has not engaged himself to pass the summer at a certain place.
the falling down of a bough that is rotten.
worthing a thing as long as one lives.
a key for opening a door.
a vessel for washing anything in.
given by a water-strainer.
bought by paying a certain price for it.

---

### Names of the Six Persons (of Śākya’s Disciples) Called the Six Tribunes

1 Nanda  
2 Upananda  
3 Punarvasu  
4 Čhanda  
5 Aśvaka  
6 Udāyin

a delight or darling delicum or delicia.
a little delight or darling deliciola.
perfect wealth or riches.
(wish, desire) one having a desire for, etc.
the swift, nimble-footed.
the up-rising or up-riser or one from the east or eastern part of India.

---

### Names of the Four Kinds of Nurses.

1 Aṅka-dhātri  
2 Kṣīrā-dhātri  
3 Mala-dhātri  
4 Kriḍanikā dhātri

a nurse that holds and carries a child in her bosom.
a nurse that suckles the child.
a nurse that cleanses the child.
a nurse that plays with the child.
LVIII (68) तीन प्रज्ञागुणानि | The Three Kinds of Knowledge.

1. Śrutiṣa prajñā  
knowledge acquired by hearing.

2. Cintāṣa prajñā  
knowledge acquired by meditation.

3. Bhāvanāṣa prajñā  
knowledge acquired by consideration.

LIX (38) संग्रह क्रिकृत ग्रन्थावलिः | Titles of Some Religious Works or Treatises.

1. Satasahasrīṣa prajñā-paraimitā  
the transcendental wisdom in one hundred thousand ślokas.

2. Pañcaviṃśatisahasrīṣa prajñā-paraimitā  
ditto in 25,000 ślokas.

3. Aṣṭasahasrīṣa prajñā-paraimitā  
ditto in 8,000 ślokas.

4. Buddhavatām sangha  
Buddha community.

5. Bodhisatvapīṭakam  
the vessel (or ston) of a Bodhisattva.

6. Lalita-vistara  
sports on the wide field, or worldly vicissitudes in the life of Sākya.

7. Saṃadhīrāja  
the prince of deep meditation.

8. Pīṭēputrasamāgama  
the meeting of the father and his son (Sākya and his father).

9. Lokottaraparivartta  
a chapter on him that has left the world.

10. Saddharmapuṇḍarikām  
the holy doctrine or the white lily [lotus].

11. Gaganagaṇja  
a treasure of heaven (or as large as the void space above).

12. Ratnamegha  
the precious cloud.

13. Laṅkāvatāram  
the visiting of Laṅkā.

14. Suvarṇa prabhāsottama  
the best gold-shine.

15. Vimalā-kīrtti-nīrdeśa  
(a treatise) taught by Vimala kīrtti (immaculate renown).

16. Gaṇḍavyūha  
description of the trunk.

17. Ghanavyūha  
the dense ornament [one of the heavens of Buddha].

18. Ākāśagarbha  
the essence (or spirit) of heaven name of a Bodhisattva.

19. Akṣayamatirnirdeśa  
taught by Akṣayamatī (whose wit never fails), a Bodhisattva.

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1 Not given in S. C. D.'s Dict. among the numerous compounds with nam-mkhai.
20 Upāyakauśalyam
21 Dharmasaṅgiti
22 Suvikranta-vikrāmin
23 Mahākarunāpūḍarikam
24 Ratnaketu
25 Daśabhūmikā
26 Tathāgata-mahākarunā-nirdeśa
27 Druma-kinnara-rāja-paripṛchchā
28 Ajātaśatrukauśavyavindana
29 Sandhinirmocanam
30 Buddhassangīti
31 Rāṣṭrapalaparipṛchchā
32 Sarvadharmapraṇīttinirdeśa
33 Ratnacūḍaparipṛchchā
34 Ratnakūṭa
35 Mahāyānaprasādabhāva-nam
36 Sūryagarbha
37 Buddhabhūmi
38 Tathāgatācintyayughānirdeśa
39 Śūraṁgamasamādhirin-deśa
40 Sāgara-nāgarāja paripṛchchā

wise in the means or method.
collection of some religious
articles.
he that overpowers by his great
skill.
the great merciful one—the
white lotus or lily.
the precious top-ornament.
(a sūtra) on the ten Bhūmis or
earths (the degrees of perfor-
tion of the Bodhisattvas).
description of the great mercy
of Tathāgata.
a sūtra delivered at the request
of Druma kinnara rāja (a
monstrous demi-god).
the curing of the grief of Ajāta
śatrū (a foe before his birth).
explication of the thoughts of,
etc.
a clear enumeration of some
articles respecting Buddha.
(a sūtra delivered) on the re-
quest of Rāṣṭrapāla (a demi-
god).
the showing of the existence of
every thing without origin.
asked by him who has a gem
on the crown of his head.
the jewel peak (or gems heaped
up).
the state of being well accus-
tomed to the faith of the
high principles.
the essence or spirit of the sun.
(name of a Bodhisattva).
the mansion of Buddha.
instruction in the inconceivable
secrets (or mysteries) of
Tathāgata.
description of that kind of deep
meditation which is called
"the becoming a śūra or
champion."
(a sūtra) delivered at the re-
quest of a sea-serpent-king.
41 Śālistambhadham
42 Mahāyānopadeśa
43 Brahmaviśeṣacittipari-
    prechā
44 Paramārthasāmyttisatyānirdeśa
45 Mañjuśrivihāra
46 Mahāparinirvāṇam
47 Avaivartacakram
48 Karmavibhaṅga
49 Prajñāpāramitā-pañcaśati
50 Trīsatikā prajñāpāramitā
51 Ratnolka
52 Ācāraparipṛcchā
53 Praśāntaviniścayo-praśāti-
    karmanirdesa
54 Tathāgatotpattisambhava-
    nirdesa
55 Bhavasaṅkrānti
56 Paramārtha-dharmavijaya
57 Mañjuśrī-Buddhakṣetra-
    guṇa-vyūha
58 Bodhipakṣanirdeśa
59 Karmavaraṇapratiprasra-
    bdhi

green rice, or a field of rice
(rice plant).
instruction in the high prin-
ciples.
on the request of Brahma the
particular-minded.
the showing of the real and the
apparent truth.
the being (or mansion) of Mañ-
juśrī.
the great final deliverance from
pain.
the wheel that turns not back.
explanation (on the course) of
moral works.
the transcendental wisdom in
500 ślokas.
the transcendental wisdom in
300 ślokas.
the precious śāla tree, the
precious lamp.
the very pure moral conduct.
the displaying of indubitable
miracles, of the great tran-
quility of mind.
instruction for showing that
the birth of Tathāgata is
original.
the change of nature (or of
worldly existence).
the triumph of the true doctrine,
(or religion).
description of the good qualities
of the Buddha province of
Mañjuśrī.
delineation of the perfect side
(or of the perfectly wise man).
the putting away of the stains
of moral works.

1 There is evidently some confusion here. Csoma has placed a query mark under the second la of the Tibetan: app-
 parently because he wished the Tibetan to mean śāla tree. But even so this would not account for the Sanskrit name.
  The mystery is, however, cleared by the translation of the Tibetan la-la-la by the Sanskrit śālā in S.C.D.'s dictionary.
<table>
<thead>
<tr>
<th>Title</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>60 Triskandhakam</td>
<td>(a treatise) on the three aggregates (or bodies of knowledge).</td>
</tr>
<tr>
<td>61 Sarvavaidalyasaṅgraha</td>
<td>collections of all sorts of principles or tenets.</td>
</tr>
<tr>
<td>62 Saṅghāṭasūtram</td>
<td>a sūtra on encountering or junction (or on a pair or couple).</td>
</tr>
<tr>
<td>63 Tathāgata-jānānamudrāsamādhi</td>
<td>the deep meditation (or ecstasy) on the emblem of wisdom of Tathāgata.</td>
</tr>
<tr>
<td>64 Vajramerusikharakūṭagārādhaṃa</td>
<td>a Dharani for perceiving the house built on the top of the sacred (or immovable) Meru.</td>
</tr>
<tr>
<td>65 Anavataptanāgarāja-paripṛcchā</td>
<td>(a sūtra delivered) on the request of the serpent-king Anavatapta (not grown warm).</td>
</tr>
<tr>
<td>66 Sarva-Buddha-viśayavatārajanāloka-laṅkāra</td>
<td>an ornament of intellectual light for entering into the mansion of every Buddha.</td>
</tr>
<tr>
<td>67 Saptasatikā prajāāpāramitā</td>
<td>the transcendental wisdom in 700 slokas.</td>
</tr>
<tr>
<td>68 Vyāsa-paripṛcchā</td>
<td>asked by Vyāsa (the copious).</td>
</tr>
<tr>
<td>69 Subāhu-paripṛcchā</td>
<td>asked by Subāhu (with a good hand or arm).</td>
</tr>
<tr>
<td>70 Siṁha-paripṛcchā</td>
<td>asked by a lion.</td>
</tr>
<tr>
<td>71 Mahāsahasrāpramardanam</td>
<td>conquering or subduing the great thousand (worlds).</td>
</tr>
<tr>
<td>72 Ugraparipṛcchā</td>
<td>asked by Ugra (the cruel or wrathful).</td>
</tr>
<tr>
<td>73 Śraddhā balādhanam</td>
<td>the producing of faith.</td>
</tr>
<tr>
<td>74 Aṅgulimāliyam</td>
<td>the advantages of wearing a rosary of (men’s cut) fingers, an elephant’s dexterity (or girth).</td>
</tr>
<tr>
<td>75 Hastikakṣyam</td>
<td>asked by Aṅgulimāliyam (whose wit never fails him).</td>
</tr>
<tr>
<td>76 Aksayamatiparipṛcchā</td>
<td>the best physic, the brightness of vaiḍūrya.</td>
</tr>
<tr>
<td>77 Bhaśajyaguruvaidūrya prabhā</td>
<td>ascertainment of meaning.</td>
</tr>
<tr>
<td>78 Arthaviniścaya</td>
<td>a sūtra on the great strong one.</td>
</tr>
<tr>
<td>79 Mahā-balasūtra</td>
<td>on the request of Vīradatta, a householder: (Herodotus). the precious vessel.</td>
</tr>
<tr>
<td>80 Vīradattagrapati-paripṛcchā</td>
<td>delivered on the request of an illusory prince.</td>
</tr>
<tr>
<td>81 Ratnakarandañjakaṇa</td>
<td></td>
</tr>
<tr>
<td>82 Vikurvāṇarājaparipṛcchā</td>
<td></td>
</tr>
</tbody>
</table>
83 Dhvajāgrakeyūram | श्रवन्तिक्रियुराम
---|---
84 Tripiṭaka | त्रिपिटक
85 Sūtra | सूत्र
86 Abhidharma | अभिधर्म
87 Vinaya | विनय
88 Prajñāpīti | प्रज्ञापिति
89 Śāstram | शास्त्र
90 Saṅgītiparyāya | सांगीतिपरियाय
91 Dharmaskandha | धर्मस्कन्धा
92 Dhātukāya | धातुकाया
93 Jñānaprasthānam | ज्ञानप्रस्थानम्
94 Prakaraṇapāda | प्रकरणपादा
95 Ekottarkāgama | एकोटर्कागमा
96 Madhyamāgama | मध्यमागमा
97 Dirghāgama | दीर्घागमा
98 Sānyuktāgama | सान्युक्तागमा
99 Vinayavibhāga or vibhaṅga | विनायविभागा
100 Vinayavastu | विनायवास्तु
101 Vinayakṣudrakama | विनायक्षुध्राकमा
102 Uttaragrantha | उत्तराग्राण्थ
103 Rājupavādakam | राजुपवादकम

the arm-ornament (or bracelet) on the top of a banner (or the best ornament; title of a treatise).
the three vessels; or the three great divisions of the Kahgyur.
a treatise, an aphorism.
eminent or principal law.
discipline, education.
established doctrine.
literary work, scripture.
enumeration of songs or praises (or of walking beings).
the aggregate of moral doctrine (or of things in general).
the body or junction of the several roots or regions.
the proceeding of jhāna or wisdom, or spirit.
an introductory line or verse.
a dogma or precept originating from the same power (with others).
a middle dogma or precept.
a long, high or first precept.
a well-arranged precept.
a detailed account on disciplining religious persons.
the basis of discipline.
minute essentials of discipline.
the last work (on discipline).
advice to a prince.

Some terms as: "said out of his own throat or mouth" (or taught vivā voce) Explanatory Verse, et cetera.

1 Kaṭṭhokta | काठोक्त
2 Āgama | अगम
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Arṣa</td>
<td>learning; branch of science.</td>
</tr>
<tr>
<td>4</td>
<td>Pravacanam</td>
<td>high precept, the doctrine of a Buddha.</td>
</tr>
<tr>
<td>5</td>
<td>Śasanaṃ</td>
<td>a showing, instructing, composing.</td>
</tr>
<tr>
<td>6</td>
<td>Sutranta</td>
<td>class of sūtras, tracts, treatises, etc.</td>
</tr>
<tr>
<td>7</td>
<td>Sūtram</td>
<td>a sūtra, tract, treatise, aphorism, etc.</td>
</tr>
<tr>
<td>8</td>
<td>Siddhānta</td>
<td>established truth or principle.</td>
</tr>
<tr>
<td>9</td>
<td>Samaya</td>
<td>time, season (in Tantrika works also vow, engagement).</td>
</tr>
<tr>
<td>10</td>
<td>Anuśasanam</td>
<td>demonstration, full instruction.</td>
</tr>
<tr>
<td>11</td>
<td>Avavāda</td>
<td>advice, counsel, instruction.</td>
</tr>
<tr>
<td>12</td>
<td>Darśanam</td>
<td>theory, speculation, doctrine.</td>
</tr>
<tr>
<td>13</td>
<td>Matam</td>
<td>sect, opinion, established opinion, custom, manner.</td>
</tr>
<tr>
<td>14</td>
<td>Śāstraṃ</td>
<td>holy writ, scriptures.</td>
</tr>
<tr>
<td>15</td>
<td>Prakaraṇam</td>
<td>a preliminary article, introduction, explication, narration.</td>
</tr>
<tr>
<td>16</td>
<td>Prakriyā</td>
<td>narration, relation, history, business.</td>
</tr>
<tr>
<td>17</td>
<td>Sūtraṇam</td>
<td>make up or compose into a series, or tract.</td>
</tr>
<tr>
<td>18</td>
<td>Kārikā</td>
<td>expiatory [memorial] verse or sentence.</td>
</tr>
<tr>
<td>19</td>
<td>Tipyiṭaka</td>
<td>the extent or measure of a treatise.</td>
</tr>
<tr>
<td>20</td>
<td>Vṛtti</td>
<td>a commentary, explication.</td>
</tr>
<tr>
<td>21</td>
<td>Vivaraṇam</td>
<td>unfolding, explaining.</td>
</tr>
<tr>
<td>22</td>
<td>Pañjikā</td>
<td>a difficult commentary, or critical explication.</td>
</tr>
<tr>
<td>23</td>
<td>Bhāṣyam</td>
<td>a glossing or explanation by gloss.</td>
</tr>
<tr>
<td>24</td>
<td>Vyākhyāṇam</td>
<td>exposition, explanation, gloss.</td>
</tr>
<tr>
<td>25</td>
<td>Vārttikam</td>
<td>an additional commentary, explication.</td>
</tr>
<tr>
<td>26</td>
<td>Paddhati</td>
<td>explication of the text.</td>
</tr>
<tr>
<td>27</td>
<td>Miśrakam</td>
<td>a mixture or mixed composition, partly of prose, partly of verse.</td>
</tr>
<tr>
<td>28</td>
<td>Tiṅkā</td>
<td>remarks, observations, notes commentary.</td>
</tr>
<tr>
<td>29</td>
<td>Tiṅkāṭ,kā</td>
<td>comment upon a commentary, explication of a commentary, verse.</td>
</tr>
<tr>
<td>30</td>
<td>Śloka, gāthā</td>
<td></td>
</tr>
</tbody>
</table>
31 Gadyāṇa
32 Padyāṇa
33 Vṛtu [vṛtta ?]
34 Chandam
35 Daṇḍakam
36 Grantha
37 Parivarta
38 Aśvāsaka
39 Pariccheda
40 Sarga
41 Paṭala
42 Adhyāya
43 Chandovicita
44 Piṇḍoddāna
45 Antaroddānam
46 Uddānam

prose (soluta oratio).
metre, verse (ligata oratio).
composition.
prosody.
a sort of metre.
the text, the number of chapters in a book.
a chapter, section, part.
a period or sentence [section, chapter].
a section.
section, book, chapter.
a division, section, book.
a summary, exposition of what is to be told, or has been told or said.
an abridged metre.
a summary of the contents.
summary, contents.
repetition, summary, contents.

LXI (17) नमस्ते विपुलजीवनः! Names of the 60 sorts (or divisions) of Melody or of Melodious Voices (or Vocal Sound).

1 Cittābhikhyākari
2 Snigdha
3 Mṛduka
4 Manojña
5 Manoramā
6 Śuddhā
7 Vimalā
8 Prabhāsvarā
9 Valgu

heart refreshing, giving satisfaction to the mind.
smooth, soft, amiable.
mild, soft.
pleasing to the heart or mind.
agreeable to the heart or mind.
clear, pure.
spotless, clear.
clear-sounding.
agreeable, pleasing.
<table>
<thead>
<tr>
<th>10</th>
<th>Sravanaeya</th>
<th>worthy to be heard, or listened to.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Anelā</td>
<td>not hurting, not harsh.</td>
</tr>
<tr>
<td>12</td>
<td>Kalā</td>
<td>agreeable, pleasing.</td>
</tr>
<tr>
<td>13</td>
<td>Vinitā</td>
<td>refined, soft.</td>
</tr>
<tr>
<td>14</td>
<td>Akarkasā</td>
<td>not rough, not harsh or disagreeable.</td>
</tr>
<tr>
<td>15</td>
<td>Aparuṣa</td>
<td>not harsh or abusive.</td>
</tr>
<tr>
<td>16</td>
<td>Suvinitā</td>
<td>very soft.</td>
</tr>
<tr>
<td>17</td>
<td>Karnasukha</td>
<td>pleasing to the ear</td>
</tr>
<tr>
<td>18</td>
<td>Kāyaprahldanakarī</td>
<td>causing happiness or refreshment to the body.</td>
</tr>
<tr>
<td>19</td>
<td>Cittdvilyakarī</td>
<td>refreshing, recreating the mind.</td>
</tr>
<tr>
<td>20</td>
<td>Hṛdayasantuṣṭikarī</td>
<td>making the heart cheerful.</td>
</tr>
<tr>
<td>21</td>
<td>Pritisukhajanani</td>
<td>producing joy and happiness.</td>
</tr>
<tr>
<td>22</td>
<td>Niṣparidāhā</td>
<td>not afflicting.</td>
</tr>
<tr>
<td>23</td>
<td>Ajñāyā</td>
<td>making entirely intelligible.</td>
</tr>
<tr>
<td>24</td>
<td>Vijñāyā</td>
<td>making fully to comprehend.</td>
</tr>
<tr>
<td>25</td>
<td>Vispaṣṭā</td>
<td>very clear, evident, intelligible.</td>
</tr>
<tr>
<td>26</td>
<td>Premanjīyā</td>
<td>making glad and cheerful.</td>
</tr>
<tr>
<td>27</td>
<td>Abhinandaniyā</td>
<td>causing great delight, or making glad in a high degree.</td>
</tr>
<tr>
<td>28</td>
<td>Ajñāpaniya</td>
<td>making fully to perceive or understand.</td>
</tr>
<tr>
<td>29</td>
<td>Vijñāpaniyayuktā</td>
<td>making to perceive the annexed instruction.</td>
</tr>
<tr>
<td>30</td>
<td>Sahitā</td>
<td>coherent, consistent.</td>
</tr>
<tr>
<td>31</td>
<td>Punarkutoṣajojahā</td>
<td>not having the fault of frequent repetition.</td>
</tr>
<tr>
<td>32</td>
<td>Simhasvaravegā</td>
<td>with the vehemence of a lion's voice.</td>
</tr>
<tr>
<td>33</td>
<td>Nāgesevasabdā</td>
<td>a voice like the noise of an elephant.</td>
</tr>
<tr>
<td>34</td>
<td>Meghasvaraghosā</td>
<td>having a voice like the sound of a (thunder) cloud.</td>
</tr>
<tr>
<td>35</td>
<td>Nāgendrarutā</td>
<td>a noise or sound like that of a serpent-king or Nāga prince.</td>
</tr>
<tr>
<td>36</td>
<td>Gandharvasaṅgitaghoṣā</td>
<td>the melodious song of the Gandharva (that feeds on smell or scent) or celestial musician.</td>
</tr>
<tr>
<td>37</td>
<td>Kalabhiṅkasvararutā</td>
<td>the melodious voice of the Kalabhiṅka bird or sparrow.</td>
</tr>
</tbody>
</table>
38 Brahmasvarutāravita
ñānīha

39 Jivajivakasvarutā-ra-avitā
ñānīha

40 Devendramadhranirghoshā
ñānīha

41 Dundubhisvara
ñānīha

42 Anunatā
ñānīha

43 Anavanatā
ñānīha

44 Sarva śabdānu pravištā
ñānīha

45 Apaśabdavigatā
ñānīha

46 Avikalā
ñānīha

47 Alirthā [M. Alīnā]
ñānīha

48 Adinā
ñānīha

49 Pramuditā
ñānīha

50 Prasītha or pasita
ñānīha

51 Sakhilā
ñānīha

52 Sariṇā [M. saritā]
ñānīha

53 Lalita
ñānīha

54 Sarvasvarapūraṇi
ñānīha

55 Sarvendriyasantoṣañi
ñānīha

56 Ananditā
ñānīha

57 Acañcalā
ñānīha

58 Acyavalā [M. acapalā]
ñānīha

59 Sarvaparāsānuravitā
ñānīha

60 Sarvākārāvarāropetā
ñānīha

uttering a sound like the voice of Brahma.

uttering a (voice) sound like that of the Jivajivā (peasant or partridge).
a voice pleasing like that of the ruler of the gods (Indra's).
the sound of a large drum.

unassuming, not puffed up.

not haughty or arrogant (voice).

following every sound or voice.

having no corrupt words or voice.

making no defective sound.

not fearful, not shrinking back.

not weak or feeble, not low or mean.

greatly rejoicing, very cheerful.

encompassing, comprehending.

perceiving, receiving.

continual, flowing.

amusing, playing.

accomplishment of all sounds or voices.
delighting or satisfying every organ.

not distressed.

invincible, not changing.

immovable.

resounding in every company.

having the chief voice in all sorts of sounds.

LXII (16) नेविपिताविविक्तात्मकसंपेक्षानुसारसपीताः
Names or Terms expressive of the Excellence of Tathāgata (or Buddha) taken from the Sūtras.

1 Suvisuddhabuddhi
ñānīha

2 Advayamudācāra
ñānīha

a very clear understanding.

upright conduct.
THE EXCELLENCE OF TATHĀGATA OR BUDDHA.

3 Alakṣaṇa dharma parāyana

4 Buddha vihāreṇa vihāra

5 Sarva Buddha samatā pra-pta

6 Anāvaraṇa gatiṃ gataḥ

7 Anupaliptā rūpāḥ

8 Asaṁsṛṣṭaḥ arūpāḥ

9 Vipramuktāḥ skandhebhayaḥ

10 Visānyukto dhātubhiḥ

11 Samūrta ayatane

12 Pracchinno granthaiḥ

13 Vimuktaiḥ paridāghaiḥ

14 Parimukta stṛṣṇāyāḥ

15 Oghaḥuttirṇaḥ

16 Paripūrṇo jñānena

17 Pratīṣṭhitotītanāgataprat- yutpannānāṁ Buddhanām Bhagavatāṁ jñāne

18 Apratīṣṭhito Nirvāṇe

19 Sthito bhūtakotyāṁ sthita

20 Sarva satvālokanāyāṁ bhūmau

21 Ananta śiśya gana suvinita

occupied (in meditation) with things that have no marks (or with metaphysical beings). dwelling in the manner of Buddha.

has found (or arrived at) equality with all the Buddhas.

has learned how to judge without defects (or clearly).

is not involved in bodily substances. neither mixed with bodily things.

is entirely evolved from the five aggregates.

of the mansions or roots (of worldly existence).

has restrained all his senses.

the knots have been cut off entirely.

entirely delivered from all afflictions.

is entirely free from the passion of cupidity.

has forded the river, or is out of the stream.

he is entirely full of wisdom or knowledge.

he dwells in the knowledge (or wisdom) of the Buddha Bhagavāns, that have been, are now, and shall come hereafter.

he dwells not in death or annihilation or total cessation.

he dwells in the most perfect limits (or has a clear theory in philosophy).

he sits in such a place where he regards (or overlooks) all animate existences.

he has a flock of infinitely well-disciplined pupils.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>22 Anābhoga Buddha kārya prati prasabhā</td>
<td>རྣ་བྱུང་གོ་ འབྲུག་པ གཞིར་གཞི་</td>
<td>the arts of Buddha are perfect and never ceasing.</td>
</tr>
<tr>
<td>23 Mukto mukta parivāra</td>
<td>རྣ་འབྲུག་ཤིས་</td>
<td>he has such attendants about him that are liberated from the father.</td>
</tr>
<tr>
<td>24 Pāragata</td>
<td>རྣ་འབྲུག་</td>
<td>he has crossed the stream or ocean, or he went over to the other shore.</td>
</tr>
<tr>
<td>25 Sthalagata</td>
<td>རྣ་འབྲུག་ཞིག་</td>
<td>he has reached the dry land or continent.</td>
</tr>
<tr>
<td>26 Tirṇa</td>
<td>རྣ་འབྲུག་</td>
<td>has crossed or passed over (the stream or ocean of life).</td>
</tr>
<tr>
<td>27 Tāraka</td>
<td>རྣ་འབྲུག་ ིྤེ་</td>
<td>he that carries one safely to the other shore, he who saves respiration; to give relief, etc.</td>
</tr>
<tr>
<td>28 Āśvasta</td>
<td>རྣ་འབྲུག་ རེ་</td>
<td>has overcome the miseries of vice (has broken the sin). with a sinless nature.</td>
</tr>
<tr>
<td>29 Bhinna kleśa</td>
<td>རྣ་འབྲུག་ དོ་</td>
<td>he that knows or understands, the intelligent.</td>
</tr>
<tr>
<td>30 Vāhita pāpa dharma</td>
<td>རྣ་འབྲུག་ དཔལ་</td>
<td>free from all stains, the spotless.</td>
</tr>
<tr>
<td>31 Vedaka</td>
<td>རྣ་འབྲུག་</td>
<td>with pure intention or mind.</td>
</tr>
<tr>
<td>32 Vinīvaraṇa</td>
<td>རྣ་འབྲུག་ རི་</td>
<td>having but one keeper or defender, or being the only keeper.</td>
</tr>
<tr>
<td>33 Viprasanna manāḥ</td>
<td>རྣ་འབྲུག་ རི་ མ་</td>
<td>a perfect door-keeper of the &quot;Recollection.&quot;</td>
</tr>
<tr>
<td>34 Eka rakṣa</td>
<td>རྣ་འབྲུག་ རི་ རྗེ་</td>
<td>has found or obtained the excellence of a Buddha.</td>
</tr>
<tr>
<td>35 Smṛti dauvārika sampanna</td>
<td>རྣ་འབྲུག་ འབྲུག་པ་ ཐུབ་ སོགས་</td>
<td>needs no previous meditation.</td>
</tr>
<tr>
<td>36 Apramāṇa gata Buddha māhātmya</td>
<td>རྣ་འབྲུག་ འབྲུག་པ་ ཐུབ་ སོགས་ གཞི་</td>
<td>in its proper time there will arise or come forth a Buddha directing the way.</td>
</tr>
<tr>
<td>37 Apratiṣṭha dhyāna vartane</td>
<td>རྣ་འབྲུག་ འབྲུག་པ་ ཐུབ་ སོགས་ དྱག་ བྱས་</td>
<td>knowing the way.</td>
</tr>
<tr>
<td>38 Kālāprāpto Buddhotpāda</td>
<td>རྣ་འབྲུག་ འབྲུག་པ་ ཐུབ་ སོགས་ ཆོས་</td>
<td>possessing unerring faith or principles.</td>
</tr>
<tr>
<td>39 Mārga parināyaka</td>
<td>རྣ་འབྲུག་ ཐུབ་ སོགས་ ཁམས་</td>
<td>inconceivable decrees (or declarations of the law).</td>
</tr>
<tr>
<td>40 Mārga jhā</td>
<td>རྣ་འབྲུག་ ཁམས་</td>
<td>his body encompassing all the regions of the world.</td>
</tr>
<tr>
<td>41 Apratyudāvartya dharma</td>
<td>རྣ་འབྲུག་ གཞི་ ཁམས་</td>
<td></td>
</tr>
</tbody>
</table>
44 Sarva dharma niḥsaṃsaya-jñā

45 Sarvacaryā samanvāgata buddhi

46 Niśkāṅṣa dharma jñāne

47 Avikalpita śarīram

48 Sarva Bodhisattva sampaticcha jñāna

49 Advaya Buddhavihāra parama pāramita

50 Asambhinna Tathāgata vimokṣa jñāna niṣṭhāgata

51 Anantamadhya Buddha bhūmisamatādhihīgata

52 Dharma dhātu parama

53 Akāśa dhātu paryavasāna

54 Aparānta koṭi niṣṭha

55 Avipraṇāśa kuśala mūlānām

56 Alaṅkṛta kṣāntyā

57 Agama puṣyanidhānānām

57a¹ Citritānuvyañjanaīh

58 Kusumito lakṣaṇāīh

59 Pratirūpo gocareṇa

60 Apratikulo darśanena

having an indubitable knowledge of all things.

his understanding conforming to all moral practices.

having no scruple or doubt with respect to things.

possessing an inscrutable body (which has not been judged)

a wisdom or knowledge comprehending that of the Bodhisattvas.

he has found the indubitable abode of Buddha, the true transit or arriving at felicity.

he has arrived at that degree of knowledge which is required of a Tathāgata for a perfect liberation or emancipation.

he perceived that the mansion of Buddha is without limits and without a centre or middle point.

he has met with the root of all things (the supreme intelligence).

his mansion is infinitely like the regions of heaven.

he has reached the limits of the world to come.

the roots of wisdom will produce these effects.

adorned with (or by) patience.

the basis of the treasures of all moral merits.

adorned with the signs of beauty.

with florid or elegant characteristics.

with an uniform moderate conduct.

there is nothing unbecoming in him, when one looks on him.

¹ The number 57 has been given twice in the MS.
61 Abhirati śraddhādhimuk-tānām
they that believe in him are extremely glad (or do rejoice greatly).

62 Anabhīhūta prajñāyā
his understanding or wisdom is not to be surpassed (or obfuscated).

63 Śāstā sarvasatvānām
he is the instructor of all animate existences.

64 Pīta Bodhisattvānām
he is the father of the Bodhisattvas.

65 Rājā ārya puṅgalānām
the prince (or sovereign) of the venerable, virtuous men.

66 Sārthavāḥ āḍikarmikānām
the leader of those employed in the principal work.

67 Aprameyo jñānena
with immense wisdom.

68 Anauta pratibhānena
with immense powers of speaking.

69 Visuddha svareṇa
with a very clear voice.

70 Asvādaniyo ghoṣena
with a sweet (or pleasing) melody.

71 Aścanaśaṅgapena [? ] [M. aścanaśaṅka rūpeṇa]
not to be satisfied with looking on him (on his complexion).

72 Apratisama kāyena
an incomparable body or person (or that has none like him).

73 Alipta kāmaṁ
not stained by desires, or free of all wishes.

74 Mārgavit
knowing the way.

75 Mārga deśaka
showing the way.

76 Mārgākhyāyin
preaching the way.

\[ \text{LXIII (14) नाम 32 चारकाचारी नािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािनवािन

\[ \text{Names of the 32 characteristic signs of the great man (Puruṣa).} \]

1 Uṣṇīṣa śrīrakṣatā
defining the crown of his head with an ornamental excrescence.

2 Pradakṣiṇāvarttaka keśa
the hair on his head turning to the right side.

3 Samalalāta
a broad and open forehead.

4 Urṇā koṣa
the hair of treasure (a single hair in the middle of his forehead).

5 Atinilanetra gopākṣa
with dark blue eyes, like those of a cow or deer.

\[ ^1 \text{In most lists these are treated as two separated numbers: while the reading of the second word is gopākṣa.} \]
6 Catvārimś addanta  

7 Samadanta  

8 Avirāladanta  

9 Suṣukladanta  

10 Rasarasāgratā  

11 Siṃhahana  

12 Prabhūtatanujīva  

13 Brahma svara  

14 Susamvītta skandha  

15 Saptotsada  

16 Cirantaṁrāsa (sic)  

17 Sūkṣma suvarṇacchavi  

18 Shitānanatapralambha  

19 Siṃha pūrvvārdhakāya  

20 Nyagrodhaparimandala  

21 Ekaikaroma pradakṣināvarta  

22 Ūrdhvāṅga roma  

23 Koṣagatavastiguhya  

24 Suvartitoru  

25 Suvartitoga (?)  

having forty teeth.

equal or uniform teeth.

well-arranged teeth.

very white teeth.

having the best taste.

a jaw like that of a lion.

a very long and subtile (thin) tongue.

a clear voice.

with well-rounded shoulders.

of seven spans (in stature). \(^1\)

of a fine complexion.

with a delicate and gold-like skin.

standing, not bending himself, his hands reach down to his knees.

the upper part (or the trunk) of his body is like that of a lion.

his body is broad and extensive like the Nyagrodha tree [Ficus religiosa].

each hair of his body turning to the right side.

the hair of his body turning upwards.

his private member is sunk into the body [not apparent].

with well-rounded or turned thighs.

beautiful and round.

---

\(^1\) This is usually supposed to mean "having seven protuberances" (on the hands, feet, etc.) The Chinese says: having the seven places full or rounded off.

\(^2\) There has been much confusion in regard to this word. Minayeff reads citāntaranāsa. Citāntaranāsa seems a more plausible reading but that does not explain Csoma's translation. The Chinese in de Harlez has liàng chén yuán, which means "having rounded (broad) shoulders." But antaranāsa means rather breast, than shoulders. de H's MS. reads, he tells us, citāntaranāpa.

\(^3\) In some lists this is taken for two separate qualities.

\(^4\) This occurs among the 8o inferior marks in de Harlez's list.
### SANSKRIT—TIBETAN—ENGLISH VOCABULARY.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>26 Ucchaṅkhapāda</td>
<td>उच्छांक्खपाद</td>
<td>the joints of the ankles do not appear.</td>
</tr>
<tr>
<td>27 Mṛdutarunahastapādāta</td>
<td>मृदूतरुनाहस्तपादताला</td>
<td>the palms of his hands and the soles of his feet being soft have a juvenile flesh.</td>
</tr>
<tr>
<td>28 Dirghāṅguli</td>
<td>दीर्घांगुलि</td>
<td>with long fingers.</td>
</tr>
<tr>
<td>29 Cakrāṅkitahastapādātala</td>
<td>चक्रांकिताहस्तपादताला</td>
<td>having his palms and soles marked with a wheel.</td>
</tr>
<tr>
<td>30 Supratiṣṭhitapāda</td>
<td>सुप्रतिष्ठितपाद</td>
<td>with very firm or steady feet.</td>
</tr>
<tr>
<td>31 Āyatapādāpārṣṇi</td>
<td>आयतपादापार्ष्णि</td>
<td>with broad heels.</td>
</tr>
<tr>
<td>32 Aśneyajaṅgha</td>
<td>अश्येयाजङ्ग्ह</td>
<td>with legs like those of the deer (aśneya).</td>
</tr>
</tbody>
</table>

---

**LXIV (15) दशीवर्णान्तरणं संस्कृतीका अन्येष्ठानं** **The Names of the 80 Symmetrical Parts, Proportions, or Points of Beauty; on the Body of the Great Puruṣa or Any Buddha.**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Ātāmranakha</td>
<td>आतामरणक्ष</td>
<td>with copper-coloured nails on his hands.</td>
</tr>
<tr>
<td>2 Snigdhanakha</td>
<td>स्निग्धमनक्ष</td>
<td>with smooth or unctuous nails.</td>
</tr>
<tr>
<td>3 Tuṅganakha</td>
<td>तुङ्गमनक्ष</td>
<td>with high or elevated nails.</td>
</tr>
<tr>
<td>4 Vṛttāṅguli</td>
<td>वृत्तांगुलि</td>
<td>with round fingers.</td>
</tr>
<tr>
<td>5 Citāṅguli [syn. paryaṅguli]</td>
<td>चितांगुलि</td>
<td>with full fingers.</td>
</tr>
<tr>
<td>6 Anupūrvāṅguli</td>
<td>अनूपपुर्वांगुलि</td>
<td>with small finger-joints.</td>
</tr>
<tr>
<td>7 Nirgāṭśira [?]</td>
<td>निरगाट्सिरा</td>
<td>the veins not appearing [invisible].</td>
</tr>
<tr>
<td>8 Nirgranthisāra</td>
<td>निरग्रांथिषिसार</td>
<td>there being no knots in his veins.¹</td>
</tr>
<tr>
<td>9 Gūṭa [for gūḍha] gulpha</td>
<td>गुटा</td>
<td>a round or not visible ankle.</td>
</tr>
<tr>
<td>10 Asiṣamapāda</td>
<td>आषिसमपादि</td>
<td>no unevenness or disproportion in his feet.</td>
</tr>
<tr>
<td>11 Simhavikrāntagāmī</td>
<td>सिम्हविक्रांतगामि</td>
<td>walking in the manner of a lion.</td>
</tr>
<tr>
<td>12 Nāgavikrāntagāmī</td>
<td>नागविक्रांतगामि</td>
<td>walking like an elephant.</td>
</tr>
<tr>
<td>13 Hamsavikrāntagāmī</td>
<td>हंसविक्रांतगामि</td>
<td>walking like a goose or swan.</td>
</tr>
<tr>
<td>14 Vṛṣabhavikrāntagāmī</td>
<td>व्रषभविक्रांतगामि</td>
<td>walking like a bull (or the leader of a herd).</td>
</tr>
</tbody>
</table>

¹ Csoma puts tentatively "muscles or nerves."
15 Pradakṣiṇavṛttagāmī
turning to the right side in his walking.

16 Cārugāmī
walking in a handsome manner.

17 Avakragāmī
walking up rightly (or not crookedly).

18 Viṭtagātra
a chosen body.

19 Mrṣṭagātra
his body well cleansed, or made clean.

20 Anupūrvagātra
a well-arranged body.

21 Śucigātra
a clean or pure body.

22 Mrdugātra
a soft or delicate body.

23 Viśuddhagātra
a very clean (or a purified) body.

24 Paripūrṇavyaṅjana
a full or perfect characteristic sign.

25 Prthucārumanḍalagātra
an ample and sound-complexioned body (or a good complexion).

26 Samakrama
making equal paces (in walking), walking uprightly.

27 Sukumāragātra
with a juvenile body.

28 Adināgātra
his body showing no fear (or distress).

29 Utsadagātra
a compact body.

30 Susamhatagātra
a very patient or subdued body.

31 Suvibhaktāṅgapratyaṅga
with well-proportioned (or disposed) members and limbs.

32 Vitimiraviśuddhaloka
his sight, having no dimness, is very clear.

33 Viṛṭtakukṣi
a round side or rib side.

34 Mrṣṭakukṣi
a cleansed rib side.

35 Abhugnakukṣi
an even or not crooked side.

36 Kṣāmodara
his belly hanging somewhat downwards.

37 Gambhiranābhi
with a deep navel.
<table>
<thead>
<tr>
<th>Sanskrit Multi-line</th>
<th>Tibetan Multi-line</th>
<th>English Multi-line</th>
</tr>
</thead>
<tbody>
<tr>
<td>38 Pradakṣiṇavṛttanābhi</td>
<td>顶arilyayय</td>
<td>his navel turning to the right side.</td>
</tr>
<tr>
<td>39 Samantaprasādika</td>
<td>समानप्रसादिक</td>
<td>handsome or beautiful on all sides.</td>
</tr>
<tr>
<td>40 Śucisamācāra</td>
<td>सुचिसमाचार</td>
<td>pure in all his manners or conduct of life.</td>
</tr>
<tr>
<td>41 Vyapagatabilakagātra</td>
<td>व्यपागताबिलकाग्रात्र</td>
<td>having no freckles or dark spots on his body.</td>
</tr>
<tr>
<td>42 Tūlasadṛśa sukumārapāṇi</td>
<td>तुलसाद्रशसुकुमारपाणि</td>
<td>his hand, like the cotton, is very soft.</td>
</tr>
<tr>
<td>43 Snigdhapāṇilekha</td>
<td>स्निग्धपाणिलेख्क</td>
<td>having bright (or unctuous) figures (lines) on his palms.</td>
</tr>
<tr>
<td>44 Gambhirapāṇilekha</td>
<td>गंभिरपाणिलेख्क</td>
<td>deep lines (marks or figures) on the palm of his hand.</td>
</tr>
<tr>
<td>45 Ayatapāṇilekha</td>
<td>आयतपाणिलेख्क</td>
<td>with long incisions or figures on his palm.</td>
</tr>
<tr>
<td>46 Nātyāyata vadana</td>
<td>नात्यायातवदन</td>
<td>his face is not too long.</td>
</tr>
<tr>
<td>47 Vimbaprativiṃba darśana vadana</td>
<td>विंभप्रतिविम्बदार्शनातवदन</td>
<td>in his face “the images of objects” may be seen [i.e., original and counterfeit].(^1)</td>
</tr>
<tr>
<td>48 Mṛjujihva [sic. for mṛdu]</td>
<td>मृजुजिह्व</td>
<td>a soft (smooth) tongue.</td>
</tr>
<tr>
<td>49 Tanujihva</td>
<td>तनुजिह्व</td>
<td>a thin tongue.</td>
</tr>
<tr>
<td>50 Raktajihva</td>
<td>रक्तजिह्व</td>
<td>a red tongue.</td>
</tr>
<tr>
<td>51 Gaja garjana jīmūta ghoṣa</td>
<td>गजगर्जनाजीमूताखोश</td>
<td>having a voice like that of an elephant, and thunder.</td>
</tr>
<tr>
<td>52 Madhura cāru mañjūsvara</td>
<td>मधुरचारुमान्जूस्वर</td>
<td>his voice (or speech) is sweet, elegant, and soft. with round eye-teeth.</td>
</tr>
<tr>
<td>53 Vṛttadaṁśṭra</td>
<td>वृत्तदाम्श्त्र</td>
<td>with sharp eye-teeth.</td>
</tr>
<tr>
<td>54 Tikṣṇadāṁśṭra</td>
<td>तिक्ष्णदाम्श्त्र</td>
<td>with white eye-teeth.</td>
</tr>
<tr>
<td>55 Śukladaṁśṭra</td>
<td>सुक्लदाम्श्त्र</td>
<td>with like [uniform] eye-teeth, with even eye-teeth. with well disposed eye-teeth.</td>
</tr>
<tr>
<td>56 Samadāṁśṭra</td>
<td>समादाम्श्त्र</td>
<td>with a high or elevated nose.</td>
</tr>
<tr>
<td>57 Anupūrvadāṁśṭra</td>
<td>अनुपूर्वदाम्श्त्र</td>
<td>with a clean nose.</td>
</tr>
<tr>
<td>58 Tuṅganāsa</td>
<td>तुंगनास</td>
<td>with very clear (or purified) eyes. wide or large (deer) eyes.</td>
</tr>
<tr>
<td>59 Śucināsa</td>
<td>सुचिनास</td>
<td>with thick eye-lashes.</td>
</tr>
<tr>
<td>60 Viṣuddha netra</td>
<td>विषुध्दनेत्र</td>
<td>(^1) The Chinese says, whose lips have the lustre of the Bimba fruit (<em>momordica monadelphica</em>).</td>
</tr>
</tbody>
</table>
63 Sitāsa kamaladala śakalā nayana

64 Ayatabhrū

65 Ślakśṇabhrū

66 Samaromabhrū

67 Snidhabhrū

68 Pīnāyatakaraṇa

69 Samakaraṇa

70 Anupahatakaraṇendriya

71 Supariṇatalalātā

72 Prthulalātā

73 Suparipūrṇottamānga

74 Bhramarasadrṣakeśa

75 Citakeśa

76 Ślaksṇakeśa

77 Asaṃlulitakeśa

78 Aparuṣakeśa

79 Surabhikeśa

80 Śrīvatsa svastikanandyā varttalamita pāṇi pāda

the white and black of his eyes (the pupils) like the brightness of the leaf of the kamala lotus flower.

with a long eye-brow.

a soft eye-brow.

an eye-brow of uniform hair.

an unctuous or bright eye-brow.

with a thick and long ear flap.

with smooth [uniform] ears.

his organ of hearing is not debilitated.

with a broad, open forehead.

with a large forehead.

his chief member (the head) is compact (well accomplished).

the hair of his head is black like a bee.

with thick or dense hair on his head.

with soft or fine hair.

his hair is not intricate or perplexed.

the hair of his head is not rough or complicated.

with sweet-smelling hair (of his head).

both his hands and feet are adorned with the emblems (or figures) of prosperity, plenty, and the double cross.

LXV (84) त्रिनिमायुक्तिरिदी | THE NAMES OF THE TEN IMMORAL ACTIONS.

1 Trini kāyaduścaritāni

2 Catvāri vāgduścaritāni

3 Trini manoduścaritāni

the three immoral actions of the body.

the four immoral actions of speech.

the three immoral actions of the mind.
LXVI (85) शुद्धिवस्तृतिः | THE NAMES OF THE TEN VIRTUES OR VIRTUOUS ACTIONS.

A Kāyasucaritam
1 Prāṇātighaṭād virati
2 Adattādānād virati
3 Kāmanimithyācārād virati

B Vāksucaritam
4 Mrśavādāt pratīvirati
5 Paruṣāt pratīvirati
6 Paisunyāt pratīvirati
7 Sambhinaprālāpāt pratīvirati
C Manāsucaritam
8 Abhidhīyāaḥ pratīvirati
9 Vyāpādāt pratīvirati
10 Mithyādṛṣṭi pratīvirati

good actions by the body.
not taking the life of any animate being.
desisting from taking anything which has not been given (or not stealing).
desisting from fornication or adultery.
good action by speech.
desisting from lying.
desisting from abusive language.
desisting from slander.
desisting from incoherent, nonsensical speech or talk.
mental good actions.
desisting from covetousness.
desisting from malice.
desisting from having a wrong theory (or principles).

LXVII (86) शुद्धिवस्तृतिः | THE NAMES OF THOSE FOUR THINGS WHICH MAKE ONE’S MORAL MERIT (FOR OBTAINING FUTURE BEatitude).

1 Dānamayam punyakriyā- vastu
2 Śīlamayam punyakriyā- vastu
3 Bhāvanāmayam punyakriyā- vastu
4 Opadhiyam punyakriyā- vastu

the matter for making one’s moral merit, by charity or almsgiving.
matter for making one’s moral merit by good morals.
matter for making one’s moral merit by judicious reflections.
matter for making one’s moral merit by supplying others with necessary things.
LXVIII (87) शब्दों में से विभिन्न \(\text{(Synonyms) Names of "Reality" or Supreme Intelligence; truth, true meaning.}\)

1. Paramāṇa (Paramārtha)  
   निःसादी 
   Supreme Intelligence.

2. Tattvaṃ  
   निःसाद 
   the self same.

3. Bhūtakoṭi  
   अद्वैतसंविदा 
   the very pure boundary (or the limit of Beings) [absolute non entity].

4. Tathatā  
   निःसादी 
   existence in the same manner.

5. Avitathatā  
   अद्वैतसंविदा 
   unerringly the same.

6. Ananyatathatā  
   अद्वैतसंविदा 
   not another (but) the same.

7. Śūnyatā  
   निःसादी 
   emptiness (ideal existence).

8. Dharmaḥatu  
   निःसादी 
   the root of morality (or the root of all things).

9. Dharmaniyāmatā  
   निःसादी 
   the invincible (unchangeable, constant) substances.

10. Acintyadhātu  
    निःसादी 
    the inconceivable root.

11. Aviparyāsatathatā  
    निःसादी 
    unquestionably (without opposition) the same.

12. Advayi  
    निःसादी 
    indivisible.

13. Advaidhikāra  
    निःसादी 
    not to be reduced into two, indivisible.

14. Dharmasthiti  
    निःसादी 
    constant or permanent substance.

15. Sthitaiva dharmadhātu-
    sthitiśa 
    the manner of the moral root is constant.

16. Ekaiva esā tathatā  
    निःसादी 
    this very self-same thing is a "monad."

17. Dharmaḥatu asambheda  
    निःसादी 
    the moral root is absolutely indivisible.

18. Advayametadvaidhikāra-
    mabhinnamacchinna 
    this not being dual, indivisible, incorruptible and indestructible.

LXIX (88) शब्दों में से विभिन्न \(\text{Names (or Terms) for deliverance from pain (or bodily existence), or death.}\)

1. Nirvāṇa  
   निःसादी 
   deliverance from pain (or bodily existence) or death.

2. Sopādhīśeṣa nirvāṇa  
   निःसादी 
   deliverance from pain or death, but leaving some remainder (or residue) of the 5 aggregates which constitute the body and soul.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Nirupadhiṣeṣa nirvāṇa</td>
<td>deliverance from pain or death, but having no residue of the 5 aggregates</td>
</tr>
<tr>
<td>4 Apratiṣṭhita nirvāṇa</td>
<td>death, without place (not to abide in a place).</td>
</tr>
<tr>
<td>5 Nihṛṣeyasa</td>
<td>the most virtuous.</td>
</tr>
<tr>
<td>6 Apavarga</td>
<td>purified and emancipated.</td>
</tr>
<tr>
<td>7 Abhisamaya</td>
<td>discrimination or judicious distinction.</td>
</tr>
<tr>
<td>8 Śikṣā</td>
<td>learned (teaching, learning).</td>
</tr>
<tr>
<td>9 Āśikṣā</td>
<td>unlearned, ignorant.</td>
</tr>
<tr>
<td>10 Naiva śikṣā naśikṣā</td>
<td>neither learned nor unlearned.</td>
</tr>
<tr>
<td>11 Samyaktā niyata rāṣi</td>
<td>the very pure, true aggregate (or man).</td>
</tr>
<tr>
<td>12 Mithyātā niyata rāṣi</td>
<td>a certain aggregate (or body) of stubbornness in wrong</td>
</tr>
<tr>
<td>13 Aniyata rāṣi</td>
<td>a heap or aggregate of uncertainty.</td>
</tr>
</tbody>
</table>

LXX (8g) Names of the several kinds of protection, refuge, shelter, patronage.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Śaraṇam</td>
<td>protection, refuge, shelter, protector.</td>
</tr>
<tr>
<td>2 Nātha</td>
<td>patron, protector.</td>
</tr>
<tr>
<td>3 Parāyaṇam</td>
<td>supporter, defender, patron.</td>
</tr>
<tr>
<td>4 Trāṇam</td>
<td>defender, protector.</td>
</tr>
<tr>
<td>5 Paritrāṇam</td>
<td>defending or keeping entirely safe.</td>
</tr>
<tr>
<td>6 Trāyi</td>
<td>showing (or teaching) the protector.</td>
</tr>
<tr>
<td>7 Layanam</td>
<td>place, abode, refuge.</td>
</tr>
<tr>
<td>8 Gati</td>
<td>a god or saint represented by any image at any sacred place (support, refuge).</td>
</tr>
<tr>
<td>9 Dvīpa</td>
<td>island, dry or firm land, place of security (a rock).</td>
</tr>
<tr>
<td>10 Tāraka</td>
<td>he that carries over a river, a deliverer from the danger of drowning, a saviour.</td>
</tr>
<tr>
<td>11 Uttaraṇam</td>
<td>the art of delivering, saving one from, etc.</td>
</tr>
<tr>
<td>12 Paritrātā</td>
<td>defence, protection, the art of defending, keeping one safe.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>Bandanam</td>
<td>adoration, prostration, obeisance, worship.</td>
</tr>
<tr>
<td>Pūjana</td>
<td>presentation of offerings, worshipping.</td>
</tr>
<tr>
<td>Mānanā</td>
<td>paying respect to, reverence.</td>
</tr>
<tr>
<td>Arcanā</td>
<td>honouring, honour, respect.</td>
</tr>
<tr>
<td>Apacāyanā</td>
<td>begging, praying, entreating.</td>
</tr>
<tr>
<td>Cittrakāra</td>
<td>an adorning, embellishing.</td>
</tr>
<tr>
<td>Satkāra</td>
<td>respect, civility, oblation, the art of showing respect to.</td>
</tr>
<tr>
<td>Gurukāra</td>
<td>reverencing him as his ruling guide.</td>
</tr>
<tr>
<td>Upasthāna</td>
<td>respect, service.</td>
</tr>
<tr>
<td>Paryupāsana</td>
<td>respectful reception and entertainment of a (religious) person.</td>
</tr>
<tr>
<td>Ādara</td>
<td>respect, reverence.</td>
</tr>
<tr>
<td>Gauravam</td>
<td>respectful address or language.</td>
</tr>
<tr>
<td>Añjalikarma</td>
<td>reverence shown by putting together the palms of the hands.</td>
</tr>
<tr>
<td>Pratyutthānam</td>
<td>rising to welcome a visitor, polite reception of, etc.</td>
</tr>
<tr>
<td>Sāmici</td>
<td>the bowing of one's self greatly, respectful salutation.</td>
</tr>
<tr>
<td>Praṇāma</td>
<td>a high degree of salutation, by bowing one's self, etc.</td>
</tr>
<tr>
<td>Abhināmanam</td>
<td>worthy to be worshipped and praised.</td>
</tr>
<tr>
<td>Sāmicikaraṇiya</td>
<td>worthy of every oblation or sacrifice.</td>
</tr>
<tr>
<td>Ahavaniya</td>
<td>worthy of the chief oblation or sacrifice.</td>
</tr>
<tr>
<td>Prāhavaniya</td>
<td>one that respectfully keeps or supports his guru.</td>
</tr>
<tr>
<td>Bhakti guru</td>
<td>earnest desire to serve and hear a spiritual guide.</td>
</tr>
<tr>
<td>Gurusuṣrūṣā</td>
<td>respectful, reverential.</td>
</tr>
<tr>
<td>Sapratīśa</td>
<td>humble, respectful.</td>
</tr>
<tr>
<td>Sagaurava</td>
<td>helping, serving, advising.</td>
</tr>
<tr>
<td>Sevanam</td>
<td></td>
</tr>
</tbody>
</table>
26 Bhajanam  
keeping, supporting, feeding.

27 Paryupāsanam  
respectful reception and entertainment, kindness, good service.

28 Upāsanā  
ditto (making him to sit above).

good service or entertainment.

29 Saṁsevanam  
keeping him near, serving. good service.

30 Upasevanam  
showing great respect or reverence to.

31 Sumāna [M. Bahumānah]  
speaking politely (or respectfully) after having made his salutation (and sat down).

32 Pranipatya abhivādanam  
speaking uprightly, honestly, without affectation.

33 Pūrvābhilāpī

LXXII (91) १०२ नामस्य यत्र आरम्भिकनामाणाम विद्यायिन्ये! Names of earnest or cheerful application, endeavour, etc.

1 Utsūcita  
behaviour, conduct, manner of one’s behaviour, earnest application.

2 Arambha  
not negligent, diligent, industrious.

3 Atandrita  
not slothful or sluggish.

4 Satkṛtyakārī  
acting virtuously.

5 Sātatyakārī  
always busy or occupied.

6 Niyaka  
restrained, or with subdued passions.

7 Āsthitikriyā  
consideration, reflection, pains, efforts.

8 Abhiyoga  
earnest endeavour or devotion.

9 Udyoga  
earnest meditation, application.

10 Yogamāpattavyaṁ  
must apply himself to earnest meditation.

11 Dharmānu dharmapratipatti  
a discourse on moral subjects according to the moral law.

12 Parākrama  
exercise, practice.

13 Ataptakārī  
doing with great endeavour or diligent application.

14 Udyata  
applying himself to, beginning.
15 Nirata  
16 Pratipattisāra  
17 Vyavasāya  
18 Abhyutsāha  
19 Abhiru  
20 Acchambhi  
21 Nirbhaya  
22 Aviśāda  
23 Notrāsana santrāsati  
24 Na santrāsamāpadyate  
25 Na liyati  
26 Na sāmliyati  
27 Na jihriyati  
28 Narttiyati

endeavour, continual exercise.
ascertainment, penetration to the very heart (in searching after).
diligent application, endeavour, effort.
greatly delighting in.
fearless, intrepid.
without terror, dread or consternation.
fearless, intrepid.
not dejected or discouraged.
intrepid, fearless.
will not be afraid.
not slothful or dejected.
is not confounded.
is not ashamed.
turns not away from (or censures not).

LXXIII (92) 
Names of the aggregates, primary elements (or substances, senses, of the body)

1 Paṅcopādāna skandha  
2 Rūpa skandha  
3 Vedanā skandha  
4 Saṁjñā skandha  
5 Saṁskāra skandha  
6 Vijñāna skandha

abstraction (or assemblage) of the five aggregates (or the five constitutive aggregates).  
the aggregate of body (or bodily substances).  
the aggregate of perceptions.  
the aggregate of representations.  
the aggregate of notions.  
the aggregate of cognition (or of having clear ideas).

LXXIV (93) 
Names of the divisions of the bodily aggregate.

1 Catvāri mahābhūtāni  
2 Prthivi dhātu

the four great elements.  
the earthen primary element.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Ab dhātu</td>
<td>अब धातु</td>
<td>watery primary element.</td>
</tr>
<tr>
<td>4 Tejo dhātu</td>
<td>तेज धातु</td>
<td>fiery primary element.</td>
</tr>
<tr>
<td>5 Vāyu dhātu</td>
<td>वायु धातु</td>
<td>aerial primary element.</td>
</tr>
<tr>
<td>6 Khakkhaṭatvaṁ</td>
<td>खक्क्हात्‌तव</td>
<td>solidity, hardness.</td>
</tr>
<tr>
<td>7 Dravatvaṁ</td>
<td>द्रवत्व</td>
<td>moisture, fluid or fluidity.</td>
</tr>
<tr>
<td>8 Uṣṇatvaṁ</td>
<td>उष्णत्व</td>
<td>heat, warmth (the burning quality).</td>
</tr>
<tr>
<td>9 Laghusamudiraṇatvaṁ</td>
<td>लघुसमुद्रीन</td>
<td>lightness and mobility.</td>
</tr>
<tr>
<td>10 Upādayarūpam</td>
<td>उपादयरूप</td>
<td>causal body (or, a body as the cause of anything).</td>
</tr>
<tr>
<td>11 Bhautikarūpam</td>
<td>भूतिकरूप</td>
<td>a body arising from a primary element.</td>
</tr>
<tr>
<td>12 Jananam</td>
<td>जनन</td>
<td>generation, production (generative, productive).</td>
</tr>
<tr>
<td>13 Niśraya</td>
<td>निस्रय</td>
<td>support, basis.</td>
</tr>
<tr>
<td>14 Sthānaṁ</td>
<td>स्थान</td>
<td>place, spot, abode, continuance.</td>
</tr>
<tr>
<td>15 Upastambha</td>
<td>उपस्तम्भ</td>
<td>a prop, post, pillar, support.</td>
</tr>
<tr>
<td>16 Upabṛśīhaṇa</td>
<td>उपब्रशीहण</td>
<td>increasing, augmentation.</td>
</tr>
<tr>
<td>17 Cakṣurindriya</td>
<td>चक्षुरिन्द्रिय</td>
<td>the organ of sight.</td>
</tr>
<tr>
<td>18 Śrotrendriya</td>
<td>श्रोत्रेन्द्रिय</td>
<td>the organ of hearing.</td>
</tr>
<tr>
<td>19 Ghrāṇendriya</td>
<td>ग्नाणेन्द्रिय</td>
<td>the organ of smelling.</td>
</tr>
<tr>
<td>20 Jihvendriya</td>
<td>जिवन्द्रिय</td>
<td>the organ of taste.</td>
</tr>
<tr>
<td>21 Kāyendriya</td>
<td>कायेन्द्रिय</td>
<td>the organ of body [sic].</td>
</tr>
<tr>
<td>22 Rūpaprāsāda</td>
<td>रूपप्रासाद</td>
<td>a pure body.</td>
</tr>
<tr>
<td>23 Rūpa</td>
<td>रूप</td>
<td>body, object.</td>
</tr>
<tr>
<td>24 Śabda</td>
<td>शब्द</td>
<td>sound.</td>
</tr>
<tr>
<td>25 Gandha</td>
<td>गन्ध</td>
<td>smell, scent.</td>
</tr>
<tr>
<td>26 Rasa</td>
<td>रस</td>
<td>taste, flavour.</td>
</tr>
<tr>
<td>27 Spraṣṭavya</td>
<td>स्प्राष्टव्या</td>
<td>touch, contact, to be touched.</td>
</tr>
<tr>
<td>28 Varṇarūpa</td>
<td>वर्णरूप</td>
<td>the body of colour.</td>
</tr>
<tr>
<td>29 Nila</td>
<td>निल</td>
<td>blue.</td>
</tr>
<tr>
<td>30 Pita</td>
<td>पिता</td>
<td>yellow.</td>
</tr>
<tr>
<td>No.</td>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----</td>
<td>------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>31</td>
<td>Lohita</td>
<td>red.</td>
</tr>
<tr>
<td>32</td>
<td>Avadāta</td>
<td>white.</td>
</tr>
<tr>
<td>33</td>
<td>Abhra</td>
<td>a cloud.</td>
</tr>
<tr>
<td>34</td>
<td>Dhūma</td>
<td>smoke.</td>
</tr>
<tr>
<td>35</td>
<td>Rajas</td>
<td>dust.</td>
</tr>
<tr>
<td>36</td>
<td>Mahikā</td>
<td>frost, fog, mist.</td>
</tr>
<tr>
<td>37</td>
<td>Chāyā</td>
<td>shadow, shade.</td>
</tr>
<tr>
<td>38</td>
<td>Atapa</td>
<td>the heat of the sun, sunshine.</td>
</tr>
<tr>
<td>39</td>
<td>Āloka</td>
<td>light, shine, sight, seeing.</td>
</tr>
<tr>
<td>40</td>
<td>Andhakāra</td>
<td>darkness, obscurity.</td>
</tr>
<tr>
<td>41</td>
<td>Saṁsthānarūpa</td>
<td>the body of form, shape, figure.</td>
</tr>
<tr>
<td>42</td>
<td>Dirgha</td>
<td>long.</td>
</tr>
<tr>
<td>43</td>
<td>Hrasva</td>
<td>short.</td>
</tr>
<tr>
<td>44</td>
<td>Vṛttta</td>
<td>round, globular.</td>
</tr>
<tr>
<td>45</td>
<td>Parimalḍala</td>
<td>circular, round.</td>
</tr>
<tr>
<td>46</td>
<td>Śāta</td>
<td>even, level, equal.</td>
</tr>
<tr>
<td>47</td>
<td>Viśāta</td>
<td>uneven, unequal.</td>
</tr>
<tr>
<td>48</td>
<td>Bhautikarūpa</td>
<td>elementary body.</td>
</tr>
<tr>
<td>49</td>
<td>Unnata</td>
<td>high, tall.</td>
</tr>
<tr>
<td>50</td>
<td>Avanata</td>
<td>low (not high).</td>
</tr>
<tr>
<td>51</td>
<td>Caturasra</td>
<td>four-cornered, quadrangular.</td>
</tr>
<tr>
<td>52</td>
<td>Vijñāpti</td>
<td>instructive.</td>
</tr>
<tr>
<td>53</td>
<td>Saṁdarsana</td>
<td>that may be shown or taught, demonstrable.</td>
</tr>
<tr>
<td>54</td>
<td>Sapratigha</td>
<td>controversial.</td>
</tr>
<tr>
<td>55</td>
<td>Apratigha</td>
<td>incontestable.</td>
</tr>
<tr>
<td>56</td>
<td>Anupātta mahābhūta hetuka</td>
<td>produced from the cause (or source) of the great perfect, primary element.</td>
</tr>
</tbody>
</table>
57 Satvākhyāsatvākhyā
Satvākhyāsatvākhyā
dividing into animate and inanimate beings.

58 Manojñā manojuśca
Manojñā manojuśca
pleasing and unpleasing, or agreeable and disagreeable to the mind having the cause of its forthcoming in the defective or imperfect primary element.

59 Upātta mahabhūta hetuka
Upātta mahabhūta hetuka
see No. 57 above.

60 Satvākhyāsatvākhyā
Satvākhyāsatvākhyā
see No. 58 above.

61 Manojñā manojuśca
Manojñā manojuśca
agreeable or sweet scent or smell.

62 Sugandha
Sugandha
a disagreeable scent or smell.

63 Durgandha
Durgandha
similar or like scent or smell.

64 Samagandha
Samagandha
dissimilar or unlike scent or smell.

65 Viṣamagandha
Viṣamagandha
sweet.

66 Madhura
Madhura
sour, acid.

67 Amla
Amla
salt [brackish].

68 Lavaṇa
Lavaṇa
hot, hot-biting.

69 Kaṭuka
Kaṭuka
[pungent] acrid and bitter.

70 Tikta
Tikta
nauseous, bitter, astringent flavour or taste.

71 Kaśāya
Kaśāya
softness, soft, gentle.

72 Ślakṣṇatva
Ślakṣṇatva
roughness, harshness, of unequal surface.

73 Karkasatva
Karkasatva
heaviness, heavy, weighty.

74 Gurusva
Gurusva
lightness, light, not heavy.

75 Layutva [ ? Laghutva]
Layutva [ ? Laghutva]
cold.

76 Śīta
Śīta
hungry, he that becomes hungry.

77 Vibhūṣā [Bubhūṣā]
Vibhūṣā [Bubhūṣā]
hunger.

78 Jighatsā
Jighatsā
ditto

79 Pipāsā
Pipāsā
thirst or thirsty.

80 Avijñapti
Avijñapti
uninstructed or uninstructive.
PERCEPTIONS AND NOTIONS.

LXXV (94)  འདི་དགུ་དུ་ཤིན་ཅིག་བྱེད་པའི་ཐོན་མེད།  Names of the divisions of perceptions (sensations or feelings).

1 Sukha  ཕད་ཆ།  happiness, pleasure.
2 Duḥkha  དུ་བ་མ་  pain, distress.
3 Aduḥkhāsukha  ཆུང་བས་མ་བ་མ་སོགས་  neither pain nor pleasure, a middle state between them both.

LXXVI (95)  ག་དཀའ་བོད་ཀུན་འདི་ཐོན་མེད།  Names of the divisions of representation.

1 Paritta  ཕར་ཏ།  small, little.
2 Mahadhūta  མ་བཞུ་ཏ།  grown large or great, great.
3 Apramāṇa  ཁསེར་ལོ།  immense.

LXXVII (96)  འཁོའི་དགུ་དུ་ཤིན་ཅིག་བྱེད་པའི་ཐོན་མེད།  ར་བོད་ཀུན་འདི་ཐོན་མེད།  Notions formed of animate and inanimate beings.

1 Caitasikadharma  སྣ་པོ་པ་འབེལ་ཞིག་སྲི།  notions (ideas) originating in the mind.
2 Sparśa  སྲེས་པ།  touch, feeling.
3 Saṃjñā  སྙོམ་གྱིས་  consciousness [notion].
4 Vedanā  སྤེལ་པ།  perception [feeling].
5 Manaskāra  སྣ་པོ་འབེལ་ཞིག་  impressing into [upon] the mind [attention].
6 Cetanā  སོམས།  "a minding" [living, feeling, understanding].
7 Chandas  རུ་ུ།  wish, desire, intention.
8 Adhimokṣa  གཞི་པ་  faith, belief, piety, respect.
9 Smṛti  རུ་བུ།  memory, recollection, remembrance.
10 Prajñā  ཀས་པ།  wit, understanding.
11 Samādhi  ཞེལ་བོད་ཀུན་འདི་ཐོན་མེད།  deep meditation, ecstasy.
12 Śraddhā  རྣ་བ།  faith, belief, a believing.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Hṛi</td>
<td>हृ</td>
<td>[bashful] modest.¹</td>
</tr>
<tr>
<td>14 Apattavyam</td>
<td>अपत्तव्यम्</td>
<td>modest or modesty.</td>
</tr>
<tr>
<td>[for apatrapā]</td>
<td>परा</td>
<td>to be without cupidity is the root of moral virtue.</td>
</tr>
<tr>
<td>15 Alobhakuśalamāla</td>
<td>अलोभकुशलमाला</td>
<td>to be without hate is the root of moral virtue.</td>
</tr>
<tr>
<td>16 Adveśakuśalamāla</td>
<td>अद्वेशकुशलमाला</td>
<td>absence of ignorance is the root of morality.</td>
</tr>
<tr>
<td>17 Amohakuśalamāla</td>
<td>अमोहकुशलमाला</td>
<td>diligent application, earnestness, industry.</td>
</tr>
<tr>
<td>18 Virya</td>
<td>वीर्य</td>
<td>very well-exercised or purified.</td>
</tr>
<tr>
<td>19 Praśrabdhi</td>
<td>प्रश्राब्दि</td>
<td>chastity, temperance, modesty.</td>
</tr>
<tr>
<td>20 Apramāda</td>
<td>अप्रामादि</td>
<td>indifference, neutrality.</td>
</tr>
<tr>
<td>21 Upekṣā</td>
<td>उपेक्षा</td>
<td>innocence, not hurting.</td>
</tr>
<tr>
<td>22 Ahimsā</td>
<td>अहिंसा</td>
<td>passion, anger, cupidity, lust.</td>
</tr>
<tr>
<td>23 Rāga</td>
<td>राग</td>
<td>the state of becoming angry, passionate.</td>
</tr>
<tr>
<td>24 Pratigha</td>
<td>प्रतिघा</td>
<td>pride, arrogance.</td>
</tr>
<tr>
<td>25 Māna</td>
<td>मान</td>
<td>great pride, haughtiness.</td>
</tr>
<tr>
<td>26 Adhimāna</td>
<td>अधिमान</td>
<td>the highest degree of pride.</td>
</tr>
<tr>
<td>27 Mānātimāna</td>
<td>मानातिमान</td>
<td>arrogance, pride, self-conceit.</td>
</tr>
<tr>
<td>28 Asmimāna</td>
<td>अस्मिमान</td>
<td>great pride.</td>
</tr>
<tr>
<td>29 Abhimaṇa</td>
<td>अभिमाण</td>
<td>pride, conceit.</td>
</tr>
<tr>
<td>30 Unnamāna</td>
<td>उन्नामान</td>
<td>wrong or false arrogance.</td>
</tr>
<tr>
<td>31 Mithyāmāna</td>
<td>मिथ्यामान</td>
<td>ignorance.</td>
</tr>
<tr>
<td>32 Avidyā</td>
<td>अविद्या</td>
<td>speculation, theory.</td>
</tr>
<tr>
<td>33 Drṣṭi</td>
<td>दृष्टि</td>
<td>the theory of destruction [the heretical doctrine of individuality].</td>
</tr>
<tr>
<td>34 Satkāyadrṣṭi</td>
<td>सत्कायाद्रृष्टि</td>
<td>the theory of limitation.</td>
</tr>
<tr>
<td>35 Antagṛhadrṣṭi</td>
<td>अन्तग्रहाद्रृष्टि</td>
<td>wrong or false theory.</td>
</tr>
<tr>
<td>36 Mithyādṛṣṭi</td>
<td>मिथ्यादृष्टि</td>
<td>he that follows (or adheres to) speculation.</td>
</tr>
<tr>
<td>37 Drṣṭiparārmaṇa</td>
<td>दृष्टिपरार्मण</td>
<td>he that adheres especially to the practical part—or has, for his first principle, “good morals.”</td>
</tr>
<tr>
<td>38 Śīlavrataparārmaṇa</td>
<td>शीलव्रतपरार्मण</td>
<td></td>
</tr>
</tbody>
</table>

¹ Caoma here makes a curious slip in his English by giving “shame-faced” as synonymous with modest.
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Pali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td>Vicikitsā</td>
<td>विकित्स</td>
<td>uncertainty, doubt.</td>
</tr>
<tr>
<td>40</td>
<td>Krodha</td>
<td>क्रोध</td>
<td>anger, passion.</td>
</tr>
<tr>
<td>41</td>
<td>Upanāha</td>
<td>उपनाह</td>
<td>rancour, inveterate malignity.</td>
</tr>
<tr>
<td>42</td>
<td>Mrakṣa</td>
<td>मरक्ष</td>
<td>concealment of one's views or defects, hypocrisy, slyness.</td>
</tr>
<tr>
<td>43</td>
<td>Pradāsa</td>
<td>प्रदास</td>
<td>anger, displeasure [contentiousness].</td>
</tr>
<tr>
<td>44</td>
<td>Īrṣyā</td>
<td>इर्ष</td>
<td>envy.</td>
</tr>
<tr>
<td>45</td>
<td>Mātsarya</td>
<td>मातसर्य</td>
<td>avarice.</td>
</tr>
<tr>
<td>46</td>
<td>Māyā</td>
<td>मय</td>
<td>illusion, trick, deceit.</td>
</tr>
<tr>
<td>47</td>
<td>Śāthiyam</td>
<td>सठयम</td>
<td>trick, deceit, fraud, craft.</td>
</tr>
<tr>
<td>48</td>
<td>Mada</td>
<td>मद</td>
<td>haughty, proud, boast, brag.</td>
</tr>
<tr>
<td>49</td>
<td>Vihiprasa</td>
<td>विहिप्रस</td>
<td>hurtful.</td>
</tr>
<tr>
<td>50</td>
<td>Ahrīkya</td>
<td>अरीक्य</td>
<td>impudent.</td>
</tr>
<tr>
<td>51</td>
<td>Anapratrya</td>
<td>अनप्रत्रय</td>
<td>immodest, shameless.</td>
</tr>
<tr>
<td>52</td>
<td>Asrādhya</td>
<td>अस्राध्य</td>
<td>disbelieving, infidel, an unbeliever.</td>
</tr>
<tr>
<td>53</td>
<td>Kauṣidyam</td>
<td>कौष</td>
<td>idle, lazy.</td>
</tr>
<tr>
<td>54</td>
<td>Pramāda</td>
<td>प्रमाद</td>
<td>unchaste, dissolute, intemperate.</td>
</tr>
<tr>
<td>55</td>
<td>Muṣitasmrtița</td>
<td>मुषितसम्रतित</td>
<td>forgetfulness.</td>
</tr>
<tr>
<td>56</td>
<td>Vikṣepa</td>
<td>विक्षेप</td>
<td>fluctuation, heedlessness.</td>
</tr>
<tr>
<td>57</td>
<td>Asamprajanyam</td>
<td>असमप्रजायन</td>
<td>unknowing.</td>
</tr>
<tr>
<td>58</td>
<td>Audhityam</td>
<td>अधिदय</td>
<td>extravaganza in meditation.</td>
</tr>
<tr>
<td>59</td>
<td>Kaukṛtyam</td>
<td>कौकृत्य</td>
<td>repentance.</td>
</tr>
<tr>
<td>60</td>
<td>Styana</td>
<td>स्त्यन्य</td>
<td>dullness.</td>
</tr>
<tr>
<td>61</td>
<td>Middham</td>
<td>मिद्धम</td>
<td>sleep, sleepiness, dullness.</td>
</tr>
<tr>
<td>62</td>
<td>Vitarka</td>
<td>वितर्क</td>
<td>judging, reasoning, judgment.</td>
</tr>
<tr>
<td>63</td>
<td>Vicāra</td>
<td>विचार</td>
<td>trying, investigating.</td>
</tr>
<tr>
<td>64</td>
<td>Prāpti</td>
<td>प्राप्त</td>
<td>the finding out, invention.</td>
</tr>
<tr>
<td>Sanskrit—Tibetan—English Vocabulary</td>
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<tr>
<td>-------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>65. Asamjñisamāpatti</td>
<td>सन्मज्ञिसमापत्ति</td>
<td>सन्मज्ञिसमापत्ति</td>
<td></td>
</tr>
<tr>
<td>66. Nirodhasamāpatti</td>
<td>निरोधसमापत्ति</td>
<td>निरोधसमापत्ति</td>
<td></td>
</tr>
<tr>
<td>67. Asamjñikāma</td>
<td>सन्मज्ञिकाम</td>
<td>सन्मज्ञिकाम</td>
<td></td>
</tr>
<tr>
<td>68. Jīvitendriya</td>
<td>जीवितेन्द्रिय</td>
<td>जीवितेन्द्रिय</td>
<td></td>
</tr>
<tr>
<td>69. Nikāyasabhāga</td>
<td>निकायसभाग</td>
<td>निकायसभाग</td>
<td></td>
</tr>
<tr>
<td>70. Jāti</td>
<td>जाति</td>
<td>जाति</td>
<td></td>
</tr>
<tr>
<td>71. Jarā</td>
<td>जरा</td>
<td>जरा</td>
<td></td>
</tr>
<tr>
<td>72. Sthiti</td>
<td>स्थिति</td>
<td>स्थिति</td>
<td></td>
</tr>
<tr>
<td>73. Anityatā</td>
<td>अनित्यत</td>
<td>अनित्यत</td>
<td></td>
</tr>
<tr>
<td>74. Nāmakāya</td>
<td>नामकाय</td>
<td>नामकाय</td>
<td></td>
</tr>
<tr>
<td>75. Padakāya</td>
<td>पदाकाय</td>
<td>पदाकाय</td>
<td></td>
</tr>
<tr>
<td>76. Evam bhāgiya</td>
<td>एवाम भागिय</td>
<td>एवाम भागिय</td>
<td></td>
</tr>
<tr>
<td>77. Pravṛtti</td>
<td>प्रवर्ति</td>
<td>प्रवर्ति</td>
<td></td>
</tr>
<tr>
<td>78. Pratiniyama</td>
<td>प्रतिनीयम</td>
<td>प्रतिनीयम</td>
<td></td>
</tr>
<tr>
<td>79. Yoga</td>
<td>योग</td>
<td>योग</td>
<td></td>
</tr>
<tr>
<td>80. Jāva or java</td>
<td>जावा या जावा</td>
<td>जावा या जावा</td>
<td></td>
</tr>
<tr>
<td>81. Anukrama</td>
<td>अनुक्रम</td>
<td>अनुक्रम</td>
<td></td>
</tr>
<tr>
<td>82. Kāla</td>
<td>काल</td>
<td>काल</td>
<td></td>
</tr>
<tr>
<td>83. Deśa</td>
<td>देश</td>
<td>देश</td>
<td></td>
</tr>
<tr>
<td>84. Saṃkhyāveda</td>
<td>संक्यावेद</td>
<td>संक्यावेद</td>
<td></td>
</tr>
<tr>
<td>85. Sāmagrī</td>
<td>सामग्री</td>
<td>सामग्री</td>
<td></td>
</tr>
<tr>
<td>86. Prabandha</td>
<td>प्रबंध</td>
<td>प्रबंध</td>
<td></td>
</tr>
<tr>
<td>87. Anyathātva</td>
<td>अन्यथात्व</td>
<td>अन्यथात्व</td>
<td></td>
</tr>
<tr>
<td>88. Prabandhoparama</td>
<td>प्रबंधोपराम</td>
<td>प्रबंधोपराम</td>
<td></td>
</tr>
<tr>
<td>89. Vyañjani</td>
<td>व्यञ्जन</td>
<td>व्यञ्जन</td>
<td></td>
</tr>
<tr>
<td>90. Akṣaram</td>
<td>अक्षर</td>
<td>अक्षर</td>
<td></td>
</tr>
<tr>
<td>91. Varṇa</td>
<td>वर्ण</td>
<td>वर्ण</td>
<td></td>
</tr>
</tbody>
</table>

**Translations:**
- Ecstasy (or deep meditation) with loss of consciousness.
- Ecstasy (with entire ceasing or stopping).
- Unconscious, unconsciousness.
- The organ or principle of life.
- Homogeneous son or offspring.
- Birth or the state of coming forth.
- Old age or the state of becoming old.
- Continuance, duration, permanence, abode.
- Unsteady, inconstant.
- Assemblage of (names) syllables.
- Assemblage (or body) of words.
- Consisting of similar or homogeneous parts.
- Entrance, reabsorption.
- Discernment, ascertainment.
- Union, the state of being united with or joined to.
- Speed, velocity, swift, quick.
- Gradual, by degrees.
- Time.
- Place, region, country.
- Distinction of contrary numbers or division of numbers. Meeting, encountering.
- Continual, flowing.
- The state of being transformed (different meaning).
- Interruption.
- A consonant, distinctive mark.
- A letter (the letter A).
- Utterance, expression, saying.
ORGANS AND OBJECTS OF SENSE.

LXXVIII (97) नामसंहारीण्वयं नामयुक्तः निरीक्षितिः सयम्! Names of the divisions of the aggregate of cognition (or full knowledge).

1. Ālaya vijñānam अलयविज्ञानम् fundamental knowledge of the soul (cognition of the rational soul).
2. Adāna vijñānam अदानविज्ञानम् acquired knowledge (or cognition of the body).
3. Kliṣṭamanaḥ कष्टभावनासनां an afflicted or distressed mind.
4. Cakṣur vijñānam चक्षुविज्ञानम् cognition or knowledge by the eye.
5. Śrottra vijñānam शृणुविज्ञानम् do. by the ear.
6. Ghrāṇa vijñānam घ्रणाविज्ञानम् do. by the nose.
7. Jihvā vijñānam जिह्वाविज्ञानम् do. by the tongue.
8. Kāya vijñānam ऋग्विज्ञानम् do. by the body.
9. Mano vijñānam मनोविज्ञानम् do. by the mind.

LXXIX (98) नामसंहारीण्वयं नामयुक्तः सयम्! Names of the twelve extents of the organs and objects of sense.

1. Cakṣurāyatanaṃ चक्षुरायतनम् the extent (or sphere) of the eye.
2. Rūpāyatanaṃ रूपायतनम् do. of the body or object
3. Śrottrāyatanaṃ शृणुरायतनम् do. of the ear.
4. Śabdāyatanaṃ स्वरायतनम् do. of sound.
5. Ghrāṇāyatanaṃ घ्रणायतनम् do. of the nose.
6. Gandhāyatanaṃ गन्धायतनम् do. of smell or scent.
7. Jihvāyatanaṃ जिह्वायतनम् do. of the tongue.
8. Rasāyatanaṃ रसायतनम् do. of taste or flavour.
9. Kāyāyatanaṃ ऋग्वायतनम् do. of the body.
10. Sprāṭvāyatanaṃ स्प्रात्वायतनम् do. of touch.
11. Manāyatanaṃ मनोयातनम् do. of the mind.
12. Dharmāyatanaṃ धर्मायतनम् do. of the moral sense.
<table>
<thead>
<tr>
<th>LXXX (99)</th>
<th>Names of the 18 organs (or roots, primary substances, regions of the body) of sensation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Caksurdhātu</td>
<td>शिराधाति</td>
</tr>
<tr>
<td>2  Rūpadhātu</td>
<td>नाशगीधाति</td>
</tr>
<tr>
<td>3  Cakṣur vijñānadhātu</td>
<td>शिराधाति क्षणिनाय पारसंधाति</td>
</tr>
<tr>
<td>4  Śrotradhātu</td>
<td>शरीरधाति</td>
</tr>
<tr>
<td>5  Śabdadhātu</td>
<td>नृत्यधाति</td>
</tr>
<tr>
<td>6  Śrotra vijñānadhātu</td>
<td>शरीरधाति क्षणिनाय पाराधाति</td>
</tr>
<tr>
<td>7  Ghrāṇadhātu</td>
<td>कृतिधाति</td>
</tr>
<tr>
<td>8  Gandhadhātu</td>
<td>गन्धधाति</td>
</tr>
<tr>
<td>9  Ghrāṇa vijñānadhātu</td>
<td>कृतिधाति क्षणिनाय पाराधाति</td>
</tr>
<tr>
<td>10 Jihvādhātu</td>
<td>जीवधाति</td>
</tr>
<tr>
<td>11 Rasadhātu</td>
<td>रासधाति</td>
</tr>
<tr>
<td>12 Jihvā vijñānadhātu</td>
<td>जीवधाति क्षणिनाय पाराधाति</td>
</tr>
<tr>
<td>13 Kāyadhātu</td>
<td>शरीरधाति</td>
</tr>
<tr>
<td>14 Spraṣṭavyadhātu</td>
<td>स्प्राथ्वयधाति</td>
</tr>
<tr>
<td>15 Kāya vijñānadhātu</td>
<td>शरीरधाति क्षणिनाय पाराधाति</td>
</tr>
<tr>
<td>16 Manodhātu</td>
<td>मनोधाति</td>
</tr>
<tr>
<td>17 Dharmadhātu</td>
<td>दर्मधाति</td>
</tr>
<tr>
<td>18 Mano vijñānadhātu</td>
<td>मनोधाति क्षणिनाय पाराधाति</td>
</tr>
</tbody>
</table>

LXXXI (100)  नामात्रिपक्षात्रिपारिविभाषेम् | Names of the 22 organs or instruments. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Caksurindriya</td>
<td>शिरिण्यद्रिय</td>
</tr>
<tr>
<td>2  Śrotrendriya</td>
<td>शरीरिण्यद्रिय</td>
</tr>
<tr>
<td>3  Ghrāṇendriya</td>
<td>कृतिण्यद्रिय</td>
</tr>
<tr>
<td>4  Jihvendriya</td>
<td>जीविण्यद्रिय</td>
</tr>
<tr>
<td>5  Kāyendriya</td>
<td>शरीरिण्यद्रिय</td>
</tr>
</tbody>
</table>
6 Manendriya

6 भ्रमणधितिकपदा

the organ of the mind.

7 Purusendriya

7 पुरुषधितिकपदा

the male organ.

8 Strindriya

8 स्त्रिधितिकपदा

the female organ.

9 Duikhendriya

9 दुखधितिकपदा

the organ of pain (misery, distress).

10 Suhendriya

10 सुधितिकपदा

the organ of pleasure (or happiness).

11 Saumanasyendriya

11 सांभनसधितिकपदा

the organ of pleasure (or good disposition of the mind).

12 Daurmanasyendriya

12 दौरभनसधितिकपदा

the organ of displeasure.

13 Upeksendriya

13 उपेक्षधितिकपदा

the organ of indifference.

14 Sraddhendriya

14 श्रद्धधितिकपदा

the organ of faith or belief.

15 Vityendriya

15 विद्यधितिकपदा

the organ of perseverance (or diligent application).

16 Smritindriya

16 श्रमिषधितिकपदा

the organ of memory.

17 Samadhindriya

17 सामाधिधितिकपदा

the organ of deep meditation (or ecstasy).

18 Prajñendriya

18 प्रज्ञधितिकपदा

the organ of wit or understanding.

19 Anājātamat-ājāsāyām- indriya

19 अनाज्ञातमत-अजङ्ग्याम- 

इंद्रिया

the organ of making known the things unknown (before).

20 Ajñendriya

20 अज्ञधितिकपदा

the organ of omniscience.

21 Ajñātavindriya

21 अज्ञातवधितिकपदा

the organ of having all knowledge or omniscience.

22 Jivitendriya

22 जीवधितिकपदा

the organ of life (or of living).

LXXXII (101)

1 Avadhāraṇa

1 अवधारण

comprehending, fully perceiving and division [?].

2 Aśrayabhūta rūpaṇyat [?]

2 अश्रयभूतारूपणयत [?]

having become an object of protection (or being subject to destruction).

3 Suvarṇa

3 सुवर्ण

a fine colour.

4 Durvarṇa

4 दुर्वर्ण

a bad or disagreeable colour.
5 Pāṇḍura
6 Śyāva
7 Śāvala
8 Piṅgala
9 Catuḥpārśva
10 Abhoga
11 Abhilakṣa
12 Sainstuta
13 Asampramokṣa
14 Vihita
15 Abhisampratyaya
16 Lajjā
17 Sampratipatti
18 Utsāha
19 Praśaṭhatā
20 Daunṣṭulya
21 Karmanyatā
22 Aghāta
23 Śreyah
24 Bahutura-visiṣṭa
25 Apakāra
26 Vairāṇubandha
27 Caṇḍavacodaśītā
28 Vyāroṣa
29 Agraḥa
30 Vipratisāra
31 Manojalpa
32 Sahaja

grey, white, yellowish white.
brown.
a variegated colour.
tawny.
the four sides (or surfaces).
completion, effort.
a proceeding, going.
(asked) praised, hymned.
not forgetting (exempt from oblivion).
caused, made, done.
full belief, conviction.
shame, bashfulness, modesty.
agreed, convened, well distinguished.
effort, exertion, wish, liking.
the state of being tranquil, quick, undisturbed.
wickedness, sin, wicked, sinful.
fitness, convenience.
afflicted, distressed.
good, clever, great, or good-
ness.
greatly exalted, distinguished.
a hurting, one that hurts.
a binding up into a knot, subduing.
the using of abusive words.
the state of being troubled or angry.
the state of being seized, seiz-
ing, taking.
repentance, inveterate hate or enmity.
the saying in one’s mind, re-
fection, animadversion.
born with, innate, inborn, natu-
ral.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>33 Mahābhūmika</td>
<td>one of high principles.</td>
</tr>
<tr>
<td>34 Parikalpitam</td>
<td>discerned, judged, tried, examined.</td>
</tr>
<tr>
<td>35 Atmamoha</td>
<td>spiritual ignorance or spiritually ignorant.</td>
</tr>
<tr>
<td>36 Atmadṛṣṭi</td>
<td>the theory of the existence of the soul.</td>
</tr>
<tr>
<td>37 Atmamāna</td>
<td>selfish pride (or proud).</td>
</tr>
<tr>
<td>38 Atmasneha</td>
<td>loving one's self too much, egotism.</td>
</tr>
<tr>
<td>39 Santānānu-vṛtti</td>
<td>following his passions.</td>
</tr>
<tr>
<td>40 Ekajātiya-vijñāna</td>
<td>homogeneous knowledge.</td>
</tr>
<tr>
<td>41 Sabhāga</td>
<td>consisting of homogeneous parts.</td>
</tr>
<tr>
<td>42 Nirvita</td>
<td>despair, despondency.</td>
</tr>
<tr>
<td>43 Kāṅkṣā</td>
<td>doubt, hesitation.</td>
</tr>
<tr>
<td>44 Vimati</td>
<td>doubt, anxiety.</td>
</tr>
<tr>
<td>45 Anunāya</td>
<td>passionate foe.</td>
</tr>
<tr>
<td>46 Kāmarāga</td>
<td>lustful passion.</td>
</tr>
<tr>
<td>47 Bhavarāga</td>
<td>fondness of worldly existence.</td>
</tr>
<tr>
<td>48 Saṁjojana</td>
<td>union with, purification.</td>
</tr>
<tr>
<td>49 Bandhana</td>
<td>the state of being tied or bound, (bandage, fetters).</td>
</tr>
<tr>
<td>50 Yoga</td>
<td>union, absorption.</td>
</tr>
<tr>
<td>51 Nivaraṇa</td>
<td>stain, blemish.</td>
</tr>
<tr>
<td>52 Kāmapratisamānyuktam</td>
<td>lustful, united with lust.</td>
</tr>
<tr>
<td>53 Rūpapratisamānyuktam</td>
<td>united with body, having a body.</td>
</tr>
<tr>
<td>54 Saratāṇam [M. Saraṇam]</td>
<td>wicked, sinful, distressed.</td>
</tr>
<tr>
<td>55 Ahamkāra</td>
<td>egotism, pride, selfishness.</td>
</tr>
<tr>
<td>56 Mamakāra</td>
<td>the taking for one's self, selfishness, egotism.</td>
</tr>
<tr>
<td>57 Pratisandhi</td>
<td>metempsychosis.</td>
</tr>
<tr>
<td>58 Samśāra</td>
<td>migration, wandering, worldly existence.</td>
</tr>
<tr>
<td>59 Cittānu-parivartti</td>
<td>following his own heart's inclination.</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Tibetan</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>LXXXIII (231)</td>
<td>All sorts of words, terms and phrases.</td>
</tr>
<tr>
<td>1 Dharmaparyāya</td>
<td>धर्मापरियाय</td>
</tr>
<tr>
<td>2 Ardha trayodaśa śatāni</td>
<td>अर्ध त्रयोदशा सातानि</td>
</tr>
<tr>
<td>3 Nānā Buddha kṣetra san-nipatitāḥ</td>
<td>नाना बुद्ध क्षेत्र सन्निपतिताः</td>
</tr>
<tr>
<td>4 Mahatā ca Bodhisatva-gaṇena sārddham sambahula</td>
<td>महात्ता का बोधिसत्त्वागानेन सार्द्धम संभालिताः</td>
</tr>
<tr>
<td>5 Evaṁ pramukhāḥ</td>
<td>एवम प्रमुखः</td>
</tr>
<tr>
<td>6 Gaṇa pramukha</td>
<td>गण प्रमुखः</td>
</tr>
<tr>
<td>7 Purvaṅgāmin</td>
<td>पूर्वांगामिन</td>
</tr>
<tr>
<td>8 Sañham or sañjhā [M. Sar-dham]</td>
<td>सान्हम अर सान्ज्हा [म. सर्द्धम]</td>
</tr>
<tr>
<td>9 Trīḥ pradāksīnikṛtya</td>
<td>त्रीः प्रदाक्षिणकृत्या</td>
</tr>
<tr>
<td>10 Ekaṁ samuttarāsaṅgaṁ kṛtvā</td>
<td>एकः समुत्तरासाङ्गः कृत्वा</td>
</tr>
<tr>
<td>11 Dakśiṇam jānu maṇḍalāṁ prthivyāṁ pratiṣṭhāpya</td>
<td>दक्षिणम जानु मण्डलां प्रथिवियां प्रतिष्ठाप्या</td>
</tr>
<tr>
<td>12 Sādhu! sādhu!</td>
<td>साधु! साधु!</td>
</tr>
<tr>
<td>13 Bhāşiṣye bhante</td>
<td>भाषीष्ये भान्ते</td>
</tr>
<tr>
<td>14 Cittam ārādhavīṣye</td>
<td>सित्तम अराधवीष्ये</td>
</tr>
<tr>
<td>15 Tiṣṭhati</td>
<td>तिष्ठति</td>
</tr>
<tr>
<td>16 Dhriyate</td>
<td>ध्रीयते</td>
</tr>
<tr>
<td>17 Yāpayati</td>
<td>यापयति</td>
</tr>
<tr>
<td>18 Dharmānca deśayati</td>
<td>धर्मान्त्सा देशयाति</td>
</tr>
<tr>
<td>19 Bhagavatānujñāta</td>
<td>भगवान्तनुज्ञाता</td>
</tr>
<tr>
<td>20 Jīvita hetorapi</td>
<td>जीविता हेतोरापि</td>
</tr>
<tr>
<td>21 Adhivacanam</td>
<td>अधिवचनम</td>
</tr>
<tr>
<td>22 Manorathāśa paripūri</td>
<td>मनोरथशाः परिपूः</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
MISCELLANEOUS WORDS.

23 Aupāyakrama
24 Agataphalam
25 Praviśa
26 Avatāra
27 Mahāyāna parigrāhakām
28 Saddharma parigrāhakām
29 Saddharmastu cirasthitiko bhavati

30 Nātisitam nātyuṣṇam
31 Abliyaṅgata (?)
32 Asthānamata
33 Kāyikaṁ balam
34 Kāyikaṁ daurbalyam
35 Saṁcintya
36 Amuka
37 Suci
38 Anantāparyanta
39 Bālāgra
40 Avarāṇam
41 Setu
42 Anśa
43 Bhāga
44 Aroga
45 Dehin
46 Svapatiya
47 Samutthānam
48 Sārvabhauma
49 Caturantavijitavam

manner, method, rite.

has found the fruit.

entrance, or entering into.

a proceeding.

one that perceives or understands the high principles.

one that receives the true religion.

the true religion too, will continue a long time.

neither too cold nor too warm.

eminent, excellent.

that which is improper, inconvenient.

bodily strength.

bodily infirmity or weakness.

intentionally, according to one's mind.

such a one.

clean, pure.

infinite, boundless.

the tip of a hair of the head.

stain, blot, taint.

a mound, bank, or bridge.

part, portion.

portion, part, fortune.

not sick, healthy.

bodily, corporeal.

being his own master, independent.

rousing or exciting from all sides.

a person in whose power are all the lands and field (or all the earth).

victorious on all the four corners.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 Adhyāvasati</td>
<td>आधृवासति</td>
<td>purifies or composes.</td>
</tr>
<tr>
<td>51 Paramārtha satyam</td>
<td>परमार्थसत्यम्</td>
<td>real truth.</td>
</tr>
<tr>
<td>52 Saṃvṛti satyam</td>
<td>सम्ब्रवतिसत्यम्</td>
<td>unreal, seeming truth.</td>
</tr>
<tr>
<td>53 Vyavahāra</td>
<td>व्यवहार</td>
<td>sentence, decree, judgment of logicians and of judges in lawsuits.</td>
</tr>
<tr>
<td>54 Tajjātiya</td>
<td>तज्जातिय</td>
<td>of the same kind.</td>
</tr>
<tr>
<td>55 Yugam</td>
<td>युगम</td>
<td>a pair, couple, yoke.</td>
</tr>
<tr>
<td>56 Yugapati</td>
<td>युगपतिः</td>
<td>at once, together with.</td>
</tr>
<tr>
<td>57 Yathāyogam</td>
<td>यथायोगम्</td>
<td>as it is proper or convenient.</td>
</tr>
<tr>
<td>58 Avadhāraṇam</td>
<td>अवधारणम्</td>
<td>perceiving or comprehending.</td>
</tr>
<tr>
<td>59 Durāsaha</td>
<td>दूराशाह</td>
<td>difficult of access.</td>
</tr>
<tr>
<td>60 Iṣṭa</td>
<td>इष्ट</td>
<td>desire, wish, desirable or agreeable.</td>
</tr>
<tr>
<td>61 Aniṣṭa</td>
<td>अइष्ट</td>
<td>undesirable, disagreeable.</td>
</tr>
<tr>
<td>62 Abhiṣyandita</td>
<td>अभिष्ययंदित</td>
<td>moistened, steeped, macerated.</td>
</tr>
<tr>
<td>63 Vipākaṁ</td>
<td>विपाकम्</td>
<td>ripe, ripened, grown ripe.</td>
</tr>
<tr>
<td>64 Varihara visarjyati</td>
<td>वारिहरविसर्जयति</td>
<td>he answers or returns an answer.</td>
</tr>
<tr>
<td>65 Visarjanam</td>
<td>विसर्जनम्</td>
<td>an answering, or returning an answer.</td>
</tr>
<tr>
<td>66 Visarjita</td>
<td>विसर्जिता</td>
<td>answered, an answer given.</td>
</tr>
<tr>
<td>67 Pratividhānam</td>
<td>प्रतिविधानम्</td>
<td>retribution, answer.</td>
</tr>
<tr>
<td>68 Parivāsita</td>
<td>पारिवासित</td>
<td>elected, selected, chosen.</td>
</tr>
<tr>
<td>69 Nirgata</td>
<td>निर्गत</td>
<td>gone out, passed away.</td>
</tr>
<tr>
<td>70 Nirvikāra</td>
<td>निर्विकार</td>
<td>immutable, not changing.</td>
</tr>
<tr>
<td>71 Prativahanam</td>
<td>प्रतिवहानम्</td>
<td>repelled, turned back.</td>
</tr>
<tr>
<td>72 Nirghātita</td>
<td>निरघातिता</td>
<td>destroyed.</td>
</tr>
<tr>
<td>73 Upājāgāma</td>
<td>उपाजागाम</td>
<td>going near to, approaching.</td>
</tr>
<tr>
<td>74 Amukhamupagatam</td>
<td>अमुक्षमुपपात</td>
<td>gone close up to him.</td>
</tr>
<tr>
<td>75 Pratikṣatā</td>
<td>प्रतिक्षत</td>
<td>he waits for, attends on, he sits.</td>
</tr>
<tr>
<td>76 Alokita</td>
<td>अलोकित</td>
<td>regarding, looking on.</td>
</tr>
</tbody>
</table>
77 Vilokita, Alokita

78 Uttiśṭha

79 Uttiśṭhati

80 Uthāsyati

81 Uthāya

82 Eta yūyam

83 Gaccha

84 Agaccha

85 Anīyatām

86 Anābhāsa

87 Nirābhāsa

88 Aharaṇam

89 Nirviśeṣa

90 Duṣkarakāraka

91 Duṣkaracaryā

92 Ekatya

93 Akarṣayati

94 Parakarṣayati

95 Pratyuḍgamanam

96 Pratyuḍgamya

97 Dvija

98 Varga

99 Guhyam

100 Nimitta

101 Tapasvin

102 Lokavibhava

103 Lokaśambhava

looking on, or looking to the right and left, etc.

he arose or has arisen.

he arises, stands up.

will arise or stand up.

having arisen.

come thou hither.

go, go thou.

come, come hither.

bring it hither.

not evident, not appearing.

void of light.

a taking or seizing.

indiscriminate.

making difficult.

being penitent, or performing his penances, mortification, hardship.
some.

he draws him on this side.

he draws him to the other side (or he drags him violently).
a respectful meeting or receiving of one.
the place of meeting.
twice born, a bird, a Brahman.
class, order, tribe [caste].
a secret, mystery.
sign, token.
one doing penance.
the destruction of the world.
the origin or beginning of the world.
104 Karatalam  
105 Vṛkṣatalam  
106 Kramatālam  
107 Bhūmitalam  
108 Akāśatalam  
109 Abhisambuddhati  
110 Parijñā  
111 Viśvakarma  
112 Apravyāhāra  
113 Dinakara  
114 Caitya  
115 Vasu  
116 Śikṣāpadam  
117 Śīlam  
118 Sambara  
119 Adhomukha  
120 Akhyānam  
121 Purāṇam  
122 Itihāsa  
123 Hāsyā  
124 Bijam vāpayati  
125 Bīṣam  
126 Pratyayārtha  
127 Samudratīrtha  
128 Garbhasaṅkrānti  
129 Nānāvyādhiparigata  
130 Abhivismaya  
131 Adbhutām  

the flat hand, palm.
the bottom of a tree.
the sole of the foot.
the ground, soil, the surface of the earth.
the firmament (apparent), circle or orb.
the state of becoming perfect (or a Buddha).
knowing entirely.
making all sorts of works, fabricating several things.
inexpressible, ineffable.
that which makes day, the sun.
a shrine, sacred building.
treasure, wealth, precious things.
elements of learning.
morality, moral law.
obligation, moral obligation, duty.
looking downwards, dejected.
tradition, tale.
ancient generation, mythology.
former events, history.
laughter, laughing.
causes or makes seed to be sown.
poison.
for the sake of making it believed.
the sea-shore.
entrance into the womb (of an incarnated saint).
afflicted with all sorts of diseases.
a great wonder, marvellous.
a miraculous event, wonder.
MISCELLANEOUS WORDS.

132 Aścaryam  
 astonishing, wonderful.

133 Vyavakrṣṭa  
 solitary, retired, silent.

134 Anavakrṣṭa  
 not retired or solitary, noisy.

135 Pathya(na)m  
 provision for a journey.

136 Durdinam  
 foul weather.

137 Paṇam  
 merchandise, wares.

138 Karaṇiyam  
 to be done, must be done.

139 Akaraṇiyam  
 not to be done.

140 Arjanam  
 preparing, making ready; gaining, acquiring, earning.

141 Iṅjitam  
 moved, shaken, agitated.

142 Samucc[r]aya  
 a tact body, high; height.

143 Samucc[r]jita  
 erected, established.

144 Nikṣepa  
 a placing, laying down.

145 Lupta  
 destroyed, plundered; abolished, disappeared.

146 Prānta  
 border, end; edge, margin.

147 Veda  
 the veda of the Hindus (instruction, sacred literature).

148 Adhyāpayati  
 he causes to read, he instructs.

149 Balādhānam  
 the increasing or producing of strength.

150 Avyavakīṁṇa  
 unmixed, pure.

151 Sāvadyam  
 sinful, together with sin.

152 Anavadyam  
 sinless, without vice.

153 Nirgata  
 proud.

154 Prabhraṣṭa  
 fallen down, hanging down.

155 Pravarttakam  
 making to enter into; one that makes.

156 Anuvarttakam  
 an affixing or adding to; an affix.

157 Saṁrodha  
 an entire ceasing or stopping; hindrance, impediment.

158 Vikatthitam  
 an expression, saying.

159 Liṅgam  
 sign, token, mark, or characteristic sign; symbol.
160 Nirakaraṇam
contradiction, opposition, rejection, destruction.

161 Asyam
a place, sitting-place.

162 Āsyā
the mouth.

163 Kleśabhula
great distress or affliction (one in much distress).

164 Tivrārāga
excessive lust or passion for, great cupidity.

165 Tivradvēśa
excess of aversion or hatred.

166 Tivrāmoḥa
excess of ignorance (or dullness, sloth, indolence).

167 Dīna
poor, indigent; mean, low, weak, feeble.

168 Hīna
low, vile, bad.

169 Viśāda
lowness of spirits, want of energy, dejection, lassitude.

170 Viśaṇṇamanas
a dejected mind; dejection, one with low spirits.

171 Cittam nāvaliyate, na saṁliyate
the heart does not faint, the spirits are not dejected.

172 Na viprṣṭhi bhavati asya mānasāṅ
on that account he will not turn back from.

173 Eśāṇā
a seeking, looking for; a desiring.

174 Paryēṇāṇā
a searching out, a looking for.

175 Anveṇāṇā
a searching after, a seeking for.

176 Samanveṇāṇam
a searching for everywhere.

177 Mṛgayate
he (hunts, pursues), searches for.

178 Pratyayānubhavati
each will be found or enjoyed.

179 Vedayati
he will perceive (feel, enjoy) it.

180 Saṁvedayati
will entirely (throughout) perceive.

181 Pratisaṁvedayati
will entirely enjoy each of them.

182 Nītya
steady, constant, continual, permanent, eternal.

183 Dhrūva
firm, fixed, settled, continual, certain.

184 Śāśvata
fixed, eternal, perpetual.

185 Avipariniṇāma dharma
of immutable nature, not subject to change.

186 Kūṭastha
remaining the same, uniform, perpetually and universally the same.
<table>
<thead>
<tr>
<th>Page</th>
<th>Sanskrit</th>
<th>Pali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>187</td>
<td>Avakalpanā</td>
<td>ᾶἐκαλπάνᾶ</td>
<td>well discussed or examined, ascertained.</td>
</tr>
<tr>
<td>188</td>
<td>Sambhāvanā</td>
<td>ᾶᾶᾶᾶ</td>
<td>nature, worldly existence.</td>
</tr>
<tr>
<td>189</td>
<td>Cetaḥprasāda</td>
<td>ᾶᾶᾶᾶ</td>
<td>a pure mind, clear understanding; pure intention.</td>
</tr>
<tr>
<td>190</td>
<td>Accha</td>
<td>ᾶᾶ</td>
<td>clean, clear, pure.</td>
</tr>
<tr>
<td>191</td>
<td>Viprasanna</td>
<td>ᾶᾶᾶᾶ</td>
<td>purified, made pure, clear or clean.</td>
</tr>
<tr>
<td>192</td>
<td>Svaccha</td>
<td>ᾶᾶᾶᾶ</td>
<td>very clean, pure.</td>
</tr>
<tr>
<td>193</td>
<td>Prasanna</td>
<td>ᾶᾶᾶᾶ</td>
<td>pure and clean, very clean.</td>
</tr>
<tr>
<td>194</td>
<td>Anāvila</td>
<td>ᾶᾶᾶᾶ</td>
<td>undisturbed, pure.</td>
</tr>
<tr>
<td>195</td>
<td>Anāratā</td>
<td>ᾶᾶᾶᾶ</td>
<td>not desisting, not leaving off, not ceasing from.</td>
</tr>
<tr>
<td>196</td>
<td>Aviratā</td>
<td>ᾶᾶᾶᾶ</td>
<td>has not desisted from.</td>
</tr>
<tr>
<td>197</td>
<td>Aprativiratā</td>
<td>ᾶᾶᾶᾶ</td>
<td>henceforth also will not cease.</td>
</tr>
<tr>
<td>198</td>
<td>Ākara</td>
<td>ᾶᾶᾶᾶ</td>
<td>a mine; source, origin, fountain, etc.</td>
</tr>
<tr>
<td>199</td>
<td>Nidhānam</td>
<td>ᾶᾶᾶᾶ</td>
<td>treasure, wealth, riches.</td>
</tr>
<tr>
<td>200</td>
<td>Dravyam</td>
<td>ᾶᾶᾶᾶ</td>
<td>substance, thing; wealth, property.</td>
</tr>
<tr>
<td>201</td>
<td>Adinava</td>
<td>ᾶᾶᾶᾶ</td>
<td>a fault, offence.</td>
</tr>
<tr>
<td>202</td>
<td>Kilviṣam</td>
<td>ᾶᾶᾶᾶ</td>
<td>fault, offence, sin.</td>
</tr>
<tr>
<td>203</td>
<td>Aparādha</td>
<td>ᾶᾶᾶᾶ</td>
<td>offence, transgression.</td>
</tr>
<tr>
<td>204</td>
<td>Bālollapanam</td>
<td>ᾶᾶᾶᾶ</td>
<td>the deceiving of a child.</td>
</tr>
<tr>
<td>205</td>
<td>Mṛṣā</td>
<td>ᾶᾶᾶᾶ</td>
<td>falsehood, lying.</td>
</tr>
<tr>
<td>206</td>
<td>Mṛṣādharmāṇaiḥ</td>
<td>ᾶᾶᾶᾶ</td>
<td>deceiving, delusion (having a deceitful character).</td>
</tr>
<tr>
<td>207</td>
<td>Rikta</td>
<td>ᾶᾶᾶᾶ</td>
<td>empty, void.</td>
</tr>
<tr>
<td>208</td>
<td>Tucchā</td>
<td>ᾶᾶᾶᾶ</td>
<td>empty, void, little, small.</td>
</tr>
<tr>
<td>209</td>
<td>Vasika [?]</td>
<td>ᾶᾶᾶᾶ</td>
<td>empty, void, vain, useless.</td>
</tr>
<tr>
<td>210</td>
<td>Asāra</td>
<td>ᾶᾶᾶᾶ</td>
<td>pithless, sapless; empty, void.</td>
</tr>
<tr>
<td>211</td>
<td>Nirāhā</td>
<td>ᾶᾶᾶᾶ</td>
<td>steadiness, uprightness.</td>
</tr>
<tr>
<td>212</td>
<td>Pañka</td>
<td>ᾶᾶᾶᾶ</td>
<td>fickle, cunning.</td>
</tr>
<tr>
<td>213</td>
<td>Jihma</td>
<td>ᾶᾶᾶᾶ</td>
<td>crooked, cunning, deceitful.</td>
</tr>
</tbody>
</table>
124 SANSKRIT—TIBETAN—ENGLISH VOCABULARY.

214 Kuṭila

215 Cakkrika

216 Kusṭta

217 Jighatsita

218 Pipāsita

219 Kuprāvaranam

220 Kucela

221 Krpana

222 Vaniyaka

223 Arbha

224 Dhanika bhaya bhita

225 Klamatha

226 Klama

227 Garvita

228 Vispardhā

229 Vikṛiḍamāṇa

230 Salilam

231 Darpita

232 Matta

233 Akṣakriḍā

234 Riraṁśā

235 Kriḍati

236 Ramate

237 Paricārayati

238 Kandu for Kanduka

239 Prahelikā

240 Gahanam

sly, cunning, crafty, deceitful.
a tumble, a shower of tricks with a discus.
vile, wicked, depraved, deceitful.
hungry, poor, indigent (that became hungry).
thirsty.
having a bad upper garment.
illy, dressed in dirty or tattered garments.
illy, low, vile.
emaciated, indigent, poor.
one horribly afraid on account of his debt (or being in debt).
fatigue, exhaustion; tired, weary, exhausted.
thirst, fatigue, weariness.
proud, arrogant, haughty.
emulation, rivalry.
a playing, a sporting.
wanton, sportive.
proud, arrogant.
intoxicated (with pride or passion).
to play at chess [dice].
fond of playing or gaming.
he plays.
he rejoices, or is glad.
he rejoices exceedingly (or carnally).
a ball of wood or pith to play with.
an enigma, a riddle.
impervious, thick; a thicket.
241 Ghana
242 Anupahatam
243 Akṣatam
244 Atṛptam
245 Satpuruṣa
246 Puruṣa-vṛṣabha
247 Puruṣa-puṇḍava
248 Mahāpuruṣa
249 Sārthavāha
250 Na kuṇḍo bhavati
251 Na laingo bhavati
252 Na pakṣahato bhavati
253 Na vikalandriyo bhavati
254 Bhoga
255 Upabhoga
256 Paribhoga
257 Aḍhya
258 Mahādhana
259 Prabhūtadhana
260 Sarvasukha samarpita
261 Samarpita
262 Duḥkhasyāntakara
263 Māracamū
264 Kṛṣṇabandhu
265 Anuparipālayati
266 Sāsra va jñāna
267 Anāsrava jñāna
268 Vipatti

thick, dense; solid, hard.
levelled, made even.
unhurt, unwounded.
dissatisfied, dissatisfied, insatiable.
the true (or holy) man.
leader of men (man's son, chief of the herd or flock).
man's son, chief of men.
man's son, the great (great man).
the leader.
shall not become a cripple or have maimed hands.
shall not have maimed feet
shall not have one of his sides dried up.
shall not be born wanting any organ.
enjoyment, prosperity, fruition.
enjoyment, a making use of.
entire or full enjoyment.
rich, wealthy, opulent.
great riches, wealth.
much wealth or opulence.
possessing (or enjoying) every prosperity (or happiness).
wealth, gift, donation.
the making an end to all mischief.
the Kāma's (or the devil's) army.
the devil's (or the black one's) kindred.
will keep entirely safe.
a defective knowledge.
a perfect knowledge.
a series, course; fall, adversity.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>269 Tithi</td>
<td>तिथि</td>
<td>a lunar day, $\frac{1}{30}$ of a lunation.</td>
</tr>
<tr>
<td>270 Anala</td>
<td>अनःल</td>
<td>fire.</td>
</tr>
<tr>
<td>271 Bhūtadhātri</td>
<td>भूताद्धत्री</td>
<td>the supporter of living creatures, a name of the earth.</td>
</tr>
<tr>
<td>272 Anila</td>
<td>अनिल</td>
<td>wind, air.</td>
</tr>
<tr>
<td>273 Sujāta</td>
<td>सुजाता</td>
<td>well-born.</td>
</tr>
<tr>
<td>274 Suparāṇa</td>
<td>सुपरणा</td>
<td>grown fully ripe.</td>
</tr>
<tr>
<td>275 Anujā</td>
<td>आनुजाः</td>
<td>born afterwards or accordingly.</td>
</tr>
<tr>
<td>276 Prasūta</td>
<td>प्रसुता</td>
<td>born.</td>
</tr>
<tr>
<td>277 Susaṃsthita</td>
<td>सुसांस्थिता</td>
<td>he is well (in good state).</td>
</tr>
<tr>
<td>278 Hetuka</td>
<td>हेतुक</td>
<td>produced by a cause.</td>
</tr>
<tr>
<td>279 Prayojika</td>
<td>प्रयोजिका</td>
<td>produced by a mixture.</td>
</tr>
<tr>
<td>280 Svarasaṃnirūda</td>
<td>स्वरासांनिरूढा</td>
<td>a stopping by its own substance or essence.</td>
</tr>
<tr>
<td>281 Na nirvarttayati</td>
<td>न निर्वर्त्तायति</td>
<td>will not be born or produced.</td>
</tr>
<tr>
<td>282 Nirhāra</td>
<td>निरहार</td>
<td>a making ready; extracting.</td>
</tr>
<tr>
<td>283 Abhinirvarttaka</td>
<td>अभिनिर्वर्तता</td>
<td>the state of being perfectly ready.</td>
</tr>
<tr>
<td>284 Prāpta</td>
<td>प्राप्त ण</td>
<td>has found, obtained; gain, profit.</td>
</tr>
<tr>
<td>285 Arpana</td>
<td>आरपना</td>
<td>a giving, offering, entrusting.</td>
</tr>
<tr>
<td>286 Samudācāra</td>
<td>समुदाच्छय</td>
<td>arising everywhere.</td>
</tr>
<tr>
<td>287 Pratipādayati</td>
<td>प्रतीपादयति</td>
<td>he offers or makes to understand.</td>
</tr>
<tr>
<td>288 Pratilabdha</td>
<td>प्रतिलाब्ध</td>
<td>gain, profit, advantage.</td>
</tr>
<tr>
<td>289 Upacaya</td>
<td>उपाकय</td>
<td>abundance, increase, abundant.</td>
</tr>
<tr>
<td>290 Ācita</td>
<td>आचित</td>
<td>collected, assembled.</td>
</tr>
<tr>
<td>291 Pūrṇatvam</td>
<td>पूर्णत्वम्</td>
<td>full, accomplished, perfect fullness.</td>
</tr>
<tr>
<td>292 Anuṣerte [?]</td>
<td>अनूषर्ते</td>
<td>will be abundant.</td>
</tr>
<tr>
<td>293 Utkarṣa</td>
<td>उत्कर्षा</td>
<td>increasing, coming forth.</td>
</tr>
<tr>
<td>294 Avikalpa</td>
<td>अविकल्प</td>
<td>injudicious, indiscreet</td>
</tr>
<tr>
<td>295 Savikalpa</td>
<td>साविकल्प</td>
<td>judicious, prudent.</td>
</tr>
<tr>
<td>296 Pañcaskandha prakaraṇam</td>
<td>पञ्चाशंकान्ध प्रकरणम</td>
<td>analysis of the 5 aggregates.</td>
</tr>
</tbody>
</table>
MISCELLANEOUS WORDS.

297 Praṅti
298 Svabhāva
299 Svarūpam
300 Anusyūti
301 Kṛtavikratāśa
302 Phalavipāka sammoha
303 Tattvārtha sammoha
304 Daivi
305 Sparśa rūpaṇa
306 Vedyam
307 Vedakam
308 Vitti

nature, existing by itself.
self-existence, nature.
its own form or nature.
connection.
pains taken in vain.
spiritual ignorance with regard to the maturity of moral works.
(morally) blind with respect to the meaning of truth, or of the first moral being.
chosen by Heaven or God (divinities).
with a tangible body.
to be understood (science).
understanding.
he understands, knows.

END OF FASCICULUS I.