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SANSKRIT-TIBETAN-ENGLISH VOCABULARY
BRING AN EDITION AND TRANSLATION OF THE
MAHĀVYUTPATTI
BY
ALEXANDER CSOMA DE KÖRÖS
EDITED BY
DURGA CHARAN CHATTERJEE
PART III

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सरिकसुद्रकान्तारमब्रोजानतौत्य यः।
संप्रादायों भारत वर्ष; प्रशान्तपरमेष्ट:॥
भोटभारतविशेषं कविपादु हिंसवानिव।
कोरसाभिजनं सोमं संदोरो जयताविरम॥
PREFACE

ALEXANDER CSOMA DE KÖRÖS AND HIS MAHAVYUTPATTI

The year 1784 which marked the foundation of the Asiatic Society of Bengal, also witnessed the birth of two eminent scholars who made the name of the Society famous by their valuable researches. Dr. Horace Hayman Wilson, born in 1784, joined the services of the East India Company and served the Asiatic Society for nearly a quarter of a century and finished his academic career in England as the first Boden Professor of Sanskrit at Oxford, the University of our Founder-president Sir William Jones. Before leaving Calcutta, Dr. Wilson had the satisfaction of receiving the celebrated Hungarian Orientalist (also born in 1784) Alexander Csoma de Körös and drawing him into close co-operation with the learned members of the Asiatic Society during the second quarter of the nineteenth century.

Alexander Csoma had his early education in the school of his native village Körös. At the age of fifteen (1799) he was sent to the famous college of Nagyenyes. Born of very poor parents he had to accept the position of a servant-pupil in the college, thus paying his educational charges by personal service. In 1807 while Napoleon was at the peak of his glory, Csoma came into contact with Adam Herepei, his beloved Professor whom he interrogated about the Asiatic Cradle of the Hungarians. In 1815 he passed successfully the public examinations permitting him to join foreign universities. The same year he got a fellowship of fifteen pounds from some English foundation and with that money in his pocket he joined the University of Göttingen with a view to preparing himself for an ecclesiastical career. But fate decided otherwise. For he met at Göttingen Prof. Eichhorn, the celebrated Orientalist who nurtured the seeds already sown into the heart of Csoma by Prof. Herepei and gave him much positive information about Asia and her culture, specially while discussing some rare Arabic manuscripts. Csoma now took a definite decision to explore Asia. Towards the end of 1818, he returned to his college at Nagyenyes which offered him a post but refusing that comfortable academic career he decided to welcome the thousand inconveniences and dangers of an Asiatic journey. He spent some time in Croatia mastering the Russian language for he decided to enter Asia via Russia. In 1819, at the age of thirty-five, with only two hundred florins in his pocket, he plunged into the unknown, in search of ‘the early zones inhabited by the Hungarians, collecting the documents of their history and observing the similarities which exist between Hungarian and the different Oriental languages’.

Abandoning his project of passing through Odessa and Moscow, he came to Bucharest and thence to Sofia (Jan. 1, 1820); in the company of Bulgarian merchants he came to Philippopolis but knowing that epidemic was raging near Constantinople he avoided the Turkish capital, sailed in a Greek boat from Enos and landed in Alexandria where he hoped to study some valuable books by Arab geographers, but the pestilence raged there also. So he left Egypt in haste and passing via Cyprus, Tripoli and Latakia, he reached Aleppo and thence the city of Mosul whence he took a boat and reached Baghdad on July 22, 1820. Thus it took nearly seven months
for Csoma to travel from Bucharest to Baghdad. Joining again a caravan he came to Kermanshah and Hamadan finally reaching Teheran where, during his Persian sojourn, he spent four months improving his knowledge of Persian with the help from the British embassy. Leaving his books, certificates and some of his writings in Teheran, he took to the costume of the Armenian and came to Meshed (April 18, 1821). Civil war was raging there and so he could continue his chequered journey towards Bokhara only in October 1821. Rumours of war were everywhere and so he changed his route and came to Kabul (Jan. 6, 1822) via Balkh and Bamiyan.

Coming thence to Peshawar, the first city of India proper that he visited, Csoma met there two French soldiers of fortune, Allard and Ventura. In March 1822, he left Lahore and via Amritsar and Jammu entered Kashmir.

On June 9, 1822, Csoma found himself at Leh, the capital of Ladakh in Western Tibet, and began his direct relations with a country which, thanks to his researches, would be made famous in the academic world and, in return, would give him immortality. He tried to enter Central Asia via Yarkhand (as his fellow-countryman Sir Aurel Stein did nearly a century after) but the risk was too great, as his advisers told him, and he returned to Lahore. Meanwhile in the Dras Valley, Csoma met the famous British officer Moorcroft to whom for the first time he confided the aims of his journey and that was a turning point in the career of Csoma; for Moorcroft urged him to take up the study of Tibetan seriously and offered him some help from British authorities. Moorcroft brought to the notice of Csoma a book called *Alphabetum Tibetaneum* by the Italian Jesuit missionary Georgi. When Moorcroft left, his companion Mr. Trebeck introduced Csoma to a native scholar who knew Persian and Tibetan and thus through Persian he began acquiring the Tibetan idiom. On Nov. 26, 1822, Csoma returned to Kashmir near Moorcroft and remained there till May 1823. Thence, furnished with letters of introduction and some subsidy, he started (May 2, 1823) for the Monastery of the Lamas where he worked for nearly a decade to complete the *Dictionary* and *Grammar* of the Tibetan language. At Zanskar he worked in a monastery named Zangla (June 26, 1823—Oct. 22, 1824). He shifted to Sabathu (Nov. 20, 1824) where he was arrested as a spy, but thanks to the letters furnished by Moorcroft he overcame his difficulties and continued his studies with official support. He continued working in different Lamasaris till November 1826 and received fresh subsidies from the Government of India and from the Asiatic Society of Bengal. He began exploiting the rich manuscript collections in the district of Bouchahir (Aug. 1826—Oct. 1830). He was throughout helped by the learned Lama of Zanskar, Sangs-gyas Phun-chogs. Recently we have found the name of another teacher, Kun-dga’ Chos-legs, identified by Mr. Shuttleworth in a Tibetan manuscript commented by A. H. Francke. Another name of Csoma’s teacher was Chul-khrims Rgya-mcho, who copied a philosophical text at the request of Skender Beg (Alexander Csoma). This manuscript was acquired by the Hungarian Academy of Sciences which remembered very appropriately the 150th anniversary of the birth of the great Hungarian Tibetologist. (*Nouvelle Revue de Hongrie*, Budapest, May 1935.)

Meanwhile we find that some of his valuable researches drew the attention of the eminent scholars of the Asiatic Society of Bengal which began to take interest in Csoma since the publication of his letter dated May 1825 to Capt. C. P. Kennedy.
(Vide Life by Đuka.) The Society now sent a formal invitation to Csoma and he came down to Calcutta (1831) and worked indefatigably till 1835 to get his Grammar and Dictionary of the Tibetan language published under the auspices of the Asiatic Society of Bengal. In 1835 he applied for a passport to enable him to pursue his researches in North Bengal. In 1837 he returned to Calcutta where he continued working till 1842 as Librarian of the Asiatic Society of Bengal and arranging its rich collection of Tibetan MSS. Towards the beginning of 1842 Csoma left Calcutta for Darjeeling hoping to reach Lhasa by that route and thence to the direction of the country of the Yugars (Yugour Turks who were reputed by several scholars to be the progenitors of the Hungarians). Arriving at Darjeeling (March 24, 1842) he contracted Malaria and died April 11, 1842, completing twenty arduous years of his pilgrimage in Asia.

II. The Mahavyutpatti

As early as Jan. 28, 1825, Csoma made the first allusion to this Sanskrit-Tibetan Vocabulary in his Report addressed to Capt. Kennedy, Assistant Political Agent in Sabathu. In that Report we find the following significant words: '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.' In his second Report dated May 25, 1825, Csoma again alludes to the above Vocabulary: '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.' Arriving in Calcutta in April 1831, Csoma reported himself to Mr. Swinton, Secretary to the Government, and placed all his manuscripts at the disposal of the authorities. He resided in the Asiatic Society's rooms from 1831 to 1835, attending primarily to the publication of his Tibetan Dictionary and Grammar. He was also employed by the Society to make a Catalogue Raisonné of the Tibetan works forwarded from Nepal by B. H. Hodgson. Dr. H. H. Wilson wrote on Dec. 26, 1832, that besides the Dictionary and Grammar, a translation of a Tibetan Vocabulary, containing a summary of the Buddhist system, was ready for publication. But while the Government bore the cost of publishing the Grammar and the Dictionary, the Vocabulary was apparently ignored. Between 1835 and 1837, Csoma was travelling in Maldah, Jalpaiguri, North Bengal and Sikkim, perfecting his knowledge of Sanskrit and learning Bengali. From the end of 1837 to the beginning of 1842, he again resided in the Society's premises, served as a Librarian, arranged the Tibetan works, which he had himself presented to the Society, and contributed many valuable articles to our Journal. But it is very strange that during the second period of his residence he could not find time to publish the Mahavyutpatti which had cost him such infinite pains to prepare, as observed by the late Sir E. Denison Ross who took up that work for publication, delivered a lecture on the topic before the Society on Jan. 5, 1910, and announced that the Asiatic Society of Bengal was about to reprint all Csoma's articles in a collective form, 'in honour of the 125th Anniversary of Csoma's birth'. What Sir Denison wrote in 1910, was supplemented by him in his recently published autobiography from which we quote the following passage: 'One day I came across a large
folios volume in the Society's Library which proved to be an unpublished work by Csoma de Körös... the work was the *Mahavyutpatti*, the Sanskrit Vocabulary of all the technical terms of Buddhism with a Tibetan translation and English rendering added by Csoma. Having learned all I could about the great scholar, my chief source of information being the admirable Life by Duka, I was consumed with shame that so much labour and devotion as the manuscript represented should lie unregarded in the book-devouring climate of Bengal. I determined to move the Society to undertake the publication.'

Sir Denison Ross while presenting the first fascicule of the book wrote in his preface dated Calcutta, Oct. 1910, that about one-third of Csoma's manuscript would be printed in the first fascicule (pp. ix+127). Dr. Satish Chandra Vidyābhūṣaṇa, who had then made a name by reconstructing the history of Indian logic with the comparative study of Tibetan (Buddhist) and Sanskrit (Brahmanical) Texts, was already associated with Dr. Ross in the editing of *Mahavyutpatti*. Csoma's continental English, as a matter of course, was capable of improvement as we know already from a note written by James Prinsep to the Government in 1833, when he definitely said that he inspected and corrected the English portion of Csoma's *Dictionary*. Dr. Ross likewise remarked in his preface: '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 crotchets. The editors are responsible for the foot notes.'

Dr. Ross hoped that when the whole work would be printed, there should be alphabetical indexes to all the Sanskrit and all the Tibetan words and phrases contained in the *Vocabulary*.

The second fascicule was prepared by the joint editors and published by the Society (Vol. IV, No. 2, pp. 129–251) and was dated Jan. 24, 1916. Meanwhile Dr. Ross left India and within a few years Dr. Vidyābhūṣaṇa passed away. As we find in Dr. Ross' autobiography: 'I was fortunate enough to enlist the services as co-editor of MM. Satish Chandra Vidyābhūṣaṇa. Only two fasciculi have been published, as shortly after I left India the co-editor died and no Sanskrit scholar has been found to take his place.'

The importance of the *Mahavyutpatti* could be appreciated further if we remember that as early as 1825 M. Abel Remusat, who occupied the first chair of Chinese in Paris, referred in his *Melanges Asiatiqne* to 'a philosophical Vocabulary printed in five languages in Peking'. The eminent Russian Sanskritist Minayeff also published his version of the text and variant readings therefrom were carefully noted by Dr. Ross and signalized by the letter M.

Searching in the archives of the Society we luckily discovered a file on *Mahavyutpatti* dated 1900 which contains a neat hand-written copy of the title-page of Minayeff's edition published in 1887 at St. Petersburg. The title-page naturally was written in Russian script but it contained a Sanskrit couplet (probably in the handwriting of Minayeff himself) which I quote below:

Ahamapi kṛtaśaktir naumi sambuddhamāryam
Nabhasi garuḍayantaḥ kiñ na yānti dvirephaḥ.
In the file I found some pages of notes in the Russian language followed by a crude French translation with the help of which we can understand that our Society was probably trying towards 1900 to bring out an edition of Csoma’s *Mahavyutpatti* and knowing as they did that Minayeff had already published a portion of the text, the Society probably engaged some French-knowing Russian to enable the editor of the Society’s version to utilize the Russian edition. Sir Herbert Risley was the then President of the Society and the eminent Tibetologist Rai Bahadur Sarat Chandra Das was publishing his papers in our Journal keeping himself in close contact with MM. Haraprasad Sastri, Dr. Oldham and other members of the Council. Sir Denison Ross would join our Society in 1901 and joined the Council in 1909 as Philological Secretary and would help its cultural activities considerably through his official relations with the Government of India and as Secretary he was making financial contributions to the Society. When actually the work of editing Csoma’s manuscript was taken up by Dr. Ross is difficult to ascertain. But from our file we can say that some member of the Council interested in Csoma’s manuscript took special care to bring down to Calcutta the first edition of T. P. Minayeff’s work *Buddhism: Investigations and Materials* (published in the Hist.-Philolog. fasc. of the Imperial University, St. Petersburg, 1887). Minayeff’s preface was translated into French, but it was discovered that a second Russian edition was being prepared under the instruction of Dr. Serge Th. Oldenburg, member of the Academy. The second editor, N. Mironov, was commissioned by Dr. Oldenburg in 1905 to issue a new edition of the text and an index. The progress of the work was slow due to unforeseen difficulties, as admitted by the Russian editor who makes the following significant comment right at the end of his preface:

‘When the printing of the third issue of our edition was almost completed, there appeared another edition of the same text (Sanskrit-Tibetan-English Dictionary by A. Csoma de Körös edited by E. Denison Ross and S. Ch. Vidyabhusana, Memoirs, Asiatic Society of Bengal, Calcutta, 1910). We are not prepared to express our opinion as to the significance of this edition, prior to the issue of volume two which is to contain the Sanskrit and Tibetan Indices.’

The Society’s edition must have been out by October 1910 when Dr. Ross completed his preface, and that first fascicule may have reached St. Petersburg by the end of 1910, when it was noticed by Mironov, who gave a few interesting details about *Mahavyutpatti*: (1) That the text was full of corrupt readings and grammatical errors as it is often found in the northern Buddhist texts. (2) That the manuscript used by Minayeff belonged to the Library of the Imperial University of St. Petersburg and written on thick Chinese paper in four languages: Sanskrit, Tibetan, Chinese and Mongolian. The Sanskrit text is written in two different alphabets: Upper line in Luncia, and the lower line in Tibetan. Below the Sanskrit text follows the Tibetan, then Chinese and finally Mongolian. (3) As to the origin of this manuscript we are referred to the Russian scholar Vassilieff’s remarks in *The Notes of the Imperial Academy of Sciences*, Vol. III, p. 30. (4) That according to a Peking Xylograph of the eighteenth century *Mahavyutpatti* was prepared in the ninth century A.D. under the Tibetan king Ti Ralpbachjian (*circa* 866–901) by three scholars or Lotsavas: (a) Khava Paltseg, (b) Chhogro Luigialtsian, and (c) Shjian Gialnian niavsan.
Publishing the first and second fasciculi when Sir Denison Ross established himself in London as first Director of the School of Oriental Studies, he noted with regret the passing away of MM. Satish Chandra Vidyābhūṣāṇa, the third in hierarchic succession in developing Tibetan studies in India through the Asiatic Society of Bengal: the first, Csoma de Körös (1784–1842), the second Rai Bahadur Sarat Chandra Das (1849–1917) and the third MM. Satish Chandra Vidyābhūṣāna (1870–1920).

In 1914, the Society was fortunate to have Mr. Johan van Manen as its General Secretary. He was interested in Tibetan studies, and naturally we find the Council deciding in 1926 to bring out a new edition of *Mahavyutpatti*. The Council requested Mr. van Manen to undertake the completion with necessary re-edition and re-arrangement of Csoma de Körös' *Mahavyutpatti*. But as we know from the previous editions of Minayeff and of Ross-Vidyābhūṣāna that knowledge of Tibetan alone was not sufficient for an editor of such a work. He must be thoroughly familiar with the terminologies of Buddhistic and Brahmanical philosophies. This difficulty baffled Mr. van Manen and his colleagues of the Bibliotheca Indica for a long time. In 1921, Prof. Sylvain Levi of Paris came at the invitation of Dr. Rabindranath Tagore to inaugurate the comparative study of Sanskrit, Tibetan and Chinese at Santiniketan. MM. Pandit Vidhuśekhara Śastri was the first to take full advantage of such a course of lectures and a group of young Indian scholars led by Dr. Prabodh Chandra Bagchi of the Calcutta University flocked to the lectures of Prof. Levi. Prof. Durga Charan Chatterjee who secured the Government of Bengal scholarship in 1929 was attached to the Asiatic Society of Bengal and he began to explore the Tibetan manuscripts of the Society. In 1939, Prof. Chatterjee was requested to revise the Sanskrit portion of the *Mahavyutpatti*, and he had the satisfaction of completing the third and the last fascicule which was ready for the press in the year marking the centenary of the death of Csoma de Körös (1842–1942).

All the available information about Csoma's MS. has been given by Sir E. Denison Ross in the Introduction to the First Part of the *Sanskrit-Tibetan-English Vocabulary*. The method for editing Csoma's MS., as laid down in the Introduction (pp. iv-v) to the First Part of the *Vocabulary*, has been adhered to with the following innovation:

1. Sanskrit words in the first column are always given in their inflected forms instead of their being sometimes inflected and sometimes uninflceted as in Parts I and II (e.g. Buddha Vihārena Vihara, LXII. 4). It may be noted that the Sanskrit words are throughout put in their inflected forms in the Xylograph of the text of the *Mahavyutpatti*.

2. Hyphens have been used in the Sanskrit column to indicate the component parts of the compounded words.

3. The Sanskrit titles of the chapters, as they are found in the edition of Minayeff and Sakaki have been added. It is curious that the Sanskrit titles are not to be found in the Xylograph of the Narthang edition. Foot-notes have been inserted by the editor.

As it is not possible just now to bring out any Index of the *Vocabulary*, a comparative table of the sections of the *Mahavyutpatti* as in the edition of Minayeff, Sakaki and Csoma has been appended to facilitate reference to the present volume with the help of the Index of either Minayeff or Sakaki.
In this work Prof. Chatterjee was guided by the valuable criticisms and suggestions of Dr. Prabodh Chandra Bagchi and Dr. Nalinaksha Dutt. Dr. Dutt, a specialist in Buddhist Philosophical Literature, who is also a Tibetan scholar, very kindly helped the Council, as well as Prof. Chatterjee, in completing the book. Owing to war emergencies we could not celebrate adequately the death centenary of the illustrious Hungarian scholar, but we have the satisfaction of at least fulfilling our pledge by presenting to the public the entire Mahavyutpati in three fasciculi and dedicating the same to Alexander Csoma de Körös with a panegyric in Sanskrit śloka composed by Prof. Chatterjee. We thank and congratulate him on the successful termination of an arduous work. Mahavyutpati was reputed to have been composed in the ninth century A.D., used by Tibetan and Chinese Buddhist scholars who were eager to learn Sanskrit during the middle ages and it was first discovered and transcribed in early nineteenth century by Csoma nearly one thousand years after its composition. He completed the transcription but did not live to see the Asiatic Society of Bengal publishing the whole work as custodian of his unique manuscript. He enjoyed the hospitality of the Society for some years but in exchange he gave to the Society his priceless researches and studies which we hope the Society will now get ready to publish, in a collected edition of Csoma’s works, with the dawning of better days.

KALIDAS NAG,
General Secretary.

Royal Asiatic Society of Bengal,
September 1944.
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ABBREVIATIONS.

D. Dharma-saṅgraha (Anecdota Oxoniensia), ed. Max Müller and Wenzel.
M. Mahāvyutpatti (BB), ed. Minayeff.
MS. Manuscript of the Sanskrit-Tibetan-English Vocabulary prepared by Csoma de Körös.
M.W. A Sanskrit-English Dictionary by Monier Williams, 1899.
S. Māhāvyutpatti (Sanskrit-Tibetan-Chinese), ed. Sakaki.
1 Nirātmānaḥ sarva-dharmāḥ sattvās ca nairātmāmyām nādhumucyante. Atas tathāgatasya sattvesu māhā-karunōtpadyate
   all things are without any self-existent substance within them [nirātmānaḥ = without any essence] but the animate existences do not acknowledge it; therefore in Tathāgata arises great commiseration for the animate beings.

2 Niḥsattvāḥ sarva-dharmāḥ
   all things are without a self-existing principle [personal identity].

3 Nirjīvāḥ sarva-dharmāḥ
   all things are without any principle of life.

4 Nispudgalāḥ sarva-dharmāḥ
   all things are without an individual soul (or inward man).

5 Abhāvāḥ sarva-dharmāḥ
   nothing does exist by itself [all things are without any real existence].

6 Aniketāḥ sarva-dharmāḥ
   all things are without having a place [without a substratum].

7 Anālayāḥ sarva-dharmāḥ
   all things are without a fundamental abode.

8 Amamāḥ sarva-dharmāḥ
   all things are without appropriation [things are not of a nature of being claimed as one's own].

9 Asvāmikāḥ sarva-dharmāḥ
   all things are without a proprietor.

10 Avastukāḥ sarva-dharmāḥ
    all things are without a material substance [without any reality].

11 Ajātāḥ sarva-dharmāḥ
    nothing has come forth by itself [things are without genesis].

12 Acyutā anutpannāḥ sarva-dharmāḥ
    things neither die (perish) nor come forth (i.e. everything exists without end and beginning).
13. Asaṅkliṣṭāḥ sarva-dharmāḥ | all things are exempt from distress (or natural corruption) [things are not subject to contamination].

14. Vigata-rāgāḥ sarva-dharmāḥ | all things are exempt from passion (or fondness for anything).

15. Vigata-dveṣāḥ sarva-dharmāḥ | all things are exempt from aversion.

16. Vigata-mohāḥ sarva-dharmāḥ | all things are exempt from ignorance.

17. Anāgatikāḥ sarva-dharmāḥ | all things are sui generis.

18. Agatikāḥ sarva-dharmāḥ | all things are without termination.

19. Anabhisaṃskārāḥ sarva-dharmāḥ | all things are void of consciousness [things are not produced by co-operating causes].

20. Aprapañcaḥ sarva-dharmāḥ | all things are inert [indescribable].

21. Śūnyāḥ sarva-dharmāḥ | all things are empty [without any independent reality].

22. Animittāḥ sarva-dharmāḥ | all things are without any criterion or characteristic sign.

23. Apraṇihitāḥ sarva-dharmāḥ | all things are without wish, desire or affection.

24. Anyonya-vivāda-saṅgrhito batāyaṁ loka-sanniveśo vyāpādākhila-dveṣa - pratipanna iti sampasyaṅ | oh! the inhabitants of the world being taken up by mutual disputes and quarrels have become injurious to and envious of each other: thus (Tathāgata reflects) when looking on them.

25. Viparyāsa - saṁprayukto batāyaṁ loka-sanniveśo viṣama-mārga - prayāta utpatha-mārga-sthāyit | oh! the inhabitants of the world being false (or depraved) have taken a wrong way and continue to be [going] astray.
26 Lūbdho lobbābhībhūto
batāyaṁ loka-sanniveśo'
trptaḥ para-vittāpahāḥ

27 Dhana-dhānāya-grha-putra-
bhāryā-ṭrṣṇā-dāsā batē-
me sattvā asāre sāra-
samījīnaḥ

28 Viṣamañīvā batēme sattvā
anyonya-parivaṇcana-pa-
sthitāḥ

29 Atrptā batēme sattvā
lābha-sat-kāra-slokāpa-
caritās trptāh sma iti
pratijānate

30 Nityābhiratā batēme satt-
vā ekānta-kliṣṭa-duḥ-
kha-bhājane grhāvāse

31 Kāraṇopagāḥ punaḥ sarva-
dharmāḥ viṭṭapana-pra-
tyupasthāna-lakṣanāḥ

oh! the inhabitants of this world being overtaken or subdued by every desire and covetousness are unsatisfied and are wishing to seize other's property.

[alas! slaves to the craving for riches, grains, houses, sons and wives, these beings perceive substance in things unsubstantial.]

oh! these animate beings behave themselves (or live) very improperly (or unbecomingly) by deceive each other.

unsatisfied (or not contented) are these animate beings, (though) they say when they have obtained their profit, reverence, and praise in verse, they are satisfied.

oh! these animate beings are always fond of their houses, the vessel [abode] of all sorts of distresses.

again everything is produced by efficient causes and when thus formed, it acquires the criterion of existence.

the animate beings having renounced this impartial, holy, excellent and emancipated wisdom, follow the low-principled doctrines of the Śrāvakas and of the self-sainted Ṛṣis. Therefore to make them know the wisdom of Buddha and to produce reverence in their mind for the great extent of his perfections, Tathāgata mercifully assists the animated beings [again, the beings, relinquishing the superior absolute knowledge, long for the narrow vehicle (hīna-yāna), such as the method of the disciples and Pratyeka-buddhas (Śrāvakā-pratyeka-buddha-yāna) for the attainment of a restricted form of Nirvāṇa; to them I will suggest the wide outlook for their adherence to (the path leading to) the knowledge of a Buddha: thus arises Tathāgata's compassion for the beings].

CLXXVI (8). Trīṇy āveṇikāni smṛty-upasthāna-nāmāni: 

Namaḥ teṣāṁ śaṁśayarājanām

Names of the three kinds of self-recollection or equality of mind [absolute meditations].

1 Šuṣruṣamāneṣu sama-cittattā
equality of mind towards those that do hearken to him with reverence (or are anxious to hear him).

2 Aśuṣruṣamāneṣu sama-cittattā
equality of mind towards those that do not hearken to him with due reverence.

3 Suṣruṣamānaśuṣruṣamāneṣu sama-cittattā
equality of mind both towards those that hearken to him with reverence and [those] that do not.
Names of four things without defence (or that are incontestable) [those that are not to be guarded against or warded off].

1. Pariṇā-sūkhy-samudācārās tathāgataḥ; nāsti tathāgatasyāpariṇā-sūkhy-samudācārata

All the bodily doings (or practices) of Tathāgata are pure; there is none among his performances (or works) that is not entirely pure.

2. Pariṇā-vāk-samudācārās tathāgataḥ; nāsti tathāgatasyāpariṇā-vāk-samudācārata

All the commandments of Tathāgata are very pure; there is none among the commands of Tathāgata that is not entirely pure.

3. Pariṇā-manaḥ-samudācārās tathāgataḥ; nāsti tathāgatasyāpariṇā-manaḥ-samudācārata

All the thoughts (or mental operations) of Tathāgata are pure; there is none among his thoughts that is not entirely pure.

Pariṇā-sūkhy-jīvas tathāgataḥ; nāsti tathāgatasyāpariṇā-sūkhy-jīvata

The life (or manner of living) of Tathāgata is very pure; there is nothing in his life that is not entirely pure.

1 M. catvāry ārakṣāṇī. Cf. Pali arakkheyya or ārakkh.
CLXXVIII (10). Catvāri [catasrah?] pratisamvidad: नाट्यमन्तःप्रतिमप्रविष्टिः

Names of Four Kinds of Discrimination or Understanding.

1. Dharma-pratisamvit धर्मप्रतिमप्रविष्टिः clear perception of the different doctrines (or religious articles).
2. Artha-pratisamvit अर्थप्रतिमप्रविष्टिः clear understanding of the different meanings.
3. Nirukti-pratisamvit निरूक्तप्रतिमप्रविष्टिः clear understanding of the truly different words [nirukta = etymological analysis; interpretation of the original language of the holy scriptures].
4. Pratibhāna-pratisamvit प्रतिभानप्रतिमप्रविष्टिः clear understanding of the (different) import or force.

CLXXIX (11). Pañcabhijñā-nāmāni: पञ्चबहिज्ञानात्मकात्मकानि

Names of the Five (?) Kinds of Evident Perception or Knowledge [Supernatural Powers or Intuitional Knowledge].

1. Divya-cakṣuḥ दिव्यक्ष्य clear divine eye [vision].
2. Divya-śrotam दिव्यश्रोत clear divine ear [hearing].
3. Para-citta-jñānam पराचितेज्ञानम knowledge of other's mind [thoughts].
4. Cetaḥ-parāyāja-jñānam चेतापरायाजज्ञानम knowledge of the synonymous terms for heart or mind.
5. Pūrva-nīvāsanusmrṭi-jñānam पूर्गनिवासानुस्मर्तिज्ञानम knowledge of recollecting the places of former abodes (in the several transmigrations).
6. Rddhi-vidhi-jñānam र्द्धिविद्धिज्ञानम knowledge of miraculous transformation.
7. Asrava-kṣaya-jñānam आश्रावक्षयज्ञानम knowledge of the absence of all imperfections; [D. ‘knowledge how to destroy human passions’].

1 See D. XX, M. and S. XIV.
CLXXX (12). Abhiṣa-karmāṇi: नरिण वृक्षेण व युद्ध शिखराण शहरे नोंचिने।

On the names (or terms) originating with the occasions (or circumstances) of the six (?) kinds of evident knowledge.

1. Yathā samāhitē citte sviya āsone’ttarhitāḥ he disappears from his seat as soon as he thinks in his mind.

2. Vihāyasābhāryudgamya ca- tur-vidham iiryā-pathāṃ kalpayati having lifted himself up in the air, exhibits four kinds of actions (or practices).

3. Uparimaḥ kāyāḥ prajvalati from the upper part of his body issues fire.

4. Adhah-kāyāc chitalā vāridhārāḥ syandante from the lower part of his body oozes a stream of cold water.

5. Aneka-vidham-rdhi-viṣya-yaṃ pratyanubhavati he enjoys several sorts of plans of miraculous exhibitions.

6. Eko bhūtvā bahudhā bhavati after becoming single he becomes many (or after having changed himself into one he changes again into many).

7. Bahudhā bhūtvā eko bhavati being manifold he becomes single.

8. Āvirbhavati tirobhāvam- api pratyanubhavati from being evidently present he disappears.

9. Tirah-kudyamā nirah-prā-kāram he walks in an oblique posture on the side of a wall; ditto of an enclosure.

10. Parvatam apy asajjāmano gacchati he goes also unhindered through a hill or a mountain.

11. Aṅkāe vikramate. tad yathā pakṣī śakuniḥ he walks (moves, goes, proceeds) in the void space above (or the air) as a winged bird.

1 S. लुक्तकः
12 Prthivyām unmajjana-nimajjarām karoti tad yathāpi nāmodake

he sinks under the ground and heaves himself again as one does in water.

13 Udake'py abhidyamāno gacchati tad yathāpi nāma mahā-prthivyām

he walks on water without sinking into it, as one walks on the [vast] continent or dry land.

14 Dhūmayaty api prajvalaty api tad yathāpi nāma mahān agni-skandhaḥ

he also causes to arise smoke and flame as a great heap of fire.

15 Sva-kāyād api mahā-vāri-dhāra utsṛjati tad yathāpi nāma mahā-meghaḥ

from (or out of) his body also he makes flow a large stream of water as a great cloud.

16 Yābhir vāri-dhārābhīr ayaṁ tri-sāhasra-mahā-sāhasro loka-dhātur ādiptāh pradiptāh samprajvalīto'gninā eka-jvalībhūto nirvāpyate

by those streams of water he quenches the fire that has broiled, burnt and involved into one common or universal flame all the three thousand and great thousands of regions (or mansions) of the world.

17 Imāv api candra-sūryā evaṁ-mahādhikā evaṁ-mahānubhāvā evaṁ-mahāujaskau pāṇinā parāmrṣatī parimār-jayati

the moon and the sun also these so wonderful, so powerful (or efficacious) and so beautifully shining bodies, he touches with his hand and handles (or feels) them all over.

18 Yāvad brahma-lokād api sattvaṁ saṁ yāna vaśe vartayati

and rules (or has power) over the body of all animate existences as far as the world of Brahma.

1 M. sattvām. S. sattvān in agreement with Tib.
19 Sākāram sōḍdeśam sanidānam pūrva-nivāsam anusmarati sma

20 (i) Jāti-smaraḥ
(ii) Amutráham āsam evaṁ-nāmā
(iii) Evaṁ-jātiḥ
(iv) Evaṁ-gotraḥ
(v) Evaṁ-āhāraḥ
(vi) Evaṁ-sukha-duhkha-pratisamvedi
(vii) Evaṁ-cira-sthitikāḥ
(viii) Evaṁ-āyuś-paryantaḥ
(ix) Tataś cyuto'mutrōpa-pannah
(x) Tataś cyuta ihāpy upapannah

Together with the species (or kind of animate existences),
together with the quarter (of the world where he lived),
together with the causes thereof he recollects his former abodes (or residing places).

He recollects his several generations.

At such a place I had such a name.

Such a caste (or I was of such and such a nation, tribe or caste).

Such a family (or family extract) [extraction].

I had such and such food.

I have enjoyed such and such happiness or pleasure, and suffered such and such distress or pain.

I resided (remained) there for such and such a period of time.

I obtained such and such a length of life (or my life extended thus far).

Thence dying away I was born again at such and such a place.

Thence changing (or shifting) my life by death I was born again here.

CLXXXI (13). Trīṇi prātiḥāyānī: याकुण्ड्यम् विविधेष्टम्

Names of the three kinds or juggles or illusory shows [miracles or miraculous exhibitions].

1 Rddhi-prātiḥāryam the trick of miraculous transformation [P. a wonder of psychic power].

2 Adeśanā-prātiḥāryam an illusory exhibition [P. trick or marvellous ability of mind-reading or guessing other people’s character].
3 Anuṣāsanī-prātiḥāryam  the display of prodigies [P. the miracle of teaching, the wonder worked by the commandments (of the Buddha)].

CLXXXII (21). Bodhisattva-samādhayak. बुद्धिसत्त्वं ज्ञातवे भवेत्

Names (or the predicates) of the deep meditation of a Bodhisattva.

1 Ratna-samudgataḥ  the all-surpassing precious thing.
2 Supratiṣṭhitah  the most firm or steady.
3 Akampyaḥ  not to be moved or immovable.
4 Avinivartanīyaḥ  not ceasing, not desisting from.
5 Ratnākaraḥ  the mine (or source) of precious things (or jewels).
6 Sūrya-prabha-tejāḥ  the brightness of the sunshine.
7 Sarvārtha-siddhaḥ  the accomplishment of every desire.
8 Jñānālakaḥ  the light (or lamp) of wisdom.
9 Pratyutpanna-buddha-sainmukhāvasthitah  the visible (or personal) presence of the Buddha of the present age.

CLXXXIII (22). Bodhisattva-dhāraṇī.  बुद्धिसत्त्वं ज्ञातवे भवेत्

Names of the Twelve Faculties or Capacities (Dhāraṇī) [Mystic Charms] of a Bodhisattva.

1 Abhiśecavati  having a ruling power.
2 Jñānavati  possessing wisdom.
3 Visuddha-svara-nirghoṣā  having a very clear voice or melody.
4 Aksaya-karaṇdā  an inexhaustible vessel.
5 Anantāvartā  infinite conglomeration (or gathering together of).
6 Sāgara-mudrā  having for his sign (or symbol) the sea or ocean.

1 M. and S. Ākampyāḥ.
2 M. and S. Abhiśecanī.
3 S. ॥
7. Padma-vyūha having the delineation of a Padma flower.

8. Aṣaṅga-mukha-praveśa entering by the door where there is no passion (or exempt from passion).

9. Pratisamśvina-niscayāvata qara walking in true discrimination or understanding of things.

10. Buddhālaṅkāradhiṣṭhitā benediction, the ornament of a Buddha (or blessed by the benediction).

11. Ananta-varṇā of infinite colours.

12. Buddha-kāya-varṇa-parinispattya-abhinirhāra he that has obtained evidently the perfect colour of the body of Buddha.

CLXXXIV (24). Bodhisattva-vaṣitāh: भौपायजयाय कामप्राभा प्राप्तिर से विशिष्टः

Names of those ten things which are in the power of a Bodhisattva (or over which he has power) [Names of the ten powers of a Bodhisattva].

1. Āyur-vaṣitā he has faculty or power for (or over) life.

2. Citta-vaṣitā he has faculty or power for (or over) the heart or mind.

3. Pariśkāra-vaṣitā he has faculty or power over utensils.

4. Karma-vaṣitā he has faculty or power for (or over) works.

5. Upapatti-vaṣitā he has faculty or power over birth.

6. Adhimukti-vaṣitā he has faculty or power over liberation (or faith).

7. Dharma-vaṣitā he has faculty or power for religious instruction.

8. Praṇidhāna-vaṣitā he has faculty or power for prayer.

9. Rddhi-vaṣitā he has faculty or power for transformation.

10. Jñāna-vaṣitā he has faculty or power for knowledge or wisdom.
CLXXXV (25). Bodhisattvānāṁ catvāri vāśāradyāni:

 Names of those four things in which a Bodhisattva is bold.

1. Dhāraṇī - śrutōdgrahanārtha-nirdesa-vāśāradyam

having perceived the doctrine of wonderful comprehension he is bold in explaining (or teaching) the meaning thereof.


having learned not to be egotist, leaving off the injurious characters of others, he is bold in keeping to the natural practice of those three wonderful works that are the most pure and the most perfect preservations.


by not forgetting for a long time the perceived religious instruction by wise means and by an accomplished understanding, he is bold in liberating, illuminating and instructing the animate existences not to let their good works be interrupted.


being not relaxed in the spirit of all-wisdom, neither seduced by other principles, he is bold in accomplishing his organs (or powers) and in making the animate existences find completely in every respect their several concerns.
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<tbody>
<tr>
<td>1</td>
<td>Anupadiṣṭa-dānāḥ</td>
<td>they that are liberal without being taught to be so (not hypocrites in bestowing their alms).</td>
</tr>
<tr>
<td>2</td>
<td>Anupadiṣṭa-sīlāḥ</td>
<td>they that are of strict moral conduct without being taught.</td>
</tr>
<tr>
<td>3</td>
<td>Anupadiṣṭa-kṣāntayāḥ</td>
<td>the uninstructed sufferers of hardships.</td>
</tr>
<tr>
<td>4</td>
<td>Anupadiṣṭa-viryāḥ</td>
<td>they that are of diligent application without being instructed to be so (or they that are not hypocritical in their diligent application).</td>
</tr>
<tr>
<td>5</td>
<td>Anupadiṣṭa-dhyānāḥ</td>
<td>they that are contemplators without being instructed.</td>
</tr>
<tr>
<td>6</td>
<td>Anupadiṣṭa-prajñāḥ</td>
<td>they that are ingenious (or witty) without being taught.</td>
</tr>
<tr>
<td>7</td>
<td>Saṃgraha-vastu-sarva-sattva-saṃgrāhakāḥ</td>
<td>they that comprehend all animate existences under comprehensible (or material) properties.</td>
</tr>
<tr>
<td>8</td>
<td>Pariṇāmaṇa₁-vidhijñāḥ</td>
<td>they that are satisfied with receiving a benediction.</td>
</tr>
<tr>
<td>9</td>
<td>Upāya-kauśalya-sarva-sattva-carita-vasitā₂-parama-yāna-niryāna-saṁdarśakāḥ</td>
<td>they that show (or teach) on [in] a wise manner the origin of the highest principles (in philosophy) to be derived from the practices of the animate beings.</td>
</tr>
<tr>
<td>10</td>
<td>Mahā-yānācyutāḥ</td>
<td>they that have not swerved from the high principles [mahāyāna].</td>
</tr>
</tbody>
</table>

₁ MS. "nāmaṇa".
11 Sāṁśāra - nirvāṇa - mukha - saṁdarśakāḥ
they that show (teach) the door of worldly existence and of final beatitude.

12 Yamaka-vyatyaśṭāhāra-kuśalāḥ
they that are skilful in mystical precepts delivered in chime or plain language.

13 Jñāna - pūrvaśāṁgamānabhi-saṁskāra - niravadya-sarva - jānābhīmukha - prā-vṛttāḥ
they that are not elated with their proficiency in wisdom and without being defiled by sinful actions in all generations, make further progress.

14 Daśa-kuśalāpeta - kāya-vāg-manas-karmāntāḥ
possessing the ten virtues, the limits of bodily, verbal and mental actions or works.

15 Sarva-duhkha-sandha-saḥ-anātmopādāna-sarvasattva - dhātva-aparitāyā- ginaḥ
they that have (received) a body capable of suffering all sorts of distress or pain and that will not give up the abode of animal existences.

16 Sarva - jagad - abhirucita - saṁdarśakāḥ
they that teach all walking existences [jagat] to rejoice exceedingly.

17 Kiyat-krocchra-bāla-śrāvakamadhyā-śubha-vyūha-ratna-kalpa-ārka-saṁdra-sarvajñātā-cittām sampruṣitāḥ
they that are firm (or steady) in the midst of children (fools) and hearers, like the kalpa-vṛkṣa among other precious trees and whose minds have not swerved from the All-knowing.

1 M. "dhātu-parityāgināḥ. Tib. གནམ་གྱི་བབས་བསུ་བན། supports aparitāyāginaḥ.
18 Sarva-dharma-paṭṭavābad-dhābhīṣeka-prāpti-buddha-dharma paryesṭi-saṁdarśanānīvṛttāḥ

they that never desist to instruct [from instructing] those that seek for the doctrine of Buddha to make find them [to make them find] an entire command over all things by a wise method and charity (or liberality in bestowing alms).

CLXXXVII (31). CATVĀRI SAṂGRAHA-VASTUṆI: तक्षणस्य संग्रहस्य वास्तुणि

NAMES OF FOUR PROPERTIES (OR QUALITIES) TO BE ACQUIRED.

1 Dānam

alms-giving, charity.

2 Priya-vāditā

affability in speaking.

3 Artha-caryā

explication of meaning.

4 Samānārthaḥ

similarity of meaning.

CLXXXVIII (32). TRĪNI ŚIKṢĀṆI: त्रिशिक्षणी

NAMES OF THREE THINGS (OR MAXIMS) TO BE LEARNED.

1 Adhiśīlam

increase in good morals [D. training in the higher morality].

2 Adhicittam

increase in meditation [D. training in the higher thought].

3 Adhiprajñā

increase in understanding [D. training in the higher learning].

CLXXXIX (35). CATVĀRI PRAHĀṆĀṆI: चतुर्वीर्याः प्रहानाः

NAMES OF FOUR THINGS TO BE AVOIDED OR OBSERVED SINCERELY.

1 Anutpannaṃ pāpakānāṃ akusālānāṃ dharmānāṃ anutpāda-yac chanda-mān anayati

to wish earnestly that the sins and immoral actions that have not yet come forth may not arise hereafter.

1 M. and S. add saṃgha here, the equivalent of which cannot be traced in Tib.

2 M. and S. *ṛthatā.
2 Utpannānāṁ pāpakānāṁ akuṣalānāṁ dharmānāṁ prahāṇāyac chandam janayati
to wish earnestly to leave off the sins and immoral actions that have arisen.

3 Anutpannānāṁ kuṣalānāṁ dharmānāṁ utpādāyac chandam janayati
to wish earnestly that the virtues that have not yet come forth may be produced hereafter.

4 Utpannānāṁ kuṣalānāṁ dharmānāṁ sthitāya bhūyabhāvāya asamsāma-pramōṣṭa-paṛipūraṇāyac chandam janayati. vyāyacchate viryam ārābhate cittaṁ pragrāññāti samyak pradhātā
to wish earnestly that the virtues or good morals that have taken their rise may continue, increase, [and may not deteriorate] and [may] come at [reach] the greatest perfection: (this wish) he renews frequently, makes every endeavour [for], takes into his mind, and well retains it.

CXC (36). Catvāra ṛddhi-pādāḥ: uers of Four Prodigious Feats (Wonderful Art) [D. The Four Constituents of Magic Power].

1 Chanda-samādhi-prahāṇa-saṁskāra - saṁanvāgato  2  ṛddhi-pādāḥ
the wonderful art of relinquishing from his representation or consciousness the covetous deep meditation.

2 Citta-samādhi-prahāṇa-saṁskāra - saṁanvāgato  2  ṛddhi-pādāḥ
ditto the mental deep meditation.

---

1 Cf. D. XLVI.
2 S. "gata ṛddhi" in agreement with the rules of Sandhi.
3 Virya - samādhi - prahāna - saṁskāra - samānvāgatoṛddhi-pādah
ditto the earnest application.

4 Mimāṃsā-samādhi - prahāna - saṁskāra - samānvāgatoṛddhi-pādah
ditto the investigation.

5 Anupalambha-yogena bhavati
he meditates on with [in] an inconceivable manner.

6 Viveka-nisritam
he remains solitary (or in solitude).

7 Virāga-nisritam
he is without passion.

8 Nirodha-nisritam
he is at cessation.

9 Vyavasarga-parinatam
by leaving off he rules them all.

CXCI (41). Pratyeka-Buddha-pudgalāḥ.

NAMES OF THE SELF-SAINTED (PRATYEKA-BUDDHA) Rṣis' DEGREE OR KIND.

1 Khaḍga-viśāṇa-kalpāḥ
he that lives like a rhinoceros (in solitude).

2 Varga-cāri
he that lives in society.

CXCII (46). Śrāvaka-bhūmayāḥ.

NAMES OF THE MANSIONS (OR DEGREES OF PERFECTION) OF A HEARER OR ŚRĀVAKA.

1 Śukla-vidarśanā-bhūmiḥ
the degree or ground of perceiving the white (or knowing what virtue is).

---

1 S. "gata ṛddhi" in agreement with the rules of Sandhi
2 S. bhāvayati in agreement with Tib. ལེགས་པར
3 For བུད་པ S. has an alternative reading བུད་པ (pudgala).
2 Gotra-bhūmiḥ गोत्रभूमि the noble degree.
3 Aṣṭāmaka-bhūmiḥ अष्टामकभूमि the eighth degree.
4 Darśana-bhūmiḥ दर्शनभूमि the degree of seeing (clearly) or the degree of speculation.
5 Tanu-bhūmiḥ तनुभूमि the degree of subtleties (or of subtile speculation).
6 Vigata-rāga-bhūmiḥ विगातरागभूमि the degree on which one is without passion.
7 Kṛtāviśa-bhūmiḥ कृताविशभूमि the degree on which a judicious examination is made on one’s committed actions.

CXCIII (48). Aṣubha-bhāvanāḥ: मिलानां गेहुः कर्षणामाहिष्याः

NAMES OR TERMS OF THE CONSIDERATIONS OF THE DISAGREEABLE THINGS (WITH RESPECT TO THE BODY AFTER DEATH).

1 Vinālaka-saṁjña विनालकसांज्ञा considering its becoming blue (dark blue).
2 Vipūtika-saṁjña विपुतिकसांज्ञा ditto its becoming purulent.
3 Vipadumaka-saṁjña विपादुमकसांज्ञा ditto its being eaten or destroyed by worms.
4 Vyādhmataka-saṁjña व्याधभध्यतकसांज्ञा ditto its being burnt by fire.
5 Vilohtaka-saṁjña विलोधतकसांज्ञा ditto its becoming red.
6 Vikhāditaka-saṁjña विखाधितकसांज्ञा ditto its being eaten up (by worms).
7 Vikșiptaka-saṁjña विक्षिप्तकसांज्ञा ditto its being scattered or cast away.
8 Asthi-saṁjña 6 अस्त्हिसांज्ञा consideration or reflection on its bones.

1 M. Vītā. Cf. S.
2 M. Kṛtāviṇa.
5 S. Vīmaṃśakarabha (कर्षणामाहिष्याः).
6 Before this both M. and S. add Vīdagdhaka-saṁjña (विदग्धकसांज्ञा) which is, however, wanting in X.
SEVERAL DEGREES OF LETTING OUT AND TAKING IN BREATH.

CXCIV (49). Anāpāna-bhāvanā-vidhiḥ: 

ON THE NAMES OF THE SEVERAL DEGREES OF LETTING OUT AND TAKING IN BREATH OR OF RESPIRATION.

1 Anāpāna-smṛtiḥ  

remembering that breath enters and comes out.

Gaṇanā  

counting or numbering.

Anugamaḥ  

following or entering.

Sthānam  

remaining.

Upalakṣaṇā  

marking or observing.

Vivartanā  

changing or transforming.

Pariśuddhiḥ  

very clear.

2 Hrasvam āśvasan hrasvam āśvasāmiti yathā-bhūtam prajānāti  

he knows very well the measure [of] how a short breathing must be followed by another short breathing.

[2A Hrasvam praśvasan hrsvam praśvasāmiti yathā-bhūtam prajānāti]

3 Dirgham āśvasan dirgham āśvasāmiti yathā-bhūtam prajānāti  

he knows very well the measure [of] how it came that a long breathing was followed by another long breathing.

4 Dirgham praśvasan dirgham praśvasāmiti yathā-bhūtam prajānāti  

he knows very well the measure (or interval) [of] how it came that the utterance of a long breathing was succeeded by another long breathing.

---

1 Cf. Visuddhimagga (PTS, VIII, 3) and The Path of Purity (PTS, VIII, ix).
2 S. द्वार्मवल्कुसेन.
3 Cf. S. which has a slightly different reading.
5 Sarva-kāya-pratisaṁvedey āśvasan sarva-kāya-pratisaṁvedey āśvasāmīti yathā-bhūtam prajānāti

it being the body that feels (perceives, enjoys) all, he knows well that when he has received a breath (or breathed in) it is the body which enjoys (or feels) everything, that has drawn in breath.

6 Sarva-kāya-pratisaṁvedi praśvasan sarva-kāya-pratisaṁvedi praśvasāmīti yathā-bhūtam prajānāti

it being the body that enjoys (or perceives) all, when a breath has been uttered he knows very well that the body being the organ of every sensation, it is the body that has breathed (or uttered a breath).

7 Prasrabhya kāya-saṁskārān āśvasan prasrabhya kāya-saṁskārān āśvasāmīti yathā-bhūtam prajānāti

the structure (or organisation) of the body being very refined (or perfect), when breath is drawn in he knows very well how it came that by the fine structure of the body breath was drawn in.

8 Prasrabhya kāya-saṁskārān¹ praśvasan prasrabhya kāya-saṁskārān¹ praśvasāmīti yathā-bhūtam prajānāti

the structure of the body being very fine, when breath is uttered he knows very well how it happens that breath is uttered on account of the fine structure of the body.

¹ M. "saṁskārāth."
9 Pṛti-pratiaṃvedy āśvasan pṛti-pratiaṃvedy āśva-sāmiti yathā-bhūtam prajānāti

having enjoyed (or felt) pleasure when breath is drawn in, he knows very well how it happens that by pleasure breath is drawn in.

10 Pṛti-pratiaṃvedi praśvasan pṛti-pratiaṃvedi praśvasāmiti yathā-bhūtam prajānāti

if he utters a breath when enjoying pleasure he knows very well how it happens that by the enjoyment of pleasure breath is uttered.

11 Citta-saṃskāra-pratiaṃvedy āśvasan citta-saṃskāra-pratiaṃvedy āśva-sāmiti yathā-bhūtam prajānāti

having clearly perceived an emotion of the mind during his drawing in a breath he knows very well how it happened that by the clear perception of the mind’s emotion the breath was drawn in.

12 Citta-saṃskāra-pratiaṃvedi praśvasan citta-saṃskāra-pratiaṃvedi praśvasāmiti yathā-bhūtam prajānāti

having clearly perceived an emotion of the mind during his protruding a breath, he knows very well how it happened that by the clear perception of the mind’s emotion the breath was protruded (or uttered).
13 Prasrabhya citta-saṁskārān āśvasan prasrabhya citta-saṁskārān āśvasāmīti yathā-bhūtam prajñānti

the mind’s emotion being well exercised (or purified) when he draws in breath he knows very well how it happened that by the mind being well exercised the breath is drawn in.

14 Prasrabhya citta-saṁskārān prāśvasan prasrabhya citta-saṁskārān prāśvasāmīti yathā-bhūtam prajñānti

the mind’s emotion being well exercised (or purified) when he protrudes (or utters) a breath he knows very well how it happened that by the mind being well exercised the breath has been uttered.

15 Citta-pratisaṁvedy āśvasan citta-pratisaṁvedy āśvasāmīti yathā-bhūtam prajñānti

the mind being in pure enjoyment when breath was drawn in, he knows very well how it happened that by the mind’s enjoyment the breath has been drawn in.

16 Citta-pratisaṁvedī prāśvasan citta-pratisaṁvedī prāśvasāmīti yathā-bhūtam prajñānti

the mind being in perfect enjoyment when breath was uttered, he knows very well how it happened that by the mind’s enjoyment the breath was uttered.

1 M. "kārām."
### Names of the Four Excellent Truths Divided into Sixteen Sorts

<table>
<thead>
<tr>
<th>No.</th>
<th>Truth</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Catvāry ārya-satyāni</td>
<td>the four excellent (venerable) truths.</td>
</tr>
<tr>
<td>2</td>
<td>Duḥkham</td>
<td>pain or distress.</td>
</tr>
<tr>
<td>3</td>
<td>Anityam</td>
<td>instability (inconstant).</td>
</tr>
<tr>
<td>4</td>
<td>Śūnyam</td>
<td>emptiness, vacuum [unreal].</td>
</tr>
<tr>
<td>5</td>
<td>Anātmakam</td>
<td>void of self-existence, soulless or void of personality.</td>
</tr>
<tr>
<td>6</td>
<td>Samudayahḥ</td>
<td>arising (or coming forth) always or everywhere.</td>
</tr>
<tr>
<td>7</td>
<td>Prabhavaḥ</td>
<td>first origin, primary cause, birth.</td>
</tr>
<tr>
<td>8</td>
<td>Hetuh</td>
<td>cause, origin, reason, motive.</td>
</tr>
<tr>
<td>9</td>
<td>Pratyayahḥ</td>
<td>accessory cause, motive reason, apprehension, ascertainment, instrument.</td>
</tr>
<tr>
<td>10</td>
<td>Nirodhaḥ</td>
<td>check, restraint, cessation, loss, destruction.</td>
</tr>
<tr>
<td>11</td>
<td>Śāntaḥ</td>
<td>tranquillity, calmness, ease.</td>
</tr>
<tr>
<td>12</td>
<td>Praṇītaḥ</td>
<td>contentment, joy.</td>
</tr>
<tr>
<td>13</td>
<td>Niḥsaraṇam</td>
<td>the real (or certain) exit, death or dying, final beatitude.</td>
</tr>
<tr>
<td>14</td>
<td>Mārgaḥ</td>
<td>way or path, road.</td>
</tr>
<tr>
<td>15</td>
<td>Nyāyaḥ</td>
<td>proper, fit, becoming, reasonable.</td>
</tr>
<tr>
<td>16</td>
<td>Pratipattiḥ</td>
<td>getting, obtaining, completing, acquisition, ascertainment.</td>
</tr>
</tbody>
</table>
17 N[ajiryaṇikaḥ  

18 Anantaryā-mārgaḥ  

19 Vimukti-mārgaḥ  

20 Abhisamayāntikam kuśala-mūlam  

21 Kṣaya-jñāna-lābhikam kuśala-mūlam  

22 Nirveda-bhāgiyāḥ  

23 Uṣma-gatam  

24 Mūrdhānam  

25 Kṣāntiḥ  

26 Laukikāgāra-dharmaḥ  

CXCVI (51). Śoḍaśa citta-kṣanāḥ: 

Names of the sixteen sudden reflections or thoughts of the mind.

1 Duḥkhē dharma-jñāna-kṣāntiḥ  

2 Duḥkhē dharma-jñānam  

3 Duḥkhē'nvaya-jñāna-kṣāntiḥ  

---

1 Cf. S.
2 Nos. 22–26 classed under Nirvedha-bhaga-kramaḥ in both M. and S. § L.V.
3 M. and S. "gataḥ.
4 S. "gya".
<table>
<thead>
<tr>
<th>No.</th>
<th>Original Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>दुःख्वेन्वयाक्षानम्</td>
<td>knowledge of making discrimination (or judicious reflection) in distress.</td>
</tr>
<tr>
<td>5</td>
<td>दर्शाज्ञानक्षानिः</td>
<td>patience for the knowledge of virtue, in every birth (or with every arising).</td>
</tr>
<tr>
<td>6</td>
<td>दर्शाज्ञानम्</td>
<td>knowledge of virtue in (or with respect to) every birth.</td>
</tr>
<tr>
<td>7</td>
<td>दर्शाज्ञानस्मक्षानिः</td>
<td>patience to know how to judge (or discriminate) in every birth (or at every occasion).</td>
</tr>
<tr>
<td>8</td>
<td>दर्शाज्ञानम्</td>
<td>knowledge of making discrimination at every occasion.</td>
</tr>
<tr>
<td>9</td>
<td>निरोधक्षानिः</td>
<td>patience for the knowledge of virtue in (or with respect to) final cessation.</td>
</tr>
<tr>
<td>10</td>
<td>निरोधज्ञानम्</td>
<td>knowledge of virtue (or doctrine) with respect to final cessation or stopping.</td>
</tr>
<tr>
<td>11</td>
<td>निरोधज्ञानस्मक्षानिः</td>
<td>patience for knowing how to discriminate or judge with respect to final cessation or stopping.</td>
</tr>
<tr>
<td>12</td>
<td>निरोधज्ञानम्</td>
<td>knowledge of making discrimination with respect to stopping (or final cessation).</td>
</tr>
<tr>
<td>13</td>
<td>मर्गक्षानिः</td>
<td>patience to know the virtue (or doctrine) for the way.</td>
</tr>
<tr>
<td>14</td>
<td>मर्गज्ञानम्</td>
<td>knowledge of virtue (or doctrine) with respect to the way.</td>
</tr>
<tr>
<td>15</td>
<td>मर्गज्ञानस्मक्षानिः</td>
<td>patience for a judicious knowledge of the road or way.</td>
</tr>
<tr>
<td>16</td>
<td>मर्गज्ञानम्</td>
<td>knowledge for making a judicious reflection with respect to the way.</td>
</tr>
</tbody>
</table>

1 Dharma-jñānam 
knowledge of virtue, morality, substance, property of things.

2 Para-citta-jñānam 
knowledge of another's mind.

3 Anvaya-jñānam 
knowledge of judicious discrimination.

4 Saṁvṛti-jñānam 
knowledge of false appearances.

5 Duḥkha-jñānam 
knowledge of pain or distress.

6 Samudaya-jñānam 
knowledge of every case (occasion or birth).

7 Nirodha-jñānam 
knowledge of cessation (or final stopping).

8 Mārga-jñānam 
knowledge of the way (to final emancipation).

9 Kṣaya-jñānam 
knowledge of loss (cessation) or final destruction.

10 Anutpāda-jñānam 
knowledge of there being no new birth or regeneration.

ON THE NAMES OF THE FOUR SORTS OF ROADS OR WAYS.

1 Duḥkha pratipad dhandhā- bhijñā 
the difficult road for a slow understanding.

2 Duḥkha pratipat kṣipra- bhijñā 
the difficult road for a quick understanding.

3 Sukha pratipad dhandhā- bhijñā 
the easy way for a slow intellect.

4 Sukha pratipat kṣipra- bhijñā 
the easy way for a quick intellect.

1 Cf. D. § XCIII.
NOMENCLATURE OF THE HOLY RELIGION.

CXCIX (54). INDIRYA-VAIMĀTRĀ: ןבנהענשיהיהישנ

Names of the different degrees of the mental organs.

1 Mrdv-indriyah ןבנהענשיהיהישנ a blunt organ.
2 Madhyëndriyah ןבנהענשיהיהישנ a middle organ.
3 Tikṣṇëndriyah ןבנהענשיהיהישנ a sharp or acute organ.

CC (55). PAÇCA GOTRAH: ןבנהענשיהיהישנ

Names of the five kinds (of faculties).

1 Śrāvaka - yānabhīsamaya - gotraḥ ןבנהענשיהיהישנ that kind which discerns the principles and tenets of a Śrāvaka or hearer.
2 Pratyeka-buddha-yānabhīsamaya-gotraḥ ןבנהענשיהיהישנ that kind (or class) which discerns (or judges of) the principles and tenets of a sage or Rṣi [pratyeka-buddha].
3 Tathāgata-yānabhīsamaya-gotraḥ ןבנהענשיהיהישנ that kind (or class) which discerns (or judges of) the principles or doctrine of Tathāgata (or any Buddha).
4 Aniyata-gotraḥ ןבנהענשיהיהישנ the undetermined kind (or class).
5 Agotrakah ןבנהענשיהיהישנ that [which] belongs to no genus or class.

CCI (56). DVĀDAŚĀNGA-DHARMA-PRAVACANAM (I–12); DHARMA-PARYĀYĀ: ןבנהענשיהיהישנ

On the names or nomenclature (of the several parts) of the holy religion.

1 Sūtram ןבנהענשיהיהישנ the Sūtras or the class of Aphorisms or of particular Tracts.
2 Geyam ןבנהענשיהיהישנ the class of hymns and praises (or metrical and melodious recitations).
3 Vyākaraṇam ןבנהענשיהיהישנ the class of narrative (or historical) works and prophetical stories.
4 Gāthā ןבנהענשיהיהישנ the class of narrative works in verse.
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1 S. भ्रमनमयम्। सम्बन्धकृतम्। 2 M. and S. ्cāryam. 3 MS. Madhyam.
22 Paryavadātam  निश्चितम्  entirely purified, clean.

23 Abhivadāmānā abhivadanti  निश्चितम्  they address him by such expressions.

24 Svākhyāto Bhagavato dharmah  निश्चितम्  this doctrine (or moral precepts) has been well commanded (or taught) by Bhagavān.

25 Sudrśtikah  निश्चितम्  this is a proper or pure theory (or this is a proper view with respect to religious things).

26 Nirjvaraḥ  निश्चितम्  it is sound or exempt from disease (it is a sound system).

27 Akālikah (or Akālakah)  निश्चितम्  exempt from being interrupted by time, eternal, lasting.

28 Upanāyika  निश्चितम्  making to approach, carrying near to, recommending, investing with, etc.

29 Ehīpaśyika  निश्चितम्  this is visible (this must be regarded).

30 Pratyātma-vedaniyo vijñaiḥ  निश्चितम्  the illuminated, learned must know (or understand) it.

31 Svākhyāto bhagavato dharma-vinayaḥ supraveditaḥ  निश्चितम्  the law respecting religious discipline that was well (or wisely) commanded by Bhagavān, has been well exposed (or taught).

32 Naśiryānīkah  निश्चितम्  it is for eternal emancipation or it contributes to ditto or final beatitude.

33 Sambodhi-gāmi  निश्चितम्  that [which] makes [one] become perfect, wise.

34 Abhinahā saṁstupāḥ sapratīśaraṇah  निश्चितम्  that is reconciliatory refuge for those that do not agree.

---

1 M. and S. saupa^.
2 M. and S. ahi^.
3 MS. Prady^.
4 M. and S. naśiryānīkāḥ sambodhi-gāmi.
5 Cf. M. and S.
35 Śāstā cāsya tathāgato'rhān samyak-sāṃbhuddhāḥ

thus taught, namely, Tathāgata, the Arhat, the accomplished Buddha [samyak-sāṃbhuddha].

36 Svākhyaṭo [me] bhikṣavo dharmā uttāno vivṛtaś chinnaplotika yāvad deva-manuṣye bhyaḥ samyak suprakāśitaḥ

(He said) Priests (Gelongs), my well commanded, clear, open and eternal Law (or doctrine) make you evident to all men as far as the gods (dwell).

CCII (57). Dharma-cakra-nāmaṇī: Ṛṣaśāstra-vṛttapāda

ON THE NAMES OF THE WHEEL OF THE LAW (OR THE DOCTRINE OF BUDDHA).

1 Tri-parivarta-dvādaśākara-dharmā-cakra-[prā]varta-[na]m

having passed repeated three times round about he turned the wheel of the Law on 12 ways (or taught the 12 kinds of his doctrine).

2 Arya-satyānāṁ prathama-parivarto darśana-mārgaḥ

the first promulgation of the sublime or venerable truths contains the ‘method of seeing’ (the truth).

3 Idaṁ duḥkham

this is pain or distress.

4 Ayaṁ samudayaḥ

this is recurring with every birth.

5 Ayaṁ nirodhaḥ

this is making a stop to or making to cease.

6 Ayaṁ 1 duḥkha-nirodha-gāminī pratipat 2

this is the way for making pain or distress cease.

7 Ārya-satyānāṁ dvitiya-parivarto bhāvanā-mārgaḥ

the 2nd promulgation of the sublime truths contains the ‘method of reflection or meditation’.

1 MS. Aya.

2 MS. prapātha (?) prapatha.
FOUR DEGREES OF MEDITATION.

8 Duḥkham ārya-satyaṁ pariṇāyam  

9 Duḥkha-samudayaḥ pra-
hātavyaḥ  

10 Duḥkha-nirodhaḥ sākṣa[t]  
kartavyaḥ  

11 Duḥkha - nirodha - gāmīni  
pratipad bhāvayitavya  

12 Ārya-satyanām trītiyā  
parivarto' aśaikṣa-mār-
gah  

13 Duḥkhaṁ pariṇānam  

14 Samudayaḥ prahīnaḥ  

15 Nirodhaḥ sākṣat-kṛtaḥ  

16 Duḥkha - nirodha - gāmīni  
pratipad bhāvīta  

CCIII (60). CATVĀRI DHYĀNĀNI: नमःप्रज्ञाविशेषतःमहाध्यात्माः

NAMES OF THE FOUR (DEGREES OF) MEDITATION ET CETERA.

1 Viviktaṁ kāmaṁ viviktaṁ  
pāpakair akuśalair dhar-
maiḥ savitarṣaṁ savibh-,  
rāṁ vivekaṁ prati-
sukhaṁ prāthamaṁ  
dhyānām upasampadya  
viharati  

without (or free from, far from)  
desires, without sin and  
wicked actions (immoral), be-
ing judicious and morally  
active, after having comple-
et the first degree of medita-
tion, he enjoys pleasure and  
and happiness such as a solit-
ary life or the absence of im-
perfections may give.
2 Sa vitarka-vicāraṇāṁ vyupāsamaṁ adhyātmaṁ sanprasyātac cetasa ekōti-

bhāvād avitarkaṁ avi-
cāraṁ samādhi-jain priti-
sukham dvitiyaṁ dhyā-
nam upasaṁpadya viha-
ratī

he being without reasoning and
discriminating, inwardly
being entirely clean (or pure)
and uniting into one point all
the notions of the soul (or
mind), feeling in himself the
joy and felicity arising from
the deep meditation without
reasoning and discriminating
after having accomplished
the second degree of medita-
tion, he is in such a state.

3 Sa prīte virāgād upekṣako
viharati śṛṇitas 1 sam-
priyānaṁ su-khaṁ ca
kayena pratisamvedayati
yat tad ārya acakṣate
upekṣakaṁ śṛṇitaṁ 2
sukham viharatiti 3 niś-
pritikāmaṁ triyāṁ dhyā-
nam upasaṁpadya viha-
ratī

he being void of the passion of
joy, is indifferent, enjoys
happiness (or pleasure) in his
body by possessing memory
and consciousness—thus
having a memory (or recol-
lection) such as the vener-
able sages have and being in
happiness, after having ac-
complished or finished the
third degree of meditation
(or his third meditation) he
continues (in his posture).

4 Sa sukhasya ca prahānād
dūkhasya ca prahānāt
pūrvam eva ca sauma-
nasya-daurmanasyayor
astam-gaṁad aduḥkhasu-
kham upekṣa-smṛti-pari-
śuddham caturtham
dhyānam upasaṁpadya
viharati

he being free both from plea-
sure and pain (or having
rejected both), his former
pleasure and displeasure also
being [having] vanished, he
being now indifferent for
[to] both pleasure and pain
after having finished with a
clear remembrance (or recol-
lection) his fourth medita-
tion he continues (or remains
fixed in his meditation).

1 MS. śīs.  
2 MS. śīs; M. śṛṇitaṁ; Tib. སྒྲུབ་མ་བུ་བསའ། supports śṛṇitaṁ.  
3 M. viharatī.
5 Prānta-koṭikām dhīyānam the highest degree of meditation.

6 Anāgamyam ṣrīyus[q]ayam (ṣrī[?]yam) immovable.

7 Dhyānāntaram nāyojiṇyapāyūya a very singular (or extraordinary) meditation.

8 Sāmantakam vṚṣ[b]iṇa[?] a limited or confined meditation.

9 Maulam ṣrīṣ[?]yam a radical one (or meditation on the first root of all things).

10 Āsparāṇaka-samādhiḥ ṣrīyus[q]aṇa[?]m an all-encompassing (comprehending) meditation.

11 Pratisamālayanam 1 ṣrīyus[q]aṇa[?]m a very pure (or clear) degree of meditation (deep immersion in meditation).

12 Samāhitaḥ ṣrīyus[q]aṇa[?]m composure, evenness of mind, equanimity; absorbed in meditation.

13 Satata-samita-samāhita-cittāḥ ṣrīyus[q]aṇa[?]m a continual, uninterrupted equality of mind.

CCIV (61). SAMĀPATTI-NĀMĀNI: ṣrīyus[q]aṇa[?]m

THE NAMES (OR TERMS) OF BEING IMMERSED IN PROFOUND MEDITATION (OR ECSTASY).

1 Sa sarvāsa rūpa-saṃjñānām samatikramāt pratighasaṃjñānām astaṃ-gamān nānātva-saṃjñāṇām ama-nasi-kārād anantam ākāṣam ity ākāśaṇantyaṇa-tanam upasampādyaviharati

he having entirely disengaged himself from bodily conceptions (or from the material world), the hindering notions thus being [having] vanished and no diverse ideas receiving [entering] any more into his mind, and thinking himself like the ether (or the infinite void space above), he continues [to be] so, after having accomplished the sensation of the infinite void space or ether.
2 Sa sarvaśa ākāśānantaḥ yāvyata-nam samatikramyānantama-vijñānām iti vijñānānantaḥ yāvyata-nam upasaṁ-padya viharati

he in every respect elevating himself from the infinite void space entirely, thinking that the understanding (or intellect) is infinite, after having accomplished the sensation of the infinite intellect, (still) continues.

3 Sa sarvaśa vijñānānantaḥ yāvyata-nam samatikramyānantama-nāsti kiṃcid ity ākāśānantaḥ yāvyata-nam upasaṁ-padya viharati

he in every respect rising, entirely above the sensation of the infinite mind (or intellect), thinking that there is nothing more, after having accomplished the sensation (or the formation of an idea) of nothingness, (still) continues.

4 Sa sarvaśa ākāśānantaḥ yāvyata-nam samatikramyānantama nāvāsāvijñānānantaḥ nāsa-vijñānānantaḥ yāvyata-nam upasaṁ-padya viharati

he in every respect rising entirely from the sensation (or the conception of an idea) of that nothingness that comes not under the senses, and having accomplished the formation of an idea of what is neither conscious nor unconscious (or what is both inconceivable and unconceivable) continues to exist.

5 Vyutkrānta1-samāpattih

being immersed entirely in profound meditation.

6 Vyāskandaka2-samāpattih

ditto profound meditation.

7 Nāvānupūrva-vihāra-samā-pattih

the nine regular kinds of final accomplishment (or beatitude), ecstasy.

8 Nīrodha-samāpattih

the ecstasy of stopping or ceasing (of the sensitive faculties).

1 M. and S. "krāntaka".
2 M. Vyāskandaka".
3 S.īśa."
SERIES OF THE FOUR IMMENSE THINGS

9 Mahā-bhūta-samatā-sādhana- an accomplishment like that of
   nam 1

10 Asamijñā-samāpattiḥ the ecstasy of losing consciousness.
   

CCV (62). CATVĀRY APRAMĀṆĀNI: 

NAMES OF THE SERIES OF THE FOUR IMMENSE THINGS.

1 Maitri  clemency, affection, love, tenderness.
2 Karuṇā  pity, mercy.
3 Muditā  joy, happiness, delight, pleasure.
4 Upekṣā  indifference.

5 Sa maitri-saha-gatena citte- he having an affectionate mind,
   nāvai sapatnena-2 not being angry, contentious
   vyābdhena vipulena (for preference) and injurious
   mahad-gatena-pramāṇena- or hurtful, having acquired a
   dvayena subhāvitenāi- knowledge of him that is
   kāṁ diśam adhimucya most ample, immense, and
   sphāritvopasampadya indivisible, humbling himself
   viharati before him, abides in his

6 Tathā dvitiyaṁ tathā in the same manner also the
   tritiyaṁ tathā caturtham 2nd, 3rd, 4th and this whole
   ityurdhvam adhas tiryak world with all things existing
   sarva[saḥ] sarvāvantam above, below and in the
   imāmā lokam oblique situation.

1 M. āpādanam.  2 M. "sampannen". Tib. མི་ཐབས་ཐུབི གནས supports asaptnena.
CCVI (63). Āśṭau vimokṣāḥ: श्लोकानुसार "पण्डितानिकृत्य विज्ञाप्ति ज्ञातानि न विमोक्षः"

Names of the eight kinds of emancipation.

1. Rūpī rūpaṇi paśyaty ayaṁ prathamo vimokṣaḥ
   the bodied seeing (looking on) the bodies—this is the first degree of emancipation.

2. Adhyātman arūpa-saṁjñā bahirṛata rūpaṇi paśyaty ayaṁ dvitiyo vimokṣaḥ
   the looking on the external objects with consciousness, without having an inward body is the second degree of emancipation.

3. Śubham vimokṣaḥ kāyena sākṣātkṛtvā upasaṁpadya viharaty ayaṁ tṛtiyo vimokṣaḥ
   to make manifest the happy emancipation by (with) one's body, and having accomplished it, to continue so, is the third kind of emancipation.

4. Sa sarvaśo rūpa-saṁjñānāṁ samatikramat pratigaha-saṁjñānam astam-gamān nānātva-saṁjñānam ama-nasi-kārād anantam ākāśam ity ākāśaṁ nanyatayatanam upasaṁpadya viharaty ayaṁ catuḥtho vimokṣaḥ
   he having entirely disengaged himself from bodily conceptions (or from the material world), the hindering notions thus being [having] vanished and no diverse ideas receiving [being received] any more into his mind and thinking himself like the ether (or the infinite void space above and below) after having accomplished the sensation of the infinite void space or ether he continues and this is the fourth kind of emancipation.

1 Cf. D. LIX.
5. Sa sarvaśa ākāśānāntyāyataṁ samatikramyān-
antam vijñānam iti vijñānānāntyāyatanam
upasaṁpadya viharaty ayaṁ pañcamo vimokṣaḥ

he in every respect elevating himself entirely from the
infinite void space, thinking that the understanding (or
Intellect) is infinite, after having accomplished the sen-
sation (or notion) of the infinite intellect (or mind)
he continues and this is the fifth kind of emancipation.

6. Sa sarvaśa vijñānānāntyāyataṁ samatikramya
nāsti kimcida ity ākimcanyāyatanam upasaṁ-
padya viharaty ayaṁ śaśṭho vimokṣaḥ

he in every respect rising entirely above the sensation of
the infinite mind or intellect, thinking there is nothing
more, after having accomplished the sensation (notion
or idea) of nothingness, continues and this is the sixth
(kind or degree of) emancipation.

7. Sa sarvaśa ākimcanyāyata-
nam samatikramya nāi-
va-saṁsjā-nāsaṁsjāyata-
tanam upasaṁpadya vi-
haraty ayaṁ saptamo
vimokṣaḥ

he in every respect rising entirely from the idea of
nothingness and having accomplished the formation of
an idea of what is neither conscious nor unconscious (or
what is [both] inconceivable and unconceivable) con-
tinues (to exist) and this is the seventh kind of emancipa-
tion.

8. Sa sarvaśa nāiva-saṁsjā-
nāsaṁsjāyatanam samat-
ikramya saṁsjā-vedita-
nirodhaṁ kāyena sākṣāt-

he in every respect having clearly perceived (rising
above) the sensation (notion or idea) of what is uncon-

kṛtvopasaṁpadya viharaty ayam aṣṭamo vimokṣaḥ

scious and unconscious [non-unconscious], and after having evidently shown with his body the stopping or cessation of consciousness, the cessation continues—this is the eighth kind of emancipation.

CCVII (64). Aṣṭāv abhibhv-āyatanaṁ:

Names of the Eight Superior Conceptions (Notions, Ideas, Sentiments).

1. Adhyātma-rūpa-saṁjñi bahirdhā rūpāni paśyati parīttāni suvārṇa-durvarṇāni tāni khalu rūpāny abhibhūya jānāty abhibhūya paśyati evam saṁjñi ca bhavati idam prathamam abhibhv-āyatanaṁ

the conceiving [of] the inward (man or soul) to have a form (or body) looking on the external objects (or bodies) as small, of good and bad colour, and surpassing them all in brightness,—the state of having such an idea is the first (degree of) superior (or surpassing) notion.

2. Adhyātma-rūpa-saṁjñi bahirdhā rūpāni paśyati mahadv-gatāni suvārṇa-durvarṇāni tāni khalu rūpāny abhibhūya jānāty abhibhūya paśyati evam saṁjñi ca bhavati idam dvitīyam abhibhv-āyatanaṁ

the conceiving [of] the soul to have no form or body looking on the external objects as great, of good and bad colour, and regarding them as inferior in lustre,—the formation of such a notion is the second degree of superior conception.

the conceiving [of] the soul to have no form or body, considering the external objects as blue, showing a blue colour and emitting a blue shine (or brightness), as for instance the blue colour of the fine cotton cloth of Benares or Vārāṇasi, on which the blue appears [as] blue and a blue lustre or shine is visible; thus the conceiving [of] the inward soul to have no shape or body and that it considers the external objects as with a blue colour and with a blue lustre or shine —this mode of conception is the third (degree of) superior (or surpassing) notion.

4 Adhyātmaṃ arūpa-saṁjñī bahirdhā rūpāṃ paśyati pītaṁ pīta-varṇāṁ pīta-nidarśanāni pīta-nirbhāsāni tad yathā karṇikāra-puṣpaṃ sampannam vā vāraṇāseyaṁ vastrāṁ pītaṁ pīta-varṇam pīta-nidarśanāṁ pīta-nirbhāsām evam evādhyātma- māruṇa-saṁjñī bahirdhā rūpāṃ paśyati pītavarṇāṁ pīta-nidarśanāṁ pīta-nirbhāsāṁ idāṁ caturtham abhibhv-āyatanaṁ

the conceiving [of] the inward soul to have no shape or body and that the external objects when viewed by it appear to have a yellow colour and lustre, as for instance the Karṇikāra flower, or a piece of fine cloth of Benares (Vārāṇasi) which being yellow shines with a yellow lustre; in the same manner the conceiving [of] the inward soul to have no body (or form) and that it considers (or shows) the external objects yellow, if yellow and with a yellow lustre or shine—this mode of conception is the fourth (degree of) superior or surpassing notion.
the conceiving [of] the soul to have no body or form and that the external objects when viewed by it, if red, to appear with a red colour and with a red lustre or shine, as for instance the Bandhujiva (or parasite) flower or a red piece of cloth of (Benares) Vārāṇasi showing a red colour and shining with a red lustre; in the same manner the inward consciousness (the soul) looking on the external red objects, they appear with a red colour and lustre—this mode of conception is the fifth kind of a superior (or evident) notion.

5 Adhyātman arūpa-sāṃjñī bahirdhā rūpāṇi paśyati lohitāni lohita-varṇāni lohita-nirdarśanāni lohita-nirbhāsāni tad yathā bandhu-jīvaka-puṣpaṃ sampannam vā varāṇaseyam vastram lohitām lohita-varṇām lohita-nirdarśanām lohita-nirbhāsām evam evādhyātmat arūpa-sāṃjñī bahirdhā rūpāṇi paśyati lohitāni lohita-varṇāni lohita-nirdarśanāni lohita-nirbhāsāni idam pañcamam abhibhāv-āyatanaṃ

6 Adhyātman arūpa-sāṃjñī bahirdhā rūpāṇi paśyati avadātāni avadāta-varṇāni avadāta-nirdarśanāni tad yathā uśanas-tārakā-
Venus shows a white colour and white lustre—in the same manner the conceiving [of] the inward consciousness (the soul) to have no body or form and that the external objects are considered by it, if yellow [white], with a yellow [white] colour and lustre—this mode of conception is the sixth (degree of) superior notion.

he having entirely disengaged himself from bodily conceptions (or from the material world), the hindering notions thus being [having] vanished and no diverse ideas receiving [entering] any more into his mind, and thinking himself like the ether (or the infinite void space above) he dwells on that idea after having accomplished the sensation (or conception) of the infinite void space (or ether)—this is the seventh kind of superior conception.

he in every respect elevating himself entirely above the infinite void space, thinking that the intellect is infinite;
CCVIII (65). [Dvā]dāsa kṛṣṇāyatanānī: 

Names of the Twelve Entire (Whole, Complete, Perfect) Senses or Ideas (or Elements), or Vehicles of Senses.

1. Niśca-kṛṣṇāyatanam

2. Pita-kṛṣṇāyatanam

3. Lohita-kṛṣṇāyatanam

4. Avadāta-kṛṣṇāyatanam

5. Pṛthivi-kṛṣṇāyatanam

6. Ap-kṛṣṇāyatanam

7. Tejas-kṛṣṇāyatanam

8. Vāyu-kṛṣṇāyatanam

9. Ākāśa-kṛṣṇāyatanam

10. Vijñāna-kṛṣṇāyatanam

the notion (idea, conception, sense or element) of perfect blue.

ditto of perfect yellow.

ditto of perfect red.

ditto of perfect white.

ditto of pure (or the whole) earth.

ditto of pure (or of the whole) water.

ditto of pure fire.

ditto of the whole (or pure) air.

ditto of the whole void space or ether.

ditto of the perfect understanding or intellect (or perfect knowledge).
FOUR THINGS THAT MUST BE FOLLOWED.

11 Prthivī-krtsnām ityeye samjānate ity ārdhvam adhas tiryag [advayam] apramāṇam

some conceive that the primary element is earth, and that it is immense, all what is above, below and in an oblique situation with respect to it (her) being not different from it.


others take for primary elements, water, fire, air, blue, yellow, red and white colours and conceive that they not being different from what is above, below and in an oblique (or horizontal) situation are immense or infinite.

CCIX (66). TṚṆI VIMOKṢA-MUKHĀNī: 

Names of the Three Doors of Emancipation.

1 Śūnyatā

vacuity, immateriality.

2 Animittam

that has no appropriate name, that cannot be defined by its criteria.

3 Apraṇīhitam

affectionless, the undecided, undetermined.

CCX (67). CATVĀRI PRATISARANĀNī: 

Names of those Four Things That Must be Followed (or on which one may rely, confide in, etc.).

1 Artha-pratisaraṇena bha-vitavyaṁ na vyaṅjana-pratisaraṇena

the sense (meaning) must be followed and not the letters.

2 Dharma-pratisaraṇena bha-vitavyaṁ na pudgala-pratisaraṇena

one’s trust or confidence must be placed in religion (morality or virtue) and not in man.

1 Supported by Tib. བོད་མི་བྱེད་པའི་མི་རིགས་
2 Cf. D. LXXIII.
3 S. notes a variant 虻.
4 Cf. D. LIII.
3 Jñāna-pratisaraṇena bhavitavyaṁ na viñāna-pratisaraṇena

one should depend on wisdom (infinite knowledge) and not upon the acquired knowledge (or cognition).

4 Nyārtha-sūtra-pratisaraṇena bhavitavyaṁ na neyārtha-sūtra-pratisaraṇena

upon Sūtras of real meaning or of good moral instruction one must (or should) depend and not upon those of modified signification.

CCXI (70). CATVĀRI DHARMA-SAMĀDĀNĀNI: ॐ झूङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ'ํ

 NAMES OF FOUR PURE (FNE) MORAL MAXIMS.

1 Pratyutpanna-sukham āyatyaṁ duḥkha-vipākam

the pleasure (or happiness) of the present life will turn into pain in the next world.

2 Pratyutpanna-duḥkham āyatyaṁ sukha-vipākam

the fruit of the sufferings in this life is happiness in the next world.

3 Pratyutpanna-sukham āyatyaṁ sukha-vipākam

happiness in this life will bring forth fruits of happiness in the next world also.

4 Pratyutpanna-duḥkham āyatyaṁ duḥkha-vipākam

misery in this life will produce misery in the next world also.

CCXII (71). SAPTA DHANĀNĪ: ॐ झूङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ्ङ'ํ

 NAMES OF THE SEVEN GOOD THINGS, FACULTIES, WEALTH.

1 Śraddhā-dhanam

the wealth of faith (belief) or piety.

2 Śīla-dhanam

ditto of morality (or of good moral conduct).

3 Hri-dhanam

ditto of shame or bashfulness.

4 Apatrāpya-dhanam

ditto of modesty, pudency, or chastity.
5 Śruta-dhanam

6 Tyāga-dhanam

ditto of gift, donation (relinquishment of worldly thoughts).

7 Prajñā-dhanam

ditto of wit (understanding, ingenuity, acute intellect).

CCXIII (72). ŚAD ANUTTARYĀNI: ॐ श्री नामानुसारी निर्माणचारितम्

NAMES OF SIX EXCELLENT (BEST, SUPREME) THINGS.

1 Darśanānuttaryam

2 Śravaṇānuttaryam

3 Lābhānuttaryam

4 Śikṣānuttaryam

5 Paricāryānuttaryam

6 Anusmṛty-anuttaryam

the best sight (or one with etc.)
(the best theory or speculation).

the best hearing (or the greatest experience and acquisition of holy science).

the best acquisition, gift, donation.

the best learning or science.

the best reception and showing of respect (or the best respectful reception and entertainment).

the best recollection or remembrance.

CCXIV (73). CATVĀRY ADHIṢṬHĀNĀNI: ॐ चतुर्नाणां आदिष्ठानां निगृहस्व विचारितम्

ON THE NAMES OF THE FOUR BENEDICATIONS OR BLESSINGS.

1 Satyādhiṣṭhānām

2 Tyāgādhiṣṭhānām

3 Upāsamādhiṣṭhānām

4 Prajñādhiṣṭhānām

the blessing of truth.

the bestowing of a benediction on a gift.

an assuaging benediction.

a benediction conferring wit or understanding.
ON THE NAMES OF THOSE NINE THINGS THAT PRECEDE AN EXCEEDINGLY GREAT JOY (OR PLEASURE).

1 Pramuditasya pritir jāyate  
2 Pṛtī- manasaḥ kāyāḥ prasrabhyate  
3 Prasrabdha kāyāḥ sukham vedayati  
4 Sukhita[sya] cittaṁ samādhiyate  
5 Samāhita-citto yathā-bhūtāṁ prajānāti yathā-bhūtāṁ paśyati  
6 Yathā-bhūta-darsano nirvidyate  
7 Nirvinnno virajyate  
8 Virakto vimucyate  
9 Vimuktasya vimukto'smitī jñāna-darsanāṁ bhavati

1 M. and S. prīti	note 2 MS. "srbha" along with a variant "saddha".
2 M. and S. "darśi".
CCXVI (75).  ŚAD NIŚARAŅĪYA-DHĀTAVĀH:  

ON THE NAMES OF THOSE SIX MANSIONS (CONSTITUENT PARTS OF THE BODY) WHICH IT IS
CONVENIENT TO LEAVE OFF (GO OUT OF).

1 Vyāpādasyavvyāpādo niśaraṇāṁ maitrī  to desist from malice or injurious design is to have affection for (to be affectionate).
2 Vihiṃsā-niśaraṇāṁ karuṇa  the desisting from injury is mercy or pity.
3 Aratī-niḥsaraṇāṁ mudita  the state of being out of displeasure is pleasure or joy.
4 Kāma-niḥsaraṇām upekṣā  to be without desire (or passion) is indifference or (equality of mind).
5 Vicitrā-niḥsaraṇām asmi-māna-samudghātāḥ  to be out of doubt (or uncertainty) is the subjugation of selfish pride.
6 Nimitta-niḥsaraṇām animit-tam  to abstract (or separate) from every characteristic sign (or criterion) is to have no criterion.

CCXVII (76).  CATVĀRI DEVA-MANUṢYAṆĀṆ CAKRĀṆI:  

ON THE NAMES OF THE FOUR CIRCLES (OR CLASSES) OF GODS AND MEN.

1 Pratirūpa-deśa-vāsāḥ  they that dwell in their respective places.
2 Sat-puruṣāśrayam  they that take refuge with a holy sage (or Buddha).
3 Ātmanas samyak-prāṇidhānam  they that have an earnest desire (or long) for spiritual existence (or for God).
4 Pūrva-kṛtā-puṇyatā  they that have their former merits.

¹ M. "puruṣāśrayam." ² MS. "puṇya." ³ M. Pūrve ca kṛta."
ON THE NAMES OF RELIGIOUS AUSTERITY AND THE PERFORMANCE OF Penance (OR RIGOROUS OBSERVANCES, ETC.).

<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>TIBETAN</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Eka-deśa-kārī</td>
<td>एकादेशाकारी</td>
<td>performing his penances at one place (or only once).</td>
</tr>
<tr>
<td>2 Pradeśa-kārī</td>
<td>प्रदेशाकारी</td>
<td>ditto in the country or in foreign parts (or only one day or for a short time).</td>
</tr>
<tr>
<td>3 Yad-bhūyas-kārī</td>
<td>यद्बूयासकारी</td>
<td>doing more than that (before mentioned).</td>
</tr>
<tr>
<td>4 Aparipūrṇa-kārī</td>
<td>अपरिपूर्णकारी</td>
<td>he that does (penance) till he becomes perfect.</td>
</tr>
<tr>
<td>5 Paripūrṇa-kārī</td>
<td>परिपूर्णकारी</td>
<td>doing perfectly.</td>
</tr>
<tr>
<td>6 Saṁyamaḥ</td>
<td>संयम</td>
<td>restraint, forbearance, obligation.</td>
</tr>
<tr>
<td>7 Damāḥ</td>
<td>दम</td>
<td>mild, subduing the passions, self-command.</td>
</tr>
<tr>
<td>8 Suvinītāḥ</td>
<td>सुविनित</td>
<td>very mild, well subdued, disciplined.</td>
</tr>
<tr>
<td>9 Tapasvī</td>
<td>तपस्वी</td>
<td>practising austerity, an ascetic.</td>
</tr>
<tr>
<td>10 Vratī</td>
<td>व्रती</td>
<td>engaged in the practice of rigorous and devout penance, an ascetic.</td>
</tr>
<tr>
<td>11 Yatīḥ</td>
<td>यती</td>
<td>an ascetic or sage, who endeavours to keep his passions in subjugation.</td>
</tr>
<tr>
<td>12 Acchidram</td>
<td>अच्छीद्रम</td>
<td>spotless, one without defects.</td>
</tr>
<tr>
<td>13 Akhaṇḍam</td>
<td>अक्षण्ड</td>
<td>undefiled, incorrupt, not vitiated, pure, whole.</td>
</tr>
<tr>
<td>14 Aśavalam</td>
<td>अशवलम</td>
<td>spotless, unpolluted.</td>
</tr>
</tbody>
</table>

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1 Cf. M. and S.
2 MS. अशवलम. Cf. S.
15 Akalmaṣam

16 Bhujīṣyam

17 Aparāṃśṭam

18 Susamāptam

19 Susamārabdham

20 Ārya-kāntam

21 Upavāsam upavasanti

22 Cāritra-saṃpannaḥ

23 Vāritra-saṃpannaḥ

24 Ayatyaṃ saṃvaram āpadyate

25 Samādāya vartate

26 Sādhu damalī

27 Sādhu saṃalī

28 Sādhu saṃyamaḥ

sinless, unmixed.

his own master, having self-command.

not obscured or perplexed.

that has well perceived or understood.

well prepared, finished, accomplished.

excellent mirth or joy or highly rejoicing.

fasting, abstemious, abstaining from food.

one of the best religious observances, observing well the rites and ceremonies.

a perfect transition (or passage).

that makes vow (obligation, restraint) in the world to come.

that remains fixed in his tenets.

well subdued or having entire command over his passion.

with entire calmness or tranquillity of mind.

with entire restraint (or it is a fine thing to have self-command, to be calm or tranquil, and to keep his [one’s] passions in subjugation).

1 MS. "kānti.

2 āpadyate has been separately taken in MS.

7
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Yogacāraḥ; yogi</td>
<td>ཀོག་མ་ར</td>
<td>one practising abstract meditation on the Supreme Being for obtaining super-human power.</td>
</tr>
<tr>
<td>2 Yogaḥ</td>
<td>གོ་པ</td>
<td>religious and abstract meditation.</td>
</tr>
<tr>
<td>3 Yoniso manasi-kāraḥ</td>
<td>ཡོན་་མན་ནམ་ཐ་བ།</td>
<td>a methodical consideration or mental reflection.</td>
</tr>
<tr>
<td>4 Pratīsamālayanam</td>
<td>གྲ་ར སྲ བལ་འག</td>
<td>a clear perception or apprehension, a deep immersion in meditation.</td>
</tr>
<tr>
<td>5 Drṣṭa-dharma-sukhavihāraḥ</td>
<td>འབབ་པ འོམ་ཐ་ཡ་བ རི་བ་</td>
<td>good (uninterrupted) perseverance in contemplation.</td>
</tr>
<tr>
<td>6 Āsvadana-saṃprayuktadhyānam</td>
<td>ཡོབ་པ་ཐ་བ་ཐ་པ་བ རི་འ ག འ ག</td>
<td>a tasteful (or relishing) meditation.</td>
</tr>
<tr>
<td>7 Bhāvanārāmatā</td>
<td>བ ཐའ ལ ཐ ས ག ཐ འ ར ཐ ཐ མ བ ས</td>
<td>the pleasure of making reflexions, delighting in abstract meditation.</td>
</tr>
<tr>
<td>8 Abhiṣayandayati</td>
<td>འབྲེལ་ཐ བ ཐ ལ ཐ ས ག ཐ འ ར ཐ ཐ</td>
<td>is made soft or tender, the act of making or the state of becoming soft or tender.</td>
</tr>
<tr>
<td>9 Pariṣyandayati</td>
<td>བ བ ལ ཐ སྟ བ ཐ ས ཐ ར ཝ ས ཐ ཚ ས འ ས ཐ ས</td>
<td>is made entirely soft, tender or greatly embellished, decorate.</td>
</tr>
<tr>
<td>10 Paripriṇayati</td>
<td>ཞེས་པ བི་ཐོ ས ཐ ག ཐ ས ཐ ས ཐ</td>
<td>is made entirely satisfied, satisfaction, the state of being pleased with.</td>
</tr>
<tr>
<td>11 Parisphara[yati]</td>
<td>བ ར ལ ཐ ས ཐ ས ཐ །</td>
<td>is diffused abundantly everywhere, is made manifest or apparent.</td>
</tr>
<tr>
<td>12 Ekākino raho-gatatā</td>
<td>བོ ལ ཐ་ ས ཝ ཐ ས ཐ ས ཐ །</td>
<td>having gone about to a solitary place.</td>
</tr>
<tr>
<td>13 Sthūla-bhittikatā</td>
<td>ཕ བ ས ས ས ས ཐ ས ཐ ས ཐ ས ཐ ས ཐ ས ཐ</td>
<td>is like a big (or strong) wall.</td>
</tr>
</tbody>
</table>

1 Cf. S.  2 Cf. M. and S.
THREE KINDS OF CRITERIA OR CHARACTERISTICS.

14 Audārikatā  is large, extensive (is like a dam or mole).
15 Duḥkhalitā [Duḥkhitā]  ill-will or anger.
16 Amoghaḥ  not disappointed, having obtained his concern.
17 Avandhyaḥ  praiseworthy, advantageous.
18 Saphalaḥ  fruitful, having its fruit, obtaining the fruit (of his moral merits).
19 Ekōti-bhāvaḥ  union (with the supreme spirit).

CCXX (79). Catvāri vyākaranāni: आर्थिकृत्तिः निदित्तिः

ON THE NAMES OF THE FOUR KINDS OF INSTRUCTIVE (AND PROPHETICAL) NARRATION.

1 Ekāṃsā-vyākaraṇām  a simple narration (to any individual).
2 Vibhajya-vyākaraṇām  a detailed (or analysed) narration.
3 Paripṛcchā-vyākaraṇām  a narration (or prophetical fore-showing) upon one’s request.
4 Sthāpaniya-vyākaraṇām  a systematical (or fixed) narration.

CCXXI (80). Trīni laksanāni: शास्त्रिकृत्तिः निदित्तिः

ON THE NAMES OF THE THREE KINDS OF CRITERIA OR CHARACTERISTICS.

1 Parikalpita-laksanām  an artificial criterion or a criterion given by all.
2 Para-tantra-laksanām  a criterion that is in (that depends upon) another’s power.
3 Parinīpanna-laksanām  an entirely finished or completed criterion, a full demonstration or definition.

1 MS. वृष्णिः.
CCXXII (81). **Catvāro bhīpṛāyāḥ**

**On the names of the four kinds of remembering (thinking of, reflecting on).**

1. Samatābhiprāyāḥ
   - 思考於平等
   - thinking on equality.

2. Kālāntarābhiprāyāḥ
   - 思考於過去
   - thinking on another time.

3. Arthānta rābhiprāyāḥ
   - 思考於意義或關心
   - thinking on another meaning or concern.

4. Pudgalāntarābhiprāyāḥ
   - 思考於他人
   - thinking on another man.

CCXXIII (82). **Catvāro bhīsāmdhayāḥ**

**On the names of the four emblematical (opposite or figurative) conceptions (or modes of thinking).**

1. Avatāraṁbhisāmdhiḥ
   - 思考於神的降生
   - thinking (or conceiving) emblematically (or contrary-wise) the incarnation (of a deity).

2. Lakṣāṇābhisāmdhiḥ
   - 思考於特徵
   - thinking on the criterion or characteristic signs.

3. Pratipakṣābhisāmdhiḥ
   - 思考於敵對
   - thinking on the enemy, opposition or contrary thing.

4. Parināmanābhisāmdhiḥ
   - 思考於轉化或變化
   - thinking figuratively of the transformation or changes (at one’s death).

CCXXIV (83). **Śamatha-vipaśyanāni**

**On the names of being at rest and seeing more, etc. (high degrees of dispassionate meditation).**

1. Śamathāṁ
   - 禪定
   - the state of being at rest or in perfect tranquillity of mind.

2. Vipaśyanāṁ
   - 觀察
   - the state of seeing more or having higher ideas after the mind is tranquil.

3. Yoghāṁ
   - 精進
   - spiritual union (with the Supreme Being) through abstract meditation.

4. Yoniśo manaskāraṁ
   - 觀行
   - regular (methodical) performance of abstract meditation.

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1 MS. Aṇānta. S. has a variant "thā." 2 S. manasi”. See §CCXIX. 3.
SEVERAL KINDS OF AFFECTION.

CCXXV (102). Rāgah: ṟāṇāmāḥ. ယာနောင် ဗော်ဖြင့်ဗော်ဖြင့်

ON THE NAMES OF THE SEVERAL KINDS OF AFFECTION (LOVE, DESIRE, WISH, LUST, INCLINATION), INTEREST TOWARDS ANY OBJECT, ETC.

1 Rāktaḥ affection, inclination to, one earnestly desirous of any thing.

2 Saktah inclination to, one intent to [intent on].

3 Gṛddhaḥ desiring, coveting, desiring greedily.

4 Granthitam tied, strung to.

5 Mū[ṛ]cchitam fainting, fallen down senseless.

6 Adhyavasitam having a stronger inclination for or to.

7 Adhyavasānam & āpannāḥ grown fond of anything, desiring most earnestly, etc.

8 Adhyavasānam earnest desire, passion for, etc.

9 Vinibandhaḥ bound and tied.

10 Parigrīḍhaḥ entirely intent to.

11 Saṁrāgah great inclination to, earnest desire for, etc.

12 Lōlupah troubled by earnest wish, great desire, lust.

13 Ghasmaraḥ glutinous, voracious, insatiable.

14 Lampatāḥ a libertine, a lecher.

15 Lub[d]haḥ desire, covetousness.

1 This title is left out in M. 2 MS. "tithah" S. "thitah." 3 S. ဒေါင်း. 4 M. and S. "chitaḥ.
6 MS. အားဖုံ S. "nithaba." 6 M. and S. "gredhaḥ. 7 MS. လာ."
<table>
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<tr>
<th>Sanskrit</th>
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Samraktaḥ</td>
<td>समरकत्स</td>
<td>entirely occupied by a desire for.</td>
</tr>
<tr>
<td>17 Raṇjaniyaḥ</td>
<td>रणजनि</td>
<td>passion for, grown passionate for.</td>
</tr>
<tr>
<td>18 Bhuyas-kāmatā yādṛc-chikah</td>
<td>भुयस-कामता याद्रचिकह</td>
<td>desiring again and again, libidinous, lustful.</td>
</tr>
<tr>
<td>19 Ickantikaḥ</td>
<td>तिकटिक</td>
<td>having a passionate desire for.</td>
</tr>
<tr>
<td>20 Bhūyaś-chandikaḥ</td>
<td>भूयश-चन्दिक</td>
<td>desiring much or earnestly lecherous, lustful.</td>
</tr>
<tr>
<td>21 Bhūyo-rucitā</td>
<td>भूयो-रूचिता</td>
<td>much desirous of, passionate.</td>
</tr>
<tr>
<td>22 Bhūyo'bhiprāyaḥ</td>
<td>भूयो'भिप्राय</td>
<td>much thinking of, very fond of.</td>
</tr>
<tr>
<td>23 Svādu-kāmatā</td>
<td>स्वादु-कामत</td>
<td>earnest desire.</td>
</tr>
<tr>
<td>24 Vicitrāḥaratā</td>
<td>विचित्राहरत</td>
<td>lecherous.</td>
</tr>
<tr>
<td>25 Nētarētareṇa saṁtuṣṭam</td>
<td>नेतरेतरेण सांतुष्टम</td>
<td>much pleased with oral recitation, delighting in stories.</td>
</tr>
<tr>
<td>26 Nandi-rāgah</td>
<td>नन्दि-राग</td>
<td>inclination or passion for censuring, blaming, reproaching.</td>
</tr>
<tr>
<td>27 Kāma-cchandaḥ</td>
<td>कामचन्द</td>
<td>inclination to (or desire for), lust.</td>
</tr>
<tr>
<td>28 Abhinivesaḥ</td>
<td>अभिनवस</td>
<td>wishing or desiring earnestly.</td>
</tr>
<tr>
<td>29 Āsthā</td>
<td>अस्थ</td>
<td>inveterate passion, lust, desire.</td>
</tr>
<tr>
<td>30 Sprāḥ</td>
<td>स्रप</td>
<td>wish, desire, hope, joy.</td>
</tr>
<tr>
<td>31 Rocate</td>
<td>रोक</td>
<td>passionately desirous of.</td>
</tr>
</tbody>
</table>

1 MS. *kāmayatya (? yitra).  
2 Cf. M. and S.  
3 MS. *echantika.  
4 Cf. S.  
5 MS. *tika.  
6 M. and S. *tuṣṭiḥ.  
6 MS. Nindārāga. See Nandi-rāga in P.
EIGHT SORTS OF PAIN.

32 Ichana[t]jakha

33 Vâdṛcchaka

34 Tivrenâ cchandika

35 Āhare grâdhir bhavati

36 Gârdham

having strong desire for.

passionate, lustful.

a strong desire.

greedy of eating, grown gluttonous.

greediness, eagerness, strong desire.

CCXXVI (103). TRAYA-DUHKHATA: 

ON THE NAMES OF THE THREE KINDS OF MISERY OR DISTRESS.

1 Duḥkha-duḥkhatā

2 Saṁskâra-duḥkhatā

3 Viparînâma-duḥkhatā

the pain of misery.

the fancied misery or the consciousness of misery.

the misery of change.

CCXXVII (104). PUNAR ÂSTAU DUHKHATAH: 

ON THE NAMES OF THE EIGHT SORTS OF PAIN (MISERY OR DISTRESS).

1 Jāti-duḥkham

2 Jarâ-duḥkham

3 Vyâdhi-duḥkham

4 Maraṇa-duḥkham

5 Priya-viprayoga-duḥkham

6 Apriya-samprayoga-duḥkham

the pain of birth or of being born.

the pain of old age.

the pain of sickness.

the pain of death.

the pain of being separated from a beloved object.

the pain of meeting with a disagreeable object.

1 Repeated. See No. 19. M. Ecch.

2 See No. 18.

3 M. chandena. S. chandaka. 4 MS. bhûtam.

4 MS. *vaprayoga. M. *viprayoge. Cf. S.

5 M. Jâtir duḥkham.

7 MS. "yogo. M. "yoge.
7 Yad apiccha[yā] paryesamāṇo na labhate tad api duḥkham

when man finds not what he seeks for that is also pain.

8 Samksepaṇa¹ pañcōpādāna-skandha-duḥkham

briefly (or in short) the taking up (or possession) of the five aggregates (of the body) is pain.

CCXXVIII (106). Ṣad hetavāḥ: तत्‌हेतावः‌

ON THE NAMES OF THE SIX CAUSES.

1 Kāraṇa-hetuḥ

efficient cause, creative cause.

2 Saha-bhū-hetuḥ

a co-existing cause (originating together with).

3 Vipāka-hetuḥ

the cause of maturity (maturation cause).

4 Sāṁprayukta-hetuḥ

cो-efficient (or joint) cause.

5 Sarvatra-ga-hetuḥ

the everywhere-going (or inseparable) cause.

6 Sabhāga²-hetuḥ

causes of equal shares (or parts).

CCXXXIX (107). Catvāraḥ pratyayaḥ: चतुर्वर्ष प्रत्ययाः‌

ON THE NAMES OF THE FOUR ACCESSORIES OR EFFECTS.

1 Hetu-pratyayaḥ

the effect of a cause.

2 Samanantara-pratyayaḥ

an immediate effect.

3 Ālambana³-pratyayaḥ

an apparent effect.

4 Adhipati-pratyayaḥ

a principal effect.

¹ MS. "paṇam.
² MS. Sama". See Sabhāga in P. Cf. S.
³ MS. Ālamp".
FOUR KINDS OF FOOD OR NOURISHMENT.

CCXXX (108). Pañca phalāṇi: अनाजकृतगतिः

ON THE NAMES OF THE FIVE FRUITS, CONSEQUENCES, OR EFFECTS.

1. Niṣyanda-phalam निस्यन्दा फलम the effect of equal (or similar) causes.

2. Adhipati-phalam अधिपति फलम principal effect or consequence.

3. Puruṣa-kāra-phalam पुरुषकार फलम the effect produced by (or by the efficacy of) the inward man or the soul.

4. Vipāka-phalam विपाक फलम mature (or complete) effect or consequence.

5. Visāmyoga-phalam विसामयोग फलम incoherent effect or consequence.

CCXXXI (109). Catvāro yonayāḥ ¹: चतुर्भुजगतिः

ON THE NAMES OF THE FOUR PLACES (OR WAYS) OF BIRTH OR OF COMING TO LIVE [LIFE].

1. Jārāyu-jāh जारायुजाह birth from the womb.

2. Aṇḍa-jāh अण्डजाह birth or production out of eggs.

3. Saṁsveda-jāh सांस्वेदजाह production by warmth and moisture.

4. Upapādukāḥ उपपादुकाः birth or production in a miraculous manner (change, turn, transformation).

CCXXXII (110). Catvāra āhārāḥ ²: चतुर्भुजगति

ON THE NAMES OF THE FOUR KINDS OF FOOD OR NOURISHMENT.

1. Kapatikāhārāḥ ³ खपातिकाहारः food for the body or bodily (material) nourishment.

2. Sparśāhārāḥ शपशाहारः food to be received by the organs of the senses.

3 Manah-samcetanaharaḥ the food of mental consideration or mental nourishment.

4 Vijnana-haraḥ the food of understanding or knowledge.

CCXXXIII (III). Nava sattvavasah: नन्तवकयाय ननत्वसमजिनाह; तद यथा मनुष्याय एकत्याः ca devaḥ
ditto they that have different bodies but all one consciousness (or soul) as the first Eons (or emanations) of the gods belonging to Brahma’s race or empire.

1 Nantva-kaya nantvasamjinaḥ; tad yathā manasya ekatyaśca devaḥ (in one of the abodes are) they that have a different body and a different consciousness (or soul) as for instance, men and some of the gods.

2 Nantva-kaya ekatvasamjinaḥ; tad yathā deva brahma-kayikaḥ prathamābhīṁivṛttāḥ
ditto they that have different bodies but all one consciousness (or soul) as the first Eons (or emanations) of the gods belonging to Brahma’s race or empire.

3 Ekatva-kaya nantva-samjinaḥ; tad yathā abhāsvarah they with one and the same body, but with different consciousness (or soul) as for instance, the gods in the Abhāsvara heaven.

4 Ekatva-kaya ekatvasamjinaḥ; tad yathā devaḥ subha-kṛtsnāḥ they with one and the same body and one consciousness (soul) as, for instance, the god in the Subha-kṛtsna heaven (abounding in virtue or happiness).

5 Ākāsāntanyakayatanam they dwelling in the abode of the infinite void space or heaven.

6 Ākṣanyakayatanam those residing in the place where there is nothing answering to the senses.

7 Viśnāntanyakayatanam ditto to the understanding.

8 Viśva-samjña-nāsamjña-yatanam they that abide in the place where there is neither consciousness nor unconsciousness.

9 Āsamjña-sattvāḥ (the abode of the) unconscious spiritual existences.
CCXXXIV (ii2). Aṣṭāv akṣañāḥ:  सिंधुर्ययुक्तरथिकित्व।

ON THE NAMES OF THE EIGHT UNDESIRABLE (DISAGREEABLE) AHODES (OR PLANES OF FUTURE BIRTHS).

1. Narakāḥ  सिंधुर्ययुक्तरथिकित्व। the infernal regions, hell, animate existences suffering in hell.

2. Tiryañcaḥ  सिंधुर्ययुक्तरथिकित्व। moving or going in a prone or inclined (crooked, tortuous) posture as a quadruped, an animal, a beast.

3. Pretāḥ  सिंधुर्ययुक्तरथिकित्व। a fancied being representing the condition of a miser—a goblin, a spirit (the Tantaluses).

4. Dirghāyuṣo devāḥ  सिंधुर्ययुक्तरथिकित्व। the long-living gods.

5. Pratyanta-janapadam  सिंधुर्ययुक्तरथिकित्व। to be born as a barbarian or among men dwelling towards (or on) the border of a country far from the capital or civilized part.

6. Indriya-v[ajikalyam  सिंधुर्ययुक्तरथिकित्व। with imperfect or defective (wanting some of the) organs or not having all the members and limbs.

7. Mithyā-darśanam  सिंधुर्ययुक्तरथिकित्व। (not to be born in such a country where there are) wrong principles or false theory and doctrines.

8. Tathāgatānām anutpādāḥ  सिंधुर्ययुक्तरथिकित्व। (and where) no Tathāgatas have appeared.

CCXXXV (ii3). Tri-karma-kārāṇī:  अन्वत्सते चतुष्ठायिकित्व।

ON THE NAMES OF THE RIPENING (OR COMING TO MATURITY) OF THE MORAL WORKS, ETC.

1. Drṣṭa-dharma-vedaniyam  अन्वत्सते चतुष्ठायिकित्व। the sensation, feeling (or enjoyment) in the obvious moral actions (or in speculative works).

2. Upapadya vedaniyam  अन्वत्सते चतुष्ठायिकित्व। (consequences of moral works) that will be felt (or enjoyed) after one’s birth.

1 Cf. D. CXXXIV.
2 Cf. D. CXXXII.
3 Apara-paryāya-vedaniyam

that will be felt in innumerable
other births.

4 Niyata-vedaniyam

that will be felt (or enjoyed) certainly (undoubtedly, really).

5 Aniyata-vedaniyam

(works of which the consequences are not felt or enjoyed apparently (certainly, evidently).

6 Karma-svakaḥ

one's own works or actions.

7 Karma-dāyādaḥ

that receives (or enjoys) the portion of his works or acts.

8 Karma-yonīḥ

the birth, or original place of moral works.

9 Karma-pratisaraṇam

following the works—a sequel or consequence of moral actions.

10 Prayogah

connexion, union, adhesion.

11 Maulam

original, natural, belonging to the first root, radical, pure, unmixed.

12 Prātham

the hinder part, back side.

13 Āsevitam

served, honoured, worshipped, adored, preserved, protected.

14 Bhāvitam

wonted, accustomed, used.

15 Bahuli-kṛtām

done many times, well cleansed, threshed and winnowed.

CCXXXVI (114). Pañcānantaryāṇī: सत्वस्यामानिः सिद्धि विनोभि

ON THE NAMES OF THE FIVE BOUNDLESS (MOST HEINOUS OR ATROCIOUS)
CRIMES OR WICKED ACTIONS.

1 Mātrī-ghātah

the murdering of (a murderer of) a mother or matricide.

2 Arhad-ghātah

ditto of a saint or holy man.

1 Cf. D. L.X.

2 M. "vadhāḥ."
3 Pitṛ-ghātāḥ  

the murdering of a father.

4 Saṅgha-bhedāḥ  

showing (causing) dissension among the priests (one that has made, etc.).

5 Tathāgatasāntike duṣṭa-citta-rudhirōtpādanam  

to hurt a Tathāgata with ill-intention so as to make him bleed.

CCXXXVII (115). Paścānantaryasaḥ-gatānī:  

On the names of the five nearly boundless (or nearly heinous) crimes.

1 Mātur arhatyā duṣṭanam  

finding fault with or censuring without being himself an Arhat or such as has become perfect.

2 Niyata-bhūmi-sthitasya bodhi-sattvasya māraṇam  

the slaying (or killing) of one who is in the state (or on the degree) of being truly wise and holy (or of one who lives a holy life).

3 Saikṣasasya māraṇam  

the slaying (or killing) of a student or learned man.

4 Saṅghāya dvāra-haraṇam  

the taking away of the door where priests are assembled.

5 Stūpa-bhedanam  

the destruction of a fane (holy or sacred building—a caitya or a shrine).

CCXXXVIII (116). Paśca kaśayān:  

On the names of the five dregs (remainders, foul dross, refuse, worse kind of anything).

1 Āyuṣ-kāśayāḥ  

dregs of men’s life (too much decrease of the number of years men in this degenerate age commonly live), degenerate life.

2 Drṣṭi-kāśayāḥ  

dregs of theories or philosophical systems.

1 Cf. S.  

2 Cf. D. XCI.
3 Kleśa-kaśāyaḥ dregs of distress or of the miseries of vice.

4 Sattva-kaśāyaḥ dregs (or degeneration) of animate existences or of man's hearts and thoughts.

5 Kalpa-kaśāyaḥ dregs or degeneration of time.

CCXXXIX (117). Aṣṭau loka-dharmāḥ: Ṛṣabha

On the names of the eight worldly things.

1 Lābhaḥ finding, obtaining, gain, profit, acquisition.

2 Alābhaḥ not-finding, disappointment, disprofit, loss, damage.

3 Yaśaḥ glory, fame, celebrity, reputation.

4 Ayaśaḥ disgrace, infamy, disrepute, dishonour.

5 Nindā blame, abuse, reproach, reproof, censure, abuse, reviling.

6 Praśaṁśā praise, laud, commendation, renown.

7 Sukham well-being, happiness, prosperity.

8 Duṣkham pain, distress, misery, trouble.

CCXL (118). Nānā-guṇa-nāmāṇi:

On the names of all sorts of good qualities (or qualifications of priests or religious persons).

1 Dharmārthikaḥ one that is desirous of religious instruction.

2 Bodhi-cittāsāṃpramoṣaḥ not forgetting that he aims to [at] perfection (or final beatitude).

1 Cf. D. LXI.
| 3 Anîśritaḥ | सिम्भः | त्रिचलय | not relying on. |
| 4 Udârådhimuktikâḥ | सुस्तितेः | सुमणिः | magnanimous, generous, liberal, respectful for the most High. |
| 5 Ācâra-sîlah | भुविः | अयुक्त | observer of the established rules (of rites and ceremonies) and morals. |
| 6 Ācârasthaḥ | भुविः | अयुक्त | is firm (or steady) in the established rites (or institutes). |
| 7 Kṛta-vedi | वृत्तिः | भुविः | that feels (perceives, understands) what has been done by him. |
| 8 Kṛta-jñâḥ́ | ज्ञानिः | भुविः | that knows or understands what has been done. |
| 9 Ājñâ-karah | अदृश्यिः | भुविः | that acts conformably to the precept (institute, orders). |
| 10 Sukha-saṁvâsaḥ | सुधृशिः | भुविः | his conversation is with the virtuous or pious. |
| 11 Sûrataḥ | देश्यम | भुविः | tender, compassionate, excellent, brave, fine. |
| 12 Peśalah́ | वृत्तिः | भुविः | ample, liberal, contented, joyful. |
| 13 Rju-cittah | सिन्धुसूतिः | भुविः | of an upright heart or mind, of straight or strict morals. |
| 14 Ārjavah | अति | भुविः | high as heaven, excellent, venerable. |
| 15 Mârdavaḥ | मीठम | भुविः | soft, pliable. |
| 16 Pradaksîna-grâhí | सुधृशिः | भुविः | that turns (or goes) respectfully to the right hand, concordant, agreeing with, etc. |
| 17 Suvacâḥ | व्यवास्य | भुविः | speaking elegantly or with affability. |
| 18 Praticchandá-kalyâṇah | बिषाणि | भुविः | not offending against good morals. |

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1 M. "jñâḥ.
2 MS. Vai.*
3 MS. "vrâhi:.
4 S. Praticchanna*. 

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>19 Alpa-karaṇīyāḥ</td>
<td>देवनागरी</td>
<td>his occupation is in few things.</td>
</tr>
<tr>
<td>20 Alpa-kriyāḥ</td>
<td>देवनागरी</td>
<td>the things to be done by him are few.</td>
</tr>
<tr>
<td>21 Alpēcchāḥ</td>
<td>देवनागरी</td>
<td>he desires (or wants) but few things.</td>
</tr>
<tr>
<td>22 Ārya-vaṁśa-saṁtuṣṭāḥ</td>
<td>देवनागरी</td>
<td>he is satisfied (or well pleased) with being numbered among the race of the venerable.</td>
</tr>
<tr>
<td>23 Dharma-lābha-saṁtuṣṭāḥ</td>
<td>देवनागरी</td>
<td>he is contented (or satisfied) with having found moral instruction.</td>
</tr>
<tr>
<td>24 Cīvara-saṁtuṣṭāḥ</td>
<td>देवनागरी</td>
<td>contented with the religious garb or contentment with, etc.</td>
</tr>
<tr>
<td>25 Piṇḍa-pāta-saṁtuṣṭāḥ</td>
<td>देवनागरी</td>
<td>contented with alms or with such food as he gets by begging.</td>
</tr>
<tr>
<td>26 Śayanāsana-saṁtuṣṭāḥ</td>
<td>देवनागरी</td>
<td>contented with his couch or beddings.</td>
</tr>
<tr>
<td>27 Supoṣatā</td>
<td>देवनागरी</td>
<td>that can easily be repaired.</td>
</tr>
<tr>
<td>28 Subharatā</td>
<td>देवनागरी</td>
<td>that can easily be fulfilled or filled.</td>
</tr>
<tr>
<td>29 Manda-bhāsyo bhavati</td>
<td>देवनागरी</td>
<td>he speaks little.</td>
</tr>
<tr>
<td>30 Na ca paresāṁ dosāntara-skhalita-gaveṣi</td>
<td>देवनागरी</td>
<td>he seeks not for an opportunity to find fault with others in their mistakes.</td>
</tr>
<tr>
<td>31 Kalyāṇa-mitra-parigṛhitāḥ</td>
<td>देवनागरी</td>
<td>he is well accepted (or surrounded) by the religious guides or learned priests.</td>
</tr>
<tr>
<td>32 Bahu-śrutaḥ</td>
<td>देवनागरी</td>
<td>he has heard much or is well expert (he is renowned or celebrated).</td>
</tr>
<tr>
<td>33 Iṅgita-jñāḥ</td>
<td>देवनागरी</td>
<td>he knows (immediately) upon a hint or allusion.</td>
</tr>
</tbody>
</table>

1 M. and S. "kṛtyāḥ.
2 M. "jāḥ."
34 Suprabuddhaḥ  
he has well understood.

35 Udghaṭita-jñāḥ ¹ 
upon mentioning the beginning he perceives (understands) them.

36 Vipaścita-jñāḥ ² 
he understands after it[s] being analysed or detailed.

37 Suśrutaḥ  
he has well heard or perceived.

38 Deśa-jñāḥ ³  
he knows the place.

39 Loka-jñāḥ ³  
he knows the world.

40 Ātma-jñāḥ ³  
he knows what 'I' to Ego or soul is.

41 Kāla-jñāḥ ³  
he knows what time is.

42 Vēla-jñāḥ ⁴  
he knows the measure (of time).

43 Samaya-jñāḥ ⁵  
he knows the season or proper time of anything.

44 Mātra-jñāḥ ⁵  
he knows the just measure or proportion of anything.

45 Ārāgayati  
he makes glad (or is made glad).

46 Na virāgayati  
he makes not angry.

47 Apara-pratyayah ⁶  
he is not obliged by any other's favour.

48 Aparādhīnāḥ  
he does not depend on another.

49 Apara-prāneyah  
he relies not on another's favour.

¹ M. and S. "jñāḥ.  
² M. Vivahaṭitajñāḥ. S. "jñāḥ.  
³ M. and S. "jñāḥ.  
⁵ Cf. M. § 126, p. 38, footnote (1).  
⁶ M. and S. "jñāḥ.
50 Ananya-neyah  
he lets himself not to be led by another.

51 Vikrami  
very skilful, expert, dexterous.

52 Virah  
valiant, brave, courageous, bold, a hero.

53 Sūrah  
brave, champion, hero.

54 Vihāyasa-gāmi  
going or walking in the atmosphere (or void space above).

55 Prāsadikah  
very blessed or beautiful.

56 Apagata¹-bhrktikaḥ  
without wrinkles or not morose.

57 Acchidropacārah  
with an inculpable or upright behaviour.

58 Amāyāvi  
without deceit, cheat, fraud, not delusive.

59 Yathā vādi tathā kāri  
as he has spoken (or promised) so he does (or performs) it.

60 Dr̥tha-samādānah ²  
the depending on one's spiritual genius or God (or upon his promise or sacred vow).

61 Bhaya-darśi  
one whose theory is founded on fear.

62 Vacasā parijetā ³  
a very clear recitation of (prayers and hymns).

63 Parijitaḥ ⁴  
ditto

64 Susamāptaḥ  
most accomplished.

65 Susamārabdanah ⁵  
well composed or finished.

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¹ MS. Ava.
² MS. "nam.
³ S. "citaḥ.
⁴ MS. "raddha.
⁵ MS. "jita. S. paricetā.
66 Manasānvīkṣitā \(^1\) सिद्धिविक्षिप्तम्
considered or reflected in mind.

67 Drṣṭyā supratividdhaḥ \\*सङ्गमः विद्यार्थीः
upon having seen he has well
discussed or considered.

68 Vīta-trṣno \(^2\) bhavābhave \\
without any desire or affection
for coming [in]to existence
and ceasing from existing (in
the world).

69 Yāni-kṛtaḥ \\
that is made for a road tra-
versed or performed.

70 Vastu-kṛtaḥ \(^3\) \\
that is made or put for the
basis or foundation of.

71 Anuṣṭhitāḥ \\
ascertained, proved, examined,
determined.

72 Samavahanti \(^4\) \\
making very clean purifica-
tion.

73 Ādhunāti \\
a shaking off of dust and he
shakes etc.

74 Sarvaṁ kaṣṭaṁ sādhyati \(^5\) \\
washes away all sins or puts
away all defects.

75 Śuśrūṣamāṇaḥ \\
desirous to hear [of hearing]
or respectful in hearing (a
religious instruction).

76 Anuvidhiyamānaḥ \\
he that hears or walks according
as it is bidden to him.

77 Ananusūya \(^6\) \\
not hard and not obdurate, not
burnt.

78 Ānupālambha-prēkṣaṇaḥ \\
not seeking for an opportunity
to hurt or injure others.

79 Avahīta-srotāḥ \\
giving ear to, hearkening to.

80 Āvariṣṭa-mānasāḥ \\
a humbled mind or collected
spirits, one whose mind is
compressed.

\(^1\) MS. "ta.
\(^2\) MS. triṣṇam.
\(^3\) Cf. S.
\(^4\) S. "kaṣāyaṁ sāṭayati. Cf. M.
\(^5\) MS. "tam."
SANSKRIT—TIBETAN—ENGLISH VOCABULARY.

81 Dharmi-dharma-labdhaḥ ¹  

being virtuous [one] has arrived at [attained] good morals.

82 Nikāma-lābhī  

has found what he wished for.

83 Akṛcchra-lābhī  

has found without difficulty, or without penances.

84 Akasira-lābhī  

has found or obtained it clean without mixture, or pure.

85 Kula-jyeṣṭhopacāyakah  

who honours (or reverences) from among all classes or families the old ones.

86 Śāstuḥ śāsana-karaḥ  

practising the doctrine of the Teacher (Śāstra).

87 Anirākrto dhyāyī  

incessantly meditating on.

88 Brūmhitā śūnyāgārāṇām  

filling with abundance the empty houses.

89 Svakārtha-yogam anuyuktāh  

he that endeavours to make perfect his own concern (or happiness).

90 Amogha-rāṣṭra-piṇḍain paribhūṅkte  

thus eating his food got by almsgiving in the country ['the country's alms-food'] that it may bring forth its fruit.

91 Uparodha-sīlaḥ  

not turning away from good morals.

CCXLII (119).  

ON THE NAMES OF SUCH THINGS THAT ARE COUNTED FOR [AS] DEFECTS OR IMPERFECTIONS.

1 Viṣama-loḥhaḥ  

one that is passionate for unsuitable or unbecoming things.

2 Mithyā-dharma-paritaḥ  

obscured by false doctrine.

¹ M. Dharmopadharma*, which is not in agreement with Tib.  
² M. Amoghaḥ.
<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Atmōtkarṣaḥ</td>
<td>praising himself.</td>
</tr>
<tr>
<td>4</td>
<td>Para-paṁsakaḥ</td>
<td>blaming others.</td>
</tr>
<tr>
<td>5</td>
<td>Abhimāṇikaḥ</td>
<td>arrogant, proud, haughty.</td>
</tr>
<tr>
<td>6</td>
<td>Kuṭila-cittāḥ</td>
<td>deceitful, cunning, sly.</td>
</tr>
<tr>
<td>7</td>
<td>Hinādhimuktikāḥ</td>
<td>delighting in or reverencing low or mean things.</td>
</tr>
<tr>
<td>8</td>
<td>Grahiṇaḥ</td>
<td>rapacious.</td>
</tr>
<tr>
<td>9</td>
<td>Khaṭuṇkaḥ ¹</td>
<td>ridiculing, injuring.</td>
</tr>
<tr>
<td>10</td>
<td>Uddhataḥ</td>
<td>misbehaving, behaving improperly.</td>
</tr>
<tr>
<td>11</td>
<td>Unnataḥ</td>
<td>puffed up, boasting.</td>
</tr>
<tr>
<td>12</td>
<td>Karkāsaḥ</td>
<td>highly injurious, violent, cruel.</td>
</tr>
<tr>
<td>13</td>
<td>Paruṣaḥ</td>
<td>rough, harsh, unkind.</td>
</tr>
<tr>
<td>14</td>
<td>Nīca-vṛttāḥ</td>
<td>of low or mean practices.</td>
</tr>
<tr>
<td>15</td>
<td>Lābhena lābha-niścikīrṣā</td>
<td>he that wishes only to make his own profit.</td>
</tr>
<tr>
<td>16</td>
<td>Abhājana-bhūta-sattvāḥ</td>
<td>an animal being that is not a proper vessel (for receiving moral instruction).</td>
</tr>
<tr>
<td>17</td>
<td>Alpa-ṣrutaḥ</td>
<td>he that has heard little or knows little.</td>
</tr>
<tr>
<td>18</td>
<td>Abhāmanyaṁ</td>
<td>that does not adhere (or keep) to a Brahman.</td>
</tr>
<tr>
<td>19</td>
<td>Aṣṭāmanyaṁ</td>
<td>that keeps not (adheres not) to any Buddhistic priest.</td>
</tr>
<tr>
<td>20</td>
<td>Apītr-jūḥa</td>
<td>who knows not his father.</td>
</tr>
</tbody>
</table>

¹ M. Khaṭuṇkaḥ but X., MS. and S. read Khaṭuṇkaḥ.
² S. and X. add ू.
³ Cf. S. X. supports ू.
⁴ MS. "vyūha". X. supports "bhūta".
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 Amāṭr-jñāh</td>
<td>སཱ་ཤི་ཤིཧོ་</td>
<td>who knows not his mother.</td>
</tr>
<tr>
<td>22 Adharma-kāmaḥ</td>
<td>སྒོམ་བེར་པ་དོམ་པ་</td>
<td>he that wishes immoral or unlawful things.</td>
</tr>
<tr>
<td>23 Pāpa-dharmaḥ</td>
<td>བོད་པོ་ཐོཔ་</td>
<td>that is of bad morals or wicked principles.</td>
</tr>
<tr>
<td>24 Jñāna-kāmaḥ</td>
<td>བོད་པོ་ཐོཔ་</td>
<td>[he] who is eager for the profit of his learning.</td>
</tr>
<tr>
<td>25 Bahu-kṛtyaḥ</td>
<td>རོལ་པ་</td>
<td>he that is occupied with many things.</td>
</tr>
<tr>
<td>26 Bahu-karaṇiyaḥ</td>
<td>རོལ་པ་</td>
<td>he that is doing (or practising) many things.</td>
</tr>
<tr>
<td>27 Prajñā-daurbalyaḥ</td>
<td>རོལ་པ་</td>
<td>he with a weak understanding.</td>
</tr>
<tr>
<td>28 Duḥśilaḥ</td>
<td>རོལ་པ་</td>
<td>a violator of good morals, one of bad moral conduct.</td>
</tr>
<tr>
<td>29 Duṣprajñāḥ</td>
<td>རོལ་པ་</td>
<td>he with a wrong wit or understanding.</td>
</tr>
<tr>
<td>30 Manda-prajñāḥ</td>
<td>རོལ་པ་</td>
<td>he with a weak understanding.</td>
</tr>
<tr>
<td>31 Duṣposatā</td>
<td>རོལ་པ་</td>
<td>incorrigibleness, hopeless depravity, difficulty of repairing or emendation.</td>
</tr>
<tr>
<td>32 Durbharatā</td>
<td>རོལ་པ་</td>
<td>insaturableness, insatiable, that can be glutted with difficulty.</td>
</tr>
<tr>
<td>33 Samkīrṇo viharati</td>
<td>རོལ་པ་</td>
<td>that leads an impure life.</td>
</tr>
<tr>
<td>34 Āmiśa-kiṁcitka-hetoh</td>
<td>རོལ་པ་</td>
<td>for a trifling thing.</td>
</tr>
<tr>
<td>35 Duḥṣrutam</td>
<td>རོལ་པ་</td>
<td>infamous, they speak ill of.</td>
</tr>
<tr>
<td>36 Pada-paramaḥ</td>
<td>རོལ་པ་</td>
<td>? his word is not the best, disbeliever ['one whose highest attainment is the word (of the text and not the meaning of it)'; P.].</td>
</tr>
</tbody>
</table>

1 MS. and X. jāāṭrā.  
2 MS. "harata and X. "harataḥ.  
3 Cf. Pali Āmiśa-kiṁcitka-hetu.
<table>
<thead>
<tr>
<th>Number</th>
<th>Sanskrit Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>Asama-prakhyānam</td>
<td>not clear, not evident.</td>
</tr>
<tr>
<td>38</td>
<td>Abhāvita-kāyaḥ</td>
<td>his body is not accustomed to, is not exercised for.</td>
</tr>
<tr>
<td>39</td>
<td>Pragalbhāḥ</td>
<td>he is too bold, audacious, impudent.</td>
</tr>
<tr>
<td>40</td>
<td>Dhārṣṭa-mukharāḥ</td>
<td>speaking contemptuously, disdainfully, disobedient.</td>
</tr>
<tr>
<td>41</td>
<td>Akṣa-dhūrtāḥ</td>
<td>a player on chess-board, a gamester, a rogue, a cheat, dishonest, fraudulent.</td>
</tr>
<tr>
<td>42</td>
<td>Ghasmarāḥ</td>
<td>a glutton.</td>
</tr>
<tr>
<td>43</td>
<td>Matsarāḥ</td>
<td>avaricious, miserly, envious, impatient of another's prosperity.</td>
</tr>
<tr>
<td>44</td>
<td>Kadaryāḥ</td>
<td>avaricious, miserly.</td>
</tr>
<tr>
<td>45</td>
<td>Khalāḥ</td>
<td>troublesome, vexatious, low, vile, tiresome.</td>
</tr>
<tr>
<td>46</td>
<td>Śaṭṭāḥ</td>
<td>wicked, dishonest, crafty, cunning, a rogue, knave.</td>
</tr>
<tr>
<td>47</td>
<td>Dhūrtāḥ</td>
<td>a cheat, a rogue, a gamester.</td>
</tr>
<tr>
<td>48</td>
<td>Viṭāḥ</td>
<td>a catamite, a rogue, a cheat.</td>
</tr>
<tr>
<td>49</td>
<td>Māyāvi</td>
<td>a juggler, a conjurer.</td>
</tr>
<tr>
<td>50</td>
<td>Kurakucīḥ²</td>
<td>censorious, detracting, hypocrite.</td>
</tr>
<tr>
<td>50A</td>
<td>Dambhaḥ</td>
<td>deceit, fraud, cheating, hypocrisy.</td>
</tr>
<tr>
<td>51</td>
<td>Gūhanam⁵</td>
<td>bad, abject, mean, vile, base, contemptible.</td>
</tr>
<tr>
<td>52</td>
<td>Lapanam⁶</td>
<td>flattery, adulation, a flatterer.</td>
</tr>
</tbody>
</table>

1 Cf. M. and S. X supports MS.  
2 Cf. footnote 1 in M. CXXVII, p. 39.  
3 S. करकुचि supported by X.  
5 M. and S. Kuhanā. X. supports MS.  
6 M. and S. Lapanā. X. supports MS.
<table>
<thead>
<tr>
<th>SANSKRIT—TIBETAN—ENGLISH VOCABULARY.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>53 Naimittikatvam</td>
<td>नगदितकांतवम</td>
</tr>
<tr>
<td>54 Naispeṣikatvam</td>
<td>नेत्यसितकांतवम</td>
</tr>
<tr>
<td>55 Lābhena lābha-nispādanā</td>
<td>लाब्हेना लाभनिशपदनं</td>
</tr>
<tr>
<td>56 Sattva-vikrayah</td>
<td>सत्वविक्रयाः</td>
</tr>
<tr>
<td>57 Astra-vikrayah</td>
<td>अस्त्रविक्रयाः</td>
</tr>
<tr>
<td>58 Viṣa-vikrayah</td>
<td>विषविक्रयाः</td>
</tr>
<tr>
<td>59 Māṃśa-vikrayah</td>
<td>मम्म्सविक्रयाः</td>
</tr>
<tr>
<td>60 Madya-vikrayah</td>
<td>मद्यविक्रयाः</td>
</tr>
<tr>
<td>61 Durmahkuh</td>
<td>दुर्मह्कुि</td>
</tr>
<tr>
<td>62 Śaḍbhogānām apāya-sthānāni</td>
<td>शङ्खस्थानानि</td>
</tr>
<tr>
<td>63 Madya-pānam</td>
<td>मद्यपानम</td>
</tr>
<tr>
<td>64 Dyūtam</td>
<td>दूषम</td>
</tr>
<tr>
<td>65 Vikāla-caryā</td>
<td>विकालचर्या</td>
</tr>
<tr>
<td>66 Pāpa-mitratā</td>
<td>पपामित्रताः</td>
</tr>
<tr>
<td>67 Samāja-darśanam</td>
<td>समाजदर्शनम</td>
</tr>
<tr>
<td>68 Ālasyam</td>
<td>आलशम</td>
</tr>
</tbody>
</table>

---

1 Cf. S.  
2 Supported by X.; M. and S. Šastra*.  

Cf. S.
THE SUPREME, CHIEF OR PRINCIPAL.

CCXLII (120). Anuttara-paryāvah:

From among the names (or terms) for the supreme, for the several distinctions of chief or principal persons, and for expressing the pure, the liberated or emancipated, etc.—(first) on the several names of the supreme, chief or principal.

1 Anuttaraḥ अनुत्तरः supreme (above whom there is none).
2 Niruttaraḥ निरूत्तरः supreme, having none above him.
3 Anuttamaḥ अनुत्तमः supreme, being not behind anyone.
4 Uttaraḥ उत्तरः (the or a) superior, the higher (in dignity).
5 Uttamaḥ उत्तमः the supreme, the most high, the most Holy.
6 Jyeṣṭhaḥ ज्येष्ठः the best, most excellent, most powerful, principal, chief.
7 Śreṣṭhaḥ श्रेष्ठः the most noble, principal, most excellent.
8 Varaḥ ² वरः eminent, excellent, supreme, best.
9 Pravaraḥ ³ प्रवरः the first chief, the supreme.
10 Agraḥ अग्रः chief, principal.
11 Viṣiṣṭaḥ विषिष्टः particularly eminent, excellent.
12 Pradhānam प्रधानम् principal, dear, worthy.
13 Paramaḥ परमः supreme, most holy, best, principal (chief good or wealth).
14 Utkṛṣṭaḥ [: Prakṛṣṭaḥ ⁴] उत्कृष्टः eminent, excellent, most distinguished, principal.

¹ MS. परः.
³ MS. “parah. Cf. the preceding footnote.
⁴ Added in M. and S.
² MS. Paraḥ, but X. Varaḥ.
15 Prañitāḥ  
the most ample, contented, joyful, rich.

16 Asamaḥ  
that has none equal like [to] him, the unequalled, the Supreme Being.

17 Asama-samaḥ  
that is equal to the unequalled (as a Buddha to the Supreme Being).

18 Apratisamaḥ  
the incomparable, matchless.

19 Suṣṭhu²  
possessing in an eminent[ly] high degree all kinds of excellence or the most accomplished in every kind of perfection or excellence.

19A Atyantam ³  

19B Sarvākara-varōpetam  

20 Praṣṭhaḥ  
leader, chief, principal, going-before.

CCXLIII (121). PARIŚUDDHA-PARYĀYĀH:  
ON THE NAMES OF BEING PURIFIED AND OF FINAL EMANCIPATION.

1 Supariśuddham  
entirely well purified, or that has become very pure.

2 Tri-maṇḍala-pariśuddham  
entirely purified with respect to the three departments (constituent parts of men).

3 Anupādāya āsravebhyaḥ cittāni vimuktāni  
the liberation of the mind from all the transgressions (or encumbrances) without any further relapse (or without any reward being presented for such a liberation).

4 Parimocayitavyam  
(they) must be entirely emancipated (or final emancipation).

5 Vimucyate  
he gets free or is about to be emancipated or liberated (from the bounds of vice and error).

¹ S. and X. add ⁴.
² X. and S. Suṣṭhūḥ.
³ X. Atyantāḥ.
TERMS OF ONE'S HAVING RELINQUISHED ALL VICES.

6 Šiti-bhavati  
will become refreshed, shall find relief or refreshment.

7 Kṛta-parikarma  
entirely cleansed (perfumed, decorated, dressed).

8 Niryaṇam  
real exit, departure, or new birth.

9 Niryātāḥ  
one that really has gone out.

10 Niryāti  
final emancipation or deliverance from worldly existence.

CCXLIV (122). Nīṣṭā-paryāyāh:  
ON THE NAMES OR TERMS OF ONE'S HAVING RELINQUISHED (ABANDONED, REJECTED, DESISTED FROM) ALL SORTS OF VICES OR SINS.

1 Pratinisṛjya  
having quitted (or relinquished).

2 Vānti-kṛtam  
is made clean (as by an emetic).

3 Sarvṛopadhi
d-pratinisargaḥ  
(has put off all the aggregates (or constituent parts of the body).

4 Vyanti-kṛtam  
is made infinite.

5 Viṣṭambhanam  
(stopping or hindering or clearing up.

6 Rīncati  
 quitting, relinquishing.

7 Choritā  
abandoning, leaving.

8 Vāhita-pāpāḥ  
free from sin, purified.

9 Vyātivṛttah  
far advanced, far gone.

---

1 M. "yam. Cf. Pali Paṭinissagga.
3 M. Vyātikṛtam. Vyanti-kṛtam, however, corresponds with Tib.
4 X., M. and S. Viṣambha".
10 Pratinisṛjati

he quits off or relinquishes.

11 Prativinisṛjati

let him quit or relinquish.

12 Uṣṭhyati

he casts it off, quits or renounces.

13 Parityāgaḥ

entire abandonment or renunciation.

14 Jahāti

quitting or casting off [quits].

15 Pratiṃsepaḥ

rejecting, quitting, relinquishing.

16 Apakarṣañam

becoming clean or clear.

17 Pratikrāntaḥ

rejected, turned away.

17A Apakarṣaḥ

18 Ünatvam

spotless, without any defect (imperfection or blemish).

18A Ayogaḥ

without ditto.

19 Viyogaḥ

not having or without ditto.

20 Visāmyogaḥ

separation; disunited, separated, gone asunder.

21 Viśleṣaḥ

22 Vigacchet

let him go away or disappear.

23 Avibhūtam

separation, destruction, annihilation, disappeared, annihilated.

24 Antardhānam

vanishing, disappearing, setting, going under.

---

1 S. 'arjvate.
2 MS. Apakarṣa.
3 Apakarṣañam (16) and Apakarṣaḥ seem to be taken together in MS.
4 Ünatvam and Ayogaḥ are taken together in MS., though they are separately treated in X., M. and S.
5 Supported by X.; M. and S. Vibhūtam. Cf. Tib. in S.
### TERMS OF ONE'S HAVING RELINQUISHED ALL VICES.

<table>
<thead>
<tr>
<th>Number</th>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Apakrāntaḥ</td>
<td>gone away, vanished.</td>
</tr>
<tr>
<td>26</td>
<td>Viparīṇatam</td>
<td>changed, transformed.</td>
</tr>
<tr>
<td>27</td>
<td>Āśraya-parāvṛttam</td>
<td>that has changed its place or abode.</td>
</tr>
<tr>
<td>28</td>
<td>Pariṇatam</td>
<td>transformed, changed in form.</td>
</tr>
<tr>
<td>29</td>
<td>Pariṇāmaḥ</td>
<td>change of form or state.</td>
</tr>
<tr>
<td>30</td>
<td>Jīvitaḍ vyaparopayet</td>
<td>being (or let him be) deprived of life.</td>
</tr>
<tr>
<td>31</td>
<td>Paryādānanam gacchati</td>
<td>will by degrees be entirely consumed or destroyed.</td>
</tr>
<tr>
<td>32</td>
<td>Vihinam</td>
<td>abandoned, left, deserted, deprived of, weakened, helpless, defective.</td>
</tr>
<tr>
<td>33</td>
<td>Paribhuktam</td>
<td>entirely consumed or eaten up.</td>
</tr>
<tr>
<td>34</td>
<td>Astarī gacchati</td>
<td>it disappears, sets, vanishes; disappearance, setting, vanishing.</td>
</tr>
<tr>
<td>35</td>
<td>Vidhamati</td>
<td>thinking or subduing.</td>
</tr>
<tr>
<td>36</td>
<td>Aparividdham</td>
<td>quitting, leaving off, laying down.</td>
</tr>
<tr>
<td>37</td>
<td>Rāga-nisūdanam</td>
<td>the curing (or putting away) of one's wicked desires or passions.</td>
</tr>
<tr>
<td>38</td>
<td>Pa[r]yudastah</td>
<td>skilful, expert, dexterous.</td>
</tr>
<tr>
<td>39</td>
<td>Sthiter anyathātvam</td>
<td>changed into another from his dwelling or being.</td>
</tr>
<tr>
<td>40</td>
<td>Narāśī-bhāvaḥ</td>
<td>not having (any more) such aggregates as constitute the body.</td>
</tr>
</tbody>
</table>

---

1. S. ṛṣaṇ.  
2. S. ṛṣaṇ.  
3. Cf. M. and S.  
4. M. nārāśī.
41 Prabhaṅguram  

42 Prsthī-bhavati  

43 Kelāyitavyam  

44 Vitimira-karam  

45 Anunayāsāmduhukṣanatā  

46 Nirlikhitam  

47 Samavahanti  

48 Suprakṣālitam  

49 Sudhautam  

50 Nirdhāntam  

51 Vānti-bhāvaḥ  

52 Parityaktam  

53 Utsṛṣṭam  

54 Pratyākhyātātām  

55 Utsarjanam  

56 Śoka-vinodanam  

dissolution, entire destruction.
will turn his back to or will despise, contemn, scorn.
de (every artificial) composition or skillfulness will be cut off.
the clearing up (of all doubts).
fondness of or passion for.
very clean; put together (written) very neatly.
entirely subduing, carrying away (or loosening).
well cleansed, cleaned, or washed.
well washed, cleaned, purified, softened.
subbded, overcome.
seeking, vomiting, ejecting.
etirely relinquished, left off, renounced.
given up, left, abandoned, laid down.
offered, given up, left off; said, spoken, finished.
gift, donation; abandoning, quitting, resigning, renouncing.
clearing up or putting away [of] sorrow.

1 MS. Ko. M. and S. treat the two words separately.
2 M. and S. *karaḥ.
3 MS. *dhotam.
57 Pravijahym  

58 Ananga\n\n59 Nihatah

left off, abandoned, entirely renounced to.

is free from the misery of vice.

that has conquered or overcome the enemy (the world, one's passions).

CCXLV (123). Kirtti-Prasam\n\nNindanaprayah:

ON THE ENUMERATION OF THE SEVERAL NAMES (OR TERMS) EXPRESSIVE OF PRAISE, BLAME, AND CELEBRITY OR RENOWN.

1 Kirtti\n
2 Pra\n
3 Ya\n
4 Stutih

5 Stomita\n
6 Prasamsita\n
7 Var\n
8 Sabda\n
9 Sloka\n
10 Var\n
11 Panita\n
12 Abhinandita-ya\n
fame, renown, celebrity, glory, favour, saying, sound, light, lustre.

applause, praise, commendation, flattery (greatly praised).

glory, celebrity, reputation, fame.

praise, eulogium, commendation, hymn.

respected, reverenced, praised, commended.

greatly praised, commended.

praised, eulogised, extolled.

sound, a word.

verse, a stanza.

praise, celebrity, fame, eulogy, praising, commending.

praised, applauded, celebrated.

great celebrity, reputation, renown, fame, glory.

1 MS. "d(or t)ya.  2 X. and MS. Sto\n\n3 S. "S\h.
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Bhūta-varṇam niścārayati</td>
<td>புது-வரண் நிஸ்காரயதி</td>
<td>he says (or utters) true (or sincere) praise.</td>
</tr>
<tr>
<td>14</td>
<td>Prasiddhah</td>
<td>རྩིས་ལ་ སྐྱེལ།</td>
<td>famous, celebrated (on account of one’s accomplishment or perfection).</td>
</tr>
<tr>
<td>15</td>
<td>Prathitah</td>
<td>བྱེད་པ་ སྐྱེལ།</td>
<td>famous, celebrated, made known, declared, renowned.</td>
</tr>
<tr>
<td>16</td>
<td>Prāthitah</td>
<td>སྐྱེལ།</td>
<td>celebrated everywhere, famous, renowned.</td>
</tr>
<tr>
<td>17</td>
<td>[A]nuśamsā</td>
<td>སྐྱེལ།</td>
<td>emolument, advantage, utility, praise (of advantage and good qualities), eulogium, panegyric.</td>
</tr>
<tr>
<td>18</td>
<td>Avarṇaḥ</td>
<td>ஸ்ரீதேவி</td>
<td>dispersing, censure, blame, dispraise.</td>
</tr>
<tr>
<td>19</td>
<td>Doṣaḥ</td>
<td>འོ་</td>
<td>fault, defect, blemish, sin, offence.</td>
</tr>
<tr>
<td>20</td>
<td>Bhaṭḍanam</td>
<td>བྲི་</td>
<td>fretting, railing at, abusing.</td>
</tr>
<tr>
<td>21</td>
<td>Paṁsaṇam</td>
<td>བྲི་</td>
<td>rebuking, chiding, reprehending, rebuke, reproach.</td>
</tr>
<tr>
<td>22</td>
<td>Nindā</td>
<td>འོ་</td>
<td>censure, blame, abuse, reviling, reproof, reproach.</td>
</tr>
<tr>
<td>23</td>
<td>Jugupsā</td>
<td>འོ་</td>
<td>counting for a defect or blemish.</td>
</tr>
<tr>
<td>24</td>
<td>Vīgarhaḥ</td>
<td>ஸ்ரீதேவி</td>
<td>abuse, reproach, censure.</td>
</tr>
<tr>
<td>25</td>
<td>Kustanam</td>
<td>བྲི་</td>
<td>taking ill; contempt, reproach, abuse, blame.</td>
</tr>
<tr>
<td>26</td>
<td>Avasādaḥ</td>
<td>འོ་</td>
<td>reproach, rebuke.</td>
</tr>
<tr>
<td>27</td>
<td>Avaśaṁsyati¹</td>
<td>འོ་</td>
<td>he reproaches, rebukes, blames.</td>
</tr>
<tr>
<td>28</td>
<td>Vīmānayati</td>
<td>འོ་</td>
<td>he scorns, despises, ridicules, vilifies.</td>
</tr>
<tr>
<td>29</td>
<td>Parābhavaḥ</td>
<td>འོ་</td>
<td>discomfiting, overcoming, disrespect, contempt, destruction.</td>
</tr>
</tbody>
</table>

¹ M. "māṁsyati; Avaśaṁsati (?)"
SEVERAL CONTRARY THINGS.

30 Kutsanlyam  
abusing, contempting, blaming.

31 Avadhyâyanti  
abusing, chiding, rebuking.

32 Kṣipanti  
they abuse, censure, reprove, speak disdainfully.

33 Vivâcayanti  
they abuse, revile, speak ill, abuse.

34 Paribhāṣā  
abuse, foul language.

CCXLVI (124). ANUKūLA-PRATIKūLĀDAYAH:

ON THE NAMES OF SEVERAL CONTRARY THINGS [PAIRS OF OPPOSITES].

1 Anukūla  
conformity (or conform), agreeing, homogeneous.

2 Pratikūla  
differing, dissimilar, discordant, heterogeneous.

3 Pratilomā  
not customary, unusual, different, disagreeing.

4 Anulomā  
conform[ing], customary, usual.

5 Anusroto-gāmī  
going after (or along with) the course of a river; following the stream.

6 Pratisroto-gāmī  
going against the stream.

7 Vyastam  
different, distinct, divers, several, sundry, diverse, unlike, opposite, single, each.

8 Samastam  
the whole, entire, all; generally, universally, in common.

9 Ayāh  
receipt, gain, profit, income, revenue, coming forth, production, aggregate, collection.

1 S. "bāṇīya (bāṇīya)"  
2 M. "bhāṣah.

3 M. "kūlaam.  
4 MS. "kūlaam.

11
<table>
<thead>
<tr>
<th>SANSKRIT—TIBETAN—ENGLISH VOCABULARY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 Durlabhaḥ</td>
</tr>
<tr>
<td>11 Sulabhaḥ</td>
</tr>
<tr>
<td>12 Adhimātram</td>
</tr>
<tr>
<td>13 Madhyam</td>
</tr>
<tr>
<td>14 Mrdu</td>
</tr>
<tr>
<td>15 Susādhyam</td>
</tr>
<tr>
<td>16 Duḥsādhyam</td>
</tr>
<tr>
<td>17 Āram</td>
</tr>
<tr>
<td>18 Pāram</td>
</tr>
<tr>
<td>19 Pravartanam</td>
</tr>
<tr>
<td>20 Vivartanam</td>
</tr>
<tr>
<td>21 Abaddham amuktam</td>
</tr>
<tr>
<td>22 Nimiñjitam</td>
</tr>
<tr>
<td>23 Unmiñjitam</td>
</tr>
<tr>
<td>24 Saṁprakhyānam</td>
</tr>
<tr>
<td>25 Anuṣṭayaḥ</td>
</tr>
<tr>
<td>26 Anuvātaḥ</td>
</tr>
</tbody>
</table>

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1 M. and S. add after it Asan as a separate entry.
<table>
<thead>
<tr>
<th>No.</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Prativātaḥ</td>
<td>against the wind or breeze.</td>
</tr>
<tr>
<td>28</td>
<td>Samanupaśyati</td>
<td>he perceives or considers it.</td>
</tr>
<tr>
<td>29</td>
<td>Na samanupaśyati</td>
<td>does not perceive or consider it.</td>
</tr>
<tr>
<td>30</td>
<td>Ānulomiki ¹</td>
<td>common, usual, customary, agreeing.</td>
</tr>
<tr>
<td>1</td>
<td>Āyamaḥ</td>
<td>in length, in height.</td>
</tr>
<tr>
<td>2</td>
<td>Viśkambheṇa</td>
<td>extension in breadth, thickness and depth.</td>
</tr>
<tr>
<td>3</td>
<td>Vistāraḥ</td>
<td>in breadth or extent.</td>
</tr>
<tr>
<td>4</td>
<td>Dairghyaḥ</td>
<td>in length.</td>
</tr>
<tr>
<td>5</td>
<td>Aroha-pariṇāha-saṃpannaḥ</td>
<td>of equal length and breadth.</td>
</tr>
<tr>
<td>6</td>
<td>Arohaḥ</td>
<td>extent, height, compass.</td>
</tr>
<tr>
<td>7</td>
<td>Pariṇāhaḥ</td>
<td>width or breadth, thickness, extension.</td>
</tr>
<tr>
<td>8</td>
<td>Āroha-pariṇāhaḥ ²</td>
<td>height and breadth (equal).</td>
</tr>
<tr>
<td>9</td>
<td>Saṃpannaḥ ³</td>
<td>perfect, exact.</td>
</tr>
<tr>
<td>10</td>
<td>Vistirṇam</td>
<td>of great extent; extension.</td>
</tr>
<tr>
<td>11</td>
<td>Udāraḥ</td>
<td>great extent, ampleness; great, large, ample.</td>
</tr>
<tr>
<td>12</td>
<td>Viśālam</td>
<td>ample, wide, spreading far.</td>
</tr>
</tbody>
</table>

¹ X. and MS. Anulomiki.  
² Omitted in both M. and S.  
³ Omitted in both M. and S.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Vipulam</td>
<td>विपुलम्</td>
<td>abundant, prolix, copious, ample, large, of great extent.</td>
</tr>
<tr>
<td>14 Audārikam</td>
<td>अधृतिक्</td>
<td>of a middle size, extensive.</td>
</tr>
<tr>
<td>15 Pr̥thuḥ</td>
<td>प्रभु</td>
<td>large, great.</td>
</tr>
<tr>
<td>16 Alpaḥ</td>
<td>अल्प</td>
<td>few, little, small.</td>
</tr>
<tr>
<td>17 Alpataram</td>
<td>अलपतराम</td>
<td>less, smaller.</td>
</tr>
<tr>
<td>18 Alpatamam</td>
<td>अलपतमम</td>
<td>least, smallest.</td>
</tr>
<tr>
<td>19 Bahutaram</td>
<td>भाहुतराम</td>
<td>more, in a greater number.</td>
</tr>
<tr>
<td>20 Bhūyiṣṭham</td>
<td>भूयिष्ठ</td>
<td>most, most copious, abundant.</td>
</tr>
<tr>
<td>21 Mahattamam</td>
<td>महात्तमम्</td>
<td>the greatest; (adv.) mostly.</td>
</tr>
<tr>
<td>22 Itvaram</td>
<td>इत्वरम्</td>
<td>bad, low, vile, mean, cruel, harsh.</td>
</tr>
<tr>
<td>23 Lūhaḥ</td>
<td>लुह</td>
<td>bad, mean, pitiful.</td>
</tr>
<tr>
<td>24 Avavarakam</td>
<td>अववरकम्</td>
<td>mean, pitiful, bad, dirty; worn-out things, rags.</td>
</tr>
<tr>
<td>25 Paurvaparyam</td>
<td>पौर्वपार्यम्</td>
<td>the first and the last, anterior and posterior, antecedent and consequent, the first and the last parts of a day or the before noon and afternoon [relation between prior and posterior, succession].</td>
</tr>
<tr>
<td>26 Apūrvam acaramam</td>
<td>अपूर्वम् आचरम</td>
<td>without distinction into first and last, prior and posterior, cause and effect.</td>
</tr>
<tr>
<td>27 Sūkṣmam</td>
<td>सूक्ष्मम्</td>
<td>little, small, minute, fine, delicate, atomic, an atom.</td>
</tr>
<tr>
<td>28 Sthūlam</td>
<td>स्थूलम्</td>
<td>large, great, corpulent, fat, bulky, stupid, dull, ignorant.</td>
</tr>
<tr>
<td>29 Dabhrām</td>
<td>दब्ह्राम्</td>
<td>little, few, small, minute.</td>
</tr>
</tbody>
</table>

1 MS. Od°. 2 MS. La°. 3 Cf. S.
SEVERAL DEGREES OF ACQUAINTANCE OR FRIENDLY RELATION, ENMITY, ETC. 337

30 Adabhram श्रुत्वा | श्रुत्वा not small, not few or little.

31 Utkāla-nikūlam उक्कला | निकुला | नकल rough, craggy, uneven, of a rough, uneven surface.

CCXLVIII (126). Mītra-kāryam (I–I5); Amitra-karma (I6–25):

On the names of the several degrees of acquaintance or friendly relation, enmity, etc.

1 Ālapṭakaḥ अलप्तकः speaking to, conversing with.

2 Sāmilapṭakaḥ समिलप्तकः discoursing, conversing with.

3 Sāṁstutakaḥ समस्तकः praising mutually; familiar discourse, conversation.

4 Sapremakaḥ स्पर्सकः familiar acquaintance, associate, companion.

5 Prema ² प्रेमम् love, affection, kindness, tender regard.

6 Āptaḥ आप्तम् trusted, confidential, gained, obtained, of agreeing or similar feelings.

7 Viśvasta-mānasah विश्वस्तमानस त trust, confidence of mind; a faithful friend, trusted, confided in.

8 Sahāyi-bhāvaṁ gacchati सहायीभावं गच्छति he that humours with one or has become one’s companion or associate.

9 Kāntaḥ कांतम् pleasing, agreeable, beautiful, dear.

10 Priyaḥ प्रियम् beloved, desired, dear.

11 Praṇayāḥ प्रणयम् causing or making acquaintance, friendship; affection, friendly or fond regard.

¹ According to S.C. Das अलप्तक means Ālapṭaka—mixed up stories, garbled accounts.
² X. and M. Premaḥ.
12 Parama-manojñaḥ  

伟大的喜爱，愉悦，一个亲爱的朋友

13 Mitram  

朋友，一个盟友

14 Suhṛt  

一位女性朋友，一个恋人

15 Hṛdyam  

取悦心灵，亲爱，珍爱，珍惜，渴望，感激，愉快，宜人。

16 Amitram  

敌意；不友好，敌对。

17 Pratyamitraḥ  

敌人，敌人，对抗者。

18 Kumitraḥ  

坏的血亲或熟人，一个不怀好意的人或嫉妒的朋友。

19 Para-pravādi  

对手，对抗者。

20 Pratyarthikaḥ  

被告，敌人。

21 Pratyānikaḥ  

敌人，敌人，敌人，敌人。

22 Para-cakram  

敌军或营地。

23 Vairī  

敌对的，敌人的；敌意，敌意。

24 Śatruḥ  

敌人，敌人，对抗者，不怀好意的人。

25 Kusahāyaḥ  

坏朋友，同伴，同伴或朋友。

CCXLIX (127) KUSALA-VARTA:  

ON THE NAMES OF VIRTUE AND BLESSING.

1 Āśir-vāḍaḥ  

祝福，祝福，给予祝福或祝福他人。

2 Āśīṣaḥ  

善良，善良的人或善良的人。
<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Varna-vadh</td>
<td>praise, reciting a praise or hymn.</td>
</tr>
<tr>
<td>4</td>
<td>Srit</td>
<td>glory, fame; noble, illustrious; fortune, prosperity, success, thriving; wealth, beauty, splendour, lustre.</td>
</tr>
<tr>
<td>5</td>
<td>Lakshmi</td>
<td>beauty, splendour, glory, prosperity, success, fortune; name of a goddess.</td>
</tr>
<tr>
<td>6</td>
<td>Mangalam</td>
<td>happiness, good fortune, auspicious sign or token; lucky, fortunate, prosperous; name of the planet Mars.</td>
</tr>
<tr>
<td>7</td>
<td>Kutubalam</td>
<td>a show or spectacle, a sign or criterion of virtue.</td>
</tr>
<tr>
<td>8</td>
<td>Praasaht</td>
<td>virtue and blessing or fortune; happy, well, right, good, excellent, best.</td>
</tr>
<tr>
<td>9</td>
<td>Svasti</td>
<td>prosperity, virtue; hail! all hail! or health be to you.</td>
</tr>
<tr>
<td>10</td>
<td>Sauvastikah</td>
<td>reciter of the salutation or benediction, salutatory, benedictory.</td>
</tr>
<tr>
<td>11</td>
<td>Svasty-ayanam</td>
<td>becoming happy, prosperous.</td>
</tr>
<tr>
<td>12</td>
<td>Kalyanam</td>
<td>felicity, virtue; virtuous, happy.</td>
</tr>
<tr>
<td>13</td>
<td>Slaghyaht</td>
<td>venerable, respectable, praise-worthy; fair, just, honest.</td>
</tr>
<tr>
<td>14</td>
<td>Kusalamb</td>
<td>virtuous action, well-being, happiness, safety; or virtuous, happy, skilful, learned.</td>
</tr>
<tr>
<td>15</td>
<td>Sreyan</td>
<td>chosen (or selected) for [as] one’s chief guide, the most excellent, best.</td>
</tr>
<tr>
<td>16</td>
<td>Jeyyan</td>
<td>taking for his chief.</td>
</tr>
</tbody>
</table>

1 M. and S. "kam.
2 MS. Jeyyan.
3 S τγ.
17 Svadhā 
preserve the self (soul, the basis of existence), a mystical exclamation.

18 Vaṣaṭ 
may the soul remain undefiled or undiminished, a mystical exclamation.

19 Om 
the first praise, the mystical name of the principal deities, an invocatory address to them, inceptive particle, etc.

20 Svāhā 
(let it enter into the soul), may it be fulfilled, accomplished, may it be so, Amen.

CCL (128). Dharma-deśanā-śravanādi-nāmāni: 

ON THE NAMES OR TERMS OF PREACHING AND HEARING THE MORAL DOCTRINES AND ON THOSE OF WORDS AND SPEECH.

1 Praṇetā 
leading, showing, a teacher.

2 Aviparīta-mārga-deśikaḥ 
one showing unerringly the way.

3 Saṅgīti-kāraḥ 
that tells very comprehensibly (or enumerates the divine attributes).

4 Dharma-kathikāḥ 
a preacher of religion or a proclaimer of moral doctrine.

5 Dharma-bhāṇakaḥ 
a speaker or deliverer of moral instruction.

6 Darśayitā 
showman, guide, exhibitor, usher, warder, door-keeper, shower (of the way), teacher.

7 Śrotā 
a hearer, one listening to religious instruction.

8 Bhāṣate 
speaking, saying, telling; he speaks or tells.

9 Jalpati¹ 
he talks or tells.

10 Lapati 
he says or speaks.

¹ S. "tc."
| 11 Deśayati | देशयति | he shows (the way), he instructs or teaches. |
| 12 Uttāṇi-kariṣyati | उत्ताणिकरिष्यति | makes clear or explains it. |
| 13 Sūktam | सूक्तम् | well explained, told. |
| 14 Subhāṣitam | सुभाषितम् | well commanded, delivered, taught. |
| 15 Suvyākhyātam | सुव्याख्यातम् | ditto |
| 16 Vyavahāraḥ | व्यवहारः | law-suit, judgment of judges and of logicians, sentence, decree; a part of grammar. |
| 17 Saṅketaḥ | संकेत | sign, symbol, mark, a spot, a hint. |
| 18 Uddiṣati | उद्दिष्ट | he exhibits, shows, demonstrates, prophesies, or foretells. |
| 19 Upadiṣati | उपदिष्ट | he advises, informs, instructs; advice, instruction. |
| 20 Udīrayati | उदीरयति | he says, speaks, tells; saying, telling. |
| 21 Saṁprakāśayati | सामप्रकाशयति | he well explains, illustrates. |
| 22 Pratimantrayitavyam | प्रतिमन्त्रयितव्यम् | to be repeated again. |
| 23 Uddiṣṭam | उद्दिष्टम् | said, shown, demonstrated, spoken. |
| 24 Ācaśte | आचष्टे | he speaks or tells entirely. |
| 25 Prakṣveḍanam | प्रक्षवेदनम् | determining, fixing. |
| 26 Svareṇābhivijñāpayati | स्वरेणाभिविज्ञापयति | making (or he makes) intelligible by sounds. |

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1. S. Upadesatī.
2. MS. Pakṣibhanam. X. Pakṣabhanam. Cf. M. and S. together with the footnotes
3. X. extremely obscure. S. प्रक्षवेदनम् देशयति.
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Devanagari</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Kilihythm</td>
<td>नसिढ्ढ</td>
<td>talk, prattle, noise, sound expressing joy, expression of pleasure by any sound or cry.</td>
</tr>
<tr>
<td>28</td>
<td>Kalakaläh</td>
<td>सच्</td>
<td>a confused noise, the murmuring or buzz of a crowd.</td>
</tr>
<tr>
<td>29</td>
<td>Aśllam</td>
<td>ईण्डरेण्ड</td>
<td>complaint, murmur, discontent.</td>
</tr>
<tr>
<td>30</td>
<td>Sphoṭam</td>
<td>श्वोष्ट्र</td>
<td>the sound uttered by ejecting phlegm from the throat for clearing the voice.</td>
</tr>
<tr>
<td>31</td>
<td>Kolāhalah</td>
<td>युिक्</td>
<td>loud and confused sound, uproar, great and indistinct noise.</td>
</tr>
<tr>
<td>32</td>
<td>Kala-svrah</td>
<td>पञ्चलस्वर</td>
<td>pleasing, agreeable or sweet voice.</td>
</tr>
<tr>
<td>33</td>
<td>Eka-vacanōdāhareṇa</td>
<td>ईण्डरनेन</td>
<td>by speaking (uttering) only one word.</td>
</tr>
<tr>
<td>34</td>
<td>Alam anena vivādena</td>
<td>एलाम एनेना विवादेना</td>
<td>to what is this dispute? let us leave off dispute.</td>
</tr>
<tr>
<td>35</td>
<td>Viṣamo'yam upanyāsah</td>
<td>विषमोयम उपपिन्त</td>
<td>this statement or saying is inconvenient or unbecoming.</td>
</tr>
<tr>
<td>36</td>
<td>Abhilapanatā</td>
<td>अवलिप्ताण</td>
<td>utterance, expression, pronunciation.</td>
</tr>
<tr>
<td>37</td>
<td>Pratyudirayati</td>
<td>प्रत्युदिरयति</td>
<td>he repeats again, repetition (he repeated it again).</td>
</tr>
<tr>
<td>38</td>
<td>Pratyuccāraḥ [: Pratyuccāraṇam]</td>
<td>प्रत्युच्छराण</td>
<td>he commanded or said again.</td>
</tr>
<tr>
<td>39</td>
<td>Utkāsana-sabdaḥ</td>
<td>उत्काशनसब्ध</td>
<td>commanding word; imperative.</td>
</tr>
<tr>
<td>40-41</td>
<td>Hāhā-kāra-kiṭikā-prakṣvejitā-sabdaḥ</td>
<td>हाहाकारकिलकाप्रक्ष्वेजितासब्ध</td>
<td>ha ha, an interjection expressive of gladness, noise, or as some call it ‘a flying word’.</td>
</tr>
</tbody>
</table>

1 X. and M. take it as one expression; cf. S.  
2 Cf. S.
ILLUSION AND THE LIKE ILLUSTRATED OR EXEMPLIFIED BY SIMILITUDES. 343

42 Acchatā-sabdaḥ  अच्छत्सङ्ख्यां  the noise made by pressing quickly the thumb to the fore or middle finger.

43 Āvīskaraṇam  आविष्करणम्  manifestation, expression of affection, love, inclination.

44 Pratyākhyānam  प्रत्याख्यानम्  rejection, refutation, disregard, oblation.

45 Vyapadesāḥ  व्यापदेशः  utterance, articulation, expression.

46 Vāco-yuktiḥ  वाक्युक्तिḥ  combination of words, manner of expression, syntax, construction.

47 Codayati  कोदयति  he exHORTS, commands, directs, cuts.

48 Pauri  पौरि  the court language or the language of those in a prince’s residence or that of the citizens (aulic, belonging to a court).

49 Sat-kathyam  सतकथ्यम्  oration, public discourse.

50 Adeya-vākyam  अदेयवाक्यम्  the beginning of speech; preface, prelude, address.

51 Madhuraḥ svaraḥ  भमधुरस्वर  a sweet voice or language.

CCLI (129). MAYĀDAYAH:  मयादयाह

ON THE NAMES OF ILLUSION AND THE LIKE ILLUSTRATED OR EXEMPLIFIED BY SIMILITUDES.

1 Māyā  मयाः  illusion, deception, unreality, trick, etc.

2 Nirmitah  निर्मिताः  produced artificially or miraculously, an (illusory) incarnation of a deity or a saint.

3 Udaka-candraḥ  उदकचन्द्रः  moon’s image as seen in water.

1 M. and S. Madhura-svaraḥ.
4 Aksī-puruṣaḥ one’s reflected image seen in the eyeball or pupil of the eye.

5 Marīciḥ mirage.

6 Mīga-tṣñikā mirage when the word is not compounded with marīci; when compounded with marīci, it signifies the thirst of a deer.

7 Maru-maricikā mirage as it is seen in hot and sandy deserts or countries.

8 Gandharva-nagaram the city of the Gandharvas, a castle in the air.

9 Pratībimbam the reflected image of one’s body when looking in a glass or mirror.

10 Pratībhāsaḥ the sparkling of the eye.

11 Svapnaḥ1 dream, dreaming.

12 Pratiśrutkā repeated sound, echo (the reverberated sound from a rock).

13 Pratiśabdāḥ echo (compounded with pratiśrutkā, signifies an inflated or reverberated sound).

14 Budbudaḥ water bladder, bubble.

15 Kadali-skandhaḥ an accumulation in standing deep water resembling a plantain or banana tree [kada-li-skandaḥ = Pali kadali-khandha—‘the trunk of a plantain tree, often in similes as symbol of worthlessness’; P.].

16 Avaśāya-binduḥ fog, mist, dew, a drop.

1 X. and MS. ’pnam.
S. gives an alternative Tib. equivalent ird ’bri ‘gsum which, though unsupported by X., appears preferable.
17 Indra-jālam

magic, conjuring illusion, supernatural deception, optical illusion.

18 Vandhyā-putraḥ

barren woman’s child, non-existing thing.

19 Kha-puṣpam

heavenly flower; non-existing thing; unreal.

20 Rikta-muṣṭih

an empty fist.

21 Alāta-cakram

the circle described by the brandishing or vibrating of a firebrand (when properly there is no fire circle, although it appears so), [the false appearance of a circle as from the brandishing of a firebrand].

22 Arhaṭa-ghaṭi-cakram [Aragaṭṭa?]  

the circle described by the quick turning round of a mendicant’s small water pot.

23 Kheṭa-piṇḍah

a heap of spittle [‘a ball of phlegm’, i.e. anything useless. Lalitavistara, XVI, 67 (pakva-); M.W.].

24 Phena-piṇḍah

solid mass of froth, foam or spume (unreality, non-existence).

25 Keśoṇḍukaṁ

complicated hair (as falls down from some people’s head when combing their hair), some people whose organ of sight is vicious, fancy to see in their meat or drink such hair though there is really not [‘a sling or knot of hair; net-like apparitions, while the eyes are shut’; unreal appearances.]

26 Naṭa-raṅgaḥ

a dancer’s or dancing woman’s colour (or the colour of a spectator) [‘dancing entertainment’; a dancer’s arena; anything illusory; M.W.].

27 Tūla-picuh

the petal of cotton (or broad leaf of a cotton tree) [cotton. Divyāv., XVII, XXVII; M.W.].
28 Udāharaṇam

29 Pratyudāharaṇam

30 Drśṭāntaḥ

31 Upama

an example or illustration, an exemplifying; for instance.

illustration of each by an example [counter-statement or example].

eXample, illustration.

measuring, proving, a proof.

CCLI (130). Tyāgādayaḥ: त्यागादययैः

ON THE NAMES OF GIVING (ALMS OR PRACTISING CHARITY), OFFERING OR SACRIFICING.

1 Mukta-tyāgah

2 Pratata-pāṇih

3 Vyavasarga-rataḥ

4 Vāyajukāḥ

5 Dāna-saṁvibhāga-rataḥ

6 Vibhajate

7 Saṁvibhajate

8 Yaṣṭaḥ

9 Suyaṣṭaḥ

10 Hutam

giving abundantly or generously.

stretching out (or forth) one’s hand (giving generously).

delighting in bestowing gift or donation (or in alms-giving).

he that performs frequent (or continual) sacrifices.

the pleasure of distributing gifts (or delighting in bestowing a gift, donation, alms).

he distributes, gives to each a part.

he distributes it among them.

he made an oblation or offering (offering, oblation).

he made a handsome oblation or offering (he performed well, etc.)

burnt as an oblation, offered with [to] fire an oblation or burnt offering.
11 Suhutam
he has well performed the sacrifice of burnt offering.

12 Yāga-mayam
it came by (is the result or consequence of) sacrifice.

13 Yāvad anyatarānyataram
h e gives (or furnishes with) all necessary implements or utensils.
pariśkāram dadāti

14 Pānāṁ pānārthibhyah
drink to those that desire drink.

15 Annam annārthibhyah
food to those that desire food.

16 Pratisamstaram
distributing or giving to each (a part, portion, rate, price).

17 Deyam
to be given, fit or proper for a gift.

18 Dāyakah
he that distributes or gives charitable gifts, a donor, liberal, giving.

19 Dāna-patiḥ
a liberal or munificent man, a benefactor, patron.

20 Dāṭā
the donor, giver, bestower (of a gift); giving, bestowing, granting, etc.

21 Pratigrāhakahā
the receiver, accepter of a gift.

22 Prāḍāt
he gives [gave] an oblation.

23 Kratuḥ
an oblation, offering, sacrifice.

24 Nirargadhāyañāh
an oblation or sacrifice without religious worship [sacrifices without any obstruction].

25 Śrāddham anupradāsyanti
he or they wish to give according to his or their faith (or respectful belief in religion).

26 Prayacchati
he offers, makes a sacrifice.

1 Supported by X.; MS. "dātra.

2 MS. Nirargau"
CCLIII (131). *Hitopakāra-parvāyāh:* अनुभव्यीकरणमप्रयायः

**ON THE NAMES OF THE SEVERAL KINDS OF UTILITY, USEFULNESS, ADVANTAGE.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hitam</td>
<td>अनुभव्यीकरणम</td>
<td>useful, advantageous, fit, proper, suitable; wholesome, contributing to health; utility, advantage.</td>
</tr>
<tr>
<td>2</td>
<td>Ātma-hitam</td>
<td>अनुभव्यीकरणम</td>
<td>useful to one’s own self, one’s own profit.</td>
</tr>
<tr>
<td>3</td>
<td>Para-hitam</td>
<td>अनुभव्यीकरणम</td>
<td>useful, advantageous, fit for another.</td>
</tr>
<tr>
<td>4</td>
<td>Upakāraḥ</td>
<td>अनुभव्यीकरणम</td>
<td>favour, protection, assistance.</td>
</tr>
<tr>
<td>5</td>
<td>Upayujyate ¹</td>
<td>अनुभव्यीकरणम</td>
<td>it is advantageous, useful; he assists, is favourable to.</td>
</tr>
<tr>
<td>6</td>
<td>Pratyupakārākāṁksa</td>
<td>अनुभव्यीकरणम</td>
<td>hoping an advantageous return (of his good service) or similar return [expectation of a favourable return for one’s services].</td>
</tr>
<tr>
<td>7</td>
<td>Apratyupakāraḥ</td>
<td>अनुभव्यीकरणम</td>
<td>without the hope of obtaining at any time an advantageous (or similar) return.</td>
</tr>
</tbody>
</table>

CCLIV (132). साधनानिरीक्षणमप्रयायः

**ON THE SEVERAL NAMES EXPRESSIVE OF THE MIND OR UNDERSTANDING AND OF DISCRIMINATION OR JUDICIOUS DISTINCTION.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Buddhiḥ</td>
<td>भूदिः</td>
<td>the understanding, intellect, mind.</td>
</tr>
<tr>
<td>2</td>
<td>Matih</td>
<td>सन्तोषम</td>
<td>intellect, reason, prudence, sagacity.</td>
</tr>
<tr>
<td>3</td>
<td>Gatiḥ</td>
<td>गतिः</td>
<td>judgment, knowledge, wisdom.</td>
</tr>
<tr>
<td>4</td>
<td>Matam</td>
<td>संविधानकृति, हेतुम</td>
<td>discrimination, the faculty of analysing or distinguishing.</td>
</tr>
<tr>
<td>5</td>
<td>Drṣṭam</td>
<td>नवंतम</td>
<td>insight, knowledge, wisdom, sagacity.</td>
</tr>
</tbody>
</table>

¹ M. ḫyati. ² S. Ṝṣi for रृ̄षि.
6 Abhisamitāvī  
\[\text{reflection, a reflecting mind; judicious, clever.}\]

7 Samyag avabodhaḥ  
\[\text{clear perception, understanding or comprehension; well understood or perceived.}\]

8 Supratividhāḥ  
\[\text{well examined, judged, discriminated.}\]

9 Abhilakṣitaḥ  
\[\text{marked, distinguished, acknowledged, evident.}\]

10 Gatim gataḥ  
\[\text{fully understood, perceived, judged, discriminated.}\]

11 Avabodhaḥ  
\[\text{judiciously perceived, fully understood; judgment, intellect.}\]

12 Pratyabhijñā  
\[\text{acknowledgment, knowledge, perception, cognition [recognition].}\]

13 Menire  
\[\text{it will be known or he will or shall understand it [(they) understood. Menire is the third person plural form of \(\sqrt{\text{man in life}}\).}\]

**CCLV (133).** Pandita-parvāya-nāmāni: \[\text{a learned, wise, clever man.}\]

| 1 Paṇḍitaḥ | \[\text{a learned, wise, clever man.}\] |
| 2 Vicaksānaḥ | \[\text{clever, sagacious; a judicious learned man.}\] |
| 4 Pravīnaḥ | \[\text{clever, skilful, conversant (in an excellent degree).}\] |
| 5 Niṣṇataḥ | \[\text{skilful, conversant, clever, learned, wise.}\] |

---

1 S. \(\sqrt{\text{man for \(\sqrt{\text{vi}}\).}}\)
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 Vyaktah</td>
<td>རྣམ་པ་</td>
<td>wise, learned, clever; clear, evident.</td>
</tr>
<tr>
<td>7 Medhāvi</td>
<td>ཨི་ཐོ་ལུང་པས་</td>
<td>heedful, attentive, intelligent, learned.</td>
</tr>
<tr>
<td>8 Buddhah</td>
<td>རྣམ་པ་</td>
<td>(that has known or understood what God and Soul are), a sage, a learned and wise man, the standard of supreme intelligence or wisdom, the very Intellect or Judgment. [one that has understood (the truth), a sage, one fully enlightened.]</td>
</tr>
<tr>
<td>9 Buddhimān</td>
<td>རྣམ་པ་</td>
<td>intelligent, sagacious, wise.</td>
</tr>
<tr>
<td>10 Prājñāḥ</td>
<td>ཨི་ཕྲ་ལུང་</td>
<td>ingenious, witty, intelligent, eminently wise or ingenious, with a quick apprehension.</td>
</tr>
<tr>
<td>11 Boddhā</td>
<td>རྣམ་པ་</td>
<td>[one] that has understood or perceived, a learned man.</td>
</tr>
<tr>
<td>12 Prajñāvān</td>
<td>ཨི་ཕྲ་ལུང་བརྟན་</td>
<td>intelligent, ingenious, having a quick apprehension.</td>
</tr>
<tr>
<td>13 Vidvān</td>
<td>རྣམ་པ་</td>
<td>knowing, wise, learned.</td>
</tr>
<tr>
<td>14 Nipunāḥ</td>
<td>ཨི་ཕྲ་ལུང་</td>
<td>judicial, clever, skilful, conversant.</td>
</tr>
<tr>
<td>15 Vijñāḥ</td>
<td>རྣམ་པ་</td>
<td>clearly or distinctly knowing, clever, conversant, wise, learned.</td>
</tr>
<tr>
<td>16 Akṣṭimān</td>
<td>རྣམ་པ་</td>
<td>sagacious, witty, with a quick apprehension, judicial, intelligent, wise.</td>
</tr>
<tr>
<td>17 Paṭuh</td>
<td>རྣམ་པ་</td>
<td>dexterous, clever, skilful, diligent, sharp.</td>
</tr>
<tr>
<td>18 Caturasrah</td>
<td>རྣམ་པ་</td>
<td>(four-cornered) ingenious, clever.</td>
</tr>
<tr>
<td>19 Dakṣaḥ</td>
<td>རྣམ་པ་</td>
<td>a dexterous or clever man, a scholar, a friend of the learned.</td>
</tr>
</tbody>
</table>

---

1 S. uṣm for uṣ.

2 Supported by X.; M. and S. Caturāḥ.
**PROFOUND THINGS OR PROFUNDITY.**

CCLVI (134). **Gambhirā-parāya-nāmāni:** अनन्त परायणार्थमः

**ON THE ENUMERATION OF THE TERMS FOR EXPRESSING ‘[THE] PROFUND OR PROFUNDITY’ ([THE] ABSTRUSE OR ABSTUSENESS).**

<table>
<thead>
<tr>
<th>No.</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gambhīra</td>
<td>a profound thing or matter that seems to be very abstruse.</td>
</tr>
<tr>
<td></td>
<td>bhāsaḥ</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Durḍśaḥ</td>
<td>difficult to be seen thoroughly; hardly perceptible, obscure.</td>
</tr>
<tr>
<td>3</td>
<td>Duravabodhaḥ</td>
<td>difficult to be perceived or understood.</td>
</tr>
<tr>
<td>4</td>
<td>Duranubodhaḥ</td>
<td>ditto</td>
</tr>
<tr>
<td>5</td>
<td>Sūkṣmaṁ</td>
<td>that which may be understood (only) by a sagacious, learned, and subtle or acute philosopher.</td>
</tr>
<tr>
<td></td>
<td>nipuṇa-pañḍita-viṇa-vedaniyaḥ</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Atarkyaḥ</td>
<td>undiscernible, not to be discerned, discussed or determined by reason or reasoning.</td>
</tr>
<tr>
<td>7</td>
<td>Atarkāvacaraḥ</td>
<td>it is not (it falls not into) the province of sophistry or a sophist (a petty logician) [that which does not come within the province of sophistry, that which is beyond the scope of logic].</td>
</tr>
<tr>
<td>8</td>
<td>Anidarśanaḥ</td>
<td>not to be shown, indemonstrable.</td>
</tr>
<tr>
<td>9</td>
<td>[Dur]avagāhaḥ</td>
<td>unfathomable, not to be sounded (that whose profundity it is difficult to measure or sound).</td>
</tr>
<tr>
<td>10</td>
<td>Śivaḥ</td>
<td>rest, tranquillity, beatitude, happiness; (adj.) at rest, tranquil, quiet, quiet, happy.</td>
</tr>
<tr>
<td>11</td>
<td>Aprapañcaḥ</td>
<td>unextended, having no dimension.</td>
</tr>
<tr>
<td>12</td>
<td>Nisprapañcaḥ</td>
<td>unexpanded, not spread out, without extent ['subject to no expansion or manyfoldness'].</td>
</tr>
</tbody>
</table>

---

1. Cf. M.
13 Aviprapaṇcaḥ  

not extended, not diffused, not scattered, not dispersed.

14 Durvīgāhyam  

difficult to discern (explore, discuss, examine or prove) by reasoning [difficult to perceive].

CCLVII (135). NANDI-PARYĀYĀH:  

ON THE SEVERAL NAMES OR TERMS OF EXPRESSING JOY (PLEASURE, MIRTH, GLADNESS, DELIGHT, ETC.).

1 Tuṣṭaḥ  

pleased, satisfied (pleasure, joy).

2 Udagraḥ  

(high, tall), cheerful, rejoicing, glad.

3 Āttā-manāḥ  

heartily rejoicing.

4 Pramūditaḥ  

much pleased, glad, content, happy.

5 Priti-saumanasya-jātāḥ  

joyful and happy [(one) in whose mind joy and happiness have been produced].

6 Harṣa-jātāḥ  

in whom pleasure (joy, delight) has been produced, happy, rejoicing in, delighted with.

7 Hṛṣita-cittāḥ  

the heart (mind) became glad, a cheerful heart [a person with cheerful mind].

8 Prāmodyam  

chief pleasure, delight, happiness, he that feels great pleasure.

9 Satītuṣṭaḥ  

satisfied, contented, pleased, delighted.

10 Paritoṣaḥ  

entirely rejoicing, being exceedingly glad.

11 Audbīlya-kārī  

making very glad, causing great pleasure or delight.

12 Bahu-jana-priyāḥ  

the delight of many men, many delighting in.
CRUELTY AND INJURY OR HURT.

13 Samrāṇjaniyāḥ  
becoming very pleasing, or becoming affectionate, passionate for.

14 Sammodanīyāḥ  
the rejoicing, delighting in or becoming very glad of [pleasant, friendly: P.].

15 Ārādhanaḥ  
gratifying, exhilarating, making glad, causing delectation or exhilaration.

16 Abhirādhana ¹  
pleasure, satisfaction, the state of delighting or taking pleasure.

17 Abhinandayiṣyati  
he will be exceedingly glad or will greatly rejoice (will be made very glad).

CCLVIII (136). Krodha-kāraḥ: කිරීමකුකාරයින්කුසාදෙන්මකුසාදෙන්ම

ON THE NAMES OR TERMS OF THE SEVERAL KINDS OF FIERCENESS OR FEROCITY, CRUELTY AND INJURY OR HURT.

1 Raudraḥ  
wrath, rage; wrathful, violent.

2 Caṇḍāḥ  
fierce, cruel, wrathful, angry, passionate; wrath, passion.

3 Ugraḥ  
angry, cruel, wrathful; a name of Śiva.

4 Krūraḥ  
cruel, pitiless, hard, mischievous, formidable, terrible, villainous.

5 Duṣṭa-cittaḥ  
with a vile (wicked, depraved, corrupt) heart; passionate.

6 Raudra-cittaḥ  
with an injurious mind, malignant, malicious, injurious.

7 Pratihata-cittaḥ  
with a hating, disliking, detesting heart or mind.

8 Kharāḥ  
(using) hard (contumelious) abusive words.

¹ M. "dhanaḥ."
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>8A Nīṣṭhuraḥ</td>
<td>[severe, cruel.]</td>
<td></td>
</tr>
<tr>
<td>9 Dāruṇaḥ</td>
<td>horrible, terrific, intolerable.</td>
<td></td>
</tr>
<tr>
<td>10 Tivraḥ</td>
<td>hard, fierce, cruel, clamorous.</td>
<td></td>
</tr>
<tr>
<td>11 Caṇḍa-mṛgaḥ</td>
<td>a fierce, cruel, wild beast.</td>
<td></td>
</tr>
<tr>
<td>12 Upadrotāraḥ</td>
<td>hurting, injuring, mischievous, pernicious.</td>
<td></td>
</tr>
<tr>
<td>13 Anarthōpasaṁhitam</td>
<td>hurtful, injurious.</td>
<td></td>
</tr>
<tr>
<td>14 Viheṭhakaḥ</td>
<td>hurting, injury; contumely; afflicting, harassing, vexing.</td>
<td></td>
</tr>
<tr>
<td>15 Kupitaḥ</td>
<td>troubled, stirred up, indignation, wrath, rage, angry, wrathful.</td>
<td></td>
</tr>
<tr>
<td>16 Prakopah</td>
<td>passion, wrath, rage, anger; greatly angry, passionate.</td>
<td></td>
</tr>
<tr>
<td>17 Kaṭukaḥ</td>
<td>pungent, of a bitter taste; an improper action.</td>
<td></td>
</tr>
<tr>
<td>18 Abhiṣaktaḥ</td>
<td>diseased, weak, sickly.</td>
<td></td>
</tr>
<tr>
<td>19 Rabhasaḥ</td>
<td>a body with sickly limbs or members that want a medical bath [impetuous, violent.]</td>
<td></td>
</tr>
<tr>
<td>20 Sāhasikaḥ</td>
<td>perpetrated by violence (not doubting, not hesitating.)</td>
<td></td>
</tr>
</tbody>
</table>

**CCLIX (137). Catvāraḥ pudgalāḥ: ॥ नामाखिनीविनाशे॥**

**On the names of the four kinds of men.**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Tamas-tamaḥ-parāyaṇaḥ</td>
<td>one going from darkness to (greater) darkness.</td>
</tr>
<tr>
<td>2 Tamo-jyotis-parāyaṇaḥ</td>
<td>one going from darkness to light.</td>
</tr>
</tbody>
</table>

1 Csoma has taken Kharāḥ niṣṭhuraḥ as one expression, though X. reads them separately.
2 S. ॥३॥
3 Cf. S.
3 Jyotis-tamaḥ-parāyaṇaḥ  
(one going from light to darkness.)

4 Jyotir-jyotis-parāyaṇaḥ  
(one going from light to light.)

CCLX (138). Iha-paratrākāraṇī: 
On the names or terms expressive of this life (or world), the life hereafter (in the next world) and of dying and changing (shifting) our abode.

1 Drṣṭa-dharmaḥ  
(obvious or evident thing.)

2 Ihatra  
(here, in this life or world.)

3 Amutra  
(here, there, in the next life or the next world.)

4 Iha janma  
(in this birth or in this life.)

5 Āyatāyām  
(in the future (or next life).)

6 Pāra-janmikāḥ  
(in) the other birth (or life hereafter.)

7 Jāti-vyatīttam  
(after having changed his life after this birth or life is gone.)

8 Sāmparāyikāḥ  
(in the last next life (in the life of final union with the universal spirit) [relating to the other world].)

9 Sāmparāyaḥ  
(the last or life hereafter.)

10 Jāti-parivartah  
(the exchange of one’s generation or species; metempsychosis.)

11 Cyutih  
(when not compounded) exchange of life, dying, shifting or migrating.

12 Cyavanam  
(in compound) to go, move, or going, moving.

13 Cyuti-saṅkramaḥ  
(death and transmigration.)
CCLXI (139). **Vivekādāyana**: नवरीरी द्वितीयै श्रीमती तिनम्

*On the enumeration of the several names for a solitary place.*

1. Prāntam sayyāsanam अय्रापानिसय्यासानम् a sleeping place on the margin or borders of an inhabited place (town or village).

2. Prānta-vana-prasthā अय्रापानिवनप्रस्थां abode (or dwelling) in a wood or forest.

3. Prāntam अय्रापानम् dwelling in the suburbs or on the borders of an inhabited place.

4. Araṇyam अरण्यम् forest, wilderness, desert, solitary or uninhabited place.

5. Kāntāram अंकूताराम् wilderness, desert, forest.

6. Vanam वनम् wood, grove, garden, forest.

7. Upavanam उपवास्म् a grove or wood of little extent.

CCLXII (140). **Sthāna-nāmāni**: नत्तानामिनः

*On the names of the four abodes [stages of life].*

1. Gārhaṇaṁ गर्हणम् he that abides in his house, a householder, a layman.

2. Brahma-caryāśramaḥ सर्वाणि चर्यासर्वम् a religious student living in any religious establishment and observing abstinence.

3. Vāna-prasthāḥ वनप्रस्थाः he that dwells in woods, forest or wilderness; an ascetic.

4. Bhaikṣukāḥ भैक्षुकाः a beggar, a religious mendicant.

CCLXIII (171). **Cakravartinām sapta ratnāni guna-kramaḥ**:

*On the names of the qualifications of a universal monarch and the seven precious things (belonging to him).*

1. Svayaṁ-yānam श्रीमत्याणिम् a gathering together of the troops by themselves, a marching against an enemy.
2 Pratyudyānam  

āsamasya  

a solemn reception by those on the other part or by an enemy; ['the act of going forth against'].

3 Kalaha-jitāh  

ānusamasya kṣaṇīyam  

the gaining of the field immediately upon the troops being arranged or disposed.

4 Sastra-jitāh  

(mmediately) victorious by making the weapons ready (or armed and conquered).

5 Caturanto vijetā  

āsasamākhyānām  

victorious on [up to] the four boundaries (or corners of the world); everywhere victorious.

6 Dharmiko dharma-rājā  

ādhyātmaḥ kṣaṇīyam  

a pious defender of the faith; zealously pious protector of religions.

7 Mardita-kaṇṭakāh  

[one that] has overcome the obstacle, or destroyed the mischievous thing (the enemy).

8 Vijita-vijayāḥ  

āsasamākhyānām  

[one that] has got victory over the victorious.

9 Saptatratna-samanvāgatah  

he is possessed of seven precious things (following him everywhere).

10 Cakra-ratnam  

ārakṣakāmye  

a discus or wheel of precious stone [the treasure of the wheel].

11 Hasti-ratnam  

ārakṣakāmye  

an elephant of precious stone (or of a most excellent kind) [the treasure of the elephant].

12 Aśva-ratnam  

ārakṣakāmye  

a fine horse of precious stone [the treasure of the horse].

13 Maṇi-ratnam  

ārakṣakāmye  

a gem or jewel [the treasure of the gem].

14 Strī-ratnam  

ārakṣakāmye  

a woman (or royal consort) of ditto [the treasure of the woman].
15 Gṛha-pati-ratnam  a householder of ditto [the treasure of the householder].

16 Pariṇāyaka-ratnam  an officer or minister of ditto [the treasure of an adviser].

CCLXIV (172). Sātireka-putra-sahasrāṇāṁ guṇa-paddhatiḥ:

[Script...

ON THE NAMES OF THOSE CHILDREN OR SONS OF WHICH HE SHALL HAVE A WHOLE THOUSAND (OR A THOUSAND COMPLETE).

1 Śūrāḥ  the valiant, the hero.

2 Viraḥ  the brave, the champion.

3 Varāṅga-rūpī  he with a body of the best members and limbs (or the best-bodied).

4 Para-sainya-pramardī  conqueror or subduer of the enemy’s army.

5 Ajitaṁ jayati  he overcomes that which was not overcome (has not been conquered).

6 Jitam adhyāvasati  he dwells or settles among those that have been conquered.

7 Sa imāṁ eva samudraparyantāṁ mahā-prthivīṁ akhilāṁ akaṇṭa-kāṁ anutpātām adaṁ-denaśastraṇa dharmaṇa samanābhinirjityādhyāvasati  after having thus conquered the great earth as far as the sea (shore) and having put an end to many abuses, hurting and injurious practices, abolishing (cruel) punishments, disarming the people and establishing justice, he dwells among them.
LUCKY AND UNLUCKY SIGNS OR TOKENS AND PROGNOSTICS.

CCLXV (173). Catur-aṅga-balā-kāyāh: नवत-शीतलकाृत्ताकारवेडांबिकिन्याकिन्याः

ON THE NAMES OF THE FOUR KINDS OF TROOPS.

1 Hasti-kāyāḥ भास्तीकिर्तीकिन्याः the troop of those fighting from elephants.

2 Aśva-kāyāḥ अश्वकिर्तीकिन्याः the troop of those on horseback, or the horse [cavalry].

3 Ratha-kāyāḥ रथकिर्तीकिन्याः the troop of those fighting in chariots.

4 Patti-kāyāḥ पत्तिकिर्तीकिन्याः the infantry.

CCLXVI (187). Utpāta-nimittānī: उपत्तानिमित्तानी

ON THE NAMES OF LUCKY AND UNLUCKY (AUSPICIOUS AND INAUSPICIOUS) SIGNS OR TOKENS AND PROGNOSTICS.

1 Nirghātaḥ निरभ्रताः a sudden great sound or noise, a gust of blustering or roaring wind.

2 Ulkā-pātah उलकापताः fire falling from heaven, a meteor, an ignis fatuus [the shooting of a meteor].

3 Indra-cāpaṁ इंद्रकपाः rain-bow.

4 Sūrya-pariveśaḥ सूर्यापरविशेष a halo or circle about the sun.

5 Śakunam शकु न a bird; an auspicious sign.

6 Jyotiṣam ज्योतिषम astrology, science, letters employed in astrological science.

7 Svapnādhāyaḥ स्वप्नाध्यायः explication of dreams.

8 Śakuna-rutam शकुनारुतम the auspicious [ominous] cry or voice of a bird.

9 Viṣṭih विष्टिः (a bold) entrance; astrological period of half a lunar day.

10 Vyatipātaḥ व्यतिपातिः that causes a fall or downfall.
11 Utpātaḥ  उपपत्त्य  a prodigy or phenomenon; a prognostic, a portent.

12 Ariṣṭam  अरिष्टम्  a sign, token or symptom of death.

13 Lagnaḥ  लग्नाः  conjunctive; (in astrology) the consultation [concurrency] of several signs at a certain fixed time, prognostication of several concurring circumstances.

14 Yogaḥ  योग  lucky conjunctive [an element of Indian calendar].

15 Daṇḍa-bhāsaḥ  दण्डभास  the appearance of the several parts (or Daṇḍas) of a lunar day.

CCLXVII (188). Prāmāṇa-tārka-nirgatārthāḥ:

On the terms originating in the systems of the logicians or dialecticians.

1 Tat-pratyakṣopalabdhi-lakṣaṇam  तत्प्रत्यक्षोपलब्धिलक्षण  (that) it is an evident criterion (characteristic sign or definition) [the criterion of perceptual experience of that thing].

2 Tadāśrita-pratyakṣo-palabdhi-lakṣaṇam  तदाश्रितप्रत्यक्षोपलब्धिलक्षण  what has been assumed there is an evident criterion or definition [the criterion of perceptual experience of what is dependent upon that thing].

3 Sva-jātiya-dṛṣṭānto-pasamhāra-lakṣaṇam  स्वजातियद्रष्टान्तोपसाम्हारलक्षण  definition by examples of the same kind, or demonstration by proffering similar examples.

4 Parinispanna-lakṣaṇam  परिनिस्पन्नलक्षण  a perfect criterion (or definition) [criterion of ultimate reality].

1 M. and S. sritya.
5 Suvisiddhagamopadesalaksanam

6 Tad-anya-sarupypopalabdhi-laksanam

7 Tad-anya-vairupypopalabdhi-laksanam

8 Sarva-sarupypopalabdhi-laksanam

9 Sarva-vairupypopalabdhi-laksanam

10 Anya-jatiya-drstantopasamhara-laksanam

11 Aparinippanna-laksanam

12 Avisuddhagamopadesalaksanam

For the rest see Fasc. II, § LXXXIV (188), pp. 129ff.

CCLXVIII (193).

1 Aithiyam

Pratibham

1 Cf. S.
CCLXIX (196). Vīmśati-sīkha-ra-saumudgataḥ sat-kāya-dṛṣṭi-sāilau:

The rock of the theory of true personality (true body or existence) with twenty eminent tops or points. On the names of the twenty theoretical principles respecting annihilation.

1 Rūpam ātmā svāmivat

the soul (the self, the abstract individual) being the body, is like the master (or if the soul is, etc., then it is like, etc.).

2 Rūpavān ātmā alamkāravat

if the soul has a body then it is like an ornament.

3 Ātmīyam rūpam bhṛtyavat

if the body is of the soul then it is like a hired servant or slave.

4 Rūpe ātmā bhājanavat

if the soul abides in the body then it is like a vessel.

5 Vedaṇātma

sensation is the soul (or the soul is sensation).

6 Vedaṇāvān ātmā

the soul is sensitive or sentient (or sensitive is the soul).

7 Ātmīyā vedanā

sensation is of (or belongs to) the soul.

8 Vedaṇāyām ātmā

in sensation is (or abides) the soul.

9 Samījñaatma

perception (or consciousness) is the soul (or the soul is perception).

10 Samījñāvān ātmā

the soul is conscious (or it is the soul that has consciousness).

11 Atmiyā samījña

perception (or consciousness) is of the soul (or belongs to the soul).
12 Samjñāyām ātmā  sāmāñabhyamāṇaḥ  in perception (consciousness) is (or abides) the soul.

13 Samskārā ātmā  sāṁskāraṁ  conception (formation of notions, ideas, knowledge) is the soul.

14 Samskāravān ātmā  sāṁskāraṁ  the soul is what forms notions.

15 Āṭmiyāḥ samskārāḥ  āṣṭiṇāṁ  conception is of the soul (or of the soul is conception).

16 Samskāreśv ātmā  sāṁskāraṁ  in conception is (or abides) the soul.

17 Vijñānam ātmā  vijñānaṁ  cognition (or full knowledge) is the soul.

18 Vijñānavān ātmā  vijñānaṁ  it is the soul that comprehends (knows, understands).

19 Āṭmiyāṃ vijñānam  āṣṭiṇāṁ  cognition is of the soul.

20 Vijñāne ātmā  vijñānaṁ  in the cognition is (or abides or consists) the soul.

CCLXX (197).  श्रवणे विद्या विविधम् ।

ON THE GRAMMATICAL TERMS, ETC.

1 Sūtram  सूत्राः  made into an aphorism, a sūtra.

2 Dhātuḥ  धातुः  [धातुः]  the elements or roots of words or verbs.

3 Nipātaḥ  निपातः  the indeclinable words or particles.

4 Anvākhyānam  अन्वाक्ष्यानम्  explication, exemplifying.

5 Upasargaḥ  उपसर्गः  inflexion, changing, declining, conjugating, adding some particles [a particle prefixed to roots].

6 Vākyōpanyāsaḥ  वाक्योपन्यासः  accessory or additional syllable or syllables [employment of a sentence or words].
7. Upasāhkhyaṇam

8. Samāsah; Samastah

9. Karma

10. Bhāvaḥ

11. Saṃskṛtam

12. Prākṛtam

13. Apabhraṃśaḥ

14. Pāśācikāḥ

15. Kryā-padam

16. Anavasthā-prasaṃgaḥ

17. Atiprasaṃgaḥ

18. Prasaṃgaḥ prasajyate

---

1. S. ६२.
19 Vigrahaḥ  विग्रहेः the proper form of a compound word, construction [analysis of a compound].

20 Dvandvaḥ  द्वंद्वेः a compound noun (reiteration of some syllables).

21 Dviguḥ  द्विगुः a compound word in which the first member consists of a numeral.

22 Tat-puruṣaḥ  तत्पुरुषेः grammatical terms for some compounded words.

23 Bahu-vṛtiḥ  भावृत्य a compound word in which the first member consists of a numeral.

24 Avyayibhāvah  अव्ययिभावः [names of different types of compounds in Sanskrit grammar].

25 Karma-dhārayaḥ  कर्म-धारयाः

26 Samanādhikaraṇaḥ  समनाधिकरणः [co-inherent].

27 Kārakah  कारकः the agent, subjective case.

28 Prathama-puruṣaḥ  प्रथमपुरुषः first person [third person of English grammar].

29 Madhyama-puruṣaḥ  मध्यमपुरुषः the middle or second person.

30 Uttama-puruṣaḥ  उत्तमपुरुषः the chief (or third person) [first person of English grammar].

CCLXXI (198). SAPTĀ VIBHAKTAYAṆ:  सप्ताविभक्तियाः  "

ON THE SEVEN CASES OF THE DECLENSION OF A WORD OR NOUN.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Vṛkṣaḥ</td>
<td>Vṛksau</td>
<td>Vṛksāḥ</td>
</tr>
<tr>
<td>वृक्षः</td>
<td>वृक्षः</td>
<td>वृक्षः</td>
</tr>
<tr>
<td>a tree (nominative)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 2 Vṛkṣam  | Vṛksau | Vṛksān |
| वृक्षम  | वृक्षम | वृक्षम | upon [to] a tree.
Sanskrit—Tibetan—English Vocabulary.

Singular | Dual | Plural
---|---|---
3 Vṛksena | Vṛksābhyām | Vṛksāiḥ

with or by a tree

4 Vṛksāya | Vṛksābhyām | Vṛksēbhyaḥ

for or on account of a tree

5 Vṛksāt | Vṛksābhyām | Vṛksēbhyaḥ

from a tree.

Vṛksasaya | Vṛksayoh | Vṛksāṇām

of a tree.

7 Vṛkṣe | Vṛksayoh | Vṛkṣēsu

on a tree

CCLXXII (232).

Arya-mahā-vaipulya-buddhāvatamsaka-sūtrānt[ǒdbhavita]-ganana-nāmāni:

From the names of numbers, proportion or gradual increase, time, and the ten corners (of the world); (first) on the names of those numbers or numerals that occur in a chapter of the Bkaḥ-hgyur [ཨེན་པ་] Division, styled phal-chen (∂ཟད་པ་), the great commentary.

1 Śatam

2 Sahasram

3 Koṭih

1 X. མི།, cf. S.
| 4  | Ayutam | अयुतम  |
| 5  | Niyutam | नियुतम  |
| 6  | Bimbaran | बिम्बरान  |
| 7  | Kaṁkaram | कांकराम  |
| 8  | Agāram | अगराम  |
| 9  | Pravaraḥ | प्रवराह  |
| 10 | Mavaraḥ | मवराह  |
| 11 | Avarah | अवराह  |
| 12 | Tavaraḥ | तवराह  |
| 13 | Simā | सिमा  |
| 14 | Tūmam ¹ | तुमाम  |
| 15 | Nemam | नेमाम  |
| 16 | Avagam | अवागम  |
| 17 | Mīvagam | मीवागम ² |
| 18 | Viragam | विरागम  |
| 19 | Viga[va]m | विगाम  |
| 20 | Saṁkramaḥ | सांक्रमण  |
| 21 | Visaraḥ | विसराह  |
| 22 | Vijambhaḥ | विजंभाह  |

¹ M. Dūmam. Cf. S. X. obscure.
² X. and S. आस.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 Vijāgah</td>
<td>विजाग</td>
</tr>
</tbody>
</table>
42 Halibhah
43 Harisah
44 Helugah
45 Drabuddhaḥ
46 Haruṇaḥ
47 Maludah
48 Kṣamudah
49 Eladah
50 Malumah
51 Sadamah
52 Vimudah
53 Vaimātraḥ
54 Pramātraḥ
55 Sumātraḥ
56 Bhramātraḥ
57 Gammātraḥ
58 Namātraḥ
59 Hemātraḥ
60 Dhamātraḥ

1 M. and S. "bhuḥ."
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>61 Paramātraḥ</td>
<td>རབ་མ་ར་</td>
</tr>
<tr>
<td>62 Śivamātraḥ</td>
<td>སྣོོི་མ་ར་</td>
</tr>
<tr>
<td>63 Elaḥ</td>
<td>རེ་བ</td>
</tr>
<tr>
<td>64 Velaḥ</td>
<td>རྣ་ལེ་བ</td>
</tr>
<tr>
<td>65 Telaḥ</td>
<td>དེ་ཏེ་བ</td>
</tr>
<tr>
<td>66 Gelaḥ</td>
<td>ཉེ་གེ་བ</td>
</tr>
<tr>
<td>67 Svailaḥ</td>
<td>ཕེ་པོ་བ</td>
</tr>
<tr>
<td>68 Nelaḥ</td>
<td>རྣོ་འབེ་བ</td>
</tr>
<tr>
<td>69 Kelaḥ</td>
<td>རེ་བེ་བ</td>
</tr>
<tr>
<td>70 Selaḥ</td>
<td>ཉེ་འི་བ</td>
</tr>
<tr>
<td>71 Phelaḥ</td>
<td>ཕེ་སེ་བ</td>
</tr>
<tr>
<td>72 Melaḥ</td>
<td>རྣོ་བེ་བ</td>
</tr>
<tr>
<td>73 Saravaḥ</td>
<td>རྣོ་བེ་བ</td>
</tr>
<tr>
<td>74 Meludaḥ</td>
<td>རྣོ་ལེ་དེ་བ</td>
</tr>
<tr>
<td>75 Kheludaḥ</td>
<td>རྣོ་ཐེ་དེ་བ</td>
</tr>
<tr>
<td>76 Matulaḥ</td>
<td>རེ་བུ་བ</td>
</tr>
<tr>
<td>77 Samulaḥ</td>
<td>རྣོ་བུ་བ</td>
</tr>
<tr>
<td>78 Ayavaḥ</td>
<td>རྣོ་བུ་བ</td>
</tr>
<tr>
<td>79 Kamalam</td>
<td>རྣོ་བུ་བ</td>
</tr>
<tr>
<td>80 Magavaḥ</td>
<td>རྣོ་བུ་བ</td>
</tr>
<tr>
<td>Numeral</td>
<td>Numerical Value</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
</tr>
<tr>
<td>81</td>
<td>Atarah</td>
</tr>
<tr>
<td>82</td>
<td>Heluyaḥ</td>
</tr>
<tr>
<td>83</td>
<td>Veluvaḥ</td>
</tr>
<tr>
<td>84</td>
<td>Kalāpaḥ</td>
</tr>
<tr>
<td>85</td>
<td>Havavaḥ</td>
</tr>
<tr>
<td>86</td>
<td>Vivaraḥ</td>
</tr>
<tr>
<td>87</td>
<td>Navaraḥ</td>
</tr>
<tr>
<td>88</td>
<td>Malaḥaḥ</td>
</tr>
<tr>
<td>89</td>
<td>Savaraḥ</td>
</tr>
<tr>
<td>90</td>
<td>Meruṭa</td>
</tr>
<tr>
<td>91</td>
<td>Camaraḥ</td>
</tr>
<tr>
<td>92</td>
<td>Dhamaraḥ</td>
</tr>
<tr>
<td>93</td>
<td>Pramāḍaḥ</td>
</tr>
<tr>
<td>94</td>
<td>Vigamaḥ</td>
</tr>
<tr>
<td>95</td>
<td>Upavartaḥ</td>
</tr>
<tr>
<td>96</td>
<td>Nirdeśaḥ</td>
</tr>
<tr>
<td>97</td>
<td>Akṣeyaḥ</td>
</tr>
<tr>
<td>98</td>
<td>Sambhūtaḥ</td>
</tr>
<tr>
<td>99</td>
<td>Amamaḥ</td>
</tr>
</tbody>
</table>

¹ X. 85.
<table>
<thead>
<tr>
<th>SANSKRIT—TIBETAN—ENGLISH VOCABULARY.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>100 Avantaḥ</strong></td>
</tr>
<tr>
<td><strong>101 Utpalaḥ</strong></td>
</tr>
<tr>
<td><strong>102 Padmaḥ</strong></td>
</tr>
<tr>
<td><strong>103 Saṁkhyā</strong></td>
</tr>
<tr>
<td><strong>104 Gatīḥ</strong></td>
</tr>
<tr>
<td><strong>105 Upagamaḥ</strong></td>
</tr>
<tr>
<td><strong>106 Asaṁkhyeyam</strong></td>
</tr>
<tr>
<td><strong>107 Asaṁkhyeya-parivartah</strong></td>
</tr>
<tr>
<td><strong>108 Aparimāṇaḥ</strong></td>
</tr>
<tr>
<td><strong>109 Aparimāṇa-parivartah</strong></td>
</tr>
<tr>
<td><strong>110 Aparyantaḥ</strong></td>
</tr>
<tr>
<td><strong>111 Aparyanta-parivartah</strong></td>
</tr>
<tr>
<td><strong>112 Asamantaḥ</strong></td>
</tr>
<tr>
<td><strong>113 Asamanta-parivartah</strong></td>
</tr>
<tr>
<td><strong>114 Agaṇeyam</strong></td>
</tr>
<tr>
<td><strong>115 Agaṇeya-parivartah</strong></td>
</tr>
<tr>
<td><strong>116 Atulyam</strong></td>
</tr>
<tr>
<td><strong>117 Atulya-parivartah</strong></td>
</tr>
</tbody>
</table>

1 X. Avā."
NUMERALS OCCURRING IN THE Sdoṅ-po bkod-pa.

118 Acintyam

119 Acintya-parivartaḥ

120 Ameyam

121 Ameya-parivartaḥ

122 Anabhilāpyam

123 Anabhilāpya-pārivartaḥ

124 Anabhilāpyānabhilāpya-parivarta-nirdeśaḥ

CCLXIII (233). Ārva-gaṇḍa-vyūhodbhavitasaṃkhyā-nāmāni:

On the names of some numbers or numerals occurring in the sdoṅ-po bkod-pa, a Sūtra of the Bkaḥ-hgyur.

1 Ekam

2 Daśa

3 Śatam

4 Shahasram

5 Koṭṭhā

6 Ayutam

7 Niyutam

8 Bimbarāḥ
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 Kamkaraḥ</td>
<td>རུ་རུ་བུུ་</td>
</tr>
<tr>
<td>Number</td>
<td>Word</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
</tr>
<tr>
<td>29</td>
<td>Givatam</td>
</tr>
<tr>
<td>30</td>
<td>Tulanam</td>
</tr>
<tr>
<td>31</td>
<td>Varaṇam</td>
</tr>
<tr>
<td>32</td>
<td>Vivaram</td>
</tr>
<tr>
<td>33</td>
<td>Avanam</td>
</tr>
<tr>
<td>34</td>
<td>Thavanam</td>
</tr>
<tr>
<td>35</td>
<td>Viparyam(^1)</td>
</tr>
<tr>
<td>36</td>
<td>Samaryam</td>
</tr>
<tr>
<td>37</td>
<td>Viturṇam</td>
</tr>
<tr>
<td>38</td>
<td>Hevaram</td>
</tr>
<tr>
<td>39</td>
<td>Vicāram</td>
</tr>
<tr>
<td>40</td>
<td>Vyatyastam</td>
</tr>
<tr>
<td>41</td>
<td>Atyudgatam</td>
</tr>
<tr>
<td>42</td>
<td>Viśiṣṭam</td>
</tr>
<tr>
<td>43</td>
<td>Nibalam</td>
</tr>
<tr>
<td>44</td>
<td>Haribham</td>
</tr>
<tr>
<td>45</td>
<td>Vikṣobham</td>
</tr>
<tr>
<td>46</td>
<td>Halibham</td>
</tr>
<tr>
<td>47</td>
<td>Hariḥ</td>
</tr>
</tbody>
</table>

\(^1\) X. Viva\(^3\).
<table>
<thead>
<tr>
<th></th>
<th>Sanskrit</th>
<th>Tibetan</th>
</tr>
</thead>
</table>
| 48 | Alokāḥ | མོམ་དུ་
| 49 | Drṣṭântaḥ | འིན་རུ་
| 50 | Hanunam | ཤིག་ནོ་
| 51 | Elam | ཤམ་པར།
| 52 | Dumailam | རབ་བུ་
| 53 | Kṣepuḥ | རོ་བུ་
| 54 | Eladam | རང་བར།
| 55 | Māludam | རང་དབང་
| 56 | Samatā | མོ་ལོ་བུ།
| 57 | Vimadam | རོ་བུ་བར།
| 58 | Pramātram | རོ་བུ་བུ།
| 59 | Amandam | རོ་བུ་བུ།
| 60 | Bhrama[n]tram | རོ་བུ་བུ།
| 61 | Gamantram | རོ་བུ་བུ།
| 62 | Namantram | རོ་བུ་བུ།
| 63 | Nahimantram | རོ་བུ་བུ།
| 64 | Vimantram | རོ་བུ་བུ།
| 65 | Paramantram | རོ་བུ་བུ།
| 66 | Śimantram | རོ་བུ་བུ།
| 67 | Eluḥ | སུམ་
<table>
<thead>
<tr>
<th>Numeral</th>
<th>Tibetan Character</th>
</tr>
</thead>
<tbody>
<tr>
<td>67A Veluṅ</td>
<td>རུས་ལྷས་</td>
</tr>
<tr>
<td>68 Geluṅ</td>
<td>རུ་ལྷས་</td>
</tr>
<tr>
<td>69 Śveluṅ</td>
<td>རུ་བོཟ་</td>
</tr>
<tr>
<td>70 Neluṅ</td>
<td>རུ་བོཞས་</td>
</tr>
<tr>
<td>71 Bheluṅ</td>
<td>རུ་བོཞི།</td>
</tr>
<tr>
<td>72 Keluṅ</td>
<td>རུ་བོས་</td>
</tr>
<tr>
<td>73 Seluṅ</td>
<td>རུ་བོ་ཟོད་</td>
</tr>
<tr>
<td>74 Peluṅ</td>
<td>རུ་བོས་བསམ་</td>
</tr>
<tr>
<td>75 Meluṅ</td>
<td>རུ་བོས་བསམ་</td>
</tr>
<tr>
<td>76 Saralam</td>
<td>རུ་བོས་བསམ་</td>
</tr>
<tr>
<td>77 Meruduṅ</td>
<td>རུ་བོ་དུ་ཞི།</td>
</tr>
<tr>
<td>78 Kheluduṅ</td>
<td>རུ་བོ་ཞི་ཅུན་</td>
</tr>
<tr>
<td>79 Māluduṅ</td>
<td>རུ་བོ་མ་ས་</td>
</tr>
<tr>
<td>80 Sambalam</td>
<td>རུ་བོ་བོན་ལུས་</td>
</tr>
<tr>
<td>81 Ayavam</td>
<td>རུ་བོ་བོན་ལུས་</td>
</tr>
<tr>
<td>82 Kamalam</td>
<td>རུ་བོ་བོན་ལུས་</td>
</tr>
<tr>
<td>83 Magavam</td>
<td>རུ་བོ་བོན་ལུས་</td>
</tr>
<tr>
<td>84 Ataruṅ</td>
<td>རུ་བོ་བོན་ལུས་</td>
</tr>
<tr>
<td>85 Helubuṅ</td>
<td>རུ་ལྷས་</td>
</tr>
<tr>
<td>86 Kaṣacam</td>
<td>རུས་ལྷས་</td>
</tr>
</tbody>
</table>
87 Havavahi

88 Havalam

89 Vivaram

90 Bimbam

91 Miravahi

92 Caranam

93 Caramam

94 Dhavaram

95 Dhamanam

96 Pramadaḥ

97 Nigamam

98 Avavartam¹

99 Nirdesah

100 Akṣayam

101 Sambhūtam

102 Amamam

103 Avadam

104 Utpalam

105 Padmaṇam

¹ X. uva° (upa ?); cf. M. and S.
| 106  | Saṃkhyam          | पुनःक्षयम्          |
| 107  | Avagamam¹         | सुप्तम्भम्         |
| 108  | Gatiḥ             | गतिः             |
| 109  | Upamyaḥ           | उपपायम्           |
| 110  | Asaṃkhyeyam       | असुपक्ष्येयम्       |
| 111  | Asaṃkhyeya-parivartaḥ | असुपक्ष्येयपरिवर्तात् |
| 112  | Apramāṇam         | अप्रमाणम्         |
| 113  | Apramāṇa-parivartaḥ | अप्रमाणपरिवर्तात् |
| 114  | Aparimāṇam        | अपरिमाणम्        |
| 115  | Aparimāṇa-parivartaḥ | अपरिमाणपरिवर्तात् |
| 116  | Aparyantaḥ        | अपर्यांतः        |
| 117  | Aparyanta-parivartaḥ | अपर्यांतपरिवर्तात् |
| 118  | Asamantaḥ         | असामंतः         |
| 119  | Asamanta-parivartaḥ | असामंतपरिवर्तात् |
| 120  | Agaṇeyam         | अगणेयम्         |
| 121  | Agaṇeya-parivartaḥ | अगणेयपरिवर्तात् |
| 122  | Atulyam           | अतुल्यम्           |
| 123  | Atulya-parivartaḥ | अतुल्यपरिवर्तात् |
| 124  | Acintyam          | अचिन्त्यम्          |

¹ X. uva² (upa ?); cf. M. and S.

1 Šataṅ koṭināṃ ayutaṁ nāmocayate

2 Šataṁ ayutānām nayutaṁ nāmocayate

3 Šataṁ nayutānām kaṁ-karaṁ nāmocayate

4 Šataṁ kaṁkarānām bimbaraṁ nāmocayate

5 Šataṁ bimbarānām akṣobhiyaṁ nāmocayate

---

1 Cf. Lalitavistara, Text, ed. Lefmann, pp. 147ff.
6. सात माक्षोभषयान्त स्वयंहो नामोच्यते

7. सात विभानामुचार्गान्त नामोच्यते

8. सात मुचार्गानान्त बहुलान्त नामोच्यते

9. सात मुहूर्णान्त नागान्त बलान्त नामोच्यते

10. सात मुहूर्णान्त नागान्त बलान्त तितलान्त नामोच्यते

11. सात मुहूर्णान्त व्यवस्थानांप्रज्ञापिर्नामोच्यते

12. सात मुहूर्णान्त व्यवस्थानांप्रज्ञापिर्नाम हेतुहिलान्त नामोच्यते

13. सात मुहूर्णान्त हेतुहिलान्त कारापहर नामोच्यते

14. सात मुहूर्णान्त हेतुहिलान्त कारापहर नामोच्यते

15. सात मुहूर्णान्त हेतुहिलान्त समाप्ताल्म्भोन्नामोच्यते

16. सात मुहूर्णान्त हेतुहिलान्त समाप्ताल्म्भोन्नामोच्यते

1. X. supports MS. Should we read nāga² in agreement with Tib. (བོད) as well as M. and S.?
17 शातां गानानाश-गतिनामः
nivaraṇāṃ nāmōcyate

18 शातां निवराणांम्
mudrā-balāṃ nāmōcyate

19 शातां मुद्राबलानामं
sarva-balāṃ nāmōcyate

20 शातां sarva-balānāमं
visañjñāvati nāmōcyate

21 शातां visañjñāvatinnāṃ
sarva-sañjñā nāmōcyate

22 शातां sarva-sañjñānāṃ
vibhūti-gamāṃ स्
nāmōcyate

23 शातां vibhūti-gamānāṃ
tal-lakṣāṇāṃ nāmōcyate

24 Iti hi tal-lakṣāṇa-gaṇanayā
summary-parvata-rajo
lakṣa-nikṣepa-kriyaya
parikṣayañā gacchet

25 Ato'pyuttari dhvajāgra-
maṇir nāma gaṇanā
dhī 'naśeśa' tā tā niśtā gacchit

26 Dhvajāgra-niśrāvani nāma
gaṇanā
dhī 'naśeśa' tā tā niśtā gacchit

1 MS. 'ganam in accordance with X.
NUMERALS OCCURRING IN THE CHOS MÑON-PA.

27 Vāhana-prajñāptih  

27A Iṣṭā ¹  

28 Kuṭṭā  

29 Kuṭṭāvītā  

30 Sarva-vikṣepatā  

31 Agra-sārā  

32 Tatto'py uttari paramānu-rajāh-praveso nāma gananā  

CCLXXV (235). ABHIDHARMÔDBHAVITA-SÂMKHYĀ-NÂMĀNI:

On the Names of some Numbers or Numerals originating with (or occurring in) the 'CHOS MÑON-PA' (S. ABHIDHARMA), Metaphysical Treatises in the Bstan-hgyur.

1 Ekam  

2 Daśa  

3 Śatam  

4 Sahasram  

5 Prabhedaḥ  

6 Lākṣam  

7 Atilakṣaḥ  

8 Koṭiḥ  

¹ M. and S. Iṣṭā. X. obscure.
9 Madhyaḥ  
10 Ayutaḥ  
11 Mahāyutaḥ  
12 Nayutaḥ  
13 Mahā-nayutaḥ  
14 Prasutaḥ  
15 Mahā-prasutaḥ  
16 Kaṁkaraḥ  
17 Mahā-kaṁkaraḥ  
18 Bimbaraḥ  
19 Mahā-bimbaraḥ  
20 Akṣobhyaḥ  
21 Mahākṣobhyaḥ  
22 Vivāhaḥ  
23 Mahā-vivāhaḥ  
24 Utsamgaḥ  
25 Mahōtsamgaḥ  
26 Vāhanaḥ  
27 Mahā-vāhanaḥ  
28 Tiṭibhaḥ
29 Mahā-tītibāḥ  
30 Hetuḥ  
31 Mahā-hetuḥ  
32 Karabhāḥ  
33 Mahā-karabhāḥ  
34 Indraḥ  
35 Mahendraḥ  
36 Samāptaḥ  
37 Mahā-samāptaḥ  
38 Gatiḥ  
39 Mahā-gatiḥ  
40 Nimbra-rajah  
41 Mahā-nimbra-rajah  
42 Mudrā  
43 Mahā-mudrā  
44 Balam  
45 Mahā-balām  
46 Samīnā  
47 Mahā-samīnā  
48 Vibhūtaḥ
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>49 Mahā-vibhūtaḥ</td>
<td>སུགས་ནུས་ེན་པོ་</td>
</tr>
<tr>
<td>50 Balākṣam</td>
<td>རྒྱུན་མིགས་</td>
</tr>
<tr>
<td>51 Mahā-balākṣam</td>
<td>རྒྱུན་མིགས་ཅུ་ཟོད་</td>
</tr>
<tr>
<td>52 Asaṁkhyam</td>
<td>དབང་མིགས་</td>
</tr>
<tr>
<td>53 Apramāṇam</td>
<td>འོད་མིགས་</td>
</tr>
<tr>
<td>54 Aprameyam</td>
<td>ཉོ་པ་མིགས་</td>
</tr>
<tr>
<td>55 Aparimitam</td>
<td>བོད་དུ་ཐིམ་ཞིག་</td>
</tr>
<tr>
<td>56 Aparimāṇam</td>
<td>ལོག་དཔོན་</td>
</tr>
<tr>
<td>57 Atulyam</td>
<td>འཇིག་དཔོན་ཐིམ་ཞིག་</td>
</tr>
<tr>
<td>58 Amāpyam</td>
<td>ཡོ་མིགས་དཔོན་ཐིམ་ཞིག་</td>
</tr>
<tr>
<td>59 Acintyam</td>
<td>ཡོངས་ཐིམ་ཞིག་ཐེག་</td>
</tr>
</tbody>
</table>

1 Both M. and S. add Anabhīṣāpyam as a separate entry after it.
## APPENDIX

A Comparative Table of the Sections of the Mahāvyutpatti as in the editions of Minayerff (= M), Sakaki (= S) and Csoma de Körös (= C).

<table>
<thead>
<tr>
<th>M</th>
<th>S</th>
<th>C</th>
<th>M</th>
<th>S</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I (1)</td>
<td>XLIV 44</td>
<td>44</td>
<td>XVI 40</td>
<td>CXCII 46</td>
</tr>
<tr>
<td>2</td>
<td>II (2)</td>
<td>XLV 45</td>
<td>45</td>
<td>XCVI 41</td>
<td>CXCI 47</td>
</tr>
<tr>
<td>3</td>
<td>III (3)</td>
<td>XLVI 46</td>
<td>46</td>
<td>XVII 42</td>
<td>XXI 48</td>
</tr>
<tr>
<td>4</td>
<td>IV</td>
<td>XLVII 47</td>
<td>47</td>
<td>XVIII 43</td>
<td>CXCIII 49</td>
</tr>
<tr>
<td>5</td>
<td>V</td>
<td>XLVIII 48</td>
<td>48</td>
<td>XIX 44</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>VI</td>
<td>XLIX 49</td>
<td>49</td>
<td>XX 45</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>VII (4)</td>
<td>L 50</td>
<td>50</td>
<td>CXCII 46</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>VIII (5)</td>
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