

**A German-Mongolian Research Network for Artificial Intelligence and Buddhist Studies: Digital Philology
and the Mongolian Buddhist Textual Heritage**

Deutsch-Mongolisches Forschungsnetzwerk für Künstliche Intelligenz und Buddhismusstudien: Digitale
Philologie und die buddhistische Textüberlieferung der Mongolei

Prof. Dr. Jowita Kramer, Universität Leipzig

Leipzig University

Mongolian Academy of Sciences

National University of Mongolia

National Library of Mongolia

Gandantegchenling Monastery

Dharmamitra

a collaborative AI project of Tohoku University’s Center for Integrated Japanese Studies, UC Berkeley’s AI Research Lab, and the Tsadra Foundation

MITRA Translate

MITRA Search

MITRA OCR

MITRA Sanskrit Grammar

MITRA Deep Research

DharmaNexus

>>> enable scholars to locate citations and topically related passages across vast collections of texts transcending language boundaries

>>> combine translation, OCR, semantic search, grammatical analysis, and intertextual investigation

<https://dharmamitra.org>



TRANSLATE

 SETTINGS
  UPLOAD
  CLEAR

de la bdag dang gzhan gyi don dang/ de kho na'i don dang/ mthu dang/
yongs su smin pa bzhi ni rgyu lta bur dmigs so

👍 🗨️ 🔖 📄 📁

In that regard, the four—namely, the welfare of oneself and others, the meaning of suchness, power, and complete maturation—are observed as being like the causes.

[A ✓ GRAMMAR](#) [🧠 RESEARCH](#) [🔍 EXPLORE](#)



TRANSLATE

1

SETTINGS

UPLOAD

CLEAR

MODE

OUTPUT LANGUAGE

INPUT ENCODING

RESET

no na'i don dang/ mthu dang/
S SO

ཨ

དེ་ལ་བདག་དང་གཞན་གྱི་དོན་དང་། དེ་ཁོ་ན་ནི་དོན་དང་། མཐུ་དང་། ཡོངས་སུ་སླིན་པ་བཞི་ནི་རྒྱ་ལྡན་གྱི་དམིགས་སོ། །

In that regard, the welfare of oneself and others, the meaning of suchness, spiritual power, and maturation—these four are observed as the causes.

- དེ་ལ་, དེ་ལ་ (MITRA: [sa](#)), de la, adverb, in that regard or therein
- བདག་, བདག་ (MITRA: [en sa zh](#)), bdag, personal pronoun (humble): 'I, me' (as a noun: 'self, lord'), oneself (*ātman*)
- དང་, དང་ (MITRA: [sa](#)), dang, associative particle, *and, with; joins nouns or marks an oblique argument*
- གཞན་, གཞན་ (MITRA: [en sa zh](#)), gzhan, quantifier, *'all, other, each, some, many' etc.*
- གྱི་, གྱི་ (MITRA: [en sa zh](#)), gyi, genitive particle, *of; links the preceding noun to the following one (after a verbal noun it forms a relative clause)*
- དོན་, དོན་ (MITRA: [en sa zh](#)), don, relator noun: for the purpose of, welfare or benefit (*artha*)
- དང་, དང་ (MITRA: [sa](#)), dang, associative particle, *and, with; joins nouns or marks an oblique argument*
- དེ་ཁོ་ན་, དེ་ཁོ་ན་ (MITRA: [en sa zh](#)), de kho na, noun, suchness or the nature of reality (*tattva*)
- རྒྱ་, རྒྱ་ (MITRA: [en](#)), 'i, genitive particle, *of; links the preceding noun to the following one (after a verbal noun it forms a relative clause)*
- དོན་, དོན་ (MITRA: [en sa zh](#)), don, relator noun: for the purpose of, meaning

文A

de la bdag dang gzhan gyi don dang/ de kho na'i don dang/ mthu dang/ yongs su smin pa bzhi ni rgyu lta bur dmigs so

Translation

Regarding that, the four factors—the benefit of oneself and others, the ultimate meaning, power, and complete maturation—are observed as the causes. Unsurpassed awakening is observed as the result.

Analysis and Introduction

The research request identifies a pivotal passage concerning the causal framework of a Bodhisattva's path. This specific formulation—identifying the benefit of self and others (*svaparārtha*), the ultimate meaning (*tattvārtha*), spiritual power (*prabhāva* / *anubhāva*), and the maturation of beings (*sattvapariṣkā*) as the four primary causes leading to the result of Buddhahood—is a hallmark of Yogācāra literature. Specifically, the semantic search links this passage to the *Bodhisattvabhūmi* section of the *Yogācārabhūmi* and the *Mahāyānasūtrālaṅkāra*, both foundational texts attributed to the Maitreya-Asaṅga tradition.

In the [Dharmamitra Database](#), these texts are shown to be highly embedded and central to the Mahāyāna textual network. The *Bodhisattvabhūmi* serves as a comprehensive manual for the Bodhisattva's training, while the *Mahāyānasūtrālaṅkāra* provides a poetic and philosophical synthesis of these same themes. The intertextual parallels across Tibetan, Sanskrit, and Chinese demonstrate a consistent technical vocabulary: "benefit of self and others" (Skt. *svaparārtha*; Tib. བདག་དང་གཞན་གྱི་དོན་), "ultimate meaning" (Skt. *tattvārtha*; Tib. དེ་ཁོ་ནའི་དོན་), "power" (Skt. *prabhāva* / *anubhāva*; Tib. མཐུ་), and "maturation" (Skt. *paripāka*; Tib. ཡོངས་སུ་སློན་པ་). These four factors encompass the entirety of the Bodhisattva's activity, ranging from ethical conduct and philosophical realization to the exercise of spiritual influence and the ripening of others' spiritual potential.

References from the Dharmamitra Database

Tibetan



EXPLORE

What is a buddha?

⚙️ SETTINGS ✕ CLEAR



Please note that I am not a general question-and-answer resource for all Buddhist topics, but rather a specialized assistant dedicated to textual research using the [Dharmamitra Database](#).

Across Buddhist canonical and commentarial literature in Sanskrit, Pali, Tibetan, and Chinese, the term *buddha* is analyzed from multiple doctrinal and etymological perspectives:

- Epistemological and Etymological Meaning:** The root *budh* signifies both "to awaken" and "to know/understand." A Buddha is defined as one who has awakened from the sleep of ignorance (like an awakened person) and bloomed with knowledge (like an opened lotus). Canonical texts also define a Buddha as one who has directly realized the true nature of things (*bhūtārtha*) and awakened to the Four Noble Truths independently.
- Pali Niddesa and Commentarial Definitions:** A Buddha is self-arisen (*sayambhū*), having attained all-knowledge (*sabbaññutā*) without a teacher regarding previously unheard teachings, who awakens others (*bujjhitā saccānīti buddho, bodhetā pajāyāti buddho*).
- Prajñāpāramitā Perspective:** From the ultimate standpoint, *buddha* is a mere designation (*adhivacana*) that is fundamentally empty (*śūnya*) and signless (*apada*), lacking any inherent substantial existence just like the self (*ātman*).

Below are textual records from the primary sources addressing the definition and nature of a Buddha:

Sanskrit Treatises and Sūtras

Professor Erich Haenisch (1880-1966), Leipzig University
Mongolian author D. Natsagdorj (1906–1937)