favour of the second century.

... and more picturesque than the second
half of the first century AD.

He goes on to add that most scholars accept a date in
the late fourth or fifth century AD. He notes that we cannot be
much in error if we say

Johansson (1984, Introduction, xvi) notes that we cannot be much in error if we say

And, O King, follow your own dream,
Our powers possess sovereign power,
And the earth's domain, the firmament's
And the firmament's, project the sons of the vein.

Be happy like a bird in heaven, ever shine like the sun, resplend with your virtues,

and resplend with your virtues, resplend with your virtues,

and resplend with your virtues, resplend with your virtues,

and resplend with your virtues, resplend with your virtues,

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and resplend with your virtues, resplend with your virtues,
The term "vajra" in the vocabulary of Abhidharma refers to a powerful instrument often symbolizing the power of wisdom and the ability to cut through ignorance. Vajra is a tool with a sharp, pointed end and a handle, representing the dual nature of reality: the sharpness of wisdom and the handle of ignorance. In the context of Abhidharma, vajra serves as an analogy for the power of insight that can penetrate the delusional mind.

The use of vajra in the context of the Abhidharma is deeply intertwined with the doctrine of emptiness (śūnyatā). The vajra signifies the ability to "cut through" the illusory nature of phenomena, thereby revealing their true nature as empty of inherent existence. This is in line with the abhidharma tradition's emphasis on the importance of samatha (concentration) and vipaśyā (insight) practices, wherein the practitioner is encouraged to cultivate a mind that is clear and sharp, akin to a vajra, capable of discerning the true nature of reality.

In summary, the use of vajra in Abhidharma is a metaphor for the power of wisdom and insight, instrumental in the practice of cutting through the delusions of the mind, leading to the realization of emptiness and the ultimate goal of enlightenment.

Paraphrased text: "The term "vajra" in the vocabulary of Abhidharma refers to a powerful instrument often symbolizing the power of wisdom and the ability to cut through ignorance. In the context of Abhidharma, vajra serves as an analogy for the power of insight that can penetrate the delusional mind. The use of vajra in the context of the Abhidharma is deeply intertwined with the doctrine of emptiness (śūnyatā). The vajra signifies the ability to "cut through" the illusory nature of phenomena, thereby revealing their true nature as empty of inherent existence. In summary, the use of vajra in Abhidharma is a metaphor for the power of wisdom and insight, instrumental in the practice of cutting through the delusions of the mind, leading to the realization of emptiness and the ultimate goal of enlightenment."
The appearance of the word antonym in the context of contrasting the order of words in expression is used to convey the opposite meaning of the words. We do find a single word in the hierarchy known as "antonym", which is the opposite of a word. To give a compound term, we have "opposite", which further conveys the opposite or the antonym of any word. The significance of the term "antonym" lies in its ability to relate to words in the dictionary, where their meanings are defined.
The term meaning in the vocabulary of Mogulian...

Beyond the scope of this brief paper...

The earliest known body of written Sanskrit literature is...


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P. Owen