

Buddhist Terms Multilingual Version

Edited by Peter Gäng and Sylvia Wetzel

**Buddhist Academy Berlin Brandenburg
June 2004**

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About this brochure

The history

In 1994 and 1996 the German Buddhist Union organised two conferences for translators of buddhist text into German. The conferences were prepared and moderated by Sylvia Wetzel who then served as vice-president of the German Buddhist Union. At these conferences the plan was born to collaborate a list of buddhist terms in German and English and several Asian languages. Most projects take time and this took nearly ten years until the Buddhist Academy (Berlin 2000) publishes this first list of terms in 2004. Peter Gäng, a co-founder of the Buddhist Academy, used a classical list of terms from the Dharmasaṅgrahaḥ for the first version . We changed the sequence and added some more terms. We invite translators and scholars to add their favorite translations to it and to write short articles about those terms they are especially interested in. Hopefully this list will be published in the later part of 2004 as work in progress on our homepage (PDF download). One problem is the inclusion of the diacritical marks in sanskrit. We have devised a system, but some of the translators we have contacted seem to have problems with installing the programs onto their PC. We might edit at simple version of this list without diacritical marks.

About the editors

Sylvia Wetzel and Peter Gäng are co-founders of the Buddhist Academy Berlin Brandenburg (spring 2001). Sylvia Wetzel (born 1949) met Buddhism in 1977 and is teaching buddhist meditation. She trained mainly in the Tibetan Gelug and Nyingma traditions and has substantial experience in Rinzai Zen and Theravada. As former translator (oral and written) and director of a buddhist publishing company (Diamant Verlag) she has a keen interest in good translations. Since 2000 she serves as director of the Buddhist Academy. Peter Gäng (born 1942) studied Indology and Philosophy and holds a PhD in Philosophy. He has translated several works of Buddhist Tantra from the Sanskrit into German (e.g. Guhyasamaja Tantra 1986). He has lectured and written about Buddhism. From 2000-2003 he served as vice-director of the Buddhist Academy. He is presently editing buddhist translations and commentarial texts for publishing (Buddhistischer Studienverlag).

Contact

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About the List of Terms

Content:

List of Buddhist terms in a somehow systematic order.

Sources:

Basic list in Sanskrit and Tibetan: Dharmasaṃgrahaḥ (Central Institute of Higher Tibetan Studies, Sarnath, Varanasi 1988).

Pāli primarily from PTS-Dictionary (Pali Text Society, London 1959ff). As not all terms are really to be found in Pāli we did partly translate them linguistically.

(We plan to include Chinese terms from the lists of the Dictionnaire Encyclopedique du Bouddhisme (Philippe Cornu, Paris 2001))

Sequence of terms:

The Sanskrit (S), Pali (P), Tibetan (T) terms are followed by English (E), German (D for Deutsch) and Spanish (Es) translations. We hope to include Chinese, French, Italian, Latin and Classical Greek in future. Due to the complexity of the diacritical signs for Sanskrit and Pali we could not include the Spanish accents in this version. This will be changed in the next version

Other languages:

We hope to include other languages in a future version. We invite buddhist scholars and translators to download our brochure from the web and include their suggestions for terms and other language entries. *Espanol, Francais and Latin are in preparation.* We are keen on including Latin terms as we believe that this will help to understand buddhist methods and teachings in the context of European philosophy and Christian contemplation.

Additional terms, comments etc.

Please write us if you would like to add more terms to the list and use the format given in here. Feel free to add another language and please use the appropriate abbreviaton. We welcome your explanations for a specific translation you prefer. We will update the list in due time. If you wish so we will include a section with short articles on certain key terms in 2005.

Format: as there is still - except of unicode - no definitive agreement concerning diacritical marks we will continue to use our own system until there is a better solution. So if you send us your notes please work according to the following convention: Generally add the diacritical mark before the sign it shall be attached to: .t = ṭ; ~n = ñ; 's = ś. For the long vowels in Sanskrit or Pāli you might use â for ā etc. For Tibetan it will be appropriate to use the System of Wylie.

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1. Refuge – Zuflucht - Refugio

S: trīṇi ratnāni (n)

P: tīni ratanāni

T: dkon mchog gsum

E: Three Jewels, Precious Ones

D: Drei Juwelen, Kostbarkeiten

S: buddhaḥ (m)

P: buddho

T: sañs rgyas

E: Buddha, The Clear and Evolved One, The Awakened One

D: Buddha, der/die Buddha, der/die Erwachte

Etymology: S *budh* to wake up, be awake; to understand.

S: dharmah (m)

P: dhammo

T: chos

E: Teaching, reality, truth, law, cosmic order; phenomenon

D: Lehre, Dharma, Wirklichkeit, Wahrheit, Kosmisches Gesetz; Gegebenheit, Ding

Etymology: S *dhar* to carry, dharma that which carries something.

S: saṅghaḥ (m)

P: saṅgho

T: dge 'dun

E: Noble community, intent community

D: Gemeinschaft, Gemeinde, der/die Sangha

2. Description of empirical life – Beschreibung des empirischen Lebens

S: catvāri ārya-satyāni (n)

P: cattāri ariya-saccāni

T: 'phags pa'i bden pa bz'i

E: Four Noble Truths, Four Holy Truths

D: Vier Edle Wahrheiten, Vier heilige Wahrheiten

ES: Las Cuatro Verdades Nobles

S: duḥkham (n)

P: dukkham

T: sdug bsñal

E: Suffering, dissatisfaction

D: Leiden, Unzufriedenheit

ES: sufrimiento, descontento

Etymology: in commentaries *duḥkha* is often explained as bad (*duḥ*) space (*kha*). That's not linguistically correct but catches the meaning. In Sanskrit and Pāli one has always to observe the pair of opposites: *duḥkha* and *sukha*, suffering and happiness.

S: samudayaḥ (m)

P: samudayo

T: kun 'byuñ

E: Source (of Suffering)

D: Entstehung, Herkunft (des Leidens)

S: nirodhaḥ (m)
 P: nirodho
 T: 'gog pa
 E: Dissolution, End (of Suffering)
 D: Auflösung, (des Leidens)
 ES: desaparicion del sufrimiento

S: mārgaḥ (m.)
 P: maggo
 T. lam rnam
 E: Way, path
 D: Weg
 ES: camino

S: catvāri dharmapadāni (n)
 P: cattāri dhamma-padāni
 T: chos kyi phyag rgya bži
 E: **Four Seals, Four basic marks of the teachings.**
 D: Vier Inbegriffe (Siegel) der Lehre

S: anityāḥ sarva-saṃskārāḥ (m)
 P: aniccā sabbe saṅkhārā
 T: 'du byed thams cad mi rtag pa
 E: Impermanent are all formative powers
 D: Unbeständig sind alle Gestaltungen (formenden Kräfte)

S: duḥkhāḥ sarva-saṃskārāḥ (m)
 P: dukkhā sabbe saṅkhārā
 T: 'du byed thams cad sdug bsñal ba
 E: Suffering are all formative powers
 D: Leidhaft sind alle Gestaltungen

S: nirātmānaḥ sarva-dharmāḥ (m)
 P: anattā sabbe dhammā
 T: chos thams cad bdag med pa
 E: Without (independent) self are all phenomena
 D: Ohne (eigenständiges) Selbst sind alle Gegebenheiten.

S: śāntaṃ nirvāṇam (n)
 P: santaṃ nibbāṇam
 T: mya ñan las 'das pa
 E: Nirvana is peace
 D: Nirvāṇa ist Ruhe, Frieden

S: pañca skandhāḥ (m)
 P: pañca khandhā
 T: phuñ po lña
 E: **Five heaps, components of being, skandhas**
 D: Fünf Gruppen, Komponenten des Daseinsprozesses, Daseinsfaktoren
 Etymology: originally *skandha* means shoulder, the upper part of the back whence the arms branch off. Therfrom derives the meaning stem of a tree especially the part whence the branches begin. Metaphorically it means a component of something whence other "things" branch of. For buddhism that means that every component is connected and the source of all others. All these components are thought as processes not as things.

S: rūpam (n)

P: rūpam

T: gzugs

E: Form, materiality, physical form

D: Form, Materialität, Körperlichkeit

Etymology: originally rūpa ist just form either as seen from without (rūpa as object of seeing) or from within (rūpa as the experienced body).

S: vedanā (f)

P: vedanā

T: tshor ba

E: Feeling, basic feeling

D: Gefühl, grundlegendes Gefühl

ES: emocion, emocion fundamental

S: saṃjñā (f)

P: saññā

T: 'du śes

E. perception, discrimination, categorization

D: Wahrnehmung, Erkennen, Kategorisierende Wahrnehmung

ES: percepcion

Etymology: *sam* (together) + *jñā* (to recognize, know). In Sanskrit the term is used for perception, recognition, consciousness, name.

S: saṃskāraḥ (m)

P: saṅkhāro

T: 'du byed

E: formative power, volition, karmic formation

D: Gestaltung, Karma-Formation, daseinsformende Kraft, Willensimpuls

Etymology: *sam* (together) + *kāra* (making) from *kr* (to make).

S: vijñānam (n)

P: viññānam

T: rnam śes

E: consciousness

D: Bewusstsein, trennendes B., Erkennen

ES: consciencia

C: en el sentido de la propiedad del espíritu humano de reconocerse a sus atributos esenciales y en todas las modificaciones que en si mismo experimenta o conocimiento que tiene el espíritu humano de si mismo o de su existencia (no en el sentido de del conocimiento interior del bien y del mal)

Etymology: *vi* (seperating) + *jñāna* (coming to know) from *jñā* (recognize, know).

The term is verbal in its grammatical form

S: ekādaśa rūpaskandhāḥ (m)
 P: ekādasa rūpakhandhā
 T: gzugs phuñ bcu gcig
E: eleven components of physical form
 D: elf Komponenten der körperlichen Form

E: the five sense powers or faculties, without manas (v. aṣṭādaśa dhātavaḥ)
 D: die fünf Sinnesfähigkeiten ohne manas

E: the five sense areas or objects, without dharma (v. aṣṭādaśa dhātavaḥ)
 D: die fünf Sinnesbereiche ohne dharma

S: vijñaptiḥ (f)
 P: viññatti
 T: rnam par rig byed phs
 E: physical expression
 D: körperliche Äußerung
 Etm: *vijñaptiḥ* originally is a term meaning report, announcement and hence a kind of conceptual perceiving of something. As *rūpaskandha* it means nearly something like "bodylanguage".

S: vedanā trividhā (sukhā, duḥkhā, aduḥkhā-asukhā ca)
 P: vedanā tividhā (sukhā, dukkhā, adukkhā asukhā ca)
 T: rchor pa gsum (bde pa, sñug pa, sñug min bde min)
E: pleasant, unpleasant, neither pleasant nor unpleasant feeling.
 D: angenehmes, unangenehmes und weder angenehmes noch unangenehmes Gefühl

S: saṃjñā-skandha: saṃjñā nimitta-udgrahaṇa-ātmikā
 P: saññā-khandho: saññā nimitta-uggahaṇa-attikā
 T: 'du śes kyī phuñ po: du śes tshad ma ñi par 'dzin pa'i bdag ñid
 E: component of perception: perception is by nature grasping at or taking an image.
 D: Komponente Wahrnehmung: Wahrnehmung ist dem Wesen nach das Ergreifen eines Bildes.
 Etm: This definition shows the constructive character of *saṃjñā*: nimitta means sign, token, image und *udgrahaṇa* is grasping (*grahaṇa*) out (*ud*) *nimitta-udgrahaṇa* is therefore the selection of an image (for the perceived "thing").

S: saṃskārā dvividhā
 P: saṅkhārā dvividhā
 T: 'du byed rnam pa gñis
E: the formative powers are twofold
 D: die formenden Kräfte sind zweifach

S: citta-samprayukta-saṃskārāḥ
 P: citta-saṃpayutta- saṅkhārā
 T: sems dañ mtshuñs par ldan pa'i 'dun byed
 E: formative powers connected with mind (40, e.g. feeling, sensation, will, happiness, anger)
 D: mit dem Geist verbundene formende Kräfte (40, z.B. Gefühle, Wahrnehmung, Wollen, Glück, Ärger)

S: citta-viprayukta-saṃskārāḥ

P: citta-vipayutta- saṅkhārā

T: sems dañ mtshuñs par ldan pa ma yin pa'i 'dun byed

E: formative powers not connected with mind (13, all physical processes e.g. birth, aging, getting something)

D: mit dem Geist nicht verbundene formende Kräfte (13, alle körperlichen Prozesse z.b. Geburt, Altern, etwas erhalten)

S: aṣṭādaśa dhātavaḥ

P: aṣṭhādasa dhātavo

T: khams bco brgyad

E: **eighteen elements:** (1) six senses, (2) six objects, (3) six sense-consciousnesses Or: 12 fields altogether (ayatana): (1) + (2) and six sense-consciousnesses

D: achtzehn Elemente: (1) sechs Sinne, (2) sechs Gegenstände, (3) sechs Sinnesbewusstseine

S: cakṣu (n), śrotraḥ (m), ghrāṇam (n), jihvā (f), kāyaḥ (m), manas (n)

P: cakkhu, soto, ghānam, jivhā, kāyo, mano

T: mig, rna ba, sna, lce, lus, yid

E: Eye, ear, nose, tongue, body, thinking or mind

D: Auge, Ohr, Nase, Zunge, Körper, Denken oder Geist

S: rūpam (n), śabdaḥ (m), gandhaḥ (m), rasaḥ (m), sparśaḥ (m), dharmāḥ (m)

P: rūpam, saddo, gandho, raso, phasso, dhammo

T: gzugs, sgra, dri, ro, reg bya, chos

E: Form, sound, smell, taste, touch, thing or phenomenon (dharma)

D: Form, Ton, Geruch, Geschmack, Berührung, Gegebenheit oder Phänomen (dharma)

S: cakṣu-vijñānam (n), śrotra-v., ghrāṇa-v, jihvā-v., kāya-v., mano-v.

P: cakkhu-viññānam, sota-v., ghāna-v, jivhā-v, kāya-v, mano-v

T: mig gi rnam par śes pa, rna ba'i r., sna'i r., lce'i r., lus kyi r., yid kyi r.

E: consciousness of seeing, hearing, smelling, tasting, touching, thinking

D: Seh-, Hör-, Riech-, Schmeck, Tast-, Denk-Bewusstsein

S: pañca mahābhūtāni (n)

P: pañca mahābhūtāni

T: 'byuñ na chen po

E: **five great elements**

D: fünf große Elemente

S: pṛthvī (f), ap (f, Nom pl. āpas), tejas (n), vāyu (m), ākāśaḥ (m)

P: paṭhavī, āpo, tejo, vāyo (n), ākāso

T: sa, chu, me, rlung, nam mkha'

E: earth, water, fire, wind, space

D: Erde, Wasser, Feuer, Wind, Raum

S: trīṇi asaṃskṛtāni (n)

P: tīni asaṅkhatāni

T: 'dus ma byas gsum

E: **three uncreated (phenomena)**

D: drei nicht geschaffene (Phänomene)

S: ākāśaḥ (m), pratisaṅkhyā-nirodhaḥ (m), pratisaṅkhyā-nirodhaḥ (m)

P: ākāso, paṭisaṅkhā-nirodho, apaṭisaṅkhā-nirodho

T: nam kha', so sor brtags pa'i 'gog pa, so sor brtags min gyi 'gog pa

E: Space, dissolution or cessation connected with thinking, dissolution or cessation not connected with thinking (the last two terms are used for nirvana).

D: Raum, mit Überlegung verbundene Auflösung; überlegungsfreie Auflösung (die letzten beiden Begriffe werden für Nirvāṇa verwendet)

S: dvādaśāṅga-pratītya-samutpādaḥ (m)

P: dvādasāṅga-paṭicca-samuppāda

rten 'brel yan lag bcu gñis

E: **Dependent arising with twelf links**

D: Bedingtes Entstehen mit zwölf Gliedern

S: avidyā (f)

P: avijjā

T: ma rig pa

E: ignorance, basic ingorance, not knowing, unknowing

D: Nichtwissen

ES: ignorancia

Etm: as the Tibetan term shows *ma rig pa* doesn't indicate the complete absence of knowing (this would be *rig pa med pa*) but a stepped down kind of knowing or a knowing being not what it should be regarding liberation.

S: saṃskārāḥ (m)

P: saṅkhārā

T: 'du byed rnam

E: formative powers

D: daseinsformende Kräfte, formative Kräfte

S: vijñānam (n)

P: viññānam

T: rnam śes

E: consciousness

D: Bewusstsein, trennendes Bewußtsein

ES: conciencia

Etm: vijñānam is jñāna (knowing) with the prefix vi (dividing). The term indicates a kind of becoming conscious and simultaneously seperating in an object and an subject of consciousness.

S: nāma-rūpam (n)

P: nāma-rūpam

T: miñ gzugs

E: name and form

D: Name und Form

S: ṣaḍ-āyatanam (n)

P: saḍ-āyatanam

T: skye mched drug

E: sixfold field (of perception).

D: sechsfaches (Wahrnehmungs-) Feld.

S: sparśaḥ (m)

P: phasso

T: reg pa

E: contact (between sense-organ and sense-object).

D: Berührung, Kontakt (zwischen Sinnesorgan und Sinnesobjekt).

S: vedanā (f)

P: vedanā

T: tshor ba

E: feeling

D: Gefühl

S: tṛṣṇā (f)

P: taṇhā

T: sred pa

E: thirst, craving

D: Durst, Begehren, Wollen

S: upādānam (n)

P: upādānam

T: len pa

E: grasping

D: Ergreifen.

S: bhavaḥ (m)

P: bhavo

T: srid pa

E: Becoming.

D: Werden.

S: jātiḥ (f)

P: jāti

T: skye ba

E: birth.

D: Geburt.

ES: nacimiento

S: jarā-maraṇam (n), śoka-parideva-duḥkha-daurmanasya-upāyāsaḥ (m)

P: jarā-maraṇam, soka-parideva-dukkha-domanassa-upāyāso

T: rga śi ṅan smi ṅag 'don pa sdug bsñal ba yin mi bde ba 'khrug pa

E: Aging and dying, sorrow, complaint, suffering, grief, despair

D: Altern und Sterben, Kummer, Klagen, Leiden, Trauer, Verzweiflung

S: ṣaḍ-gatayaḥ (f. sg. gati)
P: cha gati
T: 'gro ba drug
E: **six realms (of rebirth)**
D: sechs Bereiche (der Wiedergeburt)
ES: seis reinos (de renacimiento ???)
Etm: *gati* as well as '*gro ba* means way, going

S: narakāḥ (m)
P: narako
T: dmyal ba
E: denizen of hell, hellbeing
D: Höllenwesen
ES: seres infernales

S: tiryāñc (m,n)
P: tiracchānam (n)
T: yi dvags
E: animal
D: Tier
ES: animal

S: pretāḥ (m)
P: peto
T: dud 'gro
E: hungry ghost
D: Hungergeist

S: asuraḥ (m)
P: asuro
T: lha ma yin
E: demigod, titan, jealous god
D: Halbgott, Titan, neidischer Gott

57.5. manuṣyaḥ (m)
P: manusso
T: mi
E. human
D: Mensch
ES: ser humano

S: devaḥ (m)
P: devo
T: lha
E: god, deva
D: Gott
ES: dios (dios)

S: catvāro mārāḥ (m)

P: cattāro mārā

T: bdud bži

E: **four maras.**

D: vier Māras

Etm: from *mṛ* (die) māra is killing and the one who kills. In buddhism Māra as a person ist the Evil one, the tempter, the one who prevents awakening. The term is used also impersonal.

S: skandha-mārāḥ (m)

P: khandha-māro

T: phuñ po'i bdud

E: mara of the components of existence

D: Māra der Komponenten des Daseinsprozesses

S: kleśa-mārāḥ

P: kilesa-māro

T: ñon moñs pa'i bdud

E: mara of defilements

D: Māra der Trübungen, Befleckungen, Verblendungen

S: deva-putra-mārāḥ

P: deva-putta-māro

T: lha'i bu'i bdod

E: demigod-mara

D: Göttersohn-Māra

S: mṛtyu-mārāḥ

P: maccu-māro

T: 'chi bdag gi bdud

E: mara of death

D: Māra des Todes

3. Dharmas relevant for awakening – Für das Erwachen wichtige Gegebenheiten

S: sapta-triṃśad bodhipāksikā dharmāḥ (m)

P: satta-tiṃsa bodhipakkhikā dhammā

T: byuñ chub phyogs mthun gyi chos sum cu rtsa bdun

E: **37 factors of awakening**

D: 37 zum Erwachen gehörende Gegebenheiten, 37 Erleuchtungsglieder

S: catvāri smṛty-upasthānāni (n)

P: cattāri sati-paṭṭhānāni

T: dran pa ñer bźag bźi

E: **four foundations of mindfulness**

D: vier Grundlagen der Achtsamkeit

Etm: The primary meaning of smṛti is remembering, recollection and thence recorded tradition as a kind of cultural recollection.

C: The Tibetan traditions teach two meanings of smṛti-sati: the first is *noticing* what is happening just now. The second is *remembering* what is wholesome and healing.

S: kāye kāyānudarśa-smṛty-upasthānam (n)

P: kāye kāyanupassana-sati-paṭṭhānam

T: lus la lus rjes su lta ba'i dran pa ñi bar bźag pa

E: With the body: mindfulness of the body

D: Beim Körper den Körper betrachten bzw. bemerken

S: vedanāsu vedanānudarśa-smṛty-upasthānam (n)

P: vedanāsu vedananupassana-sati-paṭṭhānam

T: rtshor ba la tshor ba rjes su lta ba'i dran pa ñi bar bźag pa

E: With feelings: mindfulness of feelings

D: Bei den Gefühlen die Gefühle betrachten bzw. bemerken

S: citte cittānudarśa-smṛty-upasthānam (n)

P: citte cittanupassana-sati-paṭṭhānam

T: sems la sems rjes su lta ba'i dran pa ñi bar bźag pa

E: With the mind: mindfulness of the mind

D: Beim Geist den Geist betrachten bzw. bemerken

S: dharmeṣu dharmānudarśa-smṛty-upasthānam (n)

P: dhammesu dhammanupassana-sati-paṭṭhānam

T: chos la chos rjes su lta ba'i dran pa ñi bar bźag pa

E: With phenomena: mindfulness of phenomena

D: Bei den Gegebenheiten die Gegebenheiten betrachten bzw. bemerken

S: catvāri samyak-prahāṇāni (n)

P: cattāri sammā-padhānāni

T: yañ dag spoñ ba bźi

E: **four right efforts, four noble efforts.**

D: vier rechte Bemühungen, vier edle Kämpfe

Etm: Sanskrit prahāṇa means effort; Tibetan yañ dag spoñ ba means really or intensely (yañ dag) reject or renounce (spoñ pa)

S: utpannānāṃ kuśala-mūlānāṃ saṃrakṣaṇam (n)
P: uppannānāṃ kusala-mūlānāṃ saṃrakkhaṇam
T: dge ba'i rtsa ba skyes pa rnam yañ dag par bsruñ ba
E: Guarding the roots of the wholesome which has arisen.
D: Die Wurzeln des Heilsamen, das entstanden ist, schützen

S: anutpannānāṃ kuśala-mūlānāṃ samutpādam (m)
P: anuppannānāṃ kusala-mūlānāṃ samuppādam
T: dge ba'i rtsa ba ma skyes pa rnam yañ dag par skyed pa
E: Unfolding the roots of the wholesome which has not yet arisen.
D: Die Wurzeln des Heilsamen, das noch nicht entstanden ist, entfalten .

S: utpannānāṃ akuśalānāṃ dharmāṇāṃ prahāṇam (n)
P: uppannānāṃ akusalānāṃ dhammāṇāṃ pahāṇam
T: mi dge ba'i chos skes pa rnam spoñ ba
E: Overcoming the unwholesome which has arisen.
D: Die unheilsamen Gegebenheiten, die entstanden sind, überwinden.

S: anutpannānāṃ akuśalānāṃ dharmāṇāṃ anutpādaḥ (m)
P: anuppannānāṃ akusalānāṃ dhammāṇāṃ anuppādo
T: mi dge ba'i chos ma skyes pa rnam mi skyed par byed pa
E: Not unfolding the unwholesome which has not yet arisen.
D: Das Unheilsame, das nicht entstanden ist, nicht entfalten.

S: catvāri ṛddhi-pādāḥ (m)
P: cattāri iddhi-pādā
T: rdzu 'phrul gyi rkañ pa bzi
E: **four paths to power**
D: vier Fährten zur Macht

Etm: Sanskrit ṛddhi is derived from ṛdh to grow, to increase. In buddhist context it means magical power. In ṛddhi-pāda it means path of power as a path leading to magical powers which are to be used for the spiritual benefit of oneself and others.

S: chanda-samādhi-prahāṇāya-saṃskāra-samanvāgata-ṛddhi-pādaḥ (m)
P: chanda-samādhi-padhāna-saṃkhāra-samannāgato iddhi-pādo (m)
T: 'dun pa'i tiñ ñe 'rdzin spoñ ba'i 'du byed dañ ldan pa'i rdzu 'phrul gyi rkañ pa
E: Path to power endowed with the energy of effort for concentration of will.
D: Fährte zur Macht, die von der Kraft der Anstrengung der Konzentration des Willens begleitet ist.

S: evaṃ citta-ṛddhi-pādaḥ (m)
P: evaṃ citta-iddhi-pādo (m)
de bzin du sems pa'i rdzu 'phrul gyi rkañ pa
E: Path to power [endowed with the energy of effort for concentration] of mind.
D: Fährte zur Macht, [die von der Kraft der Anstrengung der Konzentration] des Geistes [begleitet ist].

S: vīrya-ṛddhi-pādaḥ (m)
P: evaṃ viriya-iddhi-pādo (m)
brtson 'grus kyi rdzu 'phrul gyi rkañ pa
E: path to power of energy
D: Fährte zur Macht der Willenskraft

S: mīmāṃsā-samādhi-prahāṇāya-saṃskāra-samanvāgata-ṛddhi-pādaḥ (m)
P: vīmaṃsā-samādhi-padhāṇāya-saṃskāra-samanvāgato iddhi-pādo (m)
dpyod pa'i tiñ ñe 'rdzin spoñ ba'i 'du byed dañ ldan pa'i rdzu 'phrul gyi rkañ pa
E: Path to power endowed with the energy of effort for concentration of reasoning.
D: Fährte zur Macht, die von der Kraft der Anstrengung der Konzentration des Erwägens begleitet ist.

S: pañca-indriyāṇi (n), pañca balāni
P: pañca-indriyāni, pañca balāni
T: dbaṅ po lña
E: **five faculties**
D: fünf Fähigkeiten

S: śraddhā (f), samādhi (m), vīryam (n), smṛtir (f), prajñā (f)
P: saddhā, samādhi, viriya, sati, paññā
T: dad pa, tiñ ñe 'dzin, brtson 'grus, dran pa, śes rab
E: confidence or faith, concentration or absorption, energy, mindfulness, understanding or wisdom
D: Vertrauen, Sammlung, Willenskraft oder Energie, Vergegenwärtigung oder Achtsamkeit, Erkenntnis

S: sapta bodhy-aṅgāni (n)
P: satta bojjhaṅgāni
T: byañ chub yan lag 'dun
E: **seven factors or limbs of enlightenment**
D: sieben Glieder des Erwachens

S: smṛtiḥ (f)
P: sati
T: dran pa
E: awareness, mindfulness.
D: Vergegenwärtigung, Achtsamkeit.

Etm: Sanskrit smṛti originally means recollection, remembering. Thence derived two meanings in buddhism. First to become aware of something you always "know" but aren't aware of. This is the base of vipassanā (insight) - meditation. You know you are breathing, walking, sitting, feeling, thinking, but you aren't aware of these processes. Second smṛti means cultural remembrance, tradition, cultural knowledge documented in scriptures or oral tradition. Therefrom stems the second factor of awareness: we know, that we will die, but we aren't aware of that. In smṛti-meditation we learn, to become aware of all. Cp. smṛyupasthāna.

ES: atencion
C: dos significados: darse cuenta de lo que pasa y acordarse de lo que cura

S: dharma-vicayaḥ (m)
P: dhamma-pavicayo
T: chos rab tu rnam par 'byed pa
E: discriminating phenomena.
D: Gegebenheiten auseinanderhalten.

S: vīryam (n)
P: viriyam
T: brtson 'grus
E: energy, perseverance, effort.
D: Energie, Ausdauer, Bemühen, sich Mühe geben.

S: prītiḥ (f)
P: pīti
T: dga' ba
E: joy
D: Freude, Entzücken:

S: prasarabdhīḥ (f)
P: passaddhi
T: śin sbyaṅs
E: stilled mind
D: Gestilltheit, innere Stille

S: samādhi (m)
P: samādhi
T: diñ ñe 'dzin
E: concentration, absorption
D: Sammlung, Konzentration
ES: recogimiento

S: upekṣā (f)
P: upekkhā
T: btañ sñoms
E: equanimity, balanced acceptance
D: gleichmütiges Akzeptieren, Annehmen.

S: āryāṣṭāṅgika-mārgaḥ (m)
P: ariya-aṭṭhaṅgika-maggo
T: 'phags lam yan lag brgyad
E: The noble eightfold path
D: Der edle achtgliedrige Weg, der edle achtfache Pfad
ES: el Noble Camino Octuple (???)

S: samyag-dṛṣṭiḥ (f)
P: sammā-diṭṭhi
T: yañ dag ba'i lta ba
E: right view, correct view, worldview
D: rechte Sicht, Sichtweise, Weltsicht
Etm: dṛṣṭi is derived from the verbal root dṛś (to see).

S: samyak-saṃkalpaḥ (m)
P: sammā-saṅkappo
T: yañ dag ba'i rtog pa
E: right intention
D: rechte Absicht, Einstellung, Entschluss.

S: samyag-vāk (f)
P: sammā-vācā
T: yañ dag ba'i ñag
E: right speech. D: rechte Rede.

S: samyak-kārmāntaḥ (m)
P: sammā-kammanto
T: yañ dag ba'i las kyi mtha
E: right action
D: rechtes Handeln

S: samyag-ājīvaḥ (m)
P: sammā-ājīvo
T: yañ dag ba'i 'tsho ba
E: right livelihood, right way to earn ones livelihood.
D: rechter Lebenserwerb

S: samyag-vyāyāmaḥ (m)
P: sammā-vāyāmo
T: yañ dag ba'i rtshol ba
E: right effort
D: rechtes Bemühen

S: samyag-smṛtiḥ (f)
P: sammā-sati
T: yañ dag ba'i dran pa
E: right awareness, mindfulness
D: rechte Vergegenwärtigung, Achtsamkeit

S: samyak-samādhi (m)
P: sammā-samādhi
T: yañ dag ba'i tiñ ñe'dzin
E: right absorption, meditative absorption.
D: rechte (meditative) Sammlung, Konzentration.

4. Meditation and practice – Meditation und Praxis

S: catvāri dhyānāni (n)

P: cattāri jhānāni

T: bsam gtan b'zi

E: four meditative absorptions.

D: vier meditative Sammlungsstufen, Vertiefungen.

S: savitarkaṃ savicāraṃ vivekaṃ prīti-sukham iti prathamam dhyānam

P: savitakkaṃ savicāraṃ vivekaṃ pīti-sukham iti paṭhamaṃ jhānam

T: rtog pa dañ bcas śiñ dpyod pa dañ bcas pa dben pa las skyes pa'i dga' ba dañ bde ba can bsam gtan dañ po 'o

E: Connected with mental contacting and thinking, arisen from retreating, joyful and happy – this is the first absorption.

D: Mit geistigem Erfassen und Durchdenken verbunden, aus der Abgeschiedenheit entstanden, freudvoll und glücklich – das ist die erste Vertiefung.

S: adhyātma-pramodanāt prīti-sukham iti dvitīyam dhyānam

P: ajjhatta-pamodanā pīti-sukham iti dutīyam jhānam

T: nañ rab tu dga' ba dañ bde ba can ni gñis pa'o

E: From inner well-being joyful and happy – this is the second absorption.

D: Aus dem inneren Wohlbefinden freudvoll und glücklich – das ist die zweite Vertiefung.

S: upekṣā-smṛti-saṃprajanyam sukham iti tṛtīyam dhyānam

P: upekkhā-sati-sampajānam sukham iti tatiyam jhānam

S: btañ sñoms dañ dran pa dañ śes b'zin gyi bde ba ni gsum pa'o

E: Connected with equanimity, mindfulness and clear understanding, happy – this is the third absorption.

D: Mit Gleichmut, Achtsamkeit und klarem Erkennen verbunden, glücklich – das ist die dritte Vertiefung.

S: upekṣā-smṛti-parisuddhir aduḥkhāsukkhā vedaneti caturtham dhyānam

P: upekkhā-sati-parisuddhim adukkhāsukkhā vedanā iti catuttham jhānam

T: bde min sdug min gyi tshor ba bdañ sñoms dañ | dran pa yoñs su dag pa bsam gtan b'zi pa'o

E: Connected with equanimity, mindfulness and complete purity, neither unpleasant nor pleasant feeling – this is the fourth absorption.

D: Mit Gleichmut, Achtsamkeit und völliger Reinheit verbunden, nicht leidvolles und nicht glückliches Gefühl – das ist die vierte Vertiefung.

S: catvāri brahma-vihārāḥ (m)

P: cattvāri brahma-vihārā

T: tshañs pa'i gnas b'zi

E. four divine abodes, four divine emotions

D: vier göttliche Verweilungen, vier himmlische Wohnstätten; vier himmlische Gefühle

C: In Tibetan Buddhism these four attitudes are trained as the four limitless one.

S: maitrī (f)

P: mettā

T: byams pa

E: friendliness, friendship, love

D: Freundlichkeit, Freundschaft, Liebe, Liebe und Güte, liebevolle Hinwendung

Etm: maitrī as an abstractum of mitra (friend) is literal friend-ness

S: karuṇā (f)

P: karuṇā

T: sñiñ rje

E: compassion

D: Mitgefühl

Etm: the original meaning of karuṇā is piti, tenderness, grief and thence com-*passion*. sñiñ rje is the lord (rje) of the heart or mind (sñiñ)

ES: compasion

S: muditā (f)

P: muditā

T: dga' pa

E: sympathetic joy

D: Freude und Mit-Freude

Etm: muditā is joy, happiness

ES: alegría y regocijarse por la alegría de los demas

S: upekṣā (f)

P: upekkhā

T: btañ sñoms

E: equanimity, balanced acceptance

D: Gleichmut, gleichmütiges Akzeptieren bzw. Annehmen

Etm: upekṣā stems from upa (unto, at, over, against) and īkṣ (to look). So the term can have the meaning to overlook or to look at. The tibetan expression is a compound of giving up or leaving behind or abandon (btañ) and making even, not caring (sñoms)

ES: ecuanimidad

S: mahā-maitrī trividhā (f)

P: mahā-mettā tividhā

T: byams pa chen po rnam pa gsum

E: unlimited friendliness is threefold

D: unbegrenzte Freundlichkeit ist dreifach

S: satyālambanā, dharmālambanā, an-ālambanā

P: saccālambanā, dhammālambanā, an-ālambanā

T: bden pa la dmigs pa, chos la dmigs pa, dmigs pa med pa

E: relying on the truth (of what is), relying on the (buddhist) teachings, not relying on something, without reference-point

D: sich auf die Wahrheit (auf das, was ist) stützend, sich auf die (buddhistische) Lehre stützend, sich auf nichts stützend, ohne Bezugspunkt.

S: saptavidhā anuttarapujā

T: bla na med pa'i mchod pa rnam pa bdun

E: the sevenfold highest worship (of a buddha or a deity), sevenfold puja

D: siebenfältige höchste Verehrungspraxis (gegenüber einem Buddha oder einer Gottheit)

S: vandanā (f)

T: phyag 'tshal ba

E: praising

D: lobpreisen

S: pūjanā (f)
T: mchod pa
E: worshipping, showing respect
D: verehren, Respekt erweisen
ES: venerar, respetar, adorar

S: pāpa-deśanā (f)
T: sdiḡ pa bśags pa
E: confession of evil
D: bekennen von Üblein

S: puṇya-anumodanā (f)
T: rjes su yi rañs pa
E: rejoicing in the wholesome
D: sich über das Heilsame freuen

S: adhyeṣaṇā (f)
T: bskul-pa
E: requesting
C: to beg, pray
D: Bitten aussprechen

S: bodhicitta-utpādaḡ (m)
T: byañ chub tu sems bskyed pa
E: developing the mind aimed at enlightenment
D: den auf das Erwachen gerichteten Geist entfalten.

S: pariṇāmanā (f)
T: bsño ba
E: dedication
D: Hingabe, Widmung
ES: devocion

5. Hindrances and supportive phenomena – Hinderliches und Förderliches

S: catvāri saṅgraha-vastūni (n)

P: catvāri saṅgaha-vatthūni

T: bsdu pa'i dños po bži

E: **four kinds of affection (by bodhisattvas)**

D: vier Mittel der Zuneigung und Anziehung (die Bodhisattvas ausüben)

S: dānam (n)

P: dānam

T: sbyin pa

E: giving, generosity

D: Geben, Freigebigkeit, Großzügigkeit

ES: el dar, la generosidad

S: priyavacanam (n)

P: peyya-vajjam (n)

T: sñan par smra

E: loving speech

D: liebevolle Rede

S: artha-caryā (f)

P: attha-cariyā

T: don spyad pa

E: behaviour which is useful (for others)

D: Verhalten, das (anderen) nützt

S: samānārthatā

P: samānattatā

T: don mthun pa

E: equalness (in goal and experience)

D: Gleichheit (in Zielen und im Erleben)

S: trīṇi kuśala-mūlāni (n). P: tīni kusala-mūlāni

T: dge ba'i rtsa ba gsum

E: **three roots of wholesome (der Bodhisattvas)**

D: drei Wurzeln des Heilsamen

S: bodhicitta-utpādaḥ (m). P: bodhicitt' uppāda

byañ chub tu sems bskyed pa

E: developing the mind aimed at enlightenment

D: den auf das Erwachen gerichteten Geist entfalten

S: āśaya-viśuddhiḥ (f). P: āśaya-visuddhi

T: lhag bsam rnam par dag pa

E: purification of intention or inclination

D: Reinigen der Absicht bzw. der Einstellung, Neigung

S: ahaṅkāra-mamakāra-parityāgaḥ (m)

P: ahaṅkāra-mamaṅkāra-pariccāga

T: ña dañ ña yi ba'i rnam pa yoñs su spañs pa

E: completely giving (up the tendency for) „me“ and „mine“

D: (die Neigung) "ich" und "mein" (zu denken) völlig aufgeben

S: trīṇi kuśāla-mūlāni (n)
P: tīni kusala-mūlāni
T: dge pa'i rtsa ba gsum
E: three roots of wholesome
D: drei Wurzeln des Heilsamen

S: a-dveṣaḥ (m)
P: a-doso
T: 'zī sdañ med pa
E: non-hatred, absence of hatred
D: Nicht-Hass, die Abwesenheit von Hass

S: a-lobhaḥ (m)
P: a-lobho
T: 'dod chags med pa
E: non-attachment, absence of attachment
D: Nicht-Verlangen, Abwesenheit von Verlangen

S: a-mohaḥ (m)
P: a-moho
T: gti mug med pa
E: Non-confusion, absence of confusion or bewilderment
D: Nicht-Verblendung, Abwesenheit von Verblendung

S: trīṇi akuśāla-mūlāni (n)
P: tīni akusala-mūlāni
T: mi dge pa'i rtsa ba gsum
E: three roots of the unwholesome
D: drei Wurzeln des Nicht-heilsamen

S: lobhaḥ (m)
P: lobho
T: 'dod chags
D: attachment
E: Verlangen
ES: apego

S: dveṣaḥ (m)
P: doso
T: 'zī sdañ
E: hatred
D: Hass
ES: odio

S: mohaḥ (m)
P: moho
T: gti mug
E: confusion. bewilderment
D: Verblendung, Verwirrung
ES: confusion

S: daśa-akuśālāni (n)
P: dasa-akusalāni
T: mi dge ba bcu
E: **ten unwholesome (actions).**
D: zehn Unheilsame (Handlungen)

S: prāṇa-atipātaḥ (m)
P: pāṇa-atipāto
T: srog gcod pa
E: killing (lit., taking the breath)
D: Töten (wtl. den Atem nehmen)

S: adatta-ādānam (n)
P: adatta-ādānam
T: ma byin pa len pa
E: taking what is not given. C: positive action: practising generosity
D: Nehmen von Nichtgegebenem. Positiv: Großzügigkeit üben.

S: kāma-mithyā-ācāraḥ (m)
P: kāma-micchā-ācāro
T: 'dod pa la Log par gYem pa
E: improper or wrong sexual conduct.
D: falsches oder unangemessenes sexuelles Verhalten

S: mṛṣā-vādaḥ (m)
P: musā-vādo
T: bjun smra ba
E: false speech, telling lies.
D: falsches Reden, lügen

S: paiśunyam (n)
P: pesuniya, pesuññam
T: phra ma
E: harsh speech
D: Grobe und harte Rede

S: pārūṣyam (n)
P: phārussam
T: tshig rtsub
E: gross speech, divisive talk.
D: Grobheit (im Reden), üble Nachrede

S: saṃbhinna-pralāpaḥ (m)
P: saṃbhinna-palāpo
T: ṅag bkyl
E: senseless talk, idle gossip
D: unzusammenhängendes Geschwätz, dummes sinnloses Gerede

S: abhidhyā (f)
P: abhijjhā
T: brnab sems
E: covetousness
D: Begierde, Habsucht

S: vyāpādaḥ (m)
P: vyāpādo
T: gnod sems
E: ill will.
D: Quälen, Böswilligkeit
C: Wanting to harm others.

S: mithyā-dṛṣṭiḥ (f)
P: micchā-diṭṭhi
T: log par lta ba
E: wrong view.
D: verkehrte Sichtweise, falsche Sicht
C: Not believing in the Four Noble Truths and in the law of cause and effect. This means in essence not believing in the possibility of liberation and awakening and the path leading to it.

S: ṣaṭ kleśāḥ (m)
P: cha kilesa
T: ñon moṅs pa drug
E: **six main** defilements, six root delusions.
D: sechs Trübungen, Verblendungen, Wurzelverblendungen, Störgefühle
C: That which disturbs the peace of mind. That which defiles the clarity of mind.

S: rāgaḥ (m)
P: rāgo
T: 'dod chags
E: greed, wanting
D: Lustverlangen, Gier, Verlangen

S: pratighaḥ (m)
P: paṭigho
T: khoṅ khro
E: hatred, aversion, rejection (lit. beating against)
D: Abwehr, Zorn, Abneigung
ES: rechazo. aversion

S: mānam (n)
P: mānam
T: ña rgyal
E: conceit, arrogance, inflation
D: Dünkel, Eitelkeit, Überheblichkeit, weltlicher Stolz

S: avidyā (f)
P: avijjā
T: ma rig pa
E: ignorance, not knowing C: See No 42.1
D: Unwissenheit, Nichtwissen
ES: ignorancia

S: kuḍṛṣṭiḥ (f)
P: kuḍiṭṭhi
T: og lta
E: wrong view, false view. C: See No 65.10
D: verkehrte oder falsche Sichtweise

S: vicikitsā (f)
P: vicikicchā
T: the tshom
E: wrong doubt, indecisive wavering
D: falscher Zweifel, Unentschlossenheit, Zweifelssucht, zerdenken wollen, grübeln

S: pañca dṛṣṭayaḥ (f)
P: pañca diṭṭhī
T: lta ba lña
E: **five harmful views, or false, useless views.**
D: fünf schädliche Sichtweisen; auch verkehrte, falsche, nutzlose Sichtweisen

S: sat-kāya-dṛṣṭiḥ
P: sakkāya-diṭṭhi
T: 'jig tshogs la lta ba
E: belief in permanent identity (lit. view of the body as permanent entity)
D: Glaube an eine konstante Individualität (wtl. Sichtweise, wonach der Körper ein Seiendes ist)

S: anta-grāha-dṛṣṭiḥ
P: anta-ggāhikā-diṭṭhi
T: mthar 'dzin gyi lta ba
E: View which clings to extreme views.
D: Sichtweise, die an Extremen festhält, einseitige Sichtweisen. K: Vgl. BW, S.69
C: Two extreme views are traditionally mentioned. The view of eternalism: clinging extreme of eternity, believing in permanence of the self and of phenomena. The view of nihilism: clinging to the view, that nothing really exists. Tibetans call this: Having eaten from the poison of emptiness.

S: mithyā-dṛṣṭiḥ
P: micchā-diṭṭhi
T: log par lta ba
E: View which relays on wrong ideas
D: Sichtweise, die sich auf Falsches stützt

S: dṛṣṭi-parāmāśaḥ (m)
P: diṭṭhi-parāmaso
T: lta ba mchog tu 'dzin pa
E: clinging to views
D: an Sichtweisen kleben, an Ansichten festhalten

S: śīla-vrata- parāmāśaḥ (m)
P: śīla-vvata-parāmaso
T: tshul khrims dañ brtul žugs mchog 'dzin
E: clinging to discipline and vows.
D: an Disziplin und Gelübden kleben, an Regeln und Ritualen festhalten.

S: catur-viṃśatir upakleśāḥ (m)
P: cattāro vīsati upakkilesā
T: ñe ñon ñer bži
E: **twenty-four secondary defilements.**
D: Vierundzwanzig Nebenverblendungen oder sekundäre Trübungen
C: The Tibetan traditions normally count 51, some other traditions 52 mental factors including 20 secondary defilements. The differences are minor. See: Hopkins, Emptiness, 235 ff. Especially here all translations are suggestions. There are no standard terms in any Western language yet.

S: 1. krodhaḥ (m), 2. upanāhaḥ (m), 3. mraḥṣaḥ (m), 4. pradāśaḥ (m), 5. irṣyā (f)

P: 1. kodho, 2. upanāho, 3. makkho, 4. paḷāso, 5. issā

T: 1. khon khro, 2. 'khon 'dzin, 3. 'chab pa, 4. 'tshig pa, 5. phrag dog

E: 1. anger, belligerence; 2. harmfulness, resentment; 3. ill will; 4. spite;
5. envy, jealousy

D: 1. Zorn, 2. Feindseligkeit, 3. Übelwollen, 4. Missgunst, 5. Neid, Eifersucht

S: mātsaryam (n), śāṭhyam (n), māyā (f), madaḥ (m), vihiṃsā (f)

P: macchariyam, sāṭheyam, māyā, mado, vihiṃsā

T: 6. ser sna, 7. gYo, 8. sgyu, 9. rgyags pa, 10. rnam 'tse

E: 6. Avarice; 7. lying in ambush; 8. deceit; 9. inflation, arrogance; 10. cruelty, harmfulness

D: 6. Geiz; 7. Hinterlist; 8. Täuschung; 9. wtl. Rausch, Hochmut, Überheblichkeit;
10. Grausamkeit, Böswilligkeit

S: ahrīḥ (f), an-apa-trāpyam (n), styānam (n), auddhatyam (n), aśrāddhyam (n)

P: ahirikam (n), anottappam, thīnam, uddhaccam, assaddhiyam

ño tsha med pa, khrel med, rmugs pa, rgod pa, ma dad pa

E: 11. lack of shame, shamelessness, lack of embarrassment (i.e. no concern for self); 12.
inconsideration, ruthlessness (i.e. no concern for others);

13. rigidity, lethargy; 14. lack of seriousness; 15. lack of faith

D: 11. Schamlosigkeit (im Hinblick auf sich selbst), 12. Gewissenlosigkeit, Rücksichtslosigkeit (im
Hinterblick auf andere); 13. Starrheit, Dumpfheit; 14. Aufregung, Unernsthaftigkeit;
15. Mangel an Glauben bzw. Vertrauen

S: kausīdyam (n), pramādaḥ (m), muṣita-smṛtiḥ (f), vikṣepaḥ (m), a-sam-prajanyam (n)

P: kosajjam, pamādo, musita-ssati, vikkhepo, a-sam-pajaññam

T: le lo, bag med, brjed ñes, rnam gYeñ, śes bzīn ma yin pa

E: 16. Sluggishness, sloth, lethargy, 17. lack of consideration, of interest, 18. forgetfulness
19. confusion, 20. non-introspection

D: 16. Trägheit, 17. fehlende Gewissenhaftigkeit, Nachlässigkeit, 18. Vergeßlichkeit, sich nicht
erinnern können, 19. Wirrheit, Verwirrung, 20. Gedankenlosigkeit

S: kaukṛtyam (n), middham (n), vitarkaḥ (m), vicāraḥ (m)

P: kukuccam, middham, vitakko, vicāro

T: 'gyod pa, gñid, rtog pa, dpyod pa

E: 21. regret, 22. sleepiness, 23. thinking, 24. Analysing. Or: Restlessness due to regret,
sleepiness, moving towards thoughts, intensely thinking about something.

C: All four mental factors can have a negative effect when connected to a negative mind state or a
positive effect if used with a wholesome mind. E.g. Regretting negative actions. Resting when
needed. Directing the mind towards wholesome objects. Focussing continuously on wholesome
objects.

D: 21. innere Unruhe, Bedauern, 22. Mattheit, Müdigkeit, 23. Hinwenden zu etwas, Grübeln,
24. Gründliche Nachdenken, Sinnieren.

K: Alle vier Zustände wirken negativ, wenn sie mit einem negativen Geisteszustand einhergehen
und positiv in Verbindung mit einer positiven Einstellung. Heilsam sind: das Bedauern negativer
Handlungen; Ausruhen, wenn man müde ist; Den Geist auf Heilsames ausrichten. Sich
fortwährend auf etwas Heilsames ausrichten.

Auf diese Bedeutung von vitarka und vicāra bezieht sich Ayya Khema in ihren Unterweisungen
über die erste Sammlungstufe: Hinwenden zum Objekt (vitakka) und sich fortgesetzt
hinwenden (vicāra). Nyanaponika übersetzt es mit Gedankenfassen und diskursives Denken.

Vgl. BW, S.257.

S: pañca bhayāni (n)

P: pañca bhayāni

T: 'jigs pa lña

E: **five kinds of fear**

D: fünf Ängste

K: In zeitgenössischen psychologischen und philosophischen deutschen Texten wird manchmal unterschieden zwischen Furcht vor konkreten Bedrohungen (Furcht vor einem Unfall) und existentieller Angst ohne konkretes Objekt (Angst vor dem Sterben). In der Umgangssprache wird für beides der Begriff Angst verwendet. Das tun wir hier auch.

S: ājīvikā-bhayam (n)

P: ājīvikā-bhayam

T: 'tsho ba'i 'jigs pa

E: fear about earning one's living

D: Angst um den Lebensunterhalt

S: śoka-bhayam

P: soka-bhayam

T: mya ñan gyi 'jigs pa

E: fear of sorrow

D: Angst vor Kummer

S: maraṇa-bhayam

P: maraṇa-bhayam

T: 'chi ba'i 'jigs pa

E: fear of death

D: Angst vor dem Sterben

S: durgati-bhayam

P: duggati-bhayam

T: ñan soñ gi 'jigs pa

E: fear of unhappy rebirth

F: Angst vor einer schlechten Wiedergeburt

S: parṣad-āsādyā-bhayam

P: parisā-āsajja-bhayam

T: 'khor gyi nañ du bag tsha pa'i 'jigs pa

E: fear of bad reputation

D: Angst davor, in der Öffentlichkeit verleumdet zu werden; Angst vor übler Nachrede.

S: dve āvaraṇe (n)

P: dve āvaraṇāni

T: sgrib pa gñis

E: **two obscurations**, veils, hindrances

D: zwei Barrieren, Hindernisse, Verhüllungen, Verdunkelungen,, Schleier

S: kleśāvaraṇam (n)

P: kilesāvaraṇam

T: ñon moṅs pa'i sgrib pa

E: emotional obscuration, veil of defilements

C: The hindrance to liberation are klesha and karma, which is dualistic emotion (klesha) and dualistic action (karma). Dualistic here refers to a belief in a inherently existing self, separate from an inherently existing outside world. Any action done with this false belief is a hindrance to liberation.

D: Emotionaler Schleier, emotionale Verdunkelung, Hinderniss der Trübungen.

K: Der Emotionale Schleier verhindert Befreiung und besteht aus dem Schleier der aufgewühlten Emotionen (klesha) und dem Schleier des eingefahrenem Verhaltens (karma)

S: jñeyāvaraṇam

P: ñeyāvaraṇam

T: śes bya'i sgrib pa

E: intellectual obscuration, veil of ignorance, hindrance to enlightenment or omniscience

C: The hindrance to enlightenment is dualistic vision and ignorance of buddha-nature

D: Verdunkelung oder Hinderniss der Sicht; Hindernis zur Erleuchtung oder zur Allwissenheit; Intellektueller Schleier; Hindernisse, die das Erkennbare betreffen.

K: Der intellektuelle Schleier besteht im Schleier der dualistischen Sicht und dem Schleier des Nichtwissens um Buddha-Natur

S: ṣaṭ samādhy-āvaraṇāni (n)

P: cha samādhi-āvaraṇāni

T: tiñ ñe rdzin gyi sgrib pa drug

E: **six hindrances for meditative absorption**

D: sechs Barrieren bei der meditativen Sammlung

S: kausīdyam (n)

P: kosajjam

T: le lo

E: carelessness, laziness, sluggishness, laxity

D: Nachlässigkeit, Faulheit

C: Tibetan traditiona distinguish gross and subtle laziness. With gross laziness one loses the object of meditation completely, becomes dizzy and falls asleep. With subtle laziness one does not lose the object of meditation but it does not appear clearly to ones mind. This is a rather subtle hindrance, and many meditators confuse it with mental stability. In order to overcome subtle laziness we need to use a little effort to wake up more. See Hopkins, Meditation, pp.74.

S: mānam (n)

P: mānam

T: ña rgyal

E: conceit, inflation, arrogance

D: Dünkel, Überheblichkeit

S: śāṭhyam (n)

P: sāṭheyam

T: gyo

E: pretending, dissimulation

D: Verschlagenheit, Heuchelei, Vorgeben, so tun als ob

S: auddhatyam (n)

P: uddhaccam

T: rgod pa

E: excitement

D: Aufgeregtheit, innere Unruhe

S: anābhogaḥ (m)
P: anābhogo
T: rtsol ba med pa
E: effortless
D: ohne Anstrengung

S: sābhogaḥ (m)
P: sābhogo
T: rtsol ba
E: effortful
D: mit Anstrengung

S: vikalpas trividhaḥ (m)
P: vikappo tividho
T: rnam par rtog pa rnam pa gsum
E: **construction of (false) ideas is threefold.**
D: (falsche) Vorstellungen werden auf dreierlei Art konstruieren.

S: anusmaraṇa-vikalpaḥ
P: anussaraṇa-vikappo
T: rjes su dran pa'i rtog pa
E: (false) ideas with respect to remembering.
Or: We create false ideas because we corrupt memories.
D: (falsche) Vorstellung in Bezug auf das sich Erinnern.
Oder: Falsche Vorstellungen entstehen dadurch, daß wir Erinnerungen verfälschen.

S: saṃtiraṇa-vikalpaḥ
P: saṃtiraṇa-vikappo
T: ñes par rtog pa
E: (false) ideas with respect to judgments.
C: We create false ideas by relying on false judgements or preconceptions.
D: (falsche) Vorstellung bedingt durch Urteile.
K: Falsche Vorstellungen, die durch Vorurteile bedingt sind.

S: sahaja-vikalpaḥ
P: sahaja-vikappo
T: lhan skyes kyi rtog pa
E: spontaneous (false) ideas (coming from inside)
C: Simultaneously born false ideas. They arise together with our perception. They can only be overcome by simultaneously born wisdom (T. lhan skyes kyi rig pa)
D: spontane (von innen kommende) (falsche) Vorstellung
K: Vgl BT 106; sahaja = spontan, von Natur aus. Hat Konsequenzen für Tantra.

6. Stages and results – Stufen, Ergebnisse, etc.

S: daśa bhūmayāḥ (f, sg bhūmi)

P: dasa bhūmayo

T: sa bcu

E: ten stages (of Bodhisattvas)

D: zehn Ebenen (der Bodhisattvas), Ebenen, Stufen, Erden

K: Vgl. Schumann, Handbuch, S. 256-60

S: pramuditā bhūmiḥ

T: rab tu dga'i sa

E: very joyful stage

D: Die Freudige Ebene, die überaus freudvolle E.

S: vimalā bhūmiḥ

T: dri ma med pa'i bhūmi

E: immaculate stage

D: Die Makellose Ebene

S: prabhākarī bhūmiḥ

T: od byed pa'i sa

E: brilliant stage

D: Die Leuchtende Ebene, die Strahlende E.

S: arciṣmatī bhūmiḥ

T: od 'phro ba'i sa

E: radiant stage

D: Die Flammende E., die Strahlende E.

S: sudurjayā bhūmiḥ

T: śin tu sbyañ dka' ba'i sa

E: stage which is very difficult to overcome (to reach)

D: Die schwer zu Erringende Ebene, die schwer zu Überwindende E.

S: abhimukhī bhūmiḥ

T: mñon du phyogs pa'i sa

E: stage directed to go forward (towards wisdom)

D: Die (der Weisheit) Zugewandte Ebene, die (auf Weisheit) gerichtete E.

S: dūraṅgamā bhūmiḥ

T: riñ du soñ ba'i sa

E: far reaching stage

D: Die Weitreichende Ebene

S: acalā bhūmiḥ

T: mi gYo ba'i sa

E: immovable stage

D: Die Unbewegliche Ebene

S: sādhumatī bhūmiḥ

T: legs pa'i blo gros pa'i sa

E: stage well-established with faith and wisdom

D: Die mit Vertrauensvollem Denken versehene Ebene, die wohl-vernünftige E.

S: dharmameghā bhūmiḥ
T: chos kyi sprin pa'i sa
E: stage (endowed with) clouds of the teachings
D: Die Ebene Wolke der Lehre

S: trayodaśa bhūmayāḥ
T: sa bcu gsum
E: **thirteen stages (of the Bodhisattvas) (the aforesaid ten with additional three:)**
D: dreizehn Ebenen (der Bodhisattvas) (die genannten zehn plus dre weitere:)

S: samantaprabhā bhūmiḥ
T: kun du od pa'i sa
E: all around clearly radiating stage
D: Die Ringsum Klar Leuchtende Ebene

S: nirupamā bhūmiḥ
T: dpe med pa'i sa
E: incomparable stage
D: Die Unvergleichliche Ebene

S: jñānavatī bhūmiḥ
T: ye śes ldan pa'i sa
E: stage endowed with primordial wisdom
D: Die Mit Ursprünglichem Wissen Versehene Ebene

S: ṣaṭ pāramitāḥ (f)
P: saḥ pāramitā
T: pha rol tu phyin pa drug
E: **six pefections, virtues**
D: sechs Vollkommenheiten, Tugenden

S: dāna-pāramitā (f). P: dāna-pāramitā
T: sbyin pa'i pha rol tu phyin pa
E: perfection of giving, generosity
D: Vollkommenes Geben, Freigebigkeit, Großzügigkeit, Gebefreudigkeit

S: śīla-pāramitā (f)
P: sila-pāramitā
T: tshul khrims kyi pha rol tu phyin pa
E: perfection of discipline, ethical behaviour
D: Vollkommenene/s Sittlichkeit, Disziplin, ethisches Verhaltens

S: kṣānti-pāramitā. P: khānti-pāramitā
T: bzod pa'i pha rol tu phyin pa
E: perfection of patience, acceptance
D: Vollkommene/s Geduld, Annehmen

S: vīrya-pāramitā. P: viriya-pāramitā
T: brtson 'grus kyi pha rol tu phyin pa
E. perfection of energy, of enthusiastic persevearance, of joyful effort, of joyful heroism
C: Definition: The root of virya-energy is joy in the wholesome.
D: Vollkommene/s Willenskraft, Heldenhaftigkeit, Energie, freudige Ausdauer, enthusiastische Ausdauer, freudiges Bemühen

S: dhyāna-pāramitā
P: jhāna-pāramitā
T: bsam gtan gyi pha rol tu phyin pa
E: perfection of meditative absorption
D: Vollkommene meditative Sammlung

S: prajñā-pāramitā
P: paññā-pāramitā
T: śes rab kyi pha rol tu phyin pa
E: perfection of wisdom, of understanding.
D: Vollkommene/s Weisheit, Erkennen
C: Prajna refers to the wisdom of discrimination, which is a result of training, whereas jnana refers to the inborn or primordial wisdom which is unveiled through deep meditation. Prajna is perfect conceptual understanding which understands the limits of conceptual understanding as well. See No 17.10 and 18.6.

S: daśa pāramitāḥ (f)
P: dasa pāramitā
T: pha rol tu phyin pa bcu
E: **ten perfections (the aforesaid six and four additional ones:)**
D: Zehn Vollkommenheiten (die vorhergehenden sechs und vier weitere:)

S: upāya-pāramitā
P: upāya-pāramitā
T: thabs gyi pha rol tu phyin pa
E: perfection of method, of skilful means
D: Vollkommene/s Methode, Vorgehensweise, kluges Handeln
K: Der häufig verwendete Begriff „geschickte Mittel“ ist inhaltlich falsch, da nur Menschen geschickt sein können, nicht aber Mittel. Der englische Begriff „skilfull“ kann sich auch auf Menschen beziehen.

S: praṇidhi-pāramitā
P: paṇidhi-pāramitā
T: smon lam gyi pha rol tu phyin pa
E: perfection of resolution
D: Vollkommener Entschluss

S: bala-pāramitā
P: bala-pāramitā
T: stobs kyi pha rol tu phyin pa
E: perfection of power
D: Vollkommene Kraft

S: jñāna-pāramitā
P: ñāna-pāramitā
T: ye śes kyi pha rol tu phyin pa
E: perfection of primordial wisdom
D: Vollkommenes (urprüngliches) Wissen

S: dānam trividham (n)
P: dānam tividham
T: sbyin pa rnam pa gsum
E: giving is threefold
D: Geben ist dreifach

S: dharmā-dānam (n)
P: dhamma-dānam
T: chos kyi sbyin pa
E: giving of teachings (of dharma)
D: Geben der Lehre

S: āmiṣa-dānam
P: āmisa-dānam
T: zañ ziñ gi sbyin pa
E: material giving
D: materielles Geben

S: maitrī-dānam
P: mettā-dānam
T: byams pa'i sbyin pa
E: giving of friendliness
D: Geben von Freundlichkeit

S: śīlaṃ trividham
P: silam tividham
T: tshul khrims rnam pa gsum
E: **discipline is threefold**, ethical behaviour
D: Sittlichkeit ist dreifach

S: saṃvara- śīlam (n)
P: saṃvara-sīlam
T: sdom pa'i tshul khrims
E: discipline of restraint, related to ethical discipline and vows
D: Sittlichkeit der Selbstzügelung, S. bezogen auf ethische Lebensregeln und Gelübde

S: kuśāla-saṅgrāha-śīlam
P: kusala-saṅgāha-sīlam
T: dge ba chos bsdud kyi tshul khrims
E: discipline of collecting the wholesome
D: Sittlichkeit, die im Ansammeln von Heilsamem besteht

S: sattvārtha-kriyā-śīlam
P: sattattha-kiriya-sīlam
T: sems can don byed kyi tshul khrims
E: discipline of doing what is benefitting sentient beings
D: Sittlichkeit die im Tun dessen besteht, was den Lebewesen nützt

S: kṣānti trividhā (f)
P: khānti tividhā
T: bzod pa rnam pa gsum
E: **patience or acceptance is threefold**
D: Geduld ist dreifach

S: dharma-nidhyāna-kṣāntiḥ (f)
P: dhamma-nijjhāna-khānti
T: chos la ñes par sems pa'i bzod pa
E: patience when understanding the teachings
D: Geduld beim Verstehen der Lehre

S: duḥkhādhivāsanā-kṣāntiḥ
P: dukkhādhivāsana-khānti
T: sdug bsñal la ji mi sñam pa'i bzod pa
E: patience when enduring suffering
D: Geduld beim Ertragen von Leiden

S: paropakāra-dharma-kṣāntiḥ
P: paropakāra-khānti
T: gžan phan gyi chos la bzod pa
E: patience when others are successful
D: Geduld gegenüber dem Erfolg von anderen

S: vīryaṃ trividham
P: viriyaṃ tividham
T: brtshon 'grus rnam pa gsum
E: **energy is threefold**
D: Energie ist dreifach, Willenskraft, Ausdauer, Bemühen

S: saṃnāha-vīryam (n)
P: saṃnāha-viriyam
T: go cha'i brtshon 'grus
E: armourlike energy
C: I.e. tirelessly aiming at liberating all beings, supported by the armour of joyful energy.
D: rüstungsgleiche Ausdauer, Energie wie eine Rüstung

S: prayoga-vīryam
P: payoga-viriyam
T: sbyor ba'i brtshon 'grus
E: applied energy. C: energy for applying the appropriate methods.
D: Energie für die Ausübung. K: der rechten Methoden

S: pariniṣṭhā-vīryam
P: pariniṭṭhā-viriyam
T: yoñs su mthar thug pa'i brtshon 'grus
E: unsatiable energy. C: in doing wholesome deeds. Aimed at the highest attainments.
D: unersättliche freudige Ausdauer. K: im Ansammeln des Heilsamen.

S: dhyānaṃ trividham
P: jhānaṃ tividham
T: bsam gtan rnam pa gsum
E: **meditative absorption is threefold**
D: meditative Sammlung ist dreifach

S: sa-doṣāpakarṣa-dhyānam (n)
P: sa-dosa-apakassa-jhānam
T: skyon bcas thag bsrin ba'i bsam gtan
E: meditative absorption connected with giving up hatred
D: Meditative Sammlung, die mit der Überwindung von Hass verbunden ist.

S: sukha-vaiḥārika-dhyānam
 P: sukha-vihārika-jhānam
 T: bde par gnas pa'i bsam gtan
 E: meditative absorption connected with resting in joy
 D: Meditative Sammlung, die mit dem Verweilen im Glück verbunden ist.

S: aśeṣa-vaibhūṣita-dhyānam
 P: asesa-vibhusita-jhānam
 T: ma lus pa brgyan pa'i bsam gtan
 E: meditative absorption adorned with completion
 D: Meditative Sammlung, die mit Vollständigkeit geschmückt ist.

S: prajñā trividhā
 P: paññā tividhā
 T: śes rab rnam pa gsum
 E: **wisdom, understanding is threefold**, three prajnas, three kinds of wisdom
 D: Weisheit, Erkenntnis ist dreifach, drei Arten von Weisheit.

S: śruta-mayī-prajñā (f)
 P: suta-mayī-paññā
 T: thos pa las byuñ ba'i śes rab
 E: wisdom based on hearing, wisdom through hearing.
 D: durch Hören entstandene Erkenntnis, Weisheit durch Hören

S: cintā-mayī prajñā
 P: cintā-mayī paññā
 bsam pa las byuñ ba'i śes rab
 E: wisdom based on contemplation, wisdom through contemplative analysis.
 D: durch Nachdenken entstandene Erkenntnis, Weisheit durch Nachdenken

S: bhāvanā-mayī prajñā
 P: bhāvanā-mayī paññā
 T: bsgom pa las byuñ ba'i śes rab
 E: wisdom based on meditation. C: Lit. wisdom based on meditative projection.
 D: durch Meditation entstandene Erkenntnis, Weisheit durch Meditation

S: upāyas trividhaḥ (m)
 P: upāyo tividho
 T: thabs rnam pa gsum
 E: **method or skilfull means is threefold**
 D: Methode ist dreifach, die Vorgehensweise

S: sarva-sattvābodhaka upāyaḥ (m)
 P: sabba-sattvābodhaka upāyo
 T: sems can thams cad khoñ du chud pa'i thabs
 E: method aiming at awakening all beings
 D: Methode, die darauf zielt, alle Lebewesen zum Erwachen zu führen.

S: sattvārtha-bhāvaka upāyaḥ
 P: sattāttha-bhāvaka upāyo
 T: sems can gyi don kun tu bsgm pa'i thabs
 E: method aiming at benefitting all beings
 D: Methode, die auf das Wohl der Lebewesen bedacht ist.

S: kṣīpra-sukhābhisambodhi upāyaḥ
 P: khippa-sukhābhisambodhi upāyo
 T: śin tu myur ba'i bde ba mñon par rjogs par byañ chub pa'i thabs
 E: method aiming at complete awakening which consists of quickly attained joy
 D: Methode, die zum Erwachen führt, das in schnellem Glück besteht.

S: praṇidhānaṃ (praṇidhi) trividham (n)
 P: paṇidhānaṃ tividham
 T: smon lam rnam pa gsum
E: resolution is threefold
 D: Entschluss ist dreifach

S: susthāna-prābandhikam praṇidhānaṃ
 P: suṭṭhāna-pābandhikam paṇidhānaṃ
 T: yañ dag pa'i gnas la rab tu sbyor ba'i smon lam
 E: resolution aiming at the duration of a pleasant situation or state
 D: Entschluss, der auf das Andauern einer angenehmen Situation oder eines Zustands abzielt.

S: sattvārtha-prābandhikam praṇidhānaṃ
 P: sattattha-pābandhikam paṇidhānaṃ
 T: sems can gyi don la rab tu sbyor ba'i smon lam
 E: resolution aiming at the duration of the benefit of all beings
 D: Entschluss, der auf die Andauer des Wohls aller? der Lebewesen zielt
 C: Here the third kind of resolution is missing.

S: dve satye (n)
 P: dve saccāni
 T: bden pa gñis
E: two truths, two kinds of truth
 D: zwei Wahrheiten, zwei Arten von Wahrheit

S: saṃ-vṛti-satyam (n)
 P: sammuti-saccam
 T: kun rdzob bden pa
 E: conventional truth, superficial truth
 C: Conventional truth is based on human convention. It can only be seen correctly once one has realized ultimate truth, emptiness. Hopkins translated it with great humor in a public talk as *truth for a concealer, truth for a jerk*.
 D: konventionelle oder herkömmliche Wahrheit, Oberflächen-Wahrheit.
 K: Hopkins übersetzte sie in einem öffentlichen Vortrag scherzhaft als verhüllende Wahrheit oder Idioten-Wahrheit.

S: paramārtha-satyam
 P: paramattha-saccam
 T: don dam bden pa
 E: highest truth, ultimate truth
 C: It seems not so useful to use the term absolute truth. Why? The term absolute comes from lat. absolutus, meaning not connected, which runs against the key buddhist concept of dependent arising. This would not make much sense.
 D: höchste Wahrheit; Wahrheit im höchsten Sinn; letztendliche Wahrheit.
 K: Es scheint nicht besonders sinnvoll von absoluter Wahrheit zu sprechen. Das hieße „losgelöste“ W., von lat. absolutus, und das würde dem buddhistischen Schlüsselkonzept des bedingten Entstehens widersprechen.

S: nairātmyaṃ dvididham

T: bdag med gñis

E: **non-self is twofold**, selflessness is twofold

D: Nicht-Selbsthaft ist zweifach. Es gibt zwei Arten von Nicht-Selbst.

S: dharma-nairātmyam

T: chos kyi bdag med

E: non-self of dharmas, of phenomena

D: Nichtselbsthaftigkeit der Gegebenheiten, Nicht-Selbst der Phänomene

S: pudgala-nairātmyam

T: gañ zag gi bdag med

E: non-self of person, of the individual

D: Nichtselbsthaftigkeit der Person, des Individuums

S: saṃbhāro dvididhaḥ (m)

sambhāro dvididho

rtshogs gñis

E: **collection is twofold**

D: Ansammlung ist zweifach

S: puṇya-sambhāraḥ (m)

P: puṇya-sambhāro

bsod rnam gyi rtshogs

E: collection of merit, of the wholesome, of the positive.

D: Ansammlung von Verdienst, des Heilsamen, von Positivem

C: Collection of merit refers to committing wholesome actions with body, speech and mind without having understood selflessness or emptiness. It is the cause for attaining the form body of a Buddha (rupa kaya).

S: jñāna-sambhāraḥ

P: ñāna-sambhāro

T: ye śes kyi rtshogs

E: collection of deep wisdom.

D: Ansammlung tiefer Weisheit.

C: This refers to the wisdom which understands selflessness or emptiness. It is the cause for attaining the wisdom of a Buddha (dharma kaya).

S: pañca-abhiññāḥ (f)

P: pañca abhiññā

T: mñon śes lña

E: **five higher kinds of wisdom**

D: fünf Arten des höheren Wissens

S: divya-caḥṣu (n)

P: dibba-cakkhu

T: lha'i mig

E: divine eye. C: seeing what is distant.

D: himmlisches Auge

S: divya-śrotram (n)

P: dibba-sotam

T: lha'i rna ba

E: divine ear. C: hearing what is distant.

D: himmlisches Ohr.

S: para-citta-jñānam (n)
P: parassa cetō-pariya-ñānam
gžan gyi sems šes pa
E: knowing the mind (thoughts) of others
D: Den Geist eines anderen erkennen, Gedankenlesen

S: pūrva-nivāsa-anusmṛtiḥ (f)
P: pubbe nivāsa-anussati
T: sñon gyi gnas rjes su dran pa
E: remembering former lives
D: Erinnern früherer Leben oder Daseinsformen

S: ṛddhiḥ (f)
P: iddhi
T: rdzu 'phrul
E: magical powers
D: magische Kraft. K: wtl. Ausgereiftheit

S: trayo vimokṣāḥ (m)
P: tayo vimokkhā
T: rnam par thar pa gsum
E: **three kinds of liberation**
D: drei Arten der Befreiung

S: śūnyatā
P: suññatā
T: stoñ pa ñid
E: openness, emptiness, voidness
D: Offenheit / Leere
ES: apertura, vacuidad

S: animittaḥ (m)
P: animitto
T: mtshan ma med pa
E: without images, concepts, non-conceptual, direct
D: ohne ein Bild, unmittelbar, direkt

S: apraṇihitaḥ (m)
P: appaṇihito
T: smon pa med pa
E: without dependency (on what?)
D: ohne Abhängigkeit

S: aṣṭau vimokṣāḥ (m)
T: rnam thar brgyad
E: **eight kinds of liberation**
D: acht Arten von Befreiung, der Loslösung

S: rūpī rūpāni paśyati śūnyam
T: gzugs can gzugs la lta bas stoñ ba
E: who has form sees forms as empty (void, open)
D: der mit Form versehene sieht die Formen als leer (offen)

S: adhyātmārūpa-saṃjñī bahirdhā-rūpāni paśyati śūnyam
T: nañ gzugs med par 'du śes śiñ / phyi rol gyi gzugs rnamsla lta bas stoñ ba
E: „ho has seen the formless (non-form) in her/himself, sees the outer forms as void.
D: Wer in sich selbst die Nicht-Form erkannt hat, sieht die äußeren Formen als leer.

S: ākāśānantyāyatanam paśyati śūnyam
T: nam mkha' mtha' yas kyi skye mched rnam la lta bas stoñ ba
E: S/he sees the realm of limitless space as void.
D: Den Raumunendlichkeitsbereich sieht er/sie als leer.

S: vijñānānantyāyatanam paśyati śūnyam
T: rnam śes mtha' yas kyi skye mched rnam la lta bas stoñ ba
E: S/he sees the realm of limitless consciousness as void.
D: Den Bewusstseinsunendlichkeitsbereich sieht sie/er als leer.

S: ākiñcanyāyatanam paśyati śūnyam
T: ci yañ med kyi skye mched rnam la lta bas stoñ ba
E: S/he sees the realm of nothingness as void.
D: Die Nicht-etwas-Bereich sieht sie/er als offen/leer.

S: naivasamjñānāsamjñāyatanam paśyati śūnyam
'du śes med 'du śes med min gyi skye mched rnam la lta bas stoñ ba
E: S/he sees the realm of neither perception nor non-perception as void.
D: Den Bereich von weder Wahrnehmung noch Nichtwahrnehmung sieht sie/er als leer.

S: vighnāpahaśubham paśyati śūnyam
T: gegs sel sdug pa la lta bas stoñ ba
E: The nice feeling to have eliminated all hindrances she/he sees as void.
D: Das schöne (Gefühl), alle Widrigkeiten beseitigt zu haben, sieht sie/er als offen leer.

S: saṃjñā-vedayita-nirodham paśyati śūnyam
T: 'du śes dañ tshor ba 'gog pa la lta bas stoñ ba
E: The dissolution of perception and non-perception s/he sees as void.
D: Die Auflösung von Wahrnehmung und Empfindung sieht sie/er als leer.

S: viṃśatiḥ śūnyatā
T: stoñ pa ñid ñi śu
E: **twenty (aspects of) emptiness.**
C: Hopkins lists eighteen kinds of emptiness which are the paths of the view.
Hopkins, Meditation pp. 204-5.
D: Zwanzig (Aspekte der) Leerheit. Oder: Offenheit, Substanzlosigkeit
K: Vgl. die Liste bei Tsepak Rigzin. N.N.

S: adhyātma-śūnyatā
T: nañ stoñ pa ñid
E: emptiness of the internal
C: of the five senses
D: Offenheit/Leere des Inneren

S: bahirdhā- śūnyatā
T: phyi stoñ pa ñid
E: emptiness of the external
C: of the six types of objects
D: Offenheit/Leere des Äußeren

S: adhyātma-bahridhā- śūnyatā

T: phyi nañ stoñ pa ñid

E: emptiness of the internal and external

C: of the loci of the senses, the gross orbs of the eyes etc.

D: Offenheit/Leere des Innen und Äußeren

S: śūnyatā- śūnyatā

T: stoñ pa ñid stoñ pa ñid

E: emptiness of emptiness

C: Counteracts the belief that emptiness truly exists.

D: Offenheit/Leere der Offenheit/Leere

S: mahā-śūnyatā

T: chen po stoñ pa ñid

E: great emptiness, limitless voidness

C: of the ten directions, the eight directions plus zenith and nadir

D: große (unbegrenzte) Offenheit/Leere.

S: paramārtha-śūnyatā

T: don dam pa stoñ pa ñid

E: emptiness of the ultimate, emptiness of what is the highest

C: emptiness of nirvana

D: Offenheit/Leere des Höchsten

S: saṃskṛta-śūnyatā

T: 'dus byas stoñ pa ñid

E: emptiness of products, voidness of what is made

D: Offenheit/Leere des Zusammengesetzten, des Geschaffenen

S: asaṃskṛta-śūnyatā

T: 'dus ma byas stoñ pa ñid

E: emptiness of non-products, voidness of what is not made

D: Offenheit/Leere des Nicht-Zusammengesetzten, des Ungeschaffenen

S: atyanta-śūnyatā

T: mtha' las 'das pa'i stoñ pa ñid

E: ultimate emptiness

C: emptiness of what has passed beyond the extremes, voidness of that which is free from the extremes of permanence and annihilation.

D: Höchste Offenheit/Leere

S: anavarāgra-śūnyatā

T: thog ma dañ mtha' ma med pa'i stoñ pa ñid

E: voidness of that which is without beginning and end

C: Which is emptiness of cyclic existence, of samsara

D: Offenheit/Leere dessen, was ohne Anfang und ohne Ende ist

S: anavakāra-śūnyatā

T: dor ba med pa'i stoñ pa ñid

E: emptiness of the indestructible

C: which is the indestructible Mahayana.

D: Offenheit/Leere des Unzerstörbaren

S: prakṛti-śūnyatā

T: rañ bžin stoñ pa ñid

E: emptiness of nature

C: This is the emptiness of the nature of phenomena. It eliminates the belief in a truly existing emptiness as final nature of phenomena.

D: Offenheit/Leere der Natur (der Phänomene)

S: sarva-dharma-śūnyatā

T: chos thams cad stoñ pa ñid

E: emptiness of all phenomena, voidness of all dharmas

C: Which are the eighteen constituents, the six senses, the six sense objects, the six sense-consciousnesses. See No. 25

D: Offenheit/Leere aller Gegebenheiten

S: lakṣaṇa-śūnyatā

T: mtshan ñid stoñ pa ñid

D: emptiness of definitions, voidness of marks or characteristics

C: Refers to definitions of all phenomena from form to omniscient consciousness.

D: Offenheit/Leere der Merkmale, der Definitionen.

S: alakṣaṇa-śūnyatā

T: mtshan ñid med pa'i stoñ pa ñid

E: emptiness of the unapprehendable, voidness of what is without characteristics

C: Refers to past, present and future, which are unapprehendable as the cessation of phenomena, their presence and their non-production.

D: Offenheit/Leere des Nichterkennbaren

S: bhāva-śūnyatā

T: dños po stoñ pa ñid

E: emptiness of things

C: Refers to the five aggregates or skandhas.

D: Offenheit/Leere der Phänomene

S: abhāva-śūnyatā

T: dños po med pa'i stoñ pa ñid

E: emptiness of non-things

C: Refers to non-products

D: Offenheit/Leere der Nicht-Phänomene

S: svabhāva-śūnyatā

T: ño bo ñid stoñ pa ñid

E: emptiness of self nature, of inherent existence, voidness of own nature

C: Not mentioned in Hopkins.

D: Offenheit/Leere von Eigennatur, Leerheit von Selbstexistenz, von inhärenter Existenz.

S: abhāva-svabhāva-śūnyatā

T: dños po med pa'i ño bo ñid stoñ pa ñid

E: emptiness of the inherent existence of non-things.

C: Emptiness of inherently existing non-products.

D: Offenheit/Leere von Selbstexistenz von Nicht-Phänomenen.

S: para-bhāva-śūnyatā

T: gžan gyi dños po stoñ pa ñid

E: emptiness of becoming through something else. C: Not mentioned in Hopkins.

D: Offenheit/Leere des Werdens durch etwas anderes

S: pañca jñānāni (n)

P: pañca ñānāni

T: ye śes lña

E: **five primordial kinds of deep wisdom**

D: fünf Arten von ursprünglicher Weisheit

S: ādarśa-jñānam (n)

P: ādāsa-ñānam

T: me loñ lta bu'i ye śes

E: mirror-like wisdom

D: Spiegel-Weisheit, Spiegelgleiche Weisheit, Weisheit des Spiegels

S: samatā-jñānam

P: samatā-ñānam

T: mñam pa ñid kyi ye śes

E: wisdom of equality

D: Weisheit der Gleichheit

S: pratyavekṣaṇa-jñānam

P: paccavekkhana-ñānam

T: so sor rtogs pa'i ye śes

E: wisdom of discrimination

D: Weisheit der Unterscheidung, Wissen des genau Hinsehens, Hinschauens

S: kṛtyānuṣṭhāna-jñānam

P: kiccānuṭṭhāna-ñānam

T: bya ba grub pa'i ye śes

E: all-accomplishing wisdom, wisdom of skilful means

D: Allesvollendende Weisheit; Weisheit des klugen Handelns; Wissen, dass geklärt ist, was zu tun ist

S: su-ṣuddha-dharma-dhātu-jñānam

P: su-ṣuddha-dhamma-dhātu-ñānam

T: śin tu rnam par dga ba chos dbyiñs ye śes

E: wisdom knowing that the realm of the dharmas is completely pure

D: Wissen, dass der Bereich der Gegebenheiten völlig rein ist; Dharmadhatu-Weisheit, Weisheit der Wirklichkeit

7. Other terms – Weitere Begriffe

S: trayo lokāḥ (m)

P: tayo lokā

T: 'jig rten gsum

E: **three worlds**

D: drei Welten

S: kāma-lokaḥ (m)

P: kāma-loko

T: 'dod 'jig rten

E: sense realm, world of the senses

D: Sinnenwelt, Welt der Sinnlichkeit, Bereich der Sinne

S: rūpa-lokaḥ (m)

P: rūpa-loko

T: gzugs 'jig rten

E: form realm, world of form

D: Welt der Formen, Form-Bereich

C: Realm of the gods of form who live in the first four stages of absorption (Pali: jhana 1-4)

S: arūpa-lokaḥ (m)

P: arūpa-loko

T: gzugs med 'jig rten

E: realm of non-form

D: Welt der Nicht-Formen, formloser Bereich

C: Realm of the formless gods who live in the four stages of formless absorption (Pali: jhana, stage 5-8)

S: trayo dhātavaḥ (m)

P: tayo dhātavo

T: khams gsum

E: **three realms**

D: drei Bereiche

S: kāma-dhātuḥ, rūpa-dhātuḥ, arūpa-dhātuḥ (m)

P: kāma-dhātu, rūpa-dhātu, arūpa-dhātu

T: 'dod khams, gzugs khams, gzugs med khams

E: sense realm, form realm, formless realm

C: Sense realm refers to realm of senses which include the five realm plus the realm of the sense gods. Form realm refers to the form gods and formless realm to the formless gods.

D: Sinnenwelt, Welt der Götter mit Form, Welt der formlosen Götter.

S: catvāro dhātavaḥ (m)

P: cattāro dhātavo

T: khams bzī

E: **realms of the four elements**, of the four elementary powers

D: vier Elementarbereiche, Elementarkräfte

S: pṛthivī (f), āp (f pl), tejas (n) vāyu (m)

P: paṭhavī, āpo, tejo (m), vāyo

T: sa, chu, mi, rluñ

E: Earth, water, glowing/fire, wind

D: Erde, Wasser, Glut/Feuer, Wind

S: ṣaḍ dhātavaḥ (m)

ākāśaḥ (m), vijñānam (n)

P: cha dhātavo = (plus) ākāso, viññānam

T: khams drug = (plus) nam mkha', rnam śes

E: realms of the six elements, of six elementary powers.

C: the four elements plus space and consciousness

D: sech Elementarbereiche. K: Vier Elemente plus Raum und Bewusstsein

S: tattvam (n)

P: tattam

T: de ñid

E: thatness.

D: Dasheit

S: tathatā (f)

P: tathatā (f), tathattam (n)

T: de bzin ñid

E: suchness

D: Soheit

S: antarā-bhava (m)

P: antarā-bhava

T: bardo

E: inbetween-stage. C: Between death and birth. See Gampopa, Jewel Ornament.

D: Zwischenzustand. K: Zwischen Tod und Geburt usw.

S: ṣaḍ anusmṛtayaḥ (f)

P: cha anusatayo

T: rjes su dran pa drug

E: six kinds of mindfulness, six objects of mindfulness

D: sechs Vergegenwärtigungen, sechs Gegenstände der Achtsamkeit

S: buddhānusmṛti (f).

P: buddhānusati

T: sañs rgyas rjes su dran pa drug

E: mindfulness of the buddha

D: Vergegenwärtigung des Buddha

S: dharmānusmṛti (f).

P: dhammānusati

T: chos rjes su dran pa drug

E: mindfulness of the dharma

D: Vergegenwärtigung der Lehre

S: saṅghānusmṛti (f).

P: saṅghānusati

T: dge 'dun rjes su dran pa drug

E: mindfulness of the sangha

D: Vergegenwärtigung der Gemeinschaft, der Gemeinde

S: śīlānusmṛti (f)

P: śīlānusati

T: tshul khrims rjes su dran pa drug

E: mindfulness of ethics or discipline

D: Vergegenwärtigung der Ethik, der ethischen Regeln

S: tyāgānusmṛti (f)

P: cāgānusati
T: gtoñ ba rjes su dran pa drug
E: mindfulness of letting go
D: Vergegenwärtigung des (Los)Lassens

S: devānusmṛti (f)
P: devānusati
T: lha rjes su dran pa drug
E: mindfulness of the devas
D: Vergegenwärtigung der Götter

The End

Thank you for reading this list.
Please send all additions and corrections to the Buddhist Academy in Berlin, Germany.

Contact

Please feel free to contact us if you have any suggestions or additions.
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May all beings be happy. Sarva mangalam.