A Tibetan Verb Lexicon
Verbs, Classes, and Syntactic Frames

by

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Dedicated to the numerous Indian and Tibetan translators over the centuries, who worked to preserve the Buddhist teachings.
Preface

The information presented in this book was initially compiled as a resource lexicon recording the syntactic features of Tibetan verbs for the purposes of computational linguistic analysis and the automatic processing of Tibetan text. Although envisioned for use by anyone interested in the computer processing of Tibetan, the principles presented and classificatory scheme used are equally amenable to the human processing of Tibetan text as well. Both uses, however, derive from Joe Wilson's presentation of Tibetan grammar,¹ and familiarity with his book is strongly encouraged.

A unique feature of Tibetan literature is its unprecedented level of morphological, grammatical, and semantic consistency over the span of more than twelve centuries, from the earliest translations of the *bka' gyur* and *bs tan gyur* through to compositions of the twentieth century. This book, therefore, is about normative Tibetan grammar, and reflects an analysis of texts written by educated Tibetan scholars well-versed in their literature. Although this book does not address the analysis of texts "written" by illiterate authors or pre-standard Tibetan (e.g., such as found amongst the Tun-huang manuscripts), students of Tibetan literature wishing to venture into those fields should also find this book of use in that the recognition of deviant grammatical forms implies a knowledge of standard grammatical patterns.

Structure and Organization

The organization of this book is as follows. This Preface provides an introduction and overview of the project, and usage instructions for the remainder of the book.

*Part I* presents key background information for the full use and understanding of this book and the information contained in it. These are concepts in the fields of contemporary linguistics and Natural Language Processing (NLP) of relevance to Tibetan that have guided the research of which this verb lexicon is a major portion and outgrowth. Incorporated in this discussion is an overview of terms and classical categories in Sanskrit and English grammar and guides to their applicability to Tibetan.²

The core of the book is *Part II: The Verbs* and is sorted in Tibetan alphabetical order by the present tense of the verb with past, future, and imperative forms following (with alternate spellings indicated parenthetically). Although traditional Tibetan verb ordering is future, present, and past, due to morphological ambiguity in the future tense form of some verbs, the present tense was chosen for default ordering of the lexicon.
With regard to the content of the entries themselves, the initial source verb lists were several Tibetan lexical sources, although the verification of morphological variations over tense, the classifications, the translations, and the derivations of syntactic information rely heavily on documented observations (over several years) of the range of syntactic usage in Tibetan literature coupled with statistical sampling of texts. From these investigations the verb class determination for each verb was made, and is given immediately following the root verb (verbs which fall into more than one verb class are separated into distinct entries and marked with homograph numbers). Syntactic information was likewise derived from this research, and accompanies examples that illustrate the different subcategorization frames. A guide to the syntactic abbreviations used in the entries precedes the lexicon itself.

Many Tibetan verbs are polysemous, that is, they possess multiple meanings. These meanings can be grouped into three categories: those which are semantically close in scope or domain-dependent, object-dominated verbal collocations, and translation divergences. In this lexicon these categories are reflected in the following manner for each verb entry.

- Meanings which are semantically close in scope, or domain-dependent, are given first together with usage examples.
- Meanings which are adverbially modified or semantically object-dominated are verbal collocations, and are presented next, separately with their own examples (with optional syllables indicated parenthetically). Some verbal collocations derive from adverbial modifications, while others may be thought of as a special subgroup of domain-dependent meanings in that, although their meaning is heavily dominated by the object they take, the dominance is so extreme that they only occur with a single unique object and bear a unique connotation.
- Included in the category of verbal collocations are examples of translation divergences, although they technically are not verbal collocations. Such translation divergences are uses of the root verb which give rise to incommensurate syntactic mappings between Tibetan and English.

All of these are discussed at length in Part I.

Concerning the tense of verbal collocations provided in Part II of the book, it should be noted that there has been no attempt made to standardize collocations according to tense. In Tibetan, there can be morphological variation over the body of a collocation with a shift in tense. Moreover, in some languages, variance in word sense is observed across tense both in verbs and verbal collocations. Until standard variation patterns in collocation morphology are identified or theses regarding sense-tense correlation in Tibetan are proven or disproven, verbal collocations are listed as attested, with precedence only given to the present tense form when it is attested as well. In instances where the present tense has not been attested, verbal collocations are given in the tense which accords with the example provided.

Many entries in Part II contain Sanskrit equivalents in addition to examples (with intentionally literal translations) demonstrating syntactic usage. Since equivalents of Sanskrit words are also seen to vary with Sanskrit conjugation forms, many forms of the same Sanskrit root are also given. Citations to both the Sanskrit equivalents and sources of these examples are listed following Part III prior to the Bibliography. The notation for identified syntactic structures is given at the beginning of Part II.

In addition, Part III provides an index to all verb tenses, giving the present tense form to be referred to in Part II.

Where This Book Departs from Wilson’s Grammar

I do not consider this book to contradict or supersede Joe Wilson’s text. However, during the course of implementing Wilson’s grammar in a computational environment, certain formulaic additions and supplementary distinctions were perceived to be advantageous. From that perspective, they are included here.

Chief among these additions is an expanded discussion of verbal collocations (referred to as “phrasal verbs” by Wilson) and translation divergences (drawing on the work of Bonnie Dorr). Other distinctions made include the explicit recognition of various distinct syntactic patterns and particles including the locative absolute construction, certain verb participles, and additional differentiations in labeling syntactic particles. All of these are explained in Part I.

Technical Note

When given in transliteration, Tibetan words are represented in the system outlined by Turrell Wylie. When Tibetan proper names are given in phoneticization, they are represented in the system of “Essay Phonetics” developed by Jeffrey Hopkins — with the exception of those of contemporary scholars who have established a romanized form of their names. Sanskrit is given in transliteration in the system following William Dwight Whitney with the exception of the use of “ś” for the palatal sibilant श instead of “ś”.

Acknowledgments

While it would be impossible to thank everyone who contributed to and supported this research, nonetheless I would like to thank: the Venerable Geshe Jampel Thardo, Dr. Jeffrey Hopkins, Dr. Karen Lang, Dr. Joe Wilson, Dr. William Magee, and Craig Preston who over the years have instructed me in the subtleties of Tibetan language and grammar; Dr. Gary Tubb for his invaluable insights into Sanskrit grammatical forms; Nawang Thokmey and Philip McEldowney who provided their assistance in obtaining certain Tibetan texts; Tsering Chodon and R. Kirk Moore who keyed a number of Tibetan resources used in the compilation of this lexicon; Dr. Douglas Oard and Dr. Bonnie Dorr who introduced me to the world of computational linguistics; E. Gene Smith of the Tibetan Buddhist Resource Center (TBRC) and Robert Chilton of the Asian Classics Input Project (ACIP) — whose dedication to the distribution of Tibetan religious literature cannot be praised enough — for making copies of their data sets available for this research and helpful feedback over the years; and finally to Sidney Piburn, Jeff Cox, Steve Rhodes, and the staff of Snow Lion Publications for their assistance in bringing this book to publication.

Finally, I should state that this edition of A Tibetan Verb Lexicon is consciously thought of as a “First Edition” in that much work remains in additional documentation of the range of variation in Tibetan syntactic structures, in refining Tibetan-Sanskrit alignments, etc. Nonetheless, following repeated requests from students, the utility of such a book as this at this time was deemed sufficient to warrant publication. Although I have attempted to correct any errors I discovered while preparing this manuscript for publication, it is likely that some remain, and I beg the reader’s indulgence for them. Thus, while a second edition with greater detail and additional examples will require several more years of work, it is hoped that any inadequacies of this first edition will be outweighed by its usefulness.

Paul G. Hackett
Taos, New Mexico
August, 2002

1 Joe Wilson, Translating Buddhism from Tibetan (Ithaca: Snow Lion Publications, 1992 and 1998). Although I shall repeatedly refer to Wilson’s text as a presentation of Tibetan grammar, it is, more accurately speaking, a presentation of Tibetan grammar that incorporates Tibetan-English transfer rules. Hence, the book’s structure takes the form of a pedagogical textbook rather than a strictly theoretical analysis and, consequently, is considered superior to many presentations of Tibetan grammar in terms of its ease of implementation in a computational environment. A guide to his and other abbreviations used in this book, is provided at the beginning of Part II.

2 Some scholars have objected to the use of Sanskrit or Latin equivalent grammatical terms in reference to Tibetan linguistic categories. I do not consider their objections to be substantially grounded. It has been well documented that Tibetans themselves have relied heavily on Sanskrit linguistic categories in their own formulations of Tibetan grammar — categories which have also been defined by the Tibetans themselves in terms comparable to many Latin equivalents (Wilson, op. cit., p. 216). Consequently, in addition to referring to Joe Wilson’s verb classes and syntactic case marking particles, I will use these Latinite terms freely in the body of this text, pausing to define only the terms which may be more obscure to an English speaker or which possess a distinctive connotation for Tibetan. Pieter Verhagen, “The classical Tibetan grammarians” and “The influence of the Sanskrit tradition on Tibetan indigenous grammar” in History of the Language Sciences, eds. Sylvain Auroux, et al. (Berlin: Walter de Gruyter, 2000), pp. 207-210, 210-214; and Pieter Verhagen, A History of Sanskrit Grammatical Literature in Tibet. Volume Two: Assimilation into Indigenous Scholarship (Leiden: Brill, 2001).

3 Wilson, op. cit.; Doeje Wangshuk Kharto, Thumi: dgongs gter (Delhi: Lalchand Printing Works, n.d.), p. 140; chom nyloti dra ba good pa’i rul gri (n.p., 1966); bod rgya tshig mdo’od chen mo (Beijing: People’s Publishing House (mi rigs dpe skrun khang), 1993); and bya tshig tshig mdo’od (Beijing: People’s Publishing House (mi rigs dpe skrun khang), 1988).

4 In addition to a variety of electronic texts personally produced, a number of syntactic frames have been extracted from the only Tibetan text corpus currently publicly available, the ACIP data set. Information extracted includes the identification of verbs as tha’ad, tha mi’ad, or rjes mtshan from which the initial verb class designations were derived. In the Tibetan-Chinese dictionary, the tshig mdo’od chen mo, as well as in the Tibetan-Chinese verb dictionary, the bya tshig tshig mdo’od, tha’ad / tha mi’ad category information is provided. Although these resources have not been consulted during the course of this research, due to their unreliability they have not been taken as a definitive source. In particular, a number of verbs listed in these dictionaries (such as khyab, mktbyen, mthong, etc.) are identified as sta mi’ad class verbs despite the fact that they take ergatively marked agents. When examined in detail however, it can be seen that the attribution of sta mi’ad has been made on the basis of morphology — that is, morphological invariance across tense. In this lexicon, requisite syntax, not morphology, is taken as the basis of division of these categories. This is in keeping with the indigenous Tibetan grammars which give the definitions for thad and sta mi’ad categories as referring to “an act directly related to a distinct agent” (byed pa’i gsham dang dang su’i brel bo’i las), and, indicating that “some quality is by itself already established or is sure to be established without direct reliance on an agent or the like” (byed pa’i sogs las dang su ma’i las), respectively. Tom Tillemans and Derek Herforth, Agents and Actions in Classical Tibetan (Wien: Arbeitskreis für Tibetische und Buddhistsiche Studien Universität Wien, 1989).

5 The concept of a “subcategorization frame” derives from linguistic theories of the past few decades which are predicated on the notion of a correlation between “meaning” (the semantic dimension of a word) and a word’s behavior within a sentence structure (its syntactic dimension). Hence a “subcategorization frame” is the syntactic structure of a sentence which can be
associated with a specific word (in this context, a verb) and its contextual meaning. To the extent that a verb may be either grossly or subtly polysemous, its different meanings may be "subcategorized" based on syntax. While it is true that languages are organic entities and do not always completely conform to theoretical descriptions, there does appear to be at least partial conformance with this theory in classical Tibetan, and on that basis I feel comfortable using this vocabulary. Andrew Radford, Transformational Grammar (Cambridge: Cambridge University Press, 1988), pp.339ff; Beth Levin, "Approaches to Lexical Semantic Representation," eds. Donald E. Walker et al, Automating the Lexicon (New York: Oxford University Press, 1995), pp.53-91; Christopher D. Manning and Hinrich Schütze, Foundations of Statistical Natural Language Processing (Cambridge: MIT Press, 1999), pp.81-113.

See p.24.


Part I: Introduction

Monks, these two things conduce to the confusion and disappearance of the Dhamma. What two?

The wrong expression of the letter [of the text] and wrong interpretation of the meaning of it. For if the letter be wrongly expressed, the interpretation of the meaning is also wrong. These two things conduce to the confusion and disappearance of the Dhamma.

— "Duka Nipāta," Aṅguttara-nikāya
Definitions and Concepts in Tibetan NLP

This section provides a brief overview of basic grammatical categories and concepts in the field of Natural Language Process (NLP) relevant to Tibetan language research. In the process, reference is made to terms and classical categories in English grammar. It is assumed that the reader has at least a working knowledge of these terms.

Grammar

Grammar can be divided into two distinct, though related, areas of study: morphology and syntax. Morphology concerns itself with how words are formed out of smaller units ("morphemes"), while syntax is concerned with the manner in which words are combined to form phrases and sentences. Both of these can involve speculative research into diachronic linguistics, although given the premise of the consistency and homogeneity of classical literary Tibetan, the domain of this work is restricted to a synchronic linguistic analysis.

Grammatical analysis is composed of both syntactic and semantic aspects. In accordance with the work of Napper and others, we take this division to be roughly coextensive with the dichotomy of translation and exegesis — the distinction between the structural form and composition of sentences and the interpretation of their meaning. These general grammatical principles can serve as the basis for a systematic processing of text with the goal of translation:

- a set of syntactic rules which specify how sentences are built up out of phrases, and phrases out of words
- a set of semantic rules which specify how words, phrases, and sentences are disambiguated and interpreted

The primary focus of this book will be the first of these, syntax, and secondarily, its role and implications for the second, that is, establishing boundary conditions in the task of semantic disambiguation.

Ergativity and the Tibetan Language

In classifying languages, one possible division is in terms of alignment into the three categories of ergative, accusative, and active. In a nominative-
accusative system, the subject of an intransitive verb and the agent of a transitive verb are case marked in the nominative. In an absolutive-ergative system, the subject of an intransitive verb and the object of a transitive verb are case marked similarly (in the "absolutive" or nominative), while another case marker or affix is used for the agent of a transitive verb (the "ergative"). In an active-stative system, subjects of intransitive verbs expressing controlled activities are marked in the same way as the subjects of transitives (that is, with the ergative), while the subjects of intransitive verbs expressing states or uncontrolled activities are marked in the same way as the objects of transitives.7

Many Indo-Aryan languages are ergative languages (such as Hindi, Punjabi, Gujarati, Marathi, etc.) — though properly speaking they are "split-ergative" languages, that is, languages in which the ergative system is restricted to certain contexts determined by aspect. Other Indian languages are accusative (the so-called Dravidian languages — Tamil, Telugu, Kannada, etc.); only a few, such as Kasnir, are active-stative.8 Tibetan, like the aforementioned Indo-Aryan languages, is an ergative language.9 In Tibetan, the agents of transitive verbs (Wilson verb Classes V and VI) are marked similarly, that is, with an agentive case marker (Wilson case 3 particles). In addition, Class V verbs take their objects in the nominative (case 1.4.1) similar to the manner in which the subjects of Class I–IV verbs also occur in the nominative (cases 1.1.1–1.3.1).

It has also been argued that while Tibetan (and indeed the Tibet-Burmese language group as a whole) is ergative, it displays a nominative-ergative split pattern conditioned by tense and aspect.10 This, however, does not appear to be attested in the specific case of Tibetan.11

Verbs

A verb is an argument-taking lexical item which denotes an action, state, or process involving one or more participants. To know the meaning of a verb is to know both the number and type of arguments it requires (subject, agent, object, etc.), and the semantic relationship each argument has with the verb.12 The premise of this lexicon — and of Joe Wilson's text — is that this set of properties built around the predicate-argument structure (or subcategorization frame) of a verb yields a classificatory scheme from which a student may infer the complete structure of a sentence based primarily on the terminal verb and number and type of accompanying arguments.

Historically, Tibetan discussions of grammar date back to the two grammatical treatises attributed to Thon-mi Sambopta, "The Thirty [Letters of the Tibetan Alphabet]" (sun cu pa), and "The Application of Case-marking Particles" (rtags kyi 'jug pa). In these texts and subsequent commentaries,13 Tibetan verbs are divided into three categories based on the dominant relational characteristics of their arguments: tha dad ("different"), tha mi dad ("not different"), and rjes mthun ("concordant").14 These categories, moreover, can be seen to be non-conflictive and co-extensive with Wilson's verb classes (Table 1).

<table>
<thead>
<tr>
<th>Verb Class</th>
<th>Subject/Object Relation</th>
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<tr>
<td>I</td>
<td>Nominative-Nominative Verbs</td>
</tr>
<tr>
<td>II</td>
<td>Nominative-Locative Verbs</td>
</tr>
<tr>
<td>2.1</td>
<td>simple verbs of existence</td>
</tr>
<tr>
<td>2.2</td>
<td>verbs of living</td>
</tr>
<tr>
<td>2.3</td>
<td>verbs of dependence</td>
</tr>
<tr>
<td>2.4</td>
<td>verbs expressing attitudes</td>
</tr>
<tr>
<td>III</td>
<td>Nominative-Objective Verbs</td>
</tr>
<tr>
<td>3.1</td>
<td>verbs of motion</td>
</tr>
<tr>
<td>3.2</td>
<td>nominative action verbs</td>
</tr>
<tr>
<td>3.3</td>
<td>rhetorical verbs</td>
</tr>
<tr>
<td>IV</td>
<td>Nominative-Syntactic Verbs</td>
</tr>
<tr>
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<td>separative verbs</td>
</tr>
<tr>
<td>4.2</td>
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<tr>
<td>V</td>
<td>Agentive-Nominative Verbs</td>
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<tr>
<td>VI</td>
<td>Agentive-Objective Verbs</td>
</tr>
<tr>
<td>VII</td>
<td>Purposive-Nominative Verbs</td>
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<tr>
<td>VIII</td>
<td>Locative-Nominaive Verbs</td>
</tr>
<tr>
<td>8.1</td>
<td>verbs of possession</td>
</tr>
<tr>
<td>8.2</td>
<td>attributive usage</td>
</tr>
</tbody>
</table>

Table 1. Correspondence Between Wilson Verb Classes and Indigenous Categories
In terms of function, however, these traditional verbal categories lack sufficient distinctions to serve as the basis of a systematic processing system, while Wilson's categories provide a substantial basis for a verb subcategorization scheme. This subcategorization often, though not always, follows a variation in the number and types of arguments, and sense. Different classes — as one might suspect, have different subcategorization frames (also known in the scholarly literature as "alternations" or "syntactic profiles").

The predominant variation in use of "different" (tha mi dad) verbs — corresponding to Classes V, VI, and VIII.2 verbs — is between the causative and non-causative (or inchoative) uses. The causative use of a verb centers around an action involving two participants, where one — the agent — serves as the entity that brings about a change of state, and the second is the entity that undergoes the change of state. The inchoative use of a verb involves only a single participant — the one that changes state. Unmodified, \(^{16}\) "not different" (tha mi dad) verbs have only an inchoative use, sometimes being the form used to express the inchoative meaning of a "different" (tha dad) verb. Sarat Chandra Das, \(^{17}\) for instance, lists some semantic pairs which display this feature. As an illustration of this distinction, Das's verb list is reproduced together with Wilson verb class information in Table 2.

### Transitivity

There is a difference between the "not different" ("intransitive") form of a verb and the inchoative use of a "different" ("transitive") verb. Although some tenses of each verb may be morphologically similar, a critical distinction remains.

For instance, the verb \(\frac{\text{t}}{\text{du}}\) has both a "different" (tha dad) and "not different" (tha mi dad) form, each with distinct senses. In its "not different" form, the verb subsumes the semantic range of meanings typified by "to have enthusiasm (for)." In its "different" form, however, it connotes the sense of "to elaborate (upon)" when used with an explicit agent. In the inchoative usage of the "different" form, its sense does not shift, but merely connotes a passive sense of "to be elaborated (upon)." Since this latter construction can be morphologically and syntactically similar to constructions employing the "not different" form, there remains a certain degree of semantic ambiguity with regard to the translation of the verb. The disambiguation of the semantic dimension of the verb (and hence, its syntactic class) in such instances relies entirely on contextual information.

### Verb Subcategorization

In computational research on the English language, much time has been devoted to developing a classification of English verbs in terms of a
correspondence between their semantic and syntactic dimensions. In particular, a great deal of attention has been given to the systematic analysis of complement structures as a basis for systematizing (syntactic) subcategorization information. This approach of systematizing and delimiting pertinent facets of verb behavior based on complement structures has specific implications for the structural composition of a verb lexicon. In addition, any discussion of verbs necessarily raises the issue of polysemy or word sense ambiguity and hence, semantic subcategorization. In Tibetan, as with other languages, it is possible to subcategorize verbs semantically by their requisite syntactic structures and, by implication, by their arguments — agents, subjects, objects, complements, and qualifiers.

For example, we can observe both Class VIII and Class V syntactic patterns correlating with two distinct senses of verbs such as སེམས་, རེད་, སེམས་, སེམས་, and སེམས་. For example, the verb སེམས་ demonstrates the two uses clearly. In its Class V usage, a causative construction is seen conveying the sense of "to say" or "to express":

"ཉིད་བ་ནས་རིག་པའི་ོ་ཏེག་པ་མཛད་བྱུང་།
All the Tathāgatas have said, "Do not befriend the childish."

In its Class VIII usage, however, an attributive construction is seen with a locative subject and nominative object conveying the sense of "to be called":

"ཉིད་དགུ་ནས་ོ་ཏེག་པ་མཛད་བྱུང་།
Other-powered [natures] are called the basis of imputing entities and particulars.

Similar patterns are seen with other verbs.

More subtle variations in word sense can be seen in the usage of a verb within a given syntactic category. For instance, in sentences involving the verb སེམས་ we can observe several different senses correlated with different syntactic structures. In its simplest paradigmatic construction, the Class V verb སེམས་ denotes the sense of "to compose." For example,

The commentary was composed by Jam-yang-wang-bo.

However, in a different syntactic context — one involving only the presence of an ablative qualifier (Wilson case 5), the verb conveys the sense of "to stem (from)" or "to be based (on)"

Based on just the naturelessness of all phenomena ...

In many of these instances we can also observe semantic variations that are close in scope, although they remain implicated by different syntactic frames. The verb གཉིས་, for instance, conveys the general sense of "cognitive activity." In its particular instantiations, however, three distinct though related senses can be seen. In an active construction with a nominative object, it connotes the loose sense of "to think (about)"

If [you] think about the sufferings of cyclic existence ...

However, with an object marked explicitly in the second case ("objective"), the more specific meaning of "to meditate (on)" is indicated:

Meditating on this true Teaching ...

Finally, in a construction with a simple or clause complement marked in the second case ("objective"), the more specific meaning of "to think (that)" is conveyed:

I think that these practices of the Conqueror's sons are without error.

Other variations in word sense occur as an artifact of causative/inchoative alternations. For example, the class III verb སེམས.. conveys the sense of "to illuminate" in a causative or active construction, as in

One has the ability to illuminate those one hundred [Buddha-] fields.

while in an inchoative construction, it conveys the sense of "to be perceived" or "to appear," as in

Conventionalities do not appear to the factor which perceives the mode [of subsistence].

An extreme example of semantic differentiation can be seen in the case of omitted verbs. A sentence which terminates without a verb typically implies an omitted linking verb, such as སེམས.. For example,
Verbal Forms

Gerunds, participles, verbal agents, and the variety of other verbal constructions are all distinguished in Tibetan by their suffixed particles. These variations can be grouped together by their usage and approximate semantic implications (Table 3).

1. Participles and Verbal Nouns

The Tibetan syllables ཉ and ཊ are the two particles (following euphony rules) that are used to form both the participial form of a verb in its various uses, and verbal nouns. The participial form of the verb is used in forming the present active and past passive constructions, as well as when employed as a predicate adjective in making an indirect statement. As with its Sanskrit counterpart, the participial form of a verb often occurs in lieu of a finite verb form, and (unlike a gerund) is used to indicate a temporally simultaneous event. Moreover, several of these participial phrases can be strung together — often used with relative pronouns as nominalized subjects in a list — as in:


Whatever flowers and fruits exist, and whatsoever kinds of medicine exist, and whatever precious things exist in the world, ...

In constructions involving participles, sometimes the nominalizing lexical particle is omitted, though indicated by declension (that is, the affixed case marking particle). For example, the verbal collocation གེན་ཤིང་ “to previously have” is usually nominalized as བཟོ་བཟོ་བཟོ་, although here it is abbreviated, and its nominalization is indicated by a connective linking it with the main verb (also a verbal collocation) མཆེད་མཆེད་:


If [this] is given in terms of [one who has] previously had the realization of an arhat, ...

Examples such as these of nominalized forms are also given for many verbs in Part II. It should be noted that the Tibetan participle can also be declined as in a clause connective (case 6.6.x) or as an objective complement (i.e., its infinitive form), the latter being a grammatical form similar to the progressive and locative absolute constructions (see discussion below).
When forming an indirect statement, a referential noun is not necessary (in English, this is rendered with a subordinate clause introduced by the relative pronoun "that"); in Tibetan, these occur with a simple linking verb such as རེ་ (or རེ་). For example,


ཞོ་ནས་བསམ་སོགས་སེམས་མེད།

It is not that there are no thorough purifiers on the tenth ground.

or, with elegant form of the verb རེ་; རོ་བུར།


ནུས་ཏེ་ཉེ་དཔོན་བཟོ་ནས་བཟོ།

which could be rendered in English as “Then, [it is the case that] renunciation has been generated” (taking into account the past tense form of རེ་, རེ་) or, taking རེ་ནས་ as a verbal noun, as “Then, [this] is the generation of renunciation.”

The difference between a gerund (e.g. “having generated,” see p.17), a participle (e.g. “generating”), and a verbal noun (e.g. “generation”) can be ambiguous in some languages and merits further discussion.

A verbal noun is the nominalized form of a verb (this, confusingly, is also called a “gerund” in English), and generally refers to the abstract idea of an action or state — being something or the action of doing something. A participle, on the other hand, is an adjectival form of a verb which can serve as a predicate adjective in a sentence, can modify a noun, or sometimes — in the absence of a noun — can convey a generic connotation (“that which is being generated”). In Tibetan, gerunds are distinct, though participles and verbal nouns are not. An illustration of this can be seen in the second chapter of Nāgārjuna’s Fundamental Treatise on the Middle Way, called “Wisdom” (prajñā-nāma-māla-madhyaṃakā-kārikā). The first half of the first verse of chapter II in Sanskrit reads:


དག་མ་དབྱིག་ཡི་བོད་དག་མ་ལག་དབྱིག་ལ།

To begin with, the gone over [is] not being gone over, [and]

The not [yet] been gone over, is also not being gone over.

The Sanskrit passage utilizes the past passive participle gata (in its stative connotation as “the past action of going”) and its negative, agata, together with the third person singular present passive verb form gmyate (“being gone over from the root ḡam). When rendered in Tibetan with the class III verb རེ་ (and its past tense form རེ་), the passage reads:


དེ་ཟིན་ཐབས་བོད་པའི་ཐབས་དང་བོད་པའི་ཐབས་དེ་བོད་པའི་ཐབས་

Respectively, no going [is being done] with respect to the gone over, [and]

It is also not a going with respect to the not [yet] gone over.

Here, the Sanskrit past participle, gata is represented by the nominalized past tense form of རེ་, རེ་, while the main verb na gmyate is represented both in a finite form, རེ་, and participially in an indirect construction as རེ་. Later in the chapter however (in verse 5), the text reads:


རི་པའི་སྤྲིལ་སྐད་དོན་གདན་ནི།

If there were going on the being gone over,

It would follow that [there would be] two goings.

Here, the present passive participle gmyāna is represented by the participial form of the class V verb, རེ་ (“to go over” — formed from the future tense form རེ་ རྒྱུས་ — abbreviated as རེ་ here), while the verbal noun gamana is represented by the same Tibetan participle used for gmyate, རེ་. This ambiguity between Tibetan participles and verbal nouns can add an additional level of complication to an already philosophically abstruse passage.

2. Agents, Instruments, and Objects

“Agents” are verbal compounds formed through the affixing of the syllables དབྱིབ་ or དབྱིབ་ (depending on euphony rules — with the feminine forms indicated by དབྱིབ་ etc. — occasionally abbreviated as དབྱིབ་ or དབྱིབ་ etc.) and are immediately recognizable as such (although can be omitted altogether as in the example below). The instrument is built off of the present tense of the verb with the present causative auxiliary རེ་, while the object uses the future tense of the verb with a nominalized future causative auxiliary རེ་. The object or future recipient of the action of a verb — called the gerundive — conveys a passive, optative meaning. It is formed in the same manner as the optative construction (see pp.16-17) although as a noun connotes the object which is to receive the action, as opposed to the action itself (the future participle; see p.20).

For example, Dzung-ka-ba’s Essence of Elocution, illustrates both the instrument and object constructions with the verb རེ་:
Unlike English, Tibetan expresses epistemic and deontic moods differently (and, more importantly, unambiguously). These moods are reflected in the use of a certain subset of Tibetan verbs, adverbs, and verbal modifiers. In many cases, these moods are handled explicitly by auxiliary verbs which take other verbs as their complements. Here, we discuss the simpler auxiliary constructions.

a. Causatives

While the use of the མ་ ་ auxiliary verb is occasionally seen with “different” (tha dad) verbs as an emphatic, it is more commonly seen in a causative construction involving “not different” (tha mi dad) verbs. In this example, it can be seen in its emphatic or “strong” auxiliary usage with the Class V verb ཕ་ (here seen joined with an optative imperative):

藏་སྦེས་དབང་དགེ་པོ་
May [they] always eradicate [their] ethical transgressions.

This can be compared with its causative usage, here with the Class II verb ཕ་:

དེ་བུ་ཞིག་པོ་བོ་ཞིག་དང་ཞིག་པོ་བོ་ཞིག་
Why, on this [occasion]; are the servants of Yama (the lord of death), ravens, and frightful vultures made to feel fear?

Both of these constructions are also seen with the elegant and honorific forms of the verb ཕ་: རེ་ ་ and བི་. All of these uses need to be distinguished, however, from instances where they function as the simple verb “to do, to take,” as in:

ན་ནུ་གཙོ་འབད་བེད་བདེ་བའི་ཐོབ་མེད་པ་
In the system of the Yogic Practice Middle Way Autonomy School, Hearers (srivaka) take the afflictions as [their] main objects of abandonment.

or, in the variety of verbal collocations built off of ཕ་, as in:

བུ་བུ་ཞིག་པོ་བོ་ཞིག་དང་ཞིག་པོ་བོ་ཞིག་
One has actualized a Hearer’s Path of No More Learning.
b. Emphatics

A weaker form of the emphatic auxiliary occurs in the use of the verb གྱུར་. Like གྱུར་ གྱུར་ is a verb in its own right with the meaning “to come” or “to become.” When used in an emphatic construction, however, it functions as a modal auxiliary conveying a moderate/strong deontic mood (i.e., “shall” or “will”). Both its present/future and past tense forms are used in this manner.

When the present/future form གྱུར་ གྱུར་ is employed, a weak future or moderate deontic sense is the result. This can be seen in the example given by Wilson:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་
One will achieve the status of a Vajradhara in this very lifetime.

When occurring in the less common past tense form of གྱུར་ — as Wilson observes, “used most frequently in the first part of a conditional if ... then ... sequence” (p.620) — it is translated in English as “were,” that is, as a past progressive indicating the subjunctive mood (i.e., a statement expressing a hypothetical situation which is contrary to facts). For example,

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་
If sound were to be permanent, then [it] would be causeless.

When not occurring in this type of construction, however, it conveys the simple emphatic past, as in:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་
When others looked [upon her] with their eyes, [I was one who] had protected [her body] completely.

c. Optatives

Optatives take two forms: a form of the strong future auxiliary གྱུར་ གྱུར་, and the verbal suffix imperatives གྱུར་ གྱུར་ and གྱུར་ གྱུར་. As with the use of གྱུར་ གྱུར་, གྱུར་ གྱུར་ also occurs as a simple emphatic or "strong" future auxiliary usage as in:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་
I will train with effort in all the virtues.

This can be compared with its optative usage, here with the Class V verb གྱུར་:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་
By the hub being broken, similarly the spokes; [therefore,] you should thoroughly guard that.

When the optative imperatives are used, they convey the subjunctive mood, and occur both as the simple verbal suffixes གྱུར་ and གྱུར་, as in:

བསྡུབས་ བྱེད་པ་མི་འབྲི་ རྗུ་ གྱུར་ གྱུར་
Whenever [someone] sees me, may it never be meaningless.

and fully as གྱུར་ གྱུར་ or གྱུར་ གྱུར་, as in:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་
May a rain of flowers and precious gems uninterruptedly fall.

d. Imperfectives, Perfectives, and Gerunds

There are a variety of ways of expressing events in the past tense. The simple (imperfective) past is expressed by means of the past tense form of a verb. The past perfect is represented by means of a completed action auxiliary or a strong past auxiliary. For example, with a telic verb གྱུར་ གྱུར་ such as གྱུར་ གྱུར་, the past perfect is represented by means of the completed action auxiliary verb གྱུར་ གྱུར་:

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་
[He] was expelled from his place of origin.

or, utilizing the གྱུར་ གྱུར་ strong past auxiliary,

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་
Although [one] has familiarized [the mind with this] ...

A slightly different way of expressing sequentially past events is through the use of a gerund. The gerund construction is indicated through the use of the syntactic particle གྱུར་. Comparable to its use in Sanskrit, the gerund indicates an action performed by the same agent/subject of the main verb, though is temporally prior to the main verbal action. For example,

ི་ལུས་ སྐད་པའི་འགོག་ རྗུ་ གྱུ་ གྱུར་ གྱུར་ གྱུར་ གྱུར་
Having set [one’s mind] in meditative equipoise in non-dual exalted wisdom, [one] knows the Four [Noble] Truths as emptiness.
e. Rhetorical Qualifiers

Finally, a rare though occasionally seen construction involves the use of the verb ེས་ in an auxiliary construction. As a verb in its own right, ེས་ functions as a mildly emphatic linking verb, grammatically similar to ནི་ and དེ་. As an auxiliary verb, however, ེས་ conveys a reduction in the force of the preceding verb, in a sense, indicating that what follows is a qualifying caveat to the previous statement. For example,

ཀྲིད་ཅིང་མ་་མ་ཞེས་འོད་བོད་ཀྱིས་དེ་ཞིང་།

The parts and the whole are [conventionally] different; however, when the parts [of a mala] are eliminated, a mala is not found.

This construction can also appear with one of the syntactic particles, such as ལ་:

ཆོས་ལ་ཞེས་ལས་ཤེས་དེ་ཞིང་།

ལོ་གནདུས་ཞེས་ལ་ཞེས་དེ་ཞིང་།

An eye consciousness apprehending form, for instance, is a mistaken consciousness since the form appears to be truly established. However, to the extent that the form is apprehended as a form, and the form is not apprehended to be inherently existent, it is a valid cognition.

5. The Locative Absolute, Progressive, and Concessive

The locative absolute construction is a complete or partial sentence which expresses “a condition of things in which anything takes place, or of a condition or accompanying circumstance.” 29 In Tibetan, this construction consists of a participial verb in the locative (Wilson seventh case — indicated in this lexicon as a C7.7; see Part II: Guide to Abbreviations), often negated and, sometimes but not always, with a verbal object. In translation this is “frequently used adverbially or prepositionally: thus, in the matter of, for the sake of, in front of, without, near.” 30 Joe Wilson deals with these constructions in terms of their grammatical function, that is, as expressing an "adverbial identity" (pp.635-636). The distinction made here centers around the difference in syntactic structures which occur between simple adverbs and locative absolute constructions, the latter almost exclusively expressing a condition of absence or lack. Wilson describes simple adverbs saying, “many, if not most, Tibetan ‘adverbs’ are instances of a noun or adjective marked by one of the large group of particles as instances of objective case adverbial identity,” 31 as in ཞིག་ལ་ཞེས་པའོ་ ("clearly explained") or སྣོད་པའོ་ཞིག ("newly incontroversible"). In the case of locative absolutes, however, two common forms are seen:

the simple stative (or “existential”) absence consisting of a noun phrase followed by སེམས་, and the generic active absence using a negated verb in the form སེམས་/ཐོབ་ + verb + སེམས་. For example,

ཞི་ཞིའི་ཤེས་པའོ་ཞིག་ལ་ཞེས་པའོ་ཞིག

Without a pure thought of renunciation, there does not exist a method for stopping the seeking of pleasant effects in the ocean of existence.

and

གཞུང་དབང་གི་ཤེས་པ་དེ་ཞིང་།

Without engaging the thing imputed, its non-existence (i.e., its emptiness) cannot be apprehended.

Sometimes, a locative absolute phrase can serve as an object of a verb or other syntactic part of a sentence. For instance,

ལོ་གནདུས་ཞེས་ལ་ཞེས་དེ་ཞིང་།

I am known as without good qualities and base.

A less common, though occasionally seen, form of the locative absolute occurs without negation, indicating a construction comparable to an English present participle in a progressive clause. Some examples in Tibetan are:

ཞིག་ལ་ཞེས་པ་དེ་ཞིང་།

One’s own assertion is established within being demonstrated through reasoning and scripture.

and

གཞུང་དབང་ཞིག་ཞེས་པ་ཞིང་།

Through the force of the meditative equipoise of a transcendent path, [phenomena] are realized as like an illusion and empty of true existence, being in accord [in terms of both] object of observation and aspect with that [transcendent meditative equipoise].
In addition, when occurring with an emphatic or ornamental syntactic particle (OSP), the locative absolute marks a “concessive,” that is, a point which is conceded for the sake of argument. Such constructions are more commonly seen in literature translated from Sanskrit. For example, the locative absolute plus emphatic (api) construction occurs in Śāntideva’s *Engaging in Bodhisattva Deeds* (bodhicaryāvatāra; byang chub sems dpa’i spyod pa la ‘jug pa), and is similarly replicating in the Tibetan:

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བསླིས་བཏང་བསྐྱེད་གྱི་ོ།
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Even if *not being other*, [such a position] is unanalyzed, since ...

6. Future Participles

The future participle is a verb form which does not exist as such in English, although, there do exist comparable grammatical constructions. In Sanskrit, there are two different future participles: future active participles and future passive participles (or gerundives; see p.13).

The future active participle expresses an action that is yet to be performed, and has two forms in Tibetan. The first type is indicated by the Future Lexical Particles གཞིང་, and is usually rendered in English by the phrase “about to.” It is often seen in a clause connective construction, as in

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བསྟོན་པ་བཞིན་སྤོད་སྐོལ་འཇོམ་ཐོ་མགྲོན་ཆོས་དམན་གྱི་།
```

the exalted wisdom of meditative equipoise in the continuum of a Bodhisattva Superior who *is about to attain the third ground, and so forth* ...

though is occasionally seen as a predicate adjective:

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བཟོན་པ་བཞིན་སྤོད་སྐོལ་འཇོམ་ཐོ་མགྲོན་ཆོས་དམན་གྱི་།
```

When someone is *about to receive introductory vows*, ...

The second type of future participle is constructed using either the present or future form of the verb and is also indicated by a verbal suffix, the Future Lexical Particle གནོད་. It is usually translated by the simple infinitive, “to do ...” as in:

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རོགས་པ་བཞིན་སྤོད་སྐོལ་འཇོམ་ཐོ་མགྲོན་ཆོས་དམན་གྱི་།
```

Afflictions to be abandoned do not exist.

or, “There are no afflictions to be abandoned.”

This construction can also be seen in a modifying clause here, for example, with the verbal collocation སྙིང་པོར་ལོར་ལོ་བཞིན་སྤོད་སྐོལ་འཇོམ་ཐོ་མགྲོན་ཆོས་དམན་གྱི་།

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ལེགས་ཆོས་ལོ་བཞིན་སྤོད་སྐོལ་འཇོམ་ཐོ་མགྲོན་ཆོས་དམན་གྱི་།

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These [Buddha] Bodies — by which worldly beings [initially] enter the path of quiescence (i.e., to nirvana), [In the middle,] are ripened [in the Great Vehicle] and, [finally,] are to be prophesied [in their enlightenment] — They also, always dwell in this [basic element of the Doctrine (dharma-dhātu)].

Once again, as with some of the previously mentioned constructions, there can be ambiguity. Since here the lexical particle རང་ is a homograph with the noun རང་ (“cause”), attention must be paid to contextual clues — especially when dealing with verse — to properly understand the grammar of a sentence.

Verbal Collocations

Collocations are defined in terms of three attributes: non-compositionality, non-substitutability, and non-modifiability. Non-compositionality refers to a meaning which is completely different from the free combination of words, or which bears a connotation which is in excess of the sum of its parts. Non-substitutability refers to the inability to produce a sensible phrase by substituting words for the components of a collocation. Finally, non-modifiability refers to the inability of a collocation to accept adjectival or pluralizing modifications of the whole or its parts. In a cross-language environment, such phrases are readily identifiable by the first attribute, which tends to result in a semantic disjunction in literal rendering (or a “translation divergence”) between the source and target languages. In Tibetan, collocations adhere strongly to the first and second attributes, but only weakly to the third.

Verbal collocations — also known as “phrasal verbs” — may or may not participate in the paradigmatic grammar of the root verb. In general, there are three types of verbal collocations:
• verbal collocations which result from the use of an idiosyncratic adverb (such as ཤུ་ན་ཁ་ from ཤུ་ན་),
• verbal collocations which arise from the verbalization of an object or complement (such as ལོ་ག་ from ལོ་, and
• verbal collocations which arise out of the combination of two discrete verbs, (such as ཤེག་པ་ from ཤེག་ and འག་, or བེན་
གྲེན་ from བེན་ and གྲེན་)

Collocations of the first type — those with an idiosyncratic adverb — have two varieties: discrete, and open. The discrete adverbial form is non-modifiable and often takes one (or more) of the twenty traditional Sanskrit adverbs (upasarga)33 (see Table 4). This is an instance of an actual verbal collocation. The open form, however, takes a modifier marked by the sixth, "connective," case. This second variety forms the exception to the non-modifiability attribute of Tibetan verbal collocations. Technically speaking, collocations of this second variety are not collocations proper, but are examples of translation divergences — a subject treated at length separately below. In this lexicon, these instances are treated as collocations merely for the sake of convenience and as a utility to the student.

The second case — those involving the verbalization of an object — can be distinguished from instances of noun-verb combinations which appear to be verbal collocations due to the high frequency of their co-occurrence. For example, the verb ཤུ་ན་ has a high co-occurrence with the words ཤུ་ན་ and ཤུ་ན་ in the classical literature of Tibet. In terms of their grammar, however, the words ཤུ་ན་ are actually the nominative subjects of the verb ("[His] ethics are faulty" and "[His] wisdom is deficient"). Consequently, these phrases do not constitute a discrete verbal sense applicable to another subject, but are complete sentences in their own right. Hence, neither can they be considered true verbal collocations, nor can high statistical co-occurrence serve as a valid criterion for their identification.

The third instance — a dual verb collocation — is an instance in which a single distinct meaning is entailed by the combination of two otherwise separate verbs. For example, ཤེག་པ་ from ཤེག་ and འག་, བེན་ from བེན་ and འག་, or ཤེག་པ་ from ཤེག་ and འག་. It is to be distinguished from mere combinations ("doing X and Y" or "having done X, doing Y") and infinitive objects ("X-ing to do Y"). These mere combinations are distinguished by both compositionality and substitutability, and generally occur with two verbs of the same class, and hence, the same requisite grammar. The second group — those involving infinitive objects — occurs with several verbs, but is exemplified by the Class III verb ཤེག་, which takes a second verb in the infinitive as its object, as in ཤེག་ལ་ "difficult to find," and ཤེག་ "difficult to know" often abbreviated as ཤེག་ or ཤེག་. In general, the infinitive verb does not participate in determining the grammar of the sentence, though it may at times be accompanied by its own object or adverb.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Sanskrit</th>
<th>Approximate Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kun tu</td>
<td>sam-</td>
<td>thoroughly, extensively</td>
</tr>
<tr>
<td>kun nas</td>
<td>sam-</td>
<td>thoroughly, extensively</td>
</tr>
<tr>
<td>ngan du</td>
<td>dur-</td>
<td>falsely, wickedly</td>
</tr>
<tr>
<td>nges par</td>
<td>ni-</td>
<td>definitely</td>
</tr>
<tr>
<td>sgon du</td>
<td>pūrvam-, sāktā-</td>
<td>previously, explicitly</td>
</tr>
<tr>
<td>mngon du/par</td>
<td>abhi-</td>
<td>manifestly, exceptionally</td>
</tr>
<tr>
<td>mngon sum du</td>
<td>pra-</td>
<td>directly</td>
</tr>
<tr>
<td>mchog tu</td>
<td>parā-</td>
<td>supremely, thoroughly</td>
</tr>
<tr>
<td>rjes su</td>
<td>anu-</td>
<td>after, along with</td>
</tr>
<tr>
<td>nye bar</td>
<td>upa-</td>
<td>(intensifier; &quot;nearness&quot;)</td>
</tr>
<tr>
<td>mtho bar</td>
<td>ut-</td>
<td>high</td>
</tr>
<tr>
<td>dag par</td>
<td>aśi-</td>
<td>purely</td>
</tr>
<tr>
<td>bde bar</td>
<td>su-</td>
<td>happily, blissfully</td>
</tr>
<tr>
<td>mam par</td>
<td>vi-</td>
<td>separately, very</td>
</tr>
<tr>
<td>phul du</td>
<td>ava-</td>
<td>(intensifier; &quot;increasingly&quot;)</td>
</tr>
<tr>
<td>bral bar</td>
<td>nir-</td>
<td>without, free from</td>
</tr>
<tr>
<td>rdzogs par</td>
<td>sam-</td>
<td>completely</td>
</tr>
<tr>
<td>yang dag par</td>
<td>sam-, samyak-</td>
<td>correctly, completely</td>
</tr>
<tr>
<td>yongs su</td>
<td>pari-</td>
<td>completely, thoroughly</td>
</tr>
<tr>
<td>rab tu</td>
<td>pra-</td>
<td>thoroughly, exceptionally</td>
</tr>
<tr>
<td>legs par</td>
<td>a-, su-</td>
<td>well, good</td>
</tr>
<tr>
<td>shin tu</td>
<td>adhi-, pra-, su-</td>
<td>thoroughly, very</td>
</tr>
<tr>
<td>so sor</td>
<td>prati-</td>
<td>separately, individually</td>
</tr>
<tr>
<td>star</td>
<td>api-</td>
<td>again, in return</td>
</tr>
<tr>
<td>lhang par</td>
<td>apa-, adhi-</td>
<td>most, special</td>
</tr>
</tbody>
</table>

Table 4. Some Tibetan and Sanskrit Adverbs34
If verbal collocations are analyzed, it can be seen that most collocations derived from *tha mi dad* verbs appear only in inchoative ("non-causative") constructions, although they can, like their root form, be formed into a causative construction with the use of the "verb + งํา รกิจ" construction.

Unlike *tha mi dad* verbs, verbal collocations derived from *tha dad* verbs can appear in both causative and inchoative forms. An example of the latter is the Class V Agentive-Nominative verb งํา รกิจ "to take out; to send out." This verb has several collocated forms. An inchoative collocation of the second type (that is, involving a fixed object or complement) can be seen in งํา รกิจ งํา รกิจ:

งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ
Blue-winged ducks, swans, and geese cry out.

and similarly with งํา รกิจ, here taking the adverb งํา รกิจ:

งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ

The tree of the Mind of Enlightenment perpetually bears fruit.

A number of other collocations are seen, both of the first type (that is, using an idiosyncratic adverb) — such as งํา รกิจ ("to give ordination"), or of the third type (with a second verb) — such as งํา รกิจ ("to disbelieve" or "to corrupt").

Verbal collocations blur the issue of what constitutes a discrete semantic unit or "morpheme," in Tibetan. In languages like English, a differentiation is made between free- and bound-morphemes, that is, between units of meaning that can stand alone as words and those which function solely as constituent parts. In Tibetan, certain elements of the language fall clearly into these two categories, although some elements appear to function in different contexts as either. In unsegmented languages like Tibetan, this latter group complicates the recognition of grammatical structures. Moreover, there do not appear to be any hard and fast guidelines, ad hoc differentiation being the only apparent approach. For example, two morphologically similar, though grammatically different, constructions involving the verb งํา รกิจ can be seen. One construction, งํา รกิจ งํา รกิจ, is a collocation, while the other, งํา รกิจ งํา รกิจ, is simply an auxiliary construction.

The issue of Sanskritic adverbs can further complicate the recognition and translation of collocations. To illustrate, there are a number of adverbial collocations formed from the root verb งํา รกิจ. In particular, the Sanskrit adverbs งํา รกิจ and งํา รกิจ are used in different combinations to signify different Sanskrit compounds.

In some cases, the prefixes translate fairly literally — as given in Table 4. For example, the adverb งํา รกิจ ("completely") appears with the verb งํา รกิจ (in a causative construction with งํา รกิจ) as might be predicted:

งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ
In these [world-systems, Bodhisattvas] completely establish sentient beings in enlightenment.

However, this is not always the case. For example, the verb phrase งํา รกิจ is used to translate the Sanskrit word *prasthāpayati* (*pra-*ñītha) "to stand-up; to send forth." In the Tibetan, the connotation is also "to set (forth)," as in:

งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ
Setting forth the teachings in brief.

While the combination of the two, งํา รกิจ งํา รกิจ is used to translate the Sanskrit *pradadhāti* or *samyak-pradadhāti* from (*pra-*ñītha), with the slightly different meaning of "to place or set before; to offer; to devote oneself (to)":

งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ งํา รกิจ
When meditating in the aspect of a meditative stabilization that is an antidote to discouragement, [this] is "setting [the mind]" (the first mental abiding, *sams gnas*).

While such variations may be rendered nearly identically in English, it is possible, however, that subtle variations in meaning at a philosophical level are connoted by such differences. Only commentary — oral or written — can sufficiently differentiate such constructions on a case-by-case basis.

**Representation of Tense, Emphasis, and Negation in Verbal Collocations**

In most collocations, variations in tense are handled in a manner which replicates the variation in the root verb. In some instances, however, this is not the case. On these occasions, the different tenses of collocated verbs are listed explicitly. For example, the Sanskrit verbal root *abhi-sam-vadh* is rendered in the Tibetan as งํา รกิจ งํา รกิจ งํา รกิจ in the past tense, but as งํา รกิจ งํา รกิจ งํา รกิจ in the future tense. While the root verb งํา รกิจ switches in the manner expected, the complementary part of the collocation changes in an apparently idiosyncratic manner. Consequently — as noted in the Preface — with regard to the tense of verbal collocations provided in the *Part II* of this
book, there has been no attempt made to standardize collocations according to tense.

Negative lexical particles (⁰ / /copyleft) and occasionally emphatic syntactic particles (衆等, etc.) will be used with a verbal collocation. In such instances, the particles in question will be inserted within the collocation immediately preceding the root verb.

Translation Divergences

One can divide distinctions between the source and the target languages into two categories: translation divergences (in which the same information is conveyed in the source and target texts, but the structures of the sentences — the "parse trees" — are different), and translation mismatches (in which the information that is conveyed is different in the source and target languages). When working in the realm of the highly technical religio-philosophical literature of Tibetan Buddhism, translation mismatches are almost inevitable given the paucity of comparable categories in English. Although some have disparagingly referred to the result as the formation of a "Buddhist Hybrid English," the truth of the matter is less extreme, although it nonetheless requires a degree of finesse and artificiality. While the semantic alignment of terms in Tibetan and English remains more of a methodological academic issue, the issue of translation divergences is amenable to systematic treatment.

Dorr posits the definition of a divergence in terms of a language-to-language phenomenon, that is, a divergence occurs when a sentence in language L1 translates into a sentence in L2 in a very different form (i.e., different shaped parse trees or similarly shaped trees with different basic categories). An obvious implication of this definition is that a divergence arises between two languages independent of the translation method. In algorithmic terms, a non-divergent mapping between Language1 and Language2, means that the elements of a sentence would align: Agent1 would map to Agent2, Object1 would map to Object2, Verb1 would map to Verb2, and so on for modifiers, complements and any other element contributing to the sentence. In a translation divergence, one or more of these simple one-to-one mappings of syntactic elements would be violated.

Studies have shown that the degree to which two languages syntactically diverge varies. For instance, in English-Spanish translations, roughly one out of every three sentences is divergent. Tibetan-English translations appear to be far less extreme in their divergence, on the order of one in fifty. In a Tibetan-English context, the predominant form of divergences occur in collocations involving delexicalized verbs such as ⁰, ⁰⁺, etc.

Dorr identified seven basic types of translation divergences (Table 5), some of which are observed in a Tibetan-English context as well. The second type — referred to as a "promotional divergence," in that an adverbial modifier in one language is promoted to a verb in the other — is readily found in a Tibetan-English context. In the example given by Dorr, the modifier (usually) occurs as an adverbial phrase in English but is promoted to the main verb soler in Spanish, while the English verb is mapped into a complement in Spanish. Several examples of promotional divergence between Tibetan and English can be found, though this type of divergence is typified by sentences formed around the Tibetan verb ḡ ('to be difficult'). In this type of divergence, the Tibetan verb ḡ necessitates the promotion of the English predicate adjective difficult.42

The fourth divergence type — called structural — entails the verbal object being realized in one language as a noun phrase, and as a prepositional

<table>
<thead>
<tr>
<th>(1) Thematic divergence:</th>
<th>E: I like Mary</th>
<th>S: María me gusta a mí</th>
<th>&quot;Mary pleases me&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>(2) Promotional divergence:</td>
<td>E: John usually goes home</td>
<td>S: Juan suele ir à casa</td>
<td>'John tends to go home'</td>
</tr>
<tr>
<td>(3) Demotional divergence:</td>
<td>E: I like eating</td>
<td>G: Ich esse gem</td>
<td>'I eat likely'</td>
</tr>
<tr>
<td>(4) Structural divergence:</td>
<td>E: John entered the house</td>
<td>S: Juan entró en la casa</td>
<td>'John entered in the house'</td>
</tr>
<tr>
<td>(5) Conflictive divergence:</td>
<td>E: I stabbed John</td>
<td>S: Yo le diñaladas a Juan</td>
<td>'I gave knife-wounds to John'</td>
</tr>
<tr>
<td>(6) Categorical divergence:</td>
<td>E: I am hungry</td>
<td>G: Ich habe Hunger</td>
<td>'I have hunger'</td>
</tr>
<tr>
<td>(7) Lexical divergence:</td>
<td>E: John broke into the room</td>
<td>S: Juan forzó la entrada al cuarto</td>
<td>'John forced (the) entry to the room'</td>
</tr>
</tbody>
</table>

Table 5. Dorr's Examples of Translation Divergences in English, Spanish, and German
phrase in the other. Illustrated by Dorr with a Spanish example, the verbal object the house is realized as a noun phrase in English, but as a prepositional phrase en la casa in Spanish. Central to the definition of a structural divergence is the idea that, unlike the first three types, in this divergence the positions specified in the mapping are not altered, but rather it is merely the nature of the relation between the different positions that changes. In a Tibetan-English context, there are several examples of structural divergences. For example, with the verb གཤིས་ རྱེན་ the objective complement in Tibetan is manifested in English prepositionally:


Throwing a robber out the door.

or, literally, "Throwing a robber to the door." A number of these divergences also occur with delexicalized verbs, the constructions, བོད་ལྡན་ རྫོགས་ བོད་ or བོད་ལྡན་ རྫོགས་ being commonly seen. For example,


These definitions are made from the viewpoint of the Sutra School.

In terms of its constituent parts, this example sentence is composed of the generic action verb གཤིས་ "to do" or "to make" in an inchoative construction along with two additional elements, a nominative object མདོར་ གཤིས་ སྐད་ (functioning as the passive "subject" in this construction), and an adverbial qualifier གཤིས་ ཡིག་ རིག་ རོལ་. Depending on context, the base portion of this phrase གཤིས་ forms a collocation with the verb གཤིས་, and connotes the meaning of "through the force of ...", "from the perspective of ..." or "to become under the influence of ..." and takes a modifier prefixed to it with a "genitive" connective particle (Wilson case 6.3). When mapped into English however, the adverbial phrase translates into an ablative, instrumental, or prepositional phrase.

The fifth divergence type — also seen — is conflational. Conflation occurs when certain semantically necessary arguments of a given action are incorporated into a single word in a different language. In Dorr's example, the single English word stab equates to the two Spanish words dar (give) and punaladas (knife-wounds), that is, the two Spanish words are conflated into one word in English. Algorithmically, conflational divergence is characterized by the suppression of a structural element (or conversely, the generation of one) during translation.**

In Tibetan-English contexts this is readily seen in domains where one of the two languages possesses a paucity of innate terminology resulting in a many to one mapping, or with the resultant neologisms being artificially constructed out of several morphemes. In the literature of Tibet this is reflected most clearly in Sanskritic compounds, and in the technical vocabulary of states of mind. A simple example is the verbal collocation གཤིས་ སྐད། "to meditate" or literally, "to familiarize within the mind."

The sixth divergence type identified is categorical. In these instances, as in Dorr's example, a predicate could be adjectival in one language — hungry in English, but nominal in the other — Hunger in German. In this divergence category, both the verb and predicate mutually inform each other and both undergo transformation. In a Tibetan-English context, some apparent structural divergences are actually categorical. For example, an instance where a verbal object is realized as a noun phrase in Tibetan, but prepositionally in English, involves the verb གཤིས་, as in,


Without having previously been [on] the Lesser Vehicle path ...
(Lit.:) Without having previously become a Lesser Vehicle path ...

Here, although the divergence appears structural, the divergence is actually categorical, resulting from the domain of the vocabulary. Although the Tibetan word གཤིས་ "path" does have a literal, mundane connotation in certain contexts, in the context of technical Buddhist religious literature གཤིས་ "path" typically refers to a state of mind. Hence, in the example above, the metaphorical usage employed forces a mutual shift in the verb-predicate equivalents.

Finally, the seventh divergence type seen with Tibetan is a lexical divergence. This occurs when a literal rendering of a word in one language is inappropriate in the target language. In Dorr's example above, the main verb break in English is a different lexical item in Spanish, the verb forzar (literally force). This final type of divergence occurs only in the context of other divergence types, since the other types of divergence potentially alter the properties of their constituent parts. Thus, in a sense, lexical divergence can be seen as a side effect of other divergences. Moreover, unlike the other six divergence types which require structural manipulation of the transfer rules between two languages, lexical divergence is addressed at the time of translation equivalent selection.
Notes

1 The field of Natural Language Processing (NLP) covers a wide range of activities — both statistical and non-statistical. Although some of the research for this book employed statistical methods, its primary focus is on non-statistical applications. Consequently, the subjects selected to be covered in Part I of this book were chosen based on their relevance to four topics: lexicosemantic construction, one specific lexical semantic representation of verb argument structures (the Wilson system), efficient sentence parsing, and systematic heuristics for translation. Anyone interested in more information about these subjects or the broader field of NLP should consult the works cited in the bibliography.


3 Ferdinand de Saussure, Course in General Linguistics, trans. Roy Harris (La Salle, IL: Open Court, 1966); originally published as Cours de linguistique générale (Paris, 1910).


5 Drawn from Radford, Transformational Grammar, op.cit., pp.18ff.


8 Shankara Bhat, op.cit., p.146; Robert Caldwell, A Comparative Grammar of the Dravidian or South-Indian Family of Languages (London: Kegan Paul & Co., 1913).

9 Some authors have argued — both implicitly and explicitly, against such a categorization. Stephan Beyer, for instance, denies any determinative correspondence between verb types and the occurrence of case-marking particles (“role particles” in Beyer’s presentation) — a principle which can be seen, at least in practice, in some dialects of modern colloquial Tibetan, though it remains untested in classical literature. The example given by Beyer to illustrate his point — here concerning anaphor (which he deems the “Tibetan telegraph principle,” pp.194–195), is unfortunately unclued and curiously stumpy of classical usage. Beyer explicitly uses Δι (to “say”) to illustrate his point in his discussion of anaphor and default word-order. He states, (p.198)

[Where a participant is not marked with a role particle, the leftward participant is often processed as the agency, and the participant closest to the verb as the patient, where semantically possible: the otherwise ambiguous rgya-po bla-ma mchod would normally be processed as “The king sees the lama” unless there are good textual reasons to read it otherwise.

It is unfortunate, as I say, that Beyer does not supply a reference to his illustrative example, since the distinction between colloquial, classical, and modern Tibetan is a crucial one for any student attempting to use his grammar as a study aid. For example, of the roughly 35,000 occurrences of the verb Δι (mchod in Beyer’s glossing scheme) in the ACIP text corpus, close to 8,000 (22%) are non-anaphoric, that is containing both an agent and an object, and neither referring to a previously stated subject or object, nor utilizing an implied subject or agent. Of these, less than 1% omit their case-marking (“role”) particles.

Moreover, of the instances where omitted case marking particles are seen, more than half were taken from verse, while in the remainder, agents were still designated by the use of an explicit nominative particle (\(\hat{\text{b}}\)) (Wilson case 1.3.3) or emphatic synaesthetic particle to distinguish the agent from the object or co-occurring instrument. Stephan Beyer, The Classical Tibetan Language (Albany, NY: State University of New York Press, 1992).


11 Herfort attributes this assertion to a mistaken extrapolation of Tibetan grammar by earlier scholars (Tillemaans and Herfort, op.cit., pp.93–94).

Although debatable, it could be argued that a nominative-ergative split is observed, conditioned by the presence of the causative auxiliary, ।।. When an “intransitive” verb appears conjoined with a causative auxiliary, the resultant verb phrase performs a transitive function, though the “agent” remains in the nominative.

For example, the verb Δι is a Class II Nominative-Locative, ।। (“not different”) verb which expresses the general attitude of “to be pleased.” In the causative construction ।।, it conveys the active meaning “to cause to be pleased” or simply “to please.” In such instances however, the causal agent of the sentence is not marked in the ergative — that is, with a Wilson case 3 marker, but rather, remains in the nominative. To illustrate,

They shall quickly please the Tathāgatas, the Arhats, and the complete and perfect Buddhah, and shall not displease them.

Here the explicit “agent” ।। can be seen in the nominative, while the causative verb phrase ।। is further modified by the weak emphatic Δι yielding ।। (“shall cause to be pleased” or “shall please.” This ergative split however, appears to apply only to the occurrence of an agent. In instances where an instrument — the means of a change of state — occurs, the instrument is still marked in the ergative (case 3.2.3), just as would occur in with a Class V or VI (॥॥ - “different”) verb.


14 Some scholars take the first two of these as “transitive” and “intransitive,” though as shall be seen, this rendering of the terms is problematic since some ॥॥ verbs have “intransitive” uses.

15 This is a slight modification of Wilson’s category name which he refers to as “verbs of absence” based on the most commonly seen paradigmatic verb, ॥. Additionally however, the verbs ॥ and ॥ likewise utilizes a third case particle synaesthetically to indicate not that which is absent, but that which is present. Wilson, Translating Buddhism, pp.522–524.

16 Occasionally ॥। (“not different”) verbs will occur in a strong auxiliary construction taking an instrument. See the discussion of “Causatives” on pp.13ff.
17 Sarat Chandra Das, An Introduction to the Grammar of the Tibetan Language (Darjeeling, 1915), pp.43–45.


19 Exhaustive testing for both Japanese and Tibetan, however, has shown that these categories do not map across languages. Teruko Mitamura “The Hierarchical Organization of Predicate Frames for Interpretive Mapping in Natural Language Processing” (Ph.D. diss., University of Pittsburgh, 1989), pp.23ff.; Paul G. Hackett, “Experiments in Syntactic Bootstrapping for Tibetan” (unpublished), respectively.


21 Christiane Fellbaum has noted that, in English at least, verbs tend to be far more polysemous than nouns:

The most frequently used verbs (have, be, run, make, set, go, take, and others) are also the most polysemous, and their meanings often depend heavily on the nouns with which they co-occur. For example, dictionaries differentiate between the senses of have in sentences like I have a Mercedes and I have a headache. The difference is due to the polysemous of have, however, than to the concrete or abstract nature of its objects.


23 For a discussion of the construction, and others, refer to the section on ‘Translation Divergences,’ pp.24ff.

24 The second of these criteria — the kind of evidence which serves as the basis of a speaker’s judgement — marks an epistemological distinction in narrative statements, and is indicated by the use of evidentials. Although there are certain affinities between Sanskrit and Tibetan on this issue as well (such as the use of the perfect to indicate inferential knowledge), their use occurs predominantly in colloquial Tibetan, and since this book focuses on literary Tibetan, these grammatical constructions are not addressed here. Scott Delaney, “Evidentiality and Volitionality in Tibetan” in Evidentiality: The Linguistic Coding of Epistemology, eds. Wallace Chafe and Johanna Nichols (Norwood, NJ: Ablex Publishing Corp., 1980); Krisadawan Hongladarom, “Evidentials in Tibetan” (Ph.D. diss., Indiana University—Bloomington, 1993); Edward John Garret, “Evidentiality and Assertion in Tibetan” (Ph.D. diss., University of California — Los Angeles, 2001); Tama Mushin, Evidentiality and Epistemological Stance (Amsterdam: John Benjamins Publ. Co., 2001).

25 Shankara Bhat characterizes this as indicating “the kind of compulsion which makes it possible or necessary for an event to take place.” Shankara Bhat, op.cit., p.75.

26 For example, the strong epistemic mood (i.e., cognitive certainty) is indicated through the presence of the adverb अनुवाहित्तम् as in अनुवाहित्तम् कबीरः तया वापि कर्मेऽवि ’That [person] will definitely fall into a bad migration.’ The strong form of the deontic mood (i.e., obligation), however, is achieved through the use of the verb प्रयत्नः: प्रयत्नः कर्मेऽनुवेदनम् ’They must assert [those] having as the aspect of the subtle selflessness of persons.’
Part II: The Verbs

[Wherever one treads, the ground still feels uncomfortably shaky, especially in regard to the so-called verb; wherever he gropes there is something that seems to ever elude him; and, amid the weird philological phantoms that flit uncertainly around in the prevailing gloom, his constant cry, I feel very sure, is still one for more light.

— Herbert Hannah]
A Guide to Grammatical Abbreviations

The following is a summary of the meaning of grammatical abbreviations used in specifying the syntax of examples provided in this section. Parentheses indicate that the item may be one or more syllables long.

AMPQ = Adverbial Manner Phrase. These entities often, but not always, link two phrases together connoting “like, such as, for instance,” etc. In Sanskrit, adverbs of manner [Whitney §1101ff] occur as the suffix -tha, iva, eva, evam, etc. and are often translated by one of these single or multi-syllabic Tibetan phrases: ཞ་ཀ, རུ་དུ་ཀ, ཐར, སྣ་ཐྲ་, etc.

APQ = (Frozen) Adverbial Phrase Marker. Consisting of a multi-syllabic phrase, these entities are free-standing and may occur at any point in a sentence. The class includes adverbs of time, generic adverbs, and others such as: བང་ཐུན་, རུ་དུ་, ཁི་ཐོ་, རུ་ཐོ་, etc.

ASPQ = Adverbial Syntactic Particle. These single or multi-syllabic particles occur as noun and verbal post-positionals [Wilson p.660]. For example: རང, བོད་, etc.

C1 = Explict Nominative Case Marker. Occasionally the particle བོད་ will appear either to fill verse or to separate an argument of a terminal verb from an immediately following verbal clause. Wilson (p.671) refers to this as a syntactic punctuation particle.

C1.1.1 = Subject of a Linking Verb. Used with a Class I verb such as ཕྱ་མེད.

C1.1.2 = Complement of a Linking Verb. Also used with a Class I verb such as ཕྱ་མེད.

C1.2.1 = Subject of a Verb of Existence. Marks the subject of Class II verbs such as བོད་ རང་ or བོད་.

C1.2.2 = Subject of a Verb of Living or Attitude. Marks the subject of Class II verbs such as བོད་, བོད་, or བོད་.

C1.2.3 = Subject of a Verb of Dependence. Marks the subject of Class II verbs such as བོད་ ཁུ་ or བོད་.

C1.3.1 = Subject of a Nominative Verb. Marks the subject of Class III verbs such as བོད་ or བོད་.

C1.3.2 = Nominative Agent of a Verb of Motion. Marks the subject of Class III verbs such as བོད་ or བོད་.
C1.3.3 = Irregular Subject of an Agentive Verb. Marks the agent of Class V verbs in irregular constructions, such as when it is necessary to distinguish it from an instrument.

C1.4.1 = Object of an Agentive-Nominative Verb. Marks the object of Class V verbs.

C1.4.2 = Object of a Verb of Possession. Marks the object of Class VIII verbs such as 

C1.4.3 = Object of a Verb of Necessity. Marks the object of Class VII verbs such as 

C1.5 = Topical Nominative Case Marker. Marks title or section headings.

C2.1 = Place of Activity. Marks (among other things) the object of Class III verbs; it specifies the place where something is done.

C2.2 = Object of an Agentive-Objectiver Verb. Marks the object of Class VI verbs; it specifies the recipient of an action.

C2.3.1 = Destination of a Verb of Motion. Marks the destination of a subject when performing the action of a Class III verb of motion.

C2.3.2 = Metaphorical Destination. Similar in function to the previous category (C2.3.1), this case is used to indicate the semantic distinction between literal and metaphorical uses of Class III verbs.

C2.3.3 = Objective Qualifier of Separation. Although similar in nature to C2.1 and C2.3.1, this specific case is used to mark a place of activity or destination that participates in a Tibetan-English translation divergence. Here, the qualifier of the verb — that which in English would be marked by the prepositions "of" or "from" — is here marked by the objective (case 2.3.3). This is seen with the verbs 

C2.4 = Complement of a Nominative Verb. Used only for Nominative verbs, this case marks the complement of a sentence — that is, it marks a property of the subject. In the specific case of a logical consequence (\textit{gāṇḍānā} or \textit{prāsaṅga} — a sentence utilizing the Class III rhetorical verb 

C2.5 = Complement of an Agentive Verb. Used only for Agentive verbs, this case marks the complement of the sentence — that is, it marks a property of the object.

C2.6 = Recipient of an Action where Benefit is not Obvious. In the case of an ordinary "indirect object," there is a clear indication of the reception of some form of benefit. Such objects are distinguished from those indirect objects which receive no benefit by this case, as with sentences formed by the Class V verb \textit{aśānā}.

C2.7.1 = Adverbial Identity. This case is used to mark "common" (i.e., non-Sanskrit) adverbs. Sanskrit adverbs (see Table 4, p.22) are considered "internal" grammar, that is, internal to a verbal collocation, and hence are subsumed by the "Verb Phrase" marker \textit{VP0}.

C2.7.2 = Existential Identity. This case is used to mark a semantic distinction in what would otherwise be considered a complement or locative subject. Its use can be seen with the Class VII purposive verb 

C2.7.3 = Transformed Identity. This case marks the end result of a process of transformation, and is typically seen with the Class III and V verbs 

C3.1.1 = Subject of an Agentive-Nominative Verb. This case marks the subject — or, "agent" — of a Class V verb.

C3.1.2 = Subject of an Agentive-Objectiver Verb. This case marks the subject — or, "agent" — of a Class VI verb.

C3.2.1 = Instrument of an Agentive-Nominative Verb. This case marks the instrument of a Class V verb.

C3.2.2 = Instrument of an Agentive-Objectiver Verb. This case marks the instrument of a Class VI verb.

C3.2.3 = Instrument of a Nominative Verb. When a nominative verb occurs in a causative construction (verb + 

C3.3 = Reason. An alternate manner of marking a reason clause over the use of a "Reason Clause Marker" (RCM) 

C3.4 = Instrumental Adverb. This identifies a participial phrase marked with an case marker — the third case particle occurring with a Nominative verb. Although Wilson (p.638) refers to this usage as a non-case syntactic usage marking an adverb, this designation (C3.4) is used here to distinguish this use from its syntactic usage (SP3) with a Class IV verb, and from its use as a continuative syntactic particle (CSP).

C4.1 = Beneficiary. Used to mark the indirect object of a verb.

C4.2 = Purpose. Used to mark a clause which indicates the purpose or aim of an action of state of existence.

C4.3 = Subject of a Verb of Necessity. Marks the subject of a Class VII verb. It is important to note the difference between this case and C2.7.2 which may appear similar.
C5.1.1 = Source (Place or Substance). Corresponding to the "ablative" case, this marks the actual or indirect source of something.

C5.1.2 = Source (Speech). Used to indicate the start of a quote or paraphrase, it is often preceded by a honorific reference to an author, an abbreviated text title, or an indeterminate pronoun referring to a text presumed familiar to the reader.

C5.2 = Instrumental Originative. Used to indicate the means by which something is done. It is an alternative to the third case C3.2.x.

C5.3 = Isolation. Used to demarcate a larger group from which a specific item is being addressed.

C5.4 = Removal. This case marks a state or condition from which a subject or object is removed.

C5.5 = Comparison. Used to indicate the standard against which a comparison is being made.

C5.6.1 = Beginning of a Sequence. Used to indicate the first item in a list or quotation; the terminal item is usually indicated by the "Adverbial Phrase" marker AP().

C5.6.2 = Beginning (Place). Used to indicate the starting point of an action or motion.

C5.6.3 = Beginning (Time). Used to indicate a temporal point of origin.

C5.7 = Originative Reason. Used to indicate the reason something occurs. It is an alternative to the third case C3.3.

C6 = Connectives. In general, the sixth case connective particles जि, जै, जैसे, जिन्, जिन्तै are used to describe the internal grammar of a compound noun phrase NPQ consisting of two smaller nouns or noun phrases, and to indicate a specific relationship between them. This function is sometimes generalized and applied to sentences as well; in such instances however, the sixth case particles are designated as Continuative or Disjunctive Syntactic Particles (CSP or DSP).

C6.1.1 = Possessive Connective. Used to indicate the owner in a compound of the second noun phrase NPQ.

C6.1.2 = Type Connective. Used in an adjectival sense to mark a narrower or more specific category which is qualifying the second noun phrase.

C6.1.3 = Field of Activity Connective. Used to indicate an object over which the second noun phrase has dominion.

C6.2.1 = Appositional Connective. Used to indicate one or more instances of a general category; it is often combined with a Generalizing Lexical Particle GLPQ द्वितिः or द्वितिः.

C6.2.2 = Compositional Connective. Used to indicate the individual members which comprise a group (the second noun phrase).

C6.2.3 = Metaphorical Connective. Similar to a Type, Compositional, or Adjectival Connective, this case distinguishes a metaphorical use from those other uses.

C6.3 = Postpositional Connective. Used to link a noun phrase to a postpositional Adverbial Phrase marker AP(), or Reason Clause Marker RCM.

C6.4.1 = Agentive Connective. This case marks a noun phrase which were the compound a complete sentence — would be the agent that brings about or acts on the second noun phrase.

C6.4.2 = Objective Connective. This case marks a noun phrase which were the compound a complete sentence — would be the object that is caused or brought about by the second noun phrase.

C6.4.3 = Destination Connective. This case marks a noun phrase which were the compound a complete sentence — would be the complement (marked in the objective case) of the second noun phrase.

C6.4.4 = Separative Connective. This case marks a noun phrase which were the compound a complete sentence — would be the larger group (marked in the originative C5.3) from which an individual (the second noun phrase) is being isolated or separated from.

C6.4.5 = Originative Connective. This case marks a noun phrase which were the compound a complete sentence — would be the instrumental source (marked in the originative C5.2) which gives rise to the second noun phrase.

C6.5 = Adjectival Connective. Used to link a simple adjectival noun phrase (as opposed to a complex clause or "verbal adjective" — C6.6.x) to a second noun phrase that it modifies.

C6.6.1 = Clause Connective to a Subject. This case marks the connection between a clause or "verbal adjective" (a partial sentence terminated by the participial form of a verb) and the second noun phrase which were the compound a complete sentence — would be the agent of that verb.

C6.6.2 = Clause Connective to an Object. This case marks the connection between a clause or "verbal adjective" (a partial sentence terminated by the participial form of a verb) and the second noun phrase which were the compound a complete sentence — would be the object of that verb.
C6.6.3 = Clause Connective to a Qualifier. This case marks the connection between a clause or "verbal adjective" (a partial sentence terminated by the participial form of a verb) and the second noun phrase which were the compound a complete sentence — would be the qualifier of that verb. In other words, were the compound a complete sentence, the second noun phrase would qualify the action being described (and would be marked in the second case C2.1 / C2.3.x, the fourth case C4.x, or the seventh case C7.1, C7.2.1, etc.).

C6.6.4 = Clause Connective to a Complement. This case marks the connection between a clause or "verbal adjective" (a partial sentence terminated by the participial form of a verb) and the second noun phrase which were the compound a complete sentence — would be the complement of that verb. In other words, were the compound a complete sentence, then if the clausal verb were a nominative verb (Classes I-IV) the second noun phrase would provide additional information about the subject (and would be marked in the second case C2.4), while if the clausal verb were an agentive verb (Classes V-VI) the second noun phrase would provide additional information about the object (and would be marked in the second case C2.5).

C7.1 = Place of Dependence. Marks the qualifier of a Class II verb of dependence.

C7.2.1 = Place of Existing or Living. Marks a location or place which qualifies the statement expressed by a Class II verb of existence or living.

C7.2.2 = Locative of Inclusion. Similar to a C7.2.1, this case distinguishes a metaphorical or categorical use of the locative.

C7.3 = Subject of a Verb of Possession. Marks the subject of a Class VIII verb.

C7.4 = Locative of Time. Marks the temporal qualifier of a state or action.

C7.5 = Topical Locative. Similar to the Topical Nominative C1.5, this case marks subject headings and the like, though is grammatically unconnected to what follows.

C7.6 = Referential Locative. Similar to the Topical Locative C7.5, this case also marks a subject or context, though the reference is grammatically incorporated within the structure of the sentence.

C7.7 = Locative Absolute. See discussion pp. 17-18.

C8 = Vocative. Grammatically indistinct from the nominative, it is seen often in sutra discourse or with a Vocative Exclamation VOC().

CCM = Conditional Clause Marker. The verbal post-positional particle  stddevs, translated as "if" or occasionally "when" [Wilson p. 669].

COP() = Cardinal/Ordinal Phrase. Used to indicate a single or multi-syllabic numeric phrase as distinct from a numerically modified adverbial phrase or an enumerated list of nouns.

CSP = Continuative Syntactic Particle. The particles  stddevs, stddevs, stddevs, stddevs, stddevs, and stddevs used syntactically as conjunctions between sentences.

DSP = Disjunctive Syntactic Particle. The syntactic particles stddevs, stddevs, stddevs, stddevs, stddevs, etc.

E- = Embedded. Indicates the use of a second, fourth or seventh case stddevs particle, a third stddevs particle, or a sixth case stddevs particle when attached to the previous syllable.

EC#s = Embedded Case Marker with Morphing. Indicates the use of a second, fourth or seventh case stddevs particle, a third stddevs particle, or a sixth case stddevs particle when attached to the previous syllable in which the terminal stddevs letter of the word is absorbed or suppressed by the case marking particle.

FLP() = Future Participle Lexical Particle. See discussion p. 19.

GLP() = Generalizing Lexical Particle. The phrase stddevs sometimes abbreviated as the single particle stddevs.

GPM = Gerund Phrase Marker; The originaitive particle stddevs used syntactically to mark a sentence terminated by the gerund of a verb.

ICP() = Introductory Conditional Particle. The conditional preposition stddevs that sometimes occurs at the start of a sentence terminated with the conditional clause marker stddevs, or occasionally with the verb stddevs.

IDP() = Indefinite Pronoun. The pronouns stddevs, stddevs, stddevs, stddevs, stddevs, etc. where the Tibetan emphatics stddevs, stddevs, etc. are sometimes used to replicate the functions of the Sanskrit particles stddevs, stddevs, etc. in converting an interrogative pronoun into an indefinite pronoun: stddevs / stddevs / stddevs = stddevs, stddevs = stddevs, stddevs = stddevs, etc. This is reflected in English by the use of the word "ever" — which performs a similar function — as in "who-ever," "what-ever," etc.

IPN() = Interrogative Pronoun. The pronouns stddevs, stddevs, etc.

ISP() = Introductory Syntactic Particle. These particles introduce phrases, clauses, and sentences, such as: stddevs, stddevs, stddevs, etc.

NLP = Negative Lexical Particle. The negative verbal prefixes stddevs and stddevs, stddevs.

NSP = Nominative Syntactic Particle. The conjunctive particle stddevs, used primarily with nouns.

O- = Omitted. Used to indicate an instance where a case marking particle is omitted due to space considerations in verse.
OSPO = Ornamental/Emphatic Syntactic Particle. The particles བྱ་, སྡོད, ཇུན, etc.

PLP = Plural Lexical Particle. The particles རྣ་, བླ་མིན, and འན་.

PNO = Pronoun. The particles བྲས, རྣམ་, རྒྱུད་, etc.

PS = Possessive Suffix. The lexical particle ཞི་.

QSP = Quotation Syntactic Particle. The particles རྗུད་, རྗུམ་, and རྗུད་.

RCO = Relative Clause. The phrase བོད་ཀྱི་ which usually correlates with an Adverbial Manner Phrase marker such as བོད་ཀྱི་ or བོད་ཀྱི་.

RCM = Reason Clause Marker. The particle རྗུད་ used to indicate a reason.

RPNQ = Relative Pronoun. The relative pronouns རྣ་, བླ་མིན, etc. (Wilson p.579) may terminate a subordinate phrase appositionally relating it to what follows (marked by a pronoun), or may refer back to a word in a previous clause or sentence.

RSP = Rhetorical Syntactic Particle. The syntactic particles མ, ལ, and བོད་ indicating sentence continuation.

SO = Sentence. A sentence, possibly functioning as a clause or object of another main verb.

SCM0 = Syntactic Clause Marker. Indicating the construction of the form verb + ཁ, ཁ, / ཁ, / ཁ, demarcating a conditional clause ("because X, ... "). It is embedded onto a sentence: SOESCM.

SP3 = Third Case Syntactic Particle. This indicates a third case agentive particle (མ, བོད་, etc.) used syntactically to mark an entity which is either present or absent (depending on the verb) in the subject. It occurs with Class IV verbs such as མ and ཁ. 

SP5 = Ablative used as a Syntactic Particle. བོད་ or བོད་.

U- = Understood. Indicates the presence of the termination of a syntactic constituent of a sentence. Commonly seen with the nominative, it can also indicate other cases which might have been omitted to avoid semantic ambiguity.

VOC0 = Vocative Exclamation. Multi-syllabic expressions such as ངོ་, ངོ་, etc.

VPO = Verb Phrase. Used to indicate a complete verb phrase including internal grammar such as adverbs, negative lexical particles, and auxiliaries.
to turn over; to face upwards

to extract (the essence); to press (out a liquid)

to honor; to be honored; NPO, CL4.1, VPO

(BCA) saktikha 0 to honor; to be honored. NPO, CL4.1, VPO

[May] scholars be honored. (BCA)

(MSA) (paya-upa Vla; paryupaya; (upa Vla; upaya; upsana; [LCh] saktikha; [L] paryupa [LCh] paryupa; [C] upayipha; aparaya; uparyupaya; (aparya = punakahana) 0 to pay respect to serve and venerate; to revere; to respect (to); to venerate; service and veneration; respect; reverence. NPO, C2.6, VPO

When, having served and venerated Buddha, equal in number to the sand of the river Ganges... (MSA) NPO, C2.6, VPO

[You] should not pay respect to these [people]. (AL2) NPO, C2.6, VPO

In Sahya, I also served and venerated well and much, the one who is called the supreme Dharmaraja and Ushijivavaja. (SKT)

(to separate; to pull (out)

(to set aside; to keep out; to annotate

(to admonish; to chastise

(to select; to pick

(to elucidate; to comment; commentary

(to give to send; to give to send; to give to send

(to not give. I have not given anything to anyone. I have not given anything to anyone

(five) to not give. I have not given anything to anyone. I have not given anything to anyone

Moreover, it also says in the Vajrapaṇi Empowerment Tantra that [one] does not give anempower-ment to someone who has not yet perfected their mind of enlightenment (bodhisattvas). (KDG)

(to swim

(to preside over; to manage; to be in charge of; to be in charge of; to be in charge of

(20) to preside over; to manage; to be in charge of; to be in charge of

The successive waves of his enlightened activities extend into space. (Gan)

II 10.15 M 0 to be illustrious; to lose one's voice; to be struck dumb

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one hundred, that is, one hundred Bodhisattva Superiors. [BGP]

To turn well [the wheel of the doctrine]; to eloquently expound the doctrine; to circumambulate clockwise; to circumambulate from the right. [BGP]

You or your assistant for practice circumambulates [the divine residence] clockwise. [DOS]

The turning of the wheel of the Dharma (TWD) [MSA] patiśāhā (P) patyā̄ (P) pariśāhā (P); pariśāhāṁ. [BGP]

Completely surrounded by low friends [MSA]

To boil (e.g., water for tea)

To move; to migrate; to carry

(arch.) to compete; to kill

To borrow

To pen up; to contain; to dam (e.g., a river)

To vomit; to eject

To cause to diminish; to reduce; to give up; to relent; to

be diminished: NPO, C1.1, VPO, C2.1, NPO, C2.4, VPO, C2.3, NPO, C2.3, VPO, C2.4, NPO, C2.4, VPO

[Hin] pride and conceit were diminished.

To forget

To throw; to offer; to reject; to abandon: NPO, C1.1, VPO, C2.1, NPO, C2.4, VPO, C2.4, NPO, C2.3, VPO

Throw [your body] to these flesh-eating demons without any regard [for it]. [MCC]

To be born; to be produced; to be generated; production; generation: S, D, S, NPO, C2.1, VPO

There is no cessation of the flux and flow of cycles and events. Although [I] desire [to fulfill my wishes] without the ability to do so, the afflictions and a degenerate state of mind will be generated. [BCA] NPO, U1.3.1, VPO

The first moment of a sense direct perception apprehending a form is produced. [JAK] NPO, C1.1, VPO

The unbroken path of a Heart's path of seeing and the path of release of that [Heart's path of seeing] are generated in one session of meditative equipoise. [BGP]

A Heart path of meditation is generated (simultaneously) in their continuum. [BGP]

A Heart path of meditation is generated (simultaneously) in their continuum. [BGP]

When the person generates a desire to enjoy objects ... [GEO]

They are born into limitless cyclic existence. [BAP]

The unbroken path of preparation that is generated at the end is pointed as the greater one. [BGP]

To be newly generated: NPO, C2.1, NPO U1.3.1, VPO

The untimely path which serves as the actual antidote to the innate conception of true existence which is its respective object of abandonment is newly generated in the continuum of a Bodhisattva on the path of seeing. [BGP]

To be fully generated: S, GP, NPO, U1.3.1, VPO

Definite knowledge that "these manifestations are no more than merely the emanations of the fundamental nature," is fully generated. [GEO]

To be flushed; to be embarrassed:

The fundamental nature is flushed with shame like another's wife [GEO]

It satisfies the body, because it produces a meditative stabilization. [MSA] NPO, U1.3.1, VPO

The intelligent generate the supreme bodhichitta. [BAP]

Thus, how did Manjusri — in a former life when he was Attribut: generate the Exalted Mind of Enlightenment? [ALP]

These beneficial powers [capable] of generating the joy of contentment (BCA)

To increase
which motivate transmigrators. By acting with skilful means motivated by loving kindness the people who inflict harm on one's friends, relatives, and the community (MCC).

II V to be sad; to be depressed. 0 to be distressed. 0 not distressed by cyclic existence (ASA).

V V to turn; to be bent.

(Vpa; [LCj] pila; [Drs] pila 0 to internalize; to do; to guard; to keep; to maintain; to sustain; to protect: N90, V90) for the sake of... things. If we speak a little about how to internalize the view of emptiness... (KMW).

With skill-in-means (you) ruled a kingdom. (N12) 0 to cherish, to nourish (them). (MCC).

V 0 to care for: Aspiring to care for (beings) in the future who will achieve liberation.

V 0 to pamper; to guard; to sustain; to protect: The most merciful beings. To whatever degree I pamper this body, to that same degree I shall fall into a state of extreme helplessness. (BCA)

V V to arouse; to stir; to motivate; to be propelled. N90, C93, V90 will be propelled by other forces. (BCA) 0 to be inflamed; to be enrage; the surras

V V to place (above/on); to be defective; to be false; to be fallacious; there is no fallacy (SGP).

V V to guard; to preserve; to provide refuge

V V to stir (up); to shake.

V V to make be done again; to repeat; to recite: Having amazed his teachers with his ability to recite Sanskrit, [he] was given the title of "Pandita." (SGP).

V V to support; to provide assistance.

II V to churn; to turn back and forth.

V V to drive out; to expel: N90, P90, C93.11, V90. Most people nowadays expel [such beings]. (MCC) 0 to be attached (to); to crave; to thirst (for); to long (for).

V V to be separated; to cut off; to be at a distance.
The establishment of way of their own characteristic of internal and external phenomena was refused without exception. (Gom) The existence to not be eliminated: AP\(\). NPP\( \), CT\(6\), NPP\(UC\(3\), VPP\( \) The notion of egoism is persistently absorbed by the

Thus, in that apprehension, the possibility of generating an apprehension of true existence would not be eliminated. (Kaw) v Bhavāya bhūtāya (BCA) stādhi (MASA) unnata; anunatas (sa ma khandag) to inflate; to fill; to be inflated; arrogance; being inflated; inflated; NPP\( \), CT\(2\), VPP\( \) खप्तरस्त्वरिक्षत (They are inflated because of afflicted pride. (BCA) * न्ययताः व विश्वसन्यन्ति (BCP) Pride [means] inflated mind. (BCA) * न्ययताः विश्वसन्यन्ति free from arrogance (MASA) * एकां तस्मिन् विश्वसन्यन्ति Being inflated by pride [means] not being discouraged. (BCA)

V Bhavāya bhūtāya to envelop; to be enveloped (by): न्ययताः व विश्वसन्यन्ति sentient beings who are enveloped by desire, hatred, and ignorance (KRM)

III विनिमया व (BCA) vinimukta to be free; to have leisure (to do something)

V व व व (MASA, C) vyāapti: (MSA, MV) vyāpta; (MV, C) vyāpti; (MASA) vyāpti; purvāya; pravāya; sāyānā; (C) pāramāya; śāyasāya; śāvatāya to pervade; pervasion; entailment: NPP\( \), CT\(6\), NPP\( , CT\(2\), VPP\( \) प्रवर्त्कालक्षेत्रमिव अनुसरणस्त्वरित (His mind) is pervaded by sealed wisdom with respect to all objects of knowledge. (MASA) * चतुष्कोणयोगज्यानयोग (a forward pervasion (avayā-vyāapti) * चतुष्कोणयोगज्यानयोग (a correct reverse pervasion (yogyar- vyāsānta-vyāapti)

III विनिमया व (MASA) aśoka to be bearable; to be sustainable

II विनिमया व (MASA) aśoka to be absorbed (into)

II विनिमया व to be embarrassed; to be ashamed

II विनिमया व ārya to be angry: आर्यस्य काल स्वाभाविकम् a mind which is angry (ALP)

II विनिमया व to be skillful: NPP\( \), CT\(6\), VPP\( \) उत्सर्गस्यायतम नानात्मस्यं विश्वसन्यन्ति One is skilled in the rituals of the vows. (ALP) * नानात्मस्यं विश्वसन्यन्ति a path of the state of being skillful mainly in the five objects, faith and so forth (BCP)

III विनिमया व (BCA) upayogas; (YBS) upayogas to need

V विनिमया व (MASA) adhyayā to be in consensus; (neg.) to not have consensus; (neg) to be inconceivable: NPO\(EC\(3\), NPO\(UC\(1\), VPP\( \) अनुसरणस्त्वरित या चतुष्कोणयोग (BCA) विनिमया व (MASA)

There is no consensus among Proponents of the

Therefore, having understood that it is difficult for the dim-witted to conceive the depths of this doctrine (MASA) * NPO\(EC\(3\), VPP\( ) तथादुस्य (Kaw)

It is understood by the Tathāgata. (ATP) अंगवधातनानां बुद्धमेत्रात्मस्य विनिमया व (MASA)

II विनिमया व (MT) आर्याप्त्याऽपायता to be resentful (towards); to be offended (at)

II विनिमया व (MT) आर्याप्त्याऽपायता to faint; to fall unconscious

II विनिमया व (MT) आर्याप्त्याऽपायता to be stuck; to be impeded

V विनिमया व (BCA) वार्त्तायाऽकायाया to spin yarn; to send (on); to forward

III विनिमया व (ATP) आर्याप्त्याऽपायता to scorn; to hate

III विनिमया व to mean; to groan

III विनिमया व एवं एवं to withdraw; to recoil (from); to have heard (of); to be aware (of)

विनिमया व (ATP) चित्रद पायलापुर्यता to be despondent; to become depressed

V विनिमया व (BCA) वार्त्तायाऽकायाया to catch; to shoulder; to bear

III विनिमया व (BCA) वार्त्तायाऽकायाया to subdue; to force (to do)

III विनिमया व (BCA) वार्त्तायाऽकायाया to freeze; to be frozen; to congeal

III विनिमया व (BCA) वार्त्तायाऽकायाया to be covered

III विनिमया व (BCA) वार्त्तायाऽकायाया to decide (on); to be decided

III विनिमया व (BCA) वार्त्तायाऽकायाया तथा to settle

III विनिमया व (BCA) वार्त्तायाऽकायाया to subdue; to be able to handle
to set forth; to sit down: NPQ(E2C2.1, NQP, AQP, VQP)

This was set forth in accordance with the
elucidations found in the textbooks of Pa-gchen
So-nam-drak-ba. [IAX] * ে পাগ্চেন সোনাম দ্র্কা। The spiritual
community of monks, moreover, sat down on
whatever seats were appropriate. [IAX]

It is asserted that one cycles in
cyclic existence through the force of that
ignorance of the manner in which manifestations
are manifested by the fundamental nature. [Gsa]

Make [yourself] of service for the aims of sentient
beings. [BCA-P]

to be boiled; to be boiling;

V to flee; to run away
V to fleet; to carry; to bear; to be
carried (along); to grow, to increase; to take
up
[They] are carried along the continuum
of the four fierce and powerful rivers. [IPAP]

to take a sample

to be bent; to be crooked

to continue; to see to completion
to be agitated; to be disturbed

to stagger; to sway
to be completed; to be concluded; to be
finished

to stay in one place; to be attached (to)
to perform; to act

to be responsible; to be preoccupied; preoccupation;
responsibilities; to have to do with
the world's affairs
For the sake of forcefully cutting off my
preoccupations with friends and relatives [MCC]
to gather; to come together; to crowd
rainclouds gather in the sky [SGP]
The clouds of doctrine of
the retreats and meditative stabilizations,
and so forth having gathered. [SGP]

to lead; to guide; to instruct; to be led

[They] are led to bad migrations by
pride. [BCA]

V to have sex; (lit.) to embrace

Why do you have sex with one another? [BCA]

to take away; to transfer

LCh) lambita to embrace; to entwine; (euph.) to (sexually)
embrace

praktalna to be cleaned; to be washed; to have
diarrhea; NPQ, CTA, NPQ(E2C2.2, VQP)

[Just as] on the
fifteenth day, [it] is cleansed by fragrant smells.
[EVH] * NPQ, CTA, VQP

The hungry ghosts
having been satisfied and cleansed. ... [BCA]

kopyava; [MSA] kopa; kopa; vikopana; vihara; vupana; vikarsa; (C) lobs; (T) dpas; (T) skor; (T) spo;

skor; (T) skor; [T] skor; [T] skor; [T] skor

to cause to be disturbed; to be disturbed; to
be agitated

to be unagitated; to not be disturbed; unagitated;

The functions are to confer well-
being when unagitated. [EDM] * NPQ, C22.2,

[His state of mind] is not disturbed [even] by
those who would cause harm to sentient beings.
[MSA-B]

to be greatly disturbed; to be enraged;

One is enraged also because of the afflictions.
[LRQ] * NPQ, C2.1, NQP, C2.2, VQP, NQP,

[Those] who desire happiness for themselves are
greatly disturbed by the causes for conflict,
and overjoyed by the causes for pleasure. [BCA]

skalbu; [LCh) samd-\n
vigna; [YBS] sanjebho bhairo; to be in
								
tumult: SJOCE6.1, NQP, C2.2, NPQ(E2C2.2,
This Saha world is thrown into turmoil by the insane because of their efforts — which are confused about [the nature of] the "self." (BCA)

May even the trunks of sword-leaf [trees in hell] grow into wish-fulfilling trees. (BCA) *

If you have faith, radiant light, even, will come out of a dog's tooth. (ASA) *

Having put down his begging bowl and Dharma robe, (he) washed his feet. (ASA)

The old woman's knee was dislocated. (ASA) *

The sphere of space [would be] completely filled. (ASA) *

The Buddha-field became completely filled with only bodhisattva-mahāsattvas. (ASA)

To be hidden; to be concealed

To be born; to be crooked

To be respected

To meditate; to familiarize the mind (with) this, emphasis on the appearances of this life are reversed. (SPA P)

It is necessary for 'indicated on this occasion' to be understood as the occasion where it is said [in Sūtra]: "Consciousness of forms are of two types: those depending on the eye and the mind." (SPA P) *

These definitions have been principally [for the sake of] being understood. (SPA P) *

(1) realization of appearances — the inevitability of dependent arising, and (2) [realization of] emptiness — the freedom from asserting [inherent existence] (SPA P)

To crawl

To diminish; to pass away; to decrease

To internalize (+ byed); to develop (+ byed); to familiarize: (SPA P)
**[Page 58]**

Among those, may the embodied be delighted by the bliss of Sukhavati? (BCA) • SQ, O6P7, SQ, C7.7, VP0 [Although one is reborn in a happy migration, one delights in killing. (D3)] • NPG, NPQ, ANA(U7,6, VP0) [May they delight in the company of their families. (BCA) • SQ(U7,6, VP0) [May they delight in aspiring for the Body of Buddha. (MA) • NPQ, C7.7, VP0] (C7.7, VP0) [May they delight in accomplishing the purpose of their lives (He) delights in aspiring for the Body of Buddha. (MA) • NPQ, C7.7, VP0] Through delighting in the ethical vow, ... [ALA]

**[Page 59]**

May the caretakers of the Dharma give consideration [to me]. (GTP) • SQ, O6P7, SQ, C7.7, VP0 May [they] be as me [that I may be in] the same way...” is the thought of (GTP) The Treasury of Reasoning (JAD) • LCh make. (He) (S) (T) to intend; intention: [S] (S) [S] (S) May they delight in the intentions of Bodhisattvas for the welfare of transmigrators to be established. (BCA)

**[Page 58]**

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III 35. abhaya. 0 to cease; to stop; cessation. 0 to completely cease; complete cessation. 0 to completely cease; cessation. 0 to cease; to stop; cessation. 0 to completely cease; complete cessation. 0 to completely cease; complete cessation. 0 to completely cease; to stop; cessation. 0 to cease; to stop; cessation. 0 to completely cease; complete cessation.

V 35. abhaya. 0 to put on; to clothe; to dress up. 0 to make (aux.) to do; to be made. 0 to put on; to clothe; to dress up. 0 to make (aux.) to do; to be made. 0 to put on; to clothe; to dress up. 0 to make (aux.) to do; to be made. 0 to put on; to clothe; to dress up. 0 to make (aux.) to do; to be made. 0 to put on; to clothe; to dress up. 0 to make (aux.) to do; to be made.

V 35. abhaya. 0 to count; to number; to calculate. 0 to count; to number; to calculate. 0 to count; to number; to calculate. 0 to count; to number; to calculate. 0 to count; to number; to calculate. 0 to count; to number; to calculate. 0 to count; to number; to calculate.

III 35. abhaya. 0 to be contradictory. 0 to be contradictory. 0 to be contradictory. 0 to be contradictory. 0 to be contradictory. 0 to be contradictory. 0 to be contradictory.

V 35. abhaya. 0 to break; to crack. 0 to break; to crack. 0 to break; to crack. 0 to break; to crack. 0 to break; to crack. 0 to break; to crack. 0 to break; to crack.

V 35. abhaya. 0 to cause to split apart. 0 to cause to split apart. 0 to cause to split apart. 0 to cause to split apart. 0 to cause to split apart. 0 to cause to split apart. 0 to cause to split apart.

V 35. abhaya. 0 to summon; to draw (near/inside). 0 to summon; to draw (near/inside). 0 to summon; to draw (near/inside). 0 to summon; to draw (near/inside). 0 to summon; to draw (near/inside). 0 to summon; to draw (near/inside).

V 35. abhaya. 0 to die; 0 to die. 0 to die. 0 to die. 0 to die. 0 to die. 0 to die. 0 to die.

V 35. abhaya. 0 to completely satiate. 0 to completely satiate. 0 to completely satiate. 0 to completely satiate. 0 to completely satiate. 0 to completely satiate. 0 to completely satiate.

V 35. abhaya. 0 to completely fill. 0 to completely fill. 0 to completely fill. 0 to completely fill. 0 to completely fill. 0 to completely fill. 0 to completely fill.
serves as pot's cause. 

as the men of the Northern Continent. (B.C.A.

to be transformed:

to increase: 

to serve as a passageway; to open a passageway; to open an opportunity,

an envious knower of one who has entered a path which serves as a

passageway allowing the opportunity of progressing to that enlightenment which is its

result. (S.G.P.)

[The Buddha] has become the supreme of all beings (M.S.A.)

to send forth:

sending forth like a mass of clouds, magical

emanations taming whoever [needs taming] (T.T.A.)

to establish; to state; to arrange; books: N.P.O., C.3.2, V.P.O. etc.

establishment and abiding which are a

continuation of these (I.A.K.)

not serve as: N.P.O., C.3.4, V.P.O.

will not serve as the cause of the marvelous bliss of highest enlightenment. (I.P.A.P.)

will be manifest; to be created; manifestation:

Although the fundamental nature (mula-paṇḍita) is not a

manifestation, ... (G.N.)

The seven — the great one and so forth, are natures and manifestations.

(G.N.)

The sixteen are manifestations. (G.N.)

The person is not a nature and not a manifestation. (G.N.)

manifestation of bliss and emptiness (T.G.P.)

manifestation of bliss and emptiness (T.G.P.)

Attachment and grasping having become manifest ... (P.G.P.)

to change; to transform; to be changeable; transformation:

The four factors — sleep, contrition, investigation, and analysis are changeable. (I.A.K.)

When the basis is transformed ... (M.S.A-3)

come under the influence (of): N.P.O., C.3.1, V.P.O.

have come under the influence of great compassion (S.G.P.)

B.C.A. khavams-sukhia
do to be happy: N.P.O., A.M.P.O., C.3.2, V.P.O.

May the hungry ghosts be as happy

We will establish them in omniscience and liberation which is the emancipation

suffering. (K.M.W.)

to second; the statement of the explanation itself, ... (B.C.A.)

indicates the statement of another aspect of [the erroneous position being refuted].

Establishing other sentient beings in final happiness (G.N.)

to go (over); to traverse; going over: N.P.O., C.3.2, V.P.O.

Except for having gone over and not [yet] gone over, going

over does not come to be known. (M.M.K.)

to be delayed; to be postponed: N.P.O., C.3.4, V.P.O.

Here, briefly stating a few clarifying examples, ...

natures are stated as a division of thoroughly

established natures. (G.N.)

established trainees in the three

vehicles. (N.T.S.)

An important distinction to be made is the one between those who have

This presentation into the sixteen
categories of the Teachings is arranged from [the perspective of] directly revealing the

definitive meaning. (B.C.A.)

the book illuminating countless

Tenets (S.G.P.)

to be based on; to be modeled on:

Having been based on the eight
grounds of the Lesser Vehicle. (S.G.P.)

to state clearly: [clarifying] 

[I have stated things clearly in accordance with the texts of the

great charioteers. (S.G.P.)

to denote; to represent 

to sign; to autograph
Both other-powered natures and thoroughly established natures are truly established. (Gos) 

The power of bliss flows. (BCA)  

This practice proceeds to triumph over all realms and migrations. (MSA)  

To this day [you] perform vast activities. (N14)  

As a goat walking over a bridge [Gos]  

The pervasion is comparable. (D1)  

Similarly, this reasoning is extended also to earth, water, and fire. (D1)  

Thus, one can extend the reasoning of the former etymologies. (SGP)  

The etymologies can be extended from the reasoning of the former ones. (SGP)  

The reason — that a common locus of the two, white and red, does not exist, is not established. (D1)  

The real reasons of all phenomena (emptiness) are thoroughly established. (Gos)  

Inherently established: NPOCU(3.1, VPO) नर्मोऽविन्यासः  

The three [natures] are inherently established. (G64)  

May the recitation of secret mantras be successful. (BCA)  

The harmony of the Saṅgha and also the aims of the Saṅgha always be established. (BCA)  

May the intentions of Bodhisattvas for the welfare of transmigrators, be fulfilled. (BCA)  

The welfare of sentient beings is being accomplished: [KBP]  

Years — even thousands [of them], will not bring about the establishment of a meditative stabilization. (ALP)  

The three [natures] are established from their own side. (G64)  

to be established: NPOCU(3.1, VPO) नर्मोऽविन्यासः  

The reason — that a common locus of the two, white and red, does not exist, is not established. (D1)  

to be established: NPOCU(3.1, VPO) नर्मोऽविन्यासः  

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May travelers be accomplished in any aim whenever, without any effort. (BCA)  

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The three [natures] are established from their own side. (G64)  

The real reasons of all phenomena (emptiness) are thoroughly established. (Gos)  

The three [natures] are inherently established. (G64)
they meet together with him! [BCA] * do not mean
they meet together with him! [BCA]
* This is easy to accompany someone who is kind-hearted and wise. [BIA TSHIG]

May those who are bound to be freed [BCA] *
NPOJC1.3, VPO(JC1.4, VPO) [We] crossed
the high pass, TDUCM
[We] to arrive at a sure conclusion; to attain an absolute state
[We] to leap-over; to cross-over (rizogs chen technical term)

having returned safely to the sea-port, ... [BIA]

to be omnipresent; omnipresent:
prathyávāda the five omnipresent [mental factors] [AJK]
[We] to go with intent
[We] to go for refuge: NPO, C2.3, 1, VPO, GPM, C2.3, 2, VPO, VPOE66.1, NPO. [We] [We] to examine thoroughly; to
fathom thoroughly
IV ārya ārya to meet (with); to keep company (with): NPO, NSP, VPO ārya ārya ārya ārya May
down, bond, action, ethical transgression, merit, and liberation. [Gia]

May those who are bound to be freed: BCA *
NPOJC1.3, VPO(JC1.4, VPO) [We] crossed the high pass, TDUCM
[We] to arrive at a sure conclusion; to attain an absolute state
[We] to leap-over; to cross-over (rizogs chen technical term)

[We] to recover; to regain one’s breath; to feel relieved
[We] to return safely: NPO, C2.3, 1, VPO, GPM, C2.3, 2, VPO, VPOE66.1, NPO. [We] to untie; to comment (on): NPOJC1.4, VPO [We] to untie a knot. [BIA TSHIG] *
NPOJC1.4, VPO [We] commenting on the thought [of the Buddha] [BIA TSHIG] *
[We] to argue (against); to debate (with); to oppose; opposition; adversary; opponent:
[MSA]

[We] to be naturally liberated: [We] to be naturally liberated: [We] to be naturally liberated: [We] to be naturally liberated:
three Maras (MCC) may; all transmigrators without exception be naturally liberated without effort into the primordial sphere which is the basis of existence. [L31]
[We] to naturally liberated: [We] to naturally liberated: [We] to naturally liberated: [We] to naturally liberated from the four Maras (MCC) it is the very teaching which causes [one] to be naturally liberated; [We] to naturally liberated without effort into the primordial sphere which is the basis of existence. [L31]

May the effulgence of all the brilliant countenances whatsoever, of the
dazzling meanings. [Gia]

May the effulgence of all the brilliant countenances whatsoever, of the
marvelous meanings. [Gia]

May the effulgence of all the brilliant countenances whatsoever, of the
marvelous meanings. [Gia]

May the effulgence of all the brilliant countenances whatsoever, of the
marvelous meanings. [Gia]...
At that time, [when one] has meditatively cultivated yoga in accordance with the quintessential instructions of a guru ... (Gna)  
* གཤེགས་པར་སྐྱེར་གྱི་དགེ་གཟུར ([key phrase])

Thy should continually cultivate the perfection of wisdom together with skilful means. (MALP)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

They meditate in a tent and on amulets for self-protection.  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

The seven vocalizations of "straight" ... [i.e.,]  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

Cultivation relies upon method. (MSA)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To meditate  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

ק"טפ (C) prabhāvaya (a rab tu gnom byed)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To (strongly) cultivate; to (strongly) practice meditation  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To continuously meditate  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To meditate on a selflessness that has already been [newly] realized directly at the time of the path of seeing. (BSP)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

V མི་ཁྱབ་བྱེད་ (Vimbay)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To roll into one  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

V ས་ཁ་ བྱུང་ (C) samudayani (lshugs bris byas)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

To pervade; to gain; to attain; to establish; attainments; attainment; full completion. (NP)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

Because this [enemy] and I will attain [the fruits of patience], ... (BSP)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

Quickly accomplish your final aim. (BSP)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

The reason which establishes a thoroughly hidden object. (MVC)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

One of the fortunate who attains all the accomplishments (iddhipa) (AL)  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)

A disciple who possesses the fortune of attaining siddhi  
* གཤེས་པར་སྐྱེར་གྱི་དགེ་གཟུར (key phrase)
For the sake of perfecting that wisdom, he cultivates their concordant Dharma. [MSA]

a thousand goddesses singing praises
to sing with exuberance.

[NP, UCL4.1, VP1] They sing songs with exuberance.

[MSA] 0 to call

[NP, UCL4.1, VP1] (Vajr): (L) umarasti; tarai; [MSA] tarayut; utaraśrasya; [C]
parimocayāsa 0 to deliver (from); to be freed (from); liberation: NP6[MSA], VP1

[NP, C4.1, VP1] (C) kimana; kimana; [MSA] namata 0 to proclaim: NP6, C4.1, VP1

[NP, UCL4.1, VP1] (C) niruttata; The Buddhas & their sons proclaim the Dharma. [BCA]

[NP, UCL4.1, VP1] (BCA) rudrākṣa 0 to sing praises; to sing hymns; NP6[MSA], VP1

[NP, C4.1, VP1] (L) āravani: nisaṇya; nisaṇya; [C] nisaṇya; [MSA] nisaṇya; nisaṇya; [C] nisaṇya; nisaṇya; [BCA] 0 to delineate; to ascertain; to be certain; to be definite; ascertainment.

[S0, C2.5, VP1] 0 to delineate; to ascertain; it is certain that you will give me over to the guardians of the hells. [BCA]

If the opponent's two assertions are ascertained to be contradictory with respect to the basic disposition of objects of knowledge... [NP, UCL4.1, VP1]

[NP, UCL4.1, VP1] (C) niraśa; niraśa; [C] niraśa; [BCA] 0 to delineate; to ascertain; it is certain that you will give me over to the guardians of the hells. [BCA]
ascertaining consciousness in the continuum of [a Healer on the path of accumulation] that ascertainment the selflessness of the person (SGP) • निदर्शनस्वभावं न्यूनतत्त्वाय प्रस्तावितम् इत्यादि [Pradyātā] Ascertainment of the Simultaneity of Consciousness and its Object during Seeing (abhava-abhaya) • निदर्शनस्वभावं न्यूनतत्त्वाय प्रस्तावितम् इत्यादि [Pradyātā] Ascertainment of the Simultaneity of Consciousness and its Object during Seeing (abhava-abhaya)

According to our view, the terms as well as the very ascertainment [by a consciousness] conform to conventions whether [they refer to] other-distinguishing (anyāvṛtti) gahā las log ps or the things thereby distinguished (anyāvṛtti) gahā las log ps. [DPV] viniścaya • 0 to definitely enumerate; definite enumeration; विनिदर्शनस्वभावं प्रस्तावितम् [They are] definitely enumerated as ten [stages which] thoroughly purify [their objects]. (SGP) • निदर्शनस्वभावं प्रस्तावितम् All objects of knowledge are definitely enumerated in twenty-five categories. (Gūn)

Viniścaya: (MSA, MV) viniścaya; (MSA) viniścita; viniścita; (C) viniścita • 0 to ascertain; to be certain; to have certainty, to be definite; to be resolved; ascertainment; विनिदर्शनस्वभावं प्रस्तावितम् [It is] definitely by way of reality. (MSA-B) • सं, कम, np, C3.2.1, Vpi, निदर्शनस्वभावं प्रस्तावितम्

pulification (i.e., complete enlightenment) also can occur in a human body. (Gūn) • अवधारणा की स्वभावतः विद्वेदिता स्वभावतः विद्वेदिता प्रक्षिपति विद्वेदिता: "To cause to be clearly illuminated" [means] to make evident. (BCA-P)

॥ vācā hāta hāta o to respond; cut to harvest

॥ अवधारणा की स्वभावतः विद्वेदिता स्वभावतः विद्वेदिता प्रक्षिपति विद्वेदिता: "To cause to be clearly illuminated" [means] to make evident. (BCA-P)

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The text on the page appears to be a continuation of the previous one, possibly discussing the actions and consequences of breaking vows, similar to previous pages. It's written in a script that suggests it might be a translation or transcription of a religious or philosophical text, given the context and terminology used.

Here's a possible transcription:

**Sentence 1:** If you transgress that, you are to be subdued. 

**Sentence 2:** One of [his] marks is broken. 

**Sentence 3:** Like honey which is smeared on the edge of a razor, having great attachment (for) ... 

**Sentence 4:** Those who hold that this passage teaches that in our system, that the held object of an ascertaining consciousness must be [to] object of ascertainment have not understood this presentation. 

**Sentence 5:** For example, this is like locking the door after throwing out the robber. 

**Sentence 6:** These definitions are made principally for the elimination of verbal fault. 

**Sentence 7:** Just as a sword cannot cut itself; similarly, the mind. 

**Sentence 8:** The Transcendent Victor (bhagavan) is thoroughly separated from all ordinary beings (sannyasagam). 

**Sentence 9:** Having their intentions still adhering merely to the activities this transient world, they do not know this [way of] preparing to abide for 10,000 years.
a means of forcibly cutting off the mind which
adheres and clings for all appealing objects (MCC)

(3) to function (as); (NPQ).
C3.2.1, S00063, VPD;

Through (existing) merely in this way, is to
function as existing. (KMW) • SQ, OSP,
NPO(3.2.1, S0063), VPD;
A means of forcibly cutting off the mind which
adheres and clings for all appealing objects (MCC).

(One) decides what is the mode of
cultivating the two stages together with their
auxiliaries through the wisdom (arisen) from
hearing and thinking. (KDG)

(III) to be subdued

(II) to be enough; to be sufficient; to be permissible; to be allowable; permission; S0063, VPD; CM, 

It being sufficient (for the present) that I
have come ... (SQ, VPD, OSP, VPD; KMW)

Is it or is it not permissible to give a
wisdom knowledge empowerment to a
Brahmanaka as an actual empowerment? • on
the putative dharmakaya I am asking for permission
to send someone. (TDG)

(III) to not be allowed; S0063, VPD.

(then) drinking beer is not allowed

(One) to shut; to cut off; to be shut off; to be separated; NPQ, VPD

The door to bad migrations [transmigrators made offerings. (N12)]

(One) to travel; to journey; to walk on; to step on; to tread on

(One) to individually reveal; to disclose individually; S0063, C3.2.1, VPD; CM, an analogous set [of ethical
transgressions] which are to be disclosed individually [by a monk]

(One) to adhere; to seize; to maintain

(One) to be destroyed; to be discontinued; to be severed; severance; interruption; when the continuum of its conditions is not destroyed ... (BCA) • the

When the continuum of its conditions has been
severed, ... (BCA) • NPQ, C3.2.1, VPD; CM, an analogous set [of ethical
transgressions] which are to be disclosed individually [by a monk]

[From the time of] having strained the peak path of preparation,
there is no severance through the force of that
(anger and so forth), of whatsoever root of virtue [one may have accumulated]. (GCT) •
engage continuously in the complete enjoyment of the doctrine (MSA) • BCA viśeṣikā  

There are cases of the severance of any of the roots of virtue through the force of anger and so forth on the beat path of preparation and below. (SGP)  

to be uninterrupted (viśeṣikā) (MSA) viśeṣikā: (BCA) viśeṣikā  

to be thoroughly cut-off (BCA) viśeṣikā: (MSA) viśeṣikā  

Because there are no external objects (habhinātha), appearances which are thoroughly cut-off [and separate from the consciousness to which they appear] — such as a country (desa) and so forth, are not reasonable. (BCA-P)  

to discriminate: [C] prakāśa (MSA) prakāśa: (BCA) prakāśa  

A mind-basis-of-all has the aspect of not discriminating its objects. (Ges)  

to make tired; to be weary (BCA) lūkṣita (MSA) lūkṣita  

to explain; to be explained; explanation: (BCA) lūkṣita (MSA) lūkṣita  

the presentation of the grounds and the paths (SGP)  

explanations: (SGP)  

[These will be explained later. SGP]  

explaining in detail the presentation of the grounds and paths of the three vehicles (SGP)  

[This is like a two-sided mirror in which the reflections of objects from the outside and the reflection of the person from the inside appear. (Ges)]  

to be faulty; to have [something which is] faulty; having faulty (BCA,MSA) duḥṣa (MSA) duḥṣa  

to possess; to be together with; to be treated with; having a remainder (BCA) \( \text{duḥṣa}\) (His) ethics are faulty. (BCA)  

to be present in a person who has prevented his precept. (BCA)  

His wisdom is deficient. (BCA)  

to be free from the stains of faulty ethics (MSA)  

to engage in senseless chatter (MSA)  

to die: \( \text{lūkṣita}\)  

Like a child who dies in a dream. (Tak)  

to bind: \( \text{binda}\) (C)  

to thoroughly bind: \( \text{binda}\)  

to sit cross-legged: \( \text{binda}\)  

to be arranged (for him). (Ges)  

to sit cross-legged in [full] Vajra position (MSA)  

to sit cross-legged in Sutra position (i.e., half-lotus posture, with the right leg on the left) (MSA)  

to be in accord: (BCA)  

to be in discord: (BCA)  

to dance (BCA) sahāṇa  

to possess; to be together with; (with); to be treated with; having a remainder (BCA)  

[H] was treated with respect. (BCA)  

to establish; to invent; to uphold; to keep to settle down; to be established (BCA)  

to pledge to promise; to commit (to); promise:  

MIND'S DECEPTION OF \( \text{duḥṣa}\) (His) non-artificial experience with respect to the mind which promises ...  

a Mind of Enlightenment that is pledged without ever turning back (ALP)  

sat cross-legged on the seat arranged (for him). (Ges)  

sitting cross-legged in [full] Vajra position  

sitting cross-legged in Sutra position (i.e., half-lotus posture, with the right leg on the left)  

to chew (BCA)  

appears to; to dawn; to arise (BCA,MSA)  

This is a case of a spiritual appearance of an adventitious consciousness appearing like a dream. (SGP)  

This has been thoroughly explained by Maitreya in the Array of Sūtras (ALP)  

to be in accord; to be in discord (BCA)  

to dance (BCA)  

to possess; to be together with; (with); to be treated with; (with); having a remainder (BCA)  

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This has been thoroughly explained by Maitreya in the Array of Sūtras (ALP)  

}
Although the cat has fallen asleep, it continues to think of mice. (TDCM)

1. The cat's staying asleep in order not to get frightened. (MBM)  
2. The cat's staying asleep in order not to get overheated. (MBM)

1. The cat's staying asleep in order not to be frightened.  
2. The cat's staying asleep in order not to be overheated. (MBM)

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Having obtained a happy rebirth, may [they] not let the commitment to their vows degenerate, even there. [B.CA] 

- swāsambuddhādhyādhisthitābhāvānā (B.CA) 

- swāsambuddhādhisamapraptivātā (B.CA) sampravartya; sampravartya (= yong dang par 'jug par byed) O progress (towards); to correctly engage (in); to behave properly; real engagement: 

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O son of good lineage, all phenomena abide in the Buddha-dharma. [R.K.M] 

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Having seen the lineage [of your rebirth, you] entered into the womb of Mayadevi. [N.12] 

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A servant behaves properly for his master through five activities. [M.S.A.] 

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The obstructions to omniscience — being the main objects of abandonment, the coarse conception of a self of phenomena, and the subtle conception of a self of persons are posited as the main objects of abandonment for Bodhisattvas, Prayatnakusuma, and for Hearers, respectively. (SGP) → NP(CU1A-4, VPC) (VP)

One should fix the mind in virtue on any one object of observation. (VPC) → NP(CU1A-4, VPC) (VP)

Being fixed in faith, is whatsoever (state of mind) that possesses recollection of the buddhas. (MSA-B) → NP(CU1A-4, VPC) (VP)

Without leaving (these vows and commitments) as mere assertions, ... (VPC) → NP(CU1A-4, VPC) (VP)

This very holding (of one’s vows and commitments) as something to be cherished like one’s own life having been set as a foundation, ... (VPC) → NP(CU1A-4, VPC) (VP)

Not to posit; not to set: the mind must not dwell on (the object of abandonment) for a subsequent time. (MCC) → NP(CU1A-4, VPC) (VP)

Not setting the mind on the objects of this lifetime (MCC) → NP(CU1A-4, VPC) (VP)

Entering into [the second mental abiding] constant setting. (MSA-B) → NP(CU1A-4, VPC) (VP)

The second mental abiding (VP) to prove; proof: it is not unhappy with the proof of conventional valid cognition. (KLU)

Definitely setting (ava-vahāra) avasthāpāyati (VP) to definitely set (in); definite setting: (VP) for: repeatedly setting (plan to ‘jog pa), the third mental abiding (sems gnas); (VP)

Fixing [himself] in [the third mental abiding], definite setting. (MSA-B) → NP(CU1A-4, VPC) (VP)

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Positing and being non-conceptual [refers to] the exalted wisdom [of subsequent attainment] which posits [the objects of abandonment and so forth] on the [Bodhisattva] grounds, and to [the exalted wisdom of a non-conceptual meditative equipment]. (MSA-B) → NP(CU1A-4, VPC) (VP)

Similarly, from the perspective of positing the "Sphere of Reality" (dharmadhātu) at the essential cause for the sake of realizing the dharmas of a Superior, [the divisions] are conventionally imparted as these very lineages. (MSA-H) → NP(CU1A-4, VPC) (VP)
The statement "Seeing [them] as merely names" [means] as merely an expression. (BDA-5)

- λογοντόματα (λόγοντόματα) The first consonant letter also, should be uttered at the end of that. (GDT)
- λόγοντόματα (λόγοντόματα) We speak a little about how to internalize the view of emptiness [...]. (KBM)
- λόγοντόματα (λόγοντόματα) For the sake of dispelling the qualm that there is no fruit, the purpose is spoken of. (DBT)
- λόγοντόματα (λόγοντόματα) I will set forth this condensed presentation of tenets. (GTA)
- λόγοντόματα (λόγοντόματα) To restate [id], "That ..."
- λόγοντόματα To restate; to rephrase; [as] a restatement [...]. (Compilation of Indicative Verses)
- λόγοντόματα (λόγοντόματα) To briefly set forth:
- λόγοντόματα (λόγοντόματα) If [one] briefly sets forth the differences in the main of the objects of meditation of the three vehicles, [...]. (SGP)
- λόγοντόματα (λόγοντόματα) To repeat; to recite (over and over);
- λόγοντόματα (λόγοντόματα) the repetition of secret mantras (BDA)
- λόγοντόματα (λόγοντόματα) to elucidate; to describe clearly
- λόγοντόματα (λόγοντόματα) to examine; to further describe: [it] is useful in order to understand the Buddha's guide. (BDA)
- λόγοντόματα (λόγοντόματα) to express in an easily understood manner
- λόγοντόματα (λόγοντόματα) to make an unpleasant sound; to state unpleasantly: [NP] (C 2,1, NP)
- λόγοντόματα (λόγοντόματα) to speak crudely, rudely; to speak harshly; to speak abusively:
- λόγοντόματα (λόγοντόματα) to be expressed (by); to be called: [NP] (C 7, 5, NP) (EC 5, 21, 1)
- λόγοντόματα (λόγοντόματα) The rabbit-bearer is expressed by the term "moon".
- λόγοντόματα (λόγοντόματα) [These] are called paths of a being of small capacity (SGP)
- λόγοντόμαтα (λόγοντόματα) in [NP] (C 7, 5, NP) (GSP, VPD)
- λόγοντόματα (λόγοντόματα) They are called "clear realisations" (SGP)
- λόγοντόματα (λόγοντόματα) The initial generation of a path which is similar to bear as a prior sign of [the—tune—conceptual wisdom of the path of seeing] is called "the heat path of preparation." (SGP)
- λόγοντόματα (λόγοντόματα) Because the roots of virtue have reached the peak of fluctuation, [this] is called the peak path of preparation. (SGP)
- λόγοντόματα (λόγοντόματα) To realize the peak path of the self-purification and the realization of the peak path of preparation, [...]. (SGP)
- λόγοντόματα (λόγοντόματα) it is called thus because of having attained a foreknowledge that is called "the intelligence of individual correct knowledge." (SGP)
- λόγοντόματα (λόγοντόματα) the reason for calling such a path of accumulation (SGP)
- λόγοντόματα (λόγοντόματα) to directly signify
- λόγοντόματα (λόγοντόματα) to shine; to blaze: [YBS] pramāṇa; blaring brightly (DASII)
- λόγοντόματα (λόγοντόματα) (YBS) pramāṇa; pramāṇya; pramāṇya; mūla; viśeṣa; (VT)
- λόγοντόματα (λόγοντόματα) (YBS) viśeṣa; (VY) viśeṣa; viśeṣa; (VY) to forget;... (SGP)
- λόγοντόματα (λόγοντόματα) the time of forgetting the objects of observation, aspect, and so forth of meditative equipoise (SGP)
- λόγοντόματα (λόγοντόματα) to remember
The degeneration of his vows of asceticism. (ALP) • 
Although [I] desire [to fulfill my wishes], without the ability [to do so], the affictions and a degenerate state of mind will be generated. (BCC) • 
just so, there is even the slightest damage [to my argument]. (BCC-P) • 
not to be underrated; to be uncultivated; to last; non-degeneration: [NPO] UCB.1.1, VPC.7.1, וְאַחַר בָּשָׁלִּישׁוּת לְשָׁנָה (Aparigraha) • 
Influence lasts (ISM) • 
conjoined in the manner of non-degeneration • 
Having obtained a happy rebirth, they [not] let the commitment to their vows degenerate, even there. (BCC) • 
obtaining a concentration (Purusha) [MSA] vihara; [C] vihāra; vihārasana; thorough destruction; spoiled; deficient; degenerate: [ISP.1], NPO UCB.1.1, VPC.7.1, וְאַחַר בָּשָׁלִּישׁוּת לְשָׁנָה • 
Consequently, [one] thoroughly destroys the virtuous dharmas that one has obtained and not [yet] obtained. (MSA) • 
Although one may strive with incomplete parts of Calm Abiding... (ALP) • [NPO] UCB.3.1, VPC.7.1, וְאַחַר בָּשָׁלִּישׁוּת לְשָׁנָה • 
It would be a 
investigates not analyses. (GSG) • 
who seek for their own sake, the mere pleasures of cyclic existence, by whatever means (ALP) • 
to invite as a guest; [MSA.1] invite all sentient beings as my guests. (ALP) • 
Just so, there is even the slightest damage [to my argument]. (BCC-P) • 
To please; to prostrate to be pleased; pleasing delights: [S], RMN.1, NPO.C.2.2, NPO.UCB.2.2, VPC.7.1, וְאַחַר בָּשָׁלִּישׁוּת לְשָׁנָה • 
In order to receive the Preceptor-initiation, [you] should please a true guru in all [ways such as giving service and veneration, precious things], etc., and undergoing hardships, and so forth. (ALP) • 
It is difficult to please, like a king. (MSA.1) • [ISP.1], NPO.UCB.2.2, VPC.7.1, וְאַחַר בָּשָׁלִּישׁוּת לְשָׁנָה • 
Moreover, all the Tathagatas, Arhats, and complete, perfect, Buddhas will be pleased. (PWA) • 
It is necessary to fully understand [this] through the kindness of a pure guru who has been propitiated. (GSG) • 
The meditative contemplation of worldly beings degenerates. (MSA.8)
They shall quickly please the Tathāgatas, the Arhats, and the complete and perfect Buddhas, and shall not displease them. ([p.83])

Having thoroughly pleased the guru by these (actions), ... ([p.123])

If one lacks good qualities, there is no way to borrow [them] from someone else.

They are despised everywhere. ([p.414])

They assert that, regarding any phenomenon, if the designated object is sought, it is findable. ([p.187])

Moreover, obtain alms. ([p.185])

One presently finds this precious garland of eloquence. ([p.186])

Having perfected [the perfection of] effort, he obtained the supreme concentrations (dhyānas). ([p.112])

The giant venomous snake (jaladha) of bad rebirths will follow. ([p.145])

The words which state,... "... of [one who has] gross contravention [of vows]." ([p.425])

Therefore, it is as if beings in this transitory world are pursued by suffering. ([p.414])

In this way, what is to be explained here, is described as that which is to be expressed for the sake of clearing away the confusion of thinking "What is this [about]?" ([p.427])

For the sake of clearing away the qualms that there is no method, the connection is described. ([p.427])

To pursue; to follow (after)

To describe [as]:

To deny; to lie
A fool asserts [that] siddhis [are attainable] by means of analysis employing numerous concepts. (PC) • The Buddha refutes this assertion (DBCV) • [You should cultivate this without conceit and false Examples (depantasabhassas) (DBCV) • Analysis of Going and Coming (DBCV) • You should not investigate; to not analyze: [The Buddha] examined the meditative concentration that arises from the field of analysis (DBCV)}
For the sake of realizing the dharmas of a Superior, ...

What by whom would be realized? (BCA) +

And why would the Buddha not be realized? (It is) because of the realization that one has completely accomplished the activities of one’s path. (SGP) +

There is still no realization of the thought of the Subduer [the Buddha].

Do not realize; to not understand.

Realize; to realize directly. [An illustration of the fourth, a yogic direct valid cognition, is, for instance, an excited wisdom consciousness directly realizing the selflessness of persons. (IAK) + NPUC4.1, VPO] +

Selflessness has already been [realized] directly realizing.

A path of directly realizing the truth subsequent to the path of seeing (SGP) +

Do not place your faith in the interpretable meaning!

Look (at); look (after); to be concerned (for).

And why would the Buddha not be realized? (It is) because of the realization that one has completely accomplished the activities of one’s path. (SGP) +

A path of directly realizing the path of newly and directly realizing any of the coarse or subtle selflessnesses (SGP)

Awareness and Knowledge” and in [Pañ-chen Sö-nam-drak-ba’s] “Illumination of the Thought on the third chapter [of Dharmakirti’s “Commentary on (Dignāga’s) ‘Compendium on Valid Cognition’]” and so forth. (IAK) + SG.

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Contingent on whatever place, time, and nature together with blue ... [DH] * NPl.1.C.1.23, SPl.1.C.1.8, VPl.1.C.1.21. A correctly assuming consciousness is not contingent on depending upon a sign. (IAR) * NPl.1.C.1.23, VPl.1.C.1.21. They are contingent on experience arisen from meditation. (IAR) * SPl.1.C.1.8, PPl.1.C.1.3.1, NPl.1.C.1.23, VPl.1.C.1.21. Without an object of perception, it is not the case that even the act of perception exists, because that [act of perception] is contingent upon an object of perception. (BCA-P) * SPl.1.C.1.8, NPl.1.C.1.23, VPl.1.C.1.21. [TbP] Throw [your body] to those flesh-eating demons without any regard [for it]. (BCCC)

ο to arrange to set-up; to properly form; to polish; to clean; to adorn; to be seated once you have properly formed a row! * [twice] She was adorned with ornaments. (BCCC)

ο to apply in practice; to put into practice; to hold; applied [the theory] in practice, as it had been explained. (TDCM)

ο to be compared (with); to be in accordance (with); the functions are compared with the tantris and pure Indian sastras, [they] arrive at contradictions. (KDC)

ο to trust

ο to bestow, to allow; to confer; SPl.1.C.1.8, VPl.1.C.1.21, VPl.1.C.1.21. The functions are to confer well-being when unagitated. (EDM)

ο to belong to the group of the sasuras. The skilled tutors who bestow the glory of seeing the good path of the profound meaning. (LGP) * [twice] the concentration which bestows liberation at the end of sound. (TGP)

ο to prevent; NPl.1.C.2.31, SPl.1.C.7.7, VPl.1.C.8.7. Intervention prevents the scattering of the mind.

ο to be empty (of); to be devoid (of); to be void (of); to be empty of nature (of); Devoid of conflicts and afflictions. (BCA-P) * NPl.1.C.2.31, SPl.1.C.7.7, VPl.1.C.8.7. The things which thoroughly purify one's continuum on the tenth ground are not explicitly indicated in Maitreya's Ornament for Clear Realizations. (BCP)

ο to instruct; to be instructed; instruction; is it difficult to find a close connection with pure [Buddhist] instructions. (BCA-P) * [twice] The four aspects of [Buddhist] instructions are indicated by this one verse. (MSA-B)

ο to teach; to briefly indicate

ο to succinctly indicate; to show; to point out. The chapter definitively indicating [One's] Mode of Conduct and Suchness (PGS)

ο to explicitly indicate; to explicitly indicate; [Things which]... in Maitreya's Ornament for Clear Realizations. (BCP)

ο to instruct; to be instructed; instruction; is it difficult to find a close connection with pure [Buddhist] instructions. (BCA-P) * ... The four aspects of [Buddhist] instructions are indicated by this one verse. (MSA-B)
Although it is indicated in scripture, nevertheless, since it is
extensively explained in the various sets of sutras,
I abbreviated and summarized this, and these
things that are to be explained (constitute) the
distinction between the sutras and this treatise.
(BCA:7)

This also implicitly indicates The relation is implicitly indicated. (NBT) * SQ.
the condition [of the Buddha] that all sentient beings be freed from [their illness] (BCA:)
GU, GLP), C6.21, NPC, PN(JEC2.21, SQ).
PN(JUC1.4, S(E)E2.6, VPO) * 3) may be quickly freed from their illness (BCA: NPO).
This sutra quote: implicitly indicates the teaching in the
first wheel — that phenomena are established by way of
their own character — as the thought [of the Buddha] that other-powered
natures are established by way of their own character. (BJ)

It logically follows that there is a common locus of
impermanent phenomenon and permanent
phenomenon (DJ: * S(E)E2.6, VPO) * 3) to have as an extreme
collection of that, an ultimate truth. (D1: S(E)E2.4, VPO)

It logically follows that the subject,
uncompounded space, is an ultimate truth. (D1: S(E)E2.4, VPO)

This has the extreme consequence that it would be suitable to bestow a
Vajra Master Empowerment on someone who has not received the five wisdom emanations,
and so forth. (KDC)

It comes down to essentially asserting a permanent, partless,
independent person. (KMC: * 3)

Because all [these] however, must in the
end, come down to an ascertainment [made]
through a valid cognition by the power of the
fact. (MVC)

IV ruling rajah (BCA) vinirmitahe to be freed (from); NPO, AMPO, APQ, NPO.
This rule is attributed to the Buddha. (BCA: NPO)

May all sentient beings who are ill, be quickly freed from their illness (BCA: NPO).
May sentient beings be freed from all states of non-leisure (BCA: NPO).

1) to have a direct encounter [KMC: 3] to be final; to reach:

Until [one] reaches the heart of enlightenment

III ruling rajah [KMC: 3] to be able; to be able

to be enabled; NPO, VPO(JEC3.3, NPO(JUC3.3, NPO)

Describing the exalted body of a Buddha, the body is enabled.

III ruling rajah [KMC: 3] to be able to posit

to not be able; S(E)E2.4, VPO)

[One] is not able to shut even merely the door to the bad
migrations. (BP)

V ruling rajah to have power (over); to be under the power (of); to be overwhelmed
(by): NPO, C6.21, G6P, VPO) Darshana [KMC: 3] to be overwhelmed by even great, devastating

III ruling rajah to be named

II ruling rajah to be not subdued; to not be
tamed: While the enemy of your own anger is not subdued ... (Tak)

May all embodied creatures uninterruptedly hear the sound of the Dharma from birds and trees, beams of light and even space itself. (BCA) 

Among these sons of good lineage, Bodhisattva-mahatmas listen to this doctrine which was made through the force of the non-conceptual.

May all embodied creatures uninterruptedly hear the sound of the Dharma directly from the Transcendent Victor. (BCA)

Abhayagiri V to be directly obstructed: Some see [the river] guarded by those holding swords. (YV) 

Abhayagiri V to help; to benefit: It is more important to benefit a single monk, than to benefit a hundred nobles. (MCC)

The three Buddhist precepts: Not to forsake self-grasping (MCC)

May the deaf always hear sounds (BCA) 

May the harmony of the Saṅgha and also the aims of the Saṅgha always be established. (BCA)

May all embodied creatures uninterruptedly hear the sound of the Dharma from birds and trees, beams of light and even space itself. (BCA) 

May the harmony of the Saṅgha and also the aims of the Saṅgha always be established. (BCA)
to immediately follow; to not evaporate; NP[CU1.3.1], VP[EC3.6.3], NP[ ]

condition (lit. "the condition of that which immediately follows") • [S, VP[ ]

immediately following the deaths of the teacher and the student, ... [KDQ]

[MSA] into 0 to oppress; to torment; torment; tormented; exhausted; devastated; NP[CU1.4.1, VP]

[Macbeth] to destroy, to slay. [It] opposes all sentient beings. [MCC] * It torments beings or torments beings. May [those] tormented by cold find warmth. [BCA] *

0 to be feasible; to be acceptable

0 to be not feasible; to be not correct; to be incorrect: S, C2.1, VP[ ]

some [scholars] saying that the initial attainment of clear appearance with respect to the nature of phenomena is called the hearer level, and the increase of that is called forbearance, and so forth, is not correct. [SGP] * S[EC3.3,

NP[CU1.3.1, NP[ , C7.6, VP[ ]

[Macbeth] to destroy, to slay. [It] like drinking within the water of a mirage. [PCS] 0 to drink; not drinking; NP[CU1.3.1, NP[CU1.4.1, VP[ ]

Brahmins do not drink beer. [GCA]

0 to draw out; to withdraw: 0 the way in which a bee draws out honey [DDC]

[BCA] *

0 to spread; to spread around; to be covered (by); to be submerged (by); to subject (to): NP[CU1.3.1, VP[EC3.3,

50 0 to definitely arrive; to definitely come; NP[CU1.3.1, VP[ ]

The suffering of death will definitely come.
given the complete, perfect preceptor empowerment, all of one's ethical transgressions have been utterly purified. [ALP] # "The object of observation of purification [is] the wisdom which purifies the three spheres [of agents, actions, and objects] (Toki) # "[The object of purification] is emptiness which has been purified of inherent existence [KDC]

[BCA] Dachigam; atiksetra 0 to transcend; to transgress; to pass (beyond from); NPO(UC1.2, NPO, SP5, INP, VPO) अतिक्षेत्र

How could sentient beings pass from sorrow [GDB] # "The life passes quickly [and without meaning], [BCA] # "[The life] is a sea of suffering and joy, [SDE] C2.3, NPO, SP5, VPO अपि

Since it has been said, "Do not spread one's own diseases [to others]," [one] should not transgress the instructions of a doctor. [BCA-P]

क्षुद्रता (क्षुद्रता) 0 to surpass: [The concentration] which surpasses the four forms [aborption; abh简洁]

क्षुद्रता 0 to spread out (over); to lay (out); depths; अनेक अनेक अनेक अनेक अनेक अनेक अनेक अनेक अनेक अनेक When there is the slightest light of the sun in the sky, having spread out over all the darkness, [it] is cleared away. [MCC] # "अनेक अनेक अनेक अनेक अनेक अनेक अनेक अनेक [They] laid out the plan. [TDCM]

क्षुद्रता 0 to gather; to be included; to be among; collection; NPO, C7.2.2, VPO अनेक अनेक अनेक अनेक अनेक अनेक अनेक अनेक [They] are included in the clear realizations of the [first] three Abhiddes in the

subsequent lifetimes, engagement [in the Bodhisattva practices means] mental engagement, because being a Bodhisattva from this point onward is comprised of the thought, "Wherever [I go], moreover, [I] must unheartily practice giving and so forth." [MSA-B]

V 0 to recall; to be reconciled (with)

V अनुभव कर्त्तव्य (Yana); [MSA] तद्दात्र कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

V अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

V अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

11 अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

V अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

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V अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव

V अनुभव कर्त्तव्य (Yana) to subdue; to tame; NPO, VPO अनुभव
to seal; to stamp; to authenticate with a seal (in wax); to indicate with a mark: [Here is an example of a mark.]

There are seven levels of marks for indicating [parts within a text] with a mark.

"(a) to give an answer: SQ, C6.21, VPO.  (b) to give an answer: SQ, C6.21, VPO.
One gives the answer, "The combined reason is not established." [D1]  (c) to give an answer: SQ, C6.21, VPO.
You should give an answer like this.

(VNV)

(d) adhikaraṇa (LS) adhikaraṇa; (LCh) adhikaraṇa; (CCh) adhikaraṇa (BCA)

(krtāṇa) 0 to request; to ask; to entreat; to [lit.] to give an entreaty; to plant a petition; to make a request; supplication; prayer, entreaty: [Here is an example of a prayer.]

Even the names of gods and demons [should not be] used to designate the mere good and bad harms and harms.

(MCC)

(2) [Here is an example of a prayer.]

(a) apāna; (b) apāna; vāthaka; apāna; vāthaka; superimposition; exaggeration: SQ, C6.21, VPO.

They make the exaggeration that whatever appears in the Vedas is self-produced (because the Vedas were not made by anyone) and that that which is expressed in the Vedas is reality (tattva). [Gdn]

Whatever consciousness has clear appearance is asserted to be non-conceptual. [DPM]  (a) SQ, C6.21, VPO.

The Samkhya as a permanent Principle (prakṛti) to be the cause of all transmutations [i.e., the world]. [BCA]  (b) SQ, C6.21, VPO.

A fool asserts that siddhi is attainable by means of analysis employing numerous concepts. [GDS]  (a) SQ, C6.21, VPO.

The remaining twenty-four are asserted to be matter because of being collections and aggregations. [Gdn]  (a) SQ, VPO.

Their desire to increase their aspiration for complete enlightenment. [APH]  (a) SQ, VPO.

appears as like pot to a conceptual consciousness apprehending pot, is the definition of pot's meaning generally. [D1]  (a) SQ, C6.21, VPO.

May they journey easily without any fatigue [BCA]  (a) APD.  (b) SQ, C6.21, VPO.

Then, many monks approached the place where the Transcendent Victor was. [D1]  (a) SQ, C6.21, VPO.

O Sāriputra, whosoever engages in the practice of the six perfections of a Bodhisattva-mahāsattva approaches a world-system from [within that]

world-system. [FWPS-1]

(a) SQ, VPO.  (b) SQ, C6.21, VPO.

 appears as like pot to a conceptual consciousness apprehending pot, is the definition of pot's meaning generally. [D1]  (a) SQ, C6.21, VPO.

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world-system. [FWPS-1]

(a) SQ, VPO.  (b) SQ, C6.21, VPO.
Whoever thoroughly wishes to extinguish thoroughly all sufferings of others [through inference of such] by way of the suffering included in their own continuum ... (APF)

Having excluded hatred from the levels of upper realms ... (SGP) • 26.6.2.b~26.6.2.c.4

Having eliminated anger from among the ten afflictions observing the Four [Noble] Truths that are included within the levels of the form and formless realms (SGP) • 26.6.2.b~26.6.2.c.4

Referring to the way they are lost without remaining for a long time (SGP) • 26.6.2.b~26.6.2.c.4

To discard forever (MSA) upesākatvam upesōta to abandon; to leave behind: "Sādhatthikavādathā" (SGP) 26.6.2.b~26.6.2.c.4

Not being thus, having abandoned the vows held, although [you] strive for many eons, [inferred] will not be established. (KGK)

Continually urged on by the Tushita to abide in the perspective of the Teachings. (MSA)

One is able to discard the coarse body forever. (SGP) • 26.6.2.b~26.6.2.c.4

The main object of abandonment of both Hearers and Solitary Realizers is the same. (SGP) • 26.6.2.b~26.6.2.c.4

It is the supreme essence of the all the sīhats and cāntrhas rolled into one. (MCC)

One on the Hearer path of accumulation induces a special bliss which is [state of] mental and physical pliancy through the power of analyzing the subtle selflessness of persons from within a state similar to meditative equipoise in calm abiding realizing the suble selflessness of persons (SGP) • 26.6.2.b~26.6.2.c.4

special pliancy which is induced by its own analytical power • 26.6.2.b~26.6.2.c.4

a sense perception apprehending blue which induces the doubt thinking, "Did I see blue or not?" (IAK) • 26.6.2.b~26.6.2.c.4
good fortune. [G7]  

Concentration and the practice of the Teachings is the best food, and has a sweeter smell than boiled rice. [B6]  

May the powerless possess power. [B5]  

May (being) be endowed with faith, wisdom, compassion, and freedom from all states of non-leisure. [B1]  

Common beings have such meaningless objectives. [T7]  

May (the) lamp which integrates the practices (C7)  

sleep (which is involved with) the secondary afflictions (and) which withdraws (the mind) powerlessly (from) source objects (S5)  

May I be sustained by simple, common foods. [B1]  

These are condensed into four. [B1]  

Those exalted wisdoms of the first ground which are in one-pointed meditative equipoise on emptiness again after the exalted wisdom subsequent to meditative equipoise of a Great Vehicle path of seeing are included within the path of seeing. [S6]  

the sixteen innate affective obstructions which are included within (the objects to be abandoned) the path of meditation (S6)  

the lamp which integrates the practices (C8)  

[]
to bring about an agreement; to reconcile

to compare; to compare (with/against);
however, when differentiated in all [of those lives] whatsoever in terms of their previous merits, it is overwhelming.

to mix; to combine

to reverse

to remain; to sit; to last; to subsist; to abide; to reside; to move; to relocate; to sit on one's heels

May no sentient being whatsoever suffer, be frightened, or fall ill. (BCA)

The "bestowal of a scriptural transmission" is done as precepts.

He is a preceptor (upādhyāya) through having received a scriptural transmission from one.

to submit (to); to be under the control (of); to be subdued (by); to be controlled (by)

shubhābuddhi; (C) abhiśakkha; abhisamaye; (MSA) abhibhāmin; (S) avamārtha; (BCA-A) avamārtha

Some of the annotations were received from the exalted presence of Thub-ten-khen-chen Mi-pam-seng-ge-rag-par-gyur. (RPA)
phenomena at the source of the meaning of power with respect to existed wisdom. (SCP) Mindfulness to avoid: NPO
C.2.2, NPO, C.2.1, VPO นิจจิตร ตระกูล คุณ
(MV) นิจจิตร ตระกูล คุณ
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A beginner, having abandoned the tantras which elaborate on meditation and knowing (only) method and wisdom, persists in just that manner. (P.CS)

To ponder; to think over

To give; to bestow; to find; to obtain; to take; to receive.

Take vows that are suitable to you!

Initially, although [one] has thought “Do I even have the capacity for Bodhisattva vows,” the vows are taken. (B.CA-I)

To bestow a scriptural transmission:

Bodhisattva-Mahāsattvavatās did not bestow the scriptural transmission of this profound perfection of wisdom. (P.CS-I)

V V V 0 to care for;

A Transcendent Victor gathers together, [all those] sons of good lineage and daughters of good lineage who seek enlightenment in this world-system, and cares for those under his protection. (R.CA-A)

cumāravatā (vi-aṇa-vatā): (GAS) vyavatām 0 to persist; to be obstinate; to force, to compel; to draw out, to wrest from; to make; to bring to birth, to give birth; to bring into existence; to assume; to accelerate. (B.CA-I)

V V 0 to a facsimile; to apparently be [something]; facsimile.

V V 0 to cause to disappear; to abolish

V V 0 to add; to be added: N.P, G.S, A.P, V.P, V.P. 0 to add; to be added:

V V 0 to illuminate; to appear; to be perceived; light; appearance; what appears:

V V 0 to illuminate those one hundred [Buddha] fields. (S.CA-I) 0 to add; to be added:

V V 0 to illuminate; to appear; to be perceived; light; appearance; what appears:

V V 0 to illuminate those one hundred [Buddha] fields. (S.CA-I)

As long as the two understandings — (1) realization of appearances, or the inevitability of dependent arising, and (2) realization of emptiness free from asserting [inherent existence], appear to be separate ...

[SPAP] 0 to add; to be added:

V V 0 to illuminate those one hundred [Buddha] fields. (S.CA-I)

V V 0 to add; to be added:

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knowledge, composite of all the important points, for the sake of increasing the clarity of knowledge of those with low intelligence. [BAG] • 作风建设 by the method interspersed with [the letters of] the name

of the letter to preserve and spread

constantly enhance

through much hard work, [you] should

to move to change location

in BCA: (V) vajrīṣṭhā parisambhata (V): (GAS) vajrīṣṭhā to abandon; to exclude

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...a final exalted knower that has completely abandoned the two obstructions (SGP)

Separation from all things is the thorough abandonment of the aggregates, [sense] spheres, sources, apprehended [objects] and apprehending subjects. (SGT) • NP(UCLA1, VPO) āpaññata

...subject and object are thoroughly abandoned. [PGS]

Completely abandoning merely the conditions for rebirth ... (MSA) • (UALD)

Since [you] desire the bliss of nirvāṇa, [you] should completely abandon all distractions. (CMF) • NP(UCLA1, VPO) ṣādhu...laksāna anubhāva

Completely abandoning the Glorious Samajā... (PGS)

...to forcibly abandon:... (It is) the supreme method by which [one] forcibly abandon the five poisons. [MCC]
to forcefully abandon: NPO, UCL(1), VP0, GDPM, *kun 'brel las snyan 'phrul gyi rgyun las bzhin ma bsdus par. Having forcefully abandoned all of these pointless activities, ...

[KDG]

(BCA) vṛttaṇaḥ to act; to practice; to enjoy: S[UGPM, NPO]ECS 2.1, VP0. Vṛttaṇaḥ is the noun form of *vṛttaṇaḥ. Having abandoned (worldly) desires, he acts with great desire [for liberation]. [BPS] * NPO, [C7,6, VP0] to thoroughly enjoy; (thorough) enjoyment.

[BCA] parībhogaḥ to thoroughly enjoy; (thorough) enjoyment.

[RC7] (C) sāmācāraḥ; paricāraṇaḥ; samadācāraḥ; (C, MSA, MV)samudācāraḥ; (MSA) sāṁcīcāraṇaḥ; sāmūdācāraṇaḥ; sāmudācāraṇaḥ; to thoroughly participate (in) [BPS] (MSA) brahma-cāsya; brahma-cāsya; brahma-cāsya; brahma-cāsya; brahma-cāsya; to practice celibacy; to lead a pure life; to lead a celibate life; to lead a celibate life: Saṃcīcāraṇaḥ. The glorious celibate life is supreme. [ALP] * I shall enjoy the celibate life. [ALP] * I shall enjoy the celibate life. [ALP] * I shall enjoy the celibate life. [ALP] * I shall enjoy the celibate life.


The person experiences enjoyment with respect to objects. (Gsa)

(BCA) upabhogaḥ to enjoy; enjoyment: Pratīcāraṇaḥ. With respect to this, the bliss of the enjoyments of the three realms, does not approach even of fraction [of it]. (MSA)

Aṣṭādvayāḥ o do good deeds; good deeds: Viṣṇu sāmācāraṇaḥ. good deeds arising from hard work (Gsa)


when (one) generates elaborations: * Aṣṭādvayaḥ evam visualization...
III Ⅺ Ⅲ (anu-γraha): (BCA) anugatiṣya
ο to help; to be helpful: [Cf. 1.5-5.9] 1 shall help others (BCA)

III Ⅺ Ⅲ (manan-yāṇa): (MṣA) anuṣṭhāna
ο to turn: (to) to face; to be inclined (towards)

III Ⅺ Ⅲ (vijñāna): (Aṣya) abhiṣamaka
ο to approach; to turn (towards) with intention; to face: [NPO, C1.2, VPO]

III Ⅺ Ⅲ (vidyā): (C) to hit; to strike; to land (on); to affect; to touch: [AP, NPO, GUP, QC1.2, VPO, GPM, QO] 1 construed as the mode of action of a vehicle.

Having been suddenly struck by a weapon, rock, stick, etc., [it] was swelled... [Cf. 10.99] 1 construed as the mode of action of a vehicle. One who has obtained only the Student Empowerment performs a deity yoga having one [deity] — this being the deity on whom the flower has landed on top of. (TGP)

IV Ⅺ Ⅲ (vāyaṇa): (MSA) vīṣāṇa: vīṣaṭti: (I) anuṣṭhāna
ο to be bereft (of); to be devoid (of); to become destitute; to become lacking (in): [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.
The obstruction — which are a hostility towards the Dharma, are actions which cause one to be bereft of the Dharma. (MṣA-B)

III Ⅺ Ⅲ (nāga): (MṣA) nāga
ο to separate

IV Ⅺ Ⅲ (yuddha): (BKA) yuddhaṃ (C) kēpta
ο to impel; to force; to press; to persist; to make one's way: [Cf. 10.13-14] 1 construed as the mode of action of a vehicle.

May enemies come to fling flowers [at each other] for the sake of frolicking. (BKA) 1 construed as the mode of action of a vehicle.

III Ⅺ Ⅲ (nāga): (MṣA) nāga
ο to accumulate; to increase; to further: [NPO, Q1.1, VPO]

III Ⅺ Ⅲ (nāga): (MṣA) nāga
ο to accumulate; to increase; to further: [NPO, Q1.1, VPO]

II Ⅺ Ⅲ (vajra): (MṣA) parāśayya; parāśayya: (C) jāva
ο to be defeated; defeated: [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.

II Ⅺ Ⅲ (vajra): (MṣA) parāśayya: (C) jāva
ο to be defeated; defeated: [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.

II Ⅺ Ⅲ (vajra): (MṣA) parāśayya: (C) jāva
ο to be defeated; defeated: [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.

III Ⅺ Ⅲ (vajra): (MṣA) parāśayya: (C) jāva
ο to be defeated; defeated: [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.

At this time, this [person on the path of preparation] is [one who has] passed on to the path of seeing. (SGP) 1 construed as the mode of action of a vehicle.

III Ⅺ Ⅲ (vajra): (MṣA) parāśayya: (C) jāva
ο to be defeated; defeated: [Cf. 3.14.1] 1 construed as the mode of action of a vehicle.

At this time, this [person on the path of preparation] is [one who has] passed on to the path of seeing. (SGP) 1 construed as the mode of action of a vehicle.

The meaning of this is passed on in the ears of [a disciple]. (B3) 1 construed as the mode of action of a vehicle.

At the time when [they] first produce the wisdom arisen from meditation which observes emptiness, [this] is having passed on to the path of preparation. (Ges)

III Ⅺ Ⅲ (vajra): (MṣA) parāśayya
ο to be capable (of); to be able (to do): [NPO, Q1.1, VPO]

Who is able to resist good food and fine clothes?

If you are able to employ [me], I must do the work of an attendant.
Regarding that, the bliss of the enjoyments of the three realms, is not able to approach even a fraction [of it].

For those [filled with] desire, [that affliction] is beyond comparison even with weapons, poison, fire, ravines, and foes. (BCA)

May wanderers meet with fellow travelers. (BCA)
to be out (of); to fall out (of); to perpetrate (of); C1; 22.2, V2.4. แพร่ผลของสิ่งที่เป็นผลขึ้นจากนั้น
[That] falls to the opposite pervasion. [D1]

V 2.2.2.1 ต้อง (to do; to take; to cause; N1; C1; 2.2.1, N2; C1; 2.1, N1; C1; 2.2, V1.4. Who is this? The great god, the great Guan-yin produces an emanation body through the force of a disciple who possesses the fortune of attaining siddhi.

(GCT) • N2; C1; 2.2, N1; C1; 2.2, V1.4. Why now, are the servants of Yama, the frightful ravens and vultures made to feel fear? [BGA] • N1; C1; 2.2, N1; C1; 2.2, V1.4. Why now, are the servants of Yama, the frightful ravens and vultures made to feel fear? [BGA]

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A vajra-like meditative stabilization [within] a Healer's path of meditation causes the affective obstructions to have the quality of not being suitable to be produced again [SGP].

 fø¥£ ¥ to not engage (in); to prevent (from); N1; C1; 2.2, V1.4. ไม่เป็นที่สนใจของ

(GCT) • N2; C1; 2.2, N1; C1; 2.2, V1.4. Why now, are the servants of Yama, the frightful ravens and vultures made to feel fear? [BGA]

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(SGP) • N2; C1; 2.2, N1; C1; 2.2, V1.4. Why now, are the servants of Yama, the frightful ravens and vultures made to feel fear? [BGA]
the supreme practice do not have even the scent of a Consequentialist in them. (Gts)

[one] lacks a pure empowerment ... (KDG) ✱

In an isolated place, make a four-cornered clean mandala. (GtG) ✱

The analysis of [subject(s)] called "The Drop of Reasoning" (NB) ✱

May monks who desire to practice, obtain solitude. (BCA)

transcendent Victor, how do I initially learn the thorough isolation of my body? (KMP) ✱

The thorough isolation of all phenomena, and even the nature of that thorough isolation, is mind. (BCA-17)

Following the thorough isolation of body, is the expression of the thorough isolation of mind. (BCA-17)

[MSA] vaisya [MSAMV] vaisya; (MSA) ghașmāṇa; (MV) vyākṣa; (C) pūriṣṭhāna; samatākā; vyākṣa; (BCA) vyākṣa; (L) ghașmāṇa ✱ to strive (forlegally); to grasp (at); hard work; striving; efforts; (NP), C2.2, C1, NP, (SP), VPO ✱

Those who hold non-attention to anything as the supreme practice do not even the scent of a Consequentialist in them. (Gts)

[one] lacks a pure empowerment ... (KDG) ✱

In an isolated place, make a four-cornered clean mandala. (GtG) ✱

The analysis of [subject(s)] called "The Drop of Reasoning" (NB) ✱

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The thorough isolation of all phenomena, and even the nature of that thorough isolation, is mind. (BCA-17)

Following the thorough isolation of body, is the expression of the thorough isolation of mind. (BCA-17)
To bring down; to degrade; to fall down

To have one's life be at stake

Aristotle (pro-Vaṭa): [MSA] prakṛṭi 0 to be appropriate; to be relevant; to be germane

Through the pride of whichever of those is relevant — [BPS]

Mandakini (manda-vāsikā): Mandakini 0 to flow gently; to stream slowly; to flow through [the ground]; through various routes...

Through the force of my virtue, having obtained divine bodies, may [those beings] dwell, together with goddesses, in the Mandakini [Lake]. [BCA]

Nīcāya; vinicāya; nīcāya 0 to settle; to delineate; to finalize [e.g., a translation]

To make offerings

V ādaya: [YBS] chōrās: spānayo 0 to sound; to ignite

V ādaya: [YBS] chōrās: vārā 0 to offer; to present; gifts; offerings [NP]; āśa 0 to offer [this] to the protector of the world [the Buddha]; [ALP]

V ādaya: āśa 0 to insist

V ādaya: to send down; to pour down; to cause to come down; to come down from; to flight from; to dismount; Nīcāya; āśa; āśa 0 to revise; to settle [NP]; āśa 0 to abandon; to neglect; to forsake [C]; apāka; apakṣa-bhāja 0 to leave a burden; to put down a burden

V ādaya: [YBS] graha 0 to uncoil; to unknown; to be plaited like a snake

V ādaya: [BCA] vinicāya; viśa 0 to vomit; to discharge

V ādaya: āśa 0 to be purified; to be cleansed; aśa 0 memorandum (lit. "purifying forgetfulness")

V ādaya: āśa 0 to thoroughly purify [MV] vṛgyadālaya; [MSA] tva-vṛgya

V ādaya: [C] vṛgya-aya (vṛgya-vṛgya); [MSA] vṛgya-vṛgya (vi-vṛgya); [MV] viśuddhi 0 to purify; to cleanse; purification

V ādaya: āśa 0 to be sunk (in); to be submerged (in); āśa 0 to be sunk (in) [They] are sunk in the fire-pit-like Vaiśravaṇa River (the fourth of the neighboring hellos); [BCA]
第七关（L2）pravāsa Ṛ to be respectfully sustained. 

[Note 1] The tree of the Mind of Enlightenment perpetually bears fruit (BCA).

[Note 2] (pravāsa) is used to call out or cry out; (lit.) "to issue forth cries." (GPT) Ṛ to be always cared for, the root of suffering (GPT) Ṛ to remove; (MSA) vidīya Ṛ to be disbelieved; to be disenchanted; disenchantment. Ṛ to refuse to assume the power of applied disenchantment (BCA).

[Note 3] (BCA) prot-sātra Ṛ to dispel; to finally remove (BCA). 

[Note 4] (BCA) to be criticism (by/of); the sun that dispels the clouded vision of ignorance of transmigrants (BCA).

[Note 5] The root of existence (BCA).

[Note 6] (GPT) Ṛ to be constantly cultivatin' the perfection of renunciation. (MSA) Ṛ to manifestly occur; to occur in a manifest manner; of any good fortune, any advantage. (GPT) Great Vehicle subsequent clear realization occurring in a manifest manner in the continuum of the person who possesses it in his or her continuum (BCA).
byung ba) བོ་ གོའི་ེད་ཀུན་འཁྱིལ་བར་གཅིག་ འབྲེལ་བའི་སློབ་མ་དག བོད་ཀྱིས་བོད་ཀྱིས་ འབྲེལ་བའི་སློབ་མ་ནི་རིང་ གོའི་ེད་ཀུན་འཁྱིལ་བར་ བོད་ཀྱིས་བོད་ཀྱིས་ འབྲེལ་བའི་སློབ་མ་། Recollecting from having broken one's ethics ... (BCA)

ལོངས་བོད་(MV) རོབ་པའི་ེད་ཀུན་འཁྱིལ་བར་ ཤེེ་བོད་ཀྱིས་བོད་ཀྱིས་ འབྲེལ་བའི་སློབ་མ་དོན་ ཡོད་ཀྱི་ེད་ཀུན་འཁྱིལ་ བར་བོད་ཀྱིས་བོད་ཀྱིས་ འབྲེལ་བའི་སློབ་མ་ བོད་ཀྱིས་བོད་ཀྱིས་ འབྲེལ་བའི་སློབ་མ་། Praise to the One Who Succeeds the Gods (SBS)

ཕྲུབ་(LCb, MSA) བྲ་ལྕང་; (BCA)/parser/pswvajanta/ བོ་ གོའི་ེད་ཀུན་འཁྱིལ་བར་ རོང་རོལ་ཏེ་སྐྱེན་དམིངས་ ཞིང་རོལ་ཏེ་སྐྱེན་དམིངས་ ཞིང་རོལ་ཏེ་སྐྱེན་དམིངས་ retract; to become a monk 

རོ་དབང་; (BCA) parser/pswvajanta/

རོ་དབང་; (BCA) parser/pswvajanta/

རོ་དབང་; (BCA) parser/pswvajanta/

རོ་དབང་; (BCA) parser/pswvajanta/

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རོ་དབང་; (BCA) parser/pswvajanta/

དབུན་པོ་ཟླུང་; (BCA) parser/pswvajanta/

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Having observed these, [and] being followers of [the meaning which is understood in dependence upon] sound generalities ... (SGP)

Having observed these, [and] being followers of [the meaning which is understood in dependence upon] sound generalities ... (SGP)

May all animals be free from the fear of one eating another. (BCA) • NPO, NPS, VPO

May all animals be free from the fear of one eating another. (BCA) • NPO, NPS, VPO

The words which state "... follow of [one who has] a gross contravention of [vow]." (KVS-A)

The words which state "... follow of [one who has] a gross contravention of [vow]." (KVS-A)

The two obstructions of transmigrators ... (GSR) • NPS

The two obstructions of transmigrators ... (GSR) • NPS

the two obstructions of transmigrators ... (GSR) • NPS

the two obstructions of transmigrators ... (GSR) • NPS

Without having been trained in a sexual realm ... (GSR) • NPS

Without having been trained in a sexual realm ... (GSR) • NPS

Without training a long time in the great books ...

Without training a long time in the great books ...

As it is said in the Great and Small Expositions of the Stages of the Path, [one] trains the continuum well by means of the common paths. (TGP)

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As it is said in the Great and Small Expositions of the Stages of the Path, [one] trains the continuum well by means of the common paths. (TGP)
to be folded; to be in connection (with); to be in combination (with); to superimpose; composition; combination: Nj/P (EgE:3, RM, Nj/P (EgE:2.1, Nj/P), C.2.1, Nj/P (U:1.4, Nj/P), C.2.5, Vp/P 使用. 

If an erroneous superimposition prevents [it] being in combination [with] other attributes (DPv). 

May this composition give rise to great and expansive benefits to all sentient beings. (Eju). 

Indistinct terms — either the combination of those doing (recitation together) or mentally recited — become meaningless. (DPv). 

The Complete Enjoyment: body of a Buddha is the connection with the bliss of animals, gods and humans. 

This was composed by the foremost Tok-may who propounded reasoning and entourage for the benefit self and other in the Precious Silver Retreat Cave. (Tik). 

The Citranatranis and the Yogacara- [Swaminaraka]- Madhyamikas write that the definition of a perception is a non-conceptual knower arisen from stable predispositions. (Iak) 

The last three affixes “afflicted.” (Iak) 

Because he possesses a mind of loving compassion, all his endeavors are composed for [the sake of fulfilling] the aims of others. (DPv) 

Whosoever joins his hands together [in homage] ... (Alp). 

IV [EgE:4, NyS, Vp/P, GfM 合掌].

not be reborn). (RmM) 

In conjunction with restraining vitality (prajna) and exertion (vijna) ... (Tgp). 

In conjunction with tying [together]; to be in connection (with); superimposition of skeleton bones tied together with tendons (Bca) 

To definitely join; to definitely apply; definite application; definite endeavor: dharmadhyaksa/ dharmadhyaksa in the north, [here is] definite application to doctrine. (Ded) 

upasambha to be in close connection (with); to be involved (with); close connection: अपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयुपसंभास्लोकमयु
The benefits of a perfected Mind of Enlightenment have no limit. (AP)

To be immeasurable: SQ, C7, V70

When analytically differentiated, it is immeasurable. (MSA)

| VIII | To be without; to not have: SQ, V70

To be entirely own; a self-knower in the continuum of a Nihilist that experiences an inference as a valid cognition (Irk) • 

To be a knowing (direct) perception that experiences a valid cognition (Irk) •

Since [I] have experienced this very accomplishment of my own purposes, (this) demonstrates its establishment. (BCA-9)

II V 1331:14 (Dns) dina, dina; adhamsa; upa; anu: to be base; to be low: NPO, C5, V70

Whosoever adheres to pleasures and the desire for these [objects of desire] becomes unreasonable and base. (TV)

II V 1331:16 NPO, PNQ,C7, V70

In this manner, my aspiration is not low. (TCP)

upalabhya; (MSA, MV) alambana; upalabhya; upalabhya; (MSA) adhamsa; upalabhya; (MSA) adhamsa; (TV)

To be thoroughly obscured; thorough obscurations; ignorance; delusion

To be thoroughly obscured: NPO, C5, V70

The omniscient Siddhas is of benefit to all [sentient beings]. (CC)

II V 1331:17 (MSA) pana, pana; praka to prepare; to ripen; maturation; ripening;

For example, a pot’s lack of inherent existence
Whatever sufferings of transmigrated there may be, may all these ripen (solely) upon me. (BCA) • iversal 6 6 5 4 3 2 1 0
[One] is ripening sentient beings (SGP) ♦ ripening of sentient beings [the preparatory path for completion stage (KGD)

��� Zimbabwe (MSA) vippāka; (L) vippaka ♦ to ripen with separation; to complete the ripening process; to finish ripening Casing [sentient beings] to be ripened with separation from the affictions is [the meaning of] ripening with separation. (MSA-B)

라essment (MSA) pātika; pātikāna ♦ to completely ripen; to completely mature; to complete the maturing process; to finish maturing. (MSA-B)

 كال (MSA) prapaśa; prapaścana; prapaśaya ♦ to thoroughly ripen; to thoroughly mature; to complete the maturing process; to finish maturing. Because of being superior to the complete ripening of “outside,” causing superior ripening is [the meaning of] causing thorough ripening. (MSA-B)

ラ1 2 3 4 5 6 7 8 9 0 (ASA) vijugopana; (C) jugopana; pana; to deride; to contempt (for): जिगपाने जिगपाने to feel contempt for; to loathe; to feel contempt toward all desire (ASA)

ラ1 2 3 4 5 6 7 8 9 0 (vi-vāraha); (MSA) vigara; vigara; (vi-vāraha); (MSA) vinindaya ♦ to censure विनिन्दयत् (MSA) vippāka; mindanti ♦ to diminish; to make a disapproval; to make a denunciation; to make a censure; to make a rejection. (SGP) ♦ ॥ निन्दात् (He) made the above statement that... • ० १ २ ३ ४ ५ ६ ७ ८ ९ ।

Some (scholar) says that the initial attainment of clear appearance with respect to the nature of phenomena is called the heat level, and that the increase of that is calledubhaya, and so forth. (SGP) ♦ ० १ २ ३ ४ ५ ६ ७ ८ ९ ।

They propound a way of establishing — from their own perspective — a presentation of the three bases, paths, and fruits, through citing scripture and reasoning. (Sas) ♦ ० १ २ ३ ४ ५ ६ ७ ८ ९ ।

They propound that there is also no true speech [of persons; only the Vedas are true]. (Sas) ♦ ० १ २ ३ ४ ५ ६ ७ ८ ९ ।

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people see things and conceive of them moreover, as truly existent, since they do not
[understand them to be] like an illusion, here yogis and worldly people disagree. (BCA) • NP(O).
NPS, NP(O), COPJUC3.2, 3SP, NP(O), C7.6VPO.
GSP • AMP, VPO: खोलेकुँबक, गोशाली या रक्षको योगी
Even though Arya [Vimuktiśrī] and Haribhadra debated about the teachings regarding the Bodies
of a Buddha... [Gsa] • सुदृढ, विषय को व्याख्याता
being unobstructed with respect to [the activities of] explanation, debate, and composition (MCC)
[Chok] • to not debate: NP(O), C7.6, VPO)
They did not debate about the precise enumeration. [Gsa]

[BCA] • क्‍यों नि: चोगयाहि, क्‍यों नि: चोगाली; [LCH, MSA, MV] arāhṭa; [MV] hiśvaka;
(BCA) क्‍यों नि: चोगाली) MSA sūtra; vajrayāna; [Cl] payey. • to compose;
to begin; to take up; to be composed; to stem (from); to come (from); to be based (on);
endeavor; composition: NP(O)EC3.11, NPOJUC1.4, VPO क्‍यों नि: चोगाली
The commentary was composed by Jam-yang-wang-bo. • 50EC3.3,
RM, NPOJUC1.4, VPO क्‍यों नि: चोगाली या रक्षको योगी
Here, the treatise was composed for the sake of indicating correct cognition. (NBT) • 50,
C6.6, VPO विषय को व्याख्याता या रक्षको योगी
Beginning with the conception of sentient beings [as
existing in terms of a self of persons],... [Sat5i] • S0, GPM, VPO छेत्रयुक्तबुद्धिमौली तत्त्वज्ञानी
[One] begins with passing from the great supreme quality
Great Vehicle path of preparation to the first
ground. (SGP) • NP(O), C5.11, VPO खोलेकुँबक, गोशाली
[The Dharma which the Buddha taught] stems from the non-
conceptual nature of all phenomena. (DEE) • NP(O), C5.7, VPO खोलेकुँबक, गोशाली
Based on just the naturereness of all phenomena... (DEE) • PN, C5.11, NP(O/C3.2, 3NPO,
GSP, GLP, JUC1.4, NP(O), AMP, VPO खोलेकुँबक, गोशाली
You, with a pure mind, should take up — like a needle for [treating] sentient beings who
are obstructed by the darkness of ignorance —
[the practices of the] saddhana, burnt offerings,
and so forth of the first stage of this great
scripture. (BS) • सुदृढ, विषय को
being unobstructed with respect to [the activities of]
explanation, debate, and composition (MCC)
[Chok] • to not begin: S0, AP(O)
NP(O)JUC1.4, VPO छेत्रयुक्तबुद्धिमौली तत्त्वज्ञानी
The start of the abandonment
of the obstructions to omniscience does not begin until the obstructions to liberation have
[all] been exhausted. [Gsa]

I composed the
"Engaging in Bodhisattva Deeds." (BCA)

[BCA] • to make effort,
to exert (control over); exertion; विषय को
endency क्‍यों नि: चोगाली या रक्षको योगी
Grant [me] the two types of attainments (siddhi);
[BCA] • NP(O)JUC1.4, VPO क्‍यों नि: चोगाली
[Please] bestow permission [on me] to speak the story of the Dharma! (TCP)

[BCA] • (bod.) to say; to speak: NP(O),
C5.11, NP(O)JUC1.4, VPO छेत्रयुक्तबुद्धिमौली
The Transcendent Victor, having spoken these words... [BS]
to be dissimilar

similar; to be utterly (un-)like, [NPs], [NPs]Group [collective] such

homage to the [seven] Buddhas and

bow down to the feet [of those] who are

thoroughly renowned throughout the three

realms — called Nāgājūra and Asānga [CES] +

[bow] to the forefoot of the Śākyas [CES] +

please other trainees through the light of the
dharma. [SGP] + द्वारा [Toki]

were satisfied. [RRM]

may be dissimilar: [NPs], [C2.2.1, VPs]

similar to the example. [NPs], [NPs], [Nps]

have the same object [of observation], [they]

are similar with regard to the

object [of observation]. [IAP] + [NPs], [C2.1, VPs]

is the initial generation of a path which is similar to hear

a prior sign of that [fire — the non-conceptual

exalted wisdom of the path of seeing] [SGP]
I will be boiled in cauldrons by the guardians of hell (BCA) • (BCA) * ६०५ कुपर्यांषां धृष्टशालानात् अवशेषानां नामस्मुक्तिः

Others — impure [persons] — by scolding at the begging-bowl and other [signs of being a monk] will be boiled, for example, in molten bronze in a hell for four-thousand countless eons. (BCA) • तत् नामस्मुक्तिः

Fire has the ability to perform the function of cooking and burning. (IAK)

I will search for [something] as the ultimate nature ... (BCA) • (BCA) * ६०५ कुपर्यांषां धृष्टशालानात् अवशेषानां नामस्मुक्तिः

They assert that — regarding any phenomenon — if the designated object is sought, it is findable. (Gzal) • तत् नामस्मुक्तिः

Initially, seek renunciation. (Gzal) • तत् नामस्मुक्तिः

One should first seek calm abiding. (BCA)

One does not seek: अभियात्तेकारण भूमिकारण भूमिकारण. Once you have obtained the highest empowerments, if you do not seek after the view of the selflessness of all phenomena (KRG)

One must seek: अभियात्तेकारण भूमिकारण भूमिकारण. When you thoroughly search the mind for this, it is completely and utterly unseen within the mind. (BCA-P)

May [it] come to be ornamented by the melodious cries of blue-winged ducks, swans, and geese. (BCA) • सोऽक्षुष्णाः सोऽक्षुष्णाः सोऽक्षुष्णाः सोऽक्षुष्णाः

The color of faith — not white, or red, and so forth — is the most beautiful. (BCA) • तत् नामस्मुक्तिः

To emote; to drip; to discharge: मुक्तिनाथाः मुक्तिनाथाः मुक्तिनाथाः the continuum of the mind of enlightenment descends and drips ... (Gzal) • तत् नामस्मुक्तिः

To blaze up and flow down: सूर्याः सूर्याः सूर्याः yogic heat (gam-o-mo) blazing-up and flowing-down (BCA)

I have sold you to another. (MV) • पिक्ष योऽखिता योऽखिता योऽखिता

To boil; to cook; cooking: तत् नामस्मुक्तिः

To be beautiful in every way: मुक्तिनाथाः मुक्तिनाथाः मुक्तिनाथाः

To be most beautiful: मुक्तिनाथाः मुक्तिनाथाः मुक्तिनाथाः
a teacher — who has extinguished all faults (Gst)  
* 5.0, 3.0, NPQ UC3.1, VP0  

In dependence upon engaging in deeds of asoteric practices, all previously committed actions are consumed. (Gst)  
* 5.0, 3.0, NPQ UC3.1, VP0  

Without the application of the Perfection of Wisdom, the obstructions will not be exhausted. (ALP)  
* 5.0, 3.0, NPQ UC3.1, VP0  

Since (this attitude) relies on all the faults within you (O mind), this very (mind) being subjugated, [such an attitude] is finished.  
* 5.0, 3.0, NPQ UC3.1, VP0  

For the sake of exhaustively treating the strict sense of the term ... (BPS)  

Having thoroughly exhausted all of the afflictions which were to be abandoned by [the path of] seeing ... (MSA)  
* 5.0, 3.0, NPQ UC3.1, VP0  

Extinguishing thoroughly all sufferings of others (ALP)  

V 5.0, 3.0, NPQ UC3.1, VP0  

V 5.0, 3.0, NPQ UC3.1, VP0  

These manifestations are no more than merely the emanations of the fundamental nature. (Gst)  

V 5.0, 3.0, NPQ UC3.1, VP0  

Holding onto this terminology of Pa-chen (So-nam-drak-ba) as something to be cherished (AAR)  
* 5.0, 3.0, NPQ UC3.1, VP0  

It does not hold (true) at the limits of the pervasion. (SGQ)  
* 5.0, 3.0, NPQ UC3.1, VP0  

Those who hold onto [me] by name (ALP)  
* 5.0, 3.0, NPQ UC3.1, VP0  

O sorts of good lineage, you should seize this dhāraṇī called [Entry into the Non-conceptual.” (DEN)  
* 5.0, 3.0, NPQ UC3.1, VP0  

If [one] were to hold this initiation, ... (ALP)  
* 5.0, 3.0, NPQ UC3.1, VP0  

Taking such and such as a substratum ... (GDP)  
* 5.0, 3.0, NPQ UC3.1, VP0  

From these being a grasping at “I” and a grasping at “mine,” harmful thoughts, obstinacy, anger, and conceit arise. (BOS)  

A sixteen (16)  

Parighāna parighaḥ (BOS)  

Parighāna parighaḥ to own to care (for); to hold (to); to adhere (to); total grasping: 

V 5.0, 3.0, NPQ UC3.1, VP0  

May they be cared for by the Buddha. (BOS)  

A sixteen (16)  

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NPQUC1A1.VPO  he was caring for those of equal lot (SGP)  

NPOQ2C1A1.VPO  He caught the brahmin Jiñānavarja, who was compassionately cared for by Tīrīc (G22)  

NPQ2C2.1VPO  In order to provide for those whose lot is similar to mine. (G25a)  

NHQ2C1A1.VPO  to hold steadily; to hold firmly; NPQ1VPOC2C1A1.VPO  in such cases, the courageous should hold that [mind] steadily throughout the application of the antidotes. (BCA)  

NHQ2C1A1.VPO  to firmly grasp; to firmly seize. (NPOQ2C1A1.VPO)  It is necessary to firmly seize opportunities.  

NHQ2C1A1.VPO  to mistakenly grasp; to mistakenly seize. (NPOQ2C1A1.VPO)  Having mistakenly grasped what is hidden in the tantras by the profound vajra-words; ... (KDG)  

NHQ2C1A1.VPO  to forcibly hold (onto); NHQ2C1A1.VPO  when one forcibly holds the mind on a subtle drop and so forth ... (TGP)  

NPOQ2C1A1.VPO  to keep in mind; SPOQ2C3.A1.VPO  Since it arises in such a way, keep [it] in mind without being distracted. (BCC)  

NPOQ2C1A1.VPO  V  to climb; V  to twist (prati-vārāh); (DS)  


NPQ2C3.A1.VPO  Touching his best knee to the ground. (ALP)  

NPOQ2C1A1.VPO  You have avoided the false doctrine of perpetual existence.  

NPQ2C1A1.VPO  Avoid [drinking] beer.  

NPQ2C1A1.VPO  He avoids [doing anything] when there are inauspicious stars and planets.
exaggerated adherence to a self is the mind. (AY)

to passionately adhere; wrong conception

V (king) arose from his seat. (BKA)

to rise; to erect; to get up; to rise (up/from): S(P), GPM, NP(C), C(1.1), V(P)

Having been made so completely and utterly happy, [the king] arose from his seat. (BKA)

V (king) arose from his seat. (BKA)

to assert; to wish; to desire: NP(C), A(NP), C(1.1), NP(C), C(2.5), V(P)

The cause is asserted by all the Buddhas to be the very generation of the dalvoysan. (ALP) • S(OE) C(2.5, V(P)

It is asserted that a mental perception apprehending a form is produced only at the end of the last moment of a sense perception apprehending a form. (IK) • S(OE) C(2.5, V(P) C(6.3), RCM

For they assert that the first two wheels of doctrine as described in the Sutra Unwinding of the Thought we situtes of interpretable meaning, and the final wheel as (comprised of) situtes of definitive meaning. (Goe) • NP(C), C(2.5, V(P)

The Proponents of Non-entityness assert that the middle [Turning of the Wheel of the Dharma] is of definitive meaning and the final [Turning] is mainly of interpretable meaning. (IEK)

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(AY) (hon.) to assert
The fear of one eating another (BCA)

The far Devadatta does not eat food during the daytime. (Gos)

Some ordinary people call this abiding in darkness with one’s eyes fixed and staring, “Mahamudra.” (MCC)

What is held within the words ☑ SO, NPO, SO, SP3, VP0 ☑ and the preceding consciousness is combined with consciousness ☑ NPO, SP3, VP0 ☑ The experienced object of feeling is called a fruition. ☑ NPO, C3.1, NPO, C7.3, NPO, C6.4, VP0 ☑ The experienced object of feeling is called a fruition. ☑ NPO, C3.1, NPO, C7.3, NPO, C6.4, VP0 ☑ Some ordinary people call this abiding in darkness with one’s eyes fixed and staring, “Mahamudra.” (MCC)

Recite 108 mantras, three times daily for six months. (SGT)

If that renunciation also is not conjoined with pure bodhicitta, ☑ [PAP]

You need to seek wisdom without hesitation. (RC)

The fear of one eating another (BCA)

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to turn one’s attention (towards): NP[1], C4.1, VPO (from transmigration; manu; [The Transcendent Victor] turned his attention towards Upali. (BPS)

V to oppress; to harass; to be oppressed; to be tormented; opposition: AP[1], C7.4, NP[1], D77IUC1.4, NP[1], C3.2.1, VPO, RSP. V to be unable to manufacture or to be spoiled; to be intol-erant; to be overwhelming: [It cannot tolerate] It cannot withstand analysis. (msa) [It cannot tolerate] It cannot tolerate it in itself. (msa) However, when differenti-ated in all of those lives whatsoever in terms of their previous merits, even when compared against subsequent merits, it is overwhelming. (msa) How does it come about that there are dream signs with regard to the attainment of the ten grounds? (SGP) How does it come about that there are dream signs with regard to the attainment of the ten grounds? (SGP) How does it come about that there are dream signs with regard to the attainment of the ten grounds? (SGP)

III. The two kinds of suffering (V[iu]: [BCA] uddhā): NP[1], C7.6, RSP. Even though they come again and again to happy existences, ... (BCA) Even though they come again and again to happy existences, ... (BCA) Even though they come again and again to happy existences, ... (BCA) Even though they come again and again to happy existences, ... (BCA)

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To be dispersed; to scatter
To disappear; to fade

There is a reason for calling this [path which arises after the path of seeing] "the path of meditation" [SGP] • NPF, C2.1, NPO, C5.6, NPO, ASP, VPO

The boundaries are from the Hearer path of accumulation until just before attaining the Hearer path of preparation. [SGP] • SO, VPO

There are [cases of] the severance of any of the roots of virtue through the force of anger and so forth on the heat path of preparation and below. [SGP] • SQ, OCB, NPF, VPO

There is a mode of abandoning the objects of abandonment by an uninterrupted path of the Great Vehicle path of meditation. [SGP] • SO, NPF, SQ, C7.4, NPF, U C2.1, VPO

There is a difference between realizing an object by means of a [direct] perception and realizing [it] directly.

Form is not other than emptiness. [MSA]

II 0 to exist: NPO, VPO

Vakṣepa [MV, MSA]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO. Vakṣepa [MV]: Vakṣepa [MV] vakṣipta 0 to be distracted; distraction: NPO, UCB, VPO.

There are two slightly different distinguishing features in their innermost assertions. [Gen]

On the eighth ground, one is immovable by way of both a discrimination having signs, and a discrimination having signless exertion. [SGP]
would not be feasible. (V29) • SQEC3.3, NPO.
C2.5, VPO. अधिशिल (Then) are not suitable to be correctly assuming consciousnesses as they are contingent on experience arisen from meditation. (JAK) • अधिशिल (Then) is only a term for the beginning of a new stage of experience. The indication of that which is to be expressed and so forth — since it is a branch of engagement (pravṛtti-sādhana) — is not unreasonable. (BCA-P)

It is suitable for the "rabbit-possessor" to be expressed by the term "moon." (JAK) • NPO, SQEC2.4, VPO. अधिशिल is a sound generality and a meaning generality are suitable to be mixed (JAK) • अधिशिल is not to be feasible (MV) • कामसुन्ता (BCA) कामसुन्ता; (MV) कामसुन्ता; कामसुन्ता (JAK) कामसुन्ता; कामसुन्ता to be flexible; to be serviceable; serviceability: S1, GPM, C, NPO. C2.3.1, VPO. अधिशिल from the beginning of a new stage of experience. Having abandoned all distractions, may their minds become flexible and [may they] meditate. (BCA) • अधिशिल is a mental serviceability (MV) • अधिशिल serviceability of body to NPOU C2.3.1, VPO. GPM अधिशिल अधिशिल अधिशिल. The approximation having become serviceable (FGP)
These practices of the Conqueror's sons are without error. (Top)

Having arisen from that ... (Top)

The knowledge of suchness depends upon differentiating the interpretable and the definitive. (Bh)  

Depends on:  

This inscription was taken from scripture.  

A first ground [podhissatta] can take birth as a king who has power over the southern continent of Jambudvipa. (SGF)  

The secret and wisdom initiations should not be taken by one who is leading a sedate life. (ALP)  

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The secret and wisdom initiations should not be taken by one who is leading a sedate life. (ALP)  

Those who desire to
increase their aspiration for complete enlightenment, because of that, [they] should definitely take up this [practice]. [ALP]

upādāna [MSA, MV, N] upādāna: (C) upādānavatā; upādāna: O to appropriate; to impel; appropriating; object appropriated; [that which is] appropriated: [MSA] [MV] [N] [MSA] [MV] [N] [C] upādānavatā. In short, the five appropriating aggregates are suffering. [TWS]

saṃkhyā [to accept; to admit; to confess: [MSA, MV, N] saṃkhyā [oen] is to admit one's own faults [MSA] saṃkhyā [to be intent (on); [MSA] saṃkhyā [being] intent: [MSA] [MV] [N] [C] saṃkhyā [being] intent on the tiring task of the dance of composition for the sake of wealth and respect. [Gvn] [MSA] [MV] [N] [C] saṃkhyā [being] intent on great enlightenment [LS] saṃkhyā [to correctly appropriate; to completely take up [MSA] [MV] [N] [C] saṃkhyā [to repeatedly assume: [MSA] [MV] [N] [C] saṃkhyā [the repeatedly assumed body, sense powers, and so forth [Gvn] [MSA] [MV] [N] [C] saṃkhyā [adhisvāsā: [MSA] adhisvāsa: adhisvāsakā: adhisvāsāsa: adhisvāsaya: adhisvāsaya: (neg.): adhisvāsaya [O to voluntarily assume: [MSA] [MV] UC.1, IV.4) [MSA] [MV] UC.1, IV.4) saṃkhyā [youth who has reached the age of: sixteen years old [Gvt] [MSA] [MV] UC.1, IV.4) [MSA] [MV] UC.1, IV.4) saṃkhyā [form of a child who has reached the age of: five years old [B25]

saṃkhyā III. [MSA] saṃkhyā: O to take up; to pass (time); to reach; to arrive: [MSA] [MV] [C] saṃkhyā [a youth who has reached the age of: sixteen years old [Gvt] [MSA] [MV] [C] saṃkhyā [form of a child who has reached the age of: five years old [B25]

saṃkhyā III. [MSA] saṃkhyā: O to be trained (in): [MSA] [MV] [C] saṃkhyā [youth who has reached the age of: sixteen years old [Gvt] [MSA] [MV] [C] saṃkhyā [form of a child who has reached the age of: five years old [B25]

saṃkhyā III. [MSA] saṃkhyā: O to turn away (from): to disappear: [MSA] [MV] UC.1, IV.4. [C] saṃkhyā [youth who has reached the age of: sixteen years old [Gvt] [MSA] [MV] UC.1, IV.4. [C] saṃkhyā [form of a child who has reached the age of: five years old [B25]

saṃkhyā III. [MSA] saṃkhyā: O to be trained (in): [MSA] [MV] [C] saṃkhyā [youth who has reached the age of: sixteen years old [Gvt] [MSA] [MV] [C] saṃkhyā [form of a child who has reached the age of: five years old [B25]

At the time when one is being trained in a conceptual yoga, at that time one comes to abide in the meditative stabilization (samādhi) of a beginner. [CMP]
cognizes this grasping at "I" and this grasping at "mine"— in accordance with how they really are, are beyond making the distinctions of so-called knowledge and ignorance. [RKM]

【】 to know, [RKM]

【】 They do not know the nature of the profound doctrine of the Buddha. [BMA] 《》 to thoroughly pass beyond; [NFO], [C2.3.1, NFO], [C3.4, VFO] 《》 to have thorough knowledge; to understand; thorough knowledge; 《》 [The subsequent attainment which] follows from one's own individual apprehension [arisen from a state] of equanimity [with regard to all phenomena] is understanding. [MSA-Z] 《》 to be cleansed; [C2.3, NFO], [NFO], [C3.1, VFO]

【】 This level of the transmission having been severed, all should understand [this] as the disappearance of the teachings of the Buddha. [BBS]

【】 may it be that: 《》 Having been freed from [their] ethical transgressions through the force of [this] bliss, may [they] instantaneously meet with him! [BCA]
Be happy!

Bhāvanā (C, ASA) vyāpadyate; [MASA] vyāpita ो to have harmful thoughts

The root cause of all suffering is the accumulation of harmful thoughts. To be happy, it is necessary to eliminate these thoughts.

Definitely eliminating the roots of harmful thoughts:

Definitely eliminating error [MASA] sarpaṇā ो to thoroughly eliminate: [MASA] ो to be happy: शुभ-राशिः

The root cause of all suffering is the accumulation of harmful thoughts. To be happy, it is necessary to eliminate these thoughts.

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consciousness is mixed with the very power of its own directly perceiving functionality. [TT]

Conceptual thought, having mixed the two, the appearance (the actual pot) and the imputation (a mental image of pot), takes an imputed phenomenon as [its] appearing object. [T][T][T]

The nine cycles of mixture which are related with the illusory body (TGR)

V consciousness (C) dhana; [LCH] dahana; 
(C) dasati; pasaya; dagda; [L] pradahati; 
\( \text{to scorch}; \) to burn; \( \text{to give}; \) to make; 
\( \text{light}; \) the light of illuminated wisdom that serves to burn away the corresponding two obstructions (SGP)

\( \text{hot}; \) burning \( \text{burning} \) 
\( \text{Fire has the ability to perform the function of cooking and burning} \) 

[MSA] pradahala (\( \text{to scorch byed} \) \( \text{to thoroughly burn} \)

\( \text{crave}; \) to crave; to be attached; 
\( \text{the pride of being attached to the dharma of being able to teach} \) 

Attachment and grasping having become manifest (TGR) 

manifesting attachment and so forth ...

V consciousness (C) to maintain; to take care (of); 
\( \text{to care}; \) \( \text{to maintain} \)

[This is the time for maintaining yourself.]

V consciousness (C) avijnanavida; [PV] avijnana; 
\( \text{to be inevitable}; \) to be inevitable; to be reliable; incontrovertible; inductible; non-deceptive; reliable; inevitable: NP[qc3,1, VPO] 

The effects of actions are inevitable. [FP] 

\( \text{effect of all phenomena of cyclical existence and nirvana as completely inevitable} \) ...

\( \text{NPO[04,3], NPO[14,1], NPO[02,4]; VPO[16,2], VPO[16,3];} 

\( \text{Because they are non-deceptive with respect to the purpose} \) 

\( \text{of the action} \) .....

\( \text{conditions} \) regarding other (thoroughly hidden phenomena) are inessential, because [in] essential points are reliable on the grounds that what is to be abandoned and what is to be developed are established together with their method. (DPV)

\( \text{to reach}; \) to arrive 

V consciousness (C) samuthtara; 
\( \text{CMA} \) ara; \( \text{MSA} \) kr}: 
\( \text{to seek} \) [after]; beggar; NP[04,1, VPO] 

\( \text{to seek} \) after virtuous conduct and seeking for food [through begging] \( \text{VPO} \)

\( \text{This is} \) seeking after and voluntarily assuming a state of mind of another vehicle which is not concordant with the harmonies [with enlightenment]. [MSA-B]

Although [first translated] by the Indian Upalbyen Vidyakaraprabha and the translator Bande Dpal-gri-ju-byin-po, [the said translation] was later revised by the Indian abbot Vidyakaraprabha and the translator Dpal-brtsogs.
good talk: The remaining twenty-four are asserted to be matter because of being collections and aggregations. (Gst)

\[ \text{good talk: } \text{The remaining twenty-four are asserted to be matter because of being collections and aggregations. (Gst)} \]

vajrayana: (vi-yan): (BCA) vajrayana 0 to be extensively explained: "vajrayanam udayakarana" Thus, it is extensively explained. (BCA-p)

vajra (vajra): (BCA) vajra 0 to call: NP[PUC2]A, NPO, CT2, VPO I shall humbly request the [two] actions are not newly accumulated (Gst)

vajra (vajra): (BCA) vajra 0 to be obstacles; obscurity to clarify; clarity svakhyayā (svakhyayā) 0 to make very clear; to light (eg. lamp): svakhyayā 0 to be clearly illuminated: RCQ, NP[PUC2]2,4, NP[PUC2] 0, VPO, AMPO I shall light a Lamp for the Path to Enlightenment. (ALP)

svāhā (svāhā): (BCA) svāhā 0 to break up; to sound; to make sound svāhā 0 to be obstacles; obscurity to clarify; clarity svakhyayā (svakhyayā) 0 to be clearly illuminated: RCQ, NP[PUC2]2,4, NP[PUC2] 0, VPO, AMPO I shall light a Lamp for the Path to Enlightenment. (ALP)

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Those who are poorly trained [in] good qualities have disdain for those who are properly trained.

(SPT) • 修持者迦葉Groups the infraction of showing contempt; • 修持者迦葉

Being ashamed of not having respect for [people, means being ashamed] because of having disdain for any beggar whatsoever. [MSA-S]

Then, one morning, the Transcendent Victor put on his lower robe and religious robes. (DS • APQ), (NPS, C4.1, NPUC, CLA, VPO) 修持者迦葉

Then, [the king] offered to the Transcendent Victor for his body a priceless set of cotton cloth [robes]. (IRM)

Please pay heed to me. To request consideration: "Please pay heed to me," [he] said. "It is possible that I will die; it is possible that I will remain alive.

[DS] • 修持者迦葉1 It is possible that I will die; it is possible that I will remain alive.

LCh) 修持者迦葉1

His hand bracelets again and again, the supreme vajra. [MNS]

Having amassed his teachers with [his ability to] recite Sanskrit, [he] was given the title of "Paññin." (SPR-G)

Having put away his bowl and cloak, [the Transcendent Victor] washed his feet [with water]. (DS)

Having encountered the qualm "..." (KDC)

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Having encountered the qualm "..." (KDC)

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1. Sanskrit Sources


2. Tibetan Sources

3PA = Dzong-ka-ba (tsong kha pa blo bzang grags pa, 1357-1419). Three Principal Aspects of the Path (lam gyi tso bo rnam gsum)

3PA-S = Nga-wang-lo-sang-gya-tso, Dalai Lama V (ngag dbang blo bzang rgya mtha, 1617-1682). Word Annotations to [Dzong-ka-ba's] 'Three Principal Aspects of the Path (lam gyi tso bo rnam gsum gyi mahan 'grel)

AAC = Aryanева. Treatise in Four-hundred Verses (catuḥsataka-sāstra-kārikā; bstan boz bshi brya pa zhes byas ba'i tshig le'ur byas pa)

AAC-C = Candrakirti. Commentary on [Aryanева's] "Four-hundred Verses in the Yogic Practices of Bodhisattvas (bodhisattvavagācāra-catuḥsataka-śikṣā; byang chub sems dpa'i rnal 'byor spyod pa bshis brya pa'i rgya cher 'grel pa)

ABL = Avalokivatara. Commentary on [Bhavaviveka's] "Lamp for [Nāgārjuna's] 'Wisdom' (prajñāpāramitā-śikṣā; shes rab sgron ma rgya cher 'grel pa)

AG = Agwangdamba (ngag dbang bstan pa, 1814-1885). The Mirror of Clear Words, Annotations to [Śāntideva's] 'Engaging in Bodhisattva Deeds' (byang chub sems dpa'i spyod pa la 'jug pa'i mchan bu tshig gsal me long)

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AKI = Ge-dun-drup (dge 'dun grub, Dalai Lama I, 1391-1474). Explanation of [Vasantabhadra's] "Treasury of Manifest Knowledge, Clarifier of the Path to Liberation (chos mgon pa'i mdzod ki rnam bshad thar lam gsal byed)

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AL2 = Atśa. Difficult Points Commentary on the "Lamp for the Path to Enlightenment" (bodhipathapradipa; byang chub lam gyi sgron ma)

ASA = Maitreyā. Ornament for Clear Realizations (abhidharmakāra; mgon mngos rgyan)

ASA-H = Haribhadra. Clear Words Commentary on [Maitreyā's] "Ornament for Clear Realizations" (abhidharmakāra-vṛtiḥ-sāpārthāḥ; mgon mngos rgyan 'grel pa tshig gsal)

B2S = Buddhāśrījanapada. Oral Instructions called "Cultivation of the Suchness of the Two Stages [of Guhyasamāja]" (dvikrama-sātva-bhūvāna-nāma-mukhāgama; rim pa gnyis pa'i de kho na nyid bsgom pa zhes byas ba'i zhal zhi gyi lung)

BBR = Bhavaviveka. Blaze of Reasoning, A Commentary on "The Heart of the Middle Way" (mādhyamaka-hṛdaya-vṛtti-tarjayālā; dbu ma'i snying po'i 'grel pa rtag 'grel ge'i bar ba)

BCA = Śāntideva. Engaging in Bodhisattva Deeds (bodhisattvavyāpāra-pāṇīkṣa; byang chub gyi spyod pa la 'jug pa'i dka' 'grel)

BCA-P = Paṇḍita Karanātītī. Commentary on the Difficult Points of [Śāntideva's] "Engaging in Bodhisattva Deeds" (bodhisattvavyāpāra-pāṇīkṣa; byang chub gyi spyod pa la 'jug pa'i dka' 'grel)

BCA-V = Vairocanaśrī. Commentary on the Difficult Points of [Śāntideva's] "Engaging in Bodhisattva Deeds" (bodhisattvavyāpāra-pāṇīkṣa; byang chub sems dpa'i spyod pa la 'jug pa'i dka' 'grel)

BJ = Nyon-mön Bel-ja-hun-drup (dpal byor i lhun grub, gru lsal, fl.1500). The Lamp of Instruction, A Commentary on the Difficult Points of [Dzong-ka-ba's] 'Essence of the Good Explanations' (legs bshad snying po'i dka' 'grel bstan pa'i sgon me)

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BFS = Śātra on What is Most Cherished in Monks (bhikṣu-priya-sūtra; dge slong la rab tu gce pa'i mdo)

BYA TSHIG = bsha tshig tshig mdo. Beijing: mi rigs dpe skrun khang, 1988

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CG = Candragomin. Candragomin's Discourse on Grammar (candradevyākaraṇa-sūtra; rTag ston pa candra pa'i mdo)

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D1 = Pur-bu-jok Jam-pa-gya-tso (phur bu dngos byams pa rgya mtsho, 1825-1901). Explanation of the Lesser Path of Reasoning, from within "The Presentation of the Collected Topics Clarifying the Meaning of the Texts on Valid Cognition, The Magical Key to the Path of Reasoning" (thabs ma'i gzhung don 'byed pa'i bsdus grwa'i rnam bshag rtags lam 'phrul gnyis lde mig ces bya ba lam rtag lam chag ngsu'i rnam par bshad pa)

D2 = Pur-bu-jok Jam-pa-gya-tso (phur bu dngos byams pa rgya mtsho, 1825-1901). Explanation of the Middling Path of Reasoning from within "The Presentation of the Collected Topics Clarifying the Meaning of the Texts on Valid Cognition, The Magical Key to the Path of Reasoning" (thabs ma'i gzhung don 'byed pa'i bsdus grwa'i rnam bshag rtags lam 'phrul gnyis lde mig ces bya ba lam rtag lam chag ngsu'i rnam par bshad pa)

D3 = Pur-bu-jok Jam-pa-gya-tso (phur bu dngos byams pa rgya mtsho, 1825-1901). Explanation of the Greater Path of Reasoning from within "The Presentation of the Collected Topics Clarifying the Meaning of the Texts on Valid Cognition, The Magical Key to the Path of Reasoning" (thabs ma'i gzhung don 'byed pa'i bsdus grwa'i rnam bshag rtags lam 'phrul gnyis lde mig ces bya ba lam rtag lam chag ngsu'i rnam par bshad pa)

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DPS = Dignāga, Compendium on Valid Cognition (pāramāna-samuccaya; tshad ma kun las btaus po).

DPV = Dharmakīrti. Commentary on [Dignāga's] "Compendium on Valid Cognition" (pāramāṇāvarttika; tshad ma nam 'grel).

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FSS = Heap of Jewels Sūtra (lha-btsan-rig-pa; Meeting of Faith and Son Sūtra (aryā-rinations-kā-tṣa-pi phugs pa don brtse bge/ dge dang gsal sras māj bu).

HS = Diamond Sūtra / The Diamond Cutter, Perfection of Wisdom Sūtra (aryā-vajra-cakradhā-nāma-prajñāpāramitā-sūtra; 'phags pa shes rab kyi pha rol tu phin dpa' ba'i rgya cher bshad pa yid byin nor bu).


GCC = Ngul-chen Dharma-bhadra (dngul chu dharma bhadra, 1772-1851). The Oral Instructions of the Snowy Scholar, Explanations of the Two Grammatical Treatises of the Language of the Snows: The Thirty Verses and the "The Application of Case-marking Particles" (yul bangs can gyi skad kyi bdra spro pa'i' bstan bcos su sum cu pa dang rtags kyis 'jug pa'i' rnam bshad mkhas mchod si tu'i' zhal lung).

GCA = A-kya Yong-dzin Yang-jen-ga-way-lo-drö (dyangyang can dga' ba'i blo gros, a kya Yong dun, c.1750). The Difficult Points of the "The Application of Case-marking Particles" (rtags kyis 'jug pa'i' dga' gnas).

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NVA = नवाजूना. Auto-Commentary to "Refutation of Objections" (vigrahavyāvatāri酸奶; rśod pa blag po pa'i 'grel pa).

NVV = नवाजूना. Refutation of Objections (vigrahavyāvatāri酸奶; rśod blag). पण = पणिनि. पणिनि’चा स्त्रासर (पणिनि-विवेकांत्या-स्त्रासर; brda sprod pa pa'i ni mlo).

PGP = लो-संग-दन-दिन (ब्लो ब्सूंग र्ता म्रिन, १८६७-१९३७). Presentation of the Grounds and Paths according to the Передача уровней и ступеней в стол. त्यु'यु'याति सान लाम ग्यान ब्साह.

PGS = औद्विकान्त्या. Secret Attainment (गुद्यासाधिक; gser ba grub po).

PKS = प्रायोजिकांत्या. Ascertainment of the Similitude [चिंतनात्वम् वनस्पतिः] (र्नांग लार्ज र्ता ब्सूंग र्ता म्रिन, १८६७-१९३७). Presentation of the Grounds and Paths according to the प्रसारितम् स्त्रासर (ट्यान्त्या त्यु'यु'याति सान लाम ग्यान ब्साह).

PL = लो-संग-दन-दिन (ब्लो ब्सूंग र्ता म्रिन, १८६७-१९३७). Presentation of the Grounds and Paths according to the प्रसारितम् स्त्रासर (ट्यान्त्या त्यु'यु'याति सान लाम ग्यान ब्साह).

PLL = लो-संग-दन-दिन (ब्लो ब्सूंग र्ता म्रिन, १८६७-१९३७). Presentation of the Grounds and Paths according to the प्रसारितम् स्त्रासर (ट्यान्त्या त्यु'यु'याति सान लाम ग्यान ब्साह).

PNS = जून्ग-त्यु'यु'याति-स्त्रासर (लाम ग्यान ब्साह) (वनस्पतिः त्यु'यु'याति-स्त्रासर; श्रेयस र्ता र्नांग लार्ज र्ता ब्सूंग र्ता म्रिन).
[http://xxx.lanl.gov/abs/cmp-lg/94110:7].


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