

Reading Buddhist Sanskrit Texts

An Elementary Grammatical Guide

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Preface to the Third Edition

In this present edition, I have taken the opportunity to correct a few more typos and other lapses in the previous edition. I have also added a few more sentences to be used as examples and for the exercises. I am thankful to my pupil, Venerable Sree Dharma Rakkhit (Kadalpur Shimul Barua), who proof-read the whole book with deep devotion and great care.

For the convenience of the beginners, I have decided to stick to my original decision to arrange the glossary entries according to the English alphabetical order.

KL Dhammajoti
Hong Kong, 2014.

Preface to Second Edition

In this second edition, I have replaced most of the sentences in the exercises, originally from Abhidharma and other sources, with those from the *Aṣṭa-sāhasrikā Prajñāpāramitā* and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā*. This measure will, to a considerable extent, help ensure a relative homogeneity and consistency in terms of terminology and idiomatic usages, etc., in the *Prajñāpāramitā* scriptures. Hopefully, this will better facilitate the learning process of the beginners.

I believe that a student seriously following this guide, trying all the exercises, will not only acquire the basic grammatical tools required for comprehending such Buddhist texts, but also learn much about the Mahāyāna (or at least the *prajñāpāramitā*) doctrines in the process. Thus, he or she will come to understand the fundamental teachings connected with the *bodhisattva* ideal: the absolute necessity of generating the *bodhicitta*; the importance of wisdom and compassion; practising the *pāramitā*-s and cultivating the spiritual life through the expedience of non-apperceptivity (*anupalambha-yogena*); the the *bodhisattva*'s twofold mission of spiritually maturing sentient beings (*sattva-paripācana*, *sattva-paripāka*) and adorning/purifying the buddha-field (*kṣetra-vyūha/viyūha*, *kṣetra-pariśodhana*); the *bodhisattva*'s career of drawing near to and honouring innumerable *buddha*-s and meeting other *bodhisattva*-s, going "from buddha-field to buddha-field" (for example, cf.: *bodhisattvāḥ ... sattvān ... paripācayanti | buddhakṣetraṃ ca pariśodhayanti | buddhakṣetrāc ca buddhakṣetraṃ saṃkrāmanti buddhān ... paryupāsanāya* | (PSP_2-3:40)); etc.

It will be noticed that some of the sentences selected for the exercises are partially repeated, in a build-up manner. This is done, with the consideration that the student will, in this manner, be guided to progress to a further extent on the basis of the already familiarised context and terminology in the corresponding earlier, simpler, sentences. As for the meanings of the terms and phrases in the vocabulary, I have generally provided more than is required for the purpose of comprehending the sentences in the exercises. This is done so that the students are made aware of the commonly occurring meanings and usages of the term

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or expression concerned in the Buddhist Sanskrit texts. While it is regrettably not possible to be exhaustive or complete in such a treatment, let me hope that the students will find the additional meanings provided useful in their understanding of the Buddhist Sanskrit texts. It is also believed that the students will find the demand of selecting the appropriate meaning, from among a list of many, a rewarding learning experience. The Sanskrit text of the *Vajracchedikā* provided at the end of this book is based on Vaidya's Devanāgarī edition and Conze's Romanized edition. But it is not meant as a critical edition. I have in fact taken the liberty of emending a few words, against both editions (e.g., *sārdham*; against Vaidya's सार्ध and Conze's *sārdham*).

The end-notes in this edition have also been considerably expanded, particularly with the addition of a much larger amount of corresponding Chinese passages. Where appropriate, I have also supplied therein some textual and doctrinal explanations. For the convenience of the students, I have given the references for the Sanskrit sentences in the same format as those in the texts available online (published by the Digital Sanskrit Canon Project of Nāgārjuna Insitute, Nepal and University of the West, California, and by Klaus Wille, Göttingen), occasionally emending a few words basing on the printed texts.

I have taken this opportunity to correct the numerous typos in my first edition, and rectify some lapses. For this task, I must especially thank my pupil, Venerable Sree Dharma Rakkhit Sraman (Kadalpur Shimul Barua) who excellently looked after the whole proof-reading process, working with deep devotion. Venerable Amrita Nanda, another pupil of mine, also helped in correcting some of the Devanāgarī typos in his earlier typing.

I am aware that some blemishes still remain. But further rectification and improvement must wait for another opportunity when I'll able to find the time and energy required.

KL Dhammajoti
Hong Kong.

December, 2013

Preface to the First Edition

There are many excellent Sanskrit primers and introduction for the beginners by the great Sanskritists. However, they all share the common feature of being based on non-Buddhist sources in providing their examples, vocabularies and exercises. For many Buddhist students intending to learn Sanskrit for the purpose of reading the original Buddhist texts, this can present a great inconvenience, which can even make them feel frustrated: These students need to spend a large amount of effort and time in getting acquainted with those texts which are neither their concern proper nor source of inspiration, mastering their vocabularies and idiomatic expressions, only to find that at the end of a year or so of study, they still need to spend considerable amount of effort to even begin reading the Buddhist sources. It is out of this consideration that, for many years, I had been thinking of producing an elementary manual totally based on the Buddhist texts. This would probably be the only justification for my indulgence in bringing out this simple grammatical guide here, quite in spite of my not being a specialist grammarian. Besides my limited ability, I happen to have been dabbling in northern Abhidharma doctrines for the past many years, in addition to being committed to a heavy teaching load, leaving me very little time for such an undertaking. I must, therefore, beg the forgiveness of the readers for the likely lapses that this book may contain — especially given my usual habit of rushing through things under the pressure of time in every publication project.

In Sri Lanka, I started guiding my research students consciously using Sanskrit Buddhist material that they were most interested in from their area of academic concern. In most cases, the primary concern of these students of Buddhist Studies is to be able to actually get into the original Buddhist Sanskrit material for their research purposes as soon as possible. After coming to Hong Kong, I soon realized that most Buddhist students here are deeply inspired by the *Hṛdaya-sūtra* and the *Vajracchedikā Prajñāpāramitā*, with the Chinese version of which they are greatly familiar. It was indeed the *Varjracchedikā* (along with the short *Hṛdaya-sūtra*), above all other Buddhist texts, that most of the students in the elementary Sanskrit class were interested in. This should

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explain why the present introductory guide has a special emphasis on this *sūtra*. As a matter of fact, this *sūtra* is—on the whole—a good candidate for learning Buddhist Sanskrit, being a very readable prose text (containing only a couple of stanzas) in generally standard Sanskrit. For the benefit of the students, we have provided a very literal translation of the Sanskrit text based on Conze's ed (with a few minor amendments marked in bold-face).

But since our aim is to systematically introduce at least the basic Sanskrit grammar through the Buddhist material, a short text like the *Vajracchedikā* can hardly suffice for the illustration of all the major grammatical forms the student needs to be equipped with. For this reason, we have obviously also to go to other Buddhist texts. In doing so, our main policy is to first go to the related Buddhist Sanskrit texts, such as the *Aṣṭasāhasrikā* and the larger *Prajñāpāramitā* texts. When even these do not provide us with the necessary illustration of a given grammatical feature under consideration, we go further into other Buddhist Sanskrit texts. But throughout this present guide, all vocabulary, examples and exercises are exclusively from Buddhist sources.

From the very first lesson, the student wastes no time in progressively acquiring the vocabulary and idiomatic expressions in the Buddhist texts. Except for the first couple of lessons, we consciously let the students read the sentences and passages as they occur in these texts. We believe that the best way to learn a language like Sanskrit is through repeated reading — but, with a clear understanding of the grammatical details involved. Verses are generally avoided, except in the last couple of lessons, and, once again, only where we find the most appropriate grammatical illustration needed. We also consciously exclude “Hybrid Buddhist Sanskrit” material, such as the *Mahāvastu*, etc. (Two or three sentences from the *Saddharmapuṇḍarīka* have been selected for their doctrinal significance or grammatically illustrative value). It seems that the label, “Hybrid Buddhist Sanskrit”, could be somewhat ambiguous and does not appropriately apply to many Buddhist texts — at least in as much as these texts do not violate classical Sanskrit grammar in a fundamental manner, even though they admittedly employ terminologies and expressions not attested in classical Indian non-Buddhist texts.

Reading Buddhist Sanskrit Texts

This elementary guide consists of thirteen lessons. It is recommended that each lesson be spread out over two classes (in our programme here, each class is of three hours duration). As most of the students of our programme here are versed in the Chinese language, we have consciously supplied numerous parallel or similar passages from the Chinese Tripiṭaka, particularly Xuan Zang's and Kumārajīva's translations of the *Vajracchedikā* and other *Prajñāpāramitā* texts. But this need not scare away those who do not read Chinese, since these lessons have also been successfully followed by foreign students without any knowledge of Chinese.

In producing this simple manual, I am indebted to the several excellent grammatical introduction, manuals and lexicographical works listed under "Useful References". I am also deeply grateful to Professor Mahinda Palihawadana, who read through all the lessons in the first draft, to Professor Michael Hahn, who read through two of the lessons, and to Professor Uma Shankar Vyas, with whom I had some discussion on Sanskrit compounds. Their very valuable suggestions and comments have been very beneficial and are greatly appreciated. I must also specially thank the following students of mine: Venerable Sumanapāla (Barua) and Venerable Amritānanda (Barua) for devoting full-time in helping me in various aspects, and to Tony Scott, Joseph Tan and Winnie Lee for their computer formatting and proof-reading assistance. Mr Dabby Au too must be thanked for designing the impressive cover for the book.

KL Dhammajoti
Hong Kong.

Abbreviations

Abbreviations

A-av	<i>Aśokāvadāna</i> . Sujitkumar Mukhopadhyaya (ed.). New Delhi, 1963.
abl	ablative
acc	accusative
act	active
condl	conditional tense
adj	adjective
adv	adverbs
AKB	<i>Abhidharmakośabhāṣya</i> . P. Pradhan (ed.). Patna, 1975.
aor	aorist
Aṣṭa(E)	Edward Conze (tr.), <i>The Perfection of Wisdom in Eight thousand Slokas</i> . Calcutta, 1958 (2nd impression, 1970)
Aṣṭa-Vaidya	<i>Aṣṭasāhasrikā Prajñāpāramitā</i> . P.L. Vaidya (ed.) Darbhanga, Bihar, 1960.
Āt	<i>ātmanepada</i>
AVŚ	<i>Avadānaśataka</i> . P.L. Vaidya (ed.). Darbhanga, Bihar, 1958.
Bcar	<i>Buddha-carita</i> by Aśvaghoṣa. Edward B. Cowell (ed.), 1893.
BHSD	Edgerton, Franklin, <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> . 1953. Vol.II. Reprint by Munshiram Manoharlal Publisher Pvt. Ltd. New Delhi, 2004.
condl	conditional
caus	causative
dat	dative
dem pron	demonstrative pronoun
desid	desiderative
du	dual
f	feminine
FPP	future passive participle
gen	genitive
Hṛdaya	<i>Prajñāpāramitā-hṛdaya-sūtra</i>
inst	instrumental
indec	indeclinable
inf	infinitive
ipv	imperative mood
ipf	imperfect tense

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inten	intensive
K	Kumārajīva's tr. of the <i>Vajracchedikā Prajñāpāramitā</i>
L	Lesson
loc	locative
<i>Larger Sūtra</i>	Edward Conze, <i>The Larger Sūtra on Perfect Wisdom</i> . California, 1975. Indian reprint, Delhi, 1979.
m	masculine
nom	nominative
n	neutral
opt	optative mood
pas	passive
pl	plural
pre	present
Pa	<i>parasmaipada</i>
pf	perfect Tense
PPA	past participle active
PPP	past passive participle
PrP	present participle
peri fut	periphrastic Future
PSP/PvsP	<i>Pañcaviṃśatisahasrikā Prajñāpāramitā</i> . I–VI. Takayasu Kimura (ed.). Tokyo, 2007–2009.
redup	reduplication
rel. adv	relative adverb
sg	singular
SBV	<i>Saṅghabhedavastu</i> . R. Gnoli (ed.). Rome: Serie Orientale Roma, 49.
Saund	<i>Saudarānanda</i> by Aśvaghōṣa. Digital Sanskrit Buddhist Canon of the Nagarjuna Institute, Nepal and the University of the West, Rosemead, California.
Sadp-Vaidya	<i>Saddharmapuṇḍarīkasūtra</i> . P.L. Vaidya (ed.). Darbhanga, Bīhar, 1960.
T	Taishō Shinshu Daizokyo 大正新修大藏經. Takakusu, J. (ed.) Tokyo, 1924–1932.
Vajra	<i>Vajracchedikā Prajñāpāramitā</i> . Edward Conze (ed.). Serie Orientale Roma XIII. Rome, 1957.
VKN	<i>Vimalakīrtinirdeśa</i> . Ed. Study Group on Buddhist Sanskrit Literature (ed.), The Institute for Comprehensive Studies of Buddhism: Tokyo, 2006.
voc	vocative
Vy	<i>Sphuṭārthā Abhidharmakośa-vyākhyā</i> of Yasomitra. U. Wogihara (ed.) Tokyo, 1971.

Lesson 1

- 1.1 The Sanskrit alphabet
- 1.2 Three genders of nouns: masculine (m), neutral (n) and feminine (f)
- 1.3 Three numbers: singular (sg), dual (du) and plural (pl)
- 1.4 Three out of eight cases: (I) nominative (nom); (VI) genitive (gen); (VII) locative (loc)
- 1.5 Masculine nouns ending with -a
- 1.6 Adjectives
- 1.7 Omission of the verb “to be” in a sentence
- 1.8 Indeclinable particles *ca*, *vā*, *api*, and the affix -*vat*

1.1 The Sanskrit alphabet

The Sanskrit language is written in a script known as the *devanāgarī*, ‘divine-city writing’, sometimes abbreviated as the *nāgarī*. The Buddhist Sanskrit texts are largely preserved in this script, even though many were also written in other scripts.

The *devanāgarī* consists of a total of forty-two letters: nine vowels and thirty-three consonants. Each of them corresponds to a unique sound. These are shown below together with their Romanization.

1.1.1 Vowels (*svara*)

The vowels are regarded as voiced sounds. They are divisible as (i) simple vowels and (ii) diphthongs:

(i) Simple vowels

अ *a* आ *ā* इ *i* ई *ī* उ *u* ऊ *ū* ऋ *r̥* ॠ *r̄* ए *e* ऐ *ai* ओ *o* औ *au*

(ii) Diphthongs

ए *e* ऐ *ai* ओ *o* औ *au*

e and *o* are “short” diphthongs; but are phonetically and metrically **long** vowels.

ai and *au* are long diphthongs.

1.1.2 Consonants (*vyañjana*)

Each consonant is written and pronounced with the inherent vowel, *a*. Thus: क = *ka*, ग = *ga*, etc. To indicate the consonant

itself without the vowel *a*, a short oblique stroke, called the *virāma*, is appended below it. Thus: क् = *k*, ग् = *g*, etc.

The consonants are divisible into five groups of sounds, according to the five points of articulation: (i) gutturals (*kaṇṭhya*) — at the position of the throat, (ii) palatals (*tālavya*) — at the soft palate, (iii) cerebrals (*mūrdhanya*) — at the hard palate, (iv) dentals (*dantya*) — at the teeth, (v) labial (*oṣṭhya*) — at the lip.

gutturals	क	ख	ग	घ	ङ	ह	
	<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>ṅa</i>	<i>ha</i>	
palatals	च	छ	ज	झ	ञ	य	श
	<i>ca</i>	<i>cha</i>	<i>ja</i>	<i>jha</i>	<i>ña</i>	<i>ya</i>	<i>śa</i>
cerebrals	ट	ठ	ड	ढ	ण	र	ष
	<i>ṭa</i>	<i>ṭha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṇa</i>	<i>ra</i>	<i>ṣa</i>
dentals	त	थ	द	ध	न	ल	स
	<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>	<i>la</i>	<i>sa</i>
labials	प	फ	ब	भ	म	व	
	<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>	<i>va</i>	

Of these thirty-three, *y*, *r*, *l*, *v* are semi-vowels.

There are two additional sounds:

(i) The *anusvara*, an ‘after sound’, written with the add-on sign [•] (a dot added on top of the letter), and transliterated as *ṁ*. Thus क[•] = *kaṁ*, etc.

(ii) The *visarga*, *ḥ*, a hard-breathing sound, written with the add-on sign [:], and transliterated as *ḥ*. Thus, क[:] = *kaḥ*.

1.2 Gender (*liṅga*)

There are **three genders** of nouns: **masculine (m)**, **neutral (n)** and **feminine (f)**. The following examples are cited in their stem form — i.e., uninflected form, without an ending. From them, it is to be noted that nouns of each type of gender may end in different letter(s).

1.2.1 Examples of **m** nouns: *buddha*, *muni*, *bhikṣu*, *pitṛ*, *bhagavant*, *ātman*.

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1.2.2 Examples of **n** nouns: *dāna*, *vāri*, *vastu*, *jagat*, *karman*, *manas*.

1.2.3 Examples of **f** nouns: *upāsikā*, *bodhi*, *bhikṣuṇī*, *vadhū*, *mātr*, *vāc*, *pratipad*.

1.3 Number (*vacana*)

There are **three numbers**: **singular (sg)**, **dual (du)**, and **plural (pl)**.

Examples:

- *buddhaḥ* (a Buddha), *buddhau* (two Buddha-s), *buddhāḥ* (Buddha-s).

1.4 Case (*vibhakti*)

There are **eight cases** of nouns, distinguished by the inflection of the noun's ending. Each case indicates a specific grammatical function:

- (I) **nominative (nom)** → subject of a sentence/clause;
Example: *buddhaḥ*.
- (II) **accusative (acc)** → object or patient of a sentence/clause;
Example: *buddham*.
- (III) **instrumental (inst)** → means, cause, etc.;
Example: *buddhena* (by the Buddha).
- (IV) **dative (dat)** → sense of “to”, “for”, “in order to”;
Example: *buddhāya* (to the Buddha).
- (V) **ablative (abl)** → sense of “from”, “because of”;
Example: *buddhāt* (from the Buddha).
- (VI) **genitive (gen)** → possessive sense;
Example: *buddhasya* (of the Buddha).
- (VII) **locative (loc)** → location, reference;
Example: *buddhe* (in the Buddha, with regard to the Buddha).
- (VIII) **vocative (voc)** → address;
Example: *buddha* (O, Buddha!).

We shall first learn the nom, gen and loc cases.

1.5 Partial declension of masculine nouns ending in *-a*:
buddha

case	sg	du	pl
nom	<i>buddhaḥ</i>	<i>buddhau</i>	<i>buddhāḥ</i>
gen	<i>buddhasya</i>	<i>buddhayoḥ</i>	<i>buddhānām</i>
loc	<i>buddhe</i>	”	<i>buddheṣu</i>

1.5.1 Nom indicates the grammatical **subject** of a sentence.

Example:

- *bodhisattvaḥ dharme carati* |

The *bodhisattva* courses in (/practises) the *dharmā*.
(*carati* is a 3rd person, sg verb—see lesson 2).

1.5.1.1 There may be more than one noun referring to the same subject, in apposition.

Example:

- *bodhisattvaḥ mahāsattvaḥ dharme carati* |

The *bodhisattva*, a *mahāsattva* (‘great being’), courses in (/practises) the *dharmā*.
bodhisattvaḥ and *mahāsattvaḥ* are both nouns in sg,m,nom and are in apposition to each other.

1.5.2 **gen** expresses a relation between two nouns. Specifically, it indicates a **possessive relation**, and is generally translatable by **of**. However, it is a very generic case of relationship, and has the widest range of uses—just as **of** in English often indicates a very generic sense of relationship between two words, expressed in such examples as: “the king’s man (a man of the king)”, “of a good nature”, “of late”, “think of ...”, “full of ...”, etc.

Examples:

- *buddhasya dharmāḥ* |

The doctrine of the Buddha.

- *virāgaḥ śreṣṭhaḥ dharmānām* |

Detachment/dispassion is the best among (all) *dharmā*-s.
(“*dharmā*” here may be understood as ‘factors of existence’)

- *devānām priyaḥ* |

Beloved of gods (dear to the gods/loved by the gods).
(See more on this kind of “subjective genitive” in §6.2.
For the use of gen in the dative sense, see §3.2.)

1.5.3 loc indicates location: in, on, at, among, into, onto. It also expresses other senses: **at the time of** (see e.g. in §1.5.3.1), **in the case of, in the situation/circumstance of, in the sense of, about, regarding, with reference to, as, etc.**

Examples:

- *dharme carati* |
[He] courses in the *dharmā*.
- *śrāvakaḥ kāye kāya-anupaśyī viharati* |¹
(*kāya-anupaśyī*: sg,m,nom 'possessing a body-contemplation' = 'contemplating as body'; *viharati*: 'abides'/dwells')
The disciple contemplates in (/with regard to) the body as body.
- *skandheṣu pudgalaḥ na asti* | (*asti*: 'exists')
The person does not exist in the (five) aggregates.²

1.5.3.1 The sg form from the affix **–smin** is fairly common with pronouns, relative pronouns and interrogative pronouns.

Examples:

- *asmin* 'in this', *tasmin* 'in that', *kasmin* 'in what', *yasmin* 'in which', etc.
- *ekasmin samaye* (一時) *tathāgataḥ rājagṛhe viharati* | (*viharati*: 'abides'/dwells')
At one time, the Tathāgata dwells in Rājagṛha.

1.6 Adjectives

The number, gender and case of an **adj** must agree with those of the **noun** it qualifies. It usually precedes the noun. However, when used predicatively, it follows the noun it qualifies.

Examples:

- *kuśalāḥ dharmāḥ* |
Wholesome/skilful *dharmā*-s.
Here, *kuśala* must agree with *dharmāḥ* in terms of gender, number and case, and therefore must also be **pl, m** and **nom**.
- *akuśalasya dharmasya nirodhaḥ* |
The cessation of an unwholesome/unskilful *dharmā*.
Here, *akuśala* qualifies *dharmā*; hence it must also be sg, m and gen.
- *dharmāḥ śūnyāḥ* |
(*śūnya* is used predicatively and qualifies the subject, *dharmāḥ*)
Dharma-s are empty.

1.7 Omission of the verb “to be” in a sentence

We shall begin the discussion on Sanskrit verbs in the next lesson. It should here be pointed out that the verb is the most important component in a sentence, and it must be first properly analysed grammatically (in respect of its person, number, tense, mode, etc.) before the precise meaning of the sentence can be properly determined.

However, it should also be noted that many Sanskrit sentences leave out the verb “to be” as being implied, particularly when A is asserted to be B, where A is the subject and B is an epithet or an attribute or the predicate.

Examples:

- *saṃskārāḥ anityāḥ* |
(*saṃskārāḥ*, pl,m,nom, is the subject; *anitya* is an attribute (adj) of *saṃskāra*)
Conditioning forces (**are**) impermanent.
(the verb, “are” is implied, but must be supplied in the English rendering)
- *Śāriputraḥ agraḥ śrāvakaḥ* | (*agra* is adj, qualifying *śrāvaka*)
Śāriputra (**is**) the foremost disciple.
- *ayam dharmāḥ* | *ayam vinayaḥ* |
(*ayam*: sg,m,nom, demonstrative pronoun, ‘this’; *vinayaḥ*: disciplinary guide)
This (**is**) the doctrine; this (**is**) the disciplinary guide.

1.8 Indeclinables (*nipāta*)

Certain words, like *ca*, *vā*, *api*, etc., always remain in the same form. They are said to be indeclinable, as they do not take inflections.

1.8.1 The particle *ca*

This is an **enclitic**, i.e., it cannot stand at the beginning of a sentence. It expresses the sense of “and”.

X *ca* Y *ca* | or: X Y *ca* |
= X and Y.

Example:

- *devāḥ ca manuṣyāḥ ca* | or: *devāḥ manuṣyāḥ ca* |
Gods and men.

1.8.2 The particle *vā*

This is also an **enclitic**, meaning “or”.

X *vā* Y *vā* | or: X Y *vā* |
= X or Y.

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Example:

- *devāḥ vā manuṣyāḥ vā* | or: *devāḥ manuṣyāḥ vā* |
Gods or men.

1.8.3 The particle *api*

api has several usages. For now, we shall note the sense of also/too/even: X *api* means ‘X too’, ‘even X’:

Example:

- *devāḥ api* |
‘The gods too’ or ‘even the gods’.

1.8.4 The particle *na*

na expresses a negation: ‘no’, ‘not’. *na ... na* expresses the sense ‘neither ... nor ...’ (See also §2.10).

Examples:

- *devaḥ na manuṣyaḥ* |
‘A god is not a human.’
- *na atītāḥ dharmāḥ* | *na anāgatāḥ dharmāḥ* |
‘Past *dharmā*-s do not exist. Future *dharmā*-s do not exist.’
(the verb ‘exist’ (*santi*) is understood)
Or: ‘Neither past *dharmā*-s nor future *dharmā*-s.’
- *buddhaḥ na manuṣyaḥ na devaḥ* |
‘The Buddha is neither a human nor a god.’

1.8.5 The affix *-vat*

-vat, used in the sense of “like”, is also an indeclinable.

X-*vat* |
= Like X.

Example:

- *ghaṭa-vat* |
= Like a pot.

Vocabulary

Nouns (all *a*-ending, *m*)

āghātaḥ 惱害 feeling of hatred, striking, killing

anātha-piṇḍadaḥ 給孤獨(長者) name of a wealthy merchant who became a

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- close devotee of the Buddha
an-utpādaḥ (opposite of *utpādaḥ*) non-arising
ārāmaḥ 園, 園林 pleasure park, monastery
ārya-pudgalaḥ 聖人, 聖者 Noble Person (as opposed to an ordinary worldling)
asattvaḥ 非情 non-sentient being
Bhallikaḥ name of a merchant who was one of the two first lay disciples of the Buddha
bodhisattvaḥ 菩提薩埵, 菩薩 a being on his way to enlightenment. In Mahāyāna: one who aspires for the Enlightenment of both oneself and all other beings.
buddhaḥ 佛, 覺者 Enlightened One
devaḥ 天 a god, divine being; (as an honorary title:) king/prince, (as voc:) “Your Majesty”, “Your Honour”
dharmāḥ 法 (numerous meanings) doctrine, factors of existence, truth, virtue, etc
ghaṭaḥ 瓶 vase, pot
guṇaḥ 德 virtue, quality
kāyaḥ 身 body, group
krodhaḥ 忿 anger
kṣaṇaḥ 刹那 a moment, the shortest unit of time
lokaḥ 世間 world
mahāsattvaḥ 摩訶薩埵, 摩訶薩 ‘great being’; an epithet for a true *bodhisattva*
manuṣyaḥ 人 human being
mārgaḥ 道 path (*nirōdha* and *mārga* are the third and fourth of the Four Noble Truths)
Maudgalyāyanaḥ 目犍連 name of a chief disciple of the Buddha, foremost in psychic powers
nirōdhaḥ 滅 cessation, extinction, suppression
pakṣaḥ a side, party, faction, etc.
prasādaḥ 淨信 deep conviction
pudgalaḥ 補特伽羅, 人 person
śabdaḥ 聲 sound
saṁayaḥ 時, (時)分 coming together, juncture, time
saṁsāraḥ 生死, 輪迴 cycle of births and deaths
saṁskārāḥ 行 (pl) the conditionings, conditioning forces
saṅghaḥ (*saṁghaḥ*) 僧伽, 僧, (和合) 眾 the *saṅgha*, assembly, multitude
Śāriputraḥ 舍利子, 舍利弗 name of a chief disciple of the Buddha, foremost in wisdom
sattvaḥ 有情, 眾生 sentient being
skandhaḥ 蘊, 陰 aggregate, heap
śrāvakaḥ 聲聞, 弟子 ‘listener,’ disciple
svabhāvaḥ 自性 self-nature, intrinsic nature
tathāgataḥ 如來 ‘Thus Gone/Come One.’ An epithet for the Buddha

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Trapusaḥ name of a merchant who was one of the two first lay disciples of the Buddha

upāsakaḥ 優婆塞 male lay Buddhist devotee

utpādaḥ 生, 起, 出世, 出現 arising, coming up/out

vaṇijāḥ merchant, trader

vy-upaśamaḥ 寂滅 calm, calming down, appeasement

yoniso-manasikāraḥ (/ -manaskāraḥ) 如理作意 proper/systematic mental application.

Adjectives

agra 勝, 頂, 第一 foremost, highest, best, chief, supreme

akuśala 不善 unwholesome, unskillful

an-āgata future

an-anuśruta unheard of, has not been heard (before)

anitya 無常 impermanent

atīta past

āveṇika 不共 unique, unshared

avyākṛta 無記 'not-explained,' non-defined

eka 一 one, single (in loc: *ekasmin*)

duḥkha 苦 painful, sorrowful, unsatisfactory

gambhīra 深, 甚深 profound

kuśala 善 wholesome, skillful

madhyama middle

paścima after, later

prathama first

praty-utpanna present

priya beloved, dear, dear to, liked

pūjita 供養, 所供敬, 供敬供養 honoured

pūrva previous, earlier

saṃskṛta 有為 conditioned, compounded, composite

śreṣṭha 尊, 最, 上 best, supreme, most excellent, superior

sukha 樂 happy

śūnya 空 empty

svabhāva-śūnya intrinsically empty

trividha 三 of three types/forms

Indeclinables

api also, too, even, even though, although

ca and

na negative particle ('not')

vā 或, 若 or, whether ...

-vat like (X-*vat* 'like X')

vata (= *bata*) indeed, verily

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Adverbs

ekasmin samaye 一時 at one time

pūrvam previously

Numerals

dva (original stem of *dvi*) two, both; *dvayoḥ* (du.m.gen) of the two

Exercise 1

Note: Sandhi rules for the next few exercises have not been applied. (Sandhi rules will be discussed in Lesson 5.)

Translate into English:

1. *saṃsāraḥ duḥkhaḥ* |
2. *skandhāḥ svabhāva-sūnyāḥ* |
3. *anityāḥ vata saṃskārāḥ* ³ |
4. *śabdaḥ anityaḥ* | *ghaṭavat* ⁴ |
5. *saṃskṛtāḥ dharmāḥ saṃskārāḥ* |
6. *trividhāḥ dharmāḥ* | *kuśalāḥ akuśalāḥ avyākṛtāḥ ca* |
7. *saṃskārāṇāṃ vyupaśamaḥ sukhaḥ* ⁵ |
8. *buddhānāṃ utpādaḥ sukhaḥ* ⁶ |
9. *buddhasya gambhīraḥ dharmāḥ* |
10. *buddhānāṃ āveṇikāḥ guṇāḥ* ⁷ |
11. *loke manuṣyāḥ* ⁸ |
12. *buddhaḥ saṅghe* |
13. *tathāgatānāṃ dharme prasādaḥ* |
14. *skandheṣu na pudgalaḥ* |
15. *pūrvam an-anuśruteṣu dharmeṣu yoniśo-manasikāraḥ* |
16. *tathāgataḥ deva-manuṣyānāṃ pūjitaḥ* |
17. *utpādaḥ vā tathāgatānāṃ anutpādaḥ vā tathāgatānāṃ* ⁹ |
18. *buddhaḥ anāthapiṇḍadasya ārāme* |
19. *ekasmin loke na dvau buddhau* |
20. *śāriputra-maudgalyāyanau buddhasya agrau śrāvakau* |
21. *trapusa-bhallikau vaṇijau prathamau upāsakau* |
22. *dvayoḥ pakṣayoḥ saṅghaḥ* ¹⁰ |
23. *sattva-asattvayoḥ āghātaḥ krodhaḥ* | (Vy, 494)
24. *pūrva-paścimau kṣaṇau atīta-anāgatau* | *pūrvāḥ kṣaṇāḥ atītaḥ* |
paścimāḥ anāgataḥ | *madhyamaḥ pratyutpannaḥ* ¹¹ (Vy, 471)

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Notes

- ¹ *anupaśyī* is sg,m,nom of *anupaśyin*, an adj (for this kind of *-in* ending adj, see §6.1) qualifying *śrāvakaḥ*.
Cf. AVSN, 28: *iha bhikṣavo bhikṣur adhyātmaṃ kāye kāyānudarśī (= kāyānupaśyī) viharatī* | = Here, O monks, a monk abides contemplating the body as body internally.
Dīgha, 290, Mahāsatipaṭṭhāna-sutta: *idha bhikkhave bhikkhu kāye kāyānupassī viharatī* |
- ² Followers of the Vātsīputrīya School (犢子部) assert that an ineffable Person (*pudgala*) exists, which is neither identical with nor different from the aggregates. This is denied by other Buddhists. (See also Ex. 2a, #19 and note)
- ³ 諸行無常.
- ⁴ 聲無常; ... 如瓶.
- ⁵ [行之]寂滅為樂.
- ⁶ Cf. AKB, 7: *buddhānām sukhaḥ utpādaḥ* | 諸佛出世樂.
- ⁷ The Buddha is said to be endowed with 18 spiritual qualities unshared by even the *arhat*-s.
- ⁸ Note that *loke*, in front of *manuṣyāḥ*, serves to qualify the latter.
- ⁹ 如來出世及不出世 (Cf. Saṃyuktāgama, T2, 217c; etc); 如來出世若不出世 ... (T29, 50b) This is adapted from part of a stock description of conditioned co-arising (*pratītya-samutpādaḥ*). The word *utpāda* usually occurs in the ablative case. In some versions, the second *tathāgatānām* is omitted. E.g., AKB, 137: *utpādād vā tathāgatānām anutpādād vā* | *sthitā eva iyaṃ dharmatā* ... | Also cf. Vy, 293.
- ¹⁰ The two parts (*pakṣa*) of the *saṅgha* are: monks and nuns.
- ¹¹ This is the theory of temporality proposed by the Sarvāstivāda master, Buddhadeva.

Lesson 2

- 2.1 The accusative case (acc)
- 2.2 The ablative case (abl)
- 2.3 Accusative and ablative case of m nouns ending in -a: *buddha*
- 2.4 Neutral nouns ending in -a: *phala* (partial declension)
- 2.5 Sanskrit verbs
- 2.6 Verbal prefixes
- 2.7 Three grades of strengthening of vowels
- 2.8 Verbs of classes I, IV, VI, X
- 2.9 Particle *iti*
- 2.10 The emphatic particle *eva*

2.1 The accusative case (acc)

- 2.1.1 The **acc** indicates the grammatical object, goal/destination of motion and object of reference ('with reference to', 'about').

Examples:

- *buddhaḥ dharmam deśayati* |
nom (subj) acc (obj) 3rd, sg 'teach'
The Buddha teaches the **doctrine** (object).
- *aham buddham gacchāmi* |
(subj) 'I' acc (obj/destination) 1st, sg, 'go'
I go to the **Buddha** (destination).

2.1.2 Double accusatives

An action may involve more than one object.

Examples:

- *aham buddham śaraṇam gacchāmi* |
sg,m,acc sg,n,acc

I go to the **Buddha** as the **refuge** (or: I go to the **Buddha, the refuge**).
In this case, '*buddha*' and '*śaraṇa*' are taken as beng in apposition. (See Ex 4a, #11, where *buddha-śaraṇa* is given as a compound).

Alternatively, *buddham* may be considered as the direct object and *śaraṇam*, the indirect: "I go to the Buddha for refuge"

- *buddhaḥ śrāvakān dharmam diśati (deśayati)*¹ |
pl,m,acc sg,m,acc √diś, 'teach'

The Buddha teaches the **disciples** the ***dharmā***.

Both ‘*śrāvakān*’ and ‘*dharmam*’ are objects, though they are not in apposition to each other (i.e., they do not refer to each other).

- *pratītya-samutpādam śūnyatām vadāmaḥ iti nāgārjunaḥ* |²
sg,m,acc sg,f,acc

Nāgārjuna says: "We speak of conditioned co-arising as emptiness." (For *iti*, see § 2.9)

Here, the second acc (*śūnyatām*) may be understood as an attribute of the first acc (*pratītya-samutpādam*), or as an object compliment ("as emptiness"). We may also take the first acc in the sense of "about"/"with reference to" (See also §2.1.3.1): "We speak of emptiness with reference to conditioned co-arising."

2.1.3 Acc used as adverb

An adjective, in its sg,n,acc form, can be used as an adverb.

Examples:

- *ekam samayam* |
‘once’ or ‘at one time’.
- *sukham viharati* | (*sukha*, adj: ‘happy/comfortable’)
He dwells happily/comfortably.
- *dīrgham tiṣṭhanti* | (*dīrgha*, adj: ‘long’)
They remain/stay for a long time.
- *pūrvam an-anuśruteṣu dharmeṣu yoniṣo-manasikaroti* |
(*pūrvā*, adj: ‘previous’. Cf. Ex 1, # 15)
He applies his mind systematically on the previously unheard-of doctrines.

2.1.3.1 In its use as an adverb, the acc may sometimes have the sense of ‘with reference to’, ‘concerning’, ‘relating to’, ‘as’, etc.

Examples:

- *adhi-śīlam śikṣā* |
sg,n,acc, adv sg,f,nom, subj
Training (*śikṣā*) **relating to ethics**.
(*adhi*- itself, prepositionally, also has the sense: ‘in regard to’. In addition, *adhi*- here is sometimes understood as ‘higher’; hence also: ‘relating to higher ethics’.)
- *upāsakam mām saṅghaḥ dhārayati* |
sg,m,acc sg,acc ‘me’ ‘holds’ (considers)
(Two acc: *upāsakam* and *mām*)
The Saṅgha considers me as a lay devotee.

2.2 The ablative case (abl)

The **ablative** case indicates the sense ‘**from**’. It has the following major uses:

2.2.1 It refers to the point of reference in **time/space**, a motion away from which is intended to be indicated.

Example:

- *aham agārāt* (‘from house’) *gacchāmi* |
sg,m,abl

I go **from the house**.

2.2.2 It often expresses a **cause** (“**abl of reason**”): ‘**from the fact that ...**’ = ‘**because of X (X in abl)**’.

Example:

- *svalakṣaṇa-dhāraṇāt* *dharmah* |
sg,n,abl

(*svalakṣaṇa*: ‘intrinsic characteristic’; *dhāraṇa*: ‘holding/maintaining’)

Because of (/from) the sustaining of the intrinsic characteristic, it is a *dharma*.

(Because it sustains its intrinsic characteristic, it is a *dharma*).³

2.2.2.1 The **abl of reason** is often used with a *tva*-ending abstract noun which is n. (See also §3.7.2). This usage is commonly attested in philosophical discourses.

Examples:

- *saṃskārāḥ duḥkhāḥ anityatvāt* |

The conditioning forces are unsatisfactory, **because of (their) being impermanent**.

- *kṣaṇikatvāt* *sarvam cittam eka-agram* |⁴

(*kṣaṇika*: ‘momentary’; *kṣaṇikatvam*: ‘momentariness’)

Because of momentariness (from the fact of momentariness), the whole of thought (all thought) is one-pointed.⁵

2.2.3 It indicates the point of reference in a **comparison**, and is translatable as ‘**than**’: greater/smaller than X (X in abl).

Example:

- *tasmāt* *bahutaram puṇya-skandham prasavati* |
sg,n,abl adj, ‘greater’ sg,m,acc ‘merit-heap’ <√sū, ‘beget’

It begets a greater heap of merit **than (from)** that.

2.2.4 It is sometimes used adverbially:

Examples:

- *dūrāt* (*dūra*: ‘far’): from afar.
- *antikāt*: in the vicinity (of).
- *tathāgataṃ dūrāt paśyāmāḥ* |
We see the *Tathāgata* from afar.
- *buddhasya antikāt* | (*antikam*: vicinity, proximity)

In (from) the vicinity of the Buddha.

2.2.5 The abl suffix **-tas** expresses an adverbial sense:

X-tas: ‘from the point of view of X’, ‘in terms of X’ or ‘as X’.

(Also cf. next lesson)

Example:

- *bodhisattvaḥ rūpāṇi śūnyataḥ paśyati* |
(*śūnya*: ‘empty’; *śūnya-tas*: ‘as empty’)
The *bodhisattva* sees forms **as** being empty.

2.3 **Accusative and ablative cases of m nouns ending in -a: *buddha***

case	sg	du	pl
acc	<i>buddham</i>	<i>buddhau</i>	<i>buddhān</i>
abl	<i>buddhāt</i>	<i>buddhābhyām</i>	<i>buddhebhyaḥ</i>

2.4 **Partial declension (nom, acc, abl, gen, loc) of neutral nouns ending in -a: *phala* ‘fruit’**

case	sg	du	pl
nom	<i>phalam</i>	<i>phale</i>	<i>phalāni</i>
acc	”	”	”
abl	<i>phalāt</i>	<i>phalābhyām</i>	<i>phalebhyaḥ</i>
gen	<i>phalasya</i>	<i>phalayoḥ</i>	<i>phalānām</i>
loc	<i>phale</i>	”	<i>phaleṣu</i>

Note that:

- (i) the **nom** and **acc** have the same form for all three numbers;
- (ii) the **du** has the same form for **gen** and **loc**.

2.5 Sanskrit verbs

Sanskrit verbs are derived from a **root** (called the *dhātu*), plus a verb ending differentiable in respect of the person (3rd, 2nd, 1st) and number (sg, du, pl), etc. It is therefore highly recommended that the beginners start to always search for a verb's root, which indicates the basic sense of the action intended. Often, one or more prefixes are added to the root, which may—but not necessarily—further articulate or in some way modify the meaning of the action.

Example:

- From $\sqrt{\text{gam}}$ 'go', prefixes *ava-*, *ā-*, *prati-*, etc are added, resulting in various meanings: *ava-gacchati* 'understands'; *ā-gacchati* 'comes'; *prati-gacchati* 'goes back'/'returns'.

However, in some cases, the historical root has been obscured. Moreover, in a few cases, the verb was evolved from an original noun; such verbs are called **denominatives**, for which no historical roots have evolved.

2.5.1 Sanskrit verbs have **three numbers**: sg, du, pl.

2.5.2 They have **three persons**: 3rd, 2nd, 1st.

2.5.3 There are **three voices**: active (act), middle (mid) and passive (pas).

2.5.4 They have **three modes**: indicative (ind), optative (opt) and imperative (ipv).

2.5.5 They have **seven tenses**: present (pre), imperfect (ipf), perfect (pf), aorist (aor), periphrastic future (peri fut), simple future (fut) and conditional (cond).

2.5.6 They are grouped into **ten conjugational classes** (*gaṇa*). This classification refers to the present tense system. As can be seen in the following examples, each verb class has certain specific conjugational features. For instance, classes I, IV, VI and X all have a connecting or thematic *-a* before the verb ending; in the class II verbs, the verb ending is added directly to the root; in the class IV verbs, *-y(a)* is added to the root before the verb ending, etc.

(I)	<i>bodhati</i> (√ <i>budh</i> I)	he knows.
(II)	<i>asti</i> (√ <i>as</i> II)	he/it is/exists.
(III)	<i>dadāti</i> (√ <i>dā</i> III)	he gives.
(IV)	<i>naśyati</i> (√ <i>naś</i> IV)	he perishes.
(V)	<i>śṛṇoti</i> (√ <i>śru</i> V)	he listens.
(VI)	<i>likhati</i> (√ <i>likh</i> VI)	he writes.
(VII)	<i>yunakti</i> (√ <i>yuj</i> VII)	he joins.
(VIII)	<i>karoti</i> (√ <i>kṛ</i> VIII)	he does.
(IX)	<i>jānāti</i> (√ <i>jñā</i> IX)	he knows.
(X)	<i>kathayati</i> (√ <i>kath</i> X)	he tells.

2.6 Verbal prefixes (*upasarga*)

Prefixes are commonly added to Sanskrit verbs, enriching their connotations. But, sometimes, the added prefix(es) does not substantially modify the basic meaning of the verb. Moreover, in some cases, when a prefix is added, the verb acquires a particular meaning that is not easily recognizable as the expected outcome of the prefix–root combination.

The following are some common prefixes to verbal roots:

<i>ā</i>	near, up to, fully/greatly; reversing an action (e.g, <i>ā-gacchati</i> 'comes') .
<i>abhi</i>	directly, facing, excellent.
<i>adhi</i>	above (/higher), from above, upon, concerning.
<i>antar</i>	between.
<i>anu</i>	after, following, according.
<i>apa</i>	away, off.
<i>api</i>	on
<i>ati</i>	exceedingly, over.
<i>ava</i>	off, down.
<i>ni</i>	down, into.
<i>nis</i>	out, decisively.
<i>parā</i>	away.
<i>pra</i>	forth, very much.
<i>prati</i>	towards, against, individually.
<i>sam</i>	together, completely, perfectly.
<i>ud</i>	up, upward.
<i>vi</i>	separately, differently, distinctly.

2.7 Vowels have three grades of strength:

1. zero/basic; 2. *guṇa* (the normal grade—first degree strengthening); 3. *vr̥ddhi* (strongest grade—second degree strengthening):

Simple Vowels (Basic grade)	<i>a, ā</i>	<i>i, ī</i>	<i>u, ū</i>	<i>ṛ, ṝ</i>	<i>ḷ</i>
<i>guṇa</i>	<i>a</i>	<i>e</i>	<i>o</i>	<i>ar</i>	<i>al</i>
<i>vr̥ddhi</i>	<i>ā</i>	<i>ai</i>	<i>au</i>	<i>ār</i>	<i>(āl)</i>

Of the three grades, it is useful to consider the *guṇa* as the normal grade, and the others as resulting from the weakening and strengthening of it. We might think of the *guṇa* as the vowel being increased by a short *a*, and the *vr̥ddhi* as the vowel being increased by *ā*. Or rather: *guṇa* – *a* → zero; *guṇa* + *a* → *vr̥ddhi*. (*e* is the coalescence of *a* + *i/ī*; *o* is the coalescence of *a* + *u/ū*; *ai* is the coalescence of *ā* + *i/ī*; *au* is the coalescence of *ā* + *u/ū*; *ār* is the coalescence of *ā* + *ṛ/ṝ*).

2.8 Verbs of Classes I, IV, VI, X

2.8.1 These verbs have similar declensional characteristics. They are called **thematic** verbs, because they have their personal endings added to the stem with the **thematic** (connecting) vowel *-a-*. The other classes are **athematic**, because they do not have this feature.

2.8.2 The conjugations of these four classes are illustrated below with *bodhati* (Class I, < $\sqrt{\text{budh}}$ ‘know’): Present Indicative, Active Voice:

person	sg	du	pl
	(<i>sah</i>)	(<i>tau</i>)	(<i>te</i>)
3 rd	<i>bodhati</i> (he knows)	<i>bodhataḥ</i> (the two know)	<i>bodhanti</i> (they know)
	(<i>tvam</i>)	(<i>yuvām</i>)	(<i>yūyam</i>)
2 nd	<i>bodhasi</i> (you know)	<i>bodhathaḥ</i> (you two know)	<i>bodhatha</i> (you know)

1 st	(<i>aham</i>) <i>bodhāmi</i> (I know)	(<i>āvām</i>) <i>bodhāvāḥ</i> (we two know)	(<i>vayam</i>) <i>bodhāmāḥ</i> (we know)
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Pronouns in nom, sg: *saḥ*: ‘he’, ‘that one’; *tvam*: ‘you’; *aham*: ‘I’.

2.8.3 For Class I verbs

Their roots are generally strengthened to the *guṇa* grade.

(E.g.: from \sqrt{budh} : $u \rightarrow o$).

If the root vowel immediately precedes the thematic *-a-* :

$e \rightarrow ay$, $o \rightarrow av$, $ai \rightarrow āy$

Examples:

- $\sqrt{nī} \rightarrow ne \rightarrow ne + a + ti \rightarrow nayati$
root guṇated + a + ending ‘leads’
(Note: $ne + a = na + i + a \rightarrow na + y + a$)
- $\sqrt{bhū} \rightarrow bho \rightarrow bho + a + ti \rightarrow bhavati$
root guṇated + a + ending ‘arises/becomes’
(Note: $bho + a = bha + u + a \rightarrow bha + v + a$)

2.8.3.1 Roots with a long vowel followed by a consonant, or a short vowel followed by two consonants, are not changed.

Examples:

- $\sqrt{jīv} \rightarrow jīv + a + ti \rightarrow jīvati$
root + a + ending ‘lives’
- $\sqrt{nind} \rightarrow nind + a + ti \rightarrow nindati$
root + a + ending ‘blames’

There are some exceptional formations:

Examples:

- $\sqrt{gam} \rightarrow gacch \rightarrow gacchati$ ‘goes’
- $\sqrt{sthā} \rightarrow tiṣṭh \rightarrow tiṣṭhati$ ‘stands’

2.9 The indeclinable particle *iti*

iti has several uses:

(a) To mark a quotation:

Examples:

- *iti vadāmi* | I say “.....”

- *tathāgataḥ vadati sarve dharmāḥ śūnyāḥ iti* | (*sarve*: pronoun, ‘all’)

The *Tathāgata* says: “all *dharma*-s are *empty*.”

(b) To indicate a thought or an idea:

Examples:

- *na me* (‘to me’) *bhavati arhan asmi* (‘I am’) *aham iti* |
sg,1st,dat sg,m,nom 1st,sg “...”

It does not occur to me: “I am an *arhat*.”

- *anīṭe nityam iti viparyāsaḥ* | (cf. AKB, 283)
(*anīṭe*: sg,n,loc, expressed impersonally: ‘the impermanent’; *nitya*: adj ‘permanent’; *viparyāsaḥ*: sg,m,nom, ‘upside-down-ness’; *viparyāsaḥ* is the subject)

The thought “it is permanent” (*nityam iti*), with regard to what is impermanent, is an upside-down-ness.

(c) To give a definition or an elaboration (of a term, etc):

Examples:

- *cīnoti* (‘accumulates’) *iti cittam* | (*cittam*: ‘thought’, is the definiendum)
<√ci sg,n,nom

Thought is what accumulates (/It is “thought” because it accumulates).⁶

- *tathā hi iti yasmāt iti arthaḥ* |

(*arthaḥ*: sg,m,nom, ‘meaning’. Here *tathā hi* is elaborated)

[The words] “for thus” (*tathā hi*) means “because” (*yasmāt*).

(d) To give the sense of ‘thus’, ‘so’, ‘therefore’ (this is related to the above usage of elaboration):

Example:

- *na hi dūṣakāḥ santi iti āgamān apāśyāmaḥ* |⁷
‘critics’ 3rd,pl ‘exist’ pl,m,acc ‘scriptures’ ‘we throw away’

(*apa-asyāmaḥ*: pl,1 <√as IV ‘throw’)

It is not (the case) that there are critics and **thus** we discard the scriptures. (The scriptures are not discarded (just) **because** there are critics)

2.10 The emphatic particle *eva*

It is translatable as ‘indeed’, ‘only’, ‘just’, ‘that very’, ‘itself’, etc.

Examples:

- *evam eva* |
In **just** the same way.
- *kṣaṇikāḥ eva dharmāḥ* |
Momentary indeed are factors of existence.
- *prajñāpte eva āsane* | (*prajñāpta*: ‘prepared’)
On **that very** seat which has been prepared.

Vocabulary

m nouns

a-dharmaḥ 非法 (opposite of *dharmāḥ*) non-dharma

agāraḥ 家 (m/n; = *āgāraḥ*) house, home

aḥam-kāraḥ 我心, 著我, 我執, 我持, 我計執 ‘I-making’, clinging to “I”

an-agārikaḥ 非家 (also f: *anagārikā*, *anāgārikā*; n: *anāgāram*. Also: *anagāriyam*, n, which is truly hybrid Sanskrit) homelessness, homeless life

ārya-avalokiteśvaraḥ 聖觀自在(菩薩) the Noble Lord (*bodhisattva*) who looks down

ātma-bhāvaḥ 自身, 自體, 身 personal being, one’s own being

dveṣaḥ 瞋 hatred

ekāntaḥ a single part, one side

kaḥ-cit (*kaś-cit*) someone, anyone, a certain

kula-putraḥ (m) 善男子 son of a good family

makṣikaḥ (also *makṣikā*, f) a fly, bee

mamakāraḥ 我所心, 我所執, 著我所, 於我執 ‘mine-making’, clinging to “mine”

modakaḥ (also *modakam*, n) sweetmeat (as an adj, it means ‘gladdening’)

mohaḥ 癡 delusion

pādaḥ foot

piṇḍa-pātaḥ 乞食 alms collecting, alms offering, food dropped into a monk’s alms-bowl, the alms round

pradeśaḥ region, place, location, a part, a limited part/extent (分, 一分, 少分)

pratyaḥ 緣 condition, causal condition

puruṣaḥ person, man

rāgaḥ 貪 greed, attachment

saṃyak-saṃbuddhaḥ 正等覺 正等正覺 正徧知 Perfectly Fully Enlightened One (see also vocabulary of L04)

te (pronoun) they/those (pl,3rd pron,nom of *saḥ*)

vaṇijāḥ merchant, trader

viṣayaḥ 境界, 境 object-domain, object

vi-paryāsaḥ 顛倒, 倒 upside-down-ness, topy-turvi-ness, error

n nouns

anitya-tvam (= *anityatā*) 無常, 無常性 impermanence, the fact/nature of being
impermanent

antikam vicinity, proximity

ārya-satyam (四) 聖諦 (four) noble truth (unsatisfactoriness, its origination,
its cessation and the path leading to its cessation)

āsanam seat

āvāhanam 引 carrying, conduction, induction, bringing about; *sarva-
duḥkhakṣaya-āvāhana* bringing about the exhaustion of all unsatisfactoriness

buddha-kṣetram 佛土 Buddha-field, Buddha-land

duḥkham 苦 unsatisfactoriness, suffering, pain (*duḥkha* is adj); *duḥkha-
kṣayaḥ*: destruction/exhaustion of unsatisfactoriness

cittam 心 thought

indriyam 根 sense organ, faculty

Jeta-vanam 祇樹, 祇林, 祇樹林 the Jeta Grove

kṛtatvam 所造性 (*kṛta*: 'made') fact/nature of being made

kuśala-mūlam 善根 root of skilfulness/wholesomeness

lakṣaṇam 相 characteristic, definition

mūlam 根 root, foundation

nāman 名 name (See §8.1)

nāma-rūpam 名色 name-and-form (psycho-physical complex)

niḥsaraṇam 出離 going out, exit

nirvāṇam 涅槃 the ultimate goal of Buddhism wherein is the complete
cessation of all *duḥkha*

pari-nirvāṇam 般涅槃 complete *nirvāṇa*, complete quiescence; the passing
away of a Buddha/*arhat*

puṇyam 功德, 福 福德 merit

rūpam 色 form, physical matter

śaraṇam 依 refuge, protection, shelter

sam-ava-dhānam 俱起, 俱生, 共會, 會合, 俱會一處, 逢遇, 和合 coming
together, occurring together, meeting

śīlam 戒 discipline, ethics, precept, ethical alignment

sukham 樂 happiness (*sukha* is adj)

sūtram 經, 契經 a discourse by the Buddha

tri-ratnam 三寶 the three jewels, triple-gem

tri-śaraṇam 三歸依 trifold refuge (refuge in the Buddha, the *Dharma*, the
Saṅgha)

vacanam 言, 說 word

vi-jñānam 識 consciousness

Lesson 2

yānam 乘 vehicle, a Buddhist school (e.g.: Mahāyāna: 'Great Vehicle,' the Mahāyāna school); *yāna-trayaṃ* 三乘 the threefold vehicle, the vehicle-triad (*śrāvaka-*, *pratyeka-buddha-* and *bodhisattva-yānam*/ *buddha-yāna*. Mahāyāna is synonymous with *bodhisattva-yāna* and *buddha-yāna*)

Pronouns

aham (1,sg,nom; personal pronoun) I

tvam (2nd,sg,nom; personal pronoun) you

Adjectives

aṇḍa-ja 卵生 born of egg

anya another, different, other than (abl)

bahu-tara greater, more, very great

eka-agra 一境 one-pointed, focused, concentrated

jarāyu-ja 胎生 born of womb

krta (PPP < √ *kr* VIII 'do') made, done

kṣaṇika 剎那住, 有剎那 momentary, lasting a single moment

nir-mita (PPP < √ *mā* III/II/IV 'measure') 'measured out', magically created;

tathāgata-nirmita 如來所變化者: 'magically created by the Tathāgata' = the Tathāgata's magical creation

prajñapta arranged, prepared (PPP — see Lesson 5)

pratikūla 違逆 contrary, adverse, disagreeable

saṃsveda-ja 濕生 born of moisture

sarva all, the whole of; also used as pronoun

svabhāva-sūnya 自性空 empty in its intrinsic nature

traya threefold, consisting of three, triple; *trayaṃ* (n) a triad

upapāduka 化生 apparitionally born

Class I verbs

ava-gacchati (√ *gam* 'go') understands

ā-gacchati (√ *gam* 'go') comes

bhavati (√ *bhū* 'become') arises, becomes, be, exists

carati (√ *car* 'move') moves, courses, moves about, walks, practises, does or acts in general

gacchati (√ *gam* 'go') goes

naṣṭi (√ *nī* 'lead') leads, guides

ni-śīdati (√ *sad* 'sit') sits down

prati-krāmati (< √ *kram* 'step') goes back, returns

pari-tyajati (< √ *tyaj*, 'give away') 棄,捨,棄捨,捨離,施 leaves completely, gives away, gives up, abandons, forsakes, donates fully

paśyati (√ *paś* 'see') sees, observes, beholds

patati (√ *pat* 'fall') falls

pra-savati (√ *sū* I -*sava*, also II -*sauti* 'beget') begets, produces, brings forth

pravrajati 出, 出家 (√ *vraj* 'proceed') goes forth, leaves home (to be a

monk/novice), renounces the world
rakṣati (√*rakṣ* 'protect') protects, guards
saṃ-bhavati (√*bhū* 'become') fully comes into being, is possible
saṃ-krāmati (√*kram* I/IV 'step'; Āt: *saṃ-kramate*) goes/moves over, passes from, roams
saṃ-sarati (√*sr* I 'flow/move') 流轉, 馳流, 往來 flows around, moves about, roams
tiṣṭhati (√*sthā*; orig. III 'stand') 立, 住, 止 stands, stays, remains, abides, stops, fixates (on); *na rūpe tiṣṭhati* 不住色: does not abide in or become fixated on visual form; *ut-tiṣṭhati*: stands up, gets up, rises (from)
vadati (√*vad* 'speak') says, speaks, asserts (a theory / doctrine)
vandati (√*vand* 'worship') salutes, worships
vi-harati (√*hr*: 'carry away', 'take') stays, dwells
vi-nayati (√*nī* 'lead') 調伏, 教化, 化導 disciplines, instructs, trains
yācati (√*yāc* 'ask for', 'beg') asks for, requests

Class VI verb

dīśati (√*dīś* 'point') points out
pr̥cchati (√*prach* 'ask') asks

Class X verbs

bhakṣayati (√*bhakṣ* 'eat') eats
pūjayati (√*pūj* 'honour', 'worship') worships

Indeclinables/adverbs

atha (indec; introductory / connecting particle) then, now, next
dīrgha-rātram for a long night, for a long time (in *saṃsāra*)
evam thus, in this way, in the same way; *evam eva*: 'in just the same way';
evam etad: 'this is so'
ekānte (loc of *ekāntaḥ*) at one side
eva (enclitic) only, just, very, itself, indeed (emphatic)
hi (emphatic particle) indeed, certainly, for; *na hi*: 'indeed not', 'it is certainly not the case that'
iti thus, so, therefore, "....."
khalu (confirmatory/emphatic particle) indeed, etc.
kutas from where? whence?
kutra where? in which case
niḥsaraṇa-artham for the sake of exit; X-*artham* = 'for the sake of X' (See also -*artham*)
sma a particle joined with a present tense to give it a past sense.
E.g.: *viharati sma* 'He dwelled (in a certain place)'
tad-yathā for instance, as, just as, as follows, namely, viz (enumeration of items follows) (see also Ex 3a); *tad-yathāpi nāma*: just as if, even as (see Ex 4a)

Lesson 2

tasmāt from that, therefore, because of that
tu (enclitic; indicates a contrast) but, however, nevertheless, actually
yathā 如 as ..., just as ..., in the manner that, how, because, since, so that

Numerals (For details, see §§ 6.5, 9.7)
dvayoḥ (du, n, gen of *dve* 'two', n) of two

Exercise 2a

(Note: Sandhi rules are not applied in the exercise)

Translate into English:

1. *tri-ratnāni | tadyathā buddhaḥ dharmah saṅghaḥ ca iti |*
2. *akuśala-mūlāni | tadyathā rāgaḥ dveṣaḥ mohaḥ ca iti |*
3. *aham kulaputram prcchāmi | kutaḥ te tathāgatāḥ āgacchanti kutra te tathāgatāḥ gacchanti iti |* (Cf. Aṣṭa-Vaidya, 252)
4. *tvam ... śīlam rakṣasi |* (Aṣṭa-Vaidya, 146)
5. *aham ... tathāgatam ... samyak-sambuddham śaraṇam gacchāmi | dharmam ca bhikṣu-saṅgham ca |* (A-av, 14)
6. *sattvāḥ saṃsāre saṃsaranti* ^{|8} (Aṣṭa-Vaidya, 198)
7. *dīrgha-rātram sattvāḥ ahaṃkāre mama kāre caranti* ^{|9} (Aṣṭa-Vaidya, 198)
8. *tathāgata-nirmitaḥ gacchati ca āgacchati ca tiṣṭhati ca niṣīdati ca* ^{|10} (PSP_5:120)
9. *dvayoḥ cittayoḥ samavadhānam na asti* ^{|11} (Aṣṭa-Vaidya, 71. *asti*: 'there is', 'exists'; sg,3, < √as II 'be/exist'. Cf. § 8.2)
10. *vaṇijau buddham ca dharmam ca gacchataḥ | prathamau ca upāsakau bhavataḥ sma |*
11. *vayam buddhasya pāḍau vandāmaḥ | ekānte ca niṣīdāmaḥ |*
12. *kulaputraḥ ... yānatraye sattvān vinayati* ^{|12} (Aṣṭa-Vaidya, 25)
13. *bodhisattvaḥ ... na rūpe carati | ... na saṃskāreṣu na vijñāne carati* [|] (Aṣṭa-Vaidya, 199) ^{|13}
14. *bodhisattvaḥ mahāsattvaḥ ... rūpe na tiṣṭhati | rūpam iti na tiṣṭhati |* (Aṣṭa-Vaidya, 105) ^{|14}
15. *cittam lokam nayati iti tathāgatasya vacanam |*
16. *na hi makṣikāḥ patanti iti modakān na bhakṣayati* ^{|15}
17. *saṃsāraḥ duḥkhaḥ | sūtre vacanāt |*
18. *bodhisattvāḥ buddhakṣetrāt buddhakṣetram saṃkrāmanti |*

- buddhān ca pūjayanti* | (Cf. PSP_2-3:40)
19. *skandhebhyaḥ na anyāḥ pudgalaḥ* |¹⁶ (Vy, 708)
20. *upāsakāḥ duḥkhebhyaḥ niḥsaraṇa-artham triśaraṇam yācanti* |
21. *saṃskārebhyaḥ vijñānam bhavati* | *vijñānāt nāma-rūpam bhavati* |
22. *saṃskāra-nirodhāt vijñāna-nirodhaḥ* |
23. *vaṃ agārāt anagārikam pravrajāmaḥ* | (*vaṃ*: ‘we’, pronoun, nom, pl of *aham*)
24. *saṃskārāṇāṃ vyupaśamāt sukham* | (*sukham*, n, is a noun)
25. *śabdaḥ anityaḥ* | *kṛtatvāt* | *ghaṭavat* |¹⁷
26. *vijñānam dvābhyām pratyayābhyām sambhavati* | *indriyam ca viśayaḥ ca* |
27. *ārya-satyānām mārgaḥ na duḥkham* | *pratikūlam hi duḥkham iti lakṣaṇāt na mārgaḥ duḥkham* | *na hi mārgasya utpādaḥ āryāṇām pratikūlaḥ* | *sarva-duḥkhaḥ śāśvata-āvanānāt* |¹⁸ (Cf. AKB, 329)

Exercise 2b

(Adapted from the *Hṛdaya-sūtra* and the *Vajracchedikā prajñāpāramitā*)

1. *tasmin pradeśe tathāgataḥ viharati* | (*tasmin* ‘in that’, sg,m,loc; adj to *pradeśe*) (Cf. Vajra, 37)
2. *ekasmin samaye buddhaḥ jetavane anāthapiṇḍadasya ārāme viharati* | *prajñapte eva āsane niṣīdati sma* | (Cf. Vajra, 27)
3. *bodhisattvaḥ āsanāt ut-tiṣṭhati* | *tathāgatam ca evam vadati* | (Cf. Vajra, 27)
4. *puruṣaḥ dine dine ātma-bhāvān parityajati* | (Cf. Vajra, 39)
5. *evam etad yathā vadasi* | (*etad* : sg,n,nom, ‘this’) (Vajra, 28)¹⁹
6. *ārya-avalokiteśvaraḥ bodhisattvaḥ skandhān svabhāva-sūnyān paśyati* | (Cf. Hṛdaya)
7. *atha khalu tathāgataḥ piṇḍa-pātāt pratikrāmati* | (Cf. Vajra, 27)
8. *sattvaḥ aṇḍajāḥ vā jarāyujāḥ vā saṃsvedajāḥ vā upapādukāḥ vā* | *na tu kaścit sattvaḥ parinirvāṇam gacchati* | (Cf. Vajra, 28 f)
9. *buddha-dharmaḥ buddha-dharmaḥ iti abuddha-dharmāḥ ca eva te* | (Cf. Vajra, 33)
10. *sarva-dharmāḥ iti adharmāḥ* | *tasmāt tathāgataḥ sarva-dharmāḥ buddha-dharmāḥ iti vadati* | (Cf. Vajra, 48 f)²⁰
11. *kuśalāḥ dharmāḥ kuśalāḥ dharmāḥ iti adharmāḥ* | (Cf. Vajra 54)

Notes

- ¹ On the meaning of “teaching” for *disati* and *deśayati*, see comment in the vocabulary of L3.
- ² This is a slightly adapted version of Nāgārjuna's (龍樹 *circa* 3rd century CE) famous declaration in his *Mūlamadhyamaka-kārikā*. Cf.: 眾因緣生法, 我說即是空.
- ³ 能持自性故, 名為法. Cf. AKB, 2. This is the Ābhidharmika definition of a “*dharma*” (法 an ultimate real/existent). E.g., *rūpa* (‘matter’) is a *dharma* because it is always characterized by resistance and visibility.
- ⁴ Cf. AKB, 433; Vy, 663.
- ⁵ i.e., since in each moment (*kṣaṇa*), the thought can only stay at a single point.
- ⁶ This is one of the standard definitions on *citta*.
- ⁷ Adapted from AKB, 80: *na hi dūṣakāḥ santi iti āgamāḥ apāsyante* | (AKB, 80). Cf. 《阿毘達磨俱舍論》T29, 29a: 豈容多有設難者故, 便棄所宗. 非恐有鹿, 而不種麥; 懼多蠅附, 不食美團.
- ⁸ Cf. 《大般若波羅蜜多經》〈善友品22〉 T07, no. 220, 840b17–18: 「諸有情類 ... 流轉生死。」
Cf. Aṣṭa(E), 155.
- ⁹ Cf. 《大般若波羅蜜多經》〈善友品22〉 T07, no. 220, 840b11–12 (Also: T07, 220, 653c20–21, 653c20–21, 288c27–28; T06, no. 220, 710c4): 「有情長夜有我、我所心, 執著我、我所」
《摩訶般若波羅蜜經》卷18〈夢誓品61〉 T08, no. 223, 354a27–28: 「眾生長夜行我、我所心。」
《小品般若波羅蜜經》〈深心求菩提品20〉 T08, no. 227, 571c25: 眾生長夜著我、我所。」
Cf. Aṣṭa(E), 155.
- ¹⁰ Cf. 《大般若波羅蜜多經》T06, no. 220, 869b23–25: ... 諸如來所變化者, ... 有去來坐立等事.
《大般若波羅蜜多經》T07, no. 220, 335c1–3: ... 如來所變化者, ... 有去來行住坐臥.
Cf. *Larger Sūtra*, 515.
- ¹¹ It is interesting to note this Ābhidharmika (/Ābhidhārmika) stance of the impossibility of two thoughts being co-nascent in a given individual.
Cf. 《大般若波羅蜜多經》 T07, no. 220, 881a7–8: 是心於心, 理不應有隨喜迴向; 以無二心俱時起故. (Also: , T05, no. 220, 909b16–18; T07, no. 220, 175b27–29; etc)

《小品般若波羅蜜經》T08, no. 227, 548a13–14: 何等心是迴向阿耨多羅三藐三菩提？若用心心迴向，是二心不俱。

Cf. Aṣṭa(E), 46.

¹² Cf. Aṣṭa(E), 21.

¹³ Cf. 《大般若波羅蜜多經》T07, no. 220, 840b26–28 若菩薩摩訶薩，能如是行，則不行色，亦不行受想行識。

《小品般若波羅蜜經》T08, no. 227, 572a4: 若菩薩如是行，則不行色，不行受、想、行、識。

Cf. Aṣṭa(E), 160.

¹⁴ Cf. 《大般若波羅蜜多經》T07, no. 220, 806a18–19: 諸菩薩摩訶薩，... 於色不住，亦不住“此是色”。

¹⁵ Cf. AKB, 80: *na hi makṣikāḥ patantīti modakā na bhakṣyante* | Cf. T29, 29a : 非... 懼多蠅附，不食美團。(See also the e.g. in §2.9, and note)

Cf. Aṣṭa(E), 74.

¹⁶ This is a critique of the Vātsīputrīya tenet that there exists a person (*pudgala*) which is not the mere combination of the five aggregates (*skandha*).

¹⁷ 聲無常；所造性故；如瓶。This is an example of the standard syllogism in Buddhist logic (*hetu-vidyā*; 因明).

¹⁸ These sentences are placed at end of the exercise, because they are more challenging in terms of comprehension. They constitute an answer to the assertion that since all *saṃskāra*-s are *duḥkha* on account of being conditioned (*saṃskāra-duḥkhatā* 行苦)—as perceived by the Noble Ones—the Path (*mārgaḥ*) would also be *duḥkha*. The answer points out the definition of "*duḥkha*" as "being adverse/disagreeable (*pratikūla*)".

The sentences in the exercise are slightly adapted from the following passage (sandhi removed):

*evam tarhi mārgasya api saṃskāraduḥkhatā-prasaṅgaḥ | saṃskṛtatvāt |
pratikūlam hi duḥkham iti lakṣaṇāt na mārgaḥ duḥkham | na hi
tasya utpādaḥ āryāṇām pratikūlaḥ sarvaduḥkhakṣaya-āvāhanāt ... |*

Cf. 阿毘達磨俱舍論 T29, 114b29–c2: 道諦亦應是行苦攝，有為性故。道諦非苦，違逆聖心是行苦相。非聖道起，違逆聖心；由此能引眾苦盡故 ...

¹⁹ X: 如是如是，如汝所說。K: 如汝所說。

²⁰ X: 一切法一切法者，如來說非一切法；是故如來說名一切法一切法。

K: 所言一切法者，即非一切法；是故名一切法。

Lesson 3

- 3.1 The dative case
- 3.2 Genitive used in the dative sense
- 3.3 Expression of “have”
- 3.4 The vocative case
- 3.5 The declensions learned so far
- 3.6 Declension of f ā-ending noun: *prajñā*
- 3.7 Suffixes -*tā*, -*tva*, -*tas*
- 3.8 Class VI verbs
- 3.9 Class IV verbs
- 3.10 Class X verbs
- 3.11 Summary of differences between verbs of class I, IV, VI and X
- 3.12 Personal pronouns: 1st person stem: *mad*, 2nd person stem: *tvaḍ*

3.1 The dative case

The following two sentences can be used to equally express the meaning, “the Buddha teaches the Doctrine to the disciples”:

- (1) *buddhaḥ śrāvakān dharmam deśayati* |
- (2) *buddhaḥ śrāvakebhyaḥ dharmam deśayati* |

In (1) *śrāvakān* (acc,pl) is the indirect object. In (2), *śrāvakebhyaḥ* is in the dative. We thus see that the **dative** serves as the case of the indirect object, giving the sense of “for” and “to”.

It also expresses the sense of purpose: “in order to”, “for the sake of”, etc.

Examples:

- *bodhisattvāḥ bodhāya caranti* | (cf. Aṣṭa-Vaidya, 188)
sg,m,dāt (*bodha*: ‘enlightenment’)
Bodhisattvas course **towards/(for the sake of) enlightenment**.
- *caḥṣur-dvāram rūpāṇām darśanāya* | (*caḥṣus*: ‘eye’)
sg,n,nom sg,n,dāt (*darśana*: ‘seeing’)
The eye-aperture is **for the seeing** of visible forms.
- *jñāna-darśanāya samādhi-bhāvanā* (‘equipoise-cultivation’) |
(*samādhi*: ‘equipoise’, ‘meditation’)
The cultivation of equipoise/meditation is **for the sake of knowledge-vision**.

- 3.1.1 The word *artha* (‘purpose’, ‘benefit’) in the **dat** is often used with a noun X in the gen to express the sense ‘for the sake/purpose of X’.

Example:

- *deva-manuṣyānām arthāya* |
For the sake/benefit of gods and men.

3.1.2 Certain words **govern the dative**, and in some cases the resultant structure yields an idiomatic meaning.

Examples:

With *alam*, an indeclinable meaning ‘sufficient’, ‘enough’, ‘fit for’, etc.:

- *alam vacanāya* |
It is sufficient/fit for the word (/It can be called...).

In some instances, when used in this way, it gives the sense of objection or disgust:¹

- *alam me* (dat: ‘for me’) |
Enough for me (/Stop!).

With certain verbs like *bhavati*, *saṃpadyate*, *saṃvartate*,² etc:

- *upadravāya* (dat of *upadravaḥ*: ‘disaster’) *bhavati kopah* (anger) |
Anger leads to (/incurs) disaster.
- *śikṣā* (sg.f,nom: ‘training’) *guṇāya saṃpadyate* (‘conduces to’)
Training conduces to virtues.
- *rāgaḥ punarbhavāya* (dat of *punarbhavaḥ* ‘rebirth’) *saṃvartate* (‘leads to’) |
Greed/attachment leads to rebirth.

3.1.3 In some instances, the dative case, denoting a purpose, indicates the sense of an infinitive.

Examples:

- *ātmanā* (inst, sg of *ātman* ‘self’) *ca buddhakṣetram pariśodhayati* (‘purifies’) | *parān* (‘others’) *ca buddhakṣetra-pariśodhanāya* (dat of *pariśodhana* ‘purification’) *saṃādāpayati* (‘instigates’ — see Ex 4a, #10) | (PSP_4:140)

He himself purifies the buddha-field, and instigates others **to purify** the buddha-field (for the purification of the buddha-field).

In the following example, we see clearly that with the adj *abhaya* (‘unable’), the dat *mārgāvatārāya* (*mārga-avatāta*: ‘entering the path’) serves the function of an infinitive, just as *gantum* (‘to go’, inf < $\sqrt{\text{gam}}$):

- *jātyandhānām śatam ... aparīṇāyakam abhavyam mārgāvatārāya*
| abhavyam grāmam ... gantum | (Aṣṭa-Vaidya, 87)
 A hundred (*śatam*) of born-blind (*jāty-andha*), without a guide (*aparīṇāyaka*), is **unable to get onto the path, unable to go to the village ...**

3.2 Genitive case used in the dative sense

In Buddhist Sanskrit—as in Pāli—the gen is sometimes used as a dat.

Example:

- The sentence above (in §3.1),
*buddhaḥ **sattvebhyah** dharmam deśayati* |
dat

can also be written as:

*buddhaḥ **sattvānām** dharmam deśayati* |
gen

Sometimes, it is debatable as to whether the noun in the grammatically gen form is to be interpreted in the gen or dat sense, as in the following sentence:

- *tasya evam bhavati* |
It occurs (*bhavati*) to him (*tasya*) thus (*evam*).
Or: He has such [a thought] (/Of him a thought arises).

3.3 Expression of “have”

There is no Sanskrit verb corresponding to the English “have”. To express possession in this sense, the **gen** is used together with a verb meaning ‘be’ (See also, the second e.g. in §3.2). But sometimes the verb is omitted.

Example:

- puruṣasya putraḥ bhavati* (*asti*: 'exists') |
 Of the man, a son comes to be (/exists).
 The man **has** a son.

3.4 The vocative case

The vocative is the case of **address**. It is translatable as ‘O, X!’

Example:

- *iha śāriputra ... /*
Here (*iha*), O, Śāriputra! ...

Note that irrespective of the stem ending of a noun, the voc differs from the nom only in the nom.sg.

3.5 The declensions learned so far

3.5.1 Partial declension of m noun *buddhaḥ*: ‘awakened [one]’ (nom, acc, dat, abl, gen, loc, voc)

case	sg	du	pl
nom	<i>buddhaḥ</i>	<i>buddhau</i>	<i>buddhāḥ</i>
acc	<i>buddham</i>	”	<i>buddhān</i>
dat	<i>buddhāya</i>	<i>buddhābhyām</i>	<i>buddhebhyaḥ</i>
abl	<i>buddhāt</i>	”	”
gen	<i>buddhasya</i>	<i>buddhayaḥ</i>	<i>buddhānām</i>
loc	<i>buddhe</i>	”	<i>buddheṣu</i>
voc	<i>buddha</i>	<i>buddhau</i>	<i>buddhāḥ</i>

3.5.2 Partial declension of n noun *phalam*: ‘fruit’, ‘result’ (nom, acc, dat, abl, gen, loc, voc)

case	sg	du	pl
nom	<i>phalam</i>	<i>phale</i>	<i>phalāni</i>
acc	”	”	”
dat	<i>phalāya</i>	<i>phalābhyām</i>	<i>phalebhyaḥ</i>
abl	<i>phalāt</i>	”	”
gen	<i>phalasya</i>	<i>phalayaḥ</i>	<i>phalānām</i>
loc	<i>phale</i>	”	<i>phaleṣu</i>
voc	<i>phala</i>	<i>phale</i>	<i>phalāni</i>

3.6 Partial declension of f noun *prajñā*: ‘understanding’, ‘wisdom’ (nom, acc, dat, abl, gen, loc, voc)

case	sg	du	pl
nom	<i>prajñā</i>	<i>prajñe</i>	<i>prajñāḥ</i>
acc	<i>prajñām</i>	”	”
dat	<i>prajñāyai</i>	<i>prajñābhyām</i>	<i>prajñābhyaḥ</i>
abl	<i>prajñāyāḥ</i>	”	”
gen	”	<i>prajñayaḥ</i>	<i>prajñānām</i>
loc	<i>prajñāyām</i>	”	<i>prajñāsu</i>
voc	<i>prajñe</i>	<i>prajñe</i>	<i>prajñāḥ</i>

3.7 Suffixes *-tā*, *-tva*, *-tas*

3.7.1 The suffix *-tā* is added to a noun/adj/verb to form an abstract noun with a **f** gender:

Examples:

- *dharma* + *tā* → *dharmatā* (‘nature of *dharma*’; 法性)
- *śūnya* (‘empty’) + *tā* → *śūnyatā* (‘emptiness’)
- *anitya* (‘impermanent’) + *tā* → *anityatā* (‘impermanence’)

3.7.2 The suffix *-tva* is added to a noun/adj/verb to form an abstract noun with a **n** gender (See also § 2.2.2.1):

Examples:

- *asti* (‘exists’) + *tva* → *astitva* (also: *astitā*; 有性):
‘existence’, ‘the fact of being existent’.
- *arhat* (‘deserving’, an *arhat*) + *tva* → *arhattva*:
‘the fact/state of being worthy’, ‘*arhat*-hood’.
- *buddha* + *tva* → *buddhatva*:
‘State/fact of being enlightened’, ‘Buddha-hood’, ‘Buddha-nature’ (佛性, 佛果, 佛道).

The **abl** of such a *-tva* suffixed abstract noun is often used to indicate reason (Cf. § 2.2.2.1):

Example:

- *dharmāḥ anityāḥ* | *kṣaṇikatvāt* | (*kṣaṇika*: ‘momentary’)
(*kṣaṇika* + *-tva* → *-tvāt*, **abl**)
Dharma-s are impermanent, **because of being momentary** (/ owing to the fact of impermanence).
- *na vigacchanti tāni cittāni* | *avigamatvāt eva cittānām* | (Aṣṭa-Vaidya, 130)
Those thoughts do not depart because of thoughts definitely (*eva*) not being of the nature of departing (*avigama*).
= Those thoughts do not depart because thoughts are definitely not of the nature of departing.
Note that the gen, *cittānām*, here effectively functions in the subjective (nominative) role. This is quite typical in such a usage of the **abl** of reason formed from a *-tva* suffixed abstract noun.

3.7.3 The suffix *-tas* is an **abl** suffix, with the sense of “from”,

“from the perspective of”, etc. It is also used adverbially, and translatable as “as”, “in terms of” etc.

Example:

- *dharmāḥ svabhāvataḥ śūnyāḥ* |
Dharma-s are empty from the view-point of (/in terms of) intrinsic nature (/ by their intrinsic nature—this sense is also expressed by the instrumental (cf. §4.8): *svabhāvena śūnyāḥ*).

Various adv are formed with this *-tas*

Examples:

- *atas*:
‘From this’, ‘than this’, ‘henceforth’, ‘hence’, ‘thus’, ‘for this reason’, ‘therefore’.
- *tatas*:
‘From that’, ‘than that’, ‘thence’, ‘after that’, ‘thereupon’, ‘for that reason’, ‘therefore’.
- *tato nidānam*: (*tato-nidānam*)³ occurs commonly in Buddhist texts adverbially: ‘Due to that reason’.
(*tato* < *tatas*; *nidāna*: “cause/reason”; *nidānam* in sg.n,acc is an adverb (§2.1.3)—Cf. §2.2.5)

3.8 Class VI verbs

Class VI verbs differ from Class I verbs only in that their **root vowels are not strengthened**.

Conjugation of √likh: ‘write’

person	sg	du	pl
3 rd	<i>likhati</i> (he writes)	<i>likhataḥ</i> (the two write)	<i>likhanti</i> (they write)
2 nd	<i>likhasi</i> (you write)	<i>likhathaḥ</i> (you two write)	<i>likhatha</i> (you write)
1 st	<i>likhāmi</i> (I write)	<i>likhāvaḥ</i> (we two write)	<i>likhāmaḥ</i> (we write)

3.9 Class IV verbs

Class IV verbs are characterized by the addition of ‘y’ to the root **before the thematic -a-**. The root is usually unstrengthened. (But also note *mādyati*, *krāmyati*, etc.)

Conjugation of $\sqrt{\text{muh}}$: ‘become confused’

person	sg	du	pl
3 rd	<i>muhyati</i>	<i>muhyataḥ</i>	<i>muhyanti</i>
2 nd	<i>muhyasi</i>	<i>muhyathaḥ</i>	<i>muhyatha</i>
1 st	<i>muhyāmi</i>	<i>muhyāvaḥ</i>	<i>muhyāmaḥ</i>

3.10 Class X verbs

Class X verbs are characterized by the **addition of -ay-** to the root before the thematic **-a-**. If the **root vowel is short**, and is followed by **one or no consonant**, it is **guṇated**:

Example:

- $\sqrt{\text{cur}} \rightarrow \text{cor} \rightarrow \text{cor} + \text{ay} + \text{a} + \text{ti} \rightarrow \text{corayati}$
‘steal’ guṇated + ay + a + ending ‘causes to disappear’/‘steals’

A **short vowel** followed by **two consonants** or a **long vowel** remains **unchanged**:

Examples:

- $\sqrt{\text{pīd}} \rightarrow \text{pīd} \rightarrow \text{pīd} + \text{ay} + \text{a} + \text{ti} \rightarrow \text{pīdayati}$ (‘oppresses’)
- $\sqrt{\text{cint}} \rightarrow \text{cint} \rightarrow \text{cint} + \text{ay} + \text{a} + \text{ti} \rightarrow \text{cintayati}$ (‘thinks’)

Some **medial -a-** take the **vṛddhi** form.

Example:

- $\sqrt{\text{chad}} \rightarrow \text{chād} \rightarrow \text{chād} + \text{ay} + \text{a} + \text{ti} \rightarrow \text{chādayati}$ (‘covers’, ‘shelters’)

Conjugation of $\sqrt{\text{cint}}$: ‘think’, ‘reflect’ (X)

person	sg	du	pl
3 rd	<i>cintayati</i>	<i>cintayataḥ</i>	<i>cintayanti</i>
2 nd	<i>cintayasi</i>	<i>cintayathaḥ</i>	<i>cintayatha</i>
1 st	<i>cintayāmi</i>	<i>cintayāvaḥ</i>	<i>cintayāmaḥ</i>

3.11 Summary of the differences among the four **thematic** classes of verbs: I, IV, VI, X

Class I verbs, the commonest, have their **root-vowel guṇated**:
 $\sqrt{\text{budh}} \rightarrow \text{bodh} \rightarrow \text{bodh} + \text{a} + \text{ti} \rightarrow \text{bodhati}$ (‘knows’).

Class IV verbs have **-y-** **added** to their roots before the ending:
 $\sqrt{\text{iṣ}} \rightarrow \text{iṣ} + \text{y} + \text{a} + \text{ti} \rightarrow \text{iṣyati}$ (‘sends’).

Class VI verbs do **not** have their roots **strengthened**:
 $\sqrt{\text{likh}} \rightarrow \text{likh} + \text{a} + \text{ti} \rightarrow \text{likhati}$ (‘writes’).

Class X verbs have **-ay-** added to their roots:

√ *cint* → *cint+ay+a+ti* → *cintayati* ('thinks').

Note that some verbs belong to **more than one class**:

Examples:

- √ *kram* ('step') → *krāmati* (I), *krāmyati* (IV)
- √ *lubh* ('desire') → *lobhati* (I), *lubhyati* (IV)

3.12 Personal pronouns: 1st and 2nd persons

3.12.1 Partial declension of the 1st person, stem *mad* (nom, acc, dat, abl, gen, loc, voc)

case	sg	du	pl
nom	<i>aham</i>	<i>āvām</i>	<i>vayam</i>
acc	<i>mām</i> (<i>mā</i>)	<i>āvām</i> (<i>nau</i>)	<i>asmān</i> (<i>naḥ</i>)
dat	<i>mahyam</i> (<i>me</i>)	<i>āvābhyām</i> (<i>nau</i>)	<i>asmābhyam</i> (<i>naḥ</i>)
abl	<i>mat</i>	<i>āvābhyām</i>	<i>asmat</i>
gen	<i>mama</i> (<i>me</i>)	<i>āvayoḥ</i> (<i>nau</i>)	<i>asmākam</i> (<i>naḥ</i>)
loc	<i>mayi</i>	<i>āvayoḥ</i>	<i>asmāsu</i>
voc	—	—	—

3.12.2 Partial declension of the 2nd person, stem *tvad* (nom, acc, dat, abl, gen, loc, voc)

case	sg	du	pl
nom	<i>tvam</i>	<i>yuvām</i>	<i>yūyam</i>
acc	<i>tvām</i> (<i>tvā</i>)	<i>yuvām</i> (<i>vām</i>)	<i>yuṣmān</i> (<i>vaḥ</i>)
dat	<i>tubhyām</i> (<i>te</i>)	<i>yuvābhyām</i> (<i>vām</i>)	<i>yuṣmabhyam</i> (<i>vaḥ</i>)
abl	<i>tvat</i>	<i>yuvābhyām</i>	<i>yuṣmat</i>
gen	<i>tava</i> (<i>te</i>)	<i>yuvayoḥ</i> (<i>vām</i>)	<i>yuṣmākam</i> (<i>vaḥ</i>)
loc	<i>tvayi</i>	<i>yuvayoḥ</i>	<i>yuṣmāsu</i>
voc	—	—	—

(Note: the alternative forms given above, in parentheses, are enclitic.)

Lesson 3

Vocabulary

m nouns and pronouns

arthaḥ 義 meaning, purpose, benefit, wealth, object, thing, matter, affair

asau (pron) that (See § 7.7)

bhadantaḥ 大德,尊者 a term of respect for a senior monk, Venerable

bhavaḥ becoming, existence, an existent

bhikṣu-bhāvaḥ 苾芻性,比丘分,比丘性 state of being a monk, monkhood

bhikṣu-saṅghaḥ 比丘眾,比丘僧,苾芻眾 gathering of monks, community of monks

bodhaḥ 覺,菩提 understanding, enlightenment (= *bodhi*)

dharma-vinayaḥ 法律 法毘奈耶 doctrine-discipline, the totality of the Buddha's teachings, the Buddhist tradition

eṣaḥ (pron; sg,f,nom: *eṣā*) this (see § 4.3)

gṛhaḥ 家,舍 house

jīvaḥ 命者 Life Principle

kālaḥ 時 time

kāla-samayaḥ 時 time, temporal juncture, temporal stage

kecit (pl, m < *kaḥ* (interrog. pron) + *cit*. Cf. §5.7) some (/certain)

mantraḥ 咒,神咒 a spell; *mahā-mantraḥ*: great spell

māṇavaḥ 儒童,童子,摩訶(那)婆 a youth, lad

pañca-skandhāḥ 五蘊,五陰,五眾 five heaps, five aggregates.

piṇḍaḥ (also n) lump, ball, alms-food for the monks

rāja-grhaḥ 王舍城 name of a city in India

saḥ (pron) that, the, he, etc. (see § 4.3)

sahāyakaḥ companion, friend, adherent, assistant

samyak-saṃbuddhaḥ 正等(正)覺,正遍知 Perfectly Fully Enlightened One, a perfect Buddha

Uttaraḥ 最勝,優多羅 a name

vigamaḥ 捨離 going away, departing

vinayaḥ 毘奈耶 monastic discipline

n nouns and pronouns

adhivacanam 增語 appellation, name, near-synonym

ākāśam space, sky

amithyatvam 不虛 non-falsehood, being not false

arhattvam 應果性,阿羅漢(果),無學果 *arhat*-hood, the state of being an *arhat*

a-sattvam non-existence, absence, the fact of being non-existent

asti-tvam 有性 existence, the fact of being existent; *sarva-kāla-astitvam*: all-time existence [of *dharma*-s]

ā-varaṇam 罣礙 hindrance, obstruction

buddhatvam 佛性,佛果,佛道 state/fact of being enlightened, Buddha-hood, Buddha-nature

darśanam seeing, vision, view

etat (pron) this, this one (See § 4.4)

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jñānam 智 knowledge

maraṇam death

na-astitvam 無有(性) non-existence

nagaram town, city

namaḥ homage, salutation

pari-śodhanam purification

pramāṇam 量 measure, standard, criterion, authority, a means of knowledge

prati-śaraṇam 依 reliance, support, basis

sapta-ratnam seven jewels; *saptaratna-paripūrṇa*: filled with seven jewels;

satyam 諦, 實, 真實 truth

sthānam point, matter, staying, place, station, state, situation, case, occasion, condition

sā (3rd person pron; nom,sg,f. See § 5.5) that, she

tat (3rd person pron; sg,n. and stem form of *saḥ*. See § 4.4) that, it

upādānam (n, *upa-ā-√dā*) 取 grasping, clinging

vyañjanam 文 letter, syllable

f nouns

ātma-saṃjñā notion of a Self

avidyā 無明 ignorance

dharmatā nature of a dharma; absolute Reality 法性, 法如; nature of things
常法, 法爾, 法性自爾

gaṅgā 恆河, 殑伽河 river, the River Ganges

jarā old-age, decay

jīva-saṃjñā notion of a life principle

māyā 幻, 幻化 illusion, trick

pāramitā 波羅蜜多, 度, 到彼岸 perfection

pra-kṛtiḥ 本性 nature, fundamental nature, fundamental form (For *i*-ending f nouns, see § 5.3)

pudgala-saṃjñā notion/ideation of a person

prajñā 慧, 般若 understanding, wisdom

prajñā-pāramitā 般若波羅蜜多 wisdom-perfection, perfection of wisdom
(Note that within a compound, the number and gender—excepting the f gender—of the stem components are not shown. See §7.4)

pra-vrajyā 出家 going forth, renouncing the worldly, admission into the Buddhist order (in contrast to *upasampat*, which is full/higher ordination)

saṃjñā 想 ideation, notion, concept, name

sarvajñatā 一切智, 薩婆若 all-knowledge, omniscience

śūnyatā 空(性) emptiness

tathatā 如, 真如, 如如 Suchness, reality

upa-sampat 具足, 具足戒, 圓具, 近圓 attainment, full (/higher) ordination as a *bhikṣu* or *bhikṣuṇī*, sg,acc: *upasampadam*

vālukā sand

vedanā 受 sensation, feeling, pain

Lesson 3

Adjectives

a-bhavya not to be/become, unlikely to be, improper, unfit, impossible, unable
a-kṣaya inexhaustible

anya different, another, other, other than, different from; *anya* X ... *anya* Y = X
is one thing, Y is another (/different) thing

a-trasta 無有恐怖 (\sqrt{tr} as I/IV, 'tremble'; *trasta*: 'frightened') unafraid, not trembling

a-paryanta boundless, unbounded, unlimited

a-pramāṇa immeasurable

a-vi-ni-pāta-dharman (pl,m: -*dharmāṇaḥ*. Cf. § 8.1. Also: *avinipāta-dharmin*)
不墮惡道, 於諸惡趣得不墮法, 已度惡道 of the nature of not falling
down into [the unfortunate planes of existence]

gambhīra (甚)深 deep, profound

jāty-andha blind from birth

katama (pronominal adj) who/which, who/which among many (/ of two)

nīta-artha 了義 whose meaning is drawn out, explicit

neya-artha 不了義 whose meaning is to be drawn out, implicit

prabhāsvara 光明, 光淨, 明淨, 淨, 清淨 clear (of voice), transparently bright,
translucent, pure (of nature of thought)

sama same, equal to; *gaṅgā-vālukā-sama*: 殍伽河沙等, 恆河沙數 equal to
the (amount of sand) in the river Ganges

sarva 一切 all, whole, every; *sarve* is pl,m,nom, used as a pronoun

sarvajña 一切智 all-knowing, omniscient, (The Omniscient One)

sthita standing, come to remain, abiding, determined

sv-ā-khyāta (PPP < \sqrt{khy} ā II 'be known') 善說 well proclaimed

Class I verbs

ā-kāṇ(ṁ)kṣati (< $\sqrt{kāṇkṣ}$ 'desire', 'expect') looks forward to, desires, longs for,
expects

arcayati (caus < \sqrt{rc} I (*arcati*) / VI (*ṛcati*): 'praise', 'shine') 禮, 恭敬 honours
(with praises)

tyajati (\sqrt{tyaj}) gives away, abandons (See also: *pari-tyajati* in L02)

saṁ-vartate (< \sqrt{vrt} 'turn') leads to, conduces to (The -*te* ending is that of an
Ātmanepada verb — see § 5.9)

vi-gacchati (\sqrt{gam}) goes away, depart

Class IV verbs

naśyati ($\sqrt{naś}$) perishes, disappears

Class VI verbs

deśayati 開示, 說 (caus < $\sqrt{diś}$; but basically means the same as *diśati*) shows/
points out (as conveyed by the Chinese 開示, for which another Sanskrit
original is *prakāśayati*), teaches (cf. 說: 'expounds'/'speaks'); used in
Buddhist texts with *dharma* as the object): *dharmam deśayati* 開示/說法
lit. means 'shows'/'expounds on the doctrine'

likhati (\sqrt{likh} 'write') writes

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pra-viśati (√viś) enters

ni-kṣipati (√kṣip ‘throw’) throws in/down, casts, lays down

nir-diśati (√diś) points out, points to, suggests, indicates, announces, proclaims

ud-diśati (√diś ‘point out’, ‘show’) points out/at, explains

upa-diśati (√diś) 說, 宣說, 開示, 教示 instructs, advises, teaches (means essentially the same as *deśayati*)

ut-kṣipati (√kṣip) throws up, throws away, raises, lifts up

vy-apa-diśati (√diś) points out distinctly, indicates

Class X (and nominal) verbs

svādhyāyati (nominal verb < *svādhyāyaḥ*, m: ‘repetitive recitation’) 讀誦, 習誦, 持誦, 誦誦 recites, studies

vy-ava-lokayati (√lok) 照見 looks down (*ava*) distinctly (*vi*)

Numerals (See § 6.5 for details)

catvāri (pl,n,nom) four

pañca (m,n,f) five

ṣaṭ (m,n,f) six

Indeclinables/adverbs

alam enough, sufficient, competent, fit for

atas ‘from this’, ‘than this’, henceforth, thus, for this reason

iha here, in this world

nāma (emphatic particle; enclitic) indeed

prthak separately (from), apart (from)

pūrvāhṇa-kāla-samayē 於日初分 in the forenoon

sarvam completely, altogether

sukham happily, comfortably

tatas ‘from that’, ‘than that’, thence, after that, thereupon, for that reason, therefore

tatra in that/those (used for sg, du, pl) place(s), there, therein, in that case, under those circumstances

yad idam namely, that is, viz

yad uta (= *yad idam*) namely, to wit. See BHSD, 444a, which suggests other connotations: ‘because’, ‘especially’, ‘and that too ...’, etc.

Exercise 3a

Translate into English

1. *vedanā trividhā | sukhā duḥkhā aduḥkha-asukhā ca iti |*
2. *pañca skandhāḥ | rūpam vedanā saṃjñā saṃskārāḥ vijñānam ca iti |*
3. *catvāri pratiśaraṇāni | tadyathā |*
artha-pratiśaraṇatā na vyañjana-pratiśaraṇatā |

Lesson 3

- jñāna-pratiśaraṇatā na vijñāna-pratiśaraṇatā |*
nūta-artha-pratiśaraṇatā na neya-artha-pratiśaraṇatā |
dharmā-pratiśaraṇatā na pudgala-pratiśaraṇatā ca iti ⁴
4. *jarā api duḥkhā | maraṇam api duḥkham* ⁵
 5. *upādānāt bhavaḥ | avidyāyāḥ ca saṃskārāḥ |*
 6. *utpādāt vā tathāgatānām anutpādāt vā sthitā eva eṣā dharmāṇām dharmatā* ⁶ (PvsPI-2: 63)
 7. *gambhīram iti ... śūnyatāyāḥ etat adhvācanam* ⁷ (Aṣṭa-Vaidya 170. *gambhīram* is n here because it relates to *sthānam* 'point'/'matter', which is n, in the preceding sentence)
 8. *ayam bhadantaḥ uttaraḥ māṇavaḥ ākāṃkṣati svākhyāte dharmavinaye pravrajyām upasaṃpadam bhikṣu-bhāvam* ⁸ (SBV II 25, *upasaṃpadam*: sg.f,acc — cf. § 9.3)
 9. *na hi ... anyā sā māyā anyat tat rūpam | rūpam eva ... māyā | māyā eva rūpam | na hi ... anyā sā māyā anyā sā vedanā anyā sā saṃjñā anye te saṃskārāḥ | vedanā saṃjñā saṃskārāḥ eva ... māyā | māyā eva vedanā saṃjñā saṃskārāḥ | na ... anyā sā māyā anyat tat vijñānam | vijñānam eva ... māyā | māyā eva vijñānam* ⁹ (Aṣṭa-Vaidya 8–9)
 10. *tathā hi tat cittam acittam | prakṛtiḥ cittasya prabhāsvarā* ¹⁰ (Aṣṭa-Vaidya 3)
 11. *sukham eva [pādam] utkṣipati | sukhāṃ nikṣipati* ¹¹ (Aṣṭa-Vaidya 162)
 12. *... kecit uddiśanti kecit svādhyāyanti kecit likhanti ... | sarvam ca te sattvaḥ avinipātadharmaṇaḥ ...* ¹² (Aṣṭa-Vaidya, 242)
 13. *tvam bodhisattvānām mahāsattvānām prajñā-pāramitām upadiśasi* ¹³ (PSP_2-3:5)
 14. *bodhisattvaḥ mahāsattvaḥ sattvānām arthāya prajñā-pāramitāyām carati* | (PSP_6-8:89)
 15. *ṣaṭ pāramitāḥ jñānāya bodhāya sarvajñatāyai ... saṃvartante* | (Aṣṭa-Vaidya 198. Cf. Aṣṭa(E), 158. For dat used with *saṃvartate*, see § 3.1.2)
 16. *prajñā-pāramitā eva eṣā dharmāṇām dharmatā iti tathāgatāḥ ... saṃyak-saṃbuddhāḥ prajñā-pāramitām ... pūjāyanti arcayanti ...* ¹⁴ (Aṣṭa-Vaidya 136)
 17. *na ca nāma bhagavan kaścit dharmāḥ tathatāyām tiṣṭhati* ¹⁵ (Aṣṭa-Vaidya, 224. *na ... kaścit* = 'no ... any'. *bhagavan*: sg, m, voc (see §7.1) 'O, the Fortunate One') |
 18. *eṣa mama sahāyakaḥ | sarva-artheṣu mām na parityajati* ¹⁶ (Aṣṭa-Vaidya, 206)
 19. *buddhāḥ [tatra lokeṣu] tiṣṭhanti ... | dharmam ca deśayanti | tām paśyati | tasya darśanam [ca] na naśyati* ¹⁷ (PSP_6-8:20. *tasya*: 'his', sg, gen of *saḥ*. See § 4.3)
 20. *bodhisattvasya evam bhavati | ... saḥ api mārgaḥ na alam jñānāya*

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na alam darśanāya ... iti | ... tasya etat bhavati | katamaḥ asau
mārgaḥ alam jñānāya alam darśanāya ... iti |¹⁸ (Cf. SBV I 107. katamaḥ:
sg,m,nom, qualifying mārgaḥ)

21. akṣayā hi ... prajñā-pāramitā yaduta ākāśa-akṣayatvāt sarvadharmā-
anutpādataḥ |¹⁹ (Aṣṭa-Vaidya, 231)
22. apramāṇā hi ... prajñā-pāramitā | akṣayā hi ... prajñā-pāramitā |
aparyantā hi ... prajñā-pāramitā | ... asattvāt eva prajñā-pāramitāyāḥ
| ... akṣayatvāt prajñā-pāramitāyāḥ tathāgataḥ pramāṇam na
nirdiśati ... |²⁰ (Aṣṭa-Vaidya 230-231)

Exercise 3b

(Sentences adapted from Hṛdaya and Vajracchedikā)

1. namaḥ sarvajñāya | (Hṛdaya)
2. namaḥ ārya-prajñāpāramitāyai | (Vajra, 27)
3. tasmāt prajñā-pāramitā mahā-mantraḥ | (Cf. Hṛdaya)
4. ārya-avalokiteśvara-bodhisattvaḥ gambhīrāyām prajñā-
pāramitāyām carati | vyavalokayati ca | pañca skandhāḥ | tān ca
svabhāva-śūnyān paśyati sma | (Cf. Hṛdaya. tān: pl,m,acc of saḥ)
5. tasmāt śāriputra śūnyatāyām na rūpam na vedanā na saṃjñā na
saṃskārāḥ na vijñānam | (Hṛdaya)²¹
6. iha śāriputra | rūpam śūnyatā | śūnyatā eva rūpam | rūpāt na prthak
śūnyatā | śūnyatāyāḥ na prthak rūpam | evam eva vedanā-saṃjñā-
saṃskāra-vijñānāni |²² (Hṛdaya)
7. bhikṣu-saṃghaḥ pūrvāhṇa-kāla-samaye piṇḍāya rāja-grāham
mahā-nagaram praviśati | (Cf. Vajra, 27)
8. kulaputraḥ sapta-ratnāni tathāgatebhyaḥ samyak-
saṃbuddhebhyaḥ parityajati | (Cf. Vajra, 33)
9. tathāgataḥ na gacchati vā āgacchati vā tiṣṭhati vā niṣīdati vā | (Cf.
Vajra, 59)
10. na me tasmin samaye ātma-saṃjñā vā sattva-saṃjñā vā jīva-saṃjñā
vā pudgala-saṃjñā vā bhavati | (Cf. Vajra, 41)
11. prajñāpāramitā satyam amithyatvāt | (Cf. Hṛdaya)
12. bodhisattvaḥ citta-āvaraṇa-na-astitvāt atrastaḥ | (Cf. Hṛdaya)
13. sarva-dharmāḥ iti adharmāḥ tasmāt sarva-dharmāḥ buddha-
dharmāḥ iti | (Cf. Vajra, 48 f)
14. puruṣaḥ dine dine gaṅgā-vālukā-samān ātma-bhāvān parityajati |
(Cf. Vajra, 39)
15. tathāgataḥ iti tathatāyāḥ adhivacanam | (Cf. Vajra, 48)

Lesson 3

Notes

- ¹ A similar expression is also derived from *alam* + noun in the instrumental. See Lesson 4.
- ² *sampadyate* and *saṃvartate* (ending with *-te*) are *ātmanepada* verbs which will be introduced in Lesson 5.
- ³ See remarks in BHSD, 296 (under “*nidānam*”)
- ⁴ These are the “four reliances” forming part of the Buddha’s final admonitions.
Cf. 《瑜伽師地論》 T30, no. 1579, 346b : 有四依: 一法是依, 非補特伽羅. 二義是依, 非文. 三了義經是依, 非不了義. 四智是依, 非識.
Also: 《顯揚聖教論》 T31, no. 1602, p. 501a : 有四依: 一依法不依眾生, 二依義不依文, 三依了義經不依不了義經, 四依智不依識.
- ⁵ This is from a part of the definition of *duḥkha* in the *sūtra*.
- ⁶ Cf. 《大般若波羅蜜多經》 T07, no. 220, 744c11-12 : 若如來出世, 若不出世, 法性常住.
《大般若波羅蜜多經》 T06, no. 220, 1034c24-25: 如來出世, 若不出世, 諸法法界, 法爾常住.
Cf. AKB, 137: *utpādāt vā tathāgatānām anutpādāt vā tathāgatānām | sthitā eva iyaṃ dharmatā* | (*iyam*, sg,f,nom: ‘this’)
《阿毘達磨俱舍論》 T29, no. 1558, 50b2-3: 如來出世, 若不出世, 如是緣起法性常住.
- ⁷ Cf. 《小品般若波羅蜜經》 T08, no. 227, 566a11: 甚深相者, 即是空義.
《摩訶般若波羅蜜經》 T08, no. 223, 344a3-4: 須菩提! 深奧處者, 空是其義.
Cf. Aṣṭa(E), 130.
- ⁸ Cf. 《根本說一切有部毘奈耶破僧事》 T24, no. 1450, 157b19-20: 世尊! 今最勝, 於佛善說法毘奈耶中, 欲得出家.
For the the Chinese of the oft-occurring part, “... *upasampadam bhikṣubhāvam*”, see for e.g., 《根本說一切有部毘奈耶破僧事》 T24, no. 1450, 140c13-a4; etc.: ... 善法律中出家受具足戒, 成苾芻性.
- ⁹ Cf. 《大般若波羅蜜多經》 T07, no. 220, 766a7-10: 幻化不異色, 色不異幻化. 幻化即是色, 色即是幻化. 幻化不異受想行識, 受想行識不異幻化. 幻化即是受想行識, 受想行識即是幻化.
《大般若波羅蜜多經》 T05, no. 220, 234b9-11: 色不異幻, 幻不異色. 色即是幻, 幻即是色. 受想行識, 亦復如是.
《大般若波羅蜜多經》 T07, no. 220, 867c28-868a1: 幻不異色, 色不異幻. 幻即是色, 色即是幻. 受想行識, 亦復如是.
《摩訶般若波羅蜜經》 T08, no. 223, 239c6-9: 色不異幻, 幻不異色. 色即是幻, 幻即是色. 世尊, 受想行識不異幻, 幻不異受想行識. 識即是幻, 幻即是識. (C
《小品般若波羅蜜經》 T08, no. 227, 538b27-29: 幻不異色, 色不異幻. 幻即是色, 色即是幻. 幻不異受、想、行、識. 識不異幻, 幻即是識. 識即是幻.

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- Cf. Aṣṭa(E), 6.
- ¹⁰ Cf. 《大般若波羅蜜多經》T07, no. 220, 44c22–23, 202a12–13, 456b27, 866a10: 是心非心, 本性淨故。
《摩訶般若波羅蜜經》T08, no. 223, 233c23: 是心非心, 心相常淨故。
《小品般若波羅蜜經》T08, no. 227, 537b14–15: 是心非心, 心相本淨故。
Cf. Aṣṭa(E), 2.
- ¹¹ Cf. 《大般若波羅蜜多經》T07, no. 220, 261c17–18: 舉足下足, 亦復如是。諸所遊履, 必觀其地, 安庠繫念, 直視而行。Also: T06, no. 220, 666a23–25).
《小品般若波羅蜜經》T08, no. 227, 564a28: 安詳徐步, 視地而行。
Cf. Aṣṭa(E), 122.
- ¹² Cf. 《大般若波羅蜜多經》T06, no. 220, 1061b9–12: 諸大眾既聞法已, 有誦持者, 有書寫者, 有轉讀者, 有思惟者, 有如說行者, 有開悟他者。由是因緣, 彼有情類, 於諸惡趣得不墮法 ...
《摩訶般若波羅蜜經》T08, no. 223, 417c2–5: 中有聽者, 中有受者, 中有持者, 中有誦者, 中有書者, 中有正觀者, 中有如說行者。是時眾生, 以是因緣故, 皆不墮惡道 ...
《小品般若波羅蜜經》T08, no. 227, 581b9–12: 中有聽者, 中有受者, 中有持者, 中有誦者, 中有書者, 中有正觀者, 中有如說行者。是諸眾生, 已度惡道。
Cf. Aṣṭa(E), 205.
- ¹³ Cf. T08, no. 221, 38c: 如汝為諸菩薩, 說般若波羅蜜 ...
Also: T08, no. 223, 274a: 汝為諸菩薩摩訶薩, 說般若波羅蜜 ...
- ¹⁴ Cf. T08, no.223, 218a: 《大般若波羅蜜多經》T07, no. 220, 817b8–10: 如來應正等覺 ... 供養恭敬尊重讚歎 ... 此法即是甚深般若波羅蜜多。
《小品般若波羅蜜經》T08, no. 227, 558c14–15: 諸佛 ... 供養恭敬尊重讚歎於法。法者, 則是般若波羅蜜。
Cf. Aṣṭa(E), 99.
- ¹⁵ Cf. 《小品般若波羅蜜經》T08, no. 227, 577a23–24: 世尊! 無住如者。(無得阿耨多羅三藐三菩提者。)
《放光般若經》T08, no. 221, 104a14–16: (菩薩欲成阿耨多羅三耶三菩, 甚難得 ...) 亦無住如者, (亦無成阿惟三佛者。)
《大般若波羅蜜多經》T06, no. 220, 778a29–b2: 世尊! 決定無有安住真如, (修諸菩薩摩訶薩行, ... 證無上正等菩提)
Cf. Aṣṭa(E), 186.
- ¹⁶ Cf. Aṣṭa(E), 168.
- ¹⁷ Cf. T07, no.220, 360c15–17: ... 見十方 ... 世界現在諸佛 ... 為諸有情宣說正法。乃至證得一切智智, 於所見事能不忘失。
- ¹⁸ This is a description of the reflection by the Buddha as a *bodhisattva*, struggling to determine what was the right path for enlightenment. I've slightly adapted the original sentences, and put them in the present tense for the sake of the beginners.
Cf. 《根本說一切有部毘奈耶破僧事》T24, no. 1450, p. 121b : 爾時菩薩復作是念: ... “此非正道、非正智、非正見, 非能至於無上等覺。” 菩薩復作是念:

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“何為正道、正智、正見，得至無上正等菩提?”

19. Cf. 《小品般若波羅蜜經》 T08, no. 227, 578c20–21: 般若波羅蜜無盡. 虛空無盡故, 般若波羅蜜無盡.
《摩訶般若波羅蜜經》 T08, no. 223, p. 364, a9-13: 欲盡般若波羅蜜, 為欲盡虛空. 般若波羅蜜不可盡 ... 何以故? 是一切法皆無生.
Cf. Aṣṭa(E), 194.
20. Cf. 《小品般若波羅蜜經》 T08, no. 227, 578c8–12: 是般若波羅蜜無量故 ... 我不說有般若波羅蜜有限有量. ... 般若波羅蜜, 無盡故無量.
Cf. 《摩訶般若波羅蜜經》 T08, no. 223, p. 363, c28-p. 364, a3: ... 般若波羅蜜無有量, 我初不說般若波羅蜜量. ... 般若波羅蜜無盡故無有量.
Cf. Aṣṭa(E), 193. Conze interprets *asattvāt prajñāpāramitāyāḥ* to mean "because limits, exhaustion and bounds are absent in perfect wisdom". But while such an interpretation is not essentially erroneous, the literal meaning is most probably: "because the wisdom-perfection is non-existent (*asat*) [as an ontological entity]."
Cf. Aṣṭa(E), 193.
- 21 是故空中無色, 無受想行識.
- 22 色即是空, 空即是色. 色不異空, 空不異色. 受想行識亦復如是.

Lesson 4

- 4.1 Declension of m nouns ending in -u
- 4.2 Declension of n nouns ending in -u
- 4.3 Declension of pronoun *saḥ* (m) 'he'/'that' and *eṣaḥ* (m) 'this'
- 4.4 Declension of pronoun *tat* (n) 'it'/'that' and *etat* (n) 'this'
- 4.5 The enclitic pronoun *enam*
- 4.6 The causative verbs
- 4.7 The denominatives
- 4.8 The instrumental case
- 4.9 Past Passive Participles (PPP)

4.1 Declension of m nouns ending in -u: *bhikṣu* 'monk'

case	sg	du	pl
nom	<i>bhikṣuḥ</i>	<i>bhikṣū</i>	<i>bhikṣavaḥ</i>
acc	<i>bhikṣum</i>	"	<i>bhikṣūn</i>
inst	<i>bhikṣuṇā</i>	<i>bhikṣubhyām</i>	<i>bhikṣubhiḥ</i>
dat	<i>bhikṣave</i>	"	<i>bhikṣubhyaḥ</i>
abl	<i>bhikṣoḥ</i>	"	"
gen	"	<i>bhikṣvoḥ</i>	<i>bhikṣūṇām</i>
loc	<i>bhikṣau</i>	"	<i>bhikṣuṣu</i>
voc	<i>bhikṣo</i>	<i>bhikṣū</i>	<i>bhikṣavaḥ</i>

4.2 Declension of n nouns ending in -u: *vastu* 'thing', 'object', 'object-base'

case	sg	du	pl
nom	<i>vastu</i>	<i>vastunī</i>	<i>vastūni</i>
acc	"	"	"
inst	<i>vastunā</i>	<i>vastubhyām</i>	<i>vastubhiḥ</i>
dat	<i>vastune</i>	"	<i>vastubhyaḥ</i>
abl	<i>vastunaḥ</i>	"	"
gen	"	<i>vastunoḥ</i>	<i>vastūnām</i>
loc	<i>vastuni</i>	"	<i>vastuṣu</i>
voc	<i>vastu / vasto</i>	<i>vastunī</i>	<i>vastūni</i>

4.3 Declension of pronoun *saḥ* (m): ‘he’/‘that’ and *eṣaḥ* (m) ‘this’

case	sg	du	pl
nom	<i>saḥ</i>	<i>tau</i>	<i>te</i>
acc	<i>tam</i>	”	<i>tān</i>
inst	<i>tena</i>	<i>tābhyām</i>	<i>taiḥ</i>
dat	<i>tasmai</i>	”	<i>tebhyaḥ</i>
abl	<i>tasmāt</i>	”	”
gen	<i>tasya</i>	<i>tayoḥ</i>	<i>teṣām</i>
loc	<i>tasmin</i>	”	<i>teṣu</i>

Note that in a Sanskrit sentence, *saḥ* and *eṣaḥ* do not follow the usual sandhi rule for *-aḥ*. They occur only in front of a vowel and at the end. In all other places, *sa* and *eṣa* occur without the *visarga* (i.e., without the *-ḥ*).

Examples:

- *anityaḥ saḥ* |
That is impermanent.
- *na saḥ apagacchati*
(*na so 'pagacchati*) |
That does not go away.

But:

- *na sa bodhisattvaḥ kva-cit pratīṣṭhāti* |
The *bodhisattva* does not cling anywhere.
(Note: "*saḥ bodhisattvaḥ*" would give "*so bodhisattvaḥ*")

4.4 Declension of pronoun *tat* (n): ‘it’/‘that’ and *etat* (n) ‘this’

case	sg	du	pl
nom	<i>tat</i>	<i>te</i>	<i>tāni</i>
acc	”	”	”
inst	<i>tena</i>	<i>tābhyām</i>	<i>taiḥ</i>
dat	<i>tasmai</i>	”	<i>tebhyaḥ</i>
abl	<i>tasmāt</i>	”	”
gen	<i>tasya</i>	<i>tayoḥ</i>	<i>teṣām</i>
loc	<i>tasmin</i>	”	<i>teṣu</i>

Note that:

(i) the declension for **saḥ** and **tat** differ only in the nom and acc cases.

(ii) **sarva** ('all'), when used as a **pronoun**, is declined like **saḥ**, **tat**, **sā**.

(For **sā**, f, see next lesson). Likewise, **eṣaḥ** 'this' (**etat**, n; **eṣā**, f), etc.

4.5 The enclitic pronoun **enam**: 'this'

enam is an enclitic 3rd person substitute. It occurs only in the cases shown below.

case	sg	du	pl
	<i>enam</i> (m),	<i>enau</i> ,	<i>enān</i> ,
acc	<i>enat</i> (n), <i>enām</i> (f)	<i>ene</i> , <i>ene</i>	<i>enāni</i> , <i>enāḥ</i>
inst	<i>enena</i> (m), <i>enayā</i> (f)		
gen		<i>enayoḥ</i> (m,n,f)	
loc		<i>enayoḥ</i> (m,n,f)	

4.6 Causatives

4.6.1 Causatives (caus) may be considered as having evolved from Class X verbs, and like the latter, they also take the affix **-aya-** (i.e., **-ay-** before the thematic **-a-**). The roots are generally **strengthened**.

In the previous lessons, we have used several times the causative verb, *deśayati* (<√*diś* VI: 'point (out)') which occurs very frequently in Buddhist texts in connection with *dharma*.

Example:

- *tathāgataḥ dharmam deśayati* |

The Tathāgata teaches the *dharma*: 'causes the *dharma* to be pointed out', which meaning, in effect, is conveyed by the simple verb, *diśati*. (See §4.6.4 below).

The following example illustrates the causative more clearly:

- *bodhayati* ('causes to be awake') *sattvān iti bodhisattvaḥ* (subj) |¹

pl,m,acc
sg,m,nom

 He awakens/enlightens sentient beings, thus (he is called) a "*bodhisattva*".
 (A *bodhisattva* is one who enlightens sentient beings).

In this sentence: *bodhayati* is a causative verb:

From \sqrt{budh} ('know', 'be awake') we get the present indicative $bodhati$ ('knows'/'is awake'). The corresponding causative, $bodhayati$ ('causes to know', 'causes to be awake') is formed as follows: $\sqrt{budh} \rightarrow bodh+ay+a+ti \rightarrow bodhayati$.

- 4.6.2** Most verbs of Class X may in fact be considered as causatives (without a causative sense).

- 4.6.3** Most verbs **ending in \bar{a}** (and some others) take the affix **-p**; likewise a couple of other roots, \sqrt{r} , \sqrt{ruh} , etc.

Example:

- $\sqrt{sthā}$ ('stand') $\rightarrow sthā + \textbf{p} + ay + a + ti \rightarrow sthāpayati$ 'causes to stand', 'establishes'.
- \sqrt{ruh} ('grow') $\rightarrow \textbf{ro} + \textbf{p} + ayati$ (*/rohayati*) 'causes to grow/increase'.

- #### 4.6.4 Some verbs, though causative in form, do not actually have any causative sense:

Example:

- *dhārayati* is equivalent to *dharati* ‘holds’, ‘bears’.

- #### 4.6.5 Some commonly used causatives:

- $\sqrt{bhū} \rightarrow bhavati$ ('be/becomes') $\rightarrow bhāvayati$ 'causes to be/become', cultivates, develops.
- \sqrt{dis} ('point out') $\rightarrow diśati$ ('points out') $\rightarrow deśayati$ 'shows', teaches, discourses.
- \sqrt{pad} (IV 'go') $\rightarrow utpadyate$ ('arises') $\rightarrow utpādayati$ 'causes to arise', generates, produces.
- $\sqrt{drś}$ ('see') $\rightarrow paśyati$ ('sees') $\rightarrow darśayati$ 'causes to see', shows.
- $\sqrt{kāś}$ ('shine' I) $\rightarrow kāśati$ ('shines', 'appears') $\rightarrow pra-kāśayati$ 'causes to shine forth', reveals, illuminates, proclaims, imparts.

- \sqrt{ruc} ('shine' I) → *rocate* ('shines') → *ā-rocayati* declares, proclaims.

4.7 Denominatives (denom), also called nominal verbs

These are verbs formed from nouns. That is, historically, they were originally not used as verbs. Accordingly, they have strictly speaking no verbal roots, although with the passage of time, root forms were assigned to some denominatives.

A denom is formed by adding *-ya-* to the noun, and declined like the Class X verbs. Like in the case of the causative verbs, some grammarians regard many Class X verbs as being originally denominatives.

Examples:

- *rūpayati* (probably < *rūpa*: 'form', 'shape') comes to mean: 'forms', 'figures', 'inspects'. A root, $\sqrt{rūp}$ ('form', 'figure', 'inspect'), also came to be assigned to it.
- *namasyati* (< *namas*: 'salutation', 'homage'): 'salutes', 'pays homage'. In this case, however, *namas* itself is a noun derived from \sqrt{nam} (I), 'bend', and the corresponding verb is *namati* 'bends/bows'.

4.8 Instrumental case

- 4.8.1 The instrumental case (inst) indicates the **agent, means, cause, or accompaniment**. It is translatable as 'by', 'with', 'together with', 'through', 'by reason of', 'by virtue of', 'on account of', 'because', etc.

Examples:

- *kāyena* ('with body') *sukham sprśati* ('touches') |
sg,m,inst sg,n,acc
He touches/experiences happiness **through/with the body**.
- *smṛti-vaikalyena na samanvāharati* | (Aṣṭa-Vaidya, 76)
= **Because of the lack** (*vaikalya*) **of mindfulness** (*smṛti*), he does not bring to mind (*samanvāharati*).
- *mahā-kṛtyena bata iyaṃ ... prajñāpāramitā pratyupasthitā* ²
(Aṣṭa-Vaidya, 138. *kṛtyam* (n): 'purpose/deed'; *prati-upa-sthita* 'appeared', PPP < $\sqrt{sthā}$)

It is indeed because of a great purpose that the wisdom-perfection has appeared [in the world].

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- **tena** ('by that'/'therefore') *evam* ('thus') *uktam* ('spoken') |
sg,n,inst (PPP<√vac), sg,n,nom

On that account (/because of that), it was spoken thus.

When used thus, *tena* conveys the sense of “therefore”, and may be regarded as an adverb.

Note that the PPP *uktam* here, in its sg,n,nom form, is a common construction used as an **impersonal** passive verb. Another example is the following stock sentence typically at the beginning of a *sūtra*:

- *evam mayā* ('by me') **śrutam** ('heard') | (*śrutam* is impersonal)
sg,1st,inst of *mad* sg,n,nom,PPP<√śru

Thus **it has been heard** by me. (Thus have I heard 如是我聞)

4.8.2 The inst may also express an **adverb of manner**: “**in terms of**”, “**in respect of**”, “**as ...**”.

Example:

- *sarve* (pron, 'all') *dharmāḥ svabhāvena* (adv) *śūnyāḥ* |
All *dharma*-s are **by nature** (= intrinsically) empty.
(Or: all *dharma*-s are empty **in respect of** their intrinsic nature.)
See also above remark on *tena*.
- *puruṣaḥ anena paryāyeṇa ... ātmabhāvān parityajati* | (Cf. Vajra, 43. *anena* 'by this': sg,m,inst of *aḥam* 'this' — cf. L05; *paryāyaḥ* 'manner': sg,m)

The man, **in this manner** ... gives away [his] personal beings.

The inst is also used adverbially to express time.

Examples:

- *tena samayena* | At that time
- *aparena samayena* | 'At a later time' or 'later on'

4.8.3 Some words such as *saha*, *sārdham*, *vinā*, *alam*, and those having the sense of ‘**endowed with**’, ‘**with the exception of**’, ‘**fit for**’, etc., govern a word in the inst (i.e., require the use of a word in the inst).

Examples:

- *buddhaḥ mahā-saṅghena sārdham* ('together') *nagaram praviśati* |

The Buddha, **together with the great saṅgha**, enters the town.

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- *alam* (indec, 'enough') *tāvat* (indec, 'now', 'firstly') *etena* (inst, 'with this') | 'Enough, now, with this' or 'Stop!'.
- *alam ruditena* (inst. of *ruditam*: 'crying') | *na arhasi* (2nd, sg, <√*arh* 'deserve') *śokam* ('grief') *āśrayitum* ('to rely') |³
Enough with crying! You should not rely on grief.
- *kumārah* ('prince') *samanvāgataḥ* ('endowed with') *dvātriṃśatā* (pl, f, inst of *dvātriṃśat* 'thirty-two') *mahāpuruṣa-lakṣaṇaiḥ* (pl, n, inst of 'great-man-mark') |
The prince is endowed with the thirty-two marks of a Great Man.

4.8.4 Instrumental case of *buddha* (m), *phala* (n), *prajñā* (f), and personal pronouns *mad* (1st person) and *tvaḥ* (2nd person)

sg	du	pl
<i>buddhena</i>	<i>buddhābhyām</i>	<i>buddhaiḥ</i>
<i>phalena</i>	<i>phalābhyām</i>	<i>phalaiḥ</i>
<i>prajñayā</i>	<i>prajñābhyām</i>	<i>prajñābhiḥ</i>
<i>mayā</i>	<i>āvābhyām</i>	<i>asmābhiḥ</i>
<i>twayā</i>	<i>yuvābhyām</i>	<i>yuṣmābhiḥ</i>

4.9 Past Passive Participles (PPP)

We have seen that to **express a past action**, one way is to simply use the **present tense verb** and then add the indeclinable particle *sma*.

Example:

- *bhagavān śrāvastyām* (sg, f, loc) *viharati* ('dwells') *sma* |

The Fortunate One **dwelt** in Śrāvastī.

Another way of expressing a **past action** is by **the use of the past passive participle** which is very common in Sanskrit.

Example:

- *ayam dharmah buddhena deśitah* | (*deśitah* qualifies *dharmah*)
sg, m, nom sg, m, nom sg, m, inst PPP, sg, m, nom

This sentence can be rendered as:

'This doctrine **has been taught** by the Buddha'; or

'This doctrine **was taught** by the Buddha'; or

expressed in the active sense:

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‘The Buddha **taught** this doctrine’. (‘taught’ as equivalent to a finite verb in the past tense)

- *pañca subhūte skandhāḥ tathāgatena lokaḥ iti ākhyātāḥ* | (Aṣṭa-Vaidya, 126. *ā-khyātāḥ* ‘declared’ is PPP < √ *khyā*, qualifying *skandhāḥ*)

The five aggregates, O Subhūti (*subhūte* sg,voc), **have been declared** to be the world by the Tathāgata.

(= The Tathāgatha **declared** the five aggregates as the world.)

4.9.1 A past passive participle expresses the **completion of an action**, and the sense is **passive, except** for necessarily intransitive verbs. (See below. To express a completed action in the active voice using a PPP, see § 11.1).

4.9.2 It is important to understand that besides having a **verbal function**, the PPP (and for that matter, any type of participle) also functions as an **adjective**.

Example:

- *sarvasaṃjñā-apagatāḥ buddhāḥ* | (*apagatāḥ* is adjectival to *buddhāḥ*)
PPP, pl,m,nom pl,m,nom

Buddhas are freed from all ideations.

As an adjective, a PPP functions to qualify a substantive, and the sense is not necessarily past.

Examples:

- *iṣṭam* (‘wished’) *phalam* |
PPP < √ *iṣ* sg,n,nom
A fruit which **has been desired**.
Or simply: A **desirable** fruit.
- *dr̥ṣṭe* (PPP, ‘seen’) *dharme*⁴ *vipākaḥ* (‘retribution’) |
(*dr̥ṣṭe dharme*: ‘in the present (visible) life’)
A retribution [experientable] in the present life.

4.9.3 The following examples show that, for the necessarily intransitive verbs (and some transitive verbs used intransitively), especially those conveying the sense of movement, such as going (√ *gam*), coming (*ā*-√ *gam*), entering (*pra*-√ *viś*), standing (√ *sthā*) etc, the PPP qualifying the subject has an active sense.

Examples:

- *sarvaḥ* (adj) *grāmaḥ āgataḥ* | (*āgataḥ* qualifies the subject, *grāmaḥ*)

The whole village **has come**.

- *bhikṣavaḥ grāmam **praviṣṭāḥ*** | (*praviṣṭāḥ* qualifies *bhikṣavaḥ*)
The monks entered the village.
- *sa kulaputraḥ agārāt **pravrajitaḥ*** |
The (/that) son of good family went forth (/has gone forth) from the house.
- ***sthitā** sā dharmatā* |
The (/that) nature of things remains ('has stood'/ is abiding).

4.9.4 PPP are formed by adding the suffixes -ta, -ita, or -na. The roots are not strengthened.

For verbs taking -ta, their roots are usually in their **weakest forms**.

Examples:

- \sqrt{vac} ('speak') → *uk+ta* → *ukta* |
- \sqrt{vap} ('sow') → *up+ta* → *upta* |
- \sqrt{han} ('kill') → *ha+ta* → *hata* |
- \sqrt{gai} ('sing') → *gīta* |

The phenomenon of the interchange between the vowels *i*(/ī), *u*(/ū), *ṛ*(/ṛ) and *ḷ* with their corresponding semivowels *y*, *v*, *r* and *l*, is called **samprasāraṇa**. It is also observed in English. E.g.: body → bodies.

In §2.7, we saw that the *guṇa* of **ṛ** is **ar**, and its *vṛddhi* is **ār**. However, **ṛ** is also sometimes observed to be strengthened to **ra**, and further to **rā**.

Thus: from $\sqrt{dṛś}$ ('see'), we get *dṛśyate* (3rd,sg, passive: 'he is seen'), *drakṣyati* (3rd,sg, future: 'he will see') and *adrākṣīt* (3rd,sg, aorist: 'he saw').

This may be understood as a change of positions of the sounds generated from certain verbal roots. Another example of such a change is seen for \sqrt{grah} ('grasp').

Example:

- \sqrt{grah} ('grasp') → *gr̥hyate* ('is grasped'), *gr̥hīta* (PPP), *grahīṣyati* ('he will grasp') and *grāhayati* (causative), etc.

4.9.5 There are some PPP which are irregularly formed.

Examples:

- $\sqrt{dā} \rightarrow datta$ |
- $\sqrt{grah} \rightarrow gr̥hīta$ |

4.9.6 When a PPP is combined with the present tense of verbs meaning “to be”, it periphrastically articulates the “present perfect” sense. If the verb “to be” is in the past tense, it articulates the “past perfect” sense. Similar “perfective” signification can result with the auxiliary verb “to be” in the future and present participle forms.

Examples:

- *tena bodhisattvena iyaṃ gambhīrā prajñāpāramitā na śrutā bhavati* |

This profound perfection of wisdom **has not been heard** by that *bodhisattva*.

- *kiyatā... bodhisattvaḥ mahāsattvaḥ mahāsaṃnāha-saṃnaddhaḥ bhavati* |⁵ (Aṣṭa-Vaidya, 10. See Vocabulary)

To what extent (with how much) **has** a *bodhisattva*, great being, **been armed with the great armour**? (i.e., how much is required for him to be so described)

- *katham bodhisattvaḥ mahāsattvaḥ prajñāpāramitāyām pratiṣṭhitā bhavati* |

How does a *bodhisattva* **come to have abided** (/how has a *bodhisattva* been established) in the perfection of wisdom?

The following examples involve a past or future or present participle form of $\sqrt{bhū}$ / \sqrt{as} :

- *sa prativibuddhaḥ san ekam api tathāgatam na [paśyati]* / (Aṣṭa-Vaidya, 253. *san* is PrP < \sqrt{as})

Having been awakened (*prativibuddhaḥ*), he sees not even a single *tathāgata*.

- *evam tān sūkṣmeṇa upāyena pratyākhyāsyati | tataḥ te nirvetsyante | nirviṇṇāḥ santaḥ na anuvartsyanti* | (Aṣṭa-Vaidya, 122. *santaḥ*: pl,m, nom; PrP < \sqrt{as})

In this way, he will refuse (*pratyākhyāsyati*) them through subtle (*sūkṣma*) means. Then, they will be disgusted (*nirvetsyante*; pl,3, fut, pas < \sqrt{vid}). **Being disgusted**, they will not go along (*anuvartsyanti*, fut < $\sqrt{vṛt}$) [with him].

- [*etayā* (sg,f,inst of *eṣā*)] *dīpaṃkarasya tathāgatasya ... antike prathamacitta-utpāda-kuśalamūlam avaropitam* (‘planted’; PPP, sg,n,nom) **abhūt** (aor < $\sqrt{bhū}$) | (Aṣṭa-Vaidya, 182)

The wholesome root of the arising of the first thought [for enlightenment] **had been planted** (past perfect) by her in the presence of Tathāgata Dīpaṃkara.

- *dūrataḥ sa ... bodhisattvaḥ ... āgataḥ bhaviṣyati* | (Aṣṭa-Vaidya, 106)
From afar ... that *bodhisattva* ... **will have come** (/will come; “future perfect”).
- *tasya ... kulaputrasya ... prāsādaḥ* (‘palace’) ... *surakṣitaḥ* (‘well protected’; PPP < *rakṣ*) *bhaviṣyati* | (Aṣṭa-Vaidya, 44)
The palace of this ... son of the good family ... **will be** (/ ‘**will have been**’ “future perfect”) well protected.

4.9.7 Class X verbs and those with *-aya* ending stems, including causative verbs, form PPP by replacing *-aya* with *-ita*.

Examples:

- *cintayati* ‘thinks’ (\sqrt{cint} X) → *cintita*
- *vedayati* (/ *vedayate*) (\sqrt{vid} II, caus) ‘causes to know’/‘announces’ → *vedita*
- *darśayati* ($\sqrt{dṛś}$, caus) ‘shows’ → *darśita* |
- *cārayati* ‘causes to go/move’ (\sqrt{car} , caus) → *cārita* ‘caused to be moved/done’ (contrast *carita*: ‘moved/practised’)

However, note that there are some exceptional cases. Thus, from the denom *vedaya*, we have the verb *vedayate* ‘senses/experiences’ and the PPP *vedayita* (note also the form *vedita*) ‘sensed/experienced’. The caus *anuvicintayita*, ‘made to reflect on’, retains its *-ay-*, and is to be distinguished from *anuvicintita* ‘reflected on’ (See BHSD, vol I, § 34.9)

4.9.8 **Some** verbs, when combined with the PPP suffix, undergo changes that may not make the resulting PPP easily recognizable.

Examples:

- $\sqrt{budh} + ta \rightarrow buddha$: ‘awakened’, ‘enlightened’;
- $\sqrt{labh} + ta \rightarrow labdha$: ‘obtained’.

In such cases, we may understand the process of formation as follows:

When the suffix *-ta* is added to the aspirated root, it is assimilated to the latter, becoming aspirated and voiced: *-ta* → *-dha*. At the same time, the aspirated root becomes de-aspirated.

Thus: $\sqrt{budh} \rightarrow bud$; $\sqrt{labh} \rightarrow lab$; etc.

Lesson 4

Vocabulary

Nouns and pronouns

adhiṣṭhānam (n) 依止處, 依持, 神力, 願力, 加護, 加被, 加持 basis, strong resolution (vow), benediction, blessing, (spiritual) sustaining power

ādiḥ (m) beginning; *X-ādi* is adj: 'beginning with X', **X etc**; *ādau* (loc, used as adv): at the beginning

akṣaram (n) a syllable, a vowel, a letter, a word

Ānandaḥ (m) 阿難陀, 阿難, 慶喜 name of a chief disciple of the Buddha

andhakāraḥ (m) darkness

anu-bhāvaḥ (m) 威神, 神力, 威力, 威神之力 might, power

anugrahaḥ (m) 攝受, 利益, 饒益, 護念 favour, support, benefaction, protection

aśru (n) tear

bhikṣuḥ (m) 苾芻, 比丘 a Buddhist monk

brahma-caryam (n) 梵行 'brahma-faring', the spiritual life

caraṇam (n) 行 conduct, practice, coursing consciousness

dharma-paryāyaḥ (m) 法門 a specific doctrine, a doctrine qua method of praxis

dhātuḥ (m) 界 (also frequently given as f in Buddhist texts) element, sphere

dhyanam (n) 靜慮, 禪 meditation, contemplation

doṣaḥ (m) fault, vice

gandhaḥ (m) smell

gaṇaḥ (m) a flock, a troop, a class, a company, a group

grāmaḥ (m) village

gṛdhra-kūṭaḥ (m) 鷲峰, 靈鷲山 vulture-peak

hetuḥ (m) cause, reason

idam (n; demonstrative pron) this, this here

itthatvam (n) the state of being thus, existence here

kāṃś-cit (*kān* (pl,m,acc of *kaḥ*) + *cit*) some ones, some (people)

karaṇīyam (n) what has to be done, duty

kāruṇyam (n) 悲(心), 悲憫(心) compassion, compassionateness

kiṃ-cit (n) something; *na kiṃcit*: nothing

kim (n,sg of *kaḥ*) what?, why?; when placed at the beginning of a sentence, may mark a question. For the various uses of *kim*, see §§5.7, 5.8

kṣetram (n) land, field; *buddha-kṣetram* 佛土佛剎: Buddha-field

kumāraḥ (m) boy, prince

lakṣaṇam (n) characteristic, mark

loka-dhātuḥ (m; also f in some Buddhist texts) 世界 world sphere

madhyam (n) the middle, the centre; *madhye* (adv): in the middle

mahāpuruṣa-lakṣaṇam (n) mark of a Great Man. There are a total of 32 marks

manaskāraḥ/manasikāraḥ (m) 意, 念, 思, 作意 thought, attention, mental application

moha-puruṣaḥ (m) 愚(癡)人 foolish man

Reading Buddhist Sanskrit Texts

- nayaḥ* (m) 理, 理趣, 道理, 教, 方便, 門, 義, 意趣 design, method, principle, system, doctrine
- nimittam* (n) 相 mark, sign
- nimitta-samjñā* (f) 相想 ideation of sign
- paraḥ* (m) another (than oneself)
- pari-indanā* (f) 付囑 instruction, entrusting, empowerment
- parvataḥ* (m) mountain
- pary-ava-sānam* (n) the very final end; *paryavasāne* (adv): at the end
- paryāyaḥ* (m) turn, course, way, manner, repetition, alternative, synonym, a particular perspective (see also *dharma-paryāyaḥ*), arrangement
- pary-upa-āsanam* (n) (also f, *paryupāsana*) 承事, 親承, 親近, 供養 'sitting round', drawing near (to learn and serve), honour, service
- prāṇa-atipātaḥ* (m) taking of life, killing
- pratyeka-bodhiḥ* (f, = *pratyekabuddha-bodhiḥ*) Enlightenment of a solitary buddha (For declension of f noun ending in -i, see §5.3)
- pūjā* (f) worship, honour, reverence
- pūrva-nivāsaḥ* (m) 宿住 previous living
- putraḥ* (m) son
- rājyam* (n) kingdom, country
- rasaḥ* (m) taste
- śokaḥ* (m) sorrow, affliction
- rotaāpannaḥ* (m) 預流, 入流 stream-entrant (the first of four spiritual fruits)
- saṃkhyā* (f) reckoning, number, enumeration, reasoning, reflection; *saṃkhyām gacchati*: is counted as, is called, gets the name
- saṃnāhaḥ* (m) 'binding/fastening together', arming for battle, armour; *mahāsaṃnāha-saṃnaddha* 被大願鎧, 被大功德鎧, 大誓莊嚴 armed/equipped with the great armour (i.e., with the *bodhisattva* vows)
- saṃyak-saṃbodhiḥ* (f) 正覺, 正等正覺, 三藐三菩提 perfect complete enlightenment; sg.loc: *saṃyak-saṃbodhau*
- śarīram* (n) 舍利, 設利羅, 身, 色身, 身色 the body, solid parts of the body
- śāsanam* (n) 教, 教誡 teaching, the dispensation
- śikṣā-padam* (n) 學處 training factor; *pañca śikṣāpadāni*: the five precepts
- spraṣṭavyam* (n) 觸 tangible
- Śrāvastī* (f) 室羅筏, 舍衛 name of an Indian city
- rota-āpatti-phalam* (n) 預(入)流果 fruit of stream-entry
- sthaviraḥ* (m) 上座 an elder
- trāṇam* (n) 護, 救護, 救度, 濟拔 protection, shelter
- vastu* (n) 事物 thing, goods, wealth, object, object-base, cause
- vegaḥ* (m) momentum, impetus
- vidyā* (f) 明, 明術, 明咒 knowledge, lore, a spell, magical skill. The set of three knowledges achieved at the time of attaining arhat-hood are: (1) knowledge of recollection of previous births (*pūrvanivāsa-anusmṛti-jñāna-sākṣātkriyā-vidyā* 宿命(隨念)智證明), (2) knowledge of sentient beings' passing away from one existence and rebirth in another in the manners

Lesson 4

determined by their karma (*cyuty-upapatti-jñāna-sākṣātkriyā-vidyā* 生死智證明), (3) knowledge of the exhaustion of outflows (*āsravakṣaya-jñāna-sākṣātkriyā-vidyā* 漏盡智證明)
vi-pākaḥ (m) 異熟(果), 果, 果報 maturation, karmic retribution
vi-ramaṇam (n) (遠)離 abstaining from, abstinence, desistence

Adjectives

ādhy-ātmika (< *adhyātma* + *ika*) 內, 依內 internal, pertaining to the self, spiritual

alpaka small, little, few; *alpakāḥ*: a few

an-eka 'not one', many, various

an-upadhiśeṣa without remainder of substratum (for rebirth)

amala taintless

an-uttara 無上, 阿耨多羅 highest, supreme, utmost

apara later, subsequent, posterior

a-pratiṣṭhita not abiding (anywhere), unfixated

āścarya wonderful, rare, extraordinary

bahu much, many; *bahu-doṣa-duṣṭadharma-sampanna*: replete with many faults and corrupt practices

bāhya external, outside

evaṃ-rūpa of such form

kalyāṇa 善 good

kevala whole, entire, unmingled (pure), mere, only; *kevalam paripūrṇam*

... *bahmacaryam*: 'the spiritual life which is complete in itself/(which is whole/unmingled), fulfilled (/complete), ...'

niḥ-sattva without a sentient being; *niḥsattvatvam* (n): Sentient-being-ness, the fact of being devoid of a Sentient Being

nir-ātman without a Self; *nirātmavatvam* (n): Selfless-ness, the fact of being devoid of a Self

nir-jīva without a Life Principle; *nirjīvatvam* (n): Life-principle-ness, the fact of being devoid of a Life Principle

niṣ-pudgala without a Person; *niṣpudgalatvam* (n): Selfless-ness, the fact of being devoid of a Self

parama 最勝 chief, highest

saṃyak- (in compound for *saṃyañc*) proper, true, perfect. *saṃyak-sambuddhaḥ*: perfect-complete-Buddha; also, the 'Perfectly Completely Enlightened One', with *saṃyak* taken as adv (n of *saṃyañc*)

su-artha with good meaning

sugata 善逝 'well departed', an epithet of the Buddha

śūnyatā-lakṣaṇa having emptiness as its characteristic, whose characteristic is emptiness

su-vyañjana well-worded

triśāhasra-mahāsāhasra 三千大千(世界) 'triple-thousand-great-thousand' (worlds), trichiliocosm

Reading Buddhist Sanskrit Texts

ūna 減 deficient, less

vajracchedika cutting like a diamond (diamond-cutter)

vastu-patita 墮於事 'fallen into things', attached to (get hung up with) the object

vi-mala devoid of taint, pure

PPP

abhi-saṃ-buddha ($\sqrt{\text{budh}}$ I 'know') 現等覺 directly fully realized/awakened

ā-khyāta (< $\sqrt{\text{khyā}}$ II 'be known') made known, declared, called

anu-pari-grhīta (*anu-pari*- $\sqrt{\text{grah}}$ IX 'grasp') 攝受 favoured

buddha ($\sqrt{\text{budh}}$ I/IV 'be awake') known, enlightened/awakened, 'The Enlightened One'

bhūta ($\sqrt{\text{bhū}}$ I 'become') become, real

darśita ($\sqrt{\text{dṛś}}$ I 'see') shown, explained

duṣṭa ($\sqrt{\text{duṣ}}$ IV 'spoil') corrupted, spoilt, wicked; *duṣṭa-dharmāḥ*: corrupted practices

iṣṭa ($\sqrt{\text{iṣ}}$ VI: 'wish,' 'desire') desired, desirable

krta ($\sqrt{\text{kr}}$, VIII 'do') done, made

gata ($\sqrt{\text{gam}}$ I 'go') gone

jñāta ($\sqrt{\text{jñā}}$ IX 'understand', 'know') known

drṣṭa ($\sqrt{\text{dṛś}}$ I 'see') seen

deśita (caus of $\sqrt{\text{dis}}$ VI 'point out') pointed out, taught

nir-jāta ($\sqrt{\text{jan}}$ IV 'be born') born out of

ni-ruddha (*ni*- $\sqrt{\text{rudh}}$ VII 'obstruct') opposed, stopped, obstructed, ceased

pari-pūrṇa (*pari*- $\sqrt{\text{pr/pṛ}}$ III/IX 'fill') 'fulfilled', 'filled with', completed, perfected

pari-suddha (*pari*- $\sqrt{\text{sudh}}$ IV 'be pure') completely purified

pari-tyakta ($\sqrt{\text{tyaj}}$ I 'abandon') abandoned, forsaken, given away

pari-vṛta (< $\sqrt{\text{vr}}$ V/IX/I 'cover') surrounded (by)

parīṇḍita (*pari*- $\sqrt{\text{ind}}$ I 'to be powerful') 付囑 instructed, entrusted, empowered

pary-avadāta (*pari-ava*- $\sqrt{\text{dā/dai}}$ I – *dāyati* 'cleanse/clear') fully purified, cleansed, clean, white

patita ($\sqrt{\text{pat}}$ I 'fall') fallen

prāpta (*pra* + $\sqrt{\text{āp}}$ V 'acquire') attained

prati-ṣṭhita ($\sqrt{\text{sthā}}$ I 'stand') 住, 依(住) standing, resting (on), established, got stuck (in), fixated, attached (to)

prati-vi-buddha (< $\sqrt{\text{budh}}$ I 'know') awakened, wide awake, awake;

prativibuddhaḥ san (*san* is PrP < $\sqrt{\text{as}}$ II 'be'): being wide awake

prati-vi-rata (< $\sqrt{\text{ram}}$ I 'enjoy') abstained (usually with abl); *prāṇātipātāt pravivirata*: 'abstained from killing'

praty-ut-panna (*prati-ut*- $\sqrt{\text{pad}}$ IV) arisen face to face, 'present'

pra-viṣṭa ($\sqrt{\text{viś}}$ VI 'enter') entered

puras-kṛta ($\sqrt{\text{kr}}$ VIII 'do') 'placed in front', honoured/esteemed by, attended by, accompanied by

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śruta (√*śru* V 'hear') 聞 heard; (n) learning, knowledge derived from listening
sam-anv-ā-gata (√*gam* I 'go') 成(就), 具(足) endowed with, possessed of
sam-ā-panna (√*pad* IV 'go', 'participate') gone fully into, attained, accomplished, entered into a meditative state
sam-āpta (√*āp* V 'acquire') concluded, ended
sam-ā-rūḍha (√*ruh* 'ascend', 'mount') *mahāyāna-samārūḍha*: properly mounted on the Great Vehicle
sam-buddha (√*budh* I/IV 'be awake') 正覺(者), 等覺, 等正覺, 遍知, 遍覺 completely awakened (one) (see *buddha*)
sam-naddha (<√*nah* IV 'bind', 'put on') bound together, armed, equipped
sam-panna (√*pad* IV 'go') endowed/furnished with, possessed of, replete with
sam-pra-sthita (<√*sthā* I 'stand') 發趣 set forth, fully engaged (in), fully committed (to) *mahāyāna-samprasthita*: 'set forth in the Great Vehicle'
ukta (√*vac* II 'speak') spoken
ut-panna (ut-√*pad* IV 'attain', 'go') arisen
uṣita (√*vas* I 'live') lived

Verbs

adhy-upekṣati (√*īkṣ* I 'look') disregards, neglects
ā-rocayati (caus <√*ruc* I 'shine') declares, announces
kathayati (√*kath* X 'tell') tells, says
pra-muñcati (√*muc* VI 'release') releases
prati-tiṣṭhati (√*sthā* I 'stand') 住, 著 abides in (in sense of being attached), stays on, gets stuck in, stays on a support/(base), fixates on, clings to
sam-prati-labhate (√*labh* I 'obtain', *Āt*) obtains

Causatives

ā-rocayati (√*ruc* I 'shine', 'be desirous of') declares, announces
dhārayati (√*dhṛ* I 'bear') 受, 持, 受持 holds on (to it) and practices (it), sustains, maintains, preserves, bears in mind
gamayati (√*gam* I 'go') causes to go
grāhayati (√*grah* IX 'grasp') causes to take (up)
pari-nirvāpayati (√*vā* II 'blow'; (*pari*)*nirvāti*: enters complete *nirvāṇa*), causes (beings) to enter into complete *nirvāṇa*
pari-pācayati 成熟 (√*pac*, I 'cook') makes fully mature
pari-śodhayati 清淨, 嚴淨 (√*śudh* IV 'be pure') fully purifies
prati-ṣṭhāpayati (√*sthā* I 'stand') establishes, installs
prati-vedayati (√*vid* II 'know') makes known, causes to know
sam-ā-dāpayati (√*dā* III 'give'. *ādiyati/ādīyati*: 'takes on', 'undertakes'; this form is similar to the passive of *ā-√dā*, but with an active meaning) 勸, 勸修, 勸導, 令受, 教 causes to undertake, makes [others] undertake, incites, instigates, inspires. In a context of religious teaching, it occurs together with three other terms: *samdarśayati*, *samādāpayati*, *samuttejayati*, *saṃprahaṛṣayati*: 示現、勸導、讚勵、慶喜; 示、教、利(照)、喜

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saṃ-darśayati (√*drś* I ‘see’) 示現, 示 shows, instructs (See also under *samādāpayati*)
saṃ-pra-harṣayati (√*hrṣ* IV ‘rejoice’ / ‘thrill’) 慶喜, 喜 greatly gladdens/delights, excites
saṃ-ni-veśayati (√*viś* VI ‘enter’) (安)住 causes to stick to, makes to abide/settle in
sam-pra-kāśayati (√*kāś* I ‘shine’) 宣說 proclaims, declares, illumines
sam-ut-tejayati (√*tij* I ‘be sharp’) 讚勵, 利, 照 excites, inflames, enthusiastizes, sharpens
vācayati (√*vac* II ‘speak’) recites, reads out aloud
vi-sarjayati (√*srj* VI/IV ‘emit’) discharges, releases, casts, relinquishes; answers (a question), *evam visarjayati*: ‘answers in this way’

Indeclinables and adverbs

adhyātma-bahirdhā internally and externally, inwardly and outwardly, within and without
api tu (*api* here is not enclitic; when this is the case, the sense of whole phrase is articulated by the second particle — here *tu*) but
āścaryam wonderfully (also adj); *parama-āścaryam*: extremely wonderful
avaśyam necessarily, definitely; *avaśyam eva*: most surely
drṣṭe dharme 現法, 於現法中 in the present life
etarhi 今, 今者 now, at present
katham how?
kiyatā (inst of *kiyat* (adj) ‘how much’) ‘with/by how much’, up to what extent
kva where?
kva-cit somewhere; *na kvacit*: not anywhere
paryāyeṇa alternatively; *anena paryāyeṇa* in this manner
punar moreover, furthermore; (enclitic) however, yet
tarhi then, in that case
tat (connective particle) now, so; *tat kasya hetoḥ* (abl of *hetu*) 何以故: ‘so/and from the reason of what?’, due to what reason? why?
tathā hi 何以故, 謂 ‘it is for this reason ...’, for thus, for, because
tat yathā api nāma (= *tad-yathāpi nāma*; *nāma* is emphatic) just as if, it is just like
vinā without, excepting (with inst)
vistareṇa (inst used as adv) in details, elaborately
saha together (with)
saha-darśanāt (abl; = *saha-darśanena*) At the same (/very) moment of seeing, upon seeing; *sahadarśanena ... tasya ...*: ‘at the very moment of his sight ...’, ‘upon seeing him (i.e., the *bodhisattva*) ...’
sārdham together (with)
tat yathā api nāma (*nāma* is emphatic) 譬如 it is just like, it is as if
yadi if; *yadi vā ... yadi vā ...* : whether ... or ...
yāvad-eva to the extent that, just simply, merely (Conze’s tr: “how much”)

Numerals

ṣaṭ six

dvātriṃśat thirty-two

Exercise 4a

Translate into English

1. *aham tvām kulaputra prcchāmi | kutaḥ te tathāgatāḥ āgatāḥ | kutra te tathāgatāḥ gatāḥ iti* ^{|6} (Aṣṭa-Vaidya, 252. See also Ex 2a, #3)
2. *tathāgataḥ ... samyak-sambuddhaḥ vidyā-caraṇa-saṃpannaḥ sugataḥ ... anuttaraḥ ...* ^{|7} (Aṣṭa-Vaidya 24)
3. *uṣitam brahmacāryam kṛtam karaṇīyam na aparam itthatvam* ^{|8} (PvsP1-2: 84)
4. *ahaṃkāreṇa mama kāreṇa ca sattvāḥ saṃsāre saṃsaranti* ^{|9} (Aṣṭa-Vaidya, 198)
5. *tathāgata-anubhāvena buddha-adhiṣṭhānena idam [dharmam] vadasi* ^{|10} (Aṣṭa-Vaidya, 159)
6. *kumāraḥ kathayati | alam me rājyena bahu-doṣa-duṣṭadharma-saṃpannena | avaśyam eva aham buddhasya śāsane pravrajāmi iti* | (Cf. AVŚ, 209)
7. *katham ... tathāgatānām prajñāpāramitayā pañca skandhāḥ darśitāḥ | kim vā ... prajñāpāramitayā darśitam* ^{|11} (*kim*: sg,n,nom 'what' — cf. §5.7. Aṣṭa-Vaidya, 126)
8. *tathāgataḥ ... anekaparyāyeṇa bodhisattvān ... asyām prajñāpāramitāyām saṃdarśayati samādāpayati samuttejayati saṃpraharṣayati saṃniveśayati pratiṣṭhāpayati* ^{|12} (Aṣṭa-Vaidya, 118. *asyām*: sg,f,loc of *īyam* — see §5.6(c))
9. *mahāsaṃnāha-saṃnaddhaḥ sa sattvaḥ | mahāyāna-saṃprasthitaḥ mahāyāna-samārūḍhaḥ ca sa sattvaḥ | tasmāt sa mahāsattvaḥ mahāsattvaḥ iti saṃkhyāṃ gacchati* ^{|13} (Aṣṭa-Vaidya, 10)
10. *sa bodhisattvaḥ mahāsattvaḥ prāṇātipātāt prativirataḥ bhavati | parān api ca prāṇātipāta-vīramaṇāya samādāpayati* ^{|14} (Cf. Aṣṭa-Vaidya, 161. For *dat*, *vīramaṇāya*, see remark in § 3.1.3)
11. *bodhisattvaḥ ... [sattvān] buddhaśaraṇam gamayati dharmaśaraṇam gamayati saṃghaśaraṇam gamayati | kāmścit pañca śikṣāpadāni grāhayati ... kāmścit arhattve kāmścit pratyekabodhau pratiṣṭhāpayati kāmścit anuttarāyām samyaksaṃbodhau pratiṣṭhāpayati ...* ^{|15} (PSP_6-8:54 f)

12. *anayā eva prajñāpāramitayā pūjitayā teṣām api tathāgataśarīrāṇām paripūrṇā pūjā kṛtā bhavati* | ... *prajñāpāramitānirjātātvaṭ tathāgataśarīrāṇām* ¹⁶ (Aṣṭa-Vaidya 48. *anayā*: sg,f,inst of *iyaṃ*: sg,f,nom 'this' — see § 5.6(c))
13. *bodhisattvāḥ mahāsattvāḥ anuttarām samyaksaṃbodhim abhisambuddhāḥ santaḥ lokasya trāṇam bhavanti* ¹⁷ (Aṣṭa-Vaidya 147. *santaḥ*: 'being', PrP < √as II 'be')
14. *sahadarśanena eva ca tasya evaṃ-rūpam sukham saṃpratilabhate sma* | *tat yathā api nāma prathama-dhyāna-samāpannaḥ bhikṣuḥ eka-agreṇa manasikāreṇa* ¹⁸ (Aṣṭa-Vaidya 249)
15. *tena hi ... bahavaḥ bodhāya caranti* | *alpakāḥ punaḥ ... evam visarjayanti* ¹⁹ (Aṣṭa-Vaidya, 188)
16. *teṣām eva sarva-sattvānām sarva-vastūni parityajanti* | *yadi vā ādhyātmikāni yadi vā bāhyāni* ²⁰ (PSP_4:33)
17. *sa teṣām sattvānām arthāya adhyātmabahirdhā vastu parityajati* | *tasya ca ... evam bhavati* | *na kiṃ-cit parityaktam* | *tat kasya hetoḥ* | *tathā hi etat vastu svabhāva-sūnyam* ²¹ (PSP_5:52 f. *na kiṃcit* may be taken as adjectival to *vastu* (n), or as an impersonal expression 'nothing at all')
18. *bodhisattvaḥ ... sattvānām dharmam deśayati* | *ātau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam* | *svartham suvyañjanam* | *kevalam paripūrṇam pariśuddham paryavadātam brahmacaryam saṃprakāśayati* ²² (PvsPI-2: 92; Cf. Vy, 652)
19. *tadyathā api nāma aham etarhi asmin eva trisāhasra-mahāsāhasre lokadhātau dharmam deśayāmi bhikṣusaṃgha-parivṛtaḥ bodhisattvagaṇa-puraskṛtaḥ* | *ebhiḥ eva nayaiḥ ebhiḥ eva nāmabhiḥ ebhiḥ eva akṣaraiḥ* ²³ (Aṣṭa-Vaidya 260. *ebhiḥ*: pl,inst of *ayam*; *asmin* sg,loc of *ayam*)
20. *tvam ānanda tam sthaviram bhikṣum adhy-upekṣasi* | *kāruṇyam api te moha-puruṣa na utpannam sthavire bhikṣau* | (Cf. Vy, 165)
21. *bodhisattvāḥ ... sattvān ... paripācayanti* | *buddhakṣetram ca pariśodhayanti* | *buddhakṣetrāt ca buddhakṣetram saṃkrāmanti buddhān ... paryupāsānāya* ²⁴ (PSP_2-3:40)

Exercise 4b

(From *Hṛdaya* and *Vajracchedikā*, slightly adapted)

1. *iha śāriputra* | *sarva-dharmāḥ sūnyatā-lakṣaṇāḥ anutpannāḥ aniruddhāḥ amalāḥ na vimalāḥ na ūnāḥ na paripūrṇāḥ* ²⁵ (Hṛdaya)

Lesson 4

2. *ārya-vajracchedikā prajñā-pāramitā samāptā* | (Cf. Vajra, 63)
3. *aham ārocayāmi te ... prativedayāmi te* ^{|26} (Vajra, 36)
4. *prajñā-pāramitā nāma ayam subhūte dharma-paryāyaḥ* | *evam ca bodhisattvāḥ enam dhārayanti* ^{|27} (Cf. Vajra, 37. *subhūte*: sg,m,voc of *subhūtiḥ* (sg,m,nom), name of a disciple of the Buddha — See L05)
5. *na tathāgatasya evam bhavati mayā dharmāḥ deśitaḥ iti* | (Cf. Vajra, 53)
6. *na srotaāpannasya evam bhavati mayā srotaāpatti-phalam prāptam iti* ^{|28} (Vajra, 33 f)
7. *evam mayā śrutam* | *ekasmin samaye buddhaḥ rājagrhe viharati sma grdhrakūte parvate mahā-bhikṣu-saṅghena sārddham mahā-bodhisattva-saṅghena ca* ^{|29} (Cf. Hṛdaya)
8. *āścaryam tathāgata parama-āścaryam sugata* | *yāvat eva tathāgatena samyak-sambuddhena bodhisattvāḥ mahāsattvāḥ anupariṅhītāḥ paramēṇa anugraheṇa* | *āścaryam tathāgata yāvat eva tathāgatena samyak-sambuddhena bodhisattvāḥ mahāsattvāḥ parīnditāḥ paramayā parīndanayā ... evam etad yathā vadasi anupariṅhītāḥ tathāgatena bodhisattvāḥ mahāsattvāḥ paramēṇa anugraheṇa* | *parīnditāḥ tathāgatena bodhisattvāḥ mahāsattvāḥ paramayā parīndanayā* ^{|30} (Vajra, 27 f)
9. *atha khalu subhūtiḥ dharma-vegena āsrūṇi pramuñcati* | (Cf. Vajra, 39)
10. *nirātmavena niḥsattvatvena nirjīvatvena niṣpudgalatvena samā sā anuttarā samyaksambodhiḥ* | (Vajra, 54)
11. *bodhisattvaḥ sarvān sattvān aṇḍa-jān vā jarāyu-jān vā saṃsveda-jān vā upapādukān vā ... anupadhiśeṣe nirvāṇa-dhātau parinirvāpayati* ^{|31} (Cf. Vajra, 28 f)
12. *kulaputrāḥ imam dharma-paryāyam dhārayanti vācayanti* | *parebhyaḥ ca vistareṇa samprakāśanti* | *jñātāḥ te tathāgatena buddha-jñānena* | *drṣṭāḥ te tathāgatena* | *buddhāḥ te tathāgatena* ^{|32} (Vajra, 42 f)
13. *tadyathā api nāma puruṣaḥ andhakāra-praviṣṭaḥ* | *evam vastu-patitaḥ bodhisattvaḥ* ^{|33} (Cf. Vajra, 42 f)
14. *api tu khalu punaḥ na bodhisattvaḥ vastu-pratiṣṭhitaḥ dānam tyajati* | *na kvacit pratiṣṭhitaḥ dānam tyajati* | *na rūpa-pratiṣṭhitaḥ* | *na śabda-gandha-rasa-spraśṭavya-dharmеṣu pratiṣṭhitaḥ* | *evam hi bodhisattvaḥ dānam tyajati* | *na ca sa nimitta-saṃjñāyām api pratitiṣṭhati* ^{|34} (Cf. Vajra, 29)
15. *tasmāt tarhi bodhisattvaḥ evam apratiṣṭhitam cittam utpādayati* | *sa ca na kvacit-pratiṣṭhitam cittam utpādayati* ^{|35} (Cf. Vajra, 35 f)

Notes

- ¹ This is a well known definition in Mahāyāna scriptures on the term “*bodhisattva*”.
- ² Cf. T06, 571a,580b: 《大般若波羅蜜多經》甚深般若波羅蜜多，為大事故而現於世。Also, T08, 327a: 是般若波羅蜜，為大事故起; T08, 559a: 般若波羅蜜，為大事故出。
- ³ A-av, 116.
- ⁴ 現法, *dr̥ṣṭe dharṇe* (both loc) is an idiomatic expression: ‘in the present, visible, existence’
- ⁵ Cf. 《大般若波羅蜜多經》T07, no. 220, 766c10–11: 齊何當言, 諸菩薩摩訶薩被大功德鎧?
- ⁶ Cf. 《小品般若波羅蜜經》T08, no. 227, 582a15–16: 諸佛從何所來? 去至何所? 《摩訶般若波羅蜜經》T08, no. 223, 418b20–21: 諸佛從何所來? 去至何處? 《大般若波羅蜜多經》T06, no. 220, 1062b24: 向所見十方諸佛, 先從何來? 今往何所?
Cf. Aṣṭa(E), 208.
- ⁷ Cf. 《小品般若波羅蜜經》T08, no. 227, 541c14–15: 如來、... 正遍知、明行足、善逝 ... 無上士 ...
Cf. Aṣṭa(E), 21.
- ⁸ Cf. 《大般若波羅蜜多經》T05, no. 220, 301b26–27: ... 梵行已立, 所作已辦, 不受後有。
《摩訶般若波羅蜜經》T08, no. 223, 255b21–22: 梵行已作, 從今世不復見後世。
This is part of the stock passage given as an *arhat*’s own realization when he attains final liberation. Kimura gives “*nāpara-mithyātvam*”. But this reading is unsupported by the usual stock phrase or by the Chinese versions. For the purpose of the ex, I’ve replaced this with the usual “*nāparam ithatvam*”. Cf. BHSD, 114.
Cf. Pāli: *khīṇā jāti | vusitaṃ brahmacariyaṃ | kataṃ karaṇīyaṃ | nāparaṃ ithattāya ...* | (E.g., *Saḷāyatana-saṃyutta*, 2)
- ⁹ Cf. 《大般若波羅蜜多經》T06, no. 220, 710c9–b5: 諸有情類, 由我我所執, 流轉生死。
《大般若波羅蜜多經401-600卷》T07, no. 220, 289a3: 諸有情類, 由我我所執, 馳流生死。
《小品般若波羅蜜經》T08, no. 227, 571c28: 眾生以我、我所故, 往來生死。
《摩訶般若波羅蜜經》T08, no. 223, 351c18: 以此我我所心, 眾生往來生死中。
Cf. Aṣṭa(E), 159.
- ¹⁰ Cf. 《小品般若波羅蜜經》T08, no. 227, 563c15: 汝所樂說, 皆是佛力。
《摩訶般若波羅蜜經》T08, no. 223, p. 337c27–28: 汝所說者, 皆是佛力。
《大般若波羅蜜多經》T07, no. 220, 825, b26–28: 汝之所說, 皆是如來威神之力。
Cf. Aṣṭa(E), 119.

Lesson 4

- 11 Cf. 《大般若波羅蜜多經》T06, no. 220, 553c6–7: 世尊! 云何諸佛甚深般若波羅蜜多說示世間五蘊實相?
《摩訶般若波羅蜜經》T08, no. 223, 323b25–27: 世尊! 云何深般若波羅蜜說五陰相? 云何深般若波羅蜜示五陰如。
《小品般若波羅蜜經》T08, no. 227, 557c13: 云何般若波羅蜜示五陰?
Cf. Aṣṭa(E), 94.
- 12 Cf. 《大般若波羅蜜多經》T07, no. 220, 811a20–23: 甚深般若波羅蜜多相應經典, 種種方便, 示現、勸導、讚勵、慶喜, 住菩薩乘善男子等, 令於無上正等菩提得不退轉。
Cf. Aṣṭa(E), 86.
- 13 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 244c21–23: 是菩薩大誓莊嚴; 是菩薩發趣大乘; 是菩薩乘於大乘。以是故, 是菩薩名摩訶薩。
《大般若波羅蜜多經》T07, no. 220, 868b11–12 (also at 766c7–8, etc.): 以諸菩薩普為利樂一切有情, 被大願鎧故, 發趣大乘故, 乘大乘故, 名摩訶薩。
《小品般若波羅蜜經》T08, no. 227, 538c27: 菩薩發大莊嚴, 乘大乘故, 是名摩訶薩義。
Cf. Aṣṭa(E), 8.
- 14 《大般若波羅蜜多經》T06, 657c: 菩薩摩訶薩 ... 離害生命, 亦勸他離害生命。
Cf. Aṣṭa(E), 121.
- 15 《大般若波羅蜜多經》T06, no. 220, 963c17–964a26: 是菩薩摩訶薩施諸有情所須物已, 復勸歸依佛、法、僧寶; 或勸受持近事五戒, ... 或勸修行一來、不還、阿羅漢果、獨覺菩提; 或勸修行一切菩薩摩訶薩行; 或勸修行諸佛無上正等菩提。Also cf. T07, no. 220, 373c14–374a6; etc.
- 16 Cf. 《小品般若波羅蜜經》T08, no. 227, 545a28–29: 以舍利從般若波羅蜜生故, 般若波羅蜜所熏故, 得供養。
《摩訶般若波羅蜜經》T08, no. 223, 290b16–18: 以是舍利從般若波羅蜜中生, 般若波羅蜜修熏故, 是舍利得供養 ...
Cf. Aṣṭa(E), 35.
- 17 《小品般若波羅蜜經》T08, no. 227, 561a28–29: 云何菩薩得阿耨多羅三藐三菩提時, 為世間作救?
Cf. 《大般若波羅蜜多經》〈真善友品45〉T06, no. 220, p. 600, c2-7: 菩薩摩訶薩, 為拔有情生死眾苦, 發趣無上正等菩提。得菩提時, 乃能如實說斷苦法; 有情聞已, 依三乘教漸次修行而得解脫。善現! 是為菩薩摩訶薩, 為欲救拔諸世間故, 發趣無上正等菩提。
Cf. Aṣṭa(E), 108.
- 18 Cf. 《大般若波羅蜜多經》T06, no. 220, 1065c22–24: 爾時常啼菩薩 ..., 最初遙見法涌菩薩摩訶薩故, 身心悅樂。譬如苾芻, 繫念一境, 忽然得入第三靜慮。
《摩訶般若波羅蜜經》T08, no. 223, p. 420, b22-24: 薩陀波菴菩薩見曇無竭菩薩時, 心即歡喜。譬如比丘, 入第三禪, 攝心安隱。
《小品般若波羅蜜經》227, 583b12-14: 見曇無竭菩薩... 心即歡喜。譬如比丘得第三禪。
Notice that *sahadarsānena* means the same as *sahadarsānāt*.
Cf. Aṣṭa(E), 212.

- ¹⁹ The few who can "answer in this way (i.e. correctly)" are the irreversible *bodhisattva*-s.
 Cf. 《小品般若波羅蜜經》 T08, 569c: 以是因緣故，眾生多行菩提，少能如是正答者。
 《摩訶般若波羅蜜經》 T08, 351b–c: 多有菩薩求佛道，少有菩薩能如是答。
 Cf. Aṣṭa(E), 148.
- ²⁰ Cf. 《大般若波羅蜜多經》 T07, no. 220, p. 215a23–24; 595c6: 於諸有情，能捨一切內外所有。
 《摩訶般若波羅蜜經》 T08, no. 223, 318a19–20: 能於眾生中，捨內外所有物。
- ²¹ Cf. 《大般若波羅蜜多經》 T06, no. 220, 804b16–19: 是菩薩摩訶薩作是念已，為諸有情，捨內外物。捨已，復作如是思惟：“我於此物，都無所捨。何以故？此內外物自性皆空，非關於我，不可捨故。”
 《大般若波羅蜜多經》 T07, no. 220, 684c13–16: 是菩薩摩訶薩作此念已，為諸有情，捨內外物。捨已，復作如是思惟：“我於此物，都無所捨。所以者何？此內外物，自性皆空，不可捨施，非唯屬我。”
 《摩訶般若波羅蜜經》 T08, no. 223, 369b9–11: 是菩薩為眾生故，捨內外物。捨時作是念：“我無所捨。何以故？是物必當壞敗。”
- ²² Cf. 《大般若波羅蜜多經》 T05, no. 220, 304c29–305a2 (Also: T07, no. 220, 84a29–b2; 492a27–28; 986b23–24): 開闡法教，初中後善，文義巧妙，純一圓滿，清白梵行。
 《摩訶般若波羅蜜經》 T08, no. 223, 257c26–27: ... 說法，初中後善，妙義好語，淨潔純具。
- ²³ Cf. 《大般若波羅蜜多經》 T06, no. 220, 1073a1–4: 如我今者，於此三千大千世界，聲聞菩薩大眾圍繞；以如是名、如是句、如是字、如是理趣，... 宣說般若波羅蜜多，等無差別。
 《摩訶般若波羅蜜經》 T08, no. 223, 423c2–4: 如我今，於三千大千世界中，與諸比丘僧圍繞；以是相、以是像貌、以是名字，說般若波羅蜜。
 《小品般若波羅蜜經》 T08, no. 227, 586b10–12: 如我今，於此三千大千世界，與諸大眾恭敬圍繞；以是文字、章句、相貌，說般若波羅蜜。
 Cf. Aṣṭa(E), 224.
- ²⁴ Cf. 《大般若波羅蜜多經》 T05, no. 220, 72a11–14 (also: T07, no. 220, 32c20–23): 從一佛國，至一佛國，為欲成熟諸有情故，為欲嚴淨自佛土故，為見如來應正等覺，及為見已供養恭敬尊重讚歎。
 “Maturing sentient beings” and “purifying/adorning the Buddha-field” are two fundamental aspects of the Mahāyāna *bodhisattva* career.
- ²⁵ X: 舍利子！是諸法空相，不生不滅，不垢不淨，不增不減。(T8, 848c10–11)
- ²⁶ X: 吾今告汝，開覺於汝。
- ²⁷ Cf. 今此法門，名為能斷金剛般若波羅蜜多。如是名字，汝當奉持。
- ²⁸ X: ... 諸預流者不作是念：‘我能證得預流之果’。
- ²⁹ 《般若波羅蜜多心經》 T08, no. 253, 849b26–27: 如是我聞：一時佛在王舍城，耆闍崛山中，與大比丘眾及菩薩眾俱。

Lesson 4

- 30 X: 希有!世尊!乃至如來應正等覺,能以最勝攝受,攝受諸菩薩摩訶薩,乃至如來應正等覺,能以最勝付囑,付囑諸菩薩摩訶薩。...如是如是。如汝所說,乃至如來應正等覺,能以最勝攝受,攝受諸菩薩摩訶薩,乃至如來應正等覺,能以最勝付囑,付囑諸菩薩摩訶薩。
K: 希有!世尊!如來善護念諸菩薩,善付囑諸菩薩。
- 31 X: ... 菩薩 ... (應當發趣如是之心):所有諸有情, ... 若卵生、若胎生、若濕生、若化生、... (如是)一切,我當皆令於無餘依妙涅槃界而般涅槃。
K: 諸菩薩摩訶薩,應如是降伏其心:“所有一切眾生... 若卵生、若胎生、若濕生、若化生...我皆令入無餘涅槃而滅度之。”
- 32 X: 善男子...,於此法門受持、讀誦、...,及廣為他宣說...,則為如來,以其佛智悉知是人,則為如來, ... 悉見是人,則為如來悉覺是人。
K: (若有)善男子(、善女人),能於此經,受持、讀誦,則為如來以佛智慧,悉知是人,悉見是人。
- 33 X: 譬如士夫,入於閤室(都無所見).當知菩薩若墮於事。
K: (若)菩薩心住於法而行布施,如人入閤,則無所見。
- 34 X: 菩薩摩訶薩,不住於事,應行布施;都無所住,應行布施.不住於色應行布施;不住聲香味觸法,應行布施。...如是,菩薩摩訶薩如不住相想,應行布施。
K: 菩薩於法,應無所住,行於布施。所謂不住色布施,不住聲香味觸法布施。(須菩提!)菩薩應如是布施,不住於相。
- 35 X: 是故 ... 菩薩如是,都無所住應生其心。... 都無所住應生其心。
K: 是故 ... 諸菩薩摩訶薩,應如是生清淨心 ... 應無所住而生其心。

Lesson 5

- 5.1 Declension of m nouns ending in *-i* : *agni*
- 5.2 Declension of n nouns ending in *-i* : *vāri*
- 5.3 Declension of f nouns ending in *-i* : *jāti*
- 5.4 Declension of f nouns ending in *-ī* : *nadī*
- 5.5 Declension of pronoun *sā* (f)
- 5.6 Declension of demonstratives: *ayam* (m), *idam* (n), *iyaṃ* (f)
- 5.7 Declension of interrogative pronouns: *kaḥ* (m), *kim* (n), *kā* (f)
- 5.8 The interrogative particles, *api* and *kim* (question markers)
- 5.9 *Parasmaipada* and *ātmanepada* verbs
- 5.10 Paradigm for the conjugation of *ātmanepada* verbs
- 5.11 Gerunds
- 5.12 Hard and soft consonants
- 5.13 Introduction to sandhi rules

5.1 Declension of m nouns ending in *-i* : *agni* ‘fire’

case	sg	du	pl
nom	<i>agniḥ</i>	<i>agnī</i>	<i>agnayaḥ</i>
acc	<i>agnim</i>	”	<i>agnīn</i>
inst	<i>agninā</i>	<i>agnibhyām</i>	<i>agnibhiḥ</i>
dat	<i>agnaye</i>	”	<i>agnibhyaḥ</i>
abl	<i>agneḥ</i>	”	”
gen	”	<i>agnyoḥ</i>	<i>agnīnām</i>
loc	<i>agnau</i>	”	<i>agniṣu</i>
voc	<i>agne</i>	<i>agnī</i>	<i>agnayaḥ</i>

5.2 Declension of n nouns ending in *-i* : *vāri* ‘water’

case	sg	du	pl
nom	<i>vāri</i>	<i>vāriṇī</i>	<i>vāriṇi</i>
acc	”	”	”
inst	<i>vāriṇā</i>	<i>vāribhyām</i>	<i>vāribhiḥ</i>
dat	<i>vāriṇe</i>	”	<i>vāribhyaḥ</i>
abl	<i>vāriṇaḥ</i>	”	”
gen	”	<i>vāriṇoḥ</i>	<i>vāriṇām</i>
loc	<i>vāriṇi</i>	”	<i>vāriṣu</i>
voc	<i>vāri/vāre</i>	<i>vāriṇī</i>	<i>vāriṇi</i>

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5.3 Declension of nouns ending in -i : *jāti* ‘birth’

case	sg	du	pl
nom	<i>jātiḥ</i>	<i>jātī</i>	<i>jātayaḥ</i>
acc	<i>jātim</i>	”	<i>jātīḥ</i>
inst	<i>jātyā</i>	<i>jātibhyām</i>	<i>jātibhiḥ</i>
dat	<i>jātyai/jātaye</i>	”	<i>jātibhyaḥ</i>
abl	<i>jātyāḥ/-teḥ</i>	”	”
gen	”	<i>jātyoḥ</i>	<i>jātīnām</i>
loc	<i>jātyām/-tau</i>	”	<i>jātiṣu</i>
voc	<i>jāte</i>	<i>jātī</i>	<i>jātayaḥ</i>

5.4 Declension of nouns ending in -ī : *nadī* ‘river’

case	sg	du	pl
nom	<i>nadī</i>	<i>nadyau</i>	<i>nadyaḥ</i>
acc	<i>nadīm</i>	”	<i>nadīḥ</i>
inst	<i>nadyā</i>	<i>nadībhyām</i>	<i>nadībhiḥ</i>
dat	<i>nadyai</i>	”	<i>nadībhyaḥ</i>
abl	<i>nadyāḥ</i>	”	”
gen	”	<i>nadyoḥ</i>	<i>nadīnām</i>
loc	<i>nadyām</i>	”	<i>nadīṣu</i>
voc	<i>nadi</i>	<i>nadyau</i>	<i>nadyaḥ</i>

5.5 Declension of pronoun *sā* (f): ‘she/that’; same for *eṣā*: ‘this’

case	sg	du	pl
nom	<i>sā</i>	<i>te</i>	<i>tāḥ</i>
acc	<i>tām</i>	”	”
inst	<i>tayā</i>	<i>tābhyām</i>	<i>tābhiḥ</i>
dat	<i>tasyai</i>	”	<i>tābhyaḥ</i>
abl	<i>tasyāḥ</i>	”	”
gen	”	<i>tayoḥ</i>	<i>tāsām</i>
loc	<i>tasyām</i>	”	<i>tāṣu</i>
voc	—	—	—

5.6 Declension of demonstratives: (a) *ayam* (m) ‘this’

case	sg	du	pl
nom	<i>ayam</i>	<i>imau</i>	<i>ime</i>
acc	<i>imam</i>	”	<i>imān</i>
inst	<i>anena</i>	<i>ābhyām</i>	<i>ebhiḥ</i>
dat	<i>asmai</i>	”	<i>ebhyaḥ</i>
abl	<i>asmāt</i>	”	”
gen	<i>asya</i>	<i>anayoḥ</i>	<i>eṣām</i>
loc	<i>asmin</i>	”	<i>eṣu</i>
voc	—	—	—

(b) *idam* (n) ‘this’

case	sg	du	pl
nom	<i>idam</i>	<i>ime</i>	<i>imāni</i>
acc	”	”	”
inst	<i>anena</i>	<i>ābhyām</i>	<i>ebhiḥ</i>
dat	<i>asmai</i>	”	<i>ebhyaḥ</i>
abl	<i>asmāt</i>	”	”
gen	<i>asya</i>	<i>anayoḥ</i>	<i>eṣām</i>
loc	<i>asmin</i>	”	<i>eṣu</i>
voc	—	—	—

(c) *iyam* (f) ‘this’

case	sg	du	pl
nom	<i>iyam</i>	<i>ime</i>	<i>imāḥ</i>
acc	<i>imām</i>	”	”
inst	<i>anayā</i>	<i>ābhyām</i>	<i>ābhiḥ</i>
dat	<i>asyai</i>	”	<i>ābhyaḥ</i>
abl	<i>asyāḥ</i>	”	”
gen	”	<i>anayoḥ</i>	<i>āsām</i>
loc	<i>asyām</i>	”	<i>āṣu</i>
voc	—	—	—

- 5.7 Declension of interrogative pronouns **kaḥ** (m), **kim** (n), **kā** (f): ‘who?’/ ‘what?’
The declension of *kaḥ*, *kim*, *kā* follow those of *saḥ*, *tat*, *sā*.

- 5.7.1 Like the other pronouns, they may be used by themselves as substantives, or adjectivally qualifying a substantive. (Note that an interrogative begins with the letter ‘**k**’)

Example:

- **kim** *kariṣyāmi* | (*kim* is used alone as the object)
sg,n,acc 1,sg,future ‘I shall do’
What shall I do?
- **kena** *kāraṇena* *evam uktam* |
sg,n,inst sg,n,inst ‘reason’
(*kena* is adjectival, qualifying *kāraṇena*)
For what reason (‘by what reason’) was it so said?

- 5.7.2 When the indefinite particles **cit** and **cana** are added to the interrogatives, the latter becomes indefinite:

Examples:

- *kaś-cit* (m) / *kā-cit* (f) = someone; *kiṃ-cit* (n) = something; *ke-cit* = some people; *kena-cit* = by someone; *kutaḥ-cit* = from somewhere; *keṣāṃ-cit* = of some people, etc.
- With the negative particle, *na*, added, they become:
na kaś-cit = not anyone (/no one); *na kiṃ-cit* = not anything (/nothing); *na kutas-cit* = from nowhere; etc.

When *api* is added—generally used with the negative particle *na*—the meaning becomes even more indefinite:

Examples:

- *na kaś-cid api* = not anyone whosoever (/no one at all);
- *na kutra-cid api* = not anywhere (/no where at all).

- 5.8 **The interrogative particles, *api* and *kim* (question markers)**
api and *kim*, when placed in front of a statement, turns the latter into a question. Among the two, *api* is the stronger in tone, soliciting a definite “yes” or “no” response. Sometimes the particle *nu* is added to *kim/api*, which reinforces the tone of the question.

Examples:

- **kim** sarve saṃskārāḥ anityāḥ |
Are all conditionings impermanent?
- **kim nu** bhaviṣyāmi anāgate adhvani |
1st,sg, fut ‘I’ll be’ sg,n,loc ‘future’ sg,n,loc ‘time’
Now, will I exist in the future time?
- **api nu** tatra kaścīt dharmāḥ aśūnya-svabhāvaḥ |
Is there (indeed/possibly) any *dharma* which is non-empty in
intrinsic nature?

5.8.1 When **kim** is used with a substantive, X, **in the instrumental**, it gives the sense: “what is use of X?”

Example:

- **kim te buddhatvena?** (Aṣṭa-Vaidya, 163)
What use is buddhahood for you?
- śrāvakatve tvam kulaputra vyākṛtaḥ na tvam anuttarāyām
samyaksambodhau | **kim te anuttarayā samyaksambodhyā** |
(PSP_4:161)
You have been predicted (vyākṛta) for disciple-hood
(śrāvakatve); you [have not been predicted] for supreme perfect
full enlightenment. **What use is supreme perfect full
enlightenment** for you?
- **yaḥ ca lokataḥ arthaḥ prasiddhaḥ | kiṃ tatra yatnena** | (AKB, 228)
That meaning which (yaḥ arthaḥ) has been universally established
(prasiddhaḥ) from the peerspective of the world (lokatas), **what
use** in that case is **effort** [to be applied]?

5.9 **Parasmaipada (Pa) and ātmanepada (Āt) verbs**

5.9.1 The verbs we have learned so far are **parasmai-pada** (‘word for another’) verbs, distinguishable by the **present 3rd, sg ending -ti**. There is another type of Sanskrit verbs called **ātmanepada** (‘word for oneself’), distinguishable by the **present 3rd, sg ending -te**. This is sometimes referred to by western grammarians as the ‘middle voice’. But this term can be misleading, as the *ātmanepada* does not refer to a voice which is the middle between the active and passive voices. The Sanskrit term (‘word for oneself’) conveys its nature more appropriately.

Traditionally, the distinction is this: An action expressed by a *parasmaipada* (Pa) verb **affects (/benefits) another person**, whereas that by an *ātmanepada* (Āt) verb **affects (/benefits) the subject (i.e., the agent of the action)**. The latter, therefore, originally conveyed a reflexive significance.

Examples:

From $\sqrt{\text{yaj}}$, we have two forms: *yajati* (Pa) and *yajate* (Āt):

- *brāhmaṇaḥ agniṃ yajati* |
The Brahmin priest offers fire (in the ritual — for the sake of another person).
- *devadattaḥ agniṃ yajate* |
Devadatta offers fire (for his own benefit).
- *devadattaḥ atithaye kaṭam karoti* (Pa) |
sg,m,dāt of *atithi* ‘guest’ sg,m,acc ‘straw mat’ $\sqrt{\text{kr}}$, ‘do’/‘prepare’
Devadatta prepares a mat for the guest.
- *devadattaḥ kaṭam kurute* (Āt) |
Devadatta prepares a mat (for himself).

But in the course of time, this distinction had become very blurred and is rarely observed. What we need to know is that some verbs have only the *parasmaipada* form, some only the *ātmanepada* form, and some both forms, with little or no distinction in meaning.

5.10 Paradigm for Āt Conjugation: $\sqrt{\text{bhāṣ}}$ (I, ‘speak’)

person	sg	du	pl
3 rd	<i>bhāṣate</i>	<i>bhāṣete</i>	<i>bhāṣante</i>
2 nd	<i>bhāṣase</i>	<i>bhāṣethe</i>	<i>bhāṣadhve</i>
1 st	<i>bhāṣe</i>	<i>bhāṣāvahe</i>	<i>bhāṣāmahe</i>

Note that for Class IV verbs, the Āt form of the active and the passive are generally identical; E.g.: *padyate*, *manyate*.

But also note those examples of Class IV verbs where the active and passive forms are distinctively different:

- $\sqrt{\text{jan}}$ (‘be born’) → *jāyate* (active) and *janyate* (passive);
- $\sqrt{\text{mā}}$ (‘measure’) → *māyate* (active), *mīyate* (passive); etc.

5.11 Gerund (= absolutive/indeclinable participle)

Gerunds are **indeclinable**, thus they are also called the **indeclinable participles**, or **absolutives**. They are fairly commonly used in a complex sentence **describing more than one action**: Having done the first action, the same subject does another action. In such a sentence, while the last action is expressed by a finite verb, all actions prior to it are denoted by gerunds.

Example:

- *bhikṣuḥ pātra-cīvaram ādāya grāmaṃ praviśati* |
The monk, **taking (having taken)** the bowl and the robe, enters the village.

Here, ‘*bhikṣuḥ*’ is the subject. The **first action**, ‘**having taken**’, is expressed by the **gerund**, ‘*ādāya*’. Note that this preceding action can often be rendered in English as if it is a present participle (‘taking’).

5.11.1 Gerunds are formed by **adding -tvā, -ya or -tya**.

5.11.1.1 -*tvā* is **added** to the **weak** form of the **root**, which is generally the same form before adding the PPP suffix (-*ta*, -*na*).

Examples:

- \sqrt{gam} (I ‘go’) → *ga* + *tvā* → *gatvā* ‘having gone’ (PPP: *ga-ta*)
- \sqrt{vac} (II ‘speak’) → *uk* + *tvā* → *uktvā* ‘having spoken’ (PPP: *uk-ta*)
- $\sqrt{jñā}$ (IX ‘understand’) → *jñā* + *tvā* → *jñātvā* ‘having known’ (PPP: *jñā-ta*)
- $\sqrt{dṛś}$ (I ‘see’) → *dṛś* + *tvā* → *dṛśtvā* ‘having seen’ (PPP: *dṛś-ta*)
- $\sqrt{dhā}$ (III ‘put’) → (*d*)*hi* + *tvā* → (*d*)*hitvā* ‘having put aside’ (PPP: *hi-ta*)
- But note: \sqrt{kram} (I/IV ‘step’) → *krāntvā* and *kramitvā* ‘having gone over’ (PPP: *krānta*)

5.11.1.1.1 For Class X verbs, -*tvā*, preceded by an **inserted -i-**, replaces the final -*a* of the present stem. Note that for these verbs, the stem to which the -*tvā* is added and that for forming the PPP are not the same.

Examples:

- $\sqrt{gaṇ}$ (*gaṇayati* ‘counts’) → *gaṇayitvā* (PPP: *gaṇita*)
- \sqrt{cint} (*cintayati* ‘thinks’) → *cintayitvā* (PPP: *cintita*)

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- \sqrt{tul} (*tolayati* ‘weighs’) → *tolayitvā* (PPP: *tolita*)

5.11.1.2 When a root has a prefix, **-ya**, and not **-tvā**, is added.

Examples:

- $\bar{a} + \sqrt{dā} \rightarrow \bar{a}dā + ya \rightarrow \bar{a}dāya$ ‘having taken’
- $abhi + \sqrt{jñā} \rightarrow abhijñā + ya \rightarrow abhijñāya$ ‘having known (through higher knowledge)’
- $pari + \sqrt{jñā} \rightarrow parijñā + ya \rightarrow parijñāya$ ‘having known fully’
- $vi + \sqrt{bhaj} \rightarrow vibhaj + ya \rightarrow vibhajya$ ‘having distinguished’
(*Vibhajyavāda* 分別說(部) refers to the school/doctrine which analyses, or to the ‘distinctionist’ school which distinguishes (/which asserts having distinguished) the ontological status of the tritemporal *dharma*-s)

5.11.1.2.1 If a root has a prefix and **ends in a short vowel**, **-tya** is used instead of **-ya** (i.e., a **-t-** is inserted, before adding **-ya**).

Examples:

- $pra + \sqrt{i}$ (II ‘go’) → $pra + i + tyā \rightarrow pre + tyā \rightarrow pretyā$ ‘having gone’
- $sam + \bar{a} + \sqrt{śri}$ (I ‘rely’) → $sam-\bar{a}-śri + tyā \rightarrow samāśrityā$ ‘having (fully) relied on’
- Note that $\bar{a} + \sqrt{gam} \rightarrow \bar{a}gamya$ or $\bar{a}gatya$ ‘having come/arrived’

5.11.2 For the **unprefixed causative** verbs, **-itvā** replaces the final **-a** of the present stem, as in the case of the Class X verbs.

Examples:

- $gamayati$ (\sqrt{gam}) → $gamayitvā$ ‘having caused to go’
- $darśayati$ ($\sqrt{drś}$) → $darśayitvā$ ‘having shown’
- $deśayati$ ($\sqrt{dīś}$) → $deśayitvā$ ‘having taught/demonstrated’
- $sthāpayati$ ($\sqrt{sthā}$) → $sthāpayitvā$ ‘having established’

5.11.3 For the **prefixed causative** verbs, **-ya** directly replaces the final **-aya-** of the present stem

Examples:

- $pra-jñāpayati$ ($\sqrt{jñā}$) → $prajñāpya$ ‘having made known’
- $pra-varṭayati$ ($\sqrt{vṛt}$) → $pravartya$ ‘having set into motion’
- $prati-ṣthāpayati$ ($\sqrt{sthā}$) → $pratiṣṭhāpya$ ‘having established’
- $pari-nirvāpayati$ (< $nirvāti$ ‘enters into *nirvāṇa*’) → $parinirvāpya$ ‘having led (beings) into complete *nirvāṇa*’

- 5.11.3.1 However, if the stem vowel is unstrengthened, **-ya** replaces the final-**a-** of the present stem (→ **-ayya**)

Examples:

- *ava-gamayati* ($\sqrt{\text{gam}}$) → *avagamayya* ‘having caused to understand’
- *nir-ṇamayati* ($\sqrt{\text{nam}}$) → *nir-ṇamayya* ‘having bent forth’/ ‘put out (the tongue)’

- 5.11.4 Sometimes, a gerund may also **express a passive sense**, as shown in the following example:

Example:

- *abhidharmah ... kātyāyanīputra-prabhṛtibhiḥ piṇḍīkrtya sthāpitaḥ ...* | (AKB, 3)
‘The *abhidharma*, **having been gathered together** by Kātyāyanīputra and others, was established ...’
In this sentence, the subject is *abhidharma*, and the gerund, *piṇḍīkrtya*, expresses a **passive action**, ‘**having been** gathered together’ (‘having been made into a collection’).

5.12 **Hard and soft consonants**

Two important features of Sanskrit consonants are: **aspiration** and **voicing**. Aspiration refers to the phenomenon of pronouncing with an explosion of breath. The aspirated consonants are **kh, gh, ch, ṭh, th**, etc. (see chart below), and the **-h** indicates aspiration. Voicing here refers to the use of the vocal chord in articulating the consonant.

The **unvoiced** consonants are also referred to as **hard** consonants, such as **k, c, ṭ, t, p, ś, ṣ, sa, h**, etc.

The **voiced** consonants are also referred to as the **soft** consonants, such as **g, j, ḍ, d, m, n, b, ḥ**, etc.

From the view-point of the application of sandhi rules, the distinction between voiced (/soft) and unvoiced (/hard) consonants is an important one. The beginners should therefore familiarize themselves with this distinction, acquiring the ability to recognize which consonants are soft/voiced, and which are hard/unvoiced.

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The consonants (including semi vowels) are grouped as follows:

	unvoiced/ hard		voiced/ soft		voiced/ soft		unvoiced/ hard
		aspirated		aspirated		aspirated	aspirated
velar (<i>kaṇṭhya</i>)	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṇ</i>	<i>h</i>	<i>ḥ</i>
palatal (<i>tālavya</i>)	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>ś</i>
cerebral (<i>mūrdhanya</i>)	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ṣ</i>
dental (<i>dantya</i>)	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>s</i>
labial (<i>oṣṭhya</i>)	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	

The first 25 consonants (*k ... ṇ*; *c ... ñ*; *ṭ ... ṇ*; *t ... n*; *p ... m*) are called “stops” (*sparsā*)

5.13 Introduction to Sandhi rules

“Sandhi” means ‘junction/connection’. When **two words are joined** together, the euphonic junction of the final and initial letters follows rules known as **sandhi** rules. By way of illustration, we shall here discuss only some of the basic rules below. It is not suggested that you memorize the rules. You should, however, familiarize yourselves with them from the Sandhi Grid provided in the appendix. It should be borne in mind that there are certain irregularities and exceptions, and certain alternative sandhi-s are possible.

5.13.1 At the outset, it is important to bear in mind that only the following **eight** consonants are permitted to stand at the end of a word: *k, ṭ, t, p, ṇ, m, n, ḥ*. All vowels, other than *ī* and *l*, can stand at the end.

5.13.2 The **sandhi** that occurs between two **internal components of a word** is called **internal sandhi**.

Examples:

- *nīta-ārtha* → *nītārtha* (*a + a* → *ā*)

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- *pañca-indriya* → *pañcendriya* (*a + i* → *e*)
- *smṛti-upasthāna* → *smṛtyupasthāna* (final *-i* in front of a vowel → *-y-*)

The **sandhi** that takes place between **separate words** is called **external sandhi**.

Examples:

- *upajāyate eva* → *upajāyata eva* (*-e* before vowels, other than *a-*, → *-a*)
- *buddhaḥ vadati* → *buddho vadati* (*-aḥ* before a soft consonant → *-o*)

5.13.3 Sandhi rule for the *anusvāra* (*ṁ*)

The rule is simple: the *anusvāra* must always be applied except at the end of a sentence or in front of a vowel:

Example:

- *evaṁ mayā śrutam* | (end of a sentence)
- *kim atra* | (before a vowel)

5.13.4 Sandhi rule for *-aḥ* and *-āḥ*

The *visarga* (*ḥ*) appears as the final letter in many words. However, to avoid possible confusion in understanding the sandhi relating to the *visarga*, the beginner should bear in mind that it may represent, etymologically, an original *-s* final or *-r* final. The latter is confined to a relatively small number of instances in such words as *antar*, *catur*, *pratar*, *punar* (represented as *antaḥ*, *catuḥ*, *prataḥ*, *punaḥ*, respectively), etc. Generally, the rules for *visarga* apply equally to these words from original final *-r*. But they differ with regard to *-ar* and *-ār*. (See below, and also remarks in the Sandhi Table).

(a) *-aḥ* before *a-* becomes *-o*; the beginning *a-* of the following word is **deleted**:

Example:

- *dravyataḥ + asti* → *dravyato 'sti* | (the apostrophe, corresponding to the Devanāgarī *avagraha* ˆ ('separation') represents the deleted *a-*)

(b) *-aḥ* before a **soft** (voiced) consonant, becomes *-o*; the **following consonant is unchanged**.

Example:

- *tathāgataḥ deśayati* → *tathāgato deśayati* |

But before *r-*, if the *-ḥ* is from an original *-r*, then *-ḥ* is dropped and *-a* is lengthened.

Example:

- *punaḥ rūpam* → *punar rūpam* → *punā rūpam* (The *-ḥ* is from the original *-r*)

(c) **-aḥ** before a **vowel**, other than *a-*, **drops the -ḥ**.

Examples:

- *tathāgataḥ āgacchati* → *tathāgata āgacchati*;
- *rāgaḥ utpadyate* → *rāga utpadyate*

(d) **-āḥ**, before a **vowel** or a **soft (voiced) consonant**, becomes **-ā** (**-ḥ** is **dropped**); it remains **unchanged** before a **hard (voiceless) consonant** (For *ḥ* before a **sibilant**, see also below).

Examples:

- *sattvaḥ āgacchanti* → *sattvā āgacchanti*.
- *bodhisattvaḥ mahāsattvaḥ* → *bodhisattvā mahāsattvāḥ*.
- *bodhisattvaḥ paśyanti* → *bodhisattvāḥ paśyanti* (no change because *p-* is hard)

(e) **-aḥ** and **-āḥ** before a **hard consonant** — except *c-/ch-*, *ṭ-/ṭh-*, *t-/th-*, *ś-* — remain unchanged.

Examples:

- *sattvaḥ parinirvāpitaḥ*.
- *tathāgatebhyaḥ samyaksambuddhebhyaḥ*.
- *maṃcāḥ krośanti*.
- *saṃghātāḥ paramāṇavaḥ*.

(f) **-aḥ** and **-āḥ**, before *c-/ch-*, becomes **-aś** and **-āś**, respectively.

Examples:

- *bodhisattvaḥ carati* → *bodhisattvaś carati*.
- *adharmāḥ caiva* → *adharmāś caiva*.

(g) **-aḥ** and **-āḥ**, before *ṭ-/ṭh-*, *t-/th-*, becomes **-aṣ**/**-āṣ** and **-as**/**-ās**, respectively

Examples:

- *ācāryaḥ ṭīkāṃ likhati* → *ācāryaṣ ṭīkāṃ likhati*.
- *yaḥ tathāgatena deśitaḥ* → *yaś tathāgatena deśitaḥ*.

(h) **-aḥ** and **-āḥ**, before the sibilants **ś-/ṣ-/s-**, remain unchanged, or are optionally assimilated to the corresponding sibilant.

Examples:

- *śāntaḥ śūkṣmaḥ* → *śāntaḥ śūkṣmaḥ*;
- *praviṣṭaḥ syāt* → *praviṣṭas syāt*

(i) **-Vḥ**, where **V** stands for any vowel other than **-a/-ā-**

(1) Before a vowel or soft consonant, **-ḥ** → **-r**.

Examples:

- *śubhūtiḥ utthāya āsanāt ...* → *śubhūtir utthāya āsanāt ...*
- *bhikṣuḥ evaṃ manyate* → *bhikṣur evaṃ manyate*.

(2) If the following soft consonant is **r-**, then the **-r** changed from **-ḥ** vanishes, and the preceding **V**, if short, is lengthened.

Examples:

- *anyaiḥ rāgādibhiḥ* → *anyai rāgādibhiḥ* (**-ai** is not a short vowel)
- *yeṣāṃ mithyādrṣṭiḥ rocate* → *yeṣāṃ mithyādrṣṭī rocate*.

(**-i** is a short vowel, hence lengthened to **-ī**)

(Note: For the interjection, **bhoḥ** ('O!', 'hello', 'alas!', etc), **-ḥ** vanishes before vowels and soft consonant.

Examples:

- *bhoḥ gautama* → *bho gautama*.
- *bhoḥ bhoḥ* → *bho bhoḥ*.

5.14 Primary and secondary suffixes

Sanskrit suffixes (*pratyaya*) are of two types: primary (*kṛt*) and secondary (*taddhita*), both of which we have already come across before. Primary suffixes are added directly to the roots to derive primary nominal bases; the process being largely characterised by guṇating. Secondary suffixes are those added to nominal forms already derived by the primary suffixes or other derivation, the process being largely characterized by *vṛddhi*-ing. We shall here learn some of the more important ones of both these types.

5.14.1 Primary suffixes (*kṛt-pratyaya*)

(a) **-a**

This is one of the most important ones, added to roots capable of guṇating—i.e., a light-syllable root or one ending in a long vowel—forming action nouns that are mostly masculine.

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Examples:

- $\sqrt{dviṣ}$ ('hate') + $a \rightarrow dveṣaḥ$ 'hatred'.
- \sqrt{muh} ('err') + $a \rightarrow mohaḥ$ 'delusion'.
- \sqrt{raj} ('be dyed') + $a \rightarrow rāgaḥ$ 'greed'.
- \sqrt{grah} ('grasp') + $a \rightarrow grāhaḥ$ 'grasping', 'attachment'.

(b) -ana

This forms mostly neuter action nouns. The root vowel is generally guṇated.

Examples:

- $\sqrt{dā}$ ('give') + $ana \rightarrow dānam$ 'giving', 'generosity'.
- $\sqrt{drś}$ + $ana \rightarrow darśanam$ 'seeing', 'vision'.
- \sqrt{gam} + $ana \rightarrow gamanam$ 'going', 'journey'.
- \sqrt{kr} ('do') + $ana \rightarrow karaṇam$ 'doing', 'an act'.
- \sqrt{bhuj} ('enjoy', 'consume') + $ana \rightarrow bhojanam$ 'enjoyment', 'food'.

From the feminine form, -anā, is also derived many feminine nouns, such as *arcanā* 'praising', 'honouring' (\sqrt{arc} (*ṛc*), 'praise'), *gaṇanā* 'counting' ($\sqrt{gaṇ}$ 'count'), etc.

(c) -ti

This forms feminine action nouns. The root to which it is added generally becomes weakened or remains unchanged.

Examples:

- \sqrt{jan} ('be born') + $ti \rightarrow jātīḥ$ 'birth'.
- \sqrt{gam} + $ti \rightarrow gatīḥ$ 'going', 'movement', 'destiny'.
- $\sqrt{drś}$ + $ti \rightarrow dr̥ṣṭīḥ$ 'seeing', 'view'.
- \sqrt{budh} + $ti \rightarrow buddhi$ 'thought', 'intellect'.

5.14.2 Secondary suffixes (*taddhita-pratyaya*)

We have already mentioned before, the secondary suffixes -tva and -tā. We shall now learn a few more of the important ones here.

(a) -a

Examples:

- *gotama* + $a \rightarrow gautama$ ($o \rightarrow au$) 'relating to *gotama*' (family name of the Buddha).
- *buddha* + $a \rightarrow bauddha$ ($u \rightarrow au$) 'follower of the Enlightened One', Buddhist.

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- *sugata* + *a* → *saugata* (*u* → *au*) ‘follower of the Well Gone One’, a Buddhist.
- *citta* (‘thought’) + *a* → *caitta* (*i* → *ai*) ‘relating to thought’, ‘thought-concomitant’.
- *brahman* (Brahman) + *a* → *brāhmaṇa* (*a* → *ā*) a brāhmin.

(b) -ya

This forms mostly abstract noun, generally of m gender. It replaces any stem-final vowel, and generally causes a *vṛddhi* of the first syllable of the stem. It also forms adj.

Examples:

- *niṣkrama* (‘going out’) + *ya* → *naiṣkramya* ‘renunciation’.
- *nir-ātma(n)* (‘without a Self’) + *ya* → *nairātmya* ‘no-Self-ness’.
- *sundara* (‘beautiful’) + *ya* → *saundarya* ‘beauty’.
- *atithi* (‘guest’) + *ya* → *ātithya* ‘hospitality’.
- *adhipati* (‘lord’, ‘controller’) + *ya* → *ādhipatyā* ‘lordship’, ‘dominance’.
- *mūla* (‘root’, ‘fundament’) + *ya* → *maulya* ‘fundamental’ (adj).
- *mukha* (‘face’) + *ya* → *mukhya* (note absence of *vṛddhi*) forefront (adj).
- *tālu* (‘palate’) + *ya* → *tālavya* ‘palatal’ (adj). Note *-u* → *-ava*
- *vāyu* (‘wind’) + *ya* → *vāyavya* (= *vāyava*) ‘belonging to the wind’ (adj)

(c) -ka

This does not cause any vowel strengthening, and generally has the sense of ‘pertaining to’. It also gives an agentive sense, and sometimes has a diminutive effect. It may also make an abstract noun.

Examples:

- *madhyama* (adj, ‘middle’) + *ka* → *madhyamaka* ‘pertaining to the middle’, ‘(doctrine) of the middle(-way)’.
- *sattva-drṣṭi* (‘being-view’) + *ka* → *sattvadṛṣṭika* ‘one holding the view of a truly existent sentient being’.
- *grāha* (‘grasping’) + *ka* → *grāhaka* ‘grasper’ (agentive), the “subject” which apprehends the “object”.
- *māṇava* (‘young man’) + *ka* → *māṇavaka* ‘youth’, ‘lad’ (diminutive).
- *ācārya* (‘spiritual teacher’) + *ka* → *ācāryaka* (n) ‘the office/profession of a spiritual teacher’ (abstract noun).

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(d) -ika

This causes *vṛddhi* in the first syllable, and generally gives a possessive sense.

Examples:

- *loka* ('world') + *ika* → *laukika* 'worldly', 'mundane'
- *madhyama* + *ika* → *mādhyamika* (note *vṛddhi*, unlike *madhyamaka*) 'adherent to the Middle doctrine' (also, name of that school)
- *cetas* ('mind') + *ika* → *caitasika* 'mental', 'thought-concomitant' (= *caitta*)

(e) -īya

This forms adj having the sense of 'belonging to' or 'connected with'. It sometimes causes *vṛddhi*.

Examples:

- *aham* + *īya* → *madīya* 'my'
- *bhāga* ('portion') + *īya* → *bhāgīya* 'connected with', 'belonging to', 'under the section of'.
- *sthāna* ('place') + *īya* → *sthānīya* 'occupying the place of', 'representing'
- *brāhmaṇa-jāti* + *īya* → *brāhmaṇa-jātīya* 'belonging to the Brāhmaṇa caste'
- *parvata* ('mountain') + *īya* → *pārvatīya* (note *vṛddhi* here; but also *parvatīya*), 'living in the mountains'.

Vocabulary

Nouns

abhidharmaḥ (m) 阿毘達磨 the profound doctrine

agratā (f) the highest/foremost state, the highest, excellence

agra-yānam (n) highest vehicle

añjaliḥ (m) 合掌 folded hands (in salutation)

anta-kriyā (f) 盡(苦)邊際 making an end

ā-pattiḥ (f) 罪, 禁, 罪犯, 違犯, 落墮, 墮落 occurring, entering into (a state/condition), transgression, violation, a fault, misfortune; PPP: *āpanna* 'guilty of a transgression' (see BHSD; cf. *adhyāpadyate*; ger: *adhyāpadya*)

āsaṅgaḥ (m) clinging, attachment, cloak, robe

āsvādaḥ (m) 味, 滋味, 味著, 味受 tasting, taste, enjoyable taste, flavour

ātma-dr̥ṣṭiḥ (f) Self-view

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- bhavanam* (n) mansion, home, dwelling, place; *sva-bhavanam*: own abode/
dwelling
- bhikṣuḥ* (m) 苾芻, 比丘 a beggar, mendicant, a Buddhist monk
- buddha-tvam* (n) 正覺, 佛果, 佛體, 佛性, 佛道 buddhahood, the state of
enlightenment, buddha-nature
- cakṣus* (n) eye; *cakṣur-vijñānam*: visual consciousness
- cetanā* (f) 思 volition, will
- cīvaram* (n) robe
- devaputraḥ* (m) 天子 son of a god
- dharma-dhātuḥ* (m) 法界 (a synonym of ultimate reality) Dharma-element,
Realm of Truth
- drṣṭiḥ* (f) 見 view
- dveṣaḥ* (m) 瞋 hatred
- Gautamaḥ* (m) 喬答摩(氏) family name of the Buddha
- jānu-maṇḍalam* (n) knee-disk, knee
- jātiḥ* (f) birth, kind, genus, species, caste, race
- Kātyāyanīputraḥ* (m) 迦多衍尼子/迦旃延子 name of a Buddhist (Abhidharma)
Master, said to be the author of the *Jñānaprasthāna-śāstra*
- klamathaḥ* (m) fatigue, exhaustion
- kriyā* (f) activity, action, doing, making
- kṣāntiḥ* (f) 忍, 堪忍 receptivity, patience, endurance
- kṣayaḥ* (m) destruction, exhaustion
- mahā-nagarī* (f) great city
- mātram* (n) measure, quantity; *nāmadheya-mātra* (adj): amounting to no
more than an appellation, appellation-only; *nāmadheya-mātram* (n):
nothing but appellation, a mere-name
- mūla-āpattiḥ* (f) 重罪, 重禁 fundamental (gravest) transgression
- nāman* (n) (nom/acc, sg is *nāma*) name
- nāma-dheyam* (n) appellation, name, title
- naiṣ-kramam* (n) (noun < originally adj meaning ‘relating to *niṣ-krama*’)
renunciation, going forth/out
- nikāyaḥ* (m) a collection, a group, a class, a Buddhist school
- pādaḥ* (m) the foot
- pari-jayaḥ* (m; = *pari-caya*, < \sqrt{ci} V ‘accumulate’) 積習, 修習, 熟練, 修得, 證,
勝解 cultivation, practice, full familiarity, full mastery; *kṛta-parijaya*: one
who has achieved full mastery in a given meditative practice
- pary-aṅkaḥ* (m) (*aṅka* is a curve, here referring to the bent in the limbs) the
fully cross-legged position in meditation
- pātram* (n) receptacle, bowl
- prabhṛtiḥ* (f) beginning; *X-prabhṛti* : ‘X, etc’. When used with an abl/adv):
beginning with ..., from ... upwards
- pratibhānam* (n) 辯, 辯才 becoming clear, brilliance, eloquence
- prītiḥ* (f) 喜, 歡喜 rapture
- prthivī* (f) the earth

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pustakaḥ (m) / *pustakam* (n) manuscript, book

ratnam (n) jewel, gem, treasure

rāśiḥ (m) heap, mass, group

Sadāpraruditāḥ (m) 薩陀波崙(菩薩), 常啼(菩薩) the *bodhisattva* who is the hero in the last three chapters of the *Aṣṭa-sāhasrikā Prajñāpāramitā*

Śakraḥ (m) 釋, (天)帝釋 name of a god spoken of as *śakro devānām indraḥ* (or *śakro devendraḥ*) 帝釋天主, 天帝釋, 釋提桓因 'chief of the gods'

sākṣāt-kriyā (f) 證, 作證, 現證 direct realization (*sākṣāt* is used adverbially: 'with one's own eyes')

śākyaputrīyaḥ (m) 釋迦子, 釋子, 釋種子 a Śākyan son

saṃgrahaḥ (m) 攝, 取, 攝取, 攝持, 攝集, 略, 受, 得, 獲, 饒益 grasping, assembling, reception, obtainment, collection, inclusion, abridgment, summary, attraction, benefaction

saṃnipātaḥ (m) 'falling in/down together', coming together, meeting

samudraḥ (m) sea, ocean; *mahā-samudraḥ*: great ocean

śramaṇaḥ (m) 沙門, 沙彌, 舍羅摩拏, 室羅摩拏, 修善, 勤勞, 勤策, 息心, 靜志 recluse, renunciate, an ascetic, a Buddhist monk, a mendicant

śrāvaka-tvam (n) 聲聞(果) 'disciple-hood' (= *arhat*-hood), the state being a disciple

Subhūtiḥ (m) 善現須, 菩提 name of one of the ten chief disciples of the Buddha

sv-ā-dhyāyaḥ (m) 誦念, 習誦, 讀誦 (repeated) recitation, study (by reciting repeatedly)

uttarāsaṅgaḥ (m) 鬱多羅僧, 上衣 upper robe

vāyuḥ (m) wind, the wind element

vivekaḥ (m) discrimination, separation, seclusion, detachment

yatnaḥ (m) effort, exertion

Adjectives

adhi-mātra higher measure, greater degree/grade, greater, excessive;
adhimātram (adv) greatly, excessively

agādha 底, 源底, 難度 deep, unfathomable

an-utpatti-ka 無生 non-arising; *anupattikeṣu dharmeṣu kṣāntiṃ pratilabhate* (證)得無生法忍: 'obtains receptivity towards *dharma*-s being non-arising in nature'

anyatara-anyatara another, the one, the other, a certain other, a certain one (of several)

a-pari-māṇa immeasurable

upapāduka = *upapāduka* (Cf. Lesson 2)

dakṣiṇa southern, right (side)

duṣkara 希有 difficult, rare, extra-ordinary; *na duṣkaram*: 'it is not difficult' (an impersonal construction); *duṣkaram* (n) is also a noun: difficulty, rarity

guru (f.sg: *gurī*) heavy, weighty, respectable, serious, grievous; (m) a venerable person, a spiritual preceptor, teacher

mahat (strong form: *mahānt*. For declension, see § 7.1.2) big, large, abundant,

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great
nirātma-ka 無我 without a Self (*ātman*)
rju straight
sahajāta (PPP < \sqrt{jan} IV 'be born') 俱生 born together
saptaratna-paripūrṇa filled with seven jewels
śrāvaka-bhūmika belonging to the stage/level of the Disciples
śrāvaka-yānika belonging to the vehicle of the Disciples
svaka own, one's own
tr̥tīya third
upekṣaka 住捨, 行捨 equanimous, abiding in equanimity, indifferent
uttara higher, upper, northern

Verbs

adhi-mucyate 信解 (\sqrt{muc} VI 'release', *Āt*) resolves, becomes deeply convinced
adhy-ā-padyate (\sqrt{pad} IV 'go', *Āt*) 現起, 犯 enters into, incurs, commits, violates, transgresses
ava-kalpayati 領悟 (caus of \sqrt{klp} I 'effect', 'be fit for') conceptually understands
bhāṣate ($\sqrt{bhāṣ}$ I, 'speak', *Āt*) speaks, says, tells
bhikṣate ($\sqrt{bhikṣ}$ I 'beg', *Āt*) begs
eti (\sqrt{i} II; also I *ayati/ayate*) goes; comes ($\bar{a} + \sqrt{i}$), *sam-eti* (see *sametya*): comes together
jāyate (\sqrt{jan} IV 'be born', *Āt*; also I and X) is born, arises, comes forth
labhate (\sqrt{labh} I 'obtain', *Āt*) obtains
manyate (\sqrt{man} IV/VIII 'think', *Āt*) thinks
pari-ṇamayati 迴向 (caus < \sqrt{nam} I 'bend') changes into, diverts, turns over, dedicates towards, transfers (merits)
prati-labhate 獲, 獲得 (\sqrt{labh} , I 'obtain', *Āt*) obtains
prati-saṃ-vedayate (< caus of \sqrt{vid} II 'know', *Āt*) 受, 領受 experiences,; perceives, recognizes
praty-avekṣate (*prati* + *ava* + $\sqrt{īkṣ}$ I 'see', *Āt*) 觀(察), 思惟, 內審觀察 reflects, contemplates, considers
pra-vartate (\sqrt{vrt} I 'turn', *Āt*) turns forth, proceeds, comes into existence, exists
pra-vartayati (caus < \sqrt{vrt} I 'turn') causes to turn/proceed, sets into motion, circulates, propagates; *pravartya*: ger
śikṣate (< $\sqrt{śikṣ}$ I 'learn', 'train', *Āt*) learn, trains (in)
ucyate (pas < \sqrt{vac} II 'speak') is spoken, is said, is called
ut-padyate (< \sqrt{pad} IV 'go', *Āt*) arises, is born; is arisen (pas)
veṣṭate ($\sqrt{veṣṭ}$ I 'twist round', *Āt*) gets twisted
vi-vardhate (\sqrt{vrdh} I 'increase', *Āt*) increases, grows, expands

PPP

ā-panna (\sqrt{pad} IV 'go') 預, 入 entered, attained, acquired
bhāṣita ($\sqrt{bhāṣ}$ I) spoken, said
pari-mocita (PPP of caus < \sqrt{muc} I 'release') released, caused to be fully free

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pra-kīṛṇa (√*kṛ* VI 'strew') scattered
saṃ-grhīta (√*grah* IX 'grasp') included, subsumed, collected
saṃ-pra-sthīta 發趣 (√*sthā* I 'stand') set forth, well set out (on), fully engaged (in), fully committed (to); *agrayāna-saṃprasthita*: well set forth in the supreme vehicle
sthāpita (PPP of < caus < √*sthā* I 'stand') made to stand, established, fixed, settled, put into order
viññāta (PPP < √*jñā* IX 'know') cognized, known

Gerund

ā-dāya (√*dā* III 'give') having taken, taking
ā-bhujya (√*bhuj* VI 'bend'; different from √*bhuj* VII) bending; *paryāṅkam ābhujya* 結跏(趺)坐: bending (the legs) in the fully cross-legged position
ā-rabhya (√*rabh* I 'take hold of') referring to, concerning, beginning with, undertaking
kr̥tvā (√*kr* VIII 'do') having done, having made
ni-vāśya (< caus of √*vas* II 'wear') putting on (the garment), having dressed up
pari-jñāya (√*jñā* IX 'know') having fully known
pari-nirvāpya (√*vā* II 'blow') 'having caused the complete blowing out / extinction 令滅度已', 'having led [beings] into *parinirvāṇa*'
piṇḍī-kr̥tya (*piṇḍa* + √*kr* VIII 'do') 'having made into a lump', 'having put together/composed' (in Ex 5a, its sense is pas)
pra-hāya (√*hā* III 'abandon') having abandoned
pra-kṣāya (√*kṣal* X 'clean', 'wash') having cleansed/washed
pra-ṇamya (√*nam* I 'bend') having bent (towards), having bent forth
pra-mṛjya (√*mṛj* I 'wipe') having wiped
pra-ṇi-dhāya (√*dhā* III 'put') placing in, holding
prati-sāmya (< caus of √*sam* IV 'be calm', 'put an end to') putting away
pratītya (√*i* II/I 'go') having depended/based on, having taken as condition, being conditioned by
prekṣya (< *pra* + √*ikṣ* I 'see') having looked at, having beheld
sam-etya (√*i* II 'go') having come together (see *eti* < *ā*+√*i*)
saṃ-bhūya (√*bhū*) having occurred together, having assembled
sapta-ratna-paripūrṇaṃ kr̥tvā (√*kr* VIII, 'do') having filled up with the seven jewels
sthāpayitvā (< caus of √*sthā* I 'stand') having established, excepting, excluding
upa-ā-dāya (< √*dā* III 'give') This ger has various senses (Cf. BHSD): appropriating to oneself, assuming, basing on/because of (with preceding in acc), with reference to, for the purpose of, starting from (with acc), deriving (from), derivative (as in *upādāya-rūpa* 所造色 'derived/derivative matter'), etc.
upa-saṃ-padya (√*pad* IV 'go/attain') 具足 having fully attained
upa-sthāpya (< caus of √*sthā* I 'stand') placing before, bringing near, fetching
utthāya (√*sthā* I 'stand') arising from (the seat), standing up

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vivarjayitvā (< caus of \sqrt{vrj} VII/I 'twist'. Note that this is somewhat irregular; one would expect: *vivarjayya*) excepting, having excluded

Numerals

catasraḥ (pl.f,nom) four

Indeclinable/adverbs

atha (*khalu*) then

eka-aṃsam over one shoulder; *ekāṃsam* *uttara-āsaṅgaṃ kṛtvā*: putting the upper-robe over one shoulder.

itas from here, from this

kadā when?

kim why?; question marker

kena kāraṇena for what reason, due to what reason

nāma (used as an indec) by name, named; X *nāma* = named X

no (emphatic, stronger than *na*) no, not

sacet (enclitic form: *cet*) if

sādhu well

tarhi 若爾 (if so ...) then

tena arthena (inst used adverbially) in that sense, on account of that meaning
yat (connective particle) that, so that, such that

yatas (rel adv) from which, wherefrom, whereof, due to which, as a result of which, wherefore, as, because, since

utāho (*uta-āho*) or, or else

yāvat up to, as far as ...

Exercise 5a

(From this exercise onwards, you should first remove all the sandhi applied before analyzing the grammar and translating)

Translate into English

1. *bhikṣata iti bhikṣuḥ* | (Vy, 386)
2. *parijāyasyāyaṃ kālaḥ* | *nāyaṃ kālaḥ sāksātkriyāyā iti pratyavekṣate*
|¹ (Aṣṭa-Vaidya, 183)
3. *sacet subhūte bodhisattvo mahāsattvaḥ kṣaye śikṣate sarvajñatāyāṃ śikṣate* | *evamanutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharmadhātau* |² (Aṣṭa-Vaidya, 210)
4. *tasyāḥ ... kāyo veṣṭate* | *adhimātraṃ vā kāyaklamatho jāyate* |³ (Aṣṭa-Vaidya, 108)
5. *... bodhisattvasya ... naivaṃ bhavati* | *iyaṃ dānapāramitā vivardhate* | *iyaṃ dānapāramitā parihīyate iti* | *api tu khalu punarasyaivaṃ*

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- bhavati | nāmadheyamātrametadyaduta dānapāramiteti | sa ... tām manasikārāmstāmścittotpādāmstāni kuśalamūlāni anuttarāyām samyaksambodhau parināmayati* ^{|4} (Aṣṭa-Vaidya, 173. *parihīyate*: 'is diminished' pas, 3,sg <√hā III 'abandon')
6. *cakṣuḥ pratītya rūpāni ca utpadyate cakṣur-vijñānam | trayānām samnipātaḥ sparśaḥ | saḥajātā vedanā samjñā cetanā* ^{|5} (AKB, 146)
 7. *sattvānām kuśalamūlānyupādāya mahāsamudre ratnānyutpadyante* ^{|6} (Aṣṭa-Vaidya, 254)
 8. *prīter virāgād upekṣakaś ca viharati ... | sukhañ ca kāyena pratisamvedayate ... | tṛtīyaṁ dhyānam upasampadya viharati* ^{|7} (PvsP1-2: 26)
 9. *ekam evāhaṁ śāriputra yānaṁ ārabhya sattvānām dharmam deśayāmi yadidaṁ buddha-yānam* ^{|8} (Saddharmapuṇḍarīka-sūtra, Kern's edn, 41)
 10. *abhidharmaḥ prakīrṇa ukto buddhena | bhadanta-kātyāyanīputra-prabhṛtibhiḥ piṇḍīkṛtya sthāpitaḥ* ^{|9} (Cf. AKB, 3)
 11. *sametya sambhūya pratyayaiḥ kṛtā iti saṁskṛtāḥ* ^{|10} (AKB, 4)
 12. *nāhaṁ eka-dharmam api aparijñāyāprahāya duḥkhasyānta-kriyāṁ vadāmi* ^{|11} (Vy, 38)
 13. *te itaḥ pustakātprajñāpāramitāṁ paśyanti ... dhārayanti ... pravartayanti deśayanti ... svādhyāyanti | prekṣya ... dhārayitvā vācayitvā ... pravartya* (note stem vowel strengthened, thus -ya replaces -aya) *deśayitvā ... svādhyāya punareva svabhavanāni gacchanti* ^{|12} (Cf. Aṣṭa-Vaidya, 44)
 14. *kimayaṁ śakro devānāmindraḥ svakena pratibhānena bhāṣate | utāho buddhānubhāveneti* ^{|13} (Aṣṭa-Vaidya, 205)
 15. *kiṁ ... prajñāpāramitāyāmeva bodhisattvo mahāsattvaścarati nānyāsu pāramitāsu | ... sarvāsu ... ṣaḍsu pāramitāsu* ^{|14} (Aṣṭa-Vaidya, 51)
 16. *gambhīrā bateyaṁ prajñāpāramitā | kiṁ tavainayā śrutayā | ... ahamapyasyāmagādhamāsvādaṁ na labhe | kiṁ tavainayā śrutayā likhitayā vā* ^{|15} (Aṣṭa-Vaidya, 207)
 17. *tadyathāpi nāma subhūte bhikṣoḥ śrāvakayānikasya śrāvakabhūmau catasro mūlāpattayo gurvyo bhavanti yato 'nyatarānyatarāmāpattim adhyāpadya abhikṣurbhavatyāśramaṇo 'śākyaputrīyaḥ* ^{|16} (Aṣṭa-Vaidya, 193)
 18. *sadāpraruditasya bodhisattvasya mahāsattvasya tasmin samaye nānyaḥ kaścinmanasikāraḥ pravartate sma | api tu kadā nāmāhaṁ tāṁ prajñāpāramitāṁ śroṣyāmīti* ^{|17} (Aṣṭa-Vaidya, 239 f. *śroṣyāmi*: fut, 1,sg 'I shall hear')

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19. *kena kāraṇena ... bodhisattvo mahāsattva ityucyate | ... mahataḥ sattvarāśer mahataḥ sattvanikāyasya agratām kārayiṣyati | tenārthena bodhisattvo mahāsattva ityucyate* ^{|18} (Aṣṭa-Vaidya, 9. *kārayiṣyati* (fut of caus < √kr V 'do'): 'will cause to do/achieve', 'will make happen'. *mahataḥ*: sg, gen of *mahant* 'great')
20. *api nu tatra kaścitsattva utpanno vā ... niruddho vā ...* ^{|19} (Aṣṭa-Vaidya, 24)
21. *tat kiṃ manyadhve devaputrāḥ | api nu tatra kenacid deśitam vā śrutam vā vijñātam vā* | (PSP_2-3:13)

Exercise 5b

(From *Vajracchedikā prajñāpāramitā*, adapted where necessary)

1. *ko nāma ayaṃ tathāgata dharma-paryāyaḥ | katham cainaṃ* ^{|21} (Cf. Vajra, 37)
2. *ekasmin samaye buddhaḥ śrāvastyaṃ viharati sma | jetavane 'nāthapiṇḍadasyārāme* ^{|22} (Cf. Vajra, 27)
3. *atha khalu buddhaḥ pūrvāhṇa-kāla-samaye nivāsyā pātra-cīvaram ādāya śrāvastīm mahānagarīm piṇḍāya praviśati sma* ^{|23} (Cf. Vajra, 27)
4. *atha khalu buddhaḥ śrāvastīm mahānagarīm piṇḍāya caritvā ... pātra-cīvaram pratiśāmya pādau prakṣālya niṣīdati prajñapta evāsane | paryāṅkam ābhujya rjuṃ kāyaṃ praṇidhāya | smṛtim upasthāpya* ^{|24} (Cf. Vajra, 27)
5. *atha khalu subhūtirutthāyāsanādekāmsamuttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiśthāpya buddhamāṅjalīm praṇāmya buddhametad bhāṣate* ^{|25} (Cf. Vajra, 27)
6. *buddhaḥ subhūtimetad bhāṣate sādhu sādhu subhūte | evametadyathā vadasi* | (Cf. Vajra, 27)
7. *tasmāt tarhi subhūte bodhisattvo mahāsattvaḥ sarvasaṃjñā-vivarjayitvā anuttarāyāṃ samyak-sambodhau cittam utpādayati* ^{|26} (Cf. Vajra, 41)
8. *iha subhūte bodhisattva evaṃ cittam utpādayati | sattvāḥ sattva-dhātau sattva-saṃgrahaṇa saṃgrhītā aṇḍajā vā jarāyujā vā saṃsvedaajā vaupapādukā vā ... | tān ahaṃ sarvān anupadhiśeṣe nirvāṇa-dhātau parinirvāpayāmi | evaṃ aparimāṇān api sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati* ^{|27} (Cf. Vajra, 28 f)
9. *tathāgata iti subhūte na kvacid-gato na kutaś-cid āgataḥ* ^{|28}

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- (Cf. Vajra, 59)
10. *ātmadr̥ṣṭir iti tathāgatena bhāṣitā | adr̥ṣṭiḥ sā tathāgatena bhāṣitā |*
(Cf. Vajra, 60)
 11. *kulaputra imaṃ trisāhasra-mahāsāhasraṃ lokadhātum sapta-
ratna-paripūrṇaṃ kṛtvā tathāgatebhyaḥ samyak-sambuddhebhyo
dānaṃ parityajati* ²⁹ (Cf. Vajra, 33)
 12. *tat kasya hetoḥ | buddha-dharmā buddha-dharmā iti subhūte
'buddhadharmāś caiva te tathāgatena bhāṣitāḥ |* (Cf. Vajra, 33)
 13. *bodhisattvaḥ nirātmakeṣv anutpattikeṣu dharmeṣu kṣāntim
pratilabhate* ³⁰ (Vajra, 58)
 14. *na mama tathāgata duṣkaraṃ yad* ³¹ *aham imaṃ dharma-paryāyam
avakalpayaṃy adhimucye* ³² (Cf. Vajra, 40)
 15. *atha khalu subhūtir dharma-vegeṇāśrūṇi pramuñcati | so 'śrūṇi
pramr̥jya tathāgatam etad bhāṣate | āścaryaṃ tathāgata parama-
āścaryaṃ sugata | yāvad ayaṃ dharma-paryāyas tathāgatena
bhāṣito 'gra-yāna-saṃprasthitānāṃ sattvānāṃ arthāya śreṣṭha-
yāna-saṃprasthitānāṃ arthāya* ³³ (Cf. Vajra, 39)
 16. *na hi subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ ātma-saṃjñā
pravartate | na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā
pravartate | nāpi teṣāṃ subhūte bodhisattvānāṃ dharma-saṃjñā
pravartate | evaṃ nādharmā-saṃjñā | nāpi teṣāṃ subhūte saṃjñā
na-asamjñā pravartate* ³⁴ (Cf. Vajra, 31)
 17. *api nu tathāgatasya evaṃ bhavati mayā sattvāḥ parimocitāḥ iti |* (Cf. Vajra, 55)
 18. *tat kiṃ manyase subhūte | api nu srotaāpannasyaivaṃ bhavati
mayā srotaāpatti-phalaṃ prāptam iti | subhūtir vadati | no hīdaṃ
tathāgata | na srotāpannasyaivaṃ bhavati mayā srotaāpatti-phalaṃ
prāptam iti | tat kasya hetoḥ | na hi sa kaṃcid dharmam āpannaḥ |
na rūpaṃ āpanno na śabdān na gandhān na rasān na spraṣṭavyān
na dharmān āpannaḥ* ³⁵ (Cf. Vajra, 33 f)

Notes

- ¹ Cf. 《大般若波羅蜜多經》 T07, no. 220, 834a26–27: 今是學時, 非為證時.
《摩訶般若波羅蜜經》 T08, no. 223, 350a21: 我今學時, 非是證時.
《小品般若波羅蜜經》 T08, no. 227, 568c20: 今是學時, 非是證時.
Cf. Aṣṭa(E), 143.
- ² Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 357a21–22: 為色盡、離、滅、不生故學, 為學薩婆若.
《小品般若波羅蜜經》 T08, no. 227, 574a4–6: 若菩薩為盡學, 則學薩婆若. 為無生學, 為離學, 為滅學, 則學薩婆若.
Cf. Aṣṭa(E), 172.
- ³ Cf. 《小品般若波羅蜜經》 T08, no. 227, 554c4: 女人懷妊 ... 轉轉不便, 身體疲極.
Cf. Aṣṭa(E), 77. See also, Ex 7a, # 10.
- ⁴ Cf. 《小品般若波羅蜜經》 T08, no. 227, 567a4–8: 菩薩 ... 不作是念: 「檀波羅蜜若增若減。」作是念: 「是檀波羅蜜, 但有名。」是菩薩布施時, 是念是心, 及諸善根, 皆如阿耨多羅三藐三菩提相迴向.
《摩訶般若波羅蜜經》 T08, no. 223, 345c23–29: 不可說義無增無減. 菩薩 ... 不作是念: 「我增般若波羅蜜乃至增檀那波羅蜜」當作是念: 「但名字故名檀那波羅蜜」是菩薩 ... 行檀那波羅蜜時, 是心及諸善根, 如阿耨多羅三藐三菩提相迴向.
《大般若波羅蜜多經》 T06, no. 220, 688c24–689a4: 諸菩薩 ... 不作是念: 「... 布施波羅蜜多若增若減。」但作是念: 「唯有名想, 謂為 ... 布施波羅蜜多。」... 是菩薩摩訶薩修行布施波羅蜜多時, 持此布施俱行作意, 及依此起心及善根, 與諸有情平等共有, 迴向無上正等菩提.
Cf. Aṣṭa(E), 133.
- ⁵ Cf. 《阿毘達磨俱舍釋論》 T29, no. 1559, p. 210, b3–4: 依眼緣色, 眼識生. 三和合有觸. 俱生受想.
- ⁶ Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 422a11–12: 眾生善根因緣故, 海生此寶.
《大般若波羅蜜多經》 T06, no. 220, 1069b9–10: 諸有情善根力故, 令大海內有諸寶生. 《小品般若波羅蜜經》 T08, no. 227, 584c3–4: 眾生福業因緣, 海生此寶.
Cf. Aṣṭa(E), 217.
- ⁷ This is the standard description (slightly abbreviated here) of the entry into the 3rd *dhyāna*. Cf. 《大般若波羅蜜多經》 T05, no. 220, 262b9–10: 離喜, 住捨, ... 身受樂 ... 入第三靜慮具足住. Also cf. *ibid*, 794c22–24: 離喜, 住捨 ... 領身受樂 ...; T07, no. 220, 1062a21–24: ... 受身受樂 Also, 《摩訶般若波羅蜜經》 T08, no. 223, 243a14–15: 離喜故, 行捨, 受身樂 ... 入第三禪.
- ⁸ This is a well known doctrine of the *Saddharmapuṇḍarīka-sūtra*. Cf. 《妙法蓮華經》 T09, no. 262, 7b2: 舍利弗! 如來但以一佛乘故, 為眾生說法.
- ⁹ Cf. 《阿毘達磨俱舍論》 T29, no. 1558, 1b24–26: 佛世尊, 處處散說阿毘達磨. 大德迦多衍尼子等諸大聲聞, 結集安置.
- ¹⁰ This is the definition on *saṃskṛta*. Cf. T29, 2a: 眾緣聚集, 共所作成故。

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- ¹¹ Cf. 《阿毘達磨俱舍論》T29, 4a: 如世尊說: 若於一法, 未達未知, 我說不能作苦邊際. 未斷未滅, 說亦如是.
- ¹² Cf. 《大般若波羅蜜多經》T07, no. 220, 160a: 今此 ... 所有四大王眾天 ... 人非人等, 常來至此, 觀禮讀誦我所書寫甚深般若波羅蜜多, 供養恭敬尊重讚歎, 右繞禮拜, 合掌而去.
Cf. 《摩訶般若波羅蜜經》T08, no. 223, 289b: 諸四天王天... 來見般若波羅蜜, 受讀誦說, 供養禮拜.
Cf. Aṣṭa(E), 32.
- ¹³ Cf. 《大般若波羅蜜多經》T06, no. 220, 729c9–11: 爾時具壽阿難, 竊作是念: 「今天帝釋, 為自辯才, 讚說 ..., 為是如來威神之力?」
《摩訶般若波羅蜜經》T08, no. 223, 356a26–27: 爾時阿難作是念: 「釋提桓因, 自以力說耶? 以佛神力說乎?」
《小品般若波羅蜜經》T08, no. 227, 573a20: 爾時阿難作是念: 「是釋提桓因, 自以智慧力如是說耶? 為是佛神力?」
Cf. Aṣṭa(E), 166.
- ¹⁴ Cf. 《小品般若波羅蜜經》T08, no. 227, 545c23–25: 「世尊! 菩薩但行般若波羅蜜, 不行餘波羅蜜耶?」佛言: 「憍尸迦! 菩薩皆行六波羅蜜。」
《摩訶般若波羅蜜經》T08, no. 223, 292c27–p. 293, a1: 「世尊! 菩薩摩訶薩但行般若波羅蜜, 不行餘波羅蜜耶?」佛告釋提桓因言: 「憍尸迦! 菩薩盡行六波羅蜜法。」
《大般若波羅蜜多經》T05, no. 220, 706c13–16; T07, no. 220, 165a17–20: 「世尊! 諸菩薩摩訶薩, 為但行般若波羅蜜多? 亦行餘五波羅蜜多耶?」佛言: 「憍尸迦! 諸菩薩摩訶薩, 以無所得而為方便, 具行六種波羅蜜多。」
Cf. Aṣṭa(E), 38.
- ¹⁵ Cf. 《小品般若波羅蜜經》〈恭敬菩薩品21〉T08, no. 227, 573b18–20: 若菩薩聞深般若波羅蜜, 語餘菩薩言: 『是般若波羅蜜甚深, 我等猶尚不能得底, 汝等何用聞為!』
《大般若波羅蜜多經》〈修學品21〉T07, no. 220, 912c10–14: ... 若諸菩薩聞說般若波羅蜜多甚深經時, 告餘菩薩: 『如是般若波羅蜜多理趣甚深、難信難解, 何用書寫、受持、讀誦? 我尚不能得其源底, 況餘薄福淺智者哉!』 . Also cf.: T06, no. 220, 730b27–c2; T07, no. 220, 844c1–8; T06, no. 220, 541c2–4 (... 我於此經不得滋味, 何用書寫?)
Cf. Aṣṭa(E), 168 f.
- ¹⁶ 《大般若波羅蜜多經》T06, no. 220, 706b9–11: 譬如苾芻求聲聞者, 於四重罪, 若隨犯一, 便非沙門、非釋迦子.
《摩訶般若波羅蜜經》T08, no. 223, 353a14–15: 譬如比丘, 於四重禁法若犯一事, 非沙門非釋子.
《小品般若波羅蜜經》T08, no. 227, 570c19–21: 譬如比丘, 犯四重禁, 若一若二, 則非沙門、非釋種子.
Cf. Aṣṭa(E), 154 f.
- ¹⁷ Cf. 《大般若波羅蜜多經》T06, no. 220, 1060b14–16 常啼菩薩 ... 當於爾時更無餘念, 唯作是念: 「我於何時, 當聞般若波羅蜜多。」
《小品般若波羅蜜經》T08, no. 227, 580c16–17: 薩陀波崙 ... 無有餘念, 但念: 「我當何時, 得聞般若波羅蜜?」

- Cf. Aṣṭa(E), 203.
- 18 Cf. 《小品般若波羅蜜經》T08, no. 227, 538c18–19: 復以何義, 名為摩訶薩? 佛言: 「當為大眾作上首, 名為摩訶薩義。」
 《大般若波羅蜜多經》T05, no. 220, 263a15: 何緣菩薩復名摩訶薩? 佛告善現: 「菩薩於大有情眾中, 定當為上首. 以是緣故, 復名摩訶薩。」
 《摩訶般若波羅蜜經》T08, no. 223, p. 243, b11: 「何以故, 名為摩訶薩?」佛告須菩提: 「是菩薩於必定眾中為上首. 是故名摩訶薩。」
 The Chinese tr., no. 223, seems to interpret *mahant*, *rāṣi* and *nikāya* to imply the group/collection of great beings who are destined (定) for enlightenment (必定眾).
- Cf. Aṣṭa(E), 7.
- 19 Cf. 《小品般若波羅蜜經》T08, no. 227, 541b20: 實有眾生生滅不?
 《摩訶般若波羅蜜經》T08, no. 223, 279b19–20: 頗有眾生法, 有生有滅不?
 《大般若波羅蜜多經》T07, no. 220, 772b10: 頗有真實有情有生滅不?
 Cf. Aṣṭa(E), 20.
- 20 For *enam*, see §4.5.
- 21 X: 當何名此法門? 我當云何奉持?
- 22 X: 一時, 薄伽梵, 在室羅筏, 住誓多林給孤獨園.
- 23 X: 爾時世尊, 於日初分. 整理裳服, 執持衣鉢, 入室羅筏大城乞食.
- 24 X: 時, 薄伽梵於其城中行乞食已, ... 收衣鉢, 洗足已, (於食後時)敷如常座; 結跏趺坐, 端身正願, 住對面念。
 K: (飯食訖), 收衣鉢, 洗足已, 敷座而坐。
- 25 X: 爾時, ... 善現從座而起, 偏袒一肩, 右膝著地, 合掌恭敬, 而白佛言...
 K: 時, ... 須菩提 ... 即從座起, 偏袒右肩, 右膝著地, 合掌恭敬, 而白佛言: ...
- 26 X: 是故善現! 菩薩摩訶薩遠離一切想, 應發阿耨多羅三藐三菩提心。
 K: 是故須菩提! 菩薩應離一切相, 發阿耨多羅三藐三菩提心.
- 27 X: 善現, 諸有發趣菩薩乘者, ... 發趣如是之心: “所有諸有情, 有情攝所攝一若卵生、若胎生、若濕生、若化生—我當皆令於無餘依妙涅槃界而般涅槃。雖度如是無量有情令滅度已。而無有情得滅度者。”
 K: 須菩提, 諸菩薩... 如是降伏其心: “所有一切眾生之類, 若卵生、若胎生、若濕生、若化生... 我皆令入無餘涅槃而滅度之。” 如是滅度無量無數無邊眾生, 實無眾生得滅度者。”
- 28 X: 善現! 言如來者, ... 都無所去無所從來。
 K: 須菩提! ... 如來者, 無所從來, 亦無所去. ...
- 29 X: 善男子... 以此三千大千世界, 盛滿七寶, 奉施如來應正等覺。
 K: 爾時, 世尊食時, 著衣持鉢, 入舍衛大城乞食. 於其城中, 次第乞已, ...
- 30 X: 菩薩於諸無我無生法中, 獲得堪忍. K: 有人知一切法無我, 得成於忍.
- 31 *yat* is here used as a connective. See vocabulary, and also §6.4.2.
- 32 X: 我今聞說如是法門, 領悟、信解, 未為希有. K: 我今得聞如是經典, 信解受持, 不足為難.
- 33 X: 爾時具壽善現, 聞法威力, 悲泣墮淚; 俛仰捫淚, 而白佛言: 甚奇希有, 世尊! 最極希有, 善逝! 如來今者所說法門, 普為發趣最上乘者作諸義利, 普為發趣最勝乘者作諸義利.

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- ³⁴ X: 善現! 彼菩薩摩訶薩, 無我想轉, 無有情想、無命者想、... 無補特伽羅想. ...
善現! 彼菩薩 .. 無法想轉、無非法想轉 ...
K: 何以故? 是諸眾生, 無復我相、人相、眾生相、壽者相; 無法相, 亦無非法相.
- ³⁵ X: 佛告善現: 「於汝意云何? 諸預流者頗作是念: 『我能證得預流果.』不?”
善現答言: “不也, 世尊! 諸預流者不作是念: 『我能證得預流之果.』何以故?
世尊! 諸預流者, 無少所預, 故名預流; 不預色、聲、香、味、觸、法, 故名預流.”
K: 「須菩提! 於意云何? 須陀洹能作是念: 『我得須陀洹果.』不?” 須菩提言: 「不也, 世尊! 何以故? 須陀洹名為入流, 而無所入. 不入色、聲、香、味、觸、法, 是名須陀洹.”

Lesson 6

- 6.1 Possessive suffix **-in**
- 6.2 “Subjective genitive” and “objective genitive”
- 6.3 Future passive participles (FPP. Also known as gerundive)
- 6.4 Relatives
- 6.5 Numerals (cardinals)

6.1 Possessive suffix **-in**

The suffix **-in** expresses the sense of ‘**having/possessing**’, and makes a noun an **adjective**.

Examples:

- *pakṣa* (‘wing’) → *pakṣin*: ‘having wings’ (= a bird)
- *sukha* (‘happiness’) → *sukhin*: ‘having happiness’, ‘happy’
- *bodhisattvo ... yathāvādī tathākārī ... bhavati ...* | (Aṣṭa-Vaidya, 222)
= The *bodhisattva* practices what he speaks/preaches. (‘in which manner he speaks (*yathā-vādī*, < *yathā-vādin*), in that manner he does (*tathā-kārī*, < *tathā-vādin*)’)

6.1.1 Declension of **m** of **rūpin** ‘having matter’, ‘material’

case	sg	du	pl
nom	<i>rūpī</i>	<i>rūpiṇau</i>	<i>rūpiṇaḥ</i>
acc	<i>rūpiṇam</i>	”	”
inst	<i>rūpiṇā</i>	<i>rūpiḥyām</i>	<i>rūpiḥ</i>
dat	<i>rūpiṇe</i>	”	<i>rūpiḥyaḥ</i>
abl	<i>rūpiṇaḥ</i>	”	”
gen	”	<i>rūpiṇoḥ</i>	<i>rūpiṇām</i>
loc	<i>rūpiṇi</i>	”	<i>rūpiṣu</i>
voc	<i>rūpin</i>	<i>rūpiṇau</i>	<i>rūpiṇaḥ</i>

6.1.2 The **n** of **rūpin** is declined in the same way as the **m**, except for **nom** and **acc**:

case	sg	du	pl
nom	<i>rūpi</i>	<i>rūpiṇī</i>	<i>rūpiṇī</i>
acc	<i>rūpi</i>	<i>rūpiṇī</i>	<i>rūpiṇī</i>

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6.1.3 The **f** is *rūpiṇī*, and it is declined like *nadī* (Cf. Lesson 5)

case	sg	du	pl
nom	<i>rūpiṇī</i>	<i>rūpiṇyau</i>	<i>rūpiṇyaḥ</i>
acc	<i>rūpiṇīm</i>	"	<i>rūpiṇīḥ</i>
inst	<i>rūpiṇyā</i>	<i>rūpiṇībhyām</i>	<i>rūpiṇībhiḥ</i>
dat	<i>rūpiṇyai</i>	"	<i>rūpiṇībhyāḥ</i>
abl	<i>rūpiṇyāḥ</i>	"	"
gen	"	<i>rūpiṇyoḥ</i>	<i>rūpiṇīnām</i>
loc	<i>rūpiṇyām</i>	"	<i>rūpiṇīṣu</i>
voc	<i>rūpiṇi</i>	<i>rūpiṇyau</i>	<i>rūpiṇyaḥ</i>

6.2 “Subjective genitive” and “objective genitive”

In some sentences, the gen can be seen to serve effectively as the subject or the object of the sentence. We may thus speak of “subjective genitive” and “objective genitive”, and interpret the genitive in some instances as standing for a subject case or an object case.

As an example of “subjective genitive”, we have come across the phrase (§1.5.2) :

- *devānāṃ priyaḥ* |
= [He is] 'beloved of gods' = beloved by gods.
The gods are the agent of the action, and in that sense the genitive is described as an “agent/subjective genitive”.

As another example:

- *bodhisattvasya aprāptitvāt* | (Cf. Hṛdaya)
= Because of the non-acquisition of the *bodhisattva*
= Because the *bodhisattva* does not acquire (anything).
Here, *bodhisattva* is effectively the subject.

As an example of “objective genitive”, consider the phrase:

- *tathāgatasya darśanāya* |
= For the sake of seeing (in order to see) the *tathāgata*.
Here, *tathāgata* is effectively the object.

6.3 Future passive participles – FPP (Also known as **gerundive**)
The **FPP** is formed by adding **-ya**, **-anīya** or **-tavya**. It is **passive and future** in sense ('to be'), and conveys the notion of obligation ('should be'/'ought to be'), necessity ('must be'), or potentiality ('can be').

Thus, depending on the context, for example:

- *veditavya* (<caus *vedayati* < $\sqrt{\text{vid}}$ 'know')¹ may be translated as: 'to be known', 'can be known', 'must be known', 'should be known'.

Note that some roots can have several forms of FPP.

Example:

- $\sqrt{\text{vid}}$ (II 'know') → *veditavya* / *vedya* / *vedanīya*.
(Some consider *vedayati/-te* as being in form the denom/caus of *vetti*²)

Like other participles, besides having a verbal significance, the **FPP is also an adj.**

It is a very common practice in Sanskrit to express in the **passive voice** using **FPP** where in English the same sense is normally expressed in the active voice.

Example:

- *bhikṣunā brahmacaryaṃ caritavyam/cāryam* |
The Spiritual Life is **to be practised** by a *bhikṣu*. (Following the Sanskrit format)
= A *bhikṣu* **should practise** the Spiritual Life.

6.3.1 For the **-ya** form:
final **-ā** and **-ī/ī** of a stem becomes **e**:

Examples:

- $\sqrt{\text{dā}} + \text{-ya} \rightarrow \text{deya}$.
- $\sqrt{\text{nī}} + \text{ya} \rightarrow \text{neya}$.

final **-u/ū** is strengthened to **av** or **āv**

Examples:

- $\sqrt{\text{śru}} \rightarrow \text{śrava/śrāva}$.
 - $\sqrt{\text{bhū}} \rightarrow \text{bhava/bhāva}$ ³
(to be about to become', 'what should be', 'fit')
- Other final vowels may or may not be strengthened. **-t** is often

inserted to a final short vowel which is not strengthened

Example:

- $\sqrt{kr} \rightarrow + -tya \rightarrow kṛtya$ (also: *kārya*).

-*aya* of a derivative is dropped before adding -*ya*:

Example:

- *vācayati* (caus of \sqrt{vac} II 'speak') $\rightarrow vācya$ ('to be recited')

6.3.2 The -*tavya* form can be derived by substituting -*tavya* for -*tum* of the infinitive.⁴ Note that the -*ay* suffix of a derivative is retained before adding -*tavya*:

Example:

- *kartum* ('to do') $\rightarrow kartavya$ 'to be done'
 - *veditum* ('to know') $\rightarrow veditavya$ 'to be known'.
- The causative *vedayati* $\rightarrow vedaitavya$, meaning 'to be made known', as distinct from *veditavya* 'to be known'.

6.3.3 For the -*anīya* form, final vowels and radical vowels in light syllables generally appear in the *guṇa* grade.

Example:

- $\sqrt{kr} \rightarrow karaṇīya$

Derivatives drop -*aya*.

Example:

- *bhāvayati* $\rightarrow bhāvanīya$ (= *bhāvya*)

6.3.4 Sometimes, it is well-nigh impossible to literally render a FPP structure into English while retaining its passive sense. This is particularly obvious in such examples as when the FPP from $\sqrt{bhū}$ is expressed impersonally.

Examples:

- *yatra hi gandhaḥ tatra varṇena bhavitavyam* | (Vy, 125)
('by colour') (impersonal)

For, where there is smell, there ought to be colour.

(A lit tr. would be something like: 'For,... it ought to be be/ become by colour' (!))

- *kṛtajñena ca tvayā bhavitavyam* | (Aṣṭa-Vaidya, 238. *kṛtajña*: 'grateful')
And you should be grateful.

(Lit tr. would be something like: 'And it should be/become by you who are grateful')

- *bodhisattvair mahāsattvaiḥ prathama-cittotpādam upādāya imān dharmān śrutvā dṛḍhacittair bhavitavyam* |⁵ (PSP_4:154) (*prathamacittotpādam* (acc) *upādāya*: 'since the production of the first thought'; *dṛḍha-citta*: 'having a firm-mind', qualifying *bodhisattva*)

The *bodhisattva*-s, the great beings, from the time (*upādāya*) of the generation of the first thought [of Enlightenment], having heard these doctrines, should be firm in mind. (Lit.; *bodhisattvair bhavitavyam* would be something like 'it is to be be/become by the *bodhisattva*-s)

6.4 Relatives

The Sanskrit relatives *yaḥ* (m, 'who'), *yat* (n, 'which'), *yā* (f, 'who'), etc., are accompanied by their respective **correlatives** *saḥ* ('he'), *tat* ('that'), *sā* ('she'), etc.

Sometimes, however, the correlative may be left out as being understood, especially when the relative pronoun is used adverbially. Thus, *yathā* is used by itself without a correlative, when it means "just as ..." in citing an example, or in the sense of 'how' ('the manner in which (something is done)').

The **correlatives** must **agree with the relatives in gender and number**, but may differ in **case** depending on their grammatical function in the subordinate clause.

Note the way they are used and the position they generally occupy in the relative clause of a Sanskrit sentence in contrast to an English sentence.

However, sometimes, the correlative clause may also precede the relative clause (as is also sometimes done in English sentence).

Examples:

- Sanskrit: *yo vītarāgaḥ sa buddhaḥ* |
(**'Who** is free from greed **he** is a *buddha*.)
- English: A *buddha* is one who is free from greed.
(usual English format)
- Sanskrit: *yaḥ sambuddhas taṃ vandāmaḥ* |
(**'Who** is fully enlightened, **him** we worship.)

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English: We worship **him who** is fully enlightened

- Sanskrit: *yena sattvā vimucyante taṃ dharmam śrāvakā deśayanti* |
(‘**By which** beings are freed, **that** dharma the disciples teach.’)
English: The disciples teach the (**that**) Dharma **by which** beings are freed.

In the following examples, the correlative clause precedes:

- na ca sa kaścitsattvo yaḥ parinirvṛto yena ca parinirvāpito bhavati* | (Aṣṭa-Vaidya, 10. Both *yaḥ* and *yena* correlate with *sa*)
No any **being** at all exists **who** has attained Nirvāṇa or **by whom** one has been led into Nirvāṇa.
- lābhās teṣāṃ sattvānāṃ sulabdhāḥ, sujīvitāṃ ca te sattvā jīvanti, yeṣāṃ sarvajñatāyāṃ cittam krāmati* | (Aṣṭa-Vaidya, 215. *yeṣāṃ* correlates with *teṣāṃ* and *te*)
Those beings have gains (*lābhāḥ*, m.pl), great gains (*sulabhāḥ*), and live a good life, **whose** thought goes towards (*krāmati*; i.e., is resolved upon) all-knowledge.
= When their thought is resolved towards all-knowledge, those beings accrue great gains and live a good life.
(Cf. T06, no. 220, 752b26–28; T08, no. 223, 358b22–23)

6.4.1 The declensions of the relative pronouns **yaḥ** (m), **yat** (n) and **yā** (f), and the interrogatives **kaḥ** (m), **kim** (n) and **kā** (f), follow the same patterns as **saḥ** (m), **tat** (n) and **sā** (f), respectively. (See also Lessons 4 and 5.)

6.4.2 To express generalizing, there are the following ways, using **yad** (in its m,n,f forms).

(i) Repeating **yad** (and its correlative, *tad*):

Examples:

- yad yat* ... = whatever ...
- yo yaḥ* ... = whoever ...
- yatra yatra prajñāpāramitāṃ bhāṣiṣyate* | *tatra tatra bahutaram punyam prasaviṣyati* | (Aṣṭa-Vaidya, 100. *bhāṣiṣyate* and *prasaviṣyati* are 3, sg, future tense — cf. §7.3 and Ex 9a #21)
Wherever he will teach (*bhāṣiṣyate*) the wisdom-perfection,

there he will beget (*prasaviṣyati*) much merit.

(ii) Combining *yad* with its correlative:

Examples:

- *yat tat* ... = whatever ...
- *yaḥ saḥ* ... = whoever ...
- *yasmai tasmāi* ... = to/for whoever ...
- **ye te** 'prameyeṣv asaṃkhyeṣu lokadhātuṣu buddhās ... tiṣṭhanti ... , **te** imāṃ prajñāpāramitāṃ samanvāharanti ... | (Cf. Aṣṭa-Vaidya, 110)

= All those (whoever) *buddha*-s who presently abide ... in the immeasurable world-spheres, bring to mind ... this Wisdom-perfection. (*samanvāharanti*, 3, pl: 'bring to mind')

(iii) Combining *yad* with its corresponding interrogative pronoun, made indefinite with *-cit* or sometimes by adding *api*:

Examples:

- *yat kiṃcit* ... = whatsoever ...
- *yaḥ kaścit* ... = whosoever ...
- *yena kenā'pi* ... = by whatsoever (means) ...

6.4.3 Sometimes, *yad* is used to indicate a stress on the personal pronoun that follows.

Examples:

- *yo 'ham* ... = 'that very I who' ... | (cf. *so 'ham* ... = 'that very person I' ...)
- *yena mayā* ... = 'By that very I who ...'
- **yo 'ham** ... *etadeva bodhisattvānām adheyam na vedmi nopalabhe* ... | **so 'ham** ... *katamaṃ bodhisattvaṃ ... anuśāsiṣyāmi?* (Aṣṭa-Vaidya, 4)

= The very I (*yo 'ham*) do not experience (*vedmi*), do not perceive (*na upalabhe*) ... this very appellation of the *bodhisattva*-s — which *bodhisattva* shall this very I (*so 'ham*) admonish (*anuśāsiṣyāmi* 1,sg,fut)?

(= I do not apperceive this appellation "*bodhisattva*" — which *bodhisattva* shall I admonish?)

6.4.4 Some common relative adverbs and their correlatives

- **yataḥ** since /as/because/from which;
tataḥ hence/therefore/from that.

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- *yatra* where/wherein/in which;
tatra there /therein /in that.
- *yathā* since/as/ in the manner that/(the manner) how;
tathā so/in that manner, therefore, thus
- *yadā* when;
tadā then /at that time.
- *yāvat* to which extent, so long as;
tāvat to that extent.
- *yena* by which. Sometimes, it functions as a relative connective, translatable as 'in view of which', 'on account of which'. 'due to which', etc;
tena by that /on that account /therefore.

At the start of a sentence/clause, *yat* and *tat*, in their **n, sg** form, can also function as a **connective**:

- *tat* can be rendered as 'now', 'then', 'so', etc.;
- *yat* as 'that', 'as to', 'as for', 'so that', 'when', etc.

Examples:

- *yat sūtre uktam* | 'as to what is said in the *sūtra*'
- *asti samayam yat ...* | 'there is a time **that/when**'
- *tat kiṃ manyadhve* (2nd, pl) ... | '**now**, what do you think ...'

Likewise,

- *tāvat* standing by itself in a sentence can function as an **adverb** meaning '**firstly** ...', '**to begin with** ...'.
- *yāvat* can function as a connective particle meaning '**during which time**'; or a relative adverb meaning '**for as long as**', '**in as much as**', '**to the extent that**', etc.

6.5 Numerals: Cardinal

	m	n	f
1	<i>ekaḥ</i>	<i>ekam</i>	<i>ekā</i>
2	<i>dvau</i>	<i>dve</i>	<i>dve</i>
3	<i>trayaḥ</i>	<i>trīṇi</i>	<i>tisraḥ</i>
4	<i>catvāraḥ</i>	<i>catvāri</i>	<i>catasraḥ</i>

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5	<i>pañca</i>	<i>pañca</i>	<i>pañca</i>
6	<i>ṣaṭ</i>	<i>ṣaṭ</i>	<i>ṣaṭ</i>
7	<i>sapta</i>	<i>sapta</i>	<i>sapta</i>
8	<i>aṣṭa(u)</i>	<i>aṣṭa(u)</i>	<i>aṣṭa(u)</i>
9	<i>nava</i>	<i>nava</i>	<i>nava</i>
10	<i>daśa</i>	<i>daśa</i>	<i>daśa</i>

f

11	<i>ekādaśa</i>	20	<i>viṃśatiḥ</i>
12	<i>dvādaśa</i>	30	<i>triṃśat</i>
13	<i>trayodaśa</i>	40	<i>catvāriṃśat</i>
14	<i>caturdaśa</i>	50	<i>pañcāśat</i>
15	<i>pañcadaśa</i>	60	<i>ṣaṣṭiḥ</i>
16	<i>ṣoḍaśa</i>	70	<i>saptatiḥ</i>
17	<i>saptadaśa</i>	80	<i>aṣṭiḥ</i>
18	<i>aṣṭādaśa</i>	90	<i>navatiḥ</i>
19	<i>navadaśa</i>		

100 = *śatam* (n); 1000 = *sahasram* (n); 100,000 = *lakṣaṇ* (n);
1,000,000 = *prayutam* (n); 10,000,000 = *koṭiḥ* (f)

Sanskrit numbers are often expressed in rather peculiar ways and can sometimes be complicated. For the beginners, it is better to learn the more peculiar expressions only as they are met with in the texts.

Examples:

- *nava-daśa* ‘19’ (in this same manner: you can have *dvā-daśa* ‘12’, *trayas-triṃśat* ‘33’, *catuḥ-pañcāśat* ‘54’, *pañca-ṣaṣṭi* ‘65’, etc)
- *ūna-viṃśati* (‘less-than-twenty’ = 19)
- *ekona-viṃśati* (‘one-less-than-twenty’ = 19)
- *ekān-naviṃśati* (‘one-short-of-being-twenty’ = 19)
- 102 = *dvy-adhika-śatam* or *dvi-śatam*
- 500 years = *pañca varṣa-śatāni* ‘5 hundred-years’
- *ardha-trayodaśabhir bhikṣu-śataiḥ* = with thirteen hundred-of-monks less half a hundred-of-monks = with 1250 monks. (*ardha* (‘half’) has a “diminuting effect”)

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The last two examples show how the cardinals are expressed in terms of an aggregate nouns: “hundreds of years” (“year-hundreds”), “hundreds of *bhikṣu*-s” (*bhikṣu*-hundreds”), “thousands of *dharmaskandha*-s” (“*dharmaskandha*-thousands”) — see *dharmaskandha-sahasrāṇi* in §6.5.2)

6.5.1 The Sanskrit words from 1 to 19 function like adjectives. However:

(i) Only 1 to 4 agree with the substantive they qualify in respect to number, gender and case.

Example:

- *sa bodhisattvo ... naikaṃ vā dvau vā trīn vā tathāgatān ... atikramiṣyati* (fut,sg,3, <√kram) | (Aṣṭa-Vaidya, 106; cf. Aṣṭa(E), 75. *ekam*, *dvau* and *trīn* are all m,acc, and respectively, sg, du and pl, qualifying *tathāgatān*)
= That *bodhisattva* will not pass by (*atikramiṣyati*) one, two, or three, *Tathāgata*-s. (Prediction will come very soon to him — before he will pass one ...)

(ii) 5 to 19 have each the same form for all three genders, and the agreement is only in respect to number and case.

Examples:

- *pañca skandhāḥ* (pl,m,nom)
- *pañca pāramitāḥ* (pl,f,nom)
- *pañca dināni* (pl,n,acc: 'for five days').

(iii) *eka* is inflected as a pronominal (cf. declension of *sarva*). It can also be used as an indefinite article, with the pl form *eke* meaning 'some' ('certain people').

Example:

- *bhaviṣyanti* (3,pl,fut)... *eke bhikṣavaḥ abhāvitakāyāḥ* ('uncultivated in body') ... |
= There will be certain monks who are uncultivated in body ...

(iv) *dvi* is inflected like the dual form of an *a*-ending noun.

Examples:

- *dvau* (du,m) *pudgalau* | = Two persons.
- *dve* (du,n) *satye* | = Two truths.
- *ekaivaiṣā ... tathatā* | *tathatā na dve na tisraḥ* | (Aṣṭa-Vaidya, 253; Both *dve* and *tisraḥ* are f, agreeing with *tathatā*)

= This Suchness is just one (*ekā eva*). Suchness is neither dual nor threefold.

(v) For **catur** (four), the m and n forms have a strong stem **catvār** and weak stem **catur** (in the m, acc, as well as the m/n inst, dat/abl, gen and loc cases). The f stem is **catasṛ**.

Examples:

- *catvāro* (m) *dharmāḥ* = Four factors.
- *catvāri* (n) *ārya-satyāni* = Four Noble Truths.
- *catasra* (f) *ārūpya-samāpattayaḥ* | = Four formless meditative attainments (*samāpatti*).
- *caturṣu* (n, loc) *dhyaṇeṣu* = In the four meditations.
- *caturṇām* (n, gen) *ratnānām peḍā* ('box') *kṛtā* | (Aṣṭa-Vaidya, 250)
= A box of four gems was made.

6.5.2 From 20 onwards, they function like nouns, and are not adjectival to another noun. There is, however, the agreement in respect to case with the associated substantive.

Examples:

- *aśtīr anuśayāḥ* | = Eighty proclivities.⁶
(*aśtīḥ* is a f noun, and is not adjectival to *anuśayāḥ* which is m, pl. But it is in the same case as *anuśayāḥ*)
- *catur-aśṭyā dharmaskandha-sahasraiḥ* | (Note again the case agreement)
(*aśṭyā* is sg.f,inst) (-*sahasraiḥ* is pl,n,inst)
= With 84,000 doctrine-aggregates⁷ (Like *varṣa-śatam*, *bhikṣu-śatam* seen above, *dharmaskandha-sahasrāṇi* is an aggregate noun).

Vocabulary

Nouns

abhi-jñā (f) 通,通慧,神通 'higher knowledge', supernormal knowledge/power; usually given as fivefold or sixfold (see *ṣaḍ-abhijñā*)

aṅgaḥ (m) 支,分 factors, limb

a-nimittam (n; see *ānimittam*) 無相 signlessness, the signless

ā-nimittam (n. Also adj < *animitta* + *a*: 'signless') 無相 signlessness, the signless (See also *samādhi-vimokṣasamukha*)

antaḥ (m) 邊 end, limit, extreme

Lesson 6

anupūrva-vihāra-samāpattayaḥ (f,pl) (九)次第住等至, (九)次第定 meditative attainments of the (nine) sequential stages — four *dhyāna*, four *ārūpya-samāpatti* and the *nirodha-samāpatti*

anuśayaḥ (m) 隨眠 proclivity, latent defilement

a-pra-ṇi-hitam (n, < PPP of $\sqrt{\text{dhā}}$ III 'put'. Also adj: aspirationless) 無願, 無作 the aspirationless, the wishless. (See also *samādhi-vimokṣamukha*)

ārūpyam (n) 無色, 無色界, 無色定, 無色等至 non-materiality, the non-material state. This refers to the four states of meditative attainment (*samāpatti*) above the four *dhyāna* states, and their corresponding rebirth states: *ākāśānantya-āyatana*, *viññānānantya-āyatana*, *ākimcanya-āyatana* and *naivasamjñā-nāsamjñā-āyatana*

āsravaḥ (m) 漏 outflow, leakage, impurities (= defilement)

āveṇikā buddha-dharmāḥ (m,pl) (十八)不共佛法 (eighteen) unique qualities of a Buddha.

avīciḥ (m) 無間 (地獄) name of the lowest hell

āyatanam (n) 入, 處 entrance, abode; the 12 *āyatana* are: 6 internal organs and 6 external objects.

balam (n) power, strength

bhava-agram (n) 有頂 existence-peak (= *naiva-samjñā-nāsamjñā-āyatana* 非想非非想處 'the sphere of neither-ideation-nor-nonideation')

bhedaḥ (m) division, difference

bodhi-pakṣaḥ (m; also adj) 覺分, 菩提分, 道品, 助道, 助菩提 'enlightenment-partisan', aid to enlightenment (see *sapta-triṃśad bodhipakṣā dharmāḥ*)

bodhy-aṅgam (n; sometimes also m) 覺支, 覺分, 菩提分 a factor of (/conducting to) enlightenment. There is a set of seven: *smṛti*, *dharma-pravicaya*, *vīrya*, *prīti*, *praśrabdhi* (*prasrabdhi*), *samādhi*, *upekṣā*

caritam (n) conduct, personality-type

daurmanasyam (n) 憂, 憂惱, 愁惱 distress, dejectedness, grief

deśanā (f) 說(法), 宣說, 演說, 教 pointing out, demonstration, teaching

dhanam (n) wealth. There is a set of seven types of (spiritual) wealth 七(

法/德)財: *śraddhā* (faith), *śīla* (ethical alignment), *hrī* (modest), *apatrāpya* (moral shamefulness), *śruta* (learning), *tyāga* (giving), *prajñā* (wisdom)

dharma-skandhaḥ (m) 法蘊 doctrine-aggregate

karma-pathaḥ (m) 業道 path of karma, the principal actions done through body, speech and mind (The *daśa kuśala-karmapathāḥ* 十善業道 comprise a set of 10: abstention from killing, etc)

kalyāna-mitram (n/m) 善友, 善知識 good friend, spiritual friend

Kauśikaḥ (m) 憍尸迦 name of Śakra, the king of gods (*devānām indraḥ*)

lābhaḥ (m) obtaining, acquisition, gain, profit

mahāratnam (n) great jewel, what is greatly precious

mahā-vidyā (f) 大明 great magical skill

mānaḥ (m) 慢 conceit, arrogance

māraḥ (m) 魔, 魔王, 惡魔, 魔羅 The Evil One

mṛśā (f) falsehood (generally inst: 'falsely')

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- mukham* (n) mouth, face, front, entrance/gateway (to)
ni-ṣyandah (m) 流, 等流, 隨流 'outflowing', emanation
pari-devaḥ (m) (悲)歎, 憂, 痛哭 lamentation, wailing
pari-karman (n. For declension of *karman*, see L08) preparation, prerequisite work 修治, 修行, 宿業, 業 (other meanings include: attendance, worship, cleansing 淨, 淨修); *parikarma-kṛta* 宿業成熟: having done the preparatory work previously, having fulfilled the prerequisites
pariṇāmaḥ (m) 變, 變易, 轉變, 迴向, 熟 'bending round', change, transformation, ripening, development, dedication/transference (迴向; in this sense = *pariṇāmanam* (n) and *pariṇāmanā* (f))
pariṇīpattiḥ (f) 圓實 perfection
prati-pakṣaḥ (m) 對治 antidote, counteragent
praty-arthikaḥ (m) opponent, enemy
pūrva-antaḥ (m) 前際, 先際, 前世, 前世, 過去世 the past, the previous existence; *pūrvānta-tas* 於前世: in (from) the past existence
ṛddhiḥ (f) 德, 威德, 通, 神通, 神力, 神變, 如意, 通慧 prosperity, success, good fortune; magical power. *ṛddhy-abhisamkāraḥ* (m): performance/exercise of magical power
ṛddhi-pādaḥ (m) 神足, 如意足 bases of supernormal powers. There are four: (1) *chanda-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 欲三摩地斷行成就神足. (2) *vīrya-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 勤三摩地斷行成就神足. (3) *citta-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 心三摩地斷行成就神足. (4) *mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 觀三摩地斷行成就神足. They are the bases qua paths—viz, the *samādhi*, both outflow-free and with-outflow—achieved through the dominant force, respectively, of (1) *chanda* ('aspiration'), (2) *vīrya* ('vigour'), (3) *citta* ('thought') and (4) *mīmāṃsā* ('investigation') (See T26, 391c–392a; etc.)
ṛṣiḥ (m) 仙人 a sage
rūpa-kāyaḥ (m) physical body
ṣaḍabhiññāḥ (pl, f) 六(神)通 sixfold higher/supernormal knowledges: *divya-cakṣus* ('divine eye'), *divyaśrota* ('divine ear'), *paracittajñāna* ('knowledge of another's thoughts'), *pūrvanivāsānasmṛti* ('recollection of previous existences'), *ṛddhi* ('supernatural power') and *āśravakṣaya-jñāna* ('knowledge of the exhaustion of outflows')
śālīḥ (m) (also f) grain, rice-grain
śalyaḥ (m) (also n) arrow, spear
samādhiḥ (m) 等持, 定, 三摩地, 三摩提, 三昧 equipoise, concentration
samādhi-vimokṣamukham (n) 三昧解脫門 (three) *samādhi*—*śūnyatā*, *ānimitta/animitta* and *aprañihita*— as gateways to emancipation
sam-ā-pattiḥ (f) 等至, 定, 三摩跋提 attainment, meditative attainment
sam-khyā (f) reckoning, calculation, a number, name, appellation; *saṃkhyāṃ gacchati*: goes under the name of ..., is reckoned/counted as ...
saṃ-kṣepaḥ (m) 'throwing together', compression, abridgement, compendium

Lesson 6

samyak-prahāṇam (n) 正勤, 正斷 'proper effort'. Fourfold: (1) eradicating the unwholesome thoughts that have arisen, (2) preventing those not yet arisen from arising, (3) inducing the wholesome thoughts that have not yet arisen to arise, (4) maintaining those that have arisen.

sapta-triṃśad bodhipakṣā dharmāḥ (m; here, *bodhipakṣa* is adj, and means the same as *bodhipakṣya*) 三十七菩提分法 37 *dharma*-s helpful/favourable to enlightenment: 4 *smṛty-upasthāna*, 4 *samyak-prahāṇa*, 4 *ṛddhipāda* ('bases of supernormal powers'), 5 *indriya*, 5 *bala*, 7 *bodhy-aṅga*, 8-fold *ārya-mārga sarvajñatā* (f) 一切智, 薩婆若 all-knowledge, omniscience

smṛty-upasthānam (n) 念住, 念處 application of mindfulness, abiding of mindfulness, abodes of mindfulness. There are four: that on the body (*kāya-smṛtyupasthāna*), that on sensation (*vedanā*-), that on thought (*citta*-) and that on *dharma*-s (*dharma*-)

śraddhā (f) 信 faith

stambhaḥ (m) stalk, stem, pillar

svapnaḥ (m) sleep, sleeping, dream, dreaming; *svapna-antaragata*: gone into a dream, dreamt, occurred in a dream

uttaram (n) the north, surface, answer, consequence, result, remainder, excess, plus (*śaṣṭhy-uttaram sahasram* = 1060); *tata uttare* (a number/amount) greater than that

upāya-kauśalyam (n) 方便善巧 skill in means

varṣam (n) / *varṣaḥ* (m) rain, raining, a year

vi-grahaḥ (m) discord, quarrel

vi-mokṣaḥ (m; same as *vimuktiḥ* (f)) 解脫 liberation, emancipation, release.

There is a set of eight *vimokṣa* — I, “possessing matter, he sees [external] matter” (*rūpī rūpāṇi paśyati*); II, “internally without the ideation of matter, he sees matter externally” (*adhyātmam arūpasamijñī bahirdhā rūpāṇi paśyati*); III, “having realized through the body and fully attained the pure liberation, he abides therein” (*śubham vimokṣam kāyena sāṅgātṛvopasaṃpadya viharati*); IV–VII, “the four non-material meditative attainments (*catvāra ārūpyāḥ* : *ākāśānantyāyatana*, etc.)”; VIII, “the [meditative attainment of] the cessation of ideation and sensation” (*saṃjñāvedita-nirodha[-samāpatti]*)

vimokṣa-mukham (n) (三)解脫門 (three) entrance/gateway to emancipation — *śūnyatā*, *animittam/ānimittam* and *apraṇihitam*

vraṇaḥ (m) wound, boil

vi-paryāsaḥ (m) 顛倒 upside-down-ness, error

vyādhiḥ (m) disorder, sickness

Adjectives

adattādāyin taking what is not given (*datta*: PPP of $\sqrt{dā}$ III 'give'), one who steals

an-āgāmin 不還(果) (also a m noun) non-returner

an-āsrava (opposite to *sāsrava* 有漏 'with-outflow', impure) 無漏, 無流, 淨 outflow-free, pure, not favourable/conducive to the growth of defilements

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an-anyathā-vādin one who does not speak otherwise [than what is true]
a-sama (*sama*: equal/same) 無等 without an equal, unequalled
asama-sama 無等等 ‘equal to the unequal’, having no equal
bahu-pratyarthika having many opponents/enemies
bhūta-vādin speaking the real, speaker of the real
dharmin having the nature/property; *jāti-dharmin*: ‘subject to birth’; in general,
X-*dharmin* means subject to/having the nature of X
kāma-mithyācārin conducting/practising wrongly with regard to sensuality,
one who has sensual misconduct
kṛta-jñā 知(報)恩, 善解無礙, 善達無礙, 深了了 knowing what has been done,
grateful, knowing fully/deeply (without hindrance) (善解(無礙); cf. *kṛta-*
vidya 善解)
kṛta-vedin 念當重報, 知報, 知(報)恩 acknowledging benefaction received,
grateful, being aware of services done
kṣānti-vādin (one who is) advocating patience
mṛṣā-vādin speaking falsely, one who speaks falsely
niṣṭha-nirvāṇa grounded on/arrived at *Nirvāṇa*, culminating in *Nirvāṇa*
pāpīyas 惡, 波旬, 波卑 worse, (very) evil, Evil One; *māraḥ pāpīyān* (< -īyāms,
a comparative suffix — cf. §12.4.2; sg,m,nom is -īyān): 惡魔 Māra, the
Evil One
prāṇātipātīn depriving of life, one who kills
rūpīn having form, material
sādhāraṇa having the same basis, general, universal, shared by or common to
(used with inst); *a-sādhāraṇa*: unshared by, unique
sambahula many
saṃjñīn having ideation/thought, conscious
sarva-duḥkha-praśamana 能除一切苦 (*praśamana* < √śam IV ‘be
quiet’/‘cease’) ceasing all sufferings
satya-vādin speaker of truth
svapnopama like a dream, comparable to a dream
tathā-vādin one who speaks as it is
tāvat-kālīka (f: *tāvatkālīkī*) temporary, for the time being, lasting a short time
upāyāsaḥ (m) 惱, 憂惱, 苦惱 mental disturbance, perturbation
vitatha untrue, false, incorrect, unreal
vitatha-vādin speaking untruth, one who speaks falsely (/ differently than what
is true)

PPP

a-pary-ā-panna (√pad IV ‘go’) 不攝, 不繫, 無所繫屬, 不墮(三界) not bound
to, not belonging to or falling under, not included in, not involved
a-sakta (√sañj I ‘adhere’) unattached, not adhered to
ati-kṛānta (√kram I/IV ‘step’) transcended, gone beyond
a-vi-ruddha (√ruddh VII ‘obstruct’) unopposed, not contradicted, non-
contradictory

Lesson 6

dur-labdha ($\sqrt{\text{labh}}$ I 'obtain') badly acquired, acquired in the bad manner
jalpita ($< \sqrt{\text{jalp}}$ I 'murmur') spoken to; *jalpita* ... : 'when/(in being) spoken to ...'
ni-dhyāta ($\sqrt{\text{dhyai}}$ I 'meditate') meditated, contemplated
pary-upa-āsita (PPP $< \sqrt{\text{ās}}$ II 'sit') 親近, 供養, 親近供養, 承事 attended on
 or drawn near (and learned); *ekabuddha-paryupāsita*: attended on / drawn
 near to (and learned from) one single Buddha
prati-labdha (PPP $< \sqrt{\text{labh}}$ I 'obtain') obtained, gained
pari-nir-vṛta (PPP $< \sqrt{\text{vr}}$ V 'cover') completely extinguished, become fully
 tranquil, completely emancipated, attained *parinirvāṇa*
sam-arpita (PPP $< \text{caus of } \sqrt{\text{r}}$ I/III/V 'move', 'go towards') caused to move,
 thrown, cast through, pierced
su-labdha ($\sqrt{\text{labh}}$ I 'obtain') well/properly acquired
supta ($\sqrt{\text{svap}}$ II 'sleep') slept, asleep
vi-mukta ($\sqrt{\text{muc}}$ VI 'release') 解脫 liberated, emancipated
vi-ruddha ($\sqrt{\text{rudh}}$ VII 'obstruct') opposed, contradicted, contradictory

PPP

a-cintya ($\sqrt{\text{cint}}$ X 'think') cannot be thought about, inconceivable
adhi-moktavya ($\sqrt{\text{muc}}$ VI 'be free') to be resolved upon (to be completely
 convinced in
bhavitavya ($< \sqrt{\text{bhū}}$ I 'become') to be about to become/occur (adj; = *bhavanīya*);
 n, impersonal: *tavyā bhavitavyam* 'you should be ...'
dātavya ($\sqrt{\text{dā}}$ III 'give') should be given
draṣṭavya ($\sqrt{\text{drś}}$ I 'see') to be seen/viewed
jñātavya ($\sqrt{\text{jñā}}$ IX 'know') to be known/understood
kartavya ($\sqrt{\text{kṛ}}$ VIII 'do') to be done, should be done
pari-pūrayitavya ($< \text{caus } \sqrt{\text{pṛ/pṛ}}$ III/IX 'fill') to be fulfilled/completed/perfected
pra-grahītavya ($\sqrt{\text{grah}}$ IX 'grasp') 攝伏, 降伏 'to be seized forth', to be tamed
pari-mocayitavya ($< \text{caus of } \sqrt{\text{muc}}$ VI 'be free') to be made fully free, to be
 fully liberated
pari-nir-vāpayitavya 令入...般涅槃 (caus of *parinirvāṇa*) to be led into (to be
 made to attain) *parinirvāṇa*
praśamayitavya (*praśāmayitavya*, $< \text{caus of } \sqrt{\text{śam}}$ IV/I 'be calm', 'cease')
 should made to cease, should be appeased, should be should be
 extinguished
prati-kāṅkṣitavya ($\sqrt{\text{kāṅkṣ}}$ I 'expect') to be expected
prati-pattavya ($\sqrt{\text{pad}}$ IV 'go') 修行 to be practised, to be engaged in action
sthātavya ($\sqrt{\text{sthā}}$ I 'stand') 'to be stood', should abide
ud-grahītavya ($\sqrt{\text{grah}}$ I 'grasp') to be taken up, to be learned
ut-pādayitavya ($< \text{caus of } \sqrt{\text{pad}}$) should be produced/generated
vaktavya ($\sqrt{\text{vac}}$ II 'speak') should be said/called
veditavya ($\sqrt{\text{vid}}$ II 'know') should be known, should be understood as

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Verbs

abhi-nir-harati (√*hr̥* I 'carry') 引發, 得成, 滿, 成就, 修(習/行) induces,
produces, effectuates, realizes, accomplishes, consummates
ā-sravati (√*sru* I 'flow') flows down, flows all along
manyate (√*man* IV/VIII 'think') thinks
prati-jalpati (√*jalp* I 'murmur') speaks back, answers back, replies
vi-vadati (√*vad* I 'speak') disputes, contests, controverts
vi-vartate (√*vṛt* I 'turn') evolves, unfolds

Causatives

ā-rādhayati (caus < √*rādh* V 'succeed') conciliates, honours, pleases, achieves,
accomplishes, wins favour, solicits; *ā-rādhayiṣyāmi*: fut, 1st,sg
āsayati (caus of √*ās* II 'sit') causes to sit/stay, retain
pari-mocayati (caus < √*muc* VI 'release') causes to be free, liberates

Gerunds

ā-gamya (√*gam* I 'go') 依, 因, 由, 為所依故 with reference to, owing to, thanks
to, basing on, by means of
an-upa-ā-dāya (√*dā* III 'give') 不受, 不受諸法故 without clinging (to any
dharma / existence)
ā-śritya (< √*śri* I 'lean on', 'resort to') leaning on, relying on, depending on
ava-lokya (√*lok* I 'look') looking at
sthitvā (√*sthā* I 'stand') standing/abiding in, remaining in

Numerals

aṣṭiḥ eighty
aṣṭādaśa eighteen
catur-aṣṭi eighty-four
dvātriṃśat 32
aṣṭiś carita-sahasrāṇi 80,000 character-types
catur-aṣṭi dharmaskandha-sahasrāṇi 八萬四千法蘊 eighty-four thousand
doctrine-aggregates

Adverb/ indeclinables

antikāt (abl – used with gen) in the vicinity/presence of (cf. § 2.2.4)
dharma-tas from the point of view of *Dharma*[-*kāya*]
samantāt on all sides, all around
saṃ-kṣepeṇa in brief
svayam by oneself/itself, spontaneously
tadā then, at that time
yudā when

Exercise 6a

Translate into English

1. *yad anityam tad duḥkham* | (Vy, 516)
2. *bhavati bhikṣavaḥ sa samayo yad ayaṃ loko vivartate* | (Vy, 448)
3. *śāli-stambham avalokya bhikṣubhyaḥ sūtram idam uktam* | *yo bhikṣavaḥ pratīyasamutpādaṃ paśyati sa dharmam paśyati* | *yo dharmam paśyati sa buddham paśyati* |⁸ (Vy, 293)
4. *ye subhūte sattvā jātidharmino jarādharmiṇo vyādhidharmino maraṇadharminoḥ śoka-parideva-duḥkha-daurmanasyopāyāsa-dharminoḥ ... tān sarvān jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyopāyāsebhyaḥ parimocayanti* | *evaṃ hi subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhimabhisambuddhāḥ santo lokasya śaraṇam bhavanti* |⁹ (Aṣṭa-Vaidya, 147)
5. *yad api tad ... bodhicittam sarvajñatācittamanāsravaṃ cittamasamam cittam asamasamam cittamasādhāraṇam sarvaśrāvaka-pratyekabuddhaiḥ | tatrāpi citte asakto 'paryāpannaḥ* | *... tenārthena bodhisattvo mahāsattva iti saṃkhyāṃ gacchati* |¹⁰ (Aṣṭa-Vaidya, 10)
6. *yat kiṃcid buddhair bhagavadbhir bhāṣitam iha vā lokadhātau samantād vā daśa diśi loka tat sarvaṃ ārādhayiṣyāmi ...* |¹¹ (PvsP1-2: 93)
7. *yāni tāni bhagavan mahāratnāni | tāni bahupratyarthikāni bhavanti* |¹² (Aṣṭa-Vaidya, 123)
8. *yasmin samaye subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati | tasmin samaye mārāḥ pāpīyān paramaśokaśalyasamarpiṭo bhavati* |¹³ (Aṣṭa-Vaidya, 232)
9. *yo hi tathāgatena dharmo deśitaḥ | tatra dharmadeśanāyāṃ ... te [kulaputrāḥ] ... sāṅgāt-kurvanti dhārayanti | tāṃ dharmatāṃ sāṅgāt-kṛtvā dhārayitvā yadyadeva bhāṣante yadyadeva deśayanti sarvaṃ taddharmatayā aviruddham | tathāgata-dharmadeśanāyā eva ... eṣa niṣyandaḥ* |¹⁴ (Aṣṭa-Vaidya, 2 f. sāṅgāt-kurvanti (< √kr 'do'): 3,pl 'realize directly' — see L10)
10. *āśayanti saṃsāre āśravanti bhavāgrād yāvadvicim śaḍbhir āyatana-vraṇair ityāśravāḥ* |¹⁵ (AKB, 308)
11. *tatkiṃ manyase tvamānanda acintyā sā prajñā yā kuśalamūlāni sarvajñatāpariṇāmena pariṇāmayati* |¹⁶ (Aṣṭa-Vaidya, 40)
12. *yadā bodhisattva ... evaṃ cittam abhinirharati | sarvasattvā ma(y)ā aparityaktāḥ | mayāite parimocayitavyā iti | śūnyatāṃ ca samādhivimokṣamukham abhinirharati | ānimittaṃ ca ... apraṇihitaṃ ca .. | tadā upāyakaśalya-samanvāgato bodhisattvo mahāsattvo veditavyaḥ* |¹⁷ (Aṣṭa-Vaidya, 185)

13. *krtaññena ca tvayā bhavitavyaṃ kṛtavedinā ca | eṣa mama kalyāṇamitraṃ yasyemāṃ prajñāpāramitāmantikācchṛṇomi ... iti* ¹⁸
(Aṣṭa-Vaidya, 238. *śṛṇomi*: 'I hear', 1,sg < √śru V)
14. *bodhisattvo mahāsattvo na prāṇātipātī bhavati | nādattādayī bhavati, | na kāmamithyācārī bhavati | na mṛṣāvādī bhavati ...* ¹⁹ (Aṣṭa-Vaidya, 211)
15. *yena bodhisattvena mahāsattveneyaṃ gambhīrā prajñāpāramitā pūrvāntato 'pi śrutā bhavati paryupāsītā ... ca bhavati | ekaṃ vā dīnaṃ dve vā trīṇi vā catvāri vā pañca vā dīnāni | tasya tāvatkālikī śraddhā bhavati ...* ²⁰ (Aṣṭa-Vaidya, 142)
16. *trayāṇāṃ bhikṣuśatānāmanupādāyāsṛavebhyaścittāni vimuktāni | ... pañcabhiḥ ca devaputrasahasraiḥ pūrvaparikarmakṛtaiḥ anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā | śasteś ca bodhisattvānāṃ anupādāyāsṛavebhyaścittāni vimuktāni* ²¹ (Aṣṭa-Vaidya, 155)
17. *tadyathāpi nāma ... puruṣaḥ suptaḥ svapnāntaragata ekaṃ vā tathāgataṃ [paśyati] | dvau vā trīn vā caturo vā pañca vā ṣaḍvā sapta vā aṣṭau vā nava vā daśa vā viṃśatiṃ vā triṃśadvā catvāriṃśadvā pañcāśadvā śataṃ vā sahasraṃ vā tato vā uttare | sa prativibuddhaḥ san ekaṃ api tathāgataṃ na [paśyati] | ... evameva kulaputra sarvadharmāḥ svapnopamā uktā bhagavatā* ²² (Aṣṭa-Vaidya, 253 f)
18. *imāmeva kauśika vidyāmāgamyā daśa kuśalāḥ karmapathā loke prabhāvyante | catvāri dhyānāni ... loke prabhāvyante | ... cetasra ārūpya-samāpattayo ... loke prabhāvyante | ṣaḍabhiññā ... loke prabhāvyante | saptatṛiṃśad bodhipakṣā dharmā loke prabhāvyante | samkṣepeṇa caturaśīti dharmaskandha-sahasrāṇi loke prabhāvyante* ²³ (Aṣṭa-Vaidya, 37. *prabhāvyante*: 3,pl,pas, < √bhū 'are manifested' — See L08)
19. *evaṃ ca cittamutpādayati | yena mayā sarvasattvānāṃ vigrahāḥ ... praśamayitavyāḥ | so 'haṃ nāma svayameva vivadāmi | lābhā me durlabdhā na sulabdhāḥ | yo 'haṃ jalpīte pratijalpāmi* ²⁴ (Aṣṭa-Vaidya, 208)
20. *evaṃ prajñāpāramitāyāṃ ... sthitiṃ bodhisattvena ... catvāri smṛtyupasthānāni paripūrayitavyāni, ... catvāra rddhipādāḥ pañcendriyāni ... sapta bodhyaṅgāni ... cetasra ārūpyasamāpattayaḥ, aṣṭau vimokṣā navānupūrvavihārasamāpattayaḥ ... | tisro vidyā bhāvayitavyāḥ ... | ṣaṭ pāramitā bhāvayitavyāḥ | sapta dhanāni bhāvayitavyāni, ... daśa tathāgatabalāni bhāvayitavyāni, aṣṭādaśāveṇikā buddhadharmā bhāvayitavyāḥ ...* ²⁵ (PvsP1-1: 29-30)
21. *aśītiś carita-sahasrāṇi sattvānāṃ rāga-dveṣa-moha-mānādi-caritabhedena | teṣāṃ pratipakṣeṇa tathāgatenāśītir dharmaskandha-sahasrāṇy uktāni* ²⁶ (Cf. AKB, 17)

Exercise 6b

(From *Hṛdaya* and *Vajracchedikā*, with some adaptation)

1. *tathāgataḥ śrāvastyāṃ viharati sma Jetavane'nāthapiṇḍadasya-ārāme bhikṣu-saṃghena sār(d)ham ardhatrayodaśabhir bhikṣuśataiḥ sambahulaiś ca bodhisattvair mahāsattvaiḥ* | (Cf. Vajra, 27. *mahatā*: sg,m,inst, of *mahant* 'great')
2. *tasmād aprāptitvād bodhisattvasya prajñāpāramitām āśritya viharati acittāvaraṇaḥ* | *cittāvaraṇa-nāstitvād atrasto viparyāsātikrānto niṣṭha-nirvāṇaḥ* |²⁷ (Hṛdaya)
3. *tasmāj jñātavyaḥ* prajñāpāramitā-mantro mahā-vidyā-mantro 'nuttara-mantro 'sama-sama-mantraḥ sarvaduḥkha-praśamaṇaḥ* |²⁸ (variant: **jñātavyam*) (Hṛdaya)
4. *tat kathaṃ tathāgata bodhisattvayāna-saṃprasthitena kulaputreṇa ... sthātavyaṃ kathaṃ pratipattavyaṃ kathaṃ cittam pragrahītavyam* |²⁹ (Vajra, 28)
5. *sacet subhūte bodhisattvasya sattva-saṃjñā pravartate* | *na sa bodhisattva iti vaktavyaḥ* | *jīva-saṃjñā vā, yāvat pudgala-saṃjñā vā pravartate, na sa bodhisattva iti vaktavyaḥ* |³⁰ (Cf. Vajra, 47)
6. *na khalu punaḥ subhūte bodhisattvena mahāsattvena dharma udgrahītavyo na-adharmaḥ* |³¹ (Cf. Vajra, 32)
7. *dharmato buddhā draṣṭavyāḥ* |³² (Vajra, 57)
8. *tat kiṃ manyase subhūte rūpa-kāya-pariniṣpattyā tathāgato draṣṭavyaḥ* |³³ (Vajra, 52)
9. *tasmāt tarhi subhūte bodhisattvena mahāsattvena ... na kvacit pratiṣṭhitam cittam utpādayitavyam* |³⁴ (Vajra, 35)
10. *api tu khalu punaḥ subhūte 'cintyo 'yaṃ dharmaparyāyas tathāgatena bhāṣitaḥ* | *asya-acintya eva vipākāḥ pratikāṅkṣitavyaḥ* | (Vajra, 46)
11. *yā sā tathāgata ātma-drṣṭis tathāgatena bhāṣitā, a-drṣṭiḥ sā tathāgatena bhāṣitā* | *tenoktā ātma-drṣṭir iti* | *tathāgato vadati* | *evaṃ hi subhūte bodhisattva-yāna-saṃprasthitena sarva-dharmā jñātavyā draṣṭavyā adhimoktavyāḥ* | (Vajra, 60 f)
12. *ahaṃ kṣāntivādī ṛṣiḥ* | (Vajra, 41)
13. *no hidaṃ bhagavan* | *nānāgāmina evaṃ bhavati mayānāgāmin-phalaṃ prāptam iti* | (Vajra, 34)
14. *iha subhūte bodhisattva-yāna-saṃprasthitena evaṃ cittam utpādayitavyam* | *yāvantāḥ subhūte sattvāḥ sattvadhātau sattva-saṃgrahaṇa saṃgrhītā aṇḍajā vā jarāyujā vā saṃsvedaajā vā upapāḍukā vā rūpiṇo vā-arūpiṇo vā saṃjñino vā-asamjñino vā naiva saṃjñino na-asamjñino vā* | ... *te ca mayā sarve 'nupadhiṣeṣe nirvāṇa-dhātau parinirvāpayitavyāḥ* | *evaṃ aparimāṇān api sattvān*

- parinirvāpya na kaścīt sattvaḥ parinirvāpito bhavati* |³⁵ (Vajra, 27 f. *yāvantaḥ*: pl,m,nom of *yāvat*)
15. *api tu khalu punaḥ subhūte na bodhisattvena vastu-pratiṣṭhiteṇa dānaṃ dātavyam, na kvacit pratiṣṭhiteṇa dānaṃ dātavyam* | (Vajra, 29)
16. *evam vastu-patito bodhisattvo draṣṭavyo yo vastu-patito dānaṃ parityajati* | ... *evam a-vas্তু-patito bodhisattvo draṣṭavyo yo 'vas্তু-patito dānaṃ parityajati* |³⁶ (Vajra, 42)
17. *api tu khalu punaḥ subhūte bodhisattvenaivaṃrūpo dāna-parityāgaḥ kartavyaḥ sarva-sattvānām arthāya* | *tat kasya hetoḥ* | *yā caiṣā subhūte sattva-saṃjñā saivāsaṃjñā* | *ya evaṃ te sarva-sattvās tathāgatena bhāṣitās ta eva-asattvāḥ* | *tat kasya hetoḥ* | *bhūta-vādī subhūte tathāgataḥ satya-vādī tathā-vādy ananyathā-vādī tathāgataḥ* | *na vitatha-vādī tathāgataḥ* | *api tu khalu punaḥ subhūte yas tathāgatena dharmo 'bhisambuddho deśito nidhyāto na tatra satyaṃ na mṛṣā* |³⁷ (Vajra, 42)
18. *no hīdaṃ tathāgata* | *nānāgāmina evaṃ bhavati mayānāgāmin-phalam prāptam iti* |³⁸ (Vajra, 34)
19. *tat kiṃ manyase subhūte* | *dvātriṃśan-mahāpuruṣa-lakṣaṇais tathāgataḥ ... samyaksambuddho draṣṭavyaḥ* | *subhūtir vadati* | *no hīdaṃ tathāgata* | *na dvātriṃśan(-)* mahāpuruṣa-lakṣaṇais tathāgataḥ ... samyaksambuddho draṣṭavyaḥ* | *tat kasya hetoḥ* | *yāni hi tāni tathāgata dvātriṃśan-mahāpuruṣa-lakṣaṇāni tathāgatena bhāṣitāny a-lakṣaṇāni tāni tathāgata tathāgatena bhāṣitāni* |³⁹ (Vajra, 38. *One variant gives *dvātriṃśatā*, inst)

Lesson 6

Notes

- ¹ Although as a causative, *vedayati* would normally mean “makes known”, “explains”, “experiences”, etc., *veditavya* (Pāli... *veditabba*) means “should be known/understood”. The FPP of the caus form is *vedayitavya*: “should be made known” (See also, § 6.3.2)
- ² See Robert Childers’ *Dictionary of the Pāli Language*, on the Pāli form *vidati*.
- ³ However, there can occasionally be some ambiguity since the FPP for the causative *bhāvayati* also occurs as *bhāvya*. Same remark for *vācya* given below (i.e.: same form for FPP for *vac* and for its causative *vācayati*)
- ⁴ For infinitive, see next lesson.
- ⁵ Cf. 《大般若波羅蜜多經》T06, no. 220, 672b18–19; T07, no. 220, 264c20–21: 是菩薩摩訶薩, 從初發心, 已聞此法; 其心堅固, 不動不轉。
- ⁶ 八十隨眠。
- ⁷ 八萬四千法聚(門)。
- ⁸ Cf. 《慈氏菩薩所說大乘緣生稻[廿/幹]喻經》T16, no. 710, p. 819a: 汝等苾芻! 若見緣生, 即是見法。若見法, 即見佛。
- ⁹ Cf. 《小品般若波羅蜜經》T08, no. 227, p. 561, b3–7: 云何菩薩, 得阿耨多羅三藐三菩提時, 為世間作歸? 眾生生法、老病死法、憂悲苦惱法。是菩薩, 能度眾生於此生法、老病死法、憂悲苦惱法。須菩提! 是名菩薩, 得阿耨多羅三藐三菩提時, 為世間作歸。
Cf. 《大般若波羅蜜多經》〈真善友品45〉T06, no. 220, 600c9–13: 菩薩摩訶薩, 為令一切生法、老法、病法、死法、愁法、歎法、苦法、憂法、惱法有情, 解脫生、老、病、死、愁、歎、苦、憂、惱法, 住無餘依般涅槃界, 發趣無上正等菩提。善現! 是為菩薩摩訶薩, 為與世間作歸依故, 發趣無上正等菩提。 Also cf.: T07, no. 220, 246a13–21; T07, no. 220, 614a10–16; T07, no. 220, 821a29–b6; T07, no. 220, 897c9–13.
- ¹⁰ Note that *aparyāpannaḥ* is m.sg, so it must be adjectival to *bodhisattvaḥ*, and not *cittam*. However, the text here continues to explain that this is because this outflowfree thought (itself) is unbound/non-included (to/in the triple sphere — Xuanzang’s tr states this explicitly: 不墮三界)。
Cf. 《大般若波羅蜜多經》T05, no. 220, 265b10–15: 由諸菩薩, 為一切智智, 發菩提心、無等等心、不共一切聲聞獨覺心。於如是心亦不取著 ... 不墮三界 ... 此菩薩復名摩訶薩。
《摩訶般若波羅蜜經》T08, no. 223, 244b9–12: 是阿耨多羅三藐三菩提心、無等等心、不共聲聞辟支佛心。 ... 是一切智心, 無漏不繫; 中亦不著。以是因緣, 故名摩訶薩。
《小品般若波羅蜜經》T08, no. 227, 538c23–24: 於是中, 心無所著。亦名摩訶薩義。

Cf. Aṣṭa(E), 7 f.

- ¹¹ Cf. 《大般若波羅蜜多經》T05, no. 220, 305b13-14: ... 菩薩... 作是念言: 「若此佛土, 若十方界, 諸佛世尊所說正法, 我皆聽習讀誦受持 ...」
 《大般若波羅蜜多經》T07, no. 220, 84c15-17: ... 菩薩 ... 作是念言: 「若此佛土, 若十方界, 一切如來應正等覺所說正法, 我當聽聞受持 ...」
 《摩訶般若波羅蜜經》T08, no. 223, p. 258a22-23: ... 諸佛所說法, 若此間世界, 若十方世界, 諸佛所說法, 盡欲聞持.

- ¹² Cf. 《大般若波羅蜜多經》T07, no. 220, 814a6: 譬如無價大寶神珠, 雖有勝能, 而多怨賊.

《小品般若波羅蜜經》T08, no. 227, 555a9-10: 珍寶法, 多有怨賊.

《摩訶般若波羅蜜經》T08, no. 223, p. 316, c19: 是珍寶中, 多有難起.

Cf. Aṣṭa(E), 92.

- ¹³ 《小品般若波羅蜜經》T08, no. 227, p. 579, a10-11: 若有菩薩能如是行般若波羅蜜, 是時惡魔憂愁, 如箭入心. (Also cf. T08, no. 227, p. 573, b1)

《大般若波羅蜜多經》T07, no. 220, 316b9-12: 若時菩薩摩訶薩 ... 修行般若波羅蜜多, 是時惡魔生大愁苦, 煩冤荼毒, 如箭入心.

《摩訶般若波羅蜜經》T08, no. 223, 364c23-24: 若菩薩行 ... 般若波羅蜜時, 惡魔愁毒, 如箭入心.

Cf. Aṣṭa(E), 195.

- ¹⁴ Cf. 《小品般若波羅蜜經》T08, no. 227, 537b4-6: 佛所說法, 於中學者, 能證諸法相. 證已, 有所言說, 皆與法相不相違背, 以法相力故.

《大般若波羅蜜多經》T07, no. 220, 763b22-25: 佛先為他宣說顯了開示法要. 彼依佛教, 精勤修學, 乃至證得諸法實性. 後轉為他, 有所宣說顯了開示, 若與法性能不相違, 皆是如來威神加被, 亦是所證法性等流.

《摩訶般若波羅蜜經》T08, no. 223, 230b29-c2: 佛所說法, 法相不相違背. 是善男子學是法, 得證此法. 佛說如燈.

Cf. Aṣṭa(E), 1.

- ¹⁵ 《阿毘達磨俱舍論》T29, no. 1558, 108a: 稽留有情, 久住生死; 或令流轉於生死中, 從有頂天至無間獄, 由彼相續, 於六瘡門泄過無窮. 故名為漏.

- ¹⁶ Cf. Aṣṭa(E), 31. The Chinese versions (see T08, no. 227, 544a28 ff, and T08, n0, 223, 288a20 ff; T07, no. 220, 558a05 ff; etc.) do not seem to have any correspondence for this Skt sentence.

- ¹⁷ Cf. 《小品般若波羅蜜經》T08, no. 227, 569a25-28: 若菩薩生如是心: "我不應捨一切眾生, 應當度之." 即入空三昧解脫門、無相、無作三昧解脫門 ... 是菩薩為方便所護 ...

《摩訶般若波羅蜜經》T08, no. 223, 350c17-21: 若是菩薩摩訶薩作是念: "我不應捨一切眾生。一切眾生 ... 我應當度." 爾時即入空解脫門、無相解脫門、無作解脫門 ... 當知是菩薩摩訶薩, 成就方便力 ...

《大般若波羅蜜多經》T06, no. 220, 701a1-7: 諸菩薩摩訶薩恒作是念: 我不應捨一切有情, 必令解脫 ... 我為度彼, 應數引發寂靜空、無相、無願解脫門。雖數引發而不取證. ... 是菩薩摩訶薩, 成就善巧方便力 ... Also: T07, no. 220, 281b2-9.

Cf. Aṣṭa(E), 146.

- ¹⁸ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 416b21–22: 汝當知恩, 應作是念: “所從聞是般若波羅蜜者, 即是我善知識。”

《小品般若波羅蜜經》T08, no. 227, 580b17–18: 當知報恩, 應作是念: “我所從聞般若波羅蜜, 則是我善知識。”

《大般若波羅蜜多經》T06, no. 220, 1059c29–1060a2: 汝應知恩, 念當重報. ... 應作是念: “我所從聞甚深般若波羅蜜多, 是我最勝真實善友。”

Cf. Aṣṭa(E), 202.

- ¹⁹ Cf. 《小品般若波羅蜜經》T08, no. 227, p. 574, a25–26: 菩薩如是學者, 不奪他命, 不盜他物, 不邪婬, 不妄語 ...

《摩訶般若波羅蜜經》T08, no. 223, p. 357, b15–16: 菩薩如是學, 終不殺生, 乃至終不邪見. Cf. Aṣṭa(E), 173.

- ²⁰ Cf. 《大般若波羅蜜多經》T07, no. 220, 896c14–20: 有諸菩薩, 先世雖聞甚深般若波羅蜜多, 亦曾請問其中義趣, 或經一日乃至五日, 而不精進 ... 今生人中聞說如是甚深般若波羅蜜多, 雖經少時其心堅固 ...; 若離般若波羅蜜多及說法師, 請問深義, 尋便退失.

《大般若波羅蜜多經》T07, no. 220, 819c10–16: 有菩薩. ... 雖於前世得聞般若波羅蜜多, 亦曾請問甚深義趣, 或經一日二日三日四日五日, 而不精進 ... 今生人中, 聞說如是甚深般若波羅蜜多, 雖經少時其心堅固 ... 若離所聞甚深般若波羅蜜多及說法師請問深義, 尋便退失.

《小品般若波羅蜜經》T08, no. 227, p. 560, a18–23: 若人先世, 若一日、若二日、三日、四日、五日, 聞是深般若波羅蜜, 問其中事, 而不隨所說行; 是人轉身, 續得聞深般若波羅蜜, 問其中事, 信心無礙. 若離法師, 不復問難, 還為因緣所牽, 失深般若波羅蜜.

Cf. Aṣṭa(E), 104.

- ²¹ Cf. 《小品般若波羅蜜經》T08, no. 227, 562c27–30: 三千(百?)比丘不受諸法故, 漏盡心得解脫. ... 五百比丘尼, 於諸法中, 遠塵離垢, 得法眼淨. 五千天人, 得無生法忍. 六千菩薩, 不受諸法, 漏盡心得解脫.

《大般若波羅蜜多經》T07, no. 220, 823c25–29: 三百苾芻, 永盡諸漏, 心得解脫, 成阿羅漢. 復有五百苾芻尼眾, 遠塵離垢, 於諸法中得淨法眼. 五千天子, 宿業成熟, 俱時證得無生法忍. 六十菩薩不受諸漏心得解脫.

《摩訶般若波羅蜜經》T08, no. 223, 336a28–b2: (三)百比丘, 不受一切法故, 漏盡, 得阿羅漢. 五百比丘尼, 遠塵離垢, 諸法中得法眼, 生天人中. 五千菩薩摩訶薩, 得無生法忍. 六千菩薩, 諸法不受故, 漏盡心得解脫.

Cf. Aṣṭa(E), 115.

- ²² Cf. 《小品般若波羅蜜經》T08, no. 227, 584b14–19: 如人夢中, 見有如來; 若一, 若二, 若十, 若二十, 若五十, 若百, 若過百數. 覺已, 乃至不見有一如來. ... 如來說一切法, 虛妄如夢.

《大般若波羅蜜多經》201–400卷》T06, no. 220, 1069a10–23: 如人夢中, 見有諸佛; 若一, 若十, 若百, 若千, 乃至無數. 彼夢覺已, 所見皆無. ... 一切如來應正等覺說: 一切法如夢所見.

Cf. Aṣṭa(E), 216,

- ²³ Cf. 《小品般若波羅蜜經》T08, no. 227, 543c: 橋尸迦! 因是明呪, 十善道出現於世; 四禪、四無量心、四無色定、五神通出現於世。
《大般若波羅蜜多經》T07, no. 220, 875a: 橋尸迦! 三世諸佛, 皆依如是甚深般若波羅蜜多大神呪王, 證得無上正等菩提, 為諸有情說微妙法。橋尸迦! 依深般若波羅蜜多, 世間便有十善業道, 若四靜慮、若四無量、若四無色定、若五神通、若餘無量無邊佛法, 皆得出現。
Cf. Aṣṭa(E), 28.
- ²⁴ Cf. 《大般若波羅蜜多經》T06, no. 220, 732a2–4: 我應和解一切有情, 令相敬愛; 云何復起勃惡語言, 與彼乖諍?
《小品般若波羅蜜經》T08, no. 227, 573c18–19: 作是念: "我應謙下一切眾生; 我若瞋諍, 加報於人, 則為大失".
《摩訶般若波羅蜜經》T08, no. 223, 356c23–26: 作是念: "我為大失 — 我當為一切眾生下屈, 今世後世皆使和解. ... 云何以惡語報人?"
Cf. Aṣṭa(E), 170.
- ²⁵ Cf. 《大般若波羅蜜多經》T07, no. 220, 429c12–430a3: 諸菩薩摩訶薩安住般若波羅蜜多.... 應修四念住四正斷四神足五根 ... 四無色定, 應修八解脫九次第定 ..., ... 應修六波羅蜜多, 七聖財, ... 應修如來十力十八不共法.
- ²⁶ Cf. 《阿毘達磨俱舍論》T29, 6b12–14: 所化有情, 有貪瞋等八萬行別. 為對治彼八萬行故, 世尊宣說八萬法蘊.
- ²⁷ X: 以無所得故, 菩提薩埵, 依般若波羅蜜多故, 心無罣礙. 無罣礙故, 無有恐怖, 遠離顛倒夢想, 究竟涅槃.
- ²⁸ X: 故知般若波羅蜜多, 是大神咒, 是大明咒, 是無上咒, 是無等等咒; 能除一切苦.
- ²⁹ Cf. 世尊! 諸有發趣菩薩乘者, 應云何住? 云何修行? 云何攝伏其心? (T07, no. 220, p. 980, a20-21)
- ³⁰ X: 若諸菩薩摩訶薩有情想轉, 不應說名菩薩摩訶薩. 所以者何? 若諸菩薩摩訶薩, 不應說言有情想轉. 如是, 命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想受者想轉, 當知亦爾.
K: 若菩薩有我相、人相、眾生相、壽者相, 則非菩薩。
- ³¹ Cf. 善現! 不應取法, 不應取非法. (T07, no. 220, p. 980, c26-28)
- ³² Cf. 應觀佛法性. (T07, no. 220, p. 985, a25)
- ³³ X: 善現! 於汝意云何? 可以色身圓實觀如來不?
- ³⁴ X: 是故善現! 菩薩如是, 都無所住, 應生其心.
- ³⁵ Cf. 所有諸有情, 有情攝所攝一若卵生、若胎生、若濕生、若化生、若有色、若無色、若有想、若無想、若非有想非無想、...一如是一切, 我當皆令於無餘依妙涅槃界而般涅槃. 雖度如是無量有情, 令滅度已, 而無有情, 得滅度者. (T07, no. 220, p. 980, b2-8)
- ³⁶ Cf. ... 當知菩薩若墮於事一調墮於事而行布施一亦復如是. ... 當知菩薩不墮於事一調不墮事而行布施一亦復如是. (T07, no. 220, p. 982, c27-p. 983, a3)

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- ³⁷ Cf. 菩薩摩訶薩, 為諸有情作義利故, 應當如是棄捨布施. 何以故? 善現! 諸有情想, 即是非想. 一切有情, 如來即說為非有情. 善現! 如來是實語者、諦語者、如語者、不異語者。復次, 善現! 如來現前等所證法, 或所說法, 或所思法: 即於其中, 非諦非妄. For *na tatra satyaṃ na mṛśā*, Conze, 78: “there is neither truth nor falsehood”, apparently taking *mṛśā* as a f noun (contra BHSD, etc: “falsely”). The Chinese seems to corroborate this.
- ³⁸ Cf. 不也, 世尊! 諸不還者, 不作是念: “我能證得不還之果。”
- ³⁹ X: 佛告善現: “於汝意云何? 應以三十二大士夫相, 觀於如來應正等覺不?”
善現答言: 不也, 世尊! 不應以三十二大士夫相, 觀於如來應正等覺。何以故?
世尊! 三十二大士夫相, 如來說為非相; 是故如來說名三十二大士夫相。”
K: “須菩提! 於意云何? 可以三十二相見如來不?” “不也, 世尊! 不可以三十二相, 得見如來. 何以故? 如來說三十二相, 即是非相; 是名三十二相.”

Lesson 7

- 7.1 Declension of *bhagavant* (m)
- 7.2 Possessive suffixes ‘-mant’ and ‘-vant’
- 7.3 The Future Tense
- 7.4 Compounds — *dvandva* and *tatpuruṣa*
- 7.5 Infinitive
- 7.6 Verbs formed from noun/adjective + $\sqrt{bhū}$ and + \sqrt{kr}
- 7.7 Declension of the demonstrative *asau* (m)
- 7.8 Declension of the demonstrative *adaḥ* (n)
- 7.9 Declension of the demonstrative *asau* (f)

7.1 Declension of *bhagavant* (m) ‘Fortunate [One]’

case	sg	du	pl
nom	<i>bhagavān</i>	<i>bhagavantau</i>	<i>bhagavantaḥ</i>
acc	<i>bhagavantam</i>	”	<i>bhagavataḥ</i>
inst	<i>bhagavatā</i>	<i>bhagavadbhyām</i>	<i>bhagavadbhiḥ</i>
dat	<i>bhagavate</i>	”	<i>bhagavadbhyaḥ</i>
abl	<i>bhagavataḥ</i>	”	”
gen	”	<i>bhagavatoḥ</i>	<i>bhagavatām</i>
loc	<i>bhagavati</i>	”	<i>bhagavatsu</i>
voc	<i>bhagavan</i>	<i>bhagavantau</i>	<i>bhagavantaḥ</i>

The f form, *bhagavatī*, is declined like *nadī*.

- 7.1.1 ‘-vat’ is also used as a suffix, with the sense ‘like’, added to the stem of a noun to form an indeclinable adverb of comparison.

Example:

- *ghaṭavat* ‘like a pot’

- 7.1.2 The adjective, *mahant* ‘great’, is also declined as *bhagavant*. But note the slight irregularity that its stem vowel *a* is lengthened to *ā* in all the strong forms. In a compound too, the *a* is lengthened.

Examples:

- *mahā-saṅghaḥ*
- *mahā-sattvaḥ*

The m form is declined as follows:

case	sg	du	pl
nom	<i>mahān</i>	<i>mahāntau</i>	<i>mahāntaḥ</i>
acc	<i>mahāntam</i>	”	<i>mahataḥ</i>
inst	<i>mahatā</i>	<i>mahadbhyām</i>	<i>mahadbhiḥ</i>
dat	<i>mahate</i>	”	<i>mahadbhyaḥ</i>
abl	<i>mahataḥ</i>	”	”
gen	”	<i>mahatoḥ</i>	<i>mahatām</i>
loc	<i>mahati</i>	”	<i>mahatsu</i>
voc	<i>mahan</i>	<i>mahāntau</i>	<i>mahāntaḥ</i>

The n form differs only in the nom acc and voc:

case	sg	du	pl
nom	<i>mahat</i>	<i>mahatī</i>	<i>mahānti</i>
acc	”	”	”
voc	”	”	”

7.2 Possessive suffixes ‘-mant’ and ‘-vant’

These suffixes, when added to a noun, turn it into an adjective

Examples:

- *dhanam* ‘wealth’ → *dhanavant* (‘possessing wealth’, wealthy)
- *guṇaḥ* ‘virtue’ → *guṇavant* (‘possessing virtue’, virtuous)
- *bhagaḥ* ‘fortune’ → *bhagavant* (‘possessing fortune’, Fortunate One, Holy One, Blessed One)
- *buddhiḥ* (‘understanding’, ‘thought’) → *buddhimant* (intelligent, wise, thoughtful)

Note that the *-mant* suffix is added to a noun stem not ending in *a/ā* or *ma*, or having *a/ā*, *ma* as the penultimate (Example: *lakṣmī* → *lakṣmī-vant*, and not *lakṣmī-mant*).

The standard declensional paradigm for the *-mant* adjectives is as for *bhagavant*.

7.3 The Future Tense

To form the simple future tense, add *-sya /-iṣya* (*-i* is a connective vowel) to the root in the *guṇa* grade. All roots ending in *r* have the connective vowel added.

Examples:

- $\sqrt{bhū} \rightarrow bhaviṣyati$ ('will become')
- $\sqrt{i/\bar{i}} \rightarrow eṣyati$ ('will go')
- $\sqrt{kr} \rightarrow kariṣyati$ ('will do')

Note that in the *ātmanepada*, the **simple future and the future passive¹ have the same form**. Thus, *kariṣyate* may mean 'he will do' or 'it will be done'.

\sqrt{budh} (I)

parasmaipada

person	sg	du	pl
3 rd	<i>bodhiṣyati</i>	<i>bodhiṣyataḥ</i>	<i>bodhiṣyanti</i>
2 nd	<i>bodhiṣyasi</i>	<i>bodhiṣyathaḥ</i>	<i>bodhiṣyatha</i>
1 st	<i>bodhiṣyāmi</i>	<i>bodhiṣyāvaḥ</i>	<i>bodhiṣyāmaḥ</i>

ātmanepada

person	sg	du	pl
3 rd	<i>bodhiṣyate</i>	<i>bodhiṣyete</i>	<i>bodhiṣyante</i>
2 nd	<i>bodhiṣyase</i>	<i>bodhiṣyethe</i>	<i>bodhiṣyadhve</i>
1 st	<i>bodhiṣye</i>	<i>bodhiṣyāvahe</i>	<i>bodhiṣyāmahe</i>

$\sqrt{nī}$ (I)

parasmaipada

person	sg	du	pl
3 rd	<i>neṣyati</i>	<i>neṣyataḥ</i>	<i>neṣyanti</i>
2 nd	<i>neṣyasi</i>	<i>neṣyathaḥ</i>	<i>neṣyatha</i>
1 st	<i>neṣyāmi</i>	<i>neṣyāvaḥ</i>	<i>neṣyāmaḥ</i>

ātmanepada

person	sg	du	pl
3 rd	<i>neṣyate</i>	<i>neṣyete</i>	<i>neṣyante</i>
2 nd	<i>neṣyase</i>	<i>neṣyethe</i>	<i>neṣyadhve</i>
1 st	<i>neṣye</i>	<i>neṣyāvahe</i>	<i>neṣyāmahe</i>

7.3.1 Some verbs have both fut forms: with or without the inserted -i-.

Examples:

- $\sqrt{budh} \rightarrow bodhiṣyati$ and *bhotsyate*;

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- $\sqrt{dah} \rightarrow dahiṣyati$ and $dhakṣyati$;
- $\sqrt{labh} \rightarrow labhiṣyate$ and $lapsyate$;
- $\sqrt{mrj} \rightarrow mārjiṣyati$ and $mārṁṣyati$;
- $\sqrt{tap} \rightarrow tapiṣyati$ and $tapsyati$; etc.

Note that, owing to some sandhi consideration, for the stems in the fut forms without the inserted *-i-*, the final consonant, if soft, changes to the corresponding hard consonant before the following *s-* (*-h* + *-sy* → *-kṣ-*). Final *-dh* and *-bh* change to *-t* and *-p* respectively; and if the stem initial is *g-*, *d-*, *b-* or *ḍ-*, the non-aspirate stem initial becomes aspirated. Thus, *bodh* + *sy-* → *bhotsy-*; *dah* + *sy-* → *dhakṣy-*; *labh* + *sy-* → *lapsy-*

- 7.3.2 As with the present tense of $\sqrt{bhū}$ (§ 4.9.6), its future form also contributes to the **perfective aspect** of the action expressed in the participle.

Examples:

- *sa bodhisattvaḥ na kadācid buddhahirahito bhaviṣyati* |
That *bodhisattva* **will never have been separated** (/will never be separated) from the Buddha-s.
- *sa ebhiḥ dṛṣṭadhārmikair guṇaiḥ samanvāgato bhaviṣyati* |
He **will be** (/will have been) **endowed** with the virtues pertaining to the present existence (*dṛṣṭa-dharma*: the present existence). (See also: § 4.9.6)

7.4 Compounds — *dvandva* and *tatpuruṣa*

Compounds occur very commonly in Sanskrit. The relationships among the members of the compound are to be interpreted by the reader according to the context. Within the compound, only the **f gender is shown**. The gender of the compound is determined by its **last member**.

Examples:

- *puṇya-skandhaḥ* (m) ‘merit-heap’ (*puṇya* is n, *skandha* is m)
- *prajñā-cakṣuḥ* (n) ‘wisdom-eye’
- *śikṣā-padam* (n) ‘training-factor’ (*prajñā* and *śikṣā* are f; *cakṣus* and *pada* are n)

7.4.1 Copulative compound (*dvandva-samāsa*)

One type of compound known as *dvandva* consists of **two or more members** which occupy **positions of equal importance**

— i.e. none is subordinate to another. The relationship can be translated with ‘**and**’. Thus, **A-B** is translatable as ‘**A and B**’. The gender of the last member becomes that of the compound as a whole.

Examples:

- *śāriputra-maudgalyāyanau* (m,du) ‘Śāriputra and Maudgalyāyana’
- *candra-sūryau* (m,du) ‘sun and moon’
- *nāma-rūpe* (n,du) ‘name-and-form’
- *śramaṇa-brāhmaṇāḥ* (m,pl) ‘ascetics and brahmin-s’ (a term denoting the whole of the religious of ancient India)
- *śamatha-vipaśyane* (f,du) ‘tranquillity-and-insight’ (e.g.: *śamatha-vipaśyane bhāvaṃvīṭayā* ‘tranquillity and insight should be developed’)
- *prthivy-ap-tejo-vāyavaḥ* (m,pl) ‘earth-water-fire-air’ (the four Great Elements as primary matter)

74.1.1 A *dvandva*, though comprising more than one member, may sometimes occur in **sg, n**, to denote an **unitary whole**.

Examples:

- *pāṇi-pādam* ‘hand-and-foot’
- *nāma-rūpam* ‘name-and-form’ (the total psycho-physical complex of an individual being)
- *pātra-cīvaram* ‘the bowl-and-robe’ (a major insignia of a monk)
- *keśa-śmaśru* ‘hair-and-beard’ (E.g.: *keśaśmaśru avatārya ... agārād anagārikāṃ pravrajitaḥ* = Removing his hair-and-beard, ... he went forth from home into homelessness.)

74.1.2 A *dvandva* may also consist of a collection of adj, and occasionally, of adv.

Examples:

- *krta-apakṛta* ‘done well and done badly’
- *saṃskṛta-asamskṛtā (dharmāḥ)* ‘conditioned and unconditioned (dharma-s)’
- *divā-naktam* (adv) ‘day and night’

74.2 **Dependent determinative compound (*tatpuruṣa-samāsa*)**

This is a compound whose members are related through a relationship in any oblique case (i.e., any case other than the voc). As the final member may either be a substantive or an adjective, the compound may accordingly function as either

a noun or an adjective. As the following examples show, the first member is dependent on the final member; the latter is qualified by the preceding member.

7.4.2.1 Examples of *tatpuruṣa* ending in a substantive

- *buddha-dharmaḥ* ‘the doctrine **of** the Buddha’ (gen relation)
- *vijñāna-nirodhaḥ* ‘the cessation **of** consciousness’ (gen relation)
- *duḥkha-niḥsaraṇam* ‘exit/escape **of/from** unsatisfactoriness’ (gen/abl relation)
- *dīpaṃ-karaḥ* ‘light-making(/-maker)’ (acc relation)

7.4.2.2 Examples of *tatpuruṣa* ending in an adjective (including a participle)

- *vastu-patita* ‘fallen **into** things.’ (loc relation; last member is a PPP)
- *citta-gamaṇīya* ‘accessible by thought’² (inst relation; last member is a FPP)
- *svabhāva-sūnya* ‘empty **in respect of** intrinsic nature’ (inst relation)
- *sarvaduḥkha-praśamana* ‘tranquilizing all unsatisfactoriness’ (acc relation)
- *saṃsved-ja* ‘moisture-born’ (abl relation)

7.4.2.3 Some *tatpuruṣa* end with a verbal root. In such cases, the final *-ā* becomes *-a*; an euphonic *-t* is added to a final *-i*, *-u*, or *-ṛ*.

Examples:

- *loka-vid* (<√*vid*) 世間解 knowing the world
- *sarva-jñā* (<√*jñā*) ‘all-knowing’
- *phala-stha* (<√*sthā*) ‘abiding at the stage of fruition’
(having attained the fruit)
- *viśva-jit* (<√*ji*) ‘all-conquering’

7.5 Infinitive

7.5.1 The infinitive is formed by adding the suffix *-tum/-itum* to the root, which is generally in its *guṇa* grade:

Examples:

- √*budh* → *bodh* + *tum* → *boddhum* ‘to understand’
- √*likh* → *likh* + *itum* / *lekh* + *itum* → *likhitum/lekhitum* ‘to write’

7.5.2 Some words are **used with the infinitive**:

Examples:

- $\sqrt{\text{arh}}$ ('deserve')
- $\sqrt{\text{śak}}$ ('be able')
- $\sqrt{\text{iṣ}}$ ('wish' / 'desire')
- *sa bodhisattvo bodhicittam utpādayitum icchati* |
The *bodhisattva* **desires to generate** the *bodhicitta* (thought/will for universal enlightenment).
- *na hy abhāvaḥ kāraṇaṃ bhavitum arhati* | (Vy, 347)
A non-existent (*abhāva*) is not fit (*arhati*) to be a cause (*kāraṇa*).

7.5.3 The infinitive is also used to **express a purpose or a proper time/opportunity**.

Example:

To say: "It is time **to speak** the truth",

We might write: *ayaṃ kālāḥ satyaṃ vaditum* |

7.5.4 There is **no distinction between the active and passive** forms of infinitive. But in the **passive structure**, the **finite verb** must be **in the passive form**.

Example:

- Active: *sa kuśalaṃ cittam bhāvayitum śaknoti* | (*śak* 'be able')
He **is able to develop** a wholesome thought.
- Passive: *tena kuśalaṃ cittam bhāvayitum śakyate* |
A wholesome thought **can be developed** by him.

7.5.5 Often, it is used together with such words as *śakya*, *yukta*, etc, in their impersonal passive form, and its sense is accordingly passive:

Examples:

- ... *iti śakyam vaktum* | (*śakyam* is passive, impersonal)
It can be said that ...
- *na hy adho-bhūmikam duḥkham anālambya (ger) tan-nirodhaḥ śakyam ālambitum* | (Vy, 570)
The unsatisfactoriness of a lower stage (*adho-bhūmi*) not having been taken as cognitive object, **it is not possible** for its cessation to be taken as cognitive object. (*ā-√lamb* 'take as cognitive object')
- *na śakyam abhūtena dānapāramitāyāṃ caritum* |
(*dāna-pāramitā* 'perfection of giving')

It is not possible for a non-real (*abhūta*) **to course** in the giving-perfection.

- *na ca subhūte saṃskṛtavyatirekeṇāsaṃskṛtaṃ śakyam prajñāpayitum* |

O Subhūti! **it is not possible** for the unconditioned to be **designated** apart from the conditioned (*saṃskṛta-vyatirekeṇa*). However, *śakyam* here may also be taken to qualify *asaṃskṛtam*).

- *na ca yuktam vaktum tad eva saṃsthānaṃ dīrghādi-hrasv'ādi-buddhiṃ janayatīti* |³

It is not **proper/reasonable** to say: “that very same shape generates a cognition of long etc. and short etc. [at the same time] (*saṃsthāna*: ‘shape’; *dīrgha*: ‘long’; *hrasva*: ‘short’; *buddhi*: ‘cognition’, ‘awareness’; *na yuktam*: ‘it is not proper’)

7.5.6 From a **causative**, the infinitive is derived by **adding -itum** to the **-ay** suffix.

Examples:

- $\sqrt{\text{car}}$ (‘move’) → *caritum* (‘to move’) → *cārayitum* (‘to make move’ – causative)
- *ut*- $\sqrt{\text{pad}}$ (‘go up’/‘arise’) → *utpattum* (‘to arise’) → *utpādayitum* (‘to cause to arise’/‘produce’ – causative)

7.5.7 The infinitive can be compounded— without the final **-m** — with the noun **kāma** (‘desire’) to form an adjectival compound (*bahuvrīhi*), expressing the sense ‘desirous to’.

Examples:

- *śāstraṃ prañetu-kāmaḥ* |
He is **desirous of composing** (/‘desires to compose’) the treatise.
- *buddhakāyaṃ niṣpādayitukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam* |
A *bodhisattva*, great being, **desiring to accomplish** (*niṣpādayitu-kāma*) the Buddha-body should train in the perfection of wisdom.

7.5.7.1 It is also sometimes combined with some other noun or a participle to form a noun or an adjective

Examples:

- *iha ... bodhisattvo ... suvarṇaṃ vā rūpyaṃ vā ... dātu-śabdam*

anuśrāvayati | (PSP_6-8:52)

Here a *bodhisattva* announces (*anuśrāvayati*) the **news to give** gold or silver or ...

- *panthānaṃ janmabhīruḥ śivamabhayaṃ gantu-vyavasitaḥ* (A-av, 63)

Fearing birth (*janma-bhīruḥ*), I am **determined to go on** the fortunate and safe path (*śivam abhayaṃ panthānam*).

7.6 Verbs formed from noun/adj + √*bhū* and + √*kr*

A noun or adjective or even adverb may be compounded with -√*bhū* / -√*kr* to form a **compound verb** or **verbal stem**. Before the compounding, the finals: *a/ā, i/in* are changed into *ī*; final *u* into *ū*; *s* remains unchanged.

Examples:

- *piṇḍa + kṛta* → *piṇḍīkṛta* ‘made into a lump’, ‘collected into a group’
- *anyathā + bhāva* → *anyathī-bhāva* ‘becoming different/contrary’, ‘change’

Some nouns and indeclinables with consonant endings are also compounded directly with √*kr*:

Examples:

- *alam* (indec, ‘enough/adequate’) + √*kr* → *alam-kṛ* ‘adorn’, ‘beautify’
- *namas* (‘salutation’) + √*kr* → *namas-kṛ* ‘pay homage’, ‘salute’

7.7 Declension of the demonstrative *asau*, *m*, ‘that’

case	sg	du	pl
nom	<i>asau</i>	<i>amū</i>	<i>amī</i>
acc	<i>amum</i>	”	<i>amūn</i>
inst	<i>amunā</i>	<i>amūbhyām</i>	<i>amībhiḥ</i>
dat	<i>amuṣmai</i>	”	<i>amībhyaḥ</i>
abl	<i>amuṣmāt</i>	”	”
gen	<i>amuṣya</i>	<i>amuyoh</i>	<i>amīṣām</i>
loc	<i>amuṣmīn</i>	”	<i>amīṣu</i>

7.8 Declension of the demonstrative *adaḥ*, n, ‘that’

case	sg	du	pl
nom	<i>adaḥ</i>	<i>amū</i>	<i>amūni</i>
acc	”	”	”
inst	<i>amunā</i>	<i>amūbhyām</i>	<i>amūbhiḥ</i>
dat	<i>amuṣmai</i>	”	<i>amūbhyaḥ</i>
abl	<i>amuṣmāt</i>	”	”
gen	<i>amuṣya</i>	<i>amuṣoḥ</i>	<i>amūṣām</i>
loc	<i>amuṣmin</i>	<i>amuṣoḥ</i>	<i>amūṣu</i>

7.9 Declension of the demonstrative *asau*, f, ‘that’

case	sg	du	pl
nom	<i>asau</i>	<i>amū</i>	<i>amūḥ</i>
acc	<i>amūm</i>	<i>amū</i>	<i>amūḥ</i>
inst	<i>amuyā</i>	<i>amūbhyām</i>	<i>amūbhiḥ</i>
dat	<i>amuṣyai</i>	”	<i>amūbhyaḥ</i>
abl	<i>amuṣyāḥ</i>	”	”
gen	”	<i>amuṣoḥ</i>	<i>amūṣām</i>
loc	<i>amuṣyām</i>	”	<i>amūṣu</i>

Vocabulary

Nouns and pronouns

adhy-āśayaḥ (m) inclination, disposition, intention

ānantaryam (n) 無間, 無間相續, 無間業, 無間罪, 逆罪 immediacy, (*karma*/transgression) causing immediate/non-interruptible result or retribution, the 5 deadly evil *karma*-s —matricide, patricide, killing an *arhat*, causing schism in the Saṅgha, causing a Tathāgata's bleeding

apāyaḥ (m) (= *durgatiḥ*) evil states/planes of rebirth

asau (m/f: *asau*; n: *adaḥ*) that; *amī*: pl,m,nom; *amuṣmin*: sg,m/n,loc

avabhāsaḥ (m) illumination

avasthā (f) state, condition, stage, position, situation

ava-tāraḥ (m) descending into, entry

bālukā (f) (= *vālukā*) sand

bodhiḥ (f) 菩提 enlightenment

Reading Buddhist Sanskrit Texts

- bhaiṣajyam* (n) healing efficacy, remedy, medicine
bhayam (n) fear, danger
brāhmaṇaḥ (m) a member of the highest caste, a Brahmin priest
chattram (n) umbrella
cūrṇam (n) powdered sandal, aromatic powder
dakṣiṇā (f) the south
dakṣiṇā-pathaḥ (m) the southern region
dharma-bhāṇakaḥ (m) 說法者, 法師, 說法師, 能說法者, 能持法者 doctrine-
reciter, a teacher of the *dharma*, preacher
dharma-cakram (n) 法輪 Wheel of *Dharma*
dhūpaḥ (m) incense, perfume
dhvajaḥ (m) 幢, 幢幡 banner, flag
dig-bhāgaḥ (m) direction, the part/portion in a particular direction
Dīpaṅkaraḥ (m) 燃燈佛 name of an ancient Buddha before Śākyamuni
diś (f) direction, cardinal point; *diśi*: loc.sg; *dikṣu*: loc.pl
durbhikṣa-bhayam (n) danger of scarcity of provisions, danger of famine
durgatiḥ (f) 惡趣 bad/unfortunate planes of rebirth
gaṅgā-nadī (f) 殞伽(河), 恆河 the river Gaṅgā
garbhaḥ (m) the womb
glāna-pratyayaḥ (m) 病緣 support or help for the sick
hīna-sattvaḥ (m) 下劣有情, 下劣之人, 凡夫下劣 inferior being (one who is not
committed to the *bodhisattva* ideal)
jihvendriyam (n) the tongue-organ, tongue
kālpaḥ (m) 劫 an aeon, world-age
kāntāram (n/m) 曠野, 難, 險難, 險難處 forest, wilderness, waste, a dangerous
abode, a difficult/risky situation, calamity
karuṇā (f) compassion; *mahākaruṇā-cittam* (n) thought/(heart) of great
compassion
mālyam (n) garland
manas (n) mind
māra-kāyikaḥ (m) 魔民 belonging to the group/retinue of *Māra*
padam (n) footstep, track, step, site, constituent, item, factor
pāṇiḥ (m) the hand
pāṇīya-kāntāram (n; also m) 乏水曠野 a waterless waste, desert
pariṣkāraḥ (m) utensils, accessory, item of utility
paścimā (f) western direction
patākā (f) 幡 flag, pennon
puṣpam (n) flower
sad-dharmaḥ (m) 正法 the True *Dharma*
sahā (f) (also, rarely, *saha*) 勘忍(世界) name of the world-system where
Śākyamuni Buddha resides
Śākyamuniḥ (m) 釋迦, 釋迦文, 釋迦牟尼, 能寂, 能仁寂默 name of the
historical Buddha presiding in our *sahā* world-system
saṃ-pra-kāśanam (n) 'causing to come out', illuminating, manifesting,

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revealing, pronouncing, propagating
saṃ-trāsaḥ (m) great trembling, terror; *saṃtrāsam āpatsyate*: will become terrified
saṃvāsaḥ (m) living together, association, cohabitation; *saṃvāsa-śīla*: of the habit of cohabitation, habitually having sexual connexion
sarva-ākāra-jñatā (f) 一切種智, 一切相智 all-mode knowledge (the spiritual insight that knows things in all their particularities)
ṣaṭ-pāramitāḥ (f) (pl,f) sixfold perfection (giving, ... wisdom)
śayanāsanam (n) 臥具, 床臥, 床臥具 'sleeping and sitting', a dwelling, bed and seat
śikṣā (f) 學 training, learning
śmaśru (n) beard
strī (f) a female
sūraḥ (m) a valiant man, warrior, hero
sūtrāntaḥ (m) (= *sūtram*; but seems to be specifically a Buddhist term) 經典, 經 a Buddhist discourse (*sūtra*) by the Buddha
upamā (f) simile, analogy
upāsikā (f) 優婆夷 a female lay Buddhist
vartaniḥ (f) the eastern country
vilepanam (n) ointment
vi-ni-pātaḥ (m) 墮 falling off into, falling down
vi-pra-lopaḥ (m) destruction
vyākaraṇam (n) 記說, 授記 'explanation'; prediction (this is the meaning in the *Prajñāpāramitā* texts, etc)
yogaḥ (m) 瑜伽, 相應, 修行, 修習 spiritual praxis; *yogaṃ sam-ā-padyate* 修行, 勤(修)學, 與 ... (恆)相應: is well devoted to the spiritual praxis, diligently practises, is fully conjoined (/in correspondence) with the practice

Adjectives

abhisaṃboddhu-kāma desirous of winning perfect enlightenment (The Chinese versions indicate that *abhisambodhi* here is synonymous with *anuttarā samyak-saṃbodhiḥ*)
adhimuktika resolved/determined on; *hīna-adhimuktika*: one committed to the inferior [vehicle]
ākāśa-sama equal to space, like space
alpa-sthāma(n) (*sthāman* (n): 'strength', 'power') 怯弱 having little strength, feeble, a weakling; *alpasthāmnā*: sg,m,inst
an-eka 'not-one' many, various
āsanna near; *āsannī-bhūta* 近, 已近, 得近, 鄰近: 'come near to', 'has approached' (with gen)
aśubha not beautiful, loathsome, repulsive, impure, bad
āyusmant 具壽 'possessing life', 'Venerable' (used to address junior monks)
bahula many, abundant, frequent; *bahulī-kṛta*: frequently/repeatedly done
bodhisattva-pratijñā (one) committed (/has pledged) to be a *bodhisattva*

Reading Buddhist Sanskrit Texts

gaṅgānādī-b(v)ālukupama 如殞伽沙數, 恒河沙等 like the sands of the Gaṅga river

guṇa-vat ‘possessing virtues’, virtuous

gurugarbha having a heavy womb

gurviṇī (f; for *gurvī*, which is f for *guru*) pregnant, a pregnant woman

jīva-drṣṭika (one) having the life-principle-view

loka-vid 世間解 knowing the world, one who understands the world

pāścima later, last, western

paurva-janmika pertaining to previous existence

paurvaka previous, former

prajñā-vat ‘possessing wisdom’, wise

puṅgava-drṣṭika (one) having the person-view

saha 勘忍 enduring, bearing

śakya able, possible. It can also be used in a passive sense: ‘able to be’

sattva-drṣṭika (one) having the being-view

saṃnaddhukāma desirous of being armed (‘wrapped up’) with (the armour of a *bodhisattva*)

saṃ-vartana conducive/leading to; the suffix *-īya* has the adj sense of ‘pertaining to’, ‘connected with’ → *X-saṃvartanīya*: of the nature of being conducive to X (/ conducive to X)

sarvā (f of *sarva*) whole, all; *sarvāyām*: loc,sg,f, of *sarvā*

śīla-vat ‘possessing the precepts’, well disciplined, well ethically aligned

sphuṭa (< $\sqrt{sphuṭ}$ VI ‘open’; PPP is *sphuṭita*) open, clear, manifest

sukara easily done, easy to do

udāra high, lofty, great

vedanā-bahula having many pain

vi-pratī-sārin regretful, repentant, remorseful

Participles

agrāhya (FPP < \sqrt{grah} IX ‘grasp’) ungraspable, incomprehensible

an-abhilāpya (FPP < \sqrt{lap} I ‘chatter’) unutterable, ineffable

apa-gata (PPP < \sqrt{gam} I ‘go’) gone away, departed, removed, freed from

a-prameya (FPP < $\sqrt{mā}$ IV ‘measure’) immeasurable

a-saṃkhyeya (FPP < $\sqrt{khyā}$ II ‘be known’; but *saṃ- $\sqrt{khyā}$* : ‘reckon’, ‘count’, ‘enumerate’) uncountable, innumerable

a-saṃskṛta 無為 (PPP < $\sqrt{kṛ}$ VIII ‘do’) unconditioned, non-compounded, non-composite

ava-ropita (PPP < caus of \sqrt{ruh} I ‘mount’) planted; *kuśalamūla-avaropita*: (one who) has planted the skilful roots

a-vi-ni-vartanīya (FPP < $\sqrt{vṛt}$ I ‘turn’) 不退轉, 阿惟越致(菩薩), 阿鞞(毘)跋致(菩薩) non-relapsable, non-retrogressive (*bodhisattva*)

carita (PPP < \sqrt{car} I ‘go/move’) moved, practiced, coursed. *caritam* (n): moving, course, practice, behaviour, personality type, acts, deeds

cyuta 沒 (PPP of \sqrt{cyu} I ‘fall (from)’, ‘die’) fallen (from), died

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glāna (PPP < \sqrt{glai} I/II 'feel tired') 得病, 有病, 有疾 feeling tired, wearied, exhausted; sick, ill. *glānam* (n) 病, 疾, 疾病 sickness
ni-ṣevita (PPP < \sqrt{sev} I 'serve') frequented, resorted to, practised, served
pari-bhūta 遭輕毀, 輕賤 (PPP < $\sqrt{bhū}$) despised
praty-upa-sthita (PPP < *sthā* I 'stand') 現前, 正現在前, 出現; 恭養, 親近; 近對, 勤行 staying right in front, come into the presence, has appeared; attending on, waited upon; concerned with, devoted to
prati-saṃ-yukta (< PPP of \sqrt{yuj} VII 'join/unite') conjoined with; *X-pratisaṃyukta*: 'conjoined with X'; *saṭpāramitā-pratisaṃyukta*: 'conjoined with the six perfections'
śikṣitavya (FPP $\sqrt{śikṣ}$ I 'train') to be learned, should train
sv-adhiṣṭhita (PPP < $\sqrt{sthā}$ I 'stand') 'well mastered', 'well determined', 'well taken control'. Chinese here, 諦了知, suggests "well discerned/understood" — so, "well sustained" by insight (into *sūnyatā*). The terms *adhi-tiṣṭhati*, *adhiṣṭhita* and *adhiṣṭhāna* (noun), however, often refer to supernormal sustenance/protection or mastery/control/power (by the Buddha-s, etc) — Chinese texts commonly give: 加持, 加被, 加護, 護念, 願力, 威神力, etc.
vi-rahita (PPP < \sqrt{rah} I 'abandon') abandoned, deserted, separated from, deprived of
vi-vikta (PPP < \sqrt{vic} VII 'separate') separated; *viviktī-karoti* (*karoti* < \sqrt{kr} VIII 'do'; see § 10.4): 'makes separated'
vy-ā-kṛta (PPP of \sqrt{kr} VIII 'do') explained, predicted

Verbs

abhi-saṃ-bhōtsye (fut, sg.1, $\bar{A}t$, < \sqrt{budh} I/IV 'waken'. *bodh-* + *-sy* → *bhōtsy-*; see §7.3.1) I will directly awaken into
ā-lambhate (\sqrt{lamb} I 'hang') hangs from, lays hold of, supports, takes up, takes as cognitive object (緣); *ālambya* (ger): having taken as a cognitive object
anu-śrāvayati (caus, < $\sqrt{śru}$ V 'hear') announces
anu-vartate (\sqrt{vrt} I 'turn') arises continuously, proceeds continuously
dhriyate 持, 住 (pas of \sqrt{dhr} I 'bear') is sustained, lives on steadily; *dhriyate yāpayati*: 安隱住持
icchatī ($\sqrt{iṣ}$ VI 'wish') wishes, desires, acknowledges
nir-ṇamayati (\sqrt{nam} I 'bend') bends forth
prajñāyate (pas of $\sqrt{jñā}$ IX 'know') is known (See L08 for pas)
praty-anu-bhavati ($\sqrt{bhū}$ I 'become') experiences, experiences individually
śaknoti ($\sqrt{śak}$ V 'be able'; for Class V verbs, see § 10.3) is able to
śakyate (pas, 3rd, sg $\sqrt{śak}$ V 'be able') is able to be
saṃ-ā-padyate (\sqrt{pad} IV 'go') attains completely, undertakes, accomplishes, enters into meditation
saṃ-anu-paśyati ($\sqrt{paś}$ I 'see') fully and closely sees, observes
tiṣṭhati ($\sqrt{sthā}$ I 'stand') 現在 abides (at present); *tiṣṭhati dhriyate yāpayati* is a stock sentence: 今(時)現在彼, 安隱住持 (See note in Ex. 7a)
śikṣate ($\sqrt{śikṣ}$ I 'learn', 'train') learns, trains (in)

Reading Buddhist Sanskrit Texts

yāpayati 住(持) (caus of $\sqrt{yā}$, II, 'go') causes to go (/go on), maintains, lives (on)

Future tense verbs

abhi-vy-ā-hariṣyati (\sqrt{hr} I 'take', 'carry/convey') will pronounce, will utter, will speak to, will address

ā-gamiṣyati (\sqrt{gam} I 'go') will come

anu-prāpsyati ($\sqrt{āp}$ V 'acquire') will acquire/attain

ā-patsyate (\sqrt{pat} I 'fall') will get/enter/fall into

ā-rāgaṣyati 值(遇), 承事, 令愛樂, 令喜 (fut of denom *ārāgayati* 'meets with', 'gladdens' < *ārāgaṇa(tā)*) will meet with, will gladden (by serving), will serve

bhaviṣyati ($\sqrt{bhū}$ I 'become') will become/arise

dhārayiṣyati (caus < \sqrt{dhr} I 'bear') will maintain, will bear in mind

gamiṣyati (\sqrt{gam} I 'go') will go

guru-kariṣyati (\sqrt{kr} VIII 'do') 尊重 will respect

kariṣyati (\sqrt{kr} VIII 'do') will do

kṣapayiṣyati (<caus of $\sqrt{kṣi}$ I/V/IX 'exhaust', 'destroy') will extinguish/destroy

lapsyate (*labhiṣyate*) (\sqrt{labh} I 'obtain') will obtain

likhiṣyati (\sqrt{likh} VI 'write') will write

manasi-kariṣyati (*manasi*: loc,n,sg of *manas*) will apply the mind (properly)

mānayaṣyati 尊敬, 讚歎 (< caus of \sqrt{man} IV 'think') will esteem, will respect

pari-pācayiṣyati (<caus of \sqrt{pac} I 'cook') will ripen

pari-śodhayiṣyati (< caus of $\sqrt{śudh}$ IV 'be pure') will purify

pary-ava-āpsyati 得, 領受, 善解, 通利 ($\sqrt{āp}$ V 'acquire') will fully master, will fully comprehend

pra-cariṣyati 轉, 流布 (\sqrt{car} I 'move') will spread

pra-jñāsyate (pas of fut < $\sqrt{jñā}$ IX 'know') will be known (Cf. § 8.4.5)

pra-saviṣyati ($\sqrt{sū}$ I/II 'beget'; also: *prasosyate*) will beget

pra-soṣyate (Āt form of *prasaviṣyati* < $\sqrt{sū}$ I/II 'beget') will beget, will give birth

prati-grahiṣyati (\sqrt{grah} IX 'grasp') will grasp/seize⁴

pra-vartayiṣyati (< caus of \sqrt{vrt} I 'turn') will turn

pra-vartiṣyate (\sqrt{vrt} I 'turn') will give rise to

pūjayiṣyati 敬重, 敬奉, 恭養 ($\sqrt{pūj}$ X 'honour') will worship, will revere, will make offerings

saṃkramiṣyati (\sqrt{kram} I 'step') will go (over)

saṃ-trasiṣyati (\sqrt{tras} I 'tremble') 'will properly tremble', will become terrified

sat-kariṣyati 恭敬, 供養 (\sqrt{kr} VIII 'do') will honour

ud-grhīṣyati 受(持), 領受 (\sqrt{grah} IX 'grasp') will take up, will comprehend, will learn

vācayiṣyati 讀誦 (caus < \sqrt{vac} II 'speak') will cause to utter, will recite

ut-trasiṣyati (\sqrt{tras} I 'tremble') will tremble

vy-ā-kariṣyati (\sqrt{kr} VIII 'do') will explain, will predict

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Infinitives

dhārayitum (< caus of √*dhṛ* I ‘bear’) to hold in mind, to maintain

draṣṭum (√*drś* I ‘see’) to see

pary-ava-āptum (√*āp* V ‘acquire’) to fully master/comprehend

prati-vi-nodayitum (caus < √*nud* VI ‘push’, ‘remove’) to remove, dispel, get rid of

śrotum (√*śru* V ‘hear’) to hear/listen

ud-grahītum (√*grah* IX ‘grasp’) to take up, to learn

vācayitum (< caus of √*vac* II ‘speak’) to recite

vi-ṣkambhayitum (< caus of √*skambh* V/IX ‘prop’) to unprop, to unsettle, to give up, to discard

Adverbs/Indeclinables

adhas below; *adho digbhāge*: in the directional division below *aho* ah!, oh!, alas!

atyayena (used with gen) after the lapse of, after the passing away of, subsequent to the time of

cireṇa after a long time; *na cireṇa*: before long

kaccit interrogative particle (often expecting an answer "yes") I hope that ...? surely ..., perhaps ..., I fear that ...

kṛtaśas (preposition, used with gen) 為, 為度(有情) 為利樂 for the sake of, for the benefit of

paścāt after, afterwards, subsequently

yonīśas 如理 properly, systematically; *yonīśaḥ manasikāraḥ* (also: *yonīśo-manas-√kr*) 如理作意, 正觀: proper mental application

Exercise 7a

Translate into English

1. *sa ... dharmabhāṇakastān kulaputrān evamabhivyāhariṣyati | amuṣmin kulaputrāḥ pradeśe durbhikṣabhayaṃ | kaccit kulaputrā yūyam āgamiṣyatha mā paścād vipratīṣārīṇo bhaviṣyatha durbhikṣabhayaṃ praviṣṭāḥ* ⁵ (Aṣṭa-Vaidya, 122)
2. *[bodhisattvena] mahākaraṇācittam utpādayitavyaṃ | aho bata alpapuṇyā amī sattvāḥ | yad eteṣāṃ loke evaṃrūpāṇi pāṇīyakāntārāṇi prajñāyante* ⁶ (Aṣṭa-Vaidya, 179)
3. *puruṣa... ānantaryacittena avirahito bhavati | yāvanmaraṇāvasthāyāṃ | na taccittam śaknoti prativinodayitum vā viṣkambhayitum vā anuvartata evāsyā taccittam yāvanmaraṇakālasamaye ‘pi | evameva*

- ... avinivartanīyasya bodhisattvasya ... avinivartanīyacittaṃ sthitaṃ bhavati |⁷ (Aṣṭa-Vaidya 167 f)
4. *neyaṃ subhūte udārā śikṣā śakyā hīnasattvena śikṣitum | na hi alpasthāmnā śakyamasyāṃ śikṣāyāṃ śikṣitum* |⁸ (Aṣṭa-Vaidya, 210 f)
5. *śakyah sa samādhirdarśayitum | subhūtir [vadati] no hīdamāyusman sārīputra* |⁹ (Aṣṭa-Vaidya, 7)
6. *icchasi tvam draṣṭum tān bodhisattvān mahāsattvān yairgaṅgānadīvālukopamān kalpān buddhā bhagavantaḥ pratyupasthitāś cīvara-piṇḍapāta-śayanāsana-glānapratyaya-bhaiśajya-parīṣkāraiḥ | gaṅgānadīvālukopamānām buddhānām bhagavatāmantikeṣu brahmacaryaṃ caritam ...* |¹⁰ (Aṣṭa-Vaidya, 164) (PSP_2-3:175. Note that the verb is placed at the beginning to turn the sentence into a question. See §8.3)
7. *sūro bhagavan bodhisattvo mahāsattvo ya ākāśasamānām sattvānām dharmadhātusamānām sattvānām kṛtaśaḥ saṃnāhaṃ saṃnaddhukāmo 'nuttarāṃ samyaksambodhim abhisamboddhukāmaḥ* |¹¹ (Aṣṭa-Vaidya, 98)
8. *sacedaḥaṃ taiḥ paurvakaistathāgatair ... vyākṛto 'nuttarāyāṃ samyaksambodhau | pariśuddho me 'dhyāśayaḥ anuttarāṃ samyaksambodhimabhisamboddhum | yathāhamanuttarāṃ samyaksambodhimabhisamboddhukāmaḥ | pariśuddho me manasikāro 'nuttarāyāṃ samyaksambodhau | apagataṃ me śrāvakacittaṃ pratyekabuddhacittaṃ ca ... | nāhaṃ nānuttarāṃ samyaksambodhimabhisambhotsye | abhisambhotsya evāhamanuttarāṃ samyaksambodhim* |¹² (Aṣṭa-Vaidya, 190)
9. *eṣa ... sahāyāṃ lokadhātāu*¹³ *śākyamunir nāma tathāgatas ... tiṣṭhati dhriyate yāpayati | tena jihvendriyaṃ nirṇamayya ... daśasu dikṣu gaṅgānadīvālukopamā lokadhātavo 'vabhāsenā sphuṭīkṛtā yad uta bodhisattvānām mahāsattvānām prajñāpāramitāṃ deśanāya saṃprakāśanāya.* |¹⁴ (PvsP1-1: 107 f)
10. *tadyathāpi nāma bhagavan strī gurviṇī gurugarbhā | tasyā yadā kāyo veṣṭate ... vedanābahulā ca bhavati ... | na ca saṃvāsaṣilā bhavati | paurvakenāyonīśomanasikāreṇāsevitenā niṣevitenā bhāvitenā bahulīkṛtenā imāṃ evaṃrūpāṃ kāyena vedanāṃ pratyānubhāvāmīti | tadā veditavyam idaṃ ... na cireṇa bateyaṃ strī prasoṣyate iti* |¹⁵ (Aṣṭa-Vaidya, 108)
11. *ye ca sarvākārājñātācittanāviraḥitā bhaviṣyanti teṣāṃ mār(o) vā māraḥkāyikā vā avatāraṃ na lapsyante | tat kasya hetos tathā hi taiḥ ... rūpaśūnyataiva svadhiṣṭhitā bhaviṣyati | evaṃ vedanā-saṃjñā-saṃskār(a)-vijñāna-śūnyataiva svadhiṣṭhitā bhaviṣyati* |¹⁶ (PSP_2-3:36)

Lesson 7

12. *yaḥ śāriputra bodhisattvo mahāsattva imaṃ prajñāpāramitāyogaṃ samāpadyate | sa ito buddhakṣetrāc cyutaḥ buddhakṣetrād buddhakṣetraṃ saṃkramiṣyati | tatra buddhakṣetre buddhān bhagavata ārāgayiṣyati* ¹⁷ (PvsP1-1: 80)
13. *ime khalu punaḥ śāriputra śatpāramitāpratisaṃyuktāḥ sūtrāntāstathāgatasyātyayaena dakṣiṇāpathe pracariṣyanti | dakṣiṇāpathātpunareva vartanyāṃ pracariṣyanti | vartanyāḥ punaruttarapathe pracariṣyanti* ¹⁸ (Aṣṭa-Vaidya 112)
14. *seyaṃ śāriputra gambhīrā prajñāpāramitā dakṣiṇāpathād vartanyāṃ pracariṣyati | tatrāpi bhikṣavo bhikṣuṇy(a) upāsakopāsikāś ca imāṃ gambhīrāṃ prajñāpāramitāṃ likhiṣyanti udgrhīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti yoniśaś ca manasikariṣyanti satkariṣyanti gurukariṣyanti mānayiṣyanti pūjayiṣyanti puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākābhiḥ | te tena kuśalamūlena na durgati-vinipātāṃ gamiṣyanti* ¹⁹ (PSP_4:28 f)
15. *bodhisattvo mahāsattvo 'prameyāṇāṃ asaṃkhyeyānāṃ sattvānāṃ arthaṃ kariṣyati | na cāśyaivaṃ bhaviṣyati | māṃ buddhā bhagavanto vyākariṣyanti | aham āsannūbhūto vyākaraṇasyeti | ahaṃ buddhakṣetraṃ pariśodhayiṣyāmīti | ahaṃ sattvān paripācayiṣyāmīti | aham anuttarāṃ samyaksaṃbodhim abhisambudhya dharmacakraṃ pravartayiṣyāmīti | tat kasya hetoḥ | tathā hi sa dharmadhātum na vivikṭikaroti | na ca dharmadhātor anyadharmaṃ samanupaśyati* ²⁰ (PvsP1-1: 79)

Exercise 7b

1. *namo bhagavatyai ārya-prajñāpāramitāyai* | (Vajra, 27)
2. *evaṃ mayā śrutam ekasmin samaye bhagavān śrāvastyāṃ viharati sma jetavane 'nāthapiṇḍadasyārāme mahatā bhikṣu-saṃghena sār(d)ham ardha-trayodaśabhir bhikṣu-śataiḥ sambahulaś ca bodhisattvair mahāsattvaiḥ* | (Vajra, 27)
3. *yo 'sau tathāgatena dharmo 'bhisambuddho deśito vā agrāhyaḥ so 'nabhilapyah | na sa dharmo na-adharmah* | (Vajra, 32 f)
4. *yaḥ subhūte 'pratiṣṭhito dānaṃ parityajati tasya ... puṇya-skandhasya na sukaraṃ pramāṇam udgrahītum* ²¹ (Cf. Vajra, 29)
5. *tat kiṃ manyase subhūte api nu mahān sa ātmabhāvo bhaviṣyati | subhūtir vadati | mahān sa bhagavan mahān sugata sa ātma-bhāvo bhaviṣyati* | (Cf. Vajra, 36)

6. *aham dīpaṅkareṇa tathāgatena vyākṛto bhaviṣyasi tvaṃ mānava anāgate 'dhvani śākyamunir nāma tathāgato ... samyak-sambuddhaḥ* ^[22] (Vajra, 48)
7. *sarve te subhūte sattvā aprameyam asamkhyeyaṃ puṇya-skandhaṃ prasaviṣyanti pratigrahīṣyanti* ^[23] (Vajra, 43)
8. *na hi śakyam subhūte 'yaṃ dharmaparyāyo hīna-adhimuktikairh sattvairh śrotuṃ na-ātma-drṣṭikair na sattvadrṣṭikair na jīva-drṣṭikair na pudgala-drṣṭikair | na-abodhisattva-pratijñairh sattvairh śakyam ayaṃ dharma-paryāyah śrotuṃ vudgrahītum vā dhārayitum vā vācayitum vā paryavāptum vā* ^[24] (Vajra, 44)
9. *bhagavān āyusmantam subhūtim etad vadati | evaṃ etat subhūte evaṃ etat | parama-āścarya-samanvāgatās te sattvā bhaviṣyanti ya iha subhūte ... nottrasiṣyanti na samtrasiṣyanti na samtrāsam āpatsyante* ^[25] (Cf. Vajra, 40)
10. *bhaviṣyanty anāgate 'dhvani bodhisattvāḥ mahā-sattvāḥ ... guṇavantaḥ śīlavantaḥ prajñāvantaḥ ca bhaviṣyanti | ... na khalu punas te subhūte bodhisattvā mahāsattvā eka-buddha-paryupāsītā bhaviṣyanti | na eka-buddha-avaropita-kuśala-mūlā bhaviṣyanti | api tu khalu punaḥ subhūte aneka-buddha-śatasahasra-paryupāsītā aneka-buddha-śatasahasra-avaropita-kuśala-mūlās te bodhisattvā bhaviṣyanti* ^[26] (Vajra, 30 f)
11. *na mama bhagavan duṣkaram yad aham imaṃ dharma-paryāyam ... avakalpayāmy adhimucye | ye 'pi te bhagavan sattvā bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye paścimāyāṃ pañca-śatyāṃ saddharma-vipralope ... ya imaṃ bhagavan dharma-paryāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa samprakāśayiṣyanti | te parama-āścaryeṇa samanvāgatā bhaviṣyanti | api tu khalu punar bhagavan na teṣāṃ ātma-saṃjñā pravartiṣyate | na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā pravartiṣyate | nāpi teṣāṃ kācit saṃjñā nāsaṃjñā pravartate (pravartiṣyate) | tat kasya hetoḥ | yā sā bhagavann ātma-saṃjñā saiva-asamjñā | yā sattva-saṃjñā jīva-saṃjñā pudgala-saṃjñā saiva-asamjñā | tat kasya hetoḥ | sarva-saṃjñā-apagatā hi buddhā bhagavantaḥ* ^[27] (Vajra, 40)
12. *ye te subhūte imān evaṃ rūpān sūtrāntān udgrahīṣyanti ... | te paribhūtā bhaviṣyanti | suparibhūtās ca bhaviṣyanti | tat kasya hetoḥ | yāni ca teṣāṃ subhūte sattvānāṃ paurva-janmikāny aśubhāni karmāṇi kṛtāny apāya-saṃvartanīyāni drṣṭa eva dharme tayā paribhūtātayā tāni paurvajanmikāny aśubhāni karmāṇi kṣapayiṣyanti | buddha-bodhiṃ ca-anuprāpsyanti* ^[28] (Vajra, 44 f. karmāṇi: acc,n, pl, of karman — see next lesson)

Notes

- ¹ For the passive voice verb forms, see next lesson.
- ² Aṣṭa-Vaidya, 96: *prajñāpāramitā na cittena jñātavyā na citta-gamanīyā* | ‘The perfection of wisdom is not to be known through knowledge; it is not accessible to thought’.
Cf. 《大般若波羅蜜多經》T06, no. 220, 466c: 如是般若波羅蜜多不可以心知，離心相故。
《小品般若波羅蜜經》T08, no. 227, 552a: 般若波羅蜜不可以心知故。
- ³ Vy, 350
- ⁴ The Sarvāstivāda tradition speaks of “grasping a fruit”, represented by *phala-pratigrahaṇa* (l-*parigrahaṇa*) (取果), and the actual generation/giving of the fruit, represented by *phala-dāna* (與果). The former takes place in the present moment of the action, the latter, in a future period when other conditions are assembled. Conze’s tradition does not reflect this (nor do those of X and K).
- ⁵ Cf. 《小品般若波羅蜜經》T08, no. 227, 557a16–20: 時說法者，欲經嶮難危命之處，語諸人言：『善男子！汝等知不？何用隨我經此險難。善自籌量，無得後悔，而作是言：“何故至此飢餓怨賊之中？”』
《道行般若經》T08, no. 224, 448b1–3: 法師意悔，不欲與弟子經。聞異國中穀貴，語受經人言：『善男子知不？能與我俱至彼間不？諦自念之，莫得後悔。』
《大般若波羅蜜多經》T07, no. 220, 221c3–17: 能持法者，欲往他方多賊疾疫飢渴國土。能學法者，慮彼艱辛不肯隨往。... 能學法者，欲往他方多賊疾疫飢渴國土。能持法者，慮彼艱辛不肯共往。... 能持法者欲往他方安隱豐樂無難之處。能學法者，欲隨其去。能持法者，方便試言：『汝雖為利，欲隨我往；而汝至彼，豈必遂心？宜審思惟，勿後憂悔。...』
《摩訶般若波羅蜜經》T08, no. 223, 321c26–322a6: 說法者，欲至他方飢餓穀貴無水之處。聽法者，不欲隨去。... 聽法者，欲至他方飢餓穀貴無水之處。說法者，不欲去。... 說法者，欲至他方豐樂之處。聽法者欲隨從去。說法者言：『善男子！汝為利養故，追隨我。汝善自思惟，若得若不得，無令後悔。』
Cf. Aṣṭa(E), 90.
- ⁶ Cf. 《大般若波羅蜜多經》T07, no. 220, 833a14-17 (also, 906b5-9): 大悲作意，... 『奇哉薄福！是諸有情，居在如斯無水世界。』
《小品般若波羅蜜經》T08, no. 227, 568a16-20: 應作是念：『是眾生無福德故，在此無水之處。』
Cf. Aṣṭa(E), 139.
- ⁷ Cf. 《摩訶般若波羅蜜經》T08, no. 223, p. 343, a3-6: 譬如有人，作五逆罪。五逆罪心，乃至死時，常逐不捨；雖有異心，不能障隔。須菩提！阿惟越致菩薩摩訶薩亦如是；自住其地，心常不動。
《小品般若波羅蜜經》T08, no. 227, p. 565b21–25: 譬如人，有逆罪；心常悔懼，至死不捨，不能遠離。如是罪心，常隨是心，乃至命終。須菩提！阿惟越致菩薩，亦復如是：阿惟越致菩薩心，常安住阿惟越致地中 ...
《大般若波羅蜜多經》T06, no. 220, 676a7–12: 譬如造作無間業者，彼無間心，恒常隨逐；乃至命終，亦不能捨... 是不退轉位菩薩摩訶薩，亦復如是。安住自地，其心不動。

- Cf. Aṣṭa(E), 127.
8. Cf. 《大般若波羅蜜多經》T07, no. 220, 846c14–15: 善現當知, 如是學者, 下劣有情所不能學。
《摩訶般若波羅蜜經》T08, no. 223, 357b10–11: 須菩提, 下劣之人, 不能作是學。
《小品般若波羅蜜經》T08, no. 227, 574a18–19: 須菩提! 凡夫下劣, 不能如是學。
Cf. Aṣṭa(E), 173.
9. 《大般若波羅蜜多經》T07, no. 220, 765b18–20: "是菩薩摩訶薩, 為能顯示如是定不?" 善現答言: "不也舍利子."
《小品般若波羅蜜經》T08, no. 227, 538b6–7: 「是三昧可得示不?」須菩提言: 「不也, 舍利弗!」
Cf. Aṣṭa(E), 5.
10. Cf. 《小品般若波羅蜜經》T08, no. 227, 564c12–15: 汝今欲見諸菩薩, 供養恒河沙等諸佛, 衣服、飲食、臥具、醫藥, 皆於恒河沙等諸佛所, 修行梵行, 親近諮請 ...?
《摩訶般若波羅蜜經》T08, no. 223, 340c19–24: 善男子! 汝欲見是菩薩摩訶薩, 供養如恒河沙等諸佛衣[被]飲食臥具醫藥資生所須; 亦於如恒河沙等諸佛所, 行檀那波羅蜜尸羅波羅蜜羼提波羅蜜毘梨耶波羅蜜禪那波羅蜜般若波羅蜜 ...?
《大般若波羅蜜多經》T07, no. 220, 263a25–b1 (also, 628c13–18): 咄哉男子! 汝今欲見諸菩薩摩訶薩長時勤行無益行不? 謂諸菩薩摩訶薩眾, 經如殑伽沙數大劫, 以無量種上妙衣服飲食臥具醫藥資財花香等物, 供養恭敬尊重讚歎殑伽沙等諸佛世尊. 復於殑伽沙等佛所, 修行布施波羅蜜多 ...
Cf. Aṣṭa(E), 124.
11. Cf. 《大般若波羅蜜多經》T07, no. 220, 803c3–5: 世尊! 諸菩薩摩訶薩甚為勇猛; 被功德鎧, 為如虛空法界法性諸有情故, 欲趣無上正等菩提。
《小品般若波羅蜜經》T08, no. 227, 552b22–27: 世尊! 菩薩為眾生故, 發大莊嚴 ... 世尊! 是菩薩 ... 名為勇健, 名為同虛空諸法故發阿耨多羅三藐三菩提。
《摩訶般若波羅蜜經》T08, no. 223, 309b5–9: 世尊! 諸菩薩摩訶薩, 大誓莊嚴. 欲度眾生故, 發阿耨多羅三藐三菩提心. 世尊! 諸菩薩摩訶薩, 大勇猛; 為度如虛空等眾生故, 發阿耨多羅三藐三菩提心。
Aṣṭa(E), 67.
12. Cf. 《大般若波羅蜜多經》T06, no. 220, p. 703, c16–28: 若諸如來應正等覺, 知我已得清淨意樂, 授我無上正等菩提不退轉記; 若我久發清淨作意, 求證無上正等菩提, 遠離聲聞獨覺意樂, 不以聲聞獨覺作意, 求證無上正等菩提; 若我當來必得無上正等菩提, ... 願垂照察我心所念及誠諦言. ...
《小品般若波羅蜜經》T08, no. 227, 570a17–23: 若我已於先佛, 得受阿耨多羅三藐三菩提記, 深心欲得阿耨多羅三藐三菩提; 若我所行清淨, 離聲聞、辟支佛心, 必當應得阿耨多羅三藐三菩提, 非不應得; ...」
《摩訶般若波羅蜜經》T08, no. 223, 352a24–b2: 若我為過去諸佛所受記, 我心清淨, 求阿耨多羅三藐三菩提, 行清淨正道, 遠離聲聞辟支佛心, 遠離聲聞辟支佛念, 應當成阿耨多羅三藐三菩提, 我必得阿耨多羅三藐三菩提, 非不得 ...
Aṣṭa(E), 150.
13. *dhātu* often occurs in these Buddhist Sanskrit texts as f (but always m in standard Sanskrit).
14. The beginning part of this passage "*paścimāyām yāvad adho digbhāḥ*" ("in the western [direction] up to the direction below") has been omitted. This represents an abbreviated description by buddhas in the ten directions on Śākyanuni Buddha

in the *sahā* world. This description begins with that by Ratnākara Tathāgata (寶性如來) in the East: “In the west (from here) ...”; it ends with that by Nandaśrī Tathāgata (喜德如來) in the direction above: “In the direction below (from here), ...”.

Cf. Conze's tr. in *Larger Sūtra*, 87: “In the Sahā world system, in the West, etc. to: below, there stands, holds and maintains himself a Tathāgata called Śākyamuni. As a result of his putting out his tongue the world-system countless as the sands of the Ganges have in all directions everywhere been irradiated with illumination, so as to help the Perfection of Wisdom to be demonstrated and revealed to the Bodhisattvas, the great beings.”.

Cf. the following as one of the descriptions: 摩訶般若波羅蜜經〈6 舌相品〉T08, no. 223, 230a25–29: 諸佛告諸菩薩言: 「諸善男子! 西方有世界名娑婆, 是中有佛名釋迦牟尼。是其舌相, 出大光明, 普照東方如恒河沙等諸佛世界; 南西北方四維上下亦復如是。為諸菩薩摩訶薩, 說般若波羅蜜故。」

- 15 This is one of the five similes to illustrate the appearance of signs indicating the nearness to perfect enlightenment.

Cf. 《小品般若波羅蜜經》T08, no. 227, 554c4: 世尊! 譬如女人懷妊。轉轉不便, 身體疲極 ... 苦惱在身 ... 厭本所習, 不復[憶樂 ... 當知是女, 將產不久。

《大般若波羅蜜多經》T06, no. 220, 525, a9–12; 207b23–27; 591b27–c1; 807a15–18; 888c24–27: 世尊! 譬如女人懷孕漸久。其身轉重動止不安 ... 受苦痛故, 眾事頓息 ... 即知此女, 不久產生。

《摩訶般若波羅蜜經》T08, no. 223, 315b19–23: 世尊! 譬如母人懷妊。身體苦重, 行步不便 ... 厭本所習, 受苦痛故 ... 當知產生不久。

《道行般若經》T08, no. 224, 445b25–28: 譬如女人有娠, 天中天! 稍稍腹大身重 ... 其痛欲轉。當知是婦人, 今產不久。

《放光般若經》T08, no. 221, 70c3–7: 世尊! 譬如母人懷妊。稍稍長大, 坐起不安 ... 稍稍覺痛。厭本所習皆受諸惱。 ... 知是婦人, 今產不久。

Cf. Aṣṭa(E), 77.

- 16 Cf. T05, no. 220, 13b19–21: 若菩薩摩訶薩 ... 若諸天子、若諸天女, 是般若波羅蜜, ... 不離薩婆若心 ... 是人, 魔若魔民, 不能得其便。何以故? ... 諦了知色空, 空不能得空便, ... 諦了知受想行識空, 空不能得空便 ...。

Also cf. 《大智度論》T25, no. 1509, 457c15–25: 若菩薩摩訶薩 ... 是般若波羅蜜, ... 不離薩婆若心; 是人, 魔若魔天, 不能得其便。何以故? ... 諦了知色空, 空不能得空便; ... 諦了知受、想、行、識空, 空不能得空便。 Note that corresponding to the occurrence of *sv-adhiṣṭhita*, both Chinese passages have ... 諦了知: ‘properly/truly discerned’. Conze's tr on the Skt (*Larger Sūtra*, 221) below does not seem very satisfactory:

Those *bodhisattva*-s, ... who will ... not be lacking in the thought of the knowledge of all modes, Mara and his hosts will be unable to gain entry into them (so as to harm them). And why? Because [they] will be well sustained by just the emptiness of form, by the emptiness of feelings, perception, impulses, and consciousness. And why? Because emptiness cannot gain entry into emptiness, ...

- 17 Cf. 《大般若波羅蜜多經》T05, no. 220, 37c: 舍利子! 是菩薩摩訶薩, 由與般若波羅蜜多恒相應故, 從此處沒生餘佛土。從一佛國至一佛國, 在在生處, 常得值遇諸佛世尊 ...

Also, 《大智度論》T25, no. 1509, 337b: 舍利弗! 汝所問『菩薩摩訶薩, 與般若

若波羅蜜相應，從此間終當生何處』者：舍利弗！此菩薩摩訶薩，從一佛國至一佛國，常值諸佛...

- 18 Cf. 《小品般若波羅蜜經》 T08, no. 227, 555a27-29: 舍利弗! 如來滅後, 般若波羅蜜當流布南方. 從南方流布西方. 從西方流布北方.

《大般若波羅蜜多經》 T07, no. 220, 889c25-28: 復次舍利子! 如是般若波羅蜜多甚深經典, 佛涅槃後, 流至南方, 漸當興盛. 後從南方, 流至北方, 漸當興盛.

Also Cf.: 《大般若波羅蜜多經》 T06, no. 220, 538c10; T07, no. 220, 213a27-28; T07, no. 220, 594a13-14; T07, no. 220, 808c1-2: 舍利子! 甚深般若波羅蜜多, 我滅度後, 復從南方至西南方, 當漸興盛.

Cf. Aṣṭa(E), 79. See also following note.

- 19 Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 317b: 舍利弗! 是深般若波羅蜜, 從南方當轉至西方. 所在處, 是中比丘、比丘尼、優婆塞、優婆夷, 當書是深般若波羅蜜, 當受持、讀誦、思惟、說、正憶念、修行. 以是善根因緣故, 終不墮惡道中.

Also: 《大智度論》 T25, no. 1509, 530c: 舍利弗! 是深般若波羅蜜, 從南方當轉至西方. 所在處, 是中比丘、比丘尼、優婆塞、優婆夷, 當書是深般若波羅蜜; 當受持、讀誦、思惟、說、正憶念、修行. 以是善根因緣故, 終不墮惡道中.

- 20 Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 224c25-225a: 舍利弗! 菩薩摩訶薩 ... 能為無量阿僧祇眾生作益厚. 是菩薩摩訶薩亦不作是念: 『... 諸佛當授我記. 我當(得)近受記. 我當淨佛土. 我得阿耨多羅三藐三菩提, 當轉法輪.』何以故? 是菩薩摩訶薩不見有法出法性者.

《大般若波羅蜜多經》 T07, no. 220, 17b20: 舍利子! 是菩薩摩訶薩, 能為無量無數無邊有情作大饒益. ... 不作是念 ... 『我得授記, 定當作佛. 若近授記. 不作是念: 『我能嚴淨佛土、成熟有情.』亦不作是念: 『我當得阿耨多羅三藐三菩提, 轉妙法輪...』何以故? 是菩薩摩訶薩不見有法離於法界.

Corresponding to the last two Skt sentences, T05, no.220,37a has: 不見有法離於法界, 不見法界離於諸法; 不見諸法即是法界, 不見法界即是諸法.

- 21 Cf. X: 善現! 若菩薩摩訶薩, 都無所住而行布施, 其福德聚不可取量。
- 22 X: 然燈如來、應、正等覺, 授我記言: “汝摩訶婆, 於當來世, 名釋迦牟尼如來、應、正等覺。
- 23 X: 如是有情一切當生無量福聚。
K: 是人, 皆得成就無量無邊功德。
- 24 X: 如是法門, 非諸下劣信解有情, 所能聽聞; 非諸我見, 非諸有情見, 非諸命者見, 非諸士夫見, 非諸補特伽羅見, 非諸意生見, 非諸摩訶婆見, 非諸作者見, 非諸受者見, 所能聽聞, 此等若能受持讀誦究竟通利 ...
K: 若樂小法者, 著我見、人見、眾生見、壽者見, 則於此經, 不能聽受讀誦 ...。
- 25 X: 世尊告具壽善現言: “如是, 如是。善現! 若諸有情, 聞說如是甚深經典, 不驚、不懼、無有怖畏, 當知成就最勝希有。”
- 26 X: 有菩薩摩訶薩, 於當來世 ... 具足尸羅、具德具慧。復次善現! 彼菩薩摩訶薩, 非於一佛所, 承事供養, 非於一佛所, 種諸善根。然復善現! 彼菩薩摩訶薩, 於其非一百千佛所, 承事供養, 於其非一百千佛所種諸善根 ...
K: 當知是人, 不於一佛二佛三四五佛, 而種善根; 已於無量千萬佛所, 種諸善根 ...。
- 27 X: 世尊! 我今聞說如是法門, 領悟信解, 未為希有。若諸有情, 於當來世, 後時, 後分, 後五百歲, 正法將滅時分轉時, 當於如是甚深法門, ... 受持讀誦究竟

Lesson 7

通利, 及廣為他宣說開示 ...; 當知成就最勝希有。... 彼諸有情, 無我想轉, 無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩納婆想、無作者想、無受者想轉。所以者何? 世尊! 諸我想, 即是非想; 諸有情想、命者想、士夫想、補特伽羅想、意生想、摩納婆想、作者想、受者想, 即是非想。何以故? 諸佛世尊, 離一切想。

K: 世尊! 我今得聞如是經典, 信解、受持, 不足為難, 若當來世, 後五百歲, 其有眾生, 得聞是經, ... 是人則為第一希有。何以故? 此人無我相、人相、眾生相、壽者相。所以者何? 我相, 即是非相; 人相、眾生相、壽者相, 即是非相。何以故? 離一切諸相, 則名諸佛。

²⁸ **X:** 復次善現! 若善男子或善女人, 於此經典受持...; 若遭輕毀, 極遭輕毀。所以者何? 善現! 是諸有情, 宿生所造諸不淨業, 應感惡趣; 以現法中, 遭輕毀故, 宿生所造諸不淨業, 皆悉消盡, 當得無上正等菩提。

K: 須菩提! 善男子、善女人, 受持讀誦此經, 若為人輕賤, 是人先世罪業, 應墮惡道。以今世人輕賤故, 先世罪業則為消滅, 當得阿耨多羅三藐三菩提。

Lesson 8

- 8.1 Declension of noun ending in *-an*: *ātman*, *rājan*, *karman*, *nāman*
- 8.2 Class II verbs
- 8.3 Verb standing at the beginning of a sentence
- 8.4 The Passive Voice
- 8.5 Present participles (PrP)
- 8.6 *Karmadhāraya* compound
- 8.7 *Avyayībhāva* compound

8.1 Declension of noun ending in *-an*

8.1.1 m noun *ātman* ('Self')

case	sg	du	pl
nom	<i>ātmā</i>	<i>ātmānau</i>	<i>ātmānaḥ</i>
acc	<i>ātmānam</i>	"	<i>ātmānaḥ</i>
inst	<i>ātmanā</i>	<i>ātmabhyām</i>	<i>ātmabhiḥ</i>
dat	<i>ātmane</i>	"	<i>ātmabhyaḥ</i>
abl	<i>ātmanaḥ</i>	"	"
gen	"	<i>ātmanoḥ</i>	<i>ātmanām</i>
loc	<i>ātmani</i>	"	<i>ātmasu</i>
voc	<i>ātman</i>	<i>ātmānau</i>	<i>ātmānaḥ</i>

m noun *rājan* ('king')

case	sg	du	pl
nom	<i>rājā</i>	<i>rājānau</i>	<i>rājānaḥ</i>
acc	<i>rājānam</i>	"	<i>rājānaḥ</i>
inst	<i>rājñā</i>	<i>rājabhyām</i>	<i>rājabhiḥ</i>
dat	<i>rājñe</i>	"	<i>rājabhyaḥ</i>
abl	<i>rājñāḥ</i>	"	"
gen	"	<i>rājñōḥ</i>	<i>rājñām</i>
loc	<i>rājñi /rājani</i>	"	<i>rājasu</i>
voc	<i>rājan</i>	<i>rājānau</i>	<i>rājānaḥ</i>

8.1.2 n noun *karman* ('action')

case	sg	du	pl
nom	<i>karma</i>	<i>karmaṇī</i>	<i>karmāṇi</i>
acc	"	"	"
inst	<i>karmaṇā</i>	<i>karmabhyāṃ</i>	<i>karmabhiḥ</i>
dat	<i>karmaṇe</i>	"	<i>karmabhyaḥ</i>
abl	<i>karmaṇaḥ</i>	"	"
gen	"	<i>karmaṇoḥ</i>	<i>karmaṇām</i>
loc	<i>karmani</i>	"	<i>karmasu</i>
voc	<i>karma(n)</i>	<i>karmaṇī</i>	<i>karmāṇi</i>

n noun *nāman* ('name')

case	sg	du	pl
nom	<i>nāma</i>	<i>nām(a)nī</i>	<i>nāmāni</i>
acc	"	"	"
inst	<i>nāmnā</i>	<i>nāmabhyām</i>	<i>nāmabhiḥ</i>
dat	<i>nāmne</i>	"	<i>nāmabhyaḥ</i>
abl	<i>nāмнаḥ</i>	"	"
gen	"	<i>nāmnōḥ</i>	<i>nāmnām</i>
loc	<i>nām(a)ni</i>	"	<i>nāmasu</i>
voc	<i>nāma(n)</i>	<i>nām(a)nī</i>	<i>nāmāni</i>

8.2 The Class II verbs

Whereas verbs of classes **I, IV, VI, X** are **thematic**, those of the **remaining** six classes are **athematic**. Among the latter, for classes **II, III, VII**, the **personal endings** are **joined directly to the stem**.

Class II is called the **root class** because the stem consists of just the root. In the **strong stem**, the **root is gunated**.

Examples:

√*dviṣ* 'hate'

- *parasmai-pada*: √*dviṣ* → *dveṣ* + *ti* → *dveṣṭi*
- *ātmane-pada*: √*dviṣ* → *dviṣ* + *te* → *dviṣṭe*

8.2.1 Paradigm: $\sqrt{dvi\dot{s}}$

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>dveṣṭi</i>	<i>dviṣṭaḥ</i>	<i>dviṣanti</i>
2 nd	<i>dvekṣi</i>	<i>dviṣṭhaḥ</i>	<i>dviṣṭha</i>
1 st	<i>dveṣmi</i>	<i>dviṣvaḥ</i>	<i>dviṣmaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>dviṣṭe</i>	<i>dviṣāte</i>	<i>dviṣate</i>
2 nd	<i>dvikṣe</i>	<i>dviṣāthe</i>	<i>dviḍḍhve</i>
1 st	<i>dviṣe</i>	<i>dviṣvahe</i>	<i>dviṣmahe</i>

8.2.2 Conjugation of the **present tense of \sqrt{as} (II, ‘be’, ‘exist’)**
 \sqrt{as} is the most common verb in **Class II**. Its conjugation is **irregular**

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>asti</i>	<i>staḥ</i>	<i>santi</i>
2 nd	<i>asi</i>	<i>sthaḥ</i>	<i>stha</i>
1 st	<i>asmi</i>	<i>svaḥ</i>	<i>smāḥ</i>

(b) *ātmanepada* (rare)

person	sg	du	pl
3 rd	<i>ste</i>	<i>sāte</i>	<i>sate</i>
2 nd	<i>se</i>	<i>sāthe</i>	<i>dhve</i>
1 st	<i>he</i>	<i>svahe</i>	<i>smāhe</i>

8.2.3 **Declension of \sqrt{i} (‘go’) is irregular, and has Āt form only when prefixed with *adhi-* (*adhīte*: ‘studies’)**

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>eti</i>	<i>itaḥ</i>	<i>yanti</i>
2 nd	<i>eṣi</i>	<i>ithaḥ</i>	<i>itha</i>
1 st	<i>emi</i>	<i>ivaḥ</i>	<i>imaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	-ite	-iyāte	-iyate
2 nd	-iṣe	-iyāthe	-idhve
1 st	-iye	-ivahe	-imahe

- 8.2.4 √*śī* ('lie down', 'sleep'), occurring in the *Ātmanepada* form, is another example with irregular declension. Its present tense stem is guṇated throughout:

person	sg	du	pl
3 rd	śete	śayāte	śerate
2 nd	śeṣe	śayāthe	śedhve
1 st	śaye	śevahe	śemahe

- 8.3 When a verb stands at the very **beginning of a sentence**, it may either:
 (i) **indicate an emphasis** or
 (ii) **turn the statement into a question.**

Examples:

- *asti kaścīd dharmāḥ* |
 Can mean: **There indeed is** a certain *dharmā*;
 Or: **Is there** any *dharmā*? (/ Does any *dharmā* exist?)
- *samanupaśyasi tvaṃ tāṃ prajñāpāramitāṃ yatra bodhisattvās caranti* |
Do you perceive that Perfection of Wisdom wherein the *bodhisattva*-s course?

The ambiguity that can sometimes exist—as to whether it is a case of an emphasis or a question—must of course be resolved according to context.

8.4 **The Passive Voice**

- 8.4.1 The passive is a **present** system. It is formed by **adding -ya-** to the **weak** grade of the **root**. The **ending is always ātmanepada**.

We may contrast the following two sentences, from $\sqrt{nī}$ 'lead':

- (1) **Active:** *cittaṃ* *lokaṃ* *nayati* |
nom,n,sg acc,m,sg (active verb)

Thought **leads** the world.

- (2) **Passive:** *lokaḥ* *cittena* *nīyate* |
nom,m,sg (pas verb)

The world **is led** by thought.

8.4.2 The root generally remains **unchanged**.

Examples:

- $\sqrt{nī}$ (pre tense: *nayati*) → *nī+ya+te* → *nīyate* 'is led'
- \sqrt{gam} (pre tense: *gacchati*) → *gam+ya+te* → *gamyate* 'is gone', 'is understood'. *kathaṃ gamyate* = 'How is [it] understood?'
- $\sqrt{dṛś}$ → *dṛś+ya+te* → *dṛśyate* 'is seen'

But there are exceptions (change in root).

Examples:

- $\sqrt{kṛ}$ → *kṛi+ya+te* → *kriyate* 'is made'
- $\sqrt{śru}$ → *śrū+ya+te* → *śrūyate* 'is heard'
- $\sqrt{dā}$ → *dī+ya+te* → *dīyate* 'is given'

8.4.3 For **Class IV** verbs, the **ātmanepada** and **passive** forms are **identical**, and the **passive voice** must be **identified from the context**:

Examples:

- \sqrt{man} → *manyate*: 'thinks' (active), or 'is thought' (passive)
- *ut-√pad* → *utpadyate*: 'arises' (active), or 'is arisen' (passive)

8.4.4 To form the passive from the stem of a class X verb/causative/denominative, the **-aya-** of the latter is dropped before adding **-ya-**.

Examples:

- *nāyayati* ($\sqrt{nī}$) → *nāyyate* 'is made to lead'.
- *bhāvayati* ($\sqrt{bhū}$) → *bhāvyaate* 'is caused to become' (contra *bhūyate*, which is the simple passive form)
- *vedayati* (\sqrt{vid} II 'know') → *vedyaate* 'is caused to know' (contra

vidyate 'is known')

- *kāthayati* (\sqrt{kath} X 'tell') → *kāthyate* 'is made to tell'. (contra *kathyate* 'is told')

8.4.5 The *ātmanepada* form of a **future** verb can also have a passive sense. (Likewise for the *ātmanepada* forms of the **perfect**, and the **aorist**. See subsequent lessons on these tenses)

Examples:

- $\sqrt{ikṣ}$ ('see') → *īkṣiṣyate*: '**will see**' (active), or '**will be seen**' (passive).
- \sqrt{mud} ('rejoice') → *modiṣyate*: '**will rejoice**', or '**will be rejoiced**' (passive)
- *tasmin buddhakṣetre sarveṇa sarvaṃ ... pānīyakāntārāṇi na bhaviṣyanti na **prajñāsyante*** | (Aṣṭa-Vaidya, 179. Cf. Aṣṭa(E), 139)
= In that Buddha-field, in each and every way, deserts will not exist and **will not be known/conceived** (*prajñāsyante*).
- *nāhaṃ .. taṃ dharmam samanupaśyāmi yo dharmo vyākṛto **vyākariṣyate*** *vyākriyate vā anuttarāyāṃ samyaksambodhau* | (Aṣṭa-Vaidya, 202. Cf. Aṣṭa(E), 164)
= I do not see that *dharma* which was predicted, **will be predicted** (*vyākariṣyate*) or is [now] predicted for Supreme Perfect Enlightenment.

8.5 Present participles (PrP)

Like PPP and FPP, the present participle (PrP) is also adjectival.

8.5.1 For **thematic** verbs, the *parasmaipada* form of the PrP ends in **-ant**. This can be derived by simply dropping the final **-i** of the 3rd person, pl.

Note that for the **f** form, the stem is **-antī** (and not **-atī**), and the declension follows that of **nadī**.

Examples:

Parasmaipada:

- \sqrt{vad} (I) → *vadant* (speaking)
- \sqrt{cint} (X) → *cintayant* (thinking)

8.5.2 The athematic *parasmaipada* verbs form PrP in a similar manner.

Examples:

- \sqrt{sru} (V) → *śṛṇvant* (listening)
- $\sqrt{dviṣ}$ (II) → *dviṣant* (hating)

Note that \sqrt{i} (II) → *yant* ('going'); \sqrt{as} (II) → *sant*.

The f (and n,du) of the athematic verbs end in **-atī** (not *-antī*).

The Class III PrP has the weaker form, **-at**.

Examples:

- \sqrt{hu} ('sacrifice') → *juhvat* ('sacrificing')
- $\sqrt{dā}$ → *dadat* ('giving')

The sg,m (also n) ends in **-t** (not *-n*) — *juhvat*: 'he is sacrificing'; *prajahat*: 'he is abandoning'; *dadat*: 'he is giving'; etc.

There are some irregular forms. E.g.: $\sqrt{ās}$ 'sit' → *āsīna* ('sitting').

8.5.3 The *ātmanepada* PrP form ends in **-(a)māna**.

Examples:

- $\sqrt{bhāṣ}$ (I) → *bhāṣamāna* (speaking)
- $\sqrt{vṛt}$ → *vartamāna* (proceeding, operating, present, current)
- *ut-√pad* → *utpadyamāna* (arising, being born)

8.5.4 The passive voice uses the *ātmanepada* form.

Examples:

- \sqrt{vid} (II) → *vidyamāna* (being found, existing)
- $\sqrt{bhāṣ}$ → *bhāṣyamāna* ('being spoken')

8.5.5 In the case of the Class IV verbs, the active and passive forms are indistinguishable

Example:

- \sqrt{man} (IV) → *manyamāna* which can mean 'being thought' or 'thinking'

8.5.6 The Athematic verbs in the *ātmanepada* form their PrP with the ending **-āna**.

Examples:

- \sqrt{kr} (VIII) → *kurvāṇa*
- $\sqrt{dviṣ}$ (II) → *dviṣāṇa* ('hating')
- $\sqrt{dhā}$ (III) → *dadhāṇa*; etc.

8.5.7 Declension of **m** noun ending in *-ant* (PrP): *arhant* ($\sqrt{\text{arh}}$ (I) ‘deserve’) ‘deserving’

case	sg	du	pl
nom	<i>arhan</i>	<i>arhantau</i>	<i>arhantaḥ</i>
acc	<i>arhantam</i>	”	<i>arhataḥ</i>
inst	<i>arhatā</i>	<i>arhadbhyām</i>	<i>arhadbhiḥ</i>
dat	<i>arhate</i>	”	<i>arhadbhyaḥ</i>
abl	<i>arhataḥ</i>	”	”
gen	”	<i>arhatoḥ</i>	<i>arhatām</i>
loc	<i>arhati</i>	”	<i>arhatsu</i>
voc	<i>arhan</i>	<i>arhantau</i>	<i>arhantaḥ</i>

8.5.8 **n** nouns in *-ant* (both PrP and secondary formations with the possessive suffix *-vant*) are declined similarly; except that **sg nom/acc/voc** end in *-at*, and **du nom/acc/voc** end in *-antī*. Thus, we have *nayat* for *nayant*, and *dhanavat* for *dhanavant*.

The following is the paradigm for PrP, n: *nayant* ‘that which is leading’

case	sg	du	pl
nom	<i>nayat</i>	<i>nayantī</i>	<i>nayanti</i>
acc	”	”	”
inst	<i>nayatā</i>	<i>nayadbhyām</i>	<i>nayadbhiḥ</i>
dat	<i>nayate</i>	”	<i>nayadbhyaḥ</i>
abl	<i>nayataḥ</i>	”	”
gen	”	<i>nayatoḥ</i>	<i>nayatām</i>
loc	<i>nayati</i>	”	<i>nayatsu</i>
voc	<i>nayat</i>	<i>nayantī</i>	<i>nayanti</i>

8.6 *Karmadhāraya-samāsa* (descriptive determinative compound)

The *karmadhāraya* compound is a special type of *tatpuruṣa* compound in which the **first** member **refers** to the **second** member. Thus, for the *karmadhāraya* X-Y, we have the meaning: “Y has the attribute of X” (Y which is X), or “X itself is Y”, or “Y as modified in the manner of X” (but see also remark on *āsruta-pūrva* below).

Like in the case of the *tatpuruṣa*, its last member may either be a noun or an adjective, and the compound as a whole can accordingly be either a noun or an adjective. In general, we can have the following types: (i) X (adj), Y (noun), (ii) X (noun), Y (noun), (iii) X (adv), Y(noun), (iv) X (noun), Y (adj), (v) X (adj/adv), Y (adj)

(i) **Examples** of X (adj) and Y (noun) (members are appositional):

- *mahā-sattvaḥ* ‘great-being’ = a being who is great
- *vikāla-bhojanam* ‘untimely meal’ = a meal taken out of the proper time
- *ārya-pudgalaḥ* ‘noble person’ = a person who is noble (i.e., who has attained one of the spiritual fruitions)
- *akliṣṭa-ajñānam* ‘nondefiled nescience’ = nescience which is nondefiled (i.e., which is not a form of defilement (*kleśa*))

(ii) **Examples** of X (noun) Y (noun) (members are appositional):

- *dāna-pāramitā* ‘giving-perfection’ ‘perfection that is giving’ (also often rendered as ‘perfection of giving’)
- *nirvāṇa-dhātuḥ* ‘Nirvāṇa-sphere’ (the sphere that is Nirvāṇa)
- *karma-āvaraṇam* 業障 ‘*karma*-hindrance’, *karma* qua hindrance
- *puruṣa-rṣabhaḥ* (*puruṣarṣabhaḥ*) ‘man-bull’, ‘the bull of a man’, the most excellent among men (an epithet of the Buddha. In such a *karmadhāraya*, a comparison is intended: Here, the Buddha, excelling all men, is compared to the bull which stands out and leads its group).

(iii) **Examples** of X (adv) and Y (noun):

- *mṛṣā-vādaḥ* ‘speaking falsely’, false speech
- *mithyā-cāraḥ* ‘wrongly behaving’, wrong conduct
- *punar-bhavaḥ* ‘again-becoming’, rebirth
- *sākṣāt-kriyā* direct realization

(iv) **Examples** of X (noun), Y (adj) (appositional):

- *bodhisattva-bhūta* ‘become/being a *bodhisattva*’
- *hetu-bhūta* ‘being cause’ (‘in its nature qua cause’. Cf.: *hetu-bhūtāḥ skandhāḥ samudayaḥ* | *phala-bhūtāḥ skandhā duḥkham* | ‘The (five) aggregates qua cause are origination. The (five) aggregates qua fruit are unsatisfactoriness.’)¹
- *padmapatra-sukumāra* ‘tender as a lotus-petal’
- *śaśiśaṅkha-pāṇḍara*² ‘white as the moon and shell’

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(v) **Examples** of X (adj/adv) and Y (adj):

- *bahu-śruta* ‘(one who has) heard-much’, learned
- *punar-āgataḥ* ‘again-come’, returned
- *sakṛd-āgāmin* ‘coming/returning once’ (‘once-returner’)
- *yathā-ukta* (*yathokta*) ‘as stated’
- *nava-yānasamprasthita* ‘newly set out in the (*bodhistva*-) vehicle’
- *pūrva-apara* ‘before-after’, sequential, consecutive
- *aśruta-pūrva* ‘unheard of before’ (note that *pūrva* here functions adverbially, and is placed at the end)

8.7 *Avyayībhāva-samāsa* (Indeclinable compound)

This compound functions as an adverb, and is generally used in the neuter singular. Its first member is an indeclinable participle or a preposition which is modified by its second member. The whole compound, being used adverbially, is indeclinable.

Examples:

- *yathā-bhūtam* 如實 ‘truly as it is’, truly
- *yathā-kramam* 如其所應 according to order, respectively
- *anu-lomam* ‘in the natural/proper (usually: ‘forward’) order’
- *prati-lomam* ‘in the reverse order’
- *yāvad-jīvam* 盡(形)壽 ‘until life-end’, for the whole life

Vocabulary

Nouns

an-arthaḥ (m) 無義, 無利益, 不饒益(事) useless thing, meaningless thing, evil

an-ātman (m) 無我 non-Self

antarāyaḥ (m) obstacle, intervention

an-upa-lambha-yogaḥ (m) 無所得方便 the method of non-apperception; i.e., not conceptualizing any ontologically real occurrence. See *upalambhaḥ*

anu-saṃdhiḥ (f/m) 相續, 相合, 次第 connexion, serial succession, sequence, application

anyathātvam (n) change, difference

arhat (m) 阿羅漢, 羅漢, 應(供) ‘Worthy One’, ‘Deserving One’, the final spiritual fruition of the Śrāvakayāna

asthānam (n; also adj) 無處, 無(有)是處 impossibility, a non-existent case, unsuitable situation

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ātman (m) 我 Soul, Self

autsukyam (n) anxiety, eagerness, fervour; *autsukyam āpatsyate*: will become anxious/eager to, will get into fervour

bāla-prthagjanaḥ (m) 愚夫, 凡愚, 凡夫 childish worldling, ordinary worldling who is spiritually immature

bhavant (m) (declined like *bhagavant*; f is *bhavatī*, declined like *nadī*) used as a respectful address: “Your Honour”, “sir!” (Note that *bhavant* and *bhavatī* take a verb in the 3rd person)

cakravartin (m) 轉輪(聖)王 ‘Wheel wielder’, a universal monarch

cārikā (f) journey, course of praxis

caryā (f) going about, conduct, course of conduct

cāturantā (f) the whole earth (bounded on the four sides)

dharmarājaḥ (m) a righteous/just king

doṣaḥ (m; Buddhist Hybrid Sanskrit form for *dveṣaḥ*) hatred, aversion

gatiḥ (f) 行(動), 行處, 境, 趣, 道 going, destiny, state/plane of existence

grāma-patiḥ (m) village chief

kalā (f) a small fraction; generally described as a 16th part

karma-āvaraṇam (n) 業障 *karma*-hindrance, *karma qua* hindrance

kāśāyam (n) 袈裟衣, 染衣 (*kāśāya* is also adj: ‘brown-red’) brown-red garment, the monk’s robe

keśaḥ (m) hair on the head

lakṣaṇam (n) characteristic defining attribute

mahā-brāhmaṇaḥ (m) great Brahmin

mahā-rājaḥ (m) great king, emperor

nāma-mātram (n) mere-name

prahāṇam (n) 斷, 捨 abandonment, abandoning, relinquishment

rāśiḥ (m) heap

sakṛd-āgāmin (m) 一來(果) once-returner (2nd of four fruition of the Śrāvakayāna. Such a saint will at most be reborn once in the sensuality sphere before enlightenment)

samudayaḥ (m) 集(起) coming together, arising, assemblage, producing cause

sapta-ratnam (n) seven jewels; *saptaratna-samanvāgata*: endowed with seven jewels (said of a *cakravartin*)

sarva-ākāra-jñatā (f) 一切種智, 一切相智 all-mode knowledge (the spiritual insight that knows things in all their particularities, possessed only by a *buddha*)

sthiṭiḥ (f) abiding, staying, duration, stability

svāmin (m) master, lord, chief

upalambhaḥ (m) 得, 有所得, 見, 所想, 分別 apperception, mental construction of an ontologically real existent

vāc (f) speech

vāsanā (f; also *vāsanam* (n)) 習氣, 熏習, 習 perfuming, impression, trace

vāsanā-anusamdhīḥ (m/f) 習氣相續 perfuming serial succession, perfuming-connexion. *vāsanānusamdhī-kleśaḥ* (m): ‘[all] perfuming serial succession

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and defilement'; or: defilement [with] perfuming-connexion'. (Or, perhaps also: 'perfuming serial succession (in semblance of) *kleśa* (which is in actual fact not *kleśa* itself)'

vastram (n) cloth, clothes, garment

vijetā (m) (ag noun, sg,m,nom, < *vijetr* — see L10) conqueror

vikāraḥ (m) change of form, change of condition, perturbation

vitarkaḥ (m) reasoning, discursive thought; *vitarka-vicāra*: reasoning (/gross thought) and investigation (/subtle thought)

vyayaḥ (m) perishing

Adjectives

an-ava-kāśa 無容, 無理, 無(有)是處 having no opportunity/occasion, without possibility, impossible

a-parimāṇa 'immeasurable', 'innumerable' 無量

aśubha not beautiful, loathsome, repulsive, impure, bad

bhūtānugama 如(諸法)實相 conformity to the true [nature of things]

bodhisattva-caryā-kuśala skilful in a *bodhisattva*'s course of conduct

dausprajñā (one) having bad/inferior understanding

dhārmika righteous, just

dvitīya second

gṛhin householding, householder, lay

kāśāya brown-red, reddish colour (see also *kāśāyam* as a n noun)

nitya 常 permanent

saṃvartana conducive/leading to; the suffix *-īya* has the adj sense of 'pertaining to', 'connected with' → *X-saṃvartanīya*: of the nature of being conducive to X (/ conducive to X)

śubha splendid, beautiful, pure, good

sukhita feeling happy, pleased, comforted

tāvat (f: *tāvatī*) so far, so great, so much, so long; also indec: to such an extent, so long, now, firstly, indeed, etc (See also L06). *tāvataḥ* (pl, acc) *kalpān*: for so many aeons' (adv)

vighuṣṭa-śabda ($\sqrt{ghuṣ}$ I 'sound', 'proclaim aloud') 遍名, 名稱普聞, 世間讚詠名稱遠聞, 有大名稱充滿世間 with name proclaimed aloud, widely reputed

Participles (PrP separately given below)

a-parā-mṛṣṭa 無著, 無所取 (<PPP of $\sqrt{mṛṣ}$ I 'touch') not seized, not laid hold of, not violated, uninfected, untarnished ; *aparāmṛṣṭa-sīlam* 無所取戒 : precepts that are not seized upon; *aparāmṛṣṭā-sīla-pāramitā* 淨戒波羅蜜多: untarnished perfection of precept

saṃ-dṛśya (FPP < $\sqrt{dṛś}$ I 'see') to be looked at, appearing as

prahātavya (FPP < $\sqrt{hā}$ III 'abandon') to be abandoned

saṃ-nahya (FPP < \sqrt{nah} III 'bind') to be armed (with an armour)

śānta (PPP < $\sqrt{śam}$ IV 'be calm') quiescent, appeased, calmed

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vi-rahita (PPP < \sqrt{rah} I 'abandon') abandoned, deserted, separated from, deprived of

Present participles

ā-jānant ($\sqrt{jñā}$ IX 'know') knowing well, properly understanding

bhāṣyamāna ($\sqrt{bhāṣ}$ I 'speak') being spoken, being discoursed

bhāvayant ($\sqrt{bhū}$ I 'become') developing, cultivating, practising

caramāṇa (\sqrt{car} I 'move', Āt) walking, moving about, coursing

carant (\sqrt{car} I 'move') walking, moving about, coursing

dhārayant (< caus of $\sqrt{dhṛ}$ I 'bear') sustaining, holding (in mind)

pary-ava-āpnuvant ($\sqrt{āp}$ V 'acquire') mastering (For declension of Class V verbs, cf. §10.3)

sam-ā-dāpayant (< caus of $\sqrt{dā}$ III 'give'; see also: *samādāpayati*) inciting, inspiring

sam-darśayant (< caus of $\sqrt{dṛṣ}$ I 'see'; see also: *samādāpayati*) showing, instructing

sam-pra-harṣayant (< caus of $\sqrt{hrṣ}$ IV 'rejoice'; see also: *samādāpayati*) causing to rejoice, delighting

sam-ut-tejayant (< \sqrt{tij} I 'be sharp'; see also: *samādāpayati*) inflaming, exciting, sharpening

śikṣamāṇa ($\sqrt{śikṣ}$ I 'train', Āt) training

śikṣyamāṇa (Pas; < $\sqrt{śikṣ}$ I 'train') being trained

ud-grhṇant (\sqrt{grah} IX 'grasp') taking up, learning

vācayant (< caus of \sqrt{vac} II 'speak') reciting

vartamāna (Āt; $\sqrt{vṛt}$ I 'turn') proceeding, present

vidyamāna (\sqrt{vid} VI 'find') being found, existing

Verbs

abhi-ni-viśate 執著 ($\sqrt{viś}$ VI 'enter') enters into, settles down in, adheres to, is attached to, clings to

adhy-ā-vasati (\sqrt{vas} I 'dwell') lives, dwells

anu-modate (\sqrt{mud} I 'rejoice', Āt) rejoices

anu-śāsti ($\sqrt{śās}$ II 'teach', 'instruct') 教, 教誡 teaches, advises, instructs, enjoins; 3,pl: *anuśāsati*

ava-vadati (\sqrt{vad} I 'speak') advises, admonishes

nir-yāti ($\sqrt{yā}$ II 'go') goes out, sets out

paṁsayaṭi ($\sqrt{paṁs/paṁś}$ I/X 'destroy') destroys, disparages (others)

pra-bhāvayati (caus < $\sqrt{bhū}$ I 'become') makes manifest, reveals, promotes (see also: *prabhāvyate*)

pra-caṣṭe (< $\sqrt{caṣ}$ II 'tell') declares, proclaims; *pracaṣmahe*: 1, pl, Āt

prati-bhāti ($\sqrt{bhā}$ II 'shine') shines upon, becomes clear, occurs to one,

appears good/proper, pleases to (gen/acc); *pratibhāti me*: it pleases me (/

appears good to me) [to speak] = I'd like to speak; *pratibhāti te* K: 汝所樂說: 'what it pleases you (/ what you feel good) to say; X: 汝今乃能 ... 善說

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(法要): 'you are capable of properly expounding (the doctrine)'
pratya-ā-khyāti ($\sqrt{khyā}$ II 'be named', 'tell', 'declare/proclaim') repudiates, denies

sam-anu-paśyati ($\sqrt{paś}$ I 'see') fully and closely sees, observes

upa-padyate (\sqrt{pad} IV 'go') re-arises, comes forth, is reborn

upa-saṃ-krāmati ($< \sqrt{kram}$ I/IV 'step' ; Āt: *upasaṃkramate*) goes near, approaches

ut-krośayati ($\sqrt{kruś}$ I 'cry') cries out, yells out, proclaims

vartate ($\sqrt{vṛt}$ I 'turn') turns, operates, proceeds, exists

Passive verbs

ni-rudhyate (\sqrt{rudh} VII 'stop') is ceased

pra-bhāvyate 現,出現,所顯,所顯現,顯,增,宣說 (Pas, from caus of $\sqrt{bhū}$ I 'become') is made manifest, is developed into, is made prominent, is promoted

pra-jñāyate ($\sqrt{jñā}$ IX 'know') is (properly) known

upa-labhyate (\sqrt{labh} I 'obtain') is obtained, is apperceived

vi-pacyate (\sqrt{pac} I 'cook') is cooked, is matured, is ripened

Gerund

ava-tārya ($< \text{caus of } \sqrt{tī}$ I 'cross over') taking down, removing

abhi-saṃ-dhāya ($\sqrt{dhā}$ III 'place') referring to, having in view

abhi-saṃ-hṛtya ($\sqrt{hṛ}$ I 'take') having collected, having gathered up

anu-pra-āpya ($\sqrt{āp}$, V 'acquire') having attained, having reached

ā-cchāḍya (\sqrt{chad} , X 'cover') covering fully, covering, putting on

pratya-ā-khyāya ($\sqrt{khyā}$ II 'be named') having repudiated

sam-ā-dāya ($\sqrt{dā}$ III 'give') having undertaken

saṃ-kalpya ($\sqrt{kṛp}$ I 'be suitable for') having considered, having intended as

vi-kalpya ($\sqrt{kṛp}$ I 'be suitable for') having conceptualized, having discriminated

Adverb/Indeclinables

prāg eva how much more so

api nu emphatic interrogative marker that begins a question (cf. §5.8); even though (for sure) ...

nu enclitic particle reinforcing an interrogative: now

yena ... tena 'through which ... through that'; *yena* X *tena upasaṃkramate* (/ *krāmati*): approaches where X is

Exercise 8a

Translate into English

1. *buddhā eva subhūte bhagavantaḥ [bodhisattvasya kalyāṇamitrāṇi] | ye ca te 'vinivartanīyā bodhisattvā mahāsattvā bodhisattvacaryākuśalāḥ | ya enaṃ pāramitāsvavavadanti anuśāsati ...*³ (Aṣṭa-Vaidya, 197)
2. *nāpi kaścittena mahāyānena niryāto nāpi niryāsyati nāpi niryāti | tatkaśya hetoḥ | yaś ca [niryāti] yena ca [niryāti] ubhāvetau dharmau na vidyete nopalabhyete*⁴ (Aṣṭa-Vaidya, 12)
3. *yaḥ pratītya-samutpādaḥ śūnyatām tām pracakṣmahe*⁵ (MMK XXV, 18a)
4. *asti hi tasyopāyakaūśalyaṃ yenopāyakaūśalyena samanvāgato bodhisattvo mahāsattvo na dīrghāyuskeṣu deveṣūpapadyate*⁶ (Aṣṭa-Vaidya, 211)
5. *na [śrāvaka-pratyekabuddhānām] vāsanānusamdhikleśa-prahāṇam | api nu teṣāṃ rāgadoṣamoha-prahāṇam asti | kāyavāgvikārās tu pravartante | te tu bālaprthagjanānām anarthāya pravartante | na tu śrāvakānām | te tathāgatasya na santi*⁷ (PSP_5:126)
6. *grāma-patim abhisamdhāya manuṣyā vadanti | svāminā smaḥ sukhitā iti* | (Cf. Vy, 190)
7. *asti bhagavaṃsteṣāṃ cittotpādānām kiṃcinnihśaraṇam | utāho tāvata eva kalpānavaśyaṃ tena bodhisattvena mahāsattvena saṃnāhaḥ saṃnahyaḥ*⁸ (Aṣṭa-Vaidya, 208)
8. *pratibhāti te subhūte yathāpi nāma tathāgatānubhāvena buddhādhiṣṭhānenedaṃ vadasi*⁹ (Aṣṭa-Vaidya, 159)
9. *bhagavān āyusmantam śāriputram etad vadati: tat kiṃ manyase śāriputra samanupaśyasi tvaṃ tam dharmam yena tvaṃ dharmenārhan iti prabhāvyase*¹⁰ (Cf. PSP_4:181)
10. *anityā bata saṃskārā utpāda-vyaya-dharmiṇaḥ | utpadya hi nirudhyante | teṣāṃ vyupaśamaḥ sukham*¹¹ (Vy, 182)
11. *sarva-saṃskārā anityāḥ sarva-dharmā anātmānaḥ śāntaṃ nirvāṇam*¹² (AKB, 108)
12. *anitye nityamiti duḥkhe sukhamiti anātmanyātmeti aśubhe śubhamiti vikalpya saṃkalpya utpadyate saṃjñāviparyāsaścittaviparyāso drṣṭiviparyāsaḥ*¹³ (Aṣṭa-Vaidya, 70)
13. *atha khalu buddhānubhāvena ye trisāhasramahāsāhasre lokadhātau catvāro mahārājānaḥ | sarve ca śakrā devendrāḥ | sarve ca mahābrahmānaḥ | sahāpatīś ca mahābrahmā | te sarve yena bhagavāṃstenopasaṃkrāntāḥ*¹⁴ (Aṣṭa-Vaidya 98 f)
14. *kaccid bhavantaḥ samanvāgataḥ kumāro dvātriṃśatā mahāpuruṣalakṣaṇaiḥ | yaiḥ samanvāgatasya mahāpuruṣasya dve*

gatī bhavato nānyā | saced gṛhī agāram adhyāvasati | rājā bhavati cakravartī cāturantām vijetā dhārmiko dharmarājaḥ saptaratna-samanvāgataḥ | ... sacet keśaśmaśrv avatārya kāśāyāni vastrāṇy ācchādy samyag eva śraddhayā agārād anagārikām pravrajati tathāgato bhavaty arhan samyaksambuddho vighuṣṭaśabdo loka iti | (SBV I 49)¹⁵

15. *na hi subhūte tathāgataśrāvako vā nāmnī nimitte vābhiniṣate | na hi subhūte nāma nāmnī abhiniṣate | na nimittan nimitte 'bhiniṣate | na śūṇyatā śūṇyatāyām abhiniṣate* |¹⁶ (PSP_5:123)
16. *yasmāt subhūte nāmamātram idaṃ sarvasaṃskṛtaṃ, tac ca nāma nāmnā śūṇyaṃ nimittaṃ nimittena śūṇyaṃ, tasmād bodhisattvo mahāsattvo bodhisattvacārikāṃ caran sarvākārajñatām anuprāpsyati | sarvākārajñatām anuprāpya dharmacakraṃ pravartayati | dharmacakraṃ pravartya sattvaṃś tribhir yānaiḥ parinirvāpayati | tasya ca nāmanimittasya notpādo na nirodho na sthitiḥ na sthiter anyathātvaṃ prajñāyate* |¹⁷ (PSP_5:124)
17. *bodhisattvena ... prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā evaṃ śikṣitavyaṃ yathā asau śikṣyamāṇastenāpi bodhicittena na manyeta | tatkaśya hetoḥ | tathā hi taccittamacittam | prakṛtiścittasya prabhāśvarā* |¹⁸ (*manyeta*: 3sg, Āt, opt <√man 'should not think/be proud of'; cf. §10.5.2). (Aṣṭa-Vaidya, 3)
18. *tasmāt ... paraṃ saṃdarśayatā samādāpayatā samuttejayatā saṃpraharṣayatā anuttarāyāṃ samyaksambodhau bhūtānugamena saṃdarśayitavyaṃ samādāpayitavyaṃ samuttejayitavyaṃ saṃpraharṣayitavyaṃ* |¹⁹ (Aṣṭa-Vaidya, 95)
19. *te tena dauṣprajñā-saṃvartanīyena karmaṇā ... imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ pratyākhyāsyanti | taiḥ pratyākhyāya atītānāgatapratyutpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratyākhyātā bhavati* |²⁰ (PSP_2-3:150)
20. *asthānametadanavakāśo yattathā caratastathā śikṣamāṇasya bodhisattvasya mahāsattvasya yathā tathāgatairākhyātāṃ tayā caryayā avirahitasya ebhiḥ pāramitāpratīsaṃyuktair manasikārair viharato mārāḥ pāpīyān ... avatāraṃ lapsyate* |²¹ (Aṣṭa-Vaidya, 165) |
21. *so ... kleśamutpādayati | yaduta ātmānam utkrośayati | parāṇ paṃsayaṇti na khalvete teṣu dharmeṣu saṃdrśyante, yatrāhaṃ saṃdrśya iti* |²² (Aṣṭa-Vaidya, 207)
22. *iha subhūte bodhisattvo mahāsattvaḥ sarvākārajñatāpratīsaṃyuktaiś cittotpādaiḥ*²³ | *ātmāna ca daśa kuśalān karmapathān samādāya vartate | parāṃś ca daśa kuśale karmapathe samādāpayaty anupalambhayogena | iyaṃ subhūte bodhisattvasya mahāsattvasya*

aparāmrṣṭā śīlapāramitā |²⁴ (PvsP1-2: 59)

23. *bahavaḥ subhūte antarāyā imāṃ prajñāpāramitāmudgrhātāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatāmupadiśatāmuddiśatāṃ svādhyāyatāṃ likhatāṃ ca kulaputrāṇāṃ ... bhaviṣya(n)ti | ... tathā hi ... imāṃ prajñāpāramitāmudgrhātāṃ ... kulaputrāṇāṃ ... mārāḥ pāpīyaṇ autsukyam āpatsyate'ntarāyaṃ kartum* |²⁵ (Aṣṭa-Vaidya 109 f)

Exercise 8b

1. *āryāvalokiteśvaro bodhisattvo gambhīrāyaṃ prajñāpāramitāyāṃ caryāṃ caramāṇo vyaavalokayati sma | pañca skandhās tāṃś ca svabhāva-śūnyān paśyati sma* | (Hṛdaya)
2. *yathā tvayā nirdiṣṭam anumodyate tathāgatair arhadbhīḥ* | (Hṛdaya)
3. *aham asmi bhagavann arhan vīta-rāgaḥ* | (Vajra, 35)
4. *yaḥ subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ity adhimucyate | sa tathāgatena-arhatā samyaksambuddhena bodhisattvo mahāsattva ity ākhyātaḥ* |²⁶ (Vajra, 50)
5. *ato nirjātā hi subhūte tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ anuttarā samyaksambodhir ato nirjātāś ca buddhā bhagavantaḥ* |²⁷ (Vajra, 33)
6. *strī vā puruṣo vā yāvantas trisāhasra-mahāsāhasre lokadhātāu sumeravaḥ parvata-rājānas tāvato rāśīn saptānāṃ ratnānāṃ abhisamhr̥tya tathāgatebhyo 'rhadbhyaḥ samyaksambuddhebhyo dānaṃ parityajati* |²⁸ (Cf. Vajra, 54 f)
7. *na mama bhagavan duṣkaraṃ yad aham imaṃ dharma-paryāyaṃ bhāṣyamāṇam avakalpayāmy adhimucye* |²⁹ (Vajra, 40)
8. *na khalu punaḥ subhūte bodhisattvena mahāsattvena dharma udgrahītavyo na-adharmaḥ | tasmād iyaṃ tathāgatena sandhāya vāg bhāṣitā | kolopamaṃ dharma-paryāyaṃ ājānadbhir dharmā eva prahātavyāḥ prāg eva-adharmā iti* |³⁰ (Vajra, 32)
9. *asti sa kaścīd dharmo yas tathāgatena-anuttarā samyaksambodhir ity abhisambuddhaḥ | kaścīd vā dharmas tathāgatena deśitaḥ* |³¹ (Vajra, 32)
10. *yāṃ ca subhūte tathāgataḥ parama-pāramitāṃ bhāṣate | tāṃ aparimāṇā api buddhā bhagavanto bhāṣante | tenocyate parama-pāramiteti* |³² (Vajra, 41)
11. *sarva-dharmā iti subhūte adharmās tathāgatena bhāṣitā(ḥ) | tasmād ucyante sarva-dharmā buddha-dharmā iti* |³³ (Vajra, 48 f)

Notes

- ¹ This is the Vaibhāṣika explanation on the first two of the four noble truths.
- ² Sadp, Vaidya, 261.
- ³ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 353c12–14: 「何等是菩薩摩訶薩善知識？」佛告須菩提：「諸佛是菩薩摩訶薩善知識。諸菩薩摩訶薩亦是菩薩善知識。…」
《大般若波羅蜜多經》T07, no. 220, 766a27–29: 「何等名為菩薩善友？」佛告善現：「諸菩薩摩訶薩善友者，調若教授教誡菩薩摩訶薩眾，令學布施乃至般若波羅蜜多。」
《小品般若波羅蜜經》T08, no. 227, 538c11: 「世尊！何等為菩薩善知識？」「若教令學般若波羅蜜，…」
Cf. Aṣṭa(E), 158.
- ⁴ 《小品般若波羅蜜經》T08, no. 227, 539a22–23: 無乘是乘出者。何以故？出法、出者，俱無所有，何法當出？
《摩訶般若波羅蜜經》T08, no. 223, 260c4–7: 汝所問誰當乘是乘出者。無有人乘是乘出者。何以故？是乘及出者，所用法及出時 — 是一切法皆無所有。若一切法無所有，用何等法當出？(Also cf. T25, no. 1509, 421b)
《大般若波羅蜜多經001-200卷》T05, no. 220, 314c6–10: 都無乘是大乘出者。所以者何？若所乘乘，若能乘者；由此為此，所出所至，及出至時 — 如是一切皆無所有，都不可得。何以故？善現！以一切法皆無所有，都不可得，畢竟淨故。如何可言：有乘，乘者由為出至及出至時？
Cf. Aṣṭa(E), 9
- ⁵ This is Nāgārjuna's statement which equates his doctrine of “emptiness” with the buddha's teaching of conditioned co-arising.
Cf. 《中論》〈24 觀四諦品〉T30, no. 1564, 33b：眾因緣生法 我說即是空。
- ⁶ Cf. 《小品般若波羅蜜經》T08, no. 227, 574a28–29: 須菩提！菩薩如是學者，不生長壽天。何以故？菩薩成就方便故。
《摩訶般若波羅蜜經》T08, no. 223, 357b17–18: 如是學，以方便力故，不生長壽天。
《大般若波羅蜜多經》T07, no. 220, 299b12–14: 若菩薩摩訶薩如是學時，終不生於耽樂少慧長壽天處。所以者何？是菩薩摩訶薩，成就方便善巧勢力。
Cf. Aṣṭa(E), 173.
- ⁷ Cf. 《大般若波羅蜜多經》T06, no. 220, 872a15–19: 善現！習氣相續，實非煩惱。然諸聲聞及諸獨覺，煩惱已斷，猶有少分似貪瞋癡身語意轉。即說此為習氣相續。此在愚夫異生相續，能引無義；非在聲聞獨覺相續，能引無義。如是一切習氣相續，諸佛永無。
《大般若波羅蜜多經》T07, no. 220, 338a4–9: 善現！習氣相續，實非煩惱。然諸聲聞及諸獨覺，煩惱已斷，猶有少分似貪瞋癡，動發身語。即說此為習氣相續。此在愚夫異生相續，能引無義；非在聲聞獨覺相續，能引無義。如是一切習氣相續，諸佛世尊究竟無有。
《大般若波羅蜜多經》T07, no. 220, 695c7–11: 佛告善現：習氣相續，實非煩惱。然諸聲聞及諸獨覺，煩惱已斷，猶有少分似貪瞋等，發身語相。即說此為習

氣相續。此於愚夫異生相續，能引無義。非在聲聞獨覺相續，能引無義。如是一切習氣相續，如來永斷。

This exposition relates to the important doctrinal notion (inherited from the Abhidharma) that a perfect Buddha's wisdom excels those of the two *yāna*-s on account of the fact that a Buddha alone has completely eradicated all *kleśa*-s along with their *vāsanā*-s.

The three Chinese versions of the PSP quoted above begin with the sentence (not found in the Skt) "O Subhūti, the perfuming-connexion (/ serial succession; 習氣相續 *vāsanā-anusamḍhi*) is actually not defilement. However, for the *śrāvaka*-s and *pratyekabuddha*-s, [although] the defilements have been abandoned, there still remain some semblances of *rāga*, *dveṣa* and *moha* ..."). They also spell out that such *vāsanānusamḍhi* in semblance of *kleśa*-s cause certain bodily and vocal perturbances (*kāyavāg-vikāra*). Cf. *Larger Sūtra*, 519.

- 8 Cf. 《大般若波羅蜜多經401-600卷》卷552：「爾時慶喜便白佛言：是菩薩摩訶薩所起惡心，生死罪苦為要流轉，經爾所時；為於中間亦得出離？是菩薩摩訶薩所退勝行，為要精勤經爾所劫，被弘誓鎧，修諸勝行，時無間斷，然後乃補所退功德；為於中間，有復本義？」(CBETA, T07, no. 220, p. 845, b17-22)

《大般若波羅蜜多經401-600卷》卷564：「爾時慶喜便白佛言。是諸菩薩所起惡心生死罪苦。為要流轉經爾所時。為於中間亦得出離。」(CBETA, T07, no. 220, p. 913, a17-19)

《小品般若波羅蜜經》卷8：阿難白佛言：「世尊！如是罪者，可得悔不？要當畢其隨念劫數，爾乃還得發大莊嚴？」(CBETA, T08, no. 227, p. 573, c11-13)

《摩訶般若波羅蜜經》卷19：「阿難白佛言。世尊。是惡心乃經爾所劫數。於其中間寧得出除不。佛[8]言阿難。我雖說求菩薩道及聲聞人得出罪。阿難。若求菩薩道人。共諍鬪瞋恚罵詈懷恨。不悔不捨者我不說有出。必當[9]更爾所劫數。若不捨一切種智然後乃大莊嚴」(CBETA, T08, no. 223, p. 356, c16-22)

Cf. *Aṣṭa*(E), 170.

- 9 Cf. 《小品般若波羅蜜經》T08, no. 227, 563c15: 爾時佛讚須菩提言：「善哉善哉！須菩提！汝所樂說，皆是佛力。

《摩訶般若波羅蜜經》T08, no. 223, p. 337c26–28: 爾時佛讚須菩提言：「善哉善哉！須菩提！汝所說者，皆是佛力。」

《大般若波羅蜜多經》T07, no. 220, 825, b26–28: 爾時世尊讚善現曰：「善哉善哉！汝今乃能為諸菩薩善說法要。汝之所說，皆是如來威神之力。」

See Ex. 4a, #4. Cf. *Aṣṭa*(E), 119.

- 10 Cf. 《大般若波羅蜜多經》〈50 巧方便品〉T06, no. 220, 692a：爾時，佛告舍利子言：「舍利子！於意云何？汝由是法，得阿羅漢果；為見此法是可說不？」

《摩訶般若波羅蜜經》〈58 夢行品〉T08, no. 223, 347b：「爾時，佛告舍利弗：「於汝意云何？汝用是法，得阿羅漢；見是法不？」Also cf. T25, no. 1509, 588a.

Cf. *Larger Sūtra*, 416: “What do you think, Śāriputra, do you see (review) that dharma by which you are dignified as an Arhat?”

- 11 Cf. 《阿毘達磨大毘婆沙論》T27, 958a：諸行無常，有生滅法，以起盡故，彼寂為樂。

Also: 《大般涅槃經》T01, 204c23：諸行無常，是生滅法，生滅滅已，寂滅為樂。

Lesson 8

- ¹² Cf. 《阿毘達磨俱舍論》T29, no. 1558, 29a: 諸行無常, 一切法無我, 涅槃寂靜。
- ¹³ Cf. 《小品般若波羅蜜經》T08, no. 227, 548a1–4: … 無常調常, 苦調樂, 不淨調淨, 無我調我; 生想顛倒、見顛倒、心顛倒。
《摩訶般若波羅蜜經》卷11: 「… 無常調常; 想顛倒心顛倒見顛倒。不淨調淨, 苦調為樂, 無我調我; 想顛倒、心顛倒、見顛倒。」(CBETA, T08, no. 223, p. 297, c26-p. 298, a4)
《大般若波羅蜜多經》T07, no. 220, 880c18–19: … 無常調常, 實苦調樂, 無我調我, 不淨調淨。由斯發起想、心、見、倒。
Cf. Aṣṭa(E), 45.
- ¹⁴ Cf. 《小品般若波羅蜜經》卷4: 「爾時佛以神力, 令三千大千世界所有四大王天, 及諸釋提桓因、娑婆世界主、諸梵天王, 皆來至佛所」(CBETA, T08, no. 227, p. 552, c12)
《大般若波羅蜜多經》T07, no. 220, 199a28–b1: 爾時, 如來威神力故, 於此三千大千世界所有四大王眾天乃至淨居天 … 來詣佛所。
《摩訶般若波羅蜜經》T08, no. 223, 310a3–7: 爾時, 佛神力故, 三千 … 梵身天梵輔天梵眾天大梵天 … 是一切諸天 … 來詣佛所。
Cf. Aṣṭa(E), 68.
- ¹⁵ Cf. 《根本說一切有部毘奈耶破僧事》T24, no. 1450, 134c: 若在家者, 紹轉輪王位, 能降四方, 以法化世。七寶具足 … 若出家者, 以正信心, 捨家趣非家, 剃除鬚髮, 被服袈裟, 證無上覺成阿羅漢, 世間讚詠, 名稱遠聞。
Also cf. 《根本說一切有部毘奈耶雜事》T24, no. 1451, 298c: 王 … 即便總命諸婆羅門、國中所有解占相人, 知算計者, 令觀太子。告言: “君等宜可瞻察。我聞古仙作如是說: ‘具三十二大丈夫相者, 有其二事: 若在家者, 當為輪王。普王四洲, 以法化世, 七寶成就 … 若出家者, 剃除鬚髮, 服袈裟衣, 成等正覺, 有大名稱充滿世間。’ …
- ¹⁶ Cf. 《大般若波羅蜜多經》〈68 巧便品〉T07, no. 220, 337a: 非諸如來及佛弟子, 聞說苦等, 執著名相。… 善現! 若諸聖者, 於著名名, 於相著名, 彼則亦應於空著名 …
Also cf. 《摩訶般若波羅蜜經》〈70 三慧品〉T08, no. 223, 375b: 須菩提! 諸佛及弟子, 不著名、不隨相。須菩提! 若著名名、相著名, 空亦應著名 …
- ¹⁷ Cf. 《大般若波羅蜜多經》〈68 巧便品〉T07, no. 220, 337a–b: 「佛告善現: 「以一切法但有名相, 如是名相, 唯假施設, 名相性空 … 是故菩薩摩訶薩 … 受諸勤苦行菩薩行, 漸次證得一切智智, 既自證得一切智智, 轉正法輪, 以三乘法方便拔濟, 令出生死入無餘依般涅槃界, 然諸名相無生無滅, 亦無住異施設可得。」
Also cf. 《摩訶般若波羅蜜經》〈70 三慧品〉T08, no. 223, 375b: 「須菩提! 若有為法但有名相等, 是名相, 名相相空。以是故, 菩薩摩訶薩行菩薩道, 得一切種智。得一切種智已, 轉法輪。轉法輪已, 以三乘法度脫眾生; 是名相, 亦無生、無滅, 無住、異。Also cf. T25, no. 1509, 646b.
- ¹⁸ Cf. Ex 3a, #10 for the last two lines.
Cf. 《小品般若波羅蜜經》T08, no. 227, 537b13–15: 菩薩行般若波羅蜜時, 應如是學: 不念是菩薩心。所以者何? 是心非心, 心相本淨故。
《大般若波羅蜜多經》401–600卷〉T07, no. 220, 763c16–18 (also: 866a8–10): 若菩薩摩訶薩修行般若波羅蜜多, 應如是學: 調, 不執著大菩提心。所以者何? 心非

心性, 本性淨故。

《摩訶般若波羅蜜經》T08, no. 223, p. 233, c20-23: 菩薩摩訶薩行般若波羅蜜, 心不應念, 不應高 ... 何以故? 是心非心, 心相常淨故。

Cf. Aṣṭa(E), 2.

- 19 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 308, a4: 若菩薩摩訶薩, 示教利喜他人阿耨多羅三藐三菩提, 應示教利喜一切諸法實相。

《小品般若波羅蜜經》T08, no. 227, 552, a: 菩薩, 若欲教他人阿耨多羅三藐三菩提, 應如諸法實相, 示教利喜。

Cf. Aṣṭa(E), 64.

- 20 Cf. 《大般若波羅蜜多經》〈33 謗般若品〉T05, no. 220, 976c: 彼由造作增長愚癡、惡慧罪業, 聞說如是甚深般若波羅蜜多, 即便毀謗障礙棄捨。彼既毀謗障礙棄捨如是般若波羅蜜多, 則為毀謗障礙棄捨過去未來現在諸佛一切相智。

- 21 I have deleted the *na* from ... *pāpīpānnāvatāraṃ lapsyate*. The two Chinese versions do not indicate anything about Māra at all, and instead state that it is impossible that such a *bodhisattva* will not acquire omniscience / supreme enlightenment.

Cf. 《小品般若波羅蜜經》T08, no. 227, 564c25: 若菩薩, 如是行諸波羅蜜, 如是學諸波羅蜜, 不得薩婆若 — 無有是處。須菩提! 若菩薩, 如諸佛所說, 隨所聞學, 隨所聞行, 不離是道, 不離薩婆若念, 不得薩婆若 — 無有是處。

《大般若波羅蜜多經》T07, no. 220, 827b2: 若諸菩薩, 如佛所說修菩薩行, 不證無上正等菩提 — 必無是處。

Cf. Aṣṭa(E), 124.

- 22 A *bodhisattva* that is still retrogressive, under Māra's influence, behaves in this way.

Cf. 《小品般若波羅蜜經》T08, no. 227, p. 573b24–27: 是等無有阿毘跋致菩薩功德相貌, 而假託阿毘跋致功德, 增長煩惱。自高其身, 而下他人, 作是言: 「我所有功德, 汝無是事。」

《摩訶般若波羅蜜經》T08, no. 223, 356c1–3: 是人無實阿惟越致行類相貌功德。無是功德故, 生諸煩惱。但著虛名, 故輕賤餘人言: 「汝不在如我所得法中。」

《大般若波羅蜜多經201-400卷》T06, no. 220, 731a21–25 (also: T07, no. 220, 296b29–c3; T07, no. 220, 659b11–660c22): 恒讚己德, 毀訾他人。實無不退轉菩薩摩訶薩諸行狀相, 而謂實有, 起諸煩惱。自讚毀他言: 「汝等無菩薩名姓, 唯我獨有菩薩名姓。」

Aṣṭa(E), 169.

- 23 Cf. Conze, *Large Sutra*, 142: “... with productions of thoughts associated with the knowledge of all modes, ...”

- 24 Cf. 《大般若波羅蜜多經》T05, no. 220, 290b: 善現! 若菩薩摩訶薩, 發應一切智智心, 大悲為上首, 以無所得而為方便, 自住十善業道, 亦勸他住十善業道, 持此善根與一切有情同共迴向阿耨多羅三藐三菩提。善現! 是為菩薩摩訶薩淨戒波羅蜜多。

- 25 Cf. 《大般若波羅蜜多經201-400卷》T06, no. 220, 551b28–c7: 善現! 住菩薩乘諸善男子善女人等, 聽聞、書寫、受持、讀誦、修習、思惟、為他演說如是般若波羅蜜多甚深經時, 多有留難違害事起。... 諸少福者, 聽聞等時, 多諸惡魔為作留難。 (Also cf. T07, no. 220, 223b28–c9; T07, no. 220, 601a21–28; T08, no. 223, 322c15–20).

Lesson 8

《摩訶般若波羅蜜經》T08, no. 223, p. 322, c15-20: 須菩提! 善男子善女人書是深般若波羅蜜, 受、讀、誦、說、正憶念時, 多有留難起, ... 善男子善女人, 書是深般若波羅蜜乃至正憶念時, 多賊多留難起。

《摩訶般若波羅蜜經》T08, no. 223, 316c9-15: 如是如是, 須菩提! 是甚深般若波羅蜜多有留(難)。以是事故, 善男子善女人, 若欲書是般若波羅蜜時應當疾書。若讀誦、思惟、說、正憶念、修行時, 亦應疾修行。何以故? 是甚深般若波羅蜜, 若書、讀誦、思惟、說、正憶念、修行時, 不欲令諸難起故。

《小品般若波羅蜜經》T08, no. 227, 555a5-7: 世尊! 般若波羅蜜多起留難。若欲書寫者, 乃至一歲, 當疾書成。」佛言: 「如是, 如是!」

Cf. Aṣṭa(E), 78.

26 X: 善現! 若諸菩薩, 於無我法無我法深信解者, 如來應正等覺說為菩薩菩薩。

K: 須菩提! 若菩薩通達無我法者, 如來說名真是菩薩。

27 X: 何以故? 一切如來應, 正等覺, 阿耨多羅三藐三菩提, 皆從此經出。諸佛世尊, 皆從此經生。

K: 一切諸佛, 及諸佛阿耨多羅三藐三菩提法, 皆從此經出。

28 X: 善男子或善女人, 以殑伽河沙等世界盛滿七寶, 奉施如來應正等覺。

K: 三千大千世界中所有諸須彌山王, 如是等七寶聚, 有人持用布施。

29 X: 世尊! 我今聞說如是法門, 領悟信解, 未為希有。

K: 世尊! 我今得聞如是經典, 信解受持, 不足為難。

30 X: 善現! 不應取法, 不應取非法。是故如來密意而說: “筏喻法門; 諸有智者, 法尚應斷, 何況非法?”

K: 不應取法, 不應取非法。以是義故, 如來常說: 『汝等比丘, 知我說法, 如筏喻者; 法尚應捨, 何況非法?』

31 X: 頗有少法, 如來應正等覺證得阿耨多羅三藐三菩提耶? 頗有少法, 如來應正等覺是所說耶?

32 X: 善現! 如來所說最勝波羅蜜, 無量諸佛世尊所共宣說; 故名最勝波羅蜜多。

33 X: 善現! 一切法一切法者, 如來說非一切法。是故如來說名 “一切法, 一切法”。

K: 是故如來說: 『一切法皆是佛法。』須菩提! 所言一切法者, 即非一切法, 是故名一切法。

Lesson 9

- 9.1 Declension of *manas* (n) and *sumanas* (m,f)
- 9.2 Declension of *āyus* (n)
- 9.3 Declension of *saṃpad* (f) and *vāk* (f)
- 9.4 Some irregular declensions: *grāmaṇiḥ* (m), *pathin* (m)
- 9.5 Class IX verbs
- 9.6 The imperative mood (ipv)
- 9.7 Numbers (ordinal)

9.1 Declension of consonant ending nouns

9.1.1 Declension of *manas* (n) ‘mind’

case	sg	du	pl
nom	<i>manaḥ</i>	<i>manasī</i>	<i>manāṃsi</i>
acc	”	”	”
inst	<i>manasā</i>	<i>manobhyām</i>	<i>manobhiḥ</i>
dat	<i>manase</i>	”	<i>manobhyaḥ</i>
abl	<i>manasaḥ</i>	”	”
gen	”	<i>manasoḥ</i>	<i>manasām</i>
loc	<i>manasi</i>	”	<i>manaḥsu</i>
voc	<i>manaḥ</i>	<i>manasī</i>	<i>manāṃsi</i>

9.1.2 Declension *sumanas* (m, f) ‘good-minded’

case	sg	du	pl
nom	<i>sumanāḥ</i>	<i>sumanasau</i>	<i>sumanasah</i>
acc	<i>sumanasam</i>	”	”
inst	<i>sumanasā</i>	<i>sumanobhyām</i>	<i>sumanobhiḥ</i>
dat	<i>sumanase</i>	”	<i>sumanobhyaḥ</i>
abl	<i>sumanasah</i>	”	”
gen	”	<i>sumanasoḥ</i>	<i>sumanasām</i>
loc	<i>sumanasi</i>	”	<i>sumanaḥsu</i>
voc	<i>sumanaḥ</i>	<i>sumanasau</i>	<i>sumanasah</i>

9.2 Declension of *āyus* (n) ‘life’

case	sg	du	pl
nom	<i>āyuh</i>	<i>āyuṣī</i>	<i>āyūṃṣi</i>
acc	”	”	”
inst	<i>āyuṣā</i>	<i>āyurbhyām</i>	<i>āyurbhiḥ</i>
dat	<i>āyuṣe</i>	”	<i>āyurbhyaḥ</i>
abl	<i>āyuṣaḥ</i>	”	”
gen	”	<i>āyuṣoḥ</i>	<i>āyuṣām</i>
loc	<i>āyuṣi</i>	”	<i>āyuhṣu</i>
voc	<i>āyuh</i>	<i>āyuṣī</i>	<i>āyūṃṣi</i>

9.3 Declension of *sāmpad* (f), *vāk* (vāk) (f)

Declension of *sāmpad* (f) ‘accomplishment’

case	sg	du	pl
nom	<i>sāmpat</i>	<i>sāmpadau</i>	<i>sāmpadaḥ</i>
acc	<i>sāmpadam</i>	”	”
inst	<i>sāmpadā</i>	<i>sāmpadbhyām</i>	<i>sāmpadbhiḥ</i>
dat	<i>sāmpade</i>	”	<i>sāmpadbhyaḥ</i>
abl	<i>sāmpadaḥ</i>	”	”
gen	”	<i>sāmpadoḥ</i>	<i>sāmpadām</i>
loc	<i>sāmpadi</i>	”	<i>sāmpatsu</i>
voc	<i>sāmpat</i>	<i>sāmpadau</i>	<i>sāmpadaḥ</i>

Compare the above declensional pattern with that of *bhagavant* (Lesson 7), and note the similarities with the **ending** for: sg inst: **-ā**, dat: **-e**, sg,abl/gen: **-aḥ**, loc: **-i**; pl,gen: **-ām**; etc. These similarities also apply generally to most other consonant-ending nouns.

Declension of *vāk* (vāk) (f) ‘speech’

case	sg	du	pl
nom	<i>vāk</i>	<i>vācau</i>	<i>vācaḥ</i>
acc	<i>vācam</i>	”	”
inst	<i>vācā</i>	<i>vāgbhyām</i>	<i>vāgbhiḥ</i>
dat	<i>vāce</i>	”	<i>vāgbhyaḥ</i>

abl	<i>vācaḥ</i>	”	”
gen	”	<i>vācoḥ</i>	<i>vācām</i>
loc	<i>vāci</i>	”	<i>vākṣu</i>
voc	<i>vāk</i>	<i>vācau</i>	<i>vācaḥ</i>

9.4 Some irregular declensions

9.4.1 Declension of *grāmaṇīḥ* (m) ‘army general’

case	sg	du	pl
nom	<i>grāmaṇīḥ</i>	<i>grāmaṇyau</i>	<i>grāmaṇyaḥ</i>
acc	<i>grāmaṇyam</i>	”	”
inst	<i>grāmaṇyā</i>	<i>grāmaṇībhyām</i>	<i>grāmaṇībhiḥ</i>
dat	<i>grāmaṇye</i>	”	<i>grāmaṇībhyaḥ</i>
abl	<i>grāmaṇyaḥ</i>	”	”
gen	”	<i>grāmaṇyoḥ</i>	<i>grāmaṇyām</i>
loc	<i>grāmaṇyām</i>	”	<i>grāmaṇīṣu</i>
voc	<i>grāmaṇīḥ</i>	<i>grāmaṇyau</i>	<i>grāmaṇyaḥ</i>

9.4.2 Declension of *pathin/panthan* (stronger form) (m) ‘road’ (very irregular)

case	sg	du	pl
nom	<i>panthāḥ</i>	<i>panthānau</i>	<i>panthānaḥ</i>
acc	<i>panthānam</i>	”	<i>pathaḥ</i>
inst	<i>pathā</i>	<i>pathibhyām</i>	<i>pathibhiḥ</i>
dat	<i>pathe</i>	”	<i>pathibhyaḥ</i>
abl	<i>pathaḥ</i>	”	”
gen	”	<i>pathoḥ</i>	<i>pathām</i>
loc	<i>pathi</i>	”	<i>pathiṣu</i>
voc	<i>panthāḥ</i>	<i>panthānau</i>	<i>panthānaḥ</i>

9.5 Class IX verbs

The conjugational sign for this class has (i) a strong form **-nā** and (ii) a weak form **-nī**; (iii) **-n-** is infixed to weak stem which loses its **-i-**.

Examples:

- (i) strong form : $\sqrt{krī} \rightarrow krī + nā \rightarrow krīnā + ti \rightarrow krīṇāti$

- (ii) weak form : $\sqrt{krī} \rightarrow krī + nī \rightarrow krīñī + te \rightarrow krīñīte$
- (iii) **-n-** infixed to weak stem (**-i-** of $krīñ$ is lost): $krīñ-anti$

9.5.1 Conjugation of $\sqrt{krī}$ ‘buy’ (strong stem $krīñā-$, weak stem $krīñī-$ (or $krīñ-$))

(a) *parasmaipada*

person	sg	du	pl
3 rd	$krīñāti$	$krīñītaḥ$	$krīñanti$
2 nd	$krīñāsi$	$krīñīthaḥ$	$krīñītha$
1 st	$krīñāmi$	$krīñīvaḥ$	$krīñīmaḥ$

(b) *ātmanepada*

person	sg	du	pl
3 rd	$krīñīte$	$krīñāte$	$krīñate$
2 nd	$krīñīṣe$	$krīñāthe$	$krīñīdhve$
1 st	$krīñe$	$krīñīvahe$	$krīñīmahe$

9.5.2 $\sqrt{jñā}$ (‘know’) and \sqrt{grah} (‘grasp’) are among the commonest roots of the Class IX group. Their conjugations are **irregular** only in that before the conjugational sign, $\sqrt{jñā} \rightarrow jā$, $\sqrt{grah} \rightarrow grh$.

9.5.3 Conjugation of $\sqrt{jñā}$ (‘know’)

(a) *parasmaipada*

person	sg	du	pl
3 rd	$jānāti$	$jānītaḥ$	$jānanti$
2 nd	$jānāsi$	$jānīthaḥ$	$jānītha$
1 st	$jānāmi$	$jānīvaḥ$	$jānīmaḥ$

(b) *ātmanepada*

person	sg	du	pl
3 rd	$jānīte$	$jānāte$	$jānate$
2 nd	$jānīṣe$	$jānāthe$	$jānīdhve$
1 st	$jāne$	$jānīvahe$	$jānīmahe$

9.5.4 Conjugation of √ *grah* ('grasp')

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>grhṇāti</i>	<i>grhṇītaḥ</i>	<i>grhṇanti</i>
2 nd	<i>grhṇāsi</i>	<i>grhṇīthaḥ</i>	<i>grhṇītha</i>
1 st	<i>grhṇāmi</i>	<i>grhṇīvaḥ</i>	<i>grhṇīmaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>grhṇīte</i>	<i>grhṇāte</i>	<i>grhṇate</i>
2 nd	<i>grhṇīṣe</i>	<i>grhṇāthe</i>	<i>grhṇīdhve</i>
1 st	<i>grhṇe</i>	<i>grhṇīvahe</i>	<i>grhṇīmahe</i>

9.6 The imperative mood (ipv)

The imperative mood is part of the **present system**. It is used to express a **command** or a **wish/request**, or sometimes a **possibility**. Understandably, it is generally used in the 2nd person.

The 3rd person is also sometimes used, especially in a polite request.

Examples:

- *upāsakaṃ māṃ bhagavān dhārayatu* (ipv, sg,3, Pa) *adyāgreṇa* (from today onward) *yāvaj-jīvaṃ* (till life-end) *śaraṇaṃ gatam* | **May** the Fortunate One **bear me in mind** (/consider me) as a lay devotee, gone for refuge till my life ends.
- *ayaṃ mahārāja sthaviraśāriputrasya stūpaḥ | kriyatām* (ipv, sg,3, pas) *asyārcaṇam* | (A-av, 88) This, O King, is the tomb of the Elder, Śāriputra. **May** his eulogy **be done** (i.e.: Please eulogize him). (See more examples in §§ 9.6.8, 9.6.9)

9.6.1 In the *parasmaipada*, for verbs of **thematic** Classes, the 2nd person, sg, is simply identical with the present tense stem.

Examples:

- *gacchati* → *gaccha* ('you go!')
- *carati* → *cara* ('you practise!'), etc.

Lesson 9

For the **athematic** verbs, the 2nd person, sg, takes the **-hi** ending if the verbal stem ends with a vowel, or **-dhi** ending if the verbal stem ends in a consonant (there are some exceptions).

Examples:

- $\sqrt{yā}$ (II) → *yāhi* ‘you go!’
- $\sqrt{āp}$ (VII, stem: *āpnu-*) → *āpnuhi* ‘you praise!’
- But \sqrt{ad} (II) → *addhi* ‘you eat!’
- \sqrt{bhid} (VII) → *bhinddhi* ‘you break!’

9.6.2 For the **parasmaipada** Class IX verbs, the ipv of the 2nd person, sg, for roots ending in a consonant, takes the termination **-āna**; for roots ending in a vowel, the termination is **-nīhi**.

Examples:

- $\sqrt{jñā}$ → *jā + nīhi* → *jānīhi* ‘(you) know’
- \sqrt{grah} → *grh + āna* → *grhāna* ‘(you) take’

9.6.3 In the **ātmanepada**, the ipv of the 2nd person, sg, is derived from adding the **-sva** ending to the present stem.

Examples:

- $\sqrt{nī}$ (I) → *nayasva*
- $\sqrt{dviṣ}$ (II) → *dvikṣva*
- \sqrt{kr} (VIII) → *kuruṣva*

9.6.4 Conjugation of $\sqrt{nī}$ ‘lead’ in the imperative mood

(a) **parasmaipada**

person	sg	du	pl
3 rd	<i>nayatu</i>	<i>nayatām</i>	<i>nayantu</i>
2 nd	<i>naya</i>	<i>nayatam</i>	<i>nayata</i>
1 st	<i>nayāni</i>	<i>nayāva</i>	<i>nayāma</i>

(b) **ātmanepada**

person	sg	du	pl
3 rd	<i>nayatām</i>	<i>nayetām</i>	<i>nayantām</i>
2 nd	<i>nayasva</i>	<i>nayethām</i>	<i>nayadhvam</i>
1 st	<i>nayai</i>	<i>nayāvahai</i>	<i>nayāmahai</i>

(c) **passive** (The present indicative passive is: *nīyate*, *nīyete*, *nīyante*; etc)

person	sg	du	pl
3 rd	<i>nīyatām</i>	<i>nīyetām</i>	<i>nīyantām</i>
2 nd	<i>nīyaśva</i>	<i>nīyethām</i>	<i>nīyadhvam</i>
1 st	<i>nīyai</i>	<i>nīyāvahai</i>	<i>nīyāmahai</i>

9.6.5 Paradigm for ipv of Class IX verbs: √ *krī*

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>krīṇātu</i>	<i>krīṇītām</i>	<i>krīṇantu</i>
2 nd	<i>krīṇīhi</i>	<i>krīṇītām</i>	<i>krīṇīta</i>
1 st	<i>krīṇāni</i>	<i>krīṇāva</i>	<i>krīṇāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>krīṇītām</i>	<i>krīṇātām</i>	<i>krīṇatām</i>
2 nd	<i>krīṇīṣva</i>	<i>krīṇāthām</i>	<i>krīṇīdhvam</i>
1 st	<i>krīṇai</i>	<i>krīṇāvahai</i>	<i>krīṇāmahai</i>

9.6.6 Conjugation of the ipv of √ *jñā*

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>jānātu</i>	<i>jānītām</i>	<i>jānantu</i>
2 nd	<i>jānīhi</i>	<i>jānītām</i>	<i>jānīta</i>
1 st	<i>jānāni</i>	<i>jānāva</i>	<i>jānāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>jānītām</i>	<i>jānātām</i>	<i>jānatām</i>
2 nd	<i>jānīṣva</i>	<i>jānāthām</i>	<i>jānīdhvam</i>
1 st	<i>jānai</i>	<i>jānāvahai</i>	<i>jānāmahai</i>

9.6.7 Conjugation of the ipv of √ *grah*

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>grhṇātu</i>	<i>grhṇītām</i>	<i>grhṇantu</i>
2 nd	<i>grhṇāṇa</i>	<i>grhṇītām</i>	<i>grhṇīta</i>
1 st	<i>grhṇāni</i>	<i>grhṇāva</i>	<i>grhṇāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>gr̥hṇītām</i>	<i>gr̥hṇātām</i>	<i>gr̥hṇatām</i>
2 nd	<i>gr̥hṇīṣva</i>	<i>gr̥hṇāthām</i>	<i>gr̥hṇīdhvam</i>
1 st	<i>gr̥hṇai</i>	<i>gr̥hṇāvahai</i>	<i>gr̥hṇāmahai</i>

9.6.8 Examples of the usage of **ipv**

- *gaccha* (<√gam, I) *tvaṃ kulaputra* |
Go, you, O son of the good family!
- *ehi* (<√i, II) *bhikṣo cara brahma-caryam* |
Come, O monk! Practise the spiritual life!
- *yathā na doṣas tathā 'stu* |
Let it be in the manner that there is no fault! (= it must be [explained/understood] in the manner that entails no fault)
- *sarve sattvāḥ sukhītā bhavantu* |
May all beings be happy!
- *śāriputro vadati mamāpi pratibhāti yenārthena bodhisattvo mahāsattva ity ucyate* | *bhagavān vadati pratibhātu te śāriputra* |¹
Śāriputra says: "It too occurs (*pratibhāti*) to me (= I too like to speak about), O Bhagavat, the sense in which a *bodhisattva* is called a *mahāsattva*."
The Bhagavat says: "Let it occur (*pratibhātu*) to you (= Speak if you wish), Śāriputra!"
- *tvaṃ kulaputra prajñāpāramitām udgr̥hṇīṣva* | (<√grah, Āt)
O, son of a good family, take up the perfection of wisdom!

9.6.9 It is common in Sanskrit to express a **request politely** by using the **3rd person ipv, especially in its passive form**, rather than in the more straight-forward **2nd person form**. Often the **2nd person inst**, ("by you"), is not explicitly given.

Examples:

- *mamāpi nirgatā rātriḥ ...* | *yatheṣṭaṃ vartatām iti* |
(*vartatām*: ipv, 3rd, sg, active <√vṛt)
[The monk said to the executioner:] "For me too, the night has gone (*nirgatā rātriḥ*)... Let him act as is wished (*yatheṣṭaṃ*) (i.e., you may please proceed/act as you like)."²
- *nāvagacchāmi vistīryatām* (ipv, 3rd, sg, passive <√str, 'strew') *vacanam etat* |
I don't understand. Let this speech be elaborated. (i.e.: Please

you elaborate. Here, “by you” is not mentioned)³

- *pratipadyatām* (ipv,3rd,sg, passive <√pad) *tvayā ... śāsanam udāram* |⁴
Let the noble teaching (*śāsanam udāram*: sg,n,nom) **be practised by you** (= **Please practice** the noble teaching”).
 (note here that “by you” is mentioned, as is sometimes the case)

9.7 Ordinal numbers

The ordinal numbers are adjectival.

9.7.1 The **m** and **n** are **-a** ending. From 1st to 10th, they are as follows:

- prathama* (1st); *dvitīya* (2nd); *ṛtīya* (3rd); *caturtha/turīya/turya* (4th); *pañcama* (5th); *ṣaṣṭha* (6th); *saptama* (7th); *aṣṭama* (8th); *navama* (9th); *daśama* (10th)
- From 11th to 19th: they are identical with the cardinal numbers: *ekādaśa-*, *dvādaśa-*, ... *navadaśa-*.
- From 20th **onwards**, there are two possible forms:
 (i) Either the cardinal form is reduced to its last **-a**, and in some cases a final vowel **-i** is replaced by **-a**.

Examples:

- *viṃśa* (20th, < *viṃśati*: 20), *ekaviṃśa* (21st), ... *triṃśa* (30th, < *triṃśat*: 30), *ekatriṃśa* (31st), ... *catvāriṃśa* (40th, < *catvāriṃśat*: 40), ... *pañcāśa* (50th, < *pañcāśat*: 50), *dvāṣaṣṭa* (62nd, < *dvāṣaṣṭi*/*dviṣaṣṭi*); *aśīta* (80th, < *aśīti*: 80), *ekanavata* (91st, < *ekanavati*), etc.
 (ii) Or, the **-tama** suffix can be added:

Examples:

- *viṃśati-tama* (20th), ... *triṃśat-tama* (30th), ... *ṣaṣṭi-tama* (60th), ... *aśīti-tama* (80th)

This means that ordinals over 20 can be written in two forms:
 20th = *viṃśa* or *viṃśati-tama*; 40th = *catvāriṃśa* or *catvāriṃśa-tama*; 60th = *ṣaṣṭa*, *ṣaṣṭi-tama*; 80th = *aśīta* or *aśīti-tama*; etc.

9.7.2 The **f** are as follows:

- 1st to 4th are **-ā** ending: *prathamā*; *dvitīyā*; *ṛtīyā*; *turīyā/turyā* |
- All the rest** end in **-ī**: *caturthī*, *pañcamī*, *ṣaṣṭhī*, *saptamī*, *aṣṭamī*, *navamī*, *daśamī*, etc.

Lesson 9

Vocabulary

Nouns

a-kāntatvam (n) non-desirable state

a-manaāpatvam (n) a state which does not gain the heart, non-agreeable/non-pleasant state

a-manuṣyaḥ (m) non-human

amātyaḥ (m) minister

āmiṣam (n) flesh, food, gift, object of enjoyment, material/worldly things, desire

a-nirdiṣṭatvam (n) non-foretold state, not-meant-for state

a-priyatvam (n) non-lovable state

arcanam (n) praise, eulogy

artha-kriyā (f; = *artha-caryā* (f)) 利行 activity of benefaction (one of four *saṃgraha-vastu*)

Aśokaḥ (m) name of Indian king who was instrumental for the propagation of Buddhism within India and abroad

aṣṭamī (f) the 8th day on a half-month; *aṣṭamīm* (adv): on the 8th day

āyuh (*āyus*; n) life, life-span

bhikṣā (f) begging, alms/food (obtained from begging)

bhūmiḥ (f) ground, stage

caturdaśī (f) the 14th day on a half-month; *aṣṭamīm* (adv): on the 8th day

dārikā (f) girl, daughter

dhārā 流 (f) stream, stream of water

dharmasravaṇikaḥ (m) 聽法者 listener of the Doctrine

Dharmaḡataḥ (m) 曇無竭(菩薩), 法湧(菩薩), 法上(菩薩) name of the *bodhisattva* (in the *Aṣṭa*) whom *Sadāprarudita* eventually met and from whom he received spiritual instruction

durbhikṣa-kāntāram (n/m) 饑饉, 險難處 famine, a dangerous abode, risky situation

grāmaṇīḥ (m) (*/grāmaṇiḥ*; declination irregular, cf. *senānīḥ* 'army chief') chief, village chief, army chief

jantuḥ (m) creature, living being, insect, worm, vermin; *jantu-bhayam* (n) 蟲怖畏: danger of vermins

kolaḥ (m) a raft; *kola-upama* like a raft

krāyakaḥ (m) buyer, trader

kulam (n) family, caste

nāgaḥ (m) 龍, 象 a snake, a serpent-demon, an elephant

pañcadaśī (f) the 15th day on a half-month; *aṣṭamīm* (adv): on the 8th day

panthan (*/pathin*) (m) path, road, course, range, reach

pari-śuddhiḥ (f) complete purification

pradānam (n) giving

priya-vadyatā (f; = *priya-vacanam* (n)) 愛語 affectionate speech

samānārthatā (f) 同事 sharing the same aims

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- saṃgraha-vastu* (n) (四)攝事 (four) bases of benefaction, (four) articles/items of attraction (cf. BHSD)
- saṃ-pat* (f) ($\sqrt{\text{pad}}$; declined like *sumanas*) success, completion, perfection, accomplishment, possession 具足
- santatiḥ/saṃtatiḥ* (f) series, serial continuity
- śatam* (n) a hundred
- śayyā* (f) ($\sqrt{\text{śī}}$ II ‘sleep’) bed, couch, reposing, sleeping
- stūpaḥ* 塔 (m) a monument for Buddhist saint (generally containing their ashes), a tomb
- upakaraṇam* (n) service, help; *mamopari upakaraṇam gṛhṇīta*: take service upon (from) me, accept my service
- upa-nāhaḥ* (m) 恨, 恨惱 sustained enmity, enmity
- vandanam* (n) worship
- vīryam* (n) vigour, diligence
- vyāpādaḥ* (m) malice
- yogaḥ* (m) 相應, 如理修行, 精勤修習, 方便, 瑜伽 joining, yoke, union, conjunction, suitability, logical fitness, acquisition, a gain, application, endeavour, a means, method, meditative praxis; *yogam āpadyate* 勤修, 勤行, 精勤修學, 繫念思惟, 善住相應: make exertion, diligently practise, endeavour

Adjectives

- a-mīta* unmeasured, infinite
- ātta-mana(s)* (< PPP of $\bar{a}-\sqrt{\text{dā}}$ III ‘give’: $\bar{a}-\text{dad}+ta \rightarrow \bar{a}-d-ta$ (with $-\text{dad}$ -contracted to $-d-$) $\rightarrow \bar{a}tta$. The form, $\bar{a}pta-mana(s)$, from PPP of $\sqrt{\text{āp}}$ V ‘acquire’, also occurs) 悅, 歡喜, 踴躍 ‘mentally taken up’, gladdened in mind, greatly delighted
- daśamī* (f of *daśama*) 10th
- dīna-mana(s)* mentally distressed, depressed, dejected
- divya* divine
- duḥkhita* pained, afflicted, saddened
- dur-mana(s)* in bad mental state, melancholy
- dvitīya* second
- ekaṇavata* 91st
- lābhin* obtaining, one who obtains
- pakva* cooked, ripe; *pakva-bhikṣā*: cooked alms
- māṇḍārava* (*māṇḍāra/māṇḍāraka, māṇḍāraka*) heavenly wonderful — as an epithet of *puṣpa*; usually transliterated in Chinese as 曼陀(羅); *māṇḍārava-puṣpam*: (天上)微妙音花 ‘(heavenly) wonderful-sound flower’, with $-rava$ taken to mean ‘sound’
- paruṣa* hard, rough, harsh
- prathama* first
- ślakṣṇa* smooth, gentle, tender
- trītiya* third
- ud-agra* having the top moved up, intense, excited, elated

Participles

abhi-hita (PPP < $\sqrt{dhā}$ III ‘put’) spoken to, said
abhy-ud-gata (PPP < \sqrt{gam} I ‘go’) risen up
anu-nīta (PPP < $\sqrt{nī}$ I ‘lead’) pleased, attracted, induced, disciplined
kṣata (PPP of $\sqrt{kṣan}$ VIII ‘wound’) wounded, impaired, diminished
pra-bhūta (PPP < $\sqrt{bhū}$ I ‘become’) come forth, much, abundant, numerous,
 great; *prabhūta-prabhūta*: a large amount of, a lot and a lot
pra-mudita (PPP < \sqrt{mud} I ‘rejoice’) overjoyed, greatly joyful
sukhita (PPP of *sukhaya* — denom < *sukha*) comforted, pleased, happy
tuṣṭa (PPP < $\sqrt{tuṣ}$ IV ‘be satisfied’) satisfied, pleased
upa-hata (PPP from \sqrt{han} II ‘strike’, ‘destroy’) hurt, damaged
vi-pary-asta (PPP < \sqrt{as} IV ‘throw’) topsy-turvy, erroneous
upa-diṣṭa (PPP < $\sqrt{diś}$ VI ‘point out’) explained, taught, instructed, prescribed

Verbs

abhi-jānāmi ($\sqrt{jñā}$ IX ‘know’) I know (through supernormal knowledge)
ā-jānāti ($\sqrt{jñā}$ IX ‘know’) understands well
ā-mantrayate (\sqrt{mantr} X ‘talk’; but properly a denom < *mantra*) addresses,
 summons, speaks to, consults, discusses, takes leave of
anu-grhṇāti (\sqrt{grah} IX ‘grasp’) favours, supports, benefits, treats with kindness
anu-jānāti ($\sqrt{jñā}$ IX ‘know’) permits, allows
ā-padyate (\sqrt{pad} IV ‘go’) gets into, enters into, attains
ā-rabhate ($\sqrt{rabh/rambh}$ I ‘take hold of’, Āt) commences, undertakes; *tadā-*
ārabhya (ger): since then; fut, Āt: *ārapasyate*
grhṇāti (\sqrt{grah} IX ‘grasp’) grasps, accepts, receives, seizes
jānāti ($\sqrt{jñā}$ IX ‘know’) knows, understands
kalpayati (caus < $\sqrt{kṛp}$ I ‘be suitable for’, ‘arrange/prepare’) imagines, theorizes,
 conceptualizes, considers as, arranges, disposes, prepares; *śayyāṃ kalpayati*:
 lies down
ni-vedayati (caus < \sqrt{vid} II ‘know’, ‘understand’; used with gen/dat/loc)
 announces, declares, proclaims; PPP: *nivedita*
pari-grhṇāti (\sqrt{grah} IX ‘grasp’; Āt: *parigrhṇite*) grasps, seizes, embraces, takes
 hold of, takes possession of, obtains, receives, accepts, conforms to
pra-dhyāyati (< \sqrt{dhyai} I/II ‘ponder’) meditates upon, thinks about, ponders
 over, reflects on
prati-hanyate (pas, < \sqrt{han} II ‘strike’) is beaten back, is frustrated
prati-padyate (< \sqrt{pad} IV ‘go’) 行, 正行, 修行, 學 gets into, undertakes,
 practices, understands, learns
śodhayati (caus, < $\sqrt{śudh}$ IV ‘be pure’)
sam-anu-smarati ($\sqrt{smṛ}$ I ‘remember’) remembers well
sam-jānūte ($\sqrt{jñā}$ IX ‘find’, Āt) 想, 分別 ideates, conceptualizes
sam-vidyate (pas < \sqrt{vid} VI, ‘find’) is found, exists
ud-grhṇāti (\sqrt{grah} IX ‘grasp’) 受, 領受, 取, 攝受, 學 takes up, accepts, learns
upa-nāmayati (caus < *nam* I ‘bend’) presents, offers, hands to

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vi-krīḍati (√*krīḍ* I ‘play’) plays, sports with

Imperatives

ā-nīyatām (3,sg, pas < √*nī* I ‘lead’) let ... be brought/fetched

ā-rabhadhvam (2,pl, Āt, √*rabh/rambh* I ‘take hold of’) take hold of, engage in, undertake, commence

bhāvaya (< caus of √*bhū* I ‘become’) cultivate, develop

dhārayatu (< caus of √*dhṛ* I ‘bear’) let him / may he bear in mind

dhāraya (< caus of √*dhṛ* I ‘bear’) sustain, bear it in mind

ehi (ā + √*i* II ‘go’) come

grhṇīta (√*grah* IX ‘grasp’) accept, take

kriyatām (< pas of √*kr* VIII ‘do’) let it be done

pary-ava-āpnuhi (√*āp* V ‘acquire’) master, comprehend completely

prati-padyasva (Āt, < √*pad* IV ‘go’) practise

rakṣata (√*rakṣ* I ‘protect’) protect

saṃ-pādayadhvam (Āt, < caus of √*pad* IV ‘go’) accomplish

saṃ-pādayata (Pa, < caus of √*pad* IV ‘go’) accomplish

ud-grhīṣva (Āt, ipv, sg,2, Pa, < √*grah* IX ‘grasp’) (you) take up, you learn;
udgrhāṇa: Pa, ipv, sg,2

vācaya (< caus of √*vac* II ‘speak’) recite

yoniso manas(i)kuru (ipv, sg,2, Pa, < √*kr* VIII ‘do’) 如理思惟, 正憶念 reflect properly, apply your mind properly

Gerunds

ā-jñāya (√*jñā* IX ‘know’) having known well, having noticed, having perceived

ā-stīrya (√*stṛ* V/IX ‘spread out’ / ‘strew’) having spread over

dr̥ṣtvā (√*dr̥ṣ* I ‘see’) having seen

grh̥tvā (√*grah* IX ‘grasp’) having grasped, having received

śrutvā (√*śru* V ‘hear’) having heard

Adverbs / indeclinables

amba (interjection) mother!, mummy!

anyatra elsewhere, except/ other than (with abl)

apareṇa samayena at a later time, later

-artham for the purpose/sake of ...; *X-artham*: for the purpose of X

atas from this, hence.

bhos (voc of *bhavant*) used as an particle for addressing a person: “O!”, “Hello!”, “dear!”, “friend!”

ham, ham bhoḥ exclamation expressing anger or respect

kutaś-cit from somewhere

nityam always

sāṃpratam now, presently, fitly

śīghram quickly

tāta (interjection) Father!, Daddy!

Lesson 9

upari upon, over, above (used with acc/gen/loc)
yat khalu allow me to say so, please let me tell you

Exercise 9a

Translate into English

1. *evam tās ca sarvā dārikā dharmodgatasya bodhisattvasya mahāsattvasya dharmāsanaṃ [pañcottaṛāsaṅgaśatāny] āstīrya tuṣṭā udaḡrā āttamanasaḥ pramuditāḥ ...* ⁵ (Aṣṭa-Vaidya, 257)
2. *[sadāprarudita] āryaṃ ... dharmodgataṃ bodhisattvaṃ mahāsattvaṃ satkartukāmaḥ | tasya cātmabhāvasya kaṃcitrākṛyakaṃ na labhate | alabhamānaḥ sa duḥkhito durmanāḥ pradhīyān dīnamanā aśrūṇi pravartayamānaḥ sthitaḥ* ⁶ (Aṣṭa-Vaidya, 248)
3. *atha khalu śakro devānāmindra sadāpraruditaṃ bodhisattvaṃ mahāsattvamabhyudgataṃ dṛṣṭvā cetasaiva cāsyā cittamājñāyā divyāni cāsmāi mādāravāṇi puṣpānyupanāmayati sma* ⁷ (Aṣṭa-Vaidya, 255)
4. *evam te viparyastayā cittasaṃtatyā yadyadeva karma ārapśyante kāyena vā vācā vā manasā vā, tatsarvamanirdiṣṭatvāya akāntatvāya apriyatvāya amanaāpatvāya saṃvartsyate* ⁸ (Aṣṭa-Vaidya, 207)
5. *taṃ api hi sa kulaputraḥ saṃādhiṃ na jānāti, na saṃjānīte | ... avidyamānatvena tasya saṃādhestaṃ saṃādhiṃ na jānāti na saṃjānīte* ⁹ (Aṣṭa-Vaidya, 7)
6. *anyatrāpi ... śūnyatāyāḥ sarvadharmo nopalabhyate | yo 'nuttarāṃ samyaksambodhimabhisambuddho vā | abhisambhotsyate vā | abhisambudhyate vā | kathaṃ vā vāyaṃ bhagavan aśya bhāṣitasyārtham ājānīmaḥ | deśayatu bhagavan deśayatu sugata* ¹⁰ (Aṣṭa-Vaidya, 198)
7. *yaḥ kulaputro ... imāṃ prajñāpāramitāmudgrahīṣyati dhārayiṣyati ... | sa nopanāhaṃ parigrhṇāti | na vyāpādaṃ parigrhṇāti ...* ¹¹ (Aṣṭa-Vaidya, 27)
8. *ahaṃ ... paśyāmi buddhacakṣuṣā lokaṃ vyavalokayan pūrvasyāṃ diśi ... bodhisattvān ... ye manuṣyāṃś caturbhiḥ saṃgraha-vastubhiḥ saṃgrhṇanti | dānena priyavadyatayā arthakriyayā samānārtatayā | ... iha subhūte bodhisattvo ... dvābhyāṃ dānābhyāṃ sattvān anugrṇāti | ... āmiṣa-pradānena ca dharma-dānena ca* ¹² (PSP_6-8:52)
9. *yathā yathā ca tasya tāni kuśalamūlāni vivardhante tathā tathā sa bodhisattvo mahāsattvaḥ kāyapariśuddhiṃ ca parigrhṇīte*

- vākpariśuddhiṃ ca parigrhṇīte cittapariśuddhiṃ ca parigrhṇīte* |¹³
(Aṣṭa-Vaidya, 162)
10. *ye keciddaśasu dikṣu ... devā nāgā ... manuṣyā amanuṣyāḥ | te itaḥ
pustakāt prajñāpāramitāṃ paśyantu vandantāṃ ... udgrhṇantu ...
svādhyāyantu* |¹⁴ (Aṣṭa-Vaidya, 44)
11. *tanmāmamba tāta anujānīta | prabhūtaprabhūtaṃ ca me
dhanaskandhaṃ daddhvaṃ | yenāhametenaiva kulaputreṇa sārddhaṃ
gatvā āryaṃ dharmodgataṃ bodhisattvaṃ mahāsattvaṃ pūjayiṣyāmi*
|¹⁵ (Aṣṭa-Vaidya, 248)
12. *sa tān dhārmaśravaṇikānevaṃ vakṣyati | yat khalu kulaputrā
jānīdhvaṃ yasmin pradeśe jantubhayaṃ ... durbhikṣakāntāraṃ tena
vayaṃ samprasthitāḥ | jānīdhvaṃ kulaputrāḥ śakyatha yūyaṃ etāni
duḥkhāni pratyanubhavitum?* |¹⁶ (Aṣṭa-Vaidya, 122)
13. *udgrhāṇa tvaṃ kauśika prajñāpāramitāṃ | dhāraya tvaṃ ... vācaya
тваṃ ... paryavāpnuhi tvaṃ ... pravartaya tvaṃ ... svādhyāya tvaṃ
kauśika prajñāpāramitāṃ* |¹⁷ (Aṣṭa-Vaidya, 36)
14. *ehi tvaṃ kulaputra dānapāramitāyāṃ yogamāpadyasva | evaṃ
śīlapāramitāyāṃ ... prajñāpāramitāyāṃ yogamāpadyasva* |¹⁸ (Aṣṭa-
Vaidya, 146)
15. *evaṃ ca vakṣyanti ehi tvaṃ kulaputra prajñāpāramitāṃ udgrhṇīṣva
paryavāpnuhi dhāraya vācaya yoniśo manasikuru yathopadiṣṭāyāṃ
ca prajñāpāramitāyāṃ pratipadyasva* |¹⁹ (PSP_2-3:115. manasikuru: 2,ipv,
<√kr)
16. *tān bodhisattvo mahāsattvaḥ sattvān evaṃ avavadati, mamopari
... upakaraṇaṃ grhṇīta | mamopary upakaraṇaṃ grhītva ... śīlaṃ
rakṣata kṣāntiā sampādayata vīryaṃ ārabhadhvaṃ dhyānaṃ
sampādayadhvaṃ ...* |²⁰ (PSP_6-8:118)
17. *upāsakenāśokasya rājño niveditaṃ | śrutvā ca rājñābhīhitaṃ
śīghraṃ ānīyātāṃ* | (A-av 67)
18. *ehi tvaṃ kulaputra prajñāpāramitāṃ bhāvaya sa tvaṃ
prajñāpāramitāṃ bhāvayamānaḥ prathamāyāṃ bhūmau sthāsyasi
yāvad daśamyāṃ bhūmau sthāsyasi* |²¹ (PSP_2-3:112)
19. *ito 'haṃ grāmaṇīr ekanavataṃ kalpam²² upādāya na samanusrmarāmi
nābhijānāmi yad ekakulam api pakvabhikṣā-pradānahetoḥ kṣataṃ
vā ... upahataṃ vā* |²³ (AKB, 266)
20. *athāpareṇa samayena ... rājā priyān putrān samanusrmaran amātyān
āmantrayate haṃ bhoḥ grāmaṇyas te kumārāḥ kva sāmpratam* |²⁴
(SBV I, 30)
21. *aṣṭamīṃ caturdaśīṃ pañcadaśīṃ ca sa dharmabhāṇakaḥ kulaputro
... yatra yatra prajñāpāramitāṃ bhāṣiṣyate tatra tatra bahutaraṃ*

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- puṇyaṃ prasaviṣyati* |²⁵ (Aṣṭa-Vaidya, 100)
22. *santi ... bodhisattvā ... śaṇṇām abhiññānām lābhinas te tābhir abhiññābhir vikrīdanto buddhakṣetreṇa buddhakṣetram saṃkrāmanti yeṣu buddhakṣetreṣv amitam āyuh* |²⁶ (PvsP1-1: 82)
23. *evaṃ khalu śārīputra bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ carantaḥ ṣaṭsu pāramitāsu sthitvā sarvākārajñatāpanthānaṃ śodhayanti* |²⁷ (PvsP1-1: 102)
24. *na ca [sa bodhisattvaḥ] ślakṣṇām vācam śrutvā pareṣv anunīto bhaviṣyati | na ca paruṣayā vācā pratihanyate* |²⁸ (PvsP1-2: 87)

Exercise 9b

(From the Hṛdaya, Vajracchedikā)

1. *tasmāt tarhi śārīputra śūnyatāyāṃ na rūpaṃ na ... cakṣur na ... mano na ... dharmāḥ* | (Hṛdaya)
2. *yathā-aham bhagavan bhagavato bhāṣitasya-artham ājānāmi | na-asti sa kaścid dharmo yas tathāgatena-anuttarā samyak-saṃbodhir ity abhisambuddhaḥ* | (Vajra, p.32)
3. *yaḥ kaścid evaṃ [vadati] | tathāgato gacchati vāgacchati vā | tiṣṭhati vā niṣīdati vā | śayyāṃ vā kalpayati | na me subhūte sa bhāṣitasyārtham ājānāti | tat kasya hetoḥ | tathāgata iti subhūte ucyate na kvacid-gato na kutaścid āgataḥ | tenocyate tathāgato 'rhan samyaksambuddha iti* | (Cf. Vajra, 59)
4. *abhiññāmy aham subhūte atīte 'dhvani pañca jāti-śatāni yad aham kṣāntivādī rṣiḥ* |²⁹ (Vajra, 41) (*pañca jāti-śatāni*: used adverbially)
5. *jñātās te subhūte tathāgatena uddha-jñānena, drṣṭās te subhūte tathāgatena uddha-cakṣuṣā | buddhās te subhūte tathāgatena* | (Vajra, 31)
6. *kolopamaṃ dharma-paryāyam ājānadbhir dharmā eva prahātavyāḥ prāg evādharmāḥ* |³⁰ (Vajra, 32)
7. *yāvantāḥ subhūte teṣu loka-dhātuṣu sattvās teṣāṃ aham nānābhāvāṃ citta-dhārāṃ prajānāmi | tat kasya hetoḥ | citta-dhārā citta-dhāreti subhūte adhārāiṣā tathāgatena bhāṣit(ā) | tenocyate citta-dhāreti | tat kasya hetoḥ | atītaṃ subhūte cittaṃ nopalabhyate | anāgataṃ cittaṃ nopalabhyate | pratyutpannaṃ cittaṃ nopalabhyate* | (Vajra, 51) |³¹
8. *tat kiṃ manyase subhūte | saṃvidyate tathāgatasya prajñā-cakṣuḥ* | (Vajra, 50)

Notes

- ¹ Cf. PvsP1-2: 30. Cf. 《大般若波羅蜜多經》〈13 摩訶薩品〉T05, no. 220, 264b28-c: 「爾時，具壽舍利子白佛言：『世尊！我亦樂說菩薩由此義故復名摩訶薩。』」佛言：「舍利子！隨汝意說。」 However, see comment in BHSD on *pratibhāti: patibhāti no ...* = it is perfectly clear to us ...
- ² Cf. A-av 48). Cf. 《阿育王傳》T50, no. 2042, 101b: 比丘答言：我夜已過，我日已出；利益時到。隨汝刑治。
- ³ Cf. A-av 48. Cf. 《阿育王傳》T50, no. 2042, 101b 云何名為我夜已過 廣為我說！
- ⁴ Cf. A-av 65.
- ⁵ The Chinese versions do not seem to have these corresponding sentences.
Cf. Aṣṭa(E), 221.
- ⁶ Cf. 《小品般若波羅蜜經》T08, no. 227, 583a4-7: 薩陀波崙菩薩 ... 為愛法故，欲自賣身。而無買者，憂愁啼哭，立在一處。
《摩訶般若波羅蜜經》T08, no. 223, 418b22: 爾時薩陀波崙，賣身不售，憂愁啼哭，在一面立，涕泣而言 ...
《大般若波羅蜜多經》T06, no. 220, 1064b4-5: 賣身不售，愁憂苦惱，在一處立，涕淚而言 ...」
Cf. Aṣṭa(E), 209, 211.
- ⁷ Cf. 《大般若波羅蜜多經》T06, no. 220, 1070a7-8: 時天帝釋，知其所念；化作無量微妙香花。
《小品般若波羅蜜經》T08, no. 227, 585a15-16: 釋提桓因，知薩陀波崙心所念；即以天曼陀羅華，與薩陀波崙。
Cf. Aṣṭa(E), 219.
- ⁸ Cf. 《大般若波羅蜜多經》T06, no. 220, p. 731, a29-b2 (also: T07, no. 220, 296c8-10; T07, no. 220, 660c27-28): ... 煩惱熾盛。心顛倒故，諸所發起身語意業，皆能感得不可愛樂衰損苦果。
《摩訶般若波羅蜜經》T08, no. 223, 356c7-8: 是諸人，心顛倒故，身口意業所作，皆受惡報。
《小品般若波羅蜜經》T08, no. 227, 573c2-b17: 如是人等，以顛倒心故，所起身口意業，果報皆苦。
Cf. Aṣṭa(E), 169.
- ⁹ Cf. 《大般若波羅蜜多經》T07, no. 220, 765b20-763b7 (also, 865c7-867b24): 是善男子，於如是定，無解無想 所以者何？如是諸定無所有故，彼善男子，於如是定，無解無想。
《小品般若波羅蜜經》T08, no. 227, 538b6-1: 是三昧可得示不？須菩提言：「不也，舍利弗！何以故？善男子不分別是三昧。所以者何？三昧性無所有故。」
Cf. Aṣṭa(E), 5.
- ¹⁰ Cf. 《小品般若波羅蜜經》T08, no. 227, 571c21-23: 離離相，離空相，更無有法，能得阿耨多羅三藐三菩提。世尊！我今云何當知是義？
《大般若波羅蜜多經》T07, no. 220, 840b6-9: 世尊！非空遠離法，可說有染有淨。世尊！非空遠離，能證無上正等菩提。非離空遠離，有別法可得能證無上正等菩提。世尊！云何令我解佛所說甚深義趣？
《大般若波羅蜜多經》T07, no. 220, 910c9-11: 非空遠離法，可說有染淨。非空遠

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離，能證菩提。非離空遠離，有別法可得。云何令我解如是義？

Cf. Aṣṭa(E), 159.

- 11 Cf. 《小品般若波羅蜜經》T08, no. 227, 542a21: 若受持 ... 般若波羅蜜，是人 ... 少於瞋恚，終不懷恨。

《大般若波羅蜜多經》T07, no. 220, 773c2–772c10: 若善男子 ... 能於般若波羅蜜多，至心聽聞受持 ... 是善男子 ... 不為慳嫉忿恨覆惱諂矯等隱蔽其心。

《大般若波羅蜜多經》T07, no. 220, 872c20–a22: 若善男子 ... 至心聽聞受持 ... 是善男子 ... 不為慳嫉忿恨覆惱諂矯等隱蔽其心。

《摩訶般若波羅蜜經》T08, no. 223, 281c11–13: 是善男子 ... 不為瞋恚所覆，不為憍慢慳貪嫉妬所覆。

Cf. Aṣṭa(E), 23.

- 12 Note in this context, the use of *anugr̥hṇāti*, which clearly means benefits — indicating that *saṃgraha* in *saṃgraha-vastu* should mean "benefaction".

Cf. 《大般若波羅蜜多經》T06, no. 220, 963b27–c3: 復次善現！我以佛眼，遍觀十方 ... 諸菩薩 ... 以四攝事攝諸有情。何等為四？一者布施，二者愛語，三者利行，四者同事。 ... 菩薩 ... 以二種施，攝諸有情。 ... 一者財施，二者法施。

Cf. *Larger Sūtra*, 579.

- 13 Cf. 《大般若波羅蜜多經2》T06, no. 220, 666b3; T07, no. 220, 627b16–17: 如如善根漸漸增益，如是如是身心轉淨。

《大般若波羅蜜多經》T07, no. 220, 826b12–13, 901a17–18: 如如善根漸漸增長。如是如是身心清淨。

《小品般若波羅蜜經》T08, no. 227, 564b5: 隨善根增長故，得心清淨、身清淨。

《摩訶般若波羅蜜經》T08, no. 223, 340a1–2: 是菩薩功德增益；隨其功德，得身清淨，得心清淨。

Cf. Aṣṭa(E), 122.

- 14 Cf. 《小品般若波羅蜜經》T08, no. 227, 544c20–23: 善男子 ... 應作是念：『十方 ... 國土中，所有諸天、龍、 ... 人、非人，是等來至般若波羅蜜所，受持、讀誦、供養、作禮 ... 』

《大般若波羅蜜多經》T07, no. 220, 559c28–560a4, 780, b13–18, 876c12–17: 是善男子 ... 應作是念：『今此三千大千國土，及餘十方無邊世界一切天龍，廣說乃至人非人等，常來至此，觀禮讀誦我所書寫甚深般若波羅蜜多，供養恭敬尊重讚歎，右邊禮拜合掌而去。此我則為已設法施。』

《摩訶般若波羅蜜經》T08, no. 223, 289b23–28: 是善男 ... 應作是念：十方世界中諸 ... 天龍 ... 來，見般若波羅蜜，受讀誦說，供養禮拜 ... 』

Cf. Aṣṭa(E), 32.

- 15 Cf. 《大般若波羅蜜多經》T06, no. 220, p. 1064, a17–24: 白父母言：「願多與我，家中所有上妙花鬘塗散等香衣服瓔珞寶幢幡蓋伎樂蘇油末尼真珠吠琉璃寶頗胝迦寶珊瑚琥珀螺貝璧玉杵藏石藏帝青大青并金銀等種種供具。亦聽我身，及先事我五百侍女，持諸供具皆當隨從常啼菩薩往妙香城，為欲供養甚深般若波羅蜜多及說法師法涌菩薩。」

《小品般若波羅蜜經》T08, no. 227, 582c25–583a2: 白父母言：『與我華香瓔珞，種種衣服，及諸寶物。願聽我身，并先所給五百侍女，與薩陀波崙菩薩，共往供養曇無竭菩薩。』

《摩訶般若波羅蜜經》T08, no. 223, 419b26–c2: 長者女人白父母：『與我眾妙華香及諸瓔珞塗香燒香幡蓋衣服金銀琉璃頗胝梨真珠琥珀珊瑚，及諸伎樂供養之具。亦聽我身，及五百侍女先所給使，共薩陀波崙菩薩到曇無竭菩薩所，為供養

般若波羅蜜故。」

《放光般若經》T08, no. 221, 144a8–11: 長者女入白父母言:『今當與我, 金銀珍寶琉璃摩尼, 名香栴檀花蓋幢幡, 雜色異衣供養之具, 及諸奇異, 及五百侍女, 欲以法故隨薩陀波倫菩薩。』

Cf. Aṣṭa(E), 212.

16 Cf. 《小品般若波羅蜜經》T08, no. 227, 557a24–26: 說法者語諸人言:「汝等知不? 我所至處, 經過惡獸怨賊毒害無水之處。汝等豈能受如是苦?」

《摩訶般若波羅蜜經》T08, no. 223, 320b16–322a15: 說法者言:「善男子。汝何用到彼? 彼中多有諸怖賊怖乃至毒蛇怖。」聽法者聞之, 知其不欲與般若波羅蜜書持乃至正憶念, 心厭不欲追隨。」

yasmin pradeśe ... tena vayanṃ saṃprasthita = In the region for which we have set forth, ...

Cf. Aṣṭa(E), 90.

17 Cf. 《大般若波羅蜜多經》T05, no. 220, 580a24–b1: 橋尸迦! 汝應受此甚深般若波羅蜜多, 汝應持此甚深般若波羅蜜多, 汝應讀此甚深般若波羅蜜多, 汝應誦此甚深般若波羅蜜多, 汝應精勤修學此甚深般若波羅蜜多, 汝應如理思惟此甚深般若波羅蜜多, 汝應供養恭敬尊重讚歎此甚深般若波羅蜜多。

《大般若波羅蜜多經401–600卷》T07, no. 220, 155c23–25: 橋尸迦! 汝應於此甚深般若波羅蜜多, 受、持、讀、誦、精勤修學、如理思惟、供養恭敬尊重讚歎。

《小品般若波羅蜜經》T08, no. 227, 543, b22–23: 橋尸迦! 汝受持讀誦般若波羅蜜。

《摩訶般若波羅蜜經》T08, no. 223, 286b10–12: 橋尸迦! 汝當受是般若波羅蜜, 持、讀、誦、說、正憶念。

《道行般若經》T08, no. 224, 433b15: 當學, 拘翼! 般若波羅蜜, 當持經卷, 當誦誦。

《大明度經》T08, no. 225, 484b11–12: 佛言: 當學、當持、當誦, 釋!

Cf. Aṣṭa(E), 28.

18 Cf. 《大般若波羅蜜多經》T07, no. 220, 244a16–17; 613, a18–19: 來善男子! 汝應勤修布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。

《小品般若波羅蜜經》T08, no. 227, 561a11–12: 善男子, 來! 汝所有布施, 皆應迴向阿耨多羅三藐三菩提 ...

《摩訶般若波羅蜜經》T08, no. 223, 331, b9–18: 汝善男子! 所有布施, 一切迴向阿耨多羅三藐三菩提。善男子! 所有持戒、忍辱、精進、禪定、智慧, 一切迴向阿耨多羅三藐三菩提。

Cf. Aṣṭa(E), 108.

19 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 296b11–13: 如是言:「善男子! 汝來! 受是般若波羅蜜! 勤誦讀說正憶念! 如般若波羅蜜中所說行!」

《大般若波羅蜜多經》T05, no. 220, 888c9–11; T07, no. 220, 170c3–5: 復作是言:「來! 善男子! 汝當於此甚深般若波羅蜜多, 至心聽聞受持讀誦, 令善通利如理思惟! 隨此法門, 應勤修學!」

20 Cf. 《大般若波羅蜜多經》T06, no. 220, 1030a11–17: 菩薩告言:「我能施汝所乏資具, 汝可受之。先修布施淨戒安忍精進靜慮得圓滿已, 應審觀察諸法實相修行般若波羅蜜多。」

《摩訶般若波羅蜜經》T08, no. 223, 406c15–17: 菩薩 ...作是言:「汝等所須得智慧具足, 從我取之一 所謂布施持戒忍辱精進入禪定。」

Cf. *Larger Sūtra*, 613: “Avail yourself of my services ...”

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- ²¹ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 295c14–15: 汝善男子! 修行般若波羅蜜! 汝修行般若波羅蜜時, 當得初地, 乃至當得十地。
《大般若波羅蜜多經》T07, no. 220, 169b19–22; 568c1–4; 785a11–13: 來善男子。我當教汝修學般若乃至布施波羅蜜多。若依我教而修學者, 當速安住菩薩初地乃至十地。
- ²² A *bodhisattva* in the last 100 *kalpa*-s of his spiritual career accomplishes the 32 marks of a Great Man (*mahā-puruṣa*). However, in the case of Śākyamuni Buddha, owing to his vigour, he was able to skip 9 *kalpa*-s — hence, he required only 91 *kalpa*-s.
- ²³ 《阿毘達磨俱舍論》〈4 分別業品〉T29, 95a: 如來告聚落主: “我憶九十一劫以來, 不見一家, 因施我食有少傷損。”
- ²⁴ The king's name is Virūdhaka (增長), also known as Ikṣuvāka (甘蔗王). Cf. T24, no. 1450, 99b4.
Cf. 《根本說一切有部毘奈耶雜事》T24, no. 1451, 379a24–25 (also: T24, no. 1448, 33c29–34a1): 時甘蔗王, 憶戀諸子。告大臣曰: 「我子何在?」
《彌沙塞部和醯五分律》T22, no. 1421, 101a13: 去後數年, 父王思子。問群臣言: 「我四子者, 今在何許?」
- ²⁵ Cf. 《大般若波羅蜜多經》T07, no. 220, 804b12–a16, 886c27–887a1: 若善男子善女人等, 於黑白月, 各第八日第十四日第十五日, 在在處處讀誦講說甚深般若波羅蜜多, 當[2]獲無邊功德勝利。
《道行般若經》T08, no. 224, 443c16–18: 若善男子、善女人為法師者, 月八日、十四日、十五日說法時, 得功德不可復計。
《大明度經》卷3: 「經師月八日、十四日、十五日說經時, 諸闍士常來大會」(CBETA, T08, no. 225, p. 489, a20–22)
《小品般若波羅蜜經》T08, no. 227, 553a3–5: 若月八日、十四日、十五日、二十三日、二十九日、三十日, 在在處處, 說般若波羅蜜, 其福甚多。
《摩訶般若波羅蜜經》T08, no. 223, 310c11–15: 若六齋日, 月八日二十三日十四日二十九日十五日三十日, 在諸天眾前, 說是般若波羅蜜義, 是善男子善女人, 得無量無邊阿僧祇不可思議不可稱量福德。
Cf. Aṣṭa(E), 69.
- ²⁶ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 225c26–a25: 有菩薩摩訶薩, 遊戲神通。從一佛國至一佛國; 所至到處, 其壽無量。
《放光般若經》T08, no. 221, 7c27–28: 復有菩薩持六神通生諸佛刹。其壽無量往生其國。
- ²⁷ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 229a24–b2: 如是, 舍利弗! 菩薩摩訶薩修行般若波羅蜜時, 住六波羅蜜, 淨薩婆若道。畢竟空故, … 不分別布施不布施, 持戒犯戒 …
《大般若波羅蜜多經》T05, no. 220, 49b24–27: 如是, 舍利子! 諸菩薩摩訶薩修行般若波羅蜜多時, 安住六種波羅蜜多, 嚴淨一切智一切相智道。由畢竟空, 無去來故, 無布施無慳貪, 唯假施設故。無淨戒無犯戒, 唯假施設故 … (一切相智: *sarvākāra-jñatā*)
- ²⁸ This is the 9th (5th in *Larger Sūtra*) of 20 advantages expected for a *bodhisattva* who, having heard the “Seal of the entrances into the letters ‘A’, etc.”, will study it, bear it in mind, etc. (*bodhisattvo mahāsattva imām akārādyakṣaramudrāṃ śroṣyati śrūtvā codgrahīṣyati dhārayiṣyati* …)
Cf. *Larger Sūtra*, 162.

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Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 256b20: 得聞善不喜, 聞惡不怒.

《大般若波羅蜜多經》 T05, no. 220, 303a3: 得違順語, 不生恚愛.

²⁹ X: 善現! 我憶過去五百生中, 曾為自號忍辱仙人.

K: 須菩提! 又念過去於五百世, 作忍辱仙人.

³⁰ X: 諸有智者, 法尚應斷, 何況非法. K: 汝等比丘, 知我說法, 如筏喻者. 法尚應捨, 何況非法.

³¹ X: 善現! 心流注、心流注者, 如來說非流注. 是故如來, 說名心流注、心流注。所以者何? 善現! 過去心不可得, 未來心不可得, 現在心不可得. K: 如來說諸心, 皆為非心; 是名為心. 所以者何? 須菩提! 過去心不可得, 現在心不可得, 未來心不可得.

Lesson 10

- 10.1 Declension of agent nouns
- 10.2 Periphrastic Future
- 10.3 Conjugation of Class V
- 10.4 Conjugation of Class VIII
- 10.5 The optative mode
- 10.6 *Bahuvrīhi* compounds

10.1 Declension of agent nouns

10.1.1 Paradigm: *netṛ* (m) ‘leader’

case	sg	du	pl
nom	<i>netā</i>	<i>netārau</i>	<i>netāraḥ</i>
acc	<i>netāram</i>	”	<i>netṛṇ</i>
inst	<i>netrā</i>	<i>netṛbhyām</i>	<i>netṛbhiḥ</i>
dat	<i>netre</i>	”	<i>netṛbhyaḥ</i>
abl	<i>netuḥ</i>	”	”
gen	”	<i>netroḥ</i>	<i>netṛṇām</i>
loc	<i>netari</i>	”	<i>netṛṣu</i>
voc	<i>netāḥ</i>	<i>netārau</i>	<i>netāraḥ</i>

- 10.1.2 Declensions of *pitṛ* (m) ‘father’, differs only very slightly from the above paradigm.

Declension of *pitṛ* (m) ‘father’

case	sg	du	pl
nom	<i>pitā</i>	<i>pitarau</i>	<i>pitaraḥ</i>
acc	<i>pitaram</i>	”	<i>pitṛṇ</i>
inst	<i>pitṛā</i>	<i>pitṛbhyām</i>	<i>pitṛbhiḥ</i>
dat	<i>pitre</i>	”	<i>pitṛbhyaḥ</i>
abl	<i>pituh</i>	”	”
gen	”	<i>pitroḥ</i>	<i>pitṛṇām</i>
loc	<i>pitari</i>	”	<i>pitṛṣu</i>
voc	<i>pitāḥ</i>	<i>pitarau</i>	<i>pitaraḥ</i>

10.1.3 Declension of *dhātṛ* (n) ‘holder

case	sg	du	pl
nom	<i>dhātṛ</i>	<i>dhātṛṇī</i>	<i>dhātṛṇi</i>
acc	”	”	”
inst	<i>dhātṛṇā</i>	<i>dhātṛbhyām</i>	<i>dhātṛbhiḥ</i>
dat	<i>dhātṛṇe</i>	”	<i>dhātṛbhyaḥ</i>
abl	<i>dhātṛṇaḥ</i>	”	”
gen	”	<i>dhātṛṇoḥ</i>	<i>dhātṛṇām</i>
loc	<i>dhātṛṇi</i>	”	<i>dhātṛṣu</i>
voc	<i>dhātṛ/ dhātaḥ</i>	<i>dhātṛṇī</i>	<i>dhātṛṇi</i>

10.1.4 Declension of *mātr* (f) ‘mother’

case	sg	du	pl
nom	<i>mātā</i>	<i>mātarau</i>	<i>mātarāḥ</i>
acc	<i>mātaram</i>	”	<i>mātṛḥ</i>
inst	<i>mātrā</i>	<i>mātrbhyām</i>	<i>mātrbhiḥ</i>
dat	<i>mātre</i>	”	<i>mātrbhyaḥ</i>
abl	<i>mātuḥ</i>	”	”
gen	”	<i>mātroḥ</i>	<i>mātrṇām</i>
loc	<i>mātari</i>	”	<i>mātrṣu</i>
voc	<i>mātaḥ</i>	<i>mātarau</i>	<i>mātarāḥ</i>

10.2 Periphrastic Future (peri fut)

Besides the simple future tense which we have discussed above (§ 7.3), there is another form of the future known as the periphrastic future, which occurs rarely. In contra-distinction to the simple future which expresses a future action in an indefinite past time continuous with the present, Pāṇini describes this periphrastic future as “not of today”, *anadyatana*, as it indicates an action in a certain remote future — often expressed together with an adverb of time (e.g., tomorrow, etc).

It is called “periphrastic” in as much as the single verbal action is expressed with a combination of two distinct forms: a noun in its agent-noun form and an auxiliary verb (\sqrt{as}) in its present-

tense form. However, in the 3rd person, the auxiliary verb is generally left out.

Often, whether it is a case of a **peri fut** or simply a usage of the **ag noun** must be determined with the help of the context.

10.2.1 Paradigm for peri fut: \sqrt{gam}

person	sg	du	pl
3 rd	<i>gantā</i> (he will go)	<i>gantārau</i> (the two will go)	<i>gantārah</i> (they will go)
2 nd	<i>gantāsi</i> (<i>gantā+asi</i>) (you will go)	<i>gantāsthaḥ</i> (you two will go)	<i>gantāstha</i> (you will go)
1 st	<i>gantāsmi</i> (<i>gantā+asmi</i>) (I will go)	<i>gantāsvaḥ</i> (we two will go)	<i>gantāsmah</i> (We will go)

Examples:

- *śva* (*śvas*: adv, 'tomorrow') *iha āgantāsvaḥ* |
Tomorrow, **we two shall come** here.
- *kartāsmi sarvaṃ bhagavan vacaste tathā yathājñāpayasi* |¹
I shall do, Fortunate One, everything you say, in the manner that you order.

10.3 Conjugation of Class V verbs

Class V verbs are called the **nu** class because they **add** the affix **-nu-** before the verb endings, **strengthening to -no-**. Note that the conjugation is **similar to** that of **class VIII**.

10.3.1 Paradigm: \sqrt{su} 'press', 'press out'

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>sunoti</i>	<i>sunutaḥ</i>	<i>sunvanti</i>
2 nd	<i>sunoṣi</i>	<i>sunuthaḥ</i>	<i>sunutha</i>
1 st	<i>sunomi</i>	<i>sunuvaḥ</i>	<i>sunumah</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>sunute</i>	<i>sunvāte</i>	<i>sunvate</i>
2 nd	<i>sunuṣe</i>	<i>sunvāthe</i>	<i>sunudhve</i>
1 st	<i>sunve</i>	<i>sun(u)vahe</i>	<i>sun(u)mahe</i>

10.3.1.1 Imperative

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>sunotu</i>	<i>sunutām</i>	<i>sunvantu</i>
2 nd	<i>sunu</i>	<i>sunutam</i>	<i>sunuta</i>
1 st	<i>sunavāni</i>	<i>sunavāva</i>	<i>sunavāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>sunutām</i>	<i>sunvātām</i>	<i>sunvatām</i>
2 nd	<i>sunuṣva</i>	<i>sunvāthām</i>	<i>sunudhvam</i>
1 st	<i>sunavai</i>	<i>sunavāvahai</i>	<i>sunavāmahai</i>

10.3.2 One of the most important verbs of this group, $\sqrt{\text{śru}}$ ('hear'), is conjugated as below. Note that *śru* becomes *śṛ* before the affix: $\sqrt{\text{śru}} \rightarrow \text{śṛ} + \text{nu} \rightarrow \text{śṛ} + \text{no}$ (strengthening) + *ti* $\rightarrow \text{śṛnoti}$.

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>śṛnoti</i>	<i>śṛnutah</i>	<i>śṛnvanti</i>
2 nd	<i>śṛnoṣi</i>	<i>śṛnuthah</i>	<i>śṛnutha</i>
1 st	<i>śṛnomi</i>	<i>śṛnuvah</i>	<i>śṛnumah</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>śṛnute</i>	<i>śṛnvāte</i>	<i>śṛnvate</i>
2 nd	<i>śṛnuṣe</i>	<i>śṛnvāthe</i>	<i>śṛnudhve</i>
1 st	<i>śṛnve</i>	<i>śṛnuvahe</i>	<i>śṛnumahe</i>

10.3.2.1 The ipv of $\sqrt{\text{śru}}$ is conjugated like that of $\sqrt{\text{su}}$, except that *śru* becomes *śṛ*. E.g., Pa, sg: *śṛnotu* (3rd), *śṛnu* (2nd), *śṛnavāni* (1st)

10.4 Conjugation of Class VIII verbs

Class VIII is closely related to class V.

Its verbs are called the **u** class, because they **add** the suffix **-u** before the verb ending, **strengthening to o**.

Example:

$\sqrt{kr} \rightarrow kar + u \rightarrow karo$ (strengthening) + $ti \rightarrow karoti$ 'do'.

There are only **eight verbs** in this class; **seven end in -n** and behave **similarly** as **class V** roots ending in vowels.

10.4.1 Paradigm: \sqrt{tan} 'stretch'

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>tanoti</i>	<i>tanutaḥ</i>	<i>tanvanti</i>
2 nd	<i>tanoṣi</i>	<i>tanuthaḥ</i>	<i>tanutha</i>
1 st	<i>tanomi</i>	<i>tan(u)vaḥ</i>	<i>tan(u)maḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>tanute</i>	<i>tanvāte</i>	<i>tanvate</i>
2 nd	<i>tanuṣe</i>	<i>tanvāthe</i>	<i>tanudhve</i>
1 st	<i>tanve</i>	<i>tan(u)vahe</i>	<i>tan(u)mahe</i>

10.4.2 The conjugation of \sqrt{kr} ('do'), the most important verb of this class, is the only member ending in a vowel. Its conjugation is slightly irregular:

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>karoti</i>	<i>kurutaḥ</i>	<i>kurvanti</i>
2 nd	<i>karoṣi</i>	<i>kuruthaḥ</i>	<i>kurutha</i>
1 st	<i>karomi</i>	<i>kurvaḥ</i>	<i>kurmaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>kurute</i>	<i>kurvāte</i>	<i>kurvate</i>
2 nd	<i>kuruṣe</i>	<i>kurvāthe</i>	<i>kurudhve</i>
1 st	<i>kurve</i>	<i>kurvahe</i>	<i>kurmahe</i>

10.4.2.1 The imperative of \sqrt{k}

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>karotu</i>	<i>kurutām</i>	<i>kurvantu</i>
2 nd	<i>kuru</i>	<i>kurutam</i>	<i>kuruta</i>
1 st	<i>karavāṇi</i>	<i>karavāva</i>	<i>karavāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>kurutām</i>	<i>kurvātām</i>	<i>kurvatām</i>
2 nd	<i>kuruṣva</i>	<i>kurvāthām</i>	<i>kurudhvam</i>
1 st	<i>karavai</i>	<i>karavāvahai</i>	<i>karavāmahai</i>

10.5 The optative mood (opt)

Like the imperative, the **optative** (sometimes also called the **potential**) also belongs to the present system. It is formed by affixing *-ī-* or *-yā-* between the present stem and the ending. For the athematic verbs, the affix, *-ī/-yā-*, is added to the weakened form of the stem.

Example:

(a) Thematic verbs

parasmaipada:

- $\sqrt{bhū} \rightarrow bhava-$ (pre stem) + *ī* + *t* (3rd,sg, opt ending) $\rightarrow bhavet$ (*a+ī* \rightarrow *e*) ‘it may become’

ātmanepada:

- $\sqrt{labh} \rightarrow labha-$ (pre stem) + *ī* + *ta* (3rd,sg, opt ending) $\rightarrow labheta$ ‘he may obtain’

(b) Athematic verbs: the *-ī/-yā-* affix is added to the weak form of the root.

parasmaipada:

- $\sqrt{dā}$ (III) $\rightarrow dadā-$ (strong pre stem) $\rightarrow dad-$ (weak form) + *yā* + *t* (3rd,sg, opt ending) $\rightarrow dadyāt$ ‘he may give’.
- $\sqrt{as} \rightarrow as-$ (pre stem) $\rightarrow s-$ (weakened; *a-* lost) + *yā* + *t* (3rd,sg, opt ending) $\rightarrow syāt$ ‘it may be/exist’.

ātmanepada:

- $\sqrt{dā}$ (III ‘give’) → *dadā-* (strong pre stem) → *dad-* (weak form) + *ī* + *ta* (3rd,sg, opt ending) → *dadīta*
- $\sqrt{krī}$ (IX, ‘buy’) → *krīṇa-* (strong pre stem) → *krīṇi-* (weak form) + *ī* + *ta* (3rd,sg, opt ending) → *krīṇīta* ‘he may buy’

10.5.1 The opt expresses what is desirable/proper (‘**should/ought**’), what is possible (‘**may/could**’).

Examples:

- *ātma-graho bhavati* |
Self-attachment **arises**.
But: *ātma-graho bhavet* |
Self-attachment **might/would** arise.
- *bālā ātmānaṃ kalpayanti* |
The fools/unenlightened **conceptualize/imagine** the Self.
But: *bālā ātmānaṃ kalpayeyuḥ* |
The fools **might conceptualize/imagine** the Self.

10.5.2 Paradigm for the thematic verbs in the opt: $\sqrt{nī}$

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>nayet</i>	<i>nayetām</i>	<i>nayeyuḥ</i>
2 nd	<i>nayeth</i>	<i>nayetam</i>	<i>nayeta</i>
1 st	<i>nayeyam</i>	<i>nayeva</i>	<i>nayema</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>nayeta</i>	<i>nayeyātām</i>	<i>nayeran</i>
2 nd	<i>nayethāḥ</i>	<i>nayeyāthām</i>	<i>nayedhvam</i>
1 st	<i>nayeya</i>	<i>nayevahi</i>	<i>nayemahi</i>

(c) *passive*

person	sg	du	pl
3 rd	<i>nīyeta</i>	<i>nīyeyātām</i>	<i>nīyeran</i>
2 nd	<i>nīyethāḥ</i>	<i>nīyeyāthām</i>	<i>nīyedhvam</i>
1 st	<i>nīyeya</i>	<i>nīyevahi</i>	<i>nīyemahi</i>

10.5.3 Paradigm for the athematic verbs in the opt: \sqrt{su}

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>sunuyāt</i>	<i>sunuyātām</i>	<i>sunuyuḥ</i>
2 nd	<i>sunuyāḥ</i>	<i>sunuyātam</i>	<i>sunuyāta</i>
1 st	<i>sunuyām</i>	<i>sunuyāva</i>	<i>sunuyāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>sunvīta</i>	<i>sunvīyātām</i>	<i>sunvīran</i>
2 nd	<i>sunvīthāḥ</i>	<i>sunvīyāthām</i>	<i>sunvīdhvam</i>
1 st	<i>sunvīya</i>	<i>sunvīvahi</i>	<i>sunvīmahi</i>

10.5.4 Opt of \sqrt{kr} (irregular)

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>kuryāt</i>	<i>kuryātām</i>	<i>kuryuḥ</i>
2 nd	<i>kuryāḥ</i>	<i>kuryātam</i>	<i>kuryāta</i>
1 st	<i>kuryām</i>	<i>kuryāva</i>	<i>kuryāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>kurvīta</i>	<i>kurvīyātām</i>	<i>kurvīran</i>
2 nd	<i>kurvīthāḥ</i>	<i>kurvīyāthām</i>	<i>kurvīdhvam</i>
1 st	<i>kurvīya</i>	<i>kurvīvahi</i>	<i>kurvīmahi</i>

10.5.5 Opt of $\sqrt{jñā}$

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>jānīyāt</i>	<i>jānīyātām</i>	<i>jānīyuḥ</i>
2 nd	<i>jānīyāḥ</i>	<i>jānīyātam</i>	<i>jānīyāta</i>
1 st	<i>jānīyām</i>	<i>jānīyāva</i>	<i>jānīyāma</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>jānīta</i>	<i>jānīyātām</i>	<i>jānīran</i>
2 nd	<i>jānīthāḥ</i>	<i>jānīyāthām</i>	<i>jānīdhvam</i>
1 st	<i>jānīya</i>	<i>jānīvahi</i>	<i>jānīmahi</i>

10.5.6 Opt. of √as ‘be’

parasmaipada

person	sg	du	pl
3 rd	<i>syāt</i>	<i>syātām</i>	<i>syuḥ</i>
2 nd	<i>syāḥ</i>	<i>syātām</i>	<i>syāta</i>
1 st	<i>syām</i>	<i>syāva</i>	<i>syāma</i>

10.6 *Bahuvrīhi* compound (exocentric compound²)

This is a compound that functions as an **adjective for another substantive outside itself**. Generally, its last member is a noun or an adjective used substantively. But there are some exceptions. (See below, §§ 10.6.5, 10.6.6, and note)

Consider the following two sentences, both involving the compound *mahā-dhana* ‘great wealth’:

- I. *asya rājño mahā-dhanam asti* |
‘This king has **great wealth**.’
- II. *ayaṃ mahā-dhano rājā* |
‘This is a king **who has great wealth**.’

In I, *mahā-dhana* is a noun, with *-dhana* in its own intrinsic neuter gender. Its sense is complete in itself. It is a *karmadhāraya*.

In II, *mahā-dhana* as a whole is an adjective, qualifying an outside noun, *rājā*; neither *mahā* nor *dhāna* individually refers to *rājā*. The whole compound must accordingly be inflected in agreement of number, gender, and case with *rājā*, which is sg,m,nom (*-dhana* has lost its intrinsic neuter gender). This compound is a *bahuvrīhi*.

10.6.1 The frequent occurrence of this type of compound is clear from the numerous examples that we have already come across in the preceding lessons:

amala (L04), *svapnopama* (L06), *sv-artha* (L04), *eka-agra* (L02), *evaṃ-rūpa* (L04), *nirātmaka* (L05), *hīna-adhimuktika* (L07), *jāti-dharmin* (L06), *gaṅgānadībālukupama* (L07), *nīta-artha* (L03), *nēya-artha* (L03) *bodhisattva-pratijñā* (L07), *śūnyatā-lakṣaṇa* (L04), etc.

In principle, almost all *karmadhāraya* and *tatpuruṣa* ending with a substantive or a substantivized adjective can be converted into *bahuvrīhi*. There are relatively few *dvandva*-based *bahuvrīhi*, made by suffixing *-in*, *-ka*, etc. (See also, remark in §§ 10.6.6, 10.6.7)³

- 10.6.2 From the examples above, we can see that the simplest type of *bahuvrīhi* compound is derived from a noun with the negative particle *a-* (for *na*) prefixed.

Example:

- *a-malā dharmāḥ* |
The **taint-free** *dharmā*-s.

Other simple constructions consist of a noun prefixed with a simple prefix, such as *su-* (‘easily/well’, ‘good’), *dus-* (‘difficult’, ‘bad/badly’) and *sa-* (for *saha*).

Examples:

- *su-vyañjano dharmāḥ* |
The **well-worded** doctrine.
- *dur-labhāni triratnāni* |
Difficult-to-obtain triple-gem.
(Note that the independent noun from $\sqrt{\text{labh}}$ occurs as *lābhaḥ*, not *labhaḥ*)
- *sa-deva-mānuṣa-asura-gandharvo loko 'bhinandati* |
(Prefixing *sa-* to a *dvandva* is a way of turning the compound into a *bahuvrīhi*)
The world, together with its gods, men, *asura*-s and *gandharva*-s, rejoices.

- 10.6.3 *Bahuvrīhi* compounds are often formed with a participle, especially a past participle, as its first member. (Cf. Pāṇini 2.2.36)

Examples:

- *nīta-arthaṃ sūtram* |
A discourse with **drawn-out** (/ explicit) meaning.
- *neya-arthaṃ sūtram* |
A discourse with **implicit** meaning.
- *krta-punya upāsakaḥ* |
A male devotee **who has performed** (much) merit.

10.6.4 The first member is sometimes an indeclinable or adverb.

Examples:

- *evaṃ-gotraḥ śrāvakaḥ* |
A disciple of **such a clan**.
- *tathā-vidhā dharma-deśanā* |
A *dharma*-teaching of **such a form**.
- *kiṃ-lakṣaṇā bhagavan prajñāpāramitā* |
(*kim*, an interrogative is here, in its sg.n, used as part of the stem)
Of what characteristic, O the Fortunate One, is the perfection of wisdom?

10.6.5 The following are some examples in which the final member is a substantivized adjective:

- *kathaṃ mayā buddha-pramukho bhikṣusaṃgho bhojayitavyaḥ* |
(SBV, II, 187. *pramukha*: 'foremost', 'chief')
How should the community of monks, **headed by the Buddha**, be fed by me?
- *mā no bhūyas tābhiḥ saṃpatti-vipattibhir duḥkhabhūyiṣṭhābhiḥ samavadhānaṃ* ('meeting') *bhūt* |
(Aṣṭa-Vaidya, 121. *mā bhūt*: 'lest it be that' — cf. § 13.2. *bhūyas*: more; *bhūyiṣṭha*: 'for the greater part')
Let there not be any more meeting for us with those fortunes or misfortunes, which are **mostly unsatisfactory**.
- *manaḥ-pūrvaṃgamā dharmā manaḥ-śreṣṭhāḥ ...* |
(-gama: 'going', used substantively; *manaḥ-pūrvaṃgama*, 'mind-foregoing', in itself is a *karmadhāraya*. *śreṣṭha*: 'most excellent')
Dharma-s have the **mind as the forerunner**. (*Dharma*-s are preceded by the mind); they **have the mind as the chief ...**
- *sa tasmin kānane ramye jajvāla strī-puraḥsaraḥ* | (Bcar, 4.28)
Attended by women, he shone in that lovely grove.
- *nirvāṇa-paramaṃ sukham* | (Udānavarga, XXVI)
Happiness has **Nirvāṇa as the highest** (= *Nirvāṇa* is happiness supreme).
- *dharma-parāś ca nāgāḥ ...* |
(Bcar 13.30; -*para* here has the sense of 'intent on', 'devoted to')⁴
And the *nāga*-s **who honour (/ are devoted to) the doctrine ...**

10.6.6 Sometimes the suffix **-ka** is added to the final member of a compound, especially when there is some awkwardness in terms of inflecting the *bahuvrīhi*:

Examples:

- **anarthakaṃ** *vacanam* |
Useless speech.
- **ātmadr̥ṣṭikah** (<ātmā-dr̥ṣṭi+ka) *pudgalaḥ* |
A person **possessing the Self-view**.
- *sa gr̥hapatiḥ sapatnīkaḥ śaraṇagamanaśikṣāpadeṣu pratiṣṭhāpitaḥ* ⁵ (*patnī* (f): wife; -ka is added to *bahuvrīhi* ending in -ī, -ū, -r)
That house-holder, **together with his wife**, was established in refuge-taking and the training factors.
- *asmākaṃ asvāmikānām svāmī bhava* ⁶
(*asvāmin*: 'without a master'; -ka is added to a *bahuvrīhi* ending in -in)
Be a master for us who are without a master.
- *śāstur ... guṇākhyāna-pūrvakaṃ namaskāraṃ ārabhate* |
(-pūrvaka in such compounds means 'preceded/accompanied by', 'consisting in'.)
.... he begins the salutation **preceded by (/consisting in) a proclamation of the teacher's virtues**.
- **mahā-yaśaskaḥ** *puruṣaḥ* | (*yaśas*: fame)
A man **of great repute**.

10.6.7 Sometimes, the suffix, **-in** is added to certain *bahuvrīha* compounds.

Examples:

- **duḥkha-nirodha-gāminī** (<-gāmin) *pratipat* |
The path **leading to the cessation of unsatisfactoriness**.
- *utpādayaya-dharmin* 'of the nature of arising and ceasing'
- *doṣa-guṇin* 'possessing good and bad qualities' (suffixing of -in to a *dvandva* compound is one way of turning it into a *bahuvrīhi*.)⁷
- *kākavarṇin* 'of the color of a crow' (*varṇam* (n): colour)
- **dharma-anusārī** (<-anusārin) *śrāvakaḥ* |
A disciple **who pursues [the path of] doctrinal understanding**.
- *te yānti paramaṃ ghoram* ('terrible') *narakaṃ* ('hell') **pāpa-karminah** ⁸
Those **evil-doers** (*pāpa-karmin*) go to the most terrible hell.

10.6.8 The original gender of a noun constituting the last member is lost in the *bahuvrīhi* compound so formed, since the compound is now an adj and the last member must now agree in number, gender and case with the substantive that it qualifies.

Examples:

- *kumāraḥ sukumāracittaḥ* ⁹
(*cittam* as a noun is n; here, as an adj, it is sg,m,nom, agreeing with *kumāraḥ*)

The prince **whose mind is very tender.**

- *sarva-dharmāḥ śūnyatā-lakṣaṇāḥ* | (*lakṣaṇam* as a noun is n)
All *dharma*-s **have emptiness as their characteristic.**
- *viparyasta-saṃjñāḥ pṛthagjanaḥ* |
(*pṛthagjana*: 'ordinary worldling; *saṃjñā* as a noun is f)
An ordinary worldling **whose ideations are topsy-turvy.**

10.6.9 Traditional Indian grammarians also allow that a *bahuvrīhi* ends in a PPP in some instances.¹⁰

The usual example given is that, for the same intended analysis (*vigraha-vākya*): *āhitā agnayo yena* ('by whom the (sacrificial) fires are put on/consecrated'. I.e. 'who has consecrated the fires'), the following two forms of *bahuvrīhi* are equivalent:

āhita-agniḥ and *agny-āhitah* (both m, qualifying the priest).

Notice that the two components (*agni* and *āhita*) are in the same case.

10.6.10 A *bahuvrīhi* compound is always equivalent to a subordinate, adjectival phrase translatable as “having/possessing ...”, “of the nature of”, or a subordinate, adjectival clause translatable as “who/which is ...”, “who/which has ...”, “whose nature is ...”, “which consists of ...”, etc.

Examples:

- *amalā dharmāḥ* |
Dharma-s which are taintless.
- *nītārthaṃ sūtram* |
A discourse whose meaning has been drawn out (/is explicit).
- *hīna-adhimuktikāḥ sattvāḥ* |
Beings who are resolved on the inferior [vehicle]

A key criterion, therefore, for determining whether a compound is a *bahuvrīhi* or otherwise, is its adjectival function on a word outside itself, as well as its analyzability as a relative clause.

The traditional Sanskrit grammarians in fact use a relative clause to explain a *bahuvrīhi* compound and show the meaning intended, most commonly using the gen or inst case. In this clause is reflected the number, gender of the original noun in compound; those of the exocentric noun to be qualified is also reflected in the relative pronoun (*yaḥ/yat/yā*).

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Thus, for **nītārtham** in *nītārthaṃ sūtram*, we get the following explanatory clause:

- *nīto 'rtho yasya tat* |
(*yasya* and *tat* are sg,n, reflecting the number and gender of *sūtram*)
That (*sūtra*) whose meaning is drawn out.

For **kṛtapuṇyāḥ** in *kṛtapuṇyā bodhisattvāḥ*, we may get:

- *kṛtāṇi puṇyāni yais te* |
(*yaiḥ* and *te* are pl,m, reflecting the number and gender of *bodhisattvāḥ*)
Those (*bodhisattva*-s) by whom merits have been done (= who have done merits).

Vocabulary

Nouns

adhvan (m) (declined like *ātman*) road, course, temporal period, time

ājñā (f) command, order; perfect understanding

bhogaḥ (m) eating, enjoyment, utility, possession, wealth; a winding, the body

bhūta-koṭiḥ (f) 實際 Reality-limit

dharma-samatā (f) Sameness of *dharma*-s, a synonym for Absolute Reality

dharmavyasanam (n) 匱正法, 破法 destruction/ruin of the *Dharma*;

dharmavyasana-saṃvartanīya: conducive to the destruction/ruin of the *Dharma*

duhitṛ (f) daughter

gandharvaḥ (m) 健達縛, 乾闥婆, 食香, 尋香, 香音神, 樂神, 樂人 (1) an intermediate being existing immediately after one's death and just before the rebirth-consciousness enters into the mother's womb. (2) a musician deity

gaurava-mātrakam (n) whatever little respect (that one has)

javaḥ (m) speed, swiftness, impulse

karma-sthānam (n) 業處, 事業 place of business, profession

koṭiḥ (f) 俱胝, (邊/實)際 a large number, variously given as 100,000, 10 million, billion, etc.; limit, edge, end, the highest point

kula-duhitṛ (f) 善女人 daughter of a good family

madhyāhnaḥ (m) midday

maṣiḥ (m/f) powder

namas-kāraḥ (m) salutation

narakāḥ (m) hell

nidānam (n) cause, causal factor

niyutam (n/m) 那庾多 a very large number, usually 1 million, but sometimes much greater

Lesson 10

paramāṇuḥ (m) 極微 atom

pari-caryā (f) 承事, 供養, 恭敬 moving about, attendance, service, devotion;
asmākaṃ paricaryā-parigrahaḥ: accepting our attendance

pari-nāyakaḥ (m) guide; f: *pari-nāyikā*

pari-vrājakaḥ (m) 普行, 出家外道 a wandering mendicant

prāmodyam (n) joy, great delight

pra-ṇi-dhānam (n) 願, 誓願, 本願, 勝願, 弘願, 願求, 願樂 ardent desire,
aspiration, vow

pratye-kabuddha-bodhiḥ (f) 獨覺菩提 enlightenment of a solitary Buddha

prītiḥ (f) rapture

prthivī-pradeśaḥ (m) region/spot of earth

prthivī-rajas (n) earth-dust

puruṣadāmya-sārathiḥ (m) 調御士, 調御者, 調御丈夫, 丈夫調御士, 道法御
tamer (/charioteer) of men-to-be-tamed

sakāśaḥ (m) presence, vicinity, nearness; *sakāśāt* (adv): from the presence of,
from; *tataḥ kulaputrāt sakāśāt*: compared to that son of good family; *tvat-*
sakāśāt: from you

saṃa-aṃśaḥ (m) (*aṃśaḥ*: ‘share’, ‘portion’) equal share. (See Conze’s
comment in his glossary). However, both X and K here suggest the Sanskrit
aṃśa: ‘shoulder’. X: 其肩荷擔 ‘their shoulders carry the burden ...’; K:
荷擔 ‘carry the burden’; so also the Tibetan (cited by Conze) *phrag pa*
‘shoulder’. This difference could well be due to the process of Sanskritizing
an originally Prākritic form in the *Vajracchedikā*, corresponding to the
Sanskrit *aṃśa*

saṃcayaḥ (m) accumulation, agglomeration

saṃvibhāgaḥ (m) sharing, dividing together, distribution, participation

sāyāhnaḥ (m) evening, evening period of the day

śikṣā-padam (n) 學處 training-factor

śilpa-sthānam (n) 工巧處, 諸技藝 arts and crafts, skill in art

sparśa-vihāraḥ (m) (see BHSD for a discussion on etymology) 樂, 安樂, 安住,
安穩住 state of comfort, condition of ease; *asparśa-vihāra* 不安樂住, 不安
住, 不安穩住: state of discomfort

śraddhā-mātrakam (n) whatever little faith (that one has)

sthānam (n) staying, place, station, state, situation, case, occasion, condition

śuddhasattvaḥ (m) 清淨尊者 ‘pure being’

ud-yogaḥ (m) exertion, endeavour, perseverance; *udyogam āpadyate*: exerts
effort

unmādaḥ (m) madness

vākyam (n) words, speech, statement

varṇam (n) colour, praise; *varṇam bhāṣate*: praises, eulogizes, commends

vibhuḥ (m) lord, ruler, king; *vibho*: sg, voc

vikṣepaḥ (m) scattering, waving, tossing, dispersion, confusion, perplexity;
citta-vikṣepaḥ: mental confusion

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Agent nouns

dātr giver; sg,f,nom: *dātrī*

dhātr (n) holder, sustainer

mātr (f) mother

netr (m) one who leads; m: leader, guide

saṃdarśayitr shower, guide; f: *saṃdarśayitrī*

śāstr (m) teacher

Adjectives

ājña perfectly wise

ājāneya of good breed (as a horse)

amanaāpa disagreeable

anuprāpta-svakārtha 逮得已利 having achieved his own weal

anya-tīrtha (Janyatīrthika) 外道, 邪徒 belonging to outside Buddhism, heretical

apahrta-bhāra 棄諸重擔 having laid down his burden

ātma-dṛṣṭika (one) having the Self-view

bhājanibhūta 器, 法器, 是器, 成器, 為器, 堪器, 堪受 being a fit vessel for, fit to receive (the teaching)

bodhisattva-yānika 菩薩乘, 住菩薩乘, 求菩薩道者, 菩薩種姓 belonging to the Bodhisattva-vehicle

catuspādika consisting of four lines

daridra strolling, poor; (m) beggar

duṣkara-kārika (kāraka) 苦行 doing of what is difficult, practising austerity;
duṣkara-kārikā (f) doing/performance or doer/performer of what is difficult

-gama going; *pūrvam-gama*: going first, preceding

gambhīra-buddhi profound in understanding

kṛta-karaṇīya 已辦所辦, 所作已辦, 所作已成 (essentially same meaning as

kṛtakṛtya. In X, there is sometimes attempt to distinguish the 2 adj — see

Ex. 10a, # 19 and Chinese passages quoted in note) done what should/can be done, completed his task (an epithet for an *arhat*)

kṛta-kṛtya 已作所作, 所作已辦, 已起作用 (essentially same meaning as

kṛtakaraṇīya) done what has to be done, accomplished his task (an epithet for an *arhat*)

kṣīṇa-āsrava 漏盡 having outflows (/defilements) exhausted — an epithet of an *arhat*

mano-java mind-impelled/propelled, swift as the mind

niḥkleśa 無復煩惱 defilement-free

parikṣīṇa-bhavasamyojana 盡諸有結 whose fetters of becoming fully destroyed

pratirūpa corresponding, proper, suitable, appropriate, agreeable

saṃyagājñā-suvimuktacitta 正知解脫, 正知已得解脫 whose thought well-freed through perfect understanding

sarvacetovaśīparamapārami-prāpta 至心自在, 第一究竟 having attained the absolute perfection of all mental sovereignty

Lesson 10

saumya having the nature/quality of soma, gentle, mild; *saumya*, voc: "O

Gentle One!", "O Excellent One!", "O, Good Sir!"

śrāddha (< *śraddhā*) faithful

śreṣṭha superior, excellent, best

sthānīya belonging to the place of, representing

sthira-buddhi firm in understanding

svimukta-citta 心善解脫 well-freed in thought

svimukta-prajña 慧善解脫 well-freed in respect of wisdom

utpādayaya-dharmin of the nature of arising and ceasing

vaśībhūta 得真自在 being in control

viñña 有智 wise, knowledgeable; *viñña-guruḥ* 有智同梵行者: a wise teacher

(cf. *viñña-puruṣa* (有)智者: wise person)

vipula large, extensive, wide, great, important, noble

Participles

abhi-nir-hṛta (PPP < \sqrt{hr} I 'take') 引發, 得成, 滿 effectuated, accomplished, consummated

a-māpya (FPP < caus of $\sqrt{mā}$ II/III/IV 'measure') immeasurable

anu-gata (PPP < \sqrt{gam} I 'go') following, accompanied by, gone into, tallying with, pertaining to, connected with

a-sat (*sat* < PrP of \sqrt{as} 'be') non-existent

a-saṃ-vidyamāna (pas, PrP of \sqrt{vid} VI 'find') not being found, not existing, non-existent

a-tulya (FPP < \sqrt{tul} X 'weigh') unweighable, incomparable, imponderable

īpsita (PPP of desid < $\sqrt{āp}$ V, 'acquire') desired, wished; *yathepṣitam* (*yathā-īpsitam*) as it is wished

kṣīṇa/kṣita (PPP < $\sqrt{kṣi}$ V/IX 'destroy') destroyed, exhausted

navayāna-saṃprasthita (PPP < $\sqrt{sthā}$ I 'stand') 新發意, 新發趣乘, 新學, 新學大乘 newly set forth in the vehicle

rakta (PPP < $\sqrt{rañj}$ I/IV 'be dyed', 'redden') reddened, excited, impassioned, enamoured

try-adhva-vyavasthita 三世 (PPP < $\sqrt{sthā}$ I 'stand') stationed/situated in the three times, established in the three periods of time (*adhvan*)

pra-duṣṭha (PPP < $\sqrt{duṣ}$ IV 'spoil') polluted, corrupted

vahat (n; PrP < \sqrt{vah} I 'carry') that which is carrying, carrier

Verbs

abhi-nandati (< \sqrt{nand} I 'rejoice') greatly rejoices

abhy-ā-caṣṭe 謗 ($\sqrt{cakṣ}$ II 'tell', 'look at'. Cf. *abhy-ā- $\sqrt{khyā}$*) slanders, accuses falsely; *abhyācakṣīta*: opt,3,sg

ā-cinoti (\sqrt{ci} V 'gather') accumulates

ā-jñāsyati (fut < $\sqrt{jñā}$ IX 'know') will perfectly understand

antar-dhatte (< $\sqrt{dhā}$ III 'put', Āt) hides, disappears, vanishes

anu-prāpnoti (< $\sqrt{āp}$ V 'acquire') 到, 得, 證得 reaches, attains, achieves

anv-eti (\sqrt{i} II 'go') follows

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cinoti 集起 (√*ci* V 'gather') accumulates
manute 思量 (√*man* VIII 'think'; cf IV: *manyate*) thinks, discerns, understands
pary-ava-āpnoti (√*āp* V 'acquire') fully masters, fully comprehends
pra-āpnoti (√*āp* V 'acquire'; du: *prāpnutaḥ*; pl: *prāpnuvanti*) 得, 得究竟, 領受, 善解, 通利, 善通利, 究竟通利 attains, acquires
pra-sunoti (√*su* V 'press out'. Cf. √*sū* I/II 'beget', 'bring forth'. Note that the author also uses √*sū* I/II in the fut: *puṇyaskandhaṃ prasaviṣyati*; the fut from √*su* V would be *soṣyati*) produces; opt, 3rd, sg: *prasunuyāt*
prati-kṣipati (√*kṣip* VI/IV 'throw') rejects, despises
sākṣāt-karoti 證 (*sākṣāt*: adv, 'directly' (in front of one's eyes)) realizes (truth), directly experiences
sam-anv-ā-harati (√*hr* I 'carry') 念, 存念, 愛念, 一心念, 護念, 專志, 思惟 fixes/focuses the mind on, holds (respectfully) in mind, brings to mind, recollects, reflects on
saṃ-cinoti (√*ci* V 'gather') gathers together, collects, accumulates
saṃ-syandayati (< caus of √*syand* I 'flow') 會入, 應 makes to flow together, relates to, correlates with, integrates with, harmonizes with
śṇoti (√*śru* V 'hear') hears, listens
svādhyāyaṃ karoti 念誦 recites (For *svādhyāyaḥ*, see L05)
upa-cinoti (√*ci* V 'gather') heaps up, collects, accumulates
vahati (/vahate; < √*vah* I 'carry') carries; PrP: *vahant*
vi-jānāti (√*jñā* IX 'know') 了別 distinguishes, discerns, cognizes
vi-dadhāti (√*dhā* III 'put') distributes, arranges, prepares, grants, bestows; ger: *vidhāya*
yāti (√*yā* II 'go') goes; *yānti*: 3, pl
yojayati (caus of √*yuj* VII 'yoke') makes to unite, unites with, yokes with

Gerunds

ā-śrītya (√*śri* I 'lean/depend on') basing on, depending on
sat-kṛtya (√*kṛ* VIII 'do') having treated with respect, having acted hospitably, devotedly, respectfully, zealously
vi-dhāya (√*dhā* III 'put') having distributed, having arranged, having provided, having granted (a favour, etc). See also: *vidadhāti*

Adverb/ indeclinables

adya today
antaśas even down to, as little as
kāsmāt from what?, why?
kṣipram quickly, immediately
paratas from others, farther, afterwards
puratas before, in front of, in the presence of; *cataśṛṇāṃ parśadāṃ purataḥ*: in front of the fourfold assembly
sarvatra everywhere, in all cases, in every case
śvas tomorrow
tad yathā'pi such as

Lesson 10

tatas then, thereafter, consequently

tato nidānam (= *tan-nidānam*) due to that, for that reason

vitatham untruly

yan nu (cf. Pali: *yannūna*) So now ..., suppose now ...; *yannv ahaṃ* ... 我當, 我今當... Let me now ..., So then now I should ...

Exercise 10a

(In both Ex10a and Ex10b, while making your grammatical analysis of the sentences, identify and underline the *bahuvrīhi* compounds at the same time)

Translate into English

1. *bhaviṣyasi tvam māṇava anāgate 'dhvani asaṃkhyeyaiḥ kalpaiḥ śākyamunirnāma tathāgato 'rhan samyaksaṃbuddho vidyācaraṇasaṃpannaḥ sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavāniti* ^{|11} (Aṣṭa-Vaidya, 24)
2. *kathaṃ cānanda bodhisattvena mahāsattvena apareṣāṃ bodhisattvayānikānāṃ pudgalānāmantike sthātavyam | tadyathāpi nāma ānanda śāstari | ete mama bodhisattvā mahāsattvāḥ śāstāra ityevaṃ sthātavyam* ^{|12} (Aṣṭa-Vaidya, 209)
3. *tadyathāpi nāma subhūte striyā bahavaḥ putrā bhavyeṣuḥ, ... | sarve te māturglānāyā udyogamāpadyeran | kathamasmākaṃ māturna duḥkhā vedanotpadyeta | na cāsyā asparśavihāraḥ amanaāpāḥ kāye utpadyeta | tatkaśya hetoḥ | etayā hi vāyaṃ janitāḥ | duṣkarakārikaiḥ asmākaṃ jīvitasya dātrī lokasya ca saṃdarśayitrī* ^{|13} (Aṣṭa-Vaidya, 125)
4. *vibho mamājñāṃ vada śīghram adya kartāsmi vākyam tava śuddhasattva* | (A-av 79)
5. *tad adya tāvad asmākaṃ paricaryāparigrahāt | vidhāyānugrahaṃ saumya | śvo gantāsi yathepsitam* (adv: 'as wished for'; < *yathā*+ desid of √*āp*) | (*Jātakamālā*, VI, *śaśajātakaṃ*, #25. See J.S. Speyer's tr., 58 f)
6. *namaskaromi bhagavan prajñāpāramitāyai | sarvajñājñānasya sa bhagavannamaskāraṃ karoti yaḥ prajñāpāramitāyai namaskāraṃ karoti* ^{|14} (Aṣṭa-Vaidya, 105. *namas-karomi*: 'I salute')
7. *eṣā hi sā prajñāpāramitā bodhisattvānāṃ ... mātā pariṇāyikā | yatra śikṣamāṇā bodhisattvāḥ ... sarvaguṇapāramitānugatān sarvabuddhadharmān sarvākārajñatāṃ ca kṣipramanuprāpnuvanti*

- ¹⁵ (Aṣṭa-Vaidya, 250)
8. *namaskartavyāste sattvāḥ | yairanuttarāyāṃ samyaksaṃbodhau cittānyutpādītāni abhinirhṛtāni | ye ceha gambhīrāyāṃ prajñāpāramitāyāṃ caranti | tathā caranto bhūtakotiṃ na sākṣātkurvanti | yaduta śrāvakabhūmau vā pratyekabuddhabhūmau vā* ¹⁶ (Aṣṭa-Vaidya, 220; cf. PSP_5:39)
 9. *cinotīti cittam | manuta iti manah | vijñātīti vijñānam* ¹⁷ (AKB, 61)
 10. *te prajñāpāramitāṃ ... na śṛṇvanti | aśṛṇvanto na jānanti | ajānanto na paśyanti | apaśyanto na budhyante | abudhyamānā dharmavyasanasaṃvartanīyaṃ karma kurvanti saṃcinvanti ācinvanti upacinvanti* ¹⁸ (Aṣṭa-Vaidya, 89 f)
 11. *ākāśasamaiśā yaduta sarvajñā | asanneṣa dharmo yaduta sarvajñatā | asaṃvidyamāna eṣa dharmo yaduta sarvajñatā | ko 'trājñāsyati, ko 'trābhisamḥotsyate | naitena kaścinniryāsyati | yaścābhisambudhyeta yaccābhisamboddhavyam, yaś ca ājānīyāt yacca ājñātavyam | sarvatra te dharmā ākāśasamāḥ* ¹⁹ (Aṣṭa-Vaidya, 165)
 12. *[avinivartanīyo bodhisattvaḥ] sthīrabuddhiś ca bhavati | gambhīrabuddhiś ca bhavati | ... yaṃ ca satkṛtya parato dharmam śṛṇoti tam sarvaṃ prajñāpāramitāyāṃ saṃsyandayati | yāni ca laukikāni śīlpasthānakarmasthānāni, tāni sarvāṇi prajñāpāramitāmāgama dharmatayā saṃsyandayati | na ca kaṃciddharmam samanupaśyati yaṃ na dharmadhātunā yojayati* ²⁰ (Aṣṭa-Vaidya, 163)
 13. *kenāhaṃ dharmodgataṃ bodhisattvaṃ mahāsattvaṃ satkuryāṃ gurukuryāṃ | na ca mamaitatpratirūpaṃ bhavet | yadahamevameva dharmodgataṃ bodhisattvaṃ mahāsattvamupasamkrāmeyam | daridraścāsmi | na ca me prītirvā prāmodyaṃ votpadyate* ²¹ (Aṣṭa-Vaidya, 244)
 14. *nedamārya subhūte navayānasamprasthitasya bodhisattvasya mahāsattvasya purato bhāṣitavyaṃ nopadeṣṭavyam | ... yad api hi syāttasya śraddhāmātrakaṃ ... gauravamātrakaṃ | tad api tasya sarvamantardhīyeta* ²² (Aṣṭa-Vaidya, 71)
 15. *yannvahaṃ yāvanmātro mayā bhagavato 'ntikādasyāḥ prajñāpāramitāyāḥ pradeśa udgrhītaḥ | tāvanmātraṃ smṛtyā samanvāhareyaṃ svādhyāyeyaṃ pravartayeyam | yathaite 'nyatīrthāḥ parivrājakā bhagavantaṃ nopasaṃkrāmeyuḥ | evamasyāḥ prajñāpāramitāyā bhāṣyamāṇāyā nāntarāyāḥ syāditi* ²³ (Aṣṭa-Vaidya, 38)
 16. *yaḥ kulaputro vā kuladuhitā vā yatra yatra bhājanībhūtāḥ kulaputrā vā kuladuhitaro vā syuḥ asyāḥ prajñāpāramitāyāḥ | tatra tatra gatvā tebhyaḥ imāṃ prajñāpāramitāṃ dadyāt saṃvibhāgaṃ kuryāt |*

Lesson 10

*ayameva kauśika tataḥ kulaputrātkuladuhiturvā sakāśādbahutaram
puṇyaṃ prasavet* ^[24] (Aṣṭa-Vaidya, 53)

17. *kasmādas mābhirdharmo na pūjayitavyaḥ | evaṃrūpeṣu ca sthāneṣu
praṇidhānaṃ na kartavyaṃ syāt | yeṣāmasmākaṃ prabhūtā vipulāś
ca bhogāḥ saṃvidyante iti* ^[25] (Aṣṭa-Vaidya, 248)
18. *manahpūrvaṅgamā dharmā manahśreṣṭhā manojavāḥ |
manasā hi praduṣṭhena bhāṣate vā karoti vā |
tatas taṃ duḥkham anveti cakram vā vahataḥ padam* ^[26]
19. *evaṃ mayā śrutam | ekasmin samaye bhagavān rājagrhe viharati
sma gṛdh(r)akūṭe parvate mahatā bhikṣusaṃghena sārdham
ardhatrayodaśabhirbhikṣusūṣataiḥ | sarvairarhadbhiḥ kṣiṇāsravair
niḥkleśairvaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair
ājñairājāneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇīyair
apahratabhāir anuprāptasvakārthaiḥ parikṣiṇabhavasamyojanaiḥ
samyagājñāsu vimuktacittaiḥ sarvacetovaśīparamapāramiprāptair
ekaṃ pudgalaṃ sthāpayitvā yaduta āyusmantamānandam* ^[27] (Aṣṭa-
Vaidya, 1)

Exercise 10b

(From *Hṛdaya* and *Vajracchedikā*)

1. *na mayā bhagavañ jātva evaṃ-rūpo dharma-paryāyaḥ śruta-pūrvah |*
(Vajra, 39)²⁸
2. *try-adhva-vyavasthitāḥ sarva-buddhāḥ prajñāpāramitām
āśrityānuttarāṃ samyak-saṃbodhim abhisambuddhāḥ |* (Hṛdaya)²⁹
3. *tena hi subhūte śṛṇu sādhu ca suṣṭhu ca manasikuru | bhāṣiṣye 'haṃ
te yathā bodhisattva-yāna-samprasthitena sthātavyaṃ yathā prati-
pattavyaṃ yathā cittaṃ pragrahītavyam |* (Vajra, 28)³⁰
4. *tasmiṃś ca subhūte prṥthivī-pradeśe śāstā viharaty anyatara-anyataro
vā vijñaguru-sthānīyaḥ |* (Vajra, 37)³¹
5. *yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā yāvantas
trisāhasra-mahāsāhasre lokadhātau prṥthivī-rajāmsi | tāvatāṃ
lokadhātūnāṃ evaṃrūpaṃ maṣiṃ kuryāt yāvad evaṃ asaṃkhyeyena
vīryeṇa tad yathāpi nāma paramāṇu-saṃcayaḥ | tat kiṃ manyase
subhūte api nu bahuḥ sa paramāṇu-saṃcayo bhavet |* (Vajra, 59)³²
6. *sacet subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ dharma-
saṃjñā pravarteta | sa eva teṣāṃ ātma-grāho bhavet | sattva-grāho
jīva-grāhaḥ pudgala-grāho bhavet | saced a-dharma-saṃjñā*

pravarteta | sa eva teṣām ātma-grāho bhavet sattva-grāho jīva-grāhaḥ pudgala-grāhaḥ | (Vajra, 31)

7. *yaḥ kaścīt subhūta evaṃ vadet | tathāgatena-arhatā samyaksambuddhena-anuttarā samyaksambodhir abhisambuddheti | sa vitathaṃ vadet | abhyācakṣīta mām sa subhūte asatodgrhītena |* (Vajra, 48)³³
8. *yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasraṃ lokadhātum saṣṭa-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo'rhadbhyaḥ samyaksambuddhebhyo dānaṃ dadyāt | yaś ceto dharma-paryāyād antaśaś catuṣpādikām api gāthāṃ udgrhya parebhyo vistareṇa deśayet samprakāśayed, ayam eva tato nidānaṃ bahutaraṃ puṇya-skandhaṃ prasunuyād aprameyaṃ asaṃkhyeyaṃ |* (Vajra, 33)³⁴
9. *sacet punaḥ subhūte teṣām kulaputrāṇāṃ kuladuhit(ā)ṇāṃ³⁵ vāhaṃ puṇyaskandhaṃ bhāṣeyaṃ | yāvat te kulaputrā vā kuladuhitaro vā tasmīn samaye puṇyaskandhaṃ prasaviṣyanti pratigrahiṣyanti, unmādaṃ sattvā anuprāpnuyuḥ citta-vikṣepaṃ vā gaccheyuḥ |* (Vajra, 46)³⁶

(Translate the whole passage below, but give detailed grammatical analysis only on the underlined part)

10. *yaś ca khalu punaḥ subhūte strī vā puruṣo vā pūrvāhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet | evaṃ madhyāhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet | sāyāhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet | anena paryāyeṇa bahūni kalpa-koṭi-niyuta-śatasahasrāṇy ātmabhāvān parityajet | yaś cemaṃ dharmaparyāyaṃ śrūtvā na pratikṣipet | ayam eva tato nidānaṃ bahutaraṃ puṇyaskandhaṃ prasunuyād aprameyaṃ asaṃkhyeyaṃ | kaḥ punar vādo yo likhitvodgrhṇīyād dhārayed vācayet paryavāpnuyāt parebhyas ca vistareṇa samprakāśayet | api tu khalu punaḥ subhūte 'cintyo'tulyo 'yam dharmaparyāyaḥ | ayam ca subhūte dharmaparyāyās tathāgatena bhāṣīto'gra-yāna-samprasthitānāṃ sattvānāṃ arthāya | śreṣṭha-yāna-samprasthitānāṃ sattvānāṃ arthāya | ya imaṃ dharma-paryāyaṃ udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti | jñātās te subhūte tathāgatena buddha-jñānena | drṣṭās te subhūte tathāgatena buddha-cakṣuṣā | buddhās te tathāgatena | sarve te subhūte sattvā aprameyeṇa puṇya-skandhena samanvāgatā bhaviṣyanti | acintyena-atulyena-amāpyena-aparimāṇena puṇya-skandhena samanvāgatā bhaviṣyanti | sarve te subhūte sattvāḥ samāmsena bodhim dhārayiṣyanti |* (Vajra, 43 f)³⁷

Notes

¹ Saund, 5.50.

² Michael Coulson calls the *bahuvrīhi* “exocentric compounds”. As pointed out by Dominik Wujastyk (“Bloomfield and the Sanskrit Origin of the Terms ‘Exocentric’ and ‘Endocentric’”. In: *Historiographia Linguistica*, Volume IX, no1/2 (1982)), it was Leonard Bloomfield (1933), apparently inspired by Pāṇini’s description of the *bahuvrīhi* as “*anyapadārthe*” (Pāṇini, 2.2.24) and Patañjali’s “*anyapadārthapradhāna*” (in contrast to “*svapadārthapradhāna*”), who first described the *bahuvrīhi* as “exocentric”.

³ Traditionally, in the earlier Sanskrit, the *bahuvrīhi* is distinguished from its base, the determinative, also by means of accent. See W. D. Whitney, §1295, A. A. Macdonell, §189, a.

⁴ The Chinese here has 愛法: ‘affectionate/attached towards the *Dharma*’.

⁵ L. Vaidya (ed.), *Divyāvadāna*, 204.

⁶ L. Vaidya, (ed.), *Divyāvadāna*, 73

⁷ See Whitney, *Sanskrit Grammar*, §1293, b.

⁸ *Lankāvatāra*, 8-11.

⁹ From Aśvaghōṣa’s *Buddhacarita*, III.

¹⁰ Pāṇini 2.2.37: *vāhitāgny-ādiṣu* |

There seem to be disagreements among modern Sanskrit and Pāli grammarians concerning the *bahuvrīhi*. Many of them would insist that it necessarily ends in a noun. For a few others, the important consideration is its exocentric adjectival function and contextual usage which reflects its function as a subordinate relative clause/phrase. To the latter group belong Charles Duroiselle (1906), A.K. Warder (1963, 1974, 1991), *et. al.* Among the e.g. for *bahubbīhi* given in Duroiselle’s *A Practical Grammar of the Pāli Language* (§§550, 551) are those ending in adjective/participle: *lohita-makkhito*, *sattaha-parinibbuto*, *nahātānulitto*, *buddha-bhāsito*, *nagara-niggato*. Among those given in Warder’s *Introduction to Pali* (3rd edn) are: *kaddama-makkhitaṃ (cakkam)*, *susannaddha (bhāra)*, *evaṃ-vimutta (bhagavant)*, *sukata (kamma)*, *dhammānudhamma-paṭipanna (bhikkhu)*, *saṃghāsaṃghigaṇi-bhūta (brāhmaṇagahapatika)*, etc. M Monier-Williams calls the *bahuvrīhi* “relative compounds”, and gives in his book, *A Practical Grammar of Sanskrit Language* (§ 765), the following as “relative form of *dvandva*” compounds which are “adjectives or participles”, “used relatively”: *snātānūlipta* (‘bathed and anointed’), *kṛṣṇa-śubha* (‘black and white’), *kṛtāpakṛta* (‘done and done badly’), *śubhāśubha* (‘good and evil’), *gr̥hīta-pratimuktasya* (‘of him taken and let loose’), etc. He goes on to observe thus: “Many compounds of this kind are classed by native grammarians under the head of *Tat-puruṣa* (Pāṇ, II, 1, 69), though the accent in many conforms to the rule for *Bahu-vrīhi* (VI. 2, 3).” It may also be noted that, certain adjectival compounds considered by some (e.g. Whitney, §1314) as “anomalous compounds”, such as *ahaṃ-pūrva* (‘eager to be first’), seem to be acceptable as exocentric compounds by others (e.g., L. S. Coulson, 1992, p.118).

- ¹¹ Cf. 《小品般若波羅蜜經》T08, no. 227, 541c13-15: 時燃燈佛, 記我於來世, 過阿僧祇劫, 當得作佛. 號釋迦牟尼如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊.
 《摩訶般若波羅蜜經》T08, no. 223, 279b25–280a1: 是時然燈佛. 記我當來世過一阿僧祇劫當作佛. 號釋迦牟尼多陀阿伽度、阿羅訶、三藐三佛陀、毘遮羅那、修伽度、路伽憊、無上士、調御丈夫、天人師、佛、世尊.
 《放光般若經》T08, no. 221, 43a11-b7: 是時, 提想竭佛使記我言: 「後阿僧祇劫, 當來之世, 汝當作佛, 號釋迦文如來. 無所著、等正覺、無上士、道法御、天人師.」
 《大般若波羅蜜多經》T07, no. 220, 546c1-6: 時然燈佛, 即便授我無上正等大菩提記. 作是言: 「善男子! 汝於來世, 過無數劫, 於此世界賢劫之中, 當得作佛, 號釋迦牟尼如來. 應、正等覺、明行圓滿、善逝、世間解、無上丈夫、調御士、天人師、佛、薄伽梵.」
 Cf. Aṣṭa(E), 21.
- ¹² Cf. 《大般若波羅蜜多經》T07, no. 220, 846a8–11(also: T06, no. 220, 732b7–8; T07, no. 220, 297c9–12): 爾時慶喜便白佛言: 「諸菩薩摩訶薩, 與菩薩摩訶薩, 云何共住?」 佛告慶喜: 「諸菩薩摩訶薩, 與菩薩摩訶薩, 共住相視, 應如大師.」
 《小品般若波羅蜜經》T08, no. 227, p. 573c24–574a1: 阿難白佛言: 「世尊! 菩薩與菩薩共住, 其法云何?」 佛言: 「相視當如佛想; 是我大師.」
 《摩訶般若波羅蜜經》T08, no. 223, 356c29–357a1: 阿難白佛言: 「世尊! 菩薩菩薩, 共住云何?」 佛告阿難: 「菩薩菩薩, 共住相視, 當如世尊.」
 《放光般若經》T08, no. 221, 100b2-4: 阿難白佛言: 「世尊! 菩薩菩薩自共住止, 其法云何?」 佛告阿難: 「菩薩菩薩, 共止之法, 相視當如世尊共止.」
 Cf. Aṣṭa(E), 171.
- ¹³ Cf. 《大般若波羅蜜多經》T07, no. 220, 814b6-11: 復次善現! 譬如女人, 多有諸子. ... 其母得病. 諸子各別勤求醫藥, 咸作是念: 「云何令我母病除愈, 令無障礙, 身名不滅, 久住安樂, 苦受不生, 諸妙樂具咸歸我母. 所以者何? 生育我等, 示世間事, 甚大艱辛.」
 《摩訶般若波羅蜜經》T08, no. 223, 323a23–29: 佛告須菩提: 「譬如母人, 有子若五若十... 母中得病. 諸子各各勤求救療. 作是念: 「我等云何, 令母安隱, 無諸苦患不樂之事, ...」 其諸子等, 常求樂具, 供養其母. 所以者何? 「生育我等, 示我世間.」 (CBETA, T08, no. 223, 323a23–29)
 《小品般若波羅蜜經》T08, no. 227, 557b28–c4: 須菩提! 譬如母人, 多有諸子 ... 其母有疾, 諸子各各勤求救療. 皆作是願: 「我等要當令母久壽, 身體安隱, 無諸苦患 ... 何以故? 生育我等, 賜與壽命, 示悟世間 ...」
 Cf. Aṣṭa(E), 93.
- ¹⁴ Cf. 《大般若波羅蜜多經》T07, no. 220, 204b28–c1: 世尊! 我今敬禮甚深般若波羅蜜多. 世尊! 我若敬禮甚深般若波羅蜜多, 即為敬禮一切相智.
 《大般若波羅蜜多經》T06, no. 220, 510c14–16: 大德! 我今敬禮甚深般若波羅蜜多. 敬禮般若波羅蜜多, 即為敬禮一切智智.
 《大般若波羅蜜多經》卷508: 「大德. 我今敬禮甚深般若波羅蜜多. 我若敬禮甚深般若波羅蜜多. 即為敬禮一切智智」 (CBETA, T07, no. 220, p. 589, c16-17)
 《摩訶般若波羅蜜經》T08, no. 223, 313c12–13: 我禮般若波羅蜜. 禮般若波羅蜜, 是禮一切智.
 《小品般若波羅蜜經》T08, no. 227, 554a2–3: 若人敬禮般若波羅蜜, 即是敬禮薩

婆若智。

Cf. Aṣṭa(E), 74.

- 15 Cf. 《小品般若波羅蜜經》T08, no. 227, 583b22: 有法名摩訶般若波羅蜜，是諸菩薩母。菩薩於是中學，當得盡諸功德，一切佛法，疾得薩婆若。

《摩訶般若波羅蜜經》T08, no. 223, p. 420, c14-17: 此是摩訶般若波羅蜜，是諸菩薩摩訶薩母。能生諸佛攝持菩薩。菩薩學是般若波羅蜜，成就一切諸功德，得諸佛法，一切種智。

《大般若波羅蜜多經》T06, no. 220, 1066a17-22: 於此臺中，有無上法，名深般若波羅蜜多。是諸如來應正等覺及諸菩薩摩訶薩母。能生能攝一切如來應正等覺及諸菩薩摩訶薩眾。若菩薩摩訶薩，能於此中精勤修學，速到一切功德彼岸，速能成辦一切佛法，速能證得一切智智。

Cf. Aṣṭa(E), 213.

- 16 Cf. 《小品般若波羅蜜經》T08, no. 227, 576a22-21: 若人發阿耨多羅三藐三菩提心，能行如是深般若波羅蜜，而不證實際，墮聲聞地、若辟支佛地；當知是菩薩所為甚難，一切世間所應敬禮。

《大般若波羅蜜多經》〈57 堅等讚品〉T06, no. 220, 759b: 若善男子、善女人等，能發無上正等覺心，如深般若波羅蜜多所說義行；不證實際、平等法性，不墮聲聞及獨覺地。是菩薩摩訶薩，由此因緣，甚為希有，能為難事，應當敬禮。

《大般若波羅蜜多經》T07, no. 220, 915c14-16: 若諸菩薩，能發無上正等覺心，雖行般若波羅蜜多甚深義趣，而於實際能不作證，不墮聲聞及獨覺地；由此因緣，甚為希有，能為難事，一切世間皆應敬禮。

《摩訶般若波羅蜜經》T08, no. 223, 360b18-21: 諸有善男子善女人，發阿耨多羅三藐三菩提意，如深般若波羅蜜所說義行於等法，不作實際證，不墮聲聞辟支佛地，應當為作禮。

Cf. Aṣṭa(E), 182.

For the PSP_5 version, cf. *Larger Sūtra*, 462: “Worthy of homage are those sons and daughters of good family who have raised their thought to the utmost, right, and perfect enlightenment, and who course here in this deep perfection of wisdom as it has been explained, and who, although they course in this meaning, do not realize the Reality Limit, by the realization of which they would be situated on the level of the Disciples and Pratyekabuddhas. In this way also are the Bodhisattvas, the great beings worthy of homage, for they do not realize this Dharmahood.”

- 17 AKB, 61.

Cf. 《阿毘達磨俱舍論》T29, 21c: 集起故名心。思量故名意。了別故名識。

- 18 Cf. 《大般若波羅蜜多經》T07, no. 220, p. 800b23-25: 彼於般若波羅蜜多甚深義趣，... 不能聽聞。不能解了，不能觀察。造作增長匱正法業。

Cf. Aṣṭa(E), 58.

- 19 These are Mara's words intended to deter the *bodhisattva*.

Cf. 《小品般若波羅蜜經》T08, no. 227, 565a1-4: 薩婆若同於虛空。是法無所有。無人用是法得道者。何以故？若得道者、得道法、所用得法，皆同虛空。知者、知法、所用法，無所有；皆同虛空。

《摩訶般若波羅蜜經》T08, no. 223, 341b14: 薩婆若與虛空等；空無所有相。諸法亦與虛空等；空無所有相。是虛空等諸法，空無所有相中，無有得阿耨多羅三藐三菩提者，亦無有不得者。是諸法，皆如虛空，空無所有相。

《大般若波羅蜜多經》T07, no. 220, 264c2-6: 一切智智與虛空等；自相本空，無性

為性。諸法亦爾，自相本空，無性為性，與虛空等。如是一切與虛空等性相空中，無有一法，可名能證，無有一法，可名所證；證處證時，及由此證，亦不可得。

Cf. Aṣṭa(E), 125.

- ²⁰ Cf. 《小品般若波羅蜜經》T08, no. 227, 564b10: 阿惟越致菩薩，不貪利養，少於慳嫉。聞深法時，其心不沒，智慧深故。一心聽法；所可聞法，皆應般若波蜜。是菩薩因般若波羅蜜，世間諸事，皆同實相。不見資生之事不應般若波羅蜜者。

《摩訶般若波羅蜜經》T08, no. 223, 340a18–22: 菩薩摩訶薩，心住不動，智慧深入。一心聽受，所從聞法及世間事，皆與般若波羅蜜合。是菩薩摩訶薩，不見產業之事不入法性者；是事一切，皆見與般若波羅蜜合。

《大般若波羅蜜多經》T07, no. 220, 262a23–b1: 一切不退轉菩薩摩訶薩，覺慧堅猛，能深悟入。聽聞正法，恭敬信受，繫念思惟，究竟理趣。隨所聽聞，世出世法，皆能方便會入般若波羅蜜多甚深理趣。諸所造作，世間事業，亦依般若波羅蜜多，會入法性；不見一事出法性者。設有不與法性相應，亦能方便會入般若波羅蜜多甚深理趣；由此不見出法性者。

《大般若波羅蜜多經》T07, no. 220, 627c9–16: 一切不退轉菩薩摩訶薩，所有覺慧，堅固甚深。聽聞正法，恭敬信受，繫念思惟，究竟理趣。隨所聽受，世出世法，皆能方便會入般若波羅蜜多甚深理趣。諸所造作，世間事業，亦依般若波羅蜜多，會入法性；不見一事出法性者。設有不與法性相應，亦能方便會入般若波羅蜜多甚深理趣；由斯不見出法性者。

《大般若波羅蜜多經》T07, no. 220, 826b22–c1: 一切不退轉菩薩摩訶薩，不重利養，不徇名譽。心離嫉慳，身無愆失。於諸飲食衣服臥具醫藥資財，不生耽著。聞甚深法，心不迷謬，智慧深固，恭敬信受。隨所聽聞，皆能會入甚深般若波羅蜜多。諸所造作，世間事業，亦依般若波羅蜜多，方便善巧會入法性；不見一事出法性者。設有不與法性相應，亦能方便會入般若波羅蜜多甚深理趣；由斯不見出法性者。

《大般若波羅蜜多經》T07, no. 220, 901a23–b1: 是諸菩薩，不重利養，不徇名譽。心離嫉慳，身無愆失。聞甚深法，心不迷謬。智慧深固，恭敬信受。隨所聽聞，皆能會入甚深般若波羅蜜多。諸所造作，世間事業，亦依般若波羅蜜多，方便善巧會入法性；不見一事出法性者。設有不與法性相應，亦能方便會入般若波羅蜜多甚深理趣；由斯不見出法性者。

Cf. Aṣṭa(E), 122.

- ²¹ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 418b23–28: 我當以何，供養曇無竭菩薩？... 我法不應空往曇無竭菩薩所。我若空往，喜悅心不生。

《大般若波羅蜜多經》T06, no. 220, 1062b27–c5: 我今欲詣法涌菩薩摩訶薩所。當以何物，而為供養？... 我定不應，空爾而詣法涌菩薩摩訶薩所。我若空往，自喜不生。

《小品般若波羅蜜經》T08, no. 227, 582a17–21: 我今貧窮，... 今不應空往曇無竭菩薩所。我若空往，心則不安。

Cf. Aṣṭa(E), 208.

- ²² Cf. 《小品般若波羅蜜經》T08, no. 227, 548a7–9: 不應於新發意菩薩前說。所以者何？是人所有信樂、恭敬淨心，皆當滅失。

《大般若波羅蜜多經401-600卷》T07, no. 220, 791b25–27; 880c24–26: ... 不應對彼新學大乘菩薩前說。所以者何？彼聞如是隨喜迴向，所有信樂、恭敬之心，皆當隱(減)沒。

Cf. Aṣṭa(E), 45.

- ²³ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 287a29–b2: 我今當誦念，從佛所受般若

波羅蜜。是諸外道梵志等，終不能中道作礙，斷說般若波羅蜜。

《小品般若波羅蜜經》T08, no. 227, 543c25–27: 我從佛所受般若波羅蜜，今當誦念。是諸外道來至佛所，或能斷說般若波羅蜜。

《大般若波羅蜜多經》T05, no. 220, 583c21–23 (also: T07, no. 220, 157, a14–16, 557a14–16, 778b8–10, 875b9–10): 我當念誦，從佛所受甚深般若波羅蜜多，令彼邪徒復道而去。

Cf. Aṣṭa(E), 29. Also cf. *Larger Sūtra*, 240.

24 Cf. 《大般若波羅蜜多經》T07, no. 220, 783b20–24: 若善男子善女人等，書持如是甚深般若波羅蜜多，眾寶莊嚴，供養恭敬。知是法器，自往其所，分施與之，令勤讀誦。一 是善男子善女人等，所獲福聚，無量無邊。

《小品般若波羅蜜經》T08, no. 227, 546a14–16: 若善男子善女人，在在處處，為人解說般若波羅蜜；其福甚多。

《摩訶般若波羅蜜經》T08, no. 223, 293b14–17: 善男子善女人，如般若波羅蜜中義，為他人說，開示分別，令易解。一 是善男子善女人，勝於前善男子善女人功德所從聞般若波羅蜜。

Cf. Aṣṭa(E), 39.

25 Cf. 《小品般若波羅蜜經》T08, no. 227, 583a21–23: 是善男子 ... 為愛法故，尚能捨身；我當云何不供養法？我今多有財物，於是事中當發大願。(CBETA, T08, no. 227, p. 583, a21–23)

《摩訶般若波羅蜜經》卷27：是清淨微妙[3]最大[4]甚希有。乃如是[5]為一一法故應捨如恒河沙等身。[6]今善男子。為法能受苦行難事。所謂不惜身命。我多有妙寶。云何[7]而不生願[8]求如是法。供養般若波羅蜜及曇無竭菩薩」(CBETA, T08, no. 223, p. 418, c20–p. 420, a20)

《大般若波羅蜜多經201-400卷》卷398：「大士所說第一廣大。最勝微妙甚為希有。為獲如是一一佛法。尚應棄捨如殞伽沙所重身命。況唯捨一。所以者何。若得如是微妙功德。則能利樂一切有情。大士家貧尚為如是微妙功德不惜身命。況我家富有珍財。為是功德而不棄捨。」(CBETA, T06, no. 220, p. 1063, b20–25)

《大般若波羅蜜多經201-400卷》卷399：「大士所說第一廣大最勝微妙甚為希有。為獲如是一一佛法。尚應棄捨如殞伽沙所重身命。況唯捨一。所以者何。若得如是微妙功德則能利樂一切有情。大士家貧尚為如是微妙功德不惜身命。況我家富有珍財。為是功德而不棄捨」(CBETA, T06, no. 220, p. 1064, c14–20)

Cf. Aṣṭa(E), 212.

26 *Udānavarga XXXI, citta 23.*

Cf. *Dhammapada* I 1: *manopubbaṅgamā dhammā manoseṭṭhā manomayā | manasā ce paduṭṭhena bhāsati vā karoti vā | tato naṃ duḥkham anveti cakkam va vahato padam |*

27 Cf. 《大般若波羅蜜多經》T07, no. 220, 763b7–12 (also: T05, no. 220, 1b8–14: 如是我聞。一時薄伽梵，住王舍城鷲峯山中，與大苾芻眾千二百五十人俱。皆阿羅漢，諸漏已盡，無復煩惱，得真自在，心善解脫，慧善解脫，如調慧馬，亦如大龍，已作所作，已辦所辦，棄諸重擔，逮得己利，盡諸有結，正知解脫，至心自在，第一究竟；除阿難陀，獨居學地。

《小品般若波羅蜜經》T08, no. 227, 537a25–29: 如是我聞。一時，佛在王舍城耆闍崛山中，與大比丘僧千二百五十人俱。皆是阿羅漢，諸漏已盡，如調象王，所作已辦，捨於重擔，逮得己利，盡諸有結，正智解脫，心得自在；唯除阿難。

《摩訶般若波羅蜜經》T08, no. 223, 217a7: 如是我聞。一時，佛住王舍城耆闍崛山中，共摩訶比丘僧大數五千人。皆是阿羅漢，諸漏已盡，無復煩惱，心得好解脫，慧得好解脫，其心調柔軟，摩訶那伽，所作已辦，棄擔能擔，逮得己利，盡諸有結，正智已得解脫；唯阿難，在學地得須陀洹。

Cf. Aṣṭa(E), 1.

28 X: 世尊。我昔生智以來，未曾得聞如是法門。K: 我從昔來所得慧眼，未曾得聞如是之經。(Both X and K mention “knowledge”, 智/慧, which is absent in the Skt)

29 X: 三世諸佛，依般若波羅蜜多故，得阿耨多羅三藐三菩提。

30 X: 是故善現！汝應諦聽，極善作意。吾當為汝分別解說，諸有發趣菩薩乘者，應如是住，如是修行，如是攝伏其心。

31 X: 此地方所，大師所住；或隨一一尊重處所，若諸有智同梵行者。

K: 若是經典所在之處，則為有佛，若尊重弟子。

32 X: 復次善現！若善男子或善女人，乃至三千大千世界大地極微塵量等世界，即以如是無數世界色像為墨如極微聚。善現！於汝意云何，是極微聚寧為多不？

K: 須菩提！若善男子、善女人，以三千大千世界碎為微塵，於意云何？是微塵眾寧為多不？」

33 X: 善現！若如是說：如來應正等覺，能證阿耨多羅三藐三菩提者。當知此言，為不真實。所以者何？善現！由彼謗我，起不實執。

K: 若有人言：『如來得阿耨多羅三藐三菩提。』須菩提！實無有法，佛得阿耨多羅三藐三菩提。

34 X: 善現！若善男子或善女人，以此三千大千世界盛滿七寶持用布施。若善男子或善女人，於此法門乃至四句伽陀，受持讀誦究竟通利，及廣為他宣說開示如理作意；由是因緣，所生福聚，甚多於前，無量無數。

K: 若有善男子、善女人，以七寶滿爾所恒河沙數三千大千世界，以用布施，得福多不？

須菩提言：甚多，世尊！

佛告須菩提：若善男子、善女人，於此經中，乃至受持四句偈等，為他人說，而此福德勝前福德。

35 Vajra, 46: *kuladuhitṛṇām*

36 X: 善現！我若具說，當於爾時，是善男子或善女人所生福聚，乃至是善男子是善女人所攝福聚，有諸有情則便迷悶，心惑狂亂。

37 X: 復次善現！假使善男子或善女人，日初時分以殑伽河沙等自體布施，日中時分復以殑伽河沙等自體布施，日後時分亦以殑伽河沙等自體布施。由此異門，經於俱胝那由多百千劫，以自體布施。若有聞說如是法門，不生誹謗，由此因緣所生福聚，尚多於前，無量無數，何況能於如是法門具足畢竟書寫受持讀誦究竟通利，及廣為他宣說開示如理作意？

復次善現！如是法門，不可思議，不可稱量，應當希冀不可思議所感異熟。

善現！如來宣說如是法門，為欲饒益趣最上乘諸有情故，為欲饒益趣最勝乘諸有情故。善現！若有於此法門，受持讀誦究竟通利，及廣為他宣說開示如理作意，即為如來以其佛智悉知是人，即為如來以其佛眼悉見是人，則為如來悉覺是人。如有有情，一切成就無量福聚，皆當成就不可思議不可稱量無邊福聚。善現！如是一切有情，其肩荷擔如來無上正等菩提。

K: 須菩提！若有善男子、善女人，初日分以恒河沙等身布施，中日分復以

Lesson 10

恒河沙等身布施，後日分亦以恒河沙等身布施；如是無量百千萬億劫以身布施。若復有人，聞此經典，信心不逆，其福勝彼，何況書寫、受持、讀誦、為人解說？須菩提！以要言之：是經有不可思議、不可稱量、無邊功德；如來為發大乘者說，為發最上乘者說。若有人能受持讀誦，廣為人說，如來悉知是人，悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德；如是人等，則為荷擔如來阿耨多羅三藐三菩提。

Lesson 11

- 11.1 Past Participle Active (PPA)
- 11.2 Conjugation of Class III verbs
- 11.3 The imperfect tense
- 11.4 Conjugation of the present and imperfect of the thematic verb, \sqrt{budh}
- 11.5 Locative Absolute and Genitive Absolute

11.1 The Past Participle Active (PPA)

A PPP may be converted into an active past participle by adding the possessive suffix **-vant**. It is then declined like *bhagavant*. With this construction, the grammatical subject of the past action can be expressed in the nominative, and the PPA is adjectival to this subject.

The following examples illustrate that whereas with the PPP construction, the logical subject is expressed in the inst, with the PPA construction, it is expressed in the nom:

Examples:

- *tena* (inst) *kṛtaṃ kṛtyam* |
The duty has been done by him. (passive; *kṛtyam* is nom)
→ *sa* (nom) *kṛtyaṃ kṛtavān* (*kṛta* 'done' → *kṛta-vant* 'has done'; *kṛtyam* is acc) |
He **has done** the duty. (active)
- *na hi te śāriputra dharmās tathā saṃvidyante yathā bāla-prthagjanā aśrutavanto 'bhiniviṣṭāḥ* ('attached') |¹ (*śruta*: PPP < $\sqrt{śru}$, *śrutavanta*: PPA 'has heard [much]'/ 'has earned')
O Śāriputra! Those *dharmā*-s do not exist in the manner that the **unlearned** worldlings are attached to them.
- *atha bhagavāṃś caturṇāṃ mahārājānām antikāc catvāri pātrāṇi pratigṛhya ekaṃ pātram adhimuktavān* | (SBV I, 124)
(*adhimukta*: 'was resolved', was (magically) transformed through resolve; → *adhimuktavanta*: (has) resolved).
Then, the Fortunate One, having received the four bowls from the four great kings, **transformed** [them] into a single bowl **through resolve**.

We can also have a PPA in the causative.

Thus:

- $\sqrt{diś} \rightarrow deśita$ (PPP) ‘was shown’, ‘was taught’ $\rightarrow deśitavant$ (PPA) ‘has taught’
- $\sqrt{jñā} \rightarrow jñāpita$ (PPP) ‘was made known’ $\rightarrow jñāpitavant$ (PPA) ‘has caused to know’
- $\sqrt{bhū} \rightarrow bhāvita$ (PPP) ‘was made to become’/‘was developed’/‘was cultivated’ $\rightarrow bhāvitavant$ (PPA) ‘has caused to become’/‘has developed’/ ‘has cultivated’

Examples:

- *gambhīrā bhagavan prajñāpāramitā | sā na kenacid bhāvayitavyā | tāṃ hi na kaścid bhāvitavān* (PPA < *bhāvita*, caus < $\sqrt{bhū}$) | *nāpi kaścid bhāvayati | nāpi kaścidbhāvayiṣyati* | (Aṣṭa-Vaidya 150)

Profound, O Fortunate One, is the perfection of wisdom. It cannot be cultivated by anyone. For, no one **has cultivated** it, nor does anyone cultivate it, nor will anyone cultivate it.

- *te [tathāgatā]’pi asyām eva prajñāpāramitāyāṃ śikṣitvānuttarāṃ samyaksaṃbuddhim abhisāmbuddhā dharmaṃ deśitavantah* | (PSP 5:73)

Those Tathāgata-s too, having trained in this very perfection of wisdom, were directly awakened into the supreme perfect enlightenment and **taught** the *dharma*.

11.2 Conjugation of Class III verbs

In this class, the root is **reduplicated**. Thus:

- $\sqrt{dā} \text{ (‘give’)} \rightarrow dadāti$
- $\sqrt{hu} \text{ (‘sacrifice’)} \rightarrow juhōti$

A strong and a weak stems are distinguishable:

Examples:

- $\sqrt{dā} \rightarrow dadā-$ (**strong**) and *dad-* (**weak**);
- $\sqrt{hu} \rightarrow juho-$ (**strong**) and *juhu-* (**weak**).

11.2.1 General rules for reduplication

The following applies to the Class III verbs, as well as some other cases involving reduplication, such as the perfect tense:

(i) A non-aspirate replaces an aspirate:

Example:

- $\sqrt{dhā} \text{ (‘put’)} \rightarrow dadhā-$

(ii) A long vowel is shortened:

Example:

- $\sqrt{dā} \rightarrow dadā-$

(iii) A palatal replaces a guttural:

Example:

- \sqrt{ghr} ('sprinkle') $\rightarrow jighar-$

(iv) *h-* is replaced by *j-*:

Example:

- $\sqrt{hā}$ ('abandon') $\rightarrow jahā-$

(v) *r* is replaced by *i* in the present stem.

Example:

- \sqrt{bhr} ('bear') $\rightarrow bibhr-$
But in the perfect stem, it is replaced by *a*

Example:

- \sqrt{kr} $\rightarrow cakr-$ (See § 12.3)

Generally, the first consonant of the root is reduplicated:

Example:

- $\sqrt{hrī}$ ('blush') $\rightarrow jihreti$
Also cf. the pf² *tatyāja* < \sqrt{tyaj}

(vi) When a root begins with a sibilant followed by a stop, the stop is reduplicated, not the sibilant:

Examples:

- $\sqrt{sthā}$ $\rightarrow tiṣṭha-$
- \sqrt{stu} ('praise') $\rightarrow tuṣṭu-$

But when a nasal/semivowel follows the sibilant, rule (i) applies:

Examples:

- \sqrt{sru} ('flow') $\rightarrow susru-$
- \sqrt{smi} ('smile') $\rightarrow sismi-$

11.2.2 Paradigm for the conjugation of Class III verbs: $\sqrt{bhṛ}$ ‘bear’ (a) *parasmaipada*

person	sg	du	pl
3 rd	<i>bibharti</i>	<i>bibhṛtaḥ</i>	<i>bibhrati</i>
2 nd	<i>bibharṣi</i>	<i>bibhṛthaḥ</i>	<i>bibhṛtha</i>
1 st	<i>bibharmi</i>	<i>bibhṛvaḥ</i>	<i>bibhṛmaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>bibhṛte</i>	<i>bibhrāte</i>	<i>bibhrate</i>
2 nd	<i>bibhṛṣe</i>	<i>bibhrāthe</i>	<i>bibhṛdhve</i>
1 st	<i>bibhre</i>	<i>bibhṛvahe</i>	<i>bibhṛmahe</i>

11.2.3 The conjugation of the two important Class III verbs, $\sqrt{dā}$ and $\sqrt{dhā}$, differ somewhat from that of $\sqrt{bhṛ}$ mainly because of their weak stem forms, *da-d* and *da-dh*, respectively; and before *t/th*, *dad/dadh* becomes *dat/dhat*. Thus, the 2nd pl of $\sqrt{dā}/\sqrt{dhā}$ is *dat-tha/dhat-tha* (‘you all give/place’). The deviation is partly attributable to phonetic differences.

Conjugation of $\sqrt{dā}$ ‘give’

(a) *parasmaipada*

person	sg	du	pl
3 rd	<i>dadāti</i>	<i>dattaḥ</i>	<i>dadati</i>
2 nd	<i>dadāsi</i>	<i>datthaḥ</i>	<i>dattha</i>
1 st	<i>dadāmi</i>	<i>dadvah</i>	<i>dadmaḥ</i>

(b) *ātmanepada*

person	sg	du	pl
3 rd	<i>datte</i>	<i>dadāte</i>	<i>dadate</i>
2 nd	<i>datse</i>	<i>dadāthe</i>	<i>daddhve</i>
1 st	<i>dade</i>	<i>dadvahve</i>	<i>dadmahe</i>

11.3 The Imperfect Tense (ipf)

The ipf, used as a **simple past narrative tense**, is structurally part of the present system of the verb. It is said to indicate an action in the **near past** in which the narrator was **also present**. The ipf is said to be an action “not of today” *anadyatana-bhūta*

(*lai*), as distinguished from another form of past tense called the “**aorist**”, which is said to be “of today” *adyatana-bhūta* (*lui*), or (recent) past in general. It is also distinguished from the **perfect tense** described as “past [action] out of sight” *parokṣa-bhūta* (*liṭ*), i.e., a past action not witnessed by the narrator.

In practice, however, this formal distinction is hardly observed, and the ipf is often used in the same context of a past narrative, commingled with other forms of past tenses.

- 11.3.1. It is formed by **prefixing** the augment (*āgama*) **a-**, and adding the secondary terminations (as shown in the following paradigm for $\sqrt{bhū}$), **to the present tense stem**. If the present stem begins with a vowel, the vowel unites with the augment to give the *vrddhi* form. If the verb has a prefix(es), the augment is added after the first prefix (immediately before the stem).

Examples:

- $\sqrt{bhū} \rightarrow$ present tense: ***bhavati*** ‘it becomes/arises’;
ipf: ***abhavat*** ‘it became/rose’
- $\sqrt{gam} \rightarrow$ present tense: ***gacchati*** ‘he goes’;
ipf: ***agacchat*** ‘he went’
- *abhi + sam + \sqrt{budh} \rightarrow ***abhisambodhati*** ‘he directly realizes/understands’;
ipf: ***abhisambodhat*** (augment after *sam-*) ‘he directly realized/understood’*

It can thus be seen that the present tense and the ipf share the same stem. In contrast, the aor for $\sqrt{bhū}$ is *abhūt*; for \sqrt{gam} , *agamat* (both of which have stems that differ from the present stem).

- 11.3.2. **Conjugation of some important verbs in the imperfect**

(a) $\sqrt{bhū}$

parasmaipada

person	sg	du	pl
3 rd	<i>abhavat</i>	<i>abhavatām</i>	<i>abhavan</i>
2 nd	<i>abhavaḥ</i>	<i>abhavatam</i>	<i>abhavata</i>
1 st	<i>abhavam</i>	<i>abhavāva</i>	<i>abhavāma</i>

ātmanepada

person	sg	du	pl
3 rd	<i>abhavata</i>	<i>abhavetām</i>	<i>abhavanta</i>
2 nd	<i>abhavathāḥ</i>	<i>abhavethām</i>	<i>abhavadhvam</i>
1 st	<i>abhave</i>	<i>abhavāvahi</i>	<i>abhavmāmahi</i>

(b) \sqrt{as}

parasmaipada

person	sg	du	pl
3 rd	<i>āsīt</i>	<i>āstām</i>	<i>āsan</i>
2 nd	<i>āsīḥ</i>	<i>āstam</i>	<i>āsta</i>
1 st	<i>āsam</i>	<i>āsva</i>	<i>āsma</i>

(c) \sqrt{sru}

parasmaipada

person	sg	du	pl
3 rd	<i>asṛṇot</i>	<i>asṛṇutām</i>	<i>asṛṇvan</i>
2 nd	<i>asṛṇoḥ</i>	<i>asṛṇutam</i>	<i>asṛṇuta</i>
1 st	<i>asṛṇavam</i>	<i>asṛṇuva</i>	<i>asṛṇuma</i>

ātmanepada

person	sg	du	pl
3 rd	<i>asṛṇuta</i>	<i>asṛṇvātām</i>	<i>asṛṇvata</i>
2 nd	<i>asṛṇuthāḥ</i>	<i>asṛṇvāthām</i>	<i>asṛṇudhvam</i>
1 st	<i>asṛṇvi</i>	<i>asṛṇuvahi</i>	<i>asṛṇumahi</i>

(d) \sqrt{kr} (irregular: **strong stem** *karo-*; **weak stem** *kuru-*, which loses final *-u* before semivowel)

parasmaipada

person	sg	du	pl
3 rd	<i>akarot</i>	<i>akurutām</i>	<i>akurvan</i>
2 nd	<i>akaroḥ</i>	<i>akurutam</i>	<i>akuruta</i>
1 st	<i>akaravam</i>	<i>akurva</i>	<i>akurma</i>

ātmanepada

person	sg	du	pl
3 rd	<i>akuruta</i>	<i>akurvātām</i>	<i>akurvata</i>
2 nd	<i>akuruthāḥ</i>	<i>akuruvāthām</i>	<i>akurudhvam</i>
1 st	<i>akurvi</i>	<i>akurvahi</i>	<i>akurmahi</i>

(e) √ *jñā*

parasmaipada

person	sg	du	pl
3 rd	<i>ajānāt</i>	<i>ajānītām</i>	<i>ajānan</i>
2 nd	<i>ajānāḥ</i>	<i>ajānītām</i>	<i>ajānīta</i>
1 st	<i>ajānām</i>	<i>ajānīva</i>	<i>ajānīma</i>

ātmanepada

person	sg	du	pl
3 rd	<i>ajānīta</i>	<i>ajānītām</i>	<i>ajānata</i>
2 nd	<i>ajānīthāḥ</i>	<i>ajānīthām</i>	<i>ajānīdhvam</i>
1 st	<i>ajāni</i>	<i>ajānīvahi</i>	<i>ajānīmahi</i>

(f) √ *dā*

parasmaipada

person	sg	du	pl
3 rd	<i>adadāt</i>	<i>adattām</i>	<i>adaduḥ</i>
2 nd	<i>adadāḥ</i>	<i>adattām</i>	<i>adatta</i>
1 st	<i>adadām</i>	<i>adadvā</i>	<i>adadma</i>

ātmanepada

person	sg	du	pl
3 rd	<i>adatta</i>	<i>adadātām</i>	<i>adadata</i>
2 nd	<i>adatthāḥ</i>	<i>adadāthām</i>	<i>adaddhvam</i>
1 st	<i>adadi</i>	<i>adadvahi</i>	<i>adadmahi</i>

11.4 (a) Conjugation of the present and imperfect of the thematic verb $\sqrt{\text{budh}}$
parasmaipada

Present Indicative	<i>bodhati</i>	<i>bodhataḥ</i>	<i>bodhanti</i>
	<i>bodhasi</i>	<i>bodhathaḥ</i>	<i>bodhatha</i>
	<i>bodhāmi</i>	<i>bodhāvaḥ</i>	<i>bodhāmaḥ</i>
Optative	<i>bodhet</i>	<i>bodhetām</i>	<i>bodheyuḥ</i>
	<i>bodheḥ</i>	<i>bodhetam</i>	<i>bodheta</i>
	<i>bodheyam</i>	<i>bodheva</i>	<i>bodhema</i>
Imperative	<i>bodhatu</i>	<i>bodhatām</i>	<i>bodhantu</i>
	<i>bodha</i>	<i>bodhatam</i>	<i>bodhata</i>
	<i>bodhāni</i>	<i>bodhāva</i>	<i>bodhāma</i>
Imperfect	<i>abodhat</i>	<i>abodhatām</i>	<i>abodhan</i>
	<i>abodhaḥ</i>	<i>abodhatam</i>	<i>abodhata</i>
	<i>abodham</i>	<i>abodhāva</i>	<i>abodhāma</i>

ātmanepada

Present Indicative	<i>bodhate</i>	<i>bodhete</i>	<i>bodhante</i>
	<i>bodhase</i>	<i>bodhete</i>	<i>bodhadhve</i>
	<i>bodhe</i>	<i>bodhāvahe</i>	<i>bodhāmahe</i>
Optative	<i>bodheta</i>	<i>bodheyātām</i>	<i>bodheran</i>
	<i>bodhethāḥ</i>	<i>bodheyāthām</i>	<i>bodhedhvam</i>
	<i>bodheya</i>	<i>bodhevahi</i>	<i>bodhemahi</i>
Imperative	<i>bodhatām</i>	<i>bodhetām</i>	<i>bodhantām</i>
	<i>bodhasva</i>	<i>bodhethām</i>	<i>bodhadhvam</i>
	<i>bodhai</i>	<i>bodhāvahai</i>	<i>bodhāmahai</i>
Imperfect	<i>abodhata</i>	<i>abodhetām</i>	<i>abodhanta</i>
	<i>abodhathāḥ</i>	<i>abodhethām</i>	<i>abodhadhvam</i>
	<i>abodhe</i>	<i>abodhāvahi</i>	<i>abodhāmahi</i>

(b) Conjugation of the present and imperfect of the athematic verb

√ *jñā*

parasmaipada

Present Indicative	<i>jānāti</i>	<i>jānītaḥ</i>	<i>jānanti</i>
	<i>jānāsi</i>	<i>jānīthaḥ</i>	<i>jānītha</i>
	<i>jānāmi</i>	<i>jānīvaḥ</i>	<i>jānīmaḥ</i>
Optative	<i>jānīyāt</i>	<i>jānīyātām</i>	<i>jānīyuh</i>
	<i>jānīyāḥ</i>	<i>jānīyātam</i>	<i>jānīyāta</i>
	<i>jānīyām</i>	<i>jānīyāva</i>	<i>jānīyāma</i>
Imperative	<i>jānātu</i>	<i>jānītām</i>	<i>jānantu</i>
	<i>jānīhi</i>	<i>jānītām</i>	<i>jānīta</i>
	<i>jānāni</i>	<i>jānāva</i>	<i>jānāma</i>
Imperfect	<i>ajānāt</i>	<i>ajānītām</i>	<i>ajānan</i>
	<i>ajānāḥ</i>	<i>ajānītām</i>	<i>ajānīta</i>
	<i>ajānām</i>	<i>ajānīva</i>	<i>ajānīma</i>

ātmanepada

Present Indicative	<i>jānīte</i>	<i>jānāte</i>	<i>jānate</i>
	<i>jānīṣe</i>	<i>jānāthe</i>	<i>jānīdhve</i>
	<i>jāne</i>	<i>jānīvahe</i>	<i>jānīmahe</i>
Optative	<i>jānīta</i>	<i>jānīyātām</i>	<i>jānīran</i>
	<i>jānīthāḥ</i>	<i>jānīyāthām</i>	<i>jānīdhvam</i>
	<i>jānīya</i>	<i>jānīvahi</i>	<i>jānīmahi</i>
Imperative	<i>jānītām</i>	<i>jānātām</i>	<i>jānatām</i>
	<i>jānīṣva</i>	<i>jānāthām</i>	<i>jānīdhvam</i>
	<i>jānai</i>	<i>jānāvahai</i>	<i>jānāmahai</i>
Imperfect	<i>ajānīta</i>	<i>ajānātām</i>	<i>ajānata</i>
	<i>ajānīthāḥ</i>	<i>ajānīthām</i>	<i>ajānīdhvam</i>
	<i>ajāni</i>	<i>ajānīvahi</i>	<i>ajānīmahi</i>

11.5. Locative Absolute and Genitive Absolute

An **absolute construction** is one in which the **participle (p)** agrees with a **subject (S1)** which is different from the **subject (Sv)** of the **verb** of the sentence. **S1** may be either a **noun** or a

pronoun; p may be either a **past** or **present participle**.

When both **S1** and **p** are in the **loc**, we have a **locative absolute**.

When both **S1** and **p** are in the **gen**, we have a **genitive absolute**.

- 11.5.1** Both types of **abs** nexus express the sense: When/while **s1** has done or is doing the subordinate action signified by **p**, **sv** does the action signified by the **verb**.

If the participle is a PrP, then the absolute structure can give the sense of simultaneity: When action 1 is occurring, action 2 occurs (simultaneously).³ If it is a past participle, then the sense is: when / as soon as action 1 has occurred, action 2 occurs.

Sometimes, the additional sense of contrast is conveyed with the addition of *api* (see also below the gen abs construction)

Examples:

- *asati* (loc, PrP <√as) *buddhānām utpāde pratyekabuddhā loka utpadyante* |
When there is no arising of Buddha-s (when no Buddha arises), solitary Buddha-s arise in the world.
- *bīje nirudhyamāne* (pas, PrP <rudh 'stop') *'nikurasya-abhinirvṛttir bhavati* |
The seed being ceased, there comes to be the coming forth of the sprout (*aṅkura*).
- *samanantara-parinirvṛte buddhe bhagavati brahmā sahāṃpatir gāthām abhāṣat* |
Immediately after the Buddha, the Fortunate One, had entered into Parinirvāṇa, Brahma Sahāmpati spoke the stanza.

- 11.5.2** Sometimes, the noun/pronoun in the abs structure is left out, and the participle is to be understood as being in the impersonal form.

Examples:

- *evam ukte* (loc of impersonal passive form <√vac 'speak') *bhagavān āyusmantaṃ subhūtiṃ etad avadat* |
When it was/(has been) thus spoken, the Fortunate One said this to Venerable Subhūti.
- *kiṃ manyase mahārāja* | *na tv evaṃ sati mayā darśitaṃ sāndṛṣṭikaṃ* ('presently visible') *śrāmaṇyaphalam* ('fruit of

reclusheship')⁴

(The Buddha said to King Ajātaśatru:) What do you think, O King! **it being** so, has not a presently visible fruit of reclusheship been shown by me?

- 11.5.3 The **gen abs** occurs much less frequently, and is mostly constructed with a present participle. While, like the loc abs, it also generally functions to express the sense of simultaneity or immediate temporal sequence, it often conveys a sense of disregard, or a contrasting relationship between the subordinate and main action: Even while **S1** is doing the subordinate action signified by **p**, **Sv** does the action signified by the **verb**. Because of the sense of disregard, traditional grammarians call it the *anādara-śaṣṭhī* 'genitive of disregard/disrespect'. This sense becomes especially conspicuous with the addition of *api*. However, it appears that, in the Buddhist texts at least, the force of the sense of disregard or contrast is hardly discernible.

Examples:

- *mātū rudataḥ* (PrP < √rud, gen,sg) *putraḥ prāvrajaṭ* |
Even as the mother is crying, the son went forth.
- *karmaṇaḥ sato* (PrP < √as, gen, sg) *'pi vipāko na avaśyaṃ abhinirvartate* | *bahupratyaya-apekṣitvāt* |
Even though the karma is present, the retribution does not necessarily issue, because it depends on many conditions. (The sense of contrast here is made more explicit by adding *api*)
- *evam asaṃvidyamānānām* (PrP < vid, Āt, pas) *sarvadharmāṇām katamo dharmaḥ katamena dharmeṇa niryāsyati* |
When all dharma-s are thus non-existing, which *dharma* and by means of which *dharma* will one set out?

Vocabulary

Nouns

abhi-nir-vṛttiḥ (f) issuing forth, resulting

abhi-prāyaḥ (m) 願, 意願, 願求, 意樂, 欲樂, 希求, 故意, 密意, 意趣, 義

意 aim, intention, aspiration, meaning; *dhārmikā abhiprāyāḥ* 正法願:

Lesson 11

aspirations that accord with the *Dharma*, spiritual aspirations, rightful intentions

Akṣobhyaḥ (m) name of a Buddha (residing in the eastern region)

amṛtam (n) 'the deathless', immortality, ambrosia (= *Nirvāṇa*)

anu-bhavaḥ (m) experience

bhaktam (n) food, meal, boiled rice

Brahmadattaḥ (m) 梵授 name of a king of Kāśi

Brahmā-sahāṃpatih (m) chief of the Vedic gods 娑婆主

buddha-kṛtyam (n) 佛事 the work/function of a buddha

buddha-netrī (f) 正覺理趣, 佛道, 佛母, 佛眼, 諸佛正法 way/method/principle/
guidance of the buddhas; *buddhanetrī-citrīkāra-anugata*: aligned with (/ conforming to) respect for the way/guidance of the buddhas

citrīkāraḥ (m) 供養 respect, honour

citta-prasādaḥ (m) 淨信心 mental clarification, serene faith, deep conviction in the mind.

dārakaḥ (m) boy, child, a young one

Dūrghilāḥ (m) name of the king of Kośala

gāthā (f) 偈頌, 伽他 a verse, stanza

gauḥ (f) a cow

gauravatā (f) respect, the fact of respectfulness, respectability

jana-kāyaḥ (m) crowd/group of people

Krakucchandaḥ (m) name of one of the seven past Buddha-s

kṛtyam (n; FPP < *kr*) what has to be done, action, act, deed, duty, work,
function, purpose, cause; *bhakta-kṛtyam*: preparation for meal

mahā-śramaṇaḥ (m) great recluse

prabhā (f) light, illumination, radiance, splendour

prabhavaḥ (m) origin, source

parṣad (f; = *parīṣad*) assembly

rājan (m) king

rudhiram (n) blood

sāmagrī (f) totality, completeness, harmony, unity, concord

Śreṇikaḥ (m) 勝軍, 先尼, 先尼梵志 name of a wandering mendicant (who later became a Buddhist through faith)

śrotram (n) ear; *śrotram avadadhāti* (√ *dhā*): listens attentively

sūryaḥ (m) sun

udyānam (n) park, garden, motive

vāc (f) speech, word; *vācam*: acc, sg

vaiḥāyasaṃ (n) the air,

varṣa-śatam (n) a hundred years

vatsaḥ (m) calf, the young of an animal, offspring

velā (f) limit of time, time of the day

Vītaśokaḥ (m) ('sorrow-free') name of a brother of King Aśoka

vṛttiḥ (f) operation, activity, function

vyāmaḥ (m) 一尋 the measure of the two extended arms, a fathom

Reading Buddhist Sanskrit Texts

vyāma-prabhā (f) 常光一尋, 圓光一尋 halo extending a fathom (around a buddha)

Adjectives

a-mama without appropriation, non-appropriated, not claimed any one, devoid of selfish attachment

a-parigraha not including, non-acceptance, devoid of possession, not possessed by anyone

apekṣin (< *apa*+√*ikṣ* I 'see') expecting, dependent on, requiring

caḥṣuṣ-mant 明眼士夫 'possessing eye', having clear sight

carama last; *carama-bhāvika*: of/pertaining to the last existence

catūratna-maya made of four types of jewels (X-*maya*: made of/derived from X)

dhārmika 法, 正法, 如法 just, righteous, virtuous, conforming to the Dharma, spiritual

evaṃ-citta of such a mind-frame, thinking in this manner, having such a thought

evaṃ-vādin holding such a theory

hetu-prabhava originating/arising from a cause

kiṃ-rūpa of what form, what type

kṛta-bhakta-kṛtya having done the preparation/job for meal

nānā-vidha of various forms 種種

nirvāṇa-prakṛtika 本性寂靜, 即涅槃相 intrinsically in Nirvāṇa, by nature quiescent

paścād-bhakta after/having taken meal; *paścādbhakta-piṇḍapāta-pratīkrānta*: having taken meal and returned from the alms-round.

pra-dakṣiṇa 右邊 moving to the right; *pradakṣiṇaḥ/pradakṣiṇam* (m/n noun): movement that keeps on the right → *triṣṭradakṣiṇī-karoti*: 右邊三匝 (√*kṛ*) circumambulates thrice to the right

prādeśika limited, partial; f: *prādeśikī*

sa-deva-mānuṣa-asura-gandharva together with [its] deities, humans, *asura*-s and *gandharva*-s

sam-anantara immediate, right after

śraddhānusārin 隨信行 pursuing (the path) through faith, faith-pursuer (one who enters into noble path predominantly through faith)

sugata-śruta-citta with a mind inclined toward learning from the Buddha

taruṇa young, tender, new; *taruṇavatsā* (adj, sg, f, nom) *gauḥ*: a cow having a young calf

tathā-rūpa of this form

uṣṇa hot, warm

yathā-rūpa of such a form

Participles

abhi-nir-vṛtta (PPP < √*vṛt* I 'turn') brought into being, resulting from

Lesson 11

- abhi-saṃskṛta* (PPP < \sqrt{kr} VIII 'do') performed, exercised
adhi-gantavya (FPP < \sqrt{gam} I 'go') to be realized, to be attained, to be achieved
adhi-mukta (PPP < \sqrt{muc} VI 'release') 信, 信解, 勝解, 深信, 愛樂, 信樂 devoted to, inclined towards, deeply believing in, resolved upon, determined on; magically transformed through resolve/determination
adhi-muñcantah (PrP, pl,m, < \sqrt{muc} VI 'release') believing firmly, being deeply inclined, being fully resolved/determined upon
anubhāvayant (PrP of caus < $\sqrt{bhū}$ I 'become') making (others) experience/ perceive
ava-tūrṇa (PPP < $\sqrt{tī}$ I 'cross over') 趣入, 悟入, 解, 證 descended, entered into, got into, penetrated/comprehended, realized
bhāvita (PPP of cause of $\sqrt{bhū}$ I 'become') practised, cultivated
dadāna (PrP, Āt, < $\sqrt{dā}$ III 'give') giving
eṣṭavya (FPP < $\sqrt{iṣ}$ VI 'desire') to be desired, desirable, to be approved
kāya-gata (< PPP of \sqrt{gam} I 'go') 'gone into the body', dwelling inside the body, has understood (a doctrine) by heart; relating to the body, directed at the body. *prajñāpāramitā ... kāya-gatā kṛtā* 得甚深般若波羅蜜多經典在手 has got the profound wisdom-perfection on one's hand; 得甚深般若波羅蜜多所有義趣 has acquired all the intended meaning of the profound wisdom-perfection; 得是深般若波羅蜜口誦心解正見通達 acquired the ability to verbally recite, mentally understand, and penetrate through proper view
pari-grhīta (\sqrt{grah} IX 'grasp') (所)攝, (所)受, 攝取, (所)攝持, 護持, (所)攝護 seized, grasped, taken up, possessed, included (in), accepted, received, enclosed, restricted, sustained, protected
pari-nir-vṛta (PPP < \sqrt{vr} V 'cover') completely extinguished, become fully tranquil, completely emancipated, attained *parinirvāṇa*
pra-kṛānta (PPP < \sqrt{kram} I/IV 'step') gone, left
prabhāta (PPP < $\sqrt{bhā}$ II 'shine') shone forth, dawn
prati-sartavya (FPP < $\sqrt{śr}$ I/III 'run', 'go towards' Cf. Prakrutiic *pratisaraṇa* > *pratiśaraṇa* 依, 依止, 所依止處, 歸依) 應依, 應依止, 當依, 正依住 should be run towards, should rely on
prati-vi-ruddha (PPP < \sqrt{rudh} VII 'stop') opposed (to each other)
pra-viṣṭa (PPP < $\sqrt{viś}$ VI 'enter') entered
rudant (PrP < \sqrt{rud} II 'cry') crying
sakta (PPP < $\sqrt{sañj}$ I 'adhere') 執著貪著 adhered to clung to, attached to
śraddadhāna (PrP, Āt, < $\sqrt{dhā}$ III 'put') having faith, believing

Verbs

- abhi-nir-māti* (< $\sqrt{mā}$ II/III/IV 'measure') fabricates (magically), conjures up; ger: *abhinirmāya*
abhi-nir-mimīte (< $\sqrt{mā}$ III/II/IV 'measure', Āt) same meaning as *abhi-nir-māti*
abhi-vandate (< \sqrt{vand} I 'salute'/'worship') salutes/worships respectfully

Reading Buddhist Sanskrit Texts

abhy-ava-kirati (< *kṛ* VI ‘strew’) scatters, pours upon, casts on
abhy-ud-gacchati (< $\sqrt{\text{gam}}$ I ‘go’) rises up
apa-kṛāmati ($\sqrt{\text{kram}}$ I ‘step’) goes away, exits, leaves
ava-gacchati ($\sqrt{\text{gam}}$ I ‘go’) goes down, comes to, understands
ava-tārayati (caus < $\sqrt{\text{tṛ}}$ I ‘cross over’) causes to enter, gets (someone) in, admits (someone) into
braviti (< *brū* II ‘say’. Conjugation irregular) says; *abravīt*: ipf, ‘he said’
calati ($\sqrt{\text{cal}}$ I ‘move’) moves
chardayati (caus < $\sqrt{\text{chṛd}}$ VII ‘vomit’) vomits, ejects
dadāti ($\sqrt{\text{dā}}$ III ‘give’) gives
garjati ($\sqrt{\text{garj}}$ I ‘roar’) roars
jahāti ($\sqrt{\text{hā}}$ III ‘abandon’) abandons
kampate ($\sqrt{\text{kamp}}$ I ‘tremble’) trembles
kṣobhate ($\sqrt{\text{kṣubh}}$ I ‘shake’) shakes
pari-nīrvāti ($\sqrt{\text{vā}}$ II ‘blow’) completely ceases to blow, becomes completely calm, enters into complete Nirvāṇa
pari-pūryate (pas of caus < $\sqrt{\text{pr/pṛ}}$ III, IX ‘fill’) is filled/fulfilled; *pari-pūryatām*: ipv, 3,sg, pas ‘let/may it be fulfilled’
raṇati ($\sqrt{\text{raṇ}}$ I ‘sound’, ‘rattle’) rattles
saṃ-lakṣayati (denom < *lakṣaṇa* ‘characteristic’; the verb is also given as $\sqrt{\text{lakṣ}}$ ‘characterize’) observes
sarvasattva-sādhāraṇaṃ karoti (< *kṛ* VIII ‘do’) 共諸有情(迴向), 與諸有情同共(迴向), 與諸有情平等共有(迴向無上正等菩提 *sarvasattvasādhāraṇaṃ kṛtvā anuttarāyaṃ samyaksambodhaye pariṇāmayati*), 與一切眾生共之(迴向) makes it (an act of merits) common to all beings, shares it with all beings
śrad-dadhāti (< *dhā* III ‘place’) ‘places the heart’, believes in, has faith
ut-patati (< $\sqrt{\text{pat}}$ I ‘fall off’, ‘fly’) flies up; *ni-patati*: falls down
ut-sṛjati ($\sqrt{\text{sṛj}}$ VI/IV ‘emit’) lets loose, lets off, leaves, abandons
vedayate (< $\sqrt{\text{vid}}$ II ‘know’) feels, senses, experiences (for oneself)
vedhate ($\sqrt{\text{vedh/vyath}}$ ‘quake’) quakes

Gerund

upa-saṃ-kramya (< $\sqrt{\text{kram}}$ I/IV ‘step’) having approached

Indeclinables/adverbs

anyonyam mutually

bhūta-pūrvam formerly

dīrgha-rātram 長夜 ‘for a long night’, for a long time (in *saṃsāra*)

prāyeṇa for the most part, mostly, generally, usually, as a general rule

Exercise 11a

Translate into English

1. *atra punaḥ śreṇikaḥ parivrājakaḥ adhimucya śraddhānusārī prādeśikena jñānenāvatiṛṇaḥ, so 'vatīrya na rūpaṃ parighṛitavān na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ par(i)ghṛitavān* |⁵ (PvsP1-1: 172) (Śreṇika was awakened into *sarvajña-jñāna* 一切智智)
2. *atha khalu bhagavāṃś catasṛṇāṃ parśadāṃ puratas tathārūpaṃ ṛddhyabhisamskāram abhisamskṛtavān yathārūpeṇarddhyab hisamskāreṇābhisamskṛtenākṣobhyaṃ tathāgatam arhantaṃ samyaksambuddhaṃ paśyanti sma* |⁶ (PSP_5:75)
3. *tān [dharmān] bālapṛthagjanā āsrutavanto 'bhiniṣṭāḥ | ... te tān kalpayitvā dvayorantayoḥ saktāḥ | tān dharmānna jānanti na paśyanti | tasmātte 'saṃvidyamānān sarvadharmān kalpayanti* |⁷ (Aṣṭa-Vaidya, 8)
4. *prāyeṇa tena bodhisattvena mahāsattvena kṛtajñeṇa bhavitavyaṃ prajñāpāramitāyāṃ caritavatā* |⁸ (Aṣṭa-Vaidya, 227)
5. *sarvāṇi ca tānyudyānāṇi amamānyaparigrahāṇi | teṣāmeva sattvānāṃ pūrvakarmavipākenābhinirvṛttāni | yathāpi nāma dīrgharātraṃ prajñāpāramitāyāṃ caritavatāṃ buddhanetrīcitrīkā rānugatasugataśrutacittānāṃ sattvānāṃ dīrgharātraṃ gambhīreṣu dharmeṣvadhīmuktānāṃ* |⁹ (Aṣṭa-Vaidya, 241)
6. *yad yad eva tvaṃ kulaputra dānaṃ dadāsi, tat sarvaṃ anuttarāyāṃ samyaksambodhau parināmaya* |¹⁰ (Aṣṭa-Vaidya 146)
7. *te tatonidānaṃ ... etarhy api gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamāṇāyāmupadiśyamāṇāyāmapakrāmanti | agauravatayā āsraddadhānā anadhimuñcanto na kāyena na cittena sāmagrīṃ dadati | te sāmagrīmadadānā imāṃ prajñāpāramitāṃ na jānanti na paśyanti na budhyante na vedayante* |¹¹ (Aṣṭa-Vaidya 89)
8. *avinivartanīyo bodhisattvo ... yaṃ yaṃ dharmāṃ paryavāpnoti dadāti ca | taṃ taṃ evaṃcittaḥ paryavāpnoti dadāti ca | imamahāṃ dharmāṃ sarvasattvānāmarthāya paryavāpnomi dadāmi ca hitāya sukhāya ca | iti caīṣa bhavatu | anayā dharmadeśanayā dhārmikā abhiprāyāḥ sarvasattvānāṃ paripūryantāmiti | tacca dharmadānaṃ sarvasattvasādhāraṇaṃ karoti* |¹² (Aṣṭa-Vaidya, 162)
9. *tadyathāpi nāma ... taruṇavatsā gaur notsṛjati vatsam | evam eva ... bodhisattvo ... 'syā gambhīrāyāḥ prajñāpāramitāyāḥ kṛtāsas tāvaṃ na jahāti taṃ dharmabhāṇakaṃ yāvad iyaṃ prajñāpāramitā na kāyagatā kṛtā bhaviṣyati* |¹³ (PSP_4:81)
10. *bodhisattvaḥ ... svapnāntaragato 'pi vaihāyasamabhyudgamyā*

- sattvebhyo dharmam deśayati | tām ca vyāmaprabhām samjānūte | tāmś ca bhikṣūnabhinirmimūte | ye 'nyāsu dikṣu gatvā anyeṣu lokadhātuṣu buddhakṛtyam kurvanti dharmam ca deśayanti* |¹⁴ (Aṣṭa-Vaidya, 188)
11. *krakucchandasya samyaksambuddhasya stūpaścatūratnamaya āsīt |* (A-av 125)
12. *atha khalu punar api teṣāṃ devaputrāṇāmetadabhavat | kiṃrūpā asya āryasubhūterdhārmaśravaṇikā eṣṭavyāḥ* |¹⁵ (Aṣṭa-Vaidya, 20)
13. *bhūtapūrvam bhikṣavo brahmadatto nāma kāsīrājo dīrghilaś ca kośalarājo 'nyonyam prativiruddhāv abhavatām* | (MSV, p.263)
14. *ayam trisāhasramahāsāhasro lokadhātuḥ ṣaḍvikāram akampata prākampata samprākampata | acalat prācalat samprācalat | avedhat prāvedhat samprāvedhat | arānat prāraṇat samprāraṇat | akṣubhyat prākṣubhyat samprākṣubhyat | agarjat prāgarjat samprāgarjat* |¹⁶(PvsPI-1: 4)
15. *atha khalu śakro devānāmindro māndāravāṇi puṣpāṇy abhinirmāya puṣpāṇām añjaliṃ kṛtvā tathāgatam arhantaṃ samyakṣambuddham abhyavākirat | evaṃ ca vācam abhāṣata* |¹⁷ (Aṣṭa-Vaidya 215)
16. *asmin satī 'dam bhavati | asyo 'tpādād idam utpadyate* |¹⁸ (AKB, 129)
17. *prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamāṇāyāṃ upadiśyamāṇāyāṃ uddiśyamāṇāyāṃ śrotram avadadhāti* |¹⁹ (Aṣṭa-Vaidya, 89)
18. *bhagavān saṃlakṣayati: caramabhaviko ānando dāraḥ | sa mama śāsane pravrajīṣyati | pravrajya cānena mamopasthānam kartavyam vacanam ca dhārayitavyam mayi ca parinirvṛte amṛtam adhigantavyam yan nv aham ānandaṃ kumāraṃ śāsane 'vatārayeyam iti* | (SBV II, 54)
19. *sthavīro 'bravūt / svayamavagacchasi yadahaṃ varṣaśataparinirvṛte bhagavati*²⁰ *pravrajitaḥ* | (A-av, 23)
20. *ye dharmā hetuprabh(a)vā hetu(n) teṣāṃ tathāgato hy avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ* |²¹ (Aṣṭa-Vaidya, 261)
21. *tata āyusmān vītaśokaḥ svaguṇānubhāvayan paśyataḥ sarvajanakāyasya ṛddhyā vaihāyasamutpatya prakrāntaḥ* | (A-av 66)
22. *athāyusmataḥ śāriputrasya etad abhavad yadi devadattasya apaśyataḥ parśadam neṣyāmi sthānam etad vidyate yad uṣṇam rudhiram chardayitvā kālam kariṣyati | paśyata eva netavyā iti* | (SBV II 208)²²
23. *na hy aparinirvṛtānāṃ sarvasatvānāṃ tathāgatāḥ parinirvānti | parinirvṛtāni te satvāni paśyanti nirvāṇaprakṛtikāni* |²³ (VKN, 35)

Lesson 11

(note: *satvam* (n) = *sattvam* (n) /*sattvaḥ* (m))

24. *tiṣṭhato vā kauśika parinirvṛtasya vā tathāgatasyārhatāḥ samyaksambuddhasya bodhisattvairmahāsattvaiḥ prajñāpāramitaiva pratisartavyā* ²⁴ (Asta-Vaidya, 31)

Exercise 11b

1. *yaḥ subhūte'pratiṣṭhito dānaṃ dadāti | tasya subhūte puṇya-skandhasya na sukaraṃ pramāṇam udgrahītum* | (Vajra, 29)
2. *evam etat subhūte evam etat | parama-āścarya-samanvāgatās te sattvā bhaviṣyanti ya iha subhūte ūtra bhāṣyamāṇe nottrasiṣyanti na samtrasiṣyanti na samtrāsam āpatsyante* | (Vajra, 40)
3. *tadyathāpi nāma subhūte puruṣo'ndhakāra-praviṣṭo na kiṃcid api paśyet | evaṃ vastu-patito bodhisattvo draṣṭavyo yo vastu-patito dānaṃ parityajati | tadyathāpi nāma subhūte cakṣuṣmān puruṣaḥ prabhātāyāṃ rātrau sūrye'bhyudgate nānāvidhāni rūpāṇi paśyet | evam avastupatito bodhisattvo draṣṭavyo yo'vastupatito dānaṃ parityajati* ²⁵ (Vajra, 42)
4. *atha khalv āyusmān subhūtir dharma-vegenāśrūṇi prāmuñcat* | (Vajra, 39)
5. *atha khalu bhagavāṃs tasyāṃ velāyāṃ ime gāthe abhāṣata* | (Vajra, 56)
6. *āttamanāḥ sthavira-subhūtis te ca bhikṣu-bhikṣuṇy-upāsakopāsikās te ca bodhisattvāḥ sa-deva-mānuṣāśura-gandharvaśca loko bhagavato bhāṣitam abhyānandan* ²⁶ (Vajra, 62)
7. *atha khalu bhagavān śrāvastūṃ mahā-nagarīm piṇḍāya caritvā kṛta-bhakta-kṛtyaḥ paścādbhakta-piṇḍapāta-pratīkrāntaḥ pātra-cīvaraṃ pratiśāmya pāḍau prakṣalya nyaśīdat prajñapta evāsane paryāṇikam ābhujya rjuṃ kāyaṃ praṇidhāya pramukhūṃ smṛtiṃ upasthāpya | atha khalu sambahulā bhikṣavo yena bhagavāṃs tenopasamkraman upasamkramya bhagavataḥ pāḍau śīrobhir abhivandya bhagavantaṃ triṣṭpradakṣiṇīkṛtyaikānte nyaśīdan* ²⁷ (Vajra, 27) (Note the absence of the augment -a- in the impf *upa-saṃ-kraman*)
8. Read and translate the following passage. Give grammatical analysis only to the underlined sentence (comprising two clauses):

asti kecit sattvā bhaviṣyanty anāgate'dhvani paścime kāle
 paścime samaye paścimāyāṃ pañcaśatyāṃ sad-dharma-vipralope
 vartamāne | ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu
 bhūta-saṃjñāṃ utpādayiṣyanti | api tu khalu punaḥ subhūte
 bhaviṣyanty anāgate'dhvani bodhisattvā mahāsattvāḥ paścime kāle
 paścime samaye paścimāyāṃ pañca-śatyāṃ saddharma-vipralope
 vartamāne guṇavantaḥ śīlavantaḥ prajñāvantaś ca bhaviṣyanti | ya
 imeṣv evaṃrūpeṣu sūtrānta-padeṣu bhāṣyamāneṣu bhūtasamjñāṃ
 utpādayiṣyanti | na khalu punas te subhūte bodhisattvā mahāsattvā
 eka-buddha-paryupāsītā bhaviṣyanti | na ekabuddhāvaropita-
 kuśala-mūlā bhaviṣyanti | api tu khalu punaḥ subhūte aneka-buddha-
śatasahasra-paryupāsītā aneka-buddha-śatasahasrāvaropita-
kuśala-mūlās te bodhisattvā mahāsattvā bhaviṣyanti | ya imeṣv
 evaṃrūpeṣu sūtrānta-padeṣu bhāṣyamāneṣv eka-citta-prasādam
api pratilapsyante ^[27] jñātās te subhūte tathāgatena buddha-
 jñānena drṣṭās te subhūte tathāgatena buddha-cakṣuṣā buddhās
 te subhūte tathāgatena | sarve te subhūte'prameyam asamkhyeyaṃ
 puṇyaskandhaṃ prasaviṣyanti pratigrahiṣyanti | tat kasya hetoḥ |
 na hi subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ ātma-saṃjñā
 pravartate na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā
 pravartate | nāpi teṣāṃ subhūte bodhisattvānāṃ mahāsattvānāṃ
 dharma-saṃjñā pravartate | evaṃ nādharmā-saṃjñā. nāpi teṣāṃ
 subhūte saṃjñā nāsaṃjñā pravartate | tat kasya hetoḥ | sacet subhūte
 teṣāṃ bodhisattvānāṃ mahāsattvānāṃ dharma-saṃjñā pravarteta |
 sa eva teṣāṃ ātma-grāho bhavet | sattva-grāho jīva-grāhaḥ pudgala-
 grāho bhavet | saced adharmasaṃjñā pravarteta | sa eva teṣāṃ ātma-
 grāho bhavet, sattva-grāho jīva-grāhaḥ pudgala-grāha(ḥ) | tat kasya
 hetoḥ | na khalu punaḥ subhūte bodhisattvena mahāsattvena dharma
 udgrahītavyo nādharmah | tasmād iyaṃ tathāgatena sandhāya vāg
 bhāṣitā | kolopamaṃ dharma-paryāyam ājānadbhir dharmā eva
 prahātavyāḥ prāg evādharmā iti | (Vajra, 30–32)

Notes

- ¹ Aṣṭa-Vaidya, 8.
- ² For perfect tense, see Lesson 12.
- ³ The Vaibhāṣika-s argue that in the Buddha's statement, *asmin sati* (loc of PrP) *idam bhavati* ('this being, that arises'), in fact indicates that there is in the Buddha's teaching on causality, the case of "simultaneous causality" (both cause and effect occur at the same time).
- ⁴ Cf. Dīgha I, *Sāmaññaphala-sutta*: *taṃ kiṃ maññasi, mahārāja | yadi evaṃ sante hoti vā sandīṭṭhikaṃ sāmaññaphalaṃ no vā ti* |
- ⁵ Cf. 《大般若波羅蜜多經》〈1 妙行品〉 T07, no. 220, 764b: 是勝軍梵志, 雖由信解力歸趣佛法, 名隨信行, 而能以少分智觀一切法性空, 悟入一切智智。既悟入已, 不取色相, 亦不取受、想、行、識相。Also, cf. *ibid.*, 48b, etc.
- ⁶ Cf. 《大般若波羅蜜多經》 T07, no. 220, 313c6–9 (also: 676c20–23, 857a12–12, 918c24–28; T06, no.220, 783c1–4): 爾時如來, 四眾圍繞, ... 復於一切天龍藥叉廣說乃至人非人等, 大眾會前, 現神通力。令眾皆見不動如來 ...
《摩訶般若波羅蜜經》 T08, no. 223, 363b28–c1: 佛在四眾中, 天人龍鬼神緊陀羅摩睺羅伽等, 於大眾前, 而現神足變化。一切大眾皆見阿闍佛。
Cf. *Larger Sūtra*, 486.
- ⁷ Cf. 《小品般若波羅蜜經》 T08, no. 227, 538, b17–15: 凡夫分別無明, 貪著無明, 墮於二邊。不知不見; 於無法中, 憶想分別。
《摩訶般若波羅蜜經》 T08, no. 223, 238c29–239a3: 凡夫 ... 妄見分別, ... 是凡夫, 為二邊所縛。是人不知不見諸法無所有, 而憶想分別。
《大般若波羅蜜多經》 T07, no. 220, 765c15–18 (also: 867c9–12): 愚夫異生, 於一切法無所有性, ... 無明貪愛增上勢力, 分別執著斷常二邊。由此, 不知不見諸法無所有性, 分別諸法。
《大般若波羅蜜多經001-200卷》 T05, no. 220, 232a24–27 (also: T07, no. 220, 52b20–23): 愚夫異生, 若於是無所有法不能了達, 說名無明。彼由無明及愛勢力, 分別執著斷常二邊。由此不知不見諸法無所有性, 分別諸法。
《大般若波羅蜜多經401-600卷》 T07, no. 220, 463b28–c2: 愚夫異生, 於如是等無所有法, 不能了達, 說名無明。彼由無明及愛勢力, 分別執著斷常二邊。由此, 不知不見諸法無所有性, 分別諸法。
Cf. Aṣṭa(E), 5.
- ⁸ Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 362c16–19: 阿難, 於諸佛福田種善根, 雖不虛誑; 要得聲聞辟支佛而得解脫, 應當深了了, 行六波羅蜜 ...
《大般若波羅蜜多經》 T06, no. 220, 781a1-5: 是故, 菩薩摩訶薩, 欲證無上正等菩提, 應於如是甚深般若波羅蜜多, 善解無礙, 修行布施淨戒安忍精進靜慮般若波羅蜜多... 令得圓滿。
《大般若波羅蜜多經》 T07, no. 220, 312a3–6; 675b20–23: 是故, 菩薩摩訶薩眾, 欲證無上正等菩提, 應於般若波羅蜜多甚深義趣, 善達無礙, 修行布施淨戒安忍精進靜慮般若波羅蜜多, 令速圓滿。
《大般若波羅蜜多經》 T07, no. 220, p. 855b14–17 (also cf. T07, no. 220, 917c23–24): 是故, 菩薩摩訶薩眾, 欲得無上正等菩提, 應於般若波羅蜜多甚深義趣, 善達無礙, 精進修行諸菩薩行, 令極圓滿。
Cf. Aṣṭa(E), 189. Conze's "As a rule, such bodhisattvas are grateful" may not

be so suitable here. Both K and X understand *ṛtajña* in the sense of fully/ deeply understanding (深了了; 善達無礙/善解無礙).

- 9 Cf. 《小品般若波羅蜜經》 T08, no. 227, 581a10-12: 是諸園觀池沼, 適無所屬, 皆是眾生宿業果報—長夜信樂深法—行般若波羅蜜, 福德所致.
《摩訶般若波羅蜜經》 T08, no. 223, 417a28-b1: 是諸園觀, 適無所屬. 是諸眾生宿業果報—長夜信樂深法, 行般若波羅蜜因緣, 故受是果報.
《大般若波羅蜜多經》 T06, no. 220, 1060c27-1061a1: 是諸苑池, 的無所屬. 彼有情類, 長夜修行甚深般若波羅蜜多, 於深法門, 皆生信樂—宿世共造, 如是勝業, 故於今時, 同受斯果.
Cf. Aṣṭa(E), 204. Conze did not translate *amamānyaparigrahāṇi*.
- 10 Cf. 《摩訶般若波羅蜜經》 T08, no. 223, 331b9: 汝善男子! 所有布施, 一切迴向阿耨多羅三藐三菩提.
《小品般若波羅蜜經》 T08, no. 227, 561a11-9: 汝所有布施, 皆應迴向阿耨多羅三藐三菩提.
《大般若波羅蜜多經》 T06, no. 220, 597b1-3: 汝布施時, 應作是念: 所修布施, 普施一切有情, 同共迴向無上正等菩提.
《大般若波羅蜜多經》 T07, no. 220, 244a16-19: 汝應勤修布施 ... 波羅蜜多. 汝勤修時, 應以無所得而為方便, 與一切有情平等共有, 迴向無上正等菩提.
Cf. Aṣṭa(E), 108.
- 11 Cf. 《大般若波羅蜜多經》 T07, no. 220, 800b19-25 : ... 由宿習力, 今聞說此甚深般若波羅蜜多, 還復捨去. 不生恭敬, 不能信受. 不信受故, 若身若心皆不和合. 不和合故, 於此般若波羅蜜多甚深義趣不能解了. 彼於般若波羅蜜多甚深義趣, 不能信受, 不能聽聞, 不能解了, 不能觀察.
《大般若波羅蜜多經》 T07, no. 220, 884b12-16: 是諸菩薩, 過去佛所, 聞說般若波羅蜜多, 無信敬心, 捨眾而去. 今聞般若波羅蜜多, 無信敬心, 還復捨去. 彼於般若波羅蜜多, 若身若心, 皆不和合. 不和合故, 造作增長感惡慧業.
《小品般若波羅蜜經》 T08, no. 227, p. 550, c9-1: 當知是人, 本於過去諸佛, 聞說般若波羅蜜捨去故, 於今聞深般若波羅蜜亦捨去. 身心不和, 起無智業 ... 誹謗拒逆般若波羅蜜.
《摩訶般若波羅蜜經》 T08, no. 223, 304c4-6: 何以故? 是善男子善女人等, 先世聞深般若波羅蜜時棄捨去; 今世聞深般若波羅蜜亦棄捨去. 身心不和 ...
Cf. Aṣṭa(E), 58.
- 12 Cf. 《小品般若波羅蜜經》 T08, no. 227, 564a21-25: 所可誦讀經典, 作如是念: 「我欲令眾生得安樂故, 當為說法. 以是法施, 如法滿願。」以是法施, 與一切眾生共之. ... 以是相貌, 當知是阿惟越致菩薩.
《摩訶般若波羅蜜經》 T08, no. 223, p. 339, b25-29: 菩薩摩訶薩所有諸法, 受讀誦說正憶念—所謂修妬路乃至憂波提舍—是菩薩法施時, 作是念: 「是法施因緣故, 滿一切眾生願。」以是法施功德, 與一切眾生共之, 迴向阿耨多羅三藐三菩提.
《大般若波羅蜜多經201-400卷》 T06, no. 220, 664b20-26: 若不退轉位菩薩摩訶薩, 諸所受持思惟讀誦究竟通利清淨教法—所謂契經、應頌、記別、諷頌、自說、緣起、本事、本生、方廣、希法、譬喻、論議—以如是法, 常樂布施一切有情. 恒作是念: 「云何當令諸有情類, 求正法願, 皆得滿足。」復持如是法施善根, 與諸有情, 同共迴向諸佛無上正等菩提.
Cf. Aṣṭa(E), 122. For *tacca dharmadānaṃ sarvasattva-sādhāraṇaṃ karoti*, Conze renders: "he offers that gift of dharma in common to all beings, without

distinction." However, the idea seems to be more appropriately understood as: "he makes that giving of *dharma* an act in common with (i.e., in effect a collective meritorious act with) all beings."

- ¹³ Cf. 《大般若波羅蜜多經》T06, no. 220, 586b17–21: 如新生犢, 不離其母. 善現! 是菩薩摩訶薩, 為求般若波羅蜜多甚深義趣, 終不遠離般若法師. 乃至未得甚深般若波羅蜜多經典在手, 受持讀誦思惟修習究竟通利, 常隨法師未曾暫捨. 《大般若波羅蜜多經》T07, no. 220, p. 609, b16–19: 如新生犢, 不離其母. 乃至未得甚深般若波羅蜜多所有義趣, 究竟通利能為他說, 終不遠離如是般若波羅蜜多甚深經典及說法師.
- 《大般若波羅蜜多經》T07, no. 220, 239b14–17: 於(如)新生犢, 不離其母. 乃至未得甚深般若波羅蜜多所有義趣, 究竟通利能為他說, 終不捨離如是般若波羅蜜多甚深經典及說法師.
- 《大般若波羅蜜多經》T07, no. 220, 819b15–19: 愛樂隨逐能說法者, 如犢隨母, 未嘗暫離. 乃至未得甚深般若波羅蜜多所有義趣, 究竟通利能為他說, 終不遠離甚深般若波羅蜜多及說法師經須臾頃.
- 《大般若波羅蜜多經》T07, no. 220, 896b28–c2: 如犢隨母, 曾無暫離. 乃至未得甚深般若波羅蜜多相應義趣, 究竟通利能為他說, 終不遠離甚深般若波羅蜜多及說法師經須臾頃.
- 《摩訶般若波羅蜜經》T08, no. 223, 328c22–25: 譬如新生犢子, 不離其母. 菩薩摩訶薩亦如是, 為聞深般若波羅蜜故, 終不遠離法師, 乃至得是深般若波羅蜜口誦心解正見通達.
- 《放光般若經》T08, no. 221, 79c16–19: 譬如新生犢子, 意終不欲遠離其母. 是善男子善女人, 聞是深般若波羅蜜誦誦上口, 樂意守行解其中義, 意亦不欲遠離法師須臾之間.

Cf. Aṣṭa-Vaidya, 142 (Aṣṭa(E), 104): *tadyathāpi nāma subhūte taruṇavatsā gaurnotsrjati vatsam | evameva subhūte yo bodhisattvo mahāsattva enām gambhīrām prajñāpāramitām śrutvā tāvanna prahāsyati dharmabhāṇakam yāvadasyeyam prajñāpāramitā kāyagatā vā bhaviṣyati pustakagatā vā* | (《小品般若波羅蜜經》T08, no. 227, 560a5–7: 譬如新產犢子, 不離其母. 菩薩亦如是; 聞深般若波羅蜜, 不離說法者, 乃至得讀誦書寫般若波羅蜜.

- ¹⁴ Cf. 《小品般若波羅蜜經》T08, no. 227, p. 569, c25–28 菩薩夢中, 自見其身, 在於虛空, 為大眾說法; 見身大光. 覺已, 作是念: 「我知三界如夢, 必當應得阿耨多羅三藐三菩提, 而為眾生說如是法 ... 」 (Note absence of Skt correspondence, in this context, to 我知三界如夢 ...)
- 《大般若波羅蜜多經》T07, no. 220, 908b27–c1: ... 諸菩薩夢中見佛, 具諸相好, 常光一尋, 周匝照曜, 與無量眾. 踊在虛空, 現大神通, 說正法要. 化作化土, 令往他方無邊佛國, 作諸佛事. 或見自身有如是事.
- 《大般若波羅蜜多經401–600卷》T07, no. 220, 836a28–b3: 諸菩薩, 夢見如來應正等覺, 三十二相, 八十隨好, 圓滿莊嚴; 常光一尋, 周匝照曜. 與無量眾, 踊在虛空, 現大神通, 說正法要. 化作化土, 令往他方無邊佛土, 施作佛事. 或見自身有如是事.
- Cf. Aṣṭa(E), 149.
- ¹⁵ Cf. 《大般若波羅蜜多經》T07, no. 220, 541a29–b2 (also: 770c23–24): 時諸天子, 復作是念: 「大德善現, 於今欲為何等有情說何等法? 」
- 《小品般若波羅蜜經》T08, no. 227, 540c5–6: 爾時諸天子作是念: 「何等人, 能

- 隨順聽須菩提所說?」
 《摩訶般若波羅蜜經》T08, no. 223, 276a18–19: 爾時諸天子心念: 「應用何等人, 聽須菩提所說法?」
 《放光般若經》T08, no. 221, p. 40, a26–27: 爾時諸天子意念: 「我等當云何從須菩提聽受其教?」
 《光讚經》T08, no. 222, 212c27–28: 爾時諸天子心中念言: 「尊者須菩提說法乃爾, 當以何聽?」
 Cf. Aṣṭa(E), 17.
 16 Cf. 《大般若波羅蜜多經》T05, no. 220, 2a16–20; 2b10–14 (also cf. T07, no. 220, 2a, 133): (世尊不起本座, 復入師子遊戲等持, 現神通力), 令此三千大千世界六種變動。謂: 動、極動、等極動, 踊、極踊、等極踊, 震、極震、等極震, 擊、極擊、等極擊, 吼、極吼、等極吼, 爆、極爆、等極爆。Also, T07, no. 220, 133b29–c5.
 17 Cf. 《小品般若波羅蜜經》T08, no. 227, 575a8–9: 爾時釋提桓因, 化作曼陀羅華滿掬, 散佛上。作是言 ...
 《摩訶般若波羅蜜經》T08, no. 223, 358b26–27: 爾時釋提桓因, 以天文陀羅華, 而散佛上。發是言 ...
 《大般若波羅蜜多經》T07, no. 220, 301c12–14 (also cf. T07, no. 220, 849a3–5, 914b14–16): 時天帝釋, 作是念已, 即取天上微妙音花, 奉散如來應正等覺及諸菩薩摩訶薩眾。既散花已, 作是願言 ...
 Cf. Aṣṭa(E), 177.
 18 Cf. 《阿毘達磨俱舍論》T29, no. 1558, 47c6 (also: T27, no. 1545, 119b9): 依此有彼有; 此生故彼生。
 Cf. 《雜阿含經》T02, no. 99, 67a: 此有故, 彼有; 此生故, 彼生。
 19 Cf. 《大般若波羅蜜多經》T07, no. 220, 800a13–14: 若聞宣說甚深般若波羅蜜多, 屬耳聽聞, 恭敬信受。
 《摩訶般若波羅蜜經》T08, no. 223, 329a6–7: 聞是深般若波羅蜜, 即時信解。
 《小品般若波羅蜜經》T08, no. 227, 550c2–3: 今聞般若波羅蜜, 即生歡喜。
 Cf. Aṣṭa(E), 57.
 20 This statement of “one hundred years after the Bhagavat’s *parinirvāṇa*” is in-keeping with the general northern tradition of the date of the Buddha.
 21 Cf. Pāli in *Khuddhaka-nikāya, Therāpadāna*, #286: *ye dhammā hetuppabhavā, tesam hetum tathāgato āha | tesañca yo nirodho, evaṃ vādī mahāsamaṇo |*
 22 Cf. 《根本說一切有部毘奈耶破僧事》T24, no.1450, 203b8–10: 時舍利子, 恐提婆達多不見我徒眾故, 必當懊惱, 吐血而死。遂便漸次緩緩遊行, 使提婆達多得見我等。
 23 Cf. 《說無垢稱經》T14, no. 476, 564c27–565a2: (一切有情亦應如是, 當有涅槃。所以者何?) 非一切有情不般涅槃, 佛說真如為般涅槃; 以佛觀見一切有情, 本性寂靜, 即涅槃相; (故說真如為般涅槃)。
 《佛說維摩詰經》T14, no. 474, p. 524a2–4: (一切人民亦當滅度。所以者何?) 如來者, 不捨眾人獨滅度也。必當滅度諸凡夫故。
 24 《大般若波羅蜜多經》〈供養宰堵波品3〉T07, no. 220, 775c17–19: 憍尸迦! 諸菩薩摩訶薩若佛住世、若涅槃後, 常應依止甚深般若波羅蜜多。 (also: 154, a13–14, 874a15–17; T05, no. 220, 575a9–10)
 《小品般若波羅蜜經》卷2〈塔品3〉T08, no. 227, 542c24–25: 憍尸迦! 若我現在, 若我滅後, 菩薩常應依止般若波羅蜜。

Lesson 11

Cf. Aṣṭa(E), 26

- ²⁴ X: 善現! 譬如士夫, 入於闇室, 都無所見。當知菩薩, 若墮於事一調, 墮於事而行布施—亦復如是。善現! 譬如明眼士夫, 過夜曉已, 日光出時, 見種種色。當知菩薩, 不墮於事一調, 不墮事而行布施—亦復如是。
K: 若菩薩心住於法而行布施, 如人入闇, 則無所見; 若菩薩心不住法而行布施, 如人有目, 日光明照, 見種種色。
- ²⁵ X: 尊者善現, 及諸苾芻、苾芻尼、鄒波索迦、鄒波斯迦, 并諸世間, 天人、阿素洛、健達縛等, 聞薄伽梵所說經已, 皆大歡喜, 信受奉行。
K: 長老須菩提提及諸比丘、比丘尼、優婆塞、優婆夷, 一切世間天、人、阿修羅, 聞佛所說, 皆大歡喜, 信受奉行。
- ²⁶ X: 爾時世尊, 於日初分, 整理裳服, 執持衣鉢, 入室羅筏大城乞食。時薄伽梵, 於其城中行乞食已, 出還本處; 飯食訖, 收衣鉢, 洗足已, 於食後時, 敷如常座結跏趺坐, 端身正願, 住對面念。時諸苾芻, 來詣佛所。到已, 頂禮世尊雙足, 右遶三匝, 退坐一面。具壽善現, 亦於如是眾會中坐。
K: 爾時, 世尊食時, 著衣持鉢, 入舍衛大城乞食。於其城中, 次第乞已, 還至本處。飯食訖, 收衣鉢, 洗足已, 敷座而坐。
- ²⁷ X: 彼菩薩摩訶薩, 於其非一百千佛所, 承事供養, 於其非一百千佛所, 種諸善根, 乃能聞說如是色經典句, 當得一淨信心。
K: 當知是人, 不於一佛二佛三四五佛而種善根; 已於無量千萬佛所, 種諸善根; 聞是章句, 乃至一念生淨信者。

Lesson 12

- 12.1 Class VII verbs
- 12.2 Conditional tense (condl)
- 12.3 The Perfect Tense (pf)
- 12.4 Comparative and superlative suffixes

12.1 Class VII verbs

This class takes the infix *-n-* for the weak form, and *-na-* for the strong form.

Examples:

- \sqrt{yuj} ('join') → *yunakti* (*yu-na-j-ti*)
- \sqrt{bhid} ('split') → *bhinatti* (*bhi-na-d-ti*)
- \sqrt{rudh} ('obstruct') → *ruṇaddhi* (*ru-na-dh-ti*; note the sandhi: *-dh-t-* → *-ddh-*)

Note an apparent anomaly in the impf of this class of verbs in the 3rd and 2nd person sg. (See §12.1.2) This comes about when the final consonant of the stem combines with *-t-* ending yielding the conjunct *-kt-* which is then resolved to *-k-*. Thus \sqrt{yuj} → impf, 3rd, sg: *a-yunakt* → *ayunak* (Final conjunct is reduced to the first consonant. Cf.: *arhant* → *arhan*)

12.1.1 Paradigm: Conjugation of \sqrt{rudh} ('obstruct') *parasmaipada*

Present Indicative	<i>ruṇaddhi</i>	<i>ruṇddhaḥ</i>	<i>rundhanti</i>
	<i>ruṇatsi</i>	<i>ruṇddhaḥ</i>	<i>runddha</i>
	<i>ruṇadhmi</i>	<i>rundhvaḥ</i>	<i>rundhmaḥ</i>
Optative	<i>rundhyāt</i>	<i>rundhyātām</i>	<i>rundhyuḥ</i>
	<i>rundhyāḥ</i>	<i>rundhyātām</i>	<i>rundhyāta</i>
	<i>rundhyām</i>	<i>rundhyāva</i>	<i>rundhyāma</i>
Imperative	<i>ruṇaddhu</i>	<i>ruṇddhām</i>	<i>rundhantu</i>
	<i>ruṇddhi</i>	<i>ruṇddham</i>	<i>runddha</i>
	<i>ruṇadhāni</i>	<i>ruṇadhāva</i>	<i>ruṇadhāma</i>
Imperfect	<i>aruṇat</i>	<i>arunddhām</i>	<i>arundhan</i>
	<i>aruṇat/aruṇaḥ</i>	<i>arunddham</i>	<i>arunddha</i>
	<i>aruṇadham</i>	<i>arundhva</i>	<i>arundhma</i>

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Present Indicative	<i>runddhe</i>	<i>rundhāte</i>	<i>rundhate</i>
	<i>runtse</i>	<i>rundhāthe</i>	<i>runddhve</i>
	<i>rundhe</i>	<i>rundhvahe</i>	<i>rundhmahe</i>
Optative	<i>rundhīta</i>	<i>rundhīyātām</i>	<i>rundhīran</i>
	<i>rundhīthāḥ</i>	<i>rundhīyāthām</i>	<i>rundhīdhvam</i>
	<i>rundīya</i>	<i>rundīvahi</i>	<i>rundīmahi</i>
Imperative	<i>runddhām</i>	<i>rundhātām</i>	<i>rundhatām</i>
	<i>runtsva</i>	<i>rundhāthām</i>	<i>runddhvam</i>
	<i>ruṇadhai</i>	<i>ruṇadhāvahai</i>	<i>ruṇadhāmahai</i>
Imperfect	<i>arunddha</i>	<i>arundhātām</i>	<i>arundhata</i>
	<i>arunddhāḥ</i>	<i>arundhāthām</i>	<i>arunddhvam</i>
	<i>arundhi</i>	<i>arundhvahi</i>	<i>arundhmahi</i>

12.1.2 Conjugation of √*yuj* ('join')
parasmaipada

Present Indicative	<i>yunakti</i>	<i>yuñktaḥ</i>	<i>yuñjanti</i>
	<i>yunakṣi</i>	<i>yuñkthaḥ</i>	<i>yuñktha</i>
	<i>yunajmi</i>	<i>yuñjvaḥ</i>	<i>yuñjmaḥ</i>
Optative	<i>yuñjyāt</i>	<i>yuñjyātām</i>	<i>yuñjyuh</i>
	<i>yuñjyāḥ</i>	<i>yuñjyātam</i>	<i>yuñjyāta</i>
	<i>yuñjyām</i>	<i>yuñjyāva</i>	<i>yuñjyāma</i>
Imperative	<i>yunaktu</i>	<i>yuñktām</i>	<i>yuñjantu</i>
	<i>yuṅgdhi</i>	<i>yuñktam</i>	<i>yuñkta</i>
	<i>yunajāni</i>	<i>yunajāva</i>	<i>yunajāma</i>
Imperfect	<i>ayunak</i>	<i>ayunīktām</i>	<i>ayunījan</i>
	<i>ayunak</i>	<i>ayunīktam</i>	<i>ayunīkta</i>
	<i>ayunajam</i>	<i>ayunījva</i>	<i>ayunījma</i>

ātmanepada

Present Indicative	<i>yuñkte</i>	<i>yuñjāte</i>	<i>yuñjate</i>
	<i>yuñkṣe</i>	<i>yuñjāthe</i>	<i>yuñgdhve</i>
	<i>yuñje</i>	<i>yuñjvahe</i>	<i>yuñjmahe</i>
Optative	<i>yuñjīta</i>	<i>yuñjīyātām</i>	<i>yuñjīran</i>
	<i>yuñjīthāḥ</i>	<i>yuñjīyāthām</i>	<i>yuñjīdhvam</i>
	<i>yuñjīya</i>	<i>yuñjīvahi</i>	<i>yuñjīmahi</i>
Imperative	<i>yuñktām</i>	<i>yuñjātām</i>	<i>yuñjatām</i>
	<i>yuñkṣva</i>	<i>yuñjāthām</i>	<i>yuñgdhvam</i>
	<i>yunajai</i>	<i>yunajāvahai</i>	<i>yunajāmahai</i>
Imperfect	<i>ayuñkta</i>	<i>ayuñjātām</i>	<i>ayuñjata</i>
	<i>ayuñkthāḥ</i>	<i>ayuñjāthām</i>	<i>ayuñgdhvam</i>
	<i>ayuñji</i>	<i>ayuñjvahi</i>	<i>ayuñjmahi</i>

12.2 Conditional tense (condl)

The condl expresses an unfulfilled condition in the past, or some action that could not have been possible. It is formed from the future stem with the imperfect ending and the augment, and may be considered as a combination of the past and the future.

Examples:

- *akariṣyat* (<√kr) he would have done/ if he had done (fut: **kariṣyati**; impf: **akarot**)
- *abhaviṣyat* (<√bhū) it/he would have been/ had it/he been (fut: **bhaviṣyati**; impf: **abhavat**)
- *anāgataṃ ced rūpaṃ na abhaviṣyat na śrutavān āryaśrāvako 'nāgataṃ rūpaṃ na abhyanandiṣyat* (present tense: *abhinandati* <√nand) | *yasmāt tarhy asty anāgataṃ rūpaṃ ...* | (AKB, 295)¹

If there could have been no future matter, the learned noble disciple could not have not rejoiced in the future matter (it is not possible that he does not rejoice ...). Because future matter exists, ...

- *yadi pūrvam lakṣaṇam abhaviṣyat paścād alakṣaṇam na bhaved, yasmāt tarhi subhūte pūrvam eva te sarvadharmā alakṣaṇās tasmāt tarhy apy alakṣaṇāḥ* | (PSP_5:161)

If **there could have been** a characteristic (*lakṣaṇa*) before, it would not be without a characteristic subsequently. It is because, then, Subhūti, from the very first, all those *dharma*-s

have been without characteristics, that they are [subsequently] too without characteristics.

12.3 The Perfect Tense (pf)

The perfect tense is traditionally said to be used for a past action in which the narrator was not present, though in actual usage it is used interchangeably with other past tense forms. Accordingly, the most commonly occurring forms are the 3rd person, while the 2nd and 1st persons are rare. In some cases, pf may also have a present (historical) sense: Thus, *āha* ‘he said/ he says’; *veda* ‘he knew/he knows’.

Pf is characterized by the reduplication ($\sqrt{\text{vid}}$ is an exception — see below) of the root—which generally follows the rules given in Lesson 11—and the following endings:

parasmaipada

-a	-atuḥ	-uḥ
-(i)tha	-athuḥ	-a
-a	-(i)va	-(i)ma

ātmanepada

-e	-āte	-ire
-(i)ṣe	-āthe	-(i)dhve
-e	-(i)vahe	-(i)mahe

As is clear from above, the 1st and 3rd sg endings are identical, so that ambiguity may result.

The root is generally guṇated in Pa sg; in the other forms it is of a weak grade.

Note that for $\sqrt{\text{ji}}$ (I ‘conquer’), the palatal root consonant, *j-*, changes to the corresponding guttural, *-g-*: *jigāya* (‘he conquered/surpassed’; present tense is *jayati*).

The root consonant, *h-* of $\sqrt{\text{han}}$ (II ‘kill’) also changes to the guttural *-gh-*: *jaghāna/jaghnat* in the perfect tense. (See examples below)

Examples of sentences using pf:

- **dadarśa** rājā sthaviropaguptaṃ dūrata eva | (A-av 78)
The king **saw** the Elder, Upagupta, from quite afar.
- *api ca rādhagupta, ayaṃ me manoratho **babhūva*** (3,g, Pf < √bhū) |
koṭīśataṃ bhagavacchāsane dānaṃ dāsyāmīti |² (A-av 127)
And, Rādhagupta, I **had** this aspiration: "I shall make an [alms] giving for a hundred crores in the Fortunate One's Dispensation".
- ... *navoḍurājaṃ **vi-jigāya*** (pf, sg,3, < vi- + √ji) *lakṣmyā* (sg, inst < *lakṣmī* (f) 'beauty') | (Bcar, 1.28)
... He **surpassed** the new moon (*uḍu-rājaḥ* (m) 'moon') in respect of beauty.
- ... *varāṅganā urāṃsi **jaghnuḥ** karaiḥ* ... | (Bcar, 8.28)
The beautiful women (*vara-aṅganāḥ*: pl,f) **beat** (*jaghnuḥ*: pf, pl,3 < √han; pf, sg: *jaghāna*/*jaghnat*) their chests with their hands (*karaiḥ* (m): 'hand')

12.3.1 Paradigm: √tud 'hit' (strong stem: tu-tod-; weak stem: tu-tud-)
parasmaipada

<i>tutod-a</i>	<i>tutud-atuḥ</i>	<i>tutud-uḥ</i>
<i>tutod-i-tha</i>	<i>tutud-athuḥ</i>	<i>tutud-a</i>
<i>tutod-a</i>	<i>tutud-i-va</i>	<i>tutud-i-ma</i>

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<i>tutud-e</i>	<i>tutud-āte</i>	<i>tutud-ire</i>
<i>tutud-i-ṣe</i>	<i>tutud-āthe</i>	<i>tutud-i-dhve</i>
<i>tutud-e</i>	<i>tutud-i-vahe</i>	<i>tutud-i-mahe</i>

12.3.2 Pf of √kṛ

parasmaipada

<i>cakāra</i>	<i>cakratuḥ</i>	<i>cakruḥ</i>
<i>cakartha</i>	<i>cakrathuḥ</i>	<i>cakra</i>
<i>cakāra</i>	<i>cakṛva</i>	<i>cakṛma</i>

ātmanepada

<i>cakre</i>	<i>cakrāte</i>	<i>cakrire</i>
<i>cakṛṣe</i>	<i>cakrāthe</i>	<i>cakṛdhve</i>
<i>cakre</i>	<i>cakṛvahe</i>	<i>cakṛmahe</i>

12.3.3 Roots ending in *-ā*, *-ai*, *-o* and *-au* have their Pa 1st and 3rd sg ending in *-au*.

Examples:

- $\sqrt{dā} \rightarrow dadau$
- $\sqrt{jñā} \rightarrow jajñau$
- \sqrt{gai} ('sing') $\rightarrow jagau$

Paradigm: $\sqrt{dā}$

parasmaipada

<i>dadau</i>	<i>dadatuḥ</i>	<i>daduḥ</i>
<i>dadātha</i>	<i>dadathuḥ</i>	<i>dada</i>
<i>dadau</i>	<i>dadiva</i>	<i>dadima</i>

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<i>dade</i>	<i>dadāte</i>	<i>dadire</i>
<i>dadiṣe</i>	<i>dadāthe</i>	<i>dadidhve</i>
<i>dade</i>	<i>dadivahe</i>	<i>dadimahe</i>

12.3.4. Pf of $\sqrt{bhū}$ is irregular in reduplicating with *-a-* and not taking *guṇa/vṛddhi* in its Pa or Āt forms.

parasmaipada

<i>babhūva</i>	<i>babhūvatuḥ</i>	<i>babhūvuḥ</i>
<i>babhūvitha</i>	<i>babhūvathuḥ</i>	<i>babhūva</i>
<i>babhūva</i>	<i>babhūviva</i>	<i>babhūvima</i>

ātmanepada

<i>babhūve</i>	<i>babhūvāte</i>	<i>babhūvire</i>
<i>babhūviṣe</i>	<i>babhūvāthe</i>	<i>babhūvidhve</i>
<i>babhūve</i>	<i>babhūvivahe</i>	<i>babhūvimahe</i>

12.3.5. Pf of \sqrt{as} (irregular)

parasmaipada

<i>āsa</i>	<i>āsatuḥ</i>	<i>āsuḥ</i>
<i>āsitha</i>	<i>āsathuḥ</i>	<i>āsa</i>
<i>āsa</i>	<i>āsiva</i>	<i>āsima</i>

- 12.3.6 \sqrt{ah} ('say') occurs only in pf and not impf or aorist, and only in Pa, 3rd person, and 2nd sg & du. It is also used as a present tense sense. Thus, *āha* means both "he said" and "he says".

parasmaipada

<i>āha</i>	<i>āhatuḥ</i>	<i>āhuḥ</i>
<i>āttha</i>	<i>āhathuḥ</i>	-
-	-	-

ātmanepada

-	-	-
-	-	-
-	-	-

- 12.3.7 Like the pf of \sqrt{ah} , the pf of \sqrt{vid} occurs only in Pa, and is also used in the present tense sense. Thus, *veda* means both "he knew" and "he knows". Its conjugation is likewise irregular, and shows no reduplication:

parasmaipada

<i>veda</i>	<i>vidatuḥ</i>	<i>viduḥ</i>
<i>vettha</i>	<i>vidathuḥ</i>	<i>vida</i>
<i>veda</i>	<i>vidva</i>	<i>vidma</i>

ātmanepada

-	-	-
-	-	-
-	-	-

- 12.3.8 The pf of \sqrt{vac} (and some other roots beginning with *v-*, and also \sqrt{yaj} (Pa: *iyāja iḥatuḥ iḥuḥ* | Āt: *īje iḥāte iḥire*) undergoes the process of *saṃprasāraṇa* (cf. § 4.9.4), and the reduplicating syllable is the vowel corresponding to the semivowel (*u* from *v*; *i* from *y*). The root vowel attains *vrddhi* ($\sqrt{vac} \rightarrow v\bar{a}c$).

The conjugation of \sqrt{vac} is as follows:

parasmaipada

<i>uvāca</i>	<i>ūcatuḥ</i>	<i>ūcuḥ</i>
<i>uvacitha/uvaktha</i>	<i>ūcathuḥ</i>	<i>ūca</i>
<i>uvāca/uvaca</i>	<i>ūciva</i>	<i>ūcima</i>

ātmanepada

<i>ūce</i>	<i>ūcāte</i>	<i>ūcīre</i>
<i>ūciṣe</i>	<i>ūcāthe</i>	<i>ūcidhve</i>
<i>ūce</i>	<i>ūcīvahe</i>	<i>ūcīmahe</i>

Note that the long *ū-* in *ūcatuḥ*, etc., results from the fact that the root itself too undergoes *saṃprasāraṇa*, so that the reduplicating *u-* combines with the second *u-* to yield *ū-*.

- 12.3.9** Roots with a medial *-a-*, which are reduplicated with the same initial consonant in the strong stems, form the weak stem unduplicated, and with *-e-* instead of *-a-* in the root syllable. These forms of pf are very common.

Thus:

- $\sqrt{\text{sad}}$ → *sed-* (strong form occurring in Pa: *sasad-* → *sasāda*)
- $\sqrt{\text{tap}}$ → *tep-* (strong form occurring in Pa: *tatap-* → *tatāpa*)
- $\sqrt{\text{pat}}$ → *pet-* (strong form occurring in Pa: *papat-* → *papāta*)

Example:

(1) Strong form (in *parasmaipada*):

- *vākyam sa saṃvigna idaṃ jagāda* |
He, perturbed, **uttered** this sentence. (Bcar)
(*jagāda* is Pa, 3rd, sg of $\sqrt{\text{gad}}$ ‘speak’/‘tell’)

(2) Weak form (in *ātmanepada*)

- *tataḥ kumāro bhavanaṃ ... prapede* |
Then, the prince **entered** into the palace ... (Bcar)
(*pra-pede* is Āt, 3rd, sg, pf of $\sqrt{\text{pad}}$)

- 12.3.9.1 Paradigm:** $\sqrt{\text{tap}}$ ‘heat’/‘torment’ (strong stem: *ta-tap-*; weak stem: *tep-*)

parasmaipada

<i>tatāpa</i>	<i>tepatuḥ</i>	<i>tepuḥ</i>
<i>tataptha/tepitha</i>	<i>tepathuḥ</i>	<i>tepa</i>
<i>tatāpa/tatapa</i>	<i>tepiva</i>	<i>tepima</i>

ātmanepada

<i>tepe</i>	<i>tepāte</i>	<i>tepire</i>
<i>tepiṣe</i>	<i>tepāthe</i>	<i>tepidhve</i>
<i>tepe</i>	<i>tepīvahe</i>	<i>tepīmahe</i>

12.3.10 Periphrastic Perfect (peri pf)

This is formed by a combination of the accusative of an abstract f noun derived from the root together with the pf of \sqrt{as} , $\sqrt{kṛ}$ or $\sqrt{bhū}$ (rarely). The f noun in this form is not used otherwise. In Āt, only *cakre* is used.

Examples:

- $\sqrt{dṛś} \rightarrow darśayām āsa$ ‘he showed’ (*āsa* is pf of \sqrt{as} . The f noun, *darśayā*, is not used otherwise)
- $\sqrt{kṣal} \rightarrow kṣalayām āsa$ / *kṣalayām cakāra* ‘he washed’ (*cakāra* is pf of $\sqrt{kṛ}$)
- $\sqrt{cint} \rightarrow cintayām āsa$ / *cintayām cakāra* ‘he thought’

Generally, if the abstract noun is derived from a causative stem, then, the sense is causative.

Examples:

- *gamayām cakāra* | He caused to go.
- *saṃprakāśayām āsa* | ‘He caused to be visible’, he proclaimed/announced/revealed.
- *pravartayām āsa* | He set going, he caused to turn. (e.g.: *dharmacakraṃ pravartayāmāsa*)

But, in a few cases, such a peri pf from a causative verbal stem may not necessarily convey a causative sense.

Examples:

- *sadāpraruditāḥ ... sapta varṣāṇi na styānamiddham avakrāmayāmāsa* | (Aṣṭa-Vaidya, 257)
Sadāprarudita ... for seven years did not fall into sloth and torpor. (*krāmaya* is a caus stem)

Likewise, for:

- *chādayām āsa* (\sqrt{chad} ‘cover’) He covered
- *avalokayām āsa* ($<\sqrt{lok}$ ‘look’) He looked down; etc.

12.3.10.1 Examples of sentences using peri pf without a causative sense

Peri pf derived from the Class X or denominative verbs do not have the causative sense:

Examples:

- *tatra khalu bhagavān āyusmantam śāriputram āmantrayām āsa* | (PvsP1-1: 28)

There, the Fortunate One **addressed** Venerable Śāriputra.

- *atha māras tathāgataśiṣya-sāmarthyam upalabhyā cintayām āsa* | Then, Māra, perceiving the capability of the Tathāgata's disciples, **reflected** ...
- *tato dvijātiḥ* (a brāhman) ... *krameṇa* (sequentially) *tasmai kathayām cakāra tapoviśeṣaṃ tapasaḥ* (sg,gen of *tapas*) *phalaṃ ca* || (Bcar 7.13)
Then, the brāhman ... **told** to him (the Buddha), sequentially, the different types of penance and the fruit of penance.

12.3.10.2 A few verbs have only the periphrastic pf.

Examples:

- $\sqrt{\text{ikṣ}}$ → *īkṣām cakre* | 'he looked'
- $\sqrt{\text{ās}}$ → *āsām āsa* | 'he sat'

12.3.10.3 **Paradigm for peri pf: $\sqrt{\text{budh}}$ (*parasmaipada*)**

<i>bodhayām āsa</i>	<i>bodhayām āsatuḥ</i>	<i>bodhayām āsuḥ</i>
<i>bodhayām āsitha</i>	<i>bodhayām āsathuḥ</i>	<i>bodhayām āsa</i>
<i>bodhayām āsa</i>	<i>bodhayām āsiva</i>	<i>bodhayām āsima</i>

12.4 **Comparatives and superlatives**

Comparatives and superlatives are formed from the following two groups of suffixes: (i) *-tara*, *-tama*; (ii) *-tīyāms*, *-iṣṭha*

12.4.1 ***-tara* (comparative), *-tama* (superlative)**

These two can be added to adjectives (including PPP) of any stem. They are declined like nouns ending in *-a* (m/n) and *-ā* (f).

Examples:

- *guru* 'heavy' → *guru-tara* 'heavier' and *guru-tama* 'heaviest'
- *bahu* 'much' → *bahu-tara* 'greater/more' and *bahu-tama* 'greatest/most'
- *praṇīta* 'excellent' → *praṇīta-tara* 'more excellent'/'most excellent'

Besides adj, they are also occasionally added to certain nouns to form an adjective or noun, often with an emphatic sense.

Examples:

- *suhṛt* 'friend' → *suhṛt-tama* 'very/most friendly' or 'very close friend'
- *go* 'ox' → *go-tara* 'a better ox', *go-tama* 'the best ox'
- *māsa* 'month' → *māsa-tama* 'the last day of a month' or 'completing a month'

12.4.2 -*yāms*/*-īyāms* (comparative), -*iṣṭha* (superlative)

These two are used in primary derivatives (i.e., derivation directly from a root) only. The -*yāms*/*-īyāms* suffix has also the weaker form -*yas*/*-īyas*.

In terms of form, the comparative/superlative so formed does not directly correspond to the normal form of the adjective intended, and often the latter is far from being obvious.

For instance, in the following examples, the corresponding adjective is fairly easily suggested:

- *pāpīyāms* ‘worse’/ ‘more/most wicked’ — corresponds to *pāpa* ‘evil/wicked’
- *balīyāms* ‘stronger’ and *baḷiṣṭha* ‘strongest’ — correspond to *balin* ‘strong’
- *alpīyāms* ‘smaller’ and *alpiṣṭha* ‘smallest’ — correspond to *alpa* ‘small’

But as the following examples show, generally the corresponding adjective has to be known with effort:

- *alpa* → *kanīyāms* ‘smaller’/‘more junior’ and *kaniṣṭha* ‘smallest’/‘most junior’
- *bahu* ‘much’ → *bhūyāms* ‘more’ and *bhūyiṣṭha* ‘most’
- *antika* ‘near’ → *nedīyāms* ‘nearer’ and *nediṣṭha* ‘nearest’
- *guru* ‘heavy’ → *garīyāms* ‘heavier’ and *gariṣṭha* ‘heaviest’
- *kṣudra* ‘little’/‘trifling’/‘mean’ → *kṣodīyāms* ‘smaller’/‘meaner’ and *kṣodiṣṭha* ‘smallest’/‘meanest’
- *vṛddha* ‘old’ → *jyāyāms* ‘elder’/‘more senior’ and *jyeṣṭha* ‘eldest’/‘most senior’

12.4.2.1 The **m** form takes the strong suffix -*īyāms*.

Paradigm: *śreyāms* ‘better’

case	sg	du	pl
nom	<i>śreyān</i>	<i>śreyāmsau</i>	<i>śreyāmsaḥ</i>
acc	<i>śreyāmsam</i>	”	<i>śreyasaḥ</i>
inst	<i>śreyasā</i>	<i>śreyobhyām</i>	<i>śreyobhiḥ</i>
dat	<i>śreyase</i>	”	<i>śreyobhyaḥ</i>
abl	<i>śreyasaḥ</i>	”	”
gen	”	<i>śreyasoḥ</i>	<i>śreyasām</i>

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loc	<i>śreyasi</i>	"	<i>śreyaḥsu</i>
voc	<i>śreyaṇ</i>	<i>śreyāmsau</i>	<i>śreyāmsaḥ</i>

12.4.2.2 The **n** form takes the weak suffix **-yas**.

Paradigm: *śreyas*

case	sg	du	pl
nom	<i>śreyaḥ</i>	<i>śreyasī</i>	<i>śreyāṃsi</i>
acc	"	"	"
inst	<i>śreyasā</i>	<i>śreyobhyām</i>	<i>śreyobhiḥ</i>
dat	<i>śreyase</i>	"	<i>śreyobhyaḥ</i>
abl	<i>śreyasaḥ</i>	"	"
gen	"	<i>śreyasoḥ</i>	<i>śreyasām</i>
loc	<i>śreyasi</i>	"	<i>śreyaḥsu</i>
voc	<i>śreyaṇ</i>	<i>śreyāmsau</i>	<i>śreyāmsaḥ</i>

The **f** form is derived by adding **-ī** to the weak stem, and is declined just like *nadī*.

12.4.3 Note that sometimes a comparative form does not necessarily express the comparative degree. Likewise, a superlative form does not necessarily express the superlative degree.

Examples:

- *balīyāms* often just means an emphatic 'strong'; *pāpīyas* may mean 'the most wicked'; *suhṛttama* may just mean 'very close friend', rather than 'the closest friend'.

In the following statement, *gurutama* is used like a comparative:

- *na **pratyakṣād** ('direct perception', abl) gurutamaṃ pramāṇam* ('valid means of knowledge') *asti* | (Vy, 346)

There is no valid means of knowledge more weighty than direct perception.

When the comparative degree is intended, the comparison is generally effected with an ablative (including the abl suffix **-tas**).

Example:

- *yaś ceha ... prajñāpāramitāyām ekadivasam api kṣāntiṃ* ('receptivity') *rocayet ... | ayam eva ... **tebhyaḥ** (pl,abl) śreyān* | (Aṣṭa-Vaidya, 140)

But he who here would find pleasure in the receptivity to the perfection of wisdom for even a single day — this very person is superior **to them** (*tebhyaḥ*).

When the superlative degree is intended, the comparison is generally effected with the genitive case.

Example:

- *sa ... ānantaryamārgo* ('irresistible path') *vajropamaḥ samādhir ity ucyeta* | ... **sarvānantaryamārgāṇām** (pl,gen) *adhimātratamatvāt* |³ (AKB, 364)
That [final] irresistible path⁴ can be called Diamond-like equipoise, ... because of its being the strongest **among all the irresistible paths**.

But such association of the comparatives and superlatives with the corresponding cases is not always rigidly adhered to. Moreover, the superlatives are sometimes also used with the locative case.

Examples:

- *yad vītarāgo vītarāgāya dattvā 'tidānam idaṃ śreṣṭham āmiṣadāneṣu* (pl,loc) *dānam* | (AKB, 270. *āmiṣa*: 'material'/'worldly')⁵
A great gift given by a detached person to a detached person is the best of **all material gifts**.

In the following example, *śreṣṭha* is used with loc (*mārgeṣu* and *dvipadeṣu*) and gen (*dharmāṇām*):

- **mārgeṣv aṣṭāṅgiḥ śreṣṭhaḥ** ... | *śreṣṭho virāgo dharmāṇām cakṣuṣmāṇ dvipadeṣu ca* | (Udānavarga XII)
Among the paths, the eight-fold [path] is supreme **Among the dharma-s** (mental factors), detachment is [supreme], and **among the bipeds**, the one with vision is [supreme].

Vocabulary

Nouns

abhi-svaṅgaḥ (m) intense attachment, deep affection

Lesson 12

- adattam* (n) what is not given; *adatta-ādānam*: taking what is not given
āhāraḥ (m) bringing near, taking food, food
anu-yātrikaḥ (m) a follower, an attendant
Arāḍaḥ (m) 阿羅藍 name of an ascetic teacher from whom Prince Siddhartha had learned in the course of his search
araṇā (f; also n) the state of freedom from dispute (無諍)/defilements; *araṇā-vihārin* 無諍住, 樂阿蘭那行者: one who dwells in non-dispute
ārya-dharmaḥ (m) the Noble Doctrine
drumaḥ (m) tree
gāndharvikaḥ (m) singer, musician
gṛhapatiḥ (m) house-holder
kāmaḥ (m) wish, desire, sensuality, sensual pleasure, object of sensual pleasure
kāma-rāgaḥ (m) 欲貪 sensual desire
kāṣṭham (n) a piece of wood, timber
koṭīniyuta-satasahasrāṇi (pl,n) 百千俱胝那庾多, 千萬億 hundreds of thousands of millions of millions
kunālaḥ (m) a kind of bird, said to live in the Himālaya. King Aśoka's son was named Kunāla because his eyes are as beautiful as those of a *kunāla*.
mṛdaṅgaḥ (m) a kind of drum
nidhanam (n) conclusion, end, destruction, death
niś-cayaḥ (m) inquiry, ascertainment, conviction, determined views (thought system)
paṇavaḥ (m) a kind of cymbal
pra-jñaptiḥ (f) concept, designation
prāṇaḥ (m) breath, life, vitality
pra-ṇi-pātaḥ (m) prostration, salutation, obeisance
pratighaḥ (m) 瞋(悲) resistance, obstruction, hostility, hatred
pratimā (f) image, likeness, picture, statue
pratyakṣam (n) direct perception; *pratyakṣa-kārin* 現(前)證, 現見 perceiving directly, one who realizes directly (by oneself)
raśmiḥ (m) string, a ray of light
rāṣṭra-piṇḍaḥ (m) (*rāṣṭram* (n): 'country', 'kingdom') 國人信施, 國中施 the country's alms-food
śākyaḥ (m) 釋迦(族) name of the tribe to which Gautama Buddha belongs
śākyaputrīyaḥ (m) a Śākyan son
sāmarthyam (n) capability, efficacy, power
saṁśayaḥ (m) doubt, hesitation, difficulty; *saṁśaya-jāta* : (in whom) doubt has arisen
sam-ud-ā-cāraḥ (m) habitual practice, mode of conduct, mode of expression, manifestation, intention; *prajñapti-samudācāraḥ*: conceptual mode of expression
saṁ-yogaḥ (m) conjunction, connection, contact, union
śāstram (n) a command, teaching, any instrument of teaching, a sacred text, treatise, law book
siṃha-vikrīḍitam (n; PPP < $\sqrt{\text{krīḍ}}$ I 'play') 師子遊戲(三昧/等持) Lion-sport,

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name of a *samādhi*

śiṣyaḥ (m) pupil

smitam (n; < PPP of $\sqrt{\text{smi}}$ 'smile') a smile

śrāmaṇerakaḥ (m) (also: *śrāmaṇeraḥ*) a novice monk

Śuddhodanaḥ (m) 淨飯 name of Gautama Buddha's father

sutaḥ (m) son, offspring

tanuḥ (n) the body

tapas (n) heat, religious austerity, penance

upasthānam (n) serving, waiting on, attendance

uras (n) chest, breast; *mahā-uraska-tanuḥ*: having a big-chest body

vajraḥ (m/n) 金剛 thunderbolt, diamond; *vajropamaḥ samādhiḥ*: 金剛喻定

Diamond-like equipoise (This equipoise is so powerful that one who has entered into it is able to cut off all defilements)

varṇaḥ (m, also n) race, caste

veṇuḥ (m) flute

vīṇā (f) Indian lute

vināśaḥ (m) perishing, destruction

-viśeṣāḥ (m) various objects (consisting ...), particular kinds of ...

vrataṁ (n) vow, a religious observance; *vrata-padam* (n): item/constituent of vow/observance

Yaśaḥ (m) name of a minister of King Aśoka

Agent noun

sarva-saṁśaya-cchettṛ cutter/remover of all doubts

Adjectives

acirajāta-prasāda one in whom faith has newly (not long ago) arisen, not long after having acquired faith

ākasmika without a cause, without a reason, unforeseen

alpa little

amogha not vain, unfailing, fruitful; *amogham* (adv) 虛(受): in vain, fruitlessly

a-sva without property

atīkrānta-varṇa having surpassing lustre (here, *varṇa* = 'lustre', 'splendour')

dūra-tara (comparative) further, remoter; *dūrād dūrataram*: further and further, remoter and remoter

gambhīra-tara (comparative) profounder, deeper; *gambhīrād gambhīrataram*: more and more profoundly

gariṣṭha (superlative) heaviest, very heavy, most weighty, most venerable

īdṛśa of this kind, such; f: *īdṛśī*

jyeṣṭha most excellent, greatest, best

kṣīpa-tara (comparative) quicker

kunāla-pratima resembling a *kunāla*

mahātman 'great-souled', high-mind, eminent, mighty; *māhātmyam* (n) greatness, magnanimity

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māyopama like an illusion, like a magical appearance
nimitta-kuśala 善能占相算數 skilled in reading signs
nirvit-saṃjin 厭, 心生厭離 feeling disgusted, having a thought of disgust
pāpa bad, evil, wicked
pra-bhūta much, numerous, plenty
parama-śrāddha 'having highest faith', extremely devout
praveka most excellent
sarva-artha-siddha 一切義成 having all aims accomplished — the Buddha's name when he was a prince
sthirātman having a firm nature, firm-minded
sūkṣma-tara (comparative) subtler; *sūkṣmāt sūkṣmataram*: more and more subtly
sva one's own, own
tanu thin
uttrasta-saṃjñin 常(厭)怖, 常生厭怖, 常懷怖畏 feeling frightened, having thought of fear
viśiṣṭa-tara (comparative) superior, more excellent
vṛddha grown up, senior, old, aged

Participles

abhi-krānta (PPP < \sqrt{kram} I/IV 'step') well passed, advanced
a-hantī (f of PrP < \sqrt{han} II 'kill') not killing
a-saṃ-hārya (FPP < $\sqrt{hṛ}$ I 'take') 不可壞, 不可傾動, 不能轉, 不可引奪 cannot be diverted, cannot be destroyed, cannot be misled
ati-krānta (PPP < \sqrt{kram} I/IV 'step') surpassed, exceeded
caritāvin (quasi-participle — a Prākritic form of PPA *caritavat*) 修, 修行, 勤修, 久修大行, 久行者 has practised
cira-caritāvin (< PPA of \sqrt{car} I 'move'. See *caritāvin*) 積行久, 久修 (*cira-carita*) has practised for a long time; *kiyacciracaritāvin* (See Ex 13a) 積行久如, 已久如, 經久如, 行 ... 已經幾時: has practised for how long
codita (PPP < \sqrt{cud} X 'impel') driven, incited
datta (PPP < $\sqrt{dā}$ III 'give') given
jāta (PPP < \sqrt{jan} IV 'be born') born, arisen, become
hant (PrP < \sqrt{han} II 'kill') harming, killing; f,sg: *hantī*
saṃ-ā-dattavant (PPA < $\sqrt{dā}$ III 'give') undertaking, observing (precepts); sg,f,nom: *saṃādattavatī*
saṃ-kṣipta (PPP < $\sqrt{kṣip}$ VI 'throw') thrown together, contracted, condensed

Verbs

ācchādayām āsa (peri pf < *chad* X 'cover') covered
ā-dadau (pf, sg,3, < *ā* + $\sqrt{dā}$ III 'give') took
āha (< \sqrt{ah} I 'say'; occurs only in pf 3,sg, 3,pl and 2,sg) 'he said', 'he says', 'he calls/considers'
ā-khyāyate (pas, sg,3, < $\sqrt{khyā}$ II 'be known') is known as, is said to be

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āsa (pf, 3,sg, <√*as* II ‘be’) was, existed
ava-kṛāmāti (√*kram* I/IV ‘step’) steps down upon, descends, enters into;
avakṛāmayām āsa (peri pf, sg,3) entered into
cakāra (pf, 3, sg, <√*kr* VIII ‘do’) did, made; Āt: *cakre*
chinatti (√*chid*, VII ‘cut’) cuts
cikāya / cicāya (pf, 3, sg, <√*ci* V ‘gather’ / ‘investigate’) observed, perceived
kathayām cakre (peri pf, Āt, <√*kath* X ‘tell’ + *cakre*) told, related
nirṇāmayām āsa (peri pf, <√*nam* I ‘bend’ + *āsa*) bent forth, stuck out
niś-carati (√*car* I ‘move’) comes forth, issues out; *niśceraḥ*: pf,3, pl
pari-bhūnakti (√*bhuj* VII ‘enjoy’) enjoys, consumes, eats; Āt,3,sg: *paribhūṅkte*;
also: *paribhūñjate*
papracchuḥ (pf, pl,3, <√*prach* VI ‘ask’) they asked
pra-āpa (pf, sg,3, <√*āp* V ‘acquire’) acquired
riñcati (Hybrid Skt form <√*ric* VII ‘leave’; = standard Skt form, *riṇakti*)
leaves, parts with, separates from, gives up
ruṇaddhi (√*rudh* VII ‘obstruct’) obstructs, stops
sam-ā-pede (pf, <√*pad* IV ‘go’. See *samāpadyate*) fully attained, entered into
meditation
saṃcalayām cakāra (peri pf, <√*cal* I ‘move’ + *cakāra*) moved, shook
saṃtarpayām āsa (peri pf, <√*trp* IV ‘be satisfied’ + *āsa*) satisfied, gladdened
upa-cchinatti (sg,3, <√*chid* V ‘cut’) cuts off, interrupts
vy-ā-karoti (√*kr* VIII ‘do’) 記説, 授記 explains, predicts
yunakti (√*yuj* VII ‘yoke’) joins, yokes

Gerunds

nīpatya (√*pat* I ‘fall’) falling down, throwing (oneself) down (in worship)
spḥurītvā (√*spḥur* I ‘quiver’) having quivered, darted, throbbed, flashed
sannipātya (< caus of √*pat* I ‘fall’) having assembled
upetya (√*i* II ‘go’) having gone near
vi-lokya (√*lok* I/X ‘look’) looking at

Indeclinables /Adverbs

abhikrāntāyāṃ rātryām well advanced into the night, at the waning of the
night
ākīrṇe (loc of *ākīrna*: crowded with people) in a crowded place
idānīm now
kramaṇa step by step, gradually, sequentially
purā formerly
rahasi (loc of *rahas*: privacy, secrecy) in private, privately
saṃkṣiptam briefly, concisely
vai (emphatic and affirmative particle) indeed, certainly, verily, etc.
yatra wherein, where
yāvaj-jīvam for the whole life

Exercise 12a

Translate into English

1. *evaṃ śikṣamāṇaḥ ... bodhisattvo ... na riñcati prajñāpāramitāṃ carati prajñāpāramitāyāmavirahitaḥ prajñāpāramitāvihāreṇa* ^[6] (Aṣṭa-Vaidya, 214)
2. *prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ ... satkr̥tya śr̥ṇoti | kathāṃ nopacchinatti | cīracaritāvī sa śāriputra tathārūpo bodhisattvo mahāsattvo veditavyaḥ* ^[7] (Aṣṭa-Vaidya, 89)
3. *ye ca tathāgatasyedr̥ṣṭiṃ dharmatāṃ prajānanti | te āsannā anuttarāyāḥ samyaksaṃbodheścaranti | ... te ca bhagavataḥ śrāvakāḥ | amoghaṃ rāṣṭrapīṇḍaṃ paribhuñjate* ^[8] (Aṣṭa-Vaidya 254)
4. *sacetso 'gāramadhyāvasati, nāsyā bhavatyadhimātraḥ kāmeṣu kāmābhīṣvaṅgo vā abhiprāyo vā | sa nīrvitsaṃjñyeva kāmān paribhuñkte | sa uttrastasaṃjñyeva kāmān paribhuñkte* ^[9] (Aṣṭa-Vaidya, 166)
5. *sacennimittataḥ [sarvajñatā] grahītavyā abhaviṣyat | na ceha śreṇikāḥ parivrājakaḥ śraddhāmalapsyata | tatra hi śreṇikāḥ parivrājakaḥ sarvajñajñāne adhimucya śraddhānusārī prādeśikena jñānenāvātīrṇaḥ* ^[10] (Aṣṭa-Vaidya, 5)
6. *yadi te lokadhātavo na svabhāvena śūnyā abhaviṣyaṃs te 'pi buddhā bhagavanto na svabhāvena śūnyā abhaviṣyaṃs te 'pi prajñaptisamudācārā na svabhāvena śūnyā abhaviṣyaṃs tat prādeśikī śūnyatābhaviṣyad yasmāt prādeśikī śūnyatā nopalabhyate tasmāt sarvadharmā sarvadharmaiḥ śūnyāḥ* ^[11] (PSP_6-8:135)
7. *tato [rājā śuddhodanaḥ] sarvaśākyān sannipātya kathayati; bhavanto yadi sarvārthasiddhaḥ kumāro na pravrajito 'bhaviṣyat ko 'bhaviṣyat | rājā cakravartī | yūyaṃ ke 'bhaviṣyata | anuyātrikāḥ | idānīm sarvārthasiddhaḥ kumāro 'nuttaro dharmarājaḥ kasmān nānuyātrikā bhavatha | deva kiṃ pravrajāmaḥ | pravrajata* ^[12] (SBV I 200)
8. *bhikṣavaḥ saṃśayaajātāḥ sarvasaṃśayacchettāraṃ buddhaṃ bhagavantaṃ papracchuḥ | kiṃ bhadanta āyusmatānandena karma kṛtaṃ yena nimittakuśalo jātaḥ iti* ^[13] (SBV II, 56–57)
9. *netre kunālapratime vilokya sutam kunāleti purā babhāṣe | tadasya netre nidhanaṃ gate te putraṃ kunāleti katham ca vakṣye* || (A-av 119)
10. *tasmin samaye mātā yāvajjīvaṃ pañca vratapadāni samādattavatī | ... prāñān ahanṭī nādattam ādadau ...* | (SBV I 43. Also cf. Ex 13a)
11. *sa idānīm acirajātaprasādo buddhaśāsane yatra śākyaputrīyān dadarśa ākīrṇe rahasi vā tatra śirasā pādayor nipatyā vandate sma | tasya ca yaśo nāmāmātyaḥ paramaśraddho bhagavati | sa*

- taṃ rājānam uvāca | deva nārhasi sarva-varṇa-pravrajitānāṃ
praṇipātaṃ kartuṃ | santi hi śākyaśrāmaṇerakāś caturbhyo
varṇebhyaḥ pravrajitā iti |* (A-av, 71)
12. *atha tāṃ rātriṃ śakro devendro 'tikrāntavarṇo abhikrāntāyāṃ
rātryāṃ yena bhagavāṃs tenopajagāma | upetya bhagavatpādaḥ
śirasā vanditvaikānte nyaśīdat |* (SBV I, 221)
13. *atha khalu bhagavāṃs tasminn eva siṃhāsane niṣaṇṇaḥ
siṃhavikrīḍitaṃ nāma samādhim samāpede* ¹⁴ (PvsPI-1: 4)
14. *sa kāmārāga-pratighau sthirātmā tenaiva yogena tanū cakāra |
kṛtvā mahoraska-tanus tanū tau prāpa dvitīyaṃ phalam āryadharma
||* (Saund_17.37)
15. *yadā rājñāśokena bhagavacchāsane śraddhā pratilabdā sa bhikṣūn
uvāca | kena bhagavacchāsane prabhūtaṃ dānaṃ dattaṃ | bhikṣava
ūcuḥ | anāthapiṇḍadena grhapatinā |* (A-av, 126)
16. *bhagavāṃstān ... devaputrān āmantrayāmāsa | yadi devaputrāḥ
kaścideva kulaputro vā kuladuhitā vā imāṃ gambhīrāṃ
prajñāpāramitāṃ śṛṇuyāt | yāvadasya devaputrāḥ kṣipratarāṃ
nirvāṇaṃ pratikāṅkṣitavyaṃ | na tveva teṣāṃ śraddhānusāribhūmau
kalpaṃ vā kalpāvaśeṣaṃ vā caratām* ¹⁵ (Aṣṭa-Vaidya, 140 f)
17. *atha khalu bhagavāṃs tasyāṃ velāyāṃ jihvendriyaṃ nirṇāmayāṃ
āsa, yenemaṃ trisāhasramahāsāhasraṃ lokadhātum jihvendriyeṇa
ācchādayāṃ āsa | trisāhasra-mahāsāhasraṃ lokadhātum
jihvendriyeṇa sphuritvā tasmāj jihvendriyāt smitam akarot, yato
'nekāni raśmi-koṭīṇiyutaśatasahasrāṇi niśceruḥ* ¹⁶ (PvsPI-1: 3)
18. *... athāśuciṃ duḥkhaṃ anityaṃ asvaṃ nirātmakaṃ caiva cikāya
kāyaṃ | anityatastatra hi śūnyataśca nirātmato duḥkhata eva cāpi
| mārgapravekeṇa sa laukikena kleśadrumaṃ saṃcalayāṃ cakāra ||*
(Saund_17.17)
19. *ityarāḍaḥ kumārasya mātmyādeva coditaḥ | saṃkṣiptaṃ kathayāṃ
cakre svasya śāstrasya niścayaṃ* ¹⁷ (Buddhacarita 12.15)
20. *te ca gāṇḍharvikāḥ svayaṃ eva vīṇāṃ ādāya mṛdaṅga-veṇu-
paṇavādiviśeṣair upasthānaṃ cakruḥ, praṇītena cāhāreṇa
bhagavantaṃ saśrāvakaśaṃghaṃ saṃtarpayāṃ āsuh |* (AVŚ, 44)
21. *te devaputrā āhuḥ | nirvāṇamapyārya subhūte māyopamaṃ
svapnopamamiti vadasi | āyusmān subhūtirāha | tadyadi devaputrā
nirvāṇādapyanyaḥ kaściddharmo viśiṣṭatarāḥ syāt | tamapyahaṃ
māyopamaṃ svapnopamamiti vadeyam* ¹⁸ (Aṣṭa-Vaidya, 20)
22. *dūrāddūratarāmāryasubhūtiḥ praviśati | sūkṣmātsūkṣmataram | gam
bhīrādgambhīratarāmāryasubhūtiḥ praviśati deśayati bhāṣata iti* ¹⁹
(Aṣṭa-Vaidya, 19)
23. *tadyathāpi nāma subhūte arhan bhikṣuḥ kṣīṇāsravo na parasya*

Lesson 12

śraddhayā gacchati dharmatāyāṃ pratyakṣakārī | asaṃhāryo bhavati māreṇa pāpīyasā ^[20] (Aṣṭa-Vaidya, 164)

24. *eṣā hy ānanda śikṣā sarvaśikṣāṇām agrā ākhyāyate śreṣṭhā ākhyāyate | jyeṣṭhā ākhyāyate* ^[21] (Aṣṭa-Vaidya, 230)
25. *drṣṭo vai kāṣṭhādīnām agnyādisaṃyogād vināśaḥ | na ca drṣṭād gariṣṭhaṃ pramāṇamastīti na ca sarvasyākasmiko vināśaḥ* ^[22] (AKB, 193)

Exercise 12b

1. *saced bhagavan bahuḥ paramāṇu-saṃcaya 'bhaviṣyat | na bhagav(ā)n avakṣyat paramāṇu-saṃcaya iti* | (Vajra, 59)
2. *sacen mama bhagavann evaṃ bhaven mayā-arhattvaṃ prāptam iti | na māṃ tathāgato vyākariṣyad araṇā-vihāriṇām agryaḥ subhūtiḥ kulaputro na kvacid viharati | tenocyate 'raṇā-vihāry araṇā-vihāri-iti* ^[23] (Vajra, 35)
3. *sacet punaḥ subhūte kaścīd dharmas tathāgatena-abhisambuddho 'bhaviṣyat | na māṃ dīpaṇkaras tathāgato vyākariṣyad bhaviṣyasi tvaṃ māṇava-anāgate 'dhvani śākyamunir nāma tathāgato 'rhan samyaksambuddha iti* | (Vajra, 47)
4. *sacet punaḥ subhūte lakṣaṇa-sampadā tathāgato draṣṭavyo 'bhaviṣyad rājā-api cakravartī tathāgato 'bhaviṣyat | tasmān na lakṣaṇa-sampadā tathāgato draṣṭavyaḥ* ^[24] (Vajra, 56)
5. *subhūtir āha | no hidaṃ bhagavan | na-asti sa kaścīd dharmo yas tathāgatena dīpaṇkarasya tathāgatasya-arhataḥ samyaksambuddhasya-antikād udgrhītaḥ* | (Vajra, 35)
6. *tatra-api me na-ātma-saṃjñā babhūva | na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā babhūva | tasmāt tarhi subhūte bodhisattvena mahāsattvena sarva-saṃjñā-vivarjayitvā-anuttarāyāṃ samyaksambodhau cittam utpādayitavyam* | (Vajra, 40)

Notes

- ¹ 《阿毘達磨俱舍論》T29, 104b: 《阿毘達磨俱舍論》T29, 104b: 若未來色非有, 不應多聞聖弟子眾, 於未來色勤斷欣求。以未來色是有故, 應多聞聖弟子眾, 於未來色勤斷欣求。
- ² 《阿育王傳》T50,110b: [羅提毬提!] 我本望滿百億金施。
- ³ T29,278a: 第九無間道, ... 此名金剛定; ... 一切無間道中最上上品故。
- ⁴ An “irresistible path” is the moment during which a defilement is being counteracted.
- ⁵ T29, 96b: 若離染者於離染者, 施諸資財, 於財施中, 此為最勝。
- ⁶ Cf. 《大般若波羅蜜多經》T06, no. 220, 751c21–23: 若菩薩摩訶薩如是學時, 隨所生處, 不捨般若波羅蜜多, 不離般若波羅蜜多, 常行般若波羅蜜多。
 《小品般若波羅蜜經》T08, no. 227, 574c23–24: 菩薩如是學者, 得近薩婆若; 不捨般若波羅蜜, 不離般若波羅蜜。
 《摩訶般若波羅蜜經》T08, no. 223, 358b1–2: 菩薩摩訶薩如是學, 是名不捨不離般若波羅蜜, 常行般若波羅蜜。
 Cf. Aṣṭa(E), 176.
- ⁷ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 329a8–10: 聞是深般若波羅蜜, 信解 ... 當知是人, 先世功德成就。
 《小品般若波羅蜜經》T08, no. 227, 560a2–4: 若菩薩聞是深般若波羅蜜, 即時信解, 不疑不悔不難, 樂見樂聞, 常行是念。
 《摩訶般若波羅蜜經》T08, no. 223, 328c18–21: 菩薩摩訶薩, 聞是深般若波羅蜜, 即時信解; 不沒不却不難不疑不悔。歡喜樂聽, 聽已憶念 ...
 《大般若波羅蜜多經401-600卷》T07, no. 220, 800a13–15: 若聞宣說甚深般若波羅蜜多, 屬耳聽聞, 恭敬信受; 於深法義, 斷諸疑惑。 (This version seems to differ Aṣṭa-Vaidya. It speaks of “cuts off doubts”; not “does not interrupt / cut off the talk” *kathām nopacchinatti*. Note also the same notion, in the other Chinese versions, of being free from doubt).
 Cf. Aṣṭa(E), 57.
- ⁸ Cf. 《大般若波羅蜜多經》T06, no. 220, 1069a29–b5: 當知彼人於佛所說甚深法義, 如實解了 ... 則為隣近所求無上正等菩提。亦名如來真淨弟子, 終不虛受人信施 ...
 《摩訶般若波羅蜜經》T08, no.223, 422a4–8: 若有眾生如實知, ... 則能知佛所說諸法實相。是人 ... 近阿耨多羅三藐三菩提。名為真佛弟子, 不虛受人信施 ... *ibid*, 354c: ... 不虛食國中施 ...
 《小品般若波羅蜜經》T08, no. 227, 584b28–c1: 若能如是知諸法相, 是人則 ... 近阿耨多羅三藐三菩提[28]提。是名真佛弟子, 不虛受人信施 ...
 Cf. Aṣṭa(E), 217.
- ⁹ Cf. 《小品般若波羅蜜經》T08, no. 227, 565a16–12: 是菩薩若在居家, 不染著諸欲。所受諸欲, 心生厭離, 常懷怖畏。
 《大般若波羅蜜多經》T07, no. 220, 902a10–11: 為有情故, 雖處居家, 而於其中, 不生貪著。雖現受欲, 而常厭怖。
 《摩訶般若波羅蜜經》T08, no. 223, 342a11–12: 若在居家, 以方便力, 為利益

Lesson 12

眾生故，受五欲。

Cf. Aṣṭa(E), 125.

- ¹⁰ Cf. 《小品般若波羅蜜經》T08, no. 227, 537c4–16: 若是三昧，可以相得；先尼梵志，於薩婆若智，不應生信。先尼梵志，以有量智，入是法中。 (Note that here, it is the *samādhi* called "*sarvadharma-apariṣhṭa*" 無所攝受三摩地 / 無所攝受三摩地 that is said to be incapable of being grasped through signs.)

《大般若波羅蜜多經》T05, no. 220, 209b11–21: 是一切相智，非取相修得。… 若取相修，得一切相智者；勝軍梵志，於一切智智，不應信解。… 是勝軍梵志，雖由信解力歸趣佛法，名隨信行者；而能以本性空，悟入一切智智。

《摩訶般若波羅蜜經》T08, no. 223, 236a11–15: 是相若受若修，可得薩婆若者；先尼梵志，於一切智中，終不生信。… 先尼梵志，不取相，住信行中；用性空智，入諸法相中。

《放光般若經》T08, no. 221, 15a3–11: 薩云若亦不受… 不可以[1]相行故。… 當作是受當作是念；不爾者，異道人先尼，終不有信於薩云若慧。… 作是不受相，先尼得解信要，便得度空性之慧。

Cf. Aṣṭa(E), 3.

- ¹¹ Cf. 《大般若波羅蜜多經》T07, no. 220, 752c28–753a3 (cf. T07, no. 220, 416a): 善現當知！若十方界及諸佛眾并所說法施設名字，自性不空，則所說空，應成少分。以所說空非成少分故，一切法自性皆空…

Also cf. 《大般若波羅蜜多經》〈73 淨土方便品〉T06, no. 220, 1040b13–16: 若十方界及諸佛眾并所說法假說名字自性不空，則所說空應不周遍。以所說空非不周遍故，一切法自性皆空。

Cf. *Larger Sūtra*, 624.

- ¹² King Śuddhodana said this to his Śākya ministers in an effort to encourage them to join his son's order.

Cf. 《根本說一切有部毘奈耶》T23, no. 1442, 720b16–27: 爾時世尊及苾芻僧眾，於日日中入王宮內，受其供養。時淨飯王作如是念：今佛弟子外道千人，心雖端正，身非嚴好；由昔苦身形容瘦悴。云何得令世尊門徒，容儀可愛，觀相生善？若令釋種，陪隨世尊，方是端嚴，人共尊重。時淨飯王，集諸釋種，而告之曰：“諸君當知！一切義成太子，若不出家者，當何所作？”彼皆報曰：“作轉輪王”。又問曰：“君等作何？”報言：“我等稱臣，皆為從者。”王復告曰：今一切義成太子證甘露法，亦令有情同飡斯味。仁等何因，不為隨從？”彼皆報曰：“我今出家。”王曰。各隨汝意。 The underlined part corresponds to the Skt in the Ex.

- ¹³ Cf. 《根本說一切有部毘奈耶破僧事》T24, no. 1450, 166a19–21: 時，諸苾芻聞已生疑，白佛言：「世尊！此具壽阿難陀，先種何業，善能占相算數？」

- ¹⁴ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 217c5–6: 爾時世尊，故在師子座，入師子遊戲三昧。

《大般若波羅蜜多經》T05, no. 220, 2b10 (also: T07, no. 220, 2a16, 428a20–21): 爾時，世尊不起本座，復入師子遊戲等持。

《放光般若經》T08, no. 221, 1b28–29: 是時，世尊於師子座三昧；其三昧者，名師子遊戲。

Cf. *Larger Sūtra*, 40.

- ¹⁵ Cf. 《小品般若波羅蜜經》T08, no. 227, p. 559, c24-27: 佛告諸天子：「若善男子、善女人，聞是深般若波羅蜜，疾得涅槃；是人於信行地中修行，若一劫，若減一劫，所不能及。」

- 《大般若波羅蜜多經401-600卷》T07, no. 220, 819a29–b3 (also: T07, no. 220, 896b17–20) 爾時佛告諸天子言:「... 天子當知! 若善男子善女人等, 聞深般若波羅蜜多, 疾得涅槃; 勝前所說隨信行等, 若經一劫, 若一劫餘, 修自地 ...」
- 《摩訶般若波羅蜜經》T08, no. 223, 328b24–c2: 佛告欲色界諸天子:「... 諸天子! 若善男子, 善女人, 聞是深般若波羅蜜, 書持受讀誦說正憶念; 是善男子善女人疾得涅槃 — 勝求聲聞辟支佛乘善男子善女人, 遠離深般若波羅蜜行餘, 經若一劫, 若減一劫。」
- Cf. Aṣṭa(E), 103. *kṣiprataram* is in comparison to the case of the *śraddhānusārin*
- ¹⁶ Cf. 《大般若波羅蜜多經》T05, no. 220, 2a29–b2 (also: T07, no. 220, 2, a7-10; 428a12–15): 爾時世尊, 從其面門, 出廣長舌相, 遍覆三千大千世界; 熙怡微笑, 復從舌相, 流出無量百千俱胝那由多光。
- 《摩訶般若波羅蜜經》T08, no. 223, 217b28–c1: 爾時世尊, 出廣長舌相, 遍覆三千大千國土; 熙怡微笑, 從其舌根, 放無量千萬億光。
- Cf. *Larger Sūtra*, 39.
- ¹⁷ Cf. 《佛所行讚》〈12 阿羅藍鬱頭藍品〉T04, no. 192, 22c11–12: 爾時阿羅藍, 聞太子所問, 自以諸經論, 略為其解說。
- ¹⁸ Cf. 《小品般若波羅蜜經》T08, no. 227, 540c15–17: 諸天子言:「大德須菩提, 亦說涅槃如幻如夢耶?」須菩提言:「諸天子! 設復有法, 過於涅槃, 我亦說如幻如夢。」
- 《摩訶般若波羅蜜經》T08, no. 223, 276b4–8: 爾時諸天子問須菩提:「汝說佛道如幻如夢; 汝說涅槃亦復如幻如夢耶?」須菩提語諸天子:「我說佛道如幻如夢; 我說涅槃亦如幻如夢。若當有法, 勝於涅槃者, 我說亦復如幻如夢。」
- 《放光般若經》T08, no. 221, 40b7–9: 爾時諸天子問須菩提:「云何乃至佛亦復如幻如夢?」須菩提言:「我說至佛亦復如幻。若復有法, 勝於泥洹者, 我亦復言如幻。」
- 《大般若波羅蜜多經》T07, no. 220, p. 771, a9-15: 時, 諸天子問善現言:「豈諸如來應正等覺, 及佛無上正等菩提, 亦如幻化夢所見耶?」善現答言:「如是如是; 乃至涅槃, 我亦說為如幻如化, 如夢所見。」時, 諸天子問善現言:「豈可涅槃, 亦如幻化, 夢所見境?」善現答言:「設更有法, 勝涅槃者, 我亦說為如幻如化, 如夢所見。」
- 《大般若波羅蜜多經》T07, no. 220, p. 871, a9-14: 時, 諸天子問善現言:「豈諸如來應正等覺所證無上正等菩提, 亦皆如幻?」善現答言:「如是如是; 乃至涅槃, 亦復如幻。」時諸天子問善現言:「豈可涅槃亦復如幻?」善現答言:「設更有法, 勝涅槃者, 亦復如幻; 何況涅槃?」
- Cf. Aṣṭa(E), 18.
- ¹⁹ Cf. 《摩訶般若波羅蜜經》T08, no. 223, 275c13–14: (爾時, 諸天子心念:)「須菩提所說, 欲令易解, 轉深轉妙。」
- 《小品般若波羅蜜經》T08, no. 227, 540b29–c1: (諸天子作是念:)「須菩提欲令此義易解, 而轉深妙」(CBETA, T08, no. 227, p. 540, b29-c1)
- 《大般若波羅蜜多經》T07, no. 220, 139a17–19: (爾時, 諸天子復作是念:)「尊者善現, 於此般若波羅蜜多, 雖復種種方便顯說, 欲令易解; 然其義趣, 轉深轉妙, 難可測量。」
- 《大般若波羅蜜多經》T07, no. 220, 870c25–27: (時, 諸天子復作是念:)「尊者善現, 於此義中, 欲令易解; 而轉深細, 難可測量。」
- 《放光般若經》T08, no. 221, p. 40, a7–9: (諸天子復念:)「今須菩提, 敷演般若波羅蜜, 其事甚深; 所教轉深, 所說轉妙。」

- Cf. Aṣṭa(E), 17.
- 20 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 340b20–22: 譬如漏盡阿羅漢, 不信他語, 不隨他行. 現見諸法實相. 惡魔不能轉.
 《小品般若波羅蜜經》T08, no. 227, 564c2–4: 如漏盡阿羅漢, 現前證諸法相. 不生不起法故, 不為惡魔所制.
 《大般若波羅蜜多經》T06, no. 220, 667c1–3: 如漏盡阿羅漢. 諸有所作, 不信他語. 現證法性, 無惑無疑. 一切惡魔, 不能傾動.
 《大般若波羅蜜多經》T07, no. 220, 827a1–2 (also: 901b22–24): 如阿羅漢, 諸有所為, 不信他語, 現證法性, 無惑無疑. 一切惡魔, 不能傾動.
 《放光般若經》T08, no. 221, 87a11–13: 譬如漏盡阿羅漢, 面自見法, 不信餘教; 魔終不能(動).
 Cf. Aṣṭa(E), 123.
- 21 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 363c25–26: 「阿難! 般若波羅蜜, 於諸學中, 最尊、第一、微妙、無上.
 《大般若波羅蜜多經》T06, no. 220, 784a12–14 (also: T07, no. 220, 677b4–6, 857b22–24, 919b9–11): 是故慶喜! 我說學此甚深般若波羅蜜多, 於諸學中, 為最、為勝、為長、... 為無上」(CBETA, T06, no. 220, p. 784, a12–14)
 《大般若波羅蜜多經》T07, no. 220, 314a23–25: 是故慶喜! 我說學此甚深般若波羅蜜多, 於諸學中, 為最、為勝、為尊、... 無等無等等.
 《小品般若波羅蜜經》卷9: 「阿難! 是故般若波羅蜜, 最上最妙」(CBETA, T08, no. 227, p. 578, c6-2)
 《放光般若經》T08, no. 221, 105c16–18: 阿難! 是般若波羅蜜學, 於諸學中, 最尊、最上、過諸辯上.
 Cf. Aṣṭa(E), 193.
- 22 Cf. 《阿毘達磨俱舍論》T29, no. 1558, 67c22–24: 豈不世間現見薪等, 由與火合, 故致滅無. 定無餘量, 過現量者 — 故非法滅, 皆不待因.
 This represents the response of the Vātsīputrīyas to the opponents who claim that a conditioned *dharma* does not require any cause for its cessation.
- 23 X: 我若作如是念: “我得阿羅漢永離貪欲”者, 如來不應記說我言: 善現! 善男子, 得無諍住最為第一; 以都無所住, 是故如來說名無諍住、無諍住.
 K: 我若作是念: 『我得阿羅漢道。』世尊則不說: 須菩提是樂阿蘭那行者; 以須菩提實無所行, 而名須菩提是樂阿蘭那行.
- 24 X: 善現! 若以諸相具足觀如來者, 轉輪聖王應是如來。是故不應以諸相具足觀於如來。如是應以諸相非相, 觀於如來.
 K: 須菩提! 若以三十二相觀如來者, 轉輪聖王則是如來.

Lesson 13

- 13.1 The Aorist Tense
- 13.2 Prohibitive
- 13.3 Desiderative and Intensive (/frequentative)

13.1. The Aorist Tense (aor)

In principle, this tense is said to indicate an action which has occurred in the very recent past, or which has a present relevance. In practice, however, it is quite freely interchangeable with the other past tenses. The impf we have learned in lesson 11 can be regarded as an aorist of the present stem.

13.1.1. Distinction between an ipf (*lan*) and an aor (*luṇ*)

A distinction can be made as follows: An aor is an aor, and not an ipf, if from the stem the corresponding present tense can be derived. Thus: *agacchat* is ipf of \sqrt{gam} , and not aor, because from the stem *-gaccha-*, the corresponding present tense *gacchati* can be derived. The aor of \sqrt{gam} is *agamat*. On the other hand, *abhūt* is aor, and not ipf, because the corresponding present tense is *bhavati* which cannot be derived from the stem of *abhūt*.

13.1.2. Different forms of aorist

The aorists can be classified into two major groups: (a) non-sigmatic (without an intermediate sibilant), (b) sigmatic (having an intermediate sibilant). Out of these, we get a total of seven distinguishable forms as follows:

Three types out of (a): I. root aorist, II. *a*-aorist, III. reduplicated aorist. Four types out of (b): IV. *s*-aorist, V. *sa*-aorist, VI. *iṣ*-aorist, VII. *siṣ*-aorist.

I. and II. are sometimes referred to as the simple aorists.

In addition to these, there is a special, eighth form, described as the “aorist passive”.

The endings for the aor are mostly regular, and generally identical with those of the impf.

But note that for those aor with athematic endings: (i) the pl,3 Pa ending is **-uḥ**; (ii) sg,2 and sg,3 Pa of the sigmatic aor have the endings **-īḥ** and **-īt** respectively.

13.1.2.I The root aorist

This small group of aor occurs in the *parasmaipada* form only, of a few \sqrt{a} -ending roots: $\sqrt{dā}$, $\sqrt{dhā}$, $\sqrt{gā}$, $\sqrt{ghrā}$, $\sqrt{pā}$, $\sqrt{sthā}$; and roots treated as \bar{a} -ending, such as \sqrt{so} IV 'finish' (pre: *syati*; aor: *asāt*), \sqrt{cho} IV 'cut off' (pre: *chyat*; aor: *acchāt*). $\sqrt{bhū}$ also comes under this group.

It is derived by prefixing the augment **a-** directly to the unchanged root and adding the impf ending. Note that the stem final \bar{a} is lost before the 3,pl ending **-uḥ**.

13.1.2.I.1 Paradigm: $\sqrt{dā}$

parasmaipada

<i>adā-t</i>	<i>adā-tām</i>	<i>ad-uḥ</i>
<i>adā-ḥ</i>	<i>adā-tam</i>	<i>adā-ta</i>
<i>adā-m</i>	<i>adā-va</i>	<i>adā-ma</i>

13.1.2.I.2 Conjugation of aor of $\sqrt{bhū}$ is irregular (note insertion of **-v-**):

parasmaipada

<i>abhū-t</i>	<i>abhū-tām</i>	<i>abhū-v-an</i>
<i>abhū-ḥ</i>	<i>abhū-tam</i>	<i>abhū-ta</i>
<i>abhū-v-am</i>	<i>abhū-va</i>	<i>abhū-ma</i>

13.1.2.II The **a-**aorist

This group is a larger one, and occurs mainly in *parasmaipada*. It is derived by prefixing the augment **a-** to the root, and then adding the thematic **-a-** before the final ending (Thus, the combination: **a-** + root + **-a-** + ending).

In form, it is equal to the impf of Class VI (no guṇating of root vowel) — excepting for roots ending with $\sqrt{r}/\sqrt{r̄}$ which is guṇated before the thematic **-a-** (Thus, $\sqrt{sr} \rightarrow asarat$; $\sqrt{jr̄} \rightarrow ajarat$).

The aor of \sqrt{vac} (*avocat* < *a-va-uc-at*) and \sqrt{pat} (*apaptat* < *a-pa-pt-at*) which are in contracted reduplicated forms, are classified under this group.

13.1.2.II.1 Paradigm: \sqrt{sic} VII ‘sprinkle’

parasmaipada

<i>asica-t</i>	<i>asica-tām</i>	<i>asic-an</i>
<i>asica-ḥ</i>	<i>asica-tam</i>	<i>asica-ta</i>
<i>asic-am</i>	<i>asicā-va</i>	<i>asicā-ma</i>

ātmanepada

<i>asica-ta</i>	<i>asic-etām</i>	<i>asic-anta</i>
<i>asica-thāḥ</i>	<i>asic-ethām</i>	<i>asica-dhvam</i>
<i>asic-e</i>	<i>asicā-vahi</i>	<i>asicā-mahi</i>

Note strengthening before *-va* and *-ma* in the first person du and pl

13.1.2.II.2 The conjugation of aor of \sqrt{vac} (note the stem, *voc*) is as follows:

parasmaipada

<i>avoca-t</i>	<i>avoca-tām</i>	<i>avoc-an</i>
<i>avoca-ḥ</i>	<i>avoca-tam</i>	<i>avoca-ta</i>
<i>avoc-am</i>	<i>avocā-va</i>	<i>avocā-ma</i>

ātmanepada

<i>avoca-ta</i>	<i>avoc-etām</i>	<i>avoc-anta</i>
<i>avoca-thāḥ</i>	<i>avoc-ethām</i>	<i>avoca-dhvam</i>
<i>avoc-e</i>	<i>avocā-vahi</i>	<i>avocā-mahi</i>

13.1.2.III The reduplicated aorist (redup aor)

This aor is formed from the combination: *a-*(augment) + reduplication of root + *-a-* (thematic) + ending.

It consists of the aor of only a couple of verbs. However, it also supplies the aor of the caus and Class X verbs (conjugation in *-ay-*, with thematic endings).

Examples:

- \sqrt{yuj} ('yoke') → *a*-aorist *ayujat* 'he joined', and caus aorist *a-yūyujat* 'he employed/appointed'.
- *karmasu prativṛttau* (suitable) *sacivāṃs* (pl.m,acc, councillors) *tān ny-ayūyujan* (pl,3rd, redup aor) | (Saund 1.47)
They appointed those counselors to suitable tasks.

Note the peculiar reduplication of the root.

Vowels other than *u* reduplicate as *i*.

Example:

- \sqrt{jan} → *aṅjanat* 'he begot'; $\sqrt{sthā}$ → *atiṣṭhapat* 'he caused to stand' (the aor of the simple verb is *asthāt* 'he stood')

Prosodically, a distinction is made between long and short syllables — referred to as “heavy” and “light”, respectively.

A syllable is “**light**” (representable by the symbol ◡) if : (a) its vowel is short, or (b) it is not followed by more than one consonant. (Note that *e* and *o* are metrically long vowels)

A syllable is “**heavy**” (representable by the symbol –) if: (a) its vowel is long, or (b) it is followed by two or more consonants or by an anusvāra or visarga (it is heavy by position)

If the root syllable is metrically light, the reduplication syllable is made metrically heavy by lengthening it.

Examples:

- \sqrt{cur} (caus: *corayati* 'he steals') → *a-cūcurat* 'he stole' (*u*- in the reduplication is lengthened to *ū* — made metrically heavy)
- $\sqrt{sthā}$ → *atiṣṭhapat* (*i*- is not lengthened because this reduplication syllable is heavy, being in front of a conjunct — it is long by position).

Generally, the first three syllables of the stem follow the metrical sequence: ◡–◡ (short–long–short). Thus: *ā-jī-jān-at* ('he begot'); *ā-du-drū-v-at* ('he ran'. The first *u* in the reduplication syllable is long by position); etc. Note that in *a-ti-ṣṭha-p-at*, the root vowel is shortened so as to maintain the heavy–light rhythm. There are a few irregularities.

Example:

- $\sqrt{dīp}$ 'blaze' → *adidīpat*¹

In brief, a reduplicated aor is generally quite recognizable, being characterized by the sequence: *a*-(augment) + heavy reduplication syllable + light root syllable + thematic ending.

13.1.2.III.1 **Paradigm: caus of √*muc*** ('release'; caus: *mocayati* 'liberates')

parasmaipada

<i>amūmuca-t</i>	<i>amūmuca-tām</i>	<i>amūmuc-an</i>
<i>amūmuca-ḥ</i>	<i>amūmuca-tam</i>	<i>amūmuca-ta</i>
<i>amūmuc-am</i>	<i>amūmucā-va</i>	<i>amūmucā-ma</i>

ātmanepada

<i>amūmuca-ta</i>	<i>amūmuc-etām</i>	<i>amūmuc-anta</i>
<i>amūmuca-thāḥ</i>	<i>amūmuc-ethām</i>	<i>amūmuca-dhvam</i>
<i>amūmuc-e</i>	<i>amūmucā-vahi</i>	<i>amūmucā-mahi</i>

13.1.2.IV **The *s*-aorist**

This is characterized by an *-s-* to the augmented root and athematic ending. Thus, it is formed from the combination: *a-* + root + *-s-* + ending.

All *parasmaipada* roots are vṛddhied. In the *ātmanepada*, roots ending in *i/ī* or *u/ū* are guṇated; others, unstrengthened.

Note that the sg of the 3rd and 2nd person in the *parasmaipada* have an *-ī-* inserted between the stem and the ending. The resulting internal sandhi can be difficult to recognize.

Example:

- √*drś* → *a-* + *drāś* + *-s-* + *ī* (inserted) + *t* → *adrākṣīt* 'he saw'; likewise *adrākṣīḥ* 'you saw' (See paradigm (b))

13.1.2.IV.1 **Paradigm (a), root ending in vowel: √*nī***

parasmaipada

<i>anai-ṣ-īt</i>	<i>anai-ṣ-īām</i>	<i>anai-ṣ-uḥ</i>
<i>anai-ṣ-īḥ</i>	<i>anai-ṣ-īam</i>	<i>anai-ṣ-īta</i>
<i>anai-ṣ-am</i>	<i>anai-ṣ-va</i>	<i>anai-ṣ-ma</i>

ātmanepada

<i>ane-ṣ-ṭa</i>	<i>ane-ṣ-ātām</i>	<i>ane-ṣ-ata</i>
<i>ane-ṣ-ṭhāḥ</i>	<i>ane-ṣ-āthām</i>	<i>ane-ḍhvam</i>
<i>ane-ṣ-i</i>	<i>ane-ṣ-vahi</i>	<i>ane-ṣ-mahi</i>

13.1.2.IV2 **The conjugation of √kr̥ (irregular) is as follows:**

parasmaipada

<i>akār-ṣ-īt</i>	<i>akār-ṣ-tām</i>	<i>akār-ṣ-uḥ</i>
<i>akār-ṣ-īḥ</i>	<i>akār-ṣ-tam</i>	<i>akār-ṣ-ṭa</i>
<i>akār-ṣ-am</i>	<i>akār-ṣ-va</i>	<i>akār-ṣ-ma</i>

ātmanepada

<i>akṛ-ta</i>	<i>akṛ-ṣ-ātām</i>	<i>akṛ-ṣ-ata</i>
<i>akṛ-thāḥ</i>	<i>akṛ-ṣ-āthām</i>	<i>akṛ-ḍhvam</i>
<i>akṛ-ṣ-i</i>	<i>akṛ-ṣ-vahi</i>	<i>akṛ-ṣ-mahi</i>

13.1.2.IV3 **Paradigm (b), root ending in consonant: √dṛś**

parasmaipada

<i>adrāk-ṣ-īt</i>	<i>adrāk-ṣ-tām</i>	<i>adrāk-ṣ-uḥ</i>
<i>adrāk-ṣ-īḥ</i>	<i>adrāk-ṣ-tam</i>	<i>adrāk-ṣ-ṭa</i>
<i>adrāk-ṣ-am</i>	<i>adrāk-ṣ-va</i>	<i>adrāk-ṣ-ma</i>

13.1.2.V **The sa-aorist**

This aorist is characterized by the addition of **-sa-** to the root before the final ending. Thus, it is formed from the combination: *a-* + root + *-sa-* + ending. It comprises only a few roots ending in *ś*, *ṣ* or *h*. The root final vowel combines with *-sa-* to form the distinctive conjunct, *-kṣ-*.

13.1.2.V1 **Paradigm: √diś**

parasmaipada

<i>adik-ṣa-t</i>	<i>adikṣa-tām</i>	<i>adikṣ-an</i>
<i>adik-ṣa-ḥ</i>	<i>adikṣa-tam</i>	<i>adikṣa-ṭa</i>
<i>adik-ṣ-am</i>	<i>adikṣā-va</i>	<i>adikṣā-ma</i>

ātmanepada

<i>adikṣa-ta</i>	<i>adikṣ-ā-tām</i>	<i>adikṣ-anta</i>
<i>adikṣa-thāḥ</i>	<i>adikṣ-āthām</i>	<i>adikṣa-dhvam</i>
<i>adikṣ-i</i>	<i>adikṣā-vahi</i>	<i>adikṣā-mahi</i>

13.1.2.VI The *iṣ*-aorist

This is characterized by the addition of *-iṣ-* between the strengthened root and the final ending. It consists of a few verbs ending in vowel other than *-ā*, and in consonant.

The endings are as for the *s*-aorist, and noticeably, the sibilant of the infix (*-iṣ-*) does not appear in the Pa sg, of the 3rd and 2nd person.

Example:

- *apāvīt* ($\sqrt{pū}$), etc.

13.1.2.VI.1 Paradigm (a), root ending in vowel: $\sqrt{pū}$ ***parasmaipada***

<i>apāv-īt</i>	<i>apāv-iṣ-tām</i>	<i>apāv-iṣ-uḥ</i>
<i>apāv-iḥ</i>	<i>apāv-iṣ-tam</i>	<i>apāv-iṣ-ṭa</i>
<i>apāv-iṣ-am</i>	<i>apāv-iṣ-va</i>	<i>apāv-iṣ-ma</i>

ātmanepada

<i>apav-iṣ-ṭa</i>	<i>apav-iṣ-ātām</i>	<i>apav-iṣ-ata</i>
<i>apav-iṣ-ṭhāḥ</i>	<i>apav-iṣ-āthām</i>	<i>apav-i-ḍhvam</i>
<i>apaviṣi</i>	<i>apaviṣvahi</i>	<i>apaviṣmahi</i>

13.1.2.VI.2 Paradigm (b), root ending in consonant: \sqrt{budh} ***parasmaipada***

<i>abodh-īt</i>	<i>abodh-iṣ-tām</i>	<i>abodh-iṣ-uḥ</i>
<i>abodh-iḥ</i>	<i>abodh-iṣ-tam</i>	<i>abodh-iṣ-ṭa</i>
<i>abodh-iṣ-am</i>	<i>abodh-iṣ-va</i>	<i>abodh-iṣ-ma</i>

ātmanepada

<i>abodh-iṣ-ṭa</i>	<i>abodh-iṣ-ātām</i>	<i>abodh-iṣ-ata</i>
<i>abodh-iṣ-ṭhāḥ</i>	<i>abodh-iṣ-āthām</i>	<i>abodh-i-ḍhvam</i>
<i>abodh-iṣ-i</i>	<i>abodh-iṣ-vahi</i>	<i>abodh-iṣ-mahi</i>

13.1.2.VII The *siṣ*-aorist

This is a small class of aorist from a few roots ending in *-ā*, and from \sqrt{nam} , \sqrt{yam} and \sqrt{ram} . It is characterized by the addition of *-siṣ-* between the root and the athematic ending. Thus, it is formed from the combination: *a-* + root + *-siṣ-* + ending.

Its conjugation is like the *iṣ*-aorist, and occurs in the *parasmaipada* only.

13.1.2.VII.1 **Paradigm: √ yā**
parasmaipada

<i>ayā-sīt</i>	<i>ayā-siṣ-ṭām</i>	<i>ayā-siṣ-uḥ</i>
<i>ayā-sīḥ</i>	<i>ayā-siṣ-ṭam</i>	<i>ayā-siṣ-ṭa</i>
<i>ayā-siṣ-am</i>	<i>ayā-siṣ-va</i>	<i>ayā-siṣ-ma</i>

13.1.2.VIII **Aorist passive**

The *ātmanepada* forms of the aorist are used for the passive mode. However, there is also a special, passive form of aorist, which has no regular conjugation. Its occurrence is not so common, and is only in the 3rd person sg. It is formed thus: *a-* + strengthened root + *-i* (ending).

Examples:

- √ *kr* → *akāri* ‘it was done’
- √ *jñā* → *ajñāyi* ‘it was understood’
- √ *diś* → *adeśi* ‘it was pointed out’

13.2 **Prohibitive (Injunctive)**

To express a prohibition, the negative particle ***mā*** is used with the unaugmented form of an aor/impf.

Examples:

- *mā vocaḥ* (< *avocaḥ*, sg,2) = Don’t say! (/ You must not say!).
- *mā kārṣīḥ* (< *akārṣīḥ*, sg,2) = Don’t do !
- *mā bhūt* (< *abhūt*, sg,3) = It must not be! (Let it not be!)

Sometimes, the *ipv* is also used as an injunctive.

Example:

- *mā gaccha* (sg,2, *ipv*) ‘[you] don’t go!’

13.2.1 However, we sometimes also find the prohibition expressed with ***mā*** followed by a verb in fut, pre.

Example:

- *kaccī kulaputrā yūyam āgamiṣyatha mā paścād vipratīṣārīṇo bhaviṣyatha durbhikṣa-bhayaṃ praviṣṭāḥ* | (Aṣṭa-Vaidya, 122)
O, sons of good family! I’m not sure you’ll come — **lest you’ll** later **become** regretful having got into the danger of famine.

13.3 Desiderative (desid) and Intensive (inten)

Two secondary derivatives, desiderative and intensive, do not occur so commonly, and will be discussed briefly here. The *inten*, especially, is relatively rare.

13.3.1 The Desiderative

The **desid** indicates a desire or wish to do the action expressed by the verbal root. It is characterized by reduplication before the root and the addition of *-sa-* (*-iṣa-* in some cases). The whole stem so formed is then inflected like a thematic verb.

The consonant part of the reduplication follows the rules as discussed in §11.2.1. Vowels other than *u/ū* is reduplicated as *i*; *u/ū* is reduplicated as *u*.

Examples:

- $\sqrt{pā} \rightarrow \text{pipāsa}ti$ ‘he desires to drink’
- $\sqrt{gam} \rightarrow \text{jigamiṣa}ti$ ‘he desires to go’
- $\sqrt{dā} \rightarrow \text{didāsa}ti$ / $\text{ditsa}ti$ ‘he desires to give’
- $\sqrt{man} \rightarrow \text{māmāṃsa}ti$ ‘he desires to think’
- $\sqrt{ji} \rightarrow \text{jigīṣa}ti$ ‘he desires to conquer’
- $\sqrt{jīv} \rightarrow \text{jījīviṣa}ti$ ‘he desires to live’
- $\sqrt{nī} \rightarrow \text{ninīsa}ti$ ‘he desires to lead’
- $\sqrt{bhū} \rightarrow \text{bubhūṣa}ti$ ‘he desires to become’
- $\sqrt{bhuj} \rightarrow \text{bubhukṣa}ti$ ‘he desires to eat’
- $\sqrt{budh} \rightarrow \text{bubodhiṣa}ti$ ‘he desires to understand’
- $\sqrt{rud} \rightarrow \text{rurudiṣa}ti$ ‘he desires to weep’
- $\sqrt{kr} \rightarrow \text{cikīrṣa}ti$ / $\text{cikīrṣa}te$ ‘he desires to do’
- $\sqrt{mr} \rightarrow \text{mumūrṣa}ti$ ‘he desires to die’
- $\sqrt{sev} \rightarrow \text{siseviṣa}te$ ‘he desires to serve’
- $\sqrt{gai} \rightarrow \text{jigāsa}ti$ ‘he desires to sing’
- $\sqrt{cit} \rightarrow \text{cikitsa}ti$ (also said to be $< \sqrt{kit}$) ‘he desires to attend to’
- $\sqrt{jñā} \rightarrow \text{jijñāsa}ti$ ‘he desires to know’
- $\sqrt{grah} \rightarrow \text{jighṛkṣa}ti$ ‘he desires to grasp’
- $\sqrt{prach} \rightarrow \text{pipṛcchiṣa}ti$ ‘he desires to ask’
- $\sqrt{āp} \rightarrow \text{īpsa}ti$ ‘he desires to obtain’

Note from the above examples that while generally the root syllable remains unchanged, there are exceptions.

Examples:

- Final *r/ṛ* changes to *īr/ūr*, as seen in \sqrt{kr} and \sqrt{mr} .

- Final *i* and *u* become lengthened, as seen in $\sqrt{j}i$ (note also: root consonant *j-* has changed to *g-*).
- Root vowels of some *-an/-am* ending verbs become lengthened, as seen in $\sqrt{m}an$.
- Some roots become contracted, as seen in $\sqrt{d}ā$ (contracting to *-t-*) → *ditsati*; even more difficult of recognition is the change from $\sqrt{ā}p$ → *īp* (+ *sa-*).

13.3.1.1 Noun and adjective forms of desid

Two fairly common forms of desid that occur are: noun ending in *-sā* and adj ending in *-u*.

Examples:

- *pipāsā* ‘desire to drink’ / ‘thirst’; *pipāsu* ‘desirous of drinking’ / ‘thirsty’.
- *bubhuksā* ‘desire to eat’ / ‘hunger’; *bubhuksu* ‘desirous of eating’ / ‘hungry’.
- *cikitsā* ‘desire to attend to’ / ‘medical attention’; *cikitsu* ‘desirous of treating medically’ (*cikitsaka* ‘physician’).
- *jigīṣā* ‘desire to conquer/obtain’; *jigīṣu* ‘desirous to conquer/obtain’
- *jijīviṣā* ‘desire to live’; *jijīviṣu* ‘desirous of life’

13.3.2 Intensive (/frequentative)

The **inten** is also characterized by reduplication. Distinctively, the vowel in its reduplicated syllable is strengthened (usually guṇated). But it should be noted that in some cases, there are several alternative forms of the reduplication. For a few roots, the whole root is reduplicated (e.g.: see \sqrt{car} below).

In the *ātmanepada* stems—which occur more commonly—there is the added *-ya-* sign. This form is also used for the passive form.

The *parasmaipada* stems do not have the *-ya-* sign, and are conjugated like the Class III verbs. Note the optionally inserted *-ī-* between the stem and the ending, which causes a root final vowel to be guṇated (e.g.: $\sqrt{bhū}$ → *bobhāvīti*); but a root medial vowel is unchanged (e.g.: \sqrt{vid} → *vevidīti*).

Examples:

- $\sqrt{pā}$ → *pepīyate*, *pāpāti* ‘drinks very much’

Lesson 13

- $\sqrt{\text{lih}} \rightarrow \text{lelihyate, lelihīti}$ 'licks intensely'
- $\sqrt{\text{bhū}} \rightarrow \text{bobhūyate, bobhavīti/bobhavati/bobhoti}$ 'becomes/arises repeatedly'
- $\sqrt{\text{dā}} \rightarrow \text{dedīyate, dādāti}$ 'gives frequently/generously'
- $\sqrt{\text{car}} \rightarrow \text{cañcūryate, carcarīti/cañcu/(cū)rīti/cañcūrti}$ 'moves repeatedly'
- $\sqrt{\text{vid}} \rightarrow \text{vevidyate, vevetti/vevidīti}$ 'knows profoundly'
- $\sqrt{\text{dīp}} \rightarrow \text{dedīpyate, dedipīti}$ 'shines intensely'
- $\sqrt{\text{rud}} \rightarrow \text{rorudyate, rorudīti}$ 'weeps intensely'
- $\sqrt{\text{lubh}} \rightarrow \text{lolubhyate, lolubhīti}$ 'covets intensely'
- $\sqrt{\text{kr}} \rightarrow \text{cekrīyate, carkarti/carikarti/carkarīti/carīkarīti}$ 'does repeatedly'
- $\sqrt{\text{smṛ}} \rightarrow \text{sāsmaryate, sāsmarīti/sāsmarti}$, 'recollects frequently'
- $\sqrt{\text{kram}} \rightarrow \text{cañkramyate cañkramīti/cañkramati}$ 'steps to and fro'

13.3.2.1 Some inten stems serve as adj, or are compounded to form adj.

Examples:

- $\sqrt{\text{lubh}} \rightarrow \text{lolupa}$ (corrupted from *lolubh*) 'greatly covetous':
athānyatamo lolupa-jātīyaḥ ('of an intensely greedy type') *sattvaḥ*
prthivī-rasam aṅgulyagreṇāśvādayati | (SVB, I, 8. *āsvādayati* (<
 $\sqrt{\text{svad}}$ I 'relish'): 'relishes well')
= Then, one of them, a very covetous type, relishes the taste of
the earth with his finger-tip.

Vocabulary

Nouns

antardhānam (n) disappearance, vanishing
antarikṣam (*Jantarikṣam*) (n) the sky, the air
anya-puṣṭaḥ (m) 'reared by another', Indian cuckoo (said to be reared by crow)
āśīviṣaḥ (m) (毒蛇) a venomous snake
ātmavattā (f) self-possession, prudence
buddhiḥ (f) discernment, comprehension, intelligence, intellect
cailam (n; = *celam*) clothes, garment
candramas (m) moon (For declension, cf. *sumanas*)

Reading Buddhist Sanskrit Texts

- caṅkramah* (m; < inten of \sqrt{kram} I/IV 'step') 經行, 經行處(/所) walking, walking up and down (often as a meditative exercise), the place for such walking(/exercise)
- cira-sthitiḥ* (f) long endurance, remaining for a long time
- deśaḥ* (m) region, country
- devatā* (f) female deity
- dhairyam* (n, < *dhīra*) intelligence, firmness, constancy
- dharmatā* (f) nature of things, universal norm, a regular phenomenon
- dvirephaḥ* (m) a large black bee
- īryā-pathaḥ* (m) 儀, 威儀, 威儀路, 威儀道, 進止威儀 (physical) movement, (ascetic) religious performance, behaviour, deportment, the fourfold movement of walking, standing, sitting and lying down
- iṣaḥ* (m) name of the month in September–October (*iṣa* also means fertile); *māsi iṣe*: in the month of harvest
- jambūḥ* (f; also *jambūḥ* f) rose apple tree
- Jambudvīpaḥ* (m; = *Jambūdīvīpaḥ*) the continent of rose-apples, i.e., India
- kaṇṭhaḥ* (m) throat, neck, voice; *saṃrakta-kaṇṭha*: having passionate voice; (*vi*)*nīla-kaṇṭha*: 'blue-neck', a peacock
- karaḥ* (m) tax, royal revenue
- kāraṇā* (f) pain affliction
- kilakilā* (f) sound expressing joy
- kṣveḍitam* (n; PPP < $\sqrt{kṣviḍ}$ I 'murmur') murmuring, growling, roaring (of a lion); *pra-sveḍitam* (n): shouting, shout
- kukṣiḥ* (m/f) belly, womb
- madhu* (n) honey, anything sweet
- madyam* (n) intoxicant, liquor
- mārśaḥ* (m; cf. *māriṣaḥ*) respectable man; used mostly in voc: worthy friend, dear sir
- mās* (m) a month
- Māskarī*/(*Maskarī*) *Gośālīputraḥ* (m) 末羯利瞿舍利子 name of one of the six well known heretical teachers in the Buddha's time
- matiḥ* (f) thought, intention, opinion, view, understanding, intelligence, the mind; *matiḥ cakāra*: made up his mind, resolved to
- nir-deśaḥ* (m) discourse, exposition, description
- pañca-vrata-padāni* (n, pl) five vow-factors; i.e., the five precepts: abstention from killing, stealing, sexual misconduct, false speech and taking intoxicants
- paripūraṇam* (n) full accomplishment, rendering complete
- prāṇakajātaḥ* (m) 生類, (小)虫 living species, small insect
- pra-hānam* (n; = BHS form *pradhānam*) exertion, strenuous effort
- prajā* (f) offspring, children, mankind, people, subject (of a ruler)
- prati-jñā* (f) promise, assertion, proposition, statement
- pra-kṣveḍitam* (n; < PPP of $\sqrt{kṣviḍ}$ 'utter a sound') shout, shouting
- prāsādaḥ* (m) top story of a building, palace, mansion; *prāsāda-tala*: (樓)閣上 upper level of a mansion

Lesson 13

pravartanam (n) turning

puram (n) city, fortress

Pūraṇaḥ Kaśyapaḥ (m) 富蘭那迦葉 name of one of the six well known heretical teachers in the Buddha's time

pustaka-gatā (f) a written copy, a manuscript; *pustakagatām karoti*: makes a copy

sacivaḥ (m) associate, counselor, minister

sādhu-kāraḥ (m) utterance of "good", approval

śāstrī-kṛtyam (n) duty(/task) of the teacher

styāna-middham (n) sloth and torpor

Subhadraḥ (m) name of a wanderer

suhṛl-lakṣaṇam (n) characteristic or sign of a friend

talaḥ (m) (*ṭalam* (n)) surface, level, bottom, palm, sole (of the foot)

ucchedaḥ (m) cutting off, annihilation

vāḍyam (n) speech, instrumental music

vimānaḥ 天宮 (m; also n) celestial car, celestial palace

Adjectives

āhāra-arthin having food as aim, intending to eat

ananyathāvādin one whose speech does not deviate from what is true, one who speaks truly

anyatara either of two

ātmavat self-possessed, prudent

balavant powerful, strong

bhakṣayitu-kāma desiring to eat

bhrānta-citta confused, perplexed, mentally scattered

dhīra wise, intelligent, steady, firm

jigīṣu (desid <√ji I 'conquer') desirous to conquer/obtain; *rājeva deśān ajitān jigīṣuḥ*: 'like a king, desirous of conquering unconquered regions.'

kṣama fit, appropriate, competent; enduring, bearing, bearable

lolupa (corrupted from *lolubha*; inten <√lubh IV/I 'desire') intensely covetous;

madya-lolupa: 'eagerly desirous of intoxicants'

lolupa-jāṭīya of a greatly covetous type

smṛti-mant possessing mindfulness, mindful, aware

vidus wise, attentive; *viduṣaḥ* (adj used as a noun; pl,m, nom/acc) *paryupāsiṣṭa*: 'he attended on the wise ones'

Participles

abhi-īpsita (PPP < desid of √āp V 'acquire') (highly) desired to be acquired, desired, wished

a-jita (PPP <√ji I 'conquer') unconquered

an-anu-śruta (PPP <√śru V 'hear') not yet heard of (before)

antar-hita (PPP <√dhā III 'put') placed in between, concealed, vanished, invisible

Reading Buddhist Sanskrit Texts

bubhuṅkṣita (PPP of desid < \sqrt{bhuj} VII 'enjoy') famished, starving, hungry
a-vaktavya (FPP < \sqrt{vac} II 'speak') cannot be spoken, ineffable
kṣarant (PrP < $\sqrt{kṣar}$ I 'flow') flowing
lelihyamāna (PrP, Āt, of inten < \sqrt{lih} II 'lick'; cf. *liḍhi*) licking
manasikurvant (PrP < \sqrt{kr} VIII 'do') applying the mind
pra-hrṣta (PPP < $\sqrt{hrṣ}$ IV 'thrill', 'rejoice') greatly thrilled
pra-sṛta (PPP < $\sqrt{sṛ}$ I 'flow') proceeded, advanced, moved forth
saṃ-ni-patita (PPP < \sqrt{pat} I 'fall') coming/meeting together, assembled
saṃ-ni-ṣaṇṇa (PPP < \sqrt{sad} I 'sit') seated together
saṃ-rakta (PPP < $\sqrt{ra(ñ)}$ I/IV 'be dyed') enamoured, passionate
śiṣṭa (also: *śāsita*; PPP < $\sqrt{sāṣ}$ II 'teach') cultured, learned, educated
smṛta (PPP < $\sqrt{smṛ}$ I 'remember') remembered, recollected, mindful
svanant (PrP < \sqrt{svan} I 'resound') (re)sounding, humming

Verbs

abhikīrṇam (< PPP of $\sqrt{kṛ}$ VI 'strew') *akārṣīt* (s-aor < \sqrt{kr} VIII 'do') 覆, (普)散, (悉)充滿, 嚴布 he made to be bestrewn/scattered/covered (with flowers)
abhūt (root aor < $\sqrt{bhū}$ I 'become') was, became, arose
acikarat (redup aor < \sqrt{kr} VIII 'do') he caused to do/make, he caused to place on, he imposed
akārṣīt (s-aor, < \sqrt{kr} VIII 'do') he did; pl: *akārṣuḥ*
apūpurat (redup aor < $\sqrt{pr/pṛ}$ III/IX 'fill') he caused to be filled up, filled up
anu-gacchati (\sqrt{gam} I 'go') goes after, follows
anu-yāti ($\sqrt{yā}$ II 'go') follows, seeks after; 3,pl, ipf: *ayuh*
arakṣīt ($\sqrt{rakṣ}$ I 'protect', iṣ-aor (*arakṣīt*, *arakṣiṣṭām*, *arakṣiṣuḥ*)) he protected;
arakṣīd ... *indriyāṇy api ca prajāḥ*: 'he protected his faculties and his subjects'
aśrauṣīt (s-aor, < $\sqrt{śru}$ V 'hear') he heard
asthāt (root aor < $\sqrt{sthā}$ I 'stand') he stood, abided, remained
ati-nāmayati (caus < \sqrt{nam} I 'bend') passes time
avedīt (\sqrt{vid} II 'know'; iṣ-aor (*avedīt*, *avediṣṭām*, *avediṣuḥ*)) he knew; *avedid*
buddhi-śāstrābhyām ... *kṣamam*: 'he knew, by means of intelligence and learning, what is appropriate'
avocat (a-aor < \sqrt{vac} II 'speak') he spoke; pl: *avocan*
ayūyujat (redup aor < \sqrt{yuj} VII 'join') he employed, appointed
caṅkramayate/caṅkramati/(caṅkramīti) (inten of \sqrt{kram} I/IV 'step') 行, 經行
walks up and down, walks up and down as a meditative exercise
cikīrṣati (desid of \sqrt{kr} VIII 'do') wishes to do/make; *ājñām cikīrṣati*: wishes to take advice
jājvalati (inten of \sqrt{jval} I 'blaze') shines intensely, is brilliant
kāṅkṣati ($\sqrt{kāṅkṣ}$ I 'expect') desires, hopes for, longs for, awaits; doubts, hesitates, worries
kṣarati ($\sqrt{kṣar}$ I 'flow') flows
liḍhi (\sqrt{lih} II 'lick') licks (inten: *lelihyati*, *leleḍhi* 'licks constantly'; PrP:

Lesson 13

lehihant, lelihyant, lelihyamāna or *lehihāna*)
mā vijñāyi lest it be understood (*ajñāyi* is aor, 3,sg, passive: ‘it is understood’)
nudati (√*nud* VI ‘push’) pushes away, impels, drives away, banishes. Pf, 3,sg:
nunoda; leliyamānair ... madhu dvirephaiḥ svanad vanaṃ tasya mano nunoda: ‘The forest, resounding (*svanat*) with the black bees licking intensely at honey, repelled his mind.’
parāmr̥ṣati (√*mṛṣ* VI ‘touch’; *sa*-aor: *amṛkṣat*) 取, 取著, 貪著, 執受; touches, seizes, holds on to, clings to; *aparāmr̥kṣaḥ*: sg,2, *sa*-aor
pary-upāśiṣṭa (√*ās* II ‘sit’; *iṣ*-aor, sg,3, *Āt* (*āśiṣṭa, āśiṣātām, āśiṣata*)) sat round, attended on, honoured
pra-yatate (√*yat* I ‘strive’) strives, exerts
śuśrūṣate (desid < √*śru* V ‘hear’) desires to hear; *śuśrūṣaṇatā* (f); (fact of) desiring to hear
svanati (√*svan* I ‘sound’) sounds, makes noise, hums
vi-kāṣate (√*vi-kāṣyate* < √*kāṣ* I/IV ‘shine’) illuminates, radiates; *vyakāśiṣṭa: iṣ*-aor, sg,3, *Āt* (*akāśiṣṭa, akāśiṣātām, akāśiṣata*) *vyakāśiṣṭa ātmavattayā*: ‘radiated (/was shining) with self-possession’
vi-rocate (√*ruc* I ‘shine’) shines forth, pleases (with dative); *vy-a-rociṣṭa: iṣ*-aor, 3,sg, *Āt* (*arociṣṭa, arociṣātām, arociṣata*); *vyarociṣṭa śiṣṭebhyaḥ*: ‘he pleased/delighted the learned’
vy-ā-harati (√*hr̥* I ‘take’) 言, 說, 稱, 教, 遊戲 ‘brings out’, utters a sound, speaks, converses (with); sports, enjoys one’s self; *vyāhārṣīt* (*s*-aor, sg,3, Pa (*ahārṣīt, ahārṣtām, ahārṣuḥ*)) — *aprameyair ... bodhisattva-samādhisahasraiḥ ... vyāhārṣīt* (遊戲菩薩無量 ... 三摩地門) ‘he sported with immeasurable thousands of *bodhisattva-samādhi-s*’
vy-ut-tiṣṭhati (√*sthā* I ‘stand’) gets up from, emerges (from meditation); PPP: *vyutthita*

Gerunds

ni-śritya (<√*śri* I ‘rely on’, ‘lean on’) relying on, depending on
sam-ā-śvāsya (< caus of √*śvas* II ‘breathe’) having revived, having comforted
sam-dhāya (√*dhā* III ‘put’) joining with, referring to, implicitly intending (in mind)
śrutvā (√*śru* V ‘hear’) having heard

Infinitives

vy-ā-hantum (<√*han* II ‘kill’) to impede, to obstruct

Indeclinables/Adverbs

amutra there, in the other world, in the next life
mithyā wrongly, improperly, falsely
nyāyatas as is proper, justly
upariṣṭāt above, from above, on the upper part

Exercise 13a

Translate into English

1. *bhagavān āyusmate subhūṭaye sādhuṭkāram adāt | sādhu sādhu subhūṭe śāstrīkrtyaṃ tvaṃ subhūṭe karoṣi | yas tvaṃ bodhisattvānām mahāsattvānām dharmam deśayasi* ^{|2} (Aṣṭa-Vaidya, 78)
2. *atha khalu te tathāgatāḥ sadāpraruditāṃ bodhisattvaṃ mahāsattvaṃ samāśvāsya antarhitā abhūvan | sa ca kulaputrastebhyaḥ samādhībhyo vyudasthāt | vyutthitasya cāsyā etad abhūt kutas te tathāgatāḥ | kva vā te tathāgatā iti* ^{|3} (Aṣṭa-Vaidya 244)
3. *yasmād anyāyatas te ca kaṃcin nācīkaran karam | tasmād alpena kālena tat tadāpūpuran puram* || Saund_1.56 ||
4. *ahaṃ⁴ cainaṃ kulaputram upariṣṭāt prāsādatalagatā kṣarad rudhiram adrākṣam | tasyā mamaitad abhūt | kiṃ nu khalvayaṃ puruṣa ātmanaivātmana evaṃrūpāṃ kāraṇāṃ kārayatīti* ^{|5} (Aṣṭa-Vaidya, 248)
5. *anekāni ca tatra devatāsahasrāṇy adrākṣīt | ... divyāni ca vādyāny aśrauṣīt | drṣṭvā śrutvā ca sadāprarudito bodhisattvo mahāsattvaḥ śakraṃ devānāmindram etad avocat ...* ^{|6} (Aṣṭa-Vaidya 250)
6. *sadāpraruditāḥ ... tāni puṣpāṇi grhītvā anyataraiḥ puṣpaistaṃ prthivīpradeśaṃ puṣpābhikīrṇam akārṣīt | anyataraiś ca puṣpair dharmodgataṃ bodhisattvaṃ ... abhyavākīrat* ^{|7} (Aṣṭa-Vaidya 258)
7. *atha khalu sambahulāni devaputrasahasrāṇi antarīkṣe kilakilāprakṣveḍitena cailavikṣepān akārṣuḥ, dvitīyaṃ batedaṃ dharmacakrapravartanaṃ jambūdvīpe paśyāma iti cāvocaṃ* ^{|8} (Aṣṭa-Vaidya, 101)
8. *subhadraḥ parivrājako bhagavantam idam avocat... pūraṇaḥ kāśyapaḥ māskarī gośālīputraḥ ... pratyajñāsiṣur me svāṃ svāṃ pratijñāṃ ...* | (AVŚ, 101)
9. *atha khalu dharmodgato bodhisattvaḥ sapta varṣāṇyekaśamādhisamāpanna evābhūt | aprameyairasamkhyeyair bodhisattvasamādhisahasraiḥ prajñāpāramitopāyakauśalya-nirjātair vyāhārṣīt | sadāprarudito 'pi bodhisattvo mahāsattvaḥ sapta varṣāṇi dvābhyāmeva īryāpathābhyāṃ kālamatināmayan na styānamiddhamavakrāmāyāmāsa* ^{|9} (Aṣṭa-Vaidya, 257)
10. *avedīd buddhiśāstrābhyāṃ iha cāmutra ca kṣamam | arakṣīd dhairyaivīryābhyāṃ indriyāṇy api ca prajāḥ* || Saund_2.15 ||
11. *viduṣaḥ paryupāsiṣṭa vyakāśiṣṭātmavattayā* |

- vyarociṣṭa ca śiṣṭebhyo māsīṣe candramā iva* || Saund_2.14 ||
12. *mā ca ātmana imām evaṃrūpāṃ kāraṇāṃ kārṣīḥ | vāyam api tvayaiva sārđhaṃ gamiṣyāmaḥ | yenāryo dharmodgato bodhisattvo mahāsattvaḥ* |¹⁰ (Aṣṭa-Vaidya 246)
 13. *mā ca tvam kulaputra anuttarāṃ samyaksaṃbodhiṃ rūpataḥ parāmrkṣaḥ | evaṃ mā vedanāto mā saṃjñāto mā saṃskārebhyaḥ | mā ca tvam kulaputra anuttarāṃ samyaksaṃbodhiṃ vijñānataḥ parāmrkṣaḥ* |¹¹ (Aṣṭa-Vaidya, 146)
 14. *mā bhagavaṇ navayāna-saṃprasthitā bodhisattvā mahāsattvā imaṃ nirdeśaṃ śrutvā uttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyante* |¹² (Aṣṭa-Vaidya 9)
 15. *antaśaḥ pustakagatāṃ api kṛtvā dhārayet sthāpayet saddharmacirasthitihetoḥ | mā buddhanetrīsamucchedo bhūt, mā saddharmāntardhānam* |¹³ (Aṣṭa-Vaidya 32)
 16. *idaṃ duḥkham ārya-satyam iti bhikṣavaḥ pūrvam ananuśruteṣu dharmeṣu yoniśo-manasikurvataś cakṣur udapādi jñānaṃ vidyā buddhir udapādi* |¹⁴ (Vy, 579)
 17. *yo śāv āyuṣmān evaṃnāmā yāvad evaṃcirasthitika evaṃāyuhparyantaḥ sa eva yathā vijñāyeta | mānyathā vijñāyi nityo vāvaktavyo veti* |¹⁵ (AKB, 468; AKB IX, Jong Cheol Lee (ed.), 88; cf. Vy, 706)
 18. *tasyānanyathāvādino yadi ca tāṃ ājñāṃ cikīrṣāmy ahaṃ vyāhantaṃ ca bhavān yadi prayatate naitat suhrllakṣaṇaṃ* || (A-av 73)
 19. *dhyānaṃ sa niśritya tataś caturtham arhattvalābhāya matiṃ cakāra | saṃdhāya mitraṃ balavantam āryaṃ rājeva deśān ajitān jigīṣuḥ* || Saund_17.56 ||
 20. *yo bhagavaṇ iha gambhīrāyāṃ prajñāpāramitāyāṃ bodhisattvo ... 'dhimokṣayiṣyati na kāṅkṣiṣyati na vicikitsiṣyati ... , kutaḥ sa ... cyuta ihopapanno veditavyaḥ | kiyaṁciracaritāvī ca sa bhagavaṇ bodhisattvo ... veditavyaḥ* |¹⁶ (Aṣṭa-Vaidya, 88)
 21. *pūrvam api teṣāṃ buddhānāṃ bhagavatāmantikādasyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamānāyāṃ ... agauravatā abhūt | agauravatayā aśuśrūṣaṇatā | aśuśrūṣaṇatayā ... tataḥ parśad(b)hyo 'pakraṇtāḥ* |¹⁷ (Aṣṭa-Vaidya, 89)
 22. *tatra āśīviṣeṇa ... bubhuṣītena āhārārthinā ... kascid eva prāṇakajāto jantur dṛṣṭo bhavet | sa āśīviṣastaṃ prāṇakajātaṃ ... anugacched āhārahetoḥ bhakṣayitukāmaḥ* |¹⁸ (Aṣṭa-Vaidya, 26)
 23. *yair bodhisattvayānikaiḥ pudgalair anuttarāyāṃ samyaksaṃbodhau cittam utpāditam ... teṣāṃ abhīpsitāḥ ... cittotpādāḥ eteṣāṃ eva buddhadharmāṇāṃ paripūraṇāya bhavantu* |¹⁹ (Aṣṭa-Vaidya, 215)
 24. *adya mārśaḥ sarve vimānā iha jājvalanti* | (Sadp, Vaidya, 112)
 25. *dharmatā khalu yasmin samaye bodhisattvo bhagavaṇ mātuh*

*kukṣāv asthāt tasmin samaye mātā yāvajjīvaṃ pañcavratapadāni
samādattavatī | ...*

*prāṇān ahanān nādattam ādadau |
mṛṣā nāvocat | na madyalolupā 'bhūt (°pābhūt) |
(SBV I, 42 f)*

26. *sa ... bodhisattvo ... na bhrāntacitta āgacchati na bhrāntacitto
gacchati | na caṅkramaṣyati na ca sthāsyati na niṣīdiṣyati na śayyāṃ
kalpayiṣyati | sa smṛta evāgamiṣyati gamiṣyati caṅkramaṣyati
sthāsyati niṣīdiṣyati* ²⁰ (PSP_4:155 f)
27. *saṃraktakaṇṭhaiśca vinīlakaṇṭhaistuṣṭaiḥ prahrṣṭairapi
cānyapuṣṭaiḥ | lelihyamānaiśca madhu dvirephaiḥ svanadvanam
tasya mano nunoda* || Saund_7.11 ||

Exercise 13b

1. *atha khalu bhagavān tasmāt samādhē vyutthāyāryāvalokiteśvarasya
bodhisattvasya sādhu-kāram adāt | sādhu sādhu kulaputra evam etat
kulaputra |* (Hṛdaya)
2. *atha khalu bhagavān pūrvāhṇa-kāla-samaye nivāsyā pātracīvaram
ādāya śrāvastīm mahā-nagarīm piṇḍāya prāvīkṣat |* (Vajra, p.27)
3. *tena khalu punaḥ samayena-āyusmān subhūtiḥ tasyām eva parṣadi
saṃnipatito 'bhūt saṃniṣaṇṇaḥ |* (Vajra, 27)
4. *evamukte āyusmān subhūtirbhagavantametadvocat: asti bhagavan
kecitsattvā bhaviṣyantyanāgate'dhvani ... ya imeṣvevaṃrūpeṣu
sūtrāntapadeṣu bhāṣyamāṇeṣu bhūtasamjñāmutpādayiṣyanti |* (Vajra,
30)
5. *evaṃ bhagavan ity āyusmān subhūtir bhagavataḥ pratyaśrauṣīt |
(Vajra, 28)*
6. *bhagavān āha | mā subhūte tvam evaṃ vocaḥ |* (Vajra, 30)
7. *abhiṣāntvā ahaṃ subhūte'tite'dhvani pañca-jāti-śatāni yad ahaṃ
kṣāntivādī ṛṣir abhūvam | tatra-apī me na-ātma-samjñā babhūva
| na sattva-samjñā na jīva-samjñā na pudgala-samjñā babhūva |
(Vajra, 41)*
8. *ye mām rūpeṇa ca-adrākṣur
ye mām ghoṣeṇa ca-anvayuh |
mithyā-prahāṇa-prasṛtā
na mām drakṣyanti te janāḥ* ²¹ (Vajra, 56)

Notes

- ¹ See A. A. Macdonell, *A Sanskrit Grammar For Students*, 125 f.
- ² Cf. 《小品般若波羅蜜經》T08, no. 227, 549a5–6: 爾時, 佛讚須菩提言: 「善哉! 善哉! 須菩提! 汝能為諸菩薩摩訶薩, 作佛事。」
《大般若波羅蜜多經》T07, no. 220, 574c12–15: 爾時, 世尊讚善現言: “善哉! 善哉! 汝今已為一切菩薩摩訶薩等, 作大佛事, 謂: 為菩薩摩訶薩等, 善說無倒隨喜迴向。”
《摩訶般若波羅蜜經》T08, no. 223, 300b26–28: 爾時, 佛讚須菩提: “善哉! 善哉! 如汝所為, 為作佛事: 為諸菩薩摩訶薩, 說所應迴向法。”
Aṣṭa(E), 50.
- ³ Cf. 《大般若波羅蜜多經》T06, no. 220, 1062b12–17: 時, 十方佛, 方便讚慰, 教誡教授常啼菩薩, 令歡喜已忽然不現。爾時, 常啼菩薩摩訶薩, 從現所證三摩地起, 不見諸佛, 心懷惆悵, 作是思惟: “我向所見十方諸佛, 先從何來? 今往何所?”
《摩訶般若波羅蜜經》T08, no. 223, 418b12–15: 諸佛如是教化安慰薩陀波崙菩薩, 令歡喜已, 忽然不現。是時, 薩陀波崙菩薩, 從三昧起, 不復見佛; 作是念: 『是諸佛從何所來? 去至何所?』
《小品般若波羅蜜經》T08, no. 227, 582a9–12: 諸佛如是教授安慰薩陀波崙菩薩已, 忽然不現。薩陀波崙菩薩, 從三昧起, 不見諸佛, 作是念: 『是諸佛向從何來? 今至何所?』
Aṣṭa(E), 208.
- ⁴ This is an elder's daughter who saw Sadāprarudita trying to sell this body. She was relating what she saw to the parents.
- ⁵ Cf. 《小品般若波羅蜜經》T08, no. 227, 583a13–14: 我在閣上, 遙見此事; 心自念言: 「是人何故, 困苦其身?」
《摩訶般若波羅蜜經》T08, no. 223, 419c22–23: 我在閣上, 遙見是事, 我爾時, 作是念: 「是人何故, 困苦其身?」
《大般若波羅蜜多經》T06, no. 220, p. 1064, b19–21: 我在高閣, 遙見是事。作是念言: 「此善男子, 何因緣故, 困苦其身?」
Aṣṭa(E), 211, 209 f.
- ⁶ Cf. 《小品般若波羅蜜經》T08, no. 227, 583b24–26: 見釋提桓因, 與無量百千諸天 ... 於空中, 作諸伎樂。即問釋提桓因: ...
《摩訶般若波羅蜜經》T08, no. 223, 420c7–10: 見釋提桓因與無量百千萬諸天 ... 鼓天伎樂, ... 爾時薩陀波崙菩薩, 問釋提桓因: ...
《大般若波羅蜜多經》T06, no. 220, 1066a12–15: 見帝釋與其無量百千天眾 ... 奏天伎樂。常啼菩薩見是事已, 問帝釋言: ...
《放光般若經》T08, no. 221, 144b18–22: 見釋提桓因與諸天子, ... 又鼓天樂而供養之。爾時薩陀波崙, 遙問釋提桓因: ...
Aṣṭa(E), 213.
- ⁷ Cf. 《小品般若波羅蜜經》T08, no. 227, 585c: 薩陀波崙菩薩受此華已, 以半散地, 以半供養曇無竭菩薩。
Also cf. 《摩訶般若波羅蜜經》T08, no. 223, 423a: 薩陀波崙受華, 以半散地; 留[半], 待曇無竭菩薩摩訶薩坐法座上說法時, 當供養。

- 《大般若波羅蜜多經》T06, no. 220, 1071a19–22: 於是, 常啼, 受天帝釋所施花已, 分作二分, 先持一分, 共諸眷屬繞座四邊, 嚴布其地. 留餘一分, 以擬大師昇法座時, 當持奉散.
Aṣṭa(E), 222.
- 8 Cf. 《大般若波羅蜜多經》T07, no. 220, 804c9–12: 時, 有無量百千天子, 住虛空中, 歡喜踊躍, 互相慶慰. 同聲唱言: 「我等今者, 於瞻部洲, 見佛第二轉妙法輪。」
- 《摩訶般若波羅蜜經》T08, no. 223, 311b13–15: 爾時, 諸天子, 虛空中立, 發大音聲, 踊躍歡喜. ... 作如是言: 「我等於閻浮提, 見第二法輪轉。」
- 《放光般若經》T08, no. 221, 67c21–24: 是時, 諸天眾, 於虛空, 歡喜踊躍大笑. ... 俱發聲言: 「我等, 今於閻浮提, 再見法輪轉。」
- 《小品般若波羅蜜經》T08, no. 227, 553a: 是時, 若干百千諸天子, 踊躍歡喜, 於虛空中, 同聲唱言: 「我於閻浮提, 再見法輪轉。」
- Aṣṭa(E), 70.
- 9 *dvābhyāmeva īryāpathābhyām* refers to standing and walking, mentioned shortly before the present passage.
Cf. 《大般若波羅蜜多經》T06, no. 220, 1070b17–20: 法涌菩薩, 既入宮已, 時經七年; 一心不亂, 遊戲菩薩無量無數三摩地門, 安住菩薩無量無數甚深般若波羅蜜多方便善巧. 常啼菩薩, 於七歲中, 不坐不臥, 唯行唯立. 不念睡眠.
- 《摩訶般若波羅蜜經》T08, no. 223, p. 422, c6-9: 爾時, 曇無竭菩薩, 七歲一心入無量阿僧祇菩薩三昧, 及行般若波羅蜜方便力. 薩陀波崙菩薩, 七歲經行, 住立; 不坐不臥. 無有睡眠.
- 《小品般若波羅蜜經》T08, no. 227, 585b15–18: 爾時, 曇無竭菩薩, 七歲常入菩薩無量三昧、無量般若波羅蜜, 及方便觀. 薩陀波崙菩薩, 滿七歲中, 若行若立, 離於睡眠.
Aṣṭa(E), 220.
- 10 Cf. 《摩訶般若波羅蜜經》T08, no. 223, 419b: 汝善男子! 莫自困苦其身! 我亦欲往曇無竭菩薩所.
《小品般若波羅蜜經》T08, no. 227, 582c: 莫自困苦! 我今亦欲隨汝, 至曇無竭菩薩所.
《大般若波羅蜜多經》T06, no. 220, 1063c2-3: 唯願大士, 勿復自害. 我身亦願隨大士, 往法涌菩薩摩訶薩所.
Aṣṭa(E), 210.
- 11 Cf. 《大般若波羅蜜多經》T07, no. 220, 820c23–25: 汝迴向時, 勿以色故而取無上正等菩提; 勿以受想行識故, 而取無上正等菩提.
《小品般若波羅蜜經》T08, no. 227, 561a12–9: 汝善男子! 亦莫貪著阿耨多羅三藐三菩提; 若色是, 若受、想、行、識是.
《摩訶般若波羅蜜經》T08, no. 223, 331c6–17: 善男子! 行是深般若波羅蜜時, 莫貪色. ... 莫貪受想行識. ... 莫貪阿耨多羅三藐三菩提. 何以故? 阿耨多羅三藐三菩提, 非可貪者.
Aṣṭa(E), 108.
- 12 Cf. 《小品般若波羅蜜經》T08, no. 227, 538c4–5: 世尊! 新發意菩薩, 聞是說者, 將無驚怖退沒耶?
《大般若波羅蜜多經》T07, no. 220, 766a16–18 (also: 868a7–9): 具壽善現, 復白佛言: 「若菩薩摩訶薩新學大乘, 聞如是說, 其心將無驚怖退屈?」
《大般若波羅蜜多經》T05, no. 220, p. 236, a22-24 (also: T07, no. 220, 54a9–11, 464c19–21): 爾時, 具壽善現復白佛言: 「世尊! 新發趣大乘菩薩摩訶薩, 聞說

如是甚深般若波羅蜜多，其心將無驚恐怖不？

《摩訶般若波羅蜜經》T08, no. 223, 240a13–15: 須菩提白佛言：「世尊！新發大乘意菩薩，聞說般若波羅蜜，將無恐怖？」

《放光般若經》T08, no. 221, 17b16–18: 須菩提白佛言：「新發大乘意菩薩，聞作是說般若波羅蜜，將無恐怖？」

Aṣṭa(E), 6.

- 13 Cf. 《大般若波羅蜜多經》T07, no. 220, 776a9–12: 為令正法久住世故，為令佛眼無斷壞故，為令正法不隱沒故，攝受菩薩令增長故，為令世間清淨法眼無斷壞故，書寫如是甚深般若波羅蜜多 ...

Aṣṭa(E), 26.

- 14 Cf. *Sacca-samyutta: idaṃ dukkhaṃ ariyasaccanti bhikkhave tathāgatānaṃ pubbe ananussutesu dhammesu cakkhuṃ udapādi | nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* |

- 15 《阿毘達磨俱舍論》T29, 155b4–6: 然恐謂：“此補特伽羅是不可說、常住實有”，故此經後，佛自釋言：「但隨世俗，說此具壽，有如是名」，乃至廣說。

《阿毘達磨俱舍釋論》T29, no. 1559, 306c3–6: (佛世尊，分別荷負重擔人)：「是命者，如此名，如此姓，乃至如此久住及壽際，應知是名荷負重擔。」勿作別物意知，或執為常住，或執為不可言。

- 16 《小品般若波羅蜜經》T08, no. 227, 550b27–29: 世尊！菩薩若能信是深般若波羅蜜，不疑不悔不難隨順解義 — 是人從何處終，來生此間？

《大般若波羅蜜多經》T07, no. 220, p. 884, a23-25: 若諸菩薩，於深般若波羅蜜多，能生信解，無疑、無惑、亦不迷謬 — 是諸菩薩，從何處沒，來生此間？積行久如，於深法義能隨覺了？

《大般若波羅蜜多經》T07, no. 220, 800a2–5: 世尊！若菩薩摩訶薩，於深般若波羅蜜多，能深信解，無疑、無惑、亦不迷謬 — 是菩薩摩訶薩，從何處沒，來生此間？行深般若波羅蜜多，已經幾時，於深法義能隨覺了？

《大般若波羅蜜多經》T07, no. 220, 578c13–17: 世尊！若菩薩摩訶薩，於深般若波羅蜜多，能信解者 — 從何處沒，來生此間？發趣無上正等菩提為經久如？曾 ... 修行布施乃至般若波羅蜜多已經幾時？

Also cf. 《大般若波羅蜜多經》T05, no. 220, 975a27–b3 (also: T07, no. 220, 186c11–15): 世尊！若菩薩摩訶薩，於此甚深般若波羅蜜多，能信解者 — 從何處沒，來生此間？ ... 發趣無上正等菩提，已經幾時？ ... 修習布施 ... 般若波羅蜜多，為已久如？

《摩訶般若波羅蜜經》T08, no. 223, 304a18–24: 世尊！有菩薩摩訶薩，信解是般若波羅蜜者，從何處終，來生是間？發阿耨多羅三藐三菩提心來為幾時為供養幾佛，行檀那 ... 波羅蜜般若波羅蜜？供養幾佛來？為幾時能隨順解深般若波羅蜜義？

Aṣṭa(E), 57.

- 17 《大般若波羅蜜多經》T07, no. 220, 800b15–19: 是菩薩乘善男子等，過去佛所，曾聞宣說甚深般若波羅蜜多，不生恭敬，不恭敬故，不數聽聞，不數聞故 ... 不能信解，不信解故，捨眾而去。

《小品般若波羅蜜經》T08, no. 227, 550c7–10: 有菩薩，得值若干百千萬億佛；於諸佛所，修行梵行。有於大眾，聞深般若波羅蜜，無恭敬心，即時捨去 ... 是人，本於過去諸佛，聞說般若波羅蜜捨去。

Aṣṭa(E), 58.

- ¹⁸ Cf. 《大般若波羅蜜多經001-200卷》T05, no. 220, 560b: 有大毒蛇, 飢行求食. 遇見生類, 欲螫噉之.

《小品般若波羅蜜經》T08, no. 227, 542a: 有蛇, 飢行求食. 見有小虫, 而欲食之.

《摩訶般若波羅蜜經》T08, no. 223, 281b: 有蛇飢行索食, 見虫欲噉.

《大明度經》T08, no. 225, 483c: 有蛇, 索食; 道逢虫物. 蛇欲噉虫.

Aṣṭa(E), 23.

- ¹⁹ Cf. 《小品般若波羅蜜經》T08, no. 227, 575a9–11: 若有人, 發阿耨多羅三藐三菩提心者; 願令具足佛法. (CBETA, T08, no. 227, 575a9–11)

《摩訶般若波羅蜜經》T08, no. 223, 358, b27–28: 若有求阿耨多羅三藐三菩提者, 令此人具足佛法.

《大般若波羅蜜多經》T07, no. 220, p. 849, a5-8: (作是願言:) 若菩薩乘善男子等, 求趣無上正等菩提; 以我所生善根功德, 令彼所願殊勝功德, 速得圓滿. 令彼所求無上佛法, 速得圓滿.

Aṣṭa(E), 177.

- ²⁰ Cf. 《大般若波羅蜜多經》T06, no. 220, 666a17–19: 若不退轉位菩薩摩訶薩, 入、出、往、來, 心不迷謬. 恒時安住正念正知, 進止威儀, 行、住、坐、臥.

Also cf. 《大般若波羅蜜多經》T06, no. 220, p. 673, c9-11: 身四威儀, 往、來、入、出, 舉足、下足, 心無散亂. 行、住、坐、臥、進止威儀, 所作事業, 皆住正念.

《摩訶般若波羅蜜經》T08, no. 223, 342a7–9: 出、入、來、去、坐、臥、行、住, 一心不亂.

Cf. *Larger Sūtra*, 390.

- ²¹ X: 諸以色觀我 以音聲尋我
 彼生履邪斷 不能當見我
 應觀佛法性 即導師法身
 法性非所識 故彼不能了.

K: 若以色見我 以音聲求我
 是人行邪道 不能見如來.

Sanskrit Text of *Vajracchedikā Prajñāpāramitā*
(based on L Vaidya's Devanāgarī edn and Conze's Romanized edn)
With English Translation

॥ नमो भगवत्यै आर्यप्रज्ञापारमितायै ॥

namo bhagavatyai āryaprajñāpāramitāyai |

1. एवं मया श्रुतम्। एकस्मिन् समये भगवान् श्रावस्त्यां विहरति स्म
जेतवनेऽनाथपिण्डदस्यारामे महता भिक्षुसंघेन सार्धम् अर्धत्रयोदशभिर्भिक्षुशतैः
संबहुलैश्च बोधिसत्त्वैर्महासत्त्वैः ।

*evaṃ mayā śrutam | ekasmin samaye bhagavān śrāvastyaṃ viharati sma
jetavane'nāthapiṇḍadasyārāme mahatā bhikṣu-saṃghena sārdham
ardhatrayodaśabhirbhikṣuśataiḥ saṃbahulaiśca bodhisattvairmahāsattvaiḥ*

अथ खलु भगवान् पूर्वाह्निकालसमये निवास्य पात्रचीवरमादाय श्रावस्ती
महानगरीं पिण्डाय प्राविक्षत् ।

*atha khalu bhagavān pūrvāhṇa-kāla-samaye nivāsyā pātracīvaramādāya
śrāvastīm mahā-nagarīm piṇḍāya prāvikṣat* |

अथ खलु भगवान् श्रावस्ती महानगरीं पिण्डाय चरित्वा कृतभक्तकृत्यः पश्चाद्भक्त
पिण्डपातप्रतिक्रान्तः पात्रचीवरं प्रतिशाम्य पादौ प्रक्षाल्य न्यषीदत्प्रज्ञप्त एवासने
पर्यङ्कमाभुज्य ऋजुं कायं प्रणिधाय प्रतिमुखीं स्मृतिमुपस्थाप्य ।

*atha khalu bhagavān śrāvastīm mahā-nagarīm piṇḍāya caritvā kṛta-bhakta-
kṛtyaḥ paścādbhakta-piṇḍapāta-pratikrāntaḥ pātra-cīvaraṃ pratiśāmya
pāḍau prakṣalya nyaśīdat prajñapta evāsane paryaṅkamābhujya ṛjuṃ
kāyaṃ praṇidhāya pratimukhīm smṛtimupasthāpya* |

अथ खलु संबहुला भिक्षवो येन भगवांस्तेनोपसंक्रामन् । उपसंक्रम्य भगवतः
पादौ शिरोभिरभिवन्द्य भगवन्तं त्रिप्रदक्षिणीकृत्यैकान्ते न्यषीदन् ।

*atha khalu saṃbahulā bhikṣavo yena bhagavāṃstenopasaṃkrāman |
upasaṃkramya bhagavataḥ pāḍau śirobhirabhivandya bhagavantam
triṣpradakṣiṇīkṛtyaikānte nyaśīdan* |

2. तेन खलु पुनः समयेनायुष्मान् सुभूतिस्तस्यामेव पर्षदि संनिपतितोऽभूत्सं
निषण्णः। अथ खल्वायुष्मान् सुभूतिरुत्थायासनादेकांसमुत्तरासङ्गं कृत्वा दक्षिणं
जानुमण्डलं पृथिव्यां प्रतिष्ठाय येन भगवांस्तेनाञ्जलिं प्रणम्य भगवन्तमेतदवोचत्।

*tena khalu punaḥ samayenāyusmān subhūtiḥ tasyāmeva parṣadi
saṃnipatiṭo'bhūt saṃniṣaṇṇaḥ | atha khalvāyusmān subhūtirutthāyāsanād
ekāṃsamuttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ prthivyāṃ
pratiṣṭhāpya yena bhagavāṃstenāñjaliṃ praṇamya bhagavantam etadavocāt*

***Vajracchedikā Prajñāpāramitā* (English translation)**
The Diamond-cutter Wisdom-perfection Discourse
Homage to the Noble Wisdom-perfection, the Fortunate One!

1. Thus it was heard by me. At one time,¹ the Fortunate One dwelt at Śrāvastī, in the Jeta Grove in the garden of Anāthapiṇḍada, together with a large community of 1250 monks and many *bodhisattva*-s, great beings.

Then, the Fortunate One, in the early part of the day, dressing up and taking the bowl-and-robe, entered Śrāvastī, the great city, for alms.

Then, the Fortunate One, having moved about in Śrāvastī, the great city, for alms, having taken meal, returned after consuming the alms-food. Having put away the bowl-and-robe and washed his feet, he sat down on the prepared seat, crossing his legs, placing the body straight, and bringing forth mindfulness right in front.

Then, many monks went near to where the Fortunate One was. Having gone near, worshipped at the Fortunate One's feet with their heads and walked round him thrice to the right, they sat down on one side.

2. At that time, the Venerable Subhūti was in that very assembly, seated together [with others]. Then, the Venerable Subhūti, having arisen from his seat, putting the upper robe over one shoulder, placing his right knee on the ground and saluting towards the Fortunate One, said this to the Fortunate One:

आश्चर्यं भगवन् परमाश्चर्यं सुगत यावदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा महासत्त्वा अनुपरिगृहीताः परमेणानुग्रहेण । आश्चर्यं भगवन् यावदेव तथागतेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वा महासत्त्वाः परीन्दिताः परमया परीन्दनया ।

āścaryaṃ bhagavan paramāścaryaṃ sugata yāvadeva tathāgatenārhatā samyaksambuddhena bodhisattvā mahāsattvā anupariḡhītāḥ paramēṇānugraheṇa | āścaryaṃ bhagavan yāvadeva tathāgatenārhatā samyaksambuddhena bodhisattvā mahāsattvāḥ parīnditāḥ paramayā parīndanayā |

तत् कथं भगवन् बोधिसत्त्वयानसंप्रस्थितेन कुलपुत्रेण वा कुलदुहित्रा वा स्थातव्यं कथं प्रतिपत्तव्यं कथं चित्तं प्रग्रहीतव्यम् ।

tat kathaṃ bhagavan bodhisattvayāna-samprasthitena kulaputrena vā kuladuhitrā vā sthātavyaṃ kathaṃ pratipattavyaṃ kathaṃ cittaṃ pragrahītavyam |

एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवोचत् साधु साधु सुभूते । एवमेतत् सुभूते एवमेतद्यथा वदसि । अनुपरिगृहीतास्तथागतेन बोधिसत्त्वा महासत्त्वाः परमेणानुग्रहेण । परीन्दितास्तथागतेन बोधिसत्त्वा महासत्त्वाः परमया परीन्दनया । तेन हि सुभूते शृणु साधु च सष्टु च मनसिकुरु । भाषिष्येऽहं ते यथा बोधिसत्त्वयानसंप्रस्थितेन स्थातव्यं यथा प्रतिपत्तव्यं यथा चित्तं प्रग्रहीतव्यम् ।

evamukte bhagavānāyusmantam subhūtimetadavocat | sādhu sādhu subhūte | evametat subhūte | evametadyathā vadasi | anupariḡhītāstathāgatena bodhisattvā mahāsattvāḥ paramēṇānugraheṇa | parīnditāstathāgatena bodhisattvā mahāsattvāḥ paramayā parīndanayā | tena hi subhūte śṛṇu sādhu ca saṣṭhu ca manasikuru | bhāṣiṣye'haṃ te yathā bodhisattvayāna-samprasthitena sthātavyaṃ yathā pratipattavyaṃ yathā cittaṃ pragrahītavyam |

एवं भगवन् इत्यायुष्मान् सुभूतिर्भगवतः प्रत्यश्रौषीत् ॥

evaṃ bhagavan ityāyusmān subhūtirbhagavataḥ pratyaśrauṣīt |

Wonderful, O Fortunate One, extremely wonderful, O Well-gone One, in as much as the bodhisattvas, the great beings, have been favoured with the highest favour by the Tathagata, the Arhat, the Perfectly Enlightened One. Wonderful, O Fortunate One, simply that the *bodhisattva*-s, the great beings, have been entrusted with the highest entrustment.

How then, O Fortunate One, should a son of the good family or a daughter of the good family, who has set out in the bodhisattva vehicle, abide, how should he practise, how should he subdue the mind?

When it was thus spoken, the Fortunate One said this to the Venerable Subhūti: “Good, good, Subhūti. So it is, as you say. The *bodhisattva*-s, the great beings, have been favoured with the highest favour by the Tathāgata; the *bodhisattva*-s, the great beings, have been entrusted with the highest entrustment. Therefore, Subhūti, listen, and pay attention well and properly. I shall tell you how one who has set out in the *bodhisattva* vehicle should abide, how he should practise, how he should subdue the mind.”

“Yes, Fortunate One”, the Venerable Subhūti answered the Fortunate One.

3. भगवान् एतदवोचत् । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेन एवं चित्तम् उत्पादयितव्यम् यावन्तः सुभूते सत्त्वाः सत्त्वधातौ सत्त्वसंग्रहेण संगृहीता अण्डजा वा जरायुजा वा संस्वेदजा वा औपपादुका वा रूपिणो वा अरूपिणो वा सञ्जिनो वा असंजिनो वा नैव संजिनो नासंजिनो वा । यावान् कश्चित् सत्त्वधातुः प्रज्ञप्यमानः प्रज्ञप्यते । ते च मया सर्वेऽनुपदिशेषे निर्वाणधातौ परिनिर्वापयितव्याः ।

bhagavān etadavocat | iha subhūte bodhisattvayāna-samprasthitena evaṃ cittam utpādayitavyam | yāvantaḥ subhūte sattvāḥ sattvadhātau sattva-saṃgrāheṇa saṃgrhītā aṇḍajā vā jarāyujā vā saṃsvedajā vaupapādūkā vā | rūpiṇo vā arūpiṇo vā saṃjīno vā asaṃjīno vā naiva saṃjīno nāsaṃjīno vā | yāvān kaścīt sattvadhātu-prajñāpyamānaḥ prajñāpyate | te ca mayā sarve'nupadhiśeṣe nirvāṇa-dhātau parinirvāpayitavyāḥ |

एवमपरिमाणानपि सत्त्वान् परिनिर्वाप्य न कश्चित् सत्त्वः परिनिर्वापितो भवति । तत् कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य सत्त्वसंज्ञा प्रवर्तत न स बोधिसत्त्व इति वक्तव्यः । तत् कस्य हेतोः । न स सुभूते बोधिसत्त्वो वक्तव्यो यस्यात्मसंज्ञा प्रवर्तत । सत्त्वसंज्ञा वा जीवसंज्ञा वा पुद्गलसंज्ञा वा प्रवर्तत ॥

evamaparimāṇānapi sattvān parinirvāpya na kaścīt sattvaḥ parinirvāpito bhavati | tat kasya hetoḥ | sacet subhūte bodhisattvasya sattva-saṃjñā pravarteta | na sa bodhisattva iti vaktavyaḥ | tat kasya hetoḥ | na sa subhūte bodhisattvo vaktavyo yasyātma-saṃjñā pravarteta | sattva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā pravarteta |

4. अपि तु खलु पुनः सुभूते न बोधिसत्त्वेन वस्तुप्रतिष्ठितेन दानं दातव्यम् । न क्वचित् प्रतिष्ठितेन दानं दातव्यम् । न रूपप्रतिष्ठितेन दानं दातव्यम् । न शब्दगन्धरसस्पर्शव्यधर्मेषु प्रतिष्ठितेन दानं दातव्यम् । एवं हि सुभूते बोधिसत्त्वेन महासत्त्वेन दानं दातव्यं यथा न निमित्तसंज्ञायामपि प्रतितिष्ठित् । तत् कस्य हेतोः । यः सुभूतेऽप्रतिष्ठितो दानं ददाति । तस्य सुभूते पुण्यस्कन्धस्य न सुकरं प्रमाणमुद्गृहीतुम् । तत् किं मन्यसे सुभूते सुकरं पूर्वस्यां दिशि आकाशस्य प्रमाणमुद्गृहीतुम् ।

api tu khalu punaḥ subhūte na bodhisattvena vastu-pratiṣṭhitena dānaṃ dātavyam | na kvacit pratiṣṭhitena dānaṃ dātavyam | na rūpa-pratiṣṭhitena dānaṃ dātavyam | na śabda-gandha-rasa-spraṣṭavya-dharmeṣu pratiṣṭhitena dānaṃ dātavyam | evaṃ hi subhūte bodhisattvena mahāsattvena dānaṃ dātavyam yathā na nimitta-saṃjñāyām api pratitiṣṭhet | tat kasya hetoḥ | yaḥ subhūte'pratiṣṭhito dānaṃ dadāti | tasya subhūte puṇya-skandhasya na sukaraṃ pramāṇam udgrahītum | tat kiṃ manyase subhūte sukaraṃ pūrvasyām diśyākāśasya pramāṇamudgrahītum ||

3. The Fortunate One said this: "Here, Subhūti, a thought should be

produced thus by one set out in the *bodhisattva* vehicle: ‘As many, Subhūti², beings as there are, subsumed by the being-subsumption under the being-sphere—whether egg-born, womb-born, moisture-born or apparitional; whether having form or without form; whether possessing ideation, not possessing ideation, or neither possessing nor not possessing perception — as far as [a being] being conceptualized under the being-subsumption is conceptualized, they are all to be led by me in *parinirvāṇa*, into the *Nirvāṇa* without any remainder of substratum.’

And even though he has thus led immeasurable beings to *parinirvāṇa*, no any being has [in fact] been led to *parinirvāṇa*. And why? If, Subhūti, a being-ideation should occur to a *bodhisattva*, he cannot be called a “*bodhisattva*”. And why? He, to whom a Self-ideation—or a being-ideation, a living-soul-ideation or a person-ideation— should occur, cannot be called a *bodhisattva*.”

4. “And moreover, Subhūti, a gift should not be given by a *bodhisattva* fixated in things.³ Not by one fixated anywhere should a gift be given. Not by one fixated in form should a gift be given. Not by one fixated in sounds, smells, tastes, tangibles and mental objects should a gift be given. For, a gift should be given by a *bodhisattva*, a great being, in such a way that he would not fixate in any ideation of sign at all. And why? O Subhūti, the merit-heap of one who, not being fixated, gives a gift, is not easy to measure. Now what do you think, Subhūti, is it easy to measure the space in the east ?”

सुभूतिराह । नो हीदं भगवन् ।

subhūtirāha | no hīdaṃ bhagavan |

भगवान् आह । एवं दक्षिणपश्चिमोत्तरास्वध ऊर्ध्व दिग्विदिक्षु समन्ताद् दशसु दिक्षु सुकरमाकाशस्य प्रमाणमुद्गहीतुम् ।

bhagavān āha | evaṃ dakṣiṇa-paścimottarāsvadha ūrdhvaṃ digvidikṣu samantād daśasu dikṣu sukaramākāśasya pramāṇamudgrahītum |

सुभूतिराह । नो हीदं भगवन् ।

subhūtirāha | no hīdaṃ bhagavan |

भगवान् आह एवमेव सुभूते यो बोधिसत्त्वोऽप्रतिष्ठितो दानं ददाति । तस्य सुभूते पुण्यस्कन्धस्य न सुकरं प्रमाणमुद्गहीतुम् । एवं हि सुभूते बोधिसत्त्वयानसं प्रस्थितेन दानं दातव्यं यथा न निमित्तसंज्ञायामपि प्रतितिष्ठेत् ॥

bhagavān āha | evameva subhūte yo bodhisattvo'pratiṣṭhito dānaṃ dadāti | tasya subhūte puṇya-skandhasya na sukaraṃ pramāṇam udgrahītum | evaṃ hi subhūte bodhisattva-yāna-samprasthiteṇa dānaṃ dātavyaṃ yathā na nimittasaṃjñāyām api pratitiṣṭhet |

5. तत् किं मन्यसे सुभूते लक्षणसंपदा तथागतो द्रष्टव्यः ।

tat kiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |

सुभूतिराह । नो हीदं भगवन् । न लक्षणसंपदा तथागतो द्रष्टव्यः । तत् कस्य हेतोः । या सा भगवन् लक्षणसंपत्तथागतेन भाषिता सैवालक्षणसंपत् ।

subhūtirāha | no hīdaṃ bhagavan | na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | yā sā bhagavan lakṣaṇa-saṃpattatathāgatena bhāṣitā saivālakṣaṇasampat |

एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवोचत् । यावत् सुभूते लक्षणसंपत् तावन् मृषा । यावदलक्षणसंपत् तावन्न मृषेति हि लक्षणा लक्षणतस्तथागतो द्रष्टव्यः ।

evamukte bhagavānāyusmantam subhūtimetadavocat | yāvat subhūte lakṣaṇa-saṃpat tāvan mṛṣā | yāvadalakṣaṇa-saṃpat tāvan na mṛṣeti hi lakṣaṇalakṣaṇatastathāgato draṣṭavyaḥ |

Subhūti said: “No indeed, Fortunate One.”

The Fortunate One said: “Likewise, is it easy to measure the space in the south, west, north, below, above, in the intermediate directions, in the ten directions on all sides?”

Subhūti said: “No indeed, Fortunate One.”

The Fortunate One said: “In just the same way, Subhūti, a *bodhisattva* who, without being fixated, gives a gift — his merit-heap, Subhūti, is not easy to measure. It is thus, Subhūti, that a gift is to be given by one set forth in the *bodhisattva*-vehicle, in such a manner that he would not fixate in any sign-ideation at all.”

5. “Now what do you think, Subhūti, can the Tathāgata be seen by the possession of the [thirty-two] marks?”

Subhūti said: “No indeed, Fortunate One. The Tathāgata cannot be seen by the possession of the marks. And why? That, O Fortunate One, which has been spoken of by the Tathāgata as the possession of marks — that is indeed a non-possession of marks.”⁴

When it has been thus spoken, the Fortunate One said this to the Venerable Subhūti: “To the extent, O Subhūti, that it is a possession of marks, to that extent it is falsehood.⁵ To the extent that it is a non-possession of marks, to that extent it is not falsehood. Thus it is that the Tathāgata is to be seen in terms of marks as non-marks.”⁶

6. एवमुक्ते आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । अस्ति भगवन् केचित्

सत्त्वा भविष्यन्त्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां
सद्धर्मविप्रलोपकाले वर्तमाने य इमेष्वेवंरूपेषु सूत्रान्तपदेषु भाष्यमाणेषु भूतसंज्ञ
।मुत्पादयिष्यन्ति ।

*evamukte āyusmān subhūtirbhagavantametadavocat | asti bhagavan kecit
sattvā bhaviṣyāntyanāgate' dhvani paścime kāle paścime samaye paścimāyāṃ
pañcaśatyāṃ saddharma-vipralopa-kāle vartamāne ya imeṣvevaṃrūpeṣu
sūtrānta-padeṣu bhāṣyamāṇeṣu bhūtasamjñāmutpādayiṣyanti |*

भगवान् आह । मा सुभूते त्वमेवं वोचः । अस्ति केचित् सत्त्वा भविष्यन्त्यनागतेऽध्वनि
पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां सद्धर्मविप्रलोपकाले वर्तमाने
य इमेष्वेवंरूपेषु सूत्रान्तपदेषु भाष्यमाणेषु भूतसंज्ञामुत्पादयिष्यन्ति । अपि तु
खलु पुनः सुभूते भविष्यन्त्यनागतेऽध्वनि बोधिसत्त्वा महासत्त्वाः पश्चिमे काले
पश्चिमे समये पश्चिमायां पञ्चशत्यां सद्धर्मविप्रलोपे वर्तमाने गुणवन्तः शीलवन्तः
प्रज्ञावन्तश्च भविष्यन्ति य इमेष्वेवंरूपेषु सूत्रान्तपदेषु भाष्यमाणेषु भूतसंज्ञाम्
उत्पादयिष्यन्ति । न खलु पुनस्ते सुभूते बोधिसत्त्वा महासत्त्वा एकबुद्धपर्युपासिता
भविष्यन्ति । न एकबुद्धावरोपितकुशलमूला भविष्यन्ति । अपि तु खलु पुनः
सुभूते अनेकबुद्धशतसहस्रपर्युपासिता अनेकबुद्धशतसहस्रावरोपितकुशलमूलास्ते
बोधिसत्त्वा महासत्त्वा भविष्यन्ति ।

*bhagavān āha | mā subhūte tvamevaṃ vocaḥ | asti kecit sattvā bhaviṣyanti
anāgate'dhvanī paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ
saddharma-vipralope vartamāne ya imeṣvevaṃrūpeṣu sūtrāntapadeṣu
bhāṣyamāṇeṣu bhūtasamjñāmutpādayiṣyanti | api tu khalu punaḥ subhūte
bhaviṣyanti anāgate'dhvanī bodhisattvā mahāsattvāḥ paścime kāle paścime
samaye paścimāyāṃ pañcaśatyāṃ saddharma-vipralope vartamāne
guṇavantaḥ śīlavantaḥ prajñāvantaś ca bhaviṣyanti ya imeṣvevaṃrūpeṣu
sūtrānta-padeṣu bhāṣyamāṇeṣu bhūtasamjñā utpādayiṣyanti | na
khalu punas te subhūte bodhisattvā mahāsattvā ekabuddha-paryupāsītā
bhaviṣyanti | na ekabuddha-avaropita-kuśalamūlā bhaviṣyanti | api tu khalu
punaḥ subhūte anekabuddha-śatasahasra-paryupāsītā anekabuddha-
śatasahasra-avaropita-kuśalamūlāste bodhisattvā mahāsattvā bhaviṣyanti |*

6. When it has spoken thus, the Venerable Subhūti said this to the Fortunate One: “In the future time period, in the final time, in the

final epoch, in the last 500 years, at the time when the destruction of True Doctrine is happening — will there be some beings who, when these *sūtra*-words of such a form are being spoken, will generate the thought that they are true⁷?”

The Fortunate One said: “O Subhūti, do not speak thus. In the future time period, in the final time, in the final epoch, in the last 500 years, at the time when the destruction of True Doctrine is happening, there will indeed be some beings who, when these *sūtra*-words of such a form are being spoken, will generate the thought that they are true. And moreover, Subhūti, there will be *bodhisattva*-s, great beings in the future time period—in the final time, in the final epoch, in the last 500 years, at the time when the destruction of True Doctrine is happening—who will be possessed of virtues, possessed of the precepts, possessed of wisdom, who, when these *sūtra*-words of such a form are being spoken, will generate the thought that they are true. And moreover, Subhūti, those *bodhisattva*-s, great beings, will not have attended on a single *buddha*, or planted skilful roots under a single *buddha*. Rather, Subhūti, those *bodhisattva*-s, great beings, will have attended on many hundreds of thousands of *buddha*-s, planted skilful roots under many hundreds of thousands of *buddha*-s.

य इमेष्वेवंरूपेषु सूत्रान्तपदेषु भाष्यमाणेषु एकचित्तप्रसादमपि प्रतिलप्स्यन्ते ।
ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन । दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा

। बुद्धास्ते सुभूते तथागतेन । सर्वे ते सुभूतेऽप्रमेयमसंख्येयं पुण्यस्कन्धं
प्रसविष्यन्ति प्रतिग्रहीष्यन्ति ।

*ya imeśvevaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāṇeṣu ekacittaprasādam api
pratīlāpsyante | jñātāste subhūte tathāgatena buddhajñānena | dṛṣṭāste
subhūte tathāgatena buddhacakṣuṣā | buddhāste subhūte tathāgatena |
sarve te subhūte'prameyamasaṃkhyeyaṃ puṇyaskandhaṃ prasaviṣyanti
pratigrahīṣyanti |*

तत् कस्य हेतोः । न हि सुभूते तेषां बोधिसत्त्वानां महासत्त्वानामात्मसंज्ञा
प्रवर्तते । न सत्त्वसंज्ञा न जीवसंज्ञा न पुद्गलसंज्ञा प्रवर्तते । नापि तेषां सुभूते
बोधिसत्त्वानां महासत्त्वानां धर्मसंज्ञा प्रवर्तते । एवं नाधर्मसंज्ञा । नापि तेषां
सुभूते संज्ञा नासंज्ञा प्रवर्तते ।

*tat kasya hetoḥ | na hi subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ ātma-
saṃjñā pravartate | na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā
pravartate | nāpi teṣāṃ subhūte bodhisattvānāṃ mahāsattvānāṃ dharma-
saṃjñā pravartate | evaṃ na adharma-saṃjñā | nāpi teṣāṃ subhūte saṃjñā
nāsaṃjñā pravartate |*

तत् कस्य हेतोः । सचेत् सुभूते तेषां बोधिसत्त्वानां महासत्त्वानां धर्मसंज्ञा
प्रवर्तते । स एव तेषामात्मग्राहो भवेत् । सत्त्वग्राहो जीवग्राहः पुद्गलग्राहो भवेत्
। सचेदधर्मसंज्ञा प्रवर्तते । स एव तेषाम् आत्मग्राहो भवेत् । सत्त्वग्राहो जी
वग्राहः पुद्गलग्राह इति । तत् कस्य हेतोः । न खलु पुनः सुभूते बोधिसत्त्वेन
महासत्त्वेन धर्म उद्गृहीतव्यो नाधर्मः । तस्मादियं तथागतेन संधाय वाग्भाषिता

। कोलोपमं धर्मपर्यायमाजानद्धिर्धर्मा एव प्रहातव्याः प्रागेवाधर्मा इति ॥
*tat kasya hetoḥ | sacet subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ
dharma-saṃjñā pravarteta | sa eva teṣāṃ ātma-grāho bhavet | sattva-grāho
jīva-grāhaḥ pudgala-grāho bhavet | sacedadharma-saṃjñā pravarteta | sa
eva teṣāṃ ātma-grāho bhavet | sattva-grāho jīva-grāhaḥ pudgala-grāha iti |
tāt kasya hetoḥ | na khalu punaḥ subhūte bodhisattvena mahāsattvena dharma
udgrahītavyo na adharmaḥ | tasmādiyaṃ tathāgatena sandhāya vāgbhāṣitā
| kolopamaṃ dharma-paryāyam ājānadbhirdharmā eva prahātavyaḥ prāg
eva-adharmā iti |*

Those who will obtain even a single thought of serene faith when
these *sūtra*-words of such a form are being spoken — known they

are, Subhūti, by the Tathāgata through the *buddha*-knowledge; seen they are, Subhūti, by the Tathāgata through the *buddha*-eye; realized they are by the Tathāgata. All of them, Subhūti, will beget and will grasp⁸ an immeasurable, incalculable merit-heap.

And why? For, Subhūti, no Self-ideation occurs in those *bodhisattva*-s, great beings; no being-ideation, no living-soul-ideation, no person-ideation, occurs [in them]. Neither, Subhūti, does a *dharma*-ideation occur in those *bodhisattva*-s, great beings; likewise no nondharma-ideation. Neither, Subhūti, does an ideation nor a non-ideation occurs in them.

And why? If, Subhūti, a *dharma*-ideation could occur in those *bodhisattva*-s, great beings, they would have that very Self-grasping; they would have a being-grasping, living-soul-grasping, person-grasping. If a nondharma-ideation could occur, they would [likewise] have that very Self-grasping, being-grasping, living-soul-grasping, person-grasping.⁹ And why? Because a *dharma* should not be seized upon by a *bodhisattva*, a great being; nor [should] a non-*dharma*. Therefore, this saying has been spoken by the Tathāgata implicitly: “By those fully understanding the doctrinal means as raft-like, *dharma*-s themselves are to be abandoned, how much more so non-*dharma*-s.”

7. पुनरपरं भगवान् आयुष्मन्तं सुभूतिमेतदवोचत् । तत् किं मन्यसे सुभूते।

अस्ति स कश्चिद्धर्मी यस्तथागतेनानुत्तरा सम्यक्संबोधिरित्यभिसंबुद्धः कश्चिद् वा धर्मस्तथागतेन देशितः।

punar aparaṃ bhagavān āyusmantam subhūtimetadavocat | tat kiṃ manyase subhūte | asti sa kaściddharmo yastathāgatenānuttarā samyaksambodhir ityabhisambuddhaḥ | kaścid vā dharmastathāgatenā deśitaḥ |

एवमुक्ते आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत्। यथाहं भगवन् भगवतो भाषितस्यार्थमाजानामि नास्ति स कश्चिद्धर्मी यस्तथागतेनानुत्तरा सम्यक्संबोधिरित्यभिसंबुद्धः। नास्ति धर्मो यस्तथागतेन देशितः। तत् कस्य हेतोः। योऽसौ तथागतेन धर्मोऽभिसंबुद्धो देशितो वा। अग्राह्यः सोऽनभिलष्यः। न स धर्मो नाधर्मः। तत् कस्य हेतोः। असंस्कृतप्रभाविता ह्यार्यपुद्गलाः॥

evamukte āyusmān subhūtirbhagavantametadavocat | yathāhaṃ bhagavan bhagavato bhāṣitasyārtham ājānāmi | nāsti sa kaściddharmo yastathāgatenānuttarā samyaksambodhirityabhisambuddhaḥ | nāsti dharmo yastathāgatenā deśitaḥ | tat kasya hetoḥ | yo'sau tathāgatenā dharmo 'bhisambuddho deśito vā | agrāhyaḥ so'nabhilapyāḥ | na sa dharmo nādharmaḥ | tat kasya hetoḥ | asaṃskṛta-prabhāvitā hyāryapudgalāḥ |

8. भगवान् आह। तत् किं मन्यसे सुभूते यः कश्चित् कुलपुत्रो वा कुलदुहिता वा इमं त्रिसाहस्रमहासाहसं लोकधातुं सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात्। अपि नु स कुलपुत्रो वा कुलदुहिता वा ततोनिदानं बहु पुण्यस्कन्धं प्रसुनुयात्।

bhagavān āha | tat kiṃ manyase subhūte yaḥ kaścit kulaputro vā kuladuhitā vā imaṃ trisāhasramahāsāhasraṃ lokadhātuṃ saptaratnaparipūrṇaṃ kṛtvā tathāgatebhyo'ṛhadbhayaḥ samyaksaṃbuddhebhyo dānaṃ dadyāt | api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇya-skandhaṃ prasunuyāt |

सुभूतिराह। बहु भगवन् बहु सुगत स कुलपुत्रो वा कुलदुहिता वा ततोनिदानं पुण्यस्कन्धं प्रसुनुयात्। तत् कस्य हेतोः। योऽसौ भगवन् पुण्यस्कन्धस्तथागतेन भाषितः। अस्कन्धः स तथागतेन भाषितः। तस्मात्तथागतो भाषते पुण्यस्कन्धः पुण्यस्कन्ध इति।

subhūtirāha | bahu bhagavan bahu sugata sa kulaputro vā kuladuhitā vā tatonidānaṃ puṇya-skandhaṃ prasunuyāt | tat kasya hetoḥ | yo'sau bhagavan puṇyaskandhastathāgatenā bhāṣitaḥ | askandhaḥ sa tathāgatenā bhāṣitaḥ | tasmāt tathāgato bhāṣate | puṇya-skandhaḥ puṇya-skandha iti |

7. The Fortunate One further said this to the Venerable Subhūti:
“Now what do you think, Subhūti? Is there a certain *dharmā*

which has been directly awakened into as ‘supreme perfect full enlightenment’ by the Tathāgata, or [for that matter] a certain *dharma* taught by the Tathāgat?”

When it has been spoken thus, the Venerable Subhūti said this to the Fortunate One: As I, O Fortunate One, well understand the meaning of the Fortunate One’s teaching, there is no any *dharma* which has been directly awakened into as “supreme perfect full enlightenment” by the Tathāgata. Nor is there any *dharma* which has been taught by the Tathāgata. And why? That *dharma* which has been directly awakened into or taught by the Tathāgata — it is ungraspable, ineffable. It is neither a *dharma* nor a non-*dharma*. And why? Because the noble persons are brought into being [— made distinctive—] through the unconditioned.”¹⁰

8. The Fortunate One said: “Now what do you think, Subhūti? A certain son of good family or daughter of good family who, filling up the three-thousand-ten-thousand world-sphere with seven jewels were to give it as a gift to the *tathāgata*-s, *arhat*-s, perfectly enlightened ones — would that son of good family or daughter of good family, due to that reason, beget a great merit-heap?”

Subhūti said: “Great O Fortunate One, great O Well-gone One would that merit-heap be, which that son of good family or daughter of good family would beget due to that reason. And why? That, O Fortunate One, which has been spoken of as a merit-heap by the Tathāgata — as a non-heap has that been spoken of by the Tathāgata. Therefore, the Tathāgato says merit-heap, merit-heap’.”

भगवान् आह । यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा इमं

त्रिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः
सम्यक्संबुद्धेभ्यो दानं दद्यात् । यश्च इतो धर्मपर्यायादन्तश्चतुष्पादिकामपि
गाथामुद्धृत्य परेभ्यो विस्तरेण देशयेत् संप्रकाशयेत् । अयमेव ततोनिदानं बहुतरं
पुण्यस्कन्धं प्रसुनयादप्रमेयसंख्येयम् । तत् कस्य हेतोः । अतो निर्जाता हि सुभूते
तथागतानामर्हतां सम्यक्संबुद्धानामनुत्तरा सम्यक्संबोधिः । अतो निर्जाताश्च
बुद्धा भगवन्तः । तत् कस्य हेतोः । बुद्धधर्मा बुद्धधर्मा इति सुभूतेऽबुद्धधर्माश्चैव
ते तथागतेन भाषिताः । तेनोच्यन्ते बुद्धधर्मा इति ॥

*bhagavān āha | yaśca khalu punaḥ subhūte kulaputro vā kuladuhitā vā
imaṃ trisāhasramahāsāhasraṃ lokadhātuṃ saptaratnaparipūrṇaṃ kṛtvā
tathāgatebhyo'rhadbhyaḥ samyak-sambuddhebhyo dānaṃ dadyāt | yaśceto
dharmaparyāyādantaścaścatuṣpādikāmapi gāthāmudgrhya parebhyo
vistareṇa deśayet samprakāśayet | ayameva tatonidānaṃ bahutaraṃ
puṇyaskandhaṃ prasunuyādaprameyamasaṃkhyeyam | tat kasya hetoḥ
| ato nirjātā hi subhūte tathāgatānāmarhatāṃ samyak-sambuddhānām
anuttarā samyak-sambodhiḥ | ato nirjātāś ca buddhā bhagavantaḥ | tat kasya
hetoḥ | buddhadharmā buddhadharmā iti subhūte'buddhadharmāścaiva te
tathāgatena bhāṣitāḥ | tenocyante buddhadharmā iti |*

9a. तत् किं मन्यसे सुभूते अपि नु स्रोतआपन्नस्यैवं भवति । मया स्रोतआपत्तिफलं
प्राप्तमिति ।

*tat kiṃ manyase subhūte | api nu srotaāpannasyaivaṃ bhavati | mayā
srotaāpattiphalaṃ prāptam iti |*

सुभूतिराह । नो हीदं भगवन् । न स्रोतआपन्नस्यैवं भवति । मया स्रोतआपत्तिफलं
प्राप्तमिति । तत् कस्य हेतोः । न हि स भगवन् कंचिद्धर्ममापन्नः । तेनोच्यते
स्रोतआपन्न इति । न रूपमापन्नो न शब्दान् न गन्धान् न रसान् न स्पर्शव्यान् न
धर्मानापन्नः । तेनोच्यते स्रोतआपन्न इति । सचेद् भगवन् स्रोतआपन्नस्यैवं भवेन्
मया स्रोतआपत्तिफलं प्राप्तमिति । स एव तस्यात्मग्राहो भवेत् । सत्त्वग्राहो जी
वग्राहः पुद्गलग्राहो भवेदिति ॥

*subhūtirāha: no hīdaṃ bhagavan | na srotaāpannasyaivaṃ bhavati | mayā
srotaāpattiphalaṃ prāptamiti | tat kasya hetoḥ | na hi sa bhagavan kaṃcid
dharmamāpannaḥ | tenocyate srotaāpanna iti | na rūpamāpanno na śābdān
na gandhān na rasān na spraṣṭavyān na dharmānāpannaḥ | tenocyate
srotaāpanna iti | saced bhagavan srotaāpannasyaivaṃ bhaven mayā
srotaāpattiphalaṃ prāptamiti | sa eva tasyātmagrāho bhavet sattvagrāho
jīvagrāhaḥ pudgalagrāho bhaved iti |*

The Fortunate One said: “Moreover, Subhūti, on the one hand, a son of good family or daughter of good family who, filling up the three-thousand-ten-thousand world-sphere with seven jewels would give it as a gift to the tathāgata-s, arhat-s, perfectly enlightened ones; and on the other hand one who, taking up a stanza comprising as little as four lines from this doctrinal means, would teach and proclaim to others in detail — It is this [latter person] that, due to this reason, would beget a greater merit-heap which is immeasurable, incalculable. And why? It is from this [doctrinal means], Subhūti, that the perfect full enlightenment of the tathāgata-s, arhat-s, perfectly fully enlightened ones has issued. And from this have the buddha-s, the fortunate ones issued. And why? ‘Buddha-dharma-s, buddha-dharma-s’, Subhūti — and as just non-buddha-dharma-s have they been spoken of by the Tathāgata. Therefore they are called ‘buddha-dharma-s’.”

9a. “Now what do you think, Subhūti? Does it occur thus to a stream-entrant: ‘The fruit of stream-entry has been acquired by me’?”

Subhūti said: “No indeed, Fortunate One. It does not occur thus to a stream-entrant: ‘The fruit of stream-entry has been acquired by me.’ And why? Because, Fortunate One, he has not attained (/entered into) any *dharma*. Therefore he is called a ‘stream-entrant’. He has attained no form, no sound, no smell, no taste, no tangible, no mental object. Therefore he is called a stream-attainer (/stream-entrant). If, Fortunate One, it would occur to a stream-entrant thus: ‘By me the fruit of stream-entry has been acquired,’ that itself would be his Self-grasping, being-grasping, living-soul-grasping, person-grasping.”

9b. भगवानाह तत् किं मन्यसे सुभूते । अपि नु सकृदागामिन एवं भवति मया सकृदागामिफलं प्राप्तमिति ।

bhagavānāha | tat kiṃ manyase subhūte | api nu sakṛdāgāmīna evaṃ bhavati mayā sakṛdāgāmi-phalaṃ prāptamiti |

सुभूतिराह नो हीदं भगवन् । न सकृदागामिन एवं भवति मया सकृदागामिफलं प्राप्तमिति । तत् कस्य हेतोः । न हि स कश्चिद्धर्मो यः सकृदागामित्वमापन्नः । तेनोच्यते सकृदागामीति ॥

subhūtirāha: no hīdaṃ bhagavan | na sakṛdāgāmīna evaṃ bhavati mayā sakṛdāgāmi-phalaṃ prāptamiti | tat kasya hetoḥ | na hi sa kaściddharmo yaḥ sakṛdāgāmitvamāpannaḥ | tenocyate sakṛdāgāmīti |

9c. भगवानाह तत् किं मन्यसे सुभूते । अपि नु अनागामिन एवं भवति मयानागामिफलं प्राप्तमिति ।

bhagavānāha | tat kiṃ manyase subhūte | api nu anāgāmīna evaṃ bhavati | mayā anāgāmi-phalaṃ prāptamiti |

सुभूतिराह नो हीदं भगवन् । न अनागामिन एवं भवति मया अनागामिफलं प्राप्तमिति । तत् कस्य हेतोः । न हि स भगवन् कश्चिद्धर्मो योऽनागामित्वमापन्नः । तेनोच्यते अनागामीति ॥

subhūtirāha | no hīdaṃ bhagavan | na anāgāmīna evaṃ bhavati | mayā anāgāmi-phalaṃ prāptamiti | tat kasya hetoḥ | na hi sa bhagavan kaściddharmo yo'nāgāmitvamāpannaḥ | tenocyate'nāgāmīti |

9d. भगवानाह तत् किं मन्यसे सुभूते । अपि नु अर्हत एवं भवति मया अर्हत्त्वं प्राप्तमिति ।

bhagavānāha | tat kiṃ manyase subhūte | api nu arhata evaṃ bhavati | mayā arhattvaṃ prāptamiti |

सुभूतिराह नो हीदं भगवन् । नार्हत एवं भवति मया अर्हत्त्वं प्राप्तमिति । तत् कस्य हेतोः । न हि स भगवन् कश्चिद्धर्मो योऽर्हन्नाम । तेनोच्यते अर्हन्निति । सचेद्भगवन् अर्हत एवं भवेन् मया अर्हत्त्वं प्राप्तमिति स एव तस्यात्मग्राहो भवेत् सत्त्वग्राहो जीवग्राहः पुद्गलग्राहो भवेत् ।

subhūtirāha | no hīdaṃ bhagavan | nārhata evaṃ bhavati | mayā arhattvaṃ prāptamiti | tat kasya hetoḥ | na hi sa bhagavan kaściddharmo yo'rhan nāma | tenocyate arhanniti | sacedbhagavann arhata evaṃ bhaven mayā arhattvaṃ prāptam iti | sa eva tasyātmagrāho bhavet sattvagrāho jīvagrahāḥ pudgalagrāho bhavet |

9b. The Fortunate One said: “Now what do you think, Subhūti? Does it occur thus to a once-returner: ‘The fruit of a once-returner has been acquired by me’?”

Subhūti said: “No indeed, Fortunate One. It does not occur thus to a once-returner: ‘The fruit of a once-returner has been acquired by me.’ And why? Because there is no any *dharma* that has attained once-returnership. Therefore he is called a ‘once-returner’.

9c. The Fortunate One said: “Now what do you think, Subhūti? Does it occur thus to a once-returner: ‘The fruit of a once-returner has been acquired by me’?”

Subhūti said: “No indeed, Fortunate One. It does not occur thus to a non-returner: ‘The fruit of a non-returner has been acquired by me.’ And why? Because, Fortunate One, there is no any *dharma* that has attained non-returnership. Therefore he is called a ‘once-returner’.

9d. The Fortunate One said: “Now what do you think, Subhūti? Does it occur thus to an *arhat*: ‘The fruit of arhatship has been acquired by me’?”

Subhūti said: “No indeed, Fortunate One. It does not occur thus to an *arhat*: ‘The *arhat*-ship has been acquired by me.’ And why? Because, Fortunate One, there is no any *dharma* which is named ‘*arhat*’. Therefore he is called an ‘*arhat*’. If, Fortunate One, it would occur thus to an *arhat*: ‘By me arhatship has been acquired,’ that itself would be his Self-grasping, being-grasping, living-soul-grasping, person-grasping.”

9c. तत् कस्य हेतोः । अहमस्मि भगवंस्तथागतेनार्हता सम्यक्संबुद्धेन अरणाविहारिणामग्न्यो निर्दिष्टः । अहमस्मि भगवन् अर्हन् वीतरागः । न च मे भगवन्नेवं भवति अर्हन्नस्म्यहं वीतराग इति । सचेन् मम भगवन्नेवं भवेन् मया अर्हत्त्वं प्राप्तमिति न मां तथागतो व्याकरिष्यदरणाविहारिणामग्न्यः सुभूतिः कुलपुत्रो न क्वचिद्विहरति । तेनोच्यते अरणाविहारी अरणाविहारीति ॥

tat kasya hetoḥ | ahamasmi bhagavaṃstathāgatenārhatā samyaksaṃbuddhena araṇāvihāriṇāmagryō nirdiṣṭaḥ | ahamasmi bhagavann arhan vītarāgaḥ | na ca me bhagavannevaṃ bhavati | arhannasmyaham vītarāga iti | sacen mama bhagavann evaṃ bhaven mayā arhattvaṃ prāptamiti | na māṃ tathāgato vyākariṣyadarāṇāvihāriṇāmagryaḥ subhūtiḥ kulaputro na kvacidviharati | tenocyate'raṇāvihārī araṇāvihārīti |

10a. भगवानाह तत् किं मन्यसे सुभूते । अस्ति स कश्चिद्धर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यान्तिकादुद्गृहीतः ।

bhagavānāha | tat kiṃ manyase subhūte | asti sa kaściddharmo yastathāgatena dīpaṅkarasya tathāgatasyārhatāḥ samyaksaṃbuddhasyāntikādudgṛhītāḥ |

सुभूतिराह नो हीदं भगवन् । नास्ति स कश्चिद्धर्मो यस्तथागतेन दीपंकरस्य तथागतस्यार्हतः सम्यक्संबुद्धस्यान्तिकादुद्गृहीतः ।

subhūtirāha | no hīdaṃ bhagavan | nāsti sa kaściddharmo yastathāgatena dīpaṅkarasya tathāgatasyārhatāḥ samyaksaṃbuddhasyāntikādudgṛhītāḥ |

10b. भगवानाह यः कश्चित्सुभूते बोधिसत्त्व एवं वदेद् अहं क्षेत्रव्यूहान् निष्पादयिष्यामीति स वितथं वदेत् । तत् कस्य हेतोः । क्षेत्रव्यूहाः क्षेत्रव्यूहा इति सुभूते अव्युहास्ते तथागतेन भाषिताः । तेनोच्यन्ते क्षेत्रव्यूहा इति ।

bhagavānāha | yaḥ kaścit subhūte bodhisattva evaṃ vaded | ahaṃ kṣetravyūhān niṣpādayiṣyāmīti | sa vitathaṃ vadet | tat kasya hetoḥ | kṣetravyūhāḥ kṣetravyūhā iti subhūte'vyūhāste tathāgatena bhāṣitāḥ | tenocyante kṣetra-vyūhā iti |

9e. “And why? I am, Fortunate One, pointed out by the Tathāgata, *arhat*, perfectly fully enlightened one, as being the foremost among those who dwell in non-dispute. I am, Fortunate One, an *arhat*, freed from greed. And yet, Fortunate One, it does not occur thus to me: ‘I am an *arhat*, I am freed from greed.’ If, Fortunate One, it would occur to me: ‘*arhat*-ship has been acquired by me’, the Tathāgata would not have predicted of me ‘Subhūti, son of good family, the foremost among those who dwell in non-dispute, does not dwell anywhere. Therefore he is called a ‘dweller in non-dispute’.”

10a. The Fortunate One said: “Now what do you think, Subhūti? Is there a certain *dharma* which was taken up by the Tathāgata in the presence of Dīpaṅkara, the Tathāgata, the Arhat, the Perfectly Fully Enlightened One?”

Subhūti said: “No indeed, Fortunate One. There is no any *dharma* which was taken up by the Tathāgata in the presence of Dīpaṅkara, the Tathāgata, the Arhat, the Perfectly Fully Enlightened One.”

10b. The Fortunate One said: “A *bodhisattva*, Subhūti, who would speak thus: ‘I shall bring about adornments of the [buddha-]field,’ he would speak falsely. And why? ‘Adornments of field, adornments of field’, Subhūti, as non-adornments have they been spoken of by the Tathāgata. Therefore they have been called ‘adornments of field’.”

10c. तस्मात्तर्हि सुभूते बोधिसत्त्वेन महासत्त्वेन एवमप्रतिष्ठितं चित्तमुत्पादयितव्यं यत्र क्वचित्प्रतिष्ठितं चित्तमुत्पादयितव्यम् । न रूपप्रतिष्ठितं चित्तमुत्पादयितव्यं न शब्दगन्धरसस्पर्शव्यर्थप्रतिष्ठितं चित्तमुत्पादयितव्यम् । तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो महाकायो यत्तस्यैवंरूप आत्मभावः स्यात् तद्यथापि नाम सुमेरुः पर्वतराजः । तत् किं मन्यसे सुभूते । अपि नु महान् स आत्मभावो भवेत् ।

tasmāttarhi subhūte bodhisattvena mahāsattvena evamapraṭiṣṭhitam cittamutpādayitavyam yanna kvacitpraṭiṣṭhitam cittamutpādayitavyam | na rūpapraṭiṣṭhitam cittam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-praṭiṣṭhitam cittamutpādayitavyam | tadyathāpi nāma subhūte puruṣo bhavedupetakāyo mahākāyo yattasyaivamrūpa ātmabhāvaḥ syāt tadyathāpi nāma sumeruḥ parvatarājaḥ | tat kiṃ manyase subhūte api nu mahān sa ātmabhāvo bhavet |

सुभूतिराह महान् स भगवान् । महान् सुगत स आत्मभावो भवेत् । तत् कस्य हेतोः । आत्मभाव आत्मभाव इति भगवन् अभावः स तथागतेन भाषितः । तेनोच्यत आत्मभाव इति । न हि भगवन् स भावो नाभावः । तेनोच्यत आत्मभाव इति ।

subhūtirāha | mahān sa bhagavan mahān sugata sa ātma-bhāvo bhavet | tat kasya hetoḥ | ātmabhāva ātmabhāva iti bhagavann abhāvaḥ sa tathāgatena bhāṣitaḥ | tenocyata ātmabhāva iti | na hi bhagavan sa bhāvo nābhāvaḥ | tenocyate ātmabhāva iti |

11. भगवानाह तत् किं मन्यसे सुभूते । यावत्यो गङ्गायां महानद्यां वालुकास्तावत्य एव गङ्गानद्यो भवेयुः । तासु या वालुकाः अपि नु ता बहव्यो भवेयुः ।

bhagavānāha | tat kiṃ manyase subhūte | yāvatyo gaṅgāyāṃ mahānadyāṃ vālukāstāvatya eva gaṅganadyo bhaveyuh | tāsu yā vālukā api nu tā bahavyo bhaveyuh |

सुभूतिराह । ता एव तावद्भगवन् बहव्यो गङ्गानद्यो भवेयुः प्रागेव यास्तासु गङ्गानदीषु वालुकाः ।

subhūtirāha | tā eva tāvadbhagavan bahavyo gaṅgā-nadyo bhaveyuh prāg eva yāstāsu gaṅgānādīṣu vālukāḥ |

10c. Therefore, then, Subhūti, a non-fixated thought should be produced by the *bodhisattva*, the great being — to wit, a thought not fixated anywhere should be produced: A thought not fixated in form should be produced; a thought not fixated in sounds, smells, tastes, tangibles and mental objects should be produced. Suppose there were a man possessed of a body, possessed of a huge body so that his personal being were of such a form as Sumeru, the Mountain King. Now, what do you think, Subhūti, would that personal being be huge?”

Subhūti said: “Huge, O Fortunate One, huge, O Well-gone One, would that personal being be. And why? ‘Personal being, personal being’, Subhūti — as non-being has that been spoken of by the Tathāgata. Therefore it is called a ‘personal being’. For, O Fortunate One, there is neither that being nor non-being; therefore it is called a ‘personal being’.”

11. The Fortunate one said: “Now what do you think, Subhūti? Suppose there were as many Gangā-rivers as there are sands in great River Gangā — would those sands in those [rivers] be many?

Subhūti said: “To begin with, Fortunate One, those Gangā-rivers would be many, how much more so the sands which are in those Gangā-rivers.”

भगवानाह । आरोचयामि ते सुभूते प्रतिवेदयामि ते । यावत्यस्तासु गङ्गानदीषु
वालुका भवेयुस्तावतो लोकधातून् कश्चिदेव स्त्री वा पुरुषो वा सप्तरत्नपरिपूर्णं
कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् तत् किं मन्यसे सुभूते
अपि नु सा स्त्री वा पुरुषो वा ततोनिदानं बहु पुण्यस्कन्धं प्रसुनुयात् ।

*bhagavānāha | ārocaṇyāmi te subhūte prativēdayāmi te yāvatyastāsu gaṅgā-
nādīṣu vāluka bhaveyustāvato lokadhātūn kaścideva strī vā puruṣo vā sapta-
ratna-paripūrṇaṁ kṛtvā tathāgatebhyo'ṛhadbhayaḥ samyaksaṁbuddhebhyo
dānaṁ dadyāt | tat kiṁ manyase subhūte | api nu sā strī vā puruṣo vā
tatonidānaṁ bahu puṇyaskandhaṁ prasunuyāt |*

सुभूतिराह । बहु भगवन् बहु सुगत स्त्री वा पुरुषो वा ततोनिदानं पुण्यस्कन्धं
प्रसुनुयादप्रमेयमसंख्येयम् ।

*subhūtirāha | bahu bhagavan bahu sugata strī vā puruṣo vā tatonidānaṁ
puṇyaskandhaṁ prasunuyādaprameyamasaṁkhyeyam |*

भगवानाह यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा तावतो लोकधातून्
सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् यश्च
कुलपुत्रो वा कुलदुहिता वा इतो धर्मपर्यायादन्तश्चतुष्पादिकामपि गाथामुद्बुध्य
परेभ्यो देशेयेत् संप्रकाशयेत् । अयमेव ततोनिदानं बहुतरं पुण्यस्कन्धं
प्रसुनुयादप्रमेयमसंख्येयम्

*bhagavānāha | yaśca khalu punaḥ subhūte strī vā puruṣo vā tāvato
lokadhātūn sapta-ratna-paripūrṇaṁ kṛtvā tathāgatebhyo'ṛhadbhayaḥ
samyaksaṁbuddhebhyo dānaṁ dadyāt | yaśca kulaputro vā kuladuhitā vā
ito dharmaparyāyādantaścaścatuṣpādikāmapi gāthāmudgṛhya parebhyo
deśayet saṁprakāśayet | ayameva tato nidānaṁ bahutaraṁ puṇya-skandhaṁ
prasunuyādaprameyamasaṁkhyeyam |*

12. अपि तु खलु पुनः सुभूते यस्मिन् पृथिवीप्रदेशे इतो धर्मपर्यायादन्तश्चतुष्पादिकामपि
गाथामुद्बुध्य भाष्येत वा संप्रकाशयेत् वा स पृथिवीप्रदेशश्चैत्यभूतो भवेत् सदेव
मानुषासुरस्य लोकस्य । कः पुनर्वादो य इमं धर्मपर्यायं सकलसमाप्तं धारयिष्यन्ति
वाचयिष्यन्ति पर्यवाप्स्यन्ति । परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति । परमेण ते
सुभूते आश्चर्येण समन्वागता भविष्यन्ति । तस्मिंश्च सुभूते पृथिवीप्रदेशे शास्ता
विहरत्यन्यतरान्यतरो वा विज्ञगुरुस्थानीयः॥

*api tu khalu punaḥ subhūte yasmin pṛthivī-pradeśa ito dharmaparyāyād
antaścaścatuṣpādikāmapi gāthāmudgṛhya bhāṣyeta vā saṁprakāśyeta vā |
sa pṛthivī-pradeśaścaitya-bhūto bhavet sa-deva-mānuṣa-asurasya lokasya
kaḥ punarvādo ya imaṁ dharma-paryāyaṁ sakala-samāptaṁ dhārayiṣyanti
vācayiṣyanti paryavāpsyanti parebhyāśca vistareṇa saṁprakāśayiṣyanti |
paramēṇa te subhūte āścaryeṇa samanvāgatā bhaviṣyanti | tasmīṁśca subhūte
pṛthivī-pradeśe śāstā viharatyanyatarānyataro vā vijñaguru-sthānīyaḥ |*

The Fortunate One said: “I declare to you, Subhūti, I make known to you: If a certain woman or man, having filled up as many world-spheres as there would be sands in those Gangā-rivers with seven jewels, were to give [them] as a gift to the Tathāgata-s, *Arhat*-s, Perfectly Fully Ones — now what do you think, Subhūti, would that woman or man, due to that reason, beget a great merit-heap?”

Subhūti said: “Great, O Fortunate One, great, O Well-gone One, would that heap of merit be, immeasurable, incalculable, which that woman or man, due to that reason, would beget.”

The Fortunate One said: “Moreover, Subhūti, suppose on the one hand a woman or man, having filled up as many world-spheres as there would be sands in those Gangā-rivers with seven jewels, would give [them] as a gift to the Tathāgata-s, *Arhat*-s, Perfectly Fully Ones. And on the other hand, a son of good family or daughter of good family who, taking up as little as a four-line stanza from this doctrinal means, would teach and proclaim to others — This [latter person] would beget, due to that reason, a great merit-heap, immeasurable, incalculable.

12. Moreover, Subhūti, that region of earth wherein one would, taking up as little as a four-line stanza from this doctrinal means, teach and proclaim to others — that region of earth would become a shrine for the world with its gods, humans and *asura*-s; not to speak of [a region wherein] there are those who will bear in mind this doctrinal means in its entirety, recite, master, and proclaim it in details to others. They will be, Subhūti, endowed with the highest wonder. An in that region of earth, Subhūti, the teacher resides, or some other wise venerable representative of him.”

13a. एवमुक्ते आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । को नामायं भगवन् धर्मपर्यायः । कथं चैनं धारयामि ।

evam ukta āyusmān subhūtirbhagavantametadavocat | ko nāmāyaṃ bhagavan dharmaparyāyāḥ | kathaṃ cainaṃ dhārayāmi |

एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवोचत् । प्रज्ञापारमिता नामायं सुभूते धर्मपर्यायः । एवं चैनं धारय । तत् कस्य हेतोः । यैव सुभूते प्रज्ञापारमिता तथागतेन भाषिता । सैव अपारमिता तथागतेन भाषिता । तेनोच्यते प्रज्ञापरमितेति ॥

evamukte bhagavānāyusmantam subhūtimetadavocat | prajñāpāramitā nāmāyaṃ subhūte dharmaparyāyāḥ | evaṃ cainaṃ dhāraya | tat kasya hetoḥ | yaiva subhūte prajñāpāramitā tathāgatena bhāṣitā | saiva apāramitā tathāgatena bhāṣitā | tenocyate prajñāpāramiteti |

13b. तत् किं मन्यसे सुभूते अपि नु अस्ति स कश्चिद्धर्मो यस्तथागतेन भाषितः ।
tat kiṃ manyase subhūte api nu asti sa kaściddharmo yastathāgatena bhāṣitaḥ |

सुभूतिराह नो हीदं भगवन् । नास्ति स कश्चिद्धर्मो यस्तथागतेन भाषितः ॥
subhūtirāha | no hīdam bhagavan | nāsti sa kaściddharmo yastathāgatena bhāṣitaḥ |

13c. भगवानाह तत् किं मन्यसे सुभूते । यावत् त्रिसाहस्रमहासाहस्रे लोकधातौ पृथिवीरजः कच्चित् तद्बहु भवेत् ।
bhagavānāha | tat kiṃ manyase subhūte | yāvat trisāhasramahāsāhasre lokadhātau pṛthivīrajaḥ kacchit tadbahu bhavet |

सुभूतिराह बहु भगवन् बहु सुगत पृथिवीरजो भवेत् । तत् कस्य हेतोः । यत्तद्भगवन् पृथिवीरजस्तथागतेन भाषितम् । अरजस्तद्भगवंस्तथागतेन भाषितम् । तेनोच्यते पृथिवीरज इति । योऽप्यसौ लोकधातुस्तथागतेन भाषितः । अधातुः स तथागतेन भाषितः । तेनोच्यते लोकधातुरिति ॥

subhūtirāha | bahu bhagavan bahu sugata pṛthivīrajo bhavet | tat kasya hetoḥ | yattad bhagavan pṛthivīrajastathāgatena bhāṣitam arajastad bhagavamstathāgatena bhāṣitam | tenocyate pṛthivīraja iti | yo'pyasau lokadhātustathāgatena bhāṣito'dhātuḥ sa tathāgatena bhāṣitaḥ | tenocyate lokadhāturiti |

13a. When it was spoken thus, the Venerable Subhūti said this to the Fortunate One: “What is the name of this doctrinal means? And how do I bear it in mind?”

When it was spoken thus, the Fortunate One said this to the Venerable Subhūti: “This doctrinal means, Subhūti, is named Wisdom-perfection. And bear it in mind thus. And why? That very wisdom-perfection, Subhūti, which has been spoken of by the Tathāgata — as non-perfection has that been spoken of by the Tathāgata. Therefore it is called wisdom-perfection.”

13b. “Now what do you think, Subhūti? Is there a certain *dharma* which has been spoken by the Tathāgata?”

Subhūti said: “No indeed, Fortunate One. There is no any *dharma* which has been spoken by the Tathāgata

13c. The Fortunate One said: “Now what do you think, Subhūti? Would the earth-dust in the whole three-thousand-great-thousand world-sphere be much?

Subhūti said: “Much, O Fortunate One, much O Well-gone One, would the earth-dust be. And why? That earth-dust, O Fortunate One, which has been spoken of by the Tathāgatam — that, O Fortunate One, has been spoken of by the Tathāgata as non-dust. Therefore it is called ‘earth-dust’. And that world-sphere which has been spoken of by the Tathāgata — as non-sphere has that been spoken of by the Tathāgata. Therefore it is called ‘world-sphere’.”

13d. भगवानाह तत् किं मन्यसे सुभूते । द्वात्रिंशन्महापुरुषलक्षणैस्तथागतोऽर्हन्
सम्यक्संबुद्धो द्रष्टव्यः ।

*bhagavānāha | tat kiṃ manyase subhūte dvātriṃśanmahāpuruṣalakṣaṇais
tathāgato'rhan samyakṣambuddho draṣṭavyaḥ |*

सुभूतिराह नो हीदं भगवन् । न द्वात्रिंशन्महापुरुषलक्षणैस्तथागतोऽर्हन्
सम्यक्संबुद्धो द्रष्टव्यः । तत् कस्य हेतोः । यानि हि तानि भगवन् द्वात्रिं
शन्महापुरुषलक्षणानि तथागतेन भाषितानि अलक्षणानि तानि भगवंस्तथागतेन
भाषितानि । तेनोच्यन्ते द्वात्रिंशन्महापुरुषलक्षणानीति ॥

*subhūtirāha | no hīdaṃ bhagavan | na dvātriṃśanmahāpuruṣalakṣaṇais
tathāgato'rhan samyakṣambuddho draṣṭavyaḥ | tat kasya hetoḥ | yāni hi
tāni bhagavan dvātriṃśanmahāpuruṣalakṣaṇāni tathāgatena bhāṣitāni
alakṣaṇāni tāni bhagavaṃstathāgatena bhāṣitāni | tenocyante dvātriṃśan-
mahāpuruṣalakṣaṇāni iti|*

13e. भगवानाह यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा दिने दिने गङ्गानदी
वालुकासमानात्मभावान् परित्यजेत् । एवं परित्यजन् गङ्गानदीवालुकासमान्
कल्पांस्तानात्मभावान् परित्यजेत् । यश्चेतो धर्मपर्यायादन्तशश्चतुष्पादिकामपि
गाथामुद्धृष्ट्वा परेभ्यो देशयेत् । संप्रकाशयेत् अयमेव ततोनिदानं बहुतरं पुण्यस्कन्धं
प्रसुनयादप्रमेयमसंख्येयम् ॥

*bhagavānāha | yaśca khalu punaḥ subhūte strī vā puruṣo vā dine
dine gaṅgānadīvālukāsamān ātmabhāvān parityajet | evaṃ parityajan
gaṅgānadīvālukāsamān kalpāṃstān ātmabhāvān parityajet | yaśceto
dharma-paryāyādantaśaścatuspādikāmapi gāthāmudgrhya parebhyo
deśayet samprakāśayed | ayameva tatonidānaṃ bahutaraṃ puṇyaskandhaṃ
prasunuyādaprameyamasaṃkhyeyam |*

13d. The Fortunate One said: “Now, what do you think, Subhūti? should the Tathagata, *Arhat*, Perfectly Fully Enlightened One, be seen by means of the thirty-two marks of a Great Man?

Subhūti said: “No indeed, Fortunate One. The Tathagata, *Arhat*, Perfectly Fully Enlightened One should not be seen by means of the thirty-two marks of a Great Man. And why? Because, O Fortunate One, those thirty-two marks of a Great Man which have been spoken of by the Tathāgata, — as non-marks have they been spoken of, O Fortunate One, by the Tathāgata. Therefore they are called the ‘thirty-two marks of a Great Man’.”

13e. The Fortunate One said: “Moreover, Subhūti, suppose, on the one hand, a woman or a man were to, day by day, give away personal beings equal to the sands of the Gangā River; in this way, giving away those personal beings for as many aeons as the sands of the Gangā River. On the other hand, one who, taking up as little as a four-line stanza from this doctrinal means, would teach and proclaim to others — It is this [latter person] who would beget, due to this reason, a greater merit-heap, immeasurable, incalculable.”

14a. अथ खत्वायुष्मान् सुभूतिर्धर्मवेगेनाश्रूणि प्रामुञ्चत् । सोऽश्रूणि प्रमृज्य भगवन्तमेतदवोचत् । आश्चर्यं भगवन् परमाश्चर्यं सुगत यावदयं धर्मपर्यायस्तथागतेन भाषितोऽग्रयानसंप्रस्थितानां सत्त्वानामर्थाय श्रेष्ठयानसंप्रस्थितानामर्थाय यतो मे भगवन् ज्ञानमुत्पन्नम् । न मया भगवन् जात्वेवंरूपो धर्मपर्यायः श्रुतपूर्वः । परमेण ते भगवन् आश्चर्येण समन्वागता बोधिसत्त्वा भविष्यन्ति य इह सूत्रे भाष्यमाणे श्रुत्वा भूतसंज्ञामुत्पादयिष्यन्ति । तत् कस्य हेतोः । या चैषा भगवन् भूतसंज्ञा । सैव अभूतसंज्ञा । तस्मात्तथागतो भाषते भूतसंज्ञा भूतसंज्ञेति ॥

atha khalvāyusmān subhūtiṛdharmavegeṇāśrūṇi prāmuñcat | so'srūṇi pramrjyabhagavantametadavocat | āścaryaṃ bhagavanparamāścaryaṃ sugata yāvadayaṃ dharmaparyāyastathāgatenā bhāṣito'grayānasamprasthitānāṃ sattvānāmarthāya śreṣṭhāyānasamprasthitānāmarthāya | yato me bhagavan jñānamutpannam | na mayā bhagavan jātvevaṃrūpo dharmaparyāyaḥ śrutapūrvah | paramēṇa te bhagavann āścaryeṇa samanvāgatā bodhisattvā bhaviṣyanti ya iha sūtre bhāṣyamāṇe śrutvā bhūtasamjñāmutpādayiṣyanti | tat kasya hetoḥ | yā caiṣābhagavan bhūtasamjñā saiva abhūtasamjñā | tasmāttathāgato bhāṣate bhūtasamjñā bhūtasamjñeti |

14a. Then, the Venerable Subhūti, on account of the impetus of the doctrine, shed tears. Wiping his tears, he spoke this to the Fortunate One: “It is wonderful, O Fortunate One, extremely wonderful, O Well-gone One, just that this doctrinal means has been spoken of by the Tathāgata for the weal of beings set out in the supreme vehicle, for the weal of those set out in the most excellent vehicle. Ever since, O Fortunate One, knowledge has arisen in me,¹¹ such a form of doctrinal means, O Fortunate One, has never been heard by me before. Those *bodhisattva*-s, O Fortunate One, will be endowed with the highest wonder, who, when this discourse is being spoken, hearing it will generate the ideation of its being true. And why? That, Fortunate One, which is a true-ideation, is indeed a non-true-ideation. Therefore, the Tathāgata speaks of ‘true-ideation, true ideation’.”

14b. न मम भगवन् दुष्करं यदहमिमं धर्मपर्यायं भाष्यमाणमवकल्पयामि अधिमुच्ये। येऽपि ते भगवन् सत्त्वा भविष्यन्त्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां सद्धर्मविप्रलोपे वर्तमाने य इमं भगवन् धर्मपर्यायमुद्गृहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति ते परमाश्चर्येण समन्वागता भविष्यन्ति।

na mama bhagavan duṣkaram yadahamimam dharma-paryāyam bhāṣyamāṇam avakalpayāmi adhimucye | ye'pi te bhagavan sattvā bhaviṣyantyanaḡate'dhvanī paścīme kāle paścīme samaye paścīmāyāṃ pañca-śatyāṃ saddharmavipralope vartamāne | ya imaṃ bhagavan dharma-paryāyamudgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaḥca vistareṇa saṃprakāśayiṣyanti | te parama-āścaryeṇa samanvāgatā bhaviṣyanti |

14c. अपि तु खलु पुनर्भगवन् न तेषामात्मसंज्ञा प्रवर्तिष्यते । न सत्त्वसंज्ञा न जीवसंज्ञा न पुद्गलसंज्ञा प्रवर्तिष्यते । नापि तेषां काचित्संज्ञा नासंज्ञा प्रवर्तते । तत् कस्य हेतोः । या सा भगवन् आत्मसंज्ञा सैवासंज्ञा । या सत्त्वसंज्ञा जीवसंज्ञा पुद्गलसंज्ञा सैवासंज्ञा । तत् कस्य हेतोः । सर्वसंज्ञापगता हि बुद्धा भगवन्तः ॥

api tu khalu punarbhagavan na teṣāmātmasaṃjñā pravartīṣyate | na sattvasaṃjñā na jīvasaṃjñā na pudgalasaṃjñā pravartīṣyate | nāpi teṣāṃ kācit saṃjñā nāsaṃjñā pravartate | tat kasya hetoḥ | yā sa bhagavann ātmasaṃjñā saivāsaṃjñā | yā sattvasaṃjñā jīvasaṃjñā pudgalasaṃjñā saivāsaṃjñā | tat kasya hetoḥ | sarvasaṃjñāpagatā hi buddhā bhagavantaḥ |

14d. एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवोचत् । एवमेतत् सुभूते एवमेतत् । परमाश्चर्यसमन्वागतास्ते सत्त्वा भविष्यन्ति य इह सुभूते सूत्रे भाष्यमाणे नोत्रसिष्यन्ति न संत्रसिष्यन्ति न संत्रासमापत्स्यन्ते । तत् कस्य हेतोः । परमपारमितेयं सुभूते तथागतेन भाषिता यदुतापारमिता । यां च सुभूते तथागतः परमपारमितां भाषते तामपरिमाणा अपि बुद्धा भगवन्तो भाषन्ते । तेनोच्यते परमपारमितेति ॥

evamukte bhagavānāyusmantam subhūtimetadavocat | evametāt subhūte evametāt | paramāścaryasamanvāgatāste sattvā bhaviṣyanti ya iha subhūte sūtre bhāṣyamāṇe notrasīṣyanti na saṃtrasīṣyanti na saṃtrāsaṃ āpatsyante | tat kasya hetoḥ | paramapāramīteyaṃ subhūte tathāgatenā bhāṣitā yadutāpāramitā | yāṃ ca subhūte tathāgataḥ paramapāramitāṃ bhāṣate | tāmaparimāṇā api buddhā bhagavanto bhāṣante | tenocyate paramapāramīteṭi |

14b. “For me, O Fortunate One, it is not difficult that I comprehend and become deeply convinced of this doctrinal means being spoken about. But those beings in the future time period, in the final time, in the final epoch, in the last 500 years, at the time when the destruction of the True Doctrine is happening, who, O Fortunate One, will take up this doctrinal means, bear in mind, recite, master and proclaim to others in detail — they will be endowed with the highest wonder.”

14c. “Moreover, O Fortunate One, Self-ideation will not occur in them. Being-ideation, living-soul-ideation, or person-ideation will not occur in them. Neither will any ideation nor non-ideation at all occur [in them]. And why? That which is, O Fortunate One, a Self-ideation is indeed a non-ideation. That which is a being-ideation or person-ideation is indeed a non-ideation. And why? Because the Buddha-s, the Fortunate Ones, are freed from all ideations.”

14d. When it has been spoken thus, the Fortunate One said this to the Venerable Subhūti: “This is so, Subhūti, this is so. Those beings, Subhūti, who, when this discourse is being spoken, will not tremble, will not greatly tremble, will not get into great fear — they will be endowed with the highest wonder. And why? As the highest perfection, Subhūti, has this been spoken of by the Tathāgata; namely, a non-perfection. And, Subhūti, that which the Tathāgata speaks of as the highest perfection, that immeasurable Buddha-s, the Fortunate ones also speak about. Therefore it is called the ‘highest perfection’.”

14c. अपि तु खलु पुनः सुभूते या तथागतस्य क्षान्तिपारमिता सैव अपारमिता । तत् कस्य हेतोः । यदा मे सुभूते कलिङ्गराजा अङ्गप्रत्यङ्गमांसान्यैत्सीत् । नासीन्मे तस्मिन् समये आत्मसंज्ञा वा सत्त्वसंज्ञा वा जीवसंज्ञा वा पुद्गलसंज्ञा वा । नापि मे काचित्संज्ञा वा असंज्ञा वा बभूव । तत् कस्य हेतोः । सचेन्मे सुभूते तस्मिन् समये आत्मसंज्ञा अभविष्यत् । व्यापादसंज्ञापि मे तस्मिन् समयेऽभविष्यत् । सचेत्सत्त्वसंज्ञा जीवसंज्ञा पुद्गलसंज्ञाभविष्यत् । व्यापादसंज्ञापि मे तस्मिन् समयेऽभविष्यत् । तत् कस्य हेतोः । अभिजानाम्यहं सुभूते अतीतेऽध्वनि पञ्च जातिशतानि यदहं क्षान्तिवादी ऋषिरभूवम् । तत्रापि मे नात्मसंज्ञा बभूव न सत्त्वसंज्ञा न जीवसंज्ञा न पुद्गलसंज्ञा बभूव ।

api tu khalu punaḥ subhūte yā tathāgatasya kṣāntipāramitā saiva apāramitā | tat kasya hetoḥ | yadā me subhūte kalinṅgarājā aṅgapratyangamāṁsānyacchaitṣīt | nāsīnme tasmin samaye ātmasaṁjñā vā sattvasaṁjñā vā jīvasaṁjñā vā pudgalasaṁjñā vā | nāpi me kācit saṁjñā vā asaṁjñā vā babhūva | tat kasya hetoḥ | sacenme subhūte tasmin samaya ātmasaṁjñā abhaviṣyad vyāpādasāṁjñāpi me tasmin samaye'bhaviṣyat | sacetsattvasaṁjñā jīvasaṁjñā pudgalasaṁjñābhaviṣyad vyāpādasāṁjñāpi me tasmin samaye'bhaviṣyat | tat kasya hetoḥ | abhijānāmyaḥaṁ subhūte atīte'dhvani pañcajātiśatāni yadaḥaṁ kṣāntivādī ṛṣirabhūvam | tatrāpi me nātmasaṁjñā babhūva | na sattvasaṁjñā na jīvasaṁjñā na pudgalasaṁjñā babhūva |

तस्मात्तर्हि सुभूते बोधिसत्त्वेन महासत्त्वेन सर्वसंज्ञा विवर्जयित्वा अनुत्तरायां सम्यक्संबोधौ चित्तमुत्पादयितव्यम् । न रूपप्रतिष्ठितं चित्तमुत्पादयितव्यम् । न शब्दगन्धरसस्पर्शव्यधर्मप्रतिष्ठितं चित्तमुत्पादयितव्यम् । न धर्मप्रतिष्ठितं चित्तमुत्पादयितव्यम् । नाधर्मप्रतिष्ठितं चित्तमुत्पादयितव्यम् । न क्वचित्प्रतिष्ठितं चित्तमुत्पादयितव्यम् । तत् कस्य हेतोः । यत् प्रतिष्ठितं तदेवाप्रतिष्ठितम् । तस्मादेव तथागतो भाषते अप्रतिष्ठितेन बोधिसत्त्वेन दानं दातव्यम् । न रूपशब्दगन्धरसस्पर्शव्यधर्मप्रतिष्ठितेन दानं दातव्यम् ॥

tasmāttarhi subhūte bodhisattvena mahāsattvena sarvasaṁjñā vivarjayitvā anuttarāyāṁ samyaksambodhau cittamutpādayitavyam | na rūpapratiṣṭhitam cittamutpādayitavyam | na śabdagandharasaspraṣṭavyadharmapratiṣṭhitam cittamutpādayitavyam | na dharmapratiṣṭhitam cittamutpādayitavyam | na adharmapratiṣṭhitam cittamutpādayitavyam | na kvacitpratiṣṭhitam cittamutpādayitavyam | tat kasya hetoḥ | yat pratiṣṭhitam tadevāpratiṣṭhitam | tasmādeva tathāgato bhāṣate | apratiṣṭhitena bodhisattvena dānaṁ dātavyam | na rūpaśabdagandharasaspraṣṭavyadharmapratiṣṭhitena dānaṁ dātavyam |

14e. Moreover, Subhūti, that which is the Tathāgata's patience-perfection — that is indeed a non-perfection. And why? When, Subhūti, the King of Kālīṅga cut my flesh, limb by limb, at that time, I had no Self-ideation, or being-ideation, or living-soul-ideation or person-ideation. There did not occur even any ideation or non-ideation. And why? If, Subhūti, at that time, I had had a Self-ideation, at that time I would also have an malice-ideation. If I had had a being-ideation, living-soul-ideation or person-ideation, I would also have had an malice-ideation at that time. And why? I remember,¹² Subhūti, that in the past time period, for 500 births, I was the sage, Patience-advocate. Therein, too, I had no Self-ideation, no being-ideation, no living-soul-ideation, no person-ideation.

Therefore, then, Subhūti, the thought towards Supreme Perfect Full Enlightenment should be generated by a *bodhisattva*, great being, having first banished all ideations. A thought fixated in form should not be generated. A thought fixated in sounds, smells, tastes, tangibles, mental objects should not be generated. A thought fixated in *dharma* should not be generated, A thought fixated in non-*dharma* should not be generated. A thought not fixated anywhere should be generated. And why? That which is fixated — that very one is non-fixated. It is thus that the Tathāgata says: 'A gift should be given by an unfixated *bodhisattva*. A gift should not be given by one fixated in form, sounds, smells, tastes, tangibles and mental objects.

14f. अपि तु खलु पुनः सुभूते बोधिसत्त्वेन एवंपुरो दानपरित्यागः कर्तव्यः सर्वसत्त्वानामर्थाय । तत् कस्य हेतोः । या चैषा सुभूते सत्त्वसंज्ञा सैव असंज्ञा । य एवं ते सर्वसत्त्वास्तथागतेन भाषितास्त एव असत्त्वाः । तत् कस्य हेतोः । भूतवादी सुभूते तथागतः । सत्यवादी तथावादी अनन्यथावादी तथागतः । न वितथवादी तथागतः ॥

api tu khalu punaḥ subhūte bodhisattvena evaṃrūpo dānaparityāgaḥ kartavyaḥ sarvasattvānāmarthāya | tat kasya hetoḥ | yā caiṣā subhūte sattvasaṃjñā saiva asaṃjñā | ya evaṃ te sarvasattvāstathāgatena bhāṣitāsta eva asattvāḥ | tat kasya hetoḥ | bhūtavādī subhūte tathāgataḥ | satyavādī tathāvādī ananyathāvādī tathāgataḥ | na vitathavādī tathāgataḥ ||

14g. अपि तु खलु पुनः सुभूते यस्तथागतेन धर्मोऽभिसंबुद्धो देशितो निध्यातो न तत्र सत्यं न मृषा । तद्यथापि नाम सुभूते पुरुषोऽन्धकारप्रविष्टो न किञ्चिदपि पश्येत् । एवं वस्तुपतितो बोधिसत्त्वो द्रष्टव्यो यो वस्तुपतितो दानं परित्यजति । तद्यथापि नाम सुभूते चक्षुष्मान् पुरुषः प्रभातायां रात्रौ सूर्योऽभ्युद्गते नानाविधानि रूपाणि पश्येत् । एवमवस्तुपतितो बोधिसत्त्वो द्रष्टव्यो योऽवस्तुपतितो दानं परित्यजति ॥

api tu khalu punaḥ subhūte yastathāgatena dharmo'bhisambuddho deśito nidhyāto | na tatra satyaṃ na mṛṣā | tadyathāpi nāma subhūte puruṣo'ndhakārapraviṣṭo na kiñcidapi paśyet | evaṃ vastupatito bodhisattvo draṣṭavyo yo vastupatito dānaṃ parityajati | tadyathāpi nāma subhūte cakṣuṣmān puruṣaḥ prabhātāyāṃ rātrau sūrye'bhyudgate nānāvidhāni rūpāṇi paśyet | evamavastupatito bodhisattvo draṣṭavyo yo'vastupatito dānaṃ parityajati |

14h. अपि तु खलु पुनः सुभूते ये कुलपुत्रा वा कुलदुहितरो वेमं धर्मपर्यायमुद्गृही ष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्यन्ति परेभ्यश्च विस्तरेण सं प्रकाशयिष्यन्ति । ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन । दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा । बुद्धास्ते तथागतेन । सर्वे ते सुभूते सत्त्वा अप्रमेयमसं ख्येयं पुण्यस्कन्धं प्रसविष्यन्ति प्रतिग्रहीष्यन्ति ॥

api tu khalu punaḥ subhūte ye kulaputrā vā kuladuhitaro vemaṃ dharmaparyāyamudgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaśca vistareṇa saṃprakāśayiṣyanti | jñātāste subhūte tathāgatena buddhajñānena | drṣṭāste subhūte tathāgatena buddhacakṣuṣā | buddhāste tathāgatena | sarve te subhūte sattvā aprameyamasaṃkhyeyaṃ puṇyaskandhaṃ prasaviṣyanti pratigrahīṣyanti |

14f. Moreover, Subhūti, such a type of giving away of a gift should be done for the weal of all beings. And why? That, Subhūti, which is this being-ideation — that very one is a non-ideation. Those all-beings who have been spoken of by the Tathāgata in this manner — they are indeed non-beings. And why? The Tathāgata speaks of things as they really are. The Tathagata speaks the truth, speaks in conformity [with reality]. The Tathāgata speaks in the manner not deviating [from reality]. The Tathāgata does not speak otherwise [than reality].

14g. Moreover, Subhuti, that *dharma* which was directly realized, taught and contemplated on by the Tathāgata — there is therein neither truth nor falsehood.¹³ Just as, Subhūti, a person who has entered into darkness; he would not see anything at all. In the same manner is a fallen-into-things *bodhisattva* to be viewed, who, fallen into things, gives away a gift. Just as, Subhūti, a man with sight, when the night has become illuminated and the sun has arisen, would see diverse forms. In the same manner is a not-fallen-into-things *bodhisattva* to be viewed, who, not fallen into things, gives away a gift.

14h. Moreover, Subhūti, those sons of good family or daughters of good family who will take up this doctrinal means, bear in mind, recite and proclaim to others in detail — known they are, Subhūti, by the Tathāgata through the buddha-knowledge; seen they are, Subhūti, by the Tathāgata through the buddha-eye; realized they are by the Tathāgata. All those beings, Subhūti, will beget and will grasp an immeasurable, incalculable heap of merits.

15a. यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा पूर्वाह्नकालसमये गङ्गानदी
वालुकासमानात्मभावान् परित्यजेत् । एवं मध्याह्नकालसमये गङ्गानदी
वालुकासमानात्मभावान् परित्यजेत् सायाह्नकालसमये गङ्गानदी
वालुकासमानात्मभावान् परित्यजेत् । अनेन पर्यायेण बहूनि
कल्पकोटिनियुतशतसहस्राण्यात्मभावान् परित्यजेत् । यश्चेमं धर्मपर्यायं श्रुत्वा
न प्रतिक्षिपेत् । अयमेव ततोनिदानं बहुतरं पुण्यस्कन्धं प्रसुनुयादप्रमेयमसंख्येयम्
कः पुनर्वादो यो लिखित्वा उद्धृत्वा द्वायेद्वाचयेत्पर्यवाप्नुयात् परेभ्यश्च विस्तरेण
संप्रकाशयेत् ॥

yaśca khalu punaḥ subhūte strī vā puruṣo vā pūrvāhṇakālasamaye
gaṅgānadīvālukāsamānātmabhāvān parityajet | evaṃmadhyāhṇakālasamaye
gaṅgānadīvālukāsamānātmabhāvān parityajet | sāyāhṇakālasamaye
gaṅgānadīvālukāsamānātmabhāvān parityajet | anena paryāyeṇa
bahūni kalpakotoṇīyutaśatasahasrāṇyātmabhāvān parityajet | yaścemaṃ
dharmaparyāyaṃ śrutvā na pratikṣipet | ayameva tatoniḍānaṃ bahutaraṃ
punṇaskandhaṃ prasunuyādaprameyamasamkhyeṃ | kaḥ punarvādo yo
likhitvodgrhṇīyāddhārayedvācayetparyavāpnuyāt | parebhyaśca vistareṇa
samprakāśayet |

15a. Moreover, Subhūti, suppose, on the one hand, a woman or a man would, in the early part of the day, give away personal beings equal to the sands of the Gangā River; likewise at noon time would give away personal beings equal to the sands of the Gangā River, and in the evening time would give away personal beings equal to the sands of the Gangā River — in this manner [she or he] would give away personal beings for many hundreds of thousands of millions of milliards. On the other hand, one who, having heard this doctrinal means, would not confute it — It is this [latter person] who would beget, due to that reason, a great merit-heap, immeasurable, incalculable; not to speak of one who, having written it down, would take it up, bear in mind, recite, master, and proclaim it to others in details.

15b. अपि तु खलु पुनः सुभूते अचिन्त्योऽतुल्योऽयं धर्मपर्यायः । अयं च सुभूते धर्मपर्यायस्तथागतेन भाषितोऽग्रयानसंप्रस्थितानां सत्त्वानामर्थाय । श्रेष्ठयानसंप्रस्थितानां सत्त्वानामर्थाय । य इमं धर्मपर्यायमुद्गृहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्यन्ति परेभ्यश्च विस्तरेण संप्रकाशयिष्यन्ति । ज्ञातास्ते सुभूते तथागतेन बुद्धज्ञानेन । दृष्टास्ते सुभूते तथागतेन बुद्धचक्षुषा । बुद्धास्ते तथागतेन । सर्वे ते सुभूते सत्त्वा अप्रमेयेण पुण्यस्कन्धेन समन्वागता भविष्यन्ति । अचिन्त्येनातुल्येनामाप्येनापरिमाणेन पुण्यस्कन्धेन समन्वागता भविष्यन्ति । सर्वे ते सुभूते सत्त्वा अप्रमेयेण पुण्यस्कन्धेन समन्वागता भविष्यन्ति । सर्वे ते सुभूते सत्त्वाः समांसेन बोधिं धारयिष्यन्ति । तत् कस्य हेतोः । न हि शक्यं सुभूते अयं धर्मपर्यायो हीनाधिमुक्तिकैः सत्त्वैः श्रोतुम् नात्मदृष्टिकैर्न सत्त्वदृष्टिकैर्न जीवदृष्टिकैर्न पुद्गलदृष्टिकैः । नाबोधिसत्त्वप्रतिज्ञैः सत्त्वैः शक्यमयं धर्मपर्यायः श्रोतुं वोद्गृहीतुं वा धारयितुं वा वाचयितुं वा पर्यवाप्तुं वा । नेदं स्थानं विद्यते ॥

api tu khalu punaḥ subhūte'cintyo'ṭulyo'yaṃ dharmaparyāyaḥ | ayaṃ ca subhūte dharmaparyāyastathāgatena bhāṣito'grayānasamprasthitānāṃ sattvānāmāthāya | śreṣṭhayaṇasamprasthitānāṃ sattvānāmāthāya | ya imaṃ dharmaparyāyamudgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaśca vistareṇa samprakāśayiṣyanti | jñātāste subhūte tathāgatena buddhajñānena | drṣṭāste subhūte tathāgatena buddhacakṣuṣā | buddhāste tathāgatena | sarve te subhūte sattvā aprameyeṇa puṇyaskandhena samanvāgatā bhaviṣyanti | acintyenātulyenā māpyenāparimāṇena puṇyaskandhena samanvāgatā bhaviṣyanti | sarve te subhūte sattvāḥ samāṃsena bodhiṃ dhārayiṣyanti | tat kaśya hetoḥ | na hi śakyaṃ subhūte'yaṃ dharmaparyāyo hīnādhimuktikāiḥ sattvaiḥ śrotuṃ nātmadrṣṭikairna sattvadrṣṭikairna jīvadrṣṭikairna pudgaladrṣṭikāiḥ | nābodhisattvapratijñaiḥ sattvaiḥ śakyam ayaṃ dharmaparyāyaḥ śrotuṃ vodgrahītuṃ vā dhārayituṃ vā vācayituṃ vā paryavāptuṃ vā | nedaṃ sthānaṃ vidyate |

15c. अपि तु खलु पुनः सुभूते यत्र पृथिवीप्रदेश इदं सूत्रं प्रकाशयिष्यते पूजनीयः स पृथिवीप्रदेशो भविष्यति सदेवमानुषासुरस्य लोकस्य । वन्दनीयः प्रदक्षिणीश्च स पृथिवीप्रदेशो भविष्यति । चैत्यभूतः स पृथिवीप्रदेशो भविष्यति ॥

api tu khalu punaḥ subhūte yatra pṛthivīpradeśa idaṃ sūtraṃ prakāśayiṣyate pūjanīyaḥ sa pṛthivīpradeśo bhaviṣyati sadevamānuṣāsurasya lokasya | vandanīyaḥ pradakṣiṇīyaśca sa pṛthivīpradeśo bhaviṣyati | caitya-bhūtaḥ sa pṛthivīpradeśo bhaviṣyati |

15b. “Moreover, Subhūti, unthinkable and incomparable is this doctrinal means. And, Subhūti, this doctrinal means has been spoken by the Tathāgata for the weal of beings set forth in the supreme vehicle, for the weal of beings set forth in the most excellent vehicle. Those who will take up this doctrinal means, bear in mind, recite, master and proclaim it to others in detail — known they are, Subhūti, by the Tathāgata through the *buddha*-knowledge; seen they are, Subhūti, by the Tathāgata through the *buddha*-eye; realized they are by the Tathāgata. All those beings, Subhūti, will be endowed with an immeasurable merit-heap. They will be endowed with an unthinkable, incomparable, immeasurable and illimitable merit-heap. All those beings, Subhūti, will bear Enlightenment with the same shoulder [as mine].¹⁴ And why? Because, Subhūti, it is not possible for this doctrinal means to be heard by beings inclined towards the inferior [vehicle], by those holding the Self-view, by those holding the being-view, by those holding the living-soul-view, by those holding the person-view. It is not possible for this doctrinal means to be heard, or grasped or held in mind or recited or mastered by those beings not committed to be *bodhisattva*-s. Such a possibility does not exist.”

15c. “Moreover, Subhūti, the region of earth wherein this discourse will be proclaimed — that region of earth will be worthy of worship by the world with its gods, humans, and *asura*-s. That region of earth will be worthy of salutation and of being circumambulated. That region of earth will be like a shrine.

16a. अपि तु ये ते सुभूते कुलपुत्रा वा कुलदुहितरो वेमान एमरूपान् सुत्रान्तानुद्गृही
ष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति योनिश्च मनसिकरिष्यन्ति परेभ्यश्च
विस्तरेण संप्रकाशयिष्यन्ति ते परिभूता भविष्यन्ति । सुपरिभूताश्च भविष्यन्ति
। तत् कस्य हेतोः । यानि च तेषां सुभूते सत्त्वानां पौर्वजन्मिकान्यशुभानि
कर्मानि कृतान्यपायसंवर्तनीयानि । दृष्ट एव धर्मे तया परिभूततया तानि
पौर्वजन्मिकान्यशुभानि कर्माणि क्षपयिष्यन्ति । बुद्धबोधिं चानुप्राप्स्यन्ति ॥

*api tu ye te subhūte kulaputrā vā kuladuhitaro vemān evamrūpān
sūtrāntānudgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti yoniśaśca
manasikariṣyanti parebhyaśca vistareṇa saṃprakāśayiṣyanti | te paribhūtā
bhaviṣyanti | suparibhūtāśca bhaviṣyanti |*

*tat kasya hetoḥ | yāni ca teṣāṃ subhūte sattvānāṃ paurvajanmikānyaśubhāni
karmāṇi kṛtānyapāyasaṃvartanīyāni | drṣṭa eva dharme tayā paribhūtataiyā
tāni paurvajanmikānyaśubhāni karmāṇi kṣapayiṣyanti | buddhabodhiṃ
cānuprāpsyanti |*

16b. तत् कस्य हेतोः । अभिजानाम्यहं सुभूतेऽतीतेऽध्वन्यसंख्येयैः कल्पैरसं
ख्येयतरैर्दीपंकरस्य तथागतस्यार्हतः सम्यकसंबुद्धस्य परेण परतरेण चतुरशी
तिबुद्धकोटिनियुतशतसहस्राण्यभूवन् ये मयारागिताः आराग्य न विरागिताः ।

*tat kasya hetoḥ | abhijānāmyahaṃ subhūteṭīteḍdhvanyasaṃkhyeyaiḥ kalpair
asaṃkhyeyatarair dipaṅkarasya tathāgatasārhatāḥ samyaksaṃbuddhasya
pareṇa paratareṇa caturaśītibuddhakoṭīnīyutaśatasahasrāṇyabhūvan ye
mayā ārāgitā ārāgya na virāgitāḥ |*

यच्च मया सुभूते ते बुद्धा भगवन्त आरागिताः आराग्य न विरागिताः । यच्च
पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां सद्धर्मविप्रलोपकाले वर्तमान
इमानेवंरूपान् सूत्रान्तानुद्गृहीष्यन्ति धारयिष्यन्ति वाचयिष्यन्ति पर्यवाप्स्यन्ति परेभ्यश्च
विस्तरेण संप्रकाशयिष्यन्ति । अस्य खलु पुनः सुभूते पुण्यस्कन्धस्यान्तिकाद् असौ
पौर्वकः पुण्यस्कन्धः शततमीमपि कलां नोपैति । सहस्रतमीमपि शतसहस्रतमीमपि
कोटितमीमपि कोटिशततमीमपि कोटिशतसहस्रतमीमपि कोटिनियुतशतसहस्रतमी
मपि । संख्यामपि कालमपि गणनामप्युपमामप्युपनिषदमपि यावदौपम्यमपि न
क्षमते ॥

*yacca mayā subhūte te buddhā bhagavanta ārāgitā ārāgya na virāgitāḥ
| yacca paścime kāle paścime samaye paścimāyāṃ pañcaśatyām
saddharmavipralopakāle vartamāna imānevamrūpān sūtrāntānudgrahīṣyanti
dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaśca vistareṇa
saṃprakāśayiṣyanti | asya khalu punaḥ subhūte puṇyaskandhasyāntikād
asau paurvakaḥ puṇyaskandhaḥ śatatamīmapi kalām nopaiti |
sahasratamīmapi śatasahasratamīmapi | koṭitamīmapi koṭīśatatamīmapi
koṭīśatasahasratamīmapi koṭīnīyutaśatasahasratamīmapi | saṃkhyāmapi
kalāmapi gaṇanāmapyupamāmapi upaniṣadamapi yāvadaupamyamapi na
kṣamate |*

16a. And yet, Subhūti, those sons of good family or daughters of good family who will take up these forms of discourse, bear in mind, recite, them and properly apply their mind [on them], and proclaim them to others in detail — they will be despised, they will be much despised.

And why? The impure *karma*-s of those beings, pertaining to previous births, that have been done and that are conducive to [rebirth in] the unfortunate destinies — in this very present existence, on account of the fact of their being despised, they will nullify those impure *karma*-s of the previous births, and come to attain the enlightenment of a Buddha.

16b. And why? I remember, O Subhūti, in the past time period, during innumerable aeons and more than innumerable aeons, after and further after Dīpaṅkara Tathāgata *Arhat*, Perfectly Fully Enlightened One, there were 84 hundred thousands of *koṭi-niyuta*-s of Buddhas, who had been pleased by me through service.¹⁵ And having been pleased through service, they were not displeased.¹⁶

And, Subhūti, the case that those Buddhas, Fortunate Ones were pleased by me through service and having been pleased through service were not displeased; [compared to] the case that [some others] in the final time, in the final epoch, in the last 500 years, at the time when the destruction of True Doctrine is happening, will take up discourses of this form, bear in mind, recite, master and proclaim them to others in detail: Now, Subhūti, compared to this [latter] merit-heap, that former merit-heap does not approach even 100th part, not even 1000th part, not even 100,000th part, not even one part of a *koṭi*, not even one part of a hundred *koṭi*-s, not even one part of hundred thousands *koṭi*-s, not even one part of hundred thousands *koṭi-niyuta*-s. It does not bear even number, fraction, counting, simile, correspondence,¹⁷ and so on up to even similarity.

16c. सचेत्पुनः सुभूते तेषां कुलपुत्राणां कुलादुहितृणां वाहं पुण्यस्कन्धं भाषेयम् यावत्ते कुलपुत्रा वा कुलादुहितरो वा तस्मिन् समये पुण्यस्कन्धं प्रसविष्यन्ति प्रतिग्रहीष्यन्ति । उन्मादं सत्त्वा अनुप्राप्नुयुश्चित्तविक्षेपं वा गच्छेयुः । अपि तु खलु पुनः सुभूते अचिन्त्योऽयं धर्मपर्यायस्तथागतेन भाषितः । अस्याचिन्त्य एव विपाकः प्रतिकाङ्क्षितव्यः ॥

sacetpunah subhūte teṣāṃ kulaputrāṇāṃ kuladuhitṛṇāṃ vāhaṃ puṇyaskandhaṃ bhāṣeyam | yāvatte kulaputrā vā kuladuhitaro vā tasmīn samaye puṇyaskandhaṃ prasaviṣyanti pratigrahīṣyanti | unmādaṃ sattvā anuprāpnuyuścittavikṣepaṃ vā gaccheyuḥ | api tu khalu punaḥ subhūte acintyo'yaṃ dharmaparyāyastathāgatena bhāṣitaḥ | asyācintya eva vipākaḥ pratikāṅkṣitavyaḥ |

17a. अथ खल्वायुष्मान् सुभूतिर्भगवन्तमेतदवोचत् कथं भगवन् बोधिसत्त्वयानसं प्रस्थितेन स्थातव्यम् । कथं प्रतिपत्तव्यम् । कथं चित्तं प्रगृहीतव्यम् ।
atha khalvāyusmān subhūtirbhagavantametadavocāt | kathaṃ bhagavan bodhisattvayānasamprasthītena sthātavyam | kathaṃ pratipattavyam | kathaṃ cittaṃ pragrahītavyam |

भगवानाह । इह सुभूते बोधिसत्त्वयानसंप्रस्थितेनैवं चित्तमुत्पादयितव्यम् । सर्वे सत्त्वा मया अनुपदिशेते निर्वाणधातौ परिनिर्वापयितव्याः । एवं च सत्त्वान् परिनिर्वाप्य न कश्चित्सत्त्वः परिनिर्वापितो भवति । तत् कस्य हेतोः । सचेत्सुभूते बोधिसत्त्वस्य सत्त्वसंज्ञा प्रवर्तते । न स बोधित्व इति वक्तव्यः । जीवसंज्ञा वा यावत्पुद्गलसंज्ञा वा प्रवर्तते । न स बोधिसत्त्व इति वक्तव्यः । तत्

कस्य हेतोः । नास्ति सुभूते स कश्चिद्धर्मो यो बोधिसत्त्वयानसंप्रस्थितो नाम ॥
bhagavānāha | iha subhūte bodhisattvayānasamprasthītenaivaṃ cittaṃ utpādayitavyaṃ | sarve sattvā mayā anupadhiṣeṣe nirvāṇadhātau parinirvāpayitavyāḥ | evaṃ ca sattvān parinirvāpya | na kaścitsattvaḥ parinirvāpito bhavati | tat kasya hetoḥ | sacetsubhūte bodhisattvasya sattvasaṃjñā pravarteta | na sa bodhisattva iti vaktavyaḥ | jīvasaṃjñā vā yāvatpudgalasaṃjñā vā pravarteta | na sa bodhisattva iti vaktavyaḥ | tat kasya hetoḥ | nāsti subhūte sa kaściddharmo yo bodhisattvayānasamprasthīto nāma |

16c. “If, moreover, Subhūti, I were to speak about the merit-heap of those sons of good family or daughters of good family [in details] up to the merit-heap that those sons of good family or daughters of good family would at that time beget and grasps, beings would get mad and become mentally deranged. Moreover, Subhūti, this doctrinal means has been spoken by the Tathāgata as unthinkable; its retribution should be expected as indeed unthinkable.”

17a. Then, the Venerable Subhūti said thus to the Fortunate One: “How should one set forth in the *bodhisattva* vehicle abide, how should he practise, how should he subdue the mind?”

The Fortunate One said: “Here, Subhūti, a thought should be produced thus by one set out in the *bodhisattva* vehicle: ‘All beings are to be led by me to *parinirvāṇa*, into the sphere of *Nirvāṇa* without any remainder of substratum.’ And even though he has thus led immeasurable beings to *parinirvāṇa*, no any being has [in fact] been led to *parinirvāṇa*. And why? If, Subhūti, a being-ideation should occur to a *bodhisattva*, he cannot be called a ‘*bodhisattva*’. If a living-soul-ideation and so on up to if a person-ideation should occur to a *bodhisattva*, he cannot be called a ‘*bodhisattva*’. And why? There is no, Subhūti, any *dharma* which is named ‘one who has set forth in the *bodhisattva* vehicle’.

17b. तत् किं मन्यसे सुभूते अस्ति स कश्चिद्धर्मो यस्तथागतेन दीपङ्करस्य
तथागतस्यान्तिकादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः ।

*tat kiṃ manyase subhūte asti sa kaściddharmo
yastathāgatena dīpaṅkarasya tathāgatasyāntikādanuttarāṃ
samyaksambodhimabhisambuddhaḥ |*

एवमुक्त आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । यथाहं भगवन् भगवतो
भाषितस्यार्थमाजनामि नास्ति स भगवन् कश्चिद्धर्मो यस्तथागतेन दीपङ्करस्य
तथागतस्यार्हतः सम्यक्संबुद्धस्यान्तिकादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः ।

*evamukta āyusmān subhūtirbhagavantametadavocat | yathāhaṃ
bhagavan bhagavato bhāṣitasāyārthamājānāmi nāsti sa bhagavan
kaściddharmo yastathāgatena dīpaṅkarasya tathāgatasyārhatāḥ samyak
sambuddhasyāntikādanuttarāṃ samyaksambodhim abhisambuddhaḥ |*

एवमुक्ते भगवानायुष्मन्तं सुभूतिमेतदवोचत् । एवमेतत् सुभूते एवमेतत्
। नास्ति सुभूते स कश्चिद्धर्मो यस्तथागतेन दीपङ्करस्य तथागतस्यार्हतः
सम्यक्संबुद्धस्यान्तिकादनुत्तरां सम्यक्संबोधिमभिसंबुद्धः । सचेत् पुनः सुभूते
कश्चिद्धर्मस्तथागतेनाभिसंबुद्धोऽभविष्यत् न मां दीपङ्करस्तथागतो व्याकरिष्यत्
भविष्यसि त्वं माणव अनागतोऽध्वनि शाक्यमुनिर्नाम तथागतोऽहं सम्यक्संबुद्ध
इति । यस्मात्तर्हि सुभूते तथागतेनार्हता सम्यक्संबुद्धेन नास्ति स कश्चिद्धर्मो
योऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धः । तस्मादहं दीपङ्करेण तथागतेन व्याकृतो
भविष्यसि त्वं माणव अनागतोऽध्वनि शाक्यमुनिर्नाम तथागतोऽहं सम्यक्सं
बुद्धः ।

*evamukte bhagavānāyusmantam subhūtimetadavocat | evametat
subhūte evametat | nāsti subhūte sa kaściddharmo yastathāgatena
dīpaṅkarasya tathāgatasyārhatāḥ samyaksambuddhasyāntikādanuttarāṃ
samyaksambodhimabhisambuddhaḥ | sacet punaḥ subhūte kaściddharmas
tathāgatenābhisambuddho'bhaviṣyat | na māṃ dīpaṅkarastathāgato
vyākariṣyat | bhaviṣyasi tvaṃ māṇava anāgatēdhvani śākyamunirnāma
tathāgato'rhan samyaksambuddha iti | yasmātarhi subhūte
tathāgatenārhatā samyaksambuddhena nāsti sa kaściddharmo yo'nuttarāṃ
samyaksambodhimabhisambuddhaḥ tasmādaham dīpaṅkareṇa tathāgatena
vyākṛto bhaviṣyasi tvaṃ māṇava anāgatēdhvani śākyamunirnāma
tathāgato'rhan samyaksambuddhaḥ |*

17c. तत् कस्य हेतोः । तथागत इति सुभूते भूततथताया एतदधिवचनम् ।

tat kasya hetoḥ | tathāgata iti subhūte bhūtatahatāyā etadadhivacanam |

17b. Now what do you think, Subhūti? Is there a certain *dharma* which was directly awakened into by the Tathāgata as the supreme perfect full enlightenment¹⁸ in the presence of Dīpaṅkara, the Tathāgata, the *Arhat*, the Perfectly Fully Enlightened One?”

When it has been spoken thus, Subhūti said this to the Fortunate One: “As I, O Fortunate One, well understand the meaning of the Fortunate One’s words, there is no any *dharma*, O Fortunate One, which was directly awakened into by the Tathāgata as the supreme perfect full enlightenment, in the presence of Dīpaṅkara Tathāgata, the *Arhat*, the Perfectly Fully Enlightened One,.”

When it has been thus spoken, the Fortunate One said this to the Venerable Subhūti: “This is so, Subhūti, this is so. There is no, Subhūti, any *dharma* which was directly awakened into by the Tathāgata as the supreme perfect full enlightenment, in the presence of Dīpaṅkara Tathāgata, the *Arhat*, the Perfectly Fully Enlightened One,¹⁹ Now if there could have been a certain *dharma* which was directly awakened into by the Tathāgata, Dīpaṅkara Tathāgata would not have predicted of me: ‘You, young one, will in the future period be a Tathāgata, *Arhat*, Perfectly Fully enlightened One, by the name of Śākyamuni.’ Because, then, Subhūti, there is no any *dharma* which was directly awakened into as the supreme perfect full enlightenment by the Tathāgata, the *Arhat*, the Perfectly Fully Enlightened One, therefore I was predicted of by Dīpaṅkara Tathāgata: ‘You, young one, will in the future period be a Tathāgata, *Arhat*, Perfectly Fully enlightened One, by the name of Śākyamuni.’

17c. And why? The word ‘tathāgata’, Subhūti, this is a synonym of True Suchness.²⁰

17d. यः कश्चित् सुभूते एवं वदेत् । तथागतेनार्हता सम्यक्संबुद्धेनानुत्तरा सम्यक्सं बोधिरमिसंबुद्धेति स वितथं वदेत् । अभ्याचक्षीत मां स सुभूते असतोद्वही तेन । तत् कस्य हेतोः । नास्ति सुभूते स कश्चिद्धर्मा यस्तथागतेन अनुत्तरां सम्यक्संबोधिमभिसंबुद्धः । यश्च सुभूते तथागतेन धर्मोऽभिसंबुद्धो देशितो वा । तत्र न सत्यं न मृषा । तस्मात्तथागतो भाषते सर्वधर्मा बुद्धधर्मा इति । तत् कस्य हेतोः । सर्वधर्मा इति सुभूते अधर्मास्तथागतेन भाषिताः । तस्मादुच्यन्ते सर्वधर्मा बुद्धधर्मा इति ॥

yaḥkaścitsubhūte evaṃvadet | tathāgatenārhatā samyaksaṃbuddhenānuttarā samyaksaṃbodhirabhisambuddheti | sa vitathaṃ vadet | abhyācakṣīta māṃ sa subhūte asatodgrhītena | tat kasya hetoḥ | nāsti subhūte sa kaściddharmo yastathāgatenānuttarāṃ samyaksaṃbodhimabhisambuddhaḥ | yaśca subhūte tathāgatena dharmo'bhisaṃbuddho deśito vā | tatra na satyaṃ na mṛṣā | tasmāttathāgato bhāṣate sarvadharmā buddhadharmā iti | tat kasya hetoḥ | sarvadharmā iti subhūte adharmāstathāgatena bhāṣitā | tasmāducyante sarvadharmā buddhadharmā iti |

17e. तद्यथापि नाम सुभूते पुरुषो भवेदुपेतकायो महाकायोः ।

tadyathāpi nāma subhūte puruṣo bhavedupetakāyo mahākāyaḥ |

आयुष्मान् सुभूतिराह । योऽसौ भगवंस्तथागतेन पुरुषो भाषित उपेतकायो महाकाय इति । अकायः स भगवंस्तथागतेन भाषितः । तेनोच्यत उपेतकायो महाकाय इति ॥

āyusmān subhūtirāha | yo'sau bhagavaṃstathāgatena puruṣo bhāṣita upetakāyo mahākāya iti | akāyaḥ sa bhagavaṃstathāgatena bhāṣitaḥ | tenocyata upetakāyo mahākāya iti |

17f. भगवानाह । एवमेतत् सुभूते । यो बोधिसत्त्व एवं वदेद् अहं सत्त्वान् परिनिर्वापयिष्यामीति । न स बोधिसत्त्व इति वक्तव्यः । तत् कस्य हेतोः । अस्ति सुभूते स कश्चिद्धर्मा यो बोधिसत्त्वो नाम ।

bhagavāṇaḥ | evaṃ etat subhūte | yo bodhisattvo evaṃ vaded ahaṃ sattvān parinirvāpayiṣyāmīti | na sa bodhisattva iti vaktavyaḥ | tat kasya hetoḥ | asti subhūte sa kaściddharmo yo bodhisattvo nāma |

सुभूतिराह । नो हीदं भगवन् । नास्ति स कश्चिद्धर्मा यो बोधिसत्त्वो नाम ।
subhūtirāha no hīdaṃ Bhagavan | nāsti sa kaściddharmo yo bodhisattvo nāma |

17d. He who, Subhūti, were to say thus: ‘The supreme, perfect, full enlightenment was directly awakened into by the Tathāgata, *Arhat*, Perfectly Fully Enlightened One, he would speak falsely. He would, Subhūti, accuse me with what is untrue and false.²¹ And why? There is no, Subhūti, any *dharma* which was directly awakened into as supreme perfect full enlightenment by the Tathāgata. And, Subhūti, that *dharma* which was directly awakened into or taught by the Tathāgata, therein there was neither truth nor falsehood. Therefore, the Tathāgata says, ‘All *dharma*-s are *buddha-dharma*-s’. And why? As non-*dharma*-s, Subhūti, has ‘all *dharma*-s’ been spoken of by the Tathāgata. Therefore all *dharma*-s are called ‘*buddha-dharma*-s’.

17e. Suppose, Subhūti, a man were possessed of a body, a huge body.”

The Venerable Subhūti said: “That person who, O Fortunate One, has been spoken of by the Tathāgata as ‘possessed of a body, a huge body’ — as non-body, O Fortunate One, has that been spoken by the Tathāgata. Therefore he is called ‘possessed of a body, a huge body’.”

17f. The Fortunate One said: “This is so, Subhūti. A *bodhisattva* who would say thus, ‘I shall cause beings to attain *Parinirvāṇa*’ — he cannot be called a ‘*bodhisattva*’. And why? Does there exist a certain *dharma* which is named ‘*bodhisattva*’?”

Subhūti said: “No, indeed, O Fortunate One. There does not exist a certain *dharma* which is named ‘*bodhisattva*’.”

भगवानाह । सत्त्वाः सत्त्वा इति सुभूते असत्त्वास्ते तथागातेन भाषिताः । तेनोच्यन्ते सत्त्वा इति । तस्मात्तथगतो भाषते निरात्मानः सर्वधर्मा निर्जीवा निष्पुद्गलाः सर्वधर्मा इति ॥

bhagavānāha | sattvāḥ sattvā iti subhūte asattvāste tathāgatena bhāṣitāḥ | tenocyante sattvā iti | tasmāttathāgato bhāṣate nirātmānaḥ sarvadharmā niḥsattvāḥ nirjīvā niṣpudgalāḥ sarvadharmā iti |

17g. यः सुभूते बोधिसत्त्व एवं वदेद् अहं क्षेत्रव्यूहान्निष्पादयिष्यामीति । सोऽपि तथैव वक्तव्यः । तत् कस्य हेतोः । क्षेत्रव्यूहाः क्षेत्रव्यूहा इति सुभूतेऽव्यूहास्ते तथागातेन भाषिताः । तेनोच्यन्ते क्षेत्रव्यूहा इति ॥

yaḥ subhūte bodhisattva evaṃ vaded ahaṃ kṣetravyūhān niṣpādayiṣyāmīti | so'pi tathaiva vaktavyaḥ | tat kasya hetoḥ | kṣetravyūhā kṣetravyūhā iti subhūte'vyūhāste tathāgatena bhāṣitāḥ | tenocyante kṣetravyūhā iti.

17h. यः सुभूते बोधिसत्त्वो निरात्मानो धर्मा निरात्मानो धर्मा इत्यधिमुच्यते । स तथागातेनार्हता सम्यक्संबुद्धेन बोधिसत्त्वो महासत्त्व इत्याख्यातः ॥

yaḥ subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ityadhimucyate | sa tathāgatenārhatā samyakṣambuddhena bodhisattvo mahāsattva ityākhyātaḥ |

18a. भगवानाह । तत् किं मन्यसे सुभूते । संविद्यते तथागतस्य मांसचक्षुः ।
bhagavānāha | tat kiṃ manyase subhūte | saṃvidyate tathāgatasya māṃsacakṣuḥ |

सुभूतिराह । एवमेतद्भगवन् । संद्यते तथागतस्य मांसचक्षुः ।
subhūtirāha | evametadbhagavan | saṃvidyate tathāgatasya māṃsacakṣuḥ |

भगवानाह । तत् किं मन्यसे सुभूते संविद्यते तथागतस्य दिव्यं चक्षुः ।
bhagavānāha | tat kiṃ manyase subhūte | saṃvidyate tathāgatasya divyaṃ cakṣuḥ |

सुभूतिराह । एवमेतद्भगवन् । संद्यते तथागतस्य दिव्यं चक्षुः ।
subhūtirāha | evametadbhagavan | saṃvidyate tathāgatasya divyaṃ cakṣuḥ |

भगवानाह । तत् किं मन्यसे सुभूते संविद्यते तथागतस्य प्रज्ञाचक्षुः ।
bhagavānāha | tat kiṃ manyase subhūte | saṃvidyate tathāgatasya prajācākṣuḥ |

The Fortunate One said: “‘Beings, beings’, Subhūti — as non-beings have they been spoken of by the Tathāgata. Therefore the Tathāgata says, ‘Devoid of a Self are all *dharma*-s Devoid of a being, devoid of a living soul, devoid of a person, are all *dharma*-s.’

17g. “A *bodhisattva*, Subhūti, who would say this, ‘I shall bring about the adornments of [*buddha*]-field — he too, is to be spoken of in precisely the same way; [i.e., he too cannot be called a ‘*bodhisattva*’]. And why? ‘adornments of field, adornment of field’, Subhūti — as non-adornments have they been spoken of by the Tathāgata. Therefore they are called ‘adornments of field’.

17h. A *bodhisattva*, Subhūti, who is resolved on ‘devoid of a Self are *dharma*-s, devoid of a Self are *dharma*-s’ — he has been declared by the Tathāgata, *Arhat*, Perfectly Fully Enlightened One as a ‘*bodhisattva*, great being’.”

18a. The Fortunate One said: “Now what do you think, Subhūti? does there exist the Tathāgata’s fleshly eye?”

Subhūti said: “This is so, O Fortunate One, there exists the Tathāgata’s fleshly eye.”

The Fortunate One said: “Now what do you think, Subhūti? does there exist the Tathāgata’s divine eye?”

Subhūti said: “This is so, O Fortunate One, there exists the Tathāgata’s divine eye.”

The Fortunate One said: “Now what do you think, Subhūti? does there exist the Tathāgata’s wisdom-eye?”

सुभूतिराह । एवमेतद्भगवन् संद्यते तथागतस्य प्रज्ञाचक्षुः ।
subhūtirāha | evametadbhagavan | saṃvidyate tathāgatasya prajñācakṣuḥ |

भगवानाह । तत् किं मन्यसे सुभूते संविद्यते तथागतस्य धर्मचक्षुः ।
bhagavānāha | tat kiṃ manyase subhūte | saṃvidyate tathāgatasya dharmacakṣuḥ |

सुभूतिराह । एवमेतद्भगवन् संद्यते तथागतस्य धर्मचक्षुः ।
subhūtirāha | evametadbhagavan | saṃvidyate tathāgatasya dharmacakṣuḥ |

भगवानाह । तत् किं मन्यसे सुभूते संविद्यते तथागतस्य बुद्धचक्षुः ।
bhagavānāha | tat kiṃ manyase subhūte | saṃvidyate tathāgatasya buddhacakṣuḥ |

सुभूतिराह । एवमेतद्भगवन् संद्यते तथागतस्य बुद्धचक्षुः ।
subhūtirāha | evametadbhagavan | saṃvidyate tathāgatasya buddhacakṣuḥ |

18b. भगवानाह । तत् किं मन्यसे सुभूते यावन्त्यो गङ्गानद्यां महानद्यां वालुका
 अपि नु ता वालुकास्तथागतेन भाषिताः ।
*bhagavānāha | tat kiṃ manyase subhūte | yāvāntyo gaṅgāyāṃ mahānadyāṃ
 vālukā api nu tā vālukāstathāgatena bhāṣitāḥ |*

सुभूतिराह । एवमेतद्भगवन् एवमेतत् सुगत । भाषितास्तथागतेन वालुकाः ।
*subhūtirāha | evametadbhagavan | evametat sugata | bhāṣitāstathāgatena
 vālukāḥ |*

भगवानाह । तत् किं मन्यसे सुभूते । यावन्त्यो गङ्गानद्यां महानद्यां
 वालुकास्तावत्य एव गङ्गानद्यो भवेयुः । तासु या वालुकास्तावन्तश्च लोकधातवो
 भवेयुः कच्चिद्बहवस्ते लोकधातवो भवेयुः ।
*bhagavānāha | tat kiṃ manyase subhūte | yāvāntyo gaṅgāyāṃ mahānadyāṃ
 vālukāstāvāntya eva gaṅgānadyo bhaveyuh | tāsu yā vālukāstāvantaśca
 lokadhātavo bhaveyuh | kaccidbahavaste lokadhātavo bhaveyuh |*

सुभूतिराह । एवमेतद्भगवन् एवमेतत् सुगत । बहवस्ते लोकधातवो भवेयुः ।
*subhūtirāha | evametadbhagavann | evametat sugata | bahavaste lokadhātavo
 bhaveyuh |*

Subhūti said: “This is so, O Fortunate One, there exists the Tathāgata’s wisdom-eye.”

The Fortunate One said: “Now what do you think, Subhūti? does there exist the Tathāgata’s *dharma*-eye?”

Subhūti said: “This is so, O Fortunate One, there exists the Tathāgata’s *dharma*-eye.”

The Fortunate One said: “Now what do you think, Subhūti? does there exist the Tathāgata’s *buddha*-eye?”

Subhūti said: “This is so, O Fortunate One, there exists the Tathāgata’s *buddha*-eye.”

18b. The Fortunate One said: “Now what do you think, Subhūti? As many sands as there are in the Gangā, the great river — have those sands been spoken of by the Tathāgata?”

Subhūti said: “This is so, O Fortunate One. This is so, O Well-gone One. The sands have been spoken of by the Tathāgata.”

The Fortunate One said: “Now what do you think, Subhūti? Suppose there were as many Gangā Rivers as there are sands in the Gangā, the great river, and suppose there were as many world-spheres as there are sands in them — would those world-spheres be many?”

Subhūti said: “This is so, O Fortunate One. This is so, O Well-gone One. Those world-spheres would be many.”

भगवानाह । यावन्तः सुभूते तेषु लोकधातुषु सत्त्वास्तेषामहं नानाभावां चित्तधारां प्रजानामि । तत् कस्य हेतोः । चित्तधारा चित्तधारोति सुभूते अधारैषा तथागतेन भाषिता । तेनोच्यते चित्तधारोति । तत्कस्य हेतोः । अती तं सुभूते चित्तं नोपलभ्यते । अनागतं चित्तं नोपलभ्यते । प्रत्युत्पन्नं चित्तं नोपलभ्यते ॥

bhagavānāha | yāvantaḥ subhūte teṣu lokadhātuṣu sattvās teṣāmahaṃ nānābhāvāṃ cittadhārāṃ prajānāmi | tat kasya hetoḥ | cittadhārā cittadhāreti subhūte adhāraiṣā tathāgatena bhāṣitā | tenocyate cittadhāreti | tat kasya hetoḥ | atītaṃ subhūte cittaṃ nopalabhyate | anāgataṃ cittaṃ nopalabhyate | pratyutpannaṃ cittaṃ nopalabhyate |

19. तत् किं मन्यसे सुभूते यः कश्चित्कुलपुत्रो वा कुलदुहिता वेमं त्रिसाहस्रमहासाहस्रं लोकधातुं सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् । अपि नु स कुलपुत्रो वा कुलदुहिता वा ततोनिदानं बहु पुण्यस्कन्धं प्रसुनुयात् ।

tat kiṃ manyase Subhūte yaḥ kaścitkulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasraṃ lokadhātuṃ saptaratnaparipūrṇaṃ kṛtvā tathāgatebhyo'ṛhadbhayaḥ samyaksaṃbuddhebhyo dānaṃ dadyāt | api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaskandhaṃ prasunuyāt |

सुभूतिराह । बहु भगवन् बहु सुगत ।
subhūtirāha | bahu bhagavan bahu sugata |

भगवानाह एवमेतत्सुभूते एवमेतत् । बहु स कुलपुत्रो वा कुलदुहिता वा ततोनिदानं पुण्यस्कन्धं प्रसुनुयात् । तत् कस्य हेतोः । पुण्यस्कन्धः पुण्यस्कन्ध इति सुभूते अस्कन्धः स तथागतेन भाषितः । तेनोच्यते पुण्यस्कन्ध इति । सचेत् सुभूते पुण्यस्कन्धोऽभविष्यन्न तथागतोऽभाषिष्यत् पुण्यस्कन्धः पुण्यस्कन्ध इति ॥

bhagavānāha | evametat subhūte evametat | bahu sa kulaputro vā kuladuhitā vā tatonidānaṃ puṇyaskandhaṃ prasunuyāt | tat kasya hetoḥ | puṇyaskandhaḥ puṇya-skandha iti subhūte askandhaḥ sa tathāgatena bhāṣitaḥ | tenocyate puṇyaskandha iti | sacet subhūte puṇyaskandho'bhaviṣyanna tathāgato'bhāṣiṣyāt puṇyaskandhaḥ puṇyaskandha iti |

20a. तत् किं मन्यसे सुभूते रूपकायपरिनिष्पत्त्या तथागतो द्रष्टव्यः ।
tat kiṃ manyase subhūte rūpakāyapariniṣpattyā tathāgato draṣṭavyaḥ |

The Fortunate One said: “As many beings, Subhūti, as there are in those world-spheres, I know their many-fold thought-streams. And why? ‘Thought-stream, thought-stream’, Subhūti, as non-stream has this been spoken of by the Tathāgata. Therefore it is called a ‘thought-stream’. And why? The past thought, Subhūti, is not apperceived. The future thought is not apperceived. The present thought is not apperceived.

19. Now what do you think, Subhūti? If a certain son of good family or daughter of good family, having filled up this three-thousand-ten-thousand world-sphere with seven jewels, were to give [them] as a gift to the Tathāgata-s, *Arhat*-s, Perfectly Fully Ones — would that son of good family or daughter of good family, due to that reason, beget a great merit-heap?”

Subhūti said: “Great, O Fortunate One, great O Well-gone One.”

The Fortunate One said: “This is so, Subhūti, this is so. That son of good family or daughter of good family would, due to that reason, beget a great merit-heap. And why? ‘Merit-heap, merit-heap’, Subhūti — as non-heap has it been spoken of by the Tathāgata. Therefore it is called a ‘merit-heap’. If, Subhūti, there could have been a merit-heap, the Tathāgata would not have spoken of ‘merit-heap, merit-heap’.

20a. “Now what do you think, Subhūti — is the Tathāgata to be seen through the accomplishment of his physical body?”

सुभूतिराह । नो ह्रीदं भगवन् । न रूपकायपरिनिष्पत्त्या तथागतो द्रष्टव्यः ।
तत् कस्य हेतोः । रूपकायपरिनिष्पत्ती रूपकायपरिनिष्पत्तिरिति भगवन्
अपरिनिष्पत्तिरेषा तथागतेन भाषिता । तेनोच्यते रूपकायपरिनिष्पत्तिरिति ॥
subhūtirāha | no hīdaṃ bhagavan | na rūpakāyapariniṣpattiyā tathāgato
draṣṭavyaḥ | tat kasya hetoḥ | rūpakāyapariniṣpattī rūpakāyapariniṣpattiriti
bhagavan apariniṣpattireṣā tathāgatena bhāṣitā | tenocyate
rūpakāyapariniṣpattiriti |

20b. भगवानाह । तत् किं मन्यसे सुभूते । लक्षणसंपदा तथागतो द्रष्टव्यः ।
bhagavānāha | tat kiṃ manyase subhūte | lakṣaṇasampadā tathāgato
draṣṭavyaḥ |

सुभूतिराह । नो ह्रीदं भगवन् । न लक्षणसंपदा तथागतो द्रष्टव्यः । तत् कस्य
हेतोः । यैषा भगवँल्लक्षणसंपत्तथागतेन भाषिता अलक्षणसंपदेषा तथागतेन
भाषिता । तेनोच्यत लक्षणसंपदिति ॥
subhūtirāha | no hīdaṃ bhagavān | na lakṣaṇasampadā tathāgato draṣṭavyaḥ
| tat kasya hetoḥ | yaiṣā bhagavaṃllakṣaṇasampattatathāgatena bhāṣitā |
alakṣaṇasampadeṣā tathāgatena bhāṣitā | tenocyate lakṣaṇasampaditi |

21a. भगवानाह । तत् किं मन्यसे सुभूते । अपि नु तथागतस्यैवं भवति मया
धर्मो देशित इति ।
bhagavānāha | tat kiṃ manyase subhūte | api nu tathāgatasyaivaṃ bhavati |
mayā dharmo deśita iti |

सुभूतिराह । नो ह्रीदं भगवन् न तथागतस्यैवं भवति मया धर्मो देशित इति ।
subhūtirāha | no hīdaṃ bhagavan | na tathāgatasyaivaṃ bhavati | mayā
dharmo deśita iti |

भगवानाह । यः सुभूते एवं वदेत् । तथागतेन धर्मो देशित इति । स
वितथं वदेत् । अभ्याचक्षीत मां स सुभूते असतोद्गृहीतेन । तत् कस्य
हेतोः । धर्मदेशना धर्मदेशनेति सुभूते नास्ति स कश्चिद्धर्मो यो धर्मदेशना
नामोपलभ्यते ॥

bhagavānāha | yaḥ subhūte evaṃ vadet | tathāgatena dharmo deśita iti | sa
vitathaṃ vadet | abhyācakṣīta māṃ sa subhūte asatodgrhītena | tat kasya
hetoḥ | dharmadeśanā dharmadeśaneti subhūte nāsti sa kaściddharmo yo
dharmadeśanā nāmopalabhyate |

Subhūti said: “No, indeed, O Fortunate One. The Tathāgata is not to be seen through the accomplishment of his physical body. And why? ‘accomplishment of physical body, accomplishment of physical body’, O Fortunate One — as non-accomplishment has this been spoken of by the Tathāgata. Therefore it is called ‘accomplishment of physical body’.”

20b. The Fortunate One said: “Now what do you think, Subhūti — is the Tathāgata to be seen through the possession of the marks?”

Subhūti said: “No indeed, O Fortunate One. The Tathāgata is not to be seen by the possession of the marks. And why? What, O Fortunate One, has been spoken of by the Tathāgata as the possession of marks, as a non-possession of marks has this been spoken by the Tathāgata. Therefore it is called ‘possession of marks’.

21a. The Fortunate One said: “Now what do you think, Subhūti — does it occur to then Tathāgata thus: ‘The doctrine has been taught by me.’?”

Subhūti said: “No, indeed, O Fortunate One. It does not occur to the Tathāgata thus: ‘The doctrine has been taught by me.’

The Fortunate said: “he who would say, ‘The doctrine has been taught by the Tathāgata’ — he would speak falsely. He would, Subhūti, accuse me falsely in respect of seizing on the non-existent. And why? ‘Teaching of the doctrine, teaching of the doctrine’, Subhūti — there is no any dharma named ‘teaching of the doctrine’ which is apperceived.”

21b. एवमुक्त आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । अस्ति भगवन् केचित्सत्त्वा भविष्यन्त्यनागतेऽध्वनि पश्चिमे काले पश्चिमे समये पश्चिमायां पञ्चशत्यां सद्धर्मविप्रलोपे वर्तमाने य इमानेवरूपान् धर्मान् श्रुत्वाभिश्चद्वास्यन्ति ।

evamukta āyusmān subhūtir bhagavantametadavocat | asti bhagavan kecit sattvā bhaviṣyantyanāgatēdhvani paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ saddharmavipralope vartaṃāne ya imān evaṃrūpān dharmān śrutvābhiśradahāsyanti?

भगवानाह । न ते सुभूते सत्त्वा नासत्त्वाः । तत् कस्य हेतोः । सत्त्वाः सत्त्वा इति सुभूते सर्वे ते सुभूते असत्त्वास्तथागतेन भाषिताः । तेनोच्यन्ते सत्त्वा इति ॥
bhagavān āha | na te subhūte sattvā nāsattvāḥ | tat kasya hetoḥ | sattvāḥ sattvā iti subhūte sarve te subhūte asattvāstathāgatena bhāṣitāḥ | tenocyante sattvā iti |

22. तत् किं मन्यसे सुभूते । अपि न्वस्ति स कश्चिद्धर्मो यस्तथागतेनानुत्तरां सम्यक्संबोधिमभिसंबुद्धः ?

tat kiṃ manyase subhūte | api nvasti sa kaściddharmo yastathāgatenānuttarāṃ samyaksaṃbodhimabhisambuddhaḥ |

आयुष्मान् सुभूतिराह । नो हीदं भगवन् । नास्ति स भगवन् कश्चिद्धर्मो यस्तथागतेनानुत्तरां सम्यक्संबोधिमभिसंबुद्धः ।

āyusmān subhūtirāha | no hīdaṃ bhagavan nāsti sa bhagavan kaściddharmo yastathāgatenānuttarāṃ samyaksaṃbodhimabhisambuddhaḥ |

भगवानाह । एवमेतत् सुभूते एवमेतत् । अणुरपि तत्र धर्मो न संविद्यते नोपलभ्यते । तेनोच्यतेऽनुत्तरा सम्यक्संबोधिरिति ॥

bhagavānāha | evametāt subhūte evametāt | aṇurapi tatra dharmo na saṃvidyate nopalabhyate | tenocyate'nuttarā samyaksaṃbodhiriti |

23. अपि तु खलु पुनः सुभूते समः स धर्मो न तत्र किंचिद्विषम । तेनोच्यतेऽनुत्तरा सम्यक्संबोधिरिति । निरात्मत्वेन निःसत्त्वत्वेन निर्जीवत्वेन निष्पुद्गलत्वेन समा सानुत्तरा सम्यक्संबोधिः सर्वैः कुशलैरभिसंबुध्यते । तत् कस्य हेतोः । कुशला धर्माः कुशला धर्मा इति सुभूते अधर्माश्चैव ते तथागतेन भाषिताः । तेनोच्यन्ते कुशला धर्मा इति ।

api tu khalu punaḥ subhūte samāḥ sa dharmo na tatra kiṃcidviṣamam | tenocyate'nuttarā samyaksaṃbodhir iti. nirātmatvena niḥsattvatvena nirjīvatvena niṣpudgalatvena samā sānuttarā samyaksaṃbodhiḥ | sarvaiḥ kuśalair dharmairabhisambudhyate | tat kasya hetoḥ | kuśalā dharmāḥ kuśalā dharmā iti subhūte adharmaścaiva te tathāgatena bhāṣitāḥ | tenocyante kuśalā dharmā iti |

21b. When it has been said thus, the Venerable Subhūti said this to the Fortunate One: “In the future time period, in the final time, in the final epoch, in the last 500 years, at the time when the destruction of True Doctrine is happening — will there be, O Fortunate One, some beings who, when these *sūtra*-words of such a form are being spoken, hearing them, will believe deeply?

The Fortunate One said: “There are, Subhūti, neither beings nor non-beings. And why? ‘Beings, beings’, Subhūti — all of them have been spoken of by the Tathāgata as non-beings. Therefore they are called ‘beings’.

22. Now what do you think, Subhūti — is there indeed a certain *dharma* which was directly awakened into by the Tathāgata as the supreme perfect full enlightenment?”

The Venerable Subhūti said: “No, indeed, O Fortunate One. There is , O Fortunate One, no any *dharma* which was directly awakened into as the supreme perfect full enlightenment.”

The Fortunate One said: “This is so, Subhūti, this is so. Therein, not even a minute *dharma* is found, is apperceived. Therefore it is called ‘supreme perfect full enlightenment’.”

23. Moreover, Subhūti, that *dharma* is similar; therein, there is nothing that is dissimilar. Therefore, it is called ‘supreme perfect full enlightenment’.²² In respect of being devoid of a Self, in respect of being devoid of a being, in respect of being devoid of a living-soul, in respect of being devoid of a person, the supreme perfect full enlightenment is similar. On account of all skilful *dharma*-s, it is directly awakened into.²³ And why? ‘Skilful *dharma*-s skilful *dharma*-s, Subhūti — and yet, as non-*dharma*-s have they been spoken of by the Tathāgata. Therefore, they are called ‘skilful *dharma*-s’.”

24. यश्च खलु पुनः सुभूते स्त्री वा पुरुषो वा यावन्तस्त्रिसाहस्रमहासाहस्रे लोकधातौ सुमेरवः पर्वतराजनस्तावतो राशीन् सप्तानां रत्नानामभिसंहृत्य तथागतेभ्योऽर्हद्भ्यः सम्यक्संबुद्धेभ्यो दानं दद्यात् । यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापारमिताया धर्मपर्यापादन्तश्चतुष्पादिकामपि गाथामुद्गृह्य परेभ्यो देशयेदस्य सुभूते पुण्यस्कन्धस्यासौ पौर्वकः पुण्यस्कन्धः शततमीमपि कलां नोपैति यावदुपनिषदमपि न क्षमते ॥

yaśca khalu punaḥ subhūte strī vā puruṣo vā yāvantastrisāhasramahāsāhasre lokadhātau sumeravaḥ parvatarājānastāvato rāśīn sapṭānām ratnānāmathisamhṛtya tathāgatebhyo'ṛhadbhyāḥ samyakṣambuddhebhyo dānaṁ dadyāt | yaśca kulaputro vā kuladuhitā vetaḥ prajñāpāramitāyā dharmaparyāyādantaścaṭuṣpādikāmapi gāthāmudgṛhya parebhyo deśayedasya subhūte puṇyaskandhasyāsau paurvakaḥ puṇyaskandhaḥ śatatamīmapi kalāṁ nopaiti yāvadupaniṣadamapi na kṣamate |

25. तत् किं मन्यसे सुभूते । अपि नु तथागतस्यैवं भवति मया सत्त्वाः परिमोचिता इति । न खलु पुनः सुभूते एवं द्रष्टव्यम् । तत् कस्य हेतोः । नास्ति सुभूते कश्चित्सत्त्वो यस्तथागतेन परिमोचितः । यदि पुनः सुभूते कश्चित्सत्त्वोऽभविष्यद्यस्तथागतेन परिमोचितः स्यात् । स एव तथागत्स्यात्मग्राहोऽभविष्यत् । सत्त्वग्राहो जीवग्राहः पुद्गलग्राहोऽभविष्यत् । आत्मग्राह इति सुभूते अग्राह एष तथागतेन भाषितः । स च बालपृथग्जनैरुद्धृहीतः । बालपृथग्जना इति सुभूते अजना एव ते तथागतेन भाषिताः । तेनोच्यन्ते बालपृथग्जना इति ॥

tat kiṁ manyase subhūte | api nu tathāgatasyaivam bhavati | mayā sattvāḥ parimocitā iti | na khalu punaḥ subhūte evaṁ draṣṭavyam | tat kasya hetoḥ | nāsti subhūte kaścitsattvo yastathāgatena parimocitaḥ | yadi punaḥ subhūte kaścitsattvo'bhaṁviṣyadyastathāgatena parimocitaḥ syāt | sa eva tathāgatasyātmagrāho'bhaṁviṣyat | sattvagrāho jīvagrāhaḥ pudgalagrāho'bhaṁviṣyat | ātmagrāha iti subhūte agrāha eṣa tathāgatena bhāṣitaḥ | sa ca bālapṛthagjanairudgṛhītaḥ | bālapṛthagjanā iti subhūte ajanā eva te tathāgatena bhāṣitāḥ | tenocyante bālapṛthagjanā iti |

26a. तत् किं मन्यसे सुभूते । लक्षणसंपदा तथागतो द्रष्टव्यः ।

tat kiṁ manyase subhūte | lakṣaṇasampadā tathāgato draṣṭavyaḥ |

सुभूतिराह नो हीदं भगवन् । यथाहं भगवतो भाषितस्यार्थमाजानामि न लक्षणसंपदा तथागतो द्रष्टव्यः ।

subhūtīrāha | no hīdaṁ bhagavan | yathāhaṁ bhagavato bhāṣitasyārtham ajānāmi na lakṣaṇasampadā tathāgato draṣṭavyaḥ |

24. Moreover, Subhūti, on the one hand, a woman or a man, having piled up heaps of seven jewels as many as the Sumerus, Kings of mountains, in the three-thousand-ten-thousand world-spheres, would give them as a gift to the Tathāgata-s, *Arhat*-s, Perfectly Fully Enlightened Ones. On the other hand, a son of good family or daughter of good family, who, having taken up as little as a four-line stanza from this doctrinal means, the wisdom-perfection, would teach it to others — Compared to this [latter] merit-heap, that former merit-heap does not approach even 100th part, etc. up to, it does not bear even correspondence.

25. Now what do you think Subhūti — does it occur to the Tathāgata: ‘By me beings have been liberated’? Moreover, Subhūti, it should not be seen thus. And why? There does not exist, Subhūti, any being who has been liberated by the Tathagata. Moreover, Subhūte, if there could have been a certain being who might have been liberated by the Tathāgata— that itself would have been the Tathāgata’s Self-grasping; would have been his being-grasping, living-soul-grasping, person-grasping. ‘Self-grasping’, Subhūti — as non-grasping has this been spoken of by the Tathāgata. And this has been firmly clung to by the foolish ordinary worldlings. ‘Foolish ordinary worldlings’, Subhūti — as nothing more than non-worldlings have they been spoken of by the Tathāgata. Therefore they are called ‘foolish ordinary worldlings’.

26a. “Now what do you think, Subhūti — can the Tathāgata be seen by the possession of the marks?”

Subhūti said: “No indeed, O Fortunate One. As I understand the meaning of the Fortunate One’s words, the Tathāgata cannot be seen by the possession of the marks.”

भगवानाह साधु साधु सुभूते एवमेतत्सुभूते एवमेतद्यथा वदसि । न लक्षणसं
पदा तथागतो द्रष्टव्यः । तत् कस्य हेतोः । सचेत्पुनः सुभूते लक्षणसंपदा
तथागतो द्रष्टव्योऽभविष्यत् । राजापि चक्रवर्ती तथागतोऽभविष्यत् । तस्मान्न
लक्षणसंपदा तथागतो द्रष्टव्यः ।

*bhagavānāha | sādhu sādhu subhūte | evametat subhūte evametadyathā vadasi |
na lakṣaṇasampadā tathāgato draṣṭavyaḥ | tat kasya hetoḥ | sacetpunah
subhūte lakṣaṇasampadā tathāgato draṣṭavyo 'bhaviṣyat | rājāpi cakravarī
tathāgato 'bhaviṣyat | tasmānna lakṣaṇasampadā tathāgato draṣṭavyaḥ |*

आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । यथाहं भगवतो भाषितस्यार्थमाजानामि
न लक्षणसंपदा तथागतो द्रष्टव्यः॥

*āyusmān subhūtir bhagavantametadavocat | yathāhaṁ bhagavato
bhāṣitasāyārthamājānāmi na lakṣaṇasampadā tathāgato draṣṭavyaḥ |*

अथ खलु भगवांस्तस्यां वेलायामिमे गाथे अभाषत ।

ये मां रूपेण चाद्राक्षुर्ये मां घोषेण चान्वयुः ।

मिथ्याप्रहाणप्रसृता न मां द्रक्ष्यन्ति ते जनाः ॥

*atha khalu bhagavānstasyāṁ velāyāmime gāthe abhāṣata |
ye mām rūpeṇa cādrākṣurye mām ghoṣeṇa cānvayuh |
mithyāprahāṇaprasṛtā na mām draṁsyanti te janāḥ ||*

26b. धर्मतो बुद्धा द्रष्टव्या धर्मकाया हि नायकाः ।

धर्मता च न विज्ञेया न सा शक्या विजानितुम् ॥

*dharmato buddhā draṣṭavyā dharmakāyā hi nāyakaḥ |
dharmatā ca na vijñeyā na sā śakyā vijānitum ||*

27. तत् किं मन्यसे सुभूते लक्षणसंपदा तथागतेनानुत्तरा सम्यक्संबोधिरभिसं
बुद्धा । न खलु पुनस्ते सुभूते एवं द्रष्टव्यम् । तत् कस्य हेतोः । न हि सुभूते
लक्षणसंपदा तथागतेनानुत्तरा सम्यक्संबोधिरभिसंबुद्धा स्यात् । न खलु पुनस्ते
सुभूते कश्चिदेवं वदेद् बोधिसत्त्वयानसंप्रस्थितैः कस्यचिद्धर्मस्य विनाशः प्रज्ञप्त
उच्छेदो वेति । न खलु पुनस्ते सुभूते एवं द्रष्टव्यम् । तत् कस्य हेतोः । न
बोधिसत्त्वयानसंप्रस्थितैः कस्यचिद्धर्मस्य विनाशः प्रज्ञप्तो नोच्छेदः ।

*tat kiṁ manyase subhūte lakṣaṇasampadā tathāgatenānuttarā
samyaksambodhirabhisambuddhā | na khalu punaste subhūte evaṁ draṣṭavyam
| tat kasya hetoḥ | na hi subhūte lakṣaṇasampadā tathāgatenānuttarā
samyaksambodhirabhisambuddhā syāt | na khalu punaste subhūte kaścīdevaṁ
vaded bodhisattvayānasamprasthitaiḥ kasyaciddharmasya vināśaḥ prajñapta
ucchedo veti | na khalu punaste subhūte evaṁ draṣṭavyam | tat kasya hetoḥ
| na bodhisattvayānasamprasthitaiḥ kasyaciddharmasya vināśaḥ prajñapto
nocchedaḥ |*

The Fortunate One said: “Good, good, Subhūti! This is so, Subhūti, this is so. As you say, the Tathāgata cannot to be seen by the possession of marks. And why? Now if, Subhūti, it were the case that the Tathāgata can be seen by the possession of marks, then a universal monarch too would be a Tathāgata.”

The Venerable said this to the Fortunate One: “As I understand well the meaning of the Fortunate One’s words, the Tathāgata cannot be seen by the possession of marks.”

Then, the Fortunate One at that moment spoke these two stanzas:
Those who saw me by my form,
Those who followed me by my voice
— they have set out through wrong effort.
Those people will not see me.

26b.

The Buddhas are to be seen from the *dharma*[-nature].²⁴
For the leaders have *dharma* as their bodies.²⁵
And yet the *dharma*-nature is not a cognizable,
— it is not capable of being cognized.

27. Now what do you think, Subhūti — has the supreme perfect full enlightenment been directly awakened into by the Tathāgata on account of the possession of marks? Now, Subhūti, it should not be seen by you thus. And why? Because, Subhūti, the supreme perfect full enlightenment could not have been awakened into by the Tathāgata on account of the possession of marks. Nor should any say thus to you: ‘the destruction or annihilation of a certain *dharma* has been conceived by those set forth in the *bodhisattva* vehicle.’ Moreover, Subhūti, it should not be seen by you thus. And why? No destruction or annihilation of any *dharma* has been conceived by those set forth in the *bodhisattva* vehicle.²⁶

28. यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा गङ्गानदी वालुकासमाल्लोकधातून् सप्तरत्नपरिपूर्णं कृत्वा तथागतेभ्योऽर्हद्भ्यः सम्यक्सं बुद्धेभ्यो दानं दद्यात् । यश्च बोधिसत्त्वो निरात्मकेष्वनुत्पत्तिकेषु धर्मेषु क्षान्तिं प्रतिलभते अयमेव ततोनिदानं बहुतरं पुण्यस्कन्धं प्रसवेदप्रमेयमसंख्येयम् । न

खलु पुनः सुभूते बोधिसत्त्वेन महासत्त्वेन पुण्यस्कन्धः परिग्रहीतव्यः।

yaśca khalu punaḥ subhūte kulaputro vā kuladuhitā vā gaṅgānadivālukaśamāḷloka dhātūn saptaratnaparipūrṇān kṛtvā tathāgatebhyo'rhadbhyaḥ samyaksaṃbuddhebhyo dānaṃ dadyāt | yaśca bodhisattvo nirātmakeṣvanutpattikeṣu dharmeṣu kṣāntiṃ pratilabhate | ayameva tatonidānaṃ bahutaraṃ puṇyaskandhaṃ prasavedaprameyamasaṃkhyeyam | na khalu punaḥ subhūte bodhisattvena mahāsattvena puṇyaskandhaḥ parigrahītavyaḥ |

आयुष्मान् सुभूतिराह । ननु भगवन् बोधिसत्त्वेन पुण्यस्कन्धः परिग्रहीतव्यः ।
āyusmān subhūtirāha | nanu bhagavan bodhisattvena puṇyaskandhaḥ parigrahītavyaḥ |

भगवानाह । परिग्रहीतव्यः सुभूते नोद्वहीतव्यः । तेनोच्यते परिग्रहीतव्यः इति ॥
bhagavāṇaḥ | parigrahītavyaḥ subhūte nodgrahītavyaḥ | tenocyate parigrahītavya iti |

29. अपि खलु पुनः सुभूते यः कश्चिदेवं वदेत् । तथागतो गच्छति वा आगच्छति वा तिष्ठति वा निषीदति वा शय्यां वा कल्पयति । न मे सुभूते स भाषितस्यार्थमाजानाति । तत् कस्य हेतोः । तथागत इति सुभूते उच्यते न क्वचिद्गतो न कुतश्चिदागतः । तेनोच्यते तथागतोऽर्हन् सम्यक्संबुद्ध इति ॥
api tu khalu punaḥ subhūte yaḥ kaścidevaṃ vadet | tathāgato gacchati vā āgacchati vā | tiṣṭhati vā niṣīdati vā | śayyāṃ vā kalpayati | na me subhūte sa bhāṣitasāryathamājānāti | tat kasya hetoḥ | tathāgata iti subhūte ucyate na kvacidgato na kutaścidāgataḥ | tenocyate tathāgato'rhan samyaksaṃbuddha iti |

30a. यश्च खलु पुनः सुभूते कुलपुत्रो वा कुलदुहिता वा यावन्ति त्रिसाहस्रमहासाहस्रे लोकधातौ पृथिवीरजांसि तावतां लोकधातूनामेवरूपं मपि कुर्यात् । यावदेवमसं ख्येयेन वीर्येण तद्यथापि नाम परमाणुसंचयः । तत् किं मन्यसे सुभूते अपि नु बहुः स परमाणुसंचयो भवेत् ।

yaśca khalu punaḥ subhūte kulaputro vā kuladuhitā vā yāvanti trisāhasramahāsāhasre lokadhātau pṛthivīrajāṃsi tāvatāṃ lokadhātūnām evamrūpaṃ maṣiṃ kuryāt | yāvad evamaṣaṃkhyeyena vīryeṇa tadyathāpi nāma paramāṇusaṃcayaḥ | tat kiṃ manyase subhūte | api nu bahuḥ sa paramāṇusaṃcayo bhavet |

28. “Moreover, Subhūti, suppose on the one hand, a son of good family or daughter of good family who, filling up world-spheres equal [in amount] to the sands of the Gangā River with seven jewels, would give it as a gift to the *tathāgata*-s, *arhat*-s, perfectly enlightened ones; and on the other hand, a *bodhisattva* would obtain²⁷ the receptivity towards the *dharma*-s which are devoid of a Self and devoid of arising — It is this [latter person] that, due to this reason, would beget a greater merit-heap which is immeasurable, incalculable. And yet, Subhūti, a merit-heap should not be taken hold of²⁸ by a *bodhisattva*.

The Venerable Subhūti said: “O Fortunate One, shouldn’t a merit-heap be taken hold of (acquired) by a *bodhisattva*?”

The Fortunate One said: “It is to be taken hold of, Subhūti, not to be seized upon.²⁹ Therefore it is said ‘it is to be taken hold of’.

29. Now, Subhūti, someone who would say thus: The Tathāgata goes, comes, stands, sits or lies down — he, Subhūti, does not properly understand the meaning of my words. And why? ‘Tathāgata’, Subhūti, is so called [because] he has not gone anywhere, has not come from anywhere. Therefore he is called a ‘Tathāgata, *Arhat*, Perfectly Fully Enlightened One’.

30a. Moreover, Subhūti, suppose a son of the good family or daughter of good family, would crush into powder world-spheres as many as the earth-dusts in the three-thousand-ten-thousand world-spheres, in such a manner until, through incalculable effort, they become something like an agglomeration of atoms. Now what do you think, Subhūti — would that agglomeration of atoms be huge?”

सुभूतिराह एवमेतेत् भगवन्नेवमेतत्सुगत । बहुः स परमाणुसंचयो भवेत् । तत् कस्य हेतोः । सचेद्भगवन् बहुः परमाणुसंचयोऽभविष्यत् न भगवनवक्ष्यत् परमाणुसंचय इति । तत् कस्य हेतोः । योऽसौ भगवन् परमाणुसंचयस्तथागतेन भाषितः । असंचयः स तथागतेन भाषितः । तेनोच्यते परमाणुसंचय इति ।
subhūtirāha | evametāt bhagavann evametāt sugata | bahuḥ sa paramāṇusaṃcayo bhavet | tat kasya hetoḥ | sacedbhagavan bahuḥ paramāṇusaṃcayo 'bhaviṣyat | na bhagavanavakṣyat paramāṇusaṃcaya iti | tat kasya hetoḥ | yo'sau bhagavan paramāṇusaṃcayastathāgatena bhāṣitaḥ | asaṃcayaḥ sa tathāgatena bhāṣitaḥ | tenocyate paramāṇusaṃcaya iti |

30b. यश्च तथागतेन भाषितस्त्रिसाहस्रमहासास्रो लोकधातुरिति । अधातुः स तथागतेन भाषितः । तेनोच्यत त्रिसाहस्रमहासास्रो लोकधातुरिति । तत् कस्य हेतोः । सचेद्भगवन् लोकधातुरभविष्यत् । स एव पिण्डग्राहोऽभविष्यत् । यश्चैव पिण्डग्राहस्तथागतेन भाषितः । अग्राहः स तथागतेन भाषितः । तेनोच्यते पिण्डग्राह इति ।

yaśca tathāgatena bhāṣitastrisāhasramahāsāśro lokadhāturiti | adhātuḥ sa tathāgatena bhāṣitaḥ | tenocyate trisāhasramahāsāśro lokadhātur iti | tat kasya hetoḥ | sacedbhagavan lokadhāturabhaviṣyat | sa eva piṇḍagrāho 'bhaviṣyat | yaścaiva piṇḍagrāhastathāgatena bhāṣitaḥ | agrāhaḥ sa tathāgatena bhāṣitaḥ | tenocyate piṇḍagrāha iti |

भगवानाह । पिण्डग्राहश्चैव सुभूतेऽव्यवहारोऽनभिलप्यः । न स धर्मो नाधर्मः । स च बालपृथग्जनैरुद्धृहीतः ॥

bhagavānāha | piṇḍagrāhaścaiva subhūte'vyavahāro'nabhilapyah | na sa dharmo nādharmah | sa ca bālaprthagjanairudhṛhītaḥ |

31a. तत् कस्य हेतोः । यो हि कश्चित्सुभूते एवं वदेदात्मदृष्टिस्तथागतेन भाषिता सत्त्वदृष्टिर्जीवदृष्टिः पुद्गलदृष्टिस्तथागतेन भाषिता । अपि नु स सुभूते सम्यग्वदमानो वदेत् ।

tat kasya hetoḥ | yo hi kaścitsubhūte evaṃ vadedātmadrṣṭistathāgatena bhāṣitā sattvadrṣṭirjīvadrṣṭiḥ pudgaladrṣṭistathāgatena bhāṣitā | api nu sa subhūte samyagvadamāno vadet |

Subhūti said: “This is so, O Fortunate One. This is so, O Well-gone One. Huge indeed would that agglomeration of atoms be. And why? If, O Fortunate One, there could have been a huge agglomeration of atoms, the Fortunate One would not have called it an ‘agglomeration of atoms’. And why? That which, O Fortunate One, has been spoken of by the Tathāgata as an agglomeration of atoms — as a non-agglomeration has that been spoken of by the Tathāgata. Therefore it is called an ‘agglomeration of atoms’.

30b. And that which has been spoken of by the Tathāgata as the ‘three-thousand-ten-thousand world-sphere’ — as non-sphere as that been spoken of by the Tathāgata. Therefore it is called the ‘three-thousand-ten-thousand world-sphere’. And why? If, O Fortunate One, there could have been a world-sphere, that itself would have been a grasping of a whole [as a real].³⁰ And that very whole-grasping which has been spoken of by the Tathāgata, as a non-grasping has that been spoken of by the Tathāgata. Therefore it is called a ‘whole-grasping’.”

The Fortunate One said: “And, whole-grasping, Subhūti, is indeed beyond conventional speech, ineffable.³¹ It is neither a *dharma* nor a non-*dharma*. And yet, it has been seized upon by the foolish ordinary worldlings.

31a. And why? Suppose someone, Subhūti, were to say thus: ‘the Self-view has been spoken of by the Tathāgata; the being-view, living-soul-view, person-view, have been spoken of by the Tathāgata. Would he, Subhūti, be speaking properly?’”

सुभूतिराह नो हीदं भगवन् नो हीदं सुगत । न सम्यग्वदमानो वदेत् । तत् कस्य हेतोः । या सा भगवन्नात्मदृष्टिस्तथागतेन भाषिता । अदृष्टिः सा तथागतेन भाषिता । तेनोच्यत आत्मदृष्टिरिति ॥

subhūtirāha | no hīdaṃ bhagavan no hīdaṃ sugata | na samyagvadamāno vadet | tat kasya hetoḥ | yā sā bhagavannātmadr̥ṣṭistathāgatena bhāṣitā | adr̥ṣṭiḥ sā tathāgatena bhāṣitā | tenocyata ātmadr̥ṣṭirīti |

31b. भगवानाह एवं हि सुभूते बोधिसत्त्वयानसंप्रस्थितेन सर्वधर्मा ज्ञातव्या द्रष्टव्या अधिमोक्तव्याः । तथाच ज्ञातव्या द्रष्टव्या अधिमोक्तव्याः यथा न धर्मसंज्ञा पि प्रत्युपतिष्ठेत् । तत् कस्य हेतोः । धर्मसंज्ञा धर्मसंज्ञेति सुभूते असंज्ञाया तथागतेन भाषिता । तेनोच्यते धर्मसंज्ञेति ॥

bhagavānāha | evaṃ hi subhūte bodhisattvayānasamprasthiteṇa sarvadharmā jñātavyā draṣṭavyā adhimoktavyāḥ | tathā ca jñātavyā draṣṭavyā adhimoktavyā yathā na dharmasamjñāpi pratyupatiṣṭhet | tat kasya hetoḥ | dharmasamjñā dharmasamjñeti subhūte asamjñaiṣā tathāgatena bhāṣitā | tenocyate dharmasamjñeti |

32a. यश्च खलु पुनः सुभूते बोधिसत्त्वमहासत्त्वोऽप्रमेययानसंख्येयांल्लोकधातून् सप्तरत्नपरिणि कृत्वा तथागतेनभ्योऽर्हद्भ्यः सम्यक्संबुद्धभ्यो दानं दद्यात् । यश्च कुलपुत्रो वा कुलदुहिता वेतः प्रज्ञापारमिताया धर्मपर्यायादन्तश्चतुष्पादिकामपि गाथामुद्वृद्ध धारयेद्देशयेद्वाचयेत् पर्यवाप्नुयात् परेभ्यश्च विस्तरेण संप्रकासयेद् अयमेव ततोनिदानं बहुतरं पुण्यस्कधं प्रसुनयादप्रमेयमसंख्येयम् । कथं च सं प्रकाशयेत् । यथा न प्रकाशयेत् । तेनोच्यते संप्रकासयेदिति ।

yaśca khalu punaḥ subhūte bodhisattva mahāsattvo'prameyān asamkhyeyāṃllokadhātūn saptaratnaparipūrṇaṃ kṛtvā tathāgatebhyo'rhadbhyāḥ samyaksaṃbuddhebhyo dānaṃ dadyāt | yaśca kulaputro vā kuladuhitā vetaḥ prajñāpāramitāyā dharmaparyāyād antaśaścatuṣpādikāmapi gāthāmudgr̥hya dhārayeddeśayedvācayet paryavāpnuyāt parebhyāśca vistareṇa saṃprakāśayed ayameva tatonidānaṃ bahutaraṃ puṇyaskandhaṃ prasunuyādaprameyamasaṃkhyeyam | kathaṃ ca saṃprakāśayet | yathā na prakāśayet | tenocyate saṃprakāśayedīti |

तारका तिमिरं दीपो मायावस्यायबुद्बुदम् ।

सुपिनं विद्युदभ्रं च एवं द्रष्टव्यं संस्कृतम् ॥

tārakā timiraṃ dīpo māyā-avaśyāya-budbudam |

supinaṃ vidyudabhraṃ ca evaṃ draṣṭavyaṃ saṃskṛtam ||

Subhūti said: “No, indeed, O Fortunate One. No, indeed, O Well-gone One. He would not be speaking properly. And why? That which has been spoken of by the Tathāgata as Self-view — as a non-view has that been spoken of by the Tathāgata. Therefore it is called the ‘Self-view’.

31b. The Fortunate One said: “It is in this way, Subhūti, that all *dharma*-s should be known, seen and resolved upon by one set forth in the *bodhisattva* vehicle. And they should be known, seen and resolved in such a way that no *dharma*-ideation would manifest at all.³² And why? ‘Dharma-ideation, dharma-ideation’, Subhūti — as non-ideation has this been spoken of by the Tathāgata. Therefore it is called a ‘dharma-ideation’.

32a. Moreover, Subhūti, suppose on the one hand, a *bodhisattva*, great being, filling up immeasurable incalculable world-spheres with seven jewels, would give it as a gift to the *tathāgata*-s, *arhat*-s, perfectly enlightened ones; and on the other hand, a son of good family or daughter of good family who, taking up a stanza comprising as little as four lines from this wisdom-perfection, this doctrinal means, would bear in mind, teach, recite, master and proclaim to others in detail — It is this [latter person] who, due to this reason, would beget a greater merit-heap which is immeasurable, incalculable. And how should he proclaim it? In the manner that he would not proclaim it. Therefore it is said ‘he would proclaim it’.”

As a star, an optical fault, a lamp,
An illusion, a dew drop, a bubble,
A dream, a lightning flash, and a cloud

— thus should the conditioned be seen

32b. इदमवोचद्भगवान् । आत्तमनाः स्थविरसुभूतिस्ते च
भिक्षुभिक्षुण्युपासकोपासिकास्ते च बोधिसत्त्वाः सदेवमानुषासुरगन्धर्वश्च लोको
भगवतो भाषितमभ्यनन्दन्निति ।
idamavocadbhagavān | āttamanāḥ sthavirasubhūtiṣte
ca bhikṣubhikṣuṇyupāsakopāsikāste ca bodhisattvāḥ
sadevamānuṣāsuraṅgandharvaśca loko bhagavato bhāṣitamabhyānandanniti
|

32b. The Fortunate one spoke this. Greatly delighted was the Elder Subhūti. And those monks, nuns, lay-men and lay-women, and those *bodhisattva*-s, as well as the world together with its gods, men, *asura*-s and *gandharva*-s, rejoiced in the words of the Fortunate One.

Notes

- ¹ One could, like Conze, connect up *ekasmin samaye* with *evaṃ mayā śrutam*.
- ² This vocative seems unwanted here.
- ³ *vastu-pratiṣṭhita*. Conze: “supported by things”. But the Chinese versions give 住 or 著: ‘clung onto’ (or even “hung up”).
- ⁴ Conze: “non-possession of non-marks”. All Chinese versions give “not a possession/accomplishment of marks”: X: 非諸相具足; K: 非身相; Pm: 非相勝德; etc.
- ⁵ *mṛṣā* here would seem to be a feminine noun (Cf. BHSD which gives only the m & n noun). The Chinese versions suggest either a noun or an adjective (not adv). Cf: X: 乃至諸相具足，皆是虛妄。 K, Pm, Br: 凡所有相，皆是虛妄。 Dg: 相具足，所有妄。
- ⁶ Conze: “from no-marks as marks.”
- ⁷ *bhūta-saṃjñā*. lit: a ‘true ideation’
- ⁸ For the doctrinal significance of *phala-pratigrahaṇa*, in contrast to *phala-dāna*, see Vocabulary.
- ⁹ This sentence, for some reason, skipped by Conze. It is in the Chinese; e.g. X: 若有非法想轉，彼亦應有我執、有情執、命者執、補特伽羅等執。
- ¹⁰ *asaṃskṛta-prabhāvitā hy ārya-pudgalāḥ* | Conze, in his vocabulary, discusses several meaning of *prabhāvitā* here, and translates: “an Absolute exalts the Holy Persons”. The Chinese versions mostly give the sense of “revealed”, “made manifest”, “brought into being”: X, Pm, Br: 所顯現; Dg: 顯明. K: 而有差別 ‘made distinctive’/differentiated’. The meaning seems to be: A Tathāgata, or for that matter, an *arhat*, etc., are not “made manifest or distinctive” through concepts (/conceptualized terms) such as “*sambodhi*”, etc. They are “brought into being” through the realization of the unconditioned *dharma*-s which transcend all conceptualized categories — ungraspable, ineffable.
- ¹¹ Cf. X: 我昔生智以來...; Pm, Br: 我從昔來至得勝慧 ...; K: 我從昔來所得慧眼.
- ¹² Conze: ‘By my supernatural knowledge I know’, apparently considering *abhi-√jñā* in its special doctrinal sense of “supernormal knowledge”. However, all Chinese versions render here simply 憶 or 念: ‘remember’.
- ¹³ *mṛṣā* here would seem to be used as a feminine noun.
- ¹⁴ *samāṃśena bodhiṃ dhārayiṣyanti* | Conze: “will carry along an equal share of enlightenment, thus preferring the reading *sama-aṃśena* (‘same share’). I read here, *sama-aṃśena*. Tibetan: *nga’i byang chub phrag pa la thogs par gyur ro* || (‘will bear/carry my Enlightenment on the shoulder’), and *phrag pa* clearly indicates the reading *aṃśa*, ‘shoulder’. Some Chinese versions too suggest *aṃśa* instead of *aṃśa*. X: 其肩荷擔如來無上正等菩提 ‘their shoulders will bear/carry the Tathāgata’s Supreme Perfect Full Enlightenment’; Dg: 我肩菩提持當有 ‘they will bear the Enlightenment with my shoulder.’; K: 荷擔如來阿耨多羅三藐三菩提 ‘carry/shoulder the burden’ (荷擔 is suggestive of ‘shoulder’; but does not positively mention ‘shoulder’). Br & Pm give the same rendering: 由我身分，則能荷負無上

菩提 ‘with my body, they will then carry the Supreme Enlightenment’ — But 身分 is somewhat ambiguous: it can mean ‘my body’ (i.e., ‘my shoulder’ (?)) or ‘my share’ (=> *sama-amśena* (?)). The two different readings, *amśa* and *aṃśa*, of course, could be due to the process of Sanskritization of an original Prākṛitic text.

15. *ārāgita*. X: 承事 ‘served’, ‘attended on’; Pm, Br: 承事供養恭敬, & K: 承事供養 ‘served and honoured’; Dg: 親承供養 ‘personally attended on and honoured’

16. Conze’s text has *ārāgyā na virāgitāḥ*, and he translates: “from whom I did not again become estranged.” There are variant readings for *ārāgyā*, as recorded by Conze. I followed the Chinese version, and read *ārāgya na virāgitāḥ* | X: : 既承事已, 皆無違犯. For *virāgita* — X: 違犯 : ‘displeased’, ‘offended’; K, Pm, Br: 空過: ‘missed out/neglected any’; Dg: 遠離 ‘separated from’, ‘avoided’.

17. For *upaniṣā/upaniṣad*, X simply transliterates: 鄔波尼殺曇, likewise Dg: 憂波泥奢. Pm & Br seem to give 相應: ‘correspondence’. K glosses over it.

18. *asti sa kaścīd dharma yas tathāgatena ... anuttarāṃ samyak sambodhim abhiambuddhaḥ* | The Sanskrit is rather awkward here. X: 頗有少法能證阿耨多羅三藐三菩提不? ‘Is there any *dharma* which directly realizes the *anuttarā samyak-sambodhiḥ*?’ — Conze’s rendering would agree with this. But 能證 could also be a script error for 現證 (*abhisambuddha*); cf. X in the corresponding place for §22 which has the same Sanskrit sentence, and he gives: 頗有少法如來應正等覺現證無上正等菩提耶? (‘Is there any *dharma* which the Tathāgata, Arhat, Samyak sambuddha has **directly** realized [as] *anuttarā samyak-sambodhiḥ*’). Moreover, both Pm & Br give: 頗有一法如來所得, 名阿耨多羅三藐三菩提不? (‘Is there any *dharma* attained by the Tathāgata, called the *anuttarā samyak-sambodhi*?’) This latter understanding seems to be more acceptable, and it tallies with what is stated in the next paragraph: *sacet ... kaścīd dharmaś tathāgatena abisambuddho 'bhaviṣyat* | See also, *infra*, §22: *aṇur api tatra dharma na saṃvidyate nopalabhyate | tenocyate 'nuttara samyak sambodhir iti* |

19. Conze: “If, ... some *dharma* had been fully known by the Tathāgata’ — This rendering matches the Sanskrit here well, but its sense would not tally with that above (See preceding note.) The rendering in X is noticeably consistent in this regard.

20. So also in K, Pm & Br. But X & Dg give a few more synonyms.

21. X: 謗我起不實執 ‘would accuse me, seizing on the unreal’. (However, the Chinese here does give some room for understanding that the accusation is that the Buddha seizes on the unreal). Pm’s tr could likewise suggest this: 何以故? ... 實無有法如來所得 ... ‘And Why? There is in reality no *dharma* which is attained by the Tathāgata ...’ Cf. *Dīgha* I, 161: *abbhācikkhanti ca pana man te asatā abhūtena*; also, *Majjhima* II, 127; *Aṅguttara* 3,58.

22. Pm has an additional sentence preceding this: 復次, 須菩提! 諸佛覺知, 無有差別; 是故說名阿耨多羅三藐三菩提. ‘Moreover, Subhūti, what is realized by the *buddha*-s is not different. Therefore it is called “*anuttarā samyak sambodhi*”’

Similarly, Br also has an additional preceding sentence, which is almost the same: 復次, 須菩提! 諸佛諸佛覺知無有差別, 是故說名阿耨多羅三藐三菩提. ‘... what is realized by the various *buddha*-s is not different ...’

23. X: 一切善法無不現證; 一切善法無不妙覺. ‘All skilful *dharma*-s are without exception directly realized; all skilful *dharma*-s are without exception perfectly awakened into’. Pm & Br: 由實善法具足圓滿, 得阿耨多羅三藐三菩提. ‘On account of the perfect accomplishment of the truly skilful *dharma*-s, the *anuttarā samyaksambodhiḥ* is attained.’

24. Cf. X: 應觀佛法性.

25. It seems better to take *dharmakāya* as a *bahuvrīhi* here. Cf. the rendering for *dharmakāya hi nāyakāḥ* in Pm & Br: 調御法為身. However, X does seem to take it as a noun: 即導師法身.

26. All Chinese versions convey the same idea that a true *bodhisattva* does not conceive of annihilation, which in this context seems to refer to the conception of the utter absence of the 32 marks in one who is fully enlightened. True, as it has been repeatedly stressed above, it is important not to conceive falsely that the Tathāgata can be seen through these marks. But it does not mean that in actual fact a Buddha is indeed not possessed of them. To conceive so is just as bad — It is a case of annihilation. X, *et. al.*, is close to the Sanskrit here. However, K expresses this idea in a different way: 須菩提! 汝若作是念: 『如來不以具足相故, 得阿耨多羅三藐三菩提.』 須菩提! 莫作是念. 如來不以具足相故, 得阿耨多羅三藐三菩提. 須菩提! 汝若作是念: 『發阿耨多羅三藐三菩提者, 說諸法斷滅相.』 莫作是念. 何以故? 發阿耨多羅三藐三菩提心者, 於法不說斷滅相. Subhūti, you should not think thus: “The Tathagata did not attain *anuttarā samyaksambodhiḥ* on account of the possession of marks.” Subhūti, do not think thus: “The Tathagata did not attain *anuttarā samyaksambodhiḥ* on account of the possession of marks.” Subhūti, if you should think: “Those who are resolved for the *anuttarā samyak-sambodhiḥ* speak of the annihilation or destruction of *dharmas*” — don’t think thus! And why? Those who are resolved for the *anuttarā samyak-sambodhiḥ* do not speak of the annihilation or destruction of *dharmas*.’ The whole stanza is not found in K.

27. Read *pratilabheta*, as given in Conze’s footnote.

28. *na ... parigrahītavya* here does not seem to have any technical sense. It is understood differently by the Chinese translators — X: 不應攝受 ‘should not be embraced (/taken hold of)’; Z: 不應執取 ‘should not be grasped at (i.e., clung to)’; K: 不受 ‘does not accept’. See also following note

29. *parigrahītavyaḥ ... nodgrahītavyaḥ* (/ *na grahītavya*). Here, it seems possible to take *parigrahītavyaḥ* in the Buddha’s answer in the “technical” sense (as in the Sarvāstivāda): It should be acquired—i.e., its future fruit corresponding to the skilful *karma*-s action should be established—but there should be no clinging in the actions.

30. Conze’s rendering of *piṇḍa-grāha* as “seizing on a material object”, does not

bring out the significance of the term. Cf. X: 一合執, Pm: 聚一執, K: 一合相. This is the grasping or clinging to the notion that a collection of parts itself is a real entity. E.g., the “person” as a collection of nothing more than the five *skandha*-s is falsely grasped as a real entity. A common synonymous term is *piṇḍa-saṃjñā*.

^{31.} *avyavahāro 'nabhilapyaḥ*. These two terms seem to be taken together, and equally convey the sense of inexpressibility. X: 不可言說, 不可戲論 cannot be spoken about, cannot be conceptualized (/conceptually proliferated)'; Pm: 但世言說, ... 非可言說法 is merely a conventional speech (linguistic usage) ... not an effable *dharma*'; K: 不可說 ineffable'.

^{32.} I have preferred the variant reading: *yathā na dharmasaṃjñāpi pratyupatiṣṭhet* | This seems to tally with Pm: 為令法想不得生起 'so that no *dharma-saṃjñā* can arise. X: 不住法想 'would not abide in *dharma-saṃjñā*' (probably close to the variant reading: *yathā na dharmasaṃjñāyām api pratyupatiṣṭhet* ...). K: 不生法想 'does not generate a *dharma-saṃjñā*'.

External Sandhi

Permitted word-final consonants										Initial letters	Exceptions/Remarks (*)
-k	-ṭ	-t	-p	-ñ	-m	-n	-aḥ	-āḥ	-Vḥ		
⊗	⊗	⊗/c*	⊗	⊗	-ṃ	⊗/ñ*	⊗*	⊗*	⊗*	HC	-t ś- → -c ch-. -n ś- → -ñ ś-/ch-. -ḥ optionally assimilates to following sibilant: -ḥ ś- → -ś ś-, etc.
		-c				-ṃś	-aś	-āś	-Vś	c-/ch-	
		⊗*				-ṃz*	-az*	-āz*	-Vz*	ṭ-/ṭh-, t-/th-	Before ṭ-/ṭh-, -z=-ś, -t → -ṭ. Before t-/th-, -z=-s.
S*			⊗*			-o*	-ā	-Vr	SC	Before l-/j-/jh-, -t assimilated. Before j-/jh-, -n → -ñ. Before ḍ-/ḍh-, -t/-n → -ḍ/-ṇ. -n l- → -ṃ/-ḷ l- (ḷ is nasalized l). -k, -ṭ, -t, -p h- → gh-, ḍh-, dh-, bh-.	
			⊗			-o*	-ā	-V*	r-	If -ḥ is an original -r, then -aḥ r- → -ā r-. -iḥ/-uḥ r- → -ī/-ū r-.	
			N			-m	⊗	-o	-ā	-Vr	n-/m-
S	S	S	S	⊗/ -ññ*	-m	⊗/ -nn*	-a/-o*	-ā	-Vr	vowels	ñ/n is doubled if preceding vowel is short. -aḥ a- → -o ṛ-,

Notes

Hard consonants (unvoiced) = k, kh, c, ch, ṭ, ṭh, t, th, p, ph, ś, ṣ, s (ḥ). The remaining consonants and all vowels are soft (voiced).

HC = hard consonants other than c/ch, ṭ/ṭh, t/th.

N = (corresponding) nasals: ñ for k, ṇ for ṭ, n for t. V = vowels other than a, ā.

S = soft (counterparts). E.g: k → g, etc.

SC = Soft consonants other than r, n/m.

⊗ = no change. * = exceptions/remarks to be noted.

APPENDIX

Final Vowels								Initial vowels
-a/-ā	-i/-ī	-u/-ū	-ṛ	-au	-ai	-e	-o	
-ā-	-ya-	-va-	-ra-	-āva-	-ā a-	-e ‘-	-o ‘-	a-
-ā-	-yā-	-vā-	-rā-	-āvā-	-ā ā-	-a ā-	-a ā-	ā-
-e-	-ī-	-vi-	-ṛi-	-āvi-	-ā i-	-a i-	-a i-	i-
-e-	-ī-	-vī-	-ṛī-	-āvī-	-ā ī-	-a ī-	-a ī-	ī-
-o-	-yu-	-ū-	-ru-	-āvu-	-ā u-	-a u-	-a u-	u-
-o-	-yū-	-ū-	-rū-	-āvū-	-ā ū-	-a ū-	-a ū-	ū-
-ar-	-yṛ-	-vṛ-	-ṛ-	-āvṛ-	-ā ṛ-	-a ṛ-	-a ṛ-	ṛ-
-ai-	-ye-	-ve-	-re-	-āve-	-ā e-	-a e-	-a e-	e-
-ai-	-yai-	-vai-	-rai-	-āvai-	-ā ai-	-a ai-	-a ai-	ai-
-au-	-yo-	-vo-	-ro-	-āvo-	-ā o-	-a o-	-a o-	o-
-au-	-yau-	-vau-	-rau-	-āvau-	-ā au-	-a au-	-a au-	au-

Note:

Before a short vowel, ch- → cch- : E.g., *kāma* + *chanda* → *kāmacchanda*.

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Vocabulary

SANSKRIT-ENGLISH VOCABULARY

(The words below are generally given with their prefixes separated from the stem with a hyphen. For verbs, participles, gerunds and infinitives, the roots are further shown with their conjugational classes (I–X) and their basic meanings given in single inverted commas (e.g., <√*gam* I ‘run’ means: from the root *gam*, Class I, with the basic meaning ‘run’)

a-bhāvaḥ (m) a non-existent (L07)

a-bhavya (adj) not to be/become, unlikely to be, improper, unfit, impossible, unable (L03)

abhi-dharmaḥ (m) 阿毘達磨 the profound doctrine (L05)

abhi-dhāvati 固求 (√*dhāv* I ‘run’, ‘rinse’) runs up towards, rushes upon, attacks (L10)

abhi-jānāmi (√*jñā* IX ‘know’) I know (through supernormal knowledge, I remember (L09)

abhi-jñā (f) 通, 通慧, 神通 ‘higher knowledge’, supernormal power; usually given as fivefold or sixfold (see *ṣaḍ-abhijñā*) (L06)

abhikīrṇaṃ (< PPP of √*kṛ* VI ‘strew’) *akārṣīt* (*s*-aor < √*kr* VIII ‘do’) 覆, (普)散, (悉)充滿, 嚴布 he made to be bestrewn/scattered/covered (with flowers) (L13)

abhi-krānta (PPP < √*kram* I/IV ‘step’) well passed, advanced (L12)

abhikrāntāyām rātryām (indec) well advanced into the night, at the waning of the night (L12)

abhi-nandati (< √*nand* I ‘rejoice’) greatly rejoices (L10)

abhi-hita (PPP < √*dhā* III ‘put’) spoken to, said (L09)

abhi-nir-harati (√*hr̥* I ‘carry away’, ‘take’) 引發, 得成, 滿, 成就, 修(習/行) induces, produces, effectuates, realizes, accomplishes, consummates (L06); PPP: *abhinirhṛta*

abhi-nir-māti (< √*mā* II/III/IV ‘measure’) fabricates (magically), conjures up; ger: *abhinirmāya* (L11)

abhi-nir-mimūte (< √*mā* III ‘measure’, Āt) same as *abhi-nir-māti* (L11)

abhi-nir-vṛtta (PPP < √*vṛt* I ‘turn’) brought into being, resulting from (L11)

abhi-nir-vṛttiḥ (f) issuing forth, resulting (L11)

abhi-niveśayati 堅執 (caus √*viś* VI ‘enter’) causes to enter, adheres to, persists in (L10)

abhi-ni-viśate 執著 (√*viś* VI ‘enter’) enters into, settles down in, adheres to, clings to, is attached to (L08)

abhi-īpsita (PPP < desid of √*āp* V ‘acquire’) (highly) desired to be acquired, desired, wished (L13)

abhi-prāyaḥ (m) 願, 意願, 願求, 意樂, 欲樂, 希求, 故意, 密意, 意趣, 義意 aim, intention, aspiration, meaning; *dhārmikā abhiprāyaḥ* 正法願: aspirations that accord with the *Dharma*, spiritual aspirations, rightful intentions (L11)

abhi-saṃ-bhōtsye (fut, sg, I, Āt, < √*budh* I/IV ‘waken’. *bodh*- + -sy → *bhōtsy*;- see §7.3.1) I will directly awaken into (L07)

abhisambodhu-kāma (adj) desirous of winning perfect enlightenment (The Chinese versions indicate that *abhisambodhi* here is synonymous with *anuttarā*

- samyak-saṃbodhiḥ* (L07)
abhi-saṃ-buddha (PPP <√*budh* I 'know', 'be awake') 現等覺 directly fully realized/awakened (L04)
abhi-saṃ-dhāya (ger; √*dhā* III 'put') referring to, having in view (L08)
abhi-saṃ-hṛtya (ger; √*hr* I 'take') having collected, having gathered up (L08)
abhi-saṃskṛta (PPP <√*kr* VIII 'do') performed, exercised (L11)
abhi-svaṅgaḥ (m) intense attachment, deep affection (L12)
abhi-vandate (<√*vand* I 'salute'/'worship') salutes/worships respectfully (L11)
abhi-varḍhate (√*vr̥dh* I 'grow') grows/increases (more and more)(L05)
abhi-vy-ā-hariṣyati (√*hr̥* I 'take', 'carry/convey') will pronounce, will utter, will speak to, will address (L07)
ā-bhujya (ger; √*bhuj* VI 'bend'; different from √*bhuj* VII) bending; *paryaṅkam ābhujya* 結跏(趺)坐: bending (the legs) in the fully cross-legged position (L05)
abhūt (root aor <√*bhū* I 'become') was, became, arose (L13)
abhy-ā-caṣṭe 謗 (√*caṣ* II 'tell', 'look at'. Cf. *abhy-ā-√khyā*) slanders, accuses falsely (L10); *abhyācakṣīta* : opt.3.sg
abhy-asyati (√*as* IV 'throw') 修, 修習, 習 does repeatedly, practices (L03)
abhy-ava-kīraṭi (<√*kṛ* VI 'strew') scatters down, pours upon (L11)
abhy-ud-gacchati (<√*gam* I 'go') rises up (L11)
abhy-ud-gata (PPP <√*gam* I 'go') risen up (L09)
ācchādayām āsa (peri pf <√*chad* X 'cover') covered (L12)
ā-cchāḍya (ger; √*chad*, X 'cover') covering fully, covering, putting on (L08)
acīkarat (redup aor; √*kr* VIII 'do') he caused to do/make, he caused to place on, he imposed (L13)
ā-cinoti (√*ci* V 'gather') accumulates (L10)
a-cintya (FPP <√*cint* X 'think') cannot be thought about, inconceivable (L06)
aciraajāta-prasāda (adj) one in whom faith has newly (not long ago) arisen, not long after having acquired faith (L12)
ā-dadau (pf, sg.3 < ā + √*dā* III 'give') took (L12)
adattādāyīn (adj) taking what is not given (*datta*: PPP of √*dā* III 'give'), one who steals (L06)
a-dattam (n) what is not given; *adatta-ādānam*: taking what is not given (L12)
ā-dāya (ger; √*dā* III 'give') having taken, taking (L05)
a-dharmaḥ (m) 非法 (opposite of *dharmah*) non-dharma (L02)
adhas (indec) below; *adho digbhāge*: in the directional division below (L07)
adhasāt (indec) from below (L07)
adhi-gantavya (FPP <√*gam* I 'go') to be realized, to be attained, to be achieved (L11)
adhi-mātra (adj) higher measure, greater degree/grade, greater, excessive; *adhimātram* (adv) greatly, excessively (L05)
adhi-moktavya (FPP <√*muc* VI 'release') to be resolved upon (to be completely convinced in) (L06)
adhi-mucyate 信解 (√*muc* VI 'release') resolves, becomes deeply convinced (L05)
adhi-mukta (PPP <√*muc* VI 'release') 信, 信解, 勝解, 深信, 愛樂, 信樂 devoted to, inclined towards, deeply believing in, resolved upon, determined on; magically transformed through resolve/determination (L11)

Vocabulary

- adhi-muktika* (adj) resolved/determined on; *hīna-adhimuktika*: one inclined towards or committed to the inferior [vehicle] (L07)
- adhi-muñcantaḥ* (PrP, pl,m, < \sqrt{muc} VI ‘release’) believing firmly, being deeply inclined, being fully resolved/determined upon (L11)
- adhi-ṣṭhānam* (n) 依止處, 依持, 神力, 願力, 加護, 加被, 加持 basis, strong resolution (vow), benediction, blessing, (spiritual sustaining power) (L04)
- adhi-vacanam* (n) 增語 appellation, name, near-synonym (L03)
- adhunā* (indec) now (L02)
- adhvan* (m) (declined like *ātman*) road, course, temporal period, time (L08; L10)
- adhy-ā-padyate* (\sqrt{pad} IV ‘go’) 現起, 犯 enters into, incurs, commits, violates, transgresses (L05)
- adhy-āśayaḥ* (m) inclination, disposition, intention (L07)
- adhyātma-bahirdhā* (adv) internally and externally, inwardly and outwardly, within and without (L04)
- ādhyātmika* (adj; < *adhyātma* + *ika*) 內, 依內 internal, pertaining to the self, spiritual (L04)
- adhy-ā-vasati* (\sqrt{vas} I ‘dwell’) lives, dwells (L08)
- adhy-upekṣati* (*adhi*+ $\sqrt{īkṣ}$ I ‘look’) disregards, neglects (L04)
- ādiḥ* (m) beginning; *X-ādi* is adj: ‘beginning with X’, **X etc**; *ādau* (loc, used as adv): at the beginning (L04)
- āditas* (adv) from the beginning, at first, at the head of (L07)
- adya* (indec) today (L10)
- adya-agreṇa* (indec) from today onwards (L09)
- ā-gacchati* (\sqrt{gam} I ‘go’) comes (L02)
- agādha* 底, 源底, 難度 deep, unfathomable (L05)
- ā-gamiṣyati* (\sqrt{gam} I ‘go’) will come (L07)
- ā-gamya* (ger; \sqrt{gam} I ‘go’) 依, 因, 由, 為所依故 with reference to, owing to, thanks to, basing on, by means of (L06)
- agāraḥ* (m) 家 (m/n= *āgāraḥ*) house, home (L02)
- ā-ghātaḥ* (m) 惱害 feeling of hatred, striking, killing (L01)
- agra* (adj) 勝, 頂, 第一 foremost, highest, best, chief, supreme (L01)
- a-grāhya* (FPP < \sqrt{grah} IX ‘grasp’) ungraspable, incomprehensible (L07)
- agrata* (f) the highest/foremost state, the highest, excellence (L05)
- agra-yānam* (n) highest vehicle (L05)
- āha* (< \sqrt{ah} I ‘say’; occurs only in pf 3,sg, 3,pl and 2,sg) ‘he said’, ‘he says’, ‘he calls/considers’ (L12)
- aham* (personal pronoun, sg, nom) ‘I’ (L02)
- ahaṁ-kāraḥ* (m) 我心, 著我, 我執, 我持, 我計執 ‘I-making’, clinging to “I” (L02)
- a-hantī* (f of PrP < \sqrt{han} II ‘kill’: BHS form) not killing (L12)
- āhāraḥ* (m) bringing near, taking food, food (L12)
- āhāra-arthin* (adj) having food as aim, intending to eat (L13)
- aho* (indec) ah!, oh!, alas! (L07)
- ā-jānanti* (PrP < $\sqrt{jñā}$ IX ‘know’) knowing well, properly understanding (L08)
- ā-jānāti* ($\sqrt{jñā}$ IX ‘know’) understands well (L09)
- ājāneya* (adj) of good breed (as a horse) (L10)

Reading Buddhist Sanskrit Texts

- a-jita* (PPP < \sqrt{ji} I 'conquer') unconquered (L13)
ājña (adj) perfectly wise (L10)
ā-jñā (f) command, order; perfect knowledge (L10)
ā-jñāsyati (fut < $\sqrt{jñā}$ IX 'know') will perfectly understand (L10)
ā-jñāya (ger, < $\sqrt{jñā}$ IX 'know') having known well, having noticed, having perceived (L09)
ā-kāṇ(ḥ)m kṣati (< $\sqrt{kāṇkṣ}$ I 'desire', 'expect') looks forward to, desires, longs for, expects (L03)
a-kāntatvam (n) non-desirable state (L09)
akārṣīt (s-aor, < \sqrt{kr} VIII 'do') he did; pl: *akārṣuḥ* (L13)
ākāśam (n) space, sky (L03)
ākāśa-ānantya-āyatanam (n) 空無邊處(/入), 空遍入 sphere of infinite space (L06)
ākāśa-sama (adj) equal to space, like space (L07)
ākasmika (adj) without a cause, without a reason, unforeseen (L12)
ā-khyāta (PPP < $\sqrt{khyā}$ II 'be known') made known, declared, called (L04)
ākīṃcanya-āyatanam (n) 無所有處(/入), 無所有遍入 sphere of nothingness (L06)
ākīrṇe (indec) (loc of *ākīrṇa*: crowded with people) in a crowded place (L12)
aḥṣaram (n) a syllable, a vowel, a letter, a word (L04)
a-kṣaya (adj) inexhaustible (L03)
Akṣobhyaḥ (m) name of a Buddha (residing in the eastern region) (L11)
a-kuśāla (adj) 不善 unwholesome, unskillful (L01)
alakṣaṇa (adj) devoid of characteristics (L09)
alam (indec) enough, sufficient, competent, fit for (L03)
ā-lambanam (n) 所緣 cognitive object, object that generates a cognition (L07)
ā-lambhate (\sqrt{lamb} I 'hang') hangs from, lays hold of, supports, takes up, takes as cognitive object (緣); *ālambya* (ger): having taken as a cognitive object (L07)
alpa (adj) little (L12)
alpaka (adj) small, few, little; *alpakāḥ*: a few (L04)
alpa-sthāma(n) (*sthāman* (n): 'strength', 'power') 怯弱 having little strength, feeble, a weakling; *alpasthāmnā*: sg,m,inst (L07)
a-mama (adj) without appropriation, non-appropriated, not claimed any one, devoid of selfish attachment (L11)
amanaāpa (adj) disagreeable (L10)
a-manaāpatvam (n) a state which does not gain the heart, non-agreeable/non-pleasant state (L09)
ā-mantrayate (\sqrt{mantr} X 'talk'; but properly a denom < *mantra*) addresses, summons, speaks to, consults, discusses, takes leave of (L09)
a-manuṣyaḥ (m) non-human (L09)
amāpya (FPP < caus of $\sqrt{mā}$ II/III/IV 'measure') immeasurable (L10)
amātyaḥ (m) minister (L09)
amba (interjection) Mother!, Mummy! (L09)
āmiṣam (n) flesh, food, gift, object of enjoyment, material/worldly things, desire (L09)
a-mīta (adj) unmeasured, infinite (L09)
a-mithyatvam (n) 不虛 non-falsehood, being not false (L03)
amogha (adj) not vain, unfailing, fruitful; *amogham* (adv) 虛(受): in vain,

- fruitlessly (L12)
a-mṛtam (n) 'the deathless', immortality, ambrosia (= *Nirvāṇa*) (L11)
amuka (adj) such-and-such, a certain (L10)
amutra (indec) there, in the other world, in the next life (L13)
an-abhidhyā (m) non-covetousness (L08)
an-abhi-lapya (FPP < $\sqrt{\text{lap}}$ I 'chatter') unutterable, ineffable (L07)
an-āgāmin (adj) 不還(果) not returning non-returner (L06)
an-aḡārikah (m) 非家 (also f: *anagārikā*, *anāgārikā*; n: *anāgāra*. Aslo: *anagāriyam*, n, which is truly hybrid Sanskrit) homelessness, homeless life (L02)
an-ā-gata (adj; PPP < $\sqrt{\text{gam}}$ I 'go') 'not yet come' future (L01)
ā-nandaḥ (m) 阿難陀, 阿難, 慶喜 a chief disciple of the Buddha (L04)
an-arthaḥ (m) 無義, 無利益, 不饒益(事) useless thing, meaningless thing, evil (L08)
ānantaryam (n) 無間, 無間相續, 無間業, 無間罪, 逆罪 immediacy, (karma/transgression) causing immediate/non-interruptible result or retribution, the 5 deadly evil *karma*-s —matricide, patricide, killing an arhat, causing schism in the Saṅgha, causing a Tathāgata's bleeding (L07)
an-āsrava (opposite to *sāsrava* 有漏 'with-outflow', impure) 無漏, 無流, 淨 outflow-free, pure, not favourable/conducive to the growth of defilements (L06)
an-anuśruta (adj; PPP < $\sqrt{\text{śru}}$ V 'hear') not yet heard of (before) (L01; L13)
an-anyathā-vādin (adj) one who does not speak otherwise [than what is true] (L06)
Anātha-piṇḍadaḥ (m) 給孤獨(長者) name of a wealthy merchant who became a close devotee of the Buddha (L01)
an-ātman (m) 無我 non-Self (L08)
an-ava-kāśa (adj) 無容, 無理, 無(有)是處 having no opportunity/opportunity, without possibility, impossible (L08)
aṇḍaja (adj) 卵生 born of egg (L02)
andha (adj) blind; *andha-bhūta*: become blind, blinded (L04)
andha-kāraḥ (m) darkness (L04)
an-eka (adj) 'not-one', many, various (L04)
aṅgaḥ (m) 支 factors, limb (L06)
ā-nimittam (n; also adj < *animitta*: 'signless') 無相 signlessness, the signless (L06). (See *samādhi-vimokṣamukha*)
a-nimittam (n; see *ānimittam*) 無相 signlessness, the signless (L06)
a-nirdiṣṭatvam (n) non-foretold state, not-meant-for state (L09)
anitya (adj) 無常 impermanent (L01)
anityatā (f) impermanence (See *anityatvam*) (L02, L03)
anitya-tvam (n) (= *anityatā*) 無常, 無常性 impermanence, the fact/nature of being impermanent (L02)
ā-nīyatām (3.sg, ipv; < pas of $\sqrt{\text{nī}}$ I 'lead') let ... be brought/fetched (L09)
añjaliḥ (m) 合掌 folded hands (in salutation) (L05)
annam (n) food (L09)
antaḥ (m) 邊 end, limit, extreme (L06)
antaḥ-puram (n) female quarter, palace (L12)
anta-kriyā (f) 盡(苦)邊際 making an end (L05)
antarāyaḥ (m) obstacle, intervention (L08)
antar-dhānam (n) disappearance, vanishing (L13)

- antar-dhatte* (<√dhā III 'put', Āt) hides, disappears, vanishes (L10)
antar-hita (PPP <√dhā III 'put') placed in between, concealed, vanished, invisible (L13)
antarīkṣam (/antarīkṣam) (n) the sky, the air (L13)
antaśas (indec) even down to, as little as (L10)
antikam (n) vicinity, proximity (L02)
antikāt (indec; abl, used with gen) in the vicinity/presence of (L06)
anu-bhāvaḥ (m) 威神, 神力, 威力, 威神之力 might, power (L04)
anu-bhāvayant (PrP of caus <√bhū I 'become') making (others) experience/perceive (L11)
anu-gacchati (√gam I 'go') goes after, follows (L13)
anu-gata (PPP <√gam I 'go') following, accompanied by, gone into, tallying with, pertaining to, connected with (L10)
anu-grahaḥ (m) 攝受, 利益, 饒益, 護念 favour, support, benefaction, protection (L04)
anu-grhṇāti (√grah IX 'grasp') favours, supports, benefits, treats with kindness (L09)
ānuṅya (n) (abstract noun < *anugṇa* 'according with', 'suitable/ favourable/ supportive for') favourability (L08)
anu-jānāti (√jñā IX 'know') permits, allows (L09)
anu-jānīhi (ipv; √jñā IX 'know') (please) allow (L09)
anu-modate (√mud I 'rejoice', Āt) rejoices (L08)
anu-nīta (PPP <√nī I 'lead') pleased, attracted, induced, disciplined (L09)
an-upa-ā-dāya (ger; √dā III 'give') 不受, 不受諸法故 without clinging (to any dharma / existence) (L06)
an-upadhiśeṣa (adj) without remainder of substratum (for rebirth) (L04)
an-upa-lambha-yogaḥ (m) 無所得方便 the method of non-apperception; i.e., not conceptualizing any ontologically real occurrence. See *upalambhaḥ* (L08)
anu-pari-grhīta 攝受 (PPP <√grah IX 'grasp') favoured (L04)
anuprāpta-svakārtha (adj) 逮得己利 having achieved his own weal (L10)
anu-prāpnoti (< āp V 'acquire') 到, 得, 證得 reaches, attains, achieves (L10)
anu-pra-āpya (ger; √āp V 'acquire') having attained, having reached (L08)
anu-prāpsyati (fut of √āp V 'acquire') will acquire/attain (L07)
anupūrva-vihāra-samāpattayaḥ (f,pl) (九)次第住等至, (九)次第定 meditative attainments of the (nine) sequential stages — four *dhyāna*, four *āruṇya-samāpatti* and the *nirodha-samāpatti* (L06)
anu-samdhiḥ (f/m) 相續, 相合, 次第 connexion, serial succession, sequence, application (L08)
anu-sāsti (√śās II 'teach', 'instruct') 教, 教誡 teaches, advises, instructs, enjoins; 3,pl: *anuśāsati* (L08)
anuśayaḥ (m) 隨眠 proclivity, latent defilement (L06)
anu-śete (隨眠)隨增 (√śī II 'lie/sleep') 'lies long with', adheres closely to (L08)
anusmaratṛ (ag. noun) one who recollects (L10)
anusmārayitṛ (ag. noun) one who causes to recollect (L10)
anu-śrāvayati (caus, <√śru V 'hear') announces (L07)
an-utpādaḥ (m) (opposite of *utpādaḥ*) non-arising (L01)

Vocabulary

- an-ut-panna* (PPP < $\sqrt{\text{pad}}$ IV ‘go’) non-arisen (L04)
- an-utpatti-ka* (adj) 無生 non-arising; *anupattikeṣu dharmeṣu kṣāntiṃ pratilabhate* (證)得無生法忍: ‘obtains receptivity towards *dharmas* being non-arising in nature’ (L05, L06)
- an-uttara* (adj) 無上, 阿耨多羅 highest, supreme (L04)
- anu-varīte* ($\sqrt{\text{vṛ}}$ I ‘turn’) arises continuously, proceeds continuously (L07)
- anu-yāti* ($\sqrt{\text{yā}}$ II ‘go’) follows, seeks after; 3,pl, impf: *ayuḥ* (L13)
- anu-yātrikaḥ* (m) a follower, an attendant (L12)
- anv-eti* ($\sqrt{\text{i}}$ II ‘go’) follows (L10)
- anya* (adj) another, different, other than (abl) (L02)
- anya-puṣṭaḥ* (m) ‘reared by another’, Indian cuckoo (said to be reared by crow) (L13)
- anyātara* (adj) either of two (L13)
- anyātara-anyātara* (adj) another, the one, the other, a certain other, a certain one (of several) (L05)
- anyathātvam* (n) change, difference (L08)
- anya-tīrtha* (*Janyatīrthika*) 外道, 邪徒 belonging to outside Buddhism, heretical (L10)
- anyatra* (adv) elsewhere, except/ other than (with abl) (L09)
- anyonyam* (adv) mutually (L08; L11)
- ā-padyate* ($\sqrt{\text{pad}}$ IV ‘go’, ‘enter’) gets into, enters into, attains (L09)
- apa-kramati* ($\sqrt{\text{kram}}$ I ‘step’) goes away, exits, leaves (L11)
- apa-gata* ($\sqrt{\text{gam}}$ I ‘go’) gone away, departed, removed, freed from (L04, L07)
- apahrta-bhāra* (adj) 棄諸重擔 having laid down his burden (L10)
- ā-panna* 預, 入 (PPP < $\sqrt{\text{pad}}$ IV ‘attain’, ‘go’) entered, attained, acquired; guilty of a transgression (see BHSD, 97b) (L05)
- apara* (adj) later, subsequent, posterior (L04)
- a-parā-mṛṣṭa* (< PPP of $\sqrt{\text{mṛṣ}}$ VI, ‘touch’) 無所取, 無取著 untarnished, un-grasped-at (L08)
- apareṇa samayena* (adv) at a later time, later (L09)
- a-parigraha* (adj) not including, non-acceptance, devoid of possession, not possessed by anyone (L11)
- a-parimāṇa* (adj) 無量 ‘immeasurable’, ‘innumerable’ (L05; L08)
- a-paryanta* (adj) boundless, unbounded, unlimited (L03)
- a-pary-ā-panna* (PPP < $\sqrt{\text{pad}}$ IV ‘go’) 不攝, 不繫, 無所繫屬, 不墮(三界) not bound to, not belonging to or falling under, not included in, not involved (L06)
- ā-pattiḥ* (f) 罪禁, 罪犯, 違犯, 落墮, 墮落 occurring, entering into (a state/condition), transgression, violation, a fault, misfortune; PPP: *āpanna* ‘guilty of a transgression’ (see BHSD. cf. *adhyāpadyate*; ger: *adhyāpadya*) (L05)
- ā-patsyate* (fut of $\sqrt{\text{pad}}$ IV ‘go’, ‘enter’) will get into (L07)
- apāyaḥ* (m) (= *durgatiḥ*) evil states/planes of rebirth (L07)
- apekṣin* (adj; < *apa*+ $\sqrt{\text{ikṣ}}$ I ‘see’) expecting, dependent on, requiring (L11)
- api* (indec) also, too, even, even though, although (L01)
- api nu* emphatic interrogative marker that begins a question (cf. §5.8); even though (for sure) ... (L05, L08)
- api tu* (indec; *api* here is not enclitic) but (L04)

- a-pramādaḥ* (m) (adj) caution, vigilance, heedfulness (L09)
a-pramāṇa (adj) immeasurable (L03)
a-prameya (FPP <√mā IV ‘measure’) immeasurable (L06, L07)
a-pra-ṇi-hitam (n, < PPP of √dhā III ‘put’. Also adj: aspirationless) 無願, 無作 the aspirationless, the wishless. (See also *samādhi-vimokṣasamukha*) (L06)
a-pratiṣṭhita (adj) not abiding (anywhere), unfixated (L04)
a-priyatvam (n) non-lovable state (L09)
apūpurat (redup aor <√pṛ III/IX ‘fill’) caused to be filled up, filled up (L13)
ā-rabhadhvam (2g,pl, ipv, Āt; <√rabh/rambh I ‘take hold of’) engage in, undertake, commence (L09)
ā-rabhate (√rabh/rambh I ‘take hold of’, Āt) commences, undertakes; *tadā-ārabhya*: since then; fut, Āt: *ārapsyate* (L09)
ā-rabhya (ger; √rabh I ‘take hold of’) beginning with, undertaking, referring to, concerning (L05)
Arādaḥ (m) 阿羅藍 name of an ascetic teacher from whom Prince Siddhartha had learned in the course of his search (L12)
ā-rādhayati (caus <√rādh V ‘succeed’) conciliates, honours, pleases, achieves, accomplishes, wins favour, solicits (L06)
ā-rāgayiṣyati 值(遇), 承事, 令愛樂, 令喜 (fut of denom *ārāgayati* ‘meets with’, ‘gladdens’ < *ārāgaṇa(tā)* will meet with, will gladden (by serving)), will serve (L07)
araksīt (√rakṣ I ‘protect’, iṣ-aor Pa (*araksīt, arakṣiṣṭām, arakṣiṣuḥ*)) he protected; *arakṣid ... indriyaṇy api ca prajāḥ*: ‘he protected his faculties and his subjects’ (L13)
ā-rāmaḥ (m) 園, 園林 pleasure park, monastery (L01)
a-ranā (f; also n) the state of freedom from dispute (無諍)/defilements; *araṇā-vihārin* 無諍住, 樂阿蘭那行者: one who dwells in non-dispute (L12)
arcanam (n) praise, eulogy (L09; also *arcanā*, f, L05)
arcayati (caus <√rc I (*arcati*) / VI (*rcati*): ‘praise’, ‘shine’) 禮, 恭敬 honours (with praises) (L03)
arhat (m) 阿羅漢, 羅漢, 應(供) ‘Worthy One’, ‘Deserving One’, the final spiritual fruition of the *Śrāvakayāna* (L08)
arhati (√arh I ‘be fit’, ‘deserve’) deserves, is fit (L07)
arhattvam (n) 應果性, 阿羅漢(果), 無學果 *arhat-hood*, the state of being an *arhat* (L03, L07)
ā-rocayati (caus <√ruc I ‘shine’) declares, announces (L04, L10)
arthaḥ (m) 義 meaning, purpose, benefit, wealth, object, thing, matter, affair (L03)
-artham (indec) for the purpose/sake of ...; *X-artham*: for the purpose of X (L09)
artha-kriyā (f; = *artha-caryā* (f)) 利行 activity of benefaction (one of four *saṃgraha-vastu*) (L09)
ārūpyam (n) 無色, 無色界, 無色定, 無色等至 non-materiality, the non-material state. This refers to the four states of meditative attainment (*samāpatti*) above the four *dhyāna* states, and their corresponding rebirth states: *ākāśānantya-āyatana*, *viññānānantya-āyatana*, *ākīṃcānya-āyatana* and *naivasamjñā-nāsamjñā-āyatana*. (L06)
ārya-avalokiteśvaraḥ (m) 聖觀自在(菩薩) the Noble Lord (*bodhisattva*) who looks

Vocabulary

- down (L02)
ārya-dharmaḥ (m) the Noble Doctrine (L12)
ārya-pudgalaḥ (m) 聖人, 聖者 Noble Person (as opposed to an ordinary worldling) (L01)
āsa (pf, 3,sg, < \sqrt{as} II ‘be’, ‘exist’) was, existed (L12)
a-saikṣaḥ (m) 無學(< $\sqrt{śikṣā}$ ‘training’) a non-trainee, i.e. an *ārya* who is an *arhat* (L06)
a-sakta (PPP $\sqrt{sañj}$ I ‘adhere’) unattached, not adhered to (L06)
a-sama (*sama*: equal/same) 無等 without an equal, unequalled (L06)
asama-sama (adj) 無等等 (*sama*: equal/same) ‘equal to the unequal’, having no equal (L06)
ārya-satyam (n) (四) 聖諦 (four) noble truth (unsatisfactoriness, its origination, its cessation and the path leading to its cessation) (L02)
a-saṃ-hārya (FPP < \sqrt{hr} I ‘take’) 不可壞, 不可傾動, 不可引奪 cannot be diverted, cannot be destroyed, cannot be misled (L12)
a-saṃkhyeya (FPP < $\sqrt{khyā}$ II ‘be known’; but *saṃ- $\sqrt{khyā}$* : ‘reckon’, ‘count’, ‘enumerate’) uncountable, innumerable (L06, L07)
a-saṃskṛta 無為 (PPP < \sqrt{kr} VIII ‘do’) unconditioned, non-compounded, non-composite (L07)
a-saṃ-vidyamāna (pas, PrP of \sqrt{vid} VI ‘find’) not being found, not existing, non-existent (L10)
ā-sanam (n) seat (L02)
ā-saṅgaḥ (m) clinging, attachment; cloak, robe (L05)
ā-sanna (adj) near; *āsannī-bhūta* 近, 已近, 得近, 鄰近: ‘come near to’, ‘has approached’ (with gen) (L07)
a-sat (adj; *sat* < PrP of \sqrt{as} II ‘be’) non-existent (L10)
a-sattvaḥ (m) 非情 non-sentient being (L01)
a-sattvam (n) non-existence, absence, the fact of being non-existent (L03)
asau (pron) (m/f: *asau*; n: *adaḥ*) that; *amī*: pl,m,nom; *amuṣmin*: sg,m/n,loc (L03; L07)
āsayati (caus of $\sqrt{ās}$ II ‘sit’) causes to sit/stay, retain (L06)
āścarya (adj) wonderful, rare, extraordinary (L04)
āścaryam (indec) wonderfully (also adj); *parama-āścaryam*: extremely wonderful (L04)
ā-sevita (PPP of \sqrt{sev} I ‘serve’) well practised (L07)
aśītiḥ eighty (L06)
aśītiś carita-sahasrāṇi 80,000 character-types (L06)
āśviṣaḥ (m) (毒) 蛇 a venomous snake (L13)
Aśokaḥ (m) name of Indian king who was instrumental for the propagation of Buddhism within India and abroad (L09)
aśrauṣīt (*s*-aor, < \sqrt{sru} V ‘hear’) he heard (L13)
ā-sravaḥ (m) 漏 outflow, ‘leakage’, impurities (= defilement) (L06)
ā-sravati (\sqrt{sru} I ‘flow’) flows down, flows all along (L06)
ā-śrayaḥ (m) 所依 basis, support-basis (L04)
ā-śrītya (ger; $\sqrt{śri}$ I ‘lean/depend on’, ‘resort to’) basing on, relying on, depending on (L06)

- aśru* (n) tear (L04)
ā-stūrya (ger < \sqrt{str} V/IX 'spread out' / 'strew') having spread over (L09)
aśubha (adj) not beautiful, loathsome, repulsive, impure, bad (L07)
aṣṭādaśa eighteen (L06)
aṣṭamī (f) the 8th day on a half-month; *aṣṭamīm* (adv): on the 8th day (L09)
asthānam (n; also adj) 無處, 無(有)是處 impossibility, a non-existent case, unsuitable situation (L08)
asthāt (root aor < $\sqrt{sthā}$ I 'stand') stood, abided, remained (L13)
asti-tvam (n) existence, the fact of being existent; *sarva-kala-astitvam*: all-time existence [of *dharma*-s] (L03)
aśuci (adj) unclean, impure (L08)
a-sva (adj) without property (L12)
āsvādaḥ (m) 味, 滋味, 味著, 味受 tasting, taste, enjoyable taste, flavour (L05)
atas (indec) 'from this', 'than this', henceforth, thus, for this reason (L03, L09)
atha (indec; introductory / connecting particle) then, now, next (L02)
atha (*khalu*) (indec) then (L05)
ati-krānta (PPP < \sqrt{kram} I/IV 'step') surpassed, exceeded (L06; L12)
atīkrānta-varṇa (adj) having surpassing lustre (here, *varṇa* = 'lustre', 'splendour') (L12)
ati-nāmayati (caus < \sqrt{nam} I 'bend') passes time (L13)
atīta (PPP < *ati-√i* II 'go') 'gone past', past (L01)
ātma-bhāvaḥ (m) 自身, 自體, 身 personal being, one's own being (L02)
ātma-dṛṣṭiḥ (f) Self-view (L05)
ātma-dṛṣṭika (adj) (one) having the Self-view (L10)
ātman (m) 我 soul, Self (L08)
ātma-saṃjñā (f) notion/ideation of a Self (L03)
ātmavat (adj) 'self-possessed', prudent (L13)
ātmavattā (f) self-possession, prudence (L13)
atra (indec) here (L02)
a-trāṇa (adj) without protection (L11)
a-trasta 無有恐怖 (adj; PPP < \sqrt{tras} I/IV, 'tremble'; *trasta*: 'frightened') unafraid, not trembling (L03)
ātta-mana(s) (adj; < PPP of *ā-√dā* III 'give': *ā-dad+ta* → *ā-d-ta* (with *-dad-* contracted to *-d-*) → *ātta*. The form, *āpta-mana(s)*, from PPP of $\sqrt{āp}$ V 'acquire', also occurs, which suggests that *ātta-* could also possibly correspond to *āpta-*)
 悅, 歡喜, 踴躍 'mentally taken up', gladdened in mind, greatly delighted (L09)
atyayena (adv, used with gen) after the lapse of, after the passing away of, subsequent to the time of (L07)
atulya (FPP < \sqrt{tul} X 'weigh') unweighable, incomparable, imponderable (L10)
autsukyam (n) anxiety, eagerness, fervour; *autsukyam āpatsyate*: will become anxious/eager to, will get into fervour (L08)
ava-bhāsaḥ (m) illumination (L07)
ava-gacchati (\sqrt{gam} I 'go') goes down, comes to, understands (L02)
āvāhanam (n) 引 carrying, conduction, induction, bringing about; *sarva-duḥkhaḥ śāyā-āvāhana* bringing about the exhaustion of all unsatisfactoriness (L02)

Vocabulary

- ava-kalpayati* 領悟 (caus of \sqrt{klp} I ‘effect’, ‘be fit for’) conceptually understands (L05)
- ava-krāmati* ($\sqrt{krām}$ I/IV ‘step’) descends, enters into (L12)
- a-vaktavya* (FPP, $< \sqrt{vac}$ II ‘speak’) cannot be spoken, ineffable (L13)
- avalokya* (ger; \sqrt{lok} I ‘look’) looking at (L06)
- ava-magna* (PPP $< \sqrt{majj}$ I/VI ‘sink’) sunk down, sunk (L11)
- ā-varaṇam* (n) 罣礙障 hindrance, obstruction (L03)
- ava-ropita* (PPP $< \text{caus of } \sqrt{ruh}$ I ‘mount’) planted; *kuśalamūla-avaropita*: (one who) has planted the skilful roots (L04, L07)
- avasthā* (f) state, condition, stage, position, situation (L07)
- avaśyam* (adv) necessarily, definitely; *avaśyam eva*: most surely (L04)
- ava-tāraḥ* (m) descending into, entry (L03, L07)
- ava-tārayati* (caus $< \sqrt{tṛ}$ I ‘cross over’) causes to enter, gets (someone) in, admits (someone) into (L11)
- ava-tārya* (ger, $< \text{caus of } \sqrt{tṛ}$ I ‘cross over’) taking down, removing (L08)
- ava-tīrṇa* (PPP $< \sqrt{tṛ}$ I ‘cross over’) 趣入, 悟入, 解, 證 descended, has entered into, has got into, has penetrated/comprehended, has realized (L11)
- ava-vadati* ($< \sqrt{vad}$ I ‘speak’) advises, admonishes (L08)
- avedūt* (\sqrt{vid} II ‘know’; *iṣ*-aor, Pa (*avedūt*, *avediṣtām*, *avediṣuḥ*) he knew; *avedid buddhi-sāstrabhyāṃ ... kṣamam*: ‘he knew, by means of intelligence and learning, what is appropriate’ (L13)
- āveṇika* (adj) 不共 unshared, unique, independent (L01)
- āveṇikā buddha-dharmāḥ* (m,pl) (十八)不共佛法 (eighteen) unique qualities of a Buddha (L06)
- avīciḥ* (m) 無間(地獄) name of the lowest hell (L06)
- avidyā* (f) 無明 ignorance (L03)
- a-vi-ni-pāta-dharman* (adj) (pl,m: -dharmāṇaḥ. Cf. § 8.1. Also: *avinipāta-dharmin*) 不墮惡道, 於諸惡趣得不墮法, 已度惡道 of the nature of not falling down into [the unfortunate planes of existence] (L03)
- a-vi-ni-vartanīya* (FPP $< \sqrt{vṛt}$ I ‘turn’) 不退轉, 阿惟越致(菩薩), 阿鞞(毘)跋致(菩薩) non-relapsable, non-retrogressive (*bodhisattva*) (L07)
- a-vi-ruddha* (PPP \sqrt{rudh} VII ‘obstruct’) unopposed, not contradicted, non-contradictory (L06)
- avocat* (*a*-aor $< \sqrt{vac}$ II ‘speak’) spoke; pl: *avocan* (L13)
- avyākṛta* (adj) 無記 ‘not-explained’, non-defined (L01)
- a-vyāpādaḥ* (m) non-malice (L08)
- āya-dvāram* (n) gate(way) of entry/arising (L10)
- ā-yaḥ* ($< ā + \sqrt{i}$ II ‘go’) arrival, coming in, entry, arising (L10)
- ayam* (demons. pron, m) this (L01, L04, L05)
- ā-yatanam* (n) 入, 處 entrance, abode; the 12 *āyatana* are: 6 internal organs and 6 external objects (L06)
- a-yogaḥ* (m) impossibility, unfitness, non-conformity to logic. (L02)
- āyuh* (*āyus*; n) life, life-span (L09)
- āyusmant* (adj) 具壽 ‘possessing life’, ‘Venerable’ (used to address junior monks) (L07; L08)
- ayūyujat* (redup aor $< \sqrt{yuj}$ VII ‘join’) employed, appointed (L13)

- bahu* (adj) much, many; *bahu-doṣa-duṣṭadharma-sampanna*: replete with many faults and corrupt practices (L04)
- bahula* (adj) many, abundant, frequent; *bahulī-kṛta*: frequently/repeatedly done (L07)
- bahu-pratyarthika* (adj) having many opponents/enemies (L06)
- bahu-tara* (adj) greater, more, very great (L02)
- bāhya* (adj) external, outside (L04)
- balam* (n) power, strength (L06)
- bāla-prthagjanaḥ* (m) 愚夫, 凡愚, 凡夫 childish worldling, ordinary worldling who is spiritually immature (L08)
- balavant* powerful, strong (L13)
- bālukā* (f) (= *vālukā*) sand (L07)
- bhadantaḥ* (m) 大德, 尊者 a term of respect for a senior monk, Venerable (L03)
- bhaiṣajyam* (n) healing efficacy, remedy, medicine (L07)
- bhājanībhūta* (adj) 器, 法器, 是器, 成器, 為器, 堪器, 堪受 being a fit vessel for, fit to receive (the teaching) (L10)
- bhakṣayati* ($\sqrt{bhakṣ}$ X 'eat') eats (L02)
- bhakṣayitu-kāma* (adj) desiring to eat (L13)
- bhaktam* (n) food, meal, boiled rice *binduḥ* (m) drop, dot; *aśru-binduḥ*: tear-drop (L11)
- Bhallikaḥ* (m) name of a merchant who was one of the two first lay disciples of the Buddha (L01)
- bhāṣate* ($<\sqrt{bhāṣ}$ I 'speak', Āt) speaks, says, tells (L05)
- bhāṣita* (PPP of $\sqrt{bhāṣ}$ I 'speak') spoken, said (L05)
- bhāṣyamāna* (PrP $<\sqrt{bhāṣ}$ I 'speak') being spoken, being discoursed (L08)
- bhava-agram* (n) 有頂 existence-peak (= *naīva-saṃjñā-nāsaṃjñā-āyatana* 非想非非想處 'the sphere of neither-ideation-nor-nonideation') (L06)
- bhavaḥ* (m) becoming, existence, an existent (L03)
- bhavanam* (n) mansion, home, dwelling, place; *sva-bhavanam*: own abode/dwelling (L05)
- bhavant* (m) (f is *bhavantī*; declined like *bhagavant*) used as a respectful address: "Your Honour", "sir!" (L08)
- bhavati* ($\sqrt{bhū}$ I 'be', 'become', 'exist') arises, becomes, be, exists (L02)
- bhavatu* (ipv; $<\sqrt{bhū}$ I 'become') may it/there/he/she become/be (L09)
- bhāvaya* (ipv; $<\sqrt{bhū}$ I 'become') cultivate, develop (L09)
- bhāvayant* (PrP $<\sqrt{bhū}$ I 'become') developing, cultivating, practising (L08)
- bhāvayati* (caus $<\sqrt{bhū}$ I 'be', 'become', 'exist') 修, 修行, 修習 causes to become/arise, cultivates, develops (L04)
- bhaviṣyati* (fut of $\sqrt{bhū}$ I 'become') will become/arise (L04; L05; L06; L07)
- bhāvita* (PPP $<\sqrt{bhū}$ I 'become') practised, cultivated (L11)
- bhavitavya* (FPP $<\sqrt{bhū}$ I 'become') to be about to become/occur (adj; = *bhavanīya*); n, impersonal: *tavyā bhavitavyam* 'you should be ...' (L06)
- bhavitum* (inf; $\sqrt{bhū}$ I 'become') to become (L07)
- bhayam* (n) fear, danger (L07)
- bhedah* (m) division, difference (L06)
- bhikṣā* (f) begging, alms/food (obtained from begging) (L09)

Vocabulary

- bhikṣate* (Āt, $\sqrt{bhikṣ}$ I ‘beg’, Āt) begs (L05)
- bhikṣuḥ* (m) 苾芻, 比丘 a beggar, mendicant, a Buddhist monk (L04)
- bhikṣu-bhāvaḥ* (m) 苾芻性, 比丘分, 比丘性 state of being a monk, monkhood (L03)
- bhikṣu-saṃghaḥ* (m) 比丘眾, 比丘僧, 苾芻眾 gathering of monks, community of monks (L03)
- bhogaḥ* (m) eating, enjoyment, utility, possession, wealth; a winding, the body (L10)
- bhos* (indec; voc of *bhavant*) used as an particle for addressing a person: “O!”, “Hello!”, “dear!”, “friend!” (L09)
- bhramati* (\sqrt{bhram} I ‘wander’) wanders, drifts about (L02)
- bhrānta-citta* (adj) confused, perplexed, mentally scattered (L13)
- bhūmiḥ* (f) ground, stage (L09)
- bhūta* (PPP < $\sqrt{bhū}$ I ‘become’) become, real (L04)
- bhūta-koṭiḥ* (f) 實際 Reality-limit (L10)
- bhūtānugama* (adj) 如(諸法)實相 conformity to the true [nature of things] (L08)
- bhūta-pūrvam* (indec) formerly (L11)
- bhūta-vādin* (adj) speaker of the real (L06)
- bodhaḥ* (m) 覺, 菩提 understanding, enlightenment (= *bodhi*) (L03)
- bodhiḥ* (f) 菩提 enlightenment (L07)
- bodhi-pakṣya* (adj; occasionally also: *bodhipakṣa*) 覺分, 菩提分, 道品, 助道, 助菩提 constituting or helpful to enlightenment; *sapta-triṃśad bodhipakṣā dharmāḥ* 三十七菩提分法 37 *dharma*-s helpful to enlightenment (L11)
- bodhi-pakṣaḥ* (m; also adj) 覺分, 菩提分, 道品, 助道, 助菩提 ‘enlightenment-partisan’, aid to enlightenment (see *sapta-triṃśad bodhipakṣā dharmāḥ*) (L06)
- bodhisattvaḥ* (m) 菩提薩埵, 菩薩 a being on his way to enlightenment. In Mahāyāna: one who aspires for the Enlightenment of both oneself and all other beings (L01)
- bodhisattva-caryā-kuśala* (adj) skilful in a *bodhisattva*’s course of conduct (L08)
- bodhisattva-pratijñā* (adj) (one) committed (/has pledged) to be a *bodhisattava* (L07)
- bodhisattva-yānika* (adj) 菩薩乘, 住菩薩乘, 求菩薩道者, 菩薩種姓 belonging to the Bodhisattva-vehicle (L10)
- bodhy-aṅgam* (n, sometimes also m) 覺支, 覺分, 菩提分 a factor of (/conducting to) enlightenment. There is a set of seven: *smṛti*, *dharma-pravicaya*, *vīrya*, *prīti*, *praśrabdhi* (*prasrabdhi*), *samādhi*, *upekṣā* (L06)
- brahmacaryam* (n) 梵行 ‘*brahma*-faring’, the spiritual life (L04)
- Brahmadattaḥ* (m) 梵授 name of a king of Kāśi (L11)
- brāhmaṇaḥ* (m) a member of the highest caste, a Brahmin priest (L07)
- Brahmā-sahāpatiḥ* (m) Chief of the Vedic gods 娑婆主 (L11)
- bhrānta-citta* (adj) confused, perplexed, mentally scattered (L13)
- braviti* (< *brū* II ‘say’. Conjugation irregular) says; *abravīt*: ipf, ‘he said’ (L11)
- bubhuṅkṣita* (PPP of desid < \sqrt{bhuj} VII ‘enjoy’) famished, starving, hungry (L13)
- buddha* (PPP < \sqrt{budh} I ‘know’, ‘be awake’) known, enlightened/ awakened, ‘The Enlightened One’ (L04)
- buddha-dharmaḥ* (m) (不共)佛法 (unique) quality of the Buddha (L06)
- buddhaḥ* (m) 佛, 覺者 Enlightened One (L01)

- buddha-kṛtyam* (n) 佛事 the work/function of a buddha (L11)
buddha-kṣetram (n) 佛土 *buddha*-field, *buddha*-land (See also L04) (L02)
buddha-netrī (f; *netrī* is sg.f of *netr*) 正覺理趣, 佛道, 佛母, 佛眼, 諸佛正法 way/
method/principle/guidance of the buddhas; *buddhanetrī-citrikāra-anugata*:
aligned with (/ conforming to) respect for the way/guidance of the buddhas
(L11)
buddha-tvam (n) 正覺, 佛果, 佛體, 佛性, 佛道 buddhahood, the state of
enlightenment, buddha-nature (L03, L05)
buddha-yānam (n) 佛乘 vehicle leading to Buddhahood. A single vehicle taught in
the *Saddharmapuṇḍarīka-sūtra* 妙法蓮華經 (in contrast to the 3 separate *yāna*)
(L03)
buddhiḥ (f) discernment, comprehension intelligence, intellect (L13)
ca (indec) and (L01)
cailam (n) (= *celam*) clothes, garment (L13)
caittah (m) (= *caitasikaḥ*) 心所 thought-concomitants (such as *vedanā*, *saṃjñā*,
cetanā, etc) (L10)
caityaḥ (m) shrine, temple, pyramidal mound containing ashes of a deceased (L08)
cakāra (pf,3,sg < \sqrt{kr} VIII 'do') did, made; Āt: *cakre* (L12)
cakravartin (m) 轉輪(聖)王 'Wheel wielder', a universal monarch (L08)
caṣṣus (n) eye; *caṣṣur-vijñānam* :visual consciousness (L05)
caṣṣus-mant (adj) 'possessing eye', having clear sight 明眼士夫 (L11)
calati (\sqrt{cal} I 'move') moves (L11)
candramas (m) moon (For declension, cf. *sumanas*) (L13)
caṅkramaḥ (m; < inten of \sqrt{kram} I/IV 'step') 經行, 經行處(/所) walking, walking
up and down (often as a meditative exercise), the place for such walking(/
exercise) (L13)
caṅkramaṣṭate/caṅkramati/(caṅkramīti) (inten of \sqrt{kram} I/IV 'step') 行, 經行 walks
up and down, walks up and down as a meditative exercise (L13)
carama (adj) last; *carama-bhāvika*: of/pertaining to the last existence (L11)
caramāṇa (PrP < \sqrt{car} I 'go'/'move', Āt) walking, moving about, coursing (L08)
caraṇam (n) 行 conduct, practice, coursing (L04)
carant (PrP < \sqrt{car} I 'move') walking, moving about (L08)
carati (\sqrt{car} I 'move') moves, moves about, walks, practises, observe, do or act in
general, effect (L02)
cārikā (f) journey, course of praxis (L08)
carita (PPP < \sqrt{car} I 'move') moved, practiced (L07), coursed. *caritam* (n):
moving, course, practice, behaviour, personality type, acts, deeds (L06)
caritāvin (quasi-participle — Prākritic form of PPA *caritavat*) 修, 修行, 勤修, 久修
大行, 久行者 has practised (L12)
caryā (f) going about, conduct, course of conduct (L08)
catasraḥ (pl.f,nom) four (L05)
cāturantā (f) the whole earth (bounded on the four sides) (L08)
catur-aśīti dharmaskandha-sahasrāṇi 八萬四千法蘊 eighty-four thousand
doctrine-aggregates (L06)
catūratna-maya (adj) made of four types of jewels (X-maya: made of/derived from
X) (L11)

Vocabulary

- caturdaśī* (f) the 14th day on a half-month; *aṣṭamīm* (adv): on the 8th day (L09)
catuspādika (adj) consisting of four lines (L10)
catvāri (numeral; pl,n,nom/acc) four (L03)
cet (indec) if (L10)
cetanā (f) 思 volition, will (L05)
charḍayati (caus < $\sqrt{chṛd}$ VII 'vomit') vomits, ejects (L11)
chattram (n) umbrella (L07)
chetayitr (ag. noun) one who causes to cut (L10)
chetṛ (ag. noun) cutter (L10)
chinatti (\sqrt{chid} , VII 'cut') cuts (L12)
cikāya / *cicāya* (pf, 3, sg, < \sqrt{ci} V 'gather' / 'investigate') observed, perceived (L12)
cikīrṣati (desid of \sqrt{kr} VIII 'do') wishes to do/make; *ājñāṃ cikīrṣati*: wishes to take advice (L13)
cinoti 集起 (\sqrt{ci} V 'gather') accumulates (L10)
cira-caritāvin (< PPA of \sqrt{car} I 'move'. See *caritāvin*) 積行久, 久修 (*cira-carita*) has practised for a long time; *kiyacciracaritāvin* (See Ex 13a) 積行久如, 已久如, 經久如, 行 ... 已經幾時: has practised for how long? (L12)
cirakṛta-cirabhāṣitam (n) what has been done and spoken long ago (L10)
cira-sthitiḥ (f) long endurance, remaining for a long time (L13)
cireṇa (adv) after a long time; *na cireṇa*: before long (L07)
cittam (n) 心 thought (L02)
citta-prasādaḥ (m) 淨信心 mental clarification, serene faith, deep conviction in the mind. (L11)
cīvaram (n) robe (L05)
codita (PPP < \sqrt{cud} X 'impel') driven, incited (L12)
Cundaḥ (m) name of a disciple of the Buddha (L10)
cūrṇam (n) powdered sandal, aromatic powder (L07)
cyuta 沒 (PPP < \sqrt{cyu} I 'fall (from)', 'die') fallen (from), has died (L07)
dadāti ($\sqrt{dā}$ III 'give') gives (L11)
dadāna (PrP, Āt, < $\sqrt{dā}$ III 'give') giving (L11)
dakṣiṇa (adj) southern, right (side) (L05)
dakṣiṇā (f) the south (L07)
dakṣiṇā-pathaḥ (m) the southern region (L07)
dāna-ādikam (n) 'giving, etc'. (L07)
dānam (n) giving, generosity (L03)
dāraḥ (m) boy, child, a young one (L11)
dārikā (f) girl, daughter (L09)
darśanam (n) seeing, view (L03)
darśayati (caus < $\sqrt{drś}$ I 'see') shows (L04)
darśita (< PPP of $\sqrt{drś}$ I 'see') shown, explained (L04)
dāruḥ (m/n) wood, timber (L12)
daśamī (adj; f of *daśama*) 10th (L09)
dātavya (FPP < $\sqrt{dā}$ III 'give') should be given (L06)
dātṛ (ag. noun) giver; sg,f,nom: *dātṛī* (L10)
datta (PPP < $\sqrt{dā}$ III 'give') given (L12)
daurmanasyam (n) 憂, 憂惱, 愁惱 distress, dejectedness, grief (L06)

- dausprajña* (adj) (one) having bad/inferior understanding (L08)
deśaḥ (m) region, country (L13)
deśanā (f) 說(法), 宣說, 演說, 教 pointing out, demonstration, teaching (L06)
deśayati 開示, 說 (caus < \sqrt{dis} VI 'point out', 'show'; but basically means the same as *diśati*) shows/points out (as conveyed by the Chinese 開示, for which another Sanskrit original is *prakāśayati*), teaches (cf. 說: 'expounds'/'speaks'); used in Buddhist texts with *dharma* as the object): *dharmam deśayati* 開示/說法 lit. means 'shows'/'expounds on the doctrine' (L02; L03)
deśita (PPP of caus < \sqrt{dis} VI 'point out') pointed out, taught (L04)
devaḥ (m) 天 a god, divine being (L01)
deva-putraḥ (m) 天子 son of a god (L05)
devatā (f) female deity (L13)
devī (f) female deity; (as an honorary title:) queen, princess, (as voc:) "Her Majesty", "Her Honour" (L09)
dhairyam (n, < *dhīra*) intelligence, firmness, constancy (L13)
dhanam (n) wealth, riches, valuables, money. There is a set of seven types of (spiritual) wealth 七(法/德)財: *śraddhā* (faith), *sīla* (ethical alignment), *hri* (modest), *apatrāpya* (moral shamefulness), *śruta* (learning), *tyāga* (giving), *prajñā* (wisdom) (L06, L07)
dhārā (f) 流 stream, stream of water (L09)
dhāraya (ipv; < caus of \sqrt{dhr} I 'bear') sustain, bear it in mind (L09)
dhārayant (PrP < caus of \sqrt{dhr} I 'bear') sustaining, holding (in mind) (L08)
dhārayati 受, 持, 受持 (caus of \sqrt{dhr} I 'bear') holds on (to it) and practices (it), sustains, maintains, preserves, bears in mind (L02; L04)
dhārayatu (ipv; < caus of \sqrt{dhr} I 'bear') let/may him bear in mind (L09)
dhārayiṣyati (fut of caus < \sqrt{dhr} I 'bear') will maintain, will bear in mind (L07)
dhārayitum (inf; caus of \sqrt{dhr} I 'bear') to hold in mind, to maintain (L07)
dharma-bhāṇakaḥ (m) 說法者, 法師, 說法師, 能說法者, 能持法者 doctrine-reciter, a teacher of the *dharma*, preacher (L07)
dharma-cakram (n) 法輪 Wheel of Dharma (L07)
dharma-dhātuḥ (m) 法界 (a synonym of ultimate reality) Dharma-element, Realm of Truth (L05, L07)
dharmaḥ (m) 法 (numerous meanings) Doctrine, factors of existence, truth, virtue, etc (L01)
dharma-paryāyaḥ (m) 法門 a specific doctrine, a doctrine qua method of praxis (L04)
dharmarājaḥ (m) a righteous/just king (L08)
dharma-samatā (f) sameness of *dharma*-s, a synonym for Absolute Reality (L10)
dharma-skandhaḥ (m) 法蘊 doctrine-aggregate (L06)
dhārmaśravaṇikaḥ (m) 聽法者 listener of the Doctrine (L09)
dharmatā (f) nature of a *dharma*; absolute Reality 法性, 法如; nature of things, universal norm, a regular phenomenon 常法, 法爾, 法性自爾 (L03, L13)
dharmatas (indec) from the point of view of *Dharma* (-*kāya*) (L06)
dharma-vinayaḥ (m) 法律 法毘奈耶 doctrine-discipline, the totality of the Buddha's teachings, the Buddhist tradition (L03)
dharma-vyasanam (n) 匱正法, 破法 destruction/ruin of the *Dharma*; *dharmavyasana-*

Vocabulary

- saṃvartanīya*: conducive to the destruction/ruin of the *Dharma* (L10)
dharmīn (adj) of/possessing the nature of; *X-dharmīn*: subject to/having the nature of **X** (L06)
dhārmika (adj) 法, 正法, 如法 just, righteous, virtuous, conforming to the Dharma, spiritual (L08; L11)
Dharmodgataḥ (m) 曇無竭(菩薩), 法湧(菩薩), 法上(菩薩) name of the *bodhisattva* (in the Aṣṭa) whom Sadāprarudita eventually met and from whom he received spiritual instruction (L09)
dhātṛ (n) holder, sustainer (L10)
dhātuḥ (m) 界 (also f. in Buddhist texts) element, sphere (L04)
dhīra (adj) wise, intelligent, steady, firm (L13)
dhriyate 持, 住 (pas of *√dhr* I ‘bear’) is sustained, keeps steady, continues living; *dhriyate yāpayati*: 安隱住持 (L07)
dhūpaḥ (m) incense, perfume (L07)
dhvajaḥ (m) 幢, 幢幡 banner, flag (L07)
dhyanam (n) 靜慮, 禪 meditation, contemplation (L04)
dig-bhāgaḥ (m) direction, the part/portion in a particular direction (L07)
dīna-māna(s) (adj) mentally distressed, depressed, dejected (L09)
dine dine (indec) 日日 (*dina*, m/n: day, a day) day by day, everyday (L02)
Dīpaṅkaraḥ 燃燈佛 name of an ancient Buddha before *Śākyamuni* (L07)
dīrgha-rātram (indec) 長夜 for a long night, for a long time (in *saṃsāra*) (L02)
Dīrghilaḥ (m) name of the king of Kośala (L11)
diś (f) direction, cardinal point; *diśi*: loc,sg; *dikṣu*: loc,pl (L07)
diśati (*√diś* VI ‘point out’, ‘show’) points out (L02; L03)
divya (adj) divine (L09)
doṣaḥ (m) fault, vice (L04); (Buddhist Hybrid Sanskrit form for *dveṣaḥ*) hatred, aversion (L08)
draṣṭavya (FPP < *drś* I ‘see’) to be seen/viewed (L06)
draṣṭum (inf; *√drś* I ‘see’) to see (L07)
dr̥dha (PPP < *√dr(m)h* I ‘make firm’, ‘strengthen’) firm, hard, solid (L07)
dr̥ṣṭa (PPP < *√drś* I ‘see’) seen (L04)
dr̥ṣṭe dharme (indec) 現法, 於現法中 in the present life (L04)
dr̥ṣṭiḥ (f) view (L05)
dr̥ṣṭvā (ger; *√drś* I ‘see’) having seen (L05; L09)
drumaḥ (m) tree (L12)
duhitṛ (f) daughter (L10)
duḥkha (adj) 苦 painful, sorrowful, unsatisfactory (L01)
duḥkham (n) 苦 unsatisfactoriness, suffering, pain (*duḥkha* is adj); *duḥkha-kṣayaḥ*: destruction/exhaustion of unsatisfactoriness (L02)
duḥkhita (adj) pained, afflicted, saddened (L09)
dūra-tara (adj, comparative) further, remoter; *dūrād dūrataram* (adv): further and further, remoter and remoter (L12)
durbhikṣa-bhayam (n) danger of scarcity of provisions, danger of famine (L07)
durbhikṣa-kāntāram (n/m) 饑饉, 險難處 famine, a dangerous abode, risky situation (L09)
durgatiḥ (f) 惡趣 bad/unfortunate planes of rebirth (L07)

dur-labha (PPP < $\sqrt{\text{labh}}$ I ‘obtain’) badly acquired, acquired in the bad manner (L06)

dur-mana(s) (adj) in bad mental state, melancholy (L09)

duṣkara (adj) 希有 difficult, rare, extra-ordinary; *na duṣkaram*: ‘it is not difficult’ (an impersonal construction) (L05)

duṣkaram (n) difficult act, rarity (L05)

duṣkara-kārika(/kāra) 苦行 doing of what is difficult, practising austerity;

duṣkara-kārikā (f) doing/performance or doer/performer of what is difficult (L10)

duṣkham = *duḥkham* (n) (L03)

duṣṭa (PPP < $\sqrt{\text{duṣ}}$ IV ‘spoil’) corrupted, spoilt, wicked; *duṣṭa-dharmāḥ*: corrupted practices (L04)

dva (original stem of *dvi*) two, both; *dvayoḥ* (du.m.gen) of the two (L01)

dvātriṃśat thirty-two (L04)

dvātriṃśat-tama (adj) 32nd (L09)

dveṣaḥ (m) 瞋 hatred (L02)

dvirephaḥ (m) a large black bee (L13)

dvitīya (adj) second (L09)

ehi (ipv; < \bar{a} + \sqrt{i} II ‘go’) come (L09)

eka (adj) one, single (in locative case: *ekasmin*) (L01)

eka-agra (adj) one-pointed, focused, concentrated (L02)

eka-aṃsam (indec) over one shoulder; *ekāṃsam uttara-āsaṅgaṃ kṛtvā*: putting the upper-robe over one shoulder (L05)

ekanavata (adj) 91st (L09)

ekāntaḥ (m) a single part, one side (L02)

ekānte (indec; loc of *ekāntaḥ*) at one side (L02)

ekasmin samaye (indec) 一時 at one time (L01)

eṣaḥ (pron; sg,f,nom: *eṣā*) this (see § 4.3) (L03)

eṣṭavya (FPP < $\sqrt{iṣ}$ VI ‘desire’) to be desired, desirable, to be approved (L11)

etat (n) (demonstrative pron) this, this one (referring to what is nearest or what has just preceded or is to follow) (L03; See § 4.4)

etarhi (indec) 今, 今者 now, at present (L04)

eti (\sqrt{i} II ‘go’; also I *ayati/ayate*) goes; comes (\bar{a} + \sqrt{i}), *sam-eti* (see *sametya*): comes together (L05)

eva (indec; enclitic) only, just, very, itself, indeed (emphatic) (L02)

evam (indec) thus, in this way, in the same way; *evam eva* ‘just like this’; *evam etad*: ‘this is so’, ‘it is so’. (L02)

evaṃ-citta (adj) of such a mind-frame, thinking in this manner, having such a thought (L11)

evaṃ-kṛta (adj) done/made in such a manner (L09)

evaṃ-rūpa (adj) of such form (L04)

evaṃ-vādin (adj) holding such a theory (L11)

gacchati ($\sqrt{\text{gam}}$ I ‘go’) goes (L02)

gamaṃyati (caus, < $\sqrt{\text{gam}}$ I ‘go’) causes to go (L04)

gambhīra (adj) (甚)深 deep, profound (L01)

gambhīra-buddhi (adj) profound in understanding (L10)

Vocabulary

- gamiṣyati* (fut of $\sqrt{\text{gam}}$ I 'go') will go (L07)
gaṇaḥ (m) a flock, a troop, a class, a company, a group (L04)
gandhaḥ (m) smell (L04)
gandharvaḥ (m) 健達縛, 乾闥婆, 食香, 尋香, 香音神, 樂神, 樂人 (1) the intermediate being existing immediately after one's death and just before the rebirth-consciousness enters into the mother's womb. (2) a musician deity (L10)
gāndharvikaḥ (m) singer, musician (L12)
gaṅgā (f) 恆河, 殞伽河 river, the River Ganges (L03)
gaṅgā-nadī (f) 殞伽(河), 恆河 the Ganga River (L07)
gaṅgānādi-bālukopama (adj) 如殞伽沙 like the sands of the Ganga River (L07)
garbhāḥ (m) the womb (L07)
gariṣṭha (superlative) heaviest, very heavy, most weighty, most venerable (L12)
garjati ($\sqrt{\text{garj}}$ I 'roar') roars (L11)
gata (PPP < $\sqrt{\text{gam}}$ I 'go') gone (L04)
gāthā (f) 偈, 頌, 伽他 a verse, stanza (L11)
gatiḥ (f) 行(動), 行處, 境, 趣, 道 going, destiny, state/plane of existence (L08)
gauḥ (f) a cow (L11)
gaurava-mātrakam (n) whatever little respect (that one has) (L10)
gauravatā (f) respect, the fact of respectfulness, respectability (L11)
Gautamaḥ (m) 喬答摩(氏) family name of the Buddha (L05)
ghaṭaḥ (m) 瓶 vase, pot (L01)
ghātayitr (ag. noun) one who causes to kill (L10)
glāna (PPP < $\sqrt{\text{glai}}$ I/II 'feel tired') 得病, 有病, 有疾 feeling tired, wearied, exhausted; sick, ill. *glānam* (n) 病, 疾, 疾病 sickness (L07)
glāna-pratyayaḥ (m) 病緣 support or help for the sick (L07)
grāhayaṭi ($\sqrt{\text{grah}}$ IX 'grasp') causes to take (up) (L04)
grahītum (inf; $\sqrt{\text{grah}}$ IX 'grasp') to grasp, to apprehend (L07)
grāmaḥ (m) 村, 聚落 village (L04)
grāma-kṣetram (n) a village land (L10)
grāmaṇīḥ (m) (*ḥgrāmaṇīḥ*) chief, village chief, army chief (L09)
grāma-patīḥ (m) village chief (L08)
grdhra-kūṭaḥ (m) 鷲峰, 靈鷲山 vulture-peak (L04)
grhaḥ (m) 家, 舍 house (L03)
grhapatīḥ (m) house-holder (L12)
grhin (adj) householding, householder, lay (L08)
grhītvā (ger; $\sqrt{\text{grah}}$ IX 'grasp') having grasped, having received (L09)
grhṇāti ($\sqrt{\text{grah}}$ IX 'grasp') grasps, accepts, receives, seizes (L09)
grhṇita (ipv; $\sqrt{\text{grah}}$ IX 'grasp') accept, take (L09)
guṇaḥ (m) 德 virtue, quality (L01)
guṇa-vat (adj) 'possessing virtues', virtuous (L07)
guru (f,sg: *guri*) heavy, weighty, respectable, serious, grievous; (m) a venerable person, a spiritual preceptor, teacher (L05)
gurugarbha (adj) having a heavy womb (L07)
guru-kariṣyati 尊重 (fut of $\sqrt{\text{kr}}$ VIII 'do') will respect (L07)
gurvīṇī (f; for *gurvī*, which is f for *guru*) pregnant, a pregnant woman (L07)
ham, ham bhoḥ (indec) exclamation expressing anger or respect (L09)

- hant* (PrP < \sqrt{han} II 'strike', 'kill') harming, killing; f,sg: *hantī* (L12)
hantr (ag. noun) destroyer, killer (L10)
hastah (m) the hand (L03)
hetuḥ (m) cause, reason (L04)
hetu-prabhava (adj) originating/arising from a cause (L11)
hetu-vidyā (f) 因明 'science of causes', logic (L02)
hi (indec; emphatic particle) indeed, certainly, for; *na hi*: 'indeed not', 'it is certainly not the case that' (L02)
hīna-adhimuktika (adj) '[one] having lowly inclination', '[one who is] committed to the inferior' (L09)
hīna-sattvaḥ (m) 下劣有情, 下劣之人, 凡夫下劣 inferior being (one who is not committed to the *bodhisattva* ideal) (L07)
hitam (n) benefit, welfare (L09)
hṛdayam (n) heart; *hṛdaya-vastu* heart-base (L04)
icchā (f) wish, desire (L12)
icchatī ($\sqrt{iṣ}$ VI 'wish') wishes, desires, acknowledges (L07)
idānīm (indec) now (L12)
īdrśa (adj) of this kind, such; f: *īdrśī* (L12)
iha (indec) here, in this world (L03)
indriyam (n) sense organ, faculty (L02)
īpsita (PPP of desid < $\sqrt{āp}$ V 'acquire') desired, wished; *yathēpsitam* (*yathā-īpsitam*) as it is wished (L10)
īryā-pathaḥ (m) 儀, 威儀, 威儀路, 威儀道, 進止威儀 (physical) movement, (ascetic) religious performance, behaviour, deportment, the fourfold movement of walking, standing, sitting and lying down (L13)
iṣaḥ (m) name of the month in September–October (*iṣa* also means fertile); *māsi iṣe*: in the month of harvest (L13)
iṣṭa (PPP < $\sqrt{iṣ}$ VI 'wish', 'desire') desired, desirable (L04)
itas (indec) from here, from this (L05)
iti (indec) thus, so, therefore, "....." (L02)
itthatvam (n) the state of being thus, existence here (L04)
... *ity-artha* (adj) having the meaning ... (L04)
iyaṃ (demon. pron, f) this (L01, L03, L04, L05)
jahāti ($\sqrt{hā}$ III 'abandon') abandons (L11)
jājvalatī (inten of \sqrt{jval} I 'blaze') shines intensely, is brilliant (L13)
jalpita (PPP < \sqrt{jalp} I 'murmur') spoken to (L06)
Jambudvīpaḥ (m; = *Jambūdīvīpaḥ*) the continent of rose-apples, i.e., India (L13)
jambūḥ (f; also *jambuh* f) rose apple tree (L13)
janaḥ (m) man, person, people (L12)
jana-kāyaḥ (m) crowd/group of people (L11)
janapadaḥ (m) 方域 inhabited country, the country, district, people, mankind (L10)
jānāti ($\sqrt{jñā}$ IX 'know') knows (L09)
jantuḥ (m) creature, living being, insect, worm, vermin; *jantu-bhayam* (n) 蟲怖畏: danger of vermins (L09)
jānu-maṇḍalam (n) knee-disk, knee (L05)
jarā (f) old-age, decay (L03)

Vocabulary

- jarāyuja* (adj) 胎生 born of womb (L02)
jāta (PPP < √jan IV 'be born') born, arisen, become (L12)
jātīḥ (f) birth, kind, genus, species, caste, race (L05)
jāty-andha (adj) blind from birth (L03)
jāyate (√jan IV 'be born'. Also I and X) is born, arises, comes forth (L05)
Jetavanam (n) 祇樹, 祇林, 祇樹林 the Jeta Grove (L02)
jigīṣu (adj; desid < √ji I 'conquer') desirous to conquer/obtain; *rājeva deśān ajitān jigīṣuḥ*: 'like a king, desirous of conquering unconquered regions.' (L13)
jihvendriyam (n) the tongue-organ, tongue (L07)
jīvadṛṣṭika (adj) (one) having the Life-principle-view (L07)
jīvaḥ (m) 命者 Life Principle (L03)
jīvasamjñā (f) notion of a Life Principle (L03)
jñānam (n) 智 knowledge (L03)
jñāta (PPP < √jñā IX 'understand', 'know') known (L04)
jñātavya (FPP < √jñā IX 'understand', 'know') to be known/understood (L06)
jyeṣṭha most excellent, greatest, best (L12)
kaccit (indec) interrogative particle (often expecting an answer "yes") I hope that ...? surely ..., perhaps ..., I fear that ... (L07)
kadā (indec) when? (L05)
kalā (f) a small fraction; generally described as a 16th part (L08)
kāla-gata (adj) has died, dead (L04)
kālaḥ (m) 時 time (L03)
kāla-kriyā (f) 'making time', death (L04)
kāla-samayaḥ (m) 時 time, temporal juncture, temporal stage (L03)
kalpaḥ (m) 劫 an aeon, world-age (L07)
kalpayati (caus < √kṛp I 'effect', 'be suitable for', 'arrange/prepare') imagines, considers as, theorizes, conceptualizes, arranges, disposes, prepares; *śayyām kalpayati*: lies down (L04; L09)
kalyāṇa 善 good (L04)
kalyāṇa-mitram (n/m) 善友, 善知識 good friend, spiritual friend (L06)
kāmaḥ (m) wish, desire, sensuality, sensual pleasure, object of sensual pleasure (L12)
kāma-mithyācārin conducting/practising wrongly with regard to sensuality, one who has sensual misconduct (L06)
kāma-rāgaḥ (m) 欲貪 sensual desire (L12)
kampate (√kamp I 'tremble') trembles (L11)
Kanālaḥ (m) (*/Kuṇālaḥ*) name of a son King Aśoka (L09)
kāṅkṣati (√kāṅkṣ I 'expect') desires, hopes for, longs for, awaits; doubts, hesitates, worries (L13)
kāntāram (n/m) 曠野, 難, 險難, 險難處 forest, wilderness, waste, a dangerous abode, a difficult/risky situation, calamity (L07)
kaṇṭhaḥ (m) throat, neck, voice; *saṃrakta-kaṇṭha*: having passionate voice; (*vi*) *nīla-kaṇṭha*: 'blue-neck', a peacock (L13)
karaḥ (m) tax, royal revenue (L13)
kāraṇā (f) pain affliction (L13)
kāraṇam (n) cause, reason (L07)

- karaṇīyam* (n; FPP < \sqrt{kr} VIII 'do') what has to be done, duty (L04)
karīṣyati (fut of \sqrt{kr} VIII 'do') will do (L07)
karma-āvaraṇam (n) 業障 *karma*-hindrance, *karma qua* hindrance (L08)
karma-pathaḥ (m) 業道 path of *karma*, the principal actions done through body, speech and mind (The *daśa kuśāla-karmapathāḥ* 十善業道 comprise a set of 10: abstention from killing, etc) (L06)
kartavya (FPP < \sqrt{kr} VIII 'do') to be done (L06)
karuṇā (f) 悲, 悲憫, 哀憫 compassion; *mahākaruṇā-cittam* (n) thought(/heart) of great compassion (L07)
kāruṇyam (n) 悲(心), 悲憫(心) compassion, compassionateness (L04)
kāṣāya brown-red, reddish colour (see also *kāṣāyam* as a n noun) (L08)
kāṣāyam (n) 袈裟衣, 染衣 (*kāṣāya* is also adj: 'brown-red') brown-red garment, the monk's robe (L08)
kaścit (sg,m, < *kaḥ* (interrog. pron + *cit*)) someone, anyone, a certain (L02)
kāsmāt (indec) 'from what', why (L10)
kāṣṭham (n) a piece of wood, timber (L12)
katama (pronoun) who/which, who/which among many (/ of two) (L02, L06)
katham (indec) how? (L04)
kathayām cakre (peri pf, Āt, < \sqrt{kath} X 'tell', 'relate' + *cakre*) told, related (L12)
kathayati (\sqrt{kath} X. 'tell', 'relate') tells, says (L04)
kathate (pas < \sqrt{kath} X 'tell', 'relate') is told/said (L08)
Kātyāyanīputraḥ (m) 迦多衍尼子/迦旃延子 name of a Buddhist (*Abhidharma*) Master, said to be the author of the *Jñānaprasthāna-śāstra* (L05)
Kauśikaḥ (m) 憍尸迦 name of Śakra, the king of gods (*devānām indraḥ*) (L06)
kāyaḥ (m) 身 body (L01)
kāya-gata (adj, < PPP of \sqrt{gam} I 'go') 'gone into the body', dwelling inside the body, has understood (a doctrine) by heart; relating to the body, directed at the body. *prajñāpāramitā ... kāyagatā kṛtā* 得甚深般若波羅蜜多經典在手 has got the profound wisdom-perfection on one's hand; 得甚深般若波羅蜜多所有義趣 has acquired all the intended meaning of the profound wisdom-perfection; 得是深般若波羅蜜口誦心解正見通達 acquired the ability to verbally recite, mentally understand, and penetrate through proper view (L11)
kecit (pl, m < *kaḥ* (interrog. pron) + *cit*) some (/certain) (L03)
kena kāraṇena (adv) for what reason, due to what reason (L05)
kevala (adj) whole, entire, unmingled (pure), mere, only; *kevalam paripūrṇam ... bahmacaryam*: 'the spiritual life which is complete in itself (/which is whole/unmingled), fulfilled (/complete), ...' (L04)
khalu (indec; confirmatory/ emphatic particle) 'indeed' (L02)
kīlākīlā (f) sound expressing joy (L13)
kim (n,sg of *kaḥ*) what?, why?; when placed at the beginning of a sentence, may mark a question. For the various uses of *kim*, see §§5.7, 5.8 (L04)
kiṃ-cit (n) something; *na kiṃcit*: nothing (L04)
kiṃ-rūpa (adj) of what form, what type (L11)
kiyatā (inst of *kiyat* (adj) 'how much') 'with/by how much', up to what extent (L04)
klamathaḥ (m) fatigue, exhaustion (L05)

Vocabulary

- kleśaḥ* (m) 煩惱 defilement (L01)
kolaḥ (m) a raft; *kola-upama* like a raft (L09)
koṭiḥ (f) 俱胝 a large number, variously given as 100,000, 10 million, billion, etc. (L10)
koṭīniyuta-śatasahasrāṇi (pl,n) 百千俱胝那庾多, 千萬億 hundreds of thousands of millions of millions (L12)
Krakucchandaḥ (m) name of one of the seven past *buddha*-s (L11)
kramaṇa (indec) step by step, gradually, sequentially (L12)
krāyakaḥ (m) buyer, trader (L09)
kriyā (f) activity, action, doing, making (L05)
kriyātām (ipv; < pas of \sqrt{kr} VIII 'do') let it be done (L09)
krodhaḥ (m) 忿 anger (L01)
kr̥ta (PPP < \sqrt{kr} VIII 'do') done, made (L02)
kr̥ta-aṅjali (adj) 合掌 whose palms are folded (in salutation) (L09)
kr̥ta-bhakta-kr̥tya (adj) having done the preparation/job for meal (L11)
kr̥ta-jñā (adj) 知(報)恩, 善解無礙, 善達無礙, 深了了 knowing what has been done, grateful, knowing fully/deeply (without hindrance) (善解(無礙); cf. *kr̥ta-vidyā* 善 (L06, L11)
kr̥taśas (preposition, used with gen) 為, 為度(有情) 為利樂 for the sake of, for the benefit of (L07)
kr̥ta-vedin (adj) 念當重報, 知報, 知(報)恩 acknowledging benefaction received, grateful, being aware of services done (L06)
kr̥ta-karaṇīya (adj) 已辦所辦, 所作已辦, 所作已成 (essentially same meaning as *kr̥takṛtya*. In X, there is sometimes attempt to distinguish the 2 adj — see Ex. 10a, # 19 and Chinese passages quoted in note) done what should/can be done, completed his task (an epithet for an *arhat*) (L10)
kr̥ta-kr̥tya (adj) 已作所作, 所作已辦, 已起作用 (essentially same meaning as *kr̥takaraṇīya*) done what should/can be done, accomplished his task (an epithet for an *arhat*) (L10)
kr̥tatvam (n) 所造性 (*kr̥ta*: 'made') fact/nature of being made (L02)
kr̥ta-vedin (adj) 念當重報, 知報, 知(報)恩 acknowledging benefaction received, grateful (L06)
kr̥tvā (ger; \sqrt{kr} VIII 'do') having done, having made (L05)
kr̥tya (FPP \sqrt{kr} VIII 'do') to be done, should be done (L06)
kr̥tyam (n; FPP < \sqrt{kr} VIII 'do') what has to be done, action, act, deed, duty, work, function, purpose, cause; *bhakta-kr̥tyam*: preparation for meal (L04, L11)
kṣama (adj) fit, appropriate, competent; enduring, bearing, bearable (L13)
kṣaṇaḥ (m) 剎那 a moment, the shortest unit of time (L01)
kṣaṇika (adj) 剎那住, 有剎那 momentary, lasting a single moment (L02)
kṣāntiḥ (f) 忍, 堪忍 receptivity, patience, endurance (L05)
kṣānti-vādin (adj) (one who is) advocating patience (L06)
kṣapayīṣyati (fut < caus of $\sqrt{kṣi}$ I/V/IX 'exhaust', 'destroy') will extinguish/destroy (L07)
kṣarant (PrP < $\sqrt{kṣar}$ I 'flow') flowing (L13)
kṣarati ($\sqrt{kṣar}$ I 'flow') flows (L13)
kṣata (PPP of $\sqrt{kṣaṇ}$ VIII 'wound') wounded, impaired, diminished (L09)

- kṣayah* (m) destruction, exhaustion (L05)
kṣetram (n) land, field; *buddha-kṣetram* 佛土佛刹: Buddha-field (See also L02)
 (L04)
kṣīṇa/kṣīta (PPP of $\sqrt{kṣi}$ V/IX 'destroy') destroyed, exhausted (L10)
kṣīṇa-āsrava (adj) 漏盡 having outflows (/defilements) exhausted — an epithet of an *arhat* (L10)
kṣipram (indec) quickly, immediately (L10)
kṣipa-tara (adj, comparative) quicker (L12)
kṣobhate ($\sqrt{kṣubh}$ I 'shake') shakes (L11)
kṣveḍitam (n; PPP < $\sqrt{kṣvid}$ I 'murmur') murmuring, growling, roaring (of a lion);
pra-sveḍitam (n): shouting, shout (L13)
kukṣiḥ (m/f) belly, womb (L13)
kula-duhitṛ (f) 善女人 daughter of a good family (L10)
kulam (n) family, caste (L09)
kula-putraḥ (m) 善男子 son of a good family (L02)
kumāraḥ (m) boy, prince (L04)
kunālah (m) a kind of bird, said to live in the Himālaya. King Aśoka's son was named Kunāla because his eyes are as beautiful as those of a *kunāla*. (L12)
kunāla-pratīma (adj) resembling a *kunāla* (L12)
kuśala (adj) 善 wholesome, skillful (L01)
kuśala-mūlam (n) 善根 root of skilfulness/wholesomeness (L02)
kutas (indec) from where? whence (L02)
kutaś-cit (indec) from somewhere (L09)
kutra where? in which case (L02)
kva (indec) where? (L04)
kva-cit (indec) somewhere; *na kvacit*: not anywhere (L04)
lābhaḥ (m) obtaining, acquisition, gain, profit (L06)
labhate (\sqrt{labh} I 'obtain', Āt) obtains (L05)
lābhin (adj) obtaining, one who obtains (L09)
lakṣaṇam (n) characteristic, defining attribute (L02; L04, L08)
lapyate (*/labhiṣyate*) (fut of \sqrt{labh} I 'obtain') will obtain (L07)
laukika (adj) worldly, mundane (L07)
lelihyamāna (PrP, Āt, of inten < \sqrt{lih} II 'lick'; cf. *liḍhi*) licking (L13)
liḍhi (\sqrt{lih} II 'lick') licks (inten: *lelihyati*, *leleḍhi* 'licks constantly'; PrP: *lehihant*, *lelihyant*, *lelihyamāna* or *lehihāna*) (L13)
likhati (\sqrt{likh} VI 'write') writes (L03)
likhiṣyati (fut of \sqrt{likh} VI 'write') will write (L07)
loka-dhātuh (m) 世界 world sphere (L04)
lokaḥ (m) 世間 world, the people in the world (L01)
loka-vid (adj) 世間解 knowing the world, one who understands the world (L07, L10)
lolupa (adj; corrupted from *lolubha*; inten < \sqrt{lubh} IV/I 'desire') intensely covetous;
madya-lolupa: 'eagerly desirous of intoxicants' (L13)
lolupa-jātīya (adj) of a greatly covetous type (L13)
madhu (n) honey, anything sweet (L13)
madhyāhnaḥ (m) midday (L10)

Vocabulary

- madhyam* (n) the middle, the centre; *madhye* (adv): in the middle (L04)
madhyama (adj) middle (L01), medium/ (grade), intermediate (L12)
madyam (n) intoxicant, liquor (L13)
mahā-brāhmaṇaḥ (m) great Brahmin (L08)
mahallaka (adj) old, feeble (L12)
mahā-nagarī (f) great city (L05)
mahā-puruṣaḥ (m) the ‘Great Man’; he is endowed with 32 marks (L04, L09)
mahāpuruṣa-lakṣaṇam (n) (32) marks of a Great Man (L04)
mahā-rājaḥ (m) great king, emperor (L08)
mahā-ratnam (n) great jewel, what is greatly precious (L06)
mahā-sattvaḥ (m) 摩訶薩埵, 摩訶薩 ‘great being’; an epithet for a true *bodhisattva* (L01)
mahā-śramaṇaḥ (m) great recluse (L11)
mahat (strong form: *mahānt*. For declension, see § 7.1.2) big, large, abundant, great (L05)
mahātman (adj) ‘great-souled’, high-mind, eminent, mighty; *māhātmyam* (n): greatness, magnanimity (L12)
mahā-vidyā (f) 大明 great magical skill (L06)
makṣikaḥ (m) (also *makṣikā*, f) a fly, bee (L02)
mama-kāraḥ (m) 我所心, 著我所, 我所執, 於我執 ‘mine-making’, clinging to “mine” (L02)
mālyam (n) garland (L07)
mānaḥ (m) 慢 conceit, arrogance (L06)
manas (n) mind (L07)
manasi-kariṣyati (fut of \sqrt{kr} VIII ‘do’) (*manasi*: loc,n,sg of *manas*) will apply the mind (properly) (L07)
manasi-kuru (ipv; < \sqrt{kr} VIII ‘do’) apply your mind (to it), pay attention (L09)
manasikurvant (PrP < \sqrt{kr} VIII ‘do’) applying the mind (L13)
manaskāraḥ/manasikāraḥ (m) 意, 念, 思, 作意 thought, attention, mental application (L04)
māṇavaḥ (m) 儒童, 童子, 摩訶(那)婆 a youth, lad (L03)
māṇayiṣyati 尊敬, 讚歎 (fut < caus of \sqrt{man} IV ‘think’) will esteem, will respect (L07)
māṇḍārava (*māṇḍāra/māṇḍāraka*, *mandāraka*) (adj) heavenly wonderful — as epithet of *pūṣpa*; usually transliterated in Chinese as 曼陀(羅); *māṇḍārava-pūṣpam*: (天上)微妙音花 ‘(heavenly) wonderful-sound flower’, with *-rava* taken to mean ‘sound. (L09)
mano-java (adj) mind-impelled/propelled, swift as the mind (L10)
mantraḥ (m) 咒, 神咒 a spell; *mahā-mantraḥ*: great spell (L03)
manuṣyaḥ (m) 人 human being (L01)
manute 思量 (\sqrt{man} IV/VIII ‘think’; cf IV: *manyate*) thinks, discerns, understands (L10)
manyate (\sqrt{man} IV/VIII ‘think’) thinks (L05; L06)
māraḥ (m) 魔, 魔王, 惡魔, 魔羅 The Evil One (L06)
māra-kāyikaḥ (m) 魔民 belonging to the group/retinue of *Māra* (L07)
maraṇam (n) death (L03)

Reading Buddhist Sanskrit Texts

- mārgaḥ* (m) 道 path (*nirodha* and *mārga* are the 3rd and 4th of the four Noble Truths) (L01)
- mārṣaḥ* (m; cf. *māriṣaḥ*) respectable man; used mostly in voc: worthy friend, dear sir (L13)
- mās* (m) a month (L13)
- maṣiḥ* (m/f) powder (L10)
- Māskari*/(*Maskarī*) *Gośālīputraḥ* (m) 末羯利瞿舍利子 name of one of the six well known heretical teachers in the Buddha's time (L13)
- matiḥ* (f) thought, intention, opinion, view, understanding, intelligence, the mind; *matim cakāra*: made up his mind, resolved to (L13)
- mātr* (f, ag. noun) mother (L10)
- mātram* (n) measure, quantity; *nāmadheya-mātra* (adj): amounting to no more than an appellation, appellation-only; *nāmadheya-mātram* (n): nothing but appellation, a mere-name (L05)
- maudgalyāyanaḥ* (m) 目犍連 name of a chief disciple of the Buddha, foremost in psychic powers (L01)
- mā vijñāyi* lest it be understood (*ajñāyi* is aor, 3.sg, passive: 'it is understood') (L13)
- māyā* (f) 幻, 幻化 illusion, trick (L03)
- māyopama* (adj) like an illusion, like a magical appearance (L12)
- mīthya* (indec) wrongly, improperly, falsely (L13)
- modakaḥ* (m) (also *modakam*, n) sweetmeat (as an adj, it means 'gladdening') (L02)
- mohaḥ* (m) 癡 delusion (L02)
- moha-puruṣaḥ* (m) 愚(癡)人 foolish man (L04)
- mṛdaṅgaḥ* (m) a kind of drum (L12)
- mṛṣā* (f) falsehood (generally inst: 'falsely') (L06)
- mṛṣā-vādin* (adj) speaking falsely, one who speaks falsely (L06)
- muditā* (f) 喜 sympathetic joy (L06)
- mukham* (n) mouth, face, front, entrance/gateway (to) (L06)
- mūlam* (n) 根 root, foundation (L02)
- mūla-āpattiḥ* (f) 重罪, 重禁 fundamental (gravest) transgression (L05)
- na* (indec) negative particle ('not') (L01)
- na jātu* (indec) never, not at all (L10)
- na-astitvam* (n) 無有(性) non-existence (L03)
- nāgaḥ* (m) 龍, 象 a snake, a serpent-demon, an elephant (L09)
- naḡaram* (n) town, city (L03)
- naīṣ-kramam* (n) (< *niṣ-krama*) renunciation, going forth/out (L05)
- naīva-saṃjñā-na-asamjñā-āyatanam* (n) 非想非非想處, 非想非非想(/遍)入 sphere of neither-ideation-nor-nonideation (L06)
- nāma* (indec) indeed (used as an emphatic particle) (L03); by name, named — *nāma* = named X (L05)
- nāma-dheyam* (n) appellation, name, title (L05)
- namaḥ* (n) homage, salutation (L03)
- nāma-mātram* (n) mere-name (L08)
- nāman* (n) 名 name; *nāma-rūpam* 名色: 'name-and-form' (psycho-physical complex) (L02, L05)

Vocabulary

- namas-kāraḥ* (m) salutation (L10)
nānā-vidha (adj) of various forms 種種 (L11)
narakaḥ (m) hell (L10)
naśyati ($\sqrt{naś}$ IV ‘perish’) perishes, disappears (L03)
navayāna-saṃprasthita (PPP < $\sqrt{sthā}$ I ‘stand’) 新發意, 新發趣乘, 新學, 新學大乘
 newly set forth in the vehicle (L10)
nayaḥ (m) 理, 理趣, 道理, 教, 方便, 門, 義, 意趣 design, method, principle, system,
 doctrine (L04)
ṇayati ($\sqrt{nī}$ I ‘lead’) leads (L02)
netṛ (m) leader, guide (L10)
netram (n) eye (L12)
neya-artha (adj) 不了義 whose meaning is to be drawn out, implicit (L03)
nī-dānam (n) cause, causal factor (L10)
nī-dhanam (n) conclusion, end, destruction, death (L12)
nī-dhyāta (PPP < \sqrt{dhyai} I ‘meditate’) meditated, contemplated (L06)
niḥ-kleśa (adj) 無復煩惱 defilement-free (L10)
niḥsaraṇam (n) 出離 going out, exit (L02)
niḥsaraṇa-artham for the sake of exit; X-*artham* = ‘for the sake of X’ (See also
 -*artham*) (L02)
niḥ-sattva (adj) without a sentient being; *niḥsattvatvam* (n): Sentient-being-ness,
 the fact of being devoid of a Sentient Being (L04)
nikāyaḥ (m) a collection, a group, a class, a Buddhist school (L05)
nī-kṣipati ($\sqrt{kṣip}$ VI ‘throw’) throws in/down, casts, lays down (L03)
nimitta-kuśala (adj) 善能占相算數 skilled in reading signs (L12)
nimittam (n) 相 mark, sign (L04)
nimitta-saṃjñā (f) 相想 ideation of sign (L04)
nīpatya (ger; \sqrt{pat} I ‘fall’) falling down, throwing (oneself) down (in worship)
 (L12)
nir-ātman (adj) without a Self; *nirātmatvam* (n): Selfless-ness, the fact of being
 devoid of a Self (L04)
nir-ātma-ka (adj) 無我 without a Self (*ātman*) (L05)
nir-deśaḥ (m) discourse, exposition, description (L13)
nir-diśati ($\sqrt{diś}$ VI ‘point out’, ‘show’) points out, points to, suggests, indicates,
 announces, proclaims (L03)
nir-jāta (PPP < \sqrt{jan} IV ‘be born’) born out of (L04)
nir-jīva (adj) without a Life Principle; *nirjīvatvam* (n): Life-principle-ness, the fact
 of being devoid of a Life Principle (L04)
nir-mīta (PPP < $\sqrt{mā}$ III/II/IV ‘measure’) ‘measured out’, magically created;
tathāgata-nirmita 如來所變化者: ‘magically created by the Tathāgata’ = the
 Tathāgata’s magical creation. (L02)
nirṇāmayām āsa (peri pf, < \sqrt{nam} I ‘bend’ + *āsa*) bent forth, stuck out (L12)
nir-ṇamayati (\sqrt{nam} I ‘bend’) bends forth (L07)
nir-ṇamayya (ger; \sqrt{nam} I ‘bend’) bending out/forth (L05)
nī-rodhaḥ (m) 滅 cessation, extinction, suppression (L01)
niruddha (*nī*- \sqrt{rudh} VII ‘obstruct’) opposed, stopped, obstructed, ceased (L04)
nī-rudhyate (pas < \sqrt{rudh} VII ‘stop’) is ceased (L08)

Reading Buddhist Sanskrit Texts

nir-vacanam (n) etymology, explanation (L10)

nir-vāṇam (n) 涅槃 the ultimate goal of Buddhism wherein is the complete cessation of all *duḥkha* (L02)

nir-yāti (√*yā* II 'go') goes out, sets out (L08)

nirvīṭ-saṃjīn (adj) 厭, 心生厭離 feeling disgusted, having a thought of disgust (L12)

niś-carati (√*car* I 'move') comes forth, issues out; *niśceraḥ*: pf,3, pl (L12)

niś-cayaḥ (m) inquiry, ascertainment, conviction, determined views (thought system) (L12)

ni-śevita (PPP < √*sev* I 'serve') frequented, resorted to, practised, served (L07)

ni-śīdati (√*sad* I 'sit') sits down (L02)

niṣ-krānta (PPP < √*kram* I/IV 'step') gone forth/out (L04)

niṣ-pudgala (adj) without a Person; *niṣpudgalatvam* (n): Selfless-ness, the fact of being devoid of a Self (L04)

ni-śrītya (ger, < √*śri* I 'rely on', 'lean on') relying on, depending on (L13)

niṣṭha-nirvāṇa (adj) grounded on/arrived at *Nirvāṇa*, culminating in *Nirvāṇa* (L06)

ni-syandaḥ (m) 流, 等流, 隨流 'outflowing', emanation (L06)

nīta-artha (adj) 了義 whose meaning is drawn out, explicit (L03)

nītya (adj) permanent 常 (L08)

nītyam (indec) always (L09)

ni-vāśya (ger; < caus of √*vas* II 'wear') putting on (the garment), having dressed up (L05)

ni-vedayati (caus < √*vid* II 'know', 'understand'; used with gen/dat/loc) announces, declares, proclaims; PPP: *nivedita* (L09)

niyutam (n/m) 那庾多 a very large number, usually 1 million, but sometimes much greater (L10)

no (indec; emphatic, stronger than *na*) no, not (L05)

nu (indec) enclitic particle reinforcing an interrogative: now (L08)

nudati (√*nud* VI 'push') pushes away, impels, drives away, banishes. Pf, 3,sg: *nunoda*; *leliyamānair ... madhu dvirephaiḥ svanad vanaṃ tasya mano nunoda*: 'The forest, resounding (*svanat*) with the black bees licking intensely at honey, impelled his mind.' (L13)

nyāyatas (indec) as is proper, justly (L13)

pādaḥ (m) foot (L02)

padam (n) footstep, track, step, site, constituent, item, factor (L07; L10)

pāda-mūlam (n) foot-base, sole or heel (L12)

pakṣaḥ (m) a side, party, faction, etc. (L01)

pakva (adj) cooked, ripe; *pakva-bhikṣā*: cooked alms (L09)

paṃsayati (√*paṃs*/paṃś I/X 'destroy') destroys, disparages (others) (L08)

pānam (n) drink (L09)

paṇavaḥ (m) a kind of cymbal (L12)

pañca five (L03)

pañcadaśī (f) the 15th day on a half-month; *aṣṭamīm* (adv): on the 8th day (L09)

pañca-skandhāḥ (m) 五蘊, 五陰, 五眾 five heaps, five aggregates (L03)

pañca-vrata-padāni (n, pl) five vow-factors; i.e., the five precepts: abstention from killing, stealing, sexual misconduct, false speech and taking intoxicants (L13)

Vocabulary

- pañcebdrīyāni* (n) 五根 five (spiritual) faculties — *śraddhā*, *vīrya*, *smṛti*, *samādhi*, *prajñā* (L06)
- pāṇih* (m) the hand (L07)
- pāṇīya-kāntāram* (n; also m) 乏水曠野 a waterless waste, desert (L07)
- panthan* (/pathin) (m) path, road, course, range, reach (L09)
- pāpīyāms/pāpīyas* (adj) 惡, 波旬, 波卑 worse, (very) evil, Evil One; *māraḥ pāpīyān* (< *-iyāms*, a comparative suffix; nom,sg,m is *-iyān*): 惡魔 *Māra*, the Evil One (L06)
- papracchuḥ* (pf, pl.3, < \sqrt{prach} VI ‘ask’) they asked (L12)
- paraḥ* (m) another (than oneself) (L04)
- parama* (adj) 最勝 chief, highest (L04)
- paramāṇuḥ* (m) 極微 atom (L10)
- parama-śraddha* (adj) ‘having highest faith’, extremely devout (L12)
- pāramitā* (f) 波羅蜜多, 度, 到彼岸 perfection (L03)
- parāmṛṣati* ($\sqrt{mṛṣ}$ VI ‘touch’; *sa*-aor: *amṛkṣat*) 取, 取著, 貪著, 執受; touches, seizes, holds on to, clings to; *aparāmṛkṣaḥ*: sg,2, *sa*-aor (L13)
- paratas* (adv) from others, farther, afterwards (L10)
- pari-bhunakti* ($\sqrt{bhuḥ}$ VII ‘enjoy’) enjoys, consumes, eats; *Āt*,3,sg: *paribhunkte*; also: *paribhūjate* (L12)
- pari-bhūta* 遭輕毀, 輕賤 (PPP < $\sqrt{bhū}$ I ‘become’) despised (L07)
- pari-caryā* (f) 承事, 供養, 恭敬 moving about, attendance, service, devotion: *asmākaṃ paricaryā-parigrahaḥ*: accepting our attendance (L10)
- pari-devaḥ* (m) (悲)歎, 憂, 痛哭 lamentation, wailing (L06)
- pari-grhṇāti* (\sqrt{grah} IX ‘grasp’; *Āt*: *parigrhṇite*) grasps, seizes, embraces, takes hold of, takes possession of, obtains, receives, accepts, conforms to (L09)
- pari-grhīta* (PPP \sqrt{grah} IX ‘grasp’) (所)攝, (所)受, 攝取, (所)攝持, 護持, (所)攝護 seized, grasped, taken hold of, possessed, included (in), accepted, received, enclosed, restricted, sustained, protected (L11)
- pari-hīyate*: (pas of $\sqrt{hā}$ III ‘abandon’) is diminished (L05)
- pari-indanā* (f) 付囑 instruction, entrusting, empowerment (L04)
- pari-jayaḥ* (m) 積習, 修習, 熟練, 修得, 證, 勝解 full familiarity, full mastery; *kṛta-parijaya*: one who has achieved full mastery in a given meditative practice (L05)
- pari-jñāya* (ger; $\sqrt{jñā}$ IX ‘know’) having fully known (L05)
- pari-karman* (n) preparation, prerequisite work 修治, 修行, 宿業, 業 (other meanings include: attendance, worship, cleansing 淨, 淨修); *pūrvaparikarmakṛta* 宿業成熟: having done the preparatory work previously, having fulfilled the prerequisites (L06)
- pari-kṣīṇa-bhavasamyojana* (adj) 盡諸有結 whose fetters of becoming fully destroyed (L10)
- pari-māṇam* (n) measure, extent, amount (L09)
- pari-mocayati* (caus < \sqrt{muc} VI ‘release’) causes to be free, liberates (L06)
- pari-mocayitavya* (FPP < caus of \sqrt{muc} VI ‘release’) to be made fully free, to be fully liberated (L06)
- pari-mocita* (PPP of caus < \sqrt{muc} VI ‘release’) released, caused to be fully free (L05)
- pari-ṇamaḥ* (m) 變, 變易, 轉變, 迴向, 熟 ‘bending round’, change, transformation,

- ripening, development, dedication/transference (廻向; in this sense = *pariṇāmanam* (n) and *pariṇāmanā* (f)) (L06)
- pari-ṇamayati* 廻向 (caus < \sqrt{nam} I 'bend') changes into, diverts, turns over, dedicates towards, transfers (merits) (L05, L06, L11)
- pari-nāyakaḥ* (m) guide; f: *pari-nāyikā*
- parindita* (PPP < *pari-√ind* I 'to be powerful') 付囑 instructed, entrusted, empowered (L04)
- pari-nirvāṇam* (n) 般涅槃 complete *nirvāṇa*, complete quiescence; the passing away of a Buddha/arhat (L02)
- pari-nir-vāntu* (ipv; pl, < $\sqrt{vā}$ II 'blow') let them (/may they) attain Nirvāṇa (L09)
- pari-nirvāpayati* (caus of $\sqrt{vā}$ II 'blow'; (*pari*)*nirvāti*: 'enters complete *nirvāṇa*') causes (beings) to enter into complete *nirvāṇa* (L04)
- pari-nir-vāpayitavya* 令入 ... 般涅槃 (FPP, caus of *parinirvāti* $\sqrt{vā}$ II 'blow') to be led into (to be made to attain) *parinirvāṇa* (L06)
- parinirvāpya* (ger; $\sqrt{vā}$ II 'blow') 'having caused the complete blowing out / extinction 令滅度已', 'having led [beings] into *parinirvāṇa*' (L05)
- pari-nir-vṛta* (PPP < \sqrt{vr} V 'cover') completely extinguished, fully calmed, completely emancipated, attained *parinirvāṇa* (L06)
- pari-nirvāti* ($\sqrt{vā}$ II 'blow') completely ceases to blow, becomes completely calm, enters into complete Nirvāṇa (L11)
- pari-niṣpattiḥ* (f) 圓實 perfection (L06)
- paripācayati* 成熟 (caus of \sqrt{pac} I 'cook') makes fully mature (L04)
- pari-pācayiṣyati* (fut < caus of \sqrt{pac} I 'cook') will ripen (L07)
- paripūṇam* (n) full accomplishment, rendering complete (L13)
- pari-pūrayitavya* (FPP < caus of $\sqrt{pr/pṛ}$ III/IX 'fill') to be fulfilled/completed/perfected (L06)
- pari-pūrṇa/saṃ-pūrṇa* (PPP < $\sqrt{pr/pṛ}$ III/IX 'fill') 'fulfilled', completed, perfected; *paripūrṇam-√kr*: 'fill up (with)' (L04)
- pari-pūryate* (pas of caus < $\sqrt{pr/pṛ}$ III, IX 'fill') is filled/fulfilled; *pari-pūryatām*: ipv, 3,sg, pas 'let/may it be fulfilled' (L11)
- pariṣkāraḥ* (m) utensils, accessory, item of utility (L07)
- pari-śodhanam* (n) purification (L03)
- pari-śodhayati* 清淨, 嚴淨 (caus of $\sqrt{śudh}$, IV 'be pure') fully purifies (L04)
- pari-śodhayiṣyati* (fut < caus of $\sqrt{śudh}$ IV 'be pure') will purify (L07)
- pari-śuddha* (PPP < $\sqrt{śudh}$ IV 'be pure') completely purified (L04)
- pari-śuddhiḥ* (f) complete purification (L09)
- pari-śudhyate* (pas; < $\sqrt{śudh}$ IV 'be pure') is fully purified (L08)
- pari-tapta* (PPP < \sqrt{tap} I 'burn', 'be hot') tormented, pained (L04)
- pari-tyajati* (< \sqrt{tyaj} I 'leave') 棄, 捨, 棄捨, 捨離, 永捨, 施 leaves completely, gives away, gives up, abandons, forsakes, donates fully (L02)
- pari-tyakta* (PPP, < \sqrt{tyaj} I 'leave') abandoned, forsaken, given away, donated (L04)
- pari-vrājakaḥ* (m) 普行, 出家外道 wanderer (L10)
- pari-vṛta* (PPP < \sqrt{vr} V/IX/I 'cover') surrounded (by) (L04)
- parṣad* (f; = *pariṣad*) assembly (L11)
- paruṣa* (adj) hard, rough, harsh (L09)
- parvataḥ* (m) mountain (L04)

Vocabulary

- pary-aṅkaḥ* (m) (*aṅka* is a curve) the fully cross-legged position in meditation (L05)
- pary-ava-āpnoti* ($\sqrt{āp}$ V ‘acquire’) 得, 得究竟, 領受, 善解, 通利, 善通利, 究竟通利 fully masters, fully comprehends (L10)
- pary-ava-āpnuhi* (ipv; $\sqrt{āp}$ V ‘acquire’) master, comprehend completely (L09)
- pary-ava-āpnuvant* (PrP < $\sqrt{āp}$ V ‘acquire’) mastering (L08)
- pary-ava-āpsyati* 得, 領受, 善解, 通利 (fut of $\sqrt{āp}$ V ‘acquire’) will fully master, will fully comprehend (L07)
- pary-ava-āptum* (inf; $\sqrt{āp}$ V ‘acquire’) to fully master/comprehend (L07)
- pary-ava-dāta* (PPP < $\sqrt{dā/dai}$ I ‘cleanse/clear’) fully purified, cleansed, clean, white (L04)
- pary-ava-sānam* (n) the every final end; *paryavasāne* (adv): at the end (L04)
- paryāyaḥ* (m) turn, course, way, manner, repetition, alternative, synonym, a particular perspective (see *dharma-paryāyaḥ*), arrangement (L04)
- paryāyena* (adv) alternatively; *anena paryāyena* in this manner (L02, L04)
- pary-upa-āsanam* (n) (also f, *paryupāsana*) 承事, 親承, 親近, 供養 ‘sitting round’, drawing near (to learn and serve) honour, service (L04)
- pary-upāśiṣṭa* ($\sqrt{ās}$ II ‘sit’; iṣ-aor, sg,3, Āt (*āśiṣṭa*, *āśiṣātām*, *āśiṣata*)) sat round, attended on, honoured (L13)
- pary-upa-āsita* (PPP < $\sqrt{ās}$ II ‘sit’) 親近, 供養, 親近供養, 承事 attended on or drawn near (and learned); *ekabuddha-paryupāsita*: attended on / drawn near to (and learned from) one single Buddha (L06)
- paścādbhakta* (adj) after/having taken meal; *paścādbhakta-piṇḍapāta-pratīkrānta*: having returned from the alms round and eaten food. (L11)
- paścāt* (indec) later, subsequently (L07)
- paścima* (adj) later, last, western (L01)
- paścimā* (f) western direction (L07)
- paśyati* ($\sqrt{paś}$ I ‘see’) sees, observes, beholds (L02)
- patākā* (f) 幡 flag, pennon (L07)
- pāṭaliputram* (n) name of the capital of ancient Magadha (L09)
- patati* (\sqrt{pat} I ‘fall’) falls (L02)
- paṭhati* ($\sqrt{paṭh}$ I ‘read’) reads, recites (L08)
- paṭhyate* (pas < $\sqrt{paṭh}$ I ‘recite’) is recited (L08)
- patita* (PPP < \sqrt{pat} I ‘fall’) fallen (L04)
- pātram* (n) receptacle, bowl (L05)
- paurva-janmika* (adj) pertaining to previous existence (L07)
- paurvaka* (adj) previous, former (L07)
- pīḍayati* ($\sqrt{pīḍ}$ X (or caus) ‘press’) presses, oppresses (L03)
- piṇḍaḥ* (m) (also n) lump, ball, alms-food for the monks (L03)
- piṇḍa-pātaḥ* (m; *pāta* < caus of \sqrt{pat} I ‘fall’) 乞食 alms collecting, alms offering, the alms round, food dropped into a monk’s alms-bowl, alms (L02)
- piṇḍī-kṛtya* (ger; *piṇḍa* + \sqrt{kr} VIII ‘do’) ‘having made into a lump’, ‘having put together/composed’ (L05)
- piṭakaḥ* (m) basket; *abhidharma-piṭaka*: ‘the basket (collection) of Abhidharma’ (one of the threefold collection of the Buddhist canon) (L08)
- pra-āpnoti* ($\sqrt{āp}$ V ‘acquire’; du: *prāpnutaḥ*; pl: *prāpnuvanti*) attains, acquires (L10)
- pra-āptum* (inf; $\sqrt{āp}$ V ‘acquire’) to acquire, to attain (L07)

- pra-bhā* (f) light, illumination, radiance, splendour (L11)
pra-bhāta (PPP < $\sqrt{bhā}$ II 'shine') shone forth, has dawn (L11)
prabhāsvara (adj) 光明, 光淨, 明淨, 淨, 清淨 clear (of voice), transparently bright, translucent, pure (of nature of thought) (L03)
pra-bhavaḥ (m) origin, source (L11)
pra-bhāvayati (caus < $\sqrt{bhū}$ I 'become') makes manifest, reveals, promotes (see also: *prabhāvya*) (L08)
pra-bhāvya 現, 出現, 所顯, 所顯現, 顯, 增, 宣說 (pas, from caus of $\sqrt{bhū}$ I 'become') is made manifest, is developed into, is made prominent, is promoted (L06, L08)
pra-bhūta (PPP < $\sqrt{bhū}$ I 'become') come forth, much, abundant, numerous, great; *prabhūta-prabhūta*: a large amount of, a lot and a lot (L09; L12)
pra-bhṛtiḥ (f) beginning; X-*prabhṛti* : 'X, etc' (L05); indec (when used with an abl adv): beginning from (L08)
pra-carīṣyati (fut of \sqrt{car} I 'move') 轉, 流布 will spread (L07)
pra-caṣṭe (< $\sqrt{cakṣ}$ II 'tell') declares, proclaims; *pracaṣṭmahe*: 1, pl (Āt) (L08)
pra-dakṣiṇa (adj) 右邊 moving to the right; *pradakṣiṇah/pradakṣiṇam* (m/n noun): movement that keeps on the right → *triṣṭradakṣiṇī-karoti*: 右邊三匝 (\sqrt{kr} VIII 'do') circumambulates thrice to the right (L11)
pra-dānam (n) giving (L09)
pra-deśaḥ (m) region, place, location, a part, a limited part/extent (分, 一分, 少分) (L02, L10)
prādeśika (adj) limited, partial, f: *prādeśikī* (L11)
pra-dhyāyati (< \sqrt{dhyai} I/II 'ponder') meditates upon, thinks about, ponders over, reflects on (L09)
pra-duṣṭha (PPP < $\sqrt{duṣ}$ IV 'spoil') polluted, corrupted (L10)
prāg eva (indec) 何況 how much more so, not to speak of ... (L08)
pra-grahītavya 攝伏, 降伏 (FPP < \sqrt{grah} IX 'grasp') 'to be seized forth', to be tamed (L06)
pra-hānam (n) 斷, 捨 abandonment, abandoning, relinquishment (L08); (= BHS form *pradhānam*) exertion, strenuous effort (L13)
pra-hātavya (FPP $\sqrt{hā}$ III 'abandon') to be abandoned (L08)
pra-hāya (ger; $\sqrt{hā}$ III 'abandon') having abandoned (L05)
pra-hṛṣṭa (PPP < $\sqrt{hrṣ}$ IV 'thrill', 'rejoice') greatly thrilled (L13)
prajā (f) offspring, children, mankind, people, subject (of a ruler) (L13)
pra-jñā (f) 慧, 般若 understanding, Wisdom (L03)
prajñā-pāramitā (f) 般若波羅蜜多 wisdom-perfection, perfection of wisdom (L03)
pra-jñāpta (PPP < caus of $\sqrt{jñā}$ IX 'know') arranged, prepared (L02)
pra-jñāptiḥ (f) concept, designation (L12)
pra-jñāsyate (pas of fut < $\sqrt{jñā}$ IX 'know') will be known (L07)
prajñā-vat (adj) 'possessing wisdom', wise (L07)
pra-jñāyate (pas, < $\sqrt{jñā}$ IX 'know') is (properly) known (L07, L08)
pra-kīrṇa (PPP < $\sqrt{kī}$ VI/I 'strew') scattered (L05)
pra-kṛanta (PPP < \sqrt{kram} I/IV 'step') has gone, has left (L11)
pra-kṛtiḥ (f) 本性 nature, fundamental nature, fundamental form (L03)
pra-kṣālya (ger; *pra*+ $\sqrt{kṣal}$ X 'clean', 'wash') having cleansed/washed (L05)

Vocabulary

- pra-kṣveḍitam* (n) (< PPP of $\sqrt{kṣvid}$ I ‘utter a sound’) shout, shouting (L13)
- pramāṇam* (n) 量 measure, standard, criterion, authority, a means of knowledge (L03)
- prāmodyam* (n) joy, great delight (L10)
- pra-mudita* (PPP < \sqrt{mud} I ‘rejoice’) overjoyed, greatly joyful (L09)
- pra-mṛjya* (ger; $\sqrt{mṛj}$ I ‘wipe’) having wiped (L05)
- pra-muñcati* (pra+ \sqrt{muc} I ‘release’) releases (L04)
- prāṇa-atipātaḥ* (m) taking of life, killing (L04)
- prāṇātīpātīn* (adj) depriving of life, one who kills (L06)
- prāṇaḥ* (m) breath, life, vitality (L12)
- prāṇakajātaḥ* (m) 生類, (小)虫 living species, small insect (L13)
- pra-ṇamya* (ger, < \sqrt{nam} I ‘bend’) having bent (towards), having bent forth (L05)
- pra-ni-dhānam* (n) 願, 誓願, 本願, 勝願, 弘願, 願求, 願樂 ardent desire, aspiration, vow (L10)
- pra-ni-dhāya* (ger; $\sqrt{dhā}$ III ‘put’) placing in, holding (L05)
- pra-ni-pātaḥ* (m) prostration, salutation, obeisance (L12)
- pra-āpa* (pf, sg,3, < $\sqrt{āp}$ V ‘acquire’) acquired (L12)
- prāpta* (PPP < pra + $\sqrt{āp}$ V ‘acquire’) attained, acquired (L04)
- prāsādaḥ* (m) top story of a building, palace, mansion; *prāsāda-tala*: (樓)閣上 upper level of a mansion (L04, L13)
- pra-sādaḥ* (m) 淨信 deep conviction (L01)
- pra-samayitavya* (*praśamayitavya*, < caus of $\sqrt{śam}$ IV/I ‘be calm’, ‘cease’) should made to cease, should be appeased, should be should be extinguished (L06)
- pra-savati* ($\sqrt{sū}$ I -*sava*, also II -*sauti*; ‘beget’) begets, produces, brings forth (L02)
- pra-saviṣyati* (fut of $\sqrt{sū}$ I/II ‘beget; also: *prasosyate*) will beget (L06, L07)
- pra-soṣyate* (fut, At form of *prasaviṣyati*) will beget, will give birth (L07)
- pra-sṛta* (PPP < $\sqrt{sṛ}$ I ‘flow’) proceeded, advanced, moved forth (L13)
- pra-sunoti* (\sqrt{su} V ‘press out’. Cf. $\sqrt{sū}$ I/II ‘beget’, ‘bring forth’. Note that the author also uses $\sqrt{sū}$ I/II in the fut: *puṇyaskandhaṃ prasaviṣyati*; the fut from \sqrt{su} V would be *soṣyati*) produces; opt,3,sg: *prasunuyāt* (L10)
- prathama* (adj) first (L01, L09)
- prati-bhānam* (m) 辯, 辯才 becoming clear, brilliance, eloquence (L05)
- prati-bhāti* ($\sqrt{bhā}$ II ‘shine’) shines upon, becomes clear, occurs to one, appears good/proper, pleases to (gen/acc); *pratibhāti me*: it pleases me (/ appears good to me) [to speak] = I’d like to speak; *pratibhāti te* K: 汝所樂說: ‘what it pleases you (/ what you feel good) to say; X: 汝今乃能 ... 善說 (法要): ‘you are capable of properly expounding (the doctrine)’ (L08)
- prati-ghaḥ* (m) 瞋(恚) resistance, obstruction, hostility, hatred (L12)
- prati-grahīṣyati* (fut < \sqrt{grah} IX ‘grasp’) will grasp/seize (L07)
- prati-hanyate* (pas, < \sqrt{han} II ‘strike’) is beaten back, is frustrated (L09)
- prati-jalpati* (< \sqrt{jalp} I ‘murmur’) speaks back, answers back, replies (L06)
- prati-jñā* (f) promise, assertion, proposition, statement (L13)
- prati-kāṅkṣitavya* (FPP < $\sqrt{kāṅkṣ}$ I ‘expect’) to be expected (L06)
- prati-kramati* (< \sqrt{kram} I ‘step’) goes back, returns (L02)
- prati-kṣipati* ($\sqrt{kṣip}$ VI/IV ‘throw’) rejects, despises (L10)

- prati-kūla* (adj) 違逆 contrary, adverse, disagreeable (L02)
prati-labdhā (PPP < $\sqrt{\text{labh}}$ I 'obtain') obtained, gained (L06)
prati-labhate 獲, 獲得 ($\sqrt{\text{labh}}$ I 'obtain') obtains (L05)
pratimā (f) image, likeness, picture, statue (L12)
prati-padyasva (ipv; Āt , < $\sqrt{\text{pad}}$ IV 'attain', 'go') practise (L09)
prati-padyate (< $\sqrt{\text{pad}}$ IV 'go') 行, 正行, 修行, 勤修學, 學 gets into, undertakes, practices, understands, learns (L09)
prati-pakṣaḥ (m) 對治 antidote, counteragent (L06)
prati-pattavya (FPP < $\sqrt{\text{pad}}$ IV 'go') 修行 to be practised, to be engaged in action (L06)
prati-rūpa (adj) corresponding, suitable, proper, appropriate, agreeable (L10)
prati-saṃ-vedayate (< caus of $\sqrt{\text{vid}}$ II 'know', 'understand') 受, 領受 experiences; perceives, recognizes (L05)
prati-saṃya (ger; $\sqrt{\text{sam}}$ IV 'be calm', 'put an end to') putting away (L05)
prati-saṃ-yukta (PPP < $\sqrt{\text{yuj}}$ VII 'join/unite') conjoined with; X-*pratisaṃyukta*: 'conjoined with X'; *satpāramitā-pratisaṃyukta*: 'conjoined with the six perfections' (L07)
prati-saraṇam (n) 依 reliance, support, basis (L03)
prati-sartavya (FPP < $\sqrt{\text{śr}}$ I/III 'run', 'go towards' Cf. Prakritic *pratisaraṇa* > *pratiśaraṇa* 依, 依止, 所依止處, 歸依) 應依, 應依止, 當依, 正依住 should be run towards, should rely on (L11)
prati-ṣṭhāpayati ($\sqrt{\text{sthā}}$ I 'stand') establishes, installs (L04)
prati-ṣṭhita 住, 依(住) (PPP < $\sqrt{\text{sthā}}$ I 'stand') standing, resting (on), established, got stuck (in), attached (to), fixated (L04)
prati-tiṣṭhati ($\sqrt{\text{sthā}}$ I 'stand') 住, 著 abides in (in sense of being attached), stays on, gets stuck in, stays on a support/base), fixates on, clings to (L04)
pratītya (ger; $\sqrt{\text{i}}$ II/I 'go') having depended/based on, having taken as condition, conditioned by (L05)
prati-vedayati ($\sqrt{\text{vid}}$ II 'know') makes known, causes to know (L04)
prati-vi-buddha (< $\sqrt{\text{budh}}$ I 'know') awakened, wide awake, awake; *prativibuddhaḥ san* (*san* is PrP < $\sqrt{\text{as}}$ II 'be'): being wide awake (L04, L06)
prati-vi-nodayitum (caus < $\sqrt{\text{nud}}$ VI 'push', 'remove') to remove, dispel, get rid of (L07)
prati-vi-rata (< $\sqrt{\text{ram}}$ I 'enjoy') abstained (usually with abl); *prāṇātipātāt pravivirata*: 'abstained from killing (L04)
prati-vi-ruddha (PPP < $\sqrt{\text{rudh}}$ VII 'obstruct') opposed (to each other) (L11)
praty-ākhyāti ($\sqrt{\text{khyā}}$ II 'be named', 'tell', 'declare/proclaim') repudiates, denies (L08)
praty-ā-khyāya (ger < $\sqrt{\text{khyā}}$ II 'be named') having repudiated (L08)
praty-akṣam (n) direct perception; *pratyakṣa-kārin* 現(前)證, 現見 perceiving directly, one who realizes directly (by oneself) (L12)
praty-anu-bhavati ($\sqrt{\text{bhū}}$ I 'becomes') experiences, experiences individually (L07)
praty-arthikaḥ (m) opponent, enemy (L06)
praty-avekṣate (*prati* + *ava* + $\sqrt{\text{ikṣ}}$ I 'see') 觀(察), 思惟, 內審觀察 reflects, contemplates, considers (L05)
pratyayaḥ (m) 緣 condition, causal condition (L02)

Vocabulary

- pratyeḥka-bodhiḥ* (f, = *pratyeḥkabuddha-bodhiḥ*) Enlightenment of a solitary buddha (L04)
- pratyeḥkabuddha-bodhiḥ* (f) 獨覺菩提 enlightenment of a solitary *buddha* (L10)
- pratyeḥkam* (indec) each individually (L07)
- praty-upasthita* (PPP < *sthā* I 'stand') 正現在前 staying right in front, has come into the presence, has appeared (L04, L07; L10)
- praty-utpanna* (PPP < *√pad* IV 'attain', 'go') arisen face to face, present' (L01)
- pra-vartanam* (n) turning (L13)
- pra-vartate* (*√vrt* I 'turn') proceeds, turns forth, comes into existence, exists (L05)
- pra-vartayati* (caus < *√vrt* I 'turn') causes to turn/proceed, sets into motion, propagates (L05)
- pra-vartayiṣyati* (fut < caus of *√vrt* I 'turn') will turn (L07)
- pra-vartiṣyate* (fut of *√vrt* I 'turn') will give rise to (L07)
- praveka* (adj) most excellent (L12)
- pra-vi-cayitum* (inf; *√ci* III/V 'observe', 'search through', 'investigate') to investigate, to examine, to discern (L07)
- pra-viṣati* (*√viś* VI 'enter') enters (L03)
- pra-viṣṭa* (PPP < *√viś* VI 'enter') entered (L04, L11)
- pra-vrajati* 出, 出家 (*√vraj* I 'proceed') goes forth, leaves home (to be a monk/novice), renounces the world (L02)
- pra-vrajita* (PPP < *√vraj* I 'proceed') 出家, 捨家 gone forth, left the home life (to be a mendicant/monk) (L04)
- pra-vrajyā* (f) 出家 going forth, renouncing the worldly, admission into the Buddhist order (in contrast to *upasampat*, which is full/higher ordination) (L03)
- pra-yatate* (*√yat* I 'strive') strives, exerts (L13)
- prāyena* (adv) for the most part, mostly, generally, usually, as a general rule (L11)
- prcchati* (*√prach* VI 'ask') asks (L02)
- prekṣya* (ger; < *pra* + *√ikṣ* I 'see') having looked at, having beheld (L05)
- prītiḥ* (f) 喜, 歡喜 rapture (L05)
- priya* (adj) beloved, dear, dear to, liked (L01, L06)
- priya-vadyatā* (f; = *priya-vacanam* (n)) 愛語 affectionate speech (L09)
- prthak* (indec) separately (from), apart (from) (L03)
- prthivī* (f) the earth (L05)
- prthivī-pradeśaḥ* (m) region/spot of earth (L10)
- prthivī-rajas* (n) earth-dust (L10)
- pudgala-dṛṣṭika* (adj) (one) having the Person-view (L07)
- pudgalaḥ* (m) 特伽羅, 人 person (L01)
- pudgala-saṃjñā* (f) notion of a Person (L03)
- pūjā* (f) worship, honour, reverence (L04)
- pūjāyati* (*√pūj* X 'honour', 'worship') worships (L02)
- pūjayiṣyati* 敬重, 敬奉, 恭養 (fut of *√pūj* X 'honour', 'worship') will worship, will revere, will make offerings (L07)
- pūjita* (adj) 供養, 所供敬, 供敬供養 honoured (L01)
- punar* (indec) moreover, furthermore; (enclitic) however, yet (L04)
- punar aparam* (indec) furthermore (L06)
- punar-bhavaḥ* (m) rebirth (L03)

- puṇyam* (n) 福(德), 功德 merit, meritorious act (L02)
purā (indec) formerly (L12)
puram (n) city, fortress (L13)
Pūraṇaḥ Kaśyapaḥ (m) 富蘭那迦葉 name of one of the six well known heretical teachers in Buddha's time (L13)
puras-kṛta (PPP √kr VIII 'do') 'placed in front', honoured/esteemed by, attended by, accompanied by (L04)
puratas (indec) before, in front of, in the presence of; *catasṛṇām paśadām purataḥ*: in front of the fourfold assembly (L10)
puruṣaḥ (m) person, man (L02)
puruṣadāmya-sārathiḥ (m) 調御士, 調御者, 調御丈夫, 丈夫調御士, 道法御 tamer (/charioteer) of men-to-be-tamed (L10)
pūrva (adj) previous, earlier (L01)
pūrvāhṇa-kāla-samayē (adv) 於日初分 in the forenoon (L03)
pūrvam (indec) previously (L01)
pūrva-nivāsaḥ (m) 宿住 previous living (L04, L06)
pūrva-antaḥ (m) 前際, 先際, 先世, 前世, 過去世 the past, the previous existence;
pūrvānta-tas 於前世: in (from) the past existence (L06)
puṣpam (n) flower (L07)
pustaka-gatā (f) a written copy, a manuscript; *pustakagatām karoti*: makes a copy (L13)
pustakaḥ (m)/*pustakam* (n) manuscript, book (L05)
puṣṭiḥ (f) growth, nourishment (L08)
putraḥ (m) son (L04)
rāgaḥ (m) 貪 greed, attachment (L02)
rahasi (indec; loc of *rahas*: privacy, secrecy) in private, privately (L12)
rāja-grhaḥ (m) 王舍城 name of a city in India (L03)
rājan (m) king (L11)
rājyam (n) kingdom, country (L04)
rakṣā-āvaraṇa-guṭṭiḥ (f) 守護 protection, guard and defense (L07)
rakṣata (ipv; √rakṣ I 'sound') protect (L09)
rakṣati (√rakṣ I 'protect') protects (L02)
raktav (adj) reddened, excited, impassioned, enamoured (L10)
raṇati (√raṇ I 'sound', 'rattle') rattles (L11)
rasaḥ (m) taste (L04)
rāsiḥ (m) heap, mass, group (L05)
raśmiḥ (m) string, a ray of light (L12)
rāṣṭram (n) country, kingdom (L12)
rāṣṭra-piṇḍaḥ (m) 國人信施, 國中施 the country's alms-food (L12)
ratnam (n) jewel, gem, treasure (L02; L05)
rātriḥ (f) night (L11)
ṛddhiḥ (f) 德, 威德, 通, 神通, 神力, 神變, 如意, 通慧 prosperity, success, good fortune; magical power. *ṛddhy-abhisamkāraḥ* (m): performance/exercise of magical power (L06, L11)
ṛddhipādaḥ (m) 神足, 如意足 bases of supernormal powers'. There are four: (1) *chanda-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 欲三摩地斷行成就神足. (2) *vīrya-samādhi-prahāṇa-saṃskāra-samanvāgata-ṛddhipāda* 勤

Vocabulary

- 三摩地斷行成就神足. (3) *citta-samādhi-prahāṇa-saṃskāra-samanvāgata-rddhipāda* 心三摩地斷行成就神足. (4) *mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata-rddhipāda* 觀三摩地斷行成就神足. They are the bases qua paths—viz, the *saṃādhi*, both outflow-free and with-outflow—achieved through the dominant force, respectively, of (1) *chanda* ('aspiration'), (2) *vīrya* ('vigour'), (3) *citta* ('thought') and (4) *mīmāṃsā* ('investigation') (See T26, 391c–392a; etc.) (L06)
- riñcati* (Hybrid Skt form < \sqrt{ric} VII 'leave'; = standard Skt form, *riṇakti*) leaves, parts with, separates from, gives up (L12)
- rju* (adj) straight (L05)
- ṛṣiḥ* (m) 仙人 a sage (L06)
- rudant* (PrP < \sqrt{rud} II 'cry') crying (L11)
- rudhiram* (n) blood (L11)
- ruṇaddhi* (\sqrt{rudh} VII 'obstruct') obstructs, stops (L12)
- rūpa-kāyaḥ* (m) physical body (L06)
- rūpam* (n) form, physical matter (L02)
- rūpin* (adj) having form, material (L06)
- sā* (3rd person pron; nom,sg,f. See § 5.5) that, she (L03)
- śabdaḥ* (m) 聲 sound (L01) word, name, report (L07, L08)
- sacet* (enclitic form: *cet*) if (L05)
- sacivaḥ* (m) associate, counselor, minister (L13)
- sadā* (indec) always, at all times (L02)
- ṣaḍ-abhijñāḥ* (pl,f) 六(神)通 sixfold higher/supernormal knowledges: *divya-cakṣus* ('divine eye'), *divyaśrota* ('divine ear'), *paracittajñāna* ('knowledge of another's thoughts'), *pūrvanivāsānusmṛti* ('recollection of previous existences'), *rddhi* ('supernatural power') and *āśravakṣaya-jñāna* ('knowledge of the exhaustion of outflows') (L06)
- Sadāpraruditāḥ* (m) 薩陀波崙(菩薩), 常啼(菩薩) the *bodhisattva* who is the hero in the last three chapters of the *Aṣṭa-sāhasrikā Prajñāpāramitā* (L05)
- sad-dharmaḥ* (m) 正法 the True Dharma (L07)
- sa-deva-mānuṣa-asura-gandharva* (adj) together with [its] deities, humans, asuras and gandharvas (L11)
- sādhāraṇa* (adj) having the same basis, general, universal, shared by or common to (used with inst); *a-sādhāraṇa*: unshared by, unique (L06)
- sādhū* (indec) well, properly (L05)
- sādhū-kāraḥ* (m) utterance of "good", approval (L13)
- saḥ* (m) (pron) that, the, he, etc. (L03)
- saha* (adj) 勘忍, enduring, bearing (L04)
- sahā* (f) 勘忍(世界) name of the world-system where *Śākyamuni* Buddha resides (L07)
- saha* (indec) together (with) (L04)
- saha-darśanāt* (adv; = *saha-darśanena*) At the same (/very) moment of seeing, upon seeing; *sahadarśanena ... tasya ...*: 'at the very moment of his sight ...', 'upon seeing him (i.e., the *bodhisattva*) ...' (L04)
- sahajāta* (PPP < \sqrt{jan} IV 'be born') 俱生 born together (L05)
- sahāyakaḥ* (m) companion, friend, adherent, assistant (L03)

sakāsaḥ (m) presence, vicinity, nearness; *sakāśāt* (adv): from the presence of, from; *tataḥ kulaputrāt sakāśāt*: compared to that son of good family; *tvat-sakāśāt*: from you (L10, L12)

śaknoti (√*śak* V ‘be able’; for Class V verbs, see § 10.3) is able to (L07)

Śakraḥ (m) 釋, (天)帝釋 name of a god spoken of as *śakro devānām indraḥ* (or *śakro devendraḥ*) 帝釋天主, 天帝釋, 釋提桓因 ‘chief of the gods’ (L05)

sakṛd-āgāmin (m) 一來(果) once-returner (2nd of four fruition of the Śrāvakayāna. Such a saint will at most be reborn once in the sensuality sphere before enlightenment) (L08)

sākṣāt-karoti (√*kr* VIII ‘do’; *sākṣāt*: adv, ‘directly’ (in front of one’s eyes)) realizes (truth), directly experiences (L10)

sākṣāt-kriyā (f) 證, 作證, 現證 direct realization (*sākṣāt* is used adverbially: ‘with one’s own eyes’) (L05)

sākṣāt-kṛtvā (ger) 作證 (√*kr* VIII ‘do’; *sākṣāt* is abl, used as adv) having realized directly (L09)

sakta (PPP <√*sañj* I ‘adhere’) 執著, 貪著 adhered to, clung to, attached to (L11)

śakya (adj) able, possible. It can also be used in a passive sense: ‘able to be’ (L07)

śākyaḥ (m) 釋迦(族) name of the tribe to which Gautama Buddha belongs (L12)

Śākyamuniḥ (m) 釋迦, 釋迦文, 釋迦牟尼, 能寂, 能仁寂默 name of the historical Buddha presiding in our *sahā* world-system (L07)

śakyate (√*śak* V ‘be able’) pas, 3rd, sg, is able to be (L07)

śākyaputriyaḥ (m) 釋迦子, 釋子, 釋種子 a Śākyan son (L05)

śālīḥ (m) (also f) grain, rice-grain (L06)

śālyaḥ (m) (also n) arrow, spear (L06)

sama (adj) same, equal to; *gangā-vālikā-sama*: 旃伽河沙等, 恆河沙數 equal to the (amount of) sand in River ganges. (L03)

sama-amśaḥ (m) (*amśaḥ*: ‘share’, ‘portion’) equal share. (See Conze’s comment in his glossary). However, both X and K here suggest the Sanskrit *aṃsa*: ‘shoulder’ X: 其肩荷擔 ‘their shoulders carry the burden ...’; K: 荷擔 ‘carry the burden’; so also the Tibetan (cited by Conze) *phrag pa* ‘shoulder’. This difference could well be due to the process of Sanskritizing an originally Prakritic *Vajracchedikā*. (L10)

sam-ā-dāpayant (< caus of √*dā* III ‘give’; see also: *samādāpayati*) inciting, inspiring (L08)

sam-ā-dāpayati (caus <√*dā* III ‘give’. *ādiyati/ādīyati*: ‘takes on’, ‘undertakes’; this form is similar to the passive of *ā-√dā*, but with an active meaning) 勸, 勸修, 勸導, 令受, 教 causes to undertake, makes [others] undertake, incites, instigates, inspires. In a context of religious teaching, it occurs together with three other terms: *samdarśayati*, *samādāpayati*, *samuttejayati*, *saṃpraharṣayati*: 示現、勸導、讚勵、慶喜; 示、教、利(照)、喜 (L04)

sam-ā-dattavānt (PPA <√*dā* III ‘give’) undertaking, observing (precepts); sg f,nom: *samādattavātī* (L12)

sam-ā-dāya (ger; √*dā* III ‘give’) having undertaken (L08)

sam-ā-dhiḥ (m) 等持, 定, 三摩地, 三摩提, 三昧 equipoise, concentration (L03, L04, L06)

samādhi-vimokṣamukham (n) 三昧解脫門 (three) *samādhi*—*śūnyatā*, *ānimitta*/

Vocabulary

- animitta* and *apraṇihita*— as gateways to emancipation (L06)
sāmagrī (f) totality, completeness, harmony, unity, concord (L11)
sam-anantara (adj) immediate, right after (L11)
samānārthatā (f) 同事 sharing the same aims (L09)
samantāt (indec) on all sides, all around (L06)
sam-anu-paśyati ($\sqrt{paś}$ I ‘see’) fully and closely sees, observes (L07; L08)
sam-anu-smarati ($\sqrt{smṛ}$ I ‘remember’) well remembers (L09)
sam-anv-ā-gata (PPP < \sqrt{gam} I ‘go’) 成(就), 具(足) endowed with (L04, L06)
sam-anv-ā-harati (\sqrt{hr} I ‘carry away’, ‘take’) 念, 存念, 愛念, 一心念, 護念, 專志, 思惟 fixes/focuses the mind on, holds (respectfully) in mind, brings to mind, recollects, reflects on (L04, L10)
sāmānya (adj) common, general (also n noun: ‘generality’, ‘sameness’) (L05)
sam-ā-padyate (\sqrt{pad} IV ‘go’) attains completely, undertakes, accomplishes, enters into meditation; (L07)
sam-ā-panna (PPP < \sqrt{pad} IV ‘go’, ‘participate’) gone fully into, attained, entered into a meditative state (L04)
sam-ā-pattiḥ (f) 等至, 定, 三摩跋提 attainment, meditative attainment (L06)
sam-ā-pede (pf < \sqrt{pad} IV ‘go’. See *samāpadyate*) fully attained, entered into meditation (L12)
sam-āpta (PPP < $\sqrt{āp}$ V ‘acquire’) concluded (L04)
sam-arpita (PPP < caus of \sqrt{r} I/III/V ‘move’, ‘go towards’) caused to move, thrown, cast through, pierced (L06)
sāmarthyam (n) capability, efficacy, power (L12)
sam-ā-rūḍha ($\sqrt{rūh}$ ‘ascend’, ‘mount’) *mahāyāna-samārūḍha*: properly mounted on the Great Vehicle (L04)
sam-ā-śvāsyā (ger; < caus of $\sqrt{śvas}$ II ‘breathe’) having revived, having comforted (L13)
sam-ava-dhānam (n) 俱起, 俱生, 共會, 會合, 俱會一處, 逢遇, 和合 coming together, occurring together, meeting (L02)
sam-ayaḥ (m) 時, (時)分, 宗(義) concourse, juncture, circumstance, time; (commonly held) tenets of a school (L01)
saṃ-bahula (adj) many (L06)
sam-bhavati ($\sqrt{bhū}$ I ‘be’, ‘become’, ‘exist’) fully comes into being, is possible (L02)
saṃ-bhūya (ger < $\sqrt{bhū}$ I ‘be’) having occurred together, having assembled (L05)
saṃ-buddha 正覺者, 等覺, 等正覺, 遍知, 遍覺 (PPP < \sqrt{budh} I ‘know’, ‘be awake’) completely Awakened One (see *buddha*) (L04)
saṃ-calayāṃ cakāra (peri pf < \sqrt{cal} I ‘move’+ *cakāra*) moved, shook (L12)
saṃ-cayaḥ (m) accumulation, agglomeration (L10)
saṃ-cinoti (\sqrt{ci} V ‘gather’) gathers together, collects, accumulates (L10)
saṃ-darśayati (< caus of $\sqrt{dṛś}$ I ‘see’; see also: *samādāpayati*) showing, instructing (L08)
saṃ-darśayati ($\sqrt{dṛś}$ I ‘see’) 示現, 示 shows, instructs (See also under *samādāpayati*) (L04)
saṃdarśayitr (ag noun) shower, guide; f: *saṃdarśayitrī* (L10)
saṃ-dhāya (ger, < $\sqrt{dhā}$ III ‘put’) joining with, referring to, implicitly intending

- (in mind) (L13)
saṃ-dṛśya (FPP < $\sqrt{dṛś}$ I 'see') to be looked at, appearing as (L08)
saṃ-etya (ger < \sqrt{i} II 'go') having come together (see *eti* < $\bar{a}+\sqrt{i}$) (L05)
saṃgrahaḥ (m) 攝, 取, 攝取, 攝持, 攝集, 略, 受, 得, 獲, 饒益 grasping, assembling, reception, obtainment, collection, inclusion, abridgment, summary, attraction, benefaction (L05)
saṃgraha-vastu (n) (四)攝事 (four) bases of benefaction, (four) articles/items of attraction (cf. BHSD) (L09)
saṃ-grhṭa (PPP < \sqrt{grah} IX 'grasp') included (L05)
saṃ-pra-harṣayati ($\sqrt{hrṣ}$ IV 'rejoice' / 'thrill') 慶喜, 喜 greatly gladdens/delights, excites (L04)
saṃ-jñā (f) 想 ideation, notion, concept, name (L03)
saṃ-jānīte ($\sqrt{jñā}$ IX 'find', Āt) 想, 分別 ideates, conceptualizes (L09)
saṃ-jñāin (adj) having ideation/thought, conscious (L06)
saṃ-kalpya (ger; $\sqrt{kṛp}$ I 'be suitable for') having considered, having intended as (L08)
saṃ-khyā (f) reckoning, calculation, a number, name, appellation; *saṃkhyāṃ gacchati*: goes under the name of ..., is reckoned/counted as ... (L04, L06)
saṃ-kramati (\sqrt{kram} I/IV 'step'; Āt: *saṃkramate*) goes/moves over, passes from, roams (L02)
saṃkramiṣyati (fut of \sqrt{kram} I 'step') will go (over) (L07)
saṃ-kṣepaḥ (m) 'throwing together', compression, abridgement, compendium (L06)
saṃ-kṣepeṇa (indec) in brief (L06)
saṃ-kṣipta (PPP < $\sqrt{kṣip}$ VI 'throw') thrown together, contracted, condensed (L12)
saṃkṣiptam (indec) briefly, concisely (L12)
saṃ-lakṣayati (denom < *lakṣaṇa* 'characteristic'; the verb is also given as $\sqrt{lakṣ}$ X 'characterize') observes (L11)
saṃ-naddha (PPP < \sqrt{nah} IV 'bind', 'put on') 'bound together', armed, equipped (L04)
saṃnaddhukāma (adj) desirous of being armed ('wrapped up') with (the armour of a *bodhisattva*) (L07)
saṃnāhaḥ (m) 'binding/fastening together', arming for battle, armour; *mahāsaṃnāha-saṃnaddha* 被大願鎧, 被大功德鎧, 大誓莊嚴 armed/equipped with the great armour (i.e., with the *bodhisattva* vows) (L04)
saṃ-nahya (FPP < \sqrt{nah} III 'bind') to be armed (with an armour) (L08)
saṃ-ni-pātaḥ (m) 'falling in/down together', meeting, assembly (L05)
saṃ-ni-patīta (PPP < \sqrt{pat} I 'fall') coming/meeting together, assembled (L10)
saṃ-ni-saṇṇa (PPP < \sqrt{sad} I 'sit') seated together (L13)
saṃ-ni-veśayati ($\sqrt{viś}$ VI 'enter') (安)住 causes to stick to, makes to abide/settle in (L04)
saṃ-pat (f) (\sqrt{pad} IV 'attain', 'go'; declined like *samanas*) success, completion, perfection, accomplishment, possession 具足 (L09)
saṃ-pādayadhvam (ipv; Āt, < caus of \sqrt{pad} IV 'attain', 'go') accomplish (L09)
saṃ-pādayata (ipv; Pa, < caus of \sqrt{pad} IV 'attain', 'go') accomplish (L09)
saṃ-padyate (\sqrt{pad} IV 'go', Āt) accomplishes; conduces to (used with dat) (L03)
saṃ-panna (PPP < \sqrt{pad} IV 'attain', 'go') endowed/furnished with, possessed of,

Vocabulary

- replete with (L04)
saṃ-pra-harṣayant (< caus of $\sqrt{hrṣ}$ IV ‘rejoice’; see also: *saṃādāpayati*) causing to rejoice, delighting (L08)
saṃ-pra-janant (PrP < $\sqrt{jñā}$ IX ‘know’) discerning, knowing clearly, fully comprehending (L13)
saṃ-pra-kāśanam (n) ‘causing to come out’, illuminating, manifesting, revealing, pronouncing, propagating (L07)
saṃ-pra-kāśayati 宣說 (caus < $\sqrt{kāś}$ I ‘shine’) proclaims, declares (L04)
saṃ-pra-sthita (PPP < $\sqrt{sthā}$ I ‘stand’) 發趣 set forth, fully engaged (in), fully committed (to); *mahāyāna-saṃprasthita*: ‘set forth in the Great Vehicle’ (L04)
sāṃpratam (indec) now, presently, fitly (L09)
saṃ-prati-labhate (< \sqrt{labh} I ‘obtain’, Āt) obtains (L04)
saṃ-pūrṇa (PPP < $\sqrt{pr/pṛ}$ V/VI ‘fill’) fulfilled, complete(d) (L04)
saṃ-rakta (PPP < $\sqrt{ra(n̄)}$ I/IV ‘be dyed’) enamoured, passionate (L13)
saṃ-sāraḥ (m) 生死, 輪迴 cycle of births and deaths (L01)
saṃ-sarati (\sqrt{sr} I ‘flow/move’) 流轉, 馳流, 往來 flows around, moves about, roams (L02)
saṃ-śayaḥ (m) doubt, hesitation, difficulty; *saṃśaya-jāta* : (in whom) doubt has arisen (L12)
saṃskārāḥ (m) 行 (pl) the conditionings, conditioning forces (L01)
saṃskṛta (adj) 有為 of conditioned, compounded, composite (L01)
saṃ-svedaja (adj) 濕生 born of moisture (L02)
saṃ-syandayati (< caus of \sqrt{syand} I ‘flow’) 會入, 應 makes to flow together, relates to, correlates with, integrates with, harmonizes with (L10)
saṃ-tarpayām āsa (peri pf, < \sqrt{trp} IV ‘be satisfied’ + *āsa*) satisfied, gladdened (L12)
saṃ-trāsaḥ (m) great trembling, terror; *saṃtrāsam āpatsyate*: will become terrified (L07)
saṃ-trasiṣyati (fut of \sqrt{tras} I/IV ‘tremble’) ‘will properly tremble’, will become terrified (L07)
saṃ-ud-ā-cāraḥ (m) habitual practice, mode of conduct, mode of expression, manifestation, intention; *prajñāpti-samudācāraḥ*: conceptual mode of expression, (L12)
saṃ-udayaḥ (m) 集(起) coming together, arising, assemblage, producing cause (L08)
saṃudraḥ (m) sea, ocean; *mahā-samudraḥ*: great ocean (L05)
saṃ-ut-tejayant (< \sqrt{tij} I ‘be sharp’; see also: *saṃādāpayati*) inflaming, exciting, sharpening (L08)
saṃ-ut-tejayati (\sqrt{tij} I ‘be sharp’) 讚勵, 利, 照 excites, inflames, brighten, enthusiastizes, sharpens (L04)
saṃ-vartana (adj) conducive/leading to; the suffix -īya has the adj sense of ‘pertaining to’, ‘connected with’ → *X-saṃvartanīya*: of the nature of being conducive to X (/ conducive to X) (L07)
saṃ-vartate (< \sqrt{vrt} I ‘turn’) leads to, conduces to (L03)
saṃvāsaḥ (m) living together, association, cohabitation; *saṃvāsa-śīla*: of the habit of cohabitation, habitually having sexual connexion (L07)

- saṃ-vidyate* (pas < √vid VI 'find') is found, exists (L09)
saṃvigna-cetas (*saṃvigna*: PPP < √vij IV 'quiver') with a terrified mind (L09)
saṃ-vṛtta (PPP < √vṛt I 'turn') (universe has been) involuted, destroyed (L04)
saṃyagājñā-suvimuktacitta (adj) 正知解脫, 正知已得解脫 whose thought well-freed through perfect understanding (L10)
samyak- (adj, in compound for *samyāñc*) proper, true, perfect. *samyak-saṃbuddhaḥ*: perfect-complete-Buddha; also, the 'Perfectly Completely Enlightened One', with *samyak* taken as adv (n of *samyāñc*) (L04)
samyak-prahāṇam (n) 正勤, 正斷 'proper effort'. Fourfold: (1) eradicating the unwholesome thoughts that have arisen, (2) preventing those not yet arisen from arising, (3) inducing the wholesome thoughts that have not yet arisen to arise, (4) maintaining those that have arisen. (L06)
samyak-sambodhiḥ (f) 正覺, 正等正覺, 三藐三菩提 Perfect Complete Enlightenment (L04)
samyak-saṃbuddhaḥ (m) 正等覺, 正等正覺, 正徧知 Perfectly Fully Enlightened One (L02. See also under *samyak-*)
saṃ-yogaḥ (m) conjunction, connection, contact, union (L12)
saṅghaḥ (*saṃghaḥ*) (m) 僧伽, 僧, (和合)眾 the Saṅgha, assembly, multitude (L01)
sannipātya (ger; < caus of √pat I 'fall') having assembled (L12)
sant (PrP < √as II 'be') existing, existent, real (L02)
śānta (PPP √śam IV 'be calm') quiescent, appeased, calmed (L08)
santatiḥ/saṃtatiḥ (f) series, serial continuity (L09)
sapta (adj) seven (L09)
sapta-ratnam (n) seven jewels; *saptaratna-paripūrṇa*: filled with seven jewels (L03); *sapta-ratna-paripūrṇam kṛtvā* (ger < √kr VIII, 'do') having filled up with the seven jewels (L05)
saptaratna-samanvāgata: endowed with seven jewels (said of a *cakravartin*) (L08)
sapta-triṃśad bodhipakṣā dharmāḥ (m; here, *bodhipakṣa* is adj, and means the same as *bodhipakṣya*) 三十七菩提分法 37 *dharma*-s helpful/favourable to enlightenment: 4 *smṛty-upasthāna*, 4 *samyak-prahāṇa*, 4 *ṛddhipāda* ('bases of supernormal powers'), 5 *indriya*, 5 *bala*, 7 *bodhy-aṅga*, 8-fold *ārya-mārga* (L06)
sapta-triṃśat thirty-seven (L06)
śaraṇam (n) 依 refuge, protection, shelter (L02)
sārdham (indec) together (with) (L04)
śāriputraḥ (m) 舍利子, 舍利弗 name of a chief disciple of the Buddha, foremost in wisdom (L01)
śarīram (n) the body, solid parts of the body (L04)
sarva (adj) 一切 all, whole every; when used as a pronoun, its m,nom.pl is *sarve* (L02)
sarva-ākāra-jñatā (f) 一切種智, 一切相智 all-mode knowledge (the spiritual insight that knows things in all their particularities, possessed only by a *buddha*) (L07)
sarva-artha-siddha (adj) 一切義成 having all aims accomplished — the Buddha's name when he was a prince (L12)
sarvacetovaśīparamapārami-prāpta (adj) 至心自在, 第一究竟 having attained the absolute perfection of all mental sovereignty (L10)

Vocabulary

- sarva-duḥkha-praśamana* (adj) 能除一切苦 (\sqrt{sam} IV ‘be quiet’/‘cease’) ceasing all sufferings (L06)
- sarvajña* (adj) 一切智 all-knowing, omniscient, (The Omniscient One) (L03)
- sarvajñatā* (f) 一切智, 薩婆若 all-knowledge, omniscience (L03)
- sarvam* (indec) completely, altogether (L03)
- sarva-saṃśaya-cchetr* (ag. noun) cutter/remover of all doubts (L12)
- sarvasattva-sādhāraṇaṃ karoti* (< *kr* VIII ‘do’) 共諸有情(迴向), 與諸有情同共(迴向), 與諸有情平等共有(迴向無上正等菩提 *sarvasattvasādhāraṇaṃ kṛtvā anuttarāyāi samyaksaṃbodhaye pariṇāmayati*), 與一切眾生共之(迴向) makes it (the merits) common to all beings, shares it with all beings (L11)
- sarvatra* (adv) everywhere, in all cases, in every case (L10)
- śāsanam* (n) 教, 教誡 teaching, the Dispensation (L04)
- śāstr* (m, ag. noun) teacher (L10)
- śāstram* (n) a command, teaching, any instrument of teaching, a sacred text, treatise, law book (L12)
- śāstr-kṛtyam* (n) duty(task) of the teacher (L13)
- ṣaṭ* six (L03)
- śatam* (n) a hundred (L09)
- satata-samitam* (indec) 恆時相續, 恆常, 恆常無間 (*satatam*: ‘constantly’; *samitam*: ‘coming together’, ‘continually’) continuously throughout, incessantly (L05)
- sat-kariṣyati* 恭敬, 供養 (fut of \sqrt{kr} VIII ‘do’) will honour, will treat respectfully (L07)
- sat-kṛtya* (ger < \sqrt{kr} VIII ‘do’) having treated with respect, having acted hospitably, devotedly, respectfully, zealously (L10)
- ṣaṭ-pāramitāḥ* (or *ṣaṭ pāramitā*; pl,f) sixfold perfection, the six perfections (giving, ... wisdom) (L07)
- sattva-dr̥ṣṭika* (adj) (one) having the Being-view (L07)
- sattvaḥ* (m; also n; sometimes given as *satva*) 眾生 being, sentient being (L01)
- satya* (n) 諦, 實, 真實 Truth (L03)
- satya-vādin* (adj) speaker of truth (L06)
- saumya* (adj) having the nature/quality of soma, gentle, mild; *saumya*, voc: "O Gentle One!", "O Excellent One!", "O, Good Sir!" (L10)
- sāyāhnaḥ* (m) evening, evening period of the day (L10)
- śayanāsanam* (n) 臥具, 床臥, 床臥具 ‘sleeping and sitting’, a dwelling, bed and seat (L07)
- śayyā* (f) ($\sqrt{śī}$ II ‘sleep’) bed, couch, reposing, sleeping (L09)
- śīghram* (indec) quickly (L09)
- śikṣā* (f) 學 training, learning (L02, L03, L07)
- śikṣā-padam* (n) 學處 training-factor; *pañca śikṣāpadāni*: the five precepts (L04, L10)
- śikṣate* (< $\sqrt{śikṣ}$ I ‘learn’, ‘train’) learns, trains (in) (L05)
- śikṣitavya* (PPP < $\sqrt{śikṣ}$ I ‘train’) to be learned, should train (L07)
- śikṣamāṇa* (PrP < $\sqrt{śikṣ}$ I ‘train’, Āt) training (L08)
- śikṣyamāṇa* (Pas of PrP < $\sqrt{śikṣ}$ I ‘train’) being trained (L08)
- śīlam* (n) 戒 discipline, ethics, precept (L02)
- śīla-vat* (adj) ‘possessing the precepts’, well disciplined, well ethically aligned (L07)

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- śilpa-sthānam* (n) 工巧處, 諸技藝 arts and crafts, skill in art (L10)
siṃha-vikrīḍitam (n; PPP < $\sqrt{\text{krīḍ}}$ I 'play') 獅子遊戲(三昧/等持) Lion-sport, name of a *samādhi* (L12)
śiras (n) the head (L09)
śiṣṭa (also: *śāsita*; PPP < $\sqrt{\text{śāṣ}}$ II 'teach') cultured, learned, educated (L13)
śiṣyaḥ (m) pupil (L12)
skandhaḥ (m) 蘊, 陰 aggregate, heap (L01)
ślakṣṇa (adj) smooth, gentle, tender (L09)
sma (indec) a particle joined with a present tense to give it a past sense. E.g: *viharati sma* = 'He dwelled (in a certain place) (L02)
smārayitr (ag. noun) one who causes to remember (L10)
smarṭr (ag. noun) recollector, rememberer (L10)
śmaśru (n) beard (L07, L08)
smitam (n) (< PPP of $\sqrt{\text{smi}}$ 'smile') a smile (L12)
smṛta (PPP < $\sqrt{\text{smṛ}}$ I 'remember') remembered, recollected, mindful (L13)
smṛtiḥ (f) 念 memory, mindfulness (L04, L05)
smṛti-mant (adj) possessing mindfulness, mindful, aware (L13)
smṛty-upasthānam (n) 念住, 念處 application of mindfulness, abiding of mindfulness, abodes of mindfulness. There are four: that on the body (*kāya-smṛtyupasthāna*), that on sensation (*vedanā-*), that on thought (*citta-*) and that on *dharma-s* (*dharma-*) (L06)
śodhayati (caus, < $\sqrt{\text{śudh}}$ IV 'be pure') (L09)
śokaḥ (m) sorrow, affliction (L04, L06)
sparśaḥ (m) 觸 touch, contact (L03)
sparśa-sahajāta (adj) born together with *sparśa* (L03)
sparśa-vihāraḥ (m) (see BHSD for a discussion on etymology) 樂, 安樂, 安住, 安穩住 state of comfort, condition of ease; *asparśa-vihāra* 不安樂住, 不安住, 不安穩住: state of discomfort (L10)
sphurivā (ger; $\sqrt{\text{sphuṛ}}$ I 'quiver') having quivered, darted, throbbed, flashed (L12)
sphuṭa (adj; < $\sqrt{\text{sphuṭ}}$ VI 'open'; PPP is *sphuṭita*) open, clear, manifest (L07)
spraṣṭavyam (n) 觸 tangible (L04)
sprśati ($\sqrt{\text{sprś}}$ VI 'touch') touches (L04)
śraddadhāna (PrP, Āt, < $\sqrt{\text{dhā}}$ III 'place') having faith, believing (L11)
śrad-dadhāti (< *dhā* III 'place') 'places the heart', believes in, has faith (L11)
śrāddha (adj; < *śraddhā* 'faith') faithful (L10)
śraddhā (f) 信 faith (L06)
śraddhā-mātrakam (n) whatever little faith (that one has) (L10)
śraddhānusārin (adj) 隨信行 pursuing (the path) through faith, faith-pursuer (one who enters into noble faith predominantly through faith) (L11)
śramaṇaḥ (m) 沙門, 沙彌, 舍羅摩拏, 室羅摩拏, 修善, 勤勞, 勤策, 息心, 靜志 recluse, renunciate, an ascetic, a Buddhist monk, a mendicant (L05)
śrāmaṇerakaḥ (m) (also: *śrāmaṇeraḥ*) a novice monk (L12)
śrāvaka-bhūmika (adj) belonging to the stage/level of the Disciples (L05)
śrāvaka-bodhiḥ (f) 聲聞菩提 enlightenment of a disciple (L10)
śrāvakaḥ (m) 聲聞, 弟子 'listener', disciple (L01)
śrāvaka-tvam (n) 聲聞(果) 'disciple-hood' (= *arhat*-hood), the state being a disciple

Vocabulary

- (L05)
śrāvaka-yānika (adj) belonging to the vehicle of the Disciples (L05)
Śrāvastī (f) name of a city (L04, L05)
Śreṇikaḥ (m) 勝軍, 先尼, 先尼梵志 name of a wanderer (who later became a Buddhist through faith) (L11)
śreṣṭha (adj) 尊, 最, 最勝, 上 best, supreme, most excellent, superior, better (L01)
śṛṇoti ($\sqrt{\text{śru}}$ V ‘hear’) hears, listens (L10)
śroṣyāmi (fut, 1, sg < $\sqrt{\text{śru}}$ V ‘hear’) I shall hear (L05)
srotaāpannaḥ (m) 預流, 入流 stream-entrant (the first of 4 spiritual fruits) (L04)
srota-āpatti-phalam (n) 預(入)流果 fruit of stream-entry (L04)
śrotam (n) ear; *śrotam avadadhāti* ($\sqrt{\text{dhā}}$ III ‘put’): listens attentively (L11)
śrotum (inf; $\sqrt{\text{śru}}$ V ‘hear’) to hear/listen (L07)
śruta 聞 (PPP < $\sqrt{\text{śru}}$ V ‘hear’) heard; (n) learning, knowledge derived from listening (L04)
śrutvā (ger; $\sqrt{\text{śru}}$ V ‘hear’) having heard (L09)
stambhaḥ (m) stalk, stem, pillar (L06)
sthānam (n) point, matter, staying, place, station, state, situation, case, occasion, condition (L03, L10)
sthānīya (adj) belonging to the place of, representing (L03, L10)
sthāpayitvā (ger, < caus of $\sqrt{\text{sthā}}$ I ‘stand’) having established, excepting, excluding (L05)
sthāpita (PPP of caus < $\sqrt{\text{sthā}}$ I ‘stand’) made to stand, established, fixed, settled, put into order (L05)
sthātavya (FPP < $\sqrt{\text{sthā}}$ I ‘stand’) ‘to be stood’, should abide (L06)
sthaviraḥ (m) 上座 an elder (L04)
sthira-buddhi (adj) firm in understanding (L10)
sthīrātman (adj) having a firm nature, firm-minded (L12)
sthita (PPP < $\sqrt{\text{sthā}}$ I ‘stand’) ‘stood’, standing, staying, remaining, abiding (L03)
sthitih (f) abiding, staying, duration, stability (L08)
sthitvā (ger; < $\sqrt{\text{sthā}}$ I ‘stand’) standing/abiding in, remaining in (L06)
strī (f) a female (L07)
stūpaḥ (m) 塔 a monument for Buddhist saint (generally containing their ashes), a tomb (L09)
styāna-middham (n) sloth and torpor (L12, L13)
su-artha (adj) with good meaning (L04)
śubha (adj) splendid, beautiful, pure, good (L08)
Subhadraḥ (m) name of wanderer (L13)
Subhūtiḥ (m) name of a chief disciple of the Buddha (L04, L05)
śuci (adj) 淨 ‘clean’; (L08)
śuddhasattvaḥ (m) 清淨尊者 ‘pure being’ (L10)
Śuddhodanaḥ (m) 淨飯 name of Gautama Buddha’s father (L12)
su-gata (adj) 善逝 ‘well departed’, an epithet of the Buddha (L04)
sugata-śruta-citta (adj) with a mind inclined toward learning from the Buddha (L11)
suhṛt-lakṣaṇam (n) characteristic or sign of a friend (L13)
su-kara (adj) easily done, easy to do (L07)

- sukha* (adj) 樂 happy (L01)
sukham (n) 樂 happiness (L02); (adv) happily (L03)
sukhita (adj) feeling happy, pleased, comforted (L08)
sūkṣma-tara (adj, comparative) subtler; *sūkṣmāt sūkṣmataram* (adv): more and more subtly (L12)
sukhita (PPP of *sukhaya* — denom < *sukha*) comforted, pleased, happy (L09)
sukumāra-citta (adj) having a tender mind (L09)
su-labdha (PPP < $\sqrt{\text{labh}}$ I ‘obtain’) well/properly acquired (L06)
śūnya (adj) empty (L01)
śūnyatā (f) 空(性) emptiness (L03)
śūnyatā-lakṣaṇa (adj) having emptiness as its characteristic, whose characteristic is emptiness (L04)
supta (PPP < $\sqrt{\text{swap}}$ II ‘sleep’) slept, asleep (L06)
śūraḥ (m) a valiant man, warrior, hero (L07)
sūryaḥ (m) sun (L11)
śuśrūṣate (desid < $\sqrt{\text{śru}}$ V ‘hear’) desires to hear; *śuśrūṣatā* (f); (fact of) desiring to hear (L13)
sutaḥ (m) son, offspring (L12)
sūtram (n) 經, 契經 a discourse by the Buddha (L02)
sūtrāntaḥ (m) (= *sūtram*; but seems to be specifically a Buddhist term) 經典, 經 a Buddhist discourse (*sūtra*) by the Buddha (L07)
su-vyañjana (adj) well-worded (L04)
sva (adj) own (L12)
svabhāvaḥ (m) 自性 self-nature, intrinsic nature (L01)
svabhāva-śūnya (adj) 自性空 (*śūnya* 空 ‘empty’) intrinsically empty, empty by nature (L01)
sv-adhiṣṭhita (adj) ‘well mastered’, ‘well determined’. The Chinese 諦了知色空, for *rūpaśūnyataiva svadhiṣṭhitā*, suggests “well discerned/understood”. The terms *adhi-tiṣṭhati*, *adhiṣṭhita* and *adhiṣṭhāna* (noun), however, often refer to supernormal sustenance/protection or mastery/control/power (by the buddhas, etc) — Chinese texts commonly give: 加持, 加被, 加護, 護念, 願力, 威神力, etc. (L07)
sv-ā-dhyāyaḥ (m) 誦念, 習誦, 讀誦 (repeated) recitation, repeating aloud, study (by reciting repeatedly); *svādhyāyam karoti* 念誦: recites (L05, L10)
svādhyāyati (nominal verb < *svādhyāyaḥ*, m: ‘repetitive recitation’) 讀誦, 習誦, 誦 誦 recites, studies (L03)
svaka (adj) one’s own (L05)
sv-ā-khyāta (PPP < $\sqrt{\text{khyā}}$ II ‘be known’) 善說 well proclaimed (L03)
svāmin (m) master, lord, chief (L08)
svapant (PrP < $\sqrt{\text{swap}}$, II ‘sleep’) sleeping (L08)
svanant (PrP < $\sqrt{\text{svan}}$ I ‘resound’) (re)sounding, humming (L13)
svanati ($\sqrt{\text{svan}}$ I ‘sound’) sounds, makes noise, hums (L13)
svapnaḥ (m) sleep, sleeping, dream, dreaming; *svapna-antaragata*: gone into a dream, dreamt, occurred in a dream (L06)
svapnopama (adj) like a dream, comparable to a dream (L06)
śvas (adv) tomorrow (L10)

Vocabulary

- svayam* (indec) by oneself/itself, spontaneously (L06)
- tadā* (indec) at that time, then (L06)
- tad-yathā* (indec. See also: *tad-yathāpi nāma*) for instance, as, just as, such as; as follows, namely, viz (enumeration of items follows) (L02, L10)
- tad-yathāpi nāma* (*nāma* is emphatic) just as if, it is just like (L04)
- talāḥ* (m) / *talām* (n) surface, level, bottom, palm, sole (of the foot) (L13)
- tāmraparñīyaḥ* (m) the ‘copper-palm’ sect — a name referring to the Sri Lankan Theravāda and its followers (L04)
- tanu* (adj) thin (L12)
- tanus* (n) the body (L12)
- tāpaḥ* (m) heat, affliction (L07)
- tapas* (n) heat, religious austerity, penance (L12)
- tarhi* (indec) then, in that case (L04)
- taruṇa* (adj) young, tender, new; *taruṇavatsā* (adj, sg,f, nom) *gauḥ*: a cow having a young calf (L11)
- tasmāt* (indec) from that, therefore, because of that (L02)
- tat* (pron; sg,n, and stem form of *saḥ*. See § 4.4) that, it (L03); (indec; connective particle) now, so; *tat kasya hetoḥ* (abl of *hetu*) 何以故: ‘so/and from reason of what?’, due to what reason? why? (L04)
- tāta* (interjection) Father!, Daddy! (L09)
- tatas* (indec) ‘from that’, ‘than that’, thence, after that, thereupon, for that reason, therefore (L03)
- tathā hi* (indec) 何以故, 謂 ‘it is for this reason ...’, for thus, for, because (L02; L03; L04)
- tathāgataḥ* (m) 如來 ‘Thus Gone’ / ‘Come One’. An epithet for the Buddha (L01)
- tathā-rūpa* (adj) of this form (L11)
- tathatā* (f) 如, 真如 Suchness, Reality (L03)
- tathā-vādin* (adj) one who speaks as it is (L06)
- tato nidānam* (= *tan-nidānam*) (indec) due to that, for that reason (L10)
- tatra* (indec) there, therein (L03; L04)
- tāvat* (f: *tāvati*) so far, so great, so much, so long; also indec: to such an extent, so long, now, firstly, indeed, etc. *tāvataḥ* (pl, acc) *kalpān*: for so many aeons’ (adv) (See also L06) (L08)
- tāvat-kālīka* (adj) (f: *tāvatkālīkī*) temporary, for the time being, lasting a short time (L06)
- te* they/those (pronoun, nom,m,pl of *saḥ*) (L02)
- tena arthena* (indec; inst used adverbially) in that sense, on account of that meaning (L05)
- tiṣṭhant* (PrP <√*sthā* I ‘stand’) standing (L08)
- tiṣṭhati* (√*sthā* I, orig. III ‘stand’) 住, 立, 止 stands, stays, stops, remains, abides, fixates (on); *na rūpe tiṣṭhati* 不住色 does not abide in or becomes fixated on visual form (L02); *tiṣṭhati dṛiyate yāpayati* is a stock sentence: 今(時)現在彼, 安隱住持 (現在: abides at present. See note in Ex. 07a) (L02; L07)
- trāṇam* (n) 護, 救護, 救度, 濟拔 protection, shelter (L04)
- Trapusaḥ* (m) name of a merchant who was one of the two first lay disciples of the Buddha (L01)

- traya* (adj) threefold, consisting of three, triple; *trayam* (n) a triad (L02, L03)
tri-ratnam (n) 三寶 the Three Jewels, Triple-Gem (L02)
tri-sāhasra-mahāsāhasra (adj) 三千大千(世界) 'triple-thousand-great-thousand' (worlds), trichilocosm (L04)
tri-śaraṇam 三歸依 trifold refuge (refuge in the Buddha, the *Dharma*, the *Saṅgha*) (L02)
tri-vidha (adj) 三 of three types/forms (L01)
ṭṭīya (adj) third (L05; L09)
try-adhva-vyavasthita 三世 (PPP <√*sthā* I 'stand') stationed/established in the three periods of time (*adhvan*) (L10)
tu (indec; enclitic) but ; (contrast:) but, however, nevertheless, actually (L02)
tuṣṭa (PPP <√*tuṣ* IV 'be satisfied') satisfied, pleased (L09)
tvam (2nd,sg,nom; personal pronoun) you (L02)
tyajati (√*tyaj* I 'leave') leaves, gives away, abandons (See also: *pari-tyajati*) (L03)
ucchedaḥ (m) cutting off, annihilation (L13)
ucyate (pas <√*vac* II 'speak') is spoken, is said, is called (L05)
ud-agra (adj) having the top moved up, intense, excited (L09)
udāra (adj) high, lofty, great (L07)
ud-diśati (√*diś* VI 'point out', 'show') points out/at, explains (L03)
ud-grahītavya (FPP <√*grah* IX 'grasp') to be taken up, to be learned (L06)
ud-grahītum (inf; √*grah* IX 'grasp') to take up, to learn (L07)
ud-grhīṣva (Āt, ipv, sg,2, Pa, <√*grah* IX 'grasp') (you) take up, you learn; *udgrhāṇa*: Pa, ipv, sg,2 (L09)
ud-grhīṣyati 受(持), 領受 (fut of √*grah* IX 'grasp') will take up, will comprehend, will learn (L07)
ud-grhṇāti (√*grah* IX 'grasp') 受, 領受, 取, 攝受, 學 takes up, accepts, learns (L09)
ud-grhṇant (PrP <√*grah* IX 'grasp') taking up, learning (L08)
udyānam (n) park, garden, motive (L11)
ukta (PPP <√*vac* II 'speak') spoken (L04)
ud-yogaḥ (m) exertion, endeavour, perseverance; *udyogam āpadyate*: exerts effort (L10)
ūna (adj) 減 deficient, less (L04)
unmādaḥ (m) madness (L10)
upa-ā-dāya (ger; <√*dā* III 'give') This ger has various senses (Cf. BHSD): appropriating to oneself, assuming, basing on/because of (with preceding in acc), with reference to, for the purpose of, starting from (with acc), deriving (from), derivative (as in *upādāya-rūpa* 所造色 'derived/derivative matter'), etc. (L05)
upa-cchinatti (sg,3, <√*chid* V 'cut') cuts off, interrupts (L12)
upa-cinoti (√*ci* V 'gather') heaps up, collects, accumulates (L10)
upādānam (n, *upa-ā-√dā* III 'give') 取 grasping, clinging (L03)
upa-deśaḥ (m) 指示, 導示, 論議(經) instruction. The Buddhist *Ābhidharmikas* particularly equate this with *Abhidharma* (L07)
upa-diśati (√*diś* VI 'point out', 'show') 說, 宣說, 開示, 教示 instructs, advises, prescribes, teaches (means essentially the same as *deśayati*) (L03)
upa-diṣṭa (PPP <√*diś* VI 'point out', 'show') explained, taught, instructed,

Vocabulary

- prescribed (L09)
- upadravaḥ* (m) disaster (L03)
- Upaguptaḥ* (m) name of an important Buddhist leader in Aśoka's time; said to be his preceptor (L09)
- upa-hata* (PPP from \sqrt{han} II 'strike', 'kill') hurt, damaged (L09)
- upa-jāyate* (\sqrt{jan} IV 'be born', $\tilde{A}t$) 續起 is born again, comes forth again, arises continuously (*upa-* has sense of 'subsequently', 'next to', 'again (and again)'). Note that Xuan Zang renders *upa-* as 續 'continuously' (L05)
- upa-karaṇam* (n) service, help; *mamopari upakaraṇaṃ gr̥hṇāta*: take service upon (from) me, accept my service (L09)
- upa-labhyate* (pas < \sqrt{labh} I 'obtain') is obtained, is apperceived (L08)
- upa-lambhaḥ* (m) 得, 有所得, 見, 所想, 分別 apperception, mental construction of an ontologically real existent (L08)
- upamā* (f) simile, analogy (L07)
- upa-nāhaḥ* (m) sustained enmity, enmity (L09)
- upa-nāmayati* (caus < *nam* I 'bend') presents, offers, hands to (L09)
- upa-pāduka* (= *aupapāduka*) 化生 (adj) apparitionally born (L02)
- upa-padyate* (\sqrt{pad} IV 'go') re-arises, comes forth, is reborn (L08)
- upa-pattum* (inf; \sqrt{pad} IV 'attain', 'go') to be reborn (L07)
- upari* (indec) upon, over, above (used with acc/gen/lec) (L09)
- upariṣṭāt* (indec) above, from above, on the upper part (L13)
- upāsakaḥ* (m) 優婆塞 male lay Buddhist devotee (L01)
- upa-saṃ-krāmati* (< \sqrt{kram} I/IV 'step'; $\tilde{A}t$: *upasaṃkramate*) goes near, approaches (L08; L10)
- upa-saṃ-kramya* (ger; \sqrt{kram} I/IV 'step') having approached (L11)
- upa-saṃpat* (f) 具足, 具足戒, 圓具, 近圓 attainment, full (/higher) ordination as a *bhikṣu* or *bhikṣuṇī*; sg,acc: *upasaṃpadam* (L03)
- upa-saṃ-padya* (ger; \sqrt{pad} IV 'attain', 'go') 具足 having fully attained (L05)
- upāsikā* (f) 優婆夷 a female lay Buddhist (L07)
- upa-sthānam* (n) serving, waiting on, attendance (L12)
- upa-sthāpya* (ger; caus of $\sqrt{sthā}$ I 'stand') placing before, bringing near, fetching (L05)
- upāya-kauśalyam* (n) 方便善巧 skill in means (L06)
- upāyāsaḥ* (m) 惱, 憂惱, 苦惱 mental disturbance, perturbation (L06)
- upekṣā* (f) 捨, 行捨 equanimity
- upekṣaka* (adj) 住捨, 行捨 equanimous, abiding in equanimity, indifferent (L05)
- upetya* (ger; \sqrt{i} II 'go') having gone near (L12)
- uras* (n) chest, breast; *mahā-uraska-tanuḥ*: having a big-chest body (L12)
- uṣita* (PPP of \sqrt{vas} I 'live') lived (L04)
- uṣṇa* (adj) hot, warm (L11)
- utāho* (*uta-āho*) (indec) or, or else (L05)
- ut-krośayati* ($\sqrt{kruś}$ I 'cry') cries out, yells out, proclaims (L08)
- ut-kṣipati* ($\sqrt{kṣip}$ VI 'throw') throws up, throws away, raises, lifts up (L03)
- ut-pādaḥ* (m) 生, 起, 出世, 出現 arising, coming up/out (L01)
- utpādayati* (caus < \sqrt{pad} IV 'go') causes to arise, generates, produces (L04)
- utpādayaya-dharmin* of the nature of arising and ceasing (L10)
- ut-pādayitavya* (FPP, < caus of \sqrt{pad} IV 'attain', 'go') should be produced/generated

(L06)

ut-padyate (<√*pad* IV 'go') arises, is born; is arisen (pas) (L05)

ut-panna (PPP <√*pad* IV 'attain', 'go') arisen (L04)

ut-patati (<√*pat* I 'fall off', 'fly') flies up; *ni-patati*: falls down (L11)

ut-sṛjati (√*sṛj* VI/IV 'emit') lets loose, lets off, leaves, abandons (L11)

ut-tara (adj) higher, upper, north (L05); *Uttaraḥ* (m) 最勝, 優多羅 a name (L03)

uttaram (n) the north, surface, answer, consequence, result, remainder, excess, plus (śaṣṭhy-uttaraṃ sahasram = 1060); *tata uttare* (a number/amount) greater than that (L06)

uttarāsaṅgaḥ (m) 鬱多羅僧, 上衣 upper robe (L05)

ut-thāya (ger; √*sthā* I 'stand') arising from (the seat), standing up (L05)

ut-tiṣṭhāti (<√*sthā* I 'stand') stands up, rises (from) (L02)

ut-trasiṣyati (fut of √*tras* I/IV 'tremble') will tremble (L07)

uttrasta-saṃjñin (adj) 常(厭)怖, 常生厭怖, 常懷怖畏 feeling frightened, having thought of fear (L12)

vā (indec) 或, 若 or, whether ... (L01)

vāc (f) speech, word (L08); *vācam*: acc, sg (L11)

vacanam (n) 言, 說 word (L02)

vācaya (ipv, < caus of √*vac* II 'speak') recite (L09)

vācayant (PrP of caus <√*vac* II 'speak') reciting (L08)

vācayati (caus <√*vac* II 'speak') recites, read out aloud (L04)

vācayiṣyati 讀誦 (fut of caus <√*vac* II 'speak') will cause to utter, will recite (L07)

vācayitum (inf; < caus of √*vac* II 'speak') to recite (L07)

vadati (√*vad* I 'speak') says, speaks, asserts (a theory / doctrine) (L02)

vādyam (n) speech, instrumental music (L13)

vahati (√*vahate*; <√*vah* I 'carry') carries; PrP: *vahant* (L10)

vai (emphatic and affirmative particle) indeed, certainly, verily, etc (L12)

vaiḥāyasam (n) the air, (L11)

vajracchedika (adj) cutting like a diamond (diamond-cutter) (L04)

vajraḥ (m/n) 金剛 thunderbolt, diamond; *vajropamaḥ samādhiḥ*: 金剛喻定
Diamond-like equipoise (This equipoise is so powerful that one who has entered into it is able to cut off all defilements) (L12)

vaktavya (FPP <√*vac* II 'speak') should be said/called (L06)

vākyaṃ (n) words, speech, statement (L10)

vālukā (f) sand (L03)

vanam (n) forest (L08)

vandanam (n) worship (L10)

vandati (√*vand* I 'salute') salutes, worships (L02)

vaṇijāḥ (m) merchant, trader (L01)

varṇaḥ (m, also n) race, caste (L12)

varṇam (n) colour, praise; *varṇaṃ bhāṣate*: praises, eulogizes (L10)

varṣam (n) / *varṣaḥ* (m) rain, raining, a year (L06)

varṣa-śatam (n) a hundred years (L11)

vartamāna (PrP <√*vṛt* I 'turn') proceeding, present (L08)

vartaniḥ (f) the eastern country (L07)

vartate (√*vṛt* I 'turn') turns, operates, proceeds, exists (L08)

Vocabulary

- vāsanā* (f; also *vāsanam* (n)) 習氣, 熏習, 習 perfuming, impression, trace (L08)
vāsanā-anusamḍhiḥ (m/f) 習氣相續 perfuming serial succession, perfuming-
 connexion. *vāsanānusamḍhi-kleśaḥ* (m): '[all] perfuming serial succession and
 defilement'; or: defilement [with] perfuming-connexion'. (Or, perhaps also:
 'perfuming serial succession (in semblance of) *kleśa* (which is in actual fact not
kleśa itself)' (L08)
vasati (√*vas* I 'live') dwells (L02)
vastram (n) cloth, clothes, garment (L08)
vastu (n) 事, 物 thing, goods, wealth, object, object-base, cause (L04)
vastu-patita (adj) 墮於事 'fallen into things', attached to (get hung up with) the
 object (L04)
-vat (indec) like (X-*vat* = 'like X') (L01)
vata (= *bata*) (indec) indeed, verily (L01)
vatsaḥ (m) calf, the young of an animal, offspring (L11)
vātsīputrīyaḥ (m) 犢子部 a follower of the *Vātsīputrīya* school (well known for
 their doctrine of the *pudgala*) (L08)
vāyuh (m) wind, the wind element (L05)
vedanā (f) 受 sensation, feeling (L03)
vedanā-bahula (adj) having many pain (L07)
vedayate (<√*vid* II 'know') feels, senses, experiences (for oneself) (L11)
vedhate (√*vedh/vyath* IV 'quake', *Āt*) quakes (L11)
veditavya (FPP < √*vid* II 'know', 'understand') should be known, should be
 understood as (L06)
vegaḥ (m) momentum, impetus (L04)
velā (f) limit of time, time of the day (L11)
veṇuḥ (m) flute (L12)
veṣṭate (√*veṣṭ* I 'twist round', *Āt*) gets twisted (L05)
vi-bhuḥ (m) lord, king; *vibho*: sg, voc (L10)
vi-cāraḥ (m) 伺 subtle/sustained thought, investigation (L02)
vi-dadhāti (√*dhā* III 'put') distributes, arranges, prepares, grants, bestows; ger:
vidhāya (L10)
vi-dhāya (ger, < √*dhā* III 'put') having distributed, having arranged, having
 provided, having granted (a favour, etc). See also: *vidadhāti* (L10)
vidus (adj) wise, attentive; *viduṣaḥ* (pl,m) *paryupāśiṣṭa*: 'he attended on the wise
 ones' (L13)
vidyā (f) 明, 明術, 明咒 knowledge, understanding, science, lore, a spell, magical
 skill. The set of three knowledges achieved at the time of attaining arhat-hood
 are: (1) knowledge of recollection of previous births (*pūrvanivāsa-anusmṛti-
 jñāna-sākṣātkriyā-vidyā* 宿命(隨念)智證明), (2) knowledge of sentient
 beings' passing away from one existence and rebirth in another in the manners
 determined by their karma (*cyuty-upapatti-jñāna-sākṣātkriyā-vidyā* 生死
 智證明), (3) knowledge of the exhaustion of outflows (*āsravakṣaya-jñāna-
 sākṣātkriyā-vidyā* 漏盡智證明) (L04, L06)
vidyamāna (PrP < √*vid* VI 'find') being found, existing (L08)
vi-gacchati (√*gam* I 'go') goes away, depart (L03)
vi-gamaḥ (m) 捨離 going away, departing (L03)

- vighuṣṭa-śabda* (adj) ($\sqrt{ghuṣ}$ I ‘sound’, ‘proclaim aloud’) 遍名, 名稱普聞, 世間讚詠名稱遠聞, 有大有名稱充滿世間 with name proclaimed aloud, widely reputed (L08)
- vi-grahaḥ* (m) discord, quarrel (L06)
- vi-harati* (\sqrt{hr} I ‘carry away’, ‘take’) stays, dwells (L02)
- vi-jānāti* ($\sqrt{jñā}$ IX ‘know’) 了別 distinguishes, discerns, cognizes (L10)
- vi-jetā* (m) (ag noun, sg,m,nom, < *vijetr* — see L10) conqueror (L08)
- vi-jña* (adj) 有智 wise, knowledgeable; *vi-jña-guruḥ* 有智同梵行者: a wise teacher (cf. *vi-jña-puruṣa* (有)智者: wise person) (L10)
- vi-jñāna-ānanta-āyatana* (n) 識無邊處(入) sphere of infinite consciousness (L06)
- vi-jñāna-kāyaḥ* (m) group of consciousness; *pañca vi-jñāna-kāyāḥ*: the five (i.e. sensory) consciousness-groups (L07)
- vi-jñānam* (n) 識 consciousness (L02)
- vi-jñāta* (PPP < $\sqrt{jñā}$ IX ‘know’) cognized, known (L05)
- vi-kalpya* (ger; \sqrt{klp} I ‘be suitable for’) having conceptualized, having discriminated (L08)
- vi-kāraḥ* (m) change of form, perturbation (L08)
- vi-kāśate* (*vi-kāśyate* < $\sqrt{kāś}$ I/IV ‘shine’) illuminates, radiates; *vyakāśiṣṭa*: *iṣ*-aor, sg,3, Āt (*akāśiṣṭa*, *akāśiṣātām*, *akāśiṣata*) *vyakāśiṣṭa ātmavattayā*: ‘radiated / was shining with self-possession’ (L13)
- vi-krīḍati* ($\sqrt{krīḍ}$ I ‘play’) plays, sports with (L09)
- vikṣepaḥ* (m) scattering, waving, tossing, dispersion, confusion, perplexity; *citta-vikṣepaḥ*: mental confusion (L10)
- vi-lepanam* (n) ointment (L07)
- vi-lokya* (ger; \sqrt{lok} X ‘look’) looking at (L12)
- vi-mala* (adj) separated from taint, pure (L04)
- vimānaḥ* 天宮 (m; also n) celestial car, celestial palace (L13)
- vi-mokṣaḥ* (m; same as *vimuktiḥ* (f)) 解脫 liberation, emancipation, release. There is a set of eight *vimokṣa* — I, “possessing matter, he sees [external] matter” (*rūpī rūpāṇi paśyati*); II, “internally without the ideation of matter, he sees matter externally” (*adhyātmam arūpasamjñī bahirdhā rūpāṇi paśyati*); III, “having realized through the body and fully attained the pure liberation, he abides therein” (*śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvopasaṃpadya viharati*); IV–VII, “the four non-material meditative attainments (*catvāra ārūpyāḥ* : *ākāśānanta-āyatana*, etc.)”; VIII, “the [meditative attainment of] the cessation of ideation and sensation” (*samjñāvedita-nirodha[-samāpatti]*)(L06)
- vimokṣa-mukham* (n) (三)解脫門 (three) entrance/gateway to emancipation — *śūnyatā*, *animittam/ānimittam* and *apraṇihitam* (L06)
- vi-mukta* (\sqrt{muc} VI ‘release’) 解脫 liberated, emancipated (L06)
- viṇā* (f) Indian lute (L12)
- vinā* (indec) without, excepting (with inst) (L04)
- vi-nāśaḥ* (m) perishing, destruction (L12)
- vi-nayaḥ* (m) 毘奈耶 monastic discipline (L02; L03)
- vi-nayati* ($\sqrt{nī}$ I ‘lead’) 調伏, 教化, 化導 disciplines, instructs, trains (L02)
- vi-ni-pātaḥ* (m) 墮 falling off into, falling down (L07)
- vi-pacyate* (pas < \sqrt{pac} I ‘cook’) is cooked, is matured, is ripened (L08)
- vi-pākaḥ* (m) 異熟(果), 果, 果報 maturation, karmic retribution (L04)

Vocabulary

- vi-pary-āsaḥ* (m) 顛倒, 倒 upside-down-ness, topy-turvi-ness, error (L02; L06)
vi-pary-asta (PPP < √as IV 'throw') topsy-turvy, erroneous (L09)
vi-pra-lopaḥ (m) destruction (L07)
vi-prati-sārin (adj) regretful, repentant, remorseful (L07)
vipula (adj) large, extensive, wide, great, important, noble (L10)
vi-rāgaḥ (m) 離 離欲 detachment, dispassion (L01)
vi-rahita (PPP < √rah I 'abandon') abandoned, deserted, separated from, deprived of (L07)
viraṃṇam (n) (遠)離 abstaining from, abstinence, desistence (L04)
vi-rocate (√ruc I 'shine') shines forth, pleases (with dative); *vy-a-rociṣṭa*: *iṣ*-aor, 3.sg, Āt (*arociṣṭa*, *arociṣātām*, *arociṣāṭa*); *vyarociṣṭa śiṣṭebhyaḥ*: 'he pleased/delighted the learned' (L13)
vi-rodhaḥ (m) opposition, contradiction (L02)
vīryam (n) vigour, diligence (L09)
vi-sarjayati (caus < √srj VI/IV 'emit') discharges, releases, casts, relinquishes; answers (a question), *evaṃ visarjayati*: 'answers in this way' (L04)
vi-śayaḥ (m) 境界, 境 object-domain, object (L02)
-viśeṣāḥ (m) various objects (consisting ...), particular kinds of ... (L12)
vi-śiṣṭa-tara (adj, comparative) superior, more excellent (L12)
vi-ṣkambhayaṭum (inf; < caus of √skambh V/IX 'prop') to unprop, to unsettle, to give up, to discard (L07)
vistareṇa (inst used as adv) in details, elaborately (L04)
vīta-rāga (adj) detached, free from greed (L07)
vi-tarkaḥ (m) 尋 gross thought, discursive thought, reasoning (L02); *vitarka-vicāra*: reasoning (/gross thought) and investigation (/subtle thought) (L08)
Vītaśokaḥ (m) ('sorrow-free') name of a brother of King Aśoka (L09)
vi-tatha (adj) untrue, false, incorrect, unreal (L06)
vitatham (adv) untruly (L10)
vitatha-vādin (adj) speaking untruth, one who speaks falsely (/ differently than what is true) (L06)
vi-vadati (√vad I 'speak') disputes, contests, controverts (L06)
vi-var dhate (√vr dh I 'grow', Āt) increases, grows (L05)
vi-varjayitvā (ger; caus of √vrj VII/I 'twist') excepting, having excluded (L05)
vi-varjate (√vrj I 'turn') evolves, unfolds (L06)
vivekaḥ (m) discrimination, separation, seclusion, detachment (L05)
vi-vikta (PPP < √vic VII 'separate') separated; *viviktī-karoti*: 'makes separate' (L07)
vrajati (√vraj I 'proceed') goes, travels, moves, proceeds (L02)
vraṇaḥ (m) wound, boil (L06)
vratam (n) vow, a religious observance; *vrata-padam* (n): item/constituent of vow/observance (L12)
vṛṣalaḥ (m) a contemptible, low/mean fellow, a member of the lowest caste (*śūdra*) (L12)
vṛttiḥ (f) operation, activity, function (L11)
vyādhiḥ (m) disorder, sickness (L06)
vy-ā-hantum (< √han II 'strike', 'kill') to impede, to obstruct (L13)

vy-ā-harati (√hr I 'take') 言, 說, 稱, 教, 遊戲 'brings out', utters a sound, speaks, converses (with); sports, enjoys one's self; vyāhārṣīt (s-aor, sg,3, Pa (ahārṣīt, ahārṣtām, ahārṣuḥ)) — aprameyair ... bodhisattva-samādhisahasraiḥ ... vyāhārṣīt (遊戲菩薩無量 ... 三摩地門) 'he sported with immeasurable thousands of bodhisattva-samādhī-s' (L13)

vy-ā-karaṇam (n) 記說, 授記 'explanation'; prediction (this is the meaning in the *Prajñāpāramitā* texts, etc) (L07)

vy-ā-kariṣyati (fut of √kr VIII 'do') will explain, will predict (L07)

vy-ā-karoti (√kr VIII 'do') 記說, 授記 explains, predicts (L12)

vy-ā-kṛta (PPP of √kr VIII 'do') explained, predicted (L07)

vyāmaḥ (m) 一尋 the measure of the two extended arms, a fathom (L11)

vyāma-prabhā (f) 常光一尋, 圓光一尋 halo extending a fathom (around a buddha) (L11)

vy-añjanam (n) 文 letter, syllable (L03)

vyāpādaḥ (m) malice (L09)

vy-apa-diśati (√dis VI 'point out', 'show') points out distinctly, indicates (L03)

vy-ava-dāyate 淨 (pas < √dai I 'purify') is purified (L09)

vy-ava-lokayati (√lok X 'look') 照見 looks down (ava) distinctly (vi) (L03)

vyayaḥ (m) perishing (L08)

vy-upaśamaḥ (m) 寂滅 calm, calming down, appeasement (L01)

vy-ut-tiṣṭhati (√sthā I 'stand') gets up from, emerges (from meditation); PPP: vyutthita (L13)

yācati (√yāc I 'ask for', 'beg') asks for, requests (L02)

yad idam (indec) namely, that is, viz (L03)

yadā (indec) when (L06)

yadi (indec) if; yadi vā ... yadi vā ... : whether ... or ... (L04)

yad uta = yad idam (indec) namely, to wit. See BHSD, 444a, which suggests other connotations: 'because', 'especially', 'and that too ...', etc. (L03)

yānam (n) 乘 vehicle, a Buddhist school (e.g.: Mahāyāna: 'Great Vehicle,' the Mahāyāna school); yāna-trayaṃ 三乘 the threefold vehicle, the vehicle-triad (śrāvaka-, pratyeka-buddha- and bodhisattva-yānam/ buddha-yāna. Mahāyāna is synonymous with bodhisattva-yāna and buddha-yāna) (L02, L04)

yan nu (cf. Pali: yannūna) So now ..., suppose now ...; yannv aham ... 我當, 我今當 ... Let me now ..., So then now I should ... (L10)

yāpayati 住(持) (caus of √yā, II, 'go') causes to go (/go on), maintains, lives (on) (L07)

Yaśaḥ (m) name of a minister of King Aśoka (L12)

yasmāt (indec) 'from which', because

yat (indec; connective particle) that, so that, such that (L05)

yatas (rel adv) from which, wherefrom, whereof, due to which, as a result of which, wherefore, as, because, since (L05)

yathā (indec) 如 as ..., just as ...in the manner that, how, because, since, so that (L02)

yathā-rūpa (adj) of such a form (L11)

yāti (√yā II 'go') goes; yānti: 3,pl (L10)

yat khalu (indec) allow me to say so, please let me tell you (L09)

Vocabulary

yatnaḥ (m) effort, exertion (L05)

yatra (indec) wherein, where (L12)

yāvad-eva (indec) to the extent that, just simply, merely (Conze's tr: "how much") (L04)

yāvaj-jīvam (indec) till life-end (L09)

yāvat (indec) up to, as far as (L05)

yena ... tena (indec) 'through which ... through that'; *yena X tena upasaṃkramate(/krāmati)*: approaches where X is (L08)

yogaḥ (m) 瑜伽, 相應, 修行, 修習 spiritual praxis; *yogaṃ sam-ā-padyate* 修行, 勤(修)學, 與 ... (恆)相應 : is well devoted to the spiritual praxis, diligently practises, is fully conjoined (/in correspondence) with the practice (L07)

yojayati (caus of \sqrt{yuj} VII 'yoke') makes to unite, unites with, yokes with (L10)

yonīśas (indec) 如理 properly, systematically; *yonīśaḥ manasikāraḥ* (also: *yonīśo-manas- \sqrt{kr} VIII 'do'*) 如理作意, 正觀: proper mental application (L07)

yonīśo-manasikāraḥ(/-manaskāraḥ) (m) 如理作意 proper/systematic mental application. (L01)

yonīśo manas(i)kuru (ipv, sg,2, Pa, < \sqrt{kr} VIII 'do') 如理思惟, 正憶念 reflect properly, apply your mind properly (L09)

yugapad (indec) together, simultaneously (L02)

yunakti (\sqrt{yuj} VII 'yoke') joins, yokes (L12)

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