

A Reader in Sanskrit Buddhist Texts

Volume Two: Vocabulary

梵語佛典讀本

第二冊 詞彙表

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Volume Two: Vocabulary

Introduction

Words in the vocabulary lists follow the sequence in which they occur in the text rather than being given in alphabetical order. In general, words are only given once and are not repeated if they occur again later in the text. Occasionally, a word that has already appeared may be given again, either as a clue when its inflected form is not easily recognizable, or when its meaning is significantly different from that given previously. In addition to providing for each word several possible meanings relevant to the passage in question, the vocabulary entries will frequently offer other common or noteworthy meanings.

The analysis column provides information regarding the derivation of nominals and derivative verbs, the formation of indeclinables, the meaning of individual members of compounds, and any other relevant remarks. Primary and secondary suffixes are given in the form in which they appear in the derived word in question (e.g., *ana*, *mat*, *in*, etc.), rather than in their Pāṇinian form (e.g., *lyuṭ*, *matup*, *ini*, etc.). While derivational analysis has been provided for most words, this information is not given in the case of words for which the derivation is uncertain or does not contribute to producing useful connections in the student's mind. The vocabulary for this reader does not seek to provide exhaustive definitions or derivational analysis and should not be construed as a substitute for the student's own research.

In general, the different members of a compound are given separately, unless the compound is best memorized as a single unit, as is the case with common compound words, proper nouns, or epithets.

In addition to individual words, the vocabulary lists provides separate entries for common phrases or constructions (e.g., *yady api*, *api ca*, *tathā hi*, etc.), expressions unique to Buddhist texts (e.g., *yena ... tena*, *bhūyasyā mātrayā*, *yat khalu*, etc.), and special phrases found in śāstric literature (e.g., *ity arthaḥ*, *iti sambandhaḥ*, *iti vartate*, etc.).

Finally, when more advanced constructions or linguistic points requiring lengthier explanations occur in the text, a separate row containing the relevant passage and references to grammar books is inserted. In general, these references will provide the reader with explanations of notions which are not typically taught—or discussed in any great detail—during a first year Sanskrit grammar course. The grammar books referenced in the vocabulary can be found on the reader's [webpage](#).

Vocabulary conventions

- Nouns are given in their stem form, followed by the abbreviation m. (masculine), n. (neuter), f. (feminine), or mn. (masculine or neuter).
- Adjectives, including all declinable participles, are given in their stem form, followed by the abbreviation mfn. (masculine, feminine, or neuter).
- Verbal roots are given for primitive verbs, followed by the *gaṇa* (verb group) number and the capitalized letters P for *parasmaipada* (active), Ā for *ātmanepada* (middle), or U for *ubhayapada* (either active or middle). Derivative verbs are given in the 3rd person singular of the present indicative followed by the abbreviation caus. (causative), desid. (desiderative), or deno. (denominative). The root and meaning of the primitive verb from which they are derived is provided in the analysis column.
- With the exception of absolutives with a fixed idiomatic meaning (e.g., *adhikṛtya*, *saṃdhāya*, *ārabhya*, etc.), which are listed separately, verbal roots are given for indeclinable participles (absolutives and infinitives).
- Pronouns are given in their neuter stem form without definition. The appropriate meaning and function (as a personal pronoun, demonstrative pronoun, or demonstrative adjective) should be determined by the reader based on the context. The reader is also expected to be familiar with the uses of indefinite pronouns formed with the particles *cit*, *api*, or *cana*, which are given separate entries.
- Adverbial uses of nominals are given following the definition of the word with an indication of the case or cases used to form the adverbial use. In the absence of any other indication, the number is always singular.
- Common words and epithets formed as *upapada* compounds (e.g., *sarvajña*, *ātmaja*, *plalastha*, etc.) are given as a single entry. For all other occurrences of *upapada* compounds, the adjusted root is given separately (e.g., *-jña*, *-ja*, *-stha*, etc.).
- As an exception to the convention of providing suffixes in their actual rather than Pāṇinian form, the common *kvip* or “zero” suffix is indicated whenever it occurs.
- Hyphens in the vocabulary lists are not used to separate compounds members but to hyphenate long words, separate verbal prefixes when there are more than one, and introduce suffixes or words which only occur at the end of compounds.
- The common particles *ca*, *vā*, *api*, *eva*, and *iti* are not provided in the vocabulary, unless they are used in a special sense.

- While the vocabulary follows the convention of labelling all past participles in *ta* and *na* as past “passive” participles, students should keep in mind that many of these participles are commonly used in active constructions, either transitively or intransitively.

Remarks on the Chinese vocabulary

The meaning in Chinese is first given in modern vernacular Chinese, avoiding as much as possible the use of technical words derived from ancient translations. These ancient translations are given at the end and set apart through the use of character borders. The vocabulary entries do not attempt to provide all ancient translations for all words, but limits itself to providing well-established or noteworthy ancient translations for technical words as well as for some common words and constructions. When given, the transliteration of a word comes first.

The vocabulary attempts to maintain a close correspondence between English and Chinese meanings, but allows for different wordings, especially in the case of technical terms where the use of differently worded explanations or established expressions is more natural.

Resources

The following dictionaries were consulted during the creation of the vocabulary. In addition to these, the Thesaurus Literaturae Buddhicae made available by the University of Oslo’s Faculty of Humanities (<https://www2.hf.uio.no/polyglotta>) facilitated the identification of classical Chinese translations of Sanskrit words. The Digital Dictionary of Buddhism (<http://www.buddhism-dict.net/ddb/>) edited by Charles A Muller was also very helpful in this regard.

Dictionaries:

- Apte, Vaman Shivaram. *The practical Sanskrit-English Dictionary*. Revised and enlarged edition, ed. P.K. Gode and C.G. Karve et al. Prasad Prakashan, 1957.
- Cappeller, Carl. *A Sanskrit-English Dictionary*. Trübner, 1891. Reprint Cambridge: Cambridge University Press, 2009.
- Edgerton, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Yale University Press, 1953. Reprint Delhi: Motilal Banarsidass, 1985.
- Huet, Gérard. *Héritage du Sanskrit Dictionnaire Sanskrit-Français*. Institut National de Recherche en Informatique et en Automatique, 2017.
- Monier-Williams, Monier. *A Sanskrit-English Dictionary*. Oxford University Press, 1899. Reprint Delhi: Motilal Banarsidass, 1993.

List of abbreviations

1-10	verb class 1 through 10
Ā	<i>ātmanepada</i>
abl.	ablative
abs.	absolutive (gerund)
acc.	accusative
adj.	adjective
BHS	Buddhist hybrid Sanskrit
caus.	causative
dat.	dative
deno.	denominative
desid.	desiderative
Dev.	R.P. Goldman and S.J. Sutherland's <i>Devavāṇīpraveśikā</i> (1999)
Edg.	F. Edgerton's <i>Buddhist Hybrid Sanskrit Grammar and Dictionary, Vol. One</i> (1953)
f.	feminine gender
fpp.	future passive participle (gerundive)
gen.	genitive
ibc.	in the beginning of a compound
ifc.	at the end of a compound
impers.	impersonal / impersonally
ind.	indeclinable
inf.	infinitive
instr.	instrumental
Kal.	M.R. Kale's <i>A Higher Sanskrit Grammar</i> (1894)
<i>kvip</i>	zero suffix (Pāṇinian term)
loc.	locative
m.	masculine gender
mf.	masculine, feminine, or neuter gender (adjective)
mn.	masculine or neuter gender
n.	neuter gender

nom.	nominative
num.	numeral (1 to 19)
opt.	optative
P	<i>parasmaipada</i>
Pass.	in the passive voice
pap.	past active participle
pfap.	perfect active participle
pl.	plural
ppp.	past passive participle
prap.	present active participle
prmp.	present middle participle
prpp.	present passive participle
Sch.	G.A. Tubb and E.R. Boose's <i>Scholastic Sanskrit A Handbook for Students</i> (2007)
Spe.	J.S. Speijer's <i>Sanskrit Syntax</i> (1886)
suf.	suffix
U	<i>ubhayapada</i>
voc.	vocative
Wit.	W.D. Whitney's <i>Sanskrit Grammar</i> (1879)

第二冊 詞彙表

前言

詞彙表中的詞彙順序是按其出現於文本中的先後順序，非依照字母排序。原則上，同一文本的詞彙表，每個詞彙僅列出一次。每一詞彙除了列有其在文本中的詞義，其他值得注意的詞義亦常一併列出。「分析」一欄中說明詞彙的構成方式、複合詞語素的詞義，及其他相關解說。複合詞的語素各別分開條列，除非此複合詞為常見的複合詞、專有名詞，或稱號。本詞彙表的目的是不在於提供讀者每個詞彙所有的詞義或完整的分析。因此，雖然在研讀上有其便利性，但學生不能因而忽略自行查閱詞典或文法書的重要性。

詞彙表中除了列出單一詞彙，也列出常見的片語或結構，例如 *yady api*、*api ca*、*tathā hi* 等，或者佛典的特殊用法，例如 *yena ... tena*、*bhūyasyā mātrayā*、*yat khalu* 等，或是論書中常用的片語，例如 *ity arthaḥ*、*iti sambandhaḥ*、*iti vartate* 等。當文本中有較為進階的文法結構或段落，則加入另一列梵語文法書相關解說的索引。詞彙表中的文法書可查詢讀本網頁。

詞彙表凡例

- 一、名詞，列出語幹，並以縮寫 *m.*（陽性）、*n.*（中性）、*f.*（陰性），或 *mn.*（陽性或中性）表示其詞性。
- 二、形容詞（包含格變化的分詞），列出語幹，並以縮寫 *mf.*（陽性、陰性或中性）表示。
- 三、原型動詞（*primitive verb*），列出語根，並標示類數（第一至第十類動詞），分別以大寫字母 *P* 表示為他動詞（*parasmaipada*）、*Ā* 表示為己動詞（*ātmanepada*）、*U* 表示為他或為己動詞（*ubhayapada*）。衍生型動詞（*derivative verb*），列出其現在式第三人稱單數，以縮寫 *caus.* 表示使役動詞（*causative*）、*desid.* 表示意欲動詞（*desiderative*）、*deno.* 表示名詞型動詞（*denominative*），並於分析欄中列出語根，表示由此語根衍生而來。
- 四、連續體及不定體僅列出其動詞語根，但連續體若有特殊固定詞義（例如 *adhikṛtya*、*saṃdhāya*、*ārabhya* 等等）則列出此詞彙。

- 五、代名詞，列出中性語幹，未說明詞義。讀者應自行判斷其詞義及作用（為代名詞、指示代名詞，或指示形容詞）。讀者也應熟悉由助詞 *api*、*cit*、*cana* 所形成的不定代名詞，不定代名詞僅列出其助詞 *api*、*cit*、*cana*。
- 六、名詞作為副詞使用時，先說明名詞的詞義，再標示其形成副詞所需要使用的格位。除非有其他說明，其數為單數。
- 七、從屬限定複合詞（*upapada-samāsa*）若是常見的詞彙（例如 *sarvajña*、*ātmaja*、*plalastha* 等等），列出此複合詞。若非常見的詞彙，前分名詞及後分已變化的語根（例如 *-jña*、*-ja*、*-stha* 等等）分別列出。
- 八、詞彙表中的連字號（-）不用於組成複合詞，而是用於換行、區隔動詞兩個以上的前綴，以及標示後綴或複合詞的後分。
- 九、常見的助詞，如 *ca*、*vā*、*api*、*eva*、*iti* 等，除非有特殊的用法，否則不列入詞彙表中。
- 十、[]是為了讓文意通順，編者所補入之詞句。

中文詞彙表說明

每一詞彙先以白話的方式表達詞彙的詞義，漢譯佛典中的古翻譯列於其後，並加框線標示。本詞彙表未列出全部漢譯文獻中對應的翻譯，僅列出已根深蒂固或是值得注意的漢譯詞彙。

詞彙表中，中文與英文翻譯大致上可相互對應，但有時候，中文與英文的措辭有所不同，尤其是對於術語的解釋。

網路資源與詞典

本詞彙表所參考的詞典如下所列。此外，挪威奧斯陸大學人文學院的網站上的 *Thesaurus Literaturae Buddhicae*（<https://www2.hf.uio.no/polyglotta>），以及 Charles A Muller 製作的 *The Digital Dictionary of Buddhism*（<http://www.buddhism-dict.net/ddb/>）對於查詢梵語詞彙的古漢譯有很大的助益。

- Apte, Vaman Shivaram. *The practical Sanskrit-English Dictionary*. Revised and enlarged edition, ed. P.K. Gode and C.G. Karve et al. Prasad Prakashan, 1957.
- Cappeller, Carl. *A Sanskrit-English Dictionary*. Trübner, 1891. Reprint Cambridge: Cambridge University Press, 2009.

- Edgerton, Franklin. *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Yale University Press, 1953. Reprint Delhi: Motilal Banarsidass, 1985.
- Huet, Gérard. *Héritage du Sanskrit Dictionnaire Sanskrit-Français*. Institut National de Recherche en Informatique et en Automatique, 2017.
- Monier-Williams, Monier. *A Sanskrit-English Dictionary*. Oxford University Press, 1899. Reprint Delhi: Motilal Banarsidass, 1993.

略語表

文法

略語	全稱/英文	中文
1-10	verb class 1 through 10	第一至十類動詞
Ā	ātmanepada	為己
abl.	ablative	從格
abs.	absolutive (gerund)	連續體
acc.	accusative	受格
adj.	adjective	形容詞
BHS	Buddhist hybrid Sanskrit	佛教混合梵語
caus.	causative	使役動詞
dat.	dative	與格
deno.	denominative	名詞型動詞
desid.	desiderative	意欲動詞
f.	feminine gender	陰性
fpp.	future passive participle (gerundive)	未來被動分詞
gen.	genitive	屬格
ibc.	in the beginning of a compound	作複合詞前分時
ifc.	at the end of a compound	作複合詞後分時
impers.	impersonal / impersonally	非人稱用法
ind.	indeclinable	不變化詞
inf.	infinitive	不定體
instr.	instrumental	具格
<i>kvip</i>	zero suffix (Pāṇinian term)	零後綴 (Pāṇini 文法術語)
loc.	locative	位格
m.	masculine gender	陽性
mfn.	masculine, feminine, or neuter gender (adjective)	陽、陰或中性 (形容詞)
mn.	masculine or neuter gender	陽性或中性
n.	neuter gender	中性

nom.	nominative	主格
num.	number (1 to 19)	數詞 (一到十九)
opt.	optative	祈願式
P	parasmaipada	為他
Pass.	in the passive voice	以被動語態時
pap.	past active participle	過去主動分詞
pfap.	perfect active participle	完了主動分詞
pl.	plural	複數
ppp.	past passive participle	過去被動分詞
prap.	present active participle	現在主動分詞
prmp.	present middle participle	現在為己分詞
prpp.	present passive participle	現在被動分詞
suf.	suffix	後綴
U	ubhayapada	為他或為己
voc.	vocative	呼格

其他

略語	全稱
Dev.	R.P. Goldman and S.J. Sutherland 編撰的 <i>Devavāṇīpraveśikā</i> (1999)
Edg.	F. Edgerton 編撰的 <i>Buddhist Hybrid Sanskrit Grammar and Dictionary, Vol. One</i> (1953)
Kal.	M.R. Kale 編撰的 <i>A Higher Sanskrit Grammar</i> (1894)
Sch.	G.A. Tubb and E.R. Boose 編撰的 <i>Scholastic Sanskrit A Handbook for Students</i> (2007)
Spe.	J.S. Speijer 編撰的 <i>Sanskrit Syntax</i> (1886)
Wit.	W.D. Whitney 編撰的 <i>Sanskrit Grammar</i> (1879)

1. Māra's Snare

(Vinaya)

一、魔王的繩索

摘自《毗奈耶》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
vinaya	m.	<i>vi√nī</i> 1U (to train, instruct, discipline; to lead away, remove/ 訓練、教導、調伏；帶走、去除)+a	training, discipline; driving out, removal (of unwholesome dharmas); the Buddhist code of monastic discipline	訓練、調伏；[不善法的]去除、除滅；佛教僧侶生活的規定--毘奈耶、律、調伏
saṅgha	m.		multitude, group, assembly; the Buddhist monastic order	群眾、群、集會；佛教僧侶的團體--眾、僧、僧伽
bheda	m.	<i>√bhid</i> 7U (to split, cleave, break/ 裂開、劈開、打破)+a	splitting, breaking	分裂、破壞--分、破
vastu	n.		thing, object, affair, subject matter	物體、事物、事情、主題--物、事
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) +vat	"the Fortunate One", one of the ten common epithets of the Buddha, often rendered as "the Blessed One" or "Lord"	具幸福者，佛的十號之一，漢譯經典中作世尊--薄伽梵、眾祐
vārāṇasī	f.		N. of an ancient kingdom and city on the Ganges, now Benares	地名，音譯瓦拉那西，位於恒河河畔的王國和城市，今亦名貝拿勒斯--波羅奈、波羅奈國
vi√hr̥	1P	BHS/ 佛教混合梵語	to dwell, abide, stay, sojourn	居住、逗留、停留--住、遊
ṛṣivadana	n.	<i>ṛṣi</i> m. (seer, sage/ 仙人)+ <i>vadana</i> n. (mouth, face/ 嘴巴、臉)	N. of a place near Benares where the Deer Park is located, known today as Sarnath, also called Ṛṣipatana	地名，鹿野苑的所在地，位於貝拿勒斯附近，又名 Ṛṣipatana--仙人住處、仙人墮處、仙人論處
mṛgadāva	m.	<i>mṛga</i> m. (deer/ 鹿)+ <i>dāva</i> mn. (forest/ 林)	Deer Park, N. of the place where the Buddha gave his first sermon	鹿園，佛初轉法輪的地方--鹿野苑、施鹿林
bhagavān vārāṇasyāṃ viharati ṛṣivadane mṛgadāve Spe. 326				

bhikṣu	m.	<i>bhikṣate</i> desid. (to beg/乞食)+ <i>u</i>	mendicant, Buddhist monk	乞食者、佛教僧侶-- 比丘、苾芻
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格	there, then	那裡、那時
ā√mantr	10Ā		to address, speak to	向…說話
sma	ind.		particle which gives a past sense to the verb it follows	助詞，附加於動詞之後，表過去
mukta	mfn.	√ <i>muc</i> 6U (to release, free/釋放、解放), ppp.	liberated, free from (abl.)	從…中解脫的、擺脫…的 (abl.)
mad	pro.	1 st person singular pro./第一人稱單數代名詞	I	我
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
pāśa	m.		cord, bond, snare, fetter	繩子、束縛、桎梏--繩索、繫縛
yad	pro.	relative pro./關係代名詞		
divya	mfn.	<i>div</i> m. (sky; heaven/天空；天界)+ <i>ya</i>	heavenly, celestial, divine	天界的、神的--天
mānuṣa	mfn.	<i>manuṣa</i> m. (man/人)+ <i>a</i>	human	人界的、人的--人
mukto 'haṃ bhikṣavaḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ Spe. 457				
yuṣmad	pro.	2 nd person plural pro./第二人稱複數代名詞	you (pl.)	你們
tatas	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> /同 <i>tad</i> 的從格	then, after that, thereupon; thence, from that, therefore	隨後、接著、於是；從此、由此、所以
cārikā	f.	BHS/佛教混合梵語	journey, wandering (commonly as object of verbs of going, meaning "to set out on a journey")	旅程、漫遊(一般作為移動性動詞的受詞，表示「起程」)
pra√kram	1U		to go, set out	去、出發、起程
tato bhikṣavaś cārikāṃ prakramiṣyāmo ... Spe. 344				
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
jana	m.	√ <i>jan</i> 4Ā (to be born/出生)+ <i>a</i>	man, person; with pl. or sg., men, people	人；用複數或單數時，表示人們
sukha	n.		happiness	快樂--樂

loka	m.		the world, men, mankind	世間、世人、人類-- 世
anukampā	f.	<i>anu√kamp</i> 1Ā (to tremble with; to sympathize with/ 跟著發抖；憐憫)+ā	compassion, pity; with dat., "out of compassion for ..." (<u>loc.</u> , <u>gen.</u> , or ifc.)	悲憫、同情；用與格時，表示「出於對...的同情」(<u>loc.</u> 、 <u>gen.</u> 或作複合詞後分)-- 哀愍 、 憐愍
artha	m.		interest, advantage, good, welfare	利益、好處、福利-- 利
hita	n.	<i>√dhā</i> 3U (to put, place, set/ 放置、安置), ppp.	benefit, welfare	利益、福利-- 饒益
deva	m.	<i>√div</i> 4P (to shine; to play/ 發光；玩耍)+a	heavenly being, god	天神-- 天
manuṣya	m.		man, human being	人、人類-- 摩奴闍 、 人
vas	pro.	2 nd person plural enclitic pro. (acc., dat., or gen.)/ 第二人稱複數代名詞的簡略形(受格、與格或屬格)		
dva	num.		two	二
eka	num.		one; (in this passage) one and the same way (<i>ekena mārgaṇa</i>)	一；本文中，表示同一條路(<i>ekena mārgaṇa</i>)
<i>√gam</i>	1P		to go	去
mā ca vo dvāv ekena gamiṣyatha Spe. 116				
mā ca vo dvāv ekena gamiṣyatha Edg. 42.1-2				
yena ... tena		BHS/ 佛教混合梵語	special construction used to indicate a destination expressed in the nom.	定型句，表示目的地，目的地用主格-- 往
urubilvā	f.		N. of a place near the Bodhi-tree at Buddhagayā	地名，位於菩提伽耶的菩提樹附近-- 優樓頻螺 、 鬱鞞羅
senāyanī	f.		N. of a small village	小村莊的名字-- 西那耶尼 、 西那延
grāmaka	m.	<i>grāma</i> m. (village/ 村莊)+ka	small village	小村莊-- 聚落
aham api yenorubilvāsenāyanīgrāmakas tena cārikāṃ prakramiṣyāmi Edg. 7.32				
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語	now, then	現在、隨後、於是-- 時 、 爾時

		的發語詞，常用於故事的開始，或用於 故事中表接續		
māra	m.	<i>mārayati</i> caus. (to kill/殺)+ <i>a</i>	"the killer", (in Buddhism) the god of death and tempter or devil figure	殺者、奪命，佛教中， 指死神或魔王，常以誘 惑企圖阻礙人的修行-- 魔羅、魔、惡魔
pāpīyas	m.	<i>pāpa</i> mfn. (evil, wicked/邪惡的--惡)+ <i>īyas</i>	"the Wicked One", epithet of Māra	惡者，魔的稱號--波旬 、罪者
etad	pro.	3 rd person pro./第三人稱代名詞		
√bhū	1P		to be, exist, become, happen, appear	是、存在、有、成為、 發生、出現
atha mārasya pāpīyasa etad abhavat ... Edg. 7.64				
śrāvaka	m.	<i>śrāvayati</i> caus. (to cause to hear, instruct/ 使聽見、教導)+ <i>aka</i>	"one who has been instructed", i.e. a disciple of the Buddha	被教導的人，意即佛陀 的弟子--聲聞
idam	pro.	3 rd person pro./第三人稱代名詞		
śramaṇa	m.	√ <i>śram</i> 4P (to exert oneself; to perform austerity/花費精力；修苦行)+ <i>ana</i>	ascetic, wanderer, religious seeker	苦行者、修道者--沙門 、息心、靜志
gautama	m.		clan name of Śākyamuni, often used by those who are not his follower	釋迦牟尼的姓氏，常為 非佛弟子對佛的稱呼-- 瞿曇、喬答摩
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the doctrine of the Buddha, a Buddhist teaching	佛陀的教理、佛教的教 法--達磨、曇摩、法
deśayati	caus.	√ <i>diś</i> 6P (to point out, show/指示、顯示), caus.	to point out, show, teach	指示、顯示、教--說
evaṃ śrāvakān dharmam deśayati ... Spe. 304. Rem				
evaṃ śrāvakān dharmam deśayati ... Spe. 46				
yāvat	ind.	<i>yad</i> (relative pro./關係代名詞)+ <i>vat</i>	used to indicate omission of part of a quoted passage: "as much as ...", "as far as ...", "up to ..."	表示所引內容被省略： 「如…那樣多」、「直 到…」--乃至
yan nu			with 1 st person opt., "what if I ...", "let me ..."	支配祈願式第一人稱， 表示「讓我…」
upa-sam√kram	1U		to approach, go up to	靠近、前往--往詣
yad uta			that is, namely	即、亦即--謂、所謂

vyākṣepa	m.		obstruction, distraction, delay	妨礙、散亂、耽誤— 散 亂 、 留難
karman	n.	√ <i>kr</i> 8U (to do/做)+ <i>man</i>	action, performance; often ifc. with the first member of the compound being a specification of the action	行動、作為；常作複合詞後分，複合詞前分詳述行動的內容
yan nv aham asyopasaṅkrameyaṃ yad uta vyākṣepakarmaṇi Edg. 7.63; Spe. 79				
yan nv aham asyopasaṅkrameyaṃ yad uta vyākṣepakarmaṇi Spe. 147 / Wit. 303.a				
māṇavaka	m.	<i>māṇava</i> m. (youth, child, boy/青年、孩子、男孩)+ <i>ka</i>	child, boy	孩子、男孩— 磨納縛迦 、 摩納婆 、 孺童 、 少年
varṇa	m.	√ <i>vr</i> 5U (to cover/覆蓋)+ <i>na</i>	outward appearance	外表、樣貌
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.)	自我；反身代名詞，表示自己、他自己、他們自己等等
abhi-nis√mā	3U	BHS/佛教混合梵語	to create, make or render by magic	以法力造作、化為— 化 作
atha māraḥ pāpīyān māṇavakavarṇam ātmānam abhinirmāya ... Spe. 32.c				
upasaṅkrānta	mfn.	<i>upa-sam</i> √ <i>kram</i> 1U (to approach, go up to/靠近、前往), ppp.	approached, went up to	已靠近的、已前往的
... yena bhagavāṃs teno upasaṅkrāntaḥ Kal. 896-897 / Dev. 10.6.b				
antika	n.		vicinity, proximity	旁邊
tiṣṭhat	mfn.	√ <i>sthā</i> 1P (to stand/站), prap.	standing	站著
gāthā	f.	√ <i>gai</i> 1P (to sing/唱)+ <i>thā</i>	verse, stanza	詩句、詩節— 伽陀 、 偈 、 頌 、 偈頌
√ bhāṣ	1Ā		to speak, say	講話、說
amukta	mfn.	<i>a</i> (not/不)+ <i>mukta</i> ppp. (liberated/解脫的)	not liberated	未解脫的
-saṃjñin	mfn.	BHS/佛教混合梵語； <i>saṃjñā</i> f. (sign, name; perception, recognition; notion, esp. false notion/標誌、名字；知覺、辨認；觀念，尤指錯誤的觀念— 名 、 想 、 妄想)+ <i>in</i>	ifc. “having such an idea or notion”, esp. “having such false, wrong idea”, “imagining that ...”	複合詞後分，表示「有著…想法的」，尤指「有著…錯誤想法的」、「以為…的」— 作…想

sat	mfn.	√ <i>as</i> 2P (to be, exist/是、有、存在), prap.	being	是、為
kim	ind.	<i>ka</i> (interrogative pro./疑問代名詞), acc.	how; why; a particle of doubt or interrogation	如何、怎麼；為什麼；助詞，表示疑慮或疑問
√ as	2P		to be, exist	是、有、存在
√ man	4Ā		to think, believe	想、認為
amukto muktasaṃjñī san kiṃ mukto 'smīti manyase Spe. 362-363				
amukto muktasaṃjñī san kiṃ mukto 'smīti manyase Spe. 364				
mahat	mfn.	<i>mahā</i> in compounds/複合詞中作 <i>mahā</i>	great, large	偉大的、大的
bandhana	n.	√ <i>bandh</i> 9P (to bind/捆綁、約束)+ <i>ana</i>	bond, fetter	束縛、羈絆
baddha	mfn.	√ <i>bandh</i> 9P (to bind/捆綁、約束), ppp.	bound, tied	被束縛的-- 所縛
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬格)		
√ muc	6U		to release, liberate; Pass. or Ā, to escape, free oneself from (<u>abl.</u> , <u>instr.</u> , or <u>gen.</u>)	釋放、解放；以被動語態或為已用法時，表示逃脫、擺脫…(<u>abl.</u> 、 <u>instr.</u> 或 <u>gen.</u>)
bata	ind.		an interjection expressing astonishment or regret: “alas”	感嘆詞，表示驚訝或遺憾：「唉」
iti	ind.		in this manner, thus	如此、如是
√ vid	2P		to know, perceive	知道、知覺
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
√ jñā	9U		to know	知道
nihata	mfn.	<i>ni</i> √ <i>han</i> 2P (to strike down/打倒), ppp.	struck down, vanquished, defeated	被打倒的、被擊敗的
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
antaka	m.	<i>anta</i> m. (end, limit/終點、邊際)+ <i>ka</i>	“end-maker”, epithet of Māra, the god of death	終結者，死神魔羅的稱號

evaṃ jānīhi pāpīyan nihatas tvam ihāntaka Spe. 496				
cetas	n.	√cit 1P (to perceive; to intend; to know/ 知覺；意欲；知道)+as	mind	心
citta	n.	√cit 1P (to perceive; to intend; to know/ 知覺；意欲；知道), ppp.	mind; thought; intention, aim	心；意念；意圖、目的
jānāti me śramaṇo gautamaś cetasā cittam Spe. 17				
duḥkhin	mfn.	duḥkha n. (pain, sorrow, suffering/ 痛苦、悲痛、苦難-苦)+in	pained, afflicted, grieved	悲痛的、悲哀的
durmanas	mfn.	dus (bad/ 壞)+manas n. (mind/ 心)	unhappy, sorrowful	悲傷的、悲愁的
vipratīśārin	mfn.	BHS/ 佛教混合梵語	regretful, saddened	失望的、沮喪的
antarhita	mfn.	antar√dhā 3U (to place within; to hide; Pass., to disappear/ 置於其中；隱藏；以被動語態時，表示消失), ppp.	disappeared, vanished	已消失的

2. The Four Noble Truths

(*Arthaviniścayasūtra*)

二、四聖諦

摘自《決定義經》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
artha	m.		“meaning” or “thing”, here synonymous with <i>dharmā</i> , i.e. various technical terms, categories, or topics of the Buddha’s teaching	意義、事物，本文中與「法」(dharma)同義，即佛陀教法中的各種名相、主題-- 義
viniścaya	m.	<i>vi-nis√ci</i> 5P (to ascertain, determine/ 確定、判定)+ <i>a</i>	ascertainment, settling, deciding	確定、判定、決定-- 決定 、 決擇
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
dharmaparyāya	m.	<i>dharmā</i> m. (the Buddha’s doctrine, teachings/ 佛的教義、教法-- 法)+ <i>paryāya</i> m. (way, manner/ 方式、方法、途徑-- 門)	means of (teaching) the doctrine, often synonymous with the word <i>sūtra</i> (a religious discourse)	[說]法的方式，常與「經」(<i>sūtra</i>)同義，即開示之意-- 法門
namas	n.	<i>√nam</i> 1U (to bow to/ 向…鞠躬)+ <i>as</i>	bow, salutation, homage, reverence (with dat. of object)	鞠躬、致敬、敬禮(對象用與格)-- 南無 、 歸命
buddha	m.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
śruta	mfn.	<i>√śru</i> 5P (to listen; to learn/ 聽聞；學習), ppp.	heard; learnt, known	被聽到；被學到的、被知道的
eka	num.		one	一
samaya	m.		occasion, time	場合、時間、時候-- 時

bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) +vat	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之 一，漢譯經典中作世尊 -- 薄伽梵 、 眾祐
śrāvastī	f.		N. of the capital town of the kingdom of Kośala	地名，憍薩羅 (kośala) 王國的都城-- 室羅伐悉 底 、 舍衛城 、 舍衛國
vi√hṛ	1P	BHS/ 佛教混合梵語	to dwell, abide, stay, sojourn	居住、住、逗留、停留 -- 住 、 遊
sma	ind.		particle which gives a past sense to the verb it follows	助詞，附加於動詞之後 ，表過去
pūrvārāma	m.	<i>pūrva</i> mfn. (former, prior; first; eastern/ 從 前的、之前的；第一的；東部的-- 東) + <i>ārāma</i> m. (garden, park/ 園、園林-- 園)	“Eastern Park”, N. of a park outside the eastern gate of Śrāvastī	地名，位於舍衛城東門 外的園林-- 東園
mṛgāramātr	f.	<i>mṛgāra</i> m. (N. of a rich man of Śrāvastī/ 人 名，舍衛城 (śrāvastī) 中一位富有的商人-- 彌伽羅 、 鹿子)+ <i>mātr</i> f. (mother/ 母親)	“Mother of Mrgāra”, epithet of Viśākhā, a lay disciple of the Buddha regarded as the chief female benefactor of the saṅgha	彌伽羅的母親，護持僧 團第一女施主毘舍佉 (viśākhā) 的稱號-- 彌伽 羅母 、 鹿子母 、 鹿母
prāsāda	m.		mansion, palace, temple; in <i>Mṛgāramātr- prāsāda</i> , N. of a monastery erected by Viśākhā	大廈、宮殿、寺廟；用 於 mṛgāramātrprāsāda 時，表示毘舍佉所布施 建造的一個道場-- 堂 、 講堂 、 精舍
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 mahā	great, large	偉大的、大的
bhikṣu	m.	<i>bhikṣate</i> desid. (to beg/ 乞食)+u	mendicant, Buddhist monk	乞食者、佛教僧侶-- 比丘 、 苾芻
saṅgha	m.		multitude, group, assembly; the Buddhist monastic order	群眾、群、集會；佛教 僧侶的團體-- 眾 、 僧 、 僧伽
sārdham	ind.	<i>sārdha</i> mfn. (with a half/ 有半的), acc.	together with, along with (<u>instr.</u>)	和...一起、...所伴隨 (<u>instr.</u>)-- 與...俱
ardha- trayodaśan	num.	<i>ardha</i> mn. (half/ 一半)+ <i>trayodaśan</i> num. (thirteen/ 十三)	“thirteen (minus) a half”, i.e. twelve and a half	十三[減去]一半，意即 十二半
śata	n.		a hundred	一百
... bhikṣusaṅghena sārdham ardhatrayodaśabhīr bhikṣuśataih Spe. 294 / Wit. 486				
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格	there, then	那裡、那時
dhīra	mfn.		firm, steady	堅定的、沉穩的

gambhīra	mfn.		deep, profound	深的、深沉的、深奧的 -- 甚深
madhura	mfn.		sweet	甜的、甜美的
udāra	mfn.		lofty, noble	高尚的、崇高的、優美的
nirdoṣa	mfn.	<i>nis</i> (without / 無)+ <i>doṣa</i> m. (defect, flaw, fault, sin / 缺陷、瑕疵、過失、罪過)	flawless, faultless, perfect	無瑕疵的、無過失的、完美無缺的
svara	m.		sound; voice	聲音；嗓音
ā√mantr	10Ā		to address, speak to	向…說話
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold / 握持、支撐、維持)+ <i>ma</i>	the doctrine of the Buddha, a Buddhist teaching	佛陀的教理、佛教的教法-- 達磨 、 曇摩 、 法
vas	pro.	2 nd person plural enclitic pro. (acc., dat., or gen.) / 第二人稱複數代名詞的簡略形(受格、與格或屬格)		
deśayati	caus.	√ <i>diś</i> 6P (to point out, show / 指示、顯示), caus.	to point out, show, teach	指示、顯示、教-- 說
ādi	m.		beginning	開始-- 初
kalyāṇa	mfn.		auspicious, good, virtuous	吉祥的、美好的、善的 -- 善
madhya	n.		middle	中間-- 中
paryavasāna	n.	<i>pari-ava√sā</i> 4P (to result, end in / 以…為結束)+ <i>ana</i>	end	末尾、最後-- 後
svārtha	mfn.	<i>su</i> (good / 善)+ <i>ārtha</i> m. (meaning, sense / 意義-- 義)	good in sense	其意義是善的-- 其義深遠
suvyañjana	mfn.	<i>su</i> (good / 善)+ <i>vyañjana</i> n. (expression, phrasing, letter / 表達方式、措辭-- 語 、 文 、 文句 、 言辭)	good in letter, skillfully phrased	其言辭是善巧的-- 其語巧妙 、 文巧
kevalam	ind.		only, merely, entirely	僅僅、唯、完全-- 純一
paripūrṇa	mfn.	<i>pari√pṛ</i> 9P (to fill / 注滿), ppp.	completely filled; perfect	盛滿的；圓滿的
pariśuddha	mfn.	<i>pari√sudh</i> 4Ā (to become completely pure / 變得完全清淨), ppp.	completely pure or purified	完全純淨或淨化的-- 清淨
paryavadāta	mfn.	BHS / 佛教混合梵語； <i>pari-ava√dā</i> (to purify completely (only in caus. form) / 使完全純淨(只以使役形式出現)-- 轉令明淨), ppp.	completely purified, clear	完全淨化的、潔白的-- 鮮白 、 清白 、 離染污

brahmacarya	n.	<i>brahman</i> m. (the creator god of Brāhmaṇism; (in Buddhism) a symbol of the supreme good, the most exalted state/ 婆羅門教的創世神；佛教中，代表至善、最殊勝的境界-- 梵天)+ <i>carya</i> n. (behavior, conduct/ 行為-- 行)	(in Buddhism) strictly, the practice of chastity of monks and nuns, or more generally, the morally pure religious life leading to liberation, often rendered as “holy life”	梵行，狹義指出家僧侶的禁慾行為，廣義指導向解脫的清淨生活-- 梵行 、 淨行
saṃpra-kāśayati	caus.	<i>saṃ-pra√kāś</i> 1Ā (to appear, become visible/ 顯現、顯露), caus.	to make manifest, illuminate, reveal	使顯現、照明、揭示-- 開顯 、 顯示
yad uta			that is, namely	即、亦即-- 謂 、 所謂
tad	pro.	3 rd person pro./ 第三人稱代名詞		
√śru	5P		to listen, hear	聽、聽聞
sādhu	ind.	<i>sādhu</i> mfn. (good, excellent, virtuous/ 優良的、傑出的、善的), acc.	well; interjection expressing praise: “good!”, “excellent!”, “well said!”	好好地；感嘆詞，表讚歎：「做得好！」、「說得好！」-- 娑度 、 善 、 善哉
suṣṭhu	ind.		well, duly, rightly	好好地、適當地、正確地
manasi√kr̥	8P	BHS/ 佛教混合梵語	lit. “to do in the mind”, i.e. to fix the mind on, pay attention to, think over	直譯「於心中作」，意即將心集中在…之上、注意、深思-- 作意 、 思念
√bhāṣ	1Ā		to speak, say	講話、說
prati√śru	5P	BHS/ 佛教混合梵語	to reply to (<u>gen.</u> or <u>dat.</u>)	向…回答 (<u>gen.</u> 或 <u>dat.</u>)
idam	pro.	3 rd person pro./ 第三人稱代名詞		
√vac	2P		to speak, say; to call, name	說話、說；稱為
bhagavāṃs tān idam avocat ... Spe. 46				
katama	pro.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>tama</i>	who, which (of many); mere emphatic substitute for <i>ka</i>	誰、哪一個、哪…個；疑問代名詞 <i>ka</i> 的同義詞，表強調
adas	pro.	3 rd person pro./ 第三人稱代名詞		
pañcan	num.		five	五

skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>)	集合體、堆；佛教中，指構成眾生的五種要素，即色 (<i>rūpa</i>)、受 (<i>vedanā</i>)、想 (<i>saṃjñā</i>)、行 (<i>saṃskāra</i>)、識 (<i>vijñāna</i>) 等五蘊-- [蘊]、[陰]、[眾]
upādāna	n.	<i>upa-ā√dā</i> 3Ā (to grasp, seize, cling to/ 握住、抓住、取著--[取])+ <i>ana</i>	grasping, clinging	握住、取著--[取]、[盛]
aṣṭādaśan	num.	<i>aṣṭan</i> num. (eight/八)+ <i>daśan</i> num. (ten/十)	eighteen	十八
dhātu	m.	<i>√dhā</i> 3U (to put, place; to bear, support/ 放置；承擔、支撐)+ <i>tu</i>	element, constituent part; (in Buddhism) the eighteen physical and mental elements that constitute the foundation of the process of consciousness, i.e. the six sense organs, the six sense objects, and the six consciousnesses	元素、要素；佛教中，指眾生產生認識的十八個身心要素，即六個感覺器官(六根)、感覺器官所對的六個對象(六境)及感覺器官和對境所生的六種認識作用(六識)--[界]
dvādaśan	num.	<i>dva</i> num. (two/二)+ <i>daśan</i> num. (ten/十)	twelve	十二
āyatana	n.		sphere, locus, place; (in Buddhism) the twelve sense bases of consciousness divided into the internal bases of the six sense organs and the external bases of the six sense objects	範圍、場所、地方；佛教中，指眾生產生認識的十二個內在與外在的基礎，即六個感覺器官(六根)和六個對象(六境)--[入]、[處]
aṅga	n.		limb, part, constituent, factor	肢、分支、部分、成分、因子--[支]、[分]
pratītya	ind.	BHS/ 佛教混合梵語; <i>prati√i</i> 2P (to come back to, fall back on, resort to/ 回到、依靠、憑藉), abs.	having depended or being based on conditions; sometimes found in compounds, meaning dependent on conditions	依靠或基於外緣(其他條件)而...；有時用於複合詞中，表示依靠外緣的--[緣]
samutpāda	m.	<i>sam-ut√pad</i> 4Ā (to arise, appear, occur/ 生起、出現、發生)+ <i>a</i>	appearance, arising, origination	出現、產生、生起--[生]、[起]
... dvādaśāṅgaḥ pratītya samutpādaḥ ... Wit. 994.h				
catur	num.		four	四

ārya	mfn. m.		mfn. noble, excellent, distinguished m. an honorable man; (in Buddhism) a noble one, saint, one who has attained the fruits of the path	mfn. 高貴的、高尚的、卓越的、傑出的-- 聖 m. 品德高尚的人、正人君子；佛教中，指聖人，即證得果位的人-- 聖者
satya	n.	<i>sat</i> prap. (existing, real/ 存在的、真實的) + <i>ya</i>	truth	真理-- 諦
dvāviṃśati	f.	<i>dvi</i> num. (two/ 二)+ <i>viṃśati</i> f. (twenty/ 二十)	twenty-two	二十二
indriya	n.	<i>indra</i> m. (the king of gods and ruler of the heavens who controls thunder and rain/ 諸神之王，即統御一切天眾的雷雨神-- 因陀羅)+ <i>iya</i>	power, faculty	力量、能力-- 根
dhyāna	n.	√ <i>dhyā</i> 1P (to reflect, ponder, meditate/ 深思、沉思、冥想)+ <i>ana</i>	reflection, contemplation; (in Buddhism) meditative absorption reached through the concentration of the mind on a single object	深思、沉思；佛教中，指禪定，即將心專注於某一對象，以達到不散亂之狀態-- 禪那 、 禪定 、 定
ārūpya	mfn.	BHS/ 佛教混合梵語	formless, immaterial	超離物質現象(色法)的-- 無色
samāpatti	f.	<i>sam-ā</i> √ <i>pad</i> 4Ā (to accomplish, attain/ 完成、達成)+ <i>ti</i>	attainment; (in Buddhism) a stage of meditative absorption	成就；佛教中，指禪定的境界-- 三摩鉢底 、 定 、 等至
brahmavihāra	m.	<i>brahman</i> m. (the creator god of Brāhmaṇism/ 婆羅門教的創世神-- 梵天) + <i>vihāra</i> m. (abode/ 住所-- 住)	"abode of Brahmā", four sublime states of mind, also known as the four immeasurables (<i>apramāṇa</i>), i.e. loving kindness (<i>maitrī</i>), compassion (<i>karuṇā</i>), sympathetic joy (<i>muditā</i>), and equanimity (<i>upekṣā</i>)	梵天之所住，意即心的四種殊勝的狀態，又名四無量(<i>apramāṇa</i>)，即慈(<i>maitrī</i>)、悲(<i>karuṇā</i>)、喜(<i>muditā</i>)、捨(<i>upekṣā</i>)-- 梵住 、 梵堂
pratipad	f.	<i>prati</i> √ <i>pad</i> 4Ā (to enter upon a path, follow a way; to practice; to reach/ 上路、行道、遵循方法；實踐；達到)+ <i>kvip</i>	road, path, course; way, means, method	道路、路徑；途徑、方法、方式-- 道
samādhi	m.		meditative concentration	心的統一、心專注於一處的狀態-- 三摩地 、 三昧 、 定 、 等持
bhāvanā	f.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/ 使存在、產生、增長、培養、發展)+ <i>anā</i>	lit. "producing", i.e. cultivation, development, esp. mental development	直譯產生，意即培養、發展，尤指心的訓練、修習-- 修 、 修習 、 觀
smṛti	f.	√ <i>smṛ</i> 1P (to remember, call to mind; to be mindful of/ 記得、憶起；覺察)+ <i>ti</i>	memory, remembrance; awareness, mindfulness	記憶、憶念；覺察、覺照-- 念

upasthāna	n.	<i>upa</i> √ <i>sthā</i> 1P (to stand near; to attend on, serve/ 站旁邊；侍候、侍奉)+ <i>ana</i>	attending, waiting on	侍候、照顧-- 住 、 處 、 承事 、 供養
samyāñc	mfn.	<i>samyak</i> in compounds/ 複合詞中作 <i>samyak</i>	whole, entire, all; correct, right, true	全部的、一切的；正確的、真正的、真實的-- 正
prahāṇa	n.	BHS/ 佛教混合梵語	exertion, effort	努力、用功-- 勤 、 斷
ṛddhipāda	m.	<i>ṛddhi</i> f. (magic, supernatural or spiritual power/ 神奇力量、法力-- 神通 、 神)+ <i>pāda</i> m. (foot; base, basis/ 腳；基礎、根基-- 足)	“base of supernatural power”, four mental qualities connected to the acquisition of supernatural powers, i.e. concentration (<i>samādhi</i>) based on resolution (<i>chanda</i>), exertion (<i>vīrya</i>), thought (<i>citta</i>), and investigation (<i>mīmāṃsā</i>)	神通的根基，意即能夠引發種種神用的四種禪定 (<i>samādhi</i>)，即由欲求 (<i>chanda</i>)、精勤 (<i>vīrya</i>)、心念 (<i>citta</i>) 與考察 (<i>mīmāṃsā</i>) 發起的禪定-- 神足 、 如意足
bala	n.		power	力量-- 力
saptan	num.		seven	七
bodhyaṅga	n.	<i>bodhi</i> f. (awakening, enlightenment/ 覺悟-- 菩提 、 覺)+ <i>aṅga</i> n. (limb, part, constituent, factor/ 肢、分支、部分、成分、因子-- 支 、 分)	“limb of enlightenment”, “factor of awakening”, seven qualities leading to enlightenment, i.e. mindfulness (<i>smṛti</i>), investigation into the nature of things (<i>dharmapracaya</i>), exertion (<i>vīrya</i>), joy (<i>prīti</i>), tranquility (<i>praśrabdhi</i>), concentration (<i>samādhi</i>), and equanimity (<i>upekṣā</i>)	菩提的分支、覺悟的因子，意即能夠導致覺悟的七種特質，即覺照 (<i>smṛti</i>)、對法的考察 (<i>dharmapracaya</i>)、精勤 (<i>vīrya</i>)、喜悅 (<i>prīti</i>)、輕安 (<i>praśrabdhi</i>)、禪定 (<i>samādhi</i>) 與捨心 (<i>upekṣā</i>) -- 覺支 、 覺分 、 等覺支
mārga	m.	<i>mṛga</i> m. (deer/ 鹿)+ <i>a</i>	road, path	道路、路徑-- 道
ṣoḍaśan	num.	<i>ṣaṣ</i> num. (six/ 六)+ <i>daśan</i> num. (ten/ 十)	sixteen	十六
ākāra	m.		form, appearance; way, mode, manner	形式、外表；方式、方法-- 相 、 行相 、 行
ānāpāna	n.	BHS/ 佛教混合梵語； <i>āna</i> n. (in-breathing/ 入息)+ <i>apāna</i> n. (out-breathing/ 出息)	breathing	呼吸-- 安那般那 、 安般 、 出入息 、 息
anusmṛti	f.	<i>anu</i> √ <i>smṛ</i> 1P (to recollect/ 回憶)+ <i>ti</i>	memory, remembrance; awareness, mindfulness	記憶、憶念；覺察、覺照-- 隨念 、 念 、 觀
srotāpatti	f.	<i>srotas</i> n. (current, stream, river/ 流、河流)+ <i>āpatti</i> f. (entering into/ 進入)	“entrance into the river”, “stream-entry”, the first of the four stages of	進入河流，意即四果中最初聖果的名稱，意指

			awakening, i.e. the entering into the “stream” of the noble eightfold path leading to liberation	初入八正道之流—須陀洹、預流、入流
daśan	num.		ten	十
tathāgata	m.	<i>tathā</i> ind. (thus/那樣地)+ <i>āgata</i> ppp. (come/已過來的)	“thus come”, one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一—如來
vaiśāradya	n.	<i>viśārada</i> mfn. (skillful, proficient; bold, confident/善巧的、精通的；大膽的、有自信的)+ <i>ya</i>	skill, proficiency; (in Buddhism) the fourfold “self-confidence”, “utter conviction”, or “fearlessness” of the Buddha	善巧、本領；佛教中，指佛所具的四種無所畏懼的自信—無畏、無所畏
pratiṣamvid	f.	BHS/佛教混合梵語	the fourfold “analytical knowledge” of the Buddha regarding meaning (<i>artha</i>), phenomena (<i>dharma</i>), language (<i>nirukti</i>), and eloquence (<i>pratibhāna</i>)	佛所具的四種無所滯礙的知識，即對於意義 (<i>artha</i>)、現象 (<i>dharma</i>)、語言 (<i>nirukti</i>)、與辯才 (<i>pratibhāna</i>) 的理解能力—無礙、無礙解、無礙智、無礙辯
āveṇika	mfn.	BHS/佛教混合梵語	special, extraordinary, exceptional	特殊的、非凡的—不共
dharma	m.		attribute, property, mark	屬性、特性、標誌—法
dvātriṃśat	f.	<i>dva</i> num. (two/二)+ <i>triṃśat</i> f. (thirteen/三十)	thirty-two	三十二
mahāpuruṣa	m.	<i>mahat</i> mfn. (great/偉大的—摩訶、大)+ <i>puruṣa</i> m. (man, male/人、男人)	“Great Man”, name given to a great being destined to become either a wheel-turning king (<i>cakravartin</i>) or a Buddha	大人，意即將成為轉法輪王 (<i>cakravartin</i>) 或成佛的偉大眾生—大人、大丈夫
lakṣaṇa	n.	√ <i>lakṣ</i> 10U (to characterize/賦予特徵)+ <i>ana</i>	mark, sign, characteristic	標誌、特徵、特性—相
aśīti	f.		eighty	八十
anuvyañjana	n.	BHS/佛教混合梵語	secondary characteristic of a Great Man (<i>mahāpuruṣa</i>), esp. a Buddha	大丈夫 (<i>mahāpuruṣa</i>) 的其他次要特性，尤其是佛的—好、隨好、種好、隨形、隨形好
uddeśa	m.	<i>ut</i> √ <i>dis</i> 1P (to point out, declare, mention/指示、宣說、提出)+ <i>a</i>	pointing out; enumeration, brief account, list of topics	指示；略說、總說

tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; correlative adv. of <i>yatra</i> , equivalent to the loc. of <i>tad</i> / <i>yatra</i> 的相關副詞，同 <i>tad</i> 的 位格	there, therein, among these	那裡、此中、其中
tadyathā	ind.		that is, namely	亦即— 但你也他 、 但經 他 、 謂
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難— 苦
samudaya	m.	<i>sam-ut√i</i> 2P (to rise, arise/上升、生起)+ <i>a</i>	rise, origin	生起、起源— 集 、 集起
nirodha	m.	<i>ni√rudh</i> 7U (to stop, check, hinder, destroy/ 止息、制止、阻止、毀滅)+ <i>a</i>	cessation, destruction, annihilation	止息、毀壞、消滅— 滅 、 滅盡
-gāmin	mfn.	<i>√gam</i> 1P (to go/去)+ <i>in</i>	only ifc. “going to ...”, “leading to ...”	只作為複合詞後分，表 示「前往…的」、「導 向…的」
jāti	f.	<i>√jan</i> 4Ā (to be born/出生)+ <i>ti</i>	birth	出生— 生
jarā	f.	<i>√jṛ</i> 1P/4P (to grow old/變老)+ <i>ā</i>	old age, decrepitude	老年期、老境、衰老— 老
vyādhi	m.		disorder, disease, sickness	疾病— 病
maraṇa	n.	<i>√mr̥</i> 6Ā (to die/死)+ <i>ana</i>	death	死亡— 死
priya	mfn.		beloved, dear, pleasant, agreeable	親愛的、心愛的、安逸 的、適意的— 愛
viyoga	m.	<i>vi√yuj</i> 7U (to separate/分離)+ <i>a</i>	separation	分離— 別離
apriya	mfn.	<i>a</i> (not/不)+ <i>priya</i> mfn. (beloved, dear, pleasant, agreeable/親愛的、心愛的、安 逸的、適意的— 愛)	disliked, unpleasant, disagreeable	不喜歡的、討厭的、不 合意的— 怨憎 、 非愛
saṃyoga	m.	<i>sam√yuj</i> 7U (to join, unite/結合)+ <i>a</i>	union, association	結合、相會— 會
rūpa	n.		(as one of the five aggregates) “materiality”, i.e. physical phenomena	物質現象，即五蘊中的 色蘊— 色
vedanā	f.	<i>√vid</i> 2P (to know; to experience, feel/知道； 感受、經歷)+ <i>anā</i>	feeling, sensation	感覺、感受— 受
saṃjñā	f.	<i>sam√jñā</i> 9U (to recognize, be aware of, know/辨認、意識到、知道)+ <i>kvip</i>	perception, recognition	知覺、辨認— 想
saṃskāra	m.	<i>sam√kr̥</i> 8U (to put together; to prepare; to construct, fashion/聚集；準備；構造、 塑造)+ <i>a</i>	(as one of the five aggregates) “mental formation”, “intention”, i.e. the various wholesome or unwholesome impulses	五蘊中的行蘊，表示心 意行為、造作，意即能 帶來業力後果的各種善 或不善的心理作用— 行

			and mental states arising as conditioned responses to the object of experience and bearing karmic consequences	
vijñāna	n.	<i>vi√jnā</i> 9U (to discern, know, understand/ 識別、知道、了解)+ <i>ana</i>	consciousness	意識-- 識
yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	conjunction used to introduce a noun clause: "that ..."	連接詞，用來引導名詞子句，表示「…此事」
icchan	mfn.	<i>√iṣ</i> 6U (to desire, wish/ 想要), prap.	desiring	想要著
paryeṣamāṇa	mfn.	<i>pari√iṣ</i> 1Ā (to seek, search for/ 尋找、尋求), prmp.	searching	尋求著
√labh	1Ā		to obtain	得到
... yad apīcchan paryeṣamāṇo na labhate tad api duḥkham ... Spe. 463				
saṃkṣipta	mfn.	<i>sam√kṣip</i> 6U (to throw together; to condense, abridge/ 丟或放在一起；濃縮、縮短), ppp.	condensed, abbreviated; with instr., concisely, in brief	被濃縮的、被縮短的；用具格時，表示扼要地、簡言之-- 略說
trṣṇā	f.	<i>√trṣ</i> 4P (to thirst; to desire/ 渴；渴望)+ <i>nā</i>	thirst; desire, craving	口渴；渴望、欲望-- 渴、貪愛、愛
paunarbhavika f. paunarbhavikī	mfn.	<i>punarbhava</i> m. (rebirth/ 再生-- 後有)+ <i>ika</i>	leading to rebirth	導致再生的-- 後有、招後有、更受後有
nandī	f.	BHS/ 佛教混合梵語	joy, enjoyment, delight	喜悅、享樂、快樂-- 喜、樂
rāga	m.	<i>√rañj</i> 4U/1U (to be colored, grow red; to be excited, delighted, fond of, infatuated/ 著色、變紅；感到興奮、喜歡、迷戀)+ <i>a</i>	passion, lust, desire	情慾、欲望、渴望-- 貪、欲、貪愛
sahagata	mfn.	<i>saha</i> ind. (with/ 跟…一起)+ <i>gata</i> ppp. (gone/ 已去的)	accompanied by, associated with, having (instr. or ifc.)	由…所伴隨的、有…的 (instr. 或作複合詞後分)-- 俱、俱行、相應
tatra tatra			here and there, in this and that	這與那、對此與那-- 彼彼、隨處
abhinandin f. abhinandhinī	mfn.	<i>abhi√nand</i> 1P (to rejoice at, be delighted with/ 歡慶、歡喜)+ <i>in</i>	delighting	感到欣喜的-- 生染
yad asyā eva trṣṇāyāḥ paunarbhavikyā ... Spe. 398				
aśeṣatas	ind.	<i>aśeṣa</i> mfn. (without remainder, entire, whole/ 無剩餘物的、整體的、全部的)+ <i>tas</i>	without remainder, entirely	無餘、完全-- 無餘、悉皆
prahāṇa	n.	<i>pra√hā</i> 3P (to abandon, remove/ 捨棄、去除-- 斷)+ <i>ana</i>	abandoning, removing	捨棄、去除-- 斷、除滅

pratiniḥsarga	m.	BHS/ 佛教混合梵語	giving up, forsaking	拋棄、棄絕— 棄捨
vyantībhāva	m.	BHS/ 佛教混合梵語; <i>vyantī</i> √ <i>bhū</i> 1P (to come to an end, cease/ 結束、止息)+ <i>a</i>	coming to an end	終了、結束— 變吐
kṣaya	m.	√ <i>kṣi</i> 1P (to destroy/ 毀壞)+ <i>a</i>	destruction	毀滅— 盡
virāga	m.	<i>vi</i> √ <i>rañj</i> 4U/1U (to become discolored; to become indifferent to/ 褪色；變得冷淡)+ <i>a</i>	dispassion, indifference; waning, fading away	厭離；衰退、消失
vyupaśama	m.	<i>vi</i> - <i>upa</i> √ <i>śam</i> 4P (to become quiet, cease completely/ 變得寂靜、完全止息)+ <i>a</i>	quietude, complete cessation	寂靜、完全止息— 寂靜 、 寂滅
astaṅgama	m.	BHS/ 佛教混合梵語; <i>astam</i> √ <i>gam</i> 1P (to go home, set (of the sun), come to an end, cease, die/ 回家、落 下去(太陽)、告終、止息、死去)+ <i>a</i>	passing away, disappearance	消失— 隱沒 、 滅沒
dr̥ṣṭi	f.	√ <i>dr̥ś</i> 1P (to look at, see/ 看、看見)+ <i>ti</i>	view, notion, belief	看法、觀念、信念— 見
ādi	m.		beginning; ifc. “beginning with ...”, “... et cetera”	開始；作複合詞後分 時，表示「以…為開始 的」、「…等等的」
saṃkalpa	m.		thought, intention, purpose	意念、意志、意向— 思 惟
vāc	f.	<i>vāk</i> in compounds/ 複合詞中作 <i>vāk</i>	speech	言語— 語
karmānta	m.		action	行為— 業
ājīva	m.	<i>ā</i> √ <i>jīv</i> 1P (to subsist on/ 依靠…生活)+ <i>a</i>	livelihood	生活、生計— 命
vyāyāma	m.	<i>vi</i> - <i>ā</i> √ <i>yam</i> 1Ā (to strive, endeavor/ 力求、 奮進)+ <i>a</i>	exertion	努力— 精進
tadyathā	ind.	followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	as, just as	如、正如— 譬如
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名 詞或疑問詞之後以構成 不定代名詞或副詞
puruṣa	m.		man, male	人、男人
jvara	m.		fever	發燒
abhibhūta	mfn.	<i>abhi</i> √ <i>bhū</i> 1P (to overcome, overpower/ 壓 倒、打敗), ppp.	overcome, afflicted	被壓倒的、被折磨的、 …纏身的

kuśala	mfn.		good, wholesome, virtuous; skillful, competent	善的、有益的、善良的；善巧的、有本領的
sammata	mfn.	<i>sam√man</i> 4Ā (to regard, consider/ 看作、視為), ppp.	thought, regarded, recognized as	被看作是…的、被認為是…的
dr̥ṣṭakarman	mfn.	<i>dr̥ṣṭa</i> ppp. (seen, visible, apparent/ 被看見的、可見的、明顯的)+ <i>karman</i> n. (action, deed, work/ 行為、作為、成就)	whose actions are visible, i.e. tried by practice, accomplished	其作為是有目共睹的，意即有造詣的
śāstra	n.	<i>√śās</i> 2P (to punish; to instruct, teach/ 懲罰；教訓、教誨、教導)+ <i>tra</i>	treatise	論典— 論
vaidya	m.	<i>veda</i> m. (the Āyur Vedas, the science of health/ 阿育吠陀，即醫療的學問)+ <i>ya</i>	a physician	醫生
upa-sam√kram	1U		to approach, go up to	靠近、前往— 往詣
√brū	2U		to speak, say	說話、說
√as	2P		to be, exist	是、有、存在
upaśama	m.	<i>upa√śam</i> 4P (to become quiet, cease/ 變得寂靜、止息)+ <i>a</i>	alleviation, cessation	緩和、止息
auśadha	n.		herbs; medicine	藥草；藥
upadiśyamāna	mfn.	<i>upa√diś</i> 6U (to indicate; to prescribe/ 指出；指定), prpp.	being prescribed	被指定的
√iṣ	6U		to desire, wish	渴望、想要
... asyopaśamāyauśadham upadiśyamānam icchāmīti Spe. 374				
bhiṣaj	m.		physician, healer	醫生
prāk	ind.		before, first	之前、首先
nidāna	n.		cause	原因
√prach	6P		to ask, inquire	問、查問
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
bhukta	mfn.	<i>√bhuj</i> 7U (to enjoy, eat/ 享用、吃), ppp.	eaten	被吃的
pīta	mfn.	<i>√pā</i> 1P (to drink/ 喝), ppp.	drunk	被喝的

ātura	mfn.		sick, afflicted	生病的、被折磨的
√kath	10P		to tell	告訴
āturas tasya kathayet ... Spe. 132				
hi	ind.		for, because; indeed, surely	因為；的確、確實
dadhi	n.		sour milk, curds	凝乳
trapuṣa	n.		cucumber	黃瓜
bhakṣita	mfn.	√bhakṣ 1U (to enjoy, eat/享用、吃), ppp.	eaten	被吃的
anna	n.	√ad 2P (to eat/吃), ppp.	food	食物
pāna	n.	√pā 1P (to drink/喝)+ana	drink	飲料
takra	n.		buttermilk	酪
viṣa	n.		venom, poison	毒液、毒藥
śoṣaṇa	n.	śoṣayati caus. (to dry up; to extinguish, destroy/使乾涸；息滅、毀滅)+ana	drying up; extinguishing, destruction	乾涸；息滅、毀滅
upa√diś	6U		to announce, indicate; to prescribe	宣說、指出；指定
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
saṃtāpita	mfn.	saṃtāpayati caus. (to burn; to torment/燃燒；折磨), ppp.	burned; tormented	被燃燒的；被折磨的
sādhu	m.	sādhu mfn. (good, excellent, virtuous/優良的、傑出的、善的)	good or virtuous man	善人、賢士
citta	n.	√cit 1P (to perceive; to intend; to know/知覺；意欲；知道), ppp.	mind; thought	心；意念
mahākāruṇika	mfn.	mahākāruṇā f. (great compassion/偉大的慈悲--[大悲])+ika	greatly compassionate	極其慈悲的
-apaha	mfn.	apa√han 2P (to ward off, repel/防止、擊退)+a	only ifc. "removing ...", "repelling ..."	只作為複合詞後分，表示「消除…的」、「擊退…的」
ākhyā	f.	ā√khyā 2P (to call, name/稱為)+kvip	appellation, name; ifc. (-ākhyā) "called ...", "named ..."	名稱、名目；作複合詞後分時 (-ākhyā)，可表示「稱為…的」、「名為…的」

ā√khyā	2P		to declare, announce; to call, name	宣說；稱為、說出…的名字
śānti	f.	√śam 4P (to be appeased, calmed; to cease/ 平靜下來；止息)+ti	peace, tranquility, soothing, pacifying	平靜、寧靜、撫慰— 寂靜 、 寂滅
-kara	mfn.	√kr 8U (to do, produce/ 做、產生)+a	only ifc. “doing …”, “producing …”	只作為複合詞後分，表示「做…的」、「產生…的」
nirvāṇa	n.	nis√vā 2P (to blow out, be extinguished/ 吹滅、息滅)+ana	blowing out, extinction, cessation; liberation from <i>saṃsāra</i>	吹滅、熄滅、寂滅、滅盡；從輪迴解脫的境界— 涅槃 、 泥洹 、 滅度
kleśa	m.	BHS/ 佛教混合梵語；√kliś 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨；沾染、變髒)+a	“affliction”, “defilement”, “stain”, mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用— 煩惱 、 惑
api	ind.		also, even	也、連…也、即使
ena	pro.	3 rd person pro./ 第三人稱代名詞		
bhāvayat	mfn.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/ 使存在、產生、增長、培養、發展— 修習), prap.	cultivating, developing	培養著— 修習
acira	mfn.	<i>a</i> (not/ 不)+ <i>cira</i> mfn. (long (of time)/ 長久的)	not long, brief; with acc, instr., or abl., soon, quickly	不久的、短暫的；用受格、具格或從格時，表示不久、立刻、立即
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
ava√āp	5P		to obtain, reach	得到、達到
pura	n.		town, city	城鎮、城市— 城
√gam	1P		to go	去
para	mfn.		highest, supreme	最高的、之上的
... <i>nirvāṇapuram</i> gatvā parāṃ śāntim avāpnotīti Spe. 220 / Sch. 1.55				
loka	m.		world	世間— 世
asty ayaṃ <i>lokaḥ</i> ... Spe. 17				
paraloka	m.	<i>para</i> mfn. (other; future, next/ 其他的；未來的、下個)+ <i>loka</i> m. (world/ 世間)	“the next world”, the afterlife	來世，意即[死後]將來之世— 後世 、 他世

mātr	f.		mother	母親
pitṛ	m.		father	父親
datta	n.	√ <i>dā</i> 3U (to give/ 給與), ppp.	that which is given, an offering	被給與的東西，意即禮物、供養品
huta	n.	√ <i>hu</i> 3P (to sacrifice, offer an oblation/ 祭祀、供養祭品), ppp.	that which is sacrificed, an oblation	被祭祀的東西，意即祭品
iṣṭa	mfn.	√ <i>iṣ</i> 6U (to desire, wish/ 渴望、想要), ppp.	desired, pleasant	被渴望的、宜人的-- 愛
aniṣṭa	mfn.	<i>an</i> (not/ 不)+ <i>iṣṭa</i> ppp. (desired/ 被想要的)	undesired, unpleasant	非[自己]所欲的、不合意的-- 非愛 、 不愛
sukṛta	mfn.	<i>su</i> (well/ 善)+ <i>kṛta</i> ppp. (done/ 被做的)	good, virtuous	好的、善的-- 善
duṣkṛta	mfn.	<i>dus</i> (wrongly/ 惡)+ <i>kṛta</i> ppp. (done/ 被做的)	evil, wicked	邪惡的、惡的-- 惡
phala	n.		fruit, result, karmic result	果、結果、果報
vipāka	m.	<i>vi</i> √ <i>pac</i> 1P (to cook; Pass., to ripen, bear fruit, have results/ 煮熟；以被動語態時，表示成熟、產生結果)+ <i>a</i>	ripening, fruition, esp. the karmic result or consequence of one's past actions	成熟，尤指由過去所造的善惡業而得到的果報-- 異熟 、 果 、 報 、 果報
samyaggata	mfn.	<i>samyak</i> ind. (thoroughly, rightly, perfectly/ 徹底地、正確地、圓滿地-- 正)+ <i>gata</i> ppp. (gone/ 已去的)	rightly gone	善去的-- 善到 、 善去 、 正到
samyak-pratipanna	mfn.	<i>samyak</i> ind. (thoroughly, rightly, perfectly/ 徹底地、正確地、圓滿地-- 正)+ <i>pratipanna</i> ppp. (practiced/ 已修行的-- 行 、 修行)	practicing rightly	修正行的-- 善向 、 正趣
viparīta	mfn.	<i>vi</i> - <i>pari</i> √ <i>i</i> 2P (to turn round/ 轉), ppp.	turned round, reversed, contrary	顛倒的、相反的-- 倒 、 顛倒
mithyā	ind.		wrongly, falsely, in vain; often ibc. followed by a noun, "wrong or improper ...", "false ..."	錯誤地、不實地、徒然地；常置於名詞前面作複合詞前分，表示「錯誤或不妥當的…」、「不實的…」-- 邪
buddhatva	n.	<i>buddha</i> m. (Awakened One/ 覺者、覺悟者-- 佛陀 、 覺者)+ <i>tva</i>	Buddhahood	佛果，即成佛的境界
pariṇāmita	mfn.	BHS/ 佛教混合梵語； <i>pariṇāmayati</i> caus. (to bend to; to dedicate, apply to/ 使彎曲於；迴向、運用於-- 迴向), ppp.	dedicated to, applied to the attainment of (<i>loc.</i> , <i>dat.</i> , or <i>ifc.</i>)	迴向…的、為得…所迴向的、運用於…的 (<i>loc.</i> 、 <i>dat.</i> 或作複合詞後分)-- 迴向
śīla	n.		conduct, behavior, esp. moral conduct, virtue, uprightness	行為，尤指品行、善行-- 尸羅 、 戒

dāna	n.	√dā 3U (to give/ 給與)+ana	giving, charity, generosity	給與、施捨-- 布施
cakravartin	m.	cakra n. (wheel/ 輪)+vartayati caus. (to cause to turn/ 使轉動)+in	"wheel-turning (monarch)", an all-powerful and virtuous monarch who rules benevolently over the whole world	轉輪的[國王]，意即以正法統治世界的聖王-- 轉輪王 、 轉輪聖王 、 輪王
pāruṣya	n.	paruṣa mfn. (rough, harsh/ 粗糙的、嚴厲的)+ya	harshness, esp. in speech	粗糙，尤指粗鄙的話-- 麤惡語 、 麤言 、 惡口
anṛta	n.	an (not/ 不)+ṛta n. (the principle of natural order regulating the whole cosmos; truth/ 宇宙運行的法則、規律、神聖法；真理)	untruth, falsehood	不真實、虛假、謊言-- 妄語
paiśunya	n.	piśuna mfn. (slandorous/ 誹謗的)+ya	slander	誹謗-- 兩舌 、 離間語
saṃhinna-pralāpa	m.	BHS/ 佛教混合梵語	prattle, frivolous speech, idle talk	廢話、無意義的話、空話-- 綺語 、 無義語 、 雜穢語
varjita	mfn.	varjayati caus. (to exclude, abandon, avoid/ 排除、捨棄、避開), ppp.	excluded, abandoned, avoided; ifc. "deprived of ...", "free from ...", "devoid of ..."	被排除的、被捨棄的、被避開的；作複合詞後分時，表示「缺乏…的」、「沒有…的」-- 除 、 離 、 無
kāya	m.		body	身體-- 身
manas	n.	√man 4Ā (to think, believe/ 想、認為)+as	mind	心-- 末那 、 意 、 心
patha	m.	√path 1P (to go, move/ 去、移動)+a	path, road, way, mode (often ifc. where it is regularly pleonastic)	路徑、道路、途徑、方式(一般作複合詞後分，而且常常無特定的意思)-- 道
vyāpāra	m.	vi-ā√pr 6Ā/5Ā (to be occupied in, be engaged in/ 忙於、從事於)+a	function, operation, activity	功用、作用、活動、行為-- 作 、 用 、 作用
kāyavānmanasām daśakuśaleṣu karmapatheṣu vyāpāraḥ Wit. 303.a				
kāyika	mfn.	kāya m. (body/ 身體)+ika	pertaining to the body, bodily	屬於身體的、身體的
trividha	mfn.	tri num. (three/ 三)+vidhā f. (form, sort, kind/ 外形、類型、種類)	of three kinds, threefold	有三類的、三重的-- 三 、 三種
prāṇa	m.	pra√an 2P (to breathe/ 呼吸)+a	breath, esp. vital breath; (in Buddhism) living being, creature	呼吸，尤指元氣、生命力；佛教中，指生物、眾生-- 生
atipāta	m.	BHS/ 佛教混合梵語； atipātayati caus. (to cause to fall, destroy, kill/ 使落下、毀滅、殺)+a	slaying, killing (only used in the compound <i>prāṇātīpāta</i>)	殺(僅用於 prāṇātīpāta 這個複合詞)

adatta	mfn.	<i>a</i> (not/不)+ <i>datta</i> ppp. (given/被給與的)	not given	不被給與的--不與
ādāna	n.	<i>ā√dā</i> 3Ā (to take/拿、取)+ <i>ana</i>	taking	拿取--取
kāma	m.	<i>kāmayati</i> caus. (to desire/渴望)+ <i>a</i>	desire, wish; lust, sensual pleasure	欲望、願望；情欲、官能上的享樂--欲
ācāra	m.	<i>ā√car</i> 1P (to undertake, perform/從事、做)+ <i>a</i>	conduct, behavior	行為--行
virati	f.	<i>vi√ram</i> 1P (to stop, cease; to desist from, renounce/停止、止息；戒絕、放棄)+ <i>ti</i>	cessation, abstention from (abl.)	止息、戒絕、捨離… (abl.)--離
vācika	mfn.	<i>vāc</i> f. (speech/言語)+ <i>ika</i>	pertaining to speech, verbal	言語方面的、言語的
caturvidha	mfn.	<i>catur</i> num. (four/四)+ <i>vidhā</i> f. (form, sort, kind/外形、類型、種類)	of four kinds, fourfold	有四類的、四重的--四、四種
mānasa	mfn.	<i>manas</i> n. (mind/心)+ <i>a</i>	pertaining to the mind, mental	屬於心的、心理的
abhidhyā	f.	<i>abhi√dhyā</i> 1P (to set the mind on, desire/將心集中在…之上、想要)+ <i>kvip</i>	covetousness	貪婪--貪、貪欲
vyāpāda	m.	<i>vi-ā√pad</i> 4P (to be troubled, vexed/感到不安的、煩惱的)+ <i>a</i>	ill-will, malevolence	惡意、害心--瞋、瞋恚
prāṇin	mfn. m.	<i>prāṇa</i> m. (breath, esp. vital breath/呼吸、尤指元氣、生命力)+ <i>in</i>	mfn. breathing, living m. a living creature	mfn. 有呼吸的、活著的 m. 生物
√bhū	1P		to be, exist, become	是、存在、有、成為
saṃjñin	mfn.	<i>saṃjñā</i> f. (consciousness, perception, recognition/意識、知覺、辨認--想)+ <i>in</i>	conscious, sentient	有意識的、有知覺能力的--有想
vadhakacitta	n.	<i>vadhaka</i> mfn. (murderous/凶狠的)+ <i>citta</i> n. (mind; thought; intention, aim/心；意念；意圖、目的)	intention to kill	嗜殺之心--害心
utpādayati	caus.	<i>ut√pad</i> 4Ā (to arise, appear, occur/生起、出現、發生), caus.	to generate, produce	使生起、產生--生
upakrama	m.	<i>upa√kram</i> 1U (to approach; to attack/靠近；攻擊)+ <i>a</i>	approach; attack	靠近；攻擊
√kr	8U		to do, perform	做
... upakramam ca karoti Spe. 310				
jīvita	n.	<i>√jiv</i> 1P (to live/生活), ppp.	life	生命--命
vyaparopayati	caus.		to deprive of (abl.)	剝奪… (abl.)--奪
anyatra	ind.	<i>anya</i> mfn. (other, another, different/別的、其他的、不同的)+ <i>tra</i>	elsewhere, except, unless	在別處、除非

pramāda	m.	<i>pra√mad</i> 4P (to rejoice, exult; to be careless/ 歡躍、狂喜；漫不經心)+ <i>a</i>	carelessness, negligence	疏忽、粗心-- 放逸
adr̥ṣṭa	mfn.	<i>a</i> (not/不)+ <i>dr̥ṣṭa</i> ppp. (seen/被看見的)	not seen	沒有被看見的
a-			prefix expressing a negative, privative or contrary sense	前綴，表「非」、「不」或「無」
vadha	m.		killing, death, destruction	殺害、死亡、毀壞
steya	n.		theft	盜竊-- 盜
para	m.		another person	另一個人
dravya	n.		thing, object; property, wealth	事物；財物、財富
svīkaraṇa	n.	<i>svī√kr̥</i> 8U (to make one's own, appropriate/ 做成自己的、占為己有)+ <i>ana</i>	making one's own, appropriation	占為己有
bhrātr̥	m.		brother	弟弟、哥哥
svajana	m.	<i>sva</i> mfn. (own/自己的)+ <i>jana</i> m. (man, person/男人、人)	"one's own man", i.e. one's own relations	自己的人，意即自己的親屬
mitra	n.		friend	朋友
svalpa	mfn.	<i>su</i> (exceedingly/非常)+ <i>alpa</i> mfn. (small, minute, slight/小的、微小的)	very small	很小的
anuparodhin	mfn.	<i>an</i> (not/不)+ <i>uparodhin</i> mfn. (impeding, obstructing/阻礙的)	(whose loss) does not cause a hindrance, is harmless	[如果被拿走]不會造成妨礙、麻煩的
grahaṇa	n.	<i>√grah</i> 9P (to seize, grasp, take/抓住、把握、拿取-- 取)+ <i>ana</i>	seizing, grasping, taking	抓住、把握、拿取-- 取
strī	f.		woman, wife	女人、妻子
upabhoga	m.	<i>upa√bhuj</i> 7Ā (to enjoy; to experience/享受；經歷)+ <i>a</i>	enjoying	享受
bhartr̥	m.		chief, lord, master	首領、君主、主人
rājan	m.		king	國王
rakṣita	mfn.	<i>√rakṣ</i> 1P (to protect, guard/守護、保護), ppp.	protected, under the custody of	被保護的、被監管的
athavā	ind.		or, alternatively	或是、或者

asthāna	n.	<i>a</i> (not/不)+ <i>sthāna</i> n. (place; proper place/地方、位置；適合的地方-- 處)	"improper place", more commonly <i>anaṅga</i> , i.e. wrong organ of the body	不適合的位置，一般作 <i>anaṅga</i> ，意即不適當的身體部位-- 非處 、 非支
agamyā	mfn.	<i>a</i> (not/不)+ <i>gamyā</i> fpp. (to be gone to, approached; accessible for sexual intercourse/可以前往的、可以靠近的；可行淫的)	not to be approached sexually, unsuitable as a sexual partner	不可行淫的、不適合當性伴侶的-- 不應行
adeśa	m.	<i>a</i> (not/不)+ <i>deśa</i> m. (spot, place; proper place/地點、地方；適合的地方)	improper location	不適合的地方-- 非處
akāla	m.	<i>a</i> (not/不)+ <i>kāla</i> m. (time; proper time/時間；適合的時候-- 時)	improper time	不適合的時間-- 非時
vipratipatti	f.	BHS/佛教混合梵語	wrong action, transgression, sin	不當的行為、罪過-- 惡行 、 邪行 、 變異事
etad	pro.	3 rd person pro./第三人稱代名詞		
sākṣin	m.		witness	目擊者、見證人
praśna	m.		question; questioning, interrogation	疑問；詢問
yathābhūtāt	ind.	BHS/佛教混合梵語	from the point of view of how things really are, in terms of the truth	從實相來說、就真理而言
vitatha	mfn.		untrue, false	不實的、虛假的
vacana	n.	√ <i>vac</i> 2P (to speak, say/講話、說)+ <i>ana</i>	speaking, speech	說話、言語
sākṣipraśne yathābhūtād vitathavacanam anṛtam Spe. 143				
arhat	m.	√ <i>arh</i> 1P (to deserve, be worthy of/應得、值得、該得到), <i>prap.</i>	"one who is deserving or worthy (of offerings)", one of the ten common epithets of the Buddha, or (in early Buddhism) a term designating any person who has reached the highest level of attainment, i.e. <i>nirvāṇa</i>	直譯「值得[受供養]的人」，佛的十號之一，在早期佛教泛指證得修行上最高果位的人-- 阿羅漢 、 羅漢 、 應供 、 殺賊
parihāsa	m.	<i>pari</i> √ <i>has</i> 1P (to laugh, jest/笑、開玩笑)+ <i>a</i>	jest, joke	玩笑
-varjam	ind.		mostly ifc. "except ...", "with the exception of ..."	一般作複合詞後分，表示「…除外」
anarhato vā arhann asmīti parihāsavarjam Spe. 497				
abhūta	n.	<i>a</i> (not/不)+ <i>bhūta</i> n. (truth, reality/真理、事實、現實)	untruth, falsehood	不真實、虛假

bheda	m.	√ <i>bhid</i> 7U (to split, cleave, break; to divide, separate/裂開、劈開、打破；分割、劃分)+ <i>a</i>	splitting, breaking; separation, division	分裂、破壞；分割、分離— 破 、 分
cikīrṣu	mfn.	<i>cikīrṣati</i> desid. (to wish to do/想要作)+ <i>u</i>	intending to do, wishing to cause (<u>acc.</u> or ifc.)	想要作…的、想要產生…的(<u>acc.</u> 或作複合詞後分)
śrāvaṇa	n.	√ <i>śrāvayati</i> caus. (to cause to be heard, declare, speak/使被聽到、宣說、說)+ <i>ana</i>	declaring, speaking	宣說、說
buddhi	f.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解)+ <i>ti</i>	intellect, intelligence; intention, purpose	智力、心智；意向、意圖
duḥkham asya bhavatu ity anayā buddhyā ... Spe. 493.d				
kathā	f.	√ <i>kath</i> 10P (to relate, tell/敘述、告訴)+ <i>ā</i>	speech, talk; story, fable	話語、談論；故事、傳說
cora	m.	√ <i>cur</i> 10P (to steal/偷)+ <i>a</i>	thief	小偷
yuddha	n.	√ <i>yudh</i> 4Ā (to fight, wage war/戰鬥、交戰), ppp.	battle, war	戰鬥、戰爭
madya	n.	√ <i>mad</i> 4P (to rejoice, exult; to be drunk/歡躍、狂喜；醉), fpp.	liquor, wine, any intoxicating drink	酒、任何醉人的飲料
dyūta	n.	√ <i>div</i> 4P (to shine, be bright; to gamble, play with dice/照耀；賭博、玩擲骰子遊戲), ppp.	gambling	賭博
ākhyāyikā	f.	<i>ākhyāyika</i> in compounds/複合詞中作 <i>ākhyāyika</i>	story	故事
kathana	n.	√ <i>kath</i> 10P (to relate, tell/敘述、告訴)+ <i>ana</i>	narrating, relating	敘事、講述
icchā	f.		wish, desire	願望、欲望
√ as	2P		to be, exist	是、有、存在
yāny asya dravyāṇi tāni mama syur iti Spe. 456				
vyaparopāṇa	n.	<i>vyaparopayati</i> caus. (to deprive of/剝奪)+ <i>ana</i>	depriving, destroying	剝奪、毀壞
avacchedana	n.	<i>ava</i> √ <i>chid</i> 7U (to cut off; to break, destroy/切斷；破壞、毀壞)+ <i>ana</i>	cutting off; destroying	切斷；毀壞
pīḍā	f.	√ <i>pīḍ</i> 10P (to press, squeeze; to oppress, harm/壓、壓榨；壓迫、傷害)+ <i>ā</i>	pain; damage, harm	痛苦；損傷、傷害
cintana	n.	√ <i>cint</i> 10P (to think, consider/想、思考)+ <i>ana</i>	thinking	思考
pūrvavat	ind.	<i>pūrva</i> mfn. (initial, former, prior, preceding/最初的、先前的、前面的)+ <i>vat</i>	as before, as aforesaid	如先前、如上所述

tāvat	ind.		first, first of all	最初、首先
kuhanā	f.		hypocrisy, fraud, false sanctity	詐欺、偽善-- 矯詐 、 詭詐 、 誑誘
lapanā	f.	BHS/ 佛教混合梵語; √lap 1P (to prate, chatter/ 閒聊、喋喋不休) +anā	flattery, sycophancy	阿諛、諂媚-- 諂
naimittikatva	n.	BHS/ 佛教混合梵語	hinting at something one likes by repeatedly praising it to encourage the owner to give it as an offering	為了從施主得到某種自己想要的東西，對這貴重物件讚不絕口，藉以表達出自己的心意-- 現相
naiṣpeṣikatva	n.	BHS/ 佛教混合梵語	extortion	敲詐、勒索-- 訶責
lābha	m.	√labh 1Ā (to obtain/ 得到)+a	acquisition, gain, possession	獲得、收益、財物-- 利 、 利養
pratikāṅkṣā	f.	prati√kāṅkṣ 1Ā (to long for/ 渴望)+ā	desire	欲望
dānapati	m.	dāna n. (giving, charity, generosity/ 給與、施捨-- 布施)+pati m. (master, owner, lord/ 主、主人、君主-- 主)	almsgiver, patron	行布施的人-- 施主
√dṛś	1P		to look at, see	看、看見
paryāṅka	m.		a sitting posture used for meditation, sometimes called the "lotus position"	用於禪修的坐法-- 跏趺坐
√bandh	9P		to bind, fasten, join together; to assume (a sitting posture)	約束、綁住、結合；採取[某種坐姿]-- 縛 、 結
pathin	m.	√path 1P (to go, move/ 去、移動)+in	road	路
śūnyāgāra	mn.	śūnya mfn. (empty/ 空的)+agāra n. (house, hut, shed/ 房子、小屋、棚屋)	empty shed	空棚子-- 空舍 、 空室 、 空寂處
ni√sad	1P		to sit down	坐下
dhyāyin	mfn.	√dhyā 1P (to reflect, ponder, meditate/ 深思、沉思、冥想)+in	absorbed in meditation	禪定中的
satkāra	m.	sat√kr 8U (to honor/ 尊敬)+a	honor, reverence	榮譽、崇敬-- 譽 、 敬
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬格)		

... lābhasatkāro me bhaviṣyatīti |

evamādika	mfn.	<i>evam</i> ind. (thus/如此)+ <i>ādi</i> m. (beginning/開始)+ <i>ka</i>	beginning thus, of such a kind, such	如此開始的、諸如此類的
nimitta	n.		cause, reason; ifc. with acc., “for the sake of ...”	原因、理由；用受格作複合詞後分時，表示「為了…」
bhaginī	f.		sister	妹妹、姐姐
duhitṛ	f.		daughter	女兒
anya	mfn.	pronominal adj./代名形容詞	other, another, different	別的、其他的、不同的
piṇḍapāta	m.	BHS/佛教混合梵語	almsfood	被施食的食物— 價茶波多 、 團墮 、 食
pari√bhuj	7U		to eat, consume, enjoy	吃、享用
asakṛt	ind.	<i>a</i> (not/不)+ <i>sakṛt</i> ind. (once/一次地)	not once, repeatedly	不只一次地、一再地
yādṛśa	mfn.	relative of <i>tādṛśa</i> /tādṛśa 的關係詞	just like, such as	正如…那樣的、猶如…那樣的
tādṛśa	mfn.	correlative of <i>yādṛśa</i> /yādṛśa 的相關詞	like that, of that kind	那樣的、那一種的
upāsaka	m.	<i>upa√ās</i> 2Ā (to sit next to, to wait on, serve /坐在旁邊、侍候、侍奉)+ <i>aka</i>	a Buddhist lay follower	佛教的在家信徒— 優婆塞 、 近事 、 近事男
gr̥ha	n.		house, habitation	房屋、住宅
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
vadat	mfn.	√ <i>vad</i> 1P (to speak, say/說話、說), prap.	speaking, saying	說著
adoṣa	m.	<i>a</i> (not/不)+ <i>doṣa</i> m. (fault, sin/過失、罪過)	no fault, no transgression	無過失、無犯戒
yatra	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>tra</i> ; relative adv. of <i>tatra</i> , equivalent to the loc. of <i>yad</i> /tatra 的關係副詞，同 <i>yad</i> 的位格		
dāpayati	caus.	√ <i>dā</i> 3U (to give/給與), caus.	to cause to give	使給與
kāma	m.	<i>kāmayati</i> caus. (to desire/渴望)+ <i>a</i>	desire, wish; ifc. “desirous of ...”, “whose desire is to ...” (frequently with inf. in <i>-tu</i>)	欲望、願望；作複合詞後分時，可表示「想要…的」，常支配-tu 結尾的不定體— 欲…
niraya	m.		hell	地獄— 泥犁 、 地獄

yuṣmad	pro.	2 nd person plural pro./ 第二人稱複數代名詞	you (pl.)	你們
vyakta	mfn.	vi√ <i>āñj</i> 7U (to manifest, reveal, display/ 顯示、顯露), ppp.	apparent, manifest, evident; with acc., manifestly, evidently, certainly	明顯的、顯然的；用受格時，表示顯然地、明顯地、一定
naraka	mn.		hell	地獄-- 捺落迦 、 地獄
bhaya	n.	√ <i>bhī</i> 3P (to fear/ 畏懼)+ <i>a</i>	danger, peril; fear	危險；恐懼
bhīta	mfn.	√ <i>bhī</i> 3P (to fear/ 畏懼), ppp.	frightened, afraid of (abl. or ifc.)	受驚嚇的、害怕…的 (abl. 或作複合詞後分)
anu-pra√yam	1P		to offer, give	獻、給
narakabhayabhītaḥ piṇḍapātam anuprayacchati Spe. 362-363				
ātmīya	mfn.	<i>ātman</i> m. (self, ego/ 自己、自我)+ <i>īya</i>	one's own	自己的
dhana	n.		wealth, property	財富、財物
śobhana	mfn.	√ <i>śubh</i> 1Ā (to shine, be splendid, beautiful/ 照耀、出色、顯得輝煌、華麗)+ <i>ana</i>	shining, beautiful, lovely	照耀的、輝煌的、優美的
cīvara	n.		the robe of Buddhist monks and nuns	佛教出家人的法衣-- 衣
upa√krī	9U		to buy	買
darśayati	caus.	√ <i>drś</i> 1P (to see/ 看、看見), caus.	to cause to be seen, show	使被看見、顯示-- 顯
īdṛśa	mfn.		such, like this, of this kind	此等、這樣的、這一種的
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
lajjita	mfn.	√ <i>lajj</i> 6Ā (to be ashamed/ 感到慚愧), ppp.	ashamed	感到慚愧的
vastra	n.	√ <i>vas</i> 2Ā (to put on, wear/ 戴上、穿)+ <i>tra</i>	clothes	衣服
pra√yam	1P		to offer, give	獻、給
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實

vikraya	m.	<i>vi√krī 9Ā (to sell/賣)+a</i>	selling	賣、銷售
śāstra	n.		sword; any weapon	劍；任何一種武器
sattva	m.	<i>sat prap. (existing, being; real/存在的、存在的；真實的)+tva</i>	sentient being	生命體— 眾生 、 有情
māṃsa	n.		meat	肉
apratyavekṣita	mfn.	<i>a (not/不)+pratyavekṣita ppp. (examined, inspected/被檢查的)</i>	not examined	未檢查的
tila	m.		sesame	芝麻
sarṣapa	m.		mustard-seed	芥菜種
pīḍana	n.	<i>√pīḍ 10P (to press, squeeze/壓、壓榨)+ana</i>	pressing, squeezing, crushing	壓、壓榨、壓碎
abhivādana	n.	<i>abhivādayati caus. (to salute/行禮)+ana</i>	salutation	致敬、問候— 恭敬
vandana	n.	<i>√vand 1Ā (to praise; to venerate, worship/稱讚；崇拜)+ana</i>	salutation, worship, veneration	致敬、問候、禮拜— 和南 、 婆南 、 禮拜
pratyutthāna	n.	<i>prati-ut√sthā 1P (to rise to salute/站起來迎接)+ana</i>	rising from one's seat to greet a visitor	為了迎接某人而從座位站起來
añjali	m.		the two palms of the hand pressed together as a mark of reverence or salutation	將兩隻手掌合在一起的手勢，用於表示尊重、問候— 合十 、 合掌 、 叉手
sāmīcīkarman	n.	BHS/佛教混合梵語； <i>sāmīcī f. (homage/尊敬—和敬)+karman n. (action, performance/行為、實行—業)</i>	respectful behavior, paying respects	恭敬的行為、表達敬意— 和敬業 、 修和敬業
karaniya	mfn.	<i>√kr 8U (to do, perform, carry out/做、完成、實踐), fpp.</i>	to be done, performed, practiced	應當被做、完成或實踐的— 應作 、 所作
utpanna	mfn.	<i>ut√pad 4Ā (to arise/生起), ppp.</i>	arisen, originated	已生起的— 生 、 起
bāhya	mfn.	<i>bahis ind. (outside/外面)+ya</i>	exterior	外在的— 外
ādhyātmika	mfn.	BHS/佛教混合梵語	internal	內在的— 內
śarīra	n.		body	身體
aśubha	mfn.	<i>a (not/不)+śubha mfn. (beautiful, auspicious, good, pure/優美的、吉祥的、善的、純淨的—善、淨)</i>	ugly, inauspicious, wicked, impure	醜陋的、不詳的、壞的、不純淨的— 惡 、 不淨

ākāra	m.		shape, appearance; characteristic, attribute	外形、外表；特性、屬性-- 相 、 行相
yathābhūta-darśin	mfn.	BHS/ 佛教混合梵語	seeing things the way they really are	了知事物實相的-- 如實知見
keśa	m.		hair of the head	頭髮-- 髮
roman	n.		hair of the body	身上的毛髮-- 毛
nakha	mn.		finger nail	指甲-- 爪
danta	n.		tooth	牙齒-- 齒
rajas	n.		dust, dirt	灰塵、污垢-- 塵
mala	n.		impurity, filth	不淨、污垢-- 垢
tvac	f.		skin	皮膚-- 皮
asthi	n.		bone	骨頭-- 骨
snāyu	fn.		sinew	腱子-- 筋
śirā	f.		vein	血管-- 脈
vṛkka	m.		kidney	腎-- 腎
hṛdaya	n.		heart	心臟-- 心
plīhan	m.		spleen	脾臟-- 脾
klomaka	m.	BHS/ 佛教混合梵語	lung	肺-- 肺
āmāśaya	m.	<i>āma</i> mfn. (raw, uncooked; undigested/ 生的；未消化的)+ <i>āśaya</i> m. (receptacle/ 容器)	stomach	胃-- 生藏
pakvāśaya	m.	<i>pakva</i> mfn. (cooked; digested/ 熟的；已消化的)+ <i>āśaya</i> m. (receptacle/ 容器)	large intestine	大腸-- 熟藏
antra	n.		intestines	腸
antraguṇa	mn.	BHS/ 佛教混合梵語	mesentery	腸繫膜
audarīyaka	n.	BHS/ 佛教混合梵語	undigested food in the stomach	胃中未消化的食物

yakṛt	n.		the liver	肝臟-- 肝
purīṣa	n.		excrement	糞便-- 大便 、 糞
aśru	n.		tear	眼淚-- 淚
sveda	m.		sweat	汗-- 汗
kheḍa	m.		saliva	唾液-- 唾
siṃhāṇaka	mn.	BHS/ 佛教混合梵語	snot	鼻涕-- 涕
vasā	f.		grease	油脂-- 膏
lasikā	f.	BHS/ 佛教混合梵語	synovial fluid	關節之間的潤滑液體
majjā	f.		marrow	骨髓-- 髓
medas	n.		fat	脂肪-- 脂
pitta	n.		bile	膽汁-- 膽
śleṣman	m.		phlegm	痰-- 痰
pūya	mn.		pus	膿水-- 膿
śoṇita	n.		blood	血-- 血
mastaka	mn.		head, skull	頭、頭骨-- 頂 、 頭
mastakaluṅga	mn.		brain	頭腦-- 腦
uccāra	m.	<i>ut√car</i> 1U (to rise; to issue forth/ 上升；發出)+a	feces	屎-- 屎
prasrāva	m.	<i>pra√sru</i> 1P (to flow forth/ 流出)+a	urine	尿-- 小便 、 尿
pūrṇa	mfn.	<i>√pṛ</i> 9P/3P (to fill/ 注滿), ppp.	filled with, full of (<i>instr.</i> , <i>gen.</i> , or <i>ifc.</i>)	充滿…的 (<i>instr.</i> 、 <i>gen.</i> 或作複合詞後分)
nānā	ind.		differently, variously; often <i>ibc.</i> followed by a noun, “various …”, “manifold …”, “different …”	不同地、各種各樣地；常置於名詞前面作複合詞前分，表示「各種各樣的…」、「不同的…」

prakāra	m.	<i>pra√kr</i> 8U (to make/ 製作)+ <i>a</i>	sort, kind; way, manner	種類；方式、方法
aśuci	m.	<i>a</i> (not/ 不)+ <i>śuci</i> m. (purity/ 純淨)	impurity	不純-- 不淨
vivikta	mfn.	<i>vi√vic</i> 7P (to separate, distinguish/ 分離、辨別), ppp.	separated, isolated, free from (<i>instr.</i> or <i>ifc.</i>)	與…分離的、遠離…的、擺脫…的(<i>instr.</i> 或作複合詞後分)-- 離 、 遠離
pāpaka	mfn.		evil	邪惡的-- 惡
akuśala	mfn.	<i>a</i> (not/ 不)+ <i>kuśala</i> mfn. (good, wholesome, virtuous; skillful, competent/ 善的、有益的、善良的；善巧的、有本領的)	unskillful	不善的-- 不善
dharma	m.	<i>√dhr</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	mental quality, state of mind	心的品質、心的狀態-- 法
sa-			prefix forming adj. meaning “with …”, “accompanied by …”, “having …”	前綴，構成形容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
vitarka	m.	<i>vi√tark</i> 10P (to think, reflect; to suppose, conjecture/ 想、思量；假設、推測)+ <i>a</i>	reflection, thinking; conjecture; (in Theravāda Abhidharma) the initial application of the mind on the object of meditation	思維、思量；推測；上座部阿毗達磨中，解釋為於開始修禪定時，將心安置於所緣的對象-- 尋 、 覺
vicāra	m.	<i>vicārayati</i> caus. (to think, reflect; to examine, investigate/ 想、思量；考察)+ <i>a</i>	reflection, examination, investigation; (in Theravāda Abhidharma) the sustained application of the mind on the object of meditation	思維、考察；上座部阿毗達磨中，解釋為持續將心維持在所緣的對象-- 伺 、 觀
viveka	m.	<i>vi√vic</i> 7P (to separate, distinguish/ 分離、辨別)+ <i>a</i>	discrimination, discernment; (in Buddhism) seclusion, solitude	辨別力、洞察力；佛教中，表示隔離、隱居-- 離 、 遠離
-ja	mfn.	<i>√jan</i> 4Ā (to be born/ 出生)+ <i>a</i>	only <i>ifc.</i> “born from …”, “produced by …”	只作為複合詞後分，表示「從…生起的」、「由…產生的」
prīti	f.	<i>√prī</i> 4Ā (to be glad or cheerful/ 感到高興)+ <i>ti</i>	joy, gladness	喜悅-- 喜 、 悅
sukha	n.		happiness; with acc or adverbially <i>ibc.</i> , happily, comfortably	快樂；用受格或作複合詞前分時，當副詞，表示快樂地、舒適地-- 樂
prathama	mfn.		first	第一-- 初
upa-sam√pad	4Ā		to reach, attain	達到、達成-- 具足 、 成就

sa vitarkavicārāṇām vyupāśamād ... Spe. 102 / Kal. 843				
adhyātma	mfn.		concerning the self, personal, inner	關於自我的、個人的、內在的-- 內
saṃprasāda	m.	<i>saṃ-pra√sad</i> 1P (to settle down, become tranquil, grow clear/ 安靜下來、變得安詳、變得明亮)+a	brightness, purity; joy, faith; serenity	明淨、純淨；喜悅、信心；平靜-- 淨 、 歡喜 、 信 、 靜
cetas	n.	<i>√cit</i> 1P (to perceive; to intend; to know/ 知覺；意欲；知道)+as	mind	心
ekotībhāva	m.	BHS/ 佛教混合梵語	concentration, unification	集中、統一
dvitiya	mfn.	<i>dva</i> num. (two/ 二)+ <i>tīya</i>	second	第二
upekṣaka	mfn.	<i>upa√vikṣ</i> 1Ā (to overlook, disregard/ 漠視、忽略)+aka	indifferent, equanimous	不關心的、平靜的-- 捨
smṛta	mfn.	BHS/ 佛教混合梵語； <i>√smṛ</i> 1P (to remember, call to mind; to be mindful of/ 記得、憶起；覺察), ppp.	mindful	保持正念的-- 正念
saṃprajānat	mfn.	BHS/ 佛教混合梵語； <i>saṃ-pra√jñā</i> 9P (to know clearly/ 清楚地知道), prap.	clearly aware, alert	清楚覺知的-- 正知
pratisaṃvedayati	caus.	BHS/ 佛教混合梵語	to feel, experience	感受
ā√cakṣ	1Ā		to proclaim, declare	宣說
smṛtimat	mfn.	<i>smṛti</i> f. (awareness, mindfulness/ 覺察、覺照-- 念)+mat	mindful	有正念的
vihārin	mfn.	BHS/ 佛教混合梵語	dwelling, living	住著的、生活著的-- 住
ṭṛtīya	mfn.	<i>tri</i> num. (three/ 三)+ <i>tīya</i>	third	第三
pūrvam	ind.	<i>pūrva</i> mfn. (initial, former, prior, preceding/ 最初的、先前的、前面的), acc.	formerly, previously, first, initially	之前、先前、首先、最初
saumanasya	n.	<i>sumanas</i> mfn. (cheerful, glad/ 愉快的)+ya	gladness, joy	歡喜、喜悅-- 喜
daurmanasya	n.	<i>durmanas</i> mfn. (unhappy, sad/ 不愉快的、沮喪的)+ya	unhappiness, discontent, dejection	不愉快、心不悅、憂愁-- 憂
upekṣā	f.	<i>upa√vikṣ</i> 1Ā (to overlook, disregard/ 漠視、忽略)+ā	indifference, equanimity	無關心、平靜-- 捨
caturtha	mfn.	<i>catur</i> num. (four/ 四)+ <i>tha</i>	fourth	第四
araṇya	n.		wilderness, forest, desert	荒野、森林、沙漠-- 阿 蘭若 、 空閑

āyatana	n.		place, abode	地方、住所-- 處
vṛkṣa	m.		tree	樹
mūla	n.		root	根
parvata	m.		mountain	山
kandara	n.		grotto, esp. on the slope of a mountain	石窟，尤指在山壁中的石窟
giri	m.		mountain	山
guhā	f.		cave	洞穴
palāla	mn.		straw	稻草
puñja	m.		heap, mass	堆
abhyavakāśa	m.	BHS/ 佛教混合梵語	open air, unsheltered space	露天、野外、無庇護的地方-- 露地處
śmaśāna	n.		burning grounds, a place for burning and burying the dead	火葬地、埋葬地，火化及埋骨之地-- 舍磨奢那 、 塚
vanaprastha	mn.	BHS/ 佛教混合梵語; <i>vana</i> n. (forest/ 森林)+ <i>prastha</i> mn. (a remote place/ 偏僻的地方)	a remote place in the forest, forest wilderness	森林中偏僻的地方
prānta	mfn.	BHS/ 佛教混合梵語	distant, remote, secluded	遙遠的、僻靜的
śayanāsana	n.	<i>śayana</i> n. (sleeping place, bed/ 睡覺的地方、床)+ <i>āsana</i> n. (sitting place, seat/ 坐處、座位)	"a place for sleeping and sitting", i.e. a dwelling	坐臥處，意即住所-- 世耶那薩喃 、 坐臥具
adhi-ā√vas	1P		to inhabit, dwell in (<u>acc.</u> or <u>loc.</u>)	居住、住 (<u>acc.</u> 、 <u>loc.</u>)
√dhyā	1P		to reflect, contemplate, meditate	深思、冥想、修禪
pra√mad	4P		to rejoice, exult; to be careless, indolent	歡躍、狂喜；漫不經心、懶惰
paścāt	ind.		after, later	之後、後來
vipratīsarīn	mfn.	BHS/ 佛教混合梵語	regretful	遺憾的
mā paścād vipratīsarīṇo bhaviṣyatha Edg. 42.1-2				

anuśāsana	n.	<i>anuśās</i> 2P (to instruct, teach/ 教訓、教誨) +ana	instruction, teaching	教誨、教導— 教
bhāṣyamāṇa	mfn.	<i>√bhāṣ</i> 1Ā (to speak, say/ 說話、說), prpp.	being spoken	被說著
anupādāya	ind.	BHS/ 佛教混合梵語	not clinging (to existence)	不執取(生死)而— 不受 、 不受諸法
āsrava	m.	BHS/ 佛教混合梵語	“taint”, “canker”, mental defilements that keep one bound to <i>saṃsāra</i>	污穢，意即讓人輪迴的 心理污垢— 漏
vimukta	mfn.	<i>vi√muc</i> 6U (to unyoke, release, liberate/ 解 除束縛、釋放、解放), ppp.	liberated, free from (abl.)	從…中解脫的、擺脫… 的 (abl.)
... pañcānāṃ bhikṣuśatānām anupādāya āsravebhyaś cittāni vimuktāni Kal. 896				
āttamanas	mfn.	BHS/ 佛教混合梵語; <i>ātta</i> ppp. (seized, taken/ 被抓住的、被拿 走的)+ <i>manas</i> n. (mind/ 心)	delighted, enraptured	欣喜萬分的、欣喜若狂 的
sarvāvat f. sarvāvati	mfn.		entire	整體的
parṣad	f.	same meaning as <i>pariṣad</i> / 同 <i>pariṣad</i>	assembly	集會
deva	m.	<i>√div</i> 4P (to shine; to play/ 發光；玩耍)+a	heavenly being, god	天神— 天
mānuṣa	m.		man, human being	人、人類— 人
asura	m.		“anti-god”, a class of wrathful divinities described as engaged in perpetual war against the devas	非天，一類瞋恨心很強 的眾生，與天人征戰不 休— 阿修羅 、 非天
gandharva	m.		class of spirits or semi- divine beings who feed on fragrance, known for their skill as musicians	以香氣為食的樂神， 以演奏技藝而著稱— 乾 闥婆 、 尋香
bhāṣita	n.	<i>√bhāṣ</i> 1Ā (to speak, say/ 講話、說), ppp.	speech, utterance, words	話語、說話— 所說
abhi√nand	1P		to rejoice at, be delighted with (acc.)	歡慶…、以…感到歡喜 (acc.)
āttamanās te bhikṣavaḥ ... bhagavato bhāṣitam abhyānandann iti Spe. 364				
samāpta	mfn.	<i>sam√āp</i> 5P (to obtain completely/ 完全得 到), ppp.	completely obtained, concluded, finished	完全得到的、結束的

3. Śāriputra and the Goddess

(Vimalakīrtinirdeśasūtra, ch. 6)

三、舍利弗和天女

摘自《維摩詰經》第六品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
vimalakīrti	m.	<i>vimala</i> mfn. (stainless, pure/無髒污的、純淨的— 無垢 、 淨)+ <i>kīrti</i> f. (fame, renown/美稱、名聲— 稱 、 名)	"of stainless reputation", N. of a rich merchant from Vaiśālī	人名，意譯名聲清白的，毘舍離城(vaiśālī)中一位富有的商人— 維摩詰 、 無垢稱 、 淨名
nirdeśa	m.	<i>niś</i> √ <i>diś</i> 6P (to point out, show; to explain/指示；說明、解釋)+ <i>a</i>	exposition, elucidation	說明、闡明— 說
devatā	f.	BHS/佛教混合梵語	female divinity, goddess	女神— 天女
parivarta	m.	<i>pari</i> √ <i>vṛt</i> 1Ā (to turn round/轉)+ <i>a</i>	chapter or section of a work	章節— 品
ṣaṣṭha	mfn.	<i>ṣaṣ</i> num. (six/六)+ <i>tha</i>	sixth	第六
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then	現在、隨後、於是— 時 、 爾時
yad	pro.	relative pro./關係代名詞		
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格		
gr̥ha	n.		house, habitation	房屋、住宅— 室
prati √ <i>vas</i>	1P		to live, dwell	住、居住
atha yā tatra gr̥he devatā prativasati ... Spe. 289				
atha yā tatra gr̥he devatā prativasati ... Spe. 326				
tad	pro.	3 rd person pro./第三人稱代名詞		

bodhisatva	m.	BHS/ 佛教混合梵語; same as <i>bodhisattva</i> / 同 <i>bodhisattva</i> ; <i>bodhi</i> f. (enlightenment/ 覺悟-- 菩提 、 覺) + <i>satva</i> m. (being/ 生命體-- 眾生 、 有情)	a being destined for or intent on enlightenment	趣向或追求覺悟的眾生 -- 菩薩 、 菩提薩埵 、 覺 有情
mahāsatva	m.	BHS/ 佛教混合梵語; same as <i>mahāsattva</i> / 同 <i>mahāsattva</i> ; <i>mahat</i> mfn. (great/ 偉大的-- 摩訶 、 大) + <i>satva</i> m. (being/ 生命體-- 眾生 、 有情)	“great being”, common epithet of Bodhisattvas	大士，即菩薩的稱號-- 摩訶薩 、 摩訶薩埵 、 大士
idam	pro.	3 rd person pro./ 第三人稱代名詞		
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the doctrine of the Buddha, a Buddhist teaching	佛陀的教理、佛教的教 法-- 達磨 、 曇摩 、 法
√ <i>śru</i>	5P		to hear	聽見
tuṣṭa	mfn.	√ <i>tuṣ</i> 4P (to please, satisfy/ 使滿足、取悅), ppp.	pleased, satisfied	滿意的、滿足的
udagra	mfn.	BHS/ 佛教混合梵語	joyful, exultant	高興的、歡騰的
āttamanas	mfn.	BHS/ 佛教混合梵語; <i>ātta</i> ppp. (seized, taken/ 被抓住的、被拿 走的)+ <i>manas</i> n. (mind/ 心)	delighted, enraptured	欣喜萬分的、欣喜若狂 的
audārika	mfn.		gross, coarse, substantial, material	粗糙的、堅實的、物質 的-- 麤
ātmabhāva	m.	BHS/ 佛教混合梵語	body	身體-- 自體 、 自身 、 身
saṃdarśayati	caus.	<i>saṃ</i> √ <i>dṛś</i> 1P (to behold/ 看見), caus.	to cause to be seen, display, show	使被看見、顯示、顯露 -- 現
... imaṃ dharmanirdeśaṃ śrutvā tuṣṭodagrāttamanā , audārikam ātmabhāvaṃ saṃdarśya ... Spe. 364				
divya	mfn.	<i>div</i> m. (sky/ 天空)+ <i>ya</i>	heavenly, divine, magical	天界的、神的、神奇的 -- 天
puṣpa	n.		flower	花
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 <i>mahā</i>	great, large	偉大的、大的-- 摩訶 、 大
śrāvaka	m.	<i>śrāvayati</i> caus. (to cause to hear, instruct/ 使聽見、教導)+ <i>aka</i>	“one who has been instructed”, i.e. a disciple of the Buddha, often used in Mahāyāna texts to refer to followers of the Hīnayāna	被教導的人，意即佛陀 的弟子，大乘經典中對 小乘行者的通稱-- 聲聞
abhi-ava√kṛ	6P		to pour down, shower, cover	撒下、灑上、灑落-- 散

sma	ind.		particle which gives a past sense to the verb it follows	助詞，附加於動詞之後，表過去
abhyavakīrṇa	mfn.	<i>abhi-ava√kṛ</i> 6P (to cover, shower/ 撒下、灑上-- 散), ppp.	showered on	被灑上的
kāya	m.		body	身體
patita	mfn.	<i>√pat</i> 1P (to fall/ 落下), ppp.	fallen	已落下的
dharāṇitala	n.	<i>dharāṇi</i> f. (the earth/ 大地)+ <i>tala</i> n. (surface/ 表面)	the ground	地面
pratiṣṭhita	mfn.	<i>prati√sthā</i> 1P (to stand; to stay, abide, dwell/ 站；停留、居住-- 住), ppp.	standing; situated, resting on (<i>loc.</i> or <i>ifc.</i>)	站立的；位於、安住於…的 (<i>loc.</i> 或作複合詞後分)
... yāni bodhisatvānām kāye puṣpāni patitāni tāni dharāṇitale pratiṣṭhitāni Kal. 896-897 / Dev. 10.6.b				
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
sthita	mfn.	<i>√sthā</i> 1P (to stand; to stay, abide, dwell/ 站；停留、居住-- 住), ppp.	standing; situated, resting on, dwelling in (<i>loc.</i> or <i>ifc.</i>)	站立的；位於、安住於、居住…的 (<i>loc.</i> 或作複合詞後分)
bhūmi	f.		the earth, soil, ground	大地、土壤、地面-- 地
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格	then, thereupon, consequently; thence, from that, therefore	隨後、接著、於是；從此、由此、所以
ṛddhi-prātihārya	n.	BHS/ 佛教混合梵語; <i>ṛddhi</i> f. (magic, supernatural or spiritual power/ 神奇力量、法力-- 神通) + <i>prātihārya</i> n. (extraordinary occurrence, miracle/ 奇蹟-- 變現 、 變化)	magic performance, manifestation of supernatural power	神奇力量的施展-- 神通變現 、 神通變化
ut√srj	6U		to cast away	拋下
√pat	1P		to fall	落下
tatas te mahāśrāvakā ṛddhiprātihāryais tāni puṣpāny utsrjanti, na ca patanti Spe. 441 / Kal. 966.a				
āyuṣmat	m.	<i>āyus</i> n. (vitality, vigor, duration of life/ 活力、精力、壽命)+ <i>mat</i>	"life-possessing", "long-lived", an honorific title for Buddhist monks	譯為具有壽命的、長壽的，對佛教僧侶的尊稱-- 具壽 、 慧命 、 尊者 、 長老
śāriputra	m.	<i>śāri</i> f. (N. of a type of bird; N. of the mother of the famous disciple of the Buddha/ 一種	N. of one of the principle disciples of the Buddha	人名，佛陀大弟子之一-- 舍利弗 、 舍利子

		鳥的名稱；人名，佛陀大弟子舍利弗的母親-- 舍利)+ <i>putra</i> m. (son/ 兒子)		
evam	ind.	sometimes as correlative adv. of <i>yathā</i> / 有時作 <i>yathā</i> 的相關副詞	so, thus, in this way	如此、這樣、像這樣-- 如是
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/ 僅以完了式第三人稱單數 (<i>āha</i>) 及複數 (<i>āhur</i>) 兩種形式出現	to say	說
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	how; why; a particle of doubt or interrogation	如何、怎麼；為什麼；助詞，表示疑慮或疑問
bhadanta	m.		“venerable Sir”, polite term of address applied to Buddhist monks	尊者，對佛教僧侶的尊稱-- 尊者 、 大德
etad	pro.	3 rd person pro./ 第三人稱代名詞		
akalpika	mfn.	<i>a</i> (not/ 不)+ <i>kalpika</i> mfn. (suitable, proper/ 適當的、適宜的-- 如法)	improper, inappropriate	不當的、不適宜的-- 非儀 、 不如法
tasmāt	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), abl.	from that, on that account, therefore	從此、因此、所以-- 是以 、 是故 、 故
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
apa√nī	1U		to lead or take away, remove	引開、帶走、去除
√vac	2P		to speak, say, tell	講話、說、告訴
mā bhadanta śāriputra evaṃ vocaḥ Wit. 579 / Spe. 353				
ka	pro.	interrogative pro./ 疑問代名詞		
hetu	m.		cause, reason; with gen. or abl., by reason of, on account of	原因、理由；用屬格或從格時，表示因為、基於、由於
tat kasmād dhetoḥ			why is that	為什麼-- 何以故 、 所以者何
hi	ind.		for, because	因為
kalpika	mfn.	<i>kalpa</i> m. (ordinance, law, rule/ 教儀、條例、規章)+ <i>ika</i>	suitable, proper	適當的、適宜的-- 如法
kāraṇa	n.	<i>kārayati</i> caus. (to cause to do/ 使做)+ <i>ana</i>	cause, reason	原因、理由-- 因 、 因緣
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i> ; correlative adv. of <i>yathā</i> / <i>yathā</i> 的相關副詞	in that manner, so, thus, likewise	那樣地、如此地、同樣地
tathā hi			“for thus (it is)”, because, namely	因為[其]如此，意即因為、亦即

kalpayati	caus.	mostly identical to <i>vikalpayati</i> / 一般與 <i>vikalpayati</i> 同義	to conceptualize, imagine, or distinguish falsely	迷誤地設想、思維、區別-- 分別 、 起分別
vikalpayati	caus.	mostly identical to <i>kalpayati</i> / 一般與 <i>kalpayati</i> 同義	to conceptualize, imagine, or distinguish falsely	迷誤地設想、思維、區別-- 分別 、 起分別 、 有異分別
sthavira	m.		elder; senior Buddhist monk	長者；年歲高的比丘-- 長老 、 耆年 、 上座 、 大德
svākhyāta	mfn.	<i>su</i> (well/善)+ <i>ākhyāta</i> ppp. (proclaimed/被宣說的)	well proclaimed	被善宣說的-- 善說
vinaya	m.	<i>vi√nī</i> 1U (to train, instruct, discipline; to lead away, remove/訓練、教導、調伏；帶走、去除)+ <i>a</i>	training, discipline; driving out, removal (of unwholesome dharmas); the Buddhist code of monastic discipline	訓練、調伏；[不善法的]去除、除滅；佛教僧侶生活的規定-- 毘奈耶 、 律 、 調伏
pravrajyā	f.	<i>pra√vraj</i> 1P (to go forth, depart; to leave home and wander forth as an ascetic/出發、離開；離開家庭生活而成為出家人-- 出家)+ <i>yā</i>	"going forth", the act of becoming a religious mendicant or the state of being a religious mendicant	直譯出發，意即成為出家人，亦指出家人的生活-- 出家
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
√dṛś	1P		to look at, see	看、看見
√śliṣ	4P		to adhere, cling, or stick to	附著、粘貼
yathāpi nāma		BHS/佛教混合梵語	because	因為
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
kalpa	m.	<i>kalpayati</i> caus. (to conceptualize, imagine, or distinguish falsely/迷誤地設想、思維、區別)+ <i>a</i> ; mostly identical to <i>vikalpa</i> /一般與 <i>vikalpa</i> 同義	false imagining, notion, thought, or discrimination	迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別
vikalpa	m.	<i>vikalpayati</i> caus. (to conceptualize, imagine, or distinguish falsely/迷誤地設想、思維、區別)+ <i>a</i> ; mostly identical to <i>kalpa</i> /一般與 <i>kalpa</i> 同義	false imagining, notion, thought, or discrimination	迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別
prahīṇa	mfn.	<i>pra√hā</i> 3P (to leave, desert; abandon, remove/離開；捨棄、去除-- 斷), ppp.	abandoned, cast off; ifc. "deprived of ...", "being without ...", "being free from ..."	被捨棄的、被拋棄的；作複合詞後分時，表示「缺乏…的」、「沒有…的」、「擺脫…的」-- 斷 、 已斷

-tva	n.		suf. forming neuter abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
yathāpi nāma sarvakalpavikalpaprahīṇatvāt Spe. 102 / Kal. 843				
tadyathāpi nāma		BHS/ 佛教混合梵語; followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	just as, just as if	就好像、正如-- 譬如
bhīruka	mfn.	<i>bhīru</i> mfn. (fearful, afraid/ 膽怯的、害怕的) +ka	fearful, afraid	膽怯的、害怕的
-jātiya	mfn.	BHS/ 佛教混合梵語; <i>jāti</i> f. (birth; kind, sort, genus/ 出生；種類、分類、屬)+ <i>īya</i>	only ifc. “of ... nature”	只作為複合詞後分，表示「本性…的」-- 種 、 類
puruṣa	m.		man, male	人、男人
amanuṣya	m.	<i>a</i> (not/ 不)+ <i>manuṣya</i> m. (human being/ 人類)	spirit, ghost, demon	鬼怪-- 非人
avatāra	m.	<i>ava</i> √ <i>tṛ</i> 1P (to descend into, enter/ 降入、進入)+ <i>a</i>	descent, entrance; opening or opportunity (for hostile approach), weak spot	降入、進入；[攻擊的]時機、破綻-- 便
√labh	1Ā		seize, to obtain, find	抓到、得到、找到
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
saṃsāra	m.	<i>sam</i> √ <i>sr</i> 1P (to wander, roam; to transmigrate/ 流轉、漂流；輪迴生死)+ <i>a</i>	“(perpetual) wandering”, transmigration, the cycle of existence	[永久的]流轉，意即眾生於生死六道中的輪轉-- 輪回 、 輪迴
bhaya	n.	√ <i>bhī</i> 3P (to fear/ 畏懼)+ <i>a</i>	danger, peril; fear	危險；恐懼
bhīta	mfn.	√ <i>bhī</i> 3P (to fear/ 畏懼), ppp.	frightened, afraid of (abl. or ifc.)	受驚嚇的、害怕…的 (abl.或作複合詞後分)
rūpa	n.		outward appearance, form, shape, color	樣貌、外形、形體、顏色-- 色
śabda	m.		sound	聲音-- 聲
gandha	m.		smell	氣味-- 香
rasa	m.		taste	味道-- 味
spraṣṭavya	n.	√ <i>sprś</i> 6U (to touch/ 觸碰), fpp.	touch, feeling	觸覺-- 觸

kleśa	m.	BHS/ 佛教混合梵語; √ <i>kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨；沾染、變髒)+a	“affliction”, “defilement”, “stain”, mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用--煩惱、惑
vigata	mfn.	vi√ <i>gam</i> 1P (to go away/ 離去), ppp.	gone, departed; ifc. “having no ...”, “free from ...”, “...less”	已離去的；作複合詞後分時，表示「沒有…的」、「擺脫…的」--離
√ <i>kr</i>	8U		to do, do anything for the advantage or injury of (gen.)	做、對…做有利或有害的事情 (gen.)
... kiṃ teṣāṃ rūpaśabdagandharasaspraṣṭavyāni kariṣyanti? Spe. 131				
... kiṃ teṣāṃ rūpaśabdagandharasaspraṣṭavyāni kariṣyanti? Spe. 344				
vāsanā	f.	<i>vāsayati</i> deno. (to perfume, make fragrant/ 使…散發香味、使…充滿香氣--薰習、 [薰習])+anā	“karmic impression”, “habit energy”, habitual tendency resulting from past actions	過去行為積久養成的習性--薰習、熏習、習氣、習
aprahīṇa	mfn.	<i>a</i> (not/ 不)+ <i>prahīṇa</i> ppp. (abandoned, cast off/ 被捨棄的、被拋棄的)	not abandoned, not cast off	未被捨棄的、未被拋棄的--未斷
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實
√ <i>vac</i>	2P		to speak, say	講話、說
kiyat	mfn.		how much, how large, how far; with <i>ciram</i> , how long	多少、多大、多遠；與 <i>ciram</i> 連用時，表示多久
cira	mfn.		long (of time), lasting	久的、持久的
niviṣṭa	mfn.	ni√ <i>viś</i> 1Ā (to enter into; to settle down/ 進入；安定下來), ppp.	entered or penetrated into, gone into; situated, settled down, dwelling in (<u>loc.</u> or ifc.)	被入於的、被進入的；處於、安住於…的 (<u>loc.</u> 或作複合詞後分)
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
iha	ind.	equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here; in this world or existence	在這裡；在此世界上、在此世中
yāvat	mfn.	<i>yad</i> (relative pro./ 關係代名詞)+ <i>vat</i>	as much, as large, as far, as long	如…那樣多的、如…那樣大的、如…那樣遠的、如…那樣久的
ārya	mfn.		noble, excellent, distinguished	高貴的、高尚的、卓越的、傑出的--聖

vimukti	f.	<i>vi√muc</i> 6U (to unyoke, release, liberate/解除束縛、釋放、解放)+ <i>ti</i>	release, liberation, final emancipation from the cycle of rebirths	釋放、解放、從輪迴中解脫--毗木底、解脫
tūṣṇīm	ind.		silently; with <i>√bhū</i> , to become silent	沉默地；與 $\sqrt{bhū}$ 連用時，表示默不作聲--默然
idānīm	ind.		now	現在
prajñā	f.	<i>pra√jñā</i> 9P (to know, understand/知道、理解)+ <i>kvip</i>	wisdom, insight	智慧、洞察力--般若、慧
agrya	mfn.	<i>agra</i> n. (front, tip, top/前面、頂點、頂端)+ <i>ya</i>	foremost, chief, best, first	最前面的、首位的、最好的、第一的--最勝、最上
prāptakālam	ind.	<i>prāptakāla</i> m. (proper time/適當的時候), acc.	at the right time, opportunely	適時地、在恰當的時候--時至
praśna	m.		question	疑問
visarjayati	caus.	<i>vi√sṛj</i> 6P (to send forth, emit; to utter words or sounds/發出、放出；發出聲音、開口說話), caus.	to answer (a question), reply	回答[問題]、回覆
aprvyāhāra	mfn.	BHS/佛教混合梵語； <i>a</i> (without/無)+ <i>pravyāhāra</i> m. (speech/言語)	ineffable, inexpressible	不可言喻的--無所言說、離諸名言
tad	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), acc.	there, then, at that time; consequently, on that account	那裡、隨後、那時；於是、因此--故、於是
√jñā	9U		to know	知道
vi-ā√hr̥	1P		to speak, say; to answer	講話、說；回答
tan na jāne kiṃ vyāharāmīti Spe. 356 / Kal. 921				
akṣara	n.		syllable; sound; word	音節；聲音；詞--文字
ut-ā√hr̥	1P		to utter, speak; declare; to give an illustration	說、說話；宣說；舉例--說、演說
yad yad eva sthavīro 'kṣaram udāharati sarvāṅy etāny akṣarāṇi ... Spe. 287				
lakṣaṇa	n.	<i>√lakṣ</i> 10U (to characterize/賦予特徵)+ <i>ana</i>	mark, sign, characteristic; ifc. "marked or characterized by ..."	標誌、特徵、特性；作複合詞後分時，可表示「以...為特徵的」--相
adhyātmam	ind.		internally	內部地--內、於內

yā hi sā vimuktiḥ sā nādhyātmaṃ ... Spe. 456				
bahis	ind.		outside, externally	外面、外在地-- 外
ubhaya	mfn.	pronominal adj./代名形容詞	both (sg. or pl.)	兩者(單數或複數)
antareṇa	ind.	<i>antara</i> n. (interior; interval/內部; 間隔), instr.	amidst, between; except, without (<u>acc.</u>)	…其中、之間; …除外、沒有…(<u>acc.</u>)-- 離…中間 、 離 、 無
upa√labh	1Ā		to seize, acquire; to perceive, understand, know	抓住、得到; 知覺、了 解、認知-- 得
tasmāt tarhi			therefore	因此-- 是故
apanaya	m.	<i>apa√nī</i> 1U (to lead or take away, remove/ 引開、帶走、去除)+ <i>a</i>	taking away, removal	移走、去除
nis√diś	6P		to point out, indicate; to explain	指示; 說明、解釋
samatā	f.	<i>sama</i> mfn. (same, equal/一樣的、平等的) + <i>tā</i>	sameness, equality	相同、平等-- 平等性
nanu	ind.		particle of affirmation: “is it not ...”, “isn’t it true that ...”, “surely ...”	助詞，表肯定： 「豈非…」、「難道 不…」、「肯定…」-- 豈不
rāga	m.	<i>√rañj</i> 4U/1U (to be colored, grow red; to be excited, delighted, fond of, infatuated/ 著色、變紅; 感到興奮、喜歡、迷戀)+ <i>a</i>	passion, lust, desire	情慾、欲望、渴望-- 貪 、 欲 、 貪愛
doṣa	m.	BHS/佛教混合梵語; same as <i>dveṣa</i> /同 <i>dveṣa</i>	hatred, anger, aversion	憎恨、憤怒、厭惡-- 瞋 、 瞋恚
moha	m.	<i>√muh</i> 4P (to be perplexed, become confused/感到迷惑)+ <i>a</i>	bewilderment, confusion, delusion	迷惘、困惑、迷亂-- 痴 、 迷
vigama	m.	<i>vi√gam</i> 1P (to go away/離去)+ <i>a</i>	departure, cessation, absence	離開、止息、無有-- 離
abhimānika	mfn.	BHS/佛教混合梵語; <i>abhimāna</i> m. (pride, haughtiness/驕傲、 傲慢-- 增上慢)+ <i>ika</i>	proud, conceited	驕傲的、自負的
abhimānikānām eṣa nirdeśo rāgadoṣamohavigamād vimuktir iti Spe. 129				
abhimānikānām eṣa nirdeśo rāgadoṣamohavigamād vimuktir iti Spe. 493.c				
nirabhimānika	mfn.	BHS/佛教混合梵語; <i>nirabhimāna</i> mfn. (free from pride/不驕傲 的-- 遠離增上慢)+ <i>ika</i>	free of pride, free of conceit	不驕傲的、不自負的

prakṛti	f.	<i>pra√kr</i> 8U (to make, produce/ 製作、產生) +ti	original or natural form or condition, nature	原來或自然的形態或狀 態、本性-- 性 、 本性 、 自性
sādhū	ind.	<i>sādhū</i> mfn. (good, excellent, virtuous/ 優良 的、傑出的、善的), acc.	interjection expressing praise: “good!”, “excellent!”, “well said!”	感嘆詞，表讚歎： 「做得好！」、「說得 好！」-- 姿度 、 善哉
prāpta	mfn.	<i>pra√āp</i> 5P (to reach, attain, obtain/ 到達、 達到、得到), ppp.	attained, obtained	被達到的、被得到的
sākṣātkr̥ta	mfn.	<i>sākṣāt√kr̥</i> 8P (to see with one’s own eyes, to personally realize/ 親眼看見、親自領 悟到-- 證 、 作證), ppp.	realized	被領悟到的
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬 格)		
īdṛśa	mfn.		such, like this, of this kind	此等、這樣的、這一種 的
pratibhāna	n.	BHS/ 佛教混合梵語; <i>prati√bhā</i> 2P (to speak eloquently/ 雄辯滔 滔地說話-- 辯說)+ana	rhetorical skill, eloquence (esp. that of the Buddhas in expounding the Dharma)	口才、辯才，尤指諸佛 所具有的特殊演說能力 -- 辯 、 辯才 、 樂說
... kiṃ tvayā prāptaṃ kiṃ vā sākṣātkr̥taṃ yasyās ta īdṛśaṃ pratibhānam? Spe. 458; Spe. 130				
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名 詞或疑問詞之後以構成 不定代名詞或副詞
na mayā bhadanta śāriputra kiṃcit prāptaṃ sākṣātkr̥taṃ vā Spe. 281-282				
tena	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), instr.	on that account, for that reason, therefore	據此、由此、因此
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬 格)		
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
yeṣāṃ evaṃ bhavaty asmābhiḥ prāptaṃ vā sākṣātkr̥taṃ ceti te ... Edg. 7.64				
yeṣāṃ evaṃ bhavaty asmābhiḥ prāptaṃ vā sākṣātkr̥taṃ ceti te ... Kal. 898				
śrāvakayānika	mfn.	<i>śrāvakayāna</i> n. (the vehicle of the disciples, i.e. the Hīnayānists/ 聲聞(小乘行者)的車乘 -- 聲聞乘)+ika	follower of the disciples’ vehicle	聲聞乘的行者
pratyeka- buddhayānika	mfn.	<i>pratyekabuddhayāna</i> n. (the vehicle of the solitary realizers, i.e. those who reach awakening in the absence of a fully	follower of the solitary realizers’ vehicle	獨覺乘的行者

		awakened Buddha/獨覺(出生於無佛之世而獨自覺悟的人)的車乘-- 辟支佛乘 、 獨覺乘 、 緣覺乘 +ika		
mahāyānika	mfn.	<i>mahāyāna</i> n. (the Great Vehicle/大乘-- 摩訶衍那 、 摩訶衍 、 大乘)+ika	follower of the Great Vehicle	大乘的行者
kiṃ tvam devate śrāvakayānikā pratyekabuddhayānikā mahāyānikā vā? Spe. 414				
√as	2P		to be, exist	是、有、存在
sūcana	mfn.	√sūc 10P (to point out, indicate, show/指出、指示、顯示)+ana	indicating, announcing, manifesting	指示、演說、顯示…的
-tā	f.		suf. forming feminine abstract nouns indicating “the state or quality of …”, “...ness”	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
śrāvakāyānikāsmi śrāvakayānasūcanatayā ... Spe. 72 / Kal. 816 / Sch. 2.26.1				
pratītya	ind.	BHS/佛教混合梵語; <i>prati</i> vi 2P (to come back to, fall back on, resort to/回到、依靠、憑藉), abs.	having depended or being based on conditions; sometimes found in compounds, meaning dependent on conditions	依靠或基於外緣(其他條件)而…;有時用於複合詞中，表示依靠外緣的-- 緣
... pratyekabuddhayānikāsmi pratītya dharmāvatāreṇa ... Wit. 994.h				
karuṇā	f.		compassion	悲心-- 悲
anutsrjana	n.	BHS for <i>anutsarjana</i> /佛教混合梵語，同 <i>anutsarjana</i> ; <i>a</i> (not/不)+ <i>utsrjana</i> n. (letting loose, abandoning/釋放、放棄)	non-abandoning	不捨棄-- 不捨離
strī	f.		woman	女人
bhāva	m.	√bhū 1P (to be, become/是、成為)+a	state, condition; ifc. “the state of being …”, “...hood”	狀況、狀態;作複合詞後分時，可表示「…的狀態」、「…性」
nivartayati	caus.	<i>ni</i> √vrt 1Ā (to turn back, stop/轉回、停止), caus.	to give up, abandon, remove	捨棄、去除-- 轉 、 捨
paripūrṇa	mfn.	<i>pari</i> √pṛ 9P (to fill/注滿), ppp.	completely filled; full, entire, whole	盛滿的;滿的、全部的、整體的
dvādaśan	num.	<i>dva</i> num. (two/二)+ <i>daśan</i> num. (ten/十)	twelve	十二
varṣa	m.	√vr̥ṣ 1P (to rain/下雨)+a	rain; year	雨;年

upādāya	ind.	BHS/ 佛教混合梵語; <i>upa-ā√dā</i> 3Ā (to grasp, seize, take, employ/ 握住、抓住、取、使用), abs.	(of a length of time) for (acc.)	經…[的時間] (acc.)
paryeṣamāṇa	mfn.	<i>pari√iṣ</i> 1Ā (to seek, search for/ 尋找、尋求), prmp.	searching	尋求著
ena	pro.	3 rd person pro./ 第三人稱代名詞		
paripūrṇāni me dvādaśavarṣāṇy upādāya strībhāvaṃ paryeṣamāṇāyā na cainaṃ labhe Spe. 369				
api ca			further, moreover	此外、而且—又、復
māyākāra	m.	<i>māyā</i> f. (illusion/ 幻象—幻)+ <i>√kr</i> 8U (to do, make/ 作、製作)+ <i>a</i>	illusion-maker, conjurer, illusionist	幻術師—幻師
nirmitā	f.	<i>ni√mā</i> 3Ā (to measure; to create, fashion/ 量; 製作、塑造), ppp.	magic creation (f.)	化作物(陰性)—所化
√vad	1P		to speak, say	講話、說
bhūta	mfn.	<i>√bhū</i> 1P (to be, exist, become, arise/ 是、 存在、成為、出現), ppp.	existing, true, real	存在的、真正的、真實的
pariniṣpatti	f.	<i>pari-ni√pad</i> 4Ā (to be accomplished, come to completion or perfection/ 被成就、變成 圓滿的)+ <i>ti</i>	full or perfected (ultimate) reality	圓滿的(究竟的)實在性 —成實、圓成實
apariniṣpanna	mfn.	<i>a</i> (not/ 不)+ <i>pariniṣpanna</i> ppp. (perfected, perfectly or fully real/ 圓滿的、完全存在的 —圓成實)	not fully or perfectly (ultimately) real	非圓滿(究竟上)存在的 —非圓成實、非真實
dharma	m.	<i>√dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element	現象、事物、元素—法
māyā	f.		illusion	幻象—幻
nirmita	n.	<i>ni√mā</i> 3Ā (to measure; to create, fashion/ 量; 製作、塑造), ppp.	magic creation	化作物—所化
svabhāva	m.	<i>sva</i> mfn. (own/ 自己的)+ <i>bhāva</i> m. (being, existence; state, condition/ 存在; 狀態、 情況)	own state, nature; ifc. “whose nature is …”, “whose nature is that of …”, “of the nature of …”	自己的狀態，意即本性 ; 作複合詞後分時，可 表示「以…為本性的」 、「以…[之本性]為本 性的」
kutas	ind.	<i>ku</i> (base of interrogative pro./ 疑問代名詞 語基)+ <i>tas</i>	from where, whence; why; how	從何處; 為什麼; 如何 —云何
√bhū	1P		to be, exist, become, happen, appear	是、存在、有、成為、 發生、出現
... kutas tavaivaṃ bhavati ... Edg. 7.64				

tādṛśa f. tādṛśī	mfn.	correlative of <i>yādṛśa</i> / <i>yādṛśa</i> 的相關詞	like that, of that kind	那樣的、那一種的
adhiṣṭhāna	n.	BHS/ 佛教混合梵語 <i>adhi</i> √ <i>sthā</i> 1P (to exercise (a magic power)/ 施展[神通])+ <i>ana</i>	magic power	神奇力量-- 神通力 、 神足
adhi √ sthā	1P	BHS/ 佛教混合梵語	to exercise (a magic power)	施展[神通]
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i>	as; that, so that, in order that	如同；以、以致於
atha sā devatā tādṛśam adhiṣṭhānam adhiṣṭhāti sma, yathā sthaviṛaḥ śāriputro ... saṃdṛśyate ... Spe. 470-471				
yādṛśa f. yādṛśī	mfn.	relative of <i>tādṛśa</i> / <i>tādṛśa</i> 的關係詞	just like, such as	正如…那樣的、猶如…那樣的
sam √ dṛś	1P		to behold; Pass., to be seen, look like, appear as	看見；以被動語態時，表示被看見、看起來像、顯現為
... yathā sthaviṛaḥ śāriputro yādṛśī sā devatā tādṛśaḥ saṃdṛśyate ... Spe. 32.a				
rūpa	n.		outward appearance, form, shape, color; ifc. "having the form or appearance of ..."	樣貌、外形、形體、顏色；作複合詞後分時，可表示「有…的外形或樣貌的」-- 色
-dhārin	mfn.	√ <i>dhṛ</i> 1P (to hold; possess/ 握持；擁有)+ <i>in</i>	only ifc. "holding ...", "possessing ..."	只作為複合詞後分，表示「握持著…的」、「擁有…的」
√ prach	6P		to ask	問
vinivartayati	caus.	<i>vi-ni</i> √ <i>vṛt</i> 1Ā (to turn back; to cease, end/ 轉回；止息、停止), caus.	to cause to turn back; to cause to transform back; to cause to cease	使轉回；使變回；使止息-- 轉滅
-rūpin	mfn.	<i>rūpa</i> n. (outward appearance, form, shape, color/ 樣貌、外形、形體、顏色-- 色)+ <i>in</i>	ifc. "having the form of ...", "appearing as ..."	複合詞後分，表示「具有…的外形的」、「以…為表象的」
antarhita	mfn.	<i>antar</i> √ <i>dhā</i> 3U (to place within; to hide; Pass., to disappear/ 置於其中；隱藏；以被動語態時，表示消失), ppp.	hidden; disappeared	被隱藏的；已消失的
nirvṛtta	mfn.	<i>nis</i> √ <i>vṛt</i> 1Ā (to originate, come forth, take place/ 生起、出現、發生), ppp.	come forth, arisen	已出現的、已生起的
yadi	ind.	relative adv. of <i>tadā</i> , <i>tarhi</i> , <i>tatas</i> , <i>tad</i> , etc./ <i>tadā</i> 、 <i>tarhi</i> 、 <i>tatas</i> 、 <i>tad</i> 等的關係副詞	if	如果
√ śak	5P		to be able to (with inf.)	能夠(支配不定體)
yadi sthaviṛaḥ śakṣyati strībhāvaṃ vinivartayitum ... Edg. 31.40				

yathā	ind.	ya (relative pro. base/關係代名詞語基)+thā; relative adv. of <i>tathā</i> or <i>evam</i> /tathā 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如— 如
iva	ind.		like, as	像、如
na ca striyaḥ, strīrūpās ca saṃdrśyante Spe. 441 / Kal. 966.a				
saṃdhāya	ind.	BHS/佛教混合梵語; <i>saṃ√dhā</i> 3U (to put together/放在一起), abs.	with reference or regard to, concerning (<u>acc.</u>)	針對、關於(<u>acc.</u>)
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/幸福、幸運) +vat	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之 一，漢譯經典中作世尊 — 薄伽梵 、 眾祐
ava√sṛj	6P		to let loose, let go, release	鬆開、放出、釋放— 還 攝
sva	mfn.	pronominal adj./代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反身形容詞或代名詞， 常作複合詞前分，表示 「自己的…」、「我自己的 …」等— 自
samanvāgata	mfn.	BHS/佛教混合梵語; <i>saṃ-anu-ā√gam</i> 1P (to follow/跟隨), ppp.	followed; ifc. “followed or attended by ...”, “endowed with ...”, “possessing ...”	被跟隨的；作複合詞後 分時，表示「由…所跟 隨或伴隨的」、「賦 有…的」、「具有… 的」
√bhū	1P		to become	成為、變成
kva	ind.		where; with <i>gata</i> , “what has become of ...”	哪裡；與 <i>gata</i> 連用 時，表示「…何在？」
nu	ind.		a particle of interrogation, sometimes laying stress upon a preceding word, esp. an interrogative word	助詞，表示疑問，有時 可用來強調前面的詞， 特別是疑問詞
kṛta	mfn.	√kṛ 8U (to do, make/作、製作), ppp.	done, made	被作的、被製作的
gata	mfn.	√gam 1P (to go/去), ppp.	gone	已去的
vikṛta	mfn.	vi√kṛ 8U (to change, transform/改變、改 造), ppp.	changed, transformed	被改變的、被改造的
yatra	ind.	ya (relative pro. base/關係代名詞語基)+tra; relative adv. of <i>tatra</i> , equivalent to the loc. of <i>yad</i> /tatra 的關係副詞，同 <i>yad</i> 的位格		

kṛti	f.	√kṛ 8U (to do, make/ 作、製作)+ti	doing, making, creation	作、製作、創造
vikṛti	f.	vi√kṛ 8U (to change, transform/ 改變、改造)+ti	change, alteration	變化、改造
buddha	m.	√budh 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛 陀、 佛 、 覺 者、 覺
vacana	n.	√vac 2P (to speak, say/ 講話、說)+ana	speaking, speech	說話、言語-- 言 、 語 、 所說
yatra ca na kṛtir na vikṛtis tad buddhavacanam Spe. 452.1				
itas	ind.	equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from here, from this world; therefore	從此、從此世間；因此
cyuta	mfn.	√cyu 1Ā (to fall; to vanish/ 下降；消失), ppp.	fallen (esp. from any divine existence for being reborn as a man); vanished	已下降的(尤指天神下生為人類)；已消失的-- 沒
kutra	ind.	<i>ku</i> (base of interrogative pro./ 疑問代名詞語基)+tra	where	哪裡
upa√pad	4Ā		to approach, reach; to happen, be produced, appear	靠近、達到；發生、產生、出現-- 生
itas tvam devate cyutā kutropapatsyase? Spe. 362-363				
tathāgata	m.	<i>tathā</i> ind. (thus/ 那樣地)+āgata ppp. (come/ 已過來的)	“thus come”, one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一-- 如來
cyuti	f.	√cyu 1Ā (to fall; to vanish/ 下降；消失)+ti	falling, fall, descent (esp. from any heavenly state of existence); vanishing, dying	墮落、下降(尤指天神下生為人類)；消失、消亡-- 滅
upapatti	f.	<i>upa√pad</i> 4Ā (to approach, reach; to be produced, appear/ 靠近、達到；產生、出現-- 生)+ti	production, appearance, birth	產生、出現、出生-- 生
kiyaccireṇa	ind.		in how long	再過多久
bodhi	f.	√budh 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- 菩 提 、 覺
abhi-sam√budh	4Ā		to become wide awake, to fully awaken to	徹底地覺醒、完全地覺悟到-- 證得 、 成
yadā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+dā; relative adv. of <i>tadā</i> /tadā 的關係副詞	when	當[...的時候]
prthagjana	m.		fool, ignorant man	愚人、無知的人-- 凡夫 、 異生

dharma	m.		attribute, property, mark	屬性、特性、標誌—[法]
tadā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>dā</i> ; correlative adv. of <i>yadā</i> / <i>yadā</i> 的相關副詞	then	那時、那麼
asthāna	n.	BHS/ 佛教混合梵語; <i>a</i> (without/ 無)+ <i>sthāna</i> n. (place; case; occasion/ 地方; 事例; 機會—[處])	impossibility	不可能的事—[無有[是]] [處]
yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	conjunction used to introduce a noun clause: “that ...”	連接詞，用來引導名詞 子句，表示「…此事」
√as	2P		to be, become	是、成為
asthānam etad devate yad ahaṃ pṛthagjanadharmasamanvāgataḥ syām Spe. 463				
ukta	mfn.	√ <i>vac</i> 2P (to say, speak, teach/ 講話、說、 教), ppp.	said, spoken, taught	被說的、被教的
gaṅgā	f.		the Ganges	恆河
nadī	f.		river	河
vālikā	f.	BHS/ 佛教混合梵語	sand	沙子
sama	mfn.		same, like, equal to (<i>instr.</i> , <i>gen.</i> , or <i>ifc.</i>)	與…一樣的、相同的、 平等的(<i>instr.</i> 、 <i>gen.</i> 或作 複合詞後分)
abhisam- buddha	mfn.	<i>abhi-sam</i> √ <i>budh</i> 4Ā (to become wide awake, to fully awaken to/ 徹底地覺醒、完全地 覺悟到), ppp.	fully awakened	已完全覺悟的—[已證]
gaṇanā	f.	√ <i>gaṇ</i> 10P (to count/ 數數)+ <i>anā</i>	counting, enumeration	計數—[數]
saṃketa	m.	<i>sam</i> √ <i>cit</i> 3Ā (to agree/ 同意)+ <i>a</i>	agreement; convention, conventional designation	同意; 約定俗成、約定 俗成的說法或表達方式 —[假立]、[假設]、[施設]
adhivacana	n.	BHS/ 佛教混合梵語	designation, name, term; metaphor, metaphorical expression	名稱、名詞; 隱喻、隱 喻性的說法—[增語]、[名 號]
atīta	mfn.	<i>ati</i> √ <i>i</i> 2P (to pass by; to elapse/ 經過; 消逝), ppp.	gone by; past	已過去的; 過去的—[去]
anāgata	mfn.	<i>a</i> (not/ 不)+ <i>āgata</i> ppp. (come/ 已過來的)	not come; future	未過來的; 未來的—[來]
pratyutpanna	mfn.	BHS/ 佛教混合梵語; <i>prati-ut</i> √ <i>pad</i> 4Ā (to arise/ 生起), ppp.	arisen (just now); existing at the present moment, present	[剛剛]現起的; 存在於 當下的、當今的、現在 的—[今]

vartamāna	mfn.	√vrt 1Ā (to turn; to take place, occur; to be, exist/轉；發生；有、存在), prmp.	turning; existing; present	轉動著；存在的；現在的
tryadhvan	m.	tri num. (three/三)+adhvan m. (time/時間--世)	the three times (past, present, and future)	過去、現在、未來等三世--三世
samatikrānta	mfn.	sam-ati√kram 1U (to cross or step over, surpass/跨過、超過), ppp.	crossed over or beyond, surpassed	已跨過的、已超過的--超出、超過、離
api	ind.		used as a particle of interrogation when placed at the beginning of a sentence	助詞，用於句首時，表示疑問
arhatva	n.	BHS/佛教混合梵語；same as arhattva/同 arhattva	the state of an Arhat, Arhatship	阿羅漢的果位--阿羅漢位、阿羅漢果
api ca prāptaṃ sthaviṇārhatvam? Spe. 412				
asaṃprāpti	f.	a (not/不)+saṃprāpti f. (attainment, acquisition/達成、得到)+ti	non-attainment, non-acquisition	不達成、不得到--不得
abhisambodhi	f.	abhi-sam√budh 4Ā (to become wide awake, to fully awaken to/徹底地覺醒、完全地覺悟到)+i	perfect enlightenment, complete awakening	徹底的覺醒、完全的覺悟--三菩提、菩提
anabhisambodhi	f.	a (not/不)+abhisambodhi f. (perfect enlightenment, complete awakening/徹底的覺醒、完全的覺悟--三菩提、菩提)	non-awakening	不覺悟
licchavi	m.		N. of a powerful tribe of kṣatriyas in the time of the Buddha whose capital was Vaiśālī; a member of this tribe	佛陀時代的剎帝利種族，其首都為毘舍離城 (vaiśālī)；這個種族的族人--離車毗、離車族
dvānavati	f.	dva num. (two/二)+navati f. (ninety/九十)	ninety-two	九十二
koṭī	f.		an astronomically large number, variously interpreted as ten million, one hundred million, etc.	極大的數字，如一千萬、一億等--俱胝
paryupāsita	mfn.	pari-upa√ās 2Ā (to sit around; attend upon, service/圍坐；服侍、侍候), ppp.	attended, honored, served	已侍奉的、已供奉的、已侍候的--奉事、承事
dvānavatibuddhakoṭīparyupāsītā bhadanta śāriputra eṣā ... Spe. 360 / Kal. 900				
abhijñā	f.	abhi√jñā 9U (to know fully or thoroughly/通曉)+kvip	supernatural knowledge or faculty	超越凡人的神秘知識或能力--神通、通
jñāna	n.	√jñā 9U (to know/知道)+ana	knowledge, insight, wisdom	知識、洞察、智慧--智、智慧
vikrīḍita	mfn.	vi√krīḍ 1P (to play/玩), ppp.	played	已玩的--遊戲

praṇidhāna	n.	<i>pra-ni√dhā</i> 3U (to direct or fix the mind upon; to make a vow / 將心安住於：發願) + <i>ana</i>	earnest wish, aspiration, vow	強烈的願望、意願、誓願--願、所願
samucchrita	mfn.	<i>sam-ut√śri</i> 1U (to erect, elevate / 豎起、提升), ppp.	raised, erected, elevated, exalted	已豎立的、已提升的--立
kṣānti	f.	<i>√kṣam</i> 1Ā (to endure / 忍耐)+ <i>ti</i>	forbearance, endurance	忍耐、耐性--忍、忍辱
pratilabdha	mfn.	<i>prati√labh</i> 1Ā (to obtain / 得到), ppp.	obtained	已得到的
avaivartika	mfn.	BHS / 佛教混合梵語	(of Bodhisattvas) not liable to turning back or backsliding (in one's practice)	不會[在修行上]退步或退墮的(對菩薩而言)--阿鞞跋致、不退轉
samavasaraṇa	mfn.	BHS / 佛教混合梵語	united with, attained	與...結合的、已達到...的
vaśa	m.	<i>√vaś</i> 2P (to will, desire; to order, command / 想要：指令、指揮)+ <i>a</i>	wish, desire; power, authority, control, influence	願望、欲望；力量、權力、勢力--力
<i>√iṣ</i>	6U		to desire, wish	渴望、想要
<i>√sthā</i>	1P		to stand; to stay, remain, abide; to be, exist	站；停留、持續、居住；存在--住
satva	m.	BHS / 佛教混合梵語； same as <i>sattva</i> / 同 <i>sattva</i>	sentient being	生命體--眾生、有情
paripāka	m.	<i>pari√pac</i> 1P (to become ripe / 成熟)+ <i>a</i>	ripening, maturing, development	成熟、成長、發展--成熟

4. The Parable of the Magic City

(*Saddharmapuṇḍarīkasūtra*, ch. 7)

四、化城的譬喻

摘自《妙法蓮華經》第七品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
saddharma	m.	<i>sat</i> prap. (existing; true; good; beautiful/ 存在的；真實的；善的；美妙的)+ <i>dharma</i> m. (truth, law/ 真理、法則--[法])	"the good law", "the sublime doctrine", i.e. the Buddha's teaching	真正之法、奇妙的教理，意即佛陀的教法-- [正法]、[妙法]
puṇḍarīka	n.		lotus-flower, esp. a white lotus	蓮花，尤指白蓮花-- [蓮華]
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- [修多羅]、 [經]、[契經]
saddharmapuṇḍarīkasūtre ... Spe. 220 / Sch. 1.55 / Kal. 221.b				
pūrvayoga	m.	<i>pūrva</i> mfn. (former, previous/ 從前的、過去的)+ <i>yoga</i> m. (union, association/ 結合、和合)	lit. "former connection", i.e. prior lifetimes, deeds in past incarnations	直譯過去的和合，意即前生、過去世中的行為、修行-- [先世]、[宿緣]、 [往古]
parivarta	m.	<i>pari</i> √ <i>vṛt</i> 1Ā (to turn round/ 轉)+ <i>a</i>	chapter or section of a work	章節-- [品]
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為...的
saptama	mfn.	<i>saptan</i> num. (seven/ 七)+ <i>ma</i>	seventh	第七
tadyathāpi nāma		BHS/ 佛教混合梵語; followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	just as, just as if	就好像、正如-- [譬如]
bhikṣu	m.	<i>bhikṣate</i> desid. (to beg/ 乞食)+ <i>u</i>	mendicant, Buddhist monk	乞食者、佛教僧侶-- [比丘]、[苾芻]
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
√as	2P		to be, exist	是、有、存在
pañcan	num.		five	五

yojana	n.	√yuj 7U (to yoke/ 上軛)+ana	measure of distance (distance traversed in one harnessing or without unyoking)	長度單位(公牛掛軛走一天的路程)--由旬、踰闍那
śatika	mfn.	śata n. (one hundred/ 一百)+ika	of a hundred	一百的
aṭavikāntāra	mn.	aṭavī f. (forest/ 森林)+kāntāra mn. (large forest, wilderness/ 很大的森林、荒野)	a wild or dense forest	茂密的森林--曠野稠林
mahat	mfn.	mahā in compounds/ 複合詞中作 mahā	great, large	偉大的、大的--摩訶、大
atra	ind.	a (pronominal base/ 代名詞語基)+tra; equivalent to the loc. of idam/ 同 idam 的位格	here	這裡
janakāya	m.	jana m. (person/ 人)+kāya m. (assemblage, multitude/ 集會、眾)	a crowd of people	一群人--多眾、眾人
pratipanna	mfn.	prati√pad 4Ā (to arrive at, reach/ 來到、到達), ppp.	arrived, reached	已來到的、已到達的
√bhū	1P		to be, exist, become	是、存在、有、成為
mahāṃś cātra janakāyaḥ pratipanno bhaved ... Spe. 376-377 / Kal. 896-897, 902				
ratna	n.		treasure, gem	寶藏、寶石--寶
dvīpa	m.		island	島嶼
gamana	n.	√gam 1P (to go/ 去)+ana	going	去、前往
mahāṃś cātra janakāyaḥ pratipanno bhaved ratnadvīpaṃ gamanāya Wit. 271.h				
deśika	m.	deśa m. (region/ 地域)+ika	"one who is familiar with the region", i.e. a guide	熟悉地域的人，意即帶路人、領隊--導師
idam	pro.	3 rd person pro./ 第三人稱代名詞		
eka	num.		one (often used as an indefinite article)	一，常作不定冠詞
vyakta	mfn.		wise, learned	明智的、博學的
pañḍita	mfn.		learned, educated, shrewd	博學的、學識淵博的、精明的
nipuṇa	mfn.		clever, sharp, skillful	高明的、機靈的、善巧的

medhāvin	mfn.	<i>medhā</i> f. (intelligence, wisdom/智力、智慧)+ <i>vin</i>	intelligent, wise, judicious	聰明的、睿智的
kuśala	mfn.		good, wholesome, virtuous; skillful, competent, conversant with (<u>loc.</u> , <u>gen.</u> , or ifc.)	善的、有益的、善良的；善巧的、有本領的、擅於…的、熟悉…的 (<u>loc.</u> 、 <u>gen.</u> 或作複合詞後分)-- 善 、 善知
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實
aṭavi	f.		forest	森林
durga	n.		a difficult passage, a narrow or arduous road	難行的路、險峻的路徑-- 險道
tad	pro.	3 rd person pro./ 第三人稱代名詞		
sārtha	m.	<i>sa</i> (with, having/跟、有)+ <i>artha</i> m. (wealth, property/財富、財產)	a travelling company of traders, caravan	商隊-- 賈人
avakrāmayati	caus.	<i>ava</i> √ <i>kram</i> 1U (to enter; to go across/進入；跨越), caus.	to cause to enter; to cause to cross, guide through	使進入；使跨越、使穿過
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then	現在、隨後、於是-- 時 、 爾時
śrānta	mfn.	√ <i>śram</i> 4P (to become tired/感到累), ppp.	wearied, fatigued	疲憊的、疲勞的
klānta	mfn.		tired, exhausted	累的、疲倦的
bhīta	mfn.	√ <i>bhī</i> 3P (to fear/畏懼), ppp.	frightened, afraid	受驚嚇的、害怕的
trasta	mfn.	√ <i>tras</i> 1P/4P (to tremble, quiver; to be afraid/發抖、抖動；害怕), ppp.	trembling, quivering; frightened	發抖的、抖動的；受驚嚇的
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
√ vad	1P		to speak, say	講話、說
atha khalu sa mahājanakāyaḥ śrāntaḥ klānto bhītas trasta evaṃ vadet ... Spe. 362-363				
ārya	m.	<i>ārya</i> mfn. (noble, excellent, distinguished/高貴的、高尚的、卓越的、傑出的)	noble or honorable man; with voc., "lord!", "sire!"	品德高尚的人、正人君子；用呼格時，表示「大人！」、「陛下！」

pariṇāyaka	m.	<i>pari</i> √ <i>nī</i> 1P (to lead/ 領導)+ <i>aka</i>	leader	領導者
yat khalu		BHS/ 佛教混合梵語	used with 2 nd person of √ <i>jñā</i> (usually optative), “please be informed that ...”	與動詞√ <i>jñā</i> 第二人稱祈願式連用，表示「請知道…」
√ <i>jñā</i>	9U		to know	知道
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
anirvṛta	mfn.	<i>a</i> (not/ 不)+ <i>nirvṛta</i> mfn. (satisfied, happy, at ease/ 滿意的、快樂的、安逸的)	discontented, unhappy, troubled	不滿的、不開心的、苦惱的
punar	ind.		with verbs of movement, “back”, “home”, “in an opposite direction”	與移動動詞連用時，表示「回」、「家」、「反方向」
pratini-vartayati	caus.	<i>prati-ni</i> √ <i>vṛt</i> 1Ā (to turn back or round, return/ 轉身[回去]、返[回]), caus.	to turn back or round, return	轉身[回去]、返[回]
punar eva pratinivartayiṣyāmaḥ Spe. 304. Rem; Spe. 344				
atidūra	mfn.	<i>ati</i> (over, excessively/ 過、過度地)+ <i>dūra</i> mfn. (far/ 遠的)	very far, too far	很遠的、太遠的
itas	ind.	equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from here, from this point; therefore	從此、從這裡；因此
upāya	m.	<i>upa</i> √ <i>i</i> 2P (to approach, reach/ 靠近、達到)+ <i>a</i>	means, way, expedient, stratagem	方法、方式、手段、計謀-- 樞和 、 方便
puruṣa	m.		man, male	人、男人
kāma	m.	<i>kāmayati</i> caus. (to desire/ 渴望)+ <i>a</i>	desire, wish; ifc. “desirous of ...”, “whose desire is to ...” (frequently with inf. in <i>-tu</i>)	欲望、願望；作複合詞後分時，可表示「想要…的」，常支配-tu 結尾的不定體-- 欲…
√ <i>vid</i>	2P		to know, perceive	知道、知覺
tān puruṣān pratinivartitukāmān viditvā ... Wit. 968g / Spe. 385; Spe. 32.c				
√ <i>cint</i>	10P		to think	想
tapasvin	mfn.	<i>tapas</i> n. (heat; religious austerities; pain, suffering/ 熱量；苦行；痛苦、苦頭)+ <i>vin</i>	wretched, miserable	悲慘的
tādṛśa	mfn.		like that, of that kind, such	那樣的、那一種的

$\sqrt{\text{gam}}$	1P		to go	去
mā khalv ime tapasvinas tādṛśaṃ mahāratnadvīpaṃ na gaccheyur iti Edg. 42.1-2, 42.9				
anukampā	f.	<i>anu√kamp</i> 1Ā (to tremble with; to sympathize with/ 跟著發抖; 憐憫)+ā	compassion, pity for (gen. or loc.)	對…的悲憫 (gen. 或 loc.) -- 哀愍 、 憐愍
artha	m.		aim, purpose; ifc. with acc., “for the sake of …”, “on account of …”	目標、目的; 用受格作複合詞後分時, 表示「為了…」、 「基於…」
kauśalya	n.	<i>kuśala</i> mfn. (skillful in/ 擅於…的)+ya	skillfulness, skill in (loc. or ifc.)	本領、善巧、…方面的善巧 (loc. 或作複合詞後分)-- 俱舍羅 、 巧 、 善巧 、 權 、 善權
prayojayati	caus.	<i>pra√yuj</i> 7U (to yoke; to use, employ/ 上輓; 使用、運用), caus.	to use, employ, exhibit, perform	使用、展現、施展
madhya	n.		middle	中間
śata	n.		a hundred	一百
dva	num.		two	二
tri	num.		three	三
atikramya	ind.	<i>ati√kram</i> 1U (to step or go beyond/ 超越), abs.	having gone over or beyond, surpassing	已超越、超過
ṛddhi	f.	$\sqrt{\text{rdh}}$ 4P/5P (to grow, increase; to prosper, succeed/ 增長、增加; 興旺、成功)+ti	growth; success; accomplishment; supernatural power, magic	增長; 成功; 成就; 神奇力量、法力-- 神通
-maya	mfn.		suffix forming adj. meaning “made of …”, “formed with …”, “consisting of …”	後綴, 構成形容詞, 表示「…做的」、「由…構成的」
nagara	n.		city	城市
abhi-nis√mā	3U	BHS/ 佛教混合梵語	to create with magic	以法力造作-- 化作
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+tas; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格	then, thereupon, consequently	隨後、接著、於是
bhavat	m.		“Sir”, “thou”, respectful term of address (usually with 3 rd person of the	尊稱, 譯為先生、您 (動詞一般用第三人稱, 偶爾用第二人稱)-- 汝

			verb and only rarely with 2 nd person)	
√bhī	3P		to fear	畏懼
mā bhavanto bhaiṣṭa ... Wit. 579 / Spe. 353				
ni√vṛt	1Ā		to turn back or round, return	轉身[回去]、返[回]
idam	pro.	3 rd person pro./ 第三人稱代名詞		
adas	pro.	3 rd person pro./ 第三人稱代名詞		
janapada	m.	jana m. (man, people, tribe/ 人、人民、部族)+pada mn. (place/ 地方)	country	國家
ayam asau mahājanapadaḥ Spe. 270				
vi√śram	4P		to rest	休息
vas	pro.	2 nd person plural enclitic pro. (acc., dat., or gen.)/ 第二人稱複數代名詞的簡略形(受格、與格或屬格)		
yad	pro.	relative pro./ 關係代名詞		
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
karaṇīya	n.	√kr 8U (to do/ 做), fpp.	business, affair, duty	事情、事務、義務— 所 作 、 事 、 所作事
atra vo yāni kānicit karaṇīyāni tāni sarvāni kurudhvam Spe. 287 / Wit. 507				
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
√kr	8U		to do, accomplish	做、完成
nirvāṇa	n.	nis√vā 2P (to blow out, be extinguished/ 吹滅、息滅)+ana	blowing out, extinction, cessation; liberation from saṃsāra; freedom from suffering, perfect peace or happiness	吹滅、熄滅、寂滅；從輪迴解脫的境界；免於痛苦、圓滿的安樂— 涅槃 、 泥洹 、 滅度

prāpta	mfn.	<i>prā√āp</i> 5P (to reach, attain, obtain / 到達、達到、得到), ppp.	reached, attained, obtained	已到達、達到、得到…的
vi√hṛ	1P	BHS/佛教混合梵語; rarely with Ā endings / 少數作為已動詞的語尾變化	to dwell, abide, stay, sojourn	居住、逗留、停留-- [住]、[遊]
viśrānta	mfn.	<i>vi√śram</i> 4P (to rest / 休息), ppp.	rested	已休息的
punar	ind.		however, nevertheless, still	然而、還是、仍然
kārya	n.	<i>√kr</i> 8U (to do / 做), fpp.	business, affair, duty	事情、事務、義務-- [所]作、[事]、[所作事]
kāntāra	mn.		large forest, wilderness	很大的森林、荒野
āścarya	n.		a wonder, marvel; surprise, astonishment	奇觀、奇蹟；驚奇-- [希]有、[未]曾有
adbhuta	n.		a wonder, marvel; surprise, astonishment	奇觀、奇蹟；驚奇-- [希]有、[未]曾有
atha khalu bhikṣavas te kāntāraprāptāḥ sattvā āścaryaprāptā adbhutaprāptā bhaveyuḥ Spe. 236				
mukta	mfn.	<i>√muc</i> 6U (to release, free / 釋放、解放), ppp.	liberated	解脫的
muktā vayam aṭavikāntārāt iha nirvāṇaprāptā vihariṣyāma iti Spe. 497				
pra√viś	6P		to enter	進入
āgata	mfn.	<i>ā√gam</i> 1P (to come, arrive, reach / 來、來臨、達到), ppp.	come, arrived	已過來的、已到達的
-saṃjñin	mfn.	BHS/佛教混合梵語; <i>saṃjñā</i> f. (sign, name; perception, recognition; notion, esp. false notion / 標誌、名字；知覺、辨認；觀念，尤指錯誤的觀念-- [名]、[想]、[妄想]) +in	ifc. “having such an idea or notion”, esp. “having such false, wrong idea”, “imagining that ...”	複合詞後分，表示「有著…想法的」，尤指「有著…錯誤想法的」、「以為…的」-- [作…想]
nistīrṇa	mfn.	<i>nis√tṛ</i> 1P (to cross; get out of, escape from / 跨越；逃出、逃脫), ppp.	crossed, gone through; escaped, saved	已跨越的、已穿越的； 逃脫的、獲救的
nirvr̥ta	mfn.		satisfied, happy, at ease	滿意的、快樂的、安逸的
śītībhūta	mfn.	<i>śītī√bhū</i> 1P (to become cold; to become calm / 變冷；變得平靜), ppp.	refreshed, cooled, calmed	冷卻的、神清氣爽的、 平靜的-- [清涼]
√as	2P		to be, exist	是、有、存在
√man	4Ā		to think, believe	想、認為

antardhāpayati	caus.	<i>antar√dhā</i> 3U (to place inside; to hide/ 置於其中；隱藏), caus.	to cause to disappear	使消失-- 沒 、 滅
ā√gam	1P		to come	過來
abhyāsanna	mfn.	BHS/ 佛教混合梵語	near	很近的
etad	pro.	3 rd person pro./ 第三人稱代名詞		
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
yuṣmad	pro.	2 nd person plural pro./ 第二人稱複數代名詞	you (pl.)	你們
viśrāmaṇa	n.	<i>viśrāmayati</i> caus. (to cause to rest/ 使休息)+ <i>ana</i>	causing to rest, giving repose	使休息
abhinirmita	mfn.	<i>abhi-nis√mā</i> 3U (to create with magic/ 以法力造作-- 化作), ppp.	created by magic	以法力造作的、幻化的-- 化作
idaṃ tu mayā nagaraṃ yuṣmākaṃ viśrāmaṇārtham abhinirmitam iti Spe. 129				
evam eva			in the same way	同樣地、正像這樣地； 亦復如是
tathāgata	m.	<i>tathā</i> ind. (thus/ 那樣地)+ <i>āgata</i> ppp. (come/ 已過來的)	“thus come”, one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一-- 如來
arhat	m.	<i>√arh</i> 1P (to deserve, be worthy of/ 應得、值得、該得到), prap.	“one who is deserving or worthy (of offerings)”, one of the ten common epithets of the Buddha, or (in early Buddhism) a term designating any person who has reached the highest level of attainment, i.e. <i>nirvāṇa</i>	直譯「值得[受供養]的人」，佛的十號之一，在早期佛教泛指證得修行上最高果位的人-- 阿羅漢 、 羅漢 、 應供 、 殺賊
samyak-saṃbuddha	m.	<i>samyak</i> ind. (thoroughly, properly, rightly, perfectly/ 徹底地、正確地、適當地、圓滿地-- 正 、 正等)+ <i>saṃbuddha</i> ppp. (enlightened/ 已覺悟的-- 三佛陀)	“Perfectly Enlightened One”, one of the ten common epithets of the Buddha	圓悟者，佛的十號之一-- 三藐三佛陀 、 正等覺 、 正遍知
√dṛś	1P		to see, behold; to recognize, know	看、看見；察覺、知道-- 知
kleśa	m.	BHS/ 佛教混合梵語； <i>√kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨；沾染、變髒)+ <i>a</i>	“affliction”, “defilement”, “stain”, mental states that cloud the mind and incite unskillful actions	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用-- 煩惱 、 惑

			of body, speech, and mind	
nirgantavya	mfn.	<i>nis√gam</i> 1P (to depart from/ 離開), fpp.	to be departed from	應當被離開的--應去
niṣkrāntavya	mfn.	<i>nis√kram</i> 1U (to go out of, depart, escape/ 走出、離開、逃出), fpp.	to be escaped from	應當被逃出的--應度
prahātavya	mfn.	<i>pra√hā</i> 3P (to abandon, remove/ 捨棄、去除--斷), fpp.	to be abandoned	應當被捨棄的--應斷、所斷
eka	num.		one; single	一；單一的
jñāna	n.	<i>√jñā</i> 9U (to know/ 知道)+ <i>ana</i>	knowledge, cognition, wisdom	知識、認知、智慧--智、智慧
√śru	5P		to hear	聽聞
draveṇa	ind.	BHS/ 佛教混合梵語; <i>drava</i> m. (sport, play/ 娛樂、遊戲), instr.	in mere sport, lightly, hastily	輕率地、草率地
upa-sam√kram	1U		to approach, come near; to undertake, begin	走近、接近；從事、開始--親近、往詣
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
parikleśa	m.	<i>pari√kliś</i> 9P (to torment, afflict/ 使痛苦、折磨)+ <i>a</i>	hardship, pain, trouble, vexation	艱辛、痛苦、麻煩、困難--煩惱
samudā-nayitavya	mfn.	BHS/ 佛教混合梵語; <i>sam-ut-ā√nī</i> 1P (to acquire/ 得到), fpp.	to be acquired	應該被得到的
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格	there, then	那裡、那時
durbala	mfn.	<i>dus</i> (bad, inferior/ 不好的、低劣的)+ <i>bala</i> n. (strength/ 力量)	weak, feeble	虛弱的、薄弱的
āśaya	m.		mind; intention, inclination	心；意向、志趣--阿世耶、意樂、心
√vid	2P		to know, perceive	知道、知覺
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> / <i>tathā</i> 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如--如
√kath	10P		to tell, declare, explain	告訴、宣說、解釋
... <i>viśrāntānām caisām evaṃ kathayati</i> ... Spe. 132				
antarā	ind.		meanwhile, for some time	期間、一段時間

bhūmi	f.		soil, ground; stage, state	土地、地面；階段、境界-- 地
deśayati	caus.	√diś 6P (to point out, show/ 指示、顯示), caus.	to point out, show, teach	指示、顯示、教-- 說
saṃpra- kāśayati	caus.	saṃ-pra√kāś 1Ā (to appear, become visible/ 顯現、顯露), caus.	to make manifest, illuminate, reveal	使顯現、照明、揭示-- 開顯 、 顯示
yad idam		BHS/ 佛教混合梵語	which is, that is, namely	即、亦即、也就是
śrāvaka	m.	śrāvayati caus. (to cause to hear, instruct/ 使聽見、教導)+aka	"one who has been instructed", i.e. a disciple of the Buddha, often used in Mahāyāna texts to refer to followers of the Hīnayāna	被教導的人，意即佛陀 的弟子，大乘經典中對 小乘行者的通稱-- 聲聞
pratyeka- buddha	m.		"independently enlightened one", "solitary realizer", i.e. one who reaches awakening in the absence of a fully awakened Buddha	獨一覺者，意即出生於 無佛之世而獨自覺悟的 人-- 辟支佛 、 獨覺 、 獨 覺佛 、 緣覺
samaya	m.		moment, time	時候、時間
sthita	mfn.	√sthā 1P (to stand; to stay, abide, dwell/ 站；停留、居住-- 住), ppp.	standing; located on, dwelling in (loc. or ifc.)	站立的；位於、住於… 的 (loc. 或作複合詞後分)
saṃśrāvayati	caus.	saṃ√śru 5P (to hear/ 聽聞), caus.	to cause to be heard, announce, declare	使被聽到、宣說、宣布 -- 令聞
kṛta	mfn.	√kr 8U (to do, accomplish, perform/ 做、 完成), fpp.	done, accomplished	被做的、已完成的-- 已 辦
kṛtya	n.	√kr 8U (to do, accomplish, perform/ 做、 完成), fpp.	what ought to be done or accomplished, i.e. business, affair, duty, purpose, end	應當被做或完成的事， 意即事情、事務、義務 、目的、目標-- 所作 、 事 、 所作事
api tu khalu punar		BHS/ 佛教混合梵語	but, yet; moreover	但是、卻；此外
abhyāśa	mfn.		near, proximate; with acc. or loc., near, close by (gen.)	很近的；用受格或位格 時，表示…附近 (gen.)
vi-ava√lok	10P	BHS/ 佛教混合梵語； rarely with Ā endings/ 少數作為已動詞的 語尾變化	to examine carefully, contemplate	仔細觀察、觀照-- 觀察 、 照見
vyavacārayati	caus.	BHS/ 佛教混合梵語； rarely with Ā endings/ 少數作為已動詞的 語尾變化	to consider well, ponder thoroughly	思量、深思-- 籌量

yad <i>yuṣmākaṃ nirvāṇaṃ</i> <i>naiva nirvāṇam</i> Spe. 456; Spe. 452.2				
yad	ind.	<i>yad</i> (relative pro./關係代名詞), acc.	conjunction used to introduce a noun clause: "that ..."	連接詞，用來引導名詞子句，表示「…此事」
yāna	n.	√ <i>yā</i> 2P (to go/去)+ <i>ana</i>	vehicle	車乘— 衍 那 、 乘
... yat <i>trīṇi yānāni saṃprakāśayantīti</i> Spe. 463				

5. The Parable of the Skillful Doctor

(*Saddharmapuṇḍarīkasūtra*, ch. 15)

五、良醫病子的譬喻

摘自《妙法蓮華經》第十五品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
saddharma	m.	<i>sat</i> prap. (existing; true; good; beautiful/ 存在的；真實的；善的；美妙的)+ <i>dharma</i> m. (truth, law/ 真理、法則--[法])	“the good law”, “the sublime doctrine”, i.e. the Buddha’s teaching	真正之法、奇妙的教理，意即佛陀的教法-- [正法]、[妙法]
puṇḍarīka	n.		lotus-flower, esp. a white lotus	蓮花，尤指白蓮花-- [蓮華]
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- [修多羅]、 [經]、[契經]
saddharmapuṇḍarīkasūtre ... Spe. 220 / Sch. 1.55 / Kal. 221.b				
tathāgata	m.	<i>tathā</i> ind. (thus/ 那樣地)+ <i>āgata</i> ppp. (come/ 已過來的)	“thus come”, one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一-- [如來]
āyus	n.		duration of life, vitality, vigor	壽命、活力、精力-- [壽]
pramāṇa	n.	<i>pra</i> √ <i>mā</i> 3Ā (to measure/ 測量)+ <i>ana</i>	measure; measure of any kind, such as size, weight, duration, etc.	測量；任何一種測量，如大小、重量、時間的長短等-- [量]
parivarta	m.	<i>pari</i> √ <i>vṛt</i> 1Ā (to turn round/ 轉)+ <i>a</i>	chapter or section of a work	章節-- [品]
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
pañcadaśama	mfn.	<i>pañcadaśan</i> num. (fifteen/ 十五)+ <i>ma</i>	fifteenth	第十五
tadyathāpi nāma		BHS/ 佛教混合梵語； followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	just as, just as if	就好像、正如-- [譬如]
kulaputra	m.	<i>kula</i> n. (family; “good family”, clan, house/ 家；良家、世家、家族)+ <i>putra</i> m. (son/ 兒子)	“son of a good or noble family”, one of the Buddha’s terms of address to his male disciples	良家或高貴家族的兒子，佛對其男性弟子的稱呼-- [善男子]、[族姓子]
ka	pro.	interrogative pro./ 疑問代名詞		

-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
vaidya	mfn. m.	<i>veda</i> m. (the Āyur Vedas, the science of health/阿育吠陀，即醫療的學問)+ <i>ya</i>	mfn. versed in medical science, practicing medicine m. a physician	mfn. 精通醫學的、行醫的 m. 醫生
puruṣa	m.		man, male	人、男人
√bhū	1P		to be, exist, become	是、存在、有、成為
pañḍita	mfn.		learned, educated, shrewd	博學的、學識淵博的、精明的
vyakta	mfn.		wise, learned	明智的、博學的
medhāvin	mfn.	<i>medhā</i> f. (intelligence, wisdom/智力、智慧)+ <i>vin</i>	intelligent, wise, judicious	聰明的、睿智的
sukuśala	mfn.	<i>su</i> (very/非常)+ <i>kuśala</i> mfn. (skillful, competent, capable of/善巧的、有本領的、能夠…的)	capable of, very skillful in (<u>loc.</u> , <u>gen.</u> , inf., or ifc.)	能夠…的、很擅於…的 (<u>loc.</u> 、 <u>gen.</u> 、不定體或作複合詞後分)–[善]
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
vyādhi	m.		disorder, disease, sickness	疾病
praśamana	n.	<i>praśamayati</i> caus. (to pacify, calm/安撫、平息)+ <i>ana</i>	tranquillizing, pacifying, curing	安撫、平息、治癒
... sukuśalaḥ sarvavyādhipraśamanāya Kal. 829.b				
tad	pro.	3 rd person pro./第三人稱代名詞		
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
putra	m.		son	兒子
daśan	num.		ten	十
viṃśati	f.		twenty	二十
tasya ca puruṣasya bahavaḥ putrā bhaveyur daśa vā viṃśatir ... Spe. 294 / Wit. 486				
triṃśat	f.		thirty	三十

catvāriṃśat	f.		forty	四十
pañcāśat	f.		fifty	五十
śata	n.		hundred	一百
pravāsa	m.	<i>pra√vas</i> 1P (to go or sojourn abroad, leave home/ 出國、旅居國外、離開家)+a	dwelling abroad, being away from home	旅居國外、離家遠行
gata	mfn.	<i>√gam</i> 1P (to go; to go to or enter into any state or condition/ 去；達到某種狀態), ppp.	gone; gone to or entered into any state or condition (<u>acc.</u> , <u>loc.</u> , or ifc.)	已去的；已處於某種狀態的(<u>acc.</u> 、 <u>loc.</u> 或作複合詞後分)
sa ca vaidyaḥ pravāsagato bhavet ... Spe. 376-377 / Kal. 896-897, 902				
idam	pro.	3 rd person pro./ 第三人稱代名詞		
garapīḍa	mfn.	BHS/ 佛教混合梵語	afflicted by poison	毒藥中毒的
viṣapīḍa	mfn.	BHS/ 佛教混合梵語	afflicted by venom	毒液中中毒的
gara	m.		poisonous beverage, poison	有毒的飲料、毒藥
viṣa	n.		venom	毒液
duḥkha	mfn.		unpleasant, painful	不舒服的、痛苦的-- 苦
vedanā	f.	<i>√vid</i> 2P (to know; to experience, feel/ 知道；經歷、感受)+anā	feeling, sensation	感覺、感受-- 受
abhitūrṇa	mfn.	BHS/ 佛教混合梵語	afflicted	被折磨的
tena gareṇa vā viṣeṇa vā duḥkhābhir vedanābhir abhitūrṇā bhavyeḥ Spe. 72 / Kal. 816				
dahyamāna	mfn.	<i>√dah</i> 1P (to burn, consume; to torment/ 燃燒、燒毀；折磨), prpp.	being burned, being consumed, being tormented	被燃燒著、被燒毀著、被折磨著
pṛthivī	f.	<i>pṛthu</i> mfn. (broad, wide/ 廣闊的)	the earth, ground, soil	大地、地面、土地
pravṛpat	1P		to fall down	跌倒、倒下
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then	現在、隨後、於是-- 時 、 爾時

pitṛ	m.		father	父親
ā√gam	1P		to come; to return	過來；回來
ārta	mfn.		afflicted, pained, disturbed	被折磨的、被擾亂的
viparīta	mfn.	<i>vi-pari√i</i> 2P (to turn round / 轉), ppp.	turned round, reversed, inverted, contrary; perverted, wrong, false	顛倒的、相反的；不正當的、錯誤的、虛假的-- 倒 、 顛倒
saṃjñā	f.	<i>saṃ√jñā</i> 9U (to recognize, be aware of, know / 辨認、意識到、知道)+ <i>kvip</i>	sign, name; perception, recognition; conception, notion	標誌、名字；知覺、辨認；概念、觀念-- 名 、 想 、 妄想
-in	mfn.		suf. indicating possession: "having ..."	後綴，表所有：「有…的」
aviparīta	mfn.	<i>a</i> (not / 不)+ <i>viparīta</i> ppp. (turned round, reversed, inverted, contrary; perverted, wrong, false / 顛倒的、相反的；不正當的、錯誤的、虛假的-- 倒 、 顛倒)	correct, right	正確的-- 不倒 、 不顛倒 、 真實
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難-- 苦
√dṛś	1P		to look at, see	看、看見
abhi√nand	1P		to rejoice at, be delighted with; to greet, welcome	歡慶、歡喜；歡迎
sarve ca te tenaiva duḥkhen nārtās taṃ pitaraṃ dṛṣṭvābhinandeyuḥ ... Spe. 362-363				
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
ena	pro.	3 rd person pro. / 第三人稱代名詞		
√vad	1P		to speak, say	講話、說
diṣṭyā	ind.		an exclamation indicating joy or auspiciousness: "luckily!", "fortunately!"	感嘆詞，表喜悅或幸運：「幸好！」
√as	2P		to be, exist	是、有、存在
tāta	m.		father	父親
kṣema	m.		safety, security; with instr., safely	安全；用具格時，表示安全地

svasti	f.		well-being, fortune, prosperity; with instr., happily, prosperously	幸福、幸運、繁榮；用具格時，表示幸福地、繁榮地
āgata	mfn.	<i>ā√gam</i> 1P (to come; to return/來；回來), ppp.	come; returned	已過來的；已回來的
tad	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), acc.	thus, consequently	於是、所以
asmad	pro.	1 st person plural pro./第一人稱複數代名詞	we	我們
idam	pro.	3 rd person pro./第三人稱代名詞		
ātman	m.		self; body	自我；身體
uparodha	m.	<i>upa√rudh</i> 7U (to obstruct, hinder, break up/阻礙、妨礙、拆散)+a	hindrance; trouble, disturbance, damage	障礙；困難、擾亂、傷害
parimocayati	caus.	<i>pari√muc</i> 6U (to set free, liberate/放出、釋放), caus.; rarely with Ā endings/少數作為已動詞的語尾變化	to free, deliver from (abl.)	從…中釋放、解救 (abl.)
tad asmākam asmād ātmoparodhād garād vā viṣād vā parimocayasva Edg. 20.45				
tad asmākam asmād ātmoparodhād garād vā viṣād vā parimocayasva Spe. 304. Rem				
√dā	3U		to give	給與
nas	pro.	1 st person plural enclitic pro. (acc., dat., or gen.)/第一人稱複數代名詞的簡略形(受格、與格或屬格)		
jīvita	n.	<i>√jīv</i> 1P (to live/生活), ppp.	life	生命
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實
atha khalu sa vaidyas tān putrān duḥkhārtān dṛṣṭvā ... Spe. 32.c				
abhibhūta	mfn.	<i>abhi√bhū</i> 1P (to overcome, overpower/壓倒、打敗), ppp.	overcome, defeated, subdued	被壓倒的、被打敗的、被制服的
dahyat	mfn.	<i>√dah</i> 1P/4P (to burn/燃燒), prap.	burning	燃燒著
pari√veṣṭ	1Ā		to twist, roll	扭動、翻滾-- 宛轉
tatas	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> /同 <i>tad</i> 的從格	then, thereupon, consequently	隨後、接著、於是

mahat	mfn.	<i>mahā</i> in compounds / 複合詞中作 <i>mahā</i>	great, large	偉大的、大的
bhaiṣajya	n.		remedy, drug, medicine	藥、藥品、藥劑
sam-ut-ā√nī	1P	BHS/ 佛教混合梵語	to prepare, make ready	準備
... tato mahābhaiṣajyaṃ samudānaitvā ... Edg. 35.12, 35.28				
varṇa	m.	√vr̥ 5U (to cover / 覆蓋)+ <i>na</i>	outward appearance, color	外表、樣貌、顏色
saṃpanna	mfn.	<i>sam</i> √pad 4Ā (to come together, meet or unite with, obtain / 聚集、會合、得到), ppp.	possessed of, endowed with (<u>instr.</u> or <u>ifc.</u>)	配有…的、賦有…的 (<u>instr.</u> 或作複合詞後分) -- <u>具足</u>
gandha	m.		smell	氣味-- <u>香</u>
rasa	m.		taste	味道-- <u>味</u>
śilā	f.		stone, rock	石頭
√piṣ	7P		to crush, grind, pound	粉碎、研磨、搗
pāna	n.	√pā 1P (to drink / 喝)+ <i>ana</i>	drinking; drink, beverage	喝；飲料
√dā	3U		to give	給與
... teṣāṃ putrāṇāṃ pānāya dadyāt ... Wit. 297.a / Spe. 132				
√pā	1P		to drink	喝
pibatha putrā idaṃ mahābhaiṣajyaṃ ... Edg. 26.11, 26.13				
yuṣmad	pro.	2 nd person plural pro. / 第二人稱複數代名詞	you (pl.)	你們
kṣipram	ind.	<i>kṣipra</i> mfn. (quick / 快速的), acc.	quickly	快速地
pari√muc	6U		to set free, liberate; Pass. or Ā, to be liberated or freed from, get rid of (<u>abl.</u> , <u>instr.</u> , or <u>gen.</u>)	放出、釋放；以被動語態或為已用法時，表示從…中解脫、擺脫… (<u>abl.</u> 、 <u>instr.</u> 或 <u>gen.</u>)
svastha	mfn.	<i>sva</i> mfn. (self / 自我)+√sthā 1P (to stand; stay, abide, dwell / 站；停留、居住-- <u>住</u>)+ <i>a</i>	"self-abiding", healthy, well, at ease	自在的、健康的、安逸的-- <u>自在</u>

√bhū	1P		to be, exist, become	是、存在、有、成為
aroga	mfn.	<i>a</i> (without/無)+ <i>roga</i> m. (disease/疾病)	free from disease, healthy	無病痛的、健康的-- 無病
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格	there, then	那裡、那時
yad	pro.	relative pro./關係代名詞		
ā√ghrā	3P		to smell	聞
āsvādayati	caus.	<i>ā√svad</i> 1P (to eat/吃), caus.	to taste, enjoy	品嚐、享用
abhi-ava√hr̥	1P		to eat; to take (medicine)	吃；服用[藥物]
abhyavaharat	mfn.	<i>abhi-ava√hr̥</i> 1P (to eat; to take/吃；服用), prap.	taking (medicine)	服用著[藥物]
ābādha	m.	<i>ā√bādha</i> 1Ā (to pain, torment/使痛苦、折磨)+ <i>a</i>	pain, illness	痛苦、疾病
sarveṇa sarvam			completely, entirely	完全、全然-- 一切一切 、 一切種
vimukta	mfn.	<i>vi√muc</i> 6U (to unyoke, release, liberate/解除束縛、釋放、解放), ppp.	delivered, liberated	解救的、解脫的
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
cikitsaka	m.	<i>cikitsati</i> desid. (to treat medically, cure/治療、治愈)+ <i>aka</i>	physician	醫生
diṣṭyāsi tāta kṣemasvastibhyām āgato yas tvam asmākaṃ cikitsaka iti Spe. 458				
vāc	f.		speech, word	言語、語詞
√bhāṣ	1Ā		to speak, say	講話、說
upanāmita	mfn.	<i>upanāmayati</i> caus. (to offer, present/提供、奉上), ppp.	offered	被提供的-- 奉施
te caivaṃ vācaṃ bhāṣeran, tac ca bhaiṣajyam upanāmitaṃ na pibeyuḥ Spe. 441 / Kal. 966.a				
hetu	m.		cause, reason; with gen. or abl., by reason of, on account of	原因、理由；用屬格或從格時，表示因為、基於、由於

tat kasya hetoḥ			why is that	為什麼-- <u>何以故</u> 、 <u>所以者何</u>
tathā	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
hi	ind.		for, because	因為
tathā hi			“for thus (it is)”, because, namely	因為[其]如此，意即因為、亦即
√ruc	1Ā		to please, be agreeable to (dat. or gen.)	取悅、討…喜歡 (dat. 或 gen.)
√cint	10P		to think	想
mad	pro.	1 st person singular pro./第一人稱單數代名詞	I	我
yan nu			with 1 st person opt., “what if I ...”, “let me ...”	支配祈願式第一人稱，表示「讓我…」
upāya	m.	<i>upa√i</i> 2P (to approach, reach/靠近、達到) + <i>a</i>	means, way, expedient, stratagem	方法、方式、手段、計謀-- <u>樞和</u> 、 <u>方便</u>
kauśalya	n.	<i>kuśala</i> mfn. (skillful in/擅於…的)+ <i>ya</i>	skillfulness, skill in (loc. or ifc.)	本領、善巧、…方面的善巧 (loc. 或作複合詞後分)-- <u>俱舍羅</u> 、 <u>巧</u> 、 <u>善巧</u> 、 <u>權</u> 、 <u>善權</u>
pāyayati	caus.	<i>√pā</i> 1P (to drink/喝), caus.	to cause to drink	使喝
kāma	m.	<i>kāmayati</i> caus. (to desire/渴望)+ <i>a</i>	desire, wish; ifc. “desirous of ...”, “whose desire is to ...” (frequently with inf. in - <i>tu</i>)	欲望、願望；作複合詞後分時，可表示「想要…的」，常支配-tu 結尾的不定體-- <u>欲…</u>
atha khalu sa vaidyas t̄an putrān upāyakaūśalyena tad bhaiṣajyaṃ pāyayitukāma evaṃ vadet ... Wit. 968g / Spe. 385				
jīrṇa	mfn.	<i>√jī</i> 1P/4P (to grow old/變老), ppp.	old	老的
vṛddha	mfn.	<i>√vṛdh</i> 1Ā (to increase, grow/增多、增長), ppp.	grown; old, aged	已增長的；老的、年老的
mahallaka	mfn.		old, feeble, decrepit	老的、衰弱的、衰朽的
kālakriyā	f.	<i>kāla</i> m. (time; time of death, death/時間；死亡的時間、死亡)+ <i>kriyā</i> f. (action, performance/行為、動作、實行)	death	死亡
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/第一人稱單數代名詞的簡略形(與格或屬格)		

pratyupasthita	mfn.	<i>prati-upa√sthā</i> 1P (to approach, arrive/ 接近、來臨), ppp.	approached, arrived	已接近的、已來臨的-- 已至
kālakriyā ca me pratyupasthitā Kal. 896-897 / Dev. 10.6.b				
√śuc	1P		to mourn, grieve, lament	哀痛、哀悼、悲嘆
klama	m.		fatigue, weariness	疲勞、疲倦
√āp	5U		to reach, obtain; to undergo, suffer	達到、得到；經歷、遭受
mā ca yūyaṃ putrāḥ śociṣṭa , mā ca klamam āpadhvam Wit. 579 / Spe. 353				
vas	pro.	2 nd person plural enclitic pro. (acc., dat., or gen.) / 第二人稱複數代名詞的簡略形(受格、與格或屬格)		
upanīta	mfn.	<i>upa√nī</i> 1U (to bring, offer/ 帶來、奉上), ppp.	brought, offered	被帶來的、被提供的
saced	ind.		if	如果
ā√kāṅkṣ	1Ā		to desire	想要
√pā	1U		to drink	喝
anu√śās	2P		to teach, admonish, chastise	教誨、勸告、勸誡
anyatara	mfn.	<i>anya</i> mfn. (other, different/ 其他的、不同的)+ <i>tara</i>	other, different	其他的、不同的
janapada	m.	<i>jana</i> m. (man, people, tribe/ 人、人民、部族)+ <i>pada</i> mn. (place/ 地方)	country	國家
pradeśa	m.	<i>pra√diś</i> 6P (to point out/ 點出)+ <i>a</i>	spot, region, part	地點、地區、區域
prakrānta	mfn.	<i>pra√kram</i> 1U (to set out, proceed/ 出發、前往), ppp.	proceeded, gone	已前往的、已去的
√gam	1P		to go	去
kālagata	mfn.	<i>kāla</i> m. (time; time of death, death/ 時間；死亡的時間、死亡)+ <i>gata</i> ppp. (gone to, arrived at/ 已去的、已到達的)	passed away, dead	去世的、死去的
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.)	自我；反身代名詞，表示自己、他自己、他們自己等等

glāna	mfn.	√ <i>glai</i> 1P (to feel tired, languish/感到累、憔悴), ppp.	sick	生病的
ārocayati	caus.	BHS/佛教混合梵語	to tell, inform, announce to (<i>gen.</i>); with two acc., to announce ... as ...	向…告訴、告知、宣布 (<i>gen.</i>)；支配兩個受格時，表示將…宣布為…
samaya	m.		moment, time	時候、時間-- 時
atīva	ind.		very, exceedingly	非常、極度地
pari√div	1P		to wail, lament, bemoan	哭叫、哀悼、哀嘆
nātha	m.		protector, master, lord	保護者、主、君主
janaka	m.	√ <i>jan</i> 1U (to generate/生產)+ <i>aka</i>	producer, father	生產者、父親
anukampaka	mfn.	<i>anu√kamp</i> 1Ā (to tremble with; to sympathize with/跟著發抖；憐憫)+ <i>aka</i>	compassionate, merciful, full of pity	慈悲的、仁慈的、有憐憫的-- 哀愍
nāma	ind.	<i>nāman</i> n. (name/名字), acc.	particle implying certainty: indeed, certainly, really	助詞，表肯定語氣：確實、肯定、事實上
eka	num.		one; alone	一；一個人
yo hy asmākaṃ pitā nātho janako 'nukampakaḥ so 'pi nāmaikaḥ kālagataḥ Spe. 456				
tad	pro.	3 rd person pro., sometimes connected with 1 st and 2 nd pro. for the sake of emphasis/第三人稱代名詞，與第一或第二人稱代名詞連用時，表示強調		
adya	ind.		now	現在
anātha	mfn.	<i>a</i> (without/無)+ <i>nātha</i> m. (protector/保護者)	having no protector, helpless	沒有保護者的、無助的
saṃvṛtta	mfn.	<i>saṃ√vṛt</i> 1Ā (to happen, occur, become, be, exist/發生、成為、有、存在), ppp.	happened, occurred, become	已發生的、已變成的
te 'dya vāyam anāthāḥ saṃvṛttāḥ Spe. 278, 445 / Kal. 886				
-bhūta	mfn.	√ <i>bhū</i> 1P (to be, exist, become/是、存在、成為), ppp.	ifc. "being ...", "become ..."	作複合詞後分時，表示「是…的」、「變成…的」
sam-anu√paś	4P		to see, perceive, observe, regard	看、知覺、觀察、看作-- 見 、 隨觀見

aśaraṇa	mfn.	<i>a</i> (without/無)+ <i>śaraṇa</i> n. (shelter, refuge/避難處、歸依處)	without refuge, unprotected, helpless	無歸依處的、無保護的、無助的
abhikṣaṇam	ind.		repeatedly, again and again, constantly	反復地、一再地、不斷地-- 常 、 數起
śoka	m.	√ <i>śuc</i> 1P (to mourn, grieve, lament/哀痛、哀悼、悲嘆)+ <i>a</i>	sorrow, grief, anguish	悲痛、悲哀、苦惱-- 憂 、 愁
-tā	f.		suf. forming feminine abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
upeta	mfn.	<i>upa</i> √ <i>i</i> 2P (to approach, reach/接近、達到), ppp.	approached, reached; ifc. “accompanied by ...”, “endowed with ...”, “having ...”	已接近的、已達到的；作複合詞後分時，表示「由…所伴隨的」、「賦有…的」、「具有…的」-- 具足
sam√jñā	9U		to recognize, be aware of, know	辨認、意識到、知道
parimukta	mfn.	<i>pari</i> √ <i>muc</i> 6U (to set free, liberate/放出、釋放), ppp.	released, liberated	釋放的、解脫的
√vid	2P		to know, perceive	知道、知覺
upadarśayati	caus.	<i>upa</i> √ <i>drś</i> 1P (to see, perceive/看見、知覺), caus.	to cause to be seen, show, reveal	使被看見、顯示、揭示-- 現
kim	ind.	<i>ka</i> (interrogative pro./疑問代名詞), acc.	how; why; a particle of doubt or interrogation	如何、怎麼；為什麼；助詞，表示疑慮或疑問
√man	4Ā		to think, believe	想、認為
kurvat	mfn.	√ <i>kr</i> 8U (to do, perform, employ, use/做、實踐、施展、使用), prap.	doing, performing, employing	做著、施展著、使用著
mṛṣāvāda	m.	<i>mṛṣā</i> ind. (in vain, wrongly, falsely/徒然、錯誤地、虛偽地)+ <i>vāda</i> m. (speech/話語)	lying, falsehood	說謊、謊言-- 妄語 、 虛誑語
saṃcodayati	caus.	BHS/佛教混合梵語	to accuse of (<i>instr.</i>)	以…而指責 (<i>instr.</i>)
mā haiva tasya vaidyasya tad upāyakaūśalyaṃ kurvataḥ kaścīn mṛṣāvādena saṃcodayet? Edg. 42.14				
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/僅以完了式第三人稱單數(<i>āha</i>)及複數(<i>āhur</i>)兩種形式出現	to say	說
no hīdam		BHS/佛教混合梵語	“not so!”	「不是！」、 「不會！」-- 不也

bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/幸福、幸運) + <i>vat</i>	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之 一，漢譯經典中作世尊 -- 薄伽梵 、 眾祐
sugata	m.	<i>su</i> (well/善)+ <i>gata</i> ppp. (gone/已去的)	“Well-gone One”, one of the ten common epithets of the Buddha	善去者，佛的十號之一 -- 善逝
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
aprameya	mfn.	<i>a</i> (not/不)+ <i>prameya</i> fpp. (measurable/可 測量的)	immeasurable, unfathomable	不可測量的、難以理解的-- 無量
asamkhyeya	mfn.	<i>a</i> (not/不)+ <i>samkhyeya</i> fpp. (calculable/可 計算的)	incalculable, innumerable	不可估量的、不可勝數 的-- 阿僧祇 、 無數
kalpa	m.		an inconceivably long period of time, aeon	時間單位，極漫長的時間-- 劫 、 劫波
koṭī	f.		an astronomically large number, variously interpreted as ten million, one hundred million, etc.	極大的數字，如一千萬 、一億等-- 俱胝
nayuta	m.		a myriad	極大數量-- 那庾多 、 無 量
sahasra	n.		a thousand	一千
abhisam- buddha	mfn.	<i>abhi-sam</i> √ <i>budh</i> 4Ā (to become wide awake, to fully awaken to/徹底地覺醒、完全地 覺悟到), ppp.	fully awakened	已完全覺悟的-- 已證
anuttara	mfn.	<i>an</i> (without/無)+ <i>uttara</i> mfn. (superior/更 高的)	unsurpassed, highest, supreme	無上的、最高的、至上 的-- 阿耨多羅 、 無上
samyak- saṃbodhi	f.	<i>samyak</i> ind. (thoroughly, properly, rightly, perfectly/徹底地、正確地、適當地、圓 滿地-- 正 、 正等)+ <i>saṃbodhi</i> f. (enlightenment/覺悟-- 三菩提 、 覺)	perfect enlightenment	圓滿的覺悟-- 三藐三菩 提 、 正等菩提 、 等正 覺
api tu khalu punar		BHS/佛教混合梵語	but, yet; moreover	但是、卻；此外
antarāntaram	ind.	BHS/佛教混合梵語	from time to time, now and then	不時、偶爾、時而
evamrūpa	mfn.	<i>evam</i> ind. (so, thus, in this way/如此、這 樣、像這樣-- 如是)+ <i>rūpa</i> n. (outward appearance, form, shape/樣貌、外形、 形體-- 色)	of such a form or kind, such	這樣的、這種的-- 如是 色 、 如是等相 、 如是
sattva	m.	<i>sat</i> prap. (existing, being; real/存在的、存 在的；真實的)+ <i>tva</i>	sentient being	生命體-- 眾生 、 有情

vinaya	m.	\sqrt{v} <i>ñī</i> 1U (to train, instruct, discipline/ 訓練、教導、調伏)+ <i>a</i>	training, instruction, disciplining; the Buddhist code of monastic discipline	訓練、教導、調伏；佛教僧侶生活的規定-- 毘奈耶 、 律 、 調伏
artha	m.		aim, purpose; ifc. with acc., "for the sake of ...", "on account of ..."	目標、目的；用受格作複合詞後分時，表示「為了…」 、「基於…」
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格		
sthāna	n.	$\sqrt{sthā}$ 1P (to stand; to stay, remain; to arise/ 站；停留、持續；發生-- 住)+ <i>ana</i>	place; case, occurrence; occasion, opportunity	地方；事例、事件；場合、機會-- 處
<p>na ca me kaścīd atra sthāne mṛṣāvādo bhavati Spe. 281-282</p>				

6. Isn't the Tathāgatagarbha the Same as the Ātman?

(*Laṅkāvatārasūtra*, ch. 2)

六、如來藏與外道之我論

摘自《楞伽經》第二品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
laṅkā	f.		N. of Rāvaṇa's city in Ceylon, also extending to the whole island	地名，羅剎王羅婆那 (rāvaṇa) 於錫蘭島上的都城，亦泛指錫蘭島-- 楞伽
avatāra	m.	<i>ava</i> √ <i>tṛ</i> 1P (to descend into, enter/ 降入、進入)+ <i>a</i>	descent, entrance	降下、進入-- 入
ṣaṭtriṃśat	f.	<i>ṣaṣ</i> num. (six/ 六)+ <i>triṃśat</i> f. (thirty/ 三十)	thirty six	三十六
sāhasra	mfn.	<i>sahasra</i> n. (one thousand/ 一千)+ <i>a</i>	consisting of a thousand (stanzas)	有一千[頌]的
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the doctrine of the Buddha, a Buddhist teaching	佛陀的教理、佛教的教法-- 達磨、曇摩、法
samuccaya	m.	<i>sam-ut</i> √ <i>ci</i> 5U (to heap up together, accumulate; collect, gather/ 堆積、累積；收集)+ <i>a</i>	aggregation, accumulation, collection	聚合、堆積、收集-- 集
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
dvitīya	mfn.	<i>dva</i> num. (two/ 二)+ <i>tīya</i>	second	第二
parivarta	m.	<i>pari</i> √ <i>vṛt</i> 1Ā (to turn round/ 轉)+ <i>a</i>	chapter or section of a work	章節-- 品
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then	現在、隨後、於是-- 時、爾時
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實

mahāmati	m.	<i>mahat</i> mfn. (great/偉大的-- 摩訶 、 大) + <i>mati</i> f. (intellect; mind, thought/智力；心、意念-- 慧)	"great-minded", N. of a Bodhisattva	大心，菩薩的名字-- 摩訶摩底 、 大慧
bodhisattva	m.	<i>bodhi</i> f. (enlightenment/覺悟-- 菩提 、 覺) + <i>sattva</i> m. (being/生命體-- 眾生 、 有情)	a being destined for or intent on enlightenment	趣向或追求覺悟的眾生-- 菩薩 、 菩提薩埵 、 覺有情
mahāsattva	m.	<i>mahat</i> mfn. (great/偉大的-- 摩訶 、 大) + <i>sattva</i> m. (being/生命體-- 眾生 、 有情)	"great being", common epithet of Bodhisattvas	大士，即菩薩的稱號-- 摩訶薩 、 摩訶薩埵 、 大士
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/幸福、幸運) + <i>vat</i>	"the Fortunate One", one of the ten common epithets of the Buddha, often rendered as "the Blessed One" or "Lord"	具幸福者，佛的十號之一，漢譯經典中作世尊-- 薄伽梵 、 眾祐
etad	pro.	3 rd person pro./第三人稱代名詞		
√vac	2P		to speak, say	講話、說
tathāgata	m.	<i>tathā</i> ind. (thus/那樣地)+ <i>āgata</i> ppp. (come/已過來的)	"thus come", one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一-- 如來
garbha	m.		womb, matrix; embryo	子宮；胚胎-- 藏 、 胎藏
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
sūtrānta	m.		Buddhist scripture	佛教的聖典-- 修多羅 、 經
pāṭha	m.	<i>√paṭh</i> 1P (to read/讀)+ <i>a</i>	the text of a book	文字
anuvārṇita	mfn.	<i>anu√varṇ</i> 10P (to paint; to depict, describe, explain; to praise/描畫；描繪、描述、解釋；稱讚), ppp.	depicted, described, explained; praised	被描繪的、被描述的、被解釋的；被稱讚的
tad	pro.	3 rd person pro./第三人稱代名詞		
kila	ind.		particle expressing emphasis: indeed, verily	助詞，表強調：的確、確實
tvad	pro.	2 nd person singular pro./第二人稱單數代名詞	you	你、妳
prakṛti	f.	<i>pra√kr</i> 8U (to make, produce/製作、產生) + <i>ti</i>	original or natural form or condition, nature; ibc. "by nature ..."	原來或自然的形態或狀態、本性；作複合詞前分時，表示「本來的」、「本性上…的」-- 性 、 自性 、 本性

prabhāsvara	mfn.		clear, bright, luminous	明晰的、明亮的、明淨的-- 明 、 明淨
viśuddhi	f.	<i>viśudh</i> 4Ā (to become pure / 變得清淨)+ <i>ti</i>	purity	純淨-- 清淨
ādi	m.		beginning; ibc. "originally ...", "primal ..."	開始；作複合詞前分時，表示「本來…」、「初…」
viśuddha	mfn.	<i>viśudh</i> 4Ā (to become pure / 變得清淨), ppp.	pure	純淨的-- 清淨
√varṇ	10P		to paint; to depict, describe, explain; to extol, praise	描畫；描繪、描述、解釋；稱頌、稱讚
sa ca kila tvayā prakṛtiprabhāsvaraviśuddhyādiviśuddha eva varṇyate ... Spe. 32.a				
dvātriṃśat	f.	<i>dva</i> num. (two / 二)+ <i>triṃśat</i> f. (thirty / 三十)	thirty two	三十二
lakṣaṇa	n.	<i>√lakṣ</i> 10U (to characterize / 賦予特徵)+ <i>ana</i>	mark, sign, characteristic	標誌、特徵、特性-- 相
-dhara	mfn.	<i>√dhṛ</i> 1P (to hold / 持)+ <i>a</i>	only ifc. "holding, bearing, or possessing ..."	只作為複合詞後分，表示「持有…的」、「具有…的」-- 具
sattva	m.	<i>sat</i> prap. (existing, being; real / 存在的、存有的；真實的)+ <i>tva</i>	sentient being	生命體-- 眾生 、 有情
deha	mn.		body	身體
antargata	mfn.	<i>antar√gam</i> 1P (to go into / 入其中), ppp.	gone into; ifc. "being within ...", "hidden in ..."	已入於其中的；作複合詞後分時，表示「處於…之中的」、「藏在…之中的」
mahat	mfn.	<i>mahā</i> in compounds / 複合詞中作 <i>mahā</i>	great, large	偉大的、大的
argha	m.		value, price	價值、價格
mūlya	n.		value, price	價值、價格
ratna	n.		jewel, gem, treasure	寶石、寶藏-- 寶
malina	mfn.	<i>mala</i> n. (stain, impurity, dirt, filth / 污點、不淨、污垢-- 垢)+ <i>ina</i>	dirty, impure, tarnished	髒的、不純淨的、污穢的-- 垢
vastu	n.		thing, object; cloth, garment	事物、物體；布、衣服-- 衣
pariveṣṭita	mfn.	<i>pari√veṣṭ</i> 1Ā (to wrap up / 包起), ppp.	enwrapped	被包起來的-- 所纏

iva	ind.		like, as	像、如
skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>)	集合體、堆；佛教中，指構成眾生的五種要素，即色 (<i>rūpa</i>)、受 (<i>vedanā</i>)、想 (<i>saṃjñā</i>)、行 (<i>saṃskāra</i>)、識 (<i>vijñāna</i>) 等五蘊-- [蘊]、[陰]、[眾]
dhātu	m.	√ <i>dhā</i> 3U (to put, place; to bear, support/ 放置；承擔、支撐)+ <i>tu</i>	element, constituent part; (in Buddhism) the eighteen physical and mental elements that constitute the foundation of the process of consciousness, i.e. the six sense organs, the six sense objects, and the six consciousnesses	元素、要素；佛教中，指眾生產生認識的十八個身心要素，即六個感覺器官(六根)、感覺器官所對的六個對象(六境)及感覺器官和對境所生的六種認識作用(六識)--[界]
āyatana	n.		sphere, locus, place; (in Buddhism) the twelve sense bases of consciousness divided into the internal bases of the six sense organs and the external bases of the six sense objects	範圍、場所、地方；佛教中，指眾生產生認識的十二個內在與外在的基礎，即六個感覺器官(六根)和六個對象(六境)--[入]、[處]
veṣṭita	mfn.	√ <i>veṣṭ</i> 1Ā (to wrap up/ 包起), ppp.	enwrapped	被包起來的--[所纏]
rāga	m.	√ <i>rañj</i> 4U/1U (to be colored, grow red; to be excited, delighted, fond of, infatuated/ 著色、變紅；感到興奮、喜歡、迷戀)+ <i>a</i>	passion, lust, desire	情慾、欲望、渴望-- [貪]、[欲]、[貪愛]
dveṣa	m.	√ <i>dviṣ</i> 2U (to hate/ 恨)+ <i>a</i>	hatred, anger, aversion	憎恨、憤怒、厭惡-- [瞋]、[瞋恚]
moha	m.	√ <i>muh</i> 4P (to be perplexed, become confused/ 感到迷惑)+ <i>a</i>	bewilderment, confusion, delusion	迷惘、困惑、迷亂-- [痴]、[迷]
abhūta	mfn.	<i>a</i> (not/ 不)+ <i>bhūta</i> ppp. (existing, true, real/ 存在的、真正的、真實的)	non-existent, not real, not true, false	不存在的、不真實的、虛假的-- [虛妄]、[不實]
parikalpa	m.	<i>parikalpayati</i> caus. (to conceptualize, imagine, or distinguish falsely/ 迷誤地設想、思維、區別)+ <i>a</i>	false imagining, notion, thought, or discrimination	迷誤的設想、概念、思維、區別-- [妄想]、[妄計]、[分別]
mala	n.		stain, impurity, dirt, filth	污點、不淨、污垢--[垢]

nitya	mfn.		perpetual	永久的-- 常
dhruva	mfn.		fixed, firm, unchangeable	固定的、堅定的、不變的-- 不變 、 恆
śiva	mfn.		auspicious, happy, fortunate; peaceful, quiescent	吉祥的、快樂的、幸福的；安寧、寧靜的-- 清涼
śāśvata	mfn.		eternal	永恆的-- 常
varṇita	mfn.	√varṇ 10P (to paint; to depict, describe, explain; to extol, praise/描畫；描繪、描述、解釋；稱頌、稱讚), ppp.	depicted, described, explained; praised	被描繪的、被描述的、被解釋的；被稱讚的-- 說
tad	ind.	tad (3 rd person pro./第三人稱代名詞), acc.	thus, consequently	於是、所以
katham	ind.		how	如何
idam	pro.	3 rd person pro./第三人稱代名詞		
tīrthakara	m.	BHS/佛教混合梵語；same as <i>tīrthika</i> /同 <i>tīrthika</i> ； <i>tīrtha</i> n. (ford/渡口)+√kr 8U (to make/製作)+a	"heretic", a follower of any non-Buddhist teaching	外教徒，即佛教以外其他宗教的信徒-- 外道
ātman	m.		self, ego; an eternal and unchanging true self, soul, or essence	自己、自我；永恆不變的真我、梵我、靈魂或本質-- 我 、 神我 、 真我
vāda	m.	√vad 1P (to speak/說話)+a	thesis, creed, doctrine	學說、教義-- 說
tulya	mfn.		similar, comparable, equal, analogous to (instr., gen., or ifc.)	如同…的、等於…的、類同於…的 (instr.、gen. 或作複合詞後分)
√bhū	1P		to be, exist, become	是、存在、有、成為
kartṛ	m.	√kr 8U (to do, make/做、創造)+tr	doer, maker; the creator of the world	做某事的人、製作者；世界的創造者-- 作者
nirguṇa	mfn.	<i>nis</i> (without/無)+ <i>guṇa</i> m. (quality, property/特質、屬性-- 求那)	devoid of qualities or properties	沒有特質或屬性的-- 離於求那
vibhu	mfn.	vi√bhū 1P (to expand, pervade/擴張、遍布)+u	all-pervading, omnipresent	遍布一切的、無所不在的-- 周遍
avyaya	mfn.	<i>a</i> (without/無)+ <i>vyaya</i> m. (disappearance, cessation, destruction/消失、止息、破壞-- 滅)	imperishable, immutable	不朽的、不變的-- 不滅
upadeśa	m.	upa√diś 6P (to point out; instruct, teach/指示；教誨、教)+a	pointing out; instruction, teaching	指示；教誨、教法

√kr	8U		to do, perform	做
... nityaḥ kartā nirguṇo vibhur avyaya ity ātmavāḍopadeśaṃ kurvanti Spe. 497				
... nityaḥ kartā nirguṇo vibhur avyaya ity ātmavāḍopadeśaṃ kurvanti Spe. 310				
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>) / 僅以完了式第三人稱單數 (<i>āha</i>) 及複數 (<i>āhur</i>) 兩種形式出現	to say	說
hi	ind.		for, because; indeed, surely	因為；的確、確實
na hi			surely not, by no means, not at all	肯定不、一點也不、決不
mad	pro.	1 st person singular pro. / 第一人稱單數代名詞	I	我
kiṃtu	ind.		but	但是
śūnyatā	f.	<i>śūnya</i> mfn. (empty/ 空的)+ <i>tā</i>	emptiness	空性
bhūtakoṭi	f.	<i>bhūta</i> n. (truth, reality/ 真理、事實、現實 -- 實 、 真實)+ <i>koṭi</i> f. (point, top, limit, summit, apex/ 點、頂點、邊際、尖端 -- 端 、 際)	"reality limit", i.e. supreme truth	直譯現實的終極，意即最高的真理-- 實際
nirvāṇa	n.	<i>niśvā</i> 2P (to blow out, be extinguished/ 吹滅、息滅)+ <i>ana</i>	blowing out, extinction, cessation; liberation from <i>samsāra</i>	吹滅、熄滅、寂滅、滅盡；從輪迴解脫的境界 -- 涅槃 、 泥洹 、 滅度
anutpāda	m.	<i>a</i> (not/ 不)+ <i>utpāda</i> m. (appearance, production, birth, arising/ 出現、產生、出生、生起-- 生)	non-arising	不生起-- 不生 、 無生
animitta	n.	<i>a</i> (without/ 無)+ <i>nimitta</i> n. (mark, sign/ 標記、標誌-- 相)	signlessness	無標記-- 無相
apraṇihita	n.	<i>a</i> (without/ 無)+ <i>praṇihita</i> ppp. (aspired to, longed for/ 被願求的、被想望的)	aimlessness, wishlessness	無願望-- 無願
ādya	mfn.	<i>ādi</i> m. (beginning/ 開始)+ <i>ya</i>	first, initial; ifc. "beginning with ...", "... etc"	最初的、初始的；作複合詞後分時，表示「以...為開始的」、「...等等的」
padārtha	m.	<i>pada</i> n. (word/ 語詞-- 句)+ <i>artha</i> m. (meaning/ 意義-- 義)	that which corresponds to the meaning of a word, i.e. a thing, object, entity; category, predicament	語詞所指示之物，意即事物、物體、實體；類別、範疇-- 句義
arhat	m.	<i>√arh</i> 1P (to deserve, be worthy of/ 應得、值得、該得到), prap.	"one who is deserving or worthy (of offerings)", one of the ten common	直譯「值得[受供養]的人」，佛的十號之一，

			epithets of the Buddha, or (in early Buddhism) a term designating any person who has reached the highest level of attainment, i.e. <i>nirvāṇa</i>	在早期佛教泛指證得修行上最高果位的人-- 阿羅漢 、 羅漢 、 應供 、 殺賊
samyak-saṃbuddha	m.	<i>samyak</i> ind. (thoroughly, properly, rightly, perfectly/徹底地、正確地、適當地、圓滿地-- 正 、 正等)+ <i>saṃbuddha</i> ppp. (enlightened/已覺悟的-- 三佛陀)	“Perfectly Enlightened One”, one of the ten common epithets of the Buddha	圓悟者，佛的十號之一-- 三藐三佛陀 、 正等覺 、 正遍知
bāla	m.	<i>bāla</i> mfn. (young, childish; ignorant, foolish/年輕的、幼稚的；無知的、愚昧的)	child, boy; ignorant man, fool	孩子、男孩；無知的人、愚昧的人-- 愚夫
nairātmya	n.	<i>nirātman</i> mfn. (without an eternal and unchanging self or essence/沒有永恆不變之自我或本質-- 無我)+ <i>ya</i>	“selflessness”, “egolessness”, “non-substantiality”, the quality of being without an eternal and unchanging essence	無我性、意即沒有永恆不變之本質的特性-- 無我性 、 無我
saṃtrāsa	m.	<i>saṃ</i> √ <i>tras</i> 1P/4P (to be greatly frightened/感到恐懼)+ <i>a</i>	terror, fear	恐怖、恐懼
pada	n.	√ <i>pad</i> 4Ā (to go, step, tread/去、踏出、步行)+ <i>a</i>	step; place, spot, position, station, state; word	腳步；地方、地點、位置、方位、境界；語詞-- 處 、 句
vivarjana	n.	<i>vivarjayati</i> caus. (to abandon, discard, renounce/捨棄、拋棄)+ <i>ana</i>	abandoning, discarding	捨棄、拋棄-- 捨 、 遠離
artha	m.		aim, purpose; ifc. with acc., “for the sake of ...”, “for the purpose of ...”, “on account of ...”	目標、目的；用受格作複合詞後分時，表示「為了…」、「基於…」
nirvikalpa	mfn.	<i>nis</i> (without/無)+ <i>vikalpa</i> m. (false imagining, notion, thought, or discrimination/迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別)	devoid of false discrimination or conceptualizing	無迷誤的區別或設想的-- 無分別 、 無異分別 、 離妄想
nirābhāsa	mfn.	<i>nis</i> (without/無)+ <i>ābhāsa</i> m. (light; appearance, mere appearance, phantom/光；表象、影像、幻影-- 明 、 影像 、 相)	without appearance	沒有表象的-- 無影像 、 無相
gocara	m.		range, domain, sphere; the range of sense organs, sense object	範圍、領域；感覺器官的領域、對象-- 處 、 行處 、 行境 、 境界
mukha	n.		mouth, face; entrance; introduction, beginning; ifc. “beginning with ...”	嘴巴、臉；入口；引入、開始；作複合詞後分時，可表示「以…為開始的」-- 門
deśayati	caus.	√ <i>diś</i> 6P (to point out, show/指示、顯示), caus.; rarely with Ā endings/少數作為已動詞的語尾變化	to point out, show, teach	指示、顯示、教-- 說

... tathāgatagarbhamukhopadeśena deśayanti Spe. 304. Rem				
atra	ind.	<i>a</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> /同 <i>idam</i> 的 位格	here, in this matter, with regard to this	這裡、在這件事上、關 於此
anāgata	mfn.	<i>a</i> (not/不)+ <i>āgata</i> ppp. (come/已過來)	not come; future	未過來的；未來的-- 來
pratyutpanna	mfn.	BHS/佛教混合梵語； <i>prati-ut√pad</i> 4Ā (to arise/生起), ppp.	arisen (just now); existing at the present moment, present	[剛剛]現起的；存在於 當下的、當今的、現在 的-- 現在
abhiniveśa	m.	<i>abhi-ni√viś</i> 1Ā (to enter, settle in; to insist upon, be attached to/入於、安定於；堅 持、執著於)+ <i>a</i>	attachment to a false belief, insistence on an erroneous opinion	對錯誤見解的執著、固 執-- 執 、 執於 、 計著 、 執著
kartavya	mfn.	<i>√kr</i> 8U (to do/做), fpp.	to be done	應當被做的-- 應作
tadyathā	ind.	followed by <i>evam eva</i> /由 <i>evam eva</i> 延續	as, just as	如、正如-- 譬如
kumbhakāra	m.	<i>kumbha</i> m. (jar, water-pot/缸、罐、水壺) + <i>√kr</i> 8U (to make/製作)+ <i>a</i>	potter	陶工
eka	num.		one	一
mṛd	f.		earth, clay	泥土、黏土-- 泥
paramāṇu	m.	<i>paramāṇu</i> mfn. (infinitely small/極其渺小的)	infinitesimal particle	極小的微粒-- 極微 、 微 塵 、 塵
rāśi	m.		heap, mass, pile	堆
vividha	mfn.		manifold, various, of many sort	多種的、各種的、各種 各樣的-- 種種
bhāṇḍa	n.		vessel, container, pot	容器、罐
hasta	m.		hand	手
śilpa	n.		art, craft, handicraft	工藝、手藝-- 工巧
daṇḍa	m.		stick, staff	棍棒
udaka	n.		water	水
sūtra	n.		thread, string	線、串

prayatna	m.	<i>pra√yat</i> 1Ā (to strive, exert oneself/ 力求、用功)+ <i>na</i>	effort, exertion	努力、用力
yoga	m.	<i>√yuj</i> 7U (to yoke, join/ 上輓、結合)+ <i>a</i>	connection, relation; ifc. with singular or plural instr., "by means of ...", "through ..."	連接、關係；以單數或複數具格作複合詞後分時，表示「憑藉…」、「透過…」
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
dharma	m.	<i>√dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element	現象、事物、元素-- 法
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
vikalpa	m.	<i>vikalpayati</i> caus. (to conceptualize, imagine, or distinguish falsely/ 迷誤地設想、思維、區別)+ <i>a</i>	false imagining, notion, thought, or discrimination	迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別
vinivṛtta	mfn.	<i>vi-ni√vṛt</i> 1Ā (to turn back; to turn away or desist from; to cease/ 轉回；遠離；止息), ppp.	turned back; ifc. "turned away from ...", "desisting, free from ..."	已轉回的；作複合詞後分時，表示「遠離…」的、「擺脫…」的-- 斷 、 離 、 遠離
prajñā	f.	<i>pra√jñā</i> 9P (to know, understand/ 知道、理解)+ <i>kvip</i>	wisdom, insight	智慧、洞察力-- 般若 、 慧
upāya	m.	<i>upa√i</i> 2P (to approach, reach/ 靠近、達到)+ <i>a</i>	means, way, expedient, stratagem	方法、方式、手段、計謀-- 樞和 、 方便
kauśalya	n.	<i>kuśala</i> mfn. (skillful in/ 擅於…的)+ <i>ya</i>	skillfulness, skill in (loc. or ifc.)	本領、善巧、…方面的善巧 (loc. 或作複合詞後分)-- 俱舍羅 、 巧 、 善巧 、 權 、 善權
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像…」、「如…」
citra	mfn.		various, manifold, variegated; wonderful	種種的、多種多樣的、雜色的；奇妙的
vyañjana	n.	<i>vi√añj</i> 7U (to manifest, reveal, display/ 顯示、顯露)+ <i>ana</i>	expression, phrasing	表達方式、措辭
paryāya	m.	<i>pari√i</i> 2P (to go round; to attain/ 繞行；達到)+ <i>a</i>	way, manner; synonym	方式、方法；同義詞
etad	pro.	3 rd person pro./ 第三人稱代名詞		
kāraṇa	n.	<i>kārayati</i> caus. (to cause to do/ 使做)+ <i>ana</i>	cause, reason	原因、理由-- 因 、 因緣

etasmāt kāraṇān mahāmate ... Spe. 102 / Kal. 843				
abhiniviṣṭa	mfn.	<i>abhi-ni√viś</i> 1Ā (to enter, settle in; to insist upon, be attached to/入於、安定於；堅持、執著於), ppp.	entered into; attached to, clinging to (<u>loc.</u> or ifc.)	已入於…的；執著於…的 (<u>loc.</u> 或作複合詞後分)-- <u>著</u> 、 <u>計</u>
ākaraṣaṇa	n.	<i>ā√krṣ</i> 1P (to draw towards oneself, attract/拉過來、吸引)+ <i>ana</i>	pulling, drawing near, attracting	拉扯、拉過來、吸引-- <u>引</u> 、 <u>開引</u> 、 <u>攝</u>
niś√diś	6P		to point to, indicate; proclaim, explain	指示；演說、解釋-- <u>說</u> 、 <u>宣說</u>
... tīrthakarāṇām ākaraṣaṇārthaṃ tathāgatagarbhopadeśena nirdiśanti Spe. 231				
bata	ind.		an interjection expressing astonishment or regret: "alas"	感嘆詞，表示驚訝或遺憾：「唉」
drṣṭi	f.	<i>√drś</i> 1P (to look at, see/看、看見)+ <i>ti</i>	view, notion, belief, esp. speculative or wrong view	看法、觀念、信念，尤指錯誤的見解-- <u>見</u>
patita	mfn.	<i>√pat</i> 1P (to fall/落下), ppp.	fallen, fallen into, being in (<u>loc.</u> or ifc.)	已落下的、落入…的、處於…的 (<u>loc.</u> 或作複合詞後分)-- <u>墮</u>
āśaya	m.		mind; intention, inclination	心；意向、志趣-- <u>阿世耶</u> 、 <u>意樂</u> 、 <u>心</u>
vimokṣa	m.	<i>vi√mokṣ</i> 10P (to release, set free/釋放、解放)+ <i>a</i>	release, deliverance, salvation, liberation from the cycle of rebirths	釋放、解放、從輪迴中解脫-- <u>毗木叉</u> 、 <u>解脫</u>
traya	n.		a set or aggregate of three, triad	由三個部分構成的整體、三個一組-- <u>三</u>
upeta	mfn.	<i>upa√i</i> 2P (to approach, reach/接近、達到), ppp.	approached, reached; ifc. "accompanied by ...", "endowed with ...", "having ..."	已接近的、已達到的；作複合詞後分時，表示「由…所伴隨的」、「賦有…的」、「具有…的」-- <u>具足</u>
kṣipram	ind.	<i>kṣipra</i> mfn. (quick/快速的), acc.	quickly	快速地
anuttara	mfn.	<i>an</i> (without/無)+ <i>uttara</i> mfn. (superior/更高的)	unsurpassed, highest, supreme	無上的、最高的、至上的-- <u>阿耨多羅</u> 、 <u>無上</u>
samyak-saṃbodhi	f.	<i>samyak</i> ind. (thoroughly, properly, rightly, perfectly/徹底地、正確地、適當地、圓滿地-- <u>正</u> 、 <u>正等</u>)+ <i>saṃbodhi</i> f. (enlightenment/覺悟-- <u>三菩提</u> 、 <u>覺</u>)	perfect enlightenment	圓滿的覺悟-- <u>三藐三菩提</u> 、 <u>正等菩提</u> 、 <u>等正覺</u>
abhi-sam√budh	4Ā		to become wide awake, to fully awaken to	徹底地覺醒、完全地覺悟到-- <u>證得</u> 、 <u>成</u>
atas	ind.	<i>a</i> (pronominal base/代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> /同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此-- <u>是故</u>

tasmāt tarhi			therefore	因此-- 是故
vinivṛtti	mfn.	<i>vi-ni√vṛt</i> 1Ā (to turn back; to turn away or desist from; to cease/轉回；遠離；止息)+ <i>ti</i>	desisting, abandoning; cessation	捨離；止息-- 離 、 滅
anusārin	mfn.	<i>anu√sr</i> 1P (to go after/跟從)+ <i>in</i>	following, according with, striving after (<u>acc.</u> or ifc.)	隨在...之後的、與...相符的、力求...的(<u>acc.</u> 或作複合詞後分)-- 依 、 隨 、 隨...行
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
bhavitavya	n.	<i>√bhū</i> 1P (to be, exist, become/是、存在、有、成為), fpp.	to be, ought to be; impers. with two instr. of subject and predicate, "... ought to be ..."	將成為的、當成為的；以非人稱用法時，主語和謂語用具格，表示「...應當是...」
... tathāgatanairātmyagarbhānusāriṇā ca te bhavitavyam Spe. 66 / Kal. 859				
... tathāgatanairātmyagarbhānusāriṇā ca te bhavitavyam Kal. 907				
velā	f.		moment, time	時刻、時間
idam	pro.	3 rd person pro./第三人稱代名詞		
gāthā	f.	<i>√gai</i> 1P (to sing/唱)+ <i>thā</i>	verse, stanza	詩句、詩節-- 伽陀 、 偈 、 頌 、 偈頌
√bhāṣ	1Ā		to speak, say	講話、說
pudgala	m.		individual, person, creature; the soul; the subject of transmigration which is accepted by some Buddhist schools as an inherently existing entity	個體、個人、人、眾生；靈魂；流轉生死的主體，僅為部分佛教部派承認為實有-- 補特伽羅 、 人 、 士夫 、 數取趣
saṃtati	n.	<i>sam√tan</i> 8P (to stretch/伸展)+ <i>ti</i>	stretching or extending, continuity; (in Buddhism) the uninterrupted continuum of cause and effect, the unbroken stream or series of consciousnesses mistakenly apprehended as an unchanging self	延伸、伸展、連續性；佛教中，指前因和後果無間斷的連續，以及前識和後識的連續不絕，眾生錯認為常住不變的自我-- 相續
pratyaya	m.	<i>prati√i</i> 2P (to come back to, fall back on, resort to/回到、依靠、憑藉)+ <i>a</i>	condition, foundation, cause; (in Buddhism)	因素、根基、原因；佛教中，指助益事物生起

			indirect or co-operating condition or cause leading to the appearance of anything	的間接因素或原因； 緣、外緣
aṇu	m.	<i>aṇu</i> mfn. (small, minute/小的、微小的)	small particle, atom	微粒、原子--微塵
tathā	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
pradhāna	n.	<i>pra</i> √ <i>dhā</i> 3Ā (to place before/放在前)+ <i>ana</i>	the supreme God or Spirit; (in Sāṃkhya) the first cause or substance of the material universe	至高的神或精神體；數論派術語，指物質世界最初的本體或第一因-- 鉢羅陀那、勝
īśvara	m.	√ <i>ś</i> 2Ā (to rule/主宰)+ <i>vara</i>	the supreme ruler of the universe, God	宇宙至上的主宰者、神-- 自在、自在天
citta	n.	√ <i>cit</i> 1P (to perceive; to intend; to know/知覺；意欲；知道), ppp.	mind; thought	心；意念
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/測量、量、大小)	only ifc. "nothing but ...", "only ...", "mere ..."	只作為複合詞後分，表示「只是…」、 「僅…」、「…而已」 --唯、但、量
vikalpayati	caus.		to conceptualize, imagine, or distinguish falsely	迷誤地設想、思維、區別-- 妄想、妄計、分別

7. In Praise of the Teaching

(Śatapañcāśatka)

七、讚歎聖教

摘自《一百五十讚佛頌》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
māṭṛceṭa	m.	<i>māṭr</i> f. (mother/母親)+ <i>ceṭa</i> m. (servant/僕人)	N. of a Buddhist poet famous for his hymns of praise to the Buddha who lived around the second to third century CE	人名，約二至三世紀的佛教詩人，以撰著讚佛偈頌聞名-- 摩唎里制吒
viracita	mfn.	<i>vi</i> √ <i>rac</i> 10P (to construct, fashion; to compose/建造、塑造；撰寫), ppp.	composed	被撰寫的
śatapañcāśatka	mfn.	<i>śatapañcāśat</i> f. (one hundred fifty/一百五十)+ <i>ka</i>	consisting of one hundred and fifty (verses)	一百五十[頌]的
nāman	n.		name; ifc. “named ...”, “called ...”	名稱；作複合詞後分時，可表示「名為…的」
buddha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, epithet of the awakened Siddhārtha Gautama	覺者、覺悟者，喬達摩悉達多成道後的稱號-- 佛陀 、 佛 、 覺者 、 覺
stotra	n.	√ <i>stu</i> 2U (to praise/稱頌)+ <i>tra</i>	hymn of praise	讚頌-- 讚…頌 、 讚…偈
upodghāta	m.	<i>upodghāyati</i> caus. (to introduce, commence/引介、開始)+ <i>a</i>	preamble, introduction	前言、引言
sarvadā	ind.	<i>sarva</i> mfn. (all/一切)+ <i>dā</i>	at all times, always	所有時候、每時每刻、隨時
sarvathā	ind.	<i>sarva</i> mfn. (all — / 切)+ <i>thā</i>	in every way, in every respect; entirely, thoroughly	各方面地、全面地；完全地、徹底地
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
yad	pro.	relative pro./關係代名詞		
doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/敗壞；犯罪、犯錯)+ <i>a</i>	defect, flaw, blemish; fault, sin, transgression	缺陷、瑕疵、毛病、污點；過失、罪過、過錯-- 失 、 過 、 過失 、 罪

√as	2P		to be, exist	是、有、存在
ha	ind.		particle emphasizing the preceding word; often a mere expletive, esp. at the end of a verse	助詞，用以強調前面的詞；經常僅為填充詞，尤其是出現於詩節的句末時
sarvābhisāreṇa	ind.	<i>sarvābhisāra</i> m. (whole strength/所有力量), instr.	in full force, with all of (one's) might, i.e. in all ways	全力地、竭盡全力地，意即在所有方面地、全面地
yatra	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>tra</i> ; relative adv. of <i>tatra</i> , equivalent to the loc. of <i>yad</i> / <i>tatra</i> 的關係副詞，同 <i>yad</i> 的位格		
avasthita	mfn.	<i>ava</i> √ <i>sthā</i> 1P (to abide, dwell, stay; to exist, be present/住、居住、停留；存在), ppp.	contained, located, dwelling, present in (<u>loc.</u> or ifc.)	包含在、位於、居住於、存在於…的 (<u>loc.</u> 或作複合詞後分)
guṇa	m.		quality, attribute; good quality, virtue	特質、屬性；好的特質、美德、德行-- 功德 、 德
tad	pro.	3 rd person pro./第三人稱代名詞		
śaraṇa	n.		shelter, refuge; with √ <i>gam</i> , “to go to ... for refuge”, “to take refuge in ...” (<u>acc.</u>)	避難處、歸依處；與 √ <i>gam</i> 連用時，表示「投靠…」、「歸依…」 (<u>acc.</u>)
√gam	1P		to go	去
√stu	2U		to praise	稱頌
upa√ās	2Ā		to sit next to; to wait on, serve, honor	坐在旁邊；侍候、侍奉、供奉-- 承事
śāsana	n.	√ <i>śās</i> 2P (to punish; to control, rule, govern; to instruct, teach/懲罰；控制、統治；教訓、教誨、教導)+ <i>ana</i>	teaching, doctrine; punishment; dominion, rule	教法、教義；懲罰；統治-- 教 、 佛教 、 聖教
√sthā	1P		to stand, stand fast, remain intent upon	站、站穩、堅守-- 住
nyāyya	mfn.	<i>nyāya</i> m. (rule, method, way, right way/規則、方式、正確的方式)+ <i>ya</i>	correct, fit, right, proper	正確的、適合的、適當的
tam eva śaraṇaṃ gantuṃ taṃ stotuṃ tam upāsitum tasyaiva śāsane sthātuṃ nyāyyaṃ ... Spe. 389. Rem.1				
yadi	ind.		if, in the case that	如果、在…的情況下
cetanā	f.	√ <i>cit</i> 1P (to perceive; to intend; to know/知覺；意欲；知道)+ <i>anā</i>	consciousness, intelligence, understanding; (in	意識、智力、理解力；佛教中，指意向、意志-- 思惟 、 思

			Buddhism) volition, intention	
sa-			prefix forming adj. meaning “with ...”, “together with ...”, “accompanied by ...”, “having ...”	前綴，構成形容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
vāsanā	f.	<i>vāsayati</i> deno. (to perfume, make fragrant/使…散發香味、使…充滿香氣—薰習、 熏習)+ <i>anā</i>	“karmic impression”, “habit energy”, habitual tendency resulting from past actions	過去行為積久養成的習性— 薰習 、 熏習 、 習氣 、 習
savāsanāś ca te doṣā ... Wit. 1304.f / Sch. 1.65.4				
eka	num.		one; single, sole	一；單一的、唯一的
tāyin	m.		“Protector”, epithet of Mahāvīra (the founder of Jainism) and the Buddha	保護者，大雄(耆那教教主)和佛陀的稱號
sarvavid	m.	<i>sarva</i> mfn. (all; with n.sg., everything/一切；用中性單數時，可表示一切事物)+ <i>√vid</i> 2P (to know/知道)+ <i>kvip</i>	“the All-knowing One”, an epithet of a Buddha	知道一切者，佛的稱號— 一切智
anapāyin	mfn.	<i>an</i> (not/不)+ <i>apāyin</i> mfn. (going away, departing; perishing/離開的；消亡的)	not going away, invariable, constant	不退沒的、不變的、恆定的
hi	ind.		for, because; indeed, surely	因為；的確、確實
pratiniviṣṭa	mfn.	<i>prati-ni√viś</i> 1Ā (to enter, settle in; to be fixed on, attached to/進入、安定於；固定在、執著於), ppp.	obdurate, attached (to false views), obstinate (in one’s error)	固執[錯誤見解]的、執迷不悟的
api	ind.		also, even	也、連…也、即使
manas	n.	<i>√man</i> 4Ā (to think, believe/想、認為)+ <i>as</i>	mind	心— 末那 、 意 、 心
vāc	f.	<i>vāk</i> in compounds/複合詞中作 <i>vāk</i>	speech	言語— 語 、 口
kāya	m.		body	身體— 身
karman	n.	<i>√kr</i> 8U (to do/做)+ <i>man</i>	action, deed, activity	行為、行動、作為— 羯磨 、 業
dharma	m.	<i>√dhr</i> 1U (to hold, support, maintain, uphold/握持、支撐、維持)+ <i>ma</i>	righteousness, justice	正義
saha	ind.		with (<i>instr.</i>)	跟…(<i>instr.</i>)

dharmeṇa saha			with justice, rightly, justly	公正地、正當地
√labh	1Ā		to obtain, find	得到、找到
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) + <i>vat</i>	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之一，漢譯經典中作世尊— 薄伽梵 、 眾祐
antara	n.		interval; flaw, weakness, defect	間隙；瑕疵、破綻、缺陷— 瑕隙
na hi pratiniviṣṭo 'pi ... labhate kaścīd bhagavato 'ntaram Spe. 281-282				
tad	pro.	3 rd person pro., sometimes connected with 1 st and 2 nd pro. for the sake of emphasis/ 第三人稱代名詞，與第一或第二人稱代名詞連用時，表示強調		
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞		
pravāp	5P		to reach, attain, obtain	到達、達到、得到— 得
manuṣyatva	n.	<i>manuṣya</i> m. (man, human being/ 人、人類) + <i>tva</i>	the condition of being reborn as a human being	投生為人類的狀態— 人身
so 'haṃ prāpya manuṣyatvaṃ ... Spe. 278, 445 / Kal. 886				
saddharma	m.	<i>sat</i> prap. (existing; true; good; beautiful/ 存在的；真實的；善的；美妙的)+ <i>dharma</i> m. (truth, law/ 真理、法則— 法)	“the good law”, “the sublime doctrine”, i.e. the Buddha’s teaching	真正之法、奇妙的教理，意即佛陀的教法— 正法 、 妙法
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 mahā	great, large	偉大的、大的
utsava	m.		joy, merriment; festival, feast	喜悅、歡樂；歡宴
arṇava	mn.		ocean	海洋
yuga	n.	<i>√yuj</i> 7U (to join together, yoke/ 結合、上軛)+ <i>a</i>	yoke	軛

chidra	n.	√chid 7U (to cut, pierce/ 砍、戳破)+ra	hole, crack; defect	孔、洞、裂縫；瑕疵-- [穴]、[缺]
kūrma	m.		turtle	烏龜
grīvā	f.		neck	脖子
arpaṇa	n.	arpayati caus. (to cause to move, cast; to put in, insert/ 使移動、扔；放入、插入)+ana	inserting	插入、穿過
upamā	f.	upa√mā 3Ā (to measure one thing by another, compare/ 以某物度量另一物、比較)+kvip	resemblance, similarity; image, simile; ifc. (-upama) "like ...", "resembling ..."	相似；比喻；作複合詞後分時 (-upama)，可表示「猶如…的」、「像…的」
so 'haṃ prāpya manuṣyatvaṃ ... mahārṇavayugacchidrakūrmagrīvārpaṇopamam Spe. 230				
anityatā	f.	anitya mfn. (impermanent/ 時常變動的-- [無常])+tā	impermanence	時常變動的特質--[無常]
vyanusṛta	mfn.	vi-anu√sr 1P (to pervade/ 滲透), ppp.	pervaded	被滲透的
saṃśaya	m.	sam√śī 2Ā (to waver, be uncertain, hesitate/ 徘徊、猶豫)+a	uncertainty, doubt; danger, risk	不確定、疑惑；危險、 風險--[疑]
ātta	mfn.	ā√dā 3Ā (to take, seize, grasp; to take out, extract/ 取、把握、抓住；取出、提取), ppp.	taken, seized, obtained; taken out, extracted	被拿去的、被抓住的、 被獲得的；被取出的、 被提取的
sāra	m.		the heart, essential part, substance, or essence of anything	事物的核心、精髓或精 要部分
√kr̥	8U		to do, perform; with two acc., to make or render	做；支配兩個受格時， 表示把…做成…、使… 變成…
katham	ind.		how	如何、怎麼--[云何]
idam	pro.	3 rd person pro./ 第三人稱代名詞		
sarasvatī	f.		N. of the goddess of learning, wisdom, the arts, and eloquence; speech or the power of speech, eloquence	女神的名字，象徵學 問、智慧、文藝及善 辯；話語、說話的能 力、辯才--[大辯才天女] 、[辯才天]、[妙音天女]
āttasārāṃ kariṣyāmi katham nemāṃ sarasvatīm Spe. 344				
āttasārāṃ kariṣyāmi katham nemāṃ sarasvatīm Spe. 32.c				

iti	ind.		in this manner, thus	如此、於是
asaṃkhyeya	mfn.	<i>a</i> (not/不)+ <i>saṃkhyeya</i> fpp. (calculable/可計算的)	incalculable, innumerable	不可估量的、不可勝數的--阿僧祇、無數
viśaya	m.		territory, domain, range, scope, reach	領域、區域、範圍、廣度--境
ava√i	2P		to perceive, understand, know	知覺、了解、知道
muni	m.		saint, sage	聖人、智者--牟尼
deśa	m.	√ <i>diś</i> 6P (to point out/指示、點出)+ <i>a</i>	region, point, part, portion	地區、點、部分、局部
praṇaya	m.	<i>pra√nī</i> 1P (to lead forward, conduct; to establish, promulgate/引導向前進、駕馭；建立、宣揚)+ <i>ana</i>	promulgation, proclaiming	宣揚、宣示
sva	mfn.	pronominal adj./代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等--自
artha	m.		interest, advantage, good, welfare	利益、好處、福利--利
gaurava	n.	<i>guru</i> mfn. (heavy/重的)+ <i>a</i>	weight, heaviness; importance, respect, reverence; ifc. “respect for ...”, “regard for ...”	重量；重要、尊重、敬重；作複合詞後分時，表示「對…的尊重」、「對…的重視、注重」
tadekādeśapraṇayaḥ kriyate svārthagauravāt Spe. 310; Spe. 10				
tadekādeśapraṇayaḥ kriyate svārthagauravāt Spe. 102 / Kal. 843				
svayaṃbhū	m.	<i>svayam</i> ind. (self, spontaneously/自己、自然地)+√ <i>bhū</i> 1P (to exist, happen, occur, appear/存在、發生、生起)+ <i>kvip</i>	“Self-generated One”, epithet of Brahmā and the Buddha	自生者，梵天與佛的稱號--無師
namas	n.	√ <i>nam</i> 1U (to bow to/向…鞠躬)+ <i>as</i>	bow, salutation, homage, reverence (with dat. of object)	鞠躬、致敬、敬禮(對象用與格)--南無、歸命
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
√as	2P		to be, exist	是、有、存在
prabhūta	mfn.	<i>pra√bhū</i> 1P (to increase, become numerous/增加、變多), ppp.	abundant, numerous	豐富的、眾多的

adbhuta	mfn.		extraordinary, wonderful	奇妙的-- 稀有
karman	n.	\sqrt{kr} 8U (to do/做)+ <i>man</i>	action, deed, activity, works	行為、行動、作為、事蹟-- 羯磨 、 事 、 業
saṃkhyā	f.	<i>sam</i> $\sqrt{khyā}$ 2P (to count up, calculate/計數、計算)+ <i>kvip</i>	calculation; number, sum, quantity	計算；數、總數、數量
prabhāva	m.	<i>pra</i> $\sqrt{bhū}$ 1P (to increase, become strong/增加、變得強有力)+ <i>a</i>	majesty, dignity; might, power	威嚴、尊嚴；威力、力量-- 威光
niścaya	m.	<i>niści</i> 5P (to ascertain, determine/確定、判定)+ <i>a</i>	ascertainment, certainty	確定性-- 決定
yasya saṃkhyāprabhāvābhyāṃ na guṇeṣv asti niścayaḥ Wit. 303.a				
iyat	mfn.		so much, only so much	這麼多的、僅這麼多的
anta	m.		end, limit, boundary	末尾、終點、邊際-- 後 、 邊
iyanta iti nāsty anta ... Spe. 497				
īdṛśa	mfn.		such, like this, of this kind	此等、這樣的、這一種的
kathā	f.		speech; story, fable	話語；故事、傳說
iti kā kathā			“what kind of story is that?”, i.e. “how fanciful or absurd is it to say that ...”	「這是怎麼樣的說詞？」，意即「這麼說是多麼地荒謬」
puṇya	mfn.		virtuous, auspicious, meritorious	善的、吉祥的、招致福報的-- 福
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
prati	ind.		preposition meaning “with regard to ...” (acc.)	介詞，表示「對於或關於...」(acc.)
mukhara	mfn.	<i>mukha</i> n. (mouth/嘴巴)+ <i>ra</i>	talkative, loquacious	喋喋不休的、滔滔不絕的
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
... guṇān prati te mukharā vayam Spe. 25 / Kal. 780.c2				
stava	m.	\sqrt{stu} 2U (to praise/稱頌)+ <i>a</i>	praise, hymn of praise	稱頌、讚頌
ekāyana	n.	<i>eka</i> num. (one, only/一、唯一)+ <i>ayana</i> n. (path; way, manner/道路；途徑、方法)	the only way or means	唯一的途徑、唯一的方法-- 一趣

sukha	mfn.		pleasant, happy, agreeable	安逸的、愉快的、適意的--樂
upāya	m.	<i>upa√i</i> 2P (to approach, reach/靠近、達到)+ <i>a</i>	means, way, expedient, stratagem	方法、方式、手段、計謀--樞和、方便
svanubandha	mfn.	<i>su</i> (good/好的)+ <i>anubandha</i> m. (result/結果)	having good results	有好結果的、結善果的
-in	mfn.		suf. indicating possession: "having ..."	後綴，表所有：「有…的」
niratyaya	mfn.	<i>nis</i> (without/無)+ <i>atyaya</i> m. (going beyond; transgression, fault, offence/越過；過錯、過失、犯罪)	without fault	沒有過失的
ekāyanaṃ sukhopāyaṃ svanubandhi niratyayam Spe. 227				
ādi	m.		beginning	開始--初
madhya	n.		middle	中間--中
kalyāṇa	mfn. n.		mfn. beautiful; auspicious, good, virtuous n. good fortune, happiness; virtue, good conduct	mfn. 優美的；吉祥的、美好的、善的 n. 福氣、幸福；德行、善行
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
anya	mfn.	pronominal adj./ 代名形容詞	other, different, another, another person	別的、不同的、其他的、其他人
evam	ind.		so, thus, in this way	如此、這樣、像這樣--如是
ekānta	m.	<i>eka</i> num. (one/一)+ <i>anta</i> m. (end, goal/終點、目的)	usually as adv. with acc., abl., or ibc., "exclusively, in every respect, entirely, wholly ..."	一般用受格、從格或作複合詞前分當副詞，表示「僅僅、在各方面、全…」--唯、一向、純
kānta	mfn.	<i>√kañj</i> 1Ā (to desire/欲望), ppp.	desired; pleasing, lovely, beautiful	被想要的；討人喜歡的、適意的、優美的
dr̥ṣṭi	f.	<i>√dr̥ś</i> 1P (to look at, see/看、看見)+ <i>ti</i>	view, notion, belief, esp. speculative or wrong view	看法、觀念、信念，尤指錯誤的見解--見
rāga	m.	<i>√rañj</i> 4U/1U (to be colored, grow red; to be excited, delighted, fond of, infatuated/著色、變紅；感到興奮、喜歡、迷戀)+ <i>a</i>	passion, lust, desire	情慾、欲望、渴望--貪、欲、貪愛
bālīsa	m.		fool, simpleton	愚昧的人、愚夫

mata	n.	√ <i>man</i> 4Ā (to think, believe/ 想、認為), ppp.	thought, view, doctrine, teaching	想法、看法、教義、教法-- 教
vi√garh	1U		blame, censure, abuse	責備、指責、辱罵-- 毀 、 訶責
sama	mfn.		same, like, equal to (instr., gen., or ifc.)	與...一樣的、相同的、平等的 (instr.、gen. 或作複合詞後分)
ripu	m.		enemy	敵人
anu√bhuj	7Ā		to undergo, experience, suffer	經歷、遭受、承受
artha	m.		interest, advantage; with acc., instr., dat., or loc., for the sake of (gen. or ifc.)	利益、好處；用受格、具格、與格或位格時，表示為了...的利益 (gen. 或作複合詞後分)
jagat	n.		the world, mankind	世界、世人-- 世間 、 眾生
vyasana	n.	vi√ <i>vas</i> 4P (to cast away, scatter, disperse/ 丟開、分散、散開)+ana	calamity, misfortune, distress	厄難、不幸、苦難-- 厄 、 苦 、 艱辛
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
sam√smṛ	1P		to recollect, remember	思念、回憶
virūpa	mfn.		deformed, misshapen, ugly	畸形的、醜陋的
stheya	mfn.	√ <i>sthā</i> 1P (to stand, stand firm, abide, be intent upon, be engaged in, persevere in/ 站、站穩、安住、專注於、從事於、堅守), fpp.	to be stood fast in, to be engaged in; impers., "(it is) to be stood firm in, engaged in", meaning "one ought to stand firm in, be engaged in ..." (loc.)	應當被站穩的、應當被堅守的；以非人稱用法時，直譯「[其]應當被站穩於...的」，意即「應當站穩於、專注於、堅守...」(loc.)
√bhū	1P		to be, exist, become	是、存在、有、成為
... virūpe 'pi stheyam te śāsane bhavet Spe. 7-8, 10 / Kal. 906 / Dev. 16.16.a				
... virūpe 'pi stheyam te śāsane bhavet Spe. 376-377				
prāg eva			how much more, all the more, to say nothing of	更何況、更不用說-- 何 況 、 況
hita	mfn.	√ <i>dhā</i> 3U (to put, place, set/ 放置、安置), ppp.	beneficial, advantageous, useful	有益的、有利的、有用的
karṭṛ	m.	√ <i>kṛ</i> 8U (to do, make/ 做、製作)+tr	doer, maker, accomplisher	做某事的人、製作者、圓成者

vaktr	m.	√vac 2P (to speak, proclaim/說、演說)+tr	speaker, proclaimer	說者、演說者
kathaṃ nāma			how then, how possibly	那麼怎麼會、怎麼可能 --云何
kārya	mfn.	√kr 8U (to do, perform, carry out/做、完成、實踐), fpp.	to be done, performed, practiced	應當被做、完成或實踐的--應作、所作
√as	2P		to be, exist	是、有、存在
ādīpta	mfn.	ādīpayati caus. (to kindle, set on fire/點燃、燃燒), ppp.	set on fire	被燃燒的
śiras	n.		head	頭
bhujīṣyatā	f.	bhujīṣya mfn. (free, independent/自由的、獨立的)+tā	independence, freedom	獨立、自由--自在
bodhi	f.	√budh 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識--菩提、覺
sukha	n.		happiness	快樂--樂
apaciti	f.		honoring, reverence	尊敬、敬禮
śama	m.	√śam 4P (to be appeased, calmed; to cease/平靜下來；止息)+a	tranquility, calmness, peace	寧靜、寂靜--寂滅
pra√āp	5P		to reach, attain, obtain	到達、達到、得到--得
bhadra	n.		happiness, good fortune, blessing	幸福、幸運、幸事--賢
catuṣṭaya	n.	catur num. (four/四)+taya	a set or aggregate of four	由四個部分構成的整體、四個一組--四、四義、四支、四分
trāsana	n.	trāsayati caus. (to frighten/使恐怖、使驚恐)+ana	frightening, terrifying	使恐怖、使驚恐--驚
tīrthya	m.	BHS/佛教混合梵語； same as <i>tīrthika</i> /同 <i>tīrthika</i> ； <i>tīrtha</i> n. (ford/渡口)+ya	“heretic”, a follower of any non-Buddhist teaching	外教徒，即佛教以外其他宗教的信徒--外道、邪宗
namuci	m.	BHS/佛教混合梵語	a name of Māra, the god of death	死神魔羅的別名
upatāpana	n.	upatāpayati caus. (to ignite; to cause pain, torment/點燃；使痛苦、折磨)+ana	tormenting, distressing, causing pain	折磨、使懊惱、使痛苦
āśvāsana	n.	āśvāsayati caus. (to cause to take breath; to encourage, comfort, console, cheer up/使喘口氣；鼓舞、安慰、振作)+ana	encouraging, consoling, cheering up	鼓舞、安慰、振作

nṛ	m.		man, mankind	人、人類
deva	m.	\sqrt{div} 4P (to shine; to play/發光；玩耍)+a	heavenly being, god	天神-- 天
vīra	m.		hero	英雄
traidhātuka	n.	<i>tridhātu</i> n. (the three realms/三界)+ka	the triple (saṃsāric) universe, made up of the desire realm, the form realm, and the formless realm	眾生流轉生死所居的三界，即欲界、色界和無色界-- 三界
mahābhauma	mfn.	<i>mahābhūmi</i> f. (great realm, the whole territory/廣大的領域、全部的領土)+a	spread throughout or ruling over the great realm	遍布或統御廣大領域的
asaṅga	mfn.	<i>a</i> (without/無)+ <i>saṅga</i> m. (attachment; clinging, sticking/執著；附著、粘著)	having no attachment; moving without obstacle, moving freely	無執著的；毫無阻礙的、暢通的-- 無著 、 無礙
anavagraha	mfn.	<i>an</i> (without/無)+ <i>avagraha</i> m. (obstacle, hindrance, impediment/障礙、阻礙物、阻力)	unimpeded, resistless, unrestrained	無障礙的、無拘束的、暢通的
ākṛānta	mfn.	$\bar{a}\sqrt{kram}$ 1U (to approach, attack, invade/逼近、攻擊、侵入), ppp.	overcome, defeated, surpassed	被克服的、被戰敗的、被勝過的
antaka	m.	<i>anta</i> m. (end, limit/終點、邊際)+ka	“end-maker”, epithet of Māra, the god of death	終結者，死神魔羅的稱號
naya	m.	$\sqrt{nī}$ 1U (to lead/領導)+a	principle, method, doctrine	原則、方法、教理-- 理 、 理趣 、 道理
-jña	mfn.	$\sqrt{jñā}$ 9U (to know/知道)+a	only ifc. “knowing ...”	只作為複合詞後分，表示「知道…的」
$\sqrt{sthā}$	1P		to stand; to stay, remain, abide	站；停留、持續、居住-- 住
kalpa	m.		an inconceivably long period of time, aeon	時間單位，極漫長的時間-- 劫 、 劫波
icchā	f.		wish, desire; with instr., according to one’s wish or desire	願望、欲望；用具格時，表示按照所願地、如其所願地-- 如欲
... tiṣṭhet kalpam apīcchayā Wit. 276.b / Spe. 54				
pra√yā	2P		to go forth, depart, advance towards	出發、離開、向…前進
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; correlative adv. of <i>yatra</i> , equivalent to the loc. of <i>tad</i> / <i>yatra</i> 的相關副詞，同 <i>tad</i> 的位格		

tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
svairin	mfn.		free, independent, unrestrained	自由的、自如的
mṛtyu	m.	√mṛ 6Ā (to die/死)+tyu	death; the god of death, a name of Yama	死亡；死神，閻羅的別名
agocara	mfn.	a (not/不)+gocara mfn. (attainable for, within the range of, accessible to/…能達到的、在…的範圍內的)	unattainable for, not within the range of, inaccessible to (<u>gen.</u>)	…不能達到的、不在…的範圍內的(<u>gen.</u>)
prayāti tatra tu svairī yatra mṛtyor agocaraḥ Spe. 364				
āgama	m.	ā√gam 1P (to come/過來)+a	sacred works, scripture, canon; the study of scripture	聖典、經文；經文的研讀-- <u>阿舍</u> 、 <u>阿伽摩</u> 、 <u>聖教</u>
artha	m.		meaning	意義-- <u>義</u>
cintā	f.	√cint 10P (to think, consider/想、思考)+ā	thinking, consideration, reflection	思索、思考、思量-- <u>思</u> 、 <u>思惟</u>
bhāvanā	f.	bhāvayati caus. (to cause to be, produce, increase, cultivate, develop/使存在、產生、增長、培養、發展)+anā	lit. "producing", i.e. cultivation, development, esp. mental development, often rendered as "contemplation" or "meditation"	直譯產生，意即培養、發展，尤指心的訓練、修習-- <u>修</u> 、 <u>修習</u> 、 <u>觀</u>
upāsana	n.	upa√ās 2Ā (to sit next to, to wait on, serve; to be intent upon or engaged in/坐在旁邊、侍候、侍奉；專注於、從事於)+ana	practice, exercise	實踐、練習
kāla	m.		time	時間
traya	n.		a set or aggregate of three, triad	由三個部分構成的整體、三個一組-- <u>三</u>
vibhāga	m.	vi√bhaj 1U (to divide, distribute, classify/劃分、分配、分類)+a	division, classification, distinction	分隔、分類、區別-- <u>分</u> <u>別</u> 、 <u>差別</u>
anyatra	ind.	anya mfn. (other, another, different/別的、其他的、不同的)+tra	elsewhere, in another place than, apart from (<u>abl.</u>)	於別處、離…於別處、除…之外(<u>abl.</u>)-- <u>除</u> 、 <u>離</u> 、 <u>越</u>
kalila	mfn.		full of	充滿…的
ṛṣi	m.		saint, sage	仙人、聖人、智者
puṅgava	m.		bull; ifc. "hero among ...", "chief of ..."	公牛；作為複合詞後分時，表示「…中的英雄」、「…中第一」

ā√dr̥	6Ā		to respect, reverence	尊敬、敬重、敬仰
yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	conjunction used to introduce a noun clause: “that ...”	連接詞，用來引導名詞子句，表示「…此事」
vaiśasa	mfn.		causing death, pernicious	導致死亡的、有害的
-tara	mfn.		suffix forming the comparative degree of adj., “more ... than ... (abl.)”	後綴，構成比較級形容詞，表示「比…(abl.)更…的」
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格		
śāsaṇaṃ nādriyante yat kiṃ vaiśasataraṃ tataḥ Spe. 463				

8. Hymn to the Incomparable One

(Niraupamyastava)

八、讚歎世尊無與倫比

《無可喻讚》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
nāgārjuna	m.		N. of the famous Buddhist philosopher who lived during the second and third century CE, usually considered to be founder of the Madhyamaka school of Mahāyāna philosophy	人名，佛教知名論師，活躍於西元二、三世紀，一般認為是中觀派的創始者--龍樹、龍猛、龍勝
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造；撰寫), ppp.	composed	被撰寫的
niraupamyā	mfn.	<i>nis</i> (without/ 無)+ <i>aupamyā</i> n. (likeness, comparison, analogy/ 相似、相似物、比喻)	having no likeness, incomparable, matchless	無相似物的、無可比喻的、無比的
stava	m.	<i>√stu</i> 2U (to praise/ 稱頌)+ <i>a</i>	praise, hymn of praise	稱頌、讚頌
namas	n.	<i>√nam</i> 1U (to bow to/ 向...鞠躬)+ <i>as</i>	bow, salutation, homage, reverence (with dat. of object)	鞠躬、致敬、敬禮(對象用與格)--南無、歸命
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
niḥsvabhāva	mfn.	<i>nis</i> (without/ 無)+ <i>svabhāva</i> m. (own state, nature; (in Buddhism) the "own-being", inherent existence, or intrinsic nature of things/ 自己的狀態，意即本性；佛教中，指所有事物自身固有、不依緣而獨立存在、常住不變之本性--自性)	without inherent existence, lacking intrinsic nature	無有自體本性的--無自性
artha	m.		meaning, sense, truth	意思、意義、真理--義
-vedin	mfn.	<i>√vid</i> 2P (to know/ 知道)+ <i>in</i>	only ifc. "knowing ..."	只作為複合詞後分，表示「知道...的」
yad	pro.	relative pro./ 關係代名詞		

dr̥ṣṭi	f.	√ <i>dr̥ś</i> 1P (to look at, see/ 看、看見)+ <i>ti</i>	view, notion, belief, esp. speculative or wrong view	看法、觀念、信念，尤指錯誤的見解-- 見
vipanna	mfn.	<i>vi</i> √ <i>pad</i> 4Ā (to go wrongly; to suffer misfortune or pain/ 走入錯誤的路徑；遭受不幸或苦痛), ppp.	fallen into misery	遭受苦難的
loka	m.		the world, men, mankind	世間、世人、人類-- 世
idam	pro.	3 rd person pro./ 第三人稱代名詞		
hita	n.	√ <i>dhā</i> 3U (to put, place, set/ 放置、安置), ppp.	benefit, welfare	利益、福利-- 饒益
udyata	mfn.	<i>ud</i> √ <i>yam</i> 1P (to lift up; to strive after, endeavor to/ 舉起來；力求於、致力於), ppp.	endeavoring to, intent on (<i>dat.</i> , <i>loc.</i> , <i>inf.</i> , or <i>ifc.</i>)	致力於…的、志於…的 (<i>dat.</i> 、 <i>loc.</i> 、不定體或作複合詞後分)
yas tvaṃ dr̥ṣṭi vipannasya lokasyāsa hitodyataḥ Spe. 231				
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	particle implying certainty: indeed, certainly, really	助詞，表肯定語氣：確實、肯定、事實上
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
dr̥ṣṭa	mfn.	√ <i>dr̥ś</i> 1P (to look at, see/ 看、看見), ppp.	seen	被看見的
bauddha	mfn.	<i>buddha</i> m. (Awakened One/ 覺者、覺悟者-- 佛陀 、 覺者)+ <i>a</i>	belonging to an Awakened One	屬於覺者(佛)的
caḥṣus	n.		eye	眼睛
na ca nāma tvayā kiṃcid dr̥ṣṭaṃ bauddhena caḥṣuṣā Spe. 281-282				
na ca nāma tvayā kiṃcid dr̥ṣṭaṃ bauddhena caḥṣuṣā anuttarā ca te nātha dr̥ṣṭis tattvārthadarśinī Kal. 966.e				
anuttara	mfn.	<i>an</i> (without/ 無)+ <i>uttara</i> mfn. (superior/ 更高的)	unsurpassed, highest, supreme	無上的、最高的、至上的-- 阿耨多羅 、 無上
te	pro.	2 nd person singular enclitic pro. (<i>dat.</i> or <i>gen.</i>)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
nātha	m.		protector, master, lord	保護者、主、君主

dr̥ṣṭi	f.	√ <i>dr̥s</i> 1P (to look at, see/ 看、看見)+ <i>ti</i>	seeing, sight, vision; comprehension, intelligence	看見、視力、目光；洞 察力、理解力
tattva	n.		truth, reality	真理、事實、現實-- 實、真實
-darśin f. -darśinī	mfn.	√ <i>dr̥s</i> 1P (to look at, see/ 看、看見)+ <i>in</i>	only ifc. “seeing ...”, “understanding ...”	只作為複合詞後分，表 示「看見…的」、「通 曉…的」
boddhṛ	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒； 知覺、知道、理解)+ <i>tr</i>	the one who awakens or knows	覺醒者、知道者
boddhavya	mfn.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒； 知覺、知道、理解), fpp.	to be awakened to, to be known	應該被覺悟到的、應該 被知道的
√ as	2P		to be, exist	是、有、存在
iha	ind.		here; in this world or existence	在這裡；在此世界上、 在此世中
paramārtha	m.	<i>parama</i> mfn. (highest, best, sublime, ultimate/ 至上的、最殊勝的、最究竟的-- 究竟、第一、無上、勝)+ <i>artha</i> m. (meaning, sense/ 意思、意義--義)	ultimate meaning, highest sense	最究竟的義理、至上的 道理--第一義、勝義
-tas	ind.		abl. suffix with the common meanings of “from ...”, “because of ...”, “on account of ...”, but also “from the perspective or point of view of ...”, “in terms of ...”, “as ...”	從格後綴，一般意為 「從…」、「由於…」 ，也能表示「從…的角 度或立場」、「就…而 言」、「作為…」
aho	ind.		an exclamation of surprise, astonishment, or consternation: “Ah!”	感嘆詞，表驚奇或驚 愕：「啊！」
parama	mfn.		highest, best, sublime, ultimate; adverbially ifc., “exceedingly ...”, “extremely ...”	至上的、最殊勝的、最 究竟的；作複合詞前分 時，當副詞，表示 「極度…」、 「非常…」
durbodha	mfn.	<i>dus</i> (hard / 難)+√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡 醒、覺醒；知覺、知道、理解)+ <i>a</i>	hard to realize, hard to understand	難以領悟的、難以理解 的
dharmatā	f.	<i>dharma</i> m. (phenomenon, thing, element/ 現象、事物、元素--法)+ <i>tā</i>	“dharma-nature”, the true nature underlying all phenomena	一切萬物之真實本性-- 法性
buddhavat	mfn.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒； 知覺、知道、理解), pap.	awakened to, known	已覺悟到…的、已知道 …的

aho paramadurbodhām dharmatām buddhavān asi Spe. 376-377			
utpādita	mfn.	<i>utpādayati</i> caus. (to generate, produce/使生起、產生-- 生 、 起), ppp.	produced 被產生的
dharma	m.	$\sqrt{dhṛ}$ 1U (to hold, support, maintain, uphold/握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element 現象、事物、元素-- 法
nirodhita	mfn.	<i>nirodhayati</i> caus. (to stop, check, destroy, annihilate/止息、制止、破壞、消滅-- 滅), ppp.	stopped, destroyed 被止息的、被消滅的
samatā	f.	<i>sama</i> mfn. (same, equal/一樣的、平等的)+ <i>tā</i>	sameness, equality 相同、平等-- 平等性
darśana	n.	$\sqrt{dṛś}$ 1P (to look at, see/看、看見)+ <i>ana</i>	seeing, perception 看見、知覺-- 見
prāpta	mfn.	<i>pra</i> $\sqrt{āp}$ 5P (to reach, attain, obtain/到達、達到、得到), ppp.	attained, obtained 被達到的、被得到的
pada	n.	\sqrt{pad} 4Ā (to go, step, tread/去、踏出、步行)+ <i>a</i>	step; place, spot, position, station, state 腳步；地方、地點、位置、方位、境界-- 處
saṃsāra	m.	<i>sa</i> $\sqrt{śṛ}$ 1P (to wander, roam; to transmigrate/流轉、漂流；輪迴生死)+ <i>a</i>	“(perpetual) wandering”, transmigration, the cycle of existence [永久的]流轉，意即眾生於生死六道中的輪轉-- 輪回 、 輪迴
apakarṣa	m.	<i>apa</i> $\sqrt{krṣ}$ 1P (to draw away; to remove/拖開；去除、消除)+ <i>a</i>	removal, elimination 去除、消除
nirvāṇa	n.	<i>ni</i> $\sqrt{vā}$ 2P (to blow out, be extinguished/吹滅、息滅)+ <i>ana</i>	blowing out, extinction, cessation; liberation from <i>saṃsāra</i> 吹滅、熄滅、寂滅、滅盡；從輪迴解脫的境界-- 涅槃 、 泥洹 、 滅度
īpsita	mfn.	<i>īpsati</i> desid. (to wish to obtain, desire, strive after/想得到、想要、追求), ppp.	desired, sought after 被想要的、被追求的
śānti	f.	$\sqrt{śam}$ 4P (to be appeased, calmed; to cease/平靜下來；止息)+ <i>ti</i>	peace, tranquility 平靜、寧靜-- 寂靜 、 寂滅
adhigata	mfn.	<i>adhi</i> \sqrt{gam} 1P (to attain, realize/達到、證得), ppp.	attained, realized 被達到的、被證得的
śāntis te 'dhigatā ... Wit. 294.b / Kal. 846			
anupalabdhi	f.	<i>an</i> (not/不)+ <i>upalabdhi</i> f. (obtainment; perception, cognition/得到；知覺、認知)	non-perception, non-cognition 不知覺、不認知-- 不可得
vi\sqrt{vid}	2P		to discern, know 識別、知道
eka	num.		one; single 一；單一的
rasa	m.		taste 味道-- 味

-tā	f.		suf. forming feminine abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
tvam vivedaikarasatām ... Spe. 331; Edg. 25.4				
saṃkleśa	m.	BHS/ 佛教混合梵語; <i>saṃ</i> √ <i>kliś</i> 4P (to be stained, become impure / 沾染、變髒)+ <i>a</i>	impurity, defilement	不純、污穢-- 染 、 雜染
vyavadāna	n.	BHS/ 佛教混合梵語	purity	純淨-- 清淨 、 淨
dhātu	m.	√ <i>dhā</i> 3U (to put, place; to bear, support/ 放置；承擔、支撐)+ <i>tu</i>	realm, sphere	領域、範圍-- 界
avinirbheda	m.	<i>a</i> (without/ 無)+ <i>vinirbheda</i> m. (splitting, division, distinction/ 分裂、分隔、區別)	indivisibility	不可分割[性]
viśuddha	mfn.	<i>vi</i> √ <i>śudh</i> 4Ā (to become pure/ 變得清淨), ppp.	pure	純淨的-- 清淨
sarvatas	ind.	<i>sarva</i> mfn. (all, every, whole/ 所有、一切、全部)+ <i>tas</i>	wholly, entirely, thoroughly	完全地、全然地、徹底地
dharmadhātvinirbhedād viśuddhaś cāsi sarvataḥ Spe. 102 / Kal. 843				
udāhṛta	mfn.	<i>ut-ā</i> √ <i>hṛ</i> 1P (to utter, speak/ 說、說話), ppp.	uttered	被說的
api	ind.		also, even	也、連…也
akṣara	n.		syllable	音節
vibhu	m.	<i>vibhu</i> mfn. (all-pervading, powerful, mighty/ 遍布一切的、強有力的、強大的)	lord, ruler	主、君主
kṛtsna	mfn.		all, whole	所有、全部
vaineya	mfn.	same meaning as <i>vineya</i> / 同 <i>vineya</i>	to be guided, instructed, or trained	應該被引導的、教導或調伏的
jana	m.	√ <i>jan</i> 4Ā (to be born/ 出生)+ <i>a</i>	man, person; with pl. or sg., men, people	人；用複數或單數時，表示人們
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the Buddha’s doctrine, teachings	佛的教義、教法-- 達磨 、 曇摩 、 法
varṣa	m.	√ <i>vṛṣ</i> 1P (to rain/ 下雨)+ <i>a</i>	rain	雨
tarpita	mfn.	<i>tarpayati</i> caus. (to satisfy, gladden, refresh/ 滿足、使高興、鼓舞), ppp.	satisfied, gladdened, refreshed	被滿足的、被鼓舞的

kṛtsnaś ca vaiṇeyajano dharmavarṣeṇa tarpitaḥ Spe. 441 / Kal. 966.a			
sakti	f.	√ <i>sañj</i> 1U (to cling or adhere to, be attached to; to be intent on, devoted to/附著、執著；志於、致力於)+ <i>ti</i>	attachment to (<u>loc.</u>) 對…的執著 (<u>loc.</u>)
skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>) 集合體、堆；佛教中，指構成眾生的五種要素，即色 (<i>rūpa</i>)、受 (<i>vedanā</i>)、想 (<i>saṃjñā</i>)、行 (<i>saṃskāra</i>)、識 (<i>vijñāna</i>) 等五蘊-- [蘊]、[陰]、[眾]
dhātu	m.	√ <i>dhā</i> 3U (to put, place; to bear, support/放置；承擔、支撐)+ <i>tu</i>	element, constituent part; (in Buddhism) the eighteen physical and mental elements that constitute the foundation of the process of consciousness, i.e. the six sense organs, the six sense objects, and the six consciousnesses 元素、要素；佛教中，指眾生產生認識的十八個身心要素，即六個感覺器官(六根)、感覺器官所對的六個對象(六境)及感覺器官和對境所生的六種認識作用(六識)--[界]
āyatana	n.		sphere, locus, place; (in Buddhism) the twelve sense bases of consciousness divided into the internal bases of the six sense organs and the external bases of the six sense objects 範圍、場所、地方；佛教中，指眾生產生認識的十二個內在與外在的基礎，即六個感覺器官(六根)和六個對象(六境)--[入]、[處]
ākāśa	mn.		empty space, sky 虛空、天空--[空]、[虛空]
sama	mfn.		same, like, equal to (<u>instr.</u> , <u>gen.</u> , or <u>ifc.</u>) 與…一樣的、相同的、平等的 (<u>instr.</u> 、 <u>gen.</u> 或作複合詞後分)
citta	n.	√ <i>cit</i> 1P (to perceive; to intend; to know/知覺；意欲；知道), ppp.	mind; thought 心；意念
aniśrita	mfn.	<i>a</i> (not/不)+ <i>niśrita</i> ppp. (leaned against, dependent on/倚在…之上的、依靠…的)	not dependent, not relying 不依靠的、不依賴的-- [不依]、[不依止]
sattva	m.	<i>sat</i> prap. (existing, being; real/存在的、存在的；真實的)+ <i>tva</i>	sentient being 生命體--[眾生]、[有情]
saṃjñā	f.	<i>sam</i> √ <i>jñā</i> 9U (to recognize, be aware of, know/辨認、意識到、知道)+ <i>kvip</i>	sign, name; perception, recognition; conception, notion 標誌、名字；知覺、辨認；概念、觀念--[名]、 [想]

sarvathā	ind.	<i>sarva</i> mfn. (all/一切)+ <i>thā</i>	in every way, in every respect	各方面地、全面地
na sarvathā			in no way, not at all	決不、一點也不
prav√vṛt	1Ā		to roll onwards; to arise, be produced, occur	往前轉動；生起、產生、發生
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難-- 苦
ārta	mfn.		afflicted, pained, disturbed	被折磨的、被擾亂的
atīva	ind.		very, exceedingly	非常、極度地
kṛpā	f.		pity, compassion	憐憫-- 悲
-ātmaka	mfn.	<i>ātman</i> m. (self; essence, nature, character / 自我；本質、本性、特質)+ <i>ka</i>	only ifc. "consisting of ...", "having the nature or character of ..."	只作複合詞後分，表示「由…構成的」、「以…為本性的」、「以…為性質的」
sukha	n.		happiness	快樂-- 樂
ātman	m.		self, ego; an eternal and unchanging true self, soul, or essence	自己、自我；永恆不變的真我、梵我、靈魂或本質； 我 、 神我 、 真我
nairātmya	n.	<i>nirātman</i> mfn. (without an eternal and unchanging self or essence / 沒有永恆不變之自我或本質-- 無我)+ <i>ya</i>	"selflessness", "egolessness", "non-substantiality", the quality of being without an eternal and unchanging essence	無我性、意即沒有永恆不變之本質的特性-- 無我性 、 無我
nitya	mfn.		eternal	永恆的-- 常
anitya	mfn.	<i>a</i> (not/不)+ <i>nitya</i> mfn. (permanent/永恆的)	impermanent	非永恆的、時常變動的-- 無常
ādi	m.		beginning; ifc. "beginning with ...", "... et cetera"	開始；作複合詞後分時，表示「以…為開始的」、「…等等的」
prabhu	m.	<i>prabhu</i> mfn. (powerful, mighty / 強有力的、強大的)	master, lord	主人、主
iti	ind.		thus, so	如此
nānā	ind.		differently, variously; often ibc. followed by a	不同地、各種各樣地；常置於名詞前面作複合

			noun, “various ...”, “different ...”	詞前分，表示「各種各樣的…」、「不同的…」
vikalpa	m.	<i>vikalpayati</i> caus. (to conceptualize, imagine, or distinguish falsely/ 迷誤地設想、思維、區別)+ <i>a</i>	false imagining, notion, thought, or discrimination	迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別
buddhi	f.	\sqrt{budh} 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解)+ <i>ti</i>	intellect, intelligence; mind	智力、心智；心-- 智 、 覺 、 慧
$\sqrt{sañj}$	1U		to cling or adhere to, be attached to (<i>loc.</i>)	附著、執著… (<i>loc.</i>)
gati	f.	\sqrt{gam} 1P (to go/ 去)+ <i>ti</i>	going	去
āgati	f.	$\bar{a}\sqrt{gam}$ 1P (to come/ 過來)+ <i>ti</i>	coming	來
mati	f.	\sqrt{man} 4Ā (to think, believe/ 想、認為)+ <i>ti</i>	idea, opinion, view, creed	主意、想法、見解、教義
na gatiṃ nāgatiḥ kācid dharmāṇāṃ iti te matiḥ Spe. 493.c				
kva	ind.		where	哪裡
rāsi	m.		conglomerate, heap, pile	集合體、堆-- 聚
bhava	m.	$\sqrt{bhū}$ 1P (to exist, happen, occur, appear/ 存在、發生、生起)+ <i>a</i>	birth, production; being, existence	生、產生；存在-- 有
atas	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
-vid	mfn.	\sqrt{vid} 2P (to know/ 知道)+ <i>kvip</i>	only ifc. “knowing ...”, “knower of ...”	只作為複合詞後分，表示「知道…的」、「通達…者」
sarvatra	ind.	<i>sarva</i> mfn. (all/ 一切)+ <i>tra</i>	everywhere	到處、處處-- 一切處
anugata	mfn.	<i>anu\sqrt{gam} 1P (to go after/ 隨行), ppp.</i>	gone after; often with <i>sarvatra</i> , meaning omnipresent, all-pervading	已隨行的；常與 <i>sarvatra</i> 連用，表示無所不在的、遍布一切的-- 普 遍 、 週遍 、 週行
jāta	mfn.	\sqrt{jan} 4Ā (to be born, produced/ 生、產生), ppp.	born, produced	已生的、已產生的
kutra	ind.	<i>ku</i> (base of interrogative pro./ 疑問代名詞語基)+ <i>tra</i>	where	哪裡
janman	n.	\sqrt{jan} 4Ā (to be born, produced/ 生、產生) + <i>man</i>	birth	出生

śarīra	n.		body	身體
acintya	mfn.	<i>a</i> (not/不)+ <i>cintya</i> fpp. (conceivable/可想像的)	inconceivable, unfathomable	不能想像的、難以理解的-- 不 思議、 不 可思議
mahat	mfn.	<i>mahā</i> in compounds/複合詞中作 <i>mahā</i>	great, large	偉大的、大的
muni	m.		saint, sage	聖人、智者-- 牟 尼
janmadharmaśarīrābhyām acintyas tvam mahāmune Spe. 73				
aneka	mfn.	<i>a</i> (not/不)+ <i>eka</i> num. (one/一)	not one, many or much, manifold	不一的、很多的、種種的
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
rahita	mfn.	\sqrt{rah} 1P (to separate, leave, abandon/分離、離開、捨棄), ppp.	devoid of or without (instr. or ifc.)	沒有…的 (instr. 或作複合詞後分)-- 離 、 無
pratiśrutkā	f.		echo	回聲-- 響
upamā	f.	<i>upa</i> $\sqrt{mā}$ 3Ā (to measure one thing by another, compare/以某物度量另一物、比較)+ <i>kvip</i>	resemblance, similarity; image, simile; ifc. (- <i>upama</i>) "like ...", "resembling ..."	相似；比喻；作複合詞後分時 (- <i>upama</i>)，可表示「猶如…的」、「像…的」
jagat	n.		the world	世界-- 世 間
saṃkrānti	f.	<i>saṃ</i> \sqrt{kram} 1U (to go from one place to another; to transmigrate/從一處到另一處；輪迴生死)+ <i>ti</i>	transference, transmigration	轉移、流轉-- 移 轉、 轉 至、 去 行
nāśa	m.	$\sqrt{naś}$ 4P (to be lost, disappear, wane, perish/迷失、消失、衰落、毀滅)+ <i>a</i>	disappearance, destruction, annihilation	消失、毀滅、滅絕-- 失 、 滅 、 壞
apagata	mfn.	<i>apa</i> \sqrt{gam} 1P (to go away, depart/離去、離開), ppp.	gone, departed; ifc. "devoid of ...", "free from ..."	已離去的、已離開的；作複合詞後分時，表示「沒有…的」-- 離 、 無
buddhavat	mfn.	\sqrt{budh} 1U/4Ā (to wake up, awaken; to perceive, know, recognize to be/睡醒、覺醒；知覺、知道、認…為…), pap.	perceived, known; with two acc., known or recognized ... to be ...	已知覺的、已知道的；支配兩個受格時，表示已認…為…的
ekānekavarahitaṃ pratiśrutkopamaṃ jagat saṃkrāntināśāpagataṃ buddhavāms tvam ... Spe. 32.c				
anindita	mfn.	<i>a</i> (not/不)+ <i>nindita</i> ppp. (blamed, censured/被指責的、被責難的)	unblamed, blameless, irreproachable	未被指責的、無過失的
śāśvata	n.	<i>śāśvat</i> ind. (perpetually, again and again/永恆地、反覆地)+ <i>a</i>	eternality	永久性-- 常

uccheda	m.	<i>ut</i> √ <i>chid</i> 7P (to cut off; to break, destroy, annihilate/ 切斷；破壞、毀壞、消滅)+ <i>a</i>	annihilation	斷滅-- 斷
lakṣya	n.	√ <i>lakṣ</i> 10U (to characterize/ 賦予特徵), fpp.	the object which is characterized	被賦予特徵的事物-- 可 相 、 所相
lakṣaṇa	n.	√ <i>lakṣ</i> 10U (to characterize/ 賦予特徵)+ <i>ana</i>	characteristic, attribute	特性、特徵-- 相 、 能相
varjita	mfn.	<i>varjayati</i> caus. (to exclude, abandon, avoid/ 排除、捨棄、避開), ppp.	excluded, abandoned, avoided; ifc. "deprived of ...", "free from ..."	被排除的、被捨棄的、被避開的；作複合詞後分時，表示「缺乏…的」、「沒有…的」-- 除 、 離 、 無
avabuddha	mfn.	<i>ava</i> √ <i>budh</i> 4Ā (to wake up, awaken; to perceive, know, recognize to be/ 睡醒、覺醒；知覺、知道、認…為…), ppp.	perceived, known; with two acc., known or recognized ... to be ...	已知覺的、已知道的；支配兩個受格時，表示已認…為…的
saṃsāram avabuddhas tvaṃ ... Spe. 360 / Kal. 900				
svapna	m.	√ <i>svap</i> 2P (to sleep/ 睡覺)+ <i>na</i>	sleep, dream	睡眠、夢
māyā	f.		illusion	幻象-- 幻
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像…」、「如…」
vāsanā	f.	<i>vāsayati</i> deno. (to perfume, make fragrant/ 使…散發香味、使…充滿香氣-- 薰習 、 熏習)+ <i>anā</i>	"karmic impression", "habit energy", habitual tendency resulting from past actions	過去行為積久養成的習性-- 薰習 、 熏習 、 習氣 、 習
mūla	n.		root, basis, foundation	根、根基、根底
paryanta	m.		limit, edge, end; ifc. "up to ...", "extending as far as ..."	邊際、邊緣、末尾；作複合詞後分時，可表示「直到…的」、「乃至…的」
kleśa	m.	BHS/ 佛教混合梵語； √ <i>kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨；沾染、變髒)+ <i>a</i>	"affliction", "defilement", "stain", mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用-- 煩惱 、 惑
anagha	mfn.	<i>a</i> (without/ 無)+ <i>agha</i> n. (sin, fault, impurity/ 罪過、過失、不純)	sinless, faultless, pure, immaculate	無罪的、無過失的、清白的、潔白的
nirjita	mfn.	<i>nis</i> √ <i>ji</i> 1P (to conquer, vanquish/ 征服、擊敗), ppp.	conquered, vanquished	被征服的、被擊敗的

prakṛti	f.	<i>pra√kr</i> 8U (to make, produce/ 製作、產生) +ti	original or natural form or condition, nature	原來或自然的形態或狀 態、本性-- 性 、 本性 、 自性
amṛta	n.		“ambrosia”, the nectar of the gods which confers immortality, often used as a metaphor for the Buddha’s teaching or <i>nirvāṇa</i>	甘露、不死液，傳說中 諸神飲之可長生不死， 常用以比喻佛的教法或 涅槃-- 阿密哩多 、 甘露 、 不死
upārjita	mfn.	<i>upārjayati</i> caus. (to procure, obtain/ 取得、 得到), ppp.	procured, gained	被取得的、被得到的
alakṣaṇa	mfn.	<i>a</i> (without/ 無)+ <i>lakṣaṇa</i> n. (characteristic, attribute/ 特性、特徵-- 相)	without characteristics	沒有特徵的-- 無相
dhīra	mfn.		wise	明智的
rūpa	n.		form, shape	外形、形體-- 色
arūpa	mfn.	<i>a</i> (without/ 無)+ <i>rūpa</i> n. (form, shape/ 外形、 形體-- 色)	formless, shapeless	無外形的、無形體的-- 無色
alakṣaṇam tvayā dhīra dṛṣṭam rūpam arūpavat Spe. 32.a				
ujjvala	mfn.	<i>ut√jval</i> 1P (to blaze up, shine/ 燃燒起來、 照耀)+ <i>a</i>	beaming, splendid, resplendent	照耀的、輝煌的、燦爛 的
gātra	n.	<i>√gā</i> 3P (to go/ 去)+ <i>tra</i>	limb of the body; body	肢；身體
√dṛś	1P		to look at, see	看、看見
gocara	m.		range, domain, sphere; the range of sense organs, sense object	範圍、領域；感覺器官 的領域、對象-- 處 、 行 處 、 行境 、 境界
abhi√dhā	3Ā		to declare, say; to name, call	宣說、說；稱為
na ca rūpeṇa dṛṣṭena dṛṣṭa ity abhidhīyase Spe. 372				
sudṛṣṭa	mfn.	<i>su</i> (well; easily/ 善；容易地)+ <i>dṛṣṭa</i> ppp. (seen/ 被看見的)	well-seen; easily seen	被善見的；容易看見的
śauṣīrya	n.	<i>śuṣīra</i> mfn. (perforated, hollow/ 穿孔的、 空洞的)+ <i>ya</i>	a hollow, hole, cavity	洞、洞孔、孔穴
kāya	m.		body	身體
māṃsa	n.		flesh	肉

asthi	n.		bone	骨頭
rudhira	n.		blood	血
śauṣīryaṃ nāsti te kāye māmśāsthirudhiraṃ na ca Spe. 206 / Kal. 188 / Wit. 1253.2				
indrāyudha	m.	<i>indra</i> m. (the king of gods and ruler of the heavens who controls thunder and rain/ 諸神之王，即統御一切天眾的雷雨神-- 因陀羅)+ <i>āyudha</i> m. (weapon/ 武器)	“Indra’s weapon”, i.e. a rainbow	因陀羅的武器，意謂彩虹
iva	ind.		like, as	像、如
darśitavat	mfn.	<i>darśayati</i> caus. (to show/ 顯示), pap.	shown	已顯示…的
āmaya	m.		sickness, disease	疾病
aśuci	m.	<i>a</i> (not/ 不)+ <i>śuci</i> m. (purity/ 純淨)	impurity	不純-- 不淨
kṣudh	f.	<i>kṣut</i> in compounds/ 複合詞中作 <i>kṣut</i> ; <i>√kṣudh</i> 4P (to feel hungry/ 感到餓)+ <i>kvip</i>	hunger	飢餓
tr̥ṣṇā	f.	<i>√tr̥ṣ</i> 4P (to thirst; to desire/ 渴；渴望)+ <i>nā</i>	thirst; desire, craving	口渴；渴望、欲望-- 渴 、 貪愛 、 愛
saṃbhava	m.	<i>sam√bhū</i> 1P (to be born, arise; to exist, be possible/ 出生、生起；存在、有可能)+ <i>a</i>	birth, production; existence, possibility	出生、產生；存在、可能性-- 起 、 生 、 有
anuvṛtti	f.	<i>anu√vṛt</i> 1Ā (to go after; to conform oneself to, accommodate, accord with/ 隨行；順應、適應、隨順)+ <i>ti</i>	conformity with, accomodating oneself to, according with	順應、適應、隨順-- 隨 、 隨轉 、 隨順
artha	m.		aim, purpose; ifc. with acc., “for the sake of …”, “on account of …”	目標、目的；用受格作複合詞後分時，表示「為了…」、 「基於…」
darśita	mfn.	<i>darśayati</i> caus. (to show/ 顯示), ppp.	shown	被顯示的
laukika f. laukikī	mfn.	<i>loka</i> m. (the world, men, mankind/ 世間、世人、人類-- 世)+ <i>ika</i>	worldly, mundane, ordinary	世俗的、平凡的、普通的-- 世間 、 世俗
kriyā	f.	<i>√kr̥</i> 8U (to do/ 做)+ <i>yā</i>	action	行為、動作-- 作
karman	n.	<i>√kr̥</i> 8U (to do/ 做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨 、 事 、 業
āvaraṇa	n.	<i>ā√vr̥</i> 5P (to cover, conceal/ 覆蓋、掩蓋)+ <i>ana</i>	obstruction, hindrance	障礙、妨礙-- 蓋 、 障 、 障礙

doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/ 敗壞；犯罪、犯錯)+ <i>a</i>	defect, flaw, blemish; fault, sin, transgression	缺陷、瑕疵、毛病、污點；過失、罪過、過錯-- 失 、 過 、 過失 、 罪
anukampā	f.	<i>anu</i> √ <i>kamp</i> 1Ā (to tremble with; to sympathize with/ 跟著發抖；憐憫)+ <i>ā</i>	compassion, pity	悲憫、同情-- 哀愍 、 憐愍
pluti	f.		overflowing, flood	溢流、洪流
pradarśita	mfn.	<i>pradarśayati</i> caus. (to make visible, show/ 顯現、顯示), ppp.	made visible, shown	被顯現的、被顯示的
asambheda	m.	<i>a</i> (without/ 無)+ <i>sambheda</i> m. (division, difference, distinction/ 分隔、差異、區別)	indivisibility, lack of distinction, undifferentiation	不可分割[性]、無差別[性]、一致性-- 無差別
yāna	n.	√ <i>yā</i> 2P (to go/ 去)+ <i>ana</i>	vehicle	車乘-- 衍那 、 乘
bheda	m.	√ <i>bhid</i> 7U (to split, cleave; to divide, separate/ 裂開、劈開；分割、劃分)+ <i>a</i>	separation, division, partition	分割、分裂、劃分-- 分
tritaya	n.	<i>tri</i> num. (three/ 三)+ <i>taya</i>	a set or aggregate of three, triad	由三個部分構成的整體、三個一組
ākhyāta	mfn.	ā√ <i>khyā</i> 2P (proclaim/ 宣說), ppp.	proclaimed	被宣說的
avatāra	m.	<i>ava</i> √ <i>tṛ</i> 1P (to descend into, enter/ 降入、進入)+ <i>a</i>	descent, entrance, introduction	降下、進入、引進-- 入
yānatritayam ākhyātaṃ tvayā sattvāvatāraḥ Wit.1098.e				
dhruva	mfn.		fixed, firm, unchangeable	固定的、堅定的、不變的-- 不變 、 恆
śiva	mfn.		auspicious, happy, fortunate; peaceful, quiescent	吉祥的、快樂的、幸福的；安寧、寧靜的-- 清涼
-maya	mfn.		suffix forming adj. meaning “made of ...”, “formed with ...”, “consisting of ...”	後綴，構形成容詞，表示「…做的」、「由…構成的」
jina	mfn.	√ <i>ji</i> 1P (conquer, defeat/ 征服、戰勝)+ <i>na</i>	conquering, victorious	勝利的、得勝的
vineya	mfn.	<i>vi</i> √ <i>nī</i> 1U (to train, instruct, discipline/ 訓練、教導、調伏), fpp.	to be guided, instructed, or trained	應該被引導、教導或調伏的
hetu	m.		cause, reason; with gen. or abl., by reason of, on account of, for the reason that (<u>gen.</u> , <u>dat.</u> , <u>loc.</u> , or ifc.)	原因、理由；用屬格或從格時，表示因為、基於、由於…(<u>gen.</u> 、 <u>dat.</u> 、 <u>loc.</u> 或作複合詞後分)
nirvṛti	f.		extinction; final emancipation from the	熄滅；從輪迴中解脫(同 <i>nirvāna</i>)-- 寂滅

			cycle of rebirths (a synonym of <i>nirvāṇa</i>)	
lokadhātu	m.	<i>loka</i> m. (world, men, mankind/ 世間、世人、人類-- 世)+ <i>dhātu</i> m. (realm, sphere/ 領域、範圍-- 界)	world-region making up the whole universe	組成三千大千世界(宇宙)的世界-- 世界
ameya	mfn.	<i>a</i> (not/不)+ <i>meya</i> fpp. (measurable/可測量的)	immeasurable	無可估量的-- 無量
bhakta	m.	√ <i>bhaj</i> 1Ā (to serve, honor, worship, adore/ 侍奉、供奉、崇拜、愛慕), ppp.	worshipper, devotee	信奉者、奉獻者
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
√ īkṣ	1Ā		to see, behold	看見
cyuti	f.	√ <i>cyu</i> 1Ā (to fall; to vanish/ 下降；消失)+ <i>ti</i>	falling, fall, descent (esp. from any heavenly state of existence); vanishing, dying	墮落、下降(尤指天神下生為人類)；消失、消亡
abhisambodhi	f.	<i>abhi-sam</i> √ <i>budh</i> 4Ā (to become wide awake, to fully awaken to/ 徹底地覺醒、完全地覺悟到)+ <i>i</i>	perfect enlightenment, complete awakening	徹底的覺醒、完全的覺悟-- 三菩提 、 菩提
cakra	n.		wheel	輪子-- 輪
lālasa	mfn.		eagerly longing for, desirous of (<u>loc.</u> or ifc.)	渴望著…的、嚮往著…的(<u>loc.</u> 或作複合詞後分)
manyānā	f.	BHS/ 佛教混合梵語	illusory conceiving, imagining, or thought; conceit, pride	迷誤的設想或思維；自負、傲慢-- 妄取 、 慢
īñjanā	f.	BHS/ 佛教混合梵語	motion, shaking, wavering	移動、搖動、動搖
anābhoga	mfn.	BHS/ 佛教混合梵語	effortless; with instr., effortlessly	毫無費力的；用具格時，表示毫無費力地、輕易地-- 無功用 、 無開發 、 任運 、 自然
buddha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
kṛtya	n.	√ <i>kṛ</i> 8U (to do, accomplish, perform/ 做、完成), fpp.	what ought to be done or accomplished, i.e. business, affair, duty, purpose, end	應當被做或完成的事，意即事情、事務、義務、目的、目標-- 所作 、 事 、 所作事
sugata	m.	<i>su</i> (well/善)+ <i>gata</i> ppp. (gone/已去的)	“Well-gone One”, one of the ten common epithets of the Buddha	善去者，佛的十號之一-- 善逝

aprameya	mfn.	<i>a</i> (not/不)+ <i>prameya</i> fpp. (measurable/可測量的)	immeasurable	無可估量的--無量
guṇa	m.		quality, attribute; good quality, virtue	特質、屬性；好的特質、美德、德行--功德、德
kusuma	n.		flower	花
ava√kṛ	6P		to pour down on, shower, cover	撒下、灑上、灑落--散
... guṇakusumair <i>avakīrya</i> ... Spe. 220 / Sch. 1.55 / Kal. 221.b				
yad	pro.	relative pro./關係代名詞		
mad	pro.	1 st person singular pro./第一人稱單數代名詞	I	我
āpta	mfn.	√ <i>āp</i> 5U (to reach, attain, obtain/到達、達到、得到), ppp.	attained, obtained	被達到的、被得到的
kuśala	n.		virtue, good deeds, merit, skill	美德、善行、功德、善巧--善
√bhū	1P		to be, exist, become	是、存在、有、成為
tad	pro.	3 rd person pro./第三人稱代名詞		
gabhīra	mfn.		deep, profound	深的、深奧的
indra	m.		(in Brāhmaṇism) the king of gods and ruler of the heavens who controls thunder and rain; ifc. "the chief, first, or best among ..."	婆羅門教中為諸神之王，即統御一切天眾的雷雨神；作複合詞後分時，表示「…中首要者、第一、最勝者」
-bhāj	mfn.		ifc. "partaking of ...", "enjoying ...", "possessing ..."	複合詞後分，表示「共享…的」、「享有…的」、「擁有…的」
samāpta	mfn.	<i>sam</i> √ <i>āp</i> 5P (to obtain completely/完全得到), ppp.	completely obtained, concluded, finished	完全得到的、結束的

9. Hymn to the Mother of All Buddhas

(Prajñāpāramitāstotra)

九、讚歎諸佛之母

《般若波羅蜜多讚》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
rāhulabhadra	m.		N. of an early Mādhyamika scholar monk who lived during the third century CE, said to have been a disciple of both Nāgārjuna and Āryadeva or of Āryadeva alone	人名，早期中觀派學問僧，活躍於西元三世紀，相傳為龍樹(nāgārjuna)和提婆(āryadeva)的弟子，或提婆一人的弟子--羅睺羅跋陀羅、羅睺羅
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造；撰寫), ppp.	composed	被撰寫的
prajñā	f.	<i>pra√jñā</i> 9P (to know, understand/ 知道、理解)+ <i>kvip</i>	wisdom, insight, the sixth perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	智慧、洞察力，菩薩所修習的第六個波羅蜜多(<i>pāramitā</i>)--般若、慧
pāramitā	f.		supreme or transcendent virtue to be cultivated and perfected by a bodhisattva (usually six in number, i.e. generosity, morality, forbearance, effort, concentration, and wisdom), often rendered as “perfection”	菩薩所應當修習並圓滿的至上美德，一般列有六種，即布施、持戒、忍辱、精進、禪定及智慧--波羅蜜多、波羅蜜、度、到彼岸、事究竟
stotra	n.	<i>√stu</i> 2U (to praise/ 稱頌)+ <i>tra</i>	hymn of praise	讚頌--讚…頌、讚…偈
om	ind.		sacred syllable, commonly used as an inceptive particle of auspicious salutation	神聖的音節，常作發語詞，表示吉祥與致敬--唵
namas	n.	<i>√nam</i> 1U (to bow to/ 向…鞠躬)+ <i>as</i>	bow, salutation, homage, reverence (with dat. of object)	鞠躬、致敬、敬禮(對象用與格)--南無、歸命

śrī	f.		light, splendor, glory; prosperity, good fortune, auspiciousness; frequently as an honorific prefix before the name of deities or revered figures, "holy ...", "splendid ...", "illustrious ..."	光、光輝、光榮；繁榮、好運、吉祥；常用於神或受推崇的人物名字之前，表示「神聖的…」、「燦爛的…」、「傑出的…」-- 室利 、 吉祥 、 勝 、 德
nirvikalpa	mfn.	<i>nis</i> (without/無)+ <i>vikalpa</i> m. (false imagining, notion, thought, or discrimination / 迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別)	devoid of false discrimination or conceptualizing	無迷誤的區別或設想的-- 無分別 、 無異分別 、 離妄想
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
amita	mfn.	<i>a</i> (not/不)+ <i>mita</i> ppp. (measured, limited / 被測量的、局限的)	unmeasured, boundless	不可測的、無限的-- 無量
yad	pro.	relative pro./ 關係代名詞		
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole; ibc. followed by an adjective, "wholly ...", "completely ..."	所有、一切、全部；置於形容詞前面作複合詞前分，可表示「完全…」、「全然…」
anavadya	mfn.	<i>a</i> (without/無)+ <i>avadya</i> n. (fault, vice, imperfection / 過失、罪過、瑕疵)	blameless, faultless	無可責難的、無過失的、無瑕疵的、完美的-- 無罪 、 無過
aṅga	n.	<i>aṅgī</i> (f.) at the end of feminine compounds / 當陰性複合詞後分時，作 aṅgī (陰性)	limb	肢
niravadya	mfn.	<i>nis</i> (without/無)+ <i>avadya</i> n. (fault, vice, imperfection / 過失、罪過、瑕疵)	blameless, faultless	無可責難的、無過失的、無瑕疵的、完美的-- 無罪 、 無過
niśīkṣ	1Ā		to look at, behold, contemplate	看、看見、注視
ākāśa	mn.		empty space, sky	虛空、天空-- 空 、 虛空
iva	ind.		like, as	像、如
nirlepa	mfn.	<i>nis</i> (without/無)+ <i>lepa</i> m. (smear, spot, stain, impurity / 污點、不淨)	unsmearred, spotless, pure	無污點的、潔淨的-- 無染
niṣprapañca	mfn.	<i>nis</i> (without/無)+ <i>prapañca</i> m. (expansion; (in Buddhism) proliferation of erroneous concepts, views, or ideas / 擴張；佛教中，指錯誤的概念、見解、觀念等妄想的繁衍-- 戲論)	free from conceptual proliferation	遠離虛妄概念的繁衍-- 無戲論 、 離戲論

nirakṣara	mfn.	<i>nis</i> (without/無)+ <i>akṣara</i> n. (syllable; word/音節; 詞)	free from words	遠離語詞的-- 無文字 、 離文字
√dṛś	1P		to look at, see	看、看見
bhāva	m.	√ <i>bhū</i> 1P (to be, exist, become/是、存在、有、成為)+ <i>a</i>	state, condition; feeling, emotion; affection, love; true condition, reality, truth; with instr., really, truly	狀態、情況; 情感; 感情、戀情; 真實的情況、事實; 用具格時, 可表示實在地、事實上
tad	pro.	3 rd person pro./ 第三人稱代名詞		
tathāgata	m.	<i>tathā</i> ind. (thus/那樣地)+ <i>āgata</i> ppp. (come/已過來的)	"thus come", one of the ten common epithets of the Buddha	直譯如是來, 佛的十號之一-- 如來
ārya	mfn.		noble, excellent, distinguished	高貴的、高尚的、卓越的、傑出的-- 聖
guṇa	m.		quality, attribute; good quality, virtue	特質、屬性; 好的特質、美德、德行-- 功德 、 德
āḍhya	mfn.		rich or abounding in (instr. or ifc.)	富有...的 (instr. 或作複合詞後分)
buddha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒; 知覺、知道、理解), ppp.	"Awakened One", "Enlightened One", a fully awakened being	覺者、覺悟者, 即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
jagat	n.		the world, mankind	世界、世人-- 世間 、 眾生
guru	m.	<i>guru</i> mfn. (heavy, weighty; important, venerable/重的、重大的; 重要的、受尊重的)	teacher, spiritual mentor	老師、導師-- 上師
antara	n.		difference, (with two gen.) difference between ... and ...	差別, 支配兩個屬格時, 表示...和...之間的差別
sat	m.	<i>sat</i> prap. (existing; true; virtuous/存在的; 真實的; 善的)	good or virtuous man	善人、賢士
candra	m.		the moon	月亮、月球
candrikā	f.	<i>candra</i> m. (the moon/月球)+ <i>ikā</i>	moonlight	月光
kṛpā	f.		pity, compassion for (gen. or loc.)	對...的憐憫、悲憫 (gen. 或 loc.)-- 悲 、 憐愍
-ātmaka	mfn.	<i>ātman</i> m. (self; essence, nature, character/自我; 本質、本性、特質)+ <i>ka</i>	only ifc. "consisting of ...", "having the nature or character of ..."	只作複合詞後分, 表示「由...構成的」、「以...為本性的」、「以...為性質的」

prav√pad	4Ā		to attain, obtain; to find shelter or refuge in (<u>acc.</u>)	達到、得到；向…尋求庇護、避難於… (<u>acc.</u>)
dharma	m.	√dhr̥ 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the Buddha's doctrine, teachings	佛的教義、教法-- 達磨 、 曇摩 、 法
puraḥsari	f.	<i>puras</i> ind. (in front, before/ 前面、先前)+ √sr̥ 1P (to flow, run, speed, go/ 流動、跑、急行、去)+ <i>a</i>	forerunner, herald (f.)	先行者、先驅(陰性)
sukha	n.		happiness; with instr., with pleasure, easily	快樂；用具格時，表示愉快地、容易地
ā√yā	2P		to reach, attain	到達，達到
māhātmya	n.	<i>mahātman</i> mfn. ("great-souled", i.e. magnanimous, noble/ 直譯靈魂偉大的，意即寬宏大量的、高尚的)+ <i>ya</i>	magnanimity, majesty, greatness	寬宏大量、威嚴、偉大
atula	mfn.	<i>a</i> (without/ 無)+ <i>tulā</i> f. (resemblance, likeness/ 相似)	unequaled	無比的、無雙的
bhakti	f.	√bhaj̥ 1Ā (to serve, honor, worship, adore/ 侍奉、供奉、崇拜、愛慕)+ <i>ti</i>	the devotion and love of the devotee (<i>bhakta</i>) for the deity	曾譯作奉愛、虔愛、信愛，意即信徒 (<i>bhakta</i>) 對於神的奉獻與愛
vatsala	mfn.	<i>vatsa</i> m. (calf; the offspring of an animal; child/ 小牛；年幼的動物；孩子)+ <i>la</i>	affectionate towards one's children; affectionate, tender, loving towards, fond of (<u>gen.</u> , <u>loc.</u> , or <u>ifc.</u>)	慈愛的、疼愛其孩子的；對…溫柔的、親切的、喜愛…的 (<u>gen.</u> 、 <u>loc.</u> 或作複合詞後分)
sakṛt	ind.		at once, simultaneously, suddenly; once	同時地、突然地；一次地
api	ind.		also, even	也、連…也、即使
āśaya	m.		mind; intention, inclination	心；意向、志趣-- 阿世耶 、 意樂 、 心
śuddha	mfn.	√śudh̥ 4Ā (to become pure/ 變得清淨), ppp.	cleansed, purified, pure	已淨化的、純淨的-- 淨 、 清淨
vidhivat	ind.	<i>vidhi</i> f. (ordinance, rule; method, way, procedure/ 條例、規則；方式、方法、程序)+ <i>vat</i>	according to rule, in the right manner, duly, properly	按照規則地、以正確的方式地、適當地、正確地
√ ikṣ	1Ā		to see, behold	看見
niyatam	ind.	<i>niyata</i> ppp. (fixed, settled, sure/ 固定的、確定的), <u>acc.</u>	inevitably, surely	必定、一定
siddhi	f.	√sidh̥ 4P (to be accomplished/ 被完成、被成就)+ <i>ti</i>	accomplishment, attainment, success; supernatural power	成就、造就、成功；神通-- 悉地 、 成 、 成就
pra√āp	5P		to reach, attain, obtain, meet with	到達、達到、得到、遇到-- 得

amogha	mfn.	<i>a</i> (not/不)+ <i>mogha</i> mfn. (vain, useless/徒勞的、無用的)	unfailing, efficacious, fruitful	不落空的、有效的、靈驗的
darśana	n.	√ <i>dṛś</i> 1P (to look at, see/看、看見)+ <i>ana</i>	seeing, sight; the grace-bestowing eye-to-eye contact between a devotee (<i>bhakta</i>) and the image of a deity	看見；信奉者(<i>bhakta</i>)與神像的眼神接觸，在印度的傳統中，認為通過這種靈性經驗，信奉者會被賜予恩德—見
vīra	m.		hero	英雄
para	m.		another person; with pl., others	另一個人；用複數時，可表示其他人
artha	m.		interest, advantage, good, welfare	利益、好處、福利—利
nirata	mfn.		delighting in, devoted to, intent upon (<i>loc.</i> , <i>instr.</i> , or <i>ifc.</i>)	以…為樂的、志於…的、致力於…的(<i>loc.</i> 、 <i>instr.</i> 或作複合詞後分)
poṣaka f. poṣikā	mfn.	√ <i>puṣ</i> 1P/4P/9P (to nourish, increase/滋養、增長)+ <i>aka</i>	nourishing	[給與]滋養的
janayitrī	f.	<i>janayati</i> caus. (to cause to be born, beget, generate/使出生、生、產生)+ <i>tr</i>	progenitor (f.), mother	產生者(陰性)、母親
mātr	f.		mother	母親
√ as	2P		to be, exist	是、有、存在
yad	ind.	<i>yad</i> (relative pro./關係代名詞), acc.; relative adv. of <i>tad</i> , <i>tena</i> , <i>tasmāt</i> , or <i>tatas</i> / <i>tad</i> 、 <i>tena</i> 、 <i>tasmāt</i> 或 <i>tatas</i> 的關係副詞	because, since	因為、既然
loka	m.		the world, men, mankind	世間、世人、人類—世
putra	m.		son	兒子
kṛpālu	mfn.	<i>kṛpā</i> f. (pity, compassion/憐憫)+ <i>lu</i>	compassionate	慈悲的
tena	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), <i>instr.</i> ; correlative adv. of <i>yena</i> , <i>yad</i> , <i>yasmāt</i> , or <i>yatas</i> / <i>yena</i> 、 <i>yad</i> 、 <i>yasmāt</i> 或 <i>yatas</i> 的相關副詞	on that account, for that reason, therefore	據此、由此、因此
kalyāṇa f. kalyāṇī	mfn.		beautiful; auspicious, good, virtuous	優美的；吉祥的、美好的、善的—善
sattva	m.	<i>sat</i> prap. (existing, being; real/存在的、存在的；真實的)+ <i>tva</i>	sentient being	生命體—眾生、有情

pitāmahī	f.		(paternal) grandmother	祖母
nirmala	mfn.	<i>nis</i> (without/無)+ <i>mala</i> n. (stain, impurity, dirt, filth/污點、不淨、污垢--垢)	stainless, pure	無髒污的、純淨的--無垢、淨
anindita	mfn.	<i>a</i> (not/不)+ <i>nindita</i> ppp. (blamed, censured/被指責的、被責難的)	unblamed, blameless, irreproachable	未被指責的、無過失的
candralekhā	f.	<i>candra</i> m. (moon/月球)+ <i>lekhā</i> f. (streak, line/條痕、線條)	the faint streak of the young moon's crescent	新月的輪廓
tārā	f.		star	星
anuyāta	mfn.	<i>anu</i> √ <i>yā</i> 2P (to follow/跟隨), ppp.	followed, accompanied	被跟隨的、被伴隨的
sarvadā	ind.	<i>sarva</i> mfn. (all/一切)+ <i>dā</i>	at all times, always	所有時候、每時每刻、隨時
vineya	mfn.	√ <i>ni</i> 1U (to train, instruct, discipline/訓練、教導、調伏), fpp.	to be guided, instructed, or trained	應該被引導、教導或調伏的
jana	m.	√ <i>jan</i> 4Ā (to be born/出生)+ <i>a</i>	man, person; with pl. or sg., men, people	人；用複數或單數時，表示人們
āsādyā	ind.	<i>āsādayati</i> caus. (to approach, reach, obtain/靠近、到達、得到), abs.	in consequence of, for (acc.)	由於…、為了…(acc.)
tatra tatra			here and there, on this and that occasion	這與那、在各種不同情況下
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
rūpa	n.		outward appearance, form, shape, color	樣貌、外形、形體、顏色；色
eka	num.		one; single, sole	一；單一的、唯一的
nānā	ind.		differently, variously; often ibc. followed by a noun, "various ...", "different ..."	不同地、各種各樣地；常置於名詞前面作複合詞前分，表示「各種各樣的…」、「不同的…」
nāman	n.		name	名稱
√ īḍ	2Ā		to praise	讚歎
prabhā	f.	<i>pra</i> √ <i>bhā</i> 2P (to shine/照耀)+ <i>kvip</i>	light, radiance	光、光輝
dīpta	mfn.	√ <i>dīp</i> 4P (to blaze; to shine/燃燒；發光), ppp.	blazing, hot; bright, luminous, radiant	燃燒的、熱的；明亮的、發亮的、輝煌的

aṃśu	m.		ray of light	光線
avaśyāya	m.		dew	露水
uda	n.		water	水
bindu	m.		drop	滴
pralaya	m.	<i>pra√lī</i> 4Ā (to become dissolved, disappear, perish/ 溶解、消逝、毀滅)+ <i>a</i>	dissolution, destruction, annihilation	溶解、毀滅、滅絕
√yā	2P		to go, set out; often with acc. of abstract noun, to reach or go to any state or condition, become	去、出發；常支配抽象名詞的受格，表示達到某個狀態、成為
... pralayaṃ yānti doṣā vādās ca vādinām Spe. 236 / Wit. 274.b				
doṣa	m.	<i>√duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/ 敗壞；犯罪、犯錯)+ <i>a</i>	defect, flaw, blemish; fault, sin, transgression	缺陷、瑕疵、毛病、污點；過失、罪過、過錯 -- 失 、 過 、 過失 、 罪
vāda	m.	<i>√vad</i> 1P (to speak, say/ 說話、說)+ <i>a</i>	speech, discourse; discussion, controversy, dispute	言語、講話；討論、爭論、爭議-- 議論
vādin	m.	<i>√vad</i> 1P (to speak, say/ 講話、說)+ <i>in</i>	disputant, debater, propounder of any thesis	辯論者、某種主張的提倡者
trāsa	m.	<i>√tras</i> 1P/4P (to tremble; be afraid of/ 發抖；害怕)+ <i>a</i>	fear	恐懼
-janana f. -jananī	mfn.	<i>janayati</i> caus. (to cause to be born, beget, generate/ 使出生、生、產生)+ <i>ana</i>	ifc. "generating ...", "causing ..."	複合詞後分，表示「產生…的」、「引起…的」
bāla	mfn.		young, childish; ignorant, foolish	年輕的、幼稚的；無知的、愚昧的
tvam eva trāsajanani bālānām ... Spe. 129				
bhīma	mfn.	<i>√bhī</i> 3 (to fear/ 畏懼)+ <i>ma</i>	frightful, terrible, formidable	可怕的、可怖的
darśana	n.	<i>√dṛś</i> 1P (to look at, see/ 看、看見)+ <i>ana</i>	appearance, aspect	面貌、相貌
āśvāsa	m.	<i>āśvāsayati</i> caus. (to cause to take breath; to encourage, comfort, console, cheer up/ 使喘口氣；鼓舞、安慰、振作)+ <i>a</i>	cheering up, consolation	鼓舞、安慰
vidvas	mfn. m.	<i>√vid</i> 2P (to know/ 知道), pfap.	mfn. knowing, learned, wise m. a sage	mfn. 知道的、博學的、睿智的 m. 智者

saumya	mf.	<i>soma</i> m. (name of a beverage used in ancient times during vedic rituals; the moon/音譯蘇摩，古代婆羅門常用以祭神的一種飲料；月亮)+ <i>ya</i>	mild, gentle	溫和的、輕柔的
āśvāsajanānī cāsi viduṣāṃ saumyadarśanā Spe. 441 / Kal. 966.a				
abhiṣvaṅga	m.		attachment to (<u>loc.</u>)	對…的執著 (<u>loc.</u>)
nātha	m.		protector, master, lord	保護者、主、君主
√ vid	6U		to find; Pass., to be found, exist, be	找到；以被動語態時，表示被找到、存在、有
ambā	f.		mother; with voc. (<i>amba</i>) used as a simple exclamation: "O mother!"	母親；用呼格時 (<i>amba</i>)，表示感嘆：「母親啊！」
katham	ind.		how	如何-- 云何
anyatra	ind.	<i>anya</i> mfn. (other, another, different/別的、其他的、不同的)+ <i>tra</i> ; equivalent to the loc. of <i>anya</i> /同 <i>anya</i> 的位格		
rāga	m.	√ <i>rañj</i> 4U/1U (to be colored, grow red; to be excited, delighted, fond of, infatuated/著色、變紅；感到興奮、喜歡、迷戀)+ <i>a</i>	passion, lust, desire	情慾、欲望、渴望-- 貪 、 欲 、 貪愛
dveṣa	m.	√ <i>dviṣ</i> 2U (to hate/恨)+ <i>a</i>	hatred, anger, aversion	憎恨、憤怒、厭惡-- 瞋 、 瞋恚
√ bhū	1P		to be, exist, become	是、存在、有、成為
tasyāmba katham anyatra rāgadveṣau bhaviṣyataḥ Spe. 344				
ā√gam	1P		to come	過來
kutas	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tas</i>	from where, whence	從何處
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
nāgacchasi kutaścit tvam ... Spe. 281-282				
kva	ind.		where	哪裡

-cana	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
√gam	1P		to go	去
sthāna	n.	√sthā 1P (to stand; to stay, remain / 站；停留、持續-- 住)+ana	place, spot, location, abode	地方、地點、場所、住處-- 處
upa√labh	1Ā		to seize, acquire; to perceive, understand, know	抓住、得到；知覺、了解、認知-- 得
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
vi√muc	6U		to unyoke, release, liberate; Pass., to be released, liberated	解除束縛、釋放、解放；以被動語態時，表示被解放、得解脫
-tas	ind.		abl. suffix with the common meanings of "from ...", "because of ...", "on account of ...", but also "from the perspective or point of view of ...", "in terms of ...", "as ..."	從格後綴，一般意為「從…」、「由於…」，也能表示「從…的角度」、「就…而言」、「作為…」
ye tvām evaṃ na paśyanti prapadyante ca bhāvataḥ Spe. 452.2				
idam	pro.	3 rd person pro. / 第三人稱代名詞		
mahat	mfn.	mahā in compounds / 複合詞中作 mahā	great, large	偉大的、大的
adbhuta	n.		a wonder, marvel	奇觀、奇蹟-- 希有 、 未 曾有
√bandh	9P		to bind	捆綁、約束-- 縛
paśyat	mfn.	√dṛś 1P (to look at, see / 看、看見), prap.	seeing	看見著
apaśyat	mfn.	a (not / 不)+paśyat prap. (seeing / 看見著)	not seeing	非看見著
√muc	6U		release, liberate; Pass., to be released, liberated	釋放、解放；以被動語態時，表示被解放、得解脫
aho	ind.		an exclamation of surprise, astonishment, or consternation: "Ah!"	感嘆詞，表驚奇或驚愕：「啊！」

vismayaniya	mfn.	<i>vi√smi</i> 1P (to be surprised / 感到驚奇), fpp.	wondrous	令人驚奇的-- 希有
gambhīra	mfn.		deep, profound	深的、深奧的-- 甚深
yaśasvin f. yaśasvinī	mfn.	<i>yaśas</i> n. (fame, honor / 名聲、榮譽)+ <i>vin</i>	illustrious, glorious, famed	傑出的、榮譽的、著名的-- 有大名
sudurbodha	mfn.	<i>su</i> (very / 非常)+ <i>durbodha</i> mfn. (hard to realize, hard to understand / 難以領悟的、難以理解的)	very hard to realize, very hard to understand	極難以領悟的、極難以理解的
māyā	f.		illusion	幻象-- 幻
pratyeka-buddha	m.		“independently enlightened one”, “solitary realizer”, i.e. one who reaches awakening in the absence of a fully awakened Buddha	獨一覺者，意即出生於無佛之世而獨自覺悟的人-- 辟支佛 、 獨覺 、 獨覺佛 、 緣覺
śrāvaka	m.	<i>śrāvayati</i> caus. (to cause to hear, instruct / 使聽見、教導)+ <i>aka</i>	“one who has been instructed”, i.e. a disciple of the Buddha, often used in Mahāyāna texts to refer to followers of the Hīnayāna	被教導的人，意即佛陀的弟子，大乘經典中對小乘行者的通稱-- 聲聞
niṣevita	mfn.	<i>ni√sev</i> 1Ā (to serve, attend, honor; to resort to, employ, practice / 侍奉、供奉；憑藉、使用、實踐), ppp.	served, honored; resorted to, practiced,	被侍奉的、被供奉的；被憑藉的、被實踐的
mārga	m.	<i>mṛga</i> m. (deer / 鹿)+ <i>a</i>	road, path	道路、路徑-- 道
mokṣa	m.	<i>√mokṣ</i> 10P (to release, set free / 釋放、解放)+ <i>a</i>	release, deliverance, salvation, liberation from the cycle of rebirths	釋放、解放、從輪迴中解脫-- 解脫
anya	mfn.	pronominal adj. / 代名形容詞	other, another, different	別的、其他的、不同的-- 餘 、 別 、 他 、 異
niścaya	m.	<i>ni√ci</i> 5P (to ascertain, determine / 確定、判定)+ <i>a</i>	ascertainment, certainty	確定性、確定的事-- 決定
... nāsty anya iti niścayaḥ Spe. 493.c				
vyavahāra	m.		conventional designation or expression	約定俗成的說法或表達方式-- 言說
puras√kr̥	8U		to place before; to choose, resort to	放在前面；採取、憑藉
prajñapti	f.	<i>prajñāpayati</i> caus. (to cause to be known, show, point out / 使知道、表明、指示)+ <i>ti</i>	information; teaching, instruction; (in Buddhism) conventional designation, name, or	信息；教導、教誨；佛教中，指用以指示非實有(非究竟上存在)的事

			concept used to denote a thing which is understood to lack inherent or ultimate existence	物的名稱、語言或概念-- 假名 、 假立 、 施設 、 言說
artha	m.		aim, purpose; ifc. with acc., "for the sake of ...", "on account of ..."	目標、目的；用受格作複合詞後分時，表示「為了…」 、「基於…」
śarīrin	m.	<i>śarīra</i> n. (body/ 身體)+ <i>in</i>	"embodied one", i.e. living creature	有身體的，即眾生之意
lokanātha	m.	<i>loka</i> m. (the world, men, mankind/ 世間、世人、人類-- 世)+ <i>nātha</i> m. (protector, lord/ 保護者、君主)	"Protector of the world", epithet of Buddhas	護世主，佛的稱號-- 世尊 、 佛
√vac	2P		to speak, speak of, say	講話、說到、提起、說
krpayā lokanāthais tvam ucyaṣe ca na cocyaṣe Spe. 72 / Kal. 816				
krpayā lokanāthais tvam ucyaṣe ca na cocyaṣe Kal. 966.e				
śakta	mfn.	<i>√śak</i> 5P (to be able/ 能夠), ppp.	able to, capable of (with inf.)	能夠…的(支配不定體)
ka	pro.	interrogative pro./ 疑問代名詞		
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
√stu	2U		to praise	稱頌-- 讚
nirnimitta	mfn.	<i>nis</i> (without/ 無)+ <i>nimitta</i> n. (mark, sign, characteristic/ 標記、標誌、特性-- 相)	signless, featureless	無標記的、無特性的-- 無相
nirañjana	mfn.	<i>nis</i> (without/ 無)+ <i>añjana</i> n. (ointment, paint/ 油膏、油漆)	spotless, pure	無污點的、純淨的
vāc	f.	<i>vāk</i> in compounds/ 複合詞中作 <i>vāk</i>	speech	言語
viṣaya	m.		territory, domain, range, scope, reach	領域、區域、範圍、廣度-- 境
atīta	mfn.	<i>ati</i> / <i>li</i> 2P (to surpass/ 超越), ppp.	surpassed, surpassing	已超越的、超越…的-- 過於
aniśrita	mfn.	<i>a</i> (not/ 不)+ <i>niśrita</i> ppp. (leaned against, dependent on/ 倚在…之上的、依靠…的)	not dependent, not relying	不依靠的、不依賴的-- 不依 、 不依止
sat	mfn.	<i>√as</i> 2P (to be, exist/ 是、有、存在), prap.	being	是、為

saty evam api ... Wit. 303.d / Spe. 368				
saṃvṛti	f.		convention, general (popular) opinion or belief	約定俗成、普遍(通俗)的觀念或信念-- 世俗
patha	m.	√ <i>path</i> 1P (to go, move/去、移動)+ <i>a</i>	path, road, way, mode (often ifc. where it is regularly pleonastic)	路徑、道路、途徑、方式(一般作複合詞後分，而且常常無特定的意思)-- 道
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
īdṛśa	mfn.		such, like this, of this kind	此等、這樣的、這一種的
astutya	mfn.	<i>a</i> (not/不)+ <i>stutya</i> fpp. (able to be praised/可稱頌的)	unable to be praised	沒辦法稱頌的-- 巨讚
tuṣṭūṣat	mfn.	<i>tuṣṭūṣati</i> desid. (to wish to praise/想稱頌), prap.	desiring to praise	想著要稱讚
sunirvṛta	mfn.	<i>su</i> (very/非常)+ <i>nirvṛta</i> mfn. (satisfied, happy, at ease/滿意的、快樂的、安逸的)	very satisfied, quite at ease	心滿意足的、很自在的
upacita	mfn.	<i>upa</i> √ <i>ci</i> 5P (to heap up, collect, accumulate/堆積、收集、累積), ppp.	accumulated	被累積的
śubha	n.	√ <i>śubh</i> 1Ā (to shine, be splendid, beautiful/照耀、出色、顯得輝煌、華麗)+ <i>a</i>	good or virtuous action	善行-- 善
āśu	ind.		quickly	快速地
kṛtsna	mfn.		all, whole	所有、全部
pāra	n.		the further shore or bank; the end, limit, or fullest extent of anything	海或河的對岸；任何事情的末端、邊際或極度
parāyaṇa	n.		final aim, principal object, chief matter; ifc. "having ... as one's highest object", "wholly devoted to ...", "destined to ..."	最終的目的、主要的對象、首要的事情；作複合詞後分時，可表示「將...作為最高目的的」、「專心致力於...的」、「趣向...的」-- 趣

10. The Buffalo and the Monkey

(Jātakamālā)

十、水牛與猴子的故事

摘自《本生鬘》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
āryaśūra	m.	<i>ārya</i> mfn. (noble, excellent, distinguished / 高貴的、高尚的、卓越的、傑出的-- 聖) + <i>śūra</i> m. (warrior, hero / 戰士、英雄)	N. of a Buddhist poet from the fourth century CE, also known as Śūra	人名，四世紀的佛教詩人，亦名 śūra-- 聖勇
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose / 建造、塑造；撰寫), ppp.	composed	被撰寫的
jātaka	n.	<i>jāta</i> ppp. (born, arisen / 已生的、已生起的) + <i>ka</i>	"birth-story", a story of a previous birth of the Buddha	本生故事，即敘述釋迦牟尼佛過去世的故事-- 本生
mālā	f.		garland; row, series; cluster, collection	花環；排、系列；叢、集-- 鬘
mahiṣa	m.	<i>mahiṣa</i> mfn. (strong, mighty / 有力的、強壯的)	water-buffalo	水牛
trayastrīṣāṭ-tama	mfn.	<i>trayastrīṣāṭ</i> f. (thirty-three / 三十三)+ <i>tama</i>	thirty-third	第三十三
sat	mfn.	<i>√as</i> 2P (to be, exist / 是、有、存在), prap.	being, existing	存在的
kṣantavya	mfn.	<i>√kṣam</i> 1Ā (to endure / 忍耐), fpp.	to be endured	可以被忍耐、忍受的
kṣamā	f.	<i>√kṣam</i> 1Ā (to endure / 忍耐)+ <i>ā</i>	forbearance, endurance	忍耐、耐性-- 忍 、 忍辱
<i>√as</i>	2P		to be, exist	是、有、存在
asat	mfn.	<i>a</i> (not / 不)+ <i>sat</i> prap. (existing / 存在的)	not existing	不存在的
iti	ind.		in this manner, thus, therefore	如此、於是、所以
apakārin	m.	<i>apa√kr</i> 8U (to hurt, injure, wrong / 傷害、委屈)+ <i>in</i>	injurer, offender	施害者、冒犯者
api	ind.		also, even	也、連...也、即使

sati kṣantavye kṣamā syān nāsatīty apakāriṇām api ... Sch. 2.27				
sādhu	m.	<i>sādhu</i> mfn. (good, excellent, virtuous/優良的、傑出的、善的)	good or virtuous man	善人、賢士
lābha	m.	√ <i>labh</i> 1Ā (to obtain/得到)+ <i>a</i>	gain, profit	收益、利益
iva	ind.		like, as	像、如
bahu	ind.	<i>bahu</i> mfn. (much, many, abundant/很多的、大量的、眾多的), acc.	much, greatly, in high degree	很、非常、充分地
√ man	4Ā		to think, believe, regard as (sometimes with the particle <i>iva</i>); with the adv. <i>bahu</i> , to think much of, regard highly	想、認為、視為(有時與助詞 <i>iva</i> 連用); 與副詞 <i>bahu</i> 連用時, 表示看得起、看重、器重
tad	pro.	3 rd person pro./第三人稱代名詞		
yathā	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> /tathā 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如— 如
anu√sru	5P	BHS/佛教混合梵語	to hear; Pass., to be traditionally heard, handed down, transmitted	聽見; 以被動語態時, 表示被聽到的, 在傳統中被流傳的、被開示的
bodhisattva	m.	<i>bodhi</i> f. (enlightenment/覺悟— 菩提 、 覺) + <i>sattva</i> m. (being/生命體— 眾生 、 有情)	a being destined for or intent on enlightenment, a designation commonly used to refer to prince Siddhārtha before his awakening and during his past lives	趣向或追求覺悟的眾生, 常用於指稱覺悟之前或者過去生中的悉達多太子— 菩薩 、 菩提薩埵 、 覺有情
kila	ind.		particle expressing reported speech: “it is said”, “they say”, “it is well-known”, etc.	助詞, 表轉述: 「據說」、「聽說」、「大家都聽過」等
anyatama	mfn.	<i>anya</i> mfn. (other, different/其他的、不同的)+ <i>tama</i>	one of many, some	其中之一、某個
araṇya	n.		wilderness, forest, desert	荒野、森林、沙漠— 阿 蘭若 、 空閑
pradeśa	m.	<i>pra√dis</i> 6P (to point out/點出)+ <i>a</i>	spot, region	地點、地區
pañka	mn.		mud	泥
saṃparka	m.	<i>sam√pṛc</i> 7U (to mix together; to connect, unite/混合一起; 結合)+ <i>a</i>	mixing together; union, contact with (instr. or ifc.)	混合一起; 與…的結合 (instr.或作複合詞後分)

paruṣa	mfn.		rough, rugged; dirty	粗的；髒的
vapus	n.		form, body	形體、身體
... pañkasamparkāt paruṣavapur ... Spe. 102 / Kal. 843				
nīla	mfn.		dark-colored, esp. dark blue or black	深色的，尤指深藍或黑色的
megha	m.		cloud	雲
viccheda	m.	<i>vi</i> √ <i>chid</i> 7P (to tear asunder, divide, separate / 撕裂、劃分、區分)+ <i>a</i>	division, piece, portion	一塊、一部分
pādacārin	mfn.	<i>pāda</i> m. (foot/腳)+√ <i>car</i> 1P (to walk, wander about / 步行、漫遊)+ <i>in</i>	going on foot, walking	用腳走的、步行的
vana	n.		forest; ibc. "wild ..."	森林；作複合詞前分，可表示「野生的…」
vr̥ṣa	n.		man; male of any animal, such as a stallion, bull, etc.	男人；任何動物的雄性動物，如騾、公牛等
√ bhū	1P		to be, exist, become	是、存在、有、成為
durlabha	mfn.	<i>dus</i> (hard / 難)+√ <i>labh</i> 1Ā (to obtain / 得到)+ <i>a</i>	hard to obtain	難以獲得的— 難得
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold / 握持、支撐、維持)+ <i>ma</i>	truth, righteousness; the doctrine of the Buddha	真理、正義、正法；佛陀的教理— 達磨 、 曇摩 、 法
saṃjñā	f.	<i>saṃ</i> √ <i>jñā</i> 9U (to recognize, be aware of, know / 辨認、意識到、知道)+ <i>kvip</i>	perception, recognition; conception, notion	知覺、辨認；概念、觀念— 名 、 想
saṃmoha	m.	<i>saṃ</i> √ <i>muh</i> 4P (to become bewildered / 感到困惑)+ <i>a</i>	perplexity, bewilderment, confusion	困惑、迷亂、迷惑— 癡闇 、 愚惑 、 癡迷 、 愚迷
bahula	mfn.	<i>bahu</i> mfn. (much, many, abundant / 很多的、大量的、眾多的)+ <i>la</i>	thick, dense; ifc. "filled with ..."	厚的、稠密的；作複合詞後分時，表示「充滿…的」
tiryāñc	mn.	<i>tiryak</i> in compounds / 複合詞中作 <i>tiryak</i> ; <i>tiryāñc</i> mfn. (horizontal / 橫行的)	animal	動物— 畜 、 畜生 、 傍行 、 傍生
gati	f.	√ <i>gam</i> 1P (to go / 去)+ <i>ti</i>	state of existence, destination of rebirth	存在的狀態、輪迴中的去處— 趣 、 道
vartamāna	mfn.	√ <i>vṛt</i> 1Ā (to turn; to take place, occur; to be, exist / 轉；發生；有、存在), prmp.	turning; existing, abiding	轉動著；存在的、住著的
paṭu	mfn.		sharp, keen	銳利的、敏銳的

vijñāna	n.	$\sqrt{v}jñā$ 9U (to discern, know, understand/ 識別、知道、了解)+ <i>ana</i>	consciousness; intelligence, understanding, discernment	意識；理解力、洞察力、辨別力
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「...的狀態或特質」、「...性」
caryā	f.	BHS/ 佛教混合梵語； \sqrt{car} 1P (to walk, wander; to perform, do, practice/ 步行、漫遊；做、實踐-- 行), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩的實踐、修行-- 行
nirudyoga	mfn.	<i>nis</i> (without/ 無)+ <i>udyoga</i> m. (exertion, perseverance/ 努力、毅力)	effortless, slothful, lazy	無用功的、怠惰的
mati	f.	\sqrt{man} 4Ā (to think, believe/ 想、認為)+ <i>ti</i>	intellect; mind, thought	智力；心、意念-- 慧
cira	mfn.		long (of time), lasting; adverbially with any of the oblique cases or ibc., for a long time	久的、持久的；以斜格(主、呼格外格位)或作複合詞前分，當副詞，表示長久
anuvṛtti	f.	<i>anu</i> $\sqrt{vṛt}$ 1Ā (to go after; to conform oneself to, accommodate, accord with/ 隨行；順應、適應、隨順)+ <i>ti</i>	conformity, compliance, obedience, service	順應、隨順、服從、服務-- 隨 、 隨轉 、 隨順
nibaddha	mfn.	<i>ni</i> \sqrt{bandh} 9P (to bind, fetter/ 捆綁、約束), ppp.	bound, tied, captured	被束縛的、被俘獲的
bhāva	m.	$\sqrt{bhū}$ 1P (to be, exist, become/ 是、存在、有、成為)+ <i>a</i>	condition, state of being; feeling, emotion; affection, love	狀態；情感；感情、戀情
cirānuvṛtṭyeva nibaddhabhāvā ... Spe. 72 / Kal. 816				
kadā	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>dā</i>	when	什麼時候
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
karuṇā	f.		compassion	悲心-- 悲
\sqrt{muc}	6U		to release, liberate; to abandon, leave	釋放、解放；放棄、離棄、離開
... na taṃ kadācit karuṇā mumoca Spe. 281-282				
ka	pro.	interrogative pro./ 疑問代名詞		
api	ind.		added in the same way as the particles <i>cit</i> and	同助詞 <i>cit</i> 與 <i>cana</i> 的用法，附加於疑問詞之後

			<i>cana</i> after an interrogative to make it indefinite	以構成不定代名詞或副詞
prabhāva	m.	<i>pra√bhū</i> 1P (to increase, become strong/ 增長、變得強有力)+ <i>a</i>	might, power	威力、力量-- 力
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
karman	n.	<i>√kr</i> 8U (to do/ 做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨 、 業
yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	conjunction used to introduce a noun clause: "that ...", "so that ...", "in consequence of which ...", etc.	連接詞，用來引導名詞子句，表示「…此事」、「以至…」、「因而…」等
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
ko 'pi prabhāvaḥ sa tu karmaṇo vā tasyaiva vā yat sa tathā babhūva Spe. 466				
atas	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
nūnam	ind.		certainly, indeed, verily	肯定、的確、確實
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) + <i>vat</i>	"the Fortunate One", one of the ten common epithets of the Buddha, often rendered as "the Blessed One" or "Lord"	具幸福者，佛的十號之一，漢譯經典中作世尊-- 薄伽梵 、 眾祐
<i>√vac</i>	2P		to speak, say, teach	講話、說、教
acintya	mfn.	<i>a</i> (not/ 不)+ <i>cintya</i> fpp. (conceivable/ 可想像的)	inconceivable, unfathomable	不能想像的、難以理解的-- 不思議 、 不可思議
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of ...", "...ness"	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
vipāka	m.	<i>vi√pac</i> 1P (to cook; Pass., to ripen, bear fruit, have results/ 煮熟；以被動語態時，表示成熟、產生結果)+ <i>a</i>	ripening, fruition, esp. the karmic result or consequence of one's past actions	成熟，尤指由過去所造的善惡業而得到的果報-- 異熟 、 果 、 報 、 果報
yukti	f.	<i>√yuj</i> 7U (to yoke, join/ 上軛、結合)+ <i>ti</i>	union, connection	結合、聯繫、關係
ataś ca nūnaṃ bhagavān avocad acintyatām karmavipākayukteḥ Spe. 235 / Sch. 2.7				

kṛpā	f.		pity, compassion	憐憫— 悲
-ātmaka	mfn.	<i>ātman</i> m. (self; essence, nature, character/自我; 本質、本性、特質)+ <i>ka</i>	only ifc. “consisting of ...”, “having the nature or character of ...”	只作複合詞後分，表示「由…構成的」、「以…為本性的」、「以…為性質的」
√bhuj	7U		to enjoy, possess; to suffer, experience, undergo	享受、享有；遭受、經歷、經受
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格	there	那裡
vinā	ind.		without (<u>instr.</u> or <u>acc.</u>)	無…而 (<u>instr.</u> 或 <u>acc.</u>)
prabandha	m.	<i>pra</i> √ <i>bandh</i> 9P (to tie, bind/捆綁、約束)+ <i>a</i>	uninterrupted series	不間斷的連續性— 相續
śubha	n.	√ <i>śubh</i> 1Ā (to shine, be splendid, beautiful/照耀、出色、顯得輝煌、華麗)+ <i>a</i>	good or virtuous action	善行— 善
aniṣṭa	mfn.	<i>an</i> (not/不)+ <i>iṣṭa</i> ppp. (desired/被想要的)	undesired, unpleasant	非[自己]所欲的、不合意的— 非愛 、 不愛
-in	mfn.		suf. indicating possession: “having ...”	後綴，表所有：「有…的」
pi	ind.	BHS/佛教混合梵語； enclitic form of <i>api</i> / <i>api</i> 的簡略形	also, even	也、連…也、即使
leśa	m.		a small bit or portion, a very small quantity	一小塊、一小部分、極少量
samāsādayati	caus.	<i>sam-ā</i> √ <i>sad</i> 1P (to reach, attain/到達、達到), caus.	to reach, attain, incur	到達、達到、遭受
... tāṃs tān samāsādya tathā tathāsīt Spe. 304. Rem				
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then, therefore	現在、隨後、於是— 時 、 爾時
duṣṭa	mfn.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault/敗壞；犯罪), ppp.	spoilt, corrupted; wicked	敗壞的、損害的；邪惡的
vānara	m.		monkey, ape	猴子、猿
kālāntara	n.	<i>kāla</i> m. (time/時間)+ <i>antara</i> n. (interior; interval/內部；間隔)	interval, period; adverbially with instr., abl., or ibc., after some time, in the course of time	間隔、時期；用具格、從格或作複合詞前分，當副詞，表示經過一段時間後、久而久之
abhivyakta	mfn.	<i>abhi-vi</i> √ <i>añj</i> 7U (to become manifest/顯現出來), ppp.	manifested, plain, clear	已顯現的、顯然的、明顯的

prakṛti	f.	<i>pra√kr</i> 8U (to make, produce/ 製作、產生) +ti	original or natural form or condition, nature; ibc. "by nature ..."	原來或自然的形態或狀態、本性；作複合詞前分時，表示「本來的」、「本性上…的」 --性、自性、本性
bhadra	mfn.		kind, gracious, friendly	和藹的、親切的、友善的 --賢、仁賢
dayā	f.	<i>√day</i> 1Ā (sympathize with/ 憐憫)+ā	sympathy, compassion	同情心、慈悲
vigata	mfn.	<i>vi√gam</i> 1P (to go away/ 離去), ppp.	gone, departed	已離去的
krodha	m.	<i>√krudh</i> 4P (to become angry/ 生氣)+a	anger	憤怒
saṃrambha	m.	<i>sam√rabh</i> 1Ā (to become furious/ 變得憤怒) +a	fury, wrath	怒氣
ava√i	2P		to perceive, understand, know	知覺、了解、知道
idam	pro.	3 rd person pro./ 第三人稱代名詞		
bhaya	n.	<i>√bhī</i> 3P (to fear/ 畏懼)+a	danger, peril from (abl.); fear of (abl.)	來自…的危險 (abl.) ; 對…的恐懼 (abl.)
... nāsmād bhayam astīti ... Spe. 497				
mahāsattva	m.	<i>mahat</i> mfn. (great/ 偉大的--摩訶、大) + <i>sattva</i> m. (being/ 生命體--眾生、有情)	"great being", common epithet of Bodhisattvas	大士，即菩薩的稱號-- 摩訶薩、摩訶薩埵、 大士
vihiṃsā	f.	BHS/ 佛教混合梵語	injury, cruelty	傷害、殘酷
krama	m.	<i>√kram</i> 1U (to step, walk, go/ 踏進一步、 步行、去)+a	step, course, way, method	腳步、路徑、方法、方式
bhṛśataram	ind.	<i>bhṛśatara</i> mfn. (very strong, intense/ 很強烈的、 很激烈的), acc.	very intensely, quite violently	很激烈地、很暴烈地
√bādh	1Ā		to oppress, torment, pain, hurt	壓迫、折磨、傷害
... taṃ mahāsattvaṃ tena tena vihiṃsākrameṇa bhṛśataram abādhata Spe. 279. Rem				
mṛdu	mfn.		soft, gentle, tender	柔軟的、溫和的、柔和的
durjana	m.	<i>dus</i> (bad, evil/ 壞的、惡的)+ <i>jana</i> m. (person/ 人)	bad man	壞人
paṭutara	mfn.	<i>paṭu</i> mfn. (sharp/ 尖利的)+ <i>tara</i>	very sharp, pointed, shrill	很尖利的、很尖銳的

avalepa	m.		pride, haughtiness	自豪、傲氣
uddhava	m.	BHS/ 佛教混合梵語	insolence	傲慢
para	mfn.		best; worst	最好的；最壞的
√vraj	1P		to go; to perform	去；施行
vikriyā	f.		injury, harm, mischief	傷害、壞事、惡作劇
dayāmṛduṣu durjanaḥ ... parāṃ vrajati vikriyāṃ ... Spe. 149 / Wit. 303.a				
hi	ind.		for, because; indeed, surely	因為；的確、確實
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格		
√dṛś	1P		to look at, see	看、看見
yatas	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>tas</i> ; relative adv. of <i>tatas</i> , equivalent to the abl. of <i>yad</i> / <i>tatas</i> 的關係副詞，同 <i>yad</i> 的從格		
śaṅkā	f.	√ <i>śaṅk</i> 1Ā (to be anxious, afraid/ 感到不安、 害怕)+ <i>ā</i>	apprehension, fear of	對於...的顧慮、憂心
sukṛśa	mfn.	<i>su</i> (very/ 非常)+ <i>kṛśa</i> mfn. (thin, weak; small/ 薄弱的；小的)	very small, minute	很小的
sam√sprś	6P		to touch, affect	觸碰、影響
vinīta	mfn.	<i>vi√nī</i> 1U (to train, instruct, discipline/ 訓練、 教訓、調伏), ppp.	decent, well-behaved; meek, gentle	品行端正的、規矩的； 溫順的、謙遜的— 調順
iva	ind.		like, as, as if	像、如、猶如、彷彿
nīcakais	ind.	same meaning as <i>nīcais</i> / 同 <i>nīcais</i>	humbly, softly	謙卑地、虛心地
√car	1P		to walk, conduct oneself, behave	行走、為人、表現
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格		
śānta	mfn.	√ <i>śam</i> 4P (to be appeased, calmed; to cease/ 平靜下來；止息)+ <i>ti</i>	calmed, pacified	被平息的
... na hi bhayaṃ tataḥ paśyati ... vinīta iva nīcakaiś carati tatra śāntoddhavaḥ Spe. 289				

visrabdha	mfn.		calm, tranquil; adverbially with acc. or ibc., calmly, quietly	平靜的、寧靜的；用受 格或作複合詞前分，當 副詞，表示平靜地、安 靜地
prasupta	mfn.	<i>pra√svap</i> 2P (to fall asleep/ 睡著), ppp.	sleeping, fast asleep	睡著的、熟睡的
nidrā	f.		sleep, slumber	睡眠
vaśa	m.	<i>√vaś</i> 2P (to will, desire; to order, command/ 想要：指令、指揮)+a	wish, desire; power, authority, control, influence; ifc. with instr. or abl., “by force of ...”, “by means of ...”, “on account of ...”	願望、欲望；力量、權 力、勢力；用具格或從 格作複合詞後分時，表 示「靠…的力量」、 「通過…」、 「由於…」--[力]
pracalāyat	mfn.	BHS/ 佛教混合梵語； <i>pracalāyati</i> caus. (to nod, doze off/ 打瞌睡), prap.	nodding, dozing off	打瞌睡著
sahasā	ind.	<i>sahas</i> n. (strength, power/ 力量), instr.	strongly, violently, suddenly	激烈地、猛烈地、突然 地
upari	ind.		above, upon, on (<u>gen.</u>)	在…之上 (<u>gen.</u>)
ni√pat	1P		to fall down, descent, leap	掉下來、降落、跳躍
sma	ind.		particle which gives a past sense to the verb it follows	助詞，附加於動詞之後 ，表過去
sa kadācit tasya mahāsattvasya visrabdhaprasuptasya nidrāvaśād vā pracalāyataḥ sahasaivopari nipatati sma Spe. 362-363				
druma	m.		tree	樹
ena	pro.	3 rd person pro./ 第三人稱代名詞		
adhi√ruh	1P		to mount	騎上
bhṛśam	ind.	<i>bhṛśa</i> mfn. (strong, intense/ 強烈的、激烈 的), acc.	strongly, violently	激烈地、猛烈地
saṃcālayati	caus.	<i>saṃ√cal</i> 1P (to waver, tremble/ 動搖、顫 抖), caus.	to shake, agitate	搖動、搖晃
... bhṛśam saṃcālayām āsa Wit. 1070				
kṣudhita	mfn.	<i>√kṣudh</i> 4P (to feel hungry/ 感到餓), ppp.	hungry	餓的

mārga	m.	<i>mṛga</i> m. (deer/鹿)+ <i>a</i>	road, path	道路、路徑
ā√vr̥	5P		to bar, obstruct	擋住、阻擋
vi√sthā	1Ā		to stand still, not budge	站著不動
kāṣṭha	n.		a piece of wood, log	一塊木頭
ekadā	ind.	<i>eka</i> num (once/一)+ <i>dā</i>	once, at one time	有一次、曾經
śravaṇa	mn.	√ <i>śru</i> 5P (to hear/聽見)+ <i>ana</i>	the ear	耳朵
ghaṭṭayati	10P		to rub	擦
salila	n.		water	水
avagāhana	n.	<i>ava</i> √ <i>gāh</i> 1Ā (to plunge into, bathe in/跳水、於…中洗澡)+ <i>ana</i>	bathing	洗澡
samutsuka	mfn.		longing for, eager to (with inf. or ifc.)	盼望著…的、渴望著…的(支配不定體或作複合詞後分)
śiras	n.		head	頭
sam-abhi√ruh	1P		to mount, climb	騎上、爬上
pāṇi	m.		hand	手
nayana	n.	√ <i>nī</i> 1P (to lead, guide/領導、引導)+ <i>ana</i>	the eye	眼睛
sam-ā√vr̥	5U		to cover	掩蓋
samudyata	mfn.	<i>sam-ud</i> √ <i>yam</i> 1P (to raise up, lift up/舉起、抬起), ppp.	raised up, lifted up, brandished	被舉起的、被抬起的、被揮舞的
daṇḍa	m.		stick, staff	棍棒
prasahya	ind.	<i>pra</i> √ <i>sah</i> 1Ā (to conquer, to overpower/打敗、壓倒), abs.	forcibly, by force	強迫地、強行地
vāhayat	mfn.	<i>vāhayati</i> caus. (to drive (a chariot), ride/駕[車]、騎), prap.	driving, riding	駕駛著、騎著
yama	m.	√ <i>yam</i> 1P (to restrain/制止)+ <i>a</i>	“the restrainer”, N. of the god of death and the underworld, also	控制者，掌握死亡之神，亦名 Yamarāja，其形象常常是騎著水牛拿著

			known as Yamarāja, frequently depicted as riding a water-buffalo with a staff in his hand	手杖— 閻魔 、 閻羅
līlā	f.		play, sport, amusement; appearance, semblance	嬉戲、娛樂；模樣、外貌
anu√kr̥	8U		to imitate	模仿
apy enam adhiruhya samudyatadaṇḍaḥ prasahyaiva vāhayan yamasya līlām anucakāra Spe. 364				
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
avinaya	mfn. m.	<i>a</i> (without; not/無；不)+ <i>vinaya</i> m. (discipline, good manners, courtesy/自律、 禮貌、禮節)	mfn. rude, uncivil, unbecoming m. rude behavior, incivility	mfn. 無禮的、不相稱的 m. 粗魯的行為、非禮
ceṣṭita	n.	√ <i>ceṣṭ</i> 1U (to move; to act, do/動；行動、 做), ppp.	action, behavior	動作、行為
upakāra	m.	<i>upa√kr̥</i> 8U (to assist, help, benefit/協助、 幫助、有益於)+ <i>a</i>	help, assistance, favor, benefit	幫助、恩惠、利益、助 益
manyamāna	mfn.	√ <i>man</i> 4Ā (to think, believe, regard/想、認 為、視為), prmp.	thinking, believing, regarding	想著、認為著、視為著
nis-			prefix expressing a privative sense: “without ...”, “free from ...”	前綴，表示「無…的」 「離…的」
saṃkṣobha	m.	<i>sam√kṣubh</i> 1Ā/4U (to shake, be agitated/ 抖動、激動)+ <i>a</i>	agitation, irritation	激動、刺激、惱怒
manyu	m.		mood, temper, mettle	情緒、脾氣、性子、氣 概
marṣayati	caus.	√ <i>mṛṣ</i> 4U (to forget; to disregard, forgive, bear/忘記；忽視、原諒、忍受), caus.	to bear, suffer, overlook, forgive	忍受、寬恕、原諒
svabhāva	m.	<i>sva</i> mfn. (own/自己的)+ <i>bhāva</i> m. (being, existence; state, condition/存在；狀態、 情況)	own state, inherent nature; adverbially with abl., instr., or ibc., by nature, intrinsically	自己的狀態，意即固有 的本性；用從格、具格 或作複合詞前分時時， 當副詞，表示本性上、 從本質上— 自性
pāpa	mfn.		bad, evil, wicked	壞的、邪惡的— 惡 、 罪
vinaya	m.	vi√ <i>nī</i> 1U (to train, instruct, discipline/訓練、 教訓、調伏)+ <i>a</i>	discipline, good manners, courtesy	自律、禮貌、禮節
unmārga	m.	<i>ud</i> (up; out of, away from/向上；出於、 離於)+ <i>mārga</i> m. (road, path/道路、路徑)	wrong way, evil course deviating from (abl. or ifc.)	錯誤的道路、偏離…的 歧途 (abl.或作複合詞後 分)

saṃśraya	m.	<i>saṃ√śri</i> 1U (to go for refuge; to resort to/ 向…尋求庇護；訴諸、採取)+a	going for refuge; resorting to (<u>loc.</u> or <u>ifc.</u>)	向…尋求庇護；訴諸…、採取… (<u>loc.</u> 或作複合詞後分)
abhyāsa	m.	<i>abhi√as</i> 4P (to repeat, exercise, practice/ 反覆、練習、實踐)+a	repetition, exercise, practice	反覆、練習、實踐
sat	m.	<i>sat</i> prap. (existing; true; virtuous/ 存在的；真實的；善的)	good or virtuous man	善人、賢士
abhyāsāt tatra ca satām upakāra iva kṣamā Spe. 129				
yakṣa	m.		a class of nature-spirits, displaying benevolent, inoffensive, or sometimes malevolent dispositions towards men	一種自然精靈，或者惱害人，或者守護人— 夜叉
paribhava	m.	<i>pari√bhū</i> (to treat with contempt, abuse/ 蔑視、侮辱)+a	ill-treatment, abuse	虐待、侮辱
amṛṣyamāna	mfn.	<i>a</i> (not/不)+ <i>mṛṣyamāna</i> prmp. (bearing, putting up with/ 忍受著)	not bearing	不忍受著
bhāva	m.	<i>√bhū</i> 1P (to be, exist, become/ 是、存在、有、成為)+a	condition, state of being; nature, temperament, character	狀態；本性、性子、個性
jijñāsamāna	mfn.	<i>jijñāsate</i> desid. (to wish to know/ 想要知道), prmp.	wishing to know	想著要知道
kapi	m.		monkey, ape	猴子、猿
vāhyamāna	mfn,	<i>vāhayati</i> caus. (to drive (a chariot), ride/ 駕[車]、騎), prpp.	being ridden	被騎著的
vṛṣabha	m.		bull	公牛
√sthā	1P		to stand	站
√vac	2P		to speak, say	講話、說
mā tāvat			God forbid!	但願不會如此!
bhos	ind.		a particle of calling or addressing, used in speaking to equals or inferiors: “sir”, “friend”	感嘆詞，用於對平輩或下輩的呼喚：「先生」、「朋友」
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation	助詞，表示疑慮或疑問
parikrīta	mfn.	<i>pari√krī</i> 9U (to buy/ 買), ppp.	bought	被購買的

atha	ind.	same meaning as <i>athavā</i> (or, or rather, alternatively)/ 與 <i>athavā</i> (或是、或者) 同義	or, or rather	或是、還是說
dyūta	n.	√ <i>div</i> 4P (to shine, be bright; to gamble, play with dice/ 照耀；賭博、擲骰子), ppp.	gambling	賭博
parājita	mfn.	<i>parā</i> √ <i>ji</i> 1Ā (to vanquish/ 打敗), ppp.	defeated, lost (at a game)	被打敗的、[遊戲中]輸的
utāho	ind.		particle used in disjunctive interrogation: or, or rather	助詞，用於選擇問句：或是、還是說
ā√śaṅk	1Ā		to fear, apprehend	怕、擔心
kiṃ parikṛīto 'sy anena duṣṭakapinā? atha dyūte parājitaḥ? utāho bhayam asmāt kiṃcid āśaṅkase? utāho ... Spe. 414				
bala	n.		power, strength, vigor	力量、體力、活力-- 力
ātmagata	mfn.	<i>ātman</i> m. (self/ 自我)+ <i>gata</i> ppp. (gone into, contained in; belonging to/ 入於...中的、包含於...的；屬於...的)	one's own	自己的
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
pari√bhū	1P		to defeat, subdue; to treat with contempt, abuse	征服、制服；蔑視、侮辱
vāhayati	caus.	√ <i>vah</i> 1U (to carry, transport/ 載、搬運), caus.	to drive (a chariot), ride	駕[車]、騎
nanu	ind.		particle of affirmation: "is it not ...", "isn't it true that ...", "surely ..."	助詞，表肯定：「豈非...」、「難道不...」、「肯定...」
vega	m.	√ <i>vij</i> 6Ā (to rush, speed/ 急速流動、急行)+ <i>a</i>	speed, impetuosity, force	迅速、猛烈、力量
āviddha	mfn.	<i>ā</i> √ <i>vyadh</i> 4P (to swing/ 搖擺), ppp.	swung	被搖動的
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
viṣāṇa	n.		horn	角
agra	n.		front, tip, point	前端、尖端
vajra	mn.		thunderbolt, esp. as the weapon of Indra; diamond	雷霆，尤指因陀羅所持之武器；鑽石-- 金剛
vegāviddhaṃ tvadviṣāṇāgravajraṃ vajraṃ bhindyād ... Spe. 220 / Sch. 1.55				

√bhid	7U		to split, cleave, break	裂開、劈開、打破
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像…」、「如…」
naga	m.		mountain; tree	山；樹
indra	m.		(in Brāhmaṇism) the king of gods and ruler of the heavens who controls thunder and rain; ifc. "chief, first, most excellent (of any class of objects)"	婆羅門教中為諸神之王，即統御一切天眾的雷雨神；作複合詞後分時，表示「(任何一類事物中的)首要者、第一、最勝者」
pāda	m.	√pad 4Ā (to go, step, tread/去、踏出、步行)+a	foot	腳
idam	pro.	3 rd person pro./第三人稱代名詞		
roṣa	m.	√ruṣ 4P (to be angry/生氣)+a	anger, wrath	憤怒、怒氣
mukta	mfn.	√muc 6U (to unloose, release, set free/放鬆、釋放), ppp.	released, let loose, unleashed	被釋放的、被放縱的、被放出的
√majj	6P		to dive, sink	跳入、下沉、沉沒
śaila	m.	śilā f. (stone/石頭)+a	rock, mountain	石頭、山
prṣṭha	n.		back; surface	背；表面、地面
upamā	f.	upa√mā 3Ā (to measure one thing by another, compare/以某物度量另一物、比較)+kvip	resemblance, similarity; image, simile; ifc. (-upama) "like ...", "resembling ..."	相似；比喻；作複合詞後分時(-upama)，可表示「猶如…」、「像…」
saṃhata	mfn.	sam√han 2P (to strike together/相互撞擊), ppp.	"struck together", i.e. compact, firm	被相互撞擊的，意即緊密的、堅實的
sthira	mfn.		firm, steady, immovable	堅定的、穩定的、堅定不移的
samagra	mfn.		all, entire, complete, perfect	全部的、整體的、完全的、完美的
śobhā	mfn.		splendor, beauty	光輝、美貌
saṃpad	f.	sam√pad 4Ā (to grow, thrive, prosper/增長、興旺、繁盛)+kvip	abundance, fullness, high degree	豐富、豐滿、極度

saujaska	mfn.	BHS/ 佛教混合梵語	strong, powerful, vigorous	強大的、有力的
nirikṣita	mfn.	<i>nir√īkṣ</i> 1Ā (to perceive, examine, contemplate/ 知覺、考察、注視), ppp.	perceived, well-known	被知覺的、被共知的
arjita	n.	<i>arjayati</i> caus. (to procure, gain, obtain/ 獲得、得到), ppp.	procurement, obtainment, catching	獲得、得到、捕捉
... 'rjitaṃ durāsadaṃ kesariṇo 'pi te bhavet Kal. 901				
durāsada	mfn.	<i>dus</i> (hard/ 難)+ <i>ā√sad</i> 1P (to approach, reach, obtain/ 靠近、抵達、得到)+ <i>a</i>	difficult to obtain, hard to accomplish	難以得到的、難以成就的
kesarin	m.	<i>kesara</i> m. (mane/ 鬃毛)+ <i>in</i>	lion	獅子
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
√manth	1P		to churn; to crush, annihilate	攪拌；壓碎、消滅
√dhṛ	1U		to hold; to hold or keep down, restrain	握住；壓住、抑制
tad	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), acc.	thus, therefore	於是、所以
kṣura	m.		hoof	蹄
koṭi	f.		point, esp. edge or point of a sword, horn, claw, etc.	尖端，尤指劍、角、爪等的尖端
mada	m.	<i>√mad</i> 4P (to rejoice, exult; to be drunk/ 歡躍、狂喜；醉)+ <i>a</i>	intoxication, lust, infatuation; pride, conceit	陶醉、情欲、迷戀；驕傲、自負
ut√dhṛ	1U		to uproot, extirpate, eradicate	拔起、根除、除盡
jālma	mfn.		cruel	殘酷的
aśakta	mfn.	<i>a</i> (not/ 不)+ <i>śakta</i> ppp. (able to/ 能夠…的)	unable to (with inf.), impotent, powerless	不能夠…的(支配不定體)、無能的、無力的
prabādhanā	f.	<i>pra√bādh</i> 1Ā (to torment, harass, tease/ 折磨、騷擾、戲耍)+ <i>anā</i>	tormenting, harassing, teasing	折磨、騷擾、戲耍
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難— 苦
titikṣate	desid.	<i>√tij</i> 1Ā (to be sharp/ 是尖銳的), desid.	lit. “to desire to be sharp or firm against”, i.e. to endure, bear	直譯「想要變得堅固、堅強，以面對…」，意即忍受

asat	mfn.	<i>a</i> (not/不)+ <i>sat</i> prap. (existing, real; virtuous/存在的、真實的；善的)	wicked, evil	壞的、邪惡的
kutra	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tra</i>	where	哪裡
cikitsati	desid.	√ <i>cit</i> 1P (to perceive, attend to; to care for/知覺、注意；關心), desid.	to treat medically, cure	治療、治愈
guṇa	m.		quality, attribute; good quality, virtue	特質、屬性；好的特質、美德、德行— 功德 、 德
sukha	mfn.		pleasant, happy, agreeable	安逸的、愉快的、適意的— 樂
śīla	n.		conduct, behavior, esp. moral conduct, virtue, uprightness	行為，尤指品行、善行— 尸羅 、 戒
saumya	mfn.	<i>soma</i> m. (name of a beverage used in ancient times during vedic rituals; the moon/音譯蘇摩，古代婆羅門常用以祭神的一種飲料；月亮)+ <i>ya</i>	mild, gentle	溫和的、輕柔的
kaṭu	mfn.		pungent, acrid	刺鼻的、辛辣的
uṣṇa	mfn.		hot; pungent, acrid	熱的；刺鼻的、辛辣的
rūkṣa	mfn.		rough, unpleasant, harsh	粗的、粗糙的、討厭、苛刻的
yatra	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>tra</i> ; relative adv. of <i>tatra</i> , equivalent to the loc. of <i>yad</i> / <i>tatra</i> 的關係副詞，同 <i>yad</i> 的位格		
siddhi	f.	√ <i>sidh</i> 4P (to be accomplished/被完成、被成就)+ <i>ti</i>	accomplishment, success; healing (of a disease)	成就、成功；[疾病的]治愈
kapha	m.		phlegm (one of the three humors of the body)	痰(三種體液之一)
roga	m.		disease	疾病
pra√sr̥p	1P		to spread	傳播
avekṣamāṇa	mfn.	<i>ava</i> √ <i>ikṣ</i> 1Ā (to look at/看), prmp.	looking at	看著
pakṣapatita	mfn.	<i>pakṣa</i> m. (wing; side/翅膀；半邊)+ <i>patita</i> ppp. (fallen/已落下的)	siding with, partial to; adhering to, attached to	站在…一邊的、偏袒…的；遵守…的、堅持…的
arūkṣa	mfn.	<i>a</i> (not/不)+ <i>rūkṣa</i> mfn. (rough, unpleasant, harsh/粗的、粗糙的、討厭的、苛刻的)	soft, mild	柔和的、溫和的

akṣara	n.		word, words	詞、言詞
cala	mfn.	√ <i>cal</i> 1P (to move, shake, waver/ 移動、搖動、動搖)+ <i>a</i>	moving, unsteady, fickle	移動的、不穩定的、易變的、浮躁的
sadā	ind.		always, at all times	隨時、始終
rata	mfn.	√ <i>ram</i> 1Ā (to delight in/ 以…為樂), ppp.	delighting in, fond of (loc. or ifc.)	以…為樂的、喜愛…的 (loc. 或作複合詞後分)-- 樂於
avaimy enaṃ calaṃ nūnaṃ sadā cāvinaye ratam Spe. 32.c				
atas	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
ata eva			for this very reason	正因如此
yukta	mfn.	√ <i>yuj</i> 7U (to yoke, join; Pass., to be fit, proper/ 上軛、結合；以被動語態時，表示…是適當的、正當的), ppp.	fit, right, proper; impers., "it is fit that ...", "it is right that ..." (with inf.)	適合的、適當的；以非人稱用法時，表示「…是適當的」、「…是正確的」(支配不定體)
prati√kṛ	8U		to retaliate	報復、反擊
ka	pro.	interrogative pro./ 疑問代名詞		
balīyas	mfn.	<i>balin</i> mfn. (strong, powerful/ 強大的、有力的)+ <i>īyas</i>	stronger, more powerful	更強有力的
pratikartum aśaktasya kṣamā kā hi balīyasi Spe. 410				
pratikartum aśaktasya kṣamā kā hi balīyasi Wit. 303.a				
ācāra	m.	ā√ <i>car</i> 1P (to undertake, perform/ 從事、做)+ <i>a</i>	conduct, behavior, esp. good conduct	行為，尤指品行、善行 -行
dhīra	mfn.		firm, steady	堅定的、沉穩的
śakta	mfn.	√ <i>śak</i> 5P (to be able/ 能夠), ppp.	able to, capable of (with inf.)	能夠…的(支配不定體)
durbala	mfn.	<i>dus</i> (bad, inferior/ 不好的、低劣的)+ <i>bala</i> n. (strength/ 力量)	weak, feeble	虛弱的、薄弱的
skhalita	n.	√ <i>skhal</i> 1P (to stumble, trip; to blunder, make a mistake/ 絆倒、摔倒；弄錯、犯錯誤), ppp.	blunder, mistake; fault, transgression	錯誤；過失、過錯
yatas	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>yad</i> / 同 <i>yad</i> 的從格	as, because, since	由於、因為、既然

varam	ind.	<i>vara</i> mfn. (better, preferable / 更好的), acc.	better, rather	寧願
varam ... na ...			"better ... than ..." (two <u>nom.</u>)	「寧願…卻不要…」 (支配兩個主格)
parābhava	m.	<i>parā</i> √ <i>bhū</i> 1P (to disappear, be lost / 消失、喪失)+ <i>a</i>	disappearance, loss	消失、喪失
kriyā	f.	√ <i>kr</i> 8U (to do / 做)+ <i>yā</i>	action	行為、動作
hīna	mfn.	√ <i>hā</i> 3P (to abandon / 捨棄), ppp.	abandoned; deficient, insufficient; low, base	被捨棄的；匱乏的、不足的；卑下的、卑鄙的 — <u>下</u> 、 <u>下劣</u> 、 <u>小</u>
nāma	ind.	<i>nāman</i> n. (name / 名字), acc.	particle implying certainty: indeed, certainly, in truth	助詞，表肯定語氣：確實、肯定、事實上
nirdeśa	m.	<i>nis</i> √ <i>diś</i> 6P (to point to, indicate, show / 指示、展示)+ <i>a</i>	pointing out, showing, displaying	指示、展示、展現
kāla	m.		time, occasion, opportunity	時間、時刻、時機
parama	mfn.		highest, best, ultimate	至上的、最殊勝的、最究竟的
asatkriyā hīnabalāc ca nāma nirdeśakālaḥ paramo guṇānām Spe. 231				
priya	mfn.		fond of, attached to, devoted to (<u>loc.</u> or <u>ifc.</u>)	喜歡…的、熱愛…的、致力於…的 (<u>loc.</u> 或作複合詞後分)
apa √ īkṣ	1Ā		to consider, think of	思考、考慮到
sva	mfn.	pronominal adj. / 代名形容詞	reflexive adj. or pro. often found <u>ibc.</u> , "one's own...", "my own...", "your own...", etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等— <u>自</u>
dhairya		<i>dhīra</i> mfn. (firm, steady / 堅固的、沉穩的) + <i>ya</i>	firmness, steadfastness, calmness	堅定、毅力、冷靜
bheda	m.	√ <i>bhid</i> 7U (to split, cleave, break / 裂開、劈開、打破；分割、劃分)+ <i>a</i>	splitting, breaking	分裂、破壞
parā √ kram	1U		to march forward; to show courage, show or use one's strength	往前邁進；表現出勇氣、展現或運用自己的力量
nitya	mfn.		eternal; with acc., perpetually, always, ever	永恆的；用受格時，表示永恆地、始終、隨時— <u>常</u>

kṣama	mfn.	√ <i>kṣam</i> 1Ā (to endure, bear; to be able to/ 忍耐; 能夠)+ <i>a</i>	enduring; adequate, appropriate, useful; suitable, fit (with inf.)	忍受的; 能勝任的、有用的; 適當的、適合…的(支配不定體)
para	m.		another person	另一個人
āyatta	mfn.	ā√ <i>yat</i> 1Ā (to reach; to depend on/ 達到; 依賴), ppp.	dependent on (<u>loc.</u> or ifc.)	依賴…的(<u>loc.</u> 或作複合詞後分)
durāpa	mfn.	<i>dus</i> (hard/ 難)+√ <i>āp</i> 5U (to obtain/ 得到)+ <i>a</i>	difficult to obtain	難以得到的
upapādita	mfn.	<i>upapādayati</i> caus. (to offer, present/ 提供、獻上), ppp.	offered, presented	被提供的、被獻上的
kopa	m.	√ <i>kup</i> 4U (to be angry/ 生氣)+ <i>a</i>	anger	憤怒
praṇaya	m.	<i>pra</i> √ <i>nī</i> 1P (to lead forward, conduct; to show, display; to inflict/ 引導向前進、駕馭; 展現、表現; 施加)+ <i>a</i>	manifestation, display; inflicting	展現、表現; 施加、強加
krama	m.	√ <i>kram</i> 1U (to step, walk, go/ 踏進一步、步行、去)+ <i>a</i>	step; order; due order, proper occasion	腳步; 步驟、順序; 妥當的順序、適當的場合
pīḍā	f.	√ <i>pīḍ</i> 10P (to press, squeeze; to oppress, harm/ 壓、壓榨; 壓迫、傷害)+ <i>ā</i>	pain; damage, harm	痛苦; 損傷、傷害
a-			prefix expressing a negative, privative, or contrary sense	前綴, 表「非」、「不」或「無」
vi√cint	10U		to reflect, consider, regard	思量、考慮
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
pāpa	n.		evil, wrong doing, sin	罪惡、惡行、罪— 惡
śuddhi	f.	√ <i>śudh</i> 4Ā (to become pure/ 變得清淨)+ <i>ti</i>	purity, purification, cleansing	純淨、淨化
artha	m.		aim, purpose; ifc. with acc., “for the sake of …”, “on account of …”	目標、目的; 用受格作複合詞後分時, 表示「為了…」、「基於…」
pravṛtta	mfn.	<i>pra</i> √ <i>vṛt</i> 1Ā (to roll onwards; to commence, become active, be intent upon/ 往前流轉; 開始、行動起來、從事於), ppp.	become active, acting	已動起來的、行動的
svām dharmapīḍām avicintya yo 'yaṃ matpāpaśuddhyartham iva pravṛttah Spe. 456				
ced	ind.		if	如果

atra	ind.	<i>a</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> /同 <i>idam</i> 的 位格		
√kṛ	8U		to do, perform	做
na cet kṣamām apy aham atra kuryām ... Spe. 310				
... yo 'yaṃ matpāpaśuddhyartham iva pravṛttaḥ na cet kṣamām apy aham atra kuryām ... Spe. 452.1				
anya	mfn.	pronominal adj./代名形容詞	other, another, different	別的、其他的、不同的
kṛtaghna	mfn.	<i>kṛta</i> ppp. (that which has been done (by another for oneself), service, benefit/被[其 他人為自己]作的事情、助益、恩惠、利 益)+√ <i>han</i> 2P (to strike; to kill, destroy/擊; 殺、毀壞)+ <i>a</i>	ungrateful	忘恩負義的
bata	ind.		an interjection expressing astonishment or regret: "alas"	感嘆詞，表示驚訝或遺 憾：「唉」
kīdṛśa	mfn.		of what kind	什麼樣的、何等的
tena	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), instr.	on that account, therefore, then	據此、因此、那麼
√muc	6U		to release, liberate; Pass. or \bar{A} , to escape, free oneself from (<u>abl.</u> , <u>instr.</u> , or <u>gen.</u>)	釋放、解放；以被動語 態或為己用法時，表示 逃脫、擺脫…(<u>abl.</u> 、 <u>instr.</u> 或 <u>gen.</u>)
bahumāna	m.		high esteem, great respect	很尊敬、恭敬[的態度]
avinīta	mfn.	<i>a</i> (not/不)+ <i>vinīta</i> ppp. (decent, well- behaved/品行端正的)	ill-behaved	品行不良的
naibhṛtya	n.	<i>nibhṛta</i> mfn. (firm, steady; quiet, humble/ 堅固的、堅定的；安靜的、謙虛的)+ <i>ya</i>	stillness, steadiness; humility	寂靜、堅定；謙遜
√tyaj	1P		to abandon, set aside	捨棄、棄置、廢棄
saṃkocayati	caus.	<i>saṃ√kuc</i> 6P (to shrink, become contracted/ 收縮), caus.	to contract, lessen, diminish	使收縮、縮小、減輕
prabhu	mfn.		powerful, mighty; having the power to, able to (with inf.)	強有力的、強大的；有 力去…、能夠…的(支 配不定體)
sukha	n.		happiness	快樂—樂
nivāraṇa	n.	<i>nivārayati</i> caus. (to ward off, check, prevent/ 擋住、制止、防止)+ <i>ana</i>	warding off, preventing	擋住、防止

asukha	n.	<i>a</i> (not/不)+ <i>sukha</i> n. (happiness/快樂)	sorrow, pain	悲痛、痛苦
udaya	m.	<i>ut√i</i> 2P (to go up, rise, be produced/向上、上升、產生)+ <i>a</i>	rising, production	上升、產生-- 生 、 生起
arthin	mfn.	<i>√arth</i> 10Ā (to request, supplicate; to strive to obtain, desire/請求、懇求；力求、渴望)+ <i>in</i>	desirous of (<i>instr.</i> or <i>ifc.</i>)	想要…的(<i>instr.</i> 或作複合詞後分)
ni√sev	1Ā		to serve, worship; to practice, employ, resort to	侍奉、崇拜；實踐、採用、訴諸
prasiddhi	f.	<i>pra√sidh</i> 4P (to be accomplished/被完成、被成就)+ <i>ti</i>	accomplishment, attainment	成就、造就
... na tadvipāko hi sukhaprasiddhaye Wit. 287.a				
āśraya	m.	<i>ā√śri</i> 1P (to depend on, have recourse to/依賴、依靠、憑藉)+ <i>a</i>	resorting to, having recourse to	對…的訴諸、憑藉-- 依
adas	pro.	3 rd person pro./第三人稱代名詞		
arthatas	ind.	<i>artha</i> m. (object, thing/客體、事物)+ <i>tas</i>	in fact, in reality, in truth	事實上、其實
prabodhya-māna	mfn.	<i>prabodhayati</i> caus. (to awaken; to admonish, teach/使喚醒；訓誡、教誨), prpp.	being caused to awaken; being admonished	被喚醒著；被訓誡著
yadi	ind.		if	如果
ava√gam	1P		to learn, understand	學到、了解
nivārayati	caus.		to ward off, restrain, keep away from (<i>abl.</i>)	擋住、制伏、使避開…(<i>abl.</i>)
utpatha	m.	<i>ud</i> (up; out of, away from/向上；出於、離於)+ <i>patha</i> m. (road, path/道路、路徑)	wrong way, evil course	錯誤的道路、歧途
amarṣin	mfn.	<i>a</i> (not/不)+ <i>marṣin</i> mfn. (enduring, patient, lenient/忍耐的、有耐性的、寬大的)	irritable, wrathful	急躁的、易怒的
abhi-upa√i	2P		to approach	靠近
pra√āp	5P		to reach, attain, obtain; to incur, suffer	到達、達到、得到；遭受-- 得
tadvidha	mfn.	<i>tad</i> (3 rd person pro./第三人稱代名詞)+ <i>vidhā</i> f. (form, sort, kind/外形、類型、種類)	of that kind	那種的、那等的
jana	m.	<i>√jan</i> 4Ā (to be born/出生)+ <i>a</i>	man, person; with pl. or sg., men, people	人；用複數或單數時，表示人們
mādrśa	mfn.		like me	像我的

labdha	mfn.	\sqrt{labh} 1Ā (to obtain, receive/ 得到、接受), ppp.	obtained, received	被得到的、被遭受的
doṣa	m.	$\sqrt{duṣ}$ 4P (to become corrupted, suffer damage/ 敗壞、遭受損害)+a	harm, evil consequence	傷害、惡果
punar	ind.		again, once more	重新、再次
ā√car	1P		to behave, act	表現、舉止
mukti	f.	\sqrt{muc} 6U (to release, free/ 釋放、解放)+ti	release, liberation from (abl.)	從…中釋放、解放 (abl.)
prasāda	m.	$pra\sqrt{sad}$ 1P (to grow clear, become tranquil, satisfied, or glad/ 變得明亮、變得寧靜、 欣慰或喜悅的)+a	clearness, purity, serenity, tranquility	明亮、明淨、寧靜、安 詳
vismaya	m.	$vi\sqrt{smi}$ 1P (to be surprised/ 感到驚奇)+a	surprise, amazement	驚奇、驚愕
āvarjita		$\bar{a}varjayati$ caus. (to bend; to subdue, overcome/ 使彎曲；制服、克服), ppp.	subdued, overcome	被制服的、被克服的
sādhu	ind.	$sādhu$ mfn. (good, excellent, virtuous/ 優良 的、傑出的、善的), acc.	interjection expressing praise: “good!”, “excellent!”, “well said!”	感嘆詞，表讚歎： 「做得好！」、「說得 好！」—[婆度]、[善哉]
sa-			prefix forming adj. meaning “with ...”, “accompanied by ...”, “having ...”	前綴，構成形容詞，表 示「和…一起的」、 「…所伴隨的」、「具 有…的」
prakampa	m.	$pra\sqrt{kamp}$ 1Ā (to shake/ 搖動)+a	shaking	搖動
aṅguli	f.		finger	手指
vikṣepa	m.	$vi\sqrt{kṣip}$ 6P (to throw, cast/ 拋、扔)+a	waving, moving about	揮動、揮舞
abhisam- rādhayati	caus.	BHS/ 佛教混合梵語	to applaud, praise	叫好、稱讚
... sādhu sādhu itī saśiraḥprakampāṅgulivikṣepam abhisamrādhya ... Spe. 240				
priya	mfn. n.		mfn. dear, pleasant, agreeable n. kindness, favor; kind word	mfn. 親愛的、心愛的、 適意的 n. 恩惠；親切的言辭、 好話
kutas	ind.	ku (base of interrogative pro./ 疑問代名詞 語基)+tas	from where, whence; how	從何處；如何—[云何]
īdrśa f. īdrśī	mfn.		such, like this, of this kind	此等、這樣的、這一種 的

sthiti	f.	√ <i>sthā</i> 1P (to stand; to stay, remain, abide/ 站; 停留、持續、住)+ <i>ti</i>	steadiness, firmness; steadfastness in virtue, moral rectitude	持續、堅定; 正直的道德、端正的品行
ādara	m.	ā√ <i>dṛ</i> 6Ā (to respect, revere/ 尊敬)+ <i>a</i>	respect, reverence; attention, care, effort	尊敬、敬畏; 注意、關注、努力
vistara	m.	vi√ <i>str</i> 5U/9U (to spread out, expand/ 擴散、擴張)+ <i>a</i>	extension, expansion; abundance, high degree	擴張、擴散; 豐富、極度
buddhi	f.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒; 知覺、知道、理解)+ <i>ti</i>	intellect, intelligence; intention, purpose	智力、心智; 意向、意圖
āsthita	mfn.	ā√ <i>sthā</i> 1U (to use, resort to, assume/ 採用、訴諸、假借), ppp.	using, resorting to, assuming	採用、訴諸、假借…的
tapovana	n.	<i>tapas</i> n. (religious austerities/ 苦行)+ <i>vana</i> n. (forest/ 森林)	“penance grove”, a sacred grove frequented by ascetics	苦行林, 意即修行人所居住的聖林
bhavat	m.		“Sir”, “thou”, respectful term of address (with 3 rd person of the verb)	尊稱, 譯為先生、您 (動詞用第三人稱)-- 汝
tapasyati	deno.	<i>tapas</i> n. (religious austerities/ 苦行), deno.	to practice austerity	修苦行
abhi-pra√<i>śaṃs</i>	1P		to praise	讚歎
ava√<i>dhū</i>	5U		to shake off, toss, remove	甩掉、扔、拿下
sam-ā√<i>diś</i>	6P		to order, command	命令
rakṣā	f.	√ <i>rakṣ</i> 1P (to protect, guard/ 守護、保護)+ <i>ā</i>	protection, guarding	守護、保護
vidhāna	n.	vi√ <i>dhā</i> 1U (to ordain, command, prescribe/ 命令、指定)+ <i>ana</i>	order, injunction	命令、指令
antar√<i>dhā</i>	3U		to place within; to hide; Pass., to disappear	置於其中; 隱藏; 以被動語態時, 表示消失
... tatraivāntardadhe Spe. 314				
kṣānti	f.	√ <i>kṣam</i> 1Ā (to endure/ 忍耐)+ <i>ti</i>	“forbearance”, the third perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva, same meaning as <i>kṣamā</i>	忍耐, 菩薩所修習的第三個波羅蜜多 (<i>pāramitā</i>), 與 <i>kṣamā</i> 同義-- 忍 、 忍辱
kathā	f.	√ <i>kath</i> 10P (to relate, tell/ 敘述、告訴)+ <i>ā</i>	speech, talk, discussion; story, fable	話語、談論; 故事、傳說
vācyā	mfn.	√ <i>vac</i> 2P (to say, speak/ 講話、說), fpp.	to be said, to be spoken	應當被說的

... iti kṣāntikathāyām vācyam Spe. 143				
gata	mfn.	√gam 1P (to go; to go to or enter into any state or condition/ 去；達到某種狀態), ppp.	gone; gone to or entered into any state or condition (acc., loc., or ifc.)	已去的；已處於某種狀態的 (acc.、loc. 或作複合詞後分)
pratiṣaṃkhyāna	n.	BHS/ 佛教混合梵語； prati-sam√khyā 2P (to think over, discriminate/ 思量、辨別、揀擇)+ana	judgment, wise discernment	識別能力、依智慧作判斷的能力--擇、簡擇、思擇
sauṣṭhava	n.	suṣṭhu ind. (well, excellently/ 很好地、優等地)+a	excellence	卓越、優越
dr̥ṣṭa	mfn.	√dṛś 1P (to look at, see; to know/ 看、看見；知道), ppp.	seen; known	被看見的；被知道的
nāma	ind.	nāman n. (name/ 名字), acc.	particle implying certainty, often after an interrogative: "how possibly?", "who indeed?", etc.	助詞，表肯定語氣，常常與疑問詞連用，表示「如何呢？」、「誰呢？」等等
manuṣya	m.		man, human being	人、人類--摩奴闍、人
-bhūta	mfn.	√bhū 1P (to be, exist, become/ 是、存在、成為), ppp.	ifc. "being ...", "become ..."	作複合詞後分時，表示「是…的」、「變成…的」
pravrajita	m.	pra√vraj 1P (to go forth, depart; to leave home and wander forth as an ascetic/ 出發、離開；離開家庭生活而成為出家人--出家), ppp.	renunciant, monk	出家人、僧人
pratijñā	f.	prati√jñā 9U (to promise, vow/ 答應、發誓)+kvip	promise, vow	承諾、誓約
vikala	mfn.	vi (without/ 無)+kalā f. (a small part/ 一小部分)	"deprived of a part", defective; ifc. "devoid of ..."	缺乏一部分的，意即欠缺的；作複合詞後分時，表示「缺乏…的」、「沒有…的」
√subh	1Ā		to shine, be splendid, beautiful	照耀、出色、顯得輝煌、華麗
tathāgata	m.	tathā ind. (thus/ 那樣地)+āgata ppp. (come/ 已過來的)	"thus come", one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一--如來
varṇa	m.	√varṇ 10P (to paint; to depict, describe; to extol, praise/ 描畫；描繪、描述；稱頌、稱讚)+a	praise	稱讚
satkr̥tya	ind.	BHS/ 佛教混合梵語； sat√kr̥ 8U (to treat with respect, honor/ 尊敬), abs.	respectfully, carefully	恭敬地、謹慎地
śravaṇa	n.	√śru 5P (to hear/ 聽見)+ana	hearing, listening	聽聞

11. Encountering Old Age

(*Buddhacarita*, ch. 3)

十一、王子的厭患

摘自《佛所行讚》第三品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
aśvaghōṣa	m.	<i>aśva</i> m. (horse/馬)+ <i>ghoṣa</i> m. (sound, cry, whinny/聲音、叫聲、馬嘶)	N. of the famous Buddhist poet and dramatist who lived around the second century CE	人名，約二世紀的知名佛教詩人、劇作家-- 馬鳴
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/建造、塑造；撰寫), ppp.	composed	被撰寫的
buddha	m.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, epithet of the awakened Siddhārtha Gautama	覺者、覺悟者，喬達摩悉達多成道後的稱號-- 佛陀 、 佛 、 覺者 、 覺
carita	n.	<i>√car</i> 1P (to walk, wander; to perform, do, practice/步行、漫遊；做、實踐-- 行), ppp.	behavior, conduct; acts, deeds, story	行為、行止；事蹟、故事-- 所行
mahākāvya	n.	<i>mahat</i> mfn. (great/偉大的)+ <i>kāvya</i> n. (belles-lettres, literature, court poetry/美文學、宮廷詩)	“court epic”, a genre of Sanskrit poetry characterized by ornate and elaborate descriptions of sceneries, love, battles, etc.	長篇敘事詩，梵語詩歌的一種，講究修辭與文采，充滿對於愛情、戰鬥、景色等的描寫
saṃvega	m.	<i>sam√vij</i> 6Ā (to tremble with fear/嚇得發抖)+ <i>a</i>	anxiety, agitation, fear, esp. the perturbation or sense of urgency caused by the contemplation of the miseries of the world leading to renunciation and religious practice	焦慮、惶恐不安、恐懼，尤指由觀察世上的眾多苦難而產生的焦慮不安，從而激起修行上的迫切感與出離心-- 厭患 、 厭離 、 厭離心
utpatti	f.	<i>ut√pad</i> 4Ā (to arise, appear, occur/生起、出現、發生)+ <i>ti</i>	arising, birth, production	生起、出生、產生-- 生
nāma	ind.	<i>nāman</i> n. (name/名字), acc.	named, called	名為…的
ṭṛtiya	mfn.	<i>tri</i> num. (three/三)+ <i>tīya</i>	third	第三

sarga	m.	√ <i>srj</i> 6P (to let loose, emit; to create, produce/釋放、發出; 創造、製作)+ <i>a</i>	section, chapter, canto	章節、長詩中的篇
kīrṇa	mfn.	√ <i>kṛ</i> 6P (to scatter, throw; to fill with, cover with/分散、丟; 以…填滿、灑滿), ppp.	filled with or full of (<i>instr.</i>)	充斥、佈滿、擠滿…的 (<i>instr.</i>)
tathā	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
rājapatha	m.	<i>rājan</i> m. (king/國王)+ <i>patha</i> m. (road/道路)	"the king's street", i.e. a main road	王之道，意即大道、公路
kumāra	m.		boy, prince	男孩、王子-- 童子 、 太子
paura	m.	<i>pura</i> n. (town, city/城鎮、城市)+ <i>a</i>	townsman, citizen	市民
vinīta	mfn.	<i>vi√nī</i> 1U (to train, instruct, discipline/訓練、教訓、調伏), ppp.	decent, well-behaved; meek, gentle	品行端正的、規矩的; 溫順的、謙遜的-- 調順
śuci	mfn.	√ <i>śuc</i> 1P (to shine, glow/發光、輝光)+ <i>i</i>	shining, bright, pure; white	閃亮的、明亮的、清淨的; 白色的
dhīra	mfn.		firm, steady; resolute, self-possessed	堅定的、沉穩的; 剛毅的、鎮靜的
veṣa	m.		dress, clothes; external appearance	衣服; 外表、樣貌
tatpūrvam	ind.		for the first time	初次、首次
ā√lok	10P		to behold, contemplate	看見、注視
kīrṇaṃ tathā rājapathaṃ ... ālokya ... Spe. 32.c				
√ hr̥ṣ	1U 4P		to be excited, to be thrilled, to rejoice	感到興奮、感到高興
kiṃcit	ind.		somewhat, a little	稍微、稍許地
√ man	4Ā		to think, believe, regard (sometimes with the particle <i>iva</i>)	想、認為、視為(有時與助詞 <i>iva</i> 連用)
punarbhāva	m.	<i>punar</i> ind. (again, once more/再次地、重複)+ <i>bhāva</i> m. (birth/出生)	new birth, rebirth	新生、再生、重生
iva	ind.		like, as, as if	像、如、猶如、彷彿
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.)	自我; 反身代名詞, 表示自己、他自己、他們自己等等
pura	n.		town, city	城鎮、城市

tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
tad	pro.	3 rd person pro./ 第三人稱代名詞		
svarga	m.		heaven	天界-- 天上 、 天
prahr̥ṣṭa	mfn.	<i>pra√hr̥ṣ</i> 4P (to rejoice, exult/ 感到高興、歡躍), ppp.	rejoiced, exulted, joyful	高興的、歡躍的、歡喜的
śuddha	mfn.	<i>√śudh</i> 4Ā (to become pure/ 變得清淨), ppp.	cleansed, purified, pure	已淨化的、純淨的-- 淨 、 清淨
adhivāsa	m.	<i>adhi√vas</i> 1P (to inhabit, dwell/ 居住)+ <i>a</i>	abode, dwelling	住處、住所
sam-ava√īkṣ	1Ā		to look at, behold, observe	看見、觀察
deva	m.	<i>√div</i> 4P (to shine; to play/ 發光；玩耍)+ <i>a</i>	heavenly being, god	天神-- 天
jīrṇa	mfn. m.	<i>√jī</i> 1P/4P (to grow old/ 變老), ppp.	mfn. old, decrepit m. old man	mfn. 老的、衰老的 m. 老人
nara	m.		man	人
nis√mā	3Ā		to measure; to create, fashion	量；製作、塑造
pra√yā	2P		to go forth; to set out on the religious life	出發；出家
saṃcodana	n.	<i>saṃcodayati</i> caus. (to impel, arouse, animate/ 推動、喚醒、驅動)+ <i>ana</i>	urging, exciting, stirring, arousing	催促、激發、激起、喚起-- 發
artha	m.		aim, purpose; ifc. with acc., "for the sake of ...", "on account of ..."	目標、目的；用受格作複合詞後分時，表示「為了…」 、「基於…」
kṣitipa	m.	<i>kṣiti</i> f. (the earth/ 大地)+ <i>√pā</i> 2P (to protect/ 保護)+ <i>a</i>	"earth-protector", a king	守護大地者，意即國王
ātmaja	m.	<i>ātman</i> m. (self/ 自我)+ <i>√jan</i> 4Ā (to be born/ 生)+ <i>a</i>	"born from oneself", a son	由自己所生的，意即兒子
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格	then, after that, thereupon; thence, from that, therefore	隨後、接著、於是；從此、由此、所以
jarā	f.	<i>√jī</i> 1P/4P (to grow old/ 變老)+ <i>ā</i>	old age, decrepitude	老年期、老境、衰老-- 老
abhibhūta	mfn.	<i>abhi√bhū</i> 1P (to overcome, overpower/ 壓倒、打敗), ppp.	overcome, defeated, subdued	被壓倒的、被打敗的、被制服的

√dṛś	1P		to look at, see	看、看見
pṛthak	ind.		apart from, different from (<u>abl.</u>)	異於…的 (<u>abl.</u>)
ākṛti	f.	<i>ā√kr̥</i> 8P (to bring near/ 聚集)+ <i>ti</i>	form, shape, appearance	形體、外形、樣貌-- [形]、[相]
... dṛṣṭvā narebhyaḥ pṛthagākṛtiṃ tam Spe. 231				
√vac	2P		to speak, say, tell	講話、說、告訴
saṃgrāhaka	m.	<i>saṃ√grah</i> 9U (to hold together/ 抓在一起) + <i>aka</i>	charioteer	御者、車夫
āgata	mfn.	<i>ā√gam</i> 1P (to come, arrive, reach/ 來、來臨、達到), ppp.	come, come into existence, risen	已過來的、已產生的、已生起的
āsthā	f.	<i>ā√sthā</i> 1P (to stand near; to have regard for/ 站在附近；尊敬)+ <i>kvip</i>	interest; consideration, regard	興趣；關心、尊敬
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格		
niṣkampa	mfn.	<i>nis</i> (without/ 無)+ <i>kampa</i> m. (trembling, shaking/ 發抖、振動)	motionless, immovable, fixed	不動的、不動搖的、固定的
niviṣṭa	mfn.	<i>ni√viś</i> 1Ā (to enter into; to settle down; to be fixed or intent on/ 進入、安定下來；專注在、志於…), ppp.	settled down; turned to, fixed on (<u>loc.</u>)	已安定下來的；專注於…的、固定在…的 (<u>loc.</u>)
dṛṣṭi	f.	<i>√dṛś</i> 1P (to look at, see/ 看、看見)+ <i>ti</i>	view, notion; gaze; eye	看法、意見；目光、視線；眼睛
uvāca saṃgrāhakam āgatāsthas tatraiva niṣkampaniviṣṭadṛṣṭiḥ Spe. 364				
ka	pro.	interrogative pro./ 疑問代名詞		
etad	pro.	3 rd person pro./ 第三人稱代名詞		
bhos	ind.		a particle of calling or addressing, used in speaking to equals or inferiors: “sir”, “friend”	感嘆詞，用於對平輩或下輩的呼喚： 「先生」、「朋友」
sūta	m.		charioteer	御者、車夫
abhyupeta	mfn.	<i>abhi-upa√li</i> 2P (to approach, arrive at/ 靠近、到達), ppp.	approached, arrived at	已趨近的、已到達的
keśa	m.		hair of the head	頭髮

sita	mfn.		white, pale	白色的、蒼白的
ka eṣa bhoḥ sūta nara 'bhyupetaḥ keśaiḥ sitair ... Spe. 67				
yaṣṭi	f.		staff	手杖
viṣakta	mfn.	<i>vi√sañj</i> 1P (to hang to, cling to/ 掛在、緊握), ppp.	hung to, firmly fixed on, clinging to (<u>loc.</u> or ifc.)	掛在…的、固定在…的 、緊握…的 (<u>loc.</u> 或作複 合詞後分)
hasta	m.		hand	手
bhrū	f.		eyebrow	眉毛
saṃvṛta	mfn.	<i>saṃ√vr̥</i> 5U (to cover/ 覆蓋), ppp.	covered	被覆蓋的
akṣi	n.	ifc. <i>akṣa</i> / 當複合詞後分時，作 <i>akṣa</i>	the eye	眼睛
śithila	mfn.		loose, flaccid	鬆的、鬆弛的
ānata	mfn.	<i>ā√nam</i> 1P (to bend, bow/ 彎曲、鞠躬), ppp.	bent	彎曲的
aṅga	n.		limb	肢
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation	助詞，表示疑慮或疑問
vikriyā	f.	<i>vi√kr̥</i> 8U (to change, transform/ 改變、改造) +yā	transformation, change; deformity	變化；變形
prakṛti	f.	<i>pra√kr̥</i> 8U (to make, produce/ 製作、產生) +ti	original or natural form or condition, nature	原來或自然的形態或狀 態、本性-- 性 、 本性 、 自性
yadṛcchā	f.		accident, chance occurrence	意外、偶然的事
... kiṃ vikriyaiṣā prakṛtir yadṛcchā Spe. 414				
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
ukta	mfn.	<i>√vac</i> 2P (to speak, say, tell/ 講話、說、告 訴), ppp.	said, spoken, spoken to, addressed	被說的、被訴說的
ratha	m.		chariot, car	戰車、車
praṇetr̥	m.	<i>pra√nī</i> 1U (to lead forward, conduct/ 引導 向前進、駕駛)+tr̥	driver	駕駛

nivedayati	caus.		to cause to know, report, tell (dat., gen., or loc.)	使…知道、稟報、告知 (dat.、gen.或 loc.)
√as	2P		to be, exist	是、有、存在
... sa rathapraṇetā nivedayām āsa nrpātmajāya Wit. 1070				
nrpa	m.	nr m. (man, mankind/人、人類)+√pā 2P (to protect/保護)+a	“protector of men”, a king	人的保護者，意即國王
saṃrakṣya	mfn.	saṃ√rakṣ 1P (to protect/守護), fpp.	to be protected, to be kept (secret)	應該被保護的、應該被保[密]的
api	ind.		also, even	也、連…也、即使
artha	m.		thing, matter	事物、事情
a-			prefix expressing a negative, privative, or contrary sense	前綴，表「非」、「不」或「無」
doṣa	m.	√duṣ 4P (to become corrupted; to sin, commit a fault, be wrong/敗壞；犯罪、犯錯)+a	defect, flaw, blemish; fault, sin, transgression	缺陷、瑕疵、毛病、污點；過失、罪過、過錯-- 失 、 過 、 過失 、 罪
-darśin	mfn.	√drś 1P (to look at, see/看、看見)+in	only ifc. “seeing ...”	只作為複合詞後分，表示「看見…的」
kṛta	mfn.	√kṛ 8U (to do, make, to produce or cause/作、製作、產生), ppp.	done, made, produced	被作的、被製作的、被產生的
buddhi	f.	√budh 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解)+ti	intellect, intelligence; judgment, discernment	智力、心智；判斷力、識別能力
moha	m.	√muh 4P (to be perplexed, become confused/感到迷惑)+a	bewilderment, confusion, delusion	迷惘、困惑、迷亂-- 痴 、 迷
... tair eva devaiḥ kṛtabuddhimohaḥ Spe. 277				
rūpa	n.		outward appearance, form, shape, color; handsome form, beauty	樣貌、外形、形體、顏色；美形、美貌-- 色
hantrī	f.	√han 2P (to strike; to kill, destroy/擊；殺、毀壞)+tr	slayer, destroyer (f.)	殺手、摧毀者(陰性)
vyasana	n.	vi√as 4P (to cast away, scatter, disperse/丟開、分散、散開)+ana	calamity, fall, ruin	厄難、墮落、毀滅-- 滅 、 壞
bala	n.		power, strength, vigor	力量、體力、活力-- 力
śoka	m.	√śuc 1P (to mourn, grieve, lament/哀痛、哀悼、悲嘆)+a	sorrow, grief, anguish	悲痛、悲哀、苦惱-- 憂 、 愁

yoni	mf.		womb; source, origin	子宮；根源、起源
nidhana	n.		conclusion, end, death	末尾、終結、死亡-- [後]、[死]
rati	f.	√ram 1U (to delight, enjoy/ 享樂、享受)+ti	pleasure, joy, enjoyment	娛樂、喜樂、享受--[樂]
nāśa	m.	√naś 4P (to be lost, disappear, wane, perish/ 迷失、消失、衰落、毀滅)+a	disappearance, destruction, annihilation	消失、毀滅、滅絕-- [失]、[滅]、[壞]
smṛti	f.	√smṛ 1P (to remember, call to mind; to be mindful of/ 記得、憶起；覺察)+ti	memory, remembrance; awareness, mindfulness	記憶、憶念；覺察、覺照--[念]
ripu	m.		enemy	敵人
indriya	n.	indra m. (the king of gods and ruler of the heavens who controls thunder and rain/ 諸神之王，即統御一切天眾的雷雨神--[因陀羅])+iya	power, faculty; faculty of sense, sense organ	力量、能力；感官的知覺能力、感官--[根]
etad	pro.	3 rd person pro./ 第三人稱代名詞		
yad	pro.	relative pro./ 關係代名詞		
bhagna	mfn.	√bhañj 7P (to break, shatter/ 破壞、使破碎), ppp.	broken, shattered, defeated	被破壞的、被打碎的、被打敗的
pīta	mfn.	√pā 1P (to drink/ 喝), ppp.	drunk	被喝的
hi	ind.		for, because; indeed, surely	因為；的確、確實
idam	pro.	3 rd person pro./ 第三人稱代名詞		
payas	n.		milk	奶、母乳
śīśutva	n.	śīśu m. (child/ 小孩)+tva	childhood	童年
kālena	ind.	kāla m. (time/ 時間), instr.	with time, in the course of time	過些時間、隨著時間的流逝
bhūyas	ind.		again, further, repeatedly	再次地、又、一再地
parisṛpta	mfn.	pari√sṛp 1P (to creep or crawl/ 爬行), ppp.	creeped, crawled	已爬行的
urvī	f.		the earth, soil, ground	大地、土壤、地面
pītaṃ hy anenāpi payaḥ śīśutve kālena bhūyaḥ parisṛptaṃ urvyām Spe. 7-8				

krama	m.	√ <i>kram</i> 1U (to step, walk, go/ 踏進一步、步行、去)+ <i>a</i>	step, course, way; order, succession; with instr., step by step, gradually, successively, one after the other	腳步、路徑、方法；順序、連續；用具格時，表示逐步地、逐漸地、按順序地、依次地-- 漸 、 次第
√ bhū	1P		to be, exist, become, happen, occur	是、有、成為、發生
yuvan	m.		a youth, young man	青年、男青年
vapuṣmat	mfn.	<i>vapus</i> n. (form, beautiful form, beauty/ 形體、美形、美貌)+ <i>mat</i>	having beautiful form, handsome	賦有美形的、英俊的
upeta	mfn.	<i>upa</i> √ <i>i</i> 2P (to approach, reach/ 接近、到達)+ <i>a</i>	approached, reached	已接近的、已到達的
ity evam ukte ... Wit. 303.d / Spe. 368				
calita	mfn.	√ <i>cal</i> 1P (to move, shake, waver/ 移動、搖動、動搖), ppp.	shaking, trembling, wavering, agitated	搖動的、顫抖的、動搖的、不安的
rājan	m.		king	國王
√ bhāṣ	1Ā		to speak, say	講話、說
... calitaḥ sa kiṃcid rājātmajaḥ sūtam idaṃ babhāṣe Spe. 362-363				
doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted, suffer damage/ 敗壞、遭受損害)+ <i>a</i>	harm, evil consequence; disorder, disease	傷害、惡果；疾病
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
kim eṣa doṣo bhavitā mamāpīty ... Spe. 942				
kim eṣa doṣo bhavitā mamāpīty ... Spe. 129				
sārathi	m.		charioteer	御者
abhi √ vac	2P		to declare, speak to (acc. or dat.)	對...宣說、說(acc.或dat.)
āyusmat	m.	<i>āyus</i> n. (vitality, vigor, duration of life/ 活力、精力、壽命)+ <i>mat</i>	"life-possessing", "long-lived", honorific title for royal figures and Buddhist monks	譯為具有壽命的、長壽的，對佛教僧侶或國王、太子等的尊稱-- 具壽 、 慧命 、 尊者 、 長老
vayas	n.		energy, vigor; vigorous age, age	精力、活力；壯年、年歲

prakarṣa	m.	<i>pra√krṣ</i> 1P (to stretch forth, drag along/ 伸展出去、拖拉)+a	prolongation, extension, length, protractedness	延長、伸長、拖延
niḥsaṃśayam	ind.	<i>niḥsaṃśaya</i> mfn. (undoubted, certain/ 無疑的、確定的), acc.	undoubtedly, surely	無疑、一定--無所疑
kāla	m.		time	時間、時候
vaśa	m.	<i>√vaś</i> 2P (to will, desire; to order, command/ 想要；指令、指揮)+a	wish, desire; power, authority, control, influence; ifc. with instr. or abl., "by force of ...", "by means of ...", "on account of ..."	願望、欲望；力量、權力、勢力；用具格或從格作複合詞後分時，表示「靠…的力量」、 「通過…」、 「由於…」--力
bhāvin	mfn.	<i>√bhū</i> 1P (to exist, happen, occur, appear/ 存在、發生、出現)+in	what will be, future, inevitable	將會發生的、將來的、必然的--必至
vināśayitrī	f.	<i>vināśayati</i> caus. (to cause to vanish or be ruined/ 使消失、使毀滅)+tr	destroyer (f.)	摧毀者(陰性)
<i>√jñā</i>	9U		to know	知道
<i>√iṣ</i>	6U		to desire, wish	渴望、想要
loka	m.		the world, men, mankind	世間、世人、人類--世
evam jarāṃ rūpavināśayitrīm jānāti caivecchati caiva lokāḥ Kal. 966.e				
pūrva	mfn.	pronominal adj./ 代名形容詞	former, prior, preceding	從前的、之前的、在前的--前、往昔、過去
āśaya	m.		mind; intention, inclination	心；意向、志趣--阿世耶、意樂、心
vistīrṇa	mfn.	<i>vi√str</i> 5U/9U (to spread out, expand/ 擴散、擴張), ppp.	spread out, expanded, large, great, numerous	擴散的、擴張的、廣大的、偉大的、大量的--廣、廣大
kalpa	m.		an inconceivably long period of time, aeon	時間單位，極漫長的時間--劫、劫波
ācita	mfn.	<i>ā√ci</i> 5U (to accumulate/ 累積), ppp.	accumulated, heaped	被累積的、被堆積的
puṇya	mfn.		virtuous, auspicious, meritorious	善的、吉祥的、招致福報的--福
karman	n.	<i>√kr</i> 8U (to do/ 做)+man	action, deed, activity	行為、行動、作為--羯磨、業、行
<i>√śru</i>	5P		to hear	聽見

sam√vij	6Ā		to tremble with fear	嚇得發抖-- 戰慄
mahātman	mfn.	<i>mahat</i> mfn. (great/偉大的)+ <i>ātman</i> m. (the self, soul/自我、梵我、靈魂)	"great-souled", i.e. magnanimous, noble	直譯靈魂偉大的，意即寬宏大量的、高尚的
mahat	mfn.	<i>mahā</i> in compounds/複合詞中作 <i>mahā</i>	great, large	偉大的、大的
aśani	f.		thunderbolt	霹靂
ghoṣa	m.		sound	聲音
antika	n.		vicinity, proximity	旁邊
go	m.		bull	公牛
nis√śvas	2P		to sigh	嘆氣
dīrgham	ind.	<i>dīrgha</i> mfn. (long/長的), acc.	for a long time	良久地
sva	mfn.	pronominal adj./代名形容詞	reflexive adj. or pro. often found ibc., "one's own...", "my own...", "your own...", etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
śiras	n.		head	頭
prakampayati	caus.	<i>pra√kamp</i> 1Ā (to tremble, shake/顫抖、動搖), caus.	to shake	搖、搖動
viniveśayati	caus.		to fix (one's eyes) upon (loc.)	把[眼睛]盯住在…上 (loc.)
caḥṣus	n.		eye	眼睛
janatā	f.	<i>jana</i> m. (man/人)+ <i>tā</i>	a number of men, a crowd of people	許多人、一群人
sahaṛṣa	mfn.	<i>sa</i> (with, having/跟、有)+ <i>harṣa</i> m. (joy, delight/喜悅、快樂)	joyful, merry	高興的、歡樂的
vākya	n.		speech, words	言語、話語
saṃvigna	mfn.	<i>sam√vij</i> 6Ā (to tremble with fear/嚇得發抖), ppp.	agitated, flurried, alarmed	不安的、慌亂的、驚慌的
√gad	1P		to speak, say, utter	講話、說

√han	2P		to strike; to kill, destroy	擊；殺、毀壞
nirviśeṣam	ind.	<i>nirviśeṣa</i> mfn. (making no difference, without distinction/不加區別的、無差別的), acc.	without distinction, all alike	不加區別地、無差別地 --無所擇、無一不、無別、無差別
parākrama	m.	<i>parā√kram</i> 1U (to march forward; to show courage/往前邁進；表現出勇氣)+a	courage, valor, power, strength	膽量、勇氣、威力、力量
upa√i	2P		to approach, reach; to enter into the state of, undergo (acc.)	靠近、達到；達到…的狀態、經歷(acc.)
na <i>caiva saṃvegam upaiti lokaḥ</i> ... Spe. 441 / Kal. 966.a				
na <i>caiva saṃvegam upaiti lokaḥ</i> ... Spe. 236 / Wit. 274.b				
pratyakṣatas	ind.	<i>pratyakṣa</i> mfn. (present before the eyes, visible/眼前的、可見的)+ <i>tas</i>	before the eyes, distinctly, plainly, evidently	眼前、顯然地、清楚地、明顯地--目前
īdṛśa	mfn.		such, like this, of this kind	此等、這樣的、這一種的
īkṣamāṇa	mfn.	<i>√ikṣ</i> 1Ā (to see, behold/看、看見), prmp.	seeing, beholding	看見著
gata	mfn.	<i>√gam</i> 1P (to go, go to or fall into any state or condition/去、到達、達到某種狀態或境遇), ppp.	gone to, fallen into, or situated in any state or condition	已達到、墮入或處於某種狀態或境遇的
nivartayati	caus.	<i>ni√vrt</i> 1Ā (to turn/轉), caus.	to cause to turn back	使轉身[回去]、折回--迴…還
aśva	m.		horse	馬
śīghram	ind.	<i>śīghra</i> mfn. (quick/快速的), acc.	quickly	快速地
gṛha	n.		house, habitation	房屋、住宅--室
bhavat	m.		"Sir", "thou", respectful term of address (with 3 rd person of the verb)	尊稱，譯為先生、您(動詞用第三人稱)--汝
udyāna	n.	<i>ut√yā</i> 2P (to rise, go forth, depart/升起、出去、離去)+ <i>ana</i>	park, garden, royal garden	園、園林、王室園林--園林
bhūmi	f.		the earth, soil, ground, place, site	大地、土壤、地面、地方、場地--地
kutas	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tas</i>	from where, whence; why; how	從何處；為什麼；如何--云何
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬格)		

bhaya	n.	√bhī 3P (to fear/ 畏懼)+a	danger, peril; fear	危險；恐懼
cetas	n.	√cit 1P (to perceive; to intend; to know/ 知覺；意欲；知道)+as	mind	心
vartamāna	mfn.	√vrt 1Ā (to turn; to take place, occur; to be, exist, be found, remain, abide/ 轉；發生；有、存在、存有、持續、住), prmp.	turning; existing, being present	轉動著；存在著、存有著
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語的發語詞，常用於故事的開始，或用於故事中表接續	now, then	現在、隨後、於是-- 時、爾時
ājñā	f.		order, command	命令
bhartr̥	m.		chief, lord, master	首領、君主、主人
suta	m.		son, child	兒子、孩子
niyantr̥	m.	ni√yam 1P (to stop, restrain, control/ 制止、制約、控制)+tr	restrainer, charioteer	制約者、御者
bhavana	n.		home, house, palace	家、房屋、宮殿
cintā	f.	√cint 10P (to think, consider/ 想、思考)+ā	thinking, consideration, anxiety	思索、思考、憂慮
-vaśa	mfn.	√vaś 2P (to will, desire; to order, command/ 想要；命令、指揮)+a	ifc. "under the influence or control of ..."	複合詞後分，表示「在…的控制或影響之下的」
śūnya	mfn.		empty	空的
prav̥pad	4Ā		arrive at, attain, enter	到達、達到、進入

12. Guarding the Mind

(*Bodhicaryāvatāra*, ch. 5)

十二、心的守護

摘自《入菩提行論》第五品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
śāntideva	m.	<i>śānti</i> f. (peace, tranquility/ 平靜、寧靜-- 寂、寂靜、寂滅)+ <i>deva</i> m. (heavenly being, god/ 天神--天)	N. of a Mādhyamika scholar monk who lived in the great monastic university of Nālandā during the 8 th century CE	人名，那爛陀寺 (nālandā) 著名的中觀派 學問僧，活躍於西元八 世紀--寂天
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造；撰寫), ppp.	composed	被撰寫的
bodhi	f.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒； 知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- 菩提、覺
caryā	f.	BHS/ 佛教混合梵語； <i>√car</i> 1P (to walk, wander; to perform, do, practice/ 步行、漫遊；做、實踐--行), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩 的實踐、修行--行
avatāra	m.	<i>ava√tṛ</i> 1P (to descend into, enter/ 降入、 進入)+a	descent, entrance	降下、進入、門徑--入
saṃprajanya	n.	BHS/ 佛教混合梵語	clear knowing, full awareness, alertness	清楚的了知、完全的覺 知--正知、正智
rakṣaṇa	n.		guarding, protecting	守護、保護
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
pañcama	mfn.	<i>pañcan</i> num. (five/ 五)+ <i>ma</i>	fifth	第五
pariccheda	m.	<i>pari√chid</i> 7U (to cut on both sides/ 兩邊切 割)+a	section, chapter	章節--品
śīkṣā	f.	<i>√śīkṣ</i> 1U (to learn, study, practice/ 學習、 練習)+ā	learning, study; (in Buddhism) the training or discipline of the religious life	學習；佛教中，指修行 學道的訓練、自律--學
<i>√rakṣ</i>	1P		to protect, guard	守護、保護--護
kāma	m.	<i>kāmayati</i> caus. (to desire/ 渴望)+a	desire, wish; ifc. “desirous of …”, “whose	欲望、願望；作複合詞 後分時，可表示「想要

			desire is to ..." (frequently with inf. in -tu)	…的」，常支配-tu 結尾的不定體--欲…
śikṣāṃ rakṣitukāmena ... Wit. 968g / Spe. 385				
śikṣāṃ rakṣitukāmena ... Spe. 231				
citta	n.	√cit 1P (to perceive; to intend; to know/ 知覺；意欲；知道), ppp.	mind; thought	心；意念
rakṣya	mfn.	√rakṣ 1P (to protect, guard/ 守護、保護), fpp.	to be protected	應當被守護的
prayatnatas	ind.	prayatna n. (effort, exertion/ 努力、用力) +tas	diligently, carefully	勤奮地、謹慎地
śakya	mfn.	√śak 5P (to be able/ 能夠)+ya	with inf. in passive sense, capable of being	支配被動語態不定體，表示能夠被…的
cala	mfn.	√cal 1P (to move, shake, waver/ 移動、搖動、動搖)+a	moving, trembling, unsteady	移動的、顫抖的、不穩定的--動
arakṣat	mfn.	a (not/ 不)+rakṣat prap. (guarding/ 守護著)	not guarding	不守護著
adānta	mfn.	a (not/ 不)+dānta ppp. (tamed, subdued/ 被馴服的、被制服的--調、調伏)	untamed	未被馴服的--不調、不降
matta	mfn.	√mad 4P (to rejoice, exult; to be drunk/ 歡躍、狂喜；醉), ppp.	delighted, overjoyed; drunk; in rut; mad	高興的、欣喜若狂的；醉的；發情的；發狂的
mātaṅga	m.		elephant	大象
√kr̥	8U		to do, make, cause, produce	做、製作、造成、產生
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
tad	pro.	3 rd person pro./ 第三人稱代名詞		
vyathā	f.	√vyath 1Ā (to tremble, waver; to be restless or sorrowful/ 發抖、動搖；感到不安、感到悲傷)+ā	pain, anguish, distress	痛苦、苦悶、苦惱
yad	pro.	relative pro./ 關係代名詞		
avīci	m.	BHS/ 佛教混合梵語	N. of the lowest of the eight hot hells	八熱地獄之一，位於諸地獄的最底層--阿鼻、無間
ādi	m.		beginning; ifc. "beginning with ...", "... et cetera"	開始；作複合詞後分時，表示「以…為開始的」、「…等等的」

mukta	mfn.	√ <i>muc</i> 6U (to unloose, release, set free/放鬆、釋放), ppp.	released, let loose, unleashed	被釋放的、被放縱的
mataṅgaja	m.		elephant	大象
... muktaś cittamataṅgajah Spe. 220 / Sch. 1.55				
baddha	mfn.	√ <i>bandh</i> 9P (to bind/捆綁、約束), ppp.	bound	被束縛的
ced	ind.		if	如果
smṛti	f.	√ <i>smṛ</i> 1P (to remember, call to mind; to be mindful of/記得、憶起；覺察)+ <i>ti</i>	memory, remembrance; awareness, mindfulness	記憶、憶念；覺察、覺照-- 念
rajju	f.		rope, cord	繩索
samantatas	ind.	<i>samanta</i> mfn. (adjoining, whole, entire/毗連的、全部的、整體的)+ <i>tas</i>	on every side, completely	四面八方地、完全地
bhaya	n.	√ <i>bhī</i> 3P (to fear/畏懼)+ <i>a</i>	danger, peril; fear	危險；恐懼
astaṅgata	mfn.	<i>astam</i> √ <i>gam</i> 1P (to go home, set (of the sun), come to an end, cease, die/回家、落下去(太陽)、告終、止息、死去), ppp.	ceased, vanished	已止息的、已消失的
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
bhayam astaṅgataṃ sarvaṃ ... Kal. 896-897 / Dev. 10.6.b				
kṛtsna	mfn.		all, whole	所有、全部
kalyāṇa	n.		good fortune, well-being, happiness; virtue, good conduct	幸福、福祉、快樂；德行、善行-- 安樂 、 善
āgata	mfn.	√ <i>gam</i> 1P (to come, reach/過來、到達), ppp.	arrived, obtained	被到達的、被獲得的
vyāghra	m.		tiger	老虎
siṃha	m.		lion	獅子
gaja	m.		elephant	大象
ṛkṣa	m.		bear	熊

sarpa	m.		snake	蛇
śatru	m.		enemy	敵人
naraka	mn.		hell	地獄-- 捺落迦 、 地獄
pāla	m.	√ <i>pāl</i> 10P (to guard/ 守衛)+ <i>a</i>	guard, protector, keeper	警衛、保護者、監護者-- 卒
ḍākinī	f.		a kind of female imp	女小惡魔-- 荼吉尼
rākṣasa	m.		evil demon	惡魔-- 羅刹
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	如此、那樣地、同樣地
√ bhū	1P		to be, exist, become, arise	是、存在、有、成為、變成、生起
etad	pro.	3 rd person pro./ 第三人稱代名詞		
eka	num.		one; alone, single	一；唯一的、單一的
bandhana	n.	√ <i>bandh</i> 9P (to bind/ 捆綁、約束)+ <i>ana</i>	binding	約束
sarve baddhā bhavanty ete cittasyaikasya bandhanāt Spe. 102 / Kal. 843				
damana	n.	√ <i>dam</i> 4P (to tame, subdue/ 馴服、制服-- 調 、 調伏)+ <i>ana</i>	taming, subduing	馴服、制服-- 調伏
yasmāt	ind.	<i>yad</i> (relative pro./ 關係代名詞), abl.	because, since, as, for	因為、由於
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難-- 苦
apramita	mfn.	<i>a</i> (not/ 不)+ <i>pramita</i> ppp. (measured, limited/ 被測量的、局限的)	unmeasured, unbounded	不可測的、無限的-- 無量
kathita	mfn.	√ <i>kath</i> 10P (to relate, declare, teach/ 敘述、宣示、教), ppp.	related, declared, taught	被敘述的、被宣示的、被教的
tattva	n.		truth, reality	真理、事實、現實-- 實 、 真實
-vādin	m.	√ <i>vad</i> 1P (to speak, say/ 說話、說)+ <i>in</i>	ifc. "speaker of ..."	複合詞後分，表示「...的演說者」
śastra	n.		sword; any weapon	劍；任何一種武器

ka	pro.	interrogative pro./疑問代名詞		
ghaṭita	mfn.	√ghaṭ 1P (to be busy with, exert oneself with; to produce, form, fashion/忙於、致力於；創造、塑造), ppp.	produced, fashioned	被創造的、被塑造的
tapta	mfn.	√tap 1P (to give out heat, be hot/發熱), ppp.	heated, hot	加熱的、熱的
ayas	n.		iron	鐵
kuṭṭima	n.		paved floor, pavement	鋪砌地板、路面
taptāyaḥkuṭṭimaṃ kena ... Sch. 1.54.4 / Kal. 229				
kutas	ind.	ku (base of interrogative pro./疑問代名詞語基)+tas	from where, whence	從何處
jāta	mfn.	√jan 4Ā (to be born, produced/生、產生), ppp.	born, produced	已生的、已產生的
strī	f.		woman	女人
... kuto jātās ca tāḥ striyaḥ Spe. 275				
pāpa	mfn.		bad, evil, sinful	壞的、邪惡的、罪惡的 -- 惡 、 罪
samudbhūta	mfn.	sam-ut√bhū 1P (to spring up or arise from/從...產生或生起), ppp.	sprung from, arisen from	從...產生的、從...生起的
√gai	1P		to sing, proclaim	唱、宣說
muni	m.		saint, sage	聖人、智者-- 牟尼
pāpacittasamudbhūtaṃ tat tat sarvaṃ jagau muniḥ Spe. 276. Rem				
tasmāt	ind.	tad (3 rd person pro./第三人稱代名詞), abl.	from that, on that account, therefore	從此、因此、所以
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
trailokya	n.	triloka n. (three worlds/三個世界)+ya	the triple (saṃsāric) universe, made up of the desire realm, the form realm, and the formless realm	眾生流轉生死所居的三界，即欲界、色界和無色界-- 三界

anya	mfn.	pronominal adj./代名形容詞	other, another, different from, other than (abl.)	別的、其他的、異於…的、…之外的 (abl.)
bhayānaka	mfn.		frightful, terrible, dreadful	可怕的、令人畏懼的
tasmān na kaścit trailokye cittād anyo bhayānakaḥ Spe. 281-282				
adaridra	mfn.	<i>a</i> (not/不)+ <i>daridra</i> mfn. (poor, needy, indigent/貧窮的、貧困的)	not poor, free from poverty	不貧窮的、免於窮困的
jagat	n.		the world	世界-- 世間
√kṛ	8U		to do; with two acc., to make or render	做；支配兩個受格時，表示把…做成…、使…變成…
adaridraṃ jagat kṛtvā ... Spe. 32.c				
dāna	n.	√ <i>dā</i> 3U (to give/給與)+ <i>ana</i>	“giving”, “charity”, “generosity”, the first perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	給與、施捨，菩薩所修習的第一個波羅蜜多 (<i>pāramitā</i>)-- 布施
pāramitā	f.		supreme or transcendent virtue to be cultivated and perfected by a bodhisattva (usually six in number, i.e. generosity, morality, forbearance, effort, concentration, and wisdom), often rendered as “perfection”	菩薩所應當修習並圓滿的至上美德，一般列有六種，即布施、持戒、忍辱、精進、禪定及智慧-- 波羅蜜多 、 波羅蜜 、 度 、 到彼岸 、 事究 竟
yadi	ind.		if	如果
daridra	mfn.		poor, needy, indigent	貧窮的、貧困的
adya	ind.		today, now	今天、現今
api	ind.		also, even	也、連…也、即使
adyāpi			even now, to this day	到現在都、至今仍然
tad	pro.	3 rd person pro./第三人稱代名詞		
katham	ind.		how	如何-- 云何

pūrva	mfn.	pronominal adj./代名形容詞	former, prior, preceding	從前的、之前的、在前的 [前]、[往昔]、[過去]
tāyin	m.		“Protector”, epithet of Mahāvīra (the founder of Jainism) and the Buddha	保護者，大雄(耆那教教主)和佛陀的稱號
phala	n.		fruit, result, karmic result, stage of realization	果、結果、果報、[修行所證得的]果位、果地
saha	ind.		with, together with (instr.)	跟…、連同…(instr.)
sarvasva	n.	<i>sarva</i> mfn. (all, every, whole/所有、一切、全部)+ <i>sva</i> n. (oneself; property, wealth/自己; 財物、財富)	the totality of one’s possessions; ifc. “the entirety of …”, “the whole substance or essence of …”	自己所有的財物；作複合詞後分時，表示「…的全部」、 「…的精華、精髓」
tyāga	m.	√ <i>tyaj</i> 1P (to abandon/捨棄)+ <i>a</i>	abandoning, giving up, relinquishing, giving away	捨棄、放棄、贈送-- [捨]、[施]、[捐]
jana	m.	√ <i>jan</i> 4Ā (to be born/出生)+ <i>a</i>	man, person; with pl. or sg., men, people	人；用複數或單數時，表示人們
akhila	mfn.	<i>a</i> (without/無)+ <i>khila</i> n. (gap/間隔)	without gap, complete, whole	無間隔的、完整的、全部的
phalena saha sarvasvatyāgacittāḥ jane 'khile Spe. 231				
phalena saha sarvasvatyāgacittāḥ jane 'khile Spe. 145 / Wit. 304.a				
prokta	mfn.	<i>pra</i> √ <i>vac</i> 2P (to proclaim, declare/演說、宣示), ppp.	proclaimed, declared	被演說的、被宣示的
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
matsya	m.		fish	魚
kva	ind.		where	哪裡
√ nī	1U		to lead, guide, lead to	帶領、引導、引至
matsyādayaḥ kva nīyantāḥ ... Spe. 352				
mārayati	caus.	√ <i>mṛ</i> 6Ā (to die/死亡), caus.	to kill	殺
yatas	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>tas</i>	whence; with opt., wherefore, in order that	從何處；支配祈願式時、表示因而、以求

labdha	mfn.	√ <i>labh</i> 1Ā (to obtain/ 得到), ppp.	obtained	被得到的
virati	f.	vi√ <i>ram</i> 1P (to stop, cease; to desist from, renounce/ 停止、止息；戒絕、放棄)+ <i>ti</i>	cessation, abstention, renunciation	止息、戒絕、捨離-- 離
śīla	n.		“moral conduct”, “morality”, “virtue”, the second perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	品行、善行、道德，菩薩所修習的第二個波羅蜜多 (<i>pāramitā</i>)-- 尸羅 、 戒
mata	mfn.	√ <i>man</i> 4Ā (to think, believe; to consider, regard/ 想、認為；視為、看作), ppp.	thought; regarded, considered	被認為的；被看作的、被視為的
kiyat	mfn.		how much, how many, how large, how far	多少、多大、多遠
durjana	m.	<i>dus</i> (bad, evil/ 壞的、惡的)+ <i>jana</i> m. (person/ 人)	bad man	壞人
gagana	n.		sky, atmosphere	天空-- 空
upamā	f.	<i>upa</i> √ <i>mā</i> 3Ā (to measure one thing by another, compare/ 以某物度量另一物、比較)+ <i>kvip</i>	resemblance, similarity; image, simile; ifc. (- <i>upama</i>) “like ...”, “resembling ...”	相似；比喻；作複合詞後分時 (- <i>upama</i>)，可表示「猶如…的」、「像…的」
mārita	mfn.	<i>mārayati</i> caus. (to kill/ 殺), ppp.	killed, slain	被殺的
krodha	m.	√ <i>krudh</i> 4P (to become angry/ 生氣)+ <i>a</i>	anger	憤怒
bhūmi	f.		the earth, soil, ground	大地、土壤、地面-- 地
chādayati	caus.	√ <i>chad</i> 1P (to cover/ 覆蓋), caus.	to cover	覆蓋
carman	n.		hide, skin, leather	獸皮、皮
bhūmiṃ chādayituṃ sarvāṃ kutaś carma bhaviṣyati Spe. 304. Rem; Spe. 383				
bhūmiṃ chādayituṃ sarvāṃ kutaś carma bhaviṣyati Spe. 344				
upānah	f.		shoe	鞋子
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/ 測量、量、大小)	only ifc. “nothing but ...”, “only ...”, “mere ...”	只作為複合詞後分，表示「只是…」、「僅…」、「…而已」-- 唯 、 但 、 量

channa	mfn.	√ <i>chad</i> 1P (to cover/ 覆蓋), ppp.	covered	被覆蓋的
medinī	f.	<i>medas</i> n. (fat, marrow/ 肥、骨髓)+ <i>in</i>	the earth, land, soil	大地、土地、土壤
bāhya	mfn.	<i>bahis</i> ind. (outside/ 外面)+ <i>ya</i>	exterior, external, outer	外在的、外部的、外面的
bhāva	m.	√ <i>bhū</i> 1P (to be, exist, become, occur, appear, rise/ 是、存在、有、成為、發生、出現、生起)+ <i>a</i>	that which exists or occurs, a thing, an event	凡存在或發生之事，意即事物、事情
tadvat	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞)+ <i>vat</i>	like that, thus	那樣地、如此
vārayati	caus.	√ <i>vṛ</i> 5U (to cover, hide; to keep back, ward off, restrain/ 覆蓋、掩藏；阻礙、擋住、制伏), caus.	to cover, hide; to keep back, check, restrain	覆蓋、掩藏；阻礙、制止、克制、制伏
hi	ind.		for, because; indeed, surely	因為；的確、確實
na hi			surely not, by no means, not at all	肯定不、一點也不、決不
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation; with instr., “what is gained by ...”, “what is the use of ...”	助詞，表示疑慮或疑問；與具格連用時，表示「…有什麼用」、「…是為了什麼」
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
nivārita	n.	<i>nivārayati</i> caus. (to ward off, check, restrain/ 擋住、制止、制伏、克制), ppp.	restrained	被制伏的
... kiṃ mamānyair nivāritaiḥ Spe. 129				
vāc	f.	<i>vāk</i> in compounds/ 複合詞中作 <i>vāk</i>	speech	言語-- 語 、 口
śarīra	n.		body	身體
manda	mfn.		slow, dull, lazy, weak	緩慢的、遲鈍的、怠惰的、薄弱的-- 鈍
vṛtti	f.	√ <i>vṛt</i> 1Ā (to turn; to act, conduct oneself/ 轉；行動、舉止)+ <i>ti</i>	conduct, behavior, esp. moral conduct	行為，尤指品行、德行-- 行 、 業 、 轉
yad	pro.	relative pro./ 關係代名詞		

paṭu	mfn.		sharp	銳利的--利
ekaka	mfn.		single, alone	單一的
brahman	m.		the creator god of Brāhmaṇism; (in Buddhism) a god who gives his name to a Buddhist heaven associated with the practice of the first meditative absorption (<i>dhyāna</i>)	婆羅門教的創世神；佛教中，統御初禪天之神，故初禪天又稱為梵天，為修初禪定者所生之處--梵天
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
-ka	mfn.		suf. sometimes added to <i>bahuvrīhi</i> compounds without affecting the meaning	後綴，有時候附加於有財釋複合詞之後而不影響其意思
japa	m.		muttering prayers	低聲的念誦
tapas	n.	\sqrt{tap} 1P (to give out heat/發熱)+as	religious austerities	苦行
dīrgha	mfn.		long	長的
kāla	m.		time	時間、時候
kṛta	mfn.	$\sqrt{kṛ}$ 8U (to do, make/作、製作), ppp.	done, made	被作的、被製作的
vṛthā	ind.		in vain	徒勞無益
\sqrt{ah}		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/僅以完了式第三人稱單數(<i>āha</i>)及複數(<i>āhur</i>)兩種形式出現	to say	說
sarvavid	m.	<i>sarva</i> mfn. (all; with n.sg., everything/一切；用中性單數時，可表示一切事物)+ \sqrt{vid} 2P (to know/知道)+ <i>kvip</i>	"the All-knowing One", an epithet of a Buddha	知道一切者，佛的稱號--一切智
\sqrt{han}	2P		to strike; to kill, destroy	擊；殺、毀壞
sukha	n.		happiness	快樂--樂
pravāp	5P		to reach, attain, obtain	到達、達到、得到--得

√bhram	1P		to wander, roam	漫遊、徘徊、流轉
mudhā	ind.		in vain, uselessly, to no purpose	徒勞無益地、白費地、無用地
ambara	n.		sky	天空
guhya	mfn.	√guh 1U (to cover, conceal/ 覆蓋、隱藏), fpp.	to be concealed, secret, mysterious	應當被隱藏的、隱秘的、神秘的
bhāvita	mfn. n.	bhāvayati caus. (to cause to be, produce, increase, cultivate, develop/ 使存在、產生、增長、培養、發展、修習), ppp.	mfn. cultivated n. that which has been cultivated	mfn. 被修習的 n. 所修習過的— 所修
svadhiṣṭhita	mfn.	su (well/ 善)+adhiṣṭhita ppp. (seized, controlled/ 被抓住的、被控制的)	well-seized, well-controlled	被善持的、被善控制的
kārya	mfn.	√kr 8U (to do, make or render/ 做、把… 做成…、使…變成…), fpp.	to be done, to be made, to be rendered	應當被做的、應當被做成…的、應當使變成…的
surakṣita	mfn.	su (well/ 善)+rakṣita ppp. (protected, guarded/ 被守護的、被保護的)	well-protected	被善護的
rakṣā	f.	√rakṣ 1P (to protect, guard/ 守護、保護)+ā	guarding	守護
vrata	n.		religious vow or observance	修行者所遵守的誓願或規範— 禁 、 戒
√muc	6U		to unloose, release; to abandon, give up	鬆開、釋放；放棄
bahu	mfn.		much, many, abundant	很多的、大量的、眾多的
yathā	ind.	ya (relative pro. base/ 關係代名詞語基)+thā; relative adv. of tathā or evam/ tathā 或 evam 的關係副詞	like, as, just as	像、如同、正如— 如
capala	mfn.		moving to and fro, agitated; thoughtless, inconsiderate	來來回回的、混亂的；粗心的、不顧別人的
madhya	n.		middle	中間
-stha	mfn.	√sthā 1P (to stand; to abide/ 站；住)+a	only ifc. “standing in …”, “abiding in …”	只作為複合詞後分，表示「站在…的」、「住於…的」
vraṇa	m.		wound	傷口
ādara	m.	ā√dr 6Ā (to respect, revere/ 尊敬)+a	respect, reverence; attention, care, effort; with instr. or abl., respectfully, carefully, diligently	尊敬、敬畏；注意、關注、努力；用具格或從格時，表示恭敬地、謹慎地、勤奮地

evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
sadā	ind.		always, at all times	隨時、始終
lava	m.	√ <i>lū</i> 9U (to cut, divide/ 剪切、分割)+ <i>a</i>	section, piece, little piece, bit	部分、塊、小塊、少量
bhīta	mfn.	√ <i>bhī</i> 3P (to fear/ 畏懼), ppp.	frightened, afraid of (abl. or ifc.)	受驚嚇的、害怕…的 (abl. 或作複合詞後分)
vraṇaduḥkhalavād bhīto rakṣāmi vraṇam ādarāt Spe. 362-363				
saṃghāta	m.	<i>sam</i> √ <i>han</i> 2P (to strike together, crush/ 互相撞擊、壓碎)+ <i>a</i>	striking together, crushing; N. of one of the eight hot hells in which sinners are crushed by clashing mountains	互相撞擊、壓碎；八熱地獄之一，罪人進入後，大石山自然合起，壓碎其身--堆壓、眾合
parvata	m.		mountain	山
āghāta	m.	ā√ <i>han</i> 2P (to strike/ 打擊)+ <i>a</i>	striking	撞擊
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	why	為什麼
idam	pro.	3 rd person pro./ 第三人稱代名詞		
vihāra	m.	BHS/ 佛教混合梵語; <i>vi</i> √ <i>hr</i> 1P (to dwell, abide/ 居住、住)+ <i>a</i>	abode, dwelling place, esp. of a monastic community; state, condition, or mode of life or being	住處、住宅，尤指佛教僧侶所居住的舍宅；生活狀態或方式--精舍、住
viharat	mfn.	<i>vi</i> √ <i>hr</i> 1P (to dwell, abide/ 居住、住), prap.	dwelling, abiding	居住著、住著
pramadā	f.	<i>pramada</i> mfn. (merry, wanton, dissolute/ 歡樂的、放肆的、放蕩的)	wanton woman; young woman, maiden	蕩婦；年輕女子、少女
jana	m.	√ <i>jan</i> 4Ā (to be born/ 出生)+ <i>a</i>	man, person; ifc. “a group of ...”	人；作複合詞後分時，可表示「一群…」
yati	m.	√ <i>yat</i> 1Ā (to strive after/ 力求)+ <i>i</i>	“striver”, i.e. ascetic, religious mendicant	力求者，意即苦行者或出家人
dhīra	mfn.		firm, steady; resolute, self-possessed	堅定的、沉穩的；剛毅的、鎮靜的
√ khaṇḍ	10P		to break, destroy	打碎、毀壞
lābha	m.	√ <i>labh</i> 1Ā (to obtain/ 得到)+ <i>a</i>	acquisition, gain, possession	獲得、收益、財物-- 利、利養

√naś	4P		to be lost, disappear, wane, perish	迷失、消失、衰落、毀滅
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬格)		
kāmam	ind.	<i>kāma</i> m. (desire, wish/ 欲望、願望), acc.	willingly, gladly, readily	情願地、樂意地
kāmam ... mā tu ...			"rather ... than ..." (usually with imperative)	「寧願…卻不要…」 (一般支配命令式)
satkāra	m.	<i>sat</i> √ <i>kr</i> 8U (to honor/ 尊敬)+ <i>a</i>	honor, reverence	榮譽、崇敬-- 譽 、 敬
kāya	m.		body	身體
jīvita	n.	√ <i>jiv</i> 1P (to live/ 生活), ppp.	life	生命
kuśala	mfn.		wholesome, good, virtuous, meritorious, skillful	有益的、善的、招福報的、善巧的-- 善
kadā	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>dā</i>	when	什麼時候
-cana	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
etad	pro.	3 rd person pro./ 第三人稱代名詞		
añjali	m.		the two palms of the hand pressed together as a mark of reverence, salutation, or supplication	將兩隻手掌合在一起的手勢，用於表示尊重、問候或哀求-- 合十 、 合掌 、 叉手
yatna	m.	√ <i>yat</i> 1Ā (to strive after/ 力求)+ <i>na</i>	effort, exertion, energy; with instr. sg. or pl., with effort, diligently	努力、用力、精力；用單數或複數具格時，表示努力地、用心地
vyādhi	m.		disorder, disease, sickness	疾病
ākula	mfn.		filled or overburdened with (<i>instr.</i> or <i>ifc.</i>)	充滿…的、…纏身的 (<i>instr.</i> 或作複合詞後分)
nara	m.		man	人
yadvat	ind.	<i>yad</i> (relative pro./ 關係代名詞)+ <i>vat</i> ; relative adv. of <i>tadvat</i> , <i>evam</i> , or <i>tathā</i> / <i>tadvat</i> 、 <i>evam</i> 或 <i>tathā</i> 的關係副詞	as, just as	如、正如

kṣama	mfn.	√kṣam 1Ā (to endure, bear; to be able to/ 忍耐；能夠)+a	competent, able, capable of (<u>loc.</u> , inf., or ifc.)	能勝任的、能夠[做]…的 (<u>loc.</u> 、不定體或作複合詞後分)
karman	n.	√kr̥ 8U (to do/做)+man	action, deed; activity, work, labor	行為、行動、作為；活動、勞動、勞工-- 業
idam	pro.	3 rd person pro./ 第三人稱代名詞		
vyākula	mfn.		destitute of (<u>instr.</u> or ifc.)	沒有…的 (<u>instr.</u> 或作複合詞後分)
a-			prefix expressing a negative, privative, or contrary sense	前綴，表「非」、「不」或「無」
śruta	n.	√śru 5P (to listen/聽聞), ppp.	that which has been heard	所聽到的-- 所聞
cintita	n.	√cint 10P (to think, consider/想、思考), ppp.	that which has been pondered	所思考過的-- 所思
asamprajanyacittasya śrutacintitabhāvitam Spe. 206 / Kal. 188 / Wit. 1253.2				
sa-			prefix forming adj. meaning “with …”, “accompanied by …”, “having …”	前綴，構成形容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
chidra	n.	√chid 7U (to cut, pierce/砍、戳破)+ra	hole, crack	洞、裂縫
kumbha	m.		jar, water-pot	缸、罐、水壺
jala	n.		water	水
-vat	ind.		suffix added to words to imply likeness: “like …”, “as …”	後綴，表相似：「像…」、「如…」
ava√sthā	1Ā		to abide, stay, remain in (<u>loc.</u>)	住於、留在…(<u>loc.</u>)
aneka	mfn.	a (not/不)+eka num. (one/一); pronominal adj./代名形容詞	not one, many	不一的、很多的
śrutavat	mfn.	√śru 5P (to hear/聽聞), pap.	knowledgeable, learned	博學的-- 多聞
śrāddha	mfn.	śraddhā f. (faith, confidence/信心-- 信)+a	faithful	有信心的-- 有信
para	mfn.		highest, supreme; ifc. “having … as the highest object”, “devoted to …” “intent upon …”, “filled with …”	最高的、之上的；作複合詞後分時，可表示「以…為最高目的的」

				、「致力於…的」、「志於…的」、「充滿…的」
doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/敗壞；犯罪、犯錯)+ <i>a</i>	defect, flaw, blemish; fault, sin, transgression	缺陷、瑕疵、毛病、污點；過失、罪過、過錯-- 失 、 過 、 過失 、 罪
āpatti	f.	ā√ <i>pad</i> 4Ā (to fall into, esp. to get into trouble/落入，尤指陷入困境)+ <i>ti</i>	fault, transgression, offense	過失、犯罪、違戒-- 阿鉢底 、 罪過 、 罪
kaśmala	mfn.		impure, dirty, foul	不清淨的、骯髒的、污穢的
asamprajanyadoṣeṇa bhavanty āpattikaśmalāḥ Spe. 72 / Kal. 816				
caura	m.	√ <i>cur</i> 10P (to steal/偷)+ <i>a</i>	thief, robber	小偷、盜賊
moṣa	m.	√ <i>muṣ</i> 9P/1P (to steal, plunder/偷、搶劫)+ <i>a</i>	thief, robber; theft, robbery, plundering	小偷、盜賊；偷竊、盜竊、搶劫
anusārin	mfn.	<i>anu</i> √ <i>sr</i> 1P (to go after/跟從)+ <i>in</i>	following, striving after (acc. or ifc.)	隨在…之後的、力求…的(acc.或作複合詞後分)
upa√<i>ci</i>	5P		to gather together, heap up, accumulate	收集、堆積、累積
punya	n.		meritorious action, virtue, merit	[招致福報的]善行、德行、功德-- 福 、 福德 、 功德
muṣita	mfn.	√ <i>muṣ</i> 9P/1P (to steal, plunder/偷、搶劫), ppp.	stolen, robbed, plundered	被偷的、遭盜竊的、被搶劫的
√ yā	2P		to go, set out; to go to, reach, attain to some condition	去、出發；前往、到達、達到某種狀態
durgati	f.	<i>dus</i> (bad/壞的-- 惡)+ <i>gati</i> f. (state of existence, destination of rebirth/存在的狀態、輪迴中的去處-- 趣 、 道)	misfortune; (in Buddhism) a miserable state of rebirth (usually three in number, i.e. the hell, animal, and ghost realms)	厄運；佛教中，指輪迴中的壞去處，即地獄、畜生及餓鬼等三惡道-- 惡趣 、 惡道
kleśa	m.	BHS/佛教混合梵語；√ <i>kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/使痛苦、折磨；沾染、變髒)+ <i>a</i>	"affliction", "defilement", "stain", mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用-- 煩惱 、 惑
taskara	m.		thief, robber	小偷、盜賊
saṃgha	m.		crowd, multitude, host, band	人群、一群、大量-- 眾

avatāra	m.	<i>ava√tī</i> 1P (to descend into, enter/ 降入、進入)+a	descent, entrance; opening or opportunity (for hostile approach), weak spot	降下、進入；[攻擊的]時機、破綻-- 便
gaveṣaka	mfn.	<i>√gaveṣ</i> 1Ā (to look for, seek/ 尋找、尋求)+aka	seeking	尋求…的
pra√āp	5P		to reach, attain, obtain	到達、達到、得到-- 得
√muṣ	9P 1P		to steal, plunder	偷、搶劫
sadgati	f.	<i>sat</i> prap. (real; good/ 真實的；善的)+ <i>gati</i> f. (state of existence, destination of rebirth/ 存在的狀態、輪迴中的去處-- 趣 、 道)	good fortune, happy state; (in Buddhism) a happy state of rebirth, a good destiny (usually two in number, i.e. the human and deva realms)	好運、快樂的狀態；佛教中，指輪迴中的好去處，即人界和天界等善道-- 善趣 、 善道
prāpyāvātāraṃ muṣṇāti hanti sadgatijīvitam Spe. 434, 436				
manas	n.	<i>√man</i> 4Ā (to think, believe/ 想、認為)+as	mind	心-- 末那 、 意 、 心
dvāra	n.		door, gate, entrance	門、大門、入口
apaneya	mfn.	<i>apa√nī</i> 1U (to lead or take away, remove/ 引開、移走、去除), fpp.	to be removed	應當被移除的
gata	mfn.	<i>√gam</i> 1P (to go, depart/ 去、離去), ppp.	gone, departed	已去的、已離去的
pratyupa- sthāpya	mfn.	<i>pratyupasthāpayati</i> caus. (to reestablish/ 重新安立), fpp.	to be reestablished	應當重新安立的
sam√smṛ	1P		to recollect	回憶
apāyika f. apāyikī	mfn.	<i>apāya</i> m. (an evil state of rebirth/ 輪迴中的壞去處-- 惡趣 、 惡道)+ika	belonging to the states of misery, pertaining to an evil state	屬於惡道的
upādhyāya	m.		a master or preceptor who imparts the precepts and guides the student	傳授戒律並教導學僧的導師、教師-- 烏波陀耶 、 和尚 、 親教師 、 力生
anuśāsini	f.	BHS/ 佛教混合梵語； <i>anu√śās</i> 2P (to instruct, teach/ 教訓、教誨)+in	instruction, teaching	教誨、教導-- 教
bhīti	f.	<i>√bhī</i> 3P (to fear/ 畏懼)+ti	fear	恐懼
ādarakārin	mfn.	<i>ādara</i> m. (respect, reverence; attention, care, effort/ 尊敬、敬畏；注意、關注、努力)+ <i>√kr</i> 8U (to do, effect/ 做)+in	respectful; attentive, effortful, diligent	尊敬的；殷勤的、努力的、勤奮的

dhanya	mfn.		fortunate	幸運的
guru	m.	<i>guru</i> mfn. (heavy, weighty; important, venerable/ 重的、重大的；重要的、受尊重的)	teacher, spiritual mentor	老師、導師-- 上師
saṃvāsa	m.	<i>saṃ√vas</i> 1P (to dwell together or associate with/ 與...住在一起、與...交往)+ <i>a</i>	dwelling together with, association with (<i>instr.</i> or <i>ifc.</i>)	與...同住、與...交往 (<i>instr.</i> 或作複合詞後分)
sukaram	ind.	<i>sukara</i> mfn. (easy to be done/ 容易做的), <i>acc.</i>	easily	容易地
√jan	4Ā		to be born or produced	生、產生
buddha	m.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解), <i>ppp.</i>	"Awakened One", "Enlightened One", a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
bodhisattva	m.	<i>bodhi</i> f. (enlightenment/ 覺悟-- 菩提 、 覺) + <i>sattva</i> m. (being/ 生命體-- 眾生 、 有情)	a being destined for or intent on enlightenment	趣向或追求覺悟的眾生-- 菩薩 、 菩提薩埵 、 覺有情
sarvatra	ind.	<i>sarva</i> mfn. (all/ 一切)+ <i>tra</i> ; equivalent to the loc. of <i>sarva</i> / 同 <i>sarva</i> 的位格	everywhere, in all things, with regard to all things	處處、在一切事上、對於一切
avyāhata	mfn.	<i>a</i> (not/ 不)+ <i>vyāhata</i> <i>ppp.</i> (obstructed, impeded/ 被阻礙的、被阻止的)	unobstructed, unimpeded	無障礙的-- 無礙
ikṣaṇa	n.	<i>√ikṣ</i> 1Ā (to see, behold/ 看、看見)+ <i>ana</i>	eye, vision	眼睛、目光
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole; with <i>n.sg.</i> , everything	所有、一切、全部；用中性單數時，可表示一切事物
agratas	ind.	<i>agra</i> n. (front, tip, top/ 前面、頂點、頂端) + <i>tas</i>	in front, in front of, before (<i>gen.</i>)	前面、在...的前面、在...面前(<i>gen.</i>)
√as	2P		to be, exist	是、有、存在
puras	ind.		in front, in front of, before (<i>gen.</i>)	前面、在...的前面、在...面前(<i>gen.</i>)
sthita	mfn.	<i>√sthā</i> 1P (to stand; to stay, abide, dwell/ 站；停留、居住-- 住), <i>ppp.</i>	standing, dwelling, situated	站著的、處於...的-- 住
... teṣām asmi puraḥ sthitaḥ Spe. 376-377				
iti	ind.		in this manner, thus	如此
√dhyā	1P		to reflect, ponder, meditate	深思、沉思、思慮

√sthā	1P		to stand; to stay, remain, abide	站；停留、持續、居住 -- 住
trapā	f.		shame	羞恥[心]-- 慚 、 慚愧
anvita	mfn.	<i>anu√i</i> 2P (to follow/ 跟隨), ppp.	ifc. “followed by ...”, “attended by ...”, “possessed of ...”	作複合詞後分時，表示 「由…所伴隨的」、 「具有…的」
anusmṛti	f.	<i>anu√smṛ</i> 1P (to recollect/ 回憶)+ <i>ti</i>	recollection	回憶、憶念-- 隨念
muhur	ind.		constantly, repeatedly	不斷地、一再地
muhur muhuḥ			again and again, at every moment	一次又一次地、時時刻 刻
buddhānusmṛtir apy evaṃ bhavet tasya muhur muhuḥ Spe. 252.1				

13. The Practice of Forbearance

(*Bodhicaryāvatāra*, ch. 6)

十三、忍辱的修習

摘自《入菩提行論》第六品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
śāntideva	m.	<i>śānti</i> f. (peace, tranquility/ 平靜、寧靜-- 寂、寂靜、寂滅)+ <i>deva</i> m. (heavenly being, god/ 天神--天)	N. of a Mādhyamika scholar monk who lived in the great monastic university of Nālandā during the 8 th century CE	人名，那爛陀寺 (nālandā) 著名的中觀派 學問僧，活躍於西元八 世紀--寂天
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造；撰寫), ppp.	composed	被撰寫的
bodhi	f.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒； 知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- 菩提、覺
caryā	f.	BHS/ 佛教混合梵語； <i>√car</i> 1P (to walk, wander; to perform, do, practice/ 步行、漫遊；做、實踐--行), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩 的實踐、修行--行
avatāra	m.	<i>ava√tṛ</i> 1P (to descend into, enter/ 降入、 進入)+a	descent, entrance	降下、進入、門徑--入
kṣānti	f.	<i>√kṣam</i> 1Ā (to endure/ 忍耐)+ti	“forbearance”, the third perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	忍耐，菩薩所修習的第三 個波羅蜜多 (<i>pāramitā</i>)--忍、忍辱
pāramitā	f.		supreme or transcendent virtue to be cultivated and perfected by a bodhisattva (usually six in number, i.e. generosity, morality, forbearance, effort, concentration, and wisdom), often rendered as “perfection”	菩薩所應當修習並圓滿 的至上美德，一般列有 六種，即布施、持戒、 忍辱、精進、禪定及智 慧--波羅蜜多、波羅蜜 、度、到彼岸、事究 竟
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
ṣaṣṭha	mfn.	<i>ṣaṣ</i> num. (six/ 六)+ <i>tha</i>	sixth	第六

pariccheda	m.	<i>pari</i> √ <i>chid</i> 7U (to cut on both sides/兩邊切割)+ <i>a</i>	section, chapter	章節-- 品
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
etad	pro.	3 rd person pro./第三人稱代名詞		
sucarita	n.	<i>su</i> (well/善)+ <i>carita</i> ppp. (performed, practiced/被做的、被實踐的)	good conduct, virtuous actions	品行、善行-- 善行 、 妙行
dāna	n.	√ <i>dā</i> 3U (to give/給與)+ <i>ana</i>	"giving", "charity", "generosity", the first perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	給與、施捨，菩薩所修習的第一個波羅蜜多 (<i>pāramitā</i>)-- 布施
sugata	m.	<i>su</i> (well/善)+ <i>gata</i> ppp. (gone/已去的)	"Well-gone One", one of the ten common epithets of the Buddha	善去者，佛的十號之一-- 善逝
pūjana	n.	√ <i>pūj</i> 10P (to worship, honor; to offer something with devotion/供奉、尊崇；供養)+ <i>ana</i>	worship, veneration; devotional offering	供奉、尊崇；供養
kṛta	mfn.	√ <i>kṛ</i> 8U (to do, make, perform/做、製作、實踐), ppp.	done, made, performed	被做的、被製作的、被實踐的
kalpa	m.		an inconceivably long period of time, aeon	時間單位，極漫長的時間-- 劫 、 劫波
sahasra	n.		a thousand	一千
yad	pro.	relative pro./關係代名詞		
pratigha	m.		anger, resentment, enmity	憤怒、怨恨、敵意-- 瞋 、 瞋恚 、 憎
prati √ han	2P		to strike back, check, frustrate; to strike down, destroy	回擊、阻止、擊敗；擊破、毀壞
tad	pro.	3 rd person pro./第三人稱代名詞		
dveṣa	m.	√ <i>dviṣ</i> 2U (to hate/恨)+ <i>a</i>	hatred, anger, aversion	憎恨、憤怒、厭惡-- 瞋 、 瞋恚
sama	mfn.		same, like, equal to (<i>instr.</i> , <i>gen.</i> , or <i>ifc.</i>)	與...一樣的、相同的、平等的 (<i>instr.</i> 、 <i>gen.</i> 或作複合詞後分)
pāpa	n.		evil, wrong doing, sin	罪惡、惡行、罪孽-- 惡
tapas	n.	√ <i>tap</i> 1P (to give out heat/發熱)+ <i>as</i>	religious austerity	苦行

na ca dveṣasamaṃ pāpaṃ na ca kṣāntisamaṃ tapaḥ Kal. 966.e				
tasmāt	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), abl.; correlative adv. of <i>yasmāt</i> / <i>yasmāt</i> 的相關副詞	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
prayatna	m.	<i>pra√yat</i> 1Ā (to strive, exert oneself/ 力求、用功)+ <i>na</i>	effort, exertion; with instr. or abl., diligently, carefully	努力、用力；用具格或從格時，表示勤奮地、謹慎地
bhāvayati	caus.	<i>√bhū</i> 1P (to be, exist, occur, appear, rise/ 是、存在、發生、生起), caus.	to cause to be, produce, increase, cultivate, develop	使存在、產生、增長、培養、發展-- 修 、 修行 、 修習
vividha	mfn.		manifold, various, of many sort	多種的、多種多樣的、各種各樣的
naya	m.	<i>√nī</i> 1U (to lead/ 領導)+ <i>a</i>	principle, method, doctrine	原則、方法、教理-- 理 、 理趣 、 道理
manas	n.	<i>√man</i> 4Ā (to think, believe/ 想、認為)+ <i>as</i>	mind	心-- 末那 、 意 、 心
śama	m.	<i>√śam</i> 4P (to be appeased, calmed; to cease/ 平靜下來；止息)+ <i>a</i>	tranquility, calmness, peace	寧靜、寂靜-- 寂滅
√grah	9P		to seize, grasp; to get, gain, keep	抓住、把握；獲得、得到、保持-- 持
prīti	f.	<i>√prī</i> 4Ā (to be glad or cheerful/ 感到高興)+ <i>ti</i>	joy, gladness	喜悅-- 喜 、 悅
sukha	n.		happiness	快樂-- 樂
√aś	5Ā		to reach, attain, obtain	到達、達到、得到
nidrā	f.		sleep, slumber	睡眠
dhṛti	f.	<i>√dhṛ</i> 1P (to hold, support, maintain/ 握持、支撐、維持-- 持)+ <i>ti</i>	firmness, steadfastness	堅定、堅毅-- 堅 、 堅固
√yā	2P		to go, set out; often with acc. of abstract noun, to reach or go to any state or condition, become	去、出發；常支配抽象名詞的受格，表示達到某個狀態、成為
na nidrāṃ na dhṛtiṃ yāti ... Spe. 236 / Wit. 274.b				
śalya	n.		spear, javelin, dart; any extraneous object lodged in the body, such as an arrow, thorn, splinter, etc.	槍、標槍、飛鏢；任何打進身體的外來物，如箭頭、刺、碎片等

hṛd	n.		the heart, esp. as seat of emotions and mental activity	心臟，尤指一切情感和 心理活動之所在
sthita	mfn.	√sthā 1P (to stand; to stay, abide, dwell, remain/ 站；停留、居住、持續-- <u>住</u>), ppp.	standing; located on, dwelling in, remaining in (loc. or ifc.)	站立的；位於、住於、 留在…的 (loc. 或作複合 詞後分)
... dveṣāśalye hṛdi sthite Spe. 220 / Sch. 1.55				
√pūj	10P		to worship, honor; to offer something with devotion	供奉、尊崇；供養
artha	m.		wealth	財富
māna	m.		arrogance, pride; respect, honor	自大、驕傲；恭敬、榮 譽
api	ind.		also, even	也、連…也、即使
ena	pro.	3 rd person pro./ 第三人稱代名詞		
samāśrita	mfn.	sam-ā√śri 1U (to seek refuge with; to depend on/ 投靠；依賴), ppp.	dependent on (acc., loc., or ifc.)	依賴…的 (acc.、loc. 或 作複合詞後分)
√han	2P		to strike; to kill, destroy	擊；殺、毀壞
√iṣ	6U		to desire, wish	渴望、想要-- <u>欲</u>
svāmin	m.		master, owner, lord	主、主人、君主
durbhaga	mfn.	dus (bad/ 壞的)+bhaga m. (portion, lot, fortune; beauty/ 份、命運；美貌)	unfortunate; repugnant, disagreeable	不幸運的；令人厭惡的
suhṛd	m.	su (good/ 善的)+hṛd n. (heart/ 心)	“good-hearted”, i.e. a friend	直譯心善的，意即朋友 -- <u>知識</u>
ut√vij	6Ā		to be afraid of (abl.)	害怕… (abl.)
idam	pro.	3 rd person pro./ 第三人稱代名詞		
√dā	3U		to give	給與
√sev	1Ā		to serve, wait upon	服侍、侍候
... dadāti na ca sevyate Spe. 441 / Kal. 966.a				

saṃkṣepa	m.	<i>saṃ</i> √ <i>kṣip</i> 6U (to throw together; to condense, abridge/ 丟在一起；濃縮、縮短)+ <i>a</i>	compression, conciseness; with abl., instr., or acc., concisely, in short, in brief	壓縮、簡潔；用從格、具格或受格時，表示扼要地、簡言之-- 略說
√ as	2P		to be, exist	是、有、存在
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
saṃkṣepān nāsti tat kiṃcit krodhano yena susthitaḥ Spe. 281-282				
krodhana	mfn.	√ <i>krudh</i> 4P (to become angry/ 生氣)+ <i>ana</i>	angry, irritable	憤怒的、易怒的
susthita	mfn.	<i>su</i> (well/ 善)+ <i>sthita</i> ppp. (standing; abiding, resting/ 站立的；居住的、安住的)	at ease, comfortable	自在的、安逸的
evamādi	mfn.	<i>evam</i> ind. (thus/ 如此)+ <i>ādi</i> m. (beginning/ 開始)	"beginning such", i.e. of such kind	如此開始的，意即諸如此類的
duḥkha	n.		pain, sorrow, suffering; with instr. or abl., with difficulty	痛苦、悲痛、苦難；用具格或從格時，表示很困難地-- 苦
√ kr	8U		to do, make, cause, produce	做、製作、造成、產生
ari	m.		enemy	敵人
saṃjñā	f.	<i>saṃ</i> √ <i>jñā</i> 9U (to recognize, be aware of, know/ 辨認、意識到、知道)+ <i>kvip</i>	perception, recognition; conception, notion	知覺、辨認；概念、觀念-- 想
evamādīni duḥkhāni karotīty arisaṃjñāyā Spe. 497				
krodha	m.	√ <i>krudh</i> 4P (to become angry/ 生氣)+ <i>a</i>	anger	憤怒
nirbandha	m.	<i>nis</i> √ <i>bandh</i> 9P (to persist in/ 堅持)+ <i>a</i>	perseverance; with abl. or instr., perseveringly, persistently	堅毅；用從格或具格時，表示堅定地、堅決地
sukhin	mfn.	<i>sukha</i> n. (happiness/ 快樂)+ <i>in</i>	happy	愉快的
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
paratra	ind.	<i>para</i> mfn. (other, different/ 其他的、不同的)+ <i>tra</i>	elsewhere; in the next world	在別處；來世中

aniṣṭa	mfn.	<i>an</i> (not/不)+ <i>iṣṭa</i> ppp. (desired/被想要的)	undesired, unpleasant	非[自己]所欲的、不合意的-- 非愛 、 不愛
karaṇa	n.	√ <i>kr</i> 8U (to do, make, cause, produce/做、製作、造成、產生)+ <i>ana</i>	making, doing, producing	做、製作、產生
jāta	mfn.	√ <i>jan</i> 4Ā (to be born, produced/生、產生), ppp.	born, produced	已生的、已產生的
iṣṭa	mfn.	√ <i>iṣ</i> 6U (to desire, wish/渴望、想要), ppp.	desired, pleasant	被想望的、宜人的-- 愛
vighātana	n.		impeding	妨礙
daurmanasya	n.	<i>durmanas</i> mfn. (unhappy, sad/不愉快的、沮喪的)+ <i>ya</i>	unhappiness, discontent, dejection; (in Abhidharma) mental pain as opposed to physical pain (<i>duḥkha</i>)	不愉快、心不悅、憂愁；阿毗達磨中，意指心理的苦，相對於身體的痛苦 (<i>duḥkha</i>)-- 憂
aśana	n.	√ <i>aś</i> 9P (to eat/吃)+ <i>ana</i>	food, fuel	食物、燃料
pra√āp	5P		to reach, attain, obtain	到達、達到、得到-- 得
dr̥pta	mfn.	√ <i>dr̥p</i> 4P (to light, kindle/點燃、點著), ppp.	kindled, inflamed	被燃起的、被激起的
ni√han	2P		to strike, kill, destroy	打擊、殺害、毀壞
mad	pro.	1 st person singular pro./第一人稱單數代名詞	I	我
... dveṣo dr̥pto nihanti mām Spe. 362-363				
vighātayati	caus.	vi√ <i>han</i> 2P (to shatter, destroy/打碎、毀壞), caus.	to shatter, destroy	打碎、毀壞
tasmād vighātayiṣyāmi tasyāśanam ahaṃ ripoḥ Spe. 304. Rem; Spe. 344				
ripu	m.		deceiver, cheat; enemy	騙子；敵人
yasmāt	ind.	<i>yad</i> (relative pro./關係代名詞), abl.; relative adv. of <i>tasmāt</i> /tasmāt 的關係副詞	because, for	因為、由於
vadha	m.		killing, death, destruction	殺害、死亡、毀壞
anya	mfn.	pronominal adj./代名形容詞	other, another, different from, other than (abl.)	別的、其他的、異於…的、…之外的 (abl.)
kr̥tya	n.	√ <i>kr</i> 8U (to do, accomplish, perform/做、完成), fpp.	what ought to be done or accomplished, i.e.	應當被做或完成的事，意即事情、事務、義務

			business, affair, duty, purpose, end, function	、目的、作用-- 所作 、 事 、 所作事 、 用
vairin	m.	<i>vaira</i> n. (enmity/ 敵意)+ <i>in</i>	enemy	敵人
ati-			prefix expressing beyond, over, excessively, very	前綴，表超越、超過、過度、極度
āgama	m.	<i>ā√gam</i> 1P (to come/ 過來)+ <i>a</i>	coming, arrival, appearance	過來、到來、出現
kṣobhya	mfn.	<i>kṣobhayati</i> caus. (to agitate, shake, disturb/ 攪動、動搖、擾亂), fpp.	to be agitated, shaken, or disturbed	應當被攪動、動搖或擾亂的
muditā	f.	BHS/ 佛教混合梵語	gladness, joy	愉悅、喜悅
atyaniṣṭāgamenāpi na kṣobhyā muditā mayā Spe. 72 / Kal. 816				
daurmanasye 'pi nāstīṣṭam ... Spe. 143				
kuśala	mfn.		wholesome, good, virtuous, meritorious, skillful	有益的、善的、招福報的、善巧的-- 善
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
ava√hā	3P		to leave, abandon	遺棄、捨棄
yadi	ind.		if	如果
pratikāra	m.		remedy	補救、挽救的辦法-- 對治
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格	there, in that case	那裡、在那樣的情況下
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation; with instr., "what is gained by ...", "what is the use of ..."	助詞，表示疑慮或疑問；與具格連用時，表示「…有什麼用」、「…是為了什麼」
atha	ind.		but, but if	但是、但如果
atha nāsti pratikāro ... Spe. 486				
nyakkāra	m.		disrespect, contempt, humiliation	不敬、輕視、羞辱
pāruṣya	n.	<i>paruṣa</i> mfn. (rough, harsh/ 粗糙的、嚴厲的)+ <i>ya</i>	harshness, esp. in speech	粗糙，尤指粗鄙的話-- 麤惡語 、 麤言 、 惡口

ayaśas	n.	<i>a</i> (not/不)+ <i>yaśas</i> n. (fame, honor/名聲、榮譽)	infamy, dishonor	臭名、恥辱
anīpsita	mfn.	<i>an</i> (not/不)+ <i>īpsita</i> ppp. (desired/被想要的)	not desired, not wished for (<i>gen.</i>)	不被想要的、不希望讓...遭受的(<i>gen.</i>)
priya	mfn.		beloved, dear	親愛的、心愛的— 愛
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.)	自我；反身代名詞，表示自己、他自己、他們自己等等
duḥkhaṃ nyakkārapāruṣyam ayaśāś cety anīpsitam priyāṇām ātmano vāpi ... Spe. 129				
śatru	m.		enemy	敵人
etad	pro.	3 rd person pro./第三人稱代名詞		
viparyaya	ind.	<i>vi-pari</i> √ <i>i</i> 2P (to turn round/轉)+ <i>a</i>	turning round, inversion; with abl., conversely	翻轉、倒反；用從格時，表示相反地
kathaṃcit	ind.		by some means or other, somehow, with difficulty	以某種方式、以任何方式、很困難地
√labh	1Ā		to obtain	得到
saukhya	n.	<i>sukha</i> n. (happiness/快樂)+ <i>ya</i>	happiness, felicity	快樂、幸福
sthita	mfn.	√ <i>sthā</i> 1P (to stand; to stay, abide, dwell, remain/站；停留、居住、持續— 住), ppp.	standing; abiding, remaining, persisting	站立的；住立的、停留的、持續的
ayatnatas	ind.	<i>ayatna</i> m. (no effort/不費力)+ <i>tas</i>	without effort, effortlessly, easily	毫不費力地、輕鬆地、容易地
... duḥkhaṃ sthitam ayatnataḥ Kal. 896-897 / Dev. 10.6.b				
niḥsāra	m.	<i>nis</i> √ <i>sr</i> 1P (to depart/離開)+ <i>a</i>	going forth or out, departure, escape (from <i>saṃsāra</i>)	離去、離開、[從輪迴中]逃脫— 離 、 出離
cetas	n.	√ <i>cit</i> 1P (to perceive; to intend; to know/知覺；意欲；知道)+ <i>as</i>	mind	心
dṛḍha	mfn.		firm, strong; steady, resolute	堅固的、堅強的；堅毅的
√bhū	1P		to be, exist, become	是、存在、有、成為
... cetas tasmād dṛḍhībhava Wit. 1094 / Dev. 20.12				

durgā	f.	<i>durga</i> mfn. (impassable, inaccessible, unassailable/不能通行的、不可接近的、無懈可擊的)	“the inaccessible”, N. a major Indian goddess central to the Śākta tradition	難近者、難近母，印度重要女神之一，性力派 (śākta) 的主要崇拜對象
putraka	m.	<i>putra</i> m. (son, child/兒子、孩子)+ <i>ka</i>	little son, boy, child	小兒子、男孩子、孩子
karṇāṭa	m.		N. of a people of Southern India	南印度的民族之一
dāha	m.	√ <i>dah</i> 1P (to burn/燃燒)+ <i>a</i>	burning	灼燒
cheda	m.	√ <i>chid</i> 7U (to cut/砍)+ <i>a</i>	cutting	切割、刀砍
ādi	m.		beginning; ifc. “beginning with ...”, “... et cetera”	開始；作複合詞後分時，表示「以…為開始的」、「…等等的」
vedanā	f.	√ <i>vid</i> 2P (to know; to experience, feel/知道；感受、經歷)+ <i>anā</i>	feeling, sensation	感覺、感受-- 受
vṛthā	ind.		in vain	徒勞無益地、突然
√ sah	1Ā		to bear, endure	忍受、忍耐
mukti	f.	√ <i>muc</i> 6U (to release, free/釋放、解放)+ <i>ti</i>	release, liberation, final emancipation from the cycle of rebirths	釋放、解放、從輪迴中解脫-- 解脫
artha	m.		aim, purpose; ifc. with acc., “for the sake of ...”, “on account of ...”	目標、目的；用受格作複合詞後分時，表示「為了…」、「基於…」
kasmāt	ind.	<i>ka</i> (interrogative pro./疑問代名詞), abl.	whence, why	從哪裡、為什麼
kātara	mfn.		cowardly, faint-hearted, shy	膽怯的、怯懦的、害羞的
vastu	n.		thing, object, affair, matter	事物、物體、事情-- 事 、 物
abhyāsa	m.	<i>abhi</i> √ <i>as</i> 4P (to repeat, exercise, practice/反覆、練習)+ <i>a</i>	repetition, exercise, practice	反覆、練習
duṣkara	mfn.		difficult	難的
mṛdu	mfn.		soft, weak, slight	柔軟的、柔弱的、輕微的
vyathā	f.	√ <i>vyath</i> 1Ā (to tremble, waver; to be restless or sorrowful/發抖、動搖；感到不安、感到悲傷)+ <i>ā</i>	pain, anguish, distress	痛苦、苦悶、苦惱

soḍhavya	mfn.	√ <i>śuh</i> 1Ā (to bear, endure/ 忍受、忍耐), fpp.	bearable, tolerable	可以被忍受的
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 <i>mahā</i>	great, large	偉大的、大的
tasmān mṛduvyathābhyāsāt soḍhavyāpi mahāvvyathā Spe. 102 / Kal. 843				
uddaṃśa	m.		bug	昆蟲
daṃśa	m.		gadfly	虻
maśaka	m.		mosquito	蚊子
kṣudh	f.	<i>kṣut</i> in compounds/ 複合詞中作 <i>kṣut</i> ; √ <i>kṣudh</i> 4P (to feel hungry/ 感到餓)+ <i>kvip</i>	hunger	飢餓
pipāsā	f.	<i>pipāsati</i> desid. (to thirst/ 口渴)+ <i>ā</i>	thirst	口渴
kaṇḍu	f.		itch, rash	搔癢、疹子
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation	助詞，表示疑慮或疑問
anartha	mfn.	<i>an</i> (without/ 無)+ <i>artha</i> m. (meaning, significance/ 意思、意義)	meaningless, insignificant	無意義的、微不足道的
√ dṛś	1P		to look at, see; with two acc., to regard, consider ... as ...	看、看見；支配兩個受格時，表示把…看作是…、把…視為是…
mahatkaṇḍvādiduḥkhaṃ ca kim anarthaṃ na paśyasi Spe. 32.c				
mahatkaṇḍvādiduḥkhaṃ ca kim anarthaṃ na paśyasi Spe. 412				
śīta	n.		cold	寒冷
uṣṇa	mn.		heat, warmth	熱、熱烈
vṛṣṭi	f.	√ <i>vṛṣ</i> 1P (to rain/ 下雨)+ <i>ti</i>	rain	雨
vāta	m.	√ <i>vā</i> 2P (to blow/ 刮[風]), ppp.	wind	風
adhvan	m.		journey, travel	旅途、遠行
vyādhi	m.		disorder, disease, sickness	疾病

bandhana	n.	√ <i>bandh</i> 9P (to bind/ 捆綁、約束)+ <i>ana</i>	binding, captivity	捆縛、囚禁
tāḍana	n.		striking, beating	毆打、挨打
saukumārya	n.	<i>sukumāra</i> mfn. (soft, delicate/ 柔軟的、柔嫩的)+ <i>ya</i>	delicacy, fragility	柔嫩、脆弱
kartavya	mfn.	√ <i>kr</i> 8U (to do, make, produce, effect/ 做、製作、產生、引起), fpp.	to be done, to be induced	應當被做的、應當被引起的
anyathā	ind.	<i>anya</i> mfn. (other, different/ 其他的、不同的)+ <i>thā</i>	otherwise	否則
√ vṛdh	1Ā		to increase, augment	增加、增長
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等； 自
śoṇita	n.		blood	血
vi√kram	1U		to step forward, advance with courage, show valor	邁進、勇往前進、顯得驍勇
viśeṣatas	ind.	<i>viśeṣa</i> m. (distinction, difference; eminence, superiority/ 區分、差異；卓越、優越)+ <i>tas</i>	particularly, singularly, exceptionally	特別地、非常地
para	m.		another person	另一個人
eka	num.		one; with pl., some	一；用複數時，表示某些[人]
mūrchā	f.		fainting, swoon, stupor	昏暈、昏厥、驚愕
√ vraj	1P		to go, walk, proceed; with acc. of abstract noun, to undergo, go to any state or condition, become	去、行走、前往；支配抽象名詞的受格時，表示經歷或達到某個狀態、成為
yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	conjunction used to introduce a noun clause: “that ...”	連接詞，用來引導名詞子句，表示「…此事」
... paraśoṇitam apy eke dṛṣṭvā mūrchāṃ vrajanti yat tac ... Spe. 463				
-tva	n.		suf. forming neuter abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」

āgata	mfn.	$\bar{a}\sqrt{gam}$ 1P (to come/ 過來), ppp.	come, happened, occurred	過來的、發生的
duryodhana	mfn.	<i>dus</i> (hard/ 難的)+ <i>yodhana</i> n. (combat, fight/ 戰鬥、打鬥)	difficult to be conquered, invincible	難以戰勝的、不可征服的
abhi$\sqrt{bhū}$	1P		to overcome, overpower, conquer, defeat	克服、制服、戰勝、打敗
duḥkhaduryodhanas tasmād bhaved abhibhaved vyathām Spe. 434, 436				
prasāda	m.	$pra\sqrt{sad}$ 1P (to grow clear, become tranquil, become satisfied or glad/ 變得明亮、變得寧靜、變得欣慰或喜悅的)+ <i>a</i>	clearness, purity, serenity, tranquility	明亮、明淨、寧靜、安詳
kṣobhayati	caus.	$\sqrt{kṣubh}$ 4U (to shake, tremble/ 震動、顫動), caus.	to agitate, shake, disturb	攪動、動搖、擾亂
budha	m.	\sqrt{budh} 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解)+ <i>a</i>	a wise man	智者
saṃgrāma	m.		battle, war	戰鬥、戰爭
hi	ind.		for, because; indeed, surely	因為；的確、確實
saha	ind.		with (<u>instr.</u>)	跟… (<u>instr.</u>)
yuddha	n.	\sqrt{yudh} 4Ā (to fight, wage war/ 戰鬥、交戰), ppp.	battle, war	戰鬥、戰爭
sulabha	mfn.	<i>su</i> (easily/ 容易地)+ \sqrt{labh} 1Ā (to obtain/ 得到)+ <i>a</i>	easily obtained	容易得到的
uras	n.		chest	胸部
arāti	m.		enemy	敵人
ghāta	m.	\sqrt{han} 2P (to strike; kill/ 打擊；殺)+ <i>a</i>	blow	打擊
prati\sqrt{cchat}	mfn.	$prati\sqrt{iṣ}$ 1P to seek; to receive/ 追求；接受、挨), prap.	receiving	接受著、挨著
\sqrt{ji}	1P		conquer, defeat	征服、戰勝
vijayin	mfn.	$vi\sqrt{ji}$ 1Ā (to conquer/ 征服)+ <i>in</i>	conquering, victorious, triumphant	戰勝的、得勝的
śūra	m.		hero	英雄
te te vijayinaḥ śūrāḥ ... Spe. 252.3				

śeṣa	m.	√śiṣ 7P (to leave/留下)+a	remainder, the rest; with pl., all the others	剩餘物、其餘；用複數時，表示其他所有的人
mṛta	mfn.	√mṛ 6Ā (to die/死亡), ppp.	dead	已死的
māraka	m.	mārayati caus. (to kill/殺)+aka	slayer	殺手
guṇa	m.		quality, attribute; good quality, virtue, merit	特質、屬性；好的特質、長處、優點--功德、德
apara	mfn.	pronominal adj./代名形容詞	other, another	其他的、另外的
saṃvega	m.	sam√vij 6Ā (to tremble with fear/嚇得發抖)+a	anxiety, agitation, fear	焦慮、惶恐不安、恐懼--厭患、厭離、厭離心
mada	m.	√mad 4P (to rejoice, exult; to be drunk/歡躍、狂喜；醉)+a	intoxication, lust, infatuation; pride, conceit	陶醉、情欲、迷戀；驕傲、自負
cyuti	f.	√cyu 1Ā (to fall; to vanish/下降；消失)+ti	vanishing, dropping away	消失、消逝
samsārin	m.	sam√sṛ 1P (to wander, roam; to transmigrate/流轉、漂流；輪迴生死)+in	being caught in the cycle of existence	流轉生死的眾生
kāruṇya	n.	karuṇā f. (compassion/悲心--悲)+ya	compassion for (<u>gen.</u> or <u>loc.</u>)	對…的憐憫(<u>gen.</u> 或 <u>loc.</u>)--悲、悲愍
bhīti	f.	√bhī 3P (to fear/畏懼)+ti	fear of (<u>abl.</u>)	對…的恐懼(<u>abl.</u>)
jīna	m.	√ji 1P (conquer, defeat/征服、戰勝)+na	“victor”, “conqueror”, epithet of the Buddha	勝利者、征服者，佛的稱號--最勝、最勝尊、佛
spṛhā	f.	√spṛh 10P (to strive after, desire eagerly, long for/追求、想望、嚮往)+ā	desire, longing for (<u>dat.</u> , <u>gen.</u> , <u>loc.</u> , or <u>ifc.</u>)	對…的想望、嚮往(<u>dat.</u> 、 <u>gen.</u> 、 <u>loc.</u> 或作複合詞後分)

14. Emptiness and the Four Noble Truths

(*Mūlamadhyamakakārikā*, ch. 24)

十四、空性與四聖諦

《中論》第二十四品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
nāgārjuna	m.		N. of the famous Buddhist philosopher who lived during the second and third century CE, usually considered to be founder of the Madhyamaka school of Mahāyāna philosophy	人名，佛教知名論師，活躍於西元二、三世紀，一般認為是中觀派的創始者--龍樹、龍猛、龍勝
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造；撰寫), ppp.	composed	被撰寫的
mūla	n.		root, basis, foundation	根、根基、根底
madhyamaka	m.	<i>madhyama</i> mfn. (middle/ 中間的)+ <i>ka</i>	"the Middle (Way)", N. of a Mahāyāna school of philosophy named in reference to its rejection of the two extremes of eternalism (<i>śāśvatavāda</i>) and annihilationism (<i>ucchedavāda</i>)	中[道]，大乘學派之一，因主張遠離常見(<i>śāśvatavāda</i>)與斷見(<i>ucchedavāda</i>)二邊的中道教理而得名--中觀
kārikā	f.		a kind of verse giving a concise statement of a school's doctrine	梵語詩頌的一種，用於簡明闡述學派的教理--論頌
ārya	mfn. m.		mfn. noble, excellent, distinguished m. an honorable man; (in Buddhism) a noble one, saint, one who has attained the fruits of the path	mfn. 高貴的、高尚的、卓越的、傑出的--聖 m. 品德高尚的人、正人君子；佛教中，指聖人，即證得果位的人--聖者
satya	n.	<i>sat</i> prap. (existing, real/ 存在的、真實的) + <i>ya</i>	truth	真理--諦

parīkṣā	f.	<i>pari√īkṣ</i> 1Ā (to inspect carefully, examine / 仔細考察、查看)+ā	investigation	考察-- 觀
nāma	ind.	<i>nāman</i> n. (name / 名字), acc.	named, called	名為…的
caturviṃśati-tama	mfn.	<i>caturviṃśati</i> f. (twenty four / 二十四)+ <i>tama</i>	twenty fourth	第二十四
prakaraṇa	n.	<i>pra√kr</i> 8U (to produce / 製作)+ <i>ana</i>	chapter	章節-- 品
yadi	ind.		if	如果
śūnya	mfn.		empty	空的-- 空
idam	pro.	3 rd person pro. / 第三人稱代名詞		
sarva	mfn.	pronominal adj. / 代名形容詞	all, every, whole; with n.sg., everything	所有、一切、全部；用中性單數時，可表示一切事物
udaya	m.	<i>ut√i</i> 2P (to go up, rise, be produced / 向上、上升、產生)+ <i>a</i>	rising, production	上升、產生-- 生 、 生起
√as	2P		to be, exist	是、有、存在
vyaya	m.	<i>vi√i</i> 2P (to be scattered; disappear, cease / 解散；消失、止息)+ <i>a</i>	disappearance, cessation, destruction	消逝、止息、毀滅-- 滅 、 衰
catur	num.		four	四
abhāva	m.	<i>a</i> (not / 不)+ <i>bhāva</i> m. (existence / 存在)	non-existence, absence	不存在-- 無 、 無有
caturṇām āryasatyānām abhāvas ... Spe. 294 / Wit. 486				
te	pro.	2 nd person singular enclitic pro. (dat. or gen.) / 第二人稱單數代名詞的簡略形(與格或屬格)		
pra√sañj	1U		to be attached to; Pass., to follow (logically) as an undesirable (absurd) consequence or conclusion	附著於；以被動語態時，表示[由此]則會得出…[的謬誤結果或結論]-- 則 、 則有 、 應 、 墮
caturṇām āryasatyānām abhāvas te prasajyate Spe. 129				
caturṇām āryasatyānām abhāvas te prasajyate Sch. 2.50.3				
parijñā	f.	<i>pari√jñā</i> 9U (to comprehend fully / 徹底了解)+ <i>kvip</i>	thorough knowledge, full understanding	徹底或全面的了解-- 了 知 、 遍知 、 見

prahāṇa	n.	<i>pra√hā</i> 3P (to abandon, remove/捨棄、去除-- 斷)+ <i>ana</i>	abandoning, removing	捨棄、去除-- 斷
bhāvanā	f.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/使存在、產生、增長、培養、發展)+ <i>anā</i>	lit. "producing", i.e. cultivation, development, esp. mental development, often rendered as "contemplation" or "meditation"	直譯產生，意即培養、發展，尤指心的訓練、修習-- 修 、 修習 、 觀
sākṣikarman	n.	BHS/佛教混合梵語; <i>sākṣi√kr</i> 8P (to see with one's own eyes, to personally realize/親眼看見、親自領悟到-- 證 、 作證)+ <i>man</i>	personal realization	親自領悟、親證-- 證 、 作證
upa√pad	4Ā		to reach; to happen, be produced; to be possible, reasonable	達到；發生、產生；是有可能的、是合理的-- 生 、 然 、 成 、 應理
caturṅgām āryasatyānām abhāvān nopapadyate Spe. 102 / Kal. 843 / Sch. 2.26.1				
parijñā ca prahāṇam ca bhāvanā sākṣikarma ca ... nopapadyate Spe. 28				
tad	pro.	3 rd person pro./第三人稱代名詞		
√vid	6U		to find; Pass., to be found, exist, be	找到；以被動語態時，表示被找到、存在、有
phala	n.		fruit, result, karmic result, stage of realization	果、結果、果報、[修行所證得的]果位、果地
phalastha	m.	<i>phala</i> n. (fruit, stage of the path/果、[修行所證得的]果位、果地)+ <i>√sthā</i> 1P (to stand; to stay, abide, dwell/站；停留、居住-- 住)+ <i>a</i>	one who has reached and is abiding in one of the fruits or stages of realization	住果者，意即住於修行的某個階段(果位)的人-- 住果者 、 得者
no	ind.		no, not	不
pratipannaka	m.		a candidate for one of the fruits or stages of realization	行向者，意即趣向於修行的某個階段(果位)的人-- 行向者 、 向者
phalābhāve phalasthā no na santi pratipannakāḥ Sch. 2.29				
saṃgha	m.		multitude, group, assembly; the Buddhist monastic order	群眾、群、集會；佛教僧侶的團體-- 眾 、 僧 、 僧伽
ced	ind.		if	如果
aṣṭan	num.		eight	八

puruṣapudgala	m.	BHS/ 佛教混合梵語; <i>puruṣa</i> m. (man, male/ 人、男人)+ <i>pudgala</i> m. (individual, person/ 個體、個人、人)	person	人
saddharma	m.	<i>sat</i> prap. (existing; true; good; beautiful/ 存在的; 真實的; 善的; 美妙的)+ <i>dharma</i> m. (truth, law/ 真理、法則-- 法)	“the good law”, “the sublime doctrine”, i.e. the Buddha’s teaching	真正之法、奇妙的教理, 意即佛陀的教法-- 正法 、 妙法
api	ind.		also, even	也、連…也
asat	mfn.	<i>a</i> (not/ 不)+ <i>sat</i> prap. (existing, real/ 存在的、真實的)	not existing, unreal, untrue	不存在的、不真實的、虛構的-- 無 、 非實 、 虛妄
katham	ind.		how	如何-- 云何
buddha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒; 知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者, 即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
√ bhū	1P		to be, exist, become, occur, appear, arise	是、有、成為、發生、出現、生起
dharme cāsati saṃghe ca kathaṃ buddho bhaviṣyati Spe. 344				
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
tri	num.		three	三
ratna	n.		treasure, gem	寶藏、寶石-- 寶
bruvāṇa	mfn.	√ <i>brū</i> 2U (to speak, say; to speak of, proclaim/ 說話、說; 談到、宣說), prmp.	proclaiming	宣說著
prati√bādh	1Ā		to ward off, repel; to deny, invalidate	抵擋、擊退; 否認、廢止-- 破 、 壞 、 毀壞
sūnyatā	f.	śūnya mfn. (empty/ 空的)+ <i>tā</i>	emptiness	空性
sadbhāva	m.	<i>sat</i> prap. (existing, real/ 存在的、真實的)+ <i>bhāva</i> m. (existence/ 存在)	real existence	真實的存在-- 實有
adharma	m.	<i>a</i> (not/ 不)+ <i>dharma</i> m. (virtue, righteousness, right action, merit/ 道德、道義、善行、功德-- 法 、 福)	wickedness, unrighteousness, wrong action, demerit	罪惡、不義、惡行、過失-- 非法 、 罪
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	virtue, righteousness, right action, merit	道德、道義、善行、功德-- 法 、 福
saṃvyavahāra	m.	same as <i>vyavahāra</i> / 同 <i>vyavahāra</i>	behavior, activity, dealing, transaction; conventional designation or expression	行為、活動、往來、交際; 約定俗成的說法或表達方式-- 事 、 務 、 法 、 言說

laukika	mfn.	<i>loka</i> m. (the world, men, mankind/ 世間、世人、人類-- 世)+ <i>ika</i>	worldly, mundane, ordinary, belonging to ordinary life	世俗的、平凡的、普通的、屬於日常生活的-- 世間 、 世俗
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here, in this matter, with regard to this	這裡、在這件事上、關於此
√brū	2U		to speak, say, reply	說話、說、回覆
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳
√vid	2P		to know, perceive	知道、知覺
prayojana	n.	<i>pra</i> √ <i>yuj</i> 7U (to set in motion, prompt/ 推動、激起)+ <i>ana</i>	cause, purpose, motive	緣由、目的、宗旨、用意、動機-- 用 、 因緣
atra brūmaḥ śūnyatāyāṃ na tvaṃ vetsi prayojanam Sch. 2.50.1				
atra brūmaḥ śūnyatāyāṃ na tvaṃ vetsi prayojanam Spe. 25; Spe. 496				
artha	m.		meaning, sense	意思、意義-- 義
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> / 同 <i>tad</i> 的從格	then, after that, thereupon; thence, from that, therefore	隨後、接著、於是；從此、由此、所以
vi√han	2P		to disturb, frustrate; Pass., to be frustrated, tormented, to worry	擾亂、挫敗；以被動語態時，表示感到挫敗、煩惱、憂慮
dva	num.		two	二
sam-upa-ā√śri	1P		to lean against, rest on, depend on, resort to (acc.)	倚靠、依賴、依靠、憑藉…(acc.)-- 依
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the Buddha's doctrine, teachings	佛的教義、教法-- 達磨 、 曇摩 、 法
deśanā	f.	<i>deśayati</i> caus. (to point out, show, teach/ 指示、顯示、教-- 說)+ <i>anā</i>	discourse, instruction, exposition	宣說、教說、闡明-- 說
loka	m.		the world, men, mankind	世間、世人、人類-- 世
saṃvṛti	f.		convention, general (popular) opinion or belief; covering, hiding	約定俗成、普遍(通俗)的觀念或信念；遮蔽、隱蔽-- 世俗
paramārtha	m.	<i>parama</i> mfn. (highest, best, sublime, ultimate/ 至上的、最殊勝的、最究竟的-- 究竟 、 第一 、 無上 、 勝)+ <i>artha</i> m. (meaning, sense/ 意思、意義-- 義)	ultimate meaning, highest sense	最究竟的義理、至上的道理-- 第一義 、 勝義

-tas	ind.		abl. suffix with the common meanings of "from ...", "because of ...", "on account of ...", but also "from the perspective or point of view of ...", "in terms of ...", "as ..."	從格後綴，一般意為「從…」、「由於…」，也能表示「從…的角度」、「就…而言」、「作為…」
yad	pro.	relative pro./關係代名詞		
idam	pro.	3 rd person pro./第三人稱代名詞		
vi√jñā	9U		to distinguish, discern, recognize, understand	辨別、識別、理解-- 了 知 、 了 別、 分別
vibhāga	m.	vi√bhaj 1U (to divide, distribute, classify/劃分、分配、分類)+a	division, classification, distinction	分隔、分類、區別-- 分 別 、 差別
tattva	n.		truth, reality	真理、事實、現實-- 實 、 真實
gambhīra	mfn.		deep, profound	深的、深奧的
śāsana	n.	√śās 2P (to punish; to instruct, teach/懲罰；教訓、教誨、教導)+ana	teaching, doctrine	教法、教義-- 教 、 佛教 、 聖教 、 法
vyavahāra	m.		behavior, activity, dealing, transaction; conventional designation or expression	行為、活動、往來、交際；約定俗成的說法或表達方式-- 事 、 務 、 法 、 言說
ā√śri	1P		to depend on, have recourse to (acc.)	依賴、依靠、憑藉… (acc.)-- 依
deśayati	caus.	√diś 6P (to point out, show/指示、顯示), caus.	to point out, show, teach	指示、顯示、教-- 說
vyavahāram anāśritya paramārtho na deśyate Spe. 304. Rem				
ā√gam	1P		to come; to reach, attain, obtain	過來；到達、達到、得到-- 得
nirvāṇa	n.	nis√vā 2P (to blow out, be extinguished/吹滅、息滅)+ana	blowing out, extinction, cessation; liberation from <i>samsāra</i>	吹滅、熄滅、寂滅、滅盡；從輪迴解脫的境界-- 涅槃 、 泥洹 、 滅度
adhi√gam	1P		to attain, realize	達到、證得-- 得
vināśayati	caus.	vi√naś 1P (to disappear, perish/消失、消滅), caus.	to destroy	毀滅-- 害 、 壞 、 滅
durdṛṣṭa	mfn.	<i>dus</i> (badly, wrongly/不好地、錯誤地) + <i>dṛṣṭa</i> ppp. (seen; understood/被看見的；被理解的)	wrongly understood, misunderstood	被錯誤理解的、被誤解的

manda	mfn.		slow, dull, lazy, weak	緩慢的、遲鈍的、怠惰的、薄弱的
medhā	f.	ifc. <i>medhas</i> / 當複合詞後分時，作 <i>medhas</i>	mental vigor, intelligence	心智能力、智力
sarpa	m.	\sqrt{srp} 1P (to crawl/ 爬行)+ <i>a</i>	snake	蛇
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> / <i>tathā</i> 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如-- 如
durgr̥hita	mfn.	<i>dus</i> (badly, wrongly/ 不好地、錯誤地) + <i>gr̥hita</i> ppp. (grasped, held/ 被抓住的)	wrongly held	被錯誤抓住的-- 惡取
vidyā	f.		spell, incantation	法術、咒語-- 明術 、 明咒
duṣprasādhita	mfn.	<i>dus</i> (badly, wrongly/ 不好地、錯誤地) + <i>prasādhita</i> ppp. (accomplished, executed/ 被完成的、被成就的、被施展的)	wrongly executed	被錯誤施展的
atas	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
pratyudāvṛtta	mfn.	<i>prati-ut-ā</i> \sqrt{vrt} 1Ā (to turn round or back/ 轉回), ppp.	turned back, averted	被轉回的、被轉移的
citta	n.	\sqrt{cit} 1P (to perceive; to intend; to know/ 知覺；意欲；知道), ppp.	mind; thought; intention, aim, wish	心；意念；意向、目的、意願
muni	m.		saint, sage	聖人、智者-- 牟尼
ataś ca pratyudāvṛttaṃ cittaṃ deśayitum muneḥ Spe. 383				
\sqrt{man}	4Ā		to think, believe; perceive, observe, understand	想、認為；知覺、觀察、了解
duravagāha	mfn.	<i>dus</i> (hard/ 難的)+ <i>ava</i> $\sqrt{gāh}$ 1Ā (to dive into, penetrate/ 潛入、深入)+ <i>a</i>	difficult to penetrate, understand, or fathom	難以深入的、不易理解的
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成陰性抽象名詞，表示「...的狀態或特質」、「...性」
... matvāsya dharmasya mandair duravagāhatām Spe. 235 / Sch. 2.7				
adhilaya	m.	BHS/ 佛教混合梵語	objection	反駁、問難
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次

√kṛ	8U		to do, make	做、做出
bhavat	m.		“Sir”, “thou”, respectful term of address (with 3 rd person of the verb)	尊稱，譯為先生、您 (動詞用第三人稱)-- 汝
doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/ 敗壞；犯罪、犯錯)+a	defect, flaw, fault	缺陷、瑕疵、毛病、過錯-- 過 、 過失
prasaṅga	m.	<i>pra</i> √ <i>sañj</i> 1U (Pass., to results, follow as an undesirable conclusion/ 以被動語態時，表示[由此]則會得出…[的謬誤結果或結論])+a	undesirable (absurd) consequence or conclusion	謬誤的結果或結論-- 過 、 失 、 難
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
doṣaprasaṅga nāsmākaṃ sa śūnye nopapadyate Sch. 2.50.4				
√yuj	7U		to yoke, join; Pass., to be fit, suitable, logical, logically possible	上輓、結合；以被動語態時，表示…是恰當的，是合理的，是合乎邏輯的，是有可能的(可設想而不產生矛盾)-- 可然 、 得成 、 應理 、 應成
tad	pro.	3 rd person pro., sometimes connected with 1 st and 2 nd pro. for the sake of emphasis/ 第三人稱代名詞，與第一或第二人稱代名詞連用時，表示強調		
ātmaniya	mfn.	<i>ātman</i> m. (self/ 自我)+ <i>īya</i>	one's own	自己的
paripātayat	mfn.	<i>paripātayati</i> caus. (to cause to fall; to throw/ 使倒下：拋), prap.	throwing, ascribing	拋著、歸於著
sa tvam doṣān ātmanīyān asmāsu paripātayan Spe. 278, 445 / Kal. 886				
aśva	m.		horse	馬
abhirūḍha	mfn.	<i>abhi</i> √ <i>ruh</i> 1P (to mount/ 騎上), ppp.	mounted	已騎上的
sat	mfn.	√ <i>as</i> 2P (to be, exist/ 是、有、存在), prap.	being	是、為
vismṛta	mfn.	<i>vi</i> √ <i>smṛ</i> 1P (to forget/ 忘記), ppp.	having forgotten, forgets (acc.)	忘記…的(acc.)
... aśvam evāsi vismṛtaḥ Spe. 360 / Kal. 900				

... aśvam evāsi viśmṛtaḥ ||

Spe. 376-377 / Kal. 902

svabhāva	m.	<i>sva</i> mfn. (own/ 自己的)+ <i>bhāva</i> m. (being, existence; state, condition/ 存在；狀態、情況)	own state, nature; (in Buddhism) the “own-being”, inherent existence, or intrinsic nature of things; with abl. or instr., intrinsically, in terms of inherent existence, as intrinsic nature	自己的狀態，意即本性；佛教中，指所有事物自身固有、不依緣而獨立存在、常住不變之本性；用從格或具格時，表示從本質上、從自性的角度來說、作為自性-- 自性 、 定性 、 自體 、 實性
bhāva	m.	√ <i>bhū</i> 1P (to be, exist, become, occur, arise/ 是、存在、有、成為、發生、生起)+ <i>a</i>	being, existence, becoming; that which is or exists, an existent, thing, entity	存有、存在、成為；存在物，亦即事物、實體-- 法
anu√paś	4P		to look at, perceive; to consider, look upon as, take as	看見、知覺；看作、當作
a-			prefix expressing a negative, privative, or contrary sense	前綴，表「非」、「不」或「無」
hetu	m.		cause, reason; (in Buddhism) direct or fundamental cause behind the appearance of anything	原因、理由；佛教中，指事物生起的直接或根本起因-- 因 、 內因
pratyaya	m.	<i>prati√i</i> 2P (to come back to, fall back on, resort to/ 回到、依靠、憑藉)+ <i>a</i>	condition, foundation, cause; (in Buddhism) indirect or co-operating condition or cause leading to the appearance of anything	因素、根基、原因；佛教中，指助益事物生起的間接因素或原因-- 緣 、 外緣
√ dṛś	1P		to look at, see; with two acc., to regard, consider ... as ...	看、看見；支配兩個受格時，表示把…看作是…、把…視為是…
ahetupratyayān bhāvāṃs tvam evaṃ sati paśyasi Wit. 303.d / Spe. 368				
ahetupratyayān bhāvāṃs tvam evaṃ sati paśyasi Spe. 32.c				
kārya	n.	√ <i>kr</i> 8U (to do/ 做), fpp.	effect, result	結果-- 果
kāraṇa	n.	<i>kārayati</i> caus. (to cause to do/ 使做)+ <i>ana</i>	cause, reason	原因、理由-- 因 、 因緣
kartr	m.	√ <i>kr</i> 8U (to do/ 做)+ <i>tr</i>	doer, agent	做某事的人、行動者-- 作者

karaṇa	n.	√kr 8U (to do/做)+ana	instrument, means of action	工具、行動所用的手段或方法-- 作法
kriyā	f.	√kr 8U (to do/做)+yā	action, performance	行為、動作、實行-- 作
utpāda	m.	ut√pad 4Ā (to arise, appear, occur/生起、出現、發生)+a	appearance, production, birth, arising	出現、產生、出生、生起-- 生 、 起
nirodha	m.	ni√rudh 7U (to stop, check, hinder, destroy/止息、制止、阻止、毀滅)+a	cessation, destruction, annihilation	止息、毀壞、消滅-- 滅 、 滅盡
pratīya	ind.	BHS/佛教混合梵語; prati√i 2P (to come back to, fall back on, resort to/回到、依靠、憑藉), abs.	having depended or being based on conditions; sometimes found in compounds, meaning dependent on conditions	依靠或基於外緣(其他條件)而...; 有時用於複合詞中, 表示依靠外緣的-- 緣
samutpāda	m.	sam-ut√pad 4Ā (to arise, appear, occur/生起、出現、發生)+a	appearance, arising, origination	出現、產生、生起-- 生 、 起
prācākṣ	2Ā		to declare; to call, name	宣說; 稱為
yaḥ pratīyasamutpādaḥ śūnyatām tāṃ pracakṣmahe Wit. 994.h				
yaḥ pratīyasamutpādaḥ śūnyatām tāṃ pracakṣmahe Spe. 456				
prajñapti	f.	prajñāpayati caus. (to cause to be known, show, point out/使知道、表明、指示)+ti	information; teaching, instruction; (in Buddhism) conventional designation, name, or concept used to denote a thing which is understood to lack inherent or ultimate existence	信息; 教導、教誨; 佛教中, 指用以指示非實有(非究竟上存在)的事物的名稱、語言或概念-- 假名 、 假立 、 施設 、 言說
upādāya	ind.	BHS/佛教混合梵語; upa-ā√dā 3Ā (to grasp, seize, take, employ/握住、抓住、取、使用), abs.	having taken something as its basis or referent, i.e. dependent	依於某事而成立的, 即依存的
pratipad	f.	prati√pad 4Ā (to enter upon a path, follow a way; to practice; to reach/上路、行道、遵循方法; 實踐; 達到)+kṣip	road, path; way, means, method	道路、路徑; 途徑、方法、方式-- 道
madhyama	mfn.		middle	中間的
apratīya	ind.	BHS/佛教混合梵語; a (not/不)+pratīya abs. (having depended or being based on conditions/依靠或基於外緣而-- 緣)	not having depended on conditions	不先依靠外緣而-- 不因 、 無緣
samutpanna	mfn.	sam-ut√pad 4Ā (to arise, appear, occur/生起、出現、發生), ppp.	arisen, originated	已生起的-- 生 、 起

ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
apratītya samutpanno dharmah kaścīn na vidyate Spe. 281-282				
aśūnya	mfn.	<i>a</i> (not/不)+ <i>śūnya</i> mfn. (empty/ 空的)	not empty	不空的-- 不空
yasmāt	ind.	<i>yad</i> (relative pro./ 關係代名詞), abl.; relative adv. of <i>tasmāt</i> / <i>tasmāt</i> 的關係副詞	because	因為
tasmāt	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), abl.; correlative adv. of <i>yasmāt</i> / <i>yasmāt</i> 的相關副詞	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
kutas	ind.	<i>ku</i> (base of interrogative pro./ 疑問代名詞語基)+ <i>tas</i>	from where, whence; why; how	從何處；為什麼；如何-- 云何
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難-- 苦
anitya	mfn.	<i>a</i> (not/不)+ <i>nitya</i> mfn. (permanent/ 永恆的)	impermanent	非永久的、時常變動的-- 無常
ukta	mfn.	√ <i>vac</i> 2P (to say, speak, teach; to name or call/ 講話、說、教；稱為), ppp.	said, declared, taught; called, named	被說的、被宣說的、被教的；被名為…的、被稱為…的
hi	ind.		for, because; indeed, surely	因為；的確、確實
svābhāvya	n.	<i>svabhāva</i> m. (inherent existence/ 自體本性-- 自性)+ <i>ya</i>	the quality of possessing inherent existence	[事物]具有自體本性的特質
anityam uktaṃ duḥkhaṃ hi tat svābhāvye na vidyate Spe. 32.a				
vidyamāna	mfn.	√ <i>vid</i> 6U (to find; Pass., to be found, exist, be/ 找到；以被動語態時，表示被找到、存在、有), prpp.	existing	存在的-- 有 、 可得
kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	how	如何
sam-ut√i	2P		to rise, arise	上升、生起-- 生 、 集生
samudaya	m.	<i>sam-ut√i</i> 2P (to rise, arise/ 上升、生起)+ <i>a</i>	rise, origin	生起、起源-- 集 、 集起
pratibādhat	mfn.	<i>prati√bādh</i> 1Ā (to ward off, repel; to deny, invalidate/ 抵擋、擊退；否認、廢止-- 破), prap.	denying	否認著

tasmāt samudayo nāsti śūnyatām pratibādhataḥ Spe. 317				
paryavasthāna	n.	<i>pari-ava√sthā</i> 1Ā (to become firm or fixed / 變得堅固或固定)+ <i>ana</i>	fixation, obsession	固著、固執-- 著 、 執
mārga	m.	<i>mṛga</i> m. (deer / 鹿)+ <i>a</i>	road, path	道路、路徑-- 道
atha	ind.		but, but if	但是、但如果
adas	pro.	3 rd person pro. / 第三人稱代名詞		
bhāvayati	caus.	<i>√bhū</i> 1P (to be, exist, occur, appear, rise / 是、存在、發生、生起), caus.	to cause to be, produce, increase, cultivate, develop	使存在、產生、增長、培養、發展-- 修 、 修行 、 修習
athāsau bhāvayate mārgaḥ svābhāvyaṃ te na vidyate Spe. 486				
yadā	ind.	<i>ya</i> (relative pro. base / 關係代名詞語基)+ <i>dā</i>	when, if	當[...的時候]、如果
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「...的狀態或特質」、「...性」
katama	pro.	<i>ka</i> (interrogative pro. / 疑問代名詞)+ <i>tama</i>	who, which (of many); mere emphatic substitute for <i>ka</i>	誰、哪一個；疑問代名詞 <i>ka</i> 的同義詞，表強調
prāpayati	caus.	<i>pra√āp</i> 5P (to reach, attain, obtain / 到達、達到、得到), caus.	to cause to reach or attain	使達到、使得到
aparijñāna	n.	<i>a</i> (not / 不)+ <i>parijñāna</i> n. (thorough knowledge, full understanding / 徹底或全面的了解-- 了知 、 遍知 、 見)	non-comprehension	不理解-- 不見 、 不了知 、 不解
parijñāna	n.	<i>pari√jñā</i> 9U (to comprehend fully / 徹底了解)+ <i>ana</i>	thorough knowledge, full understanding	徹底或全面的了解-- 了 知 、 遍知 、 見
nanu	ind.		particle of affirmation: "is it not ...", "isn't it true that ...", "surely ..."	助詞，表肯定：「豈非...」、「難道不...」、「肯定...」-- 豈不
kila	ind.		particle expressing emphasis: indeed, verily	助詞，表強調：的確、確實
samavasthita	mfn.	<i>sam-ava√sthā</i> 1P (to stand still / 站著不動), ppp.	standing; immovable, immutable	站著的；固定的、永恆不變的-- 不異 、 常住
sākṣātkaṛaṇa	n.	<i>sākṣāt√kr</i> 8P (to see with one's own eyes, to personally realize / 親眼看見、親自領悟到-- 證 、 作證)+ <i>ana</i>	personal realization	親自領悟、親證-- 證 、 作證

-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像…」、「如…」
anadhigata	mfn.	<i>an</i> (not/不)+ <i>adhigata</i> ppp. (attained, realized/被達到的、被證得的)	not attained, not realized	未被達到的、未被證得的
śakya	mfn.	√ <i>śak</i> 5P (to be able/能夠)+ <i>ya</i>	with inf. in passive sense, capable of being	支配被動語態不定體， 表示能夠被…的
sam-adhi√gam	1P		attain, realize	達到、證得
√as	2P		to be, exist	是、有、存在
parigr̥h̥ṇat	mfn.	<i>pari√grah</i> 9U (to take hold of on both sides, embrace, seize/兩邊握住、抱持、握持-- <u>取</u>), prap.	embracing, holding	握持著、抱持著
bodhi	f.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解)+ <i>i</i>	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- <u>菩</u> <u>提</u> 、 <u>覺</u>
abuddha	mfn.	<i>a</i> (not/不)+ <i>buddha</i> ppp. (awakened/已覺悟的)	unawakened, unenlightened	未覺悟的
bodha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒；知覺、知道、理解)+ <i>a</i>	knowledge, wisdom, awakening, enlightenment	知識、智慧、覺悟
ghaṭat	mfn.	√ <i>ghaṭ</i> 1P (to be busy with, exert oneself with, strive for/忙於、致力於、力求), prap.	striving after (<u>loc.</u> , <u>dat.</u> , or <u>acc.</u>)	力求著…(<u>loc.</u> 、 <u>dat.</u> 或 <u>acc.</u>)
bodhisattva	m.	<i>bodhi</i> f. (enlightenment/覺悟-- <u>菩提</u> 、 <u>覺</u>) + <i>sattva</i> m. (being/生命體-- <u>眾生</u> 、 <u>有情</u>)	a being destined for or intent on enlightenment	趣向或追求覺悟的眾生 -- <u>菩薩</u> 、 <u>菩提薩埵</u> 、 <u>覺</u> <u>有情</u>
caryā	f.	BHS/佛教混合梵語； √ <i>car</i> 1P (to walk, wander; to perform, do, practice/步行、漫遊；做、實踐-- <u>行</u>), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩 的實踐、修行-- <u>行</u>
na jātu			never, by no means	從不、一點也不
kartavya	mfn.	√ <i>kr</i> 8U (to do/做), fpp.	to be done, to be effected	應當被做的、應當被造 作的-- <u>所作</u>
√kr	8U		to do, effect, act upon	做、造作、對…起作用
na hi			surely not, by no means, not at all	肯定不、一點也不、決 不
vinā	ind.		without (<u>instr.</u> or <u>acc.</u>)	無…而(<u>instr.</u> 或 <u>acc.</u>)
nimitta	n.		cause, reason; ifc. "having ... for cause", "caused by ..."	原因、理由；作複合詞 後分時，可表示「以… 為原因的」、「緣於… 的」

yad	ind.	<i>yad</i> (relative pro./ 關係代名詞), acc.	when, if	當[...的時候]、如果
anārabdha	mfn.	<i>an</i> (not/不)+ <i>ārabdha</i> ppp. (commenced, undertaken/ 被開始的、被展開的)	not commenced, not undertaken	不發起的--無作、無起
kāra	mfn.	√ <i>kr</i> 8U (to do, effect/ 做、造作)+ <i>aka</i>	agent	行動者--作者
akurvāṇa	mfn.	<i>a</i> (not/不)+ <i>kurvāṇa</i> prmp. (doing, effecting/ 做著、造作著)	not doing, not effecting	不做著、不造作著--不作
ajāta	mfn.	<i>a</i> (not/不)+ <i>jāta</i> ppp. (born, produced/ 已生的、已產生的)	unborn, unproduced	不生的、不產生的--不生、無生
aniruddha	mfn.	<i>a</i> (not/不)+ <i>niruddha</i> ppp. (ceased/ 已止息的)	unceased	不止息的--不滅、無滅
kūṭastha	mfn.	<i>kūṭa</i> mn. (peak of a mountain/ 山的頂峰)+√ <i>sthā</i> 1P (to stand; to dwell/ 站; 住)+ <i>a</i>	immoveable, unchangeable	不能移動的、永恆不變的--常住
vicitra	mfn.		various, manifold, variegated; wonderful	種種的、多種多樣的、雜色的; 奇妙的
avasthā	f.	<i>ava</i> √ <i>sthā</i> 1P (to abide; to abide in a state or condition; to exist, be present/ 住; 處於某種狀態或情況; 存在)+ <i>kvip</i>	state, condition, position	狀態、情況、位置--分位、位
rahita	mfn.	√ <i>rah</i> 1P (to separate, leave, abandon/ 分離、離開、捨棄), ppp.	devoid of or without (instr. or ifc.)	沒有...的 (instr. 或作複合詞後分)
jagat	n.		the world	世界--世間
asaṃprāpta	mfn.	<i>a</i> (not/不)+ <i>samprāpta</i> ppp. (attained, obtained/ 被達到的、被得到的)	not attained, not obtained	未被達到的、未被得到的--未得
prāpti	f.	<i>pra</i> √ <i>āp</i> 5P (to reach, attain, obtain/ 到達、達到、得到)+ <i>ti</i>	attaining, obtaining	達到、得到--得
paryanta	m.		limit, edge, end	邊際、邊緣、終止--邊、盡
karman	n.	√ <i>kr</i> 8U (to do/ 做)+ <i>man</i>	action, performance; often ifc. with the first member of the compound being a specification of the action	行動、作為; 常作複合詞後分, 複合詞前分詳述行動的內容--事、業
kleśa	m.	BHS/ 佛教混合梵語; √ <i>kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨; 沾染、變髒)+ <i>a</i>	"affliction", "defilement", "stain", mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點, 意即能引發不善身、語、意業的心理作用--煩惱、惑

15. Elucidating the Buddha's Teaching on Selfhood

(*Abhidharmakośabhāṣya*, ch. 9)

十五、駁斥補特伽羅論者的問難

摘自《俱舍釋論》第九品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
vasubandhu	m.	<i>vasu</i> m. (god / 神--天)+ <i>bandhu</i> m. (kinsman; friend / 男親戚 ; 朋友--親)	N. of the famous Buddhist philosopher who lived in the 4 th to 5 th century CE, regarded as the co-founder of the Yogācāra school of Mahāyāna philosophy along with his half-brother Asaṅga	人名，佛教知名論師，活躍於西元四到五世紀，一般認為與其兄無著，並為大乘佛教瑜伽行派的創始人--婆藪槃豆、天親、世親
viracita	mfn.	<i>vi</i> √ <i>rac</i> 10P (to construct, fashion; to compose / 建造、塑造 ; 撰寫), ppp.	composed	被撰寫的
abhidharma	m.	<i>abhi</i> (about, concerning; higher, further / 對於、關於 ; 優勝)+ <i>dharma</i> m. (the Buddha's doctrine, teachings / 佛的教義、教法--法)	"higher teachings", "about the teachings", a class of Buddhist texts containing detailed scholastic attempts to organize, explain, and systematize the teachings found in Buddhist sūtras	勝法、對法，佛教文獻的一種，探究、整理及分析經典(sūtra)的教理，進而形成有系統的理論體系--阿毗達磨、阿毗曇、對法、勝法、論
kośa	m.		box, treasury, sheath	箱、寶庫、鞘--俱舍、藏
bhāṣya	n.	√ <i>bhāṣ</i> 1Ā (to speak, say / 說話、說), fpp.	commentary	注釋書--釋論、論
ātman	m.		self, ego; an eternal and unchanging true self, soul, or essence	自己、自我；永恆不變的真我、梵我、靈魂或本質--我、神我、真我
vāda	m.	√ <i>vad</i> 1P (to speak / 說話)+a	thesis, creed, doctrine	學說、教義--說
pratiṣedha	m.	<i>prati</i> √ <i>sidh</i> 1P (to keep back, ward off; forbid, refuse, deny / 阻止、擋住 ; 禁止、拒絕、否認)+a	denial, refutation	否定、駁斥--遮、破
nāma	ind.	<i>nāman</i> n. (name / 名字), acc.	named, called	名為…的

navama	mfn.	<i>nava</i> num. (nine/九)+ <i>ma</i>	ninth	第九
sthāna	n.		section, chapter	章節-- 品
yadi	ind.	relative adv. of <i>tarhi</i> /tarhi 的關係副詞	if	如果
skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>)	集合體、堆；佛教中，指構成眾生的五種要素，即色 (<i>rūpa</i>)、受 (<i>vedanā</i>)、想 (<i>saṃjñā</i>)、行 (<i>saṃskāra</i>)、識 (<i>vijñāna</i>) 等五蘊-- 蘊 、 陰 、 眾
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/測量、量、大小)	only ifc. "nothing but ...", "only ...", "mere ..."	只作為複合詞後分，表示「只是…」、「僅…」、「…而已」-- 唯 、 但 、 量
pudgala	m.		individual, person, creature; the soul; the subject of transmigration which is accepted by some Buddhist schools as an inherently existing entity	個體、個人、人、眾生；靈魂；流轉生死的主體，僅為部分佛教部派承認為實有-- 補特伽羅 、 人 、 士夫 、 數取趣
kasmāt	ind.	<i>ka</i> (interrogative pro./疑問代名詞), abl.	whence, why	從哪裡、為什麼
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/幸福、幸運) + <i>vat</i>	"the Fortunate One", one of the ten common epithets of the Buddha, often rendered as "the Blessed One" or "Lord"	具幸福者，佛的十號之一，漢譯經典中作世尊-- 薄伽梵 、 眾祐
tad	pro.	3 rd person pro./第三人稱代名詞		
jīva	m.	√ <i>jīv</i> 1P (to live/生活)+ <i>a</i>	living being, individual; the personal soul	生物、個體、個人；個人的靈魂-- 命 、 命者 、 壽者
śarīra	n.		body	身體
anya	mfn.	pronominal adj./代名形容詞	other, another, different, different from, other than (abl.)	別的、其他的、不同的、異於…的、…之外的 (abl.)
vyākṛta	mfn.	<i>vi-ā√kr</i> 8U (to divide; to analyze, explain, determine/分割；分析、解釋、判斷), ppp.	explained, determined	被解釋的、被判斷的-- 記

praṣṭr	m.	√ <i>prach</i> 6P (to ask/問)+ <i>tr</i>	one who asks	提問的人--問人、能問者
āśaya	m.		mind; intention, inclination	心；意向、志趣--阿世耶、意樂、心
apekṣā	f.	<i>apa</i> √ <i>iḥṣ</i> 1Ā (to respect; to wait for, expect; to require/尊重；等待、盼望；需要)+ <i>ā</i>	regard, attention, consideration; ifc. with instr., "out of regard for ...", "on account of taking ... into consideration"	尊敬、注意、關注；用具格作複合詞後分時，表示「出於對…的關心」、「因為顧及…」--觀
praṣṭur āśayāpekṣayā Spe. 231				
hi	ind.		for, because; indeed, surely	因為；的確、確實
dravya	n.		substance, thing; a real entity	實質、事物；真實的實體--物、實物、實體
eka	num.		one (often used as an indefinite article)	一，常作不定冠詞
antar	ind.		within, between, in the middle; often ibc. followed by a noun, "interior ...", "internal ...", "inner ..."	裡面、之間、其中；常置於名詞前面作複合詞前分，表示「內在的…」、「內部的…」
vyāpāra	m.	<i>vi-ā</i> √ <i>pr</i> 6Ā/5Ā (to be occupied in, be engaged in/忙於、從事於)+ <i>a</i>	function, operation, activity	功用、作用、活動--作、用、作用
puruṣa	m.		man, person, male	人、男人--人、士夫、丈夫
adhikṛtya	ind.	<i>adhi</i> √ <i>kr</i> 8P (to make something the chief matter/將某事當作主要的議題), abs.	regarding, concerning, with reference to	關於、針對
prṣṭavat	mfn.	√ <i>prach</i> 6P (to ask/問), pap.	asked	已問的
ka	pro.	interrogative pro./疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
√as	2P		to be, exist	是、有、存在
iti	ind.		in this manner, thus, therefore	如此、於是、所以
sa ca kasmimścīn nāstīti ... Spe. 281-282				

sa ca kasmim̐scin nāstīti katham asyānyatvam ananyatvaṃ vā vyākriyatām? Sch. 2.27				
katham	ind.		how	如何-- 云何
idam	pro.	3 rd person pro./ 第三人稱代名詞		
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
ananya	mfn.	<i>an</i> (not/不)+ <i>anya</i> mfn. (other, another, different/ 別的、其他的、不同的)	not other, not different, identical	非別的、不異的、同一的
vi-ā√kr̥	8U		to divide; to analyze, explain, determine	分割；分析、解釋、判斷-- 記
kaurma	mfn.	<i>kūrma</i> m. (turtle/ 烏龜)+ <i>a</i>	belonging to a turtle	屬於烏龜的
iva	ind.		like, as	像、如
roman	n.		hair of the body	身上的毛髮
anta	m.		end, limit; nature	終點、邊際；性質
khara	mfn.		hard, rough	硬的、粗糙的
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of being ...", "...ness", "...hood"	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
mṛdu	mfn.		soft	柔軟的
etad	pro.	3 rd person pro./ 第三人稱代名詞		
grantha	m.	BHS/ 佛教混合梵語； √ <i>granth</i> 9P (to tie together/ 繫在一起)+ <i>a</i>	knot; puzzle, difficulty	結；難題
pūrvaka	m.	<i>pūrva</i> mfn. (initial, former, prior, preceding/ 最初的、先前的、前面的)+ <i>ka</i>	forefather; sage of the past	祖先；過去的聖人-- 宿舊諸師 、 古昔諸師
nirmocita	mfn.	<i>nirmocayati</i> caus. (to loosen, untie/ 鬆開、解開), ppp.	untied, resolved	被解開的、被解決的
sthavira	m.		elder; senior Buddhist monk	長者；年歲高的比丘-- 長老 、 耆年 、 上座 、 大德

nāgasena	m.	<i>nāga</i> m. (serpent; serpent-shaped demon/ 蛇；蛇形鬼類-- 那伽 、 龍)+ <i>senā</i> f. (army/ 軍隊)	N. of a Buddhist monk who lived during the 2 nd century BCE, known in relation to his discussion with king Menander I as recorded in a Pāli work called the <i>Questions of Milinda</i> (<i>Milinda-pañha</i>)	人名，西元前二世紀的僧人，《彌蘭陀王問經》(<i>Milinda-pañha</i>)記載他與彌蘭陀王的議論-- 那伽斯那 、 那先 、 龍軍
kaliṅga	m.		N. of an Indo-Greek king who lived during the 2 nd century BCE, known as Menander I in Ancient Greek and better known in Pāli and Sanskrit sources as king Milinda	人名，西元前二世紀的印度-希臘國王，古希臘語稱為米南德一世，在巴利語和梵語文獻亦有彌蘭陀(<i>milinda</i>)之名-- 曼鄰陀王 、 畢鄰陀王
rājan	m.		king	國王
upa-sam√kram	1U		to approach, go up to	走進、前往-- 至 、 往詣
ukta	mf.n.	√ <i>vac</i> 2P (to speak, say, teach, tell; to name or call/ 講話、說、教、告訴；稱為), ppp.	said, taught, spoken, spoken to, addressed; called, named	被說的、被教的、被訴說的；被名為…的、被稱為…的
sthaviro hi nāgasenaḥ kaliṅgena rājñopasaṃkramyoktaḥ ... Spe. 380				
√prach	6P		to ask	問
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
bhadanta	m.		“venerable Sir”, polite term of address applied to Buddhist monks	尊者，對佛教僧侶的尊稱-- 尊者 、 大德
pṛccheyam ahaṃ bhadantam ... Spe. 343				
bahuvollaka	mf.n.	BHS/ 佛教混合梵語	verbose	囉嗦的-- 多漫言 、 性好多語
śramaṇa	m.	√ <i>śram</i> 4P (to exert oneself; to perform austerity/ 花費精力；修苦行)+ <i>ana</i>	ascetic, wanderer, religious seeker	苦行者、修道者-- 沙門 、 息心 、 靜志
√bhū	1P		to be, exist, become	是、存在、有、成為
pṛccheyam ahaṃ bhadantam, bahuvollakās ca śramaṇā bhavanti Spe. 441 / Kal. 966.a				
yad	pro.	relative pro./ 關係代名詞		
pṛcchety uktaḥ pṛṣṭavān ... Spe. 362				

kim	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), acc.	a particle of doubt or interrogation	助詞，表示疑慮或疑問
nu	ind.		particle frequently combined with interrogative pronouns or particles to add emphasis	助詞，與疑問代名詞或疑問助詞連用時表示強調
kiṃ nu sa jīvas tac charīram anyo jīvo 'nyac charīram iti? Spe. 414				
kiṃ nu sa jīvas tac charīram anyo jīvo 'nyac charīram iti? Spe. 285				
avyākṛta	mfn.	<i>a</i> (not/不)+ <i>vyākṛta</i> ppp. (explained, determined/ 被解釋的、被判斷的)	unexplained or not determined (by the Buddha)	未被[佛陀]所解釋或判斷的--無記、非所記、不應記
√vac	2P		to speak, say	講話、說
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/ 僅以完了式第三人稱單數(<i>āha</i>)及複數(<i>āhur</i>)兩種形式出現	to say	說
nanu	ind.		particle of affirmation: "is it not ...", "did you not ...", "would it not ...", etc.	助詞，表肯定：「豈非…」、「你難道不…」、「難道不會…」等--豈不
pūrvam	ind.	<i>pūrva</i> mfn. (initial, former, prior, preceding/ 最初的、先前的、前面的), acc.	formerly, previously, first, initially	之前、先前、首先、最初
pratijñā	f.	<i>prati</i> √ <i>jñā</i> 9U (to promise/ 答應)+ <i>kvip</i>	agreement, promise	同意、承諾
kārita	mfn.	<i>kārayati</i> caus. (to cause to do or make/ 使做), ppp.	caused to make	被使做的
vyākartavya	mfn.	<i>vi-ā</i> √ <i>kr</i> 8U (to divide; to analyze, explain, determine/ 分割：分析、解釋、判斷), fpp.	to be explained, to be determined	應當被解釋的、應當被判斷的
nanu bhadantaḥ pūrvam eva pratijñāṃ kārito nānyad vyākartavyam iti? Spe. 493.c				
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 <i>mahā</i>	great, large	偉大的、大的
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
antaḥpura	n.	<i>antar</i> ind. (inner/ 內部的)+ <i>pura</i> n. (town, city/ 城鎮、城市)	the king's palace	王宮
āmra	n.		mango	芒果--菴羅
vṛkṣa	m.		tree	樹

amla	mfn.		sour	酸的
phala	n.		fruit	果
āhosvit	ind.		particle used in disjunctive interrogation (usually after <i>kim</i>): or, or rather	助詞，用於選擇問句（一般接在 <i>kim</i> 之後）：或是、還是說
madhura	mfn.		sweet	甜的
... tasya kim amlāni phalāny āhosvin madhurāṇīti? Spe. 414				
asat	mfn.	<i>a</i> (not/不)+ <i>sat</i> prap. (existing, real/存在的、真實的)	not existing, unreal, untrue	不存在的、不真實的、虛構的-- 無 、 非實 、 虛妄
katham asato vṛkṣasya phalānām amlatām madhuratām vā vyākaramīti ? Spe. 356 / Kal. 921				
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
kutas	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tas</i>	from where, whence; why; how	從何處；為什麼；如何-- 云何
saṃtāna	mn.	<i>saṃ</i> √ <i>tan</i> 8P (to stretch/伸展)+ <i>ana</i>	stretching or extending, continuity; (in Buddhism) the uninterrupted continuum of cause and effect, the unbroken stream or series of consciousnesses mistakenly apprehended as an unchanging self	延伸、伸展、連續性；佛教中，指前因和後果無間斷的連續，以及前識和後識的連續不絕，眾生錯認為常住不變的自我-- 相續
ākhyā	f.	<i>ā</i> √ <i>khyā</i> 2P (to call, name/稱為)+ <i>kvip</i>	appellation, name; ifc. (- <i>ākhyā</i>) "called ...", "named ..."	名稱、名目；作複合詞後分時(- <i>ākhyā</i>)，可表示「稱為…的」、「名為…的」
api	ind.		also, even	也、連…也、即使
abhāva	m.	<i>a</i> (not/不)+ <i>bhāva</i> m. (existence/存在)	non-existence, absence	不存在-- 不有 、 無 、 無有
prati√i	2P		to go towards; to accept, admit, believe	走向；接受、承認、認為
mithyā	ind.		wrongly, falsely, in vain; often ibc. followed by a	錯誤地、不實地、徒然地；常置於名詞前面作

			noun, "wrong ...", "false ..."	複合詞前分，表示「錯誤的…」、「不實的…」-- 邪
dr̥ṣṭi	f.	√ <i>dr̥ś</i> 1P (to look at, see/看、看見)+ <i>ti</i>	view, notion, belief, esp. speculative or wrong view	看法、觀念、信念，尤指錯誤的見解-- 見
pātita	mfn.	<i>pātayati</i> caus. (to cause to fall/使落下), ppp.	caused to fall, cast into (<u>acc.</u> or <u>loc.</u>)	被使落入、被拋入…的 (<u>acc.</u> 或 <u>loc.</u>)-- 墮 、 墮於
... mithyādr̥ṣṭiṃ pātitaḥ syāt ... Spe. 376-377 / Kal. 896-897, 902				
pratītya	ind.	BHS/ 佛教混合梵語; <i>prati</i> √ <i>vi</i> 2P (to come back to, fall back on, resort to/回到、依靠、憑藉), abs.	having depended or being based on conditions; sometimes found in compounds, meaning dependent on conditions	依靠或基於外緣(其他 條件)而…; 有時用於 複合詞中，表示依靠外 緣的-- 緣
samutpāda	m.	<i>sam-ut</i> √ <i>pad</i> 4Ā (to arise, appear, occur/生 起、出現、發生)+ <i>a</i>	appearance, arising, origination	出現、產生、生起-- 生 、 起
ajñāna	n.	<i>a</i> (without/無)+ <i>jñāna</i> n. (knowing, knowledge/知道、知識)	ignorance	無知-- 無智 、 無知
... mithyādr̥ṣṭiṃ pātitaḥ syāt, pratītya samutpādasyājñānāt Wit. 994.h				
... mithyādr̥ṣṭiṃ pātitaḥ syāt, pratītyasamutpādasyā ajñānāt Spe. 102 / Kal. 843 / Sch. 2.26.1				
deśanā	f.	<i>deśayati</i> caus. (to point out, show, teach/ 指示、顯示、教-- 說)+ <i>anā</i>	discourse, instruction, exposition	宣說、教說、闡明-- 說
akṣama	mfn.	<i>a</i> (not/不)+ <i>kṣama</i> mfn. (competent, able; suitable, adequate, fit for/能勝任的、能 夠的; 適合…的)	incompetent, unable; unsuitable, unfit for (<u>gen.</u> , <u>dat.</u> , <u>loc.</u> , <u>inf.</u> , or <u>ifc.</u>)	不能勝任的、不能夠 的; 不適合…的(<u>gen.</u> 、 <u>dat.</u> 、 <u>loc.</u> 、不定體或作 複合詞後分)
itas	ind.	equivalent to the abl. of <i>idam</i> /同 <i>idam</i> 的 從格	from here, hence, from this	從此、由此
niści	5P		to ascertain, determine, settle, resolve	確定、判定、解決-- 定 知 、 決
asty ātmety ... Spe. 17				
ānanda	m.	ā√ <i>nand</i> 1P (to be delighted/感到高興)+ <i>a</i>	"bliss", "joy", N. of one of the principle disciples of the Buddha	人名，意譯歡喜、慶喜 ，佛陀大弟子之一-- 阿 難陀 、 阿難
vatsasagotra	m.	<i>vatsa</i> m. (calf; N. of a people/小牛; 民族 的名稱)+ <i>sagotra</i> m. (a kinsman of the same family/同族的男親戚)	N. of a wandering religious mendicant and contemporary of the Buddha, more commonly known by the name of Vatsagotra	人名，佛陀時代的外道 出家人，又稱婆蹉種 (vatsagotra)-- 跋 婆同姓 、 有姓 筏蹉

parivrājaka	m.	<i>pari√vraj</i> 1P (to wander about, esp. as a religious mendicant/漫遊，尤指出家人遊行四方)+ <i>a</i>	wanderer, wandering religious mendicant (usually non-Buddhist)	遊方者、遊行四方的出家人(多用於非佛教的出家人)-- 出家人 、 外道
praśna	m.		question	疑問
prṣṭa	mfn.	<i>√prach</i> 6P (to ask/問), ppp.	asked	被問的
akalpa	mfn.	<i>a</i> (not/不)+ <i>kalpa</i> mfn. (proper, fit for/恰當的、適合…的)	not proper, unfit for (<u>gen.</u> , <u>dat.</u> , or <u>loc.</u>)	不恰當的、不適合…的 (<u>gen.</u> 、 <u>dat.</u> 或 <u>loc.</u>)
vacana	n.	<i>√vac</i> 2P (to speak, say/講話、說)+ <i>ana</i>	speaking, speech; declaration, statement	說話、言語；宣言、說法-- 言 、 語
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole	所有、一切、全部
dharma	m.	<i>√dhr̥</i> 1U (to hold, support, maintain, uphold/握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element	現象、事物、元素-- 法
anātman	mfn.	<i>an</i> (without/無)+ <i>ātman</i> m. (self, ego; an eternal and unchanging true self, soul, or essence/自己、自我；永恆不變的真我、梵我、靈魂或本質-- 我 、 神我 、 真我)	“self-less”, without an eternal and unchanging self or essence	無我的，意即沒有永恆不變之真我或本質的-- 無我
saṃmūḍha	mfn.	<i>saṃ√muh</i> 4P (to become bewildered/感到困惑), ppp.	perplexed, bewildered, confused	困惑的、迷亂的、迷惑的-- 癡闇 、 愚惑
bhūyas	mfn.		becoming greater, more abundant, or larger	變多的、變大的
mātrā	f.		measure, quantity, size, degree	測量、量、大小、程度
bhūyasyā mātrayā		BHS/佛教混合梵語	in greater degree, even more, still more	更大的程度上、更加-- 倍增 、 轉增 、 更甚 、 更過前量
saṃmoha	m.	<i>saṃ√muh</i> 4P (to become bewildered/感到困惑)+ <i>a</i>	perplexity, bewilderment, confusion	困惑、迷亂、迷惑-- 癡闇 、 愚惑 、 癡迷 、 愚迷
ā√pad	4Ā		to enter into, fall into some state	進入、落入某種狀態
√bhū	1P		to be, exist, become	是、存在、有、成為
me	pro.	1 st person singular enclitic pro. (dat. or gen.)/ 第一人稱單數代名詞的簡略形(與格或屬格)		
etarhi	ind.		now	現在
abhūn ma ātmā sa ma etarhi nāstīti Spe. 497				

śāśvata	n.	<i>śāśvat</i> ind. (perpetually, again and again/ 永恆地、反覆地)+ <i>a</i>	"eternality", the view or doctrine that the soul is eternal, often rendered as "eternalism"	永久性，意即主張自我常住不滅的見解或思想-- 常 、 常見 、 常邊
parā√i	2P	BHS/ 佛教混合梵語	to come to, reach, (said of a wrong view) fall into (dat.)	來到、到達、落入… (錯誤見解) (dat.)-- 墮
uccheda	m.	<i>ut√chid</i> 7P (to cut off; to break, destroy, annihilate/ 切斷；破壞、毀壞、消滅)+ <i>a</i>	"annihilation", the view or doctrine that death is the end of all existence, often rendered as "annihilationism"	斷滅，意即主張人死後即歸於斷滅的見解或思想-- 斷 、 斷見 、 斷邊
vistara	m.	<i>vi√str</i> 5U/9U (to spread out, expand/ 擴散、擴張)+ <i>a</i>	expanding, diffuseness; detail, specification	擴張、擴散；細節、詳情
iti vistaraḥ			phrase commonly used when quoting from the scriptures, esp. in the case of well-known passages: "and so forth"	片語，常用於經典的引用，尤其是已熟知的一段經文的引用：「如是等等」-- 廣說如經 、 廣說 、 如是廣說 、 如是等
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ；equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here, in this matter, with regard to this	這裡、在這件事上、關於此-- 此中 、 於此
āha cātra ... Spe. 331				
daṃṣṭrā	f.		large tooth, fang	巨牙、尖牙
avabheda	m.		injury	傷害
dr̥ṣṭidaṃṣṭrāvabhedam ... Spe. 220 / Sch. 1.55				
bhraṃśa	m.	<i>√bhraṃś</i> 1Ā/4P (to fall; to decline, vanish/ 落下；衰落、消逝)+ <i>a</i>	fall, ruin, loss	衰落、毀滅、遺失-- 壞 、 破 、 墮落 、 失
apa√īkṣ	1Ā		to watch, consider	觀看、考慮-- 觀
karman	n.	<i>√kr</i> 8U (to do/ 做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨 、 業 、 行
dr̥ṣṭidaṃṣṭrāvabhedam ca bhraṃśam cāpekṣya karmaṇām Kal. 966.e				
deśayati	caus.	<i>√diś</i> 6P (to point out, show/ 指示、顯示), caus.	to point out, show, teach	指示、顯示、教-- 說
jina	m.	<i>√ji</i> 1P (conquer, defeat/ 征服、戰勝)+ <i>na</i>	"victor", "conqueror", epithet of the Buddha	勝利者、征服者，佛的稱號-- 最勝 、 最勝尊 、 佛

dharma	m.	$\sqrt{dhṛ}$ 1U (to hold, support, maintain, uphold / 握持、支撐、維持)+ <i>ma</i>	the Buddha's doctrine, teachings	佛的教義、教法-- 法
deśayanti jinā dharmam ... Spe. 304. Rem				
vyāghrī	f.		tigress	雌虎
pota	m.		a young animal, the offspring of an animal	年幼的動物、崽子
apahāra	m.	<i>apa</i> \sqrt{hr} 1P (to snatch away, carry off / 奪取、帶走)+ <i>a</i>	taking away, carrying of	拿走、帶走-- 銜
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像...」、「如...」
astitva	n.		existence, reality	存在、現實性-- 有
upagata	mfn.	<i>upa</i> \sqrt{gam} 1P (to reach; to agree, admit / 達到；接受、承認), ppp.	agreed, admitted, accepted	已同意的、已承認的、已接受的
bhinna	mfn.	\sqrt{bhid} 7U (to split, pierce; to break, destroy / 裂開、刺穿；打破、破壞), ppp.	pierced; destroyed	被刺穿的；被破壞的
ātmāstitvaṃ hy upagato bhinnah syād drṣṭidaṃṣṭrayā Spe. 362-363				
kuśala	mfn.		wholesome, good, virtuous, meritorious, skillful	有益的、善的、招福報的、善巧的-- 善
\sqrt{kr}	8U		to do, make	做、製作
bhraṃsaṃ kuśalapotasya kuryād ... Spe. 310				
pravāp	5P		to reach, attain, obtain	到達、達到、得到-- 得
saṃvṛti	f.		conventional opinion, belief, or understanding	約定俗成的觀念、信念或認知-- 世俗
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
tattva	n.	<i>tad</i> (3 rd person pro. / 第三人稱代名詞)+ <i>tva</i>	"thatness", the quality of being that (and the same thing)	直譯那性，意即同一性，與彼同一無差別的特性
\sqrt{vad}	1P		to speak, say, teach, declare	說話、說、教、宣說
asattvād bhagavān jīvaṃ tattvānyatvena nāvadat Spe. 237 / Sch. 2.10				

√vac	2P		to speak, say, teach, declare	說話、說、教、宣說
prājñaptika	mfn.	<i>prajñapti</i> f. (conventional designation, name, or concept used to denote a thing which is understood to lack inherent or ultimate existence/用以指示非實有(非究竟上存在)的事物的名稱、語言或概念-- 假名 、 假立 、 施設 、 言說)+ <i>ka</i>	nominal, conventional, not ultimately real	概念上的、約定俗成的、非實有(非究竟上存在)的
nāstīty api ca nāvocan mā bhūt prājñaptiko 'py asan Wit. 579 / Kal. 933				
yatra	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>tra</i> ; relative adv. of <i>tatra</i> , equivalent to the loc. of <i>yad</i> / <i>tatra</i> 的關係副詞，同 <i>yad</i> 的位格		
śubha	mfn.	√ <i>śubh</i> 1Ā (to shine, be splendid, beautiful/照耀、出色、顯得輝煌、華麗)+ <i>a</i>	good, pure	善的、純淨的-- 善 、 淨
aśubha	mfn.	<i>a</i> (not/不)+ <i>śubha</i> mfn. (good, pure/善的、純淨的-- 善 、 淨)	bad, impure	惡的、不純淨的-- 惡 、 不淨
phala	n.		fruit, result, karmic result	果、結果、果報
astitā	f.		existence, presence, reality	存在、現實性-- 有
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; correlative adv. of <i>yatra</i> , equivalent to the loc. of <i>tad</i> / <i>yatra</i> 的相關副詞，同 <i>tad</i> 的位格		
nāstitva	n.		non-existence	不存在、無有
deśana	n.	<i>deśayati</i> caus. (to point out, show, teach/指示、顯示、教-- 說)+ <i>ana</i>	discourse, instruction, exposition	宣說、教說、闡明-- 說
prajñapti	f.	<i>prajñapayati</i> caus. (to cause to be known, show, point out/使知道、表明、指示)+ <i>ti</i>	information; teaching, instruction; (in Buddhism) conventional designation, name, or concept used to denote a thing which is understood to lack inherent or ultimate existence	信息；教導、教誨；佛教中，指用以指示非實有(非究竟上存在)的事物的名稱、語言或概念-- 假名 、 假立 、 施設 、 言說
prajñaptimātram skandheṣu jīva ity ... Wit. 303.a				
abhavya	mfn.	<i>a</i> (not/不)+ <i>bhavya</i> fpp. (fit for, able to/適合、能夠...的)	unfit for, unable to (<u>dat.</u> or inf.)	不適合、不能夠...的 (<u>dat.</u> 或不定體)-- 未堪 受 、 不堪任
śūnyatā	f.	<i>śūnya</i> mfn. (empty/空的)+ <i>tā</i>	emptiness	空性

√budh	1U 4Ā		to wake up, awaken; to perceive, know, understand	睡醒、覺醒；知覺、知道、理解-- 解
tadānīm	ind.		at that time, then	那時候
tādṛśa	mfn.		like that, of that kind	那樣的、那一種的
jana	m.	√jan 4Ā (to be born/ 出生)+a	man	人
tathā	ind.	ta (pronominal base/ 代名詞語基)+thā; correlative adv. of yathā/yathā 的相關副詞	in that manner, so, thus, likewise	如此、那樣地、同樣地
vātsa	m.	vatsa m. (calf; N. of a people/ 小牛；民族的名稱)+a	N. of a wandering religious mendicant and contemporary of the Buddha, more commonly known by the name of Vatsagotra	人名，佛陀時代的外道出家人，又稱婆蹉種 (vatsagotra)-- 跋婆 、 筏蹉
sat	mfn.	√as 2P (to be, exist/ 是、有、存在), prap.	existing, real	存在的、真實的
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
kim	ind.	ka (interrogative pro./ 疑問代名詞), acc.	why	為什麼
yasmāt	ind.	yad (relative pro./ 關係代名詞), abl.	because, for	因為、由於
satyatas	ind.	satya n. (truth/ 真理)+tas	in terms of truth, in truth	從真理來說、事實上-- 依實 、 諦故
sthititas	ind.	sthi f. (stability, continuance; continuance in being, existence, state, condition/ 穩定性、持久性；存在、狀態-- 住)+tas	in terms of how things stand (exist), in reality	從事物存在的狀態來說，意即實際上-- 依住 、 住故
dr̥ṣṭīsthāna	n.	dr̥ṣṭī f. (view, notion, belief, esp. speculative or wrong view/ 看法、觀念、信念，尤指錯誤的見解-- 見)+sthāna n. (place, abode; ground, basis, cause/ 場所、住處；根基、基礎、原因-- 處)	ground or basis for (further) wrong views	[其餘] 惡見[生起]的基礎、根底-- 見處
... satyataḥ sthitito nāsti ma ātmeti dr̥ṣṭīsthānam uktam Spe. 32.a				
tasmāt	ind.	tad (3 rd person pro./ 第三人稱代名詞), abl.	from that, on that account, therefore	從此、因此、所以-- 是故 、 故
ajñāpaka	mfn.	a (not/ 不)+jñāpaka mfn. (causing to know or ascertain/ 令人知道或確知的)	not causing to know or ascertain, not sufficient as evidence	不令人知道或確知的、不足以為證據的-- 不可以為證 、 不成證 、 不令得知 、 非知 、 非證

ubhaya	mfn.	pronominal adj./代名形容詞	both (sg. or pl.)	兩者(單數或複數)
antagrāhadṛṣṭi	f.	<i>antagrāha</i> mfn. (grasping extremes/偏執一邊的)+ <i>dṛṣṭi</i> f. (view, notion, belief, esp. speculative or wrong view/看法、觀念、信念, 尤指錯誤的見解-- 見)	a view grasping the extremes of eternalism or annihilationism	偏執一邊的見解, 即偏執常見或斷見兩種邊見(極端)的錯誤見解-- 邊執見 、 邊見
saṃgrhīta	mfn.	<i>saṃ√grah</i> 9U (to seize or hold together; to include, contain/抓在一起、抱在一起; 包含、包括), ppp.	included in	包含在...的-- 所攝 、 攝
ābhidharmika	m.	<i>abhidharma</i> m. (higher teachings/勝法-- 阿毗達磨 、 阿毗曇)+ <i>ika</i>	scholars of the Abhidharma	阿毗達磨的論師-- 阿毗達磨師 、 阿毗達磨論師
... antagrāhadṛṣṭiśāsvatocchedadṛṣṭisaṃgrhītam ity ābhidharmikāḥ Sch. 2.33.1				
yukta	mfn.	<i>√yuj</i> 7U (to yoke, join; Pass., to be fit, proper, or logical/上輓、結合; 以被動語態時, 表示...是適當的、正當的、合乎邏輯的), ppp.	fit, right, logical, logically possible	適合的、正確的、合乎邏輯的、有可能的(可設想而不產生矛盾)-- 應理 、 如理 、 成 、 應成 、 然
vātsya	m.	<i>vatsa</i> m. (calf; N. of a people/小牛; 民族的名稱)+ <i>ya</i>	N. of a wandering religious mendicant and contemporary of the Buddha, more commonly known by the name of Vatsagotra	人名, 佛陀時代的外道出家人, 又稱婆蹉種(<i>vatsagotra</i>)-- 跋婆 、 筏蹉
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- 修多羅 、 經 、 契經
... nāsty ātmety ānandocchedāya paraitīti vātsyasūtre vacanāt Sch. 2.33.2				
tarhi	ind.	correlative adv. of <i>yadi</i> /yadi 的相關副詞	then, in that case, therefore	那麼、所以
ka	pro.	interrogative pro./疑問代名詞		
etad	pro.	3 rd person pro./第三人稱代名詞		
saṃ√sṛ	1P		to wander, roam; to transmigrate from one life to the next	流轉、漂流; 輪迴生死-- 輪迴 、 往還生死 、 流轉生死
na hi			surely not, by no means, not at all	肯定不、一點也不、決不
saṃsāra	m.	<i>saṃ√sṛ</i> 1P (to wander, roam; to transmigrate/流轉、漂流; 輪迴生死)+ <i>a</i>	"(perpetual) wandering", transmigration, the cycle of existence	[永久的]流轉, 意即眾生於生死六道中的輪轉-- 輪回 、 輪迴

nahi saṃsāra eṣa saṃsaratīti yuktam Sch. 2.35.1-2				
avidyā	f.	<i>a</i> (not/不)+ <i>vidyā</i> f. (knowledge/知識-- 明)	ignorance	愚昧-- 無明
nivaraṇa	n.	BHS/ 佛教混合梵語	hindrance	障礙-- 蓋
sattva	m.	<i>sat</i> prap. (existing, being; real/存在的、存在的；真實的)+ <i>tva</i>	sentient being	生命體-- 眾生 、 有情
saṃdhāvat	mfn.	<i>saṃ</i> √ <i>dhāv</i> 1U (to run together/一起奔走), prap.	running together (through births)	一起[於生死六道之間]奔走著
saṃsarat	mfn.	<i>saṃ</i> √ <i>śṛ</i> 1P (to wander, roam; to transmigrate/流轉、漂流；輪迴生死), prap.	revolving in the cycle of births and deaths	於生死中流轉著
atha	ind.		but	但是
atha pudgalaḥ kathaṃ saṃsarati? Sch. 2.49.1				
antara	n.		difference; ifc. "different ...", "other ..."	差別；作複合詞後分時，表示「不同的…」、「其他的…」
tyāga	m.	√ <i>tyaj</i> 1P (to abandon/捨棄)+ <i>a</i>	abandoning	捨棄-- 捨
upādāna	n.	<i>upa-ā</i> √ <i>dā</i> 3Ā (to grasp, seize, cling to/握住、抓住、取著-- 取)+ <i>ana</i>	grasping, clinging; "fuel", material cause or substratum sustaining any active process; ifc. "drawing one's existence from ...", "having ... for basis"	握住、取著；使某個活動過程持續的燃料、基礎；作複合詞後分時，可表示「依存於…的」、「以…為基礎的」-- 取 、 以…為取 、 …為緣
skandhāntaratyāgopādānāt Sch. 2.19.1				
uttara	n.		answer, reply (rebuttal)	回答、答覆(反駁)
pakṣa	m.		thesis, theory, position	論點、學說、主張-- 宗
yathā	ind.	<i>ya</i> (relative pro. base/關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> /tathā 的關係副詞	like, as, just as	像、如同、正如-- 譬如 、 如
kṣaṇika	mfn.	<i>kṣaṇa</i> m. (instant/瞬間-- 剎那)+ <i>ika</i>	arising and ceasing in an instant, momentary	生起極短時間則消滅的、瞬間的-- 剎那剎那滅 、 剎那滅
agni	m.		fire	火

saṃtati	n.	<i>saṃ√tan</i> 8P (to stretch/ 伸展)+ <i>ti</i>	stretching or extending, continuity; (in Buddhism) the uninterrupted continuum of cause and effect, the unbroken stream or series of consciousnesses mistakenly apprehended as an unchanging self	延伸、伸展、連續性；佛教中，指前因和後果無間斷的連續，以及前識和後識的連續不絕，眾生錯認為常住不變的自我-- 相續
samudāya	m.	<i>saṃ-ut-ā√i</i> 2P (to come together/ 聚在一起)+ <i>a</i>	collection, multitude, mass	集合、多數、堆-- 聚
tr̥ṣṇā	f.	<i>√tr̥ṣ</i> 4P (to thirst; to desire/ 渴；渴望)+ <i>nā</i>	thirst; desire, craving	口渴；渴望、欲望-- 貪愛、愛
kāla	m.		time	時間、時候
samaya	m.		occasion, time	場合、時間、時候
aham eva sa tena kālena tena samayena ... Edg. 7.33				
sunetra	m.	<i>su</i> (good/ 好的)+ <i>netra</i> n. (the eye/ 眼睛)	"fair-eyed", N. of a previous incarnation of the Buddha	人名，譯作善眼，佛陀的前世之一-- 善目、妙眼
śāstr̥	m.	<i>√śās</i> 2P (to punish; to instruct, teach/ 懲罰；教訓、教誨、教導)+ <i>tr̥</i>	teacher, instructor	老師、教師-- 師
vaktavya	mfn.	<i>√vac</i> 2P (to speak, say/ 講話、說), fpp.	to be spoken, fit or proper to be said	應當被說的、適合被說的-- 應說
adas	pro.	3 rd person pro./ 第三人稱代名詞		
sa evāsau Spe. 277				
darśayati	caus.	<i>√dr̥ś</i> 1P (to see/ 看、看見), caus.	to cause to be seen, show, indicate	使被看見、顯示、指示-- 顯
dahat	mfn.	<i>√dah</i> 1P (to burn/ 燃燒), prap.	burning	燃燒著
āgata	mfn.	<i>ā√gam</i> 1P (to come/ 過來), ppp.	come	已過來的
... sa evāgnir dahann āgata iti Kal. 896-897 / Dev. 10.6.b				

16. Refuting the Mind-Only School

(*Bodhicaryāvatārapañjikā*, ch. 9)

十六、駁斥唯識論者

摘自《入菩提行論細疏》第九品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
prajñākara-mati	m.	<i>prajñākara</i> mfn. (wisdom-producing/產生般若(智慧)的)+ <i>mati</i> f. (intellect; mind, thought/智力; 心、意念-- 慧)	N. of a Mādhyamika scholar monk and commentator reported to have lived around the 10 th or 11 th century CE in the great monastic university of Vikramaśīla	人名，印度超戒寺(Vikramaśīla)中觀學派學問僧與注釋家，大約活躍於西元十至十一世紀
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/建造、塑造; 撰寫), ppp.	composed	被撰寫的
bodhi	f.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/睡醒、覺醒; 知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- 菩提 、 覺
caryā	f.	BHS/佛教混合梵語; <i>√car</i> 1P (to walk, wander; to perform, do, practice/步行、漫遊; 做、實踐-- 行), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩的實踐、修行-- 行
avatāra	m.	<i>ava√tṛ</i> 1P (to descend into, enter/降入、進入)+a	descent, entrance	降下、進入、門徑-- 入
pañjikā	f.		commentary; a special kind of commentary which takes the form of a detailed analysis of the root verses, explaining the meaning of most words	注釋書; 注釋書的一種，對於論頌作逐字的解釋，曾譯為難語釋、難處釋或細疏
prajñā	f.	<i>pra√jñā</i> 9P (to know, understand/知道、理解)+ <i>kvip</i>	wisdom, insight, the sixth perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	智慧、洞察力，菩薩所修習的第六個波羅蜜多(<i>pāramitā</i>)-- 般若 、 慧
pāramitā	f.		supreme or transcendent virtue to be cultivated and perfected by a bodhisattva (usually six in number, i.e. generosity, morality,	菩薩所應當修習並圓滿的至上美德，一般列有六種，即布施、持戒、忍辱、精進、禪定及智慧-- 波羅蜜多 、 波羅蜜

			forbearance, effort, concentration, and wisdom), often rendered as “perfection”	、 度 、 到彼岸 、 事究竟
pariccheda	m.	<i>pari</i> √ <i>chid</i> 7U (to cut on both sides/ 兩邊切割)+ <i>a</i>	section, chapter	章節-- 品
navama	mfn.	<i>nava</i> num. (nine/ 九)+ <i>ma</i>	ninth	第九
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
tāvat	ind.		first, first of all	最初、首先
sautrāntika	m.	<i>sūtrānta</i> m. (Buddhist scripture/ 佛教的聖典-- 修多羅 、 經)+ <i>ika</i>	N. of a Buddhist school which emerged from the Sarvāstivāda, known for its strict reliance on sūtras as definitive teachings rather than abhidharma; a follower of the school	從說一切有部 (sarvāstivāda) 分出來的部派，不重視論書 (abhidharma) 而唯以經書 (sūtra) 為究竟的教理；信奉此部派的人-- 經部 、 說經部 、 經量部
ādi	m.		beginning; ifc. “beginning with ...”, “... et cetera”	開始；作複合詞後分時，表示「以...為開始的」、「...等等的」
codya	n.		question, esp. difficult question raised by the opponent as a refutation of one's position	問題，尤指問難者用以駁斥立論者所宗而提出的難題-- 難 、 所難 、 前難
ut√as	4P		to throw away, expel, reject	拋棄、排除、排斥
yogācāra	m.	<i>yoga</i> m. (exertion, effort; spiritual exercise, concentration of the mind, meditation/ 努力、用功；修行、禪定、禪修-- 瑜伽) + <i>ācāra</i> m. (practice/ 實踐-- 行)	“yoga practice”, or “one whose practice is yoga”, N. of a school of Mahāyāna Buddhism, also named Vijñānavāda after its interest in the nature of consciousness and its role in creating the experience of <i>saṃsāra</i>	譯作瑜伽行 (瑜伽之實踐) 或瑜伽行者 (瑜伽之實踐者)，大乘佛教學派之一，主張一切現象唯是心識所變現，故亦名為 [唯] 識派 (vijñānavāda)
vipratipatti	f.	<i>vi</i> - <i>prati</i> √ <i>pad</i> 4Ā (to go in different directions; to diverge in opinion/ 往不同的方向走；有 [想法上的] 分歧)+ <i>ti</i>	dispute, objection	爭議、異議
nirākarāṇa	n.	<i>nis</i> - <i>ā</i> √ <i>kr</i> 8P (to expel, reject, refute/ 排除、排斥、駁斥)+ <i>ana</i>	contradiction, refutation	駁斥、反駁
tad	pro.	3 rd person pro./ 第三人稱代名詞		

mata	n.	√ <i>man</i> 4Ā (to think, believe/ 想、認為), ppp.	thought, view, doctrine, teaching	想法、看法、教義、教法-- 教
dūṣaṇa	n.	<i>dūṣayati</i> caus. (to refute/ 駁斥)+ <i>ana</i>	objection, refutation	反駁、駁斥-- 能破
udbhāvayat	mfn.	<i>udbhāvayati</i> caus. (to cause to exist, produce; to show, explain/ 使存在、產生；顯示、解釋), prap.	showing, explaining	顯示著、解釋著
√ ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/ 僅以完了式第三人稱單數(<i>āha</i>)及複數(<i>āhur</i>)兩種形式出現	to say	說
yadā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>dā</i> ; relative adv. of <i>tadā</i> / <i>tadā</i> 的關係副詞	when, if	當[...的時候]、如果
bhrānti	f.	√ <i>bhram</i> 1P (to wander, roam/ 漫遊、徘徊、流轉)+ <i>ti</i>	wandering; errancy, confusion, error, esp. in the sense of misapprehension or erroneous cognition of the mind	漫遊；迷亂、迷誤、妄想，尤指心執著假相為實的錯誤認知-- 迷 、 迷惑 、 迷亂
api	ind.		also, even	也、連...也、即使
ityādi	mfn.	<i>iti</i> ind. (thus/ 如此)+ <i>ādi</i> m. (beginning/ 開始)	"beginning thus ...", "... et cetera"	「以...為開始的」、 「...等等的」
... dūṣaṇam udbhāvayann āha : yadā na bhrāntir apītyādi Spe. 331; Sch. 2.39.4				
√ as	2P		to be, exist	是、有、存在
māyā	f.		illusion	幻象-- 幻
ka	pro.	interrogative pro./ 疑問代名詞		
upa√labh	1Ā		to seize, acquire; to perceive, understand, know	抓住、得到；知覺、了解、認知-- 得
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
jagat	n.		the world	世界-- 世間
-ātmaka	mfn.	<i>ātman</i> m. (self; essence, nature, character/ 自我；本質、本性、特質)+ <i>ka</i>	only ifc. "consisting of ...", "having the nature or character of ..."	只作複合詞後分，表示「由...構成的」、 「以...為本性的」、 「以...為性質的」
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成陰性抽象名詞，表示「...的狀態或特質」、「...性」

svabhāva	m.	<i>sva</i> mfn. (own/ 自己的)+ <i>bhāva</i> m. (being, existence; state, condition/ 存在；狀態、情況)	own state, nature; (in Buddhism) the “own-being”, inherent existence, or intrinsic nature of things; ifc. “whose nature is ...”, “whose nature is that of ...”, “of the nature of ...”	自己的狀態，意即本性；佛教中，指所有事物自身固有、不依緣而獨立存在、常住不變之本性；作複合詞後分時，可表示「以…為本性的」、「以…[之本性]為本性的」-- 自性 、 定性
śūnya	mfn.		empty, empty of (<u>instr.</u> or ifc.)	空的、空無…的 (<u>instr.</u> 或作複合詞後分)
upagata	mfn.	<i>upa</i> √ <i>gam</i> 1P (to reach; to agree, admit/ 達到；接受、承認), ppp.	agreed, admitted, accepted	被同意的、被承認的、被接受的
madhyamaka	m.	<i>madhyama</i> mfn. (middle/ 中間的)+ <i>ka</i>	“the Middle (Way)”, N. of a Mahāyāna school of philosophy named in reference to its rejection of the two extremes of eternalism (<i>śāśvatavāda</i>) and annihilationism (<i>ucchedavāda</i>)	中[道]，大乘學派之一，因主張遠離常見 (<i>śāśvatavāda</i>) 與斷見 (<i>ucchedavāda</i>) 二邊的中道教理而得名-- 中觀
vādin	m.	√ <i>vad</i> 1P (to speak, say/ 講話、說)+ <i>in</i>	disputant, debater; ifc. the propounder or adherent of any doctrine or school	辯論者；作複合詞後分時，表示某個學說或學派的提倡者或信奉者
yadā sarvaṃ jagat māyātmakatayā svabhāvaśūnyam upagataṃ madhyamakavādibhiḥ ... Sch. 2.8				
yadā sarvaṃ jagat māyātmakatayā svabhāvaśūnyam upagataṃ madhyamakavādibhiḥ ... Spe. 32.a				
saṃvṛti	f.		convention, general (popular) opinion or belief; covering, hiding	約定俗成、普遍(通俗)的觀念或信念；遮蔽、隱蔽-- 世俗
-grāhin	mfn.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/ 抓住、把握、執取；知覺、知道-- 持 、 取)+ <i>in</i>	only ifc. “apprehending ...”	只作為複合詞後分，表示「知覺…的」-- 取
buddhi	f.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解)+ <i>ti</i>	intellect, intelligence; mind	智力、心智；心-- 智 、 覺 、 慧
bhavat	m.		“Sir”, “thou”, respectful term of address	尊稱，譯為先生、您-- 汝
bāhya	mfn.	<i>bahis</i> ind. (outside/ 外面)+ <i>ya</i>	exterior, external, outer	外在的、外部的、外面的
-vat	ind.		suffix added to words to imply likeness: “like ...”, “as ...”	後綴，表相似：「像…」、「如…」

... māyāsvabhāvasaṃvṛtigrāhiṇī buddhir api bhavatām nāsti bāhyavat ... Spe. 129				
tadā	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞)+ <i>dā</i> ; correlative adv. of <i>yadā</i> / <i>yadā</i> 的相關副詞	then	那時、那麼
prati√i	2P		to go towards; to understand, know	走向；理解、知道
grāhaka	mfn.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/ 抓住、把握、執取；知覺、知道-- 持 、 取)+ <i>aka</i>	grasping; apprehending, perceiving	把握…的；知覺…的、認知…的-- 能取 、 執受
vastusat	mfn.	<i>vastu</i> m. (thing, object; real thing, substantially existing entity/ 事物、物體；實在的事物、實質上存在的實體-- 事)+ <i>sat</i> prap. (existing, real/ 存在的、真實的-- 有)	substantially real	實質上存在的-- 實有
jñāna	n.	√ <i>jñā</i> 9U (to know/ 知道)+ <i>ana</i>	knowing, cognition, consciousness	知道、認知、意識
antareṇa	ind.	<i>antara</i> n. (interior; interval/ 內部；間隔), instr.	amidst, between; except, without (<u>acc.</u>)	…其中、之間；…除外、沒有…(<u>acc.</u>)-- 離…中間 、 離 、 無
yadā ... buddhir api ... nāsti ... māyā kenopalabhyate ... ? Sch. 1.78-79				
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
artha	m.		meaning	意義、意思-- 義
ity arthaḥ			phrase used by commentators to mark a simple paraphrase: “... is the meaning”	片語，注釋家用以表示直接的釋義、注解： 「…是[這段的]意思」
naiva kenacid ity arthaḥ Spe. 281-282				
yad	pro.	relative pro./ 關係代名詞		
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
citta	n.	√ <i>cit</i> 1P (to perceive; to intend; to know/ 知覺；意欲；知道), ppp.	mind; thought	心；意念

paramārthasat	mfn.	<i>paramārtha</i> m. (ultimate meaning, highest sense/ 最究竟的義理、至上的道理-- 第一義 、 勝義)+ <i>sat</i> prap. (existing, real/ 存在的、真實的-- 有)	absolutely or ultimately real	究竟上存在的-- 勝義有
rūpa	n.		outward appearance, form, shape, color; (in Buddhism) materiality, physical phenomena (as one of the five aggregates)	樣貌、外形、形體、顏色；佛教中，指物質現象，即五蘊中的色蘊-- 色
bhrānta	mfn.	√ <i>bhram</i> 1P (to wander, roam/ 漫遊、徘徊、流轉), ppp.	erring, erroneous, mistaken, confused; with acc., erringly, mistakenly, erroneously	錯誤的、迷誤的、迷亂的；用受格時，表示錯誤地、迷誤地
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
prati√bhās	1Ā		to appear, appear as	顯現、顯現為...-- 顯
yasya punaḥ svacittam eva paramārthasat bāhyarūpatayā bhrāntaṃ tathā pratibhāsate ... Sch. 2.10 / Spe. 237				
idam	pro.	3 rd person pro./ 第三人稱代名詞		
doṣa	m.	√ <i>duṣ</i> 4P (to become corrupted; to sin, commit a fault, be wrong/ 敗壞；犯罪、犯錯)+ <i>a</i>	defect, flaw, fault	缺陷、瑕疵、毛病、過錯-- 過 、 過失
bhāva	m.	√ <i>bhū</i> 1P (to be, exist, occur, appear/ 是、存在、發生)+ <i>a</i>	purport, meaning, sense	意旨、意思、意義
iti bhāvaḥ			phrase used by commentators to mark a paraphrase expressing the underlying idea of the passage being commented upon: "... is the idea (intended meaning)"	片語，注釋家用以表示該段文字的意旨： 「...是[這段的]意旨」
... na tasyāyaṃ doṣa iti bhāvaḥ Sch. 2.50.4				
etad	pro.	3 rd person pro./ 第三人稱代名詞		
nis-ā√kr̥	8U		to expel, reject, refute	排除、排斥、駁斥
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		

grāhya	n.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/抓住、把握、執取；知覺、知道-- 持 、 取), fpp.	graspable, i.e. an object of cognition	可被把握[知覺]的[事物]，即認知的對象-- 所取
hastin	m.	<i>hasta</i> m. (hand; trunk/手；象鼻)+ <i>in</i>	elephant	大象
ākāra	m.		form, shape, appearance	形體、外形、外表-- 相 、 行相
pravṛtti	f.	<i>pra</i> √ <i>vṛt</i> 1Ā (to roll onwards; to come forth, arise, be produced/往前流轉、轉動；出現、生起、產生)+ <i>ti</i>	coming forth, manifestation	出現、顯現-- 轉 、 流轉 、 轉生
tvad	pro.	2 nd person singular pro./第二人稱單數代名詞	you	你、妳
vijñānavādin	m.	<i>vijñānavāda</i> m. (N. of a school of Mahāyāna Buddhism named after its interest in the nature of consciousness and its role in creating the experience of <i>saṃsāra</i> , also known as the Yogācāra/大乘佛教學派之一，因主張一切現象唯是心識所變現而得名，亦有瑜伽行派之名)+ <i>in</i>	a propounder of the Vijñānavāda	唯識論者
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/測量、量、大小)	only ifc. “nothing but ...”, “only ...”, “mere ...”	只作為複合詞後分，表示「只是…」、「僅…」、「…而已」-- 唯 、 但 、 量
abhyupagacchat	mfn.	<i>abhi-upa</i> √ <i>gam</i> 1P (to arrive at; to accept, admit/到達；接受、承認), prap.	admitting, accepting	承認著、接受著
bahis	ind.		outside, externally	外面、外在地-- 外
artha	m.		thing, object, (external) object of perception	事物、對象、[外在的]知覺對象-- 境 、 外境 、 塵 、 境界 、 義
abhāva	m.	<i>a</i> (not/不)+ <i>bhāva</i> m. (existence/存在)	non-existence, absence	不存在-- 無 、 無有
... cittamātram jagad abhyupagacchanto bahirarthābhāvāt ... Spe. 102 / Kal. 843 / Sch. 2.26.1				
iha	ind.		here; in this world or existence	在這裡；在此世界上、在此世中
deśa	m.	√ <i>dis</i> 6P (to point out/指示、點出)+ <i>a</i>	space, point, place	空間、點、地方-- 處
viccheda	m.	<i>vi</i> √ <i>chid</i> 7P (to tear asunder, divide, separate/撕裂、劃分、區分)+ <i>a</i>	division, separation, delimitation	劃分、區分、劃界
pratibhāsa	m.	<i>prati</i> √ <i>bhās</i> 1Ā (to appear, appear as/顯現、顯現為...-- 顯)+ <i>a</i>	perceptual or mental image, appearance	知覺上或心中的影像、表象-- 變現 、 影像 、 似生

yukta	mfn.	√ <i>yuj</i> 7U (to yoke, join; Pass., to be fit, proper, or logical/ 上輓、結合；以被動語態時，表示…是適當的、正當的、合乎邏輯的), ppp.	fit, right, logical, logically possible	適合的、正確的、合乎邏輯的、有可能的(可設想而不產生矛盾)-- 應理、如理、成、應成、然
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here, in this matter, with regard to this	這裡、在這件事上、關於此
para	m.		another person; foe; opponent	另一個人；敵人；反對者、論敵
abhiprāya	m.	<i>abhi-pra</i> √ <i>li</i> 2P (to approach; to aim at, intend/ 靠近；意欲、志於)+ <i>a</i>	intention, wish, meaning	意向、意旨、意欲、意思--欲、意趣、意樂
āsaṅkayat	mfn.	<i>āsaṅkayati</i> caus. (to expect, imagine, anticipate/ 料想、設想、預期), prap.	expecting, supposing, anticipating	料想著、假設著、預期著
atra parasyābhiprāyam āsaṅkayann āha ... Spe. 304. Rem				
yadi	ind.		if	如果
yady api		followed by <i>tathāpi</i> , <i>tad api</i> , or <i>tadāpi</i> / 與 <i>tathāpi</i> 、 <i>tad api</i> 或 <i>tadāpi</i> 連用	even if	即使、縱使
anya	mfn.	pronominal adj./ 代名形容詞	other, another, different	別的、其他的、不同的
tattvatas	ind.	<i>tattva</i> n. (truth, reality/ 真理、事實、現實) + <i>tas</i>	in truth, actually, in reality	事實上、實際上
ukta	mfn.	√ <i>vac</i> 2P (to say, speak, teach/ 講話、說、教), ppp.	said, taught, declared, stated	被說的、被教的、被宣說的
... bahīrūpatayā ... Wit. 179				
kiṃ tu		same as <i>kiṃtu</i> / 同 <i>kiṃtu</i>	but	但是
prati-bhāsamāna	mfn.	<i>prati</i> √ <i>bhās</i> 1Ā (to appear, appear as/ 顯現、顯現為...--顯), prmp.	appearing	顯現著
nirbhāsa	m.	<i>nirbhāsayati</i> caus. (to illuminate/ 照明)+ <i>a</i>	perceptual or mental image, appearance	知覺上或心中的影像、表象--光、光影、影像
... sa iti deśādivicchena grāhyatayā pratibhāsamāna ākāro nirbhāsaḥ ... Sch. 1.6.1				
apara	mfn.	pronominal adj./ 代名形容詞	other, another, other than, different from (<i>abl.</i>)	其他的、另外的、...之外的、異於...的 (<i>abl.</i>)
āntara	mfn.	<i>antara</i> n. (interior; interval/ 內部；間隔)+ <i>a</i>	interior, internal, inner	內部的、內在的
grāhaka	m.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/ 抓住、把握、執取；知覺、知道--持、取)+ <i>aka</i>	grasper; apprehender, perceiver, i.e. the subject of cognition	把握者；知覺者，意即認知的主體--能取

√vid	6U		to find; Pass., to be found, exist, be	找到；以被動語態時，表示被找到、存在、有
vastutas	ind.	<i>vastu</i> n. (thing, object/事物、物體)+ <i>tas</i>	in reality, actually	實際上、事實上
abhi-upa√gam	1P		to arrive at; to accept, admit	到達；接受、承認
tathāpi			even thus, nevertheless	儘管如此
sam√gam	1Ā		to go together; to harmonize, fit, be consistent	一起去；調和、恰合、無矛盾
yady apīty abhyupagamyoktam, tathāpi naitat saṃgacchata ity āha ... Sch. 2.27				
√dṛś	1P		to look at, see	看、看見
vijñāna	n.	<i>vi√jnā</i> 9U (to discern, know, understand/識別、知道、了解)+ <i>ana</i>	consciousness	意識-- 識
vedaka	m.	<i>√vid</i> 2P (to know/知道)+ <i>aka</i>	knower	認知者
svīkrta	mfn.	<i>svī√kr</i> 8U (to make one's own, appropriate; to admit, assent to/做成自己的、占為己有；承認、贊成), ppp.	admitted, accepted	被承認的、被接受的
hi	ind.		for, because; indeed, surely	因為；的確、確實
na hi			surely not, by no means, in no way	肯定不、一點也不、決不
vyatirikta	mfn.	<i>vi-ati√ric</i> 4Ā (to be separated from, differ from/與...相分離、與...相異), ppp.	separate from, different or distinct from, other than (<u>abl.</u> or ifc.)	與...相分離的、異於...的、...以外的(<u>abl.</u> 或作複合詞後分)-- 離...別
nāma	ind.	<i>nāman</i> n. (name/名字), acc.	named, called	名為...的
upagama	m.	<i>upa√gam</i> 1P (to arrive at; to accept, admit/到達；接受、承認)+ <i>a</i>	reaching; accepting, admitting	到達；接受、承認-- 許
... tadātmatayā tasyās tathā pratibhāsopagamāt ... Spe. 231 / Sch. 2.14				
... tadātmatayā tasyās tathā pratibhāsopagamāt ... Sch. 2.26.2				
darśana	n.	<i>√dṛś</i> 1P (to look at, see/看、看見)+ <i>ana</i>	seeing	看見-- 見
kevalam	ind.		only, merely, solely	僅僅、只、唯

dṛśya	n.	√dṛś 1P (to look at, see/ 看、看見), fpp.	that which can be seen, i.e. an object of perception	可被看見的[事物]，意即知覺的對象-- 現 、 所見
apekṣā	f.	apa√īkṣ 1Ā (to respect; to wait for, expect; to require/ 尊重；等待、盼望；需要)+ā	regard, consideration; expectation; requirement; ifc. (-apekṣa) "being with reference to ...", "requiring ...", "depending on ..."	尊敬、關注；期望；作為複合詞後分時 (-apekṣa)，可表示「關於…的」、「需要…的」、「依於…的」-- 觀 、 須 、 待
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
atas	ind.	a (pronominal base/ 代名詞語基)+tas; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
iti	ind.		in this manner, thus, therefore	如此、於是、所以
āndhya	n.	<i>andha</i> mfn. (blind/ 盲目的)+ya	blindness	盲目
aśeṣa	mfn.	a (without/ 無)+śeṣa m. (remainder/ 剩餘物)	without remainder, entire, whole	無剩餘物的、整體的、全部的-- 無餘
prāpta	mfn.	pra√āp 5P (to reach, attain, obtain/ 到達、達到、得到), ppp.	reached, obtained, arrived at (often said of a position or conclusion)	被達到的、被得到的、被得出的(常針對某個主張或結論而言)
nanu	ind.		a particle used to introduce an objection	助詞，用以提出反駁
nanu syād evaitat ... Sch. 2.49.1				
nanu syād evaitat ... Sch. 2.50.5				
ātma-saṃvedana	n.	<i>ātman</i> m. (self/ 自我、自己)+ <i>saṃvedana</i> n. (cognition, awareness/ 認知、覺知-- 證)	the self-awareness (reflexive awareness) of consciousness, also known as <i>svasaṃvedana</i> or <i>svasaṃvitti</i>	心識的自我覺知、證知，亦名 <i>svasaṃvedana</i> 或 <i>svasaṃvitti</i> -- 自證
yāvatā	ind.	<i>yāvat</i> mfn. (as much/ 如…那樣多), instr.	in as much as, to the extent that, insofar as, because	既然、由於
svasaṃvedana	n.	<i>sva</i> mfn. (oneself/ 自己)+ <i>saṃvedana</i> n. (cognition, awareness/ 認知、覺知-- 證)	the self-awareness (reflexive awareness) of consciousness, also known as <i>ātmasaṃvedana</i> or <i>svasaṃvitti</i>	心識的自我覺知、證知，亦名 <i>ātmasaṃvedana</i> 或 <i>svasaṃvitti</i> -- 自證

svarūpa	n.	<i>sva</i> mfn. (one's own/ 自己的-- 自)+ <i>rūpa</i> n. (outward appearance, form; feature, character, nature/ 樣貌、外形；特色、特質、特性-- 色)	own-form, own-nature, essential nature	自身的形體或特性、自體本性-- 自相 、 自性 、 自體
saṃvedayat	mfn.	<i>saṃvedayati</i> caus. (to cause to know or be aware of; to know, be aware of/ 使知道、使覺知；知道、覺知), prap.	causing to know or be aware of; knowing, being aware of	使知道著、使覺知著；知道著、覺知著
abhinna	mfn.	<i>a</i> (not/ 不)+ <i>bhinna</i> ppp. (different from, other than/ 異於…的、…以外的)	not different from, identical to (abl. or ifc.)	不異於…的、與…同一無差別的(abl. 或作複合詞後分)-- 無差別 、 無異 、 非異
vedayati	caus.	$\sqrt{\text{vid}}$ 2P (to know/ 知道), caus.	to make known; to know	告知；知道
sat	mfn.	$\sqrt{\text{as}}$ 2P (to be, exist/ 是、有、存在), prap.	being	是、為
kṣati	f.	$\sqrt{\text{kṣan}}$ 8P (to hurt, injure/ 傷害、損傷)+ <i>ti</i>	injury, damage	傷害、損害、損失
tathā ca sati na kācit kṣatiḥ Wit. 303.d / Spe. 368 / Sch. 2.29.4				
ā$\sqrt{\text{śa}}$ṅk	1Ā		to expect, imagine, anticipate	料想、設想、預期
lokanātha	m.	<i>loka</i> m. (the world, men, mankind/ 世間、世人、人類-- 世)+ <i>nātha</i> m. (protector, lord/ 保護者、君主)	"Protector of the world", epithet of the Buddha	護世主，佛的稱號-- 世尊 、 佛
yuktitas	ind.	<i>yukti</i> f. (reasoning, logical argumentation/ 推理、邏輯論證-- 理 、 正理 、 道理)+ <i>tas</i>	through logical argumentation	透過邏輯論證地-- 由理 、 由道理 、 依理
pratipādita	mfn.	<i>pratipādayati</i> caus. (to prove, show, explain/ 證實、表明、解釋-- 顯), ppp.	proven, shown, explained	被證實的、被表明的、被解釋的
vedana	n.	$\sqrt{\text{vid}}$ 2P (to know, cognize/ 知道、認知)+ <i>ana</i>	knowing, perception	認知、知覺
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運)+ <i>vat</i>	"the Fortunate One", one of the ten common epithets of the Buddha, often rendered as "the Blessed One" or "Lord"	具幸福者，佛的十號之一，漢譯經典中作世尊-- 薄伽梵 、 眾祐
dharma	m.	$\sqrt{\text{dhr}}$ 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element	現象、事物、元素-- 法
śūnyatā	f.	<i>śūnya</i> mfn. (empty/ 空的)+ <i>tā</i>	emptiness	空性
lakṣaṇa	n.	$\sqrt{\text{lakṣ}}$ 10U (to characterize/ 賦予特徵)+ <i>ana</i>	mark, sign, characteristic; ifc. "marked or characterized by ..."	標誌、特徵、特性；作複合詞後分時，可表示「以…為特徵的」-- 相
vivikta	mfn.	a synonym of <i>śūnya</i> / <i>śūnya</i> 的同義詞；	separated, isolated; empty	分離的；空的-- 遠離 、 相離 、 寂靜 、 空寂

		<i>vi√vic</i> 7P (to separate, distinguish/ 分離、辨別), ppp.		
kiṃ ca		same as <i>kiṃca</i> / 同 <i>kiṃca</i>	moreover, further	此外、而且
kathita	mfn.	<i>√kath</i> 10P (to relate, declare, teach/ 敘述、宣示、教), ppp.	related, declared, taught	被敘述的、被宣示的、被教的
sattva	m.	<i>sat</i> prap. (existing, being; real/ 存在的、存在的；真實的)+ <i>tva</i>	sentient being	生命體-- 眾生 、 有情
śaraṇya	n.	<i>śaraṇa</i> n. (refuge/ 避難處、歸依處)+ <i>ya</i>	one who affords refuge or shelter, protector	提供庇護者、保護者
buddha	m.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
svātman	mfn.	<i>sva</i> mfn. (one’s own/ 自己的)+ <i>ātman</i> m. (self/ 自我)	one’s own self (reflexive pro.)	自己(反身代名詞)-- 自
<i>√jñā</i>	9U		to know	知道
kāritra	n.	BHS/ 佛教混合梵語	action, activity, operation	動作、活動、作用-- 功能 、 用 、 作 、 作用
virodha	m.	<i>vi√rudh</i> 7U (to hinder, obstruct/ 阻礙、妨礙)+ <i>a</i>	(logical) contradiction	[邏輯上的] 矛盾-- 過失 、 違 、 相違
cittaṃ svātmānaṃ na jānāti, saty api vastutve svātmani kāritravirodhāt Sch. 2.29.3				
katham	ind.		how	如何-- 云何
iva	ind.		so, just so, indeed	如此地、就如此地、確實
katham iva			“how so?”, “how indeed?”, “in what way?”	「如何呢？」、「以何種方式？」
<i>√chid</i>	7U		to cut	砍、割
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> / <i>tathā</i> 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如-- 如
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.)	自我；反身代名詞，表示自己、他自己、他們自己等等
asi	m.		sword	劍
dhārā	f.		blade, edge	刃、鋒

manas	n.	√ <i>man</i> 4Ā (to think, believe/想、認為)+ <i>as</i>	mind	心--末那、意、心
sutikṣṇa	mfn.	<i>su</i> (exceedingly/非常)+ <i>tikṣṇa</i> mfn. (sharp/鋒利的)	very sharp	十分鋒利的
khaḍga	m.		sword; rhinoceros; rhinoceros-horn	劍；犀牛；犀牛角
kāya	m.		body	身體
vighāṭayati	caus.	vi√ <i>ghaṭ</i> 1Ā (to go asunder/解散), caus.	to tear asunder	扯碎
kriyā	f.	√ <i>kr</i> 8U (to do/做)+ <i>yā</i>	action	行為、動作--作
yojya	mfn.	√ <i>yuj</i> 7U (to yoke, join/上軛、結合), fpp.	to be connected or construed	應當被連接或理解的
iti yojyam			phrase used by commentators to indicate how a passage should be construed by clarifying the connection of one word with another word or set of words: "... is to be construed"	片語，注釋家用以表示 某一詞跟其他詞的連接 關係：「應當如此…理 解」--當知
tathā hi			"for thus (it is)", because, namely	因為[其]如此，意即因 為、亦即
eka	num.		one; single, sole	一；單一的、唯一的
tathā hi na tad evaikam jñānam ... Spe. 277				
vedya	n.	√ <i>vid</i> 2P (to know, cognize/知道、認知), fpp.	that which can be known, i.e. an object of cognition	可被知道的[事物]，意 即認知的對象
ātman	m.		self, ego; essence, nature, character; ifc. "consisting of ...", "having the nature or character of ..."	自己、自我；本質、本 性、特質；作複合詞後 分時，可表示「由…構 成的」、「以…為本性 的」、「以…為性質 的」
traya	n.		a set or aggregate of three, triad	由三個部分構成的整體 、三個一組--三
niraṃśa	mfn.	<i>nis</i> (without/無)+ <i>aṃśa</i> m. (portion, part/ 份、部分)	without parts	沒有[分不同]部位的
tri	num.		three	三

ayoga	m.		logical impossibility	邏輯上的不可能[性]-- 不相應、不如裡、不 應理、無道理
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格	there, therein, in that regard	那裡、此中、關於此
ārya	mfn.		noble, excellent, distinguished	高貴的、高尚的、卓越 的、傑出的；[聖]
ratnacūḍa	m.	<i>ratna</i> n. (treasure, gem/寶藏、寶石；[寶]) + <i>cūḍā</i> f. (lock of hair on the crown of the head; tuft, crest/頭頂上的髮髻；[頭髮 的]一絡、頂部)	"Gem-crested", N. of a Bodhisattva	寶頂，菩薩的名字--[寶 髻]
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典--[修多羅、 經、契經]
pari- gaveṣamāṇa	mfn.	BHS/佛教混合梵語； <i>pari√gaveṣ</i> 1Ā (to look intently for, search diligently for/勤奮地尋求--[求、勤求、 觀、觀察]), prmp.	looking intently for	勤奮地尋求著
adhyātmam	ind.		internally	在內地--[內、於內]
sam-anu√paś	4P		to see, perceive, observe, regard	看、知覺、觀察、看作 --[見、隨觀見]
bahirdhā	ind.	<i>bahis</i> ind. (outside/外面)+ <i>dhā</i>	outside, outward	外面、在外--[外]
skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>)	集合體、堆；佛教中， 指構成眾生的五種要 素，即 色 (<i>rūpa</i>)、 受 (<i>vedanā</i>)、 想 (<i>saṃjñā</i>)、 行 (<i>saṃskāra</i>)、 識 (<i>vijñāna</i>) 等五蘊-- [蘊、陰、眾]
dhātu	m.	<i>√dhā</i> 3U (to put, place; to bear, support/ 放置；承擔、支撐)+ <i>tu</i>	element, constituent part; (in Buddhism) the eighteen physical and mental elements that constitute the foundation of the process of consciousness, i.e. the six sense organs, the six sense objects, and the six consciousnesses	元素、要素；佛教中， 指眾生產生認識的十八 個身心要素，即六個感 覺器官(六根)、感覺器 官所對的六個對象(六 境)及感覺器官和對境 所生的六種認識作用 (六識)--[界]
āyatana	n.		sphere, locus, place; (in Buddhism) the twelve sense bases of	範圍、場所、地方；佛 教中，指眾生產生認識 的十二個內在與外在的

			consciousness divided into the internal bases of the six sense organs and the external bases of the six sense objects	基礎，即六個感覺器官(六根)和六個對象(六境)-- 入 、 處
asamanuśyat	mfn.	<i>a</i> (not/不)+ <i>samanuśyat</i> prap. (seeing/看見著)	not seeing	不看見著
dhārā	f.		stream, flow	水流、流
pari√iṣ	1U	BHS/佛教混合梵語	to seek, search for; to investigate	尋找、尋求；考察-- 求 、 求覓
kutas	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tas</i>	from where, whence	從何處
utpatti	f.	<i>ut√pad</i> 4Ā (to arise, appear, occur/生起、出現、發生)+ <i>ti</i>	arising, birth, production	生起、出生、產生-- 生
kutaś cittasyotpattir iti Spe. 497				
ālambana	n.	<i>ā√lamb</i> 1Ā (to depend or rest upon; to support, maintain/依賴、依靠；支撐、維持)+ <i>ana</i>	basis, ground, cause; (in Buddhism) a sense object, i.e. a form, sound, smell, taste, touch, or mental object	基礎、根基、原因；佛教中，指感官的對象，即色、聲、香、味、觸、法等六個對境-- 緣 、 所緣 、 境 、 境界
ut√pad	4Ā		to arise, appear, occur	生起、出現、發生-- 生 、 起 、 生起
tad	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), acc.	there, then, at that time; consequently, on that account	那裡、隨後、那時；於是、因此
kim	ind.	<i>ka</i> (interrogative pro./疑問代名詞), acc.	a particle of doubt or interrogation	助詞，表示疑慮或疑問
atha	ind.	same meaning as <i>athavā</i> (or, or rather, alternatively)/與 <i>athavā</i> (或是、或者)同義	or, or rather	或是、還是說
tat kim anyac cittam anyad ālambanam ... Spe. 285				
tat kim anyac cittam anyad ālambanam, atha yad evālambanam tad eva cittam? Spe. 414				
dva	num.	<i>dvi</i> in compounds/複合詞中作 <i>dvi</i>	two	二
√bhū	1P		to be, exist, become	是、存在、有、成為
yadi tāvad anyad ālambanam anyac cittam, tad dvicittatā bhaviṣyati Spe. 344				
atha	ind.		but, but if	但是、但如果

atha yad evāmbanaṃ tad eva cittam, tat kathaṃ cittam cittam paśyati? Spe. 486				
tadyathā	ind.	followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	as, just as	如、正如-- 譬如
√śak	5P		to be able to (with inf.)	能夠(支配不定體)
aṅgulyagra	n.	<i>aṅguli</i> f. (finger/手指)+ <i>agra</i> n. (front, tip, top/前面、尖端、頂端)	fingertip	指尖
√sprś	6U		to touch	觸碰-- 觸
evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
vistara	m.	<i>vi√str</i> 5U/9U (to spread out, expand/擴散、擴張)+ <i>a</i>	expanding, diffuseness; detail, specification	擴張、擴散；細節、詳情
iti vistaraḥ			phrase commonly used when quoting from the scriptures, esp. in the case of well-known passages: "and so forth"	片語，常用於經典的引用，尤其是已熟知的一段經文的引用：「如是等等」-- 廣說如經 、 廣說 、 如是說 、 如是等

17. Defending the Mahāyāna

(*Bodhicaryāvatārapañjikā*, ch. 9)

十七、辯護大乘

摘自《入菩提行論細疏》第九品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
prajñākara-mati	m.	<i>prajñākara</i> mfn. (wisdom-producing/ 產生般若(智慧)的)+ <i>mati</i> f. (intellect; mind, thought/ 智力; 心、意念--[慧])	N. of a Mādhyamika scholar monk and commentator reported to have lived around the 10 th or 11 th century CE in the great monastic university of Vikramaśīla	人名，印度超戒寺 (Vikramaśīla) 中觀學派學問僧與注釋家，大約活躍於西元十至十一世紀
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/ 建造、塑造; 撰寫), ppp.	composed	被撰寫的
bodhi	f.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒; 知覺、知道、理解)+i	awakening, enlightenment, supreme knowledge	覺悟、至高的知識--[菩提]、[覺]
caryā	f.	BHS/ 佛教混合梵語; <i>√car</i> 1P (to walk, wander; to perform, do, practice/ 步行、漫遊; 做、實踐--[行]), fpp.	practice, conduct, esp. the course of conduct or practice of a bodhisattva	實踐、行為，尤指菩薩的實踐、修行--[行]
avatāra	m.	<i>ava√tṛ</i> 1P (to descend into, enter/ 降入、進入)+a	descent, entrance	降下、進入、門徑--[入]
pañjikā	f.		commentary; a special kind of commentary which takes the form of a detailed analysis of the root verses, explaining the meaning of most words	注釋書; 注釋書的一種，對於論頌作逐字的解釋，曾譯為難語釋、難處釋或細疏
prajñā	f.	<i>pra√jñā</i> 9P (to know, understand/ 知道、理解)+kviṇ	wisdom, insight, the sixth perfection (<i>pāramitā</i>) to be cultivated by a bodhisattva	智慧、洞察力，菩薩所修習的第六個波羅蜜多 (<i>pāramitā</i>)--[般若]、[慧]
pāramitā	f.		supreme or transcendent virtue to be cultivated and perfected by a bodhisattva (usually six in number, i.e. generosity, morality,	菩薩所應當修習並圓滿的至上美德，一般列有六種，即布施、持戒、忍辱、精進、禪定及智慧--[波羅蜜多]、[波羅蜜]

			forbearance, effort, concentration, and wisdom), often rendered as “perfection”	、 度 、 到彼岸 、 事究竟
pariccheda	m.	<i>pari</i> √ <i>chid</i> 7U (to cut on both sides/ 兩邊切割)+ <i>a</i>	section, chapter	章節-- 品
navama	mfn.	<i>nava</i> num. (nine/ 九)+ <i>ma</i>	ninth	第九
nanu	ind.		a particle used to introduce an objection	助詞，用以提出反駁
asiddha	mfn.	<i>a</i> (not/ 不)+ <i>siddha</i> ppp. (accomplished; established, proven, demonstrated/ 被成就的；被建立的、被證實的、被證明的)	not accomplished; not established, unproven	沒有被成就的；沒有被建立的、沒有被證實的-- 不成
mahāyāna	n.	<i>mahat</i> mfn. (great/ 偉大的-- 摩訶 、 大) + <i>yāna</i> n. (vehicle/ 車乘-- 衍那 、 乘)	the Great Vehicle	大乘-- 摩訶衍那 、 摩訶衍 、 大乘
nanv asiddham mahāyānaṃ Sch. 2.49.1				
bhos	ind.		a particle of calling or addressing, used in speaking to equals or inferiors: “sir”, “friend”	感嘆詞，用於對平輩或下輩的呼喚： 「先生」、「朋友」
śūnyatāvādin	f.	<i>śūnyatāvāda</i> m. (N. of a school of Mahāyāna Buddhism named after the doctrine of the emptiness (<i>śūnyatā</i>) or lack of inherent existence (<i>niḥsvabhāvatā</i>) of all phenomena, also known as the Madhyamaka/ 大乘佛教學派之一，主張空性 (<i>śūnyatā</i>)、一切現象無自性 (<i>niḥsvabhāvatā</i>)，亦名中觀派)+ <i>in</i>	a propounder of the Śūnyatāvāda	空性論者
āgama	m.	<i>ā</i> √ <i>gam</i> 1P (to come/ 過來)+ <i>a</i>	sacred works, scripture, canon	聖典-- 阿含 、 阿伽摩 、 聖教
-tva	n.		suf. forming neuter abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成中性抽象名詞，表示「...的狀態或特質」、「...性」
mad	pro.	1 st person singular pro./ 第一人稱單數代名詞	I	我
... mahāyānaṃ āgamatvena mamāsiddham ... Sch. 2.10 / Spe. 237				
... mahāyānaṃ āgamatvena mamāsiddham ... Spe. 129				
nanu ... mahāyānaṃ ... asiddham ... Sch. 1.78-79				
asaṃmata	mfn.	<i>a</i> (not/ 不)+ <i>saṃmata</i> ppp. (agreed, assented to, admitted/ 被同意的、被贊同的、被認可的)	not agreed to, not assented to, not admitted	不被同意的、不被贊同的、不被認可的

tad	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), acc.	there, then, at that time; consequently, on that account	那裡、隨後、那時；於是、因此
idam	pro.	3 rd person pro./ 第三人稱代名詞		
upanyāsa	m.	<i>upa-ni√as</i> 4P (to put down, bring forward/ 放下、提出)+ <i>a</i>	bringing forward, putting forth	提出
sādhana	n.	<i>sādhayati</i> caus. (to accomplish, complete; to substantiate, demonstrate/ 成就、完成；證實)+ <i>ana</i>	accomplishment, completion; proof, demonstration, substantiation	成就、完成；證據、論證、證實-- 能成 、 能立
-tā	f.		suf. forming feminine abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
sādhu	mfn.	<i>√sādh</i> 4P/5P (to go straight to any goal, succeed/ 直接達到目的、成功)+ <i>u</i>	good, effective; fit, proper	好的、有效的；適合的、適當的
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here, in this matter, with regard to this	這裡、在這件事上、關於此
para	m.		another person; foe; opponent	另一個人；敵人；反對者、論敵
samāna	mfn.		same, identical, equal to (<i>instr.</i> or <i>gen.</i>)	與…一樣的、同一的、相等的 (<i>instr.</i> 或 <i>gen.</i>)
parihāra	m.	<i>pari√hr̥</i> 1U (to answer, refute/ 答覆、反駁)+ <i>a</i>	answer, rebuttal	回答、反駁
dūṣaṇa	n.	<i>dūṣayati</i> caus. (to refute/ 駁斥)+ <i>ana</i>	objection, refutation	反駁、駁斥-- 能破
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/ 僅以完了式第三人稱單數 (<i>āha</i>) 及複數 (<i>āhur</i>) 兩種形式出現	to say, speak	說
atra parasya samāna parihāradūṣaṇam āha ... Spe. 231 / Sch. 2.14				
atra parasya samāna parihāradūṣaṇam āha ... Spe. 331; Sch. 2.39.4				
ityādi	mfn.	<i>iti</i> ind. (thus/ 如此)+ <i>ādi</i> m. (beginning/ 開始)	“beginning thus ...”, “... et cetera”	「以…為開始的」、 「…等等的」
katham	ind.		how	如何-- 云何
siddha	mfn.	<i>√sidh</i> 4P (to be accomplished; to be proven or demonstrated/ 被完成、被成就；被證實), ppp.	accomplished; established, proven, demonstrated	被成就的；被建立的、被證實的、被證明的-- 成 、 成就
tvad	pro.	2 nd person singular pro./ 第二人稱單數代名詞	you	你、妳

yadi	ind.		if	如果
ka	pro.	interrogative pro./ 疑問代名詞		
prakāra	m.	<i>pra√kr̥</i> 8U (to make/ 製作)+a	sort, kind; way, manner	種類；方式、方法
kena prakāreṇa			in what way, how	以什麼方式、如何
tvadiya	mfn.	<i>tvad</i> (2 nd person singular pro./ 第二人稱單數代名詞)+ <i>īya</i>	your	你的
bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) + <i>vat</i>	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之一，漢譯經典中作世尊— 薄伽梵 、 眾祐
vacana	n.	<i>√vac</i> 2P (to speak, say/ 講話、說)+ <i>ana</i>	speaking, speech; declaration, statement	說話、言語；宣言、說法— 言 、 語
katham kena prakāreṇa tvadiyāgamo bhagavadvacanam iti siddhaḥ? Sch. 2.35.1-2				
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格	there, therein, among these, in that regard	那裡、此中、其中、關於此
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
prasādhaka	mfn.	<i>prasādhayati</i> caus. (to accomplish; to prove, demonstrate, establish/ 成就；證實、建立) + <i>aka</i>	proving, establishing	證實…的、建立…的
pramāṇa	n.	<i>pra√mā</i> 3Ā (to measure; to understand, know/ 量；了解、知道)+ <i>ana</i>	proof, argument; valid means of knowledge	證據、論據；判斷知識真偽的方法— 量
ut√paś	4P		to see, behold, perceive	看見、覺察
tatra na kiṃcid āgamatvapasādhakaṃ pramāṇam utpaśyāmaḥ Spe. 281-282				
tatra na kiṃcid āgamatvapasādhakaṃ pramāṇam utpaśyāmaḥ Spe. 25 / Kal. 780.c2				
yasmāt	ind.	<i>yad</i> (relative pro./ 關係代名詞), abl.; relative adv. of <i>tasmāt</i> / <i>tasmāt</i> 的關係副詞	because, for	因為
ubhaya	mfn.	pronominal adj./ 代名形容詞	both (sg. or pl.)	兩者(單數或複數)
adas	pro.	3 rd person pro./ 第三人稱代名詞		

kāraṇa	n.	<i>kārayati</i> caus. (to cause to do/ 使做)+ <i>ana</i>	cause, reason; with abl., for the reason that	原因、理由；用從格時，表示由於-- 因 、 因緣
niścita	mfn.	<i>niści</i> 5P (to ascertain, determine/ 確定、判定), ppp.	ascertained, determined	被確定的、被判定的-- 決定
hi	ind.		for, because; indeed, surely	因為；的確、確實
na hi			surely not, by no means, in no way	肯定不、一點也不、決不
bhavat	m.		“Sir”, “thou”, respectful term of address (with 3 rd person of the verb)	尊稱，譯為先生、您 (動詞用第三人稱)-- 汝
anuyāyin	mfn.	<i>anu</i> √ <i>yā</i> 2P (to follow/ 跟隨)+ <i>in</i>	following, adhering to	跟隨…的、奉行…的
vipratipatti	f.	<i>vi</i> - <i>prati</i> √ <i>pad</i> 4Ā (to go in different directions; to diverge in opinion/ 往不同的方向走；有[想法上的]分歧)+ <i>ti</i>	divergence, difference (of opinions); dispute, objection	[想法上的]差異、分歧、對立；爭議、異議
√ as	2P		to be, exist	是、有、存在
na hi madāgame bhavato 'pi ... vipratipattir asti ... Wit. 303.a				
tasmāt	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), abl.; correlative adv. of <i>yasmāt</i> / <i>yasmāt</i> 的相關副詞	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
saṃpratipatti	f.	<i>saṃ</i> - <i>prati</i> √ <i>pad</i> 4Ā (to go towards together; to agree upon, assent to/ 一起往前走；同意、贊同)+ <i>ti</i>	agreement, concurrence, assent	同意、贊成
yena	ind.	<i>yad</i> (relative pro./ 關係代名詞), instr.	by means of which, on which account, in consequence of which	以至於、據此而、由此而
uttara	n.		answer, reply, defense	回答、答覆、答辯
√ as	2P		to be, exist	是、有、存在
... yenedam evottaraṃ bhavato 'pi syāt Spe. 344				
siddhānta	m.	<i>siddha</i> ppp. (established, proven/ 被建立的、被證實的)+ <i>anta</i> m. (end, conclusion/ 終點、結論)	“demonstrated conclusion”, “established doctrine”, the view or doctrine held and argued for by the commentator	被證實的結論或教理，意即注釋家(立論者)所主張並辯護的學說或教理-- 悉檀 、 悉彈多 、 宗 、 所宗 、 宗趣 、 本宗

āditas	ind.	<i>ādi</i> m. (beginning/開始)+ <i>tas</i>	from the beginning, at first	從一開始、最初
api	ind.		also, even	也、連…也、即使
yady api		followed by <i>tathāpi</i> , <i>tad api</i> , or <i>tadāpi</i> /與 <i>tathāpi</i> 、 <i>tad api</i> 或 <i>tadāpi</i> 連用	even if	即使、縱使
siddhi	f.	√ <i>sidh</i> 4P (to be accomplished; to be proven or demonstrated/被完成、被成就；被證實)+ <i>ti</i>	accomplishment, attainment; establishment, substantiation, demonstration	成就、造就；建立、證實-- 悉地 、 成就 、 成
hetu	m.		cause, reason for (<u>gen.</u> , <u>dat.</u> , <u>loc.</u> , or ifc.)	…的原因、理由 (<u>gen.</u> 、 <u>dat.</u> 、 <u>loc.</u> 或作複合詞後分)-- 因
tadā	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞)+ <i>dā</i>	then	那時、那麼
tadāpi			even then	即使這樣
etad	pro.	3 rd person pro./第三人稱代名詞		
vaktavya	mfn.	√ <i>vac</i> 2P (to speak, say/講話、說), fpp.	to be spoken, fit to be said	應當被說的、可以被說的-- 應說
... tadāpi naitad vaktavyam, asiddhatvāt Spe. 102 / Kal. 843 / Sch. 2.26.1				
tāvat	ind.		of course, evidently, sometimes to emphasize a word, as in <i>tvam eva tāvat</i> (“you yourself”)	一定、肯定，有時候用於表示強調，如 <i>tvam eva tāvat</i> ，意即「你本人」
kadā	ind.	<i>ka</i> (interrogative pro./疑問代名詞)+ <i>dā</i>	when	什麼時候
ādau	ind.	<i>ādi</i> m. (beginning/開始), loc.	in the beginning	在一開始的時候
svikāra	m.	<i>svī</i> √ <i>kṛ</i> 8U (to make one’s own, appropriate; to admit, assent to/做成自己的、占為己有；承認、贊成)+ <i>a</i>	making one’s own, appropriation; assent, agreement, admission	做成自己的、占為己有；同意、贊成、承認
pūrvam	ind.	<i>pūrvā</i> mfn. (initial, former, prior, preceding/最初的、先前的、前面的), acc.	before (<u>abl.</u>)	…之前 (<u>abl.</u>)
abhyupagama	m.	<i>abhi-upa</i> √ <i>gam</i> 1P (to arrive at; to accept, admit/到達；接受、承認)+ <i>a</i>	reaching; accepting, admitting	到達；接受、承認-- 許
prāk	ind.		before (<u>abl.</u>)	…之前 (<u>abl.</u>)
kathaṃcit	ind.		by some means or other, somehow, with difficulty	以某種方式、以任何方式、很困難地

na kathamcit			in no way, by no means	絕不、一點也不
iti	ind.		in this manner, thus, therefore	如此、於是、所以
asādhana	n.	<i>a</i> (not/不)+ <i>sādhana</i> n. (proof/證據)	not proof	非證據
na hy abhyupagamāt prāk tava kathamcid apy asau siddha ity ubhayasiddhatvam asiddhatvād asādhanam Sch. 2.27				
tarhi	ind.	correlative adv. of <i>yadi</i> / <i>yadi</i> 的相關副詞	then, therefore	那麼、所以
√as	2P		to be, exist	是、有、存在
yad	pro.	relative pro./關係代名詞		
guru	m.	<i>guru</i> mfn. (heavy, weighty; important, venerable/重的、重大的；重要的、受尊重的)	teacher, spiritual mentor	老師、導師-- 上師
śiṣya	m.	<i>√śās</i> 2P (to punish; to instruct, teach/懲罰；教訓、教誨、教導), fpp.	student, disciple	學生、弟子
paramparā	f.		an uninterrupted series, succession, lineage, tradition	不間斷的連續性、相承、傳承、傳統
āmnāya	m.	<i>ā√mnā</i> 1P (to commit to memory, learn/熟記於心、學習), fpp.	tradition	傳統
āyāta	mfn.	<i>ā√yā</i> 2P (to come/過來), ppp.	come, received	過來的、傳來的
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- 修多羅 、 經 、 契經
ava√tṛ	1P		to descend, enter into	下降、進入-- 入
vinaya	m.	<i>vi√nī</i> 1U (to train, instruct, discipline; to lead away, remove/訓練、教導、調伏；帶走、去除)+ <i>a</i>	training, discipline; driving out, removal (of unwholesome dharmas); the Buddhist code of monastic discipline	訓練、調伏；[不善法的]去除、除滅；佛教僧侶生活的規定-- 毘奈耶 、 律 、 調伏
sam√dṛś	1P		to see, behold	看見
dharmatā	f.	<i>dharmā</i> m. (phenomenon, thing, element/現象、事物、元素-- 法)+ <i>tā</i>	“dharma-nature”, the true nature underlying all phenomena	一切萬物之真實本性-- 法性
vilomayati	deno.	BHS/佛教混合梵語	to contradict, be contrary to (acc.)	與…矛盾、違背… (acc.)-- 違 、 違逆
anya	mfn.	pronominal adj./代名形容詞	other, another, different from, other than (abl.)	別的、其他的、異於…的、…之外的 (abl.)

pratyaya	m.	<i>prati</i> √ <i>ī</i> 2P (to come back to, fall back on, resort to/ 回到、依靠、憑藉)+ <i>a</i>	ground, basis, motive, cause	根據、基礎、動機、原因
āsthā	f.	<i>ā</i> √ <i>sthā</i> 1P (to stand near; to have regard for/ 站在附近；尊敬)+ <i>kvip</i>	consideration, regard, respect for (loc.)	對…的尊敬 (loc.)
√kr̥	8U		to do; to bestow or grant ... (acc.) to ... (loc.)	做；將… (acc.) 給予或授予… (loc.)
yatpratyayā ca tatrāsthā mahāyāne 'pi tāṃ kuru Spe. 452.3				
nibandhana	n.	<i>ni</i> √ <i>bandh</i> 9P (to bind/ 捆綁、約束)+ <i>ana</i>	binding, bond; cause, origin, basis, foundation	約束、束縛；原因、起因、基礎、根基
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
ukta	mfn.	√ <i>vac</i> 2P (to say, speak, teach; to name or call/ 講話、說、教；稱為), ppp.	said, taught, declared; called, named	被說的、被教的、被宣說的；被名為…的、被稱為…的
yaḥ pratyayo nibandhanam asyā āsthāyāḥ, sā tathoktā Sch. 1.72				
ādeya	mfn.	<i>ā</i> √ <i>dā</i> 3Ā (to take, accept/ 取、接受), fpp.	to be accepted	應當被接受的
ādara	m.	<i>ā</i> √ <i>dr̥</i> 6Ā (to respect, revere/ 尊敬)+ <i>a</i>	regard, respect, reverence	尊敬、敬畏
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., “one’s own...”, “my own...”, “your own...”, etc.	反形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
iha	ind.	equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here	在這裡
vi √ <i>dhā</i>	3U		to distribute, grant, bestow	分配、給予、授予
vidyamāna	mfn.	√ <i>vid</i> 6U (to find; Pass., to be found, exist, be/ 找到；以被動語態時，表示被找到、存在、有), prpp.	existing	存在的-- 有 、 可得
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole	所有、一切、全部
pravacana	n.	<i>pra</i> √ <i>vac</i> 2P (to proclaim, impart, teach/ 演說、教)+ <i>ana</i>	speaking, expounding, teaching; (in Buddhism) the excellent speech or words of the Buddha, the sacred scriptures	演說、闡明、教法；佛教中，指佛的演說或妙語，以及佛教的聖典-- 語 、 教 、 妙法

sādhāraṇa	mfn.		common to or with (<u>gen.</u> , <u>dat.</u> , <u>instr.</u> , or <u>ifc.</u>)	與…共通的(<u>gen.</u> 、 <u>dat.</u> 、 <u>instr.</u> 或作複合詞後分)-- <u>共</u>
avyabhicārin	mfn.	<i>a</i> (not/不)+ <i>vyabhicārin</i> mfn. (going astray, deviating; changeable/ 迷途的、背離的；多變的)	constant, steady; unerring	不變的、穩定的；無偏差的-- <u>決定</u> 、 <u>不相離</u>
lakṣaṇa	n.	√ <i>lakṣ</i> 10U (to characterize/ 賦予特徵)+ <i>ana</i>	mark, sign, characteristic; <u>ifc.</u> “marked or characterized by ...”	標誌、特徵、特性；作複合詞後分時，可表示「以…為特徵的」-- <u>相</u>
adhyāśaya	m.	<i>adhi</i> (over, above; superior/ 超越、在其上；優勝-- <u>勝</u> 、 <u>增上</u>)+ <i>āśaya</i> m. (mind; intention, inclination / 心；意向、志趣-- <u>阿世耶</u> 、 <u>意樂</u> 、 <u>心</u>)	strong resolve or determination in religious practice	修行上的堅定決心-- <u>勝</u> <u>意樂</u> 、 <u>勝志樂</u> 、 <u>增上</u> <u>意樂</u>
saṃcodana	n.	<i>saṃcodayati</i> caus. (to impel, arouse, animate/ 推動、喚醒、驅動)+ <i>ana</i>	urging, exciting, stirring, arousing	催促、激發、激起、喚起-- <u>發</u>
api tu			moreover, furthermore; but yet	此外、另外；但是-- <u>又</u> 、 <u>復</u> 、 <u>但</u>
maitreya	m.	<i>maitrī</i> f. (“loving-kindness”, friendliness, good will/ 慈愛、慈心、友善、親善-- <u>慈</u>) + <i>īya</i>	“the friendly one”, name of the next Buddha to follow Śākyamuni Buddha	慈愛者，未來佛的名稱-- <u>彌勒</u> 、 <u>慈氏</u>
catur	num.		four	四
pratibhāna	n.	BHS/ 佛教混合梵語； <i>prati</i> √ <i>bhā</i> 2P (to speak eloquently/ 雄辯滔滔地說話-- <u>辯說</u>)+ <i>ana</i>	rhetorical skill, eloquence (esp. that of the Buddhas in expounding the Dharma); eloquent word or utterance	口才、辯才，尤指諸佛所具有的特殊演說能力；雄辯的言語、妙語-- <u>辯</u> 、 <u>辯才</u> 、 <u>樂說</u>
bhāṣita	mfn.	√ <i>bhāṣ</i> 1Ā (to speak, say/ 講話、說), ppp.	spoken	被說的-- <u>所說</u> 、 <u>所宣說</u>
veditavya	mfn.	√ <i>vid</i> 2P (to know, understand/ 知道、理解), fpp.	to be known, to be understood	應當被知道的、應當被理解的-- <u>應知</u>
katama	pro.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>tama</i>	who, which (of many)	誰、哪一個、哪…個
artha	m.		interest, advantage, good, welfare	利益、好處、福利-- <u>利</u>
upasaṃhita	mfn.	<i>upa-sam</i> √ <i>dhā</i> 3U (to put together, join, connect/ 放在一起、結合、連接), ppp.	connected with, furnished with, or possessing (<u>instr.</u> or <u>ifc.</u>)	與…相應的、配有…的、具有…的(<u>instr.</u> 或作複合詞後分)-- <u>相應</u> 、 <u>具足</u>
√ bhū	1P		to be, exist, become	是、存在、有、成為
anartha	m.	<i>an</i> (not/不)+ <i>artha</i> m. (interest, advantage, good, welfare/ 利益、好處、福利-- <u>利</u>)	disadvantage, evil, misfortune	壞處、惡、不幸

dharma	m.	\sqrt{dhr} 1U (to hold, support, maintain, uphold / 握持、支撐、維持)+ <i>ma</i>	the Buddha's teaching; virtue, righteousness, right action, merit	佛陀的教法；道德、道義、善行、功德-- 法 、 福
adharma	m.	<i>a</i> (not/不)+ <i>dharma</i> m. (the Buddha's teaching; virtue, righteousness, right action, merit / 佛陀的教法；道德、道義、善行、功德-- 法 、 福)	"non-Dharma", false doctrine; wickedness, unrighteousness, wrong action, demerit	非法，意即虛假的教理；罪惡、不義、惡行、過失-- 不法 、 非法 、 罪
kleśa	m.	BHS/ 佛教混合梵語； \sqrt{klis} 9P/4P (to torment, afflict; to be stained, become impure / 使痛苦、折磨；沾染、變髒)+ <i>a</i>	"affliction", "defilement", "stain", mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點，意即能引發不善身、語、意業的心理作用-- 煩惱 、 惑
prahāyaka	mfn.	<i>pra</i> $\sqrt{hā}$ 3P (to abandon, remove / 捨棄、去除-- 斷)+ <i>aka</i>	abandoning, removing	捨棄…的、消除…的
vivardhaka	mfn.	<i>vivardhayati</i> caus. (to cause to grow, increase / 使增長、使增加)+ <i>aka</i>	growing, increasing	使…增長的、使…增加的-- 增益 、 增長
nirvāṇa	n.	<i>nis</i> $\sqrt{vā}$ 2P (to blow out, be extinguished / 吹滅、息滅)+ <i>ana</i>	blowing out, extinction, cessation; liberation from <i>saṃsāra</i>	吹滅、熄滅、寂滅、滅盡；從輪迴解脫的境界-- 涅槃 、 泥洹 、 滅度
guṇa	m.		quality, attribute; good quality, virtue, merit, excellence	特質、屬性；好的特質、長處、優點、卓越-- 功德 、 德
anuśaṃsa	m.	BHS/ 佛教混合梵語	benefit, advantage, profit	益處、好處、利益-- 利益 、 饒益
saṃdarśaka	mfn.	<i>saṃdarśayati</i> caus. (to show / 顯示)+ <i>aka</i>	showing, pointing out	顯示…的、指出…的-- 示
saṃsāra	m.	<i>sam</i> \sqrt{sr} 1P (to wander, roam; to transmigrate / 流轉、漂流；輪迴生死)+ <i>a</i>	"(perpetual) wandering", transmigration, the cycle of existence	[永久的]流轉，意即眾生於生死六道中的輪轉-- 輪回 、 輪迴
peyālam	ind.	BHS/ 佛教混合梵語	word used to indicate abbreviation: "... et cetera"	表示內容的省略，猶如「…等等」
yasya kasyacin maitreya ... Spe. 287				
prati$\sqrt{bhā}$	2P	BHS/ 佛教混合梵語	to speak eloquently	雄辯滔滔地說話-- 辯說
śrāddha	mfn.	<i>śraddhā</i> f. (faith, confidence / 信心-- 信)+ <i>a</i>	faithful	有信心的-- 有信
kulaputra	m.	<i>kula</i> n. (family; "good family", clan, house / 家；良家、世家、家族)+ <i>putra</i> m. (son / 兒子)	"son of a good or noble family", one of the Buddha's terms of address to his male disciples	良家或高貴家族的兒子，佛對其男性弟子的稱呼-- 善男子 、 族姓子

kuladuhitr̥	f.	<i>kula</i> n. (family; “good family”, clan, house / 家; 良家、世家、家族)+ <i>duhitṛ</i> f. (daughter/女兒)	“daughter of a good or noble family”, one of the Buddha’s terms of address to his female disciples	良家或高貴家族的女兒，佛對其女性弟子的稱呼-- 善女人
buddha	m.	√ <i>budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand / 睡醒、覺醒; 知覺、知道、理解), ppp.	“Awakened One”, “Enlightened One”, a fully awakened being	覺者、覺悟者，即徹底覺悟的人-- 佛陀 、 佛 、 覺者 、 覺
saṃjñā	f.	<i>saṃ</i> √ <i>jñā</i> 9U (to recognize, be aware of, know / 辨認、意識到、知道)+ <i>kvip</i>	sign, name; perception, recognition; conception, idea, notion	標誌、名字; 知覺、辨認; 觀念、想法-- 想
utpādayitavya	mfn.	<i>utpādayati</i> caus. (to generate, produce / 使生起、產生-- 生 、 發 、 起), fpp.	ought to be produced or generated	應當被產生的-- 當生 、 當發
śāstr̥	m.	√ <i>śās</i> 2P (to punish; to instruct, teach / 懲罰; 教訓、教誨、教導)+ <i>tr̥</i>	teacher, instructor	老師、教師-- 師
√ kr̥	8U		to do, make, produce	做、製作、產生-- 作
śāstr̥saṃjñām kṛtvā sa dharmāḥ śrotavyaḥ Spe. 310				
śrotavya	mfn.	√ <i>śru</i> 5P (to listen / 聽聞), fpp.	to be listened	應當被聽的
hetu	m.		cause, reason; with gen. or abl., by reason of, on account of	原因、理由; 用屬格或從格時，表示因為、基於、由於
tat kasya hetoḥ			why is that	為什麼-- 何以故 、 所以者何
subhāṣita	mfn.	<i>su</i> (well / 善)+ <i>bhāṣita</i> ppp. (spoken / 被說的)	well spoken	被善說的-- 善說
prati√kṣip	6P		to reject, oppose, despise	排斥、反對、蔑視-- 誹謗 、 毀謗
... naitāni buddhabhāṣitānīti ... Spe. 497				
agaurava	n.	<i>a</i> (not / 不)+ <i>gaurava</i> n. (weight, heaviness; importance, respect, reverence / 重量; 重要、尊重、敬重)	disrespect	不尊重-- 不敬
utpādayati	caus.	<i>ut</i> √ <i>pad</i> 4Ā (to arise, appear, occur / 生起、出現、發生), caus.	to generate, produce	使生起、產生-- 生
pudgala	m.		individual, person	個體、個人、人
vidveṣa	m.	<i>vi</i> √ <i>dviṣ</i> 2U (to hate / 恨)+ <i>a</i>	hatred, aversion	憎恨、厭惡-- 憎嫉 、 怨憎
pratikṣipta	mfn.	<i>prati</i> √ <i>kṣip</i> 6P (to reject, oppose, despise / 排斥、反對、蔑視), ppp.	rejected	被排斥的

vyasana	n.	<i>vi√as</i> 4P (to cast away, scatter, disperse/ 丟開、分散、散開)+ <i>ana</i>	calamity, fall, ruin	厄難、墮落、毀滅-- 滅、壞
-saṃvartaniya	mfn.	BHS/ 佛教混合梵語	only ifc. "leading to ...", "conducive to ..."	只作為複合詞後分，表示「招致…的」、「導致…的」
karman	n.	<i>√kr</i> 8U (to do/ 做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨、業、行
apāya	m.	<i>apa√i</i> 2P (to go away, depart; to perish/ 離開；消亡)+ <i>a</i>	calamity, misfortune; (in Buddhism) an evil state of rebirth (usually three in number, i.e. the hell, animal, and ghost realms)	不幸、厄運；佛教中，指輪迴中的壞去處，即地獄、畜生及餓鬼等三惡道-- 惡趣、惡道
-gāmin	mfn.	<i>√gam</i> 1P (to go/ 去)+ <i>in</i>	only ifc. "going to ...", "destined for ..."	只作為複合詞後分，表示「前往…的」
... dharmavyasanasamvartaniyena karmaṇāpāyagāmī bhavati Spe. 72 / Kal. 816				
avilomana	n.	BHS/ 佛教混合梵語	non-contrariety	不違背
samyāñc	mfn.	<i>samyak</i> in compounds/ 複合詞中作 <i>samyak</i>	whole, entire, all; correct, right, true	全部的、一切的；正確的、真正的、真實的-- 正
arthavat	mfn.	<i>artha</i> m. (meaning/ 意義)+ <i>vat</i>	having meaning, meaningful	有意義的-- 有義
pada	n.	<i>√pad</i> 4Ā (to go, step, tread/ 去、踏出、步行)+ <i>a</i>	word	語詞-- 句
tridhātu	n.	<i>tri</i> num. (three/ 三)+ <i>dhātu</i> m. (realm, sphere/ 領域、範圍-- 界)	the triple (saṃsāric) universe, made up of the desire realm, the form realm, and the formless realm	眾生流轉生死所居的三界，即欲界、色界和無色界-- 三界
saṃkleśa	m.	BHS/ 佛教混合梵語； <i>sam√kliś</i> 4P (to be stained, become impure/ 沾染、變髒)+ <i>a</i>	impurity, defilement	不純、污穢-- 染、雜染
nibarhaṇa	mfn.	<i>ni√brh</i> 6P (to crush, destroy/ 壓碎、毀壞)+ <i>ana</i>	crushing, destroying, removing	壓碎…的、毀壞…的、 消除…的
vacas	n.	<i>√vac</i> 2P (to speak, say/ 講話、說)+ <i>as</i>	speech	言語
śānti	f.	<i>√sam</i> 4P (to be appeased, calmed; to cease/ 平靜下來；止息)+ <i>ti</i>	peace, tranquility	平靜、寧靜-- 寂靜、寂滅
darśaka	mfn.	<i>darśayati</i> caus. (to show/ 顯示)+ <i>aka</i>	showing, pointing out	顯示…的、指出…的-- 示
ārṣa	mfn.	<i>rṣi</i> m. (sage, saint/ 仙人、聖人)+ <i>a</i>	belonging to the sage	屬於聖人的

... tad uktam āṛṣaṃ ...
Spe. 32.a

viparīta	mfn.	<i>vi-pariṅi</i> 2P (to turn round/轉), ppp.	turned round, reversed, inverted, contrary; perverted, wrong, false	顛倒的、相反的；不正當的、錯誤的、虛假的-- 倒 、 顛倒
anyathā	ind.	<i>anya</i> mfn. (other, different/其他的、不同的)+ <i>thā</i>	otherwise, in a different manner or case	否則、不同地-- 餘者 、 異
upādeya	mfn.	<i>upa-āṅdā</i> 3Ā (to receive, accept/接收、接受), fpp.	to be accepted, acceptable, admissible	應當被接受的、可接受的、可容許的
viśeṣa	m.	<i>viśiṣ</i> 7P (to distinguish, specify/區分、指定)+ <i>a</i>	distinction, difference, qualification	區別、差異、限定-- 差 別
abhiṅdhā	3Ā		to set forth, say, express	提出、說、表示
ṅbrū	2U		to speak, say	說話、說
asmad	pro.	1 st person plural pro./第一人稱複數代名詞	we	我們
dva	num.		two	二
kiṃ tarhi			but rather	然而
tena	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), instr.	on that account, for that reason, therefore	據此、由此、因此
iṣṭa	mfn.	<i>ṅiṣ</i> 6U (to wish; Pass., to be recognized, approven, accepted/想要；以被動語態時，表示被承認、被許可、被接受), ppp.	desired; recognized, approven, accepted	被想要的；被承認的、被許可的、被接受的-- 許
satyatva	n.	<i>satya</i> mfn. (true/真實的)+ <i>tva</i>	reality, veracity	實在性、真實性
veda	m.	<i>ṅvid</i> 2P (to know/知道)+ <i>a</i>	lit. "knowledge", a body of texts constituting the earliest scriptures of Brāhmaṇism	直譯知識，婆羅門教根本聖典的總稱-- 吠陀
ādi	m.		beginning, ifc. "beginning with ...", "... et cetera"	開始，作複合詞後分時，表示「以…為開始的」、「…等等的」
satyatā	f.	<i>satya</i> mfn. (true/真實的)+ <i>tā</i>	reality, veracity	實在性、真實性
anyobhayeṣṭasatyatve vedāder api satyatā Sch. 2.29				
anyobhayeṣṭasatyatve vedāder api satyatā Sch. 2.7.1				
vivāda	m.	<i>viṅvad</i> 1U (to contradict, dispute, quarrel/駁斥、辯駁、爭論)+ <i>a</i>	dispute, quarrel	爭議、爭論

ārūḍha	mfn.	<i>ā√ruh</i> 1P (to mount; to attain/ 騎上；達到), ppp.	mounted; come or fallen into some state	已騎上的；已到達或落 入某種狀態的
apratipanna	mfn.	<i>a</i> (not/不)+ <i>pratipanna</i> ppp. (ascertained, known/ 被確定的、被知道的)	unascertained, unknown	未確知的
abhimata	mfn.	<i>abhi√man</i> 4Ā (to think of, desire/ 想、想 要), ppp.	desired; agreed, accepted, assented to	被想要的；被贊同的、 被接受的
saṃmata	mfn.	<i>sam√man</i> 4Ā (to agree, assent to, approve/ 同意、贊同), ppp.	approven, agreed	被贊同的
yāvat	ind.	<i>yad</i> (relative pro./ 關係代名詞)+ <i>vat</i>	as much as, as large as, as far as, as long as	如…那樣多、如…那樣 大、如…那樣遠、如… 那樣久
iti yāvat			phrase used by commentators to mark a paraphrase that expresses more precisely the meaning of the word or passage being commented upon: “that is to say”	片語，注釋家用以更精 確地詮釋所注釋的詞語 或段落：「也就是說」
... teṣām iṣṭam abhimatam, saṃmatam iti yāvat Sch. 1.13.3				
yathārtha	mfn.	<i>yathā</i> ind. (as, according to/ 如、根據) + <i>artha</i> m. (meaning; object, thing/ 意義； 客體、事物)	accordant with the thing or fact, i.e. true, authentic	如其實義，意即真實的 -- 如理 、 如義
abhyupa- gamyamāna	mfn.	<i>abhi-upa√gam</i> 1P (to arrive at; to accept, admit/ 到達；接受、承認), prpp.	being admitted or accepted	被承認著、被接受著
sat	mfn.	<i>√as</i> 2P (to be, exist/ 是、有、存在), prap.	being	是、為
vākya	n.		speech, words, statement	言語、話語、陳述
codanā	f.	<i>codayati</i> caus. (to urge, incite, exhort/ 催 促、激勵、勸誡)+ <i>anā</i>	Vedic commandment or injunction	吠陀中的教令、命令
śabda	m.		sound; word; ifc. “the word ...”	聲音；詞；作複合詞後 分時，表示「…這個 詞」
ādiśabdāt kaṇādādivacanasyāpi Sch. 1.6.2				
kaṇāda	m.	<i>kaṇa</i> m. (grain, grain of corn; atom/ 顆粒、 谷粒；原子)+ <i>√ad</i> 2P (to eat/ 吃)+ <i>a</i>	“atom-eater”, N. of the founder of the Vaiśeṣika school	人名，譯為食原子者， 勝論學派(vaiśeṣika)的 始祖-- 羯那陀 、 米齋
amṛṣārtha	mfn.	<i>amṛṣā</i> ind. (not falsely/ 非虛假地)+ <i>artha</i> m. (meaning/ 意義)	not false, true	非虛假的、真實的
vādin	m.	<i>√vad</i> 1P (to speak, say/ 講話、說)+ <i>in</i>	disputant, debater, propounder of any thesis	辯論者、某種主張的提 倡者

prativādin	m.	<i>prati√vad</i> 1P (to speak back, reply/ 答覆、回答)+ <i>in</i>	respondent, counter-disputant, the opponent of a thesis	回答者、詰問者、某個主張的反對者、論敵
saṃmati	f.	<i>sam√man</i> 4Ā (to agree, assent to, approve/ 同意、贊同)+ <i>ti</i>	assent, approval, agreement	同意、贊同
saṃbhāvayati	caus.	<i>sam√bhū</i> 1P (to be produced; to happen, exist; to be possible/ 產生；發生、存在；有可能), caus.	to cause to be born, bring about; Pass., to be possible	使產生、實現；以被動語態時，表示有可能
athāpi syāt			“it may be thus ...”, meaning “it may be [held] that ...”	「有可能如是…」，意即「[某人]可能如此主張…」
avivāda	m.	<i>a</i> (not/不)+ <i>vivāda</i> m. (dispute, quarrel/ 爭論、爭議)	non-disagreement, agreement	無爭論、贊同
itara	mfn.	pronominal adj./ 代名形容詞	the other (of two)	(兩樣東西中的)另一個
āśaṅkayat	mfn.	<i>āśaṅkayati</i> caus. (to expect, imagine, anticipate/ 料想、設想、預期), prap.	expecting, supposing, anticipating	料想著、假設著、預期著
... ity āśaṅkayann āha ... Spe. 304. Rem				
sa-			prefix forming adj. meaning “with ...”, “accompanied by ...”, “having ...”	前綴，構形成容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
ced	ind.		if	如果
√tyaj	1P		to abandon	捨棄
tīrthika	m.	BHS/ 佛教混合梵語; <i>tīrtha</i> n. (ford/ 渡口)+ <i>ika</i>	“heretic”, a follower of any non-Buddhist teaching	外教徒，即佛教以外其他宗教的信徒-- 外道
antara	n.		difference; ifc. “different ...”, “other ...”	差別；作複合詞後分時，表示「不同的…」、「其他的…」
... svaiḥ paraiś cāgamāntaram Sch. 2.19.1				
-ka	mfn.		suf. sometimes added to <i>bahuvrīhi</i> compounds without affecting the meaning	後綴，有時候附加於有財釋複合詞之後而不影響其意思
pravṛtti	f.	<i>pra√vrt</i> 1Ā (to roll onwards; to set out; to commence, engage in, be intent upon or occupied with/ 往前流轉；出發；開始、忙於、專注於、從事於)+ <i>ti</i>	activity, exertion, practice	行動、用功、實踐-- 行
aṅga	n.		limb, part; requisite, condition	肢、支、部分；要素、條件、要件

√iṣ	6U		to desire, wish; to acknowledge, regard	想要；承認、視為
samāropa	m.	<i>samāropayati</i> caus. (to ascribe, attribute/ 歸於、附加)+a	(mistaken) attribution, assertion, or affirmation of something not actually present	不當的具體化，即把不存在的事物附加為存在的— 增益 [執]
grāhya	mfn.	√ <i>grah</i> 9P (to seize; to receive, accept; to admit, approve, follow/ 抓住；接收、接受；承認、贊成、遵循), fpp.	to be seized; to be admitted, approven, or followed	應當被抓住的；應當被承認的、贊成或遵循的
vi√hā	3P		to abandon, reject, cast off	捨棄、排斥、拋棄
kasmāt	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), abl.	whence, why	從哪裡、為什麼
mīmāṃsaka	m.	<i>mīmāṃsā</i> f. (“investigation”, “examination”, N. of one of the six orthodox philosophical systems, focusing on the interpretation of the Vedas and the observance of Vedic ritual/ 音譯彌曼差，考察之意，印度正統婆羅門教學派之一，以詮釋吠陀及實行祭祀為重心)+ <i>aka</i>	follower of the Mīmāṃsā system	彌曼差學派的人
saṃbhava	m.	<i>saṃ√bhū</i> 1P (to be born, arise; to exist, be possible/ 出生、生起；存在、有可能)+a	birth, production; existence, possibility	出生、產生；存在、可能性— 起 、 生 、 有
parityāga	m.	<i>pari√tyaj</i> 1P (to abandon/ 捨棄)+a	abandonment	捨棄— 捨
√arh	1P		to deserve or merit (acc.)	值得…、應受…(acc.)
kevalam	ind.		only, merely, solely	僅僅、只、唯
svayūthya	mfn.	<i>svayūtha</i> mn. (one’s own herd, troop, group/ 自己的一群、自己的團隊)+ <i>ya</i>	belonging to one’s own group, i.e. a coreligionist	屬於自己的團隊的，意即信奉和自己同一宗教的[人]
nikāya	m.		collection, assemblage, group; (in Buddhism) a collection of Buddhist sūtras or a Buddhist school (congregation), which, when said to be four in number, refers to the Mahāsāṃghika, Sthavira, Mūlasarvāstivāda, and Saṃmitīya Nikāyas	收集、集合、集體；佛教中，指佛典的彙集，或佛教的派別，可概分為大眾部、上座部、根本說一切有部及正量部等四個主要的派別— 尼 迦 耶 、 眾 、 部
aṣṭādaśan	num.	<i>aṣṭan</i> num. (eight/ 八)+ <i>daśan</i> num. (ten/ 十)	eighteen	十八
bheda	m.	√ <i>bhid</i> 7U (to split, cleave; to break, destroy; to divide, separate/ 裂開、劈開；打破、破壞；分割、劃分)+a	breaking; separation, division, partition, part	破壞；分割、分裂、劃分、部分— 破 、 分

bhinna	mfn.	√ <i>bhid</i> 7U (to split, cleave; to break, destroy; to divide, separate/裂開、劈開；打破、破壞；分割、劃分), ppp.	split, divided (into)	被分裂的、被分[為…]的
śāsana	n.	√ <i>śās</i> 2P (to punish; to instruct, teach/懲罰；教訓、教誨、教導)+ <i>ana</i>	teaching, doctrine	教法、教義— 教 、 佛教 、 聖教 、 法
aneka	mfn.	<i>a</i> (not/不)+ <i>eka</i> num. (one/一)	not one, many or much, manifold	不一的、很多的、種種的
paraspara	mfn.		each other, one another, mutual	彼此的、互相的、相互的
sam√bhū	1P		to be born, arise; to exist, be possible	出生、生起；存在、有可能
antargata	mfn.	<i>antar√gam</i> 1P (to go into/入其中), ppp.	gone into; ifc. “being within …”, “included in …”	已入於其中的；作複合詞後分時，表示「處於…之中的」、「包含在…的」
avasthita	mfn.	<i>ava√sthā</i> 1P (to abide, dwell, stay; to exist, be present/住、居住、停留；存在), ppp.	contained, located, dwelling, present in (<u>loc.</u> or ifc.)	包含在、位於、居住於、存在於…的 (<u>loc.</u> 或作複合詞後分)
svair iti svanikāyāntargatabhedāntarāvasthitaḥ Sch. 1.6.1				
vyavasthita	mfn.	<i>vi-ava√sthā</i> 1Ā (to halt, stop, stay/止住、停住、待), ppp.	situated, being in (<u>loc.</u> or ifc.)	位於、存在於…的 (<u>loc.</u> 或作複合詞後分)
ca	m.		the word <i>ca</i>	「ca」一詞
pūrva	mfn.	pronominal adj./代名形容詞	former, prior, preceding	從前的、之前的、在前的
apekṣā	f.	<i>apa√vikṣ</i> 1Ā (to respect; to wait for, expect; to require/尊重；等待、盼望；需要)+ <i>ā</i>	regard, attention, consideration; ifc. with instr., “with reference or regard to …”	尊敬、注意、關注；用具格作複合詞後分時，表示「針對…」、「關於…」
samuccaya	m.	<i>sam-ut√ci</i> 5U (to heap up together, accumulate; collect, gather/堆積、累積；收集)+ <i>a</i>	aggregation, accumulation, collection; (in grammar) conjunction of words or clauses, copulative relation	聚合、堆積、收集；在文法裡，意指詞或子句的結合，即詞或子句的連結關係
saṃbandha	m.	<i>sam√bandh</i> 9P (to tie together, connect, join/繫在一起、結合、連接)+ <i>a</i>	connection, relationship, conjunction	連接、關係
iti saṃbandhaḥ			phrase used by commentators to clarify the connection of one word with another word or set of words: “... is the connection (between these words)”	片語，注釋家用以表示某一詞跟其他詞的連接關係：「…是[這些詞的]連接[關係]」

abhyupagata	mfn.	<i>abhi-upa√gam</i> 1P (to arrive at; to accept, admit/到達；接受、承認), ppp.	accepted, admitted	被承認的、被接受的
apara	mfn.	pronominal adj./代名形容詞	other, another	其他的、另外的
tulya	mfn.		equal, similar, comparable, of equal value, weight, etc.	相等的、類似的、同價值或重量等的
nyāya	m.		logical argument	邏輯論證、道理— 理 、 正理
... parityāge tulya eva nyāyaḥ Wit. 303.a				

18. Refuting the Nondualists' Notion of a Self

(*Tattvasaṃgrahapañjikā*)

十八、評破外道不二論者之我論

摘自《攝真實論細疏》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
kamalaśīla	m.	<i>kamala</i> mn. (lotus-flower/蓮花)+ <i>śīla</i> n. (moral conduct, morality, virtue/品行、善行、道德-- 戒)	N. of the 8 th century CE Mādhyamika scholar monk and disciple of Śāntarakṣita, remembered for his contribution to the spread of Buddhism in Tibet and his victory in a famous debate with a Chinese Chan monk at Samye	人名，西元八世紀中觀學問僧，為寂護的弟子，對佛教於西藏的傳布有相當大的貢獻，與中國禪宗僧侶在桑耶寺論辯獲勝之事廣為人知-- 蓮華戒
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/建造、塑造；撰寫), ppp.	composed	被撰寫的
tattva	n.		truth, reality	真理、事實、現實-- 實 、 真實
saṃgraha	m.	<i>saṃ√grah</i> 9U (to seize or hold together; to gather, assemble, collect/抓在一起、抱在一起；聚集、集合、收集)+ <i>a</i>	compendium	綱要、概略-- 攝...論
pañjikā	f.		commentary; a special kind of commentary which takes the form of a detailed analysis of the root verses, explaining the meaning of most words	注釋書；注釋書的一種，對於論頌作逐字的解釋，曾譯為難語釋、難處釋或細疏
aupaniṣadika	m.	<i>upaniṣad</i> f. (a body of ancient philosophical texts which provide the scriptural foundation for the doctrines of the Vedānta system of philosophy/奧義書，古印度一類哲學性文獻的總稱，吠檀多(vedānta)思想體系教理的經典基礎)+ <i>ika</i>	follower of the Upaniṣads	信奉奧義書的人
ātman	m.		self, ego; an eternal and unchanging true self, soul, or essence	自己、自我；永恆不變的真我、梵我、靈魂或本質-- 我 、 神我 、 真我

parīkṣā	f.	<i>pari√ikṣ</i> 1Ā (to inspect carefully, examine/ 仔細考察、查看)+ā	investigation	考察— 觀
apara	mfn.	pronominal adj./ 代名形容詞	other, another, different; with pl., others	其他的、另外的、不同的；用複數時，可表示其他人
advaita	n.		“not-two”, “non-duality”, N. of one of the schools belonging to the orthodox philosophical system of Vedānta, named after its doctrine of the identity of the true Self (<i>ātman</i>) with the unitary ultimate reality of brahman	譯作非二、不二，印度正統婆羅門教吠檀多 (<i>vedānta</i>) 思想體系中的學派，因主張真我 (<i>ātman</i>) 和唯一而最高實在的梵 (<i>brahman</i>) 同一不二而得名
darśana	n.	<i>√drś</i> 1P (to look at, see/ 看、看見)+ana	seeing, sight; doctrine; philosophical system	看見；教義；學派— 見
avalambin	mfn.	<i>ava√lamb</i> 1Ā (to hang down; to hang on, rely on, depend upon/ 懸掛；抓緊、依靠、依賴)+in	hanging to, relying on, depending upon	依靠…的、依賴…的
kṣiti	f.		the earth, earth, soil	大地、土地、土壤— 地
ādi	m.		beginning; ifc. “beginning with ...”, “... et cetera”	開始；作複合詞後分時，表示「以…為開始的」、「…等等的」
pariṇāma	m.	<i>pari√nam</i> 1U (to bend; to change, transform/ 彎曲；改變、轉變)+a	alteration, transformation, modification	變化、轉變、轉換— 轉 、 轉變
rūpa	n.		outward appearance, form, shape, color; nature; ifc. “having the form or appearance of ...”, “consisting of ...”	樣貌、外形、形體、顏色；本性；作複合詞後分時，可表示「有…的外形或樣貌的」、「由…構成的」— 色
nitya	mfn.		eternal; with acc., perpetually, always	永恆的；用受格時，表示永恆地、始終— 常
eka	num.		one; unitary	一；單一的
jñāna	n.	<i>√jñā</i> 9U (to know/ 知道)+ana	knowing, cognition, consciousness	知道、認知、意識
svabhāva	m.	<i>sva</i> mfn. (own/ 自己的)+ <i>bhāva</i> m. (being, existence; state, condition/ 存在；狀態、情況)	own state, nature; ifc. “whose nature is ...”, “whose nature is that of ...”, “of the nature of ...”	自己的狀態，意即本性；作複合詞後分時，可表示「以…為本性的」、「以…[之本性]為本性的」

kalpayati	caus.		to conceptualize, imagine, distinguish, or postulate falsely	迷誤地設想、思維、區別、假定-- 分別
atas	ind.	<i>a</i> (pronominal base/代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> /同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
tad	pro.	3 rd person pro./第三人稱代名詞		
mata	n.	√ <i>man</i> 4Ā (to think, believe/想、認為), ppp.	thought, view, doctrine, teaching	想法、看法、教義、教法-- 教
upadarśayat	mfn.	<i>upadarśayati</i> caus. (to cause to be seen, show, reveal/使被看見、顯示、顯露), prap.	showing	顯示著
√ ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/僅以完了式第三人稱單數(<i>āha</i>)及複數(<i>āhur</i>)兩種形式出現	to say	說
atas teṣām eva matam upadarśayann āha ... Spe. 331; Sch. 2.39.4				
ityādi	mfn.	<i>iti</i> ind. (thus/如此)+ <i>ādi</i> m. (beginning/開始)	"beginning thus ...", "... et cetera"	「以…為開始的」、 「…等等的」
vivarta	m.	vi√ <i>vṛt</i> 1Ā (to turn round/轉)+ <i>a</i>	revolving; modification, transformation	旋轉；轉換、轉變
idam	pro.	3 rd person pro./第三人稱代名詞		
tejas	n.		fire, light	火、光
jala	n.		water	水
-ka	mfn.		suf. sometimes added to <i>bahuvrīhi</i> compounds without affecting the meaning	後綴，有時候附加於有財釋複合詞之後而不影響其意思
-ātmaka	mfn.	<i>ātman</i> m. (self; essence, nature, character/自我；本質、本性、特質)+ <i>ka</i>	only ifc. "consisting of ...", "having the nature or character of ..."	只作複合詞後分，表示「由…構成的」、 「以…為本性的」、 「以…為性質的」
sam√gṛ̥	1Ā		to assert	主張
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
iti	ind.		in this manner, thus, therefore	如此、於是、所以

artha	m.		meaning	意義、意思-- 義
ity arthaḥ			phrase used by commentators to mark a simple paraphrase: "... is the meaning"	片語，注釋家用以表示直接的釋義、注解： 「...是[這段的]意思」
tadātmaka iti kṣityādipariṇāmarūpanityaikajñānātmaka ity arthaḥ Sch. 1.6.1				
ka	pro.	interrogative pro./疑問代名詞		
atra	ind.	<i>a</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> /同 <i>idam</i> 的 位格	here, in this matter, with regard to this	這裡、在這件事上、關 於此
pramāṇa	n.	<i>pra</i> √ <i>mā</i> 3Ā (to measure; to understand, know/量；了解、知道)+ <i>ana</i>	proof, argument; valid means of knowledge	證據、論據；判斷知識 真偽的方法-- 量
grāhya	n.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/抓住、把握、 執取；知覺、知道-- 持 、 取), fpp.	graspable, i.e. an object of cognition	可被把握[知覺]的[事 物]，意即認知的對象-- 所取
lakṣaṇa	n.	√ <i>lakṣ</i> 10U (to characterize/賦予特徵)+ <i>ana</i>	mark, sign, characteristic, quality	標誌、特徵、特性、特 質-- 相
saṃyukta	mfn.	<i>sam</i> √ <i>yuj</i> 7U (to join/結合), ppp.	joined together; endowed with, possessed of (<i>instr.</i> or ifc.)	被結合在一起的；賦有 ...的、具有...的(<i>instr.</i> 或作複合詞後分)
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名 詞或疑問詞之後以構成 不定代名詞或副詞
iha	ind.		here; in this world or existence	在這裡；在此世界上、 在此世中
√ vid	6U		to find; Pass., to be found, exist, be	找到；以被動語態時， 表示被找到、存在、有
grāhyalakṣaṇasaṃyuktaṃ na kiṃcid iha vidyate Spe. 281-282				
vijñāna	n.	<i>vi</i> √ <i>jnā</i> 9U (to discern, know, understand/ 識別、知道、了解)+ <i>ana</i>	consciousness	意識-- 識
tasmāt	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), abl. ; correlative adv. of <i>yasmāt</i> / <i>yasmāt</i> 的相關 副詞	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
sarva	mfn.	pronominal adj./代名形容詞	all, every, whole; with n.sg., everything	所有、一切、全部；用 中性單數時，可表示一 切事物
sam√ikṣ	1Ā		to look at, see, perceive, regard, consider	看、看見、知覺、看作 、視為

vijñānapariṇāmo 'yaṃ tasmāt sarvaṃ samikṣyate Spe. 32.a				
hi	ind.		for, because; indeed, surely	因為；的確、確實
na hi			surely not, by no means, in no way	肯定不、一點也不、決不
vyatireka	m.	<i>vi-ativric</i> 4Ā (to be separated from, differ from/與…分離、與…相異)+a	distinction, difference; ifc. with instr., “different from …”, “distinct from …”, “separate from …”	區別、差別；用具格作複合詞後分時，表示「異於…」、「區別於…」、「與…分離」-- 離…別
āpanna	mfn.	<i>ā√pad</i> 4Ā (to reach, attain/達到、得到), ppp.	attained, obtained; ifc. “possessed of …”	已達到的、已得到的；作複合詞後分時，表示「具有…的」
√as	2P		to be, exist	是、有、存在
yena	ind.	<i>yad</i> (relative pro./關係代名詞), instr.	by means of which, on which account, in consequence of which	以至於、據此而、由此而
prati√bhās	1Ā		to appear, appear as	顯現、顯現為…-- 顯
avayavin	mfn.	<i>avayava</i> m. (limb, part, portion/肢、支、部分)+in	having limbs, having parts, composite	有分支的、有部分的、合成的-- 有分
paramāṇu	m.	<i>paramāṇu</i> mfn. (infinitely small/極其渺小的)	infinitesimal particle	極小的微粒-- 極微、微塵、塵
asat	mfn.	<i>a</i> (not/不)+ <i>sat</i> prap. (existing, real/存在的、真實的)	not existing, unreal, untrue	不存在的、不真實的、虛構的-- 無、非實、虛妄
-tva	n.		suf. forming neuter abstract nouns indicating “the state or quality of being …”, “...ness”	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
... paramāṇūnām cāsattvāt Spe. 102 / Kal. 843 / Sch. 2.26.1				
sāmarthya	n.	<i>samartha</i> mfn. (fit, proper; adequate, capable of/適合的、適當的；能勝任的、能夠…的)+ya	efficacy, power, force; with abl., by implication	效力、能力、力量；用從格時，表示由此則…
pratibhāsa	m.	<i>prati√bhās</i> 1Ā (to appear, appear as/顯現、顯現為…-- 顯)+a	perceptual or mental image, appearance	知覺上或心中的影像、表象-- 變現、影像、似生
adas	pro.	3 rd person pro./第三人稱代名詞		
vi-ava√sā	4P		to decide, determine, settle, ascertain	決定、確定、判定

tasmāt sāmāthyād vijñānapratibhāsarūpā evāmī kṣityādaya iti vyavasiyante Sch. 2.35.1				
prati-vi√dhā	3U		to contradict	反駁
alpa	mfn.		small, minute, slight	小的、微小的
aparādha	m.	<i>apa√rādh</i> 5P (to offend; to miss the mark, fail/ 冒犯；失敗)+ <i>a</i>	offense, fault; mistake, error	冒犯、過錯；錯誤、謬誤-- 罪 、 失 、 過
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
nityatā	f.	<i>nitya</i> mfn. (permanent/ 永恆的)+ <i>tā</i>	permanence, eternity	永恆性、永久性-- 常
ukti	f.	<i>√vac</i> 2P (to say, speak/ 講話、說)+ <i>ti</i>	saying, proclamation, assertion	說、宣說、主張
-tas	ind.		abl. suffix with the common meanings of "from ...", "because of ...", "on account of ...", but also "from the perspective or point of view of ...", "in terms of ...", "as ..."	從格後綴，一般意為「從…」、「由於…」，也能表示「從…的角度」、「就…而言」、「作為…」
śabda	m.		sound	聲音-- 聲
vyakta	mfn.	<i>vi√āñj</i> 7U (to manifest, reveal, display/ 顯示、顯露), ppp.	apparent, manifest, evident; with acc., manifestly, evidently	明顯的、顯然的；用受格時，表示顯然地、明顯地、明明
bheda	m.	<i>√bhid</i> 7U (to split, cleave; to break, destroy; to divide, separate; to change, alter/ 裂開、劈開；打破、破壞；分割、劃分；改變)+ <i>a</i>	separation, division, partition; distinction, difference, diversity; change, variation, alteration	分割、分裂、劃分；區別、差別、多樣性；變化、變動
upalakṣaṇa	n.	<i>upa√lakṣ</i> 10P (to loot at, perceive/ 看、知覺)+ <i>ana</i>	observation, perception	觀察、知覺-- 觀
rūpaśabdādivijñānām vyaktaṃ bhedopalakṣaṇāt Spe. 231 / Sch. 2.14				
rasa	m.		taste	味道-- 味
sakṛt	ind.		at once, simultaneously, suddenly; once	同時地、突然地；一次地
vedya	mfn.	<i>√vid</i> 2P (to know, cognize/ 知道、認知), fpp.	to be cognized, cognizable	當被認知的、可被認知的
pra√sañj	1U		to be attached to; Pass., to follow (logically) as an	附著於；以被動語態時，表示[由此]則會得出

			undesirable (absurd) consequence or conclusion	…[的謬誤結果或結論] --則、則有、應、墮
ekajñānātmakatve tu rūpaśabdarasādayaḥ sakṛdvedyāḥ prasajyante ... Sch. 2.29				
ekajñānātmakatve tu rūpaśabdarasādayaḥ sakṛdvedyāḥ prasajyante ... Sch. 2.50.3				
avasthā	f.	<i>ava</i> √ <i>sthā</i> 1P (to abide; to abide in a state or condition; to exist, be present/住；處於某種狀態或情況；存在)+ <i>kvip</i>	state, condition, position	狀態、情況、位置-- 位
antara	n.		difference; ifc. "different ...", "other ..."	差別；作複合詞後分時，表示「不同的…」 、「其他的…」
... nitye 'vasthāntaram na ca Sch. 2.19.1				
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/測量、量、大小)	only ifc. "nothing but ...", "only ...", "mere ..."	只作為複合詞後分，表示「只是…」 、「僅…」 、「…而已」 -- 唯、但、量
yukti	f.	√ <i>yuj</i> 7U (to yoke, join; Pass., to be fit, proper, or logical/上軛、結合；以被動語態時，表示…是適當的、正當的、合乎邏輯的)+ <i>ti</i>	reasoning, logical argumentation	推理、邏輯論證-- 理 、 正理 、 道理
upeta	mfn.	<i>upa</i> √ <i>i</i> 2P (to approach, reach/接近、達到), ppp.	approached, reached; ifc. "accompanied by ...", "endowed with ...", "having ..."	已接近的、已達到的； 作複合詞後分時，表示 「由…所伴隨的」、 「賦有…的」、 「具有…的」-- 具足
abhyupagama	m.	<i>abhi-upa</i> √ <i>gam</i> 1P (to arrive at; to accept, admit/到達；接受、承認)+ <i>a</i>	reaching; accepting, admitting	到達；接受、承認-- 許
yadi	ind.		if	如果
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
svalpa	mfn.	<i>su</i> (exceedingly/非常)+ <i>alpa</i> mfn. (small, minute, slight/小的、微小的)	very small	很小的
api	ind.		also, even	也、連…也、即使
kim iti			why	為什麼
tatra	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> /同 <i>tad</i> 的位格	there, therein, in that regard	那裡、此中、關於此

√vac	2P		to speak, say; Pass., to be said, be called, be regarded as, pass for	說話、說；以被動語態時，表示被說、被稱為、被視為、被當作
kasmāt	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), abl.	whence, why	從哪裡、為什麼
yukta	mfn.	√ <i>yuj</i> 7U (to yoke, join; Pass., to be fit, proper, or logical/ 上軛、結合；以被動語態時，表示…是適當的、正當的、合乎邏輯的), ppp.	fit, right, logical, logically possible	適合的、正確的、合乎邏輯的、有可能的(可設想而不產生矛盾)-- 應理、如理、成、應成、然
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	particle implying certainty: indeed, certainly, really	助詞，表肯定語氣：確實、肯定、事實上
tādavasthya	n.	<i>tadavastha</i> mfn. (being in that condition, being in the same condition/ 處於那個狀態下的、處於同一個狀態下的)+ <i>ya</i>	the quality of remaining in the same condition	維持在同一個狀態下的特質
a-			prefix expressing a negative, privative, or contrary sense	前綴，表「非」、「不」或「無」
anityatā	f.	<i>anitya</i> mfn. (impermanent/ 時常變動的--無常)+ <i>tā</i>	impermanence	時常變動的特質--無常
pratibhāsin	mfn.	<i>pratibhāsi</i> in compounds/ 複合詞中作 <i>pratibhāsi</i> ; <i>prati</i> √ <i>bhās</i> 1Ā (to appear, appear as/ 顯現、顯現為…--顯)+ <i>in</i>	appearing, appearing as	顯現的、顯現為…的
ekāvastha	mfn.	<i>eka</i> num. (one/ 一)+ <i>avasthā</i> f. (state, condition, position/ 狀態、情況、位置--位)	being in one (and the same) state	處於單一(同一)狀態下的
sarvadā	ind.	<i>sarva</i> mfn. (all/ 一切)+ <i>dā</i>	at all times, always	所有時候、每時每刻、隨時
anu√bhū	1P		to experience, perceive	感受、經歷、知覺
kiṃtu	ind.		but	但是
krama	m.	√ <i>kram</i> 1U (to step, walk, go/ 踏進一步、步行、去)+ <i>a</i>	step, course, way; order, succession; with instr. or in compounds, step by step, gradually, successively, one after the other	腳步、路徑、方法；順序、連續；用具格或在複合詞中，表示逐步地、逐漸地、按順序地、依次地--漸、次第
kadā	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>dā</i>	when	什麼時候
anyadā	ind.	<i>anya</i> mfn. (other, different/ 其他的、不同的)+ <i>dā</i>	at another time	在其他時候

tad	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), acc.	then, thus, therefore	那麼、於是、所以
√as	2P		to be, exist	是、有、存在
tadā	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞)+ <i>dā</i>	then, in that case	那時、那麼
vicitra	mfn.		many-colored, variegated	多色的、雜色的
āstaraṇa	n.		quilt	被子
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴，表相似： 「像…」、「如…」
avasthita	mfn.	<i>ava√sthā</i> 1P (to abide, dwell, stay; to exist, be present/ 住、居住、停留；存在), ppp.	abiding; present, existing	已住的；存在的
athāpi syāt			"it may be thus ...", meaning "it may be [held] that ..."	「有可能如是…」，意即「[某人]可能如此主張…」
ut√pad	4Ā		to arise, appear, occur	生起、出現、發生-- 生 、 起 、 生起
tena	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), instr.	on that account, for that reason, therefore	據此、由此、因此-- 故
saṃvedana	n.	<i>saṃ√vid</i> 2U (to know, be aware of/ 認知、覺知)+ <i>ana</i>	cognition, awareness	認知、覺知-- 證
√bhū	1P		to be, exist, become	是、存在、有、成為
tena sakṛd eva śabdādīsaṃvedanaṃ na bhaviṣyati ... Spe. 344				
avasthātr	n.	<i>ava√sthā</i> 1P (to abide; to abide in a state or condition; to exist, be present/ 住；處於某種狀態或情況；存在)+ <i>tr</i>	the entity which experiences or undergoes different states	經歷各種狀態的主體
ananyatva	n.	<i>ananya</i> mfn. (not other, not different from, identical with/ 非別的、非異於…的、與…同一無差別的)+ <i>tva</i>	non-difference from, identity with (abl.)	非異於…[性]、與…的 同一性 (abl.)-- 非異 、 不異性
nāśa	m.	<i>√naś</i> 4P (to be lost, disappear, wane, perish/ 迷失、消失、衰落、毀滅)+ <i>a</i>	disappearance, destruction, annihilation	消失、毀滅、滅絕-- 失 、 滅 、 壞
utpāda	m.	<i>ut√pad</i> 4Ā (to arise, appear, occur/ 生起、出現、發生)+ <i>a</i>	appearance, production, birth, arising	出現、產生、出生、生 起-- 生 、 起
√as	2P		to be, exist	是、有、存在
nityatva	n.	<i>nitya</i> mfn. (permanent/ 永恆的)+ <i>tva</i>	permanence, eternity	永恆性、永久性-- 常

prasaṅga	m.	<i>pra</i> √ <i>sañj</i> 1U (Pass., to results, follow as an undesirable conclusion / 以被動語態時，表示[由此]則會得出…[的謬誤結果或結論])+ <i>a</i>	undesirable (absurd) consequence or conclusion	謬誤的結果或結論-- 過、失、難
vyatireka	m.	<i>vi</i> - <i>ati</i> √ <i>ric</i> 4Ā (to be separated from, differ from / 與…分離、與…相異)+ <i>a</i>	distinction, difference; with loc., conversely, on the other hand	區別、差別；用位格時，表示相反地、另一方面
etad	pro.	3 rd person pro. / 第三人稱代名詞		
sambandha	m.	<i>sam</i> √ <i>bandh</i> 9P (to tie together, connect, join / 繫在一起、結合、連接)+ <i>a</i>	connection, relationship	連接、關係
asiddhi	f.	<i>a</i> (not / 不)+ <i>siddhi</i> f. (accomplishment, attainment; establishment, substantiation, demonstration / 成就、造就；建立、證實-- 悉地、成就、成)	unestablishedness, unsubstantiatedness	未被建立[性]、未被證實[性]--不成
vyatireke cāvasthānāṃ tasyaitā iti sambandhāsiddhiḥ ... Wit. 298				
vyatireke cāvasthānāṃ tasyaitā iti sambandhāsiddhiḥ ... Sch. 2.34				
upakāra	m.	<i>upa</i> √ <i>kr</i> 8U (to assist, help, benefit / 協助、幫助、有益於)+ <i>a</i>	help, assistance, favor, benefit	幫助、恩惠、利益、助益
abhāva	m.	<i>a</i> (not / 不)+ <i>bhāva</i> m. (existence / 存在)	non-existence, absence	不存在--無、無有
virodha	m.	<i>vi</i> √ <i>rudh</i> 7U (to hinder, obstruct / 阻礙、妨礙)+ <i>a</i>	contradiction, inconsistency	矛盾、不一致--違、相違
kiṃca	ind.		moreover, further	此外、而且
pratyakṣa	n.	<i>prati</i> ind. (before, in front of / 在…前面) + <i>akṣa</i> n. (axis; the eye / 軸；眼睛)	direct cognition, immediate perception, one of the valid means of knowledge (<i>pramāṇa</i>)	判斷知識真偽的方法 (<i>pramāṇa</i>) 之一，即感覺器官對於事物的直接知覺--現[量]
siddhi	f.	√ <i>sidh</i> 4P (to be accomplished; to be proven or demonstrated / 被完成、被成就；被證實)+ <i>ti</i>	accomplishment, attainment; establishment, substantiation, demonstration	成就、造就；建立、證實--悉地、成就、成
anumāna	n.	<i>anu</i> √ <i>mā</i> 3Ā (to infer, conclude / 推理、推斷)+ <i>ana</i>	inference, one of the valid means of knowledge (<i>pramāṇa</i>)	判斷知識真偽的方法 (<i>pramāṇa</i>) 之一，依據已知的經驗推度未知的事物，猶推理--比[量]
kiṃca nityasya jñānātmanah pratyakṣato vā siddhir bhaved anumānato vā Sch. 1.54.3				
tāvat	ind.		first, first of all	最初、首先

darśayati	caus.	√ <i>drś</i> 1P (to see/ 看、看見), caus.	to cause to be seen, show, indicate	使被看見、顯示、指示 -- 顯
vitti	f.	√ <i>vid</i> 2P (to know, cognize/ 知道、認知)+ <i>ti</i>	cognition, perception	認知、知覺
bhinna	mfn.	√ <i>bhid</i> 7U (to split, cleave; to break, destroy; to divide, separate/ 裂開、劈開; 打破、破壞; 分割、劃分), ppp.	different from, other than (<u>abl.</u> or ifc.)	異於...的、...以外的 (<u>abl.</u> 或作複合詞後分)
upa√<i>labh</i>	1Ā		to seize, acquire; to perceive, understand, know	抓住、得到; 知覺、了解、認知-- 得
rūpādivittito bhinnam na jñānam upalabhyate Spe. 93				
pratikṣaṇam	ind.	<i>pratikṣaṇa</i> in compounds/ 複合詞中作 <i>pratikṣaṇa</i>	every single moment	每一瞬間地-- 剎那剎那 、 念念
abhinna	mfn.	<i>a</i> (not/ 不)+ <i>bhinna</i> ppp. (cleft; divided into parts; different from, other than; altered, changed/ 被裂開的; 被分割為幾個部分的; 異於...的、...以外的; 被改變的、被變動的)	uncleft; undivided, one; not different, identical; unaltered, unchanged	未被裂開的; 不可分割的、一體的; 不異的、同一的; 無改變的、無變動的-- 無差別 、 無異 、 非異
vyavasthita	mfn.	<i>vi-ava√sthā</i> 1Ā (to halt, stop, stay, remain/ 止住、停住、停留、持續), ppp.	fixed, constant, unchanging; existing, present	固定的、恆久的、不變的; 存在的
saṃvid	f.	<i>saṃ√vid</i> 2U (to know, be aware of/ 認知、覺知)+ <i>kvip</i>	consciousness, perception	意識、知覺
anubhūyamāna	mfn.	<i>anu√bhū</i> 1P (to experience, perceive/ 感受、經歷、知覺), prpp.	being experienced, being perceived	被感受著、被知覺著
dvamṣa	m.	√ <i>dhvaṃs</i> 1U (to decay, perish/ 衰敗、腐朽)+ <i>a</i>	decay, ruin, destruction	腐朽、衰落、毀滅
siddha	mfn.	√ <i>sidh</i> 4P (to be accomplished; to be proven or demonstrated/ 被完成、被成就; 被證實), ppp.	accomplished; established, proven, known	被成就的; 被建立的、被證實的、已知的-- 成 、 成就
vācya	mfn.	√ <i>vac</i> 2P (to say, speak/ 講話、說), fpp.	to be said, to be expressed, to be addressed	應當被說的、應當被表示的、應當被說明的
upalabdhi-lakṣaṇaprāpta	mfn.	<i>upalabdhilakṣaṇa</i> n. (characteristic (i.e. condition) necessary for perception/ 知覺的特徵(條件))+ <i>prāpta</i> ppp. (obtained, reached/ 已得到的、已達到的)	endowed with the characteristics (conditions) necessary for perception, i.e. potentially capable of being perceived	具有(滿足)知覺的特徵(條件), 意即原則上能夠被知覺到的
tathāvidha	mfn.	<i>tathā</i> ind. (thus/ 那樣)+ <i>vidhā</i> f. (form, sort, kind/ 外形、類型、種類)	of such a sort or kind	此類的、此等的
anupalabdhi	f.	<i>an</i> (not/ 不)+ <i>upalabdhi</i> f. (obtainment; perception, cognition/ 得到; 知覺、認知)	non-perception, non-cognition	不知覺、不認知-- 不可 得

asadvyavahāra	m.	<i>asat</i> mfn. (not existing, untrue/不存在的、虛構的)+ <i>vyavahāra</i> m. (conventional designation/約定俗成的名稱-- 言說)	false designation, non-existent entity	虛構的名稱、不存在的事物
viśaya	m.		territory, region, domain, sphere; ifc. "falling under the sphere (category) of ...", "pertaining to ..."	領域、區域、範圍；作複合詞後分時，可表示「歸入…的範疇」、 「歸屬…的」-- 境
-tā	f.		suf. forming feminine abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
... <i>tathāvidhajñānātmano</i> 'nupalabdher <i>asadvyavahāra</i> viśayataiveti ... Sch. 2.7.1				
bhāva	m.	√ <i>bhū</i> 1P (to be, exist, occur, appear/是、存在、發生)+ <i>a</i>	purport, meaning, sense	意旨、意思、意義
iti bhāvaḥ			phrase used by commentators to mark a paraphrase expressing the underlying idea of the passage being commented upon: "... is the idea (intended meaning)"	片語，注釋家用以表示該段文字的意旨： 「…是[這段的]意旨」
pakṣa	m.		thesis, theory, position	論點、學說、主張-- 宗
bandha	m.	√ <i>bandh</i> 9P (to bind/捆綁、約束)+ <i>a</i>	bondage	束縛-- 縛
mokṣa	m.	√ <i>mokṣ</i> 10P (to release, set free/釋放、解放)+ <i>a</i>	release, deliverance, salvation, liberation from the cycle of rebirths	釋放、解放、從輪迴中解脫-- 解 、 解脫
vyavasthā	f.	<i>vi-ava</i> √ <i>sthā</i> 1Ā (to stand apart/分別站立)+ <i>kvip</i>	distinction, separation	區別、區分-- 分別
pravāp	5P		to reach, attain, obtain; to follow, result, exist, be	到達、達到、得到；被得出、存在、有-- 得
viparyasta	mfn.	<i>vi-pari</i> √ <i>vas</i> 4Ā (to turn over, invert/翻倒、顛倒), ppp.	turned over, reversed, mistaken, erroneous	翻倒的、顛倒的、錯誤的
aviparyasta	mfn.	<i>a</i> (not/不)+ <i>viparyasta</i> ppp. (turned over, reversed, mistaken, erroneous/翻倒的、顛倒的、錯誤的)	unmistaken, correct	無誤的、正確的-- 無顛倒
pumaṃs	m.		a man; the soul	男人；靈魂
tatas	ind.	<i>ta</i> (pronominal base/代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>tad</i> /同 <i>tad</i> 的從格	then, after that, thereupon; thence, from that, therefore	隨後、接著、於是；從此、由此、所以

katham	ind.		how	如何-- 云何
ekajñānātmake puṃsi bandhamokṣau tataḥ katham Wit. 303.a				
dhvaṃsin	mfn.	√ <i>dhvaṃs</i> 1U (to decay, perish/ 衰敗、腐朽) +in	decaying, perishing, disappearing	腐朽的、毀滅的、消逝的
pratipuruṣam	ind.		man by man, for each person	一個一個人地、每人地
aneka	mfn.	<i>a</i> (not/不)+ <i>eka</i> num. (one/一)	not one, many or much, manifold	不一的、很多的、種種的
saṃtāna	mn.	<i>sam</i> √ <i>tan</i> 8P (to stretch/ 伸展)+ <i>ana</i>	stretching or extending, continuity; (in Buddhism) the uninterrupted continuum of cause and effect, the unbroken stream or series of consciousnesses mistakenly apprehended as an unchanging self	延伸、伸展、連續性； 佛教中，指前因和後果 無間斷的連續，以及前 識和後識的連續不絕， 眾生錯認為常住不變的 自我-- 相續
bhedin	mfn.	√ <i>bhid</i> 7U (to split, cleave; to break, destroy; to divide, separate; to change, alter/ 裂開、 劈開；打破、破壞；分割、劃分；改變) +in	changing, varying	變動的
pra√vṛt	1Ā		to roll onwards; to arise, be produced, occur	往前轉動；生起、產生 、發生
yasya hi ... vijñānaṃ saṃtānabhedi pravartata iti pakṣas ... Spe. 493.c				
prabandha	m.	<i>pra</i> √ <i>bandh</i> 9P (to tie, bind/ 捆綁、約束)+ <i>a</i>	uninterrupted series	不間斷的連續性-- 相續
vaśa	m.	√ <i>vaś</i> 2P (to will, desire; to order, command/ 想要；指令、指揮)+ <i>a</i>	wish, desire; power, authority, control, influence; ifc. with instr. or abl., "by force of ...", "by means of ...", "on account of ..."	願望、欲望；力量、權 力、勢力；用具格或從 格作複合詞後分時，表 示「靠…的力量」、 「通過…」、 「由於…」-- 力
yuktimat	mfn.	<i>yukti</i> f. (reasoning, logical argumentation/ 推理、邏輯論證-- 理 、 正理 、 道理)+ <i>mat</i>	possessed of (according with) logical argumentation	具有(合乎)邏輯論證的
... tasya ... bandhamokṣavyavasthā yuktimatī Spe. 129				
yoga	m.	√ <i>yuj</i> 7U (to yoke, join; to employ, apply; to be intent on/ 上軛、結合；使用、運用； 志向)+ <i>a</i>	exertion, effort; spiritual exercise, concentration of the mind, meditation	努力、用功；修行、禪 定、禪修-- 瑜伽
abhyāsa	m.	<i>abhi</i> √ <i>vas</i> 4P (to repeat, exercise, practice/ 反覆、練習、實踐)+ <i>a</i>	repetition, exercise, practice	反覆、練習、實踐

pariśuddha	mfn.	<i>pariśudh</i> 4Ā (to become pure/ 變得清淨), ppp.	pure	純淨的-- 清淨
-taratama	mfn.		suf. meaning "more and more ..."	後綴，表示「越來越…的」
apariśuddha	mfn.	<i>a</i> (not/ 不)+ <i>pariśuddha</i> ppp. (pure/ 純淨的)	impure	不純淨的
nivṛtti	f.	<i>nivṛt</i> 1Ā (to turn back, stop/ 轉回、停止) + <i>ti</i>	cessation	停止-- 止息 、 滅 、 還滅
apavarga	m.	<i>apaṅ</i> 7Ā (to finish, conclude/ 結束)+ <i>a</i>	completion, end; final delivery from the cycle of rebirths, <i>nirvāṇa</i>	完成、結束、終點；究竟的解脫，與涅槃 (<i>nirvāṇa</i>) 同義-- 涅槃 、 解脫
saphala	mfn.	<i>sa</i> (with, having/ 跟、有)+ <i>phala</i> n. (fruit, result, effect, fruition/ 果、結果、效果)	fruitful	有成果的、有益的-- 有 果
prāpti	f.	<i>prāvāp</i> 5P (to reach, attain, obtain/ 到達、達到、得到)+ <i>ti</i>	attaining, obtaining	達到、得到-- 得
prayāsa	m.	<i>prāvya</i> 4P (to strive after/ 力求)+ <i>a</i>	exertion, effort, pains	努力、用功、勞苦
... apavargaḥ prāpyata itī saphalo mokṣaprāptaye prayāsaḥ Sch. 2.27				
bhavat	m.		"Sir", "thou", respectful term of address (with 3 rd person of the verb)	尊稱，譯為先生、您 (動詞用第三人稱)-- 汝
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
tathā hi			"for thus (it is)", because, namely	因為[其]如此，意即因為、亦即
sadā	ind.		always, at all times	隨時、始終
atha	ind.		but, but if	但是、但如果
athāviparyastam ... Spe. 486				
asmad	pro.	1 st person plural pro./ 第一人稱複數代名詞	we	我們
vijñapti	f.	<i>vijñāpayati</i> caus. (to make known, cause to discern/ 使知道、使識別)+ <i>ti</i>	information, report, petition; (in Yogācāra) perception or percept as a representation or manifestation of consciousness	信息、報告、請求；瑜伽行派中，表示知覺的對象，即意識所變現的表象-- 毘若底 、 表 、 識 、 了別
saṃkliṣṭa	mfn.	BHS/ 佛教混合梵語； <i>saṃkliś</i> 4P (to be stained, become impure/ 沾染、變髒), ppp.	soiled, impure	污染的、不淨的-- 染 、 雜染 、 染污 、 垢

śuddha	mfn.	√śudh 4Ā (to become pure / 變得清淨), ppp.	cleansed, purified, pure	已淨化的、純淨的-- 淨、清淨
√iṣ	6U		to wish; Pass., to be recognized, approved, accepted, regarded as	想要；以被動語態時，表示被承認、被許可、被接受、被視為--許
bandhana	n.	√bandh 9P (to bind / 捆綁、約束)+ana	bond, binding, bondage	羈絆、束縛
yathā	ind.	ya (relative pro. base / 關係代名詞語基)+thā	like, as, just as	像、如同、正如--如
ukta	mfn.	√vac 2P (to say, speak, teach / 講話、說、教), ppp.	said, taught, declared, stated	被說的、被教的、被宣說的
viśuddha	mfn.	vi√śudh 4Ā (to become pure / 變得清淨), ppp.	pure	純淨的--清淨
samala	mfn.	sa (with, having / 跟、有)+mala n. (stain, impurity, filth / 污點、不淨、污垢--垢)	stained, impure	染污的、不淨的--有垢、垢
nirmala	mfn.	nis (without / 無)+mala n. (stain, impurity, filth / 污點、不淨、污垢--垢)	stainless, pure	無髒污的、純淨的--無垢、淨
ced	ind.		if	如果
adas	pro.	3 rd person pro. / 第三人稱代名詞		
mukta	mfn.	√muc 6U (to release, free / 釋放、解放), ppp.	liberated	解脫的
dehin	m.	deha mn. (body / 身體)+in	living being	生命體、眾生
vyāyāma	m.	vi-ā√yam 1Ā (to struggle, make effort, strive / 奮鬥、用功、力求)+a	struggle, strife, contest; exertion, effort	奮鬥、競爭；努力--勤
niṣphala	mfn.	nis (without / 無)+phala n. (fruit, result, effect, fruition / 果、結果、效果)	fruitless	沒有成果的、無益的--無果
kalpita	mfn.	kalpayati caus. (to conceptualize, imagine, distinguish, or postulate falsely / 迷誤地設想、思維、區別、假定--分別), ppp.	falsely imagined or constructed	被妄想的、虛構的
pāramārthika	mfn.	paramārtha m. (ultimate meaning, highest sense / 最究竟的義理、至上的道理--第一義、勝義)+ika	pertaining to the highest sense, i.e ultimately real	究竟義理上的，意即究竟上存在的
kalpanā	f.	kalpayati caus. (to conceptualize, imagine, distinguish, or postulate falsely / 迷誤地設想、思維、區別、假定--分別)+anā	false imagination, mental construction	妄想、心的造作
nibandhana	n.	ni√bandh 9P (to bind / 捆綁、約束)+ana	binding, bond; cause, origin, basis, foundation	約束、束縛；原因、起因、基礎、根基
upadarśita	mfn.	upadarśayati caus. (to cause to be seen, show, reveal / 使被看見、顯示、顯露), ppp.	shown	已被顯示、說明的

samsāra	m.	<i>saṃ√sṛ</i> 1P (to wander, roam; to transmigrate/流轉、漂流；輪迴生死)+a	"(perpetual) wandering", transmigration, the cycle of existence	[永久的]流轉，意即眾生於生死六道中的輪轉-- 輪回 、 輪迴
samatikrama	m.	<i>saṃ-ati√kram</i> 1U (to cross or step over, surpass/跨過、超過)+a	crossing beyond	越過-- 超過 、 出離
bhāvanā	f.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/使存在、產生、增長、培養、發展)+anā	lit. "producing", i.e. cultivation, development, esp. mental development, often rendered as "contemplation" or "meditation"	直譯產生，意即培養、發展，尤指心的訓練、修習-- 修 、 修習 、 觀
prayatna	m.	<i>pra√yat</i> 1Ā (to strive, exert oneself/力求、用功)+na	effort, exertion	努力、用力
kevalam	ind.		only, merely, solely	僅僅、只、唯
āyāsa	m.	<i>ā√yas</i> 4P (to work hard, exert oneself; to become exhausted/用功；感到疲倦)+a	effort; fatigue, weariness	努力；疲勞、疲倦
phala	n.		fruit, result, effect	果、結果、效果
tataś ca yo 'yaṃ ... tattvabhāvanāprayatnaḥ sa kevalam āyāsaphala ... Spe. 456				
nivartayati	caus.	<i>ni√vṛt</i> 1Ā (to turn back, stop/轉回、停止), caus.	to give up, abandon, remove	捨棄、去除-- 捨 、 滅除
yogin	m.	<i>yoga</i> m. (spiritual exercise, concentration of the mind, meditation/修行、禪定、禪修-- 瑜伽)+in	one who practices spiritual exercises	瑜伽行者、修行者
sādhayati	caus.	<i>√sādh</i> 4P/5P (to be completed or accomplished/被完成、被成就), caus.	to accomplish, effect, bring about	成就、完成、實現-- 成 、 成就
√han	2P		to strike; to kill, destroy	擊；殺、毀壞
śakya	mfn.	<i>√śak</i> 5P (to be able/能夠)+ya	with inf. in passive sense, capable of being	支配被動語態不定體，表示能夠被...的
viparyāsa	m.	<i>vi-para√vas</i> 4Ā (to turn over, invert/翻倒、顛倒)+a	"inversion", delusion, error	顛倒，意即妄想、謬誤-- 顛倒
... na hātuṃ śakyo hi viparyāsaś tadātmakaḥ Spe. 364				
utpādya	mfn.	<i>utpādayati</i> caus. (to generate, produce/使生起、產生-- 生 、 起), fpp.	to be generated, to be produced	可被產生的
tādātmya	n.	<i>tadātman</i> mfn. (consisting of that, having that nature/由它構成的、以它為本質的)+ya	identity	同一性-- 其自性

sthiti	f.	$\sqrt{sthā}$ 1P (to stand; to stay, remain, abide/ 站；停留、持續、居住-- 住)+ti	stability, continuance; continuance in being, existence	穩定性、持久性；存續、存在-- 住
tattvajñānaṃ na cotpādyam tādātmyāt sarvadā sthiteḥ Sch. 2.26.2				
aphala	mfn.	<i>a</i> (without/ 無)+ <i>phala</i> n. (fruit, result, effect, fruition/ 果、結果、效果)	fruitless	沒有成果的、無益的-- 無果
pravartayati	caus.	$pra\sqrt{vrt}$ 1Ā (to come forth, arise, be produced/ 出現、生起、產生), caus.	to produce, give rise to	產生、使生起
yāvatā	ind.	<i>yāvat</i> mfn. (as much/ 如…那樣多), instr.	in as much as, to the extent that, insofar as, because	既然、由於
yasmāt	ind.	<i>yad</i> (relative pro./ 關係代名詞), abl.	because, for	因為
avināśin	mfn.	<i>avināśi</i> in compounds/ 複合詞中作 <i>avināśi</i> ; <i>a</i> (not/ 不)+ <i>vināśin</i> mfn. (destructible/ 可毀壞的)	indestructible, imperishable	不可毀壞的、不朽的-- 不壞
tyāga	m.	\sqrt{tyaj} 1P (to abandon/ 捨棄)+ <i>a</i>	abandoning, giving up	捨棄、放棄-- 捨
asambhava	m.	<i>a</i> (not/ 不)+ <i>sambhava</i> m. (birth, production; existence, possibility/ 出生、產生；存在、可能性)	non-existence, impossibility	不存在、不可能[性]
... nityasyāvināśitayā tyāgāsambhavāt Spe. 72 / Kal. 816 / Sch. 2.26.1				

19. Responding to the Realists

(Viṃśatikā)

十九、駁斥外境實有論者的問難

摘自《唯識二十頌》

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
vasubandhu	m.	<i>vasu</i> m. (god/神--天)+ <i>bandhu</i> m. (kinsman; friend/男親戚；朋友--親)	N. of the famous Buddhist philosopher who lived in the 4 th to 5 th century CE, regarded as the co-founder of the Yogācāra school of Mahāyāna philosophy along with his half-brother Asaṅga	人名，佛教知名論師，活躍於西元四到五世紀，一般認為與其兄無著，並為大乘佛教瑜伽行派的創始人--婆藪槃豆、天親、世親
viracita	mfn.	<i>vi√rac</i> 10P (to construct, fashion; to compose/建造、塑造；撰寫), ppp.	composed	被撰寫的
viṃśatika	mfn.	<i>viṃśati</i> f. (twenty/二十)+ <i>ka</i>	consisting of twenty (stanzas)	二十[頌]的
viññapti	f.	<i>viññapayati</i> caus. (to make known, cause to discern/使知道、使識別)+ <i>ti</i>	information, report, petition; (in Yogācāra) perception or percept as a representation or manifestation of consciousness	信息、報告、請求；瑜伽行派中，表示知覺的對象，即意識所變現的表象--毘若底、表、識、了別
-mātra	n.	<i>mātrā</i> f. (measure, quantity, size/測量、量、大小)	only ifc. “nothing but ...”, “only ...”, “mere ...”	只作為複合詞後分，表示「只是…」、「僅…」、「…而已」--唯、但、量
-tā	f.		suf. forming feminine abstract nouns indicating “the state or quality of being ...”, “...ness”	後綴，構成陰性抽象名詞，表示「…的狀態或特質」、「…性」
siddhi	f.	<i>√sidh</i> 4P (to be accomplished; to be proven or demonstrated/被完成、被成就；被證實)+ <i>ti</i>	accomplishment, attainment; establishment, substantiation, demonstration	成就、造就；建立、證實--悉地、成就、成
mahāyāna	n.	<i>mahat</i> mfn. (great/偉大的--摩訶、大)+ <i>yāna</i> n. (vehicle/車乘--衍那、乘)	the Great Vehicle	大乘--摩訶衍那、摩訶衍、大乘

traidhātuka	n.	<i>tridhātu</i> n. (the three realms/ 三界)+ <i>ka</i>	the triple (saṃsāric) universe, made up of the desire realm, the form realm, and the formless realm	眾生流轉生死所居的三界，即欲界、色界和無色界-- 三界
vyava-sthāpayati	caus.	<i>vi-ava√sthā</i> 1Ā (to be settled, established/ 被定下、被建立), caus.	to establish, determine	建立、決定-- 立 、 安立 、 安置
mahāyāne traidhātukaṃ vijñaptimātram vyavasthāpyate Spe. 32.a				
citta	n.	<i>√cit</i> 1P (to perceive; to intend; to know/ 知覺；意欲；知道), ppp.	mind; thought	心；意念
bhos	ind.		a particle of calling or addressing, used in speaking to equals or inferiors: “sir”, “friend”	感嘆詞，用於對平輩或下輩的呼喚： 「先生」、「朋友」
jīna	m.	<i>√ji</i> 1P (conquer, defeat/ 征服、戰勝)+ <i>na</i>	“victor”, “conqueror”, epithet of the Buddha	勝利者、征服者，佛的稱號-- 最勝 、 最勝尊 、 佛
putra	m.		son	兒子
yad uta			that is, namely	即、亦即-- 謂 、 所謂
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- 修多羅 、 經 、 契經
cittamātram bho jinaputrā yad uta traidhātukam iti sūtrāt Sch. 2.33.2				
manas	n.	<i>√man</i> 4Ā (to think, believe/ 想、認為)+ <i>as</i>	mind	心-- 末那 、 意 、 心
vijñāna	n.	<i>vi√jnā</i> 9U (to discern, know, understand/ 識別、知道、了解)+ <i>ana</i>	consciousness	意識-- 識
paryāya	m.	<i>pari√i</i> 2P (to go round; to attain/ 繞行；達到)+ <i>a</i>	way, manner; synonym	方式、方法；同義詞
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here, in this matter, with regard to this	這裡、在這件事上、關於此
sa-			prefix forming adj. meaning “with ...”, “accompanied by ...”, “having ...”	前綴，構形成容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
saṃprayoga	m.	<i>sam-pra√yuj</i> 7U (to yoke or join together/ 結合在一起)+ <i>a</i>	association, union; (in Abhidharma) the association of mind (<i>citta</i>) with mental factors (<i>caitasika</i>)	結合、和合；阿毗達磨中，表示心(<i>citta</i>)與心所(<i>caitasika</i>)相互和合的關係-- 相應

abhipreta	mfn.	<i>abhi-pra√i</i> 2P (to approach; to aim at, intend/ 靠近；意欲、志於), ppp.	meant, intended	被意味的、被意即的-- 謂、意顯
artha	m.		thing, object, (external) object of perception	事物、對象、[外在的] 知覺對象--境、外境、塵、境界、義
pratiṣedha	m.	<i>prati√sidh</i> 1P (to keep back, ward off; forbid, refuse, deny/ 阻止、擋住；禁止、拒絕、否認)+a	denial, refutation	否定、駁斥--遮、破
artha	m.		aim, purpose; ifc. with acc., "for the sake of ...", "on account of ..."	目標、目的；用受格作複合詞後分時，表示「為了…」、 「基於…」
mātram ity arthapratīṣedhārthaṃ Sch. 1.6.1				
idam	pro.	3 rd person pro./ 第三人稱代名詞		
asat	mfn.	<i>a</i> (not/不)+ <i>sat</i> prap. (existing, real/ 存在的、真實的)	not existing, unreal, untrue	不存在的、不真實的、虛構的--無、非實、虛妄
avabhāsana	n.	<i>ava√bhās</i> 1Ā (to shine forth, become manifest, appear/ 照耀、顯現、出現)+ana	shining, manifestation, appearance	照亮、顯現、出現--照明、似生
vijñaptimātram evedam asadarthāvabhāsanāt Spe. 102 / Kal. 843 / Sch. 2.26.1				
yadvat	ind.	<i>yad</i> (relative pro./ 關係代名詞)+ <i>vat</i>	as, just as	如、正如
taimirika	m.	<i>timira</i> n. (darkness; dimness of the eyes/ 黑暗；視覺的失明)+ <i>ika</i>	a person with cataract	患白內障者--醫眼人、有眩醫
keśoṇḍuka	m.	<i>keśa</i> m. (hair of the head/ 頭髮)+ <i>uṇḍuka</i> m. (net/ 網)	"hair-net", a metaphor for a kind of visual illusion resulting from an impaired condition of the eyes, often used as a symbol of unreality	髮網，眼疾所導致的幻視，常用以比喻事物的不真實--毛輪
ādi	m.		beginning; ifc. "beginning with ...", "... et cetera"	開始；作複合詞後分時，表示「以…為開始的」、「…等等的」
darśana	n.	<i>√dṛś</i> 1P (to look at, see/ 看、看見)+ana	seeing, perception	看見、知覺--見
√vad	1P		to speak, say	說話、說
atra codyate ... Sch. 2.50, 2.50.1				
deśa	m.	<i>√diś</i> 6P (to point out/ 指示、點出)+a	space, point, place	空間、點、地方--處

kāla	m.		time	時間、時候-- 時
niyama	m.	<i>ni√yam</i> 1P (to stop, restrain/制止、制約) +a	restriction, limitation, determination	限制、限定、決定-- 決定
saṃtāna	mn.	<i>sam√tan</i> 8P (to stretch/伸展)+ana	stretching or extending, continuity; (in Buddhism) the uninterrupted continuum of cause and effect, the unbroken stream or series of consciousnesses mistakenly apprehended as an unchanging self	延伸、伸展、連續性；佛教中，指前因和後果無間斷的連續，以及前識和後識的連續不絕，眾生錯認為常住不變的自我-- 相續
aniyama	m.	a (not/不)+ <i>niyama</i> m. (restriction, limitation, determination/限制、限定、決定-- 決定)	non-restriction, indeterminacy	不限制、不限定、不決定-- 不定 、 無定
kṛtya	n.	<i>√kr</i> 8U (to do, accomplish, perform, produce/做、完成、產生), fpp.	what ought to be done, accomplished or produced, i.e. business, affair, duty, function	應當被做、完成或產生的事，意即事情、事務、義務、作用-- 所作 、 事 、 所作事 、 用
kriyā	f.	<i>√kr</i> 8U (to do, accomplish, perform, produce/做、完成、產生)+yā	action, performing, accomplishing, production	動作、表現、完成、產生-- 作
yukta	mfn.	<i>√yuj</i> 7U (to yoke, join; Pass., to be fit, proper, or logical/上輓、結合；以被動語態時，表示…是適當的、正當的、合乎邏輯的), ppp.	fit, right, logical, logically possible	適合的、正確的、合乎邏輯的、有可能的(可設想而不產生矛盾)-- 應理 、 如理 、 成 、 應成 、 然
yadi	ind.		if	如果
-tas	ind.		abl. suffix with the meaning of "from ...", "because of ...", "on account of ..."	從格後綴，表示「從…」、「由於…」、「基於…」
ka	pro.	interrogative pro./疑問代名詞		
ukta	mfn.	<i>√vac</i> 2P (to say, speak, teach/講話、說、教), ppp.	said, taught, declared, stated	被說的、被教的、被宣說的
√bhū	1P		to be, exist, become	是、存在、有、成為
vinā	ind.		without (<u>instr.</u> or <u>acc.</u>)	無…而 (<u>instr.</u> 或 <u>acc.</u>)
rūpa	n.		outward appearance, form; object of vision	樣貌、外形、形體；視覺的對象-- 色

ut√pad	4Ā		to arise, appear, occur	生起、出現、發生-- 生、起、生起
kasmāt	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞), abl.	whence, why	從哪裡、為什麼
kva	ind.		where	哪裡
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
sarvatra	ind.	<i>sarva</i> mfn. (all/ 一切)+ <i>tra</i>	everywhere	到處、處處--一切處
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>tad</i> / 同 <i>tad</i> 的位格		
kadā	ind.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>dā</i>	when	什麼時候
sarvadā	ind.	<i>sarva</i> mfn. (all/ 一切)+ <i>dā</i>	at all times, always	所有時候、每時每刻、隨時--一切時
tatraiva ca deṣe kadācid utpadyate na sarvadā? Spe. 289				
tad	pro.	3 rd person pro./ 第三人稱代名詞		
pratiṣṭhita	mfn.	<i>prati√sthā</i> 1P (to stand; to stay, abide, dwell/ 站; 停留、居住--住), ppp.	standing; situated or being in (loc. or ifc.)	站立的; 位於...的、處於...的 (loc. 或作複合詞後分)
sarva	mfn.	pronominal adj./ 代名形容詞	all, every, whole; with n.sg., everything	所有、一切、全部; 用中性單數時, 可表示一切事物
kevalam	ind.		only, merely, solely	僅僅、只、唯
eka	num.		one	一
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> / <i>tathā</i> 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如--如
keśa	m.		hair of the head	頭髮
ābhāsa	m.	<i>ā√bhās</i> 1Ā (to appear, look like/ 顯現、看似) + <i>a</i>	light; appearance, mere appearance, phantom	光; 表象、影像、幻影--明、影像、相似
anya	mfn.	pronominal adj./ 代名形容詞	other, another, different, different from, other than (abl.)	別的、其他的、不同的、異於...的、...之外的 (abl.)

yad	pro.	relative pro./關係代名詞		
bhramara	m.		bee	蜜蜂
√dṛś	1P		to look at, see	看、看見
√kṛ	8U		to do, accomplish, perform, produce	做、完成、產生
... na ca tadanyair na kriyate? Spe. 406				
anna	n.	√ <i>ad</i> 2P (to eat/吃), ppp.	food	食物-- 食
pāna	n.	√ <i>pā</i> 1P (to drink/喝)+ <i>ana</i>	drink	飲料-- 飲
vastra	n.	√ <i>vas</i> 2Ā (to put on, wear/戴上、穿)+ <i>tra</i>	clothes	衣服-- 衣
viṣa	n.		venom, poison	毒液、毒藥
āyudha	n.	ā√ <i>yudh</i> 4U (to fight, attack/同...戰鬥、攻擊)+ <i>a</i>	weapon	武器
svapna	m.	√ <i>svap</i> 2P (to sleep/睡覺)+ <i>na</i>	sleep, dream	睡眠、夢
gandharva-nagara	n.	<i>gandharva</i> m. (class of spirits or semi-divine beings who feed on fragrance, known for their skill as musicians/以香氣為食的樂神，以演奏技藝而著稱-- 乾闥婆 、 尋香)+ <i>nagara</i> n. (city/城市)	"gandharva city", "mirage city", an illusory city created in the sky by the gandharvas, commonly used as a simile for any kind of illusory phenomena	乾闥婆城，乾闥婆神於空中所幻化的城市，常用以比喻不實之法，猶海市蜃樓-- 乾闥婆城 、 尋香城
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「...的狀態或特質」、「...性」
tasmāt	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), abl.	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
√yuj	7U		to yoke, join; Pass., to be fit, suitable, logical, logically possible	上輓、結合；以被動語態時，表示...是恰當的，是合理的，是合乎邏輯的，是有可能的(可設想而不產生矛盾)-- 可然 、 得成 、 應理 、 應成
tasmād asadarthāvabhāsane deśakālaniyamaḥ saṃtānānīyamaḥ kṛtyakriyā ca na yujyate				
Sch. 2.29				

khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實
yasmāt	ind.	<i>yad</i> (relative pro./ 關係代名詞), abl.	because, for	因為
siddha	mfn.	√ <i>sidh</i> 4P (to be accomplished; to be proven or demonstrated/ 被完成、被成就；被證實), ppp.	accomplished; established, proven, demonstrated	被成就的；被建立的、被證實的、被證明的-- 成 、 成就
-vat	ind.		suffix added to words to imply likeness: “like ...”, “as ...”	後綴，表相似： 「像…」、「如…」
iva	ind.		like, as	像、如
katham	ind.		how	如何
tāvat	ind.		of course, indeed, sometimes to emphasize a word	一定、確實，有時候用於表示強調
api	ind.		also, even	也、連…也、即使
ārāma	m.	ā√ <i>ram</i> 1P (to enjoy oneself/ 享樂)+a	garden	園、園林
strī	f.		woman	女人
puruṣa	m.		man, male	人、男人
-ka	mfn.		suf. sometimes added to <i>bahuvrīhi</i> compounds without affecting the meaning	後綴，有時候附加於有財釋複合詞之後而不影響其意思
sarvakālam	ind.		at all times	隨時
iti	ind.		in this manner, thus, therefore	如此、於是、所以
tatraiva ca deśe kadācid dṛśyate na sarvakālam iti siddho vināpy arthena deśakālaniyamaḥ Sch. 2.27				
preta	m.	<i>pra</i> √ <i>i</i> 2P (to depart; to die / 離開；去世), ppp.	“departed (spirit)”, “ghost”, the sentient beings making up one of the three lower destinies, often translated as “hungry ghosts”	亡者、鬼，即三惡道眾生之一-- 卑利多 、 餓鬼

punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反-- 復 、 復次
√vṛt	1Ā		to be, exist, be found, remain, abide	是、存在、存有、持續、住
iti vartate			phrase used by commentators along other similar constructions to indicate that a word that has already appeared is to be carried over and supplied to a subsequent portion of a verse: "... is (still) present"	片語，注釋家用以表示詩頌中前面已出現的詞需延用到後面的某一段，以完成其意思： 「[仍]有…」
... siddha iti vartate Sch. 1.83.2				
samam	ind.	<i>sama</i> mfn. (same, equal, like/一樣的、平等的、如同…的), acc.	in a like manner, equally; at the same time, simultaneously, together	同樣地；同時地、一同地
pūya	mn.		pus	膿水-- 膿
nadī	f.		river	河
pūrṇa	mfn.	√ <i>pṛ</i> 9P/3P (to fill/注滿), ppp.	filled, full	被注滿的、滿的
ghṛta	n.		butter	黃油-- 酥
ghaṭa	m.		jug	罐子
pūyapūrṇā nadī pūyanadī ghṛtaghaṭavat Sch. 1.54.4 / Kal. 229				
tulya	mfn.		equal, similar, comparable, of equal value, weight, etc.	相等的、類似的、同價值或重量等的-- 等 、 同
karman	n.	√ <i>kr</i> 8U (to do/做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨 、 業
vipāka	m.	<i>vi</i> √ <i>pac</i> 1P (to cook; Pass., to ripen, bear fruit, have results/煮熟；以被動語態時，表示成熟、產生結果)+ <i>a</i>	fruition, effect, esp. the karmic result or consequence of one's past actions	成熟、結果，尤指由過去所造的善惡業而得到的果報-- 果 、 異熟 、 報 、 果報
avasthā	f.	<i>ava</i> √ <i>sthā</i> 1P (to abide; to abide in a state or condition; to exist, be present/住；處於某種狀態或情況；存在)+ <i>kvip</i>	state, condition, position	狀態、情況、位置-- 位

hi	ind.		for, because; indeed, surely	因為；的確、確實
evam	ind.	sometimes as correlative adv. of <i>yathā</i> / 有時作 <i>yathā</i> 的相關副詞	so, thus, in this way	如此、這樣、像這樣-- 如是
mūtra	n.		urine	尿
purīṣa	n.		excrement	糞
daṇḍa	m.		stick, staff	棍棒
asi	m.		sword	劍
-dhara	mfn.	\sqrt{dhr} 1P (to hold/持)+a	only ifc. "holding, bearing, or possessing ..."	只作為複合詞後分，表示「持有…的」、「拿著…的」、「具有…的」
adhiṣṭhita	mfn.	$adhi\sqrt{sthā}$ 1P (to stand upon; to superintend/ 站在…之上；監督), ppp.	supervised, overlooked, guarded	被監督的、被監護的、被守護的
-grahaṇa	n.		ifc. "the word ..."	作複合詞後分時、表示「…一詞」-- …言
evam saṃtānāniyamo vijñaptinām asaty apy arthe siddhaḥ Spe. 129				
evam saṃtānāniyamo vijñaptinām asaty apy arthe siddhaḥ Sch. 2.29.3				
svapopaghāta	m.	<i>svapna</i> m. (sleep, dream/ 睡眠、夢) + <i>upaghāta</i> m. (injury, damage, offence/ 傷害、損害、過失)	nocturnal pollution	夢遺-- 夢損、夢害
veditavya	mfn.	\sqrt{vid} 2P (to know, understand/ 知道、理解), fpp.	to be known, to be understood	應當被知道的、應當被理解的-- 應知
dvaya	n.		couple, pair	一雙、一對
samāpatti	f.		coming together, meeting, union	聚在一起、聚會、交合-- 交會
antareṇa	ind.	<i>antara</i> n. (interior; interval/ 內部；間隔), instr.	amidst, between; except, without (acc.)	…其中、之間；…除外、沒有…(acc.)-- 離…中間、離、無
śukra	n.	<i>śukra</i> mfn. (bright, clear, white/ 明亮的、白色的)	semen	精液-- 白、不淨、精
visarga	m.	\sqrt{vsrj} 6P (to send forth, emit, release/ 發出、排放、釋放)+a	emission, discharge	排放、流出
lakṣaṇa	n.	$\sqrt{lakṣ}$ 10U (to characterize/ 賦予特徵)+ana	mark, sign, characteristic; ifc. "characterized by ..."	標誌、特徵、特性；作複合詞後分時，可表示「以…為特徵的」、

			"consisting of ...", "which is ..."	「由…構成的」、「即…的」-- 相
tāvat	ind.		first, first of all	最初、首先
anyānya	mfn.	<i>anya</i> mfn. (other, different/ 別的、不同的) + <i>anya</i> mfn. (other, different/ 別的、不同的)	various	各種各樣的-- 種種 、 各各 、 別別
dr̥ṣṭānta	m.	<i>dr̥ṣṭa</i> n. (that which is seen/ 被看見的事物) + <i>anta</i> m. (end, goal/ 目的)	example, illustration, analogy	例子、比喻-- 喻 、 現喻
catuṣṭaya	n.	<i>catur</i> num. (four/ 四)+ <i>taya</i>	a set or aggregate of four	由四個部分構成的整體、四個一組-- 四 、 四義 、 四支 、 四分
naraka	mn.		hell	地獄-- 捺落迦 、 地獄
pāla	m.	√ <i>pāl</i> 10P (to guard/ 守衛)+ <i>a</i>	guard, protector, keeper	警衛、保護者、監護者-- 卒
bādhana	n.	√ <i>bādh</i> 1Ā (to oppress, torment, pain, hurt/ 壓迫、折磨、傷害)+ <i>ana</i>	oppressing, molesting, tormenting	壓迫、擾亂、折磨-- 逼惱 、 逼害
nāraka	m.	<i>naraka</i> mfn. (hell/ 地獄)+ <i>a</i>	inhabitant of hell, condemned being	地獄中[受苦]的眾生-- 捺落迦 、 地獄人
śvan	m.	<i>śva</i> in compounds/ 複合詞中作 <i>śva</i>	dog	狗
vāyasa	m.		crow	烏鴉-- 烏
āyasa	mfn.	<i>ayas</i> n. (iron/ 鐵)+ <i>a</i>	made of iron	鐵製的
parvata	m.		mountain	山
āgamana	n.	ā√ <i>gam</i> 1P (to come/ 過來)+ <i>ana</i>	coming, approaching	過來、逼近
gamana	n.	√ <i>gam</i> 1P (to go/ 去)+ <i>ana</i>	going	去
samāna	mfn.		same, identical, equal	一樣的、同一的、相等的
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., "one's own...", "my own...", "your own...", etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
ādhipatya	n.	<i>adhipati</i> n. (master, owner, ruler, king/ 主、主人、君主、國王)+ <i>ya</i>	sovereignty, supremacy; (in Buddhism) the predominant force or power behind the	主權、最高權力；佛教中，指任何現象生起背後的主要力量-- 增上緣 、 增上力

			arising of any phenomenon	
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣地
anyatra	ind.	<i>anya</i> mfn. (other, another, different/ 別的、其他的、不同的)+ <i>tra</i>	elsewhere, in other situations	在別處、在其他情況-- 餘處
kāraṇa	n.	<i>kārayati</i> caus. (to cause to do/ 使做)+ <i>ana</i>	cause, reason	原因、理由--因、緣、 因緣
sattva	m.	<i>sat</i> prap. (existing, being; real/ 存在的、存有的；真實的)+ <i>tva</i>	sentient being	生命體--眾生、有情
√iṣ	6U		to wish; Pass., to be recognized, approved, accepted, regarded as	想要；以被動語態時， 表示被承認、被許可、 被接受、被視為--許、 可許
ayoga	m.		logical impossibility	邏輯上的不可能[性]-- 不相應、不如理、不 應理、無道理
duḥkha	n.		pain, sorrow, suffering	痛苦、悲痛、苦難--苦
apratisam-vedana	n.	<i>a</i> (not/ 不)+ <i>pratisamvedana</i> n. (experiencing, feeling/ 經受、感受)	not experiencing, not feeling	不經受、不感受
parasparam	ind.		one another, each other	互相、彼此
yātayat	mfn.	<i>yātayati</i> caus. (to distress, torture/ 使苦惱、折磨), prap.	torturing	折磨著--害、逼害
idam	pro.	3 rd person pro./ 第三人稱代名詞		
vyavasthā	f.	<i>vi-ava√sthā</i> 1Ā (to stand apart/ 分別站立) + <i>kvip</i>	distinction, separation	區別、區分--分別
√as	2P		to be, exist	是、有、存在
ākṛti	f.	<i>ā√kr̥</i> 8P (to bring near/ 聚集)+ <i>ti</i>	form, shape, appearance	形體、外形、樣貌-- 形、相
pramāṇa	n.	<i>pra√mā</i> 3Ā (to measure/ 測量)+ <i>ana</i>	measure; measure of any kind, such as size, weight, duration, etc.	測量；任何一種測量， 如大小、重量、時間的 長短等--量
bala	n.		power, strength, might, vigor	力量、力氣、威力、活 力--力
bhaya	n.	<i>√bhī</i> 3P (to fear/ 畏懼)+ <i>a</i>	danger, peril; fear	危險；恐懼
dāha	m.	<i>√dah</i> 1P (to burn/ 燃燒)+ <i>a</i>	burning	灼燒

pradīpta	mfn.	<i>pra</i> √ <i>dīp</i> 4Ā (to burn/ 燃燒), ppp.	inflamed, flaming	燃燒的
ayas	n.		iron	鐵
-maya f. mayī	mfn.		suffix forming adj. meaning “made of ...”, “formed with ...”, “consisting of ...”	後綴，構形成容詞，表示「…做的」、「由…構成的」
bhūmi	f.		the earth, soil, ground	大地、土壤、地面-- 地
asahamāna	mfn.	<i>a</i> (not/不)+ <i>sahamāna</i> prmp. (bearing, enduring/ 忍受著、忍耐著)	not bearing, not enduring	不忍受著、不忍耐著
para	m.		another person	另一個人
a-			prefix expressing a negative, privative, or contrary sense	前綴，表「非」、「不」或「無」
kutas	ind.	<i>ku</i> (base of interrogative pro./ 疑問代名詞語基)+ <i>tas</i>	from where, whence; why; how	從何處；為什麼；如何-- 云何
saṃbhava	m.	<i>sam</i> √ <i>bhū</i> 1P (to be born, arise; to exist, be possible/ 出生、生起；存在、有可能)+ <i>a</i>	birth, production; existence, possibility	出生、產生；存在、可能性-- 起、生、有

20. On the Tathāgatagarbha

(Ratnagotravibhāga, ch. 1)

二十、論如來藏

摘自《寶性論》第一品

Vocabulary 詞彙		Analysis 分析	English 英文	Chinese 中文
ratna	n.		treasure, gem	寶藏、寶石-- 寶
gotra	n.	<i>go</i> m. (cow/牛)+ <i>tra</i>	cow-shed; family, race, lineage; family name	牛棚；家族、種族、血統；姓氏-- 姓
vibhāga	m.	<i>vi</i> √ <i>bhaj</i> 1U (to divide, distribute, classify/劃分、分配、分類)+ <i>a</i>	division, classification, distinction, analysis	分隔、分類、區別、分析-- 分別 、 差別
mahāyāna	n.	<i>mahat</i> mfn. (great/偉大的-- 摩訶 、 大) + <i>yāna</i> n. (vehicle/車乘-- 衍那 、 乘)	the Great Vehicle	大乘-- 摩訶衍那 、 摩訶衍 、 大乘
uttara	mfn.		higher, superior, best; concluding, ultimate	較高的、優越的；最終的、終極的-- 究竟
tantra	n.	√ <i>tan</i> 8U (to stretch, extend, spread/伸展、延伸、展開)+ <i>tra</i>	doctrine, rule, method, technique	教義、原則、方式、方法-- 怛特羅 、 坦陀羅 、 續
śāstra	n.	√ <i>śās</i> 2P (to punish; to instruct, teach/懲罰；教訓、教誨、教導)+ <i>tra</i>	treatise	論典-- 論
tathāgata	m.	<i>tathā</i> ind. (thus/那樣地)+ <i>āgata</i> ppp. (come/已過來的)	"thus come", one of the ten common epithets of the Buddha	直譯如是來，佛的十號之一-- 如來
garbha	m.		womb, matrix; embryo	子宮；胚胎-- 藏 、 胎藏
adhikāra	m.	<i>adhi</i> √ <i>kr</i> 8U (to make something the chief matter/將某事當作主要的議題)+ <i>a</i>	topic, subject; chapter, section	主題、議題；章節-- 品
prathama	mfn.		first	第一
pariccheda	m.	<i>pari</i> √ <i>chid</i> 7U (to cut on both sides/兩邊切割)+ <i>a</i>	section, chapter	章節-- 品
śraddhā	f.		faith, trust, confidence	信念、信心、信賴-- 信
anugantavya	mfn.	<i>anu</i> √ <i>gam</i> 1P (to go after; to arrive at, enter; to understand/跟隨；到達、進入；理解), fpp.	to be arrived at, to be enter into; to be understood	應當被到達的、應當被進入的；應當被理解的

paramārtha	m.	<i>parama</i> mfn. (highest, best, sublime, ultimate/ 至上的、最殊勝的、最究竟的-- [究竟]、[第一]、[無上]、[勝]) + <i>artha</i> m. (meaning, sense/ 意思、意義--[義])	ultimate meaning, highest sense	最究竟的義理、至上的 道理--[第一義]、[勝義]
svayambhū	m.	<i>svayam</i> ind. (self, spontaneously/ 自己、自 然地) + <i>√bhū</i> 1P (to exist, happen, occur, appear/ 存在、發生、生起) + <i>kvip</i>	"Self-generated One", epithet of Brahmā and the Buddha	自生者，梵天與佛的稱 號--[無師]
śraddhayaivānugantavyaṃ paramārthe svayambhuvām Kal. 906; Spe. 10				
śraddhayaivānugantavyaṃ paramārthe svayambhuvām Wit. 352				
hi	ind.		for, because; indeed, surely	因為；的確、確實
acakṣus	mfn.	<i>a</i> (without/ 無) + <i>cakṣus</i> n. (eye/ 眼睛)	without eyes, blind	沒有眼睛的、盲目的
prabhā	f.	<i>pra√bhā</i> 2P (to shine/ 照耀) + <i>kvip</i>	light, radiance, splendor	光、光輝、輝煌
dīpta	mfn.	<i>√dīp</i> 4P (to blaze; to shine/ 燃燒；發光), ppp.	blazing; bright, radiant, resplendent	燃燒的；明亮的、發亮 的、輝煌的
√ikṣ	1Ā		to see, behold	看見、見
sūrya	m.		sun	太陽--[日]
maṇḍala	n.		disk, circle, orb	圓盤、圈子、球--[曼荼 羅]、[輪]
samāsatas	ind.	<i>samāsa</i> m. (conciseness, succinctness/ 簡 明、簡潔) + <i>tas</i>	concisely, briefly, succinctly	簡明地、簡略地--[略說]
idam	pro.	3 rd person pro./ 第三人稱代名詞		
catur	num.		four	四
pudgala	m.		individual, person, creature	個體、個人、人、眾生 --[人]、[眾生]
darśana	n.	<i>√drś</i> 1P (to look at, see/ 看、看見) + <i>ana</i>	seeing, perception	看見、知覺--[見]
prati	ind.		preposition meaning "with regard to ..." (acc.)	介詞，表示「對於…」 、「就…而言」(acc.)
acakṣuṣmat	mfn.	<i>a</i> (not/ 不) + <i>cakṣuṣmat</i> mfn. (furnished with eyes/ 具有眼睛的)	blind	盲目的
vyavasthita	mfn.	<i>vi-ava√sthā</i> 1Ā (to be settled, established/ 被定下、被建立), ppp.	settled, established, defined	被定下來的、被建立的 、被定義的

samāsata ime catvāraḥ pudgalās tathāgatagarbhadarśanam praty acakṣuṣmanto vyavasthitāḥ Spe. 32.a				
katama	pro.	<i>ka</i> (interrogative pro./ 疑問代名詞)+ <i>tama</i>	who, which (of many); mere emphatic substitute for <i>ka</i>	誰、哪一個、哪…個； 疑問代名詞 <i>ka</i> 的同義 詞，表強調
yad uta			that is, namely	即、亦即-- 謂 、 所謂
prthagjana	m.		fool, ignorant man	愚人、無知的人-- 凡夫 、 異生
śrāvaka	m.	<i>śrāvayati</i> caus. (to cause to hear, instruct/ 使聽見、教導)+ <i>aka</i>	“one who has been instructed”, i.e. a disciple of the Buddha, often used in Mahāyāna texts to refer to followers of the Hīnayāna	被教導的人，意即佛陀 的弟子，大乘經典中對 小乘行者的通稱-- 聲聞
pratyeka- buddha	m.		“independently enlightened one”, “solitary realizer”, i.e. one who reaches awakening in the absence of a fully awakened Buddha	獨一覺者，意即出生於 無佛之世而獨自覺悟的 人-- 辟支佛 、 獨覺 、 獨 覺佛 、 緣覺
nava	mfn.		new, recent; often ibc. followed by a ppp., “newly ...”, “recently ...”	新的、最近的；常置於 過去被動分詞前面作複 合詞前分，表示「剛剛 …的」、「最近…的」 -- 初 、 新
yāna	n.	$\sqrt{yā}$ 2P (to go/去)+ <i>ana</i>	vehicle	車乘-- 衍那 、 乘
saṃprasthita	mfn.	<i>saṃ-pra</i> √ <i>sthā</i> 1Ā (to set out, begin/ 出發、開始), ppp.	set forth, set out	已出發的-- 發 、 發趣 、 發意
bodhisattva	m.	<i>bodhi</i> f. (enlightenment/ 覺悟-- 菩提 、 覺) + <i>sattva</i> m. (being/ 生命體-- 眾生 、 有情)	a being destined for or intent on enlightenment	趣向或追求覺悟的眾生 -- 菩薩 、 菩提薩埵 、 覺 有情
yad uta prthagjanaḥ śrāvakaḥ pratyekabuddho navayānasamprasthitaś ca bodhisattvaḥ Spe. 20				
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> or <i>evam</i> / <i>tathā</i> 或 <i>evam</i> 的關係副詞	like, as, just as	像、如同、正如-- 如
ukta	mfn.	\sqrt{vac} 2P (to say, speak, teach/ 講話、說、教), ppp.	said, taught, declared, stated	被說的、被教的、被宣 說的
agocara	mfn.	<i>a</i> (not/不)+ <i>gocara</i> mfn. (attainable for, within the range of, accessible to/ …能達到的、在…的範圍內的)	unattainable for, not within the range of, inaccessible to (<u>gen.</u>)	…不能達到的、不在… 的範圍內的(<u>gen.</u>)

bhagavat	m.	<i>bhaga</i> m. (happiness, fortune/ 幸福、幸運) + <i>vat</i>	“the Fortunate One”, one of the ten common epithets of the Buddha, often rendered as “the Blessed One” or “Lord”	具幸福者，佛的十號之 一，漢譯經典中作世尊 — 薄伽梵 、 眾祐
satkāyadr̥ṣṭi	f.	<i>satkāya</i> m. (truly existing body, group, or collection/ 實有的身體或集體— 薩迦耶 、 有身)+ <i>dr̥ṣṭi</i> f. (view, notion, belief, esp. speculative or wrong view/ 看法、觀念、 信念，尤指錯誤的見解— 見)	the erroneous view of taking the collection of the five aggregates to be a truly existing self	一種錯誤的見解，即認 為五蘊之集合所構成的 假我為實有(究竟上存 在的)— 薩迦耶見 、 有 身見 、 身見 、 我見
patita	mfn.	√ <i>pat</i> 1P (to fall/ 落下), ppp.	fallen, fallen into, being in (<u>loc.</u> or ifc.)	已落下的、落入…的、 處於…的 (<u>loc.</u> 或作複合 詞後分)— 墮
viparyāsa	m.	<i>vi-pari</i> √ <i>vas</i> 4Ā (to turn over, invert/ 翻倒、 顛倒)+ <i>a</i>	“inversion”, delusion, error	顛倒，意即妄想、謬誤 — 顛倒
abhirata	mfn.	<i>abhi</i> √ <i>ram</i> 1Ā (to delight in/ 以…為樂), ppp.	pleased or contented with, delighting in (<u>loc.</u> or ifc.)	以…為樂的、滿足於… 的 (<u>loc.</u> 或作複合詞後 分)— 樂 、 樂於
śūnyatā	f.	<i>śūnya</i> mfn. (empty, empty of/ 空的、空無 …的)+ <i>tā</i>	emptiness, emptiness of (<u>instr.</u>)	空性、空無…的特性 (<u>instr.</u>)
vikṣipta	mfn.	<i>vi</i> √ <i>kṣip</i> 6U (to throw away, scatter, disperse/ 拋開、分散、散開), ppp.	scattered, dispersed, deviated	已分散的、已散開的、 已偏離的— 散 、 亂 、 散 亂
citta	n.	√ <i>cit</i> 1P (to perceive; to intend; to know/ 知 覺；意欲；知道), ppp.	mind; thought; intention, wish	心；意念；意向、意願
tatra	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; correlative adv. of <i>yatra</i> , equivalent to the loc. of <i>tad</i> / <i>yatra</i> 的相關副詞，同 <i>tad</i> 的 位格	there, therein, among these, in that regard	那裡、此中、其中、關 於此
√ vac	2P		to speak, say; to call, name	說話、說；稱為、
bāla	mfn.		young, childish; ignorant, foolish	年輕的、幼稚的；無知 的、愚昧的— 愚
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i>	in that manner, so, thus, likewise	那樣地、如此地、同樣 地
tathā hi			“for thus (it is)”, because, namely	因為[其]如此，意即因 為、亦即
tad	pro.	3 rd person pro./ 第三人稱代名詞		
atyanta	mfn.	<i>ati</i> (beyond/ 超越)+ <i>anta</i> m. (end, boundary/ 末尾、邊際)	excessive, thorough, complete; ibc. followed by an adj., “thoroughly ...”, “completely ...”	過度的、徹底的、完全 的；置於形容詞前面作 複合詞前分時，表示 「徹底…的」、「完全 …的」

sāsrava	mfn.	sa (with, having/ 跟、有)+āsrava m. (taint, defilement, affliction/ 污穢、煩惱--漏)	contaminated by the afflictions	煩惱所垢染的--有漏
skandha	m.		aggregate, heap, mass; (in Buddhism) the five constituent elements of being, i.e. materiality (<i>rūpa</i>), sensation (<i>vedanā</i>), perception (<i>saṃjñā</i>), volitional formations (<i>saṃskāra</i>), and consciousness (<i>vijñāna</i>)	集合體、堆；佛教中，指構成眾生的五種要素，即色 (<i>rūpa</i>)、受 (<i>vedanā</i>)、想 (<i>saṃjñā</i>)、行 (<i>saṃskāra</i>)、識 (<i>vijñāna</i>) 等五蘊-- 蘊、陰、眾
ādi	m.		beginning; ifc. "beginning with ...", "... et cetera"	開始；作複合詞後分時，表示「以...為開始的」、「...等等的」
dharmā	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	phenomenon, thing, element	現象、事物、元素--法
ātman	m.		self, ego; an eternal and unchanging true self, soul, or essence	自己、自我；永恆不變的真我、梵我、靈魂或本質--我、神我、真我
-tas	ind.		abl. suffix with the common meanings of "from ...", "because of ...", "on account of ...", but also "from the perspective or point of view of ...", "in terms of ...", "as ..."	從格後綴，一般意為「從...」、「由於...」，也能表示「從...的角度」、「就...而言」、「作為...」
ātmiya	mfn.	ātman m. (self, ego/ 自己、自我)+ <i>īya</i>	"mine", that which belongs to the self	我之所有--我所
upa√gam	1P		to approach, reach; to agree, accept, admit	靠近、達到；同意、接受、承認
ahaṃkāra	m.		"I-making", sense or conception of self, egotism, arrogance	直譯造我，意即自我意識、自我中心或自大--我慢、我執
mamakāra	m.		"mine-making", the mistaken conception of possession	直譯造我所，意即對我所有的取著--我所、我所慢、我所執
abhiniviṣṭa	mfn.	abhi-ni√viś 1Ā (to enter, settle in; to insist upon, be attached to/ 入於、安定於；堅持、執著於), ppp.	entered into; attached to, clinging to (<i>loc.</i> or ifc.)	已入於...的；執著於...的 (<i>loc.</i> 或作複合詞後分)--著、計
satkāya	m.	sat prap. (existing, being; real/ 存在的、存在的；真實的)+kāya m. (body, group, or collection/ 身體、集合體)	truly existing body, group, or collection	實有的身體或集合體--薩迦耶、有身
nirodha	m.	ni√rudh 7U (to stop, check, hinder, destroy/ 止息、制止、阻止、毀滅)+ <i>a</i>	cessation, destruction, annihilation	止息、毀壞、消滅--滅、滅盡

anāsrava	mfn.	<i>an</i> (without/無)+ <i>āsrava</i> m. (taint, defilement, affliction/污穢、煩惱--漏)	uncontaminated, undefiled, free from the defilements	無污穢的、無煩惱垢染的--無漏
dhātu	m.	√ <i>dhā</i> 3U (to put, place; to bear, support/放置；承擔、支撐)+ <i>tu</i>	element, constituent part, essence	元素、要素、本質--界
adhi√muc	6P	BHS/佛教混合梵語	to be inclined towards, be intent on, or have confidence in	趣向於、致力於或信於--勝解、信解
api	ind.		also, even	也、連...也
alam	ind.		capable of, able to (with inf.)	能夠(支配不定體)
... ahaṃkāramamakārābhiniviṣṭāḥ satkāyanirodham anāsravadhātum adhimoktum api nālam Spe. 362-363				
kutas	ind.	<i>ku</i> (base of interrogative pro./疑問代名詞語基)+ <i>tas</i>	from where, whence; why; how	從何處；為什麼；如何--云何
punar	ind.		again, once more; further, moreover; however, on the other hand, on the contrary	又、再次地；而且、此外；然而、另一方面、(與此)相反--復、復次
kutaḥ punar			how much less	更何況
sarvajña	mfn.	<i>sarva</i> mfn. (all; with n.sg., everything/一切；用中性單數時，可表示一切事物)+√ <i>jñā</i> 9U (to know/知道)+ <i>a</i>	"the All-knowing One", an epithet of a Buddha	知道一切者，佛的稱號--薩婆若、一切智
viṣaya	m.		territory, region, domain, sphere; object of sense	領域、區域、範圍；感覺器官的對象--境、境界、塵
ava√budh	4Ā		to perceive, know	知覺、知道
kutaḥ punaḥ sarvajñaviṣayaṃ tathāgatagarbham avabhotsyanta iti? Spe. 344				
sthāna	n.	√ <i>sthā</i> 1P (to stand; to stay, remain; to arise/站；停留、持續；發生--住)+ <i>ana</i>	place; case, occurrence; occasion, opportunity	地方；事例、事件；場合、機會--處
√vid	6U		to find; Pass., to be found, exist, be	找到；以被動語態時，表示被找到、存在、有
kasmāt	ind.	<i>ka</i> (interrogative pro./疑問代名詞), abl.	whence, why	從哪裡、為什麼
nitya	mfn.		eternal	永恆的--常
sat	mfn.	√ <i>as</i> 2P (to be, exist/是、有、存在), prap.	being	是、為

uttari-		BHS/ 佛教混合梵語	ibc. further, beyond	複合詞前分，表示進一步、越過
bhāvitavya	mfn.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop; to consider, know, recognize as/ 使存在、產生、增長、培養、發展；思量、知道、視為-- 修行), fpp.	to be developed or cultivated; to be regarded or recognized as	應當被發展、培養或修習的；應當被視為…的、應當被認為…的
saṃjñā	f.	<i>saṃjñā</i> 9U (to recognize, be aware of, know/ 辨認、意識到、知道)+ <i>kvip</i>	sign, name; perception, recognition; conception, idea, notion	標誌、名字；知覺、辨認；觀念、想法-- 想
bhāvanā	f.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/ 使存在、產生、增長、培養、發展)+ <i>anā</i>	lit. "producing", i.e. cultivation, development, esp. mental development, often rendered as "contemplation" or "meditation"	直譯產生，意即培養、發展，尤指心的訓練、修習-- 修 、 修習 、 觀
viparyaya	m.		turning round, inversion; ifc. with instr., "opposite to ...", "instead of ..."	翻轉、倒反；用具格作複合詞後分時，表示「與…相反地」-- 與…相違
anitya	mfn.	<i>a</i> (not/ 不)+ <i>nitya</i> mfn. (permanent/ 永恆的)	impermanent	非永久的、時常變動的-- 無常
... tannityasaṃjñābhāvanāvīpariyāyenaṅanityasaṃjñābhāvanābhiratāḥ Kal. 896-897 / Dev. 10.6.b				
sukha	mfn.		pleasant, happy, blissful	安逸的、愉快的、快樂的-- 樂
duḥkha	mfn.		unpleasant, painful	不舒服的、痛苦的-- 苦
anātman	mfn.	<i>an</i> (without/ 無)+ <i>ātman</i> m. (self, ego; an eternal and unchanging true self, soul, or essence/ 自己、自我；永恆不變的真我、梵我、靈魂或本質-- 我 、 神我 、 真我)	"self-less", without an eternal and unchanging self or essence	無我的，意即沒有永恆不變之真我或本質的-- 無我
śubha	mfn.	√ <i>śubh</i> 1Ā (to shine, be splendid, beautiful/ 照耀、出色、顯得輝煌、華麗)+ <i>a</i>	beautiful, auspicious, good, pure	優美的、吉祥的、善的、純淨的-- 善 、 淨
aśubha	mfn.	<i>a</i> (not/ 不)+ <i>śubha</i> mfn. (beautiful, auspicious, good, pure/ 優美的、吉祥的、善的、純淨的-- 善 、 淨)	ugly, inauspicious, wicked, impure	醜陋的、不詳的、壞的、不純淨的-- 惡 、 不淨
evam	ind.		so, thus, in this way	如此、這樣、像這樣-- 如是
paryāya	m.	<i>pari</i> √ <i>ṇi</i> 2P (to go round; to attain/ 繞行；達到)+ <i>a</i>	way, manner	方式、方法
anena paryāyeṇa			in this manner	以這種方式

sarva	mfn.	pronominal adj./代名形容詞	all, every, whole; with n.sg., everything	所有、一切、全部；用中性單數時，可表示一切事物
dharma	m.	√ <i>dhṛ</i> 1U (to hold, support, maintain, uphold/ 握持、支撐、維持)+ <i>ma</i>	the Buddha's doctrine, teachings	佛的教義、教法-- 法
kāya	m.		body; collection	身體；集體-- 身
prāpti	f.	<i>pra</i> √ <i>āp</i> 5P (to reach, attain, obtain/ 到達、達到、得到)+ <i>ti</i>	attaining, obtaining	達到、得到-- 得
vidhura	mfn.		ifc. "separated from ...", "destitute of ..."	作複合詞後分時，表示「與…相離的」、「沒有…的」
mārga	m.	<i>mṛga</i> m. (deer/ 鹿)+ <i>a</i>	road, path	道路、路徑-- 道
-tva	n.		suf. forming neuter abstract nouns indicating "the state or quality of being ...", "...ness"	後綴，構成中性抽象名詞，表示「…的狀態或特質」、「…性」
parama	mfn.		highest, best, sublime, ultimate; adverbially ibc., "exceedingly ...", "extremely ...", "supremely ..."	至上的、最殊勝的、最究竟的；作複合詞前分時，當副詞，表示「極度…」、「非常…」、「無上…」-- 究竟 、 極 、 第一 、 無上 、 勝
lakṣaṇa	n.	√ <i>lakṣ</i> 10U (to characterize/ 賦予特徵)+ <i>ana</i>	mark, sign, characteristic; ifc. "marked or characterized by ..."	標誌、特徵、特性；作複合詞後分時，可表示「以…為特徵的」-- 相
... dharmakāyaprāptividhuramārgābhiratatvād agocarāḥ sa ... dhātur ity uktam Spe. 102 / Kal. 843 / Sch. 2.26.1				
vistara	m.	<i>vi</i> √ <i>str</i> 5U/9U (to spread out, expand/ 擴散、擴張)+ <i>a</i>	expanding, diffuseness; detail, specification; with instr., fully, in detail	擴張、擴散；細節、詳情；用具格時，表示完全地、詳盡地、廣泛地-- 廣
mahat	mfn.	<i>mahā</i> in compounds/ 複合詞中作 <i>mahā</i>	great, large	偉大的、大的
parinirvāṇa	n.	<i>pari</i> (full, complete/ 完全的、圓滿的-- 般) + <i>nirvāṇa</i> n. (extinction; liberation from saṃsāra/ 熄滅；從輪迴解脫的境界-- 涅槃 、 泥洹 、 滅度)	perfect extinction, complete emancipation from the cycle of existence	完全超脫生死的境界-- 般涅槃 、 圓寂
sūtra	n.		Buddhist sacred text, discourse	佛教的聖典-- 修多羅 、 經 、 契經
vāpī	f.		pond	池塘

toya	n.		water	水
maṇi	m.		jewel, gem, pearl	寶石、珍珠-- 摩尼 、 珠 、 寶珠
dr̥ṣṭānta	m.	<i>dr̥ṣṭa</i> n. (that which is seen/ 被看見的事物) + <i>anta</i> m. (end, goal/ 目的)	example, illustration, analogy	例子、比喻-- 喻 、 現喻
prasādhita	mfn.	<i>prasādhayati</i> caus. (to accomplish; to demonstrate, establish/ 成就；證實、建立), ppp.	established	被建立的
yathā ca sa viparyāsābhiratānām ... agocaras tathā ... prasādhitaḥ ... Sch. 2.56.3				
tadyathāpi nāma		BHS/ 佛教混合梵語; followed by <i>evam eva</i> / 由 <i>evam eva</i> 延續	just as, just as if	就好像、正如-- 譬如
bhikṣu	m.	<i>bhikṣate</i> desid. (to beg/ 乞食)+ <i>u</i>	mendicant, Buddhist monk	乞食者、佛教僧侶-- 比丘 、 苾芻
grīṣma	m.		hot season	炎熱季節
kāla	m.		time	時間、時候
vartamāna	mfn.	\sqrt{vrt} 1Ā (to turn; to take place, occur; to be, exist, be found, remain, abide/ 轉；發生；有、存在、存有、持續、住), prmp.	being	是、為
salila	n.		water	水
bandhana	n.	\sqrt{bandh} 9P (to bind/ 捆綁、約束)+ <i>ana</i>	band, clothes	帶、衣服
\sqrt{bandh}	9P		to bind, tie up	約束、系上
sva	mfn.	pronominal adj./ 代名形容詞	reflexive adj. or pro. often found ibc., "one's own...", "my own...", "your own...", etc.	反身形容詞或代名詞，常作複合詞前分，表示「自己的…」、「我自己的…」、「你自己的…」等等-- 自
maṇḍanaka	m.		ornament	裝飾品
upabhoga	m.	<i>upa</i> \sqrt{bhuj} 7Ā (to enjoy/ 享受)+ <i>a</i>	object for recreation	消遣用的物品
$\sqrt{krīḍ}$	1P		to play, frolic	玩、嬉戲
... svaiḥ svair maṇḍanakopabhogair janāḥ salile krīḍeyuḥ Spe. 252.3				
atha	ind.	inceptive particle used to introduce the beginning and continuation of a story/ 梵語	now, then	現在、隨後、於是-- 時 、 爾時

		的發語詞，常用於故事的開始，或用於 故事中表接續		
eka	num.		one; single, sole	一；單一的、唯一的
jātya	mfn.		genuine (said of gold or precious stones)	真實的(對黃金、寶石 等而言)
vaiḍūrya	n.		beryl stone	綠柱石-- 琉璃
antar	ind.		within, between, in the middle	裡面、之間、其中
udaka	n.		water	水
sthāpayati	caus.	√sthā 1P (to stand/站), caus.	to cause to stand, i.e. to place	使站立，意即放置
tatas	ind.	ta (pronominal base/代名詞語基)+tas; equivalent to the abl. of tad/同 tad 的從格	then, after that, thereupon	隨後、接著、於是
artha	m.		aim, purpose; with acc., instr., dat., or loc., for the sake of, for (<u>gen.</u> or ifc.)	目標、目的；用受格、 具格、與格或位格時， 表示為了…(<u>gen.</u> 或作複 合詞後分)
√tyaj	1P		to abandon	捨棄
ni√majj	6U		to dive, plunge	跳水、潛水
yad	pro.	relative pro./關係代名詞		
śarkara	m.		pebble	卵石-- 瓦石
kaṭhalya	n.		gravel	碎石-- 沙礫
atha yat tatrāsti śarkaram kaṭhalyaṃ vā ... Edg. 6.1				
manyamāna	mfn.	√man 4Ā (to think, believe/想、認為), prmp.	thinking, believing, taking to be	想著、認為著、視為著
... tat te mañir iti manyamānā ... Spe. 498				
√grah	9P		to seize, grasp, hold	抓住、把握、握住-- 持
mad	pro.	1 st person singular pro./第一人稱單數代 名詞	I	我
labdha	mfn.	√labh 1Ā (to obtain/得到), ppp.	obtained	被得到的

ut√srj	6P		to draw out	取出
... mayā labdho maṇir ity utsrjyotsrjya ... Spe. 497				
... mayā labdho maṇir ity utsrjyotsrjya ... Spe. 252.2				
tīra	n.		shore, bank	岸
√sthā	1P		to stand	站
pravartayati	caus.	<i>pra√vrt</i> 1Ā (to come forth, arise, be produced 出現、生起、產生), caus.	to produce, give rise to	產生、使生起
prabhāva	m.	<i>pra√bhū</i> 1P (to increase, become strong/ 增長、變得強有力)+a	majesty, dignity; might, power	威嚴、尊嚴；威力、力量-- 力
iva	ind.		like, as	像、如
√bhrāj	1Ā		to shine, glitter	照耀、閃耀
bhrājamāna	mfn.	<i>√bhrāj</i> 1Ā (to shine, glitter/ 照耀、閃耀), prmp.	shining, glittering	照耀著、閃耀著
√dṛś	1P		to look at, see	看、看見
aho	ind.		an exclamation of surprise, astonishment, or consternation: "Ah!"	感嘆詞，表驚奇或驚愕：「啊！」
guṇa	m.		quality, attribute; good quality, virtue	特質、屬性；好的特質、美德-- 功德 、 德
pra√vrt	1Ā		to roll onwards; to arise, be produced	往前轉動；生起、產生
evam teṣāṃ tad udakaṃ bhrājamānaṃ dṛṣtvāho maṇir iti guṇasaṃjñā pravarteta Spe. 129				
upāya	m.	<i>upa√i</i> 2P (to approach, reach/ 靠近、達到) +a	means, way, expedient, stratagem	方法、方式、手段、計謀-- 樞和 、 方便
kuśala	mfn.		skillful in (<u>loc.</u> , <u>gen.</u> , or ifc.)	擅於…的(<u>loc.</u> 、 <u>gen.</u> 或作複合詞後分)-- 善
medhāvin	mfn.	<i>medhā</i> f. (intelligence, wisdom/ 智力、智慧)+vin	intelligent, wise, judicious	聰明的、明智的
tattvatas	ind.	<i>tattva</i> n. (truth, reality/ 真理、事實、現實) +tas	in truth, actually, in reality	事實上、實際上
prati√labh	1Ā		to recover, retrieve	取回

evam eva			in the same way	同樣地、正像這樣地-- 亦復如是
yuṣmad	pro.	2 nd person plural pro./ 第二人稱複數代名詞	you (pl.)	你們
-ka	mfn.		suf. sometimes added to <i>bahuvrīhi</i> compounds without affecting the meaning	後綴，有時候附加於有財釋複合詞之後而不影響其意思
grahaṇa	n.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know/ 抓住、把握、執取；知覺、知道-- 持 、 取) + <i>ana</i>	seizing, grasping; perceiving, understanding	抓住、把握；知覺、認知-- 取
bhāvita	mfn.	<i>bhāvayati</i> caus. (to cause to be, produce, increase, cultivate, develop/ 使存在、產生、增長、培養、發展、修習), ppp.	developed, cultivated	被發展的、被培養的、被修習的
bahulīkṛta	mfn.	<i>bahulī</i> √ <i>kr</i> 8U (to increase, extend/ 增多、延伸), ppp.	increased; repeatedly practiced	被增長的；被反復練習的-- 多修習
evam eva bhikṣavo yuṣmābhiḥ ... sarvagrahaṇena bhāvitabhāvitam bahulīkṛtabahulīkṛtam ... Kal. 898				
tattva	n.		truth, reality	真理、事實、現實-- 實 、 真實
ajānat	mfn.	<i>a</i> (not/ 不) + <i>jānat</i> prap. (knowing/ 知道著)	not knowing	不知道著
ghaṭita	mfn.	√ <i>ghaṭ</i> 1P (to be busy with, exert oneself with/ 忙於、致力於), ppp.	attempted	被企圖的
nirartha	mfn.	<i>nis</i> (without/ 無) + <i>artha</i> m. (interest, advantage, profit/ 利益、好處、收益-- 利)	useless, vain	無用的、徒勞的
tasmāt	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), abl.	from that, on that account, therefore	從此、因此、所以-- 是 以 、 是故 、 故
vyavasthita	mfn.	<i>vi-ava</i> √ <i>sthā</i> 1Ā (to fix on/ 固定在), ppp.	fixed on (<u>loc.</u> or ifc.)	固定在...的 (<u>loc.</u> 或作複合詞後分)
√ bhū	1P		to be, exist, become	是、存在、有、成為
tasmād bhikṣavo vāpīśarkarakāṭhalyavyavasthitā iva mā bhūta Wit. 579 / Spe. 353				
yad yad bhikṣavo yuṣmābhiḥ ... bhāvitabhāvitam bahulīkṛtabahulīkṛtam ... Spe. 287				
√ as	2P		to be, exist	是、有、存在
yad yad ... bhāvitabhāvitam bahulīkṛtabahulīkṛtam tatra tatraiva nityasukhaśubhātmakāni santīti Spe. 452.1				
... tatra tatraiva nityasukhaśubhātmakāni santīti Wit. 1222				

vyavasthāna	n.	<i>vi-ava√sthā</i> 1Ā (to be settled, established / 被定下、被建立)+ <i>ana</i>	establishment, determination, definition	建立、確定、定義-- 安立
ārabhya	ind.	BHS/ 佛教混合梵語; <i>ā√rabh</i> 1Ā (to begin/ 開始), abs.	referring to, concerning, about (acc.)	關於、對於 (acc.)
-bhūta	mfn.	<i>√bhū</i> 1P (to be, exist, become / 是、存在、成為), ppp.	ifc. "being ...", "being like ...", "consisting of ..."	作複合詞後分時，表示「是…的」、「…似的」、「由…構成的」
nirdeśa	m.	<i>nis√diś</i> 6P (to point out, show; to explain / 指示；說明、解釋)+ <i>a</i>	exposition, elucidation	說明、闡明-- 說
yathā	ind.	<i>ya</i> (relative pro. base / 關係代名詞語基)+ <i>thā</i>	like, as, just as; commonly ibc. forming adverbs, "according to ...", "in accordance with ..."	像、如同、正如；常作複合詞前分構成副詞，表示「根據…地」、「契合…地」-- 如
... viparyāsabhūtanirdeśo yathāsūtram anugantavyaḥ Wit. 1313				
artha	m.		meaning, sense	意義、道理-- 義
naya	m.	<i>√nī</i> 1U (to lead / 領導)+ <i>a</i>	principle, method, doctrine	原則、方法、教理-- 理 、 理趣 、 道理
vipranaṣṭa	mfn.	<i>vi-pra√naś</i> 4P (to be lost / 迷失), ppp.	lost, disappeared; ifc. "deprived of ...", "lacking ..."	迷失的、失去的；作複合詞後分時，表示「失去…的」、「沒有…的」-- 離
... bodhisattvās tathāgatagarbhaśūnyatārthanayavipranaṣṭāḥ, ye ..., ye vā ... Spe. 457				
bhāva	m.	<i>√bhū</i> 1P (to be, exist, become, occur, arise / 是、存在、有、成為、發生、生起)+ <i>a</i>	being, existence, becoming; that which is or exists, an existent, thing, entity	存有、存在、成為；存在物，亦即事物、實體-- 法
vināśa	m.	<i>vināśayati</i> caus. (to cause to vanish or be ruined / 使消失、使毀滅)+ <i>a</i>	annihilation, destruction	消滅、毀滅-- 滅 、 失
vimokṣa	m.	<i>vi√mokṣ</i> 10P (to release, set free / 釋放、解放)+ <i>a</i>	release, deliverance, salvation, liberation from the cycle of rebirths	釋放、解放、從輪迴中解脫-- 毗木叉 、 解脫
mukha	n.		mouth, face; entrance; introduction, beginning; means, approach	嘴巴、臉；入口；引入、開始；方法、門徑、途徑-- 門
√iṣ	6U		to desire, wish; to acknowledge, regard	想要；承認、視為
uttara	mfn.		later, future	之後的、未來的
uccheda	m.	<i>ut√chid</i> 7P (to cut off; to break, destroy, annihilate / 切斷；破壞、毀壞、消滅)+ <i>a</i>	annihilation	消滅-- 斷 、 斷滅

... sata eva dharmasyottarakālam ucchedo vināśaḥ parinirvāṇam iti ... Wit. 276.c				
... ye ... icchanti, sata eva dharmasyottarakālam ucchedo vināśaḥ parinirvāṇam iti ... Spe. 497				
upalambha	m.	<i>upa√labh</i> 1Ā (to acquire; to perceive/ 得到 ; 知覺-- 得)+a	perceiving, perception	知覺
prati√sr̥	1P	BHS/ 佛教混合梵語	to rely on, depend upon	依賴、依靠
nāma	ind.	<i>nāman</i> n. (name/ 名字), acc.	named, called	名為…的
rūpa	n.		outward appearance, form, shape, color; (in Buddhism) materiality, physical phenomena (as one of the five aggregates)	樣貌、外形、形體、顏色；佛教中，指物質現象，即五蘊中的色蘊-- 色
vyatireka	m.	<i>vi-ati√ric</i> 4Ā (to be separated from, differ from/ 與…分離、與…相異)+a	distinction, difference; ifc. with instr., “different from ...”, “distinct from ...”, “separate from ...”	區別、差別；用具格作複合詞後分時，表示「異於…」、「區別於…」、「與…分離」-- 離…別
ka	pro.	interrogative pro./ 疑問代名詞		
-cit	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞
adhi√gam	1P		to attain, realize	達到、證得-- 得
bhāvayati	caus.	<i>√bhū</i> 1P (to be, exist, occur, appear, rise/ 是、存在、發生、生起), caus.	to cause to be, produce, increase, cultivate, develop	使存在、產生、增長、培養、發展-- 修 、 修行 、 修習
... kaścid bhāvo 'sti yam adhigamiṣyāmo bhāvayiṣyāma iti Spe. 344				
apaneya	mf.n.	<i>apa√nī</i> 1U (to lead or take away, remove/ 引開、移走、去除-- 減), fpp.	to be removed	應當被移除的
atas	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from this, hence, therefore	從此、由此、因此
upaneya	mf.n.	<i>upa√nī</i> 1U (to lead near, offer, add/ 引近、提供、增加-- 增), fpp.	to be added	應該被增加的
-cana	ind.		particle added after interrogative pro. or words to form indefinite pro. or adv.	助詞，附加於疑問代名詞或疑問詞之後以構成不定代名詞或副詞

nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana Spe. 281-282				
draṣṭavya	mfn.	√dṛś 1P (to look at, see/ 看、看見), fpp.	to be seen	應當被看見的
bhūta	n.	√bhū 1P (to be, exist/ 是、存在), ppp.	truth, reality	真理、事實、現實-- 實、真實
-darśin	mfn.	√dṛś 1P (to look at, see/ 看、看見)+in	only ifc. "seeing ..."	只作為複合詞後分，表示「看見…的」
vi√muc	6U		to unyoke, release, liberate; Pass., to be released, liberated	解除束縛、釋放、解放；以被動語態時，表示被解放、得解脫-- 解脫
śūnya	mfn.		empty, empty of (<u>instr.</u> or ifc.)	空的、空無…的 (<u>instr.</u> 或作複合詞後分)
āgantuka	mfn.		accidental, fortuitous, adventitious, external	偶然的、附帶的、外來的-- 客塵
sa-			prefix forming adj. meaning "with ...", "accompanied by ...", "having ..."	前綴，構成形容詞，表示「和…一起的」、「…所伴隨的」、「具有…的」
vinirbhāga	m. mfn.	BHS/ 佛教混合梵語	m. differentiation, distinction, separability mfn. separable	m. 區別、區分、可分離性 mfn. 可分離的-- 相離、相捨離、差別
aśūnya	mfn.	a (not/不)+śūnya mfn. (empty, empty of/ 空的、空無…的)	not empty, not empty of (<u>instr.</u> or ifc.)	不空的、非空無…的 (<u>instr.</u> 或作複合詞後分) -- 不空
anuttara	mfn.	an (without/無)+uttara mfn. (superior/ 更高的)	unsurpassed, highest, supreme	無上的、最高的、至上的-- 阿耨多羅、無上
dharma	m.		attribute, property, mark	屬性、特性、標誌-- 法
avinirbhāga	m. mfn.	BHS/ 佛教混合梵語; a (without/無)+vinirbhāga m. (differentiation, distinction/ 區別、區分)	m. non-distinction, inseparability mfn. without distinction, inseparable	m. 無區別性、不能分離性 mfn. 無區別的、不能分離的-- 不相捨離、不相離、無差別
paridīpita	mfn.	paridīpayati caus. (illuminate, to make clear, explain/ 照明、使明亮、使清楚、說明、解釋), ppp.	illuminated, made clear, explained	被照明的、被說明的-- 明、顯示、所顯
yatas	ind.	ya (relative pro. base/ 關係代名詞語基)+tas; relative adv. of tatas, equivalent to the abl. of yad/ tatas 的關係副詞，同 yad 的從格	as, because, since	由於、因為、既然

prakṛti	f.	<i>pra√kr</i> 8U (to make, produce/ 製作、產生) +ti	original or natural form or condition, nature; ibc. "by nature ..."	原來或自然的形態或狀態、本性；作複合詞前分時，表示「本來…的」、「本性上…的」 --性、自性、本性
pariśuddha	mfn.	<i>pari√sudh</i> 4Ā (to become completely pure/ 變得完全清淨), ppp.	completely pure	完全純淨的--清淨
saṃkleśa	m.	BHS/ 佛教混合梵語; <i>sam√kliś</i> 4P (to be stained, become impure/ 沾染、變髒)+a	impurity, defilement	不純、污穢--染、雜染
nimitta	n.		mark, sign, characteristic	標記、標誌、特性--相
mala	n.		stain, impurity, dirt, filth	污點、不淨、污垢--垢
vyavadāna	n.	BHS/ 佛教混合梵語	purity	純淨--清淨、淨
śuddha	mfn.	<i>√sudh</i> 4Ā (to become pure/ 變得清淨), ppp.	cleansed, purified, pure	已淨化的、純淨的-- 淨、清淨
tatas	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>tas</i> ; correlative adv. of <i>yatas</i> , equivalent to the abl. of <i>tad</i> / <i>yatas</i> 的相關副詞，同 <i>tad</i> 的 從格	thence, from that, consequently, therefore	從此、由此、因此、所以
muktajña	mfn.	BHS/ 佛教混合梵語	separated from wisdom	與智慧分離的
kośa	m.		box, treasury, sheath	箱、寶庫、鞘--俱舍、 藏
gaṅgā	f.		the Ganges	恆河
nadī	f.		river	河
vālikā	f.	BHS/ 佛教混合梵語	sand	沙子
vyatīvr̥tta	mfn.	<i>vi-ati√vr̥t</i> 1Ā (to go over/ 越過), ppp.	surpassing	超過的--過
amuktajña	mfn.	BHS/ 佛教混合梵語	not separated or inseparable from wisdom	不與智慧分離的、與智 慧不可分離的
acintya	mfn.	<i>a</i> (not/ 不)+ <i>cintya</i> fpp. (conceivable/ 可想 像的)	inconceivable, unfathomable	不能想像的、難以理解的 --不思議、不可思議
yatra	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>tra</i> ; relative adv. of <i>tatra</i> or <i>tad</i> , equivalent to the loc. of <i>yad</i> / <i>tatra</i> 或 <i>tad</i> 的關係副詞， 同 <i>yad</i> 的位格		

tad	ind.	<i>tad</i> (3 rd person pro./ 第三人稱代名詞), acc.; correlative adv. of <i>yatra</i> /yatra 的相關副詞	there	那裡
evam yad yatra nāsti tat tena śūnyam iti ... Spe. 454				
sam-anu√paś	4P		to see, perceive, observe, regard	看、察覺、觀察、看作 --見、隨觀見、觀
atra	ind.	<i>a</i> (pronominal base/ 代名詞語基)+ <i>tra</i> ; equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here	這裡
avaśiṣṭa	mfn.	<i>avaśiṣ</i> 7P (Pass., to be left, remain/ 以被動語態時，表示剩下、留下), ppp.	left, remaining	剩下的、剩餘的
sat	n.	√ <i>as</i> 2P (to be, exist/ 是、有、存在), prap.	that which really exists, i.e. existent, entity	真實存在的[事物]，意即存在物、實體
iha	ind.		here; now, at this time	在這裡；現在、此時
pra√jñā	9P		to know, understand	知道、理解--知、了知
samāropa	m.	<i>samāropayati</i> caus. (to ascribe, attribute/ 歸於、附加)+ <i>a</i>	(mistaken) attribution, assertion, or affirmation of something not actually present	不當的具體化，即把不存在的事物附加為存在的--增益[執]
apavāda	m.	<i>apa√vad</i> 1P (to revile, deprecate; to deny/ 辱罵、詆毀；否認)+ <i>a</i>	reviling, deprecating; (mistaken) denial, negation, or refutation of something that is actually present	辱罵、詆毀；不當的否定，即否定實際上存在的事物的實在性--誹謗、損減[執]
anta	m.		end, limit, boundary, extreme	終點、末尾、邊際、極端--邊
parivarjana	n.	<i>parivarjayati</i> caus. (to remove; to avoid, abandon/ 去除；避開、捨棄)+ <i>ana</i>	removing; avoiding, abandoning	去除；避開、捨棄--屏除、遠離、遠避、捨離
aviparyasta	mfn.	<i>a</i> (not/ 不)+ <i>viparyasta</i> ppp. (turned over, reversed, mistaken, erroneous/ 翻倒的、顛倒的、錯誤的)	unmistaken, correct	無誤的、正確的--無顛倒
śloka	m.		verse, stanza	詩句、詩節--偈
dvaya	n.		couple, pair	一雙、一對
itas	ind.	equivalent to the abl. of <i>idam</i> / 同 <i>idam</i> 的從格	from here, hence, from this; therefore	從此、由此；因此
bahis	ind.		outwards, out of, away from (abl.)	向外地、...外地、離於...地 (abl.)

vi√kṣip	6U		to throw away, scatter, disperse; Pass., to deviate	拋開、分散、散開；以被動語態時，表示偏離
vi√sr̥	1P		to spread; to part from	散布；分開、分離
sam-ā√dhā	3U		to place or hold together; with <i>citta</i> or <i>manas</i> , to concentrate in meditation	放在一起、持在一起；與 <i>citta</i> 、 <i>manas</i> 連用時，表示使集中以入禪定
ekāgra	mfn.	<i>eka</i> num. (one/-)+ <i>agra</i> n. (front, tip, point/前面、尖端、點)	one-pointed, fixed on one object, focused	集中在一點上的、聚焦在單一對象的、專注的-- 一境 、 一趣 、 一緣
... <i>naikāgrībhavati</i> ... Wit. 1094 / Dev. 20.12				
tena	ind.	<i>tad</i> (3 rd person pro./第三人稱代名詞), instr.	on that account, for that reason, therefore	據此、由此、因此-- 故
na hi			surely not, by no means, in no way	肯定不、一點也不、決不
jñāna	n.	√ <i>jñā</i> 9U (to know/知道)+ <i>ana</i>	knowledge, insight, wisdom	知識、洞察、智慧-- 智 、 智慧
antareṇa	ind.	<i>antara</i> n. (interior; interval/內部；間隔), instr.	amidst, between; except, without (<u>acc.</u>)	…其中、之間；…除外、沒有…(<u>acc.</u>)-- 離…中間 、 離 、 無
√śak	5P		to be able to (with inf.); Pass., to be able to be (with inf. in passive sense)	能夠(支配不定體)；以被動語態時，表示能夠或可能被(支配被動語態的不定體)
avikalpa	mfn.	<i>a</i> (without/無)+ <i>vikalpa</i> m. (false imagining, notion, thought, or discrimination/迷誤的設想、概念、思維、區別-- 妄想 、 妄計 、 分別 、 異分別)	devoid of false discrimination or conceptualizing	無迷誤的區別或設想的-- 無分別 、 無異分別 、 離妄想
sākṣāt√kr̥	8P		to see with one's own eyes, to personally realize	親眼看見、親自領悟到、親證-- 證 、 作證
saṃdhāya	ind.	BHS/佛教混合梵語； <i>saṃ√dhā</i> 3U (to put together/放在一起), abs.	with reference or regard to, concerning (<u>acc.</u>)	針對、關於(<u>acc.</u>)
adr̥ṣṭa	mfn.	<i>a</i> (not/不)+ <i>dr̥ṣṭa</i> ppp. (seen/被看見的)	not seen	未被看見的-- 不見
pūrva	mfn.		former, prior, preceding; often ifc. after a ppp., "... before"	從前的、之前的、在前的；常置於過去被動分詞後面作複合詞後分，表示「之前…」、「曾…」-- 本所…

anadhigata	mfn.	<i>an</i> (not/不)+ <i>adhigata</i> ppp. (attained, realized/被達到的、被證得的)	not attained, not realized	未被達到的、未被證得的
tathāgatagarbhaś ca sarvaśrāvākapatryekabuddhair adṛṣṭapūrvō 'nadhigatapūrvā ... Spe. 229.3 / Sch. 2.19.8				
iti	ind.		in this manner, thus, therefore	如此、於是、所以
iti vistaraḥ			phrase commonly used when quoting from the scriptures, esp. in the case of well-known passages: "and so forth"	片語，常用於經典的引用，尤其是已熟知的一段經文的引用：「如是等等」-- 廣說如經 、 廣說 、 如是廣說 、 如是等
khalu	ind.		a particle of affirmation and emphasis: indeed, verily	助詞，表示肯定與強調：的確、確實
etad	pro.	3 rd person pro./ 第三人稱代名詞		
yathā	ind.	<i>ya</i> (relative pro. base/ 關係代名詞語基)+ <i>thā</i> ; relative adv. of <i>tathā</i> /tathā 的關係副詞	just as, as; inasmuch as, because	正如、如；由於
tathā	ind.	<i>ta</i> (pronominal base/ 代名詞語基)+ <i>thā</i> ; correlative adv. of <i>yathā</i> /yathā 的相關副詞	in that way; therefore	就那樣；所以
pratipakṣa	m.		adversary, opponent; remedy, antidote, corrective	對手、敵手；補救的辦法-- 對治
lokottara	mfn.	<i>loka</i> m. (the world, men, mankind/ 世間、世人、人類-- 世)+ <i>uttara</i> mfn. (higher, superior, chief/ 更高的、優勝的、首要的)	surpassing the world, supramundane	超出世間的、非凡的-- 出世 、 出世間
loka	m.		the world, men, mankind	世間、世人、人類-- 世
paridīpana	n.	<i>paridīpayati</i> caus. (illuminate, to make clear, explain/ 照明、使明亮、使清楚、說明、解釋)+ <i>ana</i>	illuminating, making clear, explaining	照明、使清楚、說明、解釋
viśuddhi	f.	<i>viśudh</i> 4Ā (to become pure/ 變得清淨)+ <i>ti</i>	purity	純淨-- 清淨
prabhāvita	mfn.	<i>prabhāvayati</i> caus. (to manifest, show/ 顯現、顯示), ppp.	manifested by, disclosed through	…所顯現的、…所揭露的-- 所顯 、 所顯現
asambheda	m.	<i>a</i> (without/ 無)+ <i>sambheda</i> m. (division, difference, distinction/ 分隔、差異、區別)	indivisibility, lack of distinction, undifferentiation	不可分割[性]、無差別[性]、一致性-- 無差別
āgamyā	ind.	BHS/ 佛教混合梵語; <i>āgam</i> 1P (to come, reach, attain/ 過來、到達、達到), abs.	owing to, on account of, thanks to (<u>acc.</u>)	由於、基於…(<u>acc.</u>)
pariśuddhi	f.	<i>pariśudh</i> 4Ā (to become pure/ 變成清淨的)+ <i>ti</i>	purity	純淨-- 清淨

vyavalokana	n.	BHS/ 佛教混合梵語; <i>vi-ava√lok</i> 10P (to examine carefully, contemplate/ 仔細觀察、觀照-- 觀察 、 照 見)+ana	careful examination	仔細的觀察-- 觀察
tatra yad ... lokottaradharmakāyaprakṛtipariśuddhivyavalokanam idam atra ... Spe. 456				
darśana	n.	<i>√drś</i> 1P (to look at, see/ 看、看見)+ana	seeing, perception	看見、知覺-- 見
abhipreta	mfn.	<i>abhi-pra√i</i> 2P (to approach; to aim at, intend/ 靠近; 意欲、志於), ppp.	meant as, intended to be, understood as	意味...的、意即...的、 被視為...的-- 謂 、 意顯 、 名
yena	ind.	<i>yad</i> (relative pro./ 關係代名詞), instr.	by means of which, on which account, in consequence of which	以至於、據此而、由此 而
daśan	num.		ten	十
bhūmi	f.		soil, ground; stage, state	土地、地面; 階段、境 界-- 地
sthita	mfn.	<i>√sthā</i> 1P (to stand; to stay, abide, dwell/ 站; 停留、居住-- 住), ppp.	standing; situated, placed, resting on (<u>loc.</u> or ifc.)	站立的; 位於、放在、 安住於...的 (<u>loc.</u> 或作複 合詞後分)
iṣat	ind.		a little, slightly	一點、稍許地
√ah		only found in the perfect 3 rd person singular (<i>āha</i>) and plural (<i>āhur</i>)/ 僅以完了式第三人 稱單數 (<i>āha</i>) 及複數 (<i>āhur</i>) 兩種形式出現	to say	說
evam hy āha ... Spe. 12; Spe. 331				
chidra	mfn.		torn, containing holes, pierced	撕裂的、有洞的、穿孔 的
abhra	n.		cloud	雲
nabhas	n.		mist, vapor, clouds; the sky	霧、蒸汽、雲; 天空
bhāskara	m.	<i>bhās</i> f. (light/ 光)+ <i>√kr</i> 8U (to do, produce/ 作、產生)+a	the sun	太陽
buddhi	f.	<i>√budh</i> 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒; 知覺、知道、理解)+ti	intellect, intelligence, insight	智力、心智、洞察力-- 智 、 覺 、 慧
ikṣaṇa	n.	<i>√ikṣ</i> 1Ā (to see, behold/ 看、看見)+ana	seeing, sight, vision; eye	看見、視力、目光; 眼 睛
ārya	m.		noble one, saint	聖人-- 聖人 、 聖者

ava√lok	10P		to behold, see	看見
sakala	mfn.	<i>sa</i> (with, having/ 跟、有)+ <i>kalā</i> f. (a small part/ 一小部分)	"having (all) its parts", complete, whole, entire	配有其[所有]部分的，意即全部的、完整的
prādeśika f. prādeśikī	mfn.	<i>pradeśa</i> m. (spot, region, place/ 地點、地區、地方)+ <i>ika</i>	local, partial, limited	局部的、有限的
jñeya	n.	√ <i>jñā</i> 9U (to know/ 知道), fpp.	to be known, knowable, i.e. an object of cognition	應該被知道的、可以被知道的[事物]，意即認知的對象-- 所知
ananta	mfn.	<i>an</i> (without/ 無)+ <i>anta</i> m. (end, boundary/ 末尾、邊際)	endless, boundless, infinite	無盡的、漫長的、無邊的
nabhastala	n.	<i>nabhas</i> n. (the sky/ 天空)+ <i>tala</i> n. (surface/ 表面)	firmament	蒼穹
pravīṣṭa	mfn.	<i>pra-vi√sṛ</i> 1P (to spread out, extend/ 擴散、擴展、伸展), ppp.	spread, extended, stretched	擴散的、擴展的、伸展的
te	pro.	2 nd person singular enclitic pro. (dat. or gen.)/ 第二人稱單數代名詞的簡略形(與格或屬格)		
tu	ind.		yet, but, however; and, moreover; an expletive	然而、但是、卻；而且、此外；填充詞
sākalya	n.	<i>sakala</i> mfn. (complete, whole, entire/ 全部的、完整的)+ <i>ya</i>	totality, entirety; with instr., entirely, completely	整體、全部；用具格時，表示全部地、完全地、完整地
vi√lok	10P		to behold, see	看見
mati	f.	√ <i>man</i> 4Ā (to think, believe/ 想、認為)+ <i>ti</i>	intellect, understanding; mind, thought	智力、理解力；心、意念-- 慧
yadi	ind.	relative adv. of <i>tadā</i> , <i>tarhi</i> , <i>tatas</i> , <i>tad</i> , etc./ <i>tadā</i> 、 <i>tarhi</i> 、 <i>tatas</i> 、 <i>tad</i> 等的關係副詞	if	如果
asaṅga	mfn.	<i>a</i> (without/ 無)+ <i>saṅga</i> m. (attachment; clinging, sticking/ 執著；附著、粘著)	having no attachment; moving without obstacle, moving freely	無執著的；毫無阻礙的、暢通的-- 無著 、 無礙 、 無障閼
niṣṭhā	f.		conclusion, end; completion, perfection	末尾、終點；完成、圓滿-- 究竟
pratiṣṭhita	mfn.	<i>prati√sthā</i> 1P (to stand; to stay, abide, dwell/ 站；停留、居住-- 住), ppp.	standing; situated or being in, resting on (<u>loc.</u> or ifc.)	站立的；位於…的、處於…的、安住於…的(<u>loc.</u> 或作複合詞後分)
asarvaviṣaya	mfn.		not entirely perceptible for (<u>gen.</u>)	…無法完全知覺到的(<u>gen.</u>)-- 非境 、 非境界
durdṛśa	mfn.	<i>dus</i> (hard/ 難)+√ <i>drś</i> 1P (to see/ 看見)+ <i>a</i>	difficult to be seen	不易看見的
tad	ind.	correlative of <i>yadi</i> / <i>yadi</i> 的相關詞	then	那麼

kim	ind.	<i>ka</i> (interrogative pro./疑問代名詞), acc.	a particle of doubt or interrogation; with instr., "what is gained by ...", "what is the use of ..."	助詞，表示疑慮或疑問；與具格連用時，表示「…有什麼用」、「…是為了什麼」
deśita	n.	<i>deśayati</i> caus. (to point out, show, teach/指示、顯示、教- 說), ppp.	teaching	教法、開示
... tat kim anena bālapṛthagjanam ārabhya deśiteneti ? Kal. 901				
deśanā	f.	<i>deśayati</i> caus. (to point out, show, teach/指示、顯示、教- 說)+ <i>anā</i>	discourse, instruction, teaching	宣說、教說、教法- 說
prayojana	n.	<i>pra√yuj</i> 7U (to set in motion, prompt/推動、激起)+ <i>ana</i>	cause, purpose, motive	緣由、目的、宗旨、用意、動機- 用 、 因緣
saṃgraha	m.	<i>sam√grah</i> 9U (to seize or hold together; to gather, assemble, collect/抓在一起、抱在一起；聚集、集合、收集)+ <i>a</i>	compendium; summary, abridgement	綱要；概要、節略- 攝
deśanāprayojanasamgraha ślokaḥ Wit. 303.a				
praśna	m.		question	疑問
dvitiya	mfn.	<i>dva</i> num. (two/二)+ <i>tīya</i>	second	第二
vyākaraṇa	n.	<i>vi-ā√kr</i> 8U (to divide; to analyze, explain, determine/分割；分析、解釋、判斷)+ <i>ana</i>	explanation	解釋
sarvathā	ind.	<i>sarva</i> mfn. (all/一切)+ <i>thā</i>	in every way, in every respect; entirely, thoroughly	各方面地、全面地；完全地、徹底地
tatra tatra			here and there	這與那
megha	m.		cloud	雲
svapna	m.	<i>√svap</i> 2P (to sleep/睡覺)+ <i>na</i>	sleep, dream	睡眠、夢
māyākṛta	n.	<i>māyā</i> f. (illusion/幻象- 幻)+ <i>kṛta</i> ppp. (made/被製造的)	illusion	幻象- 幻
ābhā	f.	<i>ā√bhā</i> 2P (to shine; to appear/照耀；顯現)+ <i>kvip</i>	light, appearance; ifc. (- <i>ābha</i>) "like ...", "resembling ..."	光、表象；作複合詞後分時 (- <i>ābha</i>)，可表示「猶如…的」、「像…的」
kim	ind.	<i>ka</i> (interrogative pro./疑問代名詞), acc.	why	為什麼
sattva	m.	<i>sat</i> prap. (existing, being; real/存在的、存有的；真實的)+ <i>tva</i>	sentient being	生命體- 眾生 、 有情

... buddhadhātuḥ punaḥ kiṃ sattve sattve 'stīti buddhair ihoktam Spe. 252.3			
līna	mfn.	BHS/ 佛教混合梵語	dispirited, depressed 沮喪的、低落的-- 怯弱
hīna	mfn.	√hā 3P (to abandon/ 捨棄), ppp.	abandoned; inferior; low, base 被捨棄的；較低的、低劣的；卑下的、卑鄙的-- 下 、 下劣 、 小
avajñā	f.	ava√jñā 9P (to despise/ 鄙視)+kvip	contempt for (loc.) 對...的鄙視、輕視 (loc.)-- 輕慢
abhūta	mfn.	a (not/ 不)+bhūta ppp. (existing, true, real/ 存在的、真正的、真實的)	non-existent, not real, not true, false 不存在的、不真實的、虛假的-- 虛妄 、 不實
grāha	m.	√grah 9P (to seize, grasp, cling to/ 抓住、把握、執取-- 持 、 取)+a	grasping, clinging 把握、取著-- 執 、 執著 、 取
bhūta	mfn.	√bhū 1P (to be, exist/ 是、存在), ppp.	existing, true, real 存在的、真正的、真實的
ātman	m.		self; reflexive pro. (oneself, himself, themselves, etc.) 自我；反身代名詞，表示自己、他自己、他們自己等等
sneha	m.	√snih 4P (to stick to, be fixed on, be fond of/ 粘附在、固定在、喜愛)+a	love, affection, attachment 愛、喜愛、執著-- 愛 、 執
adhika	mfn.		exceeding, excessive 超過的、過度的
pañcan	num.		five 五
doṣa	m.	√duṣ 4P (to become corrupted; to sin, commit a fault, be wrong/ 敗壞；犯罪、犯錯)+a	defect, flaw, blemish; fault, sin, transgression 缺陷、瑕疵、毛病、污點；過失、罪過、過錯-- 失 、 過 、 過失 、 罪
prahāṇa	n.	pra√hā 3P (to abandon, remove/ 捨棄、去除-- 斷)+ana	abandoning, removing 捨棄、去除-- 斷
artha	m.		aim, purpose; ifc. with acc., "for the sake of ...", "on account of ..." 目標、目的；用受格作複合詞後分時，表示「為了...」、 「基於...」
samāsa	m.	sam√as 4P (to throw together; to combine, join, compound/ 丟在一起；結合、混合)+a	conciseness, succinctness; with instr., concisely, briefly, succinctly 簡明、簡潔；用具格時，表示簡明地、簡略地-- 略說
veditavya	mfn.	√vid 2P (to know, understand/ 知道、理解), fpp.	to be known, to be understood 應當被知道的、應當被理解的-- 應知
vivikta	mfn.	a synonym of <i>sūnya</i> / <i>sūnya</i> 的同義詞； vi√vic 7P (to separate, distinguish/ 分離、辨別), ppp.	separated, isolated; empty 分離的；空的-- 遠離 、 相離 、 寂靜 、 空寂

saṃskṛta	mfn.	<i>saṃ√kṛ</i> 8U (to put together; to prepare/ 聚集; 準備), ppp.	put together; conditioned, produced by causes and conditions	被聚集的; 因緣和合所造作、產生的-- 有為
sarvaprakāram	ind.	<i>sarvaprakāra</i> m. (all kinds; all manners/ 一切種; 一切方式), acc.	in every manner, in every respect	在各方面
bhūtakoṭi	f.	<i>bhūta</i> n. (truth, reality/ 真理、事實、現實-- 實 、 真實)+ <i>koṭi</i> f. (point, top, limit, summit, apex/ 點、頂點、邊際、尖端-- 端 、 際)	"reality limit", i.e. supreme truth	直譯現實的終極, 意即最高的真理-- 實際
kleśa	m.	BHS/ 佛教混合梵語; <i>√kliś</i> 9P/4P (to torment, afflict; to be stained, become impure/ 使痛苦、折磨; 沾染、變髒)+ <i>a</i>	"affliction", "defilement", "stain", mental states that cloud the mind and incite unskillful actions of body, speech, and mind	煩惱、污穢、污點, 意即能引發不善身、語、意業的心理作用-- 煩惱 、 惑
karman	n.	<i>√kṛ</i> 8U (to do/ 做)+ <i>man</i>	action, deed, activity	行為、行動、作為-- 羯磨 、 業
vipāka	m.	<i>vi√pac</i> 1P (to cook; Pass., to ripen, bear fruit, have results/ 煮熟; 以被動語態時, 表示成熟、產生結果)+ <i>a</i>	fruition, effect, esp. the karmic result or consequence of one's past actions	成熟、結果, 尤指由過去所造的善惡業而得到的果報-- 果 、 異熟 、 報 、 果報
-vat	ind.		suffix added to words to imply likeness: "like ...", "as ..."	後綴, 表相似: 「像...」、「如...」
udāhṛta	mfn.	<i>ut-ā√hr̥</i> 1P (to utter, speak/ 說、說話), ppp.	uttered, said, taught	被說的、被教的
upamā	f.	<i>upa√mā</i> 3Ā (to measure one thing by another, compare/ 以某物度量另一物、比較)+ <i>kvip</i>	resemblance, similarity; image, simile; ifc. (- <i>upama</i>) "like ...", "resembling ..."	相似; 比喻; 作複合詞後分時 (- <i>upama</i>), 可表示「猶如...的」、「像...的」
kṛtya	n.	<i>√kṛ</i> 8U (to do, accomplish, perform, produce/ 做、完成、產生), fpp.	what ought to be done, accomplished or produced, i.e. business, affair, duty, function	應當被做、完成或產生的事, 意即事情、事務、義務、作用-- 所作 、 事 、 所作事 、 用
kriyā	f.	<i>√kṛ</i> 8U (to do, accomplish, perform, produce/ 做、完成、產生)+ <i>yā</i>	action, performing, accomplishing, production	動作、表現、完成、產生-- 作
upabhoga	m.	<i>upa√bhuj</i> 7Ā (to enjoy; to experience/ 享受; 經歷)+ <i>a</i>	enjoyment, experience	享受、經驗-- 用 、 受用
māyānirmita	n.	<i>māyā</i> f. (illusion, sorcery/ 幻象、魔術-- 幻) + <i>nirmita</i> ppp. (fashioned/ 被塑造的)	magic creation	化作物-- 所化
pūrvam	ind.	<i>pūrvam</i> mfn. (initial, former, prior, preceding/ 最初的、先前的、前面的), acc.	formerly, previously, first, initially	之前、先前、首先、最初
vyavasthāpayati	caus.	<i>vi-ava√sthā</i> 1Ā (to be settled, established/ 被定下、被建立), caus.	to establish, determine	建立、決定-- 立 、 安立 、 安置

iha	ind.	equivalent to the loc. of <i>idam</i> / 同 <i>idam</i> 的位格	here; in this world or existence; in this system or book	在這裡；在此世界上、在此世中；於此教派或書中
astitva	n.		existence, reality	存在、現實性-- 有
prakāśita	mfn.	<i>prakāśayati</i> caus. (to make manifest, reveal, proclaim/ 使顯現、揭露、闡明-- 開顯 、 顯示), ppp.	made manifest, revealed, proclaimed	被顯示的、被揭露的、被闡明的-- 開顯 、 顯示
aśravaṇa	n.	<i>a</i> (not/ 不)+ <i>śravaṇa</i> n. (hearing/ 聽聞)	not hearing	不聽到-- 不聞
bodhi	f.	\sqrt{budh} 1U/4Ā (to wake up, awaken; to perceive, know, understand/ 睡醒、覺醒；知覺、知道、理解)+ <i>i</i>	awakening, enlightenment, supreme knowledge	覺悟、至高的知識-- 菩 提 、 覺
\sqrt{jan}	4Ā		to be born or produced	生、產生
nīca	mfn.		low, inferior, humble	低落的、低劣的、卑下的-- 下
... bodhau cittam na jāyate keśam̐cin nicaccittānām ... Spe. 129				
avajñāna	n.	<i>ava</i> $\sqrt{jñā}$ 9P (to despise/ 鄙視)+ <i>ana</i>	contempt	鄙視、輕視-- 輕慢
udaya	m.	<i>ut</i> \sqrt{vi} 2P (to go up, rise, be produced/ 向上、上升、產生)+ <i>a</i>	rising, production	上升、產生-- 生 、 生起
śreyas	mfn.		best, most excellent	最好的、最優越的-- 勝
manyat	mfn.	\sqrt{man} 4U (to think, believe/ 想、認為), prap.	thinking	想著
anutpanna	mfn.	<i>a</i> (not/ 不)+ <i>utpanna</i> ppp. (arisen, originated/ 已生起的-- 生 、 起)	unarisen	未生起的-- 未生 、 未起
mati	f.	\sqrt{man} 4Ā (to think, believe/ 想、認為)+ <i>ti</i>	intellect, understanding; mind, thought	智力、理解力；心、意念-- 慧
samyāñc	mfn.	<i>samyak</i> in compounds/ 複合詞中作 <i>samyak</i>	whole, entire, all; correct, right, true	全部的、一切的；正確的、真正的、真實的-- 正
ut\sqrt{pad}	4Ā		to arise, appear, occur	生起、出現、發生-- 生 、 起 、 生起
pari\sqrt{grah}	9U		to take hold of on both sides, embrace, seize	兩邊握住、抱持、握持-- 取
\sqrt{vid}	6U		to find	找到
abhūtaṃ parigrhṇāti bhūtaṃ arthaṃ na vindate Spe. 434, 436				

kṛtrima	mfn.		artificial, fabricated, factitious	造作的、虛構的-- 作
nairātmya	n.	<i>nirātman</i> mfn. (without an eternal and unchanging self or essence / 沒有永恆不變之自我或本質-- 無我)+ <i>ya</i>	“selflessness”, “egolessness”, “non-substantiality”, the quality of being without an eternal and unchanging essence	無我性、意即沒有永恆不變之本質的特性-- 無我性 、 無我
śuddhi	f.	√ <i>śudh</i> 4Ā (to become pure / 變得清淨)+ <i>ti</i>	purity	純淨-- 清淨
gṛhṇat	mfn.	√ <i>grah</i> 9P (to seize, grasp, cling to; to apprehend, perceive, know / 抓住、把握、執取；知覺、知道-- 持 、 取), prap.	holding, grasping, clinging	握持著、把握著、執取著-- 取
asat	mfn.	<i>a</i> (not / 不)+ <i>sat</i> prap. (existing, real / 存在的、真實的)	not existing, unreal, untrue	不存在的、不真實的、虛構的-- 無 、 非實 、 虛妄
apavadat	mfn.	<i>apa</i> √ <i>vad</i> 1P (to revile, deprecate; to deny / 辱罵、詆毀；否認-- 誹謗 、 譏謗 、 損滅), prap.	deprecating; denying	詆毀著；否認著
maitrī	f.		“loving-kindness”, friendliness, good will	慈愛、慈心、友善、親善-- 慈
√ labh	1Ā		to obtain	得到-- 得
dhīmat	mfn.	<i>dhī</i> f. (understanding, intelligence, wisdom / 理解力、智力、智慧)+ <i>mat</i>	intelligent, learned, wise	聰明的、博學的、睿智的
sama	mfn.		same, equal, like; adverbially with acc. or in compounds, equally	一樣的、平等的、如同…的；用具格或在複合詞中，當副詞，表示平等地
darśaka f. darśikā	mfn.	√ <i>drś</i> 1P (to see, regard / 見、認為)+ <i>aka</i>	seeing, viewing	看…的、看待…的
śrava	m.	√ <i>śru</i> 5P (to hear / 聽聞)+ <i>a</i>	hearing	聽見
protsāha	m.		great effort, exertion	巨大的努力-- 勇猛力
śāstr	m.	√ <i>śās</i> 2P (to punish; to instruct, teach / 懲罰；教訓、教誨、教導)+ <i>tr</i>	teacher, instructor	老師、教師-- 師
gaurava	n.	<i>guru</i> mfn. (heavy / 重的)+ <i>a</i>	weight, heaviness; importance, respect, reverence	重量；重要、尊重、敬重-- 敬 、 恭敬
prajñā	f.	<i>pra</i> √ <i>jñā</i> 9P (to know, understand / 知道、理解)+ <i>kvip</i>	wisdom, insight	智慧、洞察力-- 般若 、 慧
niravajña	mfn.	<i>nis</i> (without / 無)+ <i>avajñā</i> f. (contempt / 鄙視、輕視-- 輕慢)	without contempt	無輕視的

prekṣin	mfn.	<i>pra√īkṣ</i> 1Ā (to look at, behold/ 看見)+ <i>in</i>	looking at, viewing	看…的、看待…的
nirdoṣa	mfn.	<i>nis</i> (without/ 無)+ <i>doṣa</i> m. (fault, sin, transgression/ 過失、罪過、過錯-- 過失)	faultless	無過失的-- 無過
-vat	mfn.		suf. indicating possession: "possessing ...", "endowed with ..."	後綴，表所有：「擁有…的」、「賦有…的」-- 具
adas	pro.	3 rd person pro./ 第三人稱代名詞		
kṣipram	ind.	<i>kṣipra</i> mfn. (quick/ 快速的), acc.	quickly	快速地
√āp	5U		to reach, obtain	達到、得到-- 得
buddhatā	f.	<i>buddha</i> m. (Awakened One/ 覺者、覺悟者-- 佛陀 、 覺者)+ <i>tā</i>	Buddhahood	佛果，即成佛的境界
niravajñāḥ samaprekṣī nirdoṣo guṇavān asau ātmasattvasamasnehaḥ kṣipram āpnoti buddhatām Spe. 364				
vyākhyāna	n.	<i>vi-ā√khyā</i> 2P (to explain/ 解釋)+ <i>ana</i>	explanation, exposition, commentary	解釋、說明、注釋
samāpta	mfn.	<i>sam√āp</i> 5P (to obtain completely/ 完全得到), ppp.	completely obtained, concluded, finished	完全得到的、結束的