༄༅། །ཚོང་དཔོན་བཟང་སྐྱོང་གིས་ཞུས་པ། (Main Title - Tibetan Script)

The Diacritic Test of āḍḥīḹḹṃṇṉñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ

Bhadrapālaśreṣṭhiparipṛcchā (Main Title Sanskrit)

འཕགས་པ་ཚོང་དཔོན་བཟང་སྐྱོང་གིས་ཞུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ། (Long Title)

'phags pa tshong dpon bzang skyong gis zhus pa zhes bya ba theg pa chen po'i mdo (Long Title - Wylie)

The Noble Mahāyāna Sūtra "The Diacritic Test of āḍḥīḷḹṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ" (Long Title -English)

*Āryabhadrapālaśreṣṭhiparipṛcchānāmamahāyānasūtra (Long Title Sanskrit - reconstructed)

· Toh 00 ·

Degé Kangyur, vol. 44 (dkon brtsegs, cha), folios 71.a–94.b

TRANSLATED INTO TIBETAN BY

· Jinamitra · Surendrabodhi · Yeshé Dé ·

84000

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s.   # SUMMARY

s.1   The Summary should appear here:

This is a layout check. Toh 83 is used as a model, but various sections of other sūtras have been brought in to test certain scenarios. Specific layout check instructions will be pasted into the top of each section. Otherwise a minimum of one paragraph has been left from Toh 83. Note that a tantra warning has been arbitrarily added as a test. Please check that the tantra warning appears on the title page above. Note there is a second summary in Chinese below this one, which is only present within the TEI, but it should not be displayed (These are only displayed on the Chinese website). Glossary test: consciousness.

ac.   ACKNOWLEDGMENTS

i.   INTRODUCTION

                              · Lists ·

i.1   The Introduction should appear here. We will now proceed with some style
       and format tests.
           First lets check lists. 1) Bulleted list: Should have horizontal indent but no
       vertical one:
i.2   i. item one with *italic* text.
           ii. item two with a *title*.
           iii. item three.

       Next 2) Section list: Should have vertical indent but no horizontal. This list
       has milestones in its items and labels that should appear in bold:

i.3   **I. Label One with (*foreign term*, and a *title*).**
       This is a paragraph with a milestone.

i.4   **II. Label Two.**
       This item will have two paragraphs and one milestone. This is the first
       paragraph.
           This is the second paragraph.

i.5   **III. Label Three.**
       This item will have two paragraphs and two milestones. First paragraph.
           Second paragraph
i.6   Third paragraph with a new milestone.

i.7   Next is a mixed list ("bullet" and "section") with an outline like structure. As a
       second reference see <u>Toh 287 i.10</u>. Only the first level list is type="section", all
       subsequent levels are type="bullet". :

       I. The level is "I"
           1. The level is "I.1"

II. The level is "II"
   1. The level is "II.1"
   2. The level is "II.2"

III. The level is "III". There is a note here.[1]
   1. The level is "III.1"
      1. The level is "III.1.1"
      2. The level is "III.1.2"
   2. The level is "III.2". We will now check the indent by extending ten levels:
      1. The level is "III.2.1"
         1. The level is "III.2.1.1"
            1. The level is "III.2.1.1.1"
               1. The level is "III.2.1.1.1.1"
                  1. The level is "III.2.1.1.1.1.1"
                     1. The level is "III.2.1.1.1.1.1.1"
                        1. The level is "III.2.1.1.1.1.1.1.1"
                           1. The level is "III.2.1.1.1.1.1.1.1.1"

IV. The level is "IV"
   1. The level is "IV.1"

i.8   Here's a bullet-list with @rend="dots"
      These list items should automatically get leading dots
- An item with a dot
- Another item with a dot

i.9   Here's a bullet-list with @rend="numbers"
1. An item with the number 1
2. A second item shows the number 2

i.10   Here's a bullet-list with @rend="letters"
a) An item with the letter a
b) A second item shows the letter b

· Verses ·

i.11   Here are two four-line stanzas of verse:

i.12   " 'It is said: the sky is his liṅga,
      The earth is his seat.
      He is the foundation of all beings.
      The liṅga is so called because they dissolve into it.'[2]

i.13   " 'On this day, my life has borne fruit.

On this day, my wishes have been fulfilled.
On this day, my wishes have been fulfilled,
For actually seeing you has brought me happiness for all my lifetimes.'

· Mantras ·

i.14 Here are two mantra styles from <u>Toh 431</u>. 1) A formally declared mantra in it's own paragraph. It is rendered with a rend attribute = "mantra":

i.15 "The garland mantra:

"*Oṁ hrāṁ hrīṁ hrauṁ*, in your fierce form, expel, expel! Drive away, drive away! Pull, pull! Shake, shake! Blow up, blow up! Strike, strike! Swallow, swallow! Bind, bind! Crush, crush! Paralyze, paralyze! Delude, delude! Bind the mouths of all the enemies, bind! Frighten off all the ḍākinīs, grahas, bhūtas, piśācas, vyādhis, yakṣas, frighten! Kill, kill! Order death, order! O Rurucaṇḍaruk, protect such and such, protect! The general of a fierce army orders all this. *Oṁ*, Caṇḍamahāroṣaṇa, *hūṁ phaṭ*![3]

i.16 And here is a set of short mantras rendered in a line group from the same section:

i.17 "The root mantra: *Oṁ*, Caṇḍamahāroṣaṇa, *hūṁ phaṭ*![4]
The second root mantra: *Oṁ*, Acala, *hūṁ phaṭ*![5]
The third root mantra: *Oṁ hūṁ phaṭ*!
The heart mantra: *Hūṁ*
The second heart mantra: *Āṁ*
The third heart mantra: *Haṁ*.

Some text to seperate the following mantra from the line group above, otherwise that will force a space and not test the spacing issue that's next.

i.18 **This Mantra has a label**

The mantra label should be spaced from the preceding passage. *hūṁ phaṭ*!

i.19 **This Mantra, with a label, is in a list**

The mantra should not be double-spaced. It should be spaced by the list, not by the label. *Oṁ*.

i.20 The following line group starts with a 3 line mantra and ends with a trailing statement. This should demonstrate that the <mantra/> tag functions solely to group elements and does not intefere with the display.

"Oṃ nīlāmbaradharavajrapāṇi ājñāpayati imaṃ baligṛhnantu
Samayarakṣantu
Mama sarvasiddhiṃ me prayacchantu mama karmāmogha svāhā
This line is outside the mantra, but part of the verse.

· Embedding Media (Images and Audio) ·

i.21   Whilst the translations are unlikely to include images, notes may use them to help clarify a term. Toh 686, for instance, includes an image of a lotus pericarp[6]. (Note that knowledge base pages are now published through directly on webflow, and so the images should be uploaded directly on webflow from the rich text editor.

i.22

    Images use `<media mimeType="image/png"/>`. A url attribute defines the url of the image. A source attribute provides a link to the image's page, for instance on Wikimedia. A `<desc/>` element nested inside the media tag specifies a caption.

i.23   The above image has been added at the beginning of a paragraph and is therefore aligned to the left of the text. Adding the image to the middle or

end of the paragraph will right align it.

    The preferred layout is consistently right aligned images, hence please add images to the end of a paragraph where possible, although some discretion on layout is allowed.

    Adding an image to the parent `<div><media/></div>` rather than to a paragraph will display a full with image.

Map of Central Asia — in 1450 CE.

Image media can optionally be wrapped in a <figure/> element, which then supports the addition of an image caption using <figDesc/>.

The example above is encoded as `<figure>...<figDesc>Map of Central Asia — in 1450 <hi rend="small-caps">ce</hi>.</figDesc></figure>`.

Note that the size of the image may be modified with the media[@scale} attribute with values such as "1/4", "1/2", or "1/1" for full width:

i.24 It is also possible to embedded audio recording of a mantra using `<media mimeType="audio/mpeg"/>`

The following audio is embedded in the translation of Toh 729 *The Dhāraṇī of Tārā*.

· Nested Sections ·

i.25 We will now max out sections to the maximum of 4 for the introduction. Please also see the maximum sections in the translation section.:

·· Level 3 division ··

i.26 This is a paragraph on the 3rd division level.

··· Level 4 division ···

i.27 This is a paragraph on the 4th division level.

· Nested Paragraphs ·

i.28 Here is a nested section of paragraphs from Toh 11. They are nested in a "section" type list and the fourth item has two paragraphs and two milestones:

i.29 **I. UNDERSTANDING OF ALL PHENOMENA**

The first fourteen chapters of the text concern the theoretical understanding of all phenomena, which is the first goal to be realized. Śāradvatīputra acts as Lord Buddha's interlocutor in the first nine chapters, with Subhūti making his initial appearance in chapter 10.

i.30 **Chapters 1 and 2**

In response to a question about what is the transcendent perfection of wisdom which bodhisattvas are to perfect, Lord Buddha replies that it is the absence of fixation with respect to all phenomena, all meditative experiences, all causal attributes acquired by bodhisattvas, all fruitional attributes manifested by buddhas, and all attainments up to and including omniscience. along with unconditioned phenomena, such as the abiding nature of all things and the finality of existence, these are all attributes with respect to which a great bodhisattva being should cultivate detachment. Bodhisattvas do perceive such phenomena distinctly, but only on the relative level; in an ultimate sense they consider them to be illusory, in the manner of a dream and so forth.

i.31 **Chapter 3**

Fixation may ensue when those phenomena and attributes are considered as permanent or impermanent, as conducive to happiness or suffering, with self or without self, empty or not empty, with signs or signless, having or lacking aspirations, calm or not calm, void or not void, afflicted or purified, arising or not arising, ceasing or not ceasing, and as entities or non-entities. Deluded minds would view these phenomena and attributes as absolutely existent whereas bodhisattvas should train so as to understand that they are all non-apprehensible—mere designations and conceptualizations.

i.32 **Chapters 4 and 5**

Bodhisattvas do not consider whether or not they are engaged in union with all those phenomena and attributes. Owing to the emptiness of intrinsic defining characteristics, they neither associate anything with nor disassociate anything from anything else. They do not consider whether certain things are connected with other things because nothing is connected with any other thing. Indeed, the nature of phenomena is emptiness—non-arising, non-ceasing, neither afflicted nor purified.

i.33 Bodhisattvas will approach omniscience, attaining complete purity of body, speech, and mind, as well as freedom from afflicted mental states, and then they will bring sentient beings to maturation until they attain manifestly perfect buddhahood. Bodhisattvas who practice the transcendent perfection of wisdom in this manner will perfect all the other transcendent perfections, whereby they will attain genuinely perfect enlightenment. Since phenomena are invariably non-apprehensible and notions about them are also non-apprehensible, how could the designations of phenomena constitute a bodhisattva?

... continues...

· Block Quotes ·

i.34 Here is a block quote with a paragraph:

> "Blessed One, there is an extensive collection of discourses on the Dharma that bears the name *Lalitavistara* (*The Play in Full*). This teaching illuminates the basic virtues of the bodhisattvas, showing how the Bodhisattva descended from the sublime palace in the Heaven of Joy, intentionally entered the womb, and sojourned in the womb. It shows the power of the place where he was born to a noble family, and how he surpassed others through all the superior special qualities that he demonstrated through his actions as a youth. It shows his many unique qualities, such as his skills in arts, crafts, writing, arithmetic, calculations, astrology, fencing, archery, feats of physical strength, and wrestling, demonstrating his superiority to all others in these areas. It shows how he enjoyed his retinue of consorts and the pleasures of his kingdom.
>
> "This teaching proclaims how he attained the result brought about by the concordant cause of all the bodhisattva activities, showing how he manifested as a bodhisattva and destroyed the legions of Māra. It explains the ten powers, the fourfold fearlessness, and the other innumerable qualities of a thus-gone one, and presents the infinite teachings taught by the thus-gone ones of times past."

i.35 What follows is a block quote nested with in a block quote:

> The Blessed One would recite the śrāvaka saṅga's pratimokṣa concisely as:
>
> > Commit not a single misdeed. Gather a wealth of virtue.
> > Discipline your mind. This is the Buddha's teaching.

i.36 Here is a block quote with a verse:

> "Space has no abode;
> It is free from elaboration, and stainless.
> Your mind is the same as space,
> And you are free of any point of reference:
> I bow to you!"[7]

· Tables ·

i.37   Here is a table (From Toh 361). There should be three *s footers at the bottom of the table, which are all created with <note> elements, but they should not be rendered as footnotes:

DEITY FAMILIES

Verses: 161–63; Aspect: cakras
Vajrasattva: secret
Mahāsattva: navel
Bodhisattva: heart
Samayasattva: throat
Vajrayoga: forehead
Kālacakra: crown

Verses: 164–69; Aspect: purifies*
Vajrasattva: threefold existence
Mahāsattva: passion
Bodhisattva: hatred
Samayasattva: delusion
Vajrayoga: anger
Kālacakra: attachment

Verses: 170; Aspect: aggregates [**]
Vajrasattva: wisdom
Mahāsattva: sensation [feeling]
Bodhisattva: consciousness
Samayasattva: matter [form]
Vajrayoga: karmic formations
Kālacakra: discrimination [perception]

Verses: 171ab; Aspect: elements
Vajrasattva: wisdom
Mahāsattva: fire
Bodhisattva: space

Samayasattva: earth

Vajrayoga: wind

Kālacakra: water

Verses: 171cd; Aspect: faculties

Vajrasattva: mind

Mahāsattva: eyes

Bodhisattva: ears

Samayasattva: body

Vajrayoga: nose

Kālacakra: tongue

Verses: 172ab; Aspect: objects

Vajrasattva: sounds

Mahāsattva: tastes

Bodhisattva: mental objects

Samayasattva: odors

Vajrayoga: tangible objects

Kālacakra: visible objects

Verses: 172ab***; Aspect: objects reordered

Vajrasattva: mental objects

Mahāsattva: visible objects

Bodhisattva: sounds

Samayasattva: tangible objects

Vajrayoga: odors

Kālacakra: tastes

i.38   Here is the same table inside of this footnote.[8]

· Small-Caps and Other Character Display ·

i.39   Small-caps: BC BCE

      Subscript letters (lowercase): H_e H_g G_{bm}
      Subscript letters (lowercase): H_e H_g G_{bm}
      Subscript letters (uppercase): K_Q K_U K_W M_{BK1+2}

i.40   Other text style option include `<foreign/>`, `<hi/>` and `<emph/>`

      `<hi/>` with **rend="bold"**, <u>rend="underline"</u> or ~~rend="line-through"~~

      `<emph/>` with *no rend*, with ***rend="bold"***, <u>*rend="underline"*</u> or ~~*rend="line-through"*~~

      `<foreign xml:lang="zh"/>`：這部經是十部關於如來藏的主要經典之一。彌勒菩薩著作的《寶性論》，以及其他註釋本中常引用 這部經典。

```
<foreign xml:lang="ja"/>:雲崗石窟第 6 窟中心柱の仏伝説話浮彫につい
```
て：「布施」図像の創出の問題を中心に

```
<foreign xml:lang="bo"/>:
```
 བུ་ཀ་ལན་དཀ་གནས་པ།

The following are some unusual Tibetan stacks that may have display issues:
ཀྵུཿ ཧཱུྃཿ ཨོཾ་ཨཱཿཧཱུྃ་བཛྲ་གུ་རུ་པདྨ་སིདྡྷི་ཧཱུྃཿ

i.41   The following probably need to be reported to the creator of the Tibetan font
in order to correct:

ཤུ༵་ད
ནིར་ཨྃ
གཐུཾྃ

i.42   The Sankrit `<title/>` *Bhadrapālaśreṣṭhiparipṛcchā* is reconstructed and
should be displayed with a preceding asterisk. Similarly when using a
`<foreign/>` tag e.g. *Bhadrapālaśreṣṭhiparipṛcchā*.

The Translation

The Noble Mahāyāna Sūtra
The Diacritic Test of āḍḥīḹḷṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸ-ṂṆÑṄṚṜṢŚṬŪṀ

Prologue

· The Initial Reference ·

[O1] [F.71.a][9] [B1]

p.1 The first folio references should be shown in their own line above the opening paragraph, along with related notes.

Subsequent folios should be inline with the text [O2] [F.71.b] [B2].

Check also edge cases where there are unusual initial folio references: Toh 336 1.1

· The Translation Title ·

p.2 Note that the translation title above is the standard format with three headings for 1) "The Translation", 2) Honorific Titles, and 3) the Main title.

Please check a text with no honorific title such as Toh 298 and Toh 846

p.3 What follows is a prologue sample pulled from Toh 384

· Sample Prologue ·

p.4 I pay homage to Glorious Vajrasattva!

p.5 Thus have I heard at one time. The Blessed One dwelt in equanimity in the womb of the Vajra Lady, which is the enlightened body, speech, and mind of all tathāgatas.

Then, the entourage, including bodhisattva Vajragarbha and others performed three circumambulations counterclockwise, made outer, inner, and secret offerings, and asked the following:

p.6 O Blessed Vajra Holder!

What is "secret"?

How is it resolved?

What is the meaning of tantra?
And what is its king?

1.   Chapter 1

TEST FOR CHAPTERS

1.1   [O3] [F.72.a] [B3] First folio references in subsequent chapters should be inline.

1.2   There are two chapter headings above, one gives the chapter number as "Chapter 1" and the second gives the chapter title as "Test For Chapters".

     Some texts have only the first heading giving the chapter number, see Toh 106.

2.   Chapter 2

                          LINE GROUPS

        Line groups from <u>Toh 1</u>. These are "*spyi sdom*" and can just be rendered as
        italicized line groups:

2.1   At first to renounce a householder's concerns and go forth is hard.
        For a hedonist to be happy among renunciants is hard.
        For the joyful set on perfection to act perfectly is hard.
        For a learned wearer of the saffron robes to fall is hard.

2.2   *The Chapters on Monastic Discipline includes chapters on:*
        Going forth, purification,
        Lifting restrictions, the rains, leather,
        Medicine, robes, turning cloth into robes,
        The monks of Kauśāmbī, formal acts of saṅgha,
        A group of troublesome monks, types of persons,
        Demotions, suspension of the purification,
        Housing, disputes, and schisms in the saṅgha.[10]

2.3   *The whole of "The Chapter on Going Forth"*
        Is told in sections on:
        Śāriputra, tīrthikas,
        The two novices, scaring a crow,
        Killing an arhat, and missing hands.

3.   Chapter 3
TRAILERS

3.1   Below is a trailer, it should be entirely italicized:

3.2   *This concludes the section of "The Questions of the Merchant Bhadrapāla," the thirty-ninth section of "The Noble Dharma Discourse, the Great Heap of Jewels," in one hundred thousand sections.*

4. Chapter 4
NESTED SECTIONS IN CHAPTERS

4.1 We will now test nesting in paragraphs. There should be two subsections within, this Chapter 4. The second section B will test maxing out the subsections:

· Chapter 4 - Section A ·

4.2 This is the first paragraph of Chapter 4 - Section A.

· Chapter 4 - Section B ·

4.3 This is the first paragraph of Chapter 4 - Section B. We will not proceed to max the subsections out by 10 levels. For a contextual example of an 8th level division see also <u>Toh 287</u>. :

·· Chapter 4 - Section B.1 (4th Level) ··

4.4 This is the first paragraph of Chapter 4 Section B.1 (4th Level)

··· Chapter 4 - Section B.1.1 (5th Level) ···

4.5 This is the first paragraph of Chapter 4 Section B.1.1 (5th Level)

···· Chapter 4 - Section B.1.1.1 (6th Level) ····

4.6 This is the first paragraph of Chapter 4 Section B.1.1.1 (6th Level)

····· Chapter 4 - Section B.1.1.1.1 (7th Level) ·····

4.7   This is the first paragraph of Chapter 4 Section B.1.1.1.1 (7th Level)

······ Chapter 4 - Section B.1.1.1.1.1 (8th Level) ······

4.8   This is the first paragraph of Chapter 4 Section B.1.1.1.1.1 (8th Level)

······· Chapter 4 - Section B.1.1.1.1.1.1 (9th Level) ·······

4.9   This is the first paragraph of Chapter 4 Section B.1.1.1.1.1.1 (9th Level)

········ Chapter 4 - Section B.1.1.1.1.1.1.1 (10th Level) ········

4.10   This is the first paragraph of Chapter 4 Section B.1.1.1.1.1.1.1 (10th Level). Congratulations, you've made it to the Tenth Bhūmi!

5.   Chapter 5

HANGING INDENT

5.1   From Toh 193, the third line below should have a hanging indent:

5.2   Mahāsthānagataśrī (Glory Present in Great Places),[11]
       Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),[12]
       Sarvadevanāgayakṣagandharvāsuragaruḍakiṃnaramahoragaśrī (Glory of
           All the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras,
           and Mahoragas),
       Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
           Vajrapāṇi and Vajradharas),

6. Chapter 6

POINTERS

6.1 Here is a pointer linking to a milestone in the introduction at <u>i.3</u>. Here is the same pointer <u>embedded in some text</u>.

6.2 Here is a pointer inside this endnote linking to the bibliography[13].

6.3 Here is a pointer to a note (<u>n.11</u>) which should open the pop-up rather than link to the notes section. Whereas a pointer to a note (<u>n.6</u>) in a different text should open the pop-up in that text, not this one.

6.4 Here is a pointer inside the glossary term, "consciousness." Which links to the introduction and a note.

6.5 External links:

As of December 2022 we will now be using <ptr> tags for external links to 84000 texts so that the displayed milestone will be automatically updated. There are still external links that use <ref> tags but these will be updated eventually. <ref> should still be used for non-84000 links. Here is a list of the current scenarios:

Using <ref> to link to the <u>Vienna website</u>

Old method using <ref>: a link to another 84000 text, Toh 83 at milestone <u>1.61</u> ("1.61" is hard-typed).

New method using <ptr>: a link to another 84000 text, Toh 83 at milestone <u>1.-61</u> ("1.61" should be generated automatically).

New method using <ptr>: a link to another 84000 text, Toh 83 at note <u>n.6</u> ("n.6" should be generated automatically).

New method using <ptr>: a link to the same note in Toh 83 in body of text <u>n.6</u> ("end-note-" not used in target id).

An external pending link to (Toh 1197), which should not be active.

7.   Chapter 7
FOLIO REFERENCES

7.1   This text is not linked to the eKangyur, but please check the following:

7.2   • A standard folio in Toh 83, linking to eKangyur.
           • Separate folio references for separate keys. Toh 212 should display
           [F.125.a]. Toh 520 should display [F.41.a] [F.58.a], but only F.58.a should
           actively link to eKangyur.
           • If folios are out of order in the text they should nevertheless point to the
           correct source. This folio should point to eKangyur Vol.44 p.144 (72b)
           [F.72.b], this one to Vol.44 p.146 (73b) [F.73.b], this one to Vol.44 p.147 (74a)
           [F.74.a], and this one to Vol.44 p.145 (73a) [F.73.a].

7.3   An example of this in use is in Toh 543 where F.107.b is followed by
           F.106.b, followed by F.108.a.

7.4   • Sometimes folio pages are skipped for some reason (c.f. Toh 257 at
           F.212.a). To corroborate the mapping the missing folios are to be added
           with @rend="hidden". Here is a test to see that the mapping is aligned:
           Vol.44 p.148 (74b): [F.74.b]
           Vol.44 p.149 (75a) is hidden.
           Vol.44 p.150 (75b): [F.75.b]

8.

<div align="center">

Chapter 8

WHITE SPACES

</div>

8.1   Check for missing or unwanted whitespaces:

• No space between double quote and italicized mantra:
  "The garland mantra:

  "*Oṁ hrāṁ hrīṁ hrauṁ*, in your fierce form, expel, expel! Drive away,

• One space before and after folio refs:
  This is a mantra sentence (arbitrarily) with *two* [B.1] [F.1.b][14] *folio* references.

• Spaces around end notes:
  There should be no space between this full-stop and the following note.[15] [16] [17] But there should be a space between the notes and after the third note. *There must be at least one space character between the notes in order to space them.*

  [18]There should be a note at the beginning of this sentence with no space between it and the beginning of the sentence.

8.2   This paragraph tests the behaviour of the ellipsis character.
       We want to avoid a new line between an ellipsis and trailing punctuation…!
       Whilst ensuring a new line after a sentence end and a trailing ellipsis. … like this.
       (This uses the convention of a single space before and after the ellipsis, except when followed by punctuation.)

9. Chapter 9

GLOSSARY ISSUES

9.1 This section will test all the glossary linking issues.

· Default Linking ·

9.2 Here are three glossary terms: consciousness, Śakra, and Kalandakanivāsa.

Here they are in plural forms "-s" and "-es": consciousnesses, Śakras, and Kalandakanivāsas

With trailing non-word characters: consciousnesses', Śakra's, Śakra(pa)s, Kalandakanivāsas'

See further glossary entry tests A-G in the definition of this term: consciousness.

· Mode = match ·

9.3 Now testing the default mode="match" with glossary entry "Element-A (Match Mode)"

This should be linked with both the following strings in its own alternative fields: "element" and "disposition".

· Blocking Links ·

9.4 Term, e.g. "element" should NOT link when:

marked tei:term[@rend = 'ignore']: "He was out of his element."
contained in tei:ptr: element (this should instead link to milestone 9.1.)
contained in tei:ref[@target]: element (this should instead link to read.84000.co)
contained in tei:titles: *The Element Question of Śakra.*

contained in tei:head: The term "floating headers" should not link to the head of Chapter 10 (10.) below:

contained in tei:name: The term and entry "Words of the Buddha" should not be linked under the main title page—inside the phrase "84000: Translating the Words of the Buddha is a global non-profit initiative…"

· Mode = marked ·

9.5   Now testing the default mode="marked" with glossary entry "Element-B (Marked Mode)"

Element-B is marked and should be linked here: elements

But not here: element, Element-B (Marked Mode)

Element-C is marked by the xml:id (to distinguish it from Element-B) and should be linked here: elements

· Excluding a Section ·

9.6   This entire paragraph has been blocked with rend="ignoreGlossary" and should not link any terms: element, consciousness, Śakra, Kalandakanivāsa, etc…

Likewise the following mantra has rend="ignoreGlossary". Here is the mantra: *Ho! Consciousness Ha! Śakra Hee!*

· Matching the Longest Possible String ·

9.7   Glossary entries should match with the longest possible entry and skip over shorter strings contained within larger matches. The following three names should link to distinct entries: (1) Śakra (2) Śakra who is Mighty (3) Śakra who is Mighty and Strong Carrying a Mountain

· Hard and Soft Hyphens ·

9.8   Words concatenated by hard-hyphens should be considered separate and therefore matched with glossary terms e.g. Amoghapāśa in Amoghapāśa-Krodharāja and Krodharāja-Amoghapāśa should match.

Parts concatenated with soft-hyphens should be treated as single, composite words and therefore not matched with glossary terms e.g. nāga should match on it's own, but not in duṣṭanāgapāśa, duṣṭanāga or nāgapāśa.

· Repetitive Terms ·

9.9　There is a known bug whereby the same term repeated consecutively without punctuation is not picked up. For example the second muni in the following mantra from Toh 555.

tadyathā muni muni muni nadhari muni mati mati sumati mahāmati hā hā hā hā ma bhayantīti pāpa vajrapāṇi āha drāviḍa svāhā |

The provisional fix for this is the addition of zero-length joiners to the subsequent terms.

tadyathā muni muni muni nadhari muni mati mati sumati mahāmati hā hā hā hā ma bhayantīti pāpa vajrapāṇi āha drāviḍa svāhā |

10. Chapter 10

INBOUND REFERENCES

10.1 Direct references to this text, for instance in a commentary, will be automatically indicated and back-referenced through markers in the right hand margin.

This text is referenced by a second layout checks test TEI file[19] that you should also verify when testing new versions of the Reading Room.

This is a deliberately long passage with a quote at the end to make conspicuous that the reader scrolls the quote into view, not just the adjacent milestone.

> The sūtra acknowledges the potentially intimidating and alienating effects of its teaching of nonduality, yet its response can be seen as both unrelenting and genuinely concerned. As the Buddha warns Mañjuśrī that his teaching is likely to cause fear in the audience, Mañjuśrī replies, "Those who become afraid are themselves of the nature of the realm of phenomena, and the nature of the realm of phenomena does not become frightened." Yet as a group of monks ends up leaving in distress, Mañjuśrī dispatches an emanation of himself who, appearing to sympathize with the dejected monks in their dismissal of the teaching, finally succeeds in showing them its deeper truth. It should also be noted that despite the repeated rejection of the principles of liberation and spiritual accomplishment, we are repeatedly informed about the liberating effects of the sūtra's teaching when each section of discourse concludes, as in many sūtras, with a statement of the resulting attainments of the attending monks, bodhisattvas, or gods.

A quote at the end of a long passage should scroll into view.

10.2 This text is quoted inline. The link in the margin should accurately link back to the quote.

10.3   The options for marking-up the quotations are detailed in *Toh 00c*.

It should be possible to open up a commentary at any point, correctly linking to that point. Once loaded the commentary should follow the root text accordingly.

As a test we include the term element multiple times, although it should only be highlighted here.

This passage *should* be highlighted despite the *Toh 00c* element.

10.4   This passage demonstrates ways to match strings with sub elements and tests repetitive forms.

Red *Tārā*, white *Tārā*, green *Tārā*, white Buddha, blue Buddha.

10.5   "And why? Lord, it is because form is empty of form, and because feeling . . . perception . . . volitional factors . . . and consciousness is empty of consciousness. Lord, that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form. Lord, that emptiness of feeling is not feeling, and emptiness is not other than feeling. Feeling itself is emptiness, and emptiness itself is feeling. Lord, that emptiness of perception is not perception, and emptiness is not other than perception. Perception itself is emptiness, and emptiness itself is perception. Lord, that emptiness of volitional factors is not volitional factors, and emptiness is not other than volitional factors. Volitional factors themselves are emptiness, and emptiness itself is volitional factors. Lord, that emptiness of consciousness is not consciousness, and emptiness is not other than consciousness. Consciousness itself is emptiness, and emptiness itself is consciousness.

11. Chapter 11

FLOATING HEADERS

11.1   Floating headers appear between 2 passages (for a context example see Toh 287). In the following example the floating header should appear in the middle of this section between the two paragraphs:

This is the Floating Header

11.2   This is the following paragraph. The header (`<head/>`) above has no type attribute.

[This is the Non-structural Break Header]

11.3   The non-strucural break header (`<head type="nonStructuralBreak"/>`) is used when the header is not part of the source text, but added in the translation for clarity.

Chapter 12

NON-STRUCTURAL DIVISIONS

12.1 Pragmatically a non-structural division is simply a `<div type="section"/>` element that doesn't have a `<head type="section"/>` element. This allows editors to delimit sections of the text that are not reflected in the table of contents, but can nevertheless be given properties such as their relation to a theme or another text.

12.2 This paragraph is in a new section of the text, but this section should not impact the structure of the text i.e. it should not impact on the flow of the text, nor be expressed in the Table of Contents.

As in this example, a non-structural division can be referenced in a quote (`<q/>`) in another text.

· A Sub-section of a Non-structural Division ·

12.3 Nested sub-sections of such a division, like this one, should be expressed in the Table of contents as expected.

· Another Sub-section of a Non-structural Division ·

12.4 Furthermore the above heading, despite being doubly nested, is the first structurally nested division and should only have a single dot either side of the title. It should also use the correct tag for structural nesting, in this case `<h3/>` not `<h4/>` .

Chapter 13

VARIATIONS ACROSS DUPLICATE TEXTS

13.1   As the Kangyur contains many duplicated texts it is possible that a single translation (TEI file) can refer to multiple locations in the canon. These locations are referenced by tei:bibl elements in the tei:sourceDesc, and each tei:bibl has a @key attribute and a location element.

Whilst the texts found at the different locations are mostly identical there can be significant variations, for instance the title and colophon may vary, and the folio references will vary. For instance in one text the folio break [F.76.a] will appear in a different location from the other. To account for these variations it is possible to add a @key attribute to elements with the tei file. Elements marked with a specific @key will only be included in the rendering of the text for that key[20].

13.2   This text is rendered as Toh 00, but it also has a version called Toh 00a, *Test of the Rendering of āḍhīḷḹmṇṇñṅṛṝṣśṭūṁ ĀḌHĪḶḸMṆNÑṄṚṜṢŚṬŪṀ*. This paragraph should only be rendered in Toh 00[21].

Despite some content being only included in specific renderings the note indexing[22], and folio linking [F.76.b] should remain sequential.

14. Chapter 14

CUSTOM MILESTONES

14.1 Milestones are added to the left hand margin of the text as location markers. These typically follow sequentially resetting for each base section or chapter of a text, for instance chapter 14 will begin with milestone 14.1.

14.1.1 To customise this sequence milestones can be customised with a @n attribute e.g. `<milestone unit="chunk" n="1.1"/>`. This will override the label derived from the sequence.

14.2 Note that after a labelled milestone the sequence will resume from the previous e.g 14.2.

x. · Custom Section Prefixes ·

x.1 This section has been assigned `prefix="x"` which overrides the prefix of the milestones in this section.

x.2 The subsequent milestone indexes should increment accordingly.

y. ·· Nested Custom Section Prefixes ··

y.1 This section has been assigned `prefix="y"` which overrides the prefix of the milestones in this section.

y.2 The subsequent milestone indexes should increment accordingly.

y.3 This further check should verify that milestones inside blockquotes are consistent.

y.4 "When lowly beings find a scant amount of wealth,
They swell with pride, disparaging all others.
The noble, however, may acquire wealth and riches,
Yet remain bowed like ripened rice plants.

y.5   The milestone labels should be continuous after the quote.

· Base Section Prefixes ·

14.3   This section has not been assigned a custom prefix. Milestone indexes should resume the sequence of the parent section.

Colophon (with 2 subsections)

· Colophon to the Sanskrit Edition ·

c.1   The Thus-Gone One explained the causes
Of those dharmas that have a cause
And also their cessation.
This is the teaching of the Great Renunciant.
May there be good goodness! May there be goodness in every way!

· Colophon to the Tibetan Translation ·

c.2   This was taught and translated by the Indian scholars Jinamitra, Dānaśīla, and Munivarman, and the translator-editor Yeshé Dé, who proofed and finalized the translation.

ap. Appendix

SANSKRIT TEXT

KURUKULLĀKALPA

app. · Prologue to the Sanskrit Text ·

ap.1 Paragraph. Glossary test: consciousness.

ap1. · CHAPTER 1 ·

ap.2 Paragraph.

ap2. · CHAPTER 2 ·

ap.3 Paragraph.

ab.   ABBREVIATIONS

· Abbreviations with three subsections (made with lists) copied ·
from Toh 381:

Commentaries:

Comm1 Āmnāyamañjarī, by Abhayākaragupta (Toh 1198)

Comm2 Ratnamālā, by Śūravajra (Toh 1199)

ab.1   Kangyur Editions:

Editions of the Tibetan Kangyur consulted through variant readings
recorded in the Comparative Edition (*dpe bsdur ma*):

C Choné

etc...

ab.2   Other:

MW Monier Williams Sanskrit dictionary

A list can also have a footer in the form of an item with no sub-nodes.

NOTES

n.1   This is a note inside a list.

n.2   *Liṅga* was translated into Tibetan as *rtags*, which can mean "sign," "emblem," or "gender." The etymology of *liṅga* is here given a fanciful etymology from the verb *līyana* ("dissolve"), which is lost in translation.

n.3   Skt. *oṁ hrāṁ hrīṁ hrauṁ caṇḍarūpe caṭa caṭa pracaṭa pracaṭa kaṭṭa kaṭṭa prasphura prasphura prasphāraya prasphāraya hana hana grasa grasa bandha bandha jambhaya jambhaya stambhaya stambhaya mohaya mohaya sarvaśatrūṇāṃ mukhabandhanaṃ kuru kuru sarvaḍākinīnāṃ grahabhūtapiśācavyādhiyakṣānāṃ trāsaya trāsaya mara mara māraya māraya rurucaṇḍaruk rakṣa rakṣa devadattaṃ caṇḍamahāsenaḥ sarvam ājñāpayati. oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.*

n.4   Skt. *oṁ caṇḍamahāroṣaṇa hūṁ phaṭ.*

n.5   Skt. *oṁ acala hūṁ phaṭ.*

n.6   When adding an image to a note bear in mind that some formats won't display the image. Therefore there should always be some generic text, otherwise the note will be empty.

Text associated with the image e.g. the image caption, should be nested in the media/desc, so it's only displayed if the image is displayed.

n.7   Mañjuśrī praising the Buddha in The Ornament of the Light of Awareness.
anālayaṃ yathākāśaṃ niḥprapañcaṃ nirañjanam | ākāśasamacitto 'si nirālamba namo 'stu te | | 13 | |

n.8 DEITY FAMILIES

Verses: 161–63; Aspect: cakras

Vajrasattva: secret

Mahāsattva: navel

Bodhisattva: heart

Samayasattva: throat

Vajrayoga: forehead

Kālacakra: crown

Verses: 164–69; Aspect: purifies*

Vajrasattva: threefold existence

Mahāsattva: passion

Bodhisattva: hatred

Samayasattva: delusion

Vajrayoga: anger

Kālacakra: attachment

Verses: 170; Aspect: aggregates [**]

Vajrasattva: wisdom

Mahāsattva: sensation [feeling]

Bodhisattva: consciousness

Samayasattva: matter [form]

Vajrayoga: karmic formations

Kālacakra: discrimination [perception]

Verses: 171ab; Aspect: elements

Vajrasattva: wisdom

Mahāsattva: fire

Bodhisattva: space

Samayasattva: earth

Vajrayoga: wind

Kālacakra: water

Verses: 171cd; Aspect: faculties

Vajrasattva: mind

Mahāsattva: eyes

Bodhisattva: ears

Samayasattva: body

Vajrayoga: nose

Kālacakra: tongue

Verses: 172ab; Aspect: objects

Vajrasattva: sounds

Mahāsattva: tastes

Bodhisattva: mental objects

Samayasattva: odors

Vajrayoga: tangible objects

Kālacakra: visible objects

Verses: 172ab***; Aspect: objects reordered

Vajrasattva: mental objects

Mahāsattva: visible objects

Bodhisattva: sounds

Samayasattva: tangible objects

Vajrayoga: odors

Kālacakra: tastes

n.9   This note should be carried with the refs

n.10   A summary of each of these chapters is given in the introduction.

n.11   Tib. *lha la sogs pa thams cad kyi dpal* "Glory of All Gods, etc."

n.12   Tib. *gnas thams cad na yod pa'i dpal* "Glory Present in All Places."

n.13   Here is a link to the bibliography.

n.14   This is a note.

n.15   This is a note.

n.16   This is another note.

n.17   This is yet another note.

n.18   This is a note at the beginning of a paragraph.

n.19   This file has the key toh00c (/translation/toh00c.html).

n.20   This note should appear in both renderings of the text.

n.21   This note is specific to Toh 00, but supports a link to n.21 (https://read.84000.co/translation/toh00a.html#UT22084-000-000-543) in Toh 00a.

n.22   This note should be the next in the sequence despite a previous note not being rended for this Toh variation.

b.

BIBLIOGRAPHY

· Section A ·

b.1 This can include a header paragraph that can include a <u>reference</u> <u>(https://www.istb.univie.ac.at/kanjur/rktsneu/sub/index.php)</u>.

This bibliography should display included subsections A.1, A.2, B.1, B.2

·· Subsection A.1 ··

b.2 *ʼphags pa tshong dpon bzang skyong gis zhus pa zhes bya ba theg pa chen poʼi mdo* (*Āryabhadrapālaśreṣṭhiparipṛcchānāmamahāyānasūtra*). Toh. 83, Degé Kangyur, vol. 44 (dkon brtsegs, cha), folios 71a–94b.

·· Subsection A.2 ··

b.3 *ʼphags pa tshong dpon bzang skyong gis zhus pa zhes bya ba theg pa chen poʼi mdo* *Āryabhadrapālaśreṣṭhiparipṛcchānāmamahāyānasūtra*). [Comparative Edition of the Kangyur], krung goʼi bod rig pa zhib ʼjug ste gnas kyi bkaʼ bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung goʼi bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 44, pp. 197–260.

· Section B ·

·· Subsection B.1 ··

ʼphags pa tshong dpon bzang skyong gis zhus pa zhes bya ba theg pa chen poʼi mdo (*Āryabhadrapālaśreṣṭhiparipṛcchānāmamahāyānasūtra*). Stok 11.39, Stok Palace (*stog pho brang bris ma*) Kangyur, vol. 40 (dkon brtsegs, cha), folios 133a–167b.

Chang, Garma C.C. et al. *A Treasury of Mahāyāna Sūtras: Selections from the Mahāratnakūṭa Sūtra*. Delhi: Motilal Banarsidass Publishers, 1991, pp. 223–240.

Lindtner, Charles. "The Problem of Precanonical Buddhism." In *Buddhist Studies Review*, pp 109-140. Chateauponsac: Institut de recherche bouddhique Linh-Sonh, 1997.

· Dunhuang Manuscripts ·

b.4   This section contains a list of links using <lb/> to put link on new lines.

British Library:

IOL Tib J 310.4 (http://idp.bl.uk/database/oo_loader.a4d?pm=IOL%20Tib%20J%20310.4;img=1)

IOL Tib J 310.1208 (http://idp.bl.uk/database/oo_loader.a4d?pm=IOL%20Tib%20J%20310.1208;img=1)

IOL Tib J 310.1209 (http://idp.bl.uk/database/oo_loader.a4d?pm=IOL%20Tib%20J%20310.1209;img=1)

IOL Tib J 310.1210 (http://idp.bl.uk/database/oo_loader.a4d?pm=IOL%20Tib%20J%20310.1210;img=1) (or complete text (http://idp.bl.uk/database/stitched.a4d?recnum=12514))

GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS   *Attested in source text*
This term is attested in a manuscript used as a source for this translation.

AO   *Attested in other text*
This term is attested in other manuscripts with a parallel or similar context.

AD   *Attested in dictionary*
This term is attested in dictionaries matching Tibetan to the corresponding language.

AA   *Approximate attestation*
The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.

RP   *Reconstruction from Tibetan phonetic rendering*
This term is a reconstruction based on the Tibetan phonetic rendering of the term.

RS   *Reconstruction from Tibetan semantic rendering*
This term is a reconstruction based on the semantics of the Tibetan translation.

SU   *Source unspecified*
This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1   Amoghapāśa

don yod zhags pa

དོན་ཡོད་ཞགས་པ།

*amoghapāśa [RS]

This term tests hard-hypen word-boundaries.

g.2 **Bhaggas**

garga ra

གརྒ་ར།

bharga [AS]

Pali: *bhagga*

This glossary entry includes a Pali term. Both the Sanskrit and Pali term should display attestation types.

g.3 **Buddha**

sangs rgyas

སངས་རྒྱས།

—

g.4 **consciousness**

rnam par shes pa · rnam shes · shes pa

རྣམ་པར་ཤེས་པ། · རྣམ་ཤེས། · ཤེས་པ།

vijñāna [AS] · *vijñānāḥ* [AO] · **jñāna* [RS]

The fifth of the five aggregates.

TEST A-pointers from glossary to milestone: See also 4.6.

TEST B-glossary term should not link to self: consciousness (should not be linked).

TEST C-other glossary terms *should* be linked: Śakra, Kalandakanivāsa.

TEST D-check that "consciousness" is linking in the fourth row of the table at n.8.

TEST E-Alternative Tib. and Skt. spellings should be displayed in this entry separated by a dot.

TEST F-Each of these tests are subsequent definition fields and should be separated by a line break.

TEST G-Parsed in all appropriate locations? Below where it says "Passages that contain this term". This term should be linked in the summary (s.1), introduction (i.25), translation (9.2), appendix (app.1), end-notes (n.7), and glossary (g.7).

See glossary entry for "element" for further tests regarding the linking mode.

g.5 **Element-A (Match Mode)**

khams

ཁམས།

dhātu [AD]

One of the Eighteen elements.

TEST H-Should link to strings in alternative fields: Element-And disposition (see 9.3)

g.6 Element-B (Marked Mode)

'byung ba

འབྱུང་བ།

bhūta

g.7 Element-C (Marked Mode)

'byung bo

འབྱུང་བོ།

dhātu

Name of a God.

g.8 Floating Headers

—

—

—

This is a test.

g.9 Kalandakanivāsa

bya ka lan da ka gnas pa

བྱ་ཀ་ལན་ད་ཀ་གནས་པ།

kalandakanivāsa

A place or vihāra within the Veṇuvana (Bamboo Grove) near Rājagṛha, named because it was where birds or animals called *kalandaka* lived or were fed. These *kalandaka* had once saved King Bimbisāra from a venomous snake, and it was on his orders that they were maintained and fed at the site to express his gratitude. The Tibetan rendering *bya ka lan da ka* makes it clear that the Tibetans considered the *kalandaka* to be a kind of bird (*bya*), perhaps a kind of crow, while from Sanskrit and Pali sources it seems more likely to mean a squirrel. It is therefore possible that this word refers to the Indian flying squirrel, *Petaurista philippensis*.

g.10 muni

thub pa

ཐུབ་པ།

muni

牟尼

A title that, like *buddha,* is given to someone who has attained realization through their own contemplation and not by divine revelation.

g.11 Nāga

klu

ཀླུ།

nāga

This term tests soft-hypen word-boundaries.

g.12 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Test link to other glossary entry: consciousness.

g.13 Śakra who is Mighty

brgya byin che

བརྒྱ་བྱིན་ཆེ།

śakra

g.14 Śakra who is Mighty and Strong Carrying a Mountain

brgya byin che

བརྒྱ་བྱིན་ཆེ།

śakra

g.15 Words of the Buddha

—

—

—

This is a test.

CITATION INDEX

<u>2.1</u>   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṭūṁ ĀḌHĪLḶṂNÑṄṚṜṢŚṬŪṀ".*

<u>Open this passage</u>

> At first to renounce a householder's concerns and go forth is hard.For a hedonist to be happy among renunciants is hard.For the joyful set on perfection to act perfectly is hard.For a learned wearer of the saffron robes to fall is hard.

<u>2.2</u>   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṭūṁ ĀḌHĪLḶṂNÑṄṚṜṢŚṬŪṀ".*

<u>Open this passage</u>

No specific text is quoted

<u>2.3</u>   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṭūṁ ĀḌHĪLḶṂNÑṄṚṜṢŚṬŪṀ".*

<u>Open this passage</u>

No specific text is quoted

<u>9.5</u>   2 references to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṭūṁ ĀḌHĪLḶṂNÑṄṚṜṢŚṬŪṀ".*

<u>Open this passage</u>

> …glossary entry "Element-B (Marked Mode)"

> Now testing the default mode="marked" with glossary entry "Element-B"

1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍḥīḷḹṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> This quote references Chapter 10 of Toh 00 in its entirety.

10.1   7 references to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍḥīḷḹṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> Direct references to this text, for instance in a commentary, will be automatically indicated and back-referenced through links in the right hand margin.This text is referenced by a second layout checks test TEI file that you should also verify for new versions.

> "Direct references to this text,"

> for instance in a commentary,

> will be automatically indicated and back-referenced

> through markers in the right hand margin

> right hand margin

> A quote at the end of a long passage should scroll into view

10.2   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍḥīḷḹṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> "This text is quoted inline"

10.3   6 references to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍḥīḷḹṃṇñṅṛṝṣśṭūṁ ĀḌḤĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

The (very different) ways to mark-up the quotations

cor[r]ectly linking

This passage should be highlighted

despite the <title/> element.

It should be… correctly linking to that point.

Once loaded the commentary is supposed to scroll with the root text accordingly.

10.4 8 references to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

Tārā (second)

"Red Tārā",

"Red Tārā, white Tārā, green Tārā",

"white Tārā",

"white Tārā, green Tārā",

"green Tārā",

"white Buddha",

"white Buddha, blue Buddha".

10.5 1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸṂṆÑṄṚṜṢŚṬŪṀ"*.

"form itself is emptiness, and emptiness itself is form,"

12.   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸMṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> This paragraph is in a new section of the text, but this section should not impact the structure of the text i.e. it should not be separated from the above paragraph, nor expressed in the Table of Contents.As in this example, a non-structural division can be referenced in a quote (<q/>) in another text.

12.2   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸMṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> As in this example, a non-structural division can be referenced in a quote (<q/>) in another text.

12.4   1 reference to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸMṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> Furthermore the above heading, despite being doubly nested, is the first structurally nested division and should only have a single dot either side of the title.

c.1   3 references to this passage can be found in the commentary *Toh 00c, An Extensive Explanation of "The Diacritic Test of āḍhīḷḹṃṇñṅṛṝṣṣṭūṁ ĀḌHĪḶḸMṆÑṄṚṜṢŚṬŪṀ"*.

Open this passage

> The Thus-Gone One explained the causes

> The Thus-Gone One explained the causes

> This is the teaching of the Great Ascetic