holiday, celebration

a numerical order (i.e. 1st, 2nd, 3rd, etc.)

religious holiday, holy season

in turn

in the lifetime of (highly Hon.)

to compete in the power of magical creation

NOTES

1. འབུམ་པ་ཐོན་ཤེས་ It is to be noted that in time expressions with འབུམ་པ་ཐོན་ཤེས་ "until completing", བཅོས་པར་ "until one's turn arrives", etc., Tibetan idiomatic usage employs the negative which English usage does not require.

2. བ - The verb suffixed with the particle བ functions like the infinitive and enters into a variety of constructions, nominal, adjectival, and adverbial, e.g. a) like a noun - བ་ཐོན་ "I like to study"; བ་ཐོན་ "It is hard to study";

b) like an adjective - བ་ཐོན་ "water to drink"; བ་ཐོན་ "clothes to wear". Also the adjectival use of བ sometimes denotes necessity or obligation like the passive infinitive in English, e.g. བ་མཐོན་ "a
book to be read"; however, "a book which ought to be read" would be more frequent and less ambiguous for expression of necessity or obligation; c) like an adverb - *water fit to drink*, *work easy to do*. Here at times the adverbial use of འི་ functions like the English infinitive of purpose, e.g. *I am buying meat to make the food*; however, with the exception of the above along with several other common expressions, for ordinary constructive purposes, the verb plus འི་ is more frequent for the expression of purpose.

3. ལོ་ཁ་ - Historically Tibet has received and translated an enormous body of canonical or near canonical Buddhist literature from India. All this was brought together by the 14th century in the compilations of the sūtras and tantras, i.e., works recognised as the authoritative utterance of the Buddha, and their Indian commentaries, called respectively the གཉིས་བཞིན་ and the གཉིས་པ་. These texts are representative of the entire development of Buddhist thought in India from its beginning to the time of its disappearance. These five central subjects or quintessentials are main categories of classification through which Tibetan scholarship has sought to deal systematically with this vast body of Indian Buddhist philosophical tradition.
Noticeably absent is perhaps only the Cittamatra or Yogācāra. In the context of the monastic system of education such as is being discussed, the Yogācāra works are in fact intensely studied even though there are no separate classes in Yogācāra. Its study is done in connection with the classes in Logic, which is in part a Yogācāra system, and especially with the classes in the Prajñāpāramitā on which many important Indian commentaries were composed from the Yogācāra point of view. Consequently, the five central subjects may be said to cover the entire sūtra and sūtra commentarial tradition of Indian Buddhism.

4. विद्यमान — is here translated by "logic". However, Indian logic in the hands of Buddhist logicians underwent what was essentially a reform. As a consequence, what is actually studied under the name of विद्यमान, although it includes the apparatus of traditional logic, i.e. syllogism, fallacies, eristic, etc., is fundamentally an epistemology or investigation of right cognition itself. Hence, the word विद्यमान in a Buddhist context might also be translated by "epistemology" since this is what is actually under consideration, and what needs to be understood is 'an (epistemological) logic' or 'logic (and epistemology)'.

5. ... दुःख - a construction commonly forming the future tense of the verb, is often used to denote the generality of
the action or the performance of the action in general. In spite of the frequency of the verb plus ༠ (etc.) མེ་ to denote generality of the action, the verb plus ༠ (etc.) བཤད་པོ་is both more frequent as well as more proper for expression of generality of the action.

Also, in combination with the verb, the five phonological variants of the genitive particle, གི་ གི་ གི་, are all pronounced the same way in Lhasa colloquial, i.e. གི, even though the spelling continues to follow the phonological rules.

6. སྤྱན་རས་གཉིས་ - "the logical texts", i.e., the Pramāṇasamuccaya etc. of Dignāga, the Seven Treatises of Dharmakīrti (see note 9), along with their Indian and Tibetan commentaries.

7. རོ་རིང་ལོག་ - "the way of reason", i.e., the method of reasoning logically.

8. བོད་ལྷན་ - The Tibetan month is the lunar month of thirty days. བོད་ལྷན་ or བོད་པར་is the early part of the month or roughly the first third, the middle of the month being called བོད་སྒྲུབ་, and the final part is referred to as བོད་ཤིིན་ or བོད་དཔོན་.

9. སྤྱན་རས་ལྷགས་ལྷགས། གནས་ བཤད་པོ་ or སྤྱན་རས་ལྷགས་ - the seven treatises or commentaries on logic by Dharmakīrti are the three works, the Pramāṇavārttika( སྤྱན་རས་ སྤྱན་རས་),
the Pramāṇaviniścaya (प्रमाणविनिष्ठाय)

and the Nyāya-bindu (न्यायबिन्दु)

each of which treats all the subjects of logic with the greatest, medium, and smallest amount of detail respectively, along with the four works which deal each with specific logical questions, i.e., the Hētu-bindu (हेतुबिन्दु)

which deals with the actual number of aspects which necessarily constitute a valid inferential mark or reason; the Sambandha-parakīṣa (संबन्धपरकीषा)

which deals with the theory of relation as understood by Buddhist logicians; the Sāntānāntara-siddhi (सांतानान्तरासिद्धि)

which deals with the repudiation of solipism; and the Vada-nyāya (वादन्याय)

which deals with the proper method of demonstration in the face of controversy.

10. The तौल्य are textbook-like explanations of the fine and often the more difficult points of Buddhist philosophy, and they represent the somewhat individual point of departure of their authors who were illustrious scholars of the individual monastic colleges (समाज). Each monastic college studies its own particular तौल्य.

11. तुल्य - the three, refutation, establishment, and response, is the method of discussion of Buddhist philosophy commonly employed in the monastic textbooks
Refutation is refutation of the theories of other scholars; establishment of one’s own theory; and response is answering objections raised by others to one’s own theory.

12. The twenty works related to Maitreya are the five books of the natha Maitreya (सुमस्तिनीसुर), Asanga’s five treatises on levels and his two compendia, plus the eight prakaraṇa (वसुवंश) of Vasubandhu. These are enumerated below.

The Five Books of Maitreya (सुमस्तिनीसुर):
- Mahāyāna sūtrālamkāra kārikā
- Madhyānta-vibhanga
- Dharma-dharmatā-vibhanga
- Mahāyānaottaratantra-sāstra
- Abhisamayālamkāra

Asanga’s Five Treatises on Levels (स्त्रियुः):
- Yogacaryā-bhūmi
- Yogacaryā-bhūmi-nirṇaya-samgraha
- Yogacaryā-bhūmau vastu-samgraha
- Yogacaryā-bhūmau paryāya-samgraha
Yogacarya-bhūmau viverana-samgraha

Asanga's Two Compendia

Mahāyāna-samgraha
Abhidharma-samuccaya

The Eight Prākaraṇa

Vasubandhu

Śūtrālāmkāra-bhāṣya
Madhyānta-vibhanga tīka
Dharma-dharmatā-vibhanga-vṛtti

Trimśikā-kārika
Vimśakā-kārika
Pancaskandha-prakarana
Vyākhyā-yukti
Karma-siddhi-prakarana

13. निरुपि निर्देशनिकाय or सन्यस्तमा विचारकी रूप

- "the six logical works of the Mādhyamika" signifies six of the works of one of the main systematizers of the Māhāyana, the Indian master Nāgārjuna, in which he deals principally with the demonstration of the Buddhist theory of emptiness (śūnyatā, Tib. སུ་ི་བོ), i.e. denial of the
categories of existence-nonexistence etc. as viewed by various systems of Indian realism, both Buddhist and non-Buddhist. In the Madhyamika-karikas (मध्यमिकाकेरिक) or Prajñāmūla (प्रज्ञामूल) and in the Vādalya-sūtra (वादाल्यसूत्र) he subjects to criticism the conclusions and reasons of the various realist systems in order to establish his own position of no-realism. Then faced with the realist objection that if every realist tenet is altogether repudiated then cognition itself will become completely indeterminate and consequently will be unable to establish anything either realist or non-realist, he deals with these objections in the Vīgraha-vyāvartani (विग्रहाव्यावर्तनी) and the Śunyatā-saptati (शून्यतासप्तति) in which he seeks to save the determinacy of cognition in the face of his denial of every realist proposition. Finally, in the Yukti-sastika (युक्तिसास्तिक) and the Ratnāvali (रत्नावलि) he seeks to show that the practise of the Buddhist paths needs to be based upon understanding of the theory of Śunyatā.

14. संहर्षण महर्षी - one of the two chief religious festivals celebrated annually in Lhasa. It was originally established by अर्जुन सुचन्त्र जी, the minister of the fifth Dalai Lama in commemoration of the death of the great fifth, one of the most important of the Dalai Lamas.
15. ་དོན་དགོན་ - lit. "extremists" is the Tibetan word used to translate the Sanskrit "tīrthika". In ancient India the tīrthikas were holy-men, lit. "paths" or "fords" offering to others the way of salvation or deliverance. The early Buddhists applied the term "tīrthikas" - possibly a pejorative meaning literally "a tiny path" - to the adherents of all the non-Buddhist creeds, and its sense appears to have been "the followers of the 'holy' authorities". The Tibetans chose to render this term in the Tibetan language by the word མི་ཉེར་པོཉ་, "the upholders of the outer edges", and its sense is "an extremist", Buddhism choosing to consider itself a middle way, in ethics between the extremities of asceticism and hedonism, and in metaphysics between the extremities of nihilism and hypostatization or reification.