

༄། །བྱང་ཆུབ་ཀྱི་ཕྱོགས་བསྟན་པ།

The Teaching on the Aids to Enlightenment

Bodhipakṣanirdeśa

འཕགས་པ་བྱང་ཆུབ་ཀྱི་ཕྱོགས་བསྐྱེད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa byang chub kyi phyogs bstan pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Teaching on the Aids to Enlightenment”

Āryabodhipakṣanirdeśanāmamahāyānasūtra



Toh 178
Degé Kangyur, vol. 60 (mdo sde, ma), folios 240.b–244.b.

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co.

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SUMMARY

- s.1 In response to a series of queries from Mañjuśrī, Buddha Śākyamuni first exposes the error that prevents sentient beings in general from transcending saṃsāra, and then focuses more particularly on errors that result from understanding the four truths of the noble ones based on conceptual notions of phenomena. He then goes on to explain how someone wishing to attain liberation should skillfully view the following five sets of qualities: (1) the four truths, (2) the four applications of mindfulness, (3) the eightfold path, (4) the five faculties, and (5) the seven branches of enlightenment.

ac.

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The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 The doctrinal term “aids to enlightenment” (*bodhipakṣa*), referring to a set of essential Buddhist practices, represents a perennial theme in Buddhist scriptures. While its role is particularly prominent in non-Mahāyāna texts, it also occupies an important place in Mahāyāna sūtras. Even in Buddhist tantric texts, certain attributes of deities and features of maṇḍalas are explained as symbolizing items included in the aids to enlightenment.¹

i.2 *The Teaching on the Aids to Enlightenment*, the sūtra translated here, has a distinctive Mahāyāna tone. It comprises a conversation between Buddha Śākyamuni and Mañjuśrī that begins with a discussion of how one comes to be trapped in saṃsāra and how, with the aim of extricating oneself from this undesirable state, one should relate to various phenomena. Within this framework, the topic of the dialogue moves from the four truths to some of the sets of qualities included among the aids to enlightenment. In conclusion, the Buddha himself conveniently provides the following summary of the content of his teaching:

i.3 Mañjuśrī, I proclaim that those who see the four truths of the noble ones, the four applications of mindfulness, the eightfold path of the noble ones, the five faculties, and the seven branches of enlightenment in such a manner have crossed over. (1.61)

i.4 Leaving aside the four truths of the noble ones, it is noteworthy that the sets of qualities discussed here comprise only four of the seven categories into which the thirty-seven aids to enlightenment are usually grouped. The *Mahāvōyutpatti* gives the seven categories as follows: (1) the four applications of mindfulness (*smṛtyupasthāna*, *dran pa nye bar bzhag pa*, nos. 952–956); (2) the four kinds of effort (*prahāṇa*, *yang dag par spong ba*, nos. 957–965); (3) the four bases of supernatural power (*rddhipāda*, *rdzu 'phrul gyi rkang pa*, nos. 966–975); (4) the five faculties (*indriya*, *dbang po*, nos. 976–981); (5) the five powers (*bala*, *stobs*, nos. 982–987); (6) the seven branches of enlightenment (*bodhyaṅga*,

byang chub kyi yan lag, nos. 988–995); and (7) the eightfold path of the noble ones (*aṣṭāṅgamārga*, *'phags pa'i lam yan lag*, nos. 996–1004).² The second, third, and fifth categories in this list are not explicitly discussed in this sūtra.

i.5 As mentioned above, the aids to enlightenment are frequently mentioned in the Pali canon,³ and *The Teaching on the Aids to Enlightenment* does indeed make references to these foundational Buddhist teachings. In connection with the four truths of the noble ones, for instance, it cites the common formula, “suffering is to be known, its origin is to be abandoned, its cessation is to be realized, the path is to be cultivated.” Similarly, in the context of the four applications of mindfulness, the Buddha tells Mañjuśrī that he will teach the meditation on the body as “ugly,” feeling and mind as “arising and ceasing,” and phenomena as devoid of “notions of them as wholes.” However, the sūtra uses these early Buddhist teachings only as a starting point on which to build those of its own. For example, in reference to the application of mindfulness of feelings, the *Satipaṭṭhāna Sutta* states:

He lives in this way observing feelings internally, . . . or externally, or . . . internally and externally.⁴

i.6 On the other hand, *The Teaching on the Aids to Enlightenment* shows that there is more to such foundational Buddhist teachings and points beyond them by saying what appears to be the opposite:

Mañjuśrī, whoever does not perceive feelings—which, being neither inside, nor outside, are non-existent in both—is applying mindfulness that carefully considers feelings. (1.31)

i.7 In the initial part of its discourse, this sūtra also places an emphasis on conceptualization as a source of unenlightened existence. It sets out the traditional description of how beliefs in notions of the self and what belongs to the self are the origin of karma and saṃsāra, but then also discusses in detail a variety of other kinds of mental constructions and conceptual ideas that cause problems on the path. This move calls to mind Nāgārjuna’s exposition in the eighteenth chapter of the *Mūlamadhyamakakārikā*, where, after deconstructing the self and what belongs to the self, the pioneer Mahāyāna thinker writes that “karma and afflictions arise from conceptualization, and those [conceptual thoughts] come from conceptual elaboration.”⁵ In other words, conceptual elaboration (*prapañca*), with its dualistic tendency to construct pairs of ideas—agent and action, or man and woman—conditions conceptualization, which leads to emotions, actions, and finally our ordinary existence.⁶

i.8

What is valuable about *The Teaching on the Aids to Enlightenment* is not the fact that it speaks about traditional Buddhist subjects in a different way, but how it does so. The sūtra's exposition is for the most part based on the Mahāyāna Buddhist doctrine of emptiness, but what it offers on some of the individual aids to enlightenment is highly varied in terms of how each Buddhist practice is to be viewed in light of its empty nature. It is in these detailed descriptions that the reader will find fresh resources for approaching these traditional Buddhist topics from a distinctive Mahāyāna Buddhist perspective.

i.9 In the year 984,⁷ the Indian monk *Devaśāntika (Tianxizai 天息災) translated this sūtra into Chinese, with the title *Foshuo dacheng shanjian bianhua wenshushili wenfa jing* (佛說大乘善見變化文殊師利問法經, Taishō 472). The Tibetan and Chinese translations diverge quite considerably in certain details, as can be seen, for instance, in the presentations of the individual aids to enlightenment. The two translations generally follow the same structure, although here too there are a few differences. While the Chinese takes the seven categories of the aids to enlightenment in their usual order, the Tibetan presents the eightfold path immediately after the applications of mindfulness. Moreover, the Chinese translation has the Buddha teaching the four kinds of effort and five powers, two of the three categories that are missing in the Tibetan. It also makes mention of the bases of supernatural power as a category, although without discussing the four bases individually.

i.10 There is no extant Sanskrit text of *The Teaching on the Aids to Enlightenment*. The present translation from the Tibetan is based on the Degé Kangyur, with reference to the Stok Palace manuscript Kangyur and the variant readings recorded in the Comparative Edition (*dpe bsdur ma*) of the Kangyur.

The Noble Mahāyāna Sūtra

The Teaching on the Aids to Enlightenment

1.

The Translation

[F.240.b]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Bhagavān was residing on Vulture Peak Mountain in Rājagṛha accompanied by a great bhikṣu saṅgha of five hundred bhikṣus, and by bodhisattva mahāsattvas such as Maitreya and Mañjuśrī.

1.3 At that time, the Bhagavān said to Youthful Mañjuśrī, “Mañjuśrī, having minds that are misguided by the four errors, sentient beings do not see the four truths of the noble ones [F.241.a] as they really are, and therefore they do not transcend saṃsāra, which is actually unreal.”

1.4 When the Bhagavān had said this, Youthful Mañjuśrī requested the Bhagavān, “Bhagavān, please explain how sentient beings perceive things and therefore do not transcend saṃsāra.”

1.5 The Bhagavān replied, “Mañjuśrī, it is because they assume a self and something that belongs to a self that sentient beings do not transcend saṃsāra. Why is that so? Mañjuśrī, it is because anyone who considers things in terms of self and other will bring about karma. Mañjuśrī, unlearned and ignorant ordinary beings, not knowing that all phenomena have completely passed into nirvāṇa, perceive them in terms of self and other. With that perception, they bring about the three types of karma: corporeal, verbal, and mental. Reifying what does not exist, they think, ‘I am attached,’ ‘I am averse,’ ‘I am perplexed.’

1.6 “If they go forth under the dispensation of the Tathāgata, they think to themselves, ‘I possess ethics,’ ‘I practice the spiritual life,’ ‘I shall transcend saṃsāra,’ ‘I shall attain complete nirvāṇa,’ ‘I shall become liberated from suffering.’

1.7 “They think, ‘These phenomena are virtuous,’ ‘Those phenomena are nonvirtuous.’

- 1.8 “They think, ‘These phenomena are to be abandoned,’ ‘Those phenomena are to be brought about,’ ‘Suffering is to be known,’ ‘Its origin is to be abandoned,’ ‘Its cessation is to be realized,’ ‘The path is to be cultivated.’
- 1.9 “They think, ‘Conditioned states are impermanent,’ ‘Conditioned states are miserable,’ ‘Conditioned states are burning,’ ‘I shall escape from conditioned states.’
- 1.10 “Through concepts of this kind, they acquire a disenchantment induced by phenomenal characteristics, [F.241.b] and they bring to mind notions induced by phenomenal characteristics. With such thoughts, they think to themselves, ‘One who knows those phenomena is someone who knows suffering.’
- 1.11 “With that thought, they then think, ‘I must abandon the origin.’ They are disturbed by all those phenomena, and do not understand them; they are afraid, terrified, and will be further terrified. With such thoughts, they then think, ‘The bringing about of these phenomena, and being disturbed by those phenomena—these things are the origin that is abandoned.’
- 1.12 “With that thought, they then think, ‘I must actualize cessation,’ and they think, having investigated those phenomena, that they understand what cessation is. With those thoughts, they then think, ‘These are the things that actualize cessation.’
- 1.13 “With that thought, they then think, ‘I must cultivate the path.’ They go alone to an isolated place, and, by holding those phenomena in mind, they attain tranquility. Holding that disenchantment in mind and having attained tranquility, they disapprove of all phenomena, part from them, turn away from them, and, having withdrawn from them, they produce a mind of dislike.
- 1.14 “They think, ‘I am liberated from all suffering; what more is there for me to do? I am an arhat.’ Based on this presumption, when at the time of death they see their coming rebirth they become apprehensive, uncertain, and doubtful about the Buddha’s enlightenment. Having died with a mind mired in doubt, they are born in the great hells.
- 1.15 “Why is that so? It is because they conceive of all those phenomena, which are actually unproduced.”
- 1.16 Youthful Mañjuśrī then asked the Bhagavān, “Bhagavān, how should one view the four truths of the noble ones?”
- 1.17 The Bhagavān replied, “Mañjuśrī, whoever sees all conditioned states as unproduced has understood suffering. Whoever sees all phenomena as unarisen has abandoned its origin. [F.242.a] Whoever sees all phenomena as having completely passed into nirvāṇa has realized cessation. Whoever sees all phenomena as having no existence has cultivated the path.
- 1.18

- “Mañjuśrī, whoever sees the four truths of the noble ones in this way does not mentally construct and conceptualize, thinking, ‘These phenomena are virtuous,’ ‘Those phenomena are nonvirtuous,’ ‘These phenomena are to be abandoned,’ ‘Those phenomena are to be realized,’ ‘Suffering is to be known,’ ‘Its origin is to be abandoned,’ ‘Its cessation is to be realized,’ ‘The path is to be cultivated.’
- 1.19 “Why is that so? It is because they see those phenomena to which ignorant ordinary beings become attached, averse, and perplexed as unproduced, and because they see them as falsely imagined and fabricated. So they do not adopt those phenomena at all, nor do they reject them.
- 1.20 “Mentally unattached to the three realms, they see all three realms as unproduced, like an illusion, a dream, an echo, and a visual aberration.
- 1.21 “By seeing the nature of all phenomena in that way, they will become free from attachment and aversion toward all sentient beings.
- 1.22 “Why is that so? They do not perceive the phenomena toward which they would have attachment or aversion. With minds equal to space, they do not perceive even the Buddha, nor do they perceive even the Dharma or the Saṅgha. They do not perceive all phenomena as empty, nor do they harbor doubt regarding any phenomenon. Because they do not harbor doubt, they will not appropriate. Because they do not appropriate, they will attain complete nirvāṇa without further appropriation.
- 1.23 “Mañjuśrī, bhikṣu Subhūti understands all phenomena in such a way, and therefore he does not come to prostrate at the feet of the Tathāgata. [F.242.b]
- 1.24 “Why is that so? It is because it would be impossible—if he does not perceive even himself, how would he perceive the Tathāgata?”
- 1.25 Then, Youthful Mañjuśrī asked the Bhagavān, “Bhagavān, how should one view the four applications of mindfulness?”
- 1.26 The Bhagavān replied, “Mañjuśrī, in the future I will teach the bhikṣus the application of mindfulness that carefully considers the body in its ugly aspect. I will teach the application of mindfulness that carefully considers feelings as arising and ceasing. I will teach the application of mindfulness that carefully considers the mind in this way: ‘Regard the mind as having the quality of arising and the quality of ceasing.’ I will teach the application of mindfulness that carefully considers phenomena in such a way that there will be no notion of them as wholes. These teachings will take place.”
- 1.27 When the Bhagavān had said this, Youthful Mañjuśrī asked the Bhagavān, “Bhagavān, how should one view the four applications of mindfulness?”
- 1.28 The Bhagavān replied, “Mañjuśrī, regard⁸ them in terms of the allusive speech of the Tathāgata, which is difficult to understand.”
- 1.29 “Bhagavān, please explain how to cultivate the four applications of mindfulness,” requested Mañjuśrī.

- 1.30 “Mañjuśrī,” replied the Bhagavān, “regarding the body to be like space is the application of mindfulness that carefully considers the body.
- 1.31 “Mañjuśrī, whoever does not perceive feelings—which, being neither inside, nor outside, are non-existent in both—is applying mindfulness that carefully considers feelings.
- 1.32 “Mañjuśrī, whoever understands mind to be no more than a mere name is applying mindfulness that carefully considers the mind. [F.243.a]
- 1.33 “Mañjuśrī, whoever does not perceive virtuous, nonvirtuous, or neutral phenomena is applying mindfulness that carefully considers phenomena.
- 1.34 “Mañjuśrī, this is how the four applications of mindfulness are to be viewed.”
- 1.35 Mañjuśrī asked, “Bhagavān, how should one view the eightfold path of the noble ones?”
- 1.36 The Bhagavān replied, “Mañjuśrī, whoever sees all phenomena as not unequal, nondual, and not dualistically distinguishable has right view.
- 1.37 “Mañjuśrī, whoever sees by way of not seeing—without conceptualizing, mentally constructing, or falsely imagining any phenomenon—has right intention.
- 1.38 “Mañjuśrī, whoever sees all phenomena as inexpressible due to having meditated on the sameness of all expressions has right speech.
- 1.39 “Mañjuśrī, whoever sees all phenomena as free from action and instrument due to not perceiving an agent has right action.
- 1.40 “Mañjuśrī, whoever does not act to increase or decrease any phenomenon due to abiding in the sameness of all livelihoods has right livelihood.
- 1.41 “Mañjuśrī, whoever, by way of applying⁹ themselves without exertion,¹⁰ does not initiate anything has right effort.
- 1.42 “Mañjuśrī, whoever is not mindful of any phenomenon due to being devoid of the act of mindfulness has right mindfulness.
- 1.43 “Mañjuśrī, whoever sees all phenomena as naturally meditatively concentrated and undisturbed due to not perceiving any object of perception has right meditative concentration.
- 1.44 “Mañjuśrī, this is how the eightfold path of the noble ones is to be viewed.”
- 1.45 Mañjuśrī asked, “Bhagavān, how should one view the five faculties?”
- 1.46 The Bhagavān replied, “Mañjuśrī, whoever has the confidence to see all phenomena as unproduced by virtue of their being intrinsically unproduced has the faculty of faith.
- 1.47 “Mañjuśrī, whoever does not mentally let go of any phenomenon due to being free from notions of far or near has the faculty of effort. [F.243.b]
- 1.48

- “Mañjuśrī, whoever does not seek to bring to mind or to be mindful of any phenomenon due to being disengaged from objects of perception has the faculty of mindfulness.
- 1.49 “Mañjuśrī, whoever sees¹¹ all phenomena as nondual on account of not perceiving dualistically has the faculty of meditative concentration.
- 1.50 “Mañjuśrī, whoever sees all phenomena as intrinsically empty due to being devoid of being produced and being devoid of not being known has the faculty of wisdom.
- 1.51 “Mañjuśrī, this is how the five faculties should be viewed.”
- 1.52 Mañjuśrī asked, “Bhagavān, how should one view the seven branches of enlightenment?”
- 1.53 The Bhagavān replied, “Mañjuśrī, whoever sees all phenomena as devoid of existence because there is neither mindfulness nor attention has the branch of enlightenment of right mindfulness.
- 1.54 “Mañjuśrī, whoever is disengaged from and does not perceive any phenomenon by not creating virtuous, nonvirtuous, or neutral states has the branch of enlightenment of right discernment of phenomena.
- 1.55 “Mañjuśrī, whoever neither adopts nor rejects the three realms due to having destroyed the notion of realms has the branch of enlightenment of right effort.
- 1.56 “Mañjuśrī, whoever does not become joyous about any conditioned state due to having done away with joy and sorrow has the branch of enlightenment of right joy.
- 1.57 “Mañjuśrī, whoever is mentally supple with respect to all phenomena because of not perceiving objects of perception has the branch of enlightenment of right mental suppleness.
- 1.58 “Mañjuśrī, whoever does not perceive mind because of realizing that all phenomena have come to an end has the branch of enlightenment of right meditative concentration.
- 1.59 “Mañjuśrī, whoever does not rely on, depend on, or cleave to any phenomenon, and, acquiring the impartiality of not seeing any phenomenon, attains joy has the branch of enlightenment of right impartiality. [F.244.a]
- 1.60 “Mañjuśrī, this is how the seven branches of enlightenment should be viewed.
- 1.61 “Mañjuśrī, I proclaim that those who see the four truths of the noble ones, the four applications of mindfulness, the eightfold path of the noble ones, the five faculties, and the seven branches of enlightenment in such a manner have crossed over. I proclaim that they have gone to the other shore, stand on dry land, have reached happiness, have obtained fearlessness, have laid

down their burden, are free from dust, have nothing whatsoever, are free of afflictions, have no further appropriation, are arhats, are śramaṇas, are brahmins, are cleansed, are knowers, are those who have gone afar, are pure, are heirs of the Buddha, are Śākya heirs, have extracted the thorns, have crossed the pit, are completely steady, are free from fever, are bhikṣus, are noble ones, and are perfect banners.

1.62 “Mañjuśrī, those with such forbearance are deserving of offerings from the world with its gods—they are worthy of gifts and reverence.

1.63 “Therefore, Mañjuśrī, those bhikṣus who seek to partake of the country’s alms in a beneficial way, who seek to subdue Māra, who seek to transcend saṃsāra, who seek to attain nirvāṇa, and who seek to become liberated from suffering should work diligently on these Dharmas.”

1.64 When this Dharma discourse was taught, thirty-two thousand gods realized the Dharma. They sprinkled mandārava flowers upon the Bhagavān and uttered these words:

1.65 “If those who just happen to hear this Dharma teaching by the Bhagavān will successfully go forth under the Tathāgata’s dispensation and do well, [F.244.b] what more needs to be said of those who, having listened to it, have confidence and faith in it, and uphold it accordingly? Indeed, those who happen to hear this Dharma teaching by the Bhagavān will not become conceited.”

1.66 After the Bhagavān had spoken this teaching, Youthful Mañjuśrī, the great śrāvakas, and the world with its gods, humans, demigods, and gandharvas rejoiced, and they praised what the Bhagavān had said.

1.67 *This concludes the Noble Mahāyāna Sūtra, “The Teaching on the Aids to Enlightenment.”*

c.

Colophon

c.1 This sūtra was translated, edited, and finalized, based on revisions done according to the language reform, by the Indian preceptors Jinamitra and Jñānasiddhi, and by the chief editor and translator, Bandé Yeshé Dé.¹²

n.

NOTES

- n.1 Indeed the tantra *Emergence from Samputa* (Toh 381 (<http://read.84000.co/translation/toh381.html>), 1.2.1), includes an explanation of the thirty-seven aids.
- n.2 See *Mahāvīyutpatti*, Degé Tengyur, vol. 204 (sna tshogs, co), folios 21.b–22.b. The numbering is from Sakaki Ryōzaburō’s edition (q.v.), which numbers serially both the categories and the items within them. See also the four applications of mindfulness (<https://www2.hf.uio.no/polyglotta/index.php?page=fulltext&view=fulltext&vid=263&cid=335617&mid=483400>), and the entries that follow, in Braarvig’s online version. Two different sets of the four are listed under “the four kinds of effort.” Under the next category, “the four bases of supernatural power,” nine items are listed. These are apparently alternative enumerations of the members of these two categories.
- n.3 A useful volume on this subject is Thanissaro (2004).
- n.4 Rāhula (1978), p. 113.
- n.5 *Mūlamadhyamakakārikā* 18.5bc. Ye Shaoyong (2011), p. 302: *karmakleśā vikalpataḥ | te prapañcāt*. See also *Mūlamadhyamakakārikā* 23.1.
- n.6 See Candrakīrti’s interpretation of the *Mūlamadhyamakakārikā* 18.5 in de La Vallée Poussin (1903–13), p. 350.
- n.7 Lancaster and Park (1979), no. 1099.
- n.8 Following Stok: *mthong*. Degé reads: *thong*.
- n.9 *brtul ba* here is rendered according to one of its archaic meanings, ‘*bad pa*. Cf. Tsanlha Ngawang Tsultrim (1997), p. 274. Alternatively, *brtul ba* can mean

“restrained,” in which case the sense would be, “by way of being restrained without exertion.”

- n.10 Following Narthang and Lhasa: *rtsol ba*, or Yongle and Kangxi: *brtsom pa*. Degé and Stok read: *rtsom pa*. (On *brtsom pa* as an equivalent for *utsāha*, see *Mahāvīyūtpatti*, no. 1790 in Sasaki’s edition, vol. 1, p. 141 and vol. 2, p. 245. However, although Sasaki and other secondary references to the *Mahāvīyūtpatti* all mention *brtsom pa* in this context, most recensions of the *Mahāvīyūtpatti* itself have *brtson pa* here, as can be seen in the *Mahāvīyūtpatti* in the Degé Tengyur, vol. 204 (sna tshogs, co), folio 38.b. Only the Narthang and Peking versions of the *Mahāvīyūtpatti* actually read *brtsom pa*.)
- n.11 Rendered based on Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa: *mthong*. Degé and Stok read: *’gyur*.
- n.12 Yongle, Lithang, Kangxi, Choné, Narthang, and Lhasa add: *shlo ka dgu bcu rtsa gnyis* (“ninety-two *śloka*”; there are variant Tibetan spellings for *śloka* in these editions).

b.

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g.

GLOSSARY

g.1 Affliction

*nyon mong*s

ཉོན་མོངས།

kleśa

Any defiled mental state that disturbs the mind.

g.2 Aid to enlightenment

byang chub kyi phyogs

བྱང་ལྡན་གྱི་ཕྱོགས།

bodhipakṣa

A set of thirty-seven essential Buddhist practices. See [i.4](#).

g.3 Allusive speech

ldem po ngag

ལྡེམ་པོ་ངག།

saṃdhāyavacana · saṃdhābhāṣya

Speech with undisclosed meaning; speech that is indirect and therefore requires further interpretation.

g.4 Application of mindfulness

dran pa nye bar gzhaḡ pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

See “four applications of mindfulness.”

g.5 Appropriate

nye bar len pa

ཉེབར་ལེན་པ།

upādā

As one of the twelve links of dependent origination, the noun form *upādāna* means to cling to existence.

g.6 Arhat

dgra bcom pa

དགུ་བཅོམ་པ།

arhat

A person who has achieved complete liberation from saṃsāra.

g.7 Attention

yid la byed pa

ཡིད་ལ་བྱེད་པ།

manasikāra

g.8 Bhagavān

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

g.9 Bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

A fully ordained monk.

g.10 Carefully consider

rjes su lta ba

རྗེས་སུ་ལྟ་བ།

anupaś

g.11 Conceptualize

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikṣp

According to Buddhist epistemology, to conceptualize is to cognize in such a way that language is involved as a medium.

g.12 Conditioned state

'du byed

འདུ་བྱེད།

saṃskāra

g.13 Discernment of phenomena

chos rnam par 'byed pa

ཚོས་རྣམ་པར་འབྱེད་པ།

dharmapraṇvicaya

g.14 Effort

brtson 'grus

བརྩོན་འགྲུས།

vīrya

g.15 Eightfold path of the noble ones

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

Path leading to the attainment of an arhat, consisting of right (1) view, (2) intention, (3) speech, (4) action, (5) livelihood, (6) effort, (7) mindfulness, and (8) meditative concentration.

g.16 Error

phyin ci log

ཕྱིན་ཅི་ལོག།

viparyāsa

Cognitive error contrary to Buddhist truth, especially perceptions concerning purity, happiness, permanence, and the existence of an eternal self. See also “four errors.”

g.17 Faith

dad pa

དད་པ།

śraddhā

- g.18 **Falsely imagined**
yang dag pa ma yin pa kun brtags pa
 ཡང་དག་པ་མ་ཡིན་པ་ཀུན་བརྟགས་པ།
abhūtaparikalpita
 Something unreal that is constructed through imagination. Along with its related form *abhūtaparikalpa*, it conveys an important concept in Yogācāra Buddhist philosophy.
- g.19 **Falsely imagining**
kun tu rtog pa
 ཀུན་ཏུ་རྟོག་པ།
saṃkḥpa
- g.20 **Five faculties**
dbang po lnga
 དབང་པོ་ལྔ།
pañcendriyāṇi
 (1) Faith, (2) effort, (3) mindfulness, (4) meditative concentration, and (5) wisdom.
- g.21 **Four applications of mindfulness**
dran pa nye bar gzhag pa bzhi
 དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།
catuḥsmṛtyupasthāna
 A meditation in which (in the most basic form in which it is taught) one sees the body as impure, feeling as painful, mind as transient, and things as without self.
- g.22 **Four bases of supernatural power**
rdzu 'phrul gyi rkang pa bzhi
 རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།
catvāra ṛddhipādā
 Concentration based on (1) will, (2) effort, (3) mind, and (4) analysis.
- g.23 **Four errors**
phyin ci log bzhi
 ཕྱིན་ཅི་ལོག་བཞི།
catvāraḥ viparyāsāḥ

(1) Seeing what is miserable as pleasurable, (2) seeing what is impermanent as permanent, (3) seeing what is impure as pure, and (4) seeing what is devoid of a self as having a self. See also “error.”

g.24 Four kinds of effort

yang dag par spong ba bzhi

ཡང་དག་པར་སློང་བ་བཞི།

catvāri prahāṇāni

That the translation of this term should not follow the Tibetan literally (which would yield “four kinds of abandoning”) is widely agreed. It is possible that the Tibetan translators may originally have confused the meaning in Buddhist Hybrid Sanskrit (BHS) of the term *prahāṇa* (“priority”) with its meaning in classical Sanskrit (“elimination”). The classical Sanskrit equivalent of BHS *prahāṇa* is *pradhāna*. See Dayal, p. 102 ff.

g.25 Four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatyā

The four truths of the noble ones are the truths of (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path.

g.26 Free from fever

rims nad med pa

རིམ་ནང་མེད་པ།

nirjvara

g.27 Go forth

rab tu 'byung ba

རབ་ཏུ་འབྱུང་བ།

pravrajyā

To renounce settled, household life (“going forth from home to homelessness”) to become a monk or wandering spiritual practitioner.

g.28 Ignorant ordinary being

byis pa so so'i skye bo

བྱིས་པ་སོ་སོའི་སྐྱེ་བོ།

bālapṛthagjana

A person who has not had a perceptual experience of the truth and has therefore not achieved the state of a noble person.

g.29 Impartiality

btang snyoms

བྱང་སྟོབས་ལ།

upekṣā

An even state of mind characterized by the lack of disturbance and pleasure, where one wishes neither to be separated from nor to approach the object.

g.30 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏ།

Jinamitra

g.31 Jñānasiddhi

dz+nyA na sid+dhi

ཇོ་ན་སྟོབས་ལྷོ།

Jñānasiddhi

g.32 Joy

dga' ba

དགའ་བ།

prīti

g.33 Maitreya

'byams pa

འབྲུམ་ས་པ།

Maitreya

g.34 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

g.35 Māra

bdud

བདུད།

māra

The chief antagonist in the life of the Buddha, who tried to prevent the Buddha from achieving enlightenment and later attempted many times to thwart his activity.

g.36 Meditative concentration

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi

g.37 Meditatively concentrated

mnyam par bzhag pa

མཉམ་པར་བཞག་པ།

samāhita

Engaged single-pointedly in the meditative state.

g.38 Mentally construct

rtog pa

རྟོག་པ།

klp

Same as conceptualizing.

g.39 Mindfulness

dran pa

དྲན་པ།

smṛti

g.40 Neutral

lung du ma bstan pa

ལུང་དུ་མ་བསྐྱེན་པ།

avyākṛta

Neither virtuous nor nonvirtuous.

g.41 Notion

'du shes

འདུ་ཤེས།

saṃjñā

- g.42 Objects of perception
dmigs pa
དམིགས་པ།
ālabana
- g.43 Rājagrha
rgyal po'i khab
རྒྱལ་པོའི་ཁབ།
Rājagrha
- g.44 Right action
yang dag pa'i las kyi mtha'
ཡང་དག་པའི་ལས་ཀྱི་མཐའ།
samyakkarmānta
- g.45 Right effort
yang dag pa'i rtsol ba
ཡང་དག་པའི་རྩོལ་བ།
samyagvyāyāma
- g.46 Right intention
yang dag pa'i rtog pa
ཡང་དག་པའི་རྫོག་པ།
samyaksamkalpa
- g.47 Right livelihood
yang dag pa'i 'tsho ba
ཡང་དག་པའི་འཚོ་བ།
samyagājīva
- g.48 Right meditative concentration
yang dag pa'i ting nge 'dzin
ཡང་དག་པའི་ཉིང་རེ་འཛིན།
samyaksamādhi
- g.49 Right mindfulness
yang dag pa'i dran pa

ཡང་དག་སེའི་བླ་ས།
samyaksmṛti

g.50 Right speech
yang dag pa'i ngag
ཡང་དག་སེའི་ངག
samyagvāc

g.51 Right view
yang dag pa'i lta ba
ཡང་དག་སེའི་ལྟ་བ།
samyagdr̥ṣṭi

g.52 Śākya
shA kya
ཤ་ཀྱ།
Śākya

Name of the clan into which the Buddha was born.

g.53 Seven branches of enlightenment
byang chub kyi yan lag bdun
བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།
saptabodhyaṅgāni
(1) Mindfulness, (2) discernment of phenomena, (3) effort, (4) joy, (5) suppleness, (6) meditative concentration, and (7) impartiality.

g.54 Spiritual life
tshangs par spyod pa
ཚངས་པར་སྦྱོང་པ།
brahmacarya

g.55 Śramaṇa
dge sbyong
དགེ་སྦྱོང་།
śramaṇa

The Sanskrit term literally means “one who toils,” i.e., an ascetic, and the term is applied to spiritual renunciants or monks, whether Buddhist or otherwise.

- g.56 Subhūti
rab 'byor
 རབ་འབྱོར།
Subhūti
- g.57 Suppleness
shin tu sbyangs pa
 ཤེན་ཏུ་སྤྱངས་པ།
prasabdhi
 A state in which body and mind engage with ease in virtuous activities.
- g.58 Tathāgata
de bshin gshegs pa
 དེ་བཤེན་གཤེགས་པ།
tathāgata
 “The Thus-Gone One,” an epithet for the Buddha.
- g.59 Tranquility
zhi gnas
 ཞི་གནས།
śamatha
 Remaining with the object of meditation single-pointedly without distraction; the cause of higher meditative states.
- g.60 Visual aberration
mig yor
 མིག་ཡོར།
pratibhāsa
- g.61 Vulture Peak Mountain
bya rgod kyi phung po'i ri
 བྱ་རྗོད་གྱི་ཕུང་པོའི་རི།
Ḡḍhrakūṭa
- g.62 Wisdom
shes rab
 ཤེས་རབ།

prajñā

g.63 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

g.64 Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུ་རྒྱུ་པ།

Mañjuśrīkumārabhūta

Mañjuśrī who takes the form of a youth, an epithet by which the well-known bodhisattva is often referred.