

**An Annotated
Bilingual *Yogācārabhūmi* Index**



INDIAN AND TIBETAN STUDIES

Edited by Harunaga Isaacson and Dorji Wangchuk

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Department of Indian and Tibetan Studies, Universität Hamburg

**An Annotated
Bilingual *Yogācārabhūmi* Index**

Two Chapters on Meditation in Sanskrit and
Xuanzang's Chinese Translation

Martin Delhey



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Department of Indian and Tibetan Studies, Universität Hamburg

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Preface

More than twenty years ago, when I worked on my Ph.D. thesis and submitted it (in 2002; it was published seven years later), I recognized that Xuanzang's Chinese translation of the *Yogācārabhūmi* is very helpful both for critically evaluating the wording of the only available Sanskrit manuscript and for understanding the contents of the text. However, at the same time, I felt uneasy about the fact that often I was unsure whether I understood the Chinese translation correctly. In my particular case, my being a trained classical Indologist and having studied (premodern) Chinese only as a minor, may have contributed to these problems to a certain extent. However, I have heard from colleagues much more knowledgeable in "Things Chinese" that Xuanzang's translations, though couched in very elegant Chinese, are often hard to understand. One possible reason is the limited amount of specialized reference works we have at hand. Regarding the terminology, even a great reference work like the *Hanyu Da Cidian* (HDC) contains only a part of the words used by Xuanzang. The situation is far worse in terms of grammar.

When it comes to Indian *Abhidharma* texts and works of the Yogācāra school, Xuanzang's works are of tremendous importance for researchers specialized in this area of Indological research. This is because many Sanskrit original texts have been lost, including several important works not available even in Tibetan translation. Moreover, it is well-known that Xuanzang was an exceptionally gifted person with a profound knowledge of both Sanskrit and the intricate subject-matter.

After long years fulfilling other commitments, I finally got the opportunity to devote significant time to this research interest in 2019, as I secured a position at the Qingdao Institute of Humanities and Social Sciences, Shandong University (山东大学人文社会科学青岛研究院). The present volume is the first book-length publication with the results of my research conducted at this institution. I gratefully acknowledge the opportunity to pursue my studies here. In particular, I am indebted to Prof. Fang Lei (方雷), the dean of our institute, Mr. Zhang Ronglin (张荣林), its party secretary, and Prof. Wang Jianmin (王建民).

I am grateful to Prof. Dr. Achim Bayer who made some very helpful remarks on some pages of this book. My thanks are also due to Prof. Dr. Harunaga Isaacson and Prof. Dr. Dorji Wangchuk, the editors of the series *Indian and Tibetan Studies*, for accepting my volume for publication and to Dr. Orna Almogi, who helped me to adapt my

manuscript to the format of the aforesaid series. The last three persons also made several useful suggestions for improvement.

Aoshanwei, Qingdao, 11th May 2023

Martin Delhey

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Introductory Matter

General Remarks

The present bilingual index is devoted mainly to covering the *Samāhitā Bhūmiḥ* and the *Asamāhitā Bhūmiḥ* chapters contained in the Basic Section of the *Yogācārabhūmi*. Regarding the Sanskrit text, this index is based on the critical editions in Delhey 2009 and Delhey 2006, together with the corrigenda of the edition in Delhey 2006, which can be found in the present book.

The main basis of the Chinese texts indexed here is Xuanzang's (玄奘) translation of the two aforesaid chapters as contained in the Taishō edition of the Chinese Buddhist Canon (Y_C 328c07–344b18 and 344b20–344c17, respectively).¹ On an earlier occasion, the present writer has also checked the corresponding text in the *Zhonghua* edition,² where some variants not recorded in the aforesaid edition can be found. Partly based on this collation and the evaluation of the variants in the Taishō edition, text emendations have been proposed (Delhey 2009, 83f.). The reader may be referred to these suggestions.³ Parts of the

¹ I have used the Taishō text as contained on the website https://21dzk1.u-tokyo.ac.jp/SAT/index_en.html as basis for my index. The most noteworthy result of this procedure is that in the case of discrepancy the Character variants common in Japan are used, rather than the standard variants in China. The differences tend to be minor, and many, if not all, have even been included in the HDC, usually together with a note about these being variants used in Japan rather than in China. Additionally, at a few places, the fact that I have used the system of counting the column numbers used in the mentioned electronic edition also may confuse one or the other reader.

² 中華大藏經 *Zhonghua Da Zang Jing*. Peking 1984 – 1996.

³ Two more things are noteworthy. To begin with, the punctuation in the Taishō edition has often been corrected, and as a rule this has been done silently. It is well-known among specialists that this edition is full of mistakes in this regard. Moreover, I have adopted an approach of standardization in the case of certain variants appearing in the Taishō edition. Quite a few variants are recorded there, in which 惟 is relegated to the notes, whereas the text has 唯 and *vice versa*. In all these cases, 惟 has the meaning of 唯, i.e. is generally translatable as “only” or the like. In these cases, I silently adopt 唯. Often, 惟 is used in a different sense; in these cases I have, of course, not replaced the character. For the word 陶鍊 consistently the variant reading 陶練 can be found in the Taishō edition.

Chinese text have a close parallel in the *Xianyang shengjiao lun* (顯揚聖教論; XYL).⁴ Although the Sanskrit original of this text has been lost, there can be no doubt that usually, the quotations from the *Yogācārabhūmi* in this work are literal. However, Xuanzang's rendering of that work contains many different choices he made in translating it.⁵ I have tried to give a full account of all noteworthy deviations in the notes to my Sanskrit entries.

In an article published seven years ago (Delhey 2016), this writer has dealt in detail with the question of why further word indexes, and especially a comparative in-depth grammatical and stylistic analysis of Xuanzang's translations, are desirable. This analysis on the phrase or sentence level is under process and will be published separately. The present book is a more or less conventional word index,⁶ but certain features of it, for instance, the notes or the inflected verb forms kept intact here, will contribute to the success of the other endeavor mentioned above. The reader or user of this book will recognize that it contains many correspondences between Sanskrit and Chinese words, which are not yet available in published form, and even many more of these equivalents are known but without a clear attribution to Xuanzang's *Yogācāra* works. The Sanskrit text of the *SamBh* and *AsamBh* has never been indexed before. So, nothing is surprising about it. Moreover, this writer also often referred to other reliable critical editions of Sanskrit texts belonging to the *YoBh*—and at times also to a manuscript—that have not been indexed, in the notes to the entries and has also cross-referenced any kind of new word correspondences that can be found there. Ideally, one should create a full word index of all

Both character combinations have the same pronunciation and appear very similar in meaning. I have silently adopted the variant 陶鍊 throughout.

⁴ XYL 575c04–08 and 574c24–575c03 corresponding to Yc 334c17–334c21 and 341b24–342b03, respectively.

⁵ On this text and its relation to the *YoBh*, see Delhey 2013, 511 (with further references) and Delhey 2016, 57f.

⁶ Originally, it was planned to include such a word index in the very valuable *Indo-Tibetan Lexical Resource* (ITLR; see Delhey 2016, 59). Various circumstances led first to a postponement of my plans to create such an index and then to the decision to publish it in the more conventional book format. However, relatively many entries (though only a small proportion of the entries found in the present book), which usually include a modern English rendering, the Tibetan translation and at times the Chinese translation too, have been published there by me and my fellow editors. I refer only occasionally to this resource, but would advise the reader to consult it as well, whenever he is interested in an entry published here.

unindexed reliable Sanskrit editions, but the present writer feels unable to do so because other important research projects would be seriously endangered by performing such a time-consuming task.⁷ The present author also believes that some general conclusions about Xuanzang's terminology can be arrived at with the help of this index and an additional side glance at previous similar works on the *Yogācārabhūmi*. The conclusions will be presented in full on another occasion, but at least two simple examples may briefly be mentioned, though not fully discussed, here.

To begin with, it is noteworthy that in the case of many Sanskrit technical terms, Xuanzang switches between their transcriptions and translations.⁸ This casts serious doubt on the belief that the ascription to Xuanzang of the so-called “Five Kinds (i.e., Principles) of Not Translating [a Word]” (五種不翻) is historically credible.⁹ Even independent of transcriptions, variation in the rendering of important technical terms—and even more so in the case of rarer technical terms and words with a non-technical meaning—is quite common in

⁷ It is not necessary here to discuss the merits and demerits of previous word indexes again, because all this information can be found in Delhey 2016. However, I should have mentioned the MAVBh-I in this previous publication. It certainly contains most, though not all, of the key vocabulary of the full-fledged Yogācāra system. Therefore, it is mostly in line with the aims of the compiler (see Nagao 1964, p. XII). However, it proves soon to be insufficient, when one wants to deal with the earliest times of the Yogācāra school. Finally, I should also have mentioned the DDB, which has become a marvelous and absolutely indispensable resource of Chinese entries. It has become such a great electronic project, exactly because it focusses its attention on the accumulation of huge amounts of data, most often taken from available publications in printed book format. However, this does, of course, also imply that the reliability of individual pieces of information varies.

⁸ See, e.g., *pudgala* (no. 2303, 2304), *bhagavant* (2691, 2692, 2693), *maṇi* (no. 2765, 2767), *samādhi* (esp. 3687, 3688, and 3690), and *samāpatti* (esp. 3718, 3719, 3724). This phenomenon seems not to be restricted to works from the early phase of Xuanzang's translation activity. In the *Madhyāntavibhāgabhāṣya*, for instance, which has been translated less than three years before Xuanzang's death (see Mayer 1992, 218 and 236), one still notices the use of both transcriptions and translations of certain words (see, e.g., MAVBh-I s. v. *samādhi*).

⁹ I have already briefly referred to this question in Delhey 2016, 54, n. 8. In the meantime, I gained access to Hakamaya's discussion of Xuanzang's translation style (in Kuwayama & Hakamaya 1981, 301–309), which the reader may refer to for many more arguments to doubt the authenticity of the five principles. See also Yang & Li 2021.

Xuanzang's style. True, many translation equivalents could be mentioned which are used by Xuanzang more or less consistently and invariably.¹⁰ However, there are fewer such terms than are usual among Tibetan translators. Among these cases of variation, many technical terms are available in a two-syllable and one-syllable variant, with the latter being also a part of the aforesaid variant.¹¹

Xuanzang's text is full of minor additions of one or two words to the Sanskrit wording. In a few cases, he seemingly even adds a whole sentence, although it is not always entirely certain that the latter was not a textual deviation found in his Sanskrit manuscript. The additions sometimes have an interpretational character, but only very rarely does he appear to distort the meaning of the Sanskrit text by these additional elements. Rather, typically, he tries to make the Sanskrit text more explicit. The *SamBh* is indeed at times very elliptical in style, but Xuanzang's interventions do not stop at filling such gaps. To cite an example, very often in Sanskrit, an anaphoric demonstrative pronoun takes up a word from the preceding sentence, and Xuanzang adds the meant word to his translation of the pronoun. Obviously, it does not make much sense to document such additions in this index. Generally, the approach adopted in this book is to omit contextual additions, whereas additions that may belong in Xuanzang's view to the very meaning of a Sanskrit word or technical term have been recorded at the appropriate place. However, there are cases in which this is not so easy to decide. Moreover, sometimes, characters that seem to be additions, but occur regularly in certain situations, have been retained in the index, exactly because they seem to adhere to a certain pattern. There are more places in this index in which additional characters have been included, but often, a note containing either a literal translation of the Chinese text or a discussion of the added elements can be found.

Regarding Chinese grammatical particles, the following should be noted. Particles that express, similar to case endings, syntactical relations to

¹⁰ Two instances from the domain of meditation theory, which is the subject matter dealt with in the two chapters indexed here, are *dhyāna* (= 靜慮) and *nimitta* (= 相).

¹¹ E.g., *auddhatya* (掉舉 or 掉, see no. 1189–1194), *prasrabdhi* (輕安 or 安, see no. 2595–2599), *bhāvanā* (修習 or 修, see n. on 2722), *styāna* (昏沈 or 昏), *vyāpāda* (瞋恚 or 恚), *dveṣa* (瞋恚 or 瞋), *pratipakṣa* (對治 or 治). The use of either 昏沈睡眠 or 昏睡 for the *dvandva* compound *styānamiddha* is also instructive. This is a kind of abbreviation that reminds one strongly of similar features that are still common in modern Chinese or Japanese, e.g., 北京大学 versus 北大 (Beijing University), 山东大学 versus 山大 (Shandong University).

other parts of the sentence have as a rule been omitted because nouns are usually given here in the stem forms. In the rendering of compounds, Xuanzang often adds such particles as well to make the relationship between the individual compound members clear; in these cases, they have, of course, been included in the index.

The particle wèi 謂 (“this means, i.e.”) appears hundreds of times, because it introduces almost every *explicans* or *definiens*, and often also lists of terms. I have recorded its use only in those cases in which certain Sanskrit words can be viewed as an equivalent, though with varying degrees of certainty.¹² The particle is also discussed in several of my notes.¹³

This writer has discussed previously the use of the particle zhū 諸, often referred to as a plural particle.¹⁴ Therefore, and because the omission of case endings in Sanskrit nouns practiced in the present book makes the grammatical number invisible, it is considered only when (1) it renders in itself a Sanskrit word (most notably, *sarva*) or contributes decisively to its rendering, or (2) it appears as a particle referring to one of the words which are the elements of a compound in Sanskrit; i.e., it is not taken into consideration when the particle refers to the whole compound, and (3) in some exceptional cases.

However, I have included all 13 occurrences of the character zhòng 衆, which, similar to 諸, is often described as a plural particle. Wherever it seemed desirable, I have added a note to the respective Sanskrit entry.

The particle 等 is Xuanzang’s standard rendering of Skt. *-ādi*, both meaning roughly “etc.,” and Skt. *-ādi* appears recurrently and frequently in the Sanskrit text. Unfortunately, however, the Chinese particle¹⁵

¹² Unproblematic cases of this character’s appearance are its use for *tadyathā*, which is very frequent (see no. 1714), as well as for *paśyant*, *pratyeti*, and *yaduta* (see no. 2959).

¹³ See, e.g., the n. on no. 0825, 0829, 1204, 2894, 2907.

¹⁴ Delhey 2016, 63–72.

¹⁵ 等 is, of course, not always a function word, but only these cases are addressed here. Certain uses of the character as particle in Xuanzang’s translations are well understood and do not have to be discussed in detail. To begin with, it appears twice after the personal pronoun 汝 (“you”). It is well-known that the particle 等 can be used for marking the plural after personal pronouns. These two cases are not included in the index, because in both cases the personal pronoun is an addition by Xuanzang. A couple of instances of its use with Sanskrit equivalent are Y 91.11 *vayam* = Y_C 298a14 我等; Y 91.12 *yūyam* = Y_C 298a15 汝等. Further, after the interrogative pronoun 何, the

appears much more often than in such cases and it is not always easy to understand why or in which function. This is certainly a feature that should be discussed in full in the proposed separate publication. In some places in which 等 is added, I have discussed the possible reasons already in notes in the present book.¹⁶ However, I have not tried to include all the appearances of the particle 等 without a Sanskrit equivalent in this index. In some cases, I have simply omitted them when they appear at the end of a word translated from Sanskrit.¹⁷

particle does not seem to have any specific function except for forming another two-syllable interrogative pronoun (“what kind of, “which”; see entries no. 1200, 1307, 1311, and 1312). The interrogative pronoun 何等 can also be found in many dictionaries (e.g., in the HDC).

¹⁶ See, e.g., the notes on 1949, 1950, 1959, 2015, 2078, 2625, 3689, 3819 and 3968.

¹⁷ It should also be noted, that in the case of Skt. present participles, I have recorded the character shí 時 (“time,” “at the time when”) whenever this is added after the rendering of the participle. In this postpositional use, the Chinese character expresses that the action is simultaneous with the action expressed in the main predicate. Therefore one can regard it as a part of the rendering of meaning and function of the Skt. present participle.

Organization of the Index and How to Use It

The main part of this book comprises the Sanskrit-Chinese Index. Regarding the equivalents and where to find them, the Chinese-Sanskrit index is complete as well, but the notes in the Sanskrit-Chinese part have been replaced by cross-references. In both parts of the index, each different equivalent of a given Sanskrit word or phrase and one or several given characters receives a separate entry.

The *Samāhitā Bhūmiḥ* and the *Asamāhitā Bhūmiḥ* have been indexed completely. In the case of nouns, this means that all words with a declination ending in the text appear, i.e., the many Sanskrit compounds have not been split into their component parts. However, the index contains many of these parts (and even some morphemes) with cross-references to the full compounds (or words) as well. No attempt has been made to be exhaustive in this regard. In particular, equivalents that seem to be reliable and well-attested in the YoBh-I have often not been listed as separate entries, when they appear as part of other entries.¹⁸ The number of morphemes to which separate entries are devoted has also been reduced to a minimum because they will be dealt with *in extenso* in a separate publication.

Sometimes, whole phrases, rather than single words, have been used as the basis for an entry, for instance, *na ca* or *tasyaivaṃ bhavati*. In the majority of cases, entries that contain single nouns (including pronouns and infinite verb forms), are quoted in their stem forms with their ending being not the pausal form, but the form in which they appear in dictionaries like the pw (e.g., *tad* rather than *tat*, *vāc* rather than *vāk*). Exceptions are, for example, *asamudācārāya*, which is a dative singular, or *sarvadikṣu*, which is a locative plural. In the case of phrases the sandhi rules have been applied, and before dots of ellipsis and in the end of the phrase the pausal form is used. All entries which are not nouns have been taken over as they appear in the text, for instance, *bhavati* and *bhavanti* in the case of verbs or *samākhyānārtham* in the case of indeclinable words.

¹⁸ The problems that the YoBh-I poses are too well-known to be repeated here (see, e.g., Delhey 2016, 55). The well-known use of partly dated and extremely bad editions has, of course, led to large gaps and nonsensical equivalents. However, the huge amount of data accumulated there (especially regarding Tibetan equivalents) and the fact that it contains only Chinese entries taken from Xuanzang's translation of the *Yogācārabhūmi* implies that it is, despite its deplorable shortcomings, a very useful resource for the project to which this author is devoted, namely, research on Xuanzang's translations of (early) Yogācāra works.

The Sanskrit-Chinese Index is ordered according to the Sanskrit alphabet. If there are several entries with an identical headword, the sequence of the entries follows the pronunciation of the Chinese equivalents. Word borders and dots of ellipsis have been ignored; *yad icchati*, for instance, follows on *yadā*, rather than *yad*, and *tathā hi* follows on *tathāsaṃjñin*, rather than *tathā*. Some entries are ambiguous. The entries for *yad*, for instance, can refer to the indeclinable *yad* and the pronoun *yad*. I have added such differences in brackets after the headword and have ordered them alphabetically, i.e., first the entries for the indeclinable *yad* are listed, and then the pronouns.

In the Sanskrit-Chinese Index, the entries have been consecutively numbered, mainly for the sake of people who know Chinese, but not the Sanskrit alphabet. They can easily refer to the notes contained in the Sanskrit-Chinese parts through cross-references in the other half, which use the numbers of the entries. Moreover, at times, for brevity, I have also used these numbers in cross-references within the Sanskrit-Chinese part. The numbers are followed by the Skt. headword, to which nothing must be added after the aforesaid. To some of the Sanskrit headwords I have added grammatical notes in parentheses, for instance, “(dat.)” when the headword appears exceptionally in the dative case or “(pron.)” and “(ind.)” to differentiate the two possibilities in the case of *yad* (see above), or “(adj.)” and “(ind.)” in the case of *evamādi*. I have also added sporadically other such markers, for instance, “(fut.)” to mark that the verb form appears in the future tense (which gives implicit information on the function of the particle appearing in Chinese). However, I have not tried to be consistent or exhaustive here. Next, I have given the Chinese equivalents, followed by paragraph numbers for the location in the Sanskrit texts and page, block, and column numbers in the case of the Chinese text. If more than one paragraph number or location in the Chinese text is given, then the first paragraph number refers to the first Chinese location, the second to the second, and so on. If, for the Sanskrit text, only a paragraph number is given, it refers to the *SamBh*; if the paragraph number is preceded by “A,” it refers to the *AsamBh*. As a rule, not more than four or five references are listed. When there are more occurrences I have given only the first location, followed by “etc.” For instance, it would not make much sense to give exact locations for all the appearances of the omnipresent *dhyāna* and its standard rendering 靜慮, of *citta* and 心, etc., not to mention particles like *ca* or *vā* and their most typical renderings as 及 and 或. Given that there are relatively few words in which Xuanzang *always* uses exactly the same rendering, it is far more interesting to see how *often* a certain rendering is used for a given Skt. headword, and how often another rendering is chosen. This number can be found in square brackets, after the paragraph numbers. In

this number, the number of occurrences of, e.g., *dhyāna* and its equivalent within phrases or compounds has not been included. However, I have tried to make notes, when the relationship given for the different equivalents and the same headword is not in line with the result obtained when the number of occurrences within compounds and phrases is considered. In the case of *pratipakṣa*, for instance, the fact that there are two occurrences of 對治 and two of 能治, as well as a few of 治 (in compounds), distorts the fact that 對治 is definitely the most common rendering. Therefore, I have added a note to entry 2411. The reader will note that this index also contains Sanskrit entries for which no Chinese character is given, and often they are also followed by a number in square brackets. Arguably, it is also important to know how often Xuanzang does not render certain words. In cases like *bhavati*, or the relative pronoun *yad*, the main reason for the high number is, of course, the highly different function of Chinese grammar and style vis-à-vis an Indo-European language like Sanskrit. If a Chinese equivalent (or the Sanskrit equivalent in the Chinese-Sanskrit part) is marked by “(?),” it means that it is very unsure that Sanskrit and Chinese can be judged as corresponding with each other. If the mark “(!)” is used, it is obvious that Chinese and Sanskrit do not correspond, and very often, in these cases, one has to assume that Chinese is based on a different wording of the Sanskrit text, i.e., that text-critical problems are involved here.

Many of the entries in the Sanskrit-Chinese parts contain notes dealing with various topics. They inform, for instance, about the fact that the Chinese version has added one or the other character in its rendering, or that the rendering deviates in any other way. Often, these notes also contain information about other or identical renderings of the Sanskrit headword in other parts of the *Yogācārabhūmi*. Usually, these are renderings not included in the bulky Japanese *YoBh* Index, for instance, because they are found in Sanskrit texts or critical editions of parts of the *YoBh* that have been ignored by the compilers or have appeared after their Index was published.

The Chinese-Sanskrit part can be introduced here in fewer words. Some features are identical to the Sanskrit-Chinese part and do not need repeated explanation.

The characters in this part are arranged alphabetically according to their modern pronunciation and Pinyin transcription. Notably, there are some characters in this index that take different pronunciations according to their meaning and grammatical function, for instance, 爲 (*wéi/wèi*) and 相 (*xiāng / xiàng*). Therefore, entries beginning with such characters can appear in different parts of the index.

If characters are pronounced identically, they are ordered according to the ascending number of strokes. If this is also identical, the number of their radicals in the Kangxi Character Dictionary (康熙字典) is considered.

For those who prefer other systems of arrangement than the modern Chinese pronunciation, I have added a list of initial characters sorted according to the Kangxi system of radicals (see above) with their Pinyin transcription.

An additional feature of the Chinese-Sanskrit index is that for each character or set of characters their pronunciation is listed. It is inevitable to add the diacritics of their tones too, although this is somewhat aesthetically detrimental.¹⁹ Considering that the choice of pronunciation is, in relatively many cases, decisive for their semantic and grammatical interpretation (see the two examples mentioned above), this is not trivial. I am not at all sure whether in all such cases I have chosen the correct pronunciation, but despite my basic education in Sinological studies, I considered it useful to try. In a couple of places, I have also justified my choice regarding the pronunciation (see, e.g., the entry 數取趣 on p. 323). In the case of transcriptions from Indic languages, I have added reconstructed Middle Chinese pronunciations in parentheses, but refrained from adding them each time they appear in this part of the index. Instead, I have recorded them only once in prominent places, for instance, when an entry consists merely of the transcription (e.g. the Middle Chinese reading of 補特伽羅 on p. 236). Since their discussion is beyond my field of competence, I have simply adopted the Middle Chinese (MC) readings of the *Student's Dictionary of Classical and Medieval Chinese* (SCM), whenever possible. In a couple of cases, I had to refer to Pulleyblank 1991. I have indicated this in the Index. In one or two cases, I was even unable to find such a reading in either of these sources or in Unger 1989, which was the third basic reference work at my disposal in this connection.

¹⁹ For the same aesthetic reasons, I have used tone markers very sparingly in other parts of this index.

Signs and Abbreviations

[...]	number of occurrences ²⁰
√	marks Skt. verbal roots
AAĀ	<i>Abhisamayālaṅkāṛālokā</i> (Wogihara 1932 –1935).
abl.	ablative case
adj.	adjective
adv.	adverb
AIG	<i>Altindische Grammatik</i> (Wackernagel & Debrunner 1954–1957).
AKBh-I	Trilingual Index of the <i>Abhidharmakośabhāṣya</i> (Hirakawa 1973–1978).
AKVy	Yaśomitra's <i>Abhidharmakośavyākhyā</i> (see Wogihara 1932–1936)
aor.	aorist
AS	Synoptic trilingual edition of the <i>Abhidharmasamuccaya</i> (Hayashima 2003).
<i>AsamBh</i>	<i>Asamāhitā Bhūmiḥ</i> , as edited in Delhey 2006.
ASVy	Synoptic trilingual edition of the <i>Abhidharmasamuccaya-bhāṣya / Abhidharmasamuccayavyākhyā</i> (Hayashima 2003).
BHSD	<i>Buddhist Hybrid Sanskrit Dictionary</i> . See Edgerton 1953.
bv.	<i>bahuvrīhi</i>
Chin.	Chinese
CPD	<i>A Critical Pāli Dictionary</i> (Andersen et al. 1924–1948).
dat.	dative case
DDB	<i>Digital Dictionary of Buddhism</i> . Ed. by A.C. Muller. URL: http://www.buddhism-dict.net/ddb/ .
dem. pron.	demonstrative pronoun
DOP	<i>Dictionary of Pāli</i> (Cone 2020).
EDSHP	<i>Encyclopaedic Dictionary of Sanskrit on Historical Principles</i> (Ghatage et al. 1976–).
fem.	feminine
fut.	future tense
gen.	genitive

²⁰ See also the explanation of this feature in the body text of this introduction.

- HDC** *Hanyu Da Cidian* (漢語大詞典). Edited by Luo Zhufeng (羅竹風). The Commercial Press (H.K.) Version 3.0, 2010. CD-Rom. [I have used the version running as a purchasable add-on on the application *Pleco Chinese Dictionary for iOS* (version 3.2.70), Copyright 2001-2023 Pleco Inc.]
- ifc.** *in fini compositii* (at the end of a compound)
- imp.** imperative
- ind.** indeclinable
- instr.** instrumental case
- ITLR** *Indo-Tibetan Lexical Resource*. <https://www.itlr.net/viewer>.
- loc.** locative case
- m.** masculine
- MAVBh-I** Trilingual Index of the *Madhyāntavibhāgabhāṣya* (in Nagao 1964, 78–231).
- MC** reconstructed Middle Chinese pronunciation (as given in SCM, if not otherwise noted)
- n.** note(s)
- nt.** neuter
- pl.** plural
- postpos.** postposition
- ppp.** past passive participle
- pron.** pronoun (chiefly used to differentiate between the different uses of *yad*, *tad* etc., either as pron. or as ind.)
- pw** the shorter “Petersburger Wörterbuch” (see von Böhtlingk, 1883–86).
- refl. pron.** reflexive pronoun
- ŚAG** *Śarīrārthagāthā* of the *YoBh*; edited in Enomoto 1989.
- SamBh** the chapter *Samāhitā Bhūmiḥ* of the *YoBh* (Basic Section)
- SCM** Paul W Kroll. *A Student’s Dictionary of Classical and Medieval Chinese*. Revised edition. Brill: Leiden, Boston, 2017. [Usually, I have used not the printed book, but the electronic version running as a purchasable add-on on the application *Pleco Chinese Dictionary for iOS* (version 3.2.70), Copyright 2001-2023 Pleco Inc.]
- sgl.** singular
- Skt.** Sanskrit
- SopBh** The Sanskrit text of the *Sopadhikā Bhūmiḥ* of the *YoBh* (Schmithausen 1991).

Introductory Matter

- ŚrBh** *Śrāvakahūmi* of the *YoBh* (Basic Section).
- ŚrBh I** new Japanese edition of the first chapter of the *ŚrBh* (Shōmon ji Kenkyūkai 1998).
- ŚrBh II** new Japanese edition of the second chapter of the *ŚrBh* (Shōmon ji Kenkyūkai 2007).
- ŚrBh III** new Japanese edition of the third chapter of the *ŚrBh* (Shōmon ji Kenkyūkai 2018).
- ŚrBh_{FD}** partial new edition of the *ŚrBh* by Deleanu Florin (Deleanu 2006).
- ŚrBh_{LS}** the last pages of the *ŚrBh*, edited in Schmithausen 1982.
- ŚruBh** *Śrutamayī Bhūmiḥ* as partially edited in Shōmon ji Kenkyūkai 2007.
- subst.** substantive
- s. v.** *sub voce* (under the word)
- SWTF** *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*. See Bechert et al., ed., 1994-2018.
- T** Taishō edition of the Chinese Buddhist Canon (cited according to text numbers).
- TR** is placed as a superscript behind one or several Chinese characters to indicate that the preceding character(s) is/are a transcription, rather than a translation of Sanskrit words or syllables.
- WTS** *Wörterbuch der tibetischen Schriftsprache* (see Franke & Uebach 2005–2012).
- XYL** *Xianyang shengjiao lun* (顯揚聖教論; T1602; abbreviated title: *Xianyang lun* 顯揚論).
- Y** the beginning of the *Yogācārabhūmi* as edited in Bhattacharya 1957.
- Y_C** Chinese translation of the *YoBh* (*Yuqie shi di lun* 瑜伽師地論), T1579.
- Y_M** the so-called *Yogācārabhūmi* MS of the *YoBh* (no. 199 in Sāṅkṛityāyana 1937:24; see also Sferra 2008, 41).
- YoBh** *Yogācārabhūmi*
- YoBh-I** *Yogācārabhūmi* Index. See Yokoyama & Hirosawa 1996 and 1997.

Corrigenda to the Critical Edition of the *SamBh*

The edition of the *SamBh* (Delhey 2009) was based on the photographs of Rāhula Sāṅkṛityāyana. They are of exceptionally low quality. Additionally, Sāṅkṛityāyana pinned the folios to a wooden board, but he did such that on many folio pages some letters were concealed by the pinheads. In the meantime, I gained access to other and better photographs of the same manuscript. Most, though not all, of the corrections given here can be explained by the problematic photographs that were the only ones available to me back in 2009. In the table below, I quote from the edition in the left column and also record the square brackets, which mark reconstructions, and the italics (which mark editorial emendations). In cases not mentioned here my reconstructions of lost letters have been confirmed by the new materials.²¹

134.2	hasitakrīḍitādi	read: hasitakrīḍitādi ²²
137.9	yoni[śo] manasīkāro	read: yoniśomanasīkāro
158, n. 222	上取	read: 増上取
163.3	ni[śritya]	read: nigamayya
167.2f.	[vikalpa]nimittam	The MS has <i>saṃkalpanimittam</i> . However, I hesitate to accept this MS reading as primary.
169.18	saṃkṣipta[l]i[n]ādi°	The MS seems to have <i>saṃkṣiptanīlādi</i> °. However, this is a corruption.
170.4	śuklapakṣikaṃ	read: śuklapākṣikaṃ
183.9	sa[rvagatau]	read sarvatreti
189.11	<i>pr̥thivīm</i>	The MS reading is <i>pr̥thavīm</i> (the diplomatic ed. in Delhey, 2009, 280.2 has to be corrected accordingly). The occurrence of this form is not completely

²¹ Note that I have not re-read the whole manuscript but have rather focused my attention on the words or letters marked by square brackets. Sporadically, I have also checked other textual passages of the manuscript.

²² The italics are unnecessary because this is definitely the *post correctionem* reading of the manuscript. In the only photographs available in 2009, this was not clearly recognizable (cf. also Delhey 2009, 247, n. 24).

		impossible, because it is known to lexicographers and because in Pāli, the word often appears as <i>paṭhavī</i> (see <i>DoP</i>). However, I do not know other occurrences of the word form <i>prṭhavī</i> in the <i>YoBh</i> . It is found in the edited text in Y 55.3, but the manuscript has the standard form <i>prṭhivī</i> .
190.9f.	<i>ucyante</i>	read: ucyante
208.5	<i>bhavāmbanena</i>	read: bhavāmbanena ²³
208.11	vyuttiṣṭhamā[naḥ sa]rvanimittānām	read: vyuttiṣṭhamānaḥ sarvanimittānām ²⁴
212.10	na cirād	read: nacirād
212.12	na cirād	read: nacirād
222.3	niśṛtya	read: niśṛitya
226.17	akṛtaparikarmasya	read: akṛtaparijayasya

The corrections listed above have, of course, also been adopted in the present index.

²³ This is clearly the *post correctionem* reading of the MS.

²⁴ The reconstructed part is decipherable now; the italics have been used erroneously.

Sanskrit-Chinese

A

- 0001 **akarmaṇyatāstaimitya** 昏昧無堪任性 2.2.1.3.3 // 329b24
- 0002 **akāpuruṣasevita** 非凡夫所近 4.1.2.7.2 // 339a28f.
See also the n. on 1249.
- 0003 **akāmaka** 違背 … 意 2.2.1.4.2 // 329c09
The Chin. translation obviously takes some liberty here in rendering the Skt. text. See also no. 3921.
- 0004 **akārya** 非作 2.2.1.4.4 // 329c14
- 0005 **-akisara-** 無難 See no. 2027.
- 0006 **akuśala** 不善 2.1.1.5, 4.2.9.0, 4.2.10.2.2.1 [3] // 329a23, 343c04, 343c28
- 0007 **akuśala** 不善了知 4.2.4.1.1 // 342b13
This is a free Chin. rendering. It adds “to understand, to know” (了知) after a fairly common rendering of *akuśala* (不善). Combined, it would be appropriate to translate the phrase as “does not know/understand well.”
- 0008 **akuśala** 爲惡方便 2.1.1.5 // 329a22
Skt. *akuśala* means “unwholesome, evil.” This would reduce the Chin. equivalent to 惡 as the only corresponding character. However, the Skt. word can also be understood as substantive “sin, evil.” Chin. perhaps means something like: “performing evil activities.”
- 0009 **akuśalopasamḥita** 不善所引 2.1.0 etc. [6] // 329a08 etc.
- 0010 **-akṛcchra-** 無澁 See no. 2027.
- 0011 **akṛtaparijaya** 未串習 4.2.11 // 344a16
- 0012 **akṛtaparijaya** 未善 3.2.1.3B.2 // 334a09
- 0013 **akṛtaparijaya** 未爲純善 3.2.1.3B.1 // 334a05
- 0014 **akṛtavant** 未曾作 2.2.1.4.4 // 329c13
- 0015 **akopya** 不動 4.1.2.1.1.2 // 337b2
- 0016 **akliṣṭa** 不染污 3.2.2.2.ad15–16 // 334b29
- 0017 **akliṣṭanimitta** 不染污相 3.2.2.1, 3.2.2.2.16, 3.2.2.2.16 [3] // 334a23, 334b24, 334b25

- 0018 **akṣa** 雙陸 2.2.2.4.1 // 330b16
0019 **akṣi** 目 4.1.2.4.2.2.2 // 338c16
0020 **agamyā** 所不能侵 4.1.2.8.1.4 // 339c19
0021 **agamyatā** 不能侵損 4.1.2.8.1.4 // 339c16

The use of 能 without 所 here (cf. the preceding entry) is probably simply due to Xuanzang’s transformation of the phrase. The potential aggressor is the subject in his rendering.

- 0022 **agarhita** 不訶毀 4.1.2.7.2 // 339b02
0023 **aguptadvāratā** 不守 … 門 2.2.1.3.1 // 329b19
See also the entries 0876–0880.

- 0024 **agnidāhādyadhipateya** 火燒等增上力 2.4.4.1.3.2 // 331b12f.
0025 **agnimaṇyādyāloka** 火珠等 2.2.2.3.2 // 330a28

Xuanzang omits his rendering of *āloka*, probably because it is obvious from the context.

- 0026 **agra** 最勝 4.1.2.3.4.3.1 // 338b17
0027 **agrapada** 第一句 4.2.12.4, 4.2.12.4 [2] // 344b15, 344b18
0028 **agratva** 最第一 4.1.2.10 // 340b04
0029 **agrya** 第一 2.2.2.1.1 // 329c25
0030 **aṅga** 2.4.3
0031 **aṅgajāta** 身分 2.2.2.4.1 // 330b20
0032 **aṅgatva** 立爲支 2.3.3 // 330c26

Chin.: “[only these] are established as limbs.” Chin. transforms the nominal sentence in Skt. into one with a verbal predicate.

- 0033 **aṅgatvavyavasthāna** 建立 4.1.2.8.2.2.2 // 339c28

Chin. without a rendering of *aṅga-*.

- 0034 **aṅgatvavyavasthāna** 建立 … 支 4.1.2.8.2.2.2 // 339c26f.

- 0035 **acintya** 不可思 2.2.2.5.1 // 330b28

Neither the Chin. rendering nor the Tibetan translation *bsam gyis mi khyab pa* unambiguously express what is arguably the principal meaning of *acintya* in the present context. *acintya* here predominantly means “what one should not think about,” because it is detrimental to spiritual practice. These things may or may not also be “inconceivable” or “unfathomable,”—actually, this seems to be the usual meaning not only in Buddhist texts but in Skt. in general—but this is not the decisive question here. In other contexts of the *YoBh*, Xuanzang’s rendering of *acintya* applied

similarly to its uses here is more explicit. See, e.g., the rendering 不應思 in YoBh-I s. v. *acintya* and *acintyāni sthānāni*. However, 可, which is used in the present rendering, does not necessarily mean “possible” in Chin. It can as well be understood as “allowable, permissible.” See also ITLR s. v. *acintyaṃ sthānam*.

0036 **acintyasthānasamgrhīta** 不可思處所攝 2.2.2.5.1 // 330b28

See the preceding entry.

0037 **ajāgarikānuyuktatā** 不勤精進減省睡眠 2.2.1.3.1 // 329b19

Chin.: “not energetically cutting down on sleep.”

0038 **ajñānabīja** 無知種子 2.4.4.1.2 // 331b1

0039 **aṇumātra** 小 4.2.8.1 // 343b13

aṇumātra means “very small or minute in size, tiny (*lit.* atomic in size)” (EDSHP); Chin. is the general word for “small.”

0040 **ata eva** 由此因緣 4.2.2.2 // 341b16

0041 **ata eva ca** 2.2.1.4.3 // 329c11

0042 **ata eva ca** 是故 2.4.4.2.1.3 // 331c12

0043 **ataḥ param** 過此更 3.1.2.2.17 // 333a07

0044 **atas** 4.1.2.3.4.3.4 // 338b28

0045 **atas** 故 4.1.1.3.2, 4.1.2.1.3.2, 4.1.2.3.4.3.1, 4.1.2.4.2.2.5 [4] // 337a13, 337b23, 338b18; 338c20

Usually, 故 in the initial position rather than postpositional 故 is used in these cases.

0046 **atas** 是故 2.4.2 etc. [10] // 331a12 etc.

4.1.2.3.4.3.2 = 338b21: It is somewhat unclear whether one can regard the first occurrence of *iti* in this paragraph as also having been covered by the Chin. rendering. However, probably it is more straightforward to consider the latter simply as a rendering of *atas*.

0047 **ati-** 太過 See *atyārabdha*, *atyārambhadoṣa*, and the n. on no. 0061.

0048 **atikramya** 超 2.4.2 // 331a15

0049 **atikramya** 極逾越 4.1.3.1.2 // 340b18

0050 **-atīkrānta** 度 See *indriyapudgalātīkrānta*.

0051 **aticiram** 久 4.1.2.4.2.2.10 // 338c29

0052 **atinidhyāyatva** 極思察 4.1.2.4.2.2.11 // 339a03

0053 **atipragrahasahagata** 太舉俱行 3.2.1.3B.2 // 334a08

- 0054 **atiprajāgara** 多覺悟 4.1.2.4.2.2.4 // 338c18
- 0055 **atilīnaṃ karoti** 還極下劣 4.1.2.4.2.2.6 // 338c21
- 0056 **atisvapnāsevana** 多習睡眠 4.1.2.4.2.2.4 // 338c18
- 0057 **atīta** 2.2.1.5
- 0058 **atīta** 過去 2.2.2.5.1, 3.2.2.2.12 [2] // 330b27, 334b20
- 0059 **atīta** 去 2.2.1.5, 2.2.2.3.3 [2] // 329c22, 330b04
- 0060 **atītagrāhyadharmapratyavekṣā** 觀過去所取法 3.2.2.2.20 // 334c10f.
- 0061 **atyabhijalpa** 多言 4.1.2.4.2.2.10 // 339a01
 In the *ŚrBh*, the Skt. word is translated somewhat differently: 言論太過 (YoBh-I).
- 0062 **atyantaniṣṭhatva** 極究竟 3.5.2.4 // 336a06
- 0063 **atyaya** 荏苒過度 4.1.3.1.3 // 340b24
 Somewhat embellished Chin. rendering and seemingly not attested elsewhere in the Chin. canon. 荏苒 and 過度 have very similar meanings, according to the dictionaries. Perhaps one can understand the complete set of four characters as meaning “gradually (or imperceptibly) passing through.” In other places, Xuanzang uses simpler renderings for very similar phrases with *atyaya* (appearing as *atyayāt* in the *SamBh* and the other cases discussed here). See *ŚrBh*_{FD} § 3.27 經歷 … 位 or 經 … 位 (see Deleanu 2006, 412, n. 10, with a discussion of the two last-mentioned renderings).
- 0064 **atyartham** 多 4.1.2.4.2.2.10 // 338c29
- 0065 **atyavaṣṭabdha** 力勵 4.1.2.4.2.2.5 // 338c20
- 0066 **atyābhoga** 極 … 功用 4.1.2.4.2.2.5 // 338c19f.
ati-, 極: substantive prefix in Skt.; preverbal adverb in Chin.
- 0067 **atyārabdha** 太過勇猛 4.1.2.4.2.2.5 // 338c20
 Y_M 143b4 = Y_C 390c25: 極勇.
- 0068 **atyārambhadoṣa** 太過策勵過 4.1.2.4.2.2.6 // 338c21
- 0069 **atra** 2.4.4.1.5, 4.1.1.3.2, 4.1.2.10 [3] // 331b24, 337a13, 340b08
- 0070 **atra** 此中 4.1.2.1.1.2, 4.2.6 [2] // 337b06, 343a17
- 0071 **atha** 若 3.6.2.4 // 336b06
 Chin.: “if.”
- 0072 **atha** 設 4.2.12.4 // 344b16

Chin.: “provided that, supposing that.”

- 0073 **atha ca punaḥ** 而 4.2.6 // 343a08
- 0074 **atha ca punaḥ** 然 2.4.4.2.2 // 332a21
- 0075 **atha ... tena** 若 ... 者 3.1.3.ad37–40 // 333c23
- 0076 **adas** 2.4.4.2.1.4.3
- 0077 **adas** 彼 4.2.3.4.2 // 342a01
- 0078 **aduḥkhāsukha** 非苦樂 2.1.1.5 // 329a24
- The Skt. head-word qualifies feeling (*vedanā*) here. Before the rendering of the headword recorded above, Chin. adds 中庸, which probably means in this context: “indifferent, unconcerned” or “impartial, neutral” (see the Skt. equivalents *madhyastha* and *udāsīna* recorded in the YoBh-I).
- 0079 **aduḥkhāsukhavedanā** 不苦不樂受 2.3.1 // 330c18f.
- 0080 **aduḥkhāsukhita** 無苦無樂 4.1.2.3.4.1 // 338a26
- 0081 **adr̥ṣṭasatya** 未見諦 4.2.7.1.1 // 343a22
- 0082 **adraṣṭukāma** 不欲見者 4.1.2.4.2.2.2 // 338c15
- 0083 **advaya** 無二 4.1.1.3.1 // 337a07
- 0084 **adhara** 下 3.2.2.2.10 // 334b18
- 0085 **adharabhūmika-** 下地 See the next entry.
- 0086 **adharabhūmikāpakṣālasamatikrama** 超過下地諸災患
4.1.2.8.1.4 // 339c09
- 0087 **adharabhūmika-** 下地 See the next entry.
- 0088 **adhas** 下 3.5.2.2, 3.6.2.4 [2] // 336a01, 336b06
- 0089 **adhas** 於下方 3.2.2.2.19 // 334c06
- 0090 **adhastāt** 下 4.2.3.5.2 // 342a19
- 0091 **adhikṛtya** 4.2.7.1.4
- 0092 **adhigacchati** 證得 4.2.7.1.4 // 343b03
- 0093 **adhigama** 所證 2.4.4.2.2, 3.1.2.2.28, 3.4.4 [3] // 332b01,
333a28, 335c04
- 0094 **adhigama** 證 2.2.1.5 // 329c20
- 0095 **adhigatapratyavekṣā** 證觀察 2.2.2.3.3 // 330b06
- 0096 **-adhigraha** 增上取 see *pratyātma*° (no. 2497).
- 0097 **adhicitta** 增上心 2.4.1, 4.2.7.1.1, 4.2.7.1.2 [3] // 331a05,
343a24, 343a26f.

- 0098 **adhicittam** 增上心 4.1.2.9.6², 4.2.9.0 [3] // 340a28, 340a29, 343c03f.
- 0099 **adhidevatāsūtra** 勝天經 4.1.2.6.2 // 339a19
- 0100 **adhipati** 宰官 2.1.1.5 // 329a18
- 0101 **adhipatiṃ kṛtvā** 增上力 2.4.1 // 331a06
- 0102 **-adhipateya** 增上力 See, e.g., *agnidāhādyadhipateya*.
- 0103 **adhiprajña (nt. subst.)** 增上慧 4.2.7.1.1, 4.2.7.1.2, 4.2.12.2 [3] // 343a24, 343a26, 344b06
 One would expect the substantive to have the form **adhiprajñā*, but in two of the occurrences the syntactical environment makes an understanding as adverb (*adhiprajñam*, *adhiprajñe*) less likely. In § 4.2.7.1.2, the word is even accompanied by a neuter demonstrative pronoun, and the understanding of this occurrence as neuter substantive seems to be inevitable here.
- 0104 **adhiprajñam (ind.)** 增上慧 4.1.2.9.6² [2] // 340a29, 340b01
- 0105 **adhimātra** 多 4.1.1.1.1, 4.1.1.2.2 [2] // 336b22, 336c28
- 0106 **(-)adhimātra-** 上 See, e.g., *adhimātraśraddhācchandādhi-mokṣatva*.
- 0107 **-adhimātratara-** 上勝 See no. 2857.
- 0108 **-adhimātratama-** 上極 See no. 2857.
- 0109 **adhimātraśraddhācchandādhimokṣatva** 上信上欲上勝解 4.1.2.3.1.2 // 337c29
- 0110 **adhimuktimanaskāra** 勝解 3.1.3.ad7–8 // 333b23
 Note the exceptional abbreviating rendering in Chin.
- 0111 **adhimuktimanaskāra** 勝解作意 3.1.2.1, 3.1.2.2.7 [2] // 332c07, 332c22
- 0112 **adhimuktitattvamanaskārasaṃgrhīta** 通攝勝解真實作意 3.1.3.ad7–8 // 333b22f.
- 0113 **adhimuktivaśitā** 勝解自在 4.1.1.1.1, 4.1.1.2.1 [2] // 336b27, 336c27
- 0114 **adhimuktivicayamanaskāra** 勝解思擇作意 3.1.2.1 etc. [4] // 332c11 etc.
- 0115 **adhimucya** 勝解 4.1.2.3.4.2 // 338b12
- 0116 **adhimucya parikarma kṛtvā** 已修治作意勝解 4.1.1.2.1 // 336c17

作意 (most often representing **manas[i]kāra*) has no equivalent in the Skt. text. Note no. 0121 and 0124 where a usual rendering of derivatives of *adhi√muc* (勝解) is combined with a word often used to translate *manasikaroti* and the like (思惟).

- 0117 **adhimucyate** 發生勝解 4.1.2.3.3.1 // 338a09f.
 0118 **adhimucyate** 生勝解 4.1.1.1.0, 4.1.1.1.1, 4.1.2.3.2, 4.1.2.3.3.1 [4] // 336b14, 336b18, 338a04, 33806
 0119 **adhimucyate** 生 … 勝解 4.1.1.3.1 // 337a06
 0120 **adhimucyate** 勝解 2.4.4.2.1.4.1, 4.1.1.2.2, 4.1.1.4.2, 4.1.2.3.3.2 [4] // 331c19, 337a04, 337a19, 338a12
 0121 **adhimucyate** 思惟勝解 4.1.1.1.1, 4.1.1.1.4, 4.1.1.4.2 [3] // 336b27f., 336c11, 337a15
 0122 **adhimucyate** 作勝解 4.1.1.1.2 etc. [5] // 336c01 etc.
 0123 **adhimucyant** 增益 3.1.2.2.7 // 332c23

The Chin. rendering (“increase”) is unusual, but in this context the translation may fit. The imagination or visualization of meditation objects (which is usually implied, when *adhi√muc* is used in the meditation context) is often said to be gradually extended from the roots of one single tree to the whole earth, , e.g., *SamBh* § 4.1.2.3.3.1. In Skt., the *parasmaipada* used with *adhi√muc* is also untypical for this text. It is, however, recorded in the BHSD.

- 0124 **adhimucyamāna** 思惟勝解 4.1.1.1.4, 4.1.1.1.4 [2] // 336c12f., 336c14
 0125 **adhimoktavya** 應作勝解 4.1.1.1.4 // 336c16
 0126 **adhimokṣa** 勝解 4.1.1.3.1 // 337a06

There are some more attestations of this equivalent within the translation of compounds. Note, however, also the translation “not taking delight in” (不樂) of the negated term (*anadhimokṣa*) in no. 0452.

- 0127 **adhiśīla** 增上戒 4.1.2.9.6 // 340a26
 0128 **adhiśīlam** 增上戒 4.1.2.9.6 // 340a27
 0129 **adhiṣṭhāya** 託 2.4.4.1.2 // 331a29
 0130 **adhiṣṭhāya** 於 … 處 2.2.2.5.1³ [3] // 330b29f., 330c01f., 330c02f.
 0131 **adhyavasāya** 堅 3.5.1.1 // 335c09
 0132 **adhyavasita** 深生染著 A3 // 344b26

- 0133 **adhyavasyati** 戀著 3.5.1.1 // 335c09
- 0134 **adhyātmacittasthāpanādi** 善於內安心等 4.2.9.1.2 // 343c10
- 0135 **adhyātmabahirdhāsūnyatā** 內外空性 4.1.2.1.1.2² [2] // 337b09f., 337b10f.
- 0136 **adhyātmādyadhipateya** 自等增上力 2.4.4.1.3.2 // 331b11f.
- 0137 **adhyātmam** 內 1.2 etc. [12] // 328c18 etc.
Skt. can perhaps in rare cases also be read as adjective *adhyātma*.
- 0138 **adhyātmam** 於內 3.1.2.2.20 etc. [5] // 333a13 etc.
- 0139 **adhyātmam** 自 2.2.2.5.1 // 330b29
- 0140 **adhyātmāśūnyatā** 內空 4.1.2.1.1.2² [2] // 337b2f., 337b09
- 0141 **adhyātmasaṃpiṇḍita** 內攝 3.1.2.1, 3.1.2.2.34, 3.1.3.ad33–36 [3] // 332c16, 333b07f., 333c16
- 0142 **adhyātmasaṃprasāda**²⁵ 內等淨 2.3.2, 4.1.2.8.1.2 [2] // 330c21, 339c01
- 0143 **adhyātmasaṃprasādasamṇiśrayārthena** 爲彼所依 2.3.2 // 330c22
Chin. replaces *adhyātmasaṃprasāda-* by a pronoun that refers back to the previous mention of this word.
- 0144 **adhyāvasati** 貪著 4.2.1 // 341a29
Skt. means “to settle down upon, occupy, dwell in.” Chin., however, rather means “to be addicted/attached to.” Moreover, it seems to be used as a substantive here. For a discussion of this problem, see Delhey 2009, 209, n. 541. See also the n. on 3278 which deals with the same phrase from which *adhyāvasati* is derived.
- 0145 **-adhyāśaya-** 勝樂
See *paraduḥkhāpanayanādhyāśayapravṛttatva*. This rendering of the Skt. headword seems to be rather uncommon.
- 0146 **adhyāśayādhimokṣa** 增上意樂勝解 4.1.2.3.4.2 // 338b13
- 0147 **adhyupekṣakatva** 捨行轉 2.4.4.2.2 // 332a28
行轉 is an editorial addition made in Chin. It is because in the previous parallel Skt. sentences the element °*pravṛttatva* was found in corresponding places.
- 0148 **adhyupekṣate** 忍 2.1.1.5 // 329a20

²⁵ *adhyātmam saṃprasādaḥ* occurs as well.

- 0149 **adhyupekṣamāṇa** 深生厭捨 4.1.3.4.2 // 340c14
- 0150 **adhyupekṣamāṇa** 增上捨 3.2.2.2.25 // 334c20f.
- 0151 **adhyupekṣya** 生棄捨 4.1.2.2.3 // 337c23
- 0152 **adhvan** 2.2.1.5, 2.2.2.3.3, 2.2.2.5.1² [4] // 329c22, 330b04, 330b25, 330b27
See also *trayo 'dhvānah*.
- 0153 **adhvan** 世 2.2.2.5.1, 2.2.2.5.2 [2] // 330c01, 330c08
In 330c08, Chin. has 世境 rather than mere 世. However, probably, 境 here simply indicates 世 as the “object” of one’s inappropriate thoughts.
- 0154 **anantadarśana** 無邊無際觀諸色 4.1.2.3.1.2 // 337c28
Chin. literally corresponds to **anantāparyantarūpadarśana* (**aparyanta-* = 無際; **-rūpa-* = 色), because Chin. had a different manuscript reading or because the need was felt to change the text to what one would expect to read here in Skt.
- 0155 **anantaram** 此無間 4.1.2.1.5 // 337c16
- 0156 **anantarokta** 次前所說 3.2.2.2.6 // 334b11
- 0157 **anantāparyantarūpadarśana** 無邊無際觀諸色 4.1.2.3.1.3 // 338a02
- 0158 **anantāparyantaśraddhācchandādhimokṣatva** 無邊無際信欲勝解 4.1.2.3.1.2, 4.1.2.3.1.3 [2] // 337c29f., 338a03
- 0159 **anapakrānta** 不離 4.1.3.4.3.3 // 340c28
- 0160 **anabhinata** 不昂 4.1.2.1.3.2 // 337b24
- 0161 **anabhiniveśa** 不應執 2.4.4.3.3.1 // 332b19f.
Chin. means literally: “should not be grasped.”
- 0162 **anabhisamṣkāram ... karoti** 不加行作意思惟 4.1.2.1.3.2 // 337b22
Probably, Skt. and Chin. mean “he does not exert himself concerning [the phenomena (*nimitta*)]” and “he does not exert himself to focus his attention [on the phenomena],” respectively. So, it is likely that the Chin. rendering is simply more explicit rather than different in meaning.
- 0163 **anabhisamita** 未現觀 4.2.11 // 344a20
- 0164 **anayoḥ** 二 4.2.2.2 // 341b16
A dual case form of the dem. pron. *idam*. Chin., by contrast, simply means “two.”

- 0165 **anavanata** 不低 4.1.2.1.3.2 // 337b23
- 0166 **anāgata** 來 2.2.1.5, 2.2.2.3.3 [2] // 329c22, 330b04
This is used both times in the phrase 去來今 (“past, future, and present time”) instead of the equivalent 未來, which is far more usual outside this phrase. The set of three characters appears a third time as a free rendering of Skt. *trayo ’dhvānaḥ* (see no. 1790 and the n. on that entry).
- 0167 **anāgata-** 未來 See the following entry.
- 0168 **anāgatagrāhyadharmapratyavekṣā** 觀未來所取法 3.2.2.2.20 // 334c09f.
- 0169 **anāghātapravṛttatva** 無損行轉 2.4.4.2.2 // 332a26f.
- 0170 **anācāryakābhisam̐bodha** 不從師而覺悟 3.1.2.2.38 // 333b14f.
- 0171 **anātmatas** 無我 4.2.4.1.2 // 342b22
- 0172 **anātman** 無我 4.1.2.1.5² [2] // 337c11, 337c15
- 0173 **anātmasam̐jñā** 無我想 4.1.2.1.5 // 337c14
- 0174 **anātmasam̐jñā** 無我之想 4.1.2.1.5 // 337c12f.
- 0175 **anādīnavadarśanatā** 不見過患 3.2.1.3B.4 // 334a17
- 0176 **anābhoga** 無有功用 2.4.4.2.1.4.3 // 332a05f.
- 0177 **anārambha** 不發趣 A3 // 344b25
- 0178 **anāsannasamāpanna** 不隣近入靜慮等 3.3.1.2 // 335a27f.
- 0179 **anāsrava** 無漏 2.1.2.6.1 etc. [11] // 329b02 etc.
- 0180 **anāsravacittabhūmiparyanta** 無漏心地最爲後邊 4.1.2.3.4.3.4 // 338b28
- 0181 **anāsravasamanantaram** 無漏無間 3.6.1 // 336a22
- 0182 **anāsravāryatā** 無漏故名聖 4.1.2.7.1 // 339a27
Chin.: “[This concentration] is uncontaminated. Therefore, [it] is called noble.”
- 0183 **anāsravāryatā** 無漏聖性 4.1.2.7.1 // 339a28
Chin.: “the nobility consisting of being uncontaminated.”
- 0184 **anāsvādana** 無愛味 4.1.2.8.1.1 // 339b28
- 0185 **anāhāra** 2.2.2.2.2 // 330a20
- 0186 **anāhāra** 非食 2.2.2.1.2 etc. [6] // 330a2f. etc.
- 0187 **aniḥsaraṇadarśitā** 無出離見 3.2.1.3B.4 // 334a17
- 0188 **anitya** 無常 4.1.2.1.5 [2] // 337c11, 337c14f.

- 0189 **anityaduḥkhadarśana** 無常苦觀 4.1.2.1.5 // 337c12
- 0190 **anityatas** 無常 4.1.2.1.2 // 337b16
- 0191 **anityatas** 無常故 2.4.4.2.1.4.1 // 331c25
- 0192 **anityasaṃjñā** 無常想 4.1.2.1.1.2 // 337b12
- 0193 **anityasaṃjñin** 無常想 4.1.2.1.5 // 337c13f.
- 0194 **animitta** 無相 2.4.4.1.1 etc. [9] // 331a22 etc.
- 0195 **anirvāṇa** 非 … 涅槃 2.4.3 // 331a19
- 0196 **anukula** 順 3.1.2.2.25 // 333a23
- 0197 **-anugata-** 隨逐 See *tatpakṣyadauṣṭhulyānugata*.
- 0198 **-anugata** 所隨 See *snehānugata*.
- 0199 **-anugatatva** 隨 See *upekṣānugatatva*.
- 0200 **anugraha** 4.2.8.3, 4.2.8.4 // 343b22, 343b27
No essential element is missing in Chin. here. The omission is rather due to the removal of a structural inconsistency in the Skt. text.
- 0201 **anugraha** 利益 4.2.4.1.2 // 342b24
- 0202 **anugraha** 攝受 4.2.8.0 etc. [6] // 343b09 etc.
- 0203 **anutpattiḥ syāt** 不應生 2.4.4.1.2 // 331b08f.
- 0204 **anutpanna** 未生 2.2.2.1.1, 2.2.2.1.2 [2] // 330a01, 330a07
- 0205 **anutpāda** 令其不生 2.2.2.1.2 // 330a08
- 0206 **anutpāda** 遮令不生 2.2.2.1.2 // 330a09
Chin.: “obstructs [it] so that [it] does not arise.”
- 0207 **anudharma** 隨法 2.4.4.3.3.4 // 332b25f.
- 0208 **anuparata** 不減盡 4.1.3.4.3.3 // 340c29f.
- 0209 **anupaśamālukatā** 樂不寂靜 3.2.1.3B.2 // 334a07f.
Chin.: “not delighting in calmness.”
- 0210 **anupāyajñatā** 無巧便慧 3.2.1.3B.1, 3.2.1.3B.2, 3.2.1.3B.3 [3] // 334a03, 334a08, 334a12f.
- 0211 **anupūrvanirodha** 次第而滅 4.1.3.4.3.2 // 340c26
In Chin., the nominal sentence of the Skt. has been rendered as a clause with a verbal predicate.
- 0212 **anupūrvam** 順次 3.5.3 // 336a10
- 0213 **anupūrvasamāpatti** 次第定 4.1.3.4.3.1, 4.1.3.4.3.2 [2] // 340c19, 340c25f.

- 0214 **anupūrveṇa** 次第 4.1.3.4.3.2 // 340c23
- 0215 **anuprāpnoti** 4.1.1.1.1 // 336b15f.
- 0216 **anubhavanimitta** 領納相 3.2.2.1, 3.2.2.2.12 [2] // 334a22, 334b19
- 0217 **-anubhūta** 經 See *pūrvānubhūta*.
- 0218 **-anubhūta** 所領受 See *pūrvānubhūta*.
- 0219 **anuyuktena vihartavyam** 應受用 2.2.1.4.2 // 329c08
 The Chin. translation is very free: “should (have) enjoy(ed).”
 Note, however, that the gerundive suffix of *vihartavya* has been rendered.
- 0220 **anuyoga** 方便 2.2.1.5 // 329c21
- 0221 **-anurodha** 順 See *virodhānurodha*.
- 0222 **anulomika** 隨順 3.1.2.1, 3.1.2.2.25, 3.3.1.4, 4.2.3.4.3.2.2 [4] // 332c13, 333a22, 335b04, 342a07
 342a07: XYL (575b10) has 順 instead.
- 0223 **anuvikṣipta** 隨 … 散 A4 // 344b27f.
- 0224 **anuvicārayant** 隨 … 伺 2.2.1.2 // 329b17
- 0225 **anuvicārayant** 伺察 2.1.1.5 // 329a22
- 0226 **anuvitarkayati** 尋思 4.2.4.1.3 // 342c06
- 0227 **anuvitarkayant** 隨尋 2.2.1.2 // 329b17
- 0228 **anuvitarkayant** 尋求 2.1.1.5 // 329a22
- 0229 **anuvīṣṭa** 隨流 A4 // 344b27
- 0230 **anuśaṃsa** 功德 3.4.1, 3.5.1.1, 3.5.2.2 [3] // 335b10f., 335c08, 335c28
- 0231 **anuśaṃsa** 勝功德 3.5.2.1 // 335c25
- 0232 **anuśaṃsāsaṃdarśanatas** 不見勝功德故 2.4.4.2.1.4.1 // 331c16f.
- 0233 **anuśaṃsāsaṃdarśanatas** 見勝功德故 2.4.4.2.1.4.2 // 332a01
 Note that not only *anuśaṃsa* but also *anuśaṃsā* are attested (see, e.g., BHSD). Therefore, the understanding of Chin. (“because of seeing the advantage,” confirmed by Tibetan *phan yon du blta ba'i phyir*) is possible without assuming a textual variant. This understanding also makes good sense in this place of the Skt. text, although it is somewhat surprising that *anuśaṃsāsaṃdarśanatas* seemingly has to be understood in two opposite meanings in the *SamBh.*

- 0234 **anuśamsasam̐darśin** 見勝功德 3.4.1 // 335b11f.
 0235 **anuśaya** 隨眠 2.4.4.1.5² [2] // 331b28, 331b29
 0236 **anuśayatas** 隨眠 2.4.4.1.5 // 331b25f.
 0237 **anuśayatas** 隨眠故 2.4.4.1.2 // 331b06
 0238 **anuśayavimokṣa** 解脫隨眠 2.4.4.2.1.4.3 // 332a09f.
 0239 **anuśāsanī** 誨 2.2.1.5 // 329c20
 0240 **anusarant** 隨逐 2.2.1.1 // 329b12
 0241 **anusmaraṇāsvādanā** 隨念愛味 4.2.5.1 // 342c19
 0242 **anusmarant** 隨憶念 2.2.1.4.1 // 329b29
 0243 **anusmarant** 憶念 2.1.1.1, 2.2.1.2 [2] // 329a12, 329b15
 0244 **anusmartṛ** 念 2.2.2.4.1 // 330b09
 0245 **anusmārayant** 2.2.1.4.1 // 329b29
 0246 **anusmṛti** 隨念 3.1.2.2.27 // 333a26
 0247 **aneka** 多 3.4.2 // 335b18
 0248 **anekavidha** 非一 4.1.3.1.3 // 340b25
 0249 **anekāntikatva** 非決定 2.4.3 // 331a18
 0250 **antar** 內 4.1.3.1.2² [2] // 340b14, 340b19

Construed in Skt. with the ablative, in Chin. it appears in adnominal position.

- 0251 **-antara** 餘 See *samāpattyantara*.
 0252 **antarāntarā** 時時間 4.1.2.8.1.1 // 339b18
 0253 **antarāntarā** 於時時中 4.1.2.1.3.2 // 337b27
 0254 **antarāya** 難 4.1.2.4.2.1², 4.1.2.4.2.2.11 [3] // 338c10, 338c11, 339a04
 0255 **antarāya** 障礙 4.2.9.0 // 343c05f.
 0256 **antarāyakara** 爲難 4.1.2.4.2.2.10 // 339a01

Full rendering in Chin.: 與定爲難 (“provides an obstacle to meditation”). In *SopBh* § 3.1.5 = Y_c 577a17, the headword is rendered as 爲作障礙.

- 0257 **antardhāpanābhibhava** 能隱蔽他故名爲勝 4.1.1.2.1 // 336c21f.

Xuanzang renders the term as a whole phrase: “one can cause other [things/persons] to disappear; that is why one refers to it as (名爲) [one kind of] *abhibhava*.” The character 他 is, to the best

of my knowledge, never used by Xuanzang as a 3rd person personal pronoun. If it is not used for transcribing Sanskrit syllables (in the *SamBh*, it occurs for the Sanskrit syllable °*tha*), it always has its older meaning, namely, “other, another.” According to dictionaries (e.g., HDC s. v., meaning 2) it can refer to both things and persons, and Xuanzang uses it not only as attributes of persons. Usually, it seems to refer to sentient beings when used without an accompanying noun. However, since the present textual passage mentions both sentient beings (*sattva*) and things among the meditation objects that are caused to disappear, Xuanzang probably used the character in the sense as translated above, i.e., “other [things/persons].”

- 0258 **antardhāpanābhībhava** 隱蔽 … 勝 4.1.1.2.1 // 336c26
- 0259 **antardhāpayati** 有所隱蔽 4.1.1.2.1 // 336c23
- 0260 **antardhāpya** 隱蔽 See the next entry.
- 0261 **antardhāpyāntardhāpya** 數數隱蔽 4.1.1.2.2 // 337a04
Chin. uses the word 數數 (“numerously”) to paraphrase the word repetition in Skt.
- 0262 **antikāt (postpos. + gen.)** 從 … 所 3.4.2, 4.2.7.1.4 [2] // 335b14, 343a29f.
- 0263 **antikāt (postpos. + gen.)** 於 … 所 3.3.1.4 // 335b03, 335b04
Appearing twice in Chin. concerning to two different persons, in Skt., *antikāt* appears only once with the alternative persons mentioned in the genitive.
- 0264 **antevāsin** 彼弟子 4.1.2.8.1.1 // 339b21
- 0265 **andhakāra** 暗 2.2.2.3.3 // 330b2
- 0266 **andhakāra** 闇 2.2.2.6.2 // 330c11
- 0267 **andhakāra** 黑暗 2.2.2.3.3 // 330b06f.
- 0268 **andhakāra** 黑暗相 2.2.2.3.1 // 330a22
- 0269 **andhakāranimittapratipakṣa** 治暗相 3.2.2.2.19 // 334c07
- 0270 **andhakāraprātipakṣika** 暗對治 3.2.2.2.19 // 334c05
- 0271 **andhakāraprātipakṣika** 治暗光明 2.2.2.3.2² [2] // 330a25f., 330a26
- 0272 **andhakārāyatva** 昏闇 3.2.1.3B.1 // 334a06
Same rendering in ŚrBh I, 162.10 = Y_C 413a16f. Different translation in ŚrBh I, 250.14 = Y_C 420b10: 闇昧性. Y_M 143b1 = Y_C 390c09 has 能令 … 闇昧.

0273 **anya** 所餘 2.2.2.4.1, 3.1.3.ad25–28 [2] // 330b17, 333c12f.

0274 **anya** 異 4.1.3.1.3² [2] // 340b26²

0275 **anya** 餘 2.2.1.3.3 etc. [13] // 329b26 etc.

0276 **anyatama** 隨一 3.1.2.2.27, 3.3.1.4 [2] // 333a26, 335b04

Note that in the second occurrence, in Skt., *anyatama* appears twice in a row (*anyatamasyānyatamasya*), which seems to be confirmed by Chin., because it renders both of them differently.

0277 **anyatama** 餘 3.3.1.4, 4.2.7.1.4 [2] // 335b04, 343a29

Regarding the first occurrence, see the n. on 0276.

0278 **anyatamānyatama** 2.2.1.2

0279 **anyatamānyatama** 隨一 2.2.1.3.1, 2.2.2.4.1, 3.2.2.2.23 [3] // 329b18, 330b19f., 334c18

In the first occurrence, Chin. adds 善行 (“wholesome practice”), which implies that it construes *anyātamānyatama* with *śīlādi-* (淨尸羅^{TR}等) in the compound *śīlādivipatti* (毀壞淨尸羅^{TR}等), rather than with the compound as a whole. This is not necessarily a mistake. It can simply be a liberty taken in translating this phrase.

0280 **anyatamānyatama** 種種 3.2.1.3B.2, A8 [2] // 334a10, 344c06

0281 **anyatas** 4.1.2.4.2.2.2 // 338c16

See the n. on 2218.

0282 **anyatas** 從 … 餘師所 3.4.2 // 335b14

Chin.: “from another teacher.” 從 has been added from the context. In the Chin. text, it is only placed once and refers both to the rendering of *antikāt* + gen. and *anyatas*. 師 (“teacher”) is a contextual addition.

0283 **anyatas** 於餘 2.2.2.1.1 // 329c26

於 is used here as an ablative particle.

0284 **anyatīrthika** 異道 4.2.12.4 // 344b14

0285 **anyatra** 於餘處所 2.2.2.6.2 // 330c13

0286 **anyatra** 餘處 4.1.2.1.5 // 337c10

0287 **anyatra (+ abl.)** 唯除 4.1.2.2.3 // 337c21

唯 (“only”) is here somewhat redundant; 除 alone can also express the meaning of *anyatra* (“except for”). See also *sthāpayitvā*.

0288 **anyanimittamanasikāra** 正思惟所餘相 4.2.9.1.1 // 343c07

0289 **anyonyavyavakīrṇam** 更相間雜 3.6.1 // 336a21

- 0290 **anyonyasaṃgraha** 展轉相攝 2.4.4.2.1.1 // 331c03
- 0291 **anyonyopabhoga** 互相受用 2.2.2.4.1 // 330b17
- 0292 **apakāra** 不饒益事 2.2.1.2², 2.2.2.2.1² [4] // 329b15f., 329b16f., 330a14, 330a15
- 0293 **apakārāvīceṣṭana** 離不饒益事 4.1.2.3.4.2 // 338b08f.
- 0294 **-apakṣāla-** 災患 See *adharabhūmikāpakṣālasamatikrama*.
- 0295 **apagata** 離 2.1.2.4 // 329a29
- 0296 **apagatasarvadauṣṭhulya** 離一切麤重 3.1.2.2.36 // 333b10
- 0297 **apacaya** 減 3.2.2.2.30 // 334c27
- 0298 **apatrāpin** 具 … 愧 4.2.3.8.3 // 342b01
具 has double reference.
- 0299 **-apatrāpya(-)** 愧 See *hryapatrāpya, hryapatrāpyādi*.
- 0300 **-apanayana-** 拔 See no. 1841 and 1842.
- 0301 **apara (adj.)** 復 2.4.4.3.3.1, 3.2.2.1 [2] // 332b18, 334a20
- 0302 **apara (adj.)** 後 4.2.8.3 // 343b26
In the phrase *apareṇa samayena* = 於後時.
- 0303 **apara (adj.)** 又一種 2.2.1.4.4 // 329c16
- 0304 **apara (adj.)** 餘 3.1.0 // 332c03
- 0305 **apariṇata** 不變壞 (?) 4.1.3.4.3.3 // 340c28
The Skt. MS had to be emended here. Note that according to Schmithausen 2014, p. 102, it may be more probable to emend to *avipariṇata* than to *apariṇata*. See also the Chin. renderings of *tadvastuvipariṇāma* and *vipariṇāmadharmatas* or of expressions like *pariṇāmayanti* in the present index.
- 0306 **aparipūrṇa** 不圓滿 4.1.2.4.2.2.5 // 338c19
- 0307 **aparipūrṇa** 未滿 4.2.8.0 // 343b10
- 0308 **aparipūrṇa** 未圓滿 4.2.8.2 // 343b19
- 0309 **aparipūrṇa** 未 … 圓滿 4.2.8.1, 4.2.8.4 [2] // 343b13f., 343b27f.
- 0310 **aparipūrṇatva** 未圓滿 A7 // 344c03
- 0311 **apariśuddha** 未圓滿清淨 3.5.3 // 336a10
- 0312 **apariśuddhāparyavadāta** 未圓滿清淨鮮白 4.1.2.6.1 // 339a12f.
- 0313 **apariśeṣa** 究竟 2.4.3 // 331a19

- 0314 **apariśeṣam** 無餘 2.4.4.1.2 // 331b06
 0315 **apariśeṣam** 永 2.4.4.1.5 // 331b25
 0316 **aparisphuṭa** 不充滿 4.1.2.8.1.1 // 339b19
 0317 **aparihāṇi** 不退失 4.2.3.2 // 341c17f.
 0318 **aparihāṇīya** 不退 3.6.2.1 // 336a26
 0319 **aparihāṇīya** 得不退 3.2.2.2.27 // 334c24
 0320 **aparihāṇīyamārgalābha** 所得之道無退轉 4.1.2.7.3 // 339b07
 0321 **aparihīṇa** 不退失 A11 // 344c13f.
 0322 **aparyavadāta** 未…鮮白 3.5.3 // 336a10
 Or 未圓滿…鮮白? 鮮白 follows directly on the rendering of *apariśuddha*, which is 未圓滿清淨.
 0323 **apaśyant** 不見 4.1.2.4.2.2.5 // 338c18f.
 0324 **apāya** 惡趣 2.4.4.2.1.4.3 // 332a13
 0325 **apāya** 減 4.2.3.9.2 // 342b02f.
 0326 **apāyanimitta** 減相 3.2.2.1, 3.2.2.2.30 [2] // 334a25, 334c27
 0327 **api** 0 etc.[26]
 0328 **api** 而 2.4.4.1.4.2 // 331b18
 而 has here an adversative force (“but, yet”), whereas Skt. *api* rather corresponds to “although.” Chin. expresses, with its own grammatical devices, the same overall meaning as the Skt. sentence.
 0329 **api** 及 2.4.4.3.3.2 // 332b20
 A B *api* = A 及 B.
 0330 **api** 雖…而 3.1.2.2.36 // 333b11
 0331 **api** 雖復 2.4.4.2.1.3 // 331c09
 0332 **api** 雖復亦…然 A2 // 344b23f.
 0333 **api** 雖…然 2.3.3, 3.3.1.2, A6, A9, A10 [5] // 330c25, 335a27f., 344c01ff., 344c07f, 344c10f.
 0334 **api** 亦 2.2.1.4.5 etc. [13] // 329c18 etc.
 0335 **api** 猶尚 2.4.4.1.3.2 // 331b13
 0336 **api** 又 4.1.2.8.1.3, 4.1.2.8.1.4, 4.1.2.8.1.5 [3] // 339c04, 339c08, 339c20
 0337 **api** 又復 4.1.2.8.1.5 // 339c23

- 0338 **api ... api** 3.0, 3.1.3.ad1–2, 4.1.2.9.2 [3] // 332c1f., 333b20, 340a04
- 0339 **api ... api** 或 … 或 2.4.4.3.3.3 // 332b22
Skt. means “both X and Y”; Chin. means “either X or Y.”
- 0340 **api ... api** 或時 … 或時 2.4.4.3.3.4 // 332b24f.
Skt. means “both A and B (have been done),” whereas Chin. rather means “sometimes A ... sometimes B (has been done).”
- 0341 **api ... api** 及與 2.4.4.3.3.1 // 332b18
A *api* B *api* = A 及與 B.
- 0342 **api ... api** 俱 4.1.2.1.3.2² [2] // 337c04, 337c05
This is an inexact correspondence, but the overall meaning does not change. Skt. means “both X and Y,” expressed by conjunctions; Chin. means “both” and is an adverb placed directly before the verb (which has been supplied in these cases by Chin.).
- 0343 **api ca** 4.2.5.1 // 342c19
- 0344 **api tu** 2.4.4.3.3.2, 4.2.5.3 [2] // 332b21, 343a01
- 0345 **api tu** 然 3.5.1.3, 4.2.5.4 [2] // 335c19, 343a06
- 0346 **api tu** 雖 … 然 2.2.1.4.5 // 329c17f.
- 0347 **apūrvasamāpattartham** 爲顯修習未曾得定 4.1.2.6.1 // 339a13f.
- 0348 **aprajānant** 不 … 知 2.2.2.3.3 // 330b04
- 0349 **aprajānant** 不了知 3.5.1.1 // 335c08f.
- 0350 **apraṇāśa** 不失 2.4.4.3.4 // 332b26
- 0351 **apraṇidhāna** 4.1.2.1.5 // 337c11f.
- 0352 **apraṇidhāna** 無願 4.1.2.1.5 // 337c13
- 0353 **apraṇihita** 4.1.2.1.0 // 337a27
- 0354 **apraṇihita (adj.)** 無願 1.3, 4.1.2.1.2, 4.1.2.1.4 [3] // 328c22, 337b15, 337c09
- 0355 **apratilambha** 未證得 A6 // 344b29
- 0356 **apratisaṃveditarūpāvabhāsaṃdarśana** 於所顯現光明色相。不善知 4.1.2.4.2.2.1 // 338c13f.
- 0357 **apratihata** 無罣礙 2.4.4.2.1.4.3 // 332a05
- 0358 **apratyanīkabhāvāvasthāna** 離現乖諍 4.1.2.3.4.2 // 338b08
- 0359 **apramatta** 離諸放逸 3.3.1.3 // 335b01
- 0360 **apramattajātiya** 不放逸 4.1.2.8.1.4 // 339c11f.

- 0361 **apramāṇa** 無量 1.3 etc. [13] // 328c24 etc.
- 0362 **apramāṇa** 無限量 4.1.2.3.4.3.3 // 338b25
- 0363 **apramāṇabhāvanā** 修無量 4.2.2.2 // 341b14
- 0364 **apramādagāmin** 無諸放逸 4.1.2.8.1.4 // 339c14
- 0365 **apravisārin** 不強 (?) 4.1.2.8.1.1 // 339b26
- The Sanskrit lemma is the result of a conjecture. The reading of the MS available to Xuanzang is also unclear. See Delhey 2009, 199, n. 482.
- 0366 **apraṛtti** 不生起 4.2.6 // 343a19
- 0367 **aprahāṇa** 猶未斷 2.4.4.1.4.1 // 331b17
- 0368 **aprahāṇaprayukta** 於斷不修方便者 3.2.2.2.ad15–16 // 334b25f.
- 0369 **aprahīṇa** 未斷 2.4.4.1.4.2 // 331b17f.
- 0370 **aprahīṇa** 猶未能斷 4.1.2.9.4 // 340a12
- 0371 **aprāpta** 未得 3.4.4 // 335c02
- 0372 **-abhāva** 無 See, e.g., *tadabhāva*.
- 0373 **abhāvitatva** 不善修 2.4.4.2.2 // 332b03
- 0374 **-abhīghāta-** 逼 See *parābhīghātādyadhipateya*.
- 0375 **-abhijñā-** 通達 See *kṣiprabhijñatā* (1397).
- 0376 **-abhijñā-** 通慧 See *kṣiprabhijñatā* (1398).
- 0377 **abhijñā** 3.2.2.2.32 // 335a1–
- 0378 **abhijñeya** 神通 4.2.10.2.4 // 344a11
- 0379 **abhinata** 昂 4.1.2.1.3.2 // 337b19
- 0380 **-abhinigrhīta** 所拘執 See *dharmatābh.*, *saṃskārābh.*
- 0381 **abhinigrhṇāti** 制伏 4.2.9.1.3 // 343c15
- 0382 **abhinirvid** 4.2.10.2.1 // 343c25
- 0383 **abhinirharati** 能引 4.1.1.4.2 // 337a18
- 0384 **abhinirharati** 能引發 4.1.1.4.2 // 337a21
- 0385 **abhinirharant** 能引發 3.2.2.2.32 // 334c29
- 0386 **abhinirhāra** 能引 3.6.2.1 // 336a27
- 0387 **abhinirhāra** 引發 4.2.3.7 // 342a24
- 0388 **abhinirhāranimitta** 引發相 3.2.2.1, 3.2.2.2.32 [2] // 334a25, 334c29

- 0389 **-abhiniveśa** 僻執 See *ahaṃkāramamakārāsmimānābhiniveśa*.
 0390 **abhiniṣīdant** 能宴坐 4.2.7.1.1 // 343a22f.
 0391 **abhiniṣīdant** 宴坐 4.2.7.1.2 // 343a26
 0392 **-abhiniṣpādana** 能成辦 See *vaiśeṣikaguṇābh*.
 0393 **abhipreta** 意說 4.2.6 // 343a17
 0394 **abhipreta** 意顯 4.1.1.2.1 // 336c26
 0395 **abhibhava** 勝 4.1.1.2.1 // 336c18

There are some more attestations of this equivalent within the translation of compounds.

- 0396 **-abhibhava-** 所蔽 See *styānamiddhābhibhavatas*.
 0397 **abhibhava-** 制伏 See *abihavavaśitā* (both entries).
 0398 **abhibhavati** 能制伏 4.1.1.4.2 // 337a15f.
 0399 **abhibhavavaśitā** 制伏自在 4.1.1.2.1 // 336c27
 0400 **abhibhavavaśitā** 於制伏 … 自在 4.1.1.4.2 // 337a16
 0401 **abhibhūta-** 制伏 See the next entry.
 0402 **abhibhūtasamjñin** 有制伏想 4.1.1.2.2 // 337a05
 0403 **abhibhūya** 能起 … 勝 (?) 4.1.1.2.1 // 336c17

The matter is rather complex: The Chin. correspondence to *abhibhūya* is much longer than indicated here. Skt. has *abhibhūya paśyati*, but Chin. 能起勝知勝見 suggests a reading **abhibhūya jānāty abhibhūya paśyati*. Xuanzang either wanted to quote more of the canonical formula than the Skt. text does, or the Skt. text, in its transmission, dropped the first two words of the phrase **abhibhūya jānāty abhibhūya paśyati*. It should also be noted that Xuanzang renders the first **abhibhūya* as 能起勝 rather than as 勝. However, arguably 能起 refers to both occurrences of 勝. As indicated above, only the second 勝 (= the second *abhibhūya*) corresponds to the Skt. text. Therefore, I have inserted the dots of the ellipsis after 能起.

- 0404 **abhibhūya** 勝 4.1.1.2.2 // 337a03
 0405 **abhibhvāyatana** 勝處 4.1.1.1.1, 4.1.1.2.1, 4.1.1.2.1 [3] // 336b21, 336c18, 336c27

There are more attestations of this equivalent within the translation of compounds; e.g., the following entries.

- 0406 **abhibhvāyatanakṛtsnāyatana** 勝處遍處 4.1.1.1.1 // 336b24f.

- 0407 **abhibhvāyatanakṛtsnāyatananirodhasamāpattyakuśalatva** 於勝處遍處滅盡等至不善巧 4.2.3.1.1 // 341b27f.
XYL 575a02f.: 非於勝處遍處滅盡定等善巧.
- 0408 **abhibhvāyatanakṛtsnāyatanasamāpatti** 勝處等至遍處等至 4.1.3.2 // 340b28f.
- 0409 **abhibhvāyatanasamāpatti** 勝處三摩鉢底^{TR} 1.4 // 329a1f.
- 0410 **abhibhvāyatanāvasthā** 勝處位 4.1.1.4.3 // 337a25
- 0411 **abhirata** 喜樂者 4.2.10.2.2.3 // 344a03
- 0412 **abhirativibandha** 障 … 令其不能心生喜樂 4.2.10.2.2.2 // 344a02f.
- 0413 **abhiramate** 愛樂 2.4.4.2.1.4.1 // 331c23
- 0414 **abhiṣyandanādi** 滋潤等 4.1.2.8.1.2 // 339c03
- 0415 **abhiṣyandayati** 所滋潤 4.1.2.8.1.1 // 339b15
- 0416 **abhisamkṣipant** 略 3.2.2.2.32 // 335a01
- 0417 **abhisamkṣipta** 略 A5 // 344b29
- 0418 **abhisamkṣepastaimitya** 昏昧心極略性 2.2.1.3.3 // 329b24f.
- 0419 **abhisamaya** 現觀 3.4.4, 3.5.1.3 [2] // 335c03, 335c17
- 0420 **abhisamayakāla** 現觀時 3.1.2.2.32 // 333b06
- 0421 **abhisamasya** 總 4.1.2.9.2 // 340a04
- 0422 **abhisamasya** 總說 2.2.2.6.1 // 330c10
- 0423 **abhisamita** 已入現觀 3.5.1.3 // 335c17
- 0424 **abhisamita** 已現觀 4.2.11 // 344a21
- 0425 **abhisameti** 得入 … 現觀 4.2.7.1.4 // 343b01f.
- 0426 **abhisameti** 能現觀 4.2.11 // 344a21
- 0427 **-abhisambodha** 覺悟 See *anācāryakābhisambodha*.
- 0428 **abhīkṣṇam** 數習 (?) 3.3.1.2 // 335a28
The Chin. rendering is semantically not completely unconceivable. However, usually *abhīkṣṇam* (or *abhīkṣṇa-*) would be rendered by 數 or 數數 (see, e.g., Ui 1961, 343, MAVBh-I, 87) whereas 數習 rather occurs for *abhyāsa* (see, e.g., MAVBh-I, 87, YoBh-I, Ui 1961, 347) and similar terms.
- 0429 **abhūvam** 有 2.2.2.5.1 // 330b27
- 0430 **-abhyāsa** 串修習 See *dīrghakālābhyāsa*.
- 0431 **abhyāsavaśa** 修力 3.3.1.2 // 335a28

- 0432 **abhyupagama** 許 4.2.3.3.2.1 // 341c25
- 0433 **abhyupagamakaraṇīya** 期所作 4.2.3.3.2.1 // 341c24
XYL 575a28f.: 期願所作. See also ITLR s. v.
- 0434 **abhyupagamakaraṇīyahetu** 期所作因 4.2.3.3.2.1 // 341c21
- 0435 **amanasikāra** 不思惟 4.1.2.1.3.2, 4.1.3.4.3.5, 4.2.6 [3] // 337b20, 341a16f., 343a16
- 0436 **amanasikāra** 不作意 2.2.2.6.1, 4.1.2.4.2.2.2 [2] // 330c09f., 338c15
- 0437 **amanasikāra** 無作意 3.2.2.2.5 // 334b10
- 0438 **amanasikāram āpadyate** 不欲作意 4.1.2.4.2.2.2 // 338c16f.
The character 欲 (“to want”) is a contextual addition.
- 0439 **amanasikurvant** 不思惟 4.1.1.1.2, 4.1.2.1.3.2 [2] // 336b29, 337b21
- 0440 **amanasikṛtya** 不復思惟 4.2.3.3.1 // 341c19
不復 = “no longer,” “no more.”
- 0441 **amanāpa** 不可意 4.1.1.2.2 // 337a2
- 0442 **amanuṣya** 非人 4.2.3.4.3.2.2 // 342a10
Chin. has 非人所作 (“made by non-humans”), rather than “non-humans.” In the Skt. text probably the same meaning is expressed by the mere use of the ablative case. However, it may be noted that in a parallel passage, the Skt. text has *amanuṣyakṛta* (“made by non-humans”); see ŚrBh II, 162.2f. There, the corresponding Chin. phrase is 非人作 (Yc 438c16), which is equivalent to 非人所作. The particle 所 is facultative and has simply been omitted for rhythmic reasons in the other textual passage.
- 0443 **amaravitarka** 不死尋思 2.2.1.4.1, 2.2.2.4.1 [2] // 329b29, 330b13
- 0444 **amātrajñatā** 不知量 3.2.1.3B.1 // 334a02
- 0445 **amātrābhōjitā** 食不知量 2.2.1.3.1 // 329b19
- 0446 **amuka** 如是 3.4.3 // 335b22
- 0447 **amṛta** 甘露 3.5.1.3 // 335c21
- 0448 **ayam aham asmīti** 此爲我而起我慢 4.1.3.4.3.5 // 341a12
- 0449 **ayam aham asmīti** 計我我慢 4.1.2.1.1.2 // 337b13f.
- 0450 **ayoniśas** 不如理 2.2.2.6.2 // 330c12f.
- 0451 **ayoniśas** 不如理而 2.2.2.6.1 // 330c09

- 0452 **ayoniṣonimittagrāhānadhimokṣatas** 不樂取著不如理相故
2.4.4.2.1.4.1 // 331c19f.
- 0453 **ayoniṣomanasikāra** 不正思惟 2.2.2.2.1 etc. [6] // 330a13 etc.
- 0454 **ayoniṣomanasikāranidāna** 不正思惟爲緣 2.2.2.5.2 // 330c07f.
- 0455 **ayoniṣomanasikārasamprayukta** 不如理作意相應 2.4.4.1.2 //
331b03
- 0456 **ayoniṣomanasikāra** 不正思惟 2.2.2.1.1 // 329c24f.
Unusual orthographical variant. See Delhey 2009, 136, n. 72.
- 0457 **ayoniṣomanaskāra** 不如理思 3.2.1.3B.4 // 334a16f.
- 0458 **ayoniṣomanaskārasahita** 不正作意 2.2.2.2.1 // 330a15f.
Skt. *-sahita* is not rendered in Chin., because the sentence is translated somewhat freely.
- 0459 **araṇā-** 無諍 See the next three entries.
- 0460 **araṇāpraṇidhijñānapratisamvidādi** 無諍願智無礙解等
4.1.1.1.1 // 336b25
- 0461 **araṇāpratisamvitpraṇidhijñāna** 無諍無礙妙願智 3.2.2.2.32 //
335a01
Chin. 無礙妙願智 is somewhat confusing. The most usual rendering of *praṇidhijñāna* is 願智. However, one can very well imagine that here 妙願智 is chosen instead. This word is also found in XYL 497a13 and 498b11. 無礙 (“unobstructed”) instead of the most usual rendering 無礙解 (“unobstructed understanding”), however, is more surprising as a rendering of *pratisamvid*, although this is listed in Hirakawa 1997. Perhaps one has to understand that the character 智 (“knowledge, wisdom”) in the end refers to both kinds of knowledge listed here.
- 0462 **araṇāpratisamvitpraṇidhijñānādi** 無諍願智無礙解等
4.1.1.4.2 // 337a21f.
Chin. adds here the umbrella term for these qualities: 勝功德 (= **vaiśeṣikā guṇāḥ*).
- 0463 **araṇya-** 空閑 See *araṇyagata*.
Cf. Karashima 2010 and SCM s. v. 空.
- 0464 **araṇya** 山林 4.2.12.1 // 344a27
- 0465 **araṇyagata** 處空閑 4.2.1 // 341a29
- 0466 **aratipratipakṣa** 治不樂 2.4.4.2.2 // 332a28

- 0467 **aratyutkaṅṭhāsamkliṣṭatopasamhāratas** 爲欲令彼不樂思慕不染污作意故 4.1.2.3.4.1 // 338b02f.
- 0468 **arūpasamjñin** 無色想 1.2, 4.1.1.1.2² [3] // 328c18, 336b28, 336c02f.
- 0469 **artha** 義 2.4.4.2.1.2 etc. [12] // 331c06 etc.
- 0470 **artha** 義道 3.2.2.2.32 // 335a01
- 0471 **arthapada** 句義 3.2.2.2.32 // 335a03
- 0472 **arthamanasikāra** 緣義作意 3.1.2.1 // 332c06
- 0473 **arthāmbana** 緣義 3.1.2.2.2, 3.1.3.ad1–2² [3] // 332c19f., 333b20, 333b21
- 0474 **arthopaparīkṣaṅakāla** 觀察義時 2.4.4.3.4 // 332b28
- 0475 **arpaṇā** 籌 2.2.2.4.1 // 330b11
- 0476 **arpaṇā** 籌慮 2.2.2.4.1 // 330b14
- 0477 **arvāk** 於此下位 4.2.8.2 // 343b19
- 0478 **arhattva** 阿羅漢^{TR}果 4.1.2.1.3.2, 4.2.7.1.4 [2] // 337c05, 343b02
Skt.: “being an *arhant*”; Chin.: “the fruit that consists in being an *arhant*.”
- 0479 **arhattvaphala** 阿羅漢^{TR}果 4.1.2.1.3.2, 4.1.2.6.4 [2] // 337c06f., 339a22
- 0480 **arhattvaprāptikāla** 正得 … 阿羅漢^{TR}時 3.1.2.2.32 // 333b06f.
- 0481 **arhant** 阿羅漢^{TR} 4.1.2.3.4.3.4, 4.1.2.9.3, 4.2.10.2.2.1 [3] // 338b28, 340a08, 344a01
- 0482 **arhant** 阿羅漢^{TR}果 4.1.3.1.4 // 340b27f.
- 0483 **alabdhatatphala** 未證得 … 彼果 A7 // 344c04
- 0484 **alabdhaprayogaṅiṣṭhāmanaskāra** 未證得加行究竟 A7 // 344c04
Chin. without an equivalent for °*manaskāra*.
- 0485 **alabdhamanaskāra (bv.)** 未得作意者 3.1.2.2.29 // 333a29
- 0486 **alabdhamanaskāra** 猶未得諸作意 A6 // 344c02
- 0487 **alabhamāna** 更不復得 2.1.1.2 // 329a13f.
- 0488 **alabhamāna** 求不遂 2.1.1.2 // 329a13
- 0489 **alayādi** 不處沈等 3.2.2.2.1 // 334a29
- 0490 **avacārayati** 遊觀 2.4.4.2.1.4.1 // 331c24

- 0491 **avatiṣṭhate** 安住 2.2.2.4.2 // 330b25
 0492 **avatiṣṭhate** 住 2.4.4.2.1.4.3, 4.1.3.3.2 // 332a19, 340c05
 0493 **avadya** 罪 4.2.8.1 // 343b13
 0494 **avadhyāyati** 審諦觀察 3.4.2 // 335b20
 0495 **avadhyāyate** 審諦觀察 3.4.3, 3.4.4 [2] // 335b28, 335c05
 0496 **avanata** 低 4.1.2.1.3.2² [2] // 337b18, 337b19
 0497 **avandhyam (adv.)** 不徒然而 3.1.2.2.ad19–24 // 333a21

Skt.: “not barrenly, fruitfully.” The Chinese equivalent functions as an adverb as well. It means “not in vain, not to no avail.” Both 然 and 而 can be used as markers of adverbs. Therefore, 而 may be regarded as redundant. This seems to occur often in Chinese texts (see SCM s. v. 然). In the present case, Xuanzang possibly added the redundant 而 mainly as a filler, because with 而 as the first character a new set of four is formed.

- 0498 **avabhāsa** 光明 4.1.2.4.1.1, 4.1.2.4.1.2 [2] // 338c07, 338c09
 0499 **avabhāsanimitta** 光明相 4.1.1.1.2, 4.1.2.4.1.1 [2] // 336c04, 338c06
 0500 **avabhāsanimitta** 光明之相 4.1.2.4.2.2.11 // 339a02
 0501 **avabhāsanimitta** 明相 4.1.1.1.2 // 336c01
 0502 **avabhāsamātra** 唯 … 光明之相 4.1.2.4.2.2.7 // 338c22
 0503 **avavādānuśāsanī** 教授教誡 4.1.2.8.1.1 // 339b22f.
 0504 **avavādānuśāsanī** 無倒教授 3.3.1.4 // 335b05

Chin. means “noninverted instruction,” a somewhat surprising rendering, if not based on textual corruption. 無倒 is used elsewhere in the textual basis of this index for *aviparyāsa* and the like.

- 0505 **avaśitāprāpta** 未得自在 A9 // 344c09
 0506 **avaśitva** 不自在 A9 // 344c07
 0507 **avaśiṣṭa** 餘 3.3.1.4 // 335b06
 See also entries no. 0509 and 0510.
 0508 **avaśiṣṭa** 在 4.2.10.1.2 // 343c22
 0509 **avaśiṣṭasamyojanaprahāṇa** 斷除餘結縛 4.1.2.8.2.2.2 // 339c27f.
 0510 **avaśiṣṭasamyojanaprahāṇa** 斷餘結 4.2.7.1.4 // 343b01
 0511 **avaśyakaraṇīya** 定所作 4.2.3.3.2.1 // 341c23

XYL 575a27f.: 決定所作.

0512 **avaśyakaṛaṇīyahetu** 定所作因 4.2.3.3.2.1 // 341c21

0513 **avaśyam** 必 2.4.4.1.5 // 331b27

0514 **avaśyam** 必定皆 2.2.1.3.3 // 329b28

0515 **-avasthā** 安立 See *pratyavekṣāvasthā*.

Unlike the Skt. headword, 安立 has a verbal character here, i.e., it takes a direct object.

0516 **avasthā** 位 2.4.4.1.2, 2.4.4.2.1.4.1, 4.2.4.1.1 [3] // 331a25, 331c24, 342b13

There are eight more attestations of this equivalent within the translation of compounds. For the only different rendering of Skt. *avasthā*, see the preceding entry.

0517 **avasthāpayati** 處分 4.1.1.2.1 // 336c25f.

In ŚrBh III, 118.7 = Y_C 459c12, *-nihita-* corresponds to 處分 (about the different meanings of the word 處分, see HDC).

0518 **avasthitatā** 住 2.4.4.2.1.4.3 // 332a06

0519 **avikṣepa** 無散動 4.1.2.8.1.1 // 339b27

0520 **avicāra** 無伺 1.1, 1.3, 4.1.2.2.3² [4] // 328c16, 328c23, 337c19, 337c22

0521 **avitarka** 無尋 1.1 etc. [7] // 328c16 etc.

0522 **avitarka** 無尋無伺 4.1.2.8.1.2 // 339b29

Chin. corresponds literally to **avitarkāvicāra* or **avitarkam avicāram*. The reference is to the second absorption (*dhyāna*), which is indeed characterized this way. However, in this particular context there is no need to suppose a textual variant in the Skt. text.

0523 **avitarkāvicāra** 無尋伺 4.1.2.8.1.3 // 339c07

0524 **avitarkāvicārabhūmilābha** 已得無尋無伺地 4.1.2.7.3 // 339b08

0525 **avitarkāvicārasamādhisaṃgraha** 能攝受無尋無伺三摩地^{TR} 4.2.10.2.3 // 344a08f.

0526 **avidita** 不知 4.1.2.8.1.4 // 339c13

0527 **avidyā** 無明 2.2.2.3.3, 2.2.2.5.2 [2] // 330b05, 330c08

0528 **aviparokṣānāvaraṇajñāna** 現見…無障礙智 3.1.2.2.40 // 333b17f.

- 0529 **aviparyāsa** 無倒 4.2.4.1.3³, 4.2.4.1.4 [4] // 342b26, 342c01, 342c08
- 0530 **avipratisārapūrvaka** 無悔爲先 2.1.2.1 // 329a25
Used in the fem. here (*avipratisārapūrvikā*).
- 0531 **avipratisāraprāmodyaprītiprasabdhisukhābhinirhṛta** 無悔歡
喜安樂所引 2.0.1 // 329a05
- 0532 **avipratisārādi** 無悔等 4.2.3.8.1 // 342a27
- 0533 **avimukta** 未能解脫 4.1.2.1.3.2 // 337b26
- 0534 **aviśuddhi** 不清淨 A10 // 344c10
- 0535 **avītarāga** 未離欲 3.6.2.4 // 336b08
- 0536 **avītarāga** 未離 … 欲 4.1.3.3.1 // 340c01f.
- 0537 **avītarāga** 未離欲者 4.1.3.1.4 // 340b26f.
- 0538 **avaira** 無怨 4.1.2.3.4.2 // 338b07
- 0539 **avyābādha** 無惱害 4.1.2.3.4.2 // 338b08
- 0540 **avyāvadhyasukha** 無損害樂 2.1.2.4 // 329a29
- 0541 **avyupaśama** 誼動 2.2.1.4.1 // 329c01
- 0542 **avyupaśamaṃ karoti** 誼動 2.2.1.4.5 // 329c18
- 0543 **aśaknuvant** 猶未能 2.2.1.4.4, 4.2.9.1.3 [2] // 329c15, 343c13

In the second occurrence, it is somewhat unclear whether 猶 can be a rendering of *api* here, rather than a rendering, together with 未, of *a°*. However, it is to be noted that 猶未 as a rendering of *a°* occurs several times in the textual basis of the present index, and once even in the same Skt. word. However, it is also noteworthy that due to a lacuna in the manuscript, the Skt. word had to be reconstructed in this second occurrence.

- 0544 **aśāsvata** 無常 2.2.2.5.1 // 330c03
- 0545 **aśīthilaprayoga (bv.)** 無有慢緩修加行者 3.1.2.2.31 // 333b03f.
- 0546 **aśīthilaprāyogika** 不慢緩加行方便 3.1.2.2.24 // 333a17
- 0547 **aśuci** 不淨雜穢 2.2.2.1.2 // 330a05
- 0548 **aśubha** 不淨相 2.2.2.1.2 // 330a07
- 0549 **aśubhatas** 不淨之相 2.2.2.1.2² [2] // 330a05f., 330a07
- 0550 **aśubhatā** 種種不淨 4.1.3.1.23 [3] // 340b14, 340b16f., 340b19
種種 (“various kinds of”) is probably used to express the collective meaning of the *-tā* suffix. According to Renou 1996, p.

233, the use as a collective suffix is, at least in Vedic and earlier classical Sanskrit texts, restricted to a few words designating sentient beings, but arguably, its use is not as restricted in the *YoBh*, although clear cases of this phenomenon seem to occur only in verses (see Delhey 2009, 409, n. 2) The Chin. rendering also appears in the compound *vinīlakādyasubhatā* (no. 3228).

0551 **aśubhā** 不淨 2.4.4.2.1.3², 4.1.3.1.2 [3] // 331c11, 331c12, 340b17

Chin. “the impure.” Regarding the two different meanings of the Skt. word, see the n. on 0552 and 0553.

0552 **aśubhā** 不淨觀 4.1.3.1.2 // 340b19

Chin. means “observation or contemplation of the impure.” The Skt. word is ambiguous (see the n. on 0553), but the Chin. rendering here is as per the way the word is used in this textual passage.

0553 **aśubhā** 不淨相 2.2.2.1.2 // 330a03

The feminine Skt. substantive here means “the repulsive/impure” or “the repulsive/impure object of meditation.” See the Chin. equivalent here and the discussion in Delhey 2009, 137f., n. 78.

0554 **aśubhāprāyogika** 不淨觀方便 4.1.3.1.2 // 340b13

0555 **aśaikṣa** 無學 1.3, 3.1.2.1, 3.1.2.2.10, 3.1.3.ad9–11, 4.2.8.4 [5] // 328c29, 332c08, 332c27, 333b26 , 343b28

0556 **aṣṭa** 八 1.2 etc. [6] // 328c17 etc.

0557 **aṣṭama** 八 1.2 // 328c21

Chin. omits the ordinal number and uses a cardinal number instead, to form an enumerated list.

0558 **aṣṭavimokṣa** (?) 第八解脫 4.1.1.1.0 // 336b14

Text-critical problems involved. See the discussion in Delhey 2009, 179f., n. 344.

0559 **aṣṭasthānasamgrhīta** 八處所攝 2.2.2.1.1 // 329c28

0560 **aṣṭota** 八經 4.1.2.8.1.4 // 339c15

0561 **asamvartita** 4.2.10.2.2.3

0562 **asamvignacittatā** 無厭離心 3.2.1.3B.2, 3.2.1.3B.3 [2] // 334a08, 334a13

0563 **asamkliṣṭacetas** 其心亦無煩惱染污 A9 // 344c08

0564 **asamkliṣṭapravartanatā** 不染污轉 2.4.4.2.1.4.2 // 332a03f.

- 0565 **asamkleśa** 無染污 4.1.2.3.4.3.4, 4.1.2.8.1.1 [2] // 338b29f., 339b27
- 0566 **-asamkhyeya-** 阿僧企耶 ^{TR}
 See *dvyasamkhyeyaniryāta*. Xuanzang switches between transcribing and translating (無數) the headword (see YoBh-I, MAVBh-I, AKBh-I).
- 0567 **asamgrhīta** 所不攝 3.1.3.ad19–24 // 333c04
- 0568 **asamghaṭṭa** 不惱觸 See no. 2170 (n.).
- 0569 **asamghaṭṭa** 不 … 所逼惱 See *parataḥ ... asamghaṭṭaḥ*.
- 0570 **asamghaṭṭa** 不 … 所觸惱 See no. 2170 (n.).
- 0571 **asamjñā** 無想 4.2.6 // 343a18
- 0572 **asamjñāsamāpatti** 無想等至 4.2.3.1.1 // 341b29
- 0573 **asamjñāsamāpatti** 無想三摩鉢底 ^{TR} 1.4, 4.1.3.3.1 [2] // 329a2f., 340c01
- 0574 **asamjñin** 無想 4.2.6² [2] // 343a09, 343a16
- 0575 **asadgrāhatyājanārtham** 爲捨如是邪執 2.4.4.2.2 // 332a23
- 0576 **asant-** 邪 See the preceding entry.
- 0577 **asamtuṣṭatva** 不生喜足 3.5.2.3 // 336a02
- 0578 **asapatna** 無敵 4.1.2.3.4.2 // 338b08
- 0579 **asamanvāgata** 不成就 4.2.3.8.3 // 342b01
- 0580 **asamāpanna** 未修得定 3.6.2.4 // 336b08f.
- 0581 **asamāhita** 不定 A1 // 344b21
- 0582 **asamāhita** 不 … 定 A2 // 344b24
- 0583 **asamāhita** 非定 A1 etc. [12] // 344b21f. etc.
- 0584 **asamāhita** 非三摩呬多 ^{TR} A0, AΩ [2] // 344b20, 344c17
- 0585 **asamāhitabhūmika** 不定地 3.2.2.2.28, 4.2.3.3.1 [2] // 334c25f., 341c19
- 0586 **asamudācāra** 能令 … 不現行 4.2.9.1.3 // 343c11f.
 Chin.: “can cause ... not to arise/appear.” In Skt., *asamudācāra* is the grammatical subject and the logical subject appears in the gen. Chin. has made the latter the grammatical subject of the sentence. Therefore, the rendering is not inexplicable.
- 0587 **asamudācārāya (dat.)** 爲令 … 不現行故 4.1.3.1.2² [2] // 340b14, 340b16

- 0588 **asamudghātitakleśānuśaya** 未能永害煩惱隨眠 A10 // 344c12
- 0589 **asamprajānavihārin** 不正知住 3.2.2.2.18 // 334c03f.
- 0590 **asamprajānavihāritā** 不正知住 2.2.1.3.1, 3.2.1.3B.1 [2] // 329b20, 334a03
This hybrid Skt. form (see BHSD s. v. *saṃprajāna*) should be accepted as occurring together with the non-hybrid form. Emendations like those occurring in ŚrBh I, 62.3 are not recommendable.
- 0591 **asampramoṣa** 無忘失 4.1.2.7.5, 4.1.2.7.5 [2] // 339b10f., 339b12
- 0592 **asampramoṣayogena** 不忘 4.2.5.2 // 342c23
- 0593 **asamprāpta** 猶未能得 4.2.4.1.1 // 342b14
- 0594 **asamṃmukhīkurvant** 不現在前 4.1.1.1.2 // 336b29
- 0595 **asahamāna** 不堪忍 3.5.2.1 // 335c25
- 0596 **asāmpreya** 不等愛 4.2.3.8.2 // 342a28
XYL 575b26: 非可愛.
- 0597 **asuvimukta** 不善解脫 3.2.2.2.15 // 334b23
- 0598 **asti** 2.4.4.1.5 // 331b26
- 0599 **asti** 得有 2.4.4.1.5 // 331b28
- 0600 **asti** 有 2.2.2.1.1 etc. [23] // 329c24 etc.
- 0601 **astreḍa** (??) 擣菹 2.2.2.4.1 // 330b16
According to the Taishō edition, there is the variant 蒲 for 菹. Both alternatives of writing the word *chū pú* are in use (see HDC). The Skt. term seems to be unknown elsewhere. Perhaps the MS is corrupted in this place. See also Delhey 2009, 142, n. 106.
- 0602 **asthānaja** 所生非處 2.2.1.4.5 // 329c17
- 0603 **-asthipuruṣa-** 骨人
See *yāvadaṣṭhipuruṣapratyavekṣā*. The Skt. word is obviously not found in the usual dictionaries. The Chin. equivalent 骨人 (“skeleton”) is not found in the HDC but has been included in Soothill & Hodous 1937.
- 0604 **asphuṭa** 不充滿 4.1.2.8.1.2 // 339c04
- 0605 **asmi** 3.4.3, 4.2.4.1.3 [2] // 335b26, 342c02
- 0606 **asmimānavigama** 離我慢 2.4.4.2.2 // 332b02

- 0607 **asmīti** 我慢 2.4.4.2.2, 4.1.2.1.1.2, 4.1.3.4.3.5 [3] // 332a21,
337b13, 341a12
337b13: 我慢 is followed by 等 in Chin., which probably means
“etc.” here. It has no equivalent in Skt.
- 0608 **asmṛtyamanasikāra** 不念不思惟 4.2.9.1.2 // 343c09
- 0609 **asmṛtyamanasikāraṃ karoti** 不念及不思惟 4.2.9.1.2 //
343c10
- 0610 **asyaivaṃ bhavati** 便作是念 4.2.4.1.2 // 342b23
- 0611 **asyaivaṃ bhavati** 遂生憍慢 3.4.3 // 335b23
憍慢 (“haughtiness”) is a contextual addition and replaces *evam*.
- 0612 **ahaṃkāra-** 計我 See the next entry.
- 0613 **ahaṃkāramamakārāsmimānābhiniveśa** 計我我所及我慢等一
切僻執 4.1.2.1.1.2 // 337b03f.
- 0614 **aham** 2.2.1.4.4, 4.2.4.1.1 [2] // 329c14, 342b15
- 0615 **aham** 我 2.2.1.4.2 etc.[26] // 329c02 etc.
- 0616 **aham** 自 3.2.2.2.2 // 334b02

Ā

- 0617 **ākalpa** 進止 2.2.2.1.1 // 329c29
- 0618 **ākāra** 相 4.2.5.0 // 342c12
- 0619 **ākāra** 行 3.5.1.3 etc. [5] // 335c18 etc.
- 0620 **ākāra** 種 4.2.9.2 // 343c16
種 is used twice more in the renderings of Skt. compounds, but
only in such expressions as *navākāra* (“nine-fold, having nine
kinds/forms”).
- 0621 **ākārayant** 所行 3.2.2.2.11 // 334b18f.
- 0622 **ākārayant** 作種種行 4.2.3.4.1 // 341c27
XYL 575b01: 行.
- 0623 **ākāraliṅganimitta** 行狀相 4.2.3.1.2, 4.2.3.2, 4.2.3.3.1, 4.2.5.1
[4] // 341c07f., 341c16, 341c19, 342c17f.
- 0624 **ākāraliṅganimitta** 行狀相差別 4.2.3.1.2 // 341c06
In Chin., 差別 (“various, distinctions of”) is an addition. It is also
missing in the parallel XYL 575a10f., which simply has 行狀相.

差別 seems to be added fairly often by Xuanzang. See also n. on 2006.

- 0625 **ākāraliṅganimitta** 諸行諸狀諸相 4.1.3.4.3.4 // 341a05
The use of the particle 諸 before each of the three words, rather than only before the first one, is unusual.
- 0626 **ākārādi** 行狀相 4.2.5.2 // 342c22
Free rendering; instead of translating “etc.” (-ādi) Chin. specifies the two omitted elements. See *ākāraliṅganimitta*.
- 0627 **ākāśa** 空 4.1.1.3.2, 4.1.1.4.2 [2] // 337a13, 337a23
- 0628 **ākāśa** 虛空 4.1.1.1.4 // 336c11
- 0629 **ākāśakṛtsna** 空遍處 4.1.1.4.2 // 337a22
- 0630 **ākāśānantyāyatana** 空無邊處 1.2, 3.5.4 [2] // 328a19, 336a14
- 0631 **ākāśānantyāyatana** 無邊空處 4.1.2.3.4.3.2 // 338b21
This is a way to render the Skt. headword, which is rather rare in Xuanzang’s translations; but one can find further instances.
- 0632 **ākāśānantyāyatanavimokṣa** 空無邊處解脫 4.1.1.1.4 // 336c09f.
- 0633 **ākāśānantyāyatanopasaṃhāraparibhāvitā** 憶念空處修習 4.1.2.3.4.3.2 // 338b18f.
Chin. without an equivalent for -ānantya-.
- 0634 **ākīṃcanya** 無所有 4.1.3.4.3.5² [2] // 341a08, 341a15
- 0635 **ākīṃcanyāyatana** 無所有處 1.2, 3.5.4, 4.1.2.3.4.3.4², 4.2.6 [5] // 328c20, 336a15, 338b27, 338b27f., 343a15
- 0636 **ākīṃcanyāyatanalābhin** 已得無所有處 4.1.1.1.4 // 336c13
- 0637 **ākīṃcanyāyatanavimokṣa** 無所有處解脫 4.1.1.1.4 // 336c13
- 0638 **ākīṃcanyāyatanavītarāga** 已離無所有處欲 4.1.3.4.1, 4.1.3.4.2 [2] // 340c09f., 340c11
- 0639 **ākīṃcanyāyatanopasaṃhāraparibhāvita** 憶念無所有處修習 4.1.2.3.4.3.4 // 338c01f.
- 0640 **āgata** 來到 2.2.1.4.2 // 329c04
- 0641 **āgamyā** 3.1.2.2.37, 4.2.4.1.2 [2] // 333b12f., 342b18f.
- 0642 **āgamyā** 依 2.2.2.2.1, 4.2.12.2, 4.2.12.2, 4.2.12.2 [4] // 330a14, 344a29, 344b03, 344b04
- 0643 **āgamyā** 因 2.2.1.2 etc. [7] // 329b14 etc.

2.2.2.4.1 = 330b15: The Skt. absolutive has two objects here; Chin. uses its equivalent for *āgamyā* with each of the two objects.

0644 **āgamyā** 由 … 故 4.2.4.1.2, 4.2.12.2 [2] // 342b22, 344b07

0645 **āgārika** 在家者 4.2.10.2.2.1 // 343c28

0646 **āgārikāvasthā** 在家 … 位 4.2.10.2.2.0 // 343c27

0647 **āghāta** 恚怒 2.2.1.2² [2] // 329b16, 329b17f.

It is to be noted that in the second occurrence recorded here, the Skt. word is the result of a conjecture, which is certainly not indubitable. The manuscript has *upaghāta* instead. See also Delhey 2009, 131, n. 41.

0648 (-)**āghāta**-惱 See *āghātavastu* and no. 1994.

0649 **āghāta** 惱害 2.2.2.2.1 // 330a14

0650 **āghātavastu** 惱事 2.2.2.2.1 // 330a15

For this term, see also ITLR s. v.

0651 **ācāragocarasaṃpanna** 於軌則及所行中 … 能具足 4.2.8.1 // 343b12f.

0652 **ācārya** 教授師 4.2.3.4.2 // 342a03

0653 **ācārya** 親教 3.3.1.4 // 335b03

0654 -**ācārya**- 師 See *anācāryakābhisambodha*.

0655 **ājīva** 命 4.1.2.9.3 // 340a11

0656 **ājñā** 4.1.2.1.3.2 // 337c05f.

No Chin. because of a different way of conveying the meaning.

0657 **ājñā** 曉了 4.1.2.1.3.2² [2] // 337c04, 337c06

0658 **ājñānuśaṃsa** 曉了功德 4.1.2.1.3.2³ [3] // 337c02f., 337c05, 337c07

0659 **ājñāpuruṣa** 僕使 2.1.1.5 // 329a19

Skt. probably means “man under one’s command”; apparently a very rare word. Chin.: “servant”; Tibetan: “man carrying out orders” (*bsgo ba bsgrub pa’i mi*). See also ITLR s. v.

0660 **ājñāphala** 曉了果 4.1.2.1.3.2³ [3] // 337c02, 337c05, 337c06

0661 **ātapta** 勇猛 2.2.1.5 // 329c21

0662 **ātaptānvayāt** 勤精進故 3.5.2.1 // 335c24

0663 **ātaptānvayāt** 勇猛精進 3.5.1.2 // 335c13

0664 **ātaptānvayāt** 勇猛精勤由是因緣 3.4.1, 3.4.2, 3.4.3 [3] // 335b12, 335b16f., 335b24f.

- 0665 **ātāpin** 勇猛精進 3.3.1.3 // 335b01f.
0666 **āttamanaskatā** 慰意 2.1.2.1 // 329a25
0667 **ātmacintā** 我思惟 2.2.2.5.1² [2] // 330b29, 330c01
0668 **ātman (used as refl. pron.)**²⁶ 己 4.1.2.4.2.2.9 // 338c28
0669 **ātman (used as refl. pron.)**²⁷ 自 4.1.1.1.2, 4.1.2.4.2.2.9,
4.2.4.1.3 [3] // 336c03 , 338c28, 342c01
0670 **ātman (used as subst.)**²⁸ 我 3.4.2, 4.1.2.1.1.2 [2] // 335b18,
337b01
0671 **ātmātmīyabhedābhāva** 無我我所二差別 4.1.1.3.1 // 337a07f.
0672 **ātmabhāva** 自 3.4.2 // 335b18
自 as preverbal object.
0673 **ātmabhāva** 自身 4.1.2.1.1.2 // 337b03
0674 **ātmabhāvaparyāpanna** 自身所攝 3.2.2.2.3 // 334b05f.
0675 **ātmabhāvālokanimitta** 身光明相 4.1.2.3.3.1 // 338a08f.
0676 **ātmavipattiḥ, paravipattiḥ, ātmasampattiḥ, parasampattiś ca**
於自他若衰若盛 2.2.2.4.2 // 330b23f.
0677 **ātmīya** 我所 4.1.2.1.1.2 // 337b01
0678 **-ādi(-)** 等
等 occurs in more than 70 different Skt. compounds containing
°ādi. It is definitely Xuanzang’s standard style of rendering this
Skt. feature.
0679 **-ādika** 等 See *āsvādādika*.
0680 **ādikarmika** 初 A4, A5, A6 [3] // 344b27, 344b28, 344c01
0681 **ādikarmika** 修始業 3.1.2.2.29 // 333a29
0682 **āditya** 日 2.2.2.3.2 // 330a27f.
The Skt. word means “sun,” but Xuanzang’s full rendering is
“brightness of the sun” (日光明), which becomes justifiable from
the context.
0683 **ādiśuddha** 從本來清淨行者 2.1.2.1 // 329a24f.
0684 **ādīnava** 過患 3.5.1.2, 3.5.1.2 [2] // 335c12, 335c14

²⁶ See Speijer 1886, § 263.

²⁷ See Speijer 1886, § 263.

²⁸ See Speijer 1886, § 263.

There are seven further instances of *ādīnava* within a compound, and the Chin. equivalent is always as above. The latter is not used for any other word, either.

- 0685 **ādīnavadarśana** 深見過患 2.4.4.2.1.4.1 // 331c25
- 0686 **ādīnavadarśin** 深見過患 3.5.2.4 // 336a04f.
- 0687 **ādhārayati** 任持 3.1.2.2.26, 3.2.4 [2] // 333a24, 335a22
- 0688 **ādhimokṣika** 勝解 3.1.1, 3.1.3.ad7–8, 3.1.3.ad12–14, 3.1.3.ad33–36, 4.1.1.4.2 [5] // 332c04, 333b22, 333b27, 333c16, 337a18f.
- 0689 **ānantaryavimuktimārgasamādhi** 無間道三摩地 ^{TR} (!) 2.1.2.6.3 // 329b08
Skt. and Chin. represent two different readings.
- 0690 **ānija** 不動 4.1.3.4.3.5 // 341a14
- 0691 **ānija** 無動 4.1.2.1.1.2 // 337b11
- 0692 **āniñja** 不動 4.1.3.4.3.5 // 341a08
- 0693 **āniñja** 無動 4.1.2.1.1.2 // 337b12
- 0694 **ānimitta** 無相 1.3 etc. [9] // 328c22
- 0695 **ānimittaparyanta** 無相爲後 2.4.4.2.1.1 // 331c02
- 0696 **ānulomika** 隨順 3.1.3.ad25–28 // 333c09
- 0697 **ānupūrvī** 次第 4.1.1.4.2 // 337a18
- 0698 **āpnoti** 證 3.1.2.2.ad19–24 // 333a22
- 0699 **ābhā** 光明 4.1.2.3.3.1, 4.1.2.3.3.3⁵ [6] // 338a08, 338a20², 338a21², 338a23
- 0700 **ābhā devā ābhā devā iti** 想諸天光 4.1.2.3.2, 4.1.2.3.3.1 [2] // 338a04, 338a06
Chin. lit.: “imagining the luster of the gods.”
- 0701 **ābhāviśeṣa** 光明有 … 差別 4.1.2.3.3.3 // 338a19
- 0702 **ābhāsa** 照了 4.1.2.3.3.3 // 338a22
- 0703 **-ābhoga(-)** 功用 See, e.g., *atyābhoga*, *anābhoga*.
- 0704 **āmarśana** 摩 2.2.2.4.1 // 330b19
Chin. places the character 相 (xiāng) in the front, which in the present context probably implies that the translator considers the action taking place as reciprocal.
- 0705 **āya** 增 4.1.2.8.1.4, 4.2.3.9.1 [2] // 339c12, 342b02
- 0706 **āyatana** 4.1.1.3.1

- 0707 **āyatana** 處 4.1.1.3.2, 4.1.1.4.2 [2] // 337a09, 337a17
- 0708 **āyatyām (loc.)** 後 2.4.4.1.2, 3.2.4, 4.1.2.7.4 [3] // 331b08, 335a21, 339b09
- 0709 **āyatyām (loc.)** 後時 4.1.3.4.3.3 // 341a01
- 0710 **āyanimitta** 增相 3.2.2.1, 3.2.2.2.29 [2] // 334a25, 334c26
- 0711 **āyūṣmant** 長老等 3.4.3 // 335b22
- 0712 **āraṇyaka** 阿練若^{TR} 2.4.2 // 331a14
Chin. supplies 苾芻^{TR} (*bhikṣu*) from the context.
- 0713 **āraṇyakatva** 阿練若^{TR} 2.4.2 // 331a15
- 0714 **āraṇyako bhikṣuḥ** 2.4.2 // 331a13
Here, Chin. simply uses a demonstrative pronoun (彼), reverting to the first occurrence of the term.
- 0715 **āraṇyako bhikṣuḥ** 阿練若^{TR} 苾芻^{TR} 2.4.2 // 331a13
- 0716 **ārabdhavīrya** 勇猛精進 3.1.2.2.31 // 333b03
- 0717 **ārabhate** 4.1.2.4.2.11, 4.1.3.4.3.2 [2] // 339a03, 340c25
- 0718 **ārabhya** 故 4.2.7.2³, 4.2.12.4² [5] // 343b05, 343b06², 344b16, 344b17
- 0719 **ārabhya** 爲…故 4.1.2.8.1.1, 4.2.4.1.2 [2] // 339b22, 342b18
- 0720 **ārabhya** 於 4.1.2.1.1.1 // 337a27
- 0721 **-ārambha-** 策勵 See *atyārambhadoṣa*.
- 0722 **-ārambha** 發勤 See *vīryārambha*.
- 0723 **-ārambha** 發趣 See *anārambha*.
- 0724 **ārūpya** 無色 2.4.2, 4.1.1.3.2 [2] // 331a15, 337a12
- 0725 **ārūpya** 無色定 2.4.2 // 331a11
Chin.: “immaterial meditative attainment(s).”
- 0726 **ārūpya** 無色界 4.1.2.3.4.3.2 // 338b20
Loc. pl. in Skt.; Xuanzang rephrases it with the translation “in the immaterial sphere.”
- 0727 **ārūpyasamāpatti** 無色等至 4.1.1.1.2 // 336c03
- 0728 **ārūpyasamāpatti** 無色界定 4.1.1.1.2 // 336b29
Chin.: “meditative attainments of the immaterial sphere (界 / **dhātu*).
- 0729 **ārūpyasamāpatti** 無色三摩鉢底^{TR} 1.4 // 329a2
- 0730 **ārūpyāvacara** 無色界 2.4.4.2.1.1 // 331c05

- 0731 **ārya** 4.1.2.7.2 // 339a29
 See the remark on *tacchrāvaka* = 聖弟子.
- 0732 **ārya** 聖 1.3 etc. [15] // 328c27 etc.
- 0733 **ārya** 聖賢 4.1.2.8.2.2.1 // 339c25
 聖賢 seems to occur for *ārya* at times, but is less common than the reverse order of characters (賢聖) or the one-character translation 聖.
- 0734 **ārya** 聖者 4.1.3.4.2 // 340c11
- 0735 **ārya** 賢聖 4.1.1.1.3, 4.1.1.3.1, 4.1.1.4.2 [3] // 336c09, 337a07, 337a18
- 0736 **āryavihāraprāptiparīkṣāyogena** 觀察聖住得道理故 2.4.4.2.2 // 332a25
- 0737 **āryavihārasaṃgrhīta** 聖住所攝 2.4.4.2.3, 2.4.4.2.3 [2] // 332b05, 332b06
- 0738 **āryasatya** 聖諦 2.4.4.3.3.4, 3.4.4, 3.5.1.3 [3] // 332b25, 335c03, 335c17
- 0739 **āryasamyaksamādhi** 聖正三摩地^{TR} 4.1.2.9.0 // 339c29
- 0740 **āryasamyaksamādhikāla** 修聖正三摩地^{TR}時 4.1.2.9.6 // 340b01f.
- 0741 **āryākāra** 聖行 4.1.2.3.4.3.5 // 338c03
- 0742 **āryākāraparipūrṇa** 聖行圓滿 4.1.1.1.3 // 336c06
- 0743 **ālambate** 緣 4.1.3.4.3.5 // 341a17
- 0744 **ālambana** 境 2.4.4.2.1.4.1, 4.1.3.4.3.5 [2] // 331c21, 341a09
- 0745 **ālambana** 所緣 2.1.2.5 etc. [11] // 329b01 etc.
- 0746 **ālambana** 所緣境界 3.1.2.2.36 // 333b11
- 0747 **ālambanagrahaṇārthena** 爲取所緣 2.3.2⁴ [4] // 330c19f., 330c21, 330c23, 330c24
- 0748 **ālambanatas** 由所緣故 4.1.2.3.1.1, 4.1.2.3.1.2, 4.1.2.3.1.3 [3] // 337c25, 337c27, 338a01f.
- 0749 **ālambananidānanimitta** 所緣因緣相 4.1.2.4.2.3 // 339a05
- 0750 **ālambananimitta** 所緣相 3.2.1.0, etc. [6] // 333c26 etc.
 342a04f., 342a05: XYL (575b08, 575b09) has 境相 instead.
- 0751 **ālambananimitta** 所緣…相 3.2.4 // 335a18
- 0752 **ālambananimittavimokṣa** 解脫所緣相 2.4.4.2.1.4.3 // 332a09

- 0753 **ālambanamahattva** 所緣廣大 4.1.2.3.4.2 // 338b09
- 0754 **ālambanasamṇiruddha** 所緣皆滅盡 4.1.3.4.2 // 340c15
- 0755 **ālambanānubhavanārthena** 爲受境界 2.3.2 // 330c20
- 0756 **ālambanāntarāya** 障 … 所緣境相 4.1.2.4.2.3 // 339a04f.
 Chin. literally corresponds zu **ālambananimittāntarāya*.
- 0757 **ālambane ’priyārohitā** 於勝境界不樂攀緣 3.2.1.3B.1,
 3.2.1.3B.3 [2] // 334a06, 334a13f.
- 0758 **ālambanaikarasādhimokṣa** 於所緣境一味勝解 4.1.2.8.1.2 //
 339b29f.
- 0759 **ālayavijñāna** 阿賴耶^{TR}識 4.1.3.4.3.3 // 340c29
- 0760 **āliṅgita** 抱 2.2.2.4.1 // 330b20
- 0761 **ālekha** 憂 2.2.1.4.2, 2.2.1.4.4 [2] // 329c10, 329c15
- 0762 **āloka** 光明相 2.2.2.3.2 // 330a24
- 0763 **āloka** 明 2.2.2.3.2 // 330a25
 Note the textual variant 光明 recorded in the Taishō edition.
 However, 明 alone is also attested as a rendering of *āloka* in the
 textual basis of this Index (at least in the rendering of
 compounds); see no. 1940, 2527.
- 0764 **ālokanimitta** 光明相 3.2.2.1 etc. [5] // 334a23 etc.
- 0765 **ālokaparibhāvita** 修習光明 4.1.2.4.2.1 // 338c09
- 0766 **ālokasamjñāyogena** 作光明想由此方便 2.2.2.6.2 // 330c12
 Chin.: “one produces the ideation of light; by means of this (...).”
- 0767 **ālocana** 能照 4.1.2.6.2 // 339a18
- 0768 **āvaraṇa** 障礙 2.2.0 // 329b10
- 0769 **āvaraṇaviśodhana** 淨障 3.1.2.1, 3.1.2.2.35, 3.1.3.ad33–36 [3] //
 332c16, 333b08, 333c16f.
- 0770 **āvartanasamvartana** 已被銷煮 4.2.10.2.3 // 344a09
- 0771 **āvartanasamvartana** 鄭重銷煮 4.2.10.1.2 // 343c22f.
- 0772 **āvahati** 能引發 4.2.1², 4.2.2.2 [3] // 341b03f., 341b06, 341b14
- 0773 **-āvāsa** 居 See *grhāvāsa*, *śuddhāvāsa*(*bhūmi*).
- 0774 **āvidhya** 通達 See the next entry.
- 0775 **āvidhyāvidhya** 最極通達 4.1.3.1.2 // 340b17f.
 Chin.: “penetrating intellectually to the utmost extent.”
- 0776 **āśayāpradoṣa** 離惡意樂 4.1.2.3.4.2 // 338b07f.

0777 **āśraya** 所依 2.4.4.1.2 // 331a28

Chin.: “that on which one relies; prop.”

0778 **āśraya** 所依身 2.4.4.2.1.4.3, 4.1.2.8.1.3 [2] // 332a18, 339c06

Chin.: “body that is relied upon; the body as a prop (cf. DDB).”

0779 **āśraya** 依 2.4.4.2.1.4.3 // 332a17

0780 **āśraya** 依 … 身 (?) 3.1.2.2.36 // 333b10

It seems the character 依 appears almost always in Xuanzang’s rendering of *āśraya*. However, in this particular case it is more natural to understand 依 as indicating a whole phrase as that on which the main predicate is ultimately based. Therefore, one may consider understanding only 身 here as the rendering of *āśraya*. Given that *āśraya* in these texts often refers to the individual psycho-physical complex and sometimes even to the body alone, this does not seem impossible.

0781 **āśrayanimitta** 所依相 3.2.2.1, 3.2.2.2.3 [2] // 334a20, 334b05

0782 **āśrayaniṣṭpattigocaraviśuddha** 依止成辦所行清淨 3.1.2.1, 3.1.2.2.36, 3.1.3.ad33–36 [3] // 332c16f., 333b09f., 333c18

0783 **āśrayaviśeṣa** 所依身 … 差別 3.6.2.4 // 336b10

0784 **āśrayāloka** 依身光明 2.2.2.3.2² [2] // 330a26, 330b01

0785 **āśrita** 用 … 爲依 4.1.2.4.2.1 // 338c12

yad āśritaḥ = 用彼爲依 (“using this as support/foundation”).

0786 **āsaṃjñika** 無想 4.1.3.3.2² [2] // 340c05, 340c06

0787 **āsanna** 近 2.2.1.3.3 // 329b26

0788 **āsanna-** 隣近 See *āsannasamāpanna* (no.0790).

0789 **āsanna-** 臨欲 See *āsannasamāpanna* (no. 0792).

0790 **āsannasamāpanna** 曾隣近入 3.3.1.1 // 335a26f.

0791 **āsannasamāpanna** 近 … 定 4.2.4.1.3 // 342b28f.

0792 **āsannasamāpanna** 於諸定臨欲入 4.2.3.4.2 // 341c29

XYL 575b03f.: 將入定.

0793 **āsita** 待 2.2.1.4.2 // 329c06

Both Skt. and Chin. can be interpreted as meaning “abide, remain, stay, wait for.”

0794 **āsevita** 修習 4.1.3.4.3.4 // 341a06

0795 **āsevita** 已習 4.2.12.2² [2] // 344a29, 344b04

- 0796 **āsra**va 漏 2.4.4.2.1.4.3, 3.1.2.2.35, 4.2.8.3, 4.2.11 [4] // 332a10, 333b09, 343b26, 344a20
- 0797 **āsravakṣaya** 盡諸漏 4.1.2.6.4 // 339a22
- 0798 **āsravakṣaya** 漏盡 4.2.11 // 344a21
- 0799 **āsravakṣayamārga** 盡諸漏道 4.2.11 // 344a23
- 0800 **āsvāda** 愛味 3.5.1.2 // 335c12
- 0801 **āsvādanāsamprayukta** 愛味相應 3.5.1.1, 3.5.2.2, 3.6.2.4 [3] // 335c06, 335c28f., 336b04f.
- 0802 **āsvādayati** 愛味 3.5.1.1² [2] // 335c09, 335c10
- 0803 **āsvādayati** 起愛味 3.6.2.4, 4.2.4.1.3 [2] // 336b05, 342b27
- 0804 **āsvādayati** 生愛味 3.4.1, 3.5.1.1, 3.5.1.2, 3.5.2.3 [4] // 335b13, 335c09, 335c15, 336a02f.
- 0805 **āsvādayant** 生愛味 3.5.2.2 // 335c29
- 0806 **āsvādādika** 愛味等 A8 // 344c06
- 0807 **āha** 答 2.4.4.1.3.1 // 331b10
- 0808 **āha** 說 2.1.2.6.1, 2.1.2.6.2, 2.1.2.6.3, 4.1.2.1.5², 4.2.3.1.2 [6] // 329b03, 329b05, 329b07, 337c10, 337c11, 341c04
- 0809 **āha** 調 2.4.4.2.1.4.1 // 331c14
- 0810 **āhāra** 食 2.2.2.1.1 etc. [6] // 330a02 etc.

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- 0811 **icchati** 欲 3.6.1 // 336a23
- 0812 **icchant** 憊 4.1.2.4.2.2.7 // 338c23
- 0813 **iñjate** 動 4.1.2.1.1.2 // 337b14
- 0814 **iñjita** 動 4.1.2.1.1.2 // 337b13
- 0815 **iñjitatva** 擾動 4.1.3.4.3.5 // 341a12
- 0816 **itarakaraṇīya** 諸有所作 2.2.2.4.1 // 330b13
- 0817 **iti** 0 etc. [103]

Chin. has no correspondence for the main function of *iti*, namely its function to mark the end of direct speech, thoughts etc. As is well known, *iti* can also be used without a verb of saying, thinking etc. In these cases, Chin. relatively often introduces the *iti* clause with such a word or phrase, which may be regarded as some kind

of substitute. I have listed some such cases but the list is not exhaustive.

0818 **iti** 故 2.4.4.2.1.3, 4.1.2.1.5, 4.1.2.3.4.3.2, 4.1.2.4.2.2.11,
4.1.2.9.4 [5] // 331c13, 337c16, 338b21, 339a03, 340a21

0819 **iti** 故名 4.1.1.2.1, 4.1.2.1.4² [3] // 336c18, 337c09, 337c10

Chin.: “Therefore, they are called (...).” Of course, this translation can not be regarded as a literal rendering of *iti* here. However, Xuanzang’s paraphrase describes exactly the function that *iti* has in these places of the Skt. text.

0820 **iti** 故名爲 2.4.4.3.1 // 332b08

Chin.: “Therefore, they are called (...).” See the n. on 0819.

0821 **iti** 觀 4.1.3.3.2 // 340c03

觀 (“to observe, contemplate, consider”) introduces the *iti* clause.

0822 **iti** 如是 4.2.3.2 // 341c17

0823 **iti** 是故名爲 4.1.3.1.1 // 340b10f.

Chin.: “Therefore, they are called (...).” See the n. on 0819.

0824 **iti** 所謂 (?) 4.2.12.4 // 344b12

It is not entirely certain that 所謂 introduces the citation closing with *iti* in Skt. It may also be a variation of Xuanzang’s predilection for introducing definitions and explications with the particle 謂, more so since Chin. adds 所謂 to the beginning of a gloss just a few lines later (344b15: 第一句者所謂前句). 所謂 also occurs at several other places in the textual basis of this index. It is, however, very rare, compared to the use of the character 謂 alone.

0825 **iti** 謂 2.4.4.2.2, 3.4.2, 4.2.3.4.1 [3] // 332a20, 335b20, 341c27

Here, 謂 can be possibly understood as introducing the sentence or phrase ending with *iti*, although its function is, of course, somewhat different than that of Skt. *iti*.

0826 **iti** 宣說 4.1.2.1.5 // 337c10

宣說 (“to preach”) introduces the scriptural citation ending with *iti* in Skt.

0827 **iti** 言 2.4.4.2.1.2 // 331c06

In Chin. placed after the word marked with *iti* (probably “X *iti*” = “the word [言] X”).

0828 **iti** 言 … 者 4.1.1.2.2, 4.1.1.3.1 [2] // 337a03f., 337a07

言 … 者 has the same function as 者 here (see no. 0829 below). In both cases, the particle 調 follows 者, but see my remarks on no. 0829. There are also other occurrences of 言 … 者, in which Skt. omits the particle *iti*, with and without 調. See also *ity ucyate*.

0829 **iti** 者 2.4.4.1.2 etc. [57] // 331b06 etc.

者 is used in its function as the topicalizing particle here. In the collected cases, usually, it is a word or phrase from the scriptures that is quoted and marked with *iti* in Skt. Thereafter, it is explained. It is only natural that in these cases, the choice of 者 is very appropriate. In Chin., in most of these cases, the particle 調 follows 者 immediately. However, this is rather due to the custom of Chin. to introduce most explanations or answers to questions with 調 (see also my remarks on *katama* = 者). There are indeed cases in which no 調 follows 者 (e.g., 340b18 and 21). 4.1.2.3.4.2 = 338b13: Xuanzang quotes the *sūtra* passages to be explained here differently and less confusingly than Skt., but *iti* and 者 can still be found in comparable places.

0830 **itikaraṇīya** 隨所作 4.2.3.3.2.1 // 341c22

See ITLR s. v.

0831 **itikaraṇīyahetu** 隨所作因 4.2.3.3.2.1 // 341c21

0832 **iti kṛtvā** 2.4.3 // 331a18

0833 **iti kṛtvā** 故 3.2.3, 4.2.8.0 [2] // 335a06, 343b08

343b08: Chin. “Therefore, they are called *viśuddhipradhānas* (故名淨勝).” The last three characters have no equivalent in the terse Skt. text, but apparently, they only make the intention of the phrase preceding *iti kṛtvā* more explicit.

0834 **iti vistaraḥ** 乃至廣說 3.3.1.3 etc. [11] // 335a29f. etc.

XYL 575b28f. (corresponds to 342b01): 等乃至廣說.

0835 **iti vistaraḥ** 等 2.2.2.4.1 // 330b14

0836 **iti vistaraḥ** 等乃至廣說 4.1.3.4.3.5 // 341a13

0837 **iti vistareṇa** 乃至廣說 4.1.2.1.3.2, 4.1.2.6.2, 4.1.2.9.3,
4.2.10.2.4 [4] // 337b18f., 339a19, 340a10, 344a10

0838 **iti vistareṇa** 廣說 4.1.2.7.0, 4.2.3.0 [2] // 339a25, 341b25

0839 **iti vistareṇa** 等廣說 4.1.3.1.1 // 340b10

0840 **iti vistareṇa** 等 … 廣說 3.2.2.2.7 // 334b13f.

0841 **iti vistareṇa pūrvavat** 廣說如上 2.2.2.5.1 // 330b27

0842 **iti sūtram** 如經言 4.2.9.0 // 343c02

0843 **ity atah** 故 2.4.4.2.2 // 332b02

0844 **ity atah** 故名 2.4.3 // 331a19

This textual passage is somewhat confusing, because it is in Skt. directly preceded by an ablative, which is most often rendered by Xuanzang with 故. Nevertheless, the same should apply to the Chin. here, as it has been written in the note on 0819.

0845 **ity atah** 故名爲 4.1.1.1.0 // 336b14

Chin.: “Because ..., they are called (...).”

0846 **ity atah** 如是 4.1.2.4.2.2.10 // 339a01

0847 **ity atah** 是故 2.2.1.4.5 // 329c19

0848 **ity atah** 是故名爲 // 337b29f.

Chin.: “Therefore, it is called (...).”

0849 **ity āha** 故次答言 4.1.2.3.4.2 // 338b12

Chin.: “Therefore, next [the Buddha] says in reply:” Chin. also adds the words 設有問言 (“Supposed that there is someone who asks”) in the front of the question that is closed by *ity āha* in Skt.

0850 **ity āha** 喻 4.1.2.8.1.3 // 339c07

Chin.: “explains it through an analogy as.”

0851 **ity ucyate** 3.5.2.4 // 336a07

0852 **ity ucyate** 得名爲 2.4.4.1.1 // 331a20

0853 **ity ucyate** 故名 (?) 4.2.2.1 // 341b11

故 should probably be regarded as an addition by Xuanzang.

0854 **ity ucyate** 名 2.2.2.3.3 etc. [8] // 330b06 etc.

0855 **ity ucyate** 名爲 3.5.2.4, A2 [2] // 336a07, 344b24

0856 **ity ucyate** 說 2.1.0, 2.4.4.1.4.1, 4.1.2.3.4.3.1 [3] // 329a07, 331b16, 338b18

0857 **ity ucyate** 說名 2.4.4.1.5, 3.2.2.2.21 [2] // 331b29, 334c14

0858 **ity ucyate** 說言 4.1.3.4.3.5² [2] // 341a13, 341a17

0859 **ity ucyate** 言 4.1.3.4.3.5 // 341a15

0860 **ity ucyate** 言 ... 者 4.1.2.1.1.2 // 337b12

0861 **ity evam** 是故 4.1.2.3.4.3.3 // 338b25

It is both regarding the Skt. text and the Chin. understanding thereof, open to discussion as to whether *iti* and *evam* really form

a unit here. However, it is at least noteworthy that there seem to be no other occurrences of 是故 as a rendering of *evam* alone in our textual basis.

- 0862 **idaṃ cedam ca** 如此如此 3.1.2.2.18 // 333a09
- 0863 **idaṃ cedam ca** 如是如是 3.1.2.2.18, 4.2.3.1.2² [3] // 333a09, 341c09f., 341c12
- 0864 **idaṃ** 2.2.2.2.2 etc. [64]
- 0865 **idaṃ** 彼 2.3.2 etc. [7] // 330c20 etc.
- 0866 **idaṃ** 此 2.2.1.4.4 etc. [38] // 329c16 etc.
- 0867 **idaṃ** 其 2.4.4.2.1.4.3², 3.1.3.ad37–40, 4.1.2.1.1.2 [4] // 332a06, 332a18, 333c24, 337b14
- 0868 **idaṃ** 如此如此 3.1.2.2.18 // 333a08
- 0869 **idaṃ** 如是 3.2.3 etc. [9] // 335a04 etc.
- 0870 **idaṃ** 是 2.4.0 etc. [7] // 331a05 etc.
- 0871 **idaṃpratyayatāpratītyasamutpāda** 緣緣起 2.2.2.5.2 // 330c05
 The Skt. word can be translated as “dependent arising, [i.e.,] the fact that [everything conditioned (*samskrta*)] has a very specific reason” (Sakuma 1990, vol. 2, 94). In the *YoBh*, the translation 緣性緣起 (in which 性 represents the abstract suffix °*tā*) is more common than 緣緣起.
- 0872 **idānīm** 今 2.4.2 // 331a15
- 0873 **indriya** 根 2.2.1.3.1 etc. [6] // 329b19 etc.
- 0874 **indriyapudgalātikrānta** 根度數取趣度 4.2.3.6 // 342a24
 XYL 575b20: 根度及補特伽羅度.
- 0875 **indriyasamvara** 根護 4.2.3.8.1 // 342a26f.
 XYL 575b24: 守護諸根.
- 0876 **indriyāguptadvāratādi** 不善守根門等 4.1.2.4.2.2.3 // 338c17
 The only difference between this and the next rendering (as also the rendering in no. 0880) is that here the adverb “well” (善) has been added before the verb “to guard, protect” (守). The use of 善 in cases in which the Skt. text does not have a correspondence can be observed quite often.
- 0877 **indriyāguptadvāratādi** 不守根門等 3.2.1.3B.3, 3.2.1.3B.4 [2] // 334a11, 334a15
- 0878 **indriyair aguptadvārah** 不守根門 3.2.2.2.18 // 334c03

- 0879 **indriyair aguptadvāratā** 不守根門 3.2.1.3B.1 // 334a01
 0880 **indriyair aguptadvāratādi** 不守根門等 3.2.1.3B.2 // 334a07
 0881 **iyatā** 齊此 3.6.1, 4.1.3.1.2 [2] // 336a22, 340b17
 0882 **iva** 如 4.2.10.2.4 // 344a12
 0883 **iva** 猶如 4.2.10.2.3 // 344a09
 0884 **iha** 2.4.4.1.4.3 etc. [6] // 331b19f. etc.
 0885 **iha** 此間 3.6.2.4 // 336b09
 0886 **iha** 此中 4.1.2.1.5 // 337c10
 0887 **iha** 有 3.2.2.2.1, 3.2.2.2.20, 4.2.7.1.1 [3] // 334a26, 334c08, 343a21
 Here, both Skt. and Chin. can be understood as meaning “there is someone who.”
 0888 **iha** 於此 2.2.1.4.2 // 329c04
 0889 **iha** 於此間 3.6.2.4 // 336b07
 0890 **iha** 諸 4.2.6 // 343a09
 In this place of the text, Skt. means “there is someone who.” The Chin. particle possibly expresses this sense here (see Delhey 2016).
 0891 **ihaikatyah** 謂如有一 4.2.4.1.2, 4.2.4.1.3, 4.2.12.2 [3] // 342b17, 342b26, 344b05
 Strictly speaking, the first two characters do not have a correspondence in Skt. This also applies to the next two entries. However, Xuanzang shows a strong tendency to use this set of four characters, regardless of whether Skt. has the whole phrase *yathāpīhaikatyah* or only part of it. See also the note on the latter phrase (no. 2905).
 0892 **ihaikatyah** 謂若有一 4.2.8.1 // 343b11
 0893 **ihaikatyena** 謂如有一 3.4.2 // 335b14
 0894 **ihopapannah** 於此生中 4.1.3.3.3 // 340c07

Ī

- 0895 **īryāpathamātraka** 唯 … 現威儀 2.4.4.3.3.1 // 332b17

U

- 0896 **ukta** 4.1.2.3.4.3.0 // 338b16
- 0897 **ukta** 說 2.2.1.3.3 etc. [12] // 329b24 etc.
331b21: Chin. supplies: “in the scripture (經).”
- 0898 **ukta** 言 4.1.2.1.5, 4.2.11 [2] // 337c13; 344a13f.
337c13: Chin. makes clear that this is a scriptural saying: “the scripture says (經言).” 344a13f.: Chin. with several additions: “As the scripture says: ... and so on, as explained in detail [in the wording of the scripture]” (如經言 … 乃至廣說).
- 0899 **ukta** 已具分別 4.2.3.10 // 342b04
Chin.: “has already been completely explained” (see SCM s. v. 具).
- 0900 **ukta** 已說 4.1.Ω // 341a17f.
- 0901 **uktarūpa** (bv.) 亦兼說 4.1.2.9.4 // 340a21
For the Skt. term, see the explanation in AKVy 321.21: “although [it] has not been taught [explicitly], [it] is almost like having been taught (i.e., it is taught implicitly); therefore it is not taught [*expressis verbis*]” (*anukto 'pi uktakalpa iti nocyate*). Chin. can perhaps be interpreted as follows: “[Y] has also been taught in combination [with the explicitly mentioned term X].” Chin. does not offer a literal translation of the headword, but obviously, Xuanzang has understood the meaning of the term and paraphrased it in his own words. In this textual passage, it is claimed that meditative concentration (*samādhi*) is implicitly mentioned by the presence of the word mindfulness (*smṛti*).
- 0902 **uccanīcatā** 高下 4.1.2.3.3.2 // 338a18
- 0903 **-uccalita** 進趣 See no. 2135.
- 0904 **uccāraprasrāvapiṇḍapātādicaryā** 飲食便利 … 等諸所作業
4.2.3.3.2.1 // 341c23f.
XYL 575a28: 大小便利 … 乞食等行.
- 0905 **ucyate** 4.1.2.9.2
- 0906 **ucyate** 名 4.1.1.1.0 // 336b15
- 0907 **ucyate** 名爲 2.4.3 // 331a17
In Skt. a second subject of the verb is mentioned. In this case, the verb is not repeated. Chin. does so but uses this time 得說名 as equivalent.

- 0908 **ucyate** 宣說 4.1.2.1.5 // 337c16
 0909 **ucyante** 經說 4.1.2.3.3.3 // 338a23
 0910 **ucyante** 名 2.4.4.2.1.2 // 331c07
 0911 **uta** (or **ūta**) 經 See *aṣṭota, navota*.
 0912 **-utkaṅṭhā-** 思慕 See no. 0467.
 0913 **utkarṣa** 勝上 4.1.1.2.1 // 336c19
 0914 **utkarṣayati** 譽 4.2.4.1.3 // 342c01
 0915 **utkrṣṭam** 勝 4.1.2.4.2.2.9 // 338c28
 0916 **uttāpayati** 能練 3.2.4 // 335a20f.
 0917 **uttāpayati** 善調練 3.5.2.1 // 335c27
 0918 **uttaptatarotpatti** 所生轉更明盛 3.2.4 // 335a21
 0919 **uttara** 後 3.2.3 // 335a05
 0920 **uttara** 後後 3.1.3.ad37–40 // 333c24
 0921 **uttara** 上 2.4.4.1.4.3 // 331b24
 0922 **uttarakālam** 次後復 2.2.1.4.4 // 329c15
 0923 **uttarakālam** 後 4.2.2.2 // 341b21
 0924 **uttaratra** 復於後時 3.4.2 // 335b19f.
 0925 **uttaratra** 後 3.1.2.2.14 // 333a02
 0926 **uttaratra** 後時 4.2.8.2 // 343b20
 0927 **uttari** 復於後時 3.4.3 // 335b27
 0928 **uttari** 復於上定 3.4.4 // 335c02

Chin.: “further concerning a higher meditation.” The character 定 (“meditation”) is a supplement (which, in the given context, has to be understood as being higher in the sense of being more effective in terms of soteriology).

- 0929 **uttari** 復於勝進 3.4.4 // 335c05

Chin.: “concerning advancing further to a higher level (in terms of soteriology).” Interpretative rendering.

- 0930 **uttari** 更 … 勝位 3.5.2.3 // 336a03
 0931 **uttari** 後 3.4.1, 3.4.3 [2] // 335b13, 335b25
 0932 **uttari** 上 3.5.2.2 // 335c29
 0933 **uttari** 上進 4.2.4.1.3 // 342b27

0934 **uttari** 於上 3.1.2.2.30, 3.5.1.1, 3.5.1.2 [3] // 330b01f., 335c08, 335c14

0935 **uttari ... samāpadyordhvaṃ saṃcarati** 進上定 3.6.2.4 // 336b06f.

This is a rare case of a textual passage in which Chin. is less explicit than the Skt. text.

0936 **uttarim** 於增上 3.2.1.3B.4 // 334a17

0937 **uttare** 上 3.5.1.2 // 335c12

0938 **uttarottara** 後後 3.2.2.2.20 // 334c11

0939 **uttarottaraprabhāsvaratā** 後後得明淨 3.2.3 // 335a06

0940 **uttarottarādhimātratva** 後後轉增 4.1.2.3.3.1 // 338a10

0941 **uttrasyati** 驚恐 2.2.2.4.2 // 330b24

0942 **uttrāsayati** 怖畏 3.5.1.3 // 335c21

0943 **uttrāsayati** 深生 … 怖 4.2.9.1.3 // 343c14

Skt. *udvejaty uttrāsayati* = Chin. 深生厭怖.

0944 **utpatti** 令生 2.2.2.1.1 // 330a1

0945 **utpatti** 起 4.1.3.4.3.2 // 340c27

0946 **utpattipratyaya** 緣 2.2.1.3.3 // 329b26

Chin. is without correspondence to °*utpatti* (“coming into existence”) here because the translation is rather free. Earlier in the translated sentence, the topic of origination is addressed (生).

0947 **utpadyate** 得生 4.2.8.3 // 343b23

0948 **utpadyate** 發生 4.1.2.9.6 // 340a28

0949 **utpadyate** 起 2.2.1.3.3, 4.1.2.8.1.1 [2] // 329b28, 339b18

0950 **utpadyate** 生 2.2.1.4.1 etc. [7] // 329c01 etc.

0951 **utpadyate** 生起 2.4.4.1.3.2 // 331b13

0952 **utpadyate kāṅkṣā, utpadyate vicikitsā** 生疑惑 3.4.4 // 335c04

0953 **utpadyante** 所生 2.4.4.2.1.4.3 // 332a10

0954 **utpadyante** 起 4.2.3.4.2 // 342a01

0955 **utpadyante** 生 2.4.4.2.1.4.3² [2] // 332a11, 332a14

0956 **utpadyeta** 應可生 2.2.1.3.3 // 329b27

0957 **utpadyeta** 應 … 生 2.2.1.3.3 // 329b27

0958 **utpanna** 生 2.4.4.1.2, 4.1.2.4.2.2.7 [2] // 331a24, 338c23

- 0959 **utpanna** 生已 2.2.2.1.1, 2.2.2.1.2, 2.4.4.1.2 [3] // 330a02, 330a08, 331a24
- 0960 **utpanna** 所生 2.2.1.4.4 // 329c14
- 0961 **utpanna** 已生 2.2.2.5.2 // 330c08
- 0962 **utpannotpanna** 所生起種種 4.1.3.3.2 // 340c04f.
- 0963 **utpalādi** 嗚鉢羅^{TR}等 4.1.2.8.1.3 // 339c05
- 0964 **utpāda** 令生 2.2.2.1.2 // 330a11
- 0965 **utpāda** 生 3.2.2.2.5 // 334b09
- 0966 **utpādayati** 發生 4.1.2.9.4², 4.2.12.2 [3] // 340a13, 340a16, 344b06
 340a13: Before the characters given above, Chin. additionally has 展轉. This is probably an adverb, which can take different meanings, also in the textual basis of the index. In the present context, both the meanings “indirectly” and “successively” may fit.
- 0967 **utplavākāra** 相騰躍 2.2.1.4.5 // 329c18
 相 probably translates *-ākāra* here and should be read xiàng. However, the word order in Chin. is somewhat surprising.
- 0968 **utplāvitva** 騰躍之性 2.2.1.4.1 // 329c01
- 0969 **-utsada** 多
 See *kleśotsada*. Another way to translate this final member of a compound is 增上; see, e.g., ŚrBh II, 4.17 = Yc 424b8: *dveṣotsada* = 瞋增上. YoBh-I has wrongly *dveṣonmada*.
- 0970 **utsāha** 勤精進 4.1.2.9.4 // 340a19
- 0971 **utsrjya** 捨 4.1.2.4.2.2.11 // 339a02
- 0972 **-uda-** 水 See *padmapuṭodabinduvat*.
- 0973 **udaka** 水 4.1.2.8.1.2² [2] // 339c02²
- 0974 **udakaśulva** 水索 4.1.2.8.1.2 // 339c02
 The MS makes no distinction between the letters *va* and *ba*; accordingly, the Skt. word can also be spelt *udakaśulba*. It is seemingly not attested in the dictionaries but see SWTF s. v. *udakaśulpa*. Chin. 水索 (“water rope”) seems to be a literal rendering of the two compounded Skt. words. According to the WTS, the Tibetan equivalent *bkod ma* means “artificial plant” (*künstliche Anlage*) but also note the entry *bkod ma'i chu* in the same dictionary (“spring”).

- 0975 **udakasthānīya** 水喻 4.1.2.8.1.3 // 339c06
Chin.: “the water [in the simile] is analogous to.”
- 0976 **udakākṣa** 水軸 4.1.2.8.1.2 // 339c01f.
Seemingly not found in the usual dictionaries, but it is defined in the *SamBh.* Chin. lit. means “water axle.” Tib. *chu mig*, lit. perhaps “water eye,” means according to the WTS “spring, well.” Skt. *akṣa* can literally be understood both as an axle and as an eye.
- 0977 **udayavyayapratyavekṣaṇa** 觀察 … 生滅相續 4.1.3.1.3 // 340b21f.
Chin.: “examining/observing the continuous arising and ceasing [of the consciousness (*vijñāna*)].”
- 0978 **udāra** 大 4.2.7.1.4 // 343b03
- 0979 **udāra** 廣大 3.1.2.1, 3.1.2.2.39, 3.1.3.ad37–40 [3] // 332c17, 333b15, 333c20
- 0980 **udgr̥hṇāti** 取 3.2.2.2.1, 3.2.2.2.2 [2] // 334a27, 334b03
- 0981 **udghaṭṭakavāda** 開論 2.2.2.4.1 // 330b15
- 0982 **uddāna** 嚙陀南^{TR} 0 // 328c07f.
- 0983 **-uddāna-** 嚙陀南^{TR} See *sūtroddānagāthā*.
- 0984 **uddeśa** 總標 0, 1.0 [2] // 328c09, 328c13
- 0985 **uddeśam kṛtvā** 總標 … 已 4.2.2.1 // 341b08f.
總標 seems to be used as a verb here (or rather as adverb + verb).
- 0986 **uddeśatas** 由總標故 0 // 328c11
- 0987 **uddeśabala** 說力 3.3.0, 3.3.1.3 [2] // 335a26, 335a29
- 0988 **uddharati** 拔 2.4.4.1.2 // 331b08
- 0989 **-uddhāra** 永拔 See *taduddhāra*.
- 0990 **udbheda** 流出 4.1.2.8.1.2 // 339c02
- 0991 **udbheda** 涌出 4.1.2.8.1.2 // 339c02
- 0992 **udvejyati** 深生厭 4.2.9.1.3 // 343c14
- 0993 **udvejyati** 生厭惡 3.5.1.3 // 335c21
- 0994 **udvejya** 4.2.9.1.3
- 0995 **unnamate** 生憍慢 3.4.3 // 335b26
- 0996 **upakaraṇa** 資具 4.1.1.2.2 // 337a03
- 0997 **upakāra** 饒益相 4.1.2.3.4.2 // 338b05f.

Chin. 相 (which has here to be understood as equivalent to **lakṣaṇa* = “characteristic”) is a supplement to the standard rendering 饒益 of *upakāra* (for which see, e.g., the next entry).

0998 **upakārapratyupasthānatva** 現前饒益 4.1.2.3.4.2 // 338b05

0999 **upakāralakṣaṇa** 饒益相 4.1.2.3.4.2 // 338b05

1000 **upakāritva** 爲恩重 2.3.3 // 330c26

The word 恩重 (probably meaning “great favor, great benefit”) seems to be used very rarely in Xuanzang’s translations.

1001 **upakliṣṭa** 染污 A8 // 344c06f.

1002 **-upakliṣṭa** 燒惱 See *vikṣepasamkṣepānupakliṣṭa*.

1003 **upakleśa** 煩惱 2.1.2.4 // 329b01

煩惱 means “affliction.” Chin. uses its most common equivalent of *kleśa* here, thereby indicating that *upakleśa* is used here as a synonym of *kleśa*, rather than as a certain type of the latter. If *upakleśa* is taken to mean a certain class of defilements/afflictions, namely the “secondary or minor defilements,” 隨煩惱 is used (see below).

1004 **(-)upakleśa-** 垢

See *upakleśaviśuddhi* and no. 1186. Chin.: “dirt.”

1005 **upakleśa** 垢穢 4.2.10.2.2.0 // 343c27f.

Chin.: “dirty/filthy thing/matter.”

1006 **upakleśa** 惑 A8 // 344c06

1007 **-upakleśa** 隨煩惱 See *kleśopakleśa*.

1008 **upakleśaviśuddhi** 除垢陶鍊 4.2.10.1.1, 4.2.10.1.2, 4.2.10.2.2.3 [3] // 343c19f., 343c20f., 344a06

1009 **upakleśānabhibhavanīyatva** 上無煩惱能摧伏 (!) 4.1.2.10 // 340b05

The Chin. rendering is probably based on a textual variant (see Delhey, 2009, 204, n. 508).

1010 **-upaga** 隨 See *rūpopaga*.

See also the n. on *punṣyāneñjyopaga*.

1011 **-upagūḍha** 含潤 See *prasrabdhīyupagūḍha*.

1012 **upadiṣṭa** 說 2.4.4.1.5, 4.2.2.2 [2] // 331b24, 341b16

1013 **upadeśa** 教誡教授 4.2.3.4.3.2.2 // 342a07

XYL 575b10: 言教. The Chin. equivalent seemingly consists of two two-syllable words, both found in the usual dictionaries (“instruction and teaching”). In the reverse order, the two words are used to render the compound *avavādānuśāsantī* (no. 0503).

- 1014 **upadeśabala** 教授力 3.3.0, 3.3.1.4 [2] // 335a26, 335b03
 1015 **upadeṣṭavya** 說 4.2.2.2 // 341b16
 1016 **upanidhyātum** 諦視 4.1.2.4.2.2.11 // 339a03
 1017 **-upanidhyāna** 審 … 觀察 See *samyagdharma*°.
 1018 **upanidhyāyant** 觀察 2.1.2.5 // 329b02
 1019 **upaniṣattva** 因 4.1.2.9.2 // 340a06
 1020 **upaniṣad** 因 4.1.2.9.2² [2] // 340a01f., 340a04
 1021 **upapatti** 得生 3.6.2.4 // 336b08
 1022 **upapatti** 生 3.6.2.4² [2] // 336b04, 336b07
 1023 **upapattiviśeṣa** 所生起而有差別 4.1.2.3.3.1 // 338a11
 1024 **upapattihetuviśeṣa** 所感生有差別 4.1.2.3.3.2 // 338a16
 1025 **upapadyate** 生 2.4.4.2.1.4.3, 3.6.2.4, 4.1.2.2.3 [3] // 332a12, 336b06, 337c21
 1026 **upapanna** 既生 … 已 3.6.2.4 // 336b05
 Chin.: “having already been reborn.”
 1027 **upapanna** 生 2.4.4.1.4.2, 4.1.3.3.3 [2] // 331b17, 340c07
 1028 **upapanna** 所生 4.1.2.3.3.2 // 338a18
 1029 **upaparīkṣaka** 觀察 4.1.2.8.1.4 // 339c12
 1030 **upaparīkṣamāṇa** 觀察 … 時 2.4.4.3.3.3 // 332b23
 1031 **upaparīkṣitavya** 要須 … 審觀察 2.4.4.3.3.2 // 332b21f.
 1032 **upabhuḥjyamāna** 正受用時 2.1.1.1 // 329a11
 正 is here used as a particle that indicates that the action occurs in the present.
 1033 **upabhuñjana** 受用 A3 // 344b26
 1034 **upabhogarati** 受諸快樂 2.2.2.4.1 // 330b17f.
 1035 **upabhogaratyāramaṇatas** 不樂受用爲欣悅故 2.4.4.2.1.4.1 // 331c18f.

The Skt. text is ambiguous: It can be understood as *upabhogaraty* + *āramaṇatas* (with *āramaṇa* meaning “abandoning”) or as *upabhogaratyā* + *aramaṇatas*. Tibetan (*nye bar spyod pa'i dga'*

bas dga' bar mi byed pa'i phyir) and seemingly also Chin. have preferred the latter interpretation.

- 1036 **-upama** 喻如 See the n. on 3096.
 1037 **upari** 4.1.2.8.1.2 // 339b29
 1038 **upari** 上 4.1.3.3.1 // 340c02
 1039 **upariṣṭāt** 於上 4.2.3.5.2 // 342a19
 1040 **upalabdhukāma** 將得 2.4.4.2.1.4.3 // 332a17
 1041 **upalabhamāna** 正得 2.4.4.2.1.4.3 // 332a17

正 indicates the present tense here.

- 1042 **upalikhati** 穿壞 4.1.2.10 // 340b07
 1043 **upalikhyate** 能穿壞 4.1.2.10 // 340b07

Here, Xuanzang has transformed the passive construction in Skt. into an active one.

- 1044 **upasamharati** 常憶念 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 [2] // 338b23, 338b27
 1045 **upasamharati** 憶念 4.1.2.3.4.3.2 // 338b21
 1046 **upasamharati** 繫念思惟 3.5.1.3 // 335c21
 1047 **-upasamhāra-** 憶念 See, e.g., *tadupasamhāraparibhāvita*.
 1048 **-upasamhāra-** 思惟 4.1.2.3.4.2 // 338b09f.
 1049 **-upasamhāra** 欲 See *hitasukhopasamhāraprādhānya*.
 1050 **-upasamhāra-** 與 … 作意 See *sukhopasamhāratas*.
 1051 **-upasamhāra-** 欲與 See *parasukhopasamhāralakṣaṇa*.
 1052 **upasamhāra** 作意 4.1.2.3.4.1 // 338a28

This rendering appears in several compounds as well; see no. 0467, 1841, 1917, 3023, 3939. Generally, the *SamBh* seems to interpret the term *upasamhāra* as a spiritual exercise, rather than as a term denoting that one provides the sentient beings with concrete material things or that one helps them actively in any other way (see also Delhey 2009, 435, n. 139, with a further reference).

- 1053 **-upasamhita** 所引
 See, e.g., *kāmopasamhita*. 11 occurrences.
 1054 **-upasampad-** 能滿 See no. 1613.
 1055 **upasampad** 圓滿 4.1.2.9.4 // 340a20
 1056 **upasampadya** 具足 1.2 etc. [8] // 328c19 etc.

- 1057 **upasampādayati** 令得圓滿 4.1.2.9.4 // 340a22f.
 Skt. and Chin. in context: *samyagdr̥ṣṭyādīn upasampādayati* = 修正見等令得圓滿.
- 1058 **upasampādayati** 能修滿 4.1.2.9.4 // 340a24
- 1059 **-upasthāna** 承事 See *gurūpasthāna*.
- 1060 **upasthāpya** 繫 4.2.1 // 341a29
- 1061 **upādānaskandha** 取蘊 4.1.2.1.2, 4.1.2.1.3.1 [2] // 337b15, 337b17
- 1062 **upādāya** 故 2.1.2.6.1 // 329b04
- 1063 **upādāya** 由 … 故 2.1.2.6.2 // 329b05f.
- 1064 **upādāya (+ acc.) yāvat (+ abl.)** 始從 … 乃至 2.4.4.1.5 // 331c01
- 1065 **upādhyāya** 軌範師 3.3.1.4 // 335b03
- 1066 **upāya** 方便 3.2.2.2.1, 4.2.3.9.3 [2] // 334a28f., 342b03
- 1067 **-upāya-**巧便 See *anupāyajñātā*.
- 1068 **upāyanimitta** 方便相 3.2.2.1, 3.2.2.2.31 [2] // 334a25, 334c28
- 1069 **upāyāsa** 惱 2.4.4.2.1.4.3 // 332a14
- 1070 **upekṣā** 2.1.1.5
- 1071 **upekṣā** 捨 2.3.1 etc. [9] // 330c17 etc.
 XYL 575c07 (corresponding to 342b04): 棄捨. In 331c23, we would arrive at the equivalent 棄捨 rather than 捨, when we adopt a variant of the Taishō edition as primary.
- 1072 **upekṣā** 捨定 4.1.2.3.4.3.4 // 338c02
 Skt.: “equanimity”; Chin. lit.: “the equanimity meditation.”
- 1073 **upekṣā** 捨根 2.4.4.1.1 // 331a23
 Chin. gives its equivalent for **upekṣendriya* here, i.e., it makes the text more explicit.
- 1074 **upekṣānimitta** 捨相 3.2.2.1, 3.2.2.2.25, 4.2.11 [3] // 334a24, 334c20, 344a18
- 1075 **upekṣānugatatva** 隨捨行 4.2.4.1.1 // 342b11
- 1076 **upekṣāpariśuddhi** 捨淨 2.3.2 // 330c24
- 1077 **upekṣāpariśuddhi** 捨清淨 2.3.1 // 330c18
- 1078 **upekṣāsamāpanna** 修捨定者 4.1.2.3.4.3.4 // 338b26f.
- 1079 **upekṣāsaḥagata** 捨俱行 1.3, 4.1.2.5.3 [2] // 328c25f., 339a09

- 1080 **upekṣāsukha** 捨樂 2.4.2 // 331a08
 1081 **upekṣāsmṛti** 捨念 4.1.1.1.3 // 336c05
 1082 **upekṣāsmṛtipariśuddha** 捨念清淨 1.1 // 328c16f.
 1083 **upekṣāsmṛtipariśuddhitas** 捨念清淨 2.3.4 // 331a03f.
 1084 **upekṣāsmṛtipariśuddhisamprayukta** 與捨念清淨相應
 4.1.2.8.1.4 // 339c09
 1085 **upekṣāsmṛtisamprajanya** 捨念正知 2.3.2 // 330c22f.
 1086 **upekṣendriya** 捨根 2.4.4.1.5², 2.4.4.2.1.1² [4] // 331b25,
 331b29, 331c04, 331c05
 1087 **ubha** 彼二俱 4.2.3.1.1² [2] // 341c01f., 341c02
 1088 **ubha** 此二 4.1.3.4.3.1 // 340c21f.
 1089 **ubha** 此二種 4.2.2.2 // 341b15
 1090 **ubha** 俱 4.2.7.1.3 // 343a27
 1091 **ubhaya** 二 2.2.2.6.1, 4.1.2.9.6 [2] // 330c10, 340a28
 In 340a28, the Taishō edition lists 並 as a variant reading. The
 possibility of this variant being primary is not excluded outright.
 1092 **ubhaya** 二分 3.1.2.2.22 // 333a15
 1093 **ubhaya** 二合 2.2.1.3.3 // 329b23f.
 1094 **ubhaya** 二俱 2.4.4.1.4.3 // 331b21
 1095 **ubhaya** 二種俱 2.4.4.1.2 // 331b09
 1096 **ubhaya** 俱 2.2.2.3.3, 2.4.4.2.2, 4.1.2.4.1.2 [3] // 330b06,
 332a28, 338c08
 1097 **ubhaya** 俱 … 二事 3.1.2.2.13 // 333a1
 1098 **ubhayakuśala** 俱善巧 4.2.3.1.1 // 341c01
 1099 **ubhayakuśala** 俱 … 善巧 4.2.3.1.1 // 341c02
 1100 **ubhayathā** 二種 3.1.3.ad15–18 // 333c01
 In Chin., the Skt. adverb is transformed into a substantive and the
 object of a verb that has been added by the translators.
 1101 **ubhayanimitta** 二相俱 4.1.2.4.2.3 // 339a06
 1102 **ubhayapārśvavartakotpatanavat** 猶如有人兩邊旋轉卒起
 4.1.2.4.2.2.8 // 338c25
 1103 **ubhayalokapratiṣṭhitam** 俱住二世 4.1.3.1.4 // 340b27
 1104 **ubhayāmsābhāvita** 具分修 1.3 etc. [6] // 328c25 etc.
 1105 **ubhayābhinirhāra** 俱引 4.2.7.2 // 343b06

- 1106 **ubhe miśrībhūte samayugam** 雙雜 4.2.7.1.3 // 343a28
雙 (“pair, paired”) is elsewhere in the *SamBh* attested as a rendering of *samayugam*, and the meaning of 雜 fits very well with Skt. *miśrībhūta*. Hence, it is probably *ubhe* which is omitted in Xuanzang’s rendering because it is redundant.
- 1107 **uṣṇa** 暑 4.1.2.8.1.4 // 339c19

Ū

- 1108 **ūta** See *uta*.
- 1109 **ūrdhvaḡamanābhiyogārtham** 爲趣上地修方便故 4.1.2.7.2 // 339b04f.
Chin. inserts yet another purpose, which parallels the first one given above in its structure: 爲背下地修方便故. This addition makes the Chin. text much more explicit than the Skt. text.
- 1110 **ūrdhvaḡāmin** 上 4.1.2.8.1.2 // 339c02
- 1111 **ūrdhvaḡhūmi** 上地 3.2.2.2.11 // 334b19
- 1112 **ūrdhvaḡm** 後 2.4.4.2.1.3 // 331c13
- 1113 **ūrdhvaḡm** 於上 3.2.2.2.19 // 334c06

Ṛ

- 1114 **ṛddhi** 神通 4.1.1.1.1, 4.1.1.2.1, 4.1.1.4.2 [3] // 336b25, 336c23, 337a19

E

- 1115 **eka** 初一 4.2.12.4² [2] // 344b15f., 344b16
- 1116 **eka** 獨 3.3.1.3 // 335b01
Chin.: “solitary, lone.”
- 1117 **eka** — 2.2.1.3.3 etc. [7] // 329b24 etc.
- 1118 **ekajātīya** 一類 2.4.4.2.1.3 // 331c13
- 1119 **ekatya** 隨一 4.2.3.1.2 // 341c07
- 1120 **ekatvakāya** 唯一種身 4.1.2.3.3.3 // 338a23

Y_C 354c15 ad ŚruBh 292.7: 一種身. In the AKBh-I, 身一 is recorded as Xuanzang's rendering of the Skt. headword.

- 1121 **ekadeśa** 一分 3.1.3.ad25–28 // 333c11
 1122 **ekadeśaprahāṇa** 一分斷 2.4.3 // 331a18
 1123 **ekam ... kṛtvā** 合 … 一 2.2.1.4.3 // 329c12
 1124 **ekarasena** 唯一味 4.1.2.2.3 // 337c24
 1125 **ekarasena** 唯由一味 4.1.2.2.3 // 337c23
 1126 **ekāṃśabhāvana** 一向修 4.2.11 // 344a18f.
 1127 **ekāṃśabhāvita** 一分修 1.3, 3.1.2.1, 3.1.2.2.21, 4.1.2.4.1.1 [4]
 // 328c24f., 332c12, 333a13, 338c05
 1128 **ekāṃśabhāvita** 一分 … 修 3.1.2.2.ad19–24 // 333a19
 1129 **ekāṃśaśamathanamanasikāra** 一向思惟奢摩他^{TR}相 3.2.1.3B.1
 // 334a05
 1130 **ekāṃśīkaroti** 定 (?) 2.4.4.2.2 // 332b02

Chin. translates the text freely here, so that one can argue about the equivalence of *ekāṃśīkaroti* and 定. It says, “These (means to) escapes can **definitively** lead one out of all [the spiritual faults, namely] ill-will etc.” (此諸出離定能出離一切恚等), whereas Skt. runs as follows: *niḥsaraṇam idaṃ sarvavyāpādānām ity ekāṃśīkaroti: niḥsaraṇam evedam*. The punctuation of the Taishō edition is misleading here.

- 1131 **ekāṃśena** 一向 3.4.1 // 335b11
 1132 **ekāṃśena ... bhāvayati** 隨修一分 3.1.2.2.21 // 333a14

The question in this phrase is how to understand sui 隨 exactly. At any rate, it must contribute in one way or the other to the understanding that of the two items mentioned in the whole sentence, either is practiced but not both together.

- 1133 **ekāṃśobhayāṃśabhāvita** 一分及具分修 3.1.3.ad19–24 // 333c07
 1134 **ekāgratā** 一境性 2.3.1³ [3] // 330c16, 330c17, 330c19
 1135 **ekādaśa** 有十一種 4.1.2.4.2.1 // 338c10
 1136 **ekāntaśubhatvāt** 一向淨妙 4.1.1.2.2 // 337a1
 1137 **ekāntena** 一向 4.2.11 // 344a15
 1138 **ekotībhāvādhigata** 能證得 … 一趣性 4.2.3.5.2 // 342a20f.
 1139 **ekotībhāvādhigata** 證得 … 一趣性 4.2.3.5.1 // 342a13

- 1140 **ekotībhāvādhigata** 證一趣 4.1.2.7.3 // 339b07
- 1141 **etatpratipakṣa** 對治此 3.2.1.4A // 334a01
- 1142 **etad** 2.2.1.4.5 etc. [15]
- 1143 **etad** 彼 4.1.2.3.4.3.2 // 338b20
- 1144 **etad** 此 2.0.1 etc. [13] // 329a04 etc.
- 1145 **etad** 次前 2.2.1.4.5 // 329c16f.
- 1146 **etad** 如是 4.1.2.3.4.3.5, 4.1.2.4.2.2.9, 4.1.2.4.2.3 [3] // 338c02, 338c28, 339a04
- 1147 **etad** 是 3.2.2.2.6, 3.6.1, 4.1.2.8.1.5 [3] // 334b11, 336a24, 339c23
- 1148 **etadviparyayāt** 與此相違 2.4.4.2.1.4.2, 3.2.2.2.16 [2] // 331c29, 334b24
- 1149 **etadviparyayeṇa** 與此相違 4.1.1.2.2² [2] // 337a01, 337a02
- 1150 **etāvat** 2.2.2.1.2
- 1151 **etāvat** 是故但 4.2.2.2 // 341b16
- 1152 **ena (dem. pron.)** 4.2.4.1.3 // 342c05
- 1153 **eva** 1.3 etc. [63]
- 1154 **eva** 即 2.1.2.6.3 etc. [25] // 329b07 etc.
- 1155 **eva** 偏 2.3.3 // 330c26
- 1156 **eva** 唯 2.0.1 etc. [23] // 329a04 etc.
- 1157 **evaṃrūpa** 如是 2.2.1.4.2 etc. [4] // 329c04 etc.
- 1158 **evaṃrūpa** 如是等種種 2.2.1.4.2 // 329c10
- 1159 **evaṃrūpām caivaṃrūpām ca** 如是如是相 4.2.3.4.2² [2] // 342a02, 342a04
- 1160 **evaṃ caivaṃ ca** 如是如是 3.2.2.2.1, 3.2.2.2.18 [2] // 334a27, 334c04
- 1161 **evaṃjātīya** 種類 2.2.2.4.1 // 330b17
- 1162 **evaṃjātya** 如是種類 4.1.2.6.2 // 339a18f.
- In *SopBh* § 3.1.1 = Y_C 577a3f. the equivalent is 如是生類.
- 1163 **evaṃdharman** 有如是法 4.1.3.1.2 // 340b20
- 1164 **evaṃnāman** 如是名字 4.1.2.6.2 // 339a18
- The same rendering is found in *SopBh* § 3.1.1 = Y_C 577a3f.
- 1165 **evam** 2.2.1.4.2 etc. [10] // 329c06 etc.
- 1166 **evam** 爾 3.1.2.2.10, 3.5.4 [2] // 332c28, 336a15

- 1167 **evam** 即 (!) 4.1.2.1.4 // 337c08
 即 is, of course, no rendering of *evam*. Rather, it fits the variant reading *eva* (see Delhey, 2009, 187, n. 399).
- 1168 **evam** 如是 2.2.1.5 etc. [19] // 329c20f. etc.
- 1169 **evam** 如是方便 3.4.2, 3.5.1.3 [2] // 335b15, 335c21f.
 In 335c21f., I have emended the Chin. text (see Delhey 2009, 83).
- 1170 **evam** 如是如是 3.1.2.2.18, 3.2.2.2.18 [2] // 333a08f., 334c03
- 1171 **evam** 亦爾 3.1.3.ad19–24 etc. [8] // 333c06 etc.
- 1172 **evam** 亦復如是 4.1.2.3.3.3, 4.1.2.4.2.2.2, 4.1.2.8.1.4, 4.1.3.4.2 [4] // 338a20, 338c17, 339c13, 340c16
- 1173 **evam** 亦如是 3.5.2.4, 4.1.2.3.3.3 [2] // 336a07, 338a22
- 1174 **evamādi (adj.)** 等 4.1.1.1.0 // 336b13
- 1175 **evamādi (ind.)**²⁹ 等 2.2.2.5.1, 3.4.2 [2] // 330c04, 335b15
- 1176 **evamādi (ind.)** 如是一切 3.2.2.2.19 // 334c07
 If this is really meant to be a rendering of the Skt. headword, it is hard to understand how Xuanzang interpreted the Skt. text grammatically.
- 1177 **evamādi prakāra** 等品類差別 4.1.3.1.3 // 340b24
- 1178 **evam̐bhāgin (?)** 有如是性 4.1.3.1.2 // 340b20f.
 The MS reading *evam̐bhāgī* should perhaps be emended to *evam̐bhāvī* (see Delhey 2009, p. 205, n. 514) so that the Skt. lemma would be *evam̐bhāvin* rather than *evam̐bhāgin*.
- 1179 **evam̐bhāgīya** 2.2.2.4.1

AI

- 1180 **aikāgrya** 一境性 2.1.2.5 // 329b02
- 1181 **aikāgrya** 一緣 4.1.2.1.1.1, 4.1.2.1.2, 4.1.2.1.3.1 [3] // 337a28, 337b16, 337b18

AU

- 1182 **audārikatas** 一切鹿 3.2.2.2.10 // 334b18

²⁹ See, e.g., SWTF s. v.

- 1183 **audārikatas** 以鹿相 4.1.2.7.2 // 339b05
- 1184 **audārikadharmatā** 鹿法性 4.2.3.5.2 // 342a19
- 1185 **audārikanimitta** 鹿相 3.2.2.1, 3.2.2.2.10 [2] // 334a22, 334b18
- 1186 **audārikamadhyasūkṣmopakleśāpanaya** 除去鹿中細垢
4.2.10.1.2 // 343c21
- 1187 **audārikaśāntarogagaṇḍaśalyānityādyākāra** 鹿行靜行病行癱
行箭行無常行等 4.2.3.4.1 // 341c27f.
XYL 575b03: 鹿靜病癱箭無常等行.
- 1188 **audārikādi** 鹿中細 4.2.10.2.2.0 // 343c27
Free rendering; instead of translating *-ādi* (“etc.”), the two items
that are omitted in Skt., namely, 中 and 細, are added.
- 1189 **audhatya** 掉舉 2.2.1.4.1, 2.2.1.4.5 [2] // 329b28, 329c17
- 1190 **audhatyakaukrtya** 前掉舉與此惡作 2.2.1.4.3 // 329c11
- 1191 **audhatyakaukrtyanivarāṇa** 掉舉惡作蓋 2.2.2.4.1 // 330b07
- 1192 **audhatyakaukrtyanivarāṇa** 蓋 2.2.1.4.3 // 329c12
The first two members of the Skt. compound are more or less
redundant here. Therefore, Chin. omits them.
- 1193 **audhatyanimitta** 掉相 3.2.1.3A, 3.2.1.3B.2 [2] // 333c29,
334a06
- 1194 **audhatyasthānīya** 順隨掉 3.2.1.3B.2 // 334a10
- 1195 **audbilya** 踊躍 4.1.2.4.2.2.7 // 338c23
Chin.: “jumping for joy.” This equivalent can also be found in the
next entry and the YoBh-I. Note, however, Y_M 143b5 = Y_C
390c27: 喜悦.
- 1196 **audbilyakarī** 發踊躍 4.1.2.8.1.3 // 339c07
- 1197 **aupaśamika** 寂靜 3.1.2.1, 3.1.2.2.20, 3.1.2.2.ad19–24 [3] //
332c11f., 333a12, 333a18

K

- 1198 **kacchā** 等物 (!) 3.5.2.4 // 336a06
kacchā is not rendered in Chin.; instead, Chin. has “and other
things.”
- 1199 **katama** 3.2.1.3A, 3.2.1.4A, 4.2.8.1, 4.2.8.3 [4] // 333c28,
333c29, 343b11, 343b22

A correspondence or replacement is missing here for various reasons.

1200 **katama** 何 2.2.2.1.1 etc. [5] // 329c24 etc.

The construction is always X *katama* = 以何爲 X.

1201 **katama** 何等 2.4.4.2.1.4.1 etc. [13] // 331c24 etc.

Very often followed by 爲, at least once also followed by 名爲. At least in those cases in which 爲 alone follows, one can interpret the latter character as facultative predicate copula.

1202 **katama** 誰 2.2.2.1.2 etc. [5] // 330a02

Always followed by 爲 (predicate copula), if used for *katama*.

1203 **katama** 云何 0 etc. [86] // 328c07 etc.

In some cases followed by the copula 爲. In all these cases, the thing sought is a one-character word so that a four-syllable unit is formed.

1204 **katama** 者 1.1 etc. [26] // 328c15 etc.

Unlike Skt. *katama*, 者 is no interrogative pronoun but is used here in its function as a topic marker. In all but two places in which 者 replaces a Skt. interrogative pronoun it is followed by 謂. Since, however, the latter character is also used in many other places used to introduce the *explicans* (very often without any Skt. correspondence) and even occurs after a Chin. interrogative pronoun (e.g., Chin. 329a04, 329c28, 331a25), it is 者 alone, which replaces the original Skt. interrogative pronoun.

1205 **-kathamkathā-** 惑 See *vicikitsākathamkathāsalya*.

1206 **kathamkathā-** 疑惑 See the next entry.

1207 **kathamkathāsambhava** 疑惑 2.4.4.2.2 // 332b01f.

Strictly speaking, this is the rendering of *kathamkathā-* alone. For the rendering of *-sambhava*, see the n. on 2010.

1208 **katham** 4.1.3.4.3.4

1209 **katham** 以何方便 4.1.3.3.2, 4.1.3.4.2 [2] // 340c03, 340c10f.

1210 **katham** 因何 2.4.4.3.2 // 332b11

1211 **katham** 云何 2.4.4.1.2 etc. [68] // 331a27 etc.

1212 **katham asya bhavati** 云何彼謂 4.2.4.1.1 // 342b09f.

Note that in the Taishō edition, 10 more characters can be found between 何 and 彼. I read with the variant given in the Taishō

edition because only the variant reading corresponds with the Skt.
See also Delhey 2009, 83f.

- 1213 **katham punaḥ kṛtvā** 此復云何 4.2.5.0, 4.2.6 [2] // 342c16, 343a09
- 1214 **kathā** 言說 4.1.3.4.3.2 // 340c24
- 1215 **kadācit ... kadācit ... kadācit ...** 或時 ... 或時 ... 或時 ...
4.1.2.1.1.2 // 337b08f.
- 1216 **-karaṇīya** 所作
7 occurrences in the *SamBh.* See, e.g., *abhyupagama-* (0433), *avaśya-* (0511), *itara-* (0816), *iti-* (0830).
- 1217 **karaṇīyākaraṇīya** 應作不應作事 2.2.1.4.4 // 329c12
- 1218 **karuṇā** 悲 2.4.4.2.1.3², 2.4.4.2.2 [3] // 331c11, 331c12, 332a27
- 1219 **karuṇā** 悲心 4.1.2.3.4.3.2 // 338b19
- 1220 **karuṇāsamāpanna** 修悲等至 4.1.2.3.4.3.2 // 338b21
- 1221 **karoti** 作 3.1.2.2.13, 4.1.2.4.2.2.5 [2] // 333a01, 338c20
- 1222 **karoti** 能作 3.2.4 // 335a19
- 1223 **karoti** 起 4.1.3.4.3.2 // 340c24
- 1224 **karoti** 轉成 4.1.1.4.2 // 337a23
- 1225 **kartavya** 要當方便 4.2.9.1.3 // 343c12
方便 seems to be used here as a verb, which is rather unusual, but not entirely unknown; see, e.g., Ui 1961 (where it is recorded for *prayujyate*) or *kurvant* in the present book.
- 1226 **kartukāma** 樂爲 2.1.1.5 // 329a19
- 1227 **kartukāma** 欲當作 2.2.1.2 // 329b16
- 1228 **kartum** 證 3.4.4 // 335c03
- 1229 **-karmaṇyatā** 調適性 See *kāyacittakarmaṇyatā*.
- 1230 **karmaṇyatāvisuddhi** 調柔陶鍊 4.2.10.1.1, 4.2.10.1.2, 4.2.10.2.4 [3] // 343c20, 343c23, 344a11
- 1231 **karman** 業 2.1.1.5² [2] // 329a21²
- 1232 **karmānta** 業 4.2.10.2.2.1 // 343c29
- 1233 **kalpa** 劫^{TR} 3.4.2 // 335b18
- 1234 **kalya** 調善 4.2.3.5.1, 4.2.3.5.1 [2] // 342a14, 342a15
XYL 575b17²: 調順.
- 1235 **kalyatā** 調善 4.2.3.5.1 // 342a11

XYL 575b14: 調順.

1236 **-kalyatā** 欣踊性 See *cittakalyatā*.

1237 **kaścit ... kaścit ... kaścit** 或有 … 或 … 或 2.4.4.2.1.3 // 331c11f.

1238 **kasmāt (ind.)** 何緣 2.2.1.4.2³, 3.4.3 [4] // 329c02, 329c06, 329c08, 335b23

1239 **kasmāt (ind.)** 謂 (!) 2.0.1 // 329a04

No correspondence due to the transformation of the question in Skt. into a declarative sentence in Chin.

1240 **kasmāt (ind.)**³⁰ 何故 2.4.4.1.4.1, 3.2.2.2.21, 4.1.2.1.5, 4.2.2.2 [4] // 331b15f., 334c14, 337c10, 341b12

1241 **kāmsī** 銅器 4.1.2.8.1.1 // 339b21

For Skt., see SWTF s. v.: “Messinggefäß” (i.e., “brass vessel”).
Chin.: “copper vessel.”

1242 **kāñkṣati** 生惑 2.2.1.5 // 329c20

1243 **kāñkṣati vicikitsati** 多生疑惑 2.2.2.3.3 // 330b04f.

1244 **kāñkṣant** 2.2.1.5 // 329c22

1245 **kāñkṣant** 生惑 2.2.1.5 // 329c22

1246 **kāñkṣā** 猜度 2.2.1.5 // 329c23

1247 **kāñkṣā** 疑惑 3.4.4 // 335c05

1248 **kāñkṣāvīcīkītsāprāpta** 懷疑惑 2.2.1.5 // 329c21

1249 **-kāpuruṣa-** 凡夫

See *akāpuruṣasevita*. BHSD only gives “evil, wicked man” as meaning of *kāpuruṣa* and some Chin. renderings collected in Ogiwara & Tsuji 1979 concur. In Tibetan, *skyes bu ngan pa* (“evil man”) corresponds to the present Skt. entry. All these sources fit very well the meaning generally attached to prefixes like °*kā*, °*ku* etc. (see AIG II.1, § 34, in particular, subparagraph d). However, Chin. 凡夫 points rather to the meaning “common person,” i.e., similar in meaning to the technical term *prthagjana*. Moreover, the word *akāpuruṣa* is glossed in the *SamBh* with *āryair buddhais tacchrāvakaiś ca*, i.e., with those persons who are no common persons (*prthagjana*).

1250 **kāma** A3

³⁰ All occurrences of *kasmāt* in our texts are adverbs.

- 1251 **kāma** 欲 2.2.2.1.1, 2.4.4.2.1.4.1², A3 [4] // 329c26, 331c14, 331c16, 344b26
- 1252 **kāmacchanda** 貪欲 2.2.1.1, 2.2.2.1.1, 2.2.2.1.2 [3] // 329b12, 330a01, 330a07f.
- 1253 **kāmacchandanivaraṇa** 貪欲蓋 2.2.0, 2.2.2.1.1 [2] // 329b11, 329c23
- 1254 **kāmadhātu** 欲界 2.0.1 etc. [8] // 329a04 etc.
- 1255 **kāmaguṇa** 妙…欲 2.1.1.1, 2.1.1.2, 2.2.1.1, A4 [4] // 329a11, 329a13, 329b12, 344b27
- 1256 **kāmaguṇa** 欲 4.1.2.1.1.2 // 337b04
- 1257 **kāmaguṇasaṃjñā** 緣妙欲想 4.1.2.1.1.2 // 337b06
- 1258 **kāmatṛṣṇā** 欲愛 2.4.4.2.1.4.3 // 332a13
- 1259 **kāmapratyaya** 欲緣 2.4.4.2.1.4.3 // 332a10
- 1260 **kāmarāga-** 貪 See *kāmarāgavyāpādapratipakṣa*.
- 1261 **kāmarāga** 欲愛 4.1.2.1.1.2 // 337b04f.
- 1262 **kāmarāga** 欲貪 2.4.4.2.1.4.3, 3.2.2.2.21, 4.1.3.1.2 [3] // 332a10, 334c15, 340b13f.
- 1263 **kāmarāgapratipakṣa** 對治欲貪 3.2.2.2.21 // 334c14
- 1264 **kāmarāgavyāpādapratipakṣa** 治貪恚 2.4.4.2.2 // 332a28f.
- 1265 **kāmavivekaja** 離欲生 4.1.2.8.1.1 // 339b22
- 1266 **kāmavairāgya** 離欲界欲 4.1.1.1.1 // 336b15f.
Chin.: “abandoning the desire for the sphere of sensual desires.”
- 1267 **kāmavyāpādavihimsā** 欲恚害 2.4.4.2.1.1, 2.4.4.2.1.3 [2] // 331c03, 331c08
- 1268 **kāmasahagata** 欲俱行 4.2.4.1.3³, 4.2.5.1 [4] // 342b28, 342c03, 342c06, 342c18
- 1269 **kāmādivitarka** 欲等尋思 4.2.9.0, 4.2.10.2.2.2 // 343c04f., 344a02
- 1270 **kāmāvacara** 於欲界中 2.4.4.2.1.4.3 // 332a11
Chin.: “in the sphere of sensual desires.”
- 1271 **kāmāvacara** 欲界 2.0.1, 4.1.1.1.1² [3] // 329a05, 336b17, 336b21
Chin.: “sphere of sensual desires.”
- 1272 **kāmāvacara** 欲界繫 A2 // 344b23
Chin.: “associated with the sphere of sensual desires.”

- 1273 **kāmopabhoga (bv.)** 受欲者 A3 // 344b25
- 1274 **kāmopasaṃhita** 欲所引 2.1.0², 2.1.1.1, 2.1.1.2 [4] // 329a08², 329a10, 329a12f.
- 1275 **kāya** 身 1.2 etc. [19] // 328c18 etc.
- 1276 **kāyacittakarmanyatā** 身心調適性 2.1.2.3 // 329a27f.
- 1277 **kāyacittastaimitya** 身心惛昧 2.2.1.3.1 // 329b21
- 1278 **kāyacittākarmānyatā** 無堪任性 2.2.1.3.1 // 329b21
kāyacitta- is not rendered by Xuanzang, because it can be understood from the context.
- 1279 **kāyadauṣṭhulya** 身麁重 4.1.2.4.2.2.3 // 338c17f.
- 1280 **kāyavāgduṣcarita** 身語惡行 4.2.10.2.2.1 // 343c29
- 1281 **kāyavedanācittadharmā** 身受心法 3.1.2.2.17 // 333a06
- 1282 **kāyavyavakarṣa** 身遠離 4.2.1 // 341b01
- 1283 **kāyaśramādhipateya** 身勞增上力 2.4.4.1.3.2 // 331b12
- 1284 **kāyādi** 身等 3.1.2.2.3–6 // 332c21
- 1285 **kāyādiparyantatām ālambate** 了知一切 … 所緣邊際 3.1.2.2.17 // 333a06f.
 Chin. translates freely here: “understands the limitedness of all the objects [body etc.]”
- 1286 **kāyādyālambana (bv.)** 緣身等境 3.1.3.ad3–6 // 333b21
- 1287 **kāyālambana (bv.)** 緣身 3.1.2.1, 3.1.2.2.3–6 [2] // 332c06, 332c20
- 1288 **kāyikacaitasika** 身心 2.1.2.4, 2.4.2 [2] // 329a28, 331a08
- 1289 **kāraṇa** 因緣 3.3.0 etc. [6] // 335a25 etc.
- 1290 **kārya** 事 3.2.4 // 335a19
- 1291 **kārya** 應作 2.2.1.4.4 // 329c13f.
- 1292 **kāryapariniṣpattyālambana** 所作成辦所緣 3.1.2.1, 3.1.2.2.18, 3.1.3.ad15–18 [3] // 332c11, 333a07, 333c02
- 1293 **kāla** 時 2.4.4.3.4, 3.1.2.2.32, 4.2.4.0 [3] // 332b26, 333b05, 342b07
- 1294 **kālaṃ karoti** 命終 3.6.2.1 // 336a28
- 1295 **kālaṃ karoti** 捨身命 3.1.2.2.ad19–24 // 333a21f.
- 1296 **kālātināmana** 時專注 4.1.2.3.4.2 // 338b15

If the meaning given for 專注 in the dictionaries, namely “absorbed attention” etc. (see, e.g., HDC) applies to Xuanzang’s idiom as well, then the Chin. translation probably is very free here. Skt. °*atināmana* is supposed to mean “causing (time) to pass, spending (time)” (see BHSD, s. v. *atināmayati*, *atināmeti*). Xuanzang has perhaps been led to this rendering through his understanding of the preceding word (see n. on 3029) or simply due to the topic here being “spending time in meditation.”

1297 **kālena kālam** 時時間 4.2.11 [2] // 344a14, 344a17

1298 **kālena kālam** 於時時間 4.2.9.0, 4.2.11 [2] // 343c02, 344a23

1299 **kiṃ vata** 云何名爲 2.4.2 // 331a14f.

There are a few other instances of 云何名爲 found in the text, but I have omitted 名爲 in recording them because it does not belong to the rendering of the respective Skt. interrogative pronouns. It is rare for 名爲 (“is called” etc.) to have a correspondence in Skt. Here, however, we are dealing with lively speech; so it may be safer to record the Chin. text in full.

1300 **-kiṃcana** 所有 See *rāgak.*, *mohak.*, *dveṣak.*

kiṃcana means here “possession” or the defilements that are instrumental in gaining possession of something. See YoBh-I s. v., Ahn 2003, p. 78. Hence, here, 所有 is probably used in the meaning “possession”(see HDC) as well.

1301 **kiṃcid** 2.2.1.2 etc. [7] // 329b15 etc.

1302 **kiṃcid** 皆 3.1.3.ad29–32, 3.1.3.ad37–40 [2] // 333c13, 333c20

1303 **kiṃcid** 少 4.2.3.8.3 // 342b01

XYL 575b27: 少分.

1304 **kiṃcid** 少分 4.1.2.8.1.1, 4.2.3.8.3 [2] // 339b19, 342a29

1305 **kiṃ nu** 爲 … 爲 … (?) 2.2.2.5.1 // 330b27

In Skt. *kiṃ (nu)* has the function of indicating the phrase as a question. I suppose that 爲 … 爲 … in Chin. can have the same function here, although, in other renderings of the respective sentence (which, however, are also more complete in Skt. than at the present place), Xuanzang additionally makes use of the interrogative particle 耶 (see Y 204.3f. = Y_C 322b04f.; Choi, 2002, p. 139).

1306 **kim** 4.2.8.4 // 343b27

1307 **kim** 何 2.4.4.1.2, 4.1.2.3.3.3, 4.1.2.3.4.3.0 [3] // 331a25, 338a19, 338b16

- 1308 **kim** 何等 2.4.4.2.1.2 // 331c06
- 1309 **kim** 誰 4.1.2.4.2.1 // 338c11
- 1310 **kim** 云何 4.2.8.4 // 343b26
- 1311 **kimartham** 何故 4.1.2.8.1.4 // 339c10f.
- 1312 **kīdrśa** 何等 4.1.1.1.1 // 336b20
 In Chin., 何等 is an adnominal attribute to a substantive supplied from the context.
- 1313 **kīdrśa** 以何等相 2.4.4.1.3.1 // 331b10
- 1314 **kīdrśa** 有何等相 4.1.2.3.4.2 // 338b12
- 1315 **kuṇḍādi** 瓶盆等 4.1.1.2.1 // 336c22
- 1316 **kuta upādāya** 從何位 4.2.10.2.1 // 343c26
 Chin.: “from when/which state onward?”
- 1317 **kuto yāvat** 乃至何處 2.4.4.1.5 // 331b29f.
 Chin.: “up to which place?”
- 1318 **kumbhakāra-** 瓦…師 See the next entry.
- 1319 **kumbhakārāyaskārasuvarṇakāra** 瓦鐵金師 4.1.1.4.3 // 337a23
- 1320 **kurvant** 4.2.10.2.2.1 // 343c28
- 1321 **kurvant** 方便 3.1.2.2.40 // 333b19
- 1322 **kurvanti** 能爲 2.2.0 // 329b10
- 1323 **kuśala** 善 3.1.2.2.9 etc. [5] // 332c27 etc.
- 1324 **kuśalatva** 得善巧 4.2.3.1.1 // 341b26
 XYL 575a02: 善巧.
- 1325 **kuśalatva** 善巧 4.2.3.1.1² [2] // 341c02, 341c03
- 1326 **kuśaladharmabhāvanāsātatyasampādana** 恒修善法速得圓滿
 4.2.10.2.2.3 // 344a04f.
- 1327 **kuśaladharmabhāvanāsātatyāya vibandhāḥ** 障…令其不能恒
 修善法 4.2.10.2.2.3 // 344a03f.
- 1328 **kuśalapakṣa** 善品 3.2.2.2.25 // 334c20
- 1329 **kuśalānāsravāryatā** 善…及無漏… 4.1.2.9.1 // 339c29f.
 Xuanzang does not translate *-āryatā* here.
- 1330 **kuśalāryatā** 善故名聖 4.1.2.7.1 // 339a27
- 1331 **kuśalāryatā** 善聖性 4.1.2.7.1 // 339a28
- 1332 **kuśalo bhavati** 得善巧 4.2.3.1.1 // 341b29f.

- 1333 **kuhaka** 諂詐 2.4.4.3.3.1 // 332b16
- 1334 **kuhakupudgalabheda** 諂詐補特伽羅^{TR} 差別 2.4.4.3.2 // 332b12
- 1335 **kṛta** 所作 2.4.4.1.4.3 // 331b23
Sometimes also at the end of compounds: *vedanā-* (3337), *vyāpāra-* (3394), *śabda-* (3432).
- 1336 **kṛta** 作 2.2.1.4.4² [2] // 329c14²
- 1337 **kṛtaparijaya** 善修習已 4.2.1, 4.2.2.2 [2] // 341b06, 341b21
- 1338 **kṛtaṃ bhavati** 4.2.7.1.1, 4.2.7.1.4 [2] // 343a22, 343a29
- 1339 **kṛtavant** 已曾作 2.2.1.4.4 // 329c13
The combination of the two particles 已 and 曾 seems to be encountered relatively rarely in Xuanzang's *Yogācāra* translations. It is, however, well-attested elsewhere. For an interesting explanation of this usage, see Barbara Meisterernst in DDB s. v. 已曾. She translates this combination as “once already.” In the present text, the phrase 已曾作 contrasts with 未曾作 (see *akṛtavant*).
- 1340 **kṛtopacitatva** 若作若增長 2.4.4.2.1.4.3 // 332a12
- 1341 **kṛtsna** 遍 4.1.1.3.1 // 337a06
- 1342 **kṛtsna** 遍一切 4.1.1.4.2 // 337a16f.
- 1343 **kṛtsnaviṣayagocaratva** 所行境遍一切 4.1.1.3.2 // 337a13
- 1344 **kṛtsnasamjñāsambhava** 遍於想可生 4.1.1.1.4 // 336c15
- 1345 **kṛtsnasamāpatti** 遍處定 4.1.1.3.2 // 337a12
- 1346 **kṛtsnāyatana** 遍處 4.1.1.3.1, 4.1.1.3.2 [2] // 337a06, 337a13
- 1347 **kṛtsnāyatanasamāpatti** 遍處等至 4.2.3.1.1 // 341b29
- 1348 **kṛtsnāyatanasamāpatti** 遍處三摩鉢底^{TR} 1.4 // 329a2
- 1349 **kṛtsnāyatanāvasthā** 遍處位 4.1.1.4.3 // 337a25f.
- 1350 **kṛṣṇapakṣa** 黑品 2.2.2.1.2, 3.2.3 [2] // 330a10, 335a08
- 1351 **kṛṣṇapākṣika** 染污品 3.2.2.2.18 // 334c02
Chin. corresponds to **kliṣṭapākṣika* rather than to *kṛṣṇapākṣika*. Hence, the translation is either free here or based on a variant reading; the latter alternative is more probable.
- 1352 **kecit** 或有 4.1.2.4.2.3 // 339a05
- 1353 **kena kāraṇena** 何故 4.1.1.1.1, 4.1.1.3.2 [2] // 336b23, 337a08
- 1354 **kena kāraṇena** 何以故 2.4.2, 4.1.1.1.3 [2] // 331a13, 336c07

- 1355 **kena kāraṇena** 何因緣故 … 耶 2.3.4 // 330c27
- 1356 **kena kāraṇena** 何緣 2.4.4.1.4.2, 2.4.4.2.1.3 [2] // 331b17, 331c08
- 1357 **kena kāraṇena** 以何行 (!) 4.1.1.1.1 // 336b20f.
- 1358 **kevalam** 唯 4.1.2.1.3.2 // 337b22
- 1359 **kevalam** 永 2.1.2.6.1 // 329b04
- 1360 **kaukrtya** 惡作 2.2.1.4.2 etc. [5] // 329c01 etc.
- 1361 **kaukrtyanivaraṇaparyāya** 惡作差別 2.2.1.4.4 // 329c16
Chin. without an equivalent for *nivaraṇa*.
- 1362 **kaukrtyaparyavasthāna** 惡作纏 2.2.1.4.4 // 329c15
- 1363 **kausālya** 善巧 3.1.2.2.40 // 333b19
- 1364 **kausīdyasahagata** 惡作俱行 (!) 3.2.1.3B.1 // 334a04
Chin. is clearly based on the variant (and most probably secondary) reading **kaukrtyasahagata*.
- 1365 **krameṇa** 漸 4.2.9.1.3 // 343c13
- 1366 **krameṇa** 漸次 4.1.3.3.2 // 340c06
- 1367 **kriyamāṇa** 作 … 時 2.1.1.5 // 329a19
- 1368 **kriyā** 造 2.1.1.5 // 329a21
- 1369 **krīḍāratimaṇḍanasthānayoga** 戲樂嚴具朋遊等 2.2.1.4.2 // 329c08
For a German translation, see Delhey, 2009, p. 400 top. 朋遊 probably means “association with friends” here (see HDC, meaning 1) and may be an (unlikely) interpretation of the word *-yoga-*. 等 probably means “etc.” It has no equivalent in Skt., as is often the case with this particle (see the introduction to this volume). However, it may be an acceptable addition, because probably no exhaustive enumeration was intended in Skt. The Chin. rendering of the almost identical expression *krīḍāratimaṇḍanayoga* in ŚrBh I, 188.16f. = Y_C 415c03f. contains neither 朋遊 nor 等.
- 1370 **krīḍita** 戲 2.2.2.4.1 // 330b16
- 1371 **klāmyati** 疲勞 4.1.2.4.2.2.10 // 338c29
- 1372 **kliṣṭa** 染污 2.4.4.1.2, 3.2.2.2.ad15–16, 3.2.3 [3] // 331b04, 334b28, 335a08
- 1373 **kliṣṭa** 染污相 2.4.4.1.3.1 // 331b10

- 1374 **kliṣṭanimitta** 染污相 3.2.2.1, 3.2.2.2.15 [2] // 334a22, 334b22
 1375 **kliṣṭavedanāsamudācāratas** 染污諸受不復現行 2.4.4.2.1.4.3 // 332a18
 1376 **kleśa** 惑 3.1.2.2.12, 3.1.2.2.26 [2] // 333a01, 333a24
 1377 **kleśa** 煩惱 2.1.2.6.1 etc. [15] // 329b04 etc.

There are also many attestations of this equivalent in the translations of Skt. compounds.

- 1378 **kleśa** 衆惑 2.4.4.2.1.4.3 // 332a19

Chin.: “the multitude of delusions.”

- 1379 **kleśaprahāṇa** 斷煩惱 3.1.2.2.25 // 333a23
 1380 **kleśaprahāṇa** 煩惱斷 2.1.2.6.2 // 329b06
 1381 **kleśaprahāṇadr̥ṣṭadharmasukhavihāranirvartana** 煩惱斷究竟
 現法樂住究竟 4.1.2.1.3.2 // 337c03

Chin. resolves the Skt. compound into two words: **kleśaprahāṇa-nirvartana* (煩惱斷究竟) and **dr̥ṣṭadharmasukhavihāranirvartana* (現法樂住究竟).

- 1382 **kleśabahulatā** 多煩惱性 3.2.1.3B.4 // 334a16
 1383 **kleśavisamṃyogatas** 於諸煩惱得離繫故 2.4.4.2.1.4.2 // 332a04
 1384 **kleśānabhibhavanīyatva** 摧伏一切諸煩惱 (!) 4.1.2.10 // 340b05

Chin. seems to be based on a textual variant; see Delhey 2009, 204, n. 508.

- 1385 **kleśotpatti** 順生煩惱 2.2.1.3.3 // 329b22
 1386 **kleśotsada** 煩惱多 3.5.1.1 // 335c07
 1387 **kleśopakleśa** 煩惱及隨煩惱 2.2.1.3.3 // 329b26f.
 1388 **kleśopakleśa** 煩惱隨煩惱 2.2.1.3.3 // 329b25f.
 1389 **kvacid** 4.2.3.3.2.1

See also *na kvacit*.

- 1390 **kṣaṇaparamparāpratisam̐dhitaś** 觀剎那^{TR}展轉相續 4.1.3.1.3 // 340b23

觀 (“to observe”) is an addition here. However, the suffix *°tas* in Skt. can be understood here as “under the aspect of” and correlates with another similar verb in the sentence.

- 1391 **kṣaṇalavamuhūrta** 剎那^{TR}臘縛^{TR}牟呼栗多^{TR} 4.1.3.1.3 // 340b25

- 1392 **kṣama** 堪忍 4.1.2.8.1.4 // 339c19
 1393 **kṣaya** 盡 4.2.11 // 344a20
 1394 **kṣaya** 永盡 4.2.8.3 // 343b26
 1395 **kṣīprasamudāgamamārga** 速趣證道 4.2.2.2 // 341b18f.
 1396 **kṣīprasampattigāmin** 速圓滿 4.2.2.2 // 341b20
 1397 **kṣīprābhijñatā** 速得通達 4.2.2.2 // 341b16
 1398 **kṣīprābhijñatā** 速…通慧 3.1.2.2.ad19–24 // 333a22

KH

- 1399 **khalu** 2.4.2, 4.1.2.7.0 [2] // 331a13, 339a24
 1400 **khalu** 今(?) 3.2.2.2.5 // 334b09
 1401 **khalu** 又 2.4.4.1.2 // 331a26
 1402 **khādyaka** 食 2.2.1.4.2 // 329c04
 1403 **khādyate** 食 2.2.1.4.2 // 329c04
 1404 **khādyamāna** 噉食 2.4.4.2.1.4.3 // 332a13
 1405 **khyāti** 4.2.4.1.2
 1406 **khyāti** 了知 4.2.4.1.2 // 342b21
 Chin.: “understands, is fully aware of.”

G

- 1407 **gacchati** 得 3.5.2.3 // 336a03
viśeṣaṃ gacchati = 得勝進.
 1408 **gacchant** 行 3.2.2.2.20² [2] // 334c11²
 1409 **gacchanti** See *bhāvanāpāripūriṃ gacchanti*.
 1410 **gaṇḍa** 癰 4.1.3.3.2 // 340c03
 Chin. 癰 means “abscess, malignant boil” (SCM).
 1411 **-gata** 逝 See *sugata*.
 1412 **gata** 往 2.2.1.4.2 // 329c03
 1413 **gata** 住 4.2.12.2 // 344a28
 1414 **gandharasa** 香味 4.1.1.3.2 // 337a10f.
 1415 **gambhīra** 甚深 3.2.2.2.32 // 335a03

- 1416 **gamyah syāt** 容可侵損 4.1.2.8.1.4 // 339c17
- 1417 **-garhita** 訶毀 See *agarhita*.
- 1418 **gādhīkaroti** 堅執 3.4.2 // 335b19
 Chin. adds a bit to the Skt. text. The full rendering is: “holds firmly [to it] and does not give [it] up” (堅執不捨).
- 1419 **gīta** 歌 2.2.2.1.1 // 329c29
- 1420 **guṇa** 功德 3.2.2.2.32 // 335a02
- 1421 **guptadvāra** 門善守 4.2.8.1 // 343b15
- 1422 **guru** 尊 2.1.1.5, 4.2.7.1.4 [2] // 329a18, 343a29
- 1423 **gurusthānīya** 尊等 2.1.1.5 // 329a18f.
- 1424 **gurusthānīya** 尊長 3.3.1.4 // 335b04
 Chin. without an equivalent for °*sthānīya*.
- 1425 **gurūpasthāna** 承事師長 4.2.3.3.2.1 // 341c23
 See also ITLR s.v. XYL 575a28: 供事師長.
- 1426 **guhādi** 窟宅等 2.2.2.3.3 // 330b03
- 1427 **gṛha-** 宮殿 See *gṛhalayanādi*.
- 1428 **gṛha-** 家 See *grhāvāsa*.
- 1429 **gṛhapatidr̥ṣṭānta** 以長者為喻 4.1.2.8.1.4 // 339c11
- 1430 **gṛhalayanādi** 宮殿房舍等 4.1.1.2.2 // 336c29
- 1431 **gṛhāvāsa** 居家 4.1.2.9.3 // 340a09f.
- 1432 **gṛhīta** 取 2.4.4.2.1.4.1 // 331c21
- 1433 **gocara** 境界 3.2.2.2.5 // 334b09f.
- 1434 **gocara** 所行 4.2.3.6 // 342a21
 This rendering is also attested in several compounds.
- 1435 **gocaranimitta** 所行相 3.2.2.1; 3.2.2.2.4 [2] // 334a20f., 334b06
- 1436 **gotrastha** 性中 4.2.10.1.2 // 343c21
 Chin.: “[gold] in its natural state?” See also the remark on 1438.
- 1437 **gotrastha** 種性位中 4.2.10.2.1 // 343c24
 Chin.: “in the state of [having only] the spiritual predisposition (*gotra*).”
- 1438 **gotrastha** 金性內所有 4.2.10.2.1 // 343c24

Chin.: “[gold] that is found in a gold mine” or (more unlikely) “gold in its natural state.” At any rate, Skt. *gotra* is used in the meaning of mine (of gems or ores) here (cf. BHS s. v.).

- 1439 **grāhaka** 能取 3.2.2.2.20³ [3] // 334c09, 334c10, 334c12
 1440 **grāhyagrāhakaharmapratyavekṣā** 所取能取法觀 3.2.2.2.20 // 334c12f.

GH

- 1441 **ghaṭa** 瓶 3.5.2.4 // 336a06
 1442 **ghanīkaroti** 轉厚 4.2.4.1.3 // 342c03
 1443 **ghoṣānvaya** 音 4.1.2.9.6 // 340a27
 1444 **ghoṣānvayāt** 聞 … 音 4.2.8.3 // 343b22
 1445 **ghoṣānvayāt** 音 4.1.2.9.4 // 340a13
anvaya + ablative without Chin.

C

- 1446 **ca** 0 etc. [162] // 328c10 etc.
 The omission of *ca* in Chin. can, of course, have many different reasons, which are not discussed here. It is noteworthy that in the case of enumerations Chin. very often numbers the enumerated things (either by means of 一者, 二者, etc. [e.g., § 1.0 = 328c13f.] or by 一, 二 etc. [e.g., § 1.1 = 328c15f.]) and that all instances of the coordinative particle *ca* in the Skt. original are omitted then.
- 1447 **ca** 而 4.2.7.1.1 // 343a22
 Both *ca* and 而 seem to be used in an adversative sense here.
- 1448 **ca** 或 4.1.2.6.3 // 339a21
 1449 **ca** 或 … 或復 4.2.4.1.2 // 342b19
 1450 **ca** 及 2.1.0 etc. [39] // 329a10 etc.
 The character is also used often in the translation of *dvandva* compounds.
- 1451 **ca** 及與 4.2.4.0 // 342b08
 1452 **ca** 然 4.2.4.1.1, 4.2.5.1, 4.2.6² [4] // 342b12, 342c18, 343a12, 343a13

At least in all attestations but the second, Skt. *ca* has the meaning “but, still, yet” and fits Xuanzang’s use of the particle 然 very well.

1453 **ca** 若 (?) 3.1.2.2.40 // 333b18

1454 **ca** 若 … 若 3.1.3.ad19–24, 4.2.3.1.2 [2] // 333c05f., 341c10f.
AB *ca* = 若 A 若 B.

1455 **ca** 若 … 若 … 2.1.1.1 // 329a11

In this case, Chin. perhaps interprets the Skt. text incorrectly.

1456 **ca** 亦 3.5.1.2, 4.1.1.1.2, 4.1.1.3.2, 4.1.2.9.5 [4] // 335c14, 336c03, 337a14, 340a26

1457 **ca** 亦爾 3.2.3 // 335a05

1458 **ca** 亦復如是 2.2.2.3.3 // 330b05

In this case, it is not clear whether the corresponding Skt. word is really *ca* or *api* ... *ca* (see Delhey 2009, 140, n. 92).

1459 **ca** 又 2.1.1.5 etc. [19] // 329a22 etc.

又 coordinates major syntactical units; it never appears in the enumeration of substantives, for instance, unlike 及.

1460 **caḥṣamjñin** 有眼想 4.2.6 // 343a12

1461 **caḥṣurādi** 眼等 4.1.1.3.2, 4.2.6 [2] // 337a10, 343a13

1462 **caḥṣus** 眼 4.1.2.6.2, 4.2.6³ [4] // 339a17, 343a07, 343a10, 343a11

1463 **ca ... ca** 2.4.4.1.2 etc. [9] // 331b06f. etc.

1464 **ca ... ca** 2.4.4.2.2 // 332a25

The structure here is A B *ca* C *ca*, rather than A *ca* B *ca*.

1465 **ca ... ca** 或 … 或 4.1.3.1.3 // 340b22f.

1466 **ca ... ca** 及 2.2.2.3.3, 4.1.1.2.1, 4.1.2.9.6, 4.2.9.0 [4] // 330b05, 336c26, 340a27, 343c05

A *ca* B *ca* = A 及 B.

1467 **ca ... ca** 及 4.1.2.8.1.3 // 339c06

A B *ca* C *ca* = A B 及 C.

1468 **ca ... ca** 及與 2.1.2.6.3 // 329b07

A *ca* B *ca* = A 及與 B.

1469 **ca ... ca** 若 … 若 4.2.4.0 // 342b07

A *ca* B *ca* = 若 A 若 B.

- 1470 **ca ... ca** 亦 3.5.2.2 // 335c29
- 1471 **ca ... ca** 亦 ... 亦 4.1.2.4.1.2, 4.1.3.3.3 [2] // 338c09, 340c07
- 1472 **ca ... ca ... ca** 3.5.2.1 // 335c24f.
 However, note the repetition of the particle 於 in Chin.: 於 ... 於 ... 於 ...
- 1473 **catuḥsamādhībhāvanāśahagata** 四修定 1.3 // 328c26
- 1474 **catuḥsmṛtyupasthānopasthitacittatā** 於四念住安住其心
 4.2.2.1 // 341b11f.
- 1475 **catuḥ** 四 1.1 etc. [28] // 328c15 etc.
- 1476 **catuḥ** 四種 2.4.4.2.3 etc. [8] // 332b04 etc.
- 1477 **catuḥ** 有四種 2.4.4.3.1 // 332b08f.
- 1478 **caturaṅga** 有四支 2.3.1² // 330c15, 330c18
- 1479 **caturtha** 第四 2.3.1 etc. [14] // 330c17f. etc.
- 1480 **caturthadhyānasamāpanna** 入第四靜慮 4.1.3.3.2 // 340c04
- 1481 **caturmahānadītoyasambhedavat** 如四大河聚流雜處
 4.1.2.3.4.2 // 338b10f.
- 1482 **caturvidha** 四 4.1.1.2.2 // 337a03
- 1483 **caturvidha** 有四種 1.0 etc. [5] // 328c13, 333c28f., 337a29, 338a28
- 1484 **caturvyavacāra** 四檢行 4.2.5.0 // 342c12
 Chin. translates freely here. Rather than containing the phrase *caturvyavacāro dhyāyī*, it gives the name of the *sūtra*: “As [it is explained] in the **Caturvyavacārasamādhivibhaṅgasūtra* (如分別四檢行定經中). The Chin. equivalent of the Skt. headword has been taken over from this text title.
- 1485 **catuṣparivartadhyāyivibhaṅgasūtra** 分別靜慮經 4.2.4.0 // 342b05
catuṣparivarta- (and *-dhyāyin-*?) is not rendered by Xuanzang in this word, but he mentions the four in the next sentence (四轉; 342b06), where they are not found in the Skt. text.
- 1486 **catuṣprakārapudgalabheda** 補特伽羅^{TR} 四種別 2.4.4.3.2 // 332b11
- 1487 **catvāriṃśat** 四十 3.1.0, 3.1.2.1 [2] // 332c03, 332c05
- 1488 **candratārakādi** 星月等 2.2.2.3.2 // 330a27
- 1489 **carant** 行 3.1.2.2.36, 4.2.8.4 [2] // 333b11, 343b29

- 1490 **carant** 於行時 4.1.2.4.2.2.9 // 338c26
- 1491 **cāra** 行時 4.1.3.4.3.2² [2] // 340c23, 340c24
- 1492 **citta** 4.2.9.1.3
- 1493 **citta** 心 2.2.1.5 etc. [64] // 329c20 etc.
- 1494 **cittakalyatā** 心欣踊性 2.1.2.1, 2.1.2.2 [2] // 329a26, 329a27
 Chin.: “the state of the mind being overjoyed.” The rendering fits well in this context, in which synonyms of joy are listed, but is not in line with the translation of *kalya* or *kalyatā* in other places of the *SamBh*.
- 1495 **cittacaitasika** 心心 4.1.3.3.1, 4.1.3.4.1, 4.1.3.4.3.3, A2², A6, A10 [7] // 340c02, 340c10, 340c27, 344b23, 344b23, 344c02, 344c12
 Except for one case (4.1.3.4.3.3=340c27), the Skt. term is followed by the word *dharma*. In Chin., the standard equivalent of *dharma*, viz. 法, always follows on 心心.
- 1496 **cittanirodha** 心寂滅 4.1.3.4.3.4 // 341a03
- 1497 **cittapariśuddhi** 心清淨 2.4.1 // 331a06
- 1498 **cittaṃ paryādāya tiṣṭhati** 擾亂心 4.1.2.1.3.2 // 337b27
- 1499 **cittaṃ paryādāya tiṣṭhati** 猶 … 悶亂 … 心 2.4.4.2.2 // 332a21f.
- 1500 **cittalayādi** 沈等 3.2.2.2.1 // 334a29
 Skt. *citta* without equivalent in Chin.
- 1501 **cittavimocanātā** 心 … 解脫 2.1.2.6.1 // 329b04
- 1502 **cittaviśodhana** 當 … 陶鍊其心 (?) 4.2.10.0 // 343c18
 當 has been understood here as modal verb referring to the verb 陶鍊. However, this interpretation may be wrong.
- 1503 **cittavyavakarṣa** 心遠離 4.2.1 // 341b03
- 1504 **cittasaṃkleśa** 爲煩惱染污心 3.2.2.2.1 // 334a26
- 1505 **cittasaṃtati** 心相續 2.4.4.1.2 // 331a25f.
- 1506 **cittasthiti** 能住心 4.2.1 // 341b02
 Chin. transforms a nominal sentence of the original into a verbal sentence with protasis and apodosis. Skt. means “stability of mind,” whereas Chin. means “[if (若)] one can keep the mind in place.”
- 1507 **cittasthiti** 住心 2.2.2.4.2 // 330b23

- 1508 **cittasyotpādanimittam** 心起相 3.2.2.1, 3.2.2.2.6 [2] // 334a21, 334b11
- 1509 **cittābhisamkṣepa** 心極味略 2.2.1.3.2, 2.2.1.3.3 [2] // 329b22, 329b23
- 1510 **cittāsaṅga** 心礙著之相 (?) 3.2.2.2.1 // 334b01
 Apart from Chin. adding here its rendering of **nimitta* (相) to the text, one wonders how 礙著 can be understood. Only if it means “impeding/ blocking attachment,” it has an equivalent to the *alpha privativum* of the Skt. text (cf. also Tib. *ma chags pa*).
- 1511 **cittaikāgratā** 心一境性 2.0.1, 2.3.1, 4.1.2.8.2.2.1, A2 [4] // 329a05, 330c15, 339c25, 344b24
 See also *ekāgratā*, *aikāgrya*.
- 1512 **-citra** 雜類 See *lokacitra*.
- 1513 **cintaka** 思惟 4.1.2.8.1.4 // 339c12
- 1514 **cintayitavya** 要須 ... 思惟 2.4.4.3.3.2 // 332b21f.
- 1515 **cintāmaya** 思 3.2.2.2.24, 4.1.2.9.4² [3] // 334c19, 340a15²
 4.1.2.9.4 = 340a15: in the Skt. text, the adjective *cintāmaya* refers to *samyagdṛṣṭi*, but Chin. supplies its equivalent for Skt. *prajñā*, viz. 慧, to highlight that this is what is actually meant by *samyagdṛṣṭi* here.
- 1516 **cintāmaya** 思 ... 所成 3.1.2.2.2 // 332c20
- 1517 **cīvarapātrapaṛiṣkākarman** 修治衣鉢^{TR}等諸所作業 4.2.3.3.2.1 // 341c22f.
 XYL 575a27: 衣鉢^{TR} 衆具業. Note that the rendering in XYL is more literal.
- 1518 **cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapaṛiṣkāra** 衣服臥具病緣醫藥資身衆具 2.2.1.4.2 // 329c05
 Note that *-piṇḍapāta-* is omitted in Chin. (Delhey 2009, 134, n. 58). The additional Chin. word 資身 seems to refer to things one needs for supporting and taking care of one’s body in general. Therefore, it can hardly be a free rendering of *piṇḍapāta*. Rather, it is a clarification of what is meant by 具 (“equipment”).
- 1519 **cumbita** 鳴 2.2.2.4.1 [1] // 330b20
 For the meaning “to kiss” of the character 鳴, see HDC. Not covered in Hirakawa 1997.
- 1520 **cetaḥśamatha** 心安住正奢摩他^{TR} 4.2.1⁴ [4] // 341a28, 341b02f., 341b04, 341b04f.

Chin.: “the stability of mind, the correct *śamatha*” or “the stable sojourn of the mind in correct *śamatha*.”

- 1521 **cetaḥsamādhi** 心定 2.4.4.1.5 // 331b25
1522 **cetaḥsamādhi** 心三摩地^{TR} 4.1.2.1.2, 4.1.2.1.3.2, 4.1.2.3.2 [3] // 337b15, 337b18, 338a03f.
1523 **cetanā** 思 2.4.4.1.2, 4.2.3.5.2 [2] // 331b03, 342a16
1524 **cetas** 心 2.1.2.5 etc. [21] // 329b02 etc.
1525 **cetovimukti** 心解脱 4.1.2.1.1.2 // 337b2
1526 **cetovīśuddhipratipannaka** 心淨行者 4.2.10.2.1² [2] // 343c24f., 343c26
1527 **cetovīśuddhipratipannaka** 心清淨行 4.2.9.0² [2] // 343c02, 343c04
1528 **-cāitasika** 心 See *kāyikacāitasika* and *cittacāitasika*.
1529 **codanā** 舉其所犯 2.2.1.2 // 329b15
Chin.: “[they] accuse him of an offense.”
1530 **cyavate** 退沒 3.6.2.4 // 336b05f.
1531 **cyāvana** 退失 4.1.2.4.2.3 // 339a05
1532 **cyāvayanti** 沒 4.1.2.4.2.3 // 339a06
1533 **cyuta** 退 4.1.2.4.2.1 // 338c13
1534 **cyuti** 沒 4.1.3.3.3 [1] // 340c08

CH

- 1535 **chanda** 欲 3.2.1.3B.1, 4.2.3.4.3.2.2 [2] // 334a04, 342a08
342a08: XYL (575b11) has 樂欲. Cf. no. 1536.
1536 **chandam utpādayati** 深生樂欲 4.1.2.9.3 // 340a08f.
1537 **chandādi** 欲等 3.2.1.3B.2 // 334a09
1538 **chambitatva** 大怖 4.1.2.4.2.2.8 // 338c25
1539 **-chidra-** 間 See, e.g., *sacchidravāhana*.
1540 **-chidrīkaraṇa-** 間缺 See *prayogacchidrīkaraṇatā*.
1541 **chedanabhedanādiduḥkha** 衆苦斷壞等苦 4.1.2.3.4.3.2 // 338b20
“The manifold kinds of suffering” (衆苦) is an addition of Xuanzang and his translation team.

1542 **chorayati** 棄捨 2.4.4.2.1.4.1 // 331c21

J

1543 **janapada** 國土 2.2.1.4.2, 2.2.1.4.2, 2.2.2.4.1 [3] // 329c03, 329c04, 330b12

1544 **janapadanirukti** 世俗言辭 2.4.4.3.3.1 // 332b19

Chin.: “mundane and customary linguistic usage” or “common parlance.” Tibetan: *yul gyi mi'i nges pa'i tshig*. Tibetan is more literal, but arguably the Chin. translation expresses what is meant here more exactly.

1545 **janapadavitarka** 國土尋思 2.2.1.4.1, 2.2.2.4.1 [2] // 329b28f., 330b11f.

1546 **janayati** 發 4.1.2.9.4 // 340a19

1547 **janayati** 生長 3.1.2.2.ad19–24 // 333a18f.

1548 **jantu** 生者 See the n. on 2015.

1549 **janman-** 生身 See the next entry.

1550 **janmaparamparāpratisaṃdhitas** 觀生身展轉相續 4.1.3.1.3 // 340b22

觀 (“to observe”) is an addition here. However, the *-tas* suffix in Skt. can be understood here as “under the aspect of” and construes with another similar verb in the sentence.

1551 **-jalpa-** 戲論 See no. 3887 with the accompanying note.

1552 **jāgarikāyoga** 覺寤瑜伽 ^{TR}

See the n. on 1553.

1553 **jāgarikāyogam ananuyuktatā** 不常覺寤勤修觀行 3.2.1.3B.1 // 334a02

In the *ŚrBh*, *jāgarikāyoga* is often translated with 覺寤瑜伽 (see *ŚrBh* I, 150.2 *et passim* = *Yc* 411c08 *et passim*).

1554 **jāḍya** 增 (!?) 4.1.2.4.2.2.4 // 338c18

Obviously, the Chin. equivalent does not correspond to the Skt. word at all. However, it is also not certain that the reading *jāḍyam* of the critical edition is correct. See also Delhey 2009, 193, n. 448.

1555 **jātarūpa** 生金 4.2.10.2.1, 4.2.10.2.3, 4.2.10.2.4 [3] // 343c24, 344a09, 344a12

1556 **jātarūpa** 金 4.2.10.1.2 // 343c21

- 1557 **jātarūpaviśuddhi** 陶鍊生金 4.2.10.1.1 // 343c19
- 1558 **jātarūpaviśuddhisādharmya** 如陶鍊生金之法 4.2.10.0 // 343c17f.
- 1559 **jātarūpasārūpya** 猶如生金 4.2.10.2.2.3 // 344a06
- 1560 **jāto bhūtaḥ** 生 4.1.1.1.1², 4.1.1.1.2 [3] // 336b15, 336b19, 336b28
- 1561 **jānāti** 了知 4.2.3.4.2² [2] // 342a01, 342a03
- 1562 **jānāti** 應知 2.4.4.1.2 // 331a26
- 1563 **jānāti** 知 4.1.1.2.2 // 337a04
- 1564 **jānīte** 了知 4.2.3.1.2 // 341c11
- 1565 **jānīte** 能知 4.1.2.6.2, 4.2.3.6² [3] // 339a18, 342a23, 342a24
XYL 575b20 (corresponds to 342a24): 知見.
- 1566 **jānīte** 善知 4.2.3.1.2³ [3] // 341c05, 341c07, 341c08
341c08: XYL (575a13) has 善了知.
- 1567 **jugupsā** 惡 2.4.4.2.1.4.1 // 331c26
- 1568 **jñāti** 親屬 2.2.1.4.2, 2.2.2.4.1 [2] // 329c03, 330b10
- 1569 **jñāti** 宗親 2.2.1.4.2 // 329c09
- In Chin., these two characters are followed by 朋友等. The Skt. word *jñāti* should refer only to relatives. Therefore, 朋友等 (“friends etc.”) is obviously an addition by Xuanzang, rather than reflects his understanding of *jñāti*. Regarding the meaning of 宗親, see HDC.
- 1570 **jñātivitarka** 親屬尋思 2.2.1.4.1 // 329b28
- 1571 **jñātivitarkādi** 親里尋等 3.2.1.3B.2 // 334a10
- 親里 means according to the HDC, “the family members and neighbors (or people from one’s home village)”; in the DDB s. v., “relatives” and “extended family members” are given as meaning.
- 1572 **jñātivitarkādi** 於親屬等 … 尋思 2.2.2.4.1 // 330b08
- 1573 **jñātyādivitarka** 親等尋思 4.2.10.2.2.3 // 344a03
- 1574 **jñātyādivitarka** 親里等 … 尋思 4.2.9.0 // 343c05
- 1575 **jñātyādivitarkān vitarkayataḥ** 尋思親屬等 2.2.1.4.2 // 329c02
- 1576 **jñātvā** 了知 4.1.2.9.3 // 340a07f.
- 1577 **jñāna** 智 2.4.4.3.1 etc. [6] // 332b10 etc.

- 1578 **jñānadarśana** 智見 3.1.2.2.ad19–24, 4.2.8.4 [2] // 333a18,
343b27
- 1579 **jñānadarśanapratilambha** 得智見 4.1.2.6.2 // 339a15
- 1580 **jñānādhigamyatva** 證正智 2.4.4.3.3.1 // 332b17
- 1581 **jñāpayati** 顯 4.1.2.7.1 // 339a28
- 1582 **jñeya** 所知 3.2.1.1 // 333c27
- 1583 **jñeya** 所知境界 4.2.2.2 // 341b22f.
- 1584 **jñeya** 應知 2.2.2.6.2 // 330c11

T

- 1585 **tacchrāvaka** 聖弟子 4.1.2.7.2 // 339a29
Chin. corresponds to **āryaśrāvaka* rather than to *tacchrāvaka*.
However, in this place of the text Skt. contains the word *ārya* as
well. Xuanzang probably understood it as an adjective attribute
referring to both the substantives *buddha* and *tacchrāvaka* but
regarded it as superfluous to mention that the Buddha is noble
(*ārya*); so he only rendered it as an attribute of the disciples.
- 1586 **tajja** 能生 3.2.2.2.5 // 334b08
- 1587 **tajja** 所生 3.2.2.2.5 // 334b08
- 1588 **tatas** 2.3.4, 3.5.4, 3.6.2.4, 4.1.1.4.2 [4] // 331a03, 336a14,
336b07, 337a16
- 1589 **tatas** 便 4.1.2.1.1.2 // 337b14
- 1590 **tatas** 次復 4.1.2.9.3 // 340a09
- 1591 **tatas** 從此 4.1.2.9.3 // 340a10
- 1592 **tatas** 故 4.1.2.1.3.2 // 337b24
- 1593 **tatas** 是故 2.3.4 // 330c29
- 1594 **tatas** 由此因緣 3.4.4, 3.5.2.3, 3.5.2.4, 4.2.3.3.2.2 [4] // 335c01,
336a03, 336a05, 341c26
341c26: the corresponding textual passage in XYL (575b01) has
故 instead.
- 1595 **tat ... idam (pron.)** 此 4.2.1 // 341b01³¹
- 1596 **tat kasya hetoḥ** 何以故 3.6.2.4 // 336b07

³¹ See also *tad...idam* (decl.).

- 1597 **tat tat** 彼彼 3.2.2.2.5 // 334b08
- 1598 **tattvamanaskāra** 真實 3.1.3.ad7–8 // 333b23f.
 Note that °*manaskāra* is missing in Chin., which is an exceptional abbreviating rendering. See also no. 0110.
- 1599 **tattvamanaskāra** 真實作意 3.1.2.1, 3.1.2.2.8 [2] // 332c07f., 332c23
- 1600 **tatpakṣya** 彼品 2.4.4.1.2, 2.4.4.1.4.1, 2.4.4.1.5 [3] // 331b07, 331b16, 331b29
- 1601 **tatpakṣyadauṣṭhulyaprahāṇa** 彼品麁重漸次斷 2.4.4.1.4.3 // 331b23
 To *-prahāṇa* corresponds in Chin. 漸次斷 (“gradual abandonment”).
- 1602 **tatpakṣyadauṣṭhulyasamudghāta** 彼品麁重無餘斷 2.4.4.1.5 // 331b26
 To *-samudghāta* corresponds in Chin. 無餘斷 (“abandonment without remainder”).
- 1603 **tatpakṣyadauṣṭhulyānugata** 隨逐彼品麁重 3.2.2.2.ad15–16 // 334b27
- 1604 **tatparyavasthāna** 蓋纏 4.2.4.1.3² [2] // 342c03, 342c07
 Chin. has additionally 所有 before these characters, but the possible meanings of 所有 do not conform to the meaning of *tat* in this context. So, 蓋纏 is simply a rendering of *paryavasthāna*, although this equivalent is somewhat unusual. 蓋 refers usually to the five hindrances to entering the absorptions (*nivaraṇa*).
- 1605 **tatprakṛtyavasthāyitā** 自性安住 4.2.8.1 // 343b17
- 1606 **tatpratipakṣa** 彼對治 2.4.4.2.2 // 332b02
- 1607 **tatpratisamyukta** 此事 4.2.4.1.3 // 342c06
 Chin. means “this matter/these matters.” Skt. can be understood very similarly here: “[matter(s)] related to this.”
- 1608 **tatpratyaya** 緣彼 2.4.4.2.1.4.3 // 332a17
- 1609 **tatprathama** 最初 3.1.3.ad19–24 // 333c04
- 1610 **tatprathamatas** 初 4.1.1.4.3 // 337a24
- 1611 **tatprathamatas** 先 2.2.1.4.4 // 329c14
- 1612 **tatprathamatas** 最初 3.1.2.2.19, 3.1.2.2.20 [2] // 333a11, 333a12

1613 **tatprahāṇopasampatsamakālam** 若於是時於彼諸法能斷能滿
即於此時 4.1.2.9.5 // 340a24f.

1614 **tatphalaśūnyatā** 彼果空 4.1.2.1.1.2² [2] // 337b1f., 337b08

1615 **tatra** 2.2.2.1.1 etc. [94] // 329c25 etc.

1616 **tatra** 彼 3.6.2.4 // 336b08

Chin. is without preposition or postposition because it is a direct unmarked object of 生.

1617 **tatra** 彼 … 已上 4.1.2.3.3.3 // 338a23f.

1618 **tatra** 此中 2.2.2.3.3 etc. [12] // 330b05 etc.

1619 **tatra** 復次 2.1.0 etc. [7] // 329a07 etc.

1620 **tatra** 其 (?) 4.2.10.2.2.1 // 343c28

I tend to understand 其 as having a partitive meaning here (see, e.g., SCM s. v., meaning 1 c; see also Hirakawa 1997 s. v.). However, the position of the particle in the Chin. sentence seems to suggest that the two before-mentioned (states of) persons are referred to, whereas Skt. *tatra*, which is very likely to have a partitive sense here, most probably refers to the three defilements mentioned before.

1621 **tatra** 是處 2.2.2.6.2 // 330c11

1622 **tatra** 是中 2.4.4.2.2 // 332a23

1623 **tatra** 往彼 3.6.2.4 // 336b07

Chin. roughly means “going there/to that [place].”

1624 **tatra** 又 2.4.4.2.3 // 332b04

1625 **tatra** 於彼 2.2.2.1.1 etc. [17] // 329c24 etc.

Very often, Chin. also adds the word to which the pronoun 彼 refers, e.g., 於彼相 329c24 (“concerning that meditation object [**nimitta*]”).

1626 **tatra** 於彼處 2.4.4.2.1.4.1⁴ [4] // 331c16, 331c17, 331c18,
331c19

1627 **tatra** 於此處 3.6.1 // 336a23f.

1628 **tatra** 於此 … 中 2.4.4.1.5² [2] // 331b25, 331b27

1629 **tatra** 於是處 2.4.4.2.1.4.2² [2] // 332a01, 332a03

1630 **tatra** 於是中 2.4.4.1.2 // 331b05f.

1631 **tatra** 在彼處 3.6.2.4 // 336b09

1632 **tatra tatra** 於彼彼 … 中 4.2.3.4.1 // 341c28

- 1633 **tatra tatra kāle** 於彼彼時 3.2.3 // 335a09
- 1634 **tatsamjñāsamuttharāgaprahāṇa** 此想所起貪欲斷 4.1.2.1.1.2 // 337b07
- 1635 **tatsamjñī** 彼想 4.1.1.1.2 // 336c01
 Arguably, Chin. represents a textual variant here (see Delhey 2009, 181, n. 348).
- 1636 **tatsamāpattipariśodhanārtham** 爲令此定善清淨故 4.1.2.3.3.1 // 338a07
 爲令 … 故 =-*artham*. This character combination also occurs in the rendering of a dative of purpose in the *SamBh* (see *asamudācārāya*, see also *yāvat ... apānayanāyāsamudācārāya*). Cf. also Choi 2002, s. v. 令 … 故 (for Skt. dat.), *YoBh-I* 爲令 = *artham* and 令 = *artham*.
- 1637 **tatsamprayukta** 彼相應 4.1.2.8.1.3 // 339c06
- 1638 **tatsahāyapratibhāga** 其助伴相對 2.4.4.1.4.2 // 331b18
- 1639 **tathā** 2.2.1.3.3 etc. [7] // 329b26 etc.
- 1640 **tathā** 如是 2.4.2 etc. [6] // 331a11 etc.
- 1641 **tathā** 亦爾 3.2.2.2.19 // 334c06
- 1642 **tathākarmaṇyacitta** 如是心調適 2.1.2.4 // 329a28
- 1643 **tathāgata** 如來 3.5.4 // 336a16
- 1644 **tathāniṣaṇṇa** 如是坐已 4.2.7.1.4 // 343b04
- 1645 **tathāniṣaṇṇa** 宴坐 4.2.7.1.1 // 343a20
- 1646 **tathābhūta** 4.2.3.5.2
- 1647 **tathāsamjñin** 有如是想 4.1.1.2.2 // 337a04f.
- 1648 **tathā hi** 2.2.2.3.3 // 330b04f.
- 1649 **tathā hi** 所以者何 … 故 2.4.2 // 331a07f.
 Chin. adds a question seeking the reason. Moreover, the reason given is marked by the particle 故 in the final position.
- 1650 **tathā hi** 由 … 故 2.3.4, 4.1.2.1.3.2 [2] // 330c27ff., 337b26f.
 In 330c27ff., possibly 由 does not belong to the equivalent.
- 1651 **tathaiva** 2.2.2.4.1, 4.2.3.10 [2] // 330b12, 342b04
- 1652 **tathaiva tad bhavati** 皆能成就 4.1.1.4.2 // 337a20
- 1653 **tad (pron.)** 2.1.1.1 etc. [180]
- 1654 **tad (pron.)** 彼 2.1.1.5 etc. [62] // 329a21 etc.

1655 **tad (pron.)** 此 2.1.0 etc. [70] // 329a07 etc.

1656 **tad (pron.)** 此事 4.2.4.1.1 // 342b12f.

Chin. means “this matter” rather than “this.”

1657 **tad (pron.)** 二種 4.2.2.2 // 341b20

The dem. pron. appears here in the dual number. Therefore, the two characters 二種 (“[the] two kinds”) can be regarded as a free rendering of *tad*.

1658 **tad (pron.)** 即 4.2.8.1 // 343b16

The particle 即 is often used for the Skt. particle *eva*, when the latter is placed after an anaphoric demonstrative pronoun to stress the anaphoric character (“this very,” “exactly/precisely this”). However in the present case the pronoun *tad* of Skt. is not translated. Instead, 即 seems to refer to the substantive, of which *tad* is an attribute in the present sentence. Arguably, the function of 即 remains the same here (see also SCM s. v., meaning 1).

1659 **tad (pron.)** 俱 4.1.2.1.1.2 // 337b10

Rather than translate the demonstrative pronoun of Skt., which appears in the dual form here, Xuanzang uses the adverb 俱, which always refers to exactly two things in his rendering.

1660 **tad (pron.)** 其 4.1.1.4.2, 4.1.2.4.2.2.9, 4.1.2.8.1.4, 4.1.3.4.3.4, 4.2.4.1.1, 4.2.5.2 [6] // 337a19, 338c27, 339c18, 341a04, 342b16, 342c23

1661 **tad (pron.)** 如此 4.2.4.1.3 // 342c02

1662 **tad (pron.)** 如是 2.2.1.4.2 etc. [15] // 329c03 etc.

1663 **tad (pron.)** 如是等義 4.2.10.0 // 343c18

1664 **tad (pron.)** 是 2.4.4.1.2 etc. [6] // 331a29 etc.

1665 **tad (pron.)** 由此道理 4.1.2.1.4 // 337c07f.

The Skt. text has *tena*, which is used as instr. of the dem. pron. *tad* here, with the instr. being dependent on *sūnya* (“empty”). Chin. means, rather, “by this principle.” However, this is perhaps a free translation, rather than the reflection of a different understanding of the Skt. text.

1666 **tad (pron.)** 由此因緣 4.2.4.1.3, 4.2.6 [2] // 342b29, 343a10

Chin. seems to understand *tena* in the Skt. text as a conjunction (“therefore, for this reason”). However, arguably, in both occurrences, it is more natural to understand it as the logical subject of the passive construction.

- 1667 **tadaṅganirvāṇa** 彼分涅槃^{TR} 2.4.3 // 331a17
- 1668 **tadadhyupekṣā** 縱捨 2.1.1.5 // 329a20
- 1669 **tadanantaram** 從此無間 4.1.2.1.5, 4.2.4.1.2 [2] // 337c13, 342b22
- 1670 **tadanukūla** 能順彼 4.1.2.8.1.1 // 339b23
- 1671 **tadanudharmā smṛtiḥ** 隨念順定法 4.2.5.2 // 342c23f.
- 1672 **tad antarā** 即於如是 4.1.2.9.4 // 340a23
- tad antarā* can perhaps also be understood as a single word. One would expect a word denoting time in the Chin. rendering, but perhaps Xuanzang wanted to express something like: “exactly during/during this very [interval of the] path of application (即於如是方便道中).” *tad antarā* takes up the preceding phrase *yad antarā*.
- 1673 **tadantarāyakarīn** 能為障礙 4.2.10.2.2.1 // 344a02
- 1674 **tadanya** 所餘 2.4.4.2.1.4.3, 3.2.3 [2] // 332a11, 335a08f.
- 1675 **tadanya** 餘 2.1.2.6.3, 2.4.4.2.1.4.3, 3.2.4 [3] // 329b08, 332a07, 335a21
- 1676 **tadanyathā** 若異此者 2.4.4.1.2 // 331b08
- Chin.: “if it were otherwise.”
- 1677 **tadanyadharmasadbhāva** 有餘法 2.3.3 // 330c25
- 1678 **tadanyamanasikāra** 所餘如理作意 2.2.2.6.2 // 330c13
- 1679 **tadanyamallanighātasiddhavat** 如 … 餘劣自伏 2.2.2.1.1 // 329c27
- 1680 **tadaprahāṇādhivāsanopasamhita** 又於諸惡耽著不斷引發於捨 (!) 2.1.1.5 // 329a22f.
- The Chin. rendering of this Skt. compound poses several problems. Note for instance that Skt. *adhivāsanā* normally means “endurance, toleration” and is also often rendered this way by Xuanzang (see, e.g., YoBh-I), whereas Chin. 耽著 means “addiction, attachment” and is accordingly often an equivalent of *adhyavasāna*. See for a discussion and further references Delhey 2009, 129, n. 24. See also Ogiwara & Tsuji 1979 s. v. *adhivāsanatā* and *adhivāsana-sīlatā*.
- 1681 **tadabhāva** 無彼 4.1.2.8.1.3 // 339c07
- 1682 **tadā** 4.1.3.4.3.2
- 1683 **tadā** 便 4.2.3.4.2 // 342a01

XYL 575b04: 爾時.

1684 **tadā** 此時 3.6.1 // 336a24

1685 **tadāmbanāvisaraṇatas** 於所緣不流散故 2.4.4.2.1.4.2 // 332a02f.

1686 **tadāvedha** 功用 (?) 4.2.4.1.2 // 342b19

It is questionable that Chin. is a rendering of *tadāvedhāt*, which is found in the MS and confirmed by Tibetan. Is Chin. based on a variant reading **tadābhogāt*?

1687 **tad idam (pron.)** 此 4.2.1 // 341b03³²

1688 **tad idam (pron.)** 此則 (?) 3.2.2.2.20 // 334c12

1689 **tadutpattidharmatā** 彼法從此得生 4.1.3.4.3.3 // 341a01

Chin.: “That *dharma* can arise from this [*ālayavijñāna*].”

1690 **tadutpanna** 從定生 4.1.2.4.2.2.11 // 339a01f.

In Chin., the dem. pron. *tad* is replaced by “meditation” (定).

1691 **taduddhāra** 種永拔 2.4.4.1.2 // 331b08

Chin.: “uprooting the seed forever.” The one-character equivalent 種 of Skt. *bīja* (“seed”; the two-character equivalent is 種子) is chosen instead of the anaphoric pronoun *tad-* in Skt., and 永 is an addition, which Xuanzang often uses in contexts of attaining definitive liberation from defilements or *samsāra*.

1692 **tadupabhoga** 已受用 2.1.1.2 // 329a13

1693 **tadupasamhāraparibhāvita** 憶念此樂修習慈心 4.1.2.3.4.3.1 // 338b17

The rendering 此樂 of *tad-* is typical of Xuanzang. He adds the word to which the demonstrative pronoun *tad-* refers. The addition of 慈心 is somewhat surprising, more so since the Skt. lemma is an adjective attribute to *maitrī*, which is also translated by Xuanzang (慈).

1694 **tadubhayagata** 在俱分 2.2.2.3.2 // 330a28

1695 **tadubhayagāmin** 趣彼二 4.2.3.9.3 // 342b03

1696 **tadubhayābhāva** 此 … 二 … 俱無 4.1.2.8.1.4 // 339c18

1697 **tadubhayārtham** 爲此二事 4.1.2.4.2.2.5 // 338c19

1698 **tadūrdhvam** 此上 2.4.4.2.1.3 // 331c13

³² See also *tat...idam* (decl.).

- 1699 **tadūrdhvam** 次上地 4.1.2.2.3 // 337c21
1700 **tadūrdhvam** 於此上 4.1.3.4.2 // 340c14
1701 **tadekataravaikalya** 於此二中隨闕一種 4.1.3.4.3.1 // 340c20f.
1702 **tadekāṃśabhāvanā** 唯一向修 3.2.1.3B.2, 4.2.11 [2] // 334a09, 344a16
1703 **tad etat (pron.)** 此 4.1.2.6.2, 4.1.2.9.2, 4.2.4.2 [3] // 339a16, 340a03, 342c09
1704 **tad etat (pron.)** 如是 3.3.2 // 335b06
1705 **taddoṣadarśana** 見彼過 2.3.4² [2] // 331a01, 331a02
1706 **taddharmāprasamkhyāna** 能顯了諸法性 2.2.2.3.3 // 330b07
Chin. lit. corresponds to **taddharmaprasamkhyāna*, i.e., it has no equivalent for the negation of the Skt. text. However, this becomes explainable by the whole sentence being rendered freely in Chin. The overall meaning of this textual passage remains unaffected.
1707 **taddhātunirdeśa** 說此界 2.4.4.2.1.2 // 331c08
1708 **tadbahulamanasikāratā** 多思惟 4.2.9.1.3 // 343c14f.
1709 **tadbījaśaṃtānaprajñānatas** 了知此種子相續 2.4.4.1.2 // 331a27f.
1710 **tadyathā** 1.0 etc. [5] // 328c13 etc.
1711 **tadyathā** 譬如 4.1.1.4.3, 4.1.2.10 [2] // 337a23, 340b06
1712 **tadyathā** 如 4.1.2.3.3.3, 4.2.3.6 {2} // 338a19, 342a23
1713 **tadyathā** 所謂 2.2.2.1.1 // 329c29
1714 **tadyathā** 謂 2.1.0 etc. [42] // 329a07 etc.
1715 **tadyathā** 謂如有一 4.1.1.2.1 // 336c21
1716 **tadyathā** 猶如 3.5.2.4 // 336a06
1717 **tadvaśa** 此力 4.1.2.1.1.2 // 337b10
1718 **tadvastuvipariṇāma** 事變壞 2.4.4.2.1.4.3 // 332a14
1719 **tadvitarkāsamudācāra** 令彼尋思不復現行 4.2.9.1.1 // 343c07f.
Regarding 令, see Choi 2002, 274 s. v.
1720 **tadvipakṣa** 彼所治 3.2.4 // 335a20
1721 **tadvipakṣa** 所治 4.1.2.9.4 // 340a20
1722 **tadvipakṣakleśopaśama** 所治煩惱永寂靜 4.1.2.7.3 // 339b05f.

- 1723 **tadvipakṣikadharmaprahāṇāya** (dat.) 爲欲斷除所治法故
4.1.2.9.4 // 340a13f.
- 1724 **tadviśeṣakṛta** 由 … 有差別故 4.1.2.3.3.1 // 338a10
The structure is *X-viśeṣakṛta* = 由 X 有差別故.
- 1725 **tadvyavasthāna** 安立 0, 2.0.0{2} // 328c09, 329a04
tad- not translated into Chin.
- 1726 **tadvyavasthāna** 此中 … 建立 4.1.2.8.2.2.2 // 339c28f.
I have adopted the variant 中, which is recorded in the notes to the Taishō edition, as primary.
- 1727 **tadvyavasthānatas** 安立故 0 // 328c11f.
- 1728 **tanutva** 陝小 3.2.2.2.30 // 334c27
- 1729 **tannidāna** (adj.) 因此 2.4.4.2.1.4.3 // 332a11
- 1730 **tannidānam** (ind.) 由此因 2.4.4.2.1.4.3² [2] // 332a13, 332a14
- 1731 **tanniśrayārthēna** 爲彼所依 2.3.2² [2] // 330c23, 330c24f.
- 1732 **tanmayatā** 攝成自體 4.2.8.1 // 343b16f.
- 1733 **-tama-** 極 See no. 2857.
- 1734 **-tama** 最 See *śreyastama*.
- 1735 **tamaskāya** 黑暗 2.2.2.3.3² [2] // 330b04, 330b06
Rendered as 黑闇身 in T1536 (see Stache-Rosen 1968).
- 1736 **-tara-** 轉更 See *uttaptatarotpatti* and *prabhāsvaratara*.
- 1737 **-tara-** 勝 See no. 2857.
- 1738 **-tara** 殊 See *śreyastara*.
- 1739 **tallābhārtham** 爲證得故 4.1.1.1.1 // 336b27
- 1740 **-tavya** 當
In the *SamBh*, this is the most common way to render Skt. words ending with the gerundive suffix *-tavya* (for which see AIG II.2, § 460); it is, for instance, almost always used in renderings of *veditavya* and *draṣṭavya*.
- 1741 **-tavya** 應
In the *SamBh*, this is an alternative for rendering words ending in *°tavya*, but not as common as 當.
- 1742 **tasmāt** (adv.) 故 3.2.2.2.21 // 334c16
- 1743 **tasmāt** (adv.) 是故 2.2.1.3.3, 2.4.4.2.2, 4.1.3.4.3.5² [4] // 329b23, 332a22, 341a15, 341a17

- 1744 **tasmin samaye** 當於爾時 4.2.5.1, 4.2.5.2, 4.2.5.3 [3] // 342c19, 342c24, 342c29
Regarding 當, see Pulleyblank 1995, p. 160.
- 1745 **tasmin samaye** 於爾時 4.2.5.4 // 343a04
- 1746 **tasyaivam bhavati** 便作是念 4.2.4.1.1 // 342b14f.
- 1747 **tasyaivam bhavati** 遂生是見 3.4.2 // 335b18
- 1748 **-tā** 性
See, e.g., *dharmatā*, *pratikūlatā*, *sūnyatā*. The use of this Chin. equivalent is not rare, but there are even more occurrences of this Skt. suffix that are not translated at all.
- 1749 **-tā** 種種
See *aśubhatā* (no. 0550) and the accompanying note.
- 1750 **-tārakā-** 星 See *candratārakādi*.
- 1751 **tāvat** 2.2.1.3.3 etc. [5] // 329b27f. etc.
- 1752 **tāvat** 既 3.4.3 // 335b23
Skt. suggests here a rendering of *tāvat* as “even,” but 既 rather means “already.”
- 1753 **tāvat** 且 (?) 2.2.1.4.2 // 329c06
Hirakawa 1997 lists *tāvat* as the equivalent of 且, when the latter is used alone. See also DDB and Karashima 2010. However, arguably, the use of the Chin. particle needs some more research.
- 1754 **tāvat ... prāg eva** 尚 … 何況 4.2.6 // 343a09
Both Skt. and Chin. mean: “Even ... not to speak of/how much less.”
- 1755 **tiraskaraṇāndhakāra** 障暗 2.2.2.3.3 // 330b03
- 1756 **tiraskaroti** 能有覆障 4.1.1.2.1 // 336c22
- 1757 **tiṣṭhati** 安住 3.2.2.2.27 // 334c24
- 1758 **tiṣṭhati** 能住 4.1.2.4.2.1, 4.2.3.2 [2] // 338c13, 341c16
341c16: 住 in XYL 575a20.
- 1759 **tiṣṭhati** 已得安住 4.2.5.2 // 342c25
Chin.: “has already attained stability.”
- 1760 **tiṣṭhati** 住 3.2.2.2.7, 3.5.1.1, 4.1.2.4.2.1 [3] // 334b13, 335c09, 338c12
338c12: In Chin., *samādhi* is the object of the verb, rather than the subject.

1761 **tīkṣṇendriya** 利根性 3.5.1.2, 3.5.2.2 [2] // 335c11, 335c27f.

1762 **tīkṣṇendriya** 利根者 3.3.2 // 335b07

1763 **tīvradrṣṭi** (bv.) 猛利見者 2.4.4.2.1.4.1 // 331c14

1764 **tīvrābhogamanasikāratas** 猛利功用作意故 2.4.4.2.1.4.1 // 331c15

1765 **tu** 2.0.1 etc. [30] // 329a05f. etc.

1766 **tu** 然 2.1.1.5 // 329a19

1767 **tu** 雖 … 而 4.2.8.1 // 343b12

Chin. has “even if, although” in the protasis and “yet” (而) in the apodosis (see Pulleyblank 1995, p. 182); Skt. has only “but/however” in the apodosis.

1768 **tulaka** 籌量 4.1.2.8.1.4 // 339c12

1769 **tulayitavya** 要須 … 籌量 2.4.4.3.3.2 // 332b21f.

1770 **tulyakāla** 同時 2.4.4.2.1.3 // 331c09

1771 **tulyādhiṣṭhāna** 處所 … 等 2.2.1.4.5 // 329c17f.

1772 **tulyādhiṣṭhānatva** 處所等 2.2.1.4.3 // 329c11

1773 **ṭṛtīya** 第三 2.3.1 etc. [13] // 330c16 etc.

1774 **ṭṛtīya** 三 1.2 // 328c18

Chin. omits the ordinal number and uses a cardinal number instead, to form an enumerated list.

1775 **ṭṛtīyadyānabhūmika** 第三靜慮地攝 2.4.4.1.3.4 // 331b15

1776 **ṭṛtīyadyānasamāpatti** 2.3.4

1777 **ṭṛtīyāt pareṇa vyutkrāntakasamāpattiḥ** 能超第三等至 3.5.4 // 336a16

1778 **ṭṛtīyādīnavadarśana** 後見過患 2.4.4.2.1.4.1 // 331c28f.

1779 **ṛṣṇācaritatā** 愛行性 3.2.1.3B.4 // 334a16

1780 **ṛṣṇottaradyāyin** 愛上靜慮 3.5.1.1 // 335c08

1781 **ṛṣṇottaradyāyin** 愛上靜慮者 3.4.0, 3.4.1 // 335b08, 335b10

1782 **tena** (ind.) 4.2.9.1.3² [2] // 343c12, 343c13

1783 **tena** (ind.) 如是 4.2.4.1.1 // 342b16

1784 **tena** (ind.) 以 4.2.4.1.3 // 342c04

Skt. means “thereby” here. Chin. places 以 before the words which narrate the facts by which the following event happens.

1785 **tena** (ind.) 以此 4.1.1.1.3 // 336c06

- 1786 **tena (ind.)** 由 … 故 2.4.4.2.1.2 // 331c06
- 1787 **tena hetunā tena pratyayena** 由此因緣 4.2.4.1.2 // 342b19
- 1788 **tyaktvā** 棄捨 2.2.1.4.2 // 329c03
- 1789 **traya (subst. nt.)** 三種 4.2.2.2 // 341b17
- 1790 **trayo 'dhvānaḥ** 去來今 2.2.2.5.1 // 330b25
 Chin. has a free rendering (“past, future, and present”). Skt. simply means “the three times.” The three-character set is used very often in Chinese Buddhist literature. See also the references in DDB s. v. 去來今 and the n. on 0166.
- 1791 **tri** 三 2.2.2.5.2 etc. [14] // 330c08 etc.
- 1792 **tri** 三種 1.3 etc. [10] // 328c23 etc.
- 1793 **triprakārabhāvanā** 以三事別 … 修相 4.2.2.1 // 341b09
- 1794 **trividha** 三 4.1.3.4.3.5 // 341a09
- 1795 **trividha** 三種 2.2.2.3.3 etc. [5] // 330b02 etc.
 Usually, in these cases, Skt. and Chin. are adnominal. However, in 2.4.4.2.1.4.1 and 331c25 it is the predicate (on this kind of predicates in Chin. see Unger 2019, p. 1154).
- 1796 **trividha** 有三品 4.1.2.3.4.1 // 338a25
 In Chin., 有 is used as the verbal predicate here (“to have”).
- 1797 **trividha** 有三種 2.2.2.3.2, 4.2.10.1.1 [2] // 330a25, 343c19
 In Chin., 有 is used as the verbal predicate here (“to have”).
- 1798 **traiyadhvika** 三世 4.1.2.8.1.5 // 339c22
- 1799 **-tva** 性
 See *utplāvitva*. Note that this seems to be the only word in the *SamBh* and *AsamBh* in which 性 is used for the very common suffix *-tva*. In most cases, the suffix is not rendered by Xuanzang.

D

- 1800 **daṃśa-** 虻 See the n. on the next entry.
- 1801 **daṃśamaśakādi** 蚊虻等 4.1.2.8.1.4 // 339c16
daṃśa and *maśaka* appear quite often as a pair in the *YoBh*. It is likely that in Chin. 虻 is the translation of *daṃśa* and 蚊 of *maśaka*; see, e.g., Ui 1961.
- 1802 **dakṣa** 黠慧 4.1.2.8.1.1 // 339b20

- 1803 **daṇḍādānādi** 執器仗等 2.4.4.2.1.4.3 // 332a11f.
 Variant in the Taishō edition: 仗=杖; 仗 is probably correct. 器仗 is a general term for weapon (HDC), but 器杖 is obviously also attested, because HDC has a cross-reference from the latter to the former.
- 1804 **dantavidarśakam (ind.)** 現齒而 2.2.2.4.1 // 330b15
 Chin.: “showing the teeth.” ASVy p. 815: 露脣齒而 (“laying bare lips and teeth”).
- 1805 **darśana** 觀 4.1.2.1.4 // 337c08
- 1806 **darśana** 見 4.1.2.6.2 // 339a18
- 1807 **darśanaprahātavya** 見所斷 4.2.12.2 // 344b03
- 1808 **darśanaprahātavyasarvasaṃskāraprahāṇa** 見道所斷諸行斷 4.2.12.3 // 344b09
- 1809 **darśanamārga** 見道位 4.1.2.1.3.2 // 337c06
- 1810 **darśanamārgābhinirhāra** 引見道 4.2.7.2 // 343b05
- 1811 **darśanasamāpatti** 現見三摩鉢底^{TR} 1.4, 4.1.3.1.1 [2] // 329a01, 340b09
- 1812 **darśanasamāpatti** 現見等至 4.1.3.1.1 // 340b11
- 1813 **darśanasamāpanna** 已見諦者修 4.1.3.1.1 // 340b10
 Chin. translates *darśanasamāpannasya etāh*, which serves to explain the term *darśanasamāpatti*, thus: “One who has already seen the [noble] truth(s) cultivates these meditative attainments” (已見諦者修此等至). The addition of the word “truth(s)” in this rendering is especially noteworthy.
- 1814 **darśayati** 顯 4.1.2.8.1.4, 4.2.2.1 [2] // 339c16, 341b09
- 1815 **darśayati** 顯示 4.1.2.8.1.2, 4.1.2.8.1.4 [2] // 339c03, 339c18
- 1816 **darśayati** 喻 4.1.2.8.1.1 // 339b26
- 1817 **daśa** 十 1.4 // 329a2
- 1818 **daśa** 十種 4.2.3.1.1 // 341b28f.
- 1819 **dahra** 少小 2.2.1.4.2 // 329c06
- 1820 **dahratva** 少年 … 位 2.2.2.4.1 // 330b13
- 1821 **dāsa** 臣僕 4.1.1.2.1 // 336c26
- 1822 **-dāha-** 燒 See *agnidāhādyadhipateya*.
- 1823 **divasagata** 在晝分 2.2.2.3.2 // 330a27

- 1824 **divya** 天 4.1.2.6.2 // 339a17
- 1825 **divyacakṣurabhinirhāraprayogamārga** 能發天眼前方便道
4.1.2.6.2 // 339a16f.
- 1826 **divyavihārasaṃgrhīta** 天住所攝 2.4.4.2.3 // 332b04
- 1827 **dīrghakālābhyāsa** 於長時串修習 4.2.8.1 // 343b15
- 1828 **duḥkha** 苦 2.1.1.4 etc. [8] // 329a17 etc.
- 1829 **duḥkha** 衆苦 4.1.2.3.4.3.2 // 338b22
Skt.: “suffering” (sgl.); Chin. “the manifold kinds of suffering.”
- 1830 **duḥkhatas** 苦 4.1.2.1.2 // 337b16
- 1831 **duḥkhatas** 苦故 2.4.4.2.1.4.1 // 331c26
- 1832 **duḥkhatas** 是苦 4.2.6 // 343a14
Chin.: “(this) is satisfactoriness/suffering.” The character 是 is included here in the Chin. equivalent, because it may be viewed as assisting Xuanzang in rendering the predicative use of the suffix -*tas* in this place.
- 1833 **duḥkhamātra** 唯有於苦 2.2.2.5.2 // 330c07
- 1834 **duḥkhaviyogakāma** 欲令離苦 4.1.2.3.4.1 // 338a27
- 1835 **duḥkhasaṃjñā** 苦想 4.1.2.1.1.2 // 337b12
- 1836 **duḥkhahetumātra** 唯苦因 2.2.2.5.2 // 330c07
- 1837 **duḥkhādi** 苦等 2.2.1.5 // 329c22
- 1838 **duḥkhādisatyapratisaṃyukta** 苦諦等相相應 4.2.5.4 // 343a02f.
- 1839 **duḥkhādisatyasahagata** 苦諦等俱行 4.2.5.4 // 343a03
- 1840 **duḥkhādisatyābhisamayam karoti** 於苦等諦發起現觀
4.2.7.1.1 // 343a23
- 1841 **duḥkhāpanayanopasaṃhāratas** 拔苦作意故 4.1.2.3.4.1 // 338a29
- 1842 **duḥkhāpanayanopasaṃhārābhiprāya** 樂欲拔苦 4.1.2.3.4.3.2 // 338b19f.
- 1843 **duḥkhita** 有苦 4.1.2.3.4.1, 4.1.2.3.4.3.2 [2] // 338a26, 338b22
- 1844 **duḥkhendriya** 苦根 2.4.4.1.1, 2.4.4.1.3.2, 2.4.4.1.4.1,
2.4.4.1.4.3 [4] // 331a21, 331b11, 331b16, 331b19
- 1845 **durukta** 所…惡言 4.1.2.8.1.4 // 339c20
- 1846 **durbalatara** 劣者 4.1.1.2.1 // 336c21

- 1847 **durbaḷīkaraṇābhibhava** 制伏羸劣故名爲勝 4.1.1.2.1 // 336c20f.
 Rendering of the term as a whole phrase; analogous to no. 0257.
- 1848 **durvarṇa** 惡色 4.1.1.2.2 // 337a1
- 1849 **duṣcaritaviśeṣa** 惡行差別 2.4.4.2.1.4.3 // 332a12
- 1850 **dūrīkaroti** 令 … 遠離 3.1.2.2.26 // 333a25
- 1851 **dūrīkaroti** 能遠 3.2.4 // 335a20
- 1852 **dūrīkaroti** 遠離 3.2.4 // 335a23
- 1853 **dūṣayitvā** 極厭壞已 4.1.2.3.3.1 // 338a07
- 1854 **drṣṭa** 觀 4.2.3.5.2 // 342a19
- 1855 **drṣṭadharmasukhavihāra** 現法樂住 2.4.2, 3.6.2.1, 4.1.2.6.1, 4.2.8.4, 4.1.2.6.1 [5] // 331a10, 336a25f., 339a12, 343b29f., 339a11
- 1856 **drṣṭadharmasukhavihāratva** 現法樂住 4.1.2.7.4 // 339b08f.
- 1857 **drṣṭadharmasukhavihārayogena** 現法安樂住故 2.4.2 // 331a09
- 1858 **drṣṭadharmasukhavihārādhikāra** 依於 … 現法樂住 4.1.2.8.2.2.2 // 339c26
- 1859 **drṣṭaśrutānubhūta** 或見或聞或曾領受 2.1.1.1 // 329a11f.
- 1860 **drṣṭānta-** 喩 See the next two entries.
- 1861 **drṣṭāntaviśeṣa** 喩有差別 4.1.2.8.1.3, 4.1.2.8.1.4, 4.1.2.8.1.5 [3] // 339c05, 339c08, 339c21
- 1862 **drṣṭāntaviśeṣaṇa** 喩有差別 4.1.2.8.1.2 // 339b28
- 1863 **drṣṭi** 見 3.4.2², 4.2.10.2.2.1 [3] // 335b16, 335b19, 343c29
- 1864 **drṣṭiparipūri** 見圓滿 4.2.8.3 // 343b22
- 1865 **drṣṭyuttaradyāyin** 見上靜慮者 3.4.0, 3.4.2 [2] // 335b08f., 335b13
- 1866 **drṣṭvā** 觀 … 已 4.1.2.1.5 // 337c15
- 1867 **deva** 天 4.1.2.3.3.1 // 338a08
- 1868 **devatā** 天 4.1.2.6.2 // 339a18
- 1869 **deśita** 所說 2.4.4.3.3.3 // 332b22
- 1870 **deśita** 宣說 2.4.4.3.3.1, 2.4.4.3.3.4² [3] // 332b18, 332b24, 332b25
- 1871 **dainyākāra** 發 … 感行 2.2.2.4.1 // 330b11

- 1872 **dainyākāra** 感行相 2.4.4.1.2 // 331b02
 1873 **doṣa** 過 2.3.4² [2] // 330c29²
 1874 **doṣa** 失 4.1.2.8.1.4 // 339c17
 1875 **doṣadarśana** 見…過 2.3.4 // 331a03
 1876 **daurmanasya** 憂 2.1.0², 2.1.1.2, 2.1.1.4² [5] // 329a08, 329a09, 329a13, 329a16, 329a17
 1877 **daurmanasya** 憂根 2.4.4.1.1 // 331a21
 1878 **daurmanasya** 憂惱 2.1.1.2 // 329a14
 1879 **daurmanasyākāra** 憂戀之相 2.2.1.4.5 // 329c18f.
 1880 **daurmanasyendriya** 憂根 2.4.4.1.2³, 2.4.4.1.3.1 [4] // 331a24, 331a25, 331a29, 331b10
 1881 **daurmanasyendriyasamgrhīta** 憂根所攝 2.4.4.1.4.2 // 331b18
 1882 **daurmanasyendriyasamutthāpaka** 能發憂根 2.4.4.1.2 // 331a29f.
 1883 **dauṣṭhulya** 麤重 2.4.4.1.2, 2.4.4.1.4.1, 2.4.4.1.5, 3.1.2.2.35 [4] // 331b07, 331b16, 331b29, 333b09
 1884 **dauṣṭhulya** 麤重性 2.1.2.4 // 329a29
 1885 **dauṣṭhulyaprahāṇaviśeṣa** 麤重斷滅…差別 2.4.4.1.4.3 // 331b22f.
 1886 **dauṣṭhulyāpakarṣaṇārthena** 爲除麤重 2.3.2 // 330c20f.
 1887 **dauṣṭhulyāpagama** 離麤重 2.1.2.3 // 329a27
 1888 **draṣṭavya** 2.3.1 etc. [8] // 330c14 etc.
 1889 **draṣṭavya** 當知 2.4.4.1.2 etc. [8] // 331b09f. etc.
 1890 **draṣṭavya** 應知 4.2.10.0 // 343c19
 1891 **draṣṭukāmatā** 欲見 2.2.1.1 // 329b13
 1892 **dvaya** 二 2.2.2.1.2, 3.2.2.2.31 [2] // 330a07, 334c28
 1893 **dvaya** 二種 4.1.3.4.3.2 // 340c23
 1894 **-dvayamātratā** 唯二 See *pudgalad.*, *pratipadd.*
 1895 **dvayalābha** 得二 4.1.2.4.2.2.7 // 338c23
 1896 **dvātriṃśat** 三十二 3.2.2.1 // 334a20
 1897 **dvādaśākārā** 有十二種 A0 // 344b21
 1898 **dvi** 二 3.1.3.ad25–28 etc. [9] // 333c09 etc.
 1899 **dvi** 二種 3.1.3.ad9–11 etc. [5] // 333b25 etc.

- 1900 **dvitīya** 2.3.4
 1901 **dvitīya** 第二 2.3.1 etc. [21] // 330c15 etc.
 1902 **dvitīya** 二 1.2 // 328c18
 Chin. omits the ordinal number and uses a cardinal number instead, to form an enumerated list.
 1903 **dvitīyatṛtīya** 第二第三 4.2.7.2 // 343b05
 1904 **dvitīyadyānabhūmika** 第二靜慮地攝 2.4.4.1.3.3 // 331b14
 1905 **dvitīyadyānabhūmika** 第二靜慮地中 4.2.4.1.1 // 342b14
 1906 **dvitīyadyānasamāpattimārgasahagata** 第二靜慮道俱行 4.2.5.3 // 342c28
 1907 **dvitīyadyānasāmantaka** 第二靜慮近分 4.2.4.1.1 // 342b12
 1908 **dvitīyadyānānuloma** 隨順第二靜慮 4.2.5.3 // 342c27
 1909 **dvitīyādīnavadarśana** 中見過患 2.4.4.2.1.4.1 // 331c27f.
 1910 **-dvimātratā** 唯二 See *bhāvanād°*, *manasikārad°*, *manaskārad°*
 1911 **dvividha** 二俱 4.2.3.2 // 341c18
 The rendering of Chin. is syntactically free here. It is a combination of the number two (used as subject) and the adverb 俱 (“both, together”; cf. Pulleyblank 1995, p. 129).
 1912 **dvividha** 二種 2.4.4.3.3.2, 3.1.2.2.10, 3.2.2.2.20 [3] // 332b20, 332c28, 334c12
 1913 **dvividha** 有二種 3.1.2.2.9, 4.1.2.1.3.2, 4.1.2.3.4.2, 4.1.2.4.2.1 [4] // 332c25, 337b24f., 338b06, 338c11ff.
 1914 **dveṣa-** 瞋 See *dveṣakimcana* and *dveṣotsada*.
 1915 **dveṣa** 瞋恚 See no. 1917.
 1916 **dveṣakimcana** 瞋所有 4.1.3.4.3.5 // 341a15
 1917 **dveṣasamkliṣṭatopasamhāratas** 瞋恚不染污作意故 4.1.2.3.4.1 // 338b03
 1918 **dveṣotsada** 瞋增上 See the n. on 0969.
 1919 **dvaidhībhāva** 懷二分 2.2.1.5 // 329c22f.
 1920 **dvyasamkhyeyaniryāta** 出第二阿僧企耶^{TR} 3.5.4 // 336a16f.

DH

- 1921 **dharma** 法 2.1.0 etc. [43] // 329a08 etc.

- 1922 **dharma** 法道理 3.1.2.2.28 // 333a28
- 1923 **dharma** 正法 4.2.12.0 // 344a25
- 1924 **dharmatā** 法性 4.1.3.1.2 // 340b20
- See also the next two entries, *śāntadh°*, and *audārikadh°*.
- 1925 **dharmatābhiniṅṛhīta** 法性之所拘執 4.2.3.5.2 // 342a18f.
- 1926 **dharmatābhiniṅṛhīta** 爲法性之所拘執 4.2.3.5.1 // 342a12
- XYL 575b15: 法爾被執. Note the simpler passive construction and the rendering of *dharmatā-* as 法爾 rather than 法性. 法爾 is an alternative way to render *dharmatā* in Xuanzang's translations (see, e.g., YoBh-I, AKBh-I).
- 1927 **dharmadeśanā** 教法 4.2.5.2, 4.2.5.4 [2] // 342c22, 343a03
- 1928 **dharmadeśanā** 教授之法 4.2.5.3 // 342c27f.
- 1929 **dharmaparyāptikāla** 得法時 2.4.4.3.4 // 332b27
- 1930 **dharmamanasikāra** 緣法作意 3.1.2.1 // 332c06
- 1931 **dharmamātra** 唯有於法 2.2.2.5.2 // 330c06
- 1932 **dharmasaṃjñin** 有法想 4.2.6 // 343a12f.
- 1933 **dharmasyānudharmam** 法隨法 3.3.1.3 // 335b02
- 1934 **dharmahetumātra** 唯法因 2.2.2.5.2 // 330c06
- 1935 **dharmānudharmapratipattikāla** 修法隨法行時 2.4.4.3.4 // 322b28
- 1936 **dharmānusārin** 隨法行 3.5.1.3 // 335c16
- 1937 **dharmālabana** 緣法 3.1.2.2.1, 3.1.3.ad1–2 [2] // 332c19, 333b20
- 1938 **dharmālabana** 緣…法 3.1.2.2.3–6 // 332c20f.
- 1939 **dharmāloka** 法光明 2.2.2.3.2², 3.2.2.2.19 [3] // 330a26, 330a28, 334c05
- 1940 **dharmāloka** 法明 2.2.2.3.3 // 330b03
- 1941 **dharmauddhatyābhiniṅṛhīta** 能制伏諸掉舉 4.2.7.1.4 // 343b03f.
- Note the absence of an equivalent for *dharma* in Chin. See Delhey 2009, 222, n. 618.
- 1942 **dhātu** 界 2.4.4.2.1.1 etc. [9] // 331c03 etc.
- 1943 **dhāraṇakāla** 任持時 2.4.4.3.4 // 332b27

The variant 任, relegated to the notes in the Taishō edition, has been adopted as primary here.

- 1944 **dhāryamāṇa** 令住 2.4.4.2.1.4.1 // 331c22
 1945 **dhṛta** 被持 4.2.3.5.1, 4.2.3.5.2 [2] // 342a12, 342a18
 1946 **dhṛta** 任持 3.3.1.3 // 335a29
 1947 **dhyāna** 2.3.4, 2.4.3 [2] // 331a01, 331a17
 1948 **dhyāna** 定 4.2.5.2 // 342c23
 1949 **dhyāna** 靜慮 1.0, 1.1, 1.1, 2.1.0 etc. [67] // 328c14, 328c14, 328c15, 329a07 etc.

In five of the cases counted here, Xuanzang renders *dhyāna* as 靜慮或所餘定 (i.e., “*dhyāna* or other meditations”). Most often he does so when the term *prathamam dhyānam* (“first absorption”) is used. This is clearly an interpretative rendering; Xuanzang was unhappy that the Skt. text often mentions only an absorption or the first absorption, although what is said should *mutatis mutandis* also apply to higher concentrations. The same is true of the expression 靜慮等定 (“the absorption and other meditations”), which seems to occur five times; once for the Skt. word *dhyāna* (3.3.1.3 = 335b03), thrice in a free rendering of *dhyānam samāpadyate* (see no. 1950) and once without *dhyāna* being mentioned in the Skt. text (see the n. on 3743; in the latter case the Skt. text itself mentions absorptions and other meditative attainments in the preceding sentence). Similar interpretative additions (sometimes simply consisting of the particle 等 [“etc.”]) can also be observed when *dhyāna* appears in a compound.

- 1950 **dhyānam samāpadyate** 靜慮等定 3.5.1.1, 3.5.1.2, 3.5.1.3 [3] // 335c06, 335c10f., 335c15
 Skt.: “enters an ... absorption.” Chin. translates the respective sentences freely here: “absorptions and other meditative attainments.” For the verb *samāpadyate*, the substantive 定 is supplied (see also no. 3742). “And other (等)” is an interpretative addition (see n. 1949).
 1951 **dhyānaparyāya** 靜慮名差別 2.4.0 // 331a05
 1952 **dhyānabhūmi** 靜慮地 3.6.2.4 // 336b04
 1953 **dhyānavimokṣasamādhisamāpatti** 靜慮解脫等持等至 4.1.Ω // 341a18
 1954 **dhyānasamāpatti** 靜慮定 4.2.4.1.3² [2] // 342c01, 342c02

- 1955 **dhyānasamāpatti** 靜慮 … 定 3.4.1, 4.2.4.1.3 [2] // 335b10, 342c04f.
- 1956 **dhyānasamāpattikāla** 將證彼時 2.2.0 // 329b10
Chin. abbreviates its translation through the dem. pron. 彼, which refers back to a previous mention of the word *dhyānasamāpatti*.
- 1957 **dhyānasamāpattivihāratas** 住於靜慮等至 4.2.7.1.4 // 343b04f.
- 1958 **dhyānasamāpattiyāvaraṇa** 靜慮等至障 2.2.0 // 329b09
- 1959 **dhyānādhipateya** 靜慮等增上緣 3.3.1.3 // 335a29
Regarding the character 等, which has no correspondence in the Skt. term, see my note on *dhyana* (no. 1949).
- 1960 **dhyānādi** 靜慮等 3.0 // 332c1
- 1961 **dhyāyati** 審思 3.4.2, 3.4.3 // 335b20, 335b28
- 1962 **dhyāyate** 審思 3.4.4 // 335c05
- 1963 **dhyāyin** 4.2.5.0 // 342c12
- 1964 **dhyāyin** 得定者 2.4.2 // 331a08
- 1965 **dhyāyin** 得靜慮者 3.4.0 // 335b08
- 1966 **dhyāyin** 靜慮者 4.2.4.0, 4.2.4.1.1, 4.2.5.3 [3] // 342b05, 342b11, 342c26
- 1967 **dhyāyin** 修定者 2.3.3, 4.2.5.1, 4.2.5.2 [3] // 330c26, 342c16, 343c21
- 1968 **dhyāyin** 修靜慮者 3.1.2.2.7, 4.2.3.0, 4.2.4.1.1, 4.2.4.1.2, 4.2.4.1.3, 4.2.5.1 [6] // 332c22, 341b24, 342b16, 343b25, 342c08, 342c19f.
341b24: 靜慮者在 XYL 574c28.

N

- 1969 **na** 4.2.3.5.1 // 342a12
The absence of *na* in Chin. clearly represents a textual variant. See Delhey, 2009, 213, n. 565, for a discussion of this problem.
- 1970 **na** 而不 4.2.3.1.2 // 341c08
- 1971 **na** 不 2.1.1.5 etc. [76] // 329a19 etc.
- 1972 **na** 不爾 2.0.1, 4.1.2.3.3.3 [2] // 329a06, 338a21
- 1973 **na** 不復 3.1.2.2.36, 4.2.4.1.2 [2] // 333b11, 342b23
不復 means “no more” or “no longer,” rather than “not.”

- 1974 **na** 未 2.4.4.1.4.1 etc. [7] // 331b16 etc.
- 1975 **na** 無 2.2.1.3.3 etc. [16] // 329b26 etc.
- 1976 **na** 無有 2.4.4.2.1.4.1 // 331c19
- 1977 **na** 非 2.1.1.5 etc. [35] // 329a21 etc.
- 1978 **na kvacit** 俱無所住 4.1.3.1.4 // 340b28
- 1979 **nagnapradeśatva** 有露處 4.1.2.8.1.4 // 339c17
- 1980 **na ca** 而未 2.3.4 // 330c28
- 1981 **na ca** 非 2.4.4.1.5 // 331b28
- 1982 **na ca** 雖 … 而不 4.2.3.1.2 // 341c10f.
然 … 不 XYL 575a15.
- 1983 **na ca punaḥ** 非 2.0.1 // 329a06
- 1984 **nacirāt** 不久 4.2.3.4.2² [2] // 342a02, 342a03
See the corrigenda to Delhey 2009 in the introductory section.
- 1985 **na tāvat** 猶不 4.2.8.3 // 343b24
- 1986 **na tāvat** 不復 4.2.5.1 // 342c17
- 1987 **na tu** 然非 4.1.2.8.1.1 // 339b18
- 1988 **na tu** 而非 4.1.2.3.1.2² [2] // 337c28, 337c29
- 1989 **na tu** 非 2.2.2.6.2, 2.4.4.1.5, 4.2.3.1.1, 4.2.12.4 [4] // 330c12, 331b26, 341c01, 344b14
- 1990 **nandīsaumanasyajātābhāvatas** 喜悅不生故 2.4.4.2.1.4.1 // 331c17f.
- 1991 **nava** 九 2.2.2.2.1 // 330a15
- 1992 **na vā** 或無 3.2.2.2.1 // 334a28
- 1993 **navākāra** 九種 2.2.2.4.2, 4.2.1 [2] // 330b23, 341b02
- 1994 **navāghātavinayasamgrhīta** 所攝 … 調伏九惱 2.2.2.2.2 // 330a20
- 1995 **navota** 九經 4.1.2.8.1.4 // 339c15
- 1996 **na ... śrutaparamena bhavitavyam** 不應但聞即為究竟 2.4.4.3.3.2 // 332b21
- 1997 **na santi** 撥無 4.2.10.2.2.1 // 343c29f.
Chin.: “to deny the existence, to deny belief in” (see SCM s. v. 撥 [bō] and Hirakawa 1997 s. v. 撥無); contextual addition.
- 1998 **na santi** 無 3.1.2.2.17 // 333a07

See the n. on 2011.

- 1999 **na syāt** 應無 2.4.4.1.4.3² [2] // 331b20f., 331b22
- 2000 **nānātvasamjñā** 種種想 4.1.2.4.2.2.9² [2] // 338c26, 338c28
- 2001 **nānānekabhinnamatikatā** 見解種種非一差別不同 4.2.12.4 // 344b14f.
- 2002 **nānāvidha** 種種 2.2.2.1.2 // 330a05
- 2003 **nāma** 名 3.4.3 // 335b22
- 2004 **nāma** 者 2.2.2.4.1 // 330b14
- Skt. marks the *explicandum* here in an idiosyncratic way, Xuanzang uses the topicalizer 者, as he often does.
- 2005 **nāmapadavyaṅjanakāya** 名句文身 4.2.3.1.2 // 341c11f.
- 2006 **nāmapadavyaṅjanaśas** 名句文身 … 差別 4.2.3.1.2 // 341c05
- 名句文差別 in XYL 575a09f. 差別 has been interpreted here as corresponding to the Skt. suffix *-śas* to a certain extent. However, it should be noted that Xuanzang adds the word 差別 also relatively often in cases where Skt. has no correspondence at all (see, e.g., no. 0624; most of the other cases are not recorded in the present book).
- 2007 **nāmapadavyaṅjanaśas** 名句文身差別之相 4.2.3.1.2 // 341c08f.
- 名句文差別 XYL 5a13, which is more literal than the rendering in Yc. Regarding 差別, see the n. on 2006.
- 2008 **nāmarūpapratyaya** 緣名色 3.2.2.2.6 // 334b12
- 2009 **nāśayati** 壞 2.2.1.3.3 // 329b22
- 2010 **nāsti** 定無 2.4.4.2.2 // 332b01
- Chin.: “definitely does not exist.” Strictly speaking, this is a rendering of the Skt. phrase *nāsti X-saṃbhavaḥ* (“The possibility that X arises does not exist”).
- 2011 **nāsti** 全無 2.0.1 // 329a06
- 2012 **nāsti** 無 3.1.2.2.17, 3.5.2.4, 4.1.2.3.4.3.2², 4.1.2.8.1.2 [5] // 333a07, 336a07, 338b20, 338b22, 339c04
- In 3.1.2.2.17 = 333a07, Skt. has *A nāsti yāvad D na santi*; Chin. renders this as 無 ABCD.
- 2013 **nāsti** 無有 2.4.4.2.1.3, 3.5.4, 4.1.2.1.4 [3] // 331c13f., 336a16, 337c07
- 2014 **nāsti** 遠離 4.1.2.3.4.3.2 // 338b20

- 2015 **niḥsattvajīvapoṣapudgalatā** 遠離有情命者及養育者數取趣等
4.1.2.1.1.1 // 337a27f.

The particle 等 has no correspondence in the Skt. text. Probably, it has the usual meaning “etc.,” and Xuanzang deemed it necessary to indicate that there are more Indian terms for “soul” or a “self” than listed here. Even in the *YoBh*, longer lists of such terms are found, see, e.g., *SopBh* § 3.1.1, where, among others, the following words are listed: *jantu* (生者, Y_C 577a01), *manuja* (意生, 577a02) and *mānava* (儒童 [!], 577a02). The translation of the last-mentioned term poses problems. The Chin. word means “child, youth”; hence it fits **māṇava*, rather than *mānava* (which means “descendant of Manu, i.e. “man”; cf. the preceding term *manuja*, which has the same meaning in classical Skt.), but Xuanzang also uses this translation in the *MAVBh* and the *AKBh* (see *MAVBh*-I and *AKBh*-I, respectively). Elsewhere he uses the transcription 摩納婆 for *mānava*, see *AS*, p. 290. In this case it remains unclear, whether Xuanzang read *māṇava* or *mānava*. In Y_C 764b15, the transcription 摩納縛迦 appears in the same context, which should correspond to **māṇavaka*. The latter word has the same meaning as *māṇava*. Therefore, it has to be accepted that Xuanzang did not differentiate between the two different Skt. words. One should, however, also keep in mind that the Indian Buddhist definitions of these terms are often not based on the historically correct etymology.

- 2016 **niḥsaraṇa** 出離 2.4.4.1.1 etc. [13] // 331a21 etc.

- 2017 **niḥsaraṇa** 出離方便 3.4.1, 3.5.2.3 // 335b11, 336a01f.

Chin. “means to escape.” In the first of the two occurrences, Tibetan proceeds likewise (*nges par byung ba'i thabs*). The Skt. word *niḥsaraṇa* can indeed often be understood in this way because it belongs to the functions of the suffix *-ana* (see *AIG* II.2, §82). See also *saṃsāradoṣatanniḥsaraṇajña* (no. 3563).

- 2018 **niḥsaraṇa** 能出離 2.4.4.2.2 // 332b02f.

- 2019 **niḥsaraṇavastu** 出…事 2.4.4.1.1 // 331a20

- 2020 **niḥsaraṇavyapadeśa** 宣說…出離差別 2.4.4.2.1.3 // 331c10

- 2021 **niḥsaraṇasaṃjñāpūrvaka** 永出離想…爲先 4.1.3.3.1 // 340c02

The variant reading 永 for 求 is relegated to the notes in the Taishō edition, but is almost certainly the primary one. 永 contrasts very well with 暫 in the Chin. rendering of

vihārasaṃjñāpūrvaka (暫安住想 … 爲先). Both 永 and 暫 are additions made by Xuanzang, but they fit the intended meaning of the Skt. text very well.

2022 **niḥsaraṇīya** 順出離 2.4.4.2.1.1 etc. [6] // 331c02 etc.

2023 **niḥsaraṇopadeśaḥ kṛtaḥ** 說 … 出離 2.4.4.2.1.3 // 331c12f.

2024 **niḥsarati** 出離 2.4.4.2.1.3 // 331c12

2025 **niḥsarati** 能 … 進 3.5.2.2 // 335c29

2026 **niḥṣṛta** 能出離 2.4.4.2.1.2 // 331c06

2027 **nikāmākṛcchrākisaralābhin** 隨其所欲無澁無難 A10 // 344c11

2028 **nikāmākṛcchrākisarālābhin** 未隨所欲梗澁艱難 A9 // 344c09f.

In the Taishō edition, 梗 is a variant reading of 硬 and relegated to the notes. However, this is probably primary. Both the words 硬澁 and 梗澁 are attested (see HDC), but 梗澁 seems to fit the Skt. text somewhat better to and is also attested as an equivalent of both *kisara* and *kr̥cchra* in some reference works (see Ogiwara & Tsuji 1979, s. v. *akisara-lābhitā*, Hirakawa 1997, YoBh-I).

2029 **nigamayati** 3.5.1.1 // 335c09

2030 **nigamayya** 就 3.1.3.ad7–8, 3.1.3.ad25–28 [2] // 333b24, 333c12

See also the section with corrigenda to the critical edition of the *SamBh* (correction on *SamBh* 163.3)

2031 **nigrhya** 制伏 4.2.3.5.2 // 342a16

2032 **-nighāta** 制 See *mahāmallaṅghāta*.

2033 **nitya** 常 4.1.2.1.1.2 // 337b01

2034 **nityakāritā** 常有所作 4.2.2.1 // 341b10

2035 **nityakālaprasamsana** 一切時常稱讚 4.1.2.7.2 // 339b02

2036 **nidāna** 因緣 3.2.3 // 335a05

2037 **nidāna** 緣 3.1.3.ad37–40³ [3] // 333c23, 333c24, 333c25

2038 **nidānanimitta** 因緣相 3.2.1.0 etc. [9] // 333c26 etc.

342a05, 342a06: XYL (575b08f., 575b09f.) has 因相 instead. The YoBh-I, however, has the same equivalent as given above.

2039 **nidānāntarāya** 障 … 因緣相 4.1.2.4.2.3 // 339a04f.

Chin. literally corresponds to **nidānanimittāntarāya*.

- 2040 **nidānāmbananiṣevanīya** 因緣所緣應修習 3.2.2.2.26 // 334c21
- 2041 **nidhimukhadvayalābhavat** 猶如有人得二伏藏 4.1.2.4.2.2.7 // 338c23f.
- 2042 **-nidhyāyatva** 思察 See *atinidhyāyatva*.
- 2043 **nipaka** 常委 4.2.2.1², 4.2.2.2 [3] // 341b08, 341b10, 341b18
- 2044 **nipanna** 臥 3.2.2.2.20 // 334c10
- 2045 **nipuṇa** 審諦 4.1.2.8.1.4 // 339c14
- The Chin. text is much longer here (有所爲審諦圓滿), but only the above two characters are the real equivalents of Skt. See also 審悉 as an equivalent of *nipuṇa* in the present index (which refers to the textual passage immediately preceding the present one and is enlarged similarly) and as an equivalent of *naipuṇya* in YoBh-I as well as 審 as an equivalent of *nipuṇa* in Hirakawa 1997.
- 2046 **nipuṇa** 審悉 4.1.2.8.1.4 // 339c11
- 2047 **nipuṇakāritā** 委悉所作 4.2.2.1 // 341b10f.
- 2048 **nimagnakośa** 花胎藏沒在水中 4.1.2.8.1.3 // 339c07f.
- 2049 **nimitta** 相 2.4.4.1.2 etc. [47] // 331b1 etc.
- In addition, there is also a high two-digit number of occurrences of this Chin. equivalent in the rendering of compounds. The extremely high number is, of course, due to 相 being the standard rendering of *nimitta* and the latter being a central term of Yogācāra meditation theory. 相 is also the standard rendering of *lakṣaṇa*, but the latter term occurs much less often in the *SamBh* and *AsamBh*.
- 2050 **nimittatā** 相差別 0 // 328c09
- A somewhat free rendering in Chin. (see no. 2052). On the function of the suffix °tā in this Skt. word, see the discussion in Delhey 2009, 409, n.2.
- 2051 **nimittapratipakṣa** 對治相 2.4.4.2.2 // 332a24
- 2052 **nimittaprabhedatas** 相差別故 0 // 328c12
- 2053 **nimittavirodhatva** 相相違 2.4.4.2.2 // 332a29
- 2054 **nimittānusāra** 隨相 4.1.2.1.3.2 // 337b28
- 2055 **nimittānusārin** 隨相 4.1.2.1.3.2 // 337b27
- 2056 **nimittāmbana** 所緣諸相 3.2.4 // 335a24
- 2057 **nimīlayati** 閉 4.1.2.4.2.2.2 // 338c15

- 2058 **niyata** 決定 3.1.2.2.32 // 333b05
- 2059 **niyojayati** 先自安處 4.1.2.9.6 // 340a26f.
- 2060 **nirantaraprītisukhayoga** 無間隙喜樂和合 4.1.2.8.1.1 // 339b26
- 2061 **nirantaram** 無間 3.5.3 // 336a09
- 2062 **nirantarayoga** 無間相應 4.1.2.8.1.2 // 339c04
- 2063 **nirabhisamkāreṇa** 遠離加行 4.1.3.4.3.4 // 341a03
- 2064 **nirāmiṣa** 無染 4.1.2.7.0, 4.1.2.7.1 [2] // 339a25, 339a28
Chin.: “having no taints.”
- 2065 **niruddha** 滅盡 4.1.3.4.3.3 // 340c27f.
- 2066 **nirudhyate** 寂滅 4.1.3.3.2, 4.1.3.4.2 [2] // 340c07, 340c15
- 2067 **nirudhyate** 盡滅 2.4.4.1.2 // 331b06
- 2068 **nirudhyate** 滅 2.4.4.1.5, 4.1.3.1.3 [2] // 331b25, 340b26
- 2069 **nirudhyante** 滅 4.1.3.4.3.2 // 340c23
- 2070 **nirupadhiśeṣanirvāṇasukhāvāhana** 引無餘依涅槃^{TR}樂 4.1.2.7.4 // 339b09f.
- 2071 **nirupalepa** 不 … 染污 2.4.4.2.1.4.3 // 332a18
- 2072 **nirodha** 定 (!) 4.1.3.4.3.4 // 341a02
- Rather than translating *nirodha*, which has to be understood in the sense of *nirodhasamāpatti* here, Chin. uses a word that corresponds to “meditative attainment” (*samāpatti*) or any other meditative state.
- 2073 **nirodha** 盡滅 4.2.6 // 343a16
- 2074 **nirodha** 滅 2.4.4.1.5 etc. [7] // 331b26 etc.
- 2075 **nirodha** 滅盡 4.1.3.4.3.1, 4.1.3.4.3.3 [2] // 340c16f., 340c27
- 2076 **nirodhaṃ samāpadyamānasya naivaṃ bhavati** 入滅定時無有分別 4.1.3.4.3.4 // 341a01f.
- 2077 **nirodhadhātu** 滅界 4.2.12.3 // 344b11
- 2078 **nirodhasamāpatti** 滅盡定等三摩鉢底^{TR} 1.4 // 329a03
- 等 probably means “etc., and other” here but has no correspondence in the Skt. text. Therefore, it might be an interpretational addition by Xuanzang. However, the Sanskrit text gives the impression that *nirodhasamāpatti* (滅盡定) is the last item in a complete enumeration of meditative attainments.
- 2079 **nirodhasamāpatti** 滅盡三摩鉢底^{TR} 4.1.3.4.1 // 340c09

- 2080 **nirodhasamāpanna** 安住滅盡定者 4.2.6 // 343a18
- 2081 **nirodhānimittasamāpanna** 依滅盡相而入定者 (!) 4.1.3.4.2² [2] // 340c13, 340c15f.
The Sanskrit lemma is attested by the manuscript and the Tibetan translation. By contrast, Chin. seems to have read **nirodhanimittasamāpanna*.
- 2082 **nirodhālabhāna** 滅境 4.1.3.4.3.5² [2] // 341a10, 341a16
- 2083 **nirauadhika** 無執 4.1.2.7.0, 4.1.2.7.1 [2] // 339a25, 339a28
Chin.: “without grasping, without attachment.”
- 2084 **-niryāta** 出 3.5.4 // 336a16f. See *dvyasaṃkhyeyaniryāta*.
- 2085 **niryāsyāmi (fut.)** 當得 … 出離 3.4.2 // 335b20f.
- 2086 **-nirvartana** 究竟 See *kleśaprahāṇadr̥ṣṭadharmasukhavihāranirvartana*.
- 2087 **nirvāṇa** 2.4.3
- 2088 **nirvāṇa** 涅槃^{TR} 4.2.4.1.2² [2] // 342b18²
- 2089 **nirvāṇagamana** 向涅槃^{TR} 2.4.4.3.3.4 // 332b25
- 2090 **nirvāṇagāmin** 趣涅槃^{TR} 4.2.2.2 // 341b20
- 2091 **nirvikalpa** 無分別 3.2.2.2.22 // 334c17
- 2092 **nirvikalpapratibimbālabhāna** 無分別影像所緣 3.1.2.1, 3.1.2.2.16 [2] // 332c10, 333a04
- 2093 **nirvid** 厭 2.4.4.2.1.4.1 // 331c24
- 2094 **nirvidādi** 厭等 2.4.4.2.1.4.3 // 332a04
- 2095 **nirviddha** 3.5.2.4² [2] // 336a06²
- 2096 **nirviddha** 決擇 3.5.2.4 // 336a07
- 2097 **nirviddha** 已善簡 3.5.2.4 // 336a06
- 2098 **nirvidyate** 厭 4.1.2.1.3.2 // 337b22
- 2099 **nirvṛtta** 生 3.6.2.3 // 336b03
- 2100 **nirvedha** 決擇 4.2.5.2, 4.2.5.3, 4.2.5.4 [3] // 342c26, 343a01, 343a06
- 2101 **nirvedhabhāgīya** 決擇分 3.5.2.4² [2] // 336a05f., 336a08
- 2102 **nirvedhabhāgīya** 順決擇分 3.5.2.4, 4.2.5.0, 4.2.5.4 [3] // 336a04, 342c14, 343a04
- 2103 **nivaraṇa** 蓋 2.2.0, 2.2.1.3.3, 3.1.2.2.ad19–24 [3] // 329b10, 329b24, 333a19

- 2104 **niśāndhakāra** 夜暗 2.2.2.3.3 // 330b2
- 2105 **niśchidranirantaravāhin** 無間無斷相續而轉 3.1.2.2.23 // 333a16
- 2106 **niśritya** 爲依 4.1.1.1.3 // 336c06
- 2107 **niśritya** 依 3.3.1.3 etc. [13] // 335b01 etc.
- 2108 **niśritya** 依止 3.4.3, 4.1.2.9.6 [2] // 335b24, 340a28
- 2109 **niśritya** 以爲依止 4.1.3.1.2² [2] // 340b13, 340b15
- 2110 **niṣaṇṇa** 坐 3.2.2.2.20² [2] // 334c09, 334c10
- 2111 **niṣīdati** 宴坐 4.2.7.1.4 // 343b04
- 2112 **niṣīdati** 坐 4.2.1 // 341a29
- 2113 **niṣkrānta** 出家者 4.2.10.2.2.2 // 344a02
Chin.: “one who has left the household” (i.e., a monk).
- 2114 **niṣkrānta** 已出離 3.2.2.2.ad15–16 // 334b25
- 2115 **niṣkrāmati** 求出家 4.2.10.2.1 // 343c26
- 2116 **niṣṭhāgamanaparīkṣāyogena** 觀察究竟正道理故 2.4.4.2.2 // 332a25f.
- 2117 **niṣpattimārgakāla** 在於成滿道位 4.2.11 // 344a18
- 2118 **niṣpatsyate** 當辦 3.1.2.2.18 // 333a09
- 2119 **niṣpanna** 善成滿 2.1.2.6.1 // 329b03
- 2120 **niṣprītika** 離喜 1.1, 4.1.2.8.1.3² [3] // 328c16, 339c05, 339c06
- 2121 **nītārtha** 了義 2.4.4.3.1, 2.4.4.3.3.3 [2] // 332b10, 332b23
- 2122 **nītārtha** 有了義 2.4.4.3.3.3 // 332b22
- 2123 **nṛtta** 舞 2.2.2.1.1 // 329c29
- 2124 **neyārtha** 不了義 2.4.4.3.1, 2.4.4.3.3.3² [3] // 332b10, 332b22f., 332b23
- 2125 **naipakya** 常委 4.2.2.1 // 341b11
- 2126 **naipakya** 常委修 4.2.2.2 // 341b15
- 2127 **naiva** 不復 3.5.1.3 // 335c19
不復 = “no longer.”
- 2128 **naiva** 非 4.2.9.1.3 // 343c11
- 2129 **naiva śāśvato nāśāsvataḥ** 非常非無常 2.2.2.5.1 // 330c04
- 2130 **naivaśaikṣanāśaikṣa** 非學非無學 3.1.3.ad9–11 // 333b25

- 2131 **naiva śaikṣo nāśaikṣah** 非學非無學 1.3, 3.1.2.1, 3.1.2.2.11 [3]
// 328c29, 332c08, 332c28
- 2132 **naivasamjñānāsamjñāyatana** 非想非非想處 1.2 // 328c20f.
- 2133 **naivasamjñānāsamjñāyatanasamāpanna** 依非想非非想處相而入定 4.1.3.4.2 // 340c13f.
- 2134 **naivasamjñānāsamjñāyatanānimittasamāpanna** 依非想非非想處相而入於定 (!) 4.1.3.4.2 // 340c12
See the n. on 2081.
- 2135 **naivasamjñānāsamjñāyatanoccalita** 非想非非想處進趣 4.1.3.4.2 // 340c14f.
- 2136 **naiṣkramya** 出離 4.1.2.9.3² [2] // 340a08, 340a09
Chin.: “leaving.”
- 2137 **naiṣkramya** 離欲 2.4.4.2.1.4.2 // 331c29
Chin.: “getting free from (objects of) sensual desire.”
- 2138 **naiṣkramyacchandasaḥagata** 出離欲俱行 2.4.4.1.3.1 // 331b11
- 2139 **naiṣkramyavibandha** 障不令出家 4.2.10.2.2.1 // 343c28
Chin.: “obstruction that causes one not to leave household life.”
- 2140 **naiṣkramyādivitarka** 出離尋等 4.1.2.8.1.1 // 339b23
- 2141 **naiṣkramyāvasthā** 出家位 4.2.10.2.2.0 // 343c27
Chin. “state of having left household life.”
- 2142 **naiṣkramyopasamhita** 出離所引 4.2.7.1.4 // 343b03
- 2143 **no** 不 4.1.2.1.3.2, 4.1.2.8.1.1 [2] // 337b18, 339b27
- 2144 **no tu** 而不 3.1.2.2.12 // 332c29f.
- 2145 **no tu** 而未 4.2.7.1.2 // 343a25
- 2146 **no tu** 而無 4.2.3.8.3 // 342b01
XYL 575b28: 非.
- 2147 **no tu** 非 4.2.3.1.2 // 341c05
Cf. Ui 1961, s. v. *no tu*. See also the entries on *na tu* and *na ca punaḥ*.
- 2148 **no tu** 雖 … 非 4.1.2.1.3.2 // 337c02
Chin. “Even if ..., it is not the case that”; Skt.: “not, however, (...).”
- 2149 **no tu** 雖 … 若未 4.2.8.3 // 343b23f.

The question of whether 若 may be regarded as an element of the rendering of *no tu* is debatable. At any rate, 雖 … 未 (“even if …, not yet”) can certainly be regarded as a free rendering of the whole phrase *no tu*.

2150 **no tu** 未 4.1.1.4.3 // 337a24

In this case, the adversative component added by *tu* is not rendered in Chin.

P

2151 **pamsayati** 毀 4.2.4.1.3 // 342c01

2152 **pañca** 五 1.4 etc. [21] // 329a01 etc.

2153 **pañca** 五種 2.4.4.2.1.1, 2.4.4.2.3 [2] // 331c2, 332b04

2154 **pañcajñānika** 五 … 智 1.3, 4.1.2.7.0, 4.2.3.5.2 [3] // 328c26f., 339a24, 342a21

2155 **pañcama** 第五 2.4.4.2.3, 4.1.2.8.1.5, 4.1.2.8.2.2.2 [3] // 332b06, 339c21, 339c28

2156 **pañcama** 第五一種 2.4.4.2.3 // 332b05

2157 **pañcavidha** 有五種 4.1.1.2.1 // 336c18

2158 **pañcaskandha** 五蘊 3.2.2.2.3 // 334b06

2159 **pañcākāra** 五行相 4.1.2.7.0 // 339a25

2160 **pañcāṅga** 具足五支 2.3.1 // 330c14

2161 **pañcāṅga** 有五支 2.3.1 // 330c16f.

2162 **pañcāṅgika** 五支 1.3, 4.1.2.8.0, 4.1.2.8.2.1 [3] // 328c27, 339b13, 339c24

2163 **paṭu** 捷利 4.1.2.8.1.4 // 339c15

Cf. Hirakawa 1997 and HDC s. v. Chin. has literally: “his nature is bright/clever” (其性捷利).

2164 **pada** 句 4.2.12.4² [2] // 344b13²

2165 **padmapuṭa-** 紅蓮花 See the next entry.

2166 **padmapuṭodabinduvat** 如紅蓮花水滴 2.4.4.2.1.4.3 // 332a19

2167 **para** 他 2.2.2.5.1 etc. [5] // 330c01 etc.

2168 **para** 他人 4.1.1.2.1 // 336c20

2169 **para** 最第一 4.1.2.3.4.3.4 // 338b28

- 2170 **parataḥ ... asaṃghaṭṭaḥ** 不爲他之所逼惱 4.2.3.4.3.2.2 // 342a09
 XYL 575b12: 不爲他之所觸惱. ŚrBh II, 162.2 = Y_C 438c15: 他不惱觸 (not in YoBh-I).
- 2171 **paratas** 從他 3.5.1.2, 4.1.2.9.4 [2] // 335c12, 340a13
- 2172 **paratas** 他 4.1.2.8.1.4, 4.1.2.9.6, 4.2.8.3 [3] // 339c20, 340a27, 343b22
- 2173 **parato ghoṣaḥ** 從他音 3.1.2.2.37 // 333b12f.
- 2174 **parato ghoṣaḥ** 聞他音 3.1.3.ad37–40 // 333c22
- 2175 **paraduḥkhāpanayanādhyāsayapravṛttatva** 除他苦勝樂行轉 2.4.4.2.2 // 332a27
- 2176 **parapraṇīta** 他所建立 3.1.2.1, 3.1.2.2.37, 3.1.3.ad37–40² [4] // 332c17, 333b12, 333c19, 333c22
- 2177 **parama** 最第一 4.1.2.3.4.3.1, 4.1.2.3.4.3.2, 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 [4] // 338b18, 338b19, 338b26, 338c02
- 2178 **paramapāramiprāpta** 已得第一究竟 4.2.3.1.2 // 341c13f.
- 2179 **paralokatas** 住他世 4.1.3.1.4 // 340b27
- 2180 **parasukhānumodanākārapravṛttatva** 於他樂事隨喜行轉 2.4.4.2.2 // 332a28
- 2181 **parasukhopasamhāralakṣaṇa** 恒欲與他安樂爲相 2.2.2.2.2 // 330a19
- 2182 **parābhīghātādyadhipateya** 他逼等增上力 2.4.4.1.3.2 // 331b03
- 2183 **parāmarśana** 觸 2.2.2.4.1 // 330b19
 It is probable that the character 相 placed before the character immediately preceding 觸 has to be understood as referring to 觸, too. Regarding the meaning of 相 in this context, see the note on *āmarśana*.
- 2184 **parārthakaraṇīya** 利他事 2.2.2.4.1 // 330b14
- 2185 **paricaryākarmaṇ** 作…事 2.2.2.4.1 // 330b20
 Chin. is no exact equivalent of the Skt. Only *-karman* is rendered here. The term is used here in a non-technical sense. Therefore, Xuanzang does not use his standard equivalent. The omission of *paricaryā-* poses no problem because the context makes clear what is meant here.
- 2186 **-paricārita** 承事 See the n. on no. 4070.

- 2187 **paricārita** 所行事 2.2.2.4.1 // 330b18f.
- 2188 **-paricārita** 所行之事 See no. 4070.
- 2189 **parijānāti** 遍知 3.1.2.2.12 // 332c29
- 2190 **parijānāti** 了知 2.4.4.1.3.1 // 331b10
- 2191 **parijñātavya** 當知 4.2.4.1.1 etc. [6] // 342b16 etc.
- 2192 **parijñāmanasikāra** 遍知作意 3.1.2.1, 3.1.2.2.12, 3.1.3.ad12–14 [3] // 332c08f., 332c29, 333b27
- 2193 **parijñāya** 知已 2.4.4.1.2, 4.1.2.9.4 [2] // 331b03, 340a18
In 340a18, Chin. has additionally 如實 (“according to truth”) before 知已.
- 2194 **parijñeya** 當知 4.2.4.0 // 342b06
- 2195 **pariñāmayanti** 轉變 4.1.1.4.3 // 337a25
- 2196 **paridahyate** 燒 2.4.4.2.1.4.3 // 332a13
Alternative rendering in ŚAG 3, verse 1 = Yc 372a24 and 26: 遍燒然.
- 2197 **paridāha** 燒 2.4.4.2.1.4.3 // 332a13
- 2198 **paridīpayati** 顯 4.2.2.1, 4.2.2.2² [3] // 341b11, 341b17, 341b20
- 2199 **paridīpita** 示現 4.1.2.7.0 // 339a25
- 2200 **paridīpita** 所顯示 4.1.2.3.4.2 // 338b07
- 2201 **paridīpita** 顯 3.2.2.2.20, 4.2.11 [2] // 334c12, 344a23
- 2202 **parinirvāṇa** 般涅槃^{TR} 4.2.10.2.1 // 343c25
- 2203 **pariniṣpatti** 成就 3.6.1 // 336a22f.
- 2204 **paripūrayati** 令滿 4.2.8.0 // 343b10
- 2205 **paripūri** 圓滿 4.2.8.0, 4.2.8.2², 4.2.8.4 [4] // 343b09, 343b18, 343b19, 343b27
- 2206 **paripūri** 得圓滿 4.1.2.9.6 // 340b02
The use of 得 is due to the transformation of the Skt. nominal sentence into a verbal one.
- 2207 **paripūrṇa-** 極 See *paripūrṇasukhapratīsaṃvedana*.
- 2208 **paripūrṇa** 圓滿 4.1.2.8.1.1 etc. [5] // 339b18f. etc.
- 2209 **paripūrṇo bhavati** 得圓滿 4.1.2.9.5 // 340a26
- 2210 **paripūrṇasambhātā** 已得所修資糧圓滿 4.2.4.1.2 // 342b18f.
所修 (“cultivated”) is an addition.

- 2211 **paripūrṇasukhapratisamvedana** 受極樂 2.4.2 // 331a07
- 2212 **paripūrṇo bhavati** 得圓滿 4.1.2.9.5 // 340a26
- 2213 **pariprīṇayati** 遍適悅 4.1.2.8.1.1 // 339b17
- 2214 **pariproksya** 澆灌 4.1.2.8.1.1 // 339b23f.
- 2215 **parimīmāṃsate** 觀 3.1.2.2.28 // 333a27
- 2216 **parivarjanīya** 應遠離 3.2.1.0, 3.2.1.3A, 3.2.1.4B, 3.2.3 [4] // 333c26f., 333c28, 334a18, 335a08
- 2217 **parivarta** 轉 4.2.4.2 // 342c11
- 2218 **parivartayati** 背 4.1.2.4.2.2.2 // 338c16
 The character 背, obviously used here in the sense of “turn something away from” (lit.: “turn the back on”), is sufficient to express the meaning of the Skt. text. Therefore, Xuanzang has not translated Skt. *anyatas* here.
- 2219 **pariśuddha** 淨行 (?) 2.1.2.1 // 329a25
 行 may be due to Xuanzang’s somewhat free rendering, rather than an element of the translation of the word *pariśuddha* proper. It is more likely to mean “practice” here. Note that he also adds 所修 (“which has been cultivated”) before 淨行.
- 2220 **pariśuddha** 清淨 4.1.2.8.1.4 // 339c08
- 2221 **pariśuddha** 清淨鮮白 4.1.2.8.1.4 // 339c18
 鮮白 is Xuanzang’s standard rendering of *pariyavādāta* (or at least a part thereof). The latter word often occurs after *pariśuddha*. Hence, the Chin. rendering is probably either due to a variant in Xuanzang’s copy of the Skt. text or due to his editorial decision. Also note the rendering of *pariśuddhatva* below, where at least the character 白 (“white”) occurs as well.
- 2222 **pariśuddha** 善清淨 4.1.1.4.2³ [3] // 337a18, 337a21, 337a22
- 2223 **pariśuddha** 圓滿清 4.1.1.1.3 // 336c06
- 2224 **pariśuddhacaturthadhyānalābhin** 證得清淨第四靜慮者 4.1.2.8.1.4 // 339c13
- 2225 **pariśuddhataratamabhāva** 圓滿清淨轉增勝 4.1.2.3.3.2 // 338a14
- 2226 **pariśuddhatva** 已得圓滿清白 3.5.4 // 336a12f.
- 2227 **pariśuddhi** 清淨 4.2.8.2 // 343b21
- 2228 **pariśuddhitas** 清淨 4.1.2.7.0 // 339a26

2229 **pariśuddhyāmbanāmbana** 緣清淨所緣 3.1.2.2.18 // 330a10

2230 **pariśudhyate** 清淨 4.1.2.1.5 // 337c12

2231 **pariśodhayati** 受學 (!) 4.1.2.9.3 // 340a10f.

The Skt. verb has two objects; Xuanzang has two different equivalents, each construed with one of the two objects. The first verb is given above and refers to *śīla*. Taken together, the verb and object rather mean “takes upon himself the rules of moral and ascetic behavior” than “purifies his moral and ascetic behavior.” The second verbal predicate is 修治淨 and refers to *ājīva*. Read as a series of one-character words this is “cultivate, adjust/put in order, and purify.” However, 修治 appears several times as a fixed two-character set elsewhere in this index, as well as in Chin. in general and can, *inter alia*, mean “to repair, to mend; to make; to arrange.” Especially notable is its appearance in *pariśodhita* (see also similar equivalents in YoBh-I) also, where it is again accompanied by 淨, with the latter character placed in the beginning rather than the end (see below). In the same order as in *pariśodhita*, the characters also appear once in the rendering of *prayogaparikarmārtham*, in which *parikarman* can indeed be understood as both purification and arrangement/preparation (see, e.g., pw).

2232 **pariśodhita** 淨修治 3.6.2.1 // 336a26f.

2233 **pariśodhya** 圓滿清 4.1.2.3.4.2 // 338b14

2234 **pariṣkāra** 具 4.1.2.9.2³ [3] // 340a03, 340a05, 340a07

2235 **-pariṣkāra-** 資助 See *samādhipariṣkāārtha*.

2236 **pariṣkrta** 善修治 4.1.3.4.3.4 // 341a05

2237 **pariṣyandayati** 遍滋潤 4.1.2.8.1.1 // 339b16

2238 **parisamāpta** 已說 2.Ω // 332c1

2239 **parispharati** 遍充滿 4.1.2.8.1.1 // 339b16

2240 **parihāṇi** 退 A12 // 344c14

2241 **parihāṇi** 退失 4.2.8.4 // 343b29

2242 **parihīṇa** 退失 A12 // 344c15

2243 **parihīyate** 復退失 4.2.3.2 // 341c17

One may consider 復 as an addition of Chin., but similar expressions appear repeatedly before derivatives of the root *hā*. XYL 575a21, however, does not contain the additional character.

- 2244 **parihīyate** 還復退失 3.5.2.1 // 335c26
 Chin. 還復 means “to return” or “again.” Cf. also the preceding note.
- 2245 **parihīyate** 退 3.5.2.1, 3.5.2.2, 4.2.4.1.3 [3] // 335c25, 336a01, 342c04
- 2246 **parihīyate** 退失 4.2.4.1.1, 4.2.4.1.2, 4.2.4.1.3 [3] // 342b10, 342b23f., 342b28
- 2247 **parīkṣāsūnyatā** 觀察空 4.1.2.1.1.2² [2] // 337a29, 337b09
- 2248 **parīṭṭa** 小 1.3, 4.1.1.2.2, 4.1.2.3.1.1² [4] // 328c24, 336c28, 337c25, 337c25
- 2249 **parīṭṭa** 少 4.1.1.1.1 // 336b21
- 2250 **parīṭṭakaviṣayarūpadarśana** 觀少色 4.1.2.3.1.1 // 337c25f.
- 2251 **parīṭṭaśraddhācchandādhimokṣatva** 小信小欲小勝解 4.1.2.3.1.1 // 337c26
- 2252 **paraiti (parā +√i)** 趣 4.2.5.2, 4.2.5.3, 4.2.5.4 [3] // 342c26, 343a01, 343a06
- 2253 **parokṣa** 不現前 2.1.1.5 // 329a21f.
- 2254 **-pariyanta** 爲後 See *ānimittapariyanta*.
- 2255 **-pariyanta** 最爲後邊 See *anāsravacittabhūmipariyanta*.
- 2256 **pariyavadāta** 鮮白 4.1.2.8.1.4 // 339c10
- 2257 **pariyavadāta** 圓滿…白 4.1.1.1.3 // 336c06
 The characters 圓滿 appear only once in Chin., namely in the rendering of the immediately preceding Skt. word *pariśuddha* but it is fairly probable that they apply to the character 白 as well.
- 2258 **pariyavadāpya** 圓滿…白 4.1.2.3.4.2 // 338b14
 圓滿: these characters only appear once in Chin., namely in the rendering of the immediately preceding Skt. word *pariśodhya*, but it is fairly probable that they apply to the character 白 as well.
- 2259 **-pariyavasāna** 後邊 See *rūpadhātupariyavasāna*.
- 2260 **pariyavasthānatas** 纏故 2.4.4.1.2 // 331b07
- 2261 **pariyavasthānatas** 現纏 2.4.4.1.5 // 331b26
- 2262 **pariyavasthānavimokṣa** 解脫諸纏 2.4.4.2.1.4.3 // 332a08
- 2263 **pariyavasthānānuśaya** 纏及隨眠 3.2.2.2.ad15–16 // 334b28
- 2264 **pariyavasthānānuśayapratipakṣa** 能對治纏及隨眠 3.2.2.2.ad15–16 // 334b29

- 2265 **paryavasthānālambanānuśayavimokṣa** 解脫諸纏所緣隨眠
2.4.4.2.1.4.3 // 332a16
- 2266 **paryādānaṃ gacchati** 究竟 2.4.4.1.2 // 331b06
- 2267 **paryāya** 差別 2.4.4.3.3.1 // 332b18
- 2268 **paryāya** 門 3.1.3.ad7–8, 3.1.3.ad15–18 [2] // 333b24, 333c03
- 2269 **-paryāya** 名差別 See *dhyānaparyāya*.
- 2270 **paryāya** 言 4.1.2.8.1.2 // 339c03
- 2271 **paryāyanirvāṇa** 差別涅槃^{TR} 2.4.3² [2] // 331a17f., 331a19
- 2272 **parvatasthānīya** 山…喻於 4.1.2.8.1.2 // 339b28
Chin.: “the mountain [in the simile] is analogous to.”
- 2273 **paścāt** 後 2.1.2.6.1 etc. [5] // 329b03 etc.
- 2274 **paścāt** 後方 4.1.1.2.1, 4.1.2.1.5 [2] // 336c17, 337c11
- 2275 **paścāt** 今 4.1.1.2.1 // 336c27
Skt. “afterwards, later”; Chin. “now” (free rendering).
- 2276 **paścima** 後 2.2.1.4.5, 4.1.3.1.2 [2] // 329c17, 340b19
- 2277 **paścima** 最後 0 // 328c10
- 2278 **paśyati** 觀 4.1.2.4.1.1 // 338c08
- 2279 **paśyati** 觀 1.2 etc.[10] // 328c17 etc.
- 2280 **paśyati** 見 4.1.1.2.1, 4.1.2.4.1.2 [2] // 336c18, 338c09
- 2281 **paśyati** 能觀 2.3.4² [2] // 330c29²
- 2282 **paśyati** 能觀見 4.2.3.6 // 342a23
XYL (575b19) 能知見.
- 2283 **paśyant** 觀 See the n. on 2287.
- 2284 **paśyant** 觀見 2.2.2.5.2 // 330c06
- 2285 **paśyant** 所觀 3.2.2.2.10 // 334b18
The case is similar to 2789; see my remark there.
- 2286 **paśyant** 所見 4.1.2.4.2.2.5 // 338c19

The character 所 becomes explainable by how Xuanzang translates the Skt. text (*rūpāṇy apaśyato 'paripūrṇam vā paśyataḥ*) here: 不見衆色。設有所見而不圓滿 (“[If the meditator] does not see forms, [or] supposing that/[even] if there are [forms] that are seen, yet [they are] not [seen] completely”). Xuanzang emulates the active construction in the cases of the first participle, but changes it in the case of the second participle.

2287 **paśyant** 謂 4.1.2.4.2.2.9 // 338c28

paśyant refers to two objects in Skt. In Chin., it is rendered twice, with one word referring to each of the two objects. The first object is preceded by 謂, and the second by the verb 觀: “regarding himself as superior and viewing others as inferior” (謂己爲勝。觀他爲劣); Skt.: *ātmānam utkṛṣṭaṃ paśyan paraṃ ca hīnam*).

2288 **pāmsudhāvakaśūtra** 盪塵經 4.2.10.0 // 343c17

2289 **pānaka** 飲 2.2.1.4.2 // 329c04

2290 **pāpa** 惡業 2.1.1.5 // 329a19

2291 **pāpika** 邪惡 4.2.10.2.2.1 // 343c29

2292 **pāramiprāpta** 證得 … 究竟 4.2.3.1.2 // 341c14f.

The full wording of Chin. is 證得第一究竟. However, 第一 should correspond to **parama-*, which is missing in the Skt. text. Either Chin. had a textual variant, or it is an editorial addition.

2293 **-pāripūri** 圓滿 2.1.0 See no. 2726.

2294 **-pārśva-** 邊 See no. 1102.

2295 **pārśvatas** 傍 4.1.2.8.1.2 // 339c02

2296 **pikkāra** 叱 4.1.2.8.1.4 // 339c20

pikkāra is a rare word with an unclear meaning, but not completely unattested elsewhere (see Delhey 2009, 200, n. 490). Chin. 叱 has several meanings, including “scold loudly,” “cry out,” and “orders uttered in a loud voice” (see HDC). This would fit very well. Moreover, Tib. *smad pa* (“blame, reproof”) fits the first meaning of the Chin. character given above. However, regarding the Chin. rendering, see also the n. on *hakkāra* (no. 4062).

2297 **piṇḍārtha** 總義 4.1.2.8.1.5 // 339c23

2298 **-piṇḍī** 搏 See *snātrapīṇḍī*.

2299 **-pīḍana-** 急捉持 4.1.2.4.2.2.6 // 338c21f.

2300 **pīyate** 飲 2.2.1.4.2 // 329c04

2301 **puṇyagāmin** 趣福德 4.2.2.2 // 341b19

2302 **puṇyāneñjyopaga** 依趣福不動 2.4.4.3.3.4 // 332b24

It is somewhat unclear whether both characters 依 and 趣 belong to the rendering of this Skt. compound, more so since 所依趣 is once attested as a rendering of *pratisarati* (see YoBh-I) and the four *pratisaraṇas* are the topic of the textual passage in which the

Skt. term occurs. However, such an understanding seems to be grammatically problematic. Moreover, at least 趣 alone often renders Skt. *-upaḡa*.

- 2303 **puḡgala** 補特伽羅^{TR} 2.4.4.3.3.1, etc. [5] // 332b18 etc.
- 2304 **puḡgala** 數取趣 2.4.4.3.1, 2.4.4.3.3.1² [3] // 332b09, 332b16, 332b19
- Chin.: “one who grasps modes of rebirth again and again.” Cf. AAĀ 81.6f.: *punaḡ punar gatiṣu līyata iti puḡgalaḡ*. See also footnote 41.
- 2305 **puḡgaladvayamātratā** 補特伽羅^{TR} … 唯二 4.1.2.3.3.2 // 338a17
- 2306 **puḡgalatas** 補特伽羅^{TR} 4.1.2.7.0 // 339a26
- 2307 **punaḡ punaḡ** 數數 4.1.1.1.1 // 336b27
- 2308 **punar** 2.0.1 etc. [40] // 329a04 etc.
- 2309 **punar** 復 1.3 etc. [20] // 328c22 etc.
- 2310 **punar** 復次 3.0, 3.2.3, 4.2.11 [3] // 332c01, 335a04, 344a13
- 2311 **punar** 更 … 復 2.1.1.2 // 329a13f.
- 2312 **punar** 即 2.4.4.2.1.4.2 // 331c29
- punar* is listed in Hirakawa 1997 as one of the possible equivalents of 即. In the present case, *punar* stresses the fact that the topic is now the practitioner’s attention to a wholesome object, while it was directed to an unwholesome object before.
- 2313 **punar** 然 2.4.2 // 331a12
- 2314 **punar** 又 2.2.2.2.2 etc. [14] // 330a18 etc.
- Seemingly used for both sentence-initial *punar* and for *punar* in the second position of the sentence.
- 2315 **punar** 又復 2.4.4.2.1.4.3, 4.1.2.1.3.2 [2] // 332a05, 337c04
- 2316 **punar** 者 2.2.2.5.1 // 330b29
- Skt. indicates that the preceding *explicans* becomes itself the *explicandum*. Alternatively, one can simply understand *punar* as “furthermore.” Xuanzang uses the topicalizing particle 者 as he very often does to indicate an *explicandum*.
- 2317 **punar aparam** 又 4.2.5.2, 4.2.5.3, 4.2.7.1.2 [3] // 342c20, 342c26, 343a24
- 2318 **puratas** 前 3.2.2.2.20 // 334c11
- 2319 **puruṣa** 男 2.2.2.1.1 // 329c29

- 2320 **pūrṇa** 充滿 2.2.2.1.2 // 330a05
- 2321 **pūrva** (adj.) 前前 3.1.3.ad37–40 // 333c24
- 2322 **pūrva** (adj.) 已前 4.1.2.8.1.1 // 339b17
- 2323 **-pūrva** (ifc.) 爲上首 See *vipaśyanāpūrva*.
- 2324 **pūrvaka** (fem. °vikā) 初 2.4.4.2.3, 4.1.3.1.2 [2] // 332b04, 340b19
- 2325 **pūrvaka** 過去 3.4.2 // 335b18
- 2326 **pūrvaka** 前 2.4.4.2.3, 3.1.3.ad7–8, 3.2.3 [3] // 332b04, 333b24, 333a05
- 2327 **-pūrvaka** (ifc.) 爲上首 See *śamathapūrvaka*.
- 2328 **-pūrvaka** (ifc., fem. °vikā) 爲先 See, e.g., *avipratīśārap*°.
- 2329 **pūrvakagrāhakaharmapratyavekṣā** 觀前前能取法 3.2.2.2.20 // 334c12
- 2330 **pūrvamaṅgama** 前導 4.1.2.9.3 // 340a07
Chin. adds 次第義, obviously inspired by the preceding occurrence of *pūrvamaṅgamānupūrvārtha* (前導次第義).
- 2331 **pūrvamaṅgama** 爲導首 4.1.2.9.6 // 340a26
- 2332 **pūrvamaṅgamaṃ kṛtvā** 爲上首 3.1.2.2.19, 3.1.2.2.20 [2] // 333a11f., 333a13
- 2333 **pūrvamaṅgamānupūrvārtha** 前導次第義 4.1.2.9.2 // 340a05f.
Used in the instr. (-*arthena* [“in the sense of”]); rendered by Chin. with 由 … 故.
- 2334 **pūrvam** (ind.) *tāvat ... tatas* 先 … 次 4.1.1.4.2 // 337a15
- 2335 **pūrvaniruddhatva** 先滅 4.1.3.4.3.4 // 341a03f.
- 2336 **pūrvapada** 前句 4.2.12.4 // 344b15
- 2337 **pūrvam** (ind.) 本嘗 3.4.4 // 335b29
- 2338 **pūrvam** (ind.) 前 4.1.1.2.1 // 336c26
- 2339 **pūrvam** (ind.) 先 2.1.2.6.1 [12] etc. // 329b02 etc.
- 2340 **pūrvam** (ind.) 先時 3.5.1.3 // 335c16
- 2341 **pūrvam** (postpos. + abl.) 於 … 位前 4.2.10.2.2.1 // 344a01f.
See also the n. on 3523.
- 2342 **pūrvarātrāpararātram** 初夜後夜 3.2.1.3B.1 // 334a02
Also attested in ŚrBh I, 62.3f. = Yc 402a14. The meaning in both Skt. and Chin. must be “in the first and last watch of the night.”

For *apararātra*, the EDSHP (s. v.) lists two different basic meanings, namely, “the last watch of the night” and “latter half of night,” but only the first meaning given there makes sense in the present context, in which the practice of staying awake is dealt with. To understand Skt. and Chin. as “first half of the night and second half of the night” would mean that a monk practitioner should not sleep at all at night, which is, of course, not true. Xuanzang explicitly explains in Y_C 411c10–12, that in the expression 初夜後夜, the first two characters refer to the first quarter of the night and 後夜 to the fourth quarter. Also note that in Y_C 411c14 he translates the Skt. expression *rātryāḥ prathamē yāme* (ŚrBh I, 150.10; “during the first watch of the night”) with 於初夜分 (“in the first part of the night”). Usually, a *yāma* lasts three hours, resulting in four watches in the daytime and four in the night, which confirms Xuanzang’s aforesaid explanation (see, e.g., pw and Apte 1957–1959). However, normally, the first third and last third of the night should be reserved for staying awake and practicing meditation (see, e.g., Frauwallner 1953 p. 171), and the ŚrBh also seems to be based on the concept of only three watches in the night. So, the matter is rather complex, but it is obvious that the headword has to be understood as “first and last of more than two watches of the night.”

2343 **pūrvavat** 如前 2.3.2 etc. [13] // 330c22 etc.

In Chin., it appears more often than not with explanatory additions, e.g., “as said/explained before” (如前說).

2344 **pūrvavyavacārita** 先所觀 3.1.2.2.28 // 333a28

2345 **pūrvavyākhyāta** 等 … 已如前釋 4.1.2.8.1.5 // 339c21f.

2346 **pūrvasaṃbhāra** 先資糧 3.1.3.ad37–40 // 333c23f.

2347 **pūrvānubhūta** 曾經 3.2.2.2.12 // 334b20

2348 **pūrvānubhūta** 先所領受 2.2.1.1 // 329b13f.

2349 **pūrvokta** 如前已說 4.1.3.2 // 340b29

2350 **ṛcchjeta** 問 4.2.12.4² [2] // 344b16, 344b17

2351 **ṛthak** 別 2.4.4.2.1.3, 2.4.4.2.1.3 [2] // 331c09, 331c12

2352 **ṛthagjana** 異生 3.6.2.4 [1] // 336b08

2353 **ṛthivī** 大地 4.1.2.3.3.1 // 338a09

2354 **ṛṣṭa** 問 4.2.12.4² [2] // 344b15, 344b17

2355 **ṛṣṭhatas** 在後 3.2.2.2.20 // 334c11

2356 **-poṣa-** 養育者 4.1.2.1.1.1 // 337a27f.

See *niḥsattvajīvapoṣapudgalatā*. 養育者 means “nourisher, nurturer.” Besides this translation, Xuanzang also uses the briefer rendering 養者 at times (see AKBh-I, AS, p. 290).

2357 **paurāṇa** 曾所經 2.2.2.4.1 // 330b08

Chin.: “what has been experienced.”

2358 **paurāṇa** 昔所曾經 2.2.1.4.2 // 329c07

Chin.: “what has been experienced in the past.”

2359 **paurāṇa** 昔所經歷 2.2.1.4.1 // 329b29

Chin.: “what has been experienced in the past.”

2360 **prakṛtyā** 爲性 3.4.4 // 335b29

2361 **pragr̥hñant** 策 3.2.2.2.23 // 334c18

In Chin., the characters 策心所取 correspond to *cittaṃ pra-gr̥hñataḥ*. However, 所取 may be interpreted as an addition by Xuanzang (“[*nimitta*] that is taken up”). XYL 575c06 has 起執取 instead; there, the character 取 seems to belong to the rendering of the Skt. headword proper.

2362 **pragraha** 舉 3.2.1.3B.2, 4.2.3.10 [2] // 334a09, 342b04

XYL 575c05 (corresponding to 342b04): 執受.

2363 **pragrahanimitta** 舉相 3.2.2.1, 3.2.2.2.23 [2] // 334a24, 334c18

2364 **pragrahānabhyāsa** 不曾修舉 3.2.1.3B.2 // 334a09

2365 **praghārin** 弱 4.1.2.8.1.1 // 339b27

2366 **pracāra** 2.1.1.5 // 329a23

2367 **pracāra** 行 2.4.4.1.2 // 331b05

2368 **prajahāti** 斷 3.1.2.2.12 // 333a1

2369 **prajahāti** 能漸捨 2.4.4.1.2 // 331b07

漸 (“drop-by-drop, gradually; in sequence, one after another”) is an addition.

2370 **prajahāti** 能棄捨 4.1.2.9.4 // 340a23

2371 **prajahāti** 棄捨 3.1.2.2.35 // 333b09

2372 **prajahāti** 捨 2.4.4.1.2, 3.2.4, 4.1.1.2.1, 4.1.2.9.4 [4] // 331b09, 335a22, 336c24, 340a22

2373 **prajahāti** 正捨 3.1.2.2.26 // 333a24

2374 **prajānant** 能了知 3.5.1.2 // 335c14f.

2375 **prajānāti** 了知 2.4.4.1.2 etc. [4] // 331a28 etc.

- 2376 **prajānāti** 能 … 了知 4.2.8.3 // 343b25 etc.
- 2377 **prajānāti** 能知 4.2.8.3 // 343b23
- 2378 **prajānāti** 應當 … 了知 2.4.4.1.2 // 331a24
- 2379 **prajānāti** 應 … 知 2.4.4.1.2 // 331a26f.
- 2380 **prajānāti** 知 2.4.4.1.2, 4.2.7.1.2, 4.2.12.2² [4] // 331a27, 343a25, 344b02, 344b05
- 2381 **prajñapyate** 4.1.2.3.3.2 // 338a15
- 2382 **prajñapyate** 建立 4.1.2.3.3.2 // 338a17
- 2383 **prajñapyate** 施設 4.1.2.3.3.2⁴ [4] // 338a12, 338a13, 338a16, 338a18
- 2384 **prajñā** 慧 3.1.2.2.1 etc. [5] // 332c19 etc.
- 2385 **prajñā** 智慧 3.2.2.2.32 // 335a03
 Chin. additionally qualifies this wisdom as “subtle, profound” (微妙).
- 2386 **prajñāprabheda** 分別慧 4.1.2.6.3 // 339a20
- 2387 **prajñāyate** 施設 (!) 4.2.12.4 // 344b14
 Is Chin. based on a textual variant?
- 2388 **praṇāśa** 失 2.4.4.3.4 // 332b26
- 2389 **praṇidadhāti** 可希願 4.1.2.1.4 // 337c09
- 2390 **praṇidadhāti** 生希願 4.1.2.1.5 // 337c15
- 2391 **praṇidadhāti** 願 4.1.2.1.5 // 337c15
- 2392 **praṇidadhāti** 願樂 4.1.2.4.2.2.11 // 339a03
- 2393 **praṇidhānasahagata** 誓願俱行 4.2.3.5.2 // 342a16
- 2394 **-praṇidhijñāna-** 願智
 See no. 0460 and 0462. For the equivalent 妙願智, see the n. on 0461.
- 2395 **praṇīta** 妙 2.2.2.1.1, 4.2.3.5.1 [2] // 329c26, 342a13
- 2396 **praṇīta** 勝 4.1.1.2.2 // 337a02f.
- 2397 **-praṇīta** 所建立 See *parapraṇīta*.
- 2398 **praṇīta** 微妙 4.1.2.7.3, 4.1.3.3.2, 4.2.3.5.2 [3] // 339b06, 340c05f., 342a20
- 2399 **pratikūlatā** 背 2.4.4.2.1.4.1 // 331c28
- 2400 **pratikūlatā** 棄背爲性 2.4.4.2.1.4.1⁴ [4] // 331c25, 331c27, 331c28, 331c29

- 2401 **pratikūlakāra** 棄背行 2.4.4.2.1.4.3 // 332a04
- 2402 **pratigrhṇāti** 能取 4.1.2.1.3.2 // 337b28
- 2403 **pratigha-** 瞋恚 See the entries on *pratighanimitta*.
- 2404 **pratigha** 瞋恚性 2.2.2.2.1² [2] // 330a12, 330a14f.
- 2405 **pratighanimitta** 瞋恚之相 2.2.1.2, 2.2.1.2 [2] // 329b16, 329b17
- 2406 **pratighanimitta** 瞋恚相 2.2.2.2.1² [2] // 330a12f., 330a15
- 2407 **pratiñāta** 先立期契 4.2.3.3.2.1 // 341c24f.
- 2408 **pratinīṣevanīya** 應修習 3.2.1.0, 3.2.1.4A, 3.2.1.4B, 3.2.3 [4] // 333c27, 333c29, 334a18f., 335a09
- 2409 **pratinīsevate** 修習 3.2.4 // 335a20
- 2410 **pratinīsevamāṇa** 修習 … 時 3.2.4 // 335a22
- 2411 **pratipakṣa** 對治 2.4.4.2.1.3, 3.2.1.4B [2] // 331c13, 334a17f.
Numerous further attestations of the Chin. equivalent can be found in the translation of Skt. compounds.
- 2412 **pratipakṣa** 能治 2.2.2.3.3² [2] // 330b03, 330b06
- 2413 **-pratipakṣa** 治
There are several instances of this equivalent, e.g., *aratipratipakṣa*.
- 2414 **pratipakṣabhāvanāviśeṣa** 約修對治有差別 2.4.4.2.1.3 // 331c09f.
- 2415 **pratipakṣaviśeṣa** 對治差別 2.4.4.2.1.3 // 331c10f.
- 2416 **pratipad** 行 4.2.2.2, 4.2.2.2, 4.2.2.2 [3] // 341b19, 341b20²
- 2417 **pratipaddvayamātratā** 行唯二 4.1.2.3.3.2 // 338a17
- 2418 **pratipaddvayamātratā** 行 … 唯二 4.1.2.3.3.2 // 338a15
- 2419 **pratipadyamāna** 行 3.3.1.3 // 335b02
- 2420 **pratipadyamāna** 於修 … 行時 2.4.4.3.3.4 // 332b25f.
- 2421 **pratipuṭati** 壞散 2.4.4.2.1.4.1 // 331c21
- 2422 **pratiprasabdhalabdhamārga** 安隱道 4.2.3.5.1 // 342a13
- 2423 **pratiprasabdhalabdhamārga** 得安隱道 4.1.2.7.3, 4.2.3.5.2 [2] // 339b07, 342a20
- 2424 **pratibimba** 影像 3.2.2.2.22 // 334c17
- 2425 **-pratibhāga** 相對 See *tatsahāyapratibhāga*.
- 2426 **pratimukham** 現前 4.2.1 // 341a29

- 2427 **pratīlabdha** 得 3.6.2.1 // 336a26
- 2428 **pratīlabdha** 輕安 (!) 3.2.2.2.29, 3.2.2.2.30 [2] // 334c26, 334c27
Chin. must be based on a (secondary) textual variant; see Delhey 2009, 172, n. 291 and 292.
- 2429 **pratīlabdha** 所得 4.2.3.9.1, 4.2.5.2, A11, A12 [4] // 342b02, 342c23, 344c13, 344c15
XYL 575c01 (corresponding to 342b02): 已得.
- 2430 **pratīlabdha** 已得 3.2.2.2.26 // 334c22
- 2431 **pratīlabdha** 已證得 2.1.1.1 // 329a11
- 2432 **pratīlabdhādhigatābhīnirhṛta** 所得所證所引 4.2.8.0 // 343b09
- 2433 **pratīlabhate** 得 4.2.10.2.1 // 343c26
- 2434 **pratīlabhate** 獲得 3.3.1.4 // 335b04
- 2435 **pratīlabhya** 獲得 4.1.2.9.3 // 340a09
- 2436 **pratīlabhyamāna** 初得時 2.1.1.1 // 329a11
- 2437 **pratīliyate** 萎頽 2.4.4.2.1.4.1 // 331c20
- 2438 **pratīlomam** 逆超 3.5.4 // 336a15
- 2439 **pratīlomam** 逆次 3.5.3 // 336a11
- 2440 **pratīlomam** 由逆次第 4.1.3.4.3.2 // 340c27
- 2441 **prativāni** 違 2.4.4.2.1.4.1 // 331c27
Elsewhere in the *YoBh*, the Skt. word is attested in the form *prativāṇi* (see Choi 2002 s. v. *prativāṇi*). However, the spelling found here is obviously also possible, cf. SWTF s.v. *prativānī* and CPD *appaṭivāṇi* (Pāli).
- 2442 **prativārayati** 制 2.1.1.5 // 329a20
- 2443 **prativārayati** 制伏 3.5.1.3 // 335c21
- 2444 **pratīvidhyati** 通達 4.1.3.1.2 // 340b20
- 2445 **pratīvidhyant** 能通達 3.2.2.2.32 // 335a02f.
- 2446 **prativedha** 可簡擇 3.5.2.4 // 336a08
- 2447 **pratiṣṭhāya** 止 4.1.2.9.4 // 340a12
- 2448 **-pratisaṃyukta** 相應 See *duḥkhādisatyapratīsaṃyukta*.
- 2449 **pratisaṃlayana** 寂靜 2.2.1.5 // 329c21f.
- 2450 **pratisaṃlayana** 樂處空閑 4.2.1 // 341b03
- 2451 **pratisaṃlayana** 樂空閑 4.2.1 [2] // 341a27, 341b01

- 2452 **pratisaṃvid** 無礙解 4.1.2.6.3 // 339a21
 See also no. 0460, 0462, and the n. on 0461.
- 2453 **pratisaṃvedayati** 領受 4.2.6 // 343a08
 On the Skt. form, see Delhey 2009, 220, n. 604.
- 2454 **pratisaṃvedayate** 2.4.2
- 2455 **pratisaṃvedayate** 領受 2.4.2 // 331a10
- 2456 **pratisaṃvedayate** 受 4.2.6³ [3] // 343a09, 343a14, 343a16
- 2457 **pratisaṃvedayate** 現前領解 2.1.1.5 // 329a21
- 2458 **pratisaṃvedyate** 領受 2.4.2 // 331a07
- 2459 **pratisaṃvedyante** 領受 2.4.2 // 331a09
- 2460 **pratisaṃvedyante** 受 2.4.2 // 331a12
- 2461 **pratisaṃharati** 退攝 4.2.4.1.1 // 342b15f.
- 2462 **pratisaṃkhyānabala** 思擇力 2.2.2.2.2 // 330a19f.
- 2463 **pratisaṃkhyāya** 策勵思擇 See no. 2466 and 2467.
- 2464 **pratisaṃkhyāya** 強 2.4.4.2.1.4.1 // 331c22
- 2465 **pratisaṃkhyāya** 自策勵思擇 4.1.2.1.3.2 // 337b29
- 2466 **pratisaṃkhyāya pratisaṃkhyāya** 數策勵思擇 4.1.2.1.3.2 // 337c01
- 2467 **pratisaṃkhyāya pratisaṃkhyāya** 數數策勵思擇 4.1.2.1.3.2 // 337b25f.
- 2468 **pratisaṃkhyāya pratisaṃkhyāya** 數數自策自勵思擇 4.1.2.1.3.2 // 337b27f.

Chin.: “Having repeatedly exerted himself, roused himself, and discriminated carefully.” The characters 數數 (“repeatedly, again and again”) are because, in Skt., the word is repeated (there are other such cases in the present index; compare also no. 2463 with the present entry); 思擇 (“careful discrimination”) points to the technical meaning of *pratisaṃkhyāna* (cf., e.g., *pratisaṃkhyānabala* above) and cognate words. However the headword can also be rendered without the four above-mentioned characters. Cf. Y_M 146b3 *pratisaṃkhyāya pratisaṃkhyāya* = Y_C 392b09f. 自策自勵 (“having exerted and roused myself”). Obviously, for Xuanzang the aspect of exertion and energetic effort belonged to the meaning of the absolute *pratisaṃkhyāya* as well. Also, note the rendering 強 (“forcefully” or “with decided purpose”) for *pratisaṃkhyāya* (no 2464).

- 2469 **pratisaraṇa** 依 2.4.4.3.1 etc. [11] // 332b08 etc.
- 2470 **pratisartavya** 正可憑仗 2.4.4.3.1 // 332b08
- 2471 **pratismṛta** 安住正念 4.2.2.1² [2] // 341b08, 341b11
- 2472 **pratismṛta** 住正念 4.2.2.2 // 341b17
- 2473 **pratismṛtatā** 修正念 4.2.2.2 // 341b14
- 2474 **-pratihata** 罣礙 See *apratihata*.
- 2475 **pratītya** 爲緣 4.1.2.3.3.2 // 338a13
- 2476 **pratītya** 以… 爲緣 4.1.2.3.3.2² [2] // 338a15, 338a17
- 2477 **pratītya** 由此諸緣 2.1.1.1, 2.1.1.2 [2] // 329a12, 329a14
- 2478 **-pratītyasamutpāda-** 緣起法 See the next two entries.
- 2479 **pratītyasamutpādapratyavekṣaṇādhikāra** 依審觀察緣起法
4.1.2.8.2.2.2 // 339c27
- 2480 **pratītyasamutpādasatyapra vicayākaraṇa** 於緣起法及聖諦中
不思擇 4.2.11 // 344a19
- 2481 **pratyakṣībhāva** 能觀 4.1.2.6.2 // 339a18
- 2482 **pratyānubhavitukāma** 爲受… 故 3.6.1 // 336a20
- 2483 **pratyavara** 下劣 2.2.2.1.1 // 329c27
- 2484 **pratyavekṣaṇānimitta** 觀察相 3.2.2.1, 3.2.2.2.20 [2] //
334a23f., 334c07f.
- 2485 **pratyavekṣaṇānimitta** 其相而觀察之 3.2.2.2.20 // 334c08f.
Chin.: “(...) his *nimitta* [and] examines/observes it.” A free
rendering of the Skt. text.
- 2486 **pratyavekṣaṇānimitta** 所觀相 4.1.2.8.1.5 // 339c21
- 2487 **pratyavekṣaṇāmanaskāra** 觀察作意 2.4.4.2.1.4.1 // 331c14f.
- 2488 **pratyavekṣaṇāyogena** 方便觀察 4.1.2.9.4 // 340a14
- 2489 **pratyavekṣaṇīya** 順觀察 3.1.2.1, 3.1.2.2.28 [2] // 332c14,
333a26f.
- 2490 **pratyavekṣate** 觀 2.2.2.1.2 etc. [5] // 330a04 etc.
- 2491 **pratyavekṣate** 觀察 2.2.2.3.2 etc. [11] // 330a29 etc.
- 2492 **pratyavekṣate** 能觀察 4.1.2.8.1.5 // 339c22f.
- 2493 **pratyavekṣate** 審觀察 4.1.2.8.1.5 // 339c22
審 can probably be understood as an adverb added by Xuanzang,
meaning “carefully” or “in detail.” The three characters are also
used in a set in other places, see, e.g., no. 1031, 2479.

2494 **pratyavekṣāvasthā** 安立審諦觀察 4.1.2.8.2.2.1 // 339c25

2495 **pratyavekṣita** 觀察 4.1.3.1.2 // 340b17

2496 **pratyaya** 因緣 2.2.1.4.2 // 329c10

The rendering of *pratyaya* as 緣 is also found several times in the entries, in either larger compounds or phrases, which have been made a separate headword.

2497 **pratyātmādhigraha** 內增上取 3.1.2.1, 3.1.2.2.38, 3.1.3.ad37–40² [4] // 332c17, 333b17, 333c19, 333c23

The word *adhigraha* is, to my knowledge, nowhere else attested. The Chin. rendering 增上取, which is seemingly as rare in translations from Skt. as *adhigraha*, corresponds literally to “higher seizing or grasping”; 增上 is a frequently used translation for Skt. *adhi-*. Tib. renders *adhigraha* with *rtogs pa* (“to understand”).

2498 **pratyutpanna** 今 2.2.1.5, 2.2.2.3.3 [2] // 329c22, 330b04

2499 **pratyutpanna** 現在 3.2.2.2.14 // 334b21

2500 **pratyutpannasukha** 現在安樂 4.1.2.7.4 // 339b08

2501 **pratyeka-** 各別 See *pratyekalakṣaṇa*.

2502 **pratyekabuddhabodhisattva** 諸獨覺及諸菩薩^{TR} 3.1.2.2.38 // 333b14

2503 **pratyekalakṣaṇa** 各別自相 3.2.2.2.8 // 334b15

Chin. corresponds literally to **pratyekasvalakṣaṇa*. Arguably, this is an editorial change of the translator. The Skt. headword is one of the two types of *svalakṣaṇa* established in the *SamBh*. See also Delhey 2009, 168f., n. 272.

2504 **pratyeti** 能了 4.2.4.1.3² [2] // 342b29, 342c04

2505 **pratyeti** 謂 4.2.4.0 // 342b06

謂之爲衰: “calls it a loss,” “considers it as loss” (= *vipattiṃ pratyeti*).

2506 **prathama** 初 2.1.0, etc. [33] // 329a07

2507 **prathama** 一 1.2 // 328c17

Chin. omits the ordinal number and uses a cardinal number instead, to form an enumerated list.

2508 **prathama** 最初 4.2.7.2 // 343b05

2509 **prathamatas** 初 4.2.9.1.3 // 343c11

2510 **prathamatas** 最初 4.1.2.4.2.2.1 // 338c13

- 2511 **prathamadvitīya** 初二 4.1.2.3.3.3, 4.1.2.5.1 [2] // 338a19, 339a07
- 2512 **prathamadvitīyadhyānasamāpanna** 入初靜慮及第二時 2.4.4.1.4.3 // 331b20
Chin.: “at the time when (時) one enters/has entered.” 時 is exceptionally used with a ppp. rather than a present participle here, because it makes sense in the present context.
- 2513 **prathamadhyāna** 初靜慮 3.5.3, 4.2.4.1.1 [2] // 336a09f., 342b12
- 2514 **prathamadhyānabhūmika** 初靜慮地 4.2.4.1.1 // 342b13
- 2515 **prathamadhyānabhūmika** 初靜慮地所攝 4.1.2.8.1.1 // 339b14f.
- 2516 **prathamadhyānalābhin** 得初靜慮 4.1.2.3.3.1 // 338a07
- 2517 **prathamadhyānasamanantaram** 從初靜慮無間 3.5.4 // 336a13
- 2518 **prathamadhyānasamāpatti** 初靜慮 4.2.4.1.2 // 342b18
- 2519 **prathamadhyānasamāpatti** 初靜慮等 3.5.1.1, 3.5.1.2 [2] // 335c07, 335c12
Regarding the character 等, which has no correspondence in the Skt. term, see my note on 1949.
- 2520 **prathamadhyānasamāpatti** 得初靜慮 4.2.4.1.3 // 342b27
- 2521 **prathamadhyānasamāpatti** 如是靜慮 3.4.3 // 335b26f.
Free rendering in Chin.
- 2522 **prathamadhyānasamāpanna** 初靜慮 4.2.3.6 // 342a23
XYL 575b19: 入初靜慮.
- 2523 **prathamadhyānādi** 初靜慮等 4.2.7.1.1, 4.2.7.1.2, 4.2.7.1.4 [3] // 343a21f., 343a25, 343a28f.
- 2524 **prathamadhyānānulomika** 隨順此定 4.2.5.2 // 342c21f.
The deviation in Chin. is due to a free rendering of this sentence.
- 2525 **prathamaviparyāsaviparyayeṇa** 翻初無倒 (!) 4.24.1.4 // 342c09
Text-critical problems involved. For a discussion, see Delhey 2009, 217f., n. 592.
- 2526 **prathamādīnavadarśana** 初見過患 2.4.4.2.1.4.1 // 331c26f.
- 2527 **prathamālokapratipakṣa** 初明治 2.2.2.3.3 // 330b2
- 2528 **prathamaupaśamika** 最初寂靜 3.1.3.ad19–24 // 333c05

- 2529 **pradadhāti** 持 … 而住 4.1.3.3.2 // 340c06
- 2530 **pradadhāti** 極制持 2.4.4.1.2 // 331b04
- 2531 **pradadhāti** 制持 2.4.4.1.2 // 331b04
- 2532 **pradīpa** 4.1.2.3.3.3 // 338a22
- 2533 **pradīpa** 明燈 4.1.2.3.3.3 // 338a21
- 2534 **pradhāna** 勝 4.2.8.0² [2] // 343b08, 343b10
- 2535 **pradhāna** 最爲勝 3.2.2.2.21, 4.2.8.0 [2] // 334c15, 343b07f.
- 2536 **pradhānatva** 勝 2.3.3 // 330c26
- 2537 **pradhānavastumanasikāratas** 於勝事作意故 2.4.4.2.1.4.1 // 331c15
- 2538 **pradhyāyati** 審慮 3.4.2, 3.4.3 [2] // 335b20, 335b28
- 2539 **pradhyāyate** 審慮 3.4.4 // 335c05
- 2540 **prabhaṅguratādidoṣa-** 瑕隙等穢 See the next two entries.
- 2541 **prabhaṅguratādidoṣaviśodhana** 更細鍊治瑕隙等穢 4.2.10.1.2 // 343c23f.
- 2542 **prabhaṅguratādidoṣāpanayana** 已細鍊治瑕隙等穢 4.2.10.2.4 // 344a12
- 2543 **prabhāsvaratara** 轉更明淨 (?) 3.6.2.1 // 336a26
 轉更 can be found as one entry in the HDC, and the meaning given there corresponds to “more, even more.” Therefore, it may be an equivalent of the comparative suffix °*tara* here. Still, one may wonder whether 轉 should not better be regarded as an equivalent of *bhavati* in this textual passage.
- 2544 **prabhūtarūpadarśana** 觀多色 4.1.2.3.1.2 // 337c27f.
- 2545 **prabhṛti (postpos. + abl.)** 從 … 已上 4.1.3.4.3.2 // 340c25
- 2546 **prabhṛti (postpos. + abl.)** 已上 4.1.2.5.3 // 339a09
- 2547 **prayukta** 不勤加行 (!) 2.2.1.3.1 // 329b20
 Chin. is based on the textual variant **aprayukta* (or on an interpretation of the MS available to the Chin. translators in this sense); see the discussion in Delhey, 2009, 132, n. 42.
- 2548 **prayukta** 方便勤修 4.2.9.0 // 343c03
- 2549 **prayukta** 修方便 4.1.2.3.3.1 // 338a08
- 2550 **prayukta** 修方便者 3.2.2.2.ad15–16 // 334b26
- 2551 **prayukta** 於 … 方便位 2.4.4.1.2 // 331a25

- 2552 **prayukta** 正修 … 方便 3.5.1.3 // 335c17
- 2553 **prayoga** 方便 2.1.2.6.1, 2.1.2.6.2 [2] // 329b02, 329b04
There are many more attestations of 方便 used for *prayoga* within the rendering of compounds. However, 方便 alternates with 加行 in this function; see, e.g., the following entries.
- 2554 **prayogacchidrīkaraṇatā** 方便間缺 3.2.1.3B.3 // 334a14
- 2555 **prayoganiṣṭha** 加行究竟 3.1.1, 4.1.2.8.1.1 [2] // 332c05, 339b16
- 2556 **prayoganiṣṭha** 方便究竟 2.1.2.6.3, 2.4.4.2.1.4.3 [2] // 329b07, 332a06
- 2557 **prayoganiṣṭhātaphala** 加行究竟及此果 3.1.3.ad29–32 // 333c15
- 2558 **prayoganiṣṭhāphala** 加行究竟果 3.1.1 etc. [10] // 332c05 etc.
- 2559 **prayoganiṣṭhāmanasikāraphalatva** 方便究竟作意果 2.1.2.6.2 // 329b05f.
- 2560 **prayogaparikarmārtham** 爲淨修治 … 方便 4.1.1.1.1 // 336b23f.
- 2561 **prayogaphala (m.)** 方便果 4.1.2.1.3.2 [1] // 337b25
- 2562 **prayogabala** 方便力 3.3.0. 3.3.1.2 [2] // 335a26, 335a27
- 2563 **prayogabalika** 方便力者 3.3.2 // 335b07
- 2564 **prayogamārga** 方便道 4.1.2.6.1 etc. [7] // 339a12 etc.
- 2565 **pravartate** 轉 3.2.2.2.5 // 334b10
- 2566 **pravartante** 轉 A2 // 344b24
- 2567 **pravāhayukta** 長時相續 3.6.1 // 336a20
Chin.: “continuously over a long time.”
- 2568 **-pravicyākarāṇa** 不思擇 See no. 2480.
- 2569 **pravicinoti** 簡擇 4.2.7.1.1 // 343a21
- 2570 **pravivekaprīti** 離生喜 2.1.0 // 329a07
- 2571 **pravivekānabhyāsa** 不修遠離 3.2.1.3B.3 // 334a13
- 2572 **praviṣati** 入 3.6.2.1, 4.2.4.1.1 [2] // 336a28, 342b12
- 2573 **-pravṛttatva** 行轉 See, e.g., *anāghātapravṛttatva*.
- 2574 **pravṛttivijñāna-** 轉識 See the next entry.
- 2575 **pravṛttivijñānabījaparigrhīta** 有能執持轉識種子 4.1.3.4.3.3 // 340c29

- 2576 **pravrajita** 出家 2.2.1.4.2², 4.1.2.9.3 [3] // 329c06, 329c10, 340a10
- 2577 **-praśamsana** 稱讚 See *nityakālapraśamsana*.
- 2578 **praśasta** 所讚 See *vijñāpraśasta*.
- 2579 **praśasya** 稱讚 4.1.2.7.2 // 339b04
- 2580 **praśna** 2.4.2
- 2581 **praśnaṃ prṣṭaḥ** 2.4.2 // 331a13f.
- 2582 **praśnaṃ prṣṭaḥ** 問 2.4.2 // 331a15
- 2583 **praṣṭr** 問 2.4.2 // 331a13
- 2584 **prasadanīya** 妙 3.1.2.2.27 // 333a26
- 2585 **prasadanīya** 淨妙 3.2.2.2.2, 3.2.2.2.23 [2] // 334c18, 334b03
- 2586 **prasadanīya** 順清淨 3.1.2.1, 3.1.2.2.27, 3.1.3.ad25–28 [3] // 332c13, 333a25, 333c10f.
- 2587 **prasarati** 舒泰 2.4.4.2.1.4.1 // 331c20f.
- 2588 **prasaram ... dadāti** 流散 4.2.3.5.2 // 342a18
- 2589 **prasāryate** 舒泰 2.4.4.2.1.4.1 // 331c22
- 2590 **prasāryamāṇa** 縱任 2.4.4.2.1.4.1 // 331c20
- 2591 **prasīdati** 美 2.4.4.2.1.4.1, 2.4.4.2.1.4.2 [2] // 331c17, 332a01
- 2592 **praskandati** 能趣入 2.2.1.5 // 329c21
- 2593 **praskandati** 趣入 2.4.4.2.1.4.1, 2.4.4.2.1.4.2 [2] // 331c16, 332a01
- 2594 **praskandati** 證會 4.1.2.1.1.2³ [3] // 337b10, 337b11, 337b14f.
- 2595 **prasrabdhi** 安 2.1.0, 2.1.2.3 [2] // 329a10, 329a27
- 2596 **prasrabdhi** 輕安 3.1.2.2.ad19–24 // 333a19
- 2597 **prasrabdhivaikalya** 闕輕安 A2 // 344b22
- 2598 **prasrabdhisukha** 安樂 2.4.2 // 331a08
- 2599 **prasrabdhyupagūḍha** 輕安含潤 A2 // 344b24
- 2600 **prahāṇa** 斷 2.2.1.3.1 [8] // 329b20 etc.
- 2601 **-prahāṇa** 斷除 See, e.g., *mithyādrṣṭyādiprahāṇa*.
- 2602 **prahāṇa** 斷滅 3.2.4 // 335a23
- 2603 **prahāṇa** 能斷 2.2.2.1.2²-4.1.2.9.4 [3] // 330a08, 330a10, 340a20
- 2604 **prahāṇa** 能斷除 2.2.2.2.2 // 330a20

- 2605 **prahāṇa** 已斷 2.4.4.1.4.2 // 331b19
- 2606 **prahāṇa** 正斷 2.2.1.5 // 329c21
- 2607 **prahāṇadhātu** 斷界 4.2.12.3 // 344b09f.
- 2608 **prahāṇapratipakṣa** 斷對治 3.1.3.ad25–28 // 333c12
- 2609 **prahāṇapratipakṣa** 斷滅對治 4.1.3.1.1 // 340b12
- 2610 **prahāṇapratyavekṣā** 觀察斷 4.1.3.1.1 // 340b12
- 2611 **prahāṇapratyavekṣā** 觀察於斷 4.1.3.1.4 // 340b28
- 2612 **prahāṇaprayoga** 斷加行 2.2.1.3.3 // 329b22f.
- 2613 **prahāṇaprayogamārgāvasthā** 斷方便道位 2.4.4.2.1.4.3 // 332a08
- 2614 **prahāṇamanaskāra** 正斷作意 3.1.2.1, 3.1.2.2.13, 3.1.3.ad12–14 [3] // 332c09, 333a01, 333b28
- 2615 **prahāṇāprahāṇapratyavekṣaṇāmanaskāra** 順觀察斷未斷作意 3.1.3.ad25–28 // 333c11f.
- 2616 **prahāṇāvasthā** 斷位 2.4.4.2.1.4.3 // 332a08
- 2617 **prahītātman** 自策勵 3.3.1.3 // 335b02
- 2618 **prahīṇa** 斷 2.4.4.1.4.1, 3.1.2.2.14 [2] // 331b16, 333a02
- 2619 **prahīṇāprahīṇatā** 斷與未斷 3.1.2.2.28 // 333a27
- 2620 **prahīṇe** 已斷 3.1.3.ad12–14 // 333b29
- Scil. *prahīṇe manaskārah* (see no. 2621), amplified in Chin. by the addition of 作意.
- 2621 **prahīṇe manaskārah** 已斷作意 3.1.2.1, 3.1.2.2.14 [2] // 332c09, 333a02
- 2622 **prahīyate** 能斷 2.2.2.5.2 // 330c09
- 2623 **prahīyante** 斷除 2.1.0 // 329a07
- 2624 **prahīyeta** 已斷 2.4.4.1.4.3 // 331b19
- 2625 **prāṇātipātika** 殺等 2.1.1.5 // 329a19
- On the additional element found in Chin., viz. 等 (“etc.”), see Delhey 2009, 128f., n. 20.
- 2626 **prāṇātipātika** 行殺業 2.1.1.3, 2.1.1.4 [2] // 329a15f., 329a17
- 2627 **prātipakṣika** 對治 3.1.2.1, 3.1.2.2.26, 3.1.3.ad25–28, 3.2.2.2.21 [4] // 332c13, 333a23f., 333c09, 334c16
- 2628 **prātimokṣasaṃvarasaṃvṛta** 能守護別解脫律儀 4.2.8.1 // 343b11f.

- 2629 **prāpta** 已得 3.1.2.2.32 // 333b06
 2630 **prāpti** 得 3.4.4 // 335c02
 2631 **prāptukāma** 爲…得…故 3.6.1 // 336a19
 2632 **prāpnoti** 得 4.2.11 // 344a21
 2633 **prāpnoti** 已得 4.2.8.2 // 343b18
 2634 **prāpnoti** 證得 4.2.7.1.4 // 343b02
 2635 **prābandhika** 相續不斷 2.2.1.4.4 // 329c15
 2636 **prāmodya** 歡 2.1.0, 2.1.2.1 [2] // 329a10, 329a24
 2637 **prāyogika** 方便 4.1.2.1.3.2² [2] // 337b25²
 2638 **prārthayamāna** 思求 4.1.2.4.2.2.7 // 338c22
 2639 **prāvivekya (adj.)** 遠離 3.1.1 // 332c04
 2640 **prāvivekya (subst.)** 遠離 4.2.12.0, 4.2.12.1 [2] // 344a25f.,
 344a27
 2641 **prāvivekyaprayogaṅiṣṭha** 遠離加行究竟 3.1.3.ad25–28 //
 333c09f.
 2642 **prāvivekyaratisaṅgrāhakamīmāṃsāprayogaṅiṣṭha** 遠離攝樂
 觀察加行究竟 3.1.3.ad33–36 // 333c17
 2643 **prīti** 喜 2.1.0 etc. [6] // 329a10 etc.
 There are many more attestations within the rendering of Skt.
 compounds. See, e.g., the following entries. Another widespread
 Skt. equivalent of 喜 is *saumanasya*.
 2644 **prītiprāmodya** 喜悅 4.2.7.1.4 // 343b03
 2645 **prītiyoga** 喜和合 4.1.2.8.1.1 // 339b25
 2646 **prītivyuṣāma** 喜寂靜 2.3.4 // 331a2f.
 2647 **prītisahagata** 喜俱行 1.3, 4.1.2.5.1 [2] // 328c25, 339a07
 2648 **prītisukha** 喜樂 2.3.1, etc. [11] // 330c14f. etc.
 2649 **prītisukhasadbhāva** 有喜及樂 2.4.4.1.4.3 // 331b21
 2650 **prekṣita** 睇 2.2.2.1.1 // 329c29
 2651 **prekṣita** 顧眄 2.2.2.4.1 // 330b20

Chin. means literally “to turn the head and ogle/leer.” See also
 HDC for the character combination: “look back; cast a sidelong
 glance” (回視; 斜視). In front of the Chin. equivalent, the
 character 相 (xiāng) is placed, which possibly suggests reciprocal
 action.

2652 **premagaurava** 愛敬 4.2.3.8.1; 4.2.3.8.3 [2] // 342a26, 342b01

PH

2653 **phala** 果 4.1.2.1.3.2 // 337b28

2654 **phalatas** 果 4.1.2.7.0 // 339a26

2655 **phalaparimāṇābhāva** 果無量 4.1.2.3.4.2 // 338b10

B

2656 **badhnāti** 縛 2.2.2.1.1 // 329c29

2657 **balavattara** 強力 4.1.1.2.1 // 336c21

Chin.: “There is someone who overthrows weaker people *through his own (great) strength*” (有一以己強力摧諸劣者), whereas in Skt. *balavattara* is the subject of the sentence. That is to say that in terms of syntax, the rendering is free here. In the YoBh-I there is another attestation for 強力 as rendering of *balavattara* (maybe there [Y_C 297c26] one should regard 有強力 rather than 強力 as equivalent of *balavattara*?).

2658 **balavāhana** 力勵運轉 3.1.2.1, 3.1.2.2.29, 3.1.3.ad29–32 [3] // 332c14, 333a28f., 333c13

2659 **balavaiśāradyaḍi** 力無畏等 3.2.2.2.32 // 335a02

2660 **bahirdhā** 外 1.2 etc. [6] // 328c18 etc.

2661 **bahirdhā** 於外 2.2.2.1.2, 4.1.2.4.2.2.11, 4.2.3.5.2 [3] // 330a06, 339a03, 342a17

2662 **bahirdhānimitta** 外相 3.2.2.1, 3.2.2.2.2 [2] // 334a20, 334b02

2663 **bahirdhāśūnyata** 外空 4.1.2.1.1.2⁴ [4] // 337b04, 337b05, 337b07, 337b08

2664 **bahirdhāsamjñā** 外想 4.1.2.4.2.2.9 // 338c27

2665 **bahis** 此 (?) 4.1.3.1.2 // 340b16

Chin. has here the demonstrative pronoun “this” rather than *外. It is perhaps not impossible that Chin. chooses a free rendering here (it may, for instance, refer back to the skeleton mentioned before), but this translation is at least misleading. It seems to be more probable that Chin. has to be emended here. However, note that in

- the two certain cases in which 外 is used for Skt. *bahis*, the Chin. word appears in preverbal rather than in adnominal position.
- 2666 **bahis** 外 4.1.2.3.3.3³ [3] // 338a20, 338a21²
 Skt. preposition/postposition construed with ablative; in Chin. adverb in preverbal position.
- 2667 **bahu** 多 3.3.1.3 // 335a29
- 2668 **bahukara** 多有所作 4.1.3.4.3.1³ [3] // 340c17, 340c19, 340c22
- 2669 **bahunānāprakāra** 衆多種種 4.1.3.1.3 // 340b26
- 2670 **bahulam** 多 2.2.1.2, 4.1.1.1.3 [2] // 329b17, 336c09
- 2671 **bahulīkāra** 多所修習 2.2.2.1.1 etc. [12] // 329c25 etc.
- 2672 **bahulīkṛta** 極多修習 4.1.3.4.3.4 // 341a06
- 2673 **bahvarthabahukṛtyabahukarmāntatā** 多求多務多諸事業
 3.2.1.3B.3 // 334a12
- 2674 **bāhugrahaṇa** 執持 … 臂 2.2.2.4.1 // 330b19
 執持 has been supplied from the context. See also the note on *hastagrahaṇa* (no. 4071).
- 2675 **-bāhuśrutya** 多聞 See *saddharmaśravaṇab*^o.
- 2676 **bāhuśrutya** 習多聞 4.2.7.1.4 // 343a29
- 2677 **bījasthāna** 種子 2.4.4.1.2 // 331b08
- 2678 **bījāsamgrhīta** 此種所不攝 2.4.4.1.2 // 331a28
 此 has no correspondence in the Skt. text. A text-critical problem might be involved, see Delhey 2009, 149, n. 158.
- 2679 **buddha** 佛^{TR} 3.1.2.2.40, 4.1.2.7.2, 4.2.3.1.2 [3] // 333b17, 339a29, 341c13
- 2680 **buddhadharmādi** 佛^{TR}法等 2.2.2.3.3 // 330b05
- 2681 **buddhādyanusmṛti** 隨念佛^{TR}等 2.2.2.3.2 // 330b01
- 2682 **bodhi-** 大菩提^{TR} See *bodhipraṇidhānagata*.
 Xuanzang translates “Great *bodhi*.” The context here is not any kind of awakening but the awakening of a *bodhisattva*. See also the occurrence of the same phenomenon in ŚrBh_{FD} §3.28.1.1 and the discussion in Deleanu 2006, 413, n. 17.
- 2683 **bodhi-** 覺 See *bodhyaṅgasahagata*.
- 2684 **bodhipraṇidhānagata** 發弘誓願趣大菩提^{TR} 3.1.2.2.39 // 333b16f.
- 2685 **bodhisattva** 大菩薩^{TR} 3.5.4 // 336a17

Chin. means literally “Great *bodhisattva*” (**mahābodhisattva*). Xuanzang gives here an interpretative or explanatory rendering.

- 2686 **bodhisattva** 菩薩^{TR} 3.1.2.2.39, 3.1.2.2.40, 4.2.3.1.2² [4] // 333b15, 333b18, 341c10, 341c14
 341c14: The parallel in the XYL (575a17f.) has the rendering 菩薩^{TR} 摩訶薩^{TR}. 摩訶薩 is a (shortened) transcription of **mahā-sattva*. This represents either a deviation in the Skt. original of XYL, or it is an addition by Xuanzang. The latter is somewhat more probable; it would not be unusual for Xuanzang’s editorial policy to stress the fact that in this case a far advanced bodhisattva is meant through the addition of the term **mahāsattva*.
- 2687 **bodhyaṅgasahagata** 覺分俱行 4.1.2.3.4.3.5 // 338c03f.
- 2688 **brāhmavihārasaṃgrhīta** 梵^{TR}住所攝 2.4.4.2.3 // 332b06

BH

- 2689 **bhagavant** 2.4.4.1.5 // 331b24f.
- 2690 **bhagavant** 薄伽梵^{TR} 2.4.4.1.2, 4.1.2.9.2 [2] // 331a23, 340a03f.
- 2691 **bhagavant** 佛^{TR} 2.4.4.3.3.1, 2.4.4.3.3.3 [2] // 332b18, 332b22
 Note that this is a transcription of *buddha* rather than *bhagavant*.
- 2692 **bhagavant** 佛^{TR}世尊 4.2.10.0 // 343c17
- 2693 **bhagavant** 世尊 2.1.2.6.1 etc. [8] // 329b02 etc.
 341b24: 薄伽梵^{TR} XYL 574c26.
- 2694 **bhadraka** 賢善 3.2.2.2.21² [2] // 334c14f., 334c16f.
- 2695 **bhadrakaṃ samādhinimittam** 賢善定相 3.2.2.1, 3.2.2.2.21 [2] // 334a24, 334c13
- 2696 **bhayadarśin** 深見怖畏 4.2.8.1 // 343b13
 Chin.: “profoundly sees the danger” or (see HDC s. v. 深見) “understands the danger thoroughly.” Elsewhere in the same context (see YoBh-I), Xuanzang translates the headword as 見大怖畏 (“sees a great danger”). These seem to be simply two different ways to make the text more emphatic.
- 2697 **bhavataḥ** 4.1.3.4.3.1³ [3] // 340c17, 340c19, 340c22
- 2698 **bhavati** 2.1.1.3 etc. [137] // 329a15 etc.

The Skt. original of the *SamBh* is largely written in the nominal style, and *bhavati* is by far the most common verb, which is often simply used as a copula. It is hardly surprising that Xuanzang only rarely imitates this style in his renderings. Often, he replaces noun and *bhavati* with a verb to express what is meant. To give some examples: *na kartukāmo bhavati* (“he is not someone who wants to do,” § 2.1.1.5) is rendered by Xuanzang as 不樂爲 (“he does not want to do,” 329a19); *samāvasthāvācārako bhavati* (“he is someone who dwells/moves about in an equanimous state”; § 2.4.4.2.1.4.1) is rendered with 行平等位 (“one moves about in an equanimous state”; 331c23); the rendering of the phrase *lābhī bhavati* (“he is an attainer”) with a verb that corresponds to **labhate* or the like is also common. Even more typical are cases in which in Skt. the predicate is formed by a ppp. with copula and Chin. simply makes an active sentence out of it aided by a verb denoting the action expressed in Skt. by the ppp.: X *śruto bhavati* = 聞 X (§ 3.4.1 = 335b10); X *śrutam bhavati* = 聞 X (§ 3.4.1 = 335b11); X *uktā bhavati* = 說 X (§ 2.4.4.2.1.4.3 = 332a07). Finally, the following instance may be mentioned: *kāma-vyāpādavihiṃsānām ... prahāṇam bhavati* (“An abandonment of sensual desire, ill-will and intent to harm takes place” § 2.4.4.2.1.3), in Chin.: 諸欲恚害 … 斷 (“Sensual desire, ill-will and intent to harm are abandoned,” 331c08). In most cases, I have refrained from making a lemma out of such phrases.

2699 **bhavati** 得 2.2.2.1.1, 4.1.2.1.5 [2] // 329c27, 337c13

329c27: For structurally similar cases, see no. 1332 and 2114. 337c13: Skt. “there is X” or “X takes place”; Chin. “attains X.”

2700 **bhavati** 起 4.1.2.4.2.2.9, 4.2.4.1.3 [2] // 338c26, 342c02

2701 **bhavati** 名爲 4.1.1.1.1, 4.2.7.1.3 [2] // 336b18, 343a27

Structure of the first occurrence: Skt. “X (nom.) is Y (nom.); Chin.: “(X) is referred to as/called Y.” X is the subject, which remains unexpressed in Chin. The structure of the second occurrence (slightly simplified): Skt. “X (nom.) is Y (nom.); Chin. “X 者 is referred to as/called Y.”

2702 **bhavati** 爲 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 [2] // 338b26, 338c02

Both Skt. and Chin. use a copular verb here.

2703 **bhavati** 有 4.1.2.3.3.3, 4.1.2.4.2.2.5, 4.1.2.8.1.1, 4.1.3.4.3.5, 4.2.6 [5] // 338a20, 338c20, 339b19, 341a12, 343a07

341a12: Skt. *x na bhavati* (“X does not occur/come about”); Chin. 無有 X (“there is no X”). 343a07: “There is X/ X exists.”

2704 **bhavati** 轉 4.1.2.3.3.2 // 338a16

See also the n. on 2543.

2705 **bhavatu** 當令 … 受 4.1.2.3.4.3.3 // 338b24f.

Chin. “May [all categories of sentient beings] experience [infinite happiness].” The rendering is, of course, in terms of the verb chosen here, rather free. However, the Skt. imperative seems to be rendered exactly by 當令, a character combination that occurs relatively frequently in the *Yogācārabhūmi*, though not in completely identical functions, as it seems. For 令 used to express wishes (“May ...!”), see Karashima 1998 s. v.

2706 **bhavatu** 當令 … 得 4.1.2.3.4.3.4 // 338c01

The Chin. rendering is very free here. However, in principle, the same applies as has been said in the n. on 2705.

2707 **bhavanti** 3.3.1.3 etc. (13) // 335a29 etc.

See the n. on *bhavati*.

2708 **bhavanti** 生 2.4.2 etc. // 331a14

2709 **bhavanti** 有 2.4.2, 4.2.10.2.2.0 [2] // 331a13, 343c27

343c27: Construction in Skt.: person X-genitive thing Y *bhavanti* (i.e., X has Y); in Chin.: X 有 Y.

2710 **bhavantu (imp.)** 當令 … 到 4.1.2.3.4.3.2 // 338b22

Chin.: “May ... attain ...!” See the n. on 2705.

2711 **bhavāgra** 有頂 2.4.4.1.5 etc. [7] // 331c01 etc.

2712 **bhavāgravimokṣa** 有頂解脫 4.1.1.1.4 // 336c04

2713 **bhavāmbana** 有境 4.1.3.4.3.5² [2] // 341a09, 341a11

2714 **bhaviṣyati** 當有 3.1.2.2.18 // 333a09

2715 **bhaviṣyam** 2.2.1.4.2

For the grammatical interpretation of the Skt. form, see Delhey, 2009, 134, n. 61.

2716 **bhaviṣyāmi** 我當有 4.1.3.4.3.5 // 341a13

Chin.: “speculates about the future: ‘I will exist’”(計未來我當有). Cf., e.g., Yc 433a05 (謂我當有) = ŚrBh II, 100.19 (*bhaviṣyāmīti*); not found in YoBh-I.

2717 **bhavet** 0 // 328c10

2718 **bhavya** 堪能 4.2.10.2.1 // 343c25

2719 **-bhāgīya** 分 See *nirvedhabhāgīya* (no. 2101).

2720 **-bhāgīya** 順 … 分 See, e.g., *sthitibhāgīya*.

2721 **bhājanaloka** 器世間 2.2.2.5.1 // 330c02

2722 **bhāvanā** 修習 4.2.12.0, 4.2.12.2 [2] // 344a26, 344a28

In the *SamBh* and *AsamBh*, 修習 also appears in a few places in the rendering of *bhāvanā* contained in Skt. compounds, but very often, the latter term is then simply represented by 修. In verbal expressions (*bhāvayati* etc.), both renderings occur as well (see below).

2723 **bhāvanādvimātratā** 修唯二 4.1.2.3.3.2 // 338a15

2724 **bhāvanādvimātratā** 修 … 唯二 4.1.2.3.3.2 // 338a13

2725 **bhāvanānvayāt** 勤修習故 4.2.4.1.1 // 342b11

2726 **bhāvanāpāriṣṭiṃ gacchanti** 修習圓滿 2.1.0 // 329a09f.

The Skt. verb (lit. “they are going”) is used in the metaphorical sense here (cf. Speijer 1886, §39 and §236); the whole expression can be translated as “they become complete/perfected by cultivation.” Therefore, unsurprisingly, Xuanzang omits it in his rendering. For other deviations from a word-by-word translation of the respective Skt. sentence in Chin. and Tibetan, see Delhey 2009, 127 n. 16.

2727 **bhāvanāprahātavya** 修所斷 4.2.12.2 // 344b07

2728 **bhāvanāphala** 修果 4.2.12.0, 4.2.12.3 [2] // 344a26, 344b11

2729 **bhāvanābalasaṃgrhīta** 修力所攝 2.2.2.2.2 // 330a19

2730 **bhāvanāmaya** 修 3.2.2.2.24, 4.1.2.9.4 [2] // 334c19, 340a16

2731 **bhāvanāmaya** 修所成 3.1.2.2.2 // 332c20

2732 **bhāvanāmārgābhīnirhāra** 引修道 4.2.7.2 // 342b05f.

2733 **bhāvanāviśeṣa** 所修 … 有差別 4.1.2.3.3.2 // 338a14

2734 **bhāvanāśahagata** 修俱行 4.2.3.4.3.2.2 // 342a08

XYL 575b11: 修俱.

2735 **bhāvanāheyaprahāṇa** 修道所斷諸行斷 4.2.12.3 // 344b10

Chin.: “The abandoning of all conditioned factors to be abandoned on/by the path of cultivation.” Chin. makes the text more explicit, which is typical of Xuanzang’s approach. The next two characters (故名; “because of [the abandoning ...], it is called”) have no correspondence in Skt., either.

2736 **bhāvanāheyaviṣkambhaṇapratipakṣa** 諸修道所斷煩惱制伏對治 4.1.3.1.1 // 340b11f.

- 2737 **bhāvanopadeśa** 說…修相 4.2.2.2 // 341b12
 2738 **bhāvayata (imp.)** 勤修習 4.2.2.1 // 341b09
 2739 **bhāvayata (imp.)** 當勤修習 4.2.2.1 // 341b07f.
 2740 **bhāvayati** 修 3.1.2.2.15 etc. [5] // 333a03 etc.
 2741 **bhāvayati** 修習 2.2.2.3.2, 3.2.4² [3] // 330b01, 335a18, 335a23
 2742 **bhāvayant** 修 2.4.4.2.1.3, 3.1.2.2.27, 4.2.2.2 [3] // 331c12,
 333a26, 341b22
 2743 **bhāvayitavya** 勤修 4.2.12.2 // 344a28
 2744 **bhāvayitum** 修 4.1.2.3.4.3.5 // 338c03
 2745 **bhāvayitvā** 修 3.6.2.2 // 336b02
 2746 **bhāvayitvā** 修已 4.1.2.2.2 // 337c19
 2747 **bhāvayitvā** 修習 4.1.2.2.3 // 337c20
 2748 **bhāvita** 修習 4.1.1.1.3 // 336c06
 2749 **bhāvita** 善修習 4.1.2.3.4.3.0 // 338b15
 2750 **bhāvita** 已修 2.4.4.2.2 // 332a20
 2751 **bhāvitatva** 修習 4.1.3.4.3.4 // 341a06f.
 2752 **bhāsyaprayukta** 言論 4.1.2.4.2.2.10 // 338c29
 2753 **bhikṣu** 苾芻^{TR} 2.4.4.1.2 etc. [12] // 331a24 etc.

In the *SamBh*, the Chin. translation seems to use the new transcription 苾芻 consistently, rather than the old form 比丘. It has been noted that Xuanzang still used the old form in the XYL, which he translated before the *YoBh* (Choi 2001, 16). However, in the Taishō edition of the latter work there are quite a few places where some textual witnesses have the old form, and it is far from certain that these variants are always secondary. In this connection, Choi also mentions (*ibid.*, 17) that some words that are still transcribed in the XYL are translated in the *YoBh*. However, in the cases of two of these words (see *bhagavant*, *śīla*), both forms still occur in the part of the *YoBh* indexed here.

- 2754 **bhittvā** 4.1.1.1.1
 2755 **bhūtvā** 4.1.3.4.3.1
 2756 **bhūmi** 地 0 etc. [23] // 328c07 etc.
 2757 **bhūyobhāvavṛddhivipulatā** 倍增廣大 3.2.2.2.29 // 334c26
 2758 **bhūyobhāvavṛddhivipulatā** 倍更增廣 2.2.2.1.2 // 330a11

2759 **bhūyobhāvavṛddhivipulatāgamana** 趣倍增廣大 3.2.2.2.31 // 334c28

2760 **bheda** 差別 2.4.4.2.1.3 // 331c14

2761 **bhojana** 食 3.2.1.3B.1 // 334a02

2762 **bhojane 'mātrajñatā** 食不知量 3.2.1.3B.1 // 334a01f.

Rospatt 2013, 867, n. 30 corresponding to Y_C 390b18: 於飲食不知量.

M

2763 **maṇi** 4.1.2.3.3.3 // 338a20

2764 **maṇi** 弄珠 2.2.2.4.1 // 330b16

2765 **-maṇi** 末尼^{TR} See *sarvamaṇi*.

It is interesting to note that the term *maṇi* appears in ŚrBh_{LS} § 2 twice: once as an item in a list of gemstones and once as an umbrella term for all these precious stones. Xuanzang uses the transcription 末尼 in the first case, and the term 珍寶 in the second. According to the HDC the latter is a general term of reference for precious stones.

2766 **maṇi** 末尼^{TR} 珠 4.1.2.3.3.3 // 338a19

2767 **maṇi** 珠 3.5.2.4 // 336a06

2768 **madhye** 處 … 中 4.2.2.2 // 341b16

2769 **madhyendriya** 中根 3.5.1.2, 3.5.2.2 [2] // 335c11, 335c27

It is perhaps also possible to understand the Chin. text as 中根 … 性, because afterward, the *tīkṣṇendriya* (利根性) is listed, combined with the disjunctive particle 或 (中根或利根性).

2770 **manas** 意 4.2.6 // 343a07

2771 **manasikaroti** 思惟 3.5.1.3, 4.1.1.1.2, 4.2.5.1, 4.2.6 [4] // 335c19, 336c04, 342c17, 343a17

2772 **manasikaroti** 所思惟 3.2.2.2.4 // 334b06f.

The case is similar to 2789; see my remark there.

2773 **manasikaroti** 應作意思惟 4.1.2.1.1.2 // 337b11

2774 **manasikaroti** 作意思惟 3.2.4 etc. [5] // 335a19 etc.

2775 **manasikartavya** 應 … 作意思惟 4.2.9.0, 4.2.11 [2] // 343c02f., 344a13

- 2776 **manasikāra** 不正思惟 2.2.2.1.2 // 330a10f.
 Chin.: “one does not contemplate correctly,” i.e., it adds the explanation that a contemplation is meant that takes place inappropriately.
- 2777 **manasikāra** 如理作意 2.2.2.1.2 // 330a09
- 2778 **manasikāra** 思惟 4.1.2.1.3.2 // 337b21
- 2779 **manasikāra** 作意 2.1.2.6.3 etc. [12] // 329b07 etc.
- 2780 **manasikāra** 作意思惟 4.2.11 // 344a24
- 2781 **manasikāraṃ karoti** 思惟 4.1.2.4.2.2.5 // 338c20
- 2782 **manasikāratas** 由作意故 4.1.2.3.1.1–3 [3] // 337c26, 337c28f., 338a02
- 2783 **manasikāradvimātratā** 作意 … 唯二 4.1.2.3.3.2 // 338a11
- 2784 **manasikāranimitta** 作意相 3.2.2.2.5 // 334b07f.
- 2785 **manasikāraprabhedatas** 作意差別故 0 // 328c12
- 2786 **manasikurvant** 分別 (!) 3.2.2.2.14 // 334b21
 One may wonder whether text-critical problems led to the Chin. rendering. It fits *vikalpayant* used in 3.2.2.2.13, where it is indeed the *vikalpanimitta* (分別相), which is defined. See Delhey 2009, 169, n. 275.
- 2787 **manasikurvant** 能思惟 3.5.1.2 // 335c14
- 2788 **manasikurvant** 思惟 3.1.2.2.18 etc. [15] // 333a08 etc.
- 2789 **manasikurvant** 所思惟 3.2.2.2.5 etc. [12] // 334b10 etc.
 All occurrences in Chin. are taken from the definitions of 3.2.2.2, and all are due to Xuanzang transferring the active present participles genitive in passive attributes of *nimitta*. XYL (575c04) is parallel to 3.2.2.2.22 = 334c17. There, the equivalent 作意 is used.
- 2790 **manasikurvant** 作意 2.4.4.2.1.4.2 // 331c29f.
- 2791 **manasikurvant** 作意思惟 3.3.1.4 // 335b05
- 2792 **manasikṛtya** 思惟 4.1.2.4.1.2 // 338c08
- 2793 **manasikṛtya** 作意思 4.1.2.4.1.1 // 338c06

In this place, Chin. renders Skt. *manasikṛtya*, which refers to two different objects, twice. Xuanzang’s second translation is 作意思惟. The Taishō edition has the variant 作意思惟 for the first translation. However, this is probably a secondary change for the sake of uniformity. It is more typical of Xuanzang’s style that he

exceptionally uses 思, rather than the usual 思惟, to preserve the four-syllable rhythm.

- 2794 **manaskāra** 作意 0 etc. [37] // 328c09 etc.
 2795 **manaskāradvimātratā** 作意唯二 4.1.2.3.3.2 // 338a12
 2796 **manaskāranimitta** 作意相 3.2.2.1 // 334a21
 2797 **manaskāranimittabhāvanā** 修習作意相 3.Ω // 336b11
 2798 **manaskārabhāvanā** 思惟修 2.4.4.1.2 // 331b05
 2799 **manaskāralābhakāla** 得作意時 3.1.2.2.32 // 333b05
 2800 **manāpa** 美妙 4.1.1.2.2 // 336c29
 2801 **manuja** 意生 See the n. on 2015.
 2802 **manuṣya** 人 4.2.3.4.3.2.2 // 342a09f.

The full rendering of Chin. is 人所作. The case is analogous to what has been said about no. 0442, except that the parallel textual passage has 人所作 as well because there is no need to omit 所 for reasons of rhythm.

- 2803 **mantra** 呪術 4.1.1.2.1 // 336c23
 2804 **manda** 暗 3.4.4 // 335b29
 2805 **mandarajaska** 薄塵行 3.5.1.2 // 335c11f.
 2806 **mandarajaska jātiya** 薄塵行類 3.5.1.3 // 335c16
 2807 **mandatva** 暗 3.4.4 // 335c03
 2808 **-mamakāra-** 計…我所 See no. 0613.
 2809 **-maśaka-** 蚊 See the n. on 1801.
 2810 **-mahattva** 廣大 See *ālambanamahattva*.
 2811 **mahadgata** 大 1.3 etc. [6] // 328c24
 2812 **mahābrahmatva** 爲大梵^{TR} 3.6.2.2 // 336b02
 2813 **mahābrahmatvaṃ pratilabhate** 爲大梵^{TR}王 4.1.2.2.2 // 337c19
 Skt.; “attains the state of being a Mahābrahman”; Chin.: “acts as/becomes King Mahābrahman.”
 2814 **mahāmalla-** 強力 See the next entry.
 2815 **mahāmallanighāta** 制強力 2.2.2.1.1 // 329c27
 2816 ***mahāsattva** 摩訶薩^{TR}
 See the n. on 2686.
 2817 **-mātra(-)** 唯.

See, e.g., *vicāramātra*, *avabhāsamātra*, *bhāvanādvimātratā*. 16 occurrences.

- 2818 **māna** 慢 3.4.3² [2] // 335b24, 335b27
 2819 **mānava** 儒童 (!) See the n. on 2015.
 2820 **mānava** 摩訶婆^{TR} See the n. on 2015.
 2821 **mānasa** 心 4.2.4.1.2 // 342b24
 2822 **mānottaradhyāyin** 慢上靜慮者 3.4.0, 3.4.3 [2] // 335b09, 335b21
 2823 **mārga** 4.2.4.0
 2824 **mārga** 道 3.2.2.2.31 etc. [10] // 334c28 etc.
 2825 **mārgasambhārahūta** 修習道資糧 4.1.2.9.4 // 340a14
 2826 **mārgāṅga** 道支 4.1.2.9.2² [2] // 340a01, 340a04
 2827 **mārgoddeśa** 趣道 4.2.7.0, 4.2.7.2 [2] // 343a20, 343b05

It is somewhat surprising that in Chin., the second member of the Skt. compound, viz., *-uddeśa*, seems not to be rendered. However, in the first occurrence, Chin. contains at least the addition: “as explained in the scripture” (如經中說).

- 2828 **mitra** 慈善友 4.1.2.3.4.2 // 338b05
 2829 **mithyā-** 邪 See the following entries.
 2830 **mithyādṛṣṭi** 邪見 4.1.2.9.4 // 340a16
 2831 **mithyādṛṣṭika** 邪見 2.1.1.3, 2.1.1.4 [2] // 329a16, 329a17
 2832 **mithyādṛṣṭitas** 此是邪見 4.1.2.9.4 // 340a17

Chin. means literally: “This is a wrong view,” with 是 being used as a copula. This is, of course, a free rendering, but is in terms of contents a paraphrase of *mithyādṛṣṭitas* as it has to be understood in the Skt. text, namely as a predicative expression (“[identifies it in accordance with reality] as wrong view”).

- 2833 **mithyādṛṣṭyādi** 邪見等 4.1.2.9.4, 4.1.2.9.4 [2] // 340a12, 340a22
 2834 **mithyādṛṣṭyādi prahāṇa** 斷除邪見等 4.1.2.9.4 // 340a18
 2835 **mithyāprayoga** 邪方便 3.2.3 // 335a07
 2836 **mithyāprayoganimitta** 邪方便相 3.2.2.1, 3.2.2.2.18 [2] // 334a23, 334c02
 2837 **mithyāvvyāyāsmṛti** 邪精進念 4.1.2.9.4 // 340a23f.

2838 **middha** 睡眠 2.2.1.3.2, 2.2.1.3.3, 2.2.1.3.3, 2.2.1.3.3 [4] // 329b22, 329b25, 329b26, 329b27f.

2839 **middha** 睡眠性 2.2.1.3.3 // 329b23

Addition of 性 due to a somewhat free rendering.

2840 **miśrayitvā** 雜 2.2.1.4.5 // 329c19

2841 **mīmāṃsā** 觀 3.2.1.3B.1 // 334a04

2842 **mīmāṃsāmanaskāra** 觀察作意 3.1.1 etc. [5] // 332c04 etc.

2843 **mukta** 解 2.4.4.2.1.4.3 // 332a08

2844 **mukta** 解脫 2.4.4.2.1.4.3 // 332a15

2845 **mukta** 所解脫 4.1.1.1.1 // 336b16

2846 **mukta** 已得解脫 4.1.1.1.1 // 336b17

2847 **mukha** 面 4.1.2.4.2.2.2 // 338c16

2848 **mucyate** 能得 … 解脫 3.4.2 // 335b15f.

2849 **muditā** 喜 2.4.4.2.2 // 332a28

2850 **muditā** 喜定 4.1.2.3.4.3.3 // 338b26

Chin. lit.: “the meditation characterized by sympathetic joy.”

2851 **muditāsamāpanna** 修喜定者 4.1.2.3.4.3.3 // 338b23

2852 **-muhūrta** 牟呼栗多^{TR} See *kṣaṇalavamuhūrta*.

YoBh-I records another transcription of *muhūrta*, namely 目呼刺多, but this must be a misprint for 目呼刺多 (the latter form is also found in a later work by one of the authors of the YoBh-I, namely, in Yokoyama 2010). Moreover, it is extremely rare, whereas the transcription found in the *SamBh* is attested several times in the *YoBh* and also in other translations of Xuanzang (see, e.g., AKBh-I).

2853 **mūlanimitta** 根本 … 相 3.2.3 // 335a04

2854 **mṛttikādi** 泥等 4.1.1.4.3 // 337a24

2855 **mṛdumadhyādhimātradyānasamāpattibheda** 軟中上品修諸
靜慮有差別 3.6.2.2 // 336a29

2856 **mṛdumadhyādhimātravitarakaritabheda** 軟中上尋思行者有
差別 4.2.9.0 // 343c07

2857 **mṛdumadhyādhimātrādhimātratarādhimātratamabhāvitatva**
軟中上上勝上極品 3.6.2.3 // 336b02f.

Chin. does not have an equivalent for *-bhāvitatva* due to a somewhat free rendering. The overall meaning of the Skt. sentence does not change.

- 2858 **mṛdvindriya** 鈍根 3.5.1.1, 3.5.2.1 [2] // 335c06, 335c23
 2859 **mṛdvindriya** 鈍根者 3.3.2 // 335b07
 2860 **mṛdvindriyatā** 鈍根性 3.2.1.3B.3, 3.2.1.3B.4 [2] // 334a11f.,
 334a16
 2861 **meghāndhakāra** 雲暗 2.2.2.3.3 // 330b03
 2862 **maitrī** 慈 2.4.4.2.1.3 etc. [6] // 331c11 etc.
 2863 **maitrī** 仁慈賢善 2.2.2.2.2 // 330a17

Four-character rendering of *maitrī*. Note also that this word is repeated in abbreviated form in the next sentence (慈善). In the latter place, Xuanzang adds it to the Sanskrit original, which has only an anaphoric pronoun.

- 2864 **maitrīśahagata** 慈俱 4.1.2.3.4.2² [2] // 338b04, 338b05
 2865 **maitrīśahagatādi** 慈俱等 4.1.2.3.4.2 // 338b12
 2866 **maitryādi** 慈等 2.4.4.2.2 // 332a22
 2867 **mokṣye (fut.)** 當得 … 解脫 3.4.2 // 335b20f.
 2868 **modaprāpta** 4.1.2.3.4.3.3
 2869 **momuha** 鈍 3.4.4 // 335b29
 2870 **momuhatva** 鈍 3.4.4 // 335c03
 2871 **mohakimcana** 癡所有 4.1.3.4.3.5 // 341a15
 2872 **mohacaritatā** 癡行性 3.2.1.3B.1 // 334a03
 2873 **maula** 根本 3.1.0 // 332c02
 2874 **maula** 根本地 4.1.2.6.1 // 339a13

Chin. lit. **maulī bhūmiḥ*.

- 2875 **maulasamādhipratilambhatā** 得根本三摩地^{TR} 2.1.2.6.2 //
 329b06
 2876 **maulasamāpattikāla** 正入 … 根本定時 3.1.2.2.32 // 333b05f.

Y

- 2877 **yata upādāya** 從 … 位 4.2.10.2.1 // 343c26f.

Cf. *kuta upādāya* (no. 1316). The latter phrase is taken from the question, whereas the lemma is taken from the reply to it.

2878 **yatas** 由 … 故 (?) 4.2.4.1.3 [2] // 342c02f., 342c06f.

The rendering 由 … 故 of *yatas* is very well conceivable. However, the problem is that, Chin. has placed the particles such that the sense of the Skt. text is somewhat distorted.

2879 **yatas** 於此 2.2.2.1.1 // 329c26

於 is used here in its function as an indicator of the ablative.

2880 **yat (pron.) ... tat (pron.)** 若 … 者乃 4.2.8.4 // 343b28

The construction of the relative clause and main clause in Skt. rendered in Chin. as “when (embracing pattern: 若 … 者) ... then (乃).”

2881 **yatpakṣya** 彼品 2.1.2.4 // 329a29

2882 **yat (pron.) ... yac (pron.) ca** 若 … 若 4.2.3.2, 4.2.8.0 [2] // 341c17, 343b09

yad A yac ca B =若 A 若 B.

2883 **yatra** 2.2.1.4.2, 2.4.2, 4.1.2.3.4.3.2 [3] // 329c04, 331a15, 338b22

2884 **yatra** 於是處 3.6.1 // 336a23

2885 **yatra** 於是中 2.2.2.6.2 // 330c10

2886 **yatra** 於此處 4.1.2.1.4 // 337c07

2887 **yatra** 於此中 4.1.2.4.1.1 // 338c05

2888 **yatra yo yujyate** 隨其所應 4.2.3.1.1 // 341c03f.

2889 **yathā** 2.2.1.5 // 329c22

2890 **yathā** 令 4.2.3.5.2, 4.2.5.2 [2] // 342a17, 342c23

Skt. *yathā* seems to be used here in the sense of “so that, in order that.”

2891 **yathā** 譬如 4.1.2.3.3.3, 4.1.2.8.1.1 [2] // 338a21, 339b20

2892 **yathā** 如 2.2.1.3.3 etc. [21] // 329b26 etc.

In 335c08 and 335c28, Xuanzang supplements the translation with “as [mentioned] before/above” (如前).

2893 **yathā** 隨 4.2.3.8.1 // 342a27

2894 **yathā** 謂如 4.2.3.4.1 // 341c26

Whether 謂如 can be regarded as a single word here remains unsure, but it has been adopted as a word in the HDC (explained as “犹如 [猶如], 例如,” i.e., as meaning “like, as” or “for instance”), and Hirakawa 1997 views it as an equivalent of *yathā*.

- 2895 **yathā** 謂如有一 4.1.1.2.1 // 336c19
 Chin.: “i.e. (?), when there is someone who.”
- 2896 **yathākāmakāraṇārthena** 隨所欲爲 4.1.1.2.1 // 336c25
- 2897 **yathākāmam** 如其所欲 4.1.1.4.2 // 337a17
- 2898 **yathākāmam** 隨所欲 3.5.4 // 336a17
- 2899 **yathākramam** 次第 2.4.4.2.1.4.3 // 332a15f.
- 2900 **yathākramam** 如其次第 2.4.4.2.1.3 etc. [7] // 331c11 etc.
- 2901 **yathākramam** 隨其次第 4.1.2.1.3.2, 4.1.2.4.1.1 [2] // 337c04, 338c07
- 2902 **yathācintita** 隨其 ... 所思 2.2.2.3.2 // 330a29
- 2903 **yathāpi** 謂如有一 4.1.1.1.4, 4.2.3.3.2.1 [2] // 336c10, 341c24
- 2904 **yathāpi kaścit** 謂隨有一 2.2.2.4.1 // 330b15
- 2905 **yathāpi tat** 謂 3.2.2.2.2 // 334b02
- 2906 **yathāpi tat** 謂如有一 4.2.3.8.3, 4.2.12.2 [2] // 342a29, 344b01
- 2907 **yathāpīhaikatyah, -katyena** 謂如有一 2.1.1.3 etc. [12] // 329a15 etc.
 Choi, 2002, s. v. *yathāpīhaikatyah*, does not regard 謂 as a part of the rendering. 謂 is indeed a general character introducing definitions and explanations of various kinds and also appears very often without any of the following characters. However, the four-character set occurs even for *ihai Katyah* (see no. 0891), where a correspondence for 如 is missing as well, and for *yathāpi tat* (see no. 2905), though not always, where a correspondence for 有一 is missing. Moreover, there are indications that even 謂如 can be regarded as a single word that corresponds to *yathā* (see the n. on 2893). Therefore, it may be worthwhile to include 謂 here (and in some of the related cases) as well.
- 2908 **yathāpy ekatyah** 謂如有一 3.6.1 // 336a18
- 2909 **yathābhūtam** 如實 2.2.2.3.3 etc. [10] // 330b04 etc.
- 2910 **yathābhūtasamprakhyāna** 如實覺了 4.2.1 // 341b06
- 2911 **yathā ... yathā** 若 ... 若 4.2.8.4 // 343b29
- 2912 **yathā yathā ... tathā tathā** 如如 ... 如是如是 3.5.2.1, 4.1.2.3.3.2 [2] // 335c25f., 338a15f.
- 2913 **yathāyogam** 如應 3.2.2.2.ad15–16 // 334b28

- 2914 **yathāyogam** 隨其所應 2.2.1.4.4, 3.2.1.4B, 4.1.2.4.2.3,
4.1.2.9.2 [4] // 329c12, 334a18, 339a04, 340a05
- 2915 **yathāyogam** 隨應 2.4.4.1.2, 3.1.3.ad7–8, 3.1.3.ad25–28 [3] //
331b09, 333b24, 333c13
- 2916 **yathāsukhavihāra** 隨所樂安隱而住 4.2.3.5.1 // 342a14
XYL 575b17:隨意住.
- 2917 **yathāsūtram** 如經 2.4.4.2.2 etc. [6] // 332a20 etc.
- 2918 **yathāsprṣṭa** 隨其 ... 所觸 2.2.2.3.2 // 330a29
- 2919 **yathēccham** 隨其所欲 3.1.2.2.7 // 332c22
- 2920 **yatheṣṭaparīṇāmana** 隨其所欲能轉變 4.2.10.2.4 // 344a11
- 2921 **yatheṣṭam** 隨欲 4.1.1.4.3 // 337a25
- 2922 **yathokta** 如先所說 4.2.5.1 // 342c18f.
- 2923 **yathokta** 先所說 4.2.3.1.1 // 341c03
- 2924 **yathoktam** 如說 4.1.2.1.1.2 // 337b05
- 2925 **yathoktam** 如 ... 說如是言 2.4.4.1.2 // 331a23
Chin. supplements the Skt. text a little.
- 2926 **yathodgṛhīta** 隨其所受 2.2.2.3.2 // 330a29
- 2927 **yathaudārikaprasāmanāt** 鹿既息已 4.2.9.1.3 // 343c12f.
- 2928 **yad (ind.)** 4.1.2.6.2 // 339a18
- 2929 **yad (ind.)** 故 4.1.1.1.1²·4.1.1.1.2² [4] // 336b19², 336c04²
- 2930 **yad (ind.)** 謂 (?) 2.4.4.2.1.4.1⁴·2.4.4.2.1.4.3², 4.1.2.4.1.2, 4.2.1
[8] // 331c24, 331c26, 331c27, 331c28, 332a13, 332a14, 338c08,
341a28

In many of the occurrences listed here, the protasis is elliptically missing, and at times even a verb in the apodosis has to be supplied; for the latter cases, see Delhey 2009, 153, n. 196. The particle 謂 can certainly not be regarded as a conjunction. Therefore, it is debatable whether 謂 should be given as an equivalent. Considering the difficulties involved here, I have exceptionally given the text references for all 8 cases I am aware of.

- 2931 **yad (ind.)** 謂 4.2.10.2.2.1 // 343c29

I tend to interpret *yad* here as having the sense of *yaduta*. If this is correct, then 謂 corresponds quite well to the Skt. text here.

- 2932 **yad (ind.)** 由此故 3.1.2.2.20 // 333a12

See on this occurrence Delhey 2009, 160, n. 232 and n. 233.

- 2933 **yad (pron.)** 2.0.1 etc. [149] // 329a04 etc.
2934 **yad (pron.)** 彼 4.1.2.4.2.1 // 338c12
2935 **yad (pron.)** 此 2.2.2.1.1 etc. [20] // 329c28 etc.
2936 **yad (pron.)** 如是 4.2.4.1.2 // 342b20
2937 **yad (pron.)** 若 2.2.2.6.2 etc. [7] // 330c10 etc.
2938 **yad (pron.)** 若 … 是 4.1.1.1.2 // 336c01
2939 **yad (pron.)** 所 3.5.1.1, 4.1.2.1.4 [2] // 335c09, 337c08
2940 **yad (pron.)** 謂 3.2.0 // 333c25
2941 **yad (pron.)** 餘 2.1.1.5 // 329a18

Free rendering.

- 2942 **yad (pron., instr.)** 若由此故 4.1.2.9.4 // 340a19

Chin. does not seem to be a completely adequate rendering, although the overall sense of this textual passage does not change. Therefore, one may call it also a free translation that remains faithful regarding the meaning.

- 2943 **yad (pron., instr.)** 以 … 故 2.2.2.2.2 // 330a20f.
2944 **yad (pron., instr.)** 由此因緣 4.2.3.4.3.2.2 // 342a06f.
2945 **yad antarā** 若是時中 4.1.2.9.4 // 340a21

yad antarā can perhaps also be understood as a single word. See also s. v. *tad antarā*.

- 2946 **yadā** 2.4.4.2.1.3
2947 **yadā** 若 4.1.3.4.3.2 // 340c25
2948 **yadā** 時 4.2.3.4.2 // 341c29
2949 **yadā** 是時 3.6.1 // 336a23
2950 **yadā ... tadā** 若 … 爾時方 4.2.8.3 // 343b24f.

Another occurrence of 若 … 爾時方 in Y_c 396b03–06 = ŚrBh I, 8.3–7 (*gang gi tshe ... de'i tshe na*; Skt. original missing there).

- 2951 **yadā ... tadā** 若 … 乃 4.2.8.1 // 343b14
2952 **yad icchati** 隨其所欲 4.1.1.4.2 // 337a23
2953 **yad uktam** 如 … 言 4.1.2.1.3.2 etc. [6] // 337b18 etc.

Chin. translates “as the scripture says (如經言)” in all places where it is not otherwise made explicit that the word of the Buddha is quoted.

2954 **yad uktam** 言 4.2.10.0 // 343c17 Chin. without a rendering of *yad*.

2955 **yadi** 若 4.2.8.2, 4.2.12.4 [2] // 343b18, 344b15

2956 **yadi ... tena** 若 ... 者 3.1.3.ad37–40 // 333c22

2957 **yaduta** 2.2.2.3.3 etc. [5] // 330b02 etc.

In the sample reference given here, *yaduta* introduces an enumeration. Xuanzang numbers the enumerated things instead: 一者, etc.

2958 **yaduta** 唯謂 (?) 4.1.3.3.2 // 340c05

2959 **yaduta** 謂 3.2.2.2.2 // 334b03

2960 **yadbhūyasā** 多 4.1.3.4.3.5 // 341a09

2961 **yad yat** 彼彼 3.2.2.2.4 // 334b07

2962 **yad yad eva** 即於彼彼 3.2.4 // 335a18

2963 **yady api ... na tu** 雖 ... 然 ... 未 4.1.1.1.1 // 336b25f.

2964 **yasmāt (ind.)** 由 2.0.1 // 329a05

2965 **yasmāt pareṇa** 過此更 3.5.2.4 // 336a08

2966 **yasmāt pareṇa** 過此已上 4.2.3.6 // 342a22

XYL 575b18: 若過此.

2967 **yasmāt pareṇa** 自此已後 3.5.2.4 // 336a07

2968 **yasmin samaye ... tasmin samaye** 於 ... 時 2.2.1.4.2 // 329c08

2969 **yāna** 乘 3.1.2.2.40 // 333b19

2970 **yāvat** 3.5.4 etc. [6] // 336a14 etc.

2971 **yāvat** 乃至 2.1.1.3 etc. [37] // 329a16 etc.

2972 **yāvat** 猶如 4.1.2.3.4.3.3 // 338b25

No exact equivalent in Chin.; the rendering is somewhat free here.

2973 **yāvat** 至 2.2.1.4.2 // 329c06

2974 **yāvat ... apanayanāyāsamudācārāya** 爲欲除遣 ... 故或令 ... 不現行故 3.2.2.2.2 // 334b04f.

2975 **yāvat ... tāvat** 乃至 ... 處即於是處 4.1.1.1.4 // 336c15f.

2976 **yāvat ... tāvat** 是事 ... 此事 3.6.1 // 336a23f.

It is difficult to understand the meaning of 事 here.

2977 **yāvat ... tāvat** 隨 ... 分齊 4.1.2.3.3.2 // 338a12

2978 **yāvat pariṇāmayati** 隨所轉變 4.1.1.4.2 // 337a19f.

- 2979 **yāvatsukhendriyaniḥsaraṇa** 乃至樂根出離 2.4.4.2.1.1 // 331c03f.
- 2980 **yāvadasthipuruṣapratyavekṣā** 乃至觀察骨人之相 4.1.3.1.2 // 340b15f.
This is one of the many cases in which Xuanzang adds his rendering of **nimitta*, namely, 相, to the original text (in this particular case accompanied by the facultative preceding attributive particle 之).
- 2981 **yāvad ākāṅkṣati** 隨其所欲 3.2.2.2.27, 4.2.3.2 [2] // 334c24, 341c16
- 2982 **yāvan na** 乃至未 3.5.2.1 // 335c26
- 2983 **yukta** 4.2.3.8.3 // 342b01
XYL 575b28: 相應.
- 2984 **yugapad** 並 4.1.2.4.2.2.8 // 338c24
- 2985 **yugapad** 有俱時 2.1.2.6.3 // 329b06f.
- 2986 **yuḥyate** 應合道理 2.2.2.6.2 // 330c11
- 2987 **yena (ind.)** 4.1.2.1.5, 4.2.4.1.2, 4.2.4.1.3 [3] // 337c11ff., 342b23, 342b28f.
- 2988 **yena (ind.)** 故 A2 // 344b24
- 2989 **yenāmbanena** 由緣此故 4.2.3.4.3.2.1 // 342a05f.
Skt.: “[X is] the object, by means of which [one does Y]”; Chin.: “Because one takes this [X] as the object, [one does Y/can do Y].”
- 2990 **yaiḥ samāpadanaṃ bhavati** 能入等至 4.2.3.1.2 // 341c05f.
The same as said in the n. on 2991 applies.
- 2991 **yaiḥ samāpadyate** 能入 … 等至 4.2.3.1.2 // 341c07
There is (for obvious reasons) no direct correspondence of the relative pronoun in Chin.; instead, the Chin. rendering forms an unmarked attribute of the word in the main clause of the Skt. text taken up by the relative pronoun. Note the different rendering 所入三摩地^{TR} in XYL 575a12.
- 2992 **yaiḥ ... samāpadyate** 能入定 4.2.3.3.1 // 341c18f.
The same as said in the n. on 2991 applies.
- 2993 **yo ’yam** 2.2.2.5.1
- 2994 **-yoga** 和合 See, e.g., *nirantarapṛīṣukhayoga*.
- 2995 **-yoga** 瑜伽^{TR} See the n. on 1553.

- 2996 **yogaṃ karoti** 修 4.2.7.1.1, 4.2.7.1.2 [2] // 343a24, 343a26
- 2997 **yogam āpadyadhvam** 當…勤修觀行 4.2.1 // 341a27f.
The Sanskrit MS has the reading *āpadyadhva*, which may be a hybrid form of the imperative and therefore primary (see Delhey, 2009, 208, n. 539).
- 2998 **yogavihāra** 修相續 4.1.2.4.2.2.11 // 339a02
See Delhey 2009, 195, n. 460.
- 2999 **yogācāra** 修觀行者 4.1.2.8.1.1 // 339b21
- 3000 **yogācārabhūmi** Ω, AΩ [2]
- 3001 **yogin** 觀行者 3.3.2 // 335b06
- 3002 **yogin** 行者 2.4.4.1.4.3 // 331b20
- 3003 **yogin** 修觀行者 4.1.1.4.2 // 337a15
- 3004 **yogin** 修行者 4.1.2.1.1.2 // 337b08
- 3005 **yojayitavya** 當善建立 4.2.3.1.1 // 341c04
- 3006 **yoniśas** 如理 2.2.2.6.1, 2.2.2.6.2, 3.1.2.2.3–6, 3.1.2.2.8 [4] // 330c09, 330c12, 332c21, 332c24
- 3007 **yoniśomanasikāra** 如理作意 2.2.2.3.2, 2.2.2.4.2, 2.2.2.5.2, 4.2.8.3 [4] // 330a24, 330b21f., 330c05, 343b22
- 3008 **yoniśomanasikāra** 如理作意 2.2.2.1.2 // 330a03
See the n. on 0456. See also the Corrigenda to Delhey 2009.
- 3009 **yoniśomanaskāra** 如理作意 2.2.2.2.2, 3.1.3.ad37–40, 4.1.2.9.6 [3] // 330a18, 333c22f., 340a27
- 3010 **yoniśomanaskāra** 正思惟 4.2.3.8.1 // 342a26
XYL 575b24: 如理作意.
- 3011 **yoniśomanaskāratas** 如理作意故 3.1.2.2.37 // 333b13

R

- 3012 **-rati** 快樂 See *upabhogarati*.
- 3013 **ratisaṃgrāhaka** 攝樂 3.1.1, 3.1.3.ad25–28, 3.1.3.ad29–32 [3] // 332c04, 333c11, 333c14
- 3014 **ratisaṃgrāhakaikadeśa** 攝樂作意一分 3.1.3.ad25–28 // 333c10
- 3015 **ratisthānīya** 樂安處 4.2.10.2.2.1 // 343c29

- 3016 **ramita** 歡樂 2.2.2.4.1 // 330b17
- 3017 **rāga** 貪 3.2.2.2.21² [2] // 334c15²
- 3018 **rāgakimcana** 貪所有 4.1.3.4.3.5 // 341a14f.
- 3019 **rāgacarita** 貪行 3.5.1.1 // 335c07
- 3020 **rāgacaritatā** 貪行性 3.2.1.3B.2 // 334a07
- 3021 **rāgasamprayukta** 貪相應 3.2.2.2.ad15–16 // 334b27
- 3022 **rāgādi** 貪等 4.1.2.1.1.2, 4.2.8.4 [2] // 337b02, 343b27
- 3023 **rāgāsamklišṭatopasamhāratas** 貪欲不染污作意故 4.1.2.3.4.1 // 338b03f.
- 3024 **rājan** 國王 4.2.4.1.3 // 342c05
- 3025 **rājan** 王 2.1.1.5 // 329a18
- 3026 **rājamahāmātrā** 王臣等 4.2.4.1.3 // 342c05
- The function of 等 is unclear here. Probably it means “etc.,” but note the expression *rājamātra* = 王等.
- 3027 **rājamātra** 王等 2.1.1.5 // 329a18
- 3028 **rātridivasa** 日夜 4.1.3.1.3 // 340b25
- 3029 **rātrimdivātināmanayogena** 所修觀行日夜專注 4.1.2.3.4.2 // 338b14f.
- Probably, Xuanzang has understood Skt. *-yogena* as referring to the religious technical term *yoga* as is suggested by the word 觀行 (“contemplative practice”) he uses (cf., e.g., no. 2997). However, it is also possible that °*yogena* means here simply “by way of, by means of” or the like, a function which it often has in Skt. (see, e.g., pw). On the term 專注, see the n. on 1296.
- 3030 **rātrīgata** 在夜分 2.2.2.3.2 // 330a27
- 3031 **rudanmukha** 涕淚盈目 2.2.1.4.2 // 329c09
- Chin.: “eyes overflowing/filled with tears.”
- 3032 **rūpa** 色 1.2 etc. [14] // 328c17 etc.
- 3033 **rūpa** 色境 4.1.2.6.2 // 339a17
- 3034 **rūpa** 衆色 4.1.2.4.1.1, 4.1.2.4.1.2, 4.1.2.4.2.2.2, 4.1.2.4.2.2.5, 4.1.2.4.2.2.11 [5] // 338c08, 338c09, 338c15, 338c19, 339a03
- Skt. pl.; Chin.: “the manifold / multitude of forms.”
- 3035 **rūpakṛtsna** 色遍處 4.1.1.4.2 // 337a18
- 3036 **rūpagata** 於諸色中 4.2.4.1.2 // 342b21

- 3037 **rūpagata** 諸色 3.5.1.3 // 335c19
- 3038 **rūpadarśana** 見色 4.1.2.4.2.2.7, 4.1.2.4.2.2.11 [2] // 338c22f., 339a02
- 3039 **rūpadhātuparyavasāna** 色界後邊 4.1.1.3.2 // 337a12
- 3040 **rūpaniḥsaraṇa** 色出離 2.4.4.2.1.1 // 331c04
- 3041 **rūpanimitta** 色相 4.1.2.4.1.1 // 338c06
- 3042 **rūpavītarāga** 已離色界欲 4.1.1.1.2 // 336b28f.
- 3043 **rūpavairāgya** 離色界欲 4.1.1.1.1 // 336b16
- 3044 **rūpasamjñā** 有色想 4.1.2.1.1.2 // 337b05
- 3045 **rūpasamjñā** 色想 4.1.2.1.1.2 // 337b06f.
- 3046 **rūpasamāpatti** 色界定 4.1.1.1.1 // 336b19
- 3047 **rūpaspraṣṭavya** 色觸 4.1.1.3.2 // 337a09
- 3048 **rūpādidharmaparyanta** 色乃至法 3.2.2.2.4 // 334b07
- 3049 **rūpin** 有色 1.2 etc. [6] // 328c17 etc.
- 3050 **rūpin** 色 4.1.3.4.3.3 // 340c29
rūpiṣv indriyeṣu = 色根中.
- 3051 **rūpopaga** 隨色 3.2.2.2.7 // 334b13
- 3052 **roga** 病 4.1.3.3.2 // 340c03
- 3053 **rogatas** 如病 4.2.4.1.2 // 342b21
- 3054 **rogādi** 如病如癰等 3.5.1.3 // 335c20
 Skt.: “disease etc.”; Chin. “like a disease, like a malignant boil, etc.”
- 3055 **rogāditas** 是病等 4.2.6 // 343a14
 The Chin. rendering can probably be similarly explained, as done in the n. on 2832.

L

- 3056 **-lakṣaṇa** 相
 See, e.g., *upakāra*^o and the next entry. See also the n. on 2049.
- 3057 **lakṣaṇapratisamvedin** 了相 3.1.1 etc. [7] // 332c03f. etc.
- 3058 **laṭukikāśakuniṣṭhanavat** 如急捉持斥鷃鳥者 (?) 4.1.2.4.2.2.6 // 338c21f.

Neither is it certain that *laṭukikā* is the correct reading of the first member of this compound nor is it completely clear which bird is meant here. For a discussion of this word and its Chin. counterpart (斥鷃), see Delhey 2009, 194, n. 452. SCM identifies 斥鷃 as “meager quail, mere quail, small turnix.” It is difficult to understand which function the particle 者 has in this context.

3059 **labdha-** 得 See, e.g., no. 3067.

3060 **labdha** 得已 2.1.1.2 // 329a14

3061 **labdha** 能證得 4.1.1.1.1 // 336b26f.

In this textual passage, Xuanzang has changed a passive construction with the logical subject *anena* (instr. of *idam*) into an active sentence with an unexpressed logical subject. Cases like these, i.e., that the rendering of, for instance, a verb form, can only be understood when the syntactical environment is considered, are, of course, occurring regularly, and only a few such instances are discussed here.

3062 **labdha** 所得 4.2.8.2 // 343b20

3063 **labdha-** 已得 See, e.g., no. 3067.

3064 **labdha-** 證 See no. 3066.

3065 **labdhaprayogaṅīṭhāphalamanaskāra** 已得加行究竟果作意 A9 // 344c07f.

3066 **labdhaprayogaṅīṭhāphalamanaskāra** 證加行究竟果作意 A8 // 344c05f.

3067 **labdhamanaskāra** 得作意 A7 // 344c03f.

3068 **labdhamanaskāra** 已得作意 3.1.2.2.30 // 330b01

3069 **labdhvā** 既…得…已 4.1.1.4.2 // 337a16

3070 **labhate** 得聞 4.2.5.2, 4.2.5.3 [2] // 342c22, 342c27

Skt. means simply “to obtain,” whereas Chin. literally means “get (得) to hear (聞).” 得 is rather a modal verb here than a full verb with the meaning “to obtain” etc. (see Unger 2019, p. 605), although 得 is regularly used as an equivalent of derivatives of \sqrt{labh} . At any rate, since the object of *labhate* is here the teaching of the doctrine, the Chin. translation makes good sense.

3071 **labhyate** 得 3.6.2.2 // 336b02

3072 **labhyante** 得 2.2.1.4.2 // 329c05

3073 (-)laya- 沈 See, e.g., *layanimitta*.

3074 -layana- 房舍 See *grhalayanādi*.

- 3075 **layanimitta** 沈相 3.2.1.3A, 3.2.1.3B.1 [2] // 333c29, 334a01
- 3076 **layādipratipakṣārtham** 爲欲對治沈掉等故 4.2.11 // 344a15
 爲欲 … 故 for expressing the purpose. Cf. also *tadvipakṣika-dharmaprahāṇāya*, Choi 2002, p. 141 (s. v. 爲欲 … 故; cf. also the immediately following entry there), and YoBh-I 爲欲 = *artham*.
- 3077 **layauddhatyanimittam** 沈掉相 4.2.11 // 344a16
- 3078 **lābhin** 得 3.5.3, 4.1.1.1.1, 4.2.4.1.2, 4.2.7.1.3 [4] // 336a09, 336b19, 342b17, 343a27
- 3079 **lābhin** 能得 3.4.3 // 335b26
- 3080 **lābhin** 所得 4.2.4.1.3² [2] // 342c02, 342c04
- 3081 **lābhin** 已證得 4.1.1.1.2, 4.2.7.1.1, 4.2.7.1.4 [3] // 336c03, 343a21, 343a28
- 3082 **lābhin** 已得 3.6.1, 4.1.1.1.3, 4.2.12.2 [3] // 336a18, 336c05, 344b01
- 3083 **lābhin** 證得 4.2.7.1.2 // 343a25
- 3084 **liṅga** 狀 3.5.1.3, 3.5.1.3, 4.2.3.4.2 [3] // 335c18, 335c19, 341c29
- 3085 **loka** 世間 2.2.2.5.1 etc. [5] // 330c03 etc.
- 3086 **lokacitrika** 世雜類 4.1.2.4.2.2.9 // 338c26
- 3087 **lokacintā** 世間思惟 2.2.2.5.1² [2] // 330b29, 330c03
- 3088 **lokāyatikapudgalabheda** 順世間補特伽羅^{TR} 差別 2.4.4.3.2 // 332b13
- 3089 **lokottara** 出世 4.2.2.2² [2] // 341b13, 341b15
 341b13: variant in Taishō: 世 + (間). Both alternatives seem possible.
- 3090 **laukika** 世間 2.4.4.1.2, 3.1.2.2.11, 4.2.2.2² [4] // 331b07, 332c28, 341b13, 341b14
- 3091 **laukikasamāpattija** 因世間定所生 4.2.4.1.2 // 342b22f.
- 3092 **laukikasamāpattṛ** 修得世間定 A10 // 344c11f.

V

- 3093 **vaktavya** 當言 3.5.1.1 // 335c09f.
- 3094 **vakṛ** 譏論 2.4.2 // 331a14

- 3095 **vajra** 金剛 4.1.2.10² [2] // 340b06, 340b08
- 3096 **vajropama** 金剛喻 1.3, 4.1.2.10² [3] // 328c28, 340b03, 340b06
 The word belongs to the technical term *vajropamaḥ samādhiḥ*. The Chin. translation here seems to be Xuanzang's standard rendering of *vajropama*. However, in one place, he translates the word as follows: 喻如金剛 (Y_C 477a01 ad ŚrBh_{LS} § 1.) In later occurrences in the same textual passage he reverts to the standard rendering.
- 3097 **-vat** 如 see, e.g., *pūrvavat*, *vārivat*.
- 3098 **-vat** 猶如 See, e.g., *nidhimukhadvayalābhavat*.
- 3099 **vara** 勝 2.2.2.1.1 // 329c26
- 3100 **varṇa** 美容 2.2.2.1.1 // 329c29
- 3101 **varṇa** 顯色 4.1.1.2.2 // 337a03
- 3102 **varṇatas** 顯色 4.1.1.2.2 // 336c29
- 3103 **-vartaka-** 旋轉 See no. 1102.
- 3104 **vartamāna** 4.1.3.4.3.2
- 3105 **vartamāna** 現前 4.1.3.1.2 // 340b19
vartamāna means “present, manifest” here (in contrast to “future, immanent”), which accords well with Xuanzang's rendering.
- 3106 **vartamāna** 現在 3.2.2.2.20² [2] // 334c09, 334c10
vartamāna means “present” here (in contrast to “past” and “future”), which accords well with Xuanzang's translation.
- 3107 **vartamāna** 於 … 轉時 2.1.1.5 // 329a23f.
- 3108 **vartamāna** 正流轉時 2.4.4.2.1.4.3 // 332a05
 In Chin., 時 denotes simultaneity with the action of the main predicate, and 正 additionally marks the present tense.
- 3109 **vartete** 轉 4.2.7.1.3 // 343a28
- 3110 **vaśavartanābhibhava** 自在迴轉故名爲勝 4.1.1.2.1 // 336c24f.
 Rendering of the term as a whole phrase; analogous to no. 0257.
- 3111 **vaśavartanābhibhava** 自在勝 4.1.1.2.1 // 336c26
- 3112 **vaśitā** 自在 3.6.1 // 336a19
 There are eight more attestations of this equivalent in the translation of compounds.
- 3113 **vaśena** 由 … 力 2.1.2.6.1 // 329b03

- 3114 **vaśena** 由…力故 4.1.2.3.3.2 // 338a13
- 3115 **vastu** 事 2.4.4.1.2 etc. [5] // 331a29 etc.
- 3116 **vastupariṇāmika** 於諸事轉變 4.1.1.4.2 // 337a19
- 3117 **vastuparyantāmbana** 事邊際所緣 3.1.2.1, 3.1.2.2.17,
3.1.3.ad15–18 [3] // 332c10, 333a05, 333c01
- 3118 **vastratanutva** 衣薄 4.1.2.8.1.4 // 339c17
- 3119 **vā** 2.2.1.4.1 etc. [14] // 329b29 etc.
329b29: Chin. also omits the word that is combined with the preceding word in this way.
- 3120 **vā** 及 2.2.1.5 etc. [7] // 329c22 etc.
- 3121 **vā** 或 2.1.1.2 etc. [27] // 329a14 etc.
2.1.1.5 = 329a18: Skt. uses the particle *vā* here five times, and Chin. renders three of them. However, the Chin. distribution is not in line with the intention of the Skt. text. Therefore, I have desisted from noting the pattern of distribution here.
- 3122 **vā** 或復 2.2.2.3.2 etc. [7] // 330a29f. etc.
- 3123 **vā** 或…或 2.2.1.2, 2.2.1.3.3, 3.2.2.2.31, 4.1.2.4.2.2.10 [4] //
329b14f., 329b27, 334c28f., 338c29
- 3124 **vā** 或…或復 3.5.1.3 // 335c16f.
- 3125 **vā** 若…若 2.1.1.2, 4.2.3.1.1 [2] // 329a13, 341b29
A B *vā* = 若 A 若 B.
- 3126 **vā** 又 2.2.1.5 // 329c22
- 3127 **vāksamśkārasadbhāva** 有語行 4.1.3.4.3.2 // 340c25
- 3128 **vā punaḥ** 2.3.4, 3.2.2.2.ad15–16 [2] // 330c29, 334b29
- 3129 **vā punaḥ** 或 2.2.2.4.1, 3.4.3 [2] // 330b20, 335b26
- 3130 **vā punaḥ** 或復 3.2.2.2.1 // 334b01
- 3131 **vā punaḥ** 及 3.1.2.2.40 // 333b19
- 3132 **vā punaḥ** 又 2.2.1.4.4 // 329c12
- 3133 **vārivat** 如水 4.2.3.5.1, 4.2.3.5.2 [2] // 342a12, 342a18
342a12: XYL (575b15) has 猶如…水 instead.
- 3134 **vā ... vā** 2.2.2.4.1 etc. [7] // 330b17 etc.
- 3135 **vā ... vā** 及 2.2.1.5, 4.2.4.1.3 [2] // 329c20, 342c05

- 2.2.1.5 = 329c20: The pattern is A B C D *vā* E *vā* = A B C D 及 E.
4.2.4.1.3 = 342c05: After the second item combined this way,
Chin. adds 等, which may be used in the sense of “etc.” here.
- 3136 *vā* ... *vā* 或 3.2.2.2.8 etc. [5] // 334b15 etc.
A *vā* B *vā* = A 或 B.
- 3137 *vā* ... *vā* 或復 4.1.2.4.2.2.9, 4.2.3.4.2, 4.2.7.1.4² [4] // 338c26,
342a02, 343b01, 343b02
- 3138 *vā* ... *vā* 或 ... 或 2.2.1.4.4 etc. [12] // 329c13 etc.
A *vā* B *vā* = 或 A 或 B.
- 3139 *vā* ... *vā* 或 ... 或復 4.1.2.4.2.2.2 // 338c15f.
- 3140 *vā* ... *vā* ... *vā* 2.2.2.4.1² [2] // 330b16, 330b19
- 3141 *vā* ... *vā* ... *vā* 及 ... 或 2.2.2.4.1 // 330b13f.
- 3142 *vā* ... *vā* ... *vā* 或 3.3.1.4, 4.1.2.8.1.1 [2] // 335b03f., 339b22
A *vā* B *vā* C *vā* = A B 或 C. Note that in the Taishō edition
(335b04) 成 is a wrong reading for 或 (see Delhey, 2009, 83).
- 3143 *vā* ... *vā* ... *vā* 或 ... 或 3.2.2.2.9, 3.6.2.4 [2] // 334b16f., 336b06
A *vā* B *vā* C *vā* = A 或 B 或 C.
- 3144 *vā* ... *vā* ... *vā* 或 ... 或 ... 或 4.2.3.3.2.1 // 341c21
A *vā* B *vā* C *vā* = 或 A 或 B 或 C.
- 3145 *vā* ... *vā* ... *vā* 或 ... 或 ... 或 ... 或 2.4.4.1.3.2 // 331b11ff.
A *vā* B C *vā* D *vā* = 或 A 或 B 或 C 或 D. In Skt., one would
expect four occurrences of *vā* rather than three.
- 3146 *vā* ... *vā* ... *vā* **punaḥ** 或 ... 或復 3.2.2.2.2 // 334b03
- 3147 *vā* ... *vā* ... *vā* ... *vā* 或 2.2.1.4.1 // 329b28f.
A *vā* B *vā* C *vā* D *vā* = A B C 或 D.
- 3148 *vā* ... *vā* ... *vā* ... *vā* 或 ... 或 ... 或 ... 或 ... 2.2.2.4.1,
4.2.3.4.3.2.2 [2] // 330b10f., 342a09f.
A *vā* B *vā* C *vā* D *vā* = 或 A 或 B 或 C 或 D.
- 3149 *vā* ... *vā* ... *vā* ... *vā* 若 ... 若 ... 及 3.2.2.2.32 // 335a01f.
A *vā* B *vā* C *vā* D *vā* = 若 A 若 BC 及 D.
- 3150 *vā* ... *vā* ... *vā* ... *vā* ... *vā* 或 2.2.1.3.1 // 329b18ff.
A *vā* B *vā* C *vā* D *vā* E *vā* = 或 A B C D E (!).
- 3151 **vikalpanimitta** 分別相 3.2.2.1, 3.2.2.2.13 [2] // 334a22,
334b20

- 3152 **vikalpayant** 思 3.2.2.2.13 // 334b20
 This rendering of *vikalpayant* is perhaps not impossible, but it fits better *manasikurvant* used in 3.2.2.2.14. See also the n. on 2786.
- 3153 **vikalpaśarīra** 分別體 4.2.3.4.3.2.1 // 342a05
 XYL 575b09: 分別相.
- 3154 **vikalpaśarīra** 分別體相 3.2.1.1, 3.2.2.2.3, 3.2.2.2.4 [3] //
 333c27f., 334b05, 334b07
- 3155 **vikalpaśarīrāmbana** 緣分別體境 3.1.2.2.15, 3.1.2.2.16 [2] //
 333a03, 333a05
- 3156 **vikalpaśarīrāsamgrhīta** 分別體所不攝 3.2.2.2.28 // 334c25
- 3157 **vikalpaśarīrāsamgrhīta** 分別體相所攝 4.2.3.3.1 // 341c19f.
 Chin. does not have a negation in its rendering. The same is true for the corresponding textual passage in XYL 575a24 (分別相所攝). See, however, Delhey 2009, 211, n. 558.
- 3158 **vikṣepa** 動亂 3.2.1.3B.2 // 334a10
- 3159 **vikṣepa** 極散亂 A4 // 344b26
- 3160 **vikṣepa-** 亂 See, e.g., *vikṣepanimitta*.
- 3161 **-vikṣepa** 散動 See *avikṣepa*.
- 3162 **vikṣepanimitta** 亂相 3.2.1.3A, 3.2.1.3B.3 [2] // 333c29,
 334a11
- 3163 **vikṣepasamkṣepānupakliṣṭa** 無散亂及以略聚燒惱 A6 //
 344c01f.
- 3164 **vikṣepāvikṣepaparijñānavadhānatā** 不審了知亂不亂
 3.2.1.3B.3 // 334a14f.
- 3165 **vikṣepāvikṣepaparijñānavadhāna** 於亂不亂審諦了知
 4.2.3.4.3.2.2 // 342a08f.
 XYL 575b11f.: 極善了知亂不亂相. ŚrBh II, 162.2 = Yc 438c15:
 能審遍知亂與不亂 (not found in YoBh-I).
- 3166 **vigata** 已離 2.4.4.2.2 // 332a21
- 3167 **vigatāsmimāna** 離我慢 2.4.4.2.2 // 332b01
- 3168 **vigarhyate** 呵毀 4.1.2.7.2 // 339b05
- 3169 **vighāta** 損匱 2.4.4.2.1.4.3 // 332a11

The Chin. character combination seems to be rare, at least in the Chin. Buddhist canon. 損 means “to injure” and 匱 means “be

- short of, lack.” See the explanation in T1828, 70b13f. Tibetan translates this as *phongs pa* (“poverty, neediness”).
- 3170 **vicayamanaskāra** 思擇作意 3.1.2.1, 3.1.2.2.33, 3.1.3.ad33–36 [3] // 332c15, 333b07, 333c16
- 3171 **vicāra** 伺 2.3.1, 2.3.2 [2] // 330c14, 330c19
- 3172 **vicāramātra** 唯伺 1.3, 3.6.2.2, 4.1.2.2.2 [3] // 328c23, 336b02, 337c18
- 3173 **vicāramātrasamprayukta** 唯伺相應 4.1.2.2.2 // 337c18f.
- 3174 **vicikitsati** 生疑 2.2.1.5 // 329c20
- 3175 **vicikitsant** 2.2.1.5 // 329c22
- 3176 **vicikitsant** 生疑 2.2.1.5 // 329c22
- 3177 **vicikitsā** 疑 2.2.1.5, 2.2.2.3.3, 4.1.2.4.2.2.1 [3] // 329c19, 330b06, 338c14
- 3178 **vicikitsākathamkathāśalya** 疑惑毒箭 2.4.4.2.2 // 332a21f.
- 3179 **vicikitsādi** 疑等 4.1.2.4.2.1 // 338c10
- 3180 **vicikitsānivarāṇa** 疑蓋 2.2.2.5.1 // 330b25
- 3181 **vicikitsottaradhyāyin** 疑上靜慮者 3.4.0, 3.4.4 [2] // 335b09, 335b28f.
- 3182 **vicitra** 衆雜義 0 // 328c10
- 3183 **vicinoti** 思惟 4.2.7.1.1, 4.2.7.1.2 [2] // 343a21, 343a26
- 3184 **vicinoti** 思擇 3.1.2.2.19 // 333a11
- 3185 **viḥṅga** 聰叡 4.1.2.7.2 // 339b01f.
- 3186 **viḥṅgaprasāsta** 聰叡所讚 4.1.2.7.2 // 339b01
- 3187 **viḥṅgāna** 識 2.4.4.3.1 etc. [9] // 332b11 etc.
- 3188 **viḥṅgānakāya** 識身 A1 // 344b22
- 3189 **viḥṅgānakṛtsna** 識遍處 4.1.1.4.2 // 337a21
- 3190 **viḥṅgānagata** 識 3.5.1.3 // 335c20
- 3191 **viḥṅgānagata** 識中 4.2.4.1.2 // 342b21
- 3192 **viḥṅgānasthiti** 識住 3.2.2.2.7 // 334b13
- 3193 **viḥṅgānasrotas** 識流轉 4.1.3.1.3 // 340b21
- 3194 **viḥṅgānānantyāyatana** 識處 4.1.2.3.4.3.3 // 338b25

The unlimitedness of consciousness is explicitly mentioned immediately afterward in Chin. (識無限量) Therefore, this is a contextual deviation from the standard rendering.

- 3195 **viññānānantyāyatana** 識無邊處 1.2, 4.1.1.1.4 [2] // 328c19f., 336c14
- 3196 **viññānānantyāyatana** 無邊識處 4.1.2.3.4.3.3 // 338b23
- 3197 **viññānānantyāyatanavimokṣa** 識無邊處解脫 4.1.1.1.4 // 336c11f.
- 3198 **viññānānantyāyatanopasamhāraparibhāvītā** 憶念識無邊處修習 4.1.2.3.4.3.3 // 338b25f.
- 3199 **vitarka** 尋 2.3.1, 2.3.2 [2] // 330c14, 330c19
- 3200 (-)vitarka(-) 尋思 See, e.g., *janapadavitarka*, *vitarkacaritatā*.
- 3201 **vitarkacaritatā** 尋思行性 3.2.1.3B.3 // 334a12
- 3202 **vitarkapariśuddhimārga** 尋清淨道 4.1.2.8.1.1 // 339b24
- 3203 ***vitarkamārga** 尋思路 4.2.9.1.3 // 343c13
- Due to a lacuna in the manuscript, the Skt. text had to be reconstructed here.
- 3204 **vitarkayant** 尋思 4.1.2.4.2.2.10 // 338c29
- 3205 **vitarkayitukāmatā** 尋伺追戀 2.2.1.1 // 329b14
- This is a surprising way to translate this term into Chin.; cf., for instance, how *draṣṭukāmatā*, etc. are rendered. For the meaning of the word 追戀, see HDC s. v. The latter term appears at times in Xuanzang's works, for instance, in Y_C 346a23, where it is used for Skt. *apekṣā*.
- 3206 **vitarkavicāra** 尋伺 2.3.4, 4.1.2.2.1, 4.1.2.2.3, 4.2.10.2.3 [4] // 330c29, 337c17, 337c22, 344a07
- 3207 **vitarkavicāraviprayukta** 尋伺二種俱不相應 4.1.2.2.3 // 337c20
- 3208 **vitarkavicāravayupaśama** 尋伺寂靜 2.3.4, 2.4.4.1.4.3 [2] // 331a02, 331b22
- 3209 **vitarkasaṃskārasaṃsana** 令尋思行 … 歇薄 4.2.9.1.3 // 343c12
- 3210 **vitarkasahagata** 尋思俱行 4.2.9.1.3 // 343c15
- 3211 **vitarkādīnavadarśana** 見尋思深過患 4.2.9.1.2 // 343c08
- 3212 **vitarkālambana** 尋思所緣 4.2.9.1.3 // 343c13f.
- Due to a lacuna in the manuscript, a part of the Skt. word had to be reconstructed here.
- 3213 **-vidarśaka** 現 See *dantavidarśakam*.

- 3214 **viditvā** 了知 … 已 3.2.2.2.2 // 334b02f.
- 3215 **vidūṣaṅābhībhava** 厭壞所緣故名爲勝 4.1.1.2.1 // 336c23f.
 Chin.: “One depreciates an object [by seeing its disadvantage]; that is why one refers to it as [one kind of] *abhībhava*.” This is a rendering of the term as a whole phrase, analogous to no. 0257.
- 3216 **vidūṣaṅābhībhavenābhībhūtāḥ** 由厭壞故威勢映奪 4.2.6 // 343a10f.
 In the Chin. rendering of the respective Skt. sentence, the word 厭壞 appears twice; here, only the second occurrence has been given. The first occurrence is used as a transitive verb there. It is without equivalent in the edited Skt. text, but see Delhey, 2009, 220, n. 606.
- 3217 **vidūṣayati** 壞 4.1.2.1.3.2 // 337b22
- 3218 **vidūṣayati** 能厭患 2.3.4 // 330c28
- 3219 **vidūṣayati** 厭壞 3.1.2.2.25, 3.2.4 [2] // 333a23, 335a22
- 3220 **vidūṣya** 厭壞 4.1.1.2.1 // 336c24
- 3221 **vidyate** 有 2.2.2.6.2, 3.6.2.4² [3] // 330c13, 336b10²
- 3222 **vidyāsthāna** 明處 3.1.2.2.40 // 333b19
- 3223 **vinaya** 毘奈耶^{TR} 2.1.1.5 // 329a20
- 3224 **-vinaya-** 調伏 See *navāghātavinayasamgrhīta*.
- 3225 **vinivartya** 制攝 2.4.4.1.2 // 331b05
- 3226 **vinīlakādi** 青瘀等 2.2.2.1.2, 3.2.2.2.21 [2] // 330a04, 334c13
- 3227 **vinīlakādi parīkṣā prakārānupūrvī** 青瘀等觀品類次第 4.1.3.1.2 // 340b18
- 3228 **vinīlakādyasubhatā** 青瘀等相種種不淨 2.2.2.1.2 // 330a06
- 3229 **vinodayitum** 捨 2.2.1.4.4 // 329c15
- 3230 **vipakṣika** 所對治 4.1.2.9.4 // 340a12
- 3231 **-vipatti** 毀壞 See *śīlādivipatti*.
- 3232 **vipatti** 衰 2.2.2.4.1 etc. [5] // 330b11 etc.
- 3233 **vipattitas** 衰 4.2.4.1.3² [2] // 342b29, 342c04
- 3234 **vipariṇāmadharmatas** 變壞法故 2.4.4.2.1.4.1 // 331c26
- 3235 **viparītakasūtra** 無倒經 (!) 2.4.4.1.2 // 331a23
 Chin. presupposes a reading **aviparītakasūtra*. See Delhey 2009, 149, n.152 for a discussion of this variant.

- 3236 **viparyayāt** 與此相違 4.2.3.5.1, 4.2.3.8.2 [2] // 342a14f.,
342a28
XYL 575b26:翻此.
- 3237 **viparyāsa** 顛倒 4.2.4.0, 4.2.4.1.1, 4.2.4.1.2² [4] // 342b07,
342b16, 342b17, 342b25
- 3238 **viparyāsāvīparyāsādhiṣṭhāna** 倒無倒處 4.2.4.2 // 342c10
- 3239 **vipāśyanā** 毘鉢舍那^{TR} 3.1.2.2.15 etc. [12] // 333a04 etc.
- 3240 **vipāśyanānimitta** 觀相 3.2.2.1, 3.2.2.2.24 [2] // 334a24,
334c19
- 3241 **vipāśyanāpakṣya** 毘鉢舍那^{TR} 品 3.1.2.2.33 // 333b07
- 3242 **vipāśyanāpūrva** 毘鉢舍那^{TR} 而為上首 3.1.3.ad19–24 //
333c06
- 3243 **vipāśyanāmārga** 毘鉢舍那^{TR} 道 4.2.2.2 // 341b18
- 3244 **vipāśyanāśahagata** 與毘鉢舍那^{TR} … 俱行 4.2.2.2 // 341b21f.
- 3245 **-vipāka** 異熟 See *sukhavipāka*.
- 3246 **vipula** 廣 4.1.2.3.4.2 // 338b09
- 3247 **viprakṛṣṭatva** 極遠 3.5.4 // 336a15
- 3248 **vipratīśāra** 追悔 2.2.1.4.2, 2.2.1.4.4 [2] // 329c11, 329c16
- 3249 **vīpramukta** 離繫 2.4.4.2.1.4.3 // 332a09
- 3250 **-vīprayukta** 不相應 See *vitarkavicāravīprayukta*.
- 3251 **-vībhāṅga-** 分別 See no. 1485.
- 3252 **vībhāvita** 所制 4.1.1.1.1 // 336b21
- 3253 **vīmati** 猶豫 2.2.1.5 // 329c23
- 3254 **vīmāna** 宮殿 4.1.1.2.2 // 337a03
- 3255 **vīmukta** 解脫 4.1.2.1.3.2² [2] // 337b29, 337c02
- 3256 **vīmukta** 脫 2.4.4.2.1.4.3 // 332a09
- 3257 **vīmukta** 已解脫 4.1.1.1.0 // 336b13
- 3258 **vīmuktatva** 解脫 4.1.2.1.3.2 // 337b29
- 3259 **vīmukti** 得解脫 2.1.2.4 // 329b01
- 3260 **vīmukti** 解脫 2.1.2.6.1 etc. [5] // 329b03 etc.
- 3261 **vīmuktīśahagata** 與彼解脫俱時 2.1.2.6.3 // 329b08f.
- 3262 **vīmuktīśukha** 解脫樂 2.1.2.4 // 329a29

- 3263 **vimucyate** 得解脱 4.2.12.2⁴, 4.2.12.3 [5] // 344a29f., 344b04, 344b05, 344b08, 344b09
- 3264 **vimucyate** 解脱 4.1.2.1.3.2 // 337b28
- Chin. construes its rendering with the direct object of that from which one becomes liberated.
- 3265 **vimucyate** 勝解 (!) 2.4.4.2.1.4.2 // 332a03
- The Chin. equivalent here rather suggests a reading *adhimucyate*. For a discussion of this problem, see Delhey 2009, 154, n. 198.
- 3266 **vimokṣa** 解脱 1.0 etc. [15] // 328c14 etc.
- 3267 **vimokṣābhibhvāyatanakṛtsnāyatana** 解脱勝處及遍處 3.6.2.1 // 336a27
- Chin. continues with: “and other excellent qualities (**vaiśeṣikā guṇāḥ*)” (等勝品功德), which is an interpretative addition.
- 3268 **vimokṣāvasthā** 解脱位 4.1.1.4.3 // 337a24
- 3269 **vimocayati** 得解脱 3.1.2.2.ad19–24 // 333a20
- 3270 **viyukta** 離別 2.2.1.4.2 // 329c02f.
- 3271 **viyoga** 離 2.2.2.4.1 // 330b11
- 3272 **virakta** 能 … 遠離染 2.2.2.1.1 // 329c26
- 3273 **virakta** 離染 2.2.2.1.1 // 329c27
- 3274 **virāgadhātu** 離欲界 4.2.12.3 // 344b10
- 3275 **virodhānurodha** 違順 4.1.2.1.3.2 // 337b19
- 3276 **vilekha** 戀 2.2.1.4.2, 2.2.1.4.4 [2] // 329c10, 329c16
- 3277 **vivardhayati** 轉增 4.2.4.1.3² [2] // 342c03, 342c07
- In the latter textual passage, Xuanzang adds the word 轉厚. However, he has used this term for *ghanīkaroti* in the former textual passage, and in the later passage, Skt. places a cross-reference to the preceding textual passage after *vivardhayati* for the full formula. Xuanzang adds one additional word or another from the full formula very often, before he translates the reference of the Skt. text.
- 3278 **vivikta** 能遠離 4.2.1 // 341a28
- Skt. *vivikta* is an adjective that means “secluded.” Xuanzang, however, translates this as an active verb (“can go far away from” or simply “can abandon”), which seems to take the word 貪著 as an object. For a discussion of this problem, see Delhey 2009, 209,

n. 541. See also the n. on 0144, which deals with the same phrase from which *vivikta* is taken.

- 3279 **vivekaja** 從離生 1.1 // 328c15
- 3280 **vivekaja** 離生 4.1.2.8.1.1, 4.2.4.1.1² [3] // 339b14, 342b10, 342b15
- 3281 **viśāla-** 廣 See no. 3284.
- 3282 **viśāla-** 廣博 See the next entry.
- 3283 **viśālapadavyañjana** 廣博文句 3.2.2.2.32 // 335a01
- 3284 **viśālapadavyañjanārthābhisaṃkṣepa** 能略攝廣文句義 4.2.3.7 // 342a25
- 3285 **viśeṣa** 差別 2.3.4 // 331a04
- In the *SamBh*, this equivalent for *viśeṣa* is also attested in the rendering of numerous compounds.
- 3286 **viśeṣa** 進 4.2.5.2 // 342c26
- 3287 **viśeṣa** 勝進 3.5.2.3, 4.2.5.3, 4.2.5.4 [3] // 336a03, 343a01, 343a05f.
- 3288 **viśeṣagamana** 勝進 4.2.4.0² [2] // 342b07, 342b08
- 3289 **viśeṣagāmin** 趣勝進 4.2.4.0 // 342b08
- 3290 **viśeṣabhāgīya** 順勝分 3.5.2.3 // 336a01
- 3291 **viśuddhi** 淨 4.2.8.0² [2] // 343b08, 343b10
- 3292 **viśuddhi** 求清淨 4.2.8.0 // 343b07
- Chin. means literally “striving for purity.” The rendering may be due to the context. Here, 爲求清淨 is the equivalent of *viśuddhaye* (dat.). It is also possible that 爲求 together are meant to render the dative here.
- 3293 **-viśuddhi(-)** 陶鍊 See, e.g., *jātarūpaviśuddhi and karmanyatāviśuddhi*.
- 3294 **viśuddhipradhāna** 淨勝 4.2.8.0 // 343b07
- 3295 **viśodhayati** 淨修 3.1.2.2.ad19–24 // 333a18
- 3296 **viṣaya** 境界 2.4.4.2.1.4.3, 3.2.2.2.4, 3.2.2.2.5 [3] // 332a17, 334b07, 334b08
- 3297 **viṣaya** 所行境界 4.2.3.6 // 342a22
- XYL 575b18: 境界.
- 3298 **viṣayālabhāna** 境境 4.1.3.4.3.5² [2] // 341a09f., 341a14
- 3299 **viṣayopabhoga** 受用境界 2.2.2.4.1 // 330b17

- 3300 **-viṣkambhaṇapratipakṣa** 制伏對治 See
bhāvanāheyaviṣkambhaṇapratipakṣa.
- 3301 **viṣkambhaṇārtham** 當制伏 (?) 4.2.9.1.3 // 343c13
The suffix °*artham* belongs to the elements of the Skt. text, which is often translated by Xuanzang exactly. Here, it is unclear, whether Xuanzang has freely paraphrased the suffix °*artham*, and if so, whether he has done so here or elsewhere in this sentence. At any rate, the equivalent here consists of 制伏 used as a verb (“to suppress”), which poses no problem, and the preverbal particle 當, which is normally used for either the gerundive or the future tense.
- 3302 **visam̐yukta** 離繫 2.4.4.2.1.4.3 // 332a15
- 3303 **visam̐yuktatva** 不相應 4.1.2.1.3.2 // 337b19f.
- 3304 **-visam̐yoga-** 得離繫 See *kleśavisam̐yogatas*.
- 3305 **vistareṇa** 廣說 3.5.1.1, 3.5.2.2, 4.1.2.4.2.1, 4.2.1, 4.2.8.1 [5] // 335c08, 335c28, 338c11, 341b01, 343b16
- 3306 **vistareṇa** 乃至廣說 4.1.2.1.1.2, 4.2.4.0 [2] // 337b14, 342b06
- 3307 **vistareṇa ... pūrvavat** 廣如前說 2.2.2.4.1 // 330b12
- 3308 **vistareṇa yāvāt** 乃至 3.2.2.2.15 // 334b23
- 3309 **viharati** 安住 4.2.6, 4.2.10.2.3 [2] // 343a10, 344a07
- 3310 **viharati** 住 1.2², 4.1.1.1.3, 4.1.2.3.4.2, 4.2.8.1 [5] // 328c19, 328c21, 336c05, 338b14, 343b11
- 3311 **viharant** 住 2.1.0 etc. [5] // 329a07 etc.
- 3312 **viharant** 住時 4.1.2.4.2.2.9 // 338c26
- 3313 **viharanti** 所住 4.1.1.1.3 // 336c09
- 3314 **viharāmi** 住 4.1.2.1.1.2 // 337b06
Inherent first person singular rendered by Xuanzang with 我.
- 3315 **vihāra** 住 4.1.1.1.3, 4.2.3.2 [2] // 336c09, 341c17
341c17: XYL has 安住 (575a22).
- 3316 **vihāra** 住時 4.1.3.4.3.2² [2] // 340c23, 340c25
- 3317 **vihārarati** 歡娛而住 2.2.2.4.1 // 330b18
- 3318 **vihāraviśeṣa** 住差別 2.4.4.1.4.3 // 331b20
- 3319 **vihārasam̐jñāpūrvaka** 暫安住想 … 爲先 4.1.3.4.1 // 340c10
Regarding the use of the character 暫 in Chin., see the n. on 2021.

- 3320 **vihārārtham** 爲樂住 2.4.2 // 331a16f.
 3321 **vihimsāpratipakṣa** 對治害 2.4.4.2.2 // 332a27
 3322 **vītarāga** 離貪 4.1.3.1.3 // 340b24
 3323 **vītarāga** 離欲者 2.4.4.1.3.2, 2.4.4.2.1.2 [2] // 331b13, 331c07f.
 3324 **vītarāga** 已得離欲 4.1.1.1.1, 4.1.1.1.2, 4.1.1.1.4² [4] // 336b26,
 336c02, 336c10f., 336c12
 3325 **-vītarāga** 已離 … 欲 See, e.g., *rūpavītarāga*.
 3326 **vītarāga** 已離欲者 4.1.3.1.4 // 340b27
 3327 **vīrya** 勤 3.2.1.3B.1 // 334a04
 3328 **vīrya** 精進 4.1.2.4.2.2.5 // 338c20

There are two more instances of this Chin. equivalent in the renderings of compounds.

- 3329 **vīryārambha** 發勤精進 4.2.8.0 // 343b10
 3330 **vṛkṣamūla** 樹下 4.1.2.3.2, 4.1.2.3.3.1², 4.2.12.1 [4] // 338a04,
 338a06, 338a09, 344a27
 3331 **vṛddhatva** 衰老位 2.2.2.4.1 // 330b13
 3332 **vṛddhāvastha** 年衰老 2.2.1.4.2 // 329c06
 3333 **vṛddhi** 增長 2.2.2.1.1 // 330a2
 3334 **vṛddhi** 轉復增長 4.2.3.9.1 // 342b02

It is unclear how the word 轉復 (and its syntactical relation to 增長) should be understood exactly. There is a related problem of the term 還復 appearing before the core renderings of *hāni* and *parihīyate* in two places and of the character 復 before the core rendering of *parihīyate* at another place. At any rate, they are embellishments of the Skt. text. In a corresponding passage, XYL(575c01) simply has 增長.

- 3335 **veṅīgrahaṇa** 執持 … 髮 2.2.2.4.1 // 330b19
 執持 has been supplied from the context. See also the note on *hastagrahaṇa* (no. 4071).
 3336 **vedanā** 受 2.1.1.5, 2.4.4.1.1, 2.4.4.2.1.4.3, 4.1.2.8.1.4 [4] //
 329a24, 331a20, 332a17, 339c20
 3337 **vedanākṛta** 受所作 2.4.4.1.4.3 // 331b20
 3338 **vedanācittadharmāmbana** 緣受 … 緣心 … 緣法 3.1.2.1 //
 332c06f.
 3339 **vedanāniḥsaraṇa** 出諸受 2.4.4.1.4.3 // 331b21f.

- 3340 **vedanendriya** 受 2.4.4.1.5 // 331b28
- 3341 **vedayate** 領納 2.4.4.2.1.4.3 // 332a16
- 3342 **veditavya** 2.4.4.1.4.3 etc. [10] // 331b24 etc.
- 3343 **veditavya** 當知 0 etc. [19] // 328c11 etc.
- 3344 **veditavya** 名 4.2.3.8.2 // 342a28
- Skt.: “has to be known as”; Chin.: “is called.”
- 3345 **veditavya** 應知 2.3.4, 4.2.4.1.4 [2] // 331a04, 342c09
- 3346 **vedha** 可擇 3.5.2.4 // 336a07
- 3347 **vaimukhya** 厭背 4.1.3.3.2 // 340c05
- 3348 **vairāgya** 能離欲 3.6.2.4 // 336b09
- 3349 **vaiśeṣika** 最勝 3.2.2.2.32 // 335a02
- 3350 **vaiśeṣikaguṇa**-勝功德 See no. 3353.
- 3351 **vaiśeṣikaguṇa**- 最勝功德 See the next entry.
- See also 3.2.2.2.32 =335a02, where the term is used outside a larger compound: *vaiśeṣiko guṇaḥ* = 最勝功德.
- 3352 **vaiśeṣikaguṇābhinirhāra** 能引最勝功德 4.1.1.1.1 // 336b23f.
- 3353 **vaiśeṣikaguṇābhiniṣpādana** 能成辦諸勝功德 4.2.3.7 // 342a25
- XYL 575b21f.: 能發起諸勝功德.
- 3354 **vyañjana** 文 2.4.4.3.1 etc. [5] // 332b09 etc.
- 3355 **-vyatikrama**- 已超過 See *sukhaduḥkhavyatikramatas*.
- 3356 **vyapadeśa** 宣說 See *niḥsaraṇavyapadeśa*.
- 3357 **vyaya** 減 4.1.2.8.1.4 // 339c12
- 3358 **vyarpaṇā** 慮 2.2.2.4.1 // 330b11
- 3359 **-vyavakarṣa** 遠離 See *kāyav.*, *cittav.*
- Arguably, *vyavakarṣa*, which is definitely the manuscript reading of the *codex unicus*, is a partly prakritic by-form of *vyapakarṣa*. Note that *vyavakṛṣṭa* is listed side by side with *vyapakṛṣṭa* in the BHSD and SWTF.
- 3360 **vyavakiranti** 薰修 3.6.1 // 336a18
- 3361 **vyavakīrṇabhāvita** 薰修 3.6.2.3 // 336b03
- 3362 **-vyavakīrṇam** 間雜 See *anyonyavyavakīrṇam*.
- 3363 **vyavakīryamāṇa** 爲 … 間 2.4.4.1.2 // 331a25
- 3364 **vyavakṛṣṭa** 處空閑 3.3.1.3 // 335b01

- 3365 **-vyavacāra** 檢行 see *caturvyavacāra*.
 3366 **vyavacārayati** 當自檢行 4.2.5.4 // 343a04f.
 3367 **vyavacārayati** 檢行 4.2.5.0² [2] // 342c12f., 342c14
 3368 **vyavacārayati** 應自檢行 4.2.5.3 // 342c29
 3369 **vyavacārayitavya** 應自檢行 4.2.5.1 // 342c20
 3370 **-vyavacārita** 所觀 See *pūrvavyavacārita*.
 3371 **vyavalokayant** 觀 2.1.2.1 // 329a25
 3372 **vyavasthāna** 安立 2.Ω // 332c1
 3373 **vyavasthāna** 建立 2.4.4.2.2 etc. [5] // 332a23 etc.
 3374 **vyavasthāpita** 建立 2.4.4.2.1.3 etc. [5] // 331c09 etc.
 3375 **vyavasthāpyate** 安立 4.1.2.1.3.2 // 337b26
 3376 **vyavasthāpyate** 建立 4.1.2.3.4.1 // 338b04
 3377 **vyavasthāpyate** 立 4.1.1.3.2 // 337a13
 3378 **vyavasthāpyante** 建立 4.1.2.3.4.1 // 338a29
 3379 **vyahārṣam (aor.)** 已領受 2.4.2 // 331a11
 3380 **vyākaroti** 答 2.4.2 // 331a14
 3381 **vyākaroti** 能記 2.4.2 // 331a16
 3382 **-vyākhyāta** 釋 See *pūrvav*.
 3383 **vyāpāda** 瞋恚 2.2.1.2 // 329b14
 3384 **vyāpāda** 瞋恚蓋 (!) 2.2.2.2.1 // 330a12
 Chin. lit. corresponds to **vyāpādanivarāṇa*. Considering Xuanzang's rendition policy, this could easily be an editorial addition. However, it should be noted that Tibetan agrees with Chin. here (see Delhey 2009, 138, n. 86).
 3385 **(-)vyāpāda(-)** 恚 See, e.g., *vyāpādapratipakṣa, sarvav*^o.
 3386 **vyāpādanivarāṇa** 瞋恚蓋 2.2.2.2.2 // 330a20f.
 3387 **vyāpādapratipakṣa** 對治恚 2.4.4.2.2 // 332a26
 3388 **vyāpādastyānamiddhauddhatyakaukrtyavicikitsānivarāṇa** 瞋恚 … 昏沈睡眠 … 掉舉惡作 … 疑蓋 2.2.0 // 329b11f.

Chin. numbers the meditation hindrances (*nivarāṇa*) two to five, which are listed in this compound. Moreover it places the translation of the word *nivarāṇa* after each of them, rather than only at the end of the list. This is typical for Xuanzang's attempt to arrange the text more neatly and make it more explicit. In this

index, these additional elements have been omitted and marked by dots of ellipses.

- 3389 **vyāpādādiḍoṣasamatikrama** 能超恚等諸過失 2.4.4.2.3 // 332b07
- 3390 **vyāpādādipratipakṣa** 於恚害等 … 正對治 2.4.4.2.2 // 332a22f.
- 3391 **vyāpādādivairāgyapratipakṣabheda** 恚等離欲對治有差別 2.4.4.2.2 // 332a23f.
- 3392 **vyāpādādisamudācāradoṣa** 恚等過失 … 現行 2.4.4.2.2 // 332b03f.
- 3393 **vyāpāra** 作用 4.1.3.4.3.2 // 340c24
- 3394 **vyāpārakṛta** 功用所作 4.2.3.4.3.2.2 // 342a10
XYL 575b13: 用所作. ŚrBh II, 162.3 (read *vyāpārakṛto* instead of *vyāyāmakṛto*) = Yc 438c16: 功用作.
- 3395 **vyāpya** 周普 4.1.2.3.4.2 // 338b13f.
- 3396 **vyāpriyate** 當有所作 4.2.3.3.2.1 // 341c25
- 3397 **vyāyacchate** 勤修方便 3.4.4 // 335c02
- 3398 **vyāyacchate** 求 3.5.2.3, 4.2.4.1.3 [2] // 336a03, 342b27
- 3399 **-vyāyāma(-)** 精進 See, e.g., *mithyāvvyāyāmasmṛti*, *samyagv*°.
- 3400 **vyāvartayati** 退攝 4.2.4.1.2 // 342b24
- 3401 **vyutkrāntakasamāpatti** 能超 … 等至 See *ṭṛṭyāt pareṇa v*°.
- 3402 **vyutkrāntam** 超越 3.5.4 // 336a12
- 3403 **vyuttiṣṭhate** 出 4.2.3.3.2.1 // 341c22
XYL 575a25 has 起 instead.
- 3404 **vyuttiṣṭhate** 出三摩地^{TR} 4.2.3.3.2.2 // 341c26
XYL 575b01: 從定起.
- 3405 **vyuttiṣṭhate** 出於定 4.1.3.4.3.5 // 341a09
- 3406 **vyuttiṣṭhate** 能出 4.1.3.4.3.4 // 341a07
- 3407 **vyuttiṣṭhate** 起 4.1.3.3.3 // 340c07
- 3408 **vyuttiṣṭhamāna** 出定時 4.1.3.4.3.5³ [3] // 341a11, 341a14, 341a16
- 3409 **vyuttiṣṭhamāna** 出 … 時 4.1.3.4.3.5 // 341a09
- 3410 **vyuttiṣṭhamāna** 於出定時 4.1.3.4.3.5 // 341a10
- 3411 **vyuttiṣṭhe** 當出定 4.1.3.4.3.4 // 341a02

- 3412 **vyutthāna** 出 4.1.3.4.3.2, 4.2.3.1.1, 4.2.3.3.1 [3] // 340c26,
341b29, 341c18
341c18: XYL 575a23 has 起定 instead.
- 3413 **vyutthāna** 能出於定 4.1.3.4.3.4 // 341a06
- 3414 **vyutthāna** 起 A11 // 344c13
- 3415 **vyutthānakāla** 將出定時 4.1.3.4.3.4 // 341a03
- 3416 **vyutthānanimitta** 能出三摩地^{TR}相 4.1.2.7.5 // 339b11
- 3417 **vyutthāya** 起已 2.4.2² [2] // 331a10, 331a12
331a10: The full rendering is: “having arisen from that [meditation]” (從是起已).
- 3418 **vyutthāya vyutthāya** 數數 … 出 2.4.2 // 331a09
- 3419 **vyutthāsyē** 出 4.1.2.7.5 // 339b11
- 3420 **vyutthita** 超出 2.4.4.2.1.4.3 // 332a15
Chin. “overstepped, surpassed, gone beyond.” In this context, the Skt. text does not use the word in the sense of emergence from a meditation. Accordingly, Xuanzang uses a rendering other than the usual ones.
- 3421 **vyutthita** 出定 A11 // 344c14
- 3422 **vyutthita** 出 … 定時 4.1.3.4.3.5 // 341a07
Exceptional rendering of the ppp with 時: “when he arises/has arisen from the meditative attainment.”
- 3423 **vyutthita** 還退出已 4.2.5.1, 4.2.5.2, 4.2.5.3, 4.2.5.4 [4] //
342c16f., 342c21, 342c27, 343a02.
Chin. “having returned and emerged.” Chin. also adds “from the first absorption” (從初靜慮) in cases where it is missing in Skt.
- 3424 **vyutthita** 起已 3.4.2, 4.2.4.1.3, 4.2.5.1 [3] // 335b19, 342c06,
342c19
342c19: The full rendering in Chin. is 從彼起已 (“having arisen from that [absorption]”).
- 3425 **vyutthita** 已出 3.5.1.1 // 335c09
- 3426 **vyupaśama** 寂靜 2.3.4 // 331a01
See also *prīṭivyupaśama* and *vitarkavicārayupaśama*.
- 3427 **vyupaśama** 能止息 4.2.10.2.3 // 344a06f.
- 3428 **vraṇabhaṅga** 就禮 2.2.2.1.1 // 330a01

The Skt. word is of rare occurrence, and it is hard to determine its exact meaning. The Chin. equivalent chosen here means “marriage” (see HDC in a newly added entry). For an extensive discussion, see Delhey 2009, 433–434, n. 132. An occurrence not mentioned in the latter publication can be found in an Abhidharma fragment (see Matsuda 1989).

Ś

- 3429 śaknoti 能 3.4.4, 4.1.2.3.4.3.5 [2] // 335c03, 338c03
- 3430 śakyam ... kāryaṃ kartuṃ suvarṇādīnā 能變作金銀等物堪有
所用 4.1.1.4.2 // 337a20f.
Skt.: “tasks can be performed with gold etc.”; Chin.: “one can turn
something into things like gold or silver, which can be put to use.”
- 3431 śanais 漸漸 4.2.9.1.3 // 343c12
- 3432 śabdakṛta 音聲所作 4.2.3.4.3.2.2 // 342a10
XYL 575b12: 聲所作. ŚrBh II, 162.3 = Yc 438c16: 音聲作.
- 3433 śabdagandharasapraṣṭavyatas 聲香味觸 4.1.1.2.2 // 337a2
- 3434 śama 寂靜 2.2.2.4.2 // 330b25
- 3435 śamatha 奢摩他^{TR} 2.2.2.4.2 etc. [14] // 330b21 etc.
- 3436 śamatha 止 4.2.3.10 // 342b04
XYL 575c04: 奢摩他^{TR}.
- 3437 śamathacarita 奢摩他^{TR}行 3.4.4 // 335b29f.
- 3438 śamathanimitta 止相 3.2.2.1, 3.2.2.2.22 [2] // 334a24, 334c17
- 3439 śamathapakṣya 奢摩他^{TR}品 3.1.2.2.34 // 333b08
- 3440 śamathapakṣya 奢摩他^{TR}品所攝 2.2.2.4.2 // 330b23
- 3441 śamathapūrvaka 奢摩他^{TR}而為上首 3.1.3.ad19–24 // 333c05
- 3442 śamathapragraha 止舉 4.2.11 // 344a15f.
- 3443 śamathamārga 奢摩他^{TR}道 4.2.2.2 // 341b17
- 3444 śamathavipaśyanā 奢摩他^{TR}毘鉢舍那^{TR} 4.2.7.1.3 // 343a27f.
- 3445 śamathavipaśyanāparibhāvita 修習奢摩他^{TR}毘鉢舍那^{TR}已
4.2.12.3 // 344b08
- 3446 śamathādi 奢摩他^{TR}等 4.2.11 // 344a14
- 3447 śamathādinimitta 止等相 4.2.3.10 // 342b04

3448 **śamathānabhyāsa** 不曾修習正奢摩他^{TR} 3.2.1.3B.1 // 334a04

3449 **śayanāsana** 臥具 4.2.1 // 341a28

3450 **śarīra** 4.1.2.3.3.3 // 338a21

3451 **śarīra** 身 4.1.2.3.3.3² [2] // 338a20, 338a22

3452 **-śarīra** 體相 See *vikalpaśarīra*.

3453 **śarīra** 體性 4.1.3.1.1 // 340b12f.

3454 **-śalya** 毒箭 See *vicikitsākathamkathāśalya*.

Chin.: “poisoned arrow.” Another occurrence can be found, e.g., in *ŚAG* 40, verse 2 = *Y_C* 387b07.

3455 **śalya** 箭 4.1.3.3.2 // 340c04

Chin.: “arrow.”

3456 **śānta** 寂靜 2.4.2, 4.1.2.7.3, 4.1.3.3.2, 4.2.3.5.2 [4] // 331a15, 339b05, 340c05, 342a20

3457 **śānta** 靜 4.2.3.5.1 // 342a12

3458 **śāntatas** 一切靜 3.2.2.2.11 // 334b19

3459 **śāntatas** 寂靜 4.1.2.1.3.1, 4.2.6 [2] // 337b17, 343a17

3460 **śāntatas** 以靜相 4.1.2.7.2 // 339b04

3461 **śāntatānimitta** 靜相 3.2.2.1 // 334a22

3462 **śāntadharmatā** 爲靜法性 4.2.3.5.2 // 342a19f.

3463 **śāntanimitta** 靜相 3.2.2.2.11 // 334b18

3464 **śāntapravaṇa** 趣寂靜 4.2.4.1.1 // 342b11

3465 **śārīrika** 內身中 4.1.2.8.1.4 // 339c20

3466 **śāsanasaṃgraha** 攝持聖教 4.2.12.0 // 344a25

3467 **śāsanāsaṃbheda** 於聖教中無乖諍 4.2.12.4 // 344b11f.

3468 **śāsanāsaṃbheda** 於聖教中無有乖諍 4.2.12.0 // 344a26f.

3469 **śāstr** 大師 4.2.7.1.4, 4.2.12.4 [2] // 343a29, 344b12

Chin. means literally “Great Teacher,” i.e., it interprets the Skt. word (“teacher”) as referring to the Buddha as teacher *par excellence* and makes this interpretation explicit.

3470 **śāstr** 師 2.2.1.5, 3.4.2 [2] // 329c19, 335b14

3471 **śāśvata** 常 2.2.2.5.1, 3.4.2² [3] // 330c03, 335b15, 335b18f.

3472 **śāśvataś cāśāśvataś ca** 亦常亦無常 2.2.2.5.1 // 330c03f.

3473 **śikṣā** 學 2.2.1.5 etc. [6] // 329c20 etc.

- 3474 **śītilaprayoga (bv.)** 慢緩修加行者 3.1.2.2.30 // 330b02
3475 **śīlpādi** 工巧等事 4.1.1.2.1 // 336c19f.
3476 **śīta** 寒 4.1.2.8.1.4 // 339c19
3477 **śīla** 尸羅^{TR} 4.1.2.9.3, 4.2.8.1² [3] // 340a10, 343b13, 343b16
3478 **(-)śīla(-)** 戒 See, e.g., *śīlasaṃvara*.
3479 **śīlaparipūri** 尸羅^{TR} 圓滿 4.2.8.1² [2] // 343b10f., 343b15
3480 **śīlavant** 具戒 4.2.8.1 // 343b11
3481 **śīlasaṃvara** 戒護 4.2.3.8.1 // 342a27
XYL 575b24: 持戒.
3482 **śīlādi** 戒等 4.2.8.0 // 343b09
3483 **śīlādivipatti** 毀壞淨尸羅^{TR} 等 339c12
3484 2.2.1.3.1 // 329b18
3485 **śukti** 蚌蛤器 4.1.2.8.1.1 // 339b22
3486 **śuklapakṣa** 白品 3.2.3 // 335a07f.
3487 **śuklapākṣika** 白淨品 3.2.2.2.17 // 334c01
The reading *śuklapakṣikaṃ* of the critical edition has to be corrected to *śuklapākṣikaṃ*, which is clearly the manuscript reading. The latter alternative has only been mentioned in a footnote in Delhey 2009, 170.
3488 **śuddha** 純淨 4.2.10.2.2.3 // 344a05
3489 **śuddha** 淨 4.2.10.1.2, 4.2.10.2.2.3 [2] // 343c22, 344a05
3490 **śuddhaka** 清淨 3.5.1.2, 3.6.2.4 [2] // 335c10, 336b06
3491 **śuddhakadhyānasamāpatti** 清淨靜慮定 3.6.2.4 // 336b04
3492 **śuddhabhūmika** 清淨地 3.1.3.ad9–11 // 333b26
3493 **śuddhāvāsa** 淨居 3.6.2.1 // 336a28
3494 **śuddhāvāsabhūmi** 淨居 3.6.2.3 // 336b03
3495 **śudhyati** 能得清淨 3.4.2 // 335b15f.
3496 **śubha** 淨 1.2, 4.1.1.1.3² [3] // 328c18, 336c05, 336c07
3497 **śubha** 淨妙相 2.2.2.1.1² [2] // 329c24, 329c25
3498 **śubhakṛtsnavītarāga** 已離遍淨欲 4.1.3.3.1 // 340c01
3499 **śubhatā** 可愛淨相 2.2.2.1.1 // 329c28
ŚrBh I, 152.11 = Yc 412a03: 淨妙相.
3500 **śubhanimitta** 淨相 2.2.1.1 // 329b13

- 3501 **śubhaparama** 極於遍淨 4.1.2.3.4.3.0, 4.1.2.3.4.3.1 [2] // 338b15f., 338b18
- 3502 **śubhā** 清淨 4.1.1.1.3 // 336c06
- 3503 **sūnya** 空 4.1.2.1.1.2⁴, 4.1.2.1.4 [5] // 337b01, 337b02, 337b03, 337b04, 337c08
The first four occurrences are followed by 無. However, one certainly has to understand: “empty, [i.e.,] there is no.”
- 3504 **sūnyatā** 4.1.2.1.0 // 337a27
- 3505 **sūnyatā** 空 1.3, 4.1.2.1.5 [2] // 328c22, 337c11
- 3506 **sūnyatā** 空性 4.1.2.1.1.2, 4.1.2.1.4, 4.1.2.1.5 [3] // 337a29, 337c08, 337c10
- 3507 **sūnyatādisamādhitraya** 空等三三摩地^{TR} 4.2.3.1.1 // 341b26
- 3508 **sūnyatāsamādhi** 空三摩地^{TR} 4.1.2.1.1.1 // 337a27
- 3509 **sūnyāgāra** 空閑靜室 4.2.12.1 // 344a27
- 3510 **śṛṇoti** 得聞 3.5.1.1 // 335c07
Chin.: “gets to hear.”
- 3511 **śṛṇoti** 聞 3.5.1.2, 4.2.3.1.2, 4.2.5.4, 4.2.7.1.4 [4] // 335c12, 341c13, 343a02, 342b01
4.2.3.1.2/341c13: The Skt. text offers two alternatives here of people from whom the practitioner hears instructions and *śṛṇoti* refers to both; Xuanzang uses a verb for each of the two alternatives. The second time (341c14) he uses the translation 得聽聞 (“gets to hear, gets to listen to”).
- 3512 **śeṣa** 所餘 3.1.3.ad37–40 // 333c24
- 3513 **śeṣa** 餘 2.3.2³ etc. [8] // 330c22 etc.
- 3514 **śaikṣa** 學 4.1.2.10 // 340b03
- 3515 **śaikṣa** 有學 1.3 etc.[9] // 328c29 etc.
- 3516 **śaithilya-** 緩 See the next entry.
- 3517 **śaithilyayoga** 方便緩 4.1.2.4.2.2.2 // 338c14
- 3518 **śokaparidevaduhkhadaurmanasyopāyāsa** 愁歎憂苦惱 2.4.4.2.1.4.3 // 332a14f.
- 3519 **śotsye (fut.)** 當得清淨 3.4.2 // 335b20f.
- 3520 **śraddhā** 淨信 4.2.10.2.1 // 343c26
- 3521 **śraddhā** 信 4.2.3.8.1 // 342a26
XYL 575b24: 淨信.

- 3522 **śraddhānusārin** 隨信行 3.5.1.3 // 335c16
- 3523 **śraddhāpratīlambha** 已得淨信 4.2.10.2.2.1 // 344a01f.
於已得淨信位前 = *śraddhāpratīlambhāt pūrvam*.
- 3524 **śraddhābhisampratyayābhisamprasādotpādanatas** 生清淨信而證順故 2.4.4.2.1.4.2 // 332a02
Chin. adds 而證順 and abbreviates the first three members of the compound by translating them as “pure belief” (清淨信). Note that at times, a two-character set with virtually the same literal meaning, namely, 淨信, appears in Xuanzang’s translations as the equivalent of *śraddhā* (see, e.g., no. 3520 and the n. on 3521).
- 3525 **śrāvaka** 弟子 4.2.12.4 // 344b12
- 3526 **śrāvaka** 聲聞 3.1.2.2.37 // 333b12
- 3527 **śruta** 聞 3.3.1.3 etc. [7] // 335a29 etc.
- 3528 **śrutaparamapudgalabheda** 聞爲極補特伽羅^{TR}差別 2.4.4.3.2 // 332b15
- 3529 **śrutamaya** 聞 3.2.2.2.24, 4.1.2.9.4² [3] // 334c19, 340a13, 340a15
- 3530 **śrutamaya** 聞所成 3.1.2.2.1 // 332c19
- 3531 **śrutvā** 得聞 3.5.2.2 // 335c28
- 3532 **śrutvā** 既得聞已 4.2.5.3, 4.2.5.4 [2] // 342c28, 343a03
- 3533 **śrutvā** 聞…已 3.4.3 // 335b22f.
- 3534 **śreyastama** 最勝 4.2.5.4 // 343a05
- 3535 **śreyastama** 最勝分 4.2.5.0 // 342c15
- 3536 **śreyastara** 殊勝 4.2.5.3 // 342c29f.
- 3537 **śreyastara** 殊勝分 4.2.5.0 // 342c15
- 3538 **śreyams** 勝 4.2.5.2 // 342c25
- 3539 **śreyams** 勝分 4.2.5.0 // 342c15
- 3540 **śreṣṭhatva** 最尊勝 4.1.2.10 // 340b04

§

- 3541 **ṣaṣ** 六 3.1.2.2.27, 3.1.3.ad1–2, 3.1.3.ad19–24 [3] // 333a26, 333b20, 333c06
- 3542 **ṣaṣ** 六種 2.4.4.2.2, 2.4.4.2.3 [2] // 332a20, 332b05

3543 **ṣaṣṭha** 第六 2.4.4.2.2, 2.4.4.2.3 [2] // 332a26, 332b06

S

3544 **saṃyoga** 合 2.2.2.4.1 // 330b11

3545 **-saṃyojana-** 結 See no. 0510.

3546 **-saṃyojana-** 結縛 See no. 0508.

3547 **-saṃvara** 持 See the n. on 3481.

3548 **-saṃvara** 護 See *indriyas*°, *śīlas*°

3549 **saṃvartate (+ dat.)** 生 4.1.2.6.3 // 339a20

3550 **saṃvartate (+ dat.)** 爲 4.1.2.6.2, 4.1.2.6.4 [2] // 339a15, 339a22

3551 **saṃvartate (+ dat.)** 爲得 4.1.2.6.1 // 339a11

3552 **saṃvartante** 4.2.12.0

3553 **saṃvartita** 銷煮已 4.2.10.1.2 // 343c23

3554 **-saṃvigna-** 厭離 See *asaṃvignacittatā* and the n. on the next entry.

3555 **saṃvignacittatā** 厭患有心 (?) 4.2.3.4.3.2.2 // 342a08

The Chin. translation is difficult to understand in terms of grammar or, at any rate, extremely unusual. XYL (575b11) has the rendering 厭離之心 instead, which is unproblematic. The same is true of the translation of *asaṃvignacittatā* (no. 0562).

3556 **saṃvijate** 生厭離 2.2.2.4.2 // 330b24

Because of the word order in the list of more or less synonymous terms in § 2.2.2.4.2, this is the most likely Chin. equivalent; the alternative would be to identify the latter with *saṃvegam āpadyate* (see below).

3557 **-saṃvijñāna** 無不了知 See *sarvārthas*°.

3558 **saṃvidyamāna** 有 4.2.6 // 343a08

3559 **saṃvegam āpadyate** 惡賤 2.2.2.4.2 // 330b24

To regard *saṃvegam āpadyate* and 生厭離 as equivalents is somewhat less likely; see no. 3556.

3560 **saṃvegasaḥagata** 厭患俱行 4.2.9.1.3 // 343c14

3561 **saṃvejanīya** 可厭患 2.2.2.4.2 // 330b24

3562 **saṃsarga** 親近憤鬧 3.2.1.3B.3 // 334a14

Both two-character words in Chin. are recorded in the dictionaries and indexes as being used for *saṃsarga*. However, Chin. should probably be understood as a combination of verb and object, i.e., “approaching the chaotic bustle of the world” or the like, rather than as rendering the Skt. word twice.

- 3563 **saṃsāra-** 生死 See the next entry.
- 3564 **saṃsāradoṣatanniḥsarajañña** 善了知生死過失出離方便
3.1.2.2.39 // 333b15f.
- 3565 **saṃskāra** 行 2.4.4.1.2 etc. [6] // 331b03 etc.
- 3566 **saṃskāra-** 有行 See no. 3571.
- 3567 **saṃskāra** 有爲法 3.5.1.3 // 335c20
- 3568 **saṃskārapratyaya** 行緣 4.1.3.1.3 // 340b22f.
- 3569 **saṃskārapratyaya** 緣行 3.2.2.2.6 // 334b12
- 3570 **saṃskārasāmānyalakṣaṇa** 行共相 3.2.2.2.9 // 334b16
- 3571 **saṃskārābhiniḡṛhīta** 爲有行之所拘執 4.2.8.2, 4.2.10.2.4 [2] //
343b21, 344a10
- 3572 **saṃskārābhiniḡṛhīta** 猶爲有行拘執 4.2.3.5.2 // 342a15
Regarding 猶, see the n. on 3572.
- 3573 **saṃskārābhiniḡṛhīta** 猶爲有行之所拘執 4.2.3.5.1 // 342a11f.
Probably, 猶 has here the force of “still” (see, e.g., SCM). Hence, it is rather a (minor) addition made by Xuanzang. See also ŚrBh_{FD}, § 3.28.2.1.6, where a similar addition in the translation of this compound is found: 仍爲諸行制伏. XYL 575b14f.: 爲諸行相之所拘執.
- 3574 **saṃsyandate** 平等潤洽 4.2.12.4² [2] // 344b13, 344b18
In 344b18, Xuanzang adds, similarly to 344b13, 互相隨順 (see no. 3782). However, here it has no correspondence in the Skt. text.
- 3575 **sakala** 一切 2.4.4.2.1.1 // 331c05
- 3576 **saṃkalpayati** 思惟 4.1.2.9.3 // 340a09
- 3577 **saṃkilikilāyate** 聚唾唾 2.2.2.4.1 // 330b16
Probably meaning: “to make sounds of laughter together” (cf. BHSD and the Chin. rendering). In the *Bodhisattvabhūmi* the term is translated as 紛聒. Seemingly, the Skt. equivalent has been omitted in YoBh-I, but the Tibetan given there is *kun tu ca co 'don pa*.
- 3578 **saṃkliṣyate** 染污 3.2.2.2.1 // 334a28

- 3579 **saṃkliśyate** 有染汚 3.2.2.2.1 // 334a27f.
 3580 **saṃkleśa** 煩惱 3.2.2.2.2 // 334b04
 3581 **saṃkleśa** 雜染汚 A8 // 344c05
 3582 **saṃkliṣṭa** 被染 3.2.2.2.18 // 334c04
 3583 **saṃkliṣṭa** 被染汚 3.2.2.2.1, 3.2.2.2.2² [3] // 334b01, 334b02, 334b02f.
 3584 **saṃkṣiptalīnādipratyavekṣā** 觀略下等 3.2.2.2.ad15–16 // 334b26
 3585 **saṃkṣepa** 太略聚 A5 // 344b28
 3586 **saṃkṣepa** 尖頂 4.1.2.8.1.2 // 339b29
 3587 **-saṃkṣepa-** 略聚 See *vikṣepasaṃkṣepānupakliṣṭa*.
 3588 **saṃkhyāyate** 覺了 4.2.2.2 // 341b22
 3589 **saṅganimitta** 著相 3.2.1.3A, 3.2.1.3B.4 [2] // 333c29, 334a15
 3590 **saṃgrhīta** 攝 3.1.3.ad25–28 // 333c10
 3591 **saṃgrhīta** 所攝 3.1.3.ad25–28, 3.1.3.ad33–36 [2] // 333c12, 333c19
 3592 **-saṃgrhīta** 通攝 See *adhimuktitattvamanaskārasaṃgrhīta*.
 Cf. 通攝 in Yc 322c22 = *saṃgraha* in Y 206.2. This occurrence is not recorded in YoBh-I. Hiraoka 1997 has no entry for 通攝, either. The latter word seems to be absent from non-Yogācāra texts translated into Chin. In Yogācāra texts, however, it is sporadically found.
 3593 **-saṃgraha-** 略攝 See *sūtrāntasaṃgrahatas*.
 3594 **saṃgraha** 所攝 3.2.3 // 335a04
 3595 **saṃgraha** 通攝 See the n. on 3592.
 3596 **saṃgrahaviśuddhi** 攝受陶鍊 4.2.10.1.1, 4.2.10.1.2, 4.2.10.2.3 [3] // 343c20, 343c22, 344a08
 3597 **sacet** 4.1.2.2.3 // 337c22f.
 3598 **sacet** 若 4.2.3.5.1, 4.2.10.2.4 [2] // 342a11, 344a09
 3599 **sacet** 若 … 即便 (?) 3.6.2.4 // 336b05

It is difficult to understand the exact meaning of the characters 即便 in the present context. The apodosis does not contain a conjunction in Skt., but it would definitely not be problematic to suppose that Chin. has added such a conjunction, namely 便 (“then”). In this case, 即 would have to be taken as meaning

“immediately” and would be an interpretative addition of Chin. However, the character combination 即便 as a whole can, at least according to the HDC, have the meaning “immediately,” i.e. possibly both characters can belong to the interpretative addition. At any rate, the character 即 cannot be taken as having any genuine relation to the Skt. lemma here.

3600 **sacet ... tatas** 若 … 便 2.4.2 // 331a14

3601 **sacet ... tatas** 若 … 是則 2.4.4.1.4.3 // 331b19

是則 as a conjunction placed in the apodosis seems to be well attested in the *YoBh*.

3602 **sacet ... tatas** 若 … 者由此因緣便 3.6.2.1 // 336a28

The embracing pattern 若 … 者 corresponds to *sacet*. In Chin., *tatas* is represented either by the phrase 由此因緣 or by the conjunction 便 (or by both?).

3603 **sacet ... tatas** 設復 … 者便 4.1.2.1.1.2 // 337b10f.

3604 **sacchidravāhana** 有間運轉 3.1.2.1, 3.1.2.2.30 [2] // 332c14, 333b01

3605 **sacchidrasābhogavāhana** 有間有功用運轉 3.1.3.ad29–32 // 333c14

3606 **sajjate** 堅執著 4.1.2.1.3.2 // 337b24

3607 **saṃcagghati** 歡 2.2.2.4.1 // 330b15f.

On the meaning of the Skt. word, see BHSD s. v. In the *Bodhisattvabhūmi*, Xuanzang translates this term as 誼譚 (Ui 1961, *YoBh*-I; in the latter reference work the Skt. word appears in a corrupted form [*saṃñcagghati*]), a word which also appears in the form 喧嘩.

3608 **saṃjānīte** 了 4.1.2.4.1.1, 4.1.2.4.1.2 [2] // 338c07, 338c09

3609 **saṃjānīte** 了知 4.1.1.1.2 // 336c03

samāpattim ... saṃjānīte = 了知得此定.

3610 **saṃjñā** 4.1.3.3.2² [2] // 340c03, 340c04

3611 **saṃjñā** 想 4.1.3.3.2², 4.2.6² [4] // 340c03, 340c05, 343a18, 343a19

3612 **saṃjñāmanasikāra** 想作意 4.2.4.1.2 etc. [9] // 342b20 etc.

3613 **saṃjñāvimukha** 背想 4.1.3.3.2 // 340c04

3614 **saṃjñāvedayitanirodha** 想受滅 1.2 // 328c21

3615 **saṃjñāvedayitavimukhībhāva** 棄背想受 4.1.1.1.0 // 336b14

- 3616 **saṃjñin** 想 (?) 4.2.6 // 343a09
- 3617 **saṃjñin** 有其想 4.2.6² [2] // 343a12, 343a13
- 3618 **saṃjñin** 有想 4.2.6 // 343a13
- 3619 **saṃjñotpāda** 想 … 生 4.1.3.3.3 // 340c08
- 3620 **satkāya** 薩迦耶 ^{TR} 3.5.2.4 // 336a04
- 3621 **satkāyanirodha** 薩迦耶 ^{TR} 滅 2.4.4.2.1.1 // 331c05
- 3622 **satkurvanti** 當供養 4.2.4.1.3 // 342c05f.
- 3623 **satkṛtyamanaskāra** 殷重作意 3.1.2.1, 3.1.2.2.24, 3.1.2.2.ad19–24, 3.1.3.ad19–24 [4] // 332c13, 333a16f., 333a22, 333c08
- 3624 **sattva** 一切有情之類 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 // 338b24f., 338c01
- Skt. has simply *sattva* (“sentient being”) in the plural number preceded by the dem. pron. *idam*, whereas Chin. means “all kinds of sentient beings” or perhaps “all that belong to the category of sentient beings,” i.e., “all sentient beings” (cf. DDB s. v. 一切有情之類). However, in the *YoBh* 64 (or 62 according to the Chin. translation) classes of sentient beings (*sattvanikāya*) are listed, and in Chin. this is rendered as 有情之類 (Y 48.7 = Y_C 288c26). The rendering 有情類 rather than 有情 of Skt. *sattva* can at times be found in Xuanzang’s translation of the *YoBh* (see, e.g., *SopBh* §3.1.2, 3.1.4 = Y_C 577a09, 577a15; see also DDB s. v. 有情類).
- 3625 **sattva** 有情 2.2.2.3.2 etc. [6] // 330b01 etc.
- 3626 **sattvacintā** 有情思惟 2.2.2.5.1² [2] // 330b29, 330c02
- 3627 **sattvaloka** 有情世間 2.2.2.5.1 // 330c02
- 3628 **sattvopakaraṇākhya** 有情資具等 4.1.1.2.2 // 336c28
- 等 may mean “etc.” here. However, then it has no correspondence with Skt.
- 3629 **satya** 諦 2.2.1.5, 4.2.11 [2] // 329c22, 344a20
- 3630 **satya** 見諦 4.2.7.1.4 // 343b01
- Chin. literally: “seeing the truths(s).”
- 3631 **satya** 真諦 4.2.7.1.4 // 343b02
- It is not clear whether Xuanzang meant 真 to refer to 諦 or to the two characters that follow 諦.
- 3632 **satyābhisamaya** 諦現觀 4.1.2.1.3.2, 4.1.2.6.3 [2] // 337c05, 339a20

- 3633 **satyābhisamaya** 聖諦現觀 3.4.4 // 335c04
3634 **saddharmaśravaṇa** 聽正法 4.2.7.1.4 // 343a29
3635 **saddharmaśravaṇabāhuśrutya** 聽正法及多聞 4.2.7.1.1 // 343a22
3636 **sanidāna** 并…序 2.4.4.1.2 // 331a26
3637 **sanidāna** 序 2.4.4.1.2 // 331a29
No equivalent for *sa-* in Chin.; rendering is somewhat free here.
3638 **sant** 實 4.2.6 // 343a08
3639 **sant** 有 3.2.2.2.5, A2 [2] // 334b08, 344b23
3640 **saṃtati** 相續 3.1.2.2.26, 3.2.4 [2] // 333a25, 335a23
3641 **saṃtānatas** 在相續 3.1.2.2.9² [2] // 332c25, 332c26
3642 **saṃtāpayati** 調練 4.2.9.1.3 // 343c15
3643 **santi** 實有 4.1.2.9.3 // 340a08
Chin.: “really exist/there are really.”
3644 **santi** 所有 2.2.2.4.1 // 330b08
3645 **santi** 有 2.2.2.5.1, 4.2.3.1.2 // 330b25, 341c10
3646 **saṃtiṣṭhate** 安住 4.1.2.1.5 // 337c12
3647 **saṃtiṣṭhate** 得安住 4.1.2.1.5 // 337c14
3648 **saṃtiṣṭhate** 等住 2.4.4.2.1.4.1 // 331c23
3649 **saṃtiṣṭhate** 住 2.4.4.2.1.4.1, 2.4.4.2.1.4.2 [2] // 331c18, 332a02
3650 **saṃtuṣṭa** 生喜足 4.2.4.1.3 // 342b27
3651 **saṃdeha** 迷之不了 2.2.1.5 // 329c23
3652 **saṃdhāya** 密意 4.1.2.3.4.3.0 // 338b16
3653 **saṃniyojayati** 任持堅住 2.4.4.1.2 // 331b05
3654 **saṃniśrayārthena** 爲…所依 2.3.2 // 330c20
3655 **saparīṣkāra** 有具 1.3, 4.1.2.9.0 [2] // 328c28, 339c29
3656 **sapta** 七 3.1.3.ad3–6, 4.1.1.1.0, 4.1.2.9.2 [3] // 333b21, 336b13, 340a04
3657 **sapta** 七種 3.1.0, 3.1.1, 3.1.3.ad9–11 [3] // 332c02, 332c03, 333b24
3658 **sapratyaya** 并…緣 2.4.4.1.2 // 331a26
3659 **sapratyaya** 緣 2.4.4.1.2 // 331a28

No equivalent for *sa-* in Chin.; rendering is somewhat free here.

- 3660 **saprabhāsam** 有光明 4.1.1.1.1 // 336b19f.
- 3661 **sabījaka** 并種子 3.2.2.2.3 // 334b06
- 3662 **sabrahmacārin** 同梵^{TR}行 2.2.1.2 // 329b14f.
- 3663 **sabhāgatavāda** 合論 2.2.2.4.1 // 330b15
- 3664 **sam-** 等 See, e.g., *saṃtiṣṭhate*, *samanusmarati*.
 The function of 等 to render the Skt. prefix *sam-* has already been mentioned in Hirakawa 1997. It is obvious that Xuanzang occasionally uses this device as well.
- 3665 **sam-** 平等 See *saṃsyandate*, *saṃprakhyāyate*.
 This rendering of the Skt. prefix is not particularly widespread, but one could easily give more examples from Xuanzang's translations. See, e.g., YoBh-I s. v. *samudgatatva* or *saṃvibhāga* or AS, p. 580.
- 3666 **sama** 平等 2.4.4.2.1.4.1 // 331c24
- 3667 **samakleśa** 等煩惱行 3.5.1.2 // 335c11
- 3668 **samatikrama** 超過 4.1.2.1.1.2 // 337b05
- 3669 **samatikrānta** 已過 4.2.4.1.1 // 342b13f.
- 3670 **-samanantaram** 無間 See *anāsravas*°, *sāsravas*°.
- 3671 **-samanantaram** 從…無間 See *prathamadhyānas*°.
- 3672 **samanusmarati** 等隨念 2.4.4.2.1.4.1 // 331c14
- 3673 **samanusmarati** 能…憶念 3.4.2 // 335b17f.
- 3674 **samanusmarant** 隨念 2.4.4.2.1.4.3 // 332a17
- 3675 **samanusmarant** 隨憶念 2.2.1.1, 3.2.2.2.12 [2] // 329b13, 334b19f.
- 3676 **samanusmarant** 追念 2.2.1.4.2 // 329c07
- 3677 **samanvāgata** 成就 4.2.3.8.3 // 342a29
- 3678 **samanveṣamāṇa** 專求 4.1.2.1.5 // 337c16
- 3679 **samaprāpta** 已得平等 3.2.2.2.25 // 334c20
- 3680 **samaya** 時 4.2.8.3 // 343b26 See also no. 1744, 1745, 2968.
- 3681 **samayugam** 雙 3.1.2.2.22 // 333a15
- 3682 **samavadadhāti** 持 4.2.3.5.2 // 342a16
- 3683 **samastam** 總 4.1.3.1.1 // 340b12
- 3684 **samākhyātavya** 應正宣說 2.4.2 // 331a12f.
- 3685 **samākhyānārtham** 爲說 2.4.2 // 331a16

- 3686 **samādhi** 1.3 etc. [9] // 328c23 etc.
- 3687 **samādhi** 等持 1.0 etc. [6] // 328c14 etc.
 About the same number of further instances for this equivalent can be found in the renderings of Skt. compounds.
- 3688 **samādhi** 定 3.2.2.2.29 etc. [17] // 334c26 etc.
 XYL 575c01 (corresponding to 342b02) and XYL 575a25 (corresponding to 341c22) have 三摩地^{TR} instead.
- 3689 **samādhi** 定等 2.0.1 // 329a05
 It is not very easy to understand the function of the particle 等 here. It may simply be a plural particle, which makes sense in the present context, although Skt. has a singular ending. However, apart from its well-attested similar use after personal pronouns, it is seemingly not a very typical use of 等 in Xuanzang's language. Usually, 等 after nouns means "etc.," if used as a particle. However, since he uses a rather unspecific term for meditations here, namely, 定, this interpretation seems to be questionable.
- 3690 **samādhi** 三摩地^{TR} 1.3 etc. [74] // 328c27 etc.
- 3691 **samādhi** 一切三摩地^{TR}等 4.2.5.0 // 342c13
 Neither 一切 ("all") nor 等 has a correspondence in Skt. Moreover, in Skt., the singular is used.
- 3692 **samādhikuśala** 等持善巧 4.2.3.0 etc. [5] // 341b24 etc.
 三摩地^{TR}善巧 in XYL 574c28 etc.
- 3693 **samādhija** 從定生 1.1 // 328c15f.
- 3694 **samādhinimitta** 能入三摩地^{TR}相 4.1.2.7.5 // 339b10
- 3695 **samādhinimitta** 入定相 3.2.2.1, 3.2.2.2.26 [2] // 334a24, 334c21
 Chin.: "nimitta for entering a meditation."
- 3696 **samādhinimitta** 三摩地^{TR}相 4.1.2.4.2.1 // 338c11
- 3697 **samādhipariṇiṣpattimārga** 三摩地^{TR}能成辦道 4.2.11 // 344a22
- 3698 **samādhipariṣkārārtha** 於三摩地^{TR}資助義 4.1.2.9.2 // 340a06
 Used in the instr. (-*arthena* ["in the sense of"]); rendered by Chin. with 故.
- 3699 **samādhipayukta** 修定者 A4, A5, A6 [3] // 344b27, 344b28, 344c01
- 3700 **samādhibhāga** 三摩地^{TR}分 4.1.2.9.4 // 340a21

- 3701 **samādhībhāvanā** 修定 4.1.2.6.1 etc. [7] // 339a11 etc.
- 3702 **samādhiśata** 百 … 三摩地 ^{TR} 4.2.3.1.2 // 341c10f.
- 3703 **samādhisaṃniśraya** 依三摩地 ^{TR} 3.2.2.2.32 // 335a02
- 3704 **samādhisaṃpatti** 等持等至 4.2.3.1.1 // 341c03
- 3705 **samādhisaṃbhāra** 定資糧 3.2.1.2, 4.2.3.4.3.2.2 [2] // 333c28, 342a06
- 3706 **samādhisaṃbhāropacaya** 積集諸定所行資糧 4.2.3.4.3.2.2 // 342a07f.
XYL 57b10f.: 定具積集. ŚrBh II, 160.21 = Yc 438c13: 三摩地資糧積集 (not in YoBh-I).
- 3707 **samādhisaṃpreya** 等愛 4.2.3.8.1 // 342a26
samādhi- not rendered in Chin. XYL 575b23: 三摩地名爲可愛.
- 3708 **samādhīsthitinimitta** 住定相 3.2.2.1, 3.2.2.2.27 [2] // 334a25, 334c23
- 3709 **samādhīvyutthānanimitta** 出定相 3.2.2.1, 3.2.2.2.28 [2] // 334a25, 334c25
Chin.: “*nimitta* of leaving a meditation.”
- 3710 **samādhīvyutthānanimitta** 入出定相 4.1.2.7.0 // 339a26f.
Chin.: “*nimitta* of entering and leaving a meditation.” The Chin. differentiation of meanings in this and the preceding entry is correct.
- 3711 **samādhīyate** 得定 4.1.2.4.2.2.10, 4.2.3.8.1 [2] // 339a01, 342a28
XYL 575b25 (corresponds to 342a28): 入三摩地.
- 3712 **samādhīyate** 定 4.2.11 // 344a20
- 3713 **samādher antarāyaṃ karoti** 與定爲難 4.1.2.4.2.2.9 // 338c27
- 3714 **samāna** 等 4.2.4.0 // 342b06
- 3715 **samānakālam eva** 定同時 2.4.4.2.1.3 // 331c08
- 3716 **samāpattavya** 應入 … 定 2.4.2 // 331a16
- 3717 **samāpatti** 4.2.3.4.2
- 3718 **samāpatti** 等至 1.0, 1.4, 3.6.1 [3] // 328c14, 329a01, 336a19
In addition, this Chin. equivalent is found more than a dozen times in the renderings of Skt. compounds.
- 3719 **samāpatti** 定 3.5.2.3 etc. [6] // 336a02 etc.
- 3720 **samāpatti** 能入 4.1.3.4.3.1, 4.1.3.4.3.4 [2] // 340c21, 341a05

With supplemented objects: 340c21: 能入滅盡等至; second occurrence (341a05f.): 能入於定.

3721 **samāpatti** 入 4.2.3.1.1 // 341b29

Chin.: “Entering [meditation].”

3722 **-samāpatti** 三摩鉢底^{TR}

See, e.g., *ārūpyasamāpatti*. Altogether, this transcription is attested nine times in the renderings of Skt. compounds.

3723 **samāpattikāla** 正在定時 4.1.3.4.3.4 // 341a02f.

3724 **samāpattikuśala** 等至善巧 4.2.3.0, 4.2.3.1.1², 4.2.3.1.2 [4] // 341b25, 341b27, 341b28, 341c06

3725 341b28: 三摩鉢底^{TR}善巧 XYL 575a03.

3726 **samāpattija** 定生 4.2.4.1.2 // 342b24

3727 **samāpattiliṅga** 定相狀 4.2.3.4.2 // 342a01

XYL 575b04: 定相.

3728 **samāpattivaśitā** 於諸等至獲得自在 3.6.1 // 336a24f.

Skt. literally means “being someone who has control over the meditative attainments,” Chin. means “attaining control over the meditative attainments.”

3729 **samāpattivaśitāphala** 等至自在果 3.6.1, 3.6.2.1 [2] // 336a20, 336a25

3730 **samāpattisaṃbhava** 入諸定 3.5.4 // 336a17

°*saṃbhava* is disregarded in the Chin. translation.

3731 **samāpattisthitivyutthānanimitta** 入住出諸定相 A9 // 344c09

Chin.: “*nimittas* of entering, remaining in, and leaving meditation.”

3732 **samāpattukāma** 樂入 4.2.5.1 // 342c17

3733 **samāpattukāma** 欲轉入 4.2.3.3.2.2 // 341c25

3734 **samāpattiyantara** 餘定 4.2.3.3.2.2 // 341c26

3735 **samāpatsyate (fut.)** 當入 4.2.3.4.2 // 342a03

3736 **samāpatsye (fut.)** 入 4.1.2.7.5 // 339b10

3737 **samāpatsye (fut.)** 當入 3.4.3, 4.2.3.4.2 [2] // 335b24, 342a02

XYL 375b05: 當 … 將入.

3738 **samāpadana** See *yaiḥ samāpadanaṃ bhavati*.

3739 **samāpadya** 此定中 2.4.2 // 331a09

Absolutive in Skt.; Chin.: “in this meditation.”

3740 **samāpadya** 入已 3.5.1.2 // 335c13f.

3741 **samāpadya samāpadya** 數數入 2.4.2 // 331a09

3742 **samāpadyate** 定 3.5.2.1–4 [4] // 335c23, 335c27, 336a01, 336a04

The respective sentences are translated freely in Chin. 定 is a substantive, rather than a verb here.

3743 **samāpadyate** 能得入 4.2.3.1.2 // 341c10

3744 **samāpadyate** 能入 3.3.1.3 etc. [9] // 335b02 etc.

The tendency to supply a direct object, where Skt. has none, can be observed in this case as well (see the note on *samāpadyate* = 入 below): 能入靜慮等定 (335b23); 能入諸三摩地^{TR} (341c15); 能入諸定 (336a24; 342a06, 342a07).

3745 **samāpadyate** 入 2.3.4 etc. [25] // 330c28etc.

335b25: The Taishō edition has 人 rather than 入, which is, of course, a mistake (Delhey, 2009, 83). Usually, Xuanzang does not regard the rendering of Skt. *samāpadyate* with 入 (“to enter”) as sufficient for expressing the full meaning of the Skt. word. When the verb in the Skt. text does not have a meditation (e.g., *dhyāna*, *samāpatti*) as the direct object, he supplies such an object himself in most cases, viz.: 入於定 (338c06f., 338c08f., 341c27); 入諸等至 (335c25, 336a09, 336a12). I have included these cases in the number of occurrences I have given above.

3746 **samāpadyamāna** 將欲趣入 … 定時 4.1.3.4.3.1 // 340c16f.

Chin. literally “when one is about to enter the meditative attainment,” i.e., the intention or (immediate) future is expressed, although Skt. has a present rather than a future participle. More instances of such a rendering can be found in Chin. Buddhist translations (see, e.g., Hirakawa 1997, p. 392).

3747 **samāpadyamāna** 能入諸定 3.3.1.2 // 335a28

3748 **samāpadyamāna** 入 3.5.2.1 // 335c24

3749 **samāpadyamāna** 入 … 定時 4.1.3.4.3.2 // 340c22

3750 **samāpadye** 當入 4.1.3.4.3.4 // 341a02

3751 **samāpadye** 正入 4.2.3.4.2 // 342a02

正 for the present tense. XYL 575b06: 已入.

3752 **samāpanna** 3.3.1.1 // 335a27

- 3753 **samāpanna** 定中 4.1.3.4.3.3 // 340c27
Chin.: “in the meditative attainment,” i.e., the translation is syntactically free here.
- 3754 **samāpanna** 能現入 4.2.3.1.2 // 341c08
- 3755 **samāpanna** 入 3.6.2.4, 4.1.3.3.3 [2] // 336b09f., 340c08
336b09f.: Chin. supplies an object: “having entered [and staying] in meditative attainments” (入諸等至).
- 3756 **samāpanna** 入已 3.4.1, 3.4.2, 3.4.3, 3.4.4 [4] // 335b13, 335b17, 335b25, 335c02
- 3757 **samāpanna** 所得定 4.2.3.6 // 342a22
Skt. mentions the person who has entered the meditative attainment but Chin. refers to the meditative attainment itself. Therefore, there is no real correspondence here; Chin. is rather a free translation.
- 3758 **samāpanna** 已得入 4.2.3.1.2² [2] // 341c09, 341c12
今入 XYL 575a14, 575a16.
- 3759 **samāpanna** 已入 3.1.2.2.32 // 333b05
- 3760 **samāpanna** 於定 3.2.2.2.27, 4.2.3.2² [3] // 334c24, 341c16, 341c17
Chin.: “in a meditation,” i.e., it is syntactically free here. In 341c16, XYL has 所入定 instead.
- 3761 **samāpanna** 正入 3.5.1.1 // 335c10
Chin. 正 is often used as an indicator of the present tense. It also contrasts here with the perfective particle 已. Still, the whole expression does not mean “just entering” but rather roughly “having just entered [and remaining in this state].”
- 3762 **samāpannasya ... evaṃ bhavati** 入定已作是思惟 3.4.3 // 335b26
- 3763 **samāpta** 已說 3.Ω, Ω, AΩ // 336b11, 344b20, 344c17
- 3764 **samāyojayanti** 和 4.1.1.4.3 // 337a24
- 3765 **samāvasthāvacāraka** 行平等位 2.4.4.2.1.4.1 // 331c23
- 3766 **samāsatas** 略 1.0 etc. [6] // 328c13 etc.
- 3767 **samāsatas** 若略說 0 // 328c11
- 3768 **samāhita** 此 (!) 1.0 // 328c13
Chin. uses a dem. pron. rather than repeating the word it refers to.

- 3769 **samāhita** 等引| 2.0.1 // 329a04
 3770 **samāhita** 定 3.1.3.ad37–40 // 333c23
 3771 **samāhita** 三摩呬多^{TR} 0², Ω [3] // 328c07, 328c11, 344b20
 3772 **samāhitabhūmivisabhāga** 定地不同類 4.2.3.3.1 // 341c20
 3773 **samutthāpaka** 能發 2.4.4.1.2 // 331b2
 3774 **samudayatā** 是集 4.2.6 // 343a14
 3775 **samudācarati** 現行 2.4.4.1.4.2, 3.1.2.2.36, 4.2.4.1.2 [3] //
 331b18, 333b11, 342b23
 3776 **samudācaranti** 起…現前 4.2.4.1.2 // 342b20
 3777 **samudācaranti** 現前 4.2.5.1, 4.2.5.3, 4.2.5.4 [3] // 342c18,
 342c28f., 343a04

In all three cases, Chin. adds “again and again, repeatedly” (數數) before the above characters.

- 3778 **-samudācāra-** 現行

See *vyāpādādisamudācāradoṣa*. Usually, in Yogācāra texts, the Skt. substantive has the meanings “origination” or “actual occurrence,” although these are not recorded in the BHSD, as already noted in Schmithausen 1969, p 85. See also Schmithausen 2015, 15 n. 14, where he notes that “現行, as the antonym of ‘seeds’ (*bīja*), corresponds to *samudācāra* (‘full, actual emergence’) or *sammukhībhāva* (‘becoming face to face’, ‘becoming actually present’) [...]” *Mutatis mutandis*, the verb forms derived from *sam-ud-ā-√car* have to be understood in the same way (for the verb, cf. also SWTF s. v., meaning 2: “auftreten, aufkommen”). The Chin. renderings chosen for all the derivatives reflect this very well.

- 3779 **samudānayati** 集 4.1.2.9.4 // 340a20
 3780 **samudghātayati** 永害 3.1.2.2.35 // 333b09
 3781 **samudraparyanta** 大海邊際 4.1.2.3.3.1 // 338a09
 3782 **sameti** 互相隨順 4.2.12.4 // 344b13f.
 3783 **sampatti** 盛 2.2.2.4.1 // 330b10
 3784 **sampatti** 興 4.2.4.0² [2] // 342b05, 342b09
 3785 **sampattyādi** 盛衰等 2.2.2.4.1 // 330b12

Chin.: “welfare, misfortune, etc.” Chin. also adds 相 (*xiàng*), which is often the case when objects of one’s thoughts or meditation objects are mentioned.

- 3786 **sampad** 圓滿 4.2.2.2 // 341b13
- 3787 **-sampādana-** 圓滿 See no. 1326.
- 3788 **-sampiṇḍita** 攝 See *adhyātmasampiṇḍita*.
- 3789 **-samprakhyāna** 覺了 See *yathābhūtasamprakhyāna*.
- 3790 **samprakhyāyate** 平等顯現 4.1.2.2.3 // 337c24
- 3791 **sampragrḥṇāti** 高舉 4.1.2.4.2.9 // 338c28
- 3792 **samprajanya** 正知 2.3.1 // 330c17
- 3793 **samprayukta** 相應 3.1.2.2.1, 3.1.2.2.2, 3.1.2.2.40, 4.1.2.2.1 [4]
// 332c19, 332c20, 333b18, 337c18
- Additionally, there are eight occurrences at the end of compounds.
Among these, 339c09 should be noted where the full Chin.
rendering is 與 ... 相應 (see no. 1093).
- 3794 **samprasāda** 等淨 2.3.1 // 330c15f.
- 3795 **sambādha** 迫迨 4.1.2.9.3 // 340a10
- 3796 **sambhava** 常相續 4.1.1.3.2 // 337a10
- Chin. “going on continuously”; see also the n. on 4044.
- 3797 **-sambhava** 可生 See *kṛtsnasaṃjñāsambhava*.
- Chin.: “possible/feasible to arise” or “can be generated.”
- 3798 **sambhava** 容有 2.4.4.1.5 // 331b27
- Chin. “it is possible that there is/ are.”
- 3799 **sambhavati** 容可 2.4.4.2.2 // 332b03
- Chin.: “can, is possible.”
- 3800 **sambhārabhūmi** 資糧地 2.1.2.1 // 329a25
- 3801 **sambhāvayanti** 顯示 4.2.4.1.3 // 342c05
- The Chin. word is roughly equivalent to one of the meanings of the Skt. word (see, e.g., Apte, s. v. *saṃ-√bhū*, causative, meaning 11). However, the word *pare* (“others”) must be the subject of this verb, because it can only be interpreted as nom. pl. m. In Chin., however, it is rather the object. Rather than meaning “to manifest, show” or the like, Skt. probably means “to honour, to show respect to” or the like here. It is probable that the translation team misunderstood the Skt. text. Tibetan (ed. Delhey, 2009, 382, line 1) has hier *yiḍ ches par byed de*, which may also be not completely accurate but is much closer to the Skt. text than Chin.
- 3802 **sambhṛtasambhāra** 積集資糧 4.2.4.1.2 // 342b19
- 3803 **-sambheda** 乖諍 See *sāsanāsambheda*.

- 3804 **saṃmukhīkaroti** 現在前 3.2.2.2.26 // 334c22
 3805 **saṃmukhībhūta** 現前 2.4.2 // 331a10
 3806 **samyak** 審正 2.1.2.5 // 329b02
 3807 **samyak** 正 4.2.11 // 344a20
 3808 **samyakkarmānta** 正業 4.1.2.9.2 // 340a02
 3809 **samyakpratipanna** 正行.
 See the n. on 3818.
 3810 **samyakprayoga** 正方便 3.2.3² [2] // 335a06, 335a07
 3811 **samyakprayoganimitta** 正方便相 3.2.2.1, 3.2.2.2.17 [2] //
 334a23, 334c01
 3812 **samyakprayogapūrvaka** 正修習方便爲先 2.1.2.2 // 329a26
 3813 **samyaksamkalpa** 正思惟 4.1.2.9.2 // 340a02
 3814 **samyaksamādhi** 正三摩地^{TR} 4.1.2.9.2, 4.1.2.9.5 [2] // 340a04,
 340a25
 3815 **samyaksmṛti** 正念 4.1.2.9.2, 4.1.2.9.4, 4.1.2.9.6 [3] // 340a03,
 340a20, 340a29
 3816 **samyagājīva** 正命 4.1.2.9.2, 4.1.2.9.4 [2] // 340a02, 340a18
 3817 **samyagupanidhyāna** 正審慮 2.4.1 // 331a06
 3818 **samyaggata** 正行正至 4.1.2.9.3, 4.2.10.2.2.1 [2] // 340a08,
 344a01

Strictly speaking, Chin. has in both places two two-character words as the rendering of *samyaggata*, namely, “one who has correctly walked forward (or practiced)” and “one who has correctly arrived.” This four-character equivalent can be found elsewhere as well (see ŚrBh_{FD}, § 3.28.2.1.2.5) and should be accepted. However, also note T 1536, 373c16: 正至正行, which corresponds to *samyaggaṭāḥ samyakpratipannāḥ* (see Stache-Rosen 1968, vol. 1, p. 207). That usually 正至 and 正行 correspond to *samyaggata* and *samyakpratipanna*, respectively, can be seen in the *YoBh* as well; see Y 179.6 = 316c29 and Y 179.7 = 317a01 or Rospatt 2013, 865, n. 23 as compared with Yc 338b28. See also *YoBh-I*.

- 3819 **samyaggata** 正至 See the n. on 3818.
 3820 **samyagdr̥ṣṭi** 正見 4.1.2.9.2 etc. [10] // 340a02 etc.

In 340a07, Chin. adds 等. It means “etc.” here and is an addition, which tries to make the Skt. wording more consistent. In the

context of this textual passage, there are indeed further elements mentioned and dealt with.

- 3821 **samyagdr̥ṣṭitas** 此是正見 4.1.2.9.4 // 340a17
See my remark on 2832.
- 3822 **samyagdr̥ṣṭyādi** 正見等 4.1.2.9.4² [2] // 340a11, 340a22
- 3823 **samyagdr̥ṣṭyādyupasampad** 圓滿正見等 4.1.2.9.4 // 340a19
- 3824 **samyagdharmaopanidhyāna** 於法… 審正觀察 2.0.1 // 329a06
- 3825 **samyagvākkarmāntājīva** 正語正業正命 4.1.2.9.3 // 340a11
- 3826 **samyagvāc** 正語 4.1.2.9.2 // 340a02
- 3827 **samyagvyāyāma** 正精進 4.1.2.9.2, 4.1.2.9.6 [2] // 340a03, 340a29f.
- 3828 **samyagvyāyāmasmṛti** 正精進念 4.1.2.9.4 // 340a24
- 3829 **sarāga** 有貪 3.2.2.2.15², 3.2.2.2.ad15–16, 4.1.3.1.3 [4] // 334b22, 334b22f., 334b26f., 340b24
- 3830 **sarāgādipratyavekṣā** 觀有貪等 3.2.2.2.ad15–16 // 334b26
- 3831 **sarva** 3.2.3
- 3832 **sarva** 皆 3.1.3.ad9–11 // 333b25
- 3833 **sarva** 遍一切 3.1.3.ad15–18², 3.1.3.ad19–24², 4.1.1.3.1, 4.2.11 [6] // 333c02, 333c03, 333c05, 333c08, 337a08, 344a24
- 3834 **sarva** 遍在 3.1.3.ad3–6 // 333b21
- 3835 **sarva** 具… 一切 3.2.3 // 335a05
- 3836 **sarva** 一切 2.4.4.2.1.3 etc. [11] // 331c12 etc.
- 3837 **sarva** 一切皆 4.1.2.3.4.3.5 // 338c02f.
- 3838 **sarva** 一切皆悉 4.2.8.1 // 343b14
- 3839 **sarva** 諸 3.2.2.2.21², 3.2.3, 3.5.2.4 [4] // 334c15², 335a04, 336a05
- 3840 **sarvakālika** 一切時 3.1.2.2.23 // 333a16
- 3841 **sarvakleśa** 一切煩惱 4.1.2.1.1.2 // 337b2
- 3842 **sarvakleśotpattyanukūla** 隨順生起一切煩惱 2.2.1.3.1 // 329b21
- 3843 **sarvagata** 遍一切 4.1.1.3.2 // 337a13
- 3844 **sarvatra** 遍 4.1.1.3.2 // 337a09
- 3845 **sarvatra** 遍一切 4.1.1.3.2 // 337a11
- 3846 **sarvatra** 一切 3.1.2.2.40 // 333b18

- 3847 **sarvatra** 於一切 … 中 3.5.2.4 // 336a04
- 3848 **sarvatra** 於一切處 3.6.2.2 // 336a29f.
- 3849 **sarvatraga** 遍行 3.1.2.1, 3.1.2.2.40, 3.1.3.ad37–40 [3] // 332c18, 333b17, 333c20
- 3850 **sarvathā** 一切種別皆 3.2.3 // 335a06f.
- 3851 **sarvadikṣu (loc.)** 遍於諸方 4.1.2.4.2.2.8 // 338c24
- 3852 **sarvaduḥkhasamudghātya** 生諸苦 (!) 3.2.2.2.21 // 334c16
 Chin. means “generating all kinds of suffering.” Obviously, Chin. has misunderstood the non-technical meaning of *-duḥkha-* (“hardly, with difficulty”) in this compound. Additionally, it may have had a manuscript in which the element *-samudghātya* was corrupted or hard to decipher (see Delhey 2009, 171, n. 288).
- 3853 **sarvadharmā** 諸法 4.1.2.1.1.2 // 337a29f.
- 3854 **sarvadharmasāmānyalakṣaṇa** 一切法共相 3.2.2.2.9 // 334b17
- 3855 **sarvanimitta** 一切相 4.1.2.1.3.2, 4.1.3.4.3.5, 4.2.6 [3] // 337b20f., 341a16, 343a16
- 3856 **sarvanimittapratipakṣa** 對治一切衆相 2.4.4.2.2 // 332a29
- 3857 **sarvanimittāpagata** 離諸相 4.2.6 // 343a17
- 3858 **sarvamaṇi** 諸末尼^{TR}等 4.1.2.10 // 340b06f.
 Possibly, 等 expresses here, together with 諸, plurality (or rather totality, see Skt. *sarva*^o). However, it is equally possible that Xuanzang was inspired here by a parallel passage (ŚrBh_{LS} § 2) where many more gemstones are mentioned by name.
- 3859 **sarvavyāpāda** 一切恚 2.4.4.2.2 // 332b03
- 3860 **sarvaśas** 都 4.1.2.3.4.3.2 // 338b20
- 3861 **sarvaśas** 一切 4.1.2.1.1.2 // 337b05
 一切 is adnominal attribute here.
- 3862 **sarvasaṃskāranimittāpagata** 遠離一切行相 4.1.2.1.4 // 337c09
- 3863 **sarvāntya** 最後邊 4.1.2.10 // 340b03
- 3864 **sarvārthasaṃvijñāna** 於一切義無不了知 4.1.2.8.1.4 // 339c14f.
- 3865 **sarvālabhanaviveka** 離諸所緣 4.1.3.3.2 // 340c06f.
- 3866 **sarveṅjita** 一切散動 4.1.2.8.1.4 // 339c19
- 3867 **sarveṅjitoparama** 一切動亂已寂靜 4.1.1.1.3 // 336c08

- 3868 **sarveṇa sarvam** 一切皆 4.2.9.1.3 // 343c11
- 3869 **sarveṇa sarvam** 一切諸 … 皆 4.2.6 // 343a18f.
一切諸 is in the adnominal position; 皆 is adverbial.
- 3870 **sarvopadhinirodha** 一切有執皆永滅 4.2.12.3 // 344b10f.
- 3871 **savikalpapratibimbāmbana** 有分別影像所緣 3.1.2.1,
3.1.2.2.15, 3.1.3.ad15–18 [3] // 332c09f., 333a02f., 333b29
- 3872 **savicāra** 有伺 1.1 etc. [5] // 328c15 etc.
- 3873 **savitarka** 有尋 1.1 etc. [5] // 328c15 etc.
- 3874 **savitarka** 無尋伺 (!) 4.1.2.8.1.2 // 339b28
Chin. is not in agreement with Skt., see also Delhey 2009, 199, n. 484.
- 3875 **savitarkasavicāra** 有尋有伺 3.6.2.2 // 336b01
- 3876 **savedanatva** 有受 2.4.4.1.5 // 331b27
- 3877 **saśirahpādaka** 首足皆覆 4.1.2.8.1.4 // 339c16
- 3878 **sasamskāra** 并 … 行 2.4.4.1.2 // 331a26
- 3879 **sasamskāra** 行 2.4.4.1.2 // 331b02
No equivalent for *sa-* in Chin.; rendering is somewhat free here.
- 3880 **saha** 與 2.2.1.4.5, 4.1.2.4.2.2.7 [2] // 329c19, 338c22
The occurrence in 4.1.2.4.2.2.7 = 338c22(f.) can perhaps also be understood in such a way that 與 … 俱 rather than 與 corresponds to *saha*.
- 3881 **saha** 與 … 俱 2.1.1.3², 2.1.1.4² [4] // 329a15, 329a17
In the Skt. original corresponding to both 329a15 and 329a17, the word is used twice with two different terms dependent on it. In both places, Xuanzang uses his rendering only once and places both terms in his embracing pattern.
- 3882 **-sahagata(-)** 俱 See *maitrīśahagata*, *maitrīśahagatādi*.
- 3883 **-sahagata** 俱行
See, e.g., *upekṣās*°, *kāmas*°. More than 20 occurrences.
- 3884 **-sahagata** 與 … 俱時 See *vimuktisahagata*.
- 3885 **-sahagata** 與 … 俱行 See *vipaśyanāsahagata*.
- 3886 **sahasā** 歎然 4.1.2.4.2.2.8 // 338c24
- 3887 **sahasthānavāśajalpādi** 由同處或因戲論 (!) 2.2.2.4.1 // 330b18

Skt. and Chin. are only partly in agreement. There are text-critical problems involved (see Delhey 2009, 142, n. 109 for further information). However, only the missing equivalent for °ādi (“etc.”) really distorts the meaning. 戲論 can be used for *jalpa*. See ŚAG 39, verse 3 = Yc 386b18.

3888 **sahasra** 千 4.2.3.1.2 // 341c11

3889 **sahānucara** 俱行相 3.2.2.1 // 334a22

What is meant here in Skt. is the *sahānucaraṃ nimittam*, and a rendering of *nimitta* is also contained in Chin. It would be quite typical for Chin. to add the word omitted in Skt. However, in this case, it is not excluded that the transmitted Skt. text has to be emended here and the reading derived from Chin. is original; see also Delhey 2009, 167, n. 265.

3890 **sahānucaraṃ nimittam** 俱行相 3.2.2.2.14 // 334b21

3891 **sahāya** 助伴 2.4.4.1.2 // 331a28f.

3892 **sahetu** 并 … 因 2.4.4.1.2 // 331a26

3893 **sahetuka** 因 2.4.4.1.2 // 331a27

No equivalent for *sa-* in Chin.; rendering is somewhat free here.

3894 **sākāra** 并 … 相 2.4.4.1.2 // 331a26

3895 **sākāra** 相 2.4.4.1.2 // 331b01

No equivalent for *sa-* in Chin.; rendering is somewhat free here.

3896 **sākṣātkṛtya** 證 2.1.0 // 329a07

3897 **sākṣātkṛtya** 作證 1.2, 4.1.1.1.3, 4.1.2.1.1.2 [3] // 328c21, 336c05, 337b06

3898 **sākṣātkṛtvā** 作證 1.2, 4.1.1.1.3 [2] // 328c19, 336c08f.

3899 **sāṃkathyaviniścaya** 與彼論分別決擇 2.4.4.3.3.1 // 332b16f.

3900 **-sātatyā(-)** 恒 See no. 1326 and 1327.

3901 **sātatyā** 無間 3.3.1.2 // 335a28

3902 **sātatyāmanaskāra** 無間作意 3.1.2.1, 3.1.2.2.23, 3.1.2.2.ad19–24, 3.1.3.ad19–24 [4] // 332c12, 333a15f., 333a21, 333c08

3903 **sātasahagata** 樂俱行 1.3, 4.1.2.5.2 [2] // 328c25, 339a08

3904 **sādayati** 摧 4.1.1.2.1 // 336c21

3905 **sādhu ca suṣṭhu ca** 極善 3.2.2.2.1 // 334a27

3906 **sādhu ca suṣṭhu ca** 慇懃懇到 3.2.2.2.19 etc. [5] // 334c05 etc.

3907 **sāntarbahis (adv.)** 內外 4.1.2.8.1.1 // 339b26

- 3908 **sābhogavāhana** 要由功用方能運轉 4.2.3.5.2 // 342a17
Chin.: “requires activity/effort, only then can it operate.”
- 3909 **sābhogavāhana** 有功用運轉 3.1.2.1, 3.1.2.2.31 [2] // 332c15, 333b02f.
Chin.: “operating with activity/effort.”
- 3910 **-sāmantaka** 近分.
See *dvitīyadhyaṅasāmantaka*. *sāmantaka* means “liminal [meditative attainment].” The same equivalent appears several times in Delanu 2006, § 3.28.3.3.5 and the following paragraphs. YoBh-I s. v. *sāmantaka* only has a different equivalent.
- 3911 **sāmānyalakṣaṇatas** 以 ... 共相 3.1.2.2.8 // 332c23f.
- 3912 **sāmānyalakṣaṇanimitta** 共相相 3.2.2.1, 3.2.2.2.9 [2] // 334a21, 334b16
- 3913 **sāmpreyāsāmpreya** 等愛亦不等愛 4.2.3.8.3 // 342a28f.
XYL 575b27:可愛不可愛.
- 3914 **sāra** 堅固 4.1.2.10 // 340b06
- 3915 **sāratva** 極堅牢 4.1.2.10 // 340b04
- 3916 **sāratva** 堅緻 4.1.2.8.1.4 // 339c16
- 3917 **sārūpya** 喻 4.1.2.10 // 340b08
- 3918 **sālokābhāsanimitta** 有光明相 4.1.1.1.1 // 336b17f.
- 3919 **sāśraya** 及所依 338b22f. 4.1.2.3.4.3.2
Chin. adds 處. This may belong to Xuanzang’s rendering of *sāśraya*. However, in this context, it appears more probable to construe 處 directly with the preceding verb of the sentence: ... 到 ... 處 (“get to a place [...]).
- 3920 **sāśraya** 及所依止 4.2.4.1.2 // 342b24
- 3921 **sāśrukaṅṭha** 悲戀 2.2.1.4.2 // 329c09
The Chin. translation obviously takes some liberty here in rendering the Skt. text.
- 3922 **sāsra** 有漏 2.1.2.6.2, 3.6.1² [3] // 329b04, 336a21, 336a22
- 3923 **sāsravasamanantaram** 有漏無間 3.6.1 // 336a21
- 3924 **sāsravasāmānyalakṣaṇa** 有漏共相 3.2.2.2.9 // 334b16
- 3925 **sāsravānāsra** 有漏及與無漏 3.6.1 // 336a18f.
- 3926 **-sikatā** 沙 See *suvarṇasikatā*.

3927 **sukha** 樂 2.1.0 etc. [12] // 329a10 etc.

In addition, a two-digit number of occurrences of this Chin. equivalent for *sukha* can be found in the rendering of Skt. compounds. However, the use of the character 樂 is not restricted to this function.

3928 **sukhakāma** 欲與其樂 4.1.2.3.4.1 // 338a27

3929 **sukhaduḥkhavyatikramatas** 已超過諸苦樂故 4.1.1.1.3 // 336c07f.

3930 **sukhaduḥkhāduḥkhāsukhapracāra** 苦樂不苦不樂現行位 4.1.2.3.4.3.4 // 338b29

3931 **sukhaparyavasāna** 樂爲最後 4.2.3.8.1 // 342a27

3932 **sukhayoga** 樂和合 4.1.2.8.1.1 // 339b25f.

3933 **sukhavipāka** 樂異熟 4.1.2.7.4 // 339b09

3934 **sukhaviśeṣa** 樂 … 差別 3.6.2.4 // 336b10

3935 **sukhavihāra** 樂住 2.4.2³ [3] // 331a06, 331a11, 331a12

3936 **sukhasaumanasyopekṣā** 喜樂捨 2.4.4.1.5 // 331b27f.

3937 **sukhādikāma** 欲與樂等 4.1.2.3.4.1 // 338b02

3938 **sukhāviyogakāma** 欲令其樂永不相離 4.1.2.3.4.1 // 338a27f.

3939 **sukhāviyogānumodanopasamhāratas** 樂不相離隨喜作意故 4.1.2.3.4.1 // 338b01

3940 **sukhita** 樂 4.2.3.8.1 // 342a27

3941 **sukhita** 所得安樂 4.1.2.3.4.3.3 // 338b24

Chin. “the happiness that has been attained [by the sentient beings].” The major deviation from the meaning of *sukhita* in the Skt. text is because Chin. renders the whole phrase very freely here.

3942 **sukhita** 有樂 4.1.2.3.4.1 // 338a26

3943 **sukhendriya** 樂根 2.4.4.1.1, 2.4.4.1.3.4 [2] // 331a22, 331b14f.

3944 **sukhopasamhāra** 欲安樂 4.1.2.3.4.2 // 338b06

3945 **sukhopasamhāratas** 由與樂作意故 4.1.2.3.4.1 // 338a29

3946 **sugata** 善逝 2.4.4.2.1.4.3 // 332a06

3947 **sugatigamana** 往善趣 2.4.4.3.3.4 // 332b24

3948 **suparikarmakṛta** 善調練 4.1.1.4.3 // 337a24f.

3949 **suparikarmakṛtatva** 善磨瑩 4.1.1.1.3 // 336c08

- 3950 **suparikarmīkṛta** 善調練 4.1.1.4.3 // 337a24
 3951 **suparikarmīkṛtya** 調練已 4.1.1.4.3 // 337a25
 3952 **suparijītatva** 極純熟 4.1.2.3.4.2 // 338b11
 3953 **subhāvita** 善修 2.4.4.2.1.4.3 // 332a07
 3954 **subhāvita** 善修習 4.1.2.3.4.2 // 338b11
 3955 **subhāvitatara** 善修 4.1.2.3.3.2 // 338a15
 3956 **subhāvitatva** 善修習 2.4.4.2.1.4.3 // 332a07
 3957 **sumanasikṛta** 極善思惟 3.2.2.2.19 // 334c06
 3958 **suvarṇa** 好色 4.1.1.2.2 // 336c29
 3959 **suvarṇadurvarṇa** 若好若惡 4.1.1.1.1 // 336b22
 3960 **suvarṇasikatā** 金沙 4.2.10.1.2, 4.2.10.2.2.3 [2] // 343c22,
 344a05
 3961 **suvimukta** 極善解脫 4.1.2.1.3.2 // 337c01
 3962 **suvimukta** 善解脫 4.1.2.1.3.2 // 337c02
 3963 **sūkṣma** 細 4.1.2.8.1.1 // 339b23
 3964 **sūtra** 2.4.4.3.3.3 // 332b23
 3965 **sūtra** 經 2.2.2.2.2, 2.4.4.1.5, 2.4.4.3.1, 2.4.4.3.3.3 [4] // 330a21,
 331b24, 332b10, 332b22
 3966 **sūtrānta-** 經宗要 See the next two entries.
 Chin.: “the doctrinal essentials of the scripture(s).” The same
 equivalent is found in AS, p. 864. See also ŚrBh I, 232.9 = Yc
 419a02f., where 契經宗要 is the equivalent of *sūtrānta*.
 3967 **sūtrāntasamgraha** 攝諸經宗要 0, 4.0 [2] // 328c10, 336b11f.
 3968 **sūtrāntasamgrahatas** 略攝諸經宗要等故 0 // 328c12f.
 In this case, the particle 等 in combination with the particle 諸
 placed before the noun seems to simply express the plural.
 3969 **sūtroddānagāthā** 經唄陀南^{TR}頌 4.2.3.0 // 341b25
 3970 **sūdgrhīta** 善取 3.2.2.2.19 etc. [5] // 334c06 etc.
 341c15: XYL 575a20 has 善能了取. The active marker 能 may
 surprise us in this rendering of a Skt. participle with passive
 meaning. However, it can be easily be explained by certain
 syntactical changes in the Chin. sentence.
 3971 **sūdgrhīta** 審諦而取 4.1.2.6.2 // 339a16
 3972 **sūdgrhītaṃ karoti** 善取 4.2.5.2 // 342c22f.

- 3973 **sūḍgrhītātā** 善巧而取 3.2.2.2.27 // 334c23
 3974 **sūḍgrhītatva** 善取 3.2.2.2.27, 4.2.3.2 [2] // 334c23, 341c16
 3975 341c16: XYL 575a20 has 善了取.
 3976 **-sevita** 所近 See *akāpuruṣasevita*.
 3977 **sopadhiśeṣa** 有餘取而 3.6.2.1 // 336a28
 3978 **sopaniṣad** 有因 1.3, 4.1.2.9.0 [2] // 328c28, 339c29
 3979 **saumanasya** 歡喜 2.1.1.1 // 329a12
 3980 **saumanasya** 適悅 2.1.2.1, 2.1.2.2 [2] // 329a26, 329a27

The lemma appears here in lists of synonyms of *prāmodya*, *prīti*, etc., which appear in definitions. This is a widespread way to define terms in old Buddhist texts. It is difficult to determine which of the Skt. words are rendered here by which Chin. term. However, if one supposes that Xuanzang did not emulate the habit of Skt. to repeat even the *definiendum* in these lists of synonyms, which appear in the *definiens*, and that certain Chin. stylistic rules come into play, it is very likely that in the two appearances of *saumanasya* recorded here, Xuanzang wanted to translate the Skt. term with 適悅. However, this character combination also seems to occur for other terms with a similar meaning in the *YoBh* (see YoBh-I).

- 3981 **saumanasya** 喜 2.1.0 etc. [5] // 329a08 etc.
 3982 **saumanasyendriya** 喜根 2.4.4.1.1, 2.4.4.1.3.3 [2] // 331a22, 331b14
 3983 **saumyarūpasamdarśana** 見不祥之色 (!) 4.1.2.4.2.2.8 // 338c24f.
 Chin. presupposes the reading **asaumyarūpasamdarśana* (see Delhey 2009, 194, n. 454).
 3984 **skandha** 蘊 4.2.12.4 // 344b16
 3985 **stimitajāta** 生昏昧 2.2.1.3.3 // 329b27
 3986 **-staimitya** 昏昧

See *akarmanyatāstaimitya*, *abhisamkṣepastaimitya*, and *kāyacittastaimitya*; cf. *stimitajāta* above. Regarding the term 昏昧, note that Hirakawa 1997 gives *avispaṣṭa* as an equivalent, that 無昏昧 corresponds to *atandrita* in ŚAG 10, verse 1 (=Y_C 376b05), and that in another place of the *YoBh* Tibetan *mun pa* (“obscurity, darkness”) corresponds to 昏昧 (YoBh-I). From the context of the passage referred to in YoBh-I, it becomes clear that “darkness” is

meant here in a figurative sense, because it is listed as a term more or less synonymous with **moha* or *avidyā*. Finally, the reader may refer to T 1585, 16c15, where this state is likened to a dreamless sleep.

- 3987 **styāna-** 惛 See, e.g., *styānamiddha* (no. 3991).
- 3988 **styāna** 昏沈 2.2.1.3.1, 2.2.1.3.3² [3] // 329b18, 329b24, 329b25
- 3989 **styāna** 昏沈性 2.2.1.3.3 // 329b23
- Addition of 性 due to a somewhat free rendering.
- 3990 **styānamiddha** 昏沈睡眠 2.2.2.3.3 // 330b06
- 3991 **styānamiddha** 昏睡 4.1.2.4.2.2.4 // 338c18
- 3992 **styānamiddhanivarāṇa** 昏沈睡眠蓋 2.2.2.3.1 // 330a21
- 3993 **styānamiddhābhibhavatas** 昏睡所蔽 A5 // 344b29
- 3994 **strī** 女 2.2.2.1.1 // 329c29
- 3995 **strīśahagata** 女人身上 2.2.2.1.1 // 329c28
- 3996 **sthāna** 4.1.3.3.3 // 340c08
- 3997 **sthāna** 處 2.2.2.1.1, 2.2.2.5.1 [2] // 329c29, 330b28
- 3998 **-sthāpanā-** 安 See *adhyātmacittasthāpanādi*.
- 3999 **sthāpayati** 安 4.2.7.1.4 // 343b04
- 4000 **sthāpayati** 安處 2.1.1.5 // 329a20
- 4001 **sthāpayati** 置 4.1.1.2.1 // 336c20
- 4002 **sthāpayant** 安 3.1.2.2.20 // 333a12
- 4003 **sthāpayitvā** 除 2.2.1.4.4, 2.4.4.2.1.4.3 [2] // 329c14, 332a10
- 4004 **sthāpayitvā** 唯除 3.5.4 // 336a16
- 唯 (“only”) is somewhat redundant here; 除 alone can also express the meaning of *sthāpayitvā* (“except for”), see, e.g., the preceding entry.
- 4005 **sthāpyamāna** 安立 4.1.2.1.3.2² [2] // 337b28, 337c01
- 4006 **sthāla** 瓦器 4.1.2.8.1.1 // 339b21
- 4007 **sthita** 安住 4.1.3.1.2 // 340b19
- 4008 **sthita** 住 3.2.2.2.20, 4.1.2.1.3.2 [2] // 334c09, 337b29
- 4009 **sthita** 住 ... 者 2.4.4.2.1.2 // 331c06
- 4010 **sthitatva** 得住 4.1.2.1.3.2 // 337c01f.
- 4011 **sthiti** 堅住 4.2.5.2 // 342c23

- 4012 **sthiti** 住 4.1.2.1.1.1 etc. [7] // 337a28 etc.
 4013 **sthitinimitta** 安住相 3.2.2.1, 3.2.2.2.7 [2] // 334a21, 334b13
 4014 **sthitibhāgīya** 順住分 3.5.2.2, 4.2.5.2 [2] // 335c27, 342c24
 4015 **sthira** 久住 4.1.2.8.1.1 // 339b18
 4016 **snapaka** 能沐浴人 4.1.2.8.1.1 // 339b20

In the usual dictionaries only the word *snāpaka* is attested. However, considering that the MS definitely has the reading *snapaka* and that this reading is also attested in at least one other place (see Wille 1990, 125, line r7; the editor has corrected the vowel quantity in both occurrences there to *ā*), it is arguably preferable to accept this orthography for the present. In the Chin. rendering, the use of the modal verb 能 (lit. “to be able to”) is perfectly explainable: It is used (together with 人) to make clear that the reference here is to a person is meant who bathes other people, which is his profession. 沐浴 alone probably rather refers to “taking a bath” to cleanse oneself.

- 4017 **snātracūrṇa** 沐浴末 4.1.2.8.1.1 // 339b23
 4018 **snātrapiṇḍī** 沐浴搏 4.1.2.8.1.1 // 339b24
 4019 **snigdha** 帶津膩 4.1.2.8.1.1 // 339b25
 4020 **snehānugata** 膩所隨 4.1.2.8.1.1 // 339b25
 4021 **sparśa** 妙觸 2.2.2.1.1 // 330a1

Chin.: “delicate touch,” contextual rendering.

- 4022 **sparśa** 觸 4.1.3.4.3.5⁵ [5] // 341a14 etc.
 4023 **spr̥śati** 觸 4.1.3.4.3.5⁵ [5] // 341a07 etc.
 4024 **spraṣṭukāmatā** 欲觸 2.2.1.1 // 329b13
 4025 **spharaṇīyam** 4.1.2.8.1.1
 4026 **spharitvā** 遍滿 4.1.2.3.4.2 // 338b12
 4027 **sphuṭa** 遍 4.1.2.8.1.1 // 339b26
 4028 **sphuṭa** 周遍 4.1.2.8.1.4 // 339c19
 4029 **smṛta eva** 正念 4.1.2.7.5² [2] // 339b10, 339b11

正念 is Xuanzang’s standard equivalent for *samyaksmṛti*, whereas the character 念 alone tends to be used for *smṛti*, *smṛta*, etc. However, 正念 occurs in such cases as well. Therefore, 正 is not necessarily an attempt to render the particle *eva* here. The latter stresses the fact that the practitioner is indeed mindful.

4030 **smṛti** 念 2.3.1, 4.1.2.9.4, 4.2.1 {3} // 330c17, 340a21, 341a29

4031 **smṛtipariśuddhi** 念淨 2.3.2 // 330c24

4032 **smṛtipariśuddhi** 念清淨 2.3.1 // 330c18

4033 **smṛtisamprajanya** 正念正知 4.2.3.8.1 // 342a26

XYL 575b24: 憶念正知.

4034 **smṛtyupasthāna** 念住 4.1.3.1.2 // 340b13

4035 **smṛtyupasthānaprayukta** 修念住者 3.1.2.2.3–6 // 332c21

4036 **syandana** 水 4.1.2.8.1.1 // 339b23

4037 **srotaāpattiphala** 預流果向 4.1.2.6.3 // 339a20

Strictly speaking, 預流果向 is Xuanzang's rendering of *srota-āpattiphala* *pratipannaka*, i.e., “someone who is on the way [to the attainment] of the fruit of stream-entry,” see ŚrBh II 10.3 = Y_C 424c07 and ŚrBh II 34.22 = Y_C 426c15. Elsewhere, he renders *srotaāpattiphala* as 預流果 (ŚrBh II 238.2f. = Y_C 445b29; see also Yokoyama 2010, 1006). However, in the context of the present textual passage this rendering does not change the overall meaning of the Skt. text.

4038 **srotaāpattiphala** *pratipannaka* 預流果向 See the n. on the preceding entry.

4039 **sva** 自 2.4.4.2.2, 3.4.2 [2] // 332b01, 335b14

4040 **sva** 自己 3.1.2.2.28 // 333a28

4041 **svacitta** 自心 3.2.2.2.1 // 334a26

4042 **svacittanimitta** 自心相 3.2.2.1, 3.2.2.2.1 [2] // 334a20, 334a26

4043 **svajātilakṣaṇa** 自類自相 3.2.2.2.8 // 334b15

Chin. corresponds literally to **svajātiśvalakṣaṇa*. Arguably, this is an editorial change of the translator. The Skt. headword is one of the two types of *śvalakṣaṇa* established in the *SamBh*. See also Delhey 2009, 168f., n. 272.

4044 **svaparasaṃtāna** 自他身 4.1.1.3.2 // 337a09

The aspect of being continua (*saṃtāna*) is expressed in a different part of this phrase by the characters 相續, which are often used to render terms like *saṃtati* or *saṃtāna*. However, Xuanzang renders this term as given above in other places as well (see MAVBh-I s. v., see also YoBh-I s. v. *svaparasaṃtānika*).

4045 **-svapna-** 睡眠 See *atisvapnāsevana*.

4046 **svapnālukatā** 耽著睡眠 3.2.1.3B.1 // 334a03

Chin.: “Clinging to sleep.” According to, e.g., AIG II.2, § 180, *svapnālu* simply means “sleepy.” Another word containing the suffix °*ālu* in the *SamBh* is *anupaśamālukatā* (no. 0209).

- 4047 **svabhāvatas** 自性 3.1.2.2.9² [2] // 332c25, 332c26
 4048 **svabhāvatas** 自性 … 故 A1 // 344b21
 4049 **svabhāvatas** 自體 4.1.2.7.0 // 339a26
 4050 **svabhūmikakleśānāsvādana** 自地煩惱不愛味 4.1.2.7.3 // 339b06
 4051 **svabhūmikasamkleśāsvādanābhāva** 自地煩惱無愛味 4.1.2.8.1.4 // 339c10
 4052 **svayam** 自 2.1.1.5, 4.2.3.1.2 [2] // 329a19, 341c14
 4053 **svayamdr̥ṣṭiparāmarśasthāyīpudgalabheda** 住自見取補特伽羅^{TR}差別 2.4.4.3.2 // 332b14
 4054 **svayamprabha** 自然身光 2.2.2.3.2 // 330b1f.
 4055 **svarasavāhana** 自然運轉 3.1.2.1, 3.1.2.2.32, 3.1.3.ad29–32 [3] // 332c15, 333b04, 333c15
 4056 **svarasena** 任運 4.1.3.4.3.4, 4.2.4.1.2 [2] // 341a07, 342b20
 4057 **svalakṣaṇa** 自相 4.2.6 // 343a14f.
 4058 **svalakṣaṇatas** 以自相 3.1.2.2.8 // 332c23
 4059 **svalakṣaṇanimitta** 自相相 3.2.2.1, 3.2.2.2.8 [2] // 334a21, 334b14
 4060 **svāmin** 世君王 4.1.1.2.1 // 336c25
 4061 **svāsaṃtānika** 屬自身 4.1.1.3.2 // 337a10

H

- 4062 **hakkāra** 呵 4.1.2.8.1.4 // 339c20

Skt. *hakkāra* is explained in the BHSD as a sound of joy. The Chin. character 呵 has several meanings; one of them is “(sound of) laughter.” Another one, however, is “to berate,” which would point to a similar understanding as *pikkāra* (see no. 2296). Actually, it is possible that Chin. 呵叱 is a one-word rendering of both *hakkāra* and *pikkāra* (see HDC: “to bawl at sb.,” “to cry out,” “to shout”). It is also worthwhile to look at the larger context in which the words appear. For Skt. *hakkārāṇām pikkārāṇām parato duruktānām* Chin. has 他所呵叱惡言, which can well be

understood as “hateful words shouted by other people.” Tibetan has for *hakkāra* the equivalent *’bod pa* (“to call, to exclaim”).

- 4063 **harṣa** 深慶 2.1.2.2 // 329a27
 Chin.: “profound felicity.”
- 4064 **harṣadainyākāra** 發欣感行 2.2.2.4.1 // 330b14
- 4065 **harṣākāra** 發欣 … 行 2.2.2.4.1 // 330b11
- 4066 **hasati** 笑 2.2.2.4.1 // 330b15
- 4067 **hasita** 笑 2.2.2.1.1, 2.2.2.4.1 [2] // 329c29, 330b14
- 4068 **hasitakrīḍitādi** 戲笑等 2.2.2.4.1 // 330b09
- 4069 **hasitakrīḍitādi** 戲笑等事 2.2.1.4.2 // 329c07
- 4070 **hasitakrīḍitaramitaparcārita** 戲笑歡娛所行之事 2.2.1.4.1 // 329b29f.
 ŚrBh I, 152.12f. (read *-paricārita* instead of *-parivārita*) = Yc 412a04: 笑戲喜樂承事.
- 4071 **hastagrahaṇa** 執持手 2.2.2.4.1 // 330b19
 Chin. places the character 相 (xiāng) in front, which in the present context probably implies its considering the action taking place as reciprocal.
- 4072 **hāna** 退 4.2.5.3, 4.2.5.4 [2] // 343a01, 343a05
- 4073 **hānabhāgīya** 順退分 3.5.2.1 // 335c23
- 4074 **hāni** 還復退失 4.2.3.9.2 // 342b03
 Chin.: 還復 means “to return” or “again.” XYL 575c02 has simply 退失. See also the n. on 3334.
- 4075 **hāni** 退 3.2.2.2.30, 4.2.4.0 [2] // 334c27, 342b08
- 4076 **hānibhāgīya** 順退分 4.2.5.0 // 342c13
- 4077 **hānigamana** 趣退減陝小 3.2.2.2.31 // 334c29
 Chin. renders *hāni* with three more or less synonymous expressions here. Chin. appears to be inspired by the immediately preceding definition in which the three terms *hāni*, *apacaya*, and *tanutva* were listed (see the separate entries for these terms). Moreover, in this way, parallelism is created with the opposite term *bhūyobhāvavṛddhivipulatāgamana* (趣倍增廣大).
- 4078 **hānigāmin** 趣退 4.2.4.0 // 342b08
- 4079 **hāniṃ vigaṃmaṃ vināśam** 失 2.1.1.2 // 329a14

Probably, Chin. summarizes the list of more or less synonymous expressions here.

- 4080 **hi** 2.1.2.4 etc. [12] // 329a29 etc.
- 4081 **hi** 故 2.4.4.3.3.2, 4.1.2.3.4.2, 4.1.2.8.1.4 [3] // 332b22, 338b05, 339c11
 332b22: Chin. adds the question “For what reason?” (何以故; 332b21) before the sentence that is marked by hi / 故. 338b05: This is a doubtful case. 故 is no exact equivalent, because it refers, in contrast to *hi*, only to a part of the sentence. 339c11: *hi* refers to the whole sentence, which gives the purpose asked for in the preceding question. Chin. adds 故 to every element of the enumeration of which the Skt. sentence consists.
- 4082 **hi** 由 4.1.2.8.1.1 // 339b18
- 4083 **hi** 由 … 故 4.1.3.4.3.3 // 340c28ff.
- 4084 **hitasukhopasamhāraprādhānya** 利益安樂思惟最勝 4.1.2.3.4.2 // 338b09f.
- 4085 **hitopasamhāra** 欲利益 4.1.2.3.4.2 // 338b06
- 4086 **hīna** 劣 4.1.1.2.2, 4.1.2.4.2.2.9 [2] // 337a1f., 338c28
- 4087 **hīna** 劣分 4.2.5.0 // 342c14
- 4088 **hīnapraṇīta** 若劣若勝 4.1.1.1.1 // 336b22
- 4089 **hīnapraṇītatā** 勝劣 4.1.2.3.3.2 // 338a18
- 4090 **hīnatā** 退劣 4.2.5.1 // 342c20
- 4091 **hīnatā** 下劣位 4.1.1.2.1 // 336c20
- 4092 **hīnādhimuktika** 下劣欲解 3.5.2.1 // 335c23
- 4093 **hīnābhibhava** 形奪卑下故名爲勝 (?) 4.1.1.2.1 // 336c18f.
 Rendering of the term as a whole phrase; analogous to no. 0257. The meaning of 形奪 is unclear to me. Seemingly, it occurs only rarely in translations of Indian texts. It is, however, used quite often in autochthonous works. It occurs once again in 336c20 without a clear Skt. correspondence. Seemingly, 形奪, or at least 奪, is used as a verb in both places. 奪 alone means “to take by force, to take away from.” The word 形 has many meanings.
- 4094 **hīyamāna** 退墮時 4.2.4.0 // 342b07
- 4095 **hīyamāna** 退失 4.2.4.1.2, 4.2.4.1.3² [3] // 342b25, 342b26, 342c08
- 4096 **hīyamāna** 退時 4.2.4.1.2 // 342b17

- 4097 **hīyate** 退 4.2.5.2 // 342c26
4098 **hīyate** 退失 4.2.4.1.1² [2] // 342b10, 342b15
4099 **hetu** 因縁 4.1.2.3.3.2 // 338a18
4100 **hetubala** 因力 3.3.0, 3.3.1.1 [2] // 335a25f., 335a26
4101 **hetubalika** 具因力者 3.3.2 // 335b06
4102 **-heya-** 所斷 See, e.g., *bhāvanāheyaprahāṇa*.
4103 **hrada** 泉 4.1.2.8.1.2 // 339c01
4104 **hrīmant** 具慚 4.2.3.8.3 // 342b01
4105 **hryapatrāpya** 慚愧 4.2.3.8.1 // 342a26
4106 **hryapatrāpyādi** 慚愧等 4.2.3.8.3 // 342a29

Chinese-Sanskrit

A

阿賴耶^{TR}識 ā lài yé shí (MC: 'a lajH yae) **ālayavijñāna** 4.1.3.4.3.3 // 340c29

阿練若^{TR} ā liàn ruò (MC: 'a lenH nyak) **āraṇyaka** 2.4.2 // 331a14
See the n. on 0712.

阿練若^{TR} ā liàn ruò **āraṇyakatva** 2.4.2 // 331a15

阿練若^{TR} 苾芻^{TR} ā liàn ruò bì chú **āraṇyako bhikṣuḥ** 2.4.2 // 331a13

阿羅漢^{TR} ā luó hàn (MC: 'a la xanH) **arhant** 4.1.2.3.4.3.4, 4.1.2.9.3, 4.2.10.2.2.1 [3] // 338b28, 340a08, 344a01

阿羅漢^{TR} 果 ā luó hàn guǒ **arhattva** 4.1.2.1.3.2, 4.2.7.1.4 [2] // 337c05, 343b02 See the n. on 0478.

阿羅漢^{TR} 果 ā luó hàn guǒ **arhattvaphala** 4.1.2.1.3.2, 4.1.2.6.4 [2] // 337c06f., 339a22

阿羅漢^{TR} 果 ā luó hàn guǒ **arhant** 4.1.3.1.4 // 340b27f.

阿僧企耶^{TR} ā sēng qǐ yé (MC: 'a song khjieX yae) **-asaṃkhyeya-**
See 出第二阿僧企耶^{TR}.

愛淨相 ài jìng xiàng **śubhatā** See the n. on 3499.

愛敬 ài jìng **premagaaurava** 4.2.3.8.1; 4.2.3.8.3 [2] // 342a26, 342b01

愛樂 ài lè **abhiramate** 2.4.4.2.1.4.1 // 331c23

愛上靜慮 ài shàng jìng lù **trṣṇottaradhyāyin** 3.5.1.1 // 335c08

愛上靜慮者 ài shàng jìng lù zhě **trṣṇottaradhyāyin** 3.4.0, 3.4.1 // 335b08, 335b10

愛味 ài wèi **āsvāda** 3.5.1.2 // 335c12

愛味 ài wèi **āsvādayati** 3.5.1.1² [2] // 335c09, 335c10

愛味等 ài wèi děng **āsvādādika** A8 // 344c06

愛味相應 ài wèi xiāng yìng **āsvādanāsamprayukta** 3.5.1.1, 3.5.2.2, 3.6.2.4 [3] // 335c06, 335c28f., 336b04f.

愛行性 ài xíng xìng **trṣṇācaritatā** 3.2.1.3B.4 // 334a16

安 ān **prasrabdhi** 2.1.0, 2.1.2.3 [2] // 329a10, 329a27

安 ān **sthāpayant** 3.1.2.2.20 // 333a12

- 安 ān -**sthāpanā**- See 善於內安心等.
- 安 ān **sthāpayati** 4.2.7.1.4 // 343b04
- 安處 ān chǔ **sthāpayati** 2.1.1.5 // 329a20
- 安樂 ān lè **prasarabdhisukha** 2.4.2 // 331a08
- 安立 ān lì -**avasthā** See 安立審諦觀察 and the n. on 0515.
- 安立 ān lì **sthāpyamāna** 4.1.2.1.3.2² [2] // 337b28, 337c01
- 安立 ān lì **tadvyavasthāna** 0, 2.0.0{2} // 328c09, 329a04 See the n. on 1725.
- 安立 ān lì **vyavasthāna** 2.Ω // 332c1
- 安立 ān lì **vyavasthāpyate** 4.1.2.1.3.2 // 337b26
- 安立故 ān lì gù **tadvyavasthānatas** 0 // 328c11f.
- 安立審諦觀察 ān lì shěn dì guān chá **pratyavekṣāvasthā** 4.1.2.8.2.2.1 // 339c25
- 安隱道 ān yǐn dào **pratiprasabdhalabdhamārga** 4.2.3.5.1 // 342a13
- 安住 ān zhù **avatiṣṭhate** 2.2.2.4.2 // 330b25
- 安住 ān zhù **tiṣṭhati** 3.2.2.2.27 // 334c24
- 安住 ān zhù **saṃtiṣṭhate** 4.1.2.1.5 // 337c12
- 安住 ān zhù **sthita** 4.1.3.1.2 // 340b19
- 安住 ān zhù **viharati** 4.2.6, 4.2.10.2.3 [2] // 343a10, 344a07
- 安住 ān zhù **vihāra** See the n. on 3314.
- 安住滅盡定者 ān zhù miè jìn dìng zhě **nirodhasamāpanna** 4.2.6 // 343a18
- 安住相 ān zhù xiāng **sthitinimitta** 3.2.2.1, 3.2.2.2.7 [2] // 334a21, 334b13
- 安住正念 ān zhù zhèng niàn **pratismṛta** 4.2.2.1² [2] // 341b08, 341b11
- 暗 àn **andhakāra** 2.2.2.3.3 // 330b02
- 暗 àn **manda** 3.4.4 // 335b29
- 暗 àn **mandatva** 3.4.4 // 335c03
- 暗對治 àn duì zhì **andhakāraprātipakṣika** 3.2.2.2.19 // 334c05
- 闇 àn **andhakāra** 2.2.2.6.2 // 330c11
- 闇昧性 àn mèi xìng **andhakārāyitatva** See the n. on 0272.
- 昂 áng **abhinata** 4.1.2.1.3.2 // 337b19

B

- 八 **bā aṣṭa** 1.2 etc. [6] // 328c17 etc.
- 八 **bā aṣṭama** 1.2 // 328c21 See the n. on 0557.
- 八處所攝 **bā chù suǒ shè aṣṭasthānasamgrhīta** 2.2.2.1.1 // 329c28
- 八經 **bā jīng aṣṭota** 4.1.2.8.1.4 // 339c15
- 拔 **bá -apanayana-** See 拔苦作意故 and 樂欲拔苦.
- 拔 **bá uddharati** 2.4.4.1.2 // 331b08
- 拔苦作意故 **bá kǔ zuò yì gù duḥkhāpanayanopasamhāratas**
4.1.2.3.4.1 // 338a29
- 白淨品 **bái jìng pǐn śuklapākṣika** 3.2.2.2.17 // 334c01 See the n. on 3487.
- 白品 **bái pǐn śuklapakṣa** 3.2.3 // 335a07f.
- 百 … 三摩地 ^{TR} **bǎi ... sān mó dì samādhiśata** 4.2.3.1.2 // 341c10f.
- 蚌蛤器 **bàng gé qì śukti** 4.1.2.8.1.1 // 339b22
- 抱 **bào āliṅgita** 2.2.2.4.1 // 330b20
- 悲 **bēi karuṇā** 2.4.4.2.1.3², 2.4.4.2.2 [3] // 331c11, 331c12, 332a27
- 悲戀 **bēi liàn sāśrukaṅṭha** 2.2.1.4.2 // 329c09 See the n. on 3921.
- 悲心 **bēi xīn karuṇā** 4.1.2.3.4.3.2 // 338b19
- 背 **bèi parivartayati** 4.1.2.4.2.2.2 // 338c16 See the n. on 2218.
- 背 **bèi pratikūlatā** 2.4.4.2.1.4.1 // 331c28
- 背想 **bèi xiǎng samjñāvimukha** 4.1.3.3.2 // 340c04
- 倍增增廣 **bèi gēng zēng guǎng bhūyobhāvavṛddhivipulatā** 2.2.2.1.2 // 330a11
- 倍增廣大 **bèi zēng guǎng dà bhūyobhāvavṛddhivipulatā** 3.2.2.2.29 // 334c26
- 被持 **bèi chí dhṛta** 4.2.3.5.1, 4.2.3.5.2 [2] // 342a12, 342a18
- 被染 **bèi rǎn samkliṣṭa** 3.2.2.2.18 // 334c04
- 被染污 **bèi rǎn wū samkliṣṭa** 3.2.2.2.1, 3.2.2.2.2² [3] // 334b01, 334b02, 334b02f.
- 本嘗 **běn cháng pūrvam (ind.)** 3.4.4 // 335b29
- 遍 **bī -abhighāta-** See 他遍等增上力.
- 比丘 ^{TR} **bǐ qiū (MC: pjjX khjuw) bhikṣu** See the n. on 2753.
- 彼 **bǐ adas** 4.2.3.4.2 // 342a01

- 彼 **bǐ idam** 2.3.2 etc. [7] // 330c20 etc.
彼 **bǐ etad** 4.1.2.3.4.3.2 // 338b20
彼 **bǐ tatra** 3.6.2.4 // 336b08 See the n. on 1616.
彼 **bǐ tad (pron.)** 2.1.1.5 etc. [62] // 329a21 etc.
彼 **bǐ yad (pron.)** 4.1.2.4.2.1 // 338c12
彼 … 已上 **bǐ … yǐ shàng tatra** 4.1.2.3.3.3 // 338a23f.
彼彼 **bǐ bǐ tat tat** 3.2.2.2.5 // 334b08
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- 不善所引 *bù shàn suǒ yǐn* **akuśalopasamhita** 2.1.0 etc. [6] // 329a08 etc.
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 不正思惟 bù zhèng sī wéi **ayoniśomanasīkāra** 2.2.2.1.1 // 329c24f.
 See the n. on 0456.
 不正思惟 bù zhèng sī wéi **manasikāra** 2.2.2.1.2 // 330a10f. See the
 n. on 2776.
 不正思惟爲緣 bù zhèng sī wéi wéi yuán **ayoniśomanasikāranidāna**
 2.2.2.5.2 // 330c07f.
 不正知住 bù zhèng zhī zhù **asamprajānavihārin** 3.2.2.2.18 //
 334c03f.
 不正知住 bù zhèng zhī zhù **asamprajānavihāritā** 2.2.1.3.1,
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 不正作意 bù zhèng zuò yì **ayoniśomanaskārasahita** 2.2.2.2.1 //
 330a15f. See the n. on 0458.
 不知 bù zhī **avidita** 4.1.2.8.1.4 // 339c13
 不 … 知 bù ... zhī **aprajānant** 2.2.2.3.3 // 330b04
 不知量 bù zhī liáng **amātrajñatā** 3.2.1.3B.1 // 334a02
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 不作意 bù zuò yì **amanasikāra** 2.2.2.6.1, 4.1.2.4.2.2.2 [2] //
 330c09f., 338c15
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- 猜度 cāi dù **kāṅkṣā** 2.2.1.5 // 329c23
慚愧 cán kuì **hryapatrāpya** 4.2.3.8.1 // 342a26
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策 cè **pragṛhṇant** 3.2.2.2.23 // 334c18 See the n. on 2361.
策勵 cè lì **-ārambha-** See 太過策勵過.
策勵思擇 cè lì sī zé **pratisamkhyāya** See 數策勵思擇, 數數策勵思擇.
曾經 céng jīng **pūrvānubhūta** 3.2.2.2.12 // 334b20
曾隣近人 céng lín jìn rù **āsannasamāpanna** 3.3.1.1 // 335a26f.
曾所經 céng suǒ jīng **paurāṇa** 2.2.2.4.1 // 330b08 See the n. on 2357.
剎那^{TR} 臘縛^{TR} 牟呼栗多^{TR} chà nà là fù móu hū lì duō (MC: tsrae[t] naH lap bjak mjuw xu lit ta) **kṣaṇalavamuhūrta** 4.1.3.1.3 // 340b25
差別 chā bié **bheda** 2.4.4.2.1.3 // 331c14
差別 chā bié **paryāya** 2.4.4.3.3.1 // 332b18
差別 chā bié **viśeṣa** 2.3.4 // 331a04 See the n. on 3285.
差別涅槃^{TR} chā bié niè pán **paryāyanirvāṇa** 2.4.3² [2] // 331a17f., 331a19
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纏及隨眠 chán jí suí mián **paryavasthānānuśaya** 3.2.2.2.ad15–16 // 334b28
諂詐 chǎn zhà **kuhaka** 2.4.4.3.3.1 // 332b16
諂詐補特伽羅^{TR} 差別 chǎn zhà bǔ tè qié luó chā bié **kuhaka-pudgalabheda** 2.4.4.3.2 // 332b12
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常 cháng **nitya** 4.1.2.1.1.2 // 337b01
常 cháng **śāsvata** 2.2.2.5.1, 3.4.2² [3] // 330c03, 335b15, 335b18f.
常委 cháng wěi **naipakya** 4.2.2.1 // 341b11
常委 cháng wěi **nipaka** 4.2.2.1², 4.2.2.2 [3] // 341b08, 341b10, 341b18
常委修 cháng wěi xiū **naipakya** 4.2.2.2 // 341b15

- 常相續 *cháng xiāng xù* **saṃbhava** 4.1.1.3.2 // 337a10 See the n. on 3796.
- 常憶念 *cháng yì niàn* **upasaṃharati** 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 [2] // 338b23, 338b27
- 常有所作 *cháng yǒu suǒ zuò* **nityakāritā** 4.2.2.1 // 341b10
- 超 *chāo* **atikramya** 2.4.2 // 331a15
- 超出 *chāo chū* **vyutthita** 2.4.4.2.1.4.3 // 332a15 See the n. on 3420.
- 超過 *chāo guò* **samatikrama** 4.1.2.1.1.2 // 337b05
- 超過下地諸災患 *chāo guò xià dì zhū zāi huàn* **adharabhūmikāpa-
kṣālasamatikrama** 4.1.2.8.1.4 // 339c09
- 超越 *chāo yuè* **vyutkrāntam** 3.5.4 // 336a12
- 瞋 *chēn* **dveṣa-** See 瞋所有, 瞋增上.
- 瞋恚 *chēn huì* **dveṣa-** See 瞋恚不染污作意故.
- 瞋恚 *chēn huì* **pratigha-** See 瞋恚相, 瞋恚之相.
- 瞋恚 *chēn huì* **vyāpāda** 2.2.1.2 // 329b14
- 瞋恚 … 昏沈睡眠 … 掉舉惡作 … 疑蓋 *chēn huì ... hūn chén shuì
mián diào ... jǔ è zuò ... yí gài* **vyāpādastyānamiddhauddhatyakau-
krtyavicikitsānivarāṇa** 2.2.0 // 329b11f. See the n. on 3388.
- 瞋恚不染污作意故 *chēn huì bù rǎn wū zuò yì gù* **dveṣasaṃ-
kliṣṭatopasaṃhāratas** 4.1.2.3.4.1 // 338b03
- 瞋恚蓋 *chēn huì gài* **vyāpāda** (!) 2.2.2.2.1 // 330a12 See the n. on 3384.
- 瞋恚蓋 *chēn huì gài* **vyāpādanivarāṇa** 2.2.2.2.2 // 330a20f.
- 瞋恚相 *chēn huì xiàng* **pratighanimitta** 2.2.2.2.1² [2] // 330a12f., 330a15
- 瞋恚性 *chēn huì xìng* **pratigha** 2.2.2.2.1² [2] // 330a12, 330a14f.
- 瞋恚之相 *chēn huì zhī xiàng* **pratighanimitta** 2.2.1.2, 2.2.1.2 [2] // 329b16, 329b17
- 瞋所有 *chēn suǒ yǒu* **dveṣakiṃcana** 4.1.3. 瞋增上 4.3.5 // 341a15
- 瞋增上 *chēn zēng shàng* **dveṣotsada** 3.5.1.1 // 335c07 See the n. on 0969.
- 臣僕 *chén pú* **dāsa** 4.1.1.2.1 // 336c26
- 沈 *chén* (-)laya- See, e.g., 沈相.
- 沈等 *chén děng* **cittalayādi** 3.2.2.2.1 // 334a29 See the n. on 1500.
- 沈掉相 *chén diào xiàng* **layauddhatyanimittam** 4.2.11 // 344a16

- 沈相 chén xiàng **layanimitta** 3.2.1.3A, 3.2.1.3B.1 [2] // 333c29, 334a01
- 稱讚 chēng zàn **-praśamsana** See 一切時常稱讚.
- 稱讚 chēng zàn **praśasya** 4.1.2.7.2 // 339b04
- 成就 chéng jiù **pariniṣṭatti** 3.6.1 // 336a22f.
- 成就 chéng jiù **samanvāgata** 4.2.3.8.3 // 342a29
- 承事 chéng shì **-upasthāna** See 承事師長.
- 承事 chéng shì **-paricārita** See the n. on 4070.
- 承事師長 chéng shì shī zhǎng **gurūpasthāna** 4.2.3.3.2.1 // 341c23
- 乘 chéng (or shèng) **yāna** 3.1.2.2.40 // 333b19
- 癡所有 chī suǒ yǒu **mohakiṃcana** 4.1.3.4.3.5 // 341a15
- 癡行性 chī xíng xìng **mohacaritatā** 3.2.1.3B.1 // 334a03
- 持 chí **-saṃvara** See 持戒.
- 持 chí **samavadadhāti** 4.2.3.5.2 // 342a16
- 持 … 而住 chí … ér zhù **pradadhāti** 4.1.3.3.2 // 340c06
- 持戒 chí jiè **śīlasaṃvara** See the n. on 3481.
- 叱 chì **pikkāra** 4.1.2.8.1.4 // 339c20. See the n. on 2296.
- 斥鷃 chì yàn³³ **laṭukikā-** See the n. on 3058.
- 充滿 chōng mǎn **pūrṇa** 2.2.2.1.2 // 330a05
- 愁歎憂苦惱 chóu tàn yōu kǔ nǎo **śokaparidevaduḥkhadaurmanasyopāyāsa** 2.4.4.2.1.4.3 // 332a14f.
- 籌 chóu **arpaṇā** 2.2.2.4.1 // 330b11
- 籌量 chóu liáng **tulaka** 4.1.2.8.1.4 // 339c12
- 籌慮 chóu lǜ **arpaṇā** 2.2.2.4.1 // 330b14
- 出 chū **-niryāta** See 出第二阿僧企耶^{TR}
- 出 chū **-niryāta** See 出第二阿僧企耶^{TR}.
- 出 chū **vyutthāna** 4.1.3.4.3.2, 4.2.3.1.1, 4.2.3.3.1 [3] // 340c26, 341b29, 341c18
- 出 chū **vyutthāsyē** 4.1.2.7.5 // 339b11

³³ This is the pronunciation found in the SCM s. v. 斥, while the HDC has chǐ yàn instead. However, the SCM notes that this two-character combination is also used for and is interchangeable with 尺鷃 (chǐ yàn).

- 出 chū **vyuttiṣṭhate** 4.2.3.3.2.1 // 341c22
 出第二阿僧企耶^{TR} chū dì èr ā sēng qǐ yé **dvyasaṃkhyeyaniryāta**
 3.5.4 // 336a16f.
 出定 chū dìng **vyutthita** A11 // 344c14
 出…定時 chū ... dìng shí **vyutthita** 4.1.3.4.3.5 // 341a07 See the n.
 on 3422.
 出定時 chū dìng shí **vyuttiṣṭhamāna** 4.1.3.4.3.5³ [3] // 341a11,
 341a14, 341a16
 出定相 chū dìng xiàng **samādhivyutthānanimitta** 3.2.2.1, 3.2.2.2.28
 [2] // 334a25, 334c25
 出家 chū jiā **pravrajita** 2.2.1.4.2², 4.1.2.9.3 [3] // 329c06, 329c10,
 340a10
 出家位 chū jiā wèi **naiṣkramyāvasthā** 4.2.10.2.2.0 // 343c27
 出家者 chū jiā zhě **niṣkrānta** 4.2.10.2.2.2 // 344a02
 出離 chū lí **niḥsaraṇa** 2.4.4.1.1 etc. [13] // 331a21 etc.
 出離 chū lí **niḥsarati** 2.4.4.2.1.3 // 331c12
 出離 chū lí **naiṣkramya** 4.1.2.9.3² [2] // 340a08, 340a09
 出離方便 chū lí fāng biàn **niḥsaraṇa** 3.4.1, 3.5.2.3 // 335b11,
 336a01f. See the n. on 2017.
 出離所引 chū lí suǒ yǐn **naiṣkramyopasaṃhita** 4.2.7.1.4 // 343b03
 出離尋等 chū lí xún děng **naiṣkramyādivitarka** 4.1.2.8.1.1 //
 339b23
 出離欲俱行 chū lí yù jù xíng **naiṣkramyacchandasaḥagata**
 2.4.4.1.3.1 // 331b11
 出三摩地^{TR} chū sān mó dì **vyuttiṣṭhate** 4.2.3.3.2.2 // 341c26
 出…時 chū ... shí **vyuttiṣṭhamāna** 4.1.3.4.3.5 // 341a09
 出世 chū shì **lokottara** 4.2.2.2² [2] // 341b13, 341b15 See the n. on
 3089.
 出…事 chū ... shì **niḥsaraṇavastu** 2.4.4.1.1 // 331a20
 出於定 chū yú dìng **vyuttiṣṭhate** 4.1.3.4.3.5 // 341a09
 出諸受 chū zhū shòu **vedanāniḥsaraṇa** 2.4.4.1.4.3 // 331b21f.
 初 chū **ādikarmika** A4, A5, A6 [3] // 344b27, 344b28, 344c01
 初 chū **pūrvaka (fem. °vikā)** 2.4.4.2.3, 4.1.3.1.2 [2] // 332b04,
 340b19
 初 chū **tatprathamatas** 4.1.1.4.3 // 337a24

- 初 chū **prathama** 2.1.0, etc. [33] // 329a07
初 chū **prathamatas** 4.2.9.1.3 // 343c11
初得時 chū dé shí **pratīlabhyamāna** 2.1.1.1 // 329a11
初二 chū èr **prathamadvitīya** 4.1.2.3.3.3, 4.1.2.5.1 [2] // 338a19, 339a07
初見過患 chū jiàn guò huàn **prathamādīnavadarśana** 2.4.4.2.1.4.1 // 331c26f.
初靜慮 chū jìng lǜ **prathamadhyāna** 3.5.3, 4.2.4.1.1 [2] // 336a09f., 342b12
初靜慮 chū jìng lǜ **prathamadhyānasamāpatti** 4.2.4.1.2 // 342b18
初靜慮 chū jìng lǜ **prathamadhyānasamāpanna** 4.2.3.6 // 342a23
初靜慮地 chū jìng lǜ dì **prathamadhyānabhūmika** 4.2.4.1.1 // 342b13
初靜慮地所攝 chū jìng lǜ dì suǒ shè **prathamadhyānabhūmika** 4.1.2.8.1.1 // 339b14f.
初靜慮等 chū jìng lǜ děng **prathamadhyānādi** 4.2.7.1.1, 4.2.7.1.2, 4.2.7.1.4 [3] // 343a21f., 343a25, 343a28f.
初靜慮等 chū jìng lǜ děng **prathamadhyānasamāpatti** 3.5.1.1, 3.5.1.2 [2] // 335c07, 335c12 See the n. on 2519.
初明治 chū míng zhì **prathamālokapratīpakṣa** 2.2.2.3.3 // 330b02
初夜後夜 chū yè hòu yè **pūrvarātrāpararātram** 3.2.1.3B.1 // 334a02
初一 chū yī **eka** 4.2.12.4² [2] // 344b15f., 344b16
擣菹 chū pú **astreḍa** (??) 2.2.2.4.1 // 330b16 See the n. on 0601.
除 chú **sthāpayitvā** 2.2.1.4.4, 2.4.4.2.1.4.3 [2] // 329c14, 332a10
除垢陶鍊 chú gòu táo liàn **upakleśavisuddhi** 4.2.10.1.1, 4.2.10.1.2, 4.2.10.2.2.3 [3] // 343c19f., 343c20f., 344a06
除去麁中細垢 chú qù cū zhōng xì gòu **audārikamadhyasūksmopakleśāpanaya** 4.2.10.1.2 // 343c21
除他苦勝樂行轉 chú tā kǔ shèng lè xíng zhuǎn **paraduḥkhāpanayanādhyāsayapravṛttatva** 2.4.4.2.2 // 332a27
處分 chǔ fèn **avasthāpayati** 4.1.1.2.1 // 336c25f. See the n. on 0517.
處空閑 chǔ kōng xián **araṇyagata** 4.2.1 // 341a29
處空閑 chǔ kōng xián **vyavakṛṣṭa** 3.3.1.3 // 335b01
處 … 中 chǔ … zhōng **madhye** 4.2.2.2 // 341b16
處 chù **āyatana** 4.1.1.3.2, 4.1.1.4.2 [2] // 337a09, 337a17

- 處 chù **sthāna** 2.2.2.1.1, 2.2.2.5.1 [2] // 329c29, 330b28
 處所…等 chù suǒ ... děng **tulyādhiṣṭhāna** 2.2.1.4.5 // 329c17f.
 處所等 chù suǒ děng **tulyādhiṣṭhānatva** 2.2.1.4.3 // 329c11
 觸 chù **parāmarśana** 2.2.2.4.1 // 330b19 See the n. on 2183.
 觸 chù **sparsā** 4.1.3.4.3.5⁵ [5] // 341a14 etc.
 觸 chù **spṛśati** 4.1.3.4.3.5⁵ [5] // 341a07 etc.
 穿壞 chuān huài **upalikhati** 4.1.2.10 // 340b07
 純淨 chún jìng **śuddha** 4.2.10.2.2.3 // 344a05
 慈 cí **maitrī** 2.4.4.2.1.3 etc. [6] // 331c11 etc.
 慈等 cí děng **maitryādi** 2.4.4.2.2 // 332a22
 慈俱 cí jù **maitrīśahagata** 4.1.2.3.4.2² [2] // 338b04, 338b05
 慈俱等 cí jù děng **maitrīśahagatādi** 4.1.2.3.4.2 // 338b12
 慈善友 cí shàn yǒu **mitra** 4.1.2.3.4.2 // 338b05
 此 cǐ **idam** 2.2.1.4.4 etc. [38] // 329c16 etc.
 此 cǐ **etad** 2.0.1 etc. [13] // 329a04 etc.
 此 cǐ **tad (pron.)** 2.1.0 etc. [70] // 329a07 etc.
 此 cǐ **tat ... idam (pron.)** 4.2.1 // 341b01
 此 cǐ **tad idam (pron.)** 4.2.1 // 341b03
 此 cǐ **tad etat (pron.)** 4.1.2.6.2, 4.1.2.9.2, 4.2.4.2 [3] // 339a16, 340a03, 342c09
 此 cǐ **bahis (?)** 4.1.3.1.2 // 340b16 See the n. on 2665.
 此 cǐ **yad (pron.)** 2.2.2.1.1 etc. [20] // 329c28 etc.
 此 cǐ **samāhita (!)** 1.0 // 328c13 See the n. on 3768.
 此定中 cǐ dìng zhōng **samāpadya** 2.4.2 // 331a09 See the n. on 3739.
 此二 cǐ èr **ubha** 4.1.3.4.3.1 // 340c21f.
 此…二…俱無 cǐ ... èr ... jù wú **tadubhayābhāva** 4.1.2.8.1.4 // 339c18
 此二種 cǐ èr zhǒng **ubha** 4.2.2.2 // 341b15
 此復云何 cǐ fù yún hé **katham punaḥ kṛtvā** 4.2.5.0, 4.2.6 [2] // 342c16, 343a09
 此間 cǐ jiān **iha** 3.6.2.4 // 336b09
 此力 cǐ lì **tadvaśa** 4.1.2.1.1.2 // 337b10

- 此上 cǐ shàng **tadūrdhvaṃ** 2.4.4.2.1.3 // 331c13
此時 cǐ shí **tadā** 3.6.1 // 336a24
此事 cǐ shì **tatpratisamyuktam** 4.2.4.1.3 // 342c06 See the n. on 1607.
此事 cǐ shì **tad (pron.)** 4.2.4.1.1 // 342b12f. See the n. on 1656.
此是邪見 cǐ shì xié jiàn **mithyādr̥ṣṭitas** 4.1.2.9.4 // 340a17 See the n. on 2832.
此是正見 cǐ shì zhèng jiàn **samyagdr̥ṣṭitas** 4.1.2.9.4 // 340a17 See my remark on 2832.
此爲我而起我慢 cǐ wéi wǒ ér qǐ wǒ màn **ayam aham asmīti** 4.1.3.4.3.5 // 341a12
此無間 cǐ wú jiàn **anantaram** 4.1.2.1.5 // 337c16
此想所起貪欲斷 cǐ xiǎng suǒ qǐ tān yù duàn **tatsamjñāsamuttharāgaprahāṇa** 4.1.2.1.1.2 // 337b07
此則 cǐ zé **tad idam (pron.) (?)** 3.2.2.2.20 // 334c12
此中 cǐ zhōng **atra** 4.1.2.1.1.2, 4.2.6 [2] // 337b06, 343a17
此中 cǐ zhōng **iha** 4.1.2.1.5 // 337c10
此中 cǐ zhōng **tatra** 2.2.2.3.3 etc. [12] // 330b05 etc.
此中 ... 建立 cǐ zhōng ... jiàn lì **tadvyavasthāna** 4.1.2.8.2.2.2 // 339c28f. See the n. on 1726.
此種所不攝 cǐ zhǒng suǒ bù shè **bījāsamgr̥hīta** 2.4.4.1.2 // 331a28 See the n. on 2678.
次第 cì dì **anupūrveṇa** 4.1.3.4.3.2 // 340c23
次第 cì dì **ānupūrvī** 4.1.1.4.2 // 337a18
次第 cì dì **yathākramam** 2.4.4.2.1.4.3 // 332a15f.
次第定 cì dì dìng **anupūrvasamāpatti** 4.1.3.4.3.1, 4.1.3.4.3.2 [2] // 340c19, 340c25f.
次第而滅 cì dì ér miè **anupūrvanirodha** 4.1.3.4.3.2 // 340c26 See the n. on 0211.
次復 cì fù **tatas** 4.1.2.9.3 // 340a09
次後復 cì hòu fù **uttarakālam** 2.2.1.4.4 // 329c15
次前 cì qián **etad** 2.2.1.4.5 // 329c16f
次前所說 cì qián suǒ shuō **anantarokta** 3.2.2.2.6 // 334b11
次上地 cì shàng dì **tadūrdhvaṃ** 4.1.2.2.3 // 337c21

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- 動 *dòng* **iñjita** 4.1.2.1.1.2 // 337b13
- 動亂 *dòng luàn* **vikṣepa** 3.2.1.3B.2 // 334a10
- 都 *dōu*³⁴ **sarvaśas** 4.1.2.3.4.3.2 // 338b20

³⁴ The character 都 is placed directly before 無 here, and according to Karashima 2010 (cf. HDC) both characters together should be read as *dū wú* and have the meaning “not at all.” In the present case, it would mean that one has to see these characters as an equivalent of *sarvaśas nāsti*. SCM s. v. 都 mentions its use with negatives only with the reading *dōu*. It is also interesting to note that the SCM gives the MC reading *tu* for both the modern reading *dū* and *dōu*. Pulleyblank 1995, p. 127 offers the reading *dū* for the use of the character as a particle but adds that it is pronounced *dōu* in colloquial Mandarin. The present writer tends to believe that *dōu* would be an appropriate modern reading in this case but is well aware that this matter is beyond his competence as a trained Indologist. Finally, it should also be noted that there is another occurrence of 都 in the textual basis of this index (343a08), this time followed

- 毒箭 *dú jiàn* -śalya See 疑惑毒箭 and the n. on 3454.
- 獨 *dú* *eka* 3.3.1.3 // 335b01
- 覩 *dū* *paśyati* 4.1.2.4.1.1 // 338c08
- 度 *dù* -*atikrānta* See 根度數取趣度.
- 斷 *duàn* *prahāṇa* 2.2.1.3.1 etc. [8] // 329b20 etc.
- 斷 *duàn* *prahīṇa* 2.4.4.1.4.1, 3.1.2.2.14 [2] // 331b16, 333a02
- 斷 *duàn* *prajahāti* 3.1.2.2.12 // 333a01
- 斷除 *duàn chú* *prahīyante* 2.1.0 // 329a07
- 斷除 *duàn chú*-*prahāṇa* See, e.g., 斷除邪見等.
- 斷除邪見等 *duàn chú xié jiàn děng* *mithyādr̥ṣṭyādiprahāṇa*
4.1.2.9.4 // 340a18
- 斷除餘結縛 *duàn chú yú jié fù* *avaśiṣṭasaṃyojanaprahāṇa*
4.1.2.8.2.2.2 // 339c27f.
- 斷對治 *duàn duì zhì* *prahāṇapratipakṣa* 3.1.3.ad25–28 // 333c12
- 斷煩惱 *duàn fán nǎo* *kleśaprahāṇa* 3.1.2.2.25 // 333a23
- 斷方便道位 *duàn fāng biàn dào wèi* *prahāṇaprayogamārgāvasthā*
2.4.4.2.1.4.3 // 332a08
- 斷加行 *duàn jiā xíng* *prahāṇaprayoga* 2.2.1.3.3 // 329b22f.
- 斷界 *duàn jiè* *prahāṇadhātu* 4.2.12.3 // 344b09f.
- 斷滅 *duàn miè* *prahāṇa* 3.2.4 // 335a23
- 斷滅對治 *duàn miè duì zhì* *prahāṇapratipakṣa* 4.1.3.1.1 // 340b12
- 斷位 *duàn wèi* *prahāṇāvasthā* 2.4.4.2.1.4.3 // 332a08
- 斷餘結 *duàn yú jié* *avaśiṣṭasaṃyojanaprahāṇa* 4.2.7.1.4 // 343b01
- 斷與未斷 *duàn yǔ wèi duàn* *prahīṇāprahīṇatā* 3.1.2.2.28 // 333a27
- 對治 *duì zhì* *pratipakṣa* 2.4.4.2.1.3, 3.2.1.4B [2] // 331c13, 334a17f.
See the n. on 2411.
- 對治 *duì zhì* *prātipakṣika* 3.1.2.1, 3.1.2.2.26, 3.1.3.ad25–28,
3.2.2.2.21 [4] // 332c13, 333a23f., 333c09, 334c16
- 對治差別 *duì zhì chā bié* *pratipakṣaviśeṣa* 2.4.4.2.1.3 // 331c10f.

by the negation 不. This writer has counted only 不 as negation corresponding to Sanskrit *na* and not recorded this second occurrence of 都. However, the reader should keep in mind that Karashima 2010 also records 都不 as meaning “not at all” and gives the reading *dū bù* for it.

- 對治此 *duì zhì cǐ etatpratipakṣa* 3.2.1.4A // 334a01
對治害 *duì zhì hài vihiṃsāpratipakṣa* 2.4.4.2.2 // 332a27
對治恚 *duì zhì huì vyāpādapratipakṣa* 2.4.4.2.2 // 332a26
對治相 *duì zhì xiàng nimittapratipakṣa* 2.4.4.2.2 // 332a24
對治一切衆相 *duì zhì yī qiè zhòng xiàng sarvanimittapratipakṣa*
2.4.4.2.2 // 332a29
對治欲貪 *duì zhì yù tān kāmarāgapratipakṣa* 3.2.2.2.21 // 334c14
鈍 *dùn momuha* 3.4.4 // 335b29
鈍 *dùn momuhatva* 3.4.4 // 335c03
鈍根 *dùn gēn mṛdvindriya* 3.5.1.1, 3.5.2.1 [2] // 335c06, 335c23
鈍根性 *dùn gēn xìng mṛdvindriyatā* 3.2.1.3B.3, 3.2.1.3B.4 [2] //
334a11f., 334a16
鈍根者 *dùn gēn zhě mṛdvindriya* 3.3.2 // 335b07
多 *duō atyartham* 4.1.2.4.2.10 // 338c29
多 *duō adhimātra* 4.1.1.1.1, 4.1.1.2.2 [2] // 336b22, 336c28
多 *duō aneka* 3.4.2 // 335b18
多 *duō -utsada* 3.5.1.1 // 335c07 See 煩惱多。
多 *duō bahu* 3.3.1.3 // 335a29
多 *duō bahulam* 2.2.1.2, 4.1.1.1.3 [2] // 329b17, 336c09
多 *duō yadbhūyasā* 4.1.3.4.3.5 // 341a09
多煩惱性 *duō fán nǎo xìng kleśabahulatā* 3.2.1.3B.4 // 334a16
多覺悟 *duō jué wù atiprajāgara* 4.1.2.4.2.2.4 // 338c18
多求多務多諸事業 *duō qiú duō wù duō zhū shì yè bahvarthabahu-*
kṛtyabahukarmāntatā 3.2.1.3B.3 // 334a12
多生疑惑 *duō shēng yí huò kāṅkṣati vicikitsati* 2.2.2.3.3 // 330b04f-
多思惟 *duō sī wéi tadbahulamanasikāratā* 4.2.9.1.3 // 343c14f.
多所修習 *duō suǒ xiū xí bahulīkāra* 2.2.2.1.1 etc. [12] // 329c25 etc.
多聞 *duō wén -bāhuśrutya* See 聽正法及多聞。
多習睡眠 *duō xí shuì mián atisvapnāsevana* 4.1.2.4.2.2.4 // 338c18
多言 *duō yán atyabhijalpa* 4.1.2.4.2.2.10 // 339a01 See the n. on
0061.
多有所作 *duō yǒu suǒ zuò bahukara* 4.1.3.4.3.1³ [3] // 340c17,
340c19, 340c22

E

- 惡趣 è qù **apāya** 2.4.4.2.1.4.3 // 332a13
 惡色 è sè **durvarṇa** 4.1.1.2.2 // 337a01
 惡行差別 è xíng chā bié **duṣcaritaviśeṣa** 2.4.4.2.1.4.3 // 332a12
 惡業 è yè **pāpa** 2.1.1.5 // 329a19
 惡作 è zuò **kaukr̥tya** 2.2.1.4.2 etc. [5] // 329c01 etc.
 惡作差別 è zuò chā bié **kaukr̥tyanivaraṇaparyāya** 2.2.1.4.4 // 329c16 See the n. on 1361.
 惡作纏 è zuò chán **kaukr̥tyaparyavasthāna** 2.2.1.4.4 // 329c15
 惡作俱行 è zuò jù xíng **kausīdyasahagata** (!) 3.2.1.3B.1 // 334a04
 See the n. on 1364.
 恩重 ēn zhòng **upakāritva** See no. 1000.
 而 ér **api** 2.4.4.1.4.2 // 331b18 See the n. on 0328.
 而 ér **atha ca punaḥ** 4.2.6 // 343a08
 而 ér **ca** 4.2.7.1.1 // 343a22 See the n. on 1447.
 而不 ér bù **na** 4.2.3.1.2 // 341c08
 而不 ér bù **no tu** 3.1.2.2.12 // 332c29f.
 而非 ér fēi **na tu** 4.1.2.3.1.2² [2] // 337c28, 337c29
 而未 ér wèi **na ca** 2.3.4 // 330c28
 而未 ér wèi **no tu** 4.2.7.1.2 // 343a25
 而無 ér wú **no tu** 4.2.3.8.3 // 342b01
 爾 ěr **evam** 3.1.2.2.10, 3.5.4 [2] // 332c28, 336a15
 爾時 ěr shí **tadā** See the n. on 1683.
 二 èr **anayos** 4.2.2.2 // 341b16 See the n. on 0164.
 二 èr **ubhaya** 2.2.2.6.1, 4.1.2.9.6 [2] // 330c10, 340a28 See the n. on 1091.
 二 èr **dvaya** 2.2.2.1.2, 3.2.2.2.31 [2] // 330a07, 334c28
 二 èr **dvi** 3.1.3.ad25–28 etc. [9] // 333c09 etc.
 二 èr **dvitīya** 1.2 // 328c18 See the n. on 1901.
 二分 èr fēn **ubhaya** 3.1.2.2.22 // 333a15
 二合 èr hé **ubhaya** 2.2.1.3.3 // 329b23f.
 二俱 èr jù **ubhaya** 2.4.4.1.4.3 // 331b21

- 二俱 èr jù **dvididha** 4.2.3.2 // 341c18 See the n. on 1911.
二相俱 èr xiàng jù **ubhayanimitta** 4.1.2.4.2.3 // 339a06
二種 èr zhǒng **ubhayathā** 3.1.3.ad15–18 // 333c01 See the n. on 1099.
二種 èr zhǒng **tad** (pron.) 4.2.2.2 // 341b20 See the n. on 1654.
二種 èr zhǒng **dvaya** 4.1.3.4.3.2 // 340c23
二種 èr zhǒng **dvi** 3.1.3.ad9–11 etc. [5] // 333b25 etc.
二種 èr zhǒng **dvididha** 2.4.4.3.3.2, 3.1.2.2.10, 3.2.2.2.20 [3] // 332b20, 332ec28, 334c12
二種俱 èr zhǒng jù **ubhaya** 2.4.4.1.2 // 331b09

F

- 發 fā **janayati** 4.1.2.9.4 // 340a19
發弘誓願趣大菩提^{TR} fā hóng shì yuàn qù dà pú tí **bodhipraṇidhānagata** 3.1.2.2.39 // 333b16f.
發 … 感行 fā ... qǐ xíng **dainyākāra** 2.2.2.4.1 // 330b11
發勤 fā qín **-ārambha** See 發勤精進.
發勤精進 fā qín jīng jìn **vīryārambha** 4.2.8.0 // 343b10
發趣 fā qù **-ārambha** See 不發趣.
發生 fā shēng **utpadyate** 4.1.2.9.6 // 340a28
發生 fā shēng **utpādayati** 4.1.2.9.4², 4.2.12.2 [3] // 340a13, 340a16, 344b06 See the n. on 0966.
發生勝解 fā shēng shèng jiě **adhimucyate** 4.1.2.3.3.1 // 338a09f.
發欣感行 fā xīn qǐ xíng **harṣadainyākāra** 2.2.2.4.1 // 330b14
發欣 … 行 fā xīn ... xíng **harṣākāra** 2.2.2.4.1 // 330b11
發踊躍 fā yǒng yuè **audbilyakarīn** 4.1.2.8.1.3 // 339c07
法 fǎ **dharma** 2.1.0 etc. [42] // 329a08 etc.
法道理 fǎ dào lǐ **dharma** 3.1.2.2.28 // 333a28
法爾被執 fǎ ěr bèi zhí **dharmatābhiniṅrhitā** See the n. on 1926.
法光明 fǎ guāng míng **dharmāloka** 2.2.2.3.2², 3.2.2.2.19 [3] // 330a26, 330a28, 334c05
法明 fǎ míng **dharmāloka** 2.2.2.3.3 // 330b03
法隨法 fǎ suí fǎ **dharmasyānudharmam** 3.3.1.3 // 335b02

- 法性 fǎ xìng **dharmatā** 4.1.3.1.2 // 340b20 See the n. on 1924.
- 法性之所拘執 fǎ xìng zhī suǒ jū zhí **dharmatābhiniḡrḥīta** 4.2.3.5.2 // 342a18f.
- 翻初無倒 fān chū wú dǎo **prathamaviparyāsaviparyayeṇa** (!) 4.2.4.1.4 // 342c09 See the n. on 2525.
- 翻此 fān cǐ **viparyayāt** See the n. on 3236.
- 凡夫 fán fū **-kāpuruṣa-** See 非凡夫所近 and the n. on 1249.
- 煩惱 fán nǎo **upakleśa** 2.1.2.4 // 329b01 See the n. on 1003.
- 煩惱 fán nǎo **kleśa** 2.1.2.6.1 etc. [15] // 329b04 etc. See the n. on 1377.
- 煩惱 fán nǎo **saṃkleśa** 3.2.2.2.2 // 334b04
- 煩惱斷 fán nǎo duàn **kleśaprahāṇa** 2.1.2.6.2 // 329b06
- 煩惱斷究竟現法樂住究竟 fán nǎo duàn jiū jìng xiàn fǎ lè zhù jiū jìng **kleśaprahāṇadṛṣṭadharmasukhavihāranirvartana** 4.1.2.1.3.2 // 337c03 See the n. on 1381.
- 煩惱多 fán nǎo duō **kleśotsada** 3.5.1.1 // 335c07
- 煩惱及隨煩惱 fán nǎo jí suí fán nǎo **kleśopakleśa** 2.2.1.3.3 // 329b26f.
- 煩惱隨煩惱 fán nǎo suí fán nǎo **kleśopakleśa** 2.2.1.3.3 // 329b25f.
- 梵^{TR}住所攝 fàn (MC: bjomH) zhù suǒ shè **brāhmavihārasaṃḡrḥīta** 2.4.4.2.3 // 332b06
- 方便 fāng biàn **anuyoga** 2.2.1.5 // 329c21
- 方便 fāng biàn **kurvant** 3.1.2.2.40 // 333b19
- 方便 fāng biàn **upāya** 3.2.2.2.1, 4.2.3.9.3 [2] // 334a28f., 342b03
- 方便 fāng biàn **prayoga** 2.1.2.6.1, 2.1.2.6.2 [2] // 329b02, 329b04 See the n. on 2553.
- 方便 fāng biàn **prāyogika** 4.1.2.1.3.2² [2] // 337b25²
- 方便道 fāng biàn dào **prayogamārga** 4.1.2.6.1 etc. [7] // 339a12 etc.
- 方便觀察 fāng biàn guān chá **pratyavekṣaṇāyogena** 4.1.2.9.4 // 340a14
- 方便果 fāng biàn guǒ **prayogaphala (m.)** 4.1.2.1.3.2 [1] // 337b25
- 方便緩 fāng biàn huǎn **śaithilyayoga** 4.1.2.4.2.2.2 // 338c14
- 方便間缺 fāng biàn jiān quē **prayogacchidrīkaraṇatā** 3.2.1.3B.3 // 334a14

- 方便究竟 fāng biàn jiū jìng **prayogaṅiṣṭha** 2.1.2.6.3, 2.4.4.2.1.4.3 [2] // 329b07, 332a06
- 方便究竟作意果 fāng biàn jiū jìng zuò yì guǒ **prayogaṅiṣṭhāmanasi-kāraphalatva** 2.1.2.6.2 // 329b05f.
- 方便力 fāng biàn lì **prayogabala** 3.3.0. 3.3.1.2 [2] // 335a26, 335a27
- 方便力者 fāng biàn lì zhě **prayogabalika** 3.3.2 // 335b07
- 方便勤修 fāng biàn qín xiū **prayukta** 4.2.9.0 // 343c03
- 方便相 fāng biàn xiàng **upāyanimitta** 3.2.2.1, 3.2.2.2.31 [2] // 334a25, 334c28
- 房舍 fáng shè **-layana-** See 宮殿房舍等.
- 非 fēi **na** 2.1.1.5 etc. [35] // 329a21 etc.
- 非 fēi **na ca** 2.4.4.1.5 // 331b28
- 非 fēi **na ca punaḥ** 2.0.1 // 329a06
- 非 fēi **na tu** 2.2.2.6.2, 2.4.4.1.5, 4.2.3.1.1, 4.2.12.4 [4] // 330c12, 331b26, 341c01, 344b14
- 非 fēi **naiva** 4.2.9.1.3 // 343c11
- 非 fēi **no tu** 4.2.3.1.2 // 341c05 See the n. on 2147.
- 非常非無常 fēi cháng fēi wú cháng **naiva śāśvato nāśāsvataḥ** 2.2.2.5.1 // 330c04
- 非定 fēi dìng **asamāhita** A1 etc. [12] // 344b21f. etc.
- 非凡夫所近 fēi fán fū suǒ jìn **akāpuruṣasevita** 4.1.2.7.2 // 339a28f.
- 非決定 fēi jué dìng **anekāntikatva** 2.4.3 // 331a18
- 非可愛 fēi kě ài **asāmpreya** See the n. on 0596.
- 非苦樂 fēi kǔ lè **aduhkhāsukha** 2.1.1.5 // 329a24
- 非 … 涅槃^{TR} fēi ... niè pán **anirvāṇa** 2.4.3 // 331a19
- 非人 fēi rén **amanuṣya** 4.2.3.4.3.2.2 // 342a10 See the n. on 0442.
- 非人作 fēi rénzuo **amanuṣyakṛta** See the n. on 0442.
- 非三摩呬多^{TR} fēi sān mó xì duō **asamāhita** A0, AΩ [2] // 344b20, 344c17
- 非食 fēi shí **anāhāra** 2.2.2.1.2 etc. [6] // 330a2f. etc.
- 非想非非想處 fēi xiǎng fēi fēi xiǎng chù **naivasamjñānāsamjñāyātana** 1.2 // 328c20f.
- 非想非非想處進趣 fēi xiǎng fēi fēi xiǎng chù jìn qù **naivasamjñānāsamjñāyanoccalita** 4.1.3.4.2 // 340c14f.

- 進趣 jìn qù **-uccalita** See 非想非非想處進趣。
- 非學非無學 fēi xué fēi wú xué **naivaśaikṣanāśaikṣa** 3.1.3.ad9–11 // 333b25
- 非學非無學 fēi xué fēi wú xué **naiva śaikṣo nāśaikṣah** 1.3, 3.1.2.1, 3.1.2.2.11 [3] // 328c29, 332c08, 332c28
- 非一 fēi yī **anekavidha** 4.1.3.1.3 // 340b25
- 非作 fēi zuò **akārya** 2.2.1.4.4 // 329c14
- 分 fēn **-bhāgīya** See 決擇分。
- 分別 fēn bié **manasikurvant** (!) 3.2.2.2.14 // 334b21 See the n. on 2786.
- 分別 fēn bié **-vibhaṅga-** See 分別靜慮經。
- 分別慧 fēn bié huì **prajñāprabheda** 4.1.2.6.3 // 339a20
- 分別靜慮經 fēn bié jìng lǜ jīng **catuṣparivartadhyāyivibhaṅgasūtra** 4.2.4.0 // 342b05 See the n. on 1485.
- 分別體 fēn bié tǐ **vikalpaśarīra** 4.2.3.4.3.2.1 // 342a05
- 分別體所不攝 fēn bié tǐ suǒ bù shè **vikalpaśarīrāsamgrhīta** 3.2.2.2.28 // 334c25
- 分別體相 fēn bié tǐ xiàng **vikalpaśarīra** 3.2.1.1, 3.2.2.2.3, 3.2.2.2.4 [3] // 333c27f., 334b05, 334b07
- 分別體相所攝 fēn bié tǐ xiàng suǒ shè **vikalpaśarīrāsamgrhīta** 4.2.3.3.1 // 341c19f. See the n. on 3157.
- 分別相 fēn bié xiàng **vikalpanimitta** 3.2.2.1, 3.2.2.2.13 [2] // 334a22, 334b20
- 分別相 fēn bié xiàng **vikalpaśarīra** See the n. on 3153.
- 紛聒 fēn guō **saṃkilikilāyate** See the n. on 3577.
- 佛^{TR} fó (MC: bjut) **buddha** 3.1.2.2.40, 4.1.2.7.2, 4.2.3.1.2 [3] // 333b17, 339a29, 341c13
- 佛^{TR} fó **bhagavant** 2.4.4.3.3.1, 2.4.4.3.3.3 [2] // 332b18, 332b22
- 佛^{TR} 法等 fó fǎ děng **buddhadharmādi** 2.2.2.3.3 // 330b05
- 佛^{TR} 世尊 fó shì zūn **bhagavant** 4.2.10.0 // 343c17
- 復 fù **apara** (adj.) 2.4.4.3.3.1, 3.2.2.1 [2] // 332b18, 334a20
- 復 fù **punar** 1.3 etc. [20] // 328c22 etc.
- 復次 fù cì **punar** 3.0, 3.2.3, 4.2.11 [3] // 332c01, 335a04, 344a13
- 復次 fù cì **tatra** 2.1.0 etc. [7] // 329a07 etc.

- 復退失 fù tuì shī **parihīyate** 4.2.3.2 // 341c17 See the n. on 2243.
復於後時 fù yú hòu shí **uttaratra** 3.4.2 // 335b19f.
復於後時 fù yú hòu shí **uttari** 3.4.3 // 335b27
復於上定 fù yú shàng dìng **uttari** 3.4.4 // 335c02 See the n. on 0927.
復於勝進 fù yú shèng jìn **uttari** 3.4.4 // 335c05 See the n. on 0929.
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- 蓋 gài **auddhatyakaukṛṭyanivarāṇa** 2.2.1.4.3 // 329c12 See the n. on 1192.
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各別自相 gè bié zì xiàng **pratyekalakṣaṇa** 3.2.2.2.8 // 334b15 See the n. on 2503.
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更相間雜 gēng xiāng jiàn zá **anyonyavyavakīrṇam** 3.6.1 // 336a21
更 … 復 gèng … fù **punar** 2.1.1.2 // 329a13f.

³⁵ This character also has the alternative pronunciation fú.

- 更不復得 gèng bù fù dé **alabhamāna** 2.1.1.2 // 329a13f.
 更 … 勝位 gèng ... shèng wèi **uttari** 3.5.2.3 // 336a03
 更細鍊治瑕隙等穢 gèng xì liàn zhì xiá xì děng huì **prabhaṅgura-tādidōṣaviśodhana** 4.2.10.1.2 // 343c23f.
 工巧等事 gōng qiǎo děng shì **śilpādi** 4.1.1.2.1 // 336c19f.
 功德 gōng dé **anuśamsa** 3.4.1, 3.5.1.1, 3.5.2.2 [3] // 335b10f., 335c08, 335c28
 功德 gōng dé **guṇa** 3.2.2.2.32 // 335a02
 功用 gōng yòng **-ābhoga(-)** See, e.g., 極 … 功用, 無有功用.
 功用 gōng yòng **tadāvedha** (?) 4.2.4.1.2 // 342b19 See the n. on 1686.
 功用所作 gōng yòng suǒ zuò **vyāpārakṛta** 4.2.3.4.3.2.2 // 342a10
 功用作 gōng yòng zuò **vyāpārakṛta** See the n. on 3394.
 供事師長 gōng shì shī zhǎng **gurūpasthāna** See the n. on 1425.
 宮殿 gōng diàn **gṛha-** See 宮殿房舍等.
 宮殿 gōng diàn **vimāna** 4.1.1.2.2 // 337a03
 宮殿房舍等 gōng diàn fáng shè děng **gṛhalayanādi** 4.1.1.2.2 // 336c29
 共相相 gòng xiàng xiàng **sāmānyalakṣaṇanimitta** 3.2.2.1, 3.2.2.2.9 [2] // 334a21, 334b16
 垢 gòu (-)**upakleśa-** See 除垢陶鍊 and 除去麈中細垢.
 垢穢 gòu huì **upakleśa** 4.2.10.2.2.0 // 343c27f.
 骨人 gǔ rén **-asthipuruṣa-** See 乃至觀察骨人之相 and the n. on 0603.
 故 gù **atas** 4.1.1.3.2, 4.1.2.1.3.2, 4.1.2.3.4.3.1, 4.1.2.4.2.2.5 [4] // 337a13, 337b23, 338b18; 338c20 See the n. on 0045.
 故 gù **ārabhya** 4.2.7.2³, 4.2.12.4² [5] // 343b05, 343b06², 344b16, 344b17
 故 gù **upādāya** 2.1.2.6.1 // 329b04
 故 gù **iti** 2.4.4.2.1.3, 4.1.2.1.5, 4.1.2.3.4.3.2, 4.1.2.4.2.2.11, 4.1.2.9.4 [5] // 331c13, 337c16, 338b21, 339a03, 340a21
 故 gù **iti kṛtvā** 3.2.3, 4.2.8.0 [2] // 335a06, 343b08 See the n. on 0833.
 故 gù **ity atah** 2.4.4.2.2 // 332b02
 故 gù **tatas** 4.1.2.1.3.2 // 337b24 See also the n. on 1594.

- 故 gù **tasmāt** (adverb) 3.2.2.2.21 // 334c16
- 故 gù **yad** (ind.) 4.1.1.1.1².4.1.1.1.2² [4] // 336b19², 336c04²
- 故 gù **yena** (ind.) A2 // 344b24
- 故 gù **hi** 2.4.4.3.3.2, 4.1.2.3.4.2, 4.1.2.8.1.4 [3] // 332b22, 338b05, 339c11 See the n. on 4081.
- 故次答言 gù cì dá yán **ity āha** 4.1.2.3.4.2 // 338b12 See the n. on 0849.
- 故名 gù míng **iti** 4.1.1.2.1, 4.1.2.1.4² [3] // 336c18, 337c09, 337c10 See the n. on 0819.
- 故名 gù míng **ity atah** 2.4.3 // 331a19 See the n. on 0844.
- 故名 (?) gù míng **ity ucyate** 4.2.2.1 // 341b11 See the n. on 0853.
- 故名爲 gù míng wéi **iti** 2.4.4.3.1 // 332b08 See the n. on 0820.
- 故名爲 gù míng wéi **ity atah** 4.1.1.1.0 // 336b14 See the n. on 0845.
- 顧眄 gù miǎn **prekṣita** 2.2.2.4.1 // 330b20 See the n. on 2651.
- 罣礙 guā ài **-pratihata** See 無罣礙.
- 乖諍 guāi zhèng **-saṃbheda** See 於聖教中無(有)乖諍.
- 乖諍 guāi zhèng See 離現乖諍.
- 觀 guān **iti** 4.1.3.3.2 // 340c03 See the n. on 0821.
- 觀 guān **darśana** 4.1.2.1.4 // 337c08
- 觀 guān **drṣṭa** 4.2.3.5.2 // 342a19
- 觀 guān **parimīmāṃsate** 3.1.2.2.28 // 333a27
- 觀 guān **paśyati** 1.2 etc.[10] // 328c17 etc.
- 觀 guān **paśyant** See the n. on 2287.
- 觀 guān **pratyavekṣate** 2.2.2.1.2 etc. [5] // 330a04 etc.
- 觀 guān **mīmāṃsā** 3.2.1.3B.1 // 334a04
- 觀 guān **vyavalokayant** 2.1.2.1 // 329a25
- 觀察 guān chá **upanidhyāyant** 2.1.2.5 // 329b02
- 觀察 guān chá **upaparīkṣaka** 4.1.2.8.1.4 // 339c12
- 觀察 guān chá **pratyavekṣate** 2.2.2.3.2 etc. [11] // 330a29 etc.
- 觀察 guān chá **pratyavekṣita** 4.1.3.1.2 // 340b17
- 觀察斷 guān chá duàn **prahāṇapratyavekṣā** 4.1.3.1.1 // 340b12
- 觀察究竟正道理故 guān chá jiū jìng zhèng dào lǐ gù **niṣṭhāgamana-parīkṣāyogena** 2.4.4.2.2 // 332a25f.

- 觀察空 guān chá kōng **parīkṣāsūnyatā** 4.1.2.1.1.2² [2] // 337a29, 337b09
- 觀察 … 生滅相續 guān chá ... shēng miè xiāng xù **udayavyaya-pratyavekṣaṇa** 4.1.3.1.3 // 340b21f.
- 觀察聖住得道理故 guān chá shèng zhù dé dào lǐ gù **āryavihāra-prāptiparīkṣāyogena** 2.4.4.2.2 // 332a25
- 觀察 … 時 guān chá ... shí **upaparīkṣamāṇa** 2.4.4.3.3.3 // 332b23
- 觀察相 guān chá xiàng **pratyavekṣaṇānimitta** 3.2.2.1, 3.2.2.2.20 [2] // 334a23f., 334c07f.
- 觀察義時 guān chá yì shí **arthopaparīkṣaṇakāla** 2.4.4.3.4 // 332b28
- 觀察於斷 guān chá yú duàn **prahāṇapratyavekṣā** 4.1.3.1.4 // 340b28
- 觀察作意 guān chá zuò yì **pratyavekṣaṇāmanaskāra** 2.4.4.2.1.4.1 // 331c14f.
- 觀察作意 guān chá zuò yì **mīmāṃsāmanaskāra** 3.1.1 etc. [5] // 332c04 etc.
- 觀剎那^{TR}展轉相續 guān chà nà zhǎn zhuǎn xiāng xù **kṣaṇaparaṃ-parāpratisaṃdhitāś** 4.1.3.1.3 // 340b23 See the n. on 1390.
- 觀多色 guān duō sè **prabhūtarūpadarśana** 4.1.2.3.1.2 // 337c27f.
- 觀過去所取法 guān guò qù suǒ qǔ fǎ **atītagrāhyadharmapratyavekṣā** 3.2.2.2.20 // 334c10f.
- 觀見 guān jiàn **paśyant** 2.2.2.5.2 // 330c06
- 觀略下等 guān lüè xià děng **saṃkṣiptalīnādiptyavekṣā** 3.2.2.2.ad15–16 // 334b26
- 觀前前能取法 guān qián qián néng qǔ fǎ **pūrvakagrāhakaharmapratyavekṣā** 3.2.2.2.20 // 334c12
- 觀少色 guān shǎo sè **parīttakaviṣayarūpadarśana** 4.1.2.3.1.1 // 337c25f.
- 觀生身展轉相續 guān shēng shēn zhǎn zhuǎn xiāng xù **janma-paramparāpratisaṃdhitāś** 4.1.3.1.3 // 340b22 See the n. on 1548.
- 觀未來所取法 guān wèi lái suǒ qǔ fǎ **anāgatagrāhyadharmapratyavekṣā** 3.2.2.2.20 // 334c09f.
- 觀相 guān xiàng **vipaśyanānimitta** 3.2.2.1, 3.2.2.2.24 [2] // 334a24, 334c19
- 觀行者 guān xíng zhě **yogin** 3.3.2 // 335b06
- 觀 … 已 guān ... yǐ **dr̥ṣtvā** 4.1.2.1.5 // 337c15

- 觀有貪等 *guān yǒu tān děng sarāgādipratyavekṣā* 3.2.2.2.ad15–16 // 334b26
- 串修習 *guàn xiū xí -abhyāsa* See 於長時串修習.
- 光明 *guāng míng avabhāsa* 4.1.2.4.1.1, 4.1.2.4.1.2 [2] // 338c07, 338c09
- 光明 *guāng míng ābhā* 4.1.2.3.3.1, 4.1.2.3.3.3⁵ [6] // 338a08, 338a20², 338a21², 338a23
- 光明相 *guāng míng xiàng avabhāsanimitta* 4.1.1.1.2, 4.1.2.4.1.1 [2] // 336c04, 338c06
- 光明相 *guāng míng xiàng āloka* 2.2.2.3.2 // 330a24
- 光明相 *guāng míng xiàng ālokanimitta* 3.2.2.1 etc. [5] // 334a23 etc.
- 光明有…差別 *guāng míng yǒu ... chā bié ābhāviśeṣa* 4.1.2.3.3.3 // 338a19
- 光明之相 *guāng míng zhī xiàng avabhāsanimitta* 4.1.2.4.2.2.11 // 339a02
- 廣 *guǎng vipula* 4.1.2.3.4.2 // 338b09
- 廣 *guǎng viśāla-* See 能略攝廣文句義.
- 廣博 *guǎng bó viśāla-* See the next entry.
- 廣博文句 *guǎng bó wén jù viśālapadavyañjana* 3.2.2.2.32 // 335a01
- 廣大 *guǎng dà udāra* 3.1.2.1, 3.1.2.2.39, 3.1.3.ad37–40 [3] // 332c17, 333b15, 333c20
- 廣大 *guǎng dà -mahattva* See 所緣廣大.
- 廣如前說 *guǎng rú qián shuō vistareṇa ... pūrvavat* 2.2.2.4.1 // 330b12
- 廣說 *guǎng shuō iti vistareṇa* 4.1.2.7.0, 4.2.3.0 [2] // 339a25, 341b25
- 廣說 *guǎng shuō vistareṇa* 3.5.1.1, 3.5.2.2, 4.1.2.4.2.1, 4.2.1, 4.2.8.1 [5] // 335c08, 335c28, 338c11, 341b01, 343b16
- 廣說如上 *guǎng shuō rú shàng iti vistareṇa pūrvavat* 2.2.2.5.1 // 330b27
- 軌範師 *guǐ fàn shī upādhyāya* 3.3.1.4 // 335b03
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- 國土尋思 *guó tǔ xún sī janapadavitarka* 2.2.1.4.1, 2.2.2.4.1 [2] // 329b28f., 330b11f.

- 國王 guó wáng **rājan** 4.2.4.1.3 // 342c05
 果 guǒ **phala** 4.1.2.1.3.2 // 337b28
 果 guǒ **phalatas** 4.1.2.7.0 // 339a26
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 過 guò **doṣa** 2.3.4² [2] // 330c29²
 過此更 guò cǐ gèng **ataḥ param** 3.1.2.2.17 // 333a07
 過此更 guò cǐ gèng **yasmāt pareṇa** 3.5.2.4 // 336a08
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 過去 guò qù **atīta** 2.2.2.5.1, 3.2.2.2.12 [2] // 330b27, 334b20
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- 含潤 hán rùn **-upagūḍha** See 輕安含潤.
 寒 hán **śīta** 4.1.2.8.1.4 // 339c19
 好色 hǎo sè **suvarṇa** 4.1.1.2.2 // 336c29
 呵 hē **hakkāra** 4.1.2.8.1.4 // 339c20 See the n. on 4062.
 呵毀 hē huǐ **vigarhyate** 4.1.2.7.2 // 339b05
 訶毀 hē huǐ **-garhita** See 不訶毀.
 合 hé **saṃyoga** 2.2.2.4.1 // 330b11
 合 … 一 hé … yī **ekam … kṛtvā** 2.2.1.4.3 // 329c12
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 何 hé **kim** 2.4.4.1.2, 4.1.2.3.3.3, 4.1.2.3.4.3.0 [3] // 331a25, 338a19, 338b16
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 何等 hé děng **kim** 2.4.4.2.1.2 // 331c06
 何等 hé děng **kīḍṛśa** 4.1.1.1.1 // 336b20 See the n. on 1312.
 何故 hé gù **kasmāt (ind.)** 2.4.4.1.4.1, 3.2.2.2.21, 4.1.2.1.5, 4.2.2.2 [4] // 331b15f., 334c14, 337c10, 341b12

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何故 hé gù **kena kāraṇena** 4.1.1.1.1, 4.1.1.3.2 [2] // 336b23, 337a08
何以故 hé yǐ gù **kena kāraṇena** 2.4.2, 4.1.1.1.3 [2] // 331a13, 336c07
何以故 hé yǐ gù **tat kasya hetoḥ** 3.6.2.4 // 336b07
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和 hé **samāyojayanti** 4.1.1.4.3 // 337a24
和合 hé hé **-yoga** See 無間隙喜樂和合.
黑暗 hēi àn **andhakāra** 2.2.2.3.3 // 330b06f.
黑暗 hēi àn **tamaskāya** 2.2.2.3.3² [2] // 330b04, 330b06
黑暗相 hēi àn xiàng **andhakāra** 2.2.2.3.1 // 330a22
黑闇身 hēi àn shēn **tamaskāya** See the n. on 1733.
黑品 hēi pǐn **kṛṣṇapakṣa** 2.2.2.1.2, 3.2.3 [2] // 330a10, 335a08
恒 héng **-sātatyā(-)** See the next entry and 障 … 令其不能恒修善法.
恒修善法速得圓滿 héng xiū shàn fǎ sù dé yuán mǎn **kuśaladharmabhāvanāsātatyasampādana** 4.2.10.2.2.3 // 344a04f.
恒欲與他安樂爲相 héng yù yǐ tā ān lè wéi xiàng **parasukhopasamhāralakṣaṇa** 2.2.2.2.2 // 330a19
紅蓮花 hóng lián huā **padmapuṭa-** See 如紅蓮花水滴.
後 hòu **apara (adj.)** 4.2.8.3 // 343b26 See the n. on 0301.
後 hòu **āyatyām (loc.)** 2.4.4.1.2, 3.2.4, 4.1.2.7.4 [3] // 331b08, 335a21, 339b09
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後 hòu **uttaratra** 3.1.2.2.14 // 333a02
後 hòu **ūrdhvam** 2.4.4.2.1.3 // 331c13
後 hòu **paścāt** 2.1.2.6.1 etc. [5] // 329b03 etc.
後 hòu **paścima** 2.2.1.4.5, 4.1.3.1.2 [2] // 329c17, 340b19
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- 後方 hòu fāng **paścāt** 4.1.1.2.1, 4.1.2.1.5 [2] // 336c17, 337c11
 後後 hòu hòu **uttara** 3.1.3.ad37–40 // 333c24
 後後 hòu hòu **uttarottara** 3.2.2.2.20 // 334c11
 後後得明淨 hòu hòu dé míng jìng **uttarottaraprabhāsvaratā** 3.2.3 // 335a06
 後後轉增 hòu hòu zhuǎn zēng **uttarottarādhimātratva** 4.1.2.3.3.1 // 338a10
 後見過患 hòu jiàn guò huàn **ṛṭīyādīnavadarśana** 2.4.4.2.1.4.1 // 331c28f.
 後時 hòu shí **ātyām (loc.)** 4.1.3.4.3.3 // 341a01
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 互相受用 hù xiāng shòu yòng **anyonyopabhoga** 2.2.2.4.1 // 330b17
 互相隨順 hù xiāng suí shùn **sameti** 4.2.12.4 // 344b13f.
 護 hù **-saṃvara** See 根護, 戒護.
 花胎藏沒在水中 huā tāi zàng mò zài shuǐ zhōng **nimagnakośa** 4.1.2.8.1.3 // 339c07f.
 懷二分 huái èr fēn **dvaidhībhāva** 2.2.1.5 // 329c22f.
 懷疑惑 huái yí huò **kāṅkṣāvicikitsāprāpta** 2.2.1.5 // 329c21
 壞 huài **nāśayati** 2.2.1.3.3 // 329b22
 壞 huài **vidūsayati** 4.1.2.1.3.2 // 337b22
 壞散 huài sàn **pratipuṭati** 2.4.4.2.1.4.1 // 331c21
 歡 huān **prāmodya** 2.1.0, 2.1.2.1 [2] // 329a10, 329a24
 歡 huān **saṃcagghati** 2.2.2.4.1 // 330b15f. See the n. on 3607.
 歡喜 huān xǐ **saumanasya** 2.1.1.1 // 329a12
 歡娛而住 huān yú ér zhù **vihārarati** 2.2.2.4.1 // 330b18
 歡樂 huān lè **ramita** 2.2.2.4.1 // 330b17
 還復退失 huán fù tuì shī **parihīyate** 3.5.2.1 // 335c26 See the n. on 2244.
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 還極下劣 huán jí xià liè **atīlīnaṃ karoti** 4.1.2.4.2.2.6 // 338c21
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 緩 huǎn **śaithilya-** See 方便緩.

- 毀 huǐ **pamsayati** 4.2.4.1.3 // 342c01
毀壞 huǐ huài **-vipatti** See the next entry.
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恚等離欲對治有差別 huì děng lí yù duì zhì yǒu chā bié **vyāpādādivairāgyapratipakṣabheda** 2.4.4.2.2 // 332a23f.
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- 或 huò **vā** 2.1.1.2 etc. [27] // 329a14 etc. See the n. on 3121.
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- 或 huò **vā ... vā** 3.2.2.2.8 etc. [5] // 334b15 etc. A vā B vā = A 或 B.
- 或 huò **vā ... vā ... vā** 3.3.1.4, 4.1.2.8.1.1 [2] // 335b03f., 339b22 See the n. on 3142.
- 或 huò **vā ... vā ... vā ... vā** 2.2.1.4.1 // 329b28f. See the n. on 3146.
- 或 huò **vā ... vā ... vā ... vā ... vā** 2.2.1.3.1 // 329b18ff. See the n. on 3150.
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- 或復 huò fù **vā punaḥ** 3.2.2.2.1 // 334b01
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- 或 ... 或 huò ... huò **vā** 2.2.1.2, 2.2.1.3.3, 3.2.2.2.31, 4.1.2.4.2.2.10 [4] // 329b14f., 329b27, 334c28f., 338c29
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- 或 ... 或 huò ... huò **vā ... vā ... vā** 3.2.2.2.9, 3.6.2.4 [2] // 334b16f., 336b06 See the n. on 3143.
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- 或 ... 或 ... 或 ... 或 huò ... huò ... huò ... huò **vā ... vā ... vā** 2.4.4.1.3.2 // 331b11ff. See the n. on 3145.
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- 或時 ... 或時 huò shí ... huò shí **api ... api** 2.4.4.3.3.4 // 332b24f. See the n. on 0340.

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- 即 jí **evam** (!) 4.1.2.1.4 // 337c08 See the n. on 1166.
- 即 jí **tad** (pron.) 4.2.8.1 // 343b16 See the n. on 1658.
- 即 jí **punar** 2.4.4.2.1.4.2 // 331c29 See the n. on 2309.
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- 極 jí **-tama-** See no. 2857.
- 極 jí **paripūrṇa-** See 受極樂.
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- 極純熟 jí chún shú **suparijitatva** 4.1.2.3.4.2 // 338b11
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- 計 … 我所 jì wǒ suǒ **-mamakāra-** See 計我我所及我慢等一切僻執.

- 計我我慢 jì wǒ wǒ màn **ayam aham asmīti** 4.1.2.1.1.2 // 337b13f.
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 解脱 jiě tuō **vimokṣa** 1.0 etc. [15] // 328c14 etc.
 解脱勝處及遍處 jiě tuō shèng chù jí biàn chù **vimokṣābhibhvāya-tanakrtsnāyatana** 3.6.2.1 // 336a27 See the n. on 3267.
 解脱隨眠 jiě tuō suí mián **anuśayavimokṣa** 2.4.4.2.1.4.3 // 332a09f.
 解脱所緣相 jiě tuō suǒ yuán xiàng **ālabhananimittavimokṣa** 2.4.4.2.1.4.3 // 332a09
 解脱位 jiě tuō wèi **vimokṣāvasthā** 4.1.1.4.3 // 337a24
 解脱樂 jiě tuō lè **vimuktisukha** 2.1.2.4 // 329a29
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 戒 jiè (-)śīla(-) See, e.g., the next two entries.
 戒等 jiè děng **śīlādi** 4.2.8.0 // 343b09
 戒護 jiè hù **śīlasamvara** 4.2.3.8.1 // 342a27
 界 jiè **dhātu** 2.4.4.2.1.1 etc. [9] // 331c03 etc.
 今 jīn **idānīm** 2.4.2 // 331a15
 今 jīn **khalu** (?) 3.2.2.2.5 // 334b09
 今 jīn **paścāt** 4.1.1.2.1 // 336c27 See the n. on 2273.
 今 jīn **pratyutpanna** 2.2.1.5, 2.2.2.3.3 [2] // 329c22, 330b04
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 金 jīn **jātarūpa** 4.2.10.1.2 // 343c21
 金剛 jīn gāng **vajra** 4.1.2.10² [2] // 340b06, 340b08
 金剛喻 jīn gāng yù **vajropama** 1.3, 4.1.2.10² [3] // 328c28, 340b03, 340b06
 金沙 jīn shā **suvarṇasikatā** 4.2.10.1.2, 4.2.10.2.2.3 [2] // 343c22, 344a05

- 金性内所有 jīn xìng nèi suǒ yǒu **gotrastha** 4.2.10.2.1 // 343c24 See the n. on 1438.
- 近 jìn āsanna 2.2.1.3.3 // 329b26
- 近 … 定 jìn … dìng āsannasamāpanna 4.2.4.1.3 // 342b28f.
- 近分 jìn fēn -sāmantaka See See 第二靜慮近分 and the n. on 3910.
- 進 jìn viśeṣa 4.2.5.2 // 342c26
- 進上定 jìn shàng dìng **uttari ... samāpadyordhvaṃ samcarati** 3.6.2.4 // 336b06f. See the n. on 0935.
- 進止 jìn zhǐ ākalpa 2.2.2.1.1 // 329c29
- 盡 jìn kṣaya 4.2.11 // 344a20
- 盡滅 jìn miè nirudhyate 2.4.4.1.2 // 331b06
- 盡滅 jìn miè nirodha 4.2.6 // 343a16
- 盡諸漏 jìn zhū lòu āsraṃkṣaya 4.1.2.6.4 // 339a22
- 盡諸漏道 jìn zhū lòu dào āsraṃkṣayamārga 4.2.11 // 344a23
- 經 jīng -anubhūta See 曾經.
- 經 jīng uta (or ūta) See 八經, 九經.
- 經 jīng sūtra 2.2.2.2.2, 2.4.4.1.5, 2.4.4.3.1, 2.4.4.3.3.3 [4] // 330a21, 331b24, 332b10, 332b22
- 經歷 … 位 jīng lì … wèi atyaya See the n. on 0063.
- 經說 jīng shuō ucyante 4.1.2.3.3.3 // 338a23
- 經唄柁南^{TR}頌 jīng wà³⁶ duò nán sòng **sūtroddānagāthā** 4.2.3.0 // 341b25
- 經 … 位 jīng … wèi atyaya See the n. on 0063.
- 經宗要 jīng zōng yào sūtrānta- See, e.g., 攝諸經宗要.
- 精進 jīng jìn vīrya 4.1.2.4.2.2.5 // 338c20 See the n. on 3328.
- 精進 jīng jìn -vyāyāma(-) See, e.g., 邪精進念, 正精進
- 驚恐 jīng kǒng uttrasyati 2.2.2.4.2 // 330b24
- 淨 jìng viśuddhi 4.2.8.0² [2] // 343b08, 343b10
- 淨 jìng śuddha 4.2.10.1.2, 4.2.10.2.2.3 [2] // 343c22, 344a05
- 淨 jìng śubha 1.2, 4.1.1.1.3² [3] // 328c18, 336c05, 336c07
- 淨居 jìng jū śuddhāvāsa 3.6.2.1 // 336a28

³⁶ See Pulleyblank 1991.

- 淨居 jìng jū **śuddhāvāsabhūmi** 3.6.2.3 // 336b03
- 淨妙 jìng miào **prasadanīya** 3.2.2.2.2, 3.2.2.2.23 [2] // 334c18, 334b03
- 淨妙相 jìng miào xiàng **śubha** 2.2.2.1.1² [2] // 329c24, 329c25
- 淨勝 jìng shèng **viśuddhipradhāna** 4.2.8.0 // 343b07
- 淨相 jìng xiàng **śubhanimitta** 2.2.1.1 // 329b13
- 淨信 jìng xìn **śraddhā** 4.2.10.2.1 // 343c26
- 淨行 jìng xíng **parisuddha** (?) 2.1.2.1 // 329a25 See the n. on 2219.
- 淨修 jìng xiū **viśodhayati** 3.1.2.2.ad19–24 // 333a18
- 淨修治 jìng xiū zhì **parisodhita** 3.6.2.1 // 336a26f.
- 淨障 jìng zhàng **āvaraṇaviśodhana** 3.1.2.1, 3.1.2.2.35, 3.1.3.ad33–36 [3] // 332c16, 333b08, 333c16f.
- 境 jìng **ālambana** 2.4.4.2.1.4.1, 4.1.3.4.3.5 [2] // 331c21, 341a09
- 境界 jìng jiè **gocara** 3.2.2.2.5 // 334b09f.
- 境界 jìng jiè **viśaya** 2.4.4.2.1.4.3, 3.2.2.2.4, 3.2.2.2.5 [3] // 332a17, 334b07, 334b08
- 境境 jìng jìng **viśayālambana** 4.1.3.4.3.5² [2] // 341a09f., 341a14
- 境相 jìng xiàng **ālambananimitta** See the n. on 0750.
- 靜 jìng **śānta** 4.2.3.5.1 // 342a12
- 靜慮 jìng lù **dhyāna** 1.0, 1.1, 1.1, 2.1.0 etc. [66] // 328c14, 328c14, 328c15, 329a07 etc. See the n. on 1949.
- 靜慮地 jìng lù dì **dhyānabhūmi** 3.6.2.4 // 336b04
- 靜慮等 jìng lù děng **dhyānādi** 3.0 // 332c01
- 靜慮等定 jìng lù děng dìng **dhyānaṃ samāpadyate** 3.5.1.1, 3.5.1.2, 3.5.1.3 [3] // 335c06, 335c10f., 335c15 See the n. on 1950.
- 靜慮等增上緣 jìng lù děng zēng shàng yuán **dhyānādhipateya** 3.3.1.3 // 335a29 See the n. on 1959.
- 靜慮等至障 jìng lù děng zhì zhàng **dhyānasamāpattyāvaraṇa** 2.2.0 // 329b09
- 靜慮定 jìng lù dìng **dhyānasamāpatti** 4.2.4.1.3² [2] // 342c01, 342c02
- 靜慮 … 定 jìng lù … dìng **dhyānasamāpatti** 3.4.1, 4.2.4.1.3 [2] // 335b10, 342c04f.
- 靜慮解脫等持等至 jìng lù jiě tuō děng chí děng zhì **dhyānavimokṣa-samādhisamāpatti** 4.1.Ω // 341a18

- 靜慮名差別 jìng lǜ míng chā bié **dhyānaparyāya** 2.4.0 // 331a05
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See the n. on 2030.
就禮 jiù lǐ **vraṇabhaṅga** 2.2.2.1.1 // 330a01 See the n. on 3428.
居 jū **-āvāsa(-)** See 淨居, 居家。
居家 jū jiā **grhāvāsa** 4.1.2.9.3 // 340a09f.
舉 jǔ **pragraha** 3.2.1.3B.2, 4.2.3.10 [2] // 334a09, 342b04
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具因力者 jù yīn lì zhě **hetubalika** 3.3.2 // 335b06
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- 俱 jù **-sahagata(-)** See 慈俱, 慈俱等.
- 俱 jù **api ... api** 4.1.2.1.3.2² [2] // 337c04, 337c05 See the n. on 0339.
- 俱 jù **tad (pron.)** 4.1.2.1.1.2 // 337b10 See the n. on 1658.
- 俱 jù **ubha** 4.2.7.1.3 // 343a27
- 俱 jù **ubhaya** 2.2.2.3.3, 2.4.4.2.2, 4.1.2.4.1.2 [3] // 330b06, 332a28, 338c08
- 俱 … 二事 jù … èr shì **ubhaya** 3.1.2.2.13 // 333a1
- 俱 … 善巧 jù … shàn qiǎo **ubhayakuśala** 4.2.3.1.1 // 341c02
- 俱善巧 jù shàn qiǎo **ubhayakuśala** 4.2.3.1.1 // 341c01
- 俱無所住 jù wú suǒ zhù **na kvacid** 4.1.3.1.4 // 340b28
- 俱行 jù xíng **-sahagata** See, e.g., 捨俱行, 欲俱行. See also the n. on 3882.
- 俱行相 jù xíng xiàng **sahānucara** 3.2.2.1 // 334a22 See the n. on 3889.
- 俱行相 jù xíng xiàng **sahānucaraṃ nimittam** 3.2.2.2.14 // 334b21
- 俱引 jù yǐn **ubhayābhīrā** 4.2.7.2 // 343b06
- 俱住二世 jù zhù èr shì **ubhayalokapratīṣṭhitam** 4.1.3.1.4 // 340b27
- 聚唾唾 jù è è **saṃkilikilāyate** 2.2.2.4.1 // 330b16 See the n. on 3577.
- 決定 jué dìng **niyata** 3.1.2.2.32 // 333b05
- 決定所作 jué dìng suǒ zuò **avaśyakaraṇīya** See the n. on 0511.
- 決擇 jué zé **nirvedha** 4.2.5.2, 4.2.5.3, 4.2.5.4 [3] // 342c26, 343a01, 343a06
- 決擇 jué zé **nirviddha** 3.5.2.4 // 336a07
- 決擇分 jué zé fēn **nirvedhabhāgīya** 3.5.2.4² [2] // 336a05f., 336a08
- 覺 jué **bodhi-** See 覺分俱行.
- 覺分俱行 jué fēn jù xíng **bodhyaṅgasahagata** 4.1.2.3.4.3.5 // 338c03f.
- 覺了 jué liǎo **saṃkhyāyate** 4.2.2.2 // 341b22
- 覺了 jué liǎo **-saṃprakhyāna** See 如實覺了.
- 覺悟 jué wù **-abhisambodha** See 不從師而覺悟.

覺寤瑜伽^{TR} jué wù³⁷ yú qié jāgarikāyoga See the n. on 1553.

K

開論 kāi lùn udghaṭṭakavāda 2.2.2.4.1 // 330b15

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可愛淨相 kě ài jìng xiàng śubhatā 2.2.2.1.1 // 329c28

可簡擇 kě jiǎn zé prativedha 3.5.2.4 // 336a08

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空 kōng ākāśa 4.1.1.3.2, 4.1.1.4.2 [2] // 337a13, 337a23

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空 kōng sūnyatā 1.3, 4.1.2.1.5 [2] // 328c22, 337c11

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空閑 kōng xián³⁸ araṇya-See 處空閑 and the n. on 0463.

空閑靜室 kōng xián jìng shì sūnyāgāra 4.2.12.1 // 344a27

空性 kōng xìng sūnyatā 4.1.2.1.1.2, 4.1.2.1.4, 4.1.2.1.5 [3] // 337a29, 337c08, 337c10

窟宅等 kū zhái děng guhādi 2.2.2.3.3 // 330b03

³⁷ Or jiào wù? See HDC: “to wake up.”

³⁸ Regarding the pronunciation, I follow the SCM s. v. 空.

- 苦 kǔ **duḥkha** 2.1.1.4 etc. [8] // 329a17 etc.
 苦 kǔ **duḥkhatas** 4.1.2.1.2 // 337b16
 苦等 kǔ děng **duḥkhādi** 2.2.1.5 // 329c22
 苦諦等俱行 kǔ dì děng jù xíng **duḥkhādisatyasahagata** 4.2.5.4 // 343a03
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 愧 kuì **-apatrāpya** See 慚愧, 慚愧等.

L

- 來 lái **anāgata** 2.2.1.5, 2.2.2.3.3 [2] // 329c22, 330b04 See the n. on 0166.
 來到 lái dào **āgata** 2.2.1.4.2 // 329c04
 樂 lè **sukha** 2.1.0 etc. [12] // 329a10 etc. See the n. on 3927.
 樂 lè **sukhita** 4.2.3.8.1 // 342a27
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 樂安處 lè ān chǔ **ratisthānīya** 4.2.10.2.2.1 // 343c29
 樂不寂靜 lè bù jì jìng **anupaśamālukatā** 3.2.1.3B.2 // 334a07f.
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 樂處空閑 lè chǔ kōng xián **pratisaṃlayana** 4.2.1 // 341b03
 樂根 lè gēn **sukhendriya** 2.4.4.1.1, 2.4.4.1.3.4 [2] // 331a22, 331b14f.
 樂和合 lè hé hé **sukhayoga** 4.1.2.8.1.1 // 339b25f.
 樂俱行 lè jù xíng **sātasahagata** 1.3, 4.1.2.5.2 [2] // 328c25, 339a08
 樂空閑 lè kōng xián **pratisaṃlayana** 4.2.1 [2] // 341a27, 341b01

- 樂入 *lè rù samāpattukāma* 4.2.5.1 // 342c17
樂爲 *lè wéi kartukāma* 2.1.1.5 // 329a19
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樂欲拔苦 *lè yù bá kǔ duḥkhāpanayanopasaṃhārābhiprāya*
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離 *lí viyoga* 2.2.2.4.1 // 330b11
離別 *lí bié viyukta* 2.2.1.4.2 // 329c02f.
離不饒益事 *lí bù ráo yì shì apakārāviceṣṭana* 4.1.2.3.4.2 // 338b08f.
離鹿重 *lí cū zhòng dauṣṭhulyāpagama* 2.1.2.3 // 329a27
離惡意樂 *lí è yì lè āsayāpradoṣa* 4.1.2.3.4.2 // 338b07f.
離染 *lí rǎn virakta* 2.2.2.1.1 // 329c27
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離我慢 *lí wǒ màn vigatāsmimāna* 2.4.4.2.2 // 332b01
離喜 *lí xǐ niṣprītika* 1.1, 4.1.2.8.1.3² [3] // 328c16, 339c05, 339c06
離繫 *lí xì vipramukta* 2.4.4.2.1.4.3 // 332a09
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// 338b08
離一切鹿重 *lí yī qiè cū zhòng apagatasarvadauṣṭhulya* 3.1.2.2.36 //
333b10
離欲 *lí yù naiṣkramya* 2.4.4.2.1.4.2 // 331c29
離欲界 *lí yù jiè virāgadhātu* 4.2.12.3 // 344b10
離欲界欲 *lí yù jiè yù kāmavairāgya* 4.1.1.1.1 // 336b15f. See the n.
on 1266.

- 離欲生 lí yù shēng **kā mavivekaja** 4.1.2.8.1.1 // 339b22
 離欲者 lí yù zhě **vītarāga** 2.4.4.1.3.2, 2.4.4.2.1.2 [2] // 331b13, 331c07f.
 離諸放逸 lí zhū fàng yì **apramatta** 3.3.1.3 // 335b01
 離諸所緣 lí zhū suǒ yuán **sarvā lambanaviveka** 4.1.3.3.2 // 340c06f.
 離諸相 lí zhū xiàng **sarvanimittāpagata** 4.2.6 // 343a17
 力勵 lì lì **atyavaṣṭabdha** 4.1.2.4.2.2.5 // 338c20
 力勵運轉 lì lì yùn zhuǎn **balavāhana** 3.1.2.1, 3.1.2.2.29, 3.1.3.ad29–32 [3] // 332c14, 333a28f., 333c13
 力無畏等 lì wú wèi děng **balavaiśāradyaḍi** 3.2.2.2.32 // 335a02
 立 lì **vyavasthāpyate** 4.1.1.3.2 // 337a13
 立爲支 lì wéi zhī **aṅgatva** 2.3.3 // 330c26 See the n. on 0032.
 利根性 lì gēn xìng **tīkṣṇendriya** 3.5.1.2, 3.5.2.2 [2] // 335c11, 335c27f.
 利根者 lì gēn zhě **tīkṣṇendriya** 3.3.2 // 335b07
 利他事 lì tā shì **parārthakaraṇīya** 2.2.2.4.1 // 330b14
 利益 lì yì **anugraha** 4.2.4.1.2 // 342b24
 利益安樂思惟最勝 lì yì ān lè sī wéi zuì shèng **hitasukhopasamhāra-prādhānya** 4.1.2.3.4.2 // 338b09f.
 戀 liàn **vilekha** 2.2.1.4.2, 2.2.1.4.4 [2] // 329c10, 329c16
 戀著 liàn zhuó **adhyavasyati** 3.5.1.1 // 335c09
 了 liǎo **saṃjānīte** 4.1.2.4.1.1, 4.1.2.4.1.2 [2] // 338c07, 338c09
 了相 liǎo xiàng **lakṣaṇapratisaṃvedin** 3.1.1 etc. [7] // 332c03f. etc.
 了義 liǎo yì **nītārtha** 2.4.4.3.1, 2.4.4.3.3.3 [2] // 332b10, 332b23
 了知 liǎo zhī **khyāti** 4.2.4.1.2 // 342b21
 了知 liǎo zhī **jānāti** 4.2.3.4.2² [2] // 342a01, 342a03
 了知 liǎo zhī **jānīte** 4.2.3.1.2 // 341c11
 了知 liǎo zhī **jñātvā** 4.1.2.9.3 // 340a07f.
 了知 liǎo zhī **parijānāti** 2.4.4.1.3.1 // 331b10
 了知 liǎo zhī **prajānāti** 2.4.4.1.2 etc. [4] // 331a28 etc.
 了知 liǎo zhī **saṃjānīte** 4.1.1.1.2 // 336c03 See also the n. on 3609.
 了知此種子相續 liǎo zhī cǐ zhǒng zǐ xiāng xù **tadbījasaṃtānapra-jñānatas** 2.4.4.1.2 // 331a27f.

- 了知一切 … 所緣邊際 liǎo zhī yī qiè ... suǒ yuán biān jì **kāyādi-paryantatām ālambate** 3.1.2.2.17 // 333a06f. See n. 1285.
- 了知 … 已 liǎo zhī ... yǐ **viditvā** 3.2.2.2.2 // 334b02f.
- 劣 liè **hīna** 4.1.1.2.2, 4.1.2.4.2.2.9 [2] // 337a1f., 338c28
- 劣分 liè fēn **hīna** 4.2.5.0 // 342c14
- 劣者 liè zhě **durbalatara** 4.1.1.2.1 // 336c21
- 隣近 lín jìn **āsanna-** See 曾隣近入.
- 臨欲 lín yù **āsanna-** See 於諸定臨欲入.
- 領納 líng nà **vedayate** 2.4.4.2.1.4.3 // 332a16
- 領納相 líng nà xiàng **anubhavanimitta** 3.2.2.1, 3.2.2.2.12 [2] // 334a22, 334b19
- 領受 líng shòu **pratisaṃvedayati** 4.2.6 // 343a08 See the n. on 2453.
- 領受 líng shòu **pratisaṃvedayate** 2.4.2 // 331a10
- 領受 líng shòu **pratisaṃvedyate** 2.4.2 // 331a07
- 領受 líng shòu **pratisaṃvedyante** 2.4.2 // 331a09
- 令 líng **yathā** 4.2.3.5.2, 4.2.5.2 [2] // 342a17, 342c23 See the n. on 2890.
- 令彼尋思不復現行 líng bǐ xún sī bù fù xiàn xíng **tadvitarkāsam-udācāra** 4.2.9.1.1 // 343c07f. See the n. on 1719.³⁹
- 令得圓滿 líng dé yuán mǎn **upasampādayati** 4.1.2.9.4 // 340a22f. See the n. on 1057.
- 令滿 líng mǎn **paripūrayati** 4.2.8.0 // 343b10
- 令其不生 líng qí bù shēng **anutpāda** 2.2.2.1.2 // 330a08
- 令生 líng shēng **utpatti** 2.2.2.1.1 // 330a01
- 令生 líng shēng **utpāda** 2.2.2.1.2 // 330a11
- 令尋思行 … 歇薄 líng xún sī xíng ... xiē bó **vitarkasaṃskāra-sraṃsana** 4.2.9.1.3 // 343c12
- 令 … 遠離 líng ... yuǎn lí **dūrīkaroti** 3.1.2.2.26 // 333a25

³⁹ Strictly speaking, many uses of 令 in the following entries (including the present entry) do not belong to the rendering of the headword, because they often indicate that the action taking place in the entry is caused by a cause or condition mentioned before, as noted in Choi 2002, p. 274, s. v. 令. Of course, this becomes clear, only when one looks at the context. Such instances of the character are nevertheless listed in this index, because it is also intended to serve as a preparation for a grammatical analysis of Xuanzang's rendition technique.

- 令住 *ling zhù dhāryamāṇa* 2.4.4.2.1.4.1 // 331c22
 流出 *liú chū udbheda* 4.1.2.8.1.2 // 339c02
 流散 *liú sàn prasaram ... dadāti* 4.2.3.5.2 // 342a18
 六 *liù ṣaṣ* 3.1.2.2.27, 3.1.3.ad1–2, 3.1.3.ad19–24 [3] // 333a26, 333b20, 333c06
 六種 *liù zhǒng ṣaṣ* 2.4.4.2.2, 2.4.4.2.3 [2] // 332a20, 332b05
 漏 *lòu āsrava* 2.4.4.2.1.4.3, 3.1.2.2.35, 4.2.8.3, 4.2.11 [4] // 332a10, 333b09, 343b26, 344a20
 漏盡 *lòu jìn āsraṃśaya* 4.2.11 // 344a21
 露脣齒而 *lù chún chǐ ér dantavidarśakam (ind.)* See the n. on 1804.
 亂 *luàn vikṣepa-* See, e.g., 亂相.
 亂相 *luàn xiàng vikṣepanimitta* 3.2.1.3A, 3.2.1.3B.3 [2] // 333c29, 334a11
 慮 *lù vyarpaṇā* 2.2.2.4.1 // 330b11
 略 *lüè abhisamkṣipant* 3.2.2.2.32 // 335a01
 略 *lüè abhisamkṣipta* A5 // 344b29
 略 *lüè samāsatas* 1.0 etc. [6] // 328c13 etc.
 略聚 *lüè jù -samkṣepa-* See 無散亂及以略聚憊惱。
 略攝 *lüè shè -samgraha-* See the next entry.
 略攝諸經宗要等故 *lüè shè zhū jīng zōng yào děng gù sūtrāntasamgrahatas* 0 // 328c12f. See the n. on 3968.

M

- 慢 *màn māna* 3.4.3² [2] // 335b24, 335b27
 慢緩修加行者 *màn huǎn xiū jiā xíng zhě śīthilaprayoga (bv.)*
 3.1.2.2.30 // 330b02
 慢上靜慮者 *màn shàng jìng lù zhě mānottaradhyāyin* 3.4.0, 3.4.3
 [2] // 335b09, 335b21
 美 *měi prasīdati* 2.4.4.2.1.4.1, 2.4.4.2.1.4.2 [2] // 331c17, 332a01
 美妙 *měi miào manāpa* 4.1.1.2.2 // 336c29
 美容 *měi róng varṇa* 2.2.2.1.1 // 329c29
 門 *mén paryāya* 3.1.3.ad7–8, 3.1.3.ad15–18 [2] // 333b24, 333c03
 門善守 *mén shàn shǒu guptadvāra* 4.2.8.1 // 343b15

- 虻 méng **daṃśa-** See the n. on 1801.
- 猛利功用作意故 měng lì gōng yòng zuò yì gù **tīvrābhogamanasi-kāratas** 2.4.4.2.1.4.1 // 331c15
- 猛利見者 měng lì jiàn zhě **tīvradṛṣṭi (bv.)** 2.4.4.2.1.4.1 // 331c14
- 迷之不了 mí zhī bù liǎo **saṃdeha** 2.2.1.5 // 329c23
- 密意 mì yì **saṃdhāya** 4.1.2.3.4.3.0 // 338b16
- 面 miàn **mukha** 4.1.2.4.2.2.2 // 338c16
- 妙 miào **praṇīta** 2.2.2.1.1, 4.2.3.5.1 [2] // 329c26, 342a13
- 妙 miào **prasadanīya** 3.1.2.2.27 // 333a26
- 妙觸 miào chù **sparśa** 2.2.2.1.1 // 330a01
- 妙…欲 miào … yù **kāmaguṇa** 2.1.1.1, 2.1.1.2, 2.2.1.1, A4 [4] // 329a11, 329a13, 329b12, 344b27
- 妙願智 miào yuàn zhì **-praṇidhijñāna-** 3.2.2.2.32 // 335a01 See the n. on 0461.
- 滅 miè **nirudhyate** 2.4.4.1.5, 4.1.3.1.3 [2] // 331b25, 340b26
- 滅 miè **nirudhyante** 4.1.3.4.3.2 // 340c23
- 滅 miè **nirodha** 2.4.4.1.5 etc. [7] // 331b26 etc.
- 滅界 miè jiè **nirodhadhātu** 4.2.12.3 // 344b11
- 滅盡 miè jìn **niruddha** 4.1.3.4.3.3 // 340c27f.
- 滅盡 miè jìn **nirodha** 4.1.3.4.3.1, 4.1.3.4.3.3 [2] // 340c16f., 340c27
- 滅盡定等三摩鉢底^{TR} miè jìn dìng děng sān mó bō dǐ **nirodhasamāpatti** 1.4 // 329a03 See the n. on 2078.
- 滅盡三摩鉢底^{TR} miè jìn sān mó bō dǐ **nirodhasamāpatti** 4.1.3.4.1 // 340c09
- 滅境 miè jìng **nirodhālabana** 4.1.3.4.3.5² [2] // 341a10, 341a16
- 名 míng **ity ucyate** 2.2.2.3.3 etc. [8] // 330b06 etc.
- 名 míng **ucyate** 4.1.1.1.0 // 336b15
- 名 míng **ucyante** 2.4.4.2.1.2 // 331c07
- 名 míng **nāma** 3.4.3 // 335b22
- 名 míng **veditavya** 4.2.3.8.2 // 342a28 See the n. on 3343.
- 名差別 míng chā bié **-paryāya** See 靜慮名差別.
- 名句文身 míng jù wén shēn **nāmapadavyaṅjanakāya** 4.2.3.1.2 // 341c11f.

名句文身 … 差別 *míng jù wén shēn ... chā bié nāmapadavyañjanaśas* 4.2.3.1.2 // 341c05 See the n. on 2006.

名句文身差別之相 *míng jù wén shēn chā bié zhī xiàng nāmapadavyañjanaśas* 4.2.3.1.2 // 341c08f. See the n. on 2007.

名爲 *míng wéi ity ucyate* 3.5.2.4, A2 [2] // 336a07, 344b24

名爲 *míng wéi ucyate* 2.4.3 // 331a17 See the n. on 0906.

名爲 *míng wéi bhavati* 4.1.1.1.1, 4.2.7.1.3 [2] // 336b18, 343a27
See the n. on 2699.

明 *míng āloka* 2.2.2.3.2 // 330a25 See the n. on 0763.

明處 *míng chù vidyāsthāna* 3.1.2.2.40 // 333b19

明燈 *míng dēng pradīpa* 4.1.2.3.3.3 // 338a21

明相 *míng xiàng avabhāsanimitta* 4.1.1.1.2 // 336c01

命 *mìng ājīva* 4.1.2.9.3 // 340a11

命終 *mìng zhōng kālaṃ karoti* 3.6.2.1 // 336a28

摩 *mó āmarśana* 2.2.2.4.1 // 330b19 See the n. on 0703.

摩訶薩^{TR} *mó hē sà* (MC: ma xa sat) **mahāsattva* See the n. on 2686.

摩訶婆^{TR} *mó nà pó* (MC: ma nop ba) *mānava* See the n. on 2015.

末尼^{TR} *mò ní* (MC: mat nrij) *-maṇi* See 諸末尼.

末尼^{TR}珠 *mò ní zhū maṇi* 4.1.2.3.3.3 // 338a19

沒 *mò cyāvayanti* 4.1.2.4.2.3 // 339a06

沒 *mò cyuti* 4.1.3.3.3 [1] // 340c08

牟呼栗多^{TR} *móu hū lì duō* (MC: mjuw xu lit ta) *-muhūrta* 4.1.3.1.3 // 340b25

目 *mù akṣi* 4.1.2.4.2.2.2 // 338c16

目呼刺多^{TR} *mù hū là duō* (MC: mjuwk xu lat ta) *muhūrta* See the n. on 2852.

沐浴末 *mù yù mò snātracūrṇa* 4.1.2.8.1.1 // 339b23

沐浴搏 *mù yù tuán snātrapiṇḍī* 4.1.2.8.1.1 // 339b24

N

乃至 *nǎi zhì yāvat* 2.1.1.3 etc. [37] // 329a16 etc.

乃至 *nǎi upādāya (+ acc.) vistareṇa yāvat* 3.2.2.2.15 // 334b23

- 乃至 … 處即於是處 nǎi zhì ... chù jí yú shì chù **yāvat ... tāvat**
4.1.1.1.4 // 336c15f.
- 乃至觀察骨人之相 nǎi zhì guān chá gǔ rén zhī xiàng **yāvadasthi-**
puruṣapratyavekṣā 4.1.3.1.2 // 340b15f. See the n. on 2980.
- 乃至廣說 nǎi zhì guǎng shuō **iti vistaraḥ** 3.3.1.3 etc. [11] // 335a29f.
etc.
- 乃至廣說 nǎi zhì guǎng shuō **iti vistareṇa** 4.1.2.1.3.2, 4.1.2.6.2,
4.1.2.9.3, 4.2.10.2.4 [4] // 337b18f., 339a19, 340a10, 344a10
- 乃至廣說 nǎi zhì guǎng shuō **vistareṇa** 4.1.2.1.1.2, 4.2.4.0 [2] //
337b14, 342b06
- 乃至何處 nǎi zhì hé chù **kuto yāvat** 2.4.4.1.5 // 331b29f.
- 乃至未 nǎi zhì wèi **yāvan na** 3.5.2.1 // 335c26
- 乃至樂根出離 nǎi zhì lè gēn chū lí **yāvatsukhendriyaniḥsaraṇa**
2.4.4.2.1.1 // 331c03f.
- 男 nán **puruṣa** 2.2.2.1.1 // 329c29
- 難 nán **antarāya** 4.1.2.4.2.1², 4.1.2.4.2.2.11 [3] // 338c10, 338c11,
339a04
- 惱 nǎo (-)**āghāta-** See 惱事 and 所攝 … 調伏九惱.
- 惱 nǎo **upāyāsa** 2.4.4.2.1.4.3 // 332a14
- 惱害 nǎo hài **āghāta** 2.2.2.2.1 // 330a14
- 惱事 nǎo shì **āghātavastu** 2.2.2.2.1 // 330a15 See the n. on 0650.
- 內 nèi **adhyātmam** 1.2 etc. [12] // 328c18 etc. See the n. on 0137.
- 內 nèi **antar** 4.1.3.1.2² [2] // 340b14, 340b19 See the n. on 0250.
- 內等淨 nèi děng jìng **adhyātmasamprasāda** 2.3.2, 4.1.2.8.1.2 [2] //
330c21, 339c01
- 內空 nèi kōng **adhyātmaśūnyatā** 4.1.2.1.1.2² [2] // 337b2f., 337b09
- 內攝 nèi shè **adhyātmasampiṇḍita** 3.1.2.1, 3.1.2.2.34, 3.1.3.ad33–36
[3] // 332c16, 333b07f., 333c16
- 內身中 nèi shēn zhōng **sārīrika** 4.1.2.8.1.4 // 339c20
- 內外 nèi wài **sāntarbahis (adv.)** 4.1.2.8.1.1 // 339b26
- 內外空性 nèi wài kōng xìng **adhyātmabahirdhāśūnyatā** 4.1.2.1.1.2²
[2] // 337b09f., 337b10f.
- 內增上取 nèi zēng shàng qǔ **pratyātmādhigraha** 3.1.2.1, 3.1.2.2.38,
3.1.3.ad37–40² [4] // 332c17, 333b17, 333c19, 333c23 See the n. on
2497.

- 能 néng **śaknoti** 3.4.4, 4.1.2.3.4.3.5 [2] // 335c03, 338c03
- 能變作金銀等物堪有所用 néng biàn zuò jīn yín děng wù kān yǒu suǒ yòng **śakyam ... kāryaṃ kartuṃ suvarṇādīnā** 4.1.1.4.2 // 337a20f. See the n. on 3430.
- 能超 … 等至 néng chāo ... děng zhì **vyutkrāntakasamāpatti** See the next entry.
- 能超第三等至 néng chāo dì sān děng zhì **ṭṭīyāt pareṇa vyutkrāntakasamāpattiḥ** 3.5.4 // 336a16
- 能超恚等諸過失 néng chāo huì děng zhū guò shī **vyāpādādidōṣasamatikrama** 2.4.4.2.3 // 332b07
- 能成辦 néng chéng bàn **-abhiniṣpādana** See the next entry.
- 能成辦諸勝功德 néng chéng bàn zhū shèng gōng dé **vaiśeṣikaguṇābhiniṣpādana** 4.2.3.7 // 342a25
- 能出 néng chū **vyuttiṣṭhate** 4.1.3.4.3.4 // 341a07
- 能出離 néng chū lí **niḥsaraṇa** 2.4.4.2.2 // 332b02f.
- 能出離 néng chū lí **niḥṣṛta** 2.4.4.2.1.2 // 331c06
- 能出三摩地^{TR}相 néng chū sān mó dì xiàng **vyutthānanimitta** 4.1.2.7.5 // 339b11
- 能出於定 néng chū yú dìng **vyutthāna** 4.1.3.4.3.4 // 341a06
- 能穿壞 néng chuān huài **upalikhyate** 4.1.2.10 // 340b07 See the n. on 1043.
- 能得 néng dé **lābhin** 3.4.3 // 335b26
- 能得 … 解脫 néng dé ... jiě tuō **mucyate** 3.4.2 // 335b15f.
- 能得清淨 néng dé qīng jìng **śudhyati** 3.4.2 // 335b15f.
- 能得入 néng dé rù **samāpadyate** 4.2.3.1.2 // 341c10
- 能斷 néng duàn **prahāṇa** 2.2.2.1.2²-4.1.2.9.4 [3] // 330a08, 330a10, 340a20
- 能斷 néng duàn **prahīyate** 2.2.2.5.2 // 330c09
- 能斷除 néng duàn chú **prahāṇa** 2.2.2.2.2 // 330a20
- 能對治纏及隨眠 néng duì zhì chán jí suí mián **paryavasthānānuśayapratipakṣa** 3.2.2.2.ad15–16 // 334b29
- 能發 néng fā **samutthāpaka** 2.4.4.1.2 // 331b02
- 能發起諸勝功德 néng fā qǐ zhū shèng gōng dé **vaiśeṣikaguṇābhiniṣpādana** See the n. on 3353.

- 能發天眼前方便道 néng fā tiān yǎn qián fāng biàn dào **divya-**
caṅṣurabhīrāprayogamārga 4.1.2.6.2 // 339a16f.
- 能發憂根 néng fā yōu gēn **daurmanasyendriyasamutthāpaka**
2.4.4.1.2 // 331a29f.
- 能觀 néng guān **paśyati** 2.3.4² [2] // 330c29²
- 能觀 néng guān **pratyakṣībhāva** 4.1.2.6.2 // 339a18
- 能觀察 néng guān chá **pratyavekṣate** 4.1.2.8.1.5 // 339c22f.
- 能觀見 néng guān jiàn **paśyati** 4.2.3.6 // 342a23
- 能記 néng jì **vyākāroti** 2.4.2 // 331a16
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- 如實覺了 *rú shí jué liǎo* **yathābhūtasamprakhyāna** 4.2.1 // 341b06
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- 如是種類 *rú shì zhǒng lèi evamjātya* 4.1.2.6.2 // 339a18f.
- 如是坐已 *rú shì zuò yǐ tathāniṣaṇṇa* 4.2.7.1.4 // 343b04
- 如水 *rú shuǐ vārivat* 4.2.3.5.1, 4.2.3.5.2 [2] // 342a12, 342a18
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- 如說如是言 *rú shuō rú shì yán yathoktam* 2.4.4.1.2 // 331a23 See the n. on 2925.
- 如四大河衆流雜處 *rú sì dà hé zhòng liú zá chù caturmahānadī-toyasambhedavat* 4.1.2.3.4.2 // 338b10f.
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- 入 *rù samāpatti* 4.2.3.1.1 // 341b29
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- 入 *rù samāpadyate* 2.3.4 etc. [25] // 330c28etc. See the n. on 3742.
- 入 *rù samāpadyamāna* 3.5.2.1 // 335c24
- 入 *rù samāpanna* 3.6.2.4, 4.1.3.3.3 [2] // 336b09f., 340c08 See the n. on 3753.
- 入 … 定時 *rù ... dīng shí samāpadyamāna* 4.1.3.4.3.2 // 340c22
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- 入初靜慮及第二時 *rù chū jìng lǜ jí dì èr shí prathamadvitīyadhyānasamāpanna* 2.4.4.1.4.3 // 331b20 See the n. on 2512.
- 入第四靜慮 *rù dì sì jìng lǜ caturthadhyānasamāpanna* 4.1.3.3.2 // 340c04
- 入定相 *rù dīng xiàng samādhinimitta* 3.2.2.1, 3.2.2.2.26 [2] // 334a24, 334c21
- 入定已作是思惟 *rù dīng yǐ zuò shì sī wéi samāpannasya ... evaṃ bhavati* 3.4.3 // 335b26
- 入滅定時無有分別 *rù miè dīng shí wú yǒu fēn bié nirodhaṃ samāpadyamānasya naivaṃ bhavati* 4.1.3.4.3.4 // 341a01f.
- 入三摩地^{TR} *rù sān mó dì samādhīyate* See the n. on 3711.
- 入已 *rù yǐ samāpadya* 3.5.1.2 // 335c13f.
- 入已 *rù yǐ samāpanna* 3.4.1, 3.4.2, 3.4.3, 3.4.4 [4] // 335b13, 335b17, 335b25, 335c02
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- 入住出諸定相 *rù zhù chū zhū dīng xiàng samāpattisthitivyutthānanimitta* A9 // 344c09
- 軟中上品修諸靜慮有差別 *ruǎn zhōng shàng pǐn xiū zhū jìng lǜ yǒu chā bié mṛdumadhyādhimātradhyanasamāpattibheda* 3.6.2.2 // 336a29

軟中上上勝上極品 ruǎn zhōng shàng shàng shèng shàng jí pǐn **mṛ-**
dumadhyādhimātrādhimātratarādhimātratamabhāvitatva 3.6.2.3 //
336b02f. See the n. on 2857.

軟中上尋思行者有差別 ruǎn zhōng shàng xún sī xíng zhě yǒu chā
bié **mṛdumadhyādhimātravitarakacaritabheda** 4.2.9.0 // 343c07

若 ruò **atha** 3.6.2.4 // 336b06

若 ruò **ca** (?) 3.1.2.2.40 // 333b18

若 ruò **yad** (pron.) 2.2.2.6.2 etc. [7] // 330c10 etc.

若 ruò **yadā** 4.1.3.4.3.2 [1] // 340c25

若 ruò **yadi** 4.2.8.2, 4.2.12.4 [2] // 343b18, 344b15

若 ruò **sacet** 4.2.3.5.1, 4.2.10.2.4 [2] // 342a11, 344a09

若 … 便 ruò … biàn **sacet … tatas** 2.4.2 // 331a14

若 … 爾時方 ruò … ěr shí fāng **yadā … tadā** 4.2.8.3 // 343b24f. See
the n. on 2950.

若 … 即便 ruò … jí biàn **sacet** (?) 3.6.2.4 // 336b05 See the n. on
3599.

若 … 乃 ruò … nǎi **yadā … tadā** 4.2.8.1 // 343b14

若 … 若 ruò … ruò **ca** 3.1.3.ad19–24, 4.2.3.1.2 [2] // 333c05f.,
341c10f. See the n. on 1454.

若 … 若 … ruò … ruò … **ca** 2.1.1.1 // 329a11 See the n. on 1455.

若 … 若 ruò … ruò **ca … ca** 4.2.4.0 // 342b07 See the n. on 1469.

若 … 若 ruò … ruò **yathā … yathā** 4.2.8.4 // 343b29

若 … 若 ruò … ruò **yad** (pron.) … **yad** (pron.) **ca** 4.2.3.2, 4.2.8.0 [2]
// 341c17, 343b09 See the n. on 2882.

若 … 若 ruò … ruò **vā** 2.1.1.2, 4.2.3.1.1 [2] // 329a13, 341b29 See
the n. on 3125.

若 … 若 … 及 ruò … ruò … jí **vā … vā … vā … vā** 3.2.2.2.32 //
335a01f. See the n. on 3149.

若 … 是 ruò … shì **yad** (pron.) 4.1.1.1.2 // 336c01

若 … 是則 ruò … shì zé **sacet … tatas** 2.4.4.1.4.3 // 331b19 See the
n. on 3601.

若 … 者 ruò … zhě **atha … tena** 3.1.3.ad37–40 // 333c23

若 … 者 ruò … zhě **yadi … tena** 3.1.3.ad37–40 // 333c22

若 … 者乃 ruò … zhě nǎi **yad** (pron.) … **tad** (pron.) 4.2.8.4 // 343b28
See the n. on 2880.

- 若…者由此因緣便 ruò ... zhě yóu cǐ yīn yuán biàn **sacet ... tatas** 3.6.2.1 // 336a28 See the n. on 3602.
- 若過此 ruò guò cǐ **yasmāt pareṇa** See the n. on 2966.
- 若好若惡 ruò hǎo ruò è **suvarṇadurvarṇa** 4.1.1.1.1 // 336b22
- 若劣若勝 ruò liè ruò shèng **hīnapraṇīta** 4.1.1.1.1 // 336b22
- 若略說 ruò lüè shuō **samāsatas** 0 // 328c11
- 若是時中 ruò shì shí zhōng **yad antarā** 4.1.2.9.4 // 340a21 See the n. on 2945.
- 若異此者 ruò yì cǐ zhě **tadanyathā** 2.4.4.1.2 // 331b08
- 若由此故 ruò yóu cǐ gù **yad (pron., instr.)** 4.1.2.9.4 // 340a19 See the n. on 2942.
- 若於是時於彼諸法能斷能滿即於此時 ruò yú shì shí yú bǐ zhū fǎ néng duàn néng mǎn jí yú cǐ shí **tatprahāṇopasampatsamakālam** 4.1.2.9.5 // 340a24f.
- 若作若增長 ruò zuò ruò zēng zhǎng **kṛtopacitatva** 2.4.4.2.1.4.3 // 332a12
- 弱 ruò **praghārin** 4.1.2.8.1.1 // 339b27

S

- 薩迦耶^{TR} sà jiā yé (MC: sat kae yae) **satkāya** 3.5.2.4 // 336a04
- 薩迦耶^{TR}滅 sà jiā yé miè **satkāyanirodha** 2.4.4.2.1.1 // 331c05
- 三 sān **tṛtīya** 1.2 // 328c18 See the n. on 1774.
- 三 sān **tri** 2.2.2.5.2 etc. [14] // 330c08 etc.
- 三 sān **trividha** 4.1.3.4.3.5 // 341a09
- 三摩鉢底^{TR} sān mó bō dǐ (MC: sam ma pat tejX) **-samāpatti** See, e.g., 無色三摩鉢底^{TR}. See also the n. on 3722.
- 三摩地^{TR} sān mó dì (MC: sam ma dijH) **samādhi** 1.3 etc. [74] // 328c27 etc.
- 三摩地^{TR}分 sān mó dì fēn **samādhibhāga** 4.1.2.9.4 // 340a21
- 三摩地^{TR}能成辦道 sān mó dì néng chéng bàn dào **samādhipari-
niṣpattimārga** 4.2.11 // 344a22
- 三摩地^{TR}相 sān mó dì xiàng **samādhinimitta** 4.1.2.4.2.1 // 338c11
- 三摩地資糧積集 sān mó dì zī liáng jī jí **samādhisaṃbhāropacaya** See the n. on 3706.

三摩呬多^{TR} sān mó xì duō (MC: sam ma ?⁴⁰ ta) **samāhita** 0², Ω [3]
// 328c07, 328c11, 344b20

三十二 sān shí èr **dvātriṃśat** 3.2.2.1 // 334a20

三世 sān shì **traiyadhvika** 4.1.2.8.1.5 // 339c22

三種 sān zhǒng **traya** (subst. nt.) 4.2.2.2 // 341b17

三種 sān zhǒng **tri** 1.3 etc. [10] // 328c23 etc.

三種 sān zhǒng **trividha** 2.2.2.3.3 etc. [5] // 330b02 etc. See the n. on 1795.

散動 sàn dòng **-vikṣepa** See 無散動.

色 sè **rūpa** 1.2 etc. [14] // 328c17 etc.

色 sè **rūpin** 4.1.3.4.3.3 // 340c29 See the n. on 3050.

色遍處 sè biàn chù **rūpakṛtsna** 4.1.1.4.2 // 337a18

色出離 sè chū lí **rūpaniḥsaraṇa** 2.4.4.2.1.1 // 331c04

色觸 sè chù **rūpaspraṣṭavya** 4.1.1.3.2 // 337a09

色界定 sè jiè dìng **rūpasamāpatti** 4.1.1.1.1 // 336b19

色界後邊 sè jiè hòu biān **rūpadhātuparyavasāna** 4.1.1.3.2 // 337a12

色境 sè jìng **rūpa** 4.1.2.6.2 // 339a17

色乃至法 sè nǎi zhì fǎ **rūpādidharmaparyanta** 3.2.2.2.4 // 334b07

色想 sè xiǎng **rūpasamjñā** 4.1.2.1.1.2 // 337b06f.

色相 sè xiàng **rūpanimitta** 4.1.2.4.1.1 // 338c06

沙 shā **-sikatā** See 金沙.

殺等 shā děng **prāṇātipātika** 2.1.1.5 See the n. on 2625.

山… 喻於 shān ... yù yú **parvatasthānīya** 4.1.2.8.1.2 // 339b28 See the n. on 2272.

山林 shān lín **araṇya** 4.2.12.1 // 344a27

善 shàn **kuśala** 3.1.2.2.9 etc. [5] // 332c27 etc.

善… 及無漏… shàn ... jí wú lòu ... **kuśalānāsravāryatā** 4.1.2.9.1 // 339c29f. See the n. on 1329.

善成滿 shàn chéng mǎn **niṣpanna** 2.1.2.6.1 // 329b03

善調練 shàn tiáo liàn **uttāpayati** 3.5.2.1 // 335c27

⁴⁰ The character 呬 is contained neither in the SCM nor in Pulleyblank 1991. Therefore, the MC pronunciation is unclear to me. At any rate, it is attested as transcription of Skt. *hi* (see Heinemann 1988, p. 45).

- 善調練 shàn tiáo liàn **suparikarmakṛta** 4.1.1.4.3 // 337a24f.
善調練 shàn tiáo liàn **suparikarmīkṛta** 4.1.1.4.3 // 337a24
善故名聖 shàn gù míng shèng **kuśalāryatā** 4.1.2.7.1 // 339a27
善解脫 shàn jiě tuō **suvimukta** 4.1.2.1.3.2 // 337c02
善了知 shàn liǎo zhī 善了知 See the n. on 1565.
善了知生死過失出離方便 shàn liǎo zhī shēng sǐ guò shī chū lí fāng biàn **samsāradoṣatanniḥsaraṇajña** 3.1.2.2.39 // 333b15f.
善磨瑩 shàn mó yíng **suparikarmakṛtatva** 4.1.1.1.3 // 336c08
善能了取 shàn néng liǎo qǔ **sūdgrhīta** See the n. on 3970.
善品 shàn pǐn **kuśalapakṣa** 3.2.2.2.25 // 334c20
善巧 shàn qiǎo **kauśalya** 3.1.2.2.40 // 333b19
善巧 shàn qiǎo **kuśalatva** 4.2.3.1.1² [2] // 341c02, 341c03 See also the note on 1324.
善巧而取 shàn qiǎo ér qǔ **sūdgrhītatā** 3.2.2.2.27 // 334c23
善清淨 shàn qīng jìng **pariśuddha** 4.1.1.4.2³ [3] // 337a18, 337a21, 337a22
善取 shàn qǔ **sūdgrhīta** 3.2.2.2.19 etc. [5] // 334c06 etc.
善取 shàn qǔ **sūdgrhītaṃ karoti** 4.2.5.2 // 342c22f.
善取 shàn qǔ **sūdgrhītatva** 3.2.2.2.27, 4.2.3.2 [2] // 334c23, 341c16
善聖性 shàn shèng xìng **kuśalāryatā** 4.1.2.7.1 // 339a28
善逝 shàn shì **sugata** 2.4.4.2.1.4.3 // 332a06
善修 shàn xiū **subhāvita** 2.4.4.2.1.4.3 // 332a07
善修 shàn xiū **subhāvitatara** 4.1.2.3.3.2 // 338a15
善修習 shàn xiū xí **bhāvita** 4.1.2.3.4.3.0 // 338b15
善修習 shàn xiū xí **subhāvita** 4.1.2.3.4.2 // 338b11
善修習 shàn xiū xí **subhāvitatva** 2.4.4.2.1.4.3 // 332a07
善修習已 shàn xiū xí yǐ **kṛtaparijaya** 4.2.1, 4.2.2.2 [2] // 341b06, 341b21
善修治 shàn xiū zhì **pariṣkṛta** 4.1.3.4.3.4 // 341a05
善於內安心等 shàn yú nèi ān xīn děng **adhyātmacittasthāpanādi** 4.2.9.1.2 // 343c10
善知 shàn zhī **jānīte** 4.2.3.1.2³ [3] // 341c05, 341c07, 341c08
上 shàng (-)adhimātra- See, e.g., 上信上欲上勝解-

- 上 shàng **uttara** 2.4.4.1.4.3 // 331b24
 上 shàng **uttare** 3.5.1.2 // 335c12
 上 shàng **uttari** 3.5.2.2 // 335c29
 上 shàng **upari** 4.1.3.3.1 // 340c02
 上 shàng **ūrdhvamgāmin** 4.1.2.8.1.2 // 339c02
 上地 shàng dì **ūrdhvbhūmi** 3.2.2.2.11 // 334b19
 上極 shàng jí **-adhimātratama-** See no. 2857.
 上進 shàng jìn **uttari** 4.2.4.1.3 // 342b27
 上勝 shàng shèng **-adhimātratara-** See no. 2857.
 上無煩惱能摧伏 shàng wú fán nǎo néng cuī fú **upakleśānabhibhavanīyatva** (!) 4.1.2.10 // 340b05 See the n. on 1009.
 上信上欲上勝解 shàng xìn shàng yù shàng shèng jiě **adhimātraśrad-dhācchandādhimokṣatva** 4.1.2.3.1.2 // 337c29
 尚 … 何況 shàng … hé kuàng tāvat … **prāg eva** 4.2.6 // 343a09 See the n. on 1754.
 燒 shāo **-dāha-** See 火燒等增上力。
 燒 shāo **paridahyate** 2.4.4.2.1.4.3 // 332a13
 燒 shāo **paridāha** 2.4.4.2.1.4.3 // 332a13
 少 shǎo **kimcid** 4.2.3.8.3 // 342b01
 少 shǎo **parītta** 4.1.1.1.1 // 336b21
 少分 shǎo fēn **kimcid** 4.1.2.8.1.1, 4.2.3.8.3 [2] // 339b19, 342a29
 See also the n. on 1302.
 少年 … 位 shǎo nián … wèi **dahratva** 2.2.2.4.1 // 330b13
 少小 shǎo xiǎo **dahra** 2.2.1.4.2 // 329c06
 奢摩他^{TR} shē mó tā (MC: syae ma tha) **śamatha** 2.2.2.4.2 etc. [14] // 330b21 etc.
 奢摩他^{TR} 道 shē mó tā dào **śamathamārga** 4.2.2.2 // 341b17
 奢摩他^{TR} 等 shē mó tā děng **śamathādi** 4.2.11 // 344a14
 奢摩他^{TR} 而爲上首 shē mó tā ér wéi shàng shǒu **śamathapūrvaka** 3.1.3.ad19–24 // 333c05
 奢摩他^{TR} 毘鉢舍那^{TR} shē mó tā pí bō shè nà **śamathavipaśyanā** 4.2.7.1.3 // 343a27f.
 奢摩他^{TR} 品 shē mó tā pǐn **śamathapakṣya** 3.1.2.2.34 // 333b08

奢摩他^{TR} 品所攝 shē mó tā pǐn suǒ shè **śamathapakṣya** 2.2.2.4.2 // 330b23

奢摩他^{TR} 行 shē mó tā xíng **śamathacarita** 3.4.4 // 335b29f.

捨 shě **utsṛjya** 4.1.2.4.2.11 // 339a02

捨 shě **upekṣā** 2.3.1 etc. [9] // 330c17 etc. See the n. on 1071.

捨 shě **prajahāti** 2.4.4.1.2, 3.2.4, 4.1.1.2.1, 4.1.2.9.4 [4] // 331b09, 335a22, 336c24, 340a22

捨 shě **vinodayitum** 2.2.1.4.4 // 329c15

捨定 shě dìng **upekṣā** 4.1.2.3.4.3.4 // 338c02 See the n. on 1072.

捨根 shě gēn **upekṣā** 2.4.4.1.1 // 331a23 See the n. on 1073.

捨根 shě gēn **upekṣendriya** 2.4.4.1.5², 2.4.4.2.1.1² [4] // 331b25, 331b29, 331c04, 331c05

捨淨 shě jìng **upekṣāparisuddhi** 2.3.2 // 330c24

捨俱行 shě jù xíng **upekṣāśahagata** 1.3, 4.1.2.5.3 [2] // 328c25f., 339a09

捨念 shě niàn **upekṣāsmṛti** 4.1.1.1.3 // 336c05

捨念清淨 shě niàn qīng jìng **upekṣāsmṛtiparisuddha** 1.1 // 328c16f.

捨念清淨 shě niàn qīng jìng **upekṣāsmṛtiparisuddhitas** 2.3.4 // 331a03f.

捨念正知 shě niàn zhèng zhī **upekṣāsmṛtisamprajanya** 2.3.2 // 330c22f.

捨清淨 shě qīng jìng **upekṣāparisuddhi** 2.3.1 // 330c18

捨身命 shě shēn mìng **kālaṃ karoti** 3.1.2.2.ad19–24 // 333a21f.

捨相 shě xiàng **upekṣānimitta** 3.2.2.1, 3.2.2.2.25, 4.2.11 [3] // 334a24, 334c20, 344a18

捨行轉 shě xíng zhuǎn **adhyupekṣakatva** 2.4.4.2.2 // 332a28 See the n. on 0147.

捨樂 shě lè **upekṣāsukha** 2.4.2 // 331a08

設 shè **atha** 4.2.12.4 // 344b16

設復…者便 shè fù … zhě biàn **sacet…tatas** 4.1.2.1.1.2 // 337b10f.

攝 shè **saṃgrhīta** 3.1.3.ad25–28 // 333c10

攝 shè **-saṃpiṇḍita** See 內攝.

攝成自體 shè chéng zì tǐ **tanmayatā** 4.2.8.1 // 343b16f.

攝持聖教 shè chí shèng jiào **śāsanasaṃgraha** 4.2.12.0 // 344a25

- 攝受 shè shòu **anugraha** 4.2.8.0 etc. [6] // 343b09 etc.
- 攝受陶鍊 shè shòu táo liàn **saṃgrahaviśuddhi** 4.2.10.1.1, 4.2.10.1.2, 4.2.10.2.3 [3] // 343c20, 343c22, 344a08
- 攝樂 shè lè **ratisaṃgrāhaka** 3.1.1, 3.1.3.ad25–28, 3.1.3.ad29–32 [3] // 332c04, 333c11, 333c14
- 攝樂作意一分 shè lè zuò yì yī fēn (*or fèn*) **ratisaṃgrāhakaikadeśa** 3.1.3.ad25–28 // 333c10
- 攝諸經宗要 shè zhū jīng zōng yào **sūtrāntasaṃgraha** 0, 4.0 [2] // 328c10, 336b11f.
- 身 shēn **kāya** 1.2 etc. [19] // 328c18 etc.
- 身 shēn **śarīra** 4.1.2.3.3.3² [2] // 338a20, 338a22
- 身鹿重 shēn cū zhòng **kāyadauṣṭhulya** 4.1.2.4.2.2.3 // 338c17f.
- 身等 shēn děng **kāyādi** 3.1.2.2.3–6 // 332c21
- 身分 shēn fēn **aṅgajāta** 2.2.2.4.1 // 330b20
- 身光明相 shēn guāng míng xiàng **ātmabhāvālokanimitta** 4.1.2.3.3.1 // 338a08f.
- 身勞增上力 shēn láo zēng shàng lì **kāyaśramādhipateya** 2.4.4.1.3.2 // 331b12
- 身受心法 shēn shòu xīn fǎ **kāyavedanācittadharma** 3.1.2.2.17 // 333a06
- 身心 shēn xīn **kāyikacaitasika** 2.1.2.4, 2.4.2 [2] // 329a28, 331a08
- 身心調適性 shēn xīn tiáo shì xìng **kāyacittakarmanyatā** 2.1.2.3 // 329a27f.
- 身心昏昧 shēn xīn hūn mèi **kāyacittastaimitya** 2.2.1.3.1 // 329b21
- 身語惡行 shēn yǔ è xíng **kāyavāgduṣcarita** 4.2.10.2.2.1 // 343c29
- 身遠離 shēn yuǎn lí **kāyavyavakarṣa** 4.2.1 // 341b01
- 深見怖畏 shēn jiàn bù wèi **bhayadarśin** 4.2.8.1 // 343b13 See the n. on 2696.
- 深見過患 shēn jiàn guò huàn **ādīnavadarśana** 2.4.4.2.1.4.1 // 331c25
- 深見過患 shēn jiàn guò huàn **ādīnavadarśin** 3.5.2.4 // 336a04f.
- 深慶 shēn qìng **harṣa** 2.1.2.2 // 329a27
- 深生 … 怖 shēn shēng ... bù **uttrāsayati** 4.2.9.1.3 // 343c14 See the n. on 0943.
- 深生樂欲 shēn shēng lè yù **chandam utpādayati** 4.1.2.9.3 // 340a08f.

- 深生染著 shēn shēng rǎn zhuó **adhyavasita** A3 // 344b26
深生厭 shēn shēng yàn **udvejayati** 4.2.9.1.3 // 343c14
深生厭捨 shēn shēng yàn shě **adhyupekṣamāṇa** 4.1.3.4.2 // 340c14
神通 shén tōng **abhiññeya** 4.2.10.2.4 // 344a11
神通 shén tōng **ṛddhi** 4.1.1.1.1, 4.1.1.2.1, 4.1.1.4.2 [3] // 336b25, 336c23, 337a19
審諦 shěn dì **nipuṇa** 4.1.2.8.1.4 // 339c14 See the n. on 2045.
審諦而取 shěn dì ér qǔ **sūdgrhīta** 4.1.2.6.2 // 339a16
審諦觀察 shěn dì guān chá **avadhyāyati** 3.4.2 // 335b20
審諦觀察 shěn dì guān chá **avadhyāyate** 3.4.3, 3.4.4 [2] // 335b28, 335c05
審觀察 shěn guān chá **pratyavekṣate** 4.1.2.8.1.5 // 339c22 See the n. on 2490.
審 … 觀察 shěn ... guān chá **-upanidhyāna** See 於法 … 審正觀察.
審慮 shěn lù **pradhyāyati** 3.4.2, 3.4.3 [2] // 335b20, 335b28
審慮 shěn lù **pradhyāyate** 3.4.4 // 335c05
審思 shěn sī **dhyāyati** 3.4.2, 3.4.3 // 335b20, 335b28
審思 shěn sī **dhyāyate** 3.4.4 // 335c05
審悉 shěn xī **nipuṇa** 4.1.2.8.1.4 // 339c11
審正 shěn zhèng **samyak** 2.1.2.5 // 329b02
甚深 shèn shēn **gambhīra** 3.2.2.2.32 // 335a03
生 shēng **utpadyate** 2.2.1.4.1 etc. [7] // 329c01 etc.
生 shēng **utpadyante** 2.4.4.2.1.4.3² [2] // 332a11, 332a14
生 shēng **utpanna** 2.4.4.1.2, 4.1.2.4.2.2.7 [2] // 331a24, 338c23
生 shēng **utpāda** 3.2.2.2.5 // 334b09
生 shēng **upapatti** 3.6.2.4² [2] // 336b04, 336b07
生 shēng **upapadyate** 2.4.4.2.1.4.3, 3.6.2.4, 4.1.2.2.3 [3] // 332a12, 336b06, 337c21
生 shēng **upapanna** 2.4.4.1.4.2, 4.1.3.3.3 [2] // 331b17, 340c07
生 shēng **jāto bhūtaḥ** 4.1.1.1.1², 4.1.1.1.2 [3] // 336b15, 336b19, 336b28
生 shēng **nirvṛtta** 3.6.2.3 // 336b03
生 shēng **bhavanti** 2.4.2 // 331a14

- 生 shēng **saṃvartate (+ dat.)** 4.1.2.6.3 // 339a20
- 生愛味 shēng ài wèi **āsvādayati** 3.4.1, 3.5.1.1, 3.5.1.2, 3.5.2.3 [4] // 335b13, 335c09, 335c15, 336a02f.
- 生愛味 shēng ài wèi **āsvādayant** 3.5.2.2 // 335c29
- 生惛昧 shēng hūn mèi **stimitajāta** 2.2.1.3.3 // 329b27
- 生惑 shēng huò **kāṅkṣati** 2.2.1.5 // 329c20
- 生惑 shēng huò **kāṅkṣant** 2.2.1.5 // 329c22
- 生憍慢 shēng jiāo màn **unnamate** 3.4.3 // 335b26
- 生金 shēng jīn **jātarūpa** 4.2.10.2.1, 4.2.10.2.3, 4.2.10.2.4 [3] // 343c24, 344a09, 344a12
- 勝樂 shèng lè **-adhyāśaya-** See 除他苦勝樂行轉 and the n. on 0145.
- 生起 shēng qǐ **utpadyate** 2.4.4.1.3.2 // 331b13
- 生棄捨 shēng qì shě **adhyupekṣya** 4.1.2.2.3 // 337c23
- 生清淨信而證順故 shēng qīng jìng xìn ér zhèng shùn gù **śraddhā-bhisampratrayābhisamprasādotpādanatas** 2.4.4.2.1.4.2 // 332a02
See the n. on 3522.
- 生身 shēng shēn **janman-** See 觀生身展轉相續.
- 生勝解 shēng shèng jiě **adhimucyate** 4.1.1.1.0, 4.1.1.1.1, 4.1.2.3.2, 4.1.2.3.3.1 {4} // 336b14, 336b18, 338a04, 33806
- 生 … 勝解 shēng ... shèng jiě **adhimucyate** 4.1.1.3.1 // 337a06
- 生死 shēng sǐ **saṃsāra-** See 善了知生死過失出離方便.
- 生希願 shēng xī yuàn **praṇidadhāti** 4.1.2.1.5 // 337c15
- 生喜足 shēng xǐ zú **saṃtuṣṭa** 4.2.4.1.3 // 342b27
- 生厭惡 shēng yàn wù **udvejyati** 3.5.1.3 // 335c21
- 生厭離 shēng yàn lí **saṃvijate** 2.2.2.4.2 // 330b24 See the n. on 3556.
- 生疑 shēng yí **vicikitsant** 2.2.1.5 // 329c22
- 生疑 shēng yí **vicikitsati** 2.2.1.5 // 329c20
- 生疑惑 shēng yí huò **utpadyate kāṅkṣā, utpadyate vicikitsā** 3.4.4 // 335c04
- 生已 shēng yǐ **utpanna** 2.2.2.1.1, 2.2.2.1.2, 2.4.4.1.2 [3] // 330a02, 330a08, 331a24
- 生長 shēng zhǎng **janayati** 3.1.2.2.ad19–24 // 333a18f.
- 生者 shēng zhě **jantu** See the n. on 2015.

- 生諸苦 shēng zhū kǔ **sarvaduḥkhasamudghātya** (!) 3.2.2.2.21 // 334c15f. See the n. on 3852.
- 聲所作 shēng suǒ zuò **śabdakṛta** See the n. on 3432.
- 聲聞 shēng wén **śrāvaka** 3.1.2.2.37 // 333b12
- 聲香味觸 shēng xiāng wèi chù **śabdagandharasaspraṣṭavyatas** 4.1.1.2.2 // 337a2
- 乘 shèng See chéng.
- 盛 shèng **sampatti** 2.2.2.4.1 // 330b10
- 盛衰等 shèng shuāi děng **sampattyādi** 2.2.2.4.1 // 330b12 See the n. on 3785.
- 勝 shèng **abhibhava** 4.1.1.2.1 // 336c18 See the n. on 0395.
- 勝 shèng **abhibhūya** 4.1.1.2.2 // 337a03
- 勝 shèng **utkrṣtam** 4.1.2.4.2.2.9 // 338c28
- 勝 shèng **-tara-** See no. 2857.
- 勝 shèng **praṇīta** 4.1.1.2.2 // 337a2f.
- 勝 shèng **pradhāna** 4.2.8.0² [2] // 343b08, 343b10
- 勝 shèng **pradhānatva** 2.3.3 // 330c26
- 勝 shèng **vara** 2.2.2.1.1 // 329c26
- 勝 shèng **śreyams** 4.2.5.2 // 342c25
- 勝處 shèng chù **abhibhvāyatana** 4.1.1.1.1, 4.1.1.2.1, 4.1.1.2.1 [3] // 336b21, 336c18, 336c27 See the n. on 0405.
- 勝處遍處 shèng chù biàn chù **abhibhvāyatanakṛtsnāyatana** 4.1.1.1.1 // 336b24f.
- 勝處等至遍處等至 shèng chù děng zhì biàn chù děng zhì **abhibhvāyatanakṛtsnāyatanasamāpatti** 4.1.3.2 // 340b28f.
- 勝處三摩鉢底^{TR} shèng chù sān mó bō dǐ **abhibhvāyatanasamāpatti** 1.4 // 329a01f.
- 勝處位 shèng chù wèi **abhibhvāyatanāvasthā** 4.1.1.4.3 // 337a25
- 勝分 shèng fēn **śreyams** 4.2.5.0 // 342c15
- 勝功德 shèng gōng dé **anuśamsa** 3.5.2.1 // 335c25
- 勝功德 shèng gōng dé **vaiśeṣikagūṇa-** See 能成辦諸勝功德.
- 勝解 shèng jiě **adhimuktimanaskāra** 3.1.3.ad7–8 // 333b23 See the n. on 0110.
- 勝解 shèng jiě **adhimucya** 4.1.2.3.4.2 // 338b12

- 勝解 shèng jiě **adhimucyate** 2.4.4.2.1.4.1, 4.1.1.2.2, 4.1.1.4.2, 4.1.2.3.3.2 [4] // 331c19, 337a04, 337a19, 338a12
- 勝解 shèng jiě **adhimokṣa** 4.1.1.3.1 // 337a06 See the n. on 0126.
- 勝解 shèng jiě **ādhimokṣika** 3.1.1, 3.1.3.ad7–8, 3.1.3.ad12–14, 3.1.3.ad33–36, 4.1.1.4.2 [5] // 332c04, 333b22, 333b27, 333c16, 337a18f.
- 勝解 shèng jiě **vimucyate** (!) 2.4.4.2.1.4.2 // 332a03 See the n. on 3265.
- 勝解思擇作意 shèng jiě sī zé zuò yì **adhimuktivicayamanaskāra** 3.1.2.1 etc. [4] // 332c11 etc.
- 勝解自在 shèng jiě zì zài **adhimuktivaśitā** 4.1.1.1.1, 4.1.1.2.1 [2] // 336b27, 336c27
- 勝解作意 shèng jiě zuò yì **adhimuktimanaskāra** 3.1.2.1, 3.1.2.2.7 [2] // 332c07, 332c22
- 勝進 shèng jìn **viśeṣa** 3.5.2.3, 4.2.5.3, 4.2.5.4 [3] // 336a03, 343a01, 343a05f.
- 勝進 shèng jìn **viśeṣagamana** 4.2.4.0² [2] // 342b07, 342b08
- 勝劣 shèng liè **hīnapraṇītatā** 4.1.2.3.3.2 // 338a18
- 勝上 shèng shàng **utkarṣa** 4.1.1.2.1 // 336c19
- 勝天經 shèng tiān jīng **adhidevatāsūtra** 4.1.2.6.2 // 339a19
- 聖 shèng **ārya** 1.3 etc. [15] // 328c27 etc.
- 聖弟子 shèng dì zǐ **tacchrāvaka** 4.1.2.7.2 // 339a29 See the n. on 1585.
- 聖諦 shèng dì **āryasatya** 2.4.4.3.3.4, 3.4.4, 3.5.1.3 [3] // 332b25, 335c03, 335c17
- 聖諦現觀 shèng dì xiàn guān **satyābhisamaya** 3.4.4 // 335c04
- 聖賢 shèng xián **ārya** 4.1.2.8.2.2.1 // 339c25 See the n. on 0733.
- 聖行 shèng xíng **āryākāra** 4.1.2.3.4.3.5 // 338c03
- 聖行圓滿 shèng xíng yuán mǎn **āryākāraparipūrṇa** 4.1.1.1.3 // 336c06
- 聖者 shèng zhě **ārya** 4.1.3.4.2 // 340c11
- 聖正三摩地^{TR} shèng zhèng sān mó dì **āryasamyaksamādhi** 4.1.2.9.0 // 339c29
- 聖住所攝 shèng zhù suǒ shè **āryavihārasaṃgrhīta** 2.4.4.2.3, 2.4.4.2.3 [2] // 332b05, 332b06

- 尸羅^{TR} shī luó (MC: syij la) **śīla** 4.1.2.9.3, 4.2.8.1² [3] // 340a10, 343b13, 343b16
- 尸羅^{TR}圓滿 shī luó yuán mǎn **śīlaparipūri** 4.2.8.1² [2] // 343b10f., 343b15
- 失 shī **doṣa** 4.1.2.8.1.4 // 339c17
- 失 shī **hāniṃ vigaṃmam vināśam** 2.1.1.2 // 329a14 See the n. on 4079.
- 失 shī **praṇāśa** 2.4.4.3.4 // 332b26
- 施設 shī shè **prajñapyate** 4.1.2.3.3.2⁴ [4] // 338a12, 338a13, 338a16, 338a18
- 施設 shī shè **prajñāyate** (!) 4.2.12.4 // 344b14 See the n. on 2387.
- 師 shī **-ācārya-** See 不從師而覺悟.
- 師 shī **śāstr** 2.2.1.5, 3.4.2 [2] // 329c19, 335b14
- 十 shí **daśa** 1.4 // 329a2
- 十種 shí zhǒng **daśa** 4.2.3.1.1 // 341b28f.
- 食 shí **āhāra** 2.2.2.1.1 etc. [6] // 330a02 etc.
- 食 shí **khādyaka** 2.2.1.4.2 // 329c04
- 食 shí **khādyate** 2.2.1.4.2 // 329c04
- 食 shí **bhojana** 3.2.1.3B.1 // 334a02
- 食不知量 shí bù zhī liàng **amātrābhōjitā** 2.2.1.3.1 // 329b19
- 食不知量 shí bù zhī liàng **bhojane 'mātrajñatā** 3.2.1.3B.1 // 334a01f.
- 時 shí **kāla** 2.4.4.3.4, 3.1.2.2.32, 4.2.4.0 [3] // 332b26, 333b05, 342b07
- 時 shí **yadā** 4.2.3.4.2 // 341c29
- 時 shí **samaya** 4.2.8.3 // 343b26 See also 當於爾時, 於爾時, 於 ... 時.
- 時時間 shí shí jiān **antarāntarā** 4.1.2.8.1.1 // 339b18
- 時時間 shí shí jiān **kālena kālam** 4.2.11 [2] // 344a14, 344a17
- 時專注 shí zhuān zhù **kālātināmana** 4.1.2.3.4.2 // 338b15 See the n. on 1296.
- 實 shí **sant** 4.2.6 // 343a08
- 實有 shí yǒu **santi** 4.1.2.9.3 // 340a08
- 識 shí **viññāna** 2.4.4.3.1 etc. [9] // 332b11 etc.

- 識 shí **viññāgata** 3.5.1.3 // 335c20
 識遍處 shí biàn chù **viññānakṛtsna** 4.1.1.4.2 // 337a21
 識處 shí chù **viññānānantyāyatana** 4.1.2.3.4.3.3 // 338b25 See the n. on 3194.
 識流轉 shí liú zhuǎn **viññānasrotas** 4.1.3.1.3 // 340b21
 識身 shí shēn **viññānakāya** A1 // 344b22
 識無邊處 shí wú biān chù **viññānānantyāyatana** 1.2, 4.1.1.1.4 [2] // 328c19f., 336c14
 識無邊處解脫 shí wú biān chù jiě tuō **viññānānantyāyatanavimokṣa** 4.1.1.1.4 // 336c11f.
 識中 shí zhōng **viññāgata** 4.2.4.1.2 // 342b21
 識住 shí zhù **viññānasthiti** 3.2.2.2.7 // 334b13
 始從 … 乃至 shǐ cóng **upādāya (+ acc.) yāvat (+ abl.)** 2.4.4.1.5 // 331c01
 示現 shì xiàn **paridīpita** 4.1.2.7.0 // 339a25
 世 shì **adhvan** 2.2.2.5.1, 2.2.2.5.2 [2] // 330c01, 330c08 See the n. on 0153.
 世間 shì jiān **loka** 2.2.2.5.1 etc. [5] // 330c03 etc.
 世間 shì jiān **laukika** 2.4.4.1.2, 3.1.2.2.11, 4.2.2.2² [4] // 331b07, 332c28, 341b13, 341b14
 世間思惟 shì jiān sī wéi **lokacintā** 2.2.2.5.1² [2] // 330b29, 330c03
 世君王 shì jūn wáng **svāmin** 4.1.1.2.1 // 336c25
 世俗言辭 shì sù yán cí **janapadanirukti** 2.4.4.3.3.1 // 332b19 See the n. on. 1544.
 世雜類 shì zá lèi **lokacitrika** 4.1.2.4.2.2.9 // 338c26
 世尊 shì zūn **bhagavant** 2.1.2.6.1 etc. [8] // 329b02 etc.
 事 shì **kārya** 3.2.4 // 335a19
 事 shì **vastu** 2.4.4.1.2 etc. [5] // 331a29 etc.
 事邊際所緣 shì biān jì suǒ yuán **vastuparyantāmbana** 3.1.2.1, 3.1.2.2.17, 3.1.3.ad15–18 [3] // 332c10, 333a05, 333c01
 事變壞 shì biàn huài **tadvastuvipariṇāma** 2.4.4.2.1.4.3 // 332a14
 是 shì **idam** 2.4.0 etc. [7] // 331a05 etc.
 是 shì **etad** 3.2.2.2.6, 3.6.1, 4.1.2.8.1.5 [3] // 334b11, 336a24, 339c23
 是 shì **tad (pron.)** 2.4.4.1.2 etc. [6] // 331a29 etc.

- 是病等 shì bìng děng **rogādītas** 4.2.6 // 343a14 See the n. on 3055.
- 是處 shì chù **tatra** 2.2.2.6.2 // 330c11
- 是故 shì gù **ata eva ca** 2.4.4.2.1.3 // 331c12
- 是故 shì gù **atas** 2.4.2 etc. [10] // 331a12 etc. See the n. on 0046.
- 是故 shì gù **ity atah** 2.2.1.4.5 // 329c19
- 是故 shì gù **ity evam** 4.1.2.3.4.3.3 // 338b25 See the n. on 0859.
- 是故 shì gù **tatas** 2.3.4 // 330c29
- 是故 shì gù **tasmāt (adv.)** 2.2.1.3.3, 2.4.4.2.2, 4.1.3.4.3.5² [4] // 329b23, 332a22, 341a15, 341a17
- 是故但 shì gù dàn **etāvat** 4.2.2.2 // 341b16
- 是故名爲 shì gù míng wéi **iti** 4.1.3.1.1 // 340b10f. See the n. on 0821.
- 是故名爲 shì gù míng wéi **ity atah** 4.1.2.1.3.2 // 337b29f. See the n. on 0848.
- 是集 shì jí **samudayatas** 4.2.6 // 343a14
- 是苦 shì kǔ **duḥkhatas** 4.2.6 // 343a14 See the n. on 1831.
- 是時 shì shí **yadā** 3.6.1 // 336a23
- 是事 … 此事 shì shì … cǐ shì **yāvat ... tāvat** 3.6.1 // 336a23f. See the n. on 2976.
- 是中 shì zhōng **tatra** 2.4.4.2.2 // 332a23
- 逝 shì **-gata** See 善逝.
- 誓願俱行 shì yuàn jù xíng **prañidhānasahagata** 4.2.3.5.2 // 342a16
- 釋 shì-vyākhyāta See 等 … 已如前釋.
- 守護諸根 shǒu hù zhū gēn **indriyaśamvara** See the n. on 0875.
- 首足皆覆 shǒu zú jiē fù **saśiraḥpādaka** 4.1.2.8.1.4 // 339c16
- 受 shòu **pratisamvedayate** 4.2.6³ [3] // 343a09, 343a14, 343a16
- 受 shòu **pratisamvedyante** 2.4.2 // 331a12
- 受 shòu **vedanā** 2.1.1.5, 2.4.4.1.1, 2.4.4.2.1.4.3, 4.1.2.8.1.4 [4] // 329a24, 331a20, 332a17, 339c20
- 受 shòu **vedanendriya** 2.4.4.1.5 // 331b28
- 受極樂 shòu jí lè **paripūrṇasukhapratisamvedana** 2.4.2 // 331a07
- 受所作 shòu suǒ zuò **vedanākṛta** 2.4.4.1.4.3 // 331b20
- 受學 shòu xué **pariśodhayati** 4.1.2.9.3 // 340a10f. See the n. on 2231.

- 受用 shòu yòng **upabhuñjana** A3 // 344b26
 受用境界 shòu yòng jìng jiè **viṣayopabhoga** 2.2.2.4.1 // 330b17
 受欲者 shòu yù zhě **kāmopabhoga (bv.)** A3 // 344b25
 受諸快樂 shòu zhū kuài lè **upabhogarati** 2.2.2.4.1 // 330b17f.
 殊 shū **-tara** See 殊勝, 殊勝分.
 殊勝 shū shèng **śreyastara** 4.2.5.3 // 342c29f.
 殊勝分 shū shèng fēn **śreyastara** 4.2.5.0 // 342c15
 舒泰 shū tài **prasarati** 2.4.4.2.1.4.1 // 331c20f.
 舒泰 shū tài **prasāryate** 2.4.4.2.1.4.1 // 331c22
 暑 shǔ **uṣṇa** 4.1.2.8.1.4 // 339c19
 屬自身 shǔ zì shēn **svāsaṃtānika** 4.1.1.3.2 // 337a10
 樹下 shù xià **vṛkṣamūla** 4.1.2.3.2, 4.1.2.3.3.1², 4.2.12.1 [4] // 338a04, 338a06, 338a09, 344a27
 衰 shuāi **vipatti** 2.2.2.4.1 etc. [5] // 330b11 etc.
 衰 shuāi **vipattitas** 4.2.4.1.3² [2] // 342b29, 342c04
 衰老位 shuāi lǎo wèi **vṛddhatva** 2.2.2.4.1 // 330b13
 雙 shuāng **samayugam** 3.1.2.2.22 // 333a15
 雙陸 shuāng lù **akṣa** 2.2.2.4.1 // 330b16
 雙雜 shuāng zá **ubhe miśrībhūte samayugam** 4.2.7.1.3 // 343a28
 See the n. on 1106.
 誰 shuí **katama** 2.2.2.1.2 etc. [5] // 330a02 See the n. on 1202.
 誰 shuí **kim** 4.1.2.4.2.1 // 338c11
 水 shuǐ **-uda-** See 如紅蓮花水滴.
 水 shuǐ **udaka** 4.1.2.8.1.2² [2] // 339c02²
 水 shuǐ **syandana** 4.1.2.8.1.1 // 339b23
 水索 shuǐ suǒ **udakaśulva** 4.1.2.8.1.2 // 339c02
 水喻 shuǐ yù **udakasthānīya** 4.1.2.8.1.3 // 339c06 See the n. on 0975.
 水軸 shuǐ zhóu **udakākṣa** 4.1.2.8.1.2 // 339c01f. See the n. on 0975.
 睡眠 shuì mián **middha** 2.2.1.3.2, 2.2.1.3.3, 2.2.1.3.3, 2.2.1.3.3 [4] // 329b22, 329b25, 329b26, 329b27f.
 睡眠 shuì mián **-svapna-** See 多習睡眠.

- 睡眠性 shuì mián xìng **middha** 2.2.1.3.3 // 329b23 See the n. on 2839.
- 順 shùn **anukula** 3.1.2.2.25 // 333a23
- 順 shùn **-anurodha** See 違順.
- 順 shùn **anulomika** See the n. on 0221.
- 順出離 shùn chū lí **niḥsaraṇīya** 2.4.4.2.1.1 etc. [6] // 331c02 etc.
- 順次 shùn cì **anupūrvam** 3.5.3 // 336a10
- 順 … 分 shùn … fēn **-bhāgīya** See, e.g., 順住分.
- 順觀察 shùn guān chá **pratyavekṣaṇīya** 3.1.2.1, 3.1.2.2.28 [2] // 332c14, 333a26f.
- 順觀察斷未斷作意 shùn guān chá duàn wèi duàn zuò yì **prahāṇā-prahāṇapratyavekṣaṇāmanaskāra** 3.1.3.ad25–28 // 333c11f.
- 順決擇分 shùn jué zé fēn **nirvedhabhāgīya** 3.5.2.4, 4.2.5.0, 4.2.5.4 [3] // 336a04, 342c14, 343a04
- 順清淨 shùn qīng jìng **prasadanīya** 3.1.2.1, 3.1.2.2.27, 3.1.3.ad25–28 [3] // 332c13, 333a25, 333c10f.
- 順生煩惱 shùn shēng fán nǎo **kleśotpatti** 2.2.1.3.3 // 329b22
- 順勝分 shùn shèng fēn **viśeṣabhāgīya** 3.5.2.3 // 336a01
- 順世間補特伽羅^{TR} 差別 shùn shì jiān bǔ tè qié luó chā bié **lokāyatikapudgalabheda** 2.4.4.3.2 // 332b13
- 順隨掉 shùn suí diào **auddhatyasthānīya** 3.2.1.3B.2 // 334a10
- 順退分 shùn tuì fēn **hānabhāgīya** 3.5.2.1 // 335c23
- 順退分 shùn tuì fēn **hānibhāgīya** 4.2.5.0 // 342c13
- 順住分 shùn zhù fēn **sthitibhāgīya** 3.5.2.2, 4.2.5.2 [2] // 335c27, 342c24
- 說 shuō **āha** 2.1.2.6.1, 2.1.2.6.2, 2.1.2.6.3, 4.1.2.1.5², 4.2.3.1.2 [6] // 329b03, 329b05, 329b07, 337c10, 337c11, 341c04
- 說 shuō **ity ucyate** 2.1.0, 2.4.4.1.4.1, 4.1.2.3.4.3.1 [3] // 329a07, 331b16, 338b18
- 說 shuō **ukta** 2.2.1.3.3 etc. [12] // 329b24 etc. See the n. on 0899.
- 說 shuō **upadiṣṭa** 2.4.4.1.5, 4.2.2.2 [2] // 331b24, 341b16
- 說 shuō **upadeṣṭavya** 4.2.2.2 // 341b16
- 說 … 出離 shuō … chū lí **niḥsaraṇopadeśaḥ kṛtaḥ** 2.4.4.2.1.3 // 331c12f.
- 說此界 shuō cǐ jiè **taddhātunirdeśa** 2.4.4.2.1.2 // 331c08

- 說力 *shuō lì uddeśabala* 3.3.0, 3.3.1.3 [2] // 335a26, 335a29
 說名 *shuō míng ity ucyate* 2.4.4.1.5, 3.2.2.2.21 [2] // 331b29, 334c14
 說 … 修相 *shuō ... xiū xiāng bhāvanopadeśa* 4.2.2.2 // 341b12
 說言 *shuō yán ity ucyate* 4.1.3.4.3.5² [2] // 341a13, 341a17
 數策勵思擇 *shuò cè lì sī zé pratisamkhyāya pratisamkhyāya* 4.1.2.1.3.2 // 337c01
 數取趣 *shuò⁴¹ qǔ qù pudgala* 2.4.4.3.1, 2.4.4.3.3.1² [3] // 332b09, 332b16, 332b19
 數數 *shuò shuò punaḥ punaḥ* 4.1.1.1.1 // 336b27
 數數 … 出 *shuò shuò ... chū vyutthāya vyutthāya* 2.4.2 // 331a09
 數數策勵思擇 *shuò shuò cè lì sī zé pratisamkhyāya pratisamkhyāya* 4.1.2.1.3.2 // 337b25f.
 數數入 *shuò shuò rù samāpadya samāpadya* 2.4.2 // 331a09
 數數隱蔽 *shuò shuò yǐn bì antardhāpyāntardhāpya* 4.1.1.2.2 // 337a04 See the n. on 0260.
 數數自策自勵思擇 *shuò shuò zì cè zì lì sī zé pratisamkhyāya pratisamkhyāya* 4.1.2.1.3.2 // 337b27f. See the n. on 2468.
 數習 *shuò xí abhīkṣṇam (?)* 3.3.1.2 // 335a28 See the n. on 0428.
 思 *sī cintāmaya* 3.2.2.2.24, 4.1.2.9.4² [3] // 334c19, 340a15² See the n. on 1515.
 思 *sī cetanā* 2.4.4.1.2, 4.2.3.5.2 [2] // 331b03, 342a16
 思 *sī vikalpayant* 3.2.2.2.13 // 334b20 See the n. on 3152.
 思察 *sī chá -nidhyāyatva* See 極思察.
 思慕 *sī mù -utkañṭhā-* See 爲欲令彼不樂思慕不染污作意故.
 思求 *sī qiú prārthayamāna* 4.1.2.4.2.2.7 // 338c22
 思 … 所成 *sī ... suǒ chéng cintāmaya* 3.1.2.2.2 // 332c20
 思惟 *sī wéi -upasaṃhāra-* See 利益安樂思惟最勝.
 思惟 *sī wéi cintaka* 4.1.2.8.1.4 // 339c12

⁴¹ It is very likely that the character 數 is used here in the sense of 數數 (*shuòshuò*; “frequently, again and again”). Therefore, the transcription should be *shuò* here. See, e.g., Ding 1922, p. 2641, top, Yokoyama 2010, p. 864. The latter reference work is especially interesting, because it quotes a definition of *pudgala* contained in the *YoBh*. The Chinese translation comprises a more explicit paraphrase of the word 數取趣. 數 is paraphrased with 數數 there.

- 思惟 sī wéi **manasikāra** 4.1.2.1.3.2 // 337b21
思惟 sī wéi **manasikāraṃ karoti** 4.1.2.4.2.2.5 // 338c20
思惟 sī wéi **manasikaroti** 3.5.1.3, 4.1.1.1.2, 4.2.5.1, 4.2.6 [4] // 335c19, 336c04, 342c17, 343a17
思惟 sī wéi **manasikṛtya** 4.1.2.4.1.2 // 338c08
思惟 sī wéi **manasikurvant** 3.1.2.2.18 etc. [15] // 333a08 etc.
思惟 sī wéi **saṃkalpayati** 4.1.2.9.3 // 340a09
思惟 sī wéi **vicinoti** 4.2.7.1.1, 4.2.7.1.2 [2] // 343a21, 343a26
思惟勝解 sī wéi shèng jiě **adhimucyamāna** 4.1.1.1.4, 4.1.1.1.4 [2] // 336c12f., 336c14
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貪相應 tān xiāng yìng **rāgasamprayukta** 3.2.2.2.ad15–16 // 334b27

貪行 tān xíng **rāgacarita** 3.5.1.1 // 335c07

貪行性 tān xíng xìng **rāgacaritatā** 3.2.1.3B.2 // 334a07

貪欲 tān yù **kāmacchanda** 2.2.1.1, 2.2.2.1.1, 2.2.2.1.2 [3] // 329b12, 330a01, 330a07f.

貪欲不染污作意故 tān yù bù rǎn wū zuò yì gù **rāgāsaṃkliṣṭatopa-saṃhāratas** 4.1.2.3.4.1 // 338b03f.

貪欲蓋 tān yù gài **kāmacchandānivarāṇa** 2.2.0, 2.2.2.1.1 [2] // 329b11, 329c23

貪著 tān zhúo **adhyāvasati** 4.2.1 // 341a29 See the n. on 0144.

- 陶鍊 táo liàn **-viśuddhi(-)** See, e.g., the next entry and 調柔陶鍊.
陶鍊生金 táo liàn shēng jīn **jātarūpaviśuddhi** 4.2.10.1.1 // 343c19
騰躍之性 téng yuè zhī xìng **utplāvitva** 2.2.1.4.1 // 329c01
體相 tǐ xiàng **-śarīra** See 分別體相.
體性 tǐ xìng **śarīra** 4.1.3.1.1 // 340b12f.
涕淚盈目 tì lèi yíng mù **rudanmukha** 2.2.1.4.2 // 329c09
天 tiān **divya** 4.1.2.6.2 // 339a17
天 tiān **deva** 4.1.2.3.3.1 // 338a08
天 tiān **devatā** 4.1.2.6.2 // 339a18
天住所攝 tiān zhù suǒ shè **divyavihārasaṃgrhīta** 2.4.4.2.3 // 332b04
調伏 tiáo fú **-vinaya-** See 所攝 … 調伏九惱.
調練 tiáo liàn **saṃtāpayati** 4.2.9.1.3 // 343c15
調練已 tiáo liàn yǐ **suparikarmīkṛtya** 4.1.1.4.3 // 337a25
調柔陶鍊 tiáo róu⁴² táo liàn **karmaṇyatāviśuddhi** 4.2.10.1.1,
4.2.10.1.2, 4.2.10.2.4 [3] // 343c20, 343c23, 344a11
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調善 tiáo shàn **kalyatā** 4.2.3.5.1 // 342a11
調適性 tiáo shì xìng **-karmaṇyatā** See 身心調適性.
調順 tiáo shùn **kalya** See the n. on 1234.
調順 tiáo shùn **kalyatā** See the n. on 1235.
聽正法 tīng zhèng fǎ **saddharmaśravaṇa** 4.2.7.1.4 // 343a29
聽正法及多聞 tīng zhèng fǎ jí duō wén **saddharmaśravaṇabāhu-**
śrutya 4.2.7.1.1 // 343a22
通達 tōng dá **-abhiñña-** See 速得通達.
通達 tōng dá **āvidhya** See 最極通達.
通達 tōng dá **pratividhyati** 4.1.3.1.2 // 340b20
通慧 tōng huì **-abhiñña-** See 速 … 通慧.
通攝 tōng shè **-saṃgrhīta** See 通攝勝解真實作意 and the n. on
3592.
通攝 tōng shè **saṃgraha** See the n. on 3592.

⁴² See HDC and SCM s. v. tiáo (調).

通攝勝解真實作意 tōng shè shèng jiě zhēn shí zuò yì **adhimukti-tattvamanaskārasaṃgrhīta** 3.1.3.ad7–8 // 333b22f.

同梵^{TR}行 tóng fàn xíng **sabrahmacārin** 2.2.1.2 // 329b14f.

同時 tóng shí **tulyakāla** 2.4.4.2.1.3 // 331c09

銅器 tóng qì **kāmsī** 4.1.2.8.1.1 // 339b21 See the n. on 1241.

搏 tuán -**piṇḍī** See 沐浴搏.

退 tuì **cyuta** 4.1.2.4.2.1 // 338c13

退 tuì **parihāṇi** A12 // 344c14

退 tuì **parihīyate** 3.5.2.1, 3.5.2.2, 4.2.4.1.3 [3] // 335c25, 336a01, 342c04

退 tuì **hāna** 4.2.5.3, 4.2.5.4 [2] // 343a01, 343a05

退 tuì **hāni** 3.2.2.2.30, 4.2.4.0 [2] // 334c27, 342b08

退 tuì **hīyate** 4.2.5.2 // 342c26

退墮時 tuì duò shí **hīyamāna** 4.2.4.0 // 342b07

退劣。 tuì liè 。 **hīnatā** 4.2.5.1 // 342c20

退沒 tuì mò **cyavate** 3.6.2.4 // 336b05f.

退攝 tuì shè **pratisaṃharati** 4.2.4.1.1 // 342b15f.

退攝 tuì shè **vyāvartayati** 4.2.4.1.2 // 342b24

退失 tuì shī **cyāvana** 4.1.2.4.2.3 // 339a05

退失 tuì shī **parihāṇi** 4.2.8.4 // 343b29

退失 tuì shī **parihīṇa** A12 // 344c15

退失 tuì shī **parihīyate** 4.2.4.1.1, 4.2.4.1.2, 4.2.4.1.3 [3] // 342b10, 342b23f., 342b28

退失 tuì shī **hīyate** 4.2.4.1.1² [2] // 342b10. 342b15

退失 tuì shī **hīyamāna** 4.2.4.1.2, 4.2.4.1.3² [3] // 342b25, 342b26, 342c08

退時 tuì shí **hīyamāna** 4.2.4.1.2 // 342b17

託 tuō **adhiṣṭhāya** 2.4.4.1.2 // 331a29

脫 tuō **vimukta** 2.4.4.2.1.4.3 // 332a09

W

瓦器 wǎ qì **sthāla** 4.1.2.8.1.1 // 339b21

瓦…師 wǎ … shī **kumbhakāra**- See 瓦鐵金師.

瓦鐵金師 wǎ tiě jīn shī **kumbhakārāyaskārasuvarṇakāra** 4.1.1.4.3 // 337a23

唵鉢羅^{TR}等 wà⁴³ bō luó děng (MC: ?ut/?wət⁴⁴ pat la) **utpalādi** 4.1.2.8.1.3 // 339c05

唵柁南^{TR} wà⁴⁵ duò⁴⁶ nán (MC: ?ut/?wət⁴⁷ daX nom) **-uddāna**- See 經唵柁南^{TR}頌.

唵柁南^{TR} wà⁴⁸ tuō nán (MC: ?ut/?wət⁴⁹ tha nom) **uddāna** 0 // 328c07f.

外 wài **bahirdhā** 1.2 etc. [6] // 328c18 etc.

外 wài **bahis** 4.1.2.3.3.3³ [3] // 338a20, 338a21² See the n. on 2665.

外空 wài kōng **bahirdhāsūnyata** 4.1.2.1.1.2⁴ [4] // 337b04, 337b05, 337b07, 337b08

外想 wài xiǎng **bahirdhāsaṃjñā** 4.1.2.4.2.2.9 // 338c27

外相 wài xiàng **bahirdhānimitta** 3.2.2.1, 3.2.2.2.2 [2] // 334a20, 334b02

王 wáng **rājan** 2.1.1.5 // 329a18

王臣等 wáng chén děng **rājamahāmātrā** 4.2.4.1.3 // 342c05 See the n. on 3026.

王等 wáng děng **rājamātra** 2.1.1.5 // 329a18

往 wǎng **gata** 2.2.1.4.2 // 329c03

往彼 wǎng bǐ **tatra** 3.6.2.4 // 336b07 See the n. on 1621.

往善趣 wǎng shàn qù **sugatigamana** 2.4.4.3.3.4 // 332b24

⁴³ See Pulleyblank 1991.

⁴⁴ It is to be noted that I have exceptionally given the readings of Late Middle Chinese and Early Middle Chinese, respectively, as contained in Pulleyblank 1991, because the SCM does not contain this character.

⁴⁵ See Pulleyblank 1991.

⁴⁶ See Pulleyblank 1991.

⁴⁷ See footnote 44.

⁴⁸ See Pulleyblank 1991 and the SCM.

⁴⁹ It is to be noted that I have exceptionally given the readings of Late Middle Chinese and Early Middle Chinese, respectively, as found in Pulleyblank 1991, because the SCM does not contain this character.

- 微妙 wēi miào **praṇīta** 4.1.2.7.3, 4.1.3.3.2, 4.2.3.5.2 [3] // 339b06, 340c05f., 342a20
- 唯 wéi **eva** 2.0.1 etc. [23] // 329a04 etc.
- 唯 wéi **kevalam** 4.1.2.1.3.2 // 337b22
- 唯 wéi **-mātra(-)** See, e.g., 唯苦因, 唯伺. See also the n. on 2817.
- 唯除 wéi chú **anyatra (with abl.)** 4.1.2.2.3 // 337c21 See the n. on 0287.
- 唯除 wéi chú **sthāpayitvā** 3.5.4 // 336a16 See the n. on 4003.
- 唯二 wéi èr **-dvayamātratā** See 補特伽羅^{TR} … 唯二, 行(…)唯二.
- 唯二 wéi èr **-dvimātratā** See 修(…)唯二, 作意(…)唯二.
- 唯法因 wéi fǎ yīn **dharmahetumātra** 2.2.2.5.2 // 330c06
- 唯 … 光明之相 wéi … guāng míng zhī xiàng **avabhāsamātra** 4.1.2.4.2.2.7 // 338c22
- 唯苦因 wéi kǔ yīn **duḥkhaHetumātra** 2.2.2.5.2 // 330c07
- 唯伺 wéi sì **vicāramātra** 1.3, 3.6.2.2, 4.1.2.2.2 [3] // 328c23, 336b02, 337c18
- 唯伺相應 wéi sì xiāng yìng **vicāramātrasaṃprayukta** 4.1.2.2.2 // 337c18f.
- 唯謂 wéi wèi **yaduta (?)** 4.1.3.3.2 // 340c05
- 唯 … 現威儀 wéi … xiàn wēi yí **īryāpathamātraka** 2.4.4.3.3.1 // 332b17
- 唯一味 wéi yī wèi **ekarasena** 4.1.2.2.3 // 337c24
- 唯一向修 wéi yī xiàng xiū **tadekāṃśabhāvanā** 3.2.1.3B.2, 4.2.11 [2] // 334a09, 344a16
- 唯一種身 wéi yī zhǒng shēn **ekatvakāya** 4.1.2.3.3.3 // 338a23
- 一種身 yī zhǒng shēn **ekatvakāya** See the n. on 1120.
- 唯由一味 wéi yóu yī wèi **ekarasena** 4.1.2.2.3 // 337c23
- 唯有於法 wéi yǒu yú fǎ **dharmamātra** 2.2.2.5.2 // 330c06
- 唯有於苦 wéi yǒu yú kǔ **duḥkhamātra** 2.2.2.5.2 // 330c07
- 爲 wéi **bhavati** 4.1.2.3.4.3.3, 4.1.2.3.4.3.4 [2] // 338b26, 338c02 See the n. on 2702.
- 爲 … 間 wéi … jiàn **vyavakīryamāṇa** 2.4.4.1.2 // 331a25
- 爲 … 所依 wéi … suǒ yī **saṃniśrayārthena** 2.3.2 // 330c20

爲 … 爲 … wéi ... wéi **kiṃ nu** (?) 2.2.2.5.1 // 330b27 See the n. on 1305.

爲彼所依 wéi bǐ suǒ yī **adhyātmasaṃprasādasamṇīśrayārthena** 2.3.2 // 330c22 See the n. on 0143.

爲彼所依 wéi bǐ suǒ yī **tanniśrayārthena** 2.3.2² [2] // 330c23, 330c24f.

爲除麁重 wéi chú cū zhòng **dauṣṭhulyāpakarsaṇārthena** 2.3.2 // 330c20f.

爲大梵^{TR} wéi dà fàn **mahābrahmatva** 3.6.2.2 // 336b02

爲大梵^{TR}王 wéi dà fàn wáng **mahābrahmatvaṃ pratilabhate** 4.1.2.2.2 // 337c19 See the n. on 2813.

爲導首 wéi dǎo shǒu **pūrvamaṅgama** 4.1.2.9.6 // 340a26

爲惡方便 wéi è fāng biàn **akuśala** 2.1.1.5 // 329a22

爲恩重 wéi ēn zhòng **upakāritva** 2.3.3 // 330c26

爲法性之所拘執 wéi fǎ xìng zhī suǒ jū zhí **dharmatābhinighṛīta** 4.2.3.5.1 // 342a12

爲煩惱染污心 wéi fán nǎo rǎn wū xīn **cittasaṃkleśa** 3.2.2.2.1 // 334a26

爲後 wéi hòu **-paryanta** See 無相爲後.

爲靜法性 wéi jìng fǎ xìng **sāntadharmatā** 4.2.3.5.2 // 342a19f.

爲難 wéi nán **antarāyakara** 4.1.2.4.2.2.10 // 339a01 See the n. on 0256.

爲取所緣 wéi qǔ suǒ yuán **ālambanagrahaṇārthena** 2.3.2⁴ [4] // 330c19f., 330c21, 330c23, 330c24

爲上首 wéi shàng shǒu **-pūrva (ifc.)** See 毘鉢舍那^{TR}而爲上首.

爲上首 wéi shàng shǒu **-pūrvaka (ifc.)** See 奢摩他^{TR}而爲上首.

爲上首 wéi shàng shǒu **pūrvamaṅgamaṃ kṛtvā** 3.1.2.2.19, 3.1.2.2.20 [2] // 333a11f., 333a13

爲受境界 wéi shòu jìng jiè **ālambanānubhavanārthena** 2.3.2 // 330c20

爲先 wéi xiān **pūrvaka (ifc., fem. °vikā)** See, e.g., 無悔爲先.

爲性 wéi xìng **prakṛtyā** 3.4.4 // 335b29

爲依 wéi yī **nīśritya** 4.1.1.1.3 // 336c06

爲有行之所拘執 wéi yǒu xíng zhī suǒ jū zhí **samskārabhinighṛīta** 4.2.8.2, 4.2.10.2.4 [2] // 343b21, 344a10

- 爲緣 wéi yuán **pratītya** 4.1.2.3.3.2 // 338a13
 爲諸行相之所拘執 wéi zhū xíng xiàng zhī suǒ jū zhí **saṃskārābhinigṛhīta** See the n. on 3572.
 爲作障礙 wéi zuò zhàng ài **antarāyakara** 4.1.2.4.2.2.10 // 339a01
 See the n. on 0256.
 違 wéi **prativāni** 2.4.4.2.1.4.1 // 331c27 On the spelling of the Skt. word, see the n. on 2441.
 違背 … 意 wéi bèi … yì **akāmaka** 2.2.1.4.2 // 329c09 See the n. on 0003.
 違順 wéi shùn **virodhānurodha** 4.1.2.1.3.2 // 337b19
 委悉所作 wěi xī suǒ zuò **nipuṇakāritā** 4.2.2.1 // 341b10f.
 萎頓 wēi cuì **pratilīyate** 2.4.4.2.1.4.1 // 331c20
 未 wèi **na** 2.4.4.1.4.1 etc. [7] // 331b16 etc.
 未 wèi **no tu** 4.1.1.4.3 // 337a24 See the n. on 2150.
 未曾作 wèi céng zuò **akṛtavant** 2.2.1.4.4 // 329c13
 未得 wèi dé **aprāpta** 3.4.4 // 335c02
 未得自在 wèi dé zì zài **avaśitāprāpta** A9 // 344c09
 未得作意者 wèi dé zuò yì zhě **alabdhamanaskāra (bv.)** 3.1.2.2.29 // 333a29
 未斷 wèi duàn **aprahīṇa** 2.4.4.1.4.2 // 331b17f.
 未串習 wèi guàn xí **akṛtaparijaya** 4.2.11 // 344a16
 未見諦 wèi jiàn dì **adrṣṭasatya (bv.)** 4.2.7.1.1 // 343a22
 未來 wèi lái **anāgata-** See 觀未來所取法.
 未離欲 wèi lí yù **avītarāga** 3.6.2.4 // 336b08
 未離 … 欲 wèi lí … yù **avītarāga** 4.1.3.3.1 // 340c01f.
 未離欲者 wèi lí yù zhě **avītarāga** 4.1.3.1.4 // 340b26f.
 未滿 wèi mǎn **aparipūrṇa** 4.2.8.0 // 343b10
 未能解脫 wèi néng jiě tuō **avimukta** 4.1.2.1.3.2 // 337b26
 未能永害煩惱隨眠 wèi néng yǒng hài fán nǎo suí mián **asamudghātitaleśānuśaya** A10 // 344c12
 未善 wèi shàn **akṛtaparijaya** 3.2.1.3B.2 // 334a09
 未生 wèi shēng **anutpanna** 2.2.2.1.1, 2.2.2.1.2 [2] // 330a01, 330a07
 未隨所欲梗澁艱難 wèi suí suǒ yù gěng sè jiān nán **nikāmākṛcchrā-kisarālābhīn** A9 // 344c09f. See the n. on 2028.

- 未爲純善 wèi wéi chún shàn **akṛtaparijaya** 3.2.1.3B.1 // 334a05
未…鮮白 wèi ... xiān bái **aparyavadāta** 3.5.3 // 336a10 See the n. on 0322.
未現觀 wèi xiàn guān **anabhisamita** 4.2.11 // 344a20
未修得定 wèi xiū dé dìng **asamāpanna** 3.6.2.4 // 336b08f.
未圓滿 wèi yuán mǎn **aparipūrṇa** 4.2.8.2 // 343b19
未…圓滿 wèi ... yuán mǎn **aparipūrṇa** 4.2.8.1, 4.2.8.4 [2] // 343b13f., 343b27f.
未圓滿 wèi yuán mǎn **aparipūrṇatva** A7 // 344c03
未圓滿清淨 wèi yuán mǎn qīng jìng **apariśuddha** 3.5.3 // 336a10
未圓滿清淨鮮白 wèi yuán mǎn qīng jìng xiān bái **apariśuddhāparyavadāta** 4.1.2.6.1 // 339a12f.
未證得 wèi zhèng dé **apratilambha** A6 // 344b29
未證得…彼果 wèi zhèng dé ... bǐ guǒ **alabdhatatphala** A7 // 344c04
未證得加行究竟 wèi zhèng dé jiā xíng jiū jìng **alabdhaprayoga-
niṣṭhāmanaskāra** A7 // 344c04 See the n. on 0484.
位 wèi **avasthā** 2.4.4.1.2, 2.4.4.2.1.4.1, 4.2.4.1.1 [3] // 331a25, 331c24, 342b13 See the n. on 0516.
爲 wèi **saṃvartate (+ dat.)** 4.1.2.6.2, 4.1.2.6.4 [2] // 339a15, 339a22
爲此二事 wèi cǐ èr shì **tadubhayārtham** 4.1.2.4.2.2.5 // 338c19
爲得 wèi dé **saṃvartate (+ dat.)** 4.1.2.6.1 // 339a11
爲…得…故 wèi ... dé ... gù **prāptukāma** 3.6.1 // 336a19
爲…故 wèi ... gù **ārabhya** 4.1.2.8.1.1, 4.2.4.1.2 [2] // 339b22, 342b18
爲淨修治…方便 wèi jìng xiū zhì ... fāng biàn **prayogaparikar-
mārtham** 4.1.1.1.1 // 336b23f.
爲樂住 wèi lè zhù **vihārārtham** 2.4.2 // 331a16f.
爲令…不現行故 wèi lìng ... bù xiàn xíng gù **asamudācārāya (dat.)** 4.1.3.1.2² [2] // 340b14, 340b16
爲令此定善清淨故 wèi lìng cǐ dìng shàn qīng jìng gù **tatsamāpatti-
pariśodhanārtham** 4.1.2.3.3.1 // 338a07 See the n. on 1636.
爲趣上地修方便故 wèi qù shàng dì xiū fāng biàn gù **ūrdhvagama-
nābhiyogārtham** 4.1.2.7.2 // 339b04f. See the n. on 1108.

- 爲捨如是邪執 wèi shě rú shì xié zhí **asadgrāhatyājanārtham**
2.4.4.2.2 // 332a23
- 爲受 … 故 wèi shòu ... gù **pratyanubhavitukāma** 3.6.1 // 336a20
- 爲說 wèi shuō **samākhyānārtham** 2.4.2 // 331a16
- 爲顯修習未曾得定 wèi xiǎn xiū xí wèi céng dé dìng **apūrvasamā-
pattyartham** 4.1.2.6.1 // 339a13f.
- 爲欲除遣 … 故或令 … 不現行故 wèi yù chú qiǎn ... gù huò lìng ...
bù xiàn xíng gù **yāvat ... apanayanāyāsamudācārāya** 3.2.2.2.2 //
334b04f.
- 爲欲斷除所治法故 wèi yù duàn chú suǒ zhì fǎ gù **tadvipakṣika-
dharmaprahāṇāya (dat.)** 4.1.2.9.4 // 340a13f.
- 爲欲對治沈掉等故 wèi yù duì zhì chén diào děng gù **layādiprati-
pakṣārtham** 4.2.11 // 344a15 See the n. on 3076.
- 爲欲令彼不樂思慕不染污作意故 wèi yù lìng bǐ bù lè sī mù bù rǎn
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- 爲證得故 wèi zhèng dé gù **tallābhārtham** 4.1.1.1.1 // 336b27
- 慰意 wèi yì **āttamanaskatā** 2.1.2.1 // 329a25
- 謂 wèi **āha** 2.4.4.2.1.4.1 // 331c14
- 謂 wèi **iti** 2.4.4.2.2, 3.4.2, 4.2.3.4.1 [3] // 332a20, 335b20, 341c27
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- 謂 wèi **kasmāt (ind.) (!)** 2.0.1 // 329a04 See the n. on 1239.
- 謂 wèi **tadyathā** 2.1.0 etc. [42] // 329a07 etc.
- 謂 wèi **pratyeti** 4.2.4.0 // 342b06 See the n. on 2505.
- 謂 wèi **yathāpi tat** 3.2.2.2.2 // 334b02
- 謂 wèi **yad (pron.)** 3.2.0 // 333c25
- 謂 wèi **yad (ind.)** 4.2.10.2.2.1 // 343c29 See the n. on 2931.
- 謂 wèi **yad (ind.) (?)** 2.4.4.2.1.4.1⁴, 2.4.4.2.1.4.3², 4.1.2.4.1.2, 4.2.1 [8]
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- 謂 wèi **yaduta** 3.2.2.2.2 // 334b03
- 謂 wèi **paśyant** 4.1.2.4.2.2.9 // 338c28 See the n. on 2287.
- 謂如 wèi rú **yathā** 4.2.3.4.1 // 341c26 See the n. on 2893.
- 謂如有一 wèi rú yǒu yī **ihai Katyah** 4.2.4.1.2, 4.2.4.1.3, 4.2.12.2 [3]
// 342b17, 342b26, 344b05 See the n. on 0891.

- 謂如有一 wèi rú yǒu yī **ihai Katyena** 3.4.2 // 335b14
謂如有一 wèi rú yǒu yī **tadyathā** 4.1.1.2.1 // 336c21
謂如有一 wèi rú yǒu yī **yathā** 4.1.1.2.1 // 336c19 See the n. on 2895.
謂如有一 wèi rú yǒu yī **yathāpi** 4.1.1.1.4, 4.2.3.3.2.1 [2] // 336c10, 341c24
謂如有一 wèi rú yǒu yī **yathāpi tat** 4.2.3.8.3, 4.2.12.2 [2] // 342a29, 344b01
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謂如有一 wèi rú yǒu yī **yathāpy ekatyah** 3.6.1 // 336a18
謂若有一 wèi ruò yǒu yī **ihai Katyah** 4.2.8.1 // 343b11
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文 wén **vyañjana** 2.4.4.3.1 etc. [5] // 332b09 etc.
蚊 wén **-maśaka** See the n. on 1801.
蚊虻等 wén méng děng **damśamaśakādi** 4.1.2.8.1.4 // 339c16 See the n. on 1801.
聞 wén **śṛṇoti** 3.5.1.2, 4.2.3.1.2, 4.2.5.4, 4.2.7.1.4 [4] // 335c12, 341c13, 343a02, 342b01 See the n. on 3511.
聞 wén **śruta** 3.3.1.3 etc. [7] // 335a29 etc.
聞 wén **śrutamaya** 3.2.2.2.24, 4.1.2.9.4² [3] // 334c19, 340a13, 340a15
聞所成 wén suǒ chéng **śrutamaya** 3.1.2.2.1 // 332c19
聞他音 wén tā yīn **parato ghoṣaḥ** 3.1.3.ad37–40 // 333c22
聞爲極補特伽羅^{TR} 差別 wén wéi jí bǔ tè qié luó chā bié **śruta-paramapudgalabheda** 2.4.4.3.2 // 332b15
聞…已 wén … yǐ **śrutvā** 3.4.3 // 335b22f.
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問 wèn **praśnaṃ prṣṭaḥ** 2.4.2 // 331a15
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- 我 wǒ **ātman** (used as subst.)⁵⁰ 3.4.2, 4.1.2.1.1.2 [2] // 335b18, 337b01
- 我當有 wǒ dāng yǒu **bhaviṣyāmi** 4.1.3.4.3.5 // 341a13 See the n. on 2716.
- 我慢 wǒ màn **asmīti** 2.4.4.2.2, 4.1.2.1.1.2, 4.1.3.4.3.5 [3] // 332a21, 337b13, 341a12 See the n. on 0607.
- 我思惟 wǒ sī wéi **ātmacintā** 2.2.2.5.1² [2] // 330b29, 330c01
- 我所 wǒ suǒ **ātmīya** 4.1.2.1.1.2 // 337b01
- 臥 wò **nipanna** 3.2.2.2.20 // 334c10
- 臥具 wò jù **śayanāsana** 4.2.1 // 341a28
- 鳴 wū **cumbita** 2.2.2.4.1 [1] // 330b20 See the n. on 1519.
- 無 wú **-abhāva** See, e.g., 無彼.
- 無 wú **na** 2.2.1.3.3 etc. [17] // 329b26 etc.
- 無 wú **na santi** 3.1.2.2.17 // 333a07 See the n. on 2011.
- 無 wú **nāsti** 3.1.2.2.17, 3.5.2.4, 4.1.2.3.4.3.2², 4.1.2.8.1.2 [5] // 333a07, 336a07, 338b20, 338b22, 339c04 See also n. on 2011.
- 無愛味 wú ài wèi **anāsvādana** 4.1.2.8.1.1 // 339b28
- 無礙解 wú ài jiě **pratisamvid** 4.1.2.6.3 // 339a21 See also no. 0460, 0462, and the n. on 0461.
- 無彼 wú bǐ **tadabhāva** 4.1.2.8.1.3 // 339c07
- 無邊空處 wú biān kōng chù **ākāśānantyāyatana** 4.1.2.3.4.3.2 // 338b21 See the n. on 0631.
- 無邊識處 wú biān shí chù **viññānānantyāyatana** 4.1.2.3.4.3.3 // 338b23
- 無邊無際觀諸色 wú biān wú jì guān zhū sè **anantadarśana** 4.1.2.3.1.2 // 337c28 See the n. on 0154.
- 無邊無際觀諸色 wú biān wú jì guān zhū sè **anantāparyanta-rūpadarśana** 4.1.2.3.1.3 // 338a02
- 無邊無際信欲勝解 wú biān wú jì xìn yù shèng jiě **anantāparyanta-śraddhācchandādhimokṣatva** 4.1.2.3.1.2, 4.1.2.3.1.3 [2] // 337c29f, 338a03
- 無不了知 wú bù liǎo zhī **-samviññāna** See 於一切義無不了知.
- 無常 wú cháng **anitya** 4.1.2.1.5 [2] // 337c11, 337c14f.

⁵⁰ See Speijer 1886, § 263.

- 無常 wú cháng **anītyatas** 4.1.2.1.2 // 337b16
無常 wú cháng **aśāsvata** 2.2.2.5.1 // 330c03
無常故 wú cháng gù **anītyatas** 2.4.4.2.1.4.1 // 331c25
無常苦觀 wú cháng kǔ guān **anīyaduḥkhadarśana** 4.1.2.1.5 // 337c12
無常想 wú cháng xiǎng **anītyasaṃjñā** 4.1.2.1.1.2 // 337b12
無常想 wú cháng xiǎng **anītyasaṃjñin** 4.1.2.1.5 // 337c13f.
無出離見 wú chū lí jiàn **aniḥsaraṇadarśitā** 3.2.1.3B.4 // 334a17
無倒 wú dǎo **aviparyāsa** 4.2.4.1.3³, 4.2.4.1.4 [4] // 342b26, 342c01, 342c08
無倒教授 wú dǎo jiào shòu **avavādānuśāsanī** 3.3.1.4 // 335b05 See the n. on 0504.
無倒經 wú dǎo jīng **viparītakasūtra** (!) 2.4.4.1.2 // 331a23 See the n. on 3235.
無敵 wú dí **asapatna** 4.1.2.3.4.2 // 338b08\
無動 wú dòng **ānījya** 4.1.2.1.1.2 // 337b11
無動 wú dòng **ānīñjya** 4.1.2.1.1.2 // 337b12
無二 wú èr **advaya** 4.1.1.3.1 // 337a07
無分別 wú fēn bié **nirvikalpa** 3.2.2.2.22 // 334c17
無分別影像所緣 wú fēn bié yǐng xiàng suǒ yuán **nirvikalpapratibimbālabana** 3.1.2.1, 3.1.2.2.16 [2] // 332c10, 333a04
無罣礙 wú guà ài **apratihata** 2.4.4.2.1.4.3 // 332a05
無悔等 wú huǐ děng **avipratīsārādi** 4.2.3.8.1 // 342a27
無悔歡喜安樂所引 wú huǐ huān xǐ ān lè suǒ yǐn **avipratīsārāprāmodyapṛītiprasabdhisukhābhinirhṛta** 2.0.1 // 329a05
無悔爲先 wú huǐ wéi xiān **avipratīsārāpūrvaka** 2.1.2.1 // 329a25 See the n. on 0530.
無昏昧 wú hūn mèi **atandrita** See the n. on 3986.
無間 wú jiàn **nirantaram** 3.5.3 // 336a09
無間 wú jiàn **-samanantaram** See 無漏無間, 有漏無間。
無間 wú jiàn **sātatya** 3.3.1.2 // 335a28
無間道三摩地^{TR} wú jiàn dào sān mó dì **ānantaryavimuktimārga-samādhi** (!) 2.1.2.6.3 // 329b08 See the n. on 0689.

- 無間無斷相續而轉 wú jiàn wú duàn xiāng xù ér zhuǎn **niśchidra-nirantaravāhin** 3.1.2.2.23 // 333a16
- 無間隙喜樂和合 wú jiàn xì xǐ lè hé hé **nirantaraprītisukhayoga** 4.1.2.8.1.1 // 339b26
- 無間相應 wú jiàn xiāng yìng **nirantarayoga** 4.1.2.8.1.2 // 339c04
- 無間作意 wú jiàn zuò yì **sātatyamanaskāra** 3.1.2.1, 3.1.2.2.23, 3.1.2.2.ad19–24, 3.1.3.ad19–24 [4] // 332c12, 333a15f., 333a21, 333c08
- 無堪任性 wú kān rèn xìng **kāyacittākarmaṇyatā** 2.2.1.3.1 // 329b21
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- 無苦無樂 wú kǔ wú lè **aduḥkhāsukhita** 4.1.2.3.4.1 // 338a26
- 無量 wú liàng **apramāṇa** 1.3 etc. [13] // 328c24 etc.
- 無漏 wú lòu **anāsrava** 2.1.2.6.1 etc. [11] // 329b02 etc.
- 無漏故名聖 wú lòu gù míng shèng **anāsravāryatā** 4.1.2.7.1 // 339a27
- 無漏聖性 wú lòu shèng xìng **anāsravāryatā** 4.1.2.7.1 // 339a28
- 無漏無間 wú lòu wú jiàn **anāsravasamanantaram** 3.6.1 // 336a22
- 無漏心地最爲後邊 wú lòu xīn dì zuì wéi hòu biān **anāsravacittabhūmiparyanta** 4.1.2.3.4.3.4 // 338b28
- 無明 wú míng **avidyā** 2.2.2.3.3, 2.2.2.5.2 [2] // 330b05, 330c08
- 無難 wú nán **-akisara-** See 隨其所欲無澁無難.
- 無惱害 wú nǎo hài **avyābādha** 4.1.2.3.4.2 // 338b08
- 無巧便慧 wú qiǎo biàn huì **anupāyajñatā** 3.2.1.3B.1, 3.2.1.3B.2, 3.2.1.3B.3 [3] // 334a03, 334a08, 334a12f.
- 無染 wú rǎn **nirāmiṣa** 4.1.2.7.0, 4.1.2.7.1 [2] // 339a25, 339a28
- 無染污 wú rǎn wū **asaṃkleśa** 4.1.2.3.4.3.4, 4.1.2.8.1.1 [2] // 338b29f., 339b27
- 無散動 wú sǎn dòng **avikṣepa** 4.1.2.8.1.1 // 339b27
- 無散亂及以略聚憍惱 wú sǎn luàn jí yǐ lüè jù rǎo nǎo **vikṣepasamkṣepānupakliṣṭa** A6 // 344c01f.
- 無色 wú sè **ārūpya** 2.4.2, 4.1.1.3.2 [2] // 331a15, 337a12
- 無色等至 wú sè děng zhì **ārūpyasamāpatti** 4.1.1.1.2 // 336c03
- 無色定 wú sè dìng **ārūpya** 2.4.2 // 331a11 See the n. on 0725.
- 無色界 wú sè jiè **ārūpya** 4.1.2.3.4.3.2 // 338b20 See the n. on 0726.
- 無色界 wú sè jiè **ārūpyāvacara** 2.4.4.2.1.1 // 331c05

- 無色界定 wú sè jiè dìng **ārūpyasamāpatti** 4.1.1.1.2 // 336b29 See the n. on 0728.
- 無色三摩鉢底^{TR} wú sè sān mó bō dǐ **ārūpyasamāpatti** 1.4 // 329a02
- 無色想 wú sè xiǎng **arūpasamjñin** 1.2, 4.1.1.1.2² [3] // 328c18, 336b28, 336c02f.
- 無澁 wú sè -**akṛcchra**- See 隨其所欲無澁無難.
- 無伺 wú sì **avicāra** 1.1, 1.3, 4.1.2.2.3² [4] // 328c16, 328c23, 337c19, 337c22
- 無損害樂 wú sǔn hài lè **avyāvadhyasukha** 2.1.2.4 // 329a29
- 無損行轉 wú sǔn xíng zhuǎn **anāghātapravṛttatva** 2.4.4.2.2 // 332a26f.
- 無所有 wú suǒ yǒu **ākimcanya** 4.1.3.4.3.5² [2] // 341a08, 341a15
- 無所有處 wú suǒ yǒu chù **ākimcanyāyatana** 1.2, 3.5.4, 4.1.2.3.4.3.4², 4.2.6 [5] // 328c20, 336a15, 338b27, 338b27f., 343a15
- 無所有處解脫 wú suǒ yǒu chù jiě tuō **ākimcanyāyananvimokṣa** 4.1.1.1.4 // 336c13
- 無忘失 wú wàng shī **asampramoṣa** 4.1.2.7.5, 4.1.2.7.5 [2] // 339b10f., 339b12
- 無我 wú wǒ **anātmatas** 4.2.4.1.2 // 342b22
- 無我 wú wǒ **anātman** 4.1.2.1.5² [2] // 337c11, 337c15
- 無我我所二差別 wú wǒ wǒ suǒ èr chā bié **ātmātmīyabhedābhāva** 4.1.1.3.1 // 337a07f.
- 無我想 wú wǒ xiǎng **anātmasamjñā** 4.1.2.1.5 // 337c14
- 無我之想 wú wǒ zhī xiǎng **anātmasamjñā** 4.1.2.1.5 // 337c12f.
- 無限量 wú xiàn liàng **apramāṇa** 4.1.2.3.4.3.3 // 338b25
- 無相 wú xiàng **animitta** 2.4.4.1.1 etc. [9] // 331a22 etc.
- 無相 wú xiàng **ānimitta** 1.3 etc. [9] // 328c22
- 無相爲後 wú xiàng wéi hòu **ānimittaparyanta** 2.4.4.2.1.1 // 331c02
- 無想 wú xiǎng **asamjñā** 4.2.6 // 343a18
- 無想 wú xiǎng **āsamjñika** 4.1.3.3.2² [2] // 340c05, 340c06
- 無想 wú xiǎng **asamjñin** 4.2.6² [2] // 343a09, 343a16
- 無想等至 wú xiǎng děng zhì **asamjñāsamāpatti** 4.2.3.1.1 // 341b29
- 無想三摩鉢底^{TR} wú xiǎng sān mó bō dǐ **asamjñāsamāpatti** 1.4, 4.1.3.3.1 [2] // 329a2f., 340c01

- 無學 wú xué **aśaikṣa** 1.3, 3.1.2.1, 3.1.2.2.10, 3.1.3.ad9–11, 4.2.8.4 [5] // 328c29, 332c08, 332c27, 333b26, 343b28
- 無尋 wú xún **avitarka** 1.1 etc. [7] // 328c16 etc.
- 無尋伺 wú xún sì **avitarkāvicāra** 4.1.2.8.1.3 // 339c07
- 無尋伺 wú xún sì **savitarka** (!) 4.1.2.8.1.2 // 339b28 See the n. on 3874.
- 無尋無伺 wú xún wú sì **avitarka** 4.1.2.8.1.2 // 339b29 See the n. on 0522 0521
- 無厭離心 wú yàn lí xīn **asamvignacittatā** 3.2.1.3B.2, 3.2.1.3B.3 [2] // 334a08, 334a13
- 無有 wú yǒu **na** 2.4.4.2.1.4.1 // 331c19
- 無有 wú yǒu **nāsti** 2.4.4.2.1.3, 3.5.4, 4.1.2.1.4 [3] // 331c13f., 336a16, 337c07
- 無有功用 wú yǒu gōng yòng **anābhoga** 2.4.4.2.1.4.3 // 332a05f.
- 無有慢緩修加行者 wú yǒu màn huǎn xiū jiā xíng zhě **aśīthilaprayoga (bv.)** 3.1.2.2.31 // 333b03f.
- 無餘 wú yú **apariśeṣam** 2.4.4.1.2 // 331b06
- 無怨 wú yuàn **avaira** 4.1.2.3.4.2 // 338b07
- 無願 wú yuàn **apranīdhāna** 4.1.2.1.5 // 337c13
- 無願 wú yuàn **apranīhita (adj.)** 1.3, 4.1.2.1.2, 4.1.2.1.4 [3] // 328c22, 337b15, 337c09
- 無諍 wú zhèng **araṇā-** See the next three entries.
- 無諍無礙妙願智等 wú zhèng wú ài miào yuàn zhì děng **araṇāpratisamvitpranīdhijñāna** 3.2.2.2.32 // 335a01 See the n. on 0461.
- 無諍願智無礙解等 wú zhèng yuàn zhì wú ài jiě děng **araṇāpranīdhijñānapratisamvidādi** 4.1.1.1.1 // 336b25
- 無諍願智無礙解等 wú zhèng yuàn zhì wú ài jiě děng **araṇāpratisamvitpranīdhijñānādi** 4.1.1.4.2 // 337a21f. See the n. on 0462.
- 無知種子 wú zhī zhǒng zǐ **ajñānabīja** 2.4.4.1.2 // 331b01
- 無執 wú zhí **nirauadhika** 4.1.2.7.0, 4.1.2.7.1 [2] // 339a25, 339a28
- 無諸放逸 wú zhū fàng yì **apramādagāmin** 4.1.2.8.1.4 // 339c14
- 無作意 wú zuò yì **amanasikāra** 3.2.2.2.5 // 334b10
- 五 wǔ **pañca** 1.4 etc. [21] // 329a01 etc.
- 五行相 wǔ xíng xiàng **pañcākāra** 4.1.2.7.0 // 339a25
- 五蘊 wǔ yùn **pañcaskandha** 3.2.2.2.3 // 334b06

- 五支 wǔ zhī **pañcāṅgika** 1.3, 4.1.2.8.0, 4.1.2.8.2.1 [3] // 328c27, 339b13, 339c24
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X

- 昔所曾經 xī suǒ céng jīng **paurāṇa** 2.2.1.4.2 // 329c07 See the n. on 2354.
昔所經歷 xī suǒ jīng lì **paurāṇa** 2.2.1.4.1 // 329b29 See the n. on 2359.
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喜 xǐ **muditā** 2.4.4.2.2 // 332a28
喜 xǐ **saumanasya** 2.1.0 etc. [5] // 329a08 etc.
喜定 xǐ dìng **muditā** 4.1.2.3.4.3.3 // 338b26 See the n. on 2850.
喜根 xǐ gēn **saumanasyendriya** 2.4.4.1.1, 2.4.4.1.3.3 [2] // 331a22, 331b14
喜和合 xǐ hé hé **prītiyoga** 4.1.2.8.1.1 // 339b25
喜寂靜 xǐ jì jìng **prītiyupaśama** 2.3.4 // 331a02f.
喜俱行 xǐ jù xíng **prītiśahagata** 1.3, 4.1.2.5.1 [2] // 328c25, 339a07
喜悅 xǐ yuè **audbilya** See the n. on 1195.
喜悅 xǐ yuè **prītiprāmodya** 4.2.7.1.4 // 343b03
喜悅不生故 xǐ yuè bù shēng gù **nandīsaumanasyajātābhāvatas** 2.4.4.2.1.4.1 // 331c17f.
喜樂 xǐ lè **prītisukha** 2.3.1, etc. [11] // 330c14f. etc.
喜樂捨 xǐ lè shě **sukhasaumanasyopekṣā** 2.4.4.1.5 // 331b27f.

- 熹樂者 xǐ lè zhě **abhirata** 4.2.10.2.2.3 // 344a03
 細 xì **sūkṣma** 4.1.2.8.1.1 // 339b23
 繫 xì **upasthāpya** 4.2.1 // 341a29
 繫念思惟 xì niàn sī wéi **upasaṃharati** 3.5.1.3 // 335c21
 戲 xì **krīḍita** 2.2.2.4.1 // 330b16
 戲論 xì lùn **-jalpa-** 2.2.2.4.1 // 330b18 See 由同處或因戲論 and the n. on 3887.
 戲笑等 xì xiào děng **hasitakrīḍitādi** 2.2.2.4.1 // 330b09
 戲笑等事 xì xiào děng shì **hasitakrīḍitādi** 2.2.1.4.2 // 329c07
 戲笑歡娛所行之事 xì xiào huān yú suǒ xíng zhī shì **hasitakrīḍita-ramitaparicārita** 2.2.1.4.1 // 329b29f.
 戲樂嚴具朋遊等 xì lè yán jù péng yóu děng **krīḍāratimaṇḍana-sthānayoga** 2.2.1.4.2 // 329c08 See the n. on 1368.
 陝小 xiá⁵¹ xiǎo **tanutva** 3.2.2.2.30 // 334c27
 瑕隙等穢 xiá xì děng huì **prabhaṅguratādidoṣa-** See 更細鍊治瑕隙等穢, 已細鍊治瑕隙等穢.
 黠慧 xiá huì **dakṣa** 4.1.2.8.1.1 // 339b20
 下 xià **adhara** 3.2.2.2.10 // 334b18
 下 xià **adhas** 3.5.2.2, 3.6.2.4 [2] // 336a01, 336b06
 下 xià **adhastāt** 4.2.3.5.2 // 342a19
 下地 xià dì **adharabhūmika-** See 超過下地諸災患.
 下劣 xià liè **pratyavara** 2.2.2.1.1 // 329c27
 下劣位 xià liè wèi **hīnatā** 4.1.1.2.1 // 336c20
 下劣欲解 xià liè yù jiě **hīnādhimuktika** 3.5.2.1 // 335c23
 先 xiān **tatprathamatas** 2.2.1.4.4 // 329c14
 先 xiān **pūrvam (ind.)** 2.1.2.6.1 [12] etc. // 329b02 etc.
 先…次 xiān … cì **pūrvam (ind.) tāvat … tatas** 4.1.1.4.2 // 337a15
 先立期契 xiān lì qī qì **pratiḥṅāta** 4.2.3.3.2.1 // 341c24f.
 先滅 xiān miè **pūrvaniruddhatva** 4.1.3.4.3.4 // 341a03f.
 先時 xiān shí **pūrvam (ind.)** 3.5.1.3 // 335c16

⁵¹ The reading of the character 陝 can be found in SCM and HDC. It is, obviously, interchangeable with 陞 and 狹. The two-syllable word above, however, is recorded in the HDC only in the forms 狹小 and 陞小.

- 先所觀 xiān suǒ guān **pūrvavyavacārīta** 3.1.2.2.28 // 333a28
先所領受 xiān suǒ lǐng shòu **pūrvānubhūta** 2.2.1.1 // 329b13f.
先所說 xiān suǒ shuō **yathokta** 4.2.3.1.1 // 341c03
先資糧 xiān zī liáng **pūrvasaṃbhāra** 3.1.3.ad37–40 // 333c23f.
先自安處 xiān zì ān chǔ **niyojayati** 4.1.2.9.6 // 340a26f.
鮮白 xiān bái **pariyavadāta** 4.1.2.8.1.4 // 339c10
賢善 xián shàn **bhadraka** 3.2.2.2.21² [2] // 334c14f., 334c16f.
賢善定相 xián shàn dìng xiàng **bhadrakam samādhinimittam**
3.2.2.1, 3.2.2.2.21 [2] // 334a24, 334c13
賢聖 xián shèng **ārya** 4.1.1.1.3, 4.1.1.3.1, 4.1.1.4.2 [3] // 336c09,
337a07, 337a18
顯 xiǎn **darśayati** 4.1.2.8.1.4, 4.2.2.1 [2] // 339c16, 341b09
顯 xiǎn **jñāpayati** 4.1.2.7.1 // 339a28
顯 xiǎn **paridīpayati** 4.2.2.1, 4.2.2.2² [3] // 341b11, 341b17, 341b20
顯 xiǎn **paridīpita** 3.2.2.2.20, 4.2.11 [2] // 334c12, 344a23
顯色 xiǎn sè **varṇa** 4.1.1.2.2 // 337a03
顯色 xiǎn sè **varṇatas** 4.1.1.2.2 // 336c29
顯示 xiǎn shì **saṃbhāvayanti** 4.2.4.1.3 // 342c05 See the n. on 3801.
顯示 xiǎn shì **darśayati** 4.1.2.8.1.2, 4.1.2.8.1.4 [2] // 339c03, 339c18
現 xiàn **-vidarśaka** See 現齒而。
現纏 xiàn chán **pariyavasthānatas** 2.4.4.1.5 // 331b26
現齒而 xiàn chǐ ér **dantavidarśakam (ind.)** 2.2.2.4.1 // 330b15
現法安樂住故 xiàn fǎ ān lè zhù gù **dr̥ṣṭadharmasukhavihārayogena**
2.4.2 // 331a09
現法樂住 xiàn fǎ lè zhù **dr̥ṣṭadharmasukhavihāra** 2.4.2, 3.6.2.1,
4.1.2.6.1, 4.2.8.4, 4.1.2.6.1 [5] // 331a10, 336a25f., 339a12, 343b29f.,
339a11
現法樂住 xiàn fǎ lè zhù **dr̥ṣṭadharmasukhavihāratva** 4.1.2.7.4 //
339b08f.
現觀 xiàn guān **abhisamaya** 3.4.4, 3.5.1.3 [2] // 335c03, 335c17
現觀時 xiàn guān shí **abhisamayakāla** 3.1.2.2.32 // 333b06
現見 … 無障礙智 xiàn jiàn … wú zhàng ài zhì
aviparokṣānāvaraṇajñāna 3.1.2.2.40 // 333b17f.
現見等至 xiàn jiàn děng zhì **darśanasamāpatti** 4.1.3.1.1 // 340b11

- 現見三摩鉢底^{TR} xiàn jiàn sān mó bō dǐ **darśanasamāpatti** 1.4, 4.1.3.1.1 [2] // 329a01, 340b09\
- 現前 xiàn qián **pratimukham** 4.2.1 // 341a29
- 現前 xiàn qián **vartamāna** 4.1.3.1.2 // 340b19 See the n. on 3105.
- 現前 xiàn qián **samudācaranti** 4.2.5.1, 4.2.5.3, 4.2.5.4 [3] // 342c18, 342c28f., 343a04 See the n. on 3776.
- 現前 xiàn qián **saṃmukhībhūta** 2.4.2 // 331a10
- 現前領解 xiàn qián líng jiě **pratisaṃvedayate** 2.1.1.5 // 329a21
- 現前饒益 xiàn qián ráo yì **upakārapratyupasthānatva** 4.1.2.3.4.2 // 338b05
- 現行 xiàn xíng **samudācarati** 2.4.4.1.4.2, 3.1.2.2.36, 4.2.4.1.2 [3] // 331b18, 333b11, 342b23
- 現行 xiàn xíng **-samudācāra-** See 恚等過失 … 現行 and the n. on 3778.
- 現在 xiàn zài **pratyutpanna** 3.2.2.2.14 // 334b21
- 現在 xiàn zài **vartamāna** 3.2.2.2.20² [2] // 334c09, 334c10 See the n. on 3106.
- 現在安樂 xiàn zài ān lè **pratyutpannasukha** 4.1.2.7.4 // 339b08
- 現在前 xiàn zài qián **saṃmukhīkaroti** 3.2.2.2.26 // 334c22
- 相對 xiāng duì **-pratibhāga** See 其助伴相對.
- 相續 xiāng xù **saṃtati** 3.1.2.2.26, 3.2.4 [2] // 333a25, 335a23
- 相續不斷 xiāng xù bù duàn **prābandhika** 2.2.1.4.4 // 329c15
- 相應 xiāng yìng **saṃprayukta** 3.1.2.2.1, 3.1.2.2.2, 3.1.2.2.40, 4.1.2.2.1 [4] // 332c19, 332c20, 333b18, 337c18 See the n. on 3793.
- 相應 xiāng yìng **yukta** See the n. on 2983.
- 相應 xiāng yìng **-pratisaṃyukta** See 苦諦等相相應.
- 香味 xiāng wèi **gandharasa** 4.1.1.3.2 // 337a10f.
- 想 xiǎng **saṃjñā** 4.1.3.3.2², 4.2.6² [4] // 340c03, 340c05, 343a18, 343a19
- 想 xiǎng **saṃjñin** (?) 4.2.6 // 343a09
- 想 … 生 xiǎng … shēng **saṃjñotpāda** 4.1.3.3.3 // 340c08
- 想受滅 xiǎng shòu miè **saṃjñāvedayitanirodha** 1.2 // 328c21
- 想諸天光 xiǎng zhū tiān guāng **ābhā devā ābhā devā iti** 4.1.2.3.2, 4.1.2.3.3.1 [2] // 338a04, 338a06 See the n. on 0700.

- 想作意 xiǎng zuò yì **saṃjñāmanasikāra** 4.2.4.1.2 etc. [9] // 342b20 etc.
- 向涅槃^{TR} xiàng niè pán **nirvāṇagamaṇa** 2.4.4.3.3.4 // 332b25
- 相 xiàng **ākāra** 4.2.5.0 // 342c12
- 相 xiàng **nimitta** 2.4.4.1.2 etc. [47] // 331b1 etc. See the n. on 2049.
- 相 xiàng (-)**lakṣaṇa**(-) See, e.g., 了相, 饒益相. See also the n. on 2049.
- 相 xiàng **sākāra** 2.4.4.1.2 // 331b01 See the n. on 3895.
- 相差別 xiàng chā bié **nimittatā** 0 // 328c09 See the n. on 2050.
- 相差別故 xiàng chā bié gù **nimittaprabhedatas** 0 // 328c12
- 相騰躍 xiàng téng yuè **utplavākāra** 2.2.1.4.5 // 329c18 See the n. on 0967.
- 相相違 xiàng xiāng wéi **nimittavirodhatva** 2.4.4.2.2 // 332a29
- 銷煮已 xiāo zhǔ yǐ **saṃvartita** 4.2.10.1.2 // 343c23
- 小 xiǎo **aṇumātra** 4.2.8.1 // 343b13
- 小 xiǎo **parīta** 1.3, 4.1.1.2.2, 4.1.2.3.1.1² [4] // 328c24, 336c28, 337c25, 337c25
- 小信小欲小勝解 xiǎo xìn xiǎo yù xiǎo shèng jiě **parītaśraddhācchandādhimokṣatva** 4.1.2.3.1.1 // 337c26
- 曉了 xiǎo liǎo **ājñā** 4.1.2.1.3.2² [2] // 337c04, 337c06
- 曉了功德 xiǎo liǎo gōng dé **ājñānuśaṃsa** 4.1.2.1.3.2³ [3] // 337c02f., 337c05, 337c07
- 曉了果 xiǎo liǎo guǒ **ājñāphala** 4.1.2.1.3.2³ [3] // 337c02, 337c05, 337c06
- 笑 xiào **hasati** 2.2.2.4.1 // 330b15
- 笑 xiào **hasita** 2.2.2.1.1, 2.2.2.4.1 [2] // 329c29, 330b14
- 笑戲喜樂承事 xiào xì xǐ lè chéng shì **hasitakrīḍitaramitaparicārita**
See the n. on 4070.
- 邪 xié **asant-** See 爲捨如是邪執.
- 邪 xié **mithyā-**See, e.g., the following entries.
- 邪惡 xié è **pāpika** 4.2.10.2.2.1 // 343c29
- 邪方便 xié fāng biàn **mithyāprayoga** 3.2.3 // 335a07
- 邪方便相 xié fāng biàn xiàng **mithyāprayoganimitta** 3.2.2.1, 3.2.2.2.18 [2] // 334a23, 334c02

- 邪見 xié jiàn **mithyādr̥ṣṭi** 4.1.2.9.4 // 340a16
 邪見 xié jiàn **mithyādr̥ṣṭika** 2.1.1.3, 2.1.1.4 [2] // 329a16, 329a17
 邪見等 xié jiàn děng **mithyādr̥ṣṭyādi** 4.1.2.9.4, 4.1.2.9.4 [2] // 340a12, 340a22
 邪精進念 xié jīng jìn niàn **mithyāv̄vyāyāmasmṛti** 4.1.2.9.4 // 340a23f.
 心 xīn **citta** 2.2.1.5 etc. [64] // 329c20 etc.
 心 xīn **cetas** 2.1.2.5 etc. [21] // 329b02 etc.
 心 xīn **-caitasika** See 身心 and 心心.
 心 xīn **mānasa** 4.2.4.1.2 // 342b24
 心礙著之相 xīn ài zhuó zhī xiàng **cittāsaṅga** (?) 3.2.2.2.1 // 334b01
 See the n. on 1510.
 心安住正奢摩他^{TR} xīn ān zhù zhèng shē mó tā **cetaḥsamatha** 4.2.1⁴ [4] // 341a28, 341b02f., 341b04, 341b04f.
 心定 xīn dìng **cetaḥsamādhi** 2.4.4.1.5 // 331b25
 心極味略 xīn jí mèi lüè **cittābhisamkṣepa** 2.2.1.3.2, 2.2.1.3.3 [2] // 329b22, 329b23
 心寂滅 xīn jì miè **cittanirodha** 4.1.3.4.3.4 // 341a03
 心解脫 xīn jiě tuō **cetovimukti** 4.1.2.1.1.2 // 337b2
 心 … 解脫 xīn ... jiě tuō **cittavimocanatā** 2.1.2.6.1 // 329b04
 心淨行者 xīn jìng xíng zhě **cetovīśuddhipratipannaka** 4.2.10.2.1² [2] // 343c24f., 343c26
 心起相 xīn qǐ xiàng **cittasyotpādanimitam** 3.2.2.1, 3.2.2.2.6 [2] // 334a21, 334b11
 心清淨 xīn qīng jìng **cittapariśuddhi** 2.4.1 // 331a06
 心清淨行 xīn qīng jìng xíng **cetovīśuddhipratipannaka** 4.2.9.0² [2] // 343c02, 343c04
 心三摩地^{TR} xīn sān mó dì **cetaḥsamādhi** 4.1.2.1.2, 4.1.2.1.3.2, 4.1.2.3.2 [3] // 337b15, 337b18, 338a03f.
 心相續 xīn xiāng xù **cittasamtati** 2.4.4.1.2 // 331a25f.
 心心 xīn xīn **cittacaitasika** 4.1.3.3.1, 4.1.3.4.1, 4.1.3.4.3.3, A2², A6, A10 [7] // 340c02, 340c27, 340c10, 344b23, 344b23, 344c02, 344c12
 See the n. on 1495.
 心欣踊性 xīn xīn yǒng xìng **cittakalyatā** 2.1.2.1, 2.1.2.2 [2] // 329a26, 329a27 See the n. on 1494.

- 心一境性 xīn yī jìng xìng **cittaikāgratā** 2.0.1, 2.3.1, 4.1.2.8.2.2.1, A2 [4] // 329a05, 330c15, 339c25, 344b24 See also 一境性 and 一緣.
- 心遠離 xīn yuǎn lí **cittavyavakarṣa** 4.2.1 // 341b03
- 欣踊性 xīn yǒng xìng **-kalyatā** See 欣欣踊性.
- 信 xìn **śraddhā** 4.2.3.8.1 // 342a26
- 星 xīng **-tārakā-** 2.2.2.3.2 See 星月等.
- 星月等 xīng yuè děng **candratārakādi** 2.2.2.3.2 // 330a27
- 行 xíng **ākāra** 3.5.1.3 etc. [5] // 335c18 etc.
- 行 xíng **ākārayant** See the n. on 0621.
- 行 xíng **gacchant** 3.2.2.2.20² [2] // 334c11²
- 行 xíng **carant** 3.1.2.2.36, 4.2.8.4 [2] // 333b11, 343b29
- 行 xíng **pracāra** 2.4.4.1.2 // 331b05
- 行 xíng **pratipad** 4.2.2.2, 4.2.2.2, 4.2.2.2 [3] // 341b19, 341b20²
- 行 xíng **pratipadyamāna** 3.3.1.3 // 335b02
- 行 xíng **saṃskāra** 2.4.4.1.2 etc. [6] // 331b03 etc.
- 行 xíng **saṃskāra** 2.4.4.1.2 // 331b02 See the n. on 3878.
- 行共相 xíng gòng xiàng **saṃskārasāmānyalakṣaṇa** 3.2.2.2.9 // 334b16
- 行平等位 xíng píng děng wèi **samāvasthāvacāraka** 2.4.4.2.1.4.1 // 331c23
- 行殺業 xíng shā yè **prāṇātipātika** 2.1.1.3, 2.1.1.4 [2] // 329a15f., 329a17
- 行時 xíng shí **cāra** 4.1.3.4.3.2² [2] // 340c23, 340c24
- 行唯二 xíng wéi èr **pratipaddvayamātratā** 4.1.2.3.3.2 // 338a17
- 行…唯二 xíng … wéi èr **pratipaddvayamātratā** 4.1.2.3.3.2 // 338a15
- 行緣 xíng yuán **saṃskārapratyaya** 4.1.3.1.3 // 340b22f.
- 行者 xíng zhě **yogin** 2.4.4.1.4.3 // 331b20
- 行轉 xíng zhuǎn **-pravṛttatva** See, e.g., 無損行轉.
- 行狀相 xíng zhuàng xiàng **ākārādi** 4.2.5.2 // 342c22 See the n. on 0626.
- 行狀相 xíng zhuàng xiàng **ākārāliṅganimitta** 4.2.3.1.2, 4.2.3.2, 4.2.3.3.1, 4.2.5.1 [4] // 341c07f., 341c16, 341c19, 342c17f.

- 行狀相差別 xíng zhuàng xiàng chā bié **ākāraliṅganimitta** 4.2.3.1.2 // 341c06 See the n. on 0624.
- 形奪卑下故名爲勝 xíng duó bēi xià gù míng wéi shèng **hīnābhi-bhava** (?) 4.1.1.2.1 // 336c18f. See the n. on 4088.
- 性 xìng -tā See, e.g., 法性, 棄背爲性, 空性 and the n. on 1748.
- 性 xìng -tva See 騰躍之性 and the n. on 1799.
- 性中 xìng zhōng **gotrastha** 4.2.10.1.2 // 343c21 See the n. on 1436.
- 興 xīng **sampatti** 4.2.4.0² [2] // 342b05, 342b09
- 修 xiū **bhāvanāmaya** 3.2.2.2.24, 4.1.2.9.4 [2] // 334c19, 340a16
- 修 xiū **bhāvayati** 3.1.2.2.15 etc. [5] // 333a03 etc.
- 修 xiū **bhāvayant** 2.4.4.2.1.3, 3.1.2.2.27, 4.2.2.2 [3] // 331c12, 333a26, 341b22
- 修 xiū **bhāvayitum** 4.1.2.3.4.3.5 // 338c03
- 修 xiū **bhāvayitvā** 3.6.2.2 // 336b02
- 修 xiū **yogaṃ karoti** 4.2.7.1.1, 4.2.7.1.2 [2] // 343a24, 343a26
- 修悲等至 xiū bēi děng zhì **karuṇāsamāpanna** 4.1.2.3.4.3.2 // 338b21
- 修道所斷諸行斷 xiū dào suǒ duàn zhū xíng duàn **bhāvanāheyaprahāṇa** 4.2.12.3 // 344b10 See the n. on 2735.
- 修得世間定 xiū dé shì jiān dìng **laukikasamāpatṭr** A10 // 344c11f.
- 修定 xiū dìng **samādhībhāvanā** 4.1.2.6.1 etc. [7] // 339a11 etc.
- 修定者 xiū dìng zhě **dhyāyin** 2.3.3, 4.2.5.1, 4.2.5.2 [3] // 330c26, 342c16, 343c21
- 修定者 xiū dìng zhě **samādhīprayukta** A4, A5, A6 [3] // 344b27, 344b28, 344c01
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- 已得第一究竟 yǐ dé dì yī jiū jìng **paramapāramiprāpta** 4.2.3.1.2 // 341c13f.
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- 憶念此樂修習慈心 yì niàn cǐ lè xiū xí cí xīn **tadupasaṃhārapari-**
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- 憶念空處修習 yì niàn kōng chù xiū xí ākāśānāntyāyatanopasaṃ-
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- 憶念識無邊處修習 yì niàn shí wú biān chù xiū xí vijñānānāntyāya-
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- 憶念正知 yì niàn zhèng zhī **smṛtisamprajanya** See the n. on 4033.
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- 音聲所作 yīn shēng suǒ zuò **śabdakṛta** 4.2.3.4.3.2.2 // 342a10

- 音聲作 yīn shēng zuò **śabdakṛta** See the n. on 3432.
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- 隱蔽 … 勝 yīn bì ... shèng **antardhāpanābhībhava** 4.1.1.2.1 // 336c26
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- 應當 … 了知 yīng dāng ... liǎo zhī **prajānāti** 2.4.4.1.2 // 331a24
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- 由 … 故 yóu ... gù tena (ind.) 2.4.4.2.1.2 // 331c06
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- 由此道理 yóu cǐ dào lǐ tad (pron.) 4.1.2.1.4 // 337c07f. See the n. on 1665.
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- 由此因 yóu cǐ yīn tannidānam (ind.) 2.4.4.2.1.4.3² [2] // 332a13, 332a14
- 由此因緣 yóu cǐ yīn yuán ata eva 4.2.2.2 // 341b16
- 由此因緣 yóu cǐ yīn yuán tatas 3.4.4, 3.5.2.3, 3.5.2.4, 4.2.3.3.2.2 [4] // 335c01, 336a03, 336a05, 341c26
- 由此因緣 yóu cǐ yīn yuán tad (pron.) 4.2.4.1.3, 4.2.6 [2] // 342b29, 343a10 See the n. on 1665.

- 由此因緣 yóu cǐ yīn yuán **tena hetunā tena pratyayena** 4.2.4.1.2 // 342b19
- 由此因緣 yóu cǐ yīn yuán **yad (pron., instr.)** 4.2.3.4.3.2.2 // 342a06f.
- 由此諸緣 yóu cǐ zhū yuán **pratītya** 2.1.1.1, 2.1.1.2 [2] // 329a12, 329a14
- 由逆次第 yóu nì cì dì **pratilomam** 4.1.3.4.3.2 // 340c27
- 由所緣故 yóu suǒ yuán gù **ālabhanatas** 4.1.2.3.1.1, 4.1.2.3.1.2, 4.1.2.3.1.3 [3] // 337c25, 337c27, 338a01f.
- 由同處或因戲論 yóu tóng chǔ huò yīn xì lùn **sahasthānavāsa jalpādi** (!) 2.2.2.4.1 // 330b18 See the n. on 3887.
- 由厭壞故威勢映奪 yóu yàn huài gù wēi shì yìng duó **vidūṣaṇābhibhavenābhibhūtāḥ** 4.2.6 // 343a10f. See the n. on 3216.
- 由與樂作意故 yóu yǔ lè zuò yì gù **sukhopasamhāratas** 4.1.2.3.4.1 // 338a29
- 由緣此故 yóu yuán cǐ gù **yenālabhanena** 4.2.3.4.3.2.1 // 342a05f. See the n. on 2989.
- 由總標故 yóu zǒng biāo gù **uddeśatas** 0 // 328c11
- 由作意故 yóu zuò yì gù **manasikāratas** 4.1.2.3.1.1–3 [3] // 337c26, 337c28f., 338a02
- 猶 … 悶亂 … 心 yóu ... mèn luàn ... xīn **cittam paryādāya tiṣṭhati** 2.4.4.2.2 // 332a21f.
- 猶不 yóu bù **na tāvat** 4.2.8.3 // 343b24
- 猶如 yóu rú **iva** 4.2.10.2.3 // 344a09
- 猶如 yóu rú **tadyathā** 3.5.2.4 // 336a06
- 猶如 yóu rú **yāvat** 4.1.2.3.4.3.3 // 338b25 See the n. on 2972.
- 猶如 yóu rú **-vat** See, e.g., 猶如有人得二伏藏.
- 猶如 … 水 yóu rú ... shuǐ **vārivat** See the n. on 3133.
- 猶如生金 yóu rú shēng jīn **jātarūpasārūpya** 4.2.10.2.2.3 // 344a06
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- 猶如有人兩邊旋轉卒起 yóu rú yǒu rén liǎng biān xuán zhuǎn cù qǐ **ubhayapārśvavartakotpatanavat** 4.1.2.4.2.2.8 // 338c25
- 猶尚 yóu shàng **api** 2.4.4.1.3.2 // 331b13
- 猶爲有行拘執 yóu wéi yǒu xíng jū zhí **samskārābhiniḡhīta** 4.2.3.5.2 // 342a15 See the n. on 3572.

猶爲有行之所拘執 yóu wéi yǒu xíng zhī suǒ jū zhí **samskārabhinigṛhīta** 4.2.3.5.1 // 342a11f. See the n. on 3572.

猶未得諸作意 yóu wèi dé zhū zuò yì **alabdhamanaskāra** A6 // 344c02

猶未斷 yóu wèi duàn **aprahāṇa** 2.4.4.1.4.1 // 331b17

猶未能 yóu wèi néng **aśaknuvant** 2.2.1.4.4, 4.2.9.1.3 [2] // 329c15, 343c13 See the n. on 0543.

猶未能得 yóu wèi néng dé **asamprāpta** 4.2.4.1.1 // 342b14

猶未能斷 yóu wèi néng duàn **aprahīṇa** 4.1.2.9.4 // 340a12

猶豫 yóu yù **vimati** 2.2.1.5 // 329c23

遊觀 yóu guān **avacārayati** 2.4.4.2.1.4.1 // 331c24

有 yǒu **abhūvam** 2.2.2.5.1 // 330b27

有 yǒu **asti** 2.2.2.1.1 etc. [23] // 329c24 etc.

有 yǒu **iha** 3.2.2.2.1, 3.2.2.2.20, 4.2.7.1.1 [3] // 334a26, 334c08, 343a21 See the n. on 0885.

有 yǒu **bhavati** 4.1.2.3.3.3, 4.1.2.4.2.2.5, 4.1.2.8.1.1, 4.1.3.4.3.5, 4.2.6 [5] // 338a20, 338c20, 339b19, 341a12, 343a07 See the n. on 2702.

有 yǒu **bhavanti** 2.4.2, 4.2.10.2.2.0 [2] // 331a13, 343c27 See the n. on 2709.

有 yǒu **vidyate** 2.2.2.6.2, 3.6.2.4² [3] // 330c13, 336b10²

有 yǒu **saṃvidyamāna** 4.2.6 // 343a08

有 yǒu **sant** 3.2.2.2.5, A2 [2] // 334b08, 344b23

有 yǒu **santi** 2.2.2.5.1, 4.2.3.1.2 // 330b25, 341c10

有伺 yǒu sì **savicāra** 1.1 etc. [5] // 328c15 etc.

有頂 yǒu dǐng **bhavāgra** 2.4.4.1.5 etc. [7] // 331c01 etc.

有頂解脫 yǒu dǐng jiě tuō **bhavāgravimokṣa** 4.1.1.1.4 // 336c04

有二種 yǒu èr zhǒng **dvividha** 3.1.2.2.9, 4.1.2.1.3.2, 4.1.2.3.4.2, 4.1.2.4.2.1 [4] // 332c25, 337b24f., 338b06, 338c11ff.

有法想 yǒu fǎ xiǎng **dharmasaṃjñin** 4.2.6 // 343a12f.

有分別影像所緣 yǒu fēn bié yǐng xiàng suǒ yuán **savikalpapratibimbālabhana** 3.1.2.1, 3.1.2.2.15, 3.1.3.ad15–18 [3] // 332c09f., 333a02f., 333b29

有功用運轉 yǒu gōng yòng yùn zhuǎn **sābhogavāhana** 3.1.2.1, 3.1.2.2.31 [2] // 332c15, 333b02f.

- 有光明 yǒu guāng míng **saprabhāsam** 4.1.1.1.1 // 336b19f.
有光明相 yǒu guāng míng xiàng **sālokābhāsanimitta** 4.1.1.1.1 // 336b17f.
有何等相 yǒu hé děng xiàng **kīḍṛṣa** 4.1.2.3.4.2 // 338b12
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有間運轉 yǒu jiàn yùn zhuǎn **sacchidravāhana** 3.1.2.1, 3.1.2.2.30 [2] // 332c14, 333b01
有境 yǒu jìng **bhavāmbana** 4.1.3.4.3.5² [2] // 341a09, 341a11
有具 yǒu jù **sapariṣkāra** 1.3, 4.1.2.9.0 [2] // 328c28, 339c29
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有苦 yǒu kǔ **duḥkhita** 4.1.2.3.4.1, 4.1.2.3.4.3.2 [2] // 338a26, 338b22
有了義 yǒu liǎo yì **nītārtha** 2.4.4.3.3.3 // 332b22
有漏 yǒu lòu **sāsrava** 2.1.2.6.2, 3.6.1² [3] // 329b04, 336a21, 336a22
有漏共相 yǒu lòu gòng xiàng **sāsravasāmānyalakṣaṇa** 3.2.2.2.9 // 334b16
有漏及與無漏 yǒu lòu jí yǔ wú lòu **sāsravānāsrava** 3.6.1 // 336a18f.
有漏無間 yǒu lòu wú jiàn **sāsravasamanantaram** 3.6.1 // 336a21
有露處 yǒu lù chù **nagnapradeśatva** 4.1.2.8.1.4 // 339c17
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有其想 yǒu qí xiǎng **saṃjñin** 4.2.6² [2] // 343a12, 343a13
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有情類 yǒu qíng lèisattva See the n. on 3624.
有情世間 yǒu qíng shì jiān **sattvaloka** 2.2.2.5.1 // 330c02
有情思惟 yǒu qíng sī wéi **sattvacintā** 2.2.2.5.1² [2] // 330b29, 330c02
有情之類 yǒu qíng zhī lèi **sattvanikāya** See the n. on 3624.
有情資具等 yǒu qíng zī jù děng **sattvopakaranākhyā** 4.1.1.2.2 // 336c28 See the n. on 3628.
有染污 yǒu rǎn wū **saṃkliśyate** 3.2.2.2.1 // 334a27f.
有如是法 yǒu rú shì fǎ **evamdharmān** 4.1.3.1.2 // 340b20
有如是想 yǒu rú shì xiǎng **tathāsaṃjñin** 4.1.1.2.2 // 337a04f.

- 有如是性 yǒu rú shì xìng **evambhāgin** (?) 4.1.3.1.2 // 340b20f. See the n. on 1178.
- 有三品 yǒu sān pǐn **trividha** 4.1.2.3.4.1 // 338a25 See the n. on 1796
- 有三種 yǒu sān zhǒng **trividha** 2.2.2.3.2, 4.2.10.1.1 [2] // 330a25, 343c19 See the n. on 1797.
- 有色 yǒu sè **rūpin** 1.2 etc. [6] // 328c17 etc.
- 有色想 yǒu sè xiǎng **rūpasamjña** 4.1.2.1.1.2 // 337b05
- 有十二種 yǒu shí èr zhǒng **dvādaśākārā** A0 // 344b21
- 有十一種 yǒu shí yī zhǒng **ekādaśa** 4.1.2.4.2.1 // 338c10
- 有受 yǒu shòu **savedanatva** 2.4.4.1.5 // 331b27
- 有四支 yǒu sì zhī **caturaṅga** 2.3.1² // 330c15, 330c18
- 有四種 yǒu sì zhǒng **catur** 2.4.4.3.1 // 332b08f.
- 有四種 yǒu sì zhǒng **caturvidha** 1.0 etc. [5] // 328c13, 333c28f., 337a29, 338a28
- 有所隱蔽 yǒu suǒ yǐn bì **antardhāpayati** 4.1.1.2.1 // 336c23
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- 有爲法 yǒu wéi fǎ **saṃskāra** 3.5.1.3 // 335c20
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- 有五種 yǒu wǔ zhǒng **pañcavidha** 4.1.1.2.1 // 336c18
- 有喜及樂 yǒu xǐ jí lè **prītisukhasadbhāva** 2.4.4.1.4.3 // 331b21
- 有想 yǒu xiǎng **saṃjñin** 4.2.6 // 343a13
- 有行 yǒu xíng **saṃskāra**- See 爲有行之所拘執.
- 有學 yǒu xué **śaikṣa** 1.3 etc.[9] // 328c29 etc.
- 有尋 yǒu xún **savitarka** 1.1 etc. [5] // 328c15 etc.
- 有尋有伺 yǒu xún yǒu sì **savitarkasavicāra** 3.6.2.2 // 336b01
- 有眼想 yǒu yǎn xiǎng **caḥṣuḥsaṃjñin** 4.2.6 // 343a12
- 有因 yǒu yīn **sopaniṣad** 1.3, 4.1.2.9.0 [2] // 328c28, 339c29
- 有餘法 yǒu yú fǎ **tadanyadharmasadbhāva** 2.3.3 // 330c25
- 有餘取而 yǒu yú qǔ ér **sopadhiśeṣa** 3.6.2.1 // 336a28
- 有語行 yǒu yǔ xíng **vāksaṃskārasadbhāva** 4.1.3.4.3.2 // 340c25
- 有樂 yǒu lè **sukhita** 4.1.2.3.4.1 // 338a26

- 有制伏想 yǒu zhì fú xiǎng **abhibhūtasamjñin** 4.1.1.2.2 // 337a05
又 yòu **api** 4.1.2.8.1.3, 4.1.2.8.1.4, 4.1.2.8.1.5 [3] // 339c04, 339c08, 339c20
又 yòu **khalu** 2.4.4.1.2 // 331a26
又 yòu **ca** 2.1.1.5 etc. [19] // 329a22 etc. See the n. on 1459.
又 yòu **tatra** 2.4.4.2.3 // 332b04
又 yòu **punar** 2.2.2.2.2 etc. [14] // 330a18 etc. See the n. on 2313.
又 yòu **punar aparam** 4.2.5.2, 4.2.5.3, 4.2.7.1.2 [3] // 342c20, 342c26, 343a24
又 yòu **vā** 2.2.1.5 // 329c22
又 yòu **vā punaḥ** 2.2.1.4.4 // 329c12
又復 yòu fù **api** 4.1.2.8.1.5 // 339c23
又復 yòu fù **punar** 2.4.4.2.1.4.3, 4.1.2.1.3.2 [2] // 332a05, 337c04
又一種 yòu yī zhǒng **apara (adj.)** 2.2.1.4.4 // 329c16
又於諸惡耽著不斷引發於捨 yòu yú zhū è dān zhuó bù duàn yǐn fā yú yú shě **tadaprahāṇādhivāsanopasamhita (!)** 2.1.1.5 // 329a22f. See the n. on 1680.
於 yú **ārabhya** 4.1.2.1.1.1 // 337a27
於彼 yú bǐ **tatra** 2.2.2.1.1 etc. [17] // 329c24 etc. See the n. on 1625.
於彼彼時 yú bǐ bǐ shí **tatra tatra kāle** 3.2.3 // 335a09
於彼彼…中 yú bǐ bǐ … zhōng **tatra tatra** 4.2.3.4.1 // 341c28
於彼處 yú bǐ chù **tatra** 2.4.4.2.1.4.1⁴ [4] // 331c16, 331c17, 331c18, 331c19
於長時串修習 yú cháng shí guàn xiū xí **dīrghakālābhyāsa** 4.2.8.1 // 343b15
於出定時 yú chū dìng shí **vyuttiṣṭhamāna** 4.1.3.4.3.5 // 341a10
於…處 yú … chù **adhiṣṭhāya** 2.2.2.5.1³ [3] // 330b29f., 330c01f., 330c02f.
於此 yú cǐ **iha** 2.2.1.4.2 // 329c04
於此 yú cǐ **yatas** 2.2.2.1.1 // 329c26 See the n. on 2879.
於此…中 yú cǐ … zhōng **tatra** 2.4.4.1.5² [2] // 331b25, 331b27
於此處 yú cǐ chù **tatra** 3.6.1 // 336a23f.
於此處 yú cǐ chù **yatra** 4.1.2.1.4 // 337c07

- 於此二中隨闕一種 yú cǐ èr zhōng suí quē yī zhǒng **tadekatara-vaikalya** 4.1.3.4.3.1 // 340c20f.
- 於此間 yú cǐ jiān **iha** 3.6.2.4 // 336b07
- 於此上 yú cǐ shàng **tadūrdhvam** 4.1.3.4.2 // 340c14
- 於此生中 yú cǐ shēng zhōng **ihopapannaḥ** 4.1.3.3.3 // 340c07
- 於此下位 yú cǐ xià wèi **arvāk** 4.2.8.2 // 343b19
- 於此中 yú cǐ zhōng **yatra** 4.1.2.4.1.1 // 338c05
- 於定 yú dìng **samāpanna** 3.2.2.2.27, 4.2.3.2² [3] // 334c24, 341c16, 341c17 See the n. on 3760.
- 於斷不修方便者 yú duàn bù xiū fāng biàn zhě **aprahānaprayukta** 3.2.2.2.ad15–16 // 334b25f.
- 於爾時 yú ěr shí **tasmin samaye** 4.2.5.4 // 343a04
- 於法 … 審正觀察 yú fǎ … shěn zhèng guān chá **samyagdharmopaniidhyāna** 2.0.1 // 329a06
- 於 … 方便位 yú … fāng biàn wèi **prayukta** 2.4.4.1.2 // 331a25
- 於軌則及所行中 … 能具足 yú guǐ zé jí suǒ xíng zhōng … néng jù zú **ācāragocarasampanna** 4.2.8.1 // 343b12f.
- 於恚害等 … 正對治 yú huì hài děng … zhèng duì zhì **vyāpādādi-pratipakṣa** 2.4.4.2.2 // 332a22f.
- 於苦等諦發起現觀 yú kǔ děng dì fā qǐ xiàn guān **duḥkhādisatyābhisamayam karoti** 4.2.7.1.1 // 343a23
- 於亂不亂審諦了知 yú luàn bù luàn shěn dì liǎo zhī **vikṣepāvikṣepaparijñāvadhāna** 4.2.3.4.3.2.2 // 342a08f.
- 於內 yú nèi **adhyātmam** 3.1.2.2.20 etc. [5] // 333a13 etc.
- 於親屬等 … 尋思 yú qīn shǔ děng … xún sī **jñātivitarkādi** 2.2.2.4.1 // 330b08
- 於三摩地^{TR}資助義 yú sān mó dì zī zhù yì **samādhipariṣkāārtha** 4.1.2.9.2 // 340a06 See the n. on 3698.
- 於上 yú shàng **uttari** 3.1.2.2.30, 3.5.1.1, 3.5.1.2 [3] // 330b01f., 335c08, 335c14
- 於上 yú shàng **upariṣtāt** 4.2.3.5.2 // 342a19
- 於上 yú shàng **ūrdhvam** 3.2.2.2.19 // 334c06
- 於勝處遍處滅盡等至不善巧 yú shèng chù biàn chù miè jìn děng zhī bù shàn qiǎo **abhibhvāyatanakṛtsnāyatananirodhasamāpattiyakuśalatva** 4.2.3.1.1 // 341b27f.

- 於勝境界不樂攀緣 yú shèng jìng jiè bù lè pān yuán **ālabane**
'priyārohitā 3.2.1.3B.1, 3.2.1.3B.3 [2] // 334a06, 334a13f.
- 於勝事作意故 yú shèng shì zuò yì gù **pradhānavastumanasikāratas**
2.4.4.2.1.4.1 // 331c15
- 於聖教中無乖諍 yú shèng jiào zhōng wú guāi zhèng **śāsanāsam-**
bheda 4.2.12.4 // 344b11f.
- 於聖教中無有乖諍 yú shèng jiào zhōng wú yǒu guāi zhèng **śāsanā-**
sambheda 4.2.12.0 // 344a26f.
- 於 … 時 yú … shí **yasmin samaye ... tasmin samaye** 2.2.1.4.2 //
329c08
- 於時時間 yú shí shí jiān **kālena kālam** 4.2.9.0, 4.2.11 [2] // 343c02,
344a23
- 於時時中 yú shí shí zhōng **antarāntarā** 4.1.2.1.3.2 // 337b27
- 於是處 yú shì chù **tatra** 2.4.4.2.1.4.2² [2] // 332a01, 332a03
- 於是處 yú shì chù **yatra** 3.6.1 // 336a23
- 於是中 yú shì zhōng **tatra** 2.4.4.1.2 // 331b05f.
- 於是中 yú shì zhōng **yatra** 2.2.2.6.2 // 330c10
- 於四念住安住其心 yú sì niàn zhù ān zhù qí xīn **catuḥsmṛtyupa-**
sthānopasthitacittatā 4.2.2.1 // 341b11f.
- 於 … 所 yú … suǒ **antikāt (postpos. +gen.)** 3.3.1.4 // 335b03,
335b04 See the n. on 0263.
- 於所顯現光明色相不善知 yú suǒ xiǎn xiàn guāng míng sè xiàng bù
shàn zhī **apratīsamveditarūpāvabhāsasamdarśana** 4.1.2.4.2.2.1 //
338c13f.
- 於所緣不流散故 yú suǒ yuán bù liú sàn gù **tadālabanāvisaraṇatas**
2.4.4.2.1.4.2 // 332a02f.
- 於所緣境一味勝解 yú suǒ yuán jìng yī wèi shèng jiě **ālabanaika-**
rasādhimokṣa 4.1.2.8.1.2 // 339b29f.
- 於他樂事隨喜行轉 yú tā lè shì suí xǐ xíng zhuǎn **parasukhānu-**
modanākārapravṛttatva 2.4.4.2.2 // 332a28
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- 於餘 yú yú **anyatas** 2.2.2.1.1 // 329c26 See the n. on 0283.
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- 餘 yú **-antara** See 餘定.
- 餘 yú **anya** 2.2.1.3.3 etc. [13] // 329b26 etc.
- 餘 yú **anyatama** 3.3.1.4, 4.2.7.1.4 [2] // 335b04, 343a29 See the n. on 0277.
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- 餘 yú **śeṣa** 2.3.2³ etc. [8] // 330c22 etc.
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- 障 … 令其不能心生喜樂 zhàng ... lìng qí bù néng xīn shēng xǐ lè **abhirativibandha** 4.2.10.2.2.2 // 344a02f.
- 障 … 所緣境相 zhàng ... suǒ yuán jìng xiàng **ālambanāntarāya** 4.1.2.4.2.3 // 339a04f. See the n. on 0756.
- 障 … 因緣相 zhàng ... yīn yuán xiàng **nidānāntarāya** 4.1.2.4.2.3 // 339a04f. See the n. on 2039.
- 障礙 zhàng ài **antarāya** 4.2.9.0 // 343c05f.
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- 珍寶 zhēn bǎo **maṇi** See the n. on 2765.
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- 執持手 zhí chí shǒu **hastagrahaṇa** 2.2.2.4.1 // 330b19 See the n. on 4071.
- 執器仗等 zhí qì zhàng děng **daṇḍādānādi** 2.4.4.2.1.4.3 // 332a11f. See the n. on 1803.
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- 諸獨覺及諸菩薩^{TR} zhū dú jué jí zhū pú sà **pratyekabuddhabodhi-sattva** 3.1.2.2.38 // 333b14
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- 諸色 zhū sè **rūpagata** 3.5.1.3 // 335c19
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- 諸修道所斷煩惱制伏對治 zhū xiū dào suǒ duàn fán nǎo zhì fú duì
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- 住 zhù **vihāra** 4.1.1.1.3, 4.2.3.2 [2] // 336c09, 341c17
- 住 zhù **viharati** 1.2², 4.1.1.1.3, 4.1.2.3.4.2, 4.2.8.1 [5] // 328c19,
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- 住他世 zhù tā shì **paralokatas** 4.1.3.1.4 // 340b27
- 住心 zhù xīn **cittasthiti** 2.2.2.4.2 // 330b23
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- 住正念 zhù zhèng niàn **pratisṃṛta** 4.2.2.2 // 341b17
- 住自見取補特伽羅^{TR}差別 zhù zì jiàn qǔ bǔ tè qié luó chā bié
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- 轉 zhuǎn **parivarta** 4.2.4.2 // 342c11
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- 轉更 zhuǎn gèng **-tara** See 更明淨, 所生轉更明盛.
- 轉更明淨更明淨 zhuǎn gèng míng jìng **prabhāsvaratara** (?) 3.6.2.1 // 336a26 See the n. on 2543.
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- 轉增 zhuǎn zēng **vivardhayati** 4.2.4.1.3² [2] // 342c03, 342c07 See the n. on 3277.
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