

The English translation of *shes rab*¹ (*prajñā*) by the 14th Dalai Lama and the list of English words for the fifty-one mental factors (*sems byung lnga bcu rtsa gcig*)

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1. Introduction

The Dalai Lama is one of the most famous contributors to the diffusion of Buddhism in the Western world. In 1959, many Tibetan Buddhist monks were forced into exile and they were scattered all over the world. From a positive perspective, this provided a good opportunity for the diffusion of Tibetan Buddhism into non-Tibetan cultures. Therefore, the translation of Tibetan Buddhist words, particularly into English, has become tremendously important. Many Tibetan monks have published books and given lectures in English. Most importantly, the English translations by the Dalai Lama himself, or by his translator, have gained substantial influence worldwide. The purpose of this paper is to examine the English translation of the Tibetan word *shes rab* by the 14th Dalai Lama. We will also list the words and explanations of the fifty-one key mental factors (*sems byung lnga bcu rtsa gcig*) presented by the Dalai Lama and contemporary Tibetan scholars in both English and Tibetan.

Among the many words specific to Buddhism, *shes rab* (*prajñā*) is one of the most important. It is often translated as “wisdom.” However, Damien Keown suggests the need to examine this translation of *shes rab* (*prajñā*) in the following passage from the *Oxford Dictionary of Buddhism*:

Prajñā

Important concept in Buddhist epistemology, often translated as ‘wisdom’ but closer in meaning to insight, discriminating knowledge, or intuitive apprehension. It is the faculty which apprehends the truth of Buddhist teachings. In the *Abhidharma* it is classified as one of the mental functions (*caitta*), and is defined as the analytical discrimination of phenomena (*dharmapra vicaya*). Although all beings possess *prajñā*, it is usually underdeveloped and needs to be cultivated through the practice of insight meditation (*vipāśyanā*) or similar forms of mental training. [Damien Keown 2003: 218]

Here, Damien suggests that there are more suitable English words for *shes rab* (*prajñā*). A similar point is made by Tibetan scholars, such as Geshe Thupten Jinpa (the translator to the 14th Dalai Lama) and Dr. Gyume Dorje (a Tibetologist based at the School of Oriental and African Studies, University of London), in “Glossary of Key Tibetan, Buddhist and Sanskrit Terms.”²

¹ All the transliterated passages and other words that are not personal names have been written using Wylie transliteration scheme.

² Notes about this glossary: “The criteria for selection of the terms was a computer search of the descriptive records to a large proportion of all the oral commentaries given by leading Tibetan lamas and scholars, which have been recorded on audio/video tape or published in English, since the early 1960’s. More than 30,000 hours of such recordings are catalogued in the Tibetan Cultural Resources Database. A great many of the most common key terms which a reader will encounter when reading material relating to Tibetan culture have therefore been included. The reader should note, however, that given the open nature of the criteria for selection, these terms do not necessarily reflect the preferred terminology of the authors of this glossary”.

Prajñā (shes rab)

This term translates most lucidly into English as discriminative awareness, although many translators have often used the word ‘wisdom’ instead, probably in consideration of the remarkable achievements of Edward Conze who translated over the years a voluminous series of texts devoted to *prajñāpāramitā*. *Prajñā* is generally defined as ‘the discriminative awareness of the essence, distinctions, particular and general characteristics, and advantages and disadvantages of any object within one’s own perceptual range, at the conclusion of which doubts are removed’. In other words, this is the faculty of intelligence or discriminating awareness inherent within the mental continuum of all living beings, which enables them to examine the characteristics of things and events, thus making it possible to make judgements and deliberations. In *Abhidharma*, *prajñā* is one of the five mental factors of ascertainment which arise during all mental events of veridical nature. In Mahāyāna, the perfection of this faculty of discriminative awareness (*prajñāpāramitā*) leads a bodhisattva to a total overcoming of all types of skepticism and ignorance and to the realization of the emptiness of all things. In conjunction with skilful means or method (*upāya*), the term *prajñopāya* refers to the integration of the two principal aspects of the path to enlightenment. In this context, the sixth perfection, *prajñā*, or true insight into emptiness, which is the ultimate nature of phenomena, is united in perfect union with the skilful means and great compassion present in the previous five perfections, constituting the essence of the Mahāyāna path to full enlightenment. In tantric traditions, the union of *prajñopāya* is often depicted iconographically in the union of the male and female deities, and in the symbolic hand implements such as the *vajra* and the bell. In terms of the fully enlightened perception of a Buddha, the aspect of Buddha-mind known as the pristine cognition of discernment (*pratyavakṣanājñāna*) indicates the full maturation of *prajñā*. [Thupten Jinpa, Gyurme Dorje, Graham Coleman 1994: 360]

In the above discussion, “wisdom” is established as the suitable English translation of *shes rab* (*prajñā*), because of the remarkable achievements of Edward Conze. The following is Conze’s explanation of “wisdom”:

‘Wisdom’ is, of course, only a very approximate equivalent of *prajñā*. To the average person nowadays ‘wisdom’ seems to denote a compound made up of such qualities as sagacity, prudence, a well-developed sense of values, serenity, and sovereignty over the world won by the understanding of the mode of its operation. The Buddhist conception of ‘wisdom’ is not unlike this, but more precise. It is best clarified by first giving its connotations and then its actual definition. As for the connotations, we read in the *Dhammasaṅgani*: ‘On that occasion the dominant of wisdom is wisdom, understanding, search, reach, search, for dharma; discernment, discrimination, differentiation, erudition, expert skill, subtlety, clarity, reflection, investigation, amplitude, sagacity, a guide (to true welfare and to the marks as they truly are), insight, comprehension, a goad (which urges the mind to move back on the right track); wisdom, wisdom as virtue, wisdom as strength (because ignorance cannot dislodge it), the sword of wisdom (which cuts through the defilements), the lofty (and overtowering) height of wisdom, the light, lustre and splendour

[Thupten Jinpa, Gyurme Dorje, Graham Coleman 1994: 226]

of wisdom, the treasure of wisdom, absence of delusion, search for dharmas, right views.’ From mere cleverness wisdom is distinguished by its spiritual purpose, and we are told expressly that it is designed ‘to cut off the defilements’. Now to the actual definition: ‘Wisdom penetrates into dharmas as they are in themselves. It disperses the darkness of delusion, which covers up the own-being of dharmas.’ Mindfulness and concentration, as we saw, assumed a duality in the mind—between its calm depth and its excited surface. Wisdom similarly postulates a duality in all things—between their surface and their depth. Objects are not what they appear to be. Their true, ‘dharmic’, reality is covered up by their common-sense appearance, and in its essence wisdom is the strength of mind which enables us to discard this deceptive appearance and to penetrate to the true reality of dharmas as they are in themselves. As the unfaltering penetration into the true nature of objects wisdom is the capacity to meditate according to the rules of the Abhidharma on the dharmic constituents of the universe. It concerns itself exclusively with that true reality on contact with which, as we saw, the meaning and conduct of life are held to depend. It is regarded as the highest virtue because ignorance and not sin, is the root evil. [Conze 1973(1962): 53-54]

Conze refers to the difference between the present-day popular understanding of “wisdom” and the Buddhist conception of wisdom. It seems that Conze uses “wisdom” to describe the Buddhist conception. However, this word has several meanings. Therefore, we must examine the suitable English translation of *shes rab (prajñā)* in context.

2. *sems byung lnga bcu rtsa gcig*

Among all the literature that I have referred to, only in the text quoted below does the Dalai Lama writes in English about all the fifty-one key mental factors (*sems byung lnga bcu rtsa gcig*).

Although there are many systems of enumeration, the standard list preferred by Tibetans, which was formulated by Asanga, contains fifty-one key mental factors. In addition to the five universals (feelings, recognition, engagement, attention, and contact), five factors of object discernment — aspiration, attraction, mindfulness, concentration, and insight—are present when the mind ascertains an object. Further, there are eleven wholesome mental factors, which are present when the mind is in a positive state. There are faith or confidence, a sense of shame, conscience (defined as a consideration of others), non-attachment, non-hate (including loving-kindness), non-delusion (including wisdom), vigor, pliancy, heedfulness, equanimity, and non-harmfulness (including compassion). Within this list, we find several that correspond to positive emotions—notably loving-kindness and compassion. Shame and conscience are interesting in that the former is about the capacity for feeling sullied by one’s own unwholesome deeds or thoughts, while conscience in this context refers to the quality that causes one to refrain from unwholesome acts or thoughts out of a consideration for others. Both of these therefore have an emotional element. When we turn to the afflictive mental processes, the list is fuller, largely because these there are what need to be purified by the person aspiring to enlightenment in Buddhism. There are six root mental afflictions: attachment or craving, anger (which includes hate), pride or conceit, ignorance,

afflictive doubt, and afflictive views. Of these, the first three have a strong emotional component. Then there are twenty derivative afflictions: wrath, resentment, spite, envy or jealousy, and cruelty (these are derived from anger); meanness, inflated self-esteem, excitement including surprise, concealment of one's own vices, and mental dullness (these are derived from attachment); lack of confidence, sloth, forgetfulness, and lack of attention (these are derived from ignorance); pretentiousness, deceit, shamelessness, lack of consideration for others, heedlessness, and distraction (these are derived from the combination of ignorance and attachment). Clearly many of the mental factors enumerated here can be identified with emotions. Finally, in the list of fifty-one, there is a group of four mental factors referred to as the "changeable". These are sleep, regret, investigation, and minute analysis. They are called changeable because, depending on the state of mind, they can be wholesome, unwholesome, or neutral. [Dalai Lama 2005: 176-177]

This explanation of the fifty-one key mental factors by the Dalai Lama, is based on Asanga's *Compendium of Higher Knowledge (chos mngon pa kun las btus pa)*. The English translation of *shes rab* by the Dalai Lama is "insight."

Asanga defines the word "*shes rab*" as

shes rab gang zhe na/ brtag pa'i nyid kyi dngos po'i chos rnams la rab tu rnam par 'byed pa ste/ som nyi bzlog pa'i las can no/ [Asaṅga 1985, *sde dge bstan 'gyur; sems tsam, ri*, 48b-4]

The following is the English translation (by a translator) of the above quotation:

What is wisdom (*prajñā*)? It is investigation of the qualities (*dharma*) of the object to be investigated. Its function consists of excluding doubt (*saṃśaya*). [Asaṅga 2001: 9]

The following explanation by the Dalai Lama regarding *shes rab* is similar to Asaṅga's definition.

brtags shing dpyad pa'i sgo nas chos rab tu rnam par 'byed pa ni shes rab dang/ de'i goms pa rdzogs pa na shes rab kyi phar phyin du 'gyur ba yin/ [Dalai lama 2005(1967): 60]

This is the English translation (by a translator) of the above explanation:

Wisdom (*prajñā*) means that special kind of knowledge whereby one examines skillful and unskillful karma. It increases through the practice of mind-development (*bhāvanā*). After completion it is known as the Perfection of Wisdom. [Dalai Lama 1993(1991): 93]

From the explanation given by the Dalai Lama, it seems that the Tibetan *shes rab*, one of the fifty-one key mental factors, can be translated as "insight" because it has the connotation of "to examine" (*rab tu rnam par 'byed pa*). Therefore, we can formularize it as

***shes rab* (as one of the fifty-one key mental factors) = Insight.**

3. *thabs shes*

We can investigate the English word for *shes rab* in relation to the Tibetan word *thabs shes*. The following is the English explanation of *thabs shes* given by the Dalai Lama.

In the case of a dilemma, we need in the first instance to consider the particularity of the situation in the light of what, in the Buddhist tradition, is called the “union of skillful means and insight.” “Skillful means” can be understood in terms of the efforts we make to ensure that our deeds are motivated by compassion. “Insight” refers to our critical faculties and how, in response to the different factors involved, we adjust the ideal of non-harming to the context of the situation. We could call it the faculty of wise discernment. [Dalai Lama 1999: 149]

From the above, we can formulate the following.

***shes rab* (in *thabs shes*) = insight, wise discernment**

***thabs* (in *thabs shes*) = skilful means**

Samdhong Rinpoche, a high monk of the Geluk school (*dge lugs pa*) and a professor at the Central Institute for Higher Tibetan Studies, says,

For Buddhists, the ultimate goal to be achieved is *nirvāṇa*, the state in which all shortcomings of the mind have ceased to exist. The method for the achievement of *nirvāṇa* is twofold, namely: 1. *Prajñā*, the establishment of right insight, right knowledge or wisdom, 2. *Upāya*, the means or the method by which *prajñā* may be established. [Samdhong 1999: 259]

The ultimate aim of a follower of Mahayana is the realization of Buddhahood. The nature of Buddhahood is inseparable from transcendental wisdom (*shes rab*) and transcendental compassion (*snying rje chen po*). [Samdhong 1999: 294]

4. *thos bsam sgom gsum gyi shes rab*

We can investigate the English word for *shes rab* in *thos bsam sgom gsum gyi shes rab*. The following is the English explanation of *thos bsam sgom gsum gyi shes rab* given by the Dalai Lama.

These stages are called the understanding or wisdom, derived from hearing, thinking, and meditation. [Dalai Lama 2004(2003): 286]

We need to pay attention to the fact that the Dalai Lama uses the word “understanding” or

“wisdom,” instead of “insight.” From the above discussion, we can formulate the following translation.

shes rab (in thos bsam sgom gsum gyi shes rab) = understanding, wisdom

***thos* = hearing**

***bsam* = thinking**

***sgom* = meditaion**

The examples of the English translation of *thos bsam sgom gsum gyi shes rab* by Samdhong Rinpoche are given below.

Therefore, the entire Buddhist teaching is summarized in *trisīkṣā*, the three doctrines. These are the doctrines of *sīla* or the righteous way of life; *samādhi* or concentration of mind; and *prajñā* or wisdom. [Samdhong 1999: 241]

5. *shes rab kyi phar phyin*

We find the use of English word “wisdom” for *shes rab* in *shes rab kyi phar phyin*. The following is the English explanation of *shes rab kyi phar phyin* by the Dalai Lama.

It is also very clear that for a bodhisattva to be successful in accomplishing the practice of the six perfections—of generosity, ethical discipline, tolerance, joyous effort, concentration, and wisdom—cooperation with and kindness toward fellow beings are extremely important. [Dalai Lama 2003: 15]

He provides the following explanation of *shes rab kyi phar phyin* in Tibetan.

brtags shing dpyad pa'i sgo nas chos rab tu rnam par 'byed pa ni shes rab dang/ de'i goms pa rdzogs pa na shes rab kyi phar phyin du 'gyur ba yin/ dbye na gsum las/ don dam rtogs pa'i shes rab ni/ bdag med pa'i de kho na nyid don spyi'i sgo nas rtogs pa'm mngon sum du rtogs pa dang/ kun rdzob rtogs pa'i shes rab ni/ rig pa'i gnas lnga la mkhas pa'i shes rab dang/ sems can don bya bar togs pa'i shes rab ni/ sems can rnams kyi 'di dang phyi ma'i don kha na ma tho ba med par sgrub tshul shes pa la byed/ [Dalai lama 2005(1967): 60]

The following is the English translation (by a translator) of the above explanation.

Wisdom (*prajñā*) means that special kind of knowledge whereby one examines skillful and unskillful karma. It increases through the practice of mind-development (*bhāvanā*). After completion it is known as the Perfection of Wisdom. Here we may distinguish three sorts of wisdom: 1. *paramarthaparicchedaka prajñā* (wisdom analyzing the supermundane or Absolute). By means of this sort of wisdom one has knowledge, at first indirectly, of not-self-soul (*anātman*) but when this wisdom is

complete then one understands *anātman* from direct personal experience. 2. *samvṛttaparicchedaka-prajñā* (wisdom analyzing the relative). By way of this wisdom the five branches of knowledge are explained. These are: *śabda-vidyā*, the study of language; *hetu-vidyā*, the study of logic; *adhyātmika-vidyā*, the study of religion; *cikitsā-vidyā*, the study of medicine; and *śilpa-vidyā* the study of arts and crafts. 3. *sattvarthaparicchedaka-prajñā* (wisdom analyzing the advantages of beings). Through this one accomplishes the advantage of all beings, both of this world and of other realms. This kind of wisdom cognizes the dharmas which are “beautiful-to-do” (*kalyāṇakāra*) and accomplishes them in a befitting manner. [Dalai Lama 1993(1991): 93]

The above statements of the Dalai Lama are similar to the following phrases from *The Short Treatise on the Stages of the Path to Enlightenment* (*rgyal ba'i gsung rab thams cad kyi snying po'i gnad bsdu te gtan la phap pa byang chub lam gyi rim pa*) by tsong kha pa blo bzang grags pa.

spyir shes rab ni brtogs pa'i dngos bo la chos rab tu rnam par 'byed byed yin la/ 'dir ni rig pa'i gnas lnga la mkhas pa sogs kyi shes rab bo// gnyis pa ni/ don dam rtogs pa dang/ kun rdzob rtogs pa dang/ sems can gyi don bya ba rtogs pa'i shes rab gsum mo// dang po ni/ bdag med kyi kho na nyid don spyi'i sgo nas 'jal ba dang/ mgon du gyur pa'i sgons 'jal ba'o// gnyis pa ni/ rig pa'i gnas lnga la mkhas pa'i shes rab bo// gsum pa ni/ sems can gyi 'di phyi'i don kha na ma tho ba med par sgrub tshul shes pa'o// [tsong kha pa: pha, 129b, 2-5]

(In general, wisdom is that which thoroughly discerns the ontological status of the object under analysis, but in this context wisdom refers to proficiency in the five topics of knowledge and so on. Second, wisdom can be knowledge of the ultimate, of the conventional, and of how to act for the welfare of sentient beings. The first is wisdom that cognizes the reality of selflessness, either by means of a concept or in a direct manner. The second is wisdom that is proficient in the five topics of knowledge. The third is wisdom that knows the way to accomplish blamelessly the welfare of beings in their present and future lives.)

Therefore, we can formulate the following translation:

***shes rab* (in *shes rab kyi phar phyin*) = wisdom**

6. *lhag mthong*

The word *shes rab* is mostly translated into English as “insight.” However, the word “insight” is used not only for *shes rab*, but also for *lhag mthong*. The following is the English explanation of *lhag mthong* by the Dalai Lama.

Furthermore, the practitioner is said to have achieved a quality of mental pliancy, in that the mind has become easily serviceable and can be directed freely to any object. This state is described as the attainment of tranquil abiding of the mind (*śamatha* in Sanskrit, *zhi gnas* in Tibetan). [Dalai Lama 2005:

153]

In tranquil abiding the emphasis is on holding one's focus without distraction, and single-pointedness is the key quality being sought. [Dalai Lama 2005:154]

We must acquire the skill of probing the nature and characteristics of the object of our observation with as much precision as possible. This second-level training is known in the Buddhist literature as insight (*vipāśyanā* in Sanskrit, *lhag mthong* in Tibetan). [Dalai Lama 2005: 154]

In insight the emphasis is on discerning investigation and analysis while maintaining one-pointedness without distraction. [Dalai Lama 2005: 154]

One is purely concentrated meditation—for example, *śamatha* or *samādhi*, which is simply stabilizing, focusing, concentrating the mind—as opposed to *vipāśyanā*, or insight meditation, in which you are really probing into the nature of reality. [Dalai Lama 2004(2003): 174]

We need to pay attention to his use of the word “insight” for *lhag mthong* as well as for *shes rab*. From the above, we can formulate the following translation.

***zhi gnas* = tranquil abiding, stabilizing, focusing, concentrating the mind**

***lhag mthong* = insight, insight meditation**

In Tibetan, the above two concepts are completely divided into the two words *shes rab* and *lhag mthong*. However, in English, the two concepts are combined in the one word “insight.” Although the Dalai Lama does not refer to any reason for this usage, the following phrase by thong kha pa suggests some reasons.

*bsam gtan gyi ngo bo zhi gnas dang/ sher phyin gyi ngo bo lhag mthong 'ga' zhig mnyam gzhab tu bsgom
la/ phar phyin dang po gsum dang/ bsam gtan dang shes rab kyi cha 'ga' zhig rjes thob tu bskyang ngo//*
[tsong kha pa: pha, 133a, 2-3]

(The essence of *bsam gtan* is *zhi gnas*, and the essence of *sher phyin* is *lhag mthong*, certain is practiced in meditative equipoise. The first three perfections and some of the meditative stabilization and wisdom are protected in subsequently.)

Thong kha pa says that the essence of *sher phyin* (*shes rab kyi pha rol tu phyin pa*) is *lhag mthong*. Therefore, it seems that the Dalai Lama uses “insight” for *shes rab* and *lhag mthong*, under the influence of thong kha pa.

Some examples of the English word for *lhag mthong* by Samdhong Rinpoche are given below.

Dharana means to concentrate and *bhavana* is to ponder, think upon, investigate, analyse. So real meditation must consist of these two parts—one-pointedness of mind and the power of analyzing. These two together form the totality of meditation that is *Samatha* and *Vipassana*. *Samatha* is to concentrate and *Vipassana* is to analyse. [Samadhong 1999: 239]

7. Conclusion

From the above, we can summarize the Dalai Lama's English translation of *shes rab* in the following manner:

***shes rab* (as one of the fifty-one key mental factors) = Insight**

***shes rab* (in *thabs shes*) = insight, wise discernment**

***shes rab* (in *thos bsam sgom gsum gyi shes rab*) = understanding, wisdom**

***shes rab* (in *shes rab kyi phar phyin*) = wisdom**

***lhag mthong* = insight, insight meditation**

The English words used by the Dalai Lama clarify the two meanings of *shes rab*. From his example, we can conclude that the Dalai Lama uses “insight” to refer to the functional side of *shes rab*. In contrast he uses “wisdom” for complete knowledge obtained by insight; thus, this term includes the function of insight and other actions, such as hearing, thinking, and meditation. Because the functional essence of *lhag mthong* is the same as *shes rab*, the English word “insight” is used for both *lhag mthong* and *shes rab*.

The following is the list of the words and explanations for the fifty-one mental factors in Tibetan and English.

[Notes]

- A) The Tibetan words in *chos mngon pa kun las btus pa* (*Abhidarmasamuccaya*).
- B) The Chinese translation in 大乘阿毘達磨集論 (*Abhidarmasamuccaya*) by Xuanzang (玄奘).
- C) The Tibetan translation of *Abhidarmasamuccaya* (*chos mngon pa kun las btus pa*).
- D) The English translation in *Abidharmasamuccaya The Compendium of the Higher Teaching (Philosophy)*, translated into French by Walpola Rahula, English version by Sara Boin-Webb.
- E) The English translation in *The Universe in a Single Atom*, by the Dalai Lama [2005].
- F) The Tibetan explanation in *sems kyi zhi bde* by the Dalai Lama [2006(1998)].
- G) The English translation in *The Dalai Lama at Harvard Lectures on the Buddhist Path to Peace*, translated and edited by Jeffrey Hopkins
- H) The English translation in *Tibetan-English Dictionary of Buddhist Terminology*, by Tsepa Rigzin
- I) The English translation in Geshe Ngawang Dhargyey 2003, *Tibetan Tradition of Mental Development*, translated by Sharpa Tulku, Khamlung Tulku
- J) The English translation in Lotsawa Kawa Paltseg 2003, *A Manual of Key Buddhist Terms: Categorization*

of Buddhist terminology with Commentary, translated by Thubten K. Rikey, Andrew Ruskin

- K) The Tibetan explanation in *mdo sngags kyi gzhung chen mo'i tshig mdzod ris med mkhas pa'i zhal lung zhes bya ba bzhugs so*, Thub bstan msam grub 2005
- L) The Tibetan explanation in *dung dkar tshig mdzod chen mo*, Dung dkar blo bzang 'phyin las 2006(2004)

Items from A) to D) are derived from *Abhidarmasamuccaya*, those from E) to G) are derived from the Dalai Lama, and those from H) to L) are derived from the books published by the organizations connected to the Tibetan Government in Exile.

[The lists]

ID1

- A) *tshor ba*
- B) 受
- C) *tshor ba'i mtshan nyid ci zhe na// mnyong ba'i mtshan nyid de/ myong ba'i ngo bo gang gis dge ba dang mi dge ba'i las rnams kyi 'bras bu rnam par smin pa so sor myong ba'o//*(45b-1)
- D) What is the characteristic of feeling? Experience is the characteristic of feeling. There is experience when one feels the results of good or bad actions. (p. 3)
- E) Feeling(in this case pleasant). (p. 176)
- F) *tshor ba ste tshor ba bde sdug btang snyoms gsum mo//*(p. 82)
- G) Feeling, comprised of the feelings of pleasure, pain, and neutrality. In this context, feeling is not the object felt, but the consciousness that feels. (p. 75)
- H) Feeling. (p. 4)
- I) Mental and physical feeling of three kinds: pleasurable, painful, and indifferent. (p. 21)
- J) Feeling. (p. 3)
- K) ----
- L) ----
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ID2

- A) *'du shes*
- B) 想
- C) *du shes kyi mtshan nyid ci zhe na/ 'dus te shes par byed pa'i mtshan nyid te/ mtshan mar 'dzin pa dang/ bkra bar 'dzin pa'i ngo bo gang gis ji ltar mthong ba dang/ thos pa dang/ bye brag phyed pa dang/ rnam par shes pa'i don rnams la tha snyad 'dogs pa'o//*(45b-2)
- D) What is the characteristic of perception? Recognizing is the characteristic of perception. The nature of perception is to know various things, and to express things seen, heard, conceived and those that one recalls. (p. 3)
- E) Recognition. (p. 176)
- F) *'di 'di red/ de de red bsam pa'i 'du shes/*(p. 82)
- G) Discrimination, which is discrimination of objects as "this is such and such; that is such and such". (p. 75)

- H) Recognition. (p. 4)
- I) Recognition of things and their various qualities, or understanding the relationship between the qualities of an object and its function. With this in mind we are able to label the object of perception. (p. 21)
- J) Recognition. (p. 3)
- K) *yul gyi khyad par ram spu ris rnams ma nor bar so sor 'byed nas 'dzin pa'i sems byung ngo// de la mtshan mar 'dzin pa zhes kyang bya ste/ yul gyi thun mong ma yin pa'i mtshan ma'm khyad par ma nor 'byed nas 'dzin pas de skad ces bya ste/ mdzod rtsa ba las/ tshor ba myong ba'o 'du shes ni/ mthsan mar 'dzin pa'i bdag nyid do// zhes gsung pa ltar ro// mtshan mar 'dzin zhes pa ni/ khyad par 'dzin zhes pa dang don gcig/*(p. 353)
- L) *rang yul la rang stobs kyis mtshan mar 'dzin pa'i cha nas bzahag pa'i sems byung gang zhig/ rang gi cha du ma 'dus pa/ de'i mtshan nyid/ 'du shes kyi phung po dang 'du shes gnyis don gcig/ de la dbye na/ don la mtshan mar 'dzin pa'i 'du shes dang/ tha snyad la mtshan mar 'dzin pa'i 'du shes gnyis yod/ de la yang rgyas par dbye na/ mig gi rnam par shes pa'i 'khor du gyur pa'i 'du shes nas yid kyi rnam par shes pa'i 'khor du gyur pa'i 'du shes kyi bar drug yod/*(p. 1146)
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ID3

- A) *sems pa*
- B) 思
- C) *sems pa gang zhe na/ sems mngon par 'du byed pa yid kyi las te/ dge ba dang mi dge ba dang lung du ma bstan pa rnams la sems 'jug par byed pa'i las can no//*(48a-7)
- D) What is volition(*cetanā*)? It is mental tenacity. It is construction by the mind(*cittābhisamkāra*), mental activity(*manaskarma*). Its function consists of directing the mind to the domain of favorable(*kuśala*), unfavorable(*akuśala*) or neutral(*avyākṛta*) activities. (p. 9)
- E) Engagement (p. 176)
- F) *sems yul la g.yo bar byed pa'i byed las can gyi sems byung sems pa/*(p. 82)
- G) Intention, or attention, which moves the mind to the object. (p. 75)
- H) Perception. (p. 4)
- I) The motivator and activator which connects the primary mind an object of perception or action. This is the most active of the five aspects af mind in this category and is equivalent to karma. (p. 21)
- J) Intention. (p. 3)
- K) *rang dang mtshungs par ldan pa'i sems yul rnams la g.yo zhing skul bar byed pa'i sems byung yid kyi las so// zhes rje'i lam rim du gsung pa ltar ro// des sems yul la g.yo bar byed tshul ni/ rdo khab len la kun slong med kyang reg pa tsam gyis lcags phye g.yo bar byed pa ltar sems skyon yon la sogs pa'i yul la g.yo bar byed pa'o/*(p. 717)
- L) *rang dang mtshungs ldan gyi sems dang tshor ba sogs rang gi yul gang yin pa de'i phyogs su rang stobs kyis bskul zhing g.yo bar byed pa'i sems byung zhig/*(p. 2057)
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ID4

- A) *yid la byed pa*
- B) 作意
- C) *yid la byed pa gang zhe na/ sems kyi 'jug pa ste/ dmigs pa la sems 'dzin pa'i las can no//*(48b-1)

- D) What is attention(*manaskāra*)? It is mental tenacity(*cetasa ābhogaḥ*). Its function consists of keeping the mind(*cittadhāraṇa*) on the object(*ālambana*). (p. 9)
- E) Attention. (p. 176)
- F) *don de yid la byed pa*/(p. 82)
- G) Mental engagement, which is the factor that takes the object to mind. (p. 75)
- H) Attention. (p. 4)
- I) The consciousness that enables the primary mind to distinguish between particular objects or to understand things individually. (p. 21)
- J) Mental engagement. (p. 3)
- K) (1)*rang dang mtshungs ldan gyi sems dmigs pa bye brag pa la gtod pas rab tu phye ba'i sems byung zhig la zer*/(2)*sems la dran par byed pa/ bsam blo gtong ba*/(p. 635)
- L) *rang dang mtshungs ldan gyi sems yul la g.yo bar byed pa tsam ma yin par rang gi yul la rang stobs kyis jug par byed pa'i sems byung zhig*/(p. 1857)
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ID5

- A) *reg pa*
- B) 触
- C) *reg pa gang zhe na/ gsum 'dus nas dbang po'i 'gyur ba yongs su gcod ba ste/ tshor ba'i rten byed pa'i las can no*/(48b-1)
- D) What is contact(*sparśa*)? It is similar to the transformation of faculty when the threefold union takes place. Its function consists of giving a basis to feeling(*vedanā*). (p. 9)
- E) Contact with the object. (p. 176)
- F) *yul yid du 'ong mi 'ong/ bar ma gsum yongs su gcod pa'i reg pa*/(p. 82)
- G) Contact, which distinguishes the object as attractive, unattractive, or neutral. (p. 75)
- H) Contact. (p. 4)
- I) The contact of mind and its object. (p. 21)
- J) Contact. (p. 3)
- K) (1)*lag pas thug pa*/(2)*'thob pa/ sleb pa/ dper na/ rdzogs pa'i sangs rgyas sa la reg gyur cig// ces pa lta bu/ (3)tshor ba'i rten byed pa'i sems byung zhig ste/ yul dbang rnam shes gsum 'dus nas tshor ba bde sdug btang snyoms gsum skye ba'i rten byed pa'i sems byung zhig la zer*/(p. 663)
- L) *yul dbang sems gsum 'dus nas blo de rang stobs kyis yul dang phrad pa'i cha*/(p. 1923)
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ID6

- A) *'dun pa*
- B) 欲
- C) *dun pa gang zhe na/ 'dod pa'i dngos po la/ de dang de ldan par byed 'dod pa nyid de/ brtson 'grus rtsom pa'i rten byed las can no*/(48b-2)
- D) What is will(*chanda*)? It is the will-to-do(*karṭṛkāmatā*) which is in direct relation to the desired object. Its function consists of giving a basis to vigor. (p. 9)
- E) Aspiration (p. 176)

- F) *dun pa ste/ yul de don du gnyer ba'i sems byung ngo//*(p. 83)
- G) Aspiration, which is a seeking of the object. (p. 76)
- H) Aspiration. (p. 250)
- I) Intention, which leads us to strive after the object of our desire, such as the attainment of enlightenment. (p. 22)
- J) Aspiration. (p. 3)
- K) *yul nges lnga'i dang po ni/ bsam pa'i dngos po la dmigs nas don du gnyer bas rab tu phye ba'i sems byung zhig la zer/ byed las ni/ brtson 'grus rtsom pa'i rten byed pa'o// de la dbye na/ sdug pa dang phrad par 'dod pa'i 'dun pa/ de dang mi 'bral bar 'dod pa'i 'dun pa/ don du gnyer ba'i 'dun pa dang gsum mo//*(p. 355)
- L) *rang 'bras brtson 'grus kyi rgyu byed cing/ rang yul du gyur pa'i dngos po la dmigs nas don du gner ba'i rnam pa can gyi sems byung zhig//*(p. 1146)
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ID7

- A) *mos pa*
- B) 勝解
- C) *mos pa gang zhe na/ nges pa'i dngos po la ji ltar nges pa bzhin du 'dzin pa ste/ mi 'phrogs pa nyid kyi las can no//*(48b-2)
- D) What is determination(*abhimokṣa*)? It is action of remaining[fixed] on an object chosen by choice. Its function consists of not going back[on one's decision]. (p. 9)
- E) Attraction (p. 176)
- F) *gus pa'm dad pa'i mos pa//*(p. 83)
- G) Belief, which is the factor of holding an object to be as it was ascertained. (p. 76)
- H) Belief. (p. 250)
- I) Examination of the object of concentration. (p. 22)
- J) Belief. (p. 3)
- K) (1)*yul nges lnga'i gnyis pa ni/ tshad mas nges zin pa'i yul la 'di kho na ltar yin gyi gzhan du ma yin no snyam du 'dzin pa'i sems byung zhig// byed las ni/ mi 'phrogs pa ste pha rol gyi rgol bas rang gi grub mtha' las gzhan du bsgyur bar mi nus pa'o//* (2)*dga' ba/ 'dun pa'm 'dod pa/ theg pa chen po la mos pa zhes pa lta bu'o//*(p. 549)
- L) *rang gi bzung yul la sems mi 'phro bar byed cing/ nges zin pa'i rang yul la dmigs nas rang stobs kyis mtha' gcig tu 'dzin pa'i sems byung//*(p. 1624)
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ID8

- A) *dran pa*
- B) 念
- C) *dran pa gang zhe na/ 'dris pa'i dngos po la sems kyi brjed pa med pa ste/ rnam par mi g.yeng ba'i las can no//* (48b-3)
- D) What is mindfulness(*smṛti*)? It is non-forgetting by the mind(*cetas*) with regard to the object experienced. Its function is non-distraction. (p. 9)
- E) Mindfulness. (p. 176)

- F) *don de mi brjed par 'dzin par byed pa'i dran pa/(p. 83)*
- G) Mindfulness, which is to hold the object in mind. (p. 76)
- H) Mindfulness. (p. 250)
- I) Memory, or mindfulness. (p. 22)
- J) Mindfulness. (p. 3)
- K) (1)*dmigs pa gang yin de la sems ma yengs par rtse gcig tu 'dzin pa'i mtshan nyid can/ rje'i gsung mkhas grub chos rjes zin bris btab pa las gsungs/(2)yul nges lna'i gsum pa ni/ sngar 'dris pa'i dngos po la dmigs nas sems kyi brjed pa med par byed pas rab tu phye ba'i sems byung zhig// byed las ni/ dmigs pa la sems mi g.yeng ba'i byed las can no// dran pa ni thag pa dang 'dra bar sems dmigs pa la rgyun ldan du 'dogs byed du gsungs so//(p. 331)*
- L) *sems mi g.yeng bar byed cing rang yul 'dris pa'i dngos po la dmigs nas rang stobs kyis mi brjed pa'i rnam pa can gyi sems byung zhig la bya'o//(p. 1109)*
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ID9

- A) *ting nge 'dzin*
- B) 三摩地
- C) *ting nge 'dzin gang zhe na/ brtag pa'i dngos po la sems rtse gcig pa nyid de/ shes pa'i rten byed pa'i las can no// (48b-3)*
- D) What is concentration(*samādhi*)? It is one-pointedness of mind(*cittasyaikāgratā*) on the object to be investigated. Its function consists of giving a basis to knowledge(*jñāna*). (p. 9)
- E) Concentration. (p. 176)
- F) *rtse gcig pa'i ting nge 'dzin/(p. 83)*
- G) Stabilization, which is one-pointedness of mind. This does not refer to great meditative stabilization but to the slight factor of one-pointedness, or stability of mind, that we have now. (p. 76)
- H) Concentration. (p. 250)
- I) Single-pointed concentration or placing and fixing of the mind on one object. (p. 22)
- J) Stabilization. (p. 3)
- K) *samadhi zhes pa ni yang dag par 'dzin pa'i don yin par bshad la/ de'i ngo bo ni/ brtags zin pa'i dngos po la dmigs nas rgyun ldan du 'dzin pa'i sems rtse gcig par byed pas rab tu phye ba'i sems byung zhig ste/ yul nges lnga'i bzhi pa'o// sgra bshad ni/ ting nge ni rgyun chags pa/ 'dzin ni mi gtong ba'o// des na sems dmigs pa la rgyun chags par dma du bzung nas mi gtong bas na ting nge 'dzin no// de yang ting nge zhes bya ba ni/ sbreng nge/ tshug ge/ star chags pa/ rgyun chags pa/ bar ma chad pa zhes bya ba'i don yin par bra ti dge bshes rin zhen gdub gsung ba ni/ rgyal tshab chos rje'i kun btus dar Tika dang yang mthun no// yang na/ sngags rin chen no las/ rtse gcig tu byed cing sems la 'jog pas na ting nge 'dzin zhes bya'o// zhes gsungs pa ltar dang/ yang 'ga' zhig gis/ ting nge ni mi g.yo ba/ 'dzin ni mi gtong ba'o// zhes kyang snang/ kho bo ltar na ting nge ni brtan pa 'dzin ni mi gtong ba'i don yin pas sems dmigs pa la brtan por bzung nasmi gtong bas na ting nge 'dzin zhes sgra bshad kyang mi rung ba med par sems te/ brtan zhing mi 'gyur ba ting nge ba'i don du lung phran tshogs kyi 'grel par gsungs pas so// (p. 254)*
- L) *<ting 'dzin>bsam blo gtong sa'i dmigs rten yul gcig la sems dam ting nger pa'm sems dam por bzung ba/ tshad ma rig pa'i nang gi blo rig dang 《mngon pa kun btus》 gnyis su gsal/(p. 957)*
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ID10

- A) *shes rab*
- B) 慧
- C) *shes rab gang she na/ brtag pa'i nyid kyi dngos po'i chos rnams la rab tu rnam par 'byed pa ste/ smon nyi bzlog pa'i las chan no//*(48b-4)
- D) What is wisdom(*prajñā*)? It is investigation of the qualities(*dharma*) of the object to be investigated. Its function consists of excluding doubt(*saṃśaya*). (p. 9)
- E) Insight (p. 176)
- F) *yul gcod pa'i shes rab//*(p. 83)
- G) Knowledge, which analyzes the object. (p. 76)
- H) Wisdom. (p. 250)
- I) The discriminating mind which is able to differentiate between virtue and vice. (p. 22)
- J) Knowledge. (p. 3)
- K) (1)*chos rab tu rnam par 'byed pa'i sems byung zhig la zer/ 'di'i khyad par zhib par phung po lnga'i rab 'byed dang/ rje'i lam rim du gzigs/*(2)*shes bzhin/ dper na dbu ma snying po las/ yid kyi glang po log 'gro ba// dmigs pa'i ka ba brtan po la/ dran pa'i thag pas nges bcings nas// shes rab lcags kyis rim dbang bya// zhes gsungs pa ltar/ skabs 'di'i shes rab shes bzhin la 'jug par lam rim chen mor gsungs pa ltar ro// sgra bshad ni/ shes pa thams cad kyi nang nas mchog yin pas na shes rab ces pa'm/ yang na/ yang dag pa ji lta ba bzhin du shes pas na shes rab bo// 'dir sgra bshad pa na tshig snga phyi bsgyur te bshad dgos te/ rab ni yang dag pa'm/ ji lta ba bzhin zhes pa'i don yin la/ shes zhes pa ni de ltar du shes so zhes pa'o// gzhan yang tshig snga phyi bsgyur te sgra bshad dgos pa mang du yod de/ dper na/ bsnyen rdzogs/ shes bzhin lta bu'o//*(p. 696)
- L) *the tshom 'gog par byed cing rang yul brtag par bya ba'i dngos po la dmigs nas rang stobs kyis blong dor 'byed pa'i rnam pa can gyi sems byung zhig//*(p. 2001)
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ID11

- A) *dad pa*
- B) 信
- C) *dad pa gang zhe na/ yod pa nyid dang yon tan can dang/ nus pa rnams la mngon par yid ches ba dang/ dad pa dang 'dod pa ste/ dun pa'i rten byed pa'i las can no//*(48b-4)
- D) What is trust(*śraddhā*)? It is full and firm conviction(*abhisampratya*) with regard to that which exists(*astitva*) serene joy(*prasāda*) relating to good qualities(*guṇavattva*), and eagerness(*abhilāṣā*) for capability(*śakyatva*). Its function consists of giving a basis to will. (p. 10)
- E) Faith or confidence. (p. 176)
- F) *dad pa* (p. 83)
- G) Faith. (p. 76)
- H) Faith. (p. 45)
- I) Faith, of which there are three kinds: (a) Faith in the Triple Gem of the Buddha, Dharma, and Sanga. (b) The firm wish to attain enlightenment, coupled with the faith that this is a realizable goal. (c) A firm conviction of the truth of the doctrine of rebirth and the law of cause effect. (p. 22)
- J) Faith. (p. 4)

- K) (1) *gzhan gyi yon tan mthong nas sems la spro sems chan po 'phel ba la dad pa zer/ de yang gtsang pa'i skad du/ za la dga' ba'i mi la za la dad po zhes brjod pa dang/ phru gu za dad chen po zer ba lta bus shes nus/ spyir dad pa la gsum ste/ dkun mchog gi yon tan mthong nas sems la spro sems 'phel ba la dang ba'i dad pa/ de la yid ches bskyed pa la yid ches kyi dad pa/ yon tan de dag rang gis kyang thob na snyam pa la mngon 'dod kyi dad pa zer ba yin no//* (2) *dge ba bcu gcig gi dang po ni/ las 'bras sogs ji ltar gnas pa de ltar yod smyam du yid ches pa dang/ dang ba dang mnon 'dod gang rung gi rnam pa can gang zhig// byed las ma dad pa'i dngos kyi gnyen po byed pa'i sems byung ngo//* (p. 310)
- L) *dad bya'i yul gsum gang rung la dmigs nas yid ches pa'i rnam pa can gyi sems byung zhig/ dad bya'i yul gsum ni/ bden pa dang/ yod pa dang/ mi bslu ba bcas so//* (p. 1071)
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ID12

- A) *ngo tsha shes pa*
- B) 慚
- C) *ngo tsha shes pa gang zhe na/ bdag nyid las kha na ma tho bas 'dzem pa ste/ nyes par spyod pa legs par sdom pa'i rten byed pa'i las can no//* (48b-5)
- D) What is self-respect(*hrī*)? It is shame at doing wrong to oneself. Its function consists of giving a basis to abstention from misconduct(*duścarita*). (p. 10)
- E) A sense of shame. (p. 176)
- F) *rang rgyu mtshan du byas nas 'di mi rung snyam pa'i blo de ngo tsha shes pa/* (p. 83)
- G) Conscience, which brings about avoidance of improper behavior from thinking that it would not be suitable from one's own view point to do it. (p. 76)
- H) Sense of shame. (p. 45)
- I) Awareness, or knowledge of that which is shameful, that is, a sense of self-shame. (p. 22)
- J) Shame (p. 4)
- K) *rang rgyu mtshan du byas te ngo tsha ba zhes pa ltar/ rang rgyu mtshan du byas nas kha na ma tho ba la 'dzem pas rab tu phye ba'i sems byung no// byed las ni/ sgo gsum gyi nyes spyod sdom pa'i las can no// rang rgyu mtshan du byas zhes pa ni/ nga chos pa zhig yin/ nga dge slong zhig yin de 'dra byas na mi rung du bsams nas nyes spyod la 'dzem pa'o//* (p. 155)
- L) *rang nyid rgyu mtshan du byas nas bya spyod ngan pa la 'dzem pa'i sems byung zhig/* (p. 749)
-

ID13

- A) *khrel yod pa*
- B) 愧
- C) *khrel yod pa gang zhe na/ gzhan las kha na ma tho bas 'dzem pa ste/ de'i las can nyid do//* (48b-5)
- D) What is modesty(*apatrāpya*)? It is shame at doing wrong because of another person. Its function is the same[as the above]. (p. 10)
- E) Conscience(defined as a consideration of others). (p. 176)
- F) *'di 'dra byas na mi tshos 'phya smod byed kyi red snyam nas gzhan rgyu mtshan du byas te/ der mi 'jug pa la khrel yod pa zhes zer/* (p. 83)
- G) Embarrassment, which brings about avoidance of improper behavior out of concern for what others might

think. (p. 76)

- H) Sense of dread of blame. (p. 45)
- I) The external counterpart of *ngo tsha shes pa*, that is, keeping in mind how others view our actions. (p. 22)
- J) Embarrassment. (p. 4)
- K) *dge ba bcu gcig gi gsum pa ni/ gang zhig gzhan nam chos rgyu mtshan du byas nas/ nyes spyod la 'dzem pas rab tu phye ba'i sems byung zhig la zer/ byed las ni/ sgo gsum nyes spyod las sdom pa'i las can no// gzhan nam chos rgyu mtshan du byas zhes pa ni/ de 'dra byas na bla ma dkon mchog sogs gzhan gyis shes na mi rung/ chos dang 'gal na mi rung snyam du bsams nas nyes spyod las ldog pa'o//*(p. 73)
- L) *gzhan rgyu mtshan du byas nas bya spyod ngan pa la 'dzem pa'i sems byung zhig/*(p. 412)
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ID14

- A) *ma chags pa*
- B) 無貪
- C) *ma chags pa gang zhe na/ srid pa dang srid pa'i yo byad byad rnams la chags pa med pa ste/ nyes pa spyod pa la mi 'jug pa'i rten byed pa'i las can no//*(48b-6)
- D) What is the absence of greed(*alobha*)? It is non-attachment to existence(*bhava*) or to the instruments of existence(*bhavopakarana*). Its function consists of giving a basis to the halting of misconduct. (p. 10)
- E) Non-attachment (p. 176)
- F) *dod chags med pa'i dge rtsa* (p. 83)
- G) non-attachment, which views desire as faulty, thereby deliberately restraining desire. (p. 76)
- H) Lack of desire. (p. 45)
- I) Non-attachment. (p. 22)
- J) Non-attachment. (p. 4)
- K) ---
- L) *yo byad sogs la dmigs nas chags sems med cing mi len pa'i bsam pa/*(p. 1153)
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ID15

- A) *zhe sdang med pa*
- B) 無瞋
- C) *zhe sdang med pa gang zhe na/ sems can rnams dang/ sdug bsngal dang sdug bsngal gyi gnas kyi chos rnams la kun nas mnar sems pa med pa ste/ nyes par spyod pa la mi 'jug pa'i rten byed pa'i las can no//* (48b-6)
- D) What is the absence of hatred(*adveṣa*)? It is the absence of malevolence(*anāghāta*) with regard to living beings(*sattva*), suffering(*duḥkha*) and the conditions of suffering(*duḥkhashthānīya dharma*). Its function consists of giving a basis to the halting of misconduct. (p. 10)
- E) Non-hate(including loving-kindness). (p. 176)
- F) *zhe sdang med pa'i dge rtsa/*(p. 83)
- G) Non-hatred, which views hatred as faulty, thereby deliberately restraining hatred. (p. 77)
- H) Lack of hatred. (p. 45)
- I) Freedom from anger. (p. 22)

- J) Non-hatred. (p. 4)
- K) *dge ba bcu gcig gi lnga pa ni/ zhe sdang skye ba'i yul gsum gang rung la dmigs nas zhe sdang dngos su 'joms shing gnod pa bya bar 'dod pa la songs pa'i kun nas mnar sems med pa'i rig pa'o// zhe sdang skye ba'i yul gsum ni/ sems can/ sdug bsngal/ sdug bsngal gyi rgyu ste gsum/(p. 606)*
- L) *rang yul la mnar sems med pa'i rnam pa can gyi sems byung/(p. 1777)*
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ID16

- A) *gti mug med pa*
- B) 無癡
- C) *gti mug med pa gang zhe na/ rnam par smon pa las sam/ lung las sam/ bsam pa las sam/ rtogs pa las she shing so sor brtags pa ste/ nyes par spyod pa la mi 'jug pa'i rten byed pa'i las can no//(48b-7)*
- D) What is the absence of delusion(*amoha*)? It is knowledge(*jñāna*) and discernment concerning the results of actions(*vipāka*), concerning the teachings(*āgama*) or realization(*adhigama*). Its function consists of giving a basis to the halting of misconduct. (p. 10)
- E) Non-delusion(including wisdom). (p. 176)
- F) *gti mug med pa'i dge rtsa* (p. 83)
- G) Non-ignorance, which views ignorance as faulty, thereby deliberately restraining ignorance. (p. 77)
- H) Lack of stupidity. (p. 45)
- I) Freedom from ignorance. (p. 22)
- J) Non-ignorance. (p. 5)
- K) *dge ba bcu gcig gi drug pa ni/ skeyes thob dang/ thos bsam sgom gsum gang rung gi rgyu la brten nas/ gti mug gi gnyen po byed cing so sor rtog pa'i shes rab brten pa dang bcas pas rab tu phye ba'i rig pa/ rten ni so sor rtog pa'i shes rab dang/ brten pa ni brtson 'grus dang/ ting nge 'dzin no//(p. 257)*
- L) *ma rig pa'i gnyen po byed cing so sor rtog pa'i shes rab brtan pa dang bcas pa'i sems byung/(p. 963)*
-

ID17

- A) *brtson 'grus*
- B) 勤
- C) *brtson 'grus gang zhe na/ go cha dang/ sbyor ba dang/ mi 'god pa dang/ mi ldog pa dang/ chog par mi 'dzin pa la sems mngon par slob ste/ dge ba'i phyogs yongs su rdzogs par byed pa dang/ yongs su bsgrub pa'i las can no//(49a-1)*
- D) What is vigor(*vīrya*)? It is firm mental effort(*cetaso bhūtsāhaḥ*) aimed towards favorable(*kuśāla*) things, either in the preparation(*saṃnāha*), or in the practice(*prayoga*), or the absence of weakness(*alīnatva*), or in the absence of regression(*avyāvṛtti*), or in dissatisfaction(*asaṃtuṣṭi*). Its function consists of realizing fullness and accomplishment in the favorable direction. (p. 10)
- E) Vigor. (p. 176)
- F) *brtson 'grus te brtson gang dge la spro ba'o// zhes pa ltar/ dge ba la btson 'grus la go//(p. 83)*
- G) Effort, which is enthusiasm for virtue. (p. 77)
- H) Virtuous effort. (p. 45)
- I) Self-motivated enthusiastic perseverance in following virtuous conduct (the opposite of laziness, which

rejects doing anything worthwhile). (p. 22)

- J) Effort. (p. 5)
 K) *dge ba la spro ba'i sems pa* (p. 573)
 L) *sems dge ba'i phyogs (bya ba bzang po'i phyogs) la skyo ngal med par spro ba'i rnam pa can gyi sems byung ngo*/(p. 1685)
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ID18

- A) *shin tu sbyangs pa*
 B) 安
 C) *shin tu sbyangs pa gang zhe na/ lus dang sems kyi gnas ngan len rnams kyi rgyun gcod pa'i phyir/ lus dang sems las su rung ba nyid de/ sgrib pa thams cad sel ba'i las can no*/(49a-2)
 D) What is serenity(*praśrabdhī*)? It is maneuverability(*karmanyatā*) of the body and mind acquired by relaxing the rigidity(*dauṣṭhulya*) of the body and mind. Its function consists of removing every obstruction. (p. 10)
 E) Pliancy. (p. 176)
 F) *shin tu sbyangs pa ste/ lus sems sin sbyans kyi bde ba de ting nge 'dzin bsgrubs nas des drangs te yong gi yod*/(p. 83)
 G) Pliancy, which is physical and mental serviceability induced by developing meditative stabilization. (p. 77)
 H) Suppleness. (p. 45)
 I) The power to control and use our mind and body in any way we like, resulting in mental ecstasy. (p. 22)
 J) Pliancy. (p. 5)
 K) (1)*lus sems las rung du byed pa'i sems byung/ de ni dper na/ glang po che 'dul sbyong mkhan dang 'dra/ (2)lus sems las su rung bai cha/ 'di ni dul ba'i glang po che dang 'dra*/(p. 693)
 L) *sems dge ba'i phyogs ji ltar 'dod 'dod du bkol du rung zhing lus sems kyi gnas ngan len rgyun gcod par byed pa'i sems byung*/(p. 1994)
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ID19

- A) *bag yod pa*
 B) 不放逸
 C) *bag yod pa gang zhe na/ ma chags pa dang/ zhe sdang med pa dang/ gti mug med pa brtson 'grus dang bcad pa la gnas nas/ gang dge ba'i chos rnams bsgom pa dang/ zag pa dang bcas pa'i chos rnams la sems srung ba ste/ 'jig rten pa dang 'jig rten las 'das pa'i phun sum tshogs pa tham cad yongs su rdzogs par byed pa dang/ youngs su bsgrub pa'i las can no*/(49a-2)
 D) What is diligence(*apramāda*)? It is the development of favorable conditions through the absence of craving, hatred and delusion accompanied by vigor, and also protection of the mind against impure conditions(*sāsrava dharma*). Its function consists of realizing the fullness and accomplishment of worldly(*laukika*) and transcendental(*lokottara*) happiness. (p. 11)
 E) Heedfulness. (p. 176)
 F) *de nas bag yod/ 'di ha cang gal chen po yin/ nga rang tsho'i nyin re'i nyams len dang/ rang gis rang la bltas nas dpyad pa bya rgyu ha can gal chan po yin*/(p. 83)
 G) Conscientiousness, which is self-examination, self-checking; this is very important in daily practice. (p. 77)

- H) Conscientiousness. (p. 45)
- I) Alertness for non-virtuous deeds, enabling us to keep vows purely. (p. 22)
- J) Conscientiousness. (p. 5)
- K) (1)*chos ma yin pa las sems srung zhing dge ba'i chos la gces spras su byed pa'i sems byung zhig*//(2)*dge ba bcu gcig gi dgu pa ni/ dug gsum med pa brtson 'grus dang bcas pa la btags pa'i btags chos gang zhig*// dge ba'i chos bsgom zhing/ zag bcas las sems bsrung bas rab tu phye ba'i rig pa'o// (p. 465)
- L) *rang sems bya ba ngan pa las sems srung ba'i rnam pa can gyi sems byung*/ (p. 1382)

ID20

- A) *btang snyoms*
- B) 捨
- C) *btang snyoms gang zhe na/ ma chags pa dang/ zhe sdang med pa dang/ gti mug med pa brtson 'grus dang bcas pa la gnas nas/ kun nas nyon mongs pa can du gnas pa dang mi mthun pa/ sems mnyam pa nyid dang/ sems rnal du 'dug pa nyid dang/ sems lhun gyis grub par gans pa nyid de/ kun nas nyon mongs pa'i skabs mi 'byed pa'i las ban no*//(49a·4)
- D) What is equanimity(*upekṣā*)? It is evenness of mind(*cittasamatā*), passivity of mind(*cittaprasāḥatā*), a disinterested and stable state of mind(*cittasyānābhogāvasthitā*), which is opposes to the defiled states(*saṃkliṣṭaviḥ ārā*), and which is based on the absence of craving, hatred and delusion, accompanied by vigor. Its function consists of not giving occasion to the defilements(*saṃkleśā*). (p. 11)
- E) Equanimity. (p. 176)
- F) *btang snyoms* (p. 83)
- G) Equanimity. (p. 77)
- H) Equanimity. (p. 45)
- I) Equanimity, or even-mindedness. (p. 23)
- J) Equanimity. (p. 5)
- K) *bar ma'i don yin*/(1)*chags sdang dang bral ba'i bar ma/ tshad med btang snyoms/ tshad med bzhi'i nang tshan gyi btang snyoms tshad med lta bu/ sgra bshad ni/ chags sdang gi blo btang nas sems snyoms pa bsgrub pas na btang snyoms zhes bya'o*//(2)*tshor ba bar ma/ tshor ba btang snyoms/ dper na bde sdug gang yang min pa'i tshor ba lta bu*/(3)*bya rtsol bral ba'i bar ma/ 'du byed btang snyoms/ de ni dug gsum med pa brtson 'grus dang bcas pa la btags pa'i btags chos gang zhig*// byinb rgod 'gog pa'i rtsol ba chen pos bsgrim mi dgos par sems bying rgod kyis mi nyams par byed pas rab tu phye ba'i sems byung de/ dge ba bcu gcig gyi bcu pa btang snyoms kyis ngo bo'o// byed las ni/ bying rgod sogs kyis skabs 'byed pa'o// (bying rgod kyis skabs 'byed ces pa ni de gnyis bsgrims te mi 'gog pa'i don no//) 'di la 'du byed btang snyoms kyang zer/ sgra bshad ni/ bying rgod 'gog pa'i 'du byed dam rtsol ba btang nas sems snyoms pa ste rnal du'm rang babs su bzhag pas na de skad ces brjod/(4)*bar ma dor bzhag pa/ yal bar dor ba/ snang med du bzhag pa/ rje'i rje'i skabs gsum ma las/ ma brtags btang snyoms cung zad mi mang' yang*// skal ngan bdag gyi nyes pa kho nar zad// lta bu dang/ rje'i byams pa'i bstod chen las/ nges par legs pa'i go 'phang smos ci dgos// lam gyi rten du thub pas bsnags pa yi// mtho ris tsam yang thob pa'i gdeng med pa// bdag la khyed kyis btang snyoms mdzad lags sam// zhes gsungs pa lta bu/(5)*kha ya mi byed pa/ dper na btang snyoms su bzhag na mdzes so*// zhes pa lta bu/(p. 261)

L) *rang sems bying rgod gnyis kyis mi mnyam pa med par byed pa'i sems byung*/(p. 975)

ID21

- A) *rnam par mi 'tshé ba*
 B) 不害
 C) *rnam par mi 'tshé ba gang zhe na/ zhe sdang med pa'i char gtogs pa/ snying rje ba'i sems nyid de/ tho mi 'tsham pa'i las can no*/(49a-5)
 D) What is harmlessness(*avihimsā*)? It is compassion(*karuṇā*) which forms part of the absence of hatred. Its function consists of not tormenting. (p. 11)
 E) Non-harmfulness(including compassion). (p. 176)
 F) *rnam par mi 'tshé ba* (p. 83)
 G) Non-harmfulness. (p. 77)
 H) Not harming others. (p. 45)
 I) Not being able to endure the suffering of others. (p. 23)
 J) Non-harmfulness. (p. 5)
 K) (1)*dge ba bcu gcig gi tha ma ni/ kun nas mnar sems med pa'i cha shas gang zhig// sdug bsngal can la de dang bral na snyam du mi bzod pas rab tu phye ba'i sems byung zhig go// byed las ni/ sems can la gsod pa dang/ brdeg pa sog/ tho mi 'tshams pa'i las can no*/(p. 399)
 L) *sdug bsngal can la dmigs nas gnod 'tshé byed 'dod med pa'i rnam pa'i rnam pa can gyi sems byung no*/(p. 1235)
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ID22

- A) *'dod chags*
 B) 貪
 C) *dod chags gang zhe na/ khams gsum pa'i rjes su chags pa ste/ sdug bsngal bskyed pa'i las can no*/(49a-6)
 D) What is craving(*rāga*)? It is attachment to the three realms of existence. Its function consists of engendering suffering. (p. 11)
 E) Attachment or craving. (p. 177)
 F) *phyi nag gi yul la chags pa'i 'dod chags*/(p. 83)
 G) Desire, which is attachment to internal or external objects. (p. 77)
 H) Desire-attachment. (p. 211)
 I) Desire and attachment. (p. 23)
 J) Desire. (p. 6)
 K) *rtsa nyon drug gi dang po ni/ zag bcas kyi dngos po la rang gi ngo bo'i sgo nas yid 'ong du mthong nas don du gnyer bas rab tu phye ba'i sems byung/ byed las ni/ sdug bsngal bskyed pa'o/ sgra bshad ni/ 'dod chags ni 'dir 'dod pa'i yon tan lnga la 'dun zhing chags pa yin pas/ zhes gsungs pa ltar ro// 'dod chags ni ras la snum zhugs pa bzhin du dbyung dka' ba yin pa gsung*/(p. 357)
 L) *yul yid du 'ong ba'i dngos po la dmigs nas de la sems chags shing 'bral dka' ba'i rnam pa can gyi sems byung*/(p. 1153)
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ID23

- A) *khong khro*
- B) 瞋
- C) *khong khro ba gang zhe na/ sems can rnam dang/ sdug bsngal dang/ sdug bsngal gyi gnas kyi chos rnam la kun nas mnar sems pa ste/ reg par mi gnas pa dang/ nyes par spyod pa'i rten byed pa'i las can no//*(49a-6)
- D) What is repugnance(*pratigha*)? It is malevolence(*āghāta*) with regard to living beings, suffering, and conditions of suffering. Its function consists of supplying a basis to a wretched state and mis conduct. (p. 11)
- E) Anger(which including hate). (p. 177)
- F) *kun nas mnar sems skye ba'i gzhi dgu la dmigs nas khro ba skyes pa'i khong khro*/(p. 83)
- G) Anger, which is hatred upon observing any of the nine source of generating harmful intent. (p. 77)
- H) Hatred. (p. 211)
- I) Anger and hatred. (p. 23)
- J) Anger. (p. 6)
- K) *rtsa nyon drug gi gnyis pa ni/ chos gsum gang rung la dmigs nas mi bzod cing gnod pa bya bar 'dod pa kun nas mnar sems pas rab tu phye ba'i rig pa/ byed las ni/ mi 'dod pa la dngos su sbyor ba dang/ de'i rgyu la rgyud nas sbyor ba'o*/(p. 68)
- L) *yul yid du mi 'ong ba'i dngos po la dmigs nas de la gnod 'tshe bya bar 'dod pa'i rnam pa can gyi sems byung ngo*/(p. 318)
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ID24

- A) *nga rgyal*
- B) 慢
- C) *nga rgyal gang zhe na/ 'jig tshogs la lta ba la brten nas sems khengs pa ste mi gus dang/ sdug bsngal 'byung ba' rten byed pa'i las can no//*(49a-7)
- D) What is pride(*māna*)? It is exaltation of the mind(*cittasyonnatih*) which rests on the idea of self. Its function consists of giving a basis to the appearance of contempt(*agaurava*) and suffering. (p. 12)
- E) Pride or conceit (p. 177)
- F) *nga rgyal la ngargyal bdun yod/ nga'o snyam pa'i nga rgyal/ cung zad snyam pa'i nga rgyal te 'di ni ma gzhi skyo po yin te zhes pa'i nga rgyal de yin/ nga rgyal las kyang nga rgyal zhes pa ni/ mi lhag po dang mchog de tsho las kyang nga lhag snyam pa'i nga rgyal la bya/ de lta bu'i nga rgyal rnam pa bdun bshad yod*/(p. 84)
- G) Pride, of which there are seven types. One is the pride of thinking of an [inherently existent] I. (p. 77)
- H) Pride. (p. 211)
- I) Pride. (p. 23)
- J) Pride. (p. 6)
- K) (1)*khengs sems/ nga rgyal gyi ngo bo ni/ gzhan la mi gus pa'i sems khengs pa'i rnam pa can gyi sems byung zhis la zer/* (2)*mos pa brtan po/ lta'i nga rgyal dang gsal snang zhes pa lta bu/ de yang rang dang rgyud gcig pa'i gsang ba 'dus pa lta bur nga rgyal bzhas ste/ sku yongs dag sogs yongs dag bzhi la nga rgyal 'jog par/ rgyal tshab rin po ches gsungs zhes mkhas pa dag gsung/*(3)*spobs pa'm blo'i brtan pa bsked pa/ lam rim dang spyod 'jug las/ las dang nyon mongs dang nus pa ste// gsum po dag la nga rgyal bya// zhes gsungs pa lta bu*/(p. 149)

- L) (1)*phyi nang gi khyad chos gang rung zhig la dmigs nas sems khengs pa'i rnam pa can gyi sems byung/ de la dbye na rnam par 'gyur can gyi nga rgyal/ snying stobs can gyi nga rgyal/ mun pa can gyi nga rgyal dang gsum mo//*(2)*rang gi bsgom rgyu'i lha de rang yin snyam du bsam nas bsgoms pa la nga rgyal du ming btags pa yod/(p. 743)*
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ID25

- A) *ma rig pa*
 B) 無明
 C) *ma rig pa gang zhe na/ khams gsum pa'i mi shes pa ste/ chos rnams la log par nges pa dang/ the tshom dang/ kun nas nyon mongs pa 'byung ba'i rten byed pa'i las can no//*(49a-7)
 D) What is ignorance(*avidyā*)? It is absence of knowledge(*ajñāna*) with regard to the three realms of existence. Its function is to give a basis to the appearance of defilements, mistaken decisions and doubts concerning the teachings(*dharma*). (p. 12)
 E) Ignorance. (p. 177)
 F) *ma rig pa la thogs med sku mched kyi lugs dang dpal ldan chos grags kyi lugs mi mthun pa yin/ da lta mngon pa kun btus bshad kyi yod cing/ 'di'i ma rig pa ni phal char gnas lugs kyi don mthong ba la sgrib par byed pa'i ma rtogs pa'i blo zhig la ma rig pa* (p. 83)
 G) Ignorance, which, in this context, is a non-realizing consciousness that obstructs one from seeing the actual mode of subsistence of objects. (p. 78)
 H) Ignorance. (p. 211)
 I) Ignorance, specifically not understanding the difference between virtue and non-virtue. (p. 23)
 J) Ignorance. (p. 6)
 K) *rtsa nyon drug gi bzhi pa ni/(1)<rigs pa'i dbang phyug dpal chos kyi drags pas ni> rig pa ye shes kyi 'gal zla mi mthun phyogs su gyur pa'i sems byung rmongs pa ste/ gang zag gi bdag tu 'dzin pa'i 'jig lta la bzhed/ byed las ni/ log rtog dang/ the tshom/ nyon mongs/ las/ de'i 'bras bu 'khor ba'i skye ba rnams skyed pa'i las can no//*(2)*<slob dpon thogs med sku mched ni/> yang dag pa'i don la phyin ci log tu dzin pa dang/ yang dag pa'i don la rmongs pa tsam gnyis las/ phyi ma yang dag pa'i don la rmongs pa tsam la ma rig par bzhed/ mdor na log par rtog pa dang/ ma togs pa'i blo gnyis las/ martogs pa'i blo la bzhed do// rje'i lam rim chen mor gsal/(p. 529)*
 L) *las 'bras kyi blang dor dang bden pa bzhi'i gnas lugs la rmongs pa'I ma rig pa ste/ go don stabs bde ba'i dbang du byas na/ blang dor gyi gnas la rmongs pa'i rnam pa can gyi sems byung ngam/ rtsa nyon drug gi ya gyul zhig ste/ rig pa shes rab kyi mi mthun phyogs dang/ shes pa gang zhig rang yul la dmigs pa'i tshe yul de'i rnam pa shin tu mi gsal ba/ shes bya'i gnas lugs ji lta ba bzhin ma shos par kun nyon skye ba'i sgor gyur pa ste khyad chos gsum dang ldan pa zhig yin/ zhib par 《dbu ma rigs tshogs drug》 gi rtsa 'grel rnams la gzigs/(p. 1591)*
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ID26

- A) *the tshom*
 B) 疑
 C) *the tshom gang zhe na/ bden pa rnams la yid gnyis za ba ste/ dge ba'i phyogs rnams la mi 'jug pa'i rten byed*

pa'i las can no//(49b-1)

- D) What is scepticism(*vicikitsā*)? It is uncertainty(*vimati*) with regard to the Truths(*satya*). Its function consists of supplying a basis to non-functioning on the part of the good(*kuśalapakṣa*). (p. 12)
- E) Afflictive doubt (p. 177)
- F) *the tshom la lugs gnyis te/ the tshom la nyon mongs can gyis khyab par bzhed pa dang/ the tshom la nyon mongs can min pa bzhed pa'i lugs gnyis yod/*(p. 84)
- G) Doubt. One interpretation holds that all doubt is necessarily afflictive, whereas another holds that it is not necessarily afflictive. (p. 78)
- H) Doubt. (p. 211)
- I) Doubting that which is true. (p. 23)
- J) Doubt. (p. 7)
- K) *mtha' gnyis su dogs pa/ yid gnyis/ nem nur/ 'phyang mo nyug// som nyi/ som nyi'i dra ba rnams ming gi rnam grangs su bshad/*(p. 297)
- L) *blo rig bdun du dbyed ba'i nang gses shig ste/ rang yul la rang stebs kyis mtha' gnyis su dogs pa'i rig pa the tshom gyi mtshan nyid/ mtshan gzhi ni/ skye ba phyi ma yod dam med snyam pa lta bu'o// de la dbye na/ don 'gyur gyi the tshom/ don mi 'gyur gyi the tshom/ cha mnyam pa'i the tshom gsum yod/*(p. 1051)

ID27

- A) (*lta ba shes rab nyon mongs can*)
- B) (悪見)
- C) ----
- D) ----
- E) Afflictive views. (p. 177)
- F) *lta ba shes rab nyon mongs can te/ spyir brtag dpyad byed pa'I blo zhig la phyin ci log gi thog la babs bsdad pa'i shes rab nyon mongs can zhig la go/ rtsa nyon drug zer dus lta ba de gcig la phye/ lta ba lnga phar phye ba yin na bcu bshad pa red/ lta ba lngar phye ba yin na/ 'jig lta/ mthar lta log lta/ tshul khirms brtul zhugs mchog 'dzin/ lta ba mchog 'dzin bcas lnga'o// 'jig pa'i chos can gyi phung po'i tshogs pa la dmigs nas nga'o snyam du bden par 'dzin pa ni 'jig lta yin/ grub mtha' gong 'og tshang ma dang mthun pa byas nas bshad na/ nyer len gyi phung po la dmigs nas nga dang nga yi bar lta ba'i shes rab nyon mongs can zhig la 'jig lta zer/ de nas mthar 'dzin pa'i lta ba ni 'jig lta gang bzung ba'i bdag de la dmigs nas rtag bden mkhregs gzugs su lta ba dang/ 'di nas phyi mar nying mtshams shyor ba med par chad par lta ba'i shes rab nyon mongs can gnyis/ lta ba mchog zer ba de 'jig lta/ mthar lta/ log lta gsum gang rung dang/ de gang la brten nas byung ba'i lta ba'i phung po la dmigs nas mchog tu 'dzin pa'i shes rab nyon mongs can no// tshul khirms brtul zhugs mchog 'dzin la/ 'chal khirms la thsul khirms su 'dzin pa/ dper na khyi'i brtul zhugs dang dud 'gro'i brtul zhugs byed pa lta bu'i brtul zhugs yod pa red/ de lta bu'i tshul khirms dang brtul zhugs dang/ gang la brten nas dedag 'byung ba'i phung pi la dmigs nas mchog tu lta ba'i shes rab nyon mongs can rnams so// 'dir lta ba lnga bshad pa'i skabs kyi log lta la skur 'debs log lta dang sgro 'dogs log lta gnyis bshad pa red/ mi dge bcu spong nang gi log lta ni skur 'debs kyi log lta yin/ 'di rnams la lta ba lnga dang/ lta min lnga byas nas phra rgyas bcu'm/ lta ba gcig tu bsdoms na phra rgyas drug bshad pa red//*(p. 84)
- G) Afflictive view, which is a mind of analysis that has reached a wrong conclusion and thus is an afflictive knower. (p. 78)

- H) Wrong view. (p. 211)
- I) False views which arise from delusion. (a) *jig lta*. Grasping to the self as being permanent and self-existent. (b) *mthar lta*. The view that all phenomena inherently exist. (c) *log lta*. Belief that there is no karma, rebirth or cause and effect. (d) *lta ba mchog 'dzin*. Clinging to these above false views as being paramount and ultimate. (e) *tsul khims dang rtul zhugs mchog 'dzin*. Believing that samsaric practices such as asceticism or idol-worship have ultimate meaning. (p. 23)
- J) Wrong view. (p. 6)
- K) ----
- L) ----
-

ID28

- A) *khro ba*
- B) 忿
- C) *khro ba gang zhe na/ gnod par byed pa'i rgyu nye bar gnas na/ khong khro ba'i char gtogs pa'i sems kyi kun nas mnar sems pa ste// mtshon cha len pa dang/ chad pas gcod pa la sogs pa dang/ gnod pa shom pa'i rten byed pa'i las can no//*(50b-2)
- D) What is anger(*krodha*)? It is mental malevolence which forms part of repugnance caused by a present prejudice. Its function consists of supplying a basis to violence, the use of weapons and sticks, etc. (p. 15)
- E) Wrath. (p. 177)
- F) *khro ba ste 'dis zhe sdang gi rgyu byed kyi yod*/(p. 86)
- G) Belligerence, which is caused by anger. (p. 79)
- H) Anger. (p. 94)
- I) The growth of anger, resulting in action governed by this passion. (p. 23)
- J) Belligerence. (p. 8)
- K) *nye nyong nyi shu'i dang po ni// khong khro'i char gtogs gang zhig// gnod par byed pa'i rgyu kun nas mnar sems kyi gzhi dgu gang rung nye bar gnas na gnod par bya bar 'dod pa'i kun nas mnar sems pas rab tu phye ba'i rig pa'o// byed las ni/ dngos su gnor par byed pa dang/ gnod pa'i thabs la spyod pa songs kyi las can no// kun nas mnar sems kyi gzhi dgu ni/ bdag la gnod pa byas so// byed do// byed par 'gyur ro// zhes bdag la sbyar ba gsum/ bdag gi gnyen la gnod pa byas so// byed do// byed par 'gyur ro// zhe gnyen la sbyar ba gsum/ bdag gi dgra la phan btags so// 'dogs par byed do// 'dog par'gyur ro/ zhes dgra la sbyar ba gsum ste dgu'o//*(p. 74)
- L) *yul nye bar gnas pa la dmigs nas brteg pa sogs bya bar 'dod pa'i sems byung*/(p. 415)
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ID29

- A) *khon du 'dzin pa*
- B) 恨
- C) *khon du 'dzin pa gang zhe na/ de'i og tu khong khro ba'i char gtogs pa nyid kyis/ shar gnyer ba'i bsam pa mi gtong ba ste/ mi bzod pa'i rten byed pa'i las can no//*(50b-2)
- D) What is rancor(*upanāha*)? Not subsequently abandoning the intention of revenge, which also forms a part of repugnance. Its function consists of supplying a basis to impatience. (p. 15)
- E) Resentment. (p. 177)

- F) *khon 'dzin* (p. 86)
- G) Resentment. (p. 79)
- H) Malice. (p. 94)
- I) Grudge-holding. (p. 23)
- J) Resentment. (p. 8)
- K) (1)*nye nyon nyi shi'i gnyis pa ni/ khong khro'i char gtogs gang zhig// gnor len byed 'dod pa mi gtong bas rab tu phye ba'i rig pa'o// byed las ni/ mi bzod pa'i las can no//* (2)*khros pa'i yul sems la mang du byed pa'o// phung po lna'i rab byed las gsungs/ sgra bshad ni/ mdud pa ltar 'khon pa'm thogs te mi btang par zhe ru 'dzin pas na 'khon 'dzin/(p. 82)*
- L) *khro ba'i gzhi la dmigs nas khong khro'i rgyun mi gtong zhing gnod pa dang gnod lan bya bar 'dod pa'i sems byung/(p. 452)*
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ID30

- A) *chab pa*
- B) 覆
- C) *chab pa gang zhe na/ legs par bskul ba la gti mug gi char gtogs pas kha na ma tho ba 'khyud pa ste/ 'gyod pa dang/ reg par mi gnas pa'i rten byed pa'i las can no//*(50b-3)
- D) What is hypocrisy(*mraḥṣa*)? It is the fact of hiding one's own faults when one has been justly accused, which forms part of delusion(*moha*). Its function consists of supplying a basis to a state of remorse and uneasiness. (p. 15)
- E) Concealment of one's own vices. (p. 177)
- F) *nyes pa 'chab pa* (p. 86)
- G) Concealment of faults. (p. 79)
- H) Concealment. (p. 95)
- I) Trying to hide our kleshas from others. It is best to speak of them, bring them out in the open and repent. (p. 24)
- J) Concealment. (p. 8)
- K) *nye nyon nyi shu'i gsum pa ni/ gti mug gi char gtogs gang zhig// gzhan gyis phan par 'dod pa'i bsam pa 'gro ba bzhi po gang rung gi sgo nas ma yin par nyes pa glengs pa na/ kha na ma tho ba 'khyud par 'dod pas rab tu phye ba'i rig pa'o// byed las ni/ dngo su 'gyod pa dang brgyud nas lus sems bde ba la reg par mi gnas par byed pa'o// 'gro ba bzhi ni/ 'dun pa ste 'dod chags kyis 'gro ba/ zhe sdang ste 'khon 'dzin gyis 'gro ba/ gtig mug ste mi shes pas 'gro ba/ jigs pa ste skrag pa ston pas 'gro ba dang bzhi'o// sgra bshad ni/ 'gro ba zhes pa 'da' ba'i don yin/ yang 'ga' zhig gis 'gro ba zhes pa brjod pa'm smra ba'i don yin par yang bshad/(p. 203)*
- L) *rang gzhan gang rung gi skyon gsang zhing sbed par 'dod pa'i rnam pa can gyi sems byung/(p. 867)*
-

ID31

- A) *tshig pa*
- B) 惱
- C) *tshig pa gang zhe na/ khong khro ba'i char gtogs pa khro ba dang khon du 'dzin pa sngon du 'gro ba'i sems kyis kun nas mnar sems pa ste/ tshig rtsub po brlang zhing drag po'i rten byed pa'i las can dang/ bsod nams*

ma yin pa 'phel ba'i las can dang/ reg par mi gnas pa'i las can no//(50b-4)

- D) What is malice(*pradāśā*)? It is mental malevolence forming part of repugnance, preceded by anger(*krodha*) and rancor(*upanāha*). Its function consists of supplying a basis to violent, harsh and insulting words; to an accumulation of demerit(*apūya*) and a state of uneasiness. (p. 15)
- E) Spite. (p. 177)
- F) *tshig pa za ba//*(p. 86)
- G) Verbal spite, which is like belligerence but involved with speech. (p. 79)
- H) Outrage. (p. 94)
- I) Action which results from anger. (p. 23)
- J) Spite. (p. 8)
- K) (1)*nye nyong nyi shu'i bzhi pa ni/ khong khro'i char gtogs gang zhig// khro ba dang 'khon 'dzin sngon du song bas gzhan gyis nes pa glengs pa na zhe 'gras par gyur nas/ tshig rtsub kun nas slong ba'i rab tu phye ba'i rig pa'o// byed las ni/ tshig rtsub dang bsod nams ma yin pa'i las gsog pa dang dngos brgyud kyis mi 'dod pa dang de'i rgyu la sbyor ba'o//*(2)*sdig pa las mi bzlog par zhen pa/ phung po lnga'i rab byed las gsungs//*(p. 591)
- L) *khro ba'i gzhi la dmigs nas de mi bzod pa'i rnam pa can gyi sems byung//*(p. 1737)
-

ID32

- A) *phrag dog*
- B) 嫉
- C) *phrag dog gang zhe na/ rnyed pa dang bkur sti la lhag par chags nas gzhan gyi phung sum tshog pa'i khyad par la mi bzod par gyur pa sems khong nas 'khrug pa zhe sdang gi char gtogs pa ste/ yid mi bde ba dang/ reg par mi gnas pa'i las can no//*(50b-5)
- D) What is envy(*īrṣyā*)? It is an angry thought in him who desires gains and honors. It is part of hatred aroused by intolerance(*amarṣakṛta*) consists of arousing affliction and a state of uneasiness. (p. 15)
- E) Envy or jealousy. (p. 177)
- F) *phrag dog* (p. 86)
- G) Jealousy. (p. 79)
- H) Jealousy. (p. 94)
- I) Jealousy, or not being able to endure seeing the wealth or virtue of others. At such times, our contentment is gone and our mind feels heavy. (p. 24)
- J) Jealousy. (p. 8)
- K) *nye nyon nyi shu'i lnga pa ni/ zhe sdang gi char gtogs gang zhig// rnyed bkur la chags nas gzhan gyi phun tshogs la mi bzod par sems khong nas 'khrugs pa'i rab tu phye ba'i rig pa'o// byed las ni/ yid mi bde 'dren pa'i las can no//*(p. 458)
- L) *gzhan gyi phun tshogs la dmigs nas sems mi bzod pa'i rnam pa can gyi sems byung//*(p. 1360)
-

ID33

- A) *ser sna*
- B) 慳

- C) *ser sna gang zhe na/ rnyed padang bkur ste la lhag par chags nas/ yo byad mams la sems kyi kun tu 'dzin pa 'dod chags kyi char gtogs pa ste/ yo byad ma bsnyungs pa'i rten byed pa'i las can no//*(50b-6)
- D) What is avarice(*mātsarya*)? It is firm mental attachment(*cetasa āgraha*) by him who desires gains and honors. It is part of craving(*rāga*) for necessities(*pariṣkāra*: things necessary to existence). Its function consists of supplying a basis to the opposite of a simple life(*asaṃlekha*). (p. 15)
- E) Meanness. (p. 177)
- F) *ser sna* (p. 86)
- G) Miserliness. (p. 79)
- H) Miserliness. (p. 94)
- I) Avarice or continually desiring to increase our store of wealth. If this characteristic is predominant, we are born as a preta who continually seeks food but never finds it. (p. 24)
- J) Miserliness. (p. 8)
- K) *nye nyon nyi shu'i drug pa ni/ 'dod chags kyi char gtogs gang zhig// rnyed bkur la chags nas yo byad gtong mi 'dod pas rab tu phye ba'i rig pa/ byed las ni/ yod byad sogs mi gtong ba'i las can no//*(p. 720)
- L) *yo byad sogs la dmigs nas blos gtong bar mi phod pa'i rnam pa can gyi sems byung//*(p. 2060)
-

ID34

- A) *sgyu*
- B) 誑
- C) *sgyu gang zhe na/ rnyed pa dang bkur sti la lhag par chags nas/ 'dod chags dang gti mug gi char gtogs pas yon ta ma yin pa kun tu ston pa ste/ log pas 'tsho ba'i rten byed pa'i las can no//*(50b-6)
- D) What is illusion(*māyā*)? It is a display of false virtues by him who is set on gains and honors. It forms part of craving and delusion. Its function consists of supplying a basis to a false way of life. (p. 15)
- E) Pretentiousness. (p. 177)
- F) *rang gi nyes pa thabs kyis mi mngon par sba bar byed pa'i sems byung sems pa de sgyu dang//*(p. 86)
- G) Deceit, which is to pretend to have good qualities one does not. (p. 79)
- H) Deceit. (p. 94)
- I) Pretending that we are virtuous, wise, and so forth, in order to impress others. (p. 24)
- J) Deceit. (p. 8)
- K) *nye nyon nyi shu'i bdun pa ni/ 'dod chags dang gti mug gi char gtogs gang zhig// rnyed bkur la chags nas gzhan bslu ba'i bsams pas rang la med pa'i yon tan ston 'dod pas rab tu phye ba'i rig pa'o// mtsho Tika smad cha dge slong ma'i rnam 'byed la gzhi byas//*(p. 141)
- L) *bsnyen bkur la chags pa'i dbang gyis yon tan gyi khyad par ci rigs la dmigs nas rang la med kyang yod pa ltan ston pa'i rnam pa can gyi sems byung//*(p. 726)
-

ID35

- A) *g.yo*
- B) 諂
- C) *g.yo gang zhe na/ rnyed pa dang bkur sti la lhag par chags nas/ 'dod chags dang ti mug gi char gtogs pas nyes pa yang dag par skyong ba ste/ yang dag pa'i gdams ngag rnyed pa'i bar du gcod pa'i las can no//*

(50b-7)

- D) What is dissimulation(*sāṭhya*)? It is [a tendency to] hide his real faults by him who is set on gains and honors. It forms part of craving and delusion. It is opposed to the acceptance of good advice(*samyag avavāda*). (p. 15)
- E) Deceit. (p. 177)
- F) *rang la yon tan med bzhin du yon tan yod par ston pa'i sems byung la g.yo zhes bya'o*//(p. 86)
- G) Dissimulation, which is to hide one's faults. (p. 79)
- H) Dishonesty. (p. 94)
- I) Hiding our faults in order to obtain some object of desire. (p. 24)
- J) Dissimulation. (p. 8)
- K) *nye nyong nyi shu'i brgyad pa ni/ 'dod chags dang gti mug gi char gtogs gang zhig// rnyed bkur la chags pa'i dbang gis gzhan mgo rmongs par byed 'dod cing/ rang gi nyes pa gzhan gyis mi shes par byed 'dod pas rab tu phye ba'i rig pa'o// byed las ni/ dris pa'i lan gsal po mi 'debs pas tshul bzhin yid la byed pa'i gdams ngag rnyed pa'i bar du gcod pa'i las can no*//(p. 642)
- L) *bod kyi rus rgyad bye brag pa zhig gi ming ngam yang na rang gi nyes pa gzhan la mi mngon par spa ba'i bya thabs 'tshol ba'i rnam pa can gyi sems byung*/(p. 1880)
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ID36

- A) *rgyags pa*
- B) 橋
- C) *rgyags pa gang zhe na/ nad med pa dang lang tshol bab pa la brten cing tshe ring ba'i mtshan ma dang/ zag pa dang bcas pa'i phun sum tshogs pa gang yang rung ba mthong nas/ 'dod chags kyi char gtogs pa'i dga' ba dang/ yid bde ba ste/ nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyi rten byed pa'i las can no*// (51a-1)
- D) What is self-satisfaction(*mada*)? It is joyful contentment arising from health, youth, or sign of longevity or of any intoxicating advantage(*sāsrava sampatti*). It forms part of craving. Its function consists of supplying a basis to all the major and minor defilements(*sarvakkleśopakleśa*). (p. 16)
- E) Inflated self-esteem. (p. 177)
- F) *rgyags pa ste sems khengs pa'i rnam pa can zhig yin zhing/ nga rgyal gyi sder gtogs kyi rnam pa zhig chags yod*/(p. 86)
- G) Haughtiness, which is a case of the mind's being puffed up. (p. 79)
- H) Haughtiness. (p. 94)
- I) Pride concerning such things as one's health, wealth, or education. (p. 24)
- J) Haughtiness. (p. 8)
- K) (1)*lus kyi sha rgyas pa/ sku sha rgyags pa chags 'dug ces pa lta bu*/(2)*ngoms pa'm 'grangs pa/ khrod khog rgyags/ zhes pa lta bu*/(3)*ngom pa/ khengs pa/ dregs pa*/(4)*nye nyon nyi shu'i dgu pa ni/ 'dod chags kyi char gtogs gang zhig// nad med pa sogs la brten cing phun tshogs kyi mtshan ma gang rung mthong nas dga' zhing yid bde bas rab tu phye ba'i rig pa'o// byed las ni/ nyon mongs dang nye ba'i nyon mongs mtha' dga' sbye ba dang rjes su mthun pa'i rgyu byed pa'i las can no*//(p. 126)
- L) *rang gi phun tshogs la dmigs nas sems dga' bdes khengs pa'i rnam pa can gyi sems byung*/(p. 648)
-

ID37

- A) *rnam par 'tshé ba*
- B) 害
- C) *rnam par 'tshé ba gang zhe na/ khong khro ba'i char gtogs pa/ snying brtse ba med pa dang/ snying rje ba med pa dang/ betse ba med pa ste/ rnam par tho 'tsham pa'i las can no//*(51a-2)
- D) What is violence(*vihimsā*)? It is cruelty, lack of compassion or love. It form part of repugnance(*pratigha*). Its function consists of doing wrong. (p. 16)
- E) Cruelty(these are derived from anger). (p. 177)
- F) *rnam par mi 'tshé ba* (p. 86)
- G) Harmfulness. (p. 79)
- H) Harmful intent. (p. 94)
- I) The continual intention to harm others, such as killing an insect whenever we see one. (p. 23)
- J) Harmfulness. (p. 8)
- K) (1)*sems las byung ba'i chos gang dang mtshungs par ldan na khro ba'i rkyen gyis khu tshur dang thal lcags la sogs pas gzhan la rnam par tho 'tshams par byed pa la zer/ phung po lnga'i rab byed ltar ro//*(2)*nye nyon nyi su'i bcu pa ni/ khong khro'i char gtogs gang zhig// gzhan la snying brtse ba sogs med cing mtho 'tshams par 'dod pas rab tu phye ba'i rig pa'o// rang gis mtho 'tsham par 'dod pas snying brtse ba med pa/ gzhan byed du 'jug 'dod pas snying rje ba med pa/ gzhan gyis byed pa mthong ngam/ thos na rjes su yi rangs pas betse ba med pa'o// byed las ni/ gzhan la mtho 'tshams pa'i las can no// kun btus dar Tika ltar ro//*(p. 399)
- L) *sems can pha rol po la dmigs nas snying brtse ba med pa'i rnam pa can gyi sems byung/*(p. 1235)
-

ID38

- A) *ngo tsa med pa*
- B) 無慚
- C) *ngo tsha med pa gang zhe na/ 'dod chags dang/ zhe sdang dang/ gti mug gi char gtogs pa kha na ma tho bas bdag la mi 'dzem pa ste/ nyon mongs pa dang/ nye ba'i nyon mongs pa thams cad kyi grogs byed pa'i las can no//*(51a-3)
- D) What is lack of self-respect(*āhrīkyā*)? It is the fact of not being ashamed of doing wrong in relation to oneself. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements. (p. 16)
- E) Shamelessness. (p. 177)
- F) *ngo tsha med pa/*(p. 86)
- G) Non-shame, which is lack of conscience. (p. 79)
- H) Non-embarrassment. (p. 94)
- I) Inward shamelessness. (p. 24)
- J) Non-shame. (p. 8)
- K) *nye nyon nyi shu'i bcu gcig pa ni/ dgu gsum gang rung gi char gtogs gang zhig// bdag gi chos rgyu mtshan du byas nas kha na ma tho ba la mi 'dzems pas rab tu phye ba'i rig pa'o// byed las ni/ nyon mongs dang nye ba'i nyon mongs rnams skyed pa'i las can no//*(p. 155)

- L) *nyes spyod la dmigs nas rang rgyu mtshan du byas te 'dzems pa med pa'i rnam pa can gyi sems byung/*(p. 749)
-

ID39

- A) *khrel med pa*
 B) 無愧
 C) *khrel med pa gang zhe na/ 'dod chags dang/ zhe sdang dang/ gti mug gi char gtogs pa kha na ma tho bas gzhan las mi 'dzem pa ste/ nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyi grogs byed pa'i las can no//*(51a-4)
 D) What is lack of modesty(*ananapatrāpya*)? It is the fact of not being ashamed in doing wrong because of others. It forms part of craving, hatred and delusion. Its function consists of attracting all the major and minor defilements. (p. 16)
 E) Lack of consideration for others. (p. 177)
 F) *khrel med pa/*(p. 86)
 G) Non-embarrassment, which is lack of concern for others' opinion. (p. 79)
 H) Non-consideration. (p. 94)
 I) Outward shamelessness. (p. 24)
 J) Non-embarrassment. (p. 8)
 K) (1)*gzhan la 'dzem med du sdig pa la 'jug pa/* (2)*nye nyon nyi shu'i bcu gnyis pa ni/ dug gsum gang rung gi char gtogs gang zhig// kha na ma tho bas gzhan la mi 'dzems pas rab tu phye ba'i rig pa'o/ byed las ni/ nyon mongs dang nye nyon thams cad skyed pa'i las can no//*(p. 73)
 L) *nyes spyod la dmigs nas gzhan rgyu mtshan du byas te 'dzem pa med pa'i rnam pa can gyi sems byung/*(p. 412)
-

ID40

- A) *rmugs pa*
 B) 昏沈
 C) *mugs pa gang zhe na/ gti mug gi char gtogs pa sems las su mi rung ba nyid de/ nyon mongs pa dang nye ba'i nyon mongs pa thams cad kyi grogs byed pa'i las can no//*(51a-5)
 D) What is an inertia(*styāna*)? It is the absence of mental maneuverability(*cittākarmaṇyatā*), which forms part of delusion. Its function consists of attracting all the major and minor defilements. (p. 16)
 E) Mental dullness(these are derived from attachment). (p. 177)
 F) *rmugs pa ste bsam blo gang yang ma 'khor bar nag 'thom sdod pa de yin/*(p. 86)
 G) Lethargy, which is to stay beclouded in darkness, without thinking about anything. (p. 80)
 H) Dullness. (p. 95)
 I) Depression and dullness. (p. 24)
 J) Lethargy. (p. 8)
 K) (1)*sems kyi dmigs pa 'dzin stangs lhod nas dmigs pa shin tu gsal ba'm dam par mi 'dzin pa'i sems byung zhig la zer/ de yang dwangs cha yod kyang/ dmigs pa'i 'dzin stangs shin tu gsal ba med na bying bar 'gro'o// sgra bshad ni/ dmigs pa'i 'dzin stangs 'phang dma' ru song bas na bying ba zhes bya'o// rje bdag nyid chen*

pos/ bying ba'i mtshan nyid la gangs ri'i khrod kyi bsam gtan pa phal mo che rnams ni/ yul gzhan la 'phro ba med par gnas shing gsal dwangs ni med pa'i sems rmugs pa zhig la bying bar 'dod par snang ngo// de ni mi rigs te/ rmugs pa ni bying ba'i rgyar gsungs pas de gnyis so so yin pa'i phyir te/ zhes gsungs so// (2) paN chen blo bzang chos kyi rgyal mtshan gyi dris lan blo bzang bzhad sgra las kyang/ bying ba dwangs gsal tsam yod kyang// ngar med dmigs pa lhod pa yi// lung ma bstan nam dge ba ni// ci yang rung ba'i shes pa yin// zhes gsungs so// (3) bka' brgyud pa'i phyag chen gyi khrid yig phyag chen zla ba'i 'od zer las/ lus sems nyogs nas dmigs pa'i gsal cha lhod par gyur pa zhig la/ bying bar 'dod cing rmugs pa dang cung mi 'dra bar gsungs zhes gsal/(p. 490)

- L) *sems dmigs pa gang la bzung yang lus sems las su mi rung zhing mi gsal ba'i rnam pa can gyi sems byung/ 'di dang bying ba gnyis mi 'dra ste/ bying ba ni dmigs pa ma brjed kyang 'dzin stangs kyi shugs zhan du song ba zhig yin/(p. 1638)*
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ID41

- A) *rgod pa*
 B) 掉举
 C) *rgod pa gang zhe na/ sdug pa'i mtshan ma'i rjes su 'jug pa'i 'dod chags kyi char gtogs pa'i sems rnam par ma zhi ba ste/ zhi gnas kyi bar du gcod pa'i las can no// (51a-5)*
 D) What is restlessness(*auddhatya*)? It is mental disquiet in him who pursues a pleasant object(*śubhanimitta*). It forms part of craving. Its function consists of opposing tranquility(*śamatha*). (p. 16)
 E) Excitement including surprise. (p. 177)
 F) *rgod pa ste sems 'dod chags kyi yul la 'phro ba'o/(p. 86)*
 G) Excitement, which is a scattering of the mind to an object of desire. (p. 80)
 H) Agitation. (p. 95)
 I) Mental agitation concerning an object of desire, making it impossible to concentrate on another object. (p. 24)
 J) Exitement. (p. 8)
 K) *rgod pa ni yul yid 'ong sogs la 'phro zhing rgyug par byed pa'i 'dod chags kyi char gtogs pa'i sems byung ngo// zhes rje'i gsung mkhas grub chos rjes zin bris btab pa las gsungs/ nyon nyi shu'i bcu bzhi pa ni/ 'dod chags kyi char gtogs pa gang zhig// snyon rgod rgod pa dang/ rtse rtse ba la sogs pa'i yul dran pa'i sgo nas de la sems rnam par 'phro bar byed pas rab tu phye ba'i rig pa'o// byed las ni/ bying rgod dang bral ba'i zhi gnas sbye ba la bar chad byed pa'i las can no// kun btus lam rim du drangs pa las kyang/ rgod pa gang zhe na sdug pa'i mtshan ma'i rjes su 'jug pa'i 'dod chags kyi char gtogs pa'i sems rnam par ma zhi ba ste zhi gnas kyi bar du gcod pa'i las can no/ zhes gsungs/(p. 122)*
 L) ----
-

ID42

- A) *ma dad pa*
 B) 不信
 C) *ma dad pa gang zhe na/ gti mug gi char gtogs pa dge ba'i chos rnams la sems kyi yid mi ches pa dang/ ma dang ba dang/ mi 'dad pa ste/ le lo'i rten byed pa'i las can no// (51a-6)*

- D) What is lack of trust(*aśraddhya*)? It is an absence of firm and full trust, it is a lack of serenity and aspiration for the good. It forms part of delusion. Its function consists of supplying a basis to idleness. (p. 16)
- E) Lack of confidence. (p. 177)
- F) *ma dad pa*/(p. 86)
- G) Non-faith. (p. 80)
- H) Lack of faith. (p. 94)
- I) Lack of faith, or taking no joy in performing virtuous deeds. (p. 24)
- J) Non-faith. (p. 8)
- K) *nye nyon nyi shu'i bco lnga pa ni/ gti mug gi char gtogs gang zhig// dge ba'i chos la yid mi ches pa dang/ ma dad pa dang/ mi 'dod par byed pas rab tu phye ba'i rig pa'o*/(p. 526)
- L) *bden pa'i don la yid mi ches shing mi 'dod pa'i rnam pa can kyi sems byung*/(p. 1587)
-

ID43

- A) *le lo*
- B) 懈怠
- C) *le lo gang zhe na/ nyal ba dang/ snyes pa dang/ 'phres pa'i bde ba la brten nas/ gti mug gi char gtogs pa'i sems mi spro ba ste/ dge ba'i phyogs la sbyor ba'i bar du gcod pa'i las can no*/(51a-6)
- D) What is idleness(*kausīdya*)? It is a lack of mental effort caused by the pleasures of sleep and rest. It forms part of delusion. Its function consists of opposing all practices which are aimed at the good. (p. 16)
- E) Sloth. (p. 177)
- F) *le lo*/(p. 86)
- G) Laziness. (p. 80)
- H) Laziness. (p. 94)
- I) Laziness, or reluctance to follow virtuous conduct. This is enemy of perseverance. (p. 24)
- J) Laziness. (p. 8)
- K) (1)*bya ba gang zhig la 'jug snying mi 'dod cing phyi bshol byed pa'i sems*/(2)*nye nyon nyi shu'i bcu drug pa ni/ gti mug gi char gtogs gang zhig// nyal ba sogs la brten nas sems dge ba la mi dga' bar byed pas rab tu phye ba'i rig pa'o// byed las ni/ de yod na dge ba gang yang byed mi 'dod pa'i las can no*/(p. 681)
- L) *legs pa'i bya ba gang la'ng spro sems med pa'i rnam pa can gyi sems byung*/(p. 1966)
-

ID44

- A) *bag med pa*
- B) 放逸
- C) *bag med pa gang zhe na/ chags pa dang/ zhe sdang dang/ gti mug le lo dang bcas pa la gnas nas/ dge ba'i chos rnams mi bsgom zhin zag pa dang bcas pa'i chos rnams las sems mi srung ba ste/ mi dge ba 'phel ba dang/ dge ba 'grib pa'i rten byed pa'i las can no*/(51a-7)
- D) What is indolence(*pramāda*)? It is non-development of the good due to craving, hatred and delusion associated with idleness, and it is also mental non-protection against impure things(*sāsravebhyas ca dharmebhyaḥ*). Its function consists of supplying a basis to an increase of the bad and diminution of the good. (p. 16)

- E) Heedlessness. (p. 177)
- F) *bag med*/(p. 86)
- G) Non-conscientiousness. (p. 80)
- H) Non-conscientiousness. (p. 94)
- I) Being carefree and inattentive, not caring whether virtuous or non-virtuous karma is produced, but doing whatever comes to mind. (p. 24)
- J) Non-conscientiousness. (p. 8)
- K) (1)*nye nyon nyi shu'i bcu bdun pa ni/ dug gsum gang rung le lo dang bcas pa la gnas nas dge ba mi bsgom zhing/ zag bcas kyi chos la sems mi bsrung bar bag yangs su gtong bas rab tu phye ba'i rig pa'o// byed las ni/ de yod na mi dge ba ngang gyis 'phel ba'i las can no//*(2)*dge ba'i chos rnams mi bsgom pa ste mi sgrub pa'o// zhes thub pa'i dgongs rgyan las gsungs/*(3)*dge ba'i chos mi bsgom zhin gces spras su mi byed pa'o//*(p. 465)
- L) *legs pa'i bya bar 'jug pa'i mi mthun phyogs las sems mi bsrung zhing/ gang 'dod du 'jog pa'i rnam pa can gyi sems byung/*(p. 1380)
-

ID45

- A) *brjed nges pa*
- B) 忘念
- C) *brjed ngas pa gang zhe na/ nyon mongs pa dang mtshungs par ldan pa'i dran pa ste/ g.yeng ba'i rten byed pa'i las can no//*(51b-1)
- D) What is confused memory(*muṣitasmr̥tita*)? It is memory filled with defilements. Its function consists of supplying a basis to distraction(*vikṣepa*). (p. 17)
- E) Forgetfulness. (p. 177)
- F) *brjed nges*/(p. 86)
- G) Forgetfulness. (p. 80)
- H) Forgetfulness. (p. 94)
- I) Forgetfulness, that is, the unclearness and dullness which arise during meditation. (p. 24)
- J) Forgetfulness. (p. 8)
- K) *dge ba'i mi mthun phyogs la sems g.yeng zhing dge ba la sems mi gsal bar byed pas cha nas bzhag pa'i sems byung zhis la zer/ sgra bshad ni/ blo ngor mi gsal bas na brjed/ thal ba'm thal ches pas na ngas zhes dag yig 'gar gsal/*(p. 231)
- L) *rang gi dmigs bya'i yul sngar nes zin pa'i don de blo ngor mi gsal ba'i rnam pa can gyi sems byung/*(p. 915)
-

ID46

- A) *shes bzhin ma yin pa*
- B) 不正知
- C) *shes bzhin ma yin pa gang zhe na/ nyon mongs pa dang mtshungs par ldan pa'i shes rab ste/ des lus dang/ ngag dang sems kyi spyod pa la mi shes bzhin du 'jug pa ste/ ltung ba'i rten byed pa'i las can no//*(51b-2)
- D) What is inattention(*asamprajanya*)? It is intelligence(*prajñā*) filled with defilements by means of which involuntary(*asamvidita*) actions of body, speech and mind arise. Its function consists of supplying a basis to transgressions of moral rules(*āpatti*). (p. 17)

- E) Lack of attention(these are derived from ignorance). (p. 177)
- F) *shes bzhin ma yin pa*/(p. 86)
- G) Non-introspection. (p. 80)
- H) Non-introspection. (p. 94)
- D) Lack of alertness, particularly concerning the arising of delusions in our mind. (p. 24)
- J) Non-introspection. (p. 8)
- K) (1)*nye nyon nyi shu'i bcu dgu pa ni/nyon mongs pa'i char gtogs pa'i shes rab gang zhig//sgo gsum gyi spyod pa gang rung la mi shes bzhin du 'jug par byed pas rab tu phye ba'i rig pa'o//byed las ni/ de yod na rang shugs kyis nyes pa 'phel bar 'gyur ba'i las can no*//(2)[*bka' brgyud*] *blang dor gyi gnas la tshul bzhin ma yin par dpyod pa'i nyon mongs can sems pa*/(p. 696)
- L) *sgo gsum gyi bya ba la 'jug skabs rtog dpyod med par rang dgar 'jug pa'i rnam pa can gyi sems byung*/(p. 2000)
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ID47

- A) *rnam par g.yeng ba*
- B) 散乱
- C) *rnam par g.yeng ba gang zhe na/ 'dod chags dang/ zhe sdang dang/ gti mug gi char gtogs pa'i sems kyi rnam par 'phro ba ste/ de yang ngo bo nyid kyis g.yeng ba dang/ phyi rol tu g.yeng ba dang/ nang gi g.yeng ba dang/ mtshan ma'i g.yeng ba dang/ gnas ngan len gyi g.yeng ba dang/ yid la byed pa'i g.yeng ba'o*//(51b-2)
- D) What is distraction(*vikṣepa*)? It is the dispersion(*visāra*) of the mind and that forms part of craving, hatred and delusion. It is divided into natural distraction(*svabhāva-vikṣepa*), external distraction(*bahirdhā-vikṣepa*), distraction concerning the aim(*nimitta-vikṣepa*), distraction of unruliness(*dauṣṭhulya-vikṣepa*) and distraction arising from attention(*manasikāra-vikṣepa*). (p. 17)
- E) Distraction(these are derived from the combination of ignorance and attachment). (p. 177)
- F) *sems rnam par g.yeng ba* (p. 86)
- G) Distraction. (p. 80)
- H) Mental wandering. (p. 95)
- D) Mental wading, or the inability to control our mind. (p. 24)
- J) Distraction. (p. 8)
- K) *nye nyon nyi shu'i tha ma ni/ dug gsum gang rung gi char gtogs gang zhig// dmigs pa la sems 'phro bar byed pas rab tu phye ba'i rig pa'o*//(p. 403)
- L) *sems dmigs pa gang la dmigs kyang der mi gnas par yul sna tshogs la 'phro ba'i rnam pa can gyi sems byung*/(p. 1235)
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ID48

- A) *gnyid*
- B) 睡眠
- C) *gnyid gang zhe na/ gnyid kyi rgyu la brten nas dge ba dang/ mi dge ba dang/ lung du ma bstan pa dang/ dus dang dus ma yin pa dang/ rigs pa dang/ mi rigs pa la sems sdud pa gti mug gi char gtogs pa ste/ bya ba shor ba'i rten byed pa'i las can no*//(51b-7)

- D) What is languor(*middha*)? It is mental contraction(*cetaso 'bhisamkṣepaḥ*) which is part of delusion because of a certain cause of languor(*middhanimitta*), be it favorable(*kuśāla*), unfavorable(*akuśāla*) or neutral(*avyākṛta*), in time(*kāla*) or outside time(*akāla*), appropriate(*yukta*) or inappropriate(*ayukta*). Its function consists of supplying a basis to negligence in what one should do(*kṛtyātīpatti*). (p. 18)
- E) Sleep. (p. 177)
- F) *gnyid ma khug gong la sems dge ba zhig yod na/ gyid de dge bar 'gro zhing/ gyid khug pa'i gong la sdig pa'i sems shig yod pa yin na/ gyid de mi dge bar 'gro ba yin/*(p. 86)
- G) Sleep. if, prior to sleeping, your mind is virtuous, the factor of sleep also will be virtuous, but if, prior to sleeping, your mind is non-virtuous, involved with an afflictive activity, then the factor of sleep will also non-virtuous. (p. 80)
- H) Sleep. (p. 231)
- I) Sleep. If thoughts are virtuous just before sleep, the karma produced during sleep will likewise be virtuous. (p. 25)
- J) Sleep. (p. 11)
- K) *gzhan 'gyur bzhi'i dang po ni/ nyon mongs can nam/ nyon mongs can ma yin pa'i mi shes pa'i char gtogs gang zhig// lus nyams chung ba dang ngal ba dang/ lei ba dang mun pa'i mtshan ma yid la byed pa sogs gang rung gi rgyul brten nas dbang shes yul la 'jug pa rang dbang med par sdud par byed pas rab tu phye ba'i rig pa'o//*(p. 240)
- L) *sems rags pa'i 'jug pa rang dbang med par nang du sdud par byed pa'i rnam pa can gyi sems byung/(gnyid kyi skabs su sems phra mo yod)* (p. 936)
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ID49

- A) *'gyod pa*
- B) 悪作
- C) *gyod pa gang zhe na/ bsams pa dang/ ma bsams pa'i bya ba dang bya ba ma yin pa gang yin pa la brten nas/ dge ba dang/ mi dge ba dang/ lung du ma bstan pa dang/ dus dang/ dus ma yin pa dang/ rigs pa dang/ mi rigs pa la sems kyis yid la gcags pa gti mug gi char gtogs pas/ sems gnas pa'i bar du gcod pa'i las can no// rtog pa gang zhe na/ sems pa'am/ shes rab la brten nas/ kun tu tshol ba'i yid kyis brjod pa ste/ de ni sems rtsing ba'o//*(52a-1)
- D) What is remorse(*kaukrtyā*)? It is mental repentance(*cetaso vipratīśārah*) which is part of delusion(*mohāmsika*) because of various reasons whether intentional or not, favorable, unfavorable or neutral, in time or outside time, appropriate or not. Its function consists of opposing mental stability(*cittasthiti*). (p. 18)
- E) Regret. (p. 177)
- F) *dge ba byas pa la 'gyod pa ni mi dge ba dang/ sdig pa byas par 'gyod na dge ba yin/*(p. 86)
- G) Contrition, which is a factor of regret. If one regrets having done a virtuous action, such contrition is non-virtuous, whereas if one regrets having done a non-virtuous action, such is virtuous. (p. 80)
- H) Regret. (p. 231)
- I) Regret. Such as after having given someone a gift. (p. 25)
- J) Contrition. (p. 11)
- K) *gzhan 'gyur bzhi'i gnyis pa ni/ bya ba dang bya ba ma yin pagang rung gyis bsams pa'm/ gzhan gyis nan gyis*

byed du bcug pa la brten nas mi 'dod bzhin du yid la gcags pas rab tu phye ba'i sems byung gang zhig// gti mug gi char gtogs so// yid la gcags pa'i don ni/ bya ba de bdag gyis ma byas kyang ci ma rung snyam pa'o// byed las ni/ de yod na yid bde ba la reg par mi gnas pa'i sems so//(p. 119)

L) ----

ID50

A) *rtog pa*

B) 尋

C) *rtog pa gang zhe na/ sems pa'am/ shes rab la brten nas/ kun tu tshol ba'i yid kyas brjod pa ste/ de ni sems rtsing ba'o//*(52a-2)

D) What is reasoning(*vitarka*)? It is mental debating(*manojalpa*) which seeks, deriving from volition(*cetanā*) or intellect(*prajñā*), and it is mental coarseness(*cittasyaudārikatā*). (p. 18)

E) Investigation. (p. 177)

F) *rtog pa ni rags par rtog pa ste rtsing ba'i rnam pa can zhig dang/*(p. 87)

G) Investigation, which is to look into objects in a rough way. (p. 80)

H) Gross investigation. (p. 231)

I) Coarse conceptual understanding. (p. 25)

J) Investigation. (p. 11)

K) (1)*sgra don 'dres rung du 'dzin pa'i zhen rig// sgra bshad ni/ yul la rtog par byed pas na rtog pa zhes bya/ rtog/ brtags/ brtag ces pa dus gsum gyi khyad par tsam las brtag dpyad byed pa'i don yin/ nged tsho rigs lam pas rtog pa zhes pa ngan pa zhig dang mthong chung brtsi yul zhig tu byed kyang/ de'i sgra don la zhib tu brtags na shes rab dang phal cher 'dra ba zhig tu snang ngo//*(2)*yul la dpyod pa/ dper na/ so sor rtog ces pa lta bu/*(3)*yul gyi khyad par zhib mi dpyod par rags pa tsam zhig 'tshol ba'i sems byung/ rtog pa dang dpyod pa zhes pa lta bu/*(4)*rtog pa dang/ brtag pa/ zhes pa le'u'i don la'ng 'jug/*(p. 266)

L) (1)*sgra don 'dres rung du 'dzin pa'i zhen rig de'i mtshan nyid/ sgra don 'dres rung du 'dzin pa'i zhen rig yin na/ sgra don 'dres rung du 'dzin pa'i zhan rig yin pas ma khyab ste/ brda la ma byung ba'i byis pa'i rgyud kyi bum 'dzin rtog pas bum pa'i don spyi yul du byed kyang bum pa'i sgra spyi dang don spyi gnyis ka tshogs pa yul du mi byed pas bum pa'i sgra spyi dang don spyi 'dres rung du 'dzin pa yin gyi de gnyis 'dres par 'dzin pa ma yin pa/ de'i dbye bar ming sbyor rtog pa dang don sbyor rtog pa gnyis yod/*(2)*brtag bya'i yul la dmigs nas rags pa tsam gyi rnam pas 'jug par byed pa'i sems byung/*(*'di dang blo rig bdun nang gi rtog pa gnyis mi 'dra*) (p. 992)

ID51

A) *dpyod pa*

B) 伺

C) *dpyod pa gang zhe na/ sems pa'am/ shes rab la brten nas/ so sor rtog pa'i yid kyas brjod pa ste/ de ni sems zhib pa'o//*(52a-3)

D) What is deliberation(*vicāra*)? It is mental debating which reflects(*pratyaवेक्षका*), deriving from volition(*cetanā*) and intellect(*prajñā*), and it is mental subtlety(*cittasyasūkṣmatā*). The function of both consists of supplying a basis to states of ease or uneasiness(*sparsāsparśavihāra*). (p. 18)

- E) Minute analysis. (p. 177)
 - F) *dpyod pa ni zhib mo'i rnam pa can zhig yin/ chags sogs sye ba'i yul la rtog dpyod byed pa ni sdig pa'i las dang/ yul dgeba la rtog dpyod byed pa ni dge ba'o*//(p. 87)
 - G) Analysis, which is look into objects in a deatailed fashion. (p. 80)
 - H) Subtle investigation. (p. 231)
 - I) Fine conceptual understanding. (p. 25)
 - J) Analysis. (p. 11)
 - K) *zhan 'gyur bzhi'i tha ma ni/ sems pa'm shes rab la brten nas yul zhib tu phye nas dpyod pas rab tu phye ba'i sems byung ngo*//(p. 426)
 - L) *brtag bya'i yul la dmigs nas zhib cing phra ba'i sgo nas dpyod pa'i rnam pas 'jug par byed pa'i sems byung/*
(p. 1291)
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