



Mūlamadhyamakārikās of Nāgārjuna
Chapter 25: Nirvāṇaparīkṣā

Latin Text with Vocabulary

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Sources

Madhyamakaśāstra of Nāgārjuna with the Commentary Prasannāpada by Candrakīrti, 1st edition edited by P.L. Vaidya, 2nd edition edited by S. Tripathi, Mithila Institute, Darbhanga, 1987.

V.S. Apte, *The Practical Sanskrit-English Dictionary*, Revised and Enlarged Edition, Rinsom Book Co., Tokyo, 1992 [1st edition, Shiralkar, Poona, 1890].

Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary: Volume II Dictionary*, Motilal Banarsi Dass, Delhi, 1993 [1st edition, Yale University Press, New Haven 1953].

Abbreviations

Ā	<i>ātmanepada</i>
adj.	adjective
E:BHSD	Edgerton: Buddhist Hybrid Sanskrit Dictionary
f.	feminine
ger.	gerund
ind.	indeclinable
m.	masculine
n.	neuter
P	<i>parasmaipada</i>
pr.	pronoun, pronominal
pref.	prefix
s.	substantive
suff.	suffix
U	<i>ubhayapada</i>

A note on the meter

The *kārikās* are in the *śloka* (or *anuṣṭubh*) meter; four quarters (*pada*), each containing eight syllables. The first four syllables of each *pada* are flexible; the last four syllables generally have an iambic cadence (short-long-short-long), especially in the second and fourth *padas*. A short (*laghu*) syllable contains a short vowel; a long (*guru*) syllable either a long vowel (long vowels and diphthongs) or a short followed by two consonants (some clusters, like *kr*, *tr*, and the like, do not make the short long). The caesura after the first eight syllables not infrequently marks a sense unit.

nāgārjunīyam mūlamadhyamakaśāstram |

nāgārjuna

s.m. 1)

nāgārjunīya

adj. 1) of, belonging to Nāgārjuna

nāga

s.m. 1) a snake particularly the cobra; 2) a fabulous serpent-demon or semi-divine being, having the face of a man and the tail of a serpent, and said to inhabit the Pātāla; 3) an elephant

arjuna

s.m. 1) the white colour; 2) a peacock; 3) a type of cutaneous disease; 4) a tree; 5) N. of the third Pāṇḍava who was the son of Kuntī by Indra and hence called Aindri also

mūla

s.n. 1) a root (fig. also); 2) the root, lowest edge or extremity of anything; 3) the lower part or end, base, the end of anything by which it is joined to something else; 4) beginning, commencement; 5) basis, foundation, source, origin, cause

madhyamaka

adj. 1) middle, middle-most; 2) common (property etc.)

śāstra

s.n. 1) an order, command, rule, precept; 2) a sacred precept or rule, scriptural injunction; 3) a religious or sacred treatise, sacred book, scripture; 4) any department of knowledge, science; 5) what is learnt, knowledge; 6) a work, treatise; 7) theory; 8) the material and spiritual science together [< √śās]

kārikā

s.f. 1) a memorial verse, or a collection of such verses, on grammatical, philosophical, or scientific subjects

nirvāṇaparīkṣā nāma pañcavimśatitamāṁ prakaraṇam |

nirvāṇa

nirvāṇa? so compound?

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< *nis + √vā*]

nis + √vā

2P 1) to blow; 2) to be cooled, be cool or assuaged (fig. also); 3) to blow out, be extinguished, be extinct; caus. to blow or put out, extinguish, destroy, kill; 2) to cool, alleviate the heat of, act as a refrigerant; 3) to gratify, soothe, comfort

parīkṣā *(Nom)*

s.f. 1) examination, test, trial; 2) trial by various kinds of ordeals (in law)

prakaraṇa *(Dative, acc)*

~~s.n.~~ 1) treating, explaining, discussing; 2) a subject, topic, department, a subject (of representation); 3) a section, chapter, or any smaller division of a work

nāma

nāman *Voc? sahādi?*

~~2P~~ → ~~2:2:1:a:~~

ind. s.n. 1) name, appellation, personal name; 2) the mere name; 3) (in grammar) a (by name) noun, substantive; 4) a word, name, synonymous word

pañcavimśatitama *(Nom? Acc?)*

adj. 1) twenty-fifth

prakaraṇa *(Nom/Acc)*

s.n. 1) treating, explaining, discussing; 2) a subject, topic, department (of representation); 3) a section, chapter, or any smaller division of a work

yadi śūnyam idam sarvam udayo nāsti na vyayah |
prahāṇād vā nirodhād vā kasya nirvāṇam iṣyate || 1 ||

yadi

ind.
perhaps

1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance,

śūnya

Nom. s.n.
adj.

1) empty, void; 2) vacant; 3) non-existent

idam

Nom. s.n.
pr. adj. 1) this, here, referring to something near the speaker; 2) present, seen;
nominative forms are used with verbs in sense of 'here'; 3) often refers to something
immediately following

sarva

Nom. s.n.
pr. adj.

1) all, every; 2) whole, entire, complete

udaya

Nom. s.m.
1) rise (fig. also), going upwards, ascending (as of the sun, stars, etc.); 2)
rising up, coming forth; 3) appearance, becoming visible; 4) creation

na

ind.

1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

vas

3rd. s.

2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to
belong to, be in the possession of

vyaya

Nom. s.m.

1) loss, disappearance, destruction; 2) hindrance, obstacle; 3) decay,
decline, overthrows, downfall

prahāṇa

ab.

s.n. 1) abandoning, omitting, quitting; 2) abstraction, speculation,
meditation; 3) exertion

pra + √hā

3P 1) to give up, forsake, abandon, relinquish; 2) to let go, cast, discharge; 3)
to depart from;

pass. 1) to be forsaken or neglected; 2) to be lost, to perish; 3) to vanish, cease,
disappear; 4) to be vanquished, to succumb

vā

ind.

1) or; 2) and, as well as; 3) optionally; 4) vā...vā... either...or...

nirodha

s.m. 1) confinement, locking up, imprisonment; 2) enclosing, covering up; 3) restraint, check, suppression, control; 4) hindrance, obstruction, opposition; 5) hurting, punishing, injuring; 6) annihilation, complete destruction; 7) aversion, dislike; 8) disappointment, frustration of hopes (in dramatic language); 9) (with the Buddhists) suppression of pain; 10) extinction

ni + √rudh

7U 1) to obstruct, stop, oppose, block up; 2) to confine, lock up; 3) to cover, hide; 4) to keep off, remove; 5) to curb, restrain, check

kim

gen. s.m.
pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain 3) (with negatives) any

nirvāṇa

Nom s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

viṣ

3rd.s.
6P 1) to wish, desire, long for (often in potential or optative mood); 2) to choose; 3) to endeavor to obtain, strive or seek for

yady aśūnyam idam sarvam udayo nāsti na vyayah |
prahāṇād vā nirodhād vā kasya nirvāṇam iṣyate || 2 ||

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance,
perhaps

aśūnya

↓ adj. = a + śūnya

śūnya

Nom adj. 1) empty, void; 2) vacant; 3) non-existent

idam

Nom pr. adj. 1) this, here, referring to something near the speaker; 2) present, seen;
nominative forms are used with verbs in sense of 'here'; 3) often refers to something
immediately following

sarva

Nom pr. adj. 1) all, every; 2) whole, entire, complete

udaya

Nom s.m. 1) rise (fig. also), going upwards, ascending (as of the sun, stars, etc.); 2)
rising up, coming forth; 3) appearance, becoming visible; 4) creation

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

√as

3rd, 2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to
belong to, be in the possession of

vyaya

Nom s.m. 1) loss, disappearance, destruction; 2) hindrance, obstacle; 3) decay,
decline, overthrows, downfall

prahāṇā

abl. s.n. 1) abandoning, omitting, quitting; 2) abstraction, speculation,
meditation; 3) exertion

pra + √hā

3P 1) to give up, forsake, abandon, relinquish; 2) to let go, cast, discharge; 3)
to depart from;

pass. 1) to be forsaken or neglected; 2) to be lost, to perish; 3) to vanish, cease,
disappear; 4) to be vanquished, to succumb

vā

ind. 1) or; 2) and, as well as; 3) optionally; 4) vā...vā... either...or...

nirodha

abl.

s.m. 1) confinement, locking up, imprisonment; 2) enclosing, covering up; 3) restraint, check, suppression, control; 4) hindrance, obstruction, opposition; 5) hurting, punishing, injuring; 6) annihilation, complete destruction; 7) aversion, dislike; 8) disappointment, frustration of hopes (in dramatic language); 9) (with the Buddhists) suppression of pain; 10) extinction

ni + √rudh

7U 1) to obstruct, stop, oppose, block up; 2) to confine, lock up; 3) to cover, hide; 4) to keep off, remove; 5) to curb, restrain, check

kim

gen.s.m.

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense; 2) a certain; 3) (with negatives) any

nirvāṇa

Nom

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

viṣ

3rd.s.

6P 1) to wish, desire, long for (often in potential or optative mood); 2) to choose; 3) to endeavor to obtain, strive or seek for

Nāgārjunaysa Mūlamadhyamakārikās 25: Vocabulary

ceased
not lost not attained not destroyed not eternal

aprahīṇam asamprāptam anucchinnam aśāsvatam |
aniruddham anutpannam etan nirvāṇam ucyate || 3 ||

aprahīṇa *(Nom. s.n.)*

adj. = a + prahīṇa

prahīṇa

adj. 1) left, quitted, abandoned; 2) cast off, worn out (as a garment); 3) ceased, vanquished [p.p. < pra + √hā]

asamprāpta *(Nom. s.n.)*

adj. = a + samprāpta

samprāpta

adj. 1) well-reached, or attained; 2) appeared, arrived (in time); 3) sprung or descended from [p.p. < sam + pra + √āp]

sam + pra + √āp

5P 1) to reach, arrive at; to gain, obtain; 3) to meet with, encounter, come upon, fall in with

anucchinna *PPP? (Nom. s.n.)*

adj. = an + ucchinna

ucchinna

adj. 1) extirpated, destroyed, cut down or off; 2) abject, vile [p.p. < ud + √chid]
ud + √chid

7U 1) to cut off, extirpate, eradicate, destroy; 2) to dispel, snap, chase away;
3) to snap (thread); 4) to interfere with, interrupt, stop;

pass. 1) to be cut or snapped; 2) to be stopped or interrupted, cease; 3) to waste away, fail, be wanting or deficient

aśāsvata *(Nom. s.n.)*

adj. = a + śāsvata

śāsvata

adj. 1) eternal, perpetual, everlasting; 2) all

aniruddha *(Nom. s.n.)*

adj. = a + niruddha

niruddha

adj. 1) obstructed, hindered, checked, restrained, curbed; 2) confined, imprisoned; 3) covered, veiled; 4) filled with, full of [p.p. < ni + √rudh]

anutpanna (Nom) s.n.

adj. = *an + utpanna*

utpanna

adj. 1) born, produced, arisen; 2) risen, gone up; 3) acquired, gained; 4)
effected, accomplished; 5) occurred; 6) known, ascertained [p.p. < *ud + √pad*]

ud + √pad

4Ā 1) to be born or produced, arise, originate, spring up; 2) to occur, happen

caus. 1) to produce, beget, cause, effect, bring about, prepare; 3) to bring
forward

etad (Nom) s.n.

pr. adj. 1) this, this here, yonder (referring to what is nearest to the speaker); 2)
it often refers to what precedes

nirvāṇa (Nom s.n.)

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution,
death; 4) final liberation or emancipation from matter and reunion with the Supreme
Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction
of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

√vac 3rd s. Ind. pass

2U 1) to say, speak (often with two accusatives); 2) to relate, describe; 3) to
tell, communicate, announce, declare; 4) to name, call

bhāvas tāvan na nirvāṇam jarāmaraṇalakṣaṇam |
prasajyetāsti bhāvo hi na jarāmaraṇam vinā || 4 ||

bhāva

(Nom)

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

tāvat

ind. 1) first (before doing anything else); 2) on ones part, in the meanwhile; 3) just now; 4) indeed (to emphasize an expression); 5) truly, really (to express assent); 6) as far as, with respect to; 7) completely; 8) surprise (oh!, what a wonder)

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

nirvāṇa

(Nom)

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

jarā

(Comp?)

s.f. 1) old age; 2) decrepitude, infirmity, general debility, consequent on old age

maraṇa

(Acc)

s.n. 1) dying, death; 2) passing away, cessation

lakṣaṇa

(Nom)

s.n. 1) a mark, token, sign, indication, characteristic, distinctive mark; 2) a symptom (of a disease); 3) an attribute, quality; 4) a definition, accurate description

pra + √sañj

3rd, s., Opt. P. Pass

1P 1) to become attached to or fond of, feel affection for

pass. 1) to cling to or adhere to; 2) to follow, apply or be applicable, hold good in the case of; 3) to be attached to

√as

3rd, s. Pre. ind.

2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to belong to, be in the possession of

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

vinā

ind. 1) without, except (+ acc., instr., or abl.); 2) in the absence of

bhāvaś ca yadi nirvāṇam nirvāṇam saṃskṛtam bhavet |
nāsaṃskṛto hi vidyate bhāvah kvacana kaścana || 5 ||

bhāva

(Nom)

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

yadi

ind.
perhaps

1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance,

nirvāṇa

(Nom)

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

saṃskṛta

↓ P.P.P. (Nom S.N.)

adj. 1. made perfect, refined, polished, cultivated; 2) artificially made, highly wrought, carefully or accurately formed, elaborated; 3) made ready, dressed; 4) consecrated, hallowed; 5) cleansed, purified; 7) adorned, decorated; 8) excellent, best [p.p. < sam(s) + √kr]

sam(s) + √kr

8U 1) to adorn, grace, decorate; 2) to refine, polish; 3) to consecrate by repeating mantras; 4) to purify (a person) by scriptural ceremonies, perform purificatory ceremonies over (a person); 5) to cultivate, educate, train; 6) to make ready, prepare, equip, fit out; 7) to cook, dress (food); 8) to purify, cleanse; 9) to collect, heap together; 10) to construct, form well or thoroughly; 11) to accumulate; 12) to correct (astronomically)

√bhū

3rd, s. Pre. opt

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or be in any state or condition

na

ind.

1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

asam̄skṛta *Nom* s.m.

adj. = a + sam̄skṛta

v̄vid 3rd.s, Ind. rdss

4Ā 1) to be, exist; 2) to happen

*some
vñcī*
{ kva

ind. 1) whither, where; 2) sometimes used as loc. of kim

cana

ind. 1) imparts an indefinite sense to interrogatives (kim, katham, kva, kadā, kutas)

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

Kaścana something (?)

... n + c ... 2

-iś - ...

bhāvaś ca yadi nirvāṇam anupādāya tat katham |
nirvāṇam nānupādāya kaścid bhāvo hi vidyate || 6 ||

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance, perhaps

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

anupādāya

ger. = *an + upādāya*

upa + ā + √dā

3Ā 1) to receive, accept, take; 2) to acquire, obtain; 3) to give to, to furnish with; 4) to take, appropriate to oneself, assume; 5) to take away or off, carry away, steal; 6) to seize, attack; 7) to take, lay hold of; 8) to assume a form; 9) to feel, perceive, experience; 10) to consider, regard; 11) to take in addition, include, comprise; 12) to employ, apply; 13) to undertake, begin; 14) to mention, enumerate

caus. 1) to cause to use, apply, or employ; 2) to make use of

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

katham

ind. 1) how, in what way, in what manner, whence; 2) Oh what indeed!; 3) often connected with *cit*, *cana*, *api*: in every way, on any account, somehow, with great difficulty

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

cid

ind. 1) imparts an indefinite sense to interrogatives (*kim*, *katham*, *kva*, *kadā*, *kutas*)

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

√vid

4Ā 1) to be, exist; 2) to happen

yadi bhāvo na nirvāṇam abhāvaḥ kim bhaviṣyati |
nirvāṇam yatra bhāvo na nābhāvas tatra vidyate || 7 ||

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance, perhaps

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

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ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= *a + bhāva*]

kim

pr. adj. 1) who?, what?, which? with *api, cid, cana, svid* > indefinite sense: 2) a certain; 3) (with negatives) any

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

yatra

ind. 1) where, in what place, whither; 2) when; 3) whereas, because, since

tatra

ind. 1) in that place, there, yonder, thither; 2) on that occasion, under these circumstances, then, in that case; 3) for that, in that; 4) often used for the loc. of *tad*

√vid

4Ā 1) to be, exist; 2) to happen

yady abhāvaś ca nirvāṇam anupādāya tat katham |
nirvāṇam na hy abhāvo 'sti yo 'nupādāya vidyate || 8 ||

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance, perhaps

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a + bhāva]

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

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3Ā 1) to receive, accept, take; 2) to acquire, obtain; 3) to give to, to furnish with; 4) to take, appropriate to oneself, assume; 5) to take away or off, carry away, steal; 6) to seize, attack; 7) to take, lay hold of; 8) to assume a form; 9) to feel, perceive, experience; 10) to consider, regard; 11) to take in addition, include, comprise; 12) to employ, apply; 13) to undertake, begin; 14) to mention, enumerate

caus. 1) to cause to use, apply, or employ; 2) to make use of

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pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with yad); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

katham

ind. 1) how, in what way, in what manner, whence; 2) Oh what indeed!; 3) often connected with cit, cana, api: in every way, on any account, somehow, with great difficulty

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ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

√as

2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to belong to, be in the possession of

yad

pr. adj. 1) relative pronoun corresponding to 'who', 'which', or 'what' in English; 2) often used with correlative tad

√vid

4Ā 1) to be, exist; 2) to happen

ya ājavamjavībhāva upādāya pratītya vā |
so 'pratītyānupādāya nirvāṇam upadiśyate || 9 ||

yad

pr. adj. 1) relative pronoun corresponding to 'who', 'which', or 'what' in English;
2) often used with correlative *tad*

ājavamjavībhāva

s.m. 1) state of moving restlessly to and fro (in the *samsāra*) [E:BHSD]

ājavamjava

s.m. 1) coming or going, moving to and fro [E:BHSD]

upa + ā + √dā

3Ā 1) to receive, accept, take; 2) to acquire, obtain; 3) to give to, to furnish with; 4) to take, appropriate to oneself, assume; 5) to take away or off, carry away, steal; 6) to seize, attack; 7) to take, lay hold of; 8) to assume a form; 9) to feel, perceive, experience; 10) to consider, regard; 11) to take in addition, include, comprise; 12) to employ, apply; 13) to undertake, begin; 14) to mention, enumerate

caus. 1) to cause to use, apply, or employ; 2) to make use of

prati + √i

2P 1) to go back to, return; 2) to go to, approach; 3) to fall to the lot of; 4) to reach, attain; 5) to believe, trust, be certain or sure; 6) to learn, understand, know; 7) to be well-known or celebrated; 8) to be pleased or satisfied; 9) to face

pass. 1) to be recognized or perceived; 2) to be proved, turn out to be true; 3) to follow from anything (as a necessary result)

caus. 1) to cause to believe, convince, inspire confidence; 2) to cause to perceive, bring to mind; 3) to prove, demonstrate, show

vā

ind. 1) or; 2) and, as well as; 3) optionally; 4) vā...vā... either...or...

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

apratītya

ger. = a + pratītya [< prati + √i]

anupādāya

ger. = an + upādāya

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + √vā*]

upa + √diś

6U 1) to instruct, teach, explain, advise; 2) to point, indicate, refer to; 3) to assign the right place to a thing, arrange; 4) to mention, specify, tell, inform, announce 5) to prescribe, settle, sanction, lay down; 6) to rule over, govern, command; 7) to name, call

prahāṇam cābravīc chāstā bhavasya vibhavasya ca |
tasmān na bhāvo nābhāvo nirvāṇam iti yujyate || 10 ||

prahāṇa

s.n. 1) abandoning, omitting, quitting; 2) abstraction, speculation, meditation; 3) exertion

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

√brū

2U 1) to say, tell, speak (with 2 acc.); 2) to say or speak about, refer to; 3) to declare, proclaim, publish, prove, indicate; 4) to name, call, designate

śāstr

s.m. 1) a teacher, an instructor; 2) a ruler, king, sovereign; 3) a father; 4) a Buddha or a Jina : or a deified teacher of the Bauddhas or Jainas [< √śās]

√śās

2P 1) to teach, instruct, train (governing two accusatives in this sense); 2) to rule, govern; 3) to order, command, direct, enjoin; 4) to tell, communicate, inform (+ dat.); 5) to advise; 6) to decree, exact; 7) to punish, chastise, correct; 8) to tame, subdue; 9) to wish, desire

bhava

s.m. 1) being, state of being, existence; 2) birth, production; 3) source, origin; 4) worldly existence, mundane or worldly life; 5) the world; 6) well-being, health, prosperity; 7) excellence, superiority

vibhava

s.m. annihilation, destruction [< vi + bhava] [E:BHSD]

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= *a + bhāva*]

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< *nis + √vā*]

iti

ind. 1) quotation marker; 2) because, since, on the grounds that; 3) so, thus, in this manner

√yuj

7U 1) to join, unite, attach, connect with; 2) to yoke, harness, put to; 3) to furnish or endow with; 4) to use, employ, apply; 5) to be fit or right, be proper, to suit (+ loc., gen.)

bhaved abhāvo bhāvaś ca nirvāṇam ubhayam yadi |
 bhaved abhāvo bhāvaś ca mokṣas tac ca na yujyate || 11 ||

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a + bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly; 4) condition: if; 5) expletive

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

ubhaya

pr. adj. 1) both (of persons and things)

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance, perhaps

mokṣa

s.m. 1) liberation, release, escape, freedom; 2) rescue, deliverance; 3) final emancipation, deliverance of the soul from recurring births or transmigration, the last of the four ends of human existence; 4) death; 5) falling down, dropping down; 6) loosening, untying, unbinding [< √muc]

√muc

6U 1) to loose, set free, release, let go, let loose, liberate, deliver (from captivity etc.); 2) to set free, loosen (as the voice); 3) to leave, abandon, quit, give up, lay aside, relinquish; 4) to set apart, take away, except; 5) to dismiss, send away; 6) to cast, throw, hurl, fling, discharge; 7) to emit, drop, pour forth or down, shed, let fall (tears etc.); 8) to utter, give forth; 9) to give away, grant, bestow; 10) to put on (\bar{A}); 11) to void (as excrement); 12) to sacrifice

pass. 1) to be loosed or released, be freed or absolved from (with abl. or instr.); 2) to become loose or relaxed; 3) to free oneself, escape; 4) to abandon, deviate or swerve from;

caus. 1) to cause to be freed or liberated; 2) to cause to shed; 3) to loose, set at liberty, liberate; 4) to extricate, disentangle; 5) to give away, bestow; 6) to gladden, delight; 7) to open (a road); 8) to redeem from;

des. 1) to wish to free or liberate; 2) to long for final emancipation

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

√yuj

7U 1) to join, unite, attach, connect with; 2) to yoke, harness, put to; 3) to furnish or endow with; 4) to use, employ, apply; 5) to be fit or right, be proper, to suit (+ loc., gen.)

bhaved abhāvo bhāvaś ca nirvāṇam ubhayam yadi |
nānupādāya nirvāṇam upādāyobhayam hi tat || 12 ||

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a + bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

ubhaya

pr. adj. 1) both (of persons and things)

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance, perhaps

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

anupādāya

ger. = *an + upādāya*

upa + ā + √dā

3Ā 1) to receive, accept, take; 2) to acquire, obtain; 3) to give to, to furnish with; 4) to take, appropriate to oneself, assume; 5) to take away or off, carry away, steal; 6) to seize, attack; 7) to take, lay hold of; 8) to assume a form; 9) to feel, perceive, experience; 10) to consider, regard; 11) to take in addition, include, comprise; 12) to employ, apply; 13) to undertake, begin; 14) to mention, enumerate

caus. 1) to cause to use, apply, or employ; 2) to make use of

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

bhaved abhāvo bhāvaś ca nirvāṇam ubhayam katham |
asam̄skṛtam hi nirvāṇam bhāvābhāvau ca saṃskṛtau || 13 ||

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a + bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

ubhaya

pr. adj. 1) both (of persons and things)

katham

ind. 1) how, in what way, in what manner, whence; 2) Oh what indeed!; 3) often connected with *cit*, *cana*, *api*: in every way, on any account, somehow, with great difficulty

asamṣkṛta

adj. = *a* + *samṣkṛta*

samṣkṛta

adj. 1. made perfect, refined, polished, cultivated; 2) artificially made, highly wrought, carefully or accurately formed, elaborated; 3) made ready, dressed; 4) consecrated, hallowed; 5) cleansed, purified; 7) adorned, decorated; 8) excellent, best [p.p. < *sam(s)* + √*kṛ*]

sam(s) + √*kṛ*

8U 1) to adorn, grace, decorate; 2) to refine, polish; 3) to consecrate by repeating mantras; 4) to purify (a person) by scriptural ceremonies, perform purificatory ceremonies over (a person); 5) to cultivate, educate, train; 6) to make ready, prepare, equip, fit out; 7) to cook, dress (food); 8) to purify, cleanse; 9) to collect, heap together; 10) to construct, form well or thoroughly; 11) to accumulate; 12) to correct (astronomically)

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

bhaved abhāvo bhāvaś ca nirvāṇa ubhayam katham |
taylor ekatra nāstitvam ālokatamasor yathā || 14 ||

variant reading

taylor abhāvo hy ekatra prakāśatamasor iva

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3) annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a + bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state, condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing thing, an object, a thing, substance; 7) a being, living creature

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

ubhaya

pr. adj. 1) both (of persons and things)

katham

ind. 1) how, in what way, in what manner, whence; 2) Oh what indeed!; 3) often connected with *cit*, *cana*, *api*: in every way, on any account, somehow, with great difficulty

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

hi

ind. 1) for, because (expressing a strict logical reason); 2) indeed, surely; 3) for instance, as is well-known; 4) only, alone; 5) mere expletive

ekatra

ind. 1) in one place, in close connection; 2) together, all taken, together

astitva

s.n. 1) = *asti* [$<\sqrt{as}$] + *tvam*

^otvam

suff. n. 1) 'state of', 'being', '-ness'

prakāśa

s.m. 1) light, lustre, splendour; 2) (fig.) light elucidation, explanation; 3) sunshine; 4) display, manifestation; 5) fame, renown; 6) expansion, diffusion

āloka

s.m. 1) seeing, beholding; 2) sight, aspect, appearance; 3) range of sight; 4) light, lustre, splendour

tamas

s.n. 1) darkness; 2) the gloom or darkness of hell; 3) mental darkness, ignorance, illusion, error

iva

ind. 1) like, as; 2) as if, as it were; 3) little, somewhat, perhaps; 4) possibly (added to interrogatives)

yathā

ind. 1) (used alone): a) as in the manner mentioned; b) namely, as follows; c) as, like (showing comparison and used to express the point of similarity); d) as, as for example; e) that (to introduce direct assertions with or without *iti*); f) so that, in order that; 2) (used correlatively with *tathā*): a) as...so...; b) so...that...; c) since...therefore...; d) if...then..., surely as...so surely...

naivābhāvo naiva bhāvo nirvāṇam iti yāñjanā |
abhāve caiva bhāve ca sā siddhe sati sidhyati || 15 ||

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

eva

ind. 1) just, quite, exactly; 2) same, very, identical; 3) only, alone, merely; 4)
already

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3)
annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a +
bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state,
condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing
thing, an object, a thing, substance; 7) a being, living creature

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution,
death; 4) final liberation or emancipation from matter and reunion with the Supreme
Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction
of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

iti

ind. 1) quotation marker; 2) because, since, on the grounds that; 3) so, thus, in
this manner

yad

pr. adj. 1) relative pronoun corresponding to 'who', 'which', or 'what' in English;
2) often used with correlative tad

añjanā

s.f. 1) a suggested meaning; 2) power of suggestion

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3)
certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as
correlative with yad); 3) that – i.e. well-known; 4) that (referring to something seen or
experienced before); 5) the same, identical, that, very

siddha

adj. 1) accomplished, effected, performed, achieved, completed; 2) gained, obtained, acquired; 3) succeeded, successful; 4) settled, established; 5) proved, demonstrated, substantiated; 6) valid, sound [p.p.< √sidh]

√sidh

4P 1) to be accomplished or fulfilled; 2) to be successful, succeed; 3) to reach, to hit, fall true on; 4) to attain ones object; 5) to be proved or established, to become valid; 6) to be settled or adjudicated; 7) to be thoroughly prepared or cooked; 8) to be won or conquered

√as

2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to belong to, be in the possession of

naivābhāvo naiva bhāvo nirvāṇam yadi vidyate |
naivābhāvo naiva bhāva iti kena tad ajyate || 16 ||

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

eva

ind. 1) just, quite, exactly; 2) same, very, identical; 3) only, alone, merely; 4)
already

abhāva

s.m. 1) not being or existing, non-existence; 2) absence, want, failure; 3)
annihilation, death, destruction; 4) privation, non-existence, nullity, or negation [= a +
bhāva]

bhāva

s.m. 1) being, existing, existent; 2) becoming, occurring, taking place; 3) state,
condition; 4) manner, mode; 5) true condition or state, truth, reality; 6) any existing
thing, an object, a thing, substance; 7) a being, living creature

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution,
death; 4) final liberation or emancipation from matter and reunion with the Supreme
Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction
of individual or worldly existence; 6) perfect and perpetual calm, repose [< *nis* + √*vā*]

yadi

ind. 1) if, in case; 2) whether, if; 3) provided that, when; 4) if perchance,
perhaps

√vid

4Ā 1) to be, exist; 2) to happen

iti

ind. 1) quotation marker; 2) because, since, on the grounds that; 3) so, thus, in
this manner

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a
certain; 3) (with negatives) any

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

√añj

7P 1) to anoint, smear with, bedaub; 2) to make clear, show, represent, characterize; 3) to go; 4) to shine be beautiful; 5) to decorate;

caus. 1) to smear with; 2) to speak or shine; 3) to cause to go

param nirodhād bhagavān bhavatīty eva nohyate |
na bhavaty ubhayam ceti nobhayam ceti nohyate || 17 ||

para

pr. adj. 1) other, different, another; 2) distant, removed, remote; 3) beyond, further, on the other side of; 4) subsequent, following, next to, future, after (+ abl.); 5) higher, superior; 6) highest, greatest, most distinguished, pre-eminent, best, principal

nirodha

s.m. 1) confinement, locking up, imprisonment; 2) enclosing, covering up; 3) restraint, check, suppression, control; 4) hindrance, obstruction, opposition; 5) hurting, punishing, injuring; 6) annihilation, complete destruction; 7) aversion, dislike; 8) disappointment, frustration of hopes (in dramatic language); 9) (with the Buddhists) suppression of pain; 10) extinction

bhagavat

adj. 1) glorious, illustrious; 2) revered, venerable, divine holy (an epithet applied to gods, demigods, and other holy or respectable personages)

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from, arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7) to remain or being in any state or condition

iti

ind. 1) quotation marker; 2) because, since, on the grounds that; 3) so, thus, in this manner

eva

ind. already 1) just, quite, exactly; 2) same, very, identical; 3) only, alone, merely; 4)

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

√ūh

1U 1) to note, mark, observe; 2) to guess, conjecture, infer; 3) to comprehend, conceive, perceive; 4) to reason, deliberate about; 5) to reckon upon (+ loc.); 6) to wait for; 7) to be regarded as

√añj

7P 1) to anoint, smear with, bedaub; 2) to make clear, show, represent, characterize; 3) to go; 4) to shine be beautiful; 5) to decorate;

caus. 1) to smear with; 2) to speak or shine; 3) to cause to go

ubhaya

pr. adj. 1) both (of persons and things)

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3)
certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

tiṣṭhamāno 'pi bhagavān bhavatīty eva nohyate |
na bhavaty ubhayam ceti nobhayam ceti nohyate || 18 ||

√sthā

1U 1) to stand; 2) to stay, abide, dwell live; 3) to remain, be left; 4) to be, exist

api

ind. 1) and, also, too, moreover; 2) even, very; 3) even if; 4) but, however; 5)
with interrogative words: some, any; 6) used at the beginning of sentences, *api*
introduces a question

bhagavat

adj. 1) glorious, illustrious; 2) revered, venerable, divine holy (an epithet
applied to gods, demigods, and other holy or respectable personages)

√bhū

1P 1) to be, become; 2) to be born or produced; 3) to spring or proceed from,
arise; 4) to happen, take place, occur; 5) to live, exist; 6) to be alive or living, breathe; 7)
to remain or being in any state or condition

iti

ind. 1) quotation marker; 2) because, since, on the grounds that; 3) so, thus, in
this manner

eva

ind. 1) just, quite, exactly; 2) same, very, identical; 3) only, alone, merely; 4)
already

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

√vih

1U 1) to note, mark, observe; 2) to guess, conjecture, infer; 3) to comprehend,
conceive, perceive; 4) to reason, deliberate about; 5) to reckon upon (+ loc.); 6) to wait
for; 7) to be regarded as

√añj

7P 1) to anoint, smear with, bedaub; 2) to make clear, show, represent,
characterize; 3) to go; 4) to shine be beautiful; 5) to decorate;

caus. 1) to smear with; 2) to speak or shine; 3) to cause to go

ubhaya

pr. adj. 1) both (of persons and things)

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3)
certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

na samsārasya nirvāṇāt kiṃcid asti viśeṣaṇam |
 na nirvāṇasya samsārāt kiṃcid asti viśeṣaṇam || 19 ||

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

samsāra

s.m. 1) course, passage; 2) the course or circuit of worldly life, secular life, mundane existence; 3) transmigration, metempsychosis, succession of births; 4) worldly illusion; 5) the state (future) of life

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

cid

ind. 1) imparts an indefinite sense to interrogatives (*kim*, *katham*, *kva*, *kadā*, *kutas*)

√as

2P 1) to be, live, exist (showing mere existence); 2) to be (copula); 3) to belong to, be in the possession of

viśeṣaṇa

s.n. 1) distinguishing, discrimination, particularization; 2) distinction, difference; 3) a word which particularizes, qualifies or defines another: an adjective, attribute, epithet; 4) a distinguishing feature or mark; 5) species, kind; 6) surpassing, excelling

nirvāṇasya ca yā koṭih koṭih saṃsaraṇasya ca |
na taylor antaram kiṃcit susūkṣmam api vidyate || 20 ||

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [*< nis + vā*]

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

yad

pr. adj. 1) relative pronoun corresponding to 'who', 'which', or 'what' in English; 2) often used with correlative *tad*

koti

s.f. 1) the curved end of a bow; 2) the end or extremity, edge or point in general; 3) the edge or point of a weapon; 4) the highest point, excess, pitch, climax, excellence; 5) one side of a question in dispute, an alternative

saṃsaraṇa

s.n. 1) going, proceeding, revolution; 2) the world, worldly life, mundane existence; 3) birth and rebirth

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

antara

s.n. 1) the interior, inside; 2) contents, purport, tenor; 3) soul, heart, mind; 4) interval, intermediate time or space, distance

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

cid

ind. 1) imparts an indefinite sense to interrogatives (*kim*, *katham*, *kva*, *kadā*, *kutas*)

susūkṣma

adj. = *su* + *sūkṣma*

su

ind. 1) well, good, excellent; 2) beautiful, handsome; 3) well, perfectly, thoroughly, properly; 4) easily, readily; 5) much, very much, exceedingly; 6) worthy of respect or reverence; 7) has senses of: 'assent', 'prosperity', 'distress'

sūkṣma

adj. 1) subtle, minute, atomic; 2) little, small; 3) fine, thin, delicate, exquisite; 4) nice; 5) sharp, acute, penetrating; 6) crafty, artful, subtle, ingenious; 7) exact, precise, accurate, correct

api

ind. 1) and, also, too, moreover; 2) even, very; 3) even if; 4) but, however; 5) with interrogative words: some, any; 6) used at the beginning of sentences, *api* introduces a question

√vid

4Ā 1) to be, exist; 2) to happen

param nirodhād antād yāḥ śāśvatād yāś ca dṛṣṭayāḥ |
nirvāṇam aparāntam ca pūrvāntam ca samāśritāḥ || 21 ||

para

pr. adj. 1) other, different, another; 2) distant, removed, remote; 3) beyond, further, on the other side of; 4) subsequent, following, next to, future, after (+ abl.); 5) higher, superior; 6) highest, greatest, most distinguished, pre-eminent, best, principal

nirodha

s.m. 1) confinement, locking up, imprisonment; 2) enclosing, covering up; 3) restraint, check, suppression, control; 4) hindrance, obstruction, opposition; 5) hurting, punishing, injuring; 6) annihilation, complete destruction; 7) aversion, dislike; 8) disappointment, frustration of hopes (in dramatic language); 9) (with the Buddhists) suppression of pain; 10) extinction

anta

s.m. 1) end, limit, boundary (time or space), final limit, last or extreme point; 2) skirt, border, edge, precinct, a place or ground in general; 3) vicinity, proximity, neighborhood, presence

yad

pr. adj. 1) relative pronoun corresponding to 'who', 'which', or 'what' in English; 2) often used with correlative tad

śāśvata

adj. 1) eternal, perpetual, everlasting; 2) all

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

dṛṣṭi

s.f. 1) seeing, viewing; 2) seeing with the mental eye; 3) knowing, knowledge; 4) the eye, the faculty of seeing, sight; 5) a look, glance; 6) view, notion; 7) consideration, regard; 8) intellect, wisdom; 9) a theory, doctrine

nirvāṇa

s.n. 1) extinction; 2) vanishing from sight, disappearance; 3) dissolution, death; 4) final liberation or emancipation from matter and reunion with the Supreme Spirit, eternal bliss; 5) [Buddh] absolute extinction or annihilation, complete extinction of individual or worldly existence; 6) perfect and perpetual calm, repose [< nis + √vā]

aparānta

s.m. 1) the future [E:BHSD]

aparānta

adj. = *apara* + *anta*

apara

adj. 1) having nothing higher or superior, unrivalled, matchless; 2) more, additional; 3) different, other; 4) belonging to another, not ones own; 5) hinder, posterior, latter, later (in time or space); 6) following, the next; 7) western

pūrvānta

s.m. 1) the past [E:BHSD]

pūrvānta

adj. = *pūrva* + *anta*

pūrva

adj. 1) being in front of, first, foremost; 2) eastern, easterly, to the east of; 3) previous to, earlier than; 4) old, ancient; 5) former, previous, anterior, prior, antecedent

samāśrita

adj. 1) assembled, 2) taking refuge; 3) dependent on; 4) relating to; 5) furnished [p.p. < *sam* + *ā* + *śri*]

sam + *ā* + *śri*

1U 1) to go to for protection, fly for refuge; 2) to suffer, experience, or enjoy; 3) to observe, practice, follow; 4) to rest, depend on; 5) to confide in; 6) to attain to, assume

śūnyeṣu sarvadharmeṣu kim anantam̄ kim antavat |
kim anantam̄ antavac ca nānantam̄ nāntavac ca kim || 22 ||

śūnya

adj. 1) empty, void; 2) vacant; 3) non-existent

sarva

pr. adj. 1) all, every; 2) whole, entire, complete

dharma

s.m. 1) religion, customary practices of a caste; 2) law, usage, custom; 3)
religious or moral merit, virtue, rightness, good works; 4) duty

1) characteristic, quality; 2) state of existence, condition of being [EBHSD]

kim

pr. adj. 1) who?, what?, which? with with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a
certain; 3) (with negatives) any

ananta

adj. 1) endless, infinite, eternal, boundless, inexhaustible [= *an* + *anta*]

antavat

adj. 1) having an end, limited, perishable [= *anta* + *vat*]

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

kim tad eva kim anyat kim śāśvataṁ kim aśāśvataṁ |
aśāśvataṁ śāśvataṁ ca kim vā nobhayam apy atas || 23 ||

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

tad

pr. 1) that (referring to something not present); 2) he, she, it (often as correlative with *yad*); 3) that – i.e. well-known; 4) that (referring to something seen or experienced before); 5) the same, identical, that, very

eva

ind. 1) just, quite, exactly; 2) same, very, identical; 3) only, alone, merely; 4) already

anya

pr. adj. 1) another, different, other; 2) other than, different from (+ abl. or as final in comp.); 3) another person, one, different from self; 4) strange, unusual, extraordinary

śāśvata

adj. 1) eternal, perpetual, everlasting; 2) all

aśāśvata

adj. = *a* + *śāśvata*

ca

ind. 1) copulation: and, also, as well, moreover 2) disjunction: but, still, yet; 3) certainty/determination: indeed, certainly, exactly, quite; 4) condition: if; 5) expletive

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

vā

ind. 1) or; 2) and, as well as; 3) optionally; 4) *vā...vā...* either...or...

na

ind. 1) particle of negation, equivalent to ‘not’, ‘no’, ‘nor’, ‘neither’

ubhaya

pr. adj. 1) both (of persons and things)

api

ind. 1) and, also, too, moreover; 2) even, very; 3) even if; 4) but, however; 5) with interrogative words: some, any; 6) used at the beginning of sentences, *api* introduces a question

atas

ind. 1) than this, from this (having a comparative force); 2) from this or that cause, hence, consequently, so, therefore (correlative to *yat*, *yasmāt*, or *hi*, expressed or understood); 3) hence, from this place, henceforth; 4) then (correlative of *yadi*, *yat*)

atha

ind. 1) here, now (begins); 2) then, afterwards; 3) if, supposing, now if, in case, but if; 4) and, so also, likewise; 5) used to introduce a question

sarvopalambhopaśamaḥ prapañcopaśamaḥ śivah |
na kvacit kasyacit kaścid dharmo buddhena deśitah || 24 ||

sarva

pr. adj. 1) all, every; 2) whole, entire, complete

upalambha

s.m. 1) acquisition; 2) direct perception or recognition, comprehension otherwise than from memory; 3) ascertaining, knowing; 4) seeing, looking at

upaśama

s.m. 1) becoming quiet, assuagement, pacification; 2) cessation, stopping, extinction; 3) relaxation, intermission; 3) tranquility, calmness, patience; 4) control or restraint of the senses

prapañca

s.m. 1) display, manifestation; 2) development, expansion, extension; 3) amplification, expatiation, explanation, elucidation; 4) prolixity, diffuseness, copiousness; 5) manifoldness, diversity; 6) illusion, fraud; 7) the visible world or universe, which is illusory and the scene of manifold action

śiva

adj. 1) auspicious, propitious, lucky; 2) in good health or condition, happy, prosperous, fortunate

na

ind. 1) particle of negation, equivalent to 'not', 'no', 'nor', 'neither'

kva

ind. 1) whither, where; 2) sometimes used as loc. of *kim*

cid

ind. 1) imparts an indefinite sense to interrogatives (*kim*, *katham*, *kva*, *kadā*, *kutas*)

kim

pr. adj. 1) who?, what?, which? with *api*, *cid*, *cana*, *svid* > indefinite sense: 2) a certain; 3) (with negatives) any

dharma

s.m. 1) religion, customary practices of a caste; 2) law, usage, custom; 3) religious or moral merit, virtue, rightness, good works; 4) duty

1) characteristic, quality; 2) state of existence, condition of being [E:BHSD]

buddha

adj. 1) known, understood, perceived; 2) awakened, awake; 3) observed; 4) enlightened, wise; 5) expanded [p.p. < √*budh*]

buddha

s.m. 1) a wise or learned man, a sage; 2) [Buddh] a wise or enlightened person who, by perfect knowledge of the truth, is absolved from all existence, and who reveals to the world the method of obtaining the *Nirvāṇa* or final emancipation before obtaining it himself; 3) 'the enlightened', N. of Śākyasimha, the celebrated founder of the Bauddha religion [p.p. < √*budh*]

√*budh*

1U, 4Ā 1) to know, understand, comprehend; 2) to perceive, notice, recognize, mark; 3) to deem, regard, consider, esteem, etc.; 4) to heed, attend to; 5) to think, reflect; 6) to wake up, awake, rise from sleep; 7) to regain consciousness, come to ones senses; 8) to advise, admonish

caus. 1) to cause to know, make known, inform, acquaint with; 2) to teach, communicate, impart; 3) to advise, admonish; 4) to revive, restore to life, bring to senses or consciousness; 5) to remind, put in mind of; 6) to wake up, arouse, excite (fig.); 7) to revive the scent (of perfume); 8) to cause to expand, open; 9) to signify, convey, indicate;

des. 1) to wish to know etc.

deśita

adj. 1) told, directed, ordered; 2) advised, instructed; 3) pointed out, shown, indicated [p.p. < √*diś* caus.]

√*diś*

6U 1) to point out, show, exhibit, produce (as a witness); 2) to assign, allot; 3) to give, grant, bestow upon, deliver or make over to; 4) to pay (as tribute); 5) to consent to; 6) to direct, order, command; 7) to allow, permit

caus. 1) to show, point out, allot, assign; 2) to teach, communicate, tell, inform; 3) to direct, order; 4) to confer, bestow