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Distinctly Ascertaining the Meanings

Arthaviniścaya

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don rnam par nges pa zhes bya ba'i chos kyi rnam grangs

The Dharma Instruction “Distinctly Ascertaining the Meanings”

Arthaviniścayanāmadharmaparyāya



Toh 317
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co.

TABLE OF CONTENTS

ti. Title

im. Imprint

co. Contents

s. Summary

ac. Acknowledgements

i. Introduction

tr. The Dharma Instruction “Distinctly Ascertaining the Meanings”

1. The Translation

c. Colophon

ab. Abbreviations

n. Notes

b. Bibliography

· Tibetan Sources

· Pāli Sources

· Sanskrit and Secondary Sources

g. Glossary

s.

SUMMARY

- s.1 The sūtra *Distinctly Ascertaining the Meanings* begins with an introductory section, offering the context of the teachings. An explanation of twenty-seven topics is then presented by the Buddha, starting with the five aggregates and ending with the eighty minor marks of a great person. The Buddha then concludes by exhorting the bhikṣus to meditate in solitude and avoid negligence.

ac.

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ac.1

This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. Mattia Salvini translated the text from Sanskrit and Tibetan into English and wrote the introduction. Thomas Doctor and James Gentry checked the translation against the Tibetan and edited the translation. Thankful for his profound kindness, the translators dedicate the merit of this translation to the swift reappearance of Kyabje Tsikey Chokling Rinpoche in this world.

ac.2

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1

“Since apart from analyzing the dharmas
There is no other means to pacify mental afflictions,
And since due to mental afflictions people wander in this ocean of
existence,
For the sake of that analysis, this has indeed been taught by the
Teacher.”¹

–Vasubandhu

i.2

“The instructions found in *Distinctly Ascertaining the Meanings* are for the purpose of analyzing the dharmas, since without the sūtras’ instructions a disciple cannot analyze the dharmas. Analyzing the dharmas is for the purpose of pacifying the afflictions; pacifying the afflictions is for the purpose of attaining the ultimate state.”²

–Vīryaśrīdatta

i.3

Vīryaśrīdatta (fl. eighth century CE), the Nālandā master who commented on this sūtra, explains the expression *distinctly ascertaining the meanings* as a synonym of *analyzing the dharmas*, or classifying entities, so as to see directly both their unique traits and their shared features. This analysis constitutes a path to the realization that everything produced by assemblages of causes and conditions is impermanent, that everything leading to mental defilement is suffering, and that nothing whatsoever is or has a permanent and independent self.

i.4

According to a well-established tradition, having the right view is to recognize impermanence, suffering, selflessness, and that nirvāṇa is peace. This liberating vision vanquishes the mind’s poisons of attraction, aversion, and confusion. The mind then turns toward the virtues of merit and wisdom, gradually giving way to the peace of nirvāṇa.

- i.5 *Distinctly Ascertaining the Meanings* is a step-by-step contemplation of all facets of reality and freedom from suffering. It starts with the five aggregates that constitute the common basis of defilement and purification and goes through the teachings on selflessness, the path to realize selflessness, and the higher stages of realization, and it culminates in the special features that belong exclusively to a fully awakened buddha. This invaluable archive of Buddhist terms and ideas is to be well absorbed and remembered, so as to make all other teachings easier to comprehend.
- i.6 Masters of the great monasteries of ancient India such as Nālandā, Vikramaśīla, and Odantapurī are likely to have held this text in high regard as an authoritative outline of the Dharma. The sūtra's detailed and accessible commentary, the *Gathering (Nibandhana)* by Vīryaśrīdatta, is a didactically subtle and comprehensive manual of Buddhist philosophy. The *Gathering* reproduces much of the content of Vasubandhu's *Treasury of Abhidharma (Abhidharmakośa)*, an unsurpassed and thorough treatise of fundamental Buddhist thought; but while Vasubandhu's text goes into much detail with the subject matter, the *Gathering* offers a much more accessible presentation of the same topics.
- i.7 Vīryaśrīdatta shows the purpose and structure of the sūtra, connects it to other texts, and offers convincing, cogent, and well-supported interpretations. He explains the structure of the sūtra by analyzing it into six topical elements:
- i.8 1. the introductory presentation of the occasion when the sūtra was spoken (*nidāna*), which starts from the very beginning and goes up to the mention of the number of bhikṣus present;
- i.9 2. the opening remarks by the Buddha (*upodghāta*), which immediately follow, in which he tells the bhikṣus that he is going to teach and they agree to pay attention;
3. the purpose of the teaching (*prayojana*), embedded in the very title of the sūtra, which is wisdom or, more precisely, "analysis of the dharmas" (*dharmapraṇīcayā*);
- i.10 4. the initial list of topics (*uddeśa*), which is the long list of twenty-seven topics that follows the opening remarks;
5. the explanation of the topics (*nirdeśa*) mentioned in the initial list, which starts right after the initial list and continues to the end of the sūtra;
- i.11 6. the connection between the different expressions (*anusandhi*), more specifically showing how a later expression is thematically and/or logically connected to a prior one, which applies to the whole text.
- i.12 The sūtra is also mentioned by Yaśomitra, the author of an extensive explanation (*vyākhyā*) on Vasubandhu's *Treasury of Abhidharma*. Yaśomitra writes that according to "those who emphasize the sūtras" (Sautrāntika),

while it is correct to say that the Buddha taught abhidharma, he did not teach separate abhidharmic treatises (as the Vaibhāṣika think); he taught the abhidharma in specific sūtras, such as *Distinctly Ascertaining the Meanings*. As the Buddha's own paradigmatic statement on the actual nature of reality (*dharmalakṣaṇa*), the sūtra can be considered an authoritative overview of insight meditation (*vipaśyanā*). It shares some features with another sūtra transmitted in the Sarvāstivāda tradition, *The Discourse on the Twenty-Two Faculties*.³

i.13 The Sanskrit text of *Distinctly Ascertaining the Meanings* was first edited by Alfonsa Ferrari in 1944 on the basis of two incomplete manuscripts: one she describes as a “modern copy of a Nepalese manuscript from around the fourteenth century”⁴ in twenty-eight folios, about one third of which, she informs, contains the *Nibandhana* commentary, and another consisting of three folios photographed by Giuseppe Tucci in Ngor monastery in Ü-Tsang (an institution famous for its library of Sanskrit texts), which cover the first five paragraphs as per her edition. Ferrari points out that the Ngor manuscript may have been produced in Nālandā,⁵ and she further writes that “Professor Tucci has noted the presence of copies of the *Arthaviniścaya*, in Sanskrit, at Žalu and in other monasteries of Tibet.”⁶

i.14 A complete edition, on the basis of a Nepalese paper manuscript dated to 1858, preserved in Baroda, was published by P. L. Vaidya in 1961. Vaidya reports that, according to the postscript, the manuscript was copied from an older palm-leaf manuscript, in Newari script, from the Bir Library in Kathmandu.⁷ One rather striking feature of this manuscript, Vaidya reports, is that it contains the following sentence in Sanskrit, showing its awareness of Tibetan texts: “The complete information about this is found in the sūtra called *Abhiniṣkramaṇa*; thus it is related in the Tibetan language.”⁸ The anonymous Sanskritist was also a Tibetanist, it seems, or at least someone in dialogue with Tibetanists.

i.15 In 1971, N. H. Samtani offered a much-improved and complete edition, including the first edition of the *Nibandhana* commentary, based on the photographs taken by Rahul Sankrityayan of a palm-leaf manuscript from Ngor monastery.⁹ Samtani's edition, based as it is on the photographs of the oldest-available complete manuscript, is particularly valuable, and we have used it as the primary reference for the Sanskrit. However, all the above Sanskrit versions differ, in various respects, from the Kangyur version, and the Nepalese manuscripts edited by Ferrari, although not comparably old, contain sections that match the Tibetan translation more closely. Overall, the hypothetical Sanskrit original of (almost all) the Tibetan translation can be evinced by comparing the existing Sanskrit versions and looking at parallel passages in other Sanskrit and Pāli texts. This is extremely helpful, for it can

greatly clarify the intended syntax of the Tibetan and, in a few cases, show how some obscure expression may be due to a mistake (even a printing mistake) in the transmission of the Tibetan.

i.16 This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur. According to the Tibetan translators' colophon, the Sanskrit text was translated into Tibetan by the Indian preceptors Jinamitra and Prajñāvarman, and the Tibetan translator Yeshé Dé. This would place the translation in the early ninth century, but it is worth noting that the translation is absent from both the Denkarma and Phangtangma inventories of Tibetan translations dated to that time. It is also worth mentioning that Jinamitra and Yeshé Dé figure among the compilers of the great Sanskrit–Tibetan lexicon the *Mahāvvyutpatti*, which is a useful point to bear in mind when trying to understand the relationship between the Tibetan translation and the various Sanskrit versions.

i.17 The sūtra was also translated, twice, into Chinese: once by Faxian in the tenth century, and later by Jin Zong Chi in the eleventh century (Taishō 762 佛說決定義經 and Taishō 763 佛說法乘義決定經, respectively). Samtani (to whom the present translation is heavily indebted) points out that the two Chinese translations are based on a shorter and longer version, respectively, and discusses to some extent the differences between the different transmissions of this sūtra. According to De Jong, "Strictly speaking one can distinguish six different recensions: (1) the Ānor manuscript; (2) the Nepalese manuscripts; (3) the first Chinese translation; (4) the second Chinese translation; (5) the Tibetan translation; (6) the text on which the commentary is based."¹⁰

i.18 We could add the version commented on in the anonymous *don rnam par gdon mi za ba'i 'grel pa* (*Arthaviniścayaṭīkā*, Toh 4365), an elaborate commentary that survives only in its Tibetan translation. This commentary follows a different scheme than the one adopted by the *Nibandhana*. It is worth noting that the Tibetan terminology differs, to some extent, from the one employed in the Kangyur version of the sūtra. For example, the very title of the sūtra (*Distinctly Ascertaining the Meanings*) is translated as *don rnam par gdon mi za ba* rather than *don rnam par nges pa*; this is significant, considering also that the *Mahāvvyutpatti* has an entry rendering *arthaviniścaya* with *don rnam par nges pa*. Similarly, *śrāvastī* is translated as *mnyan du yod pa*, rather than just *mnyan yod* as in the Kangyur translation of the sūtra, even when the term appears as a quote of the root text. Alfonsa Ferrari described this commentary as "very long but pedestrian and attached to the letter,"¹¹ comparing it unfavorably to the *Nibandhana*, which she describes as "shorter and juicier."¹² We are not sure whether this is a fair assessment, but "juicy" may be a very good way to

speak of the rewards of reading Vīryaśrīdatta's comments, some of which will be found in the notes and in the glossary, so as to offer at least glimpses of what one may be missing by not reading the *Nibandhana*. The *Mahāvīryūtpatti* explicitly relied on Vasubandhu's work, and so does Vīryaśrīdatta in explaining the contents of this sūtra. His glosses thus offer some keys to the subtlety, greatness, and extraordinary dedication of the ancient translators from Sanskrit into Tibetan.

i.19 There are at least three modern translations of *Distinctly Ascertaining the Meanings*: one in Italian by Ferrari (1944), and two in English by Samtani (1971) and Ānandajoti (2016). None of these translations represents the Kangyur version, and we furthermore differ from all three in certain matters of interpretation. We hope this translation carries at least some of the flavor of the original with its recurrent phrases and topical lists so conducive to chanting and memorization.

The Dharma Instruction “Distinctly Ascertaining the Meanings”

1.

The Translation

[F.170.b]

1.1 I bow to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time.¹³ The Bhagavat was residing in Śrāvastī, at the eastern¹⁴ pleasure in the palace of Mṛgāra's mother, with a great saṅgha of one thousand two hundred and fifty bhikṣus.

1.3 There, with a Brahmā voice that, like a cloud, was deep, delightful, and vast, the Bhagavat addressed the bhikṣus: "Bhikṣus, I will teach you the Dharma that is auspicious in the beginning, auspicious in the middle, and auspicious in the end,¹⁵ that has good meaning and is well expressed.¹⁶ I will clarify the unique, complete, pure, and purified Brahman conduct, the Dharma instruction *Distinctly Ascertaining the Meanings*. [F.171.a] Listen properly and keep it firmly in your mind;¹⁷ I am going to speak."

"Good, Bhagavat," the bhikṣus answered.

1.4 The Bhagavat spoke to them thus: "What, bhikṣus, is the Dharma instruction *Distinctly Ascertaining the Meanings*? It consists of the five aggregates, the five aggregates of clinging, the eighteen bases, the twelve entrances, dependent arising with twelve parts, the four truths of the noble ones, the twenty-two faculties, the four meditations,¹⁸ the four Brahma abodes, the four courses, the four cultivations of samādhi, the four placements of mindfulness, the four right efforts, the four footings of success, the five faculties, the five strengths, the seven parts of awakening, the noble path with eight parts, mindfulness of inhalation and exhalation with sixteen aspects, the four parts of entering the stream, the ten strengths of the Tathāgata, the four confidences, the four special knowledges, the eighteen dharmas exclusive to a buddha, the thirty-two marks of a great person, and the eighty minor marks. This, bhikṣus, is the list of topics for the Dharma instruction *Distinctly Ascertaining the Meanings*.

- 1.5 “Now, bhikṣus, what are the five aggregates? They are the aggregate of form, the aggregate of feeling, the aggregate of notion¹⁹, the aggregate of assembled factors, and the aggregate of consciousness. These, bhikṣus, are the five aggregates.
- 1.6 “Now, bhikṣus, what are the five aggregates of clinging? They are the aggregate of clinging of form, the aggregate of clinging of feeling, the aggregate of clinging of notion, the aggregate of clinging of assembled factors, and the aggregate of clinging of consciousness. [F.171.b] These, bhikṣus, are the five aggregates of clinging.
- 1.7 “Now, bhikṣus, what are the eighteen bases? They are the eye base, form base, eye-consciousness base, ear base, sound base, ear-consciousness base, nose base, smell base, nose-consciousness base, tongue base, flavor base, tongue-consciousness base, body base, tangibles base, body-consciousness base, thought base, dharma base, and thought-consciousness base. These, bhikṣus, are explained as the eighteen bases.
- 1.8 “Now, bhikṣus, what are the twelve entrances? They are the internal entrance of the eye, the external entrance of form, the internal entrance of the ear, the external entrance of sound, the internal entrance of the nose, the external entrance of smell, the internal entrance of the tongue, the external entrance of flavor, the internal entrance of the body, the external entrance of tangibles, the internal entrance of thought, and the external entrance of dharmas. These, bhikṣus, are explained as the twelve entrances.
- 1.9 “Now, bhikṣus, what is dependent arising with twelve parts?²⁰ It is thus: assembled factors with ignorance as their condition, consciousness with assembled factors as its condition, name-and-form with consciousness as its condition, the six entrances with name-and-form as their condition, contact with the six entrances as its condition, feeling with contact as its condition, craving with feeling as its condition, clinging with craving as its condition, existence with clinging as its condition, birth with existence as its condition, and decay, death, grief, lamentation, suffering, mental anguish, and ensuing weariness with birth as their condition come into existence. Thus is the arising, in its entirety, of what is purely a great aggregate of suffering.²¹ [F.172.a]
- 1.10 “Due to the cessation of ignorance, assembled factors cease; due to the cessation of assembled factors, consciousness ceases; due to the cessation of consciousness, name-and-form ceases; due to the cessation of name-and-form, the six entrances cease; due to the cessation of the six entrances, contact ceases; due to the cessation of contact, feeling ceases; due to the cessation of feeling, craving ceases; due to the cessation of craving, clinging ceases; due to the cessation of clinging, existence ceases; due to the cessation of existence, birth ceases; due to the cessation of birth, decay,

death, grief, lamentation, suffering, mental anguish, and ensuing weariness cease. Thus is the cessation, in its entirety, of what is purely a great aggregate of suffering.

1.11 “Now, what is ignorance? It is this: nonawareness regarding the prior limit, nonawareness regarding the following limit, nonawareness regarding the prior and the following limit,²² nonawareness regarding what is internal, nonawareness regarding what is external, nonawareness regarding what is internal and what is external, nonawareness regarding karma, nonawareness regarding maturation, nonawareness regarding karma and its maturation, nonawareness regarding the karma that is a good deed, nonawareness regarding the karma that is a bad deed, nonawareness regarding the karma that is a good and bad deed,²³ nonawareness regarding the cause, nonawareness regarding the result, nonawareness regarding the cause and the result, nonawareness regarding dharmas that arise due to causes, nonawareness regarding dharmas that are dependently arisen,²⁴ nonawareness regarding the Buddha, nonawareness regarding the Dharma, nonawareness regarding the Saṅgha, nonawareness regarding suffering, nonawareness regarding its origin, nonawareness regarding cessation, nonawareness regarding the path, nonawareness regarding virtuous and nonvirtuous dharmas, nonawareness regarding blameworthy and blameless dharmas and regarding dharmas that should and should not be practiced,²⁵ and, regarding the six contact-entrances, [F.172.b] nonawareness of the way they are,²⁶ not seeing, not comprehending, no clear understanding, darkness, confusion, and the blinding darkness of ignorance. This is explained as *ignorance*.

1.12 “As for ‘assembled factors with ignorance as their condition,’ what are assembled factors? Assembled factors are of three kinds: assembled factors pertaining to the body, assembled factors pertaining to speech, and assembled factors pertaining to thought. What are the assembled factors pertaining to the body? They are inhaling and exhaling, for these are bodily dharmas,²⁷ based on the body, and bound to the body; they come about on the basis of the body. Therefore, inhaling and exhaling are explained as *the assembled factors pertaining to the body*. What are the assembled factors pertaining to speech? A person speaks after deliberating and after analyzing, not without deliberating and analyzing. Therefore, deliberation and analysis are explained as *assembled factors pertaining to speech*. What are the assembled factors pertaining to thought? They are the intention of someone who has attraction, the intention of someone who has aversion, and the intention of someone who has confusion, for this is a mental dharma, based on the mind

and bound to the mind; it occurs on the basis of the mind. Therefore, intention is explained as *the assembled factor pertaining to thought*. These, bhikṣus, are explained as assembled factors.²⁸

1.13 “As for ‘consciousness with assembled factors as its condition,’ what is consciousness? It is the six collections of consciousness. What are the six? They are eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and thought consciousness. These are the six collections of consciousness.²⁹

1.14 “As for ‘name-and-form with consciousness as its condition,’ what is name-and-form? ‘Name’ refers to the four formless aggregates:³⁰ the aggregate of feeling, the aggregate of notion, the aggregate of assembled factors, [F.173.a] and the aggregate of consciousness. This is *name*. What is form? Whatever form exists, it all consists in the four great elements and in what depends on the four great elements.³¹ What are the four? They are the earth element, the water element, the fire element, and the wind element. What is the earth element? It is heaviness, hardness, and roughness.³² What is the water element? It is fluidity and flow. What is the fire element? It is heat and maturation. What is the wind element? It is contraction, expansion, lightness, and motility. Such ‘form’ and the preceding ‘name’ are abbreviated as one thing, which is then called *name-and-form*.

1.15 “As for ‘six entrances with name-and-form as their condition,’ what are the six entrances?³³ They are the entrance of the eye, the entrance of the ear, the entrance of the nose, the entrance of the tongue, the entrance of the body, and the entrance of thought. These are explained as the six entrances.

1.16 “As for ‘contact with the six entrances as its condition,’ what is contact? It is the six collections of contact. What are the six? They are eye, ear, nose, tongue, body, and thought contact.³⁴

1.17 “As for ‘feeling with contact as its condition,’ what is feeling? It is the six collections of feeling. What are the six? There is feeling born from eye contact, which is pleasant, painful, or neither painful nor pleasant. Likewise, there are also feelings born from ear, nose, tongue, body, and thought contact. Each of these may in turn be pleasant, painful, or neither painful nor pleasant.³⁵

1.18 “As for ‘craving with feeling as its condition,’ what is craving? It is the six collections of craving. What are the six? They are craving for form, craving for sound, craving for smell, craving for flavor, craving for tangibles, and craving for dharmas.

1.19 “As for ‘clinging with craving as its condition,’ what is clinging? It is the four types of clinging. [F.173.b] What are the four? They are clinging to desire, clinging to views, clinging to discipline and vows, and clinging to the proposition of a ‘self.’

- 1.20 “As for ‘existence with clinging as its condition,’ what is existence? It is the three existences. What are the three? They are existence with desire, existence with form, and formless existence. What, then, is existence with desire? It is the sentient beings of the great hell called Unwavering below up to the deities in Control of Others’ Emanations. This is explained as existence with desire.³⁶ What is existence with form? It is the deities of the Brahmā group up to the deities of Lesser than None. This is explained as existence with form.³⁷ What is formless existence? It is the deities placed in the abode of the infinity of space up to the deities placed in the abode of neither perception nor no perception. This is explained as formless existence.³⁸
- 1.21 “As for ‘birth with existence as its condition,’ what is birth? It is the birth of sentient beings in a specific class of sentient beings, and it is their descent, full birth, and coming forth, the coming into existence of the aggregates, the obtainment of the entrances, the coming into existence of the life faculty, and the fact of being brought together within a shared class. This is explained as birth.³⁹
- 1.22 “As for ‘decay and death with birth as their condition,’ what is decay? It is baldness, grayness, an abundance of wrinkles, decrepitude, crookedness, being bent down like rafters; having a body that breathes in and out with wheezing sounds,⁴⁰ is marred by black moles, and leans forward, supported by sticks; and the complete maturation and breaking apart of the faculties, the aging of the assembled factors, lassitude,⁴¹ dullness, slowness, loss, and all-around loss. This is explained as decay. [F.174.a]
- 1.23 “What is death? It is the falling away of sentient beings from a specific class of sentient beings, their movement, separation,⁴² impermanence,⁴³ and death, the completion of one’s time,⁴⁴ the loss of lifespan, the loss of heat, the cessation of the life faculty, and the casting away of the aggregates. This is explained as death. Such ‘death’ and the preceding ‘decay’ are abbreviated as one thing, which is then called *decay and death*.
- “This, bhikṣus, is dependent arising with twelve parts.
- 1.24 “Now, what are the four truths of the noble ones? They are the noble ones’ truth of suffering, the noble ones’ truth of the arising of suffering, the noble ones’ truth of the cessation of suffering, and the noble ones’ truth of the path that leads to the cessation of suffering.
- 1.25 “What is the noble ones’ truth of suffering? Birth is suffering, decay is suffering, illness is suffering, death is suffering, separation from what one likes is suffering, conjunction with what one dislikes is suffering, and failing to obtain what one wants despite searching for it is suffering; in brief, the five aggregates of clinging are suffering. This is explained as the noble ones’ truth of suffering.

- 1.26 “What is the noble ones’ truth of the arising of suffering? It is craving that is conducive to a new existence and that is accompanied by rejoicing and attraction,⁴⁵ furthermore delighting in this and that. This is explained as the noble ones’ truth of the arising of suffering.
- 1.27 “What is the noble ones’ truth of the cessation of suffering? It is the complete abandonment of, thorough relinquishment of, termination of, destruction of, nonattraction to, cessation of, pacification of, and disappearance of that very craving that is conducive to a new existence and that is accompanied by rejoicing and attraction, furthermore delighting in this and that. This is explained as the noble ones’ truth of the cessation of suffering. [F.174.b]
- 1.28 “What, then, is the noble ones’ truth of the path that leads to the cessation of suffering? It is the noble path with eight parts: right view, right thinking, right speech, right activity, right livelihood, right effort, right mindfulness, and right samādhi. This is explained as the noble ones’ truth of the path that leads to the cessation of suffering.
“These are the four truths of the noble ones.
- 1.29 “Then, what are the twenty-two faculties? They are the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the thought faculty, the male faculty, the female faculty, the life faculty, the suffering faculty, the pleasure faculty, the mental well-being faculty, the mental anguish faculty, the neutrality faculty, the faith faculty, the heroism faculty, the mindfulness faculty, the samādhi faculty, the wisdom faculty, the ‘I will completely know what I don’t yet know’ faculty, the complete-knowledge faculty, and the ‘I have completely known’ faculty. These, bhikṣus, are the twenty-two faculties.
- 1.30 “Now, what are the four meditations?
“Here, bhikṣus, a bhikṣu⁴⁶ isolated from desires, isolated from sinful, nonvirtuous dharmas, endowed with deliberation and analysis, and having the joy and pleasure born from isolation reaches and abides in the first meditation. Due to the pacification of deliberations and analyses, due to being inwardly very well disposed, and due to the mind having a single texture, one reaches and abides in the second meditation, without deliberation or analysis and having the joy and pleasure born from samādhi. Due to nonattraction to joy, [F.175.a] one abides with equanimity, and one is mindful, discerning, and feels pleasure in one’s body. Hence, the noble ones say, ‘equanimous and mindful, he abides in pleasure.’ Thus, one reaches and abides in the third meditation, which is without joy.⁴⁷ Due to the abandonment of pleasure, due to the prior abandonment of pain, and due to the disappearance of mental well-being or anguish, one reaches and abides

in the fourth meditation, which is without pleasure or pain and purified in terms of equanimity and mindfulness. These, bhikṣus, are the four meditations.⁴⁸

1.31 “Now, what are the four Brahma abodes? Here, bhikṣus, a bhikṣu, with (1) a mind accompanied by friendliness, a mind without enmity, antagonism, or harming, an expansive, great mind without duality, without measure, and well cultivated, becomes intent upon one direction, fills it, reaches it, and abides thus. He then does the same for the second, the third, and the fourth direction and above, below, and across; for this world on all sides and on all ends, he, with a mind accompanied by friendliness, a mind without enmity, antagonism, or harming, an expansive, great mind without duality, without measure, and well cultivated, becomes intent upon one direction, fills it, reaches it, and abides thus. In the same way, with (2) a mind accompanied by compassion, (3) a mind accompanied by rejoicing, and (4) a mind accompanied by equanimity, a mind without enmity, antagonism, or harming, an expansive, great mind without duality, without measure, and well cultivated, he becomes intent, fills, reaches, and abides thus. These are the four Brahma abodes.

1.32 “Then, what are the four courses? There is the course that is painful and that is slow in superior cognition. There is the course that is painful and that is quick in superior cognition. [F.175.b] There is the course that is pleasant and that is slow in superior cognition. There is the course that is pleasant and that is quick in superior cognition.

1.33 “Among those, what is the course that is painful and that is slow in superior cognition? Here someone has, by his very nature, intense attraction, intense aversion, and intense confusion. Due to his intense attraction, he constantly feels pain and mental anguish born of attraction; due to his intense aversion, he constantly feels pain and mental anguish born of aversion; due to his intense confusion, he constantly feels pain and mental anguish born of confusion. His five supramundane faculties are slow; they are weak and not intense, not carrying him swiftly toward the destruction of the fluxes. What are the five? They are the faith faculty, heroism faculty, mindfulness faculty, samādhi faculty, and wisdom faculty. Thus, because these five supramundane faculties are slow, weak and not intense, and do not carry him swiftly, he will only slowly reach the samādhi that immediately precedes the destruction of the fluxes. This is the course that is painful and that is slow in superior cognition.

1.34 “Among those, what is the course that is painful and that is quick in superior cognition? Here someone has, by his very nature, intense attraction, intense aversion, and intense confusion. Due to his intense attraction, he constantly feels pain and mental anguish born of attraction; due to his

intense aversion, he constantly feels pain and mental anguish born of aversion; due to his intense confusion, he constantly feels pain and mental anguish born of confusion. His five supramundane faculties [F.176.a] are above measure, intense, and carry him swiftly. What are the five? They are the faith faculty, heroism faculty, mindfulness faculty, samādhi faculty, and wisdom faculty. Thus, because these five supramundane faculties are above measure, intense, and carry him swiftly, he will very quickly reach the samādhi that immediately precedes the destruction of the fluxes. This is the course that is painful and that is quick in superior cognition.

1.35 “Among those, what is the course that is pleasant and that is slow in superior cognition? Here someone has, by his very nature, little attraction, little aversion, and little confusion. Having little attraction, he does not constantly feel pain and mental anguish born of attraction; having little aversion, he does not constantly feel pain and mental anguish born of aversion; having little confusion, he does not constantly feel pain and mental anguish born of confusion. His five supramundane faculties are slow; they are weak and not intense, not carrying him swiftly toward the destruction of the fluxes. What are the five? They are the faith faculty, heroism faculty, mindfulness faculty, samādhi faculty, and wisdom faculty. Thus, because these five supramundane faculties are slow, weak and not intense, and do not carry him swiftly, he will only slowly reach the samādhi that immediately precedes the destruction of the fluxes. This is the course that is pleasant and that is slow in superior cognition.

1.36 “Among those, what is the course that is pleasant and that is quick in superior cognition? Here someone has, by his very nature, little attraction, little aversion, and little confusion. [F.176.b] Having little attraction, he does not constantly feel pain and mental anguish born of attraction; having little aversion, he does not constantly feel pain and mental anguish born of aversion; having little confusion, he does not constantly feel pain and mental anguish born of confusion. His five supramundane faculties are above measure, intense, and carry him swiftly. What are the five? They are the faith faculty, heroism faculty, mindfulness faculty, samādhi faculty, and wisdom faculty. Thus, because these five supramundane faculties are above measure, intense, and carry him swiftly, he will very quickly reach the samādhi that immediately precedes the destruction of the fluxes. This is the course that is pleasant and that is quick in superior cognition.

“These are the four courses.

1.37 “Now, what are the four cultivations of samādhi? There is, bhikṣus, a cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the abandonment of attraction. There is a cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about a pleasant

abiding in this very life. There is a cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of the vision of awareness. There is a cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of wisdom.

1.38 “Among those, what is the cultivation of samādhi that, once practiced, cultivated, and repeated, brings about the abandonment of desirous attraction?⁴⁹ Here, bhikṣus, a bhikṣu, having gone to the forest, to the root of some tree, or to an empty house, observes this very body as it is,⁵⁰ upwards from the soles of the feet and downwards from the hair and head, in its entirety, to be full of many types of impurities.⁵¹ [F.177.a] ‘In this body there are hairs of the head, body hairs,⁵² teeth, nails, dirt, filth, skin, flesh, bones, sinews, channels, kidneys, heart, lungs, liver, stomach for the raw, stomach for the ripe,⁵³ entrails, mesentery, bladder, spleen, excrement, tears, sweat, snot, spit, grease, fluid, marrow, fat, pus, phlegm, bile, blood, head, head membrane, and urine.’ Thus, he observes it to be full of many types of impurities, as it is.⁵⁴

1.39 “Just as, bhikṣus, when there is a granary with its doors open on both sides and full of many types of grains such as śāli rice, grain, barley, wheat, beans, lentils, horse gram, corn, split red lentils, mat beans, sesame, millet, and white mustard seeds,⁵⁵ any person with eyes who looks at all that will know ‘This is śāli rice, this is rice, this is barley, this is wheat, these are beans, these are lentils, this is horse gram, this is corn, these are split red lentils, these are mat beans, this is sesame, this is millet, these are white mustard seeds.’⁵⁶ In the same way, bhikṣus, a bhikṣu, having gone to the forest, or to the root of some tree, or to an empty house, observes this very body as it is, upwards from the soles of the feet and downwards from the hair and head, in its entirety, to be full of many types of impurities, as before up to head, head membrane, and urine.⁵⁷ This, bhikṣus, is the cultivation of samādhi that, once practiced, cultivated, and repeated, brings about the abandonment of desirous attraction. [F.177.b]

1.40 “Among those, bhikṣus, what is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about a pleasant abiding in this very life? Here, bhikṣus, a bhikṣu, having gone to the forest, or to the root of some tree, or to an empty house, drenches wholly and thoroughly, completely fills, satiates, and suffuses this very body with the joy and pleasure born from the samādhi of isolation.⁵⁸ There is no place in his body that is not filled and suffused with the joy and pleasure born from the samādhi of isolation.⁵⁹ Just as, bhikṣus, water lilies, lotuses, joy lilies, or white lotuses, born in water and immersed in water, are wholly and thoroughly drenched, completely filled, satiated, and suffused by the cool water, in the very same way, bhikṣus, a bhikṣu, having gone to the forest, or

to the root of some tree, or to an empty house, drenches wholly and thoroughly, completely fills, satiates, and suffuses this very body, inwardly, with the joy and pleasure born from samādhi.⁶⁰ There is no place in his body that is not filled and suffused with the joy and pleasure born from samādhi.⁶¹ This is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about a pleasant abiding in this very life.

1.41 “Among those, bhikṣus, what is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of the vision of awareness? Here, bhikṣus, a bhikṣu has well and properly⁶² grasped the perception of light; [F.178.a] he has placed it well in the mind, practiced it well,⁶³ and thoroughly penetrated it. He cultivates a mind sustained by the perception of daylight,⁶⁴ with the same brightness: as by day, so by night; as by night, so by day; as in front, so behind; as behind, so in front; as below, so above; as above, so below. Thus, with an open and unbound mind, he cultivates a mind sustained by the perception of daylight, with the same brightness.⁶⁵ Just as, indeed, bhikṣus, during the last month of summer, at midday on a cloudless day free of any impediment to light, everything appears very clearly, bright and luminous, and untouched by darkness, in the very same way, bhikṣus, a bhikṣu has well and properly grasped the perception of light; he has placed it well in the mind, practiced it well,⁶⁶ and thoroughly penetrated it. He cultivates a mind sustained by the perception of daylight,⁶⁷ with the same brightness: as by day, so by night; as by night, so by day; as in front, so behind; as behind, so in front; as below, so above; as above, so below. Thus, with an open and unbound mind sustained by the perception of daylight, he cultivates a mind with the same brightness. This is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of the vision of awareness.

1.42 “Among those, bhikṣus, what is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of wisdom? Here, bhikṣus, a bhikṣu, having gone to the forest, to the root of some tree, or to an empty house, may—due to the abandonment of pleasure, [F.178.b] the prior abandonment of pain, and the disappearance of mental well-being or anguish—reach and abide in the fourth meditation, which is without pain or pleasure and is purified in terms of equanimity and mindfulness. This is the cultivation of samādhi that, once it is practiced, cultivated, and repeated, brings about the obtainment of wisdom.

“These are the four cultivations of samādhi.

1.43 “Now, bhikṣus, what are the four placements of mindfulness? Here, bhikṣus, with respect to his own body, a bhikṣu abides contemplating the body—ardent, perfectly cognizant, mindful, and having removed coveting or mental anguish regarding the world. With respect to an outer body, with

respect to his own and an outer body, with respect to his own feelings, with respect to outer feelings, with respect to his own and outer feelings, with respect to his own mind, with respect to any outer mind, with respect to his own and an outer mind, with respect to dharmas belonging to himself, with respect to outer dharmas, and with respect to dharmas belonging to himself as well as outer dharmas, he abides contemplating dharmas. These, bhikṣus, are the four placements of mindfulness.

1.44 “Now, bhikṣus, what are the four right efforts? Here, bhikṣus, a bhikṣu generates zeal, strives, brings forth heroism, takes hold of his mind, and properly sets it so as to abandon sinful, nonvirtuous dharmas that have already arisen. He generates zeal,⁶⁸ strives, brings forth heroism, takes hold of his mind, and properly sets it toward the nonarising of sinful, nonvirtuous dharmas that have yet to arise. He generates zeal, strives, brings forth heroism, takes hold of his mind, and properly sets it toward the arising of virtuous dharmas that have yet to arise. [F.179.a] He generates zeal, strives, brings forth heroism, takes hold of his mind, and properly sets it toward the abiding, non-loss, non-destruction, recurrence, greatness, and fulfillment of virtuous dharmas that have already arisen. These, bhikṣus, are the four right efforts.

1.45 “Now, bhikṣus, what are the four footings of success? Here, bhikṣus, a bhikṣu, endowed with the zeal samādhi and with the factors of abandonment, cultivates the footing of success based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. His own zeal is neither too absorbed nor too tightly grasped. Endowed with the heroism samādhi and with the factors of abandonment, he cultivates the footing of success based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. His own heroism is neither too absorbed nor too tightly grasped. Endowed with the mind samādhi and with the factors of abandonment, he cultivates the footing of success based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. His own mind is neither too absorbed nor too tightly grasped. Endowed with the investigation samādhi and with the factors of abandonment, he cultivates the footing of success based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. His own investigation is neither too absorbed nor too tightly grasped. These, bhikṣus, are the four footings of success.

1.46 “Now, bhikṣus, what are the five faculties? They are [F.179.b] the faith faculty, heroism faculty, mindfulness faculty, samādhi faculty, and wisdom faculty.

- 1.47 “Among these, what is the faith faculty? It is that faith thanks to which one has faith in four dharmas. Which four? One has faith in the worldly right view that applies to saṃsāra. One goes for refuge in the maturation of karma. One thinks, ‘Whatever karma I perform, whether virtuous or nonvirtuous, I will experience the maturation of that karma only.’ Even for the sake of one’s own life, one does not perform sinful karma. This is explained as the faith faculty.
- 1.48 “Among these, what is the heroism faculty? Through the heroism faculty, one establishes those dharmas that one has faith in thanks to the faith faculty. This is explained as the heroism faculty.
- 1.49 “Among these, what is the mindfulness faculty? Thanks to the mindfulness faculty, one does not cause the disappearance of those dharmas that one establishes through the heroism faculty. This is explained as the mindfulness faculty.
- 1.50 “Among these, what is the samādhi faculty? Through the samādhi faculty, one makes one-pointed those dharmas that one does not cause to disappear thanks to the mindfulness faculty. This is explained as the samādhi faculty.
- 1.51 “Among these, what is the wisdom faculty? Through the wisdom faculty, one penetrates those dharmas that one makes one-pointed through the samādhi faculty; one becomes the type that carefully observes those dharmas. This is explained as the wisdom faculty.
- “These, bhikṣus, are the five faculties.
- 1.52 “Now, bhikṣus, what are the five strengths? They are the strength of faith, the strength of heroism, the strength of mindfulness, the strength of samādhi, and the strength of wisdom. These, bhikṣus, are the five strengths. [F.180.a]
- 1.53 “Now, bhikṣus, what are the seven parts of awakening? They are the part of awakening of mindfulness, the part of awakening of classifying the dharmas, the part of awakening of heroism, the part of awakening of joy, the part of awakening of ease, the part of awakening of samādhi, and the part of awakening of equanimity.⁶⁹ Here, bhikṣus, a bhikṣu cultivates the part of awakening of mindfulness: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. In the same way, he cultivates the part of awakening of classifying the dharmas: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. He cultivates the part of awakening of heroism: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. He cultivates the part of awakening of joy: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. He cultivates the part of awakening of ease: this is based on isolation, based on nonattraction, based on cessation, and matured by

relinquishment. He cultivates the part of awakening of samādhi: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. He cultivates the part of awakening of equanimity: this is based on isolation, based on nonattraction, based on cessation, and matured by relinquishment. These, bhikṣus, are the seven parts of awakening.

1.54 “Now, bhikṣus, what is the noble path with eight parts? It is right view, right thinking, right speech, right activity, right livelihood, [F.180.b] right effort, right mindfulness, and right samādhi. This, bhikṣus, is the noble path with eight parts.

1.55 “Among these, what is right view? It is supramundane; arisen from the view of no-self; not arisen from the view of a sentient being, of a living being, of a nourishing being, of a man, of a person, of a descendant of Manu, or of a human being; not arisen from the view of cutting off or eternality; not arisen from the view of existence or nonexistence; not arisen from the view of the virtuous, nonvirtuous, or undetermined; and not arisen from the view of saṃsāra or nirvāṇa. This is called *right view*.

1.56 “Among these, what is right thought? One does not think those thoughts due to which the afflictions of desire, aversion, and confusion rise up. One thinks those thoughts due to which the aggregates of discipline, samādhi, wisdom, liberation,⁷⁰ and the vision of awareness of liberation rise up. This is called *right thought*.⁷¹

1.57 “Among these, what is right speech? One is endowed with the speech through which one does not torment oneself or others, one does not afflict oneself or others, and one does not do wrong to oneself or others, the speech that is conducive to what the noble ones find fit, with expressions of samādhi and joy. This is called *right speech*.⁷²

1.58 “Among these, what is right activity? One does not perform karma that is black and has black maturation. One performs karma that is white and has white maturation. [F.181.a] One does not perform karma that occurs as white-black and occurs having white-black maturation. One performs karma that is conducive to the destruction of the black and what occurs having black, non-white maturation. One has good karma as refuge; one has good activity. This is called *right activity*.

1.59 “Among those, what is right livelihood? When, in accordance with the noble lineage, one does not abandon the good qualities of purification and does not abandon frugality; when one does not engage in hypocrisy, chatter, or extortion; when one is in the habit of behaving heroically; when one has no envy at others’ gain and is content with one’s own gain; and when one has a blameless livelihood that is approved by the noble ones, this is called *right livelihood*.

- 1.60 “Among those, what is right effort? One does not endeavor in the effort that is wrong, due to which attraction, aversion, and confusion insidiously grow. One follows the effort that enters into the truth⁷³ of the right path of the noble ones, the effort that bestows the path that leads to nirvāṇa. This is called *right effort*.⁷⁴
- 1.61 “Among those, what is right mindfulness? It is well placed, unshakeable, upright,⁷⁵ is not crooked, and rightly sees the flaws of saṃsāra⁷⁶ as being misery; it is the mindfulness that guides on the path to nirvāṇa;⁷⁷ and it means not to forget the path of the noble ones. This is called *right mindfulness*.⁷⁸
- 1.62 “Among those, what is right samādhi? It is the samādhi that is even⁷⁹ in the sense that it is right.⁸⁰ [F.181.b] It is the samādhi abiding in which one steps into the right certainty of steadfastness toward the liberation of all sentient beings. This is called *right samādhi*.⁸¹
- 1.63 “Now, what is mindfulness of inhalation and exhalation with sixteen aspects?
1. 1.64 “Mindful⁸² as one breathes in, one is perfectly aware, as it is, that ‘Mindful, I am breathing in.’ Mindful as one breathes out, one is perfectly aware, as it is, that ‘Mindful, I am breathing out.’
2. “Breathing in a long breath, one is perfectly aware, as it is, that ‘I am breathing in a long breath.’ Breathing out a long breath, one is perfectly aware, as it is, that ‘I am breathing out a long breath.’
3. “Breathing in a short breath, one is perfectly aware, as it is, that ‘I am breathing in a short breath.’ Breathing out a short breath, one is perfectly aware, as it is, that ‘I am breathing out a short breath.’
4. “Experiencing the assembled factors of the body as one breathes in, one is perfectly aware, as it is, that ‘Experiencing the assembled factors of the body, [F.182.a] I am breathing in.’ Experiencing the assembled factors of the body as one breathes out, one is perfectly aware, as it is, that ‘Experiencing the assembled factors of the body, I am breathing out.’
5. “Experiencing the entirety of the body as one breathes in, one is perfectly aware, as it is, that ‘Experiencing the entirety of the body, I am breathing in.’ Experiencing the entirety of the body as one breathes out, one is perfectly aware, as it is, that ‘Experiencing the entirety of the body, I am breathing out.’
6. “Experiencing all the assembled factors of the body as one breathes in, one is perfectly aware, as it is, that ‘Experiencing all the assembled factors of the body, I am breathing in.’ Experiencing all the assembled factors of the body as one breathes out, one is perfectly aware, as it is, that ‘Experiencing all the assembled factors of the body, I am breathing out.’

- 1.69 7. "Placing at ease the assembled factors of the body as one breathes in, one is perfectly aware, as it is, that 'Placing at ease the assembled factors of the body, I am breathing in.' Placing at ease the assembled factors of the body as one breathes out, one is perfectly aware, as it is, that 'Placing at ease the assembled factors of the body, I am breathing out.'
- 1.70 8. "Experiencing joy as one breathes in, one is perfectly aware, as it is, that 'Experiencing joy, I am breathing in.' Experiencing joy as one breathes out, one is perfectly aware, as it is, that 'Experiencing joy, I am breathing out.'
- 1.71 9. "Experiencing pleasure as one breathes in, one is perfectly aware, as it is, that 'Experiencing pleasure, I am breathing in.' Experiencing pleasure as one breathes out, one is perfectly aware, as it is, that 'Experiencing pleasure, I am breathing out.'
- 1.72 10. "Experiencing the mind as one breathes in, one is perfectly aware, as it is, that 'Experiencing the mind, I am breathing in.' Experiencing the mind as one breathes out, one is perfectly aware, as it is, that 'Experiencing the mind, I am breathing out.'
- 1.73 11. "Experiencing the assembled factors of the mind as one breathes in, one is perfectly aware, as it is, that 'Experiencing the assembled factors of the mind, I am breathing in.' Experiencing the assembled factors of the mind as one breathes out, one is perfectly aware, as it is, that 'Experiencing the assembled factors of the mind, I am breathing out.' [F.182.b]
- 1.74 12. "Placing at ease the assembled factors of the mind as one breathes in, one is perfectly aware, as it is, that 'Placing at ease the assembled factors of the mind, I am breathing in.' Placing at ease the assembled factors of the mind as one breathes out, one is perfectly aware, as it is, that 'Placing at ease the assembled factors of the mind, I am breathing out.'
- 1.75 13. "Gladdening one's mind as one breathes in,⁸³ one is perfectly aware, as it is, that 'Gladdening the mind, I am breathing in.' Gladdening one's mind as one breathes out, one is perfectly aware, as it is, that 'Gladdening the mind, I am breathing out.'
- 1.76 14. "Liberating one's mind as one breathes in, one is perfectly aware, as it is, that 'Liberating the mind, I am breathing in.' Liberating one's mind as one breathes out, one is perfectly aware, as it is, that 'Liberating the mind, I am breathing out.'
- 1.77 15. "Concentrating one's mind as one breathes in, one is perfectly aware, as it is, that 'Concentrating the mind, I am breathing in.' Concentrating one's mind as one breathes out, one is perfectly aware, as it is, that 'Concentrating the mind, I am breathing out.'
- 1.78 16. "In the same way, having insight into impermanence, having insight into nonattraction, having insight into cessation, and having insight into letting go, as one breathes in, one is perfectly aware, as it is, that 'Having

insight into letting go, I am breathing in.’ [F.183.a] Having insight into letting go, as one breathes out, one is perfectly aware, as it is, that ‘Having insight into letting go, I am breathing out.’

“This, bhikṣus, is mindfulness of inhalation and exhalation with sixteen aspects.

1.79 “Now,⁸⁴ what are the four parts of entering the stream? Here,⁸⁵ a noble śrāvaka is intelligently well disposed toward the Buddha, thinking, ‘Thus indeed is the Bhagavat: he is the tathāgata, arhat, perfect and complete Buddha, endowed with knowledge and feet, the Sugata, the knower of the world, the unexcelled charioteer of persons to be tamed, the teacher of gods and humans, the Buddha, the Bhagavat.’

1.80 “He is intelligently well disposed toward the Dharma, thinking, ‘The Dharma of the Bhagavat⁸⁶ has been well spoken, it is to be seen for oneself, it is free from fever, it is timeless, it is a guide, and it is to be seen here, to be experienced by the wise for themselves. It is the abolition of conceit, the removal of thirst,⁸⁷ the destruction of the dwelling, the cutting off of the continuum of the path,⁸⁸ and the destruction of craving; it is nonattraction, cessation, nirvāṇa.’

1.81 “He is intelligently well disposed toward the Saṅgha, thinking, ‘The Saṅgha of śrāvakas of the Bhagavat practices well, as they practice in the proper way, they practice upright,⁸⁹ they practice suitably, they practice the Dharma that accords with the Dharma,⁹⁰ and they act in accordance with the Dharma.

1.82 “In the Saṅgha, there are those practicing to directly realize the result of entering the stream. [F.183.b] In the Saṅgha, there are the stream enterers. In the Saṅgha, there are those who practice to directly realize the result of the once-returners. In the Saṅgha, there are the once-returners. In the Saṅgha, there are those who practice to directly realize the result of the non-returners. In the Saṅgha, there are the non-returners. In the Saṅgha, there are those who practice to directly realize the result of arhathood. In the Saṅgha, there are the arhats: there are the four pairs of persons, or eight types of persons. The Bhagavat’s Saṅgha of śrāvakas is endowed with faith, endowed with discipline, endowed with aural learning, endowed with samādhi, endowed with wisdom,⁹¹ endowed with liberation, and endowed with the vision of awareness of liberation. It is worthy of oblations, and it is worthy of higher oblations. One should fold one’s hands in front of it and act properly toward it; it is the unexcelled field of merit, worthy of the offerings of the world.

1.83 “He is endowed with the types of discipline that are highly valued by the noble ones. And as for those types of discipline, they are unimpaired, unbroken, whole, unadulterated, unalloyed, not violated, well completed,⁹²

praised by the wise, and not reproached by the wise. These⁹³ are the four parts of entering the stream.

1.84 “Now, bhikṣus, what are the ten strengths of the Tathāgata?

1. “Here, bhikṣus, the Tathāgata perfectly cognizes, as it is, what is the case as being the case, and what is not the case as not being the case. This is the first strength of the Tathāgata.⁹⁴

1.85 2. “He perfectly cognizes, as it is, the taking up and maturation of different types of karma in the past, future, and present. [F.184.a]

3. “He perfectly cognizes, as they are, the different, manifold inclinations of other sentient beings.⁹⁵

1.86 4. “He perfectly cognizes, as they are, the many, varied basic natures of the world.

5. “He perfectly cognizes, as they are, the higher and lower faculties of other sentient beings.

1.87 6. “He perfectly cognizes, as they are, the paths that reach everywhere.

7. “He perfectly cognizes, as it is, the condition of either defilement or purification in other sentient beings⁹⁶ faculties, strengths, parts of awakening, meditations, liberations, samādhis, and attainments.

1.88 8. “He⁹⁷ remembers many previous lives, including their specific aspects, locations, and causes. He remembers one life; he remembers two, three, four, and even up to many hundreds of thousands of millions of crores of lives, and so forth.

1.89 9. “With his divine eye⁹⁸ that is pure and beyond that of humans he sees sentient beings as they are born, as they are born in good or bad destinations according to the good or bad deeds of their body, speech, and mind, and so forth.

1.90 10. “Through his wisdom he perfectly cognizes, as it is, the mind’s liberation without fluxes, which comes from the destruction of the fluxes.

“These, bhikṣus, are the ten strengths of the Tathāgata.

1.91 “Now, what are the four confidences of the Tathāgata?

1. “In this world, the Bhagavat acknowledges himself as the perfect, complete Buddha.⁹⁹ If in this world with its gods, māras, and brahmas, [F.184.b] or among the beings including the śramaṇas, brahmins, gods, humans, and asuras, someone were to tell him ‘You have not realized these dharmas,’ he would see no ground for their statement. Not seeing any ground for it, the Tathāgata abides at ease and fearless. He knows well his place as supreme. When in the assembly, he rightly¹⁰⁰ roars the lion’s roar. He turns the Brahma wheel, not turned in the world by any śramaṇa or brahmin or by anyone else, in accordance with the Dharma.

- 1.92 2. “As for those dharmas that he declared to be obstacles, if someone were to tell him that ‘For someone who practices them, they are not obstacles,’ it would then be as above.¹⁰¹
- 1.93 3. “Moreover,¹⁰² as for the path that he declared to be noble and leading to the final exit, if someone were to say that ‘For someone who practices it, it is not the final exit that brings the right destruction of suffering for someone who enacts it,’ it would then be as above.¹⁰³
- 1.94 4. “He is one whose fluxes are destroyed, and he acknowledges himself to be so: thus, if in this world with its gods, māras, brahmas, or among the beings including the śramaṇas, brahmins, gods, humans, and asuras, someone were to say that ‘These fluxes of yours are not destroyed,’ he would see no ground for that statement. Not seeing any ground for it, the Tathāgata abides at ease and fearless. He knows well his place as supreme. When in the assembly, he rightly¹⁰⁴ roars the lion’s roar. He turns the Brahma wheel, not turned in the world by any śramaṇa or brahmin or by anyone else, in accordance with the Dharma.
“These are the four confidences.
- 1.95 “Then, what are the Tathāgata’s four special knowledges? [F.185.a] They are the special knowledge of meaning, the special knowledge of dharmas, the special knowledge of explanations, and the special knowledge of brilliancy.¹⁰⁵ These are the four special knowledges.
- 1.96 “Then, what are the eighteen dharmas exclusive to a buddha?¹⁰⁶
“(1) For a tathāgata, there is no error; (2) there is no yelling; (3) there is no forgetfulness; (4) there is no unconcentrated mind; (5) there is no perception of difference; (6) there is no indifference due to lack of discrimination; (7) there is no loss of zeal; (8) there is no loss of heroism; (9) there is no loss of mindfulness; (10) there is no loss of samādhi; (11) there is no loss of wisdom; (12a) there is no loss of liberation; (12b) there is no loss in the vision of awareness of liberation,¹⁰⁷ (13) with respect to the past, his vision of awareness is neither stuck nor obstructed; (14) with respect to the future, his vision of awareness is neither stuck nor obstructed; (15) with respect to the present, his vision of awareness is neither stuck nor obstructed; (16) all his bodily activities are preceded by awareness and follow awareness; (17) all his verbal activities are preceded by awareness and follow awareness; and (18) all his mental activities are preceded by awareness and follow awareness. These are the eighteen dharmas exclusive to a buddha.
- 1.97 “Then, what are the Tathāgata’s thirty-two marks of a great person?¹⁰⁸
1. “He has the Tathāgata’s mark of a great person¹⁰⁹ that consists in having well-placed feet.
- 1.98 2. “The two soles of his feet are marked by a wheel.
3. “He has broad heels and prominent ankles.

4. "He has long fingers.
- 1.99 5. "His hands and feet are webbed.
6. "His hands and feet are soft and tender. [F.185.b]
7. "There are seven elevations on his body.
- 1.100 8. "He has antelope shanks.¹¹⁰
9. "His secret organ is retracted within a sheath.
10. "The upper half of his body is like a lion's.
- 1.101 11. "The space between the shoulders is broad.
12. "He has evenly rounded shoulders.
13. "His arms stretch to the knees when he does not bend down.¹¹¹
- 1.102 14. "His body is pure.
15. "His neck is like a conch.
16. "He has a lion's jaw.
- 1.103 17. "He has forty even teeth.
18. "His teeth are even and have no interstices.
19. "He has very white teeth.
- 1.104 20. "He has a long tongue.
21. "Any flavor for him tastes supreme.
22. "His melodious voice is like the melodious voice of Brahmā and like the kalaviṅka's note.
- 1.105 23. "He has intensely blue eyes.
24. "His eyelashes are like those of a cow.
25. "He has fine skin.
- 1.106 26. "He has golden skin.
27. "He has one hair for each pore.
28. "Each bodily hair points upward and turns to the right.
- 1.107 29. "The hair on his head is like sapphire.
30. "He has a very white ūrṇā on his forehead, the part of the face between the brows.
- 1.108 31. "He bears the uṣṇīṣa on his head.
32. "He has the mark of a great person that consists in his body's girth being like a banyan tree and all-around pleasant.
- 1.109 "These are the thirty-two marks of a great person.
1. "He has well-placed feet: this mark of a great person has come about because in the past the Tathāgata, the great person, pursued his undertakings with a firm resolve.
- 1.110 2. "The two soles of his feet are marked by a wheel: this mark of a great person has come about because in the past the Tathāgata, the great person, accumulated manifold acts of generosity.

- 1.111 3. "He has broad heels and prominent ankles: this mark of a great person has come about because in the past the Tathāgata, the great person, did not intimidate other sentient beings.
- 1.112 4. "He has long fingers: this mark of a great person has come about because in the past the Tathāgata, the great person, protected, sheltered, and guarded the Dharma for sentient beings. [F.186.a]
- 1.113 5. "His hands and feet are webbed: this mark of a great person has come about because in the past the Tathāgata, the great person, did not break up others' retinues.¹¹²
6. "His hands and feet are soft and tender: this mark of a great person has come about because in the past the Tathāgata, the great person, offered many types of fine garments.
- 1.114 7. "There are seven elevations on his body: this mark of a great person has come about because in the past the Tathāgata, the great person, offered large quantities of food and drink.
- 1.115 8. "He has antelope shanks: this mark of a great person has come about because in the past the Tathāgata, the great person, embraced the Buddhadharma.
9. "His secret organ is placed within a sheath: this mark of a great person has come about because in the past the Tathāgata, the great person, guarded the secret mantras, and because he gave up the copulation dharma.
- 1.116 10. "The upper half of his body is like a lion's: this mark of a great person has come about because in the past the Tathāgata, the great person, conducted himself in accordance with virtuous karma.
- 1.117 11. "The space between the shoulders is broad: this mark of a great person has come about because in the past the Tathāgata, the great person, practiced virtuous dharmas.
12. "He has evenly rounded shoulders: this has come about because in the past the Tathāgata offered fearlessness and solace to others.¹¹³
- 1.118 13. "His arms stretch to the knees when he does not bend down:¹¹⁴ this has come about because in the past the Tathāgata was eager to perform tasks for others.¹¹⁵
14. "His body is pure: this has come about because in the past the Tathāgata was never satisfied with the extent to which he undertook the paths of the ten virtuous karmas.
- 1.119 15. "His neck is like a conch: this has come about because in the past the Tathāgata offered many types of medicines to the sick. [F.186.b]
16. "He has a lion's jaw: this has come about because in the past the Tathāgata fulfilled the practice of the roots of virtue.
- 1.120 17. "He has forty even teeth: this has come about because in the past the Tathāgata acted evenly toward all sentient beings.¹¹⁶

18. "His teeth have no interstices:¹¹⁷ this has come about because in the past the Tathāgata united sentient beings who were divided.
- 1.121 19. "He has very white teeth: this has come about because in the past the Tathāgata offered beautiful gifts. He has even teeth: this is because he guarded well the karmas of body, speech, and mind.
- 1.122 20. "He has a long tongue: this has come about because in the past the Tathāgata guarded the truthfulness of his speech.
21. "Any flavor for him tastes supreme: this has come about because in the past the Tathāgata attended to merit beyond measure and made offerings to others.¹¹⁸
- 1.123 22. "His melodious voice is like the melodious voice of Brahmā and like the kalaviṅka's note: this has come about because in the past the Tathāgata spoke gentle words to sentient beings,¹¹⁹ and because he proclaimed speech that gives joy.
- 1.124 23. "He has intensely blue eyes: this has come about because in the past the Tathāgata protected sentient beings with friendliness.
24. "His eyelashes are like those of a cow: this has come about because in the past he¹²⁰ kept an uncontrived disposition.
- 1.125 25. "He has fine skin: this has come about because in the past he became adept at perfectly chanting and collecting the Dharma.¹²¹
26. "He has golden skin: this has come about because in the past the Tathāgata offered beds, seats, mats, and attractive garments.
- 1.126 27. "He has one hair for each pore: this has come about because in the past the Tathāgata avoided crowds.
28. "Each bodily hair points upward and turns to the right: this has come about because in the past the Tathāgata seized with courteous dexterity¹²² the instructions of his ācāryas, upādhyāyas, and good friends.
- 1.127 29. "The hair on his head is like sapphire: this has come about because in the past the Tathāgata had compassion for the lives of sentient beings,¹²³ and because he laid aside stones, sticks, and blades. [F.187.a]
- 1.128 30. "He has a very white ūṛṇā on his forehead, the part of the face between the brows: this has come about because in the past the Tathāgata praised those worthy of praise.
31. "He bears the uṣṇīṣa on his head: this has come about because in the past the Tathāgata showed reverence to his gurus.
- 1.129 32. "His body's¹²⁴ girth is like a banyan tree: this has come about because in the past the Tathāgata enjoined himself and others toward samādhi.
- 1.130 "That his body has the all-around pleasantness of Mahānārāyaṇa has come about because in the past he made images of the tathāgatas, repaired broken stūpas, and consoled others when they were scared.¹²⁵ Thanks to

roots of virtue beyond measure, he attained mastery in respect to these dharmas, and thus the thirty-two marks of a great person have come forth on the Tathāgata's body.

- 1.131 "What are the eighty minor marks?
1. "The buddhas, the bhagavats, have nails the color of copper,
2. "glossy nails,
1.132 3. "prominent nails,
4. "even lines on their palms,¹²⁶
5. "round fingers,¹²⁷
1.133 6. "plump fingers,
7. "regularly shaped fingers,
8. "hidden channels,
1.134 9. "channels without knots,
10. "hidden ankles,¹²⁸
11. "and level feet;
1.135 12. "the buddhas move with a lion-like gait;
13. "they move with an elephant-like gait;
14. "they move with a geese-like gait;
1.136 15. "they move with a bull-like gait;
16. "they move circling to the right;¹²⁹
17. "they move elegantly;¹³⁰
1.137 18. "they move without crookedness;¹³¹
19. "they have rounded bodies,
20. "smooth bodies,
1.138 21. "and regularly shaped bodies;
22. "their bodies¹³² are wide and elegant;
23. "they are complete in their marks; [F.187.b]
1.139 24. "they take even steps;
25. "they have clean bodies,
26. "soft bodies,
1.140 27. "pure bodies,
28. "unimpaired bodies,
29. "broad bodies,
1.141 30. "very firm bodies,
31. "and well-proportioned bodies;
32. "their vision is free from defects and clear;
1.142 33. "they have round bellies,
34. "clean bellies,¹³³
35. "bellies without defects,
1.143 36. "slender stomachs,
37. "deep navels,

38. "and navels that turn to the right;
1.144 39. "they are all-around pleasant;
40. "they conduct themselves in a pure manner;
41. "their bodies have no freckles or moles;
1.145 42. "they have soft hands like cotton wool,
43. "glossy lines in the palms,
44. "deep lines in the palms,
1.146 45. "and long lines in the palms;
46. "their faces are not too long;
47. "their faces reflect forms;
1.147 48. "they have thin tongues,¹³⁴
49. "soft tongues,
50. "red tongues,
1.148 51. "voices like an elephant's roar or like the sound of thunder,
52. "voices that are pleasing and beautiful,¹³⁵
53. "round cuspids,
1.149 54. "sharp cuspids,
55. "white¹³⁶ and level cuspids,
56. "regular cuspids,
1.150 57. "prominent noses,
58. "clean noses,
59. "wide eyes,
1.151 60. "elongated eyes,
61. "and thick eyelashes;
62. "the white and black parts of their eyes are wide¹³⁷ and beautiful like
the petals of a blue lotus;
1.152 63. "their chests are broad, tall, and firm;¹³⁸
64. "they have long eyebrows,
1.153 65. "smooth eyebrows,
66. "eyebrows with even hair,
67. "glossy eyebrows,
1.154 68. "full, long ears,
69. "level ears,
70. "unimpaired ear faculties,
1.155 71. "well-shaped foreheads,
72. "wide foreheads,
73. "perfect heads,
1.156 74. "hair black like bees,¹³⁹
75. "thick hair,
76. "smooth hair,
1.157 77. "hair that is not disheveled,¹⁴⁰

78. "hair that is not rough,
79. "and fragrant hair; [F.188.a]
- 1.158 80. "and the buddhas, the bhagavats, have marks like the śrīvatsa, the svastika, the nandyāvarta, the wheel, the vajra, the lotus, the fish, and so forth on the palms of their hands and on the soles of their feet.
"These are the eighty minor marks.
- 1.159 "I had said, 'Bhikṣus, I will teach you the Dharma that is auspicious in the beginning, auspicious in the middle, auspicious in the end, that has good meaning and is well expressed. I will clarify the unique, complete, pure, and purified Brahman conduct, the Dharma instruction *Distinctly Ascertaining the Meanings*.' Thus, I have now explained what I had said I would.
- 1.160 "Bhikṣus, dwell in forests, under trees, in empty dwellings, in mountain glens and rocky caves, in heaps of straw, in spaces out in the open, in charnel grounds, in forest glades, or in border regions. Meditate with certainty. Bhikṣus, if you become careless, you will regret it later. This is my instruction."
- 1.161 As this Dharma instruction was being delivered, the minds of five hundred bhikṣus were liberated from the fluxes of clinging.
- 1.162 Thus spoke the Bhagavat. With their minds delighted, the bhikṣus, that entire assembly, and the world with its gods, humans, asuras, and gandharvas rejoiced at what the Bhagavat had said.
- 1.163 *This completes the Dharma instruction "Distinctly Ascertaining the Meanings."*

c.

Colophon

c.1 This was translated, edited, and finalized by the Indian upādhyāyas Jinamitra and Prajñāvarman, and the chief editor-translator Bandé Yeshé Dé.¹⁴¹

ab.

ABBREVIATIONS

ANe Three Nepalese manuscripts of *Distinctly Ascertaining the Meanings*

F Edition of *Distinctly Ascertaining the Meanings* edited by Ferrari (1944)

NOTES

n.

n.1 *dharmāṇāṃ pravīcayam antareṇa nāsti kleśānāṃ yata upasāntaye 'bhyupāyaḥ | kleśaiś ca bhramati bhavārṇave 'tra lokas taddhetor ata uditaḥ kilaiṣa śāstra (Abhidharmakośa-kārikā 1.3).*

n.2 *tasyārthaviniścayasūtrasya dharmapraṇīcayārtham upadeśaḥ | na hi vinā sūtropadeśena śiṣyaḥ śakto dharmāṇāṃ pravīcetum | dharmapraṇīcayā upakleśopasāmanārtham | tadupaśamo 'pi naiṣṭhikapadāvaptaye bhavati (Arthaviniścayasūtranibandhana, Samtani 1971, p. 72). We read dharmapraṇīcayā upakleśopasāmanārtham rather than dharmapraṇīcayopakleśopasāmanārtham as per Samtani's printed text.*

n.3 Skilling 2012.

n.4 Ferrari 1944, p. 617; translation ours.

n.5 Ferrari 1944, p. 522.

n.6 Ferrari 1944, p. 549; translation ours.

n.7 Vaidya 1961, p. 319.

n.8 *asya sarvaṃ vṛttāntaṃ abhiniṣkramaṇanāmasūtre vidyate iti tibbatabhāṣayā kathitam,* Vaidya 1961, p. 319. The term employed for "Tibetan" is *tibbata*.

n.9 See Samtani 1971, pp. 8–9.

n.10 De Jong 1975, p. 116.

n.11 Ferrari 1944, p. 551; translation ours.

n.12 "Succoso," Ferrari 1944, p. 552; translation ours.

- n.13 The Tibetan opts for one of two possible ways of parsing the syntax of the first paragraph, rather than retaining the ambiguity of the Sanskrit; the original may be understood as taking “at one time” (*ekasmin samaye*) either with what precedes or with what follows, as commentators including Vīryaśrīdatta point out (see Samtani 1971, pp. 75–76). As Vīryaśrīdatta also points out, saying “this is what I heard at one time” implies that one has heard other teachings at other times, thus indicating the arhat Ānanda’s quality of having heard a lot (*bāhuśrutya*), i.e., being learned in the Dharma.
- n.14 The *Nibandhana* (Samtani 1971, p. 78) explains that it is “eastern” either because it is in the eastern part of Śrāvastī or because it is to the east of the Jeta Grove, the location of the very famous pleasure offered by the foremost of male lay practitioners, Anāthapiṇḍada.
- n.15 The *Nibandhana* (Samtani 1971, pp. 80–81) explains that this expression means two things: it refers to the three trainings, i.e., discipline, mental concentration, and wisdom (*adhiśīlaśikṣā*, *adhicittaśikṣā*, and *adhiprajñāśikṣā*); and it also indicates that the beginning, middle, and end of the Dharma are not mutually contradictory.
- n.16 It is worth noting that Pāli Suttas read this as “with meaning” and “with expression” (*sāttam sabyañjanam*); Vasubandhu is also aware that “some” (*kha cig*) read something along those lines, although it is difficult to say whether he was referring specifically to the Pāli texts or to parallel Sanskrit transmissions (**sārtham savyañjanam*): *kha cig ni don dang ldan pa dang / tshig 'bru dang ldan pa shes 'don te* (Lee 2001, p. 5; see also Nance 2012, p. 131 for a translation).
- n.17 The *Nibandhana* explains that this sentence is meant to ensure that the listeners avoid three defects: not listening, listening but understanding the meaning of what was heard in a distorted manner, and not being able to retain even what has been heard and understood correctly, since it was not listened to with the necessary reverence. These three defects are exemplified by a vase upside down, a dirty vase, and vase with holes: such a vase will not be able to profit from the rain of Dharma (Samtani 1971, p. 83). This example is also found in Vasubandhu’s *Vyākhyāyukti*, in the *Pratītya-samutpādādivibhaṅganirdeśa*, in the *Gāthārthasaṅgrahaśāstra*, and in Haribhadra’s *Abhisamayālamkāraṅlōkā*, where he attributes it to Vasubandhu (see Skilling 2000, p. 301).
- n.18 In addition, the four *ārūpyasamāpattayah* (“formless attainments”) are found right after this item in the Sanskrit (Samtani 1971, p. 2; p. 18).

n.19 *Samjñā* is not easy to translate: it refers to a concept or idea through which one identifies, correctly or incorrectly, the object of cognition by determining that it has a certain “sign” (*nimitta*, a term closely connected to perceptual experiences). Its function is associated with naming, since *samjñā* can be verbalized by those who are acquainted with language, as pointed out in Abhidharma texts. It can also refer to an evaluative belief about something, such as it being desirable, etc., or a notion that one should develop through training (such as the idea that the Dharma teacher is the Buddha). In some forms of Abhidharma, it is explained that the consciousnesses based on the five senses have weak *samjñā*, while it is sharp in case of thought-consciousness. *Samjñā* complements the perception of objects (*vijñānaskandha*) with enough determination to become fit to be put into words, expressing specific referents and their features. It is regarded as a mental state (*caitta*), accompanying the basic mind (*citta*) that is defined as the mere perception of objects, incapable of grasping their specificities.

n.20 Here there is an additional sentence in Samtani’s edition of the Sanskrit that reads *yaduta asmin satīdam bhavati asyotpādād idam utpadyate* (Samtani 1971, p. 5). This additional sentence in Samtani’s edition of the Sanskrit could be translated as “It is thus: this being there, this comes about; due to the arising of this, this arises.”

n.21 The *Nibandhana* explains *kevalasya* as implying that the aggregate of suffering has no self, i.e., it is “nothing more than” an aggregate of suffering; Pāli commentaries often prefer another possible sense of *kevala*, “entire,” and previous translators have rendered parallel passages accordingly. However, we do find Pāli commentators including the *Nibandhana* understanding of *kevala* (*suddhassa vā, sattavirahitassāti attho*). We could not find a single English word carrying both the sense of “which is no more than” and “in its entirety,” hence we have used a longer expression to translate the single term *kevala*.

n.22 The Sanskrit in Samtani’s edition (Samtani 1971, p. 6) has “the present” (*pratyutpanne*) instead of “the prior and the following limit” (*pūrvāparānte*); this agrees with the Chinese translations and, importantly, with some of the Sanskrit manuscripts (F and ANe in Samtani’s edition). “Prior limit” and “following limit” are technical terms referring generally to the past and future, but more specifically to past and future lifetimes, and are often used while describing the twelve parts of dependent arising and its subdivision into three lifetimes and when describing wrong views about identity or difference between lifetimes. Thus, the referent of “prior limit” and “following limit” is occasionally the “past” and “future,” but the meaning of

the terms is different (they indicate what marks the border between the present life and other lifetimes, hence the use of *-anta*, here translated as “limit”).

n.23 Samtani’s edition does not contain the word karma (*karmaṇi*), but he reports that *karmaṇi* is found in F (Samtani 1971, p. 6, n. 3). The third type of karma, according to the *Nibandhana* commentary, refers to a mixture of the first two.

n.24 Before this phrase, the Sanskrit in Samtani’s edition also has “nonawareness in respect to instances of dependent arising” (*pratītyasamutpādeṣv ajñānam*, Samtani 1971, p. 6), and Samtani reports ANe as having the alternative “nonawareness in respect to dependent arising” (*pratītyasamutpāde ’jñānam*, Samtani 1971, p. 6, n. 5).

n.25 Here there is an additional portion in Sanskrit in Samtani’s edition that reads *sāvadyānavadyeṣu dharmeṣu ajñānam sevitavyāsevitavyeṣu dharmeṣu ajñānam hīnapraṇīteṣu kṛṣṇaśukleṣu dharmeṣu ajñānam* (Samtani 1971, p. 6). This could be translated as “nonawareness in respect to blameworthy and blameless dharmas, nonawareness in respect to dharmas that should and should not be practiced, nonawareness in respect to low and foremost, or black and white dharmas.”

n.26 Samtani did not consider *yang dag pa ji lta ba bzhin* as one of the possible renderings of *yathābhūta*, rather understanding it as matching a hypothetical **samyak yathāvat* (Samtani 1971, p. 7, n. 1). However, parallels suggest that here the Tibetan matches the Sanskrit.

n.27 Here the Degé version has *lus ’di ni lus las byung ba*; Ferrari usefully pointed out that here *lus ’di ni* is probably a printing mistake for *chos ’di ni* (Ferrari 1944, p. 557); we agree that here we should read the Tibetan as *chos ’di ni lus las byung ba*, matching the Sanskrit *kāyiko hy eṣa dharmah*, since the transmitted reading would make little sense.

n.28 Here the Sanskrit reads *ime bhikṣavaḥ trayāḥ saṃskārā ucyante* (Samtani 1971, p. 8). This could be translated as “the three assembled factors.”

n.29 Here the Sanskrit reads *ime ṣaḍ vijñānakāyā vijñānam ity ucyante* (Samtani 1971, p. 8). This could be translated as “These six collections of consciousness are explained as *consciousness*.”

n.30 Here the Sanskrit reads *tatra kataman nāma catvāro’rūpiṇaḥ skandhāḥ | katame catvāraḥ* (Samtani 1971, p. 8). This could be translated as “What, then, is name? It is the four formless aggregates. What are the four?”

- n.31 Here the Tibetan lacks the expression “and in what depends on the four great elements”; we have nevertheless included it on the basis of Samtani’s Sanskrit (*catvāri ca mahābhūtāny upādāya*, Samtani 1971, p. 9), as it represents a standard definition of “form,” and thus the omission seems odd. We have also included the rhetorical question that immediately follows, which is absent in the Tibetan.
- n.32 Samtani’s Sanskrit edition (Samtani 1971, p. 9) does not include “roughness,” nor does the *Nibandhana* seem to read it. The Tibetan suggests the following hypothetical Sanskrit: **gurutvaṃ khakḥaṭatvaṃ karkaṣatvaṃ ca*.
- n.33 Here the Sanskrit reads *ṣaḍ ādhyātmikāny āyatanāni | tadyathā* (Samtani 1971, p. 9). This could be translated as “the six internal entrances; they are . . .”
- n.34 Here the Sanskrit reads *caḥṣuḥsaṃsparśaḥ śrotasaṃsparśaḥ ghrāṇasaṃsparśaḥ jihvāsaṃsparśaḥ kāyasaṃsparśaḥ manaḥsaṃsparśa itī | ayam ucyate sparśaḥ* (Samtani 1971, p. 10). This could be translated as follows: “Eye contact, ear contact, nose contact, tongue contact, body contact, thought contact. This is explained as contact.”
- n.35 Here the Sanskrit reads *idam ucyate vedanā* (Samtani 1971, p. 10): “This is explained as feeling” (additional sentence not found in the Tibetan translation).
- n.36 Here the Sanskrit reads *tadyathā uṣṇanarakā aṣṭau | katame ’ṣṭau tadyathā saṃjīvoḥ kālasūtraḥ saṅghātaḥ rauravaḥ mahārauravaḥ tapanaḥ pratāpanaḥ avīcīś ca | śītanarakā aṣṭau | [katame ’ṣṭau] tadyathā arbudaḥ nirarbudaḥ aṭaṭaḥ hahavaḥ huhuvaḥ utpalaḥ padmaḥ mahāpadmaḥ | pretāḥ tiryāñcaḥ manuṣyāḥ ṣaṭ kāmāvacaṛāś ca devāḥ | katame ṣaṭ cāturmahārājikāḥ trāyastriṃśāḥ yāmāḥ tuṣitāḥ nirmānaratayaḥ paranirmitavaśavartino devāḥ* (Samtani 1971, p. 11). The Sanskrit text could be translated as “It is the eight hot hells. What are the eight? They are Reviving, Black Thread, Crushing, Howling, Great Howling, Burning, Intense Burning, and Unwavering. It is the eight cold hells. What are the eight? They are Swelling, Thorough Swelling, Aṭṭa, Hahava, Huhuva, Blue Lotus, Lotus, and Great Lotus. It is the pretas, animals, humans, and the six deities within the sphere of desire. What are the six? They are the Four Great Kings, the deities of the Thirty-Three, Yāma, Tuṣita, Emanation-Delight, and Control of Others’ Emanations.” Samtani also points out that the order differs in Fe and ANe (Samtani 1971, p. 11, n. 5). See also the *Nibandhana* (Samtani 1971, pp. 140–41) for useful explanations of the names of these different classes of deities.

- n.37 Here the Sanskrit reads *tatra rūpabhavaḥ katamaḥ tadyathā brahmakāyikāḥ brahmapurohitāḥ mahābrahmaṇaḥ parittābhāḥ apramāṇābhāḥ ābhāsvārāḥ parittaśubhāḥ śubhakṛtsnāḥ anabhṛakāḥ puṇyaprasavāḥ bṛhatphalāḥ avṛhāḥ atapāḥ sudṛśāḥ sudarśanāḥ akaniṣṭhāś ceti* (Samtani 1971, p. 12). This could be translated as “What, then, is existence with form? It is those in the Brahmā group, the Provosts of Brahmā, the Great Brahmās, Limitedly Splendid, Splendid without Measure, Wholly Good, Unclouded, Merit Increasing, Abundant Result, Not Great, Without Pain, Seeing Well, Good Sight, and Lesser than None.”
- n.38 Here the Sanskrit reads *ime trayo bhavāḥ* (Samtani 1971, p. 12): “These are the three existences” (additional sentence found in the Sanskrit but not in F and ANe or the Tibetan; Samtani 1971, p. 12, nn. 9–10). See also the *Nibandhana* (Samtani 1971, pp. 141–44) for useful explanations of the names of these classes of deities.
- n.39 Here the Sanskrit reads *bhavapratyayā jātiḥ | jātiḥ katamā yā teṣāṃ teṣāṃ sattvānāṃ tasmims tasmim sattvanikāye jātiḥ saṃjātiḥ upapattiḥ avakrāntiḥ abhinirṛttiḥ prādurbhāvaḥ skandhapratilambhaḥ dhātupratilambhaḥ āyatanānāṃ pratilambhaḥ skandhānāṃ abhinirṛttiḥ jīvitendriyasodbhavaḥ nikāyasabhāgatāyāḥ samavadhānam* (Samtani 1971, pp. 12–13). This could be translated as “ ‘As for birth with existence as its condition,’ what is birth? It is the birth of such and such sentient beings in such and such specific classes of sentient beings; it is their thorough birth, descent, coming forth, and manifestation, the obtainment of the aggregates, the obtainment of the bases, the obtainment of the entrances, the proceeding of the aggregates, the coming into being of the life faculty, and the fact of being brought together within the commonality of a specific class. This is explained as birth.”
- n.40 Here the Sanskrit reads *khurukhuruniśvāsaprasvāsakaṅṭhatā* (Samtani 1971, p. 13): “having a throat that sounds like *khurukhuru* when exhaling and inhaling.” The Sanskrit *khurukhuru* and the Tibetan *ngar ngar* resemble the English term “wheezing,” whose etymology is also onomatopoeic.
- n.41 Samtani points out that ANe and F lack the *ca* after *jarjarībhāvaḥ*, and we think this matches the Tibetan and seems altogether preferable.
- n.42 The commentary explains this as “the separation of the collection of name from the collection of form” (*arūpiṇo hi nāmakāyasya rūpakāyād viśleṣo bhedaḥ*; Samtani 1971, p. 154).
- n.43 Here the Sanskrit reads *antarhāṇiḥ* (Samtani 1971, p. 14), meaning something like “disappearance.” The Tibetan *mi rtag par ’gyur ba* could correspond to

anityabhāva. Samtani (1971, p. 14, n. 4) proposes *anityatābhāvaḥ*, but we do not think the Tibetan is intended to represent the *tal-pratyaya*.

n.44 The *Nibandhana* commentary explains this as the loss of the projecting force of karma, which “throws” the assembled factors (like an arrow), at birth, only for a determinate length of time (*pūrvopāttāyuhṣaṃskārāṇām āvedhakṣayaḥ*, Samtani 1971, pp. 155–56).

n.45 The Tibetan *dga' ba'i 'dod chags* may suggest rather a genitive case relationship between *dga' ba* and *'dod chags*, but this seems highly unlikely and is not supported by the *Nibandhana*; in general, we would read the usage of particles in Tibetan texts translated from the Sanskrit with some degree of flexibility, and not necessarily in their most idiomatic sense.

n.46 The Tibetan here has a plural marker, *rnams*, but it seems out of place and is not supported by any parallels we could find.

n.47 Samtani (1971, p. 17) does not have anything that matches *dga' ba med pa* (“without joy”). He proposes that it could translate *prītirahitam* (Samtani 1971, p. 17, n. 8). We think, on the other hand, that the probable Sanskrit original should be *niṣprītikam*, which is attested in a sūtra quotation, very close to our passage (indeed we wonder whether this is a quote of *Distinctly Ascertaining the Meanings*), that appears in Ratnākaraśānti’s *Sāratamā*: *yat tad āryā ācakṣate upekṣakaḥ smṛtimān sukhavihārīti niṣprītikam tṛtīyam dhyānam upasampadya viharatīti* (Jaini 1979, p. 50). In the same context of the third meditation (*dhyāna*), the term *niṣprītikam* also appears in the *Sanḥabhedavastu* (Gnoli 1978a, p. 144).

n.48 Samtani’s Sanskrit edition here includes a section on the four formless attainments that is absent in the Tibetan (Samtani 1971, p. 18).

n.49 Tib. *'dod chags* does sometimes translate *rāga*, instead of *kāmarāga* as we have in the Sanskrit edition. However, *'dod chags* is elsewhere attested as a translation of *kāmarāga*, not only of *rāga*, and we have translated accordingly.

n.50 Here the Sanskrit reads *yathāvasthitam yathāpraṇihitam* (Samtani 1971, p. 23): “as it is disposed and placed/set/directed.”

n.51 Here the Sanskrit reads *iha bhikṣavo bhikṣur aranyagato vā vṛkṣamūlagato vā śūnyāgāragato vā imam eva kāyam ūrdvarīm yāvat pādatalād adhaḥ keśamastakāt tvakparyantam yathāvasthitam yathāpraṇihitam pūrṇam nānāprakārasyāśucer yathābhūtam samyak prajñayā pratyavekṣate* (Samtani 1971, p. 23): “Here, monks, a monk, having gone to the forest, or to the root of some tree, or to an empty house, observes with right wisdom this very body, up from the soles of the

feet and down from the hairy head, enclosed in skin, just as it is disposed and placed, full of many types of impurities, as it is.” The Tibetan has some small differences; it could be back-translated as **tatra katamā samādhībhāvanā āsevītā bhāvītā bahulikṛtā kāmarāgaprahāṇāya saṃvartate iha bhikṣavo bhikṣur imam eva kāyam ūrdhvaṃ pādatalād adhaḥ keśamastakāt paryantaṃ pūrṇaṃ nānāprakārasyāśucer yathābhūtaṃ pratyavekṣate.*

- n.52 Samtani remarks, convincingly, that *kha spu* should be in fact read as *ba spu* (Samtani 1971, p. 24, n. 10).
- n.53 These two terms refer to Āyurvedic physiological categories.
- n.54 Here the Sanskrit reads *santi asmin kāye keśā romāṇi nakhā dantā rajo malaṃ tvak māṃsam asthi snāyu śirā vṛkkā hṛdayaṃ plīhā klomakam antrāṇi antraḡuṇā āmāśaya pakkāśaya udaryaṃ yakṛt purīṣam āśru svedaḥ khedaḥ simhāṇako vasā lasikā majjā medaḥ pittaṃ śleṣmā pūyaṃ śoṇitaṃ mastakaṃ mastakaluṅgam iti pūrṇe nānāprakārasyāśucer yathābhūtaṃ pratyavekṣate* (Samtani 1971, pp. 23–24): “In this body there are hair, body hairs, nails, teeth, dirt, filth, skin, flesh, bones, sinews, channels, kidneys, heart, spleen, lungs, entrails, mesentery, stomach for the raw, stomach for the ripe, bowel content, liver, excrement, tears, sweat, spit, snot, grease, fluid, marrow, fat, bile, phlegm, pus, blood, head, and head membrane.” We would here propose to emend *āmāśaya* to *āmāśayaḥ*.
- n.55 Samtani also counts thirteen types of grain in the Tibetan (Samtani 1971, p. 24, n. 5). We are especially uncertain about “corn,” which is a possible translation of *nivāpa* (assuming that *nivāpa* in the Tibetan is a misspelling of *nivāpa*). “Mat bean” is a possible translation of *mukuṣṭa*/*makuṣṭa*, assuming that the Tibetan *mon sran na gu* is a mistake for *mon sran nag gu* (the Stok Palace Kangyur edition has, in fact, *nag gu*). The list in Samtani 1971, p. 24 is as follows: *dhānyatīlasarṣapamudgayavamāṣāṇām* (“rice, sesame, mustard, lentils, barley, and beans”).
- n.56 Here the Sanskrit reads *imāni śūkadhānyāni imāni haladhānyāni* (Samtani 1971, p. 25): “These are grains with awn, and these are grains to be ploughed.” The Tibetan repeats the whole list, but the Sanskrit only presents this abbreviated sentence.
- n.57 Here the Sanskrit reads *evam eva bhikṣavo bhikṣur imam eva kāyaṃ yathāvasthitam yathāpraṇihitam yāvāt pratyavekṣate* (Samtani 1971, p. 25): “In the same way, bhikṣu, a bhikṣu thus observes this very body . . . up to . . . just as it is disposed and placed.” The Sanskrit contains the abbreviation *yāvāt*, which is often difficult to interpret conclusively: it is quite likely that in some cases it is meant as just an abbreviation for saving space in manuscripts, so that the

yāvāt should then be understood as outside of the main text, not in the voice of the speaker. The Tibetan also has an abbreviation here, *snga ma bzhin du* (“just as before”), which we think would be translating **pūrvavat*.

n.58 Here the Sanskrit reads *adhyātmanī vīkekajena samādhijena* (Samtani 1971, p. 25): “born from isolation and born from samādhi,” instead of Tibetan *dben pa’i ting nge ’dzin las skyes pa’i*.

n.59 See n.58.

n.60 *vīkekajena* (Samtani 1971, p. 26): “from isolation” is here added in the Sanskrit, right before “born from samādhi.”

n.61 *adhyātmanī vīkekajena* (Samtani 1971, p. 26): “born from inward isolation.”

n.62 The Tibetan here has *shin tu legs par*, while the Sanskrit has *sādhu ca suṣṭhu ca* (“well and properly”). According to Samtani, what has not been translated in the Tibetan is *suṣṭhu*; on the other hand, *shin tu legs par* is an attested translation of *suṣṭhu*, which suggests that perhaps what was not translated was *sādhu*. Since, however, *sādhu* would be *legs par*, we suggest that *shin tu legs par* may be meant as a translation of *sādhu ca suṣṭhu ca*.

n.63 Samtani (1971, p. 26, n. 6) suggests that *reg par* should be corrected to *rig par*, which would give *suviditā* and somehow be related to *sudṛṣṭā* (“seen it well”); he also reports that the manuscript that he calls N₃ has a correction to *sujuṣṭā*. Having found a number of parallels where *supratividdha(ā)* is preceded by some form of *dṛś*, Samtani’s suggestion of *sudṛṣṭā* sounds like a good suggestion. However, the *Nibandhana*’s gloss to *sudṛṣṭā* is *bhāvanākāle viśeṣotpattiyogāt sudṛṣṭā | susevitety arthaḥ*, which suggests that adopting the reading of the manuscript that Samtani refers to as N, *sujuṣṭā*, would be more sensible (in fact, *sudṛṣṭā* there hardly makes any sense). We propose to read *sujuṣṭā* in the Sanskrit and consider *reg par byas* as a possible translation of *juṣṭā*.

n.64 Reading *divasasamjñādhiṣṭhitam* for *divasasamjñādhiṣṭhitā*, in analogy with the subsequent section. The commentary does not seem to read *adhiṣṭhita*.

n.65 Here the Sanskrit adds *sarvāntam imam lokam* (Samtani 1971, p. 27): “throughout this world on all sides.” This additional phrase, however, as Samtani reports, is not in ANe (Samtani 1971, p. 27, nn. 5–6).

n.66 See n.63 on *reg par*.

- n.67 Here too reading *divasasaṃjñādhiṣṭhitāṃ* for *divasasaṃjñādhiṣṭhitā*, in analogy with the previous section; Samtani notices that “the reading is corrupt” in ANe (Samtani 1971, p. 27, n. 10).
- n.68 Tibetan here has *dran pa*, but we agree with Samtani (1971, p. 29, n. 5) that this seems most likely a mistake for *'dun pa*, since this is a stock expression repeated in this very passage (and in many other texts).
- n.69 This sentence is lacking in the Tibetan, but given the overall structure of the sūtra, we have decided to include it on the basis of Samtani’s Sanskrit edition: *tadyathā | smṛtisambodhyaṅgaṃ dharmapracayasambodhyaṅgaṃ vīryasambodhyaṅgaṃ prītisambodhyaṅgaṃ praśrabdhisaṃbodhyaṅgaṃ samādhisambodhyaṅgaṃ upekṣāsambodhyaṅgaṃ* (Samtani 1971, p. 33).
- n.70 The Sanskrit lacks the first liberation. See Samtani 1971, p. 321, n. 3.
- n.71 The Tibetan for all this section corresponds to F and ANe, as reported in Samtani’s appendix (Samtani 1971, pp. 320–22).
- n.72 For the matching Sanskrit, see Samtani 1971, p. 321.
- n.73 Sanskrit has *āryamārga* (Samtani 1971, p. 322).
- n.74 For the matching Sanskrit see Samtani 1971, p. 322.
- n.75 *ṛjukā, drang pa* (rather than *dran pa*).
- n.76 The Tibetan suggests *doṣa* rather than *dveṣa* (Samtani 1971, p. 322). It also suggests *samyagdarśikā*.
- n.77 Here the Sanskrit has *spharaṇa* (“pervasive”) (Samtani 1971, p. 322; see also n. 9, reporting the alternative orthography *sphuraṇa* in the manuscripts that he abbreviates as N₂ and N₃).
- n.78 For the matching Sanskrit, see Samtani 1971, p. 322.
- n.79 “Even” here translates *samā*; there is a wordplay between *samā* and *samādhi*.
- n.80 The Tibetan suggests **yā samyaktvena samā*. The Sanskrit has *yā samyaktvena samādhiḥ*.
- n.81 Here the Sanskrit adds *ayam ucyate āryāṣṭāṅgo mārgaḥ* (Samtani 1971, p. 322): “This is called *the noble path with eight parts*.” The Tibetan *brtan pa'i gnes par gyur pa* suggests that *sthiratvaṃ niyāmam* (Samtani 1971, p. 322) should probably be emended to *sthiratvaniyāma*.

- n.82 Here the Sanskrit has *iha bhikṣavo bhikṣuḥ smṛta āśvasan smṛta āśvāsāmīti yathābhūtaṃ prajānāti* (Samtani 1971, p. 43). The Sanskrit adds *iha* and specifies that “someone” is a monk (*bhikṣuḥ*); we think the Sanskrit version here is a better reading, matching standard phrasings also found in Pāli parallels (*idha bhikkhave bhikkhu* [. . .]).
- n.83 Following the commentary (*abhipramodayan ceti* [. . .], Samtani 1971, p. 237) in reading *abhipramodayan ca* rather than *abhipramodayan me* (Samtani 1971, p. 44). we read the syntax differently from Samtani (2002, p. 44), as we believe *cittam* should be taken as the object, rather than as the agent, of *abhipramodayan*; Ferrari (1944, p. 605) also understands *cittam* as the agent (“Si rallegra la mia mente [. . .]”), but the wording of her text is indeed different (*abhimodati me cittam*, Ferrari 1944, p. 576).
- n.84 Samtani (1971, p. 45) adds *bhikṣavaś* between square brackets; we understand this as indicating that *bhikṣavaś* (“monks”) was also omitted in the available Sanskrit manuscripts.
- n.85 Samtani (1971, p. 45) reports that manuscripts F and ANe here add *bhikṣavaḥ*.
- n.86 Samtani, also taking into account Pāli parallels, writes *bhagavatā* (Samtani 1971, p. 45; Samtani 1971, p. 248, n. 5). However, he reports the manuscript reading as *bhagavato* (Samtani 1971, p. 45, n. 7); furthermore, the manuscripts of the *Nibandhana* commentary that Samtani abbreviates as G and N are also reported as reading *bhagavato* (Samtani 1971, p. 248, n. 5). The Tibetan would suggest *bhagavato*, we think, rather than *bhagavatā*.
- n.87 Here the Sanskrit reads *pipāsāprativinayaḥ* (Samtani 1971, p. 46). Samtani suggests that the Tibetan would rather correspond to *trṣṇāpraṇāśanaḥ* (Samtani 1971, p. 46, n. 2). However, the Tibetan *sred pa* is one of the possible translations of *pipāsā*; and *rab tu sel ba* translates a few different terms. It is quite possible that the Tibetan was meant to translate *pipāsāprativinayaḥ*.
- n.88 Here the Sanskrit has *dharmopacchedaḥ śūnyatopalambhaḥ* (Samtani 1971, p. 46): “the cutting off of the dharmas, the obtainment of emptiness.”
- n.89 Here the Sanskrit has *ṛjudṛṣṭipratipannaḥ* (Samtani 1971, p. 46): “practicing with upright view.” The Tibetan would most likely correspond to *ṛjupratipannaḥ*, matching Pāli parallels (*ujuppaṭipanno*). The *Nibandhana* commentary too reads *ṛjupratipannaḥ* (Samtani 1971, p. 251).
- n.90 The *Nibandhana* explains that this expression refers to the “Dharma of teaching” (*deśanādharma*), which is said to “accord with the Dharma” of

realization (*adhigama*), since it elucidates it. See Samtani 1971, pp. 251–52.

- n.91 *prajñāsampannaḥ* (*shes rab phun sum tshogs pa*) does not appear in the Sanskrit edition of the main text, which has a different order for the first few elements in this list. It does appear, however, in the commentary (Samtani 1971, p. 254).
- n.92 *susamārabdhāni* (Samtani 1971, p. 47): “well undertaken” is additionally found in the Sanskrit. Samtani has a note (Samtani 1971, p. 47, n. 11) for *vijñā-praśastāni*, saying that it is missing in the Tibetan, as well as in ANe; we suspect that the note was supposed to be for *susamārabdhāni* and was somehow printed in the wrong place. The commentary does not represent the last list of qualifiers in the same *vibhakti* (the nominal endings indicating syntactical roles) as the root text, but we wonder whether there is some corruption in this part of the commentary, since in two different but nearby sentences we find *aparāmṛṣṭair iti* and then *aparāmṛṣṭāṇīti*, where both should be quotes from the root text.
- n.93 Sanskrit adds *bhikṣavaḥ* (“monks”) (Samtani 1971, p. 47), but note 14 reports that ANe and F do not have it and thus match the Tibetan.
- n.94 Samtani (1971, p. 48, nn. 4–5) reports that ANe and F have *yathābhūtaṃ prajānāti | idaṃ tathāgatasya prathamam tathāgatabalam*, which corresponds to the Tibetan *yang dag pa ji lta ba bzhin* and *'di ni de bzhin gshegs pa'i ltobs dang po'o*; his edition, on the other hand, lacks these portions.
- n.95 *parapudgalānām* (Samtani 1971, p. 48); “other persons” is added in the Sanskrit.
- n.96 Here the Degé block print has the correct reading *sems can gzhan*, while the Degé as reported by Samtani has *sems gzhan*, an obvious mistake. It seems that Samtani had been relying on the Zhol version.
- n.97 *punar aparam* (Samtani 1971, p. 49); “furthermore” is added in the Sanskrit, but Samtani reports that F and ANe do not have it (Samtani 1971, p. 49, n. 3).
- n.98 *punar aparam* (Samtani 1971, p. 49); “furthermore” is added here too in the Sanskrit, but Samtani reports that F and ANe do not have it (Samtani 1971, p. 49, n. 3).
- n.99 *tathāgato 'rhan* (Samtani 1971, p. 49); “the tathāgata, the arhat” is added in the Sanskrit, but Samtani reports that F and ANe do not have *tathāgata*.
- n.100 The Sanskrit syntax is ambiguous as to what *samyak* may be qualifying, but the Tibetan reads *samyak* as qualifying *nadati*.

- n.101 The Tibetan *zhes bya bar rgyas par sbyar ba* matches *iti vistaraḥ* (Samtani 1971, p. 50). This could have been meant as a scribal abbreviation, meaning that the previous section is understood as repeated. We think Samtani understood it in this way, for he translates by repeating it (Samtani 2002, pp. 196–97). However, as the Tibetan abbreviates rather than repeats, we have conformed to this convention.
- n.102 Here the Sanskrit has *punar mayā* (Samtani 1971, p. 50): “moreover, by me.” Samtani (1971, p. 50, n. 11), however, reports ANe and F as having *anena*, which we believe matches the Tibetan *'dis*.
- n.103 Here too the Tibetan has *zhes bya bar rgyas par sbyar ba*, which is more likely a translation of *iti vistaraḥ*, rather than of *iti pūrvavat* (Samtani 1971, p. 50).
- n.104 The Sanskrit syntax is ambiguous as to what *samyak* may be qualifying, but the Tibetan reads *samyak* as qualifying *nadati*.
- n.105 Here the Sanskrit reads *arthapratisaṁvit katamā yaduta paramārthe yad avaiṅvartyajñānam | dharmapratisaṁvit katamā anāsraveṣu dharmeṣu yad avaiṅvartyajñānam | niruktipratisaṁvit katamā abhivṛyāhāre yad avaiṅvartyajñānam | prabhānapratisaṁvit katamā yuktam uktam abhilāpitāyām samādhivośe saṁprakhyāneṣu yad avaiṅvartyajñānam* (Samtani 1971, p. 52): “What is the special knowledge of meaning? It is irremovable awareness of the highest meaning. What is the special knowledge of dharmas? It is irremovable awareness of dharmas without fluxes. What is the special knowledge of explanations? It is irremovable awareness of what is uttered. What is the special knowledge of brilliancy? It is irremovable awareness that what has been said is fit and free when something is expressed within the mastery of samādhi.” This explanation is not found in the Tibetan; Samtani (1971, p. 52, nn. 2–6) reports that F and ANe also omit this part.
- n.106 *yad uta* (Samtani 1971, p. 53); “it is thus” is additionally found in the Sanskrit as edited by Samtani, but Samtani (1971, p. 53, n. 1) reports that ANe and F accord with the Tibetan, omitting it.
- n.107 Samtani’s edition does not have this item, but he reports (Samtani 1971, p. 53, n. 5) that it is found in ANe and F (and in the Tibetan). The only way to get to eighteen items is to count this together with, possibly, the previous one.
- n.108 *yad uta* (Samtani 1971, p. 54); “it is thus” is additionally found in the Sanskrit as edited by Samtani, but Samtani (Samtani 1971, p. 54, n. 1) reports that ANe and F agree with the Tibetan in omitting it.

- n.109 Although the Sanskrit edition lacks “he has the Tathāgata’s mark of a great person,” Samtani reports that ANe and F have it, thus agreeing with the Tibetan (*tathāgatasyedarṇ mahāpuruṣalakṣaṇam*, Samtani 1971, p. 54, n. 2).
- n.110 As pointed out by Samtani (1971, p. 54, n. 5), in this instance the Tibetan not only translates *eṇeya* with *ri dvoags* but also offers a transliteration.
- n.111 Here the Sanskrit does not have anything explicitly matching *pus mo* (“knee,” often representing *jānu*). Samtani notices that there is a textual problem and supports his preferred reading with the *Nibandhana* commentary and with the relevant *Mahāvvyutpatti* entry (Samtani 1971, p. 54, n. 7). It is to be noted that the relevant *Mahāvvyutpatti* entry also has *pus mo* in the Tibetan but nothing explicitly matching it in the Sanskrit; we thus think that the Tibetan was in fact meant to translate the Sanskrit without *jānu*, but was meant to make it more explicit.
- n.112 Here, Samtani (1971, p. 56, n. 7) suggests that the Tibetan *g.yog ’khor* may be translating *parijana* rather than *parivāra*, and he supports this suggestion with the relevant *Mahāvvyutpatti* entry. However, *g.yog ’khor* is an attested rendering of *parivāra* (see Negi vol. 13, p. 6095).
- n.113 Here and in the following sentences the Sanskrit continues to have *mahā-puruṣasya mahāpuruṣalakṣaṇam*, but the Tibetan omits it (see also Samtani 1971, p. 57, nn. 7–8). “Fearlessness” (*abhaya*) does not appear in the Tibetan. It does however appear in the *don rnam par gdon mi za ba’i ’grel pa* commentary.
- n.114 Again, the Sanskrit does not explicitly represent *pus mo* (but see the relevant note above).
- n.115 Although the Tibetan does not have a precise correspondent for *utsukatayā*, we feel that “eager to perform tasks” should still work for *kimkaraṇīyatā* on its own, as reflected in the Tibetan rendering *bya ba ci yod ces bya ba*.
- n.116 Sanskrit adds *sarvasattvāśvāsaprayogatayā* (Samtani 1971, p. 58): “due to having offered consolation to all sentient beings.”
- n.117 Here the Sanskrit reads *samāviraladantatā* (Samtani 1971, p. 58): “his teeth are even and have no interstices.” Sanskrit adds *sama* (“even” teeth), which corresponds to how the item had been previously listed; however, Samtani (1971, p. 58, n. 7) reports that F and ANe do not have *sama*, thus matching the Tibetan.
- n.118 Here the Sanskrit reads, *pūrve ’pramāṇapūṇyaskandho[pasevitā]tmatatayā* (Samtani 1971, p. 59). Samtani reports that “Ms. has faulty and faint reading.

- So also F and ANe” (Samtani 1971, p. 59, n. 4; F and ANe are abbreviations used by Samtani).
- n.119 Here the Sanskrit reads *snigdhavacanasatyapālanatayā* (Samtani: 1971, p. 60): “because he guarded affectionate speech and truth.” Samtani proposes that the Tibetan should correspond to *sattvebhyaḥ mṛduvacanālapanatayā* (Samtani 1971, p. 60, n. 2).
- n.120 Here and in the following item, in the Tibetan *de bzhin gshegs pa'i* (*tathāgatasya*) is omitted.
- n.121 Here the Sanskrit reads *dharmasaṅgīticittakarmanyatayā* (Samtani 1971, p. 60): “he had a mind that was workable for chanting the Dharma.” Samtani proposes that the Tibetan *chos yang dag par sdud pa* could correspond to *dharmasaṅgrahakarmanyatā* (Samtani 1971, p. 60, n. 6). However, the *Mahāvīyutpatti* has *chos yang dag par sdud pa* as the translation for the entry *dharmasaṅgītiḥ* (see Negi vol. 3, p. 1293).
- n.122 Samtani suggests that *'thun par / mthun par* should be translating *anukūla* rather than *pradakṣiṇa* (Samtani 1971, p. 61, n. 2). However, *'thun par / mthun par* is attested as a translation of *pradakṣiṇa* (see Negi vol. 5, pp. 2116–17; see also De Jong 1975, p. 117). We have used “courteous dexterity” so as to reflect, at least in part, the etymological rationale for this explanation (where the *pradakṣiṇa* = “turning to the right” is caused by *pradakṣiṇa* = “courteous dexterity”). This rationale is unfortunately lost in Tibetan translation.
- n.123 Here the Sanskrit reads *sarvaprāṇa* (Samtani 1971, p. 61): “all life forces.” Tibetan would correspond to *sattvapṛāṇa* (“the life force of sentient beings”), as pointed out by Samtani. We believe that the Tibetan reading is better, and *sattvānāṃ pṛāṇa-* is indeed attested elsewhere. See *sattvānāṃ pṛāṇarakṣāya* (*Hevajratāntra* 2.4.90 in Tripāṭhī and Negi 2001, p. 193) and *sattvānāṃ pṛāṇahāriṇi* (*Mañjuśrīmūlakalpa* 12.18 (<https://read.84000.co/translation/toh543.html#UT22084-088-038-1997>); 12.14 in Śāstrī 1920, p. 119).
- n.124 *sku* here has no matching term in the Sanskrit.
- n.125 This mark is not in Samtani’s edition but is reported by Samtani as found in Ms, F, and ANe (Samtani 1971, p. 62, n. 3) with the addition of one reason in the manuscript that Samtani abbreviates as Ms: “and helped broken sentient beings to cross beyond their own troubles” (*bhinnasattvasantāraṇatayā*). It is also found in the *Nibandhana* commentary (Samtani 1971, pp. 305–6).

- n.126 The Sanskrit has *tulyapāñirekhās ca* (Samtani 1971, p. 63); this is omitted in the Tibetan, but without it we get only seventy-nine marks. Samtani reports that F and ANe also omit this (Samtani 1971, p. 63, n. 4).
- n.127 The Sanskrit here has *vṛttāṅgulayaś ca* (Samtani 1971, p. 63), “round fingers,” while the Tibetan has *sen mo rnams zlum pa*, “round nails.” Samtani (1971, p. 63, n. 5) speculates that the Tibetan may contain a mistake in the transmission wherein *sor mo* was accidentally substituted with *sen mo* in this item. This is very plausible. It is worth noting, though, that Samtani (1971, p. 63, n. 5) also reports that F and ANe have *vṛttāṅgulinakhās ca*, “round fingernails.” (Also, the Tibetan version consulted by Samtani, as he reports it, contains one further mistake for *sor mo*, while the Degé Parphud (*par phud*) printing is fine.) Stok has indeed *sor mo*, thus supporting our preference and, first of all, Samtani’s insightful proposal. The relevant entry in the *Mahāvvyutpatti* has *vṛttāṅgulih / sor mo rnams zlum pa*.
- n.128 “Hidden” translates *gūḍha / mi mngon pa*.
- n.129 Here the Sanskrit reads *pradakṣiṇāvartagāmināś ca* (the reading of manuscript F; see Samtani 1971, p. 64, n. 1); *pradakṣiṇagāmināś ca* (Samtani 1971, pp. 63–64). Whether we read *āvarta* or not, we could have the same English translation. We believe that the Tibetan *g.yas phyogs su ldog cing gshegs pa* translates the reading of F; the relevant *Mahāvvyutpatti* entry (*Mahāvvyutpatti* no. 283) has this expression as the translation of *pradakṣiṇāvartagāmī* (see Negi vol. 13, p. 6064).
- n.130 Samtani (1971, p. 64, n. 2) reports the Tibetan as having instead *mi g.yo bar gshegs pa*, but the Degé Parphud edition has it as *mdzes par gshegs pa*.
- n.131 Here the Sanskrit has *avakragātrās ca* (“bodies that are not crooked”), but we wonder whether something might have gone wrong in the transmission: the Tibetan *mi g.yo bar gshegs pa* (that Samtani thought was in place of the previous item) would correspond to *avakragāmināś ca* (see Negi vol. 10, p. 4380, reporting the relevant *Mahāvvyutpatti* entry), which seems likely to us. However, we find attestations for both *avakragāmitā* (*Abhisamayālamkārasāstra-vṛtti*, Amano 1975, p. 286; *Abhisamayālamkāralokā*, Wogihara 1932–73, p. 921, lines 4–5; *Dharmasaṃgraha*, Müller and Wenzel 1995, p. 19) and *avakragātratā* (*Sāratamā*, Jaini 1979, p. 182).
- n.132 The equivalent, *gātratā*, is not included in the Sanskrit, but it is found in parallel passages from other texts: *prṛthucārumaṇḍalagātratā* (*Abhisamayālamkārasāstravṛtti*, Amano 1975, p. 286; *Abhisamayālamkāralokā*, Wogihara 1932–73, p. 921, line 9) *cāruprṛthumaṇḍalagātratā* (*Sāratamā*, Jaini 1979, p. 182; note that this, as well as the phrase in the *Vṛtti* and in the *Ālokā*, is commenting on the same

- expression occurring in the root text of the *Abhisamayālamkāra*). Importantly, *sku kho lag yangs shing bzang ba* is attested as the translation of *pṛthucāru-maṇḍalaḡātrah* (Negi vol. 1, p. 175, referring to *Mahāvvyutpatti* no. 293).
- n.133 Samtani (1971, p. 64, n. 6) suggests that the Tibetan should rather correspond to *spaṣṭakukṣayaś ca*; however, *dku skabs phyin pa* is attested as a translation of *mṛṣṭakukṣih* (Negi vol. 1, p. 105, reporting the relevant *Mahāvvyutpatti* no. 302); thus the Tibetan, we think, matches the Sanskrit well.
- n.134 This item and the next appear in reversed order in Samtani’s edition; however, the “thin tongue” is added by him on the basis of the Tibetan *ljags srab pa*, rendered as *tanujihvāś ca* as per Ferrari’s conjecture (Samtani 1971, p. 64, n. 12; this conjecture is supported by the relevant *Mahāvvyutpatti* entry, no. 317; see Negi vol. 4, p. 1460). This item should probably have gone first anyhow, considering the Tibetan.
- n.135 Tibetan *cing snyen la ’jam pa* does not repeat “voice,” and Samtani points out that F has *mañjusvarāḥ*. We would propose **madhuracārumañjusvarāś ca* as the more likely Sanskrit from which the Tibetan was translated. The relevant entry in the *Mahāvvyutpatti* (no. 320) indeed has *madhuracārumañjusvarah* (although the wording is slightly different: *gsung snyan cing mnyen la ’jam pa*; see also Negi vol. 16, p. 7363).
- n.136 Sanskrit does not have anything that could match *dkar ba* (“white”). We are not sure whether the Tibetan considers these two as one item or two. If these are counted as two, we get eighty marks.
- n.137 *spyān dkar gnag ’byes shing ud pa la’i ’dab ma yangs ba lta bur ’dug pa dang*. The Sanskrit reads *nīlotpaladalanayanāś ca* (Samtani 1971, p. 65), “eyes like the petals of a blue lotus”; Samtani (1971, p. 65, n. 7) points out that Ferrari adds *sitāsita-* (“white and nonwhite”) before *-nīla-* (“blue”). The conjecture resembles the wording of the relevant *Mahāvvyutpatti* entry (no. 331), which is somewhat different: *spyān dkar nag ’byes shing padma’i ’dab ma rangs pa lta bu / sitāsitakamaladaraśakalanayanaḥ* (see Negi vol. 8, p. 3397). The wording *sitāsita-* is also found in the *Dharmasaṅgraha* (*sitāsitakamaladalanayanatā*, Müller and Wenzel 1995, p. 20), in the *Abhisamayālamkāraśāstravṛtti* (*sitāsitakamala-dalanayanatā*, Amano 1975, p. 288), Haribhadra’s *Abhisamayālamkāralokā* (*sitāsita-kamaladalanayanatā*, Wogihara 1932–73, p. 922, line 9), and also, most likely, in Ratnākaraśānti’s *Sāratamā* (We think that the printed text *sitasitakamaladalanayanatā* [Jaini 1979, p. 184] should be emended to *sitāsitakamaladalanayanatā*).
- n.138 “Firm” is not in the Sanskrit; we were unable to find parallels for this passage.

- n.139 “Black” is not explicit in the Sanskrit (*bhramarasadṛśakeśās ca*, Samtani 1971, p. 66). Samtani (1971, p. 66, n. 2) suggests that the *gnag* in the Tibetan could correspond to an additional *asita* in the Sanskrit, but parallels suggest that it is just a slightly explanatory translation, and it corresponds to this very Sanskrit. See for example Negi vol. 9, p. 3978, where the relevant *Mahāvīyutpatti* entry (no. 342) is given.
- n.140 *asanihatakeśās ca* (Samtani 1971, p. 66); Samtani (1971, p. 66, n. 4) suggests that the Tibetan might be translating *asamṛditakeśās ca*, corresponding to the reading of F. However, we think that the reading that he reports for ANe, *asamsuditakeśās ca*, is likely to preserve traces of the right reading; it could be emended to *asaniḷuḍitakeśās ca*. Parallels suggest that the Tibetan could more likely match *asaniḷuḍitakeśāḥ* (*asaniḷuḍitakeśatā*, *Abhisamayālaṅkāraśāstravṛtti*, Amano 1975, p. 290; *Abhisamayālaṅkāralokā*, Wogihara 1932–73, p. 922, line 19; *Sāratamā*, Jaini 1979, p. 284).
- n.141 The Sanskrit colophon as per Samtani’s edition reads *ye dharmā hetuprabhavā hetus teṣāṃ tathāgato hy avadat | teṣāṃ ca yo nirodha evainvādī mahāśramaṇaḥ | | likhitam idam samvat 319 caitra śukla 9* (Samtani 1971, p. 68): “ ‘For dharmas that come about from causes, the Tathāgata spoke of their causes, and also their cessation: the great śramaṇa speaks in this way.’ This was written in the Samvat 319, in the month of Caitra, on the ninth of the white half.” The Sanskrit colophon as per Ferrari’s edition reads *śubham | | samvat 1971 dharmarājena likhitvā divyadevaśarmaṇāya dattam idam pustakam iti | tatpustakāt pratilikhitam* (Ferrari 1944, p. 587): “Good! In the year 1971, this book was given by Dharmarāja, after having written it, to Divyadevaśarmaṇa. It has been copied from that book” (1971 Nepali Samvat = 1915 CE). Stok includes a Tibetan transliteration of the *ye dharmā* verse, followed by *dge’o/ bkra shis par shog*. The Comparative Edition (*dpe bsdur ma*) Kangyur records that the Yongle, Lithang, Kangxi, Narthang, and Choné versions are all missing a colophon and that Stok is also missing a colophon.

b.

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g.

GLOSSARY

g.1 Abode of neither perception nor no perception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naiṅvasaṁjñānāsaṁjñāyatana

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm.

g.2 Abode of the infinity of space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm.

g.3 Ācārya

slob dpon

སློབ་དཔོན།

ācārya

Teacher, sometimes more specifically the deputy or substitute of the *upādhyāya*.

g.4 Affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

A type of mental imperfection, the most basic afflictions being attraction, aversion, and confusion.

g.5 Analysis

dpyod pa

དཔྱོད་པ།

vicāra

A mental factor understood either as “the subtlety of the mind” or as the cause for such subtlety. More elaborate definitions explain it as a type of “mental murmur” (*manojalpa*) that is searching (*paryeṣaka*) and can be either based on intention (*cetanā*) or on wisdom (*prajñā*). See also “deliberation” (*vitarka*).

g.6 Arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

“Worthy one” or “someone who has killed their foes” (i.e., mental afflictions). A Buddhist saint who has obtained liberation.

g.7 As it is

yang dag pa ji lta ba bzhin du

ཡང་དག་པ་ཇི་ལྟ་བུ་བཞིན་དུ།

yathābhūta

Yathā means “in accordance” / “just as,” and *bhūta* is a participle from the root *bhū*, which can mean “to exist” or “to come into existence.” The term *yathābhūta* is a key term in Buddhist texts, indicating the way things are, the nature of things, etc. It is usually used adverbially, indicating the way in which someone cognizes.

g.8 Assembled factor

'du byed

འདུ་བྱེད།

samskāra

In its broadest sense, the term *samskāra* includes all impermanent entities when understood as causes. The prefix *sam* is here understood as indicating “coming together” or “assembling,” while the root *kr* means “to produce,” “to create.”

g.9 Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

One of the six classes of sentient beings. The asuras are dominated by envy, ambition, and hostility and are incessantly embroiled in disputes with the gods. They are frequently portrayed in brahmanical and Buddhist mythology as having a disruptive effect on cosmic and social harmony.

g.10 Attraction

'*dod chags*

འདོད་ཆགས།

rāga

One of the three basic mental afflictions (together with aversion and confusion) within which all other mental afflictions can be subsumed. The term *rāga* comes from the root *rañj*, which can also have the sense of “to color,” thus making it possible to create significant double-meanings in Sanskrit (*rakta* can thus mean “impassioned,” but also “red” or “blood”). Liberated beings are often described as *vītarāga*, “free from attraction.”

g.11 Awareness

shes pa · ye shes

ཤེས་པ། ་ཡེ་ཤེས།

jñāna

The term *jñāna* is formed by the root *jñā*, meaning “to know,” “to know of,” “to understand,” “to be aware of,” with the addition of the *pratyaya lyuṭ*, which can be interpreted as having different values (the instrument of awareness, its agent, or the action of awareness). We have chosen “awareness” as it was the only that seemed to fit for two important (and not unrelated) contexts wherein *jñāna* is used: awareness of something, and nonobjective, nonconceptual awareness. In Tibetan the two senses are sometimes distinguished by using *shes pa* and *ye shes*, respectively, but the distinction in the usage of these two terms is not clearly marked in works that are translations from the Sanskrit, and hence it is less relevant for the Kangyur than it may be for indigenous Tibetan works. The nature of *jñāna* and its relationship with “wisdom” (*prajñā*) is the topic of one of the chapters of the *Abhidharmakośa* and is also thematized in a number of Mahāyāna sūtras and śāstras.

g.12 Bhagavat

bcom ldan 'das

བཙོམ་ལྷན་འདས།

bhagavat

Epithet of a buddha; “one who has fortune” (explained as having six features) or “one who has vanquished (Māra).”

g.13 **Bhikṣu**

dge slong

དགེ་སློང་།

bhikṣu

The term *bhikṣu*, which is often translated as “monk,” refers to the highest type among the eight types of *prātimokṣa* vows that make one part of the Buddhist assembly. The term is explained as having at least three possible meanings: (1) someone who begs; (2) someone who has taken the highest level of Buddhist ordination; and (3) someone who has destroyed mental afflictions.

g.14 **Bodhisattva**

byang chub sems dpa'

བྱང་ལྷུང་སེམས་དཔའ།

bodhisattva · bodhisatva

Someone who practices according to the vehicle of the bodhisattvas, those who aim at complete buddhahood; the term is explained as “awakening hero,” “one who has a wish for awakening,” or also “one who awakens sentient beings.”

g.15 **Brahma**

tshangs pa

ཚངས་པ།

Brahman

A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the “Lord of the Sahā World” (our universe).

g.16 **Brahma wheel**

tshangs pa'i 'khor lo

ཚངས་པའི་འཁོར་ལོ།

brāhmacakra

Here the sense is “the supreme wheel” or perhaps “the wheel of what is supreme.” See *brahmacakkaṃ pavatteti ettha brahmanti seṭṭhaṃ uttamaṃ viṣiṭṭhaṃ* | *Mahāsīhanādasutta-Aṭṭhakathā, Mūlapaṇṇāsa, Majjhimanikāya*.

g.17 Brahman conduct

tshangs par spyod pa

ཚངས་པར་སྐྱོད་པ།

brahmacarya

Brahman is a Sanskrit term referring to what is highest (*parama*) and most important (*pradhāna*); the *Nibandhana* commentary explains *brahman* as meaning here *nirvāṇa*, and thus the brahman conduct is the “conduct toward brahman,” the conduct that leads to the highest liberation, i.e., *nirvāṇa*. This is explained as “the path without outflows,” which is the “truth of the path” among the four truths of the noble ones. Other explanations (found in the Pāli tradition) take “brahman conduct” to mean the “best conduct,” and also the “conduct of the best,” i.e., the buddhas. In some contexts, “brahman conduct” refers more specifically to celibacy, but the specific referents of this expression are many.

g.18 Brilliancy

spobs pa

སྐྱོབས་པ།

pratibhāna

The translation is meant to somehow echo the etymology of *prati + bhāna* (“forth” + “shine”), and the term does mean something like “intelligence,” “inspiration,” or “eloquence,” often referring to the intelligent presence of mind that allows one to speak in the most appropriate way, even for very long stretches of time.

g.19 Clinging

nye bar len pa

ཉེབར་ལེན་པ།

upādāna

The term *upādāna* figures in at least two prominent contexts within basic Buddhist classifications. Firstly, the five aggregates are also called “aggregates of clinging” when they refer to a nonliberated person. According to the *Nibandhana* commentary on *Distinctly Ascertaining the Meanings*, they are called “aggregates of clinging” for different reasons: they are “born from the clings” because the aggregates arise due to the three

mental afflictions of attraction, aversion, and confusion, which can also be called “clingings”; or, they are so called because the aggregates are under the control of the “clingings,” in the sense that it is due to the three mental afflictions that the aggregates remerge, after death, in a new realm of existence (Samtani 1971, pp. 87–88; the explanation in the *Nibandhana* partly follows *Abhidharmakośabhāṣya* on *kārikā* 1.8; see Pradhan 1967, p. 5).

Another important context of the term *upādāna* is as the ninth of the “twelve parts of dependent arising.” Here *upādāna* arises with craving (*trṣṇā*) as its condition. The difference between “craving” and “clinging” is explained by Vasubandhu as follows: it is “craving” when one strongly wants enjoyments but has not yet started searching for those objects of enjoyments (*yāvan na tadviṣayaparyeṣṭim āpadyate*); it is “clinging” once one starts seeking ways to obtain those objects of enjoyments and thus runs in all directions (*viṣaya-prāptaye paryeṣṭim āpannaḥ sarvato dhāvati*). See Pradhan 1967, p. 132.

g.20 Consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

The term *vijñāna* is formed by the prefix *vi* plus a formation from the root *jñā*, which means “to know,” “to understand,” “to know of,” “to be aware of.” (This is reproduced in the Tibetan as *rnam par + shes pa*.) “Consciousness” has a specific meaning in Buddhist texts and refers to awareness of an object, point of reference, or support. This meaning is occasionally obtained by understanding the *vi* as standing for *viṣaya*, which means a domain of activity and, in this case, the object of perception. The standard list of consciousness types is six, corresponding to the five sense faculties plus the “thought consciousness.” This refers to a type of mental perception that arises taking as its basis not a sense faculty but a prior moment of consciousness itself; this type of consciousness is unrestricted as per its possible range of objects, both in terms of their location in time (past, present, or future) and in terms of their type (visual, audible, etc., including entities that are not within the range of any of the five senses).

g.21 Contact

reg pa

རེག་པ།

sparśa

This can mean either, more literally, “touch,” or coming into contact; in the context of the twelve parts of dependent arising, “contact” refers more specifically to the coming together of the object, faculty, and consciousness. According to some abhidharma masters, this coming together gives rise to a specific entity called “contact,” while others consider “contact” to simply describe a specific state of those three entities, i.e., when object, faculty, and consciousness are “together” and thus able to give rise to notion. It is also worth noticing that the root *spṛś* is used far more often in Sanskrit than either “to touch” or “to come in contact with” is used in English, and can often mean something like “to obtain” etc.

g.22 Control of Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

Paranirmitavaśavartin

The highest level of the desire realm.

g.23 Copulation dharma

khrig pa'i chos

ཁྲིག་པའི་ཚོས།

maithunadharmā

This refers to the habit of copulation, called a *dharma* perhaps as it is a property/feature that belongs to those who copulate, or in the sense of something that is one’s course of behavior.

g.24 Craving

sred pa

སྲེད་པ།

tṛṣṇā

The eighth of the twelve parts of dependent arising.

g.25 Deities of the Brahmā group

tshangs rigs kyi lha

ཚངས་རིགས་ཀྱི་ལྷ།

brahmakāyika

A class of deities, the first, i.e., lowest, in the form realm.

g.26 Deliberation

rtog pa

རྟོག་པ།

vitarka

A mental factor understood either as “the coarseness of the mind” or as the cause for such coarseness. More elaborate definitions explain it as a type of “mental murmur” (*manojalpa*) that is searching (*paryeṣaka*) and can be either based on intention (*cetanā*) or on wisdom (*prajñā*). See also “analysis” (*vicāra*).

g.27 Dependent arising

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

A key term for Buddhist philosophy that represents the basic Buddhist understanding of causal processes.

In *pratītya-samutpāda*, a compound of two terms, *samutpāda* means “arising” or “coming into existence” and poses little interpretive difficulty. The preverb *sam-* is sometimes understood as meaning “together” (*samavāyena*), referring to the doctrine that no entity whatsoever arises on its own—ultimately existent bits of materiality always arise with other bits, and moments of mind are always accompanied by mental states. The *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīyutpatti*, however, clarifies that the Tibetan translation has *'brel par* in the sense of “connection,” a rendering of *sambandha* resulting from an interpretation of the *sam-* as indicating connection (*sam ni sambandha stes 'brel pa la bya*).

The first part of the compound, *pratītya*, can be explained in two very different ways, which have occasioned lengthy debates at the crossroads of philosophy and grammar. According to one explanation, it would mean “things that are each bound to go, to vanish,” hence the whole expression would mean something like “the arising of things that are each bound to vanish,” i.e., the arising of impermanent things. This explanation is favored, for example, by Bhāviveka, and Candrakīrti criticizes him for it (see Macdonald 2015, pp. 121–32). It is also the one opted for by Vīryaśrīdatta in the *Nibandhana* commentary on *Distinctly Ascertaining the Meanings* (see Samtani 1971, p. 98).

The other interpretation takes *pratītya* as meaning “having obtained” or “having depended upon,” more flexibly also “depending,” i.e., without necessarily implying temporal succession of two activities by the same entity, which is problematic, as the entity cannot be easily expected to do something (even “depending”) before it has come into existence (unless one is a Vaibhāṣika who accepts existence of future entities). In this

interpretation, the sense of the whole expression is expanded as “arising in dependence upon an assemblage of causes and conditions.” This interpretation seems to be prevalent, and hence it has been followed in the translation (it is also the basis for the Tibetan rendering as *rten cing 'brel par 'byung ba*). It has the distinct advantage of matching the only possible sense of *pratītya* when it appears outside of a compound in sūtra passages where the dependent arising of, say, eye consciousness is described. A long discussion of the proper sense and the two interpretations of the term *pratītyasamutpāda* can be found in chapter 3 of the *Abhidharmakośabhāṣya* (Pradhan 1967, p. 138).

We find numerous different explanations of dependent arising in the Buddhist texts, but three of them are most prominent: a short general definition of contingent coming into existence, as “A being there, B exists; from the arising of A, B arises”; the example of the arising of a single momentary entity, as “depending upon visible form and the eye faculty, eye consciousness arises”; and lastly the process of causality known as “dependent arising with twelve parts,” which describes the birth, complete life cycle, death, and rebirth of a sentient being in the desire realm (the part of the universe where we live and where several classes of sentient beings are born from a womb).

The twelve parts of dependent arising are often distributed into three lifetimes: ignorance and assembled factors belong to the previous lifetime; consciousness, name-and-form, the six entrances, contact, feeling, craving, clinging, and existence belong to the present lifetime; and birth and decay-and-death belong to the future lifetime (see *Abhidharmakośabhāṣya* 3.25, Pradhan 1967, pp. 133–34). This explanation allows one to make good sense of the frequent sequence, found in the sūtras, where first dependent arising is explained, and then it is said to vanquish all views regarding past, present, or future lives (this progression is also found in the *Mūlamadhyamakakārikā*; see Salvini 2011).

g.28 Dependent arising with twelve parts

rten cing 'brel par 'byung ba yan lag bcu gnyis

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་ཡན་ལག་བརྒྱུ་གཉིས།

dvādaśāṅgapratītyasamutpāda

See “dependent arising.” These are the twelve causal links that perpetuate life in cyclic existence, starting with ignorance and ending with death.

g.29 Descendant of Manu

shed las skyes

- - -

མེད་ལས་སྐྱེས།

manuja

Literally “born from Manu,” considered the first ancestor of all humans.

g.30 Dharma

chos

ཚོས།

dharma

Among its many meanings, this term can refer to the teachings of the Buddha (when capitalized in this translation); positive actions that accord with it; an entity, which has (*dhr*) certain features through which it may be cognized (also the relevant sense in which it is used when dharmas are listed as the objects of thought); and a property or a quality (such as when discussing the Buddhadharmas, i.e., the dharmas of the Buddha, meaning his special qualities or properties).

g.31 Distinctly ascertaining the meanings

don rnam par nges pa

དོན་རྒྱུས་པར་ངེས་པ།

arthaviniścaya

The *Nibandhana* commentary explains the term *arthaviniścaya* twice. It first states, “ ‘Distinctly ascertaining the meanings’ means classifying /analyzing the dharmas” (*arthānāṃ viniścayo dharmāṇāṃ pravīcayati*, Samtani 1971, p. 73). This interpretation equates *arthaviniścaya* with the key term *dharmapravīcaya* (“classifying the dharmas”), a synonym of “higher cognition” (*prajñā*), “special insight” (*vipaśyanā*), and, importantly, *abhidharma*.

The second explanation is slightly more elaborate: “For sentient beings, by listening to this, there is an ascertainment of the meaning /purpose in manifold ways; thus, this is a name wherein the meaning corresponds” (*arthasya vividhākāreṇa niścayo bhavaty etat-śravaṇāt sattvānām ity anugatārthā samjñā*, Samtani 1971, p. 83).

Samtani (1971, p. 57ff.) argues against taking the word *artha* to here signify “meaning(s),” and suggests instead that it should be understood as “topic,” “subject matter,” or “category”; thus, while Ferrari’s previous rendering would translate into English as “the determination of the meaning” (“la determinazione del significato,” Ferrari 1944, p. 588) and match our own preference, his own translation of *arthaviniścaya* is “compendium of

categories” (Samtani 2002, p. 3). Bhikkhu Ānandajoti prefers “analysis of the topics” (Ānandajoti 2016, front cover), which also matches Norman’s preference (“analysis of the (Buddhist) topics,” Norman 1973, p. 677).

While we do not think that translating as either “category” or “topic” is, per se, *wrong* (for, one could say, the two senses of *artha* as “topic” and *artha* as “meaning” are somewhat overlapping), the arguments offered by Samtani do not entirely convince us. One of his arguments is that *dharma* = “category,” and therefore, since the commentary tells us that *artha* = *dharma*, it follows that *artha* is a category; here our difficulty is with the premise, since we believe that here *dharma* means “entity” rather “category,” and indeed dharmas as entities are meanings / referents as opposed to words (*śabda*). Another argument adduced by Samtani is based on his interpretation of a quote from Yaśomitra, where *artha* is equated with *viśaya*, which in turn Samtani explains as “subject matter.” However, we think that the context of that passage (Wogihara 1989, p. 23) rather strongly suggests that it is not explaining the word *artha* as meaning “subject matter” but rather as “object,” i.e., *viśaya* as “domain,” here in the sense of the domain of sensory activity of one of the five sense faculties. Yaśomitra is here explaining the term *artha* appearing in the expression “objects of the sense faculties” (*indriyārthāḥ*, *Abhidharmakośakārikā* 1.9).

Furthermore, we are not entirely sure that the sense of *artha* in the two explanations offered by the *Nibandhana* is exactly the same; we think that in the second explanation it is quite possible that *artha* (in the singular, unlike in the first interpretation) also, or maybe even primarily, carries the sense of “purpose” or “goal” (one could say “what is meaningful,” with a bit of a stretch). It is also quite likely that different nuances of the sense of *artha* are implied in the commentary, which is a virtue rather than a defect in Sanskrit writing (as we understand it).

We opted for “meaning” for the following reasons: it has a somewhat more vague/less specified feel (to us; “ascertaining the topics” could well mean ascertaining which topics are there (rather than, in fact, ascertaining their meanings); and, also taking into account other passages where the term *arthaviniścaya* occurs, we think it desirable to retain at least a suggestion of the opposition between “word” versus “meaning” (*śabda* vs. *artha*), which is of crucial importance in the Buddhist tradition (“relying on the meaning rather than on the words” is one of the four reliances (*pratiśaraṇa*); “relying on the topics” or “on the categories” may not sound too far from “relying on the words,” let alone be its opposite. Thus,

“meaning / meaningful / purpose / what has purpose” is the range of meanings that we primarily read in the *artha* appearing in the expression *arthaviniścaya*.

The following passages use the term *arthaviniścaya* in contexts that are different from our sūtra, and thus we do not claim that any of them, or even all of them taken together, should lead to a conclusive ascertainment of the meaning of *artha*. However, we think they may clarify our purpose in using “meaning”:

“The awareness of all sounds of speech; the awareness of the etymological explanations; the awareness of the distinct ascertainment of the meaning / what is meaningful / what is of benefit; the avoidance of what is not of benefit / what is meaningless” (*sarvarutajñānaṃ | niruktivyavasthāna-jñānaṃ | arthaviniścayajñānaṃ | anarthavivarjanaṃ, Samādhirājasūtra 37.27* (<https://read.84000.co/translation/toh127.html#UT22084-055-001-3962>); Dutt 1941, p. 18).

“He sets aside the incoherent meaning / unconnected purpose; he is very certain in respect to the distinct ascertainment of the meanings / purposes” (*asaṃsaktam artham uddharati suviniścito bhavati arthaviniścaye, Śayanāsanavastu, Gnoli 1978b, p. 45*).

“This is a negation of the word-meaning; the real thing is not set aside. In this way, the distinct ascertainment of the meaning should also be understood in respect to other sentences” (*śabdārthapratiśedho 'yaṃ na vastu vinivāryate | evam anyeṣv api jñeyo vākyeṣv arthaviniścayaḥ, Prajñāpāramitā-piṇḍārthaḥ* of Dignāga, Tucci 1947, p. 58; Tucci here translates *arthaviniścayaḥ* as “determination of the things,” p. 65).

“What is the distinct ascertainment of the meaning? It is where there is a distinct ascertainment in respect to six meanings. Which six meanings? The meaning of own-being, the meaning of cause, the meaning of result, the meaning of karma, the meaning of yoga, and the meaning of occurrence” (*arthaviniścayaḥ katamaḥ | yatra ṣaḍarthān ārabhya viniścayo bhavati | | katame ṣaḍ arthāḥ | svabhāvārthaḥ hetvarthaḥ phalārthaḥ karmārthaḥ yogārthaḥ vṛttyarthaś ca, Abhidharmasamuccaya, Hayashima 2003, p. 858*).

g.32 Eight types of persons

skyes bu gang zag ya brgyad

སྐྱེས་བུ་གང་ཟག་ཡ་བརྒྱད།

aṣṭapuruṣapudgala

See “four pairs of persons.”

g.33 Eighteen bases

khamś bco brgyad

ཁམས་བཅོ་བརྒྱད།

aṣṭādaśadhātu

Eighteen collections of similar dharmas under which all coproduced and unproduced dharmas may be included: eye, ear, nose, tongue, body, and thought, plus their objects—visible forms, sounds, smells, flavors, tangibles, and dharmas—plus the consciousnesses corresponding to each of the first six. The eye, ear, nose, tongue, body, and thought are the basis for the arising of consciousness, though here there is the technical sense of a prior moment in any of the six consciousnesses. The first five consciousnesses depend on the five sense faculties as their basis, while the basis for the thought consciousness can be any of the six consciousnesses but not a sense faculty. Hence thought is classified among the *dhātus* (“elements”) in the section meant to offer a complete list of the possible bases of consciousness, i.e., what is most frequently listed as the second set of six elements.

The term *dhātu* is explained as having the sense of an ore (*gotra*), like a mineral ore, hence a point of origin (*ākara*). The bases are the points of origin for the arising of similar dharmas. The *Nibandhana* commentary on *Distinctly Ascertaining the Meanings* explains that the order of enumeration of the eighteen bases can be explained in terms of the specific way in which different sense faculties operate within their domains or in terms of the placement (from higher to lower) of the eye faculty, the ear faculty, and so forth. The *Abhidharmakośa* explains that the teaching of the bases is for those who are of weaker abilities, since it is very detailed; it is for those who prefer special insight meditation (*vipaśyanā*), because it contains extensive analysis; and it counteracts a delusion of “self” that is evenly distributed between sentient and nonsentient elements, since the eighteen bases offer an analysis both of form and of mind and mental derivatives.

g.34 Eighteen dharmas exclusive to a buddha

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཚེས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

This refers to eighteen properties/qualities that are unique to buddhas, “property” being one of the possible meanings of the term *dharma*.

g.35 Eighty minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aṣṭīyanuṣyañjana

The set of eighty physical marks that identify both a buddha and a universal monarch (*cakravartin*); in the case of the former they indicate the perfection of the awakened state of buddhahood.

g.36 Element

kham

ཁམས།

dhātu

The list of *dhātus* in the sense of “elements” comprises the four great elements (see “great elements”) of earth, water, heat, and wind, plus space and consciousness, and is a list specifically designed to describe the assemblage of conditions that makes it possible for a new moment of consciousness to arise after the last moment of consciousness at death, i.e., it is meant to explain the process of rebirth.

g.37 Endowed with knowledge and feet

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྷན་པ།

vidyācaraṇasampanna

The *Nibandhana* explains this as a metaphor of the eye and the feet, which, operating together, allow one to move; knowledge, interpreted as either “right view” or as “the training in wisdom,” is like the eye, while the other seven parts of the noble eightfold path, or the two other trainings in discipline and *samādhi*, function as the “feet.” This explanation is also found in the *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīryūtpatti*, which further clarifies that *zhabs* is here simply the honorific term for “foot” (*caraṇa ni rkang pa*). Thus, although it is not uncommon to translate *caraṇa* here with “conduct,” this loses the significance of the metaphor.

g.38 Ensuing weariness

'khrug pa

འཇུག་པ།

upāyāsa

The *Nibandhana* explains this as “the fatigue that is preceded by grief and lamentation” (*śokaparidevapūrvakaśramah*, Samtani 1971, p. 102).

g.39 Entering the stream

rgyun du zhugs pa

རྒྱུན་དུ་ལྷག་པ།

srota-āpatti

The first level of realization that transforms an ordinary person into a “noble one,” someone who has directly seen the nature of reality and has a sufficiently stable level of realization to be already bound toward liberation from saṃsāra.

g.40 Existence

srid pa

སྲིད་པ།

bhava

The tenth of the twelve parts of dependent arising.

g.41 Existence with desire

'dod pa'i srid pa

འདོད་པའི་སྲིད་པ།

kāmabhava

The lowest of the three planes of existence, where coarse desires for all the sense objects are present.

g.42 Existence with form

gzugs kyi srid pa

གཟུགས་ཀྱི་སྲིད་པ།

rūpabhava

The middling type among the three planes of existence, where desire for coarse food or copulation is absent.

g.43 Factors of abandonment

spong ba'i 'du byed

སྤོང་བའི་འདུ་བྱེད།

prahāṇasaṃskāra

The *Nibandhana* explains that this refers to a standard list of eight assembled factors: zest (*chanda*), effort (*vyāyāma*), faith (*śraddhā*), mindfulness (*smṛti*), discerning awareness (*saṃprajanya*), intention (*cetanā*), and equanimity (*upekṣā*) (Samtani 1971, p. 221).

g.44 Faculty

dbang po

དབང་པོ།

indriya

“Faculties” is a translation meant to represent the preferred etymologization of *indriya* in Buddhist texts as *indanti*, meaning “they have power,” which is also reflected in the Tibetan translation as *dbang po*. Different lists of *indriyas* exist within the Buddhist texts, their common trait being that they have “power” over a specific domain of activity. For example, the five sense faculties have causal power with respect to seeing, hearing, smelling, tasting, and touching.

g.45 Faith

dad pa

དད་པ།

śraddhā

Here “faith” is not used so much in the sense of “religious faith,” but rather as when one says, “I have faith in you” or “I have faith in your good qualities.” It is often explained as “a good disposition of the mind” (*cetasah prasādah*) toward something and is occasionally divided into three types: faith as the conviction that something exists, faith as the conviction that something has good qualities, and faith as the conviction that something with good qualities can be obtained.

g.46 Feeling

tshor ba

ཚོར་བ།

vedanā

The second of the five aggregates and the seventh of the twelve parts of dependent arising.

g.47 Five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

Five collections of similar dharmas under which all dependently arisen dharmas may be included: form (materiality), feeling, notion, assembled factors, and consciousness.

g.48 Five aggregates of clinging

nye bar len pa'i phung po lnga

ཉེ་བར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha

The five aggregates of form, feeling, notion, assembled factors, and consciousness. They are referred to as the bases for clinging insofar as all conceptual grasping arises based on these aggregates.

g.49 Five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The faculties of faith, heroism, mindfulness, samādhi, and wisdom. They are the same as the five strengths, only at a lesser stage of development.

g.50 Five strengths

stobs lnga

སྟོབས་ལྔ།

pañcabala

The strengths of faith, heroism, mindfulness, samādhi, and wisdom. They are the same as the five faculties, only at a greater stage of development.

g.51 Five supramundane faculties

'jig rten las 'das pa'i dbang po lnga

འཇིག་རྟེན་ལས་འདས་པའི་དབང་པོ་ལྔ།

pañcalokottarendriya

See the “five faculties.”

g.52 Flux

zag pa

ཟག་པ།

āsrava

Most of the explanations of the term *āsrava* derive it from the root *sru* (“to flow,” “to ooze”) and understand the preverb *ā-* variously either as “flowing in,” “flowing out from,” or simply emphasizing the action of flowing. The Tibetan translation also translates the sense of the root but does not explicitly render the preverb; *zag pa* is attested as a translation of several other Sanskrit terms that mean “to flow,” “to ooze,” etc. (*sravaḥ*, *srāvāṇam*, *syandī*, etc.; see Negi vol. 12, p. 5353). The derivation from *ā* + *sru* follows clear

grammatical principles (*vyākaraṇa*); furthermore, there is another derivation from the root *ās* (“to sit,” “to remain”), which is in accordance with etymology by sound association (*nirukti*).

Vasubandhu offers two alternatives: “They cause beings to remain (*āsayanti*) within *saṃsāra*” and “They flow from the Summit of Existence down to the Unwavering, out of the six wounds that are the entrances” (*āsayanti saṃsāre āsravanti bhavāgrādyāvadavīciṃ ṣaḍbhir āyatanavraṇair ityāsravāḥ*, *Abhidharmakośa-bhāṣya* on 5.40, Pradhan 1967, p. 308). The “Summit of Existence” is the highest point within *saṃsāra*, while the hell called “Unwavering” is the lowest; the six entrances here refer to the five sense faculties plus the mind, i.e., the six internal entrances in the scheme of twelve entrances.

The Pāli tradition offers similar derivations. For example, the commentary on *The Sutta on All the Āsavas* explains the term *āsava* in the following ways:

“They flow (*āsavanti*), thus they are *āsavas*: even from the eye, up to even from thought, they ooze, they come about—this is what is being said here” (*āsavantīti āsavā, cakkhutopi . . . pe . . . manatopi sandanti pavattantīti vuttaṃ hoti, Aṭṭhakathā* on the *Sabbāsavasutta*.) (This explanation matches quite closely the second one in the *Abhidharmakośabhāṣya*.) The “up to” here reproduces the *pe*, an abbreviation meant to convey an incomplete list. The complete list would be “even from the eye, even from the ear, even from the nose, even from the tongue, even from the body, even from thought”—i.e., the list of the six internal entrances.

“Alternatively, from the dhammas to the *gotrabhū*, from space to the Summit of Existence, they flow, thus they are *āsavas*. Entering inside these dhammas and this space, they come about—this is the sense; for this *ā-* has the sense of ‘entering inside’ ” (*dhammato yāva gotrabhuṃ okāsato yāva bhavaggaṃ savantīti vā āsavā | ete dhamme etaṃ ca okāsaṃ anto karitvā pavattantīti attho. antokaraṇattho hi ayaṃ ākāro | | Aṭṭhakathā* on the *Sabbāsavasutta*).

“ ‘Liquor and so forth are *āsavas*’ in the sense that they stay in one place for a long time; since they are ‘like the *āsavas*,’ these are ‘*āsavas*.’ For, in this world, liquor and so forth that stay in one place for a long time are called *āsavas*. And if they are *āsavas* in the sense that they stay in one place for a long time, these indeed are worthy of being so. For, it has been said, ‘A prior limit, *bhikkhus*, is not found for ignorance, wherein one could say that “before this there was no ignorance,” and so forth’ ” (*cirapārivāsiyaṭṭhena madirādayo āsavā | āsavā viyātipi āsavā. lokasmiṃ hi cirapārivāsikā madirādayo āsavāti vuccanti | | yadi ca cirapārivāsiyaṭṭhena āsavā | eteyeva bhavitum arahanti | vuttaṃ hetam purimā bhikkhave koṭi na paññāyati avijjāya ito pubbe avijjā nāhosītiādi | | Aṭṭhakathā* on the *Sabbāsavasutta* A.Ni.10.61).

“Alternatively, they ooze, they ooze forth, future suffering of saṃsāra—thus they are āsavas” (*āyataṃ vā saṃsāradukkhāṃ savanti pasavantītipi āsavā, Aṭṭhakathā* on the *Sabbāsavasutta*).

From all this, we conclude that (1) the derivation from the root *sru* (“to flow” etc.) is in some ways primary, and it follows principles of grammar (*vyākaraṇa*) rather than those of etymology by sound association (*nirukti*), as Yaśomitra clarifies is the case for the etymology from *ās* (“to sit” etc.); (2) the value of the preverb *ā-* was understood variously (“from,” “out of,” or as an intensifier), thus it is impossible to decide whether to render it as “in,” “out,” etc.; (3) translators who chose *zag pa* to render *āsrava* were most likely aware of both the above points.

Considering all the above, we have opted for “fluxes” rather than “influences” or “outflows.”

g.53 Form

gzugs

གཟུགས།

rūpa

The first of the five aggregates.

g.54 Formless existence

gzugs med pa'i srid pa

གཟུགས་མེད་པའི་སྲིད་པ།

ārūpyabhava

The highest type among the three planes of existence, where form/materiality is either absent or, according to some, present only in its subtlest aspects.

g.55 Four Brahma abodes

tshangs pa'i gnas pa bzhi

ཚངས་པའི་གནས་པ་བཞི།

caturbrahmapvihāra

Friendliness, compassion, rejoicing, and equanimity are called “Brahma abodes,” according to the commentarial traditions, because one abides with a mind like that of the deity Brahmā and because they are a cause to be born in the world of Brahmā. It is important to point out, though, that the original Sanskrit compound *brahma-vihāra* does not specify the gender of the term brahman, which could therefore either refer to Brahmā as a deity or to brahman, meaning more generally “what is most exalted,” as is sometimes

simply used in the sense of “sublime” etc. We have therefore attempted to retain the ambiguity by using neither “Brahmā” (which is by common convention used only for the deity) nor “brahman” (which is by common convention used only for “what is most exalted” etc.), but rather “Brahma.”

g.56 Four confidences

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

Four confidences of a tathāgata in proclaiming that they have (1) completely awakened, (2) taught the obstacles to awakening, (3) shown the way to liberation, and (4) destroyed the fluxes.

g.57 Four courses

lam bzhi

ལམ་བཞི།

catuḥpratipad

Listed here as the course that is painful and that is slow in superior cognition, the course that is painful and that is quick in superior cognition, the course that is pleasant and that is slow in superior cognition, and the course that is pleasant and that is quick in superior cognition.

g.58 Four cultivations of samādhi

ting nge 'dzin bsgom pa bzhi

ཉིང་ངེ་འཇིན་བསྐྱེལ་པ་བཞི།

catuḥsamādhibhāvanā

Listed here as the cultivation of samādhi that brings about the destruction of attraction, the cultivation of samādhi that brings about a pleasant abiding in this very life, the cultivation of samādhi that brings about the obtainment of the vision of awareness, and the cultivation of samādhi that brings about the obtainment of wisdom.

g.59 Four footings of success

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།

caturṛddhipāda

Extraordinary abilities that arise due to success in meditation. They are the footings of success based on isolation, based on nonattraction, based on cessation, and matured by relinquishment.

g.60 Four formless aggregates

gzugs can ma yin pa'i phung po bzhi

གཟུགས་ཅན་མ་ཡིན་པའི་ཕུང་པོ་བཞི།

caturarūpiskandha

Listed here as the aggregates of feeling, notion, assembled factors, and consciousness.

g.61 Four meditations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

A standard classification of four increasingly refined meditative states found in Buddhist texts.

g.62 Four pairs of persons

skyes bu zung bzhi

སྐྱེས་བུ་རྩུང་བཞི།

catuḥpuruṣayuga

This refers stream enterers, once-returners, non-returners, and arhats, along with those practicing to attain the realizations of those states.

g.63 Four parts of entering the stream

rgyun du zhugs pa'i yan lag bzhi

རྒྱུན་དུ་ཚུགས་པའི་ཡན་ལག་བཞི།

—

Described as four attributes of śrāvakas: they are well disposed toward the Buddha, Dharma, and Saṅgha, and they are endowed with the types of discipline that are highly valued by the noble ones.

g.64 Four placements of mindfulness

dran pa nye bar gzhas pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

Mindfulness of the body, mindfulness of feelings, mindfulness of the mind, and mindfulness of dharmas, the last understood variously as either all dharmas or a specific list of dharmas.

g.65 Four right efforts

yang dag par sbong ba bzhi

ཡང་དག་པར་སྟོང་བ་བཞི།

catuḥsamyakprahāṇa

Four correct ways in which to strive, sometimes also employed to explain “right effort” in the context of the noble path with eight parts. They are abandoning nonvirtuous dharmas that have not yet arisen and those that have already arisen, generating virtuous dharmas that have yet to arise, and maintaining virtuous dharmas that have already arisen.

g.66 Four special knowledges

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisamṃvid

A list of special cognitive abilities that characterize realized beings. They are the special knowledges of meaning, of dharmas, of explanations, and of brilliancy.

g.67 Four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

A paradigmatic set of teachings traditionally believed to have been taught in the Buddha's very first sermon. They are the truths of suffering, the arising of suffering, the cessation of suffering, and the path that leads to the cessation of suffering.

g.68 Granary

sbyang

སྟོང་།

koṣṭhāgāra · mutodī

De Jong points out that “the word *sbyañ* is recorded in Sumatiratna's *Tibetan-Mongolian Dictionary*, II, (Ulanbator, 1959), p. 357: rtsva dañ 'bru-la sogs-pa 'jog-pa'i gnas-te sgo dañ skar-khuñ med-pa/yañ bañ-ba 'am rdzañ yañ žes-pa sbyañ “a place without doors and windows where herbs and grains are stored; also a store-room or a box” (De Jong 1975, p. 117). (We thank James Gentry for pointing out the sense of “granary.”)

The term *sbyang*, if it may indeed be understood as something akin to a “box,” could rather match the term *mutodī* (see Edgerton 1993, p. 436), reported by Samtani as the reading of ANe Comy (the manuscript of the

Nibandhana commentary), and also appearing (as *mūtoḍī*) in the relevant *Śikṣāsamuccaya* parallel (see Samtani 1971, p. 24, n. 2), rather than the term *koṣṭhāgāra* in the printed edition. The term *mutodī* matches the Pāli *putoḷī / mūtoḷī / mutoli* found in Pāli passages parallel to this and explained as follows:

“A *putoḷi* is a circular container made by tying together clothes and so forth in the shape of a sack” (*vatthādīhi pasibbakākārena bandhitvā kataṃ āvaṭṭanam putoḷi, ṭīkā* on the *Mahāsatipaṭṭhānasutta, Mahāvagga, Dīghanikāya; vatthādīhi pasibbakākārena bandhitvā kataṃ āvaṭṭanam putoḷi, ṭīkā* on the *Mahāsatipaṭṭhānasutta, Mūlapaṇṇāsa, Majjhimanikāya*; here we take it that *āvāṭṭanam / āvaṭṭanam = āvaṭṭanam*).

g.69 Great element

'byung ba chen po

འབྲུང་བ་ཆེན་པོ།

mahābhūta

The four great elements of earth, water, heat, and wind do not refer to the coarse entities by the same name, but rather to minimal entities characterized by specific features (such as “hardness” for the earth element) and specific functions (such as “supporting” for the earth element). These elements are usually believed to be in principle invisible; all primary *rūpa* (“form/materiality”) is in principle invisible, while visibility is a type of secondary *rūpa*, which depends on the four great elements but is not to be confused with them.

g.70 Heroism

brtson 'grus

བརྩོན་འགྲུས།

vīrya

The term *vīrya* is related to, and often derived from, *vīra*, which is related to the Latin *vir*, from which both “virility” and “virtue” are derived. *Vīrya* brings to mind heroism, valor, virility, courage, and strength. Although *vīrya* is often translated as “diligence,” we have here chosen to render it “heroism.”

g.71 Isolation

dben pa

དབེན་པ།

viveka

This may refer to either literal, bodily isolation, i.e., seclusion, or to the isolation of the mind from certain (usually undesirable) mental factors. The two senses are related, and as the relationship between the two senses is both implicitly and explicitly thematized in Buddhist texts, a single translation for both the more “outer” and the more “inner” forms of isolation is here meant to respect a clearly intended suggestion found throughout Buddhist literature. The term can also refer to conceptual isolation, i.e., discernment.

g.72 Jinamitra

dzi na mi tra

ཇོན་མི་ཏྲ།

Jinamitra

An Indian paṇḍita resident in Tibet during the late 8th and early 9th centuries.

g.73 Kalaviṅka

ka la ping ka

ཀ་ལ་པིང་ཀ།

kalaviṅka

A legendary bird whose voice is believed to be extremely beautiful. It is often depicted as having a human head.

g.74 Karma

las

ལས།

karman

Intention or what follows an intention. Intention is mental karma; what follows an intention is verbal and bodily karma.

g.75 Lesser than None

'og min

འོག་མིན།

Akanisṭha

The highest level of the form realm.

g.76 Mahānārāyaṇa

sred med kyi bu chen po

མེད་མེད་ཀྱི་བྱ་ཆེན་པོ།

Mahānārāyaṇa

A powerful deity of the desire realm, more commonly known as Viṣṇu.

g.77 Mindfulness

dran pa

བྲན་པ།

smṛti

The root *smṛ* may mean to “recollect,” but also simply to “think of” something. “Mindfulness” means, broadly speaking, bringing something to mind, not necessarily something experienced in a distant past but also something just experienced, such as the position of one’s body.

g.78 Mindfulness of inhalation and exhalation with sixteen aspects

dbugs dbyung ba dang rngub pa rjes su dran pa rnam pa bcu drug

དབུགས་དབྱུང་བ་དང་རླབ་པ་རྗེས་སུ་བྲན་པ་རྣམ་པ་བརྒྱུ་བྱ།

ṣoḍaśākārānāpānānusmṛti

A method of meditation that requires the practitioner to be aware of different aspects of the breath and what accompanies it.

g.79 Mṛgāra

ri dags 'dzin

རི་དགས་འཛིན།

Mṛgāra

The name of a rich man.

g.80 Mṛgāra’s mother

ri dags 'dzin gyi ma

རི་དགས་འཛིན་གྱི་མ།

Mṛgāramātr

This is the nickname of an *upāsikā* (female lay practitioner), actually called Viśākhā, who is sometimes considered the most prominent among female lay followers of the Buddha. She had married the son of a man called Mṛgāra, who was originally a Jaina but went to meet the Buddha and even become a stream enterer thanks to her. Feeling indebted to her, he said that she was like his mother, which is the origin of the nickname.

g.81 Name

ming

མིང།

nāma

The term *nāma* ordinarily means “name,” but in the context of “name-and-form” it refers more specifically to everything that makes up sentience, i.e., the mind and mental factors. In that context, the term is sometimes etymologized from the root *nam* in the sense of “bending,” either toward an object (perceiving an object), or toward a new birth.

g.82 Name-and-form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

The fourth of the twelve parts of dependent arising.

g.83 Nandyāvarta

g.yung drung 'khyil ba

གཡུང་རྩུང་འཁྱིལ་བ།

nandyāvarta

A special symbol sometimes resembling a W.

g.84 Noble

'phags pa

འཕགས་པ།

ārya

When referring to a person, it is someone who has entered the “path of seeing”—someone who has a direct and stable realization of the four truths of the noble ones and who thus ceases to be an “ordinary person,” becoming a “noble one.”

g.85 Noble path with eight parts

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

Right view, right thinking, right speech, right activity, right livelihood, right effort, right mindfulness, and right samādhi.

g.86 Non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who has achieved the third of the four levels of attainment on the śrāvaka path and who will not be reborn in saṃsāra.

g.87 Nonvirtuous

mi dge ba

མི་དགེ་བ།

akuśala

The opposite of “virtuous.”

g.88 Notion

'du shes

འདུ་ཤེས།

saṃjñā

The third of the five aggregates.

g.89 Nourishing being

gso ba

གསོ་བ།

poṣa

Edgerton favors the theory according to which *poṣa/posā* should be derived from *puruṣa*; however, the Tibetan translation reflects a different etymologization of the term that must have been current at the time of the Tibetan translations of Sanskrit texts. Pāli etymologies also suggest a link to the idea of “nourishing” (*atthabhāvassa posanato poso*), and therefore we have preferred to follow traditional etymologies that better reflect how the South Asian and Tibetan masters understood the term.

g.90 Once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will only take one more rebirth before attaining liberation.

g.91 Parts of awakening

byang chub kyi yan lag

བྱང་ལྷན་གྱི་ཡན་ལག

bodhyaṅgāni

See “seven parts of awakening.”

g.92 Pleasance

kun dga' ra ba

ཀུན་དགའ་ར་བ།

ārāma

Somewhat akin to what in English is expressed by the term “pleasance” (also in its etymology), an *ārāma* is a pleasant garden, a green habitable space. The Buddha and his disciples are often found to dwell in such *ārāmas*, and the term is even found in contemporary usage in names of Thai monasteries.

g.93 Prajñāvarman

pra dz+nyA barma

པ་རྣེ་བམ།

Prajñāvarman

A Bengali paṇḍita resident in Tibet during the late 8th and early 9th centuries. Arriving in Tibet on an invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tibetan Tengyur (*bstan 'gyur*) collection.

g.94 Proper way

rigs pa

རིགས་པ།

nyāya

The *Nibandhana* explains *nyāya* as follows: “*Nyāya* refers to the dharma of nirvāṇa, for it has been said that *āya* means a path, and that an “eternal path” (*nityam āyaḥ*) is called *nyāya*.”

g.95 Rejoicing and attraction

dga' ba'i 'dod chags

དགའ་བའི་འདོད་ཆགས།

nandīrāga

The *Nibandhana* explains that “rejoicing” refers to a happy, joyful mind (*saumanasya*).

g.96 Samādhi

ting nge 'dzin

ཐིང་ངེ་འཇམ་

samādhi

Some readers may be familiar with the term *samadhi*, written without diacritics as it would appear in English dictionaries, where it is usually explained as referring to meditation or meditative states.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. In Vaibhāṣika abhidharma, *samādhi* is a mental state that accompanies each and every moment of mind; the practice of meditation and the like is for the purpose of making *samādhi* more powerful (*samādhiś cittasyaikāgrateti | agram ālambanam ity eko 'rthaḥ | yadyogāc cittaṃ prabandhena ekatrālambane vartate | sa samādhiḥ | yadi samādhiḥ sarvacetasi bhavati | kim arthaṃ dhyāneṣu yatnaḥ kriyate | balavatsamādhiniṣpādanārthaṃ, Abhidharmakośavyākhyā 2.24, Wogihara 1989, p. 128*). Some forms of abhidharma (Yogācāra, for example) do not consider *samādhi* as a mental factor that accompanies every moment of mind.

In a slightly less technical sense, *samādhi* can describe a number of different meditative states, including the highest such as the “*samādhi* that is like a diamond” (*vajropamasamādhi*).

If we understand the term *samādhi* as derived from *sam* + *ā* + *dhā*, the sense is something like to “place together” or “collect.” In the Tibetan rendering of this term, the *'dzin* represents, we think, the root *dhā* and matches one of the senses of this root, “to hold” (*dhāraṇa*). The possible etymology of *ting nge* is debated and possibly a complex matter; if we accept the hypothesis that *ting nge* is related to *gting*, then the sense is probably akin to “profound” or “deep,” which may indicate taking *sam* + *ā* more or less as intensifiers.

The *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of *samādhi* that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted (*samādhi zhes pa samādhiyante anena zhes bya ste | ting nge 'dzin gyi mthus sems dang sems las byung ba'i rgyud dmigs pa gcig la sdud cing mi g.yo bar ting nge 'dzin 'jog pas na ting nge 'dzin zhes bya*).

g.97 Saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Explained as a “cohesive assembly,” *saṅgha* refers ultimately to those who have realized the nature of reality in accordance with the Buddhist path or, in a more conventional sense, with an assembly of monastics.

g.98 Seven elevations

bdun mtho ba

བདུན་མཐོ་བ།

saptotsada

This refers to seven convex surfaces on different parts of the Buddha’s body.

g.99 Seven parts of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

A standard list of seven factors that arise at a certain point on the path toward awakening and facilitate it. They are the parts of awakening of mindfulness, classifying the dharmas, heroism, joy, ease, samādhi, and equanimity.

g.100 Six contact-entrances

reg pa'i skye mched drug

རེག་པའི་སྐྱེ་མཆེད་དུག།

ṣaṭsparśāyatana

This refers to the six “internal entrances,” i.e., the five sense faculties plus thought.

g.101 Six entrances

skye med drug

སྐྱེ་མེད་དུག།

ṣaḍāyatana

Six sets of similar dharmas under which all compounded and un-compounded dharmas may be included: eye, ear, nose, tongue, body, mind, and their objects—visible forms, sounds, smells, flavors, tangibles, and

dharmas. The fifth of the twelve parts of dependent arising. Another name for the “twelve entrances.”

g.102 Slowness

zhan pa

ཞམ་པ།

mandatva

The *Nibandhana* explains this as a change in one’s mnemonic abilities, such as forgetting quickly and not remembering clearly, i.e., a kind of mental slowness.

g.103 Śramaṇa

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

The word *śramaṇa* refers to ascetics /religious practitioners who are often distinguished from *brāhmaṇa* (brahmins). It seems that a common characteristic of śramaṇas was to have “gone forth” (*pravrajita*), i.e., to not be householders, or at least this is how the Buddhist commentarial tradition understands the term. At some point, the term also became an established way to distinguish non-Vedic ascetics from those who followed the Vedas; renunciates, not just Buddhists, could be called *śramaṇa* if they were not within the Vedic /brahminical fold. Thus, the term has several layers of meaning, and it was such a key term in Buddhist texts that the result of practice came also to be known as “the fruit of being a śramaṇa” (Skt. *śrāmaṇyaphala*, Pāli *sāmaññaphala*); the Buddha himself is epitomized as “the great śramaṇa” (*mahāśramaṇa*) in one of the most famous Buddhist verses (the *ye dharmā* stanza, found in colophons and epigraphy throughout the Buddhist world).

The term *śramaṇa* is formed from the root *śram*, most likely in the sense of “to exert oneself” (*tapasi*). This is reflected in the second element of its Tibetan translation (*sbyong*, which is sometimes used as a translation of *abhyāsa*); thus, śramaṇas are—as per the Tibetan rendering—those who exert themselves (*sbyong*) toward virtue (*dge*). The reference to virtue may be connected to an etymology found in the Sanskrit *Udānavarga* and Pāli *Dhammapada*, according to which one is a śramaṇa if one has pacified sins (*śamitatvāt tu pāpānāṃ śramaṇo hi nirucyate*, *Udānavarga* 11.14, Bernhard 1965, p. 190; *sdig pa zhi ba de dag ni/ dge sbyong nyid ces brjod par bya*, *Udānavarga* Tib. 11.15; Zongtse 1990, p. 127; *samitattā hi pāpānaṃ samaṇo ti pavuccati* | *Dhammapada* verse 265).

Commentarial literature occasionally distinguishes between this as the higher sense of *śramaṇa* vs. the more ordinary sense of being a *śramaṇa*/*samaṇa* “only due to having gone forth” (*pabbajjāmatasamaṇo*); this distinction appears in contexts where the word is together with “brahmins,” as it often happens in *sūtras*/*suttas* (*yaṃ no payirupāsato cittaṃ pasīdeyyāti vuttattā samaṇaṃ vā brāhmaṇaṃ vāti ettha paramatthasamaṇo ca paramatthabrāhmaṇo ca adhippeto na pabbajjāmatasamaṇo na jātimattabrāhmaṇo cāti āha samitapāpatāya samaṇaṃ | bāhitapāpatāya brāhmaṇanti | Ṭīkā on the Sāmaññaphalasutta, Sīlakkhandavagga, Dīghanikāya*).

The *Kāśyapaparivartasūtra* lists four types of *śramaṇa*: one who is so only in outer appearance (*varṇarūpalīṅgasaṃsthānaśramaṇa*), one who is hypocritical and hides their real conduct (*ācāraguptikuhakaśramaṇa*), one who does everything for the sake of fame (*kīrtiśabdaślokaśramaṇa*), and one who practices genuinely (*bhūtapratipattiśramaṇa*). (See Vorobyova-Desyatovskaya 2002, pp. 41–44).

g.104 Śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Someone who practices according to the vehicle of the hearers (those who hear the teachings from others) or someone who has heard the Dharma from the Buddha.

g.105 Śrāvastī

mnyan yod

སཉན་ཡོད།

Śrāvastī

A city of ancient India, in what is now Uttar Pradesh. The name Śrāvastī is explained as being derived from the name of a sage, Śravasta, who used to live in that area (this explanation is found in the commentary *Nibandhana*, Samtani 1971, p. 77, and is also found in the *ṭīkā* on *Distinctly Ascertaining the Meanings* found in the Tengyur, where, however, the name of the sage is transliterated as Śravasti). Pāli sources offer three explanations for the term: one is the one just mentioned, that Sāvattī is derived from Savattha, just like other city names (Kākandī, Mākandī, Kosambī); alternatively, it is so called because “everything is there” in terms of possible objects of enjoyment for humans; and lastly the name refers to the reply, “there is everything,” that the Buddha offered when asked about what kind of shops were there (*sāvattīti savatthassa isino nivāsaṭṭhānabhūtā nagarī yathā kākandī mākandī kosambīti*

*evaṃ tāva akkharacintakā | aṭṭhakathācariyā pana bhaṇanti yaṃkiñci manussānaṃ upabhogaparibhogaṃ sabbamettha atthīti sāvattī | satthasamāyoge ca kiṃ bhaṇḍam atthīti pucchite sabbamatthīti vacanam upādāya sāvattī | Aṭṭhakathā on the Sabbāsavasutta of the Majjhimanikāya, Mūlapaṇṇāsa). The Tibetan translation as *mnyan yod* seems to derive the first part of the name from the root *śru* (“to hear”) and the second part as “there is” (*asti*); this derivation seems to be implied in one of the explanations of the *Arthaviniścayaṭkā*.*

g.106 Śrīvatsa

dpal gyi be'u

དཔལ་གྱི་བེ་ལུ།

śrīvatsa

A special symbol, often represented as an endless knot in the Tibetan tradition.

g.107 Sugata

bde bar gshegs pa

བདེ་བར་གསེགས་པ།

sugata

The term *sugata* is formed by the preverb *su-* (“well,” “good,” “completely”) and the participle *gata*, from the root *gam* (“to go” but also “to understand”). A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of accomplishment of one’s own purpose (*svārthasampat*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). These three senses of *su-* distinguish the Buddha from non-Buddhist practitioners who are free of desirous attraction (*bāhya-vītarāga*), from Buddhist practitioners who are still in need of training (*śaikṣa*), i.e., are not liberated, and from Buddhist practitioners who have no more need of training (*aśaikṣa*), i.e., are liberated but have not obtained complete buddhahood (*svārthasampat sugatatvena trividham artham upādāya praśastatvārtham surūpavat apunarāvṛtyartham sunaṣṭajvaravat niḥśeṣārtham supūrṇaḥghaṭavat arthatrayaṃ caitad bāhyavītarāga-śaikṣāśaikṣebhyaḥ svārthasampadvīśeṣanārtham*, Dignāga, *Pramāṇasamuccaya* 1.1, Steinkellner 2005, p. 1; see also Prajñākaramati’s *Pañjikā on Bodhicaryāvatāra* 1.1, de La Vallée Poussin 1901–14, pp. 2–3; and *Arthaviniścayasūtranibandhana*, Samtani 1971, p. 244).

The *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīyūtpatti*, apart from the three explanations above, contains an additional interpretation of the preverb *su-*, as meaning “happiness/bliss/pleasure” (*sukha*), attributed to the *Dharmaskandha* (one of the abhidharma treatises of the Sarvāstivāda tradition); thus *su-gata* is understood as “one who has reached happiness” (*su[kham]gata*): “The Bhagavat has happiness; he has heavenly happiness, since he is endowed with the untroubled dharma” (*dharmmaskandha las 'byung ba sugata iti sukhito bhagavān | svargita avyathitadharmmasamanvāgata | tad ucyate sugata ces 'byung ste*). The commentary further explains that the Tibetan rendering *bde bar gshegs pa* is in fact in accordance with the *Dharmaskandha* interpretation of the term (*dharmaskandha las 'byung ba dang sbyar te bde bar gshegs pa zhes btags*), which explains why the Tibetan rendering does not seem to match the more recurrent interpretations of *sugata* in Sanskrit treatises. The connection with *sukham* can also be found in lexicographical literature (see for example Subhūticandra’s *Kavikāmadhenu* commentary on the *Amarakośa*, Deokar 2014, p. 121; and also the Pāli *Abhidhānappadīpikāṭṭikā*, *Saggakanḍavanṇanā*, which seems to be a shortened version of the *Kavikāmadhenu* gloss on *sugata*).

The Pāli tradition offers a slightly different explanation, in four parts: “his way of going is good,” “he has gone to a beautiful place,” “he has gone in the right manner,” and, deriving *gata* not from *gam* but from *gad* (“to speak,” “to say”), “he speaks in the right manner” (*sobhanagamanattā sundarami ṭhānam gatattā sammā gatattā sammā ca gadattā sugato | Visuddhimagga*, 1.134).

g.108 Superior cognition

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

A type of cognition that is beyond the range of ordinary people, sometimes referring to a specific list of superknowledges.

g.109 Svastika

bkra shis

བརྟ་ཤེས།

svastika

A special symbol, considered auspicious in many South Asian traditions, whose name is derived from the word *svasti*, which is often used as a greeting.

g.110 Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་པ།

tathāgata

The term *tathāgata* is formed by the indeclinable *tathā* (“thus,” “in that manner”) and *gata*, a participle from the root *gam* (“to go,” but also, like all Sanskrit roots indicating going or reaching, “to understand”). According to the *sgra sbyor bam po gnyis pa* commentary on the *Mahāvīyūtpatti*, the Tathāgata is one who has “gone in the same way that all the past buddhas have gone” (*sngon gyi sangs rgyas rnams ji ltar gshegs zhing phyin pa*) and also “someone who has understood the nature, i.e., the *tathatā*, of all the dharmas, as it is” (*chos thams cad gyi rang bzhin de bzhin nyid ji lta ba mkhyen*).

The *Nibandhana* commentary on *Distinctly Ascertaining the Meanings* derives *tathāgata* from the root *gad* (“to speak,” “to say”) and interprets it as meaning that “he teaches the Dharma just as it is, without distortion” (*tathaiṅvāviparīta-dharmam gadatīti*, Samtani 1971, p. 242).

Another explanation of the term *tathāgata* can be found in *The Diamond Cutter Perfection of Wisdom Sūtra*: “*Tathāgata*, Subhūti, is explained as not gone anywhere, not arrived from anywhere; in this sense he is called *the tathāgata*, *the arhat*, *the perfect*, *complete Buddha*.” (*tathāgata iti subhūte ucyate na kvacidgato na kutaścidāgataḥ | tenocyate tathāgato 'rhan samyaksaṃbuddha iti*, Vaidya 1961, p. 88).

g.111 Ten strengths of the Tathāgata

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གསེགས་པའི་སྟོབས་བརྒྱ།

daśatathāgatabala

Distinctive qualities of a tathāgata: (1) cognizing what is and is not the case, (2) cognizing the maturation of karma, (3) cognizing the various inclinations of sentient beings, (4) cognizing various natures of the world, (5) cognizing the higher and lower faculties of beings, (6) cognizing the paths that reach everywhere, (7) cognizing the condition of either defilement or purification in other sentient beings’ faculties, strengths, parts of awakening, meditations, liberations, samādhis, and attainments, (8) cognizing previous lives, (9) cognizing the birth and death of all beings, and (10) cognizing the mind’s liberation without fluxes.

g.112 Thirty-two marks of a great person

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་སུ་ཆེན་པོའི་མཚན་སུམ་བུ་རྩ་གཉིས།
dvātriṃśanmahāpuruṣalakṣaṇa

The set of thirty-two physical marks that identify both a buddha and a universal monarch (*cakravartin*); in the case of the former they indicate the perfection of the awakened state of buddhahood.

g.113 Twelve entrances

skye mched bcu nyis

སྐྱེ་མཆེད་བུ་ཉིས།
dvādaśāyatana

Twelve collections of similar dharmas under which all compounded and uncompounded dharmas may be included: eye, ear, nose, tongue, body, mind, and their objects—visible forms, sounds, smells, flavors, tangibles, and dharmas.

g.114 Twenty-two faculties

dbang po gnyis shu rtsa gnyis

དབང་པོ་གཉིས་ལྷ་རྩ་གཉིས།
dvāvīṃśatīndriya

Listed here as the eye faculty, the ear faculty, the nose faculty, the tongue faculty, the body faculty, the thought faculty, the male faculty, the female faculty, the life faculty, the suffering faculty, the pleasure faculty, the mental well-being faculty, the mental anguish faculty, the neutrality faculty, the faith faculty, the heroism faculty, the mindfulness faculty, the samādhi faculty, the wisdom faculty, the “I will completely know what I don’t yet know” faculty, the complete-knowledge faculty, and the “I have completely known” faculty.

g.115 Unwavering

mnar med pa

མནར་མེད་པ།
Avīci

The lowest hell; the eighth of the eight hot hells.

g.116 Upādhyāya

mkhan po

མཁན་པོ།
upādhyāya

Teacher, (monastic) preceptor; “having approached him, one studies from him” (*upetyādhīyate asmāt* | Dādhimatha 1995: 252).

g.117 Ūṛṇā

mdzod spu

ཨུརྟ་སྤྱུ།

ūrṇā

A single coiled and very long hair on the Buddha’s forehead. One of the thirty-two marks of a great person.

g.118 Uṣṇīṣa

gtsug tor

གཏུག་ཏོར།

uṣṇīṣa

A protuberance on the top of the Buddha’s head. One of the thirty-two marks of a great person.

g.119 Vajra

rdo rje

རྡོ་རྗེ།

vajra

The term can refer to both a diamond and a thunderbolt.

g.120 Virtuous

dge ba

དགེ་བ།

kuśala

The term *kuśala* can function both as a qualifier or as a noun in its own right, which makes it difficult to resort to a single translation (I have resorted to “virtue” and “virtuous”). It refers to something beneficial or virtuous and is sometimes etymologized as something that keeps badness in check (*kutsitam śalate*); when the sense of *kuśala* is more akin to “skillful” or even “virtuoso,” the etymology is that it is “someone who can cut the *kuśa* grass” (*kuśān lāti*), a type of grass that is very sharp and thus requires remarkable skill to cut it without being cut in turn.

g.121 Vision of awareness

ye shes mthong ba

ཡེ་ཤེས་མཐོང་བ།

jñānadarśana

The *Nibandhana* explains that awareness itself is vision, as it functions as direct perception.

g.122 Well disposed

dang ba

དང་བ།

prasāda · prasādena samanvāgataḥ

From the root *sīd* (to “sit” or “settle”), this term is connected to a metaphor of water settling down and becoming clear, and thus *prasāda* can often mean “clarity” in the physical sense. This is contrasted with *kaluṣa* (“turbidity”), which is also used in a metaphorical sense, in this case of looking unfavorably upon someone/something. When we translate it as “good disposition,” or “being well disposed,” it is in contexts where the term has meanings akin to faith and devotion, or generally looking upon someone/something else in a positive light.

g.123 Wisdom

shes rab

ཤེས་རབ།

prajñā

The term *prajñā* is formed by adding the prefix *pra*, usually understood as meaning “excellent,” to the root *jñā*, meaning “to know,” “to know of,” “to understand,” “to cognize,” “to be aware of,” etc. *Prajñā* is used in more mundane contexts as referring to something very akin to “wisdom,” while in a Buddhist context it is often defined as *dharma-pravicaya*, the classification or analysis of entities, predicated upon a recognition of their specific nature. It is thus also a synonym of *abhidharma* and of “insight” or “clear sight” (*vipaśyanā*).

g.124 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

A prolific Tibetan translator active during the late 8th and early 9th centuries.

