

MATERIALS
FOR
A DICTIONARY
OF
THE PRAJÑĀPĀRAMITĀ LITERATURE

by

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T o k y o

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PREFACE

The typescript of this "Dictionary" was first completed in 1954, and at that time contained approximately 8,600 Sanskrit terms. For a time it was intended to publish this work as volume 27 of Prof. Raghu Vira's *Satapiṭaka*, but the intention could not be carried out because Dr. Lokesh Chandra could not obtain the necessary type. No single individual can, I think, be expected to produce a perfect and final dictionary of these vast and varied texts, and so I have decided to re-issue the old version with many corrections and additions, though only too well aware of the gaps, mistakes and oversights which the text still contains. Nevertheless, what I have done will provide a good foundation for others to build on.

The dictionary is complete only where it reproduces four separate indices, two of them printed, and two unprinted. They are (1) my index to AA (1954) (1,300 words), and (2) that to R (1960) (1,600 words). The first has been left as it stands (although according to the late Prof. F. W. Thomas it could do with some revision), whereas the second has been corrected as a result of Prof. F. Edgerton's often valid criticisms in IJ v, 1961, pp. 1-18. The two unpublished indices cover (3) the *bhūmi* chapter of the Large Sutra (P 214-225=S x 1454-1473), based on the readings of the edition which Prof. E. Lamotte and myself prepared in 1950, and (4) chapters 55-70 of Ad, corresponding to the fifth *abhisa-maya*, which I published in Rome in 1962.

Apart from that the dictionary covers only those words which seemed to me particularly significant, and the choice must often look rather arbitrary. My main purpose has been to make my translations of these texts as accurate and uniform as possible. In consequence,

I have endeavoured to note everywhere the rendering which I have actually adopted. In the 1954 version the English equivalents were those of the typescripts then in existence. The printed translations which have appeared over the last ten years often differ from the original typescripts, and I have made some efforts to bring the dictionary up to date in this respect, although I have been remiss in checking some of the passages where the issue seemed to be merely one of style. Another weakness lies in that it took me some time to realize the importance of giving whole compounds and phrases. They are thus rather poorly represented in the material taken from A, which formed the starting point of this collection.

The headlines of the revised P, which are based on the AA, have, incidentally, not been included. Their systematic exclusion was probably a mistake.

In the absence of a printed edition of *abhisamayas* II-IV and VI-VIII of the Large Sutra my notation of the entries concerning those parts leaves much to be desired, and is apt to be chaotic, owing to the variety of the materials which gradually became available over the last twenty years. Once I have succeeded in editing the Gilgit Ms of the *Prajñāpāramitā*, but not before, can the present confusion be cleared up by reference to a printed standard text. Where folios appear with capitals behind their figures, e.g., 143A, this indicates that the folios in question are hypothetical in the sense that they are missing in the standard Ms employed, and that their contents have been filled in from other documents.

Three sources of possible confusion concerning the *Pañcaviṃśatisāhasrikā* must still be mentioned: (1) The first part of the *revised* version (PPL 42) is quoted after N. Dutt, whose edition ends at page 269. But the Ms Cambridge Add. 1628 begins its second *abhisamaya* at folio 200b6. If an entry refers to *Dutt*, it therefore gives P 246, P 247, etc. But if it refers to the *Ms.*, it appears as either P f. 246, P f. 246a, or as P 246a, etc. (2) The Gilgit Ms of the Large *Prajñāpāramitā*, now in New Delhi, contains a large part of the *unrevised* version of P (PPL 40), and the references to that are noted as P-ND-f. (3) An explanation is needed of the usage with regard to the very difficult and largely incomprehensible

esoteric terminology employed in describing the *samādhis* of a Bodhisattva (P 198-203). Here an entry like, “P 201 (61)=S (83)” means: “P page 201, *samādhi* no. (61), according to the numbering of my 1961 translation (pp. 132-7); and this corresponds to *samādhi* no. (83) in S, though *not* in the Sanskrit, but in the *Tibetan* version, as edited by P. Ghosha (PPL 37)”.

Very common words are followed by—, to indicate that they occur *passim*.

Buddhist Sanskrit words are generally followed by a colon. In the re-typing this rule, adopted before Edgerton’s dictionary was published, has not been consistently carried out, and it might now be well to abolish it altogether.

A star * indicates that at that passage the Tibetan translation used the Tibetan equivalent which follows the Sanskrit word. The Tibetan equivalent which follows after a passage applies equally to all the passages which precede it as long as they are separated by commas.

Where the English equivalent is placed in brackets, it means that it would be an adequate rendering, but does not actually occur in the printed translations. In fact the brackets correspond to “not trsl.”

The order of the words is roughly that adopted by Monier Williams, and it would have been different if the Sanskrit had been printed in Devanagari. Generally speaking, words derived from the same root are grouped together, and *dhyāyi*, for instance, precedes *dhyāmī*.

When the proofs arrived I was, as it so happened, separated by thousands of miles from my books and manuscripts, and a certain number of typing errors must have remained undetected. There would have been many more minor errors in this vocabulary had it not been for the devoted, skilful and time-consuming help of my friend and colleague at the University of Washington, Professor Leon Hurvitz. In view of the uncertainties of Tibetan orthography I was also fortunate in being able to discuss hundreds of words with the third Dezhung Rinpoche, who has patiently eliminated a good many scribal errors. For the rest, over the last twenty years nearly everybody connected with Buddhist studies has, in some way or other, helped me with my work, and I therefore herewith discharge my collective gratitude without mentioning

any further names. The whole enterprise began in 1936 when I discovered the third volume of D. T. Suzuki's "Essays in Zen Buddhism", and it has kept me fairly busy ever since. It is therefore most fitting that this inventory of the main *Prajñāpāramitā* terms should now have been published by the Suzuki Research Foundation, whose staff I must thank for their meticulous attention to detail and for their unswerving concern for scholarly standards. How I would have wished for the old Master himself to have seen this minor by-product of his life-long labours on behalf of Mahayana Buddhism!

Seattle, Washington

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Here is a list of the **Abbreviations** used. The full bibliographical references can be found in my The Prajñāpāramitā Literature, 1960 (=PPL).

- A = Aṣṭasāhasrikā. The pages are those of R. Mitra, the text that of U. Wogihara. PPL 51
- AA = Abhisamayālaṅkāra, ed. U. Wogihara, PPL 44
- AAA = Abhisamayālaṅkāralokā, ed. U. Wogihara, PPL 55
- Ad = Aṣṭādaśasāhasrikā, ed. E. Conze, SOR xxvi, 1962 (5th *abhisamaya*)
- Ad = Ms Stein Ch. 0079, PPL 46. This should have been differentiated from the Gilgit Ms edited by Conze, but that has not been done. Fortunately the references to the Stein Ms are very few.
- Ad-ND = New Delhi Ms of Ad, PPL 45
- Adhy. = Adhyardhaśatikā, ed. S. Toganoo, PPL 79
- AK = Abhidharmakośa, by Vasubandhu, trad. L. de la Vallée Poussin, 6 vols, 1923 sq.
- Bcv = Bodhicaryāvatāra
- Bcv-p = Bodhicaryāvatārapañjikā, ed. Bibliotheca Indica, 1901-14
- bs-a = bodhisattva
- C = Calcutta Ms of R, PPL 57
- ch = occurs in chapter-heading
- cn = connected
- cr = corresponds
- cy = commentary
- cy-J = commentary to Jātaka
- D(a) = Daśasāhasrikā, restored by Sten Konow, PPL 50
- Dbh = Daśabhūmikasūtra
- Divy = Divyāvadāna
- D.N. = Digha Nikāya
- E = F. Edgerton, Buddhist Hybrid Sanskrit Dictionary, 1963
- ed = Printed edition
- EJTh = E. J. Thomas, The Perfection of Wisdom, 1952
- H = Haribhadra, AAA, PPL 55

Hr	=Hṛdaya, ed. E. Conze, PPL 71
Interl.	=Interlocutor
J	=Wogihara's edition of AAA
J	=H. A. Jaeschke, <u>A Tibetan-English Dictionary</u>
JAOS	=Journal of the American Oriental Society
K	=Kauśika, ed. E. Conze, PPL 82
Ku	=Kumārajīva
l.	=line
LC	=Lokesh Chandra, <u>Tibetan-Sanskrit Dictionary</u>
LV	=Lalitavistara
M	=Mitra, ed. A
MCB	=Mélanges Chinois et Bouddhiques
M.N.	=Majjhima Nikāya
Mhv	=Mahāvastu, ed. E. Senart, 3 vols, 1882-97
Mhvy	=Mahāvvyutpatti, ed. Sakaki, 2 vols, 1926-8
MM	=Max Müller
Mpp-s	=Mahāprajñāpāramitāsāstra, trad. E. Lamotte, PPL 41
Nag	=Mpp-s
O	=Obermiller's text of R
P	=revised <u>Pañcaviṃśatisāhasrikā</u> , ed. N. Dutt (PPL 42), and then Cambridge Add. 1628
Ms P of V	=Paigiter's Ms, PPL 64-5
p	=unrevised P in Tibetan
P-ND	=unrevised P, Gilgit Ms at New Delhi, PPL 40
P-p	=fragments of P-T printed in Kaḥijiyoshi, PPL 91
Pr	=Prasannapadā, Tib., in J. W. de Jong, <u>Cinq chapitres de la Prasannapadā</u> , 1949
P-T	=Ms of revised P in Tokyo University Library
PvA	=Petavatthu <u>Aṭṭhakathā</u>
pw	=perfection of wisdom
PW	=E. Conze, <u>The Large Sutra on Perfect Wisdom</u> , 1961-4
R	= <u>Ratnagaṇasamcayagāthā</u> , ed. Obermiller-Conze, PPL 57 (+corrections in IIJ iv 1)
S	=Śatasāhasrikā, ed. P. Ghosha (PPL 37), and Cambridge Add. 1630-2

Sa	=Sap <u>ta</u> śatikā, ed. J. Masuda, pp. 185-241; ed. G. Tucci, fol. 23b-43a (+my corrections from the Tib.), PPL 63
Śi	=Śik <u>ṣ</u> ā <u>s</u> am <u>u</u> ccaya, by Śāntideva, ed. C. Bendall, 1902
S.N.	=Sai <u>ṇ</u> y <u>u</u> tt <u>a</u> <u>N</u> ikāya
Su-A	=Suttanipāta A <u>ṭ</u> thakathā
SP, or, SaPu	=Saddharmap <u>u</u> ṇḍarika, ed. U. Wogihara and C. Tsuchida, 1933-5
StK	=Sten Konow
Su	=Suvikrāntavikrāmipari <u>ṣ</u> chā, ed. R. Hataka, PPL 60
Sukh	=Sukhāvati <u>v</u> yūha
Sv	=Svalpāk <u>ṣ</u> arā, ed. E. Conze, PPL 80
T	=Tibetan, or =Taishō Daizokyō
Ti(b)-	=no equivalent could be found in the Tibetan
Ti(b):	=the Tibetan equivalent does not seem to agree and may presuppose a different text
V	=Vajracchedikā, ed. E. Conze, PPL 64
VM	=Visuddhimagga, ed. H. C. Warren, 1950, or uebs. Nyataniloka, 1952
V.R., or VR	=Variant Reading(s)
W, or, Wog	=Wogihara
Wa	=M. Walleser, uebs. V and part of A, PPL 52

A

- aṃsa**, shoulder, P 6
- akaniṣṭha-ga**, one who has gone to the Akaniṣṭha Gods, AA i 23, 'og
min 'gro
- akaniṣṭhā** (devā), Highest Gods, P 33, 35, 65–68, 96
- a-kampanīyatā**, unshakable, P 533b, *mi gYo shiñ śin-tu brtan-ḥa*
- a-kampya**, unshakable, P 171, Su ii 24a
- a-karaṇī**, does nothing about, A vii 170 (V. R. agrakarī; so also H)
- akaraṇīya**, not something to be done, Su i 13a; Sa 33a, *bgyi-ba ma mchis
-ḥa*
- akaraṇīyatva**, there is nothing to be done, Sa 33b
- a-karitva**, not painted in, R vii 2, *ma bris-ḥar*; without having been
furthered, R xi 2, *ma byas-ḥar*
- a-karmaka**, one who does not perform good works, P 552
- a-kalpatva**, absence of thought-construction, AA iii 14, *mi rtog ñid*
- akalpanatā**, not being fashioned, A xxxi 525; he does not construct, S,
rtog-ḥa med-ḥas (om. P 169)
- akalpanatām-avikalpanatām copadāya**, in the sense that he does not con-
struct or discriminate, P 164 (S–)
- akalpanā**, should not be constructed, AA iv 60, *mi rtog-ḥa*
- akalpanā-avikalpanatām-upādāya**, S 1263, *rtog-ḥa med ciñ rnam-ḥar rtog-ḥa
med-ḥa'i phyir*=P 169 avikalpanatām anavakalpanatām copādāya
- a-kalpika**, improper, Sa 227
- a-kalpita**, indiscriminate, Su i 16b; Su vi 65b, *rnam-ḥar mi rtog-ḥa (yin-
ḥas)*
- a-kalmaṣa**, pure, A xxiii 412, 'dres-mar ma gyur-ḥa; P 506, 512, 518, 564
- a-kāñkṣaṇa**, no hesitation, AA iv 41, *som-ñi med*
- a-kāntatva**, disagreeable(ness), A xxiv 419, Ad 224a, *mi sdug-ḥa*
- a-kāma-kāra**, what causes displeasure, R xxx 13, *dbañ med gnon* (Add)
- a-kāra**, without effort, AA i 23, *byed min*

a-kāraka, which does nothing, A ix 205, *byed-pa-po* (*ma mchis-pa*); without an agent, Ad 256b, Ti: 'gyur-ba med-pa, P 297

akārika inactive, P 286b

a-kāla, out of season, A xxxi 517

akimcit-samartha, incapable of doing anything, Ad 243b, *nus-pa cuñ-zad kyañ med-la*; Ad 258b, 259a, *byed-pa'i mthu med cin*

a-kilāsītā, tireless(ness), A v 104, =anālasyena II

akīlāsin, untiring, A xi 244 (=P 319 B b), *sñom-las med-par*

a-kuṭīla, not crooked, Su iv 54b, *gya-gyu med-pa*

akuṭīlatā, free from crookedness, A xvii 327, *yathā-bhūta-vāditvād* H

a-kuto-bhaya, one who gives courage, A iv 98

a-kupya; *mi bsgyur-ba*; Sa 27a; 'of genuine gold', and, 'stand up to any test (when threatened with disturbance by outside forces)'

a-kuśāla, unwholesome. A—. *mi dge-ba*. S 93 (P-), S 1456=P 215, S 1464 =P 221. R xxv 3, *dge-ba ma yin*

a-kusīda; *le-lo med-pa*; free from sloth, A xxiii 413*; not lazy, Ad 247b*

a-kuhaka, not a trickster, P 4

a-kūṭastha, overtowering immobility, A xix 355; not unmoved, P 195 sq., *mi rtag*, P 252

cf. II 724, 10–11: a-kāra-praśeṣād akūṭasthā-anityā mā bhūt. api tu nityā kūṭasthā tathatā syād iti kim manyase.

a-kūṭasthatā, it does not stray away from (lit. immobility), A vii 171, H: kūṭaḥ sāmagrī. tatra tiṣṭhato hetu-pratyaya-janyo bhāvas tathoktaḥ. tat-pratiśedhād akūṭasthatām upādāya.

a-kṛta, not made, A i 21 (kāraka-hetor abhāvād H), viii 193, *ma byas-pa*, xii 275 (kāraka-hetor asattvād H), xv 297; Sa 33a, *ma bgyis-pa*; 34a; P 191; Ad 251a, *ma byas-pa*; *ma bgyis-pa*. -unmade, A viii 193, xvi 307; Sa 27a, *mi bgyis te*, and, *ma byas-pa*; Su iv 50a, *ma bgyis-pa*. —cf. II 565

akṛtakatva, the fact that has not been made an agent, AA iv 20, *byed med*

akṛta-jña, without gratitude, Su i 4b

a-kṛtta, without damage, A xvi 311 (ed. akṛta)

a-koṭi, no-limit, Su i 11b; absence of a limit, A xix 364

a-koṭika, without limit, Su i 11b

- a-kopanā**, immovability, S 1410 (P-), 'tshig-*pa med-pa*; S 1411 (P-), 'khrug-*pa med-pa*; undisturbed, AA iv 8, *nam-par* 'khrug *med*
- a-kopaniya**, unshakable, Sa 34b
- a-kopita**, unshaken, P 526, 'khrug-*pa med-pa*
- a-kopya**, cannot be shaken by outside factors, A xxix 479
- akopya-dharma**, steadfast in character, R xv 5, *mi* 'khrugs *chos-can*
- a-kopyatā**, the fact that cannot be shaken by outside factors, A xxix 478, 'khrug-*pa med-pa*; H: ekakṣaṇa-abhisambodhaiṃ praty anyathā-kartum aśakyatvena-akopyatvād rūpādīnām
- a-kovidu**, not conversant with, R vii 1, *ma śes*
- a-kauṭilya**, no crookedness, AA iv 43, *gya-gyu med*
- a-kauśalya**, carelessness, Su ii 23a, *mi mkhas-pa*
- akriyāsamartha**, incapable of doing anything, Ad 235b, *bya-ba-la mthu med-pa*
- akṣa**, faculties, AA i 67, *dbañ-po*
- akṣa-ga**, show up, AA iv 21, *mñon-sum mdzad*
- a-kṣaṇa**, untoward moments, R xxxii 2, *mi khom*; unfortunate rebirth, A xxx 483, xxxii 527; inauspicious rebirth, AA iv 40, *mi dal*; Ad 254b, *mi khom-pa*; place of untoward rebirth, P 8, S 110 (P-); unpropitious circumstances, Ad 258a, *mi khom-pa*
- akṣaṇa-prāpta**, one who has chosen an unfortunate rebirth, Su vi 89b; have acquired unfortunate rebirths, A xxii 403, *mi khom-par* *gyur-pa*
- akṣata**, unhurt, A xiv 286; xx 273, akṣato 'nupahatas. kāya-citta-piḍā-rahitatvād H; S xviii 280a; R xiv 8, *ma rmas*; not bent, AA viii 25, *ma rñoñs*
- a-kṣaya**, inextinguishable, A vi 149, xii 258, 272, xxv 424, Sa 33a; P 200=S *zad mi śes-pa*; non-extinction, A xii 257, xxviii 469; R xxviii 7, *zad-pa med-pa*; Sa 27b; AA iv 15, *mi zad-pa*; P 200=S *zad mi śes-pa*; inexhaustible, A xviii 347, xxxviii 464; 466: kṣaya-abhāvād akṣaya-jñāna-svabhāvā mahā-bodhiḥ prajñāpāramitā H; 468; Sa 33a *mi bas-pa*; Ad 236b, *mi zad-pa*; unfailing, P 24=S 73
- akṣaya-koṭi**, the limit of non-extinction, Su i 17b
- akṣaya-dharma-yogatā**, linked to the inexhaustible dharma, A ix 105, *mi bas-pa'i chos dan ldan-pa*
- akṣayatā**, inextinction, A xii 258; non-extinction, Su i 11a

- akṣayatva**, inextinguishability, A xii 271, xxviii 467–8; absence of extinction, AA viii 11, *zad-pa med-pa*
- akṣara**; *yi-ge*; letter, A viii 199, ix 200, xi 240, xxxii 527–8; S 1455=P 215*; P 201–2=S*; syllable, S iv 567, A xxviii 461*; word, K*; speech, P 202=S*; imperishable, Adhy. 7, *yi-ge* (?)
- akṣara-pada-vyañjana**, letters, syllables and words, Ad 234a, *yi-ge dan tshig dan tshig-'bru*
- akṣara-samatā**, the sameness of all letters and syllables, S 1450, *yi-ge mñam-pa ñid*
- a-kṣāma**, does not hang down, AA viii 25, *phyañ ñe-ba*
- akṣi-gūthaka**, oozing of the eye, P 205
- akṣi-roga**, disease in the eye, A iv 97, *śūla-ādi H*
- akṣitā**, the eyes, AA viii 29, Tib.-, =nayanatā
- a-kṣiṇa**, unexhausted, A vii 180; not extinguished, A xii 257; do not cease to exist in the sense of momentary disappearance; H; cf. *avikṣiṇa*
- a-kṣuṇṇa**; *thogs-pa med-par*; S 110 (P-) (=akṣūṇa, not faulty, E).
- akṣobhaṇatā**; *'khrug-pa med-pa*; imperturbability, P 18=S 56*; S 92*=P 26 *akṣobha-anabhikṣobhaṇa*; P 89
- akṣobhya**, imperturbable, A xxviii 465; R xv 4, *mi 'khrugs*; Su ii 24a, vii 107b
- Akṣobhya**, Name of a Tathāgata, A xix 366–7; xxvii 450–2, xxviii 464a, *mi bskyod-pa*; A xxviii 465, 474; P 91; Ad 231a, 235a, *mi 'khrugs-pa*
- a-khaṇḍa**, unbroken, A xxiii 412, *ma ñams-pa*; R xxxi 1, *ñams-pa med*; P 506, 512, 518
- a-khila**, amenable, R xvi 6, *tha-ba med cin*
- a-gata**, not gone, A xvi 307
- a-gati**, without a resort, AA iv 30, *'gro med*; cannot do anything, Su vii 111b, 113a; (this is) no route (to), Su ii 19b, 20a, vi 92a, vii 113a
- a-gatika**, not gone, A vi 162, xv 297–8; no access, Ad 233a, *gnas ma legs-pa'i*; do not go away, A xii 263; without resort, A xxvii 449
- a-gatitā**, it does not go, A ix 205
- a-gamana**, does not go away, A ix 205 (=P 297), *'gro-ba ma mchis-pa*
- a-gamanatā**, fact that does not go, A ix 205; not going, A xv 304
- a-gaveṣan**, without striving, A x 229

- agahana**, untangled, Su iv 54b
- agāra**, house, A xvii 332-3, xviii 343
- a-guṇa-saṃskṛta**, conditioned by the absence of virtuous qualities, Sa 26b
- a-gr̥ddha**, without eagerness, A xvii 333
- a-gr̥hīta**, not seized, Ad 244b, *ma bzwi*
- a-gr̥hṇamāno**, not get hold of, R xiv 2, *mi 'dzin-pa*
- a-gocara**, no-range, Sa 34a
- a-gaurava**, lack of respect, A iv 94
- a-gauravatā**, lack of respect, A vii 178
- agauravatva**, lack of respect, R iv 2, *mi gus*
- agni**; *me*; fire, R i 22*, ix 1*, xxix 13*, xxx 11*; P 27=S 81;-live coals, R xxx 10, *me mdag*
- agni-khadā**, fire pit, S 280b=P-p. 171
- agni-dāha**, conflagration, A xx 383, *mes tshig-pa*; huge conflagration, Ad 215b, *me śor-ba(r)*
- agnidāhe vartamāne**, a huge conflagration spreading, A xx 381, *'brog me śor-ba'i gnod-pa*
- agni-skandha**, mass of fire, R xx 23, Ad 216a, *me-yi (me'i) phuñ-po*; P 83, 186
- agra**, foremost, A vi 135, 138, 155, xxvii 456, xxviii 466; R i 17, xiv 6, xix 2, xxvii 7, 9, xxviii 2, *mchog*; P 93; Su vii 108; supreme, Sa 204, R xx 4; (so) superior, Sa 204, A xi 250; very fine, R xxii 12, *mchog*; best, R xxviii 1, *mchog*; xxix 2, *dam-pa*; V 14a; top, Sa 226; highest, P 58=S 264; beginning, P 196
- agra-kārin**, most excellent are all her works, A vii 170; she does her utmost to, P 270
- agra-dharma-gata**, Highest Dharmas, AA ii 5, *chos-kyi mchog-tu 'gyur*
- agra-dharmatā**, Highest Dharmas, A ii 10, *chos-kyi mchog*
- agra-dharmā**, Highest Dharmas, AA iv 37, 45, *chos mchog (rnams)*
- agratas**, in front of, Sa 236; K. *mchog-tu (gyur to)*
- agrato gacchati**, precedes, Ad (243A), *mdun-du 'gro shiñ*
- agratā**, the highest (possible degree of perfection), A i 18; xxv 431, *mchog (-tu)*, xxvii 456; Ad 226a, *mchog-tu 'gyur-ba*; H to A i 18: agratām kārayiṣyati:-sarva-sattva-agratā-citta-mahattvaṃ tad-uddeśe-nsa pravṛttatvād adhigamya paścāt tat-prāptu-kāmānām sattvānām

- agratāṃ dharma-deśanā-ādinā niṣpādayiṣyati. superiority, Sa 204-5; highest possible state, AA i 42, *mchog-ñid*; heights, Su vii 107b; foremost P 123=S 503; A i 6, 20, 30; P 145; in the first rank, P 263
- agratā(ṃ kārāyati)**, cause to achieve the highest, P 169=S vii 1263, *phul byed-par* ('gyur-bas)
- agratu** (=agratām), summit, R xxvii 9, *mchog-tu*
- agratva**, foremost, A xxv 431
- a-grahaṇatā**, absence of seizing on, S x 1463=P 220, 'dzin-*pa med-pha*
- a-grāhya**, what cannot be seized, A xii 259, P f. 243D; not to be seized, A i 26; V 7, *gzun-du ma mchis*; Su iv 55b, *gzun-du med cin*; what cannot be grasped, A xii 268, xxviii 465; unseizable, Ad 235b, *bzun-ba med-pha*; ungraspable, P 559, 562
- a-grāhyatā**, (fact that) cannot be seized (upon), A ix 205 (=P 297), *gzun-ba ma mchis-pha*; Su vi 83a, *gzun-du med-pha*
- a-grāhyatva**, (the fact that) they cannot be seized upon, Sa 204; P 292b
- agrya**, foremost, Adhy. 9, 11, Ad 244a, *mchog*; Sa 238
- agha**, misfortune, Su i 9a; P 201, *sdig-pa*
- aṅkita**, adorned, AA viii 15, *brgyan*
- aṅkura**, sprout, R v 5, *myu-gu* (ed. aṅkara)
- aṅga**, limb, A xx 271, AA iv 47, viii 38, *yan-lag*; P 181, 264
- aṅga-pratyāṅga**, all his limbs, P 514
- aṅga-pratyāṅgāni**, all his limbs; P 507; P 527a, *yan-lag dan nün lag*
- aṅgatā**, limbs, AA viii 25, *yan-lag*
- aṅgika**, limbed, A xxx 486
- aṅguli**, (toes and) fingers, AA viii 13, 14, 21, *sor(-mo)*
- aṅguli-parvāgra**, tip of the joint of the finger, P 27 (=S 82?)
- a-cakṣuṣka**, without eyes, Ad 251a, Ti.-
- a-cakṣuṣman**, blind, Su ii 23a
- a-cakṣus**, eye-less, R vii 1, *mig med*; no-eye, P 87
- a-caraṇam**, no-coursing, R i 12, *spyod med*
- a-cari**, non-coursing, P 471a
- a-caritāvīn**, one who has not practised, A x 209, 210, *spyod-pha dan mi ldan-pha*
- a-caryā**, no-coursing, Su i 15b
- a-cala**; *gYo-ba med-pha*; immobility, A xv 298; unshakable, P 201=S*;

immovable, Su ii 24a; P 230 (bhūmi); do not move about, P 239; immobile K*; mountain, AA i 19, *ri*

acalam, immovably, Su vii 106a

a-calatva, immobility, K, *gYo-ba med-ḥpa*; Ad 229, Ti.-

acalanatā, immobility, A xxxi 525, *gYo-ba med-ḥpa ñid* (Pr)

a-calita, unshakable, A ix 206 (=bhraṃṣā-abhāvo H) (=P 297b) *mi gYo-ba*;
R xv 5, *gYo-ba med*; does not move, A xxxi 512; has not started off,
P 228=S 1491 *acālya*

acalitā, P 201=S *acalān*, *gYo-ba med-ḥpar*

a-cāriṇiḥ(?), non-coursing, Sa 40b, *spyod-ḥpa med-ḥpa*

acālya-yogena, in consequence of the fact that it cannot be moved about,
P 229

a-citta, no thought, A i 5, 6, 19, Su i 17a, P 85, S iii 495 (=A)=P 122

acitta-āvaraṇa, absence of thought-coverings, IIr, *sems-la sgrib-ḥpa med cin*.
cf. IHQ 9, 1933, p. 706

a-cittatā, (state of) absence of thought, A i 5, 6, P 122=S 495; no-
thoughthood, A i 19

a-cittatva, no-thoughthood, A i 19; it is no-thought, P 174=S 1292

a-cintya; *bsam-gyis mi khyab-ḥpa*; unthinkable, A iii 71, 81, viii 193, x 219-
20, xiii 277 sq., xxii 402, xxviii 465; V 15b*, 16c*; Sa 203, 210-11,
225, 234-6, 238, 240, 23b sq.*, 34b; K*; AA iv 10*, 22-24*; P 266;
inconceivable, A iii 74 (-jñānam)

acintya-dhātu, unthinkable element, Sa 238-9, 25b

acintya-acintya, quite unthinkable, A vi 135

acintyatā, unthinkability, A i 32, xiii 280; xxxi 526, *bsam-gyis mi khyab-ḥpa*
ñid; Sa 200, 235, 30b; P 85-88

acintyatva, unthinkable, K, *bsam-gyis mi khyab-ḥpa*; unthinkability, AA iii 6,
bsam mi khyab-ḥpa

a-cira, but lately, A xiv 286

acira-yāna-samprasthita, one who has but recently set out in the vehicle,
A xxi 386, 395, *theg-ḥpa-la shugs-nas yun riñ-por ma lon-ḥpa*

acchaṭāntara, time of a finger-snap, Ad 235a, Tib.-

acchaṭāmātram, the time of a finger-snap, Su vi 91b

acchaṭā-saṃghāta-mātrakam, it lasts no longer than a finger-snap, A xi
246(cy); xxv 432, *se-gol gtogs-ḥpa (srid-du)*; xxviii 473-4

- acchaṭā-saṃghāta-mātra**, even for the time of a finger-snap, P 220=S 1463,
se-gol gtogs-par tsam
- (antaśa) **acchaṭāsaṃghātamātram**, even for the time of a finger-snap, Ad
248a, (*tha-na*) *se-gol gtogs-ṣa tsam shig*
- acchandika**, not zealous, A xi 245, *mi 'dod na*
- acchambhi**, fearlessly, R xii 6, *'jigs med-ṣa*
- acchambhin**, fearless, K, *bag tsha-ba med-ṣa*
- acchambhitatā**, fearlessness, K, *bag tsha-ba med-ṣa*
- a-cchidra**, flawless, A xxiii 412, *skyon med-ṣa* (cf. H 807, 3); P 506, 512,
518, 564
- acchidra-samādāna**, who gives his undivided attentions to his task, A x
222, =akhaṇḍita-prajñāpāramitā-paṭhana-ādi-samādānasya H, *yi dam
mi ṅams-ṣa'i*
- a-cchinna**, not cut apart, R viii 1, *gcad-du med*; A viii 186, *ma chad-ṣa*;
P 277
- a-chinnatā**, not cut apart, AA ii 29, *bcad-du med-ṣa*
- a-cyuta**, imperishable, R xxx 7, *mi ṅams*; P 4; P 21=S 65, *ma ṅams-ṣa*
- a-cyuti**, no decease, Su iii 28a, *'chi- 'pho-ba yañ ma yin*
- a-janita**, not generated, Sa 27a, *ma bskyed-ṣa*
- a-jāta**, unborn, A i 11; xxix 476, *mi skye*; Sa 28a, 36b; P 137; not born,
Su i 12b, *ma skyes*
- ajāta-pakṣa**, without any wings, A xvi 310
- a-jātatva**, not having been born, A xvi 307; to be unborn, Sa 37a
- a-jāti**, no-birth, A xv 298, xviii 341, xx 378, xxix 476, P 273; absence of
birth, AA i 31, *skye med*
- a-jātika**, unborn, AA iv 30, *skye med*
- ajātita**, no-birth, P 273
- a-jāna**, not cognized, Su i 7a
- a-jānaka**, cannot be known, A xxviii 465 (+apaśyaka), Ti: *śes-ṣa-ṣo*;
one who does not know, A xxv 428, *mi śes-ṣa*; unknowable, A xii
275 (+apaśyaka), *mano-vijñānena pariccheda-abhāvāt* H; Ad 235b,
śes-ṣa med-ṣa; (?) does not generate anything, A ix 205, *śes-ṣa-ṣo ma
mchis-ṣa*; without a cognizer, P 297
- a-jānan**, not knowing, A i 15, xvi 312; without knowing, xi 236, *mi śes śiñ*
- a-jānanā**, non-knowledge, Su iii 26b, *mi śes*

- a-jānamāna**, in his ignorance, R xi 4, *mi śes*; which cannot be cognized,
Sa 32b, *śes-ḥa ma lags-ḥa*
- a-jānāna**, what cannot be generated, A xxix 476, Tib. *mi śes*; not understanding, A vi 151 (anavagamāt H), xi 235; non-cognizing, Su i 6b-7b,
Tib. *kun-tu rig-ḥa*
- ajāneya**, thorough-bred, Su vii 112a
- ajāneya-bhūmi**, level of the thorough-bred, Su vii 112a
- a-jñā**, non-knowledge, Su 6b, 7a; Tib. *kun-tu śes-ḥa*
- a-jñāta**, not cognized, A xx 384, *ma mkhyen-ḥa*; Ad 216a, *ma gsan-ḥa* (?);
uncognized, Su i 18a
- a-jñāna**, non-cognition, A xxv 431, *mi śes-ḥa*; Su i 11a, 18a; P 86, 88
- ajñānajñā**, non-knowledge and knowledge, Su i 7a
- a-jñeya**, incognizable, P 235
- añjali**, cupped hands, Ad 233a, *sñim-ḥa*
- añjali-pragrahā**, their hands raised in respectful salutation, A xxviii 457
- añjaliṃ kṛtvā**, having saluted reverently, A xxvi 434, *sñim-ḥar thogs te*;
stretched out their folded hands, A vi 159
- añjaliṃ praṇamya**, bent forth his folded hands towards, Sv, *thal-mo sbyar-ba
btud-nas*; P 91
- aṭavī**, woods, A iii 50
- aṭavī-kāntāra**, wild forest, A x 215, *'brog dkon-ḥa*; xx 372-3; Ad 218a, *'brog
dgon-ḥa*; P 304b
- aṇu**; *rdul-tsam*; (the) least (thing), Sa 205, 228, 231; Su i 8a, 19a; AA
iv 50*; A xii 266; P 200=S*; V 22, *cuñ zad*
- aṇu-mātra**; *rdul-tsam*; least, R i 6*, vii 3*, x 1*, xix 8*, xxx 1*
- aṇḍa-kośa**, (egg-)shell, A xv 296
- aṇḍa-ja**, egg-born, V 3, *sgo-ña-las skyes-ḥa*
- a-tathatā**, no-Suchness, K, *de-bshin ñid ma yin-ḥa*
- a-tandrita**, undaunted, R xxii 1, 9, xxx 1, *gYel(-ba) med(-ḥa)*
- atapā** (*devā*), Ad f.222b, *mi gduñ(-ba) M*
- atarka**, inaccessible to reasoning, Ad 222a, *brtags mi nus-ḥa*
- atarkāvacara**, engaged on incomprehensibilities, P-p. 154a, P-ND-187b
- a-tarkya**, incomprehensible, P-p.154a, P-ND-187b
- atas**, from it, A ix 202; AA v 21, *'di-la*; from that, A xv 300, xxx 482;
from this, A iii 80; thence, AA iv 16, *de-la*; for that reason, A i 6;

than him, A xxv 432

ati-krama, overcome, AA iv 62, (*las*) 'das-*pa*

ati-kramaṇa, transcending, P 202=S 'da' -*ba*

ati-kramaṇatā, the transcending, P 220=S x 1462, 'da' -*ba*

ati-kramya, gone beyond, R xiv 1, *śin-tu* 'das byas-nas; R xiv 6, *śin-tu* 'das te; R xx 4, *rab* 'das-nas; more than, Sa 209; overpowering, Ad 216a, 'das-nas; after rising above, A ii 36, =ullaṅghya II; having passed beyond, AA i 70, 'das-nas; beyond, P 12; passes beyond all bounds, A xx 383, *thal te*

ati-krānta, past, R xvi 2, 'das-*pa*'i; R xxii 3, xxviii 2: 'das; passed beyond, R i 1, xx 4, *las* 'das-*pa*; transcended, Su i 6b; quite transcendent, Su i 13a, *śin-tu* 'das-*pa*; gone beyond, Hr. *śin-tu* 'das-nas; surpassing, P 84

atīkrānta-viṣaya, one who has passed beyond the realm, Su vi 90a

atīkrānto bhavati, getting out of, A xvii 333

ati-krāmati, pass beyond, A xx 373; S 1473, *yañ-dag-par* 'da', and, *yois-su* 'da'; Sa 31a; P 21=S, 'da' -*bar*; S 73 (P-); pass by, A x 213; go beyond, P 437; transcends, A xvii 327, Su i 9a, P 492, 503; Ad 261a, 'da' -*bar byed de*; step above, P 41=S 132; should pass above, Ad 226b, *śin-tu* 'da' -*bar bya ste*; passes above, Ad 233a, -*las* 'da' *shin*; move away from, Ad (243A) 'da' -*bar 'gyur*

ati-krāmayati, take away from, A xxx 496

ati-dūre, far away, A xxiv 420, *śin-tu rgyaṅ riñ-bar*; too far away, R x 5, Tib.-

ati-nāmayati: pass (spend) his time, A xxi 392, xxii 401, xxx 484, 510

ati-puruṣa, superman, A xvii 333

ati-mananatā, contemptuousness, Ad 217b, *rlom sems dan brñas-pa dan, khyad-du gsod-pa*

atimanyate, looks down upon, Ad f.217b, *rlom sems-su byed brñas-par byed na*; 218a, 223b, *rlom sems-su byed-do (-ciñ)*

ati-mahattā, exceedingly great, A i 24

atimāna, arrogance, A xx 385, *che-ba'i na-rgyal*; sadṛśād ahaṃ śreyāṅ chreyasā vā sadṛśa ity, H.

atireka, surpasses, P 533b, 'phags-*par*

ativāhati, guides, Su vi 90b

((**ati-śīkṣā** (?), superior training, R xxv 2, *lhag bslab-pa* (Text: śīkṣāti

śikṣakuśalo.))

- ati-sniḡdha**, exceedingly tender, A xx 372; dayūlatvād H
atīta, past. A—R iii 5, vi 2, xii 2. 'das, S: 'das-*pa*, V 18b; passed beyond,
 R xvii 4, 'das *śiñ*; gone beyond, AA iii 12, (*las*) 'das
atīradarśī, their eyes not on the other shore, R ii 4, *ñogs mi mthoñ*
a-tīrṇa, not crossed, P 89; one who has not yet crossed, Ad 227a, *ma*
rgal-ba
atīva, exceedingly, A xxx 503; greatly P 11
a-tula, peerless, Adhy. 15, *mtshuñs med*
a-tulya, incomparable, A iii 71, xiii 277, 280 (def.), xxii 397; V 15b,
mtshuñs ma med (de), 16c Ti-; S 111 (P-), P 266
atulya-ga, moving incomparably, AA v 25, *mi 'drar 'gro*
atulyatā, incomparability, AA iv 24, *mi mñam*
a-trṇta, never get tired of, Sa 194
atrṇtatā, insatiable desire, P 215=S x 1455; P 219=S x 1461, *mi ñoms-*pa**;
 insatiableness, AA i 52, *mi ñoms ñid*
aty-adbhuta, most lofty, Su vi 78a, *mñon-par 'phags-*pa**
aty-anta, absolute(ly), A vii 177, viii 188, ix 204-5, 207, xxix 476; Adhy.
 14 *śin-tu*; AA i 9, iii 14, *śin-tu*; infinite, P 196; (cf. 3 antas at A ii
 46-7; 210).
atyanta-mukta, absolutely free, Su vii 99a
atyanta-vivikta, absolutely isolated, A xxvi 439, 440
atyanta-viviktatva A vii 177 (+cy)
atyanta-viśuddha A ix 200
atyanta-viśuddhatva, absolute purity, S, *śin-tu mnam-par dag-*pa** (cr. to P 162)
atyanta-viśuddhi, cf. A viii 188-190; P 229, 230
atyanta-viśuddhitā, absolute purity, P 146, 149, 150(S-), 230, 259; fact
 that absolutely pure, P 229
atyanta-śuddha, absolutely pure, P 43
atyanta-sūnyatā, *mtha' -las 'das-*pa ston-*pa-ñid**; infinite emptiness, P 89, 196
 (def.); S 1473*; absolute emptiness, K*
atyanta-anabhinirvṛtta A ix 204
atyanta-anabhiniviṣṭa, one absolutely does not settle down in, P 295
atyanta-anavalīnatā, cannot absolutely be cowed, A ix 207, *śin-tu ma shum-*pa**
atyanta-anutpanna V 17c*

- atyanta-anupalambha** (?), S x 1467, absolute non-apprehension; but Tib. atyanta-anutpannatva, *śin-tu ma skyes-pa*, P 223 atyantatayā-anutpannatvāt
- atyantatayā**, absolutely, A i 26, xxvi 439, xxvii 445; S x 1466, *śin-tu*; P 59 (=S 265 atyantam), 112, 150 (S-), 191, 245, 251, 260; Sa 198-9, 207, 222, 232, 39a; in an absolute sense, A iii 69; in absolute reality, A xxvii 445
- atyantam**, absolutely, A i 30, Su ii 20b
- atyantaśaḥ**=**antaśaḥ**; *tha-na*; Su iv 53b
- atyantāya**, free from the extremes, AA i 72, *mtha' -las*
- aty-aya**, decease, A xxxii 528
- atyayena**, in the course of, A xviii 343; for a; A xxviii 473: divasya-atyayena-antaśo=divasaika-paryavasānena-apy H: even for a day; after the passing away, A iii 75 (=parinirvāṇena H), x 225, 'das-nas, Sa 29a; after the lapse of, A xxxi 524
- aty-alpa**, exceedingly small, A xxx 497
- a-tyāga**, absence of giving up, AA ii 13, *dor-ba med*
- aty-āyata**, too long, AA viii 27, *ha-can riñ*
- aty-āścaryam**, exceedingly wonderful, A xx 375
- aty-utsahanatā-aparikhedaḥ**: the excessive fortitude, the indefatigability, S x 1461, *spro shiñ skyo-ba med-pa*=P 219 utsāho ap°; Ad: *mñon-par spro shiñ skyo-ba med-pa*
- atra**, therein, A—
- atra-antare**, during the period, P 185
- a-trāṇa**, defenceless, A xxvii 449
- atrāṇa-bhūto**, no one can save him, R vii 6, *sky'abs med gyur-pa*
- atha**: but, A i 17, vi 142, 154, xxv 433; if, A vi 150; moreover, AA viii 4, *dan*; however, A x 222; but if, R vi 7, *ji-ste*; but when, R xxx 5, *ji-ste*; in R=yathā at i 7, "as", *ji-ltar*; i 26 "as like", *ci 'dra-ba*
- atha ca**, thereupon? A xi 250
- athavā**, but when, R x 5, xxi 1, *ci-ste*; or even if, R xxxi 10, *ci ste . . . yañ*
- athavā-api**, or, R xx 19, 'am
- a-(s)thito**, not established, R ii 3, *mi gnas*; not stood, not standing, R ii 3, *mi gnas, gnas med*
- adattādāna**, taking what is not given, A xvii 324 (cy H 668); P 165=S

1258, *ma byin-par len-pa*

a-darśana, one does not observe, A xxix 476, *mi lta-ba*; anupalambhāt H;
not perceiving, AA iv 10, *mi mthoñ*

a-darśanu, no vision, R xii 8; *mi mthoñ*; *mthoñ-ba med (la)*

a-darśayitri, which does not manifest anything, Sa 41a, *mi ston-pa'i phyir
ro*

a-dātā, no giver, P 89

adīna, undejected, P 535b, *shum-pa med-pa*; unimpaired, AA viii 24, *shum
med*, P 535b

adīna-citto, undejected in his mind, R xxxi 9, 10, *shum-pa'i sems med*

a-durmanas, not sad, AA i 58, *mi dga' med-pa*

a-dṛśya, imperceptible, A xii 265, 268; P 330b, *bltar med-pa*; Su i 7a; AA
iv 16, *bltar med*

adṛśya-kāyo, one who has made his body invisible, R xx 20, *lus mi snañ
(ma yin shin?)*

a-dṛṣṭa, imperceptible, AA iv 21, *ma mthoñ*; not seen, P 82; A x 229, xx
384, Ad 216a, *ma gzigs-pa*

adṛṣṭatā, non-viewing, A xii 276

adṛṣṭatva, has not been viewed, A xii 275

adṛṣṭa-satya, one who does not see the truths, P 32 (S-)

a-dṛṣṭi, absence of a view of, AA iv 10, *mi mthoñ*

a-deśa, without (a) place, A xxix 476, *yul med*; Su i 7b

a-deśyamāna, when undemonstrated, A viii 196

addhā, one can be certain, without any shadow of doubt, A xvii 338=
avaśyam H

adbhuta, astonishing, A xv 305

adbhuta-dharmā, Marvels, P 218=S x 1460, *rmad-du byuñ-ba*; P 31=S 100;
P 158; Ad 258a, *rmad-du byuñ-ba'i chos-kyi sde*

adbhutam, astonishing, R xxix 3, *rmad byuñ*

adya, to-day, A xxxi 518, R xxx 13, *da*; Sa 28b, 38b, 39a

adyāgreṇa, from to-day onwards, A xxxi 518; henceforth, A ii 48

adyāpi, nevertheless thereby, Ad f. 235a, *de tsam-gyis ni*

adyāpi...tāvan, to this very day, A xvii 330

a-dravya, not actually real, Ad 240b, 251a, *rdzas med-pa*; P 546b, 547a;
non-substantial, P 581, *rdzas-su ma mchis-pa*; *rdzas-su med-pa*

- adravyatā**, non-substantiality, P 582, *rdzas-su med-pa ñid*
- a-dvaya**, not two, A i 27, ii 39 (=eka-svabhāvam H), 40, viii 186-7, xvi 307-8, xvii 323, P 142, 244, 256, 258, Sa 26a; non-dual, A xvi 307-8, R xxx 7, *gñis-su med*; Sa 39b; Su i 19a; single, S 1444; non-duality, A xii 265, Sa 39b, 195; K, *gñis ma yin-pa*; AA iv 59, vii 5, *gñis (su) med (-pa)*
- advaya-prabhāvita**, brought about by non-duality, Sa 195
- advaya-bhūmi**, level of non-duality, P 185
- advaya-yogena**: in accordance with non-duality, P 169=S *gñis-su med-pa'i tshul-gyis*; in consequence of non-duality, P 225=S *mi-dmigs-pa'i tshul-gyis*
- advayatā**, non-duality, P 202=S *gñis-su med-par*
- advayatva**, non-dual, A xii 271
- advitiya**, without a second, P 533b, *gñis-su med-pa(s)*
- advitiyatva**, without a second, A xvi 306
- a-dvaidhikāra**, not divided, A i 27, ii 39 (na vidyate dvaidhikāro nānā-tvaṃ yasya, H), 40; viii 186 *gñis-su byar med*, 187, xvi 307-8, xvii 323, P 142, 244, 246, 332b, 522; Ad 215b, *gñis-su dbyer*; Sa 26a
- advaidhikāratva**, without cause for duality, A xii 271
- a-dharma**: no dharma, A ii 47, P 135, Su i 5a; K. *chos ma yin-pa*; what is no dharma, A xvii 335; non-dharma, AA iv 10, *chos min*
- adharmā-kārya**, do what is wrong, R xi 6, *chos min bya-ba*
- adharmā-rāga-rakta**, feel greed for what is not Dharma, Su vii 106a
- a-dharmepa**, in a state of sin, A xvii 333, *sadā brahmacāritvān H*
- adhas**, downwards, A xxx 481; lower (-°), A xxx 483
- adhastāt**, below, P 6, S 111 (P-)
- a-dhātuka**: something which belongs to no world, Su i 8b; not something that belongs to a world (element), Su i 13b
- adhika**, superior, P 221=S x 1465 *lhag-pa*; surpassing, Su ii 22a
- adhika-samāropa**, surpassing superimposition, Sa 226
- adhikatara**, superior (?), A xi 234, *lhag-par* (?)
- adhi-karaṇa**, dispute, A iii 52,=vivāda-sthānāni H; Sa 226; Su vi 86a, *'thab-pa*
- adhi-karoti**, [manage affairs], Sa 229 (or: he is superior to them, he serves, befriends, others?)

- adhi-kāra**, topic, AA iii 16, *gnas skabs*; heading, AA iv 17, 19, *skabs*; cf. pūrvajina-° (duties)
- adhikāra-samāropa**, claim to superiority, Su ii 20a
- adhi-gacchati**, arrive at, S 305 (P-); Sa 35a; Su i 3b, 19a, vii 99a, 100b, 101a; reach, P 583, *thob-par 'gyur-ba*, Su i 6a; incurs, Ad 225b, *rtogs-par 'gyur*; get to, Su ii 24a; obtain, P 138, 273b
- adhi-gata**, obtained, R ii 5, *'thob-pa*; R xv 7, *rtogs-pa*; (=sākṣātkṛta Bcv-p. 66).
- adhi-gama**, obtainment, A vi 137, P 317a; Sa 39a, *rtogs-pa*; attainment, R xvi 3, *'thob-par*; attaining to, AA i 37, *rtogs-pa*; full attainment, P 523, *thob-nas* (adhigamād); *rtogs-par byas-nas* (adhigamena); achievement, AA i 42, v 9, 10, 37, *rtogs-pa*; getting there, A xv 303; sarvatraga-dharmadhātu-prativedha-lakṣaṇo darśanamārgaḥ, H; path, AA i 40, *rtogs-pa*
- adhigamāya**, with the goal of, A xxxi 523
- adhi-gamya**, when he has obtained, R xv 7, *brñes-nas*; when they have reached, Ad 251b, *phyin-par*
- adhigamyate**, is reached, Su iv 46b, *rtogs-pa*
- adhigamyasi**, you will attain to, R xxx 4, *thob 'gyur*
- adhi-citta**, higher thought, Sa 229
- adhi-tiṣṭhati**: becomes (still more) determined, A xxiv 419, *byin-gyis rlob ste*; wills, Su vi 91a; change by magic, A xxxi 523; take his stand on, P 139-40, 255; Su vi 83b, *'dug*; fixed, S 504; insists on, S iii 486, 489; sustains, Sa 42b, Su vii 111a; Ad f. 224a, *byin-gyis rlob-par byed*; stand up to, Su vii 94b.
- adhi-pati**, decisive condition, AA v 39, Ad f. 249a, *bdag-po*; sovereignty, Su vii 105a
- adhipateya**, decisive condition, S 80 (P-), *dbañ*
- adhipatya (-pratilambha)**, overlordship, P 533, *mñā' chen-po mñā-ba*; Su vii 105b
- adhi-manyate**, be conceited, P 221=S x 1465, *ñā-rgyal-du 'gyur-ba*
- adhi-mātra**: excessive, A iii 91; great, A xvii 332; extreme, P 5; preponderant, P 79; strong, AA i 26, 33, ii 19, 23, iv 54, *chen-po*
- adhimātra-adhimātra**, very strong, AA ii 30, *chen-po-yi chen-po*
- adhimātram**, strongly all, A x 218; cf. veṣṭate

- adhi-māna** ; *lhag-pa'i na-rgyal* ; conceit, P 221=S x 1464, R xxi 6, Ad f. 259a* ; Su ii 19b, 20a, 21a ; excessive conceit, Ad 216b*
- adhimānika**, conceited, P 437 ; Ad 243A, *lhag-pa'i na-rgyal can* ; Su ii 19b, 20a-b, 21a, 22b ; vi 78a, *na-rgyal-can*
- adhi-mukta** : one who (always) resolutely believes, A i 9 ; Ad f. 231b, *mos* ; one who believes, A vi 137 ; resolutely believed, P 134 ; a resolute believer, P 134 (=S iv 633 *adhimuktyeh*) ; resolved on, S 1445 ; R xxxi 12, *mos-par* ; Su ii 20b, 21a ; intent on, A xxx 487
- adhimukti**, resolve, A vi 153, x 210 ; xiv 287 : *niścaya-avadhāraṇam* H ; Su i 18b ; P-ND-178b, P 269a-b ; resoluteness, P 133 ; resolute faith, AA i 8, ii 18, *mos-pa* ; firm conviction, A xxx 482 ; firm belief, A xxiv 417
- adhimukti-vimukti-citta**, thought full of the resolve to win emancipation, Su i 18b
- adhimuktika** : resolutely intent, A xxi 386 ; disposition, S 1446 ; in their faith, A x 228 ; *udāra-ādhimuktika*, so much confirmed in their faith : *gambhīrodāra-artha-adhimokṣeṇodāra-phala-parigrahād* H
- adhimucya** : intent P 134 ; resolutely intent on, A iii 62=*adhimukti-mana-skāreṇa-ālambya* H ; resolve, S 1444 ; in the firm belief, Ad f. 251b, *mos-par bya shin*
- adhimucyate** : believes resolutely, A i 8, xiii 283 ; R xxvii 4, *mos byed cin* ; resolutely intent on, A v 102, vii 176, x 209-10, 220, xiv 284, xxi 386 ; xxvii 451, *mos-la* ; firmly believe, A vi 154, xii 272, xiii 282, xvii 323 ; P 516 ; Sa 234, 31b ; Su vii 104b ; believe, V 14b, *mos-pa* ; Sa 209, 27b ; is resolved (up)on, P 139 ; V 31b, *mos-pa* ; is intent on, V 17h, *mos-pa*
- adhimucyanatā** S iv 615 (P-)
- adhimucyet**, he would believe in, S iv 633 (*adhimucyed vā*=P 134 *vā muñced vā*)
- adhimoktara**, more believing, Sa 27b, 28a
- adhimokṣa** ; *mos-pa* ; resolute faith, AA ii 20* ; firm belief, AA ii 26*
- adhimokṣayati**, zealously believe, A x 220 ; vi 148 (E)
- adhi-rohin**, ascending on, AA i 45, *'dzeg-pa yin-pa(r)*
- adhi-vacana** ; *tshüg-bla-dgas* ; synonym, A i 23, iii 81, xiii 280, xviii 341-2, 347 ; P 199=S* ; Ad f. 248b ; V 17c* ; Sa 226 ; Su i 9b, 10a, 13b, 14a,

b, 15a, 16b; iii 36*

adhi-vāsana, toleration of, P 215=S x 1456, *ñam(s) rañs-su mi 'dor ('dod)-ba*; P 221

adhivāsana-jātiya, a tolerant person, P 550a

adhivāsana-tā, S 1303 (P-), *dren-ḥa*, cf. anādhivāsaitavya

adhi-ṣṭhāna: sustaining power, A x 223, xii 254, xvi 321, xxiii 414, xxxii 528; P 11; Ad f. 223a, *byin-gyis brlabs*; Sa 29a; Adhy. 6, 15, *gnas*; 12, *byin-gyis rlob-ḥa*; 13, *byin-gyis brlab(s)-ḥa*; miraculous power, A viii 198; magical power, A xxi 385 (satya-), 385, 388 (māra-); authority, A ii 33 (cf. H 130), 44; operation, A i 4; declaration, A xxx 500 (=enunciation?); sustained, R xxvii 3, *byin rlabs can*; 5, *byin-gyis rlob*; under the influence of, AA ii 27, *thibs-kyi don-ḥa*; reside in, Adhy. 15, *gnas-su*; place, A xiv 291; abode, Su vii 103a, *rgyun mi 'chad-ḥa*; referring to, AA i 35, V 9, 12, *rten-can*. cf. nāma-°; satya-°

adhiṣṭhāna-cārī, coursing on resolutely, R x 10, *byin-gyis rlobs-kyis spyod*

adhiṣṭhānaṃ karoti, concentrate his mind on, A vi 140: agrato viṣaya-bhāvena-avasthāpya H; has manufactured a magical double, A xvii 338 (buddha-); exercises his sustaining power, Su vi 91a, vii 111a

adhiṣṭhita, willed, A xii 258+H; beset by, A vii 184 (māra-) (cf. Śi 314, 5), xvii 338; sustained, A x 224, *byin-gyis brlabs so*, P-p. 163a. S iv 504, Sv; possessed, Ad f. 216a, *byin-gyis rlabs śiñ babs-ḥar gyur*; sat upon, Su vi 91a

adhiṣṭhiheyā, would persevere (singlemindedly?), R xxx 3, *sems byed (na)*

adhīna, dependent on, A xxxi 515

adhīṣṭa, asked about, A i 24=P 243=S 1636 adhyeṣita; bidden (to come), Su ii 24b, *bsgo-bar*; requested, P 526, *gsol-ba btab*

a-dhṛṣya, inaccessible, A xxx 495, Su vi 90a

adhy-avasāna, be bent on, P 216=S x 1457, P 222=S x 1467, *mñon-ḥar shen-ḥa*; inclination, Su iv 47a, *lhag-ḥar shen-ḥa*; vi 85b, *lhag-ḥar chags-ḥa*

adhyavasāya tiṣṭhati, adopt an inclination for, Su i 5b; feel an inclination, Su vi 83b, *lhag-ḥar chags-nas gnas*; vi 94a

adhyavasāyam āpanna, indulges in, A xxi 393, *lhag-ḥar chags-ḥa dañ ldan*, =tenaiva-ātmotkarṣād H

adhyavasita, bent on, A xxi 393, *chags-ḥa*; Su i 16b

- adhy-ā-krānta**, smothered by, A xxiv 419, *non-pa'i ran-bshin can-du* ('gyur *shin*), = abhibhūta H
- adhy-ā-gacchati**, obtain, P 542b
- adhy-ātma**; *nañ*; inward, A xxx 481; P 204=S 1427*; S 1445, P 167, 210; subjective, S 1472*
- adhyātma-bahirddhā-sūnyatā**, subjective-objective emptiness, P 134, 195-6 (def.)
- adhyātma-sūnyatā**, emptiness of the inward elements, AA ii 10, *nañ stonñ ñid*
- adhyātman**, inwardly, P 99
- adhyātmika**, inward, P 194
- adhy-ā-patti**, offence, P 18, 26, 89
- adhy-ā-padyate**: commit an offence, A xvii 325; become guilty of, A xxi 390, *byuñ na*
- adhy-ā-lambate**: uphold, A ii 34, = pratikāñkṣitavyāḥ H; P 201b, *thob-par bya'o*; look for support in, A xi 234 *-la 'ju-bar*, Sa 215; catch hold of, A xi 235, xiv 291; hangs on to, Ad f. 227a, *dmigs-pa*; Ad f. 239a, *lhag-par dmigs-la*; find support on, A xiv 286=P-T 273a=P-ND 178a; seek (for) rebirth in, A x 228, xi 234, Sa 215; bases his rebirth on, A xvii 332: *duḥkhe'nvaya-jñāna-avasthāyāṃ bodhisattvasya vairāgya-lābha-anupapattyā'sa punar eva kāmāvacarān dharmān adhyālambate iti yojyam* H; not trsl. A xi 235, '*jug-par*
- adhyālambana**, acquiring the support, Sa 210
- adhy-ā-vasati**, inhabit, A xxi 391, *gnas-pa*; occupy, A xvii 332-5; dearly love, Su ii 22a, *lhag-par chags-pa*
- adhy-ā-śaya**: earnest intention, A i 8, v 102, 104, vi 153, x 229, xi 236, xiv 287 (=paropakāra-ādi-pravaṇaṃ cittam H), xx 384, xxi 391, 393, xxii 396, xxx 496, xxxi 519, 524; S 64 (P-) *lhag-pa'i bsam-pa*; Ad f. 216a, *bsam-pa*; Su vii 95a; resolution, A xxx 500; earnestly intent, A xxiv 422; Ad 218b, *lhag-pa'i bsam-pa*; resolute intention, R xv 1, *lhag-pa'i bsam-pa*; xxix 14, *bsam-pa thag-pas*; P 214=S x 1454, P 217=S x 1458, *lhag-pa'i bsam-pa*, P 405a; intention, P 534b
- adhyāśaya-sampanna**: earnestly intent, A iii 60, xxi 386; to be full of earnest intentions, A x 229; has achieved a firm resolution, Su vii 94b

- adhyāśayena**, determined, A xxx 502; resolutely, A xxx 509
- adhyāśīta**, intent upon, Su vi 92b
- adhyāśrita**, residing in, Su vi 92b
- adhyāsanna**, near, Su i 18b
- adhy-uṣita**, occupied, A iii 90
- adhyeṣaṇa**, soliciting, P 5
- adhyeṣati (adhyeṣayate)**: entreat (for instruction), P 65, 266; Sa 29b; invite
P 35=S 115
- adhvan**; *dus*; period, A vi 135, xii 255; R ii 13*; P 183, 242; period of
time, AA iii 1*; P 11
- adhva-ga**: traveller, P 263
- adhva-śūnyatā**, emptiness of the (three) periods of time, P 49
- anakti**, anoint, A xvii 331
- an-akṣara**, not in the letters, A xi 240, P f. 207, 319A-b
- anaṅgana**, without blemish, P 85=S 303, *ñon-moṅs-ḥa med-ḥa'i*
- an-atikramaṇiya**, cannot be defeated, A xvii 333
(*(anattamano*, displeased, R xxiv 1, *yid mi bde* (=anāttamana?, ed. an-
antamano; C. manāmado)).
- an-adhigamya**, before they have reached, Ad f. 251b, *ma ḥhyin-ḥar*
- an-adhimānanā**, feel no undue sense of pride, P 534b, *brñas-ḥa med-ḥa*
- an-adhimuktatā**, lack of firm belief, AA ii 27, *ma mos*
- an-adhimukti**, no belief, AA i 32, *mos min*
- an-adhimucya**, one who does not believe, A x 209, *mi mos śin*
- an-adhiṣṭhāna**: not being sustained by, AA i 32, *mi rten-ḥa*; having no
abode, Su vii 103a
- anadhiṣṭhānatā**, not taking one's stand on, Su vi 83b, *mi gnas-ḥa*
- anadhyavasānatā**, feeling no inclination for, Su vi 83b, *lhag chags-ḥa med-ḥa*
- anadhyavasita**, not bent on, Su iv 52b, *mi chags*
- anadhyavasitavān**, is not bent on, ? ? ?, *shem (shum?)-ḥar gnas-ḥas* (?)
- an-adhyāpatti**, not transgressing, P 26=S adhyāpattitā (*ltuñ-ba bya-ba med-ḥa*)
- an-adhyāpattitā**, P 18=S 56 (=ltuñ-ba bya-ba med-ḥa)
- anadhyāpanna**, not having violated, Su iv 53a, *ma shum-ḥa*
- an-adhyoṣita**, unattached, R xvii 5, *ma chags*
- an-anugama**, does not follow after, A ix 206, =anupalambhaḥ H
- an-anujñāna**, no consent, AA ii 12, *khas mi len-ḥa*

- an-anubuddha**, not understood, Su i 12b, *khoi-du chud-ḥa ma yin*
- an-anubodha**, non-understanding, Su i 12b, *khoi-du chud-ḥa med-ḥa*
- an-anta**: endless, A ix 207, xv 301 (bhāvanā), xviii 341, xix 365; R xxxi 15, *mtha' -yas(-ḥa)*; S 1444; Su ii 24a; infinite, A ii 45 (pāramitā); P 200, 202=S 210 (ākāśa, vijñāna), x 217=S x 1458; R xxxii 1, 3 *mtha'-yas-ḥa*; Su i 14b, ii 24a; AA i 68, *mtha' -yas-ḥa*. Def. II 177; Su ii 24a
- ananta-guṇa-samanvāgata** Su ii 24a
- anantapāra**, boundless, R ii 10, *ḥa mtha' med*; xvi 1, xxx 10, *ḥa mtha' yas*
- ananta-prabho** P 200
- ananta-raśmitā**, the rays of which extend to infinitude, A xxx 499
- ananta-vijñapti-ghoṣa**, voice of infinite range, A ii 47, =anantasattvadhātu-vijñāpana-śabda H
- ananta-aparyanta**, infinite and boundless, A vi 135; xxviii 457, *mtha' yas mu med-ḥa thug-ḥa med-ḥa*
- ananta-aparyantatā**, endless and boundless, A ix 207, *mtha' -yas mu ma mchis-ḥa*
- Ananta-aparyanta-aniṣṭa**, Name of a Tathāgata, Adhy. 13, *mtha'-yas mu med-la mthar-thug*
- an-antatā**, infinitude, A ii 46; Adhy. 13, *mtha'-yas-ḥa ñid-ḥa*
- anantavat**, not finite, A xii 270
- an-antara**, uninterruptedly, AA v 17, *bar-chad med-ḥa* (=avyavahita H); immediately previous to, AA v 38, *bar med*
- an-antaram**, immediately after, P 82
- an-antarāyeṇa**, unhindered, A xiv 286
- an-andhakāratā**, non-blindness, Ad f. 228b, *mun-ḥa ma mchis-ḥa*
- an-anya**: unaltering, R xii 3, *gshan med*; no other, R xxii 3, *gshan ma yin*
- ananya-karmā**, without doing anything else, R iii 3, *las gshan mi byed*
- ananya-kṛta-karmatā**, without doing anything else, P 219=S x 1461, *las gshan med-ḥa*
- ananya-tathatā**, unaltered Suchness, A xii 272, xvi 308, P 168, 332b
- ananyatva(?)**, single-minded, P 514
- ananyathā-vādin**, speaks not otherwise, V 14f, 'Ti.-
- (an-)apakāra**, non-repudiation, K, *dor-ba med-ḥa*

an-apagata Ad f. 218a VR

an-apatrapa, one who discredits the doctrine by his deeds, Su i 4b

an-apa-rād(d)ha, free from guilt, A vi 153; nirdoṣatvād akṛta-aparādha
H; P 538, *skyon-du mi bya'o*

an-apavādaka, one who has not reviled, P 87

an-apekṣa, disregards, A xxxi 523

an-apekṣako, unconcerned, R xxxi 9, *lta-ba med-ḥa yin*

an-apekṣanatā, disregard, S x 1456, *bltos-ḥa med-ḥa*, =P 215 nirapekṣatā

an-apekṣatā, disregard, AA i 54, *lta-ba med*

an-abhijñā, without (the) higher knowledge, A xi 243, *mñon-ḥar mi śes-ḥa*;
rūpaṃ dvidhā viṃśatidhety-uccāraṇa tad-artha-anavagamād H

an-abhinirvartaniya, something which should not be reproduced, Su i
13a, *mñon-ḥar ma grub-ḥa*

an-abhinirvṛtta; *mñon-ḥar ma grub-ḥa*; not reproduced, A ix 204; Su i
12b*; unfinished (?), A xvii 329, AAA: *mñon-ḥar grub-ḥar mi ('gyur)*,
=adhigama-vaikalyena yatottarakālam apariniṣpanna H; uncreated,
A i 25, 26, P 245, 251, Ad f. 258b*, 259a*; not a really created
thing, P 253

an-abhinirvṛtta-tva, it has not been caused to become, A xvi 306, =ajā-
tatvāt H; P 280b

an-abhinirvṛtti, it does not reproduce itself, A viii 187, *mñon-ḥar 'grub-ḥa
ma mchis-ḥa*; not reproduced, S LVI 320b; non-creation, A i 26, P
245, 254; non-reproduction, P 280b

an-abhinirvṛtti-tā, has not really come about, A ix 205, *mñon-ḥar ma grub-
ḥa*; there is no reproduction, A ix 206, =niḥsvabhāva H

an-abhinirhāra, non-consummation, A vii 173

an-abhiniviṣṭa, no inclination for, A xxx 493; not having settled down
in, P 107; without inclination for, P 566

an-abhiniveśa, not settling down in, A xiii 281-2, xxii 400; without set-
tling down in, S x 1455, *mñon-ḥar ma shen-ḥa*, =P 215

an-abhiniveśanatā, there is no settling down in, A ix 206, *mñon-ḥar ma
chags-ḥa*; does not settle down in, A ix 206

an-abhibhūta, unhindered, R xiv 1, *zil-gyis mi non*; unconquered, A vi
136, 167; insuperable, unsurpassable, A xxii 401; Ad f. 219b, *zil-
gyis mi non-ḥa*

- an-abhiyukta**, not (having) practised, A vii 184, viii 185, *mñon-par mi brtson-
pa*, 186; P 276b
- an-abhiyujyamāna**, as he does not practise, A xxi 392, *mñon-par mi brtson
shiiñ*
- an-abhirati**, absence of delight, P 20=S 61, *dga' -bar mi bya-ba*; P 223
- an-abhilakṣita**, undistinguished, P 202=S 1424, *mñon-par dmigs-pa med-pa*;
Ad:-lakṣa
- an-abhilapya**, it is not to be talked about, V 7, *brjod-du ma mchis*; V 30b,
brjod-du med-pa; P f. 243E
- an-abhilāpa**, cannot be talked about, Su v 60b, *brjod-du med-pa*
- an-abhilāpya**, cannot (in any proper sense) be talked about, A xviii 348,
350; vyañjana-arthayor bheda-anupalambhād H; avācya H; S 111
(P-), P f. 207
- an-abhiṣvaṅgatā**, without feeling any desire for, Su vi 83b, *mñon-par mi
char (chags?) pa*
- an-abhiṣamṣyukta**, does not apply himself to, Ad f. 218a, *mi brtson shiiñ*
- an-abhiṣamṣṛtta**, not reproduced, Su i 13a
- an-abhiṣamṣkāra**, nothing is effected, A vii 173; the Uneffected, A xii
256, xvii 329, xviii 341, xx 378-9; P 149, 229; the Ineffective, A xv
298, P 146=S v 842, P 228; not brought together, A xii 273, 275;
not being brought about, P 97; not put together, P 223=S x 1468,
mñon-par 'du bya-ba med-pa; unconditioned, Su vii 103a; one does not
turn to, P 220=S x 1463, *mñon-par 'du bya-ba med-pa*
- anabhiṣamṣkāra-jñāna**, cognition of the Unconditioned, Su vii 97b
- anabhiṣamṣkāra-yogena**, by way of not turning towards that, Sa 40a
- anabhiṣamṣkārātā**, what has not been brought about, Ad f. 250a, *mñon-par
'du bya-ba med-pa*
- an-abhiṣamṣkṛta**: not effected, A i 21, ubhaya-sahakāri-pratyaya-anupapa-
tter H; free from conditions, R i 23, *'dus ma byas*; not brought
about, P 253, 587a; Ad f. 251a, *'gyur-ba med-pa*; *'gyur-ba ma mchis-pa*
(P: avikṛta); not (or un-)effected, P 191; A xv 297, sthāpaka-
saṃskāra-anupapatter H; not brought about, A xii 275, saṃskṛta-
svarūpa-virahād H
- an-abhiṣamṣkṛti**, one does not get involved in, AA ii 25, *mñon-par 'du mi
byed*

an-abhisamaya, no reunion, A viii 187

an-abhisamita, not completely mastered, P 209=S 1442; cf. AN iv 384+
 appat'am asacchikatam

an-abhisambuddha, not fully known, A viii 192

an-abhisambodhanatā, does not undergo the process which leads to en-
 lightenment, A i 32, vii 176

an-abhihāra, unpronounceable, Su v 60b, Ti-

anabhogena-aparikalpita(?), S 254 (P-)

an-abhyākhyātukāma, does not want to calumniate, A vi 153: tathāgata-
 nirdiṣṭa-artha-anuṣṭhānena phala-prāpti-darśanād a-tiraskartu-kaṃmena
 H, =P 265a

anabhrakā (devā), P 33, 35, (=‘unclouded’)

a-naya, a person who brings misfortune, A vii 182= durācāreṇa H

an-arghya, priceless, A xi 239, *rin thañ med-ḥa*, Sa 35b, P 244a

anargha-prāpta, priceless, R iv 3, xi 9, *rin thañ med-ḥa (rñed gyur)*

an-artha, non-meaning, harm(ful), misfortune, evil, Ad f. 253b, *don ma
 lags-ḥa; gnod-ḥa*

anartha-saṃhita, unprofitable, P 66=S 275 anarthopasaṃhita, A xvii 323

an-arthika, one who does not care for, A viii 185, xvii 333, xxx 481, Su
 i 5b

an-arthin, without caring for, P 583, *don-du gñer-ba ma yin*

an-avakāra, non-repudiation, P 202=S 'dor-ba med-ḥa

anavakāra-sūnyatā, emptiness of non-repudiation, S 1472, *dor-ba med-ḥa
 ston-ḥa ñid*; P 196 (def.)=S=Ad apratikāra-

an-avakāśa, it cannot be, A iii 54; xv 301, phala-asambhavād anavakāśo
 anavasaraḥ H; xvii 328, 330, P 73; no room, A xx 379, xxviii 464a;
 Su ii 19b, 21a; impossibility, Sa 25b, *go-skabs ma mchis-ḥa*

anavakāśa-dāna, he gives no opportunity, P 177

anavakāśa-dānatā, one gives no opportunity, P 155

anavakāśaṃ dānatā, he gives no opportunity to, P 176

an-avakīrṇa, unconfused, P 534b, *ma 'khrugs shiñ*

an-avakrānta, inaccessible to, Su vi 78a, *mi non-ḥa*

anavakrānta-niyāma, not definitely set out in, Su iv 54a, *ñes-par 'gyur-par
 ma shugs (śiñ)*, P 316b

anavakrānta-samyaktva-niyāma, not yet entered on any certainty about

the road by which they will win salvation, Su i 41

an-avagāhamāna, without plunging into, A xi 235-6, *ma rtogs śiñ*

an-avagraha, freedom, P 583b, *'dzin-pa med-pa*

an-avagrhitātā, they have grasped at nothing at all, P 89

Anavatapta, Lake Anavatapta, Su vii 107a

anavatapto, of Anavatapta, Su ii 21a

an-avadāyita (?), unpolished, Sa 35b

an-avadya, faultless, P 78; S 1257 (P-), *kha-na ma tho-ba med-pa*; P 516;

P 534b, *kha-na ma tho-ba mi mñā'-ba*

an-avanata, without bending, P 533b, *ma btud*

an-avanirvṛtta (?), turned back on, Su i 14b, *bzlog-pa*

an-avabudhyamāna, without understanding, A xi 236, *khon-du ma chud-pas*,

Su i 14b; not understanding, A vi 151; x 209, *ma rtogs-pas*

an-avabodha, not understanding, A vi 150

an-avabhāsa-gata, does not come within the range, A xii 265

anavabhāsa-gatatva, does not come within the range, A xii 268

an-avamardanīya, uncrushable, A vii 171, xvii 329, 337; xxii 401, *mi*

brdzi-ba; P 93; Su vi 86b, *mi rdzi-ba*; cannot be crushed, Ad f.

219b, *mi thul-ba*, P 297

an-avamardya, uncrushability, S 1410 (P-), *thub-pa med-pa*; uncrushable, S

284 (P?)

an-avamṛdya, what cannot be crushed, A ix 205, *mi brdzi-ba*, Su ii 24a, S

311

an-avamṛdyatā, uncrushability, A ix 207, *mi brdzi-ba*

an-avarāgra: without beginning and end, A xxviii 464, *thog ma med-pa*;

S 1472, *thog-ma dan tha-ma med-pa*

anavarāgra-sūnyatā, emptiness without beginning or end, P 196 (def.), 524

an-avaropita, not (having) planted, A viii 186; Ad 258b, *ma bskyed cin*

an-avalīna, uncowed, S x 1456=P 215; S x 1463=P 221, *shum-pa med-pa*;

AA i 54, 58, *mi shum-pa*

anavalīna-kāya-vāñ-mañ-karmānta, one who remains uncowed in all he

does with his body, voice and mind, A xxiii 413, *ma shum-pa'i lus*

dan ñag dan yid-kyi las-kyi mtha' dan ldan-pa

an-avalīnatā, uncowedness, A ix 207; xxv 428, *mi 'goñ*; P 177=S 1304

an-avalīna-vīryatā; remains uncowed, Ad f. 225b, *mi 'goñ-ba*

- an-avalinatva**, absence of despondency, AA i 36, *mi 'goñ-ba ñid*
- anavalokita-mūrdhatā**, ?, Su vii 101b
- an-avaśeṣa**, total, Adhy. 14, *lus-ṣa med-ṣa*
- anavaśeṣa-prahāṇa**, forsaking without remainder, P 476a; Ad 253a, *ṣoñ-ba ni lhag ma mchis-ṣa*
- an-avasādana**, not deprecatory, P 534a, *mi smod (-la)*
- an-ayasādayamāna**, one who never rejected anyone, P 534b, 'Tib. *ñes-ṣar bsams-ṣa med-ṣa (-la)*
- an-avasthāna**, not insisting on the reality of, AA iv 8, *mi gnas*
- an-aṣṭhita**, without making a stand, R xxvii 5, *gnas-ṣa med-ṣar*
- an-ahaṅkāra**, no sense of ownership, AA iii 4, *rañ 'dzin med*
- an-ākāra**, without mode, Sa 30b
- an-ākoṭita**, not caulked, A xiv 287: *udaka-praveśa-sthāne valkala-adānāt*
- H
- an-ākramaṇīya**, unassailable, Su vi 92a, vii 112a; cannot be successfully assailed, Su vi 78a, *mi non-ṣa*
- anākṣipta**, not put out of joint by, Su vi 89a
- an-āgata**, future. A—R xii 2, xxii 3, *ma 'oñs dus*; S: *ma 'oñs-ṣa*; V 18b; not come, A xvi 307, Su i 4a
- an-āgati**, absence of coming, A ix 205
- an-āgatika**, (has) not come, A vi 162, xii 263, xv 297-8
- an-āgamam**, not coming, K, *'oñ-ba med (ciñ)*
- anāgamana-agamanatām upādāya** S 307 (P-)
- an-āgamanatā**, not coming, A xv 304
- an-āgami**, without resorting to, R ii 4, *ma brten*
- an-āgamyā**, without having resorted to, A ii 39, xxvi 440; P f. 207, *mi brten-du mi ruñ ño*; because they have failed to resort to, A' xxviii 469-70, *ma brten-ṣas*; without the help of, A vi 151; independent of, A xix 352-3; without resorting to, Ad 228b, *ma brten-ṣar*; P 263a; because they have not resorted to; because they have failed to resort to, Ad 237a, *ma brten-ṣas*
- an-āgāmin**, never-returner. A—, e.g. ii 36
- an-āgrhīta**, not niggardly, Su vi 89a, P 320b
- an-āgrahu**, nothing to grasp, R xv 8, *'dzin med*
- an-ācārya**, devoid of (proper) teachers, A xxi 395, *slob-dṣon dañ mi ldan-ṣa*

- an-āchedya**, uninterrupted, P 4, P f. 210; Ad f. 253b, *mi chod*; unbroken, P 30=S 100; non-interruption, P 478a; to be indestructible, S 1411 (P-), *mi chod-pa*
- anāchedya-pratibhāna**, with his inspired speech never interrupted, Ad f. 248b, *spobs-pa mi chod (tshod?) -pa*
- an-ājaneya**, not thoroughbred, Su vii 113a
- anājñātām ājñāsyāmi-indriya**, the dominant "I shall come to understand 'the not yet understood'", P 20=S 63, *yoñs-su ma śes-pa yoñs-su śes-par bya-ba'i dbañ-po*; P 166, S 1442
- anāttamana**, sorry, Sa 28a
- an-ātmaka**, without self, A xx 377
- an-ātmātā**, (are) without self, A ix 205, *bdag ma mchis-pa*; selflessness, Su iv 43b, *bdag med-pa*
- an-ātman**, not (the) self, A ii 36, ix 206; what is not the self, A vi 139; without self, A xi 246, xxix 475; Ad f. 226b, 230b, *mgon med-pa*
- an-ātmīya**, without anything belonging to a self, A ii 47
- a-nātha**, unprotected, A vii 171; helpless, A xxv 432, xxvii 449, xxviii 466
- Anāthapiṇḍada** Sa 191
- an-ā-dānam**, non-appropriation, P 582
- an-ādy-agra-śūnyatā**, emptiness without beginning and end; K, *thog-ma dan tha-ma med-pa stoñ-pa ñid*; cf. *anavarāgra**
- an-ādhivāsaitavya**, should not give in to, S x 1465, *ñam rañs-su mi 'dor-ba*, =P 221 *adhivāsānā parivarjayitavyā*
- a-nānākaraṇa**, without any differences, P 593
- a-nānātva**, non-different, A xii 271; without a difference, S LXII 418a; undifferentiated, S LXII 418a; P 525 *tha-dad-du bya-ba med-pa*; Sa 224-5, non-separateness; 33a, *tha-dad-par*
- anānātva-cārin**, one who makes no distinctions, Su ii 20b
- a-nānā-ārtha**, not manifold, K, *tha-dad don min*
- an-āpatti**, no(n)-offence, P 18=S 56; P 26=S 92, *mi ltui-ba*
- an-ābhoga**, *lhun-gyis grub(-pa)*: there is nothing they can be directed to, A xii 260; does not turn towards, AA iv 28*; not turning towards an (external) object, AA viii 8*; impassive, P 331b, 512, 513; Ad f. 255b*
- a-nāma**, nameless, A ix 205 (=P 297), *min ma mchis-pa*, P 284

- a-nāma-aśarīratā**, both body and mind are absent, A ix 205 (=P297),
miñ ma mchis śiñ lus ma mchis-ḥa
- an-ārambaṇa**, without objective support, A ii 47, xix 358; Su vi 67b,
dmigs-su med-ḥa
- an-āropaṇatā**, not put on (of a burden), A xxix 476, (*khur*) *mi khyer-ba*
- an-āryadharmin**, devoid of the qualities of holiness, A xxi 395
- anālambamāna**, not making into an objective support, Su vi 86a
- an-ālaya**, not a settling place, A xii 259,=asthāna-arhe H; nothing to
 settle in, R xv 8, *gnas med*; without a settling place, Su vi 74,
gnas med; vii 102b; see: *lina*
- anālayatva**, the being without a settling place, Su vii 102b
- an-āliḍha**, cannot be experienced, AA i 1, *myoñ-ba ma jin*
- an-āvaraṇa**, without covering(s), A vi 136, P 199, S 1444; P 537b, *grib-ḥa*
med-ḥar; uncovered, A xvi 322; unobstructed, A xxx 491; P-ND-144a;
 P 550b
- an-āvараṇatā** S 71 (P-)
- anāvaraṇam**, non-obstruction, P 553
- a-nāśa**, indestructibility, AA viii 38, *chud mi za*
- an-āsraya**, it gives no support, A xii 258, has no support, P 330b
- anāsaṅga**, free from attachment, AA viii 8, *chags spañs*
- an-āsraya**, without outflows, A i 19, vi 137, viii 191, xii 260; AA i 41,
 vii 1, *zag-ḥa med (chos)*; S 93 (P-) *zag-ḥa med-ḥa*; P 173, S 1446
- an-āsvāda**, absence of relishing, AA iv 26, *ro myoñ byed*
- an-āsvādanatā**, (derive) no enjoyment, P 18; S 56: *avikṣepa-aśaṅkaraṇatā*,
'khrug-ḥa med ciñ yoñs-su rdzogs-ḥa med-ḥa
- anāhata**, before it is stamped, Sa 27a, *rtags ma btab-ḥa*
- aniketa-cārī**, wandering without a home, R i 6, ii 3, xx 12, *gnas med*; i
 10 *gnas-ḥa med-ḥar spyod*; xx 12 *gnas-ḥa med*; P 201 =S *gnas med-ḥar*
spyod-ḥa
- aniketa-sthita**, utterly homeless, P 200=S *gnas-la brten-ḥa med-ḥa*
- anikṣipta-dhura**: persistently, A x 230, *brten-ḥa ma bor-bar*, P 195; one who
 perseveres, P 182; Su iv 59b, *brtson-ḥa mi gtoñ-ba*; Ad 220b, *brtson-*
ḥa mi btañ-bar; one who persists in trying, A xxiii 413, *sñom-ḥa med-*
ḥa; Name of a Bodhisattva, P 5, Sa 192
- anikṣipta-dhuratā**, persistence in trying, A xiv 287=P-ND-178a, =pratiññā-

bhāva-aparityāgaḥ H

an-iñja, immovable, P 200=S 1418, *mi gYo-ba*

aniñjanatā, imperturbability, A ix 206, =niṣprakampatā H, *gYo-ba ma mchis-ḥa*

a-nitya; *mi rtag*: impermanent, A ii 35, vi 139, viii 193, ix 200, 206; R v 1, AA i 27, 29, iii 8, 12*

anityatā, impermanence, A v 113

a-nidaršana; *bstan-du med-ḥa*; undefinable, P 164=S 1257*, 225, 236, 244=S 1473*, 258, 261, 262, P 330b, S LIX 340a, LXX 587b, Ad f. 253b, f. 243D; Sa 41a*; AA iv 15*; Su iv 42b, *bstan-du ma mchis*; without perceptible attributes, A xii 265; invisible, Su iv 41a, *mi mthoñ-ba*

a-nimitta, without sign, Sa 30b; P 511a, *mtshan-ma ma mchis-ḥa*; signless, AA ii 22, iv 32, *mtshan-ma med-ḥa*; P 133

animitta-cārin, one who courses in the signless, Su ii 20b

animitta-yogena, in the absence of a sign, P 133

animittatā, absence of signs, AA i 31, *mtshan-ma med*

animiṣa, desireless(ness), P 200=Ad aneṣa=S, *'tshol-ba med-ḥa*; cf. E

animiṣābhyāṃ cakṣurbhyāṃ prekṣamāṇā, with their wide-open eyes firmly fixed on, Ad f. 233a, *mig mi 'dzum-ḥas*

a-niyata; *ma ñes-ḥa*; not fixed (on), A xvii 328, S 93 (P-), 298 (P-), LXVIII 654a; Su i 4b; iv 54a*; one whose destiny is not fixed either way, Ad f. 251a*

a-niruddha, not stopped, A vii 177; AA iii 12, Hr: *ma 'gags-ḥa*; AA v 19, *'gog-ḥa med-ḥa*

a-nirodha, non-stopping, A ix 201-2, xv 297; AA iv 18, *'gag-ḥa med*; the non-stopped, A xvii 329, S v 842 (P-); not stopped, A xii 258; S x 1468, *'gag-ḥa med-ḥa*, =P 223; *'gag-ḥa med do*; have never stopped, A xxix 476

a-nirodhatā, non-stopping, A xxxi 525

a-nirodhatva, non-stopping, K, *'gag-ḥa med-ḥa*

a-nirodhana S 70 (P-)

a-nirodhika, does not stop, A vii 171

a-nirodhita, not stopped, Sa 27a, *ma 'gogs-ḥa*

a-nirgamam, not going, K, *'gro med*

a-nirjāta, do not issue forth, A ii 41-2

- a-nirdeśya**, cannot be explained, Su i 7a; something that cannot be expounded, Su i 11b, 12a
- a-niryāṇa**, absence of going forth, AA i 31, *nes 'byuñ med*; not going forth, AA v 15, *nes-par mi 'byuñ*
- a-niryāta**, do not go forth, A i 11, P 138
- a-nirviṇṇa**, unwearied, A xxx 484
- a-nirvṛta**, they do not escape into the Blessed Rest, Adhy. 15, *mya ñan mi 'da'*
- anila-cakra**, wind-wheel, R. viii 3, *rluñ-gi 'khor-lo*
- anilambha-niketa-nirata**: Ad, S, pleased with being unsupported by a home, S 1425 *gnas dmigs-su med-pa-la brtson-pa*; =P 203 anilāniketa-
- a-niśrayatva**, do not lean on anything, A xii 264
- a-niśrita**: do not lean (on anything), A xii 275 (+śūnya)=grāhya-grāhaka-sambandha-anupapatter H; P 263; Su iii 35a; not leaning (on anything), A i 31; xii 273, =tattvatō 'nutpāda-rūpatvān na kvacit pratibaddhāni (cn. with cālayitum) (=unsupported?); P 263, Su vi 89a; did not interest him, A xxx 481; independent of, R xxix 5, *mi gnas*; unsupported, Sa 26b, Su i 5b, vi 92b; not relying on, A i 31
- aniśrita-saṃjñā**, a perception which did not lean (on any dharma), A xxx 490, =māyopama-saṃjñā
- aniśritatā**, they do not lean, A i 31
- aniśritatva**, not relying on, A i 31; they do not lean, P 263
- aniṣṭa**, S LXII 401b=P 517 asambhinna
- aniṣṭatva**, what is unserviceable, A xxiv 419, Ad f. 224a, *mi 'dod-pa*
- aniṣṭha**, endless, Adhy. 13 (ananta-aparyanta-aniṣṭha-dharmaḥ=*mthar-thug ciñ mu med-pa'i chos dañ ldan-pa*)
- a-niḥsaraṇa**, without escape, Sa 40b
- a-niḥsaraṇatva**, there is no escape, Sa 33b
- anu**, thereupon, R xxix 13, *'di-las*
- anu-kampā**, pity, A iii 74 (=kṛpā H), v 103, x 219, xii 254-5, xv 293, Su i 4a, 6b
- anukampām upādāya**, moved by pity, A xxi 395, *sñiñ-brtste-ba ñe-bar bzuñ-nas*
- anukampaka**, full of pity, A iii 74, x 219, xii 255, xxvi 435; Su i 5b, vii 103b
- anukampin**, out of pity, A xx 373

anu-kūlatā, make conform to, AA iv 36, *mthun-pa ñid*

anukṛtim āpadyate, imitate, A xxiv 419, *rjes-su byed-par 'gyur shiñ*

an-ukta, unuttered, P 441

anu-krama: gradual action, AA i 38, *go-rim*; going after, AA ix 1, *go-rim*

anu-gacchati: follow (after), A iii 52; xxv 431, *rjes-su soñ-ba*; xxx 487, 489–90; S 1452; P 436; Ad f. 243b, *rjes-su 'brañ ño*; Ad f. (243A), *mthun-par 'gro shiñ*; *log-su rjes-su 'bab ciñ*; *log-su 'gro shiñ*; Su i 19a; conform to, A xvi 308, Sa 40b; regain, Su vii 106b; approach, A xxix 475, 480, *rjes-su rig-pa (r bya ste)*; emulate, A xxv 432; arrive (at), P 437, 442; Ad f. (243A), (*log-su*) *mthun-par 'doñ ño*; pursue, A xxviii 460, *rjes-su rtogs-par byed-pa*; cf. A vii 176, xiv 284, xxxi 516; and PDC; follow up, P 581, *rtogs-par*

anu-gata, approached, P 141=S 825; conformed to, Ad f. 226a, *rjes-su soñ-ba*

-anugata, consequent on that, A xxx 507

anugatasūtra, caught, Su vi 92b

anugati, following after, A xvi 308; cf. sarvatra-anugatāyām P 170

anugato, follower, A xxx 491

anugantavya, one should follow, S 1452, *khon-du chud-par bya ste*; one should know, Su iv 51b, *rig-par bya*

anugantu-, to arrive at, Ad f. 226b, *phyin-par*

anugama, approach, A xxix ch.; imitation, A xvi 308=anukāra H

anugamana, follow, P 533b, *skyel*

anugamiṣyati, be pursued, Ad f. 233b, *rjes-su rtogs-par byed na*

anugītam āpadyate, imitates, Ad f. 224a, *rjes-su mthun-par spyod ciñ*

anu-grhṇāti, help, A v 134; xxvii 447, *phan 'dogs śiñ=kārya-niṣpādanād* II; P 257a–b, 306b, 444, 514, 516, 564; Ad f. 246b, *rjes-su bzun-ba*; favour, A xii 275

anugraha, help, A xi 235, *phan gdags-pa*; S x 1470, *phan gdags-pa*; V 2 *phan gdags-pa*; helping, A xi 235

anugraha-upasamhāraḥ kṛto bhaviṣyati, will continue to be assisted, A iii 62

anugraha-karaḥ, one who helps, A v 104 (para-)

anugrahītavya, should be helped, P 525, *phan gdags-par bya-ba*

anu-camkrāmati, S 111 (P-), *rgyu shiñ soñ yañ* ('wanders along' E).

anu-caran, one who follows, P 116

- anucintyañiṃya**=anancintyaniya? beyond all reflections, Sa 34b
- an-ucchinnam**, uninterrupted, AA viii 34, *rgyun mi 'chad-par*
- an-uccheda**, non-interruption, Su ii 22b, 23b, vi 88b; not cut off, K, *chad-pa med (ciñ)*
- anu-jāta**, born after, A xvi 306-7
- anu-jānāti**, sanction, A viii 191, Sa 236; allow, A xxx 504
- anujñāta**, sanction, A xx 373; ordained, A xxi 392, *gnañ ste*; xxviii 466, *gnañ shiñ*; Ad f. 235b, *rjes-su gnañ-ba*; Sa 41b
- an-utkṣepa**, without adding(?), Ad f. 250a, *dor(?) -ba med-pa*
- anutkṣepo'prakṣepañ**, to add nothing and to subtract nothing, P 223=S x 1489, *bsnan-pa dañ dbri-ba med-pa*
- anutkṣepa-aprakṣepa**, without adding or subtracting anything, P 470a
- an-uttama**, supreme, A vi 135, xxviii 456; AA i 8, *bla med*
- an-uttara**, utmost, A—; S, Hr, *bla-na med-pa*. -Sa 231. -AA i 13 *bla-na med*; P 61; without anything above it, P 85; unsurpassed, A iii 55, Sa 205, 239; supreme, A xii 266, P 93, 266, Sa 33b; AA v 3, *bla-na med*; the highest, Ad f. 244a, *bla-na ma mchis-pa*
- anuttara-vaidyā-rājā**, supreme physicians, R iii 5, *smān-pa'i rgyal-po bla med*
- anuttaratā**, utmost state, A xxv 432
- anuttarasya-anuttar(aṅ)am**, where the unsurpassable is concerned, there is no further possibility of surpassing anything, Su i 8a, *bla-na med-pa-la bsgral-ba (med do)*
- an-uttaraṇa**, a matter of not rising above, Su i 8a, *'da'-bar mi bya-ba*
- anuttīrṇa-bhaya**, one who has not risen above fear, Sa 227-8
- an-uttrasta**, not terrified, A xix 362; without fear, A xix 365
- anutrasta-mānasena**, one who has a mind which does not tremble, A xxi 395, *yid mi skrag-pa* (Wog. uttrasta-)
- an-utrāsa**, lack of fright, A iii 56=P f. 231
- an-utpatti**, no(n)-genesis, A ix 205 (=P 297), *mi skye-ba*; P 142=S 825 anutpāda; P 512 *mi skye-ba*; Ad f. 221b *mi skye-ba*; Sa 39a; AA iii 15, v 19, *skye-ba med-pa*
- an-utpattika**, (which) fail to be produced, A xiii 280, xvi 310, xvii 339; xxvii 451, *mi skye-ba*; P 512, Ad f. 256b, *mi skye-ba*; V 28, *skye-ba med-pa*
- anutpattika-dharma-kṣānti**, the patient acceptance of dharmas which fail

to be produced, A xxxi 517, P 369

anutpattika-dharmakṣānti-pratīlabdha, P 72 (S-), acquired the patient acceptance of dharmas which fail to be produced.

anutpattika-dharmatā, the true nature (of all dharmas-, which consists in the fact that they fail to be produced, A xxii 408, *mi skye-ba'i chos-ñid*

anutpattikatā, non-genesis, Ad f. 221b, 231b, *skye-ba med-ḥa*

anutpattikeṣu dharmeṣu kṣānti, patient acceptance of dharmas which fail to be produced, Ad f. 231b, *mi skye-ba'i chos-la bzod-ḥa*

an-utpanna, unproduced, A i 30, vii 171, Sa 231; Hr: *ma skyes-ḥa*; P 260, 261; Su i 13a, *mi skyes-ḥa*; not produced, AA iii 12, *ma skyes*

anutpanna-kṣāntika, one who patiently accepts what fails to be produced, Sa 228

an-utpannatva, unproduced, A i 23; it has not been produced; non-producedness, P 193; non-production, Sa 40b

an-utpāda, non-production, A i 26-7, 30, ix 201-2, 205, xv 297, xvii 329; P 88 (S-), 90; S at P 261 anutpatti; S x 1463=P 220 *mi bskyed-ḥa*; x 1468=P 223 *skye-ba med-ḥa*; AA ii 10, iv 18, *skye-ba med*; AA v 18, 28, *mi skye-ba*; (V 17d); Sa 195, 200, 215, 221, 226, 31b, 32a; Su i 17a; unproduced, A i 28, xvi 306; S vii 1209, *ma skyes-la*; P 260; the unproduced, A i 30, xii 256, xviii 341, P 146=S v 842, P 149; was never produced, A xii 258

anutpāda-koṭi, non-production-limit, P 29=S 94, *mi skye-ba'i mthar*

anutpāda-kṣamā-jñāna, cognition of the patient acceptance of non-production, AA i 63, *mi skye-ba dan bzod śes*

anutpāda-kṣānti, patient acceptance of non-production, S x 1457=P 216, S x 1468=P 223, *mi skye-ba-la bzod-ḥa*

anutpāda-jñāna, cognition of non-production, A xvii 331; S x 1457=P 216, S x 1468=P 223, *skye-ba śes-ḥa*; Ad f. 263b; Sa 62; Su i 11a

anutpāda-dhātu Sa 200, 224

anutpāda-vijñāpanatā, it is informed (=informs?) about non-production, A ix 205, *skye-ba ma mchis-ḥa rnam-par śes-par bgyid-ḥa*

anutpāda-sama, the same as (in?) non-production, Sa 39a

anutpāda-samatā, to be the same in non-production, Sa 31b

anutpāda-acintyatā, unthinkability of non-production, Sa 200

- anutpādatā**, (has the nature of) non-production, A xxxi 525, P 59
- anutpādatva**, non-production, K, *skye-ba med-pa*
- an-utpādana**, non-arising, A xix 477, *mi bskyed cin*; and: *mi len-pa* (=anupādāna?)
- anutpādayati**, prevent from ever recurring, P 29=S 96 *prthak karoti, spañ-ba* (but later on: *mi bskyed-pa*)
- anutpādād**, not produced, A xii 273
- anutpādika**, unproductive of, A vii 171
- anutpādita**, not produced, Sa 27a, *ma byuñ-ba*
- an-utpīḍa**, without pressing against one another, A xxx 485
- an-utsarga**, non-abandoning, K, *spañ-bar ma yin-pa*; non-abandonment, P 135; refusal to relinquish, Su vii 104b
- an-utsargatā**, not abandoned, P 134 (S-Ti: *btan-bar bgyi-ba*; S: *anudarjanatā*)
- an-utsarjanam**, non-abandonment, P 215
- anutsarjanatā**, he does not abandon, P 220=S x 1463, *mi btan-ba*
- an-utsrjatā**, without ever abandoning, Ad f. 249b, *mi dor-bar*
- an-utsrṣṭiḥ**, non-abandonment, P 155
- anu-darśin**, in the contemplation of, P 204
- an-udāhāra**, unutterable, Su v 60b, *smra med-pa*
- an-udgrhṇan**, not taking up, Ad f. 264b, *ma bzuñ*
- an-udgraha**, not taking hold of, A xxii 400; not seize upon, A xv 305; not appropriated, P 134; non-appropriation, AA i 30, *mi 'dzin*, P f. 243D; absence of taking up, AA ii 13, *blañ med*
((**anuddhavāye**(?)), as non-production, R xxviii 7, *skye med* (C illegible; cr. to an-ādy-anta-madhyam of A; =anudbhavaye?)).
- anudvāha**, celibacy, S 1410 (P-), *yoñs-su gduñ-ba med-pa*; P-ND-172a
- an-udvega**, freedom from anxiety, P f. 231
- anu-dharma**, logical sequence of Dharma, *rjes-su mthun-pa'i chos*, A xxvii 454=yathā-praṇihitasya sūnyatā-dharmasya pratipattim H
- anudharma-cārin**, one who courses in the logical sequence of Dharma, Ad f. 215b, *rjes-su mthun-pa'i chos-la spyod na*
- anudharmatā**, the logical sequence of Dharma, Ad f. 232b, *rjes-su mthun-pa'i chos*
- anu-naya**, affection, P 216=S x 1457, P 223=S x 1469, *byams-pa*; P-p. 166, P 532; Su iii 31b, *rjes-su chags-pa*

anu-nayati, persuade, A v 105 VR

anu-niyate, be won over, A viii 196; S 1453 (anuneṣyate=*chags-par 'gyur* (*bshin*))

anu-nādin, resonant, P 534b, *rtsad dbyaṅs rjes-su 'byuñ-ba*

an-unnata, not higher, P 533b, *mtho med-ḥa*

an-unnāma, training, A iii 54; viśiṣṭe kiyaṅ-mātreṇa-adhigame 'haṃmāna-
pṛatiśedhen 'ātmotkārṣa-ṇiśedhāt sarvato namana-arthena pariṇa-
manāya H

an-upakāra, not benefit, Ad f. 254a, *gnod-ḥa*

an-upakliṣṭa, unstained, P 533b, *ma 'dres(-la)*

an-upagata, unapproachable, A i 13; Su vi 83a, *khas len-ḥa med ciñ* (cf.
upagata=ajjhupagata=abhibhūta PvA 60)

an-upacita, one who has not collected, A x 215, *ma bsags-ḥa*

an-upacchinna, without interruption, AA viii 33, *rgyun mi chad*

an-upaccheda, non-interruption, A xxiii 413; S 77 (P-); Ad f. 225a, *rgyun*
mi chad-par bya-ba, P 250a

an-upattitā, non-genesis, A ix 205

an-upadhiśeṣa, which leaves nothing behind, A ii 36, 37, vi 135-6

anupadhiśeṣa-nirvāṇa-dhātu, the realm of Nirvana which leaves nothing
behind, V 3, 17a: *phuñ-po lhāg-ma med-ḥa'i mya-ñan-las 'das-ḥa'i dbyiṅs*
(*-su*)

an-upapatti, no rebirth, A viii 188; Su iii 28a, *skye-ba ma yin-ḥa*; P 280b

an-upapattitva, there is no occasion for (rebirth), A xvi 306

an-upapadyamāna, without ever being reborn, P 583, *skye-ba ma mchis-ḥa*

an-upama, incomparable, A vi 136

Anupamacintin, Name of a Bodhisattva, P 5

anu-parigrhīta, assisted, Ad f. 234a, *rjes-su yoṅs-su bzun-bar*, P 310a

anu-parigrhṇīte, helps, A ii 34; V 2 *pham gdags-ḥa*; assists, A xiv 291;
xxviii 463, *rjes-su yoṅs-su bzun-bar 'gyur ro*; *rjes-su bzun-na*; P 310a,
P-ND-148; favours P-ND-172b

anu-parigraha, help, A xi 252, *yoṅs-su gzuñ-ba*

anu-parigrāhika, promoted, A ii 48, P f. 220

anu-paripālayati; *yoṅs-su skyoñ-ba*; cherish (lit. protects), A xii 275=P-ND-
172b, anugrṇṇīte +: taylor eva yathākramaṃ varṇavadanāt H

anu-parivartate, revolve round, Ad f. (243A), *mthun-par 'khor ro*; *mthon-par*

'jug ste

- anu-parivartti**, continue to conform to, P 212
- anu-parivārayati**, stand by, A v 134, xiv 286 (not trsl.); champion, A ii 34
- anu-parīndāmi**, I transmit, A xxviii 460, *rjes-su gtod do*, 461; punar api praty arpayāmi H; entrust Ad f. 234a, *nas yoñs-su gtod (do)*, *nas . . . yoñs-su gtad-kyis*; again entrust, Ad f. 234b
- an-upalabdha**, has not been apprehended, A xii 266
- an-upalabdhi**, no(n-) apprehension, A xxvii 445, xxix 479, xxx 490, xxxi 526; P 113=S 455, anupalabdhitā, P 116, 197 (S-), 230; not apprehended, A viii 193; one cannot apprehend, A xvi 308, P 245; fact that has not been apprehended, P 266; cannot be apprehended, A xxi 395; not noticed, A xvi 306
- anupalabdhitaḥ**, because has not been got at, Su i 7b; because one cannot apprehend, A xvi 308; because it has had no genesis (??), A ix 203
- anupalabdhitā**, non-apprehension, A ix 205-7, xxxi 525; S x, *mi dmigs-pa*; P 18=S 56, *mi dmigs-pa*; P 84, 134; cf. S 1451 sq.; cannot be apprehended, P 184; impossibility of apprehending, P 191; fact that cannot be got at, P 242
- anupalabdhitva**, is not noticed, A xvi 306; cannot be apprehended, K, *dmigs-su med-pa*; S 1450, *mi dmigs-pa*; Sa 39a
- anupalabhamāna**: not getting at, A i 5, 7; who does not apprehend, P 114; since I do not get at, P 244; since I fail to apprehend, P 99; not apprehending, A i 25, S iv 504 (=A); Ad f. 251b, *ma dmigs-nas*; unable to get at, S iv 504 (=A); when one cannot apprehend, Ad f. 249b, *dmigs-su med na*
- anupalabhyamāna**, *dmigs-su ma mchis-pa*; cannot be apprehended, A xvi 319, 320; xxii 409*; Ad f. 228b*
- anupalambha**, what offers no basis for apprehension, A xxii 408; what is without basis, A vi 151; lack of a basis of apprehension, A vii 177; non-apprehension of a basis, A x 231; without (a) basis, Su i 16b, Sa 43a; baselessness, A xxvii 455, P 537 *mi dmigs-pa*, P 74; non-observation, A xvi 306; imperceptible, Su i 17a; absence of apprehension, AA i 30 *dmigs-su med-pa*, AA ii 2, 24 *mi dmigs-pa*; not take as a basis, AA ii 3 *mi dmigs-pa*; P 26=S 92 *mi dmigs-pa*; without basis, AA i 50, iv 63, *mi dmigs-pa*; absence of a basis, AA viii 36, *dmigs-pa med-pa*;

unapprehended, S LXVIII.565b; baseless, P 471b, 508; Ad f. 250a, (*de-lta*) *mi dmigs-pa*; non-apprehension, P 177; AA iv 31, *mi dmigs*; P 26=S 92; (has) no Basis, Ad f. 250b, *mi dmigs-pa*; *dmigs-su med*; the Unascertainable, P 146=S v 842

anupalambha-cārin, one who courses in the Baseless, Sa 219; Ad f. 228b, *mi dmigs-par spyod-pa*

anupalambha-ciracarita-brahmacarya, one who has coursed for a long time in the holy life which is devoid of a basis, Sa 218; one who for long led a holy life in the baseless, Sa 25a

anupalambha-yogena; *mi dmigs-pa'i tshul-gyis*; on account of the fact that it is not got at, S x 1454=P 214*, S x 1470 (P-)*; in the manner of non-observation, Sa 195; by way of non-observation, Sa 197, 26b, 32b, 34b, 36b, 40a; because he does not apprehend it as a basis, P 146; in consequence of his non-apprehension, P 149; in consequence of the fact that there is nothing that could be apprehended, P 153; without depending on anything, S 170=S*; without taking anything as a basis, P 155, 156, 177, 247b; in consequence of taking no dharma as his basis, P 175; in consequence of taking nothing as a basis, P 231; without taking them as basic facts, P 183; takes nothing as a basic fact, P 183; because nothing can be apprehended in it, P 183; because there is nothing to apprehend, P 183; without basing himself on anything, P 194, 264

anupalambha-vihārin, one who dwells in the Baseless, Ad f. 232b, *dmigs-pa med-pa-la gnas-pa*

anupalambha-sūnyatā; *mi dmigs-pa ston-pa-ñid*; unascertainable emptiness, P 39; P 197 def.=S 1473*; Su ii 23a

anupalambhaka, it offers no basis, AA iv 29, *mi dmigs*

anupalambhatā P 292b

anupalambhika, one who has no basis, S LIII 284b

an-upalīpta, unstained, A vii 170 *ñe-bar gos-pa med-pa*, P 270, 509, Su i 9b, vi 94a; without any stain, A ix 203; cannot be soiled, P 533b, Ti.: *mi 'og-pa(o)?*

an-upalepa, stainless, A ix 201; spotless, A ix 205 (=P 297b), *gos-pa ma mchis-pa*

an-upalepatā, because it is not covered by(?), A ix 201; spotless, A ix 205

- an-upasthita**, without being present, A vii 174
- an-upahata**, uninjured, A xiv 286, xvi 311, xx 373
- an-upahatatva**, safe and sound, P 533a, *ma ñams-la*
- an-upātta**, unappropriable, A i 13; has not appropriated, P 141=S v 825; unappropriated, P 265
- anupādatta**, ungraspable, Su vi 83a, *'dzin med*
- anupādadhī**, his thought on non-production, R i 10, *skye med blo ldan*
- anupādapade**, to the track of non-production, R i 9, *skye med gnas-la*
- an-upādāna**, not grasping, A i 13, Su iv 52b
- an-upādāya**, without (any) further clinging, A xi 236, xiii 280, xvi 309-10; P 34=S 113 (*ji-ltar*) *ñe-bar len-ṣa med-ṣar*, P 264, Sa 240
- anupādāyāśravebhyas**, from the outflows without further clinging, Ad f. 252b, *len-ṣa med-ṣar zag-ṣa rñams-las*
- anupādu**, non-production, R i 24, v 2, xx 1, *skye med*
- anupādu'pādu**, non-production and production, R i 26, *skye-ba med dan skye-ba*
- an-upāya**, without skill in means, R xvi 5, *thabs med*; lack of (skill in) means, AA i 10, iii 3, *thabs ma yin-ṣa*
- anupāya-kuśala**, without skill in means, A xxii 389; without being skilful in means, P 61; unskilled in means, A i 12, xvi 313, P 138; 148=S v 875, -kauśalena, P 154, 157, 172
- anupāya-kauśala**, without skill in means, S 485=P 119 -kuśala; devoid of skill in means, S iv 582; lack of skill in means, P 139
- anupāya-kauśalya**, lack of skill in means, P 62
- anupāyena**, without skill in means, P 266
- anu-pālani**, protectress, Sv
- anu-pālayati**, maintains, P 257b
- an-upāhatu**, uninjured, R xiv 8, *ma ñams*
- anu-pūrva**, tapering, AA viii 21, *byin-gyis ṣhra-ba*; regularly, P 533a, -'; gradually, P 535a, *rim-gyis*
- anupūrva-kriyā**, gradual activity, S LX 357a; AA vi 1, *mthar-gyis ṣa-yi bya-ba*
- anupūrva-gātra**, his limbs are slender, P 535a
- anupūrva-caramam**, sooner or later, Ad f. 226a, *sña ṣhyi med-ṣar*, f. 235a
- anupūrva-dharma-deśika**, he demonstrates dharma gradually, P 535a

anupūrva-nimna, gradually slopes away, A x 216, *rim-gyis dma' -ba lags-pa(s)*

II cy

anupūrva-vihāra-samāpatti, attainment of successive stations, S x 1473,

mthar-gyis gnas-pa'i sñoms-par 'jug-pa; cf. A ix 207

anupūrvatā, tapering, AA viii 23, *'dra rin-bar 'tsham*

anupūrvaśas, successive, AA viii 2, *mthar-gyis*

anupūrvika, gradual, AA i 4, 16, *mthar-gyis-pa*

anupūrvīm gata, well-placed, AA viii 29, *byin-gyis phra*

anupūrve, gradually, R xix 5, *rim-gyis*

anupūrveṇa: in due time, A xxx 495; after some time, A xxx 505; by

and by, A v 125; gradually, A xiv 289, xv 293, P 69; Ad f. 252a,

254a, *rim-gyis*; A xxx 510 (not trsl.; =anu pūrveṇa, to the East?)

anu-pratiṣṭhāpayati, establish, Sa 39b

anu-pradāpayati, give, A xxx 504

anu-prabandham, continuously, P 553b

anu-prayacchati, gives, Su ii 22a, Ti—

anu-pravarttana, keep moving after (me the wheel of Dharma), A xxviii

464a

anu-praviṣṭa: enter together with, P 437; Ad f. (243A), *mthun-par shugs-na*;

entered into, P 438; Ad f. (243A), 244a (-du) *shugs-pa*

anu-praveśa, entrance, P 217=S x 1458, P 223=S x 1469, *khon-du chud-pa*

anu-prāpayati, reach, S LXII 431a

anuprāpuṇāti, arrive at, R xix 2, *thob*

anuprāpuṇeyā, would reach, R xxix 4, *phyis soñ ste*; xxx 3, *thob-par 'gyur*

anu-prāpta, reached, P 242=S 1635 samanuprāpta; A xxviii 472, *rjes-su*

brñes-pa

anuprāpta-svakārtha, their own weal accomplished, A xxviii 465, *ran-gi don*

rjes-su thob-pa; Ad f. 235b, *bdag-gi don rjes-su thob-pa*

anuprāptavanti, arrive at, R ii 11, *rjes thob-pa*; reach, R xxxii 6, *thob-par*

bya phyir

anu-prāpnoti, reaches, A i 3, 24, 30, vii 172, xiv 291, xvii 330, xix 356,

373, xxii 408; xxv 425, *rjes-su thob-par 'gyur ro*; 428, *rjes-su thob-par*

'gyur ro; xxvii 455, xxviii 466; 472, *rjes-su thob-par bya'o*; xxx 482; P

21 (S-), 29=S 94, *phyin-pa(r)*, 41, 71=S 280, 82; S 886 (P-); P 90,

153-4, 200=S *'thob-pa*, 202=S *rjes-su 'thob-pa*; S x 1459 *thob-pa*=P 218,

- anuprāpto bhavati; P 242, 291; S xxix 295; S LXIII 431a; Ad f. 225a, *rjes-su thob-par 'gyur ro*; V 16a; Su i 11b; vi 66a, *rñed de*; Sv, *thob (bo)*; reach (out for), Sa 213; become, V 16c; attain to, A iii 55, vi 136; gain, P 29=S 93, *thob-pa*; acquire, S 1453, *'thob-par 'gyur te*
- anu-prekṣita**, repeatedly considered, Ad f. 258a, *rjes-su rtog-pa(r)*
- anu-prekṣitavya**, should repeatedly consider, Ad f. 247a, *rjes-su brtag-par bgyi ste*
- anu-baddha**, follow, A ix 202, xvii 333, xxx 483, 485; pursued A x 227, *rjes-su 'brañ shiñ*
- anu-badhnāti**, pursues, A iii 52
- anubadhya**, in this spirit of, A xxx 485; antarā-parityāga-abhāvād a-nubandhaṃ kṛtvā H
- anubandhaṃ karoti**, pursue, A xiv 284; dharmā-bhāṇakasya-aparityāgāt H
- anubandhayāti**, R xx 13, move forward, *'gro-bar byed-pa*
- anubandhayitvā**, has communed with, R xx 19, *rjes-su 'brel byas-nas*
- anu-buddha**, (one who has) understood, Su i 12a; 13a, vi 66b, *khoñ-du chud-pa*; 16b; Su i 12b, P 538, *rjes-su rtogs-te*; thoroughly understood, Ad f. 253a, *thugs-su chud-pa*
- anu-buddhatva**, it has understood, Su i 14b
- anu-buddhayati**, understand, R xii 4, *rjes-su rtogs*
- anu-budhyate(-i)**: understand, R vii 5, *rtogs-par 'gyur*; xviii 3, *'thob-par 'gyur*; xxii 2, *(myur-du) rtogs*; S LIV 300a
- anu-bodha**, understanding, Ad f. 228b, *rjes-su rtogs-pa*; Su i 7b, 12a, 12b, 13b, 14a, 14b; 13a, vi 67a, *khoñ-du chud-pa*
- anubodha-prativedha-samatā**, the sameness of penetration and understanding, Su i 12a
- anu-bodhati**, understand, A vii 176
- anu-bodhana**, recognition, A i 18; xxix 475, *rjes-su rtogs-pa*
- anu-bodhanā**, full understanding, Sa 215
- anu-bodhayati**, instruct, A vii 176
- anu-bhotsyate**, will understand, S 1405=P 193 abhisambhotsyate
- anu-bhava**, experiencing, P 197=S 1410 *myoñ-ba*
- anu-bhavati**, experiences, A xxx 495; P 76, 160, 170; 198=S *spyod-pa*; 200 =S *ñams-su myoñ-bar 'gyur-ba*; S x 1461 (P-), *ñams-su myoñ-ba*; Ad f. 241a, *ñams-su myoñ-bar byed-pa*

- anubhavanatā**, experience, P 214=S x 1455, P 219=S x 1461, *myoñ-bar bya-ba*
- anu-bhāva**, might, A—, A x 222=sāmarthya H. R i 2, 4, Hr: *mthu(s)*; P 9, 13, 92, 98 (=A), 268, Sa 240, 29a
- anu-bhāṣate**, pronounce, Su iv 38b, *sgra phyuñ-ba*
- anu-bhumjīta**, would enjoy, Ad f. 254a
- anu-bhūta**, experienced, Sa 29b
- anu-bhūya**, would experience, R xxx 13, *myoñ (na)*
- anu-modā**, rejoicing, AA i 8, ii 24, *rjes-su yi rañ-ba*
- anumodaṃ karoti**, makes happy, P 514
- anumodaku**, one who rejoices, R xxxi 17, *rjes-su yi rañ*
- anumodate**, rejoice, A vi 138, 140, 153, viii 191, x 228, xxvi 435, P 266; confirm, A ii 34
- anumodana**, rejoicing, R vi 1, xxvi 1: *rjes-su yi rañ*
- anumodanā**, rejoicing, A vi ch., vi 138, vii 172, viii 191; AA ii 24, *yi rañ-ba*; P 21=S 68, *rjes-su yi rañ-ba*; jubilation, A vi 138-9
- anumodanā-sahagata**, connected with jubilation, Ad f. 227b, *rjes-su yi rañ-ba'i mod-las byuñ-ba*
- anumodayi**, rejoice, R vi 4, 8, xxvi 1, 2, xxxi 16, (*rjes-su*) *yi rañ(-ba)*
- anumodita**, rejoiced, AA iv 44, *dgyes-ṣa*
- anumodyate**, is approved, Hr, *rjes-su yi rañ ño*
- anu-yāna**, following, AA viii 19, *skyel*
- anu-yukta**, giving oneself up to, A xvii 334, xviii 344, P 171, Sa 204, 206-7, Su vi 93a
- anuyuktatva**, has given himself up to, A iii 92
- anuyoga**, preoccupation, A xvii 334; AA iv 49, *rjes-su sbyor-ba*
- anu-rakṣya**, which can be preserved(?), Su ii 21a, *rjes-su bsruiñ-ba*
- anu-rūpa**, in proportion, A vii 181
- ((**anurūpe (carati)**, (moves along) in (or upon) form, S 765, cf. E))
- anu-rodha**, compliance, P 65
- anurodhāpratirodha** S 1424
- anurodhatas**, with reference to, AA iv 5, *rjes mthun-ṣar*
- anu-lipyate**, S 111 (P-), *mi gos-ṣar 'gyur*
- anu-loma(m)**, in agreement (with reality), A i 25=P 243=S 1636; Su ii 20b, *rjes-su mthun-ṣar*; in direct order, A xvi 322; AA v 23, *lugs mthoñ*

- anulomatva**, conforms to, P 534a, *methun-par 'dzin-pa*
 [anu]vadhiṣyati, will kill, R xxix 12, *bsad-par 'gyur-du 'oñ*
- anu-vartate**, last long, A xiv 287; pursue, A ixv 286, xxviii 473; follow after, A xvii 337; complies with, A xxiii 413 (-la) *rjes-su 'jug na*; P 74=S 282, samādāya vartate; Ad f. 222b, *rjes-su 'jug-pa ste*; imitate, A xxxi 519, 521; come to (where he is), A xi 246 *bsñen-par byed-pa*; go likewise, P 442; Ad f. 246a, 'gro *shñ*; go with, A xi 247
- anuvartita**, pursued, A xiv 286, xxi 389 (not trsl.), *rjes-su 'bran-la*; P-ND-148
- anuvartayati**, comply with, R xxii 9, *rjes-su methun byed*; R xxxi 1, *rjes-su 'jug*
- anuvarttanatā**, compliance, S x 1462, Ti. *mi btañ-ba*,=P 220 *anutsarjanatā*
- anu-vicarati**, (roams through), A iv 97 (trsl. 'infests'), P 244b
- anuvicarita**, infested by, A xxi 393, *rjes-su rgyu-ba*; S 111 (P-) (roams along; cf. E)
- anu-vicārita**, pondered over, A xxi 389, *rjes-su dpyad-pa*; reflects, Ad f. 217b, *rjes-su spyad (dpyad)-pa*
- anu-vicintita**, thought over, A xxi 389, *rjes-su bsam-pa*; Ad f. 217b, no Ti, not trsl.
- anu-vitarkita**, pondered on, A xxi 389 (not trsl.), *rjes-su brtags śñ*; Ad f. 217b, *rjes-su brtag-pa*
- anu-vidiś**, intermediate direction, A xxx 481
- anu-vidheya bhavati**, act in obedience to, P 437; Ad f. (243A), *rjes-su methun-par byed*
- anu-vyañjana**, minor characteristic, P 23=S 70; P 214=S x 1454, AA viii 32: *dpe-byad bzañ-po*
- anu-śaṃsa**; *phan-yon*; advantage, A iii 59, x 225*, xi 238; Sv, Sa 32b, AA 7, ii 11*; S 1452, *legs-pa*
- anuśaṃsatā**, praising, Ad at P 171
- anuśaṃsā-citta**, thought of the advantages of, A xx 380; *prāpta-aviyogecchā*
 H
- anuśaṃsā-cittam utpādayati**, appears advantageous to him, Ad f. 215, *phan-yon-kyis sems (mi) bskyed-la*
- anuśaya**; *bag-la ñal-ba*; (latent) bias, P 5, S LXIV 454a, AA iv 42*; evil tendency, Ad f. 258a*; (unwholesome) tendency, A iii 54, P 122, 549b;

latent tendency, Ad f. 224a*

anuśayaṃ vahati, harbour a latent bias towards, A xxiv 421, *khoñ-du*
`dzin cin

anuśayabaddho viharati, dwells tied to a bias, A xxiv 421, *khoñ-du bzuñ-nas*
`dug na

anuśāsaka, one who instructs, R xxii 2, *rjes-su ston byed*

anuśāsati, admonish, A i 5, 7, 17, 25-6, xxii 396 (*rjes-su ston-pa*), xxviii
459, *rjes-su ston-pa*, 463; instruct, A i 5, xxx 511

anuśāsana, admonition, P 560

anuśāsani, admonition, A i 5, ii 33, xvii 330, xxx 484, xxxii 528; P 116;
Ad f. 234b, *rjes-su bstan-pa*

anuśāsani-prātihārya, miraculous admonition, P 526b, *rjes-su bstan-pa'i cho-*
`phrul

anuśāsayati, instruct, R xvii 3, xv 2, *rjes-su ston*; Sa 39b; S 325(P-), S iv
504, P 159, 244

anuśāsti, instructs, P 551

anu-śīkṣati, train regularly, R ii 7, *rjes slob*

anuśīkṣamāṇa, following his example, A xxxi 521

anuśīkṣamāṇa-rūpa, engaged in learning, A xxvii 451, *rjes-su slob-pa'i*
tshul-du; engaged in regular training, Ad 231b, *rjes-su slob-pa'i tshul-gyis*

anu-śrāvayati, make hear(d), A vi 159, P 186; proclaim, P 179; pronounce,
P 186; lift up, A xxx 495(voice)

anu-sandhi; *mtshams sbyor-ba*; relate to, or relating to, A vii 171, P 21=S
67, 223, 225, S x 1469=P 223

anusaptam(vaṃśo), (lineage) for seven generations backwards, R xxi 2,
bdun mes rgyud-kyi bar-gyi

anu-sāra, going to, P 203(S-)

anusārin, flowing, A xxx 486

anu-smarati, recalls, P 9; P 30=S 97 *samanusmarati*; remembers, P 28(S-),
P 86; recollects, P 54, S 1446

anusmṛti, recollection, P 20=S 60 *rjes-su dran-pa*; P 86; S 1258 *rjes-su*
dran-pa

anūna, non-deficient, Hr, *bri-ba med-pa*

anūnatva, non-deficiency, Su i 14a, b

an-ṛta, lying, A xvii 324; lie P 544a

- an-eka**, manifold, A xi 238; variety, A xii 271; diverse, R xi 2, *tha-dad*; xi 8,-
- aneka-paryāyeṇa**, by various methods, Ad f. 234b, *nam grais du-mar*
- aneka-rūpa**, in great variety, R iii 7, *nam mañ gzugs dag*; different in form, R iv 6, *gzugs mañ-ba*; one of the many, R xxxii 2, *du-ma'i ño-bo*
- aneka-varṇa**; *kha-dog du-ma*; many-coloured, A xxviii 457*; manifold-coloured, Ad f. 233a*
- aneka-varṣita**, rained upon for several years, P 207
- aneka-vārṣika**, several years old, P 207
- aneka-vidha**, (in its) various (aspects), P 83, 86; S 97(P-)
- aneka-ārtha**, not single, K, *don gcig med*
- anekatva**, absence of oneness, A xii 271
- anekatva-udārika(?)**, does not exalt the single oneness, Sa 33a, *gcig-tu bgyid-ṅa ma lags-ṅa*
- a-neyatā**, one cannot be led astray, AA iv 44, *bkri-bar mi btub*
- anela**, clear, P 534b, *btañ mi bra shin(?)*
- aneṣa** S 1417; see animiṣa
- a-nairyāṇika**, S 93(P-), *mi 'byuñ-ba* ('not conductive to deliverance' E)
- (A)nopatapta**, Anavatapta (Lake), R i 2, v 7, *ma dros (mtsho-la)*
- anopalabdhi**, non-apprehension, R xxii 7, *mi dmigs*
- anopalipta**, unstained, R xxix 5, *chags-ṅa med*
- anaupalambhika**, one who observes no basis, Ad f. 250a, *dmigs-ṅa med-ṅa*
- anta**, extreme(s), A i 15; AA iii 12, iv 52 *mtha'*; P 147=S v 864; end, A ii 36, xvii 329, xxviii 469; Su ii 24a; i 8b *mthar*; P 196; beginning, A ii 46
- anta-kāla**, end-time, Su vii 111a
- anta-deśa**, border-regions, R xvii 7, *yul mtha'*
- anta-dvaya**, duality of extremes, P 202(S-); the two extremes, P 582a, *mtha' gñis*
- anta-dvaya-ananugama-**, does not follow after the duality of opposites, A ix 206, *mtha' gñis mi rtog-ṅa*
- anta-dvaya-vivarjita**, he avoids the duality of the extremes, A xxviii 469, *mtha' gñis sṅaris-ṅa*
- antatas**; *chuiñ-ñu na*; even A xxiii 413*, xxv 432*; only, A xxii 402
- antamaśas**, even, R xxii 9, *tha-na*

antara, period, P 42, 211; (P 233 not transl.)

antara-gati, which goes to any, AA i 65, *gshan-du . . . 'gro*

-antaram, between . . . and the next, A xxx 486

antarā, meanwhile, A xx 371; midway, A i 9, xiv 289, xx 376; prematurely, A xxiv 416, *ci bar ma dor*; P 135(=S *bar-du bar ma dor*); in the middle of, A xiv 286-7, xvi 311; intermediate state, AA i 23, *bar chad* (=antarāpariṇirvāyin H)

antarāṃśa, the flesh in between the shoulder blades, AA viii 15, *thal goṇi*

antarāpaṇa-madhya, bazaar, A ii 48; middle of the market place, A xxx 495 (V. R. antarāyaṇa Śi 37, 15)

antarāpaṇa-vīthi, rows of shops, A xxx 485 (V. R. antarāyaṇa),=āpaṇaka-vīthi H

antarāya; *bar-chad*; obstacle, A iii 55, ix 202; x 220 *bar-chad bgyid-pa*, xxi 386*, xxiv 423, xxvii 447; xi 232 *bar-du gcod-pa*, 241, 250 *bar-du gcod-pa*, xxx 481, 507, xxxi 518; R xi 1, 8, 10, *bar-du gcod-pa*; R xxvii 2*; AA iv 49, *bar-chad byed*; P 36; hindrance, S x 1459*=P 218; impediment P 55-6

antarāya-kara, causing obstruction, A x 232; agency who opposes, A xi 251 *bar-du gcod-par byed-pa*; to cause an obstacle, P 221=S x 1464, *bar-du gcod(-pa)*

antarāyaṃ karoti, obstruct, A ii 34

antarāyāya pratyupasthita (bhavati), intent on impeding; set up obstacles, Su vii 94b, 95a

antarāyika, impediment, P 211

-antarāyikatā, some obstacle hinders his access to (dharma), A xi 244; dharma-pratikṣepa-saṃvartaniyatayā H

antarāle, midway, AA iii 1, *bar*

antari, period, R vi 3, *bar*,=antare

antarikā, intervals, S 1442

antarikṣa, intermediate (intermediary) space, A iii 79, xvi 311, xx 374, xxi 393, xxx 507; R xx 8, xxv 3, xxvii 5, *bar snañ*; intermediate realm, A ix 203; air, A xix 366; xxvii 454, *bar snañ*; xxx 481, 488, 508, xxxi 517, 518; Ad f. 232a, *nam-mkha'-la*; firmament P 11, 289

antare, inside, A xxx 488; period, A vi 136; at, or, during the time, R xx 1, 7, *bar skabs*. -atra-antare, at that time, A xx 373

- antareṇa**, in between, A viii 189, P 99, 263; midway, R xiv 10, *bar-du*
- antar-gata**, included, A xxv 431, *nañ-du 'dus-ṭa*; R xxv 5, *'dus-ṭar*; P 510 (+kṛtvā, *nañ-du 'dus-ṭar byas-nas*), P 515; contained, A iii 81, xxii 397; P 82, 478, 522; Ad f. 253b, *chud*; Ad f. 226a, 261b, *nañ-du 'dus-ṭa*
- antar-gama**, included P 5=S antargatā anupraviṣṭāḥ
- antar-dhatte**, disappear, A vi 139, xix 365; xxviii 460 *nub-ṭar (mi) 'gyur-ba*; 462, P 97; vanish, A i 21, iii 51, 53, vi 136, xiii 283; xxviii 457 *nub-ṭar gyur to*; xxx 501
- antardhāna**, vanish(ing), A iii 52, 76; P f. 214, 261b; make disappear, A ii 43; disappearance, P 34=S 114; A x 225, iii 62, 75. -+bhavati, vanish, A xxxi 522; +karoti, make vanish, A i 21
- antardhāyati**, is destroyed, Sa 27a
- antardhāpayati**, make disappear, A xxx 500
- antardhāpita bhavati**, hidden, A xxxi 522
- antardhīyate**, vanish, Ad f. 233a, *nub-ṭar gyur*
- antarhita**, made to vanish, A i 21; vanishing, A vi 136, 152; disappeared, A xxx 494
- antar** (cj. for **ananta**)-**hṛdaya-praticchanna-pāpa-karman**, with his evil deeds concealed in his inmost heart, Su vii 110b
- anta-vat**, finite, A xii 270
- antaśas**: even though, A i 28; first, A iii 55(=agatyā H), 62; merely, A xi 242-3 *tha-na*, xxviii 459; first of all, A v 104, x 225; even, A xxviii 464a, 473; S x 1462(P), *chuñ-ñu na*; but V 8, 11, 12, 32a; only V 32a; not trsl., A xi 244 *chuñ-ñu*; even merely, A xi 240, *chuñ-ñu na*
- antaśas . . . api**, if even only, A x 215
- antikam**, to, A xxx 501
- antikāt**, in the presence of, or, from. V 10a, 17b. A ii 33=sakāśāt H; A xxx 518, xxxii 528; S 1453; Sa 39a; to, A xxx 498; compared with, V 16b; given by, from, A xi 234, *thad nas bslañ ba las*
- antike**, in the presence of, i 8, xvi 321, xvii 330, 335, xxxii 529, P 92; unto, A xix 362; near, P 107; to, A xxx 488; with, A xxvii 450; for, Su ii 22a, b; towards, P 90, 171, Sa 196, Su vii 105a
- ante-vāsin**, apprentice, A i 21, xxvi 443
- antrāṇi**, intestines, S 1430

- antra-guṇa**, mesentery, S 1430(acc. to Śi 209)
- andha**, blind, A vii 170; xxiv 426 *loñ-bar*; xxvii 449, *ldoñs-pa*; P 32=S 106; Ad f. 226b, *mun-pa*; Ad f. 251a, AdT-
- andha-kāra**, darkness, A vii 170; xi 235, *mun khuñ nas*; R xxv 3, S 1253 *mun-pa* (=P 163 prabhā); P 200; region of darkness, P 31=S 102
- andhakāra-tamisrā (rātrī)**, blackest darkness of night, A iv 96, =andhakāra-gahvarāyām H
- andhakāra-tamisrā-aghā-aghasphutā yatra** S 102 (P-) (cf. E s. v. agha+asamvidita)
- andha-bhūta**, quite blind, R xv 8, *blun moñs mun-pa (bshin)*; blind, Ad f. 231a, *mun-par gyur-pa*
- andhikṛta**, blind, A xi 249, *ldoñs-par gyur-pa*
- anna**, food, A xvii 335, P 23, 28, 67, 95, 186-7, 263-4, S 72-3
- anna-hetos**, for the sake of food, Ad f. (243A), *zas-kyi don-du*
- anna-arthika**, hungry, P 67, 186, 263
- anya**, other.—AA iv 26, 36, 44, v 17, *gshan*; any other, A ii 40
- anya . . . anya**, one thing . . . another, A i 16; other and other, A vi 157
- anya-tama**, some, A viii 197
- anya-tara**, some, A xiv 286, xix 365; xxiii 411, *gshan shig*; xxviii 457, xxxi 524, Sa 29b
- anyaḥ . . . anyas**, in one way . . . in another way, AA ix 1,2, *gshan . . . gshan*
- anyad . . . anyad**, one thing . . . another, S 140=P 46
- anyatarānyatara**, some or other, Ad f. 216b, *gañ yañ ruñ-ba'i*
- anyatarānyatarām**, from one to the other, A xx 383; one or the other, A xxi 390; one after another, A xxx 508, P 187, 264, f. 249a; in all kinds of, A xxi 386(-eṇa), *gshan gañ yañ ruñ-ba dañ gshan gañ yañ ruñ-ba'i*
- anyatas**, anywhere else, A xxvii 447
- anya-tīrthika**, heretic, Ad f. 253b, *gshan mu stegs can*
- anyatra**: all equally, R iv 6(+na), *ma gtogs-par*; except for, P 99(+na); but, R xxi 5, *ma gtogs-par . . . gshan*; P 512; (as) other than, A i 9, 26, xxvi 439; P 38=S 118 *las gud na'an*; S iv 553, P 245, 254; outside, A xxii 399, 406-7; (but to) nothing else than, P 156, 182; what is other than, A ii 44; otherwise than, A vii 177, xvi 315; elsewhere (than), A xvi 308, xxxi 512, P 134; except, R xxix 6

- anyathā**, otherwise, A xvii 328, Su i 7a; iii 36a, *gshan-du*
- anyathā-citta**, change of mind, A xvii 337
- anyathā-bhavati**, is altered, A xvii 331
- anyathā-bhāva**, becomes altered, A xvii 330
- anyathātva (cittasya)**, alteration, A xxxi 522 ('change his mind'); P 168=S
(*las*) *gshan-du 'gyur-ba*; P 195=S=Ad; P 235, 253, Su vi 91a
- anyad**, another, A xxviii 471
- anye tīrthikā**, heretics of other sects, Su ii 23b
- anyena . . . anyena**, here . . . there, A xiv 288
- anyo'nya-vijñāna-samaṅgin**, his mind on other things, A xi 232, *nam-par*
śes-pa phon-tshun dan ldan-pa(o); P 316a
- anyo'nya-vyañjana-samaṅgin**, his mind on other kinds of talk, P 316a
- anyo'nyam**, at one another, A xi 232
- anyūna**, no less than, AA viii 17, *them-pa tshan-ba*
- anyūnatva**, loss, AA iv 25, *bri (med)*
- anvaya-jñāna**, subsequent cognition, AA iii 11, *rjes-su śes-pa*; S 62 (P-)
(*gñis-su med-pa śes-pa=advaya*); P 209; Ad f. 263b
- anvaya-jñāna-kṣānti**, acceptance of subsequent cognition, AA iii 11, *bzod*
śes
- anvavekṣati**, investigate, A iii 62, =paraspara-avyāhatam nirūpayet H
- anv-ā-gacchati**, follow, V 26a, *śes-pa*
- anv-eṣati**, search, A xxii 405, *btsal-bar bya shin*; seek A x 229
- ap**, water.—
- ap-skandha**, water-element, P 27=S 81, *chu'i phuñ-po*
- ab-dhātu**, K, *chu'i khams*
- apa-karṣayati**, removes (with: malam), *sel-ba*, S=P 200 ākarṣayati (with:
balam) (=attracts)
- apa-kāra**, withdrawal, K, *dor-ba*; removal, Sa 209; doing harm, Su iv
44b, *gnod-pa*; taking away, Ad f. 238b, *gnod-pa*
- apakāraṃ karoti**, hinders (lit. 'take away?'), A viii 188; injures, Sa 207
- apa-kṛta**, removed, P 197(S-)
- apa-kramaṇā**, to induce to depart, A xxi 385, *'gro-bar bya-ba ('i phyir)*
- apa-krānta**, be removed, A vii 179
- apakrāmati**, go away, A iii 90, iv 97, vii 178, xvii 323; departs, A xx 384
soñ; Ad f. 216a–b, *gud-du soñ-bar gyur*; P 553; takes his leave, A xi

233, 'gro-bar 'gyur-ba

apakrāmatu, may depart, Ad 216b, *gud-du 'gro-bar 'gyur cig*

apakrāmayati, take out, A xx 372

a-pakṣi, unbaked, R xiv 5, *ma btañ*

apaga, river, AA v 36, *chu-bo*

apa-gata; *dañ bral-ba*; all gone, P 206; without A xii 271, xxx 490–1, P 71;

Su ii 21a *med-ṣa*; Su iii 26b*; vanished, A xxx 490, S 1450–1; are

not, A xxv 429; free from, AA viii 26, *med-ṣa*; left behind, A xx 384;

P 201=S*; Ad f. 217a* and *med*; Su vi 77a*; V 14c; having left,

A xxx 491, P 4, 157; (cf. P 200 (42), 201 (63), 201 (69)); departed,

P 580b, *dañ bral-bar gyur-ṣa*

apagata-kāma-kleśa S 117 (P-)

apagata-pāda-mrakṣaṇa, *rkañ-ṣa skud-ṣa dañ bral-ba*, frugal, A xxi 387,

alpeccatvād H; Ad f. 217a*

apagata-pāṣāṇa, free from stones, A xxv 429, *rdo-ba med-ṣa*

apagata-svabhāvatā, Su iii 26b, *bral-ba'i rañ-bshin*

apagatatva, has vanished, S 1450–1, *dañ bral-ba*

apagamana, going away, S LV 317

apa-caya, taking away, S LV 317; P f. 215; Su iii 36a, *sogs-ṣa*; decrease,

Sa 201; removal, Ad f. 257b, *'grib-ṣa(?)*

apacāyati, pay reverence to, A vi 157; xxii 402, *bsñen-bkur byed ciñ*; xxvi

437, *bsñen-bkur bgyis-par ('gyur te)*

apacāyana, reverence, A vi 159

apacāyaniya, (not trsl.), A iii 57

apatrāpya, dread of blame, P 215=S x 1455, P 219=Ṣ x 1462, AA i 53,

khrel yod-ṣa

a-patha, pathless, A xvi 306

a-pada, trackless, A ix 205 (=P 297), *gnas ma mchis-ṣa*, Sa 221–2; without

a trace, A xvi 306; groundless, AA iv 30, *gshi med*

a-pada-artha, no thing, A i 18; nothing real, P 160=S vii 1209, *tshig-gi*

don med-ṣa

apa-deśa, annunciation, Ad f. 217a, *bstan-ṣa*

apa-nayati, take away, Su i 9a

apa-nīta, removed, R viii 2, *bsal-bar gyur*; without, R xi 7, *med*

apa-netrī, leads away, A vii 170

- apa-neya**, should be taken away, AA v 21, *bsal bya*
- apa-nud**, able to solve, AA iii 8, *lan 'debs-pa(r)*
- apamardaṇaṃ karoti**, inflict injuries, A xvii 333
- apayāti**, desists, R xxiv 6, *dga'-bar mi byed*
- apara**, this side, A viii 189; another, A v 132, xxviii 464a; later, Sa 28a, 29b; others, A xxii 398, 403, xxiv 422, xxvii 447; further, AA i 17, ii 23, *gshan-pa*; this, AA iii 1, *tshu-rol*; the other, AA iv 16, *gshan yin*; the second, AA v 32, *gshan*
- aparam**, further, A viii 186
- apasmi kāli**, at some time, R xxii 12, *dus gshan (shig na)*
- apara-praṇeya**, others cannot lead him astray, A xvii 329, 337; not led astray by others, R xv 6, xvii 4, *gshan-gyi driñ mi 'jog*
- apara-praṇeyatā**, a state where he cannot be led astray by others, A xxii 398, *gshan-gyi driñ mi 'jog-pa*; P 444; Ad f. 219a, 246b, *gshan-gyi(s) driñ-la smi 'jog-pa(r)*
- apara-pratyaya**, not conditioned by anyone else, AA iii 10, *gshan-la rag-las med*
- apara-anta**, end, A i 24, viii 185, ix 205; xv 296=kāryam H; P 48-9; final limit, P 240
- apara-antatas**, in the end, R i 23, *phyi mtha'*; at the end, Sa 26b; from where it ends, P 244
- apara-anta-koṭi**, the limit which is further on, R xix 8, *phyi-ma'i mu mthar*
- apa-rāddhaḥ**, one who has offended, A xxiv 422, *'gras-pa*; offend, A xxviii 460-1 (+syāḥ), *ñes-par brtsi-bar (mi) 'gyur (gyi)*
- aparādhyati**, take offensive action, A xix 362
- aparādhye**, would be a serious offence, Ad f. 234a, *skyon-du (mi) rtsi'i skyon-du brtsi'o*
- a-parāmarṣaṇatā**, the fact that he remains untarnished, P 155
- a-parāmṛṣṭa**, untarnished, A ix 206 (=P 298a), *mchog-tu mi 'dzin-pa*, P 179, 181, 182, 194, 506, 512, 518, 564; intangible, A xv 292; tattvato 'nutpāda-rūpatvāt sarvākārajñatā na kenacit prakāreṇa pratyavamarṣaṇīyā H(=aparāmatṭha, untouchable?)
- a-pariplāna**, unwrinkled, AA viii 31, *legs-par 'byes-pa*
- a-parikarma-kṛta**, not repaired, A xiv 288, *pūti-kāṣṭha-anapanayanāt H*; not well got ready, R xiv 7, *legs bcos ma byas*

a-parikṣiṇa, not completely dried up, P 211

a-parikkhedanatā, indefatigability, P 215=S x 1455, S x 1462(=P 219 aparikkheditā), *yoṅs-su skyo-ba med-ḥa*

a-parikkheditā, indefatigability, AA i 52, *yoṅs-su mi skyo*

a-parigrhīta, ungained, A i 8; do not grasp at, R i 6, *yoṅs-su gzuñ-ba med*; non-appropriation, S iv 613; not taken hold of, A i 8, xiv 287, xvi 310-2; R i 6, xv 5, *yoṅs-su gzuñ-ba med*; P 516, Ad f. 245a, *yoṅs-su bzuñ-ba med-ḥa*; Su ii 20a; without being taken hold of, A xiv 290; cannot be appropriated, S iv 604, 613

a-parigrhītatā, the fact that has not been appropriated, P 135

a-parigraha, no(n-) appropriation, AA ii 10, *mi 'dzin*; S iv 604, P 135; not upheld, AA v 26, *yoṅs-su ma bzuñ*; not gaining, A i 8; not taken hold of, A xiii 281-2; A xxx 487 (not trsl.)

aparigrahatā, cannot take hold of, A ix 201

aparijñāna, no comprehension, AA viii 40, *yoṅs-su mi śes*

a-pariṇāmanā, (really) no turning over, A vi 163

a-pariṇāmita, undedicated, A iii 80=P-ND 148b

a-pariṇāyaka, without a leader, A vii 172

apariṇāyakatva, without their leader, A vii 172

a-parityakta, (does) not abandon(ed), A xx 373, 375-6; xxi 395, *yoṅs-su ma btañ-ba*; xxiv 420, xxvi 437, xxvii 447, xxviii 462; Ad f. 218b, 224a, 227b, 234b, *yoṅs-su ma btañ(-ba)*; f. 234a, *yoṅs-su mi gtoñ-ba*

a-parityajaniya, not to be abandoned, A v 102 (=tyakta-mukt'āsayena-apratyākhyānād H), xxviii 462

aparityāga, non-abandonment, A xx 379; S vii 1265 *yoṅs-su mi gtoñ-la*=P 171=Ad aparityāgabhūta; P 267; non-renunciation, P 18=S 56 *yoṅs-su gtañ-ba med-ḥa*

aparityāgitā, non-abandonment, P 215=S x 1455 (ii 5); S 1455 (iv 5)=P 215 aparityāgaḥ; P 219=S 1461, (P 220=) S 1463, *yoṅs-su mi btañ-ba*

aparityāgin, one who never abandons, P 169=S vii 1264 tyāginā... bhavitavyam, *yoṅs-su gtañ-bar bya'o*

a-pariniṣṭhatā, non-finality, Adhy. 13, *mthar thug-ḥa med-ḥa ñid-ḥa*

a-pariniṣṭhatva, not yet quite won through to the end, A ii 36, =aparisamāpta-kāryatvād H

a-pariniṣṭpatti, absence of accomplishment, Su i 14a; falls short of perfect

reality, A xii 268; lack of total reality, Su vii 102b; iv 40b, 55b,
yoñs-su ma grub-ḥa

apariniṣpanna, not totally real, S LVI 320b, P 522; Su iv 40b, Ad f.
258b, *yoñs-su ma grub-ḥa*

apariniṣpannatā, lack of total reality, P 516

a-paripakva, badly baked, A xiv 287=P-ND-178b

aparipakva-kuśala-mūlaḥ, his wholesome roots are immature, A xi 236,
dge-ba'i rtsa-ba yoñs-su ma smin-ḥa

a-paripūrayan, when he does not fulfil, S iv 582

a-paripūrayamāṇa, when he does not fulfil, A i 8

a-paripūrṇa, before he has fulfilled, P 135; without having fulfilled, A i
9; incomplete A xx 374, P 287; complete, Hr, *gañ-ba med-ḥa*
(=asaṃpūrṇa?)

a-paripūrṇa-indriya, deficient in any faculty, A xvii 333

aparipūrṇatā, incompleteness, P 288

a-paripṛcchaka, one who is unwilling to ask questions, A viii 185, x 209,
xiv 285

aparipṛcchanatā, unwillingness to ask questions, A vii 178

a-paripraṇāśatā, S 71(P-)

a-paribodhanā, non-comprehending, Su i 16b

a-parimāṇa, (quite) measureless, A i 28, 32, ii 45, iii 55, xxii 403, xxviii
462, 467, xxx 495; P 34=S 113-4, amita, *ḍpag-tu med-ḥa*; infinite A
xxii 397; illimitable A iii 71; V 15b, *tshad-med-ḥa*; innumerable, S
x 1469(P-), *ḍpag-tu med-ḥa*; P 237; V 3, *tshad med-ḥa*; V 14d, *ḍpag-tu
med tshad-med-ḥa (rnams-kyis)*; unlimited P 81; magnificent, A xxx 506

aparimāṇa-āparimāṇa, quite immeasurable, A vi 135

a-parimāṇatā, measurelessness, A xxix 478

a-parimita, measureless, A v 105, xxviii 464; xviii 431(not trsl.); P 169=S
vii 1263, *ḍpag-tu med-ḥa*; S x 1455(=P 215 amita), P 219=S x 1462,
ḍpag-tu med-ḥa

a-parimukta, not freed, Su vi 92b

a-parimeya, without measure, A vi 136; innumerable A xxii 403

a-pariśuddha, not quite pure, A xxi 392

apariśuddha-śīla, on who is morally not perfectly pure, Su i 4b

a-pariśrānti, (persistent) indefatigability, AA i 21, *yoñs-su mi nal*

- a-parihāṇa-dharma**, unfailing, A xxv 433, *yoñs-su mi ñams-pa'i chos-can(-du)*;
P f. 210; Su vi 89a; one who never again loses interest in, Ad f.
226b, *yoñs-su mi ñams-pa'i chos-can*
- a-parihāṇi**, never diminish, P 534a, *'grib-par ma byas-pas*; well never lose
again, P 534a, *mi ñams-pa*
- a-paruṣa**, not rough, AA viii 32, *mi gśor*
- a-paryanta**, boundless, A ii 46, iv 101, vi 135, xv 298, xviii 341, xix 365,
xxviii 457; K, Adh. 13, *mu med-pa*
- a-paryantatā**, boundless A ix 207; boundlessness, A i 25, viii 189, xxix
477, xxxi 525; Adhy. 13, *mu med-pa ñid-pa*; P 244, 247, 248
- a-paryantatva**, boundlessness, K, *mu med-pa*
- a-paryāpanna**, unincorporated (in the empirical world), A i 19, vi 153, P 173;
Su iv 41, 52b, *mi gtogs-pa*
- a-paryāpannatva**, unincorporated A vi 154; not included, A xii 263
- apa-vāda**, negation, AA iv 52, *skur-ba*
- apavādaka**, one who has reviled, P 87
- apa-viddha**, thrown on, P 206
- a-paśyaka**, imperceptible, A xii 275; cakṣur-ādi-vijñānena-upalambha-
virahād H; not to be seen, A xxviii 465, Ti. *mthoñ-ba-po*; unseeable,
Ad f. 235b, *mthoñ-ba med-pa*
- a-paśyan**, not seeing, A i 15, xvi 312; unable to see, A xi 235, *ma mthoñ-ba*
- a-paśyanā**, not seeing, Su iii 26b, *mi mthoñ*
- a-paśyamāna**, which cannot be seen, Sa 32b, *mthoñ-ma (=ba?) ma lags-pa*
- apa-haraka**, remove, Ad f. 261b, *'jig-par bgyid-pa*
- apa-hartavya**, ought to remove, Ad f. 224a, *bsal dgos na*
- apa-hāya**, having given up, R xi 4, *bor-nas*
- apa-hārin**, which captivates (the heart), AA viii 32, *yid (ni) 'phrog-par*
byed-pa
- apa-hṛta**, put down (a burden), A i 3, vi 136, xiii 281, xxvii 465, (*khur*)
bor-ba; xxix 476 (*khur*) *bor shiñ*
- apahrta-bhāra**, their burden laid down, Ad f. 235b, *khur bor-ba*
- apāya**; *ñan-son*; place of woe, A xvii 342; R xii 5*, xvii 2*, xx 23*, xxii
11*, xxiii 4*; R xxxii 4, Tib.-; Sa 41b; S iv 681 (P-); states of woe,
Sa 225; AA iii 14*; P 32=S 110; 286(P-); P 87; P 118=S iii 485; P
186=S 1352; Ad f. 254a*, 254b, Tib.-, 311a

- apāya-durgati-vinipāta**, states of woe, P 70=S 280 durgati-vinipāta
- apāya-dvāra**, door to the places of woe, P 75
- apāya-pariśuddhi**, he has become so pure that he can never again (against his will) be reborn in the places of woe, A xx 382
- apāya-saṃvartanīya**, liable to lead to the states of woe, V 16a, *nan-son-du skye-bar 'gyur-ba*
- a-pāram**, Not-Beyond, P 190
- apāra-antatas**, from where it ends, A i 25
- a-pāra-pāra-gata**, his having gone to where there is neither Beyond nor not-Beyond, P 135=S iv 633, apārapāragamanatā, *pha-rol ma mchis-pa'i pha-rol-tu phyin-pa(s)*
- a-pāramitā**, non-perfection, Su i 6b
- apa-asya**, having flung away, A xi 239
- api**, though, A vi 158
- api kho pana**, but, R xxix 1, *'on kyañ*
- api tu khu**, but on the contrary, R iv 2, *on kyañ*
- api tu khalu punar**, moreover S iv 504, P 260; but see A xxx 499; but (on the other hand again) A iv 100; (but) on the contrary, P 175, 260
- apuṇya-kṣetra**, field of demerit, Sa 239
- a-puruṣa**, without a husband, Ad f. (243A), *khyim-thab med-pa*
- apulam**, without a support(?), R xxvii 5, *gnas med mkha' rgyu*; Ms C anilam(=alena?)
- a-pūri**, incomplete, AA iii 8, *ma rdzogs*
- a-pūrṇatva**, non-completion, Su i 14a, b; no increase, AA iv 25, *gañ med*
- apūrva-koṭī**, the extreme limit of something which has no beginning, A xix 364, =cira-kālavatī prathama-kāraṇa-rahitatvād anādir H
- apūrva-labdha**, which he had not had before, R xxii 12, *snon chad ma rñed-pa yi*
- apūrva-acaramam**, simultaneously, A xxii 401, *sna-phyi med-par*; A iii 68, =na pūrvaṃ na paścād, yugapad ity arthaḥ H
- apekṣā**, regard for, P 23 (S)
- a-prakampya**, unshakable, A xvii 331; S 1265, *mi sgul-ba*=P, =Ad akampya
- aprakampyam**, firmly, Su vii 106a
- aprakampyatā**, unshakability, Su vi 89a
- a-prakāra**, modeless, P 210=S 1421 *nam-pa med-pa*

- a-prakīrṇa**, adequate (of speech), A iii 53
- a-prakṛti**, no essential nature, A viii 192, = svarūpa-virahād H
- a-prakṣepatā**, without subtracting, Ad f. 250a, *bsnan-ḥa med-ḥa*
- a-pracāra**, non-observation, P 224=S x 1463, *rgyu-ba med-ḥa*
- a-prajānan**, without wisely knowing, Su i 14b; not wisely knowing, Su i 16b; in his ignorance of, A xxxi 514
- a-prajānamāno**, not considering wisely, R i 9, *mi śes bshin-du*; R v 1, *rab-tu mi śes (bshin)*=abudhyamāno A
- a-prajñapaniya**, cannot be intimidated, Su i 7a; what cannot be a subject of wise instruction, Su i 12b, *rab-tu rnam-par rig-par bya-ba ma yin*; inconceivable, S LXX 588a; Su i 13a, *gdags-par bya-ba ma yin*; Su iv 50a, Ad f. 249b, *gdags-su ma mchis-ḥa*; *gdags-su med-ḥa*; should (can) not be conceived, S LIII 274b, P 584b
- a-prajñaptika**, non-conceptual, S LXX 588a=P 548b <outside all conceptions>
- a-prajñāpayan**, without conceiving, Ad f. 249b, *'dogs-par mi byed*
- a-praṇāśayati** S 100(P-)
- a-praṇihita**, wishless(ness), A ix 204, 207, xii 256, xvi 310, xviii 341, 347, xix 356, xx 373; P 222=S x 1467, Adhy. 7, *smon-ḥa med-ḥa*; not hopeful, A xxix 477, *smon-ḥa med-ḥa*
- a-praṇidhāna**, no plans are made for the future, Adhy. 7, *smon-ḥa med-ḥa*; no lack of vows P 299
- apratikūla-bhāṇī**, brought into harmony with, R, ii 13, *mthun-par smrag yur*
- a-pratikopya**, undisturbed, Sa 34b
- a-pratigha**; *thogs-ḥa med-ḥa*; non-reacting A xii 265, P f. 243D; non resisting, P 164=S 1257*; P 225=S 1473, P 244, 258, 261-2; S LIX 340a, LXX 587b; Ad f. 253b*
- a-pratighāti**, unobstructed, AA i 64, *thogs-ḥa med-ḥa'i*
- a-pratighātītā**, being unobstructed, A ix 207
- a-pratipadyamāna**, (unable to get), A xxx 501 (not trsl.)
- a-pratipudgala**, without a match, A xxii 402, *gan-zag zla med-ḥa*
- a-pratipūrṇa**, defective, A viii 193; lakṣaṇa-sūnyatvāt kalpitam rūpam H; before (all Buddhadharmas) are complete (in him), A xix 356
- apratipūrṇatā**, defectiveness, A viii 194
- a-pratibala**, unable, A xi 237, *mi nus-pas*, P 200b; incapable, A xxiii 415;

powerless, Ad f. 230b, *mi nus*

a-pratibhāna, intractable by speech, P 512, *spobs-ḥa med-ḥa*

a-pratibhāsa, imageless, P 513, *snañ-ba med-ḥa*; non-apparent, Su iv 50a
snañ-ba ma mchis-ḥa

a-pratima, without a counterpart, A xvi 306

a-pratimūlya, great worth, Sa 36a

a-pratirūpa, does not resemble anything, Sa 27a, *mtshuis-ḥa ma mchis-ḥa*

a-pratirodha, Ad cr. P 203 (99)

a-pratilaḥṣaṇa, without an opponent, A xvi 306

a-pratilaḍḍha, not acquired, A xxii 404

a-pratilaḥḥamāna, not acquiring, A xxii 403, *ma rñed-ḥa*; who does not
acquire, A xxi 395, *ma thob-ḥa*

a-pratividdha, not penetrated, Su i 12b

a-prativedha, non-penetration, P 223=S x 1468, *rtogs-ḥa med-ḥa*; Su i 12b

a-pratiṣṭha, unsupported, AA iv 62, *mi gnas*

a-pratiṣṭhāna, gives no ground for support, S LIV 300a; unfoundedness
Su vii 103a

a-pratiṣṭhita, unsupported, V 4, 10c, 14e, *mi gnas-ḥa(r)*; Sa 200–1; Su vii
102b; not established anywhere, Sa 226; nowhere established, Sa 26b;
sought no support, A ii 37

apratisaṃkhyāyopekṣā, evenmindedness due to lack of consideration, P
211

a-pratisaṃdhi, not subject to rebirth, A viii 187, *mtshams sbyor-ba ma*
mchis-ḥa; P 280a

a-pratisama, without equal, A vi 161; quite unequalled, Sa 217

a-pratisamatā, being without an equal, P 534a, *mñam-ḥa med-ḥa*

a-pratisaraṇa, without support, A xxvii 449, *ñes-par 'byuñ-ba med-ḥa*

a-pratihata, unobstructed, A vi 136, P 5, 211, 213, 216, S 1450; Su iv 50a,
thogs-ḥa ma mchis-ḥa; free from aversion, A xvi 321=ND-Ad-193a;
non-obstruction, A xvi 306; not hostile, A xxix 477, *khon khro-ba med-ḥa*

apratihata-citta, his thought free from hostility, A xxiii 413, *sems khon*
khro-ba med-ḥa

apratihata-jñāna, unobstructed cognition, P 223=S x 1469, *thogs-ḥa med-ḥa'i*
ye-śes (def. Nag. 391–4)

apratihata-jñānatā, S x 1457=P 216 *apratihata-jñāna-cittatā*

- apratihatatā**, cannot be obstructed, P 534a, *thub-ḥa med-ḥa*
- a-pratyakṣa**, beyond all direct intuition, Sa 232
- a-pratyaya**, non-condition, K, *rkyen-du ma yin-ḥa*
- apratyaya(m)**, without reason, A xxviii 458, P 91
- a-pratyākhyāna**, non-refusal, P 534a, *med ces ma byas-ḥa*
- a-pratyudāvartaniya**, one who cannot be turned back, Su iv 58a, *ḥyir mi ldog-ḥa*
- apratyudāvartaniya-dharma**, cannot, by his very nature, backslide into, A xvii 329
- apratyudgata-manaḥ-śīla**, he has failed to advance towards mental morality, Su vii 110b
- a-pratyuddhāra**, the Unrecoverable, A xv 298=P-ND-184a
- a-pratyupakārin**, one in need of a benefactor, A xxii 398, *lan ldon mi nus-ḥa*
- a-pradeśa**, without locality, A xxix 476, *ḥyogs med-ḥa*; Su i 7b
- a-prapañca**, free from impediments, A ix 206, *spros-ḥa ma mchis-ḥa*; P 331b; not obsessed, Adhy. 14, *spros-ḥa med-ḥa*
- aprapañcatā**, non-obsession, Adhy. 3, *spros-ḥa med-ḥa ñid*
- aprapañcanā**, absence of intellectual multiplicity, P 583, *spros-ḥa med-ḥa*
- aprapañcitu-kāma**, P 29=S 94 anutpādayitu-kāma
- aprapañcyan**, forms no discursive ideas about, Ad f. 260a, *spros-ḥar bya-ba ma yin-ḥa*
- a-prapanna**, unincluded, AA ii 23, *gtogs-ḥa ma yin*
- a-prabhedaṭā**, undifferentiatedness, Ad f. 257a, *rab-tu dbye-ba*
- a-pramatta**, vigilant, Su i 5b
- a-pramāṇa**; *tshad med-ḥa*; unlimited, A i 8, ii 45, ix 206, x 212, xii 264, xv 303, xviii 341, xxviii 466-7; S—*; AA—*; S 1444; without measure, A iii 55; countless, Ad f. 251b, *dpag-tu med-ḥa*
- apramāṇa-niyata**, fixed on infinitude, S iv 613, P 142
- apramāṇa-sūbhā (devā)**, P 33, 35, ('of limitless magnificence'E)
- apramāṇa-ābhā (devā)**, P 33, 35 ('of limitless splendour'E)
- apramāṇatā**, unlimitedness, A xxix 478; measurelessness, AA ii 12, *tshad ma med*
- apramāṇatva**, infinitude, A i 23, xiii 279
- apramāṇya**, immeasurable, AA iv 9, *tshad med*

- a-pramāda**, vigilance, A x 210 *dañ-ba* (=prasāda?, VR: aprasāda); xiv 287, =kuśala-akuśalayor yathākramaṃ sevana-asevane H
- a-prameya**, immeasurable, —e.g. A i 20, 23, 24, 28, 32, xi 235, xii 255, 256, xiii 277 sq. (yasmāt pramāṭum aśakyam H), xv 303, xviii 346; R xxxi 14, *dpag-tu med-ḥa*; P 41, 236; Sa 35a; countless, AA viii 38, *tshad-med*; measureless, P 266
- aprameya**, immeasurably, A xii 258
- aprameya-aprameya**, quite immeasurable, A vi 135
- aprameyatā**, immeasurableness, A i 23, xv 303, xviii 347; measurelessness, A vii 182
- aprameyatva**, beyond all measurements, A xxviii 467; kṣayotpāda-abhāvena pramāṭum aśakyatvād H
- a-pravartaniya**, which cannot be set rolling, S 1447=apravartita P 211; which cannot be turned, P 185
- a-pravartya**, do not proceed, Su i 7a
- a-pravṛtti**, with drawal from worldly activity, Su iv 45a, *ldog-ḥa*
- a-praveśa**, non-entrance, P 201; S: 'jug-ḥa
- a-pravyāhāra**, incommunicable, A ix 201, P 297a, f. 243E, 521, 562; P 539 *tha sñad med-ḥa*; P f. 207; non-utterance, P 236
- aprayāhāratā**, incommunicability, P 292b
- a-prasanna-citta**, his thought devoid of serene faith, A xi 233, *sems ma dad-ḥa*; P 316b
- a-prahāṇa**, non-forsaking, AA ii 8, *mi spon*
- a-prāṇivadha**, not killing living beings, AA ii 15, *srog mi gcod-ḥa*
- a-prādurbhāva**, non-manifestation, P 97; Ad f. 255b, 'byuñ-ba *med-ḥa*; the Unmanifested, P 146=S v 842, P 149
- a-prāpta**, without having attained, A xx 374; who has not attained, A xi 244, *ma rñed-ḥa*, xiv 286, 289; future, R xvi 2, *ma byon*
- a-prāpti**, without attainment, A viii 187; non-attainment, Hr, *ma thob-ḥa*
- a-prāptitva**, indifference to any kind of personal attainment, Hr, *thob-ḥa med-ḥa*
- a-prāpya**, without having attained, A ii 36
- a-priya**, not dear, A xxvi 442
- apriyam**, unkindly, Ad f. 224a, *mi sñan-ḥar*
- apriyatatva**, unpleasing(ness), A xxiv 419, *mi dga'-ba*

- a-baddha**, not bound, A i 21-3=P 192; unbound A viii 185, 195; Su vii 109b, Tib. *rtogs-pa med-pa* (abodha?)
- abaddha-pralāpa**, senseless prattling, P 549b
- a-bīja**, a seed which is not a proper seed, AA viii 10, *sa-bon mi ruñ*
- a-budhayo**, unintelligent, R xv 8, *mi mkhas*
- a-budhyamāna**, one who does not understand, A v 112
- a-brahmacārin**, not chaste, P 36=S 116
- a-bhaya**, fearlessness, A iii 56; P 211, f. 231
- a-bhayena**, fearlessly, A xx 372
- a-bhavana**, no world to be reborn in, A xxx 491
- a-bhavya**, impossible, A xxviii 473; unable, P 140; unfit, AA viii 10, *skal-ba med-pa*; incapable, Sa 230-1
- abhavya-rūpa**, essentially unqualified, A vii 179
- a-bhāva**, non-existence, A xii 256, 260, 267, 273, xviii 341; S 1473, *dños-po med-pa*; P 198 (=asaṃskṛtam), 232; AA iv 38, *dños med*; iv 60, v 34, *méd-pa*; Sa 223, 26b; V 10c; *dños-po ma mchis-pa(r)*; non-existent, A xxx 482, P 196, Sa 224, 233, 28a, 33a; non-positive, A xx 379; absence of positivity, A xv 298, xxv 424; negativity, A xii 271; non-positivity, P 137; absence, AA—, *med-pa*; not a positive existent, S 181 (abhāva itī=vibhavati-iti P 51)
- abhāva-yogena**, by way of non-existence, Sa 40a
- abhāva-śūnyatā**, emptiness of non-existence, P 198 (def.)
- abhāva-svabhāva**, have non-existence for own-being, AA vi 1, *dños med ño-bo ñid*; P 141; S x 1473, *dños-po med-pa'i ño-bo ñid*; have no own-being, P 245, 253; the own-being is non-existent, P 154
- abhāva-svabhāvātā**, non-existence of own-being, P 142, 154; they have non-existence for own-being, AA i 31, *med-pa ñid ño-bo ñid*
- a-bhāvatva**, non-existence, Sa 239, 33b
- a-bhāvanā**, non-development, AA v 29, *sgom-pa med*
- a-bhāvanatā**, the fact of non-development, Sa 38a
- a-bhāvita**, undeveloped (+untrained?), A v 113
- a-bhāvya**, not to be developed, Su vi 80b, *bsgom-par bya-ba ma yin-pa*
- a-bhāṣya** S 111 (P-)
- a-bhāṣyamāṇa**, when not speaking, A viii 196
- abhi-kāñkṣī**, hankering after, R xxii 12, *mñon 'dod*; xxxi 1, *'dod rñams*

- abhi-kīrṇa**, covered, A xxxi 524 (puṣpa-abhikirṇaṃ kuryām); bedecked, A xxx 490, xxxi 521
- abhi-kramaṇa**, going out, S 1453, 'gro-ba
- abhikrānta-abhikrānta**, had approached, Sa 193
- abhikrānta-abhikrānta-varṇā**, who have quite passed beyond materiality of any kind, Ad f. 230b, *kha-dog las śin-tu 'das-pa*
- abhikrāmati**, go out, P 182=S 1327 avakrāmati; A iii 54 (ed. atikr°); A xvii 326 (=āgamanam H), 332; go forward to, S 1428, 1453, 'gro-ba; comes out, Su vii 112b
- a-bhikṣu**, ceases to be a monk, A xxi 390, *dge-slon ma yin*
- abhi-gacchati**, visits, A xxx 494
- abhi-gata**, (during), A xxxi 513
- abhi-gamaṇiḥ**, someone to be courted, Su vii 107b
- abhi-garjita**, roared, A xxx 491
- abhi-gāminiyo**, much sought after, R xxiii 3, *mñon-par 'gro-bya 'os*
- abhi-cāra-mantra**, spell of bewitchment, R xvii 5, *drag śul spyod snags*
- abhi-cchādayati**, present with; A xxxi 518; P 91, *yon-du grol te*
- abhi-jāta-abhi-jāta**, most beautiful, A xxx 486
- abhi-jānāti**, he knows by his superknowledge, V 14e, 16b, *mñon-par śes (te)*; knows well, S 1446
- abhi-jñā**, in possession of the higher knowledge, A xi 244
- abhi-jñātaram**, cf. kṣipra-
- abhi-jñā**; *mñon-par śes-pa*; superknowledge, A vi 136, xxx 494; S x 1473*; AA i 22, 45, 66, viii 3*; higher knowledge, A xxi 395
- abhi-jñā-pāramitā**, perfection of superknowledge, P 83
- abhi-jñā-vikrīḍatā**, S x 1469=P 223, -vikrīḍanā, playing with the superknowledges, *mñon-par śes-pas nñam-par brtse-ba*
- abhi-jñā-vikrīḍanatā**, S x 1458=P 217, -vikrīḍanam, playing with the superknowledges, *mñon-par śes-pas nram-par brtse-ba*
- abhi-jñāta abhi-jñāta**, well-known, P 93
- abhi-jñāna**, supercognition, P 88
- a-bhidyamāna**, without sinking into, P 83
- abhidhāna**, speak, P 534b, *smras-pas*; cf. bhūta-pada-abhidhāna
- abhidhiyate**, indicates, AA ii 6, *mñon-par brjod*; is called, AA v 3, *mñon-par brjod*; described, AA viii 6, *brjod-pa*; P 568

- abhidhyā**; *chags sems*; covetousness, A xvii 324; S 1258*; P 204=S ix 1427*;
Su vi 81b, Ti: *brtan*
- abhidhyālu**, covetous, A xxv 427; Ad f. 225b, 238b, *brnab sems can-du*
- abhidhyāluka**, one who is covetous, P-p. 316
- abhi-nandati**, delights in, A x 227, *mñon-par dga'-bar 'gyur*; xiv 284 (abhilāṣa-yogād H), xv 302, xxxii 529; v 32b; Su vi 94a, vii 104b
- abhinandamāno**, wholly delighting in, R xx 16, ('*ba' shig*) *mñon dga' shiñ*
- abhi-nipāta**, incidence, A xix 352
- abhi-nimantrayati**, say, A xx 372
- abhinirūpayati**, performs, P 573
- abhi-nirṇamayati**, incline to, P 502 (cittam); Ad f. 264b, *mñon-par gshol-bar byas so*
- abhi-nirmimīta**, would conjure up, Ad f. 230b, *mñon-par sprul*
- abhinirmimīte**, conjure up, A i 21, ii 41, iii 78, xvi 308, xvii 328, 330, 338; xx 381, *mñon-par sprul ciñ*; xxi 389, xxvii 447; P 37, 68, 187, 516
- abhi-nirvartate**, reproduce oneself, Ad f. 229b, *mñon-par sgrub-par byed(-pa)*; P 562
- abhi-nirvartayate**, reproduce oneself, Ad f. 229b, *mñon-par bsgrub-par byed(-pa)*
- abhinirvartita**, brought forth, A iii 57, P-ND-142b
- abhinirvṛtta**, (re)produced, A iii 57, xxx 486-7; Su i 12b
- abhinirvṛtti**, rebirth, A xi 246; real creation, P 251
- abhinirvṛtti-paryāpanna-nirdeśaḥ**, exposition which comprises the real creation, Su iii 33b, *mñon-du 'grub-par gtogs-par bstan-pa*
- abhi-nirharaṇa**, consummation, P 440
- abhinirharati**, aspires (to) (for), A xx 375, 379, xxii 402; P 60=S 266; P 519; Ad f. 220a, *mñon-par bsgrub-par byed*; 227a, *mñon-par bsgrub-ciñ*; 249a, *mñon-par sgrub-pa*; 236b, 237a; consummates, A xxvi 438, xxvii 444, xxviii 468; P 441, 515; Ad f. 245a, *mñon-par bsgrub-par bya'o*; achieves, A vii 173; S x 1459, *mñon-par bsgrub-pa*=P 217 abhinirharaṇa; P 512; calls forth, P 28 (S-); P 84, 88
- abhinirharate**, acquires, R xxxii 3, *mñon-par sgrub*
- abhinirhāra**, consummation, A xxviii 469-70, xxx 490-1; P 170 (S-), 202, =S *mñon-par bsgrub-pa*; achievement, A vii 173, P 88; highest achievement, A vi 137, xviii 347; calling forth, P 84; aspiration for, Ad f. 237a, *mñon-par bsgrub-pa*

- abhi-niviśate**, settle down in, A i 5, vi 149, xiii 282, xxviii 465, xxxi 517; P 105, 106, S iii 486, S 119 (P-), *mñon-par śes-par gyur-pas(?)*, P 175, 195, 255, 256; Su i 16b, 17a, 18b, 19a; adhere to, A xi 240, xxxi 514
- abhi-niviṣṭa**, settled down in, P 147; is accustomed to suppose, S v 842 = P 147 abhiniveśa
- abhiniveśa**, settling down in, A xiii 282; xxii 400, *mñon-par chags-pa*; S x 1466-7, *mñon-par chags-pa*; AA— *mñon-par shen-pa*; Sa 196; inclination towards, AA viii 37, *mñon-par shen-pa*; Sa 196-7
- abhiniveśaṃ karoti**, settle down in, A xv 302, (na . . . = na vastuparigrahaṃ karoti H)
- abhiniveśita**, settling down in, AA i 60, *mñon shen*
- abhi-niṣkramaṇa**, leaving home, S x 1458 (=P 217 naiṣkramya), x 1471 *mñon-par 'byuñ-ba*
- abhinīṣkrāmati**, leave home, A xxviii 458, *mñon-par 'byuñ-bar 'gyur shiñ*; P 225 (=S 1471 niṣkrāmati), *mñon-par 'byuñ*; P 36; Ad f. 233b, *mñon-par 'byuñ-bar 'gyur shiñ*
- abhi-niṣpatti**, accomplishment, A xxxi 515
- abhinīla-netratā**, his eyes are intensely black, P 533a, 533b, *spyan dkar nag 'byes-pa*
- a-bhinna**, not broken apart, A viii 186, *tha mi dad*; R viii 1, *dbyer med*; AA ii 28 *tha-dad ma yin*; Ad-ND-189a; unbroken, A xvi 308; Ad f. 253b, *dbyer med-pa*; not differentiated, P 40=S 129 abhedā
- abhi-prakirati**, strew, A xix 365 (not trsl.); scatter over, Sa 41b; spread, Ad f. 233a, *mñon-par rab-tu gtor* (cf. A iii 79, vi 158, xxviii 457, xxxi 517)
- abhi-pratiṣṭhati**, set out, S LIV 300a
- abhi-pramudita**, exceedingly joyous, Su ii 21b, *rab-tu dga'-bar*
- abhipramodana**, gladdening, A xxx 490
- abhi-pravarṣati**, (shall) rain down to, Ad f. 233b, *rab-tu 'bab-par 'gyur ro*
- abhi-pravādayati**, play on (musical instruments), A vi 158
- abhi-prasthita**, set out, R i 1, *mñon shugs*; R xxi 8, *shugs-pa*; well set out, R xxvii 4, *ñes-pa shugs*
- abhi-prāpuṇi**, reach, R i 21, *mñon-par thob byed* (=cause to reach?)
- abhi-prāya**, intention, A iii 52, xvii 325, xix 363, xxiv 417, 442; intent, A iii 76, 84, xxiv 417, P 439; wish, R xxvii 5, *'dod-pa*; xxx 1, *'dod*

ciñ; desire, A xvii 332 (cy); purpose, Ad f. 251b, *dgoñs-pa*; attempt (to hurt), Ad f. 223b, *bsam-pa*

abhiprāya-paripūrṇa, full of good intentions, Ad f. 248b, *bsam-pa yoñs-su rdzogs-pa*

abhiprāyaṃ paripūrayati, suits, A xxiv 418, *bsam-pa (yoñs-su) rdzogs-par byed do*

abhiprārthayate, eagerly wants to strive after, P 583a, *don du gñer*

abhipreta, which is the goal (of the voyage), A xiv 289; iv 96 not trsl.

abhi-bhavati, surpasses, A i 24 (=P 231-2, S 1530, 1534), vii 173, xxii 401, xxvi 434, xxvii 455; P 21=S 68 *zil-gyis gnon-pa*; P 39, 40, 242; Ad f. 227a, *zil-gyis non-par 'gyur*

abhibhavanto gamiṣyanti, they surpass, A xxiii 412, *zil-gyis gnon ciñ 'gro-bar 'gyur ro*

abhibhavitum, be surpassed, Ad f. 219b, *zil-gyis non-pa*; overpower, Ad f. 258a, *zil-gyis gnon-par*

abhibhāvana, overpowering, P 4

abhibhāvanā, (whatever it may) surpass, A xxxi 525 (at xxxi 526 V.R. avibhāvanā)

abhi-bhāṣate, converse, A iii 76

abhibhāṣyate, the words addressed to one, Su iv 39a, *mñon-par bsad-pa*

abhi-bhūta, surpassed, A xxiii 411-2, *zil-gyis mnan to*; A ii 33, =dhyāmikṛto H; overpowered, A iii 53; conquered, A vi 136; overcome Su ii 22b

abhibhūya, surpassing, P 10, 231; overtowered, P 10; having surpassed, P 59=S 266; has (really) risen above, A xxx 483, *tad-āyatattva-abhāvena: abhibhūya H*

abhibhūya gacchati, surpasses, Ad f. 226a, *zil-gyis mnan ciñ*

abhibhoti, surpass, R vi 9, xxiii 2, xxx 12, xxxi 16, 17, *zil-gyis gnon (=abhibhavati)*

abhibhvāyatana; *zil-gyis gnon-pa'i skye-mched*; basis of overcoming, AA viii 3*; station of mastery, P 20=S 64*

abhi-mata, considered, A iii 9, *'dod-pa*; admitted, AA iv 55, *bshed*

abhi-manyati, feel conceited, R xxi 3, *rlom sems*; feel superior to, R xxi 7, *sñam brñas byed-pa*

abhi-mardati, crush, A xxv 425, *brdzi-ba(r)*

abhi-māna, *mñon-pa'i ña-rgyal*, conceit, A xxi 385*, aprāpta-adhigame prāpty-

abhiprāyād H; 388*, xxiv ch.

abhimāna-patita, fallen into conceit, A xxi 394, *mñon-pa'i ña-rgyal can-du ltuñ-bar*

abhimānika, conceited, Sa 232; Su ii 21a, *ña-rgyal can*

abhi-mukha, face to face, A xiv 290; Sv, *mñon-du (gyur ro)*; S 261=P 56

abhimukhī, which is face to face, P 230 (6th stage)

abhimukhī-bhavati, comes face to face with, P 60, Sa 210, Su vii 106b

abhimukhī-bhūta, face to face, P 5

abhimukhīṃ smṛtim upasthāpya, intent on fixing his mindfulness, P 5 (S: pratimukham)

abhi-yukta, practised, R xvii 2, 6, xxii 9, xxix 10, 11, 14 (*mñon-par*) *brtson (gyur)*; Su vii 94b; interested in, R xxiii 4, *brtson*

abhiyuktaka, one who practises, R xxi 7, *brtson*

abhiyujyati, practise, R xxvii 4, *mñon-par brtson byed*

abhiyoga, persistent application, Su vii 104a

abhi-rata, fond of, A xi 246; take pleasure in, A xix 361

abhirati, pleasure, P 171=S vii 1265, *mñon-par dga'-ba*

abhi-rādhayati, gladdens, Ad 218a, *rañs-par byed-pa*

abhi-ruhati, mount on, A vi 167, xiv 288, xxx 505

abhiruhya, having mounted, P 185; aboard, A xxx 486

abhi-rūpa, handsome, A xviii 343, xx 371; beautifully formed, P 533b, *mdzes*

abhi-lakṣayati, make appear, P 202 (S-)

abhi-lapati, talk about, S 324 (P-), 1452; Su v 60b, *brjod-pa*

abhilapita, is talked about, A xviii 347

abhilapyate; *brjod-pa*; is talked about, Su i 7a; S 1452*, A xxix 475*

abhilāpa, talk, A xviii 347, Su i 7a

abhilāpa-mātra, mere talk, R xviii 7, *brjod-pa tsam-du*

abhi-laṣaṇiya, desirable, A vi 151

abhilāṣa, eagerness, S 1265 (P-), *mos-pa*

abhilāṣin, one who is eager, A xi 246; R xv 8, 'dod

abhi-vadati, welcome, A x 230, *mñon-par brjod-pa*; xi 234, *mñon-par ston-pa*; Su vi 86a, *mñon-par dga'*; recommend, A xi 237

abhi-vandati, (respectfully) salute, A xiii 283, xxx 509, P 9, 12, 14, V 1; reverently lower, A viii 198

abhi-var dhate, wax strong, P 35=S 115

abhivardhana, continue to grow, P 534, *mñon-par spel shiñ*

abhi-varṣati, pour down, Su ii 21b

abhi-vāhayitā, one who causes to be brought about, Su vii 108a

abhi-vijñāpayati, makes resound, P 234

abhi-vinayati, educate, A v 105

abhi-vyāharati, say, A xi 247

abhi-śikṣita, well trained, R i 4, *mñon bslabs*

abhi-śraddadhāti, truly believe, A iii 62 (=abhisampratyaḥ kurvāṇaḥ H), 92, v 102, x 209; V 21b, *mñon-par yid ches-par 'gyur-ba ('byuñ-la lta mchis lags sam)*

abhiśraddadhānatā, believing, P 133 (S: *yid ches-pa*)

abhi-ṣajati, offend, P 562

abhi-ṣikta, consecrated, Sv, *dbañ bskur-ba*

abhiṣiktatā, consecration, Adhy. 12, *dbañ bskur-ba ñid-pa*

abhiṣeka, consecration, Adhy. 5, *dbañ bskur-ba*

abhi-ṣyanda, overflowing, P 554a

abhi-ṣyandayati, softens, P f. 202, *shyon-bar byed-pa*; irrigates, Su vii 106b

abhiṣyandamāna, pouring down, Su vii 106b

abhiṣvanga, desire, Su vi 81b, *mñon-par shen-pa*; see *kāma-*

abhi-saṃskaroti, bring about, A vii 179, P 584b (-kurvati); bring together, A xvii 331; put together, S 139=P 45; effect P 191; has manufactured, Su i 16a; manufacture (fictitious entities) Su i 17a

abhisamkartṛ, agent who could bring about, P 253

abhisamkāra, together-making P 197=S 1410, *mñon-par 'du byed-pa*; formative influence, A i 8, P 139, S iv 582 (=A); accumulation, A vii 183, xviii 346; bringing about, A vii 173, xi 235; conditioned existence, Su vii 103a; karma-formations P 566

abhisamkāra-sattva, a being who manufactures, Su i 17a

abhisamkṛta, exercised, A xxviii 464a; put together, Ad f. 251a, *mñon-par 'dus-par byas-pa*

abhi-saṃhṛtya (V. R. abhisamharitvā), had piled up, V 24

abhi-saṃkṣīpati, pile up, A vi 138, 161, P 258b, 261a; (Vibh. ekajjham abhisaññūhitvā); heap up, P 285

abhi-saṃkṣepa, abridgment, P 466a; Ad f. 247b, *mñon-par bsdus-pa*

- abhi-saṃcetayita**, arranged (into concrete things and events), Ad f. 251a, *mñion-par bsags-ḥa*
- abhi-samaya** ; *mñion-par rtogs-ḥa*; re-union, A i 30, viii 189; xv 303 (saṃbhṛta-saṃbhārasya nirvedha-bhāgiya-ātmakaḥ prayoga-mārgaḥ H); S 141=S 47, P 134, 260-2, 508; S LIX 324b; Ad f. 259b*, 264a, 264b*; Su i 7b; iii 37b*
- abhi-samīkṣya**, having surveyed, A xv 293
- abhi-sameti**, realizes intuitively, P 295
- abhi-saṃpratiṣṭhate**, set out, P 552b
- abhi-samprasthā**, advancing, A vi 164
- abhisamprasthita**, definitely set out, A iii 88, v 130, vi 159, 164
- abhi-sambuddha**, fully known, A—; fully awake to, A ix 200
- abhisambodhanatā**, undergo the process which leads to enlightenment, A i 32
- abhi-hata**, struck, A vi 165
- abhiḥṣṇam**, regularly, A xxi 390, *rtag-par*; continually, A iii 61=punaḥ punaḥ H; every moment, A vi 150; repeatedly, A iii 90; xviii 350 =punaḥ punaḥ H; Ad f. 217b, AA iv 53, *yañ dañ yañ-du*; Sa 30a; again and again, constantly, perpetual: P 214=S x 1454, P 218=S x 1468; P 215=S x 1455; S x 1458, 1470=P 214, 224; *yañ dañ yañ*; all the time, A xi 248, *rtag-tu*
- abhīpsita**, wished for, A xxvi 434 (abhi-ĀP), *'tshal-ba*
- a-bhīru**, fearless, K, *'jigs-ḥa med-ḥa*
- abhīrutva**, fearlessness, K, *'jigs-ḥa med-ḥa*
- abhutī**, has had, R i 7, *'byuñ-ba*
- a-bhūta**, what is not, A xx 378; unreal, Ad 611; Su i 15b, 16a, 16b, vii 98b
- abhūta-koṭi**, no reality-limit, K, *yañ-dag-ḥa'i mtha' ma yin-ḥa*
- abhūta-grāha**, seizing on what is unreal, Ad f. 251a, *yañ-dag-ḥa ma yin-ḥa-la 'dzin-ḥa*
- abhūta-dharma-aparigrāhaka**, one who does not take hold of unreal dharmas, A xxv 427, *yañ-dag-ḥa ma yin-ḥa'i chos yoñs-su mi 'dzin(-ḥa)*
- abhūta-parikalpa**, the imagining of what is unreal, Su vii 98b
- abhūta-parikalpita**, imagined and unreal, S 119 (P-), *yañ-dag-ḥa ma yin-ḥa las yoñs-su brtags-ḥas*

- abhūta-parigrāha**, one who seizes on what is unreal, Ad f. 225b, *yañ-dag-
pa ma yin-pa yoñs-su 'dzin-par (mi) byed (do)*
- abhūta-śunya**, unreal and empty, R xxii 5, *yañ-dag min ston (ste)*
- abhūta-saṃkalpa**, an unreal fancy, P 562
- abhūta-sambhūtāni**, they do not really come into being, A xii 266
- abhūta-āraṃbana**, (with an) unreal objective support, Su i 15a, b, 16a, b
- abhūtata**, unreality, Su i 17b, vii 109b
- abhūtatva**, it is not, A xi: 268
- abhūto**, unreal, R xxii 6, *yañ dag min*
- a-bhūmi**, no ground (for), Su ii 20b; AA i 65, *sa min*
- a-bheda**, not dissension, A xvii 335; making no difference, AA ii 3, *dbyer
med*; undifferentiated, K, *dbyer med-pa*; Sa 222; unbroken, Ad-ND-
189a, P 556
- abheda-pada**, a word which implies a distinction, Sa 225
- abheda-artha**, unbroken meaning, Ad 611
- abhedaka**, unbreakable, Ad-ND-189a
- abhedatva**, undifferentiatedness, K, *dbyer med-pa*; unbrokenness, Ad f. 229a,
bye-brag ma mchis-pa
- abhyadhika**, extraordinary, P 534b, Ti-
- abhy-anujānāti**, grant (or: give) permission, A iii 77, vi 150, 153, vii 181,
gnad; agree to, A vi 154; sanction, Sa 43a, P 263a
- abhyanuñāta**, sanctioning, Sa 43a
- abhy-anumodita**, enjoined, AA ii 22, *rjes-su yi ran*
- abhy-antara**, interior, A iii 56; within, Su vii 106b; A x 216, *nan-la*
- abhyantara-parivāreṇa bhavitukāma**, wants to belong to the intimate retinue
of, P 29=S 95, at(=bh)yanta-parivāraṇa, S-Ti: *nan-gi 'khor-du
'gyur-ba*
- abhyantare**, within, A x 216; on his way, R xx 17, *bar-gyi*
- abhy-avakāśa**; *nam-mkha'*; open space, A viii 197, R xxvi 4* (abhyā-);
open place, A iii 50; space, Ad f. 229a*
- abhy-avakirati**, strew, A xx 489; scatter (over), A ii 41, vi 158, xix 365,
xxi 524, P 11 (not trsl.), 13; Ad f. 233a, *mñon-par gtor*; Su vii 111b;
P 291a, 405; cf. A iii 79, xxvi 434 (*gtor-nas*), xxviii 457, xxxi 517
- abhy-ava-ā-kirati**, strew over, Sa 41b
- abhy-ācikṣati**, calumniate, A xi 153 (an-abhyākhyātu-kāmeṇa: Tathāgata-

- nirdiṣṭa-artha-anuṣṭhānena phala-prāpti-darśanād atiraskartu-kāmena);
vii 179 (no H); misrepresent, V 17d (Ti-), 21a, *skur-bar 'gyur ro*
abhyāśi-bhavati, comes near to, Ad 219b, 220b, 224a, 226b, 228a, *ñe-bar*
gyur-pa
- abhyāś'ito**, quite near, R x 5, *ñe-bar gyur to*
- abhyāsa**, quite near, R x 3, *ñe-ba*
- abhyāsa-mārga**, path of repeated meditational practice, AA i 71, iv 38,
goms-pa'i lam
- abhy-āsanna**, (quite) near, A x 216, *ñe'o*, 217, *bsñen te*; *bsñen-par*; P 304;
Su i 18b
- abhyāsanni-(bhavati)**, close to, A xviii 348; near to, A xix 362
- abhyāsan**, who repeatedly adds to, A xix 357
- abhyāśi-bhavati**, come near to, S 681
- abhy-utkṣipati**, take out of, Sa 36a; lift up, P 27=S 81; S 82 (P-) *gyen-*
du bteg-nas
- abhyutkṣipya**, having lifted up, Ad f. 235b, *gyen-du bteg cin*
- abhy-utthita**, risen up, A xx 372; raised to a height, A xxi 395, *mñon-par*
brtson-pa(s)
- abhy-udaya**, rises loftily high above, Su vi 78a, *mñon-par 'phags-pa*
- abhy-udāgacchati**, has arisen, S 1253, *mñon-par 'char-ba'i tshe*, =P 163 udā-
gacchataḥ
- abhy-udīrayati**, utters, Ad f. 261a, Ti-
- abhy-udgacchati**, rise (up to), A xix 365; xx 381, *mñon-par 'phags te*; xxviii
457, xxxi 518, P 97; advances, Su vii 108a, 112b; arises, Su vii 107b
- abhy-udgata**, elevated above, A xvii 326, xxx 491; risen, V 14g; exceed-
ingly lifted up, Su ii 21a
- abhyudgatatā**, a state where they are elevated above (all beings), A xxv
426; see: sarvasattva-
- abhyudgamyā**, as he rises high up into, Ad f. 215b, *mñon-par 'phags te*
- abhy-uddharati**, pull out, Su vi 90b
- abhy-upagacchati**, admit, A xvi 319
- abhy-upāyikī**, circumspect, AA iv 48, *thabs mkhas*
- abhy-upaiti**, come to, R xxii 6, *bslañ-ba* (O: *lañs-pa*); xxii 13 *'gyur-ba*
(*bshin*); incur, R xxxii 3, (*mi*) *'gyur* (=abhyupagacchati)
- abhy-okireya**, would bestrew, R xxx 11, *ñug byed (-la)* (=abhyavakirati)

abhra, cloud, V 32a, K, sprin

abhra-ṣaṭāla, covering of cloud, R xxviii 7, *sprin . . . 'phro-bas mun*

abhra-maṇḍapa, pavilion in the clouds, A xxx 508

abhrānta-citta, his thoughts not wandering about, R xvii 3, *sems 'khrul med*; his mind does not wander, A xvii 332

abhrānti, the fact that one is not deceived, AA v 8, *ma 'khrul*

amañku, unembarrassed, Su vi 89a

a-matsara, absence of meanness, AA iv 43, *ser-sna med*

a-mata, not known, P 82

a-manatā, does not put his mind to, S vii 1265, *slom sems-su mi byed-ṣa* = Ad amanyanatā = P 171 na manyate; (no) conceit, S x 1457 (=P 216 amanyanā), S x 1470 (=P 223 amanyanatā), *rlom sems-su mi bya-ba (byed-ṣa)*

amananatā, to be devoid of mental acts, A xxxi 525, K, *rlom sems med-ṣa*

amananā, has no mental attitude, A ix 206, *rlom sems ma mchis-ṣa*; absence of conceit, AA i 53, 62, *rlom med*; absence of preconceptions, AA iii 10, *rlom med-ṣa*

a-manasikāra, non-attention, S x 1460 = P 218; S 1463, 1468, *yid-la mi byed-ṣa*; P 134; not attending to, S 1444

amanasikāratā, non-attention, P 134, 220, 222

amanaskṛti, non-attention, AA v 28, *yid mi byed*

amanaskriyā, non-attention, AA v 28, *yid-la mi byed*

a-manaāpa; *yid-du mi 'on-ba*; unpleasant, A xii 253 (=P 327) (=cittena-anabhipreta H), xxvi 437*; P 90, 91, Ad f. 227b*

amanaāpatva, unpleasantness, A xxiv 419 = Ad f. 224a, *yid-du mi 'on-ba*

a-manuṣya, ghost, A iii 49, xi 247, xvii 333; not meñ, A viii 198; superhuman beings, A xxi 394; heavenly, A iii 92

amanuṣya-graha, ghostly seizure, A xx 384, *mi ma yin-ṣa'i gdon(-gyis)*

amanuṣya-bhūta, ghost, Ad f. 216b, 258b, *mi ma yin-ṣa(r gyur-ṣa)*

a-manyanatā, no conceit, P 215 = S x 1455, *rlom sems-su mi 'gyur-ba*

amanyamānatā, absence of imaginings, A xxx 492

a-mama, A xxx 487 (not trsl.)

a-mala, not defiled, Hr, *dri-ma med-ṣa*

a-mahadgata, not gone great, A xii 263

amātya; *blon-ṣo*; relative, A iii 84, xxi 386*; minister, A xiii 281, xvii

335; R xiii 1*; companion, P 10

a-māpya, measureless, *gshal-du med-ṣa*

a-māyāvītā, free from deceit, A xvii 327; abhūta-guṇa-saṃdarśanavaikalāyā

H

amāyāvin, free from deceit, Su i 5a, vii 111a

a-mārga, what is not the Path, AA v 15, *lam min*

a-mita, measureless, P 64

a-mitra, foe, R xx 3, *dgra-byed*

amitra-kāma, one who wants the opposite of friendship, A xvii 335

a-mithyatva, nothing can go wrong, Hr, *mi brdzun-ṣa*

a-mukta, not freed, A i 22-3=P 199, viii 185; unfreed, A viii 195; not yet free, Ad f. 227a, *ma grol-ba*; not released, Ad f. 244b, *ma btañ-ba*

a-mukhara, not scurrilous, P 533, *mi sñan-ṣa*

amukharatā, not talk nonsense, Su iv 59a, *mu-cor mi smra-ba*

amutra, there, P 86

a-mūla, what is no root, Sa 225; without root, Sa 226

a-mṛta, deathless, R i 27, 'chi med; xxiii 4, *bdud rtsi*

amṛta-dhātu, Deathless Element, Ad f. 239a, *bdud rtsi'i dbyiñs-(su)*

amṛta-dhātu-dvāra, the door of the deathless element, A xxv 426, *bdud-rtsi'i dbyiñs-kyi sgo*

amṛtasya dvāra, the door to the Undying, Ad 225a, 'chi-ba med-ṣa'i sgo

amṛta-āvaha, bring deathlessness, P 549

a-mogha, not fruitlessly, A xxii 403, 'bras-bu yod-par; xxxi 514; S 110 (P-), *don yod-ṣa*; not vain, Adhy. 14 *don yod-ṣa*

amogham, not fruitlessly, Ad f. 220b, 'bras-bu yod-par

amoghu, not fruitlessly, R xxii 10, *don yod*

Amoghadarśin, Name of a Bodhisattva, P 5

ambara, garment, R xvii 4, *gos*

aya, arise, A i 7=S iv 504

a-yatna, without any exertion, A i 30; without any effort, AA xi 38, *mi mña-ba(r)*

ayatnatas, easily, A v 112

ayatnena, without effort, Sa 24a, *bsgrim mi(?)*

a-yathā, not as it appears, AA v 5, *ji-bshin . . . med-ṣa*; not considered as it really is, AA v 29, *ji-bshin . . . min*

ayathābhūtārtha-, not in a true sense, A i 32

ayu, in R=ayam, this, 'di-dag

ayu eṣa, already he, R xxiii 4

a-yukta, illogical, A iii 54; not joined, S 138=P 44; P f. 210

ayuta, myriad, P 269

a-yoga, non-joinment, K, *sbyor-bar ma yin-ḥa*; P 253a; not a matter for dis-joining, P 48=S 146, *viyoga*

āyoga-kṣema, surrounded by troubles, A xi 247, *grub-ḥa dan̄ bde-ba med-ḥa*

ayoniśo-manasikāra, unwise attention, A x 218, *tshul bshin ma lags-ḥa yid-la bgyid-ḥa*

ara, spoke, P 6; P 533a, *rtsibs*

a-rakta, not impassioned, A xxix 476, 'dod-chags-ḥa med ciñ

a-rakṣaṇa, way in which one has nothing to hide, AA viii 4, P 523b, *bsruñ-ba med-ḥa*

araghaṭṭa, machine for raising water from a well, AA vii 2, *zo chun rgyud*

araṇa, Peace, P 123=S 503 *araṇya*

araṇa-vihārin, one who dwells in Peace, A i 6, 20; P 145; V 9c, *ñon-moñs-ḥa med-par gnas-ḥa*

araṇa-saraṇa-sarva-samavasaraṇa, S 1414, 1425

araṇā, Peace (in the forest), P 203, 531b; appeasing, AA viii 3, 7, *ñon moñs med-ḥa*

araṇāya, of those who are secluded in Peace, R xvii 1, *ñon moñs ma mchis*

araṇodgata, rising from peaceful seclusion, Sa 192

araṇya, remote forest, R xxi 3, *dgon-ḥa*

araṇya-gata, gone to the forest, A iii 50; he found himself in the seclusion of a remote forest, A xxx 481

araṇya-parama, one completely devoted to life in the remote forest, A xxi 393, *dgon-ḥa lhur-byed (ciñ)*

araṇya-vanaprastha, jungle, A xxi 391, *dgon-ḥa dan̄ nags-'dab*

araṇya-vāsa, dwelling in the forest, P 215=S x 1455, P 220=S x 1462, *dgon-ḥa-la gnas-ḥa*

a-rati, no content, A xxix 476, *dga'-ba med*

aratni, cubit, P 533a, *khru*

Arāḍa Kālāma, Su vi 92b

arūpa-saṃjñin, not perceiving form, P 210=S 1445, *rūpa-saṃjñin*

- a-rūpin**; *gzugs med-pa*; immaterial: S 93* (P-); P 164=S 1257*; 225=S 1473, 235, 244, 261, 262; S LIX 340a, LXX 587b; Ad f. 253b*
- a-rūpya**, immaterial, Sa 34b
- a-roga**, healthy, A xxx 501
- arka**, sun, AA i 19, *ñi-ma*
- arghatva**, value, A xi 250
- arcanīya**, to be adored, A iii 57
- arc(ay)ati**, adore, A xxii 402, *ri-mor byed*; xxvi 437, *ri-mor bgyis-par* ('gyur)
- arci(s)**, flame, A xix 352; R xix 1, *me-lce*; Su iv 40b, 'od-'*phro-ba*; light, P 95; ray, Ad f. 233a
- arciṣmatī**, brilliant, P 229 (4th bhūmi)
- archatī**, provide, R iv 7, 'gyur
- arṇava**, great flood, A xxvi 434, Su iv 52b, *rgya-mtsho*; ocean, AA i 19, *mtsho*
- artha**; *don*; thing, A vi 151, xxiv 417; objective reality, AA v 29*; object, A iii 77, xii 265, xxvi 440; R iii 9*, xx 5*, xxxi 3*; AA ii 7*; S 1451 (? ed. *māsa*, *ñon moñs-pa*, *ārti*?, P-); matter, A i 32, x 211, xii 275, xix 359, xxx 494, 511; Su i 4a; benefit, A x 219; purpose, A xiv 284, xxx 503; use, A xxx 504; need A xxx 497, 502; weal, A ii 36, vi 136, xi 236, xii 255, xxi 395, xxxi 517 (+ *kṛta*); P 260; R i 25*, xi 2*, xxx 6*; AA i 72, iv 43, v 3, viii 35, 38*; welfare, A i 28, vi 151, x 227, 229, xxvi 435, xxxi 499 (+ *karoti*), xxx 494 (+ *kṛta*); AA i 18, 38, ii 18, iv 10*; sense, A i 18; R xxv 6, etam artham, in that sense, *de phyir*; aim, AA iv 57*; fortune, A xiv 288; benefits, A v 105; entity, A xviii 348–50; objective entity, AA v 7*; meaning, A i 28, iii 62, vi 151, ix 205, xi 244, xv 292, xvi 312, xviii 348, xxii 398, 399; R xxiv 2*; K*; V 26, 29; AA—*; P 259; something of value, A xi 244, *nor*; wealth, P 534a, *nor (-la)*
- artham karoti**, work the welfare of, P 59=S 264; work the weal of, P 66
- artham dātukāmo artham parityaktukāmaḥ**, liberal and generous, A xi 244, *nor yoñs-su gtañ-bar 'dod-la*
- artham na dātukāmo**, unwilling to give anything away, A xi 244
- arthakaraṇa**, council(?), Su vii 105b
- artha-kāma**, desiring the welfare of others, A xxvi 435; R xv 4, xxiii 3, *don 'dod-pa*

artha-kuśala, conversant with the meaning, A v 112

artha-kriyā, actions for the benefit of others, P 528a, *don bya-ba (don spyod-ḥa)*

artha-gati?, meaning?, Sa 31b

artha-caryā, actions for the benefit of others, Su vii 105a; helpfulness, Ad 219a, *don dpyod-ḥa*; beneficial actions, P 534a, *don spyod-ḥa*

artha-naya, the method which shows the meaning, A vii 176

artha-pratisamvid, analytical knowledge of the meaning, P 211

artha-prāpta(?), modelled on an objective entity(?), Ad f. 244a, *don-gyi rjes-su shugs-ḥa*

artha-yukta, intent on what is beneficial, R xv 6, *don dañ ldan*

artha-vat, wealthy, A xx 371

artha-vaśa, reason(ing), A xv 301, 304, S 552; sequence (of thought), A xvii 339

imam apy arthavaśaṃ pratītya, based on this reasoning, S iv 552

imam arthavaśaṃ saṃpaśyan, considering this sequence of thought, Su i 6a; v 64b, *kho-bos dbaṅ de mthoṅ-bas*; when he considers this sequence of events, A xxiv 420, *don-gyi dbaṅ 'di'aṅ mthoṅ-nas*; Ad f. 224a, *don-gyi dbaṅ de mthoṅ-bas na*; considering (which) reasoning, Sa 218, Su vii 99a; when he considers this state of affairs, P 248b

imam apy aham arthavaśaṃ saṃpaśyan, surveying also this reasoning, Ad 219a, *nas don-gyi dbaṅ 'di mthoṅ-bas*

idam arthavaśaṃ saṃpratītya, fully convinced of the correctness of this reasoning, Su ii 22a

kam arthavaśaṃ saṃpaśyan, on what grounds, Sa 218

kam arthavaśaṃ saṃpaśyamāna, as a result of which reasoning, P 508; *don ci-shig mthoṅ-nas* (Ad)

kim arthavaśaṃ upādāya, on account of what reasoning, P 111

kim arthavaśaṃ pratītya, for what reason, P 113

artha-saṃhita, profitable, A xvii 323, =māyopamārtha-prakāśatvena H

artha-anupratipanna, modelled on an objective entity, P 438 (? cf. Dbh 42, 11)

arthatas, according to ultimate reality, A xviii 347; (according to) its meaning, A vii 176, xxii 398, xxviii 460; Ad f. 233b, *don*

-artham, for the sake of, A xxx 501; AA iv 51, *don-du*; in order to, A ii

41; with the object of, A iii 77

arthāya, for (the sake of), A i 21, xv 300, xvii 325, xix 361, xxvi 443; S x 1461, *don-du*, =P 219; on behalf of, A xxx 497; about, A xv ii 330

arthika, profitable, A iii 49, 59, x 225, xxv 432; wants, A xxx 495; desirous, A iii 93, v 102 (prayogataḥ H), ix 202, xxx 483, 493; R xx 15, 'dod-*pa*, xxvi 2, *don gñer*; Su vii 111a; one who desires, A xi 235, P 264

arthika-tā, desire, A xi 246, *don-du gñer-ba*; xxx 500; zeal, A xxx 485; desirous, A xxx 493

arthikatayā utpadyate, become desirous, A x 218

-arthin, A iii 52 (āhāra-, in order to eat it); one who asks for something, AA i 58, *sloñ-ba*

-arthe, for the sake, A ii 34

ardha, half.—

arpayati, procures, A vii 173-4, P 89 (S-); directs, P 437

arpaṇā, procuring, AA ii 25, *gtod-par byed-pa*

arbuda, boil, A iv 97, *chu-bur*, =abhivardhamāna-piṭakam II

arhati, is worthy, Sa 226

arhattva, Arhatship.—e.g. A xiii 282, xvii 330, 337

arhan, Arhat.—e. g. A xvii 330.—S 113 *dgra bcom-pa*=P 34 bodhisattva (by mistake?)

a-lakṣaṇa, unmarked, A xii 257; P 225=S 1474 *mtshan-ñid med-pa*; markless, A ix 206; without marks, R xxii 4, *mtshan-ma med-pa*; no mark, Ad f. 253b, *mtshan-ñid med-pa (r)*

alākṣaṇa-yogena, through devotion to the absence of marks, P 523

alākṣaṇatva, no mark, A viii 192; it is without mark, A xii 265; absence of marks, AA iv 19, vii 4, *mtshan ñid med-pa*

alaṃ-kāra, adornment, A xxxi 519; ornament, P 23(=S73), 28, 187, 263

alaṃ-kārayati, get ready, A xxx 504

alaṃkṛta, adorned, (with), P69=S279 Samanvāgata bhūtvā, P 523

a-lapaka, not a chatterer, P 4

alabdha-pūrva, in the past(?), R xxix 4, *sñon-chad*

a-labdhatā, absence of grasping, AA iv 50, *mi dmigs ñid*

a-labhanu, without having found, R xviii 3, *ma phrad*

a-labhamāna, not gaining, A xi 249, *ma rñed-pas*

- alam-ārya**, truly noble, P-p. 154
- a-lambha**, not met with, Su i 17a
- a-lasa**, indolent, P-p. 317
- a-liṅga**, without token, Sa 30b; without attribute P f. 243 E
- a-līno**, uncowed, R xxxi 9, *shen-pa med*
- a-lujyana**, not crumbling, AA iv 14, 'jig med
- alupta**, lopped off, A xvi 308 (cy)
- alpa**, (a) little, A x 218, xvii 326; R xxxi 14, *chuñ-ñu*; P 22=S 68; small, A iv 98, xi 234; S x 1460 *chuñ-ñu*=P 219
- alpaka**, (a) few, A x 226, xvii 336, xxv 429; Ad f. 225b, *ñuñ*; Sa 219
- alpa-kṛcchreṇa**, with little trouble, P 56=S 261; S 1453, *ñon-moñs-pa med-par*; Sa 42a; P 551
- alpa-kṛtyatā**, a state where he has few cares, A xvii 327, *lābha-ādī-nirapekṣatvād H*
- alpa-tejaska**, lose their lustre, Su vi 90a
- alpa-pakṣīkarotī**, greatly reduces the following, Su vi 90a
- alpa-buddhi**, of small (little) intelligence, A xi 250; R vii 6, xxi 1, 3, 4, *blo chuñ*
- alpa-buddhika**, of small intelligence, A vii 179 *blo shan-pa*; xi 249
- alpa-bhāṣya**, speaks little, A x 218; *smra-ba ñuñ-ba*
- alpa-mātra**, a few only, R xi 1, *cuñ-zad tsam-shig*
- alpa-vāk**, (a man) of few words, A xxi 387, *tshig ñuñ-ba*
- alpa-śruta**, one who has learned little, A viii 185
- alpa-sāra**, inferior quality, A xi 239, *byin chuñ-ba*
- alpa-sthāma**, weakling, A xxi 395, *mthu chuñ-ba*, xxv 426, *mthu chuñ-ñu*; of little stamina, R xxiv 1, *ñam chuñ*; has no strength, A x 218, *stobs chuñ-ba*
- alpa-styāna-middha**, finds little rest, A x 218
- alpātañkatā**, well, P 13
- alpa-ābādhatā**, free from sickness, P 13; rarely oppressed by sickness, P 534a, *nad ñuñ-ba*
- alpa-āhāra**, takes little food, A x 218, *kha-zas chuñ-ñu 'tshal-bar 'gyur*
- alpa-arghya**, inferior value, A xi 239, *rin than chuñ shiñ*
- alpi-karotī**, make small(er), A vii 175
- alpeccha**, a man of few wishes, A xi 244 (=P 320a), 'dod-pa chuñ shiñ; xxi

387, 'dod-*pa* *ñuñ* (*shiñ*); Ad 217a, 'dod-*pa* *chuñ-ba*; too easily satisfied, A xi 244

alpecchatā, fewness of wishes, P 215=S x 1456, P 220=S x 1462, 'dod-*pa* *chuñ-ba*; AA i 53, 'dod *chuñ*

alpeśākhya, insignificant, P-p. 316

alpotsuka, he has few cares, A xiii 281; carefree non-action, A xv 304; unconcerned, R xv 7, *thugs khral chuñ-bar mdzad*; careless, Su iv 59a, *spro-ba chuñ-ba*

alpotsuka-vihāritā, dwelling in unconcerned inactivity, A xi 236, *brtson-pa chuñ-ñus gnas-pa*

alpotsukaṃ tvam bhava, do not trouble about, A xxx 500

alpotsukatā, unconcernedness, A xi 236 *spro-ba chuñ-ñu* (*la*)=tāvan-mātra-saṃtoṣe H; carefree non-action, A xv 304, nirvyāpāratve H

alpaujaska, of minor power, A iii 90

ava-kalpanatā, trusting confidence, P 133 (S 615 *rtog-pa*)

avakalpayati, accept, V 14b, *rtog ciñ*

ava-kalpayan, trustingly confiding, A iii 62 (=manasyadhayāropayan H), iv 102, x 209

ava-kāra, repudiation, P 196, =Ad pratikāra

ava-kāśa, opportunity, A xi 246, xxx 504; S x 1464 (P-), *skabs*, and *go*; Su i 3a, P 180; room, A i 24, xxii 404; P 190=S 1369, P 231, 236; occasion for, P 72

avakāśaṃ labhate, a chance with, Ad f. 223b, *glags rñed-par 'gyur*

(na)avakāśaṃ dāsyanti, they are given no opportunity, A xi 246, *go-skabs 'byed-par (mi) 'gyur-ba*

ava-kirati, bestrew, A xxviii 457; scatter over, A xix 368, P 97; strew, A xxxi 517, P 11; Ad f. 233a, *gtor*

Avakīrṇakusuma, Name of future Tathāgatas, A xxviii 458, *me-tog bkram-pa*; Ad f. 233a, *me-tog gtor-ba*

a-vaktavya, inexpressible, S x 1465(P-), *mi brjod-pa*

a-vakra, straight, P 533a, *drañ (-las)*; upright, P 533a

avakra-citta, his mind is straight, P 535a, *thugs yon-po mi mña'-ba*

ava-krānta, entered into, A ii 33, xvii 331; xxvii 451, *non-par gyur-pa*

avakrānta-niyāmā, those who have entered on the certainty of definite salvation, P 200b, *yañ-dag-par skyoñ med-par shugs-pa*

- avakrānti**, entrance, A xvi 322, Sa 31a; descent, S x 1471, 'gro-ba; AA i 68, 'jug-*pa*; Su v 62a
- ava-krāmati**, depart, A iv 97; P 556; Su iii 27b *mi 'pho-ba*; descend, Sa 41b; fall into, A xxxi 520; enter into, P 21=S 67, 'jug-*pa*; P 66, 107; S iii 490; P 119=S 485; enter on, P 492; Ad f. 236b, 250b, 'jug-*pa*(r 'gyur)
- avakrāmayati**, enter into, A xx 379
- ava-gata**: what may cause, A xi 246 (bhaya-); had secured, A xxxii 527 (kṣaṇa-)
- ava-gama**, absence, Su i 13b, *dañ bral-bar*
- ava-gāhate**, plunge (into), A xi 235 *dpyod cin*, xv 302, xvii 323; Su i 18a; ii 20b, *khon-du chud cin*
- avañka**, not tricky, Su iv 54b, *yon-po ma yin-pa*
- avañkatā**, free from craftiness, A xvii 327, mātsarya-ādi-viviktatvād H
- a-vacana**, beyond words, A xxix 476, *tshig med-pa*; vākya-artha-atikrānta-tvāt H; inexpressible, A ix 205, *brjod-du ma mchis-pa*
- a-vacaniya**, unutterable A ix 201, a-vyāhāra H; cannot be expressed in words, Su i 8a, *brjod-par bya-ba ma yin-gyi*; inexpressible, Su 11b
- a-vacara**, inaccessible to discursive thought, Ad f. 222a, *rtog-ge'i spyod-yul ma lags-pa*
- ava-cara**, belonging to, A xv 294; of the plane, A xvii 329; living in, A xxxii 529; cf. parṣad
- ava-ṇata**, inclined, A xv 304
- ava-taraṇa**, introducing, Ad f. 252a, *khon-du chud-par bgyi-ba*; Ad f. 262a, *gzud-pa*
- ava-tarati**, enters (into), A xx 373, xvii 323; xxix 480 'jug-*pa*; xv 293, i 9; S LIII 292b, LVI 320b; Sa 36a; Su ii 20b, Tib: *spyod-pa rnam*s; Su v 60b, 'jug-*pa*; Ad f. 258b, 'jug *ste*; descend, A iii 54, vii 172; come back to, A xxi 394, *shugs-pa*; alight, A xxx 506; plunge into, P 48; take off, A xxxi 521; fathoms A xi 244 'jug (vipañcitajñatvena tasya-avabodha-mārgaṃ (na) gamiṣyanti H); Sa 33b; introduces, S LIII 294a; Ad f. 252a, *khon-du chud-par 'gyur*; enter on, Sa 34b; go into, Sa 36a, P 243b
- avatāra**, entry, A xxviii 472, *glags*.—Phrase at, A iii 49, 56, 76, 78; descent A vii 172; opening, Su vi 86a, *glags*

- avatāraṃ labhate**, gain entry, A xviii 331; get a chance to harm, P 55=S 254, P 290
- avatāraṇa**, introducing, S LIII 294a; make penetrate, S LIX 340a, *gzud-pa*=Ad; P 5
- avatāraṇī**, appearance, A vii 171
- avatārayati**, enter into, A xv 293; cause to enter, P 514; launch, A xiv 288-9; introduce P 551
- avatāru labhiṣyati**, gains entrance, R xxiv 2, *glags rñed 'gyur*
- avatīrṇa**, entered on, P 134
- avatīrya**, having entered into, Ad f. 252a, *shugs-nas*
- ava-tiṣṭhāti**, abide, A iii 60-1, xx 373, Sa 35a, P 302a
- avatiṣṭhate**, stand still, A xiv 284; abides (in), A xxv 433, *gnas-pa*; P 59=S 266 tiṣṭhāti; P 66; Su vii 103a; iii 40a, *gnas*; Ad f. 245a, *gnas-pa* (*shes bya-ba'i*); Ad f. 252a, *gnas-par 'gyur*; stand, A xxx 502; take one's stand, P 520b
- avatiṣṭheran**, would situate on, Ad f. 230a, *gnas-par 'gyur-ba*
- avadadhāti** (*śrotram*), listen, A vii 177
- ava-darśika**, advises, A xxii 398, *kun-tu ston-pa*
- ava-dāta**, white, A xxviii 457, *dkar-po*; xxx 487, P 235; 533b, Ti-; Ad f. 233a, *dkar-po*
- ava-dāna**, Tales, P 31 (S-), P 158, S x 1460=P 158; Ad f. 258a (V. R. apadāna), *rtogs-par brjod-pa'i sde* (cf. Mhvy. 1273)
- ava-dāpayati**, polish, Sa 36a
- avadāyana-arthin**, so that he might polish it, Sa 35b
- avadāyana-upakaraṇa**, the necessary apparatus (for polishing), Sa 36a
- ava-dhāraṇa**, accurate determination, AA ii 13, v 15, *ñes 'dzin*; v 40 *ñes gzuñ-ba*
- avadhī-karoti**, (with this) for his terminus, AA v 24, *mtshams bzui*
- ava-nata**, inclined, A xv 304
- ava-nata(s)**, dejected, S 1453 *dma'-ba*
- (*avanatā*, freedom from desire, S 633)
- ava-naddha**, joined, AA viii 13, *'brel-ba*; contained, AA viii 14 (*spa-ba?*)
- ava-namati**, sink down, P 8
- a-vandhya**, not barren, AA iii 9, *'bras yod*; bear the fruit, A x 213, *'bras-bu yod-par*

ava-buddha, understood, Su i 11b

ava-budhya, (having understood) P 105 (not trsl.)=S 378

ava-budhyate, recognize, Su i 3b; understand, P 193, Su i 15b; Su v 63b
khon-du chud-pa

avaboddhavya, must see through, A xxx 483; should be understood, P 169=
S 1263 *khon-du chud-par bya'o*; one should look through to, P 170=S
vii 1264 *ses-par bya'o*; should understand P 164=S 1257 *rig-par bya'o*

avaboddu(-kāma), (wants to)look through to, P 24=S 80 *khon-du chud-par*
'dod-pa; P 29=S 94, anuboddu-kāma, *khon-du chud-pa*

avabodha, understanding, A viii 189, P 181, Su i 11a, 16b; one recognizes,
AA iv 44, *rtogs-pa*; recognition, Su vii 98a

avabodhati, look through to, A xxi 391; see through, A xxi 395; under-
stand, A vii 177, xi 244 *khon-du chud-par*; xxix 480 *rtogs-par byed-pa*;
cf. P 170; Sa 32b

avabodhana, understanding, AA viii 35, *rtogs-pa*

avabodhanatā, understanding, A xxix 477, *khon-du chud-pa*

avabodhayati, (look through to), P 158 (not trsl.)

avabodhāya, so that he may see through, A xxi 395, *ses-par bya-ba'i phyir*

avabhotsyate, he will recognize, P 193=S 1405 abhisambhotsyate

ava-bhāsa; *snañ-ba*; splendour, A ii 33=raśmy-ālokaḥ H; A iii 89; P 71=S
280*, P 224=S x 1471*; P 520; light, P 41, 186; spread the light, Su
vii 107b; illumination, A iv 97; P 199 (S-); Su iv 40a*, Ad f. 219a,
snañ gsal (lo); radiance, P 225=S x 1472 'od *bzan-po*; S 317=P 95
abhaya-avabhāsayāmāsuḥ; P 12, 13, 96; P 200b 'od; P 243B; Su vii
111a; lustre, Ad f. 233a*; cf. A iii 79, xii 265, 268; xxii 396 'od;
śrotra-° A x 208; x 201 come to hear.

avabhāsaṃ karoti, make an illumination, A xxii 404; illuminate, P 71=S
280 *snañ-bar byed-pa*

avabhāsaṃ na gacchati, is not perceived, P 330b

avabhāsa-kara, illuminator, A xxx 490; bringer of light, Su iv 54b, *snañ-*
ba byed-pa

avabhāsa-karī, illuminating, viii 187; gives light, A vii 170, *gsal-bar bgyid-*
pa, P 270

avabhāsate, illuminate, P 199 (S-), P 203

avabhāsanatā, illumination, A xxix 477, *snañ-ba*

- avabhāsayati**, is illuminated, A iii 75= svabhāvaṃ darśayanti H; illumine, P 7; illuminate, P 31=S 102; P 41=S 131; P 200, 202; shed light on, P 198=S *snāṅ-bar byed-pa*
- avabhāsita**, illumined, P 6, 7, 12
- avabhedaka**, a fragment of, P 533b, *bcag 'phro*
- ava-manyate**, despise, A xxi 385, *brñas-par byed*, gaurava-akaraṇāt H; A xxi 390; xxiv 418, *brñas-par byed ciñ*; P 223=S x 1457; P 216 anava-manyanā, S x 1468 *brñas-pa*; Ad f. 216b, 217a, 223b, *rlom sems-su byed*, P 269a
- ava-mardita**, crushed, Ad f. 258a, *zil-gyis non-par gyur-pa*
- avamarditum**, be crushed, P 74
- avamṛdyate**, be crushed, P 75
- ava-māna**, contempt for others, Ad f. 259a, *brñas-pa*
- avamānanā**, has despised, A xxi 390, *brñas-pa'i*
- avame**, intimate, Sv
- avara**, end, P 196
- avara-ka**, small, A iii 79 (avarakeṇa=svalpena tāvan-mātreṇa H); puny, A xxiii 410; Ad f. 222a, *ñan ñon*; tiny, Su iv 59b, *ñan ñon*
- avara-bhāgika**, lower, P 514
- avara-bhāgīya**, lower, P 260
- avara-mātraka**, (but) small, A x 208
- ava-ropaṇa**, planting, S x 1455 (P-), *bskyed*
- avaropaṇatā**, S x 1462,=P 219 pariṇāmanā, S-Ti. *bskyed ciñ yoñs-su bsño-ba*
- avaropayati**, plant, A x 227, P 170, 443
- avaropita**, planted, A vi 137, x 208, xiii 282, xx 380, xxvi 438; Su ii 21a; Sa 240
- avaropita-kuśalamūla**, one who has planted wholesome roots, V 6, *dge-ba'i rtsa-ba bskyed-pa*
- avaropitavya**, must plant, Ad f. 246b, *bskyed-par bya'o*
- avarṇaṃ bhāṣate**, disparage, A xi 245 (=P 322b) *mi bsñags-pa brjod*, P 37
- avalā**(=abalā) **bhuyu**, would have little strength, R xvi 4, *ñam rtsal yod med* (O: *min*) (*na*)
- ava-līna**, cowed, A iii 84= stambhita H; weariness, P 221=S x 1465, *shum-pa*
- ava-linatā**, cowedness, A xiv 285; to cow, Ad 233a, *sems shum-par*; *spa*

bkoñ-bar bya-ba dan

avalīnatva, cowed, A i 31=samkoca H

avalīyate, become cowed, A i 5; x 209, 'goñ-bar(mi)'gyur, xv 302, xvi 320; xv 296 (dāna-ādi-pāramitā-pūraṇe ca kausīdyam na pratipadyate H); xxiv 416, *shum-par 'gyur-ba*; xxvii 446, *kun-tu shum*; 454; P 116, S iv 552, P 154, 245, 254; be cast down, Sa 37a, b; hide despondently in, P 115; does (not) despond, Ad f. 228b, (mi) *shum*; (not) cow, Ad f. 232a, *shum-par (mi) 'gyur*; cf. A vi 139, x 209, 225, xiv 284, xxvi 441

avalīyanā, despondency, Ad f. 316 (Ch Ms)

avalokanātā, (not trsl.), A xi 248, *lta-ba*

ava-lokayati, look, A xxx 481; surveys, P 199=S, Ad vilokayati, *nam-par lta-ba*, P 566; sec, A xi 248 *blta-ba*; cast back (a look), P 33=S 110 *bltas*

ava-lokita, beheld, A xxviii 459, *gzigs-par*; surveying, P 199=S, Ad vilokita, *nam-par lta-ba*

Avalokiteśvara, Name of a Bodhisattva, Hr, Sv: *spyan-ras gzigs dbaṅ-phyug*. P 5, Adhy. 1. Interl.: Hr, Sv.

avalokiteśvara-jñāna, sovereign cognition which surveys, Adhy. 4, *spyan-ras gzigs dbaṅ-phyug-gi ye-śes*

avalokya P 21 (S-)

ava-vadati, instruct, A i 5, 7, 17, 25, 26, v 133; xxii 396, *legs-par 'doms sin*; xxviii 459, 'doms *sin*; S iv 504, P 99(=A), 159, 244

avavāda, instruction, A i 5, ii 33, v 131, vi 151, xvii 330; AA i 5, 22, *gdams nag*; P 102, 116

avaśāvaśa-bhartṛka, submissive to her master who is not subject to anyone else, R xxix 11, *dbaṅ med rje-bo'i dbaṅ*

avaśyam, (it is) of necessity, A xxxi 522, Su ii 24b; in all circumstances, P 36; definitely, A xxiv 421, *gdon mi 'tshal-bar*; quite definitely, Ad f. 224a, *gdon mi za-bar*; without any doubt, Ad f. 240a, *nes-pa*

ava-śyāya, dew drops, V 32a, K, *zil-pa*

ava-sakta, hung, A xxx 486; suspended, A xxx 506, P f. 243B

ava-sara-jñatā, knowledge of the circumstances, S x 1457 (P-), 1469=P 223, *apasaraṇa-jñatā*; *skabs śes-pa*

ava-sādayati, dishearten, A xxx 484

- avasīdati**, become disheartened, A xiv 286
- avasāna**, end, P 196
- ava-srjati**, emits, P 199=S *rab-tu 'gyed-pa*; gives up, P 514; discharges, P 514; bestows, P 514; lets go, P 518; lets loose, Ad f. 223a, *gtoñ*
- avasrjya**, having let go, R xx 13, *bor-nas*; xxix 8, *gtañ ste*; having renounced, R xxix 14, *btañ-nas*
- ava-skandha**, crowning assault, AA v 25, *thod rgyal-du*
- avaskandhaka-samādhi**, the concentration which represents the crowning assault, P 464 (S V. R.), *thod-rgyal-gyi tiñ-ñe-'dzin.*- P 71=S 273 (cf. *viṣkadya*, s.v.)
- a-vastuka**, groundless, A ii 47; non-entity, S LXX 588a, P 523, 559, 584b; without objective reality, P 578b, 553
- avastukatā**, absence of entities, AA viii 39, *gshi med-pa*
- avastukam**, without a corresponding entity, P 579a, *dños-po ma mchis-pa*
- ava-sthā**, state, A xvii 337; time of, A xix 367; stability, AA vii 3, *gnas skabs*; dam, P 534b, *stegs*
- (*tatra-*) **avasthāyām**, thereupon, Ad f. 256b, *de'i tshe*
- avasthiteti** (?), abides, R xxix 14, *gnas-par gyis*; cf. C
- avasthita**, abide in, Su ii 21a; established, Su i 7b; stood in, Sa 226; engaged in, AA iv 45, *gnas-pa*; abiding, P 64
- a-vācyate**, cannot be expressed in words, AA i 28, *brjod-du med*
- ava-āpya**, having obtained, A xi 238, *thob cin*
- a-vikampya**, unshakable, A xvii 337
- a-vikalpa**, undiscriminated, A ix 206 *nam-par mi rtog-pa*, xv 297, xvi 307-8, xvii 323; P 105; 539, *nam-par brtag-tu med-pa*; without discrimination A i 6=P 122=S 495; xix 356; Ad f. 229a, b, Su i 13a, *nam-par mi rtog-pa*; remains without discrimination, A xxvi 443, *nam-pār rtog-pa ma mchis so*; not discriminating, R x 10, *nam-pār mi rtog*; non-discrimination, Sa 195, 210; free from discrimination, AA iv 19, *nam mi rtog*; does not discriminate, Ad f. 222a, *nam-par rtog-pa med-pa*; indiscriminate, Ad f. 229b, *mi rtog nam-par mi rtog-pa*, P 331b
- a-vikalpaka**, he should not discriminate, AA iv 11, *nam mi rtog*
- avikalpaku**, not discriminating, R xxvi 3, *mi rtog*
- avikalpatā**, are not discriminated, A ix 205, *rtog-pa ma mchis-pa*
- avikalpatva**, non-discrimination, A xv 295, xvi 314, P 145; lack of dis-

crimination, A xxvi 441-3, *nam-par rtog-pa ma mchis-pa*; non-discriminateness, Ad f. 229a, *nam-par rtog-pa ma mchis-pa*

avikalpanatā, non-discrimination, S x 1469 (=P 223 kalpanā), *nam-par rtog-pa med-pa*; cf. P 169=S 1263; Adhy. 2, *nam-par mi rtog-pa*

avikalpanā, without discrimination, AA i 33, iv 33, *nam-par mi rtog-pa*

avikalpamāna, not discriminating, R i 26, xxv 1, *mi rtog (-pa)*

avikalpita, without discrimination, P 218=S x 1459, *nam-par rtog-pa med-pa*; not discriminated, Su i 16b

a-vikāra, without modification, A i 6=P 122=S 495; P 201=S 'gyur-ba *med-pa*; Ad-ND-194b; immutability, AA iii 9, *mi 'gyur*; immutable A xvi 307, P 331b

avikāratva, unaffected, A xii 271

a-vikṛta, not unmade, A i 21 (vināśa-hetor asattvena H), xii 275 (vināśa-hetor abhāvena H), xv 297, P 191

a-vikopitatā, fact that is not upset, P 508

a-vikṣipta, undisturbed, A vii 175, xx 370; not disturbed, A xii 257; undistracted, P 89

avikṣipta-citta, undistracted (in his) thought, Ad 222a, 241b, *nam-par gYen-ba med-pa'i sems(-kyis)*

avikṣipta-dhuratā, persistence in trying, A xiv 287

avikṣipta-manasā, with undistracted mind, Ad f. 240b, *nam-par gYen-ba med-pa'i sems-kyis*

avikṣepa, absence of distractions, P 26=S 92, 'khrug-pa *med-pa*; non-disturbance, P 189; non-distraction, P 549b

a-vikṣiṇa, (their continuity) is not interrupted, A xii 257, prabandha-uparamād H

a-vigamatva, non-departure, A xii 263

a-vighātī, nowhere obstructed, AA iv 30, *thogs-pa med*

a-vighnena, without fail, Sv, *bgegs med-par*; *bgegs ma mchis-par*

a-vicalitatva, does not waver, S 1451, *ma gYos-pa*

a-vicāra, without thoughts discursive, P 20=S 63, *nam-par dpyod-pa med-pa*

a-vijānan, without probing into, A xi 236, *mi śes-pas*

a-vijñapanīya; *nam-par rig-par bya-ba ma yin*; something which cannot be intimated, Su i 12b*; it is incapable of being conveyed by instruc-

tion, Su i 13a

a-vijñapti, give no hint (about their nature and intention) A xxix 475,
nam-par rig-ṅa med-ṅa

avijñaptika, what does not intimate anything, Sa 225

avijñāta, unaware of, A x 229, *nam-par mi mkhyen-ṅa*; not discerned, P 82

avijñāna, no consciousness, AA iii 6, *mi śes*

avijñeyam, one cannot be aware of it, A xii 268

aviṭhapita, not fabricated, Su i 16b

aviṭhapitatva, not fabricated, A xvi 314. H: tato laukika-lokottara-jñāna-
aviṣayātvaḍ yathā-kramam avikalpitatvam aviṭhapitatvam iti pada-
dvayaṃ yojyam

a-vitathatā, non-falseness, A ix 206-7 (*ṅhyin ci*) *ma log-ṅa de-bshin ṅid*, xii
272, P 331b

a-vitarka, without thoughts adjusted, P 20=S 63, *nam-par rtog-ṅa med cin*

a-vidita, not known, Ad f. (216a), *mi mkhyen-ṅa*, or, *mi rig-ṅa*; not felt, A
x 229 *mi mkhyen-ṅa*; xx 384, *thugs-su ma chud-ṅa*

a-vidu, unwise, R xxx 2, xxxi 2, *mi mkhas*

a-vidūra, not far, A xiii 283

avidūratā, no distance, AA i 10, *rin-ba ma yin ṅid*

a-vidya, non-existence (or, ignorance), R i 13, *med-ṅa*

avidya-ṅaṅala, the covering of ignorance, R xxviii 7, *ma rig thibs-ṅo*

avidyamāna, non-existent, A xix 358; R i 13, *med ces bya*; do not exist,
A i 15, 24

avidyamānatva, does not exist, A i 7, 14, Sa 40b, Su i 13b; has no exist-
ence, P 145; the fact that it does not exist, S iv 504 (=A)

avidyā, ignorance, A i 15, xix 358; P 79, 147; Hr, *ma rig-ṅa*

avidyā-saṃskāra-sattva, a being brought together by ignorance, Su i 16a

avidyā-aṅḍakoṣa, the egg-shell of ignorance, Su vii 103b

avidyā-aṅḍakoṣa-tamo-moha-andhakāra-abhibhūta, overcome by the eggshell
of ignorance and the blinding darkness of delusion, Su vii 111b

a-vinaya, does not discipline, A ix 205 (=P 29), *'dul-ba med-ṅa*; one who
needs further discipline, P 209; non-discipline, Sa 229

a-vinaṣṭa, can never again lose, A vi 154

a-vināyaka, without a guide, R vii 1, *dmigs-bu med-ṅa*

a-vināṣa, have not been destroyed, A ix 202; nothing is destroyed, A

- vi 163; indestructible, A vii 176, *mi 'jig-pa ('i chos ñid)*
- avināśika**, which does not destroy anything, Sa 32b, 33a, *mam-par 'jig-par mi bgyid-pa*
- avināśita**, not destroyed, P 252, 298a
- avināśitā**, indestructibility, P 273
- a-vinipāta-dharmin**, no longer doomed to fall into the states of woe, A xxx 489, P f. 204
- a-vinirbhāga**, indistinct, P 522, 332b
- a-vinivartaniya**, irreversible. A—e.g. i 6, 8, ii 40, xviii 341, xvii ch.; xxvii 450 (pratipakṣa-vikalpa-vigamād ye'ṣṭamy-ādibhūmāv avinivartaniya-tām prāptā ity arthaḥ). Sa 191, P 34=S 113 avavarttika; *mi ldog-par*; P 81=S 298 avavarttika; P 158=Ad avavarttika; incapable of turning away from full enlightenment, P 123=S 503 avavarttika
- avinivartaniya-dhātu**, irreversible element, A xvii 329
- avinivartaniya-bhūmi**, irreversible stage, Sa 216; P 21=S 67 avavarttika-bhūmi, *phyir mi ldog-pa'i sa*; P 53=S 250 avavartya°; P 107; irreversible state P 66; P 70=S 280 avavarttika°; irreversible level, P 41
- avinivartaniya-lakṣaṇa**, A xvii 332
- avinivartaniya-lakṣaṇatā**, irreversibility, A xx 383
- avinivartaniya-vaśita-prāpti**, attainment of the irreversible domain, A xxvii 451
- avinivartaniyatā**, irreversibility, A xxvii 452-3
- avinivartaniyatva**, irreversibility, A xx 379
- avinivartya**, irreversible, A xx 372
- a-vinīta**, undisciplined, Sa 219, 228
- a-vindan**, not finding, A i 5, 7=S iv 504
- avipariṇāma-dharmaka**, not liable to reversal, A xxviii 470, *mam-par 'gyur-ba med-pa'i chos-can-du*
- avipariṇāma-dharma(-in)**, not liable to reversal, P 232; Su vi 84b, *mi 'gyur-ba'i chos-can*
- a-viparīta**, unperverted, A xv 296, P 232
- aviparītātā**, unpervertedness, S 1411=P 198, svabhāvo hi prakṛtir aviparītātā
- aviparyasta**, unperverted, Su vi 66b, *phyin-ci log med-pa*
- aviparyāsa**, absence of perverted views, AA ii 21, *phyin ci ma log*

- a-vipula**, scant, A xii 262
- a-vipraṇāśe**, so that they may not be lost, R iv 5, *chud mi gzan phyir*
- avipraṇāśa-yogena**, because they are never lost, P 552
- avipramuṣita**, never lose sight of, P 61
- a-viprayukta**, convinced that he has not been definitely parted from, A xxii 405
- a-viprayojana**, non-separation, P 534a, *ma phye-ba*
- avibhāvanā-sama**, remain the same whatever it may surpass, K, *gsal-ba med-par mñam-ṅa*
- avibhāvanā-samatā**, sameness (of all dharmas), whatever they may surpass, A xxxi 525, 526
- avibhāvanā-samatva**, remain the same whatever they may surpass, K, *gsal-ba med-par mñam-ṅa*
- avibhāvita**, not undone, A xix 356, =aprahīṇam atyaktam II
- avimardana-kṣamatva**, easily crushed, Su vi 83a, *mi ñe mi bzod-ṅa*
- a-vimala**, not immaculate, Hr, *dri-ma dan bral-ba med-ṅa*
- a-vimukta**, unemancipated, A xii 267; unliberated, P 32 (S-)
- a-viraktatā**, becomes not dispassionate, A xxix 476, *'dod-chags dan bral-ba med-ṅa*
- a-virati**, no discontent, A xxix 476, *dga'-ba dan bral-ba med-ṅa*
- a-virala**, closely set, AA viii 17, *thag bzan*
- avirala-dantatā**, there are no gaps between his teeth, P 533a; 533b, *tshems thags bzan-ba*
- a-virahita**, not lacking (in), A i 6, 8, 10, 31-2, ii 38, 48, xvii 330, 335, 337, xviii 346, xxii 405, xxxii 527; P 23=S 72; P 71=S, *'bral-bar mi byed-ṅa*; P 123, 136; one who is not without, Ad 223a, *ma bral-bar*
- a-viruddha**, which does not obstruct, A i 4, S 324 (P-), Sa 28b; unobstructed, A xvii 339
- avirodha**, absence of conflict, AA ii 9, *mi 'gal-ba*; non-obstruction, Su i 12a, *mi 'gal lo*; Ad cr. P 203 (99)
- avirodhika**, which does not obstruct, Sa 33a, *mi 'gal-ba*
- a-vilakṣaṇa**, not having any distinguishing marks, P 518
- a-vivarta**, it cannot be overturned, Ad; S 1419 *'jig-pa med-ṅa*=P 220 vivṛta
- avivartiya**, irreversible, R xv 5, *mi ldog*

avivartiyu-bhūmi-dharmā, the dharmas peculiar to the irreversible stage,

R xx 21, *phyir mi ldog-pa sa-yi chos*

avivartiyō, irreversible, R ii 6, xv 6, xvii 7, xx 22-24, xxvi 1, (*phyir mi ldog*; xvii 1, *slar-ldog mi*)

avivartya, one cannot avert, A xxx 491

avivartyatva, irreversibility, AA iv 9, *mi ldog ñid*

a-vivardhamāna, not increasing, A xxii 405, *'phel-ba ma mchis-pa*; if they do not grow, A xviii 348

a-vivikta-kārika, which brings about non-detachment, Sa 33a, *mi dben-par bgyid-pa*

a-vivṛta, not uncovered, Su vii 100b

a-viśuddha-dharmīn, impure by nature, A xxi 395, *mam-par ma dag-pa'i chos-can*

a-viśeṣatā, absence of difference, A xvi 320

a-viśraddha, not with repose, A xvii 333

aviśvāsa, distrust, P 20=S 61 *aviśvā*, *yod brtan-du mi ruñ-ba'i*

aviṣaṅga-mānasa, undismayed, A xxx 502

a-viṣama not uneven, Su iv 54b; not unequal, P 535a

a-viṣaya, without objective range, S LXXI 598a; outside the province of, P 99; not within the range, Su ii 19b; outside their sphere, Su ii 20b; without an (objective) sphere, Su i 7a, P 263a

aviṣayatva, no occasion for, AA ii 17, *brdzi-pa med ñid*

a-viṣīdan, not cast down, A vi 167

a-viṣṭhita, not unfixed (or: not discontinuous) A i 7, P 330b; not stand apart, A ii 38; undivided, A xxx 489 (so H; *rgyun ma chad-pa*=*avicchinna*; ed-A: *adhiṣṭhita*; the same confusion at, S iv 504?)

a-visaṃyoga, undisjoined, Su vi 74a, *'bral-ba med*

a-vihimsā, avoiding harm, A xvi 321; non-harming, P 10; P 34=S 114; free from harming, P 219=S x 1460, *'tshē-ba med-pa*

a-viheṭhanā, avoiding hurt (harrass), A xvi 321

aviheṭhayati, S 111 (P-), *mi gnod-par* ('*gro-bar bya*)

avīci, Avīci hell, R vii 6, *mnaṛ med*

a-vṛddhi, absence of growth, AA iv 10, *'phel med*

Avṛhā, Ad f. 222b, *mi che(-ba M)*

avetya-prasāda, perfect faith, A iii 59 (P-ND-143a *abhetya-* and *abhedyā-*

‘unbroken’)

- a-vedaka**, unfindable, A xxviii 465; Tib. *tshor-ba-po*; cannot be known, Ad f. 235b, *rig-pa(r?) med-pa*
- a-vaikalya**, will not give out, A iii 62; not go short of, A xix 363; abundance, P 562
- avaikalyatā**, will not fail, A iii 93
- a-vaira**, lack of hostility, A iii 56; without hostility, S 1444; non-enmity, P f. 231
- a-vaivartika**, irreversible, Sa 37a, b, 41a; AA i 12, iii 60 (=acala H), iv 38, 39, 46, 51, *phyir mi ldog-pa*; S iv 553
- avaivartika-bhūmi**, irreversible stage, Sa 31a
- avaivartikatā**, state of irreversibility, Ad 217a, 231b, *phyir mi ldog-pa ñid (-du)* (or *-la*)
- avaivartya-bhūmi-sthita**, one who stands on the irreversible stage, S vii 1263, *phyir mi ldog-pa'i sa-la gnas-pa'i*,=avinivartaniya P 169
- avodyamāna**, being admonished, A v 133 (VR: avavodyamānaḥ)
- a-vyativṛtta**, not gone beyond, P 206=Ad apavimukta
- a-vyaya**, non-passing away, A i 27
- a-vyavakīrṇa**, uncontaminated, A xxiv 423 (no H); S 1459, *'du-'dzi med-pa*,=P 218; (S 1333 E); exclusively, P 170=S ix 1264, *ma 'dres-pa*; unmixed, P 184; free from contamination, P 182
- a-vyavaccheda**, non-interruption, Ad f. 231a, *rgyun mi chad-pa('i phyir)*
- a-vyavadāna**, no(n)-purification, A ix 201, 205; K, *mam-par byaṅ-ba ma yin-pa*; without purification, A xxx 483
- a-vyavasthita**, do not endure, A xv 297 (without pattern?)
- a-vyavahāra**, lie outside conventional expression, A xxix 475, *tha sñad med-pa*; inexpressible, A xxx 491; V 30b, Tib. *tha sñad*; Su v 61a, *tha-sñad ma yin*
- avyavahṛta**, not conventionally expressed, A xxix 475, *smrar med-pa*
- a-vyākṛta**, unpredicted, A xi 249; S 93 (P-) *luñ bstan-du med-pa*; indeterminate, S vii 1257, *luñ-du ma bstan-pa*; P 235, 506; one who has not had his prediction, R xxiv 5, *luñ-bstan ma thob*
- a-vyāghāta**, unobstructed, AA viii 8, *thogs-pa med*
- a-vyāpāda**, free from ill-will, S x 1460, *gnod sems med-pa*,=P 219
- a-vyābādha**, without disturbance of the peace, S 1444; inviolability P f.

231

- a-vyāharatā**, inexpressibility, P 292b
- a-vyāhāra**, lie outside conventional discourse, A xxix 475, *brjod-du med-ḥa*;
Su v 60b, *tha-sñad med-ḥa*; cannot be expressed by words, AA iii 13,
brjod-med; Su vi 66b, *brjod-du med-ḥa*
- avyāhṛta**, not uttered, A xxix 475, *tshig med-ḥa*
- a-śaṭha**, free from dishonesty, Su i 5a, vii 111a
- a-śabala**, unspotted, A xxiii 412, *lhad ma shugs-ḥa*; P 506, 512, 518
- a-śabda**, no-word, Sa 23b; without words, AA ii 7, *sgra med*
- a-śarīratā**, absence of body, A ix 205
- aśākyaputriya**, ceases to be a son of the Sakya, A xxi 390, *śākyā'i sras-ḥo
ma yin*
- a-śāṭhyatā**, free from treachery, A xvii 327; bhūta-doṣa-paricchhedana-
abhāvāt H
- a-śāśvata**, devoid of eternity, A xi 246; not everlasting, K, *rtag-ḥa med*
- a-śikṣa**, no training, R xxv 1, *bslab-ḥa ma yin*
- asikṣā-yogena**, in the manner of no-training, Sa 33b
- aśikṣita**, untrained, A xi 238, *ma bslobs-ḥar*
- aśita-pīta-liḍha-khādita-āsvādita**, food and drink, P 534a, *bza'-ba dan bca-ba
dan btui-ba shim shin*
- aśite**, when eating, S 1429, *zos-ḥa*
- [**aśukla-aṃśika**, ill-fated, A vii 182; V.R. to śuklāṃśika (q.v.) acc. to H.
400, 21]
- a-śuci**, repulsive, P 206
- a-śuddhi**, impurity, AA iv 61, *ma dag-ḥa*; non-purity, AA v 31, *dag-ḥa
ma yin*
- a-śubha**, repulsive, A ii 36, vi 139; foul, P 19 (S-); unwholesome, A xix
357; AA i 55, *mi dge*; impure, V 16a
- a-śuśrūṣaṇa**, one who is not eager to learn, A viii 185
- aśuśrūṣaṇatā**, no desire to learn, A vii 178
- a-śūnya**, not empty, A ii 36
- a-śūnyatva**, non-emptiness, AA v 30, *ston min ñid*
- a-śṛṇvan**, (one) who does not hear, Sa 28a; one who refuses to listen, A
xi 233
- a-śeṣa**, whole, Adhy. 14, *ma lus-ḥa*

- a-saikṣa**, adept, A vi 137; R vi 4 *mi slob*; S 94 (P-) *mi slob-pa*, P 209; Sa 207, 219, 38b
- Aśokaśrī**, Name of a Buddha (in the South), P 15=S 32
- aśobhanāni**, “(these are) unwholesome (thoughts)”(?), R xxix 6, (*sems ’di bzai-ba min (sñam)*)
- aśnute**, gain, AA viii 10, *myoñ*
- a-śraddadhataḥ(?)**, devoid of faith, Sa 38b
- aśraddadhānatā**, lack of faith, A vii 178
- aśrāddha**, non-believing, Sa 226; one who has no faith, A xi 244 (=P 320b) *dad-par med-par*
- a-śramaṇa**, ceases to be a Shramana, A xxi 390, *dge-sbyoñ ma yin*
- aśru**, tear, A xxx 496, S 1430; V 14a, *mchi-ma*
- a-śruta**, not heard, P 82; A x 229, *ma gsan-pa*
- aśrutavat**, (one) untaught, A i 15, vi 151
- aśrutvā**, untutored, Ad f. 251a, *thos-pa dañ mi ’ldan-pa*; one who has learned nothing, A x 209
- (**a-śreṇika(?)**, S 615, 9 neg. of śreṇika, E).
- a-śleṣa**, non-embracing, A xv 294-5
- aśva**, horse, A xi 242, *rta*
- aśva-ratna**, treasure of the Horse, Su ii 22b
- aśva-ājāneya-vat**, like a thoroughbred stallion, P 533b, *rta cañ-śes ltar*
- (**aṣṭamaka-dharma**, the condition of a person of the eighth-lowest stage, S 1555, E.)
- aṣṭamaka-bhūmi**, eighth-lowest stage, S 1473, *brgyad-pa’i sa*; P 230
- aṣṭāṅgopetapānīya**, the most excellent water, A xix 363 (H: *udakalābhād*), Su ii 21b (lit. endowed with the eight good qualities)
- a-saṃyoga**, unconjoined, Su vi 74a, *’du-ba med*
- a-saṃlūḍita**, not shaggy, AA viii 31, *ma ’dziñs*
- a-saṃlekha-samanvāgata**, one who dreads austerities, Su i 4b
- a-saṃvara-sthita**, unrestrained, Su vii 110b
- asaṃvaro**, no(n-) restraint, R xxxi 8 *sdom min*; *sdom ma yin*
- a-saṃvāsa**, one does not meet with, AA iv 41, *mi ’grogs*; non-intimacy, Su iv 44b, *mi gnas-pa*
- a-saṃvidyamāna**, which does not exist, A vi 138; xxvi 439, *ma mchis-pa*; Ad f. 228a, *mchis-pa ma lags-pa*; non-existent, A vi 139, xvii 331;

since they do not exist (except for ignorance) P 147, 229; since he has not got, A xxiv 419

asaṃvidyamānatā, fact of its non-existence, Su iii 26b, *med-pa*

asaṃvidyamānatva, non-existence, Sa 216

a-saṃśliṣṭa, non-embracing, A xv 295

a-saṃsarga, no contact, AA iii 15, *ma 'brel*

asaṃsarga-ārāma, one who is not fond of company, Sa 34b

a-saṃsīdanatā, the not losing heart, A xxv 428, Ad f. 225b, *mi shum*

a-saṃsrṣṭa, not submerged (in the wanderings through), A xxi 395, Su iv 53a, Ad 218b, *ma 'dres-pa*

a-saṃskāra, unconditioned, AA iv 19, *'du mi byed*

asaṃskāra-lakṣaṇa, the mark of ineffectiveness, Ad f. 258b, *mñon-par 'du byed-pa med-pa'i mtshan-ñid-la*

asaṃskṛta; *'dus ma byas-pa*; unconditioned, A ii 36-7; R ii 3, vii 3, S x 1465 (P-), AA i 41, viii 39*; P 237, 252, Sa 40a

asaṃskṛta-dhātu, unconditioned element, P 115

asaṃskṛta-prabhāvita, brought forth from the Unconditioned, Ad f. 253a, *'dus ma byas-kyis rab-tu phye-ba*; an Absolute exalts (the holy persons), V 7, Tib. as Ad

asaṃskṛta-lakṣaṇa, the mark of being unconditioned, Ad f. 259a, *mñon-par 'du byed-pa med-pa'i mtshan-ñid-la*

asaṃskṛta-sūnyatā, unconditioned emptiness, P 196 (def.)

asaṃskṛtatā, to be unconditioned, A ix 206, *'dus ma byis-pa*

asaṃskṛtatva, (what is) unconditioned, A xi 273, Sa 225; it has not been brought together, P 193

a-saṃsthāpanatā, non-intimacy, P 214=S 1454 *nairmaṇyatā*

a-saṃsthita, does not last, A xv 297 (without configuration?)

a-saṃsthitī, not take one's stand on, AA i 29, *mi gnas*

a-saṃbhārya; *mi 'phrogs-pa*; he no longer feels like, A xiv 285; cannot overwhelm, A xx 380; insuperable, A xvii 337; xxxvi 434*; has no access to him, A xvii 329; one cannot partake of, A ix 205* (=P 297); irresistible, A xvii 332, xxx 492; have no claim, A xviii 341, P 142, S iv 613; to be something to which no one else has a claim, S 1411* (P-); cannot be overpowered, Ad f. 253b

a-sakta, unattached, A i 19, viii 195; R ix 1, *chags-pa med-par*; P 173;

Ad f. 245a, *chags-ḥa med-ḥa*; non-attached, A xxix 476; without attachment, A xvii 333; AA iv 63, *ma chags-ḥa*; not attentive, R i 9, *dad ma yin*; unhindered, P 83

asaktatā, non-attachment, A i 18 (sarva-dharmāṅaṃ vastu-tan-nimitta-abhiniveśa-abhāvena H); P 164 (S-)

asakti, absence of attachment, AA i 21, *ma shen*; non-attachment, P 583, *ma chags-ḥa*

a-saṃkalpanatā, absence of representations, P 26 (=S 92, asaṅkaraṇatā?, *rtog-ḥa med-ḥa*)

a-saṃkīrṇa, non-commingling, S 1411 (P-), *'dre-ba med-ḥa*; uncontaminated, Sa 239; Adhy. 1., *ma 'dres-ḥa*

a-saṃkucitatva, not arched, P 533a, *shum-ḥa med-ḥa*

a-saṃketa, (being nothing but wrong ideas) they do not really find a place in them, A xii 258 (because they are mere bhrānti II)

a-saṃkrānti, non-passing-on, S 1454, *'pho-ba med-ḥa*; P 280a; which does not pass on, A ix 205 (=P 297) *mi 'pho-ba*, P 269b

asaṃkrāntitas, because nothing is passed on, A vi 163

a-saṃkliṣṭa, undefiled, A xii 259, xxx 491, P 280

asaṃkliṣṭatva P 280a

a-saṃkleśa, without defilement, A viii 187, xxx 483; no(n-) defilement, A ix 201-2, 205 (=kleśa-abhāvaḥ II); K, *kun-nas ṅon-moṅs-ḥa ma yin-ḥa*; not really polluted, A xii 258 (cy)

asaṃkleśatā P 280a

a-saṃkṣipta, uncollected (unassembled), A vii 175

a-saṃkṣubhita, undismayed, A xvii 332

a-saṃkhyeya, incalculable.—P 236, V 16b; S x 1471 (P-), Tib.-; AA iv 55, *grāns med*. (H 571: yasmād ekatva-ādinā gaṇayitum na pāryate).

asaṃkhyeya-asamkhyeya, quite incalculable, A vi 135

asaṃkhyeyatara, quite incalculable, V 16b (Comparative in sense of superlative, Sénart i 562)

a-saṃga, without attachment, A viii 194, P 199; unattached, A vi 136, ix 206-7, xii 274; Ad f. 235b, *chags-ḥa mi mña'-ba*; non-attachment, A xxii 399, xxix 475-6, S 1411 (P-), *chags-ḥa med-ḥa*; unshackled, P 203=S *chags-ḥa med-ḥas*; P f. 210; freely P 212

asaṅga-jñāna, non-attached cognition, Su i 5a

Asaṅgapratiḥhāna, Name of a Bodhisattva, Sa 192

asaṅga-bhūta, true non-attachment, R i 16, *chags med gyur-la*; ununited, R i 20; Tib. *yod-pa med*

asaṃgatā, non-attachment, A ix 206; xxviii 466, *chags-pa med-pa ñid*; Sa 213, 26a; 41b, *chags-pa med-pa*; not being with attachment, A viii 194; not attached, A ix 204

asaṃgatva, non-attachment, AA iii 8, *chags-pa med ñid*

a-saṃgraha, non-attraction, Su iv 45a, *kun ma stud-pa(?)*

a-sajjamāna, not clinging, P 514

a-sañcaya, without accumulation, Su vii 102b

a-saṃcintya, without design, P 571

a-saṃgāta, unarisen, P 269b

a-saṃjānan, uncognizable, Ad f. 256b, *ma 'tshal-ba'i*

a-saṃjñatā, no act of perceiving, AA i 32, *'du-śes med-pa yin*

asaṃjñi-sattva, P 33, 35 (a kind of devas)

a-sat, what is not (there), A ix 205 *ma mchis-pa* (=P 297), xii 260, 265; is not, A xvii 331; (be) absent, A xxxi 515; non-existent, Sa 214; AA iv 2, *med-pa*; what does not exist, Ad f. 251a. Ti-

asat-kāya, not a true individual body, Sa 214

asat-parikalpanatā, imagine what is not, Su vi 83a, *yod-pa ma yin-pa-la yoñs-su brtags-pa*

asat-puruṣa, impotent man, A xvii 334

asatā, when it is not there, R xix 1, 2, *med-par*

asatodgrhītena, by seizing on what is not there, V 17d (Ti-), 21a, *med-pa dan log-par zin-pas*

asato 'saṃbhūta, not really existing, Ad f. 258b, *ma byuñ-ba*

asanta, unreal, R i 13, 28, *med-pa*

asattatā, non-beingness, P 273

asattā, the not being, A ix 205-6; non-beingness, S 1257 *med-pa ñid*; P 236, 245, 297; has no real being, P 163; has no existence, P 268

asattva, (it) is not, A xxviii 467, *med-pa ñid yin-pa(i phyir ro)*; xxxi 512; non-beingness, A xii 258, P 193, Sa 198; Ad f. 230b, *ma mchis-pa*; there is no being, Su i 13b, *sems-can med-pa*

asattvatā, state of the absence of a being, Su i 13b

a-satkṛta, not treated with respect, P 90

- a-satya**, mendacious, P 519
- asad-dṛṣṭi**, a view which assumes the existence of something that is not, A xxxi 517
- asaddharma-parigrāha**, takes hold of what is not the true Dharma, Ad 223b, *dam-ḥa ma yin-ḥa'i chos yoñs-su 'dzin-ḥa*
- asaddharma-parigrāhaka**, one who upholds that which is not the true Dharma, A xxiv 417, *dam-ḥa'i chos ma yin-ḥa yoñs-su 'dzin-ḥa*
- asad-bhāvatā**, has no real existence, A i 32, xii 257; state of non-existence, A xxviii 465, *dños-ḥo med-ḥa*
- asad-bhūtātā**, unreality, P 164=S 1257 *med-ḥa yan-dag-ḥa ñid*, and, *ma mchis-ḥa yan-dag-ḥa ñid*; P 281b, 289b, 297b
- asad-bhūtatva**, in reality it is not there (at all), A i 23 (kalpitasya alikatvād H), xvi 314
- asad-asambhūta**, is not, does not arise, P 38=S 119, *yod-ḥa ma yin te byuñ-ba ma yin*
- a-sadṛśa**, incommensurable, Sa 27a
- a-samṭirṇa**, before it has conveyed across, A xiv 288
- a-samtrasta**, not alarmed, A xix 362
- a-saṅnāha-sannaddha**, not armed with an armour, A i 21=P 191
- a-sapatna**, unrivalled, A xxx 491; without rivalry, S 1444; undisturbed peace, P f. 231
- a-sama**, unequalled, A i 19, iii 55, vi 135-6, 155, xxviii 456; P 58, 93
- asama-caryā**, outstanding life, A iii 75
- asama-jñāna**, unequalled cognition, Su i 5a
- asama-prajñā**, unequalled wisdom, Ad f. 249a, *śes-rab mñam-ḥa med-ḥa*
- asamatva**, absence of a state of sameness, AA v 34, *mi mñam*
- asama-sama**, unequalled, A xiii 277-8 (H: ato 'samena-ātmanā samas tulya ity asamasamo Bhagavān sarvajñah; also def. II 326, 17); Ad f. 244a; which equals the unequalled, A i 19, iii 55, vi 135-6, 155; Hr, *mi mñam-ḥa dan mñam-ḥa*; Sa 27a (expl.); P 94, P 172=Ad=S 1278 asama; P 202=S 1422; P 266; the incomparable, A xxvii 456; A xii 267 (trsl. not clear)
- asamasamatā**, what equals the unequalled, A ix 205; incomparable state, A xxvii 456
- a-samatikrānta**, there is nothing that has risen above it, A viii 195

- a-samanupaśyan**, (since I) do not see, P 99, 244; not reviewing, A i 5, 7; P 38=S 119, *yañ-dag-par rjes-su ma mthoñ*; not seeing, A i 25, xiii 282; when he does not regard as a real thing, A xx 370; A xxvi 439 (not trsl.)
- asamanupaśyanatā**, non-reviewing, S x 1464, *yañ-dag-par rjes-su mi mthoñ-ba*=P 221 *asamanupaśyanā*; without doing any reviewing, Sa 211
- a-samavasaraṇa**, unmeetable, Su iv 50a, *yañ-dag-par 'du-ba ma lags(so)*
- a-sāmahita**, they do not meet, A xii 267, xiii 280; do not achieve a synthesis, A xii 267; is not in touch, A xix 352; P f. 202, *'groggs-ṣa ma yin*
- a-samāhita**, unconcentrated, A xii 266, xx 370; R xx 1, *mñam-par ma gshag*; xxix 9, *mñam-par ma bshag*; P 32 (S-), P 89, 211; AA v 24, *mñam bshag min-ṣa*; Ad f. 247b, *mñam-par ma bshag-ṣa*
- a-samikṣaṇa**, one does not look for, AA i 30, *mi mthoñ (phyir)*; not look out for, AA ii 15, *ma gzigs*
- a-samutthāna**, no(n)-arising, Sa 25b, *kun-nas byuñ-ba ma mchis-ṣa*; Su vi 66b, *kun-nas mi ldañ-ba*; does not rise up, A ix 206=*samutthānasya chandasya abhāvo H, ldañ-ba ma mchis-ṣa*
- asamutthāna-paryāpanna**, not included in the world of appearance, A xii 263, *kun-nas sloñ-ba med-par gtogs-ṣa*
- asamutthāna-yoga**, not joined up with the world of appearance, A xii 263, *kun-nas sloñ-ba dañ mi ldan-ṣa*
- asamutthānatā**, (the fact that) does not rise up, A ix 206
- asamutthāpanatā**, cannot raise up anything, Su vi 83a, *kun-nas ldañ-ba med-ṣa*
- asamutthāpika**, which raises up nothing, Sa 32b, *kun-nas sloñ-bar mi bgyid-ṣa*
- a-samutpāda**, that which is not co-produced, Su i 11a, *skye-ba med-ṣa*
- a-samudācāra**, habitual absence, P 532b; 540b, *kun-tu spyod-ṣa med-ṣa* Ad
- asamudācāratā**, habitual absence, S x 1468, *yoñs-su rgyu-ba med-ṣa*
- a-samudānīta**, not brought about, Sa 27a, *ma bsgrubs-ṣa*
- a-samudbhava**, cannot spring up, AA iv 42, *mi 'byuñ*
- asamupahata-netriko**, one whose clinging to existence is quite unimpaired, Sa 207
- asamprakampyo**, unshakable, R xxvii 3, *bskyod-par mi nus*
- a-samprajña**, unaware of what he does, Su iv 59a, *śes-bshin med-ṣa*
- a-sampramuṣita**, unimpaired, P 199=S(?), Ad *asampramoṣa*, S-Ti: *ñams-ṣa*

med-pa

- asampramuṣita-dharmatā**, the state of being always mindful, P 243, 245b, 264a, 265a
- a-saṃpramoṣa**, non-disappearance=asaṃmoṣa S 1436 (cf. S 1417); bewildered, Su vi 89a
- asaṃpramoṣatā** S 71 (P-)
- asaṃpramoṣa-dharma**, undeluded dharma, P 523, 593
- asaṃpramoṣa-dharmatā**, the condition of being undeluded, P 557a (Ad)
- a-saṃprāpta**, not arrived, A vi 150; vartamāna-kalatāṃ na pratipannam H
- a-saṃbandha**, non-connection, K, 'brel-bar ma yin-pa
- a-saṃbaddha**, non-connected, A xv 295; unconnected, A xv 300 (V.R. saṃnaddho)
- a-saṃbhava**, impossibility, AA iii 14, *mi 'byuñ*; Su vii 102b; cannot possibly come about, A xxix 475, 'byuñ-ba med-pa; make impossible, Su iv 44b, *mi 'byuñ-ba*
- asaṃbhavatva**, it cannot possibly come about, A xvi 314
- a-saṃbhinna**, undifferentiated, A ix 206, *tha mi dad-pa*; P 517, *dbyer ma mchis śin*; P 522, *dbyer med-pa*
- a-saṃbhūta**, not come into being, Su i 16b, 17b; P 38, S *byuñ-ba ma yin*; not really existing, S LVI 320b; P 38; not come about, P 522; impossible, Su vi 81, *ma byuñ-ba*
- a-saṃbheda**, undifferentiatedness, AA i 39, *dbyer med*; unbroken unity, P 171=S vii 1265, *dbyer med-pa*=Ad yo na vidhvaṃsyate svabhāvato na ca bhidyate na ca bhedo'sya labhyate
- asaṃbhedana**, non-differentiatedness, A xxix 475, *dbyer mi phyed-pa*; eka-rūpatvād H
- asaṃbhedanatā**, non-differentiatedness, A ix 206, *dbyer ma mchis-pa*
- a-saṃmoṣa**, undeluded, P 532b; never bewildered, AA iii 5, *bsñel-ba mi mña'i*
- asaṃmoṣa-dharma**, undeluded dharma, P 593b
- asaṃmoṣa-dharmatā**, a nature which is never bewildered, P 523b, *bsñel-ba mi mña'-ba'i chos ñid*
- a-sahamāna**, unable to endure, A iii 90, *mi bzod-pas*, P 243B
- a-sahya**, not equal to, Su ii 22a; insupportable, Ad f. 238a, *tshogs-par mi dbyuñ-ba* (cf. Mhvy. 7193)

- a-sākṣātkurvan**, do not realize, P 72 (S-)
- asākṣātkṛta**, not realized, Ad f. 216a, *mñon-sum-du ma mdzed(?) -pa*
- asākṣātkriyā**, cannot be realized, AA iv 28, *mñon-sum mi byed*
- a-sāta**, disagreeable, A xix 367
- a-sādhāraṇa**, (which is) not shared, A i 8, 19, P 17; uncommon, S 1257, AA iv 62: *thun moñ ma yin-pa*; in which one has no share, S iv 613; special, AA i 41, *thun moñ min*; not being shared, AA iv 24, *thun moñ min*
- asādhāraṇatva**, what is not shared with, AA i 38, *thun moñ min ñid*
- a-sādhya**, unconquerable, A xxx 500
- a-sāra**, (something) unsubstantial, A xxvii 444; sārātva-avagraha-abhāvād H; P 272a, 544a, not (in) the core; that which is without core, Ad f. 230a, *sñiñ-po med-pa*
- asāraka**, unsubstantial, A xviii 346; R xviii 6, Su vi 83a, Ad f. 231b, 241a, *sñiñ-po med(-pa)*
- asāraakatā**, lack of solidity, P 469a; insubstantiality, Ad f. 221a, *sñiñ-po ma mchis-pa*, Ad f. 235b, 249a, *sñiñ-po med-pa*
- asāratā**, lack of a core, P 203; S sāram, *sñiñ-po*; unsubstantiality, Ad f. 230a, *sñiñ-po med-pa*, P 308a
- asārika**, without a solid core, Ad f. 230a, *sñiñ-po med-pa yin-pa*
- a-sāvadya**, faultless, S iv 552
- asura**, Asura, *lha ma yin*
- astam-ita**, disappeared, P 8
- astam gacchati**, is extinguished, A xx 382, Ad 216a, *med-par gyur*
- astam-gama**; *nub-pa*; disappearance, Su i 10a; iii 36b*, iv 41a*, vi 79a*; going to rest, P 210=S 1444 antargama; S 1444
- astambhito**, the state which results from feeling no rigidity, A xxx 491
- astambhitatā**, unbenumbed, A xxxi 525; fearlessness, Su vi 89b
- astambhita-nāda**, the fearless roar, Su iv 53b, *'jigs-pa med-pa'i sgra*
- asti**, it is, A xxvi 439
- astitā**, existence, A i 5, 6, 20; 'there is', P 122=S 495 (=A); is-ness, P 508; beingness, Ad f. 239a, *yod-pa*; "it is", Ad f. 228a, *mchis shes bgyi-ba*, P 330b
- a-sthāna**, taking his stand nowhere, A i 8, xii 274; P 297b; S 119 (P-), *gnas-pa med-pa*; not taking one's stand, K, *gnas-su ma yin-pa*; no

standing place, Su vii 103a; R ii 3 (-u), *gnas med*; a non-standing, Sa 25b, *gnas ma mchis-pa*; not take one's stand, AA ii 4, *mi gnas*; what cannot be, S 1446; 1453, *gnas ma yin-pa*

asthāna-yogena, without a place to stand on, A ii 38; by way of not taking his stand (on it, or, anywhere), P 128=S iv 553; P 18=S 56 *gnas-pa med-pa'i tshul-du*; P 229=S 1491; after the manner of taking no stand on, A xvi 319

asthānam, it is impossible, A iii 54, xv 301 (hetu-vaikalyād asthānam asambhavaḥ H), xvii 328, 330; R xx 19, xxxi 10, *gnas med*

asthānam etat, A xx 379, xxviii 464a; P 73

asthi, bone(s), S 1430; P 20=S 59, *rus-pa*; S 1258 *rus-pa* (-samjñā); P 533a, *rus-pa*

asthi-saṃkalā, chain of bones, P 206

a-sthita, not fixed (or: continuous?), A i 7; (does) not stand, A ii 37; R xix 6 (-u), *mi gnas*; it has no duration in between production and stopping, A xii 258, cf. H; has not stood up, A xv 297; have no stand, P 229

a-sthitaku, one who was not stationed, R ii 3, *mi gnas*

asthitatva, the notion of stability does not apply to, Sa 209

asthiti, unstability, Sa 209; absence of a continuous existent; not take one's stand, AA i 28, *mi gnas*

a-sparśa-vihāra, unpleasant, A vii 253=asukha-vihāra H

a-sprśan, (not touching) P 33=S 110, *mi reg-par*

a-sprhaṇatā, free from any longing, A ix 206 '*dod-pa ma mchis-pa*; does not long for, P 177

asprhā (devā) P 33, 35

asmākam, to me, A xxx 498; VR mama Śi 39, 5

asmi-māna, self-conceit, Ad f. 259a, *na'o sñam-pa'i na-rgyal*

asnimāna-hata, one who is hit by the pride which thinks 'I am', Su ii 22b

asmṛtaya, unrememberable, P 543a

a-sraṃsanatā, indefatigability, P 18=S 56 *ñams-pa med-pa*; P 26=S 92 aśr-, '*jig-pa med-pa*; P 89

a-svabhāva, without own-being, A i 26, vii 175, viii 185, 186, ix 205, xii 260; P 40 (cf. S 129); S 119 (P-) *no-bo ñid med-pa*; P 252 (sarva-dharmā;

expl.)

a-svabhāvātā, to be without own-being, A ix 205, P 268; absence of own-being, A vii 175, P 245, 246; AA i 28, *ran-bshin med*; lack of own-being, P 246

a-svabhāvātva, it has no own-being, A xii 256; absence of own-being, A i 26, 32, viii 185, xix 360; AA i 31, *no-bo ñid med ñid*

aha-saṃjñā, notion of I; R xxx 8, *bdag-gi 'du-ses*; R xxxi 11, *bdag-tu 'du-ses*

aha-saṃjñī, a perceiver of I, R xxii 6, *bdag (der) 'du-ses*

ahaṃkāra, I-making, A xxii 399–400, *nar 'dzin-ḥa*; P f. 229

ahaṃkāra-mamakāra-gata, prone to I-making and mine-making, S iv 582 (P 132 -patita)

a-hāna, cannot diminish, AA ii 9, *'grib-ḥa med*

a-hāni, do not diminish, AA iv 10, *'grib med*

a-hīna, large, A xx 371

ahinendriya, with non-defective sense-organs, P 63

ahu, I, R vii 4, xix 7; *bdag*=*aham*

ahu-mahya, I and mine, R xxii 5–7, *bdag dan bdag-gi(r) (chos)*=*ahaṃkāra-mamakārau* A

ahu-saṃjñātā, notion of I, R xxxi 6; Tib. *de-yi 'du-ses*

a-hetuka, without a cause, A xxviii 470; Ad f. 237a *rgyu med-ḥa*; P 91

aho, Hail, A ii 48; good that, A xix 357

aha bata, aye surely, A xx 374; aye for sure, A xxi 389; alas, A xxii 404, xxx 496

Ā

ā, until the end of, Adhy. 15, *bar-du*, and, *srid-du*; until, AA v 25, *bar-du*

ā bhavāt, until the end of becoming, AA viii 33, *srid-ḥa ji srid-ḥar*

ā saṃsāram, as long as the samsaric world lasts, AA viii 34, *'khor-ba ji-srid*

ā saṃsārāt, throughout the round of birth-and-death, P 219=S x 1461, Tib. *'khor-ba zad-kyi bar-du*

ā-karṣayati P 200; see s.v. *apa-karṣati*

ā-kāñkṣati, plan, A xiv 291, xviii 335, xix 363, xx 374; Sa 24a, 'tshal-ba;
P 516; desire, A xvii 335; S 72=P 23; (or: be in doubt about) Su i
3a (Sn-A=icchati); Su v 60b, 'dod; aspire for, Su vii 105b

ā-kāñkṣate, aspires for, Ad f. 258b, *re ste*; P 549b

ākāñkṣan, according to plan, A xvii 332

ākāñkṣamāṇa, until he wishes, R xx 9, 'dod; one who desires, R xxx 7,
'dod-*pa*; just as he plans, Sa 36b

ā-kāra; *nam-*pa**; mode, A vi 138-9, ix 207, xv 302 (=grahaṇa-prakāra H),
xvi 320, xvii 323 sq.; P 82, 202, 256; Sa 195, 30a, b; S iv 552; P
202=S*; AA iv 34*, Ad f. 249a*; viewpoint, A vi 151; attribute, A
xvii ch.; aspect, A xxv 426, Sa 32a; A vii 171 (not trsl.), (S 72 (P-),
80 (P-)); in AA*, aspect, kinds, respect, ways in which, points of
view

ākāra-viśuddhi, pure in all their modes, Ad f. 264b, *nam-*pa* yoñs-su dag-*pa**

ākāratā, P 202 mode (eka-); aspect, AA iv 15, *nam-*pa**

(jñāna-) **ākāratā**, P 21=S 67 (not trsl.), (*śes-*pa*'i*) *nam-*pa* śes-*pa* ñid*

ākāryate, is made known, P 256=S f. 100a; cf. note in PW I 198

ākāśa; *nam-*mkha*'*; space, A i 24, viii 196-8, ix 201, 205-6, xii 258, 267,
273, xiii 279, 280, xv 297 (=the mere absence of a solid body H), 301,
303-4, xvi 306, 311, 314, xvii 331, xix 358, xx 374, xxvi 441; R vii
3*, viii 1*, 3*, xvi 1*, xx 5*, 13*, xxii 5*, xxvi 4*, xxvii 8*; A xxviii
465; P 93; S vii 1209*; 1452; sky, Sa 39b

ākāśa-gatika, cf. -*gatika*

ākāśa-gambhiratā A viii 193

Akāśagarbha, Name of a Bodhisattva, Adhy. 1

ākāśadṛṣṭu, a vision in space, R xii 9, *nam-*mkha*' mthon*

ākāśadhātu: A xxix 477; R xxvi 4, *nam-*mkha*'i khams* (+*de-dan*)

ākāśa-niśrita, supported by the ether, R xii 7, *nam-*mkhar* gnas-*pa**

ākāśamāna(?), are like space, P 289

ākāśa-viśuddhi A ix 201

ākāśa-sama, the same as space, P 234, Sa 27a; like space, P 231; A viii
196-7, xxix 479

ākāśa-samatā, it is the same as space, A i 24

ākāśa-samatva A xiii 279

(ākāśa-sphuraṇa S 1417)

ākāśānantyāyatana, station of unlimited space, P 69

ākāśa-apraṭiṣṭhāna, (when) space can give no ground for support, Ad f. 254a, *nam-mkha' rten ma mchis-ḥa(-la)*

ākāśa-asamga-lakṣaṇa, like space, marked with non-attachment, Ad f. 219a, *nam-mkha' ltar chags-ḥa med-ḥa'i mtshan-ñid*

ākāśa-asaṅga-vimukti-nirupalepa-samādhi, concentration which is, like space, unshackled, free and untainted, P 172=S 1426

ākāśa-asattā, space is not something that is, A xi 205 (=P 297), *nam-mkha' ma mchis-ḥa*

ākāśa-ākāra-liṅga-nimittā, the modes, characteristics and signs of space, P 180

ākāśi-bhavati, become like space, A xxv 425, *nam-mkhar 'gyur-ba*

ā-kīrṇa, crowded, A xxi 394, *kun-tu 'dres-ḥa* (mahāyānād bahir-gata-vihāratvāt H); full of, A xxx 485

ā-kṛti, aspect, AA—, *nam-ḥa*

ā-koṭayati, caulk, A xiv 289

ākramaṇīya, can be assailed, Su vi 88b

ā-kramati, step on, A xvii 326; P 23=S 72 anuprāptu-; tread upon, A xix 366; moves into, P 180; 515, 'jug go; Su vi 90a; assail, Ad-ND-199b; enter on, Ad f. 225b, *gnon-par 'gyur-ba*

ā-kruṣāti, insults, Ad f. 224a, *khro-ba*; abuses, Ad f. 242b, *khro-bar byed*

ākruṣyamāna, abused, Ad f. 243b

ākruṣṭa, abused, A vi 165, P 90; R xxix 12 (-u), *spyo-ba byas*

ākrośa, abuse, P 519; 512b, *spyo-ba*

ākroṣāti, abuse, A xxiv 420, *gśe shiñ*; P 512, 519; Ad f. 238a, *gśe-ba*

ākroṣeyuḥ, would abuse, Ad f. 239a, *gśe*

ākroṣyate, is abused, Ad f. 242a, *khro-ba*

ā-kṣipati, draw near, Sa 39a

-ākhyā, AA—, *shes bya-ba*

ākhyāta, announced, A xi 238; 243 *bstan to*; declared, Ad f. 217a, *bstan-ḥa*; proclaimed, Ad f. 245a, *bstan*, P 328a

ākhyātavya, should be proclaimed, Ad f. 261a, *brjod-par bya*

ākhyātr, one who has proclaimed, P 535a, *ston-ḥa*

ākhyāyate, declare, A vi 135, 155, vii 182, viii 190, xi 237. xii 255-6, 272, 274, xvi 319, xvii 330, xviii 342-3, 346-7, xix 358; V 17h, *brjod*; P

58=S 264; Ad 218b, *brjod-pa*; describe, P 211; A xxi 388-9, xxvii 456, P 160; 158 (not tr.)

ākhyāna, tale, A xi 241, *kun-tu ston-pa*; communication, AA iv 57, *bstan-pa ākhyāyikā*, short tale, A xvii 335

ā-gacchati, come.— S 1454 'on̄-ba; approach, A xxx 503; come along, A xxx 511; comes to S 296 (P-); spurts out of, A vii 182, *skyug ciñ*

āgata, come back, P 97; reach, AA v 19, 'thob
sūtra-āgata, handed down in Sūtras, A xi 249

āgati, coming P 173, 196; arrival, P 239

āgatya, come along, A xi 245, 'on̄s-nas

āgantuka(m), (something) adventitious, A ii 47; P 38=S 119, 'phral-du
byuñ-ba; P 579, *glo-bur-du*

āgama, coming, A i 24, P 231; canonical text, P 559b

āgamana, coming, Sa 225, Su i 19a

āgamika, which causes to come, Sa 33a, 'on̄-bar *bgyid-pa*; what makes come, P 294

āgamu, attains, R xxix 13, *thob ciñ*; comes, R xxxi 3, 'byuñ 'gyur-ba

āgameya, would come back, R xxix 4, 'on̄s-par *gyur na*

āgamya, thanks to, A iii 73-4 (=prāpya II), vi 138, xv 293, xii 255-72, xvii 327, xxvi 439-40 (*brten-nas*); P 42, 94-5; 328b, *brten ciñ*, 438; Sa 36b; Ad f. 244a, 245b, (-la) *brten-nas*; Ad f. 217b, *brten te*; (has) come (in)to, A ii 36 (=samprāpya H), iii 74; (by) resorting to, A xxi 390 (*brten te*); Sa 36a; Ad f. 228b (-la) *brten-nas*; when he has entered on, P 119=S 485, *brten te*; come, AA v 24, 'on̄-nas; (not trsl.) Ad f. 242b, *druñ-du lhags-nas*; return again, Ad f. 233a, *slar log ste*; in that he(?), Ad f. 254a, *brten-nas*; cf. A iv 100, xxviii 470; S xix f. 293b-294a; because of, P 273; in the course of, Sa 210-1

ā-gāḍha, harsh, A vii 182

ā-gāḍha, bottom, A xxiv 418, *gtiñ*

āgraha, acquisitiveness, Ad f. 242a, *kun-tu 'dzin-pa*; P 562

ā-ghāta, malice, A xxiii 413, *gnod-pa*; slaughter house, Su i 9a

āghātayati, cherish malice for, A xxiv 420-1 (+cittam), *sems-la gnod-par byed na*; Ad f. 224a, (+cittam), *gnod sems-kyi sems bskyed-par byed ciñ*; feel anger, Ad f. 238a, *kun-nar mnar sems (mi) byed de*

ā-cakṣate, relate, A xxx 504; declare, P 210

ācakṣīta, (not trsl.), Ad f. 220a, 'chad-par byed

ācaya, heaping up, A xix 357; P f. 215, 553; Su iv 41a, *bsags-pa*(?); accumulation, S LV 317; Ad f. 257b, *bsags-pa*

ā-cala(ya)ti(?), shake off, Sa 39b

ā-caṣṭe, describes, P 158=Ad ācakṣati; S 1324 (P-); P 295

ācāra-vipanna, one who fails in his conduct, P 508

ā-cārya, teacher, A xx 374; P 534a, *slob-dpon*

ā-cīta, piled up, A vii 178, etc.

ā-cchādayati, cover, P 7; P 27=S 82, *saṃchādayati*; P 95=S 316 *sphurati*

ācchettum, be taken away, Ad f. 253b, *chod-par*

ācchettṛ, eliminator, Sa 207

ājānana, cognize, Ad f. 261a, *rtogs-par bya-ba*

ājānanā, understanding, Su iii 24b, *śes-par 'gyur-ba*

ājānāti, understand, A i 28, xv 299, xvi 312, xvii 331, xviii 348, xxii 399, xxvi 440, xxxi 518; P 191, 259, 513; V 26a; 29 *śes*; Sa 222-3, 27b, 39a, b, 40b; know, A i 4, P 98

ājāneya, thorough-bred, A i 3, xvii 333; xxviii 465, Ad f. 235a, *cañ śes-pa*

ājīva, livelihood, A xvii 334, P 9, 208; manner of earning his livelihood, AA iv 48, 'tsho-ba

ājñātara, more understanding, Sa 27b, 28a

ājñapta, ordained, A xviii 342-3

ājñā, understanding, A i 3, vi 136, xxviii 465, S LXV 506 (P-); wishes, S 72=P 23 *manoratha*; command, P 264

ājñāta, (fully) understood, Ad f. 316 (Ch. Ms), P 314b

ājñātāvindriya, the dominant (faculty) of one who has fully understood, P 20=S 64, *kun-śes-pa rig-pa'i dbaṅ-po*; S 1442=P 209; P 166

ājñātavat, one who has mastered, P 209

ājñāpayati, ordain, A viii 197

ājñāya, (not trsl.), Ad f. 223a, *śes-nas*

ājñāyati, understands, P f. 202

ājñāyate, is noticed, Su iv 39a, *kun śes śiñ*

ājñāvyaḅṛta, predestined to perfect knowledge, Ad f. 694 (P 557b om.)

ājñāsyāmi-iti, I shall fully understand, Ad f. 215b, *kun śes-par bya'o shes*

ājñāsyāmi-iti-indriya, the dominant (faculty) 'I shall come to understand the not yet understood', S 63, *yoñs-su ma śes-pa yoñs-su śes-par bya-ba'i*

dbañ-po; S 1442=P 209; P 166

ājñendriya, the dominant (faculty) of “understanding”, P 20=S 64, *kun śes-pa'i dbañ-po*; S 1442=P 209; P 166

ājñeya, intelligible, P 534b, *yoñs-su śes (shin)*

ātapas, sunshine, Su iv 40a, *ñi logs*

ātāpin, ardent, P 204=S 1427, *brtson 'grus can*

(**ātikṣhendriya**, rather keen faculties, A xxi 387; E)

āturasvaroga, a multitude of ailments, R xxii 1, *nad-pa'i tshogs-kyi*

ātta-mana(s); *yi ranś-pa*; enraptured, A xxiv 418*, xxxii 529; Ad f. 223b*, 224a*; V 32b; Sa 28a, b, 29a, 30a; joyous, A xxxi 521

āttamanaska, enraptured, A iii 90, xx 372, P 35, 243B; joyful, A xxx 489; glad, A x 217, *yid dga'-bar*; overjoyed, P 305b

āttamanaskatā, rapture, Sa 28b

-**ātma**, possess, AA viii 12, *bdag ñid*

ātman; *bdag*; self, A i 25–6, 28–9 (28: H: āhita-ahaṃ-mānatvena svasaṃtāna eva-ātmā, and eka-aneka-svabhāva-vaidhuryād “yathā-ātmā na vidyate”), ii 36, viii 188, 189, 191, xv 298, 304, xvii 335, 338–9, xii 269, xxix 476, xxx 481, 503; R xxi 8, *bdag ñid*; S x 1462*, 1464*; P 39=S 120; P 146, 149 (S–), 150 (S–), 159, 245; AA i 35*, 39*; Sa 221; S 1466*; the self, A vi 139, Sa 222; myself, A xxxi 518; himself, A xvi 310, xvii 324, 334, xx 372, 380, xxx 495–6, 498, 502 (cf. xi 234–5); R xxix 14 (for) himself, *bdag-gi*; xxxi 6*; Su i 19a; for themselves, R xxiv 14, *ran-gi*; his own, A iii 55, xxxi 522; oneself, AA iv 40, R xvi 4, *bdag ñid*, A xi 241*; this your, A xxx 503; (by) his own self, R xxii 5, *bdag ñid (kyis)*; I myself, P 175; my own self, P 170

ātma-gatika, situated in self, A xv 298, =yathā-ātmā pramāṇa-bādhitavān na vidyate tadvad vikalpita-samudaya-asattvād H

ātma-grāha, seizing of a self, P 221=S x 1466, *bdag-tu 'dzin-pa*; V 6, 9a, 25

ātma-carita, practice of self, Su i 15a

ātma-caryā, course of his self, Su i 15a

ātma-dṛṣṭi, view of self, A i 19: tatra-ahaṃkāra-ādihāra-arthena “ātma”, āhito' haṃkāra etasminn iti kṛtvā; P 172; V 31a

ātma-dṛṣṭika, one who has a self in view, V 15b, *bdag-tu lta-ba*

ātmanānaka(?), what refers to a self, P 588b

ātma-bala, his own power, R i 4, *rañ-gi stobs (-kʸi mthus)*

ātmā-bhāva, personality, A iii 57-8, xvii 329, xxii 401; R xxix 3, xxx 10, *lus*; S x 1469=P 223, 1470=P 224, *lus*; P 217=S x 1458, P 224=S x 1470, *srid-pa*, P 76, 80, 93, 185; Su i 19a, vii 105b; frame, R xvi 4, *lus*; body, A xvi 311, xxx 490, 495-7, xxxi 522; P 10=S *sku*; P 11, 12, 32, 69, 438; S 110 (P-); personal existence, A vii 182, V 10c; (large, A xvi 310); extent, A xvi 311; all they have and all they are, V 13c, 15a, *lus*; personal life, A vi 151, *bdag-gi dños-po*

(*tenaiva ca-*) **ātmabhāva-pratīlambh(en)a**, in his new-found outlook on life, A xxi 390 (lit. in his new incarnation), *lus yoñs-su grub-pa*

ātmabhāva-pratīlābha, new incarnation, Ad f. 217b, *lus rñed-pa*

ātmabhāva-śārīra, physical personality, A iii 58, *bdag-gi dños-po'i sku*

ātma-vīśuddhi, purity of self, A viii 188-9

ātma-śānta, tranquil in himself, R i 11, *bdag shi(r)*

ātma-saṃjñā, notion of self (or I), A i 28; R xxx 6, *bdag-tu 'du-śes*; V 14c; Sa 39b

ātma-sthāna, a standing in the self, Sa 25b, *bdag-gi gnas*

ātma-svabhāva-niyata, fixed on the self as their own-being(?), Su i 19a

ātmākṣiṇo, one whose self is extinct(?), R xxi 8, *bdag-ñid ñams*

ātmānukarṣi, exalting himself, R xxi 4, *bdag bstod*

ātma-aparyantatā, boundlessness of self, A viii 189

ātmotkarṣa, exaltation of self, AA i 55, *bdag bstod*

ātmotkarṣaka, one who exalts himself, Su i 4b

ātmotkarṣaṇa, self-exaltation, P 220=S x 1464, *bdag bstod-pa*

ātmotkarṣaṇatā, exaltation of self, S x 1456=P 215 *ātmotkarṣaṇam*

ātmopapatti, in his rebirths, R xxvi 6, *skye-ba* (C: *nāvopapatti*)

-**ātmaka**, AA— *bdag ñid*

ātmatā, to have the self-nature of, Adhy. 12, *rañ-bshin yin-pa*

ātmatva, selfhood, P 150 (P-)

ātmika, inward, S x 1464, (*phyi*) *nañ-gi*=P 221 *ādhyātmika*; in itself, AA i 73, viii 2, *bdag ñid*

ātmīya, A i 4 (not tr., syn. of *svaka*, his own); what belongs to a (the) self, P 159=Ad *ātmaniya*; Su vi 73a, 84b, *bdag-gi*

ātyantikī, absolute, AA ii 29, *śin-tu*

ādatta, appropriated, P 582a, *blañs-pa*

ādadati, assemble, R xiii 1, 2, *sdud*

ādarśa, mirror, A xxvi 442, Ad f. 229a, *me-loñ*

ādarśa-maṅḍala, mirror, A xxx 490; round mirror, P 533b, *me-loñ-gi dkyil-'khor*

ā-darśayati, show up (in a mirror), Su i 7a; vi 65a; *kun-tu bstan-pa*

ādāna(m); *len-pa*; take upon himself, AA iv 43* = samādāna H; grasping, AA i 67*; appropriating, Sa 202; appropriation, P 582, *len*

ādi, (from the) beginning, A ix 204, xxviii 469; S x 1458, *la sogs-pa*; S x 1460, *thog-mar* (āda); P 196

ādika, these and other, A xvii 334

ādita, from the beginning, A xvi 307

ādi-karma, beginner, R xv 1, *dañ-po'i las-kyi*

ādikarmaka, beginner, R xv 3, *dañ-po'i las-can*

ādikarmika, beginner, A vii 179, Ad f. 250a, Sa 223, 24a; who is just beginning, A xv 292–3

ādikarmika-bhūmi, stage of a beginner, Sa 24a, *dañ-po-pa'i (sa?)*

ādi-pariśuddhatva, perfect original purity, A ii 47

ādi-mudrā-mudritām upādāya, on account of their being sealed with a seal from the very beginning, P 201; S: amudrā-koṭi-mudritatām upādāya, *phyag-rgya med-pa'i mthas, phyag-rgya btab-pa ñe-bar bzun-bas*

ādi-viśuddhatva, is pure from the very beginning, P 197 (P–)

ādi-śāntatva, is calmly quiet from the very beginning, Sa 33b

ādi-śuddha, pure from the very start, R ii 12, *gzod-nas dag-pa*

ādi-śuddhatva, pure from the very beginning, A ii 47

ādi-śūnya, empty from the very beginning, R xx 1, *gdod-nas ston shiñ*

ādy-anutpannatva, to be unproduced from the very beginning, S 1450, (Tib. *skyes-pa?*)

āditya, P x 163 = S sūrya-maṅḍala, disk of the sun

āditya-maṅḍala, orb of the sun, R v 6, *ñi-ma'i dkyil-'khor*

ā-diśati, announce, A xxi 387, *bsgo-bar byed de*; tell, R xvii 6, *ston byed*

ādinava, affliction, A xvii 326, paropradavaḥ H; danger, Su vi 86a, *ñes dmigs*

ādīpta, set on fire, P 37

ādeya-vacanaḥ, of acceptable speech, A iii 53, P 4, f. 226; plausible talk(er), A xxiv 419, *tshig brtsun-pa*; Ad 224, *tshig bzun-bar 'os-pa(r)*

- ādeya-vacanaṭā**, plausible talk, A xxiv 419, *tshig brtsun-ḥa*; Ad 224a, *tshig bzun-bar 'os-ḥa*
- ādeya-vākyaṭā**, his words are always acceptable, P 534b, *tshig kun-gyis sñan-ḥa*
- ādeyaṭā-doṣa**, faulty way(s) of making himself acceptable, A xvii 334, VR: ādeya-doṣa
- ādeśanā-prātihārya**, miraculous reading of thoughts, P 526b, *kun brjod-ḥa'i cho-'phrul*
- ādhāna**, see bala-ādhāna
- ādhāna**, (infested with), A xxiv 429
- ādhāya**, having arranged, AA i 2, *bshag-nas*
- ādhāra**, foundation (source), AA—, *rten gyur-ḥa*; substratum, AA i 27, *rten-can*; sustain, AA iv 37, *rten-can*; based, AA i 41, *rten-can*; referring to, AA v 42, *rten-can*
- (**ādhāramudrā** S 1416)
- ādhāraṇa**, carrying, P 199=S, ādhāra, *yoñs-su 'dzin-ḥa*, =Ad, dhāraṇi-
- ā-dhārayati**, retain in mind, A xvi 312; S x 1461, *yoñs-su gzun-ba* =P 219 ārādhayati; carries, P 199=S *yoñs-su 'dzin-ḥa*; P 203 (S-); Ad-ND-191a; Ad f. 261a (Ti-)
- ādhi**, misfortune, AA ii 14, *ñam ña-ba*
- ādhipateya**, dominant function, Ad f. 255b, *dbañ bgyid-ḥa*; *dbañ byed-ḥa*
- ādhipatya**, overlordship, P 534b, *mña' chen-ḥo*
- ādheya**, which are founded on it, AA i 39, *brten-ḥa*
- ādheyatā**, what is founded, AA ii 12, *rten*
- ādhmātaka**, swollen corpse, P 19=S 59, *ñam-par bsaṃ-ḥa* (S ed. dhmātaka, Mhvy. vyādhmaka); P 165=S 1258 vyādhmātika; P 206
- ādhyātma**, inside, P 263
- ādhyātmika**, inside, A i 9, 29; inner, P 265; inward, P 100; within, A xx 273; on the subject-side, P 101=S 333 poṣam-ādhyātmika; see note in PW i 68
- ādhyātmika-bahirddhā-śūnyatā**, emptiness of both object and subject, P 195 (def.), S vii 1407
- ādhyātmika-bāhya-dharmā**, inner and outer dharmas, S x 1463, *phyi ñaṅ-gi chos*
- ādhyātmika-śūnyatā**, emptiness of the subject, P 195 (def.)=S vii 1407 *ñā*

ston-pa ñid

ānantarya, deadly sins, A xxi 390 (karma), *mtshams med-pa'i*; Sa 225, 231, 232

ānantarya-karma, deadly sin, A vii 181; karma which leads to immediate retribution, A xxii 403

ānantarya-kārin, one who has committed one of the deadly sins, A xvii 337

ānantarya-samādhi, unimpeded concentration, P 79, 515; AA i 15, v 38, *bar-chad med-pa'i tin-ñe-'dzin*

Ānanda, A disciple of the Buddha. Speaks at: A ii 40, iii 80-1, iv 98, xix 365 sq., xxiii 414, xxiv 416-23, xxviii 458 sq., xxxii 528, Sa (cf. 29a), P 91=S 308, P 97-8, Sa 35a

ānandita, rejoiced, and, rejoicing, Sa 28b

ānandin, rejoice, Sa 28b, 29a

ānandokti, pleasant sound, AA i 20, *sgra sñan*

ānayitvā, having summoned, Su ii 22a, *bkug-nas*

ānāpāna-anusmṛti, recollection of breathing, P 20=S 60, S 1258: *dbugs-phyi nan-du rgyu-ba*, S 1443

ānimitta, signless(ness), A ix 204, 207, xii 256, xviii 341, 347, xix 356, xx 373-4, xxix 475, 477; R xx 7, S x 1468, AA iv 18, *mtshan-ma med-pa*

ānimitta-caryā, coursing in the signless, A xvi 310

ānimitta-sākṣātkriyā, realization of the signless, A x 1468, *mtshan-ma med-pa mñon-du bya-ba*

ānulomikī, acting in conformity with, S 486 (dharmatīṣṇā)

ānulomikī kṣānti, adaptable patience, Su iv 59b, Ad f. 242a, 264a, b, *rjes-su mtshun-pa'i bzod-pa*

(**āntraguṇā** S 1430, 1431)

āpa-skandha, the mass of water, R xx 5, *chu-yi phuñ-po*

āpaṇa, markets, A xvii 335

ā-patti, offence, A xxi 390; S 56=P 18; S 92 *ltuñ-bar*=P 26; P 89=S 306; Sa 226

āpatty-anadhyāpattitā, committing no offence, P 89

(**ā(patti)tavyam** (?), should be repeatedly recited, Sv, *gdon-par bya'o*)

ā-padyate, bring about, A iii 62; undergo, Sa 38a; show, A xi 221; feel, A

xi 246; P 219=S x 1462, 'gyur-ba (+); fall into, A vii 182; incur, A xiv 286; put forth, A xxi 385; experience, A xxviii 459, xxx 494, 510; +viṣādam, A i 7; +santrāsam, A i 8; cf. yogam āpadyate

āpanna, won, V 9a-c, *shugs*

āpātato, from falling on, A xii 253

ā-pūryate, is saturated with, P 201 (S-, Ad-)

āpta, what belongs, AA v 24, *gtogs-pa*

āpti, winning, AA i 27, v 38, 'thob-pa

ā-bādha, oppress(ion), A vii 181, xvii 326

ā-budhyate, sees through, A xvii 336=avabodha H

ābrīḍha-śalya, one whose stings are removed, Su i 5a

-ābha, like, AA iii 13, 'dra; v 1, *lta-bur*; viii 31, *lta*

ābharaṇa, ornament, A xvii 335, P 67, 187, 404b

ābhā, lustre, A xix 365; R v 9, 'od *mams*; splendour, P 10; light, P 41=S 131

ābhāya-avabhāsyā, illuminate with their lustre, A xxviii 457, *kun-tu snañ-bar byas-nas*

(**ābhāra**, S 83(P-)=ābhāraṇa?)

ābhāsam gacchati, come within the range of, A xxviii 465; Ad f. 235b, (*mi*) *snañ ño*

ābhāsvarā (*devā*), P 11, 33, 35; Ad f. 222b, 261a, 'od-*gsal* (-ba), (the shining gods)

ābhimānika, greatly conceited, Ad f. 218b, *mñon-pa'i ña-rgyal can-du*; Sa 208

ābhyavakāśika, one who lives in an open unsheltered place, A xxi 387, upary-āvaraṇa-abhāvena H; *bla-gab med-pa* Ad-T 307a

āma, rawness, S 486=P 119; S 489=P 120; P 521

āma-bhājana, unbaked pot, R i 15, *snod so ma btañ*

āmaka, quite unbaked, P-ND-178b

ā-mantrayate, says, A i 3, ii 38-40, iii 49, vi 141, 159, xiii 283, xxiii 415-6, xxxii 527 (cf. MN-A i 13; āmantesi ti ālapi abhāsi sambodhesi)

ām-iṣa, fleshly (things), A xi 244; material things P 257a-b

āmiṣa-kiṃcitka, material help, P 323a

āmiṣa-kiñcitka-abhilāṣin, one who is eager for trifling bits of fleshly things, A xi 246, *zañ-ziñ cuñ zad tsam 'dod-la*

- āmiṣa-guruka**, one who attaches weight to fleshly things, A xi, 244, *zan-ziñ lhur byed*
- āmiṣagrddha**, greedy for material things, Su iv 59a, *zan-ziñ-la chags-ṣa*
- āmiṣa-dāna**, fleshly gift, Adhy. 5
- āmiṣa-dāyaka**, heir according to the flesh, S iii 502=P 123
loka-āmiṣa, worldly gain, A xxx 483
- āmukhī-kṛtya**, facing, Sa 35a
- āmukhī-bhavati**, keeps present in his mind, A xvii 325; comes face to face with, Sa 201; P 56=S 261 abhimukhī-; Ad f. 236a, *thob-par 'gyur ro*
- āmukhī-bhāva**, manifestation, P 219=S x 1461; S x 1455=P 215 āmukhī karma; *mñon-du bya-ba*
- āmukhī-bhūta**, face to face, A xxx 490
(*āmṛduka*, rather mild, A xxi 387)
- āmra-phala**, fruit of the Mango tree, P 443; Ad f. 246b, *śiñ a-mra'i 'bras-bu*
- āya**, rise, AA i 18, 'du
- āya-dvāra**, (acting as a) door of coming into being, S 1410, *skye-ba'i sgo*;
door of arrival, P 516
- āyata**, extensive, AA viii 27, 30, *riñ*; long, AA viii 30, *riñ*; extend far, P 533a, *riñ-ba*
- āyata-pārṣṇitā**, he has broad heels, P 533a, *rtiñ-ṣa yañs-ṣa*
- āyatana**, sense-field, A xvii 334; R xviii 2, S x 1466, 1469, AA i 59:
skye mched; P 195; occasion for, P 34=S 114 śabda, *sgra*
- āyati**, afterwards, R xxiv 6, *phyis*
- āyatyām**, in future, A xxiv 421, *phyis*; Ad f. 224a, *phyin chad*
- āyāmena**, in length, A xxx 485
- ā-yāsa**, trouble, A xi 241, *ñon moñs-ṣa*
- āyuṣmat**, Venerable. A, S, Hr. *tshe dañ ldan-ṣa*
- āyus**, life-span, P 63, 64, 81
- āyuh-paryanta**; extent of life-span, P 86; A xi 239, not trs., *tshe'i mthar thug-ṣa*
- āyuh-pramāna**; *tshe'i tshad*; measure of life-span, A xxviii 458*; P 34=S 113*; end of the life-span, Sa 35a
- āyuh-saṃskāra**, factor which makes for a long life, P 554a
- āyūha**, toiling, K, Ad f. 263a, P 328b *blañ-ba*
- āyūhika**, which accepts, Sa 32b, *len*; which toils, Sa 33a, *len-par bgyid-ṣa*

āraḥṣa, preservation, Su iv 46b, *bsruñ-ba*

āra(m), this shore, Su i 19a; on this shore, Su i 12a (S 1360?); Su iii 31a, *tshu-rol*

āra-pāra-gamanāya, when he moves from this side to the shore beyond, R ii 4, *tshu-rol pha-rol 'gro*

āra-pāraṃ gacchati, goes from this shore to the other shore, R xix 6 *phar 'gro tshur 'gro*

āraṇyaka, forest dweller, A xxi 387, *dgon-pha-pha* Ad-T I.V, 307a; belonging to the forest, A xxi 391, *dgon-pha*

ārata, abstained, P 257 (S-)

ārapsyante (i. e. karma), (deed) they may do, Ad f. 224a, *brtsams-pha*

ārabdha, exerted, A iii 60, P 93

ārabdha-vīrya, one who has exerted (exerts) vigour, A iii 60=uttapta-vīryaḥ H; x 229; xxiii 413, Ad f. 247b, *brtson-'grus brtsams-pha*; energetic P 320a

ārabhate, puts forth, A xi 250, xvi 310-1, 322, xviii 345; P 22=S 69; exerts, A iii 60, iv 101, xv 292, xviii 349, xix 363; S 68 (P-), P 265; undertakes, A xi 234 (ārabhyate), xx 372, xxiv 419

ārabhya, about, A xxviii 462, P 261; Ad f. 234a, 235a, *-las brtsams te*; with reference to, A x 227; xxvii 454-5, *-las brtsams te*; Ad f. 232a, *-las brtsams shiñ*; regarding P 98(=A); relevant to, A xxiii 415; beginning from (or; with), A xviii 431; AA iv 2,3 (*nas*) *bzuñ ste*; starting from, A i 3, xvi 306; having turned his mind to, A vi 140, *vikalpakena vijñānena-āmukhikṛtya* H; concerning, A xiv 285, P 262; Su v 60a, *brtsams te*; stimulated by, Su ii 21b; initially founded on, P 261; if I take into consideration, A xxvii 454; following on, AA ii 15, (*la*) *sogs-pha*; concerning, A x 227, *-las brtsams pas*

āramita, caused to abstain, P 257

ārambaṇa; *dmigs-pha*; objective support, A i 23, ii 46, vi 138-9, xii 265, 276, xix 358, xx 370; R ii 10, P 201=S*; Su i 15b; object, A xxvi 442*, Ad f. 229a; objective basis, Su vi 67a*; vii 105b

ārambaṇa-carita, coursed in objective supports, Su i 15b

(*ārambaṇa-chedana* S 1421)

ārambaṇa-yogena, through making into an objective support, Ad f. 257b, *dmigs-pha'i tshul-gyis*

- ārambaṇī-karoti**, make into an objective support, A vi 139, viii 191, xix 358, xx 373, 'Su i 15b
- ārambaṇī-kṛtya**, made into an objective support, Ad f. 246a, *-du dmigs te -ārambha*, exertion in, P 265
- ārambha-prayojanam**, but effort is necessary (for that), AA i 2, *brtsom-pa'i dgos-pa (yin)*
- ārambha** (C: **ārabdha**)-**vīrya**, one who has put forth vigour, R xxx 3, 5, *brtsom-'grus brtsams-pa(r)*
- ārāgayati**, accomplish, A xxx 483 (kṣaṇa-sampadam ārāgayiṣyāmi), P 520; please, A x 213 *mñes-par byed-par 'gyur te*; xxvi 437, Ad f. 227b, *mñes-par byed-par 'gyur(-gyi, or, shin)*; P 56=S 261, 61, 63, 70, 80, 186; S 71 (P-), 72 (P-); give satisfaction to, V 16b, *mñes-par byas-pa*
- ārāgya**, having pleased, Ad f. 227b, *mñes-par byas-nas*
- ārāt**, from a distance, A xxvii 446-7, *rgyañ-ma-nas*
- ārāadhanā**, winning, S 205
- ārādhayati**, P 215, cf. ādhārayati
- ārādhayati** (**cittam**), gladden, A xxi 393, *mgu-bar byas-pa*; xxviii 461, *mgu-bar byas so*; Su i 3a
- ārādhita**, pleased, A xxviii 464a, Ad f. 235a, *mñes-par byas śin*; having found pleasure in it, R xxv 2, *mñes bya phyir*
- ārāma**, found of, A xvii 334, xxvi 413, Sa 34b; garden(s), A xvii 335; V 1; Sa 29b, P 304b; park, Sa 191; pleasure grove, P 534b
- ārāma-sampad**, gardens, A x 215, *kun dga' ra-ba phun-sum tshogs-pa*
- ārāmatā**, fondness, P 171=S, *mos-pa*
- ā-ruhitva**, (sur)mounted, R i 21, 22, *shon nas*
- ā-rūḍha**, mounted, A xxv 429; come about, A xx 371
- ārūpya-dhātu**, world of formlessness, A viii 188; formless world, R xxix 6, *gzugs med khams (su)*
- ārūpya-rāga**, greed for the formless world, P 79
- ārūpya-samāpatti**, formless attainment, S 1473, AA i 44: *gzugs med-pa'i sñoms-par 'jug-pa*
- ārūpya-avacara**, of the formless sphere, A xvii 336
- ārocayati**, announce, V 11, Su iv 58b, *mos-par bya'o*; solemnly declare, Ad f. 234b, *sbran te*; Ad f. 236a
- ārocya**, took friendly leave, A xiii 283

āropayati, place in, A xiv 289

ārolik K

āroha, height, A iv 101=dairghyam H, P 248a

ārohati, mount on, P 183-4, S: samārohati

ārjava, upright, R xvi 6, *drañ (-la)*

ārṇava, great flood, R xix 6, *rgya-mtshor*

ārdri-karoti, moistens, Su vii 107a

ārya, holy, A—, Hr. 'phags, S 94 (P-), 'phags-*pa*, P 210; holy man, P 87, 210; saint, AA.

ārya-dharma, holy Dharma, Sa 237

ārya-pudgala V 7

ārya-mārga, holy path, P 221=S x 1464, 'phags-*pa*'i lam

ārya-satya, holy truth, S 1473, 'phags-*pa*'i bden-*pa*

ārya-aṣṭāṅga-mārga, holy eightfold path, S 1473, 'phags-*pa*'i lam yan-lag
brgyad-pa

ārṣabha, leader of the herd, S ix 1448=P 211

ālapana, benediction, P 4

ālapitu-, greet, A iii 76

ālambati (-e), make into an object, Sa 39b; Su vi 84b, *dmigs*

ālambana, objective support, P 201, Sa 216; AA—, *dmigs-pa*

ālambana-ched(an)o, cutting off the objective support, P 201

ālambana-ādhipateya-samanantara-hetu-pratyayatā, S 80 (P-)

ālambanī-karoti, makes into an objective support, Ad f. 256b, *dmigs-par*
byed de

ālambayati, make into an object, A xvi 321=Ad-ND-193a

ālaya, to hang on to, P 216=S x 1457, P 22=S x 1467, *gnas-pa*; settling
place, P 203; S: *kun-gshi ñe-bar*; Su iv 47a, *gnas*; vii 102b

ālayo, a place to settle down in, R xxix 1, *brten-pa(r byed-pa)*

ālaya-rato, delight in a place to settle in, R xv 8, *gnas-la dga'*

ā-līna, cling(ing) to, A xxi 393, *shen-pa*; Ad 218a, *chags śiñ*; hanging on
to, AA i 60, *kun-tu shum-pa*

ālīno bhavati, clings to, A xxiv 417, *sbyor-ba-la brten-par 'gyur te*

āliyate, settles, Su vi 74a, Ti-; P 570

āliyamāna, crouching, P 560

ā-lekhya, painting, A xxx 485

- ā-loka**; *snañ-ba*; light, A viii 187 *snañ-bar bgyid-pa*, xv 293, xxii 396*, 403, xxvii 449*; R xxii 2*; P 236; Ad f. 219a*; AA viii 25, *gzigs-pa*; Su i 4a, Adhy.; illumination, P 201=S*; P cr. to Ad f. 253b, AdTi.
- āloka-kara**, illuminator, P 201=S *snañ-bar byed-pa*; guidance, A vii 182
- āloka-karī**, a source of light; brings light, A vii 170, *snañ-bar bgyid-pa*
- āloka-jāta**, born of light, P-ND-148
- āloka-bhūta**, a true light, Ad f. 231a, *snañ-bar 'gyur-ba*, P 280a
- ālokaṃ karoti**, bring light, A xxx 482; throw light on, P 201=S *snañ-bar byed-pa*
- ā-lokayati**, look, A xxx 481
- ā-lokite**, looking towards, P 204=S 1428, *lta*
- ālopa**, mouthful of food, P 317a
- āvaraṇa(m)**, covering, P 122; AA v 20, *sgrib-pa*; hindrance, AA iv 41, *sgrib-pa*,=nīvaraṇa H; obstruction, P 553
- āvaraṇa**, defence, A iii 50-1
- āvaraṇaḥ**, warding off, A xx 371
- āvaraṇa-kleśa**, obstruction of the defilements, R i 1, *sgrib-pa ṅon-moṅs* karma-āvaraṇa P 4, Sv; kleśa-jñeya-āvaraṇa A vii 171; citta-āvaraṇa Hr
- āvaraṇīya** S 71 (P-)
- āvartatā**, is twisted, AA viii 26, *'khyil-ba*
- āvartta**, curl+turning, P 553a, *'khyil-ba*
- āvaha**, bring(er), A ix 207, xxvi 438, xxviii 466; source of, A xxx 504
- āvāhaka**, bring about, A xxvi 439, *thob-par bgyid-pa*,=utpādako H
- āvāhika**, bring near, A ix 203, =prāpika H; P 294
- ā-vidhyati**, makes a whirl, S 1429=P 205
- ā-vidhyate**, (is pierced?), Su i 8b, *kun rtogs-pa*
- āvir-bhāva**, becoming visible, P 83
- ā-viśati**, enter, A vii 182
- ā-viṣṭa**, possessed, A xx 383, *babs-par gyur na*, and, *non-pa*
- ā-vṛta**, covered (with), P 501; Ad f. 264a, *bsgribs na*
- ā-vṛti**, covering, AA v 33, *sgrib-pa*,
- ā-vṛṇoti**, obscures, Ad f. 258b, *bsgrib-par 'gyur ro*
- āveṇika**; *ma 'dres-pa*; peculiar to, A i 9; special, A xx 379; xxviii 469*, S x 1473*; Ad f. 237a*; AA viii 6, *kho-na'i ma 'dres*

ā-vedhyate, (???) , Su i 8b, *kun-tu rtogs-par bya-ba*

ā-veśayati, take possession of, A iii 56 (Ch: 'entice')

ā-veśika, enters, A ix 203

āsamsati, P 88=S 305 paśyati

āsaya; *bsam-pa*; seat, A xxx 489; resolution, A xxx 501; R xxii 1*, xxiv 2*; R xxvi 1, xxvii 4, *bsam-pa (thag-pas)*; P-ND-178b; P 92, 97; Su ii 22a, vii 95b; resolute intention, AA i 48*; intentions, AA iv 33*, Su iv 58a*; mentality, Ad f. 261a, *sems-pa*

āsaya-śuddha, one whose resolutions are pure, Su i 5a

āsaya-samprayogo, resolutely intent, R xiv 1, *bsam sbyor-ba*

āsayaṃ veditvā, knew of the resolve, Ad f. 233a, *bsam-pa thugs-su chud-nas*

āsayatā, mentality, Ad f. 261b, *bsam-pa*

ās(ay)ena-adhyāśayena, with earnest resolution, A xxxi 519

āsā, living in, AA i 53, *gnas*; hope, Sv, Adhy; longing, Sa 230

āsīviṣa, viper, A iii 52, iv 97, P 244b, 324a; resemblance to a venomous snake, S 1410, *gdug-pa*

āśu-prajñā, quick wisdom, Ad f. 249a, *śes-rab myur-ba*

āścarya, wonderful, A—, V 2, 12, 14a, b, d; R xxix 3, *no mtshar*; Sv; surprising, A x 220. —: H to A 341 and H 695: *asādhāraṇa-dharma-yogād* (out of the ordinary). H to A 305: *hetu-vaiśiṣṭyād*. cf. H 185

āśraṇiya, a fit resting place, A vii 170

āśraya, receptacle, A ix 205 *rten*; physical basis, P 532a (*pariśuddhi*), *lus*; bodily basis, P 526a, *lus*; body, AA viii 13, *sku*; based on, AA i 35, *rten (las)*; by resorting to (as a foundation), P 487b; foundation, P 330b

āśraya-bhūta, a sure foundation, A iii 58; true deposit, A iv 95-6; true foundation, P f. 243E

āśrayati, take refuge in, R xvii 2, *brten byed*

āśrayu, basis, R xxix 1, *rten-du*

āśrita, reside, R xii 5, *brten-pa*

āśritya, relying on, Hr, *brten cin*, and *brten-nas*; (=adhiṣṭāya AK iii 113= āgama N)

āśvāsa, consolation, A xxx 491

āśvāsa-praśvāsa, breathing in and breathing out, P 297a

āśvāsa-prāpto bhavati, he feels relieved (alter in A!), A x 216 *dbugs phyin-pa rñed-pa lags te*; P 305a; breath, R x 3, *dbugs phyin rñed-par*; x 4,

dbugs phyin thob-par

āśvāsayati, help to recover, A, xxvi 435

āśvāsayema, we shall help to recovery, Ad f. 227a, *dbugs sbyuñ-bar bgyi*

āśvāsta, recovered, A xxvi 435; Ad f. 227a, *dbugs phyin-nas*

(**āsattvasthāyin**, abiding until the coming into existence of, S 300)

ā-sana, seat(s), A xxx 492; P 23=S 28, 67, 73, 91, 187, 263-4; Sa 193;

Sv *khri-la*; *stan (las)*; throne, A xxviii 471, *stan (-la'an ñams)*; pulpit,

A xxx 488

ā-sanna, near, A i 6, x 213, xxii 401, xxvi 441, xxxi 514; R i 8 (-u), *ñe-bar*;

Su i 19a; quite near, A xxx 483; nearness, AA iv 10, *ñe*

āsanna-rūpa, being near, A xxx 491

āsanna-sthāyin, stood near to, Su iv 58a, *ñe-bar gnas-ṣa*

āsannatā, nearness, ΛΛ iii 2, *ñe-ba ñid*

āsanni-bhavati, (be)come one near, to, A i 11, xviii 350, P 138, S 825;

be near, A x 224, xxii 403, P 141; remain near, A xxxi 519

āsanni-bhūta, quite near Sa 214; come near to, P 159=S 264

āsādayati, finds, S LXVI 509a=P 558b, *'thob-par 'gyur te*

āsādayan, in consequence of, P 69

āsādya, in consequence of, P 67

āsī, have had, R ii 13, *gyur?*

āsurā, of the Asuras, P 35

āsecanaka, glorified, P 11, 12, 13; S *chog mi śes-ṣa*; cf. PW I XLV.

ā-sevana, cultivation, ΛA viii 19, *bsten*; P 534a, *goms-par byas-ṣa(s)*

ā-sevayati, indulge in, A x 218 *sten ciñ*; cultivate, Su iv 59a, *rab-tu bsten-ṣa*

ā-starāṇa, something which is scattered over, P 547a

ā-stīrṇa, covered, A xxx 488; spread over, A xxx 488

ā-stīrya, (having covered up), A xxxi 522, (not trsl.)

āśya, face, AA viii 5, *shal*; P 533b, Ti-

āśrava, outflows, A i 3, xi 236, xiii 280, xvi 309-10, xvii 330, xxviii 465;

S 1446

āśrava-kṣaya, extinction of the outflows, A xx 371, 374; S 1453; R xxix

2, *zag-par zad*; P 88, 182

āśrava-kṣaya-jñāna-abhijñā, superknowledge of the cognition of the extinction of the outflows, P 28 (S-)

āsvāda, enjoyment, A xi 233, *re*; xxiv 418, *myoñ*; P 316; relishing, A xi

242=anubhavanam H

āsvādayati, taste, P 91, 520, Su i 9a; relish, P 179, 182, 265; Ad f. 264b,
ro myoñ (myañ)-ba byas

āsvādita, tasted P 37

āha, said, A—

ā-haraka, bring about, Ad f. 261b, *sgrub-par*

ā-harati, brings, A xxv 433, *thob-par byed-pa*; brings about, Ad f. 226b,
bsgrub-par bya'o

āhartri, as productive of, Ad f. 226b, *bsgrub-pa*; brings about, Ad f. 228b,
sgrub-par (mi) bgyid

āhāra, food, A iii 91; P 20=S 59 *zas (las)*; P 86

āhāra-kāma, in want of food, R xxii 5, *zas-la 'dod byed*

āhāra-kṛtyaṃ karoti, take food, A xvii 332

āhāra-gaveṣin, (famished), A iii 52; cf. āhāra-arthin

āhāra-samudācāram utpādayati, takes food, A xxx 501 (not trsl.)

āhāraṃ karoti, eat one's meals, A xvii 332

āhāram āharati, eat one's meals, A xvii 333

āhāra-arthin, (famished), A iii 52; see: āhāra-gaveṣin

āhāraka, nourisher, A xxvi 438, *thob-par bgyid-pa*; which nourishes, Su
vii 104b

āhārakaṃ bhavati, feed, A vi 138

āhārika, nourisher, A xi 234, xxv 432; nurse, A xxviii 461, *thob-par byed-
pa*, samutpādanād H; (which) nourishes, A ii 48; xi 233 *sgrub-par
byed-pa*=utpādika H; xxviii 464, *thob-par byed-pa*; P f. 243E; that which
feeds, A iv 95, =utpādikā H

āhu, is, R viii 1, *'gyur*

āhlādana, mental satisfaction, Adhy. 1, *yid tshim-par byed-pa*

āhvāna, (true) appellations, S 1452, *'bod-pa*

I

ikṣu-vana, a thicket of sugar-cane, P 39, 289

icchati; *'dod-pa*; wish (for), A i 30=P 260, 32, xv 293, xvi 312, xxii 404;
P 220=S x 1462, *'dod-pa bskyed-pa*; P 226=S 1474*; Ad f. 254a, *'tshal-*

ba; R i 16*, ii 4*, vii 7*, xvi 3*, 6*, xxii 11*, xxviii 1*, 4*; Sa 218, 238, 239, 39a, b; wants, A xxx 495; look for, A i 28, P 260-2; seek for, A ii 39 (eṣṭavyā=grahītavayā H); P f. 208 ('*dod-par bya* Ad); desire, P 200, eṣati

icchasi tvaṃ draṣṭum, do just have a look at, A xvii 329

iccha-karmām, plausible lies (?), R xvii 6, '*dod-pa'i las-can*

icchā, temptation, A xi 242 '*dod-pa*; wish for, S vii 1265 (P-), '*dod cin* (dharmacchā)

iñjana, vacillation, A xxix 480

iñjita, wavering, Su vii 99b

iñjyati, waver, P 200=S *mi gYo*

itas, from that, A xxii 397

itu, from this, R xxviii 2, '*di-las*

iti. —

iti-kartavyatā, obligation, A xi 241, =satata-karaṇiyatā H, '*phral-gyi bya-ba*

iti-vṛttaka, Thus-was-said, P 31=S 100 Ityuktaka; P 158, 218

iti-hāsa, play, A xi 241

ity-uktaka, Thus-was-said, S x 1460, '*di-ltar 'das-pa*; S 100; Ad f. 258a, *de-lta-bu byuñ-ba'i sda*

idānim, (just) now, A xvii 328, xviii 346, xx 374, Sa 199; in this case, A xxii 408; just here, S LIII 296a

indu, moon, P 533b, *zla-ba*

indra, chief, Su vii 112b

Indradatta. Name of a Bodhisattva, P 5

indrāyudha, rainbow, Su iv 42a, '*ja'*

indrāyudharaṅga, the hues of the rainbow, Su vi 83a, '*ja' tshon*

indriya; *dbañ-po*; (sense-)organ, AA i 17, xvii 333; faculty.—. e.g. A ñi 54; S x*; R xx 21*, xxv 5*; AA i 22*

indriya-kuśala, skilled in the faculties, Ad f. 255a, *dbañ-po-la mkhas-pa*

indriya-parāpara-jñā(na)tā, cognition of the higher and lower faculties (of others), S x 1458, 1470, *dbañ-po rab dan tha-ma śes-pa(r bya-ba)*; P 210=S 1446; P 214=S 1453; P 217 (at S 1446, Ad: indriyaparāparate)

indriya-paripūri-kuśalatā, skill in perfecting the faculties(?), Ad f. 255a, *dbañ-po yons-su rdzogs-par bya-ba-la mkhas-pa*

indriya-vikala, deficient in his faculties, Su vi 89b

- ibha**, elephant, AA viii 22, *glañ-chen*
iyat, so great, A—; all the, AA v 2, *sñed*
iṣṭa, considered, AA iv 54, *bshed*; desired, AA iv 57, *'dod-pa*
iṣyate, is considered, or, regarded. AA,— *'dod-pa, bshed*; can be desired,
 Sa 226
iṣur, arrow, A xxvii 454, Ad. f. 232a, *mda'*
iṣvastra, archery, AA xx 371, 374; R xx 2, 9, *'phoñ*
iṣvastra-ācārya, teacher of archery, Ad f. 247a, Sa 24a, *'phoñ-gi slob-dpon*;
 P 444
istri, woman, R x 8, xvii 5, *bud med*,=stri
iha, here. A—; therein, A xi 242; in this (our religion), A i 8

I

- ikṣaṇa**, looking upon, AA v 1, *lta*; eyes, AA viii 17, *spyan*
ikṣate, surveys, AA v 23, *rtogs-par byed*; views, AA vii 5, *mthoñ*
īti, calamity, AA v 35, *yams nad*
idṛśa, such as, A xxx 511; this suchlike, A xxxi 514; such as, A xxx 498
ir-ita, stirred, A xxx 486, 488; said to be, AA iv 39, *brjod-pa*; AA viii 6,
bsad-pa; driven along, AA vii 2, *bskyod-pa*,=prerita H
iryāpatha; *spyod-lam*; bearing, P 32=S 110*; postures, P 214=S 1453*
 (ed. S: kṣaya-trāyya-)
irṣy-ā, envy, A xvii 327, xxix 480; S 1258=P 165 *phrag-dog*; Su vii 110b
iśvara, Ruler, S x 1469 (=P 223), *dbañ-phyug*
iśvaratā, sovereignty, Adhy. 15, *dbañ-phyug*
iśvarya; *dbañ-phyug*; sovereignty, A vi 136; Adhy. 14*; Su vi 81b*; domin-
 ion, A xx 371
iṣaṇa, A xxvii 446, 447
iṣyate, can be desired, Sa 226

U

- ukarṣi**, one who exalts, R xxi 4, *bstod*, =utkarṣin
ukrṣṭa, high, R xxviii 5, *mchog*, =utkrṣṭa

- ukta**, (has been) called, A i 17, xviii 346; R ii 3, xxi 7 *gsuṅs*; xxii 7; spoken of, AA iv 22, *bsad*; one speaks of, R i 22, *gsuṅs*; said, A xvii 338; (as) taught, A xviii 345, xix 357
- ukta-vādin** (*Tathāgatasya*), A xix 365 (yathā 'Tathāgatānām ukta vādi, preach what the Tathagatas have taught); xxvii 454; Ad f. 232b, *gsuṅs-pa'i rjes-su smra shin* (one who repeats what (the Lord) has said); =vatta-vādin in Pali
- ucca-kulin**, one who has achieved a high social status, Su vii 105a
- uccatva**, superiority, Su iii 36b, *mtho-ba*
- uccagghayati**, sneer, A xi 232, *steg ciṅ*; H: svena-aṅgena tat-pratibaddhena vā para-apabhṛājanād; xxi 385, *hāsyā-sthāniyatvād* H; xxi 385 *riñan-can byed*, 388, *riñan-can byed-par 'gyur*; P 315b; deride Ad f. 216b, 217a, *stiñ-bar byed*
- uccalati**, departs from, P 264, 265
- uccād**, from above, A xvi 311
- uccāraṇa**, uttering, Adhy. 9, *brjod-pa*
- uccālayati**, free oneself from, S LXIV 456a; P 541 (*gañ-las*) *bskyod-par bgyid lags*
- uccaiḥ**, above, P 533a, Ti?
- uccais-tvena**, in height, A xxx 488
- ucchañkhapāda(tā)**, his ankle-joints are inconspicuous, AA viii 14, *shabs 'bur mi mion*; his feet have inconspicuous ankle-joints, P 533a, *shabs-kyi goñ mtho-ba*
- ucchitti**, cessation, AA iii 14, *chad*; annihilation, AA viii 17, *gcod*
- ucchidyate**, is annihilated, P 222=S x 1466, *chad-pa*; is cut off, Ad f. 254b, *rgyun chad-par 'gyur*; forget, P 107
- ucchinna**, cut off, Ad f. 253a, '*chad-pa*
- uccheda**, cutting off, Ad f. 247b; annihilationist views, annihilation, A i 19, *nāsti-idānim abhūt pūrvam ity ucchedaḥ* H; P 221=S x 1466; S x 1466 (P-), *chad-pa*; AA i 59, *chad*; V 27, *chad-pa*; V 17c, with VR *upaccheda*
- uccheda-śāśvatā** S v 864 (P-)
- ucchedatā**, annihilation, Su iii 30a, *chad-pa*
- ucchedana**, which cuts off, Su ii 24b; annihilation, A xxx 491
- ucchedika**, which annihilates, Sa 33a, *chad-par bgyid-pa*; P 294

- ucchoṣayati**, abolish, R xx 23, *rgyun gcod*; shrivel up, P 275b
- ucchrita**, tall, P 533a, 'phags (-la)
- ucchvasita**, regained his breath, AA v 35, *dbugs phyin*
- ucyate**, it is said, A xvii 331, xviii 346; is spoken of, AA ii 11, *bsad*; one speaks of, P 99; is called, R xxxi 6 (-i), *brjod*; Ad cr. P 173 *saṃkhyāṃ gacchati*; AA i 38, *śes bya*; v 18 (*ces*) *brjod*; is expounded, AA i 18, *brjod*
- ujjaṅgala**: arid, A xxv 429, *gram-sa*, *rūkṣatvād* H
- ujjhata**, flung, P 206
- ujjhati**, lose, Su ii 23a, 'dor (more literally: fling away, give up, throw out, reject, eject)
- ujjhāta**, flung, P 206
- utāho**, or, A i 29; P 98 (=A) =S 324 *athavā*
- ut-kaṅṭhā**, pining away, A xxx 494; 510 (not trsl.)
- ut-kaṅṭhita**, pining away, A xxx 485; *tathā saṃjāta-abhilāṣasya* H; 510 (not trsl.), P 257a
- utkaṅṭhita-mānaso**, pining away, A xxx 496
- ut-karṣaṇa**, exaltation, A xxix 480; P 220=S x 1464, *bstod-pa*
- utkarṣayati**, exalts, P 70, 265; Ad f. 223b, (*b*)*stod-par byed*; R xxxi 6[▮]*bstod byed*; Su i 5a
- utkarṣin**, one who exalts, A vii 184, xvii 334
- utkṛṣṭa**, superior, Su vii 105b; to exalt, Ad f. 223b, *bstod-pa(r)*
- utkrośayati**, exalts, A xxiv 419, *bstod cin*
- ut-kirṇa**, engraved, P 533a, *gzugs-su brkod-pa (rko-ba*, to engrave, J)
- ut-kṣipati**, lift (up), A xvii 326; xxviii 466, =*ūrdhvam unnīya* H, *bteg-pa*; suspend, A xiv 286; get rid of, A viii 196 'degs-par=P 289; throw up, Su vi 72b, 'dreg; take out of, Sa 36a; add to, Su i 14b, *bsal-ba*
- utkṣipyamāṇa**, lift up, Ad f. 227b
- utkṣepa**, adding something, K, *bsnan-pa*, P f. 243D
- ut-tapta**, splendid, A xx 380; Su iv 58b, 'bar-ba; well purified, Su iv 40a, *sbyaṅs-pa*; refined, P 69
- uttapta-hāṭaka-**, finest burnished (gold), P 533b, *šin-tu sbyaṅs-pa*
- uttaptamāna**, as he is being more and more purified, P 567
- ut-tama**, highest, A vi 135, xxvii 456, xxviii 459; R xxix 4, *mchog (-tu)*; best, R xxv 5 *mchog*; supreme, Adhy. 14, *dam-pa*; R xviii 8, *mchog*;

xxviii 2, *dam-ṣa*; AA i 68, ii 21, *mchog*; unsurpassed, R i 20, *dam-ṣa*; utmost, R xxxi 2, *mchog-tu*; finest, P 7; very fine, AA viii 16, *mchog*

uttamavasti-guhya, sexual organs, AA viii 14, '*doms-kyi sba-ba . . . nub- ṣa'i mchog*

uttama-aṅgatā, head, AA viii 31, *dbu*

uttara, superior, A xiii 278; P 266 (S)

ut-taraṇa, a matter of rising above, Su i 8a, '*da³-bar bya-ba*; P 266 (S-)

ut-tarati, cross over, A xiv 286; Su i 8a; P-p. 273

Uttara-mati, Name of a Bodhisattva, P 5=S6

uttarāsaṅga, upper robe, P 91, Sv

uttarām, subsequently, Sa 39b, 40a

uttari, further (on), R xix 8, *de-nas* (C: ottari); Sa 41a

ata uttari, except the foregoing, S 1452, *de yan chad*

-uttaro, end, Su i 8b; A xxx 501 (not trsl.)

uttarottara, most superior, A vi 161

uttāna, shallow, Su vi 73b

uttānīkaraṇam, amplification, P 295

uttānīkaroti, enlarge on, A ii 38, 42; P f. 210, Ad f. 219a, 220a, *gsal-bar byed-ṣa*; Ad f. 234b, P 253a; amplify, P 158; S vii 1324 (P-)

ut-tārayati, rise above, P 266 (S-), Su i 8a, Sa 228; rescues, P 575

uttārayitavya, should be rescued, Ad. f. 239a, *bsgrol te*

uttāri (?), superior, Sa 39a, *goñ-ma*

uttāryate P 266 (S-)

ut-tiṣṭhati, rise from, A xiv 290-1, Sa 231

ut-tirṇa, escaped from, Su vii 111b; has (definitely) crossed over, Su i 8a, iv 52b, *brgal-ba ste*

ut-tirṇa-paṅka, having emerged from the mud, A xix 367; kleśa-āvaraṇa-prahāṇād H

ut-tirṇa-saṃgrāma, escaped from the battle, Su vii 112a

ut-tirṇatva, having escaped from, P 212=S 1451, (*las*) '*das śiñ*

ut-trasati, tremble at, A xv 293, Su ii 19b

uttrasta, trembled, Su ii 19b

uttrasta-mānasena, afraid of, Ad f. 218b, *yid dñans-ṣa*

uttrasta-saṃjñin, with fear, A xvii 332

- uttrasyati**, tremble, A i 5, xiii 282; V 14d, *skrag ciñ*
- (na) **uttrāsam āpadyate**, remains unafraid, A xxviii 459
- (na) **utthāna**, (not) coming into being, Sa 25b 'byuñ-ba (ma) *mchis-pa*
- utthāpaka**, ariser, Su iii 29b, iv 41a, *sloñ-ba-po*; Su vii 98a
- utthāpayati**, arise, Su vi 74a
- utthāpayitā**, arising, Su vii 98a
- utthāya**, rose, P 91; Sv *lañs te*
- utthita**, emerged, R xviii 5 (-o), *lañs (nas)*; got up, R xiv 9 (-u), *lañs*
- utpati**, come forth, R iii 4, 'byuñ-'*gyur-ba*
- ut-patti**, genesis, A xv 303, xxix 479; Ad f. 221a; Sa 232-3; Su i 9b; vi 77a, *bskyed-pa*
- utpatti-doṣa**, fault of genesis, P 515
- utpattito bhavati**, arises, R xix 4, 'byuñ-bar 'gyur
- utpatsyante**, may arise, Ad f. 248a
- ut-patha**, highway, A iii 50; H: yathokta-viparito mārگاḥ (Alter trsl.)
- utpatha-gata**, have gone on to a wrong road, R xi 6, *lam grol 'gro-ba*
- utpatha-prayāta**, strayed on to a bad road, A vii 171, *lam log-par mchis-pa*;
strayed on the wrong road, Su ii 22b, 23b
- utpathonmārgaprasthita**, set out on the wrong path, Su vi 78a, *log-pa'i lam-la rab-tu gnas-pa*
- ut-padya**, as soon as he has been reborn, AA i 23, *skyes-nas*,=upapadya-parinirvāyin H
- utpadyate**, is produced, A xi 232, xviii 343, xix 353, 358, xxv 429; P 43; 46=S 140; 79, 140; Su i 10b; appear, A xix 366; P 91, 92, 98; arises, A iii 91, v 133, vi 139, x 220; xi 232 'byuñ-bar 'gyur, 242, 251, xii 269, xvii 336-7, xxv 430, xxviii 447; R xxv 3, *bskyed (mi) byed*; S x *skyed-pa*
- utpadyamāna**, arising, A xii 269; as they arise (again), P 87
- utpadyamānāny eva**, at once (=as soon as they have arisen), Ad f. 248a, *byuñ ma thag ñid-du*
- utpanna**, has been produced, A x 211, xix 353; produced, P 9, 260, 261, Sa 234; has arisen, Ad f. 229a, *byuñ-ba*, Sa 226; raised, P 269
- utpanna-bhagna-vilinatā**, on arising they soon break up and are dispersed, Su vi 83a, *byuñ-nas 'jig ciñ 'ju-ba*
- utpanna-sattva**, a being who has been produced, Su i 17a

- utpannotpannāni**, that may have arisen, A iii 52, 75, 84, xvii 356-7
- ut-pala**, blue lotus, A xxx 486, P 11, 97, P-ND-187b, Sa 41b
- ut-pāṭayati**, tear out, P 21 (=S 67: prahātu-, *sṭaṅ-bar*)
- utpāda**; *skye-ba*; production, A i 11, 26, 30, ii 43; P 168=S*; P 262; AA iv 59*; Sa 238
- utpāda-dharmin**, subject to production, P 44=S 139, *skye-ba'i chos-can*
- utpādanatā**, production, A xxx 489
- utpādayati**, produce, A i 28, viii 197, xvi 321, xvii 331, 335, xix 357, xxi 385; S x 1463=P 220, *bskyed-pa*; P 30 (S-), 79, 84, 260; Su i 11a; V 6; Sa 228; raise, A iii 60, v 128, vi 138, xxiv 422; P 91; S x 1464=P 220, *bskyed-pa*; give rise to, A xxiv 419; cause to be produced, Su i 11a; bring forth, P 35
- u(t)pādayiṣyanti**, they will produce, R xi 7, Tib: *soṅ-ba las* (?)
- utpādika**, which produces, Sa 33a, *skye-ba*
- utpādita**, produced, A ii 33, xvi 310; Su ii 24a; Sa 228; offspring, Su ii 23b; raised, A xxvi 434; Sa 26b; brought forth, P 94
- utpādya**, raised, A vi 163; produced, A xvi 311
- ut-plavate**, get elated, A viii 196
- utsa**, fountain, Su vii 106b, *chu-mig*
- ut-sada**, overcrowded, A xxiv 419, *mi shig-po?*, =udgatā H; Su vii 110b; crowded, Ad f. 223b, 224a (*śin-tu*) '*phel-bar* 'gyur; Sa 29b; with prominences, AA viii 24, *rgyas-pa*
- utsada-gātra**, his body has prominences, P 535b
- utsanna**, completely vanished, P 535b, (*thams-cad*) *byaṅ-ba*
- ut-sarati**, let loose, A xxiv 416; let go, A xiv 284; throw away, A xi 233, xix 361, xxviii 460; go away, A xxx 501
- ut-sarga**, letting go, A ii 43=tyajanam H; P f. 215; abandoning, K, *sṭaṅ-ba*
- utsargatā**, abandonment, P 134
- ut-sahate**, (patiently) endures, A i 28, xxx 503, P 23(S-); has the strength to, A xxxi 518
- ut-sārayati**, drives away, A xxiv 421, *bcad-par bya-ba yin*
- ut-sāha**: will-power, A i 28, v 125, 134, P 213=S 1452 *mos-pa*; Su iv 59, *sṭro-ba*; fortitude, P 219, Su vi 91a; energies, Su vii 106b; determination, A xxvii 449, *sṭro-ba*; xxx 485

- utsāhaṃ (dadāti)**, encourage, A ii 34; P f. 202, *spro-ba bskyed-pa*; Su vii 111a; strengthen his determination, Ad f. 230b, *spro-ba skyed-par 'gyur ro*; fortify, A v 134, P 257b
- utsāhana**, energies, P 534b, *mos-par bya-ba*
- utsuka**, delighted, P 35
- utsuku**, zealous, R xi 4, *spro-ba(r)*
- ut-sṛjati**, cast away, A xix 361; xxviii 460, *btan*, 461, *gtan*; sarvathā pratyākhyānam H; rejects, Ad f. 239b, *'dor-ba*; emits, Su vii 106b, 107a; cast off, R xxxii 3 (-e), *'dor*; cast out, P 206; come up; A xxxi 517; let go, A xiv 284, P-ND-176; abandon, P 70=S 280; A xi 233, *bor-nas*, P 317b; (would) discard, Ad f. 234a, *spañs-par gyur*; let loose, Su ii 21b; A xxiv 416, *gtan shiñ*
- ut-sṛjya**, having removed himself, A xvi 310; (having) abandoned, A xi 233, 234, 237, P 62
- ut-sṛṣṭa**, cast out into, P 206
- ut-sraṣṭavya**, should be repelled, Su iv 45a, *dor-bar bya-ba*
- utsraṣṭu-kāma**, wants to abandon, P 29=S 96 *yid dor-bar*
- uda-ka**, water, A iv 97, xv 296, xxx 487; R iii 1 (*chu(s)*); P 83; Sa 36a; Su vii 106b; streams of cold water, P 83; moisture, R i 15, *chu(s)*
- (**udakaṃ dadyād**, so P), would water, Ad f. 254a, *chus brtan te*
- udakaṃ dātavyam**, would water, Ad f. 246b, *chu bcu²-bar bya*
- udaka-candra**, reflection of the moon in the water, P 5; Su vi 83a, *chu zla*
- udaka-pātra**, bowl of water, A xxvi 442, *snod² chus bkañ-ba*; Ad f. 229a
- udaka-bindu**, water-drops, R xix 4, *chu-yi thigs-pa*, Ad f. 227b
- udaka-budbuda**, water-bubble, P 544a
- udaka-skandha**, mass of water, P 297b
- ud-agra**, elated, A xxiv 418, *mgu*; xxx 489, xxxi 521; R xxiv 3, *ñams bde(r)*; xxxi 12, *dga²-ba(r)*; Ad f. 223b, *mgu-ba*; Su ii 22a; Sa 29a, 30a
- ud-apādi**, was produced, A xix 368; V.R. utpāditam
- udapāna**, water-bearing place, A xiv 287=P-ND-179a
- udaya**, rise, Su i 10a-b; rise up to, P 72=S 281
- udaya**, gives rise to, AA ii 23, *'byuñ*
- udaya-dharma**, doomed to rise (?), Su i 10a
- udayat**, when it has risen, P 41=S 131 udāgacchan

udayati, arise, Su i 10b

udayāti, rises, R xxiii 1, 'char-ba

udara-māmsau, belly, P 101

udarayant(r ?)a, stomach, S 1430

ud-ā-gata, built up, AA iv 56, 'thob

ud-āna, shout(s) of triumph, Ad f. 258a, *ched-du brjod-pa'i sde*

udānam udānayati: shout forth in triumph, A ii 48; xxvii 449, *ched-du brjod-pa'an ched-du brjod-par mdzad do*; exult, Ad f. 231a, *ched-du brjod-pa'an ched-du brjod-pa mdzad-pa*; utter a shout of triumph, P 179; breathe forth a shout of triumph, P 34=S 114 ud. jāniran; in triumph they cried, A iii 79

ud-ānayati, cry out aloud, P 10

ud-āra, sublime, A iii 89, xvii 333; xxv 426, *rgya chen-po*; xxxi 523; P 170=S *rlabs-po che'i*; Ad f. 225a, Tib.-; Su ii 21a, 22a, b, 23a; Sa 30a, 38b; exalted, A x 228, xxx 499; P 121=S 495; S ix 1447 (P-); R xxxii 2, *rgya-chen*; an uncommon degree of, A x 227 *rg(y)a chen-po*; most sublime, A xxxi 517; (most excellent) A xxii 404, *yañs-pa*

udāra-adhimukti, sublime faith, Su vii 105b

udāra-adhimuktika, so much confirmed in their faith, A x 228. *gam-bhīrodāra-ārtha-adhimokṣeṇa-udāra-phala-parigrahād H*; P 243b; resolutely intent on the sublime, A xxi 386, *mos-pa rgya che-ba*; have sublime aspirations, P 314a

udāra-āśaya, sublime intention, P 583, *bsam-pa rlabs-po che*

udāratara S 276 (P-)

udārataraka, (more sublime), A xx 373

udārika, which exalts, Sa 33a

udārodāra, very sublime, A xi 251, *rgya chen-po rgya chen-po*

ud-ā-haraṇa, example, A x 214

ud-āharati, announce, Sa 236; utter, Su v 60b, *smṛa-ba*

udāhāra, utterance, Sa 236

udita; *bsad*; indicated, AA i 9*; experienced, AA i 43*; has been said, AA iii 2*; is spoken of, AA iii 6*; is taught, AA i 67*, iv 23*; is said to be, AA iv 35*; explained, AA iv 60, *bsad-par zad*

ud-ikṣaṇīyo, worth looking at, R xxxii 2, *lta-bas 'os-su ('gyur)*

ud-īrayati, proclaim, A i 4; xxi 386, *brjod ciñ*; 389, *brjod-pa*; P 179,

- 185; S 324 (P-); AA ii 28, *brjod*; utter (his message), P 186; explain, R i 3, *brjod-pa*; raise (voice), A vi 159; lift up (voice), A xxx 495
- ud-gacchati**, be elevated above, P 198, =S, Ad: abhyudgacchati, *mñon-par 'phags-pa*; P 201=S, *mñon-par 'phags-par 'gyur-ba*; be lifted up, P 515, *mthon-par 'gyur-ba*
- udgata**, lifted up, R xxxi 1, *'phags-par*; Ad-ND-196; rising from, Sa 192; exaltation of, P 198=S *šin-tu 'phags-pa*
- ud-grhñāti**, take up.—cf. A iii 51, xi 240, xiv 284, xv 305, xxv 431; Sa 41a; P 133; S 1452, *'dzin-pa*; seize, P 133; learn, P 31=S 100
- udgrhita V 25, 30b, *gzun' nio*; udgrhya, V 8, *bzun' nas*; (na) udgrahitavya V 6; should not be seized upon, *log-par bzun-bar mi bya ste*
- udgraha**, taking hold of, A xxii 400, *'dzin-pa*; P f. 215; P 533, *bzun-ba*; studying, AA iv 7, *len*; grasp at, A xv 305; take notice, R xxii 7, *'dzin-pa*
- udgrahaṇa**, learning, A xxviii 460; taking up, P 197=S 1410 *'dzin-pa*
- udghaṭita-jñā**: (un)acquainted with the main points, A xi 243-4 (na-). H: rūpam ity-ādy-ukte rūpa-ādi-skandha-(a)parijñānam. (=P 321a), *mgo smos-pas go-ba (ma jin-pa)*; understands as soon as the main points are mentioned, P 321a
- ud-dāna**, Summary, P 31=S 100; P 158; P 218=S x 1460 (E: error for udāna?), *ched-du brjod-pa*
- ud-diśati**, expound, A iii 52, pāṭha-mātropadeśatvād H; 54, 60, ix 201, xi 240; 242 *lun phog cig*, P 553; P 295; explain, A xxii 398, *lun' pog-par bya*; xxx 489; show, A xviii 343; point out, Sa 223
- uddeśa**, program, AA—, *ched-du bya*
- ud-dhata**, puffed up, R xxix 9, *rgod cin*
- uddhata-rajās**, full of rising dust, A xxxi 522
- ud-dharati**, rescues, A xxiii 414, *'byin-pa(r 'gyur ro)*; pull out, A xxx 490
- uddhartu-kāma**, wants to extricate, Ad f. 222b, 225a, *'don-par 'dod-pa*
- uddhṛta**, taken out of, A iv 98; R iv 3, *phyun' gyur*
- ud-bilya**: self-satisfaction, A xxxi 520
- ud-yati**, arise, Su i 10b
- ud-yāna**, park, A xvii 335, xxx 486-7; 534b *skyed-mos tshal*; P 585; Sa 29b; grove, P 23, 28, 187, 263-4, 304b; pleasure grove, A xi 240, *skyed mos tshal*

- ud-yukta**, exerted, A v 104, kṛtotsāhatvād H; labour zealously, Sv, *brtson-ḥpa*; energetic, P 66; have exerted themselves, Su ii 19b, 20a
- udyoga-paryeṣṭi**, energetic pursuit, S x 1455 and 1461 (=P 215 and 219, *tadyoga-*), *brtson shiñ 'tshol-ba*
- udyogam āpadyate**, exert oneself, A x 229; xxi 385, 'bad-*par byed do*; make a(n) (great) effort, A xi 248; 249 'bad-*pa (chen-pos) brtson-ḥpa cher byed de*; 252, *brtson-ḥpa (cher) byed-la*; *brtson-ḥpa (cher) mdzad do*, xvii 338; P 314b
- udyogaṃ karoti**, exerts himself, A x 221, *brtson-ḥpa bgyid-ḥpar 'gyur ro*
- Udraka Rāmaputra** Su vi 92b
- ud-vahati**, bear, A xxxi 518
- udvigna (-cittena)**, anxious, A xxi 395, *skyo-ba*
- udvigna-mānasena**, alarmed at, Ad f. 218b, *yid 'byuñ-ba*
- udvijati**, becomes alarmed, P 582, *yid byuñ-bar gyur* [+ñams-*par (mi) 'gyur*]
- udvega**; *skyo-ba*; agitation, P 20=S 60*, P 165=S 1258*; S 1443=P 210 ūrdhvaga; Ad f. 263a*
- unnata**, haughty, S 1453, *mtho-ba*
- unnatiṃ gacchati**, becomes arrogant, P 229
- un-namati**, rises up, P 8
- un-majja-**, plunges into, P 83
- un-matta**, insane, P 9; P 32=S 107
- un-māda**, frantic, V 16c (unmādam anuprāpnuyus, *myos-myos-ḥpor 'gyur shiñ*)
(Also SN i 126 akin to *citta-vikṣepa*)
- unmiñja-**, affirmation, AA iv 16, *gYo-ba*
- unmiñjita**, (tendency to make) positive statements, A xii 268-9, 271
- upa-karaṇa**, services, P 264, 562; need, P 511; cf. P 67, 23; see *sarva-*
- upa-kāra**; *phan-ḥpa*; bestowal, Ad f. 238a*; Sa 239; service, Su iii 36b*, iv 44b*; benefit, Ad f. 254a*
- upakāraṃ karoti**, assist, A viii 188; benefits, Sa 207
- upakāri-bhūta**, a true benefactor, A xxii 398, *phan 'dogs-ḥpar ('gyur-ba yin no)*; make subservient to, R xxix 2, *phan*; be used to benefit others, P 552
- upa-kūjita**, filled with the sounds of, A xxx 488
- upa-krama**, attack, A iii 55; AA ii 17, *gnod-ḥpa*; see *para-*
- upakṣipeyā (?)**, would jump off (?), R xx 13, *mchoñ-bar byed cin*

-upaga, one who goes to, A xvii 328

upa-gacchati, come (to), A i 26; x 230 *ñe-bar 'oñ-bar 'gyur*; xxx 491; R xx 3, 15, 'oñ- (-ba) ('gyur-ba) P 536; go to, A iii 57, xix 367; be overpowered, A xvii 333 (cf. Pv-A 60=abhībhūta); approach, A xix 367; Su iv 55b, *ñe-bar 'gro-ba*; take to, R xxiv 3, *gyur ciñ*; undergo, A xvi 308; (na), remain (un)aware of, R i 10, *dmigs*

upagata, takes place, P 202=S,-gata, *gyur-ḥa*; can be approached, Su vi 83a, *khas blañs-ḥa*; has admitted into himself, R xxii 6, *khas len-ḥa*; see: rājopagato

upa-grhīta, won over, P 562

upaghāta-vivarjita, not impaired in any way, AA viii 30, *ñams-ḥar nam-ḥar sḥaṅs-ḥa*

upa-caya, accumulation, A x 215, xix 352, 357, P 553, Sa 201; Su iii 36a, *mi-sogs-ḥa*; Su iv 41a, *ñe-bar bsags-ḥa*

upacinoti, collect, A vii 180

upacita, collected, A vii 178-9, 181-2; x 215, *bsags-ḥa*; xx 383, *ñe-bar bsags-ḥar*; accumulated, P 534b; heaped up, Ad (f. 216a), *ñe-bar bsags-ḥa*; powerful, P 533b, Ti: *mdzes-ḥar skyes te*; built up, P 533a; solid, P 533b, *legs-ḥar grub-ḥa*

upa-cchinatti, cut short, A vii 177, P 554

upa-ccheda, cutting down, A vii 179; V 17c, V.R.

upajāyate, is born, P 562

upa-tarati, accomplish, Sa 32b

upa-tiṣṭhati, furnish, A vi 157, 160, 163, xxv 431; Ad f. 226a, *bsñen-bkur byas na*, P 267a; serve upon, P 508; 511b *bsñen-bkur byed*; P 527a; waits on, P f. 243b

upa-darśayati, make manifest, A xx 379, Sa 41a; exhibit, P 10, S 117 (P-) P 325b, 244b; show to, S 273 (P-); give the impression that, A xxiv 416, *ston to*; display, Su iv 59b, *ston-ḥa*

upadarśayi, make manifest, R xxii 11, *ston*

upa-diśati, point out, A i 7, 17, 24, 25=P 243-4; 26, 31, ii 42, iii 54, 60, viii 199, ix 201, xxvi 439, xi 240, xxvii 446; P 158, 160; S iv 552; P 243, 268; Su vi 94a; recommends, A xxi 392, *ñe-bar bstan-ḥa*; Ad f. 218a, *ston-ḥar byed do*; speak of, P 243; show, A xxii 403; explain, A ii 33=kathayati H, xxx 498; expound, A i 4, ii 42, v 112, xv

292; P 98 (=A), 99; S 117 (P-); P 123, 158, 254; Ad f. 233a, *ston*;
Sa 223, 36b

upadiśataḥ, is shown, A iii 91

upadiṣṭa, pointed out, A xviii 343; Ad f. 236a, *bstan te*; described, R
xxii 3, *bśad*

upadekṣyāmi, I can point, Ad f. 228a, *ñe-bar bstan-par bgyi*

upadeśa, advice, A ii 33; instruction, AA ii 6, *bstan*; Exposition(s), P
218=S x 1460, *gtan-la bab-pa bstan-pa*; P 31 (S-); P 158; Ad f. 258a
(apadeśa?), *gtan-la dbab-par bstan-pa'i sde*; exposition, R xxxii 6,
bstan-pa; P 123

upadeśin, recommends, AA iv 44, *ñe-bar ston*

upadeṣṭavya, something that could be explained, P 243

upadyati, arise, R xxvi 7, *skye 'gyur*; xxx 4, *bskyed*; set up, R xxiv 6,
skyed byed cin

upa-drava, distress, A vii 170; calamity, A iii 75, P f. 221; f. 201, *ñe-bar*
'tshé-ba; trouble, A xxi 393; R xi 9, *'tshé-ba*, P 245a

upadhāna : see: sukhopadhāna

upadhānī, the bindings (of a boogharp), A xxxi 515

upa-dhārayati, reflect about, A vii 177

upadhi, substratum of rebirth, A v 102

upa-namati, share, A iv 94; A x 230 (not trsl.) *ñe-bar phyogs-par 'gyur ro*

upa-nāmayati, present (with), A v 102, 128 (=dadyāt H), xxx 493, xxxi
518, 524, P f. 243D, P 564; put into, S xviii 280b=P-p. 171

upanāmita, has bent over to, A x 217, *ñe-bar bstabs-pa*

upa-nāyaka, lead to, Ad f. 261b, Ti: *bsgrub-pa*

upa-nāyika, one who leads to, P 442

upa-nāha, enmity, A iii 53. H: *vaira-anuśayasya-anutsargaḥ pratigha-*
aṃśika eva-upanāhaḥ. -P 165=S 1258, *mdud-par 'dzin-pa*; Note: Mil.
289: *pubbākalam kodho aparākalam upanāho*.-malice? E

upa-ni-kūjita, filled with the sound of, A xxx 487

upa-ni-dhyāyati : meditate (on), A i 10, 26, xiii 283; xv 295,=*bahuśo*
bahudhopāyaṃ bhavanti H; xviii 342-3, xx 375; xxii 398, *ñe-bar*
bsam-pa(r bya); P 135; (S 642, 652); touch and examine, A xi 235,
II=*nirūpayet, brtogs so, brtogs-nas* (for *brtags*?)

upanidhyāyanatā S vii 1325

- upanidhyāpana**, examination, P 181=S 1325 upanidhyāyanatā
upa-ni-badhnāti, tie to, A xx 370
upa-nisā, similitude, A v 131; A iii 72=atikṛṣatā H; resemblance, P 39;
 comparison, Ad f. 255b
upa-nisraya, basis (?), P 529
upaniśrita, dependent on, R xv 2, *brten to*
upaniśritya, having taken recourse to, AA iv 20, *bsten-nas*; (viharati),
 ^ (dwells) in (intimate) dependence on, A xii 274=āmukhikṛtya, P 249b
upa-niṣad, comparison, A v 131; P 39; (A iii 72,=hetu-bhāva H; 98); V
 16b, 24, *rgyu*
upa-paccate (?), be reborn, S 1450 (P-), *skye-ba* (=upapajjati, Pali ?)
upa-patti, rebirth, A ix 205, xi 246, xvi 306, xvii 335; R viii 2, xxix 6,
skye-ba; P 36, 63, 186; 212=S 1450 *skye-ba*; P 583, *skye*; Su iii 36b,
 vii 105a; place of rebirth, Su i 5; genesis, AA v 40, *'thad*
upapatty-āyatana, 'wherever he is reborn', P 56=S 261
upapadyate, is reborn, A xvii 332; R xxix 3, *skye'o*; P 60=S 266; P 87,
 90-2, P 118=S 485, P 138, 179, 186, 195; S 1452 (P-), *skye-ba*; S x
 1460 (P-), 1471 (=P 224), *skye-ba*; gain rebirth, P 182; get to, A x
 215; not trsl., A x 230, *ñe-bar gshol-ba*; appears, P 304b, 315a
upapadyati, arise, R xi 2, *'byuñ 'gyur shiñ*; xx 24, *skye*; xxi 1, *'byuñ-ba*;
 xxx 5, *bskyed*
upapadyayāti, is reborn, R xxxi 11, *skye-bar 'gyur*
 (upapaddha S 1349=upapanna ?)
upapanna, reborn, A xiv 284, xvii 328; P 8, 13, 31 (S-), 32 (S-), 86, 535
upaparikṣate: investigate, A i 10, 26, vi 149, 162, xiii 283, xviii 343; xxii
 398, *ñe-bar yoñs-su brtag-pa*; xxix 480; P 73, 136, 255-7, 259; con-
 sider, A i 6, xv 302, P 33=S 110, *yoñs-su brtag-pa*; P 123, S 503
 (=manasikaroti); regards as, Ad f. 243b; see: vyupaparikṣate
upaparikṣaṇā, investigating, P 257
upaparikṣamāṇo, when he considers, Ad f. 243b, *ñe-bar rtog-pa*
upa-pādayati, make statements about, A vii 177
upa-pāduka, apparitional, P 224=S x 1471, *brdzus-pa*; P f. 210; miracul-
 ously born, V 3, *brdzus-te skye-ba*
upapādukatā, to be reborn apparitionally, P 220=S x 1463, *rdzus te skye-*
ba

- upa-bandhati**, extend to, R xx 4, (*b*)*skyed cin* (C: upapadyati)
- upa-bṛmhayati**, strengthen, A iii 60; promote, A xxi 385, *ñe-bar rgyas-par byed-par 'gyur*
- upa-bhoga**, food, A xix 361; enjoyment, A xxx 487; S 73 (P-); R xx 4, 5, *spyod-pa*; Su vii 112b
- upabhoga**, enjoy (the happiness), AA viii 12, *ñe-bar loṅs spyod*
- upabhoga-paribhoga**, what they enjoy and (or can) use, P 516, 517 (cf. A xxx 487)
- upama**, similar to, A xxviii 465; P 154; like, A xi 234, xxx 491; AA viii 27, *ltar*
- upamā**, similarity, A v 131, P 39; V 16b, *dpe*
- upamāṃ kṛtvā**, having made a comparison, AA v 2, 4, *dper mdzad-nas*
- upa-yāta**, approached, Su iv 55b, *ñe-bar 'gro-ba*
- upayāti**, approach, A iv 98, Sa 202; submit to, R xxix 11, '*gro*; come to, P 437; Ad f. (243A), '*bab bo*
- upa-ramate**, still, A iii 53; cease, A xviii 346
- uparamatva**, cessation, A xiii 280
- uparādhārāya**, above and below, R xvi 1, *stod dan 'og dan*
- upari**, more, A xxi 393; up, A xxx 507; high up, A xxi 393, upary antar-ikṣe vihāyasi, from a place high up in the air; P 11; over, A xxx 488; on top of, A xxxi 521
- upariṣṭāt**, high up, A xxx 488, xxxi 517; on top of his head, P 6; above, P 97; from above, Su vii 106b; high above, A xxx 508
- upary upari**, from above, Su vii 106b
- upa-lakṣayati**, distinguish, A vii 177
- upa-labdha**, ascertained, P 134
- upalabdhi**, apprehension, R i 5, 22, v 2, *dmigs*; Sa 196, 197, 38b, 39a; can be apprehended in actual reality, P 99
- upalabhate**, get at. A—. S x 1467, *dmigs-pa*; apprehend, S iv 504
- upalabhamāna**, while basing himself on something, P 266
- upalambha**; *dmigs-pa*; basic, A i 11, vi 151 (=P 263b), 152, 157-8, 161, 165-9, vii 173, xx 376-7; P 139 (note in PW 89), 265, 472a, 521a; Ad f. 250b; AA i 44*, ii 25*, iii 14*; Sa 25a; basic fact, A i 15; basis of apprehension, A vii 175; Su vi 66a*; apprehension as a basic fact, A vii 175; taking as a basis, R vi 7*, P 247b, Sa 202; appre-

- hension, AA ii 21*, v 16*; take as a basis, AA iii 2, *dmigs* (*sgo-nas*)
- upalambha-dṛṣṭi-carita**, one who assumes a basis somewhere, Su ii 22b
- upalambha-dṛṣṭika**, (one who has a basis in view), A xx 376, Sa 35b
- upalambha-manasikāra**, attention to a basis, A xxx 490
- upalambha-yogena**, as a result of assuming an objective basis, P 157;
while assuming an objective basis, P 160; in consequence of taking
as a basis, P 172; taking as a basic fact, P 183
- upalambha-saṃjñin**, basis-perceiving, A vi 158
- upalambhika**, one who leans on a basis, R vi 9, *dmigs-can* (=aupalambhika A)
- upa-lipyate**, be stained, P 294
- upalepa**, stained, A xi 201
- upalepana**, ointment, P 569
- upa-varṭate**, turns up, A x 216–8, *ñe-bar gnas na*
- upa-śama**, appeasing, Su i 9b, 10a
- upaśama-sampanna**, one who has won peaceful calm, A xxiii 413, *shi-ba phun-sum tshogs-ṭa*
- upaśamati**, appeases, A iii 53; iv 96, =samūlam apanayet H; xx 382, *ñe-bar shi-bar gyur (cig)*
- upaśamayitri**, one who appeases, A iii 53
- upaśānta**, in peace, R i 14, *ñe-bar shi*; appeased, Su iii 33b; calmly quiet, R xxvi 4, *ñe-bar shi-ba*; quite calm, P 557a
- upaśānti**, appeasing, AA i 71, *ñe-bar shi-ba*
- upaśāmyati**, appeases, Ad f. 216a, *ñe-bar shi-ba* (ND: *pratisāmyati*, the second time)
- upaśuṣyati**, shrivel up, A vii 182, *bskam-ṭa*
- upa-śobhita**, adorned, Su vii 106b
- upa-śleṣa**, adherence, AA v 13, *ñer 'brel*
- upa-saṃharati**, compares, P 206; brings, A iii 68, 76, 92, xi 242; Su vii 103b; arranges, A xi 241, 250; suggests, A xxx 483; think how they can, A xxiv 416; induce, A iii 83; provide, P 67
- upasamhāra**, brought to mind (?), Sa 42a; see: *anugraha-*
- upa-samhita**, aiming at, A x 225
- upa-saṃ-kramaṇā**, approach to, Su vi 89a
- upasamkramitavyam**, (think of) approaching, Ad f. 230b, *druñ-du . . . ñe-bar*

'gro-bar

- upasamkrānta**, have approached, Ad f. 229a, *byuñ-ṣa*; Ad f. 244a, *druñ-du phyin (na)*
- upasamkrāmatī**, approach, A iii 50, 76, 78, 89, xi 248, xvii 328-9, 331, 337-8, xxi 390, xxvi 442, xxvii 448; P 33=S 112; S 74 (P-), P 96, 158; V 1; Sa 30a; stride up to, A xxx 498; go (up) to, A xxvii 447, xxx 501, 504, xxxi 524; P 64 (S-); come to, A viii 198; come near, A iii 89; S 1454, *ñe-bar 'pho-ba*; goes to, A xi 248, *ñe-bar 'gro-ba*
- upa-sampad**, accomplishing, P 182=S 1327 sampad
- upasampadyate**, enter on, A xx 378
- upasampadya**, in the attainment of, S 1443-4, 1446=P 210; having entered on, P 513, *ñe-bar bsgrubs te*
- upa-sarga**, misfortune, P f. 221; troublesome, P f. 201, *'go-ba'i nad*
- upa-sarpati**, go to, A xxi 390, *bsten cin*
- upa-stabdha**, propped up, A vi 139; P 80, *brtan-ṣa*; supported, P 219=S x 1462, *ñe-bar rton*; Su ii 20b
- upastambhanatā**, (the fact of being supported), P 219=S x 1462, *ñe-bar brten (bstan p., brtan Ad)*
- upastambhayati**, prop up, A xxi 385, *ñe-bar rton-ṣar byed-ṣar 'gyur*
- upa-sthayati**, call forth, R i 1, *ñer bshag*
- upa-sthāna**, service, A x 213, xxx 493; serve upon, P 534a, *rim-gror byas-ṣa*; attendance, A xxxi 518, xxxii 529; attend to their needs, P 534a, *rim-gror byas-ṣa*
- upasthāna-paricaryā**, attendance and service, Su vii 112b
- upasthāpana-karma karoti**, arrange for service upon, S 115=P 35 upasthāna-paricaryāḥ kariṣyāma
- upasthāpayati**, cause to be present, A vii 180; furnish, A xxx 493; nurse, A xxx 494; intent on fixing, P 5, V 1; (set up) P 178 (not tr.)=S 1307 pratyupasthitā bhavati; P 584a; A xvi 321 (not tr.)
- upasthāyaka**, attendant, S 95, *rim-gror (bya-bar)*=P 29 upasthāpaka; who attend on, P 527a, *bsñen-bkur byed-ṣa*
- upasthāyika**, servant, A xxx 501
- upa-sthita**, fixed, A xvii 326, P 532
praty upasthita, presented, A xvii 329
- upasthitam smṛte** (?), one whose mindfulness is well established, Ad f.

- 247b, *dran-pa ñe-bar bshag-pa*; upasthitasmṛtayaḥ, mindful, P 320a
- upa-hanyate**, vitiate, A vii 179, *bcom shin*; injure, xvi 311, P 275
- upa-hasan**, deriding, A xi 232, *bshad gad byed cin* (?)
- upa-hāra**, achievement, AA iv 61, *bsgrubs-pa*
- upāgamitva**, having approached, R xxi 2, *ñe-bar 'oñs gyur-nas*
- upāgameyā**, would return, R xx 3, *'oñ-ba*; xx 15, *'oñ 'gyur-ba*
- upājīvyā**, serve as if they were, Ad f. 254a, *'tsho-bar*
- upātta**, appropriated, P 265, 526a
- upādatta**, to gain, S x 1470 (P-), *ñe-bar len-pa*; grasps at, Sa 202; Su vi 82a, *'dzin (to)*; grasped, Su vi 83a, *bzuñ*
- upādadāti**, lay hold of, P 37; grasp at, P 255, 517
- upādāna**, grasping, S iii 478
- upādāna-skandha**, grasping skandha, P 153, 197
- upādānatā**, grasping, P 217=S x 1458, *ñe-bar len-pa*
- upādāniya**, graspable, Su vi 83a, *'dzin-par 'gyur-ba*
- upādayati** (?), take hold of, S x 1463 (P-), *'thob-pār byed-pa* (civaram) (=upādiyati?)
- upādayāti**, produces, R i 25, *skyed*; xix 8, *skyed byed*; xxii 8, *bskyed (nas)*; xxx 1, *skye-bar 'gyur*
- upādāya**, on account of, A i 21, iii 90, ix 205 sq., vii 171, xii 255, xvii 339, xix 358 (=H adhikṛtya, with reference to), xxxi 515, 520; S x 1454-5, *phyir*; P 84; motivated by, A xxx 508, P 327b; beginning with, A xxvi 436; P 27 (S-); with the help of, A iii 36; where they began with, A vi 136; directed on, P 22 (S-); successively, AA iv 38, (*nas*) *bzuñ ste*; P 211 (not trsl.); see also: anukampām up-°; parikalpam up-°
- upādu**, beginning with, R vi 3, *bskyed-pa nas*; R xxx 3 (*bskyed nas bzuñ ste*),=upādāya
- upādu**, produced things, R i 27, *skye-ba*; production, R ii 12, *skye-ba(r)*=utpāda
- upādhyāya**, preceptor, P 159; P 534a, *mkhan-po*
- upāya**; *thabs*; device, A xi 247-8*, xviii 342; skill in means, P 170; AA—*; Adhy 15*
- upāya-kuśala**, skilful in means, A xvi 312, xvii 349; skilled in means, R xxxi 15, *thabs mkhas*; P 140

- upāya-kaśāla**, skill in means, A iii 74, vi 150; AA—, *thabs-la mkhas-pa*
- upāya-kaśālya**, skill in means A i 6, iv 101, xvi 310, xix 356, xx ch., xx 375–6; (plur. xxviii 472); S 1472, *thabs mkhas-pa*; P 36=S 117, P 195
- upāya-kaśālya-jñāna-viśeṣa**, distinction of the cognition of skill in means, A xi 243, *thabs mkhas-ḥa'i ye-śes-kyi bye-brag*
- upāyakaśālya-bala**, power of skill in means, P 61
- upāyakaśālya-(saha)gata**, associated with skill in means, P 179
- upāya-prajñō**, skilled in wisdom(?), R i 28; Tib: *śes-rab ldan de mñam ñid*
- upāya-mūla**, root of skilful devices, R xxviii 6, *thabs dan rtsa-ḥa*
- upāya-yogena**, by skilful means, P 99
- upāyāsa**, despair, Su i 10a; misery, Ad f. 215b, *'khrugs-pa*
- upārabhyate**, be hostile, A iii 84
- upārambha**, hostile, A iii 76 (=viheṭṭha II), 84
- upārambha-kara**, who acts with hostility, A iii 84
- upārjita**, acquired, P 564
- upālabhate**, reprove, A i 32=P 268
- upa-ā-vartate**, come to, A iii 79=upāgacchati H
- upāśraya**, asylum, P 67; S 73 (P-); P 263–4
- upāsaka**, (pious) layman, P 93, V 32b; lay brother, A xiii 280
- upāsana**, honouring, AA iv 7, *bsten*=paryupāsita H
- upāsikā**, lay-woman. A—, V 32b, P 93; lay sister, A xiii 280
- upāstarāṇa**, coverlet, P 534a, *stan*, and, *gdan*
- upekṣaka**, evenminded, A xxi 395, S 1443=P 210
- upekṣā**, evenmindedness, A xxix 477; S x 1459, 1469 *btañ-sñoms*; P 208=S 1437; P 210=S 1444; P 182
- upekṣya**, evenminded, R xiii 1, *btañ sñoms* ('*dug ciñ*)
- upeta**, endowed, R xx 2, 11, *ldan*; possessed of, V 10c, Ti-; 17e, (*mi'i*) *lus dan ldan shiñ*
- upaiti**: approach, A i 13, 25=P 245, 26, 27, xxvi 439; R xxv 1, Su vi 82a *khas len*; P 141, 244, 246, 255, 272; cr. P 203 (107) *dmigs-pa*; P-p. 212; come to, R xiv 8, *'gyur*; xxvii 5, *'gyur shiñ*; run through, R xxi 2, -; get to, R xiv 5,7, *phyin-par 'gyur*; implies, Su iv 39a, *ñe-bar (mi) 'gro'o*; undergo, R xxviii 3 (*na*; *med*); bear, P 39 (*darśanam*), admits of (being seen), Su iv 42b, (*mthoñ-bar*) *ñe-bar 'gro'o*
- upodgata**, sloped into, A xxx 486

- Upoṣadha**, Name of a Naga-king, Su vii 112b, *ñe-tsi*
- upta**, sown, AA iv 6, *bskrun*
- ubhaya**, the two, A viii 189
- ubhayo**, both, R xxv 1, *gñis (ka-la)*
- ubhayānti**, at either end, R xix 6, *mtha' gñis*
- ubhi**, both, R xxii 5, xxiii 3, *gñis*, (=ubhaya)
- ubhi-pāṇi**, in each hand, R xx 13, *lag-pa gñis*; C: *dupāṇi*
- uru**, powerful, AA viii 14, *mdzes*
- ulka**, torch, R xv 4, xxii 3, *sgron-ma*; meteor, R xxiv 1, *skar-mda'*
- ulkā**; *sgron-ma*; torch, A xxii 396*; P 202*; Ad f. 219a*
- ulkā-pāta**, shower of meteors, A xxiv 416, *skar-mda' ltuñ-ba*; Ad f. 223a, *skar-mda'*
- ul-lāpana**, teasing, Su vii 98b; being deceived, P 585a
- ullāpayati**, ironically compliment, A xxi 285, *stiñ-bar byed*, 388 *stiñ-bar 'gyur*; atiśayokty-abhidhānād H; mock, Ad 216b, 217a, *'phya-bar byed*
- ullāpita**, teased, Su vii 98b
- ullokayati(mukham)**: look upon, A xvii 323, =nirikṣate H
- uṣita**: lived, S 1446=P 210, Ad
- uṣṇa**, hot, A vii 182, *dron-po*; P 275b
- uṣṇiṣa**, cowl, P 6; AA viii 16, *gtsug-tor*
- uṣṇiṣa-sīraskatā**, there is a cowl on his head, P 533a, 533b; *spu spyi-bo rtsug (gtsug) dan ldan-pa*
- uhyate**, is conveyed, Su vii 106b
- uhyamāna**, borne along, A xxvi 434, *khyer-bar gyur-pa*, =preryamāṇa H

Ū

- ūna**, deficient, Su i 14a
- ūna-aṅga**, crippled, Ad 225a, Ti-
- ūnī-karoti**, remain deficient in (deplete?), A xxv 426, *bri-bar bya'o* (sattva-dhātum)
- ūnatva**, deficiency, Su i 13b, *bri-ba(r)*, 14a, b; depletion, P 289; Sa 197-8, 203; Su iii 36a, *bri-ba*
- ūru**, thigh(s), P 6; P 101=S 333 ūrvasthi

ūrv-asthīni, thigh-bones, P 207=S 1434

ūrṇā, hair tuft, P 6; AA viii 15, P 533b *mdzod-spu(s)*

ūrṇā-kośa, hair-tuft between the eye-brows, Sv (*des*) *smin mtshams-kyi mdzod-spu(i phrag-nas)*

ūrṇā-aṅkita-mukhatā, his face is adorned with a hairtuft, P 533a, 533b; *shal mdzod-spus brgyan-ṣa*

ūrdha, upwards, R xx 9, *gnam-du*

ūrdhva, point upwards, AA viii 14, *gyen-du phyogs*

ūrdhvam, upwards, A xxx 481; P 533a, *gyen-du*

ūrdhvamkalpa, for up to an aeon, Ad f. 251b, *phyin na bskal-ṣa las lhag-par*

ūrdhvamga-romatā, the hairs on his body point upwards, P 533a, *spu gyen-du 'khyil-ba*

ūrdhva-bhāgika, higher, P 514

ūrdhva-bhāgīya, higher, P 260

ūśara: saline, A xxv 429, *na-ba tsha-can*; kṣāra-prācuryād H

ūṣman, heat, AA ii 3, *dro-ba*; AA i 26, iv 45, *drod*; (those on the) stage of heat, AA iv 35, *dro-ba*

ūṣma-ga, degree of heat, AA iv 9, *drod gyur-ṣa*

R

rju; *drañ*; upright, A xvii 334; AA viii 22*; straight, AA viii 14*; Su iv 54b, vii 111a

rju-kāyam, holding his body erect, P 5

rjuka, upright, Su i 5a

ṛtu, right time, A xi 241, *dus chog(s?)*

ṛddha, prosperous, A xxx 485

ṛddhi; *rdzu-'phrul*; majesty, A xi 237 (potency?); psychic power, P 84, S 107 (P-); wonderworking powers, P 54, 516; ability to work wonders, R xx 10-12*

ṛddhi-cetanā, will for psychic power, P 84

ṛddhi-pāda; *rdzu-'phrul (-gyi) rkañ-ṣa*; roads to psychic power, R x 10*; bases of psychic power, S 1473*; S 1436; P 207 (def.)

ṛddhi-prātihārya; *rdzu-'phrul-gyi cho-'phrul*; wonder, A xxx 508; wonder-

working powers, P 514; the miraculous wonderworking power, P 526b*; miracle, Ad 215a*

ṛddhi-vikurvaṇā, power to work wonders, A xxx 508

ṛddhi-vikurvita, display of wonderworking power, P 30=S 97

ṛddhi-vidhi, psychic power, P 83

ṛddhi-vidhy-abhijñā, superknowlege of psychic power, P 84

ṛddhy-abhisamskāra, wonderworking power, A vi 136, xxviii 464a (but 465)
rdzu-'phrul mñon-par 'du mdzad-pa

ṛddhy-abhisamskāram abhisamskaroti, supernatural power, P 8

ṛddhy-abhisamskāram abhisamskṛtavān, exercised his psychical power, Ad
 f. 235a, *rdzu-'phrul mñon-par 'du mdzad-pa mñon-par mdzad de*

ṛṣa-bha, bull, A xvii 333

ṛṣi, Rishi, A ii 48, xxvii 446-7; V 14e

E

eka, one single, A viii 192, xii 271, xiii 283, xvi 307, 319, xxv 431; AA
 vii 4, 5, *gcig (gis)*; alone, A xx 372; R iv 5, *tshul gcig*; the same as,
 A xxiv 422; one, A xviii 341; P 83; only one, A xviii 344; just one,
 A x 1469(P-), *gcig*

ekatva, single oneness, Sa 37a

eka-kṣaṇa, one single instant, AA vii 2, 3, *skad-cig gcig*

eka-kṣaṇa-samāyukta, associated with one single moment, Ad f. 256b),
skad-cig gcig dan ldan-pa

eka-kṣaṇa-abhisambodha, the single instantaneous full understanding, AA
 i 4, 16, *skad-cig (ma) gcig (gis) mñon rdzogs byañ-chub(-pa)*

eka-kṣaṇa-avabodha, single-instantaneous understanding, AA vii 1, *skad-cig
 gcig-pa-yi rtogs-pa*

eka-kṣaṇika, belongs to one single moment, AA v 22, *skad-cig gcig-pa*

eka-citta-kṣaṇa-samāyukta, P 82(S-), 567

eka-citta-prasādam api, one single thought of serene faith, V 6, *sems dad-pa
 gcig tsam*

eka-cittotpādika, one who has raised but one single thought to enlighten-
 ment, A xxiii 411; (S 74(P-))

eka-jāti-pratibaddha, bound to one more birth only, Su i 2b, P 62, 65, 69;

Ad f. 227b, *skye-ba gcig-gis thogs-ḥa*

eka-jvāli-bhūta S 81(P-)

eka-dīvasa, for one day only, P 39

eka-dharma-deśanā, one single demonstration of dharma, P 34=S 113, *chos bstan-ḥa gcig (gis)*

ekadheraṇā, one single flow, AA i 63, *rnam-ḥa gcig-tu ston*

eka-naya, (the) one single principle, AA i 62, S x 1468(P-), *tshul gcig*; R iv 7, Tib. *ro gcig*; Su vii 113a

eka-naya-nirdeśa, exposition of the one single principle, P 217=S x 1457; P 223=S x 1468, *tshul gcig-tu bstan-ḥa*

eka-naya-prativedha, penetration to the one principle, S x 1468(P-), *tshul gcig-tu rtogs-ḥa*

eka-naya-abhinirhāra, consummation of the one principle, P 170=S vii 1264 (ed. ekan(iy)atanirhāra), Tib. *tshul gcig-tu bsgrub-ḥa*; Ad. eka-naya-nirhāra

eka-paryaṅkeṇa, during one single session of cross-legged meditation, S 82, *skyil-mo kruṅ gcig-gis* (=P 28 ekena paryaṅkena)

eka-prakṛtika, having one single essential original nature, AA iii 15, *ran-bshin gcig-ḥa*

eka-manasā, single-mindedly, R xxix 3, *gcig tsam-du ni yid-la*

eka-yāna-samārūḍha, they have mounted on the same vehicle (as I), A xxiv 422, *theg-ḥa gcig-la shugs-ḥa*

eka-rasa, but one single taste, K, *ro gcig-ḥa*; one and the same taste, Sa 36a; one single taste only, P 444, Sa 36b

eka-rasatā, has but one single taste, A xxxi 525, *ro gcig-ḥa ṅid-ḥa* (Pr)

eka-rasatva, one and the same taste, K, *ro gcig-ḥa*

eka-lakṣaṇa, with one mark only, P 164, 225 (=S 1473, *mtshan-ṅid gcig-ḥa*), 244, 258, 261, 262; S L 340a, LXX 587b; Ad f. 253b, *mtshan-ṅid gcig*

eka-lakṣaṇatva, have one mark only, A viii 192

eka-varṇa, of one colour, Ad f. 244a, *kha-dog gcig-tu*

eka-viśaya, one single domain, Sa 234

eka-vīci, with one single interval, AA i 23, *bar-chad gcig-ḥa*

eka-vīcika P f. 204

eka-vyūha, one single array, P 202(83)=S, *gcig-tu rnam-par bkod-ḥa*; Sa

34a sq.

eka-samādhi-samāpanna eva-abhūt, remained immersed in one uninterrupted state of trance, A xxxi 520

eka-svara-ghoṣa S 75(P-)

ekāṃśenaikāṃśikī, an absolute assurance, P 583a, *gcig-tu nes-par gtan-du ekāṃśenaiva*, for sure, A xxx 504

eka-aṃsam, over one shoulder, Sv. *phrag-pa gcig-tu*

ekāṃsaṃ kṛtvā, put over one shoulder, P 91

eka-ākāra-vyūha, (one single mode) P 202(85)=S 1423, *nam-pa gcig-tu gyur-pa*; Ad om.-vyūha

eka-ākāratā P 202(S-)

ekāki, some, R xxix 7, (*shig?*)

ekākitā-abhirata, fond of solitude, A xi 246, *gcig-pu-la mñon-par dga'-ba*; Bcv-p. 302=anāsaṅga-vihāritā

eka-agra, one-pointed, A xxx 506, P 9

eka-agra-citta, one-pointed in his thought, P 320a

eka-agra-tā, one-pointedness, P 176=S 1303, P 203=S *rtse gcig*

ekānta, exceedingly, R xxix 12, *śin-tu*; devoted to one aim only, AA iv 29, *nes-pa*

ekānta-dharma-nirata, take delight only in dharma, R xvii 3, *chos-la gcig-tu dga' shiñ*

eka-ante, on one side, A—P 14. Sa 193-4

eka-arthatā, there is only one single meaning, Adhy. 2, *don gcig-pa*

eka-arthika, has one single meaning, P 294

ekāsanika: one who eats his meal in one sitting, A xxi 387, *stan gcig-pa*;

H: eka-āsanopaveśena yatheṣṭhaṃ paribhogād. -austere and solitary, P 34: ekāsanikā bodhisattvā=S 113 ekāsanikā arhanto bhaveyur bodhisattvāś ca mahāsattvāś ca. *stan gcig-pa*

ekatara, either of two, A iv 94

ekatas, on one side, A vi 142; one by one, Su vi 91a

eke, some, A v 113; a few, A xi 234

ekaika, each one, A xvii 328; a single one, A vi 157; one single, S x 1461, *re-re*, =P 219; each single, R xxvii 2, *ñag re-las*; A vi 135, 137, P 7, 170, 179; each singly, AA v 22, *re-re*; each one singly by himself, AA viii 15, *re-re-nas*

ekaikato, once, A xvii 325

ekaika-pradakṣiṇa-āvarttya-romatā, the hairs on his body stand separately by themselves and curl to the right, P 533a; 533b: *ṣpu re-re nas gYas phyogs-su 'khyil-ḥa*

ekaikena, one by one, A vii 1, *re-re*

ekotībhāva, unification, P 210=S 1443

ekodāhāra, single utterance, P 130=S iv 567, *gcig-tu brjod-ḥa*

eḍa-mūka: dumb sheep, A v 113 (saṃśaya-jñānād H), xxiv 421, *'on-ḥa dan lkug-ḥa*

eṇeya, black antelope, P 533a

eṇeya-jaṅghatā, his shanks are like those of an antelope, P 533a; P 533b: *ri-dvags ai-na-ya'i byin-ḥa lta-bu*

etarhi, just now, A—. Sa 234, 30b; in this present period, A xxii 397

etarahi, even now, R xxiii 3, *da-lta*

ete hi, already now, R xxiii 4, *da-ltar*

etā-vatā, by this (that) much, A xxi 393, *de tsam-gyis*; xxviii 460

eti=ete, *de* R xxii 5 (Tib.-), xxiv 3, 4, xxviii 4; comes, P 250; has arrived, AA i 61, *'thob. -(na ca eti=ma yin R ii 9)*

eva, the very, A vi 143; thus, R xxv 3, *de-ltar(=evam)*; just, A iii 59, 88, vi 143, 150; surely, A v 105; still, A iv 98; real, A iv 94; (not trsl.) A xxx 494; (for) ever, A xvii 332; R xxv 2, *de-lta'i=evamrūpam*

evam, this, A x 220; so, A x 225

evam hi, A xxviii 460

evam etat . . . bhavati, it is a rule, A x 230

evam eva, in the same way, A xxvii 450; just thus, A xxx 492; just so, A xxx 495, 509

evam-ādikāni, these, A xi 250

evam kṛtvā, having done as, AA iii 7, *de-ltar*

evam-gatika, so situated, A xv 289; sarvākārajñatā-gatika H (yā) **evam-deśanā**, to demonstrate that, A ix 204

evam-dharma, of such a dharmic nature, P 206

evam pravṛtta, with this kind of start, A xxiv 419, *'di-ltar*

evam bhavati, it occurs, A x 1461, *'di sñam-du sems, =P 219*

evam-bhāvanā, such a development, Sa 203

evam-rūpa, such as, V 14a, 21b. (imān evamrūpān, these very, V 16a)

evaṃ-svabhāva, of such an own-being, P 206
eṣaṇā, searching for, AA i 49, iv 43, *tshol-ba*
eṣati, wishes for, R xi 4, xxxi 15, *'tshol*; desires, P 200=S *'tshol-ba*
eṣamāṇa, try to reach, R xviii 1, *thug tshol-ba*
ehi, come here!, A v 105, vi 152, xv 292
ehi tvam, come on!, P 160

AI

aikadhyam, on one side, A vi 138
aīneyajaṅgha, his shanks resemble those of an antelope, AA viii 14, *byin-ṣa*
ε-ṇa-ya'i 'dra
Airāvaṇa. Name of a Nāga-king, Su vii 112b
(airyāpatha, S 96; error for, P 30, *vaiyāvṛtya?*, Tib. *rim-gro-las*)
aīśvarya-adhipatya, sovereignty and overlordship, Su vii 106a
aihika-amutrika, belonging to this and the other world, AA i 7, *'di-dag*
gshan-ṣa

O

ogha, flood, S iii 478, Su vi 88b; multitude, AA ii 22, *tshogs*
ojas, food, A iii 91
otāru, entry, R iii 1, *glags*,=avatāra
obhāsa, splendid illumination, R xxii 3, *gsal*,=avabhāsa A
obhāsana, illumination, R v 9, *snañ-bar bya*
oṣadhī, herb, A iii 52, 74, xvii 334, xxxi 516; S 82(P-) *rtsi*, Sa 37b;
 remedy, AA i 19, *sman*
oṣṭhatā, lips, AA viii 27, *mchu*
osarayati, sheds, R v 9, *'phyuñ-ba (bad)*
osaritavya, should plunge into, R xxii 9, *'jug-par bya*
osariyi, jump down to, R xvi 4, *mchoñs*

AU

autsukya, zeal, A x 221, Su ii 24a

autsukyam āpadyate, makes great efforts, A x 221, *brtson-par byed do*; show zeal, *spro-ba skyes na*; puts forth zeal, A xii 254, P 269b; tries, A xxi 385, *brtson-par byed do*; eagerly try to, Ad f. 216b, *spro-bar skye-bar 'gyur ro*

auddhatya, excitedness, P 79

aupadhika: (derived from) material gifts given in faith to the Tathagata, P 30 (5th puṇyakriyāvastu)=S 96, sarvauśadhikasaḥagata, but Tib. *dños-po thams-cad-las*; S 1258 (ed. auśadhika)=P 165, upāyakaśālam

aupapāduka, one who is reborn apparitionally, P 138=S iv 681, upapāduka

aupamya, resemblance, A v 131, V 16b; simile, A x 214; xiv ch.

aupamyodāharaṇam, a simile or example, A x 214, *dper gsol-bar*

(**aupayika-pūjā**, suitable worship(?), P 185=S 1340, jāpayika . . . pūjā, (read: aupadhika?))

aupalambhika, one who leans on a basis, A xxviii 473, *dmigs-ṣa dan bcas-ṣa*, and, *dmigs-ṣa can*, P 560, Sa 208, Su ii 23b; one who is based on something, A vi 158; one who observes a basis, A vii 172

aurabhrika: butcher, A xxiv 426, mṛga-ādi-ghātanād H

aurasa: legitimate (son), P 122; AA ii 29, *sras*

K

kaḥ punar vādo, how much more so, A x 208, 213, xxiii 412, xxvi 434, P 36; A iii 79=kaḥ punar saṃdchaḥ H; how much less, S v 764; not to mention, A xxiii 414

kā punar, not to mention, A xiv 289

kaccid, perhaps, A xi 247 (=kadācit H), xvi 319, 320, xix 360, xxvii 454; P 56 (not tr., ed. kaścit)=S 261 (ed. kañcid); Sa 234; because then,

- A xv 302, kaccic-chabdo yasmād-arthe vartate H
kaṃcid(na), not any, A viii 197
kaṭapūtaṇa, Kataputana demon, A xvii 335
kaṭi, hip, P 101=S 333 kaṭy-asthi; P 6
kaṭuka, sharp, Ad f. 243b
kaṭhalla: gravel-bank, P-ND-178a, S xxxv 432b
kaṭhalya: gravel, Su ii 21a, *gyo-mo*
kaṭṭaka, impediment, A vi 136, *tsher-ma*; thorn, A xxv 429, Su iv 54b
kaṇḍa, stalk, R xviii 1, *mna'* (*yis*)=kāṇḍa
katara, what, R i 8, *gañ*
kathamkathā, doubt, Su vi 91a
kathamkathin, one who is assailed by doubts, S 1453 *the-tshom 'gyur-la*
kathanā, narration, P 295
kathayati, say, S 197
kathayi, preach, R xviii 5, *brjod cin*,=kathayati
kathā; *gtam*; sermon, A x 227*; A xxxi 517 (+deśyamānā); Sa 38b, 39a,
bka'-mchid; conversation, Sa 39a; story, A vii 177*; talk, A xvii 334-5;
P 220=S x 1464*
kathika, preacher, A i 30
kathito; *gsuñs*; preached, R xxi 5*, taught, R xxxii 6*
kathī, preacher, R xv 4, *smra-ba*
katheti, preaches, R xx 22, *ston byed-pa*,=kathayati
kathyate, is declared, AA v 20, viii 11, *brjod-pa*
kadalī, plantain (tree), A xxx 488; Ad f. 241a, Su iv 39b, *chu śiñ*
kadalīgarbha, the core of the plantain tree, Su vi 83a, *chu śiñ-gi sñiñ-po*
kadāci(t); *nam yañ*; ever, S x 1462 (=P 219 jātu), R xxvi 6
kapoti-varṇa, grey like pigeons, P 207
kamañiya, beautiful, Su vi 77b, *yid-du 'oñ-ba*
kampayati, shake, A xvii 337, P 83, 186
kampate, shakes, A xvi 309, xxxi 516, P 8
kara, hand, AA viii 13, 27, *phyag*
karaṇa, effectiveness, Su iv 45a, *byed-pa*
karaṇatā, (in) doing deeds, Adhy. 12, *bya-ba byed-pa-la*
karaṇīya, should be effected, P 124=S x 1454, *bya-ba*; what had to be
done, S 1446

- karāṇe**, to cause, R xxviii 2, *bya*
- karāṇḍaka**, basket, A iv 98; R iv 3, *gab tshe*
- karamāṇu**, when he does so, R xxvi 7, *byed-pa de-la*
- kariyāti**, does, R xiii 1, *byed*
- karitvād**, with the help of, A vii 171, *slad-du*
- karuṇā**; *sñiñ-rje*; compassion. A— R i 24*, xx 1*, 14*, xxii 10*, S x*, AA i 62*; AA viii 5, *thugs-rje*.—mahākaruṇā A xxii 402
- karuṇāyamāna**, one who has an attitude of compassion, A xxi 395
- karoti**, causes, A x 227; brings about, P 200=S *byed-pa*; effects, A xx 371; S 1454, etc., *byed-pa*; AA viii 33, *mdzad-pa('i sku)*; one acts as: S *byed-pa'i*=P 200, *dhārayati*
- karkaśa**, rough, A xxiv 421; harsh, Ad f. 243b
- karketana**, quartz, A xxx 488
- karṇa**, ear, AA viii 30, *sñan*
- karṇa-gūthaka**, oozings of the ear, P 205
- karṇa-caraṇākara-nāsa-ccheda**, amputation of ears, hands and feet, and nose, R xxx 14, *rna-ba rkañ lag sna gcod*
- karṇa-sukha**, pleasant to the ear, P 534b, *rnar sñan-pa*
- kartavya**, should be performed, S x 1464, 1466, *bya-ba*
- kartṛ**, agent, AA iii 9, *byed-po* (. . . *ñid*); doer, Su iii 29b, *byed-pa-po*; doer, AA v 9, *byed-pa*
- karman**, karma, AA—, *las*; activity, AA—, *las*; work, AA—, *'phrin las*, Ad f. 251b, *sug las*; deed(s), A iii 56, vii 180, xvii 330–2, xviii 343–4, xix 357–8; Ad f. 251b, *'phrin las*; Su i 12a, V 16a, Adhy 15 (Tib. *chos*), AA—, *las*
- kāya-karma, etc., A xxxii 528, S 1450; māra-karma, deeds of Mara, A i 17, xi ch.
- karmatā**, doingness, Adhy 11, *las ñid-pa*
- karma-kāra**, servant, A xi 234, *las byed-pa'i mi*; husbandman, P 205
- karma-kriyā**, doing work, R v 6, *las byed*
- karma-garbhā**, karma is potentially present in, Adhy 12, *las-kyi sñin-po-can*
- karma-patha**, path of action, S x 1464, *las-kyi lam*=P 221; see *daśa-karma-pathā*, (ten) ways of wholesome action, A xvii 324 (list), 325
- karma-mārga**, path of action, AA i 55, *las-kyi lam*

karma-vipāka, karmic results, P 210=S 1446

karma-samādāna, undertaking of action, P 210=S 1446; one who has acquired the karma of, P 87

karma-svakatā, all that concerns (beings) is their own work, Ad f. 255a,
las bdag-gir bya-ba

karmānta, activity, Su vi 89b

karmāntājīva, work and life, P 535a, *'phrin-las dan' tsho-ba*

karma-āvaraṇa, obstacles caused by (past) deeds, P 4; Sv, *las-kyi sgrib-pa*

karma-upacaya, accumulation of karma, A x 215, *las bsags-pa*

kalaṅka, blemish, AA i 61, *ñes-pa*

kalandakanivāpa, the place where one makes oblations to squirrels, Su i
2b

kala-puṇya, an infinitesimal portion of merit, R iii 4, xviii 4, xxii 8,
xxx 9, *bsod-nams . . . char mi phod*

kalaviṅka, P 533b, *ka-la-biñ-ka*

kalaha; *'thab(-mo)*; fight(ing), A xvii 335, xxiv 421*, Su vii 110b; quarrel,
Ad 224a*, R xxiv 3*, xxvii 6*; strife, S x 1464* (P-)

kalahati, quarrels, Ad 224a, *'thab-pa*

kalahāyati, fights, A xxiv 420, *'thab-par byed*, 421

kalā, fraction, P 39, V 16b, 24; arts, A xvii 336, xx 371

kalāpi, and infinitesimal, R v 9, *char mi phod*

kalā-vidhi-jñō, instructed in many arts, R xx 2, *sgyu-rtsal cho-ga śes*

Kaliṅga. Name of a kingdom, V 14e

kaluṣa, turbidity, A iv 97 (kaluṣa-bhāva=rajo-bahulatā H)

kalpa; *rtog(-pa)*; construction, A xxvi 442; R x 10*; reflection, A xix
358*, thought-construction, Su i 13a*, 15, vi 65b*; imputation, AA
i 34*; body of ritual rules (?), Adhy 13, Tib.-(*chos 'di* for: asya
kalpasya)

kalpa; *bskal-pa*; aeon, e.g. A xiii 283, xviii 341, 343, xxiv 420-1, R xxiv
5*, xxx 2*, S x 1461*, P 66, 86, 91

kalpa-avaśeṣa, remainder of an aeon, A xiii 283; P 66 (trsl. "or more")

-**kalpa**, like, A xxx 491-2

-**kalpatvād**, after the fashion of, A xv 297

kalpasya-atyayena, after a kalpa has elapsed (?), P 518

kalpoddāha, universal conflagration (raging) at the end of an aeon, P

27=S 81; P 163=S 1253, *bskal-pa'i me 'bar-ba*

kalpati, imagines, R x 10, *rtog*

kalpanā; *rtog-pa*; (thought-) construction, A vi 162, Su vi 86b*, AA i 63*, ii 8*; imagination, P 223=S x 1469*

kalpayati, construct, A i 15, vi 161, x 220 (*rtog*), xvii 323, P 105; Su vi 65b, *brtag-par*; imagine, A xxxi 513, Sa 204; Ad f. 251a; f. 256b, *nam-par rtog ciñ*; P 563

(*jīvikām*) **kalpayati**, earns his living (livelihood) A xvii 333, xxv 427

kalpayi, imagines, R x 10, *rtog*; fashions, R i 13, *brtags*

kalpika, proper, Sa 227

kalpita, fashioned, P 4; imagined, Su i 16b; constructed (by thought) P 38=S 119, *nam-par brtags-pa*; P 147=S v 864, P 232

kalya-cittaḥ, all ready, A xxx 497

kalyam, at daybreak, Sa 193

kalyāṇa; *dge-ba*; helpfulness, A xxviii 462, *dge-bar bya-ba*; helpful, S x 1460*=P 218; lovely, Adhy 1*; good, AA iv 6*

kalyāṇa-citta, helpful thought, A xvi 321

kalyāṇa-dharmin, virtuous in character, A xxi 386; lovely in character, A xxi 394, xxiv 418; Ad 218a, 223b, *dge-ba'i chos-can*; P 320b

kalyāṇa-mitra; *dge-ba'i bśes-gñen*; good friend. A—. R xv 1, *bla-ma*; R ii 6*, xxii 1*, 2*, S—*, P 154, 156

kalyāṇamitra-sahita, one who has a good friend, R i 15, *dge-ba'i bśes dan ldan*

kavaḍa, mouthful of water, A xi 234, *zan kham*

kavi-kṛta, the work of poets, A xvii 328 (made by poets), P 158

kaśa, whip, R xxx 14, *lcag*

kasmāt, whose, R i 8, *su-yi*

kasambaka-jāta: mere rubbish, A vii 181, *lo-'dab rul-pa lta-bur gyur-par*; anyeṣām api sva-doṣa-āpādanāt H

kasambaka-jātiya: P 275b

kahiṃci, anywhere, R xxv 1, *gañ yan*

kāka, crow, P 206

kākhordha, devil-lore, S xviii 280b=P-p. 171

kāca, (spurious) glass, R xxxi 17, *mchin-bu*

kāṅkṣati (-e), hesitates, A vii 176; x 212, *nem-nur (mi) bgyid*; xv 302,

- xvii 323, 326, 336, 339, xxvii 452; P 508; Ad f. 231b, *nem-nur (ciñ)*; R i 28, *dogs*; x 2, *som ñi*; desires, P 574; doubts, R vii 5, *som ñi*
- kāṅkṣāyitatva**, (state of) hesitation, A i 31 (=saṃśaya-jñānam H), xiv 285; xxvii 454, *nem-nur byed ciñ*; Ad f. 232a, *nem-nur*; Su ii 20b, vii 95a; Sa 37a; perplexed, P 267
- kāṅkṣā**, hesitation, A xxx 491; R xv 6, *som ñi*; Su vii 95a; doubt, R ii 6, xi 3, *som ñi*; xvii 7, *dogs*
- kāñcana-paṭṭa**, golden slab, P 533b, *gser-gyi gtan-pa*
- kāṇa**, one-eyed, A xxiv 426, Ad 225a, *shar-ba*
- kāṇḍa**, arrow, A xx 374; R xx 9, *mda'*; P-p. 171
- kāntāra**, wilderness, A xi 247 (bhaya-sthānam H), xvii 332-3, xix 361, 363, 367-8; waste, A xix 362-3; devastation, Su vii 110b, *mya-nan*
- kāntāra-mārgi**, wilderness, R x 3, xix 8, xx 3, *dgon-pa'i lam (du)*
- kāntāra-aṭavī**, wild jungle, P 324a
- kāpuruṣa**, contemptible person, Ad-ND-199b
- kāma**; '*dod-pa*'; sense-pleasures, A xxx 495; sense-desire, A xxxi 520; sensuous pleasures, P 36=S 116; sensuous qualities, AA i 54*, pleasant things, A xvii 332*, AA iv 48*, sensuous world, AA v 24*
- kāma**, want to, A vi 153, viii 196, ix 204, x 219, xi 233, 236, xv 293, xvi 312, 321, xvii 335, 338, xxv 426, 432, xxx 482, 500; desirous, A xi 244, xxvi 435; willing, A iii 83, xi 214, xvii 335
- kāma-guṇa**; '*dod-pa'i yon-tan*'; sense quality, R xxix 10*, xxxii 3*; sense pleasure, R xxx 13*; sensuous quality, S x 1463*=P 220; (five) kinds of sense-pleasure, A xvii 333, xxx 488
- kāma-dhātu**, world of sense, A—; world of sense-desire, P 62; realm of sense-desire, A xiii 283
- kāma-paṅka-magna**, immersed in the dirt of sensuous pleasures, Su i 4b
- kāma-mithyā-cāra**, wrong conduct as regards sensuous pleasures, A xvii 324, '*dod-pas log-par spyod-pa*'; S 1258, '*dod-pas log-par gYem-pa*
- kāma-mithyā-cārin**, one who goes wrong about his sense-desires, A xxiv 427
- (na) **kāmeṣu mithyā-carati**, Ad f. 238b, '*dod-pa-la log-par gYem-par (mi) byed*
- kāma-rāga**, sensuous greed, P 79
- kāma-abhiṣvaṅga**, great love for pleasant things, A xvii 332, '*dod-pa-la mñon-par chags-pa*,=abhiniveśa H

- kāma-ārtha**, interested in business, R xx 17, *don gñer*
- kāma-avacārā**, of the realm of sense-desire, A xiii 282; of the sphere of sense-desire, A xvii 332, 336
- kāmatā**, wish, A xxx 502; concern, A xxx 495, 496; desire, A iii 76, xxx 502; AA i 18, 'dod; love A xxx 497, 501
- kāmam**, in any case, A xxxi 522
- kāya**, body, A iii 92, xi 245 (not trsl., *lus*), xvii 326, xix 360; Hr, AA -, *lus*; AA—, Sx 1459, 1470, *sku*; P 106=S 380, bodhi-kāya; asura-kāyā, among the Asuras, A xi 245; āsurāḥ kāyāḥ, the hosts of the Asuras, P 35
- kāyāt**, with his body, P 33
- kāyaṃ vaśena vartayati**, has power over his body, P 84,=kāyena vasaṃ pavatteti SN
- kāya-kali-sampramathana**, crushing the misery of having a body, P 203, S: *lus-kyi skyon yan-dag-par sel-ba*
- kāya-klamatha**, fatigue of body, A iii 90,=deśa-antara-gamana-ādinā kāya-khedaḥ H; bodily fatigue, A xi 245, *lus sñom-ḥa*
- kāya-gata (bhavati)**, knows by heart, A xiv 284, *lus-la gtogs-ḥa*; from the mouth of, A xxx 482.—what belongs to the body, P 20=S 60, *lus-kyi rnam-ḥa*; what concerns the body, S 1258, *lus-kyi ram-ḥa*
- kāyagata-anusmṛti**, recollection of what pertains to the body, Ad f. 263a, *lus-su gtogs-ḥa rjes-su dran-ḥa*
- kāya-guruka**, weighed down by his bodily fatigue, A xi 245, *lus lci-bar*
- kāya-pariśuddhi**, perfect purity of the body, P 69, 138
- kāya-roga**, disease of the body, A ix 201
- kāya-vikāra**, physical afflictions, Ad f. 253a, *lus-kyi 'gyur-ba*
- kāya-śūlam**, physical illness, Ad 223a, *lus-kyi nad*
- kāya-sahagata**, associated with the body, S 1427
- kāya-sākṣin**, (direct) eye-witness, A xix 359, P 123; Su iv 58, *lus mñon-sum-du gyur-ḥa*; one who has witnessed cessation with his body, AA i 24, *lus mñon-sum byed*
- kāya-anudarśin**, in the contemplation of the body, S 1427, *lus-kyi rjes-su lta shin*
- kāyika**, bodily, P 26=S 92, kāya-, *lus dan*; P 89; physical, P 55, 189; 513 *lus-kyi*

-kāyikā, hosts, A xxvii 447

kāra, syllable, S 1450, *shes bya-ba*; with (great) effort, AA i 23, *byed*

kāraka, doer, A viii 193, ix 205, xxviii 470, P 237, Ad f. 263b; maker
P 191; agent, S 1451, *byed-pa-po*; one who does, P 150 (S-)

kāraka-virahita, devoid of an agent, Ad f. 256b, *byed-pa-po dan bral-ba*

kāraṇa, reason, A i 10, 18-9, iii 77, iv 95, ix 200, x 229, xi 248, xiii 279,
xxviii 467, xxxi 515; Sv; R xxvii 3, *rgyu*; P 116, 172, S vii 1263;
Sa 33b, 34a, b; cause, P f. 243E

kāraṇa-sāmagrī, set of circumstances, A xx 372

kāraṇatā, performance, P 201=S *bya-ba rnams*

kāraṇāṃ kārayati, inflict treatment, A xxx 498

kāraṇḍavaka, chaff, A xxi 394, *sre-da*

kārapaka, agent, Ad f. 263b, *byed-du 'jug-pa*

kārayati, cause to achieve, A i 18; bring about, S, *byed-pa*=P 199 dhāra-
yati

kārayitā, doing, Su vii 98a; iii 29b, iv 41a, *byed-du 'jug-pa*

kārakākāra, mode of the doer, P 201=S *bya-ba byed-pa*

kāritra, what it does, AA i 8, *byed-pa*; function, AA ii 21, *byed-pa (ñid)*;
activity, AA v 9, *las*; i 17, iv 28, viii 11, *mdzad-pa*; i 32, iv 13, 28,
byed-pa

kāriṣya, something to be done, Sa 33a, *bgjid-pa*

kārya, work, A xx 372; R xxvi 5, *rdzu-'phrul*; xxvi 7, *mdzad-pa*; xxvi 8,
bya-ba; function, Su iv 45a, *bgyi-ba*; business, Sa 29b; duty, R xxix
14, *dgos (la)*; task, P 40=S kṛtya

kāryaṃ karoti, does its work, Su iv 39b, *dgos-pa byed do*

kārya-yukta, inclined to do his work, R xi 7, *bya-ba ldan*

kārya-samartha, capable of doing, A xxviii 465, *dgos-pa byed nus-pa*; anena
kāryaṃ karoti, his business lies with it, Su ii 23a. -na mama
kāryam, I have no need of, A xxx 500

kārṣaka, husbandman, S 1430=P 205 karmakāra

kārṣapaṇa, Karshapana coin, Sa 27a, *kar-śa-pa-na*

kāla, the (right) time (for), A xx 370

kaṃcid kālam, at some time, A xiv 286; yasyedanīm kālaṃ manyase,
the right time has come, P 13

kāla-gata, have died, A xxviii 471, 'chi-ba'i dus byas-par gyur na; (when

- he) has died, Ad f. 226a, *'chi-ba'i dus byas-pas*
kāla-vādītva, speak in due season, P 534b, *dus-su smra smra-ba*
-kāla-samaye, at the time and occasion, Sa 192
kālaṃ karoti, to die, A iii 49, 75, ix 201, xiv 286, xix 362
kālānukālām, in due season and at regular times, P 443
-kāli, time, R x 17, *dus*, xvii 2, *dus mams*. -yaṃ kāli, R xx 19, *gai tshē*
kālena kālam, in due season and at regular times, Ad f. 246b, *ūs dus-su*;
 from time to time, Ad f. 254a, *dus dus-su*
kāluhīna, out of season, R xxvii 5, *dus min*
kālatilaka, mole, AA viii 26, *sme-ba gnag bag*
kāvya, poetry, A xvii 328, P 158; poem, A xi 241, *sñan*
kāśika, silken, A xxx 488
kāśāya, yellow robe, P 220=S x 1463, *nur smrig*
kāṣṭha, stick, R xxix 13, *śiñ*; log, A xiv 286=P-ND 178a
kiñkiṇī-jāla, a network of small bells, A xxx 486, =ghaṅṭikā-samūha H
kim atra-āścaryaṃ syād, it is not at all astonishing, A x 210
kim iti, so that, when, P 33 sq.=S 110 sq., *ji-ltar na*
kimutālpa-mātram, that is nothing difficult, R xxx 5, *tsam tshod lta-ci*
dka' shes
kiṃ kāraṇam, for what reason?, R i 4, 21, v 4, xv 2, *ci phyir she na*, R
 iv 2, *ci slad she na*, =na khalu punar, of A
kiṃ ca-api, but if, A xxviii 460; although, A x 217, 225, xi 243, xiv
 290, xvi 310-12; R xiv 6 (*de bshin . . . kyañ*); 9, 10 (*kyañ*), xx 15-,
 xxix 10 (*gshan yañ*)
kiṃ cāpi . . . atha ca punar, in spite of that, A x 221
kiṃcit, something, A viii 192. -na kiṃcit, no, R xxvi 7, *cuñ-zad mi*
kiṃcitka, trifling bits, A xi 246 (āmiṣa-kiṃcitka-abhilāṣin, one who is
 eager for trifling bits of fleshly things)
kiṃ tarhi, on the contrary, A xxvii 450
kiṃ te, what is there for you in?, P 160
kiṃ te kariṣyati, what is there for you in?, P 159
kiṃ te buddhatvena, what is Buddhahood to you?, A xvii 328
kiṃ punar, how much more, A ii 40, vii 175 (correct trsl.), xxx 508
kinnara, Kinnara, S x 1470 (P-), *mi 'am ci*
kiyac-cira, for how long, A vii 176

kiyat, how great, A xviii 343

kiyatā, how great, A i 20; with how much, P 185=S vii 1342, *ji-tsam-gyis*; for what reason, A vi 161

kiyad-rūpa, what kind of, A xi 232, xx 379, xxi 391; any whatever, A xxx 500

kila, it is well-known, A iv 95,=anusmaraṇe H; certainly, P-ND-148, Sa 193

kilāsin: indolent, A xi 243=P 319Bb, *ālasypeto virya-rahitaḥ kusida iti yāvat* H, *sñom-las byed-pa(r 'gyur)*

kilikilā-prakṣvedita, called out aloud with cries of joy, A ix 203

kilbiṣa, filth, Su iv 54b

kīrti, renown, A xvii 332 *grags-pa*; fame, R xvii 5, *grags-pa*

kīrtita, proclaimed, P 589a; AA iv 3, v 3, *bsgrags-pa*

kukkura, dog, A xi 234, *khyi*

kukṣi, belly, P 138

kukṣitā, belly, AA viii 25 *dku* (ed. *dgu*)

kuṭumba, people (?), A xvii 335, *ri* (?); cf. kuṭi E

kuṭkumcaka, niggardly, P 320b

kuṇi, with withered arm or hand, A xxv 426, *'theñ-po*

kuṇṭha, cripple, A xxv 426, *rdum-po*

kuṇḍana-snedana, (poundings and torments), S x 1461, *brduñ shiñ btshe-ba* (=svedana ?, E)=P 219

kuṇḍala, curling in rings, P 533a, Tib.-

kutaḥ punar, how much less (or: more), A vii 172, x 227, xxviii 467; S x 1465, *lta ci smos*=P 221

kutaś-cid, anywhere, A xxxi 512

kutu, how, R ii 12, xxiv 2, *ga-la*; xii 9-; where, R xx 5, *gañ-la*

kuto, whence, R i 8, *gañ-las*

kuts-ayati, contemns, A xxi 385, *'phya-bar byed*, *nindā-karaṇāt* H; Ad 216b, *'khrug-par byed*; 217a, *khyad-du gsod-par byed ciñ*; 223b, *brñas šiñ*

ku-dṛṣṭi, bad view, P 138

ku-nadī, small river, P 27=S 81, Ad f. (243A), *chu bran*; P 437

kunda, jasmine flower, P 533b, *me-tog kun-da*

kupya, of base metal, Sa 27a

- ku-buddhika**, of poor intelligence, A xi 236
- kubja**, hunch-backed, A xxv 426, *sgur-po*; Ad f. 225a, Tib.-
- kumāra**, royal prince, A xi 242, *gshon-nu*
- kumārabhūta**, (a true) crownprince, K, Ad f. 248b, *gshon-nur gyur-ḥa*;
P 36=S 117; Sa 192-3, 218; candidate to Buddhahood, P 13
- kumāra-bhūmi**, stage of a Crownprince, P 21 (S-); P 23=S 72
- ku-mārga**, bad path, Su vi 88b
- kumuda**, white Nymphaea aesculenta, (A xxx 486, not tr.), Sa 41b;
night lotus, P 11, 97, P-ND-187b
- kumbha**, water jar, R xix 5, *bum-ḥa*
- kumbha-dāsi**, maid servant, R xxix 11, *bran-mo chu-chun*
- kumbhāṇḍa**, Kumbhanda demon, A xvii 335
- kurara**, eagle, P 206
- kurute**, suffers, R xxx 4, *bskyed*
- kurvayati**, effects, R xxvii 1, *mdzad byed-ḥa*
- kurvayāti**, make into, R xxix 1, *mdzad byed-ḥa*
- kula**, family, S x 1460, 1464, 1471, AA i 69, *rigs*; P 187; AA i 55,
khyim-ḥa
- kula-saṃstava-saṃprayukta**, intent on familiarity with the families (of the
faithful), R xi 6, *khyim 'dris byed ldan shiñ*
- kulaṃkula**, (those who are reborn in the families of men and gods,
respectively), AA i 23, *rigs gnas rigs*; P f. 204
- kulejyeṣṭhāpacāyaka**, honouring the elders of the family, P-ND-143b
- kulejyeṣṭha-apacāyitā**, honouring the elders of the family, P 165=S 1258,
kulajyeṣṭha-anupālītā, *rigs-kyi nañ na rgan-ḥa-la rim-gro byed-ḥa*
- kuśala**; *dge-ba*; wholesome, A—*, S 93 (P-), AA—*, R iv 5*, xxvi 2*;
wholesome (root), R vi 8*; wholesome practice, A xix 361; who-
lesomeness, P 265; merit, R xxvi 1*=puṇya A; skilled, A xx 371;
S 1453, *mkhas-ḥa*; skilful, R xix 6, xx 2, 17-8, xxv 2, *mkhas-ḥa*, P 13
- kuśala-karma-patha**, wholesome path of action, R xvii 2, *dge-ba'i lam*
- kuśala-citta-utpāda**, production of a skilful thought, P 24=S 73
- kuśala-pakṣa**, one who is on the side of what is right, A xxx 504
- kuśala-mūla**; *dge-ba'i rtsa-ba*; wholesome root. A—, S—*, R xx 10*, S
1302 (P-), Ad cr. P 170 kuśalam
- kuśala-mūla-paripūri**, the wholesome root reaches fulfillment, A xxxi 520

(so II 983, 8; M and J om. mūla)

kuśāla-mūla-upalambha, firmly based on his wholesome roots, P 80=S 29*
-kuśalamūlopastammena=°°-upastabdhenā?

kuśālatā, wholesomeness, P 88

kuśida, slothful, P 18(S-), P 22(S), P 89; *lazy*, A viii 186; xi 250, *le-lo-can*;
P-ND-144a; Ad f. 247b, *le-lo-can*; Su i 4b

kuśida-rūpo, essentially indolent, R xxx 2, *le-lo-can*

kuśuma, flower, A xxx 489-90, ND-P-148

kuhaka, a cheat, Su i 4b, vii 110b

kūṣastha, immobile ground, Su vii 102b; overtowers all change, P 553,
556

kūṭāgāra, (pointed) tower, A xxx 506, P 11, 97, f. 211, 404b

kūrma, tortoise, AA viii 13, *rus-sbal*

kṛcchra-prāpta, in trouble, R xxxii 1, *sdug-bsñal gyur-ba*

kṛcchrād, painfully, AA iv 9, *tshegs chen*

kṛcchreṇa, very laboriously, P 315b

-**kṛt**, effecting, AA iii 14, *byed-pa*

kṛta, deed, A xxx 493; made, A xxvi 443, P 197; done, A xxviii 464a,
xxx 494; S 1446, 1448=P 210; kindly action, S 1460, *phan-pa*=P 219

kṛta-karaṇīya, his task accomplished, A i 3; xxviii 465, Ad f. 235b,
byed-pa byas-pa

kṛta-kāritā, thankfulness, S x 1460, *drin-du gzo-ba*; P, Ad: *kṛta-veditā*

kṛta-kuśāla-mūla, one who has achieved his wholesome roots, Su ii 22a

kṛta-kṛtya, his work done, A i 3; xxviii 465, Ad f. 235b, *bya-ba byas-pa*

kṛta-jña, grateful, A ii 34, xii 274; xxviii 460, Ti-; xxx 482

kṛta-jñatā, gratitude, A xii 274-5; P 215=S x 1455, P 218=S 1460, *byas-pa*
śes-pa; P 327b; AA i 51, *byas-pa gzo*

kṛta-nāma, been given the name of, R xii 4, *mtshan gsol to*

kṛta-parikarma, made the necessary preparations, A xix 369, *yoñs-su sbyañ-*
ba bgyis śiñ, *prāpta-darśana-mārgatvād* II

kṛta-paryanta, made the grade, A xix 369, *mthar phyin-par bgyis-pa*, *vidita-*
bhāvanā-patha-svabhāvatvāt II; achieved the end, Su iv 52b, *mthar*
byas-pa

kṛta-yogyā, well-qualified, R xx 2, *brtson-byas*

kṛta-veditā, thankfulness, P 215=S x 1455; S x 1460 *kṛta-kāritā*, *drin-du*

gzo-ba; A xii 274-5

kṛta-vedin, thankful, A xii 274, xxx 482; Sv, *byas-ḥa gzo-ba*

kṛta-akṛtāni, what' they have done and not done, A xvii 323

kṛta-añjali-ḥuṭa-praṇamya, having bent forth their out-stretched hands in respectful salutation, R xxvii 1, *thal-mo sbyar-ba btud-nas*

kṛta-adhikāro, one who has done his duties, R x 2, *lhag byas yin*; AA iv 6, *lhag-par byas*

kṛta-alañkāratva, adorned, P 533b, *śin-tu brgyan-ḥa(s)*

kṛtāvin, one who has done what was to be done, Sa 223

kṛtāvi-bhūmi, the stage of one who has done, S 1473, *byas-ḥa rtogs-ḥa'i sa*; P 230

kṛtaśas, for the sake (of), A i 28, viii 196-7, xvii 338-9, xx 377, xxv 428, xxvi 443, xxx 495, xxxi 522; P 53=S 249 kṛte; P 66=S 275 kṛte; P 160, 170, P 191=S 1380 kṛte, P 233=S 1560 kṛte, P 243=S 1636 kṛte, P 260; about, A i 24; cf. A i 21, xv 363, x 229, xix 363, xxvii 445

kṛte, for the sake of, S 249 (=P 253 kṛtaśas); S x 1461, *don-du*; S 1560 (=P 234 kṛtaśas), P 170; Ad f. 250b, 254b, *ched-du*

kṛtena, for the sake of, P 175

kṛtya, duty, A xxviii 464a; work, A ii 37; performance, A xiii 277, 281; business, A xiii 281; task, P 40

na khalu mama puruṣeṇa kṛtyam, I myself have no need of a man, A xxx 497; yena yenaiva-arthena te kṛtyam, whatever you may require, A xxx 499

kṛtya-kārin, one who does his duties, Su vii 105b

kṛtyaṃ karoti, perform the function, A xxx 506; perform the office, A vi 154; perform the action, A xxvi 443

kṛtrima, artificial, P 39=S 119, *sgyu-ma*

kṛtsna, device, P 531b; AA viii 2, *zad-ḥa(r)*

kṛtsna-āyatana, all-basis, P 20=S 64, *chub-ḥa'i skye-mched*

kṛtta, damaged, A xvi 311 (ed. kṛta)

kṛpaṇa, one who is miserable, P 263; f. 229

kṛpā, pity, AA i 10, *sñiñ-rje*; i 37, 51, *sñiñ-brtse*; iv 55, *thugs brtse-ba*

kṛpā-karuṇatā, pity and compassion, S x 1468, *sñiñ-rje (che) shiñ sñiñ brtse-ba*

kṛpā-kāruṇya, pity and compassion, S 1336=P 182 klīva-°

- kṛmi**, worm, AA iv 42, *srin-bu*
- kṛmi-kulā**, families of worms, A xvii 326, *srin-bu'i rigs*
- kṛśa**, poor, AA i 58, *dbul*
- kṛṣṇa**, dark, R vii 3, *nag*; black, P 533b, *nag(-gi)*
- kṛṣṇa-bandhu**, Kinsman of the Darkness, R xxiv 2, *nag-po'i rtsi-lag* (*rnam-s-kyi*); S 112(P-); S 113(P-), *nag-po'i*
- kṛṣṇa-nirjātika**, blackguard, A vii 181, *nag-po'i rañ-bshin can*
- kṛṣṇāhijātika**, a mere viper, A vii 181, *nag-po ñe-bar skyed-par*
- kena**, how, A xxxi 518
- kel-āyati**: be fond of, A xii 253 (+mamāyati MN, +gopayati Divy.); carefully look after, P 443
- kelayitavya(?)**, must carefully look after, Ad f. 246b, *yar-ma yar-bar bya'o*
- kevala**, complete, S x 1460, *ma 'dres-pa*, =P 218
- kevalam**, only, A x 230, xviii 342, 347; na kevalam, not only, A iii 82, xvii 339, xxviii 459
- keśaratamāla-pattra**, Keśara flowers and Tamāla leaves, P 11, 97
- keśā**, hair(s of the head), S 1430; AA viii 32, *skra*
- koṭi**, limit, A xix 364, xxx 491, P 477b; point, AA iii 4, *mtha'*; Koti, R xxx 2, *bye-ba*. -see: anāvaraṇa-koṭi; bhūtakoṭi
- koṭi-niyuta-śatasahasra**, hundreds of thousands of niyutas of kotis, P 225=S x 1471, *bye-ba khrag-khrig brgya ston*
- koṭiśa**, many kotis, A iii 62, koṭi koṭim H
- koṭṭa-rājan**, commander of a fort, A xi 237, *mkhar-gyi rgyal-po*, xxv 429, *mkhar-gyi rgyal-po*; P 437; Ad f. 225b, (243A), *kham-s-kyi rgyal-po*; Su vii 112a
- koṭṭa-rājya**, authority of a commander of a fort, A xxv 429
- koṇa**, plectrum, A xxxi 515-6
- komala**, (soft), P 533a, Ti-
- kola**, raft, V 6, *gzins*
- kovidāra**, Kovidara tree, Śa 28b, *sa-brtol*
- kośa**, storehouse, R xxviii 2, *mdzod*; sheath, AA viii 14, P 533b, *sṭubs(-su)* *sṭubs(-su)*
- kośa-gaṇja**, treasury of the storehouse, R xxxii 3, *bañ mdzod*
- kośāvahita-vasti-guhyatā**, his male organ is hidden in a sheath, P 533a; 533b: *gsaṅ-ba'i gnas sṭubs-su nub-pa*

- koṣa**, storehouse, A xxviii 464
- koṣṭhagatu**, (got into the) stomach, R xxii 6, Tib. *khoñ-du soñ-ba*
- kaukr̥tya**, regrettable, A i 7=S iv 504; remorse, Su vi 89a
- kauśāla**, skill, AA i 46, ii 26, iv 32, *mkhas-pa*
- kauśālya**, skill, A xxx 490; S 1452, *mkhas-par bya-ba*; Sa 40a
- kausīdya**, indolence, R xxx 4, 6, *le-lo(r)*; P 29=S 96, *le-lo*, P 299; laziness, A xxv 430, xxix 480, xxx 492; sloth, S 266(=P 60, kuśīda), P 73, 89
- kausīdyam āpadyate**, become indolent, A xvii 339, P 550b
- kausīdya-abhibhūta**, overcome by sloth, Su i 4b
- krand-ati**, cries, A xxx 484; cries out aloud, Su vi 90a
- krand-antīn**, cries out aloud, A x 218, *smre bshin-du*
- krama**, progressive steps, AA i 47, *rim-par yin-par*; feet, AA viii 13, *shabs*
- krama-tala** S 111(P-)
- kramate**, march on to, R i 20, 'jug
- kramāti**, affect, R iii 1, *tshugs*
- krayeṇa**, (at a price), A xxx 497
- kravyāda**, flesh-eating ghost, A xi 247, *za-za'i*
- krāmati**; 'jug-pa; strides (forth to), A xxvi 434*; Ad f. 227a*, 239b*; Su ii 21a
- krimijyotika**, glow-worm, R xxiii 1, *srin-bu me-khyer*
- kriyā**; *bya(-ba)*; work(s), A vi 161, xxxi 521; R xx 6*, 12*, xxvi 6-8*; (i 3, cf. parama-); (R vi 7=siyā); S x 1470*=P 224; P 201(S-); AA i 6*; action(s), A xxxi 522; R xxx 1*; AA v 9*; deed, A vii 179; cf. P 224; activity, Su iv 45a*
- krīḍati**, delight with, A xviii 343; sport about, Su ii 21b; divert oneself, A xxx 486; play with, P 37=S 117
- krīḍ-ana**, playing with, AA i 66, *brtse-ba*
- krūra-janā**, cruel people, Su vii 112a
- krodha**; *khro-ba*; wrath, A iii 53-4; anger, A xix 362; S 1258,* R xvii 5*; Frenzy, Adhy. 10*
- krodhan**, angry, P 89
- krodhana**, angry, vii 110b
- krośa**, league, A xxx 487-8
- klam-atha**, weariness, A x 218, *sñom-par*; xxx 481; fatigue, A iii 90, xi 245
- klānta**, tired, P f. 243B

kliśyati, be defiled, R xxii 7, *ñon moñs*

kleśa; *ñon-moñs-pa*; defilement, A vii 170, R viii 2*, AA—*, S x 1469* = P 223; P 133, 200

kleśa-pakṣa A xx 373

kleśa-pañka, mud of the defilements, A xxiii 414, *ñon-moñs-pa'i 'dam(-du)*

kleśa-āvaraṇa A vii 171

klomaka, serous membrane, S 1430

kṣaṇa; *skad cig*; moment, A xxviii 464a*, R xxxii 2*, P 8, AA—*, Ad f. 235a*; instant, AA vii 4*, 5*; rebirth at an auspicious moment, R xxxii 2, *dal-ba*

kṣaṇāṃś ca virāgayataḥ paśyati, he sees that they have again lost the fortunate rebirth, A xxii 403, *dal-ba chud gson-pa dag mthoñ-nas*

kṣaṇa-mātra, in a mere moment, R xxx 5, *skad-cig tsam-la*

kṣaṇa-sampac-cāra-, the circumstances (conjunctions of stars?) which allowed him to accomplish one auspicious rebirth after another, A xxxii 527

kṣaṇa-sampad, accomplishment of an auspicious rebirth, A xxx 483

kṣaṇika, momentary, R xxiv 5, *skad-cig*

tat-kṣaṇam, after that, A xxx 483; H: pañca-kāma-guṇa-kriḍana-darśana-anantaram; at that very moment, A xxx 501

kṣata, without, AA iv 63, *zad-pa*

kṣati, impairment, AA v 14, *ñams*

kṣatriya, Kshatriya, A xiii 281

kṣatriya-mahāśāla-kula, good warrior family, P 25 = S 90; S x 1471, *rgyal rigs che shiñ mtho-ba* = P 224; good families, i. e. nobles, P 42, 64, 80, 94

kṣapayati, spend, A xxii 404, *zad-par 'gyur-ba*; exhaust, A xviii 346, *zad-par*; A xxviii 468 (ed. W.: kṣayayati); wasted away by, A xiv 290 (kṣapita = upahata H); extinguish, Sv, *byañ-bar 'byuñ-ba*; annul, V 16a, Su vii 103a

kṣama, P 226 (not trsl.); adequate, AA iv 55, *bzod*

kṣamati(?), patiently accepts, P 519

kṣam-ate, seem good to, A xxx 499, P 182, Su ii 23a; bear, V 16b, 24; remains patient, R xxx 9, *bzod-pa'i*, xxx 12, *bzod (byas nas)*; endure, P 265; can, A v 103

yathā te kṣamate, as best you can, A i 16, P 151

- kṣamaṇā**, ability to endure, P 155; enduring, P 176=S 1303 *bzod-ṣa*
kṣamamāṇu, one who remains patient, R xxx 12, *bzod-ṣas*; one who is patient, R xxx 13, *bzod byed*
kṣamā, patience, AA i 57, iv 37, *bzod-ṣa*
kṣamin, one who is patient, P 247b, 253A
kṣaya; *zad-ṣa*; extinction, A xii 257, S 1451, 1448=P 210; R i 16*, S x 1469*=utsarga P 223; P 181; P 200=S *zad śes-ṣa*; AA—*; Ad f. 225a *zad-ṣar bya-ba*; f. 224b, *bas-ṣar bgyi-ba*; exhaustion, R xxviii 3, *zad-ṣa*
kṣaya-jñāna, cognition of extinction, Ad f. 263b, *zad-ṣa śes-ṣa*; Su i 11a, b
kṣaya-saṃjñā, perception of extinction, A xix 357
kṣaya-apagata, extinction left behind, S (no. 57) *zad-ṣa dan bral-ba*=P 200 *akṣaya-apagato*
kṣar-at, (trickling down), A xxx 503
kṣānti; *bzod-ṣa*; patience, A ii 38, xiii 280, xiv 287 (=anupāda-ādi-dharma-kṣamaṇam H), xvi 310; R ii 4*, V 14c*, S—*, AA—*; Sa 37a, P 72=S 274; patient acceptance, A xiii 283, xxiii 408, xxvii 451; P 97; AA v 22*; patient acquiescence, V 28*
 anupattikeṣu dharmeṣu kṣānti, e. g. A xiii 280, xvii 339, xxii 408
kṣānti-jñāna, patient acceptance of cognition, AA iv 46, *bzod-ṣa dan śes-ṣa*'i
kṣānti-bala-pratiṣṭhāna, firm grounding in the power of patience, P 215=S x 1455, P 219=S 1460, *bzod-ṣa*'i *mthu-la gnas-ṣa*
kṣānti-vādin. Preacher of Patience. Name of a ṛṣi. V 14e, *bzod-ṣa smra-ba*
kṣānti-sampanna, one who has won patience, A xxiii 412, *bzod-ṣa phun sum tshogs-ṣa*
kṣāntika, one who patiently accepts, A xvii 331, Sa 37a
kṣāmya, what has to be endured, P 247b
kṣiṇa-pakṣo, with feeble wings, R xvi 4, 'dab-gśog *zad*
kṣi-ṇoti, waste away, A viii 191
kṣip-ati, hurl, R xxiv 1, *gtoṅ*; P-p. 171, P 295; shoot, A xx 374; xxvii 454, 'phaṅs ni; R xx 9, 'phaṅs te, and, *btags-nas*; reject, R xi 3, *spoṅ* 'gyur; cast away, R vii 6, *spaṅ byed*; throw, R xxx 11, *mthor byed* (G: pra-°); Su vii 111b; move into, A xi 243, 'gro-bar 'gyur te
kṣip-ate, upset, R vi 9, *spoṅ*
kṣipta, distracted, R xxix 9, *gYens*; shot into, Ad f. 232a 'phaṅs-ṣa
kṣipram, quickly, A iii 61=aśu H; A—; P 58=S 264, P 142; Sa 34a, 36b;

speedy, AA iv 10, *myur-du*; soon, A xxv 425

kṣipru, quickly, R xiv 5, *myur-du*

kṣiprataram, more quickly than, A xiii 283, P 56(S-)

kṣipra-jñā, bringing quick understanding, AA iv 25, *śes myur*

kṣipra-saṃgrahatā, ability to convert quickly, P 534a, *myur-du 'du-ba*

kṣipra-abhijñātaram, of quicker understanding, A v 133

kṣīṇa, wasted, A xxx 495; dried up, P 211; exhausted, A i 5, xvii 330, xxviii 468; S 1448=P 210; S 1446; extinct, A vi 140; R vi 6, *zad-pa*; Su i 11a, Sa 27b; extinguished, AA v 19, *zad*

kṣīṇa-āsrava; *zag-pa zad-pa*; their outflows exhausted, A xxviii 465*, one whose outflows are (have) dried up, Ad f. 235a*, Sa 227-30, 236

kṣīyate, get (or: become) extinct, A xxv 424-5, Sa 27b; Su iii 28a, *zad-par 'gyur-ba*; Ad f. 225a, *zad-pa*; Ad f. 251b, *bas-par 'gyur*; get exhausted, R xviii 7, (*zad(mi)śes*), xxviii 2, 4, 5 *zad-pa*; get extinguished, A xxiv 416, *zad-par 'gyur*; wanes away, Sa 239

kṣudra, smaller, A xxi 393, *phra-mo*

kṣudra-janta, noxious animals, A iv 97, *srog-chags phra-mo*

kṣudra-mṛga-jāti, smaller wild animals, A xx 381, *ri-dvags-kyi rigs phra-mo*

kṣudraka, lesser, R xii 6, *phra-mo man*

kṣut-pipāsā-nivartaka, A xi 239 (not tr.), *bkres-pa dan skom-pa bzlog-pa*

kṣubhyati, get angry with, Ad f. 224b, *'khrug-pa byed-pa*; f. 238b, *nam-par 'khrug-par 'gyur shin*

kṣubhyate, get agitated, A xvii 328-30; P 8 (not tr.); get angry, A xxiv 422, P 573; waver, A xvii 328

kṣetra; *shin*; field, R xxvii 2*, S—*, AA—*

kṣetra-vyūha, harmonious Buddha-field, V 10b, 17g: *shin bkod-pa*

kṣetra-śodhī, to purify the (Buddha-) field, R xxix 6, *shin sbyon* (or: *sbyan*)

kṣeptā, rejection, AA i 58, *spoñ-ba*

kṣema, safety, R i 21, *skyid*; secure from attack, A xxx 485, para-cakra-upadrava-ādi-virāhāt H

kṣema-karin, makes us seek the safety of, A vii 170, *bde-legs-su bgyid-pa*; P 270

kṣema-prāpta, one who has attained security, S 1448=P 211

kṣemeṇa, securely, A xx 372-3; safely, R xx 3, *bde-bar*

kṣobha, rage, A xxiv 422, =saṃrambhaḥ H, *'khrug-pa*; P 512, 518, 188;

anger, Ad f. 226a, 243b, 'khrug-*pa*

kṣobhaṇa-citta, wrathfulness, Ad f. 258b, 'khrug-*pa'i sems*

kṣobham gacchati, get into a rage, A xxiv 422, 'khrugs-*par 'gyur-ba*

kṣobhāyati, becomes angry, P 438

Kh

kha, empty space, S 1451, *nam-mkha'*

kha-samatā, sameness of empty space, S 1451, *nam-mkha'i dan mñam-pa*

khagapakṣi, bird in the sky, R xxiv 2, *mkha' 'gro bya*

khañja, lame, A xxv 426, *grum-po*

khadga, sword, A vi 137; scymitar, Su vi 91b; Pratyekabuddha, AA—
bse-ru

khaṇḍa-śīlo, one whose morality is broken, R xxxi 5, *tshul-khrims skyon*

khadyotaka, glow-worm, P 41

khalu, certainly, A xxiv 419, xxvi 440; again, A xxii 400, xxx 508

khalu-paścād-bhaktika: one who never eats any food after midday, A xxi
387, *zas phyis mi len-pa*

khāṇu, stump, Su iv 54b

khāṇḍa, with deep chasms, A xxv 429

khādaniya, provisions, A xxx 505(+ bhojaniya svādaniya)

khāditaka, mauled, P 206

khādite, when eating, P 204=S 1429

khādyamāna, being devoured, P 206

khāri, Khara measure, A xxxi 524

khidyati, feel exhausted, R xx 11, 12, *dub-pa*; xxviii 3, *skyo-ba*

kipitva, cast away, R vii 6, *sparis-nas*, C: kṣipitva

khila; *tha-ba*; harsh, A xxv 430*; rigidity, Su vi 81b; Ad f. 226a*; obstinate, R xxiv 5*

khēṭa, spittle, S 1430; R xxxi 12, *mchi(l)-ma'i thal-ba*

kheda, fatigue, R xix 8, xxx 1, 4, (*yoñs-su*) *skyo-ba*; P 219

khedam āpadyate, to feel fatigue, S x 1462, *skyo-bar 'gyur-ba*

khoḍaka, coping, A xxx 486

khyāti, appears, AA ii 7, viii 16, *snañ*; aspect in which it resembles, AA

iii 10, *snan-ba*

khyāyati, is declared, R xviii 6, Tib. *śes-par*, =ākhyāyate

G

gagana, sky, R xx 11, xxv 3, *nam-mkhar*; firmament, R xxvi 4, *nam-mkha'*;

Λ xxix 477-8, xxxi 525-6; P 212 (for S: *gamana*)

gagana-kalpa, fashioned like the firmament, K, P 203=S *nam-mkha' lta-bu*;

Λ xxx 491, xxxi 525-6

gagana-kalpatva, A xxxi 525; K, *nam-mkha' lta-bu*

Gaganagañja, Name of a Bodhisattva, Adhy. 1, *nam-mkha' mdzod*

gagana-vat, like the firmament, P 203

gaṅga-nadi-vāli-sama, like the sands of the Ganges, R xxvii 2, *gaṅgā'i klun mñam*

gaṅgānadirvālukopama, countless like the sands of the Ganges, P 219=S x 1461, *gaṅ-gā'i klun-gi bye ma sñed*

Gaṅgadevā (V. R. **Gāṅgadevā**) **Bhagini**, Ganges Goddess, A xix 365-9, P 404-6

gacchati, goes, e. g. A iii 89; S 1454 '*gro-ba*'; S x 1465 (P-), *phyin-pa*; go away, A iii 88; walk, A xvii 336-7; P 33=S 110, '*gro-bar 'gyur*'; go through, R xxv 3, '*gro-ba*'; come to, A xix 362; journey, A xxiii 412; the journey will bring to, A xxiii 413

gañja; *mdzod*; treasury, R xxviii 2*; Su ii 22a, b; see: *kośa*-; store-house of jewelry, AA i 20*

gaṇa, host, R v 9, vi 1, *tshogs*

-gaṇa, multitude, A xxv 433, xxvii 449; host(s), AA i 12, iv 38, *tshogs*; A ii 48; crowds, A xxvii 446; retinue, A xxviii 465, *tshogs*

gaṇanā, counting, A i 27, ii 46, v 131, xiii 279, xxxi 512; V 16b, *bgrañ-ba*; P 39; count, P 256, 258; P 581, *grañs-su*; enumeration, Su vii 103a

gaṇanā-samatikramatā, they have transcended all counting, A ix 207, *bgrañ-ba las yañ-dag-par 'das-pa*
bgrañ-bar 'dod-pas

saṃkhyāṃ gaṇanāṃ praviṣṭa, A xvii 339, *grañs-su bgrañ-bar gtogs-pa*

gaṇaye, count, R xxx 2, *bgrāñ*

gaṇṭhi . . . **baddhā**, entangled, R xxii 5, *mdud-ḥa bor*

gaṇḍa, boil, P f. 201, 'bras; Su i 9a; trunk, tree, Ad f. 254a, *sdoñ-bu*

(*stambasya*) **gaṇḍa**, sapling, Ad f. 254a, *yal-ga 'gel-ba sdoñ-bu*

gata, gone (to), A v 129; cf. A iii 79, xx 382; xxx 505, S x 1465 (P-),
'*gyur ro*; reached, P 13

kāya-gata, know by heart, A xiv 284; *tiryagyoni-gatā sattvāḥ*, animals, A xix 361; *paramo-gatiṃ-gata*, A xx 371; *pustaka-gata*, from a book, A xiv 284, cf. P; *madhya-gata*, in the middle, A xx 380; *māra-gata*; *rūpa-gata*, refers to form, A xii 269; *vaśa-gata*, see s. v.; *vijñāna-gata*, belongs to consciousness, A xiii 280, *nam-ḥar śes-ḥar gyur-ḥa*; *hasta-gata*, see: *pāpa-*

gati; 'gro (-ba); going, AA v 14*; R xx 11*; P 173, 196; route, Su ii 20a; iv 46a*; iv 53a, *bgrod-ḥa*; destiny, P 8, 259 (five), 262; resort, A xv 293, 297, 299; xxvii 449 *rten*; where it has gone to, R i 22*; means of salvation (route), R xv 4, *rten*; AA iv 28, *rten*; departure P 239; situation, A xv 298=svabhāva H; place of rebirth, AA viii 34*; P 508; goal, Su vii 107a

paramo-gatiṃ-gato, has gone as far as one can go, A xx 371, *mthar ḥyin-ḥar*

gatiṃ-gatāḥ samvṛttāḥ, gone on our route, A xxx 492 (but cf. E)

gatir nāsti, cannot reach, P 31 (S-)

-gatika, lead to, A xii 260 (abhāva-),=paryavasānāni H; situated in, A xv 297, *lokasya-ākāśa-gatika*=ākāśa-niṣṭha H (Wa: weltraumartig; residing in space?); xv 298.- cf. *ātma-*

evaṃ-gatika, so situated, A xv 299, =*sarvākārajñatā-gatika* H; *parama-gatika*, foremost, A xx 371, *śin-tu mthar ḥyin-ḥar*

gatima(nt), clever, A xi 243, xx 371, *rtogs-ḥa dañ ldan(-ḥa)*

gatopalambhayoga, absence of devotion to a basis, AA i 44, *dmigs-ḥa med dañ ldan-ḥa*

gatva, gone away, R xx 3, *soñ shin*

gatvā, gone, AA v 24, *soñ*

gandha, smell, A—; scent, A iii 52, xvii 324, xxxi 523; perfumes, A xvii 335; P 11, 23, 67, 96, 187, 263-4; Sa 31a

gandha-pramuñcana, emission of scents, P 514

gaṇanāṃ gantu-kāmena, wants to be numbered among, A xxv 430, *graṅs-su gandhi*, perfume, R iii 3, *spos*

Gandhavatī, Name of a city, A xxx 485, 487, 488

Gandhahastin, Name of a Bodhisattva, A xxviii 474, *spos-kyi glaṅ-ṭo*

gandharva, Gandharva, S—, *dri-za*

gandharva-nagara, village of the Gandharvas, P 160 (S—), 226, 254

gabhīratā, depth, AA iv 52, 59, viii 25, *zab-ṭa ṅid*

gamana, going (to), S x 1469 (=P 223), R i 22, 'gro-ba(r); Sa 225; Su iii 31a, 'gro-ba; motion, S 1451, 'gro-ba; pursue, AA v 12, 'gro; walk, AA viii 22, *gśegs*

gamana-saṃjñin, with the constant thought of getting away, A xvii 332, 'gro-bar 'du-śes-ṭas

gamayati, lead on to, P 528, *gtod*

gamayānti, make intelligible, R v 4, *ston byed*; C: jānanti

gamiṣyanti, they will go away, R xi 7, 'gro

gambhīra, deep, A—; S x 1462 *zab-mo*; K, *zab (bo)*; AA— *zab-mo, zab-ṭa*; P 534b, *zab*

gambhīra-gambhīra, very deep, A xviii 241, P 61

gambhīra-nirghoṣa (svara), the deep thunder of his voice, A ii 47

gambhīra-avabhāsa Hr (V.R.)

gambhīratā, depth, A xviii 342; K, *zab-ṭo*; AA ii 6, *zab-ṭa ṅid*

gambhīratva, depth, AA iv 8, *zab*

garuḍa, Garuda, S x 1470 (P—), *nam-mkha'i ldiṅ*

garjati, rumble, A xvi 309, xxxi 516, P 8

garbha-, womb, AA i 68, *mṅal-du*

-garbha, enshrining, A iii 62=madhya H; womb, Adh. 5, 10, *sṅiṅ-ṭo*

garbha-avakrānti, descent into the womb, S x 1471, *mā'i mṅal-du 'gro-ba*

garbholika, cushion, A xxx 488=masūrakaḥ H

gav-eṣate, search for, A ii 44, iii 78, 80, v 113, viii 198, x 229; x 230, *yoṅs-su btsal*; xiii 283, xxx 509; R x 4, *yoṅs-su tshol*; P-ND-148; strive (for), P 253A, Su ii 19b; seek for, R xi 5, xvii 4, xxii 1, 'tshol-bar *byed-ṭa*; P 314b, 317a; want, R xi 4, 'tshol-ba

avatāraṃ g-°, seek for entry, A—; āhāra-gaveṣin, (not tr.), A iii 52

gahana, jungle, A xxx 491; R xxiii 2, *thibs-ṭo*

gāḍha, opportunity, Su vi 85b, *mi bzad-ṭa*

- gāḍhi-karoti**, tighten, A xxi 386, *sra-bar byed-ṗa*; Ad 216b, *dam-ṗor byed-ṗar*
'gyur ro
- gātra**, body, AA viii 14, *sku*, P f. 243C
- gātratā**, limbs, AA viii 23, *sku*; body, AA viii 24, *sku ñid*
- gātratva**, body, AA viii 24, *sku*
- gāthā**, Verses, S x 1460 (=P 218), *tshigs-su bcad-ṗa*; P 31=S 100, P 158;
Ad f. 258a, *tshigs-su bcad-ṗa'i sde*; chants, P 4
- gādha**; *gtiñ*; firm footing, A xi 233*; foothold, A xxviii 472*; bottom,
R xviii 1*, Ad 223b*, Su iv 46a*
- gāma**: village, A xi 233
- gāmītva**, moving towards, AA iv 43, 'gro ñid
- gāmin**, destined for, Sa 225
- gāmbhīrya**, depth, AA iii 5, *zab-ñid*, iv 52, *zab-mo*
- gāhate**, plunge into, Sa 36a
- gira-yukta-bhāṇin**, he speaks suitably, R xvii 2, *rigs-ṗa ldan tshig smra*
-girā, speech, R xvi 6, *tshig*
- giri-kaṇḍara**, mountain cave, R xii 6, xxi 4, 6, *ri (yi) sul*
- giri-guhā**, mountain cleft, A xxi 391, *ri'i phug*
- gilāni-kā(r)ya**, fall ill, R xii 1, *na-bar gyur-la*, =glāna
- gīta**; *glu*; song, A xi 241*, xvii 335; AA i 19*; P 4
- gīrghoṣa**, P 202 (not trl.)=S 1423 *sgra dbyaṅs-kyi* (melody); Ad: gho-
ṣavati-śigira-
- guṇa**; *yon-tan*; quality, A—, R xxv 6*, S—, AA —*, P 93; R xxxi 15,
legs; R xxi 3, *yon-tan tshul*; advantage, iii 54; virtue, A ix 206, xi
232, xviii 341, Sa 202; AA i 22*; virtuous act, AA viii 38*; (virtuous)
quality, A x ch., P 90, AA v 35*
- guṇa-jāti**, kind of quality, A xxx 498
- guṇa-dhara**, bearer of qualities, R xxix 5, *yon-tan 'chan-ba*
- guṇa-dharma**, precious dharma, R xxx 9, *legs chos*
- guṇa-nṛśaṃsatā**, appreciation of qualities, S vii 1265, *chos de-la yon-tan-du*
blta-ba=Ad
- guṇavat**, gifted with virtuous qualities, V 6, *yon-tan dan ldan-ṗa*
- guṇavatā**, helpfulness(?), A xxviii 462, *yon-tan dan ldan-ṗa*
- guṇa-varṇa-māla**, garland of the praises of qualities, R xxvii 1, *yon-tan*
bsñags-ṗa'i phreñ-ba

- guṇa-viśeṣa**, excellence of the qualities, A xxx 498
- guṇa-saṃskṛta**, conditioned by the virtuous qualities, Sa 26b
- guṇa-saṃcaya**, accumulation of qualities, P 202=S *yon-tan tshogs-su*
- guṇa-saṃcayānām**, accumulation of precious qualities, R xxix, *yon-tan sogspā'i*
- guṇa-sāgara**, ocean of virtues, R xv 4, *legs mtsho*, xvii 1, *yon-tan rgya-mtsho*
- guṇāgamu**, come the qualities, R xv 2, *yon-tan . . . 'byui*
- guṇānanta**, infinite qualities, R xxvi 2, *yon-tan*
- guṇe ratānām**, of those who delight in the precious qualities, R xxvii 6, *yon-tan dga'-ba'i*
- gupti**, protection, A iii 50; Su iv 46b, *sba-ba*
- guru**, preceptor, A xi 241, AA viii 19, *bla-ma*; weighty, R xxii 1, *drag (ldan)*; deep, A iii 90; serious, A xxi 390, *lci-ba*
- guru-ka**, who attaches weight to, A xi 244, 246, 248, xvii 327, 332; weighed down by, A xi 215; heavy(=coarse?), A iv 98
- guru-katva**, being weighed down by, A xi 245 (middha-)
- guru-karoti**, respects, A xxx 509, P 14, 63, 70, 80, 107; P 23=S 72; P 28=S 83; treats with respect, P 185; reveres, A iii 57, v 102, xii 274, xx 372; xxvi 437, *bla-mar bgyis-par (gyur)*; xxii 402, *bla-mar byed*; xxx 495, xxxi 519. (=sarvathā-anullaṅghaniyatvena II 207-8)
- guru-kṛta**, respected, Ad f. 227b, *bla-mar bya-ba*
- guru-garbha**, with a heavy womb, A x 218, *mñal lci-bar gyur-pa*
- guru-gaurava-**, respect for the Guru, R xv 1, *bla-ma gus*
- guru-tara**, more violent (=serious?), A ix 202; more serious, A xxi 390; weightier, R xxxi 5, *śin-tu lci*
- guru-premata**, with respect and affection, R xxx 11, *rab gus*
- guru-śuśrūṣaṇatā**, revere and respect, S x 1459(=P 218 guru-śuśrūṣā), *bla-ma-la phu dud-pa bya-ba*
- guru-śuśrūṣā-**, reverence for the instructor, S x 1455, 1461, *bla-ma bsñen-bkur*; AA i 51, *bla-ma-la gus ñan*
- guru-sthāniya**, preceptors representing (him), P 249a
- gurutva**, value greatly, AA iv 20, *bla-ma ñid*
- gurviṇi(ya)**, pregnant, R x 8, *sbrum*; A x 218, *sbru(m)-ma*
- gulpha**, ankle(s), P 6; P 533a, *loñ-bu*; ankle-bone, AA viii 22, *lois-bu*
- gulma**, shrub, A ii 41, xxxi 516; S 82 (P-) *gel-pa*; Sa 37b

- gulma-darśana**, troop of soldiers, A xi 242(2 V.R.), *la gcan-gyi cho-lo lta-ba*
gulma-sthāna, bathing place, A xi 241, *la gcan*, =ghaṭṭa-sthānam II
guhya, secret, Adhy. 14, *gsaṅ-ba*
guhya-mantra, secret mantra, P 534a, *gsaṅ-ba'i tshig*
gūḍha, does not bulge out (=invisible?), P 535a, AA viii 21, *mi mñon*
gūthaka, oozings, S 1431
gr̥ddhi: eagerness, A iii 91, =ākaṅkṣayā H, xxxi 520
gr̥dhra, vulture, P 206
gr̥dhra-kūṭa: Vulture-Peak. A, Hr, K, Sv
gr̥ha, house, A ; home, P 214=S x 1454, *khyim*; P 23, 28, 36, 67, 187,
 263-4
gr̥ha-pati, householder, Sa 28a
gr̥hapati-ratna, treasure of the Minister, Su ii 22b
gr̥hapati-mahāśāla-kula, wealthy householders, P 42, 64, 80, 94
gr̥ha-paribhoga-upabhoga-paribhogāya, for the enjoyment of those who live
 in the house, A xxx 487
gr̥ha-stha, householder, P 14
gr̥hin, householder, P 215=S x 1456, P 220=S x 1463, *khyim-pa*
gr̥hi-bhūta, householder, R xvii, *khyim-par gyur*
gr̥hīta, possesses, Ad 216b, *bzuñ-ba*
gr̥hṇāti, seizes, A i 8, iii 79, iv 94, vi 161, xx 383, xxviii 472; R iv 4,
blañ; grasp, A xxvi 435, xxx 493, Sa 35a; take, A iv 96; R iv 1, *len*;
 hold, R xx 13, *'dzin*; get hold of, R xiv 2, *'dzin-pa*; cf. A i 26, xi
 233, 235, v 102
gr̥hamāṇu, seizing, R xxii 13, *blañs te*
geya; *dbyañs-kyis bñad-pa*; Discourses in Prose and Verse Mingled. P
 218=S x 1460*, P 158; Ad f. 258a ([†]+[†] *sde*)
geha; *khyim*; house, R xiv 5*; home, R xx 3*, 15*, 17*, xxix 7*
go-kīla, cow's tethering post, Sa 24a, *ba-lañ-gi phur-ba (dag-la)*
go-kṣīra, cow's milk, P 533b, *'o-ma*
go-cara, range, A xii 274, xxv 425; P 198=S *spyod-yul*; Su i 7a, ii 23b;
 Sa 34a; AA—, *spyod-yul (can)*; sphere, R xii 5, xxi 7, xxxi 1, *spyod-yul*
 P 4; AA i 73, *yul-can*; ranging, Sa 34a
goṅikā: woollen cover, A xxx 488, H: viśiṣṭa-kambalajātiḥ
gotra, clan, A xxvii 449; R xi 3, S x 1471, *rus*; P 86; Ad f. 231a, *rigs*;

- AA i 69, *cho 'brañ*; lineage, AA i 38, 39, v 8, 16, *rigs*
- gotra-grahaṇam**, taking on a clan, A xxiv 418, *rus-nas smos-ṣa(?)*; assumption of a clan, Ad 223b, *rus smos-ṣa*
- gotra-jananam**, of those who belong to the clan, R xxviii 2, *rigs (yin) 'gro-ba'i*
- gotra-jāti**, kind of lineage, P 583, *rigs-kyi rnam-ṣa*
- gotra-bhūmi**; *rigs-kyi sa*; the stage of becoming (where one becomes) one of the clan, S 1473*; P 230; Ad f. 225b*; level of the lineage, P 583, Tib. *rigs-kyi rnam-ṣa*
- go-dhūma**, wheat, S 1431
- go-pakṣma-netratā**, his eye-lashes are like those of a magnificent heifer, P 533a; 533b *ba'i rdzi-mas lta-bu*
- go-pati**, lordly bull, AA viii 22, *khyu mchog*
- gopayati**, preserve, A v 102, =ādhyaत्मिका-akṣara-ādi-bhramṣa-doṣa-ap-anayanād H; protect, A xii 254; look after, Ad f. 254a, *sruñ*
- go-pāla**, cowherd, R x 3, *gnag rdzi*
- go-pālaka**, cowherd, A x 215, *ba-lañ rdzi*, =P 304b
- go-vṛṣa-**, like those of an excellent cow, AA viii 17, (*rdzi-ba*) *mchog-gi 'dra-ba*
- goṣ-pada (udaka)**, puddle in a cow's footprint, A xi 235, *ba lañ-gi rmig rjes (kyi nañ-du)*
- gaurava**; *gus-ṣa*; respect, A iii 83, 90, iv 94, vi 139, xvii 338-9, xxi 394*, xxviii 462*, xxx 483, 489, 493, xxxii 528; R i 1*; Ad f. 218b, *shes*; f. 234a*; P 527a; AA i 51, *bkur bsti*; Su ii 22b, vii 95a; dignity, A iii 90, *btsun-ṣa*; a title to be respected, A xiv 287, =sarvatra-namratā H
- gaurava-manasikāra**, attitude of reverence, A xxx 495
- grantha**: bond, S iii 478
- granthi**, knot, P 535a
- grasta**, possessed by, P 570
- graha**, seizure, A xx 384; appropriation, P f. 243D; grasping, R xv 8, *'dzin(-la)*; seizing on, AA i 59, *'dzin-ṣa*; planet, P 164=S 1254, *gza'*
- grahaṇa**, seizing (on), A xxviii 472; Sa 202; taking hold of, AA v 13 *'dzin-ṣa*
- grahaṇatā**, learn, P 534a, *'dzin-ṣa*
- grahiyāna**, would have taken, R xxx 11, *glañs*

- grahitavya**, should be inferred, A xi 235, *gzun-bar*
- grahīṣyati**, will take up, R iii 1, 'dzin
- grāma**; *gron*; village, A x 215, xvii 334, xx 373, 381*, xxviii 458*; R x 3*, xiii 2*, xx 17*, xxi 4*, 5*, Sa 29b, 38a, AA viii 7*
- grāma-anta-vihārin**, living near a village, Ad 218b, *gron 'dab na gnas-pa*
- grāma-ante**, in the neighbourhood of a village, A xxi 392, *gron-gi nan*; R xxi 8, *gron nam*
- grāha**, seizing, S x 1466, AA ii 15, 'dzin-pa; subject, AA i 71, 'dzin-pa'i
- grāhaka**, receiver(=recipient?), P 26=S 92, pratigrāhaka, *yon-su len-pa*; subject, AA—, 'dzin-pa(r byed-pa)
- grāhayati**: persuade to, A v 104 (cf. gaṇhāpeti), P 275b; catch hold of, A vii 181 (not tr.), 'dzin-du 'jug-pa'o; xxiv 419, 'dzin-par 'gyur shin
- grāhikā**, comprises, Su i 4a
- grāhya**, object, AA i 34, 71, v 5, 7, 27, *gzun-ba*
- grāhya-artha**, objective reality, AA ii 8, *gzun don*
- grīvā**, neck, P 6; P 101=S 333 grīvāsthi; nape of the neck, P 533b, *mgur grīvā-asthi*, neck bones, P 207
- glāna**, fall ill, A xii 253, P 327; disease, Su i 9b (=ailment?); S 107 (P-)
- glāna-pratyaya-bhaiṣajya-pariṣkāra**: medicinal appliances for (use in) sickness, A xi 242, xvii 327, 330, P 95
- glānya**, illness, Ad 223a, *nad*

Gh

- ghaṭa**, vessel, A xiv 287; jar, P-ND-178b
- ghaṭaka**, (earthen) jar, R xiv 5, *rdza-so*
- ghaṭate**, work, P 61, Su vii 104a
- ghaṭamāna**, striving, A iii 60, xviii 343; xxii 408, *brtson te*; when he strives, Ad 221b, 'bad cin
- ghaṭṭayati**, busy oneself about, Sa 220
- ghaṇṭa**, bell, A xvii 324, Sa 31a
- ghana**, (one) solid mass, S 1452, *stug-pa*
- gharma**, warmth, P 244b

- ghāta**, is sacked, A xx 381, *gnod-pa*; sacking, Ad 215b, *'joms-pa*
ghora, frightfulness, Su vii 110b
ghoṣa, voice, A ii 47, vi 159, xxx 495-6; V 26a; sound, A xxxi 513;
 meaningful sound, Ad f. 261a, *sgra*
ghoṣam udīrayanti, make the pronouncement, P 179; cf. P 185 (proclaim
 the praise); P 186 *ghoṣam anuśrāvayati*, (with the words). (Always
 part of a stereotyped phrase)
ghoṣatā, voice, AA viii 28, *sgra ñid*
ghoṣādāra, the one who makes the noise(?), P 297b
ghrāṇa, nose, A –; Hr, *sna*; nostril, P 6
ghrāṇa-roga, disease of the nose, A ix 201

C

- cakra**, wheel, P 6; 533a, *'khor-lo*; Adhy. 7
 dharma-cakra, A vii 171, xxviii 464a
cakra-pramāṇa-mātram, S 110 (P-), *'khor kun-tu 'khor-lo tsam-gyi khyon*
cakra-ratana, precious wheel, R xxxii 4, *'khor-lo rin-chen*
cakra-ratna, treasure of the Wheel, Su ii 22b, vii 105b
cakra-vartin, universal monarch, A xix 366, xxv 429; P 67, 186; P 223
 =S x 1469, R iii 8, *'khor-los sgyur-ba*; V 26a
cakravarti-rājya, world-wide kingdom, P 70
cakra-vāḍa, mountain ring, P 27 (S-); P 28=S 82
cakra-aṅka, lines depicting a wheel stamped on, AA viii 13, *'khor-los
 mtshan*
cakra-aṅkita-hasta-pāda(tā), he has, stamped on his hands and feet, lines
 depicting a wheel, P 533a, *phyags dañ shabs 'khor-lo'i mtshan dañ
 ldan-pa*
caḥṣus, eye, A--; R vii 2, Hr, *mig*; P 223=S x 1469 *spyān*; P 6; organ
 of vision, AA i 22, *spyān*
caḥṣū-roga, disease of the eye, A ix 201
caḥṣuṣā ābhāsam āgacchati, come within the range of the eye, Ad f. 235b,
mig-gi dbaṅ-po'i spyod-yul-du (mi) snañ-bar gyur to; mig lam-du'añ (mi)

gda' lags so; mig lam-du (mi) snai-ba yin te

cakṣuṣa ābhāsam āgacchati, does (not) come within the range of vision,

A xxviii 465, *mig lam-du (mi) snai-bar gyur to*

cakṣu-saṃsparśa, eye-contact, Ad f. 229b, *mig-gi 'dus te reg-pa*

cakṣu-saṃsparśa-ja, born of eye-contact, Ad f. 229b, *mig-gi 'dus te reg-pa'i rkyen-las 'byuñ-ba*

cakṣuhīno, except for the eye, R vii 2, *mig med-pa*

cakṣuṣ-mat, with eyes, P 205

(Five eyes: A vii 170; three eyes, A xii 265)

caṃkrama, walking up and down, P 518

caṃkraman, walking, coming, R xvii 3, xx 11, *'chag(-pa)*

(na) **caṃkramaṇa-śīla (bhavati)**, does not walk about a great deal, A xi 218,

'chag-pa-la dadcher (mi 'gyur)

caṃkramyate, (walk up and down), A iii 50

caṇḍa, cruel, Su vii 110b

caṇḍa-mṛga, fierce beast of prey, P 305a, 324a

caṇḍa-mṛga-jātāni, fierce beasts of prey, Ad f. 215b (but Ms: cāṇḍāla-),
gcan-gzan khro-bo'i rigs dag

caṇḍāla, Candala, A xxi 394, *gdol-pa*; outcast, Ad f. 218b, *gdol-ba*; P 305a;
Su ii 23a

caṇḍāla-kula, family of outcasts, A xxv 426, *gdol-ba'i rigs(-su)*

(pukkasa-) **caṇḍālakula**, outcast, Ad f. 225a, *gdol-ba'i rigs*

caṇḍāla-kumāra-upama-citta, with the heart of a young outcast, Su i 5a

catur-aṅga-bala-kāya, fourfold army, A iii 78

catur-aṅgulam, at least four inches, P 33=catur-aṅgula-mātreṇa S, *sor bshi tsam-gyis*

catur-asra, quadrangular, P 97; P 235 (not tr.), 404b

catur-dvīpaka, Four-Continent world system, AA v 4, *gliñ bshi-pa*

catur-mahāpatha, cross roads, A i 21=P 186

catur-mahārāja-kāyikā devā, the gods of the Four Great Kings, P 11, 33,
37, 77, 78, 80, 94, 96; 164=S 1254 *rgyal chen bshi'i ris-kyi lha-rnams*

catuṣpathi, at the cross-roads, R i 19, *bshi mdor*

catuṣ-pāda-gāthā-pramāṇa-mātram, one verse of four lines, Sa 41a

caturā-śṛṅgāṭaka, cross-roads, A xvii 335

candana, sandal wood, A xxxi 517, Sa 41b

- candana-cūrṇa**, sandalwood powder, Sv, *tsan-dan-gyi phye-ma*; Sa 41b
- candana-puṭa**, basket containing sandal-wood powder, R xxx 1, *tsan-dan phur-ma*
- candra**; *zla(-ba)*; moon, P 200=S*, R xxxi 18*, AA i 19*
- candra-maṅḍala**, disk of the moon, A iii 74
- candra-mas**, moon, A xi 236
- candra' ābhā**, lustre of the moon, R xxiii 1, *zla-ba'i 'od kun zil-gyis*
- caraka**, sectarian, Su vi 86b, *spyod-pa-pa*
- carapa(m)**, coursing, R i 12, *spyod-pa*; good conduct, P 213 (so P and Ku; S caryā, S-Ti *spyod-pa*)
- carati**, courses, A—, S x: *spyod-pa*; walks, P 204=S 1428 'gro
- caran**, coursing, A xi 247, 'gro, S 1454, *spyod-pa*
- caramāṇa**, coursing, R xx 20, *spyod-pa*
- carama-bhavika**: one in his last rebirth, P 82
- cari**; *spyod-pa*; practice, R xx 21*; coursing, Sa 40b*; P 471a, 486a
- carita-vicarita**, futile consideration, Su vi 74b, *dpyad-pa dan*, *rnam-ṅar dpyad-pa*
- (-)carita, doings, A iv 100, xii 257; Su vii 99b; action(s), A xxv 428, xxix 478-9; R xii 2, *spyod-pa*; who courses, R xxiii 2, *spyod*; moved by, A xviii 343 (rāga-caritasya vitarka-caritasya); has coursed, Su ii 21a
- caritavant**, one who practises, A xxviii 460, *spyad-ṅar bya-ba yin no*
- caritāvin**, one who has coursed, A xv 299, *spyad-ṅar gyur-pa*; has been in the habit of coursing, A xx 378; (one who has) practised, A vii 176-7; x 220, *spyod-ṅar gyur-pa*
- cariyā**, practice, R iii 6, *spyad*
- carman**, parchment sounding board, A xxxi 515; hide, S 1430
- caryā**, course, A i ch., iii 61, xvi 309, xxviii 451; S x 1460 (P-) *spyad-pa*; S 1452; S 64, *spyad-pa*; Hr.; AA—*spyod-pa*; coursing, A xxii 401; conduct, A iii 75 (trsl. as 'life'), x 229, xxxi 515
- caryā-saṃjñā**, false notions about the practice, AA iii 3, *spyod-pa'i 'du-śes*
- cala**, shaky, P f. 201, *gYo-ba*; Su i 9
- cal-ati**, is put out, A xvii 328 (+kṣubhyati, 'wavers'); move away from, P 437; swerve (away) from, A i 31, P 264; P 265=uttareti S; P 491a; f. 259b, *gYo-ba* Ad; shakes, A xvii 328-30, xxx 481, P 8, 593b, Sa

27b, Su vi 93b; stirs, A xvi 309, xxxi 516; (not tr.), S, *gYo*, Ad=P
201

cal-ate, move away into, R xiii 2, '*gro*

calayati, is moved along, AA vii 2, '*gul-ba*

cala-acala, unsteady, A xiv 286, *rgod-ḥa(r)*

calita, shaken, Sa 27b; shaking, Su vi 92b

cātur-mahā-rājikā devā, P 8

cātur-mahārāja-kāyikā devā, gods of the Four Great Kings, P 64

cāraṇa, wandering singer, A xvii 335

cārikā, pilgrimage, A i 28, xxviii 451; P 219=S x 1461, *spyad-ḥa*; Ad f.

257a, *spyod-ḥa*; Ad f. 231a, 252a, *spyad-ḥa*; practice, Ad f. 253b,

spyod-ḥar byed ciñ; journey, A xvii 329, *spyod-ḥa*

cāritra, manner of acting, P 201=S 1421, *spyod-ḥa*

cāritravant, possessing a manner of acting, P 201 (n. 70)=S 1421 (no. 96),

spyod-ḥa dañ ldan-ḥa

cāru, slender, AA viii 16, *mdzes-ḥa*; elegant(ly), AA viii 22, P 535a,

mdzes-ḥa; beautiful, P 535a, *mdzes-ḥa(bzañ-ḥo)*; AA viii 23, *bzañ*; sweet,

AA viii 28, *mñen*

cālayati, shake off, A xii 273, *bskyod (mi nus so)*, =vikoyapati H; deflect,

A xvii 337, *bskyod-ḥa*

cikitsaka, medical treatment, P 534a, *smān*

cikitsa-kārin, one who accords medical treatment, R xxxii 6, *gso mdzad-ḥa*

cikitsati, treat, Su i 9b

cikitsana-artham, to be cured, R xxi 1, *gso phyir*

cita, compact, P 534b, AA viii 15, 21, *rgyas*; well developed, AA viii 29,

stug; thick, AA viii 31, *stug*

cita-antara-aṃsatā, the flesh in between his shoulder blades is quite

compact, P 533a; 533b, *phrag so śin-tu legs-ḥar rgyas-ḥa*

citta; *sems*; thought, A—, S—, AA—; V 2, 10c, 14a, 18b; S 1436; heart,

A xxi 393, xxiv 420; mind, AA i 64*, iv 43*

citta-klamatha, fatigue of mind, A iii 90, =piṇḍapāta-ādi-vaikalyān (na)

citta-khedāḥ H

citta-kṣaṇa, thought-moment, A xix 364

citta-kṣaṇika, thought-moment, R xxiv 5, *sems-kyi skad-cig*

citta-gamaṇīya, what thought has access to, A viii 193, *sems-kyis rtogs-ḥar*

bya-ba(ma yin no)

citta-carita-vispanditāni, the thoughts and actions, A xxv 428, *sems-kyi spyod-pha dan gYo-ba rnams*

citta-caritā, thoughts and doings, A xii 257; P 21=S 67, P 328b, *sems dan spyod-pha dan*; P 28 (S-); thoughts and actions, P 85; preoccupations, R xviii 3, *sems-kyi nam-rtog spyod-pha*

citta-caritāni, thoughts and doings, A iv 100, =citta-anuṣṭhānāni H

citta-caryā, thoughts and doings, AA iv 14, *sems-kyi spyod-pha*

citta-caitasika, thought and its constituents, A xxix 478-9; thought and its concomitants, P 200; S x 1469 (=P 223 citta-carita), *sems dan sems-las byuñ-ba*; mental actions, Sa 212

citta-caitasikā dharmā, dharmas which constitute thought and its concomitants, P 116; Ad f. 222a, 247a

citta-caitta, thought and its constituents, AA v 27, *sems dan sems 'byuñ rnams*

citta-janika, thought-generated, Su vi 76a, *sems-kyis byed-pha*

citta-dhārā, trend of thought, V 18b, *sems-kyi rgyun*; P 330b

citta-pariśuddhi, perfect purity of thought, P 138

citta-paryāya-jñāna, the cognition of others' mental make-up, Ad f. 264b, *sems-kyi nam-graṅs śes-pha*

cittapādu, production of thought, R xxvi 1, xxx 3, 12, xxxi 5, *sems bskyed(-pha)*

citta-prakṛti, the essential original nature of a thought, A viii 190

citta-prasāda, thought of serene faith, V 6; cf. eka-; serene faith in their hearts, P 69=S 279

citta-vikṣepa, perplexed, V 16c, *sems 'khrugs-par('gyur ro)*; confusion of thought, A xi 240, *sems nam-par gYeñ-ba*; mental distraction, Ad f. 240a, *sems nam-par 'khrugs-pha*

citta-vigatavāt, because they elude all thought, Ad f. 235b, Ti-

citta-śūlam, mental illness, Ad f. 223a, *sems-kyi nad*

citta-saṃstṛiti, complete stabilisation of thought, AA i 14, *sems kun gnas-pha*

citta-saṃtati, series of thoughts, A xx 370; xxx 483, *sems-kyi rgyud*; trend of thought, A iii 91; mentality, A xxiv 419

citta-sthiti, stability of thought, P 201 (no. 52)=S *sems gnas-pha*

citta-sthiti-niścitta, the stability of a no-thought, P 202 (n. 74)=S (n. 100),

sems med-par gnas-ḥa, =Ad *citta-niścita*

citta-ānantaryatā-virahita, while giving no opportunity to thought of another kind, Ad f. 249b, *sems-kyi rgyun ma chad ciñ, ma bral-bar (rjes-su 'brel-bas)*
citta-ālabana, Hr, V. R.

citta-āvaraṇa, thought-coverings, Hr, *sems-la sgrib-ḥa*

cittupādo, production of thought, R vi 3, *sems bskyed-ḥa*

cittotpāda; *sems bskyed-ḥa*; production of (the) thought (of enlightenment),
A viii 190, xi 233*, xvi 311, xviii 349, xix 352-3, xx 376, xxi 389,
xxviii 473; P 194=S vii 1405 manasikāra; S—*; P 233, 235; AA i 5*,
18*; attitude of mind, A xxiv 420

cittotpādam api na kṣobhayati, does not get angry even in his mind, Ad
f. 243b, *'khrug-ḥa'i sems 'ga' tsam yañ skyed-par mi byed de*

cittotpīḍa, thoughts which torment, A xi 242, *sems-la gduñ-ba*

cittatā, attitude of mind, S x 1459, 1460, 1463, 1469, *sems*; P 169 (sama-);
state of thought, P 89 (avikṣipta-), 170; mind, AA i 60, *sems*; state
of mind, Su vii 97a; not tr. iii 84, *sems* (anavalīna-)

cittatva, mind bent on, AA i 49, *sems ñid*

cit-ra, bright, A xxx 487; various, AA viii 33, *sna-tshogs*

citra-karma, painting, R vii 2, *ri mo'i las*

citri-kāra: esteem, A iv 94, *ri-mor bgyi-ba*, =bhakti-višeṣa H; A xxx 487=
prasādaḥ H; A xxx 494; Su vii 95a

cintayati; *sems-ḥa*; reflect (on), A iii 76, xiii 283, xvi 311, xvii 332, xviii
342, xix 360, 364, xx 382, xxix 480*, xxx 484, xxxi 518, P 35, S
1454*, Sa 206, 37a

cintayi, reflect!, R xx 5, *bsam-par gyis*

cintatā, deliberation, P 133 (S 615 *sems-ḥa*)

cintā, reflection, AA iv 53, *sems-ḥa*

cintā-maṇi, wishing jewel, AA i 19, *yid bshin nor-bu*

cintya, thinkable, Sa 23b, 24a; 33a, *bsam-par bgyid-ḥa*; that which one
thinks about, Sa 236; that which can be thought, Sa 237

cira, (for) (so) long, A vii 177; R xxii 11, *yun riñ*; xxx 2, *riñ-bar*; for a
long time, R xxx 1, 2, *che yun-riñ*

cira-carita, has for long coursed in, Ad f. 227b, *riñ-du spyad-ḥa*

cira-bandhana-baddha, tied to its moorings for a long time, A xiv 288

cira-yāna-prasthita, set out for a long time in vehicle, R x 2, *riñ nas theg*

chen shugs

cira-rātra-saṃcita, accumulation for a long time, A vi 159, =dirgha-kāla-uparjitam H

cira-sthitaye, so that it may last long, A·xxviii 460, *yun riñ-por gnas-par gyis śig*

cira-sthitikatā, last long, P-ND-148

cira-sthiti-hetor, so that it might last long, A iii 62, (saddharma-), (*dam-pa'i chos*) *yun riñ-du gnas-par bya-ba*

cira-sthitika, length of life, P 86

ciram, for a long time, A xxi 390, *yun riñ-mo*

cirasya, for a long time, A iii 79

cirāya, at long last, AA v 35, *yun riñ lon-nas*

cireṇa, after a long time, A xi 232(=P 315b), *yun riñ-mo shig*; slowly, AA iv 9, *yun riñ*; an excessively long time, A xix 364=ati-dirgha-kālena H
na cireṇa, before long, A x 218, *riñ-po mi thogs-par*; xxx 482; R x 6, 7, xxx 5, *riñ-po(r) mi thogs*; Sa 28b

cīrṇo, has observed, R vii 5, *spyad-pa*; P 11(S-), 34(S-)

cīvara, robe, A xvii 327, 329, xxx 508; P 11, 91, 96, 97; S x 1463(P-), AA iv 42, *gos*; S 31a; strips of cloth, A iii 57,=vastram H; P f. 243B; Su vii 111b

cīvara-paribhoga, his robe, A xvii 326, *chos gos yoñs-su loñs spyod-pa*

cūḍika-baddha: up to the top, A iv 94, *byur-bur*, =śikhā-paryanta-karaṇād
H

cūḍi-baddha, (up) to the top, R iv 1, *byur byur*

cūrṇa, powder, A xxxi 517, P 11, 96, 97, Sa 41b; aromatic powders, A xvii 324, P 263-4, f. 243B; medicinal powder, P 23 (=S 73, *spos*), 28, 67, 187

cūrṇakajātāni pāṃsunā samasamībhūtāni, powdered into the likeness of dust, P 207

cetanā, volition, A xiii 277-8; act of will, A xix 358; will (for), P 84; R ii 1, *sems-pa*; -=mānasam karma, H 732

cetayate, be intent on, A iii 55

cetaḥ-paryāya-jñāna, cognition of others' mental make-up, P 512-3

cetas; *sems*; heart, P 30=S 97; P 85; P 210=S 1443; inclination to, AA i 57*; mind, AA iv 48; mental activity, Su vi 76a*; see sarvaceto-*

- cetasaiva ca-asya cittam ājñāya**, read his thoughts, A xxxi 518
- cetasaiva cetaḥ-parivitarkam**, with his own mind the mental processes, P 512-3
- cetasaiva cetaḥ-parivitarkam**, (not tr.), Ad f. 223a, *sems-kyi yōns-su rtog-pa sems-kyis*
- evamrūpaṃ cetasaiva cetaḥ-parivitarkam ājñāya, knew that... he was in such a wise discoursing in his heart, A i 4, P 98
- cetasika**, mental, P 189
- ceto-vimukti**, emancipation of his heart, S 1446(=P 210)
- ced**, if, AA v 7, *gal-te*
- ceṣṭ-ate**, bestirs himself, A xi 248(=P 324b), *rtsol-bar 'gyur ro; sbyor shiñ 'bad-pa cher rtsol*; be astir with, R x 8 (-i), Tib. *ñe gyur na*; A veṣṭate
- caitasika**, which belongs to thought, A xiii 277-8; mental, P 26=S 92
- citta-, *sems-kyi*; P 89, 514
- caitasikā dharmā**, dharmas which constitute thought, P 329b, Su i 18a
- caitya**, shrine, V 12, 15c
- caitya-bhūta**, a true shrine, A iii 57-8, *mchod rten-du gyur-par (byas-pa)*
- caila**, garments, A xi 203; clothes, A xi 241, *gos*; P 32=S 107
- caila-vitāna**: awning, A xxx 488=vastra-vitānam H; P f. 243B
- cailoṇḍūka**: turban A xxx 493,=vastra-gulakam H(cy to MN i 150, p. 158=vattha-cumbaṭakam)
- codayati**, exhort, A xxi 391, *skul ciñ*; Ad 218b, *bskul-bar byed*; warn against, A xxi 394 (with instr.); *bskul ciñ*, codye; *rtsod-par byed-par 'gyur ro*; make the charge, P 211
- codya**, problem, AA ii 31, iv 60, *klan-ka*
- codye**, I am exhorted, Ad 218b, *skul-bar byed ciñ*
- cora-bhaya**, afraid of robbers, P 305a
- cora-manasikāra**, worry about robbers, A x 216, *chom-po yid-la bgyid-pa*
- caukṣa**, clean, A iii 89, (caukṣa-samudācāraḥ=sarva-pāpa-akaraṇād adhyātma-suddhyā H); xvii 326
- caura**; *chom rkun*; robber, A xi 241*; xvii 332-4*; xxi 394*; thief, R x 3*, Ad f. 218a*, 218b*
- cyavana**, decease, P 212=S x 1450, *'chi 'pho*
- cyavate**, deceases, S 1450(P-), *'chi 'pho*; S 1452(=P 213), Su iii 27b, *'chi 'pho*

cyavamāne, as they die, P 87

cyuta, deceased, A xvii 336; xxvi 436, Ad f. 227b, *śi-'phos-ḥa*; P 8, P 60=S 266, P 86, 91; fallen away from, P 440; Ad f. 254a, *-las ṅams-ḥar 'gyur (ro)*

cyutvā, deceased, A xiv 284; S 110(P-)

cyuti, decease, P 230; R viii 2, *'chi 'pho*

cyutopapatti, decease and rebirth, S 1453, *'chi-'pho dan skye-ba*

cyutopapatti-jñāna, cognition of decease and rebirth, S 1453

cyuty-upapatty-anupattitā, no genesis of decease and rebirth, A ix 205,

'chi-'pho-ba dan skye-ba dag mi skye-ba

cyutopapāda, decease and rebirth, P 54, 78, 87; 210=S 1446

Ch

chattra, umbrella, Sa 31a; parasol, A xvii 324(not tr.), P 11, 28, 96-7; parachute, R xx 13, *kas (=gser?) gdugs*; xx 14, *gdugs*

chandas; *'dun-ḥa*; desire-to-do, A x 210*, xiv 286-7, =kartu-kāmatā H; S 1436, P 207, 299; Su iv 59a *mos-ḥa*; vii 95a; will-power, A x 227;* impetus, A x 230*; urge, A iii 83, xiv 284, xxvi 438*, Su iv 53b*; zeal, P 212; zest, P f. 227a*, R xx 8*

chanda-mūlaka, rooted in the desire-to-do, Ad f. 229b, *'dun-ḥa'i rtsa-ba las byuñ-ba*

chanda-rāga, passionate greed, P 522

chandam janayati, rouses his will, P 207

chandika, zealous, A v 102 (āśayataḥ H), x 229(bodhi-), xi 243(=P 319 Bb), *'dun-ḥa dan ldan-ḥa*, =abhilāṣa-sampannaḥ H; Su i 5b; keen, R xi 7, *'dun*

chandikatā, zeal, A xi 246, *'dod-ḥa*; zealous, A xxx 493; zest, A xxx 485 anuprāpti-icchā H

chavi, skin, AA viii 15, *ḥpags-ḥa*

chāyā; *grib-ma*; shadow, A iv 101*, R iv 6*, Su iv 39b*

chitty-artham, in order to remove, Su i 6a

chittvā, having torn off, P 527a, *bcad ciñ gtubs te*

- chidyate**, is cut (off), P 201(n. 64)=S (n. 88) *chad-par 'gyur-ba*; Ad f. 242a, *gcad-pa*
- chidyamāna**, be dismembered, A i 28
- chidra**, full of holes, P 544a
- chidra-cārī**, faulty in his coursing, R xxxi 2, *spyod-pa ñams*
- chidra-śīlo**, defective in his morality, R xxxi 5, 7, *tshul-khrims ñams-pa*
- chinatī**, cut off, R xxxii 1, *gocd*, =chinatti
- chin(n)atti**, take away, P 526a, *'phrogs-pa*; cuts, P 526b; Ad f. 240a, *bcad-pa*; cuts through, Su vi 90a
- chindati**, cuts off, R i 17, *gcod-pa*; i 19, *gcod byed-pa*; xxxii 1, *gcod*
- chinna-pakṣa**, with damaged wings, A xvi 310
- chinna-pratibhāna**, put out of countenance, Su vi 90a
- chinna-prapañca-bhava-netrikā**, their obstacles annulled, guides through (the world of) becoming, A vi 136, *spros-pa dan srid-par 'dren-pa chad-pa*; =suvimukta-citta-suvimukta-prajñatvena II
- chinna-vartman**, his tracks cut off, A vi 136, *lam chad-pa*, =hata-aritvena kṣīṇa-āsravatvena H
- chinna-vartmin**, his course cut off, A vi 136, *'jug-pa chad-pa*, =niḥkleśatvena vaśibhūtatvena H
- chinna-viṣāṇa-vṛṣabha-upama**, one who is like a bull with his horns sawn off, (*rwa bcad-pa*), Su i 5a
- chinnu**, cut, R ix 1, *bcad-nas*
- chīrṇa-pakṣa**, with crippled wings, A xvi 310
- cheda**, cutting off, P 160, Su vi 88a
- chedana**, cutting off, Ad, S(n. 88) *gcod-pa*=P 201(n. 64) cheda; S 1451 *mdog*=P-ND, P 213 chaver apy; lost?, R vii 7, *zad*
- chedana-bhedana**, cuttings up, breakings up, S x 1461, *gtub ciñ gśag-pa*
- chedayati**, cut through, Su vi 90b
- chedā**, removing, A xix 362
- choraṇa**, spurning, P 197
- chorayati**, spurns, A xi 234, *btañ ste*; *bor ste*; P 317a; A xviii 343, *kar-maṇaḥ kṣayād* H
- chorayitrī**, spurns, P-ND-146b
- chorika**, spurns, P f. 243D
- chorit va**, having spurned, R xi 6, *btañ*

J

- jagat**; 'gro-ba; world, AA v 35*, viii 35*; (living) world, R xx 5*
- jagatī**; 'gro-ba; the world, R viii 3, ix 1*, xv 4*, xvi 6*, xx 6*, 12*, 19*,
xxii 10*, xxiii 2*, xxvi 6*, xxviii 4*, xxix 3*, xxx 6*, 10*, 12*, 14*,
xxxii 16*, 17*, xxxiii 4*, 6*; R xxvi 2, 'jig-rten
- jagad**, (living) world, R xx 5, 'gro-ba
- jagad-artha-kāmo**, keen on the welfare of the world, R xx 2, 'gro don rab-tu
'dod-*pa*
- jagad-arthya**, weal of the world, R xxi 8, 'gro don
- jagad-dhīta**, well disposed towards the world, Adhy. 15, 'gro phan
- jagartha**, weal of the world, R xviii 5, xxi 7, xxxi 13, 'gro-ba'i dor
- jagasya**, R xvii 3, xx 22, xxxi 18, 'gro-la; xxxii 2, 'gro-ba'i
- jagānukampi**, compassionate for the world, R xxix 8, 'gro-la sñiñ-brtser
ldan-pa'i phyir
- jagārtha**, the weal of the world, R vi 4, 'gro don
- jañgha**, leg, P 6; P 101=S 333 jañghāsthi
- jañgha-asthi**, shin-bone, P 207
- jaḍa**, stunned, A xxv 426, *lkug-pa*; senseless idiot, A xxiv 421, *glen-pa*
- jaḍaidamūka**, like a senseless idiot or a dumb sheep, Ad 224a, *lug ltar*
lkugs-par bya shiñ
- jana**, crowd of people, R i 19, *skye-bo (phal cher)*; people, AA v 2, 37,
viii 5, *skye-bo*; beasts, A xxx 485,=hasty-aśva-ādi H
- jana-kāya**, crowd of people, A i 21; xxvi 441, Ad f. 229a, *skye-bo'i tshogs*;
P 186; body of people, A xii 254-5, Su i 3b
- jana-pada**, *ljoñs*: country, A xiii 281, xx 381*, xxi 386, Ad f. 217a*, Sa 29b;
countryside, Sa 29b, 38a; countries, A xvii 335; country districts, A
xi 240*
- janapada-kṛtya**, business concerning the kingdom, A xiii 281. *ljoñs-kyi*
bya-ba
- janapada-balakāya**, folk, P 526a, *skye-bo'i tshogs*
- janapada-sthāma-vīrya-prāpta**, one who feels strong and secure in his

kingdom, A xiii 281, *yul-gyi mi-la mthu dañ brtson-'grus thob-ṣa*

jana-yugya-yāna-saṃkramaṇa-sthāna-, sites (and passages) respectively for vehicles drawn by animals, for palanquins, and for pedestrians, A xxx 485, H: jana-yāna-sthānam=hasty-aśva-ādi-yāna-sthānam; yugya-yāna-sthānam=śibika-ādi-yāna-sthānam; saṃkramaṇa-sthānam=pad-bhyāṃ gamana-sthānam

janata, audience, people, R xxvi 5, *skye-bo*,=janakāya A

janatā: generations, A vii 182

jananī, creator, A xxviii 464; begetter, A xxviii 461, *bskyed-ṣa*; genetrix, A xii 272 (not tr.), *skyed byed*; Sv, *bskyed-ṣa*; P 327

janayati, generate, A i 28, viii 195; xxi 385, *bskyed-par 'gyur*; xxvi 435; R xxi 5, *skye*; P 260; Ad f. 227a, *bskyed-par bgyid ciñ*

janeti, engender, R i 24, xxii 10, *bskyed*,=janayati; cf. *spṛhā*

janārtha, weal of the world, R xxii 8, *'gro-ba'i don-du*

janayitrī, genetrix, A xii 254; 272, *skyed-par mdzad-ṣa*; xxii 398, *skyed-ṣa*,=ādāv utpādanād H; xxviii 461, *'byin-ṣa*; 464; P 83, 267; Sa 32a

jan-ita, generated, A xii 253, *bskyed*, P 328a; Su i 12b, *bskyed*

janetri, genetrix, R xii 2, *skyed byed*

janetrī, genetrix, Ad f. 234b, *bskyed-par byed-ṣa*

jan-tu, vermin, A xi 247, *srog-chags*,=vṛścika-ādiḥ II; creature, A iii 52; Ad f. 263a, *skye-ba-ṣo*

janman, manner of birth, A xi 233 (not tr.), *skyes-ṣa*; P 217=S x 1458, P 224=S x 1471, *tshe*; AA i 69, *skye-ba*

janma-antara-vyativṛtta, passed through another birth, A x 230 (trsl: after two births), *tshe-rabs brjes*,=pūrva-kāya-viharāḥ H

Jambudvīpa; *'dzam-bu'i gliñ*; A ix 203, xvii 336, xxii 401, xxiii 410, xxv 431; P 39; R i 2*, iv 6*, v 7*, xvi 4*; Sa 38a

Jambū, name of a river, A xxx 486, 488

jaya-labdha, victorious, A xxx 491

jara, decay, R viii 2, xiv 8. *rga*

jarā-maraṇa, decay and death, A xix 358; Hr, *rga śi*

jarāyu-ja, born from a womb, V 3, *mñal-las skyes-ṣa*

jala, water, R xiv 2, *chu dbus*

jalp-a, talk, A i 30

jalp-ati, talks, A i 30, iii 83

jalpā-jalpi-, disputations and talk, AA v 39, *rgyud-par rgol*

jalpita, talking, A xxiv 421, *smras-pa(-la)*

jalpyate, one can talk of, Ad f. 253a, *brjod-par zad-kyi* (or=vacana?)

jalpyamāna, but mumbled, A ii 38, *smras-pa ni*

javana-prajñā, swift wisdom, Ad f. 249a, *śes-rab mgyogs-pa*

jahāti, forsakes, Sa 202

jāgarite, when waking up, S 1429

jāfa, grows, A xxx 486; has become, P 94; born, A xxxi 526, P 122; AA v 19, *rigs*; there has been born, AA vii 3, *rañ-bshin*

jātaka, Birth Story, P 218=S x 1460, *skyes-pa'i rabs*; P 31=S 100; P 158, Ad f. 258a, *skyes-pa'i rabs-kyi sde*

jāta-mātra, when just born, P 224=S x 1471, *skyes ma thag-tu*

jātarūpa, gold, A xxv 429, *sa-le sbram*; P 23, 28, 95, 187, 263-4; silver(?), Ad 225b, *sa-le-sbram*

jātarūparajata, worked gold and silver, Su ii 23a

jāti, birth, A—; S 1451; S x 1459, 1471, *tshe rabs*; S x 1471, *rgyud*; R xi 3, *rigs*; xiv 3, *skye*; P 86, 138; S 1451, *skye-ba*; AA i 69, *rus*; species, A xxx 486; kind, A xxx 498; different varieties, A xxii 404

jāti-vyativṛtta, (after they have) passed through this present birth(life), A x 227, *tshe-rabs 'phos*; 230-1, *skye-ba 'phoñs śin*, =sva-prakṛti-parityāgāḥ II; xvii 337; P 61, 315; Sa 38a; (=janma-antara-gata, H (where?); after he has died, Ad f. 258a, *tshe rjes-nas*

jāti-smaratā, S 71 (P-)

jātika, see: sattva-asvabhāva-°

jātimat, of good birth, Su ii 22a, *rigs dan ldan-pa*

-jātiya, who belongs to (those) who, A xiv 285, xxi 389; A v 113 (not tr.)

jātu, ever, S x 1460, R v 1, *nam yañ*; R xxv 2, *gshan yañ*; R xxviii 4, — na jātu, never again, P 70, 90, 107, 138, 185, 187

jāto, come into being, R v 6, *'byuñ*

jāty-andha, born blind, R vii 1, *dmus loñ*; P 9

jānaka, one who knows, P 150 (S-); P 237 (trsl. 'begetter'); cognizer, Su iii 30a, *śes-pa-po*

jānayati, enable to know, A xxv 428, *śes-par bya'o*

jānāti, knows, A i 14-5, iii 59, 61, 89, vi 154, viii 188, xii 271-2, xvi 312,

314, xvii 323-4; xx 384, *mkhyen-pa*; xxiv 417, xxv 433, xxvi 436, xxx 483, 497, 507; P 70=S 295 *prajānāti*; P 80, 147=S v 864, P 256; cognizes, A vi 149, xvii 332, xix 356, xxviii 469, xxx 511; Ad f. 235b, 245a, *kun-tu śes (te, śiñ)*; identifies, A viii 198

jānati, (cognizes), R xviii 7, xx 1, xxii 4, xxv 2, *śes*

jānanāya, so as to get acquainted with, R xx 17, *rgyus śes bya-bc'i phyir jānann eva, although he knew the answer, A xxvii 446 (not tr.), *mkhyen bshin-du*; Sa 193; Su i 4a*

jānu-maṇḍala, knee(s), P 6, 91; knee-cap, P 533b, *pus-mo'i lha-ña(-la)*
jāntu P 172 (S 1270-)

jāpya, muttering, A xvii 334 (mantra-, *sñags-kyi rigs*)

Jāmbudvīpa, of Jambudvīpa, AA v 2, '*dzam-bu'i gliñ*

jāyate, be born, A xxv 425; Su iii 28a, *skye-ba*

jāyamāna, has been generated, A xi 232, *skyes na*

jāyi, is born, R xxii 6, *skye shin*, =jāyate

jāla, net, A xxii 403, xxx 506, Su vi 89a; web, P 533a, AA viii 13, *dra-ba*

jāla-hasta-pādatā, his hands and feet have webs, P 533a, *phyag dañ shabs dra-bas 'brel-ba*

jīghatsita, hungry, P 9, 32 (S-); Ad f. 215b, *bkres-pa*

jīghratī, smells, P 91, Su i 9a

jītvā, S 113 (P-), *pham-par byas te*

jīna, Jina, A xxx 494; AA—, *rgyal-ba*, and, *sañs-rgyas*

jīna-guṇa, Jina-qualities, R iv 4, xxvi 2, *rgyal-ba'i yon-tan*

jīna-dhātu, relics of the Jina, R iv 1, 4, *rgyal-ba'i rin-bsrel*

jīna-putra, son of the Jina, R ii 6, *rgyal sras*

jīhmī-bhūta: discomfited, A xxxi 516

jīhvā, tongue. A—; Hr, *lee*; AA viii 16, 28, *ljags*

jīhvā-roga, disease of the tongue, A ix 201

jīhvendriya, tongue, P 7, 95-6

jīmūta-, like thunder, AA viii 28, '*brug-gi*

jīrṇa, (very) aged, A xiv 290, R xiv 9, *rgas śiñ*

jīva, soul, A xii 270; S—, AA i 59, *srog*; Su i 13b; P 150 (S-), 237

jīva-dṛṣṭi, view of a living soul, A i 19, =jīvitendriya-vaśena ānikāya-sabhāga-parisamāpter varttata iti jivah H

jīvati, lives, R xx 15, '*tsho byed cin*

- jīvan**, living, lives, A xxi 394, *'tsho-ba*
 na mithyā-jīvena jīvikāṃ kalpayati, A xxv 427
- jīvikāṃ kalpayati**, earns his living, A xvii 333; earns his livelihood, A
 xxv 427
- jīvikāṃ saṃkalpayati**, earns his livelihood, Ad 225b, *'tsho-bar 'gyur*
- jīvikā-viṣama-bhoga**, to earn one's livelihood in the wrong way, R xvii
 5, *'tsho-ba'i phyir ni ya-nas loṅs-spyod*
- jīvita**, life, A xvii 338-9, xix 362, xxx 481, xxxi 523; R xvii 7, AA iv
 51, *srog*; livelihood, A xi 241, *'tsho-ba'i yo byad*
- jīvita-pariṣkāra**, (requisites of life), P 264
- jīvitād vyavaropayati**, robs of life, Ad f. 238b, *srog gcod-par (mi) byed do*;
 Ad f. 239a, *srog dan 'bral-bar (mi) byed cin*
- jīvita-anugraha-karaṇa**, help living beings, P 534a, Tib.: *grogs-gi rim-gro*
byas-pa(s)
- jīvita-antarāya (bhavati)**, lose his life, A iii 55; in danger of his life, A xi
 247, *srog-gi bar-chad-du*
- jīvita-antarāye kriyamāṇe**, when in danger of life, A xxiv 422, *srog-gi bar-*
chad byed-pa-la
- jīvitendriya**, life-faculty, R xxv 5, *srog-gi dbaṅ-po*
- jīvitopakaraṇa**, means of life, P 67, 95; the necessities of life, P 187
- ju-gup-sate (-ayati?)**, abhor, A xxi 390, *gnod-par 'gyur*
- jugupsanatā**, loathing, P 220=S x 1462-3, *smod-pa*, and, *smad-pa*
- jugupsita**, disgusting, P 37
- jugupsyān**, in disgust, R xxxii 3, *smad-pa*
- Jetavana**, Jetavana, Sa 191
- jeya**, may I conquer!, Sv
- jñātā**, knowledge, AA—, *śes (ñid)*
- jñato**, has come into being, R v 6, *'byuñ*
- jñāta**, known, A iii 55; x 224, *mkhyen*; Su i 12b, *mkhyen*; cognized, A x
 229, Su i 13a, *śes-pa*; Ad f. 251b, *mkhyen-pa*
- jñātā**, knower, Su iii 30a, iv 41a, *śes-pa-po*
- jñāti**, kinsmen, A xxi 386, *ñe-du*; iii 84; P 10
- jñāti-saṃgho**, the host of the kinsmen, R xx 15, *gñen-bśeḡs tshogs*
- jñāti-sālohitā**, kinsmen and relations, P 35=S 116, *jñātisahāyāsammoditā(?)*
- jñātra**, reputation, P 4

- jñāna**, cognition, A—; Hr, *ye-śes*; R xxvi 8, *ye-śes*; S—, *śes-ḥa* or *ye-śes*;
AA—, *ye-śes*, or *'śes-ḥa*, or *mkhyen*
- jñāna-ketu**, the ensign of cognition, P 201 (n. 50)=S, *ye-śes dḥal*
- jñāna-darśana**, vision and cognition, Ad f. 235b, *ye-śes gzigs-ḥa*
- jñāna-naya-dvāra**, doors and methods of cognition, R xxviii 6, *ye-śes tshul
sgo*
- jñāna-saṃbhāra**, equipment with cognition, P 265
- jñānopalambhu**, through cognition (not) a basis, R i 7, *śes-ḥa-yis dmigs
(med)*, =jñānena-upalambham?
- jñānatva**, state of cognizing, Su i 7b
- jñānin**, cognizer, Su i 7b
- jñāsyati**, may cognize, S 1452, *yoñs-su śes na*
- jñāpaka**, making known, AA iv 21, *śes mdzad*; one who makes known,
Su iii 30a, *śes-par byed-du 'jug-ḥa*; intimidator, Su iv 41a, *śes-par byed-du
bcug-ḥa*
- jñāpana**, intimation, P 290b
- jñāpayitā**, knowing, Su vii 98a
- jñeya**, what they should know, A xvii 324; what should be known, AA—,
śes-par bya; cognizable, P 235; AA—, *śes-par bya*
- jñeyārṇava**, the flood of the cognizable, S x 1465 (P-), *śes-par bya-ba'i gañ
chen mtsho*
- jñeya-āvaraṇa**, covering produced by the cognizable, A vii 171
- jyeṣṭha**, principal, A vi 135, xxvii 456; Ad f. 244a, *thu-bo*; finest, Su ii
21b, 22a, vii 108a
- jyotika-prāṇi-bhūta**, light-emitting animal, R v 9, *snañ byed srog chags*
- jvalana**, flaming, P 202 (n. 90), =S *'bar-ba*; fire, AA i 19, *me*
- jvalayati**, kindle, P 199 (23) (but 'na' om. in trsl!)
- jvalita**, burning, R xix 1, *'bar-ba*

D

ḍamara, tumult, S 1451, *dkrugs-ḥa*

T

- takṣ-ati**, cut oneself off from, A xi 236, 'dor-bar byed
- taj-jātikam**, is of the same kind, A vi 150, 'de'i rigs-can, =P 262b; of like kind, A xxii 404, rigs mthun-ṣa
- taj-jātiya**, such a one, A xxi 394
- taḍāga**, pond, A xvii 335, Sa 29b; pool, P 27=S 81, rdiñ
- taḍāti**, beat, R xxix 2 (sa taḍāti=sada tādi, rtag-tu brdeg?)
- tatas**, from that, A iii 59, xi 244, xx 383, xxviii 462; then, A iii 60, xi 236, xxi 387, xxx 489; AA i 3, v 23, de-nas; thereupon, A iii 68, xix 366, xxi 389; because of that, A xxiv 418; there, A xxx 481, 489; from there, A xiv 289; in front of it, A xxx 508; thereby, A xxviii 462
- tatu**, then, R vii 2, de-tshe, =tadā; from that, R xv 2, de-las, =tatas?
- tato'nyān**, other, A xx 382
- tato'vottare**, or for more, A xxx 493
- tat-kara**, one who does so, P 211
- tat-kṣaṇu**, that very instant, R xx 23, skad-cig
- tattva**, truly real, AA vii 5, de-ñid
- tattvena**, as a real entity, Su i 7b
- tatra**, therein, R xx 17, der-yañ; xxi 5, de ni
- tat-svabhāvam**, has the same own-being, A vi 150, de'i rañ-bshin-can, =P 262b
- tatha**, likewise, R ii 2-4, xxv 6, xxxi 2, de-bshin
- tatha-tā**; de-bshin ñid; Suchness. A—, e.g. xii 271, xvi ch., xviii 342, 350; R ii 2*, xii 3*, 4*, AA—, S—, 1451*; P 29=S 94*; P 24=S 81-2; Ad f. 232a*; Sa 195
- tathatā-vinirmukta**, distinct from Suchness, A xxviii 453, de-bshin-ñid ma gtogs-par, =vyatirikta II (shut out from?)
- tathāgata-tathatā, A ix 207
- tathatva**; de-bshin ñid; Thusness, A iii 79, x 208*, 222-4, xxiii 412*, xxv 430, xxvii 453, Ad f. 222a-b* (tathātva?), 223b (tathātva?), 231b*, Sa 41a

- tathā**, such, A xvii 460; (P 31=S 100 sq.?), AA—, likewise, further, and so, thus, thereupon, *de-bshin*
- tathā ca**, and likewise, A iii 91
- tathā hi**, because of that, A iii 92
- tathā-tathā ca**, this and that, A xi 248
- tathā-eva**, in consequence also, A vi 154, *de-bshin-du*; and so is, A vi 162
- tathā-kārin**, so he acts, A xxvii 448
- tathā-rūpa**, such as, A vii 177, *de-lta-bu'i ran-bshin-du*; his, A xxviii 464a (+ . . . yathārūpeṇa)
- tathā-vādin**, he speaks of what is, V 14f, *de-bshin ñid-du gsuñ-ba*
- tathāgata**, *de-bshin gśegs-pa*, Tathagata. A, S, AA—
- tathāgata-kāya**, Tathagata-body, A iv 94
- tathāgata-garbha**, (to be) an embryonic Tathagata, Adhy. 12, *de-bshin gśegs-pa sñiñ-po-can*
- tathāgata-caryā-carita-viśuddhi**, S 110 (P-), *de-bshin gśegs-pa'i sphyod-pa dan tshul rnam-par dag-pa dan*
- tathāgata-dharmā** A xiii 280
- tathāgata-nirmita**, a magical creation of the Tathagata, P 201, 226, S iv 550 (?=P 127 nirmītaka); Ad f. 251a, *de-bshin gśegs-pa'i sprul-pa*
- tathāgata-vigraha**, a Tathagata-frame, Ad f. 251b, Ti: *sprul-pa*
- tathāgata-saḍḍā ātmabhāva**, a body like that of a Tathagata, P 68
- tathāgatasyoktavādin**, one who correctly preaches the Tathagata-truth, A xxvii 454, *de-bshin gśegs-pas gsuñs-pa bshin smra-ba*
- tathāgata-acintyam**, Tathagata-unthinkability, Sa 236
- tathāgatatva**, Tathagatahood, A xiii 277, xxii 401, Sa 35a; Adhy. 6, *de-bshin gśegs-pa ñid*
- tad**, therefore, A vi 140
- tada**, then, R v 6, xxiv 2, 4, *de-tshe*
- tad-anyā**, the other, A xxv 431
- tad-guṇa**, of like quality, A xxii 404, *de dan yon-tan 'dra shiñ*
- tad-dhetoh**, caused by that, AA v 17, *de-yi rgyu*
- tad-bhāvena**, as a result of having such an existence, AA i 28, *de-yi ño-bo*
- tad-yathā**, that is, A vi 153
- tad-yathāpi nāma**, just as, A vi 152, xxiv 422, etc.
- tadā**, then, A ii 48; thereupon, A xix 368

tadvat, like, R vii 3, *'dra*

tanu, slender, AA viii 28, *srab-ṣa*

tanu-bhūmi, stage of refinement, S 1473, *bsrabs-ṣa'i sa*; P 230, 514

tanutā, attenuating, P 260=S tanutva

tanutvaṃ karotī, attenuates, S 296=P 79 tanutvād

tanus, body, AA viii 26, *sku*

tantraupayikayā mīmāṃsayā samanvāgata, endowed with skill in diagnosis,
Su i 9b

tan-nikāyam, belongs to the same class, A vi 150, *de'i ris-su gtogs-ṣa*

tan-nidānam, on account of that, S x 1463, *de'i rgyus*

tan-nimitta, in consequence of that, AA i 30, *de-dag mtshan-mar*

tapati; *ghan ne*; gleamed, P 10; shine, P 200b*; warms (=gleams?) P 200
(n. 28)=S (n. 41)*, P 202 (n. 90)=S (n. 126)*, om. Ad

tapate S 102 (P-)

tamas; *mun-ṣa*; gloom, A vii 170*; S* cr. to P 201 (59); darkness, A xxx
490-1, P 236

tamasākulam andhakāram, blinding and confusing darkness, R xxiii 1,
mun nag 'thibs-ṣa'i mun-ṣa

tarati, cross over, Sa 32a; saves, P 575

taraṅgabhāṅga, turmoil and breaking up (of limbs), R xiv 3, *rba rlabs*
'khrugs-ṣa

taruṇa, very soft, P 533a, *gshon-ṣa*; tender, AA viii 13, *gshon cha chags*

tarhi, in the meantime, A xvii 330

tala, surface of the ground, Su vii 106b

tal-lakṣaṇam, has the same mark, A vi 150, *de'i mtshan-ñid can*

tasmāhu, therefore (then), R iv 4, *de-ltas . . . des*; R vii 7, xxii 1, *de-lta*
bas-na

tasmāhu nāma, therefore thus, R vi 8, *de-ltas 'di-ltar*

tasya, then, A xxx 503, 510 (not tr.); therefore, A xxx 497

tāḍana, beating, P-p. 316

tāḍanā, blows, R xxx 14, *brdeg-ṣa*

tāḍyamāna, struck, Ad f. 243b

tāḍāvacara, cymbal, P 96, P-p. 212

tādṛśa, such as, P 76=S 285 tathārūpa; such as, Ad f. 259b, 'Ti: *de-ltar*
mñam-ṣa ñid-du mthoñ-ba ni

- (**tāntaka**, snare, R xxvii 2; Tib. *de-sñed*; cf. A, *tāvat*)
tāpeti, dry up, R xii 7, *skems-par byed cin*; *skem śin*
tāmra, copper-coloured, P 534b, AA viii 21, *zans mdog*
tāyin, protector, AA i 26, *skyob-pa*
tāraka-gaṇa, host of the stars, R xxiii 1, *skar-ma'i tshogs*
tāraka, star, V 32a, *skar-ma*
tārakopama-kalpa, Star-like aeon. A xix 366 (period of Tathagata Suvar-
 ṇapuṣpa), A xxviii 458 (period of Tathagata Avakirṇakusuma), P 91;
 Ad f. 233a, *skar-ma lta-bu*. (cf. H 867, 20–1, SaPu 251, 253)
-tārā, stars, A iii 74, śukra-bṛhaspati-prabhr̥taya H; see oṣadhī-
tāriṇi, you who rescue, Sv
tāvat, first of all, A xi 248, xvi 319–20, xviii 329, xxi 390, xxii 402; at
 first, A xxi 392; however much, A vi 158; only, A xviii 344; for
 such a long time, A vi 159; so far, A x 216, xxvii 434; but, A xxx
 508; not tr. xxx 493
tāvad api, even, A xxx 499
tāvat . . . yāvāt, so long . . . until, A xx 374
 na tāvat, not so far, A iii 82; na tāvat . . . yāvād, A xviii 346; na ca
 tāvat, so far not yet, A xxvii 451
tāvatas, for a number, A xxiv 420
tāvatā, by that much, A xxviii 461; then, Ad f. 234a, *de tsam-gyi tshod-*
kyis ni, and, *de tsam-gyis ni*
tāvati, so much, A viii 196
tāvat-kālam, only for a certain time, A xxx 488
tāvat-kālikī, only for a certain time, A xiv 285, *dus re shig*
tāvad-gurutara, so serious, A xxi 390, 'di *sñed-du ches lci ste*
tāvan-mātrakeṇa, may regard that as a sufficient reason to, A xxiv 418
 (+tato), *de tsam-gyis de ma yin-pa*-(*'i*)
 tena tāvanmātrakeṇa, A xxi 385, *de tsam shig (byed-par 'gyur te)*; *de-*
tsam-gyis (phyi phyir)
tim-ira; *rab-rib*; darkness, A vii 170*; P 201=S*; clouded eye-sight, A iv
 97*, upaghātas H; fault of vision, V 32a*, K*. (cf. Madhyavat. 292,
 MCB ii 30–1)
tiraḥ-kuḍyam, through a wall, P 83 (=kuḍḍam SN)
tiraḥ-parvatam, through a mountain, P 83

tiraḥ-prakāram, through a rampart, P 83

tirobhāva, becoming invisible, P 83

tiro-vārsika, dark-coloured, P 207 (=terovassikāni MN), P-Tib, *rab-rib*
(*timira*) *snāṅ-ba*

tiryag-yoni, animal world, A xi 245, *byol soṅ-gi skye-gnas*; P 8, 186; animal
births, P 23 (S-)

tiryagyoni-gatā, animal beings, A iii 56; animals, A vi 137, xix 361
'(+sattvā); in the animal world, P 68

tiryag-yonika, among the animals, P 170=S *byol soṅ-gi skye gnas-ḥa*

tirya-loka, world of animals, R xxx 13, *dud 'gro . . . 'jig-rten*

tila, sesamum (plant), P 39, S 1431

tiṣṭhati, stands, A i 23, iii 52, 54, iv 99, x 211, xii 255, xvi 321, xxii 402;
S—, 1473, *gnas-ḥa*; P 267; abides, A iii 51-3, xix 354-5, xxviii 458,
xxxii 529, P 239; stand up, A xx 373; Ad f. 251a, *sdod-ḥa*; remain
P 63

tiṣṭhatū, not only that, but, A xxi 390; leave out (of it), Sa 219; even
if, A xxvii 447, P 39; leave that alone, A vii 182, *shog cig*; P 275b;
not trsl. A iv 95, xxviii 464a

tiṣṭhato, in any case, when, A iii 61

tiṣṭhan, (not tr.), A xvi 311

tiṣṭhantu, abide (in the world), R xii 4, *gnas*; (-i), R vi 2, *bshugs*

tīk-ṣṇa, keen, A xxi 387, *rno-ba*, *rnon-ḥo*; P 61-2; Ad f. (216b), *rno-ba*; AA
i 23, iv 34, *rnon-ḥo*; sharp, AA viii 28, *rno*

tīkṣṇa-prajñā, keen wisdom, Ad f. 249a, *śes-rab rno-ba*

tīkṣṇendriya, one who has keen faculties, Ad f. 247b, *dbaṅ-ḥo rnon-ḥo*

tīkṣṇatara, keener and keener, A xx 376, *śin-tu rno-ba(r 'gyur)*

tīr-a, shore, A viii 189, xxvi 434, 'gram; R xiv 7, *ṅogs (-su)*; AA iii 1,
mtha'

tīru, to the (other) shore, R xxii 11, *pha-rol*

tīrṇa, (I have) crossed, P 89; having crossed over, Ad f. 227a, *brgal-nas*;
surpassing, P 202 (n. 72)=S (n. 98), *brgal-ba*

tīrthibhūta, true ford, Su iv 54b

tīrthika, heretic, R xii 6, *mu stegs (can)*

tīrthyakara, heretic of other sects, Su ii 23b (founder of an heretical sect?)

tīrthyā: of other sects, A iii 76 (anya-), *mu stegs-can gshan*

- tīrya-gati**, rebirth as animal, R xxxii 2, *dud 'gro'i 'gro-ba*
- tīv-ra**, intense, A xxx 493, P 315a
- tu**, of course, R xix 3, *kyañ*
- tuṅga**, elevated, P 534b; AA viii 21, *mtho*; prominent, AA viii 29, *mtho*; superior, P 534b, *mthon-por*
- tuccha**, insignificant, R xviii 6, *gsob*; P 272a, 437; P 527b, *gsob śa-stag*; Su vii 98b; vain, P 329a; vanities, Ad f. 243b, *gsob*
- tuccha-ka**, insignificant, A xviii 346; P-ND-172b; Ad f. 231b, *gsog*
- tucchakatā**, vanity, Ad f. 249a, *gsog*
- tucchatā**, insignificance, P 469a, vanity, Ad f. 221a, *gsob ñid*, f. 230a, *gsog yin-pa*, P 308a
- tucchī-karoti**, treat as insignificant, A vii 174, *gsob-tu bgyid*
- tuṇḍa**, frantic, Su iv 59a, *smyon thabs*; vii 110b
- tul-ana**, assessment, AA iv 53, *'jal*
- tul-anā**, comparing, comparison, A xiii 278, *sñam-du (med do)*; 280, *sñom-pa (-las)*; weighing up, P 133 (S 615, *'jal-ba*)
- tul-ayati**, ponder, A xviii 342, *'jal-ba (r 'gyur)*; weigh (up), A vi 138, 161, xiii 277, 283, xxx 496, P 261a, 285; examine, A xxix 490, *'jal-ba*; compare, A xxi 389, *mtshuñs so shes brtags-nas*; xxvi 435; R xxvi 1, Tib: *srañ-la gshal-bas*; deliberate, A xv 364; consider, R xxi 8, *drod sñam*
- tul-ya**, comparable, R i 21, *'dra*; xxii 13, *lta-bu*; xxiv 4, *'dra-bar ('gyur)*; xxvi 7, *bshin-du*; xxvi 8, —; equal, R xxx 11, AA viii 17, *mñam*; similar to, R viii 3, *lta-bu*; like, AA viii 16, —; as if it were just, R xxxi 12, *'dra*
- tul-yam**, comparison, A xiii 279
- tulya-bhūta**, become like, R xxiv 2, *ltar rgyu*
- tuṣāra**, hoarfrost blossom, P 533b, *ba-mo*
- tuṣīta** A xiv 285, xxviii 459
- tuṣīta-bhavana**. Tushita-realm, P 68; 72=S 274
- tuṣītā (devā)**, P 8, 11, 33, 35, 60=S 266, 61, 63-4; Ad f. 222b, *dga'-ldan*
- tuṣṭa**; *dga'-ba*; contented, A xxiv 418*, xxx 489, xxxi 521; R xxii 12*, xxiv 3*, 4*, Ad f. 223b*, Sa, 30a, Su ii 21b, 22a, vii 106b
- tuṣṭi**, contentment, AA i 53, *chog śes*; Sa 29b
- tūr-ya**, musical instrument, A xxx 486; tūrya, P 96

tūla, like cotton-wool, AA viii 27, *śin-bal ltar*

tūla-picu: cotton wool, A xiv 286, (-upama), *ras-bal-gyi 'dab-ma (bshin-du)*;
a ball of cotton wool, P 533a, *śin-sal-gyi sgoñ (piṇḍa)*

tūlikā, cotton mattress, A xxx 488

tūṣṇībhāve, when keeping silent, S 1429, *mi smra na*

tūṣṇīm abhūt, was silent, A i 23

tūṣṇīṃbhāvena-atinamayati, spend his time in silence, Su v 60a, *cañ mi smra-bar 'dug*

tṛṇa, grass, A xxv 429, xxxi 516; R xxix 13, *rtsva*; S 82 (P-)

tṛṇa-kāṣṭham, a bunch of grass, P 101=S 334; a stick or a log, R xiv 2, *rtsva-ba'am śin*

tṛṇa-kāṣṭha-vanam, grass, log and forest, R ix 1, *rtsva dan śin dan nags tshal*

tṛṇa-gulma-oṣadhi-vanaspatayaḥ, grasses, herbs and trees, Sa 37b; herbs, shrubs, plants and trees, Su vii 106b

tṛṇa-pattra-, stalks and leaves (and branches), R x 7, *sdoñ-po lo-ma*

tṛṣita, thirsty, P 9

tṛṣṇa-nadi, river of craving, R xii 7, *sred-pa'i chu-klui*

tṛṣṇā; *sred-pa*; craving, Adhy. 1*, P 147, S 1451* (P-); thirst, A xix 362

tṛṣṇā-gata, forms of craving, Su vi 74a, *sred-par gtogs-pa*

tṛṣṇā-carita, mode of craving, Su iii 34a, *sred-par spyod-pa*

tṛṣṇā-latā, creeping plant of craving, S 1451

tejas; *gzi brjid*; majesty, A ii 33, iii 90, P 243B; beauty, P 10, A xi 237^r; splendour, P 202 (n. 90)=S (n. 126) *brjid (kyis)*; P 234, 244b; flaming, P 199 (n. 23)=S n. 56*; piercing flame, A iii 53*; fire, A xxix 477, 479

tejo-dhātu, K, *me'i kham*s

tejaḥ-saṃvartanī, when the world is consumed by fire, A vii 180, *mes 'jig-pa(i bskal-pa)*

tejovati, sharp, P 199 (n. 23)=S (n. 56), *gzi brjid yod-pa*

tejovattaram; *śin-tu gzi brjid dan ldan-pa*; more energetically, A xxi 385*; ever more vehement, Ad 216b*

tena, thus, A xx 373; therefore, A iv 100, xix 361, xx 384; then, A xxi 385

tena hi, but, A xx 380; therefore then, A v 103

- tena-arthena**, in that sense, S vii 1263, =P 169 tena kāraṇena
tenocyate, S LIII 295=tena kāraṇenocyate; P 179 (S-)
tairyagyonika S 110 (P-)
taila, oil (lamp?), R xix 1, 'bru-mar
taila-pradyota, oil-lamp, Su iv 40a, *yoñs-mar-gyi mar-me*
toraṇa, arch, A xxx 500
toṣiṣyi, I will please, R xxvi 5, *mgu bya*
tyakta, renounced, P 582b, *btañ-ba*
tyajati, renounces, R xvii 7, 'dor; xxxi 9, 10, *gtoñ śiñ*; xxxi 4, *btañ (la)*
tyāga; *gtoñ-ba*; renunciation, A xiv 287* (=phalena saha sarva-sva-pari-
 tyajanam H), xx 371, xxxi 519; R xxii·11*; P 20=S 60*, P 214=S
 x 1459*; P 507; Ad f. 263a; AA—*
tyāgī, renouncer, R xxvii 3, *yoñs-su gtoñ*
sarvatyāgī, R xxxi 14, *thams-cad stoñ-ḥa ste*
trayastrīṣā (devā), P 8, 11, 33, 35, 64; Ad f. 222b, *sum-cu rtsa gsum-ḥa*
trasati, be alarmed, R ii 6, *skrag ste*
trasta-manasā, trembling in mind, R xxix 12, *skrag-ḥa'i yid-kyis*
trātavyā (iti), strives to save, P 182, *yoñs-su bskyab-ḥar bya'o*
trātṛ, defender, A xxvii 449
trāṇa; *skyob-ḥa*; shelter, A iii 57, xv 293*, xxii 396*; R xv 4, *skyabs*;
 Ad f. 219a*, AA iv 27*; protection, S 1411 (P-), *yoñs-su skyob-ḥa*;
 Ad f. 231a, *rten*; P 243B.—=sarvopadrava-nivāraṇatayā H 208
trāyate, protects, A xv 294, *skyob-ḥar byed ciñ*
trāsa, worry, AA i 57, *skrag-ḥa'i*, =paritrāsaṇa in P
trāsayanto, tremble, R xii 6, *skrag byed*
trāsu (bhavate), terrified, R xix 7, *skrag-ḥa*
trāso, trembling, R i, 5, 8, *skrag-ḥa*; fear, R x 3, 4, 'jigs-ḥa
tri-apāya (-i), the three places (states) of woe, R xii 5, xxii 11, *nan-son*
gsum
tri-kālam, always, A xxx 488
tri-dhātu-, triple world, AA ii 31, *kham s gsum*
tri-parivarta, with its three revolutions, A vii 171, xxv 426; P 270, 520;
 Ad 225a, *lan gsum-du blas te*
tri-bhava, triple world, R xxxi 13, 15, *srid(-ḥa) gsum*
tri-maṇḍala-pariśuddha, threefold pure, P 178

- trimaṇḍala-pariśuddhi**, threefold perfect purity, S x 1468 (=P 223), K, S 92 (P-), 'khor gsum yoñs-su dag-ḥpa
- trimaṇḍala-viśuddhatā**, threefold purity, AA i 62, 'khor gsum rnam-par dag ñid
- trimaṇḍala-viśuddhi**, threefold purity, AA i 44, 'khor gsum rnam-par dag-ḥpa
- tri-mārga**, triple path, AA ii 29, lam gsum
- triyadhva**, the three periods of time, R i 23, iii 3, dus gsum
- triyapaya**, the three places of woe, R xvii 2, xx 23, ñan-son gsum
- tri-ratṇa-vaṃśa-anupaccheda**, to ensure the unbroken tradition of the Triple Jewel, P 23=S 72
- trir-udāhāra**, (triple utterance), P 130 (S-, P-ND-55a-)
- triḥ-kṛtvaḥ**, (threefold) (from his confession, rejoicing and entreaty) P 266
- triḥ-parivarta**, with its three revolutions, Sa 32a
- trividhā buddhi**, triple intellectual act, Ad f. 239b
- tri-sāhasra**; *ston-gsum*; trichiliocosm, AA v 37*; R xxvi 1* (trisah-)
- tri-sāhasra-mahā-sāhasra-lokadhātu**; *ston gsum-gyi ston chen-po'i 'jig-rten-gyi khams*, (great) trichiliocosm; or, the world system of 1.000 million worlds, A—, S—
- trika**, the three, AA i 33, *gsum-po phan-tshun*
- tris**, thrice, A ii 48
- traikālika**, the three periods of time, AA v 26, *dus gsum*
- trai-civārika**; *chos gos gsum-ḥpa*; one who possesses no more than three robes, A xxi 387*, =saṃghāṭy-ādi-tri-civara-mātratvāt H; Ad-T LV 307b*
- trai-dhātuka**; *khams gsum (-ḥpa) (-po)*; (what is in) (or: what belongs to) the triple world, A i 15, 23, vi 154*, vii 170, 'xi 246, xx 379-81, xxi 395; P 173; P 225=S 1473*; R xx 22, *khams gsum dag-la*; Adhy. 14*; AA i 60*, ii 23*
- traidhātuka-bandhana-gata**, imprisoned in the triple world, Ad f. 220b, *khams gsum-la bcñs-par gyur-ḥpa*
- traidhātukānta**, the triple world, R xxxii 4, *khams gsum ma lus-ḥpa las*
- trailokya**, anything that belongs to the triple world, A xxx 492
- traiyadhvika**, distributed in the three periods of time, P 369
- trai-vidya**, one with the three knowledges, Su i 9b
- try-adhva-**, what is in the three periods of time, A vi 153, *dus gsum*

- tryadhva-ga**, belonging to the three periods of time, AA iii 3, *dus gsum gtogs-pa*
- tryadhva-vyavasthita**, who appear in the three periods of time, Hr, *dus gsum-du nam-par bshugs-pa*
- tryadhva-vinirmukta**, it lies quite outside the three periods of time, A viii 191, *dus gsum-las nes-par grol-ba*
- (try)adhva-śūnyatā** P 49
- tryadhva-sama**, self-identical in the three periods of time, P 240
- tryadhva-samatā**, sameness of the three periods of time, S ix 1550=P 231, *adhva-*; P 240-2
- tvak**, skin, S 1430
- tvarite**, swiftly, R xxii 13, *myur-du*

D

- daṃśa**, stinging insect, A xii 253, =P 327a
- (daṃśana)**, marvellous power, A iv 97 (wrong? Wog: saha daṃśanenaiva; but Tib. *mthoñ ma thag-tu*, V.R. darśanenaiva, Mss *kha, ga*; so also P)
- daṃṣṭṛvyāda-**, Ad f. 218a (trsl. does not correspond?)
- daṃṣṭṛā**, eye-tooth, AA viii 28, *mche-ba*
- daka**, water, R xxvii 8, *chu(-la)*, =udaka
- daka-candra**, reflection of the moon in the water, S iv 550
- dakṣa**; *mkhas-pa*; clever, A i 21, P 36, 186; expert, A xxvi 443*; R xxvi 8*; Ad f. 229a*
- dakṣiṇa**, right, A xxx 481, P 91; Ad f. 235b, *gYas-pa*; (turning to) the right, AA viii 22, 26, *gYas phyogs*
- dakṣiṇa-hasta**, right hand, Ad f. (243A), *lag-pa gYas-pa*
- dakṣiṇā**, offerings, A xxii 403, (dāna-); AA v 31, *yon*; donation, P 29=S 95, *sbyin-pa*; P 43
- dakṣiṇā-pathe**, in the South, A x 225
- dakṣiṇā-pariśuddhi**, perfect purity of donations, Ad f. 251b, *sbyin-pa yonś-su sbyoñ-ba*

dakṣiṇāvartta, turn to the right, P 533b, (*legs-la*) *gYas phyogs-su 'khyil-ba dakṣiṇām pratiṣṭhāpayati*, give (establish) donations, Ad f. 251b, *yon phul-ba*;
Ad f. 254b, *yon 'bul-ba*

dakṣiṇīya; *sbyin-pa'i gnas*; worthy of gifts, A ii 36*, ix 204*, xxv 433, xxxi 515; worthy of donations, P 41-2, Ad f. 226b*; worthy of offerings, R xxii 10, *sbyin gnas* ('gyur); Sa 226

dakṣiṇīyatām gacchati, reaches a condition where he becomes worthy of donations, Ad 220a, 226b, *sbyin gnas-su gyur-pa yin no(te)*; arrives at a condition where is worthy of receiving gifts, A xxv 433; he becomes worthy of (sacrificial) gifts, A xxii 402, *sbyin-pa'i gnas-su 'gyur ro*; xxii 403; he goes to a state where he is worthy of gifts, Su vii 107b

dagdha, as if all aflame, A vii 179, *bsregs-nas*; burned up, A xix 352, *tshig*; burned away, R xix 1, *tshig*

dagdha-sthūṅāyām, burned at the stake, A xxiii 413, *sdon-dum mes thag-pa-la'añ*

daṇḍa, stick, A iii 55, *dbyug-pa*; R xxx 14, *dbyig* (*dbyug*); P 188; 512, *dbyig-pa*; Ad f. 242b, *dbyug-pa*; Ad f. 243b; staff, A iii 75; the hollow arm of a lute, A xxxi 515

dattvā, having given, R xxxi 12, *byin-nas*

dadāti, gives, A—, S—; S x 1459, *yois-su gtoñ-ba*, =P 218; give over to, A xxviii 460, *sgrub-par byed-kyi*

patanaṃ na dadyāt, would not permit to fall, A xx 374

danta, tooth, S 1430; P 6; AA viii 7, *tshems*; ivory, P 533a, *ba-so(-la)*

dama, self-discipline, P 10; P 34=S 114, *dul-ba*

damana, self-discipline, AA ii 17, *shi*

-damatha, taming, P 212 =S 1451, *dul-ba'i gnas-su*

damayati, tames, A xi 234 (not tr.), *dul-ba (r bya'o)*

dayā, sympathy, AA i 46, *brtse*

dar-i-dra, poor, A xxx 494, 503; poverty-stricken, R xxxi 12, *dbul*;
poverty, Ad f. 254b, *dbul-po*

daridra-citta, one who has a weak heart, Su i 4b

daridra-jīvin, one who lives like a beggar, Su ii 23a

daridra-bhūto, poor, R xxxi 11, *dbul-por gyur*

daridra-mānasa-samanvāgata, one of poor mind, Su i 4b

- daridra-sattva**, beggarly being, Su ii 22b; 23a, *sems-can dbul-po*
- darśaka**, ability to show, AA iv 21, *ston-par mdzad-ṅa*
- darśana**, sight, A xi 242, xix 366, xxx 492; exhibit, AA i 65, *ston-pa ṅid*; visible, Su i 8b, *snañ-ba*; act of seeing, AA vii 5, *mthoñ*; to see, P 13, 96; seeing, A xiv 284; vision, A vii 181, *blta-bar*; x 213, *mthoñ-ba*; xii 272, xv 295, xvi 312, xvii 325, 335, xxx 511, xxxii 529; R xii 9, *mthoñ*; S x 1467, *mthoñ-ba*; x 1468, *lta-ba*; x 1469, *blta-ba*; P 21 (S-), S 70 (P-), P 179, 198, 211, 275b; AA v 19, viii 38, *mthoñ*; Sa 28b; exhibition, S x 1469, *ston-pa*; Su vi 66a, *bstan-ṅa*
- darśana**, to behold, A xxx 487
- darśanam āgacchati**, come to be seen, Su iv 40a, *mthoñ-bar 'gyur ro*
- darśanam upayāti**, go to see, Su vii 112a
- darśanam upaiti**, can be seen, Su iv 40a, v 62a, *mthoñ-bar ñe-bar 'gro*
(and: *med do*, with, na)
- darśanu**, vision, R xii 8, 9, *mthoñ*
- saha darśanenaiva, the moment he saw him, A xxx 505; see: saha-
- darśana-bhūmi**, stage of vision, S 1473, *mthoñ-ba'i sa*; P 230
- darśana-mārga**, path of vision, AA—, *mthoñ-ba'i lam*
- darśana-ākhyā**, path of vision, AA i 15, *mthoñ shes bya*
- darśanatā**, vision, S x 1458, *lta-bar* (cr. P 217)
- darśanāya**, to behold, Sa 192-4
- darśanīya**, beautiful to behold, A xxx 485-6; P 533b, *mdzes-ṅa mña-ba*;
good looking, A xviii 343; fascinating, P 533b, *yid-du 'oñ-ba*
parama-darśanīya, most fair to behold, A xx 371
- darśanīyatā**, beautiful to behold, AA viii 26, *blta na sdug-ṅa*
- darśayati**, show (up), A i 14, xii 255, xxx 507; P 328a, *ston-ṅa*; show
forth, P 145; exhibits, P 546b
- darśayate**, exhibit, R viii 2, *ston*; P 63; reveal, R xii 7, *rab-tu ston*;
manifest, R xx 6, 12, *ston (byed ciñ)*
- darśayitri**, (the one who) shows, A vii 170, xii 254-5
- darśika**, one who shows (up), R xii 2, *ston-ṅa*, P 294
- darśin**, spectator, A xxx 490-2; one who can demonstrate, AA iv 22,
ston; one who sees, AA v 21, *mthoñ-nas*; beholding, R xxiv 2, *lta*
- darśī**, seers, R xiv 4, *ston-par byed*
- darśeti**, manifest, R xxvi 6, 7, *ston*

dala, petal, AA viii 29, 'dab-ma

dalita, burst asunder, P 55=S 254 pradalita

daśa-kuśala-karmapathā, ten ways of wholesome action, S x 1468, *dge-ba'i bcu'i las-kyi lam*,=P 223; ten wholesome ways of acting, A iii 74; enumerated H 235

daśa-akuśala-karmapathā, ten ways of unwholesome action, S x 1464, *mi dge-ba'i bcu'i las-kyi lam*,=P 221

daśad-dīśi, in the ten directions, R xii 1, 2, *phyogs bcu'i*

daśa-bala, he who has the ten powers, R iii 4, xii 5, xix 7, *stobs bcus*

daśati, bites, A iv 97; Tib, *bstan na*; V.R. darśyeta? (trsl. 'show'?)

daṣṭa, bitten, A iv 97, *zin na*

dahati, burns, A iv 96, *tsha-bar gyur-ba*; xx 383; R ix 1, *bsreg-pa*; xxix 3, *sreg*; Ad f. 216a, *sreg-par byed*, or: *tshig*

dahyati, burns away, R xix 1, *tshig*; fut. ps., will be consumed, A iii 54 (*mukha-varṇaś ca me dhakṣyate*, *bshin-gyi mdog kyañ 'gyur-bas*)

dātavya, should be given, S x 1466 (P-), *yonis-su btañ-bar bya'o*

dātā, giver, P 89, 263 (not tr.); granter, A xxx 491 (*āśvāsa*-); S 95 (P-), *sbyin bdag*

dātṛka, donor, Sa 33a, *sbyin-par bgyid-pa ma lags-pa*

dātrī, it bestows, Ad f. 253b, *sbyin-par byed-pa*

dātrīva, donor, A vii 171, *stsol-ba'i*

dāna, giving, or, gift: A—, S—, AA, *sbyin-pa*; giving, S 114, *sbyin-pa*=P 34 śama

(*dānāni dadāti*, gives various (*vicitrāṇi*) gifts, Ad f. 252a, *sbyin-pa rtsol-ba*)

dāna-pati, generous giver, Sa 217; (one who) gives liberally, P 263; A xxii 403 (not tr.)

dāna-maya, founded on giving, A xxviii 464a; due to giving, P 269a

dānta, tamed, P 212=S 1451, *dul-ba*

dānta-cittatā, a mind completely tamed, P 223=S x 1469, *dul-ba'i sems*;
Ad: *sems dul-ba*

dāntatā, completely tamed, AA i 64, *dul-ba*

dāpayati, asks to give, A xxx 501; causes to be given, P 95

dā-man, wreath, A xxx 507

dāyaka; *gtoñ-ba*; donor, S x 1454*, P 43; giver, P 18=S*; P 26=S 92*;
P 177, 263; R i 18*; not tr. A xxii 403

- dāyaku**, donor, R xxiii 4, *sbyin-par byed cin*
- dāyate** P 266 (S-)
- dāyāda**, heir, P 123=S 503
- dāyika**, what bestows, Sa 33a, *sbyin-par bgyid-pa*; P 294
- dāraka**, young man, P 14
- dārikā**, young woman, P 14
- dāridriya**, poverty, R xxxii 1, *dbul-ba*
- dāridrya**, poverty, P 75; S 280 (P-); P f. 221
- dārumayī**, wooden, A xxvi 443, *śin-las bgyis-pa*
- dāru-yantro**, wooden apparatus, R xxvi 8, *'dre-ba'i bzo*
- dāru-saṃghāta**, wooden body (puppet moved by strings), A xxvi 443, *śin-gyi tshogs*
- dārḍhya**, firmness, AA iv 47, *brtan*
- dāsī**, servant, R xxix 12, *bran-mo*
- dāha**; *tshig-pa*; on fire, A xx 382*; conflagration, Ad 215b*
- dig-dāha**, the horizon all aflame, A xxiv 416, *me 'thor-ba lta-bu dag*
- dig-bhāga**, part of the world, A iii 91, P-ND-148
- dig-vidiśo**, in all directions, P 207
- divasa**, day, A xiii 283, xviii 343-4, xxii 402, xxviii 464a, 472; P 33=S 113 *ñi-ma*; P 86; Ad f. 248a, *ñin*; *ñi-ma*; by day, A xix 356 (-bhāvanā; opp. svapnāntaragata); waking, A xix 356 (opp. svapna)
- divase-divase**, day by day, A xix 357
- diva-rātri**, day and night, R xxiv 2, *ñin mtshan*
- divasam**, for a day, R xxii 9, *ñi-ma (gcig-cig)*
- divasena**, during a day, R xviii 3, *ñin gcig*
- divā**, by day, R xxii 11, *ñin*
- divya**, heavenly, A iii 51; 57 (=mano'nukūla H), vi 158, xii 268, xix 361, xxii 403, xxx 501; R iii 3, *lha-yi*; Sv., *lha'i*; Sa 41b; P 97; celestial, P 11; of gods, P 95 (opp. mānuṣyaka)
- divya-caḥṣus**, heavenly eye, P 77-9 (def.), 88
- divyā kāyā**, heavenly hosts, P 35
- diś**, region, A xxi 386; Ad f. 216b, *yul*; direction, A xiv 289; S x 1461, *phyogs*; country, A xiv 289
- diśa**, directions, R i 22, xxii 3, *phyogs (-su)*
- diśadāha**, conflagration on the horizon, R xxiv 1, *phyogs-mams sreg cin*

(=digdāha, or, diśodāha)

diśi-diśi, in all directions, A xxiv 416, *phyogs dan phyogs-su*

dīna-dīna-manā, dejected, A xxx 496

dīna-manaso, despondent in mind, R xxiv 1, *yid nur*

dīna-mānaso, (dejected), A xxx 502

dīpa, lamp, A xvii 324; R xix 1, *me-lce*; P-p. 212; V 32a, K, AA iv 58, *mar-me*; Sa 31a

dīpa-mālā, rows of lamps, A iii 57

Dīpaṅkara, Name of a Buddha, A ii 48, xix 368-9; V 10a, 16b, 17b, *mar-me mdzad (-kyi)*

Dīpavatī, Name of a town, A ii 48, *mar-me-can*

dīrgha, long, A xix 364; P 234 (not tr.); AA viii 14, *riñ*; extensive, P 533a, *riñ-ba*

dīrgha-rātra(m), for a long time, A iv 100 (=dīrgha-kālam H), xiii 282, xx 378, xxii 399; P 534b, Sv *yun riñ-por*

dīrgha-aṅgulitā, his toes (and fingers) are long, P 533a, *sor-mor riñ-ba*

dīrgha-āyuskatā, long life, P 534a, Ti: *sku tshe riñ-ba*

dīrgha-āyuskā devā, Long-lived gods, A xxv 427, *lha tshe riñ-por*; P 61, Ad f. 225b

duḥkha; *sdug-bsñal*; painful, A vi 151 (-vipākam), (*rnam-par smin-pa*) *sdug-bsñal(-bar 'gyur te)*; P 170; suffering, A i 28; Hr*; pain, A xvi 311; ill, A ix 206, xi 245-6, xvii 329; AA—*

duḥkha-jñāna, cognition of suffering, P 209

duḥkha-daurmanasya, sad, A xxxi 522

duḥkha-dharma-śoka-, dharmas making for sorrow and ill, R iii 5, *mya ñan sdug-bsñal chos*

duḥkha-parijñāna, comprehension of suffering, S 141 (P-)

duḥkha-bhūyiṣṭha, what abounds in suffering, A xi 246, *sdug-bsñal mañ-po*

duḥkha-saṃjñāna, S 61 (P-), Tib: *sdug-bsñal sel-pa*

duḥkha-apoha, removal of suffering, P-ND-172a; S 1411 (P-), *sdug-bsñal sel-ba*

duḥkh'ārta, distressed, A xi 249, *sdug bsñal-gyis yid gzir cin*

duḥkhi, sorry, R xxii 12, *sdug-bsñal*

duḥkhita; *sdug-bsñal*; (highly) painful, A xv 293 (parama-); (not tr.) A xxx 502; suffering, R xii 5*, xx 16*; ailing, R xiv 9*; miserable,

R xxiv 1*; sad, Sa 28a

duḥkhī, A xxx 502 (=duḥkhita)

duḥ-prajña, (A v 113; not in W, but in H, Ti, *śes-rab 'chal-ba*)

duḥprajña-jātiya, weak in wisdom, A xxi 389

duḥprajña-saṃvartaniya, conducive to weakness in wisdom, A xx 383,
śes-rab 'chal-bar 'gyur-ba dan mthun-ḥa

dur-adhimucya, hard to believe in, P 370

dur-adhimoc(y)a, hard to gain confidence, A viii 185-6, *mos-par dka'o*; P 276b

dur-adhimocatā, it is hard to gain confidence in it, A viii 185

dur-anubodha, hard to understand, A viii 193, xiii 282, xv 304, xxiii 410,
rtogs-par dka'-ba; P-p. 154a; Ad 222a, *khon-du chud-par dka'-ba*

durabhikṣi, full of famine, R xix 8, *mu-ge*; C: durbhikṣa

dur-abhisambhava, hard to come up to, A iii 61, =dur-adhigamyā H, =
P-ND-144a, xvi 313-4, P 370

dur-avagāha, hard to fathom, A x 212, *gtiñ dpag dka'-ba*; xv 304 (trsl.
'difficult to plunge into'); AA iv 8, *gtiñ dpag dka'-ba*; Su vi 89b

dur-āgata, abusive (word(s)), A xxiv 421, *nan-du brjod-ḥa*

dur-ādharṣa, unassailable, P 444, 509b; hard to assail; cannot be over-
powered: Ad f. (243A), *mi thul to*; *thul-bar dka' shiñ*; *mi thul-bar 'gyur ro*; Ad f. 247a, *thub-par dka'-ba*

dur-āsada, hard to conquer, A xvii 333, *bsñen dka' ba(r)*; difficult to deal
with, P 13

dur-ukta, offensive (word), A xxiv 421, *nan-du smras-ḥa*; R xxx 8, *nan brjod*

dur-udgraha, hard to grasp, A x 212, *gzuñ-bar dka'-ba*

dur-upalakṣita, badly distinguish, A vi 151, *log-par rig-ḥa*; P 263b

dur-ga, treacherous road, P 324a

dur-gati, wretched destiny, P 87; bad rebirth, P 562

dur-gandha, stinking, P 206

durgasaṃkrama, bridge leading to inaccessible places, P 534b, *brgal dka'-ba'i zam-ḥa*

dur-grhīta, seize badly, A vi 151, P 263b

dur-darśa, hard to see, P-p. 154a

dur-dṛṣā, hard to see, A xiii 282, xv 304; xxiii 410, *blta-bar dka' shiñ*;

- R xv 7, *mthoñ-bar dka'*; Su iv 42b. *mthoñ-bar dka'-ba*
dur-dṛśya, hard to see, Ad 222a, *mthoñ-bar dka'-ba*
dur-dharṣa; *thub-par dka' shiñ(-ba)*; unassailable, A xvii 333*, xxvii 448*;
 R xx 2, *mi thub*; xxvii 3*; (one) hard to assail, P 437, Ad f. 230b,
mi thul-ba
- dur-bala**, weak, A xxv 427; R xix 10, *stobs chuñ-ba*
durbalī-karoti, make smaller, A vii 175, *stobs ma mchis-par (mi) bgyid*
dur-bodha, hard to know, AA iv 34, *rtogs dkar*
durbodhatā, hard to understand, AA iii 6, *rtogs-par dka'-ba*
dur-bhāṣita, insulting (words), A xxiv 421, *ñan-du zer-ba*
durbhāṣitatva, bad(ly taught), A vii 181, *ñes-par smras-ṣa*
dur-bhikṣa, short of food, A xi 247, *mu-ge*, =P 323b; famine, A xi 247
durbhikṣa-kāntāra, foodless waste, A xix 367
dur-manas, sad, A xxx 502; dispirited, A xi 249, *yid mi bde ste*; distressed,
 Sa 28a
dur-manasa, sad in mind, R xii 1, *yid mi bde shiñ*
dur-manaska, sad (in mind), S x 1466, *yid mi bde-ba* (=P 221, *durmanaska-*
ra); S x 1456 (P-)
durmanaskatā, a thought of sadness, S x 1456, *yid mi bde-ba*, =P 216
dur-medha(s), dull-witted, A viii 185, *blo shan-ṣa*
dur-mocya, difficult to free them, Su vii 99a
durlabdhā me 'lābhā, it is indeed a loss to me and not a gain, Ad f. 224a,
bdag-gis ni thob-par bya-ba ñes-par thob ste
asmākaṃ durlabhā lābhā, it is hard on us, A xxx 496
dur-labha, hard to get, A v 102; xxi 390, *rñed-par dka'-ba*; xxx 480, 493;
 rare, A xxxi 518; hard to find, Su iv 53b, *śin-tu rñed-par dka'*
durlabhatva, being hard to get, A xi 250, *rñed-par dka' shiñ*
durlabhatvāt, because it does not hold (the water) well, R xiv 5, *ñam*
chuñ ṣhyir (V. R. *durbalatvāt*)
durlābha, hard to get, R xi 9, 10, *dkon-ṣa*
dur-vacas, abusive, Su vii 110b
dur-varṇa, with a bad complexion, A xxv 427, *mdog mi sdug-ṣa*; ugly, P 87
du-vikāraṇena, for a double reason, R xxii 2, *rgyu rnam gñis-kyi(s)*
duścarita, bad conduct, P 87
duṣ-kara, difficult, V 14b; so P, Ku; G, MM: āścaryam; Tib. *ño-mtshar*;

to do what is hard, AA iii 9, *bya dka'*; hard to do, AA iv 29, *dka'*;
hard, Ad f. 230a, *dka'-ba (ma) yin*

duṣ-karu, difficult to wear, R xv 5, *bya dka'* (of *sannāhu*)

duṣkara-kāra, doer of what is hard, Sa 196

duṣkara-kāraka, a doer of what is hard, A viii 196, xii 253, xv 293, xx
375, xxvi 440, xxvii 444-5, 454; Ad f. 231a, *dka'-ba byed-ḥa yin-ḥa*;
232a, *dka'-ba bgyid-ḥa*

duṣkara-caryā, austerities, P 82

duṣkara-cārikā, difficult pilgrimage, A i 28=P 260

duṣkara-saṃjñā, perception of difficulties, A i 28=P 260

duṣkaraṃ sthānam, hardships, A xxx 504

duṣkaratara, extremely hard, Ad f. 230a, *dka'-ba yin*

duṣ-kāla, unlucky time, A xi 241, *dus nan-ḥo*

duṣ-kṛta, misdeed, P 265

duṣ-prajña, stupid, A viii 186; xxxi 513, viparīta-pratipattiyā H; P 19 (S-),
22 (S-), 32 (S-); weak in wisdom, A xvi 313; (conducive to) weak-
ness in wisdom, A vii 179 (-saṃvartaniyam)

duṣprajñajātīya; *śes-rab 'chal-ḥa'i ran'-bshin-can*; weak in wisdom, A xxi 389*;
essentially stupid, Ad 217a*

duṣṭa, full of hate, R xxiv 4, *sdañ (shiñ)*; (Adhy. 3, *ma ruñs-ḥa*)

duṣṭa-citta, feel hatred, Ad f. 243b

duṣṭava, wicked conduct, P 562

duṣyasamstaraṃ karoti, (spread out a carpet), S 112 (P-)

duḥ-śīla, immoral, R xxxi 2, *tshul-khrims 'chal (ciñ)*; xxxi 7, *khrims 'chal*;
P 18 (S-), 22 (S-), 32 (S-)

duḥśīla-parigrāhaka, does (not) take up bad moral practices, A xxv 427

duḥśīlatā, immorality, R xxxi 3, *tshul-khrims 'chal*

du-śīlye, immoral, R xxv 2, *tshul-khrims 'chal*

duḥ-saṃsthāna, badly shaped, A xxv 427, *dbyiñs mi sdug-ḥa*

duḥ-svādhyāta, badly master, A vi 151

duhitṛ, daughter, A i 28, xvii 334, P 264

dū-ra, far, A xxvi 441, xxx 484; Su i 15a, 18b; distant, AA iii 2, *riñ-ba*;
far distant, R xxiv 3, 4, *riñ*

dūraṅgama, far-reaching, P 230 (7th bhūmi)

dūratas, from afar, A x 213

dūratva, distance, AA i 10, *riñ-ba*

dūrād dūrataram, from afar, A iii 77

dūri-karoti, move away from, P 440; Ad f. 245a, *thag riñ-du byed-ḥa yin*; f. 216b, *riñ-du byed*; get away from, A viii 190; keep aloof from, A vii 174, xi 239; xxi 385–6, *rgyañ riñ-du byed-par 'gyur*; xxiii 413, xxvi 441; Ad f. 222b, *riñ-du byed-ḥa*; keep far away from, A xxi 390, xxiv 418, 420, xxv 433; remain far from, Ad f. 224a, *riñ-du byed-ḥa*

dūri-bhavati, gets away from, Ad f. 245a, *las riñ-du gyur-ḥa*; P 317a

dūre, distant, A x 216; far, A xxiv 420

dūṣaka, defamer, A vii 181, (*chos-la*) *sun 'byin-ḥar*; P 275b; defame, A vii 182

dūṣayati, defame, A vii 183, *sun 'byin-ḥa*; P 275b

dūṣin; *sun 'byin-ḥa*; corrupter, A xxi 394*; defamer, Ad 218b*

dṛk, views, AA i 63, *lta*

dṛk-patha, path of vision, AA iv 46, v 22, *mthoñ-ba'i lam*

dṛñ-mārga, path of vision, AA—, *mthoñ-ba'i lam*

dṛḍha; *brtan (-ḥa)*; firm, A—, xxiv 422*, R xiv 1*, xvii 6*, P 533b*

dṛḍham, steadily, Adhy. 15, *brtan-ḥar*

dṛḍhatā, firmness, AA viii 19, *brtan-ḥa*

dṛḍhatama, very powerful, A xx 373, *mchog-tu brtan-ḥa (yin te)*

dṛḍhi-karoti, confirms in, A xvii 325, *brten-ḥar byed*

dṛḍha-cittena (bhavitavyam), should make his mind firm, A xvii 332, *brtan-ḥar. . .*

dṛḍha-pratiṣṭhāna, of high social position, A xx 371, *brtan shiñ gnas-ḥar*

dṛḍha-samādāna, firm in his sense of obligation, A xxxi 523

dṛḍha-samādānatā, firm sense of obligation, A xxx 500

dṛḍha-samādānatva, firm sense of obligation, P 533, *yi-dam-la brtan-ḥas*

dṛḍha-sthāmatva, firm and irresistible drive towards, A x 227, *-tu mthu brtan-ḥa ('i phyir ro)*

dṛti, plank, (leather water bag?), P-ND-178a

dṛśyate, is seen, A i 24; S 1452, *snañ-ba*; A x 215 (not tr.), *snañ-bas*; has appeared, A x 216, *mthoñ ste*; P 305b; has seen, A x 217, *sñar gda'-ba'i*.—ā-drāk-ṣur V 26a

dṛśyam, what is worth seeing, A xvii 324, *blta-bar bya-ba*

- dr̥ṣṭa**, seen, A viii 191; x 224, *gzigs*, xix 358, P 235; viewed, A xii 276;
 what one has seen, A xxiv 419
- (**dr̥ṣṭa dharma**, visible dharma(?), P 441)
- dr̥ṣṭa-dharma-śamaḥ**, appeared in this very life, AA i 24, *mthoñ-ba-yi chos-la shi*
- dr̥ṣṭa eva dharme**, in this very life, P 55=S 256; 90, 264; V 16a, *tshé 'di-ñid-la*
- dr̥ṣṭa-dharma-saṃvartaniya**, (the karma) which led him to this experience in his present life, A xx 383, *mthoñ-ba'i chos-la 'byuñ-bar 'gyur-ba dañ rjes-su mthun-ḥa*
- dr̥ṣṭadhārmika**, which he gains in this very life, A xxi 387, xxiii 414, *tshé 'di'i*
- dr̥ṣṭadhārmika guṇa**, advantage even here and now, A iii 51
- dr̥ṣṭa-pūrva**, seen before, A ii 41
- dr̥ṣṭa-śruta-mata-vijñāta**, seen, heard, known and discerned, P 578a, *mthoñ-ba dañ, thos-ḥa dañ, bye-brag phyed-ḥa dañ, rnam-ḥar śes-ḥa dañ*
- dr̥ṣṭa-satya**, one who has seen the Truth, Su ii 20b, 23a
- dr̥ṣṭa-ādi**, false views, AA iii 6, *mthoñ-ba-la sogs*
- dr̥ṣṭānta**, simile, AA iv 58, *dḥe*
- dr̥ṣṭi**; *lta-ba*; (false) view, A—, R xxv 4*, S—*, P 172, 265; AA i 60*. (A i 19, 9 kinds; error+view; xxii 403, false view; xii 272, right views); vision, Ad 613; Ad f. 258a*; being seen, AA viii 7*
- dr̥ṣṭi-kṛta**, false views, P 299, Sa 39b
- dr̥ṣṭi-gata**, view, A xxv 431; (false, wrong) views, R i 17, *lta (rnams)*; Su iii 34a, *lta-bar gyur-ḥa*; bound up with false views, Su iii 30b, *lta-bar soñ-ba*
- dr̥ṣṭi-gatāni**, what pertains to false views, Ad f. 253b, *lta-bar gyur-ḥa*
- dr̥ṣṭi-gahana**, the jungle of views, R xxiii 2, *lta-ba'i thibs-po*; Su vi 90b
- dr̥ṣṭi-carita**, one who courses in false views, Su ii 22b
- dr̥ṣṭi-jāla-praticchanna**, one who is enveloped in the net of false views, A xxii 403, *lta-ba'i dra-bas khebs-ḥa*
- dr̥ṣṭi-pañka**, the mud of false views, Su ii 23a
- dr̥ṣṭ-pañka-avasanna**, one who has sunk into the mud of false views, Su i 4b
- dr̥ṣṭi-prāpta**, one who has attained correct views, AA i 23, *mthoñ thob*

- dṛṣṭi-vicarita**, wandering about-in false views, Su iv 41a, *lta-ba rnam-par spyod-pa*
- dṛṣṭi-vipanna**, one whose views have gone wrong, Su i 4b; one who fails in his views, P 508
- dṛṣṭi-sampanna**, one who has reached sound views, A ii 40, *lta-ba phun-sum tshogs-pa*
- dṛṣṭika**, his views (are upright), A xvii 334, (rju-), *lta-ba (drañ-por)*; have in view, V 15b, (ātma-, etc.)
- deya**; *sbyin-pa*; gift, P 18=S 56*, P 26=S 92, *dāna**, P 177, 266; that which he bestows, P f. 229, 549
- deva**, god, A—, S—, AA—, *lha*
- deva-nikāya** S 266 (P-)
- devatā**, gods, A ix 201, 202, xvii 447, xxx 506; P 20=S 60, *lha*; goddess, Sv
- deśa**, place, A xi 240, *yul*; xv 303; part, P 533b, *cha*
- deśa-jñā**, one who knows the suitable place, A xx 371, *yul śes-par*
- deśa-stha**, placed in a spot, Su i 12a; stand at a point, P 38=S 119, *phyogs na gnas-pa 'an (ma yin)*; Sa 195; (cf. Śi 122)
- deśa-antara**, district, A xi 243-4, *yul*
- deśaka**, one who demonstrates, AA i 36, *ston byed*
- deśanā**, demonstration, A—, e.g. vi 137, ix 204, xviii 347, V 21a; AA i 50, *ston-pa*; ii 4, *bstan-pa*
- deśayati**, demonstrates, A—. R i 3, *ston*; 4, *ston byed*; xv 3, *bstan-par bya*; xviii 7, *bśad*; -V 8, 11, 14g, 17d, 21a, 24.-S x 1460, 1462, *ston-pa*; Ad f. 218b, *ston-pa*; Ad f. 220a, *ston-par byed*
- deśayitr**, expositor, Sa 38a
- deśika**, one who demonstrates, R xxvii 6, '*chad-par byed*
- deśita**, demonstrated, AA i 1, *bśad-pa*; Ad f. 245a, *bśad*
- deśeti**, demonstrates, R xxxii 4, *ston*, =deśayati
- dehin**, living being, AA viii 36, *lus can*
- daiśika**, one who has pointed out to others, Su i 5b
- doṣa**, hatred, A xxiv 420 (doṣam utpādayati: krodhotpādād H), *she-sdañ bskyed (na)*; defect, P 55; fault, A i 17; xi 251, *ñes-pa*; xvii 334; xviii 343, xix 362; xxix 477, *she sdañ*; R xxiv 5, *skyon*; Ad f. 218b, 245a, *skyon*; Sa 202; Adhy. 15, *ñes-pa*; AA i 12, iv 12, *skyon*

- doṣa-antara**, fault(s), A vii 184; xxiv 422, *ñes-ḥa dan skyon*
- dauḥ-śīla**, one of bad conduct, P 89
- dauḥ-śīlya**, immorality, A xxv 430; P 29=S 95, S 1253, *tshul-khrims nan-ḥa*; P 60=S 266, P 73, 89, 299
- dauḥśīlya-kara**, what makes for bad behaviour, P 218=S x 1460, *tshul-khrims nan-ḥar byed-ḥa*
- daurbala**, excessive weakness, P 327a
- daurmanasya**, sadness, A xvii 329; P 204=S ix 1427, *yid mi bde-ba*; P 210
- dauṣṭhulya**, wickedness, P 73, 74, 568
- dauṣ-prajña**, stupid, A xxv 430; P 29=S 95, *śes-rab 'chal-ba'i*; stupidity, P 18 (S-), P 60=S 266; P 73, 89; S 1253, *śes-rab 'chal-ba*; Ad f. 226a, *'chal-ba'i śes-rab*
- dravya**, substantial entity, AA i 35, v 6, *rdzas*; actual reality, Ad f. 251a, *rdzas(-su)*; substantial, P 581, *rdzas-su mchis-ḥa*
- dravyatas**, as an actual reality, Ad f. 240b, *rdzas*
- draṣṭavya**, one should view, A iii 88; V 32a, *blta-bar bya*; should be viewed, K, *blta-bar bya*; should be seen, V 6, 20a, b, 25, 26a, 27; AA v 21, *yañ-dag lta*
- druma**, tree, x 5, xxvii 5, *śiñ*; v 5, *sdoñ*
- droṇī**, boat-shaped hollow body (of a lute), A xxxi 515
- dvaya**, duality, A xvi 308; K, *gñis*; Sa 39b; AA v 34, viii 36, *gñis-su*; dual, Sa 39b; Su i 17b; as two separate items, AA iv 15, vii 5, *gñis-po*
- dvaya-cārīṇī buddhi**, the intellect courses in duality, Ad f. 257b, Ti: *gñis-kyi tshul-gyis spyod-ḥa*
- dvaya-nīśrita**, lean on duality, Ad f. 258a, *gñis-la brten-ḥa*
- dvaya-prabhāvita**, brought about by duality, Sa 195
- dvaya-asamudācāratā**, habitual absence of all notions of duality, S x 1468, *gñis-la yoñs-su rgyu-ba med-ḥa*, =P 223, *advaya-samudācāratā*
- dvayatā**, duality, P 202 (n. 84); S (n. 111) *gñis-su*; Ad: *dvayam*
- dvādaśa-ākāra**, with its twelve aspects, A vii 171, xxv 426, P 270, 520; Ad f. 225a, *nam-ḥa bcu gñis-su*; Sa 32a
- dvāra**, door, A iii 77, xxv 426
- dvāra-mūla**, threshold, A xxx 501
- dvāṣaṣṭi-dṛṣṭi-gatāni**, the sixty-two views, Ad f. 226a, *lta-bar gyur-ḥa drug-cu rtsa gñis-po dag*

dvija, goose, AA viii 22, *bya*

dvir-udāhāra, double utterance(s), P 130 (S-)

dvīpa; *glīn*; island, A xv 293, xvii 335; R xv 4* (C: *dīpa*), xx 15-17*,
AA iv 27*; Continent, R xxxi 12*

dveṣa; *she-sdan*; A ix 205, P 122, S x 1465*=P 221, Adhy. 3*

dvaiddhī-karoti, divide off, P 537b

dvaiddhikāra, division, A xxxi 512

dvavidhya, two kinds, AA i 34, *mam-pa gñis*

Dh

dhana; *nor*; riches, A xxx 501; money, P 23; wealth, R xiv 4, Tib.-; P
23, 28, 67, 187, 263-4; Su ii 22b, 23b, iv 53b*; prize, P 21=S 65,
nor (bdud); treasure, Adhy. 15*; goods, R xiv 7*

dhana-dāyaku, a giver of wealth, R xxiii 3, *nor gtoñ*

dhana-dhānya-samṛddhi, money, corn and affluence, A xi 242, *nor dan 'bru
phun-sum tshogs-pa*

dhana-skandha, mass of wealth, Su vi 90b

dhanus, bow, P 444; Ad f. 247a, *gshu*

dhandhaka, stupid, A xi 238, *dka'-ba*; H in PCT: *dhanvaka*

dhandha-abhiniviṣṭa, inclined to dullness, Su ii 23b

dhandhāyati, is stupefied, A vii 176 (*ajñāna-vigamād H*); x 212, *rmoñs-par
(mi) 'gyur* (=ajñāna-virahān, H, with na), xvii 323, xxvii 452; Ad f.
231b, *rmoñs-par (mi) 'gyur na*; get stupefied, A xvii 326 (*ajñāna-virahād
H 467*, and *sarvathā bodha-vaikalāyād*), V.R. *vandhatvam*

dhandhāyitatā, stupefaction, A ix 201

dhandhāyitvatva, stupefaction, Su ii 20b; Ad f. 232a, *rmoñs-pa*

dhanva, dull, P 60, 62 (=dhandha)

dhanvāyitvatva, stupefied, A i 31 (=ajñānaṃ tat-svarūpa-apratipattiḥ H);
xxvii 454, *rmoñs-pa*; P 267; Sa 37a

dham-yate, is inflated, A iv 96, *rgyas-pa'i* (*dhamyamāne=āpūryamāne H*)

dharāṇi, earth, R xii 7, *sa*

dharāṇi-tala, surface of the earth, A xix 367, *sa(-la)*

dharma; *chos*; Dharma, A—, S—; objects of mind, V 4, 9a, 10c, 14c;

Dharma in V: 6, 7, 9a-d, 10a, 13b, 14e, g, 17a, b, d, f, h, 21a, b, 22, 23, 27, 28, 30b; what is right, R xi 6*

evaṃ-dharma, A xiv 288; sarvadharmā, V 17d, f. 31b

-dharma, in his nature, Adhy. 13, *chos dan ldan-pa*

dharma-kāthika, preacher of dharma, P 263

(dharma-kāma, one who loves dharma, R xxvii 6; only Tib. *chos 'dod*;
Skr.: dharmatāyām)

dharma-kāmatā, love for (of) dharma, A xxx 497, 501; S vii 1265 (P-),
chos 'dod-pa; concern for dharma, A xxx 495

dharma-kāmena bhavitavyam, should have a liking for dharma, S vii 1265,
chos 'dod-par bya'o=Ad=P 171 dharma-rāgeṇa . . .

dharma-kāya, Dharma-body, A iv 94, 99, xvii 338, xxxi 513; V 26b, AA—,
chos-kyi sku

dharma-kośa, storehouse of dharma, R xxviii 2, *chos mdzod*

dharma-koṣa, storehouse of dharma, A xxviii 464, *chos-kyi mdzod*

dharma-garbha, Dharma in embryo, Adhy. 12, *chos-kyi snūn-po can*

dharma-gaurava, respect for dharma, A iii 83; the dharma which they
value, A xi 246, *chos-la gus-pa(s)*

dharma-cakra, wheel of dharma, *chos-kyi 'khor-lo*: A vii 171, ix 204, xxv
426; P 34=S 113*

dharma-cakra-pravartana, A vi 137, vii 171, ix 203

dharma-cakra-pravartana-anupravartanato, turning after me the wheel of
dharma, A xxviii 464a

dharma-cakra-vartana, turning the wheel of dharma, A ix 203

dharma-cakṣus, Dharma-eye, A xiii 280; P 34=S 113, *chos-kyi mig*; 79 (def.);
V 18a

dharma-caryā, righteous life, A iii 75; practice of dharma, AA i 2, *chos
spyod*

dharma-ja, a child of the Dharma, P 122

dharma-jñāna, cognition of dharma, P 209; AA iii 11, *chos śes*

dharma-jñāna-kṣānti, acceptance of the cognition of dharma, AA iii 1,
bzod śes

dharma-tṛṣṇā, craving for (separate) dharmas, P 119=S 486 (*sred-pa*)

dharma-tyāga, renunciation of dharma, P 507

dharma-dāna, gift of dharma, A xvii 325, xviii 346, xxviii 464a; P 24=S

- 73; P 115; S x 1462 (P-), *chos-kyi sbyin-pa*; Sa 224
- dharmadāyāda**, an heir to the Dharma, P 123=S 503
- dharmadīpa**, lamp of Dharma, Su vii 113a
- dharmadṛṣṭi**, view of Dharma, P 211
- dharmadvyam**, duality of dharmas (dharmic duality?), A ix 200
- dharmadhātu**; *chos-kyi dbyiñs*; dharmad-element, A ix 206, xii 256, xvii 327, xxx 491; R x 9*, xviii 7*, xxvii 5*, xxviii 2*, AA—*; Su i 14b
- dharmadhātu-parame**, with the dharmad-element as the highest (development), P 24, 87; P 181=S 1444
- dharmadhātu-pariṇāma**, dedication to the Dharma-element, P 511
- dharmadhātu-sama** A viii 196-7
- dharmadnaya**, the method which shows the meaning, A vii 176, *chos-ñid-kyi tshul-gyi* (opp. artha-dnaya)
- dharmadnaya-jāti**, the method of considering dharmas (in their ultimate reality), A xvi 319 (*yayā dharmadnaya-jātyā . . . nirdiśati, chos-kyi tshul-gyi mam-pa gañ shig*+, H: *yena dharmāṇām anutpāda-prakāreṇa nirdiśati*).
- dharmadnāma**, names of dharmas, R i 27, *chos miñ*
- dharmadnirmita**, conjured up by the Dharma, P 123
- dharmadnetrī**, the guide to Dharma, R i 4, *chos tshul*
- dharmadpada** (-prabheda), verbal expression, P 201 (n. 61)=S (n. 83) *chos tshig*
- dharmadpariyāya**, discourse on Dharma, V 6, 8, 11-12, 13a, 14a, b, h, 15a, b, 24, 32a
- dharmadparyeṣṭi**, search for Dharma, A xxxi 523
- dharmadprakṛti**, the essential original nature of dharmas, A viii 192; R i 11, xxxii 4, *chos-kyi rañ-bshin*; R xxxi 10, *chos-rnams rañ-bshin*
- dharmadprajñapti**, conceptual dharmad, P 99, 101; concept of (a) dharmad, P 105, 107; S iv 549; dharmas are but concepts, P 102=S 335
- dharmadprajñapti-mātram** S 333 (P-)
- dharmadpratisamvid**, analytical knowledge of the Dharma, P 211
- dharmadpratyākhyāna**, refusal of dharmad, A xx 383, *chos spon-ba*
- dharmadpratyākhyāna-samvartanīya**, (a karma) conducive to the rejection of Dharma, Ad (f.), *chos spon-bar 'gyur-ba*(*'i*)
- dharmadpravacaya**, investigation into dharmad, P 4, 208

- dharma-bhāṇaka**, teacher, A xi 243, *chos smra-ba*; dharma-preacher, R xi 7, *chos smra*; reciter of dharma, A xiv 284
- dharma-megha-bhūni**, stage of the (rain-) cloud of dharma, P 230 (10th stage)
- dharma-rati**, delight in dhārma, P 171=S vii 1265, *chos-la dga'-ba*
- dharma-ratna**, dharma-jewel, Su ii 22a, *chos dkon mchog-la*; treasure of dharma, Su ii 22b
- dharmaratna-kośa**, store of precious dharmas, Su ii 23a
- dharmaratna-kośa**, storehouse of the precious Dharma, Su vii 110a
- dharmaratna-gaṇja**, the treasures of Dharma, Su ii 22b
- dharma-rāja**, king of Dharma, R ii 4, *chos rgyal*; xxiii 4, *chos-kyi rgyal-po*; Su ii 22b
- dharma-lakṣaṇa**, mark of dharma, P 105
- dharma-vādin**, one who preaches dharma, A xvii 335; xxvii 454, Ad f. 232b, *chos smra-ba*
- dharma-vinaya**, Dharma-Vinaya, A vii 183, x 225; Ad f. 262a *chos 'dul-ba*; Sa 27b, 28a
- dharma-vega**, impact of dharma, V 14a, *chos-kyi śugs(-kyis)*
- dharma-vyasana-saṃvartaniya**, conducive to the ruin of dharma, A x 215, *chos-kyis phoñs-par 'gyur-pa dan mthun-pa'i*
- dharma-śabda**, message of the Dharma, P 31=S 104
- dharma-śravaṇika**, pupil, A xi 243-4, *chos ñan-pa*
- dharma-saṃjñā**, perception of dharma, V 6
- dharma-samatā**, sameness of dharmas, AA i 62, *chos mñam ñid*
- dharma-samudaya**, origination of dharma, Su ii 21b
- dharma-sāṅkathya**, lectures on Dharma, Su vii 104a; to explain the Dharma, A xxv 432, *chos-kyi gtan*
- dharma-sāṃketikī**, a conventional term for a dharma, S iv 549
- dharma-skandha**, articles of dharma (84.000), A iii 74
- dharma-sthāna**, holy cause, A xxxi 522
- dharma-sthiti**, the established order of dharma, A xvi 322, P 161
- dharma-sthitiṭā** P 198, 281a
- dharmsya ca-anudharmatā**, both the Dharma and its logical sequence, Ad f. 232b, *chos-kyi rjes-su mthun-pa'i chos*
- dharma-svāmin**, the master of Dharma, Su ii 22b

dharma-adhiṣṭhāna, sustaining power of Dharma, Su vii 111a

dharma-anudarśin, one who discerns Dharma, Su vi 81a, *chos-kyi rjes-su lta shin*

dharma-anudharma-pratipanna, one who makes progress towards the Dharma and its logical sequence, Ad 215b, *chos dan rjes-su mthun-pa'i chos-la shugs shin*

(dharṃeṣu) **dharma-anupaśyin**, one who surveys dharmas, Ad f. 239b, *chos-kyi rjes-su lta-ba(r)*

dharma-anusārin, Dharma-follower, P 79

dharma-antarāyikatā, some obstacle hinders access to dharma, A xi 244, *chos-kyi bar-chad-du gyur-pas*

dharma-artha, meaning of religion, A xvii 336 (-kovida), *chos-kyi don*; for the sake of Dharma, R xvii 7, *chos phyir*

dharma-arthikatā, desire for dharma, A xxx 500

dharma-ārāma, fondness for Dharma, S vii 1265, *chos-la mos-pa=Ad (P-)*

dharma-ārāma-yogam anuyuktatā, the giving oneself up to devoted fondness for Dharma, S vii 1265, *chos-la mos-pa'i rnal-'byor-la brtson-pa*

dharma-ārāmatā, fondness for Dharma, S vii 1265, *chos-la mos-pa*

dharma-ārāma(tā)-yogam anuyuktena bhavitavyam, should have devotion to Dharma, P 171=S vii 1265, *chos-la mos-pa'i rnal-'byor-la brtson-pa*
bya'o=Ad

dharma-āśaya, A xxx 489; true reading: dharma-āsanam āśaya-?

dharma-āsana, seat, A xxxi 521

dharma-āsana-gata, on his pulpit, A xxx 505

(dharmoccheda, V 17c; V. R. dharmopaccheda)

Dharmodgata, name of a Bodhisattva, A xxx, xxxi

dharmodgata, ascent to (all) dharmas, P 201(n. 59)=S(n. 78) *chos-kyis 'phags-pa* ('exalted by Dharma')

dharmopacchedajñāna, P 209 (Mss: dharmāpaccheda-°)

dharmolkā, torch of Dharma, A vi 137, *chos-kyi sgron-ma*

dharmaka, doomed to, A xi 246(vipariṇāma-)

dharmatas, A vii 176, *chos ñid* (opp. arthatas) (trsl. 'understand its meaning?'), xxii 398, xxviii 460, (trsl. 'content(s)') (opp. arthatas, and nayatas)

dharmatā; *chos ñid*; Dharmahood, or: true nature of dharma(s), A i 4, 9, 20, 31, ii 48; iv 99, (dharmatayā=in accordance with dharma?), vi 143,

153, viii 191, 196, ix 206, xii 257, xvi 319, xvii 323, 327-8, 330, 339, xviii 348, xix 354, xx 370, 375, xxi 395, xxii 408, xxvii 444; xxxi 514; V 17c, 26b; R ii 1*; Adhy. 10, 11, 14, *chos ñid-pa*; P 99 (A); nature of things, Su ii 24b; state of affairs, P 206; true nature, P 98 (=A); P 122=S 495 tathatā; P 134; P 186=S 1352*, P 263; A xxxi 514, xxix 479

dharmatā-pra(ā?)tilambhika, leading to the acquisition of Dharmahood, P 512, 518

dharmata-niyāma, fixed sequence of Dharmahood, R xii 4, *chos ñid skyon med*

dharmatva, has the nature of, P 59 (S-), (anutpāda-, anirodha-)

dharmīn, doomed, A xv 294, xix 353-4, xxxi 522, Sa 27b; subject to, P 45=S 139 (utpāda-, etc.), *chos can*; character, A xix 362 (asaṃtrasta-anuttrasta-dharmīn)

dharmī-kathā, dharmic sermon, Sa 38b

dharmī-bhavati, becomes of the nature of Dharma, A xxv 425, Tib: *chos-kyi dbyiñs-su 'gyur-ba*

dharmeṇa, in the right way, A xvii 333;- saha-dharmeṇa, in accordance with dharma, A iii 84

dharsayati, overpower, Ad f. 225a, *thul-ba*; Su vi 86b, 'dul-ba; subduc, R i 18, 'dul-ba

dhātu, world, AA v 13, *kham*s; sattva-dhātu, A v 105, xi 235, xxix 477-8; element, A ii 37; S x 1466, AA i 59, *kham*s; realm (nirvāṇadhātu, V 3, 17a); relics (tathāgatadhātu, A iii 62)

dhā-trī, nurse, A xxii 398, *ma-ma*; paścāt saṃvardhanād H

dhā-na, (wealth), A xxx 503

dhā-nya, corn, A xi 242, 'bru; P 23 ('grain'), 28, 67, 187, 263-4

dhāraṇa, holds, A ch. iii; bearing in mind, A x ch.; AA iv 7, 'dzin-pa

dhāraṇī; *gzuñs*; A xxx 510; P 4, 13; 203 (n. 96)=S (n. 134)*; 487a; AA i 47*, Ad f. 258a*

dhāraṇī-mukha, Dharani-door, S 1450 (descr.), 1473, P 21=S 68, *gzuñs-kyi sgo*; P 56=S 261; P 60-1, 107; S iv 568

dhārayati, bear in mind, A—, e.g. xvii 330; V 12, 13a, 14b, d, 15a, b, 16a, 32a; Sv, 'dzin-pa; R iii 4, 'chan; xi 8, 'dzin-par 'gyur-ba; P 31 =S 100; P 59 (S 264, vaktavyah); S 1452, 'chan-ba; preserve, A iii

57 (=cirasthitikuryāt H), 62, 68, v 103; iv 97 (not tr.), 'dzin ciñ
bshag na; keep in mind, Sa 35a; carries, P 198 (n. 5)=S (n. 5), 199
 (n. 9)=S (n. 10), 'dzin-*pa*; P 200 (n. 32)=S (n. 46), *byed-*pa**, trsl. 'acts
 as'

dhārma-śravaṇika, one worthy to listen, A ii 39, *chos ñan-*pa* ran-*bshin**
 (pratyekabuddha-yāna-dharma-bhājo H); =P f. 208, *chos ñan-*pa**, Ad

dhārmika; *chos-*kyi**; rightful, A xvii 325*; legitimate, A xix 363*

dhāvati, flows towards (rubs off?), Su i 8b, *rgyug*

dhiri, possessor of wisdom, Sv

dhī, glory, P 199 (n. 23), cr. S n. 56, *dpal-*gyis* (śrīyā?)*

dhīmat, wise, AA i 1, iv 51, *blo dan ldan-*pa**

dhī-ra, courageous, A xx 372, *brtan-*pa**; firmly wise, R viii 2, *dpa'-*bo**;
 xxix 11, *dpa'-*rnams**

dhīvara, fisherman, A xxiv 426, *ña-*pa**

dhuta-guṇa-saṃlekha, qualities of an austere ascetic, A xxi 387, *sbyaṅs-*pa'i**
*yon-tan dan yo-byad bsñuṅs-*pa**; the austerities of the ascetic practices,
 Ad 217a, *sbyaṅs-*pa'i* yon-tan dan, legs-*par* sdom-*pa**

dhuta-guṇa-saṃlekha-anuvarjanatā, the non-abandonment of the austere
 penance of the ascetic practices, S x 1455-6, =P 215-anutsarjanam;
 S-Tib: *sbyaṅs-*pa'i* yon-tan-*gyi* sdom-*pa* mi btañ-*ba**; further variants at,
 P 220=S x 1463

dhuta-guṇā; *sbyaṅs-*pa'i* yon-tan*; qualities of an ascetic, P 215=S x 1455*,
 P 220=S x 1462*; ascetic practices, Ad 217a

dhuta-ṽṛtta, one who has behaved in accordance with the ascetic practices,
 R xxi 3, *sbyaṅs sdom*

dhura, duties, Ad f. 240a, *brtson-*pa**

dhūta, ascetic practices, AA iv 43, *sbyaṅs-*pa**

dhūtaguṇa-parikīrtana, proclamation of ascetic qualities, A xxiv 418, *sbyaṅs-*pa'i**
*yon-tan yoṅs-su brjod-*pa**

dhūta-saṃlekha, austere penance of the ascetic practices, AA i 53, *sbyaṅs-*pa**
yañ-dag sdom

dhūpa, perfume, A xxx 489; incense, A xvii 324; P 11, 23, 28, 67, 97,
 187, 263-4; f. 243B; Sa 31a

dhūp-yate, was burning in, A xxx 506

dhūpita, scented, A xxx 489

- dhūmāyati . . . prajvalati**, emits flames of fire, P 83
- dhūrtaka**, rogue, P 437; Ad f. (243A) *gYon-can*
- dhūr-ya**, leader, A xvii 333, *gces-ḥa*
- dhṛtimat**, steady, A xx 371, *mos-ḥa dan ldan-ḥa*; steadfast, S 1453, Ti-?, =P 213
- dhmāyato**, burning, Su iv 40a, *bus na* (ed. dhyāyato)
- dhyāna**; *bsam gtan*; trance, A—, e.g. xvi 322, xvii 332, R xxix 2*, S—*, AA—*, P 61
- dhyāna-pratiṣṭhita**, one who is established in the trances, A xxiii 413, *bsam-gtan-la gnas-ḥa*
- dhyāna-balavant**, one who is powerful in the trances, A xxiii 413, *bsam-gtan dan ldan-ḥa*
- dhyāna-balin**, one who is strong in the trances, A xxiii 413, *bsam-gtan-gyi stobs-can*
- dhyāna-rata**, one who delights in the trances, A xxiii 413, *bsam-gtan-la mos-ḥa*
- dhyāna-vaśin**, one who is a master of the trances, A xxiii 413, *bsam-gtan-la dbaṅ-la*
- dhyānārāma**, one who is fond of the trances, A xxiii 413, *bsam-gtan-la dga' shin*
- dhyāyi**, one who meditates, R xvii 4, *bsam gtan*
- dhyāmī-karaṇatā**, eclipsing, AA i 7, *mog-mog por byed*; ii 1, *mog-mog por mdzad*
- dhyāmī-karoti**, eclipses, Su vii 107b; vi 86b; *spa bkoṅ-bar byed*
- dhyāmī-bhavati**, is eclipsed, Su vi 90a
- dhri-yate**, holds himself, A iv 99, xii 255, xvii 335, xxviii 462; P 12, 13, 31 (S-), 96, 267
- dhruva**, *brtan-ḥa*, stable, A xxviii 470*, P 232, Su vi 84b*; eternal, P 581, *ther-zug*
- dhvaṃsanā**, demolition, P 180=S 1324, *prahāṇa*
- dhvaj-a**; *rgyal-mtshan*; banner, A xvii 324 (not tr.), Sa 31a; ensign, P 198 (n. 5)=S (n. 5)*, 199 (n. 9)=S (n. 10)*; flag, P 11, 96-7
- dhvaja-ketu**, glorious ensign, P 198 (n. 5)=S (n. 5), 199 (n. 9)=S (n. 10), *rgyal mtshan dpal*
- dhvānta**, darkness, AA viii 25, *sgrib*

N

na, therefore, R xxx 2, *des-ni*, =tena

na khalu punaḥ, nevertheless, A xi 243

(**na tu yo pareṇa**(?), incomparable, R i 27, *de-las gshal-med* (=atulya) (*thob*))

na nu A i 30, V 28

naḥ-aṭra; *skar-ma*; constellation, A iii 75*, =puṣya-ādayaḥ H; P 164=S 1254*

nakha, nail, S 1430; P 534b; AA viii 21, *sen-mo*

nagara; *groñ-khyer*; city, A x 215, xi 233, xiii 281, xvii 325, 336, xx 373, 381*, xxviii 458*; R vii 1*, x 3*, xx 17*, xxi 4*; P 584; town, Sa 29b, 38a

nagara-śṛṅgāṭaka, central square of the town, A xxx 488

nagari, town, A xxx 485

nagna, naked, P 32=S 107

nacirād, shortly, A xxiii 413

naṭ-a, actor, A xvii 335

nadati(-e), roars, R xii 6, *sgra sgrog-s-par*; P 211; Ad f. 226b, *sgrog-s-ṭa(r)*; Su ii 22a

nadanatā, roaring, A xxix 478, *sgrog-s-ṭa*; resounding declarations, A xxix 478

nadi; *chu-kluñ*; river, R i 2*, v 7*, S 81* (P-)

nadi; *chu-bo*; river, A xvii 335*, AA i 20*, 68*, P 585

nanda, joyous, R xxix 10, *dga'*

na-puṃsaka; *ma niñ*; neuter, A xi 241*, xvii 334*

nabha, space, sky, R xii 9, *nam-mkha' ji-ltar*; xxx 6, *gnam (bshin)*

nabhra-prabha-maṇḍalu, in the absence of cloud, a circle of radiant light, R xxxi 18, *sprin med 'od ldan (zla) dkyil (yar-gyi no bshin no)*

namati, do homage, A vi 158-9; pay homage to, A xxvii 446-7, *phyag 'tshal-bar 'gyur ro*; P 9

namas, homage, Sv, *phyag 'tshal lo*; P 186

namayayati, pay homage to, R iv 3, *'phyag bgyi 'os*; xxvii 1, *phyag 'tshal-bar byed*

- namas-karaṇīya**, worthy of homage, Ad f. 230a, *phyag bya-bar 'os-pa yin*; 255a, *phyag bgyi-ba'i gnas*
- namas-karoti**, do (pay) homage, A iii 85 (samīpam āgatya pañca-maṅgalakena praṇāmān namaskariṣyanti H); vii 170, viii 192, 196-7, x 210, xvii 324; xxvii 444, *phyag bya-ba yin no*; P 94; Ad f. 251b, *phyag 'tshal-bar byed na*
- namas-kāra**, homage, A x 210
- Namuci**, the artful Mara, R i 18, *bdud-kyi sgyu*; S 112 (P-)
- (Māru) **Namuci-sapakṣo**, Mara together with his host, R xxiv 4, *bdud-rnams phyogs dan bcas te*
- naya**; *tshul*; method, A xvi 319, xxx 483, xxxii 527; R v 2*, Adhy. 1 sq.*; principle, P 233=S 1468*; Su ii 22a; AA—*; compass, AA—*, *lugs*; guidance, Su iv 44a*
- (naya-p(r)atītayā buddhyā(?), S 1452 (P-), *gshan-la'an tshul dan ldan-pa'i blos*)
- nayatas**, investigate its method, A xxii 398, xxviii 460
- nayena**, methodically, A xx 372
- nayati**, leads, A v 105; guides, P 442; see: vilayam
- nayana**, eyes, AA viii 29, *spyen*
- naraka**, hell, R xxx 13, *sems dmyal*; P 23 (S-); P 87; AA iv 43, *dmyal*
- Naradatta**, name of a Bodhisattva, P 5=S 6
- nara-nāyaka**, leader of men, R xvi 3, *'dren-pa('i)*
- nararṣabha**, the Great Bull, R i 4, *mchog*; the mightiest of men, R xiv 10, Tib. *de-bshin gśegs-kyi*
- nara-siṃha**, one who is a lion among men, P 535a
- narā**, men, A ii 48; R xii 6, *mi*
- narī**, women, A ii 48
- nala**, reed(s), P 39; P 289 (nala-vana)
- nava-**, newly, A i 17, xiii 282
- navena**, lately, A xiv 286
- nava-maṅḍa-prāpta**, (when it is) like freshly made cream, A x 225, *sñiñ-po gsar-par thob-pa na*
- nava-yāna-samprasthita**, newly set out in the vehicle, P 154
- naṣṭa**, lost, A vii 181 (not tr.), *brlag-nas*; S 1450 (P-), *stor-ba*; Sa 28a
- nāga**, Naga, or, Serpent, A i 3, xvii 333, xxviii 465; S x 1470 (P-), *klu*
- nāga-pati**, Lord of Nagas, R i 2, *klu bdag*

nāga-rāja, Naga-king, Su ii 21a

Nāga-śrī, name of a Bodhisattva, Pañcas.

nāga-avalokita, elephant-look, P 33=S 110, mahā-nāga-avalokita, *glañ-po chen-po'i lta stañs (kyis)*; Su vii 101b

nāṭaka-itihāsa, play, A xi 241, *gas dan glu tshig dan sbrui(?)*

nāḍikāntara, half an hour, Ad f. 235a, *chu tshod*

nāth-a; *mgon*; saviour, A xvi 322, xxii 403, xxvii 449; R iii 1*; Ad f. 226b*, 230b*

nātha-karaka, which make him into a saviour, A xxv 426, *mgon-por 'gyur-ba*

nātha-karin, one who protects, A vii 171, *mgon bgyid-pa*; protector, A xxviii 466

nātha-kāma, one who wants to save, A xxv 426

nādattanādādāti, does not take what is not given, Ad f. 238b, *ma byin-par len-par mi byed*

nānā-, various, A xxx 489; manifold, A xxx 491; different, A iv 101

nānā-karaṇa, distinction, A xviii 346, P 40; Ad f. 244a, 251b, 252b, *tha-dad-du bgyi-ba*; P 583b; difference, A iv 101, xviii 347; differentiation, Su i 18b; P 57=S 262; S 252 (P-)

nānā-dhātuka, the various elements in the world, P 210

nānā-prakāra, different species, R iv 6, *rnam-pa sna-tshogs*; various kinds of, Ad f. 244a, *rnam-pa tha-dad-pa dag*

nānā-bhāva, manifold, V 18b, (*bsam-pa!*) *tha-dad-pa'i*

nānā-rūpāṇi, all sorts of, P 206

nānā-varṇa, various-coloured, A xxviii 457, Ad f. 233a, *kha-dog sna-tshogs (-pa)*

nānā-vicitra, various, A xxx 486; variegated, A xxx 488

nānā-vidha, (various), A xxx 501

nānā-arthika, a manifold meaning, P 294

nānātva, multiplicity, R i 14, *sna-tshogs*; R xvii 2, *tha-dad*; difference, Ad f. 244a, *tha-dad-pa*; Ad f. 252a, *bye-brag*; manifoldness, Sa 37a, S 1444; differentiation; Su i 14b, Sa 237, 239; AA v 11, *sna-tshogs ñid*; Ad f. 253a, *tha-dad-du bgyi-ba*

nānātva(ṃ) karoti, differentiates, Su ii 20b, Sa, 211, 212

nānātva-dharma-, differentiated dharmas, R xvi, 3, *tha-dad chos*

nānātva-saṃjñapasṛto, intent on the perception of multiplicity, R xxxi 7,

sna-tshogs 'du-śes shugs-pa

nānātva-samjñā, perception of manifoldness, P 211

nānātvatā, multiplicity, R xvi 1, *tha-dad*

nānā-dṛṣṭi-gatāni, various false views, Ad f. 253b, *lta-ba'i rnam-pa'i*

nāntaka, endless, R iii 3, *mtha'-yas*

nāparamiṣṭam(iti), after this becoming there will be none further, S 1446
=P 210, *nāparamithyātvām(iti)*

nābhi, navel, AA viii 26, *lte-ba*

nābhi-maṇḍala, navel, P 6

nāma (nāmlich, etc.), A viii 190, 196, xii 253, xvii 333, xix 353, xxiv 416, 421, 422, xxvi 439, xxvii 454, xxxi 522; S iii 495 (P-); V

nāman, name, A vii 173, viii 190, 199, ix 205, xvii 332, xxi 389; R i 16, xi 3, xii 4, S 1450, *miñ*; P 86, 228, 250; Ad f. 231a, *miñ*; R iv 7, *ces bya*; word, A xxx 485, 503, xxxii 527; P 37=S 118 *miñ*; P 99, 105, 153; a mere word, R ii 10, Tib. *tshu rol yin*; named, Sa 220

nāma-kāya-pada-kāya-vyañjana-kāyā, the sum total of words (contained in this Sutra), A xxviii 467, *miñ-gi tshogs dan tshig-gi tshogs dan yi-ge'i tshogs rnam-la ni*

nāma-grahaṇa, taking on a name, A xxiv 418, *miñ-nas smos-pa(?)*; assumption of a name, Ad f. 223b, *miñ smos-pa*

nāmatayā bhavanti, have their name from, R iv 7, *miñ-ñid thob-par 'gyur*

nāma-dheya; *miñ*; name, A iii 80*, xxi 386, 389, xxx 491; R vii 2*, xxi 2*, xxvi 5*, Sv*; Sa 33b, 35a; P 34=S 114; P 179; Ad f. 231a*; designation, A i 7, 25, ii 47, vii 172, x 220, xvi 309, xviii 349, xix 359; P 38=S 119*; P 101=S 334, P 199 (S-); called, A i 8, viii 199; named, A xxx 487; what is designated, S iv 504 (=A)

nāmadheya-mātra, a mere designation, P 245, 250

nāmadheyamātram etat, that is merely giving it a name, A ix 200; mere words, A i 25; that is mere designation, Sa 233

nāmadheyamātreṇa, merely in words, S iv 504 (=A)

nāma-nimitta, name and sign, P 201 (n. 67)=S (n. 91), *miñ dan mtshan-ma (-la)*

nāma-pada-prajñapti, the merely nominal existence, A ii 42, *miñ dan tshig-tu btags-pa*

nāma-prajñapti, verbal concept, P 153

nāma-mātra, a mere word, P 38=S 119, *miñ tsam*; mere words, A xxix 475, P 99, 184

nāma-mātra(ka)m, mere name, P 578, *miñ tsam (mo)*

nāma-mātreṇa S 333 (P-)

nāma-rūpa, name and form, A i 15; S x 1466 (P-), 1468=P 223, *miñ dañ gzugs*; P 147=S v 865

nāma-saṃketa-prajñapti, words and conventional terms are but concepts, P 102

nāma-saṃketa-mātreṇa, by means of a mere conventional term, P 99

((**nāma saṃjñā prajñaptir anuvyavahāra**, name, perception, concept and conventional expression, P 579, *miñ dañ*, 'du-śes dañ, 'dogs-ṅa dañ, rjes-su tha-sñad ('dogs-ṅa byed-ṅa)))

nāma-sāṃketikī, as a word and as a conventional term, P 105, 107

nāma-apadeśa, annunciation of his name, A xxi 386-7, *miñ bstan-ṅa*, =kathana H

nāma-adhiṣṭhāna, the other details connected with the annunciation of his name, A xxi 386, =mātr'ādi-nāma-vyapadeśa H; A xxi 387, *miñ-la brten-ṅa(!)*; power of the name, R xxi 2, *miñ-gi gshi-las*; prediction of his name, Ad 216b, *miñ-gi byin-gyi rlabs-kyis*

nāmena, by words, R xx 20, *miñ-gis*; it is called, R xxxii 6, *miñ*

nāmeva rūpi, name and form, R xviii 3, *miñ dañ gzugs*

nāmantika: one who wears a garment made of felt, A xxi 387 (+V.R.), *ṅhyin-ṅa-ṅa*; H: dhṭtorṅa-civara-āditvena nāmatikaḥ

nāmas, humility, AA ii 17, 'dud

(**nāmayāti**, turns over, R vi 7, *bsño (ma) yin*)

nāmayi, dedicate to, R vi 4, xviii 5, xxii 8, xxxi 1, *bsño*; xxx 16, *yoñs bsño*; =pariṇāmayati

nāyaka; 'dren-ṅa; guide, V 26b*, Su i 5b; leader, R ii 11*, x 7*, xi 3*, xv 7*, xxviii 1*; R ii 12, Tib. *ston-ṅa(s)*; R x 6, xxxi 3, *ṅnam-ṅar 'dren-ṅa*

nāyika; 'dren-ṅa; guide, A iii 81*, xxii 398*, P 248a

nālam, no power to, P 211

nālikā, hour, A xxviii 464, *chu tshod*

nālikāntara, a period of 24 minutes, A xxviii 464a, Ti-

nāvi, ship, R xiv 2, 7, *gru*

- nāviko**; *mñan-ḥa*; ferry-man, R xix 6*; sailor, R xxix 9*
- nāśa**, destruction, AA v 16, *'jig-ḥa*
- nāśayati**, forgets, A xxviii 460, *chud gzan*; P 219=S x 1460, *chud gzon*; A vii 181, not tr., *brlag-ḥar byed-ḥar 'gyur*; P 275b
- nāśayi**, would lose, R xxii 12, *stor*
- nāśayitavyam**, may not forget, Ad f. 234a, *chud (ma) zos-ḥar gyis śig*
- nāśayeh**, would forget, Ad f. 234a, *chud gzan ciñ*; *chud gzan-ḥar gyur na*
- nāśita**, destroyed, A i 21
- nāśitva**, having lost it, R xxii 12, *stor-bas*
- nāsikā**, nose, AA viii 29, *śaṅs*
- nāsti-tā**, non-existence, A i 5, 6, 20; “there is not”, P 122=S 495 (=A); not-is-ness, P 508; non-beingness, Ad f. 239a, *med-ḥa*; “it is not”, Ad f. 228a, *ma mchis shes bgyi-ba*, P 330b
- niḥkleśa**, without defilements, A i 3; undefiled, A ix 206; xxviii 645, *ñon moṅs-ḥa med-ḥa*
- niḥ-kṣipan**, S 111 (P-), *bshag ciñ*
- niḥ-śeṣa**, whole, AA iii 7, *ma lus-ḥar*
- niḥ-śrāvayati**, let flow, A xxx 498
- niḥ-saṃśaya**, free(d) from uncertainty, Su i 6a; iv 53a, *som-ñi med*; iv 53b, *the-tshom med-ḥa*
- niḥsaṃśayatā**, absence of uncertainty, Sa 32a
- niḥsaṃśayam**, without any doubt, A xxviii 459, *gdon mi za-bar*; unquestionably, A xxxi 518
- niḥ-saṃgatā**, non-attachment, P 583b, *mi chags*
- niḥ-sattva**, absence of a being, A ix 206; Su i 13a, *sems-can med-ḥar*; they have not the character of beings, A xxx 484; no beings (in it), A xxx 488, Sa 224; a being is non-existent, Su i 13b, *sems-can ma yin-ḥa*; unsubstantial, V 17f, *sems-can med-ḥa*
- niḥ-sattvatā**, non-existence of a being, Su i 13b; there is no being, Su i 13b, *sems-can med-ḥa* (*'i phyir*)
- niḥ-sattvatva**, absence of a being, V 23, *sems-can med-ḥa*
- niḥ-samudācāra**, no ideas which persist by force of habit, Sa 25, 26a
- niḥ-saraṇa**, escape, A xxiv 421, Ad f. 224a, *ñes-ḥar 'byuñ-ba*; S vii 1324 (P-); Sa 202; going forth, P 4
- niḥsaraṇatā**, escape, Ad f. 224a

niḥsarati, finds a way out, A i 31=P 263, 266 (S-); issued from, P 95,
(niḥsṛtya)

niḥ-sāmarthya, ineffectual, A xxxi 522

niḥ-svabhāva, without own-being, P 252; absence of own-being, Adhy. 7,
no-bo-ñid med-ḥa

niḥ-svabhāvātā P 222

ni-kāṅkṣa, free from doubt, R x 5, *som ñi med*, =niṣkāṅkṣa

nikāma-, to his heart's content, AA v 36, *mchog-gis*

ni-kāya, class, A vi 150, 159; cf. tan-

devanikāya, heavenly hosts, A xxviii 459; A xvi 310 ('heaven' of);
sattvanikāya, collection of beings, A i 18; world of beings, A xxv
429

niketa, home, P 201 (n. 68)=S (n. 94), *gnas*; at home, so S (n. 43), *gnas-la
brten-ḥar*=P 200 (n. 30) *aniketa*

niketaṃ karoti, makes his home, Ad f. 240b, *gnas-ḥar (mi) byed cin*

ni-kṣipati, let drop, A xxviii 466, *bshag-ḥa*, =pātayati H; put down, A
xvii 326; throw down, Su vi 73a, 'jog; lays aside, Ad f. 240a, *gton*

(*punar eva*) **niḥṣipeyuh**, could drop (again), Ad f. 235b, *yañ slar gshog kyañ*

niḥṣipta, dropped, Ad f. 235b, *phyir bshag-ḥar*

niḥṣipyate, is hurled, Su i 9b

nikhila, all, R v 4, *mtha'-dag*; entire, R xxii 8, xxxi 15, *ma lus-ḥa*

ni-gacchati, incur, A vi 151, vii 182, xvi 311; xxv 428, *yoñs-su dag-ḥar
'gyur-ba*

ni-gama; *gron-rdal*; market town (-place), A x 215, xi 233, xvii 335, xx
373, 381*, xxviii 458*; R xx 17*, xxi 5*

ni-gamayati, change the subject (?), A xviii 341, *nigamayitu-kāma*, *śes-ḥar
bya-bar 'dod-ḥa*, =pratipādayitukāmaḥ H

ni-grḥīta, kept in check, P 437

ni-grḥṇāti, hold back, A iv 96, *char gcod*, =mandatām āpādayati H;
suppress, P 29 (nigrahītu)=S 95 ca grḥīta (?), *thogs-ḥa med-ḥa'i(śems)*;
P 265

ni-graha, refutation, A iii 84, *khar gcod-ḥa(-la)*; Su vi 86b, *cher gcad-ḥa*

nitya, permanent, A ii 35, ix 200, xxviii 470; AA ii 4, iii 12, *rtag-ḥa*;
eternal, AA viii 11, *rtag-ḥa*

nitya-, constant(ly), A xvii 333, xxx 488; R xvii 5, *rtag-tu*

- nitya-kālam**, invariably, R xi 9, *dus-rnams rtag-tu*; constantly, A xi 236, *dus rtag-tu*
- nityam**; *rtag-tu*; always, A xxi 395; P 66; constantly, A xxiii 414; R xxi 5*, xxxii 2*; S x 1466 (P-), Tib.-; Ad 223a*; permanence, A vi 139
- Nityokṣiptahasta**, name of a Bodhisattva, P 5 = S 7
- Nityodyukta**, name of a Bodhisattva, P 5 (also SP, LV, Mhvy, Sukh., cf. E)
- ni-darśana**, definite statement, R xii 9, *dpe gshan (gyis)*; definition, Su i 13b, *bstan te*; P 522, Su iv 37b, 42b, *bstan-pa*; Su iv 39b, *ston-pa*, Su v ? *ñe-bar bstan-par*; distinctive definition, P 522, *bstan-pa*
- ni-darśayati**, defines, A xxx 493; exhibits, R viii 2, *ston-par byed*; xx 11, *ston*; xxvi 5, *rab-tu ston-par byed*; reveals, R iv 5, xii 7, *rab-tu ston*
- ni-darśika**, defines, A ix 203, *ñes-par ston-par byed-pa*, =prasthāna-pratipatyā viśeṣa-rūpeṇa H, =P 294; one who reveals, R xii 2, *ston-par byed*
- ni-dāna**, linked with, R vi 4, *rgyu . . . phyir*; xviii 5, xxii 8, *rgyus*, xxix 11, *phyir*; foundation, R xix 3, xx 5, *rgyu*; for the sake of, R xxx 13, *ched-du ci phyir*; Origins, P 218=S x 1460, *gleñ-bshi*; P 31=S 100; P 158; Ad f. 258a, *gleñ gshi'i sde*
- etan-nidānā, because, A vii 172; kiṃ nidānam, wherefrom, and for what reason?, A vii 172; tato nidānam, on the strength of that, A iii 62, =tad-dhetukam H, vii 178, ix 202, xxii 402; as a result of, A xxx 495; =tan nidānam, A iii 75. tan-nidānam, that link, A i 15
- ni-dhāna**, receptacle, R xxviii 2, *gter*; deposit, R xxix 7, *gter-rnams*
- nidhi**, treasury, AA i 19, *gter*
- ni-dhyapti**: meditation on, P 220 (=S x 1463, nidhyāna?, ed. niryāṇa, S-Tib. *mi rtog-par gshog-pa'i*; pacification, P 216 (śamatha-nidhyapti =S x 1457, śamatha-); cf. V.R.; AA i 64, *ñes-par sems-pa*
- ni-dhyāna**, meditation, S x 1462 (=P 220 nidhyapti), (*mi*) *rtog-par gshog-pa*; AA iv 53, *ñes rtogs*
- ni-dhyāta**, meditated on, V 14g
- nidhyāyati**, A xi 235 (not tr.), *sems-la*
- nidhyāpayati**: pacifies, A xxiv 421, *bsal-bar bya-ba yin*, (+utsārayati+praśamayati), H: vighraha-ādy-apanayanāt
- ni-nirmita**, what is not a magical creation, P 593
- nindaniya**, blameworthy, P 76

- ni-patati**, (be)hit, A iii 55, P 327; fall (down) on, A xii 254, xxxi 522
- ni-pāta**, incidence, R xix 1, (')*phrad-pa*; xix 5, *bar*
- niṣuṇa**, delicate, P-p. 154a, P-ND-187b; clever, P 547a
- nibaddha**, fastened to, Su vi 92b
- ni-magna**, sunk, Su ii 23b
- nimajja**, shoots up again, P 83
- ni-miñjita**, tendency to make negative statements about objects, A xii 268 (*brtsums-pa*) -9, 271. H: pratiṣedha-mukhena viṣaya-antarāc cit-tasya-apasarpaṇaṃ nimiñjaḥ.
- nimitta**; *mtshan-ma*; sign, A i 8 (asādhāraṇaṃ rūpam+); 11-2 (cf. H 58!); vi 150 (H 351 ?); 152; viii 190 (=saṅga. H 414=kalpita-ādi-lakṣaṇaṃ vastu); 191 (=rūpa-kāya-ādy-ālambanena-abhimukhi-karaṇāt H); ix 200, 206; xi 237*; xvi 309 (trembling of earth); 312 (=eka-anta-abhiniveśa-yogena H); xvii 323 (ch.) (of avinivartaniya); 337; xviii 341 (as 323); xix 356 (+animitta, H 727), xxii 403; K*, S—*, AA—*; Sa 30a; S iv 552, P 182, 200, 228; something to indicate, P 211
- nimitta-carita**, one who takes the data of experience for signs of realities, Su ii 22b, 23b
- nimitta-cārin**, one who courses in a sign, Su ii 19b, 20a
- nimitta-pada**, trace of the sign of, P 162=S *mtshan-ma'i gnas*
- nimitta-saṃjñā**, notion (perception) of a sign, V 4; P 216=S x 1457, P 222=S x 1466, *mtshan-ma'i 'du-śes*
- nimitta-apagata**, left all signs behind, Su ii 20b; free from all signs, P 510, *mtshan-ma daṅ bral-ba*
- nimitti-karoti**, make into a sign, A vi 138-9, viii 191, xvi 312, P 177; Ad f. 256b, *mtshan-mar byed de*; make a sign, A vi 150, xix 358
- nimna**, slopes away, A x 216. (anupūrva-), (*rim-gyis*) *dma'-ba lags-pas*
- niṃna**, inclined to, A xv 302, (sarvajñatā-, =tri-sarvajñatā-niṣṭhayā H); R xvii 6, *gshol*; low-lying, Su vii 106b; gap, P 247b
- niyata**; *nes(-pa)*; fixed(on), A i 8, vi 137, xvii 329, xxx 491, xxxi 516; R xxi 8*; Su i 4a; S 298 (P-); P 199 (n. 8)=S (n. 9)*; Sa 41a; P 6-8, 14, 34=S 114; S 93 (P-)*; definitely fixed, AA ii 1*; definitely established, S x 1471 (P-), *nes-par 'gyur-ba*; destined for, Sa 214, 216, 41a; definitely destined for, P 257a, Sa 42a; certainty, P 199 (n. 9)

=S (n. 10)*

niyatān karoti, assure, A ii 37

niyatam, certainly, A v 129, S iv 553; Ad, S (n. 10) *nes-par*=P 199 (n. 9) niyata-; (?) S vii 1263 (P-), *nes-pa'i*; to be sure to, A iii 78,=avaśyam H; definitely, A xxxi 516; Sv, Tib.-

niyatas, for certain, A xxi 387

niyatim, bound to, AA viii 37, *nes-pa*

ni-yāma, certainty, P 521; see: bodhisattva-, samyaktva-

niyāmata, certainly, R xii 4, *skyon med*

ni-yukta, engaged, Sv, *brtson-pa*

niyuta, Niyuta, A xxxi 517

ni-yojana, enjoining, AA iii 4, *sbyor byed-pa*; iv 36, 40, 'god-pa

niyojanatā S 116 (P-)

niyojayati, incite to, A xvii 333; P 547 (*sbyor-bar byed cin*, Ad); enjoin (upon), P 95, 159, 176; 515 *sbyor*, 537b, 555a

nirata, take delight in, R xvii 3, *dga' shiñ*

niratāḥ, (?) A xxx 488

nir-adhimānatā, state without conceitedness, Su ii 19b

nir-adhiṣṭhāna, without a fixed residence, P f. 215

nir-anuśaya, he loses all the latent biases to evil, A xvii 326, *bag-la ñal med-par*

nir-antaratva, there are no intervals in between, P 533b

nir-apekṣa, without regard for, A xxx 481

nir-apekṣatā, disregard, P 215 (=S 1456, *anapekṣaṇatā*), P 220=S x 1463, *bltos-pa med-pa*

nir-abhimāna, free from conceit, Su ii 21a

nir-abhilapya, inexpressible, P 580, *brjod-du ma mchis-pa*

niraya, hell, A vii ch., xi 245, *sems-can dmyal-ba*; xvii 327-8; P 219=S x 1461, (*sems-can*) *dmyal-ba*, =Ad naraka; P 8, 186

nir-arthakam, useless, A xvii 331, *don med-par*

nir-avagrahatā, freedom, P 583b, *mi 'dzin-pa*

niravaśeṣam anavaśeṣam, all that quantity without exception or remainder, A vi 138, *ma lus śiñ lus-pa med-par*

niravaśeṣya niravaśeṣam, not tr., A vi 146

nir-ātmaka, is nothing of itself, V 28, *bdag med*

nir-ātmatva, absence of a self, V 23, *bdag med-ṅpa*

nir-ātman, without self, V 17f, h

nir-ātmya, without a self, R xxxi 10, *bdag med*

nirāmaya-gandha, lives in the odour of sanctity, P 10

nir-āmiṣa, free from self-interest, R xvii 3, *zan-zin med-par*; disinterested, AA i 52, P 215=S x 1455, P 219=S x 1461, *zan-zin med-ṅpa*; spiritual, P 4, 506

nir-ālamba, without objective support, Sa 216

nir-ālambana, what lacks in objective support, Sa 210; without objective support, Su iv 43b, vi 85b, *dmigs-ṅpa med-ṅpa*

nirālambana-vaśikatā, absence of an objective support and voidness, Su vi 86a, *dmigs-ṅpa med-ṅpa dan dmigs-ṅpa ya-ma brlad-dag (-la)*

Nirālambā Bhāgini, name of a Bodhisattva, Sa 215-6

nir-ālāpa, which cannot be expressed in words, AA iv 56, *brjod-du med-ṅpa*

nir-āvaraṇa, without covering, P 199 (n. 25) (S-?)

nir-āsrava, without outflows, AA viii 1, *zag-ṅpa med-ṅpa*

nir-īhaka, inactive, A xxviii 465, *byed-ṅpa med-ṅpa*; Su vi 83a, *gYo-ba med*; unoccupied, Ad f. 235b, *gYo-ba med-ṅpa*

nirīhakatā, inactivity, A xxviii 465

nir-ukti, grammatical analysis, A xxx 491

nirukti(-nirdeśa), exposition of language(s), P 199 (n. 16)=S (n. 22), Tib: *nes-ṅpa'i tshig-la gdon mi za-bar* (niyata-S); Ad: dhāraṇi-

nirukti (nes-ṅpa'i tshig)-pratisamvid, analytical knowledge of languages, S 1470*=P 224; P 211

nir-ucyate, is described, AA viii 31, *nes-par brjod*

(**niruttamaka**(?), worm-eaten, S 1258, *'bu-can-gyi*=P 165 *vipaḍumaka*)

nir-uttara, unsurpassed, R xxvii 7, xxviii 1, *goṅ-na med-ṅpa*; highest, A vi 135, xxviii 456, P 58=S 264, P 93, Su vii 108; most excellent, P 69=S 279, *uttapta*; the utmost, Ad f. 244a, *goṅ-na ma mchis-ṅpa*

ni-ruddha, stopped, A—; R xxv 5, *'gag-par*; destroyed, A xxx 495; obstructed, R vi 6, xix 3, *'gags(-la)*

niruddhiya, is stopped, R xxv 5, *'gags*

niruddhyo, something to be stopped, Sa 224

nirudhyate, is stopped, A xix 354; P 46=S 140; Ad f. 225a, *'gag-ṅpa*

- nir-udyoga**, averse to making efforts, P-p. 317
- nir-upakāra**, disservice, Su iii 36b, *mi phan-ṣa*
- nir-upadrava**, unafflicted, A xxx 501 (trsl. 'whole', because combined with *saṃsthito*)
- nir-upadhiśeṣa**, which leaves nothing behind, P 170=Ad *anupadhiśeṣa*
- nir-upama**, incomparable, A xxii 402, *dṣe med-ṣa*
- nir-upalambha**, inapprehensible, P 331b
- nirupalambhatā**, offers no basis for apprehension, A ix 201
- nir-upalīpta**, free from all stains, P 294; unstained, Su iv 53a, *mi gos-ṣa*
- nir-upalepa**, without a stain, A vii 170, P-p. 212, 266a; stainless, A ix 201, *gos-ṣa med cin*; Su ii 20a; iv 54b, *chags-ṣa med-ṣa*; untainted, P 203 (n. 112)=S (n. 162) *gos-ṣa med-ṣa*
- nirupalepatā**, free from stains, A ix 203; untainted, P 203 (n. 112)=S (n. 162), *gos-ṣa med-ṣa*; ix 201, V. R. *nirupalambhatā*, Ti. *dmigs-su med-ṣas*
- nirupalepatva**, stainlessness, P 292b
- nir-upādāna**, without grasping, P 85
- nirūḍhi**, firm position, AA i 14, v 3, *brtan-ṣa*
- nirūpakāra**, which has been determined (?), P 511
- ni-rūpayati**, defines, Sa 221
- nirūpalambho**, without apprehending anything, R xxv 2, *dmigs-ṣa med*
- nirūpalepa**, stainless, R xviii 2, *chags med*; xviii 5, *gos-ṣa med-ṣa*; =*nirupalepa*
- ni-rodha**, stopping, A—; Hr, 'gog-ṣa; P 203 (n. 98)=S (n. 136), *virodha*, 'gog-ṣa; AA iv 3, 'gog-ṣa; iv 59, v 15, 'gag-ṣa; cessation, A xxix 476, Sa, 36b, P 207; AA v 24-5, 'gog-ṣa
- nirrodha-dharmin**, doomed to stop, P 80, Su i 10a; subject to stopping, P 44=S 139
- nirrodha-samāpatti**, attainment of (the trance of) cessation, P 70
- nirrodha-sākṣātkriyā**, realization of stopping, S 141 (P-)
- nirrodhayati**, stops, A viii 197
- nirrodhi**, stopping, AA iv 22, 'gog-ṣa
- nirrodhika**, which stops, Sa 33a, 'gog-ṣa
- nir-gata**, come out of, A xxx 491, xxxi 520
- nir-gama**, going, A i 24, S 1530; entrance, A xxx 490
- nir-gamika**, which causes to go, Sa 33a, 'gro-bar *bgyid-ṣa*; what makes go

away, P 294

nirgamitvā, left behind, R i 27, *spāis-nas*

nir-guṇa, without qualities, Sa 32b, *yon-tan ma mchis-pa*

nir-granthi, free from knots, P 535b; AA viii 21, *mdud-pa med*

nir-ghāta, suppression, Su vi 89a

nirghātaṃ (praśamaṃ) gacchati, removes (and appeases), A iv 97, *byañ shiñ*
(*shi-bar*) 'gyur te

nirghātana, suppression, S x 1454 (P-), 1460 (P-), Ad niryatana; *bsal-ba*

nir-ghoṣa, voice, A ii 47, xxx 481, 511, xxxi 521; melody, A xxx 486

nir-jaya, victory, AA ii 17, *rgyal*

nir-jāta, come forth, A—; A xxviii 464, (*las*) *skyes so*, =niryāta H; Su ii
22a; issued, A iii 41, Ad f. 234b, A xxxi 517; V 8, *byuñ ste*, and,
skyes-pa; source, A xi 249, *-las skyes so*; *-las byuñ ño*

nirjātatva, come forth, A iv 94

nir-jita, vanquished, S xviii 280

nir-jīva, has no life, A xxx 484; without a living soul, V 17f, *srog med-pa*

nirjīvatva, absence of a soul, V 23, *srog med-pa*

nir-ṇāmayati, 'embrace', and, 'extend to', P 182 (S: *nāmayati*, and,
nirṇayati) (bend down? extend thought to them?); extend, P 7,
95-6, 182

nir-diśati, expounds, A i 16, 21, ii 40 (=kathyamānāyāḥ H), vii 177, xvi
309, 319, xvii 330, xviii 341, 343, xxvii 446, 454; Su i 4a, 12a; iii
24b, (*bstan-par*=*nirdeṣṭum*); P 245, 268; Sa 25a; points out, A i 6,
20, xxviii 467, xxxi 514; S 1452; V 9e, Sa 23b; explains, Su ii 20b,
Sa 36b; A ii 42; P 539; Ad f. 217b, *bstan-pa*; f. 256b, 257a, *ston*;
describes, P 512; Sa 206-7; points to, Ad f. 256b, *ston*

nirdiśyate, is pointed out, S 1452, *bstan-pa*; is recognized, Ad 707; is ex-
pounded, P 91; explain, P 151; is explained, Ad f. 257a, *ston-par*
byed de

nirdiṣṭa, explained, Hr, *bstan-pa*; mentioned, A xxi 389; declared, P 123,
145; expounded, R xii 8, 9, xxii 2, *bstan*; ii 5, *bstan*; Su i 11b;
pointed out, Su i 19a

nirdeśa, exposition, A i 17, 21, v 102, vi 140, xiii 282, xvi 309-10, 319,
xviii 347; S 1452; S x 1468, 1470, *bstan-pa*; cf. P 156, 216-7, S 1450;
P 91, 154, 156; P 199=S, *gdon mi za-bar* (=niyatam), and *bstan-*

pa; Sa 209; Su i 7b, 11b, 12a, ii 19b; disquisition, A xxxi 516; description, AA iv 55, *bstan-pa*; not tr. P 145=Ad, tasya te pratirū-po'yam upadeśaḥ

nirdeśa-pada, the words expounding, Su iv 38b, *bstan-pa'i tshig*

nirdeśatva, have been expounded, S 1450, *ston-pa*

nir-doṣa, faultless, A ix 206, *skyon ma mchis-pa*

nirnāda-nirghoṣa, din and shouting, Su vii 111b

nir-nānākaraṇatā, absence of differentiation, A xvi 320, *tha-dad-du byar* (and, *bya-ba*) *med-pa ñid*

nirnānātva, non-difference, A xxx 490

nir-nimitta, signless, Adhy. 7, *mtshan-ma med-pa*

nirnimittatā, signlessness, Adhy. 7, *mtshan-ma med-pa*

nir-bhāsa, (in appearance), A xxx 487 (*ñila-nirbhāsāni*, etc.)

nir-matsara, without any niggardliness, P 264

nir-māṣīkaroti, reduce to dust, P 27=S 82 *vidhvamṣayati*

nir-māṃsaṃ karoti, cut flesh from, A xxx 498

nirmātu-kāma, (not tr.), A xi 236, *sgrub-par 'dod-nas*

nir-māṇa, magical creation, P 4, 179

nirmāṇarati (*devā*), P 8, 11, 33, 35, 64; Ad f. 222b, *rab 'phrul dga'*

nirmāṇu, a magical creation, R i 19, *sprul 'drar*

nirmāṇayati, conjures up, Ad 215b, *sprul-par mdzad ciñ*

nirmāpayya, stretched out, Ad f. 236a, *shal-gyi sgo-nas phyuñ ste* (?)

nirmāya, magically created, A xi 250, *sprul te*; having conjured up, Ad f. 251b, *sprul-nas*

nirmitva, having conjured up, R i 19, *sprul byas te*; R xx 3, *sprul te*

nirmīṇeya, would create, R xxvii 2, *sprul byas*

nir-mita; *sprul(-pa)*; fictitious, R x 2*, xxvi 7*; magically created, A xxvi 442-3, *mñon-par sprul-pa*; R xx 20*, xxvi 7*; P 188; magical creation, A ii 39, (*māyā-nirmita-sadṛśa*, *sgyu-ma dan sprul-pa lta-bu*); 41 (=manomaya H); xvii 338; P 160=S 1209, Tib. *de bshin-gsēgs-pa'i sprul-ḥa-la*; P 518; Ad f. 251b; conjured up by, A xxxi 513; illusory magical creation, P 68, 325b; apparition, S 1384=P 192, *nirmāṇa*; P 537

nirmitaka, fictitious creature, A xxvi 442-3, *sprul-pa*; magical creation, P 154, 254

nirmimite, creates, P 68; conjures up, P 186 (=A)

- nir-mukta**, sundered from, P 201 (n. 57) (samatā-)=S (n. 76), *-du ma chud-pa*; freed, Su i 13b, *rnam-par grol-ba*; outside, AA iii 13, *grol-ba*
- nir-yata(?)**, led on by, Sa 37a, b
- nir-yāṇa**, going forth, P 138, 228; AA—, *nes-par 'byuñ*
- nir-yātayati**: surrenders, A v 102 (not. tr.: dadyād upanāmayet niryātayet parityajet); P 264; gives as a present, A xxxi 518
- niryāta**, come into being, Sv, *byuñ (ñio)*; issued from, S xix 294b, P-ND-147a; Ad f. 219a, 234b, 248a, *nes-par byuñ-ba*; Ad f. 248a (*'di-las*) *nes-par skyes-pa (yin-la)*; gone forth, Su ii 20b; removal, Su i 10a
- niryāti**; *nes-par 'byuñ(-ba)*; goes forth, A i 3, 4, 8, 11, 15-6, 23-4, ii 43, xi 233*-4, xvi 320-1, xvii 331, xxviii 464, xxx 484; R i 13*, P 98 (=A), 137, 148, 149=S v 877, 150, 153, S iv 582, 613; P 194, 211, 225=S x 1473, *'byuñ-bar 'gyur*; Su i 4a
- niryāyati**, goes forth, R ii 8, *nes 'byuñ*
- niryāyanāya**, go forth, R xvi 6, *nes-par 'byuñ*
- niryāsyanti**, will come forth, Ad f. 234b, *nes-par 'byuñ-bar 'gyur te*
- nir-yūha**, withdrawal, K, Ad f. 263a, P 328b, *dor-ba*
- niryūhika**, which rejects, Sa 32b, *'dor-ba*; which ceases toiling, Sa 33a, *'dor-bar bgyid-pa*
- nir-vāti**, enter Nirvana, A xxv 425
- nir-vāṇa**, Nirvana, A i 9, ii 40, xiii 283, xviii 341-2, xxix 476; P 135; R ii 5, AA—, *mya ñan 'das*
- nirvāṇa-koṭi**, limit of Nirvana, Su i 11b
- nirvāṇa-koṭika**, with Nirvana for limit, Su i 11b
- nirvāṇa-grāha**, seizing on Nirvana, A iii 53, =sopadhi-nirupadhi-nirvāṇa-abhiniveśaḥ H
- nirvāṇa-dhātu**, realm of Nirvana, A ii 36-7, vi 135-6; Nirvana-element, Su i 11b, 12a
- nirvāṇa-patha-śodhana**, clears the path to Nirvana, Su vii 107b
- nirvāṇa-sukha**, the ease of Nirvana, P 95
- nirvāṇa-abhimukha**, face to face with Nirvana, P 186
- nirvāpayati**, extinguish, P 186
- nirvāpayi**, lead to Nirvana, R, i 21, *mya ñan zlo*
- nir-vāhaka**, remove, A xxvi 439, *spon-bar bgyid-pa*, =nāśako H
- nirvāhika**, carry away, A ix 203, *nes-par thob-par byed-pa*, =niṣkarṣika H;

=P 294

- nir-vikalpa** ; *nam-par mi rtog*; undifferentiated, A xvi 307-8, Ad f. 229a*;
indiscriminate, A xvii 323, R xxvi 8*, xxviii 3*
- nirvikalpatā**, no discrimination, A ix 206, *nam-par mi rtog-pa ñid*
- nir-vikāra**, unchangeable, A xvi 307; unchangeability, A xxx 490
- nirvikāra-sama**, equal in remaining unaffected by change, A xxix 475,
'gyur-ba med-par mñam-pa
- nir-vicikitsa**, free from doubt, A v 105, xvii 337; Su iv 53a, *nem-nur med*
- nirviṣṇa-rūpa**, in disgust, A xi 247, *yid byuñ-nas*
- nirvit-samjñin**, with disgust, A xvii 332, *skyo-bar 'du-śes-pas*, H=māyopama-
nirvāṇa-dharma-avagamān
- nir-viddha**, pierced, Su i 9a (=nibbidha, become disgusted with?); run
through, A xxx 485
- nir-vidhyate**, penetrates, P 201 (n. 51)=S (n. 70), nirvedham karoti, *khoñ-
du chud-par byed-pa*
- nir-viśeṣa**, without difference, Ad f. 251b, *bye-brag med*; without distinction,
A xxx 491; undifferentiated, P 266
- nirviśeṣatā**, absence of distinction, A xvi 320, *bye-brag med-pa*
- nir-viṣa**; *non-poisonous*; A vi 153, *dug med-pa*,=apagatopalambha-viṣayatvān
H; P 265b, 511
- nir-vṛt**, disgust(?), AA i 54, *mya ñan 'das*
- nir-vṛta**, gone to rest, R iv 4, *mya ñan 'das*
- nir-vṛti**, The Blessed Rest, R i 7, 22, x 9, xix 6, xx 6, 8, 14, 16, 19,
xxvii 8, *mya ñan 'das (-la)*; P 583, *mya ñan las 'das-pa*
- nirvṛti-sahagata(ś)-cittotpāda**, production of a thought connected with Re-
pose, S x 1456, 1463=P 215, 220, nirvit-, *mya ñan las 'das-pa dan
ldan-pa'i sems bskyed-pa*
- nir-vṛtti**, Su iii 33b; appearance (in the world), AA iv 14, *'byuñ-ba* ; cf.
Su iii 33b
- nir-vṛtu**, be extinguished, R i 22, *shi*
- nir-vedha**, penetration, A xxix 476, *ñes-par 'byed-pa*,=dharmadhāturūpe-
ṇa-adhigamāt H
- nirvedha-aṅga**, Aids to Penetration, AA i 5, iv 38-9, 53, *ñes 'byed yan-lag*
- nirvedha-gāminī**, which leads to piercing, Su i 10a; v 62b, *ñes-par 'byed-pa
'gro-ba*

- nirvedha-bhāgīya**, Aids to Penetration, AA i 12, 33, *nes 'byed cha mthun*
- nirvedhaka**, piercer, A xxx 491
- nirvedhana**, piercing, Su i 9b
- nirvedhika**, sharp, Su i 8a, *nes-par rtogs-pa'i*; 8b, 11b (=nibbedhika?); penetration, penetrating, P 202 (n. 87)=S (n. 116), *khon-du chud-pa* (=adhigata?), *rtogs-par byed-pa*
- nirvedhika-prajñā**, sharp wisdom, Su vi 89a
- nirvedhika-sarva-bhavataḷa-vigata**, S (n. 116), *rtogs-pas srid-pa'i gshi thams-cad khon-du chud-pa*,=P 202 (87), -bhāvataḷa-adhikāra,=Ad:-tala-vikiraṇaḥ
- nir-vaimatika**, unperplexed, Su iv 53a, *yid gñis med*
- nir-vyāpāra**, not (at all) busy, Sa 32b, *byed-pa ma mchis-pa*
- nir-hāra**, calling forth, A xxx 490,-°; consummation, P 536; AA i 9, *sgrub*; P 13; Adhy. 2, 3, *sgrub-pa*; emission, A xxx 492 (raśmi-°); door, Adhy. 1, *sgo*
- ni-vartaka**, (warding off), A xi 239
- nivartate**, turns back, A ix 204, Tib. *ldog-par (mi) 'gyur rab-tu bskor-bar (mi) 'gyur ro*; P 80; recedes, A ix 204; is made to desist, R xx 11; Tib. *skyo-ba*
- nivartana**, turning back(wards), A iii 77,=pratnivṛtti H; ix 203, *ldog-pa*; one goes back on, AA v 11, *log-pa*
- ni-vasati**, resides, R xxi 6, *gnas byed*
- nivasana**, undergarment, P 534a, *na bza'*
- ni-vāraṇa**, to block, AA viii 37, *bzlog-pa*
- nivārayitavya**, should be impeded, Ad f. 261a, *bzlog-par bya*
- nivārita**, opened up (=impeded?), A xviii 342, *bzlog-la* (PvA 202=anāvaṭa); impeded, P-T-309a
- nivārtayati** P 266 (S-)
- ni-viśate**, settle down in, A vi 154, Tib. *mñon-par chags śin*; H=abhiniveśo; be inclined, Sa 39b
- ni(r)-vṛtta**, turned away, A xvii 332, *-las ldog cin*; desist, AA iv 36, *ldog*
- ni-vṛtti**, turning away from, AA iv 39, 40, *ldog-pa*; withdrawal from activity, AA v 5, 12, Su iii 36a, *ldog-pa*
- ni-vṛtya**, having turned away from, P 64
- ni-veśana**, house, A xxx 501-2; entering on, AA viii 35, 40, *dgod-pa*; show respect to, P 534a, *btsun-par byas-pa*

- niveśayati**, exhorts, P 218=S x 1459, *gshog-pa*; P 188-90, 513, 519; settles in, Ad f. 235a, 'dzud-pa
- niveśika**, place oneself into, A ix 203, *nes-par 'jug-par byed-pa*; =avavāda-ādinā pratiṣṭhāpikā H
- nīśamayāti**, preach, R xxx 10, *sgrogs-par byed*
- nīścayaṃ gacchati**, moves towards certainty in his understanding of, P 199 (n. 8)=S (n. 9), *rtog-par 'gro-ba*
- nīścayena**, in all certainty, A xxi 387, Ad 217a, *gdon mi za-bar*
- nīś-carati**, comes forth, A xxx 486 ('gives out'), xxxi 516; issues (from), A xxviii 457; P 6, 7, 97, 520; Ad f. 233a, *byuñ-bar gyur te*; Sv, *byuñs te*
- nīś-calatā**, unshakable, AA iv 2, *mi gYo-ba*
- nīś-citatva**, certainty, AA iv 50, *nes-pa ñid*
- nīścitu-**, to prevent, P 29=S 95, *anutpādayitu-*
- nīś-citta**, free from thought, P 200 (n. 31)=S (n. 44), *sems med-pa*; No-thought, P 203 (n. 108)=S (n. 151), *sems med-pa* (but Dutt ed. nīścito)
- nīś-cintya**, inconceivable, Sa 236-7, 34b
- nīścintyatā**, inconceivability, Sa 237
- nīścintya-acintya**, inconceivably unthinkable, Sa 24a
- nīś-ceṣṭa**, powerless to act, K, *byed-pa med-pa*; Sa 32b, *gYo-ba ma mchis-pa*; the lack of power to act, Sa 33b
- nīśceṣṭatā**, the fact that is powerless to act, A xxxi 525-6
- nīśceṣṭatva**, lack of power to act, K, *byed-pa med-pa*
- ni-śraya**, support, A xx 374, *gnas*; Su iv 47, *gnas(-su)*; Su vi 92b, P 243b; refuge, P 222=S 1467, *brten-pa*; who resides, R i 2, *brten gnas te*
- nīśrayitvā**, residing, R xii 6, *brten nas*
- nīśrayu**, home, R xxix 1, *gnas-pa*; xxix 4, Tib. *chags-par*; support, R xxxi 14, *gnas-pa(r)*
- nīśrita**, supported, A xx 374, *rten*; H: ākāśasya asattvān na tatra buddhyā nīśrito na-api kāyena sthitaḥ; atha ca tasminn eva ca viharati-ity apratiṣṭhita-vihāropāyo jñāpitaḥ syāt; R iv 2, xx 5, *brten*; xii 7, xvii 4, *gnas-pa*; Su iii 26a, vi 92b; in dependance on, A xii 269, *gnas śiñ*; (all thoughts, vidhi-pratiṣedha-mukhena utpadyante (skandha-) āśritāni;) leans on, A xxi 393, *brten-pa* (+ālino'dhyavasito) (+tenaiva-ātmotkarṣād H) 'dhyavasāyam āpanno (i. e. viveka); R xvii 4, *gnas*; Ad 218a,

- Ti-; leaning on, P 265; based upon, P 207=S 1436 (viveka-, virāga-nirodha-; inhabiting, P 27=S 81; dwell on in mind, P 486b
- niśritya**, depending, A i 15, =nimittikṛtya H (cn. with abhiniveśa); (dependent) on, A xx 374, *rten-par* (niśrayaṃ nisritya tiṣṭhati), P-p 531; supported by, A iii 58; depend on, Sa 38a
- niśrya**, depending on, R xii 6, *brten-nas*
- niṣaṅṅa**, seated, P 7, 8; sits, P 204=S 1428 'dug
- niṣaṅṅatā**, be seated, P 14
- niṣadya**, seated, A xxxi 521; sitting, R xvii 3, xx 11, 'dug *pa(r)*
- niṣāda**, hunter, A xxv 426, *rñon-pa*
- ni-ṣiddha**, has (learned to) refrain, AA iv 30, *bkag-pa*
- niṣīdati**, sits down, Ad f. 251a, 'dug-*pa*
- ni-ṣedha**, inadmissible, AA ii 4, *bkag-pa*; is not, AA iv 8, *bkag-pa*; refrain, AA i 27, 'gog-*pa*; repudiation, AA iii 4, 'gog-*pa*
- ni-ṣevamāno**, practising, R xxi 4, *rab-tu bsten byed ciñ*
- niṣevita**, practising, A x 218, *ñes-par bsten-la*
- niṣ-kāñkṣan**, free from hesitations, A xvii 337, *nem-nur mi byed ciñ*; Su iv 53a, *the-tshom med*; P-ND-143a
- niṣ-kṛāmāti**, depart, go off, A iii 77, *phyir log ste doñ no* (1.20, *slar doñ sñam mo*); come out of, A x 215, *-nas byuñ ste*; P 304b; leave, A xviii 343; Sa 192-4; leaves home life, P 218=S x 1459, 'byuni; leaves home, P 33=S 113, abhiniṣkṛāmāti, *mñon-par 'byun-ba*
- niṣ-kleśa**, undefiled, Ad f. 235a, *ñon-moñs-pa med-pa*
- niṣṭhā**, end, A x 217 (niṣṭhāṃ gacchati, 'travels on to the end'; better: 'can be quite certain'), P 305b; final, S 1452, *mtha' thug-par (gnas-par)* (paryanta-niṣṭhā-sthānena); final conclusion, AA ix 1, *mtha'*
- niṣṭhā-gatena** . . . **gantavya**, one should know for certain (printed trsl. wrong), A iii 89, *ñes-par . . . śes-par bya'o*; niṣṭheti niścayaḥ, āgata iti upacāra-prāptyā H (=niṣṭhā-āgata?)
- niṣṭhā gantavya(-ā)**, one should be quite certain that, Sa 42a; Ad f. 233b, *ñes-par rtogs-par bya'o*
- niṣṭhā tatra gantavyā**, one can be sure that, Sa 29a; should be quite sure, Su vii 104b; one should be quite certain, A xxviii 459, *rtogs-par bya'o*; 460, *ñes-par . . . yin-par rtogs-par byed-pa'o*
- niṣṭhāṃ-gata**, be unquestionably certain about, P-ND-143a

- niṣṭhām gato bhaved**, can be sure that, Sa 29b
- niṣṭhā-nirvāṇaḥ**, in the end sustained by Nirvana, Hr, *mya ñan-las 'das chen-po'i mthar (phyin no)*
- niṣ-patti**, accomplishment, S vii 1264, *phun-sum tshogs-pa*, =P 170, pariniṣpatti; (reach) consummation, P 217=S x 1458, pariniṣpadyante, 'grub-par 'gyur-ba; creation, AA i 66, *sgrub-pa*
- kāyanīṣpatti, perfect body, A xxxi 515
- niṣpadyate**, be created, A xi 242, 'grub-pa (r 'gyur ro), xxx 498
- niṣpanna**, accomplished, Sa 24a, *grub-par*
- niṣpādana**, accomplishment, A vi 155 (catur-dhyāna-n-sambhūtaḥ)
- niṣpādayati**, accomplishes, A xxx 504, Sa 23b, 35a, 40a, P 61, 67, 307a; creates, V 10b, 17g (b)*sgrub-bo*; perfects, P 68; achieves, P 23=S 70, pariniṣpādayati; S 96 (P-), *yoñs-su bsgrub-pa*
- niṣ-pudgala**, no personality, A xxx 484; without personality, V 17f, *gañ-zag med-pa*
- niṣpudgalatva**, absence of a person, V 23, *gañ-zag med-pa*
- niṣpoṣa**, no individuality, A xxx 484; (without manhood, V 17f)
- niṣpratīkāñkṣacitto**, his mind free from hesitation, R xxix 14, *re-ba med sems-kyis*
- niṣ-pratibhāna**, reduced to silence, A xxx 501
- niṣpratyarthikatva**, it has gone beyond all opposites, A xvi 306, =sarva-pratīpakṣa-samatīkrāntatvāt H
- niṣprapañca**, unimpeded, A xii 266; R i 23, xv 6 (cf. C), xxvi 3, *spros-pa med*; free from all multiplicity, P 492-3
- niṣprapañcya**, free from all multiplicity, Ad f. 260a, *spros-pa med*
- niṣyanda**, outpouring, A i 4, iii 74; AA iv 55, *rgyu mthun*; outcome, A vii 175, *rgyu mthun-pa*, P 273
- nistarāṇa**: manages to complete, A xx 372, A:-samartho, =nivartana-sāmarthyān H
- nistārayitṛ**, one who has finished with, P 535a, (*las*) *sgrol-ba*
- nihata-māna**, A xvi 321 (not tr.), *ña-rgyal bcag-pa'i*; (one who) has slain (all) pride, Su i 5a, vii 105a
- nihatamānatā**, (through) being always humble, P 219 (S-)
- nihata-māra-pratyarthika**, he has slain Mara's hostile deeds, Su vii 112a
- nihanitvana**, slain, R xxii 1, *ñes bcom ste*

- nihina**, (low, mean), P 200 (31) (S-)
- nica-kula**, low-class family, S x 1460 (P-), *rigs dma'-ba*, P-p. 316
- nica-mānasa**, lowly in mind, Su i 5a
- nīcatva**, inferiority, Su iii 36b, *dma'-ba*
- nītimat**, prudent, A xx 371, *lugs dañ ldan-pa*
- nīla**, blue, A—; Ad f. 233a, *sñon-po*; P 235; black-blue, A iv 97, P 207;
AA viii 17, *mthon mthiñ*
- nīla-darśana**, (A xxx 487, blue to behold; not trsl.)
- nīla-nirbhāsa** (A xxx 487, blue in appearance, not trsl.)
- nīla-varṇa** (A xxx 487, blue in colour, not trsl.)
- nīvaraṇa**, hindrance, A xxix 480
- nṛ**, people, AA iv 27, viii 7, *mi*
- nṛtya**, dance, A xi 241, *gar*, xvii 335
- nṛpa**, king, AA i 20, *rgyal-po*
- nṛśaṃsatā**, appreciation, Ad (at P 171; P, S-; S-Tib. *blta-ba*)
- netavya**, should be guided, Su iv 44b, *bskur-ba*
- netri**, eye, AA viii 24, *spyan*
- netrī**, guide, A iii 62, 90, 93, iv 94, xxx 484; Sa 227
- netrika**, guide through, A vi 136
- neya**, one who needs elaborate instructions, P 321a
- naikatā**, non-manifoldness, Adhy. 13, *du-ma ñid-pa* (=anekatā?)
- naiḥsvābhāvya**, state of absence of own-being, AA i 36, *no-bo-ñid med*
- naimittika**, star-gazer, Su i 5a (also: one who hints at a desire for a gift)
- nairayika**; *dmyal-ba-pa*; in the hells, P 68, S 110 (P-); 170=S*; P 186;
infernal, P 186, A xx 381*
- nairātmya-bhāvanā**, meditational development of not-self, R xxx 6, Tib.
thams-cad mkhyen ñid (las)
- nairmaṇyatā**, absence of conceit, S x 1454=P 214 (asaṃstāpanatā), (*des*)
rlom sems-su mi bya-ba
- nairmāṇika**, apparition, AA i 27, viii 33, *sprul-pa (sku)*
- nairyāṇika**, leading forth, S 93 (P-), S 1411 (P-), *'byuñ-ba*; P-ND-172a
- nairyāṇiki**, leading to going-forth, P 211, 560
- nairvedhika-prajñā**, penetrating wisdom, Ad f. 249a, *ñes-par 'byed-pa'i śes-rab*
- nairvedhikā**, leading to penetration, P 211 (so StK Da; P 211 niryāti; S:
naivādhikā)

- nairvedhikī**, sharp, Su i 9a
nairhetukī, without cause, A xxxi 516
naivāsika, one who resides, Su ii 21b
naiṣad(y)ika, one who even in his sleep remains in a sitting posture, A xxi 387, *cog-bu-ṣa* Ad-T
naiṣkramya, leaving home, P 214=S x 1454, P 218=S x 1459, 'byuñ-ba; AA i 49, *ñes 'byuñ*
naiṣpeṣika charlatan, Su i 5a (also: someone who extorts gifts by threats)
nopalambha, AA ii 21, 24, =anupalambha
nyagrodha-parimaṇḍalatā, the circumference of his figure is like that of the fig tree, P 533a; 533b, *nya-gro-dha ltar chu-sheñ gab-ṣa*
nyagrodhavan, like the fig tree, AA viii 16, *nya-gro-dha ltar*
nyāma, the way of salvation of, P 182 (śrāvaka-pratyekabuddha-); the fixed condition of, P 66 (bodhisattva-); ripening (lit. de-rawing), P 120=S iii 489, 490; (distinctive) way of salvation, P 119, (bodhisattva-)=S 485; definite way of certain salvation, AA v 37, *skyon med*; see: bodhisattva-°
nyūnatva, deficiency, AA v 10, *dman-ṣa ñid*

P

- paṃsaka**, one who deprecates, A vii 184; xvii 334; (*gshan-la mi*) *smod*; P 265 (S-); see para-p.
paṃsana, deprecating, P 215, 221=S 1456, 1463; *smod-ṣa*
paṃsanā, deprecation, A xxix 480; see para-p.
paṃsayati, deprecates, A xxi 385, *smod-ṣar byed-ṣar 'gyur te*; vairūpya-niścāraṇāt H; 388; xxiv 419, *smod do*; P 265; Ad f. 216b, 217a, 223b, *smod-ṣar byed-ṣa*; Su i 5a
paṃsayi, deprecates, R xxi 4, *smod-ṣa*
paṃṣa, factiousness, A xx 373; wing, A xvi 311; alternative, AA v 9, 12, *phyogs*; see: kuśala-p.
pakṣin, bird, A xvi 310 (pakṣi śakuniḥ); R viii 3, xvi 4, *bya*; xx 8, 'phur-ba'i *bya*; xxvii 8, 'dab *chags*; Ad 218a, *bya*; a bird on its wings, A xx 374, 'dab *chags bya*

- pakṣi-saṃgha**, flocks of birds, A xxi 393, *bya'i tshogs*
- pakṣma**, eye-lashes, AA viii 29, *rdzi-ma*
- pakṣma-netra**, eye-lash, AA viii 17, *spyan rdzi-ba*
- pañka**, mud, A xix 367, (uttīrṇa-p.), 'dam-las (*brga-ba*); xxiii 414
- pañka-lagna**, stuck in the mud, Su vi 90b
- pañka-sakta**, attached to mud, R viii 3, 'dam-la chags
- pacaya**, roasting, S x 1461, *bsreg-pa*
- pañca-gatika**, with its five places of rebirth, P 518; Ad f. 229b, 'gro-ba
lñar ('*khora-ba*)
- pañca-cakṣus** P 30=S 96
- pañcavidha**, fivefold, P 259 (bodhi)
- pañcāṅgavākya(r)thopeta**, a voice which has five qualities, P 534b, *yan-lag
lña dan ldan-pa'i gsuñ*
- pañcendriyāṇi**, the five cardinal virtues, P 79, 80
- pañcopādāna-skandhā**, five grasping aggregates (skandhas) A i 16-7
- paṭ-ala**, *lin-tog*: cataract, A iv 97*=ghanatā H; membrane, A xv 296*;
covering, R xxviii 7, '*phro-bas mun*
- paṭu**, long, AA viii 14, *riñ*
- paṭutara**, sharper, P 61
- paṭu-dharo**, resourceful, R xxiii 3, *thabs thob*
- paṭu-uru-bāhūtā**, his arms are long and powerful, P 533a; P 533b, *phyag
brla drañ-por slebs-pa*
- paṭṭa-dāma**, garland of strips, A xxx 506, P 11, f. 243B
- paṭhati**, recites, P 319Bb
- paṭhita**, recited, Sv, *bklags-pas*
- paṭhiṣyanti**, will recite, Su iv 54a, *klog-pa*
- paṇḍita**, learned, R v 1, vii 5, xv 2, *mkhas-pa*; R ii 5, ix 1, xx 7, *gsal-ba*;
Su i 9b; wise, A xi 246; circumspect, A vi 151, *mkhas-pa*
- paṇḍita-jāṭiya**, intelligent, A xi 235, *mkhas-pa'i rañ-bshin-can*
- paṇḍita-vijñā-vedanīya**, to be felt only by the learned and discerning, Ad
222a, *mkhas-pa dan 'dzañs-pas rig-par bgyi-ba*; P-ND-187b
- pat-ati**, fall (down, on, into, from), A xvi 311, xx 374, 379; R xx 8,
ltuñ 'gyur; xxvii 8, *ltuñ-bar 'gyur yin*; R xx 9, P 218=S x 1459,
ltuñ-ba; V 14g; P 58=S 264, P 80, P 88=S 305 anuprāpnoti; S iii
485=P 118 upapadyate; S 485 (=P 119), *ltuñ-ba*; drops, A xxx 488

pat-ana, fall(ing), A xiv 291; xx 374, *ltuñ-bar*; R xiv 9, 'gyel-ba; xx 9, *ltuñ-ba*

pat-ita, fallen into, A xxi 394 (abhimāna-); come out, R x 7, *lhags gyur*

pati, falls, R xvi 5, *stuiñ*,=patati; xx 13, *ltuñ-bar 'gyur*

pat-ākā, flag, A xvii 324, Sa 31a: banner, P 96-7

pattiyati, places his trust in, Ad f. 234b

pat-tra; *lo-ma*; leaf, A xi 234*; P 225=S x 1472*; R v 5, 'dab; x 7, *lo*;

S 334=P 101 parṇa; Su iv 39b, *mdab-mal*; Ad f. 254a*, P 248a; petal,

P 7, 13-14; S 111* (P-)

path-a, path, A xvi 306; AA i 7. v 26, *lam*; right path, R xi 6, *lam*

pathi(-gata), (on a) road, A iii 50, *lam-du (soñ)*

pad-a; *tshig*; word, A ii 38* (not trsl.), viii 199*, ix 200, xxviii 461-2*;

xxx 491, Sa 225; Adhy. 1, *gnas*; verse, A xxviii 460, 464a, V 6;

trace(s), A xvi 306, S vii 1209*; foot, A xi 235, *rjes*; track, P 160;

Sa 222 (word); S vii 1209, *rjes*; verbal, expression P 201 (61)=S (83)

tshig

pada-kāya, sum total of sentences, A xxviii 467, H=dharmāṇām viśeṣa-adhivacanam

pada-parama, who insists on all verbal expressions being explained, P 321a

pada-paryāya, scripture passage, A i 9=P 134 (S Tib: *tshig-gi rnam-graṅs*)

(=paryāyeṇa S iv 633)

pada-sāmantaka, part of a verse, A xxviii 461, *tshig-gi yan-lag*, =padaika-

deśaḥ H

pada-artha, meaning of a word, A i 18=P 160sq.=S 1209sq. H=pratiṣṭhā-

arthah; what is meant by (a) word, P 160=S vii 1209 (*shes bgyi-ba'i*)

tshig-gi don; P 162=S *gnas*; an entity which corresponds to, P 162=S

gnas; 'track', P 164=S 1257 *tshig-gi don*; topic, AA i 3, *dños-po*

pada-aṅguṣṭha, great toe, A xxviii 460, *shabs-kyi mtho-ba*

padu, footing, R xx 8, *gnas*

padikā, point, AA vii 2, *rdog*

paddhati, (?), AA iii 5, *lam*

padma; *padma*; lotus, A xvii 333, xxx 491; R xxix 5*, AA viii 29*; P 7,

11, 13, 14; S 110*(P-); pink lotus, A xxx 486 (*Nelumbium speciosum*,

or, *Nymphaea alba*?); P-ND-187b

padmābhe, you who are in the likeness of a lotus, Sv (coloured like a

lotus E)

Padmāvati, name of a world system, P 17

panasa-phala, bread fruit, P 443; Ad f. 246b, *śiñ pa-na-śa'i 'bras-bu*

panthāna, roadway, P 89

para, others, A xv 302, xvi 321 (pare), xvii 323–5, 333–4, xxix 480; AA —, S—, *gshan*; (the) other, A xxix 476; R xxix 11, *gshan*; P 85; another, A xvii 327, 330–1, xviii 343; R v 2, *mchog-la*; foreign, P f. 201, *pha-rol*; Su i 9a; beyond, A viii 189; further, AA iii 1, *pha-rol*; supreme, A iv 98, *śin-tu*; xvii 338; outshines them all, R v 9, *ches mchog*; utmost, R i 1, *mchog*, C: vara

para-cakra-nivāriṇī, who wards off the hostile actions of others, Sv

para-citta-carita-jñatā, the knowledge of the thoughts and actions of others, A xxv 428, *pha-rol-gyi sems-kyi spyod-pa śes-pa*

para-citta-jñāna, cognition of others' thoughts, P 209=S 1441 (but ed. confused)

paratas, someone, A xxiv 421

para-nirmita-vaśa-vartin, (controlling (enjoyments) magically created by others), P 8, 11, 33, 35, 64, 245b, 516

para-paṃsaka, one who deprecates others, Su i 4b

para-paṃsanā, depreciation of others, P 215=S x 1456 *parapaṃsanatā*; P 221=S x 1464, *gshan smod-pa*

para-praṇeyo, can be misled by others, R i 15, *gshan-gyi driñ 'jog-pa*

para-pratyaya-gāmitva, the fact that he goes for help to outsiders, AA v 11, *gshan-gyi rken-gyis 'gro-ba*

para-pravādin, counter-arguments, A iii 84, *pha-rol rgol-ba*; false teacher, Su vi 86b, *phas-kyi rgol-ba*

para-bhāva, other-being, Ad f. 265a, *gshan-gyi dños-po*

para-bhāva-sūnyatā, emptiness of other-being, P 198 (def.)

para-vāda, false teaching, Su vi 89a

para-upakrama, violence, A iii 75

paropakramika, attacks by others, A xxiii 414, *pha-rol-gyi gnod-pa*

na parasya śraddhayā gacchati, he does not go by someone else whom he puts his trust in, A xv 302, *pha-rol-gyi dad-pa'i phyir mi 'brañ-ba*, =pratyātma-vedya-prasāda-lābhān na parapraṇeyo bhavati H; xvii 329

- para-m**, the highest, A viii 190-1; furthermore, AA iv 16, *gshan yan*; after, P 87 (maraṇam)
- para-ma**, highly, A xv 293; exceedingly, A v 102, viii 186, xxxi 523; completely, A iii 81; foremost, A vi 136, xx 374, P 58=S 264, 478; most, A xii 272, xvi 313, xx 371, Sa 217; farthest, A xx 374; deepest, A xxviii 471; Ad f. 237b, *mi bzad-pa*; supreme, A xx 371, xxxi 517; R i 3, *mchog*; R i 27, *dam-pa*; P 523; most excellent, A xx 371; R xx 10, *dam-pa*, 11, *mchog*; Sa 217; Adhy. 14, *mchog dan-po . . . dam-pa*; highest, A i 3, vi 136, 159, xvii 333, xxviii 465-6, P 542b.—cf. V 14a, b, d; highest (development) P 24=S 73
- paramatva**, supreme excellence, A iii 81, *dam-pa yin-pa*(*i phyir*)
- paramam**; *mchog-tu*; supremely, R xxiv 3*; very, AA viii 29*
- parama-buddhimat**, of the highest intelligence, Ad f. 259b, *blo'i mchog dan ldan-pa*
- parama-aṇu-saṃcaya**, collection of atomic quantities, V 30a, *rdul phra rab-kyi tshogs*
- paramāṇurājyogena** S 82 (P-), *rdul śin-tu phra-ba'i tshul-du*
- paramāṇu-vastu**, atomic entity, P 25
- parama-adbhuta**, exceedingly wonderful, R xiv 4, *mchog-tu rmad-byuñ*
- parama-adbhuta-buddhajñāna**, exceedingly wonderful Buddha-cognition, R xxvii 9, *sañs-rgyas ye-śes mchog-tu rab byuñ*
- parama-artha**; *don dam-pa*; ultimate reality, A xvi 137, xix 356, xxxi 517, R xiv 4*, xviii 2*, P 195; in the ultimate sense, S 1450*, Sv*; ultimate, S 1472*; ultimate truth, AA v 40, *dam-pa'i don*; (ultimately real, V 17c)
- paramārtha-śūnyatā**, emptiness of ultimate reality, P 196 (def.)
- paramārtha-upasamhita**, aiming at ultimate reality, A x 225, *don dam-pa dan ldan-pa yin te*
- paramārthatas**, in ultimate reality, P 262=S -rthena; Sa 215, 233, 43a
- paramārthe**, in ultimate reality, P 262, =S -rthena
- paramārthena**, in ultimate reality, S f. 131a; P 261, 478, Sa 26b; from the standpoint of ultimate truth, AA iv 55, *dam-pa'i don-du*
- parama-ārya-saukhya-kriya**, the work of the holy which leads to the fulness of bliss, R i 3, *mchog 'phags bde-ba byed*
- paramparā**, regular succession, A xx 374, *brgyud-mar*

- parampareṇa**, in (quick) succession, R xx 9; Tib. *phyi bshin rgud mar loñ*
btags-nas
- parasparam**, one another, A xi 232, *phan tshun*
- paraspara-viruddha-**, mutually conflicting, R xxiv 3, *phan-tshun mi mthun*
- parā-krama**, courageous advance, A xxi 395, *pha-rol gnon-ṣa*
- parākramati**, exert oneself, R v 6, *brtson-ṣa*; xvi 6, *btul bya shiñ*; xxx 6,
brtson byed; (-te), heroically advances, P 567
- parākramatayā parākramati**, make an effort, A xxiv 422, *brtun-ṣa . . . pha-*
rol mnan-ṣar byu shiñ
- parājayati**, vanquish, Su vii 111b; S 112 (P-)
- parājayaṃ karoti**, vanquishes, Su vi 88b
- parāñmukha**, averse, Su vii 111a
- parāpuṇati**, obtains, R xi 10, *rñed-ṣa*
- parāpuruṣottamena**, from Him who went before me, R ii 13, *sñon-gyi skye*
mchog-gis
- parā-mṛsāti**, misconstrue as, A xv 292, *sñems (shig)*, =mā rūpa-ādy-
abhiniveśa-yogena grahīr ity H; R xv 3, *mchog 'dzin byed*; P 512,
514, 518; adhere to, Ad f. 238b, *mchog-tu 'dzin-ṣar (mi) byed ciñ*, Ad
f. 242a, *chags-ṣa (med na)*: (cr. to parāmasati). —handle, P 84=S 301,
P 513 (cr. to parimasati in S.N.)
- parāyaṇa**; *ḍpuñ gñen*; final relief, A iii 57 (parama-āryatva-gamana-pada-
sthānatayā H), xv 293, 295-6 (H cy), xxii 396*, xxvii 449; Ad 219a*,
231a*; AA iv 27*
- parāyaṇa**, ending in, A vi 137 (sambodhi-), xvii 329 (samyaksambodhi-);
(bound to) end up in, Sv, *ñes-ṣar gshol-ba*; P f. 257a
- para-avajña**, deprecation of others, AA i 55, *gshan-la brñas-ṣa*
- parāhanati**, (strikes), S 112 (P-)
- parāhantu-**, to beat, Ad f. 226b, *brduñ-bar*
- pari-eṣayati**, prefers, R xi 4, *'tshol-bar 'gyur*; seeks, R xxvi 3, *'tshol byed*
- pari-karman**, (necessary) preparation, A xix 369, *yoñs-su sbyañ-ba* (cf. kṛta-);
S 1454, AA i 48, 50, *yoñs-su sbyoñ-ba*; P 214=S x 1454, P 217-8
=S x 1458-60, *yoñs-su sbyañ-ba*
- parikarma-kṛta**, well got ready, R xiv 7, *legs-ṣar bcos legs byas*
- pari-karṣati**, carry about, A xxx 493, =dhārayati H
- parikarṣayati**, fosters, P 97 (parikarṣema=S 322 parihāraḥ me), 301a, 325b

- parikalpa-asattā**, imagination is something that is not (but cf. Tib.), A ix 206, *yoñs-su rtog-pa ma mchis-pa*, H=dvaya-ādy-abhiniveśa
- parikalpam upādāya**, to put an imaginary case, A iii 68, Sa 197
- parikalpaku**, one who imagines, R i 25, vii 4, *yoñs rtog*
- parikalpati**, imagines, A vi 157 (parikalpya=kṛtvā H); R i 9, *rtog*, i 25, *yoñs rtog*
- parikalpa-sthāne**, let us assume, R xxxi 15, *yoñs-su brtag-par bzuñ*
- parikalpita**, imagined, Su i 16a; P 581, *kun(-tu) b(r)tags-pa*
- parikalpya**, let us reckon, R iii 3, *yoñs-su brtag bzuñ*; let us assume, R xxvii 2, *yoñs-su brtag-pa bzuñ ste*
- parikalpyamāna**, indulging in imagination, R xxii 5, *yoñs-su rtog-pa*
- parikīrtana**, proclamation, A x ch., xxiv 418; R xxvii 1, *yoñs-su brjod-pa*; Sa 39b
- parikīrtayati**, proclaims, A iii 80; R xi 1, *yoñs-su brjod*; Su ii 24a; announce, P 179; speak about, Sa 29b
- parikīrtayī**, continues to pronounce, R ii 2, *yoñs bsgrags*
- parikīrtayamāna-rūpa**, proclaiming, Ad f. 231a, *yoñs-su brjod-pa'i tshul-gyis*
- parikīrtyamāna-rūpa**, proclaiming, A xxvii 449-50, *yoñs-su sgrags-pa'i tshul-gyis*
- parikīrtita**, proclaimed, A xi 232, *yoñs-su brjod na*; xxx 504; R i 27, *yoñs brjod-pa*; ii 11, xviii 8, *yoñs-su bsgrags*; xi 3, *yoñs brjod*; Ad f. 233b, *yoñs-su bsgrags-nas*; AA v 4, *yoñs-su bsgrags-pa*
- pari-kṣaya**, complete extinction, Sa 27b, Su i 10a
- pari-kṣipta**, encircled, A xxx 506
- pari-kṣiṇa**, extinct, A xxviii 468
- parikṣiṇa-bhava-samyojanā**, with the fetters that bound them to becoming extinguished, A i 3, vi 136, xxviii 465, *srid-par sbyor-ba yoñs-su zad-pa*; P 4; Ad f. 235b, *srid-par kun-tu sbyor-ba yoñs-su zad-pa*
- parikhinna**, exhausted, R xxix 14, *nam-par skyo*, =parikṣiṇa (cf. Ms C)
- pari-gata**, vexed by, A xi 249; P 244b; see: śoka-p.
- pari-gaveṣate** S 120 (P-)
- parigaveṣita**, searched for, A xxx 492
- pari-gīyate**, is proclaimed, AA i 39, *yoñs-su brjod*
- pari-grhṇan**, one who tries to appropriate, A i 8
- parigrhñāti**, takes hold of, A i 9, 32, iii 57 (=mamatvena svikuryāt H),

74, 76, iv 94, 99, vi 140, 153, vii 172, ix 203, x 208, 222, xi 233, xiii 281-2, xiv 289-90, xvi 312, xvii 328-9, xviii 346, xix 358, xx 371, xxi 390, xxii 402, xxv 431, xxvi 434 (*yoñs-su bzun̄-ba*), xxviii 472, xxx 493; R xiv 6, *yoñs-su zin gyur na*; xx 3, *yoñs bsdus-nas*; S x 1470=P 244, *yoñs-su 'dzin-pa*; P 76, 134; Ad f. 259b, *len-par bgyid-pa*; P 281a; gains, A i 8, iii 51, 54, viii 188, xiv 287, 289, xvii, 326-7, xxii 403; P 70, S iv 582; wins, P 186; seize upon, P 511; assists, A x 223 (*sāmarthya*utpādanāt H), P 563; acquires, A xvii 324; R ii 8, *yoñs 'dzin (-la)*, xviii 6, *yoñs-su 'dzin*; P 185, 509b; Ad f. 239b, (*yoñs-su 'dzin (-pa)*); V 28, *yoñs-su gzun̄-ba*; receives, R xxxii 5, *yoñs-su 'dzin*, P 264; takes to, A xi 233, *yoñs-su 'dzin-par 'gyur-ro*

pari-gr̥hita, upheld by, A iv 101; taken hold of, R xiv 4, *yoñs-su zin-pa*, xiv 10, *yoñs zin*, xx 14, *yoñs bzun̄ ste*, xxix 4, *yoñs-su bzun̄-ba*, Sa 238a; Su vii 113a; gain, P 134, 157, 268; got hold of, P 156; held back by, A xviii 343, (para-)

parigr̥hītatva, as upheld, A iii 81

parigr̥hītavān, one who takes hold of, P 134

pari-graha; *yoñs-su 'dzin-pa*; grace, A x 224, *yoñs-su bzun̄-ba*, xi 251; obtain, A vii 170; gaining, A xvii 338-9, xxxi 522; win, A xxx 483; (being taken hold of), P 158; AA ii 27, *yoñs zin-pa*; taking hold of, A ii 43, =svikaraḥ H, xiii 282; acquisition, S x 1458, *yoñs-su gzun̄-ba*, =P 217; R ii 8, *yoñs-su gzun̄*; helping, R xi 10*; assumption, Adhy. 6*, 9*, 10*; acquiring, AA ii 14, *yoñs bsdus*; appropriation, AA iii 13*; assistance, AA v 10*; not trsl. S 70 (P-); taking hold of, Su iv 47a, *yoñs-su sdud-pa*; see: saṃcintya-upapatti-p.

parigrahatā, taking, P 89

parigrāhaka, one who has upheld, A xxx 493; helper, A xx 373, *yoñs-su 'dzin-par byed-pa*, xxxi 518; someone who upholds, A xxiv 417 (cf. Nett. 79, *pariggāhaka*=*upatthambhaka*, cy); one who takes up (bad moral practices), A xxv 427, *duḥśīla-p.*; recipient, S x 1454, *len-pa* =P 214; Ad f. 238a, *len-pa-po*

parigrāhikā, one who takes hold of, R iv 5, *yoñs-su 'dzin-pa (yin)*

pari-ghetu-kāma, wants to win, R iv 4, *'dzin 'tshal*

pari-caya, see: *parijaya*

paricayaṃ karoti, gains mastery over, Ad f. 259b, *'dris-par byed-la* (=pari-

jayam ?)

pari-carati, minister to, A v 103, xxxii 528; P 37

paricaryā, service, A xxxi 518; P 35 (not trsl., upasthāna-paricaryā kariṣyāma)=S 115 (°°-karma-°); serviceable thing, P-T 164

paricaryāṃ karoti, serve upon, Su vii 112a; gets fully acquainted with, Ad f. 256a, *yoñs-su 'dris-par byed cin*

paricāraka, help, P 534a, *rim-gro*

paricārayati, amuse oneself, A xxx 486

paricārayati kāmagaṇaiḥ, enjoys the five sense-pleasures, Su ii 21b, *kun-tu spyod cin*; P 584b

paricārikā(ya), when in the past he served, R vii 5, *sñon-chad (spyad O) spyod-pa'i tshe*

paricārikāyām, having served them in the past, R vii 6, *sñon spyod tshe (na)*

paricāryamāṇe, serving upon, R xxix 14, *rim-gro byed-pa*

pari-cintita, thought over, A xxvi 434, *yoñs-su bsams-pa*

pari-cchinna, limited, A xv 296, *yoñs-su bskor-bar gyur-pa*; *yoñs-su chad-pa*, =tan-madhyavarti H

paricchinnatva, having circumscribed, S 1451, *yoñs-su nes-pa*

pariccheda, delimits a certain number of, P 175=S 1209; delimitate, P 202 (80)=S (108); limitation, A xv 296, *yoñs-su chad-pas*, Ad f. 247b

pariccheda-kara, accurate definer, P 202 (80)=S p. 1422 (108), *yoñs-su gcod-pa byed-pa*

pari-jaya; *yoñs-su 'dris-pa*; (complete) mastery, A xv 293, *yoñs-su sbyoñ-ba* (+prajñāyām), xvi 322, *yoñs-su rgyas-pa* (+prajñāyām), xvii 332* (dhyāna-°; H: tat-phala-asākṣātkaraṇād), xix 365* (+prajñāpāramitāyām) (Wa, Ti: paricayam; sich vertraut machen, familiarity). P 209 (in list of 11 jñānas. The text is corrupt, i.e. S 1441 paracaya-jñāna=yat-pratipakṣa-jñānam; Tib. *lam śes-pa dan' yoñs-su byaṅ-ba śes-pa*. P 208-9: parijaya-jñāna=yat pratipat-parijaya-jñānam. Ad. Skr. paracitta-jñānam; Ad. Tib. parijaya- (=pratipaj-jñānam). (In Pali D. N. iii 226, sq., paricce nāṇam); AA iv 47 (*yoñs-su zad-pa*=parikṣaya); (complete) conquest: A xx 370* (+śūnyatāyām)=S XLIV f. 103=P f. 406a; xx 371, +atra; H=śūnyatā-samādhy-ālambaiṇād āsrava-kṣaya; xx 374* (parama-pāramitāyām śūnyatāyām. H connects with vibhāvita, as in A xix 356. H: apratiṣṭhita-vihāropāyo jñāpitaḥ syāt.)

- parijayaṃ karoti**, surrenders himself completely to, A xix 356*, (+ānimitte; H connects with prahāṇa)
- parijaya-jñāna**, cognition of mastery, S 62, 'dris-*pa* śes-*pa* (ed. paricaya-) = P 20 parijaya-saṃjñānam; Ad f. 263b, 'dris-*pa* ye-śes
- pari-jānāti**, comprehends, A iii 69, viii 198; R i 7, śes-*pa*; i 11, *yoṅs* śes; i 28, *yoṅs-su* śes *gyur-pa*; xxvi 4, *yoṅs* śes-*pa*; xxxii 4, *yoṅs* śes-*nas*. P 30=S 97 prajānāti, S 474, iii 488
- parijñā**, comprehension, A vi 136 (-pāramitā=jñānapāramitā H), xi 234, yathābhūta-°=samyag-dharma-avabodha H; Ad f. 264a, *yoṅs-su* śes-*pa*; P 582, *yoṅs-su* 'tshal-*ba*; *yoṅs-su* śes-*pa*; Su i 9b, 10b, 11a, 19a
- parijñāta**, comprehended, Su i 19a
- parijñāna**, comprehension, S 141
- parijñānatā**, comprehension, A ix 207, *yoṅs-su* *mkhyen-pa*
- parijñeya**, comprehensible, P 235; should be comprehended, P 492
- pari-ṇata**, applied to, S 1436=P 207 parigata (Pali: pariṇāmin)
- pari-ṇamana**, transformation, P 229
- pariṇamayati**, transforms, A iii 53, (-*pas*) *yoṅs-su* 'dud-*par* byed; =mita-vacana-ādinā sattva-viṣaye prahvikaraṇāt H
- pariṇāma**, transformation, A vi 149, 153, 159, xviii 345=P f. 395a; P 266; dedication to, A iii 81; turning over, AA—, *yoṅs-su* *bsño-ba*
- pariṇāme**, in the end, A vi 151
- pariṇāmanā**; *yoṅs-su* *bsño-ba*; turning over, or, transformation, or, dedication (to the utmost enlightenment): A vi 135 (def. H 326, 1-6), 149, 151, xx 373; S 937=P 156=Ad; S 1315 sq.=P 180; S 1461=P 219, AA ii 16*, R vi 8*, vi 5*
- pariṇāmanatā**, dedication, P 215=S x 1455, *yoṅs-su* *bsño-ba*
- pariṇāmayati**, turns over to, or, converts, or, transforms, or, dedicates to: A iii 81, iv 101 (pariṇāmita=paribhāvita H, and niryātita), vi 139-40, 142-3, 149-53, vii 172, viii 190-1, xv 292, xvi 312, xviii 345 (=niryātayati H), xviii 349-50=P f. 396a, xx 373, xxii 402, xxvi 436; R iv 7, vi 5, 6, 8 *yoṅs-su* *bsño*; 9, xv 3, xviii 8, xxxi 2, 6, 13; xxx 12, *yoṅs* *bsños* (*na*); S 101=P 22, P 156, 176, 180-1, 194, 264-5; S 1302, *yoṅs-su* *bsño ste*=P 176 niryātātā; bends to, R v 1; is applied to, S 1346
- pariṇāmayantū**, to one who turns over, R vi 5, *yoṅs* *bsño*, =pariṇāmayato

A, S

- pariṇāmayanto**, by having turned over, R xxxi 16, *yoñs-su bsños-ḥas*
- pariṇāmita bhavati**, becomes turned over, R vi 5, *yoñs-su bsños-ḥar (chud yin)*; vi 6, *yoñs-su bsños-ḥa yin*; vi 7, *bsño-ba yin*
- pari-ṇāyaka**; *yoñs-su 'dren-ḥa*; leader, A xi 236*, xv 293, 297, xxvii 449; R xv 4*; Su i 5b; AA iv 27*
- pariṇāyaka-ratna**, treasure of the General, Su ii 22b
- pariṇāyika**, leader, A iii 81=P-ND-149; xxii 398, *rab-tu 'dren-ḥa*, P 437; Ad f. (243A), 246a, *yoñs-su 'dren-ḥa*; guide, A xxx 507
- pari-ṇāha**; *chu-sheñ*; circumference, A iv 101* (pārimaṇḍalyam H), xxx 487, P 248a; width, P 533b*
- pari-tapana**, (torment), A xxx 510 (cr. to paritasanā in A xxx 494)
- pari-tarṣaṇā**, worry, S x 1456, *yoñs-su sgom-ḥa*, S x 1463, *sred-ḥa* (=P 216, 221, paritasanā)
- paritasanā**, worry, A xxx 494, =vaimanasyam H (distress? EJTh); P 216, 221: H p. 101 cy: svabhāva-anupalambha-uttrāsa-cittasya
- pari-tulayati**: weigh up, A xxx 483, =parigaṇatayā H
- pari-toṣayati**, remains contented, R xxx 8, *dga'*
- pari-tyaktavya**, should be abandoned, S x 1455, *yoñs-su btañ-bar bya-ba* te parityaktam, A xxx 497
- parityajati**, renounces, A viii 188, xix 361, xxx 499, 503, xxxi 519; P 221 =S 1456, *yoñs-su btañ-ba*, 264-5; Ad f. 243b, *yoñs-su gtoñ-bar byed do*; V 13e, 14g, 15a; gives away, A v 103; xi 244, *yoñs-su gtañ-bar*; abandons, A xxix 417, *'dor-ba*; deserts, A i 28
- parityajana**, renunciation, S x 1469, *yoñs-su gtoñ-ba*, =P 223 parityāga
- parityāga**, renunciation, S 1410 (P-), *yoñs-su gtoñ-ba*; AA i 36, *bor-ba*; renounce, A xvii 338-9; renouncing, A xix 361; giving away, A v 103-5
- parityāgitā**, renunciation, P 215=S x 1456, P 220=S x 1463, *yoñs-su btañ-ba*
- pari-trasyati**, is terrified, S (71), *yoñs-su mi chad-ḥar (mi) 'gyur*=P 201 (52) pratibhāsate
- pari-trāṇa**, sheltering, Adhy. 14, *yoñs-su bskyab-ḥa*; protection, P 267
- paritrāṇatā**, sheltering, Adhy. 9, *yoñs-su skyob-ḥa*; protection, S x 1461 (P-), *yoñs-su skyob-ḥa*; Ad f. 258b, 259a, *yoñs-su bskyab-ḥa*
- paritrāṇanā**, sheltering, P 171=S vii 1265, *skyob ciñ*, =trāṇabhūta (Ad?)

- pari-damayati**, tames, A iii 53, (*pas*) *yoñs-su dul-bar byed*; prāṇātipāta-viraty-ādaḥ pratiṣṭhānanāt H
- paridamana**, control, A iii 54, *yoñs-su dul-ba*, sarva-prakāra-kleśa-sva-vidheyī-karaṇāt sarvato damana-arthena H, =P f. 229
- pari-dīpanā**; *yoñs-su bstan-pa*; has been shown up, A ii 47*, P f. 219; elucidation, Sa, 30b, 41b*; revelation, Su vi 81a*
- paridīpayati**, lighten up, R i 1, *ston*; not trsl. A v 112; xvii 331, *bstan te*; ps. is lit up, A ii 41, *yoñs-su snañ-bar*, =vistara-kathanena saṃkṣipta-artha-paridīpanām H
- paridīpayi**, reveals, R v 1, *yoñs-su ston-pa*
- paridīpita**, revealed, R xxviii 1, *yoñs brjod*; lit up, A vii 174, *yoñs-su gsal-bar byas na*; cf. H; announced, AA iii 16, *yoñs-su bstan-pa*
- paridīpana**, revelation, R xx 21, *yoñs-su ston (phyir)*
- pari-devati**, laments, A xxx 484
- pari-nirvāṇa**, (complete) Nirvana, A ii 47, xv 293, 296
- parinirvāṭi**, enters (complete) Nirvana, A i 9; S iv 637=P 135, parinirvāṇa-; wins Nirvana, A ii 36; attains release in Nirvana, A xv 293
- parinirvāpayati**, leads to Nirvana, A i 20-1, ii 36, xxviii 445; V 17f
- parinirvṛta**; *yoñs-su mya-ñan las 'das-pa*; led to Nirvana, A i 20-1; gone to Nirvana, A ix 204; entered Nirvana, A xxii 397; won final Nirvana, A vi 135; finally entered Nirvana, A vi 136; gone to final Nirvana, R iii 2*, vi 2*, xii 4*; gone to Parinirvana, A iii 58
- pari-niṣṭha**, final, Adhy. 13, *mthar thug-pa*
- pariniṣṭhita (bhavati)**, accomplished, A xxii 397, (*'di-la*) *brten-pa yin te*; complete, R vii 2, *yoñs zin*
- pari-niṣ-patti**, accomplishment, A iv 94, *yoñs-su rdzogs-pa*, dharmakāya-: māyopama-advaya-jñāna-sākṣātkriyā-niṣpattiyā niṣpannam H; vii 170, *yoñs-su sgrub-pa*, sarvajñajñāna-: niṣpādana-hetutvāt H; xix 367, *yoñs-su 'grub-pa*, xxxi 518; V 20a (rūpakāya-); Sa 206, 233, 238, 32a, 38b, 42a; Su i 14a; iv 39b, *yoñs-su grub*; completion, P 224=S x 1470 (kuśalamūla-), *'grub-pa*; what has the status of a full and perfect reality, A xxxi 514; total reality, P 522, Su vi 88a
- pariniṣpattir bhavati**, is brought to perfection, A xxxii 528
- pariniṣpadyate**, achieves, A xxx 495; (A xxx 509, xxxi 515); comes to completion, S x 1458 (=P 217 niṣpatti), *'grub-par 'gyur-ba*

- pariṇiṣpanna**, accomplished, A xxx 509; brought to perfection, A xv 301, *yoṅs-su grub-ḥpa*, =karṭṭ-karma-kriyā-ādi-lakṣaṇaḥ H, xxxi 515; totally real, P 516, *yoṅs-su grub-ḥpa*; Su vii 102b
- pariṇiṣpanna-saṃjñin**, one who forms the notion that they are totally real, P 522
- pariṇiṣpādanatā**, creation, S x 1458=P 217 niṣpādanatā, S x 1458=P 217 abhinirmimite; P 223=S x 1470, *yoṅs-su bsgrub-ḥpa*
- pariṇiṣpādanā**, have accomplished, Sa 42; achievement (sarvasamādhī-), P f. 229
- pariṇiṣpādayati**, accomplishes, S x 1470 (P-), *yoṅs-su bsgrub-ḥpa*; S 71 (P-), S 100 (P-), Sa 35b
- pariṇiṣpādita**, achieved, A xxx 510
- parindāmi**, I transmit, Ad f. 234b
- parindanā**, bestowal, Ad f. 234a, *yoṅs-su dgams-ḥpa*; 234b, *yoṅs-su gtad-ḥpa*
- pari-pakva**, matured, A xv 299, xx 374
- paripakva-kuśala(-mūla)**, he has matured his wholesome roots for a long time, A x 217, *dge-ba'i rtsa-ba yoṅs-su smin-ḥpa*. VR; P 304b, 306a
- pari-pakṣi**, fully baked, R xiv 5, *btañ bum-ḥpar*
- pari-pāka**; *yoṅs-su smin-ḥpa(r bya-bā)*; maturing, A xx 371; P 37, S 117 (P-), P 53, 61, 64, 179, 231; AA viii 56, *yoṅs smin*
- paripākam gata**, comes to maturity, AA viii 9, *yoṅs-su smin-ḥpar gyur-nas*
- paripācana**, maturing, A i 11, xvi 322; R xxi 5, *smin byed*, xxix 6, *yoṅs-su smin bya*
- paripācanatā**, maturing, P 219=S x 1461; S x 1461 (P-), *yoṅs-su smin-ḥpar byed-ḥpa (bya-ba)*
- paripācayati**; *yoṅs-su smin-ḥpar 'gyur-ba*; matures, R xxx 6*; P 40, 58=S 264, 71, 80, 90, 138, 185; 219=S x 1462*
- paripācayi**, matures, R xxxii 1, *yoṅs smin byed*, =paripācayati
- paripācita**, matured, A xxx 493; R ii 6, Tib. *yoṅs-su zin-ḥpa*; S 299=P 81, pariśodhita; P 91
- pari-piṇḍayati**, heaps up, R vi 4, *bsdus (-nas)*
- pari-pūraka**, what brings to fulfilment, Su vii 104a
- paripūraṇa**, to fulfil, R xxix 6, *rdzogs*
- paripūraṇāya bhavantu**, come to fulfilment, A xxvi 434, *yoṅs-su rdzogs-ḥpar gyur cig*

- paripūrayati**, fulfils, A i 8, xvii 325; R xxxii 5, *yoñs rdzogs (byas-nas)*; S—, *yoñs-su rdzogs-ḥa*; P 32 (S—), 75; Śa 36b
- paripūri**, fulfilment, A iii 52, 90, x 219, xxviii 472, xxix 480; R xxix 13, *rdzogs-ḥar 'gyur*; S 1436=P 207 *aparihāṇa*; S—, AA v 3 *yoñs-su rdzogs-ḥa*
- paripūriṃ gacchati**, bring to greater perfection, A xix 361-2
- paripūrīta**, filled, R iv 1, *gtams gyur*
- paripūryate**, is filled, R xix 5, *yoñs 'geñs-ḥa*; is fulfilled, P 89
- paripūrṇa**; *yoñs-su rdzogs-ḥa*; fulfilled, A xii 272; P 81; fulfilment, A iii 81, vi 137; complete, P 287; completed, P 516; full of, A xxx 486, P 203; filled, A iv 94, xiv 288, xxviii 457, P 39; not trsl. A vii 171 (śīleṣu)**paripūrṇa-kārin**, morally perfect, A x 227, *tshul-khrims yoñs-su rdzogs-ḥar ('gyur ro)*; one who observes the moral precepts, A xviii 344
- paripūrṇa-saṃkalpa**, who have fulfilled their intentions, P-T 154
- paripūrṇaṃ karoti**, fills, V 28, 32a
- paripūrṇaṃ kārayati**, fills, A iii 63
- paripūrṇam . . . vāti**, filled the air, A xxxi 523
- paripūrṇendriya**, one whose faculties are all complete, A xvii 333, xx 371; whole, P 9
- paripūrṇatā**, completeness, P 288
- paripūrṇatva**, fulfilment, P 224=S x 1470, *yoñs-su rdzogs-ḥa*; has perfected, P 185=S *paripūrya*
- pari-ṣṛcchaka**, questioning, Sa 39b
- pariṣṛcchati**, asks, A i 16, xxxi 517; R iv 1, *yoñs 'driś(-la)*, x 1, *shus-ḥa*, xi 1, *shus*, xvii 1, *yoñs shus-ḥa*; Sa 39a; asks questions, A viii 199; Ad f. 230b, *yoñs-su shu-ba*; Sa 34b; questions, A xxi 386, 'dri, xxii 398, 'dri-ba(r bya), xxvii 448, *yoñs-su 'dri-bar*; P 96, 263; hopes that, P 13 (more literal: 'enquires whether')
- pariṣṛcchā**, asking questions about, A xiv 285, *yoñs-su 'dri-ba(s)*
- pariṣṛcchita**, questioned, A x 227, xiv 285
- pariṣṛṣṭa**, asked, A xiv 285, xxx 510 (not trsl.); questioned, A x 211, 227, xvii 330; explored, A xv 302
- paripraśṇayati**: counterquestions, A xxii 398, *yoñs-su 'dri-ba(r bya'o)*; asks counterquestions, A viii 199; Ad f. 230b, *yoñs-su dri-ba*; asks questions, A xxvii 448, *yoñs-su dri-bar bya-bar*; xxxi 520

- pariprasnīkaroti**, (questions), A x 211: sva-adhigama-arthaṃ paripraṣṭavyaṃ para-adhigama-arthaṃ p.; xii 275, *yoñs-su shu-bar bya-ba*; asks questions about, A vi 151; asks counter-questions, A xxvii 448
- pariprasnīkṛta**, counterquestioned, A x 227 (not trsl.), xiv 285 (not trsl.), xvii 330 (not trsl.); x 208 (not trsl.): saṃśaya-artha-nirṇayāya svarūpa-paripṛcchanāt paripṛṣṭāḥ (cf. H 391 to A vii 176) hetu-paripṛcchayā pariprasnīkṛtāḥ H
- pariprasnīkriyate**, is questioned, A i 31, P 263
- pari-prāpnoti**, obtain, P f. 229
- pari-phullatā**, blossoming out, Sa 28b
- pari-badhnāti**, ties to, A xx 373, *ñe-bar 'brel-bar byed-ḥa*
- pari-bhāvita**, pervaded by, A iv 96, 99; fostered, R iv 2, *yoñs-su bsgos-nas*; exalted, R xiv 8, *yoñs bsgos*; saturated with, P f. 243D
- paribhāvitatva**, pervaded by, A iv 95-6, (*-pas*) *yoñs-su bsgos-ḥa*; having come forth and are pervaded by, A iv 96
- pari-bhāṣa**, reviling, P 519
- paribhāṣate**: reviles, A vi 165, haṭhena niyama-karaṇāt H; xxiv 420, *spyo-bar byed*, prahāra-niyamanāt H; Ad f. 224a, 242b, *spyo-bar byed*; 238a, *spyo-ba*; 239a, *spyos*; P 511, 512, 519
- paribhāṣyate**, is reviled, Ad f. 242a, *spyo-ba*
- paribhāṣyamāṇa**, reviled(?), Ad f. 243b
- pari-bhidyate**, falls to pieces, A iii 54, xiv 287
- pari-bhukta**, relished, P 37
- paribhuñjati**, consumes, R xxii 10, *yoñs-su sp(y)od*
- paribhunakti**, enjoys the use of, A xvii 332-3; relishes, A xi 239; tastes, A xxvi 437, P 36-7; enjoys, A v 133, xxii 403; Ad f. 258b, *yoñs-su loñs spyad-ḥa*; Sa 226-7; Su ii 23a-24a, vii 106b; uses, A vi 151; consumes, A xxxi 514; derives enjoyment from, Su ii 23a (svayam); not trsl., Ad f. 220, *yoñs-su spyad*
- pari-bhūta**, humbled, V 16a, *mnar-ba (r 'gyur)*
- paribhūtātā**, humiliation, V 16a, *mnar-ba*
- pari-bhoga**, use, A vi 151, xxxi 519, Su vii 112b; live on, A xix 361; enjoyment, A xxx 487, S 117 (P-)
- pari-bhraṣṭa**, dropped, A xxii 404, *yoñs-su ṅams-ḥa*
- pari-maṇḍala**, rounded, P 533b, Ti -

pari-māna; *tshad*; measure, Ad f. 227b*; limitation, AA ii 13*

pari-mārṣṭi, strokes, P 84, 513

pari-mita, limited, P 81

pari-mīmāṃsā, thorough examination, A iii 62, *yoñs-su dpyod-pa*; =parikṣā

H

pari-mukta, deprived of, A vii 179, *yoñs-su btañ-ba* (r 'gyur)

pari-mucyate, is liberated, S v 754; Ad f. 254a, *yoñs-su grol-bar 'gyur ro*

parimokṣaṇa, set free, P 534a, *bkrol-pa*

parimocanātā, liberating, Ad f. 258b, 259a, *yoñs-su dgrol-ba*

parimocayati, set free, A viii 196, xv 294, xx 372, 375, xxii 404; R xxii

11, *dgrol-ba* ('i *phyir*), xxvi 6, *yoñs-su dgrol*; Ad f. 254b, *yoñs-su grol-bar byed de*

parimocayitavya, I should liberate, Ad f. 239a, *bsgral-bar bya'o*

parimocya, has set free, P 186=S 1352 *yoñs-su bkrol*

((*pariyāti*, R xx 13, =*pati* s.v.+*yāti*, 'gro-bar 'gyur?))

pari-varjaka, one who gives up, AA i 57, *spañs-pa*

parivarjana, avoid, P 534a, *spañs-pa*

parivarjanātā, avoidance, P 220=S x 1463-4, *yoñs-su spañ-ba*; shuns, P 176;

having expelled, P 89

parivarjaniya, to be shunned, A vi 151, *yoñs-su spañ-bar bya-ba*

parivarjayi, shuns, R viii 4, *yoñs spoñ shin*

parivarjayitavya, should be shunned, P 160; should be avoided, P 215=S

x 1456, P 220-1=S x 1464-5, *yoñs-su spañ-bar bya-ba*

parivarjita, shunned, A xxx 482; got rid of, R xxxi 6, *yoñs-su spañs*

pari-varta, chapter, A viii 199, P 268; revolution, A vii 171, xxv 426;

exposition, A ii 44, *le'u* (-*las*), =*nirdeśa* H; book, Su vii 105b; section,

Su vii 104b; revolving, Adhy. 7, *bskor-ba*

parivarttayati S 111 (P-), *yoñs-su bskor ciñ*

pari-vāra; 'khor; retinue, A xxx 488, 505; P 29=S 95*, S 82 (P-), S x

1471*, P 533b*; AA i 69*

pari-vāhya, expelled, A vii 179, (*saṃghāt*), *yoñs-su phyi rol-tu 'gyur*

parivāhya-bhāva, expulsion, A vii 179, *phyi rol-tu* ('gyur te); 183 (*triratnāt*)

pari-vṛta, surrounded, A iii 91, xx 381, xxvii 449, xxviii 465, xxx 505,

xxxii 524; P 13 (=S 112), 14, 63; Ad f. 215b, 235a, *yoñs-su bskor ciñ*

pari-vṛddha, increased, A iv 96, *yoñs-su rgyas siñ*, =*vyāpte* H; (*parivṛddhe*)

sarvato bādhyamāne="choked with")

pari-vellayati, sway away from, A x 215, *ldog-par 'gyur ro*

pari-veṣṭayati, wrap, A iv 97

pari-vrājaka; *kun-tu rgyu-ba*; wanderer, A i 8, 9, iii 76; R i 7*; P 133 (S)*, 134; Su vi 86b*

pari-śuddha, perfectly pure, A ix 200, 201, xx 384, xxv 428; P 77-8, 89; 218=S x 1460, *yoñs-su dag-ṅa*

pariśuddha-śīla, one whose morality is perfectly pure, A xxiii 412

pariśuddha-ājīvatva, perfectly pure mode of livelihood, P 534b, *'tsho-ba yoñs-su dag-ṅa*

pariśuddhi, perfect purity, A i 11, xvii 326-7, xix 362, 364, xxv 428; S 110 (P-), S x 1455, 1460; 1457, 1468, *yoñs-su dag-ṅa*; S x 1467, 1472, *ṅam-par dag-ṅa*; purifying, P 53=S 250 pariśodhana

pariśudhyati, is completely purified, R xxx 10, *yoñs-su dag 'gyur te*

pariśudhyate, is purified, P 89

pariśodhana, purifying, S x 1462, *yoñs-su dag-par bya-ba*; ^τAd=P 231 -pariśuddhi; purification, P 202 (91)=S(127) *yoñs-su sbyoñ-ba*

pariśodhanatā, purification, S x 1470, *yoñs-su sbyoñ-ba*

pariśodhayati, purifies, A x 1462, *yoñs-su sbyoñ-ba*; x 1462, *yoñs-su dag-par byed-ṅa*; x 1462, *yoñs-su dag-par 'gyur-ba*; P 29=S 95, *yoñs-su dag-ṅa*; P 40, 68, 90, 197; 202 (91)=S (127) *yoñs-su dag-par 'gyur-ba*; (fully) cleanses, P 58=S 264, P 76, 138, 263, 266

pari-śrama, continual study, A x 225, *'bad-ṅa*

pariṣad, assembly, P 211

pariṣkāra: (requirement), A v 133, (not trsl.), khallaka-ādi H; xix 363, jīvita-°: sthiti-hetutvād anna-ādaya H; A vi 163, xi 242, xxii 403; not trsl. P 187. -*'tsho-ba'i yo-byad* at A xix 363!

pariṣkāropakaraṇa, what is necessary to life, A xix 361-2, *yo-byad dan ñe-bar mkho-ba*

pariṣyanda, mental excitation, A x 225, *yoñs-su gYo-ba* (Wogihara: paris-panda)

pariṣyandayati, moistens, P f. 202, *sñams-par byed-ṅa*

pariṣyandita, overflow, A iii 92 (manasikāra-), *yoñs-su brlan-ṅa*, = upabhr̥m-hita H

pari-saṃkhyāta, reckoned up as, A vi 158, *grañs-su 'gro ('gyur ro)*

- pari-sāmanta**, neighbourhood, (correct printed trsl.), A iii 56, bodhi-
maṇḍa-°, (*byañ-chub-kyi sñiñ-po'i*) *khori-yug*: vidik-sthitavajra-kila-catu-
ṣṭayāntargato bhūmi-bhāgaḥ H
- parisāmantaka**, circumference, A iii 90, *khori-yug(-tu)*, parisamantād ity
arthaḥ H
- pari-sevate**, tends, A xxx 483
- pari-sphuṭa**, lit up, P 6
- parisphūṭa**, filled with, Sv, *khyab-pa(r)*
- pari-harati**, look after, P-ND-142b; Ad f. 240b, *yoñs-su grub-pa*: carry,
P-ND-178b
- pari-hāñi**, diminution, A ii 42, viii 196; x 219, '*grib-pa*, xviii 348-9; R x
9, *yoñs-su 'grib*; decrease, R ii 8, *yoñs-su ñams*; loss, P 235; never
fails, P 212
- parihāyati**, dwindle away, R xxviii 3, *yoñs-su ñams*; vanish, R xi 2, *yoñs-
su ñams-par 'gyur-ba*; become destitute of, R xx 1, *yoñs ñams*; =
pariyāyate A
- pari-hāra**, one refutes, AA ii 31, *sparis-pa*; solution, AA iv 60, *lan*
- parihāritā**, avoid, AA viii 7, *yoñs spon ñid*
- pari-hāsyate**, is derided, P 35
- pari-hiṇa**, without, A v 113, (prajñā-), *yoñs-su ñams-pa*; has faded away,
P 67; has lost, A xiv 288, *yoñs-su ñams-pa (r 'gyur ro)*, R xxix 9, *yoñs
ñams*
- parihīyate**, is diminished, P 552; fails of, P 91; avoids, P 552; desists, A
xvii 331; diminish, A viii 196, xviii 349, 350, Sa 240; decrease, A
xxii 405-6, '*grib*; lose, A xx 371, *yoñs-su ñams-pa*, 376; fail to win,
Ad f. 235a, (*las*) *yoñs-su ñams-par 'gyur-ba*, P 325a
- pariḥṣaṇa**, investigation, AA i 30, *yoñs rtog-pa*; contemplation, AA i 66,
yoñs-su brtag
- pariḥṣate**, surveys, S iv 613=P 132 pratyavekṣate
- pariḥṣā**, investigation, Su i 11b
- parīta**, overcome, R xvii 5, *dkris*
- parīta-cetas**, his mind overcome, Su vii 110b
- parītta**, but small, A xiii 282; limited, P 85; diminutive, A viii 185, x
209, *chuñ-ba*
- parītta-ku-buddhika**, his intelligence limited and poor, A xi 236, *blo chuñ-ba*

- parīṭṭa-parīṭṭa**, very few, Su vii 111a
- parīṭṭa-buddhayo**, people of limited intelligence, A xi 234, *blo chuñ-ba*,
=svalpa H
- parīṭṭa-buddhi**, of limited intelligence, R xi 10, *blo chuñ-ba*
- parīṭṭa-buddhika**, of limited intelligence, A xi 249, *blo-dman-ṭa*
- parīṭṭa-śubhā (devā)**, P 33, 35
- parīṭṭa-ābhā (devā)**, P 33, 35
- parīṭṭatva**, inadequacy, A x 210, *chuñ-ba'i*
- parīndanā**: bestowal, A xxviii 462; Entrusting, A xxxii ch., AA v 17,
yoñs gtad; favour, V 2, *yoñ-su gtad-ṭa*
- parīndāmi**, I entrust, A xxviii 460, *gtod do*, 461-2, 464, xxxii 528,=praty-
arpayāmi H
- parīndita**, favoured, V 2, *yoñs-su gtad-ṭa*
- pari-iṣṭi**, enquiry, A xxxi 523
- paraṣa**; *rsub-ṭo*; harsh, A xvii 324, xxiv 421*, R xxx 8*; S 1453, *she*
gcod-ṭa; P 519; Ad f. 238a*; Su vii 110b
- paraśāṃvatā**, not trsl., Ad f. 238a, *tshig rsub-ṭo*
- pareṇa paratareṇa**, farther and farther away from, V 16b, *sña rol-gyi yañ*
ches sña-rol
- paro jāniyāt**, so that others may thoroughly know them, Ad f. 261a, *pha-*
rol-gyis khoñ-du chud-ṭar
- paropakramāṇi**, as a result of hostile interferences from the outside, Ad
f. 223a, *gshan-gyis gnod-ṭar bya-ba*
- parjanya**, Rain-god, AA viii 10, *lha-yi rgyal-ṭo*
- parpaṭa**, dust, Su ii 21a, *sa shag*
- paryañkam baddhvā**, with his legs crossed, P 5, Sa 34b
- pary-anuyuñkte**, ply with questions, A iii 84; paryanuyuñjita (=codyam
kurvīta)-upārambha (=vihetḥāna)-abhiprāya.
- paryanuyoga**, question, A i 6=P 122=S 495; censure, A iii 84, *rgol-ba*
- pary-anta**; *mtha'*; boundary, A xxviii 467, xxx 493; Ad f. 236a*; end, A
xi 239, xix 369; ultimate, S 1452*; limit, Ad f. 251a*
- pary-avadāta**, highly cleansed, P 218=S x 1460, *yoñs-su byañ-ba*; com-
pletely cleansed, Adhy. 1
- pary-ava-naddha**: enveloped, A xv 296, *yoñs-su khebs-ṭa* (Sn-A: nivuta)
- pary-ava-sāna**, (the) end, A ii 40; S x 1460, Adhy. 1, *tha-ma*; Sa 27a;

terminus, P 24=S 73; P 87; S 1444

bhūmi-paryavasānam . . . bhavati, come to an end on the ground, A
xiv 287, *mthar sa . . . 'gyur*

pary-ava-sthāna, obsession, P f. 225; Sa 28a, b; prepossession, P 5, 540b

paryāpunatī, study, R iii 1, *chub byed-ṣa*

pary-ava-āpnoti: study, A—; A xi 234, *kun-chub-par bya-bar*; S 100 (P–), S

1452, *kun-chub-par byed ciñ*; masters, A xvii 325, svikaroti H; (V 8,
14h, 15a, b, 16a, 32a; Sa 30b, 31a, 41a).-H 42: āgama-adhigama-lābhāt.

H 194: grantha-artha-grahaṇāt

paryātta-bāṣpa, his tears dried up, A vi 136, *mchi-ma zad-ṣa*, 141

pary-ā-panna; *gtogs-ṣa*; included in, A xi 249, xii 263; P 168=S*, 235,

506; Sa 200; Su i 17b, iii 35b*, iv 41b*; comprises, Su iii 33b*; see:
abhinirvṛtti- on p. 60

pary-ā-ptam, sufficient, A xxxi 517

pary-ā-aya, method, A iii 69, vii 175, xi 238, xiii 280, xvi 314, xx 380;

Sa 230–1; manner, A v 105–6, vii 178, viii 190, xiii 218, xxxii 527;
way, A i 24, ii 46, iii 84, vi 163; revolution, A v ch. (puṇya-), *mam*
grāis; see: pada-

paryāyeṇa, in turn, AA ii 12, *mam grāis*

asty eṣa paryāyo yena paryāyeṇa, not trsl., A vii 174; syāt paryāyo
yena paryāyeṇa, would it be feasible to say that . . . ? A xxii 399; it

is quite possible that, A vii 178; syāt paryāyo yad, would there be
a reason to assume that . . . ? A xviii 346–7; it is possible that, Sa 230

paryutthāna: obsession, P 122, 549b, S xviii 280b; Ad f. 258b, *kun-nas*
ldañ-ba

paryutthita, possessed by, R xxi 3, *yoñs-su bslañ shiñ*

pary-upa-yoga, the state of being able to overlook differences, AA i 37,

yoñs-su gtugs-ṣa

pary-upa-āsana, honour(ing), A x 213, xvii 336, P 13, 96, Sa 28b

paryupāsana, to honour, P 218=S x 1459, *bkur-stir bya-ba*; Sa 192–4

paryupāsanatā, honour, P 224=S x 1470, *bsñen bkur-ba* (=P 217)

paryupāsita, honoured, Sa 208, 211–2, 29b; Su ii 21a

paryupāste, honours, A iii 79, vii 176, x 208, xiv 285, xv 292, xvi 310,

xvii 330; xxi 386, *bsñen-bkur byed*; 394, xxii 396, xxvii 449, xxx 483,
504; P 13 (présenter mes services, Lamotte), 68, 76, 138, 193; Ad f.

218b, 230b, *bsñen-bkur bya (-ba)*; V 6, *bsñen-bkur byas-pa*; Sa 194-5, 237.-H 391: parivāra-ādi-pradānāt. H 460: kāya-ādy-upasthāna-ārādhanād.-PvA=upaṭṭhita 116 (served, etc.)=purakkhata 205 (honoured, etc.). Wa: bedient. cf. SaPu iv 100

paryupasthāna, serving, A xvii 336, Ti-

pary-eṣati: searches (for), A x 229; 230, *rjes-su btsal-la*; xxx 481, xxxi 522; seeks, A xi 236; try to determine, A xi 235, *tshol te*; seeks for, Sa 222; decides to look for, A xi 233, *yoñs-su btsal-bar*; not trsl. A xi 235, *btsal-bar?*

paryeṣate, searches, P 218=S x 1459, *'tshol-ba*

paryeṣaṇatā, search for, P 219=S x 1461, *yeñs-su 'tshol-ba*

paryeṣaṇā, search for, Su vi 86a, *kun tshol-ba*

paryeṣamāṇa, searching, Su iv 39b, *kun-tu btsal*

paryeṣṭi, search, S x 1454, 1455, 1459, 1461 (=P 214, 215, 218, 219):
b(r)tsal-ba, rtsom-pa, 'tshol-ba.—see: udyoga-

parvata, peak, Hr, *ri-la*; mountain, A x 216, *ri*; P 27 (S-); P 28=S 82, *parvatarājā*; S 82 (P-)

parvata-rāja, king of mountains, P 92, 97

parṣad, assembly, A iii 49, vi 157, vii 178, xxviii 464a, xxx 505; R i, *'khor*; P 92, 97

parṣad-avacara, one who prefers the company of others, P 323a

parṣad-guruka, one who prefers a communal life, A xi 246, *'khor-lur byed-par*

parṣan-maṇḍala, (circle of the) assembly, P 223=S x 1469, *'khor-gyi dkyil-'khor*; Sv, *dkyil-'khor*; P 92; Su ii 24b

pala-gaṇḍa, mason, A xi 236, xxvi 443, *śiñ mkhan*; Ad f. 229a, *śiñ mkhan*; R xxvi 6, *śiñ mkhan bzo-bo*

palagaṇḍa-antevāsin, mason's apprentice, A xi 236, Ad f. 229a, *śiñ mkhan-gyi slob-ma*

pala-agra, tip of straw, A xxvi 435

palāgra-pramāṇena, measure with a tip of straw, Ad f. 227b, *srañ-la gshal-bas*

palāyate, runs away, Su vi 90a

palāla-puñja, heap of straw, A xxi 391, *sog-ma'i phuñ-po*

palāśa, foliage, A xi 234 (trsl. 'straw', W: palāla!); R xi 4, *'dab-ma*; P

248a, 317a; petal, P 101=S 331

pallala, sprouting, A x 217, *lo-ma*

palvala, pool, P 27=S 81, pallala, *lu-ma*

paśu-pālaka, cattle-keeper, A x 215, *phyugs rdzi*, P 301b

paścāt, after(wards), Sa 193, 237, 34b; P 92, 170; later on, A xi 247, *physis*; Sa 39b

paśyati, to see, A—(e.g. iii 90); S x 1469, *mthoñ-ba*; AA vii 5, *mthoñ*; Hr: *yañ-dag-par rjes-su blta'o*, or, *rnam-par rjes-su blta'o*

paśyan, seeing, A xi 238, *yañ-dag-par gzigs-pas*; knows what he does, A xvii 326 (paśyann eva, *mthoñ bshin-du*)

paśyanāya, in order to see it, R x 5, *blta phyir*

paśyaka, one who sees, R ix 2, Tib. *byed-ṣa-po*; R xxvii 6, *lta-bar byed*; P 150 (S-), 237; Su iii 30a, *mthoñ ba po*

paścima, future, A vii 182; future, last, V 21b; last, AA iv 58, *ṣhi-ma*; v 34, *tha-mar*; ending with, AA iv 4, *mthar thug*; final, P 477b

paścimaka, last, A xix 352

paścimam, finally, AA iv 28, *tha-ma*

pāṃsa-kulika; *ṣhyag-dar khrod-ṣa*; one who wears rags taken from a dust heap, A xxi 387*, Ad-T LVI 307a*; M: pāṃśu-?

pākṣika, partisan, A xxvi 436 (Māra-)

pācana, maturing, AA iv 37, *smin byed*

pāṇi, hand, P 84; Ad f. 235b, AA viii 13, *ṣhyag*

pāṇi-tala, palm of the hand, P 533b, *ṣhyag-gi mthil (-gyis)*

pāṇinālakṣaṇa-samalañkṛta S 112(P-)

pāta, shower, A xxiv 416 (ulkā-pātān)

pātyate, is struck down, R xxii 6, *brgyal-bar 'gyur*

pātra, (begging) bowl, A xxiii 414, *lhuñ-bzed*; P 35; Ad 222b, *lhuñ-bzed*; person worthy of, R xiv 4, Ti-

pātra-civara-adhyavasita, one bent on food and robes, Su i 4b

pāda, foot, A viii 189, xiii 283, xvii 326; S 111 (P-), *rkañ-ṣa(s)*; P 9, 12, 14, 160; AA viii 13, 22, *shabs*

pāda-tala, sole of foot, P 6; S 110 (P-), *rkañ-ṣa gñis-kyi(?)mthil*; later: *rkañ-ṣa'i mthil*

pāda-tala-sannīśrita, S 111(P-), *rkañ-ṣa'i 'og na gnas-ṣa'i*

pāda-mūla, feet, Sv, *shabs-kyi druñ-du*

pāda-aṅguli, toes, P 6

pāda-asthi, foot-bone, P 207; S 333=P 101 pādāvasthi

-**pādaka**, base, A xxx 488

pā-na, drink, A xi 241, *btuñ-ba*; xvii 335; P 23, 28, 67, 95, 187, 263-4

pāna-arthika, thirsty, P 67

pāniya, water, A xi 247, *chu'i*; drinks, A xix 363

pāpa, evil, A vii 184, xvi 322; P 266; AA iv 36, Adhy. 4, *sdig-ṭa*

pāpa-kṛt, a cause of evil, Adhy. 15, *sdig byed*

pāpa-mitra, bad friend, P 157; S 71 (P-); AA ii 27, *sdig-ṭa'i grogs-ṭo*

pāpamitra-samṣevin, associating with bad friends, A xvi 313

pāpamitra-sahita, one who has bad friends, R i 15, *sdig-ṭa'i grogs ldan*

pāpamitra-hastagata, one who is in the hands of a bad friend (spiritual adviser, teacher), A i 17, vii 184; viii 185, *sdig-ṭa'i grogs-ṭa'i lag-tu soñ-bas*; 186; P 276b; Su ii 19b, 20a

pāpamitra-upastabdha, one who relies on bad friends, A viii 185, *sdig-ṭa'i grogs-ṭos ñe-bar brten-ṭa*

pāpa-virata, which desists from evil, Sv, *sdig-ṭa . . . dan bral-ba*

pāpa-samācāra, one who habitually does evil, Su i 4b

pāpa-sahāya S 71 (P-)

pāpaka, evil, P 207, 210

pāpiyan, evil, (of Mara), A—; the Evil One, P 158

pāpeccha, one who desires evil, Su i 4b

pāra(m); *pha-rol*; the shore beyond, A xiv 286*, Su i 19a; the beyond of, Su i 19a; beyond, A xv 295 (=prakarṣa-gamana, AAA 598, 9; cf. Apte s.v. 3, 4; =śūnyatā H), R ii 11*, P 190, Su iii 25a*, 31a*; yonder shore, A x 1465 (P-), *pha-rol-tu phyin-ṭa*; Su i 12a

pāra-gata, one who has gone beyond, Su i 19a

pāra-gantu, go beyond, R xxviii 1, *pha-rol 'gro*

pāra-gu, gone beyond, R xxvii 8, *pha-rol phyin-ṭa*

pāra-sthalaṃ prayāti, travel to the other shore and reach it, R xiv 2, *rgya-mtsho'i pha-rol phyin-ṭar 'gyur*

pāraṃ gacchati, go to the Beyond, A xxv 428, *pha-rol-tu 'gro'o*; to go beyond, P 29=S 93, *pha-rol-tu phyin-ṭar*; go to what is Beyond of, P 94

pāraṅgata, gone beyond, P 478; Ad f. 253a, *pha-rol-tu soñ-bas na*

pāraṃgantu-kāma, who wants to go to the beyond of, Ad f. 226a, *pha-rol-*

tu 'gro-bar 'dod-ḥa

pārami, perfection, A i 3, vi 136, xxviii 465

pāramitā ; *ḥa-rol-tu ḥhyin-ḥa*; perfection, —

-pārami-gato, perfect in, R xx 2, *ḥa-rol ḥhyin gyur ciñ*; xx 12, *ḥa-rol soñ-la*

pārima, yonder, A xxvi 434, *ḥa-rol-gyi ('gram)*

pārājikā, an offence deserving expulsion, R xxxi 5, *ḥas ḥham-ḥas*

pārijāta, shade-giving, Sa 28b, *yoñs 'du*

pāruṣya, harsh speech, S 1258, *she gcod-ḥa*, P 568a

pāruṣika, one who speaks harshly, P-T 316

pārśva, side, A xxx 487, P 6

pārśvakā, ribs, P 101=S 333 *pārśvakāsthi*

pārśvaka-asthi, ribs, P 207

pārṣṇi, heel, AA viii 14, *rtiñ*

pāṣāṇa, stone, A xxv 429, *rdo-ba*; S 82 (P-), *gyo-mo*; Ad f. 243b

piṇḍa, material object, A xx 378; morsel of food, A xi 234, *zan goñ*

piṇḍa-grāha, seizing on a material object, V 30b, *ril-ḥor 'dzin-ḥa*

piṇḍapāta, almsbowl, A xvii 327, 329

piṇḍapātika, one who begs his food, A xxi 387; Ad-T LV, 307a, *bsod sñoms-ḥa*

piṇḍapātra, almsbowl, P 28=S 82

piṇḍayati, roll into one lump, A vi 138, P 261a, 285

pitṛ, father, A i 28, P 10, 160

pitṛ-jñā, one who honours his father, P-ND-143b

pitṛ-jñatā, honouring father, S 1258, *ḥar śes-ḥa*=P, 165 *pitreyatā*

pite, when drinking, S 1429

pitta, bile, S 1430

pithita, closed, P 75, Su vi 88b

pinaddha, joined, P 533a, *'brel-ba(s)*

pipāsā, thirst, A xi 239, *skom-ḥa*; P 9

pipāsita, thirsty, Ad f. 215b, *skom-ḥa*

pilaka, tree trunk, P-ND-178a (S=halaka?)

piśāca ; *śa-za*; Pisaca, A xvii 335*; malignant demon, R xxiv 4*

piśuna, malicious, A xvii 324, *ḥhra-ma*; xxiv 427, P-T 316

piśunāvātā, not trsl., Ad f. 238b, *ḥhra-ma'i tshig*

- pīḍa-sthāna**, oppression and pain, A xxx 503
- pīta**, yellow, A xxviii 457, Ad f. 233a, *ser-po*; P 235
- pīna**, muscular, AA viii 30, *rgyas*
- puṃs**, men, AA viii 32, *skyes-bu*
- pukkaśa**, refuse worker, P 276, P-ND-147b; Su ii 23a, *gYun-po*
- puṅgava**, hero, A xvii 333 (puruṣa-, *skyes mchog kha-lo sgyur-ba*)
- puṅḍarīka**, white lotus, A xvii 333, xxx 486; P 11, 97; P-ND-187b; Sa 41b
- puṅya**; *bsod-nams*; merit, —; R iii 4; fee, R vii 2, *rñan-ḥa*
- puṅya-kriyā**, (meritorious deed), A iii 68
- puṅya-kriyā-vastu**, (foundation of) meritorious work, A vi 135, 137-9, xxvii 464a; P 29-30=S 96, *bsod-nams bya-ba'i dños-po*; S 1258, *bsod-nams-kyi las-kyi dños-po*; Ad f. 263a, *bsod-nams bgyi-ba'i dños-po*
- puṅyakriyavastu**, foundation of meritorious deed, R xxxi 16, *bsod-nams bya-ba'i dños(-la)*
- puṅya-kṣetra**, field of merit, Sa 239
- puṅya-gandha**, fine fragrance, S x 1472 (=P 225 puṣpa-gandha), *dri shim-po*
- puṅya-prasavā** (*devā*), P 33, 35
- puṅya-rāśi**, heap of merit, R xxvi 2, *bsod-nams phuñ-po*
- puṅya-sambhāra**, equipment with merit, P 265; Ad f. 255a, Ti: *bsod-nams bya-ba'i dños-po*
- puṅya-skandha**; *bsod-nams-kyi phuñ-po*; heap of merit, A—; V 4*, 6*, 8*, 11*, 14h*, 15a*, b*, 16c*, 19*, 28*, 32*
- puṅya-abhisamskāra**, accumulation of merit, P 261a
- putra**, son, A i 28, xvii 334; R xii 1, *bu*; P 35=S 115; P 122, 264
- puḍgala**; *gañ-zag*; person, A i 3, ii 40, vi 138, xi 233, 240, xii 272, xvi 319, xxii 401, xxvii 450, xxviii 464a, 465; R i 20*, ii 6*, xxix 11*, S—*, P 79, 85, 209, AA i 59*; someone, A viii 190; individual, P 150 (S-), 237
- puḍgala-dṛṣṭi**, view of a person, A i 19; punaḥ-punar gatiṣu liyata iti puḍgalaḥ. H
- punar**, again, R xxiv 5, *gshi-nas*; xxiv 6, *phyis kyañ*; xxvii 2, *kyañ*; xxix 4, *phyir*; xxix 5, *phyir kyañ*
- punaḥ punaḥ**, again and again, A x 233
- punar eva**, Ad f. 234a, *de'i 'og-tu*

punāgameyā, would again return, R vii 7, *slar log*

punopi, R xxii 12, Ti-; =punar api

pura, abode, R xxix 4, *gron-khyer*

puratas, in front (of), A x 212, *mdun-du*; P 186; Su vii 105b; before, A xxx 485; R xxv 3, *mdun-gyi*

puramaka, former, R i 11, *sñon*

puras-kṛta, noble, A i 8, S iv 613, P 142; revered, A xxvii 449, xxx 505, P 33=S 112; Ad f. 215b, 235a, *mdun-gyis bltas (-te, -la)*; accompanied, A iii 91; xx 381, *mdun-du bdar-nas*; xxviii 465, xxx 504, P 14, 63; attended, A xxxi 524

puraskṛtya, guided by, P 67

purastāt, before the eyes of, Su ii 21b

purā, who preceded me. R ii 13, *sñon-gyi*

purima, the first one, R xx 9, *sña-ma*

purimādhvatīta, gone by in the past period of time, R vi 2, 'das dus *sñon-gyi*

purīṣa, excrement, S 1430

puruṣa, man, A i 28, vii 183, xvii 332-6, xviii 343, xix 357, xxvi 443, xxii 404, xxx 495, 497, xxxii 528; R x 3, xiv 9, xx 13, 20, xxii 12, xxix 7, *mi*; xviii 3, xx 2, 3, 9, *skyes-bu*; P 247a; (some)one, A xvi 332, xxv 431; personality, P 150 (S-), 237

puruṣa-kāra, (manly) doing, A i 4; R i 3, *skyes-bu'i mthu*; P 267; work, P 98=S 324 (=A); P 541

puruṣa-damyā-sārathi, trainer of men, A xvii 333; tamer of men to be tamed, Sv

puruṣa-yuga, pair(s) of man, P 506

puruṣarṣabha, the mightiest of men, R xxxii 4, *mi-yi khyu mchog*; a bull among men, P 535a

puruṣestri, man or woman, R xxvi 8, *skyes-pha bud-med dan*

puruṣestriya, to men and women, R xvii 6, *pho (phra Ad)-mor 'gyur shes*

puruṣottama, supreme man, R ii 13, *skye mchog*

purobhakta; *sña dro*; morning, A xxviii 464a*; forenoon, Ad f. 235a

puṣkariṇī, (lotus) pond, A xvii 335; xxx 486 (ed. puṣya), 487, Sa 29b

puṣpa; *me-tog*; A ii 41, xvii 324; R i 2*, iii 3*, 4*, v 5*, x 7*, xxviii 3*;

S x 1472*; P 11, 23, 28, 96-7, 187, 263-4; Ad f. 254a*

- puṣpa-dāmā**, (bunches of) flowers, P 11
- puṣpa-paṭṭa-dāma**, (bunches of) flowers and silken tassels, P 11
- puṣpa-puṭa**, flower bud, P 96 (lit. calyx)
- puṣpa-phala**, flowers and fruits, Sa 29b
- puṣpa-phala-utsa-saras-taḍāga**, fountains, lakes and ponds which bear many flowers and fruits, Su vii 106b
- puṣpa-yuga**, flowers yoked together, P 404b
- puṣpa-varṣaṇa**, rain of flowers, P 514
- Puṣpākara**, name of an aeon, P 98=S 323
- pustaka**, book, A iii 88, xxxii 528; R v 3, *glegs*
- puste**, book, R iii 4, *glegs bam*
- pustaka-gata**, has got it in the form of a book, A xiv 294, *glegs bam-du chud-par*; from a book, A xxx 482
- pustakagatām kṛtvā**, (written down in a book), A iii 56-7, x 225, P 311a
- pustaka-likhitām kṛtvā**, when it has been made into a written book, Sv, *glegs bam-du bris-nas*
- pūj-aniya**, worthy of (being) worship(ped), A iii 57; V 15c, *mchod-ḥa bya-bar 'os-par ('gyur ro)*
- pūjayati**, worships, A xxii 402, *mchod-par byed-ḥa*; P 14, 23=S 72, 28=S 83, S 298 (P-), P 63, 70; Sa 41b; Sv, *mchod-ḥa byed-ḥa*
- pūjā**; *mchod-ḥa*; worship, A ii 41, iv 94, xxx 501, 507 (+karoti), xxxi 522; R iii 4*, iv 4*; R iv 2, *rim-gro*; AA iv 20*, v 2*; Sa 33b; Adhy. 9*; cult, A iii 59; act of worship, Sa 31a
- pūjā-pūrvaṅgamam**, worshipped, A iii 56, *mchod-ḥa sñon-du byas te*
- pūjā-vidhi**, ritual for worship, Adhy. 9, *mchod-ḥa'i cho-ga*
- pūjā-vyūha**, display of religious aspirations, A xxx 506
- pūjita**, worshipped, A iv 94, 98-9, x 227; xxvi 437, *mchod-par bgyis-par ('gyur)*; xxviii 462; Ad f. 227b, *mchos-par bya-ba(r)*
- pūjya**, someone to be worshipped, Su vii 107b
- pūjyatā**, is worthy of being worshipped, AA ii 17, *mchod ñid*
- pūtin**, rotten, P 207
- pūya**, pus, S 1430
- pūrayati**, fulfil, Sv
- pūri**, fulfilment, AA i 69, Ti-
- pūrṇa**, full of, A xxx 486; the fulness of, P 201 (59) (S-); fulfilled, R xix

7, xx 10, *rdzogs-ḥa*; complete, Su i 14a; fully developed, AA viii 23, *yoṅs-su rdzogs-ḥa*; large, AA viii 31, *rgyas*

Pūrṇa Maitrāyaṇīputra, name of a Disciple. A ii 40. Speaks: A i 20, 24, xvi 319; P 175, 242-3; Sa 192

pūrṇaṃ karoti, to load with, A xiv 289

pūrṇa-gātra, fed, P 9, 32 (S-) (ed. pūrṇapātra, against the Mss)

pūrṇa-māsī, day of the full moon, Su vii 105b

pūrṇatva; *gañ-ba*; completion, Su i 13b*, 14a, b; repletion, P 289; Sa 197-8, 203; Su iii 36a*

pūrva, first, AA iv 58, *sña-ma*

pūrva-karma-vipāka, a punishment for former (past) deeds, A iii 56, 76

pūrva-kāya, trunk, AA viii 15, *ro-stod*

pūrva-caryā, conduct in the past, A xxxi 515

pūrvaṅ gama; *sñon-du 'gro-ba*; preceded, A xxx 505, 509, P 212, Su vii 110a; controller, A iii 81; directs, A vii 172, xxii 398, P 248a; controls, A iii 80=P-ND-148, iv 101, R iv 5*; controlled by, S 1324; not trsl. S 110* (P-); see: pūjā-

pūrvaṅgamatā, controlled, A xxix 477, *sñon-du 'gro-ba*

pūrvaṅgamena bhavitu-kāma, wants to win precedence over, P 29=S 94, *sñon-du 'gro-bar 'dod-ḥa*

pūrva-janma, former life, P 8

pūrva-jina-kṛta-adhikāra, one who has fulfilled (performed, done) his duties under the (former) Jinas (of the past), A iii 79, x 208, xiii 282; xxviii 460, *sñon-gyi rgyal-ba dag-la bya-ba byas-ḥa yin-ḥar*, xxx 494; P-p 154; Ad f. 233b, *sñon-gyi rgyal-ba-la bya-ba lhag-ḥar byas śiñ*; A xxx 511; Sa 218, 25a; Su ii 21a. -H to A iii 79: pūrva-buddheṣu kṛto'dhikāraḥ pāramitā-vyāpāraḥ śravaṇādi-lakṣaṇo yais te tathoktāḥ. pūrva-buddhair vā kṛto datto 'dhikāro niyogaḥ śravaṇādi-svabhāvo yeṣāṃ te tathoktāḥ. H to A x 208: tathāgatam uddiśya vihāra-ādi-karaṇāt. cf. to A xiii 282.- see: kṛtādhikāro

pūrva-nimitta, symptom, A x 214, *sñar-gyi mtshan-ma*; P 305a; Sa 42b; indication, P 305a; (a certain) sign which indicates, A x 215, *mñon-ḥa'i mtshan-ma sñar*; 216, *sñar-gyi mtshan-ma*; P 533, *sña ltas*

pūrva-nivāsa, previous life, P 86, 210; past life, P 86; former lives, P 9; 28 (S-)

- pūrva-parikarma-kṛta**, in the past had made the necessary preparations,
A xvi 310
- pūrva-bodhisattva-cārikā**, the course of a Bodhisattva in the past, Sa 29b
- pūrva-yoga-sahagata**, connected with their previous lives, P 30=S 97
- pūrvaka**, formerly, A i 13; of the past, P 144
- pūrvam**, formerly, A ii 34, iii 61, vii 178, xxxi 520; Sa 24a, *śnon*; first
of all, A xxx 481, 508; up to now; so far: A xvii 328; previous, S
ix 1443 (P-); in the past, A xxi 387
- pūrvavat**, (before), A v 112
- pūrva-anupūrva-dṛṣṭa**, in the past has often seen, Sa 29a
- pūrva-anta**, beginning, A i 24, viii 185, ix 205; xv 296=hetu H; P 48-9;
initial limit, P 240; former limit, P 477b
- pūrvānta-koṭi**, limit of the beginning, P 86
- pūrvāntatas**, in the past, A x 230; from where it begins, A i 25=P 244;
at the beginning, Sa 26b; in the beginning, R i 23, *śnon-gyi mtha'*
- pūrvānte**, in a former life, A xv 302
- pūrvālāpin**, one who addresses others, P 4
- pūrva-āhṇa-kāla-samaya**, morning, V 1, 15a
- pūrva-upacita**, built up in the past, P 534b, *śna-nas bsags-pa*
- prcchati**, asks, A xvi 319, xix 359, xx 379, xxxi 517, P 150; questions, A
xxviii 468, R xx 21, *yoñs dris*
- pr̥tha**, palm of hand, P 101=S 333 pr̥thāsthī
- pr̥thak**, single, P 255
- pr̥thag-udāhāra**, separate utterance, P 130=S iv 567, *tha-dad-du brjod-pa*;
615
- pr̥thag-jana**; *so-so'i skye-bo*; common people, A i 29, 30, ii 36, vi 137, xvii
323, 335, S 94* (P-), Ad f. 251a*, AA v 6*
- pr̥thagjana-bhūmi**, level of the common people, P 177
- pr̥thagjanatva**, state of being a foolish common person, Sa 237
- pr̥th-ivī**, earth, A—, R xx 5, *sa*; solid ground, P 83; ground, P 33=S
110 mahāpr̥thivī, *sa chen-po*; 207
- pr̥thivī-cāla**, earthquake, Sa 241; shaking of the earth, P 12, 13
- pr̥thivī-dhātu**, earth element, K, *sa'i khams*
- pr̥thivī-pradeśa**, spot of earth, A iii 56, viii 199, ix 200; xxv 429, *sa'i*
phyogs; P 33=S 113; V 12, 15c, *sa phyogs*; Sa 241; place, A xvii 330

pṛthivī-rajās, particle of dust, V 13c, 30a

pṛthivīrājasānā S 111 (P-)

pṛthivī-sthita, in the earth, R iii 7, *sa-la gnās te*

pṛthu, many, R iii 5, xii 6, xxvii 1, *mañ-po*; all, R xxv 5, *thams-cad*; long, AA viii 16, *riñ*; very much, R xxiii 2, *mañ*; broad, R xxii 11, *yañs*; AA viii 31, *dbyes che-ba*; vast, R xxxi 17, *rgya chen*; large, P 535a, AA viii 23, *yañs*

pṛthucārumaṅḍalagātrā, his knee-orbs are large and beautiful, P 535a

pṛthu-tanu-jihvatā, his tongue is long and slender, P 533a; 533b, *ljags śin-tu yañs śiñ srab-ḥpa*

pṛthu-prajñā, vast wisdom, Ad f. 249a, *śes-rab yañs-ḥpa*

pṛthu-vaipulya-prāpta, that shall spread widely, A xxviii 458, *yañs śiñ rgya che-bar 'gyur ro*

pṛthu-śilpa-yukto, devoted to many crafts, R xx 2, *bzo gnās mañ-po'i*

pṛṣṭa, asked, Sa 39a

pṛṣṭhataḥ, afterwards, AA v 12, *rjes-la*

pṛṣṭhataḥ pṛṣṭhataḥ, closely behind, A ix 201-2, *ḥhyi bshin-du*

pṛṣṭhavaṃśa-asthi, spine, P 207

(**pṛṣṭhī-bhavati**, turn his back on, A xvi 320 (usually *vipṛṣṭhibhavati*, in this context))

peḍa, box, A xxx 506

peyālam, and so with, A ii 38

peyālena: etc., etc., A v 109, vi 159

peśala; *'des-ḥpa*; well-behaved, A xxi 394*, xxiv 418*, Ad 223b*, 218a, *Ti-*

peṣayati, deprecates, P 70=S 280 *paṃsayati*

paitrka, ancestral, Ad f. 225a, (*rañ-gi ḥpha* (*tha* in Nartḥiang?))

paśūnya, slander, S 1258, Su vi 81b, *ḥphra-ma*; P 568a

potaka, whelp, Su ii 23b

poṣa, person(ality), P 150 (S-), 237; Ad f. 263b, *gso-bo*; P 247a

poṣadha, Uposatha vow(s, eight), P 42

(**yathā paurāṇo**, as it was before, A xxx 500

paurva-janmika, in a former life, V 16a (Ms-P=pūrvajanmika)

paurvaka, former, A iii 73, xvii 337-8, xviii 344, xix 352; S x 1471, *śnon* =P 224 *pūrvaka*; previous(ly described), A xx 377-8; of the past,

paurvika, former, A xxviii 464a

pra-kampate, shake greatly, A xvi 309, xxxi 516; P 8

prakampayati, to shake, S x 1471, *gYo-bar byed-ḥa*, =P 224 *kampayati*;
P 520

pra-karṣa, culminating point, AA ix 1, *rab*

pra-kāra, specific constitution, P 201 (66)=S (90), *rnam-ḥa (tsam)*; variety,
AA iv 1, *bye-brag*; kind, AA viii 3, *rnam*; iv 54 —; way, A xi 248,
rnam-ḥa

(*bahu-*)**prakāram**, in (many) ways, A x 221, *rnam-ḥa (mañ-po)*

pra-kāśa, (light), A xi 235, *snañ-ba*, =āloka H; P 72 (S-)

prakāśanā, proclamation, P 295

prakāśayati, proclaims, R xxxi 3, 8, *gsuñs*; reveals, A i 4, iii 56, xii 272,
xv 296, xxv 433, xxx 492; R xviii 7, *rab-tu bstan-ḥa*; xxii 7, *bstan*; P
158, 185, S 1324 (P-); V 15c, 32a; Su vii 107a; shows, A ii 48; makes
known, Ad f. 218b, *'dog-ḥa(?)*

prakāśīta, revealed, Ad f. 245a, *rab-tu bśad*

prakāśītavya, should reveal, Ad f. 261a, *bśad-par bya*

pra-kīrṇa, scattered about in, A iii 81, *btāb-ḥa*; R iii 7, *btāb-nas*

pra-kupyati, become enraged, P 562

pra-kṛti; *rañ-bshin*; essential (original) nature, A i 5, viii 192, ix 204, xii
259, xv 297, xix 354, xxix 476, xxx 491-2; R i 28*, ix 2*, xviii 1*;
S iii 495; 1450, 1472*; P 38=S 118*, 195, 239, 253

prakṛti-gambhīra, etc. A viii 192

prakṛti-parinirvṛta, gone to Nirvana in his essential original nature, Sa
28a

prakṛti-pariśuddha, A xxv 428, xxix 476

prakṛti-prabhā, natural splendour, P 7; 200b, *rañ-bshin-gyi 'od*

prakṛti-sūnya, empty in its essential original nature, P 133=S iv 613

prakṛti-sūnyatā, emptiness of the essential original nature, P 44=S 137,
45=S 139, S iv 604, P 173-4, 197, 263

prakṛtendriya, with his faculties uncontrolled, Su iv 59a, *dbañ-po phyal-ba*

prakṛtika, what has the essential original nature of, Sa 231-2

prakṛtyā, by nature, A xxi 387

prakramaṇā, walk about for any length of time, A xiv 290

prakrānta, moved away, A xiii 283, *doñ ño*

- prakrāmati**, functions, A xi 251, 'jug-*pa*; proceed, A xxx 505; go away, A iii 85, iv 95; set out for, A xi 247, 'gro-*ba(r gyur te)*; A xxx 484; take their leave, A xi 233, 'gro *na*; *soñ na*
- pra-kṣipati**, adds on to, AA v 21, *bshag-par bya-ba*; Su i 14b, *bshag-par*; cause, A xi 249; see: *bhedam p.*
- prakṣipta**, placed (into), A xxx 506, Sa 240; added on, A ii 47, =*adhyāropitam samvṛti-mātram H*; S LXIV 456a; P 250; 579, *btags-pa* (= *prajñaptam?*); put into, A iv 98; thrown (into), A iii 91, iv 97, P f. 243C; plunged into, Ad f. 226b
- pra-kṣubhyati**, resounds greatly, A xvi 309, xxxi 516, P 8
- pra-kṣepa**, adding something, K, *bsnan-pa med-pa(?)*
- pra-garjati**, rumbles greatly, A xvi 309, xxxi 516, P 8
- pragalbha**, arrogant, Su vii 110b; iv 59a, *kha phyar*
- pra-gṛhṇāti**, exerts, A xii 259; V 2, 17a: *rab-tu bzun-ba*; makes tense, P 207 (*cittam*)
- pragṛhīta**, taken hold of, R vii 2, *rab-tu zin*
- pragrahaṇa**, the carrying of, A vi 137, *thogs-pa* (*dharmolkā-*)
- pra-carati**, proceeds, Sa 29a; circulates, A xxviii 459, *rab-tu spyod do*; be observed, A xxxii 529, P f. 244a; appears, A ii 41, *mñon-par gtor-ba*; appear, spread, A x 225, 'byun-bar 'gyur ro
- pra-cala(ya)ti**, stirs greatly, A xvi 309, xxxi 516, P 8, 520
- pracalita**, shaking, Sa 42b
- pra-cāra**, observation, R i 22 (*gati-*), *rgyu*; performance, P 224 (*citta-*)
- pracārayati**, forms (habit), A iii 90, (*samudācāram*), (*spyod-pa-la*) 'jug-*pa*; frequents, Su i 9b
- pra-jahati**, forsakes, R i 1, *bsal(-nas)*; Sa 202
- pra-jānan**, one who wisely knows, Su i 15b
- prajānanatā**, wise cognition, S x 1470, *śes-pa*
- prajānanā**, exercise of wisdom, Su i 7b; wisely knowing, P 26=S 92, *prajānatā*, *rab-tu śes-pa*
- prajānamāna**, the wise, R xix 8, *rab śes-nas*
- prajānāti**, (wisely) knows, A iv 100, xii 256 sq., xx 379, xxviii 472, xxx 483, xxxi 514; R i 13, 26, *śes*; S 67(P-), *śes-pa(r)*; S 93(P-), *śes-pa*; P 78, 80, 85, 87, 134; 328b, *mkhyen-pa*, and, *rab-tu mkhyen to*; Su i 15a, b, 17b, 18a, 19a; knows, in his wisdom, V 18b; comprehends,

Su i 10a

prajānayatī, knows wisely, R i 12, *rab śes*; vi 8, *mkhyen-pa*; xvii 7, *śes-par bya*

prajānayatavyu, should be wisely known, R xxix 10, *śes-par bya*

pra-jāpati, chief wife, A xi 241, *chui-ma*

pra-jāyanā, giving birth, R x 8, *btsa'-ba*

prajñapanā, disclosure, P 295

prajñapanāya, define, R xx 19, 20, *gdags-par*

prajñapayati, arranges, P 5; build, A xxx 488; spreads out, A xxxi 521; makes known, A xii 271, *'dogs-par mdzad do*, =eka-rūpeṇa vyavasthāpayati H; xii 276; H read jñāpayati: loka-śūnyaka-jñāpaka-jñānam cy; P 255, P-p. 329

prajñapta, spread, Sa 193; conceived, P 466b, V 27; Su i 13a, *btags-pa*; arranged, Ad f. 248b, *btags-pa*

prajñapti; *btags-pa*; concept, A i 16, P 102, 126=S iv 549, 153, 228, 470a; Ad f. 249a, 254a, *gdags-pa*; AA v 14*; Su i 8a*, b; conception, A vii 177, P 63=S 271 śabda; nominal concept, AA i 28*; nominal existence, AA ii 9*; conceptual entity, AA i 35*, v 32*, nominal entity, AA v 6*; conceptual existence, AA v 30*; intimation, Su i 7a

prajñapti-dharma, conceptual dharma, P 99=S 325, P 100

prajñapti-mātra, mere concept, P 99=S 325

prajñapti-mātram, merely conceptual, P 579, *btags-pa tsam-du*

prajñapti-sat, has the status of a concept, P 99(S-)

prajñaptika, one who has an intimation, Sa 24b

prajñapto 'bhūt, was put up, A xxx 506

prajñapyati, intimates, Su i 8b

prajñapyate, is conceived, P 89, 261; Ad f. 225a, 255a, *gdags-pa*; is communicated, A ii 41, *bshag*, yathā-avasthita-svarūpa-nirdeśān H

prajñā; *śes-rab*; wisdom, A xv 293, xix 360; Ad f. 219a*; AA—*and *śes-pa*; Sa 39b; wise understanding, Su ii 19b

prajñā-cakṣus, wisdom eye, A xii 268, P 78 (def.), V 18

prajñā-dhīra, firm in wisdom, R i 10, *śes-rab brtan*

prajñā-pāramitā; *śes-rab-kyi pha-rol-tu phyin-pa*; perfection of wisdom,—; V 13a, 24, 32a

prajñāpāramitā-bhāvanā, development of perfect wisdom, Sa 201 sq.

prajñāpāramitā-hṛdaya; *śes-rab-kyi pha-rol-tu phyin-pa'i sñiñ-po*; Heart of Perfect Wisdom, Hr*, Sv*

prajñā-pracāra, observation by wisdom, P 580, *-su śes-rab 'jug-pa*

prajñā-pratibhāna, revealing wisdom, P 98 (=A)

prajñā-vimukti, emancipation of wisdom, P 210=S 1446

prajñānamayāna, when he wisely knows, R xxii 4, *rab śes na* (=prajānamayāna?)

prajñāpayati, speaks meaningfully of, Sa 199; communicates, P 441; makes known, P 115; Su v 61b, *gdams-pa*; conceive of, Ad f. 254b, Tib: *dmigs śiñ*

prajñāpayitavya, should make known, Ad f. 261a, *gdags-par bya*

prajñāpayiṣyāmi, can I make (people) conceive of, Ad f. 249b, *gdags-par bya ste*

prajñāyate, is conceived, A iii 75(=pravartyate H), xiii 279, xx 378, xxii 399; P 42-3; Su i 11a, 13b, 14b, 19a; iii 31a, *mñon no*; comes under the concept of, A xxii 398, *snañ*; conceive, Sa 198; (one) can conceive, P 253; Ad f. 249b, *gdags-su mchis-par gyur*; *gdags-par bya ste*; can be conceived, P 234; becomes (is) conceivable, A xxii 398 (na); 400, *rab-tu śes so*; have a conception of, A xix 361, =tat-kṛta-cihna-abhāvān na p. H;

prajñā-āloka, light of wisdom, Ad f. 220a, *śes-rab-kyi snañ-ba*

prajñāvat, wise, P 213=S 1453, Ti-?; gifted with wisdom, V 6, *śes-rab dan ldan-pa*

prajñopāya(?), wisdom with its many devices, A xxi 391

pra-ṇatā abhūvan, bent, A xxxi 516

praṇamati, (make obeisance), A v 112

pra-ṇayati, leads, P 442; guides, Ad f. 246a, *ston-pa*

pra-ṇāsyate, be lost, A xxviii 461; get lost, A xxii 404, *stor-ba*

praṇaṣṭa, lost, A xxvii 449; see: mārga-p.

pra-ṇi-dadhāti, resolves, P 224=S x 1470, *smon-pa*; S 116(P-)

mā cittaṃ praṇidhāḥ, A xxx 481 (you must not make any definite plans)

praṇidhāna; *smon-lam*; vow(s), A vi 136, 160, xx 375; xxviii 460, *smon-pa*; xxx 503; R xx 6*; P 4, 92, 135, 299; plans for the future, AA iv 18, *smon-pa*, P 299; resolve, S x 1458*, AA i 68*; desire for the

future, P 4

praṇidhi; *smoṅ-lam*; resolve, A xxv 435; vow, R xvi 5*, Sa 38a; wishes for the future, AA iv 63*

praṇidhi-jñāna, cognition which results from resolve, AA viii 3, 8, *smoṅ (-nas) mkhyen(pa ṅid)*; Ad f. 255a, *smoṅ-nas śes-pa*

praṇidheti, he makes the vow, R xx 23, *smoṅ-lam 'debs*

pra-ṅīta; *gya nom-pa*; (most) sublime, A vi 135, xv 296, xxvii 456, xxx 499; P 58=S 264, 59; Ad f. 244b*, AA viii 19*; good to eat, R vi 7, *bzañ za-ba*, P-p. 154; fine, P 534a, *bzañ-po, shim, ṅams-su bde-ba*; superior, Su iv 41b, *bzañ-po*; exalted, P 87, 578*; 583, *bzañ-po*

praṇitam apraṇitam vā, position in which it is placed, P 204=S 1428;= MN paṇihito hoti, but S-Tib: *ṅams bde-ba dan ṅams mi bde'aṅ ruṅ ste ji-lta ji-ltar gnas-pa*

praṇeṭṭ, guide, A xxvii 449

pra-tanu, very delicate, AA viii 15, *sraḅ-pa*

prati, as being, S x 1470, *don-du*=P 224; with regard to, AA—, *phyir*; *la*; not trsl. A xi 237

prati-upanna, in the present, R i 23, *da-ltar byuñ-bar*

prati-kāṅkṣati, expects, A iii·57, 75, xiii 283, xxi 386, 390, xxvi 438, xxvii 452; R xxxi 14, P 219=S x 1462, *re-ba*; V 16c, *rig-par bya'o*; S 1452, Tib. *yod-par śes-par bya'o*; Sa 28b, 34a, 35a, 42a; Su vii 111b; desire, A xv 300

pratikāṅkṣitavya, one must expect, A xiv 286; should be expected, Ad f. 223a, *śes-par bya-ba*; should expect, Ad f. 248a, (*sñam-du*) *re-bar bya'o*, Ad f. 248b, *rig-par bya'o*

prati-kāra, repayment, P 525, *slar phan gdags-pa(r bya-ba)*

prati-kūla, averse to, A x 215, *mi mthun-par*; Su i 6a; repugnant, P 534b, *mi mthun-pa*; revulsion, P 20=S 59, *mi mthun-pa*

pratikūla-saṃjñā, aversion, Su vii 105b

prati-kṛta, repaid, A xxx 494

prati-kopayati, (be angry against), A xxviii 460, *'khrug-par byed*

prati-kramaṇa, coming back, P 214=S 1453, *ldog-pa*

pratikrāmati, comes back, A xvii 322; 336=gamanam H; P 204=S 1428, *'oñ*; journeys, A xxx 484

prati-krośa, (reviling), A vii 179

pratikrośati: reviles, A vii 179, *mi sñan-par brjod-par 'gyur*, =apriya-abhidhānāt H; A xxviii 460, *smod-par byed*; Sa 43a; rejects, Ad f. 233b, *spoñ*; Sa 236

pratikrośanā, reviling, Sa 43a

prati-kṣipati, rejects, A vii 179, 183; x 209, *spoñ-bar*; xi 247, *spoñ ste*; xxviii 460, *'gog-par byed*; P-p. 242a, P 275b; V 15a, *spoñ*; Su vii 111a

pratikṣipta, rejected, A x 210, *spañs-par gyur to*

prati-gacchati, pass away again, A xxi 395, *spañ-ba*

prati-grhītāra, more receptive, Sa 27b, 28a

pratigrhñāti, receives, A xxiii 414, *blañ-bar bya-ba*; xxx 481; Su iii 31b, *len-pa*; accepts, A xxxi 520, 524, Sa 217; acquires, V 6, *yoñs-su sdud-par 'gyur ro*; 14h, Ti-; 16c, *rab-tu 'dzin-par 'gyur-ba*; take hold of, P 549b

pratigrāhaka, recipient, P 18=S 56, *yoñs-su len-pa*; P 177, 264

pratigrāhika, recipient, P 267=S f. 140a, *parigrāhikā samparigrāhikā*

prati-gha, resisting, P 236; impact, S 1444(P-); aversion, P-p. 166; Su iii 31b, *khon khro-ba*

prati-cchanna, enveloped in, A xxii 403; surrounds, A xxx 486

prati-jalpati, answers back, A xxiv 421, *slar smra-ba*

prati-jānāti, recognizes, S x 1469(=P223 -jñānam), *rab-tu śes-pa*; asserts, Su i 15a; claim, P 210-1

pratijña, pledge, R xxiv 4, *dam bcas*; V 15b

prati-tiṣṭhāti, (fly down to; return to), A xvi 310-1; rest in, A iii 81, *brten-pa yin te*; stand firmly in, S 872, Ad=P 148, *pratiṣṭhate*; rely on, Ad f. 226b, *brten-par (mi) bya ste*; base oneself on, *don-du (mi) gñer*

prati-deśayati: confesses his error, A xvii 328, *phyir bśags-par gyis śig*, =grhīta-bodhicitta-parityāgāt H; see their error, A xxi 390, *so-sor 'chags-par 'gyur-ba*, =pratyāpatti-balāt H, Ad f. 217b, *'chags-par byed*; confesses his fault, A xxiv 421 (so M; H: Skr. deśayati; Ti as M?), *so-sor bśags-par byed*; =kṛta-pāpadeśanān H, R xxiv 6, *so-sor 'chags-par byed ciñ*, Ad f. 224a, (')*chags-par byed-pa*

prati-dharma, counter-dharma, P 38=S 119, *pratipatti-dharma*, *chos-rnams so-so'i miñ ni (sgyu-ma ste)* (=dharmā prati nāman) (Not in any dictionary; opposed to anudharma?)

prati-nir-yātayati, returns to (=gives back), A xxxi 520

prati-ni-vārayate, checks, A xx 374

prati-niḥ-sṛjati: throws back, A xxi 390, 'dor-bar 'gyur, = āsrayabalāt H; abandons, A xvii 328, *so-sor spois śig*

prati-pakṣa; *gñen-po*; antidote, A vii 171; AA—*; counteracting, AA ii 30*

pratipakṣa-balin, strong in resisting the enemy, A xxvii 450, *gñen-po'i stobs-can* (Wa: widerstreitskraeftig)

pratipakṣatva, process of counteracting, A ii 31, *gñen-po ñid*

prati-pattavya, should progress, S x 1455(=P 215, pratipadyate), *nan tan-du bya-ba*

pratipatti, progressive path, R xxvii 4, *bsgrub-pa(r)*; progress to, AA—, *sgrub-pa*; Sa 32a; Su iv 59, *nan-tan(-gyi)*

pratipatti-bhūmi, progressive stages, R xxii 2, *bsgrub-pa'i sa*

pratipatti-sampanna, able to substantiate his claims, A xx 371, *sgrub-pa phun-sum tshogs-pa dan ldan-pa*, svikāra-artha-sampādanāt H

pratipatsīran, are able to make progress, AA i 2, *rtogs-pa*

pratipad; *lam*; path, A xii 275; P 209, 211; AA i 21*; practices, A iii 57, = mārga, H; (bound to) progress towards, A xxii 408*; progress, AA v 8*; i 47, iv 25, *sgrub-pa*; i 73, *bsgrub-pa*

pratipad-gata, progress, AA v 10, *lam*

pratipadya, having entered, R xx 3, *phyin-pa*

pratipadyate, progress, A iii 79, x 208, 211, xviii 342-3, xx 380 (pratipadyeta: upāya-kausalyaṃ sarva-sattva-aparityāgaś ca-abhyāsaniya ity avagacchet), xxi 395; xxii 408, *bsgrub-nas*; xxiii 413, xxv 430, xxvii 453, xxx 482; P 31=S 100, P 527a, *nan-tan-du byed-pa*; V 2, 17a, *bsgrub-pa*; Sa 41a; hasten towards, A xiv 290, *sgrub*; promise, A xxiv 42I (āyatyāṃ saṃvarāya pratipadyate, promises restraint in future); be-have, A xix 362

pratipadyamāna, when he progresses, Ad f. 221b, *bsgrub cin*

pratipanna, compare with, A x i234, *shugs-pa*; has been undertaken, A x 202, *shugs-pa*; progressed, P f. 205, Sa 19b, Su i 3b, 5b; have practised, A x 219, Su ii 19b; filled with, A xxx 496, (adhyāsaya-)

pratipannaka, progressing in the direction of, P-ND-149b

pratipanno bhavet, should find oneself in, A xx 372, *shugs-par gyur-la*

pratipādayati, presents with, P 28=S 82

prati-pīḍanā, oppression, Su vi 86a, *rab-tu ñen*

prati-pūrṇa, entire, A viii 193 *rdzogs-pa*, guṇa-gaṇa-upetatvād dharmatā-rūpam H

pratipūrṇatā, entirety, A viii 194

prati-pṛcchati: questions, A v 103, xxx 500; asks a counter-question, A i 16, P 151; asks, A xxx 495

prati-pra-srabdha, free from, P 4

pratiprasrabdha-mārga, having finished with the path, Su vi 66a, *lam-gyi rgyun bcad*

prati-baddha, bound to, A xxvi 435(ekajāti-); not trsl. A xxx 502

prati-bala, capable, A xiv 290, xvi 311, xviii 341, xix 359, xx 373, xxvii 447; able to, A viii 198, *nus*; competent, A iii 84, *stobs yod cin*

prati-bādhate, opposes, A vii 181, 183; xxviii 460, *gnon-par bya-bar*; P 275, 278

pratibādhyate, be put off, P-p. 242a

prati-bimba; *gzugs-brñan*; reflection, P 179, 226, 585a; a reflection of the moon in water, P 160=S vii 1209*; reflected image, P 154, 192, 535, 585a, Ad f. 229a*; image, P 254; image in the mirror, P 4, 523 (This must be tidied up, together with pratibhāsa!)

prati-budhyate, wake up, A iii 91; comprehends, Su i 15b

pratiboddhavya, P 170=S vii 1264, *khoñ-du chud-par bya'o*, Ad: prativeddhavya (trsl.: 'should penetrate'); should be observed, S LIX 340a, Ad: *rtogs-par bya*

pratibodha, wake up to, Sa 208; reach understanding, AA iv 9, *rtogs-pa*

prati-bhaya, fright, A xx 372

prati-bhāti, flashes into my mind, A x 214(+ me), *bdag spobs so*; inspire, Sa 23b; it is clear, A i 18, P 172; Su v 60a, *spobs-par byed-pa*; is intelligible, P 261; may you make clear, A x 216(+ te), *khyod spobs-par gyis śig*; it becomes clear, A x 218, xvi 320, Sa 209; lighten up (the mind), A i 30; intelligibly, P 262; make clear, A i 3, 4, 19; xxvii 454-5, *spobs-par 'gyur-ba*; Ad f. 232b, *spobs-pa*; appears, A i 30; xi 238, *yin no*

pratibhātu te, make it clear, P 98(=A)

pratibhāna; *spobs-pa*; revealing, A i 4; inspiration, Ad, S(104)*=P 202(77), pratibhāsa; readiness of speech, A iii 83 (pratibhānam upasaṃharta-vyāyam, induce a readiness to speak: yuktam ukta-abhidhānam

utpādayitavyam H), xxx 501 (not trsl.); understanding, Sa 35a: (flash of) insight, A xi 240*, xxiii 414*, Ad f. 223a*, 236a*, 253b*, Su v 60b*; flash of ideas, R xi 2*, P 4; ready speech, P 217=S x 1458, P 224=S x 1470, *spobs-pa* (*ñes-pa*), AA i 68*; intelligibility, P 261; intelligible speech, P 262

pratibhānam utpadyate, understand, A xi 232, *spobs-pa*(*skye-ba*),=P 315b
te pratibhānam utpannam, you have been inspired by, A x 211

pratibhāna-pratisaṃvid, analytical knowledge of inspired speech, P 211

pratibhāna-pratisaṃvin-mukha S 261(P-)

pratibhāna-mudrā, seal of insight, Sa 39b

pratibhāna-sampanna, able to formulate his views clearly, A xx 371

pratibhānatā, state of inspiration, S(104), *spobs-pa*, cr. P 202(77)

pratibhānatva, perceives, P 533b, Ti?

pratibhānavat, inspired, P 213=S 1453, *spobs-pa dan ldan-pa*

pratibhāṣa, appearance, Ad, S(65), *snañ-ba*=P 200(47) prabhāsa

pratibhāsa, reflection (of an object in a mirror or in water), A xxvi 442, *gzugs brñan*, pratibhāsa-dṛṣṭāntena-ālambana-vikalpa-apoho darśitaḥ H; image, P 160=S 1209, P 4, 179; S vii 1209, *chu zla*; P 226; reflected image, A ix 205, *mig-yor*=P 297b, xxx 484; P 101, 179, 523; Su iv 38, *mig-yor*, vi 74b, 83a; reflection of the moon in water, P 192, 254; apparition, P 4, 154; Su iv 50a, *snañ-ba*. (cf. Note at pratibimba.)

pratibhāsayati, give a brilliant appearance, S(51) (Ti-)=P 200(37) prabhāvayati

prati-maṇḍita: (so magnificently) decorated, A xxx 488, 506

prati-mantrayati, answer back, Ad 224a, *phyir smra-ba*

prati-mucyate S 107(P-)

pratimokṣaṇa, rejection, AA v 13, '*dor-ba*

prati-rājan, hostile king, P 437; Ad f. (243A), '*thab zla'i rgyal-po*

prati-rūpa, fitting, A xxiv 418, (*dan*) *methun-pa*; P 438; proper, A xxiv 422, *cha*; seemly, A xxx 495, 506, xxxi 520; Ad f. 224b, *rigs-pa*; Ad f. 243b, *cha'o*; not trsl. A vii 181, *tshul methun-pa tsam*

pratirūpaka, fake, A xxi 394, *gzugs-brñan(-du)*,=vāñ-mātreṇa bodhisattva-caryā-abhyupagamād H; which resembles, Sa 27a, *dan 'dra-ba'i*

prati-labdha, has acquired, A iii 58, xiii 280, xvi 310, xxx 492, xxxi 526; S 117(P-); P 13, 93; Ad f. 231b, *thob-pa*; got back again, Sa 28a

pratilabdhi, will receive, P 534a, *thob-pa*

pratilabhate, acquires, A iii 51, 55, 57, 68, xvii 339, xviii 341, xix 366, 368; xx 382, *rñed-par 'gyur te*; xxii 401, 404-5, xxviii 451, xxx 494, 501, xxxi 526; P 4, 10; 21=S 68, *thob-pa(r)*; 29=S 95, *thob-pa*; 32=S 110; 66,69, 77, 79, 80, 90, 107, 186; S 1452, *thob-par 'gyur ro*; 200-2, *rab-tu 'thob-pa*; Sa 36a, 38b; find, V 6, pratilapsyante=*rñed-par 'gyur-ba*; receives, A xxx 510; gains, A x 227, xi 232; V 28, *thob*; regains, A iii 54, P 9; 32=S 107

pratilabhāya, fit for(?) the acquisition, Sa 37a

pratilabhya, acquired, Sa 26b

pratilambha, acquisition, A xxi 390; xxii 405, *rñed-pa*; xxx 494; S x 1462(P-), P 223=S x 1469, *thob-pa*; P 534b, *mña'-ba*; Sa 208, Adhy. 5, 6; acquire, A vii 173, P 269; acquiring, A iii 58, vi 159, xxviii 469; S x 1468(=P 223 pratilābha), *rab-tu thob-pa*; to win, A xxx 500; will win, P 534b, *mña'-ba*

pratilambhitā, acquisition, A xxix 478, *thob-pa*

prati-loma, in reverse order, A xvi 322

pratilomam, a condition which is contrary to, Su ii 21a

prati-vacati, opposes, Ad f. 233b, *smod*

prativacanam dadāti, contradict, Ad 224a, *phyir zlog-pa ni*

prativaco (+dadāmi), answer back, A xxiv 421, *lan ldon shiñ smra-ba*

prati-varṇika; *gzugs-brñan*; counterfeit, A v 112*, 113; xxi 394, *bcos-pu*, bodhisattva-dharma-viyogād bodhisattva-prativarṇika H; R v 1, *bcos*; Ad f. 218b, *ltar bcos-pa*; P 253A, B; similar, A vii 181*, P 276

prati-vasati, opposes, A xxv 433, *gnas-par (byed) ???*

prati-vahati: opposes, A xxviii 460, *'gal-bar byed*, P 275

prativākyu dadāti, answer back, R xxix 12, *zlog tshig smra (yi)*

prati-vāṇi, out of touch, A xi 244, *mi mthun-par mdzod-pa*,=iti na mayā śrotavyam iti pratikūlaṃ vacanam H; (lit. 'averse'); aversion, A xxx 484=pratikūlatā H

prati-vijñapti, recognition, P-ND-272a

prati-viddha, penetrated (to), P 105; Ad f. 257b, *rtogs-pa*; Su i 12a; 13a, *rab-tu rtogs-pa*

pratividhyati, penetrates to, S 94(P-), *rtogs-pa(r)*; x 1470(P-), *khon-du chud-pa*; P 65; 509, *chud-par 'gyur*; Su i 10a; vi 79b, *rab-tu śes te*

- pratividhyate**, is penetrated, P 57=S 261; has been pierced, P 202(87)=S (116), p. 1423(-yati, also Ad), *khon-du chud-pa*
- prati-vi-nodana**, dispelling, P 204 (nidrāklama-p)
- prativinodayati**: gets rid of, A xvii 337, 'bral-bar 'gyur te,=sarvathā-apanayanāt H
- prati-vi-buddha**: woken up from, A xix 357, *sad-nas*; xx 381, *sad do*; on waking up, Ad 215b, *sad-nas*
- prativirato bhavati**, abstains, A xvii 324-5, P f. 226
- prativīśeṣa**, difference, A xviii 346, *bye-brag*; distinction, P 579
- prati-viśodhita**, perfectly purified, Su vi 89a
- prati-vedayati**, makes known, V 11, Su iv 59a, *khon-du chud-par bya'o*
- prati-vedha**, penetration, A x 225; P 170=S vii 1264, *rtogs-pa*; S x 1457 (S. ed. pratiṣedhaḥ, Tib. *bya-ba dan*; P 216, -paripūrītā; Tib. p. *rdzogs-par bya-ba*; Ad: *rtogs-pa*); S x 1457(=P 216), P 223=S x 1468, (*rab-tu*)*rtogs-pa*; P 580, (*rab-tu?*) *rtogs-pa*; Su i 10a; iii 37b, *rab-tu rtogs-pa*
- prativeddavya**, should be penetrated, Ad f. 252b, 262a, *rtogs-par byed*; *rtogs-par bya*
- prati-śaraṇa**, refuge, A xxx 494
- prati-śraya**, shelter, P 263-4
- prati-śrutkā**, echo, A viii 198, ix 201; 205, *sgra-brñan*=P 297b; P 101, 127=S iv 550, *sgra brñan*, 154, 160=S vii 1209, *sgra brñan*, 179, 192, 226, 254; Ad f. 261a, *brag-cha*
- pratiśrutkā-gocara-sthaḥ**, one who stands within the range of an echo, Su iv 38b, *brag-cha'i spyod-yul-la gnas-pa*
- pratiśrutkopama** A viii 198
- prati-ṣedha**; (*so-sor*)*bkag-pa*; abolition, AA iii 6*, Su vi 76a, Ti: *rab-tu rtog-pa*; removal, AA iii 8*; avoid(ing), AA iv 50*
- pratiṣedhayati**, denies, A xxviii 460, *spoñ-bar byed*
- prati-ṣevati(-e)**, pursues, P 211; 515, *brten-par 'gyur ro* (see: pratisevate)
- prati-ṣṭhate**, firmly grounded in, P 180, 330b; AA i 70, *gnas-pa*; Su vii 102a; have set out, P 306b
- pratiṣṭhā**, support, A iii 81, *gshi yin-pa*; source, AA i 38, 'jug-pa'i rten-la
- pratiṣṭhātavya**, should rely on, Ad f. 226b, *brten-par (mi) bya*
- pratiṣṭhāna**; *gnas-pa*; firm grounding, P 215=S x 1455*, P 219=S x 1460*;

- foundation, Su vii 110a; firm foundation, Su vii 103a; to be supported, Sa 201; support, Su vii 102b; establishing oneself, AA i 60*
- pratiṣṭhāpayati**, establishes, A iii 68, 70, v 104 (=gr̥hitānām sthīrikaraṇāt H), vi 154, x 228, xvii 325; S x 1459 (P-), *rab-tu gshog-par byed-pa*; S x 1461, 1471, *bkod*; P 18 (S), 21 (S-), 24 (S-); 28=S 83, 29-30=S 96, *dgod-pa*; 32=S 104; 66; 70=S 280; S 72 (P-); P 90, 95, 187; Ad f. 235a, *rab-tu 'god-pa byed-pa*; f. 248a, (-*la*) *bkod-pa*; AA v 37, *bkod-pa(r)*; introduces to, A v 108; xi 238, *yañ-dag-par 'jog-par byed*; P 175, 188; transfers to, A xxvi 434; builds, A iii 68, =vinyaset H; places, Sv, *btugs te*; P 91; deposits in, A iii 57; bestows, A xviii 344, *rab-tu 'jog-par byed-la*; (dadyāt) *pratiṣṭhāpayet=niryātayec cira-sthītikam ca kuryād ity arthaḥ H*
- pratiṣṭhāpayeyam**, I could establish, Ad f. 239b, *bslab-par bya'o*; *dgod-par bya'o*
- pratiṣṭhāpayitavya**, should establish in, Ad f. 261a, *dkod-par bya*
- pratiṣṭhāya**, based on, Ad f. 241b, *-la gnas-nas*
- pratiṣṭhīta**; *gnas*; supported, P 170=S vii 1264*=Ad sthīta, P 189; S LXIV 456a, V 4, 10c, 14e, Sa 200; settled, A xx 374*; established, A vi 141, xxiii 413, xxx 492, xxxi 517; R vii 3*, xx 6*; P 265, 306b; Sa 216, 39b; Su ii 21a
- prati-saṃyukta**; *dañ ldan-pa*; associated (with), A vi 136-7, xvii 330, xxi 391, xxviii 464a; P 154, 157-8; 176=S 1302*, 171=S 1265*, 194; Su ii 23a; connected, A xviii 341-2, 344, 350, xxii 401-2, P 187, 189
- prati-saṃlayana**: seclusion, A xi 236, *nañ-du yañ-dag bshag-pa*, =kāya-ādi-vivekaḥ H; retiring for meditation, P 204=S 1429, *nañ-du yañ-dag-par 'jog-pa (-la)*
- pratisaṃplāna**: meditative seclusion, A xviii 345-6, *nañ-du yañ-dag 'jog-la*; cf. H 705
- prati-saṃvid**; *so-so yañ-dag-par rig-pa*; analytical knowledge, A viii 194, ix 207; P 20=S 65*, AA viii 3*
- pratisaṃvedanā**, recognition, P 579a, *so-so yañ-dag-par rig-pa*
- pratisaṃvedayati**: feels, A iii 91, *myoñ-bar 'gyur*; experiences, S 1443 (P-)
- prati-saṃvidhyati**, penetrates to, P 224=S x 1470, *rtogs-pa*
- prati-saṃstarati**, (gives a friendly reception) P 33 (S-); cf. *duṣya-*
- prati-saṃharati**, draws back, A xxviii 460, *'jig(s?)-par byed*; withdraws,

A xxviii 465, *slar brtul (to)*, Su vii 95a

pratisaṃharaṇatā, drawing inwards, A x 1469 (P-), *yañ-dag-ṅar 'dus-ṅa*

pratisaṃhṛtavān, withdrew, A f. 235b, *bsdus te*

pratisaṃhṛte, when was withdrawn, Ad f. 235b, *bsdus-ṅa*

pratisaṃhṛto, withdrawn, Ad f. 235b, *slar bsdu-ba mdzad-ṅas*

prati-saṃ-khyāta: (reflects), A xxxi 522, =vicintya H

prati-satyam, for each Truth, AA iv 2, *bden-ṅa so-so-la*

prati-saṃ-modayati: to be polite and friendly, A iii 76, *yañ-dag-ṅar dga'-bar bya'o*

prati-saraṇa, support, A xxvii 449, *ñes-ṅar 'byuñ-ba*; P-ND-144b

prati-sarati, flees back to, A xvii 329, *rten (-la)* (returns to?); runs back to, A iii 61, *brten-ṅar bya'o*, =P-ND-144a

pratisāra, P 203 (99) (S, Ad, P, Mhvy. 608, apratirodha) (turning back?)

prati-sevate, tends, A xxx 483; pursues, P 36=S 116

pratisthā, establishment, P 583, *gnas-ṅa*

prati-hanyate, is obstructed, A xvi 306-7; is frustrated, A viii 196, *khoñ khro-bar (mi) 'gyur*, P 560; beat back, A iv 97, *bcom-ṅas*; be upset, P 213=S 1453, *khoñ khro-bar 'gyur (-bas)*

pratihata, of enmity, A iii 78, (-cittā), *she 'gras-ṅa'i (sems-kyis)*; hostile, P 573

pratīcchita, received, A ix 204

pratītya, conditioned (by), A xxxi 515; R xix 4, *rñed-nas*; Su i 10b; vi 77a, *brten-nas*

pratītya-samutpannatva, conditioned co-production, P 197

pratītya-samutpāda, conditioned co-production, A xvi 322, xvii 334, xix 353; R xxviii 7, *rten ciñ 'brel 'byuñ (-la)*

pratītyotpāda, conditioned co-production, AA v 23, *rten ciñ 'brel 'byuñ*

pratīṣate, accepts, A xxxi 519

praty-aṃśa, portion, A xxx 508; lot, P f. 243E

praty-akṣa-kārin, has placed directly before his own eyes, A xvii 329, *mñon-sum-du byed ciñ*

pratyakṣacakṣus, immediate, P 123

pratyakṣā-, (to be before the eye), S 1411 (P-), *mñon-sum-gyi*

pratyakṣi-kṛta, made into an object of direct intuition, Sa 232

pratyakṣi-bhāvanā, a development which provides a direct intuition, Sa

232

- praty-anu-bhavati**: experiences, A i 28; x 218, *myoñ ño*; xi 247, *myoñ-bar*; xvii 329; P 83, 260; 513, *ñams-su myoñ-bar byed do*; Ad f. 252a, *ñams-su myoñ-bar 'gyur-ba*
- praty-anuyoga**, counter-question, A iii 84, =codyam H
- praty-anta**, outlying districts, R xvii 7, *mtha'-'khob*
- pratyanta-janapada**; *mtha' 'khob-kyi skye-bo*; (beings in the) border countries, A xvii 336*, xxv 426*, Su vi 89b
- praty-amitra**, inimical force, A xx 372-3, *mi mdza'-ba*; foe, P 437; Ad f. (243A), 247a, *dgra-bo*
- praty-aya**, condition, A iv 95, xvi 310, xxxi 515; P 104; S 1451 (P-), K, *rkyen*; conditioned, A xix 358, P 148 (S-, Ad-); reason, P 91. =Pratyekabuddha, *rañ rgyal*, at R xiv 1, xx 18, xxv 6, xxviii 4
- pratyaya-jino**, Single Buddha, R ii 5, *rkyen rgyal*
- pratyayanatā-cittatā**, S iv 615 (P-), *adhimucyanatā+*, (*mos-ṣa dan*) *brten-ṣa dan/sems-ṣa*
- pratyayāgama**, assignment, P 579a, *rab-tu rtogs-ṣa* (LC 2224)
- praty-arthika**; *ṣhyir rgol-ba*; provokes hostility, A xi 250, *dgra*; enemy, P 47, 437; Ad (f. 243A)*, 247a*; foe, R xi 9, *'tshē-ba*; Su vii 110b; hostile forces, A xx 372* (H cy), 373, AA iv 16*; see: *bahu-p*.
- praty-arpita**, restored, P 272
- praty-avekṣate**, contemplates, A xvii 338, xviii 346, xix 364, xx 370, xxx 483-4; P 154-5, 181-2, 195, 208; P 512 *so-sor brtag-par byas te*; P f. 202, *so-sor brtags-ṣas*; Ad f. 241a, *so-sor rtog go*; f. 246b, *so-sor rtog-ṣa*; investigates, Su vi 77a, *rtog cin*
- pratyavekṣaṇatā**, the ability to contemplate, P 155; contemplation, P 195
- praty-ā-khyāti**, refuses, A vii 179, *spoñ-bar 'gyur*, P 275
- pratyākhyāna**, refusal, A xx 383
- pratyākhyāna-nimitta**, sign of refusal, A xi 247, *spoñ-ba'i mtshan-ma*
- praty-ā-jayate**, to be reborn, A xvii 336; P 187; 224=S x 1471, *skye-ba*
- praty-ātmam**, singly, A v 103
- praty-ā-srāvayati**: listens, A i 16; viii 191, (*-kyi*) *ltar ñan-ṣa (dan)*; replies, A iii 51 (*-kyi*) *ltar ñan-ṣa (dan)*
- praty-ā-staraṇam**, put on the top of, A xxx 488
- praty-utthāpayati**, disposes, A xxx 496; VR Śi 38, 3: *samupasthāpayati*

praty-ut-panna ; *da-ltar byuñ-ba*; present.—R xvi 2, *da-ltar*; V 18b

praty-ud-ā-vartate: turns (his) back on, A iii 52, 79; viii 196, *phyir (mi) ldog-ḥa*; xi 248, *phyir ldog-ḥa (r 'gyur te)* (=P 324a) (=nivartiṣyante H), xvii 330-1, 338; P 289a; returns, A xix 365, *slar log-nas*, xxviii 457

praty-ud-gamana, go to meet, P 533b, *bsu*

praty-upa-tiṣṭhati, set up, V 31b, *gnas-ḥa*

pratyupasthita (bhavati); *ñe-bar gnas-ḥa*; (is) (has been) set up, A iii 54, =abhimukhībhūta H, viii 174, ix 202, x 217, 225*, xiii 277, 281; P 40, 74, 179; Ad f. 238a*, 241a*, 254a*, 257b*; Sa 196, 201-3, 206, 210, 225, 239; Su i 12a, iii 36a*, vii 98a; lives for, Su i 5b; rise up against, A xx 372, *byuñ-bar gyur na*; is about to (=imminent), A xx 381; is concerned with, P 39, 250a; have come round, Su vii 106a; not trsl. A x 217*; entails, A iii 76, Su iv 37b*; sets himself up, Su vii 99a

praty-eka-buddha ; *rañ sañs-rgyas*; Pratyekabuddha.—

pratyekam, respectively, AA i 15, *so-so-la*; each one, AA i 34, ii 18, v 5, 6, *so-sor*; singly, AA i 43, *so-sor*

praty-eṣaka, those who grasp, A ii 40, *yañ-dag-ḥar 'dzin-ḥa*, =grāhaka, H; Wa: Sucher; E: recipient; one who has an interest in, Su ii 23a; one who searches for, Su iv 54b, *'tshol-ba*

prathate, manifest oneself, AA viii 9, *snañ*

prathama-cittotpādam upādāya, from where they began with the production of the thought of enlightenment, A vi 136; beginning with the first thought of enlightenment, S x 1466 (P-), *thog-ma sems bskyed-nas*; on account of the first thought of enlightenment, P 74; 170=S *sems dañ-ḥo bskyed phyin (chad)*; on account of the first production of the thought of enlightenment, P 188; on account of the production of the first thought of enlightenment, P 173; from the first thought of enlightenment onwards, P 36, 41-2, 184, 233; from the production of the first thought of enlightenment onwards, P 65; from the first production of the thought of enlightenment onwards, P 70

prathama-cittotpādika, one who has had his first thought of enlightenment, P 80; S vii 1263 (P-), *sems dañ-ḥo gnas-ḥa'i*

prathama-yāna-saṃprasthita, one who has just begun to set out in the

- vehicle, A xxvi 435; who have first set out in the vehicle, Ad f. 228a, *theg-pa-la gsar-du* (=nava) *shugs-pa*
- prathamatara**, the (very) first, Sa 193-4
- pra-dakṣiṇa**, curl to the right, AA viii 15, *gYas*; to the right, P 533a, *gYas phyogs-su*
- pradakṣiṇa-mārga**, one whose path is worthy of respect, P 535a, *mtshun-pa'i lam mña'-ba*
- pradakṣiṇāvarttagāmin**, one who walks while turning to the right, P 535a
- pradakṣiṇī-karoti**, reverently salute, A iii 77; walk round, A viii 198, xiii 283; circulate round, A xix 365, P 97
- pradakṣiṇīkṛtya**, circulate round, Ad f. 233a, *bskor-ba byas-nas*
- pradakṣiṇīya**, worthy of being honoured by circumambulation, V 15c, *skor-ba bya-bar 'os-pa (r 'gyur te)*
- pra-dadāti**, gives, P 13
- pra-dadhāti**, (exerts himself), S 1436=P 207, praṇidadhāti
- pra-darśayati**, shows up, Ad f. 246a
- pra-dātā**, bestowal, AA iv 11, *sbyin byed*
- pra-dāna**, offering, Sa 31a; freely bestow, P 534a, *byin-pa*; generosity, AA iv 32, *rab-tu sbyin*; donation, P 534a, *yo byad(-la)*
- pradāyika**, bestows, P 247a
- pradāsa**, contentiousness, P 165=S 1258, *'tshig-pa*
- pra-dīpa**, lamp, A xxx 506; P 200 (32)=S (46), P (45)=S (61), *sgron-ma*
- pradīpta**, all aflame, P 27 (S-)
- pra-dūṣayati**, become angry with, P 407b
- (cittam) **pradūṣayi**, with angry thought, R xxiv 5, *sems khros*
- pra-deśa**, (to a limited extent), A iii 77, *phyogs cha*; definition of the doctrine, Su i 3a; spot, A xv 303, xxv 429; xi 247, *yul*; place, A xi 247, *phyogs*; piece of land, A xv 296, *phyogs*
- pradeśatva**, in the region of, P 533a, Ti-?
- pradeśa-mātram**, merely by way of outline, R xvii 1, *phyogs tsam*
- pradeśa-stha**, stand at a spot, P 38=S 119, *yul na gnas-pa ('an ma yin)*; Sa 195; placed (in a place), Su i 12a; iv 51b, *phyogs gnas*; see: pṛthivī-p.; bhūmi-p.
- pradoṣa**: hate, A i 28
- pra-dyota**, light, R xv 4, *gsal byed*

- pradhānatama**, the most valuable of all, Ad f. 218a, *gces-pa(r)*
- pradhānatara**, superior, Ad f. 224a, Ti-
- pra-dhāvati**, runs towards, A xxxi 513
- pra-dhyāyan**, full of reflections, Su vi 91a
- pra-dhvasta**, dispel, AA viii 25, *med*
- pra-naśyate**, be forgotten, A xxviii 462
- pra-pañca**, obstacle, A vi 136; discoursing, P 471a; Ad f. 250a, Tib. *spyod-pa*; futile discoursing, Su vii 98b; multiplicity, S LIX 324b; that which delays, P 491-2
- prapañcaṃ prapañcayati**, obscure the issue, S LXVII 554b
- prapañcanā**, discoursing, Su iii 33a; vi 86a, *spros-pa*; 92b
- prapañcayati**, get delayed, P 294b; has idle fancies about, P 200 (43)=S (58), *rab-tu 'byed*; cause (a) delay, P 492-3; Ad f. 260a, *spros-par byed*; prolong (their sojourn in the world), Sa 235
- prapañcita**, futile discoursing, Su vi 74a, *spros-pa*
- pra-patati**, fall down, A xvi 311; fall into, A xvii 328; S 280 (P-)
- prapāta**, cliff, R xx 13, Su iv 54b, *gYañ-sa*
- prapātītva**, falling apart, AA v 10, *ltuñ-ba*
- pra-pūraṇa**, filling up, A vi 137; fulfilment, AA i 57, *rab rdzogs-pa*
- prapūri**, complete, AA iii 8, *rab rdzogs-pa*; fulfilment, AA viii 8, *rab rdzogs-pa*
- prapūrṇa**, be filled, R iii 2, *bkañ*
- pra-bhaṅgura**, brittle, P f. 201, *rab-tu 'jig-pa*; Su i 9a
- prabha-jāla-muñci**, send forth a multitude of light, R v 6, *'od-kyi dra-ba 'gyed*
- pra-bhava**, product, Su vii 110a
- prabhavati**, be able to, R vii 1, *nus (ma yin)*
- prabhavā**, brought about, R xxviii 5, *'byuñ*, xxx 10, *mthu stobs*
- prabhavo**, origin, R vi 8, *'byuñ*; P 257b; which has arisen, R xxix 13, (*las . . .*) *byuñ-bas*
- pra-bhā**, light, R v 9, *'od-rnams*; Su vii 107b; effulgence, P 505b; splendour, P 163-4=S 1254, *'od*; P 31 (S-); P 200 (33)=S *'od*; radiance, Sv, *'od-zer*; brilliance, P 533b, *'od gsal-ba*
- prabhā-kara**, it sheds light, A xxx 491; light-bringer, P 200 (34)=S (48), *'od byed-pa*

- prabhākari**, light-giving (3rd 'stage'), P 229, 230=S 1413, 1418, 'od *byed-ṣa*
- prabhāṅkara**, shedder of light, R xxv 3, 'od *byed*
- prabhā-maṅḍala**, glorious circle, P 203 (101)=S (138), 'od-*kyi dkyil-'khor*
- prabhā-vyūha**, glorious splendour, P 96 (lit: array of splendour)
- prabhā-sampad**, (achieve) splendour, P 34=S 114, 'od...*ni ṣhun-sum tshogs-ṣa*
- prabhāsvara**; 'od *gsal-ba*; transparently luminous, A i 5=P 121-2=S 495
prabhāsvaratā; brightly shining, A xi 240*, xii 259*; translucent,
Adhy. 7*
- prabhāsvaratā**, transparent lucidity, Su vi 77a, 'od *gsal-ba*
- prabhā-avabhāsa**, brightly shining, P 11; splendour and illumination, P 96
- pra-bhāva**, exalted, R xxx 10, *mthu stobs*
- prabhāvanā**; *rab-tu 'byed-ṣa*; revelation, A iii 58*, =prakāśanā H, xxviii
464*, 468; augmentation, A xxxi 515-6; coming forth, S LIII 296a;
distinctive manifestation, Ad f. 229a, *rab-tu dbye-ba*
- prabhāvanatā**, revelation, A v 105, (bhūtakoṭi), (*yañ-dag-ṣa'i mtha'*) *rab-tu 'byed-ṣa*
- prabhāvayati**, fosters, A iii 74; bring forth, A v 125, xx 379; promote,
A iii 56; exalts, R xx 7, *rab-tu sgom byed*; causes the distinction, Ad
f. 253a, *rab-tu 'byed-ṣar bgyid*
- prabhāvita**; *rab-tu ṣhye-ba*; drew their strength from, A xxviii 467* (pra-
jñāpāramitātaḥ); brought about (from), A iv 94 (bhūtakoṭi-); xii 274,
rab-tu 'byed-ṣa; Su i 13a, *bskyed-ṣa*; brought forth, A iii 75 (bod-
hisattva-), 80 (mahāsamudra-); derives its dignity, A ii 36, asaṃskṛta-
'*dus ma byas-kyis+**, H: tattvato'nutpāda-svabhāvatvān mārgasya-
asaṃskṛta-nirjātaṃ phalaṃ kāryam; exalts, V 7, (asaṃskṛta-), '*dus
ma byas kyis+**; one discerns, AA ii 9, *ṣhye*; discerned, Su vi 65a*;
exalted, P 514; Su vi 65a*; derived from, P 581*; come forth, Ad
f. 248a*
- prabhāvitatā**, recognition, P 582, *rab-tu ṣhye-ba*
- prabhāvayate**, is clarified, A ii 48 (sūcyate deśyate prakāśyate+); is brought
about, A v 116; x 211, *rab-tu ṣhye-ba yin no*; xii 272; is the prime
cause of, A xxv 424, *rab-tu 'byed-ṣa*; is distinguished, A xix 360; Ad
f. 229b, *rab-tu dbye-ba*; be exalted, P 514; is augmented, A xxxi 515;
becomes manifest, A iii 74, *rab-tu 'byed do*, =prajñāyante H; P-f.

254, 328a; P-ND-147a; manifests itself, P 517; is manifested, A iii 75=abhyasyate H; can prevail, P 517

pra-bhāṣate, speaks, R iv 6, *brjod-pa*

pra-bhinatti, cleaves, P 201 (61)=S (83), *rab-tu 'byed-pa*

prabhinna-sattvo, with growing energy(?), R xxii 13, *rab-tu brtson dkris-nas* (cf. Ms. C)

pra-bhūta, abundant, A xxx 501 (not trsl.), 503; P 535; come forth, R xxviii 2, *'khruṅs*

pra-bhṛti, oblations, Sa 31a

pra-bheda; *rab-tu dbye-ba*; distinction, AA iv 19*; P 537, *tha-dad-du phye-ba* (*yod dam*); divided, AA viii 3*; cleaving, P 201 (61)=S (83), *rab-tu 'byed-pa*; sub-division, P 581*

pra-bhoti, be capable, R xiv 9, *nus-pa*=prabhavati

pra-mardana, crushing, Adhy. 14, *rab-tu 'joms-pa*

pra-māṇa, measure, A vii 182, xiii 279, xxvi 435, xxviii 467, xxx 487, 493; R xxvi 1, *tshad gzun* (+grahitum, as A); P 519; Ad f. 236a; V 4; measurement, A xviii 346; extent, Sa 199; as large as, A xxx 487; size, AA viii 17, *tshad*; which has the dimensions of, P 11

pramāṇena, of the size, A xi 236, *tshad-du*

pramāṇa-baddha, bound by measure, A xix 367, *tshad yod-pa(r mi 'gyur)*; has its limits, A xxviii 467, *tshad ma dan 'brel-ba*

pramāṇa-buddhi, thought of limitation, R xxx 4, *tshad sems*

pramāṇatva, measures, P 533b, Ti: *mñam-pas*

pramāṇavatī, subject to limitations, A xxviii 467, *tshad-ma dan ldan-pa*

pramāṇavat, well-founded, A xxx 486

pramāṇi-karoti, takes as (his) standard, A i 9=P 134; Sa 213

pramāṇi-kṛtya, is authoritative, A xxviii 462 (tām dharmatām p.), *chos-ñid de tshad-mar bya'o* (my trsl. is wrong!); when measured by the standard, Ad f. 229a, *tshad-mar byas-nas*; when one has taken (taking) as a standard, Ad f. 253a, 255a, *tshad-mar byas te*

pra-māda, carelessness, Su iv 59a, *bag med*

pramāda-bhūta, through carelessness, R xxii 12, *bag med gyur te*

-pra-mukta, shedding of, P 199 (13)=S (16) *rab-tu 'gyed-pa*

pra-mukha; *la sogs-pa*; headed (by), A xii 272, xxx 507; xxxii 529; Ad f. 235b*; Sa 192; Adhy. 1*; at the head of, P 5; beginning with, A

xxxī 526

pra-muñcati, releases, P 83, S 111 (P-), Su ii 21b

pra-mudita; *rab-tu dga'-ba*; overjoyed, A iii 90, xx 372, xxiv 418*, xxx 489, xxxī 521; Ad f. 223b*, 224a*, P 306a; joyous, A xxx 488; joyful, Su ii 21a*

pramudito bhavati, is delighted, A x 217

pramudita-cittaḥ, A xxx 497 (not trsl.)

pramudita-bhūmi, joyous stage, P 229, 230

pra-mṛjya, having shed, V 14a, *phyis-nas*

pra-mṛṣṭa, polished away, P 535a, *sin-tu sbyaṅs-ḥpa*

pra-mocaka, liberator, Su i 9b

pramocana, liberation, Sv, *dgrol-ba*

pramodanto 'bhipramodanti, rejoice with, Ad f. 220a, *rab-tu dga'-bar byed*

pramodayāti, makes happy, R xxiii 3, *dga' byed*

pra-yacchati, part with, Su ii 23b (anyebhyaḥ+); bestow, Su vii 105a

pra-yāta, strayed on to, A vii 171, (utpatha-), *lam log-ḥpar mchis-ḥpa*; Su ii 22b, 23a

prayāti, reach, Su i 8b, *'gro-ba*

pra-yukta, associated with, R xviii 4, *ldan-ḥpa'i* (=samprayukta); practised, R xviii 7, *rab-tu sbyar*

prayukta-yoga, intent on his practice, R xvii 7, *rnal-'byor rab-tu brtson*

prayukta-yogī, Yogins who have exerted themselves, R xxix 5, *rnal-'byor brtson te*

prayujyati, makes efforts, R x 2, *sbyor byed-ḥpa*

prayujyate, makes efforts, A xix 356, (*ḥpa'i*) *sphyad-ḥpa sphyod-ḥpa na*, =ghaṭate vyāyachate H; exert oneself, P 178 (S-), 578b

prayujyamāna, engaged in effort, A xvii 327 (not trsl.), *dañ ldan-ḥpar*; A xviii 343, *ñe-bar rab-tu sbyor-bar byed-ḥpa*

prayujyayeyu, busy oneself about, R xii 1; Tib: *rim-gro byed*

prayoktu-kāma, one who wants to exert himself, P 289

prayoga; *sbyor-ba*; exertion, A xxxī 516; endeavour, AA—*; work, R xvii 5*

prayogān ārabhate, undertake exercises, A xi 234, *sbyor-ba rtsom ste*

prayogatā, exert oneself, Adhy. 12, *sbyor-ba*

prayojana, use, Su ii 23a

- prajojayati**, embark on, A xvii 334, *sbyor*
- pra-raṇati**, be greatly agitated, A xvi 309, xxxi 516, P 8
- pra-rohati**, grow up, AA viii 10, *'khrun*
- pra-lambate**, be suspended, P 11
- pralambamāna**, hanging down, A xxx 506
- pra-lāpa**, prattling, A xvii 324, P-T 316
- pralāpin**, prattler, A xvii 323
- pra-lujyate**; *rab-tu 'jig-pa*; crumble away, A xii 256, xxviii 463*, P 328a*
- praluptikāye**, when it breaks up, R xiv 2, *chag gyur-la*=bhinnāyām A
- pralopa-dharma**, by its nature a disturbance (wrong?), P f. 201, *'jig-pa'i chos-can*; Su i 9a
- pra-vacana**, holy writ, A xxviii 458, *gsun-rab*
- pra-vaṇa**, prone to, A xv 303, (-*la*) *'bab-pa*
- pra-vara**, (most) excellent, A vi 135, xvii 333, xxvii 456; R xx 7, *dam-pa*; P 58=S 264; P 63; Ad f. 244a, *rab mchog*; Ad-ND-196a; Su vii 108a
- pra-vartate**, proceeds, A xii 275, xiii 277, xviii 343 (not trsl.), xix 355, 358, xxii 404, xxv 431; S x 1470 (P-), *'jug-pa*; P 183; S (44), *rgyu-ba* =P 200 (31) pravartayati; P 202 (74)=S (108), *'jug-pa*; Ad f. 249b, *rgyu*; Sa 196; takes place, A xxviii 458, V 3, 6, 14c, 17a; move forward, A ix 201
- pravartana**, turning, A vi 137, ix 203, xxviii 464a; turning forward, A ix 203
- pravartanatā**, come to pass, Adhy. 12, *rab-tu 'byun-ba*
- pravartanā**, turning, Ad f. 225a, *bskor-ba*
- pravartanī**, set in motion, A vii 171
- pravartayati**, spread, A i 6, vyākhyāna-ādinā-anyebhyaḥ prakāśanāt H; A iii 52, +deśayiṣyaty upadekṣyati: pratyakṣa-anumāna-āgama-aviruddha-artha-kathanād yathākramam... kalpita-ādi-trividha-pada-artha-anutpāda-deśakatvena vā H. -A iii 49, 51, 62, 77, v 102, ix 201; xxii 398, *rab-tu gdon-par bya*; Sa 31a; turn, A ix 204, =utpādayiṣyati H; xxviii 458, *rab-tu 'bab-par 'gyur ro*; P 34=S 114, *bskor-bar bya*
- pravartita**, is kept going, R xxviii 5, 6, *rab-tu 'byun*; has spread, A iii 75
- pra-varṣaṇa**, showering, A vi 137
- pravarṣati**, rains down, A xxxi 517; rains, Su vii 106b

pra-vahati, flow along, R i 2, 'bab

pravāḍa, coral, P 23=S 73 pravāla, P 67, 326a; Su ii 23a

pra-vādin, one who utters, AA v 39, *rab-tu smra*; see: para-p.

pra-vārayati: be invited to choose, A iv 99; have to choose in between,
A iv 94, *btabs-na*

pravāla, coral, P 95, 187

pra-vi-caya, investigation, AA v 30, *rab 'byed*; P 472a; discernment, Ad
f. 250b, *rab-tu rnam-par dbye-ba*; *rab-tu rnam-par 'byed-pa*

pra-vi-calati, shakes, Sv, *gYos so*

pra-vi-cārayati, (amuse oneself with), A xviii 343, *rab-tu rnam-par spyad-par
bya'o*

pra-vi-bhāvyamāna, encompassed by, A xvi 320, *rab-tu rnam-par 'byed-pa*,
321, =nirūpyamāna H; E: being made to appear

pra-vi-liyate, melt away, A xiv 287, *shig-par 'gyur*

pra-vi-vikta; *rab-tu dben-pa*; (quite) detached, A xi 244*, =P 320a; xxi
387*, =āpatti-rahitatvena H; R xvii 6*, xxi 4*; Ad f. 217a*

pra-viśati; 'jug-pa; enters (into), A ii 38, vi 151, xi 247, xvii 339, xx 372,
xxx 501, xxxi 520; R xxix 7, *soñ ste*; xxix 8*; P 199 (11)=S (12)*;
(16)=S (22); (17)=S (23); appear (among people), A xxviii 458

praviṣṭa, ?, Sa 42b; cf. *prā-°*, manifested?

pra-viṣṭa, flowed into, P 437, 444

praviṣṭa, extensive, AA iv 15, *rgya chen*

pra-vucyati, is called, R i 16, 21, *bya she na*; i 17, 18, 22, *rab-tu brjod*

pra-vṛta, come from, Sa 38b

pravṛta-abhūt, have had, Sa 39a

pra-vṛtta, proceeded in the direction of, A xvii 332, (-lā) 'jug-par; takes
place, Su ii 19b

evam pravṛttā, with this kind of start, A xxiv 419

pravṛtti; 'jug-pa; worldly activity, AA v 5*, 9*; Su iii 36b*, iv 45a*;
proceeding, P 199; AA v 27*; Su vii 103a

pravedhate(-ayati), quake greatly, A xvi 309, xxxi 516, P 8, 520

pra-veśa; 'jug-pa; entrance, R vii 1*, S 1450*, 1452; P 199 (11)=S (12)*,
(16)=S (22)*, Ad f. 236a*, Adhy. 8*; introduction, Ad f. 247b*

praveśayati, (one can initiate into), S, Ad 'jug-pa=P 199 (17) praviśati

praveśita-mātre, one would only have to introduce, A iv 96, *stsal ma*

thag-tu; P 244a

pravyakta-pravyakta, very distinct, A xxxii 528

pra-vy-ā-hāra, (conventional) utterance, P 236, 292b, 521, 522; words, AA iii 13, *brjod-pa*

pravyāharaṇa, sounding, A vi 137

pravyāharati, declares, R xii 9, *tshig-tu rab brjod-pa*; express in conventional words, Su v 60b, *bsñad-pa*

pravyāhṛta, (utterance), A ii 38

pra-vrajati, takes up the homeless life, Ad f. 233b, *rab-tu 'byuñ-ba*

pravrajate, goes out into, P 218=S x 1459, *rab-tu 'byuñ*

pravrajita, recluse, P 14; left the world, A vii 183, *rab-tu 'byuñ-bar 'gyur ro*; P 276a; Sa 37b

pravrājyāyai niṣkrāmati, leaves home (to become a wanderer), S x 1471, *rab-tu 'byuñ-ba'i phyir . . . mñon-par 'byuñ shiñ*, =P 225, *pravrajito*

pra-śamsaniya, someone to be praised, Su vii 107b

pra-śamsā, glorification, AA ii 20, *bsñags*

pra-śama, peace, R xxvii 7, *rab shi*

praśamana, allayer, Hr, *rab-tu shi-bar byed-pa*; appeasing, P 5; P 203 (98) =S (136), *yañ-dag-par shi-bar byed-pa*

praśamanī, cure, A iii 52, (sarvaviṣa-), (*dug thams-cad*) *rab-tu shi-bar byed-pa*

praśamaṃ gacchati, be appeased, A iv 97, *shi-bar 'gyur te*

praśamayati, appeases, A xxiv 421, *rab-tu shi-bar bya-ba jin*; S 111 (P-), P 186; blow out, P 27=S 91, *nirvāpayitu-*

praśameti, appeases, R xx 23, 24, *shi*

pra-śasta, extolled, A xxviii 466, Ad f. 235b, *bsñags-pa*; P 312b; lauded, P 506, 512, 518

pra-śākha, branch, A xi 234, *yal-ga*

pra-śānta, calm, R xx 5, *rab shi*

praśna, question, R iv 1, *dri-ba*; AA viii 8, *'dri-ba*

praśna-vyākaraṇa, the questions to be answered, Su i 3a; explanation of the question, Su i 3a

pra-śrabdhi, tranquillity, P 208=S 1437

praśrabdhi-mārga, path of quiescence, Ad f. 249a, *śin-tu sbyaṅs-pa'i lam*

prasanna-cittaḥ, serene in his faith, A iii 62, =*bhadratā-darśanād abhimukha-citta*; his heart full of serene faith, A x 209; xxxii 528 (not

trsl.)

prasara(lokadhātu-) (expansion (?)), P 179 (S-), V. R. pusara; P 185=S 1342, lokadhātu . . . pravarayānam; P 312b, extend ?

pra-savati, begets, A xviii 344-6; R vi 1, *bskyed-pa*; V 8, 11, 14h, 15a, 16a, 28, 32a

pra-sahate: is powerless, A x 222 (+na), *nus*, =na prabhaviṣyati H; capable of enduring, Su ii 22a

prasaḥya (deśayati), forcibly (demonstrates), Su ii 21a, *mñon-par ston-gyi*

pra-sāda; *dad-pa*; serenity, A vi 139; serene faith, A iii 90 (p.-bahula = abhisampratyaḥ-darśanād abhivardhamāna-śraddhaḥ H; x 227, *rab-tu dan-ba*, =buddha-dharma-saṃgha-āśrayaḥ H; xxviii 462; R xiv 3*; Ad f. 233b*, 234a*; serene confidence, A vii 184, xiv 286; 287, =guṇavattva-darśanād bhakti-viśeṣaḥ H; xxx 493; serene belief, P-T 273; faith, R i 1*; (serene)trust, Su ii 22a, b; confidence, A xxx 483

prasādayati, clears up, A iv 97, *dan-bar 'gyur te*, =adho nayet H

pra-sādhaka, one who accomplishes, AA viii 8, *sgrub-par byed-pa*

pra-sārīta, stretching, P 204=S 1429, *brkyañ*; stretched out, P 331a

pra-sīdati, finds faith in, A x 215, *rab-tu dad-par (mi) byuñ-ba*

pra-suta, issued, R iii 6, xiii 2, xxvii 4, 6, *'byuñ(-bar)*

prasūta, (has been) begotten (by), Ad f. 235b, (*las*)*byuñ-ba*; P-ND-147a; Sa 34a; be the offspring of, P534b, *byuñ-ba*

prasūyate, begets,—; give birth to a child, A x 218, *bu 'byuñ-bar*

pra-sṛta; *shugs-pa*; engaged in, V 26a*, Sa 225; streamed forth, P 11; intent on, R xxxi 7*

Prasenajit, a king of Kośala, A iii 78

pra-skandati, finds satisfaction, A x 215, *rab-tu 'jug cin*

pra-sthāna, setting forth, A xvi 311; setting out, P 5; AA i 45, v 11, *'jug-pa*; procession, S LIII, 254a(cakṣu-); method, P 506

prasthāpanā, dispatching, P 295

prasthāpayati, set going, A x 228, P-T 329; not trsl. Ad f. 219a, 220a, *'god-pa*, *'god-par byed*

prasthita; (*rab-tu shugs(pa)*); set out for, A xi 244, *'gro-bar 'gyur te*, xxx 504; R x 2*, 6*, xi 10*, xv 1*, xxii 2*, 3*, 13*, xxvi 1*, xxix 3*, Sa 237

- prasthiti**, setting out, AA i 6, 'jug-*pa*
- prasthihati**, sets out, R xiv 10, *rab-tu shugs-par gyur*
- pra-srabdha**, abolished, Su vi 88b
- pra-srava**, flowing along, R v 7, 'bab-*par*; v 8, Tib.-
- prasravanodaka**, fountain, AA i 20, *bkod-ma'i chu*
- pra-haraṇa**, (manner of) attack, A xx 371; the wielding of, A vi 137
(dharmakhaḍga-), 'debs-*pa*
dṛḍha-praharaṇataraka A xx 373
- pra-harṣita**, jubilant, Su ii 22a
- prahāsītavadano bhūtvā**, with smiling face, Sv, 'dzum *dmul* (*snul* V.R.)
- pra-hāṇa**, forsaking, A i 9, xvi 313, xix 356, xx 376-7; S x 1473, *spaṅs-
pa*; P 79=S 296; P 172, 182, 260; Ad f. 253a, *bral-ba*; AA i 37, 42,
spoṅ-ba; viii 39, *spaṅs-pa*; Sa 205; Su ii 19b, 20a; forsaken(?), R ii
11, *spoṅ-ba*; effort(s), P 207; V 26a, *lam*(=pradhāna); instruction
(?), Sv, Tib.-
- prahāṇa-samatā**, all kinds of forsaking are equal (in value and kind),
A xxix 476, *spaṅ-bar bya-ba mñam-pa*
- prahātavya**, should be forsaken, V 6, *spaṅ-bar bya*
- prahāsyate**, will get rid of, Ad f. 248a, *rab-tu shi-bar 'gyur ro*
- pra-hāra**, blow, P 188; 512, *brdeg-pa*; Ad f. 243b; belabouring with, Ad
f. 242b, *lag-cha*
- pra-hita**, sent, P 13
- pra-hiṇa**, forsaken, A vii 170, xix 358; Ad f. 231b, *yoṅs-su spaṅs*; rid of,
R ii 6, *spaṅs-pa*
- prahīṇatā**, forsaken, A vii 171
- prahīṇatva**, has forsaken, A xxvi 442
- prahīyate**, can be forsaken, Ad f. 225a
- pra-hlādanatva**, exhilarated by, A xxix 476, *rab-tu sim-par byed-pa*
- prākāra**, wall, A xxx 485, 487
- prākṛta**, his own natural (body), P 10 (+ātmabhāva),=S *rai-bshin-gyi*
(*sku*),=P-ND 4b: prakṛty-ātmabhāvo; which comes natural to, Su
vi 92a
- prākṣipati**, throw, P 14
- prāg eva**: how much more (or, less) so, A ix 201, xvi 320, xxx 499; R
xxiii 3, 4, xxxi 10, *smos ci* (*dgos*); P 177, 200; S x 1460, 1464, *lta ci*

- smos, lta-la ci smos, lta-la smos*; V 6; Su ii 24a
prāgbhāra: sloping towards, A xv 303, (-la) *phyogs-pa*
pra-ā-cintayati, reflect, A xxx 494
prājya, tall, AA viii 14, *che*
prāñjali, with folded hands, A vi 158
prāñjali-bhūta, with folded hands, A xxvii 446-7, *thal-mo sbyar te*
prāñjalī bhūtvā, raised their folded hands to, P 9
prāñjalim karoti, (salute)with folded hands, A xxx 509, 518
prāṇa-hārin, fatal, A xxx 498
prāṇātīpāta; *srog gcod-pa*; taking life, A xvii 324, xix 357, S 1258*
prāṇātīpātin, one who takes life, A xxiv 427
prāṇaka-jāta, creature, A iii 52; insect, P 41; animal, P 206
prāṇin, living creature, P 92, 97; (living) being, A xxx 489, xxxi 517;
 P 27=S 81; S 111 (P-), *srog-chags*; P 71
prāṇi-bhūta, animal, R xxiii 1, *srog-chags 'byuñ-po*; being, P 10; 34=S 114
prātiṣṭhati: move to, A xiii 283
prātihārya; *cho 'phrul*; miracle, P 526b*, R xx 11*
prādur-bhavati, (takes place), A vii 180, *'byuñ-bar 'gyur ro*; appears, Su
 vii 105b; one can see, A x 217, *'byuñ ste*; manifest itself, P 305b
prādurbhavati manasā, is realized, A xix 363, darśana-patha-prāptatvena
 H
prādurbhāva, manifestation, R v 5, *'byuñ*; P 13, 42, 91, 94, 98, 268; Sa
 225, 241; S x 1463 (P-, Ti-) (not trsl.); comes to be manifest, A ii
 48
prādurbhūta, (became) manifest, A xxx 510 (not trsl.); R xv 8, *'byuñ-ba
 yin*; come out of, R xxviii 3, *yañ-dag 'byuñ shin*
prāduṣkaroti, manifest, A xxviii 457, P 91
pra-ā-deśika: with a limited scope, A i 9, +pudgala-nairātmya H; P
 134 (-jñāna) (S 615, *ñi-tshe-ba'i ye-śes*); a limited number. P 175;
 definitely tangible, Sa 203
prādeśikatva, content with a limited activity, AA v 11, *ñi tshe-ba*
pra-anta, remote, A xxi 391-2, *bab mtha'*
prāntaka S 82 (P-)
prāpaṇeyā, have an inclination to reach, R xx 19, *thob-par 'gyur she*
prāpayati, make attain, P 72; attain, P 518

prāpitavyo, should be attained, R xv 8, *thob-par bya-ba*('i)

prāpita, made to attain, A xxviii 464a, *thob-par byas-pa*

prāpuṇānya, to reach, R xix 2, *thob*

prāpuṇāyā, for the attainment, R xxix 1, *thob-pa-yi*

prāpta, attained (to), A i 3, iii 55, vi 136, xxii 403, xxviii 465; R xxvi 2, *thob*; AA viii 1, *thob gyur*; V 9a-d; Sa 213; Adhy. 14, *brñes-pa*; 15, *thob-pa*; reached, R ii 11, *phyin nas*;—A xiii 281: janapada-sthāma-vīrya-p.; see: saṃśaya-p.

prāpta-piṇḍika, one who lives on almsfood, Ad f. 217a, *rñed-pas chog-pa*'i *bsod-ñoms-pa*

-prāptatva, (not trsl.), A xvii 333, *thob-pa*('i *phyir ro*)

prāpti, attainment, A i 30, viii 189, xv 303; xxix 476 (nirvāṇa-prāptitas = adhigamāt H); S 141=P 47; P 134, 260-2; AA— *thob-pa* and '*thob-pa*; Hr, Adhy. 5, *thob-pa*

prāptita, (have) attained, R i 3, *thob-pa*

prāpnoti, attains, A i 30, xi 236, 246, xvi 312, P 72, 80, 151; gains, Su ii 23b

R: prāpuṇāti, xiv 6, '*gyur*; prāpuṇāti, xxvii 8, '*gyur*; prāpuṇoti, xx 10, *thob (mi) byed*; prāpuṇanti, xv 7, *thob-par 'gyur*; prāpsyati, xiv 6, *thob 'gyur*; prāpsyate, xiv 1, '*thob*; prāpunetum, ii 4, '*thob-par*, xvi 3, *thob*; prāpuṇitvā, xxvi 2, *thob gyur-nas*

prāpya, has been subjected to, A xx 381, *byuñ-ba*

prāpyate (na+), can (not)be communicated, AA iii 13, *sbyin-du med-pa*

prābandhikatva, making a continuous series, AA iv 54, *rgyun-chags yin-pa*

prāmodya; *rab-tu dga'-ba*; elation, A x 227, *dan-ba*,=yā śuddhatā cittasya -ity ārṣam H; xiv 287,=harṣa-viśeṣaḥ H, xxii 404, xxx 495 (not trsl.); rejoicing, S 1411* (P-cr. 197); AA i 51*

prāmodyaṃ pratilabhate, feel elated, Su ii 22a

prāmodya-prīti, joy and zest, P 215 (prāmodya-praty ed.)=S x 1455, P 219=S x 1461 (ed. om. prāmodya, but Ad has it), *rab-tu dga' shiñ spro-ba*

prāyeṇa, as a rule, A xi 250, *phal cher*; xxviii 460, Ti-; P 315a

prāroditi: wails, A xxx 496

prārthanā, striving, AA v 16, *don-du gñer*

prārthayati, strive after, R xxix 6, *don-du gñer byed*; P-ND-187a; Ad f.

243b, *don-du gñer-ba(r) byed-pa*; (-te), P 583, *don-du gñer-ba*; 'tshol
shin; Sa 203, 218; Su i 5a; aspire for, P 438

prārthayamāna, when she requested, A xix 368

prāvaraṇa, cloak, P 533, *gos*; robes, P 187

prāvaraṇatā, upper garment (of a monk), P 220=S x 1463, *bgo-ba*

prāvartayati, shed, A xxx 496

prāviṣkaroti, manifests, Su vii 111a

prāsāda; *khañ-pa*; palatial building, P 534a*; palace, A xi 236*, xvii 335

prāsādika: attractive, A xviii 343, xx 371

priya, dear, A xx 372; xxvi 442, *sdug-pa*; xxviii 462; R xxiii 4, xxx
 10, *dga'*; xxxi 9, xxxii 3, *sdug*; P 69, 90; Ad f. 234a, *dga'-ba*;
 kind, P 534b, *sñan*

priya-rūpa-sāta-rūpā, dear and pleasant forms ('things' would be better),
 A xvii 333, *dga'-ba'i ran-bshin-can bde-ba'i ran-bshin-can*

priya-vacana, kind words, P 528a, *tshig sñan-pa*; Ad 219a, *sñan-par smra-ba*

priya-vadya, kind words, P 534a, *ñag sñan-pa*

priya-vadyatā, kind words, Su vii 105a

priya-vāditva, his words are kind and helpful, P 534a, *sñan-par smru shin*

priya-apriya-vyatyaasta, unsuitable situation, A xi 241, *mdza'-ba dan mi
 mdza'-ba dan ldan-pa*,=viyoga, H

prī-ta, full of zest, Su ii 22a; glad, Su ii 23a, *dga'-bar*

prīti, zest, A i 9, iii 90; x 227, *dga'-ba*,=lokottara-dharma-paryeṣṭiḥ H;
 xx 372, xxx 495; Su vii 113a; joyous zest, A xiv 287,=saumanasyam
 H; P 208; rapture, S 1443 (P-)

prīti-prasāda S 279 (P-)

prīti-prāmodya, glad and elated, A xxii 404; zest and rejoicing, Sa 30a,
 38b, Su vii 113a; jubilant, A xxiv 418 (so M; H om. prīti-; Ti:
rab-tu dga'-ba skye-bar 'gyur ro; joy and rejoicing, P 8, 9

prīti-prāmodya-jāta, jubilant, A xxiv 418, *rab-tu dga'-ba skye-ba*

prīti-sukhaddo, which gives joy and ease, R xxix 8, *dga'-ba dan bde sbyin*

prīti-saumanasya-jāta, exultant and glad, A xxiv 418, *rañs-pa dan yid
 bde-ba skye ste*; 420; overjoyed and enchanted, A x 217; full of zest
 and gladness, Su ii 21b; full of joy and zest, Sa 29a, 30a; exultant
 and jubilant, Ad 224, *dga'-ba dan yid bde bskye-ba(r)*; P 306a

prekṣati, views, A xx 1, 'jug

- prekṣate**, beholds, A iii 85; gazes upon, P 79
- prekṣin**, looking(out)for, A iii 78, vii 184; cf. avatāra-p.; doṣa-antara-p.
A vii 184
- preta**, Preta, A xi 245, xvii 335, xix 362; R xxxi 11, *yi-dvags*
- preta-gati**, rebirth as a Preta, R xxxii 1, *yi-dvags 'gro-ba*
- preta-yoni**, world of hungry ghosts, P 527b, *yi-dvags-kyi skye-gnas*
- preta-viṣayika**, belonging to the realm of the hungry ghosts, P 527b,
yi-dvags-kyi yul-ṅa
- preman**; *dga'-ba*; affection, A vi 139 (+prasāda gaurava; so R i 1), vii
179, xiv 286-7, śakya-anuṣṭhāne 'bhilāṣaḥ H, xvii 338-9, =snehaḥ H,
xxviii 462*, xxx 493, xxxi 528; P-T 273; 300a; Ad f. 234a*; Su ii
22a, b; love, R i 1*; joy, R xi 7*
- preṣita**, despatched, P 14
- preṣya-bhūto**, a true servant, R xxix 13, *bran 'gyur*
- prokta**, laid down, AA ii 5, *bśad*
- plīhan**, spleen, P 205=S 1430
- pluta**, one who moves along by leaps, A i 24, *'phar*

Ph

- phala**; *'bras-bu*; fruit,—*; R v 5*, xxviii 3*; P 264; S 1452*
- phalavat**, laden, A xxx 486
- phala-prāpta**, one who has attained the fruit (of an Arhat), R ii 5,
'bras-bu thob
- phala-prāpti-jñāna**, (cognition of the attainment of the fruit), S 274=P
72 jñānam
- phalopajīvyā**, a life-giving fruit, Ad f. 261a, *'bras-bu ltar . . . 'tsho-bar*
- phulla**, full-blown flower, R xxvii 5, *me-tog(ldan)*
- phusphuṣa**, lungs, P 205=S 1430
- phenapiṇḍa**, mass of foam, Ad f. 241, *dbu brdos-ṅa*; P 544a; Su iv 39a,
lbū-ba rdoṣ-ṅa; vi 83a, *dbu-ba rdoṣ-ṅa*

B

- bata**, surely, etc., A xiii 280, xv 300, xvi 306, 311, xvii 338, xix 360, xxi 394
- baddha**, bound,—; R xxii 11, '*brel-ba*'; tied to (up), A xxiv 421; P 28=S 82, *sdams te*; caught in, Su i 4b
- baddha-sīman**; *mtshams bcad-pa*; hemmed in, A ii 33*, P 200b*, Su vii 111b
- baddhvā**, bound, A iv 97, *dkris sam bcīns te*
- badhnāti**, puts on, A viii 196
- badhyate**, is bound, S 1451(P-), '*chiñ-bar 'gyur*
- bandhu**, bound, R i 20, *bcīns*, =baddha
- bandhana**, imprisonment, R xxx 14, *bcīñ*; bondage, Su vi 85b, '*chiñ-ba*'; bond, A xxi 386; S 1451, *bcīns-pa*; joined together by, P 206
- bandhana-baddha**, tied by bonds, Su vi 99a
- bandhana-avarodhagatā yathākāmaṃ gamiṣyanti** S 107(P-)
- bandhayati**, constructs, A xiv 289; but cf. E 87b
- bandhāyatatva**, bondage, Su vii 95a
- badhira**, deaf, A xxiv 426, P 9; P 32=S 106; Ad f. 225, '*on-pa*'; Ad f. 225a
- bala**; *stobs*; power,—, e.g. iii 53*, vi 136, vii 176, ix 207; S x 1460, *mtshu*; x 1470*; AA viii 4*; strong, P 13
- daśa-bala-karin*, A vii 171
- balena**, through the force of, A xviii 348, *stobs-kyis*
- bala-kāya**, army R iii 8, *dpuñ tshogs*
- bala-vyūha**, array of power, P 199(14), =Ad: *bālavīrya*? =S(19) *brtson-pa'i stobs*; *brtson-pa'i mtshu*
- bala-ādhāna**; *stobs bskyed-pa*; impregnation with the power, A iii 53*, xvii 333*; Su vi 89a; the operation and force of his own power, A i 4; exerting his own power, P 98(=A); assumption of the power, P 30
- bala-ādhānatva**, he is impregnated with the strength, A xix 361, =

śaktitva H

- balavat**, powerful, A' iii 52, xx 373, xxiii 413; R xx 2, xxvii 3, *stobs ldan*; mighty, A xx 374; strong, A iii 92, xx 371
- balavattama**, very strong, A xx 373
- balavattara(m)**, more strongly, A xxi 385, *šin-tu stobs dan ldan-pa*; ever more forceful, Ad f. 216b, *šin-tu mthu dan ldan shin*
- balin**, strong, A xxiii 413
- balivarda**, bull, Ad f. 229a, *glan*
- bahir-gata**, dispersed, AA iv 14, *phyir bltas*
- bahirddhā**, outside, A i 9, P 263; outwardly, P 99; on the object-side, 195=bāhya, Ad; P 225=S x 1472, *phyi*
- bahirddhā-sūnyatā**, emptiness of the object, P 195 (def.)= S vii 1407, *phyi ston-pa ñid*, =bahi- Ad
- bahir-dvāre**, outside the door, Sa 192-3
- bahu**, great, A xvi 312, xix 364, xxviii 464; V 8; enormous, V 30a; much, A vi 157, V 19; many, A xi 250, xviii 343; plenty of, A xvii 327; big, S x 1460(P-), *mañ-po*
- bahu-kara**, achieves much, A xxvii 453; Ad f. 231b, *gces spras byed-pa yin*
- bahu-kṛtya**, too busy, A xi 243, *bya-ba mañ-po*
- bahu-kṛtyatā**, being kept very busy, A xi 247-8, *bya-ba mañ-po*
- bahu-jana**, many people, A x 227, xii 255 (not trsl.); xxiv 419, *skye-bo mañ-po*; xxx 485; Su i 3b; many-folk, P 69; the many, A xxx 509
- bahu-prakāram**, in many ways, A x 221
- bahu-pratyarthikāni bhavanti**, provoke much hostility, A xi 250; are surrounded by much hostility, A ix 202, *dgra mañ-ba yin te*, H cy
- bahu-ratna-kośa-samnicayo**, one who has a vast store of treasures, Su ii 22a, *rin-po-che'i mdzod mañ-po bas gas-pa dan ldan-pa*
- bahu-sūra-vīrā**, many heroic champions, R xx 3, *dpa' shin rtul-phod skyes-bu mañ*
- bahu-śruti**, learning, A xxxii 527
- bahū-āmatro**, full of many hostile forces, R xx 3, *dgra byed mañ-ba*
- bahv api**, for long, A xxviii 462
- bahava**, many, A x 226
- bahutara**, a great deal, A ix 202, xxv 432; much, A xxvi 435; greater, A iii 70, xviii 344, xxv 431, xxviii 464a

bahutaraka, more numerous, A xx 373, xxv 430

bahutva, magnitude, A ii 46; abundance, AA v 4, 38, *mañ-po ñid*

bahudhā, manifold, P 83; in many ways, AA v 2, *nam mañ-du*

bahula, abundance of, A iii 90 (prasāda-), (*dad-pa*)*mañ-ba*; abounding in, P 18(S-)

bahulaṃ viharati, often, A x 218, *mañ-du gnas-par 'gyur*

bahulī-karaṇatā, making much of, P 171=S 1265-6, *mañ-du byed-pa*

bahulī-karoti, makes much of, A x 218, *mañ-du byas-pa(r)*

bādh-yate, is oppressed, A xix 364 (vyādhya), *na-bar byed-pa* (V. R. vyābādh(y)ate)

bādhyamāna, oppressed by, A iv 96

bāndhava, maternal relative, A x 241, *grogs-po*

(*bāyayitum*?, S LIV 300a)

bāla; *byis-pa*; fool, A i 15; R xxii 5*, 6*; foolish, A xx 372; xxxi 513, = padārtha-svarūpa-aparijñānād H; Ad f. 251a*; foolish people, R i 13*; P 147=S v 864 bālapṛthagjanā

bāladāraka, little child, Su vii 98b

bāla-dharma, the dharmas of the fools, R xxix 5, *byis-pa'i chos*

bāla-pṛthag-jana, foolish common people, A i 15, = sāmkleśika-dharma yogād bālāḥ. vaiyavadānika-dharma-virahāt pṛthagjanāḥ H; P 147=S v 842, P 173; V 25, 30b, *byis-pa so-so'i skye-bo*

bālavedha, split a hair, Sa 24a, *skra-la phog-par*

bālavedhanā, splitting a hair, Sa 24a, *skra-la phog-par*

-bāṣpa, tear, A vi 136, *mchi-ma*

bāhu, arm(s), P 6, 101(S-); AA viii 14, *phyag*

bāhv-asthi, arm-bones, P 207

bāhulya, abundance, AA v 17, *mañ-po*

bāhulyato, often, A xvii 325

bāhu-śrutya, to learn much, P 215=S x 1455, P 219=S x 1461, *mañ-du thos-pa*

bāhya, outward, A xx 373, P 194; outer, A i 29, P 265

bāhyam, on the object-side, P 101=S 334 yāni māni bāhyāni

bindu; *thigs-pa*; drop, R xix 5*, Ad f. 227b*

bimba, (picture, image), P 533a, Ti-

bimba-pratibimba, red like the Bimba berry, AA viii 27, *bim-ba ltar dmar*;

both mirror and image, P 297b

Bimbisāra, king of Magadha, A iii 78

bija; *sa bon*; gem, R iii 7*; seed, R xix 3*, 4*; Sa 240

bijagrāmā, seeds, Sa 37b

buddha; *sañs-rgyas*; Buddha,—; V 6, 14h, 15b, 16a; understood, R xii 3, *mkhyen*; one who has understood, Sa 41b, *rtogs-ḥpa(rnams-la)*

buddha-kāya, the body of a Buddha, P 23=S 70; P 214, 218=S x 1459, 1470, *sañs-rgyas-kyi sku*

budha-kāya-gata, for the body of a Buddha, AA i 49, *sañs-rgyas sku*

buddha-kārya, a Buddha's work, Ad f. 250b, *sañs-rgyas-kyi mdzad-ḥpa*; Ad f. 251b, *sañs-rgyas-kyi bya-ba*

buddha-kula, family of the Buddha, P 23=S 72

buddha-kṛtya, function of a Buddha, A xx 381

buddha-kriya, Buddha-action, R xiii 1, *sañs-rgyas mdzad*

buddha-kṣetra; *sañs-rgyas-kyi shiñ*; Buddha-field, A i 11, xxviii 471, xxix 480; V 10b, 17g

buddhakṣetra-guṇa-vyūha, the splendid glory of the Buddha-field, S 276 (P-), 286(P-), P 92

buddha-guṇa, Buddha-quality, P 29=S 93; the qualities of a Buddha, R xxix 9, *sañs-rgyas yon-tan*

buddha-guṇa-sampat-pratisaṃyukta, associated with the achievement of the qualities of a Buddha, A vi 136, *sañs-rgyas-kyi yon-tan phun-sum tshogs-ḥpa dan ldan-ḥpa*

buddha-cakṣus, Buddha-eye, P 82(def.); S x 1469, *sañs-rgyas-kyi ḥpyan*; V 18a

buddha-jñāna, Buddha-cognition, A iii 69, 74, vi 136, xxii 408, xxix 477; P 219=S x 1461, *sañs-rgyas-kyi ye-śes*; V 6, 14h

buddha-jñāna-darśana A vi 136

buddha-jñāna-bala, A vi 136, *sañs-rgyas-kyi ye-śes-kyi stobs*

buddha-tanaya, offspring of the Buddhas, R vi 4, *sañs-rgyas sras-rnams*

buddha-dharma V 8, 17; Sa 199, 202;—

buddhadharma-avabhāsa, illuminate with the Buddha-dharma; the splendour of the Buddhadharma, P 71=S 280 (*mithyā-dṛṣṭi-tamaḥ sthānam*) dharma-avabhāsam

sarvabuddhadharmaguṇapāramitā, the perfection of all the dharmas

and qualities of Buddhas, A xxx 492

buddha-dhātu, Buddha-relics, R iv 2, *sañs-rgyas rin-bsrel*

buddha-netrī, guide of the Buddhas, A xxx 487, P 250a; guide of the Tathagatas, A iii 62, (mā buddha-netrī-samucchedo bhūn; H: asyāḥ (i. e. of the pw) pustaka-vaikalyena pāṭha-svādhyāya-ādy-asambhavāt; she who is the guide of the Buddhas, Ad f. 231a, *sañs-rgyas-kyi tshul*

buddhanetryā avyavacchedāya pratipanna, make progress so that she who is the guide of the Buddhas should suffer no interruption, Ad f. 231a, *sañs-rgyas-kyi tshul rgyun mi chad-pa'i phyir bshugs-pa*

buddha-bodhi V 16a

buddha-bhāṣita, Buddha-teaching, A xvii 328, 331

buddha-bhūmi, Buddha-stage, S x 1473, *sañs-rgyas-kyi sa*

buddha-manasikāra, attention to the Buddha, P 218=S x 1459, *sañs-rgyas yid-la bya-ba*

buddha-yāna A xvi 319

buddha-vaṃśa, lineage of the Buddhas, S 77(P-), Su ii 22b

buddha-vacana, Buddha-word, A xvii 328

buddha-vikrīḍita, a Buddha's sport, A xxv 432, Ad f. 226a, *sañs-rgyas-kyi rnam-par rol-pa(s) (rtse-bar)*

buddha-vigraha, Buddha-frame, P 218=S x 1459, *sañs-rgyas-kyi sku*; S 70(P-); P 7, 14, 186

buddha-viśaya, (the) domain of the Buddha(s), Ad f. 224a, *sañs-rgyas-kyi yul (-du)*; Sa 199, 224, 41a

buddha-śabda, message of the Buddha, P 31=S 104

buddha-sahasra(m), a thousand Buddhas, A viii 198, P 92, Sa 209

buddha-sāṃkathyam kartukāma, one who wants to explain the Dharma as only a Buddha can do, Ad f. 226b, *sañs-rgyas-kyi chos dan 'brel-ba'i gtam zer-bar 'dod-pa*

buddha-suta, the Buddha's offspring, R xxviii 4, *sañs-rgyas sras* (**buddha-adhiṣṭhāna**; **buddha-anubhāva**)

buddha-anusmṛti, recollection of the Buddha, P 5, 505b

buddhatva; *sañs-rgyas ñid*; Buddhahood, A ii 35, xxii 401; Sa 37a; Sv; AA, etc.—

buddhatva-pratipannaka, candidate to Buddhahood, Ad f. 230b, *sañs-rgyas*

ñid-du shugs-pa yin-pa(r)

buddhi; *blo*; intelligence, A xi 234, xiv 286, xvii 327, xix 358; R xv 4*, xxix 7*, 9*, xxx 1*, 4*; Ad f. 219a*; intellectual act(s), A xix 358; P 443; Ad f. 239a, 257a; thought, R xxx 1*, 4*; resolve to, R xxxi 11, *blo (lta)*

-buddhiḥ, who intends, A v 103-5

-buddhika, see: paritta-ku-b.

buddhitva, having known, R xxvi 6, *rtogs-nas*

buddhimat, intelligent, S 1453, *rtogs-pa dan ldan-pa*, =P 213 gatimat

-buddho, thought of, R xxx 4, *sems byed*

buddhotpāda S 77(P-)

buddhvā, having known, AA ii 5, *mkhyen-nas*

budbuda, bubble, V 32a, K, *chu-bur*; Ad f. 241a, Su iv 39a, vi 83a, *chu'i chu-bur*

budhyaka, one who wakes up to enlightenment, R xxvii 6, *rtogs-par byed*

budhyati, understands, R xviii 2, *rtogs-pa*; xxii 7 *rtogs*; xxviii 7, *śes te*; Su i 15a

budhyate, recognizes, A i 17, vii 178, xi 241, xvii 331, xxi 390; Su v 61b, *rtogs*; wakes up to, A i 15

bubhukṣā-kāntāra, foodless waste, A xix 363

bubhukṣita, famished, A iii 52; starving, A xi 230, *bkres-pa*

bṛhmayati, strengthen, A iii 60; xxi 385, *rgyas-par byed-par 'gyur*

bṛhat-phalā devā P 33, 35

bṛhad-rju-gātratā, his bodily frame is broad and straight, P 533a, *sku che shiñ dran-ba*

bodhayati, make aware of, A viii 191, *khoñ-du chud-par byed-la*

bodhāya A iii 61-2, vi 163, x 209, 228, xx 380, xxx 492; P 245, 254, 266

bodhayā A i 26, ii 34, xxii 397

bodhaye A xxii 397, 405, xxvi 438

bodhi; *byañ-chub*; enlightenment,—; understanding, AA iv 17*

bodhi-citta, thought of enlightenment, A i 5, 19, viii 190; R v 5, 6, 8, *byañ-chub sems*; S 71(P-); P 82, 158, 172

bodhi-pakṣa, wing of enlightenment, A vii 170, viii 194, ix 207, xviii 345, xx 371; AA iii 3, viii 2, *byañ-chub phyogs (mthun)*; which act as wings to enlightenment, P 243

bodhipakṣikā dharmā, dharmas which are(act as) (the) wings to enlightenment, Sa 36b, Su i 18a

bodhipakṣyā dharmā, the dharmas which constitute the wings to enlightenment, Ad 219a, *byañ-chub-kyi phyogs-kyi chos*

bodhi-paripantha(na)-kara, cause delays on the road to enlightenment, P 218=S x 1460, *byañ-chub bgegs-su 'gyur-ba*

bodheḥ paripanthakara, which might obstruct enlightenment, Ad f. 258b, *byañ-chub bgegs byed-pa . . . ruñ-ba*

bodhi-pratipannaka, candidate for enlightenment, Ad f. 255b, *byañ-chub-la shugs-pa*

bodhi-maṇḍa, terrace of enlightenment, A iii 56, P 24(S-), 42, 82, 233; AA v 28, *byañ-chub-kyi stññ-po*; Sa 213, 230-1; seat of enlightenment, P 107

bodhimaṇḍa-druma-mūla, tht foot(root) of the tree of enlightenment, P 33 =S 112 (3) bodhimaṇḍala, (4) bodhivṛkṣatāla

bodhi-mārga, path to enlightenment, P 41; 74=S 282 bodhisattvamārga; 263

bodhi-yāno, enlightenment-vehicle, R i 21, *byañ-chub theg chen*

bodhi-vṛkṣa, Bodhi-tree, S x 1471-2, AA i 69, *byañ-chub-kyi śiñ*

bodhi-vṛkṣa-tala S 112(P-)

bodhi-vṛkṣa-mūla, root of the tree of enlightenment, A iii 56

bodhi-sattva; *byañ-chub sems-dpa'*; Bodhisattva,—

bodhisattva-kula S 71(P-), 77(P-)

bodhisattva-cāṇḍāla, an outcast among Bodhisattvas, Ad f. (243A), *byañ-chub sems-dpa' gdol-ba*, f. 218b

bodhisattva-niyāma, the Bodhisattva's way of certain salvation, P 492, 518; a Bodhisattva's certainty of salvation, P 515; the Bodhisattva's special way of salvation, P 107

bodhisattva-nyāma, the fixed condition of a Bodhisattva, P 21=S 67, *byañ-chub sems-dpa'i skyon med-pa*; a Bodhisattva's special way of salvation, Ad f. 216b, 219b, 226b, 250b, 255b, 257b, *byañ-chub sems-dpa'i skyon ma mchis-pa*, or *-med-pa*;

bodhisattva-nyāma-avakrānta, he has definitely entered on the certainty that he will win salvation as a Bodhisattva, A xvii 331

bodhisattva-nyāma-avakrānti, the stage when he reaches the certainty that

as a Bodhisattva he will be saved, A xvi 322, *byañ-chub sems-dpa'i skyon med-par 'jug-pa*

bodhisattva-piṭaka, Bodhisattva-pitaka, Su ii 24b

bodhisattva-bhūmi, stage of a Bodhisattva, P 225=S x 1473, *byañ-chub sems-dpa'i sa*

bodhisattva-yāna V 2, 27

bodhi-sama, the same as enlightenment, Sa 40b

bodhy-aṅga; *byañ-chub-kyi yan-lag*; limb of enlightenment, A iii 74, xx 377; P 225=S x 1473*

Bodhyaṅgapuṣpa, name of a Tathagata, P 98

bodhyaṅgavat(i), in possession of the limbs of enlightenment, P 202(76)=S(103), *byañ-chub-kyi yan-lag yod-pa*

bauddha, the Buddha's, AA viii 8, *saṅs-rgyas*

bravīti, with the words, P 158

brahma-kāyikā devā, gods of Brahma's group, P 11, 33; S 115(P-); P 66, 69; Ad f. 222b

brahma-carya; *tshaṅs-pa'i spyod-pa*; holy life, P 63; 218=S x 1460*; (life of) chastity, P 36; chaste life, P 534a; the higher spiritual life, P 210=S 1446

brahmacaryaṃ carati, leads the holy life, A ii 34, vii 178, xvii 330, xxvii 450

bramacaryā-vāsa, the practice of the religious life, P 10(S-), P 34=S 114, brahmacarya, *tshaṅs-par spyod-pa*

brahma-cāritva, one leads a chaste life, AA iv 48, *tshaṅs-par spyod-ñid*

brahma-cārin, one who guards his chastity, P 10; chaste, P 36=S 116

brahma-dṛṣṭi, vision of Brahma, P 527b, *tshaṅs-pa'i lta-ba*

brahma-pāriṣadya (devā) P 33, 35

brahma-purohitā (devā) P 33, 35

brahma-bhavana, realm of Brahma, P 65

brahma-bhūta, identified with the supreme universal spirit, A xxix 477, *tshaṅs-par gyur-pa*

brahma-loka, Brahma-world, P 36, 65, 68, 84

brahma-svara, divine voice, AA viii 16, *tshaṅs dbyaṅs*

brahma-svaratā, he has a divine voice, P 533a; 533b, *tshaṅs-pa'i dbyaṅs so*

brahmaṇa, Brahmin, A xxvii 323

brahmaṇā(?), Ad f. 261a, *tshans-pa*

brahmā, Brahma, P 211

Brahmā Sahampati Ad f. 222b

brahmā (devā), Brahma gods, P 65

brāhma, sacred, P 211

brāhmaṇa, Brahmin, P 211, 263

brāhmaṇa-mahāsāla-kula, good Brahmin family, P 224=S x 1471, *bram-ze'i rigs che shin mtho-ba*; wealthy Brahmins, P 42, 64, 80, 94

brāhmaṇyatā, honouring brahmins, P 165=S 1258, *bram-zer ses-pa*

Bh

bhaktāgra, refectory, P 534b; Ti: *kha-zas*

bhakṣayati, eat, A iii 52

bhakṣitukāma, wants to eat, Ad f. 246b, *za 'dod-pa*

bhagavat; *bcom ldan 'das*; Lord,—

bhaginī, sister, P 10; S 115(P—)

bhagna-prṣṭhī-karoti, has his back broken, A vi 139; x 209, *bcom shin phyir phyogs-par (mi) 'gyur*; xxvii 446, *bcom shin phyir phyogs-par byed*

bhagna-prṣṭhī-bhavati, has his back broken, A i 5, 7 (cf. x 209, 226)

bhagnāni, broken, A xxx 495

bhaṅga, breaking up, P 213=S 1451, *'jigs-pa (med-pa)*

bhajati(?), AA i 25, *brten-pa*

bhajati, loves, A xi 250, xv 292; xxi 386, *bsten*; 394, *gus-par (mi bya)*; xxii 396; Ad f. 218b, *brten-pa(r bya)*; P 300a; attends upon, R xxii 1, *bsten-pa (bya)*

bhajate, enjoys, A xxx 483

bhajante, sustains, AA v 36, *brten-par byed*

bhajanā, to resort to, P 218=S x 1459, *rim gror bya-ba*

bhajyati, is worn down, R xx 12, *skyo-ba*

bhajyate, breaks, R xiv 10, *ñams*; xxix 3, *shig gyur*

bhañjati, breaks down, R xiv 10, *ñams-par 'gyur*

bhaṇati, preaches, R ii 13, xv 2, *gsuñs*; xi 1, *bka' stsal*; xii 9, *bsñad-pa(r)*

- (report); xviii 4 *brjod-pa'i legs-la*; teach!, R xvii 1, *bstan gsol*
bhañita, declaration, A xv 302(para-), (*gshan-gyis*) *smras-pa*
bhañḍana; *mtshan'bru-ba*; strife, A xvii 335*, =vāk-citta-kṛtaṃ vairūpyam
 H; Su vii 110b; fight, Ad 224a,*+*mtshan'bru*
bhadanta, (reverend), A xvii 323
bhadra, benefit, AA viii 10, *bzan*
bhadra, auspicious, P f. 243C
bhadra-kalpa, Bhadrakalpa, A xiii 280, P 62; auspicious aeon, P 291a
Bhadrapāla, name of a Bodhisattva, P 5, Su vii 110a(Also SaPu 4, 360)
bhaya, fear(ful), A iii 50, vii 170, xi 246-7, xiv 291, xix 364, 368; xxiv
 416, *'jigs-pa*; Sa 228, peril, P 508
bhayaṃ janayati, generate fear, Ad f. 223a, *'jigs-pa byed-par byed do*
bhaya-darśana-artham, in order to cause fear, R xxiv 1, *'jigs-pa bstan phyir*
bhaya-bhīta, greatly frightened, P f. 243b
bhaya-bhairava, fear and terror, A xx 381, *'jigs-pa mi bzad-pa*
bhaya-bhairava-saṃtrāsa, fearful and terrible things, Ad f. 215b, *'jig(s)-pa*
dañ skrag-pa dañ dñan-ba
bhaya-abhibhūta, overcome by fear, R xxix 2, *'jigs bcas zil-gyis gnon*
bhaya-avagata, what may cause fear, A xi 246, Tib: *srid-par soñ-ba*
bharita, filled with, Su iv 46b, *gan-ba*
bhartṛka, master, R xxix 11, *rje-bo*
bhava; *srid-pa*; becoming, A i 3, vi 136, xxviii 465; P 186; AA—*; Adhy.
 15, *'khor-ba'i*
bhava-gati, (place of rebirth and of becoming), S 1440(P-)
bhava-dṛṣṭi, view of becoming, A i 19; āvir-bhavati-iti bhavaḥ H
bhava-sukha, ease in the realms of, P 95
bhavasya-agra-parama, the highest sphere of phenomenal existence, AA i
 24, *srid rtse mthar thug 'gro*
bhava-agra, summit of existence, P 69, Su vi 92b
bhava-abhinirvṛtti, rebirth in becoming, A xi 246, *srid-par 'grub-pa*
bhavati, becomes, A xii 276; xxv 425, *dños-por 'gyur-ba*; Sa 195; stands,
 R xxvii 5(-ti), *gnas*; takes place, A xii 276; occurs (c. gen. personae),
 e. g. A xiv 285; comes about, A xv 294-5; S—; *gyur-pa, byuñ-ba,*
yod-pa, 'byuñ-bar 'gyur-ba
 eṣaṃ hy etad bhavati: because it is a fact that, A iii 52, xiv 285,

289, xvi 311-2; not trsl. A iii 92

bhavate, becomes, R xxvii 7, *thob-par 'gyur*

bhavana; *gnas*; realm, Ad 223b*, Su vii 107a; stately house, P 534a;
abode, R xvi 4*; world, A xxxi 516; R xxxi 11*

māra-bhavana, A xxiv 419, xxvii 436

sva-bhavana, his respective world, A iii 88

bhave, may be, R iv 3, Tib: *stsal-ba*

bhavopādānatā, producing a (new) becoming, P 217=S x 1458, *srid-pa ñe-bar len-pa*; samcintya-

bhavya, able (to), A ii 33, P 141; capable of, A xix 364

bhasma, dust, R xxx 5, *thal-bar*

bhasmī-karoti, reduce to dust, Su vi 90a

bhā, splendour, AA ii 1, 'od

bhāga, (lot), A iv 94, *cha*

bhāgatas, well proportioned, P 97=S 322, bhāgaśaḥ

bhāga-ccheda, the cutting off of his share, P 539, *ris-su bcad ciñ*

bhājana, repository, A iv 98, (-bhūta), *snod-du (gyur-pa)*; worthy of, AA
iv 6, *snod*

bhājana-loka, the world which forms the environment of living beings,
AA iv 61, *snod-kyi 'jig-rten*

bhājanatā, repository, Su vii 107b

bhājanatva, be worthy of, AA iv 7, *snod*

bhājanā, Ad cr. P 171 (P-, S-)

bhājanī-bhūta, one who has become a fit vessel, A v 104, *snod-du gyur-pa*,
=paṭutara-śraddhendriya-ādi-yogena pātri-bhūtatvād H; Su v 60b,
stoñ-du gyur

bhāṇaka; see: dharmā-

bhāṇḍa, goods, A xiv 288-9

bhādrakalpita, living in the 'Auspicious Aeon', P 72=S 274 (-ika)

bhāra, burden, A i 3, vi 136, xiii 281, xiv 288, xxviii 465, xxix 476

bhāra-ārtam, overload(ed), A xiv 288, +abhirūḍhaḥ, =guru-bhāra bhāritām
utkalitaḥ H

bhāryā, wife, P 35=S 115; P 264

bhāva, existence, A xix 266, xxx 482; P 198 (=5 skandhas); P 232; AA
i 29, iv 11, v 7, *ño-bo*; Sa 223; positivity, A xii 271; positive existent,

S 181, bhāva iti=P 51 bhavati-iti

bhāva-vigata, free from existence, R xii 3, *dños bral*

bhāva-sūnyatā, emptiness of existence, P 197 (def.)

bhāva-svabhāva-kuśala, skilled in (seeing) the own-being of existence(existents?), R xiv 4, *dños-po'i ran-bshin mkhas*

bhāva-svabhāva-vigata, in its own-being without existence, R xix 4, *dños-po'i ran-bshin bral-nas*

bhāvanā, development, A iii 92, xv 301; 303, vajropamaḥ samādhiḥ sarvā-
āvaraṇa-abhedhya-bhedakaḥ H; P 500a; AA—, (b)*sgom-pa*; the de-
veloping, P 171=S vii 1265, *bsgom shin*=Ad

bhāvanā-patha, path of development, AA—; (b)*sgom-pa'i lam*

bhāvanā-maya, consisting in meditational development, A xxviii 464a

bhāvanā-mārga; *sgom-pa'i lam*; path of development, AA—*

bhāvanā-vibhāvanatā, the undevelopment of development, Ad f. 249b

bhāvanā-vibhāvanā-arthena, with a development in the sense of anni-
hilation, P 184

bhāvanā-ākhyā; *sgom-pa shes bya-ba*; path of development, AA i 15*, 22*;
one speaks of meditational development, AA iv 56*

bhāvaniya, is effected, Su ii 24b

bhāvayati, develops,—, cf. Su i 18b

bhāvita, developing, P 79, 158

bhāṣate, teaches, A—; R i 3, 'chad; i 4 *bstan-pa*; xi 3, *bsad*; xviii 7, *brjod*;
P 98=S 324, 268; V 2, 5, 12, 14b, 17c, 19, 26, 29; speaks, A xi 245,
xxiii 414, xxiv 421; P 66=S 275, ābhāṣate; says, A xxi 385; declares,
P 185, varṇam

bhāṣita, teaching, A ii 38, xvi 312, xxii 399, xxxii 529; P 259; what has
been taught, P 219=S x 1461, *bstan-pa*

bhāṣite, when speaking, P 204=S ix 1429, *smra-ba*

bhāṣya-samatā, the sameness of all spoken words, S 1450(P—), *brjod-pa
mñam-pa ñid*

bhāṣyati, teaches, R ii 5, 'chad-*pa*

bhāṣyamāṇa, (is) being taught, R ii 5, *bsad bya*, xxvii 4, 'chad *tshe*; S iv
552

bhāsa, light, Sa 29a

bhāsate, shines forth, P 10

bhāsato S 102 (P-)

bhikṣāda-kula, family which gives alms, P 324a

bhikṣ-u; *dge-sloñ*; monk, —; R xi 8*, xx 11*, P 93, 160, Hr*, Sa 226

bhikṣuṇī; *dge-sloñ-ma*; nun, S x 1463*, P 91, 93

bhidiate, breaks (up), R xiv 5, 7, 'jig(-pa); is (not) broken by, P 199 (10)
=S(11) 'jig-par(mi) 'gyur-ba; Ad: bhindati; is broken, Ad f. 242a,
gtub-pa

bhinditva, having shattered, R xxx 4, (*b*)*śig-pa* (+ *rjes-la*)

bhinna, broken up, A xxxi 522; split, P 27=S 81

bhinatti, breaks, Ad f. 240a, *gtubs-pa*; P 512, 513, 526b

bhinna-bhāvo, who suffers shipwreck, R xxix 9, *gru shig*

bhinno, there would be, R xxxi 17, *gyur-pa*

bhiyā, there would be, R xxxi 17, *gyur-pa*

bhīṣaṇa, terror, A xx 372

Bhīṣmagarjitanirghoṣasvara, name of a Tathagata, A xxx 481

bhuja, arms, AA viii 30, *phyag*

bhujagādhipa, Chief of Serpents, R i 2, v 7, *klu-yi bdag-po*

bhujagendra, Lord of the Serpents, R i 2, *klu dbañ*

bhuvana, residence(?), R xxvii 5, *gnas* (cf. bhavana)

bhū; *sa*; earth, AA i 19; stage, AA i 56*, 70*

bhū-pradeśa, spot of earth, A xxxi 522

bhūta, to be, A xii 274; genuine, R i 4; real, Su i 16a; consists in, A xii 265; (what is) real, Sa 225; fit, A v 104; when he has, A xvi 308, bodhisattva-; proper, AA iv 55, Ti —; true, A ii 34, iii 57-8, iv 95, 98, Su i 18b; which is the real, A iv 95; which really corresponds to, A xi 234, Ti: *lta-bu-las*; truly real, P 232; AA v 21, *yañ-dag ñid(-la)*; cf. A vii 172

bhūtātvaṭ, because it is, A iii 58

bhūta-koṭī, reality limit, A i 15, H: yato "na budhyante" viśuddhyutpāda-ādy-abhiniveśād"bhūta-koṭim"agra-arthena tattvam; A iv 94, =bhūta-kāyo H; -prabhāvito=dharma-kāya-pariniṣpattyā H; A v 105, -prabhāvanatā; A x 215, =dharmadhātu; xi 250, sāksātkaroti=śrāvakanirvāṇam adhigacchati H; xvi 310, sāksātkrta; xx 370, sāksātkuryād; xxvii 444, sāksātkurvanti, of śrāvakabhūmi and pratyekabuddhabhūmi; P 24=S 80; P 28(S-), S 94(P-), P 179, Sa 213; K, *yañ-dag-pa'i mtha'*

- bhūta-grahā**, those, possessed by ghosts, R xx 24, *'byun-po'i gdon*
- bhūta-grāmā**, living beings, Sa 37b
- bhūta-tathatā**, true Suchness, V 17c, *yañ-dag-pa'i de-bshin ñid*
- bhūta-darśin**, one who sees what is real, S LXXI 590b, =P 586a, bhūtaṃ vetti; one who sees true reality, P 586a
- bhūta-naya**, true reality, A xxx 483; the really true principle, P 216=S x 1457, P 223=S x 1468, *yañ-dag-pa'i tshul*
- bhūta-pada-abhidhāna**, correctly as far as the words are concerned, A i 32=P 268
- bhūta-vādin**, speaks in accordance with reality, V 14f, *yañ-dag-par gsun-ba*
- bhūta-saṃjñā**, true perception, V 6, 14a, *yañ-dag-par 'du-śes*; Su vii 104b
- bhūta-samatā**, real sameness, Su i 17b
- bhūta-anugamena**, keep in agreement with true reality, A viii 191, (-la) *yañ-dag-pa ñid rjes-su rtogs-pa(s)*
- bhūta-arthika**, in a true sense, A iv 94, *yañ-dag-pa'i don-gyi*
- bhūto'rtho**, as the truly real fact, Ad f. 257a, *yañ-dag -pa'i don*
- bhūmi**; *sa*; level, A i 6, H: viśiṣṭa-avasthā-prāptam eva jñānaṃ bhūmiḥ; A ii 36 (3+prthagjana-bhūmi)=adhimukti-caryā-bhūmi H; A ix 206 (Disciples and Pratyekabuddhas), xiii 281, xiv 287, xx 380, xxi 390; S 72 bodhisattva-, kumāra-; P 41=S 131, 80, 156, 158, 177; stage, S 64* (P-); A ii 42, =srotaāpatti-phala, to, buddhatva: aṣṭamaka-ādi-bhūmiṣu H; irreversible: A i 8, (prāpta-aparihānyā H) avinivartanīyāyām (=aṣṭamyām H) bodhisattva-bhūmau; xvii 336; xx 379 (tām bhūmim=upāyakaśalyam H), 380, avin. jñānabhūmau; 10 stages of a Bodhisattva's career, S ch. x; 10 Hinayana stages, P 225, 230; level and stage, R x 4*, xi 5*, xiv 1*, 6*, xv 1*, xvii 7*, xx 21*, 22*, xxii 2*; ground, A xiv 287 (simile), xvii 326 (under feet), xx 374 (simile), xxx 487, xxxi 517; R xx 8*, 9*, xxx 6*; place of birth, R xi 3*; (position), S x 1469* (P-)
- a-bhūmi, Su ii 20b
- bhūmi-cala**, earthquake, A xxxi 516
- bhūmi-tāla**, ground, A xix 367
- bhūmi-parikarman**, preparation for the stages, S x 1454, *sa yoñs-su sbyoñ-ba*
- bhūmi-pradeśa**, piece of ground, A xvii 326
- bhūyas**, still more, A xxi 385; longer, A xxviii 465

- na bhūyas, no longer, A x 216, *ph̄yis*, xvii 329; mā no bhūyas . . . bhūd, let them beware of, A xi 246
- bhūyastvena**, in abundance, A x 215, *phal cher*, =bāhulyena H; xvii 336
- bhūyasyā mātrayā**, for the most part, P 13; more and more, A v 130, xx 372, 376, xxvi 435, xxx 493; P 255b; Sa 209; (Su ii 22a); again and again, A xxviii 460, 464; Ad f. 234b, *rgya-cher*; steadily, Su ii 22b; still more, A xxiv 420
- bhūyiṣṭha**, what abounds in, A xi 246, see: duḥkha-
- bhūyo-bhavā**, increase, P 207, =bhūyotāvanatā (Pali: bhīyobhāvā)
- bhūṣaṇa**, Adornment, Adhy. 1, *rgyan*
- bhūṣita**, embellished, A xxxi 519
- bhṛkuṭī**, frown, P 4
- bhetavya**, should fear, A x 216
- bhetsyati**, will break, R xiv 5, 'jig-*par*
- bheda**, distinction, P 259; AA i 39, *tha-dad*, and, *dbye-ba*; iv 5, *phye-ba*; dissension, A xvii 335 (-varṇa-vādin, opp: abheda-v-v); breaking up, P 87; break, R ii 9, *tha-dad*; differentiation, S x 1454(=P 214 dharmabheda), *nam-pha*; divided, AA i 34, *bye-brag*; difference, AA i 39, *bye-brag*; division, Ad f. 229a, *tha-dad-du dbye-ba*; AA ii 19, *dbye-ba*; one distinguishes, AA iv 54, *dbye-ba*; the one . . . the other, AA v 6, *dbye-ba*
- bhedam prakṣipati**, causes dissension, A xi 249, 'byed-*par byed-par 'gyur te*
- bhedaka**, an agent that could break it apart, A xvi 308
- bhedana**, breaking (up), A xxxi 522, R xiv 5, 'jig-*pa(-yi)*
- bhedayitum**, be diverted from, A x 227, *dbye-bar byed*, =nivartayitum H
- bherī**, drum, A vi 137; Ad f. 226b, *r̄na-bo che*
- bheṣyanti**, will become, R xxix 1, 'gyur, =bhaviṣyanti
- bhairava**, terrible, A xix 368, xx 372; terror, A xix 364
- bhaiṣajya**, healing medicine, A xxix 477, *smān*; drug, P 534a, *rtsi*; remedy, Su i 9b; medical incantation, A xvii 334, *smān*; medicine, P 187, 264
- bhaiṣajya-**, healing, A iii 52
- bhoga**, possession, A xxx 503; Su vi 81b, *loñs-spyod(-la)*; taste (R xi 5, Tib.-); wealth, R xxxii 1, *loñs spyod*; Su vii 103b; pleasure, A xxxi 523

- bhojana**; *kha-zas*; food, A xi 241*, xxx 481; R vi 7*, xi 5*
- bhojaniya**, eatable, A xxx 504
- bhramara**, black bee, AA viii 31, *bui-ba . . . gnag*
- bhrājate**, gleams, P 200b, *lham me(na)*; na+, be dimmed, A xxxi 522
- bhrāṭṭ**, brother, P 10; S 115(P-)
- bhramate**, revolves, R viii 3, *'khyams*
- bhrāntu**, revolving (deluded), R viii 3, *'khrul-ṭa*
- bhrānta-citta**, his mind does (not) wander, A xvii 326, *sems (ma) 'khrul-bar*; bewildered in his heart, Su i 4b
- bhruva**, eye-brows, AA viii 30, *smin tshugs*
- bhrūkuṭī**, frown, A xxiv 422, *khro-gñer*

M

- Maghī**, name of a herb, a cure for all poisons, A iii 52, *ma-ghī*
- majjā**, marrow, P 205=S 1430
- mañjiṣṭha**, crimson, A xxviii 457, *btsod-kha*; P 235; Ad f. 233a, *btsod-kha*
- mañju**, soft, AA viii 28, *'jam*
- Mañjuśrī**, name of a Bodhisattva, P 5, 17; Sa 191-3; Adhy. 1, *'jam-dpal*;
Interloc.: Sa, Pañc.
- maṇi**, jewel, R xxxi 17, *nor-bu*; P 67; gem, P 23, 28, 95, 187, 263-4, 326a;
Su ii 22b
- maṇi-kāra**, jeweller, Sa 29a
- maṇi-ratna**, gem, A xi 239, xxx 506; precious jewel, Sa 29a, 35b; Su iv
40a, *nor-bu rin-po-che*; jewel, A xxii 404; P 164=S 1254, *nor-bu rin-po
che*; Sa 28a; precious gem, R iv 3, *nor-bu rin-chen*; treasure of the
wishing jewel, Su ii 22b
- maṇḍala**, circle, A xi 236 (not trsl., *dkyil-'khor*), xxix 477, xxx 492, P 200;
disk, A xxix 478
- maṇḍala-**, a circumference like, AA viii 16, *chu shen gab*
- maṇḍala-gātrātā**, knee-orbs, AA viii 23, *sku-yi kho-lag*
- maṇḍala-paryanta**, boundary, Sa 36a
- maṇḍala-māḍa**: circular hall with a peaked roof, A xx 381, *dkyil-'khor-gyi*

khyams (na)

mata, learnt, A viii 191, xix 358; Su iv 41b, *bye-brag byed-pa*; learn of, P 78; known, P 235; is understood, regarded, considered, etc., AA—, 'dod, *bshed*

mati, wise knowledge, S (), *blo-gros*,=P (),-pratipatti,=Ad -padho
mati-mat, intelligent, A xi 234, *blo dan ldan*, xx 371; clever, P 213=S ix 1453, *blo-gros dan ldan-pa*

matī, mindful thought, R xxx 5, *sems*

matīti, these thoughts, R xxiv 6, *sems 'di*; but Ms C: smṛtimi, cr. to Tib. *dran-pa*

matsara, meanness, AA iv 49, *ser-sna*

matsarin, niggardly, P 18(S-); stingy, P 21(S-)

matsariya, meanness, R xxxi 10, *ser-sna*

matsya, fish, R xxvii 8, *ñā*

mado, self-conceit, R xxvi 7, *dregs-pa*

madbhūtātā, (self-intoxication), S x 1454 (P-), Tib. *chos-kyi yan-dag-pa ñid*, =dharma-sadbhūtātā

madhura, sweet, P 534b, *ñams-su bde-ba*

madhya; 'briñ; (the) middle, A i 24-5, ii 46, xxviii 459, xxx 487; R xxviii 5*; S x 1460, *bar-du*; medium, AA—*; middling, Su iv 41b*

madhya-gata, situated in (a wilderness infested with robbers), A xvii 332, *caura-kāntāra-*, *chom rkun-gyi gnas dgon-pa'i nan-du son ste*; be in the middle of, A iii 76, see: *vyāḍa-sarīsṛpa-*; gets into, A xix 361, see: *vyāḍa-kāntāra-*

madhya-deśa, middle region, A xvii 336, *yul-gyi dbus ('di)*

madhya-āhṇa-kāla-samaya, noon, V 15a

madhyendriya, one whose faculties are of a medium kind, Ad f. 247b, *dbañ-po 'briñ*

manana, mental attitude, A ix 206, *rlom sems*

mananā, conceitedness, Ad 217a, *rlom sems*; minding, P 90,=S 308 *man-yatā*; conceit, AA i 32, *rlom-pa*

mananā-āpatti-sthāna: offence of conceitedness, A xxi 390, *rlom sems-kyi ltuñ-ba'i gnas*

manas, mind, A iii 62, xiv 284, xvii 330-1, xix 360, 363; P 116; S iv 582; AA iv 58, *sems*; Hr, *yid*

- manasi-karotī**, attends to, A iii 54, viii 191, xx 379, xxii 403, V 16a
- manasikāra**; *yid-la bya-ba*; attention, A i 31-2, ii 38, xi 240-2, xvii 330, xviii 344, 349, 350, xxii 401, 404-5, xxiv 423; S x 1459*; P 155, 157, 176=S*, 181, 267-8; act of mind, A xxx 480; mental activities, P 171=S vii 1265, *yid-la byed cin*, Sa 28a, b; act of attention, P 184
- manasikāra-pariṣyanditena (cittena)**, because his thoughts overflow with other interests, A iii 92, *yid-la byed-pas yoñs-su blañ-bas*
- manasikārātā**, puts his mind to work on, A xvi 310, *aprañihita-*
- manasīgatu**, attended to, R xxxi 4, *yid byed*
- manaskāra**; *yid-la byed-pa*; attention, AA i 8*, v 28*; mental work, AA ii 24*
- manaskriyā**, attention, AA v 13, *yid-la byed*
- manaāpa**: pleasant, A xx 372, xxviii 462, P 69; pleasing, P 90; Ad f. 234a, *yid-du 'oñ-ba*
- manuja**, man, R xxii 11, *mi*; P 150(S-), 237; Ad f. 263a, *śed-las skyes-pa*
- manuṣya**, man, A iii 49, 56, 76, iv 96, vi 137, viii 198, xvii 333; human, P 32, -ātmabhāva, =S 110, mānuṣya; among men, P 76, -dāridryavipatti
- manuṣya-bhūta**, man, Ad f. 258b, *mir gyur-pa*
- mano-jña**, charming, A xxx' 486; fragrant, Su vii 106b
- mano-jñāna**, cognition of the mind, AA i 66, *yid śes-pa*
- mano-dhātu**, mind-element, P 116
- mano-bhava**, arising in the mind, AA v 12, *yid-las 'byuñ*
- mano-bhāvanīya**, of right mind-culture, A vi 138, *yid-kyis bsgom-par bya-ba('i)*
- mano-maya**, mind-made, A ii 41, *yid-las byuñ-ba*
- mano-rama**, pleasing the mind, P 97, f. 211; beautiful, P 568
- mantavya**, should think, A xi 235
- mantra**; *śnags*; Mantra, A x 227, xvii 334 (cy), 336; Hr*; spell, R xvii 5*; talk, P 261-2
- mantra-bala**, by the power of his spells, R xxvii 5, *śnags mthus*
- mantra-sādhana**, evocation of mantras, Sv, (*gsañ*) *śnags (-pa) bsgrub-pa*
- mantrayati**, talks, P 261-2 (PvA=kathemi kittayāmi)
- mantrita**, murmuring, A ii 38; counsel, A, xv 302, para-, (*gshan-gyis*)
bgros-pa
- mantrite**, when spoken to, Ad 224a, *smras-pa-la*
- mand-a**, sluggish, A xi 249, -buddhika; dull, Sv, *spro-ba chui-ba*

manda-bhāṣya, soft in his speech, Ad 217a, *smra-ba ṅuñ-ba*

manda-mantra, soft in his talk, Ad 217a, *brjod-ṅa ṅuñ-ba*

mandārava, Mandarava flowers, P 97

man-yate; *rlom sems-su byed(-pa)*; thinks, A i 19, iii 50, 76, iv 94, viii 197-8, x 211, xi 233, 239, xvi 310, xvii 324, 329, xxii 404, xxvii 445, 448, xxviii 462, 467-8; R vii 4, *sems*; xix 7, *rlom sems*; P 61, 144; Su i 15b; fancies (himself) (for), A i 5, 24; S iii 494; P 84-5, 175, 243; Ad f. 223b, *sems na*; thinks of, A i 9, xi 234, P 145; minds about, Su i 19a; thinks about, A xi 235; thinks with regard to, A i 13; minds, A vi 161; R i 11, *rlom sems*; S 120 (P-), *rlom sems*; S 1454*; P 84, 177; 200 (43)=S (58)*; Su i 17a, 18b, vi 86*; P 200=S x 1462*; puts his mind to, R xviii 8, *rlom sems*; P 74-5; 76=S 290, *samanu-paśyati*, 88, 90, 157, 171=S *rlom sems-su (mi) bya'o*, 265; Ad f. 251a*; Su ii 19b, 20a; sets above, R xxi 1, *rlom*; feel conceited, R xxxi 6, *rlom sems*; cares about, P 135

manyānā; *rlom sems*; conceit, A xxi 387*, 389, xxix 480; vain conceit, Su vi 74a*, 86a*, vii 98b; minding, Su i 5b, 15b, iii 33a; conceitedness, Ad 217b, *ña-rgyal*

manyānu; *rlom sems*; self-consciousness, R xx 24*; conceit, R xxi 1*

manyāmāna, minding, P 284; proudly imagine, Ad 218a, *sems śiñ*

manyāmānatā, self-intoxicated imagining, A xii 266, *rlom sems (med de)*; imaginings, A xxx 492

manyita, imagining, Su vi 74a, *rlom sems-su gyur-pa*

manye, do (not) put his mind to, Ad f. 264b, *rlom sems-su (ma) byas*

mama-kāra, mine-making, A xxii 399, *ña-yir 'dzin-pa*, 400; S 1451, *bdag-gir bya-ba*

mamatā, sense of ownership, R xxxi 18, *bdag gir (mi byed)*

mamāyati, cherishes, A xii 254 (cy-J=piyāyati)

-maya, see: *sapta-ratna-m.* etc.

-mayin, made, A xxx 485; consist of, AA vii 3, *rañ-bshin*

maraṇa, death, —; e.g. A xvii 333; P 20=S 60, *'chi-ba*; P 87

maraṇa-mātraka, deadly, A vii 182, xvi 311

maraṇa-avasthā, (until) his death, A xvii 337, (*yāvat-sthāyām*), *'chi ba'i gnas skabs-kyi bar-du*

marāṭi, dies, R xxvii 8, *'tshubs te 'chi-ba* (lit. is not drowned)

- marīci**; *sm̄yig-rgyu*; mirage, A ix 205*, P 4, 101, 192; S vii 1209*; Ad f. 241a*, Su vi 83a*
- marīci-sama**, like a mirage, P 437; a mere mirage, Ad f. 243b, *sm̄yig-rgyu lta-bu*
- maru**, gods, R xxiii 4, *lha*
- maruta**, gods, R xxviii 4, *lha rnams*
- martya-loka**, world of mortals, R xx 24, *mi-yi 'jig-rten*
- mardita**, crushed, A vi 136
- marṣaṇa**, consent to, AA i 56, *bzod*
- mala**; *dri-ma*; taint, R i 1*, ii 6*, AA ii 30*, v 18*, Adhy. 5*; stain, P 200(37)=S(51)*
- malā**, dirt, S 1431=P 205, mali
- maśaka**, mosquito, A xii 253,=P 327a
- maṣiṃ karoti**, grind as finely as they can be ground, V 30a, *phye-mar byas (na)*
- masurā**, lentil, P 205=S 1431
- mastaka**, brain, P 205=S 1431
- mahat-karoti**, makes greater, A vii 175, *chen-por (mi) bgyid*
- mahattā**, greatness, AA ii 12, *chen-po*
- mahattara**, very great, A xxx 503
- mahattva**, greatness, AA i 42, *chen-po*
- mahad-gata**; *chen-por gyur-pa*; gone great, A xii 264*, S 1444; P 330a, *yañs*; AA iv 15*
- maharddhika**: great wonderworking power, A xxx 508, S 102(P-), P f. 244a, 263b; of mighty power, P 84
- mahallaka**, decrepit, A xiv 290
- maha-vidya**, a great lore, R iii 5, *rig sñags che*
- maha-'andha-bhūto**, quite blinded, R xv 8, *blun rmoñs mun-pa bshin*
- mahā-karuṇā**, great compassion, P 219=S x 1461, *sñiñ-rje chen-po*; P 267
- mahākaruṇā-citta**, a thought of great compassion, P 74
- mahākaruṇā-pūrvavaṅgameṇa**, S 1324(P-)
- Mahākātyāyana**, a disciple, the first in discussion (T 2131), A ii 40, Sa 192
- mahā-kāruṇika**, greatly compassionate, P 62
- Mahākāśyapa**, a disciple, the first in superior conduct (T 2131), A ii 40, P 93, Sa 192, 27b

- mahā-kula** S x 1471(P-), *rigs chen-po*
mahākulopapatti, rebirth in good families, Su vi 81b, *loñs-spyod chen-po'i rigs-su skye-ba*
mahā-kṛtya, the great task, Su i 5b
Mahā-ketu, name of a Tathagata, P 91
Mahā-koṣṭhila, a disciple, A ii 40
Mahā-kauşṭhila, a disciple, Sa 192
mahā-gata, lofty, P 85, =S mahadgata
mahā-cakravāḍa, great mountain ring, P 27 (S-), P 28=S 82
mahā-jana, many people, A xxiv 419
mahā-dhana, immensely affluent, Adhy. 15, *nor che(-la)*
mahā-dharma-dhāra, great stream of Dharma, Su vii 107a
mahā-nadī, great river, P 27=S 81, *chu-klun chen-po*
mahā-nāga, great Naga, Sa 220; great Serpent, Ad f. 235a, *glan-po chen-po*
mahā-puruṣa, superman, P 6; P 21=S 65, *skyes-bu chen-po*; P 23=S 71, *mi chen-po*; P 69
mahāpuruṣapudgala, great personage, P 506
mahā-pṛthivī, great earth, P 27 (S-), Sa 38a
mahāpṛthivī-cāla, great earthquake, Sa 240; the great earth shook, Sa 42b
mahā-phala, of great fruit, P 25=S 90
mahāphalān karoti, confers many fruits, A v 133
mahā-brahmāṇḍa(devā) P 35, 65
mahā-bhaya-bhairavāṇi, great fears and terrors, A xx 381, *'jigs-pa chen-po mi bzad-pa*
mahā-bhāra-vāhika, one who bears the great burden, Su i 5b
mahā-bhūtāni, great elements, P 165=S 1259, *'byun-ba chen-po*
mahā-mārga, great road, AA i 20, *lam po che*
mahā-maitrī, great friendliness, P 60=S 266, Sa 196
Mahā-maudgalyāyana, name of a Disciple, P 93, Sa 192
mahā-yaśu, greatly famous, R xv 5, *grags chen ldan*
mahā-yāna; *theg-pa chen-po*; great vehicle, —
mahā-yānika, one who uses the great vehicle, A xvi 319
mahā-rāga, Great Passion, Adhy. 14, 15, *'dod-chags chen-po*
(cātur)mahārājākāyikā devaputrā, the divinities belonging to the four

- Great Kings, Ad f. 222b, *rgyal-chen (bshī'i) ris*
 (catvāro) mahārājāno, the four Great Kings, Ad f. 222b, *rgyal chen-po bshī-po dag*
- mahā-vimāṇo, great and immense, R i 21, *gshal med khañ chen*
- mahā-vistara-samudānīta, procured by such manifold exertions, A vi 159,
 = aneka-prayoga-yatna-sādhitam H
- mahā-visphārā, great radiance, Su vii 112b
- mahā-vyūha, a great display, Su vii 112b
- Mahā-śākyamuni, Sv, *Śā-kyā thub-pa chen-po*
- mahā-śūnyatā, great emptiness, P 196 (def.); P 225=S 1473, *chen-po ston-pa ñid*
- mahā-śrāvaka, Great Disciple, Sa 192-3
- mahā-sattva; *sems dpa' chen-po*; great being, —
- mahā-sannāha-sannaddha, armed with the great armour, P 185=S vii 1342,
go-cha chen-po bgos so; Sa 191
- mahā-samudra, (great) ocean, A iii 50, 80; P 27=S 81, *rgya-mtsho chen-po*; Sa 36a
- mahā-sukha, great Bliss, Adhy. 14, *bde-ba chen-po*
- mahā-sumeru, the great Sumeru, P 27 (S-), P 28=S 82
- mahā-saukhya, immensely happy, Adhy. 15, *bde-ba che shiñ*
- Mahā-sthāmaprāpta, name of a Bodhisattva, P 5
- mahā-anubhava, one of great might, R xxix 1, *mthu chen ldan-pa*; something of great might, R xxxi 18, *mthu chen*; mighty, P 84; S 102 (P-)
- mahā-anuśaṃsa, of great advantage, A v 133, x 225; Ad f. 252a, *phan-yon che-ba*
- mahā-arhatva, of great value, A xi 250, *rin che-ba*
- mahā-arthatā, that which brings about the great aim, AA ii 25, *don chen ñid*
- mahā-arthika, greatly profitable, A x 225, *don chen-po*; Ad f. 226b, *don chen-po byed-pa*; f. 252a, *mthu che-ba*
- mahā-avabhāsa, great light, Sa 42b
- mahātma, great-souled, R xxix 6, *bdag-ñid chen-po*
- mahā-āmātya, prime minister, A xvii 335
- maheśākhyā, eminent, A iv 95, mahā-anubhāva-saṃjñatvena H (decisive?); S 102 (P-)

- mahodadhi**, great ocean, AA v 36, *rgya-mtsho che-ba*
- mahoraga**, Mahoraga, S x 1470 (P-), *lto 'phye chen-po*
- mahaujaska**, very powerful, A iii 81, =mahā-anubhāvāḥ H, 90, P 243B;
great influence, A xxx 508
- māṃsa**, flesh, R xxxi 10, *śa*
- māṃsā**, flesh, P 206=S 1430
- māṃsa-cakṣus**, fleshly eye, A xii 268, *śa'i mig*; P 77 (def.)
- māṃsa-śoṇita-majja**, flesh, blood and marrow, P 264
- māṃsa-śoṇita-mrakṣita**, smeared with flesh and blood, P 206
- māṇava**, young man, A ii 48, =kulaputravat sāmānya-āmantraṇa-abhidhānam. tadānīm evaṃ vā Bhagavataḥ saṃjñā H; P 150 (S-); Sv, Tib.-; young Brahmin, V 17b
- mātā**; *yum*; mother, R i 15*, iii 4*, xii 2*, xiv 3*, xxvii 4*, xxix 14*; R xii 1, xx 3: *ma*; *yum 'gyur*; A xxviii 461*; P 10, 138, 160; Ad f. 219a, *ma*
- mātā-pitarau**, mother and father, P 35
- mātāmaha-pitāmaha-yuga**, generation, A xxi 386; see: yāvad ā etc.
- mā-ti**, find room, A vi 157
- mātṛ**; *yum*; mother, A i 28, vi 171; Sv*
- mātṛ-jña**, one who honours his mother, P-ND-143b
- mātṛ-jñatā**, honouring mother, S 1258, *mar śes-pa*=P 165 mātreyatā
- mātṛ-śuddha**, of pure race, Su ii 22a, *brgyud-kyis dag-pa*
- mātra**, mere(ly), A iv 96, xviii 349; has just, A xv 304; degree, AA ii 20, *gnas skabs*
- mātraka**, (just a) little, A vi 139, vii 179, xiv 286; see: maraṇa-
- mātsarya**, mean, R xxxi 11, *ser-sna can*; niggardly, P 265; meanness, A xvii 327, xxix 480; P 29 (S-), 60=S 266, 73, 299; S 1258, *ser-sna*; jealousy, P 220=S x 1464, *ser-sna (byed-pa)*; AA i 55, *'khren-pa*
- mātsarya-citta**, grudge, P 220=S x 1464, *ser-sna'i sems*
- māda**, stupefied, Sv, Tib.-
- māna**; *na-rgyal*; pride, A iii 53; xxi 385*, hinād ahaṃ śreyān sadṛśena vā sadṛśa iti cittonnatir H; 390, 394; R xx 24*, xxii 1*; Ad f. 218b*, 259a*; Su ii 19b; conceit, S x 1454 (P-); x 1456=P adhimāna; x 1460 (P-), (*lhag-pa'i*) *na-rgyal*; P 79, 138, 165=S 1258* (ed. mado), Ad f. 216b*; AA i 56, *rlom-pa(s)*

- māna, what measures, AA ii 31, 'jal
- māna-cittotpāda, production of a proud thought, A xxi 390, *rlom sems dan brñas-pa'i sems bskyed-pa*
- māna-atimāna, hauteur, A xxi 385, *ña-rgyal las kyañ ña-rgyal*; =śreyasaḥ śreyān aham iti ·H
- māna-abhibhūta, overcome by conceit, A xxi 388, *ña-rgyal-gyi zil-gyis non ciñ*
- mānanā, take delight in, AA iv 20, *mñes-pa*
- mānanīya, (worthy of being revered), A iii 57
- mānayati, reveres, A v 102, xii 274, xx 372; xxvi 437, *brjid-pa bgyis-par* ('gyur); P 14 (not tr.), 23=S 72, 28=S 83, 63, 70, 80=S 298, 185
- mānava, youth, P 237; young man, Ad f. 263a, *śed-bu*
- mānita, revered, Ad f. 227b, *ri-mor bya-ba*
- mānuṣa, man, R xxiii 4, *mi*
- mānuṣyaka, human, A xxii 401, P 84; of men, P 84, 95; not trsl. P 187
- māpayitvā, having planted, Ad f. 254a, *bskyed de; bskyed-nas*
- māyā; *sgyu-ma*; illusion, A i 16, ix 205, xxvi 438-9, xxx 490; R i 14*, xix 4*; i 19, Tib. *bsad bya*; cf. Ms C; P 152-3; S iv 550, vii 1209*; mock show, P 101, V 32a*, K*; deception, A xxix 480, *sgyu*; magical illusions, P 37=S 117, māyā-vidyā-saṃyoga-jñānena; — =vañcanika-cariyabhūtā MN-A-i 169
- māyakarapuruṣa, magically created man, R xxvi 5, *sgyu-ma'i skyes-bu*
- māyakalpa, like illusion, R x 2, *sgyu-ma 'drar*
- māyaja, born of illusion, R ii 5, *sgyu-ma lta-bur*
- māyatulya, like illusion, R xxvi 7, *sgyu-ma bshin-du*
- māyasadṛśo, like illusion, R xxvi 6, *sgyu-ma lta-bu*
- māyākaro, magician, R i 19, *sgyu-ma mkhan-gyis*
- māyā-kāra, conjurer, A xxvi 441; Ad f. 229a, *sgyu-ma mkhan*; magician, A i 21=P 186, P 37
- māyākāra-nirmita, conjured up by a magician, A xxxi 513
- māyākāra-antevāsin, magician's apprentice, P 37, 186
- māyā-kṛta-saṃjñā-upasthita, he sets up the notion that everything is made of illusion, P 177
- māyā-darśana S 119 (P-), *sgyu-ma mthoñ-ba*
- māyā-darśana-svabhāva, of what the own-being is seen to be an illusion,

P 38 (S-)

māyā-dharmatām upādāya, seeing that their nature is illusory, A i 20-1;

P 186=S 1352, *sgyu-ma'i chos-ñid ñe-bar bzun na*

māyā-nirmita-saḍḍā, like an illusory magical creation, A ii 39, *sgyu-ma dañ sprul-pa lta-bu*

māyā-puruṣa, illusory man, A i 16-7, 22, viii 196, P 150, 153; 161=S, *sgyu-ma'i skyes-bu*; Sa 212, 39b; a man created by magical illusion, A xxvi 441

māyā-vidhi-jñā-paramo, perfect in knowing the various forms of magical illusion, R xx 2, *sgyu-ma sgrub śes sgyu-ma 'drar*

māyāvin, deceitful, Su i 4b, vii 110b

māyopama, like (an) illusion, A i 17; ii 39, *sgyu-ma lta-bu*; xxvi 438-9; R i 14, *sgyu-ma 'drar*; P 38=S 119; AA i 67, *sgyu-ma ltar*; similar to a mock show, P 254

māyopama-samādhi, concentration on (everything) as an illusion, P 217 =S x 1458, P 224=S x 1470, *sgyu-ma lta-bu'i tin-ñe-'dzin*

māra; *bdud*; Mara, A i 17, iii 49, 78 sq., vii 184, viii 186, x 221-2, 227, xi, xii 254, xvii 328 sq., 336-7, xxi, xxiv 416 sq., xxv 425, xxvi 436, xxvii 447-8, xxviii 471, xxx 483, xxxi, P 82; R iii 1*, AA—*

māraḥ pāpīyān, Mara, the Evil One, P 55=S 254

māra-karman, deed of Mara, P 158

māra-kāyikā devā, Mara's hosts, A iii 49

mārakāyikā devatā, S 71 (P-), *bdud-kyi ris-su gtogs-pa'i lha*

māra-koṭi, the hordes of Mara, Su vi 90a

māra-gocara-cārin, one who courses in Mara's range, Su i 4b

māra-doṣa, fault(s) of Mara, P 158

māra-pakṣa-anukūla-cārin, act like one on Mara's side, Su vii 110b

māra-pakṣika, partisan of Mara, A xxvi 436, Ad f. 227b, *bdud-kyi phyogs ('gyur-ba)*

māra-pakṣo, Mara's host, R iii 1, *bdud-kyi phyogs*

māra-pāśa, Mara's snare(s), Su i 4b, 5b, 9b; vi 86a, *bdud-kyi shags-pa*; vii 111a

māra-bandhana, the bond of Mara, A xxi 386, *bdud-kyis 'chin-ba*

māra-bhavana, realm of Mara, A xxiv 419, Ad f. 227b, *bdud-kyi gnas*

mārabhavana-vidhvamsanakara, to shatter Mara's realm, A xxvi 436, *bdud-*

kyi gnas rnam-par 'jig-par bgyid-ḥa

māra-maṇḍala, the circle of Mara's army, A xxx 492

māra-vidhvamsana, the danger of being ruined by Mara, Su vi 86a, *bdud-kyis 'joms-ḥa*

māra-senā, diabolic army, A xxvii 447, *bdud-kyi sde*

māra-adhiṣṭhita, beset by Mara, A xxi 388, xxvi 436, *bdud-kyi(s) byin-gyis brlabs-ḥa*; under Mara's influence, Ad f. 217a, 227b, *bdud-kyis byin-gyis (b)rlabs-ḥa (yin-par)*

māricika, mirage, S iv 550

mārga; *lam*; path, A—, e.g. iii 77, 79, xvi 310; R xxii 3*, 11*; Hr*; way, R vii 1*, xiv 5*

mārga-jñatā, knowledge of the path(s), P 21=S 67, *mārgākārajñatā*, *lam-gyi rnam-ḥa śes-ḥa ñid*; AA—, *lam śes ñid*

mārga-praṇaṣṭa, one who has lost the Path, A xxvii 449, *lam-las rab-tu mñam-ḥa*

mārga-praṇetā, guide to the Path, A xxvii 449, *lam-gyi dam-ḥa*

mārga-paryāpanna, included in the path, P 512, 514

mārga-satya, Truth of the Path, AA iv 5, *lam-gyi bden-ḥa*

mārga-aṅga-paryāpanna, included among the limbs of the Path, P 518

mārga-ākāra-jñatā, knowledge of the modes of the path, S 141 (P—)

mārg-ayati, hunt for, A x 229, 230, *btsal shin*

mārṣa, Sir!, A iii 72, *grogs-ḥo*

mālāvihāra, pavilion, P 534b, *phreñ-ba'i gnas*

mālya, garland, A xvii 324, 335, xxx 507; P 11, 23, 28, 67, 96–7, 187, 263–4

māṣa, bean, P 205=S 1431

māsa, month, A x 221, *zla-ba*; P 83; Su vii 106a

māhātmya-ādhyāśaya, magnanimous resolution, P 583, *che-ba'i lhag-pa'i bsam-ḥa*

mita-vacana; *tshig ran-par*; measured speech, A iii 53*=P f. 226; speaks in moderation, A xvii 326*

mitra; *bśes-gñen*; friend, A iii 84; xi 241, *gñen bśes*; xxi 386, P 534a, *grogs-ḥo*; P 10; AA i 49*, iv 6*; teacher, AA i 19*

mitra-kāma, one who wants friendship, A xvii 335

mitra-kula-bhikṣāda-kula-guruka, one who attaches weight to his relations

with the friendly families who feed him, A xi 248, *mdza'-bo'i khyim dañ sloñ mo ster-ba'i khyim lhur len-ṣa*

mitra-jñāti-sālohita, those dear to him, his relations and kinsmen, Ad 215b, *mdza'-bśes dañ blon-ṣo dañ ñe-du dañ snag-gi gñen mtshams dag*

mitrāmātyajñātisālohitā, friends, relatives, kinsmen and relations, Ad 217a, *mdza'-bśes dañ, blon-ṣo dañ, ñe-du dañ snag-gi gñen mtshams-kyi*

mitravat, with many friends, A xx 371

mitha; *phan-tshun*; common, AA i 29, 33, *gcig (gi . . . gcig)*; identical, AA ii 12*; mutual, AA v 22*

mithyā, wrong(ly), A vi 143, 154; P 261b, 264b; V 26a, *log-ṣa*

mithyā-ājīvikā, wrong livelihood, Ad f. 225b, *log-ṣa'i 'tsho-ba*

mithyādṛṣṭi, (with) wrong views, Su ii 23b; one who has wrong views, P 87; wrong views, S 1258, *log-ṣar lta-ba*, =P 165, -darśanam

mithyā-dṛṣṭika, one who has wrong views, Ad f. 225b, *log-ṣar lta-ba*

mithyā-māna; *log-ṣa'i ña-rgyal*; false pride, A xxi 385*, =aguṇavān api guṇavān aham iti H; S 1258*

mithyātva, wrongness, P 203 (97)=S (135), *log-ṣa*

mithyātva-niyata, destined for perdition, Ad f. 251a, *log-ṣa ñid-du ñes-ṣa*

middha, sleep, Su iv 59a, *gñid*

middha-guruka, weighed down by sloth, A xi 245, *gñid che-bar*

mīmāṃsati, tests, A xxx 500

mīmāṃsā, discussion, A xx ch.; exploration, P 207, 299

mukta, freed, A ix 200; R i 20, xxviii 2, grol; Ad f. 227a, *grol-nas*; let loose, R ix 1, *btañ*

mukta-tyāgaḥ, one who gives freely, Su vi 89a, vii 105a

mukta-tyāgī, generous giver, R xxxi 12, *lhag-ṣar gtoñ*

muktatā, free from, AA iv 52, *grol-ba ñid*

mukti, freeing, Su vii 109b

muktā, pearl, A xxx 488; P 23, 28, 67, 95, 187, 263-4, 326a; Su ii 22b

mukha, face, A xvii 323; xxiv 422; *bshin*; P 4; mouth, A vii 182, *kha (-nas)*; P 122, 275b; *sgo*: door, A xix 356; S 1450*; S (61)*=P 200 (45) raśmi-mukha; P 444; Ad f. 246b*; AA i 62*; Adhy. 14*

mukha-dvāra, mouth, A xxviii 457, Ad f. 233a, *shal-gyi sgo (-nas)*; P 97

mukha-maṇḍala, face, P f. 229; Ad f. 236a, *shal-gyi dkyil-'khor*

mukha-varṇāḥ: features, A iii 54, *bshin-gyi mdog*

- mukha-vāta**, blow of air from his mouth, P 27=S 81, mukha-vāyu dhāraṇi-mukha, P 56; cf. S 261; P 60-1, 107; vimokṣa-mukha, P 208=S 1440; samādhi-mukha, A xxx 490; P 56, 60-1, 107
- mukhara**, garrulous, Su iv 59a, *mu-cor smra-ba*; vii 110b
- muñcati**, sets free, A i 9; sprout forth, Su vii 106b; to free, Ad f. 244b, *gton-bar bgyid*
- muṇḍa**, shaven head, P 220=S x 1463, *skra bregs*
- muditā**, sympathetic joy, A xxix 477; P 182; 217=S x 1459, *dga'-ba*
- mudga**, kidney bean, P 205=S 1431
- mudrayitvā**, sealed, A xxx 507
- mudrā**, seal, A xxx 491, 507; P 199 (19)=S (25), *phyag-rgya*; Sa 208; 41a, *(b)rgya*, 43a, Su vii 110a; Adhy. 4, 6, *phyag-rgya*
- mudrā-pada**, S ix 1452 (P-), *phyag-rgya'i tshig*
- mudrita**, sealed, P 198 (2)=S (2), *rgyas btab-ḥa lta-bur*; 201 (56)=S (75), *phyag-rgyas btab-ḥar*; Sa 41b, 43a; -Subhāṣitasamgraha: prajñā-pāramitā as mahāmudrā; cf. JAOS 48, 279-82
- mudhā**, thoughtlessly, Su ii 23b
- muni**; *thub-ḥa*; sage, AA—*, Sv*
- muṣita-smṛti**, robbed of mindfulness, A viii 186, Su vii 110b
- muṣita-smṛtitā**, robbed of mindfulness, P 211
- muṣita-smṛtin**, confused and not mindful, Su i 4b; confused in his mindfulness, Ad f. 247b, *brjed ḥas-ḥa*
- muṣṭi**, fist, P 188, Ad f. 242b, Su vii 98b; Adhy. 10, *khu-tshur*
- musāra-galva**, (coral), A xxx 499
- muha**, deluded, R xxxi 11, *blun-ḥo*; cf. Ms C
- muhyati**, be bewildered, R i 5, *rmoṅs-ḥa*
- muhūrt(t)a**, minute, A xxviii 464a, *yud*; second, A xxx 501, P 8; Ad f. 235a, *yud (tsam shig-gi)*, 248a, *yud tsam*
- muhūrtam api**, for a moment even, Su iv 40a, *yud tsam yaṅ*
- mūḍha**, deluded, R xi 4, *rmoṅs-ḥa*; in their delusion, Su vii 98b; bewildered, P-T 317
- mūti-sthita** P 223 (S-)
- mūtoḍi**, sack, P 205=S 1431=Śi 210
- mūtra**, urine, P 205=S 1430
- mūrti**, body, P 69 (S-); figure, AA viii 16; *sku*, head, AA viii 31, *dbu*

- mūrdhan**, (on his) head, A xix 365; xxviii 457, *dbu'i gtsug(-tu)*; xxx 508; P 97; AA viii 16, *dbur ldan*; Summits, P 119=S 485, *skyon chen-po(r)*; 199 (7)=S (8), *spyi gtsug*; AA iv 45, *rtse-mo*
- mūrdha-ga(ta)**, Summits, AA ii 3, 9, iv 37, *rtse-mor gyur-pa*
- mūrdha-prāpta**, which has reached the summit, AA i 4, v 1, *rtse-mor phyin-pa*
- mūrdha-abhiṣikta**, anointed, A xiii 281
- mūrdha-abhisamaya**, full understanding at its summit, AA i 16, *rtse-mo'i mñon rtogs*
- mūrdhani**, in the head, Ad f. 233a, *dbu'i gtsug-tu*
- mūrdhnā**, (placing it) on their heads, Sa 217
- mūla**; *rtsa-ba*; root, A xi 234*; R xi 4*; Ad f. 254a*; AA ii 24*; Sa 226
- mūla-āpatti**, root offence (four), A xxi 390, *rtsa-ba'i ltui-ba*; Sa 225; capital offence, Ad 217b, *ltui-ba'i rtsa-ba*
- mūlaka**, one who has roots, AA iv 6, *rtsa-ba*
- mūlātu chedana karitva(na) punāgameyā**, having lost his goods he would (nevertheless be able to) again return, R vii 7, *zoñ zad slar-log lta-bur gyur na mi ruñ ño*
- mūl-ya**, price, A xxx 495
- mūlyena**, worth, Sa 28a
- mṛga**, beasts, R xii 6, *ri-dvags*
- mṛga-vāgura-iva**, like a snare (trap, net) for wild beasts, R viii 3, *ri-dvags rgyar chud 'drar*
- mṛta**, murdered, A i 21
- mṛta-kuṇapa**, corpse, P-T 273a, P-ND-178a
- mṛta-śarīra**, solid body, A xiv 286; dead body, P 206 (ed. om.)
- mṛtakam manuṣya**, corpse, R xiv 2, *mi (gañ) ro*, =A mṛta-śarīra
- mṛtyu**, death, R viii 2, *'chi-ba*
- mṛdu**, soft, A iii 53, -vacana, *'jam-pa*; R vi 6, AA viii 13, 27, *'jam*; P 535a; low, R xxviii 5, *tha-ma*; dull, AA i 23, iv 34, *rtul-po*; weak, AA i 26, 33, ii 19, 23, iv 54, *chuñ*; supple, AA viii 28, *mñen-pa*
- mṛdu-kuśalamūla**, (endowed with) weak wholesome roots, Sa 38a
- mṛdu-taruṇa-hasta-pādatā**, his hands and feet are tender and soft, P 533a, *phyag dan shabs gshon shiñ 'jam-pa'o*
- mṛdu-bhāṣin**, soft in speech, A xxi 387, *'jam-por smra*

- mṛḍu-mṛḍu**, very weak, AA ii 19, 30, *chuiñ-nū'i chuiñ-nū*
- mṛḍuka**, dull, A xxi 387, *rtul ba, rtul-po(r)*; Ad 217a, *dman-ḥa*; soft, P 8; mild, A iii 91, *chuiñ-bar*; āhārasamjñā
- mṛḍuka-adhyāśaya**, his resolutions but weak, A xi 236, *lhag-ḥa'i bsaṃ-ḥa shan-ḥa*
- mṛḍutva**, soft, AA viii 23, 'jam
- mṛḍendriya**, one whose faculties are dull, Ad f. 247b, *dbañ-po rtul-po*
- mṛddhi** P 216 (S-)
- mṛṣā**, fraud, V 5, 14g, 17d, *brdzun*
- mṛṣā-dharma**, fraudulent in its nature, Su vii 98b
- mṛṣatā**, fraudulence, Su iii 36b, *brdzun-ḥa*
- mṛṣāvatā**, not trsl., Ad f. 238b, *brdzun-gyi tshig*
- mṛṣā-vāda**, deceptive, A xxxi 514; false speech, P 165=S 1258, *brdzun-du smra-ba*
- mṛṣā-vādin**, one who speaks falsely, A xxiv 427, P-T 316
- mṛṣṭa**, smooth, P 535a; AA viii 23, *byi dor byas*; viii 25, *skabs (ḥhyin)*
- megha**, rain-cloud, P 83; AA i 20, *sprin*; Su vii 106a
- meda(s)**, grease, P 205=S 1430
- medinī**, (out of the) earth, R xxviii 3, *sa-las*
- medhā**, sagacity, Ad 219a, *śes-ḥa*
- medhāvin**, judicious, A xx 371, P 547a, Su i 9b
- medhya**, clean, AA viii 23, *gtsaṅ*
- meya**; *gshal (bya)*; what is measured, AA ii 31*; measure, AA iv 24*
- Meru**, Meru, A xxix 477, 478, xxx 492, xxxi 525-6; R xxvi 1, *ri-rab*; cf. Sumeru
- meru-kalpa**, fashioned like Meru, R xvii 7, *ri-rab 'dra*
- mehanātva**, male organ, P 533b, *gnas(?)*
- maitra**; *byams-ḥa*; friendly, A xvi 321, xxxii 528; R xvii 6*; Ad f. 238a*; AA iv 41*
- maitramana**, with a friendly mind, R xvi 6, *byams-ḥa'i yid-kyis*
- maitrāyati**, (shows friendliness), A xxi 395
- maitrāvānt**, lovingly, Ad f. 251b, *byams-ḥa daṅ ldan-ḥas*
- maitrī**; *byams-ḥa*; friendliness,—; P 55, 181
- maitrī-citta** A xx 373
- maitrī-samādhi** A xx 376

maitrī-sahagata-citta A xxii 402

Maitreya, the coming Buddha, A xxxii 529, P 5, 92, Sa 192.—Speaks: A vi 135-54, xix 358 sq -viii 199, ix 200, xiv 285, xix 350-60

maitropasamhāreṇa maitra-cittatayā A iii 76

maithuna-dharma-parivarjana, shuns sexual intercourse, P 36=S 116
maithuna-samyoga-prasthānatā

mokṣa, liberation, R iv 4, *thar-pa*; freedom, AA viii 20, *thar-bar byed*; emancipation, R xxvi 2, Tib. *phan*; Ad f. 264a, *thar-pa*

mokṣa-bhāgiya, Aids to emancipation, AA i 12, iv 32, *thar-ba'i cha mthun-par*

mocayati, release, A xxii 403; liberate, Ad f. 251a, *yoñs-su thar-par bya'o*; Su i 9b; set free, A i 28; R vii 4, *dgrol* (mociṣya); to free, A i 28, 32

mocayitā, liberation, Su vii 109b

modayati, make rejoice, P 182=S 1326, samādhayaṣyāmi

moha, delusion, A vii 170, ix 205, xii 269; S—, Adhy. 3, *gti-mug*; AA i 34, v 11, *rmoñs-pa*

moha-puruṣa, deluded man, A vii 183; deluded person, Ad f. 251a, *skyes-bu blun-po*; A vii 183, *skyes-bu gti-mug can*; P 276a

mohana, deludedness, Su vi 91b

mrakṣa, jealous disparagement, P 165=S 1258, 'chab-pa (S ed.: pradyah)

mriyate, dies, R xxii 6, 'chi, (0, 'jig); Su iii 28a, 'chi-ba

mlāyati, wither away, A vii 182, P 275b

mleccha-jana, barbarous populations, R xvii 7, *kla-klo skye-bo*

Y

yakṛt, liver, P 205=S 1430

yakṣa, Yaksha, A ii 38, vi 137, xvii 335; S x 1470(P-), *gnod sbyin yagati*=jagati

yac ca A vi 152

yaj-jatiyo, its class as it is, R vi 8, *nmam-pa gañ yin*

yajana, offering (sacrifice), A vi 137

yaj-jātika, its kind such as it is, A vi 153

yajña, sacrifice, P 514

(dharma)-yajña-yajana, the offering of the sacrifice of Dharma, A vi 137
yat A vi 151, xv 294

yatas A x 211, xvii 328, xx 375, xxx 511; AA iii 13, *gaṇ phyr*

yat-kiñcana-pralāpin, prattling away about everything that comes into
his head, A xvii 323, *ci thod thod smra-ba*

yatitu-kāma, one who wants to struggle, P 289

yatna, exertion, AA i 72, 'bad

yatra . . . tatra, insofar . . . then, P 508

yatra-yatra . . . tatra-tatra A ix 202

yatra hi nāma evam A iii 88, vi 158, x 229

yatra-antarasmi, when, R vii 2, *gaṇ tshe*, =yadā

yatra-api nāma A vii 183

yatreccham, wherever it wishes, AA i 65, *gar 'dod-ḥa*

yatrecchā-kṣetra-gamanatā, going to the field one wishes to go to, S x
1457(=P 216, -gamanam), P 223=S x 1469, -gamanam, *gaṇ-du 'dod-ḥa'i*
shin-du 'gro-ba

yat-svabhāva, its own-being such as it is, A vi 153

yathā, (so that), A iii 77, 83, vii 173, xi 250, xxi 387, xxiv 422, xxviii
460, 462, xxx 496, 511; =yadā, R xxiv 2, *gaṇ tshe*

yathā ca mama bhavati, as I think it out for myself, P 370

yathā . . . tathā A vi 162, ix 200, x 209, 216, xxii 400

yathā nāsyāṃ tvam anyaḥ puruṣaḥ syāḥ, no other man could be as suit-
able as you are, A xxxii 528

yathā yathā . . . tathā tathā, as . . . so, P 224=S x 1470, *ji-lta ji-ltar . . . de-lta*
de-ltar

yathā-karma-upaga, (fare) according to their deeds, P 87; Ad f. 241a, *las*
ji-ltar bsags-ḥa bshin-du ñe-bar 'gro-ba

yathā-kramam, in due order (respectively), AA iv 3, 4, v 18, *go-rim bshin-du*
yathāgami, goes into . . . which he comes across on his way, R xx 17,

gaṇ yin-ḥar 'gro

yathā-dṛṣṭi, in accordance with what he has seen, P 217=S x 1458,
yathādṛṣṭa, S x 1460=P 223, yathādṛṣṭa, *ji-ltar mthon-ba (bshin-du)*

yathā-nirdiṣṭa, as expounded, A viii 197, xxiii 413

- yathā-adhika**, using to the fullest extent, A iii 62, *ji-lta-bur grub-pa* ('i *ses-rab-k'ylis*), = yena madhya-mṛdv-ādinā prakāreṇa-adhikayā-adhimuktyā samprayuktā yā prajñā sā-api yathādhikā H
- yathā-anurūpa**, suitably, P 444; 534a, *tshul dan 'dra-bar*
- yathā-anuśiṣṭa**, as instructed, A f. 236 (*ji-skad bstan-pa*, or: yathopadiṣṭa, as P?)
- yathā-api nāma** A iii 92, vi 159, vii 181, x 210, 216, 227, xiv 290, xvi 320, xvii 333, xix 360, xxxi 522
- yathā-balam**, according to its power, A iii 74, Sa 31a
- yathā-bhavyam**, which corresponds to the merit, A iii 9, *skal-ba ji-bshin*
- yathā-abhiprāya**, as they had intended, R xxix 3, *bsam-pa ji-bshin*
- yathā-bhūta**, which truly is, A i 15; what is truly real, A vi 136, Su i 18a; what is really true, Sa 208; as it really is, A vi 151, xii 256, P 30(S-), 78, 85, 87, S 1446
- yathābhūta-jñāna**, cognition according to fact, P 209(ed. yathāruta)
- yathābhūta-darśana**, vision according to reality, Su i 14b
- yathābhūta-parijñā**, comprehension as it really is, A xi 234, *yañ-dag-pa ji-lta-ba bshin-du yoñs-su ses-pa*; Su i 7b, 11b
- yathābhūta-prativedha**, penetration into what truly is, A x 225, *yañ-dag-pa ji-lta-ba bshin-du rtogs-par bya-ba(s)*
- yathābhūta-pratyavekṣaṇatā**, contemplation as it really is, P 217= S x 1459, P 224=S x 1470, *yañ-dag-pa ji-lta-ba bshin-du brtag(s)-pa*, and, *yañ-dag-pa ji-lta-ba bshin-du rtogs-par byed-pa*
- yathābhūta-sattva**, a truly real being, Su i 17b
- yathābhūtātā**, reality as it really is, A xii 260-1, 266; state of reality as it truly is, Su i 10b; state of that which is truly real, Su i 17b; state of true reality, Su i 17b
- yathā-ruta**, (according to the letter), S 62(P-), *sgra ji-bshin*
- yathāvat**; *yañ-dag-pa ji-lta-ba bshin-du*; as it really is, A xxx 511; Ad f. 257b; that which is as it really is, P 232; the; Really Existing, A xv 296; a fact, P 212=S 1451*(ed. yāvad)
- yathāvattā**, what exists in accordance with fact, A xxxi 512; the state of reality such as it actually is, Su i 17b; iii 25b, *ji-lta-ba bshin*
- yathāvad-avikalpa**, in its real existence indiscriminate, Su i 14b
- yathāvaj-jñāna**, the cognition of what really is, Ad f. 263b, Ti: *sgra*

ji-bshin

yathāvādītā-tathākāritā, as he speaks so he acts, S x 1460=P 218, *yathāvadi-*,
ji-skad-du smras-pa de-ltar byed-pa

yathāvādin, as he speaks, A xxvii 448; R xxvii 3, *ji-skad smras* (yatha-)
yathā-vṛta, in a proper and correct manner (trsl. 'fitly') P 91=S 308,
pravṛta, gyon-gyon-pa

yathā-āvedhyam, as he intends to hit, AA iv 62, *ji-bshin śugs*

yathā-śakyam, according to his ability, Sa 31a

yathā-śikṣita, in accordance with their training, R i 4 (yatha-), *bslabs-pa*
ji-bshin

yathā-saṃkhyāḥ, anyhow, P 207

yathāsāram A ix 202

yathā-sūtram, in harmony with the Sutra, AA i 18, *mdo bshin-du*

(*ity-ādiko*) **yathāsūtram**, according to the Sutra, AA viii 20, *mdo-las ji-skad*
'byun-ba bshin

yathā-sthāmam, according to their strength, A iii 75, *mthu ji-lta-bar*

yathā-sṭhita eva bhavati, acts properly in accordance with circumstances,
P 213=S ix 1453, *tshul bshin-du gnas-par 'gyur-ba*

yathāsvam, taken in due order, AA i 25, v 33, *bdag-ñid ji-bshin-du*

yathēccham, wherever he wishes to, AA v 14, *ji-ltar 'dod bshin*

yathokta, as it has been explained, AA iii 7, *ji-skad bsad-pa*

yathoktakārin, do what I have preached, A xix 365

yathoddeśam, according to the program, AA v 15, *ched bshin*

yathopadiṣṭa, as it has been expounded, Sa 35b

yadā, when, R v 6, *gañ tshe*

yad uta A viii 192, 196, ix 202

yadyāpi, although, R x 6, *kyañ,=kiṃ cāpi* A; even if, R xvi 5, *yañ,=*
kiṃ cāpi A

yan nāma A vi 161

yan-nikāyam, its class such as it is, A vi 153

yan-nimittam, its cause, A xix 356

yal-lakṣaṇam, its mark, A xix 356

yantra, machinery, R xxviii 5, 6, *'khrul-'khor*

yantra-yukta, a puppet which can be moved by pulling the strings,
(=automaton?), A xxvi 443, *'khrul-'khor sbyar-ba*

yama-loka, world of Yama, R xxx 13, *gśiñ-rje'i 'jig-rten*; P 8, 23(S-), 186
yama-laukika, (beings) in the world of Yama, P 170=S, *gśiñ-rje'i 'jig-rten-
 pa*; Ad f. 216a

yamaka-, twin-, R xx 11, *cig car*

yavā, barley, P 205=S 1431; R xix 4, 'bru (yava)

yaśas, glory, P 185

yācati, begs, A v 102

yācanaka, beggar, P 216=S x 1456, *sloñ-mo-pa*; P 263, 562

yācita; *bslais*; one who asks, P 534a*; beggar, AA i 58*

yātayati, sow (doubts), A xi 249, (*the-tshom*) *zar 'jug go*

yātrā, buoyant, P 13

yāthātmya, true character, P 5; AA viii 35, *ji-bshin-gyi*

yāthāsamstarika: one who sleeps at night wherever he may happen to
 be, A xxi 387, *gshi ji-bshin-pa*, =yathā-samstirṇa-karpata-ādaṁ śayanād
 H; *gshi ji-bshin-pa*, Ad-T LV, 307b

yādṛśa eva . . . tādṛśa eva A vi 150

yādṛśam, as it is, A vi 153

yāna; *theg-pa*; vehicle,—; V 2-4, 14, 31b; career, P 123; coach, AA i 20,
bshon-pa

yāna-traya, the three vehicles, A iii 50; cf. xvi 319

yāna-traya-avasthāna, establishment in the triple vehicle, Ad f. 249a,
theg-pa gsum-la rnam-par dgod-pa

yāna-pātra, person worthy of the vehicle, R xiv 4, Tib.—

yānika, belonging to the vehicle, e. g. bodhisattva-, etc.

yāpayati: maintains himself, A iv 99, =nirmāṇa-kāyena katipaya-dina-
 avasthānād H; xii 255, xvii 335, xxviii 462; P 12-3, 31(S-), 96, 144,
 267

yāmā devā P 11, 33, 35, 64; Ad f. 222b, 'thab bral

yāma-lokika, in the world of Yama, P 68

yāma-laukika S 110(P-)

yāvat, A i 28, v 109, vi 159, 165, viii 190, x 218, xii 283, xiv 291, xvi
 322, xvii 337, xviii 348, xx 373, 380, xxii 404, xxviii 457, xxix 479,
 xxx 504, 508; R vii 2, *ji-srid*; P 184; S vii 1263; x 1459, 1462, *bar-du*

yāvat . . . yāvaca A vi 136

yāvatyā A xxviii 466

yāvad ā, which ends with (his arrival), P 42; up to (his arrival at), P 233=S 1558, *yāvad*

yāvad ā saptamaṃ (-asya Ad) mātāmahapitāmahayugasya (mātāpitṛyugasya Ad): backwards through seven generations (on both his father's and mother's side), A xxi 386, *ma-mes dan pha-mes gñi-ga'i rabs bdun tshun chad-kyi*; Ad f. 217a, *phyi-mo dan, mes-po gñis-kyi bdun rgyud tshun chad-kyi bar-gyi*

yāvad idam A x 229

yāvad-āyus, until the end of their life-span, P 63

yāvantaḥ . . . iyataḥ, A xviii 343

yāvan na A iii 56, x 213, xiv 291, xix 367, xxx 484

yāvan-mātro . . . tāvan-mātram, A iii 76

yāvaj-jīvam, during his entire life, A viii 196; all his life, A xxii 402; iii 63 (not trsl.)

yāvaj-jīvaṃ tiṣṭhan, all their lives; during his entire life, Ad f. 220a, 226a, *ji-srid tsho'i bar-du*

yāsyati, will go, R vii 6, 'gro

yukta, suitable, A i 6; P 122=S 495(=A); (associated with), R xxiv 5, *ldan*; in possession of, R iv 3, *ldan*; joined to, A xvi 312; R xvi 3, *ldan-pas*; xix 8, xxxi 2, *brtson*; P 43=S 136; S 137, *brtson*; AA iv 58, *rigs*; devoted, R xxi 5, xxx 1, *brtson-pa*; xxii 11, *brtson-par bya*; xxvi 3, *brtson*; endowed with, R xxx 1, *ldan*; junction with, AA iv 43, *ldan-par*

yukta-yogī, a devoted Yogin, R xxi 3, *mal-'byor ldan-pa*

yukti-sahita, adroitly, R i 3, *rigs-pa dag dan ldan-par*

yuganaddha, which couples the two, AA i 46, *zui-du 'brel-ba*

yuga-mātra-prekṣin, one who looks ahead only one yoke, R xvii 3, *gña' siñ gañ tsam lta shiñ*

yujujate, applies oneself, A xxiv 418, *brtson-par byas-pa*; be engaged in; be joined to: R x 1, *brtson*; not trsl. S 139(P-), 'du-ba(*med*) do; practice, R xvi 3, *sbyor*; (na+), is (not) tenable (to say), P 579a (+is not logical to equate; Mss also: prayujujate), (*mi*) *ruñ*; AA i 39, iv 56, *ruñ(ma yin)*

yuddha, battle, A xvii 334; strife, Sv

yūkila, na+, free from lice, A xvii 326, *śig (med-par 'gyur)* (E: 'deficient'?, prob. corrupt; but: *śig*=yūka=louse!)

yena, with the result that, A xxxi 522; whereto, A xiv 291

yena . . . tena A i 23, iii 79, xiv 290

yoga, devotion, A iii 92, xvii 334, xviii 344; AA i 44 -; Su vii 103a; junction, Su v 63b, K, *sbyor-ba*; practice, Sa 204; Yoga, Sa 206-7; AA v 1, *sbyor-ba*; conjunction, AA v 15, *ldan*; endeavour, AA iv 8, *sbyor-ba*; occupation, AA iv 49, *sbyor-ba*; matter for joining, P 48=S 146; 'undertaking', P 58=S 264; yoke, P 117=S iii 478

yogaḥ karaṇīyaḥ, should make endeavours, P 18=S 56, *brtson-par bya'o*
yoga-kṣema, security, Su i 5b

yoga-sthāna, take one's stand on, as being, AA ii 4, *tshul-gyis gnas-ḥa*
-yogam anuyuktēna bhavitavyam, should give himself up to, Su vii 104a

yogam āpadyate, make endeavours, A—; make efforts, A xi 223, *rnal-'byor bya-bar 'gyur-ba*; Sa 42a

yogaṃ samāpadyate, make 'endeavours' about, P 60

-yogena, in consequence of, A i 8, vi 163, ix 202; through, A vi 150; by, A xx 372; after the manner, A xvi 312, 319; in accordance with, A ii 46; AA iv 58, *tshul-gyis*; by way of, A i 23; in the manner of, A ii 38; by means of, A vi 152; as, AA vii 5, *tshul-du*; in that manner, A iii 81, (*anena yogena*)

yogācāra, one who practises Yoga, A iii 92, =samādhi-viśeṣa-anuṣṭhāna-para(sya) H

yogin, Yogin, R x 9, xxii 10, xxvi 3, *rnal 'byor(-ḥa)*

yogu, Yogin, R xxii 13, *rnal 'byor*

yogyatā, capability, AA ii 1, *run-bar bya-ba*

yojana, mile, A xvi 310, P 77, S 111(P-)

yojayati, apply oneself to, A x 211, *sbyor te*; yoked to, A xvii 327, *sbyor-ba*; distribute (evenly), A xiv 289(samaṃ +), (*legs-par*) *bsams śin*; join up(with), P 48=S 146; P 57=S 261

yodhayati, have a fight with, A iii 72, *'thab-par bya'o*, =P-ND-146b

yoniśas, wise(ly), A xxx 489, V 16a; Su iii 37a, *tshul bshin-gyi*

yoniśo manasikāra, wise attention, P 166=S 1445, *tshul bshin yid-la bya-ba*

ysara, decay, S 1452(P 213 YSA-kāra, S-Tib. *mi bde-ba*), =jarā

R

- rakta**, red, AA viii 28, *dmar*; passionately fond of, P 320a
- rakṣa**, shelter, A iii 50, 51, 53
- rakṣa-āvaraṇa-guṭṭi**, shelter, defence and protection, A iii 50, 53, 83, viii 197-8, ix 202; P-ND-148; P 243B, 328a
- rakṣati**, guard, A v 102, =bāhya-udaka-ādy-upadrava-nirākaraṇād H; xvi 310-1, 322, xx 373; R xviii 4, *sruñ byed* (rakṣe), xxxi 6, *sruñ shiñ* (rakṣantu); S 68(P-), P 22=S 69, S 77(P-); protects, P 55
- rakṣām karoti**, guard, A xx 375
- rakṣaṇa**, protection, AA ii 15, *sruñ*; guarding, P 534a, *yois-su bsruiṅs-ṣa*
- rakṣita**, guarded, P 93
- raṅga**, hue, Su iv 42a, *tshon*
- raj-ata**; *dnul*; silver, A xxv 429; P 23, 28, 95, 187, 263-4, 326a; silverish, A xxviii 457*, Ad f. 233a*
- rajas**, dirt, A xxx 490-1; P 212=1450, *rdul*; dust, P 533b, *rdul(-gyis)*
- rajajaho**, forsaking impurity, Ad=P 200(27), raṇajaho
- rajo-dhātu**, particle of dust, A xxxi 522
- rajyate**, become impassioned, A xxv 425; xxix 476, '*dod-chags-ṣar byed*
- rañjaniya**, delightful, A xxx 486
- raṇa**, strife, P 213=S 1451, *ñon mois-ṣa*
- raṇati**, be agitated, A xvi 309, xxxi 516, P 8
- raṇya-viveka-cāri**, one who courses in the detachment of the remote forest, R xxi 7, *dgon dben spyod-ṣa*
- raṇyā**, in the remote forest, R xxi 4, *dgon-ṣa*
- rata**, delight(ed), A iii 91, xxiii 413; R ii 8, *dga'-ba*
- ratana**, jewel, R iii 8, xi 9, xxii 12, xxix 7, *rin-chen*; gem, R iv 3, *nor-bu rin-chen*
- ratana-arthiko**, desirous of jewels, R xx 15, *rin-chen 'dod-ṣa*
- rati**, *dga'-ba*: delight (in), A xvii 335; R x 8*; P 171; 200(38)=S(52)*; S x 1469*; Adhy. 1*
- rati-kara**, giving P 200(38)=S(52), *dga'-ba byed-ṣa*

- rati-jaha**, forsaking delight, P 201(58)=S(77), *dga'-ba spon-ba*
- ratna**, jewel, A vii 171, ix 202, xxx 507; R xx 5, *rin chen*; P 23, 28, 96, 187, 263-4; AA—, *dkon mchog*; precious substance, A iii 62, xxx 485; treasure, V 19; gem, A xi 240; precious jewel, AA iv 11, *rin chen*
- Ratna-ketu**, name of a Bodhisattva, in the Buddhafeld of Akṣobhya, A xxvii 449, 451, *rin-po che'i tog*; Ad 231a, *rin-po-che tog-gi*
- ratna-koṭi**, jewel-cusp, P 201(55)=S(74), *rin chen mtha'*
- ratna-kovida**, conversant with precious things, Su ii 23a
- ratna-gaṇja**, store of treasure, Su ii 22a, *rin-po-che'i mdzod*
- ratna-guṇa-saṃcaya**, R xxxii 6, *yon-tan rin-chen sdud-ṣa*
- Ratna-datta**, name of a Bodhisattva, S 6
- ratna-dvīpa**, treasure island, R vii 7, xx 15-17, *rin-chen(-gyi) gliñ*
- ratna-pāramitā**, precious perfection, P 245b, 294
- ratna-bharitam**, filled with precious things, R xxx 9, *rin-chen bkañ ste*
- ratna-mata**, made of precious stones, P 7; made of jewels, P 13-4
- ratna-mudro**, jewel-seal, P 198(2)=S, *rin-chen phyag-rgya* (S 483, 1267, 1412, 1415)
- Ratnamudrāhastā**, name of a Bodhisattva, P 5=S 7
- ratna-rāśi**, heap of treasure, A x 220, *rin-po-che'i phuñ-po*
- ratna-hetu**, (source of jewels), A xi 235
- ratna-arthika**, one who desires jewels, A xi 235, *rin-po che don-du gñer-ba*
- Ratnākara**, name of a Bodhisattva, P 5; name of a Tathagata, P 12-4, =S 29sq.
- ratna-ākara**, source of wealth, A xiv 288, 289, *rin-po-che'i 'byuñ-gnas*: jewel mine, AA i 19, *rin-chen 'byuñ-gnas*
- Ratnāvati**, name of a world system, P 12=S 29
- ratha**, chariot, A xi 242, *siñ rta*
- ratha-gata**, seated on a chariot, A xxx 506
- rathyā**: road, A xxi 383, Ad f. 216a, *srañ*
- ramaṇīya**, enjoyable, P 97, f. 211
- ramate**, enjoy oneself, A xxviii 471, *dga'-bar 'gyur ro*; xxx 486; delights in, A x 218, *dga' shiñ*, = bhaktiṃ karoti H, P 37; have joy, A xviii 343
- ramya-vana**, delightful forest, R xii 5, *dga' tshal*
- ravita**, rash or noisy in his speech, P 211 (acc. to Mhvy.; P ed. cavita,

S ed. carita)

raśmi; 'od-zer; ray, A xxix 477-8, xxx 492, 499; R v 9*, xxviii 7*; P 97, 199(13)=S(16)*, Sa 36a, Sv*

raśmigate, the impact of the rays, R xxv 3, (*g*)zer-yis zil non-*pa*'i

raśmi-pramukto, the shedding of rays, P 199(13)=S(16)(p. 1416), 'od-zer
rab-tu 'gyed-pa

raśmi-mukhe, from the ray, P 7

rasa; *ro*; taste; AA viii 16*, Hr*

rasa-rasa-jñātā, he possesses a most excellent taste, P 533a; 533b, *ro bro-ba*'i
mchog go

raha-pratyaya, Arhat and Pratyekabuddha, R xxiii 2, xxx 12, xxxi 2,
dgra-bcom (dañ) rañ-rgyal

rahapratyayāna, vehicle of the Disciples and Patyekabuddhas, R xxi 5,
xxix 9 (-yāni), 10, *dgra-bcom rañ-rgyal theg(-par)*

rahitātā, lacking, P 199(25), sarva-saṅga-, =S?

rākṣasa, Rakshasa, A xvii 335

rāga, greed,—; R xxxi 11, Adhy. 3, 5, 'dod *chags*; AA i 24, *chags*; dye,
A iv 97; hues, Adhy. 15, *tshon*; greedy, R xxxi 11, *chags*

rāga-dharma-carita, preoccupied with matters of greed, R xviii 3, 'dod-
chags chos-la spyod-pa

rājan, king, A xiii 281, xvii 334, xxx 491; R xiii 2, *rgyal-po*

rāja-kṛtya, business concerning his kingly office, A xiii 281

Rāja-gr̥ha, name of a town, Hr, K, *rgyal-po*'i *khab*; Su i 2b

rāja-dhānī, capital, A xvii 335; xxviii 458, *pho brañ 'khor*; P 305 a; royal
city, A xi 240, *rgyal-po*'i *pho brañ 'khor*; P 316b

rāja-putra, prince, A iii 75; son of a king, R xxiii 3, *rgyal-po*'i *bu-shig*

rāja-puruṣa, king, A iv 98

rāja-mantrin, king's councillor, A iii 75

rāja-mahāmātra, king's minister, A iii 75

rājā cakravartin, universal monarch, A xi 237, 'khor los *sgyur-ba*'ir *gyal-po*;
P 70=S 280; 94

rāja-anubhāva, royal might, A iv 98, *rgyal-po*'i *mtshu(s)*

rājopagato, visit from the king, A xxx 491

rājya, kingship, Adhy. 5, *rgyal srid*

rājyā, kingdom, P 23, 28, 187, 263-4

- rājya-rāṣṭra-**, countryside (of his kingdom), R xiii 2, *yul 'khor*
rājya-sthitu, established as the ruler of a kingdom, R xxiii 3, *rgyal-srid*
gnas(nas)
- rātra**, night, P 206
- rātri**, night, P 211
- rātri-diva**, day and night, R xxix 14, *ñin mtshan*
- rātriṃ-divam**, day and night, A xxii 402
- rātriṃ-divāny**, day and night, A xxi 392, xxii 401
- rātrau**, by night, R xxii 11, *mtshan*
 cf. *cira-rātra-saṃcita*; *dirgha-rātra*
- rāmaṇiyaka**, loveliness of, Sa 29b
- rāśi**; *phui-po*; heap, A i 18, x 220; R xxvi 2*, xxxi 17*; Ad f. 251a*,
 b*, P 570b, AA i 34*; mass, R i 17, *tshogs(rnams)*; bulk, V 24;
 group, Ad f. 264b*, P 502
- rāṣṭra**; *yul-'khor*; kingdom, A xvii 335, P 264; nation, A xi 240*; royal
 city, A xxviii 458*, R xxi 5*, P 305a
- rāṣṭra-piṇḍa**, alms(of the realm), A xxxi 514; R xxii 10, *yul-'khor bsod-*
sñoms; Ad f. 220b, *yul-'khor-gyi bsod-sñoms*
- rāṣṭraṃ piṇḍaṃ paribhoktukāmena**, one who wants to consume alms, A
 xxii 403, *amoghaṃ+*, *yul-'khor-gyi bsod-sñoms . . . loṅs-spyod-par 'dod-pa*
- rāhu-graha-mukto**, released from the planet Rahu, R ix 1, *sgra-gcan gza'*
bral
- rikta**, worthless, R xviii 6, P 272a, 527b, *gsog*; empty, Su vii 98b
- rikta-muṣṭi**, empty fist, Su vi 83a, *chañ-ḥa ston-ḥa*
- riktaka**, worthless, A xviii 346, P-ND-172b; Su vi 83a, *gsog*; what has
 no durable subsistence, P 544a; nullities, Ad f. 231b
- riktatā**, nullity, Ad 221a, *gsog ñid*, P 308a
- rikti-karoti**, treat as worthless, A vii 174, *gsog-tu bgyid*
- riñcati**, part from, A viii 190, 'dor-bar 'gyur ro; xxv 433, 'dor te; Ad f.
 226b, *gtoñ*; spurns, A xi 236, *btañ-bar* (=P 317a), 239, 243
- riñcitavyo**, should get parted, R xxii 13, *dor bya*
- ruc-i**, pleasure, A x 210, *sred-ḥa*; a taste for (it), A xiv 287, =avagrahaḥ
 H; =P-ND-178a
- ru-ta**, sound(s), A xxx 490; S 1452, *sgra*; language, Ad f. 261a, *skad*;
 vocal sounds, A xxx 490-1; speech, P 224=S x 1470, *skad*; not trsl.

A ii 38

ruta-jñatā, knowledge of speech, AA i 68, *skad śes*

ruta-jñāna-kausalya, skill in the cognition of sounds, P 213=S ix 1452,
sgra śes-par bya-ba-la mkhas-pa

rud-ati, weeps, A xxx 484

rudhira, blood, A vii 182, *khrag*; xxx 497, 503; P 205=S 1430

ruṣṭa, angry, R xxiv 3, *khros-pa*

rūpa; *gzugs*; form,—

-**rūpa**, concerns, AA i 35, *no-bo*

rūpa-kāya, form-body, A xxxi 513

rūpakāya-pariniṣpatti, accomplishment of the form-body, V 20a, *gzugs-kyi sku yonś-su grub-pa*

rūpa-dhātu, world of form,—

rūpa-pariniṣpatti, one who has achieved an accomplished body, Ad f.
248b, *gzugs phun-sum tshogs-pa*

rūpa-rāga, greed for the world of form, P 79

rūpa-sampad, perfect form, P f. 228

rūpa-svabhāva-nirdeśa, Su iii 25b, *gzugs-kyi no-bo-ñid bsad-pa*

rūpa-avacāra, of the realm of form, A xiii 282; belong to the sphere of
form, A xvii 336

-**rūpi**, experiences, R xxix 2, *ñams-su myoñ*,=anubhavati

rūpin, a material thing, A vi 157; S 93(P-), *gzugs yod-pa*; material, P
235; having form, S ix 1445 (P-); embodied, P 547a

rūpaṇa, to be easily broken, P 197=S 1410, rūpa, Tib: 'jig-pa, Ad:
rūpya-

rūpayati, molest, P 45=S 139, *thogs-par byed-pa*

rūpya, silver, P 67, 96

roga; *nad*; ill, R vii 4, *sdug bsñal*; sickness, R xxxii 6*, Su i 9b; disease,
P f. 201*, Su i 9a

roga-sprṣṭa, sick, P 9

rocate, please, A xxx 499; P 182; appear good, P 263b; find pleasure
in, Su ii 22b; please well, Su ii 23a

rocanā, willingness to find pleasure in, P 155, 176 (S=*mos-pa*), 181,
P-ND-176a, 178b

rocayati, find pleasure in (the patient acceptance of), A xiii 283, (kṣān-

tiṃ+), *bzod ciñ sred de*; H cy

rodha, obstruction, P 203(98), =S(136) *'gal-ba*; V-R.-s

roma(n), hair (on the body), R xxvii 2, *ba-spu*; S 1430; P 533a, *spu*; AA viii 14-5, 30, *spu*

roma-kūpa, hair-pore, P 7

roma-harṣa, hair-raising, Su vi 91a

roma-harṣaṇa, hair-raising terror, A xx 372

roma-harṣo bhavati, *spu ziñ shes byed-par 'gyur-ba*: his hair stands on end,

A xxiv 416*, makes his hair stand on end, Ad f. 223a*

roṣa, fury, A xix 362, *she-sdañ*

rohayati, cause to grow, R i 2, *skyed byed-pa*

L

lakṣaṇa; *mtshan-ñid*; mark,—; A xii 272, R vi 8*, xxii 4*, P 105, 137;

AA —*; V 5, 13d, 20b, 26-7

-**lakṣaṇa**, marked, A xvi 306, xxii 398-9

lakṣaṇa-pariniṣpatti, the full complement of the marks, P 520

lakṣaṇa-pariśuddhi, perfect purity of marks, P 138

lakṣaṇa-sampad, possession of marks, V 5, 20b, 26a, 27, *mtshan phun-sum tshogs-pa*

lakṣaṇa-anuvyañjana, marks and minor characteristics, P 214=S x 1454,

mtshan dañ dpe-byad bzañ-po

lakṣman, mark, AA iv 31, *mtshon bya*

lakṣya, marked, A i 10

lakṣyate, is marked, AA iv 13, *mtshon bya*; is intended, AA iv 31, *mtshon-pas*

laghu; *myur-du*; nimbly, A xxiii 414, *la-gor*; Ad f. 222b*; swiftly, R vii

5*, xiv 1*, 6*, 8*.-like a cloud(?), R xxvii 5, *sprin bshin*, =meghu?

laghu-laghu, exceedingly light, A iii 91

laghu-utthānatā, alert, P 13

laghutā, lightness, P f. 243B

laghutva, lightness, AA iv 48, *yañ-ba ñid*

- laṅg-a**, limping, A xxv 426, *sha-bo*; lame, Ad 225a, *'theñ-po*
- latā**, creeper, A ii 41; creeping plant, S 1451 (P-), *trṣṇā-*, (*srid-pa'i*) *'khri śiñ*
- lapaka**, chatterer, Su i 5a (one who boasts? E)
- labdha**, taken, A xxiv 418, *rñed-pa yin te*; taken hold of, Sa 219; obtained, A xix 361, xxx 491; gained, S ix 1450 (P-), *thob*; R vii 2, *rñed+thob*; xxii 2, *rñed-par gyur (te)*; xxii 3, *rñed-nas*; kept, R xxxi 12, *thob*; seized upon, Su i 13b, *rñed-par('gyur ro)*, 16b, 17a
- labdhā**, having found, R xxix 7, *rñed gyur-nas*; having gained, R xxix 8, *thob-nas*; having obtained, R xx 15, 16, *rñed-nas thob-pa*
- labdhvā**, had got, A xi 235, 239, *rñed-nas*
- labha**, acquisition, R xxix 8, *thob*
- labhati**, gain, R iv 4, *brñes*; get to, A xxiv 418, *rñed ro*; seize on, R vii 3, ix 2, *dmigs*; get at, R xxv 1, *dmigs śiñ*; xxvii 6, *dmigs 'gyur*
- labhate**, get, A x 230, *rñed (par 'gyur śiñ)*; R vii 2, *thob*; xxxii 1, 2, *thob-par 'gyur*; xxxii 3, *rñed-par 'gyur*; A xxiv 418, *labhe=prāpnuyām* H; gain, A i 8, iii 76; +derive, xi 233, *rñed*; *myoñ ño*; xxviii 472, *rñed-par (mi) 'gyur ro*; R i 6, 16, xxiv 2, (') *thob*; receive, A x 214, xxx 510; apprehend, R i 12, *dmigs-par 'gyur*; S ix 1450; get hold of, R x 4, *'thob-pa*
- avatāraṃ labhate, gain entry, A—
- labhi**, gets, R iv 2, *thob-pa*,=labhate
- labhyate**, can(not) apprehend, R i 22, *dmigs-su (med)*; is seized, AA i 48, *'thob 'gyur te*
- labbate**, hang down, P 11
- layana**; *gnas*; place of rest, A iii 57, xv 293-5, xxii 396*, xxviii 449; Ad f. 219a*, 231a*; AA iv 27*;— anavadya-rati-vastutayā H 208; room, A iii 88, *bhikṣūṇām sthāna-vāsam* H
- lalāṭa**, forehead, AA viii 31, *dpral-ba*
- lalla**: quivering, A xxv 427, *rna-ba mi gsal-ba(r)* (or: *kalla?*),=gurulakāram uccārya-abhidhānād H
- lava**, second, A xxviii 464a, *thañ-(cig)*; instant, A xxx 501; minute, P 8; inkling, Ad f. 235a, *thañ-cig*
- lavāṇa-rasa**, salty taste, Sa 36a
- lasikā**, fluid of the joints, P 205=S ix 1431

lābha, gain, A vii 181, xiv 289, xvii 327, xx 372, xxix 480, xxx 481; P 6; Sv, *rñed-ṭa*; acquisition, P 61

lābha-kāma, want gain, R xi 6, xvii 4, *rñed-ṭa* 'dod

lābha-satkāra, gain and honour, A xxiv 419, *rñed-ṭa daṅ bkur-sti(s)*

lābha-satkāra-guruka, one who attaches weight to gain and honour, Su i 4b

lābha-satkāra-ślok'āsvāda, relishing gain, honour and fame, A xi 242, *rñed-ṭa daṅ bkur-sti daṅ tshigs-su bcad-ṭa dag-gi ro myañ-bas*

lābhā me durlabdhā na sulabdhā, it is indeed a loss to me, and not a gain, A xxiv 421, *rñed-ṭa ṅan-ṭa rñed-ṭa yin no, ṅan-ṭa rñed de legs-ṭar ma rñed do*

lābhā me parama-sulabdhāḥ, A xxx 497, I have exceedingly easily got what I desired; xxxi 517

lābhās teṣāṃ sattvānāṃ sulabdhāḥ, it is a gain for those beings, a great gain, A xxv 434, *rñed-ṭa legs-ṭar rñed-ṭa yin*

(**asmākaṃ durlabhā lābhā**, it is hard on us that, A xxx 496)

(**sulabdhā bata lābhāḥ**, it is indeed a great gain, A ix 201)

lābhin, recipient, A xix 357, xxxi 519, P 63, 65, 69–71, 81, 93–4, 97, 255b; Sa 25a; one who gains, A vi 155, xxi 393; one who obtains, A v 125; one who receives, A xxx 509; shall have, A xix 363 (+bhaviṣyati); one who has gained, R xxix 2, *thob*

lābhena lābha-cikīrṣuka, one keen on making a profit, Su i 5a

lāsya, musical show, A xi 241, 'jo *sgeg*

likhatā writing (=what they write, or, those who write?), A xi 233, *yi-ger 'dri-ba dag*

likhati, write, A xi 232, *yi-ger 'dri-ba(r 'gyur)*; 'dri *shin*; xi 250, *yi-ger 'drir (mi)'jug-ṭa*; S ix 1452 (P-), *klag-ṭar bya-ba*; V 15a; Sv, *klog-ṭa*; copy (out), A x 220–4, *bris te*; xxiii 410, *yi-ger 'dri-bar 'gyur-ba*; xxx 489; R iii 4, *bris*; v 3, *yig bris te*; xi 2, *yig 'bri*; Sa 31a

likhanā, writing, A v 104; Adhy. 9, *yi-ger 'dri-ba*

likhitā, writing, A xxiv 418, *bris-ṭa(s)*

likhyate, is written about, S ix 1452 (P-), *brī-ba*

Licchavi, name of a people, A iii 78

liṅga; *rtags*; characteristic, A xvii 323sq., xviii ch., 341; R xvii 1*, 7*; P 182, 256, 291a; AA—*; token, S iv 552; AA—*; Sa 30a

- lipy-akṣara**, (written letter), A xi 240, *yi-ge 'bru(r)*
- lipyate**, be sullied, Adhy. 15 *gos-pa*; be stained, P 37 (Change!); be polluted, P 515, *gos-par 'gyur ro*, 517, 518
- līna**, slack, A xii 259, *gnas-pa*; (unable to) slouch (on any resting place) A xii 259, *anālaya-*, *gshi med-pa-la gnas-pa*, =abhiniviṣṭa H; cowed, Su vi 91a; sluggishness, P 4
- līna-citto**, cowed in thought, R i 20, *shum-pa'i sems*
- līyati**, get cowed, R i 8, *shum-pa*
- lujyate**; *'jig-pa*; crumble, A xii 256*, P 328a*
- lubdha**, covetous, R xxix 7, *chags-pa(r)*; Su vii 110b
- lekhatā**, lines of the hand, AA viii 27, *phyag-ris*
- lekhana**, dictating, Adhy. 9, *yi-ger 'drir 'jug-pa*
- lekhayati**, dictate, A xi 248; 250, *yi-ger 'dri*
- lena**, place of rest, R xv 4, *gnas*, =layanam A
- lepa**, pollution, AA iii 12, *chags-pa*
- loka**, world,—; AA *'jig-rten*, or, *sems-can*
- loka-dhātu**; *'jig-rten-gyi khams*; world system,—; V 8, 13c, 18b, 19, 30a, b, 32
- lokadhātu-sandarśana**, display of world systems, P 514
- loka-nātha**, saviour of the world, R ii 5, iii 5, vi 2, xii 2, xvii 1, *'jig-rten mgon-po*
- loka-pāla**, world guardian, A ii 33, xxiii 414
- loka-vidu**, world-knower Sv, Tib.—; knower of the world, R xxx 9, xxxi 15, *'jig-rten mkhyen-pa*
- loka-vidusya**, for the sake of knowing the world(?), R v 6, *mkhas-pa śes phyir 'jig-rten(?)*
- loka-vyavahāra**, worldly conventional expression, P 261-2; worldly convention, Ad f. 253a, *'jig-rten-gyi tha-sñad*
- lokavyavahāram upādāya**, in reference to the conventional expressions current in the world, A xix 358, *'jig-rten-gyi tha-sñad-la brten-nas*
- loka-vyavahāra-saṃketam upādāya**, on account of agreed symbols and worldly convention, Ad f. 244a, *'jig-rten-gyi tha-sñad dan, brda' tsam-gyi phyir*
- loka-sanniveśa**, this our position in the world, Su i 17b; fabrication of the world, Ad f. 243b, *'jig-rten gnas-pa*; stay in the world, Sa 235;

loke sanniveśa, sojourn in the world, Sa 235

loka-anukampāyai, out of pity for the world, Su i 3b

loka-artha-kāra, promoter of the world's weal, A xi 236, 'jig-rten-gyi don
byed-pa

loke, worldly, P 204=S ix 1427, 'jig-rten-gyi

lokottara; 'jig-rten las 'das-pa; supramundane, S 93*(P-), P 263, AA i 40*,
Su i 7b*, 8a*, 18a*

lobha, cupidity, P 138; covetousness, Su vii 110b

lolla, tremulous, A xxv 427, *dig-pa*; Su iv 59a

loṣṭa, clod (of earth), A iii 55, P 188, P-T 316; 512, Ad f. 242b, *bon-ba*;
Ad f. 243b

loṣṭa-daṅḍa-śastra-prahāra, blows with clods, sticks or swords, P 512, 519

lohita; *dmār-po*; red, A xxviii 457*, P 235, Ad f. 233a*

lohitodaka, blood, A xxxi 523

laukika; 'jig-rten-pa; worldly, A xvii 327, S 93*(P-); P 55=S 254, 95,
240, 263, AA i 4*

laukikya P 266(S-)

V

vaṃśa, lineage, R xxxii 5, P 534b, *rgyud*; Ad 225a, *gduñ*; Su ii 23b

vaṃśasya-anupacchedāya, so that the lineage should not be interrupted,
A xxiii 413, *gduñ mi gcad-par bya-ba'i phyir*; to ensure the non-
interruption of the lineage, A xxv 426, *gduñ rgyud mi chad-par bya-
ba-la*; for the non-interruption of the lineage, Ad 222b, *gduñ rgyun
mi chad-par byed-par*

vaktavya, should be called, P 225=S x 1472, *brjod do ces bya*

vakti, speak, tell, A xxi 386-7; not trsl. vii 181

vacana, (the Buddha's) word, A vii 179, buddha-; language, Ad f. 253a,
(*brjod-par (zad-kyi)*=jalpyate?); speaking, R xxx 8, *tshig*; speech,
P 214=S x 1455, *tshig*; Su I 6b; utterance, A xxx 500; voice, P 534b,
tshig

vacana-samartha, able to express himself, A xx 371, *smra nus-pa(r)*

- vacaniya**, can be expressed, S iv 550, Sa 222, Su i 6b, 7b; should have spoken, Sa 237; one should say, P 263a, Sa 35b, 38b
iti syād vacaniyaḥ, A vi 151,=vaktavyo bhaved H
- vacas**, face, AA viii 27, *shal*
- vajra**; *rdo-rje*; thunderbolt, AA i 19*, Su i 9b, Adhy. 6*
- vajra-garbha**, (to be) a Thunderbolt in embryo, Adhy. 12, *rdo-rje'i sñiñ-po can*; Thunderbolt-Womb, Adhy. 12, *rdo-rje'i sñiñ-po(s)*
- vajra-dṛḍhatā**, firmness of the thunderbolt, Adhy. 2, *rdo-rje sra-ba ñid*
- Vajra-pāṇi**, (Thunderbolt-bearer), A xvii 333, mahāyakṣo; Adhy. 1, *lag-na rdo-rje*
- vajra-maṇḍalo**, Diamond-Circle, P 200 (41)=S 1417
- Vajra-mati**, name of a Bodhisattva, P 5
- vajra-maya**, adamantine, P 33=S 113; made of diamond, P f. 205
- Vajra-muṣṭi**, name of a Bodhisattva, Adhy. 1, *rdo-rje khu-tshur*
- vajra-sattva**, thunderbolt-being, Adhy. 6, *rdo-rje rdo-rje'i (?)*
- vajra-samatā**, adamantine sameness, Adhy. 2, *rdo-rje mñam-pa ñid*
- vajra-samatva**, self-identity of thunderbolt, ???, *rdo-rje mñam-pa*
- vajratā**, thunderboltness, Adhy. 10, *rdo-rje ñid-pa*
- vajropama**, adamantine, A xxx 491 (samādhi), xxxi 525 (dharma); P 169 (cittotpāda), *rdo-rje lta-bu*, S 305 (P-), (samādhi), P 233 (jñāna), 515 (samādhi); Su ii 24a (parśad); like a thunderbolt, P 199(10)=S(11), *rdo-rje*; P 201(51)=S(70) *rdo-rje lta-bu*
- vajropamacitta**, adamantine thought, P 169=S vii 1263, *rdo-rje lta-bu'i sems*
- vajropama-samādhi**, adamantine concentration, P 82, 172, 493, 567, Su i 9b
- vañcayati**, pass over, Su ii 22a, b, *slu-bar* (lit: cheat out of, deceive)
- vata** A xvii 329, P 191
- vad-ati**, say, speak, teach: A i 22, vi 151, vii 170, xii 274, xiv 291, xvi 306, 321, xxi 391, xxiv 421; R xxi 2, *smras te*; xxx 4, *smra-ba*; P 13, 74, 83, 111
- vadha**, murder, R xxx 14, *bsad*
- vadhaka**, murderous, P 37
- vadhya**, murder, AA viii 20, *gsad bya-ba*; prisoner condemned to death, P 534a, *bcins-pa*

- vadhyā-gata**, on the way to their slaughter, A xxii 402, *bsad-par bya-bar 'gyur-ba*; Ad 220a, *bsad-pa(r?) gyur-pa*
- vana**, wood, A x 217, *nags tshal*; xvii 335; P 304b; thicket, P 39; forest, AA i 53, *nags*
- vana-prastha**, woods, R xxi 4, *gnas khrod*; forest jungle, A xxi 391, *nags 'dab*
- vana-sampada**, woods, R x 3, *nags-tshal phun-sum tshogs*; groves, A x 215, *tshal phun-sum tshogs-pa*
- vanas-pati**; *nags tshal*; tree, R i 2*; A xxxi 516; forests, R x 5*; xii 5, *tshal-ba*; forest tree, R xxviii 3*; S 82(P-)
- vanīpaka**, mendicant, P 263, f. 229
- vand-ati**, salutes respectfully, A iii 57-8, namaskaraṇāt H, 85, añjali-karaṇād H, xxx 504, P-ND-187b; revere, Sa 194-5
- vandana**, to salute, P 13, 96
- vandanā**, praise, A x 213
- vandanāṃ karoti**, salute, P 9
- vandanāya**, to revere, Sa 192-4
- vandanīya**, worthy of being saluted respectfully, V 15c, *phyag bya-ba(r) 'os-pa*
- vandita**, praised, P 90
- vara**, boon, A xxx 500; choicest, A vi 135, xxvii 456; P 58=S 264; Ad f. 244a, *rab*; best, R iii 3, *rab*; R xxi 1, P 201(56)=S(75), *dam-pa*; Su vii 108; foremost, R xxix 2, *mchog*; Sa 24b; supreme, R ii 1, *mchog*
- Varuṇadatta**, name of a Bodhisattva, P 5
- varjana**; *spon-ba*; turning away from, AA i 63*; removal, AA iii 5*; absence, AA i 72, *med*
- varjayati**, avoid, P 582, *spañs-nas*
- varjayi**, avoid, R xxxii 2, *spon*
- varjita**, avoided, R xvii 2, 7, (*rnam-par*)*spañs*; without, AA iii 12, *spañs-pa*; having relinquished, Ad f. 253b, *rnam-par spañs te*
- varṇa**; *kha-dog*; colour, A iv 97, vi 151, xi 235*, xix 359, xxvii 449; P 10, 95; complexion, A xi 237*; praise, P 179; fame, P 185
- varṇaṃ bhāṣate**, speak in praise of, A viii 196, P 64; 547, *bsnags-pa 'aṅ brjod-la*(Ad); Ad f. 223b, *bsnags-pa brjod*; praise, A iii 80, varṇam=

anuśamsam Ḥ, xi 246, P 24=S 73, 81, Sa 29b

varṇa-vāda, proclaim the praises of, AA iv 36, *bsnags-pa brjod*

varṇa-vādin, one who has praised, A xxi 391, *bsnags-pa gsun(-gis)*; incite, A xvi 322, tad-, *de'i bsnags-pa brjod-pa*; praise, A xvii 335, *brjod-pa smra-ba*

varṇayati, praises, A xi 246, *bsnags-pa (mi) ston te*; xxx 503; P 201(S-), 264b, 312b

varṇika, coloured, A xxx 489

varṇopeta, endowed with colour, A xxx 488

vartana, turning, A ix 203

vartani, east, A x 225

vartate, proceeds, A vi 164, xvii 324-5; R vi 5(-ti), *'byuñ 'gyur shin*; S, *gnas-pa*; P 194; AA iv 38, *gnas*

vartamāna, proceeding, A vi 163; spreading, A xx 381; well versed in, A xxii 404, maṇi-ratna-jñāne+; not trsl. A iii 54, *tshe*; vi 165; xvi 310

varti; *sñiñ-po*; wick, A xix 352*, R xix 1*

vartitavya S x 1455, *gnas-par bya-ba*,=P 215 sthātavyam

vartitva, having turned, R xxxii 4, *bskor byas-nas*

vartman; *lam*; path, AA i 15*, iv 56*; track, AA ii 5*, v 19*

vardhate, increase (in), A viii 196; R xxviii 4, 6, *'phel-ba*; P 75; grow, R xxxi 18, *'phel 'gyur te*, Sa 202; is increased, P 46=S 140, *'phel-ba*

Vardhamānamati, name of a Bodhisattva, P 5

vardhayati, increase, A iii 53, v 125, 134; xxi 385, *'phel-bar byed-par 'gyur*; strengthen, A xxvii 449, *bskyed-par byed de*; *skyed do*

varṣa, rain, A vi 158, xxxi 517; shower(s), Ad f. 233b, *char dag*; Su ii 21b; year, R xiv 9, xxi 6, xxii 8, *lo*; P 86

varṣa-dhāra, cloud, Su ii 21b, 22a

varṣa-sahasram, one thousand years, Ad f. 233a, *lo ston-du (mtshuñs-par)*

varṣati, rain down on, Sv, *char yañ phab bo*; (send) rain, AA viii 10, *char phab*

valg-u, sweet, A xxx 486

vaśa, sway, Su ii 21a

vaśam gacchati, come under the sway of, A iii 54, *dbañ-du 'gro-ba*

vaśa-ga, under the sway of, Su vii 95b

- vaśa-gata**, come under the sway of, A viii 186, Su vi 92b
- vaśatā**, subjection, R xxix 11, *dbañ(-gis)*
- vaśayati**, can, A xviii 343, *dbañ (med)*, =labhate or paśyati H
- vaśavarttitā**, sovereignty, P 299, 502
- vaśavartī**, a class of gods, Ad f. 222b
- vaśi-pāramitā**, the highest control over, P 13, sarvasamādhi-
- vaśika**, devoid of, A xii 265, ārambaṇa-; void, R xviii 6, xxxi 10, *ya ma brla(r)*; P-ND-172b, P 272a; Su vi 69a, 83a, *ya ma brla(r)*, Ad f. 231b, *ya ma brla*
- vaśikatā**, voidness, P 308a, 469a; Ad f. 221a, 249a, *ya ma brla ñid*
- vaśitā**; *dbañ-ba*; sovereignty, A xxvii 451*, Ad f. 246b*, P 532b, 534a*, AA viii 4*
- vaśin**, master of, A xxiii 413, dhyāna-
- vaśi-karaṇa**, which are the work of, A xvii 334, *dbañ-du bya-ba*
- vaśi-bhūta**, fully controlled, A i 3; xxviii 465, Ad f. 235, *dbañ-du gyur-pa*
- vaśena**, through the influence of, A xxv 427, P 62-3; come under the sway of, A xvii 336-7; through, A xi 250; by means of, P 182; on account of, A xvii 332, P 179, 195
- vaśena vartayati**, has power with (trsl. 'over'), P 84
- vasati**, (to dwell), S x 1461, *gnas-par bya-ba*
- vasanta**, spring, A x 217, *dpyid-ka'i dus*
- vasā**, lymph, P 205=S 1430
- vastu**; *dños-po*; entity, A ix 200, P 541a, AA—*, iv 1, *gshi*; thing, A i 7, P 194, 265, AA viii 19*; objective entity, AA i 34, *gshi*; v 14*; property, R xvii 5*, xxxi 10*; possession, P 437; entity, and, cause: S x 1463*, 1465*, 1466* (P-), 1466*, 1467*; objectively existing entity, Su vii 98b; objective basis, P 533b; see: puṇyakriyā-v.
- vastu-dṛṣṭika**, one who has an entity in view, Sa 35b
- vastu-niśraya**, basis or support, R xxxi 14, *dños-la gnas-pa(r)*
- vastu-patita**, fallen among things, V 14g, *dños-por lhuñ-ba*
- vastu-pratiṣṭhita**, supported by a thing, V 4, *dños-po-la gnas-pa*
- vastu-prema**, affection for property, R xxxi 18, *dños-po 'phañs*
- vastu-mamatā**, sense of ownership about property, R xxxi 11, *dños-la bdag-gir 'dzin-pa(s)*
- vastra**, cloth, A iv 97, xxx 488; raiment, A xxx 507; dresses, A xvii

335; P 23, 28, 95, 185, 263-4; garment(s), P 187, Su ii 22b; not trsl.
A xvii 324

vahatī, harbours, A xxiv 421; transports, R xiv 5, *skyed*

vahni, fire, R iii 1, *me*

vāk-karman, deed of speech, Su i 15a; speech-action, P 203 (110)=S
(159), Tib: *yid-kyi las*

vāk-kali-vidhvamsano, removing the misery of speech, P 203 (110); S (159),
yid-kyi skyon yan-dag-par sel-ba

vāk-patha-ghoṣa, the sound of the paths of speech, P 212=S 1451, *ñag-gi
lam dan sgra*

vāk-patha-prajñapti, concept by way of the paths of speech, Ad f. 253a,
tshig-gi lam-gyis gdags(-su)

vāk-pariśuddhi, perfect purity of speech, A xvii 326

vāg bhāṣitā, saying has been taught, V 6; uttered the vow, A x 227,
=prañidhāna-vacanam uccāritam H; said, A x 228, xxvi 438

vāg-mātreṇa, merely by way of speech, Su i 15a

vāg-vastu, merely a nominal entity, A ix 200, *ñag-gi dños-po*

vākya, speech, AA i 50, *tshig*

vāc, word(s), A xvii 329, P 66=S 275; S 1453, *tshig*; Sa 221; Su i 7a,
14a; teachings, A vii 181, *tshig*; speech, Sa 221, Su i 12a, 15b; Adhy.
12, *ñag*

vācanā, reciting, A v 104

vācayati, preach, A xi 244, *klog-tu gshug-par*; P 31=S 100; Sa 31a; recite,
A i 6, iii 54, ix 201, xi 240, xxii 398; S 1452, *klog-ṣa*; Sv, Tib.—;
—: H 42: samādānena pustaka-vacanād; H 194: pustaka-paṭhanād

vācaṃ bhāṣate, speak, A xxvi 434, vi 158, xxx 485, xxxi 517; say, A xvii
323; xxiv 421, *tshig dag-tu smra-ba*; xxviii 457; teach, A vii 179, xix
360; pronounce the word, A ii 47; utter the remark, A vi 138; as-
sert, A vii 181

vācyate, is recited, S 1452 (P-), *klog-ṣa bya-ba*

vāṇija, merchant, R vii 7, xiv 7, xx 17, *tshon-ṣa*

vā-ta, wind, A xxx 488

vāta-maṇḍali, whirl-wind, P 27=S 82, *vāta-maṇḍaliyakā*, and, *vātamaṇḍa-
lākāyā(?)*

vāta-saṃvartanyāṃ varttamānāyāṃ, when it (the wind) proceeds, P 27 (S-)

- vāta-ātapa-parīta**, dried up by the wind and sunshine, P 207
- vādāni**, (instrumental) music, A xxx 507-8
- vādin**, preacher, A xvii 335, xxvii 454; cf. V 15b; theoretician, AA v 42, *smra-ba*
- vādi-candra**, moon of the doctrine, R xi 4, xv 4, *smra-ba'i zla-ba*
- vādi-śreṣṭha**, the supreme teacher, R v 4, *smra mchog*
- vādyā**, musical instrument, A iii 68, vi 158, P 568, Sa 41b; music, A xi 241, *sil sñan*
- vādyā-prakṛtīr**, (musical instruments?), A xxx 501
- vāntī-karoti**, vomit up, A xxi 390, *byañ-bar byed-par 'gyur*
- vāpayati**, plant, Ad f. 254a, *bskyed-pa*
- vāmahasta**, left hand, Ad f. (243A), *lag-pa gYon-pa*
- vāmena**, to the left, A xxx 481
- vāyu**, wind, A xxix 477, 479;— R xx 13, *lus*, =kāyur?
- vāyu-dhātu**, wind element, K, *rluñ-gi khams*
- vārayati**, check, A xx 374
- vārayāmi**, I restrain from, Ad f. 251a, (*de-las*) *bzlog-gi*
- vāri**, water, A xxx 486, 488; R xiv 5, xxix 5, *chu(-yi)*
- vārṣika**, of the rainy season, Su vii 106a
- vāla**, hair, P 28=S 82, *skra ñag-ma*
- vālāgrakoṭi**, the fine point of the tip of a hair, P 27=S 81; Ad f. 227b, *skra'i rtse-mo*; P 584b
- vāsa**; *gnas-pa*; (R xxiv 6; cf. *apayāti*); P 263-4; dwelling, P 215=S x 1455*, P 220=S x 1462*; residing (making a home in), Adhy. 15*; houses, P 187; (not trsl.) P 34 (S-) *cirṇa-brahmacaryā-vāsaḥ*
- vāsanā**; *bag-chags*; residue, A vii 171; P 21=S 67*, P 223=S x 1469*, S 1473*, AA viii 5*
- vāsanā-samudghāta**, uprooting of the residues, P 532b
- vāsanā-anusandhi** S 305 (P-)
- vāsitāvāsana**, filled with the fragrance of the propensities (acquired in previous lives), Su vi 89a
- vāstavya**, citizen, A xxx 488
- vāhin**, flowing along, A xxx 486
- vi-karoti**, unmake, P 191
- vi-kariṇī**, she disperses, A vii 190, *bral-bar bgyid-pa*

- vi-kala**, deficient, R xvi 5, xxiv 4, *bral-ba*; xxv 2, *ñams*; Ad-ND-199b; Su vi 89b
- vikalatva**, wanting, A xvi 310, upāyakaūśalya-, (lit. deficiency in)
- vikala-aṅga**, deficient in limbs, A xxv 427, *yan-lag ma tshañ-ba*
- vikalendriya**, deficient in faculties, A xvii 333, xxiv 427; Ad f. 225a, *dbañ-po ma tshañ-ba*
- vi-kalpa**, (false) discrimination, A ix 206, xv 295, xviii 346, xix 358, xxvi 442; P 144, 284-5; R xxvi 6, *rnam-par rtog*; Ad f. 221b, 242a, *rnam-par rtog-pa*; P 580-1, (*rnam-par*) *rtog-pa*; AA—, *rnam-par rtogs-pa*; Sa 206; Su i 15a, b, 17b; Su vi 65b, *rnam-par rtog-pa*; no-construction, Su vi 65b, *mi rtog-pa*
- vikalpam āpadyate**, make a (the) discrimination, Sa 210, Su i 8b
- vikalpa-samutthita**, arisen from discrimination, Ad f. 229b, *rnam-par rtog-pa las byuñ-ba*
- vikalpate**, discriminate, A vi 139, 151, P 263a
- vikalpanatā** S x 1469=P 223, kalpanā, *rnam-par rtog-pa (med-pa)*
- vikalpanā**, discrimination, Su vi 86b, *mi rtog-pa*
- vikalpayati**, discriminates, A xvii 323, P 105, 145, Sa 43a; think it over, A xix 357; thinks to himself, P 526, *rnam-par rtog*; make a false discrimination, Su vi 65b, *log-par rtog-pa*
- vikalpya**, having discriminated, Su i 17b
- vi-kāra**, alteration, P 201 (65)=S (89), 'gyur-ba
- (*ṣaḍ*-)vikāram, in (six) ways, A xvi 309
- vikāriṣya(?)**, something to be undone, Sa 33a, 'jig-par bgyid-pa
- vi-kiraṇa**, casting off, P 197 (cy); dispersing, P 201 (60)=S (82) *rnam-par 'thor-ba*; P 202 (81), vimati-, =S (109) *rnam-par sel-ba*
- vikirati**, disperses, P 27=S 82*; P 201 (60)=S (82)*, vikirayati
- vi-kurvati**, works miracles, P 514
- vikurvita**, supernatural power, Sa 41a
- vikṛtaṃ kṛtaṃ**, (spoiled), A xxx 503, śariraṃ+
- vikṛta-aṅga**, with abnormal limbs, A xxv 427, *yan-lag mi sdug-pa*
- vi-kopana**, disturbance, AA v 31, *rnam-par 'khrugs-pa*
- vikopayati**, do harm, A xxiv 422, 'khrug-par bya-ba; disturb, P 475a; Ad f. 252a, *rnam-par dkrugs-pa(r mi bya ste)*; upset, P 508; 537b, 'khrug-par byed; 556

vikopayitavya, should deflect from, Ad f. 224b, *dkrug-par bya*

vikopita, upset, P 545a

vi-krāmayati S 110 (P-), *rnam-par mnan-par bya*

vikrānta, walks with the stride of, AA viii 22, *stabs gśegs*

vikrīdatā, playing, S x 1469 (=P 223, *vikrīdanā*), *rnam-par brtse-ba*

vi-krīḍati, sports with, A xxv 432; Ad f. 226b, *rnam-par brtse-ba*; plays with, P 63, 70=S 280; P 198 (3)=S (3), *rnam-par rtse-ba*; P 223=S x 1469, *rnam-par brtse-ba*

vikrīḍanatā, playing, S x 1458 (=P 217, *vikrīḍanam*), *rnam-par brtse-ba*

vikrīḍita, sport, A xxv 432, Sa 41a; Ad f. 226b, *rnam-par rol-ḥa*

vi-krīṇīte, sell, A xxx 495; Su ii 23a, *'tshoñ-la*

vi-klambhayati S 110 (P-), *rnam-par bsgyiñ-bar 'gyur*

vi-kṣipati, disperse, A vii 175, *gYeñs-par (mi) bgyid*

vikṣipta, disturbed, A xii 257, xvii 333; P 85; distracted, A xi 232, *caḥṣuṣo*, (*mig*) *gYeñ shiñ*; P 9, 18 (S-), 20 (S-), 438; scattered, P 207; not trsl. A vii 180, *bor te*

vikṣipta-citta, with thoughts disturbed, A xi 232, *sems rnam-par gYeñ-bas*, P 316a; one who has distracted thoughts, Ad f. 244a, *sems rnam-par gYoñ-ba(r mi byed de)*; disturbed in his thought, Ad f. 247b, *sems rnam-par gYoñ-ba*

vikṣipta-cittatā, distracted mentality, Su iii 31b, *sems rnam-par gYeñs-ḥa*

vikṣiptaka, a scattered corpse, P 20=S 59, *rnam-par 'thor-ba*; S 1258, 1431; mangled, P 206

vikṣipyate, be disturbed, A xi 232, *yid gYeñs-ḥa 'gyur te*

vikṣepa; *'khrug-ḥa*; confusion, A xi 240-1, *citta-*, xxv 430; distraction, P 216=S x 1456*; P 73; S 1253*; Ad f. 223a, 226a, *rnam-par gYeñ-ba*; P 299; Su iv 41b, *rnam-par gYoñ-ba*; perplexed, V 16b, *citta-vikṣepam gaccheyuḥ=sems 'khrugs-par 'gyur ro*; (mental) disturbance, P 189, 216; distraughtness, S 96*=P 29, *vikṣipta*; S 266=P 60, *vikṣipta*; P 203 (105)=S (146)*; wave (their garments), A ix 203, *caila-vikṣepam akārṣuḥ=gos dag 'thor shiñ*

vi-kṣobhaṇa, all-shaking, P 27=S 82

vikhādi(ta)ka; *rnam-par zos-ḥa*; a corpse being devoured, P 20=S 59 *vikhādi**; mangled, P 165=S 1258* (Alter!); eaten by worms, P 206 =S 1431

- vi-gacchati**, depart, A iv 97, xii 263
- vigata**, free from, A' xxvii 450, xxix 476, 479 (phrase), xxx 491; R i 14, x 10, xv 5, 6, xvi 3, xvii 2, 6, xix 4, xxi 8, xxiii 1, xxix 10, *bral*; viii 2, xvii 7, *med*; Su i 11b; v 62a, vi 66b, *dañ bral-ba*; departed, A vi 140, 142, 149, 150; freed, Sa 28a, b, Su i 13a, 18a
- vigata-mala**, unstained, A xiii 280, xvi 310; P 34=S 113, *dri-ma dañ bral-naṣ*; Sa 240
- vigata-rāga**, greedless, P 85
- vigata-roga**, healed, P 9
- vigatatva**, has departed, P 212=S 1451, *dañ bral-ba*; *med-pa*
- vigatāśrumarīcimālā**, free from clouds, and one blaze of rays, R xxiii 1, *sprin dañ bral-ba'i 'od-zer dra-ba can*
- vigama**, departure, A xxix 479; R ii 11, Su vi 66b, *bral-ba*; P 506, *smṛti*, Su i 11a, b; depart(ing), A xii 261, xviii 341; has disappeared, P 252
- vi-garhate(-i)**, censure, A xxi 390, *rnam-par smod-par 'gyur*; Ad 217b, *smod-par byed*; Su i 18a, *smod*
- vi-gr̥ṇṇīte**, quarrel with, A iii 51, 77; xxiv 420, *'gyed-par byed*
- vigraha**, 1. *rtsod-pa*; quarrel, A iii 51, xvii 335, xxiv 421*; P 220=S x 1464*; Su vi 86a*, vii 110b; conflict, R xv 8*; battle, Ad 224a, *'thab-pa*
2. frame, A xxx 485; S 70, P 186; P 218=S 1459, *sku*; shape, Ad 229a, *gzugs* cf. figure, P 546b, 547a; see: buddha-v.
- vigraha-bandhana-viprayukta**, separated, not jointed together, P 207
- vigraha-vivāda-śīlaḥ**, na+, his character is neither quarrelsome nor disputatious, A xvii 334, *rtsod-pa dañ rgol-bar smra-ba'i nañ tshul-can-du*
- vi-ghāta**, oppose, AA v 32, *rnam 'joms-pa*
- vighātam āpadyate**, fails, P 201 (52)=S (71), *ñams-su mi bde-ba med-la*
- vi-cakṣuḥ-karaṇa**, to blind, A iii 78, *mig-gis mi rtsol-bar bya-ba'i phyir*, =vighna-karaṇa H
- vi-carati**, pass through, A xxv 426, Tib: *dbye'o*; explain, A xxx 511; wander about, R viii 3, *rnam-par rgyu*; Su vii 100a; wanders, Su i 15b; behave, R xxix 11, *rnam-par spyod*; undo, Su vi 67a, *rnam-par spyod cin*; course apart from, Su vi 73a, *rnam-par spyod*
- vicarita**, undoing, Su vii 99b

- vi-calati**, waver, Ad, S (71), *nam-par gYo*, =P 201 (52), varṇayati
vi-cāramāṇa, who accomplish, R xx 11, *nam dpyod-pa*
vi-cāra-mātra, with only discursive thoughts, P 20=S 63, *nam-par dpyod-pa*
tsam-gyi
vi-cārīta, deliberation, Su vi 74b, *nam-par dpyod-pa*
vi-cikitsati, doubts, A x 212, *the-tshom 'tshal-bar (mi) 'gyur*; xvii 323, 326,
 336, 339; P 508; Ad f. 231b, *the-tshom mi za-la*
vicikitsā; *the-tshom*; doubt, A xvii 336, xxxi 518; P 79, P 215=S x 1456*,
 Ad f. 262a, AA iv 40*, Su vii 95a
vicikitsāyitatva, state of doubt, Su vii 95a
vi-citra, brilliant and multi-coloured, A xxix 478 (Meru); various, R xx
 6, *du-ma*; well-coloured, A xxx 485; brilliant, A xxx 486
vicitrātā, multi-coloured brilliance, A xxix 477, =Meru-vicitrātā=sarva-
 aniṣṭa-upanipāta-akṣobhyatvena Meru-samatvāt H; xxxi 525
vicitrāyan S 111 (P-), *nam-par bris te*
vicitrīta, shining with, A xxx 488
vi-cintayati, reflect on, R i 24, *nam-par bsams*
vicunuyāt, reflects, Ad f. 227a, *sems bskyed-par bgyid-pa*; V. R. vicinuyāt
vi-cchandayati: deter, A vii 179, *phyir zlog cin*, =kartu-kāmatā-apanayanād
 H; xvii 331, (*pa'i*) *'dun-pa zlog-par byed de*; S vi 1185 (P-)
vicchinna, removed, AA i 61, *nam chad-pa*
vi-janapada, lonely, A xxi 391, *yul mi med-pa*
vi-jaya, conquest, Adhy. 3, *nam-par rgyal-ba*
vi-jahāti, (quits), A xiv 284, *spoñ*
vi-jānana, being aware, P 197=S 1410, *nam-par rig-pa*.
vi-jānāti, is aware, P 45=S 139; becomes aware of, P 21=S 67 jñātu-,
ses-par; S 71 (P-)
vi-jānīte, discerns, Sa 206, 223, Su i 9a; become aware of, P 91
vi-jugupsana, loathing, AA i 54, *smod-pa*
vi-jrmbhate, yawn, A xi 232, *glal-ba*; P 315b, 316a
vi-jña, discerning, R xv 1, xxxi 4, AA i 9, *m khas-pa*; R xx 17, *rig-pa*;
 xxx 8, *'dzañs-pa*; wise, AA iv 24, *m khas-pa*
(anyatarānyataro vā) vijñaguru(sthānīyaḥ), or a succession of sages repre-
 senting him, V 12, *bla-ma lta-bu gañ yañ ruñ-bar gnas so*; cf. guru-
vi-jñāpta, intimated, Su i 12b, *nam-par (ma) rig ste*

vijñapti, information, Sa 225

vijñapti-śīla, non-manifest(?) morality, P 518a

vijñāta, be aware of, A x 229; cognized, Su vi 67a, *śes-pa*; known, A viii 191, xix 358, P 78; discerned, P 235, 286; Sa 41b, *rnam-par mkhyen-pa*; Su iv 41b, *rnam-par śes-pa*

vijñāna; *rnam-par śes-pa*; consciousness,—

vijñāna-dhātu A xxix 477; K, *rnam-par śes-pa'i kham*s

vijñāna-sthiti: foundation of conscious life, P 220=S x 1463, *rnam-par śes-pa gnas-pa*

vijñāpanatā, it is informed about, A ix 205, anutpāda-, (*skye-ba ma mchis-pa*) *rnam-par śes-par bgyid-pa*

vijñāpanīya, something one should be instructed about, Su i 13a, *rnam-par śes-pa bya-ba yin*

vijñāpayati, instructs, P 23 (S-); S 75 (P-); P 253b; Sa 225; Su i 13a, *śes-par byed*; to intimate, Sa 221, 233; be used for communication, Ad f. 261a, Ti-

vijñāpya, places, P 186 (S-) (ed. vijñāya)

vijñāyate, discern, A xx 382, *śes*; Ad f. 215b, *śes-par bya*; be understood, A ii 38, xvi 315

vijñeya; *śes-par bya*; discernible, P 235; distinct, P 534b, *rnam-par śes-par gyur-pa*; should be known, AA—*; one should understand, AA iv 37*; one should discern, AA iv 46*

viṭhapita, fabricated (by thought-construction), A vi 162, kalpanā-, (*rtog-pas*) *rnam-par bsgrubs-pa*, =abhūta-parikalpa-prabhavatvāt H; P 232 = S 1534

viṭhapana, fabricated appearance, S 1452, *bsgrub-pa*; see: aviṭhapita

vi-tatha, falsely, V 10b, *mi bden-par*; 14f, Ti-; 17d, *log-par*; 21a, Ti-; false, Su i 16b, vii 98b

vitatha-darśana, false to behold, P 38=S 119, vitatha-sama, *log-par gyur-pa*

vi-tarka, preoccupation, A xviii 343, xxxi 520; discoursing, P 21=S 65, *rnam-par rtog-pa*; P 299

vitarkān vitarkayati, form discursive thoughts, P 204

vitarkitā, conjecture, Su vi 74b, *rnam-par brtags-pa*

vi-tāna, awning, A xxx 488; canopy, A xxx 508

vitimira-karin, remover of darkness, A vii 170, *ñe-bar mi gos-pa*; P 270

- vi-tiṣṭhate**, is turned away from, A xxx 482, =vinivartate H
- viṭiṣṭhamāna**, (during), A ii 47, *bshugs te*
- vidagdhaka-**, a burned corpse, S 59 (P-), P 165=S 1258, *nam-par tshig-pa'i*
- vi-darśana**, insight, AA iv 46, 64, *lhag mthoñ*; Su vii 97b
- vidarśanī**, has a clear knowledge of, A vii 171, sarvadharmasvabhāva-, *ston-pa*
- vid-ati**, knows, A iii 59
- vidita**, ascertained, Sa 232
- viditvā**, have understood, A xi 246, xxx 504; convinced, A xi 247, *rig-pas*; having known, A iii 49, xvi 310; R xi 7, *rig-nas*; having seen, R xx 23, *mthoñ*; having noticed, Sa 193
- vid-u**; *mkhas-pa*; wise, R ii 5*, iii 6*, ix 1*, xii 6*, xvii 2*, xx 4*, 7*, 12*, xxii 10*, xxvi 8*, xxvii 1*; i 24, *mkhas rig-pa*; experienced, R xxvi 8*
- vidura**, skilful (of speech), P 534b, Ti: *gsal-ba*
- vi-dūri**, far distant, R xxx 6, *riñ ('gyur)*
- viddha**, pierced, Su vi 90b
- vid-yate**, exists, A i 29, viii 198, xviii 348-9; P 122=S 495, samvidyate; is found, A i 5, 10, 20, 24-5, ix 200, xiii 279; find, P 244=S 1642, samvidyate; 248
- vidyati**, exists, R i 13, *yod-pa*
- vidyā**; *rig-pa*; knowledge, P 20=S 65*; S xix 293b sq.; Su i 9b, 10a; lore, A iii 55, 74-5; R iii 5, 6, *rig śnags*; xxxii 3, *rig*; existence (or: knowledge), R i 13, *yod*; sciences, P 534a*; secret lore, A xvii 336*; magical formula, A xvii 334*; science, P 166=S*
- vidyā-carāṇa-sampanna**, perfect in knowledge and conduct, Sv, Ti—
- vidyā-dhara**, sorcerer, R xxvii 5, *rig-śnags 'chañ-ba*
- vidyuj-jyotis**, lightning flash, P 164 (ed. om. vidyuj-)=S 1254, *glog-gi*
- vidyut**; *glog*; lightning flash, P 200 (39)=S (53) *glog-gi*; V 32*, K*
- vidyuta**, lightning, R xi 2, *glog*
- vidyutopama**, like lightning (samādhi), P 515, *glog lta-bu'i tiñ-ñe-'dzin*
- vi-dhama**, S(59), tamo-, cr. P 200 (46), dispersal of gloom, *mun-pa sel-ba*
- vidhamanatā**, has been dispelled, P 297b
- vidhamayati**, disperses, P 200 (46)=S (62) na? karoti, *med-par byed-pa*;

tears asunder, P 201 (60) (S-)

vidhamitva; *bcom-nās*; having dispelled, R xxiii 1, 'joms; xxviii 7*; having destroyed, R xxiii 2*

vi-dhāvati, flow away, Su i 8b, *rnam-par rgyug(-la)* (In VM viii 56, schweift ab, viii 258, Schweifen)

vidhi, rule, Sa 35b

vidhi-jña, one who knows the method, R xx 18, *tshul śes shiñ*

vi-dhīyate, is prescribed, AA ii 24, *brjod*

vi-dhunoti, shakes, P 27=S 82

vi-dhūta, free from, R ii 6, *bral*

vi-dhūtaka, worm-eaten corpse, P 19 (so ed. and Mhvy. 1157)=S 59
vipaḍumaka (ed. vipadāka), 'bu-can-gyi

vi-dhūnana, toss about, A xxx 490

vidhūnoti, takes away, A xv 296, *sel-bar byed de*,=apanayati H

vidhyati, hit, Sa 24a, *phog-pa*; pierce, Su i 8b

vidhyate, is pierced, Su i 8b

viddha, pierced by, A xxiv 416, śoka-śalya-

vi-dhvamsana, shattering, A xxvi 436, xxx 490, 492

vidhvamsana-kara, shatterer, Ad f. 227b, *rnam-par 'jig-par bgyid-pa*

vina, without, R v 5, vii 1, xvi 3, *med(-pa)*

vi-naya, discipline, A xxx 483; Sa 229, 238; Adhy. 10, 'dul-ba; non-guidance, Su iv 44a, *tshul ma lags-pa*

vinayati, disciplines, A iii 50, xxvii 445; R v 3, *btul(-bas)*; Sa 198

vinayan bhavam, discipline yourself!, Adhy. 15, *bdag-ñid 'dul*

vinayana, disciplining, Ad f. 261a, *gdul-ba*

vinayanatā, fact of disciplining, Adhy. 10, 'dul-ba ñid-pa

vinayitrī, trainer, Sa 206

vināya, without it, R xix 1, *de med-par*,=vinā-ayam?

vi-naśyati, be destroyed, A xxxi 522, Sa 26a

vi-nāyaka, Guide, R iii 4, vi 3, xii 5, *rnam-par dren-pa*; Su i 5b; conductor, Su i 5b

vi-nāśa, destruction, A i 11, v 113, xv 303; R v 1, 'jig-pa(r); V 27, *rnam-par bśig-pa*; Sa 38b

vināśayati, destroy, P 253A, Sa 39b

vināśika, which destroys, Sa 33a

- vināśita**, destroyed, Sa 39a, *rnam-par gshig-ḥpa*
- vi-ni-pāta**, great distress, P 87
- vi-ni-baddha**, joined together by, P 206; tied to, Su vi 92b
- vinibadhyate**, put into bondage, Su i 16b
- vi-nir-mukta**, distinct from, A xxvii 453, =vyatirikta H; Su iii 36a, *rnam-par grol-ba*; escaped, Su i 5b; outside, P 545a; free from, Su i 7a
- vi-ni-vartate**, turn away, A vii 183, *rnam-par ldog ciñ*; P 538
- vinivartayitṛ**, one who causes to turn back, P 535, *rnam-par bzlog-ḥpa*
- vinivṛtti**, turning away from, AA iv 47, *rnam log*; Su vi 65b, *bzlog-ḥpa*
- vi-ni-sṛta**, issued, R v 9, *phyuñ*; Ms C: pramuktita
- vi-nīta**, educated, A vi 137, *brtul-ba*; disciplined, Ad f. 251b, *btul-ba*; Sa 197, 219, 229, 238
- vinīya**, after putting away, P 204=S ix 1427, *rnam-par bsal ciñ*
- vi-nīlaka**; *rnam-par sños-ḥpa'i*; a blueish corpse, P 20=S 59*; discoloured corpse, P 165=S 1258*; dark blue, P 206
- vi-netavya**, should be not guided, Su iv 44b, *rnam-par bkur-ba*
- vindatī**, find, A i 7; R iii 1 (entrance), *rñed 'gyur*; S iv 504=P 123; S x 1469 (P-), *sems-ḥpa*; discovers, AA vii 4, *rtogs*
- vi-pakṣa**; *mi mthun phyogs*; points to be shunned, AA—*; hostile states, AA i 36*
- vipakṣatā**, points to be shunned, AA iii 3, *mi mthun phyogs*
- vi-pacyate**, be a result (of karma), A xx 383, karma+, *rnam-par smin-ḥpa yin-ḥpas*; is rewarded, P 508-9
- vipañcita-jñā**, cannot understand unless all the details are explained, A xi 243, *rnam-par spros-te go-ba (ma yin-ḥpa)*, =rūpaṇā-lakṣaṇaṃ rūpam-ity-ādy-abhidhāne tad-artha-(an)avabodhān H; P 321a
- vi-patati**, burst asunder, A xiv 288
- vi-patti**, failure, A xi 246, sampatti-; misfortune, P 75
- vipanna**, lost, Su vi 90b
- vi-pari-ṇata**, reversed, A vi 140, 142, 149, 150
- vipariṇāma**, reversal, A xi 246
- vipariṇāma-dharma**, liable to reversal, P 232
- vipariṇāma-dharmin**, liable to reversal, Su iii 28b, *'gyur-ba'i chos-can*
- vi-paryanta**, perverted, Su i 15a
- viparyaya**, the reverse, AA v 29, *bzlog ñid*

- viparyasta**, perverted, A xi 251, -buddhayaṣ, (*blo*) *phyin ci log*; xx 377; xxiv 419, -stayā citta-saṃtatyā, *phyin ci log-pa*; Ad f. 224a, *phyin ci log-tu gyur-pa*; f. 257a
- viparyasta-citta**, a perverted thought, Ad f. 243b, *sems phyin ci log-tu gyur-pa*; P 437
- viparyāsa**, perverted view, A vi 139, 142; xx 377-8=S XLIV 108=P 409b; S iii 478=P 118; P 522a; Ad f. 251a, Tib: *rdzu-'phrul-gyi rnam graṅs-la*; P 215, 221=S x 1456, 1465, AA—, *phyin ci log*; Su vi 64b, 65a, 68a, vii 97a; what can upset, Hr, -atikrānto, *phyin ci log-pa*
- viparyāsa-grasta**, seized by the perverted views, Su vii 99a
- viparyāsa-sattva**, a being who results from perverted views, Su i 15b
- viparyāsa-samutthita**, arisen from perverted views, Ad f. 229a, *phyin ci log-las byuñ-ba*, (karma), P 584a
- vi-paśyayaka**, one who has insight, R i 15, *lhag mthoñ ldan gyur-pa*
- vi-paśyan**, one who has insight, A iv 101 (vipaśyato=bhāvayataḥ H)
- vi-paśyanā**; *lhag mthoñ*; insight, A xxx 491; P 20=S 65*; P 216=S x 1458*; P 223=S x 1469*
- vi-pāka**; *rnam-par smin-pa*; karma-result, A iii 56, 76, 88, xxviii 460; P 166=S*, 235, 262, 264, 508; V 16c*; result, A vi 151; reward, A iii 59, x 225, xxviii 460*, AA ix 1*, P 511, Ad f. 259a*; the karma-result has matured, AA vii 3, *rnam smin*
hitavipākam sukhavipākam, not trsl., A xi 239
- vi-pāka-ja**, born of karma-result, P 224=S x 1470, *rnam-par smin-pa-las skyes-pa*; P 508, 512, 516; 515, *rnam-par smin-pa-las byuñ-ba*
- vi-pāka-dharma**, which has the nature of being a karma-result, P 516
- vi-pāka-dharmin**, liable to lead to karma-results, P 235
- vi-pāki-kṛtvā**, having activated the karma-result, Ad f. 264b
- vi-pula**, extensive, A xii 263; xxii 404, *rgya cher*; P 85; 330a, *rgya che-ba*; 535; wide, A i 8; vast, A xxx 503, S iv 613, P 142, S 1444; large, P 533b, *che-ba*; abundant, R xvi 5, *rgya-chen*; xxxii 1, *rgyas-pa*
- vipulatā**, abundance, A v 129
- vi-pūtika**, festering, S 59, 1258, *rnam-par rnags-pa'i* (=vipūyaka; vidhūtika is an error, acc. to E)
- vipūtin**, foul, P 206
- vipūyaka**, festering (corpse), P 19=S 59, vipūtika; P 206=S 1431, vipūtika

- vi-prṣṭhi-karoti**, +mānasam, turn (his mind) away from, A x 209, *yid phyir phyogs-par (mi) 'gyur*; 226, xiv 284; xxvii 446, (*yid*) *phyir phyogs-par byed*; P 289a; turn his back on, A xviii 343 (Change!)
- vi-prṣṭhi-bhavati**, is turned away, A i 5, 7; turn his back (on), A xv 302, xxvi 441
- vi-pra-kāra**, see: saṃsāra-
- vi-prakṛta**, athwart, A viii 189, *rgyañ riñ-po na (na-ubhayam antareṇa vā) viprakṛṣṭā sthitā*, nor does it stand somewhere between the two at a remote distance, Su iii 26a, *gñi ga med-ḥa las riñ-du dan ldan-ḥa yañ ma yin*
- vi-pra-ṇāsyati**, forgets, Ad f. 258a, *chud za-bar 'gyur ro*
- vi-praṇāśayati**, forget, A xxviii 460, *rnam-par chud gzan*, = anyathā-karaṇam H (cause to be wasted? E), P 512, 513; 527a, *chud mi gzon to*; lose, Su ii 23b
- vi-prati-patti**, error, AA i 15, *log-gpar bsgrub*; v 42, *log rtog-ḥa*; failure to progress, Su iv 59b, *log-ḥa'i nan-tan(-gyis)*
- vipratipanna**, one who fails to progress, Su iv 59b, *log-par shugs-ḥa*
- vi-prati-lambha**, unfounded disquisition, Su vii 98b
- vi-prati-sārin**: regretful, P 115 (cf. H to A i 3f); S iv 552; P 154, 245, 254; Su vi 90a; know regrets, P 115; one who regrets, A xi 247, *'gyod-par*
- vi-pratyānika**: contrary to, A xv 305, sarva-loka-viparītatvāt H; xxxi 517
- vi-pratyaya**, antagonism, AA iv 30, *mi mthun*
- vi-pra-mukta**, released, Su vii 109b
- vi-pra-moṣṇa**, (un)forgetful, P 468b, manasikāra-, S-, Ad-
- vi-pra-yukta**, dissociated from, A iii 74; to be parted from, A xxiii 404; live apart, P 534a, *bye-brag gyur-ḥa*
- vi-prayoga**, disjunction, Su iv 44b, *mi sbyor-ba*
- vi-pra-lopa**, collapse, V 6, 14b, 16b, 21b, *rab-tu rnam-par 'jig-ḥa*
- vi-buddha**, on waking up from it, Ad 216a, *sad-ḥa*
- vibodhati**, discerns, AA iv 12, *ñes-par rtogs-ḥa(r bya)*
- vi-bhakti**, analysis, P 4=S-Ti: *rnam-par dbye shin*
- vibhaṅga**, classification, P 464, *rnam-par dbye-ba* (Ad 401a)
- vibhajati**, P 158, 295; P-T 329; Ad f. 219a, 220a, *rnam-par 'byed-ḥa(r byed)*. (SN v 261: dhammaṃ vivarati vibhajati uttanīkaroti)

vibhajanā analysis, P 295

vibhajya (vyākaraṇīyam), one must make a distinction, A vii 178, *rnam-par phye ste luñ bstan-par bya-ba yin no*

vi-bhava, desisting from becoming; lose their becoming: A xxx 491

vibhava-dṛṣṭi, the assumption of not-becoming, A i 19, *tiro-bhavati-iti vibhavaḥ H*

vibhavati, cease to become, A xxv 425, *rnam-par 'jig-par 'gyur-ba*; Sa 195

vi-bhāga, distinction, AA iii 7, *rnam-par dbye-ba*

vibhājanā, analysis, Su iv 58a, *rnam-par 'byed-pa*

vi-bhāvanatā, annihilation (by meditation), Su i 13b, *rnam-par bśig-nas (-tayā)*

vibhāvanā, annihilation, A xv 303, *rnam-par sgom-pa*, = *niṣṭhā-mārgaḥ kṣaya-anutpāda-jñānam H*; P 184; Su i 13a, *rnam-par 'jig-pa*; undone, R i 7, *rnam-par 'jig-pa*; clear understanding, P 500a; undevelopment, Ad f. 250a, *gshig-pa*; f. 263a, *bsgom-par rnam-pa 'jig-pa*

vibhāvamāna, one who develops to the end, R vii 3, *rnam-par bśig-nas*

vibhāvayati, annihilate (by meditation), Su i 18b; Su vi 66a, *mi bsgom-par byed*; undevelops, Su vi 79b, *mi bsgom-par byed*; develops to the end, P 307a; has insight into, P 248a (corr. to *vipaśyato* in A iv 101); see also P 253b

vibhāvayanto, having meditated on, R xviii 5, *bsgoms*

vibhāvayitavya, should be undeveloped, Ad f. 228b, *rnam-par gshig-par bgyi-ba*

vibhāvita; *rnam-par bśig-pa*; undone, A xix 356*, Su vi 94a; annihilated (in meditation), Su i 15b, vi 68a*, 82a*

vibhāvita-bhāvanaḥ, one who has undone his meditational development(?), Su vi 89a

vibhāviya, annihilated, R ii 11, *rnam-par bśig-nas*

vibhāvī-karoti, undo (meditation), Su i 18b

vi-bhūṣaṇa S 73(P-)

vi-bhrama, whirling around, Sa 235

vibrānta-citta, confused thought, Ad. f. 259a, *'khrul-pa'i sems*

vi-mati; *yid gñis*; perplexity, A xxiv 417*; Su iv 53a*, vii 95a; doubt, AA i 56, *blo-ñan*; uncertainty, P 213=S 1453, *the tshom*; P 202(81)=S (109), *nem nur*; consternation, R xv 6*(-ti)

- vimatiṃ karoti**, be perplexed, A xvii 323, 326(ṛju-mārga-vilomanam H)
vi-mala, spotless, R xviii 4, Tib., cf. Ms C; immaculate, P 229 (2nd
bhūmi); P 200(32)=S(46), *dri-ma med-ḥpa*
vimala-prabhā, immaculate glory, P 203(100)=S(138), 'od *dri-ma med-ḥpa*
vi-mātrātā, unequal endowment of, A vii 178, indriya-, *dbañ-po'i rim-ḥpa*
(*yod-ḥpas*)
vi-māna, car(?), A xi 236, *gshal med khañ(-gi)*; mansion, P 534a, *gshal med*
khañ
vi-mukta, freed (from), A xiii 280, xvi 309-10, xxx 492; R viii 4, *rnam*
grol; P 202(89)=S(125), *dañ bral-ba*; Sa 240; emancipated, A xii 267-8
vimukti; *rnam-ḥpar grol-ba*; deliverance, P 166=S*; 211; free, P 203(112)=
S(162)*; emancipation, A vi 136, 162, xvi 312; R v 4*, xx 18*, P
163=S 1254*; Sa 36b; Su i 11b
vimukti-jñāna-darśana, vision and cognition of emancipation, A vi 136,
xvi 312, P 79; P 163=S 1254, *rnam-ḥpar grol-ba'i ye-śes gzigs-ḥpa*
vimuktitā, emancipation, Su iii 32b
vimucyate, be freed from, P 32(S-); P 34=S 113, *rnam-ḥpar grol-bar bya*; be
liberated, AA v 21, *rnam-ḥpar grol*; set free, Sa 27b
vi-mṛśati, consider, A xi 246, *brtags-nas*; R xii 9, *brtag-ḥpa*; xv 3, *shen-nas*;
xviii 1, *brtags*; xx 14, *rtoḡ ciñ*
vi-mokṣa; *rnam-ḥpar thar-ḥpa*; emancipation, A xxx 491; S 1473*, AA viii
2*; deliverance (eight), A ix 207, xix 356; S 1445(def.); Ad f. 259a*;
AA i 62*
vimokṣa-dvāra, door to freedom, R xx 8, 20, *rnam thar sgor*
vimokṣa-mukha, door to deliverance, A ix 207, xx 371, 373, P 79, 208
vimocaka, one who frees, Su i 9b
vimocanā, (delivering), S 1411(P-), *rnam-ḥpar 'grol-ba*
vimocya, having freed, A xi 236
vi-yujyate S 139(P-), *rnam-ḥpar 'du-ba (med do)*
viyoga, loss of, A xiv 288; disjunction, AA i 15, 33, *mi ldan*; Su v 63b,
mi sbyor-ba
vijoyayati, disjoin (oneself) from, P 48=S 146
vi-rakta, free from passion, Su i 9b; P 534b, Tib. (*las*) *dben-ḥpa*
viraja, dispassionate, A xiii 280, xvi 309; P 34=S 113, *rdul dañ bral te*;
Sa 240

- virajyate**, become dispassionate, A xxv 425, 'dod-chags dan bral-bar 'gyur-ba; become dispassioned, A xix 476, 'dod-chags dan bral-bar byed
- vi-rati**, abstaining, P f. 226; refrained from, P 534b, *spañs*
- viramaṇā**, abstinence, A xvii 324-5
- vi-rahita**, lacking in, A i 10, 32, vi 151, viii 185, xvi 310-1, 312, xviii 344, xxii 404-5; P 136, 185, 187; 218=S x 1459, *rnam-par 'bral-ba*; deprived of, P 56=S 261, P 92; without, P 61; does not possess, P 137
- vi-rāga**, dispassion, A xviii 341; P 207, 240; Ad f. 224b, 'dod-chags dan bral-bar bgyi-ba; Sa 36b; withdrawal, R xxxi 8, 'dod-chags bral-ba; distaste, P 210
- virāga-**, turned away from greed, A xi 206, 'dod-chags dan bral-ba
- virāgayati**: displease, A xxvi 437, *mi mñes-par byed-par (mi) 'gyur ro*; Ad f. 227b, *thugs phyuñ-bar byed-par (r mi) 'gyur ro*; has lost, A xxii 403, = akṣaṇāṃś ca virāgayata iti pāpa-anuṣṭhānena manuṣyādi-bhāvān nāsayataḥ H; become estranged, V 16b, *thugs 'byuñ-bar byas-pa*; turns back on, Ad 222b, (*las*) *ldog-par (mi) 'gyur ro*; pleases permanently, A x 213, *thugs phyuñ-bar byed-par (mi) 'gyur*
- vi-ruddha**, what obstructs, A xvii 335
- viruddhaka**, conflicting, R xxiv 3, *phan-tshun mi mthun*
- virudhyate**, contradict, P 99(=A)
- vi-ruhati**, grows, R iii 7, (*rnam-par*) *skye*
- virūḍhi**, increase, A v 129; growing up, Sa 38a
- vi-rocatas** S 102(P-)
- virocate**, shines upon, P 200(28)=S(41), 202(90)=S(126), *lhañ-ñer byed-pa*; appear bright, P 200b, *lhañ ñe*
- viroceti**, illumine, P 10
- virocamaṇa**, blazing forth, R ix 1, *lhañ ñer 'dug-pa*
- vi-rodha**; 'gal-ba; obstruction, R xxvi 4*; P 216=S x 1457*; P 222; AA i 61*; contradiction, A iii 51; conflict, A xxiv 421
- virodhayati**, to obstruct, A iii 52, 77; P 222=S x 1468, 'gal-bar byed-pa (*bya-ba*); contradict, A i 4, 31; bring into conflict with, A ii 42, 'gal-bar (mi) byed
- vi-rohati**, grow, A iii 81, =vṛddhiṃ gacchanti H; Sa 38a
- vi-lakṣaṇa**, having no distinguishing marks, P 518

- vi-laṃghya**, having jumped over, P 68
- vi-lambita(m)**, loiter, A xvii 326, *bul-bar*
- vi-laya**, foundation(?), Su iv 47a, *gshī(?)*
- vilayam**: upaiti, R xiv 7, 'jig-par 'gyur; nayati, R xxx 5, *brlag*; prayāti, R xiv 2, 'jig-par 'gyur te; prāpuṇati, R xiv 6, *ma ruñ 'gyur*; vrajati, R xiv 4, *ñam ñes 'gyur-ba yin*
- vi-līna**, melted, A xxx 506
- vi-lekha**, perplexity, R xv 6, *the tshom*
- vi-lepana**, unguent, or, ointment, A xvii 324-5; R iii 3, 4, *byug-pa(s)*; P 11, 23, 28, 67, 96-7, 187, 263-4, f. 243B; Sa 31a
- vi-lokayati**, (one surveys), S, *rnam-par lta-ba*=P 199, vyavalokyate
- vilokita**, looking away, P 204=S 1428, *rnam-par lta*; surveying, P 199(18) =S(24), *rnam-par lta-ba*,=Ad -vilokanā; Ad, S(8)=P 199(7), avalokita
- vi-lomam**, in disagreement, Su ii 20b; in reverse order, AA v 23, *lugs mi mthun-la*
- vi-lohita(ka)**, bloody, P 19=S 59, P 165=S 1258, P =S 1431, *rnam-par dmar-ba*
- vi-vadati**, disputes, A x 212, *rtsod-par (mi) 'gyur*,=samyag-jñānopetatvān H; xxiv 420-1, Ad f. 224a, *rtsod-pa(r byed-pa)*; contend with, Sa 32b
- vi-vara**, gap, A xxx 488
- vivaraṇa**, revelation, P 214=S x 1454, P 218=S x 1460, *rnam-par dbye-ba*
- vivaraṇatā**, revelation, P 215=S x 1455, P 219=S x 1461, *rnam-par 'byed-pa*; explanation, P 528
- vivaraṇā**, explanation, P 295
- vivarati**, (comment upon), Ad f. 219a, *rnam-par 'byed-pa*; Ad f. 220a, *rnam-par 'grel-bar byed*; P 253a
- vivariṣyāmi**, I will open, Ad f. 225a, *rnam-par dbye-bar bya*
- vi-varjana**, rejection, AA iv 18, *rnam-par spañs*
- vivarjanatā**, avoid, Ad f. 237a
- vivarjayati**, avoid, A xi 241; xxi 391, *rnam-par spañ-bar bya shiñ*; AA i 56, *rnam spañs*; get rid of, A i 17, xi 234, xviii 343; S 71 (P-); V 14e, *rnam-par spañs te*; abandon, A viii 191, xi 238; give up, A xi 233, *spañs śiñ*; reject, R xiv 3, *rjes-su mi 'jug min*
- vivarjita**, abandoned, A viii 191-2, xxviii 469; xxix 480, *rnam-par spañs-pa*; xxx 490, xxxii 527; left behind, A xxx 491

- vivarjya + vivartya**, abandon and turn away from, A xi 238, *bor te*
- vi-varta**, turning away from, P 216=S x 1457, P 223=S x 1469, *nam-par bzlog-pa*
- vivartanatā**, turning away from, P 223=S x 1469, *nam-par spoñ-ba*
- vivartayati**, turn away from, A xxviii 472; R xviii 3, Ms C: vitarkayeyā, cf. Tib
- vivarti**, rid of, R xxx 7, *nam-par log-nas*
- vivartate**, turn away from, A vii 179, xi 238, xvi 314, 315-9, xviii 343, xix 366, xxii 403, xxv 430, xxviii 464a; Su i 18b; turn back on, AA iv 45, *ldog*; is diverted, P 201(52)=S(71), *nam-par ldog*
- vivartanam**, overturning, S (6) 'jig-par, =P 200(44), vivṛtān
- vi-vardhate**, increase, A iv 96, xii 263, xvii 326, xix 356, xxii 405-6; R xviii 7, 'phel-ba; grows(in), P 35, 107, Sa 240
- vivardhamāna**, as they grow, Ad f. 228a, *nam-par 'phel-ba*
- vivardhayati**, increase, A iii 53, iv 96, xxi 385, xxiv 419
- vivardhika**, the one who increases, A iii 53
- vi-vāda**, contention, A iii 51, 52; AA i 61, *rtsod-pa*; Su vi 86a, 'gyed-pa; disputation, A xvii 334; dispute, A xvii 335; xxiv 421, 'gyed-pa; R xvii 6, xxiv 3, 5, *rtsod(-pa)*; P 216, 222; Ad f. 224a, *rtsod-pa(r bya-ba)*; Su vii 110b
- vivādayati**, disputes, A iii 51 (not trsl.), 77
- vivāditu-kāma**, want to dispute with, Ad f. 230a, *rtsod-par 'dod-pa*
- vi-vikta**, isolated, A vi 149, =ātma-ādi-sambandha-doṣa-rahitatvād H; vii 177, sva-rūpa-anavadhāraṇād H; viii 192, bhāva-abhyupagama-doṣa-rahitatvena(=prakṛti-vivikta); xxi 391, xxvi 439-40; xxii 399, tatra hetu-phala-bhāva-rahitatvād yathāsaṃkhyam'viviktāḥ śūnyā 'iti kecit H; xxii 405, xix 358; R xxi 4, K, *dben-pa*; P 40, 84, 245, 268; Su vi 67a, *rab-tu dben-pa*; isolatedness, AA ii 22, *dben*
- viviktatā**, isolatedness, A i 32; xxvii 445-6, Tathāgata-ādy-adhigama-dharmāṇām api śūnyatvāt'sarvadharmaviviktatā' H
- vivikta-**, detachment, S 1411(P-), *dben-pa*; detached, P 210
- vivikta-kārika**, which brings about detachment, Sa 33a, *dben-par bgyid-pa*
- viviktāni śayanāsanāni kartavyāni**, must live apart, Sa 34b
- viviktatva**, isolatedness, A i 23; vii 177, H: vartamānibhūta-skandha-ādila-kṣaṇa-śūnyatvāt 'sarvadharmaviviktatvam'. kārya-kāraṇa-anta-

dvaya-vigamād'atyantaviviktatvam'; A viii 192, sarvopalambha-
 śūnyatvāt H; ix 204, prakṛti-v.=svabhāva-śūnyatva H; xii 265, xxviii
 467; P 193; Sa 198; Su i 14a; K, *dben-pa*

vivikṭi-karoti, set apart, P 59=S 265, vyatirekī-karoti

vivicyate, become isolated, A xxv 425, *dben-par 'gyur-ba*

vi-vidha, manifold, A xxi 391; R iv 6, xi 2, 8, *rnam-pa du-ma*; xx 6, xxi
 1, xxvi 5, 6, (*rnam-pa*)*sna-tshogs*

vidha-tṛṇa-khāṇḍa-kaṇṭaka-ādhānāḥ, places covered with grass, or thorns,
 or deep chasms, A xxv 429, *rtsva dan sdon dum dan tsher-masna-tshogs-
 kyis gañ-ba*

vidha-dharma-, a variety of dharmas, R ii 8, *chos-rnams sna-tshogs*

vi-vṛta, uncovered, Su vi 76a *sgrib-pa med-pa*; vii 100b

vivṛṇoti, uncover, A iii 62, *rnam-par 'grel-ba*; P 295; make clear, Su vii
 107a; comment upon, P-T 329

vi-vṛddhi, increase, A ii 42, *'phel-bar bya-ba*; growth, AA i 14, v 2, *rnam
 'phel*; viii 20, *spel*

vi-veka; *dben-pa*; detachment, A xxi 393; R xvii 4*, xxi 5*, 8*; P 179,
 207; separation, AA iv 29*; fact that are isolated, AA iii 5*. -H to
 A ix 205: śūnya-ākāra-guṇa-āvāhakatvena vivekaḥ; H to A xii 276:
 'iti loko vivikta' iti loka-nirodha-jñānam

viveka-guṇa, quality of detachment, A xxi 391

viveka-padāni, discouraging remarks, A xvii 330-1, *'bral-bar byed-pa'i
 tshig-rnams*

viveka-vihāra A xxiv 418

vivecanatā, critical examination, A xvii 332, *'bral-bar byed-pa*

vivecayati, estrange, A vii 179, xvii 338; xxiv 418, *'bral-bar byed de*; dis-
 suade, A vii 179, 181; xi 249, *'bral-bar byed de* (=P 324b); P 158 (Ad:
 vivecayati), 159, 275, 524b; 527b, *dan bral-bar byed-pa* -PvA=paribāheti

viśati, takes possession of, Su vi 90a

vi-śalya, free from thorns, Su i 9a

viśalya-nāma-bhaiṣajya-jāti, a kind of medicine called "freedom from
 thorns", Su i 9a

viśārada, versed in, A xx 371, sarva-śāstra-, *-la 'jigs-pa med-pa*; self-
 confident, Su vi 89a

viśāla, large, AA viii 29, *yañs-pa*

- viśikhā**, street, A xi 241, *bi-si-khā*; xvii 335
- vi-śiṣṭa**, distinguished, A ii 34, 40, iii 93, xxx 504; P 93; AA iv 23, *khyad shugs*; Sa 217; more distinguished, R v 3, *'khod-par 'phags*; P 68=S 276, *viśiṣṭatara*
- viśiṣṭatara**, more distinguished, P f. 208, *khyad-par-du 'phags-pa*
- viśiṣṭatā**, distinctive superiority, AA i 26, *khyad-par 'phags*
- viśiṣyate**, is distinguished, A xviii 344; AA iv 26, *khyad-du 'phags-pas*
- vi-śuddha**, purified, A xiii 280, xvi 310, P 84; pure, R xxix 11, *rnam dag-pa*, P 87
- viśuddha-guṇa-khyāpayitāraḥ**, they proclaim the virtues of pure conduct, P 535a, *tshul rnam-par dag-pa'i yon-tan ston-pa*
- viśuddhaka**, pure, AA iii 12, *rnam dag*
- viśuddhatā**, purity, AA iv 48, *rnam-par dag ñid*
- viśuddhatva**, purity, A viii 187, 192
- viśuddhi**; *rnam-par dag-pa*; purity, A—, e.g. xii 276; S x 1472*(P-); P 146, def.,=S v 842, *viśuddhitā*, P 149; AA—*; Adhy. 15*
- viśuddhitā**, state of purity, Adhy. 4, *rnam-par dag-pa*
- viśudhyate**, is purified, P 34=S 113, *rnam-par dag-par bya*
- vi-śeṣa**, distinction, A xi 243, xviii 347; Ad f. 244a, *bye-brag*; AA iv 13, *khyad-par(can)*; difference, R xvi 1, 2, *bye-brag*; P 40; S 252(P-); Ad f. 251b, 252b, *bye-brag*; distinctive, AA ii 21, iv 23, 26, *khyad-par (can)*; (distinctive) goal, P 583, *bye-brag*
- viśeṣa**, extraordinary, A xx 375; excellence of, A xxx 498
- viśeṣaṃ gacchati** P 542b
- viśeṣa-grahaṇa**, makes a distinction, A xi 237, *bye-brag śes-par*
- viśeṣa-bhāgiya** S 93 (P-), *khyad-par-gyi tshul-can*
- Viśeṣa-mati**, name of a Bodhisattva, P 5
- viśeṣatā**, difference, R iv 6, *bye brag*
- vi-śodhana**, purifying, Adhy. 15, *sbyañ*
- viśodhayati**, purifies, A iii 91, xxii 403; P 72=S 274; S 71(P-); cleanse, A v 105, xxii 404; clean away, Sv; removes, P 201 (69)=S (95), *rnam-par sel-ba*
- viśvasiti**, rely on, Sa 24b, *yid (mi) rton na*
- viśvasta**, confidently, Su ii 21a, *yid brtan-nas*
- viśvāsa**, confidence, Su iv 59b, *yid brtan-pa*

- viśvāsaṃ gacchati**, rest on his laurels, Su iv 59a, *yid rton-par 'gyur-ba viṣa*, poison, A iii 52, 75; R iii 1, vi 7, xxii 6, *dug*; P 263b
- viṣama**, uneven, A xvi 322 (citta-); P 235 (not tr.), 261b; not the same, P 240; unequal, Sa 27a, Su ii 20a; at variance, V 23, *mi mñam-pha dan mñam-pha*; unlawful, Su vii 110b; difficulty, P 535a
- viṣama-rāga-rakta**, feel greed for what is unrightful, Su vii 106a
- viṣamatā**, unequality, Su iii 36b, *mi mñam-pha*; unevenness, Su iv 45a, *mi mñam-pha*
- viṣama-aparihāreṇa (kālaṃ kariṣyanti)**, die an untimely death, A iii 49, 75; die a violent death, A ix 201
- viṣaya**, range, A vi 150; AA v 27, ix 2, *yul (can)*; Sū iv 52b; domain, Sa 199 (buddha-), 234-5; sphere, A xxv 432, xxx 491, 496, P 202 (72)=S (98), *yul las*, Sa 35a; province, A xxx 500 (+viṣayitva); realm, A xi 245, xxv 426; R xvii 4, *yul (las)*; sense-objects, R xv 8, *yul rnam*s; Ad f. 243b; objective range, AA iv 62, v 5, 32, *yul (can)*; objective sphere, Su i 4a, 7a, b, 12b; object, AA ii 1, *yul (can)*; apartments, R xxix 4, *yul*
- viṣaya-varṭtitā**, dominion, P 501
- viṣayātu**, in his own home, R xiii 2, *rañ-gi yul-nas('du-ba)*
- viṣayatva**, poisonousness, A vi 152 (a pun, =viṣa-yata)
- viṣāda**, (dejection), S x 1457, 1467, *shum-pha*,=P 216, 222, vivāda
- viṣādam āpadyate**, despond, A i 5; become depressed, A x 209, *bag khums-par(mi) 'gyur*; 226; xxvii 446, *bag tsha-ba dan (mi) ldan*
- viṣīdati**, despair, A i 5; be(come) cast down, A x 209, *bag tsha-bar (mi) 'gyur*; xxvii 446, *bag tsha*
- viṣkādyā**, (moving rapidly), S 273, *rnam-par mnan cin* (cr. to P 71, avaskandakena)
- vi-ṣkambhayati**, obstruct (trsl. get rid of), A xvii 337, *bsal-ba mnan-par*
- vi-ṣṭhā**, absence of a discontinuous existent, AA i 28, *gnas bral*
- viṣṭhitam**, discontinuous, A i 7, P 124=S iv 504, P 330b; stood apart, A ii 38, *mi mthun-par gnas-pha*
- viṣṭhiti**, instability, P 235
- vi-saṃ-yukta**; *mi ldan-pha*; disjointed, P 121; P 164=S 1257*; 207; 225=S 1473*; dissociated, Su vii 109b
- viṣaṃyujyate**, is disjointed, P 56=S 261

- visam̐yoga**, disjoining from, Su iii 25b, 'bral-ba
- visam̐yojayati**, disunite, Su iii 27a, *kun-tu mi sbyor-bar byed-ṣa*
- vi-saṃ-vādayati**: go back on, A xxviii 460, *slu-bar 'gyur-ba*, praṇidhāṇam: anuttara-bodhi-ṣaye pravṛtta-praṇidhāṇam H; Ad f. 233b, 'gyur-ba mi slu mod-kyi; Sa 38a; Su i 15a; iv 59a, *slu'o* (Lit.: break one's word or promise)
- vi-saṃ-krāmati**, fails to transmigrate, Sa 214
- vi-saṃdhi**, decomposition, Su iv 47b, *mtshams sbyar-ba ma lags-ṣa*
- vi-sarati**, disconnect, P 45; S 139 (P-), 'gro-ba med do/rnam-par grol-ba med do?
- vi-sarjanā**, answer, Su v 60b, *lan 'debs-ṣa*
- visarjayati**, replies, A xix 359, 360, xx 379, 380; S vii 1324 (P-); Su i 4b; ii 20b, *lan 'debs śin*; get rid of, A xxviii 472, *rnam-par spon-bar 'gyur ro*, P 535; answer, Su v 61b, *lan gdab-ṣa*
- (praśnaṃ)visarjayati**, reply to the question, Su i 4b
- vi-sāmagrī**, discord, A xi 243; 244, *tshogs-ṣa dan bral-ba* (the version quoted, Si 49, 18, has vidhuratā, "dissension" at p. 243); Su iii 36b, *ma tshogs-ṣa*.-Opposite: concord. DaBhu 60: sāmāgryāḥ saṃskṛtaṃ pravartate; viśāmagryā na pravartate.
- (anyo'nyam)viśāmagrī**, mutual discord, A xi 233, *(phan-tshun)tshogs-ṣa dan mi mthun-ṣa(r 'gyur)*
- viśāmagryāṃ saṃvartate**, prevents co-operation, A xi 248, *tshogs-ṣa dan mi ldan-par 'gyur-ba*
- vi-sīdati**, is cast down, A vi 167, x 209, 226, xxvii 446
- vi-sṛjati**, get rid of, A xxviii 472
- vi-stara**, prosperity-promoting, Adhy. 9, *rgyas-ṣa*; in detail, AA ii 4, v 26, *rgyas-par*
- vistareṇa**, in (full) detail, A i 7; x 228, xxvii 452; P 31=S 100, 123, 226; Ad f. 247a, *rgyas-ṣa*; Sv, *rgya cher*; in its full extent, A xxviii 459, *rgyas-par*; in breadth, A xxx 485; in extenso, Sa 38a; in greater detail, Ad f. 231b, *rgya-cher*
- vistīrṇa**, expanded, P 330a
- vi-spandita**; *rnam-par gYo-ba*; restless, P 21=S 67*; throbbing, A xxv 428, Ad f. 225b*
- vi-smarati**, forget, A xxii 404, *rjed do*

- vismārayati**, allow to be forgotten, A xxviii 460, *brjed-par byas na*, =
amanasikāraḥ H
- vi-smīyate**, surprise, AA v 20, *mtshar-du brtsis*
- vi-hanyate**, to resist(?), A xvii 331, *ñon moñs so*
- vihanyamāna**, doomed to death, A xxiii 403, *rnam-par ñams-ḥa*
- vi-haraṇa**, roaming in(?), A xxvii 449, *prajñāpāramitā-°-guṇair*
- viharati**, dwell, A—, e. g. i 28, viii 198, x 218; xi 247, '*dug-ḥa*'; xii 274,
xvii 332, 334–5, xviii 344, 350, xxi 392, xxii 401–2; R xxi 5, *gnas*
byed cin; xxix 1, *gnas byed*, 3, *gnas-nas*
- vi-hāyasam**, in the air, A xxxi 518; into the intermediate space, P 97
- vihāyasā**, through the air, A iii 79, =ākāśena H; P 535, *mkha'-la*
- vihāyasi**, in the air, A xix 366, xxi 393, xxx 508
- vi-hāra**; *gnas-ḥa*; dwelling, A i 31–2, ii 38, ix 207, xvii 335, xviii 344,
xxii 401, xxiv 416, 418, xxvii 449 sq., 456; R xxvii 6*; P 60=S 266,
yoga; AA iv 20*, 50*
- vihārin**, dweller, A xviii 344, xxi 392, xxix 477; V 9; one who dwells,
P 123
- vi-hiṃsā**, harming, A xxxi 520; P 165=S 1258, x 1464(P–), '*tshe-ba*'; P
170=S, *gtse-ba*
- vi-hīna**, deficient, R xiv 6, *rnam-par ñams*; xiv 8, *med*; Su iv 55a, *rab-tu*
ñams-ḥa; failed in, Ad f. 245a
- vi-heṭhaka**, one who harms, A iii 88
- viheṭhanā**, hurting, A iii 78
- viheṭhanā-abhiprāya**, intent on hurting, A xxiv 417, '*tshe-bar sems śin*;
attempts to hurt, Ad 223a, b, *tho 'tsham-ḥas*; *tho 'tsham-ḥa'i bsam-ḥas*
- viheṭhaya**, hurt, A xxviii 472
- viheṭhayati**, hurt, A iii 56; P 27=S 81
- viheṭhām upasamharati**, thinks how he can hurt, A xxiv 416, '*tshe-bar*
byed de
- viheṭhita**, one who torments, Ad f. 216b, *gtseḥ-par gyur-ḥa*
- vīkṣati**, behold, R x 8, Tib: *skyed-ḥa*
- vīkṣiṣīran**, have been able to behold, AA i 1, *mthoñ 'gyur(phyir)*
- vīṇā**, boogharp, A xxxi 515
- vīta-doṣa**, without hate, A xii 261, P 85
- vīta-moha**, without delusion, A xii 262, P 85

- vīta-rāga**, without greed, A xii 261, P 85; free from greed, V 9d, 'dod-chags *dañ bral-ba*
- vītarāga-bhūmi**, stage of turning away from passion, P 225=S x 1473, 'dod-chags *dañ bral-ba'i sa*; P 230
- vīthī**, road, A xvii 335
- vīpāku**, reward, R xxxi 14, *nam-par smin(-la)*
- vīra**, champion, R xx 3, *rtul phod*
- vīrya**, vigour, A xiv 287, =kuśala-utsāhaḥ H, xxiii 413; AA i 57, iv 33, *brtson 'grus*; V 30; vigorous pursuit, AA i 51, *brtson*
- vīrya-pāramitā**, perfection of vigour, R xxix 11, *brtson-'grus pha-rol phyin(-la)*
- vīrya-(a)sraṃsanatā**, indefatigability, P 176=S 1303
- vīryavat**, vigorous, Su i 5b
- vukka**, kidney, P 205=S 1430
- vusamuṣṭita**, (?), S 82(P-)
- vṛka**, wolf, P 206
- vṛkṣa**; *śiñ*; tree, R iv 6*, xix 3*, xxviii 3*; S 82 (P-); x 1471-2*
- vṛkṣa-mūla-gata**, at the foot of a tree, A iii 50
- vṛkṣa-mūlika**, one who dwells at the foot of a tree, A xxi 387, *śiñ druñ(s)-pa*, Ad-T LV 307a
- vṛṇīṣva**, choose!, A xxx 500
- vṛtta**, (well) rounded, AA viii 15, 21, 25, 28, *zlum*; P 533b, 534b, 535a; not trsl. P 235; conduct, P 534b, *tshul*
- vṛtta-parimaṇḍala**, well-rounded P 533b, *zlum(śiñ)*
- vṛttatā**, well rounded, AA viii 22, 'khril *bag-chags*
- vṛtṭi**, the action which works for, AA i 38, *rtsol-ba*
- vṛttimat**, which reaches, AA iv 21, 'jug
- vṛddha**, advanced in years, A xiv 290
- vṛddhatva**, growth, A xi 234, Tib. *sañs-rgyas ñid*
- vṛddhi**; 'phel-ba; growth, A x 219*, xviii 348-9; R v 8*, x 9*, xxviii 3, 5; Ad f. 257b*, P 328b*; Sa 202, 38a; AA iv 56, 'phel; increase, A viii 196, R ii 8*, P 173, 230, 235
- vṛścika**, scorpion, P 244b
- vṛṣabha**, virile man, A xvii 333 (puruṣa-+); lordly bull, P 535a
- vṛṣabhi**, majestic man, R xvii 4, *khyu mchog*

- vṛṣabhitā**, manliness, A xv 432, *khyu mchog-tu 'gyur-ba*
vṛṣ-ṭi, rain, A vi 137; Su ii 21b, 22a
Vṛhatphalā, Ad f. 222b, 230b, 'bras-bu che-ba rnam
vega, impact, V 14a
veṇu, bamboo(s), P 39; 289, veṇu-vana
veṇu-kāra, juggler, Su ii 23a, *sgyu-ma mkhan*, P-ND-147b (or: bamboo-worker ?)
Veṇu-vana, Bamboo Grove, Su i 2b
vedaka, feeler, A xxviii 470, P 237; Su iii 30a, *tshor-ba-po*; the one who experiences, AA iii 10, *ses byed*
vedanā, feeling,—; pain, R x 8, *sdug bsñal*
vedanā-bahula, has many pains, A x 218, *sdug-bsñal mañ-ba*
vedanāttamanā, oppressed by painful feelings, Su vi 90b=Skrt. vedanārta-manā, Pali: vedanāṭṭamanā
vedayati, feels, P 45=S 139; P 170
vedayate, be aware of, A iii 59; make known, A vii 178, *rig-par(mi) byed*
vedayita(m), feeling (=felt ?), P 104
vedayitā, feeling, Su iii 30a, *tshor-bar byed-du 'jug-pa*; vii 98a
vedayitṛ, one who feels, Su iv 41a, *tshor-bar byed-pa-po*
vedāmi, I know, P 139=S v 754
vedayitavya(m); *rig-par bya-ba*;—; knows, A x 216, 'tshal-ba bgyi'o
vedmi, I know, A xix 360
vedya, accessible to experience, AA iv 24, *rig-bya*
vedyate, is to be pierced, Su i 8b; get pierced, Su i 8b
vedha, piercing, Su vii 109b
vedhate: quake, A xvi 309, xxxi 516, P 8
vedhanā, penetration, Su vii 109b
velā, occasion, A ii 41, xvi 309, xxii 402-3, xxviii 457, 464a; P 91
veṣa, guise, A xi 249, *cha-byad-du*; disguise, A xvii 328, 331, 337, 338; xxi 386, *cha-byad-du*; 394, *cha-byad-du bcos-par*
veṣeṇa, in the guise of, P 158; Ad f. 216b, *cha-byad*; f. 217a *cha-byad-du bsgyur ciñ*
veṣṭ-ate (adhimātram), is (all) twisted, A x 218, *bskyod na*, aṅgavijṛmbha-ṇād H; cf. ceṣṭate
veṣṭayati, wrap, A iv 97, *dkris*

vai, just, AA iii 7,-

vaikalya, incompleteness, AA v 10, *rnam-ṅpa ma tshañ*; deficiency, P 562;
see: *smṛti*-

Vaijayanta, palace of Śakra, A xi 236-7, *rnam-ṅpar rgyal-ba*

vaijayanti, ensign, Sa 31a; streamer, P 11, 96

vaiḍūrya, Vaidurya, or, lapislazuli; A xxx 488, 506; R xxxi 17, *bai-dū-rya*; P 23, 28, 95, 187, 263-4; Su ii 23a

vaiḍūrya-maya, made of Vaidurya, P 225=S x 1472, *bai-dū-rya 'dug-ṅpa yin*; made of lapis lazuli, P 187

vaidya, physician, A xxx 490; R xxi 1, *smān-ṅpa*; Su i 9b

vaidyottama, the supreme physician, R xxxii 6, *smān-ṅpa'i mchog (gyur-ṅpas)*

vainayika, one to be disciplined, A xxvii 445, *gdul-bar bya-ba*; P 248

vainayika-vivikta-svabhāva, his own-being is isolated from the need for discipline, A xv 299, *'dul-ba-las byun-ba dben-ṅpa'i rañ-bshin*, H: *vinīyate 'neneti vinayo dharmadhātuḥ, tat-prabhavaḥ, vipakṣavivekāḍ 'viviktāḥ* 'svabhāvo yeṣāṃ te yathoktāḥ (+more about svabhāvas)

vaiṅpākika, produced by the maturation of actions, P 552

vaiṅpulya, Expanded Text(s), P 31=S 100; 158; 218=S x 1460, *śin-tu rgya(s?)ṅpa*; Ad f. 258a, *śin-tu rgyas-ṅpa'i sde*; abundance, AA viii 11, *rgya che*

vaiṅpulyatā, abundance, Sa 38a

vaiṅpulyena, in abundance, A xix 357

vaimanasya, agitation, Su vi 91a

vaiyarthyā, no need for, AA ii 6, *mi dgos-ṅpa*

vaiyāvṛtti: Service, P 30, *vaiyāvṛtya*=S 96, ed. *airyāpatha*, but Tib. *rim-gro (las)*; P 165=S 1258, *ñams-su blañ-ba*

Vairocana, name of a Buddha, Adhy. 1, 2, 14, *rnam-ṅpar snañ-mdzad*; 12, *thams-cad-ṅpa rnam-ṅpar snañ-mdzad (ṅpa)*

vairocano, like the shining sun, P 200(28)=S(41), *rnam-ṅpar snañ-ba*

vaiśāradya, self-confidence, A xxii 408, P 211; ground of self-confidence, A i 9, vi 136, viii 194, xi 207; S 1473, AA viii 4, *mi 'jigs-ṅpa*

vaiśārika, extensive, A xxviii 458, *rgyas-ṅpa*; widespread, A v 103; x 225-6, *char rgyas-ṅpar*

vaiśārikam karoti, spread far and wide, Su vii 113a

vaihāyasa(m), into the air, A xx 381; Ad f. 215b, *nam-mkha'-la*

- vyakta**, handsome, Su i 9b
- vyāñjana**, letter, A v 112; xxviii 461, *gsal byed*; xxx 491; verbal expression, AA iii 15, *miñ*, P 584b; minor characteristic, AA viii 12, *dpe-byad*; method, Ad f. 249a, *tshig-'bru*
- vyāñjana-kāya**, body of letters, A xxviii 467
- vyāñjanatas**, according to its method, Ad f. 233b, *tshul-nas*
- vyāñjanatā**, genitals, AA viii 23, *mtshan*
- vy-atikrama**, transcending, AA v 25, *rgyal-nas*
- vyatikrāmati**, transgress against, A i 25; P 243
- vyatikrānta**, transcended, Su i 7b
- vyatibheda**, distinction, AA viii 40, *tha-dad*
- vyatireka**, exclusion, P 115
- vyatirikta**, separate from, P 57=S 262
- vyatirekī-karoti**, set apart, S 265,=P 59, *viviktikaroti*
- vyativartate**, depart from, A i 31; xv 298,=atikrāmati H; P 203 (108)=S (151), (*las*)*phyir mi ldog-pa ste* (S ed. *vivardhate*); P 538 'da'o; stray away from, S 1451 (P-), 'da'-ba
- vyativṛtta**, passed beyond, A xxxi 512; cf. *jāti-v*.
- vyatyasta**, see: *priyāpriya-v*.
- vy-adhvan**, bad road, A xiv 286, *lam*
- vy-antī-karoti**, seeks deliverance from ('make an end to'), A xviii 343, *mihar 'byin-par byed*
- vyapadiśati**, describe, P 244
- vyapadiśyate**, is conventionally expressed, P 101=S 333, *vyavahriyate*; describes, P 253B
- vy-apa-ropayati**, rob of, A xix 362, *jīvitād, gcod*, P-T 316
- vy-apa-āśrayate**, puts his trust in, A xvii 324, *rten*
- vy-aya**, passing away, A i 7=S iv 504; A xv 303; cf. A i 27; S=P 168, *nīrodho, 'jig-pa* (S ed. *vyāyā?*); Ad f. 232a, 'jig-pa; P 253, 255, 258, 536 (see: *sarva-*); fall, AA i 28, 'god
- vyaya-dharmin**, subject to passing away, Su iii 28b, 'jig-pa'i *chos-can*
- vyavakīrṇa-vihāra**, contaminated dwelling, A xxiv 422, Ad f. 224b, 'dres-par *gnas(-pa)*
- vy-ava-cārayati**: apperceive, A xv 302, *bye-brag-tu brtags-pa*; xxix 480, *rnam-par dpyod-pa*; assimilates, A xxv 433, *rnam-par dpyod-par byed(-kyi)*

- vyavacāra** : mental apperception, S iv 613,=P 132, vyupacāra
vyavacāraṇā, apperception, A xv 303
vyavacārita, apperceived, P 369
vyavacchinna, cut off, Ad f. 253a
vyavatiṣṭhate S LIII 295=Ad 252a avatiṣṭhate
vy-ava-dāna ; *nam-par byañ-ba*; purification, A xix 358, xxii 399, 400; P 148; AA ii 14*, viii 35*, K*; a state of complete purity, AA viii 39*
vyavadāyate, is purified, A xxii 399, 400, Sa 32a; purifies, Sa 211
vyavapadīṣati(?), acknowledge, Sa 40a, *smra-bar*
vy-ava-lokanatā, surveying, Ad f. 237a, *nam-par lta-ba*
vyavalokanā, surveying, A xxviii 460 (pratītyasamutpādam), *nam-par lta-ba*
vyavalokano, it surveys, A xxx 490
vyavalokayati, behold, A iii 76-7(cittāni); x 225, Tathāgatena, *nam-par gzigs so*; xx 380, sarvadharmā, *yañ-dag-par lta shiñ*; Ad 215a, *lta*; survey, A iii 55, cittāni=jñāsyati H; x 228, cittam; xvi 322, pratītyasamutpādo; xxii 403, *bltas-pa*, divyena cakṣuṣā...sattvān; xxviii 469-70; P 5; 6, divyena cakṣuṣā sarvalokadhātum; Hr, *nam-par blta'o*; consider, Hr, *nam-par (b)lta-ba*; look down on, A xvii 323, kṛtākṛtāni; look down from on high, Hr, look down *nam-par lta shiñ*
vyavalokayan, surveying, Ad f. 256b, *nam-par bltas-nas*
vyavalokita, surveyed, A xxvii 447, sarvadharmāḥ; surveys, Ad f. 230b, *nam-par bltas-nas*; beheld, Ad f. 233b, *nam-par gzigs-par gyur-pa yin*
vy-ava-sarga : self-surrender, P 207=S 1436
vy-ava-sādam āpadyate, is bound to incur a fall, A xiv 286, *dor? nam-par 'jig-par 'gyur te*; cf. P-T 273
vy-ava-sthāna, respective determination, P 583b; distribution(?), A xvi 319, *nam-par gshag-pa*; abiding, S 64(P-), *nam-par dgod-pa*; definite distinction, P f. 219; 523, *nam-par dgod-pa*; 539; Su v 62a; distinctive definition, Ad f. 251a, *nam-par dgod-pa*
vyavasthāpayati, respectively determine, Sa 32a
vy-ava-harati, speaks, A xx 372, *tha-sñad-du byed-pa*; Su iv 39b, *tha-sñad 'dogs*
vyavahāra ; *tha-sñad*; conventional expression, A i 16; vii 177, prajñāpti-

pūrvakau hita-ahita-prāpti-prahārau H; xix 358; S 119* (P-); P 153, 184, 228; Su i 11b; business, A xi 241*; idea, Su vi 78*; conventional use, P 213=S 1452*, akṣara-

vyavahāra-pada, conventional expression, Su i 13b, *tha-sñad-du gdags-pa'i tshig(-tu)*; iv 56a, *'tha-sñad-kyi tshig*

vyavahārapadāny āgamiṣyanti, conventional expressions come along, Su iii 25a, *tha-sñad-kyi tshig-tu 'gyur-ba*

vyavahāria-mātra, mere conventional expression, A xxviii 475, *tha-sñad gdags-pa tsam(-gyis)*; P 184

vyavahriyate, express conventionally, P 38=S 119, *tha-sñad-du brjod do*; is conventionally expressed, P 99; 101=S 333, S 1452, *tha-sñad-du bya-ba*; Su iv 39b, *tha-sñad gdags-par bya-ba*, and, *tha-sñad gdags-pa*; one speaks conventionally of, P 248

vy-asana, ruin, A vii 178, dharma-°-saṃvartaniya, (*chos-kyis*)*phoñs-par 'gyur-ba(dañ mthun-pa)*,=upaghātam H, 182; P-ND-178a; Su vii 94b, 95a; falling away from, AA ii 26, *'phoñs-pa*

vyastasamasta P 136

vy-ā-karaṇa, prediction, A xxi 389, xxii 408; S—, *luñ bstan-pa*; P 31=S 100; P 59=S 264; P 158; Ad f. 258a, *luñ-du bstan-pa'i sde*; see: pratyanuyoga-vyākaraṇa-samartho, A iii 84

vyākaraṇīyam, see: vibhajya

vyākaroṭi, declare, A v 103, vii 177, xvii 328, xx 379; xxvii 454, *luñ-bstan-pas luñ ston-pa*; R xvii 1, *luñ bstan gsol*; V 9e; answer, A i 16, xx 379; predict (to), A iii 78, x 215, xvii 328, 334, 338-9, xix 359, 360, xx 379, 383, xxi 389; V 17b; Sv, *luñ yañ bstan to*; states, Ad f. 232b, *brjod-pa*; predestine, A i 13-4, xi 233, xiii 280, xvii 337, xix 361, xxii 408-9, xxvii 452

vy-ā-kirṇa, crowded, Ad 218b, Ti-

vyākṛta, predicted, R i 11, ii 13, x 6, xx 22-4, *luñ bstan(yin)*; P 144; predestined, R xxi 1; xix 7, *luñ bstan*; P 59=S 264; S 93(P-), *luñ bstan-du yod-pa*; P 81; determinate, P 235 (not trsl.), 506

vyākṛtaku, one who has been predicted, R xxi 1, *luñ bstan*

vyākṛti, prediction, AA i 32, *luñ ston-pa*; iv 9, *luñ bstan*

vy-ā-khyātā, announcement, A vii 182, *bsad-pa*

vyāḍa, beast of prey, A xi 247, *gcan gzan*

vyāḍa-kāntāra, wild place with beasts of prey, A xi 247, *gcan-gzan-gyi dgon-ḥa*

vyāḍa-kāntāra-madhyagata, gets into a wilderness infested with wild beasts, A xix 361, *gcan-gzan-gyi dgon-ḥa'i nan-du son na*

vyāḍa-mṛgā, wild beasts, A xx 381, *gcan-gzan*; beasts of prey, antelopes, A xxi 393, *gcan-gzan dan ri-dvags*; ferocious wild animals, Ad f. 215b, *gcan-gzan gdug-ḥa*; beasts of prey, deer, Ad 218a, *gdug-ḥa dan, ri-dvags dan*

vyāḍa-sarisṛpa-kāntāra-madhayagata, be in the middle of a wilderness infested with venomous vipers, A iii 76, *gdug-ḥa dan sdig-sbrul man-ḥo'i dgon-ḥa'i nan-du son-ba*

vyāḍāvākīrṇa, infested with wild beasts, R xxi 6, *sbrul-gyis gan-bar*

vyādhi; *nad*; disease, A iv 96, R xx 24*, S 107(P-), AA ii 4*, iii 14*, Su i 9b; sickness, A xix 364; illness, R viii 2*

vyādhi-kāntāra, district infested by epidemics, A xix 364

vyādhiṭa, sick, P 534a, *na-ba(rnams-la)*

vyādhmātaka-, a swollen corpse, S 1258, *nam-ḥar bam-ḥa'i*, =P 165, *ādhmātaka*; P 206=S 1431 .

vy-ā-padyate, exert oneself, A xix 362, *atiśaya-vīrya-karaṇād H*; feels ill-will, A xxiv 420, *gnod-ḥar sems śin*, =prahāra-niyamanāt H, 422

vyāpanna, angry, P 22(S-)

vyāpanna-citta, one who harbours ill-will in his heart, A xxv 427

vyāpāda; *gnod-ḥa*; ill will, A iii 53-4, xvii 325, xix 362, xxv 430; S x 1456* (P-), 1464* (P-); P 18(S-), 29=S 95*, 60=S 266, 73, 79; S 1258, *gnod sems*

vyāpāda-saṃjñā, perception of ill-will, V 14e, *gnod sems-kyi 'du-śes*

vyāpādati, (injure), A iii 56, *gnod-ḥar bya-ba*, =vidveṣayitum H

vyāpārīta, set to work, Su ii 24b, *gleṅs*

vyāpin, all-pervading, AA viii 14, *khyab-ḥa(r)*

vyāpti, pervasion, AA ii 1, *khyab-ḥa*

vy-ā-bādha, disturbing the peace of, A iii 55, *gnod-ḥa*; H: *yasmāt prajñāpāramitāyāṃ maitry-ādi-pūrvakaṃ śikṣamāṇo na kasyacid vyāpāda-ādy-arthaṃ śikṣate. ato hiṃsā-adikasya-alpa-āyuskatva-ādi-hetor apanayanān mahā-vidyā-ādi-svabhāva-iti. na-ātma-vyābādhāya ceta-yata iti. māraṇa-ādi-nimittam ātmano na patate.*

- vyābādhyate**, A xix 364, V. R. for bādhyate; P f. 229=S xviii 281a
- vyāma**, fathom, P 533b, 'dom(-du)
- vyāma-prabhā**, halo around (extending for a fathom), A xx 381, 'od 'dom *gañ-ba*; a halo extending for a fathom (round his body), Ad f. 215b, 'od 'dom, P 325a
- vyāma-prabhatā**, splendour of a halo, A xxx 499; the splendid halo around us, A xxx 492
- vyāmamātra**, halo, P 505b
- vy-ā-yacchati**, struggle, A v 105, 125, xv 294, xviii 343, xix 363; xxii 408, 'bad na; xxv 428, 'bad ciñ; Su ii 20a; makes an effort, P 207; exert oneself, P 61; Su iv 59a, 'bad-par bya'o
- vyāyacchamāna**, when he struggles, Ad f. 221b, *brtson-pas*
- vyāyata**, broad, AA viii 11, *yañs*
- vy-ā-yāma**, effort, P 208; exertions, A xxxi 515
- vy-ā-avalokita**, beheld, A x 224, *rnam-par gzigs so*
- vyāvṛtti**, revulsion, AA iv 47, *ldog-pa*
- vy-ā-harati**, utter, A xxiii 415, *smra*; says, A x 216 *smra-ba*; speak, A xx 372
- anu-vyāharaṇa, reply, A ii 41; use verbal expressions, Ad f. 252a, *brjod-par zad de*
- vyāhāra**, verbal expression, Ad f. 252a, *brjod-pa*
- vyāhṛta**, verbally expressed, Ad f. 252a, *brjod-pa mdzad*; expressed by words, Ad f. 262a, 'dog-par *mdzad-kyi*
- vyuttiṣṭhate**, emerge (from), A xxx 492, 494, P 180, 265
- vyutthāna**, emergence, P 210,=S 1447, *sthānam*,=Ad, *vyusthāna-jñānam*
- vyutthāpita**, have made (to) emerge, P 186
- vyutthāya**, emerged from, A xvii 344, *bsheñs-pa*; P 5, 70, 186; Hr, *bsheñs te*
- vyutthita**, emerged, A ii 37, xx 381
- vy-upa-pari-ikṣaṇa**, testing, P 133=S iv 615, -kṣaṇatā, *dpyod-pa*; P 176,=S 1303, *adhivāsanatā* ('ability to tolerate'), *dren-pa*; P 181
- vyuparīkṣate**: investigate, A i 26-7, P 135, 437; consider, S 111-3(P-), P 263a
- vyuparīkṣamāṇu**, in the face of that discovery, R i 8, *ñe-bar brtags*
- vyupaparīkṣitavya**, (should) investigate, S iv 613=*pratyavekṣitavya*, P 132

- vy-upa-śama**, appeasement, S ix 1443(P-); appeasing, Su i 9b
vyupaśamayati, appease, P 502
vyusthito, emerged, R i 11, *lañs*,=vyutthita
vyūha, array, A iii 78, *bkod-pa*,=samūhaḥ, mass, H; xxx 491, 506; P 199 (14), *bala*,=S(19), Ad: balavīryo; Su vi 93b; miraculous harmony, P 225=S x 1471, *rgyan*; harmony, P 202(83), *eka-*, =S(111), *gcig-tu rnam-par bkod-pa*; P 203(103), *mahā-*,=S(142) *rgyan*; (P 202(85)), *eka-ākāra-*, S, Ad om. vyūho; V 10b, 17g, *kṣetra-*; Sa 34a, *ekavyūha nāma samādhi*; display, P 187, *cakravartī-*, Su 112b
Vyūharāja, name of a Tathagata, P 92
vyodāna, purification, R xxii 7, *rnam-par byañ-ba(r)*,=vyavadāna
vyoma, space, AA iii 12, *mkha'*
vrajate; '*gro(-ba)*'; move along, R i 22*; xiv 8, '*gro-bar 'gyur*'; move on to, R ii 11*; walk along, R xvii 3*; march on, R ix 1*; travel, R iii 8*, xiii 2*; vii 7, x 5, xiv 2, xvi 4, xx 15-6, *soñ*
vrīhi, husked rice, P 205=S 1431

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- śaṃsita**, glorification, AA i 8, *bsñags-pa*
śakata-cakra, cart wheel, A xxx 487
śak-uni, bird, A xvi 310, xx 374, P 83; P 160=S vii 1209, *bya*
śakuni-pada, footprints of a bird, Sa 39b
śak-ta, able, A xx 373
śakti, power, AA iv 12, *mtshun*
śaknoti, can, A xvii 337; enables, P 185
śakya; *nus(-pa)*; is possible, A vi 140, viii 190, xi 240, xiii 277; R xii 9*; be able, A i 28, iii 56, x 209, xxxi 519; R xxvii 2*; P 260; can, A i 14, xvi 313; R xx 19*, 20*, V 26b; lends itself to, A xv 303; possible, P 145
na śakya, cannot (be), A vi 143; x 227, *mi nus*; xvii 337, xviii 346, 348, xxv 425; cannot possibly, A viii 191
śakyati, be able to, P 158

śakyatha yūyam, you may well, A xi 247

śakra, capable, A iii 84

Śakra; *brgya-byin*; a god. Speaks: A ii-v, vii 174, viii 190, 197-9, x, xv 303-5, xvi 306, 312, xxiii, xxvi 434-8, xxvii 454, xxx 496-7, 500-1, 506-7, xxxi 517-9, 523-4; R iv 1*, x 1*

śāṅkita, apprehensive, R xxii 6, *dogs-ṣa*

śāṅkha, (conch) shell, A vi 137, P 23, 28, 95, 187, 263-4, 326a, 533b; Ad f. 226b, *duñ*; Su ii 23a

śāṅkha-śīla, (conch shell), A xxx 494 (whole list not trsl.;=iii 57)

śāṅkha-sannibha, like the colour of conch shells, P 207

śaṭha, dishonest, Su i 4b, vii 110b

śaṭhu, artfulness, R i 18, *sgyu*

śatadhā, a hundredfold, P 27=S 81

śatadhā-bhinna, split a hundredfold, Ad f. 227b, *brgyar bshags-ṣa*

śata-rasa, of a hundred tastes, R xi 5, *ro brgya ldan-ṣa'i*; the most excellent (food), P 568; superior and excellent, A xi 239, *ro brgya-ṣa*

śabda; *sgra*; sound, A iii 91, Hr*, Sa 23b; voice, A vi 159, xxx 482, 495; word, A xvi 312, R ii 12*, Sa 23b; message, P 64, buddha-, etc., P 186; not trsl. A vii 172, pāramitā-, P 179, śabdām anuśrāvayanti. see: kīrti-śabda-śloka-guruko, A xvii 332, *grags-ṣa dan sgra dan tshigs-su bcad-ṣa ched cher byed-ṣa*

śama; *shi*; quietude, AA i 10*; appeased, AA i 24*

śama-abhikāṅkṣī, those who strive for calm, R xxxi 1, *shi-ba 'dod-rnams*

śamatha; *shi gnas*; calming down, P 20=S 65*, S 1451*; quietude, AA i 46*, 64*; appeasing, A xi 236, *shi-bar gnas-ṣa*

śamatha-vipaśyanā-bhūmi, the stage where quietude and insight are in equilibrium, S x 1457(P-), 1469(=P 223), *shi gnas dan lhag mthoṅ-gi sa*

śamana, appeasing, AA viii 34, *shi-ba*

śamanī, appeasing, R iii 5, *shi byed*

śamayati, pacify, A xi 234

śaya, lying down, R xvii 3, xx 10, *ñal*

śayana, beds, P 23, 28, 67, 187, 263-4

śayana-āsana, dwelling place, A xxi 391, *gnas mal*; 392, P 95, 187; lodging, A xvii 327, 329, P 264

śayāna, lies down, P 204=S 1428, *ñal*

- śara, Saccharum Sara reed, P 39; 289, śara-vana
 śaraṇa; *skyabs*; refuge, A iii 57, xv 293-4, xxvii 449; R xv 4, *dpuñ gñen*,
 xxxi 4*, Ad f. 219a, AA iv 27*, Sa 37b
 śarabha, some deer, P 533a, *rva rigs*
 śarīra, relics, A iii 57, iv 94; R iv 2 (-i), *sku gduñ*; body, A iii 55, 58, iv
 94, 96, xii 270, xvii 326, xxx 503; P 101=S 333, ātmabhāva; AA iv
 42, *lus*; Su i 13b; dead body, P 508-9
 śarīra-vayaveṣu bhidy māneṣu, when his body is broken, Ad f. 243b
 śarkara: grit, Su ii 21a, *gseg-ma*; S 82 (P-), *boñ-ba*
 śal-ya, dart, A xi 249, xxiv 416, xxviii 471; thorn, P f. 20i, *zug rriu*; Su
 i 9a
 śalya-hartṛ, surgeon, A xxx 490
 śāśyate, recommend, AA iv 34, *bsñags*
 śastra, sword, A iii 57, 75; R iii 1, xxx 14, *mtshon*; P 188; Ad f. 242b,
mtshon cha; 243b; Su vi 91b
 śākunika, fowler, A xxiv 426, *bya-pa*; =pakṣighāṭaka? H
 Śākya, name of a people, A iii 78
 Śākya-muni, name of a Tathagata, A ii 48, xix 368, P 12, 92, 96
 śākhā; *yal-ga*; branch(es), A xi 234*, R v 5*, x 7*, xi 4*, P 101=S 333,
 P 225=S x 1472*, Ad f. 254a, *yal-ga'i mdo*
 śākhā-pat(t)ra-palāśa, branches, leaves and foliage, Su vii 106b
 śākha-pattra-phala-puṣpa-upādu, (the arising of) branches, leaves, fruits and
 flowers, R v 5, *yal 'dab me-tog 'bras-bu ga-la 'byuñ*
 śāṭhya, deceit, A xxix 480, *gYo*
 śātana, removal, AA ii 14, *sel*
 śātrava, multitude of enemies, AA iv 62, *dgra rnams*
 śānta; *shi-ba*; calmly quiet, A vi 149, 151; vii 177, kārya-sāmarthyā-
 virahaṇa H, xii 276, xxvii 451; quieted, A ix 206*; quietude, R xx
 7*; quiet calm, S 1411*(P-); calm quiet, A xv 296, 298; calm, R x
 10*, xxvii 7*, xxix 8*; xviii 1, *rab shi-ba*; P-T 154, P 297b, 492;
 Adhy. 2*; peaceful calm, R vii 5*
 śāntaiṣin, one who desires calm, R xxvii 6, *shi 'dod*
 śānta-cittatā, (a mind completely pacified), S x 1457(P-), 1469(P-), *shi-
 ba'i sems*
 śānta-mati, with calm determination, Ad f. 251b, *blo-gros shi-ba(s)*

- śānta-ākāra**, the mode of calm, Ad f. 252b, *shi-ba'i rnam-pa*
- śāntatā**, quiescence, AA iv 22, v 39, *shi ñid*; calmness, Ad f. 249a, *shi-ba*
- śāntatva**, (quiet calm), P 193; going to rest, AA ii 15, *shi ñid*
- śāntatara**, more peaceful, Sa 24b, 25a
- śānti**; *shi-ba*; calm, R i 10*; quietude, AA—*
- śāyite nidrāklama-prativinodana**, (dispelling exhaustion by sleep), S 1429,
ñal-ba dan gñid-kyi mya myo bsal-ba-la
- Śāriputra**, name of a Disciple. A i 20, P 39, 93.—Speaks in A, P, Ad,
Da, Hr, etc.—In S, Ad, Sa 192 as Śāradvatīputra
- śālin**, in possession of, AA v 36, *sba-ba*
- śāli**, rice, P 39, S 1431, P 289 (śāli-vana)
- śālikāde(s)**, rice etc., R xix 4, *sā lu la sogs*
- śāśvata**; *ther zug-pa*; eternal, A xii 269, xxviii 470*, P 232; S x 1466,
rtag-pa; Su vi 84b*; eternalist views, S x 1466, -grāho; AA i 59, *rtag*
- śāśvata-dṛṣṭi**, view of eternity, A i 19, =*asti yat svabhāvena tan na nāsti-*
iti H
- śāśvata-padam**, bears the track of eternity, Su vii 98a
- Śāśvata-sarva-tathāgata-jñāna-mudrā-prāpta-sarva-tathāgata-muṣṭi-dhara**, name
of a Buddha, Adhy. 6, *de-bshin gśegs-pa thams-cad-kyi ye-śes-kyi phyag-*
rgya thob-pa de-bshin gśegs-pa thams-cad-kyi khu-tshur 'dzin-pa/de-bshin
gśegs-pa rtag-pa
- śāśvatatā**, eternity, Su iii 30a, *rtag-pa*
- śāśvatika**, which makes eternal, P 294; Sa 33a, *rtag-par bgyid-pa*
- śāsana**; *bstan-pa*; religion, A xi 249*, R xvii 6*(-i), P 133(S-); 218=S x
1459*, 275
- śāsin**, the Teacher, AA i 10, *ston-pa*
- śās-tr**; *ston-pa*; teacher, A iii 61, vi 154, xxii 396*, xxiv 422, xxviii 458,
462, xxxii 528; R vii 5*, xi 1*, xxii 3*, Ad 219a*, 242a*, 243a*-b*
(+*jin-pa*), P 249a, AA v 20*, V 12*, Sa 37b, 40a, Sv
- śāstr-saṃjñā**, regard as the Teacher, P 219=S x 1461, *ston-pa'i 'du-śes-su*
byed-pa: the notion that he is in the presence of the Teacher, Su
vii 95a
- śāstra**, treatise, A xi 241, *bstan-bcos*; xvii 336, xx 371
- śikṣaka**, one who trains, R xxv 1, *slob-pa-po*
- śikṣate**, trains,—; R ii 7, 8, iii 5, 6, xxiv 6, *slob*; vi 8, *bslab*; xxix 2,

slob-ṭa; P 98, 242

śīkṣā; *bslab-ṭa*; training,—*, R ii 7*, xxv 1*, 2*, xxviii 1*, S 488; *moral* training, P 220=S x 1463*, AA i 54*; *moral rule*, P 42

śīkṣā-pati, preceptor, A xxx 493

śīkṣita, trained, R iii 5, 6, xx 9, xxv 6, *bslabs(-nas)*; xxv 4, *bslab-ṭa* (*śīkṣiṣyate*, P 183=S 1328, *viśeṣyate*,=vikṣipyate, P-Tib. *ṛnam-par gYeñ-ba*, S-Tib. *ṛnam-par 'khrug ciñ*,=vikupyate; trsl. undisturbed)

Śikhin, name of a Bodhisattva in the Buddhafield of Akṣobhya, A xxvii 449, *gtsug phud-can*, Ad f. 231a, *gtsug tor-can*

śībikā, palanquin, A xvii 335, *śi-bi-kā*

śīr-as, head, A viii 198, xiii 283, xxx 493; R xxx 11, *mgo*; P 9, 14; 101=S 330, *śīrṣāsthī*, P 264; the very front (of a battle), A iii 54, *saṃgrāma-*, (*gYul-du*) *thog-mar*

śīraḥ-kapāla-asthi, skull, P 207

śīraś-(c)cheda, decapitation, A xx 381, R xxx 14, *mgo gcod-ṭa*

śīra-hasta-padā, head, hands and feet, R xxxi 9, *mgo dan rkañ lag*

śīrā, vein, P 535a; AA viii 21, *rtsa*

śīrogrivā, above the neck, P 533a, Tib?

śīlā, camphor, P 95, Su ii 23a; quartz, P 23, 28, 187, 263-4; crystal, P 326a

śīlpa, crafts, P 534a, *bzo('i)*

śīlpa-sthāna, craft, A xx 371, *bzo'i gnas*

śīlpa-sthāna-karma-sthānāni, arts and professions, A xvii 327, *bzo'i gnas dan las-kyi gnas*

śīvā, Bliss, R xix 2, *byañ-chub shi-ba*; xxii 13, xxxi 2, *shi-ba*; xxx 3,-

śīvathikā, charnel field, P 206

śīśīra, coolness, P 244b

śīṣya, pupil, P 535, *slob-ma.*; Disciple, AA—, *slob-ma*, and, *ñan-thos*

śīṣya-bhūta, true pupil, R i 4, *slob-mar gyur-ṭa*

śīghra(m); *myur-du*; soon, A xx 372-3; hurry up with, A x 221*; speedily, R v 4*, x 8*, xi 2*, xiv 4*; quickly, Ad f. 222b, *skyen-par*

śīti-bhavati, be cooled (down), A xx 382, *bsil-bar gyur cig*; Ad f. 216a, *bsil-ba*

śīti-bhūta, cool(ed), Su i 9a, vii 109b

śītībhūto viśālya, cool freedom from grief, Su i 9a

śīrṇa-parṇa-palāśa, leaves have withered away, A x 217, *yal-ga'i lo-ma rñiñ-ṇa rnam lhags-ṇa las*

śīrṣa, head, R i 19, *mgo*

śīrṣaccheda, his head is about to be cut off, Ad f. 215b, *mgo gcod-ṇa*

śīla; *tshul-khrims*; morality,—*, A x 226, S 489, 1253(P–)

-**śīlaḥ**, see: *vigraha-vivāda-*

śīla-guṇa-patha-prāpta, one who has attained the path of the qualities of morality, Sa 217

śīla-brata-paramārśa, the contagion of mere rule and ritual, P 79; Ad 262a, *tshul-khrims dañ brtul shugs mchog-tu 'dzin-ṇa*

śīla-maya, consisting in morality, A xxviii 464a

śīla-vipanna, one whose morality has gone wrong, Su i 4b; one who fails in his morality, P 508

śīla-sampanna, perfect in morality, Sa 217

śīla-skandha, mass of morality, A xxiii 412

śīlavat, gifted with good conduct, V 6, *tshul-khrims dañ ldan-ṇa*; observer of morality, R xxxi 7, *khrims ldan*; endowed with morality, Sa 217; one of good conduct, P 89, 247b

-**śīlā bhavati** A x 218, *caṃkramaṇa-*

śukla, pure, A iii 77, *śuklaṃ dharmam=saddharma-śravaṇa-saṃvartaniyaṃ śubhaṃ karma* H; xx 376; white, P 533b, *dkar*; bright, R vi 7, xix 5, xxxiii 3, *dkar-ṇo*; vii 3, *dkar*

śukla-pakṣa, the bright half of the lunar month, R xxxi 18, *yar-gyi ño*

śukla-vidarśanā, bright insight, P 230(stage of),=*vipaśyanā* Ad, P 514

śukla-vidarśanā-bhūmi, stage of bright insight, Ad f. 255b, *dkar-ṇo rnam-ṇar mthoñ-ba'i sa*

śukla-vipaśyanā-bhūmi, stage of bright insight, S x 1473, *dkar-ṇo rnam-ṇar mthoñ-ba'i sa*

śukla-aṃśika, virtuous, P 275b (for A vii 182, cf. *aśukla-*)

śuc-i, pure, A iii 89; *śuci-samudācāraḥ=vivikta-vastra-ādy-upabhogena bāhya-pariśuddhyā* H; P 10; clean, R xvii 4, *gtsaṅ byas*; P 535a; AA iv 42, viii 26, *gtsaṅ-ṇa*; Su iv 54b, Ti–; clear, AA viii 29, *dag-ṇa*

śud-dha; *dag-ṇa*; pure, A x 220; R i 23*, ix 2*, P 200 (36)=S (50)*; AA viii 23*; Adhy. 15, *yoñs-su dag-ṇa*; clean, A xvii 334; perfectly purified, P 74=S 283, *pariśuddha*; bright, P 200(47), cf. S (65)

- śuddha-sattvo**, a pure being, R xxxi 9, *sems-can dag-ḥpa*
- śuddhaka**, one who is pure, A iv 11, *dag-ḥpa*
- śuddhatā**, purity, A x 220; AA iv 61, viii 25, *dag-ḥpa ṅid*
- śuddhatva**, purity, AA viii 24, *dag*
- śuddhāvāsā** (devā), gods of the Pure Abode, P 33, 35, 68
- śuddhāvāsakāyikā** (devā), P 10; Ad f. 223b, 230b, *gtsaṅ-ma'i ris(-kyi)*
- śuddhi**; *dag-ḥpa*; purity, R viii 1*; xxxii 5, *yoṅs dag-ḥpa*; AA—*; purification, AA i 67, *sbyoṅ*
- śudhyate**, be cleansed, R xxii 7, *rnam dag gyur*
- śubha**, lovely, A ii 36, =praśasta H; vi 139; R xviii 5, *dge-ba*; AA i 66, *bzan*; wholesome, A xix 357; AA ii 24, iv 6, *dge-ba*; merit, AA v 2, 37, *dge-ba*; pleasant, Su iii 29a, *sdug-ḥpa*
- śubhakṛtsnā**, Śubhakritsna gods, P 10, 33, 35, 69; Ad f. 222b, 230, *dge rgyas-ḥpa*
- Śubhagupta**, name of a Bodhisattva, P 5
- śubha-puṣpita-śuddhi**, sweetly blooming purity, P 202 (75)=S (102), *dge-ba'i me-tog rgyas śiṅ gsal-ba*
- śubhatā**, pleasantness, Sṃ iii 36b, *sdug-ḥpa*
- śuśrūṣā**, (desire) to make hear, AA ii 7, *ñan 'dod-ḥpa*
- śūnya**; *ston-ḥpa*; empty, A i 11, ii 36, viii 190, 193; vii 177, =utpāda-hetu-vaikalyena H, ix 206, xi 246, xii 265, 273; 275-6, =tattvena-utpāda-abhāvāt H; xvi 313-4, xvii 331, xviii 347, xx 370, xxii 399, 400, 405-6; xxiv 419, *stonis-ḥpa*; xxix 477, 479, xxx 483; R i 9*, xii 4*, xviii 6*, xx 7*, 14*, 19*, 21*, xxii 4*, 5*, xxiii 2*, xxvi 3*, xxx 10*; S x 1467-8; P 8, 40; 159, buddhaiḥ; Sa 204-5; Su i 9a
- śūnyaka**, empty, A xviii 346; R i 8, *ston-ḥpa(r)*
- śūnyatā**; *ston-ḥpa-ṅid*; emptiness, A ii 34, vii 171, ix 204, x 231, xi 243, xii 256, xv 298, xvi 306, 310, 312-4, xviii ch., xviii 341, 347-8, xix 356, 359, 364, xx 370, 373-4, 378, xxii 399, 406-7, xxvii 454, xxix 478, xxxi 512; R ii 2*, v 4*, xx 6*, 10*, 12*, 16*, xxii 4*; P 38=S 118; S 1445, x 1468*, 1472-3*, P 193, AA—*, Hr, Sa 205
- śūnyatā-yoga**, 'endeavour' about emptiness, P 58=S 264
- śūnyatā-vihārin**, a dweller in emptiness, P 79=S 295
- śūnyatā-śūnyatā**, emptiness of emptiness, P 196 (def.)
- śūnyatā-samādhi** A xx 370; cf. 373

atyanta-śūnyatā A ix 205

sarva-śūnyatā A ix 207

śūnyatāto, as empty, A xxvii 447

śūnyatva, emptiness, AA—, *ston-ḥa ṅid*; the fact of emptiness, AA i 29, *ston*

śūnya-āgāra, empty shed, A iii 50, *khyim ston-du*

śūnyāvihārin, one who dwells in the empty, R xxvii 3, 8, *ston (ḥar) gnas*

śūra, hero(ic spirit), A viii 196, xx 371; R i 1, vi 9, xx 3, xxix 10, xxx 12, *dḥa' (-bo)*

śūrahgama, heroic valour, P 198 (1)=S (1), *dḥa'-bor 'gro-ba*

śūrata, heroic, Su iv 60a, *des-ḥa*; P 555a

śūrataraka A xx 373

śṛgāla, jackal, P 260, Su ii 23b

śṛḅgāṭaka, a place where four roads meet, A xxx 487

śṛṇoti, hear, A i 6, ii 38, xiii 282-3, xvi 312, 320, xvii 323, 327, 331, 339, xxx 510; R i 1, *mñan-ḥar gyis*; S 1452, *thos*; Sv, *ñan-ḥa*; listen, A ii 50; learn, R x 4, *mñan-ḥa*

śṛṇvati, listen, A xxx 489

śṛṇvan, hearing, A iii 83, xvii 339; listening, A x 218

śaikṣa; *slob-ḥa*; one (still) in training, A vi 137, R vi 4*, S 94* (P-), Sa 207, 38b; learner, P 209, Sa 219; one who is still learning, AA i 12

śaithilya, laxness, Su iv 59b, *ma grems-ḥa*; iv 60a, *lhod-ḥa*

śaila, Mount, R xxx 4, *ri*; hills, A xvii 335

śaila-rāja, Himalayas, R x 5, *ri*

śoka, sorrow, A xi 241, 249, xxviii 471; R iii 5, xiv 3, *mya ñan*

śoka-śalya-parigata, the dart of sorrow vexes him, A xi 249, *mya ñan-gyi zug rñu khoñ-du chud-ḥar*

śoka-śalya-viddha, pierced by the dart of sorrow, A xxiv 416, Ad f. 223a, *mya ñan-gyi zug-rñus zug-ḥa(r 'gyur ro)*

śoka-śalya-samarpita, afflicted with the dart of sorrow, Ad f. 237b, *mya ñan-gyi zug-rñu dañ ldan-ḥa*; P 275b

śokārtu, afflicted with sorrow, R xxiv 1, *mya ñan ñam thag*

śocan, in sorrow, A xxx 484

śoṇita, blood, P 206

śodhayati, cleanse, A xxxi 521; P 43, 58, 73-4, 89; 82=S 301, -pratilabdhu-

śobhana, splendid, A xvii 333; beautiful display, P 547a

śobhana-samācāra, beautiful conduct, Su vii 105b

śobhate, make look beautiful, P 11

-śauca, cleanliness, P 535a

śauṭīra, valiant, A xvii 333, puruṣa-, -*gtso-bo*

śmaśānika, one who lives in cemeteries, A xxi 387, *dur khrod-ṣa*, Ad-T LV, 307a

śmāśāna, burial ground, A xxi 391, *dur-khrod*, P 206

śraddadhata, do you have faith!, R vii 7, *dad-ṣar gyis*

śraddadhāti, have faith in, A i 15, iii 59, P 148

śraddadhānatā, faith, A xxx 489; faithful acceptance, Su vi 83b, *dad-ṣa*

śraddhā; *dad-ṣa*; faith, A i 8, vi 139, vii 184; xiv 287, =astitvena-abhisampratyayaḥ H; xv 302, xxx 489; R xiv 1*, 3*, 6*; P 133; AA iv 33*; see: (na) parasya śraddhayā gacchati

śraddhādeya, gift given in faith, Sa 236-7

śraddheya, what is worthy of faith, A xxx 489

śraddhā-prāpta, one who has attained faith, AA i 23, *dad thob*

śraddhā-anusārin, faith-follower, A i 8, 9, P 79, 134

śraddhā-anusāri-bhūmi, stage of a Faith-follower, A xiii 283, *dad-ṣa'i rjes-su 'brañ-ba'i sa-la*

śramaṇa, Shramana, A xi 249, *dge-slon*; xvii 323, 328; recluse, P 211, 263

śravaṇa, hearing, A ix 202, x 215, xiv 284, xv 302, xxviii 453, xxxii 529; AA iv 6, *mñan-ṣa*; Sv, *thos-ṣa*

lapsye śravaṇāya A xxx 510

śravaṇa-patham adhigacchati, reaches the ear, Su iv 39a, *thos-ṣa'i lam-du 'gyur ro*

śravaṇāya (adhi)gacchati, reach the hearing, Su iv 38b, *thos-ṣar 'gyur-ba*

śravaṇika, see: dharma-, dhārma-

śravaṇīya, delightful when being heard, P 534b, *mñan na dga' shiñ*

śravaḥ, to hear, Ad f. 231b, *thos-ṣa*

śrāddha, full of faith, A viii 191, *dad-ṣa dag*; xi 222; 244, *dad-ṣar*; *dad-ṣa dañ ldan-ṣar*; believing, Sa 226, 30a

śrāmaṇyatā, honouring recluses, P 165=S 1258, *dge-slon-du ses-ṣa*

śrāvaka; *ñan-thos*; Disciple, —; R xxviii 4*; Ad cr. to P 159, śramaṇa

śrāvaka-gaṇāt, those who belong to the host of the Disciples(?), R xxxi

14, *ñan-thos legs 'tshol na*

śrāvaka-yāniya, one who belongs to the vehicle of the Disciples, Su ii 20a, b

śrāvaka-saṃgha, community of Disciples, P 34=S 113, *ñan-thos-kyi dge-'dun*

śrāvaka-sampad, assembled company of accomplished Disciples, Sa 219

śrāvayati, make hear, A xxx 490

Śrāvasti, name of a city, Sa 191

śriyas, majesty, R i 2, *dpal*

śrī, splendour, A iii 90, P 243B; majestic, Sa 23b; brilliancy; P 10, majesty, P 234

śrī-vatsa, the sign “Śrīvatsa”, P 6; Śrīvatsa sign, AA viii 32, *dpal-gyi be'u*

śru-ta; *thos-ḥpa*; heard, A viii 191, xvii 328, xxiv 419, xix 358; Sv, Tib.: *thob-ḥpas*; learning, A xx 371*, AA i 52*; listening, A xxx 487

śruta-mātreṇa, when one has barely heard it, Sa 38b

śruta-vipratipanna, confused by learning, Su ii 23a

śruta-vihīna, destitute of learning, Su ii 23a

śruta-sāgaratā, ocean of sacred knowledge, A xxx 495; sacred knowledge vast like the ocean, A xxxii 527

śruṇanāya, to hear, R xi 7, *ñan-du*

śruṇamāṇa, when he hears (learns), R x 6, 8, *ñan*

Śreṇika, name of a Wanderer, also known as Vatsagotra, A i 8; R i 7, *bzo sbyaṅs*, but Ob. X: *phreṅ caṅ*; P 133=S iv 615, *phreṅ-ba-can*; P 134

śre-yas, better, A xiii 283; good, AA v 26, *legs-ḥpa*

śreṣṭha, best, A vi 135, xxvii 456; R i 10, 21, *mchog*; P 58=S 264; P 69; Ad f. 244a, *gtso-bo*; Su i 10a; most excellent, R xi 7, xxix 2, *dam-ḥpa*; V 14a; a person of authority, R xxiii 3, *gtso-bor*

śreṣṭhatā, excellence, AA ii 25, *mchod ṅid*

śroṇi-kaṭāha-asthi, hip and pelvis, P 207 (śroṇi-)=S 1453

śrotavya, should listen, A vii 182; xxiv 419, *mñan-ḥpa daṅ dad-ḥpar bya* na śrotavyaṃ maṃsyante, decide not to listen to, A xi 233

śrotṛ, hearer, Sa 27b, 28a

śrotra, ear, P 6; Hr, *rna-ba*

śrotra-roga, ear-disease, A ix 201

śrotra-avabhāsam āgacchati, comes to hear, A ix 201, x 208, Su vii 104b
ślakṣṇa; 'jam-*pa*; soft, P 213=S 1453, *vācā, ṅag sñan-pa*; P 534b*
 smooth,

AA viii 30*, 31*

ślakṣṇa-cchavitā, his skin is quite smooth, P 533a; 533b, *kha-dog (mdog)*
śin-tu 'jam-pa

śliṣyate, cling, P 440; Ad f. 244b, *sbyor-ba*

śleṣma, mucus, P 205=S 1430

ślo-ka, fame, A xi 242, xvii 327, 332, xxix 480, xxx 481

śvan, dog, P 206

śvabhra, hole, Su iv 54b

śvāsa, principle of life, P 212=S 1451, *dbug*s

śveta, white, P 207

Ṣ

ṣaṅga, attachment, P 212=S 1451, *chags-pa*

ṣaṭ-pāramitā-cirṇa, coursed for long in the six perfections, Ad f. 248b,
*pha-rol-tu phyin-pa drug-gi spyod-pa spyad-pa yin-pa*r

ṣaḍ-gatika, in the six places of rebirth, P 87

ṣaḍ-vikāram, in six ways, P 224 (-vikārān)=S x 1471, *rnam-pa drug-tu*; P
 8, 186, 268; Sa 240, 42b

ṣaṣṭikodāna, inferior and stale food, A xi 239, *shag drug-cu pa'i 'bras*
chan

ṣaṭambha, support, P 212=S 1451, *kheṅs-pa*

S

saṃyama; *sdom-pa*; self-mastery, P 10=S*; P 134=S*

saṃyukta; *ldan-pa*; conjoined, P 121; 164=S 1257*; P 225=S x 1473*

saṃyujyate, be joined, A xxii 404, *dañ ldan-pa*r 'gyur te; (will) win, A xiv
 289, *dañ ldan-pa*r 'gyur ro

- (saha) saṃyujyate, is conjoined with, P 56=S 261, sārddham s. saṃ-yoga, (causal) connection, P 197; AA i 25, *ldan*; (P 252) saṃyojana, fetter, A i 3, vi 136; xxvii 446, *yañ-dag-ṅar shum*; xxviii 465, P 79, 122, 260
- saṃyojaniya, fettering, P 36=S 116
- saṃyojayati, unite, Su iii 27a, *kun-tu sbyor-bar byed*
- saṃ-lijyate, become stolid, A i 5, 7; x 209, *kun-tu shum-ṅar (mi)' gyur*; P 116, 154, 245, 254; S iv 552; despond, Sa 37b; is cowed, Ad f. 228b, *(mi) goñ śin*; cf. A vi 139, x 209, 225, xiv 284, xv 302, xvi 320, xxvi 441, xxvii 446
- saṃ-lekha, (austere) penance, A xxi 387; P 215=S x 1455, P 220=S x 1463, *sdom-ṅa*
- saṃ-vacyamāna, conversant with, P 443
- saṃ-vatsara: (a) year, A x 221, *lo (gcig-gis)*; Ad f. 248a, *lo*
- saṃ-vara, restraint(s), R xxxi 1, 8, *sdom-ṅa*; AA viii 19, *yañ-dag blañs-ṅa*
- saṃvara-śīla, moral restraint, P 562
- saṃvaram āpadyate, effects restraint, Ad 224a, *sdom-ṅa 'dzin-ṅar byed*
- saṃvarāti, restrains himself, R xxiv 6, *sdom byed(-la)*
- saṃvarāya pratipadyate, promises restraint, A xxiv 421, *sdom-ṅar 'dzin*
- saṃ-varṇayati, recommend, A xi 236, *rna brjod-ṅa(r)*
- saṃ-vartate, (is) conducive to, A xxii 397, *(don-du) gnas-ṅar gyur-ṅa'o*; P 523; Su i 10a; lead to, A xi 248, Sa 205; Adhy. 4, etc., 'gyur ro; lead to a rebirth, A xxiv 419, *(-bar) 'gyur ro*
- saṃvartaniya, conducive to, A vii 178, xx 383, xxiv 419
- saṃvartayati, will lead to, Ad f. 224a, 'gyur te
- saṃ-vardhayati, (grows), A xxi 385, *yañ-dag-ṅar 'phel-bar 'gyur*
- saṃ-vasati (sārddham+), become intimate with, A xx 379; Ad f. 220a, *(lhan-cig) gnas-ṅa*; become partial to, A xxii 403, *lhan-cig gnas-ṅar 'gyur-ba*; P 275
- saṃvāsa, intimacy, Su iv 44b, 47b, *gnas-ṅa*
- (na) saṃvāsa-śīlā (bhavati), she abstains from habitual cohabitation(?), A x 218, *grogs-ṅa-la dad che-bar (mi) 'gyur*
- saṃ-vigna, perturbed, Su vii 95a
- saṃ-vi-dadhāti, arrange for, A iii 50, 53, viii 198, ix 202, P 243B, 328a
- saṃ-vidyate, exist, A i 24, xvi 309, 313, xx 382, xxv 429, xxvi 442, xxx

483, 503, ,xxxi 513; P 147 (=A), 229, 248; Ad f. 219b; V 18a; is found, A ix 203, xxii 399, xxiv 418, P 90, V 22; have, A xxx 494 (+me)

saṃ-vi-bhajati, share (out), A v 103, =tāvatkālikatvena dānāt H, xx 372; Su ii 22a, b, *bgos te*

saṃvibhāga, distribution, Su vii 94b

saṃvibhāgaṃ karoti, share with, A iii 93 (trsl. 'give a share'), v 104, xxx 499

saṃ-vṛti; *kun-rdzob*; conventional truth, AA v 40*; conforming to worldly convention, S 62* (P-)

saṃvṛti-jñāna, cognition conforming to worldly convention, P 209=S 1441; Ad f. 263b

saṃvṛtyā, in a conventional sense, AA iv 55, *kun rdzob-tu*

saṃvṛtendriyatā, control his faculties, Su iv 59a, *dbañ-po bsdams-pa*

saṃ-vṛtta, has become, etc., A xvii 330, xxx 492, 494

saṃvṛtto bhavati, has become, A iii 58

saṃ-vega, tribulation, A vii 182; xi 249, *rab-tu mi dga' shiñ*; agitation, A xxii 403, *skyo-ba*

saṃvegam āpadyate, it is a source of anxiety, A xi 246, *skyo-bar byed-pa(r 'gyur na)*

saṃ-śaya; *som-ñi*; doubt, A xvi 312, Su vii 110a; uncertainty, A xvii 336, Ad 219a*, Su i 5b, 6a, ii 20a, 24b, iv 53a*; Sa 233

saṃśaya-prāpta, seized by uncertainties, A xxiv 417, *the-tshom za-bar 'gyur*

saṃśayaprāptā (bhavanti), are in a state of uncertainty, Ad f. 223a, *the-tshom skye-bar ('gyur ro)*; ('bhūvan), seized by uncertainties, Ad f. 223b, *the-tshom za-bar 'gyur na*; seized by doubt, A xi 249, *the-tshom-du gyur-nas*

saṃśayaṃ prakṣipati, sow doubts, A xi 249, *the-tshom za-bas spoñ-du 'jug ste*

saṃśayaṃ yātayati, sow doubts, A xi 249, *the-tshom zar 'jug go*

saṃśayitā bhavanti, are in a state of uncertainty, A xxiv 416, *the-tshom za-bar 'gyur te*

saṃ-śuddhi, thorough purification, AA i 52, *kun sbyon-ba*

saṃ-śrāvayati, proclaim, P 31=S 104, śrāvayati; make hear, P 64

saṃsaraṇa, repeated rebirths, A ii 43, =janma-grahaṇa H; wander about

in birth-and-death, R xxx 1, 'khor

saṃsaraṇa-dharmin, subject to wandering about in birth-and-death, Su iii 28a, 'khor-ba'i chos-can

saṃsarati, wander about in birth-and-death, A xxi 390, Tib.: *dul-bar gyur-nas*; saṃsṛtya= pāpa-deśanayā-ātmanam nirmalikṛtya nir-abhi-mānatām prāpya H; xxi 395; P 160; Su iii 28a, 'khor-bar 'gyur-ba; wander, A xxxi 522; wander about, A xxii 400; R xiv 3, 'khor 'gyur-ba; xxii 5, 'khor

saṃ-sarga, close contact with, Su vi 89b; commerce with, Ad f. 224b, (*lhan-cig*) *gnas-ṅar*

saṃ-sādhayati, accomplish, P 213=S 1452, *yan-dag-ṅar bsgrub-ṅar 'gyur shiñ*
saṃ-sāra; 'khor-ba; birth-and-death, A vii 171, xi 233, xv 293-4, xvii 329, xviii 343, xxii 400, xxvi 434; R xiv 3*, xxii 5*; S x 1460*, 1461*; P 169=S vii 1263*; P 160; Sa 202; samsaric world, AA i 52*, viii 34*

saṃsāra-gata, subject to birth-and-death, A xxii 404, 'khor-ba na *gnas-ṅa*

saṃsāra-cakri, the wheel of birth-and-death, R viii 3, 'khor-ba'i 'khor-lo

saṃsāra-srota(s), the flood of birth-and-death, A ii 33, 'khor-ba'i *rgyun(-las)*

saṃsāra-atyanta-vihārin, one who dwells beyond the extremes of birth-and-death, Su i 9b

saṃsāra-avacara, bound up with Samsara, P 517, 518; A xxvi 435, 'khor-ba na *spyod-ṅa'i* ('which afflict on the plane of birth-and-death'); belonging to the plane of Samsara, Ad f. 227a, 'khor-ba na *rgyu-ba*

saṃ-sīdati, lose heart, A viii 196, xvii 327, 339; xxii 406, *shum-ṅar gyur*; xxvi 441; xxvii 445-6, *shum-ṅar (ma) gyur na*, and, *shum-ṅar (mi) byed na*; become despondent, Sa 40b; collapse, A xiv 288-9

saṃsīdan, losing heart, P 560; sunk, Ad f. 222b, *byiñ-ba rñams*

saṃsīdanā, lose heart, A xvii 336; fall into, A xiv 289; despondency, Sa 37b, 38b

saṃsīdamāna, sunk into, A xxiii 414, *byiñ-ba*

saṃsṛtya, after he has wandered about, Ad f. 217b, 'khor-bar 'khor-nas

saṃ-sṛṣṭa, mixed with, P 263b

saṃ-sevin, one who serves, A xvi 313, *pāpamitra-*

saṃskarika(?), puts together, P 294

saṃskāra, conditioned events, A vi 150; conditioned things, A xi 245, 'du-byed *rñams*; formative forces, P 207; karma-formations, A xix

358; Ad f. 264a, 'du-byed

saṃskāra-gata, conditioned things, S 1253, 'du-byed, =P 163, saṃskāra
saṃskāra-nimitta, the sign of something conditioned, P 579, 'du-byed-kyi
mtshan-ma

(**anekavidhāni**) **saṃskāra-viprakārā**, (the manifold) misfortunes of the karma-
formations, Ad f. 252a, 'du-byed *sna-tshogs rnam-ḥpa du-ma*; S: vipratikāra
saṃskṛta; 'dus byas; conditioned, A ii 37, xi 246; R iii 6*, vii 3*, xx 19*;
xx 18, Tib.: 'dus ma byas; S 1472*; AA i 41*, viii 39*; V 32a; Su
i 18a; K*; effected, R xxv 4, *byas (rnams-kyi)*

saṃskṛta-dhātu, conditioned element, P 115

saṃskṛta-sūnyatā, conditioned emptiness, P 196 (def.)

saṃskṛtatva, what is conditioned, Sa 225

saṃ-stava, intimacy, P 215=S x 1456, P 220=S x 1463, *bsten-ḥpa* and *bstan-
ba*; AA i 55, 'driś; familiarity, R xi 6, 'driś byed

saṃ-sthāna, shape, A iv 101; xi; 235, 237, *dbyibs*; xix 359, P 248a

saṃ-sthita, stood, A xxx 508; standing, P 7; completed, A xxx 501, Sa
212; not trsl. A xxx 488

saṃsthitam abhūt, formed, P 11, f. 211

saṃsthitobhūt, shaped itself, P 97

saṃstheti, stand firm, AA iv 50, *gnas-ḥpa*

saṃ-sparśa, contact, A ii 35, P 104, 151

saṃsparśana, (touches) places, P 533a, 'jog *shin* (+nikṣipati, D. N.: nik-
khipati)

saṃspr̥syate, be contacted, S LXVIII 565b, P 520

saṃ-syandayati: unite with, A xvii 327, (*dañ*) *sbyor-bar byed do*; Su vi 89b;
agree with, Su iv 55a, *so-sor sbyar (ro)*

saṃsveda-ja, moisture-born, V 3, *drod-gser-las skyes-ḥpa*

saṃharṣa-jāta, thrilled, A xxiv 418, *kun-tu tshim-ḥpa skye shin*

saṃharṣayamāna-rūpa, with a thrill, Ad f. 231a-b, *dga'-bar mdzad-ḥpa'i
tshul-gyis*

saṃharṣayati, incites, Ad f. 235a, *yañ-dag-ḥpar ston-ḥpa*

saṃharṣita, thrilled, Su vii 95b

saṃ-hita, see: artha-

saṃhriyate, is withdrawn, A xiv 285, *stor-bar 'gyur shin*, =apaniyate H;
be captivated, P 179, 182=S 1311 (many V. R.); Su vi 84b, 'phrog;

- vii 95b; partake of, P 486b; Ad f. 258a, *phrogs-par 'gyur ro sa-kala(m)*, —, R xxx 11, —; whole, Adhy. 14, *thams-cad sakala-samāpta(m)*, in its entirety, V 12; Su vii 113a *sakāsāt*, compared with, A v 104-5; from, P 14 *sa-kṛt*, once more, A ii 36; simultaneously, AA vii 2, *gcig-car sakṛd-āgāmin*, Oncereturner, —
- sak-ta**, attached to, A i 15; P 147=S v 864; Ad f. 264a, *chags-ḥa*; tied by, P 264
- sakta-citta**, S x 1466(P-), Tib: *kha-za yag-gi sems*
- sakta-manasā**, their minds attached, R xxii 5, *chags-ḥa'i yid*
- sakti**, attachment, AA i 60, 65, v 14, 30, *chags-ḥa*
- sakhī bhavati**, becomes a companion, P 513
- sa-gaurava**, with respect, A xxx 509
- saṃ-kalpa**, intention, A xii 272, P 208
- saṃkalpa**, asat-, a false representation (of what is not), A xii 260, *med-ḥa dañ 'dra-ba yin te*
- saṃkalpati**, ponder, A vi 139
- saṃkalpita**, represent what is not really there, A xii 265, asat-, (*med-ḥa-la*) *kun brtags-ḥa*
- saṃ-kīrṇa**, contaminated, A xxi 392, *'dres-ḥa*; R xxi 6, *'dre-bar*
- saṃkīrṇa-vihāra**, contaminated dwelling, Ad 218, a, b, *'dres-par gnas-ḥa*
- saṃkīrṇa-vihārin**, dweller in contamination, A xxi 392
- saṃ-ku(ñ)cita**, contracted, P 330a
- saṃ-keta**; *brda*; date, A xviii 343; R xviii 3, *dus btab*s; agreed symbol(s), P 228, 438; Ad f. 261a*; Su i 13b*; conventional symbol, AA viii 36*; verbal expression, Su vii 107b
- saṃketa-ruta**, voices and sounds, P 202(88)=S(117), *brda dañ sgra(la)*
- saṃ-krama**, bridge, P 533, *zam-ḥa*
- saṃkramaṇatā**, passing on, P 220=S x 1463, *'gro*
- saṃ-kṛānti**, passing on, Su v 62a (transition?)
- saṃkṛāmati**, to pass on, A xix 366, xxxi 515; P 61, 63-4, 107, 138, 185; P 214=S 1454, *'phar*, and, *'pho-ba*; P 223=S x 1469, *'gro*; Ad f. 228a, *'gro-ba(r 'gyur te)*; transmigrates, Sa 214; pass away from, P 264; come along, Su iii 27b, *'pho-ba*; vii 112b
- saṃkrama-bhūta**, a (true) bridge across the sea of birth-and-death, A xxiv

421, *zam-pha lta-bur* ('gyur-bar bya-ba yin-la); Ad 224a, *zam-par gyur-pha saṃ-kliśyate*, (is)defile(d), A ix 203, xii 258, xxii 399, 400, P 148, Sa 211, 32a; is affected, A viii 196

saṃklišṭa, polluted, Ad 218a, *kun-nas ñon moṅs-pha can*

saṃkleśa, defilement, A xix 358, xxii 399, 400, xxiv 419; S—, K, AA viii 35, *kun-nas ñon moṅs-pha*

saṃkileśa, defilement, R xxii 7, *kun-nas ñon-moṅs*, =saṃkleśa

saṃ-kṣaya, complete extinction, A v 105, upadhi-, (*phuñ-po*) *yañ-dag-par zad-pha*

(**saṃ-kṣati**?, be obstructed, S 1452, *chags-par gyur te*, =P 213, pratihanyate, =Ad, sajjasyati)

saṃ-kṣipati, assemble, A vii 175, *sdud-par (mi) bgyid*; compress, Sv., Tib-

saṃkṣipta; *bsdus-pha*; composed, P 85; collected, A xii 257*, P 329a*

saṃkṣipteṇa, in short, K, *mdor na*; to cut it short, Ad f. 234a, *mdor na*; briefly, Ad f. 247a, *mdo(r?)*

saṃkṣepa; *bsdus-pha*; collectedness, A xii 257*; collected, AA iv 14*; condensed, AA v 26, *mdor bsdus*

saṃkṣepeṇa, in short, A iii 74, xxviii 462

saṃ-kṣobhita, stirred up, A xxxi 516

saṃ-khyā, calculation, A v 131, vi 157; number, A xviii 346, P 39; AA viii 17, V 16b, *grāṅs*; definition, A xiii 280, P-ND-187b, Sa 222; who are counted as, A xvii 339; cf. A vii 173, xv 303, xix 367

saṃkhyāṃ gacchati, comes to be styled, A i 15, 19, 20; P 148; Su i 7b; comes to be called, P 177=S 1305, ucyate; Sa 224; derives his name from, A iii 58; Su iv 55b, *grāṅs-su 'gro*; one comes to speak of, R vii 3, *grāṅs 'gro*; it gives sense to say, Sa 27a, (*ma lags-pha'i*) *grāṅs-su mchi'o*; be reckoned among, Sa 27b; is called, A iv 101, =vyapadeśaṃ gacchati H

saṃkhyāta, counted as, A xii 273

saṃkhyeya, calculation, AA iv 24, *bgrāñ*

saṃga; *chags-pha*; attachment, A viii 190, 195, xxvii 450, xxix 476, xxx 483, 492; R i 16*, vi 5*, viii 4*, ix 1*, P 199, S 1451*, AA iii 4*, 5*; tie, P 264, =S f. 138a, saṃyoga

saṃga-koṭi, point of attachment, A viii 191, *chags-pha'i mtha'*

saṃga-cchedi, one who cuts off attachment, R i 16, *chags-pha gcod byed*

saṃgatā, attachment, Sa 213

saṃgaṇikā-parivarjana, avoid society, P 534a, 'du-'dzi spañs-*pa*

saṃgaṇikā-sthānam, place where one meets society, P 215=S x 1456, 'du
'dzi'i gnas; = jana-ākirṇa-gamana-ādi H

saṃgaṇikā-ārāma, (talk) one is fond of in society, A xvii 334,-kathā,- 'du-
'dzi-la dga'-ba('i gtam-gyi)

saṃgaṇikā-āvaha, where one meets society, AA i 55, 'du-'dzir gyur-*pa*

saṃ-gata, endowed with, R xiv 3, *ldan*; united in friendship, P 534a,-

saṃgāyamāna, chanting, A iii 91, *bgro-bar byed-pa*, = parasparaṃ grantha-
artha-nirṇayāt H

saṃgīti, chorus, A iii 91, *bgro-ba*

saṅgībhūta(?), open out his blossoms, Sa 28b, *kha 'bus-pa*

saṃ-grhṇāti, win over, P 515, 517; Su vii 105a; not trsl. A xxv 431

saṃgrhīta, embodied in, A iii 81, prajñāpāramitā, -*las yañ-dag-par bzun-*
bas; comprised, AA v 22, *bsdus-pa*; incorporated, A xxv 430, *yañ-dag-*
par bzun-bar; comprehended, R xxv 4, 5, 'dus-par('gyur)

saṃgrhītavya, should win over, Ad f. 219a, *yañ-dag-par bsdu-bar bya'o*

saṃgraha, comprehension, S 1411(P-), *yañ-dag-par 'dus-pa*, P-ND-172a;
assembling, Su iv 47a, *kun-tu sdud-pa*; Adhy. 3, *bsdus-ba*; compre-
hended, P 5; attraction, Su iv 45a, *sdud-pa*; comprising, AA iv 24,
sdud; that which comprehends, P 83; complete removal of (?), P
203(97)=S(135), *yañ-dag-par sel-ba*; are summed up in, AA ii 8, *yañ-*
dag bsdus-pa; combine, AA i 43, comprised, AA iv 17, combination,
AA v 22, vii 1, summary, AA ix 1, 2, *bsdus-pa*; means of conversion,
AA viii 19, 34, *bsdus-ba*; not trsl. xxv 431

saṃgraha-vastu; *bsdus-ba'i dños-po*; means of conversion, A xxii 397; S 64*
(P-); Ad f. 219a*; P 306b, 528a, 534a; *bsdus-ba*

saṃgraham udgacchati, assemble, P 199

saṃgrahaṃ gacchati, be comprehended in, P 243

saṃgrahatā, the ability to attract, P 533, 'du-*ba*

saṃgrahītavya, should be attracted, Su iv 45a, *bsdus-bar bya-ba*

saṃ-grāma, battle, A iii 54, P 437; Ad f. (243A), *gYul-nor*; Su iv 52b, *gYul*

saṃgrāmayati, have a fight, A iii 72=P-ND-146b

saṃgha; *dge 'dun*; congregation, A xxviii 465, xxxii 529; R xxvii 1, *tshogs*;
S x 1467*; community, A i 3; gathering, Hr*

- saṃgha-śabda**, message of the Saṃgha, P 31=S 104
- saṃghāti-ṭaṭapātra-cīvara-dhāraṇa**, (when) carrying his waist-cloth, robe and almsbowl, P 204=S 1429, *sbyar-ma dan lhuñ bzed 'chañ shiñ spyod*
- Sacittotpāda-dharmacakra-pravartin**, name of a Bodhisattva, Adhy. 1, *sems bskyed ma thag-tu chos-kyi 'khor-lo bskor-ba*
- sajjati**, get stuck, A xxvii 454, *thogs-pa*,=abhiniveśate H; Ad f. 232a, *chags-pa*
- sajjate**, be attached, A xvii 332; Ad f. 250b, *chags śiñ*; Su iv 56a, *chags so*; clings, P 514
- sajjitavya**, should become attached, S 1263, *chags-par bya'o*,=P 169, *saktiḥ kāryā*
- sajyate**, is attached, S 1451(P-), *chags-par 'gyur*
- saṃ-caya**, collection, A xxix 477, *bsags-pa*, 479; S 82(P-); V 30a; accumulation, Su vii 102b
- saṃcayatā**, accumulation, P 202(73)=S (99), *tshogs*
- saṃcara**, engagement, Ad f. 238b, *sdom-pa*
- saṃ-calati**, quiver, Su vi 93b
- saṃ-cita**, accumulated, A vi 159,=upārjita H; piled up, P 23(S-)
- saṃ-cintya**; *ched-du bsams*; as a free agent, A xx 376; at will, P 217=S x 1458*, P 224=S x 1470*, P 80, 185; AA i 67, *bsams bshin*; deliberately, P 526a*
- saṃcintya-bhava-pratikāñkṣi**, one who can be reborn at will, Ad f. 248b, *bsams bshin-du srid-par skye-ba*
- saṃcintya-upapatti-parigraha**, the power to be reborn at will, P 187
- saṃ-codayati**, impel, Su vii 104a
- saṃcodita**, impelled, Su ii 24b
- saṃ-chādita**, covered over, A xxx 486, 488
- saṃchādya**, having covered, Ad f. 236a, *kun-tu khebs-par mdzad-nas*
- saṃ-janana**, creation, Su i 4b
- saṃ-janayati**, create, A xxi 385, *yañ-dag-par bskyed-par 'gyur*; generate, A xxiv 416, *'byin ciñ*; R xxix 7, *bskyed-pa (r byas-la)*; xxix 9, *bskyed*; Ad f. 238a, 239b, *yañ-dag-par bskyed-par byed*
- saṃ-jānāti**, perceive, A xvii 330-1, P 184; Ad f. 245a, *kun-tu śes śiñ*; *kun-tu śes-par byed*; can cognize, Ad f. 256b, *'tshal-bar ruñ ste*; holds to be true, S iii 486; feel, Su ii 21b, 22a, b

saṃjānīte, perceive, A i 14, viii 188, ix 203, xxvi 440; P 45=S 139, P 139
saṃjñāka; *shes bya-ba*; what is called, AA iv 16*; one acts as, AA iv 27*;
 one speaks of, AA iv 30*

saṃjñāta, conviction, R xxii 6, xxxi 6, 'du-śes(-kyis)

saṃjñā; 'du-śes; perception, P 185; AA—*; notion, P 76, 153, 179; 224=
 S x 1470, śes, 260, 265

saṃjñā-gata, (formed a notion), S 137(P-), *miñ-du gdags-su yod-pa*

saṃjñāta, reckoned as, A xii 271, (*shes*)*miñ-du*,=saṃkhyāta H; be called,
 Ad f. 251b, *kun-tu śes*

saṃjñin, one who perceives, A vi 142, citta-; with (fear and disgust), A
 xvii 333, nirvit-, uttrasta-, *skrag-par 'du-śes-pas*; one who has a notion
 of, Su i 18b

sat, good, AA iv 7, *dam-pa*; i 25, -, (*bdag ñid?*)

-**sat**-, as being, AA v 6, *yod-par*

satatam; *rtag-tu*; constantly, R xxii 12*, xxix 10*; always, R xxxi 9*;
 never, R xxii 10*

satatam samitam; (*rtag-tu*)*rgyun mi* (')*chad-pa(r)*; constantly and always, A
 xxii 404*; P 41-2, 74, 138, 526a*; constant, P 171=S vii 1265*,=Ad
 satatam; always, A xi 236*

sa-tattvena, in its true reality, A xxix 476, *de-kho-na dan bcas-pa'i*

sat-karayi, would revere, R iii 4, *bsti ston byed gyur na*

satkaroti, treat with respect, A iii 56-8, v 102-3, vi 157-8, xxx 495, P 90,
 185; revere, P 14; honour, xxii 402, *bkur stir byed*; xxx 493; P 23=
 S 72, 28=S 83, 63, 70, 80; cf. A xii 274, xx 372; xxvi 437, *bkur-stir*
bgyis-par('gyur); xxviii 461

sat-kāya, individuality, A xxx 481, Sa 27b; individual body, A iv 94,
sku dam-par; a true individual body, Sa 213-4

satkāya-dṛṣṭi; 'jig *tshogs-la lta-ba*; (false) view of individuality, A xxv 431,
 xxxi 517, R xxv 4*, P 79, Ad f. 226a*, 262a*

sat-kāra, honour, A vi 159, vii 181, xi 242, xvii 327, xxix 480, xxx 481,
 508-9; reverence, A iii ch.

satkāra-kāma, want honour, R xi 6, *bsti ston 'dod-par*

satkāra-vidhi, manner of showing respect, P 185=S 1430, *satkāraṇavidhi*

satkṛta, honoured, Ad f. 227b, *bsti stan-du bya-bar*

satkṛti, honouring, AA iv 20, *gus-par bya-ba*

- satkṛtya**, having honoured, A vii 177, xvii 327; R iii 1, *gus byas*; vii 6, *bkskyur byas*; satkāra, at H 207=śri-paṭṭa-bandhādinā viśeṣapada-sthāpanāt; satkṛtya, at H 391=maṇḍala-ādi-karaṇāt
- satkriyā**, honouring gift, A xxx 494
- sattā**, existence, AA v 20, yod
- sattva**; *sems-can*; being, —; courageous mind, R xxix 11, *sems dpa'*; substance, P 256; energy, R xxii 13, *rab-tu brtson*
- sattva-kāya**, body of beings, R xv 7, *sems-can tshogs*
- sattva-tyāgin**, one who abandons beings, R xxvii 3, *sems-can yoñs-su gtoñ*
- sattva-dṛṣṭi**, view of a being, A i 19, =sādana-ātmakatvāt sattvaḥ ('jig-*pa'i bdag-ñid-can yin-pa'i phyir*); the false view that there are beings, A xxx 482
- sattva-dhātu**, world of beings, A xv 293; R iii 5, xx 4, *sems-can khams*; Sa 197-9, 200
- sattva-nikāya**, collection of beings, P 169(S-); world of beings, A xxv 429, *sems-can-gyi ris*
- sattva-paripāka-hetoḥ** S iv 681(P-)
- sattva-prajñāpti**, concept of a being, Ad f. 254b, *sems-can-du gdags-pa*; Su i 12b
- sattva-rāśi**, mass of beings, P 169=S vii 1263, *sems-can-gyi phuñ-po*
- sattva-loka**, the world of living beings, AA iv 61, *sems-can 'jig-rten*
- sattva-saṃjñā**, perception of a being, A iii 50; xx 376, =bhāva-abhiniveśa H; P 59=S 265
- sattva-sāra**, the very cream of beings, A xxvi 434, *sems-can dam-pa*
- sattvarthi**, for the welfare of beings, R xxvi 2, Tib. *de phyir* (=tasmāhu?)
- sattva-asattayā**, from the non-beingness of beings, Ad f. 244a, *sems-can med-pa'i phyir*
- sattva-asvabhāva-jātika**, the absence of own-being in beings belongs to the very essence of, A vii 175, *sems-can ño-bo-ñid ma mchis-pa dañ skye-ba ma mchis-pa'i ran-bshin-can*
- sattvāsa**, (abode of a being), S 65(P-), *sems-can-gyi gnas*
- sattvata**, relation to a being, Su i 13a, *sems-can(-gyis)*
- sat-puruṣa**; *skyes-bu dam-pa*; real man, A xi 236*; true man, Su iv 53a*; worthy man, A xvii 333*, P 524b
- satya**; *bden-pa*; true reality, AA viii 38*; truth, A ix 207, xii 264, xx 382,

384; AA—*; V 14g, 17d; true, A i 15; S 1534=P 232, tattva; truthful, AA i 50*

satya-kuśala, skilled in the truth, R ii 6, *bden-la mkhas*

satya-vacana, utterance of the truth, A xx 382, *bden-pa'i tshig*; 384-5; truthful speech, P 218=S x 1460, *bden-pa'i tshig*; enunciation of the truth, Ad 215b, *bden-pa'i tshig*

satya-vādin, speaks the truth, V 14f, *bden-par gsuñ-ba*

satya-adhiṣṭhāna, magical power of the enunciation of the Truth, A xxi 386, xxx 500; (power of) the declaration of the truth, R xx 23-4, xxi 1, *bden-pa'i byin-gyis rlabs*; sustaining power of the Truth, Ad f. 216b; Act of Truth, A xx 383

satyatas, in truth, A xvi 319-20

satyam, in truth, Hr, *bden-par*; true, Sa 193

satye, in truth, Ad f. 258b

satyena, in truth, A xxx 500

sad-ārtha, real in meaning, Adhy. 1, *don bzai-po*

sada; *rtag-tu*; always, R xv 1*, xvii 3*, 4*, 7*, xix 8*, xxii 5*, 9*; for ever and ever, R xiv 3*; (R v 6=yadā?, Tib. na)

sada-kāli, for all time, R xvii 2, *dus-rnams rtag-tu*

sadā; *rtag-tu*; for ever, AA viii 8*; at all times, AA iv 48*; always, A iii 93, xii 274, AA i 49*; Adhy. 15, *rtag-par*; constantly, R xxii 6*

Sadā-prarudita, Ever-weeping, name of a Bodhisattva, a model of *par-yeṣaṇā* for the perfection of wisdom, A xxx, xxxi, xxxii 527

sadṛ, always, R xvii 6, *rtag-tu*,=sadā

sadṛśa, as, like, A ii 39, xii 273; just like, R xxvi 4, 6, *lta-bu*; similar to, R viii 3, *bshin*; Sa 27a

sadṛśa-vijñānatva, his consciousness conforms to, P 533b, Tib.: *rnam-par śes-pa 'dra-ba med-pas*

sadopekṣāvihāritā, the state of being always evenminded, P 243, 245b, 264a, 265a, 557a

sa-doṣa, with hate, A xii 261, P 85

sadoṣatā, (the state of being with hate), A xii 261

sad-dharma, the true Dharma, P 34=S 114; AA i 49, *dam chos*; Adhy. 9, *dam-pa'i chos*; the good law, A vi 136; the good dharma, A iii 62, 75, xvii 338, P 66

- saddharmasya-antardhāna-kāla-samaya**, the period when the good law disappears, A x 225, *dam-pa'i chos 'jig-pa'i dus-kyi tshe*
- sadharna**, the good Dharma, R vi 3, *dam chos*, =saddharma A
- sa-nātha**, they have to help them, AA iv 6, *mgon bcas-pa*
- sa-nābhika**, with naves, P 533a, *lte-ba dan bcas-pa*
- sa-nidarśana**, visible, P 236; Su iv 41a, *mthoñ-ba dan bcas-pa*; with perceptible attributes, A xii 264; definable, Ad f. 253b, *Ti-*
- sa-nidāna**, with its foundation, Sa 35a
- sa-nirantara**, the state without impediments, AA iv 9, *bar-chad med bcas*
- sa-nirdeśa**, with all their occasions, P 86
- sa-niḥsaraṇa**, with escape, Sa 40a, b; which includes the possibility of escape, A xxiv 421, Ad f. 224a, *nes-par 'byuñ-ba dan bcas-pa*
- sa-nemika**, with rims, P 533a, *mu-khyud-can*
- saṃ-tati**, series (of thoughts), A xv 302, =citta-saṃtati H, 303
- saṃ-tarpana**, refreshment, A vi 137, *yañ-dag-par tshim-par mdzad (ciñ yañ-dag-par stobs-pa dan)*
- saṃtarpayati**; *tshim-par byed-pa*; refreshes, S 73(P-), Ad f. (243A)*; P 511; Su vii 103b, 106b; replenishes, Su vii 107a; gratifies, Ad f. 240a*, 248a*
- saṃ-tāna**, continuity, A vii 179, *sva-*, P 275
- saṃ-tiṣṭhati**, settle, A xxi 393, *gnas śin*
- saṃ-tiṣṭhate**, becomes, P 33=S 113; remains, Su iv 40a, *gnas*; is definitely established, P-ND-144a, Su vii 105b
- saṃ-tuṣṭa**, easily contented, A xi 244, *chog śes(-la)*, =P 320a; xxi 387, Ad 217a, *chog śes-pa*; quite contented, P 583, *chog-par 'dzin-pa*
- saṃtuṣṭitā**, contentment, S x 1455, 1462, *chog śes-pa*, =P 215, 220 *saṃtuṣṭi santo* A vii 180
- saṃ-tyāga**, complete renunciation, AA i 54, *kun gtoñ*
- saṃ-trasyati**, is frightened, A i 5, xiii 282; V 14d, *dñañ-la*
- saṃtrāsam āpadyate**, is terrified, A i 5, xiii 282; V 14d, *kun-tu dñañ-bar 'gyur-ba*
- saṃ-darśana**, exhibiting, P 216; exhibition, P 13, Su v 62b, *bstan-pa*; act of gazing, Su vii 103a
- saṃdarśanatā**, exhibiting, P 583, *bstan-pa*
- saṃdarśanā**, indication, AA v 17, *ston-pa*

saṃdarśayati, show up, A viii 190, ix 204, xii 272, xxviii 459; P f. 203; show, A v 104-5 (cy), x 228, xii 276; xxvii 459, *yañ-dag-par ston-pa*; xxx 510; Su vii 111a; hold up to, A xi 238; instruct, A xvii 325, P 285, 513, 550a; exhibits, Ad f. 215b, *ston-pa*; make visible, Ad f. 225a, *yañ-dag-par bstan-pa*

saṃdarśayitrī, the one who shows, A xii 254-5; instructress, A xii 253, 272, 276, P 328b

saṃdarśika, instructs, A xxii 398, *yañ-dag-par ston-pa*; reveals, A ix 203, *yañ-dag-par ston-par byed-pa*

saṃdarśita, feigned, P 232=S 1534

saṃ-dūṣaṇaṃ karoti, corrupt, A xxi 395, *sun 'byin-par byed de*

saṃ-dṛśyate, appears, A viii 198, x 216, 218; xxi 393, *snañ*; xxviii 465, *snañ-bar gyur*; Ad f. 218a, *snañ ño*; Su iv 42a, *kun-tu snañ*; iv 55b, *snañ shiñ*; is beheld, P 223, 295; be equal to(?), A xxiv 419, *snañ ño*; is shown forth, P 96; appear bright, P 201(55)=S(74), *kun-nas snañ-ba*

saṃdṛśye, make a good figure, Ad f. 223b, *yañ-dag-par snañ-ba*

saṃdraṣṭu- S 96-7,=P 30, *draṣṭu-*

saṃ-dhāya, with a hidden meaning, V 6, *dgoñs te*; Su i 19a; in a hidden sense, Sa 214, 225, 226, 229, 240, Su i 10a, 13b, 14a; with a hidden intent, Su iv 55a, *dgoñs te*; with a hidden intention (meaning), P 581-2, *dgoñs-nas*

saṃdhāyate, explain, Su ii 20b, *smra-bar byed do*

saṃ-dhārayati, keep in mind, P 30=S 100

saṃdhārayitā, hold together, Su vii 107a

saṃdhārayitrī, one who upholds, Sa 206

saṃ-dhāvati, err about, A xxi 390, Tib.: *sbyaṅs*; Su vii 99a; run together, Su i 8b, *kun-tu rgyu ste*

saṃdhāvya, after he has erred about, Ad f. 217b, *'khyams śiñ*

saṃdhi, composition, Su iv 47b, *mtshams sbyar-ba*

saṃ-naddha, armed with, A i 17, 20-1, 23-4, ii 35, viii 196; P 175; put on, Sa 197

sannadhu, armour, R i 18, *go cha (bgos śiñ)*

saṃnahati, put on the armour, R xix 8, *go gyon te*

saṃnahantī, put on, R xv 5, *gyon byed*

saṃnahitavya, must put on the armour, R xxiv 5, *go-cha bgo bgos so*

saṃnahya, armed with, P 185–6

saṃnahyate, is armed with, A viii 197; put on (the armour), P 185, 188
saṃnāha; *go-cha*; armour, A i 17, 20–1, 23–4, ii 35, viii 196–7, xi 236, xv
 300, xix 363; R i 20*, xv 5*; P 169=S vii 1263*, 175, 185, 188; AA
 i 6*, 43*; Sa 197

saṃ-ni-caya, heaping together, P 516; collection, Su iv 46b, *bsags-ḥa*

saṃ-ni-patita; *'dus-ḥa*; assembled, A iii 49, xxvi 441*, xxx 489; P 96; Ad
 f. 229a*; Su i 2b; brought together, Su ii 24a; come together, Su
 ii 24b; present, Su i 3a; assembly, Sa 193

saṃnipāta; *'dus-ḥa*; disorder of the humours, A xii 253*, xiv 290 (not
 trsl.; congregation, A xix 367*, tathāgata-

akṣara-saṃnipāta, laid out in letters, A xxviii 460

ekakṣaṇa-saṃnipāta, incidence . . . , A xxviii 464a

sannipātikāni, which result from a disorder of the humours, Ad f. 223a,

'dus-ḥa las gyur-ḥa; see: *sānnipātika*. (Filliozat, *La doctrine classique
 de la médecine indienne*, Paris, 1949, p. 158 n. 1: *sannipātika*
 désigne ce qui est causé par la réunion du vent, de la bile et de la
 pituité. See also: *Hobogirin s. v. Byō*, 252b)

saṃ-ni-yujyate, bestow, A xix 363; *saṃniyokṣye*; Śi VR: *saṃyojayiṣyāmi*

saṃ-ni-veśa, fabrication, P 437; stay, Sa 235

saṃniveśayati, (entrust), A xi 238, *yañ-dag-ḥar 'jug-ḥar byed*

saṃ-ni-śrayatā, trust in, A xxx 489, *dharma-*

saṃniśritam, while leaning on something, P 264

saṃ-ni-ṣaṇṇa, seated, A iii 49, 78

sa-parivāra S 112(P-)

sa-pariṣatka S 113(P-), *phyogs 'khor dan bcas-ḥa*

sa-putra-dāra, together with his sons and daughters, R xx 3, *chuñ-mar
 bcas-ḥa*; cf. Ms C

sapta, seven, S 137–8, *bdun-ḥo*=P44 *sarva-*

sapta-kṛtvo bhava-parama: reborn seven times at the most, A ii 36=P f.
 204

sapta-ratna-maya, made of the seven precious things, S x 1472, *rin-ḥo che
 bdun-gyi rañ-bshin las grub-ḥa*,=P 225, *sarva-°°*; R iii 2, *rin-chen bdun
 las byas śin*; A iii 62; built of the seven precious things, A xxx 485

sapta-ucchrayatā, his body has seven protuberances, P 533a, *bdun sin-tu*

mtho-ba

sa-prajāpatika, round Prajapati, A xxvii 446, *skye dgu'i bdag-po dan bcas-pa saprajāpatikā devā*, the gods round Prajapati, Ad f. 230b, *skye-dgu'i bdag-po dan bcas-pa'i lha-rnams*

sa-pratīgha, reacting, A xii 265, *thogs-pa dan bcas-pa*

sa-pratīśa: respectful, A xxx 509

sa-pratyaya, and Pratyekabuddhas, R xxvii 7, *rañ rgyal bcas-pa*

sa-brahmaka, round Brahman, A xxvii 446, *tshañs-pa dan bcas-pa*

sabrahmakā devā, the gods round Brahman, Ad f. 230b, *tshañs-pa dan bcas-pa'i lha-rnams*

sa-brahmacārin, chaste, A xxi 394

sa-bhāgatā, companionship, Su iii 37a, *skal-ba mñam-pa*

sabhāgatāyām, among, P 8, 60

sabhāgatāyai, among, P 63=S 270, -āyām, 64

sabhāśraya, assembly-hall, P 534b, *'khor dan ltuñ-ba*

sama; *mñam-pa*; like, A xxiv 421, xxix 478; the same as, A xii 264, 267, xv 297, xvi 314, xvii 331, xxix 479; xiii 280, xvi 321; P 240; Su i 10a, b; K, *mñam*(?); even, A xvi 321, xxx 488, P 235 (not trsl.), 261b, AA iv 35*, Sv*; smooth, A xxvi 434, sarva-doṣa-vaiṣamya-abhāvāt H; self-identical, A i 24; V 23*; Sa 226; K*; equal (to), A xiii 278-9, xvii 331, xxviii 458; Ad f. 233a, *mtshuñs-pa(r)*; AA viii 22*, 28*, 30*; Sa 27a; Su ii 20a

samam, evenly, A xiv 289; P 533a, *mñam-par*; equally, Su ii 22a

sama-kramatva, walks at an even pace, AA viii 24, *gom sñoms-pa*

sama-catvāriṣad-dantatā, he has a total of forty teeth, P 533a; 533b, *tshems mñam shin bshi-bcu tshad-pa*

sama-caryā, upright life, A iii 75

sama-cārin, one who sees things as equal, Su ii 20a

sama-citta, even mind, R xvi 6, *sems sñoms*; evenminded in his heart, Su i 5a

-sama-citta, considered each other as one considers, P 10

sama-cittatā, the same attitude of mind, S x 1459, P 169=S vii 1264, *sems mñam-pa ñid* (=‘treat equally?’); an even attitude of mind, AA i 48, *sems mñam ñid*

sama-dantatā, his teeth are equal in size, P 533a; 533b, *tshems mñam-pa*

- sama-yāna-samprasthita**, set out in the same vehicle (as I), A xxiv 422, *theg-ṣa mthun-ṣa-la yañ-dag-ṣar shugs(-ṣa)*
- sama-viṣamena**, in an irregular way, A xvii 333, *mñam-ṣa dañ mi mñam-ṣas*
- sama-same**, the same in the self-identical realm of dharma, A xii 267, *mñam-ṣa dañ mñam-ṣas*; arranged one by one in regular succession, A xxx 485, =tulya-pramāṇa H
- sama-aṃsena**, an equal share, V 15b (as in an inheritance, MW); Tib: *ñā'i . . . phrag-ṣa-la*
- sama-ūru-bāhutva**, his arms are level with his thighs, P 533b; Tib: *brla drañ-ṣor bshag ste*
- samagra**, all the, R xiv 7, (*nor*)*dañ bcas-ṣar*
- samagrī-bhūta**, all (without exception), A xxx 507, 509
- samajñā**, denomination, A i 16, =vastu-sametam aham iti jñānam H; P 153; appellation, A vii 177, *kun śes-ṣa*
- samaṅgin**, one who possesses, A xxvii 455(bala); filled with, A xix 363, *sukha-*
- samatā**; *mñam-ṣa ñid*; self-identity, A xxxi 525; sameness, A ix 206, xii 264, xvi 306, xxix 476, xxxi 525-6; P 90; 189 (sarvadharmāṇām); P 200(36), śuddha-, =S(50)*; 201(57), sarvadharmā-, =S(76)*; P 212=S 1451*; AA—*; Sa 227, 41b*; Su i 17; Adhy. 10*, 11*, 13*
- samatā-darśana**, vision of sameness, P 216=S x 1457, P 223=S x 1468, *mñam-ṣa ñid-du lta-ba*
- samatā-anuyata**, a companion of sameness, Su i 10b
- samatā-abhisamkarika**, productive of sameness, P 518
- samatva**, sameness, A xiii 279; K, *mñam-ṣa ñid*
- sam-ati-krama**, overcoming, A vii 195, S 1444; transcending, AA iv 24, *yañ-dag 'das*; Su iv 44a, *yañ-dag-ṣar 'da'-ba*; something that completely transcends the world, Su i 8a
- samatikramu**, transcended, R i 27, *yañ dag 'das*
- samatikramatā**, rises completely above, A ix 206, *las 'das-ṣa*; have transcended, A ix 207, *las yañ-dag-ṣar 'das-ṣa*
- samatikramika**, what transcends, P 294
- samatikrāmati**, completely pass beyond, P 21(S-); transcends, P 27(S-); P 202(79)=S(107), *yañ-dag-ṣar 'da'-ba*; S(98), *yañ-dag-ṣar 'da'-ba*=P 202 (72) atikrāmati; Sa 39b

- samatikrānta**, having transcended, R viii 2, *yañ-dag 'das-la nam-par grol-ba 'aṅ min(+na ca vimukta)*; P 4, Sa 27b; completely transcend(ed), R xxxii 4(-amate), *yañ-dag 'da'-bar 'gyur*; Su i 5b, 8a, *yañ-dag-par 'das-ṣa*, 11b
- samatikrāntatva**, have completely risen above, A xiii 279—80, *yañ-dag-par 'das-ṣa*
- samanantara**, immediately on, A xx 381, *ma thag-tu*; immediately after, Sa 42b
- sam-anu-jña**, encourage(?), A xvi 322, (*de-la*) *rjes-su mthun-ṣas dga'-ba(r bya'o)*; acquiescent, P 503, 547; Ad f. 240a, 241a, 242a, *rjes-su dga'-bar byed do*
- sam-anu-paśyatā**, reviewing, Su vi 66a, *mthoñ-ba*
- samanupaśyati**, reviews, A viii 198, xvi 320, xvii 327, xix 355, 360, xxvi 438—9; S,—, *yañ-dag-par rjes-su mthoñ-ba*, e. g. P 37=S 118; Ad f. 221b; Su i 11a, 18b; see P 99, 211
- sam-anu-baddha**, pursued, A iii 78
- sam-anu-buddha**, fully understood, Su vi 66b, *khoñ-du chud do*
- samantatas**, all round, A xxx 485; on every side, A xxxi 523
- samanta-prabha**, one with a halo all-round, P 520
- samanta-prabhatā**, the state of having a halo all-round, P 520
- samanta-prasādika**, fair in every way, P 534, *kun-nas mdzes-ṣa*
- Samanta-bhadra**, name of a Bodhisattva, Adhy. 12, *kun-tu bzāñ-po*
- Samanta-raśmi**, name of a Bodhisattva, P 12—4
- samanta-avabhāso**, All-round Illumination, P 200(35)=S(49), *kun-tu snañ-ba*
- samanta-āloko**, Illumination All-round, P 201(53)=S(72), *kun-tu snañ-ba*
- samantāt**, completely, A iii 63; S 1451(P-), *mñam-ṣa ñid-las*; all round, A iii 57, xxx 487, 489, xxxi 522; on all sides, AA viii 26, *kun-nas*; all the, P 30=S 100
- sam-anv-aṅgī-bhavati**, be endowed with, Su vii 105b
- samanvaṅgī-bhūta**: he tastes, A xxx 488, endowed with, Su ii 21b
- samanvāgata**, endowed with, A, S—, *dañ ldan-ṣa*; R xv 6, *dañ ldan shiñ*; xxxi 9, *ldan-ṣa*; P 207; V 12, 14a, b, d, 15d
- sam-anv-ā-harati**, his mind is impressed by, A viii 198, P 291a; consider, A xix 360; xx 382, *sems te*; not trsl. A xxx 484; bring out, A iii 83; bear in mind, A xxiii 414; bring to mind, A iii 72; 75, *vistareṇa*

pratyeka-avayava-abhimukhi-karaṇāt H; 77, vi 143, 150, vii 177, x 222, xii 254, xvī 312, xvii 332, 338, xx 378; 383, *bsam-par bya ste*; xxii 404, *śes-par bya'o*; *śes-par bya-ba*; xxiii 414, *dgoñs-par 'gyur ro*; xxvi 436, *sems-pa*; xxvii 447-8, *dgoñs-par mdzad de*, =bhavatyā-rūpeṇa-avadhāraṇāt H; xxviii 462, (behave towards?), *bsam-par bya-ba*; 464a; 472, *bsam-pa*; 473, *dgoñs-par*; R xii 1, *dgoñs-pa(r) mdzad*; xxxi 13, *sñam-du bsams-nas?*; Ad-ND-191a; Ad f. 223a, 230b, *dgoñs-par 'gyur*; f. 247a, *dgoñs-pa mdzad*; thinks to himself, Ad f. 216b

samanvāhāra, grace(?), A xii 254, *dgoñs-pa*; S 70(P-)

samanvita, endowed, R xxxi 3, *ldan*

samam, impartially, AA i 65, viii 33, *mñam-du*

sam-aya, time, A i 3, 26-7, xxviii 457, 470, xxxi 513; V 1; epoch, V 6, 16b, 21b; re-union, AA v 41, *rtogs-pa*; Sacrament, Adhy. 14, *dam tshig*

samara, battle, AA iv 48, *gYul gyed*

samargham, cheaply, Su ii 23a, *rin-than chun-nur*

sam-ārtha, capable, A iii 84, =yogya H; xx 372, Su ii 23b

(**akīrcit**)**sam-ārtha**, incapable of doing anything, Sa 32b, *nus-pa ci-yañ ma mchis-pa*

sam-arpita, afflicted, A xxviii 471, Su vi 90b; filled, P 10; (he) feels, A xxx 488; possessed of, A xix 363, sarvasukha-; Su ii 21b

sam-alaṃkṛtu, well adorned, R xxxi 12, *legs-par brgyan-pa*

sam-ava-dhāna, meeting, A i 11, vi 140; vii 183, *phrad-par*; xi 234, 246; P 275b, 329b

sam-ava-saraṇa, meeting, P 199(21)=S(27), *yañ-dag-par 'du-ba*; come together in, Sa 32a

samavasaraṇaṃ gacchati, (comes to) meet, P 5, 243

-**samavasaraṇatām anuprāpnoti** P 203(106), S-(trsl. follows S)

samavasaraṇatām udgacchati, meet, P 199(S-)

samavasarati, meet, Su iv 50a, *'du-bar 'gyur-ba*

(**saha**) **samavasarati**, connecting with, P 45=S 139, *lhan-cig kun-tu rgyu(-ba)*; come together, Su vii 107a

sam-ava-hita, (they do meet?), A xii 267, *mñam-par 'jug cin*, =vikṣepāt kṛta-pratikāratvena H

sama-śikṣa, one who trains evenly, Ad 224b, *bslab-pa mñam-pa*

- samaśnute**, gain, AA i 58, *yañ-dag 'thob*
- samasta**, inherent, P 583, *'dus-pa*; not trsl. A v 109
- samākulikṛta**, troubled, R xi 8, *dkrugs-nas*
- samākṣaro**, Identifying the Letter, P 201(62)=S(86), samākṣarākāro, *yi-ge mñam-par 'god-pa*; Ad: samākṣarāvākāro
- samāgamati**, are brought along, R iii 8, *'gro-bar 'gyur*; are assembled, R v 6, *dan ldan*; come forth, R x 7, *bskrun*,=prādurbhavanti A; xix 3, *'byuñ*
- samāgamyā**, come together, Su vi 91a
- sam-ā-caramāṇu**, while moving unto, R xxx 2, *yañ-dag (chos) sgrub byed tshe*
- samācāra**, habits, AA viii 26, *kun spyod*
- samādāna**, undertaking, P 210=S 1446, karma-, of actions; AA viii 20, *yañ-dag blañs-pa*; (one who gives his undivided) attention to, A x 222, acchidra-, *yi-dam ma ñams-pa*, H cy; take upon themselves, P 36; sense of obligation, A xxxi 523; they have acquired, P 87, -karma-; urge, P 534a, *yañ-dag-par bskrul-ba*; has cultivated, P 534a, *yañ-dag-par blañs-pa*
- samādānatā**, sense of obligation, A xxx 500
- samādānatva**, sense of obligation, P 533b, *yi-dam(-la)*
- samādāpaka**, one who instigates, A xvi 322, Su i 5b
- samādāpana**, instigation, A viii 191
- samādāpayati**, instigate, A v 104,=grahaṇāya yatna-karaṇāt H; vi 154; viii 190, xi 238, xvi 322, xvii 324-5; xxviii 459, *yañ-dag-par 'god-pa*; P 188, 194, 255b, 285, 307a, 513; S x 1459(P-), *yañ-dag-par skul-ba*; Sa 35b; Su vii 95b; causes to be undertaken, P 95, S 73(P-); encourages to, Ad f. 235a, *yañ-dag-par 'dzin-du 'jug cin*
- samādāya**, having taken upon himself, A vi 164, xvii 324-5, xviii 349, xxv 429; (in conformity with), S x 1455(P-), *yoñs-su blañs*, and, *yañ-dag-par blañs*; undertakes to observe, P 194
- samādāya vartate**, behave in conformity with, Su vii 105a; have done (deeds), Ad f. 225b, *gnas-pa yan-dag-par bslañs te*
- samādhatā**, state of concentratedness, P 520
- samādhi**; *tiñ-ñe-'dzin*; concentration,—; meditative trance, AA—*
- samādhi-maṇḍala**, concentration-circle, P 133=S iv 613

- samādhi-mukha**; *tiñ-ñe* 'dzin-gyi sgo; concentration door, A xxx 490, xxxi 526; P 21=S 68*, P 56=S 261; P 60-1, 107, 131=S iv 568, 200(35) =S(49)*
- samādhi-rāja**, king of concentrations, P 5
- samādhi-vimokṣa-mukha** A xx 373
- samāna**, something like, P 533b, *mñam*; likewise(?), Sa 39a; equally, A vi 165, vii 180; being truly, P 37(S-)
- samānābhiprāya**, they are of like intention with me, A xxiv 422, (*bdag dan*)*bsam-ṅa mthun-ṅa*
- samānārthatā**; *don mthun-ṅa*; equally important, Su ii 22b; consistency between words and deeds, P 528a*; 534a*, Ad 219a*; Su vii 105a
- sam-ā-pattavya**, should enter into, A xi 246, xx 370
- samāpatti**, attainment, A xi 246; AA v 24, 25, viii 2, *sñoms 'jug-ṅa*
- samāpadya**, having entered on, AA v 23, *sñoms shugs-nas*
- samāpadyate**, enter into(on), A i 13, vi 168, xv 292, xvi 322, xvii 332, xviii 349, xx 375, xxv 427, xxx 492; cf. iv 101; P 4, 5, 179-80, 195, 248a; Sa 23b, 24a, b, 36a; Sv, *sñoms-ṅar shug(s) so*
- samāpadyanatā** S x 1458, 1470=P 217, 224, *samāpatti, mñam-ṅar bshag-ṅar bya-ba*
- samāpanna**, obtained, A xxx 506; immersed in, A xxxi 520, P 10; entered into, P 144; Sv, *mñam-ṅar bshag-ṅa*
- samāpti**, end, AA iii 16, *rdzogs-ṅa(r)*
- samāpnoti**, accomplish, AA i 56, *yañ-dag 'thob*
- samābhirūḍha**, mounted on, R i 18, *shugs-ṅa*
- sam-ā-yukta**, connected with, A xix 364, ekacittakṣaṇa-, (*sems-kyi skad cig ma gcig*) *dan ldan-ṅa*; entrusted to, A xiii 281(Wa: verbunden, übertragen)=P-ND-175a
- samāyoga**, combination, A xxxi 516
- sam-ā-rabhate**, undertakes, P 73
- samārabhya**, when one has undertaken, AA ii 4, *brtsams-nas*
- samārabheyyā**, should bring about, R xxiv 5, *rtsom byed*
- samārambha**, undertaking, P 73
- sam-ā-rūḍha**, entered(up)(on), A i 17, H cy 75, 2-3; 18, 20, 23-4; iii 54, =utkalitaḥ H; mounted on, A xxiv 422(cf. H 816); P 175, 180(S-), 183; Ad 224b, *shugs-ṅa*; Su i 5b

- sam-ā-ropa**, attribution, AA iv 52, *sgro 'dogs*; superimposition, Sa 226; imputation, Su ii 20a
- samāropita**, placed in, A xiv 288
- samāroha**, height, P 533b, Ti-
- samārohati**, mount on, Ad f. 225b, *yañ-dag-par shugs-pa*
- sam-ā-śvāsayaṭi**, to comfort, A xxx 491, 500
- sam-ā-sāḍya**, having met with, A xi 238, *bsgrubs-nas*
- samāsa-vyāsataḥ**, briefly and in detail, AA i 18, *bsdus dan rgyas-pa'i sgo-nas*
- sam-ā-hita**, collected, P 183; concentrated (on), A i 13; x 227, *mñam-par bshag-par*; xii 267; R i 11, *mñam-par bshag*; xxix 10, *mñam bshag yin-par*; P 144
- samiñjita**, bending, P 204=S 1429, *bskum*
- samī-karoti**, equates, A xi 235, 238, *mtshuñs-par bya-bar*
- (**sārdḍham**) **samīkaroti**, considers equal to, A xi 239, 249, *dan lhan-cig mtshuñs-par bya-bar*
- samīraṇa**, air, R xx 5, *rluñ*
- sam-ucchinatti**, cuts off, P 90; exterminates, P 199(26), S-
- samucchinna**, completely cut off, Su i 11b; vi 65a, *yañ-dag-par chad-pa*; abolished, P 8
- samucchinnatva**, has been quite cut off, P 212=S 1451, *yañ-dag-par chad-pa*
- samuccheda**, annihilation, A iii 62; extermination, P 199(26), S-; completely cut off, Su i 13a, *bcad-pa*; complete cutting off, Su vi 88a
- samucchraya**: incarnation, A xxxii 528; not trsl. P f. 243C
- samucchrita**, has protuberances, P 533a
- sam-ut-kṣipati**, (lift up), S 82,=P 28, *samatikrāmati+kṣipati*; Su vi 90b
- sam-ut-tarati**, rise above, Su i 8a
- samuttīrṇa**, escaped, Su iv 52b, (*las*) *'das-pa*
- sam-ut-tejaka**, one who incites, Su i 5b
- samuttejayati**, fill with enthusiasm, A v 104-5, viii 190, x 228, xi 238, xvii 325; xxviii 459, *yañ-dag-par gzeñ(s?) bstod-pa*; P 285, 513, Su vii 95b, 111a; instigates to, Ad f. 235a, *yañ-dag-par gzeñ(s?) bstod-pa*
- sam-ut-thāna**, manifestation, A ix 206, om. Ti, V. R; arising, Su vi 66b, (*kun-nas*)*sloñ-ba*
- samutthāpaka**, raiser, Su iii 29b, *kun-nas sloñ-ba-po*; Su vii 98a
- samutthāpayati**, raises, Su vi 66b, *kun-nas sloñ*; vi 74a

- samutthāpayitā**, raising, Su vii 98a
- samutthāpita**, raised, A vii 180, *kun-nas bslāñ-ba*
- samutthita**, arisen (from), Su iv 60a, (*las*) *byuñ ste*; vi 64b, *sloñ-ba*; 66b, *kun-nas lañs-ṣa* (ñid) *las byuñ-ba*; vii 98b
- sam-ut-pāda**, production, AA v 15, *bcas-ṣa*'i *skye-ba*; sprung up, AA viii 10, *byuñ gyur*
- samutpādayati**, raise, A v 104, 128
- sam-ut-sada**, protuberance, AA viii 13, *mtho-ba*
- samutsāditatva**, (has been utterly destroyed), S 1451(P-), *yañ-dag-ṣar bcom-ṣa*
- samutsuka**, zealous, Su iv 60a, 'bad-ṣa
- sam-ud-aya**, origination, S iii 488; Hr, *kun* 'byuñ-ba; Su i 10a, b
- samudaya-dharmin**, doomed to originate, P 80, Su i 10a
- samudaya-prahāṇa**, (forsaking of origination), S 141(P-)
- sam-ud-ā-gacchati**, arrive at, A xxii 405-6, *bsgrub-ṣar* 'gyur; *yañ-dag-ṣar sgrub cin*; result in full knowledge, Su i 10b; gain full knowledge, P 513, *yañ-dag-ṣar sgrub-ṣa*; Sa 26a; Su iv 59b, *yañ-dag-ṣar bsgrub-ṣar* 'gyur ro; attain enlightenment, Sa 195; rise up together, P 199(15)=S(21), samudgacchati, *yañ-dag-ṣar* 'phags-ṣar 'gyur-ba; reach the fulness of perfection, Sa 239
- samudāgata**, fully attained, Su vii 94a; in full possession of enlightenment, Sa 222
- samudāgato**'bhūt, had perfected himself for, P 273b
- samudāgama**; *yañ-dag(-ṣar)* (')grub-ṣa; full attainment, R xviii 2*; P-ND-146a; AA iv 25*, 32*, v 8*; final achievement, A xxix 477-8; full possession, AA viii 18*; procuring, A i 6; full knowledge, A xi 238*
- samudāgamanatā**, arrives at the full possession of, A vii 176, *yañ-dag-ṣar bsgrub-ṣa*
- samudāgamyā**, in full possession of, Ad 221a, *yañ-dag-ṣar bsgrub-ṣar bgyis*
- sam-ud-ā-carati**; *kun-tu spyod-ṣa*; nurse, A xvii 325*; commit to, A xxi 394*(cārayati?); befall, A xix 355; use, P 519; Ad f. 238a, *kun-tu* 'byin; credits with, Ad f. 218b, *spyod-ṣa*
- samudācāra**, ideas, A iii 72, evaṃrūpāḥ samudācārā=vakṣyamāṇā vitar-kāḥ H,=P-ND-146b; xix 355; Sa 24a, *sems-ṣa*; habits, A iii 89, xvii

- samudācārā bhaviṣyanti**, will persist by force of habit, A x 227, *yañ-dag-par sphyod-par 'gyur ro*
- samudācārāḥ samudācārati**, form the idea, Sa 24a
- samudācārāt**, habitually, A xxi 392, *sphyod-pa*
- samudācāra-śīla**, habitual morality, P 518
- samudācārātā**, habitual absence of, P 223, advaya-,=S x 1468, dvaya-asamudācaratā, *gñis-la yoñs-su rgyu-ba med-pa*
- āhāra-samudācāram utpādayati, A xxx 510
- samudānaya**, full attainment, R xxx 2, *sgrub*
- samudānayati**, to procure, A xxx 482; R xvi 5, *bsgrubs byas śiñ*; P 66=S 272, anuprāpnoti; S x 1459, *yañ-dag-par sdud-pa*,=P 217, samudānayanatā; Sa 30a
- samudānayanatā**, to procure, P 178
- samudānīta**, procured, A vi 159,=sādhita H; xxxi 520 (procured a claim to), 524 (procured a right to); Ad f. 226a, *yañ-dag-par bsgrubs-pa*; Su vii 110a
- samudīrita**, proclaimed, AA i 3, *yañ-dag bsad*; i 17, *yañ-dag brjod*
- sam-ud-gata**, originate, R xxviii 3, *'thon*
- samudgato**, Arisen, P 199 (15)=S (21), *yañ-dag-par 'phags-pa*
- Samudgata(?)**-raśmī Śrīkūṭarāja, Sv, 'od-zer kun-nas 'phags-pa *gśegs-pa'i dpał brtsegs rgyal-po*
- sam-ud-ghāta**, uprooting, P 216=S x 1457, P 223=S x 1469, *yañ-dag-par bsal-ba*; AA i 63, *kun-tu 'joms-pa*; viii 5, *yañ-dag bcom-pa*; Su iv 53a, *yañ-dag-par gshom-pa*; vi 74a, *yañ-dag-par gshom-pa*, and, *yañ-dag-par 'joms-pa*
- samudghātātā**, uprooting, P 297b
- sam-ud-deśa**, program, AA i 6, v 11, *ched-du bya*
- sam-ud-dharati**, fetch out of, R xii 5, *yoñs 'don*
- sam-udra**; *rgya-mtsho*; ocean, A x 216, xxix 477-8, xxx 491, xxxi 525, R xiv 2*, 7*, K*
- sam-upa-labhyate**, be apprehended, Su i 13b, *yañ-dag-par dmigs*; vii 98b
- sam-upa-hata**, injured, Sa 227
- samupārjita**, stored up, P 535a, *grub-pa*
- sam-rddhi**, affluence, A xi 242, dhana-dhānya-, *nor dan 'bru phun-sum-tshogs-pa*

- samṛdhyate**, get accomplished, A xxi 434, *'byor-par gyur cig* (samṛdhyantām); foster, P 23=S 72, *phun-sum tshogs-par 'gyur-ba*
- samṛdhyati**, succeeds, S x 1458, =P 217, -te, S x 1470(-), *phun-sum tshogs-par 'gyur-ba*
- samṛdhyayati**, get accomplished, R xxi 1, *'byor-pas*
- sameti**, agree, A xxi 389, tulyam iti nirūpya H; S 261 (P-)
- sametya**, in harmony, A xxx 486
- sa-moha**, with delusion, A xii 262, P 85
- sam-patti**, accomplishment, A xx 372, xxv 432; Ad f. 226b, *phun-sum tshogs-pa*; AA iv 33, *phun tshogs*; attainment, A xi 246; excellent thing, P 508-9; benefit, P f. 231, 517
- sampad**; *phun-sum tshogs-pa*; accomplishment, A vi 136, xxxii 527; S x 1471*, AA i 69*, v 35*, 37*; achievement, A vi 136; P 19 (S-); possession, V 5, 20a, b, 26-7; see: śrāvaka-
- sampanna**, achieved, A iii 60, x 229, xii 272, xiii 282, xxi 393, P 89; S 1406=P 194, samāpanna; won, A xxiii 412; fully grown, Ad f. 254a, *phun-sum tshogs-pa*
- nānārohapariṇāha-°, A iv 101; pratibhāna-, pratipatti-, sarvopakaraṇa-, A xx 371
- sam-parāya**, a future life, P-T 166
- samparāyika**, in a future life, P-T 166
- sam-pari-grhṇāti**, aid, A ii 34
- samparigraha**; *yoñs-su 'dzin-pa*; full acceptance, AA i 21*; assistance, P f. 209, AA i 25*, 36*, iv 25*
- samparigrāhaka**, patron, A xxx 494
- sam-pari-ṛcchita**, questioned about, A xiv 286
- sampariṣṭa**, asked about, A xiv 286
- sam-pari-vārayati**, sustain, A ii 34
- sam-paśyati**, beholds, A iv 100, *yañ-dag-par mthoñ ño*; have regard for, A xv 304, xvii 339
- sampaśyan**, counting over, A xxvi 435, *yañ-dag-par mthoñ-bas*; when he considers, A xxiv 420
- sampaśyamāna**, considering, P 508; beholding, P 560
- sampādayati**, perfect (oneself), A iv 101, v 104, xv 292, xvi 310-1, 322, xviii 343, 349; progressively train in, A x 223, *sgrub-par 'gyur ro*

- sam-piḍita**, quite filled with, P 257a
- sam-pūjayati**, worship, P 14
- sam-pra-kampate(-ayati)**, shake very greatly, A xvi 309, xxxi 516, P 8, 520
- sam-pra-kāśayati**, to illuminate, A i 4, v 102, 105, xxx 503, xxxi 521; P 158; V 2, 14a, 17a, 27, 31b; to reveal, A xxviii 464a, xxx 509; P 218=S x 1460, *yañ-dag-par ston-pa*; P 13; P 31=S 100; Ad f. 219a, *yañ-dag-par ston-par byed-pa*; Su ii 24a; to explain, Sv, *ston-pa*; V. R. *srañ-ba*
- samprakāśana**, revealed, P 96
- samprakāśanā**, reveal, A xxxi 520; revelation, Su vi 58a, *yañ-dag-par (rab-tu) ston-pa*; cf. P 295
- sam-pra-kṣubhyati**, resound very greatly, A xvi 309, xxxi 516, P 8
- sam-pra-garjati**, rumble very greatly, A xvi 309, xxxi 516, P 8
- sam-pra-calati**, stir very greatly, A xvi 309, xxxi 506, P 8, 520
- sam-pra-janyam**, full awareness, P 166=S 1445, *śes bshin*
- samprajāna-kārin**, one who acts with full self-possession, P 13
- samprajāna**, self-possessed, P 5, 63; clearly conscious, P 204=S 1427, *śes bshin dan ldan-pa*; 210
- samprajānāti**, wisely know, A xxxi 516, =samyak prajānāti H
- samprajñatā**, self-possession, AA iv 42, *śes bshin*
- sam-pra-tāḍana**, beating, A vi 137, dharmabheri-, (*chos-kyi rñā*) *rduñ-ba*
- sam-prati-grahitṛ**, recipient, Sa 38a
- sam-pra-tiṣṭhati**, set out for, Sa 218, 220; —e, set out, Ad f. 254a, *yañ-dag-par shugs-pa*; 'jug cin
- sam-prati-labbate**, acquire, A xxx 505
- sam-praticchati**, welcome, Su ii 21b; assent to, Sa 41b (sampraticchatām, *yañ-dag-par mnos-pa'i (rgya)*)
- sam-pratyaya**, conviction, P 579a, *yañ-dag-par rtogs-pa* (Mhvy. sampratipatti, samyagavabodhi)
- sam-pra-bhāvayati**, help to come forth, A x 228
- sam-pra-moṣayati**, impair, Ad=P 199 (20) pramuhyate, =(26) *ñams-par 'gyur-ba* (but ed. muhyati)
- sam-pra-yukta**, associated (with), A iii 74; R vi 1, *rab-tu ldan-pa*; xxvii 7, *ldan-pa*; intent on, R xi 6, xv 1, *ldan*; xi 10, *sbyor*; xxiv 2, *ldan*
- samprayujyate**, be conjoined with, P 36=S 116, samyujyate

- samprayoga**, exercise, R xiv 1, cf. āśaya-; associated with, R xxvi 6, *ldan-pa*; conjunction, AA v 33, *mtshuñs-par ldan*; Su iv 44b, *sbyor-ba*
- samprayoga-nimitta**, sign of conjunction, Su vi 81b, *phrad-pa'i rgyu(r)*
- sam-pra-raṇati**, be very greatly agitated, A xvi 309, xxxi 516, P 8
- sam-pra-vartate**, become, A vi 152
- sam-pra-vādayati**, play, A xxx 508
- sampravādita**, caused to sound together, A xxx 486
- sam-pra-vāraṇa**, presentation, A vi 137, dharmadāna-
- sam-pra-vi-kirati**, scatter, A xxx 489
- sam-pra-vedhati** P 8
- sam-pra-veśa**, entrance, P 199 (17)=S (23), *yañ-dag-par 'jug-pa*
- sam-praśna**, questioning, AA iv 7, *kun 'dri*
- sampraśnīkṛta**, counterquestioned about, A xiv 286
- sam-pra-sāda**, serenity, S 1443 (P-)
- sam-pra-sthā**, (advance towards), A vi 163
- samprasthita**; *yañ-dag-par shugs-pa*; set out for, A xi 247, 'jug-par; A vi 157, =prañidhi-prasthāna-cittābhyāṃ pravṛttābhyāṃ pravṛttā H; P 175, 179, 194; Ad f. 243b, *shugs*; V 3; Su i 4a
- sam-pra-harṣaka**, one who encourages, Su i 5b
- sampraharṣaṇa-artham**, in order to gladden, R i, *yañ-dag-par rab-tu dga'-bar mdzad-pa'i phyir*
- sampraharṣayati**, make rejoice, A v 105, viii 190, xi 238, xvii 325, Su vii 111a; encourage, A x 228; xxviii 459, *rab-tu dga'-bar byed-pa*; P 285, 524b
- sam-prāpta**, reached, P 14
- sam-prārthayati**, strive after, Sa 37a
- sam-baddha**, connected (with), A xv 300; na+: vartamāna-rūpādy-abhini-veśa-virahān H; AA v 32, 'brel-ba; put on, A xv 300
- sambaddhavya**, (should be put on), S vii 1263, *bgo-bar bya'o*=P 169, san-nahya
- sambandha**, connection, K, 'brel-ba
- sambandhin**, relative, P 534a, *bśes-gñen-pa*
- sam-bahula**, (a great) many, A ix 203, P 93-4
- sam-budhyate**, fully understands, Su vi 91a
- sam-bodhi**, perfect enlightenment, A x 228; full enlightenment, AA—,

rdzogs-ṣa'i byañ-chub

sambodhi-sambhāraṃ sambhṛtvā Ad cr. P 170

sambodhy-aṅga, limb of enlightenment, P 208

sambhava, Source, Adhy. 5, (*las*) *byuñ-ba*; there can be; possibility, R v 5, '*byuñ yod*'; Su iii 36b, '*byuñ-ba*'; iv 39a, '*gyur-ba*'; vii 96a, 98b; possible origin, Su i 17b; make possible, Su iv 44b, '*byuñ-ba*

sambhavati, be present in, A xviii 326, *yod-ṣa*; have at one's disposal, A xi 244 (na+), *med-ṣa*; pustaka-ādi-rūpeṣa H; exist potentially, R iii 7, '*byuñ gyur-ba*'; can possibly be, R v 7, '*byuñ gyur*

sambhūta, A vi 155, caturdhyāna-niṣpādana-° (trsl. 'gain'); come into being, A xii 266, Su i 16a, b

sambhūta-saṃjñī, one who perceives a coming about, P 522

sambhūtata, coming about, P 522

sam-bhāra, equipment, A xvi 312; xxix 477-8, AA—, *tshogs*; Su vii 94a; resources, A xx 372-3

sambhinna-pralāpa, indistinct prattling, A xvii 324, *tshig bkyal-ṣa smra-ba*; frivolous talk, S 1258, *tshig kyal-ṣa*; P 568a; idle talk, P 534b, *tshig kyal-ba*

sambhinna-pralāpin, one who prattles indistinctly, A xxiv 427, Ad f. 225b; 238b, *tshig bkyal-ṣa*

sam-bhṛta, collected, R xiv 4, *yois zin*

sam-bheda, differentiation, P 53=S 252, +vā nānākaraṇaṃ vā viśeṣaṃ vā; 262

saṃ-mānanā, respect, P 534b, *rim-gror bya-ba*

saṃmānayati, revere, P 14

saṃ-miñjita, drawn in, P 331a

saṃ-mukha(m), face to face (with), R x 6, *mñon-sum*; Ad f. 233b, *las*; Su vii 104b; confronted, P 218

saṃmukhī-bhavati, face to face with, A x 209, *mñon-du*

saṃmukhī-bhūta, be present, A xix 359; Su v 60a, *mñon-sum-du gyur*; come face to face with, A x 228, xxxii 527; face to face, A iii 78, vii 177, x 209; xxviii 460, Ad f. 233b, *mñon sum-du gyur-ṣa (yin no)*; P 63; still (visibly) present, P 218=S x 1460 (Ad), *mñon-du gyur-ṣa*

(*mama*) **saṃmukhībhūtam**, face to face (with me), Ad f. 234a, *de-ltar ña-la mñon-sum-du*

- saṃmoṣa-dharma**, deluded dharma, P 593b
- samyak**, in the right way, AA iii 2, *yañ-dag*; right(ly), iv 100, vi 154, xx 373
- samyak-pratipanna**, one who progresses in the right direction, A xxi 395, *yañ-dag-par shugs-pa*
- samyak-prahāṇa**, right effort, S 1473 (P-), *yañ-dag-par spon-ba*; P 207 (def.)
- samyak-sambuddha**, fully enlightened, P 211
- samyaksambodhi**, full enlightenment, S—, AA i 18, *yañ-dag(-par) rdzogs-pa'i byañ-chub*
- samyaktva**, righteousness, AA vi 153, Buddhānāṃ Bhagavatām; rightness, P 203 (97)=S (135), *yañ-dag-pa*
- samyaktva-niyata**, destined for salvation, Ad f. 251a, *yañ-dag-pa ñid-du ñes-pa*
- samyaktva-niyāma**, certainty to have got safely out of this world, A ii 33, =sva-śrāvaka-ādi-mārga H; certainty that he will win salvation by the methods appropriate to the Disciples, Ad f. 260b
- samyaktva-niyāma(m) avakrānta**, one who is certain that he has got safely out of this world, A ii 33, *yañ-dag-pa ñid-du ñes-pa-la (shugs-pa)*
- samyag-ājñā-suvimukti-citta**, their hearts well freed by right understanding, A xxviii 465, *yañ-dag-par kun śes-ḥos sems śin-tu rnam-par grol-ba*; Ad f. 235b, *yañ-dag-pa'i śes-ḥas sems śin-tu rnam-par grol-ba*
- samyag-dṛṣṭi**, right view, P 31=S 104; one who has right views, P 87
- samyagvadan**, one who speaks the Truth, P 83; with justice can be called, A xii 274
- samyag-vadamāno vadet**, he would be speaking right, V 31, *yañ-dag-par smra-bas smra-ba yin (nam)*
- saraṇa-**, Refuge(?), P 203 (106), cf. S (149)
- saras**, lake, A xvii 335; pond, P 27 (utsasaras?)=S 81, *lteñ-ka dan mtsho dan*
- sarasaraṇi**, the path for going along, Sv
- sa-rāga**, with greed, A xii 260, P 85; AA iv 15, *chags bcas*
- sarāgatā**, A xii 260-1
- sarātriṃdivaṃ ca**, day and night, Sa 197
- sarīsṛpa**, crawling animal, A xii 253 (=P 327a), P 244b; snake, A xi 247, *sdig sbrul*

sarva-kalpa-vikalpa-prahīṇatvāt, because he has forsaken all constructions and discriminations, A xxvi 442, *rtog-ḥpa dan̄ rnam-ḥpar rtog-ḥpa thams-cad sḥpaṅs-ḥpa'i slad-du*

sarva-kuśala-paryeṣṭi, diligent search for all that is wholesome, Ad f. 244a

sarva-guṇa-pāramitā, perfection of all qualities, A xxx 507

sarva-ceto-vaśi-parama-pārami-prāpta, in perfect control of their entire hearts (or: whole minds), A xxviii 465, *sems thams-cad-kyi dbaṅ dam-ḥpa'i pha-rol-tu son-ḥpa*; A i 3, vi 136, P 4

sarvacetovaśitāparapāramiprāpta, in perfect control of their whole minds, Ad f. 235b, *sems thams-cad-kyi dbaṅ-gi dam-ḥpa'i pha-rol-tu phyin-ḥpa śa stag*

sarva-jñā, all-knowing, A xxiii 413; R xvii 6, *kun mkhyen*

sarvajñā-jñāna, cognition of the all-knowing, A i 8, 10-1, 16, iii 55, 58, iv 95, vi 136, vii 170, ix 207, x 210-1, xi 233, xii 254, xxii 408; P 20 = S 64, S 67 (P-), *thams-cad mkhyen-ḥpa'i ye-śes*; P 76, 133; Sa 217, 40a; Su i 5a

sarva-jñatā, all-knowledge, A i 15, 19, 21, 23-5, 30, ii 48, iii 81, iv 95, 101, vii 171, viii 187-9, 195, x 211, 220, 227, xi 242, xii 254, xiii 281, xiv 286, 289, xv 302, xvii 329-32, xxii 403, 405, xxiv 420, xxv 433, xxviii 461, 472; R ii 7, 8, iv 7, viii 1, xxvii 4, *thams-cad mkhyen-ḥpa ṅid*; xxxi 4, *kun mkhyen*; S 67 (P-), AA—, *thams-cad śes-ḥpa ṅid*; state of all-knowledge, A i 8

sarvajñatā-citta, thought of all-knowledge, P 173

sarvajñatā-manasikāra, attention to the state of all-knowledge, P 84

sarvajñatā-mārga, the path to all-knowledge, A vii 172

sarvajñatā-asahaṅga-apratighātītā, unobstructed when unattached to all-knowledge(?), A ix 207, *ye-śes thams-cad chags-ḥpa ma mchis-ḥpa dan̄, thogs-ḥpa ma mchis-ḥpa*

sarvajñatā-ātmabhāva, all-knowledge-personality, A iii 57, *thams-cad mkhyen-ḥpa ṅid-kyi bdag-gi dños-ḥpo*

sarva-jñatva, (state of) all-knowledge, A ii 42, vii 172, xiii 277, xxii 401; AA iv 5, v 3, *kun mkhyen (ṅid)*

sarva-jñāna, all-knowledge, A xxi 392, P 75

sarvatas, everywhere, A iv 96; in every direction, A vi 135; at all times, AA ii 17, *kun-nas*, and, *thams-cad-la*

- Sarva-tathāgata-cakra-antargata**, name of a Buddha, Adhy. 8, *de-bshin gśeḡs-
pa thams-cad-kyi 'khor-lo 'dus-pa*
- sarva-tūrya-tāḡa-avacara** A iii 68
- sarva-tyāga**, renounce everything, AA i 58, *bdog-pa kun gtoñ*
- sarva-tra**, always, A xx 372; everywhere, A i 9; xvi 310; R i 16, xx 18,
kun-la; AA i 64, *thams-cad-la*; i 65, iv 21, *kun-tu*; at all times, A xvi
308; in every way, A xvii 331
- sarvatra-gatayā**, extending everywhere, A vi 135, *thams-cad-du soñ-ba*
- sarvatra-gāminī**, which leads everwhere, P 210=S 1446
- sarvatra-anugata**, (which reaches) everywhere (correct trsl.), P 170=S vii
1264, *thams-cad-kyi rjes-su 'gro-ba*
- Sarva-traidhātuka-adhipati**, name of a Buddha, Adhy. 5, *khams-gsum thams-
cad-kyi dbai-po*
- sarvathā**; *nam-pa kun-tu*; at all times, AA i 36*; (that) of all, AA ii 29*
- sarvathā sarvataḡ sarvadā**, everywhere and anywhere, A xix 363
- Sarva-duṡṡa-vinaya-Śākyamuni**, name of a Buddha, Adhy. 3, *ma ruñs-pa
thams-cad 'dul-ba Śākyā thub-pa*
- sarva-dharma-parama-pārami-prāpta**, one who has attained to the highest
perfection in all dharmas, Su i 5b
- sarva-dharma-vaśitā**, sovereignty over all dharmas, P 444
- sarva-dharma-viṡaya-vaśavarttitā (anuprāptā)**, (reaches) the dominion over the
range of all dharmas, Ad f. 264b, *chos thams-cad-kyi yul-la mña' brñes-
par gyur*
- sarva-dharma-sūnyatā**, emptiness of all dharmas, S 137 (P-), P 197 (def.)
- sarva-dharma-samatā**, sameness of all dharmas, P 145; S 1452, but Ti:
thams-cad chos-ñid-kyis=P 203, *sarvaṃ taṃ dharmatayā*
- Sarva-dharma-samatā-pratiṡṡhita**, name of a Buddha, Adhy. 11, *chos thams-
cad-kyi mñam-pa ñid-la gnas-pa*
- sarva-dharma-asattā**, the non-beingness of all dharmas, Ad f. 244a, *chos
thams-cad med-pa(r)*
- sarva-dharma-aīśvarya-adhipati-vaśavartitā**, control, sovereignty and over-
lordship over all dharmas, Su vii 106a
- sarva-pariphulla**, in full bloom, Sa 28b
- sarva-pariphullitā**, blossoming out of everything, Sa 28b
- Sarva-pūjā-vidhi-vistara-bhājana**, name of a Buddha, Adhy. 9, *mchod-pa*

thams-cad-kyi cho-ga rgyas-pa'i snod(-kyis)

Sarva-māra-pramardin, name of a Bodhisattva, Adhy. 1, *bdud-kyi stobs*

thams-cad rab-tu 'joms-pa

sarva-yānika, those who belong to all vehicles, Sa 34a

sarva-ratna-maya, consisting of all precious things, P 225=S x 1472, *rin-po che thams-cad las gyur-pa*

sarva-loka-anugraha, so that all the world might be helped, A xiv 235 (-āya)

sarva-loka-viśiṣṭa, the most distinguished in the whole world, A xxx 504

sarva-loka-abhyudgata, who has risen above the whole world, Su vii 108a

sarva-vāsana-anusandhi-kleśā, all defilements, and the residues relating to them, P 492

sarva-vikalpa-prahīṇa, has forsaken all discriminations, Ad f. 229a, *ram-par rtog-pa thams-cad spañs*

Sarva-vinaya-samartha, name of a Buddha, Adhy. 10, *sems-can thams-cad 'dul nus-pa*

sarva-vyayopagatān upagacchata, may you come to the state which is free from all passing away, P 536, Tib: *(gi) byañ-ba'i ran-bshin thams-cad ses-par gyis śig*

sarvaśa sarvaṃ sarvathā sarvam, always and everywhere, P 523

sarvaśas, completely, S 1444 (P-)

sarva-śikṣā-pāramitā, the perfection of all training, Ad f. 225a, *pha-rol-tu phyin-pa'i bslab-pa thams-cad-kyi pha-rol-tu phyin-pa*

sarva-saṃga-vigata, free from all attachment, A xxvii 450, *chags-pa thams-cad dañ bral-ba*

sarva-saṃjñā-apagata, have left all perceptions behind, V 14c, *'du-ses thams-cad dañ bral-ba*

sarva-sattva-citta-carita-vispanditāni, quivering thoughts and doings of all beings, Su vii 103b

sarva-sattva-sāra A xxvi 434

sarva-sattva-sārā, the very cream of all beings, A xxv 426, *sems-can thams-cad-kyi mthun-pa thun moñ no(?)*

sarva-sattva-aparityāgin, one who never abandons all beings, P 169=S vii 1263, *sarva-sva-tyāgin, bdag-gis bdog-pa thams-cad yoñs-su gtañ-ba*

sarva-sattva-abhyudgatatā, a state where they are elevated above all beings,

- A xxv 426, *sems-can thams-cad las mñon-par 'phags-pha*
sarva-sāra, the most excellent in all, A xxx 491
- sarva-sukha-sparśa-vihāra**, all they need, A vi 157, =yathecchaṃ caṃkra-
 maṇa-ādi-vihārair H; see next
- sarvasukhopadāna**, all they need, A vi 157, =snānodvartana-ādibhiḥ H;
 everything that brings happiness, A xxiv 422
- sarva-sva**, all that he has, A xxxi 519 (sarvasva-parityāgibhir bhavitav-
 yam); P 264-5
- sarvasva-parityāga**, renouncing all his belongings, A xix 361
- sarvasva-parityāgitā**, renunciation of all that is his, S x 1456; x 1463=P
 220, sarvāsti-, *rdzas thams-cad yoñs-su btañ-ba*
- sarva-abhisāreṇa**, from all sides, AA v 36, *rnam-pha kun-tu*
- sarva-asti**, all that is his, AA i 54, *bdcg*
- sarva-ākāra**, in every way, P 203 (104)=S (144), *rnam-pha thams-cad-du*
- sarva-ākāra-guṇa-paripūrṇa**, full of all possible qualities, A iv 98
- sarva-ākāra-jñatā**, knowledge of all modes, A i ch., xxx 507; P 21 (S), P
 50-1=S 181, sarvajñatā; P 84; AA i 73, viii 6, *rnam-pha thams-cad*
mkhyen-pha ñid; —, *rnam-pha kun mkhyen-pha ñid*
- sarvākārajñatā-mārga**, the way to the knowledge of all modes, AA i 1,
rnam-pha thams-cad mkhyen ñid lam
- sarva-ākāra-paripūrṇa**, complete in every respect, P 533a, *rnam-pha thams-*
cad yoñs-su rdzogs-pha
- sarvākāra-paripūrṇa-indriya**, faculties which are in every way perfect, A
 xxv 427, *dbañ-ṭo'i rnam-pha thams-cad yoñs-su rdzogs-pha*
- sarva-ākāra-varopeta**, furnished with the best of all modes, A xx 370
 (sūnyatā); P 40; S 67 (P-) (sarvajñajñānam), P 191 (sarvajñāna); P
 202(93)=S(130), *rnam-pha'i mchog thams-cad dan ldan-pha*; P 233; pos-
 sessed of the best of all modes, Sa 217; endowed with the best of
 all modes, Sa 40a
- sarva-ākāram**, in all their modes, A i 27; P 17=S *rnam-pha thams-cad-du*;
 P 19 (S-), S 96 (P-), P 40, P 54=S 252; P 181=S 1325, *sarva-ākāraiḥ*
- sarvākārābhisambodha**, full understanding of all modes, AA i 4, 13, *rnam*
kun mñon rdzogs rtogs-pha
- sarvākārāvabodha**, full understanding of all modes, AA iv 32, *rnam-pha*
thams-cad rtogs

sarvāvānt, the whole, P 97; the entire, A xxx 486

sarvāvasānika, at the very limit of, P 12

sarvāsti-tyāgin, one who gives up all he has, R xxxi 9, *bdog-ṅa thams-cad gtoñ shiñ*

sarva-upakaraṇa-pariṣkāra, all requirements, P 517

sarva-upakaraṇa-sampanna, generous to all(?), A xx 372

sarva-upadhi-pratinisarga, rejection of all substrata, Su iv 41b, *ṅhuñ-ṅo thams-cad ñes-par 'dor-ba dañ, 'byuñ-ba dañ*

sarveṅa sarvam(na+), in no way whatsoever, A xvii 334; completely, P 55

sarveṅa sarvaṅ sarvathā sarvam, in each and every way, A i 13, 25, 28-9, P 244; not at all, A xvii 326 (+na); whatsoever, P 34 (S-)

sarṣapa, mustard seed, P 205=S 1431

sarṣapa-phala-mātraka, only as big as a mustard seed, P 248b

sa-rṣi-nara-nārī-gaṇā, the crowds of men and women round the Rishis, A xxvii 446, *drañ-sroñ dañ bcas-ṅa dañ skyes-ṅa dañ bud-med-kyi tshogs-rnams-kyis*

sa-vastukam, as if it were an entity, P 578-9, *dños-ṅo dañ bcas-ṅar*

sa-vicāra, with thoughts discursive, P 20=S 63, *nam-ṅar dṅyod-ṅa dañ bcas-ṅa*

sa-vicikitsa, in doubt, Su iv 53a, *the-tshom dañ bcas-ṅa*

sa-vitarka, with thoughts adjusted, P 20=S 63, *nam-ṅar rtog-ṅa dañ bcas*

sa-viṣa, not without poison, A vi 151; poisonous, P 263b, 275b

sa-vyañjana, the letter, A v 112, *tshig 'bru dañ bcas-ṅar*; complete in letters, P 253A

sa-vyādhi, full of disease, R xix 8, *nad bcas-ṅar*

sa-śalya, not without thorn, A vi 151; thorny, P 263b; one who feels a thorn in his flesh, R xxiv 1, *zug-riñ ldan-ṅa*

sa-saṅga, with attachment, A viii 194

sa-saṅgatā, with attachment, A viii 194

sa-sainya, the army of, Su vii 111b

saha, (in conjunction) with, A xviii 343, xxxii 527

saha . . . eva, immediately on, A xiv 284

saha-gata, associated with, A viii 191; accompanied by, P 138; connected with, A vi 135, 138-9, xxi 390, xxv 430, xxvi 435; P 215=S x 1456, P 220=S x 1463, S 1258, *dañ ldan-ṅa*

- saha-darśanāt**, when he saw, A xxx 511; cf. A xxxi 524
- saha darśanena-evā**, the moment he saw him, A xxx 505
- saha dharmeṇa**, with justice, P 211; in accordance with dharma, A iii 84, Su vii 104a
- saha-pratilabdha**, in conjunction with the acquisition, A xxxii 527
- saha-pratilambhāt**, as soon as it has been acquired, P 200(35) (-mbham)=S (49), *thob ma thag-tu*
- sahayukta**, connected, R vi 3, *dañ ldan*,=pratisaṃyukta A
- saha labdha**, as soon as he had gained, R xxii 12, *rñed ma thag-tu*
- sahavratā**, company, Su vii 105b
- sahavratāya**, in, P 562
- saha śravaṇena**, when they merely hear, P 34=S 114, saha-śravaṇa-mātreṇa
- saha-śravaṇena-eva** A xiv 284,=śravaṇa-mātra-anantaram H
- saha śrutvā**, as soon as he has heard, R vii 5, *thos ma thag-tu*
- saha-saṃvāsa**, become intimate with, A vii 181
- sahate**, endure, R xxx 14, *bzod*; is strong enough to bear, Su ii 21b
na śakyaṃ soḍhum, means nothing, Su ii 22b
- sahasā**, hurries, A xvii 326, *gya tshom-du*
- sahasrāracakra** S 111 (P-), *'khor-lo rtsibs stoñ dañ ldan-ḥa*
- Sahā**, Saha (world system), P 13-4, 92, 96
- Sahā lokadhātu**, Saha world system, P 12
- sahāpati**, ruler of this world-system, A ii 33
- sahāya**, companion, A xxiv 418, *grogs*
- sahāyaka**; *grogs(-ḥo)*; adherent, one to whom one adheres, A xxiv 417-8*,
Su iv 57b*; adherent, advocate, companion, Ad f. 223b*, 224b*
- sahita**, A xxx 488; has, R i 15, *dañ ldan*
- sākalya**, full complement, AA iv 25, *mtha' dag-ḥa*
- sākāṃkṣa**, one who hesitates, Su iv 53a, *som-ñi dañ bcas-ḥa*
- sākāram**, with all their modes, P 86
- sākṣāt**, directly, A x 217; xxviii 460, *mñon-sum-du*; in the presence of,
Sv, Tib.-
- sākṣāt-karoti**, to realize, A i 4, iii 55, ix 204, xi 250, xvi 310, xvii 337,
xix 360, xx 370, xxvi 440-1, xxviii 464a; R i 4, *mñon sum byas nas*;
P 28 (S-), 61, 98 (=A), 120=S iii 488, 159, Ad=sākṣī-, 159, Ad=

bhāvayitvā, 179, 210=S 1446, 235; S v 764, sākṣātkartum=patitum, P 140; Ad f. 215b, Su i 4a, 11a

sākṣātkriyā, realization, P 216=S x 1457, P 222=S x 1468, AA iii 14, *mñon-du bya-ba*; S 141 (P-), nirodha-; P 84; 88 (S-), anutpāda-; Ad f. 264b, *mñon-sum-du bya-ba*

sākṣibhāva, presence, P 290b

Sāgara, name of a Nāga-king, Su ii 21b

sāgara; *rgya-mtsho*; ocean, A xvii 335; R v 7*, xiv 3*, xviii 1*; P 199 (21)=S (27)*

sāgara-jala, watery ocean, R x 5, *rgya-mtsho'i chu*

sāgara-samāna, oceanlike, R v 8, *rgya-mtsho 'dra-ba*

sāgara-upama, vast like the ocean, A xxviii 465, *rgya-mtsho lta-bu*, =sarva-guṇa-ratna-ākaraṭvād H

sāgaropamayā paṛśadā akṣobhayā, to an assembly vast like the ocean and imperturbable, Ad f. 235a, *'khor rgya-mtsho mi 'khrugs-pa*

sāgaratā, ocean, A xxx 495, Su vii 107b

sāṃ-kathyā, see: dharmā-

sāṅgaṇa, with blemish, P 85=S 303, *ñon moñs-pa dan bcas-pa*

sāṅga, with their limbs, R xxix 1, *yan-lag bcas-pa*

sāta, see: priya-rūpa-sāta-rūpā

sa-ātmaka, with a self, A xx 377

sādṛśa, like, A xxiv 421, xxx 485; similar in worth to, P 39, Śāriputra-Maudgalyāyana-°; with all their details, P 86

sādhaka, that which accomplishes, AA iv 57, viii 20, *sgrub byed*

sādhana, which effect, AA v 35, *sgrub*

sādhāraṇa; *thun-mon(du)*; common to, A xvii 325, P 176=S*, 165=S 1257*, 180, 190, 265; the common property of, P 264; shared, AA i 41*

sādhita, achieved, Adhy. 15, *bsgrubs-pa*

sādhu, good, A xxxi 523; P 10, 34=S 114; well said, Hr. *legs so*; well done, A xxx 485; meet, A xxiv 421, *legs-pa*; so be it, A iii 51; indeed, A xxxi 520 (naitan mama sādhu pratirūpaṃ bhaved)

sādhu ca suṣṭhu ca, not trsl., A iii 51, xxx 510

sādhukāraṃ dadāti, applaud, A xxx 492, Hr, *legs so shes bya-ba byin-nas*; give approval, A xxx 485, Sv, *legs so shes bya-ba byin*

sādhumatī, (the) eminent (stage), P 230 (9th bhūmi)

sānāthya, aid, AA v 26, *bstan-ḥa*

sānnipātika, arising from a disorder of the humours, A iv 96, *'dus-ḥa*

sāpekṣa-citta, in his heart longing for, R xi 6, *lta dan bcas-ḥa'i sems-kyis*;
see: sap-

sāmagrī, concord, A vii 178; Su iii 36b, *tshogs-ḥa*; (to possess the) full
complement of conditions, S 1411 (P-), *'phrod-kyi*; P 443

sāmagrī-pratyayu, full complement of conditions, R xxviii 5, 6, *rkyen-rnams*
tshogs-nas

sāmagrī-labdhū, when conditions are favourable, R iii 7, *tshogs-ḥa rñed-nas*

sāmagrī-labhamāna, when all conditions are favourable, A iii 81, *tshogs-ḥa*
dan phrad na

sāmiṣa, fleshly, P 506

sāmīci-pratipanna, he makes progress in conformity (with the Dharma),
Ad f. 215b, *gnas-ḥa dan mthun-par shugs shin*

sāmudriya, sea-going (?), R xiv 2, *rgya-mtshor 'jug-ḥa('i)*

sāmbhoga, enjoyment, AA i 17, *loñs rdzogs*

sāmbhogika, enjoyment, AA viii 12, *loñs spyod rdzogs*

sāyamprātar-upasthānāya gacchati, is at all times ready to serve him, P
437; Ad f. (243A), *nan nub nan nub cin rim-gro bya-ba'i don-du 'don-bar*
byed

sāmyogika, acting in causal connection, P 197, 252

sāmyogika-svabhāva, own-being acting in causal connection, Ad f. 256a,
'dus-ḥa las byun-ba'i no-bo-ñid

sāya-ahṇa-kāla-samaya, evening, V 15a

sāra; *sñin-po*; core, A xi 234*; xxvii 444, =pradhāna H; P 200 (36)
śuddha-, =S (50) *dam-ḥa*; Ad f. 229b*; Su iv 39b*; (core and) sub-
stance, Su ii 21a; of substantial excellence, Su ii 21a; see: alpa-°,
sattva-°, sarva-°

sāravatī, Possessing a Core, P 203 (111)=S (139), *sñin-po dan ldan-ḥa*

sārathi, charioteer, P 442; Ad f. 246a, *kha-lo bsgyur-ba*

sa-ārambaṇa, with an objective support, A xix 358; (with-object, Su i
15b, Tib.: *dmigs-ḥa dan bcas ma yin*)

sa-ārtha, the meaning, A v 112; complete in meaning, P 253A

sārthavāha; *ded dpon*; caravan leader, A xxii 408*; merchant, A xiv
288, R xx 15*; name of a Bodhisattva, P 5

sārdham, (together) with, A i 3, viii 196, xviii 343, xx 379, xxiv 420; xxviii 457 (not trsl.); R xv 8, (*dag*)*dañ*; S x 1463, 1471, *lhan cig(-tu)*; K, *thabs gcig-tu*

sārdham veditavyam, put on, A xxvii 445, Tib.: *dañ lhan-cig rtsod-par bya'o*
sārdham samikaroti, consider equal to, A xi 239, *dañ lhan-cig mtshuñs-pa(r bya-bar)*

sārva-yānikī, beneficial to all the (three) vehicles, A i 31

sālohita, maternal relative, A iii 81; xxi 386, *snag-gi gñen-mtshams*; relation, P 10

sālohita-āmatya, kinsmen, A xi 241, *snag-gi gñen mtshams*

sāvadya, what has blemishes, P 240; faulty, P 72=S 274, 73, 78, 127=S iv 552, 164; S 1257 (P-), *kha-na ma tho-ba dañ bcas-pa*

sa-avadhi, connected with the delimitation of time, AA iv 11, *mtshams dañ bcas*

sāvaśeṣa; *lhag ma dañ bcas-pa*; has some residue of efficacy, A vii 180* (karman); left over from, Axx 383*; Ad f. 216a, *lhag-ma*

sāvaśeṣa-prahāṇa, forsaking with remainder, Ad f. 253a, *spon-ba ni lhag-ma dañ bcas-pa*

sa-āsrava, with outflows, A xii 260; S 93 (P-), *zag-pa dañ bcas-pa*; AA i 41, *zag bcas*

siṃha; *señ-ge*; lion, A xvii 333, xxx 491; R xii 6*; AA viii 16*, 22*

siṃha-nāda; *señ-ge'i sgra*; lion's roar, A xxix 478-9*, P 211, Ad f. 226b*, Su ii 22a, 23b

siṃha-potaka, whelps of the lion, Su ii 23b

siṃha-vikrānta-gāmin, one who walks with the stride of a lion, P 535a, *señ-ge'i 'gros-su bshud-pa yin*

siṃha-vikriḍita, the lion's play, P 8; P 198=S, *señ-ge rnam-par rtse-ba*

siṃha-viklambhita, S 110 (P-), *señ-ge chen-po'i rnam-par bsgyiñs-pa*

siṃha-vijṛmbhita, the lion's sport, AA v 23, *señ-ge rnam bsgyiñs*; (like) the lion's yawn, Ad f. 243a, *señ-ge rnam-par bsgyiñs-pa*

siṃhāsana, lion-seat, P 5, 8, 10, 12

siṃhānaka, snot, P 205=S 1430

sita, very white, AA viii 28, *dkar*

siddhi, success, Adhy. 6, 14, *dños grub*

siddhyanti, will succeed, Sv, *grub-par 'gyur-ba*

- sīdayati**, despair, R xv 6, *nur-ba*
- sīmā**, boundary line, A x 215, *mtshams*, P 304b
- sīmā-vana-sampadaḥ**, boundary lines, or woods(?), R x 3, *mtshams-kyi nags-tshal phun-sum-tshogs*
- sukara**, easy, V 4; easily, A xxx 507, Sa 221
- su-kāla**, lucky time(s), A xi 241, *dus bzañ-po*
- su-kumāra**, exceedingly tender, P 533a, *śin-tu 'jam*; ever youthful, P 535a, *śin-tu gshon-pa*; 535b, *śin-tu 'jam-pa*
- su-kumārātā**, (fresh and delicate) like that of a beautiful youth, AA viii 24, *gshon śa-can ñid*
- sukelāyitām kelāyati**, make much of, A xii 253
- sukha**, ease, A ix 202; R i 21, *dga'*; P 186; AA iv 27, *bde*; pleasure, A i 9; happiness, A vi 151, xv 293, xix 363, xxxi 525; R xxiii 4, *phan*; xxvii 7, *bde*; Adhy. 14, *bde-ba*; happily, R xx 15, *bde-bar*
- sukha-vipāka**, not trsl., A xi 239, *shu na bde-ba*
- sukha-sparśa-vihāratā**, happy and comfortable, P 13
- sukha-āvaha**, a source of happiness, A xxx 504; that which brings happiness, A xxvi 438, *bde-bar byed-pa*
- sukham**, indefatigably, A iii 61, =anāyāsam H
- sukhayati**, make happy, A xxiv 422
- sukhita**, happy, A xix 363, Sa 28a; at ease, P 220=S x 1464, *bde-ba*; P 264
- sukhena**, quickly, AA i 2, *bde blag-tu*
- sukhena-arthika**, desirous of happiness, Su i 6a
- sukhopadāna**, that which makes happy, P 220=S x 1464, *bde-ba'i rnam-pa bsgrub-pa*; what makes for happiness, P 80; what brings happiness, A xxiv 422; what brings ease, P 67, f. 243D, 253b; what bestows ease, P 95
- sukhopasthāna**: sarva-sattva-sukha-upasthānam, everything that makes beings happy, A xxx 493
- su-gata**, Sugata, or, Well-gone, A—, Sv
- sugatātmaja**, the Sugata's son, R xxi 5, *bde-bar gśegs-kyi sras(-kyis)*
- sugatām**, a happy destiny, R xxix 4, *bde-ba*, =sugatim; Ms C: sukhatām
- su-gati**, happy destiny, P 87; 220=S x 1464, *bde 'gro*
- su-gandha**, fragrant, A xxx 487

- sugandha-gandha**, fragrant, A xxx 486
- su-candra**, The Beautiful Moon, P 198 (4)=S (4), *zla-ba bzan-po*
- su-carita**, good conduct, A vi 164, P 87
- sucarita-cirṇa-carita**, who has observed and practised good conduct, P 306a
- su-ciram**, for a good long time, A vii 180; xxi 390, *śin-tu yun-riñ-mor*; Ad f. 217b, *śin-tu riñ-por*
- su-jāta**, well-grown, AA viii 15, *legs 'khruiṣ*
- su-jivita**, a good life, A xxvi 434
- sujīvitam . . . jīvitam**, how good is the life which they live, Ad f. 227a, *'tsho-ba legs-par 'tsho-ba yin*
- suta**, offspring, R xxviii 4, *sras*
- sutaka**, child, R xxix 4, *bu*
- su-darśanā** (devā) P 33, 35; Ad f. 223a, *śin-tu mthoñ*
- su-durjaya**, very difficult to conquer, P 229 (5th bhūmi)
- su-durmana**, very sad, R xi 7, *yid mi bde-bar gyur-nas*
- su-dṛṣā** (devā), P 33, 35; Ad f. 223a, *gya-nom snañ*
- su-dharmā**, name of the hall of the gods, A iv 94-5
- su-dharṣaṇa**, easily assailed, P 437; Ad f. (243A), *thugs-par sla'o*
- su-dhṛta**, well borne in mind, A xxviii 461
- su-ni-gūḍha**, well hidden, P 535a, *śin-tu dben-ḥa*; well concealed, P 533a, Tib: *mdzes-par nub-ḥa* (see E)
- su-ni-cita**, to be well massed, S 1411 (P-), *śin-tu rtogs-ḥa*
- su-nir-ukta**, well analyzed (grammatically), A xxviii 461, Ad f. 234a, (*yi-bru dañ*) *ñes-ḥa'i tshig (bzan-por bzuñ-bar bya'o)*
- su-nir-diṣṭa**, well explained, A viii 190
- su-pada-akṣara**, well set out in letters and words, Adhy. 1, *tshig 'bru bzan-po*
- su-parikarma-kṛta**, well worked, P 533b, *śin-tu spyans-ḥa*
- suparikarma-kṛtām karoti**, with proper care, A xiv 289
- su-pari-grhīta**, well taken hold of, A vi 153; x 218, *legs-par yoñs-su bzuñ-ba*; xiv 291
- su-pari-cita**, become thoroughly familiar with, P-ND-176b; Ad f. 258a, *yoñs-su 'dris-ḥa(r)*; Ad f. 247a
- su-pari-niṣṭhita**, well rounded off, A viii 190=P 284; perfectly trained in,

A xx 374, *śin-tu mīhar p̄hyin-ṣa*

su-pari-niṣpannatā, fine achievements, A xx 371

su-pari-prāptakārya, one who has well done his work, Su iv 54b, *ḍgos-ṣa śin-tu yoñs-su rñed-ṣa*

su-pari-bhūta, well humbled, V 16a, *śin-tu mnar-ba*

su-pari-vṛtta, well finished, P 533b, *legs-su grub ciñ*

su-pari-vyakta, well distinguished, A xxviii 461, *śin-tu gsal-ba(s)*

su-parītta, well encompassed, A x 218, *legs-ṣar sbyañs-ṣa*, P 306b

su-parīndita: well favoured, A x 218, *legs-ṣar yoñs-su gtad-ṣa*, =kalyāṇa-mitra-pratyarpaṇād H

su-paryavāpta, well studied, A xxviii 461

supina, dream, R xx 23, V 32, K, *rmi-lam*

supināntare, in his dreams, R xx 22, *rmi lam*

supte, when falling asleep, P 204=S 1429

su-prati-buddha, well understood, P 515

su-prati-viddha, well penetrated, P 540b=S LXIV 454a, P-ND-176b; Ad f. 233b, 234a, *legs-ṣar rtogs-ṣar*; Ad f. 258a, *śin-tu rtogs-ṣa(s)*

su-prati-ṣṭhita, (to be) well established, P 199 (12), 201 (54)=S (13) (73), *rab-tu gnas-ṣa*; S 1411 (P-), *śin-tu brtan-ṣa*; name of a Nāga king, Su vii 112b

supraṭiṣṭhita-hasta-pādatā, his hands and feet are well-placed, P 533a, *phyag dañ shabs śin-tu gnas-ṣa*

su-pravartita, well spread, A xxviii 461

su-prekṣita, well investigated, P-ND-176b

su-baddha, well constructed, A xiv 289

su-bahava, a good many, A x 225, xi 251

su-bahu, however great it may be, A vi 158 *śin-tu mañ-ṣo*

su-bodha, easy to know, AA iv 34, *rtogs sla*

su-bhāṣita, beautiful teaching, A ii 48 ('beautifully'); well taught, A vi 151, P 242; well-spoken words, P 534a, *legs-ṣar bśad*

su-bhikṣa, with abundant provisions, A xxx 485; abundance, Su vii 103b -104a

Subhūti, name of a Disciple, A ii 33, xvi 306, xxvii 454, P 93, etc.

su-mana(s), glad, Sa 28b

su-manasikṛta, well attended to, A xxviii 462, Ad f. 240b, *legs-ṣar yid-la*

- bya-ba*(*byas-ṣa yin te*); Ad f. 234a, *rtag-tu yid-la byas-ṣa yin te*
su-mṛṣṭha, well anointed(?), A xxxi 521
- Sumeru**: name of a mountain forming the centre of the universe, A xxvii
 435; R xxx 4, 5, K, *ri-rab*; P 10; 27 (S-), 28=S 82; V 24
sumeru-kalpa, like Sumeru, Su ii 24a
su-yāma Ad f. 222b
- su-yukta**, well joined (together), R xiv 7, 8, *dañ ldan gyur*
su-rakta, well coloured red, Adhy. 15, *rab dmar*
su-rakṣita, well guarded, A iii 88, =manuṣya-ādy-upadrava-abhāvāt H
surata, Rapture, Adhy. 1, *rab-tu dga'-ba*
surā-maireya-madya-pramāda-sthāna, intoxicants as tending to cloud the
 mind, A xvii 324
- sulabdhā (me) lābhā**, how good it is; how fortunate, Ad f. 227a, 238a,
 240a-b, (*bdag-gis*) *rñed-ṣa legs-ṣar rñed do (cin)*
- su-likhita**, well written, A xxxii 528
- suvarṇa**, gold(en), A xxv 429; xxvii 457, *gser-gyi (kha-dog rnam)*, xxx 486,
 488, P 67, 96, 326a; Ad f. 225b, *gser(-gyi)*; Su ii 22b; beautiful, P 87
- suvarṇa-cchavī**, with a golden skin, R xxxii 2, *gser mdog*
suvarṇa-nirbhāsa, of golden colour, P 7; shining like gold, P 14
suvarṇa-maya, made of gold, S x 1472, *gser-gyi rgyu-las byuñ-ba*, =P 225,
sauvarṇa
- Suvarṇapuṣpa**, name of a Tathagata, A xix 366-9
- suvarṇa-varṇa**, golden colour, P 11; (his skin has) a golden hue, P 533b,
gser-gyis kha-dog (go), AA viii 15, *lṣags-ṣa gser mdog*; golden, A xix
 365
- suvarṇa-varṇatā**, his skin has a golden hue, P 533a; 533b, *gser-gyis kha-*
dog go
- suvarṇa-avabhāsa**, shining like gold, P 13
- su-vasanti**, in beautiful spring, R x 7, *dpyid . . . bzañ-la*
- Suvikrāntavikrāmin**, name of a Bodhisattva, P 5, Su
- su-vicitārtha**, one who has well considered his welfare, Su iv 54b, *don*
legs-ṣar nam-ṣar rtogs-ṣa
- su-vi-niścita**, well determined, P-ND-172a
- su-vi-bhakta**, well proportioned, AA viii 25, *šin-tu rnam 'byes*; P 97; well
 separated, P 533b, *nam-ṣar phyē-ba*

f. 235a, (*sems?*)*śin-tu rnam-par grol-ba*

su-vimukta-prajñā, well freed and wise, A i 3, vi 136, xxviii 465, Ad. f.

235a, *śes-rab śin-tu rnam-par grol-ba*

su-vi-mṛṣṭa, well smoothed, P 533b, *śin-tu phyis-pa*

su-vi-śuddhatva, quite pure, P 533b, *śin-tu rnam-par dag (cin)*

su-vyañjana, well-phrased, P 218=S x 1460, *yi-ge bzañ-po*

su-śikṣita, well-trained, P 37

su-śikṣitatva, because he is well trained, Sa 24a, *legs-par slob-pa'i slad-du*

su-śiṣya, a good pupil, R xv 1, *slob-ma bzañ-po*

su-śukla, very white, AA viii 16, *śin-tu dkar*

suśukla-dantatā, his teeth are very white, P 533a; P 533b, *tshems śin-tu dkar-ba*

su-śliṣṭha, tightly knit, P 533b, *rgyud legs-par 'brel*

su-ṣṭhita, well established, A x 227

su-ṣṭhu, it was just that, A xix 357; good, A viii 191 (manasikuru); not trsl. xx 383

su-saṃvṛta, well restrained, A vii 183, *śin-tu bsdam-pa*, P 275b

susamvṛtta-skandhatā, 'his shoulders are gently curved, P 533a; 533b, *phrag-pa'i lhun mdzes-par grub-pa*

su-saṃhatana, firm and solid, AA viii 24, *śin-tu grims-pa*

su-samātta, which one has well taken upon oneself, P 506, 512, 518

su-samāpita, well-constructed, A xxx 485

su-samāpta(?), not trsl., Ad f. 234a, *legs-par rdzogs-pa*

su-samārabdha, formed, P 4

su-samprajāna, fully conscious, R xvii 3, *śes bshin rab-tu ldan*

Susamprasthita, name of a Bodhisattva, P 5

su-saṃmṛṣṭa, well swept, A xxxi 524

Susārvhāvāha, name of a Bodhisattva, Su vii 110a

su-sikta, well sprinkled, A xxxi 521, 524

su-sukham, remains at ease, R xxx 8, *bdag bde yin*

su-sthita, standing firmly, A i 8; well placed, A ii 38; well established, A x 227, *legs-par gnas śin*

su-snigdha, quite glossy, AA viii 30, *snum*

sūkṣma, subtle, A xi 247, *phra-mo*; xviii 342; P 5; P-T 154a, P-ND-187b; AA iii 4, *phra*

- su-vimukta-citta**, quite freed in their hearts, A i 3, vi 136, xxviii 465, Ad
sūkṣma-sūkṣmāṇi, very subtle, A xxi 391, *phra-mo phra-ba dag*
sūkṣmā nipuṇā, subtle and delicate, Ad f. 222a, *shib-mo brtags-pa'i?*
sūkṣmatara, more subtle, A viii 191
sūcaka, indicating, AA iv 21, *brjod (mdzad)*
sūcana, indicate, AA ii 9, *ston-pa*
sūcanā, indication, P 295; Su iv 58a, 'chad-pa
sūcanā kṛtā, indicated, Ad f. 252a, *brjod-par zad-kyi*
sūcati, indicate, R xx 21, 'chad, =sūcayati A
sūcayati, indicate, A xii 276=P-ND-173a, xviii 341-2, xx 379
sūcita, indicated, A xviii 342
sūcyate, is indicated, A ii 38, 48, ix 204, x 215; Su i 10b
sūtra, Sutra, A x 230, *mdo sde*; Ad f. 258a, *mdo'i sde*; AA i 2, *mdo*; Dis-
 courses, P 31=S 100; string, A xxx 486
sūtrānta, Sutranta, A x 225, xi 238; xxiv 418, *mdo-sde*
su-udgrhīta, well learned, Ad f. 234a, *legs-par zin-pa*
su-upacita, well collected, A x 215, *šin-tu bsags-par*
su-upasthita-citta, their thoughts well supported, A xxii 403, *sems rab-tu*
ñe-bar bshag-pas
su-upahita, well-formed, P 533b, *legs-par grub(-la)*
sūrata, gentle, R i 1, xxxi 3, *des-pa*
sūri, hero, Adhy. 15, *mkhas*
sūrya; *ñi-ma*; sun, A xi 236, xxix 477-8; R ix 1*, xxiii 1*, xxv 3*,
 xxviii 7*, P 200 (45)=S (61)*, V 14g
Sūryagarbha, name of a Bodhisattva, P 5
sūrya-candra-maṇḍala, the disk of the sun and moon, Ad f. (243A), *ñi-ma'i*
dkyil-'khor dan, *zla-ba'i dkyil-'khor*
sūrya-candra-masau, sun and moon, A xi 236, P 163=S 1254, *ñi-ma dan*
zla-ba'i; P 31=S 102, 84
sūrya-maṇḍala; *ñi-ma'i dkyil-'khor*; orb of the sun, R v 9*; disk of the
 sun, S 1253*, Sa 36a; sun, P 41
sūrya-raśmi, rays of the sun, R xii 7, *ñi-ma'i 'od-zer*
sṛṣṭa, mixed with, R vi 7, *dan 'dres-pa*
senā, armies, A xvii 334
sendraka, round Indra, A ii 48; xxvii 446, *dbañ-po dan bcas-pa*

sendrakā devā, the Gods round Indra, Ad f. 230b, *dbañ-po dan bcas-pa'i lha-rnams*

sendriya, concerning the faculties, AA iv 49, *dbañ bcas-pa*

sevate, tend, A xi 246, xv 292; xxi 386, *bsñen*; 394, xxii 396, xxx 483; R vi 1, *brten-pa(r bya)*; P 120=S iii 488; P 265; Ad f. 218b, *bsñen-pa (rbya)*; P 300a; to resort to, R xxvii 9, *bsten-pa(r gyis)*; serve upon, P 243b; placate, P 243b

sevana, cultivation, AA i 53, *rten*

sevanā, tending, P 218=S x 1459, *bsten-pa*; Ad cr. P 171 (P-, S-); cultivation, P 533, *goms-par byas-pas*

sevā, tending, AA—, *bsten-pa*; use, AA iv 48, *śpyod-pa*

sevin, one who is addicted to, A xxv 426 (hīna-, karma-); one who tends, P 10, *daśakuśalakarmapatha-*

sevya, tend, R xvi 6, *bsten*

seśāna, round Ishana, A xxvii 446, *dbañ ldan dan bcas-pa*

sottara, with something above them (it), A xii 266, P 85

sopāna, stair, A xxx 488

sopāna-phalaka, steps(?), A xxx 488

saukhya, happiness, R i 2, 3, iii 6, *bde-ba*; xxviii 2, 4, *skyid-pa*; AA v 35, *bde*

saugandhika, water lily, P 11

sauca, unsoiled, R xvii 4, *tsañ-ma*; Ms C: *caukṣa*

saumanasya, gladness, —, P 186, 210

saumanasya-jāta, filled with happiness, Sa 29b; joyful, Sa 28a

sauratya, gentleness, P 562, Su vii 94b

saurabhya, with a fragrant smell, AA viii 32, *dri shim*

skandha, Skandha, —, *phuñ-po*; aggregate, see: pañca-; mass, A vi 136, 152; Su i 9b (*duḥkha-*); Su i 18a (*avidyā-*, etc.); heap, A i 28, vi 159; trunk, P 225=S x 1472, *lhun*; shoulder, P 101=S 333; P 533a, *lhun*; group, P 28=S 83; P 32(S-)

skandha-māra, Skandha-Mara, Ad 217a, *phuñ-po'i bdud*

skandhaśo, through the skandhas, A vii 177

skhalita, trip up, P 211=S 1450

stabdha(?), fixed in its place(cf. T 221), S 1451 (but ed. *stava*, *stod-pa*)

stamba, tree, A x 216-7, *sdoñ-po*,=viṭapam H; R xix 3, *myu-gu*; Ad f.

254a, *yal-ga 'gel-pa(ba)*; *sdoñ-bu*

stambha; *kheñs-pa*; rigidity, A xxi 388*; arrogance, S x 1460*(P-), P 221

=S x 1465*; AA i 56*; Ad 246b, *yal-ga gel shin*

stambhayati, fix firmly, A xxi 385, *rton-par byed-par 'gyur*

stambhitatva, be stiff with fright, A iii 50, *reñs-pa*

stuta, praise, AA i 8, *bstod*

stuti, praise, A ix ch.; AA ii 20, *bstod-pa*

stūpa, receptacle, A iii ch.; Stupa, A iii 57, 62 sq., 91; R iii 2, 4, *mchod*

rten

stūpa-saṃskāra-ja, born from building Stupas, A iii 71

stoka-stokam, drop by drop, R xix 5, *ñuñ-ñu ñuñ-ñus*

stobha, eulogy, AA ii 20, *bkur-ba*

stobhita, eulogy, AA i 8, *bkur*

styāna-middha, sloth and torpor, A vi 167, xvii 326, *alpa-*, *rmugs-par dan*

gñid chun-bar; see *alpa-*; def. H 377

striyāye, with a woman, R xviii 3, *bud med*

strī; *bud med*; woman, A i 28, x 218*, xvii 334-5, xviii 343, xix 357, xxvi 431; V 13e

strī-bhāvaṃ (parigṛhṇāti), become a woman, A xvii 324, *bud-med-kyi dños-po*

strī-ratna, treasure of the (perfect) wife, Su ii 22b

-stha, one who stands firm, AA iv 40, *gnas śin*; one who stands on, AA

iv 51, *gnas-pa*

sthala, piece of ground, Su vii 106b; shore, P 247a

sthala-jala-ja, land and water (flower), P 11

sthavira, Elder, —, P 243, 263

sthātavya, should stand, or, stay, S—, *gnas-par bya-ba*

sthāna; *gnas(-pa)*; establishment, S x 1462*=P 219, *vyavasthāna*; what

can be, P 210=S 1446; S 1453*; place, AA i 55*; (as is) stationed,

A ii 38; standing, A i 24, AA v 11*, 16*, Sa 25b; standing place,

A vii 181, R i 6*, ii 3*, xx 5*, xxvii 5*, AA v 14*, Sa 25b*; a place

to stand on, R xx 6*; situation, A xx 371; standpoint, A xv 300;

section, A x 216*; stand, AA i 10*; station, A xii 272, xiv 291, xxiv

417*, xxviii 468, xxx 504; P 68; S 1452*(P-); Ad f. 247a*; Sa 218,

25a; condition, A xxxi 522; abode, A iii 90; abiding, P 202(82)=S

(110)*; P 231=S 1530, P 239; subsistence, P 212=S 1451*; position,

A xviii 341, xix 365, xxii 401; R ii 3*; P 437; taking one's stand, K; place to rest on, R i 6*

na sthānaṃ vidyate, it is quite impossible, A iii 55, xxviii 464a

nedaṃ sthānaṃ vidyate, that is impossible, P 140

naitat sthānaṃ vidyate, that is impossible, P 211

sthāna-asthāna-nirdeśa-jñāna, the exposition of what can be and what cannot be, P 214=S 1453, *gnas dañ gnas ma yin-ḥa bstan-ḥa śes-ḥar bya-ba*

sthānataś calati, move away from that position, Ad f. (243A), *de ni gnas-nas gYo-ba (med do)*

sthānatā, establishment, S x 1455, *gnas-ḥa*=P 215, vyavasthāna

sthānaśas, as to place, P 210=S 1446

sthāpana, establishment, AA ii 16, 'god

sthāpayati, to place (in), A i 30; xi 235, *-la gnas-ḥar bya, -la dgod-ḥar bya ste*; P 263; Sa 41b, *bshag*; Su i 9b, (discard?); to store, A iii 62; affix, Su vii 110a; to fix, A xii 279 sq; deposits, A xxx 508; to put up, A iii 56-7, 85, Sa 41b

sthāpayitvā: with the exception of, A i 3, xxviii 465; R xxvii 7 (sthap-), *ma gtogs-ḥar*; P 514; apart from, A xxvii 450; except (for), A iii 56, 76, xxii 402, xxvii 455; xxviii 460, *ma gtogs-ḥar*; P 60; P 166=S *ma gtogs-ḥar (de ma yin-ḥa)*; Ad f. 220a, 223a, 234a, *ma gtogs-ḥar (ḥa'i)*; one must make an exception for, Su ii 20b, *ma gtogs so*

sthāpita, not trsl. A iv 94; placed, A iv 97; erected, A xxx 485; set up, Sa 208; put up, Sa 232, 43a

sthāpyate, be placed, A iv 96, Su i 9a; employ, A iv 96; put down, A iv 99; be fixed, A xii 272-3

sthāpika, what establishes, P 294

sthāma: strength, A iii 53, x 218, xiii 281

sthāmatva; see: dṛḍha-

sthāsyati, will come to a stand, P 225=S 1473, *gnas-ḥar 'gyur ro*

sthita; *gnas(-ḥa)*; established, A xii 274, xvii 337, xxx 492; R xx 4*, xxiii 4*, xxix 2*, AA ii 16*, iii 1*, Sa 239; stood firm, A xviii 330; stand, A viii 189,=vyavasthita H, xv 303; P 204=S 1428, 'groñ; AA—*; P 229; stand (just now), R xxii 3, *bshugs-ḥa*; standing, A i 8, x 211; R xvii 3, 'gro; R ii 1*, 3*; abide, A xvi 319; abiding, AA viii 8*;

steadfast, A i 7; established remains, R xii 4*; continuous, P 124= S iv 504, P 127=S iv 553

sthitasya-anyathātva, alteration of what is established, Ad f. 232a, *gnas-pa'añ (med)*, *gshan-du 'gyur-ba'añ (med)*; *gnas-pa (med-pa) dan*, *gshan-du 'gyur-ba (med-pas)*

sthitī; *gnas(-pa)*; stability, A vi 150, P 196=S (Ad-), P 207=S 1436, P 208=S 1440, 235; Sa 209; Su iii 31a*; abiding, AA i 67*; stand, AA i 10*; firm position, Su vii 103a

sthititah, as things stand, A xvi 319–20

sthititā, stability, A ix 206, *gnas-pa ñid*; established order, A xvi 307

sthitō bhavati, has taken up his position, A xxiii 413

sthitvā, S—, *gnas-pas*, or, 'dug *cin*; when he has established, AA vii 4, *gnas-nas*

sthity-anyathātva, alteration of what has been established, Ad f. 249a, *gnas-pa las gshan-du 'gyur-ba*

sthira-buddhiḥ, of steady intelligence, A xvii 327, *blo brtan-par*=cālayitum *aśakyatvāt H*

sthihate; *gnas*; stands, R ii 1*, xxv 6*; abide, R xx 17*, 18*, xxv 3*; = *tiṣṭhati*

sthihitva, having abided, R ii 12, *shugs te*; who has stood, R xx 13, 'dug *byed cin*; = *sthitvā*

sthūpa, pillar, P 97; see: *dagdha-*

snāyu, tendon, P 205=S 1430, 206

snig-dha, soaked with moisture, Su vii 106b; pliable, P 8; glossy, P 534b, AA viii 21, *mdog snum*; fresh, AA viii 27, *mdaṅs yod*

snigdha-vacana, speaks gently, A xvii 326, *tshig 'jam-par*, H cy

snigdha-vākya, speaks gently, R xvii 3, *tshig 'jam ldan*

snigdha-svajanavat, as if they were their own beloved relatives, P 534b, *gñen-bśes byams-pa dan 'dra-bar*

spandate, vacillate, P 200(43)=S(58), *syandate(?)*, *mi 'gul*

spandanā, vapouring, Su iii 33a; vi 86a, *gYo-ba*; 92b, vii 98b, (ed: *syandana*)

spandita, vacillating, Su vii 99b; vapouring, Su vi 74a, *gYos-pa* (ed: *syandita*)

sparśa, touch, P 91

sparsā-vihārato A xxviii 462

spṛṣati; *reg*; retires into, R i 7*; cleaves to, R i 10*; experience, A vii 182; R i 16*, iii 6*, v 4*, vii 1*, 7*, x 6*, 8*, 9*, xiv 4*, 8*, xviii 8*, xix 2*, 6*, 7*, xx 4*, 6*, 8*, 14*, 16*, xxiv 6*, xxvii 9*, P 91

spṛśyate, is touched, A xix 360

spṛṣṭa; *reg(-pa)*; touched, P 7, Sv*?; touched by, R vii 4*; in contact with, R i 15*

spṛhan, long eagerly, A xvi 322

spṛhaṇīya, to be envied, A xxvi 434, Ad f. 227a, 'dod-*par bya-ba*; desirable, A iv 98; enviable, Su iv 60, *dga'-bar 'gyur*

spṛhatā, longing, R xxi 5, 'dod-*pa*

spṛhate, long for, R xx 22, 'dod *ciñ*

spṛhayate, long for, P 182=S 1327, *spṛhet*; aspire to be, Su iv 60a, *mos-par 'gyur*; become an object of his longing, Ad 215b, 'dod-*pa*

spṛhā, longing, A iv 98; xi 243, *dga'-ba*; xx 380, 'dod-*pa*, tatra apūrva-prāpty-abhilāṣaḥ H; xxx 509; R xxix 7, 9, 'dod-*pa*; S x 1459, *mos-pa*; AA i 49, 'dod; i 57, *dga'*

spṛhām karoti, long for, A .xv 293

spṛhām janeti, generate longing for, R xxxi 2, *reg 'dod na*; engender a longing for, R xxxi 5, 'dod *bskyed na*

spṛhāti, emit radiance, R iv 3, *dga' bgyid*

spṛheti, long for, R xxv 6, 'dod-*pa bskyed*

spraṣṭavya, touchable, Hr, *reg bya*

sphaṭika, crystal, A xxviii 457, Ad f. 233a, *sel*

sphaṭika-rajata-varṇa, crystalline, P 235

spharaṇatā, radiation, P 199(22)=S(29), *rgyas-par 'geñs-pa*

spharati, radiates over, Su vi 82a, *khyab-par byed*

sphī-ta, flourishing, A xxx 485

sphāritvā, diffused, A xxii 403, *khyab-par byas-nas*; irradiated, A xix 365; Ad f. 233a, *khyab-par byas-nas*

sphuṭa, radiate, Sa 36a; irradiate, Sa 42b; lit up, P 7, 12, 14, Su vii 111a; shine over, P 41=S 131

sphuṭi-karoti, shed (its light), P 41, avabhāsenā+

sphuṭi-kṛta, irradiated, P 96

sphuraṇa, radiant, P 199(22)(ed. sphāraṇa?)=S(29), *rgyas-par 'geñs-pa*

- sphurati**, irradiate, P 224=S x 1471, *rgyas-par bkañ*; P 225=S x 1472, *rgyas-par gañ-ba*; S 82, *rgyas-par dgañ-bar*=P 28, sphārati; P 199; Sa 32b; radiate (over), P 55, 186, S 1444(P-)
- smaraṇa**, remembrance, P 213=S 1451, *dran-ṅa*
- smarati**, recall, A iii 77-8
- smārayati**, inform, A xxi 391, Ad f. 218b, *dran-par byed (do)*; 394, *dran-par byas-ṅa yin na*
- smita**, smile, A xix 365, P 5, 7, 12, 91, 268, Sa 42b
- smitaṃ karoti**, smile, P 91=S 309, *smitaṃ prāduṣkaroti*
- smitaṃ prāduṣkaroti**, manifests a smile, A xxviii 457, Ad f. 233a, *'dzum-ṅa mdzad do*
- smitam āviṣkurvanti**, manifest a smile, Ad f. 233a, *'dzum-ṅa mdzad-ṅa*
- smita-mukha**, with smiling countenance, P 4
- smṛta**, recalled, Sa 223; remembered, AA iv 2, *bśad*
- smṛti-bala-ādhāna**, the assumption of the power of unbroken memory, P 30=S 100
- smṛti**; *dran-ṅa*; mindfulness,—, P 9, 32=S 107, 166=S*, AA—*; mindful recollection, P f. 228; mindful recalling, Ad f. 255b*; memory, AA i 2*; recollection, Ad f. 215b, AA ii 22*, vi 1*
- smṛti-karma**, action of recollection, P 506
- smṛti-vaikalya**, sheer inattentiveness, A vi 150
- smṛti-samanvāhāra** A xx 378
- smṛty-upasthāna**, pillar of mindfulness, A ix 207; applications of mindfulness, S 1473, *dran-ṅa ñe-bar bshag-ṅa*; P 203 sq.=S ix 1427(def.); AA iv 4, *dran-ṅa ñer gshag*; mindful equanimity, AA viii 5, *dran-ṅa ñer-gshag*
- smṛtitā**, mindfulness, P 211
- smṛtimat**; *dran-ṅa dan ldan-ṅa*; mindful, A xx 371; P 5=S, *smṛta*; 63=S 271, *smṛta*, 204=S 1427*, P 210, S 1452*; mindfully, A xvii 332; one who has a good memory, A xi 243*
- syandamāna**, floating along, A xxxi 513
- s-yāt** A i 21, xiv 285, xx 373, xxii 399, xxiv 417, xxvi 440, xxviii 466, xxxii 528
- sraṃsayati**, relax, P 181; Ad f. 239a
- srotas**, stream, AA viii 7; Su iv 52b, *rgyun*

srotaāpatti, streamwinning,—

srotaāpatti-phala, fruit of streamwinning,—

srotaāpanna, streamwinner,—

sva, (for) himself, A xiv 289; AA iv 37, *rañ*; (his) own, A xvii 336; AA—, *rañ-gi*; what is his, S x 1463(P—), *rdzas*

sva-ka, his own, etc., A i 4, iv 97, vi 136, xvii 337, xxv 425, xxx 500; P 98(=A)=S 324, *tāvatka*; Ad f. 223a, *rañ-gi*

sva-bhūmi, their own stage, R xvii 7, *rañ-gi sa-la*

svaka-svaka, respective, A xxviii 471, *rañ-rañ-gi*; each one (in) his (their) own, P 14, 96

svaka-svakeṣv āsaneṣu na ramante, they do not enjoy themselves on their respective seats, Ad f. 237b, *rañ rañ-gi stan-la dga'-bar mi 'gyur-ba*

svaka-artha; see: *anuprāpta*—

sva-kāya-dṛṣṭi, view of individuality, A i 19, =*ātma-ātmīya-ākāreṇa pañca-skandha-darśanaṃ svakāyaḥ H*

sva-caryā-vipraṇaṣṭa, one who has lost his own course, Su i 16a

sva-citta-parisuddhi, perfect purity in his own thought, A xix 364

sva-jana, kinsmen, P 534a, *mdza'*

sva-tantra, as an independent reality, AA i 35, *rañ dbaṅ*

sva-tantra-vṛttitaḥ, it (never) occurs as an independent reality, P 581, *rañ dbaṅ-du 'byuñ-ba'i phyir (ni ma yin no)*

svataḥ samvidyamāna, his own, P 534a, *bdog ciñ yod-pa*

sva-dharma, his own dharma, AA iv 20, *ñiḍ-kyi chos*

sv-adhyāmbita, carefully lifted up, A xiv 291

sva-puṇya, his own merit, P 220=S x 1464, *rañ rañ-gi bsod-nams*

svapna; *rmi-lam*; dream, A ix 205, xix 356, xxxi 514; P 101, 192; S iv 550; vii 1209*; AA v 1*, vii 5*

svapna-darśin, one who sees a dream, Su iv 37b, *rmi-lam rmi-s-pa*

svapna-antara, in a dream, AA v 1, *rmi-lam*

svapna-antara-gata, in his dream, A xvii 325, xix 356–7, xx 380, xxxi 513

svapnopama, like a dream, A xix 357, xxxi 514; AA vii 4, *rmi-lam 'dra*; similar to a dream, P 154

svapnopamatva, like a dream, AA iv 60, *rmi-lam 'dra-ba*

sva-bhavana, his own realm, Su ii 21b

sva-bhāva, own-being, A i 10, iv 97, vi 150, 153, vii 171, ix 207, xii 256,

264, 267, xv 299, xix 354, xxii 405, xxix 476, 479, xxx 483, 490, 492, xxxi 513; S, AA—, *rañ-bshin*, and *ño-bo-ñid*; P 136 (-abhāva), 137, 141; 222 (na saṃvidyate), 240 (nopalabhyate)

svabhāva-kuśāla, skilful about the own-being, P 523

svabhāva-lakṣaṇa, the mark of (being) own-being, P 137

svabhāva-varṇa, colour, A iv 97, *rañ-bshin-gyi mdog-tu*

svabhāva-virahita S 119(P-), *rañ-bshin med-ḥa*

Svabhāva-śuddha, name of a Buddha, Adhy. 4, Tib: *ño-bo-ñid dag-ḥa'i chos-ñid thob-ḥa*

svabhāva-śūnya, empty in (their) own-being, Hr, *rañ-bshin-gyis stoñ-ḥar*; S 129 (cf. P 40) (+aparakṛtika), P 262 (svabhāva-śūnya-utpādaṃ na icchāmi); Ad f. 243b

svabhāva-śūnyatā, emptiness of own-being, P 198 (def.); P 84–5; P 136 (rūpaṃ virahitaṃ rūpa-svabhāvena), P 138 (rūpaṃ śūnyaṃ rūpa-svabhāvena), P 227–9 (svapna-svabhāvaḥ svapna-svabhāvena śūnyaḥ), P 250 (nāma śūnyaṃ nāma-svabhāvena); own-being-emptiness, Adhy. 1, *ño-bo-ñid-kyis stoñ-ḥa ñid-ḥa*

svabhāva-sarvākāra-parijñānatā, it comprehends all the modes of the own-being of all dharmas, A xi 207, *ño-bo-ñid-kyi rnam-ḥa thams-cad yoñs-su mkhyen-ḥa*

svabhāva-anutpatti P 142

svabhāvaka, in its own-being, AA i 5, *rañ-bshin (dañ)*

svabhāvatā, own-beingness, A vi 140; P 239, +prakṛti-tathatā-lakṣaṇam

svabhāvatva, state of own-being, AA i 29, *rañ-bshin*

svabhāvena śūnya, A xxx 483=tattvena-anutpanna H; P 38=S 118, *rañ-bshin-gyis stoñ* (bodhisattva and prajñāpāramitā); P 222, sarvadharmā evaṃ svabhāva, of such an own-being, A xix 360; P 206

abhāva-svabhāva, P 141 (perfect wisdom and all dharmas; +anugatā anuprāptāḥ); P 154 (skandhas, dream, etc.); P 245; 253 (all dharmas, +anabhinirvṛtti)

abhāvasvabhāva-śūnyatā P 197, def.

abhāva-svabhāvatā P 144

māyā-darśana-svabhāva P 38

svabhāvena na saṃvidyante P 222

cf. asvabhāva, asvabhāvatā, niḥsvabhāva

- sv-abhisambodha**, easy to win, P 370
- sv-abhisambhava**, easy to win, A xvi 314
- svayam**, (by) himself, A v 102-3, 112, vii 187, xvi 322, xvii 325, 329, xxi 389; S 1446; P 5, 72(S-); oneself, AA ii 16, iv 36, *bdag ñid*; on his own, A x 231, xxx 500; R xiv 9, *bdag ñid*, P 441
- svayam eva**, of their own accord; on their own, A x 230, *rañ ñid*, P 304
- svayam-kārin**, one who does everything by and for himself, P 323a
- svayam-abhijñā**, his own higher knowledge, A xxi 395, *rañ-gi mñon-par śes-pa(s)*
- svayam-abhijñā-parākrama**, the courageous advance towards their own higher knowledge, Ad 218b, *rañ-gi mñon-par śes-pas rtul-ba*
- svayam-bodha**, self-enlightenment, AA ii 6, *bdag ñid rtogs-pa*
- svayam-bhū**, Self-existent, A ix 207; R xxviii 7, *rañ 'byuñ*; Su ii 22b
- svayambhū-jñāna**, cognition of the Self-existent, A iii 74, xxi 385; AA i 42, ii 6, *rañ 'byuñ*; Su i 5a, ii 24a
- svayambhū-dharmā**, dharmas of the Self-existent, A xxvi 434; Ad f. 227a, *rañ byuñ-gi chos*
- svayambhū-parṣat**, an assembly of the Self-existent, Su ii 24a
- svayambhūtva**, the state of the Self-existent, A xxii 401; self-existence, A xiii 277
- svara**, voice, A ii 47, P 23(S-); sound of the voice, AA viii 28, *gsuñ*
- svara-sampanna**, with a melodious voice, A xxv 427, *dbyaṅs phun-sum tshogs-pa*
- svaratva**, voice, P 533b, *gsuñ*
- svarga**, heaven, Sa 225; life in the heavens, A xi 246, *mtho ris*
- svarga-loka**, Heaven, P 87
- svargopaga**, one who goes to heaven, A xvii 328
- svargopapatti**, rebirth in heaven, A xxvi 437, *mtho-ris-su skye-ba*; Su vii 103b
- svargopattaye**, something that conduces to rebirth in heaven, P 524, *mtho-ris-su skye-ba'i rgyu*
- sv-ārtha**, good in sense, P 218=S x 1460, *don bzai-ṭo*
- sva-lakṣaṇa**, own-mark, S—, *rañ-gi mtshan-ñid*
- svalakṣaṇa-sūnya**, empty of own-marks, A xvii 331; P 134; 169=S, *rañ-gi mtshan-ñid-kyis ston-pa*, P 208

- svalakṣaṇa-śūnyatā**, A vii 171; own-mark-emptiness, P 48; emptiness of own-marks, P 93, 191
- sv-alpa-akṣara**, in a few words, Sv, *yi-ge ñui-du*
- sv-asti**, safely, R xiv 5, *bde-bar*; P-T 273
- sv-astika**, Svastika, AA viii 32, *bkra-śis*
- svastinā**, safely, A xiv 286, xx 372-3
- sv-ākoṭita**, A xiv 289
- sv-ākhyāta**, well-taught, A vii 183, *legs-par gsuñs-ṣa*; viii 190; P 265a, 276a, 284
- sva-ātmabhāva**, its own body, AA i 65, *bdag-gi ño-bo*
- svāda**, taste, A vi 151
- svādaniya**, eatable, A xxx 504
- svādhīna**, a private (Nirvana) of his own, A xv 293, *rañ dbañ-du gyur-ṣa lags kyañ*
- svādhīyati**, repeat, A iii 53, 55, 72, 76-7, 85, v 102, ix 201-2, x 208-9, 214, xi 240; xii 254; xxii 398, *kha-ton-du (bya)*; xxx 489; Sa 31a; H 194: pūrva-rātra-ādi-karaṇāt H
- svādhīyāna**, having it repeated, A x 215
- svābhāvika**, substantial, AA i 17, viii 1, *ño-bo-ñid*
- svābhāvya**, state of own-being, AA i 29, *rañ-bshin*; i 33, *ño-bo*
- svāmika**, master, R xxix 12, *rje-bo*
- svāmin**, master, A xi 234, *jo-bo*
- svārthayogam anuyukta**, devotes himself to his own welfare, Ad f. 218b, *rañ-gi don sbyar-ba-la rjes-su brtson-par bya'o*
- svāsanam karoti**, comfort, A xxx 492
- sveda**, sweat, P 205=S 1430

H

- ha**, R xxv 4, *'dir*; xxvi 8, Tib. -; =iha
- haṃsa-rāja**, the royal goose, P 533a, *ñañ-ṣa'i rgyal-po*
- haṃsa-vikrānta-gāmin**, one who moves in the manner of a goose, P 535a, *ñañ ṣa'i stabs-su bshud-ṣa yin*

- hata**, killed, A i 21, xix 357
- hata-saṃjñā**, conscious notion that he wants to kill someone, A xix 357
- hanu**, jaws, AA viii 16, 'gram-*pa*
- harati**, take away, A xix 362; remove, R i 25, *span*; kills, Ad f. 240a, *phrogs so*
- hari**, lion, AA viii 15, *sen-ge'i 'dra*
- harṣita-cittaḥ**, delighted, A xxiv 418, *sems tshim-par gyur-la*
- hasan**, laughing, A xi 232, *rgod-pa*, P 315b
- hasta**, hand, P 160; AA viii 13, *phyag*
- hastam gacchati**, get hold of, Su vii 104b; falls into the hands of, Su vii 105a
- hasta-gata**, got into the hands of, P 154, 157
- hastagatā bhavati**, comes into the hands of, Su vii 105a
- hasta-pāda-tale**, on the soles of the feet and on the palms of the hands, P 533a, *phyag dañ shabs-kyi mthil-la*
- hasta-prāpta**, taken in hand by, R x 7, *lag thob-pa*
- hasta-aṅguli**, fingers, P 6
- hastin**, elephant, R xi 4, *glañ-po*; A xi 235, 242, Ad f. 229a, *glañ-po che*
- hasti-pada**, elephant's foot, R xi 4, *glañ-po'i rjes*
- hasti-ratna**, treasure of the Elephant, Su ii 22b
- hā**, those who have forsaken, AA i 24, *bcom*
- hāna**, forsaking, AA ii 8, *spoñ*; ii 29, *ñams*; loss, AA iv 42, 'joms-*pa*
- hāna-bhāgiya** S 93(P-), 'grib-*pa'i tshul-can*
- hāni**, failure, R xiv 8, *ñams*; diminution, P 328b, 'grib; Ad f. 257b, AA iv 56, *ñams-pa*; Sa 202; decrease, P 173, 230, 235; waning, R xxiv 4, *ñams-pa*; AA iv 12, *bcom*; loss, R xxxi 3, *yoñs ñams-pa*, xxxii 3, 'grib, xxix 6, *ñams ('gyur 'oñ shes)*
- hāpayati**, abandons, Su iv 59a, *byin bra-ba*; vi 89b
- hārika**, which takes away, P 294; Sa 33a, 'grib-*par bgyid-pa*
- hās-ya**, joke, A xi 241, *bshad gad*
- hita**; *phan-pa*; welfare, Su i 3b; weal, A x 219, xvii 325, xx 373; Sv*; benefit, A ix 202, xii 255, xv 293, xxvi 435, xxviii 466; R xxxi 1, *phan phyir*; AA iv 27*, viii 35*; Adhy. 14*; help, AA viii 9*; not trsl. A iii 84
- hita-citta**, his mind is interested only in the welfare (of all beings), A

xvii 332; with a thought of benevolence, R xvi 6, *phan-pa'i sems*; a mind which is well-disposed, A xvi 321

hitam-kara, one who brings benefit, R xxvii 9, *phan mdzad*; one who bestows benefits, R xxx 7, *phan-pa mdzad-pa*; act for the weal, R xxxi 3, *phan byed (rnams-kyi)*

hita-vacana, he only says what is beneficial, A xvii 326, *phan-pa'i tshig dan ldan-par*

hita-vastutā, supply (beings) with beneficial things, P 214=S x 1454, *phan-pa'i dños-po*, P 217(S-)

hita-vastutva, supplying with beneficial things, AA i 48, *phan-pa'i dños ñid*

hita-vipāka, not trsl., A xi 239, *shu na phan-pa*

hita-sānukampa, pity and concern for the welfare of others, R iii 6, *phan dan sñin-brtser bcas-pa*

hita-sukha, benefit and ease, P 95

hita-sukha-citta, a thought which is directed towards the benefit and ease, P 171=S vii 1265, *phan-pa dan bde-ba'i sems*,=Ad, hita-kṛpā-°

hita-anukampī, benevolent and compassionate, R xv 7, *phan mdzad brtser ldan*; R xx 24, *phan dan sñin-brtser ldan-pa*

hitaiṣitā, solicitude, A vi 136; xxviii 462, *phan-par sems-pa*

hitaiṣin, solicitous, Su vii 103b

hitopasaṃhāra, to provide what is beneficial, S 1411 (P-), *phan-pa bsgrub-pa*

hitva, having left, R xi 6, *bor*

hiraṇā, gold(?), R xxxi 10, *de-tshe phyi-rol(?)*

hiraṇya, (coined gold), A xxx 501

hiraṇya-garbha, P 533b, *tshañs-pa*

hīna, inferior, R xxx 2, *ñams*; AA iv 47, v 28, *dman-pa*; Sa 204; Su iv 41b, *ñan-pa*; low, P 87; P 583, *dman-pa*; disagreeable, AA viii 16, *mi shim-pa*; left behind, AA iv 56, *ñams*; mean, P 578, *dman-pa*

hīna-karma-seva, addicted to low deeds, A xxv 426

hīna-kula, low-class family, P 118=S 485

hīna-gati, inferior destiny, Ad f. 254b, *dman-pa'i 'gro-ba*

hīna-jātika, low-class, A xxv 426

hīna-prajñā, one who has an inferior kind of wisdom, A viii 185; one who has inferior wisdom, A iii 61

hīna-bhāgiya, what lowers, Su iv 59b, *'bri-ba-la brten-pa*

- hīna-yāna**, inferior vehicle, A xi 238, *theg-pa dman-pa*
- hīna-vīrya**, (of) inferior (in) vigour, A iii 61=P-ND-144a; Ad f. 247b, *brtson-'grus shan-pa*; of small vigour, A viii 186; below the mark in vigour, A xvi 313
- hīna-sattva**, inferior being, A iii 61=P-ND-144a; xxv 426; *sems stobs shan-pa*; 428; Ad f. 225a, *sems-can dman-pa*
- hīna-aṅga**, with tiny limbs, A xxv 427, *yan-lag ṅams-pa*, P 293a
- hīna-adhimuktika**, of inferior resolve, A xvi 313; P-ND-144a; V 15b, *dman-pa-la mos-pa*; Su i 4b, ii 21a, 22b; one who has inferior intentions, A iii 61
- hīnatā**, inferiority, Sa 204-5
- hīnendriya**, cripple, P 9; of inferior faculties, A xxv 427, *dbañ-po ṅams-pa*
- hīyate**, diminish, A xii 263; is decreased, P 46=S 140, *'grib-pa*; fail, R xviii 8, *ṅams-pa*; (become) diminish(ed), R xxviii 6, *zad*; is diminished, Sa 202
- hu** R x 9, *bdag* = aham
- hṛd-aya**, heart, A xxx 500, S 1430; chest, P 6
- hṛṣ-ṭa-cittaḥ**, with his mind bristling with joy, A xxx 497
- hṛṣyati**, stand on end, Su vi 91a
- hetu**; *rgyu*; cause, A iv 95, xvi 310, xxxi 515; S, AA—*; P 87, 91, S 1446*, 1451* (P-), Sa 37a, b; (initial) cause, R xix 5*; root cause, P 213=S 1451*
- hetu-sampanna**, not trsl., A xiii 282, *rgyu phun-sum tshogs-pa*
- hetuka**, the cause of, A iii 58, sarvajñajñāna-; iv 95, sarvajñajñāna-, *rgyu-las byuñ-ba*
- hetutva**, causality, AA i 25, *rgyu*
- hetoḥ**, A iii 62, xxx 495, P 87
tat kasya hetoḥ, And why?—
- heman**, gold, AA i 19, *gser*
- hrada**, lake, A xvii 335, Sa 29b
- hrasva**, not trsl., P 235
- hrī**, sense of shame, AA i 52, *no tsha*
- hrīmat**, modest, P 213=S 1453, *dga'-ba dañ ldan*
- hrīr-apatrāpya**, sense of shame and dread of blame, P 219=S x 1462, *no tsha ses shin khrel yod-pa*; S 1453 (P-), *khrel yod-pa dañ no-tsha*

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- b. Verses on the Accumulation of Precious Qualities (Ratnaguṇasaṃcayagāthā). Indo-Asian Studies, pp.126-178, edited by the International Academy of Indian Culture, New Delhi, 1962. Luzac & Co., London. 18/- \$ 2.50. cf. g, h
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