A Gāndhārī Commentary on the Saṃgītisūtra

British Library Kharoṣṭhī Fragment 15

Text, Translation, Parallels and Glossary

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Preface

This is the first edition of an ancient Buddhist commentary on the Saṃgītisūtra in Gāndhārī language and Kharoṣṭhī script (no. CKM 17 in Baums & Glass 2002–), written on a birch-bark scroll and dating from, probably, the first century CE. The precise findspot of the scroll and the circumstances of its discovery remain regrettably unknown, but it clearly belongs the writing culture of ancient Gandhāra (Baums 2014a) – modern Pakistan and Afghanistan – and was acquired by the British Library in 1994 (shelf mark Or. 14195.29–32) as part of a collection of 28 scrolls by 21 scribes preserved in an inscribed clay pot (Salomon 1999, Baums 2014a: 185). The closest textual parallel of the root text of this commentary – in terms of the ordering of groups of doctrinal sets as well as the ordering of some individual within sets – is the version of the Saṃgītisītra (衆集經; T 1 no. 1 pp. 49b–52c) translated into Chinese as part of a Dīrghāgama recension usually attributed to the Dharmaguptaka school. The translators Buddhayaśas (Fótuóyéshě) 佛陀耶舍 and Zhú Fóniàn 竺佛念 completed their work in 413 CE and may well have worked from a Gāndhārī original similar to the one underlying the present commentary. Further parallels of the root text are the Pali Saṅgītisuttanta (DN III 207–271) and the Sanskrit Saṃgītiparyāya of the Sarvāstivādins (大集法門經, T 1 no. 12 pp. 226c–232b; translated from the Chinese translation in Stache-Rosen). In terms of the exegetical procedures employed, the closest parallels of the present commentary are the verse commentaries preserved alongside it in the manuscript deposit now kept in the British Library (Baums 2014b).

Transliteration

F1. /// ? ? ? ? ///

F2. /// yo driṭhi ? ? me [s]. ///

F3. /// [hir]ie a tva s̲[e] ///

F4. /// ? [h]iri vu[ta] .o ///

F5. /// ? ? ? + + + ? ? [c]. ? ? ? [ca o]trapo vu[t]. ///

F6. /// ? ? ? bhaaṃ [ca] ? ? [da]ṃḍabhaaṃ ca ? ///

F7. /// ? [śi] ? ? [hi hirio]trapo [ha]ṭa[vo pr]. ? ? ///

F8. /// ? ? ? ? [bhut̲ako]ḍi saṃma[s̲aṃ ro] ? [co] ? ///

G1. /// vi ha ? ///

G2. /// ? ? ? ///

H1. /// ? + + + + + ? [a ta] ? [i] .u ? e ? ///

H2. /// s̲. ? ? ///

H3. /// ? ? [t̲]i vi ? [v]. t̲a bha[aṃ] dhaṃma r. b. ṇ[o v]u[to] ///

H4. /// .r. ma ṇ[o] kaṃ[mo] kuś̲alo hiri eva ? ///

H5. /// ? ///

I1. /// ? ? ? .ṃ + ? ? ? ///

I2. /// ataṇa vuta avaro payao paṃ[ca] ? ///

I3. /// ? [v]. ? k. ? ṇ. [ś̲]. ? ? ? ///

J1. /// .r. t̲ehi · istri[o a]ṃmaya ra[k̲]. ? ///

J2. /// t̲u ca ya[s̲a tre]dhat̲ua eṣ̲. ? ///

J3. /// ? [du] bhavaṇalakhaṇa hi vet̲aṇa saṃ[kṣi]ta[maṃ]tr[a] ///

J4. /// ? [ka]ma[dhat̲]. [s]. [h]. [r]. [a]. [k]. [r]. [a]. ? ///

K1. /// ? ///

L1. /// ? [ṣ]. ? ? [ṣ̲]. to [taṣ̄va] ///

L2. /// ? [a]sti ///

L3. /// ? ? [bhi a]. ? ///

ED1. /// [paṃ] ///

ED2. + + + + + + + + + + + + + + + masa. ña vavaṭ̲asaṃña [vih]. + + + + + + + + + + + ? ? ? ? ? [ṇ]. [ṭ̲]. + + + + + + + + + + + + + + [ṭ̲]. vuca[ṭ̲i] + + + + + + + + + + + + + + + +

ED3. + + + + + + + + + + .[ukra]pakṣeṇa katava ◦ trae saṃ[ga]pa k[ama] .ṃ[gap]. v[a]aṭ̲. saṃgapo vihiṃsasaṃk[a]po ka[ṃ]m[o] saṃkap[e]ṭ̲i taśpva saṃgapo vucaṭ̲i ? ? ? ṭ̲o va va ? ? + + + + + + + +

ED4. + + + + + + + + + + saṃkapaṇa ya k[i] ṇaṇaḳ̲araṇa saṃña ya[s̲a] ug[r]ah[o] · saṃgapa yas̲a saṃvaḍhaṇa · saṃña śilapaḍivakṣia sagapa bhavaṇapaḍi +

ED5. + + + + + + + + + + + + [s]. t[a]ṇubh[u]mi ◦ sakṣitaṇideś̲o [ak]uś̲alamulehi kileś̲avaṭaṃ vutaṃ k[aṃ]mehi ya ducariṭ̲e[hi ya ka]. ma[vaṭaṃ] + [taṃ] saṃñehi [ya sa]ṃ[gape] + + + + + + + + + +

ED6. + [◦] avaro payao saṃña paḍ̲amo katava sa[ṃñ]. + + + + + + + ? ? duca[ri]ṭ̲o ca[ra ṭ̲]. [ducar]. + + + + + + + + + +

1. + ? ? ? ? ? .ṃ ? śila sa [p]. ? ? + + + + + + + + + + + + + + + + + + +

5. + + + + + + + + + + ? [ha śpvi] ke yi hahaṃsu ⟪[p]r[akṣ]. vaṯo⟫ aṇubhavaṇa veṯaṇa ⟪[suha] duha adukhamaṣuhaṃ ti⟫ ta kisa heṯu aṇubhavaṇalakhaṇa hi ve[ṯa]ṇa saṃ[kṣ]ita[maṃtro] + + + + + + +

6. + + + + + + + [ad]ukhamaṣuha veṯaṇa moho ◦ suha vipariṇamaduha ⟪duha⟫ dukhadukhaṯa [ad]. [khama] + + + + + + + + + +

16. + + + + + + + + + + + + [bhaveṣaṇa] braṁ̂ayi⟨a⟩ eṣaṯi [braṁ̂a]yieṣaṇa ⟪·⟫ kameṣaṇa kamadhaṯu ⟪·⟫ bhaveṣaṇa ruadhaṯu ca ar[u]padhaṯu ca ⟪·⟫ ya[s̱a tre]dhaṯuaeṣaṇa + + + + +
17. + + + + + + + + + + yiaeṣaṇaye vivaṭo vuto ⟪·⟫ [kame]ṣaṇa kaṣa vuta ke yi ahaṃsu yo ko yi kama {{[s̱evaṯi]}} ṇa samaṯikraṃt[o] ⟪·⟫ bhaveṣaṇa ya ko [yi bha]+ + + + +
18. + + + + + + + + [ṁ̂a]yieṣaṇa aṇaṃtariaṃmi magami ⟪·⟫ avaro payao [puṣuja] + + + ? + ? ? ? ? ? ? ? ? [sa] kame[ṣa]ṇa vatava ⟪·⟫ yo kama samaṯi[kra]. [to pusuja] + + +
19. + + + + + + + + + + + + [haṣravaaṇa] ⟪[śe]haṇa⟫ braṁ̂ayie[ṣaṇa vatava] · [avar]. [pa] + + + + + + + + + + + +

27. + + +

37. + + + + + + + + + [roa]ṇa[to] ⟪[vi]ṣama[te] va⟫ samo [a]haḍo ti va samaṣi · praṃña p[u]ro ñaaṇa vatava · [pa]r[i]aṇa[to] va paraṭo va paśaṭi ṭi praṃña ◦ vuta ◦ ki karaṇa trae kaṃdha vuta ki + +
38. + + + + + + + + + + ? [tr]ae kaṃdha vuta ⟪·⟫ rako doṣo moho ⟪·⟫ ra[ḳa]sa prahaṇa samaṣi vuta ⟪·⟫ doṣasa prahaṇa śilo vuto ⟪·⟫ mohasa prahaṇa praṃña vuta ⟪·⟫ ye śi[la] ṇa pa[ḍ]i[ja]ha[ṭi] + +
39. + + + + + + + + + + + + + [ta] praṃña[e] sa mulo [u]ṇa[ḍe]ṭ[i] ⟪·⟫ due prahaṇa sahara-prahaṇaṃ ca uvalehaprahaṇaṃ ca ⟪·⟫ ya oaṃma yaṣa ◦ gocaṃmo lohiṭam[a]kṣiṭ[o] vi[ṣa]makṣiṭe [k]ar[e]ṭi .i + + +
40. + + + + + + + + ? r. aṭi ⟪·⟫ eva śil[a]ṇa [a] samaṣiṇa ya prayoḳapaḍiṣahare ⟪·⟫ praṃñae mulaṭhiasamugaṣo vuto ⟪·⟫ d[u]ṭia oaṃma ⟪·⟫ yaṣa ami[tro] paḍivahaṭ[i] ⟪·⟫ viṇaṭaṭi ⟪·⟫ ? ṇ. ? + + + +
41. + + + + + + + + + + + ? [paḍi] ? ? ? [caüṭ́h]. [oaṃ]ma ⟪·⟫ maṇuśeṇa [aś]iviṣo sugahiṭo ⟪·⟫ eva ? ? [ṇa] kileṣo s[u]grahiṭo grahaṇakoṣal[a śe g]. ? ? ? ? ⟪·⟫ [p]. + + + + + + + + + + +
42. + + + + + + + + + + + + + + + + + + ? ? + + + + + ? + + + + + ? ? [yaṣa ma]. ? .u + + + ṃ ? ? ? [sa]ṃña a [ṭ]. ṇa samavajaṭi bhaḳava [ya] sa [śila] sa m. [ṭ]. [ṭ]. ? ? + + + + + + + + + + + + +
43. + + + + + + + + + + + + + ? [to] aṣia śikṣa vuta ⟪·⟫ śilo aṣiḳica śikṣaṭi ṭi c[i]to aṣiḳica śikṣaṭi ṭ[i] praṃña aṣiḳica śikṣaṭ[i] ṭi aṣipraṃña vuta atra v[i] trihi kaṃ[dh]. [hi] + + + + + + + + +
44. + + + + + + + + + + ta aṣici[taṃ] ⟪·⟫ ta [a]ṣipraṃñaṃ [◦] vuta ❀ [tra]e samaṣio śuñaṭasamaṣi aṇimitasamaṣi apraṇihiṭasamaṣi · samaroaṇaṭo va samaṣi viṣama[to] + + + + + + +
45. + + + + + + [ma]ṣi ki śuñaṭa due maṃ[tra] · avaṭaraśuñaṭa va ṇirovaladhiṭ[o] va · avaṭaraṭo yaṣa paḍamaṃmi jaṇaṃmi kamaraḳavavaṭa ṇa asti · niroaladhiṭo + + + + + + +

46. + + + + [saṃ]kharaka̲ta̲o ṇic[e]ṇa va dhrueṇa va · aviparіṇamadhaṃmeṇa eva ṇiroval[e]vaṭa ◦ avaro payao dhaṃmaśuña̲ta̲ ya · dhaṃmaṭa̲śuña̲ta̲ ya · ki dhaṃmaśuña[ṭa yo] + + + +
47. + + + + + dhaṃmaśuña̲ta̲ yo aca[ṃ]ta《ṭa》e ṇasti · aṇimita payaaaṇimitaṃ ca ṇi-payaaaṇimitaṃ ca · payaaaṇimitaṃ yaṣa paḍam[e j]aṇe kamarakavavaṭ[a] + + + +
48. + .[ṃ] ? ? [a ṇa] ṇimito karita asaṃkhaṭae dhaṭue preṣeṭi · eva apraṇihiṭaṃ pi payaeṇa ya · ṇipayaeṇa [ya ·] ? ? + + + +
49. + + + + + + + + ? [ṇa] sava trae sa[maṣi]e kamara[ka]vavaṭ[e]hi śuño · tasa prahaṇo ya śuña[ṭa] · ta a[ṇi]mito · ye ṭe ṇa p[r]aṇidhaṭi ta apraṇihiṭo · eva aṭha sama[vati] ? ? ? + + + + + + +
50. + + + + + + + ? · e[ka] samaṣi · ke yi śuñaṭaka[teṇa] sama[vajaṭi] ? + + + + + + + + + + + + ? [ke yi apraṇihi]ṭakateṇa samavajaṭi《·》due maga vuta śuñaṭae viva[śa] + + + +
51. + + + + + + + ? + + + ? [h]. + + ? + [śa]maṣa vuto ❀ [trae] ṇimita śamaṣaṇimito prag[r]ahaṇimito uekṣaṇi[m]ito ṇi[m]ito ahiñanikaṃmo《·》[udha]ṭasa citasa [śa] + + +
52. + + + + [ṇa]ṭ[i]《·》śamaṣaṇimito liṇa[sa] ci[tasa] pra[ga]haye ṇimito g[r]iṇaṭi《·》prag[r]ahaṇimito dhura ? [ta]sa uekṣaṇa uekṣaṇimito boj̲aṃgia [vi]a[k]araṇa vatavo [vi] + + + +
53. + + + + + [e vi]ja《divacakhu》pruveṇivaṣo aṣa[va]kṣao · vija ṭi vija aloaṭ́hi va《·》vi[ñaṭ́hi] di[vaca]khu vistar[e]ṇa《·》katavo pruv[e] ṇikaṇa akareṇa divacakhu sakalañaṇ[e]va bhavaṇa[u] + + +
54. + + + khu divacakhu bhoṭi《·》pru[ve]ṇivaṣo pr[uva] vi saṃbh[u]ṭ[o] avhiṇiharaṭ[i pruviṇaka] śpvaraṭi《·》[ya vi ṭa a] ja ṭi saṃbaṭ[a]kapo [va] aṇ[u]śpvaraṭi aṣavakṣao [tri]ṇa aṣava[ṇa] + + +
55. + + + + + + + 《[·]》[sa] pruveṇi[va]ṣo《·》aṣavakṣao saparihareṇa《[·]》divacakhue pruveṇivaseṇa ca [vi]ja ṇamo lavho di[v]ae cakhu[e] virao pruveṇivaṣeṇa ṇ[ivhriṭa]《·》aṣa + + + +

56. + + + + + + ? ti ⟪·⟫ divacakhu ⟪·⟫ pruviṇivaṣo ya śamaṣo [⟪·⟫] phalo ⟪·⟫ aṣavakṣao vivaśaṇa phalo ⟪·⟫ divacakhu pruveṇivaṣo yo païoṭhaṇaviha[ṣo] ⟪·⟫ aṣavakṣaeṇa aṇ[u]ṣa + + + + + + + + +

57. + + + + + + + ṇi[vaṣ]o ya p[ra]yoa[p]a[ḍ]i[sa]. haro [aṣ]av[a]kṣ[ae]ṇa mulaṭhiasamuga[ṣo] ❀ trae paḍiharia idhip[aḍ]i[h]a[r]i[a aṭ]e[ṣa] + + + + + + + +

66. + + + + [ṇiṭhiṯeṣ̱u kameṣ̱]. v[a]ś̱o vateṯi ⟪·⟫ ? ? ? ? ? + .[u] ? + ? ? ? ? + + ? ? [sa]. + [satva upa]ṯi[ta upaṯ]ita s[u]ho [so]maṇ[as]. [paḍisaṃbeṯ]eṃti saṃ[yaṣ̱a] + + + + + + +
67. + + + + + + ? .[o] v[u]ta ⟪·⟫ sati satva priṯisuho pa[ḍi]saṃbeṯeti aho suha aho su[ha ṯ]i uṯaṇa uṯaṇe[ti] sayaṣ̱a vi deva avha[śpv]ara ⟪·⟫ saṃti satva śato suho tuṣ̱iṯo ṯo paḍisaṃbe[ṯ]. +
68. + + + + [d]. [v]a śuhakaś̱iṇa ⟪·⟫ ime aüṣ̱a [tri]so s[uho]avatie ⟪·⟫ keṇa karaṇeṇa suhoavatie ⟪·⟫ ka[marak̲ava]vaṯa [du]khavitraa ta[sa praha]ṇa suho⟪·⟫avati · upaṯi[ta u]paṯ[ita] + + + +
69. + + + + + + ? ⟪·⟫ teṇa va [śr]ie paḏamasa j̲aṇasa ⟪·⟫ te yaṯa sa[mava]jaṃti taṯa suho paḍisaṃbeṯeti ⟪·⟫ domaṇasti[dr]iya s[a]maṯek.[a]. to ⟪·⟫ duhidrio ya ⟪|⟫ aṣ̱a-maṯikraṃto kaïo duho ⟪|⟫ ye priṯi [u] + + + +
70. + + + + + + + ? due iṃdria samaṯikraṃta ⟪·⟫ domaṇasi[dri]o ya duhidrio ya ⟪·⟫ te domaṇasaprahaṇeṇa pri[ṯi]paḍisaṃbeṯi[ṇa] ⟪·⟫ duhidria[praha]ṇeṇa suhapa[ḍi]saṃbe-ṯi[ṇa] ⟪·⟫ [te] ? ? ? ? + + + +
71. + + + + + + ? ⟪·⟫ c[e]ṯaṣ̱ia ya suho paḍisaṃbeṯeti ⟪·⟫ ah[o] suha aho suha ṯi [u]ṯaṇa uṯaṇeti ⟪·⟫ ye śato suho tuṣ̱iṯo paḍisaṃbeṯeti ⟪·⟫ te trae iṃdria samaṯi[kraṃ] + do-maṇas[i]dr[i]o [ya] + + + + +
72. + + + + [ya] ⟪·⟫ [s]. hi[dr]ia ya [ava]ś̱i va t[e] do{{?}}maṇastaprahaṇeṇa śato paḍisaṃbeṯeti ⟪·⟫ dukhaprahaṇeṇa suho ⟪·⟫ somaṇasaprahaṇeṇa tuṣ̱[i]ṯo paḍis[a]. [be]ṯeti ⟪·⟫ yaṣ̱a ? ? [m]. ? ? ? + + + + + + + + +
73. + + + + + + + + + + + + + + + + ? ? ? ? [ṇ]. ⟪·⟫ .i .i [ca u ṇo] + + ? ? [gr]. ? ? ? + + + ? ? ? ? + ? + + ? ? ? ? ? ? ? ? + + ? ? + + + + + + + + + + + + + + + +

76. + + + + + [riṇamad]ukhaṯa ṯi ⟪·⟫ ke yi ahasu savatra eṯe dukha ṯi ⟪·⟫ saṃkharadukhaṯa jaṯi ⟪·⟫ dukhadukhaṯa ⟪·⟫ jara ya vyaṣi ya ⟪·⟫ vipariṇamadukhaṯa maraṇ[o] ⟪·⟫ saṃkharadukha[ṯa] u[paṯ]. + + + + + +
77. + + + + [ṇa] + dukhaṯa vao ⟪[·]⟫ dukhadukhaṯa ṭhiṯañaṣibhavo ⟪·⟫ trae vaṃdaṇa vatava ⟪·⟫ tredhaṯuo vata⟪·⟫vo ⟪·⟫ aṃña vaa yujaṯi ❀ trae iṃdria aṇañaṯo [a]ñasam[i] ṯi iṃdri[o] añ[i]dri[o aña] + +
78. + + [yaṣa sutra]mi taṣa katava ⟪·⟫ saṃkṣitamaṃtre ⟪·ye⟫ ya daśaṇa vatav[o] iṯa daśaṇia ⟪[·]⟫ aṇañaṯo añasami [ṯ]i iṃdrio ⟪·⟫ ka[ta]ro daśaṇ[o] añidrio kiṯavidaśaṇa ⟪·⟫ aṇaña[ṯavi]ṇa [i] + + + +
79. + + + + sa [iṯ]a[ṃ du]kha. ti me bhikṣav[e] pruve aṇaṇuṣu[ṯeş]. [dhameş]. ? ? ? [aṇañaṯ]. [añasami ṯi] iṃdrio ⟪·⟫ pariñeaṃ ti me añidrio ⟪·⟫ pariñaṯa ti me añaṯavidrio ⟪·⟫ sata bh[u] + + +
80. + + + + [ṇañaṯo] añasami ṯi śukravivaśaṇagotrahudhaṃmaaṭhamaahumi ⟪·⟫ añ[idriḳo] daśaṇahumi ⟪·⟫ ca taṇubhimi bhavaṇahumi ⟪·⟫ añaṯidrieṇa kiṯavabhu[mi] .u + ? [ṣ]. ? ? + + +
81. + + + [e] vihara divo viharo bram̂o ario ⟪·⟫ [di] + [catva]r[i j̱a]ṇa ⟪·⟫ bram̂o catvari apravaṃ⟪·⟫ña ⟪·⟫ ario praṃñalavho [·a]haraṯo viharo ⟪·⟫ devapravhaviṯa va ⟪·⟫ suhapravhaviṯa va bram̂a [⟪·⟫ a] ? r[a]ṣivayaṇa ? + + +
82. + + + + + + [śa]ṇa ara[ï]bhav[e]ṇa ⟪·⟫ divo raḳa[pra]haṇa ⟪·⟫ bram̂o doṣapra[ha]ṇa ⟪·⟫ ario mohaprahaṇa ⟪·⟫ divo ya bra[m̂o] ya prayoapaḍiṣaharo ⟪·⟫ mulaṭ́hiasamugaṣo ario ⟪·⟫ divo ca bram̂ayi[ṇ]a ? + + +
83. + + + + + + ? aṇuśaaüpaḍaṇa ⟪·⟫ ○ trae coṯaṇa driṭheṇa ṣruṯeṇa pariśa[k]ae ya eg̱[a] ho th[e]ro maṃtraṯ[i] ṇ[u g]. ? ? dri[e] maṃtriṯ{{i}}vo ṯo coṯaeṇa thera bhia maṃtriṯava [matre]ṇ[a co] ? + + +
84. + + + + + ? ti ○ trae kaṣavastue ⟪·⟫ aṯiṯaṃ ba arabha kaṣeti aṇaḳaṯaṃ ba ⟪eṯarahi va⟫ pracupaṃṇa ⟪·⟫ acaüṭ́haapaṃcama ⟪·⟫ kaṣa⟪·⟫kaṣi[bh]avaṯe kaṣaṃkaṣ[e]va kaṣea pruvaṃtaṯo va ⟪·⟫ avaraṃta[ṯo va] .[ṃ] + + + +

85. + + + + + + + [uṭ́haapa]. cama t̲i ⟪·⟫ ahaṃs. m[ichadr]. [ṭh]i caüṭ́h[e]⟪ṇa⟫ t̲i ⟪·⟫ avara aha. su [aṃt]ok̲at̲a atra mich[a]d. iṭhi ⟪·⟫ ? + ? .i [atra] vuta t̲i ⟪·⟫ avare ahaṃs. ṇivaṇa [atra v]. [ta avare aha]. [s]. [ṇivaṇ]. + + + + + +

86. + [caüṭ́ha] + [paṃcama] ⟪pa. camatra [driṭhi]⟫ [○] trae raśie micha[ta]ṇiat̲a ra[ś̲i] sa + [taṇiat̲a raś̲i] aṇiat̲a raś̲i [pr]u[s̲u]bh[avat̲]. [ra] + + + + + + + + + + + + + + + +

87. + + + + + + + + [sametv]aṇiat̲a yas̲a budha ya ṣavaa ya maheṣ̲at̲a s[a a] hahaṃsu ⟪·⟫ aṇiat̲a ye ⟪·⟫ aṃña trihi gilaṇa⟪ya⟫{{pra}}mehi hatava trihi pugaleh[i hata]va aṃdheṇa eka[cakhu] + + + + + + + + + + + + + + + + +

88. + + + + [o ma] + [so]yeo ⟪·⟫ soyeo ṇimalat̲a vi[sta]reṇa katavo ⟪·⟫ vucat̲i sucarit̲asa ca suyiasa ca ki ṇaṇak̲ar[a]ṇa ⟪·⟫ atra ahaṃsu ⟪·⟫ sucarit̲o śehaṇa sarveṣ̲u ⟪·⟫ soyeo rahaṃtaṇa {{?}} s[u]cari t̲[i po d̲]. ? + + + + +

89. + + + ? s[a] as̲imok̲o vimok̲o ⟪·⟫ soyea[ṃ] kileś̲avimok̲o vuto ○ [ja]rathero samut̲ithero dhaṃmathero thi[ri]bhavat̲e thero ⟪·⟫ jarathero yo jiṇa ⟪·⟫ yas̲aüpaṃṇat̲e samut̲ithero ⟪·⟫ theraṇa mo[l]ath. + + + + +

90. + + .o ao ṣamaṇeo ⟪[et̲aha⟫ satavaṣo ○ trae cakhu divacakhu maṃsacakhu praṃña-cakhu ⟪·⟫ paśaṇat̲o cakhu ⟪·⟫ cakṣaṇat̲o maṃsacakhu ⟪·⟫ mahabhut̲aprat̲as̲at̲o ⟪·⟫ [bha]vaṇaüvastadha maṃsacakhu divacakhu bhot̲i ⟪·⟫ kaṃma ? + +

91. + + praṃñacakhu ya het̲usaṃmaṣeṇa ⟪·⟫ paḍicasamupat̲ak̲araṇa vuto ⟪·⟫ vistaro trihi vijahi ○ saṃkṣitaṇideś̲o kaṃdha śikṣa [sa]mas̲i ca cakhuhi ca ṇimita due vija ⟪·⟫ due paḍiharia ⟪[·]⟫ du[e] + + + +

92. + + ? [hi] et̲[e]hi mago vuto ⟪·⟫ dukhat̲ae ca due ca [u]avatiyo dukho vuto ⟪·⟫ kas̲avastue ca michat̲aṇi[ya]t̲[o ya] samut̲ao vuto ⟪·⟫ aṇuś̲aś̲aṇapaḍiharieṇa [ca] ⟪·⟫ a[s̲a]vakṣaeṇa [ca] ⟪·⟫ aña[t̲a]viṇ[ay]. + + + +

93. + [sa]kṣao vuto ⟪·⟫ thera ṇa et̲asa ca ek̲acaṇa ṇa sa[v]e[ṣ̲a ❀] cat̲u[ka]e ⟪·⟫ [cat].[a] + + + + + + + [muṣ̲avat̲]. [peś̲]. [ṇiya ⟪·⟫ pharuṣ̲avaya] · sa. [dhi]palavo ⟪·⟫ vistareṇa katavo ○ catvari va[ya] + + + + + +

94. + ya sra[ṣ̄v]avaya maṃdabh[a]ś[a]ṯa apeśuñaṯa [k]im atra vaya maṃda sa praṃña[vaṃ-tasa ·] + + + + + + + + + + + .[r]. [ṭh]. [dri]ṭh[a]vaṯiṯa [aṣ]u + + [ṯa] + + + + + + [mu] + + .[i] + + + + + + + + + + +

95. [a]ṇariḵo aṇaraḵibhav[aṯe] kileśaṇa satvaṇa [ba] ⟪aṇari[a]ṇa⟫ eṯe vohara ○ adriṭhe aṣuṯe amuṯe aviñaṯe yaṣa mu[ṣ̱a]va[ṯa]parivuri ○ avar[o] payao adriṭhe cakhu-viña[ṇaaṇavisaṃ] + + + + + + + +

96. [ña]ṇaaṇavisa[ṃ]bh[u]ṯe ⟪·⟫ amuṯe trihi aṇavisaṃbhuṯe ⟪·⟫ k[ae]ṇ[a] jibhae [ga]ṇeṇa ⟪·⟫ aviñate maṇeṇa ⟪·⟫ ava[ro pa]yao ⟪·⟫ adriṭhe yaṣa div[e]ṇa cakhuṇa ⟪·⟫ aṣuṯo yaṣa diveṇa soṯeṇa ⟪·⟫ amuṯ. [savo gu]ṇa [a vi] + + +

97. + + + + + o ⟪·⟫ muṯeṇa iṃdhi vuta ⟪·⟫ viñaṯeṇa ⟪·⟫ ceṯopayaañaṇaṃ ca ⟪·⟫ pruveṇi-vasaṃ ca vuto ⟪|⟫ caṯuhi ariehi voha[r]. [h]. ⟪·⟫ sava śrukrapakṣeṇa katavo ○ catvarime ahara bhuṯaṇaṃ ba satvaṇa ṭ́hiṯie [sa]. + + + + +

98. + + + [hae] ki aharo yaṣa va aharaṯi yaṣa va a[ṣ]araṯi ta ahara vuta ⟪·⟫ ki bhuṯa satva eko payao ⟪·⟫ ye ṣaḏaaṯaṇasamaṃgiṇa ⟪·⟫ saṃbhaveṣiṇo ⟪·⟫ ye kalala abuṯa g[rabhra] [te]ṣ̱a aṇ. + + +

99. + + + ? ? ? [avar]. [payao bh]. [ṯa satva yaṣa a]r[ahaṃ]ta sa. bhaveṣiṇa yaṣa śeha avaro payao bhuṯa satva yaṣa sarve ariaṣavaḵa ⟪·⟫ saṃbhaveṣiṇa yaṣa sarve bala puṣ̱ujaṇa ⟪·⟫ kava[ḍi] + + + + +

100. + + + [ḵo va s]u[h]u[mo va] phaṣo duṯio maṇasaṃceṯaṇa triṯiḵa ⟪·⟫ viñaṇa caüṭ́ho ⟪·⟫ ki kavaḍikaro aharo ya aloaṃkaro ⟪·⟫ phaṣo [ya] phuṣ̱aṇa ⟪·⟫ maṇasaṃceṯaṇa ya ceṯaṇa ⟪·⟫ viñaṇa y[o vi]ñaṇa ⟪·⟫ + + + + +

101. + + + [cari]yo apariñaṯo oḍario ⟪·⟫ par[iñaṯo s]. [h]. [m]. ⟪?⟫ [e] ga [co va] a[yeḍaaṇa] oḏario [s]. [h]. [m]. [maṇu]ṣ̱aṇa ⟪·⟫ aṃñeṣ̱a va ya ṇa suhumo vuto ⟪·⟫ ye ya suṣ̱a[ha]ra suṣ̱aago [aha]raṇa ⟪·⟫ [s]. [h]. [m]. + + + + + + +

102. + + + + + + + + ? ? ṇa ⟪·⟫ phaṣo aharo ⟪·⟫ [a]. ? ? [ca]ṯ. ṇa ⟪·⟫ sa[śpve]ṯaḵaṇa sa[tvaṇa] + + + ? o[va]ṯi[ka]ṇa satvaṇa ? ? ? ? +

103. + + + + + + + + + + + + ? ma ṇa [·] ya[tra] maṇasaṃceṯaṇa [tatra] viñaṇa 《·》 eva aṃña-maṃña catvari ahara dr[e]ṭhava 《·》 avaro paya[o] 《·》 caṯ. ṇa atvabhavavastuṇa 《·》 catva[ri ahara] ? ? ? ? ? + ? ? + + + + + + +

104. + + + + + + + + + + + + ñaṇa dhaṃmaṇa 《·》 avaro payao ca[ṯu]hi vivalaṣ[e]hi 《·》 caṯuhi avivalaṣehi 《·》 trihi vimokṣamuehi 《·》 ava[ro] payao 《·》 due ahara ya[ṣa bha]v[a] ? .[e] 《·》 ahareti 《·》 maṇasaṃce[ṯa] + + + +

105. + + + + + + + + ? [aha] ? tiṭhaṯi 《·》 kavaḍikareṇa ya pha[ṣe]ṇa ya 《·》 avaro [paya]o due ahara paḍicaṣamupaṯeṇa yoe[a] 《·》 due ahara ṇaḍakala[viṇa] yo[ea] 《·》 [yaṣa avi-japracaa] saṃkhara sa. kh[a] + + +

106. + + + + + + paḍicaṣamupaṯeṇa yoea 《·》 yaṣa viñaṇapracaa ṇamaruo 《[·]》 [ṇama]ruapracaa ṣaḍaaṯaṇaṃ 《·》 [ṣaḍaa]ṯaṇapracaa [pha]ṣo 《·》 eva ṇaḍakalavina yoea 《·》 avaro payao 《[·]》 [due] a + + + +

107. + + + + + [taṷvaṯo] kavaḍikaro ya phaṣo ya 《·》 asti [śru]havaṃṇa 《·》 ṇavha 《·》 phaṣo 《ca》 asti suhaveṯaṇa 《·》 due ahara avhi[moha]pravhaviṯa driṭhito 《·》 maṇasaṃc[e]ṯaṇaṃ ca vi[ñaṇaṃ ca] ṇa [hi] + + +

108. + + + + + [moḳa]pravhavita ❀ catvari dhaṃmasamaṯaṇa asti dhaṃmasamaṯaṇa pracu-paṃṇa [d]. [ha] + + + + + + + + + + + + + + + + + + + [ṯi s]. havivao 《·》 [asti dha]. [ma]samaṯaṇa pa[ṃc]u[pa]ṃṇa [d]u + + + +

109. + + + [c]. p[a]. ṇ[a] suh[o aïṯi d]. [havi]vao asti pracupaṃṇa s[u]ha [ca] aïṯi suhavi[va]o ? + + + + + ? ? ? + hi kileṡehi hatava 《·》 raḳaṯo pracupaṃṇa duho ? + + +

110. + + + + + ? ? [katava] yo dhaṃ[masama]ṯaṇa pracupaṃṇa duho ya aïṯi duhavivao 《·》 so tamo tama[pa]raaṇa ? [《·》] yo pracupaṃṇa duho aïṯ[i] suhavivao so + [mo] joṯi[pa] + + + +

111. {{ + + + + + + + + [pa]ṃṇa suho ya aïṯi ca suhavivao }}

112. + + + + + [ho a]ïṯi duhavivao 《·》 so joṯi [ta]maparaaṇa 《·》 yo prac[u]paṃṇa suho aïṯi suhavivao so joṯi joṯiparaaṇa 《·》 yo pracupaṃṇa duho aïṯi suhavi[va]o 《·》 [yo ya] + + +

113. + + + + + .[i] suhavivao eṯe yaṣa agraṯae paḍivaṯae gachati ⟪·⟫ ye v[a]ṇa avare due te paḍiv[aṯa ⟪·⟫ [vi]va[ṭe]ti ⟪·⟫ eva caṯuhi ʹhaṇehi haṭav[e] ⟪·⟫ caṯu[hi] saaṃgaṇehi a[ṭa] + + + +

114. + + + + + + + [ca]ṯuhi [u]ṇaṯaoṇaṯehi aṭave ⟪·⟫ payaeṇa caṯu[hi] paḍivaṯahi haṭave ⟪·⟫ ye kamasuhelianuyoḳa maṇuṣa teṣu pracupaṃṇa suho aïṯi duhaviva[o] ⟪·⟫ [ye] at-vakil[a] + + + + +

115. + + + + + [pra]cupaṃna duho aïṯ[i] duhavivao ◦ catvari uvaṯaṇa kamaüvaṯaṇa atvavaṯaü-vaṯaṇa śilavraṯaüvaṯaṇa driṭhiuvaṯaṇa ki uvaṯaṇa uvaṯa[ha]ṇa uva[ṯaṇa] + + + + + + + + + + +

116. + + + + + ? ? ? ? [⟪·⟫] taṣvavedulo uvaṯaṇa ⟪·⟫ [griṇaṇa] uvaṯaṇa ⟪·⟫ ki kama[üvaṯaṇa] ⟪·⟫ kama uva[ṯiaṯi ṯi atva u]v[aṯiaṯi ṯi śilavraṯ]. + + + + + + [dr]. [ṭhi] uvaṯiaṯi ṯi ta uvaṯaṇa · *atvavaṯa + + + + + + + + +

117. + + + + + + + + + ? ? aṯ[o] ṯi ⟪·⟫ taṯo ya[ṯi] pa[śaṯi] asti paraloḳo taṯo śilavraṯo paramu[ṣa]ṯi ⟪·⟫ ki śila[vraṯo] śilaṃ kaavaa[ṣio] ⟪·⟫ [vra]ṯo araṃñaḳ[o] piḍavaṯiḳo paṃca ? + + + +

118. + + + + + + ? ? [l]oḳo [ṯi] ⟪·⟫ taṯo driṭhi uvaṯiaṯi ⟪·⟫ [ava]ro [payao] · kamaüvaṯaṇa ca atvavaṯaüvaṯaṇa ⟪·⟫ ca ⟪·⟫ ta⟪ṣ̈v⟫apakṣo ⟪·⟫ śilavraṯaüvaṯaṇa ca driṭhiuvaṯaṇa [ca dri] + + + +

119. + + + + + due mula prayoiḳa mulaʹhiḳo chaṃdo pr[e]m[a a]tvaṣeho ○ catvari kaagratha a[vhi]ja kaagaṃtho va[a]ṯo kaagaṃtho śilavraṯaparamoṣo kaagaṃtho iṯisacavhi + + +

120. [ka]agaṃ[tho] kaa [ka]raṇaṯa gaṃtho [b]adhaṇaṯo aṃña [k]ao gaṃ[tha]ṯo kaagaṃtho vuto ki avhija para⟪ka⟫m[e]ṣ[u] savo kaṭavo avhijavaśeṇa gaṃtheṯi vavaṯo [ha]ṯa bh. ṇ. .i ? [ro] ṇa ? + +

121. + + + + + + ṇa gaṃtheṯi ⟪ke yi⟫ iṯisacavhiṇiveśeṇa gaṃ[th]. [ṯ]. [sa]. [kṣitama]. [t].o ⟪·⟫ avhija[e] [l]oho ⟪·⟫ vava[ṯe]ṇ[a] do[ṣ]o ⟪·⟫ śilavraṯeṇa ca iṯisacaviṇiveśeṇa ca moho ⟪·⟫ avaro payao [a] + + + +

122. + + + + + + [ṣ̄vapakṣo] [śilavraṯ]. [ṇa ca i]ṯisacavhiṇiviśeṇa ca driṭhipakṣo ○ catvari śala ra[ḳa] + + + + + + [doṣaśal]o dr[i]ṭhiśalo | ki śalo du[raṇ]upraviṭhi śalo raḳa + [l]. + + +

123. + + ⟪·⟫ doṣaśaleṇa doṣo vuto ⟪·⟫ mohaśaleṇa ya driṭhiśaleṇa ya moho vuto ⟪·⟫ avaro payao ⟪·⟫ raḳaśaleṇa ya doṣaśaleṇa ya ta[ṣ̈v]a vuta [⟪·⟫] ⟪mohaśa[l]. + +⟫ driṭhiśaleṇa ya driṭhi vuta | catvari yoṇi aṃḍaa jal[a] + + + + + +

124. + + + + + + + [ye] aṃḍakoṣo avhipraṭar[i]ta ṇikhamaṃti jalaüa ye k[u]chiṭi jaaṃti ⟪maṭ[u]e [|]⟫ yaṣa u[ṣava] gadhava [a]yeḍa[a] saśpveṭaa y[e] [sa]śpvijita jaa[ṃ]ti cir[icva]ṇa [śpv]aṭa ucare caṃ[ḍ]a ⟪añe vi⟫ paa[e · ova] + + +

125. + + + + + + [de]va ya ṇeraïa ya yoṇi vuta dvara eṣa satvaṇa avhiṇivut[ie ⟪·⟫] maṇuśehi ye vi a[st]i aṃḍaa yaṣa muria ⟪·⟫ asti jalaüa yaṣa saṃpraṭi ⟪·⟫ asti saśpveṭa[a y]aṣa Maṃdh[a]ḍa ya]ṣa r[o]h[i]ṭaśpvo [⟪·⟫] + + + +

126. + + + + + [ḍa]makapia ṇastia[dr]iṭhiaṇa d[eś]aṇa v[u]ta · [saṃkṣ]itama[ṃtr]o ducari[ṭehi aṇar]i[ehi] voharehi aharehi ⟪·⟫ d[uehi sa]maṭaṇehi ⟪·⟫ g.a[ṃ] thehi ⟪·⟫ śa[ṃ]lehi uvaṭaṇehi ⟪·⟫ samu[ṭao] + + + + +

127. + + + + + + + + + + [ca]riṭ[e]h[i d]uehi [ca] samaṭaṇehi mago vuto ⟪·⟫ caṭuhi ariehi voharehi ṇiroṣo vuto ◦ catvari [śpvaṭ]ova[ṭ́ha]ṇa iṣa aüṣa bhikhu aj̱ataka[e ka]aṇupaśi viha[ra] + + + +

128. + + + [aj̱ata]bahidhaveṭaṇacit[a]dhaṃmehi aj̱apakae yaṣa śpvakao ⟪·⟫ bahidhakae yaṣa parakao ⟪·⟫ avaro payao ⟪aj̱atakao⟫ yaṣa taṣ̈vaphalo ⟪·⟫ bahidhakao yaṣa kaṃmaphalo ⟪·⟫ eva veṭaṇaṣu eva ci[te] + +

129. + + + aṭavi viridrio ṣadhidrio vuto ⟪·⟫ saṃprayaṇa ṭi praṃñ[i]drio vuto ⟪·⟫ śpvaṭ[i]ma śpvaṭidrio vuto ⟪·⟫ viṇia avhija loe domaṇast[o] samaṣidrio vuto ⟪·⟫ avaro payao [⟪·⟫] aṭavi viriasamaṣi [vuta ⟪·⟫ .[p].[a] + + + +

130. + + + + ta ⟪·⟫ saṃprayaṇa vimaṃsasamaṣi vuta ⟪·⟫ viṇia ṭi ci[ta]samaṣi vuta ⟪·⟫ kisaṭ́hae catvari śpvaṭova[ṭ́ha]ṇa ṇa paṃca ṇa trae ⟪·⟫ catvaro hi apabhavavastue kao veṭaṇa cito dhaṃma ? + + + +

131. + + + avaro paya[u] kaeṣ̱uhasaṃña ⟪·⟫ veṭaṇasuhasaña ⟪·⟫ citeṇica[ṃ]saṃña ⟪·⟫ dhameṣ̱uapasaṃña ⟪·⟫ eva catvari avivalaṣa vatava ⟪·⟫ eva ahara vatava ⟪·⟫ eva due mula ⟪·⟫ due ca maga ? + + +

132. + + + [a]varo payao kaa[ṇ]. [paśaṇae ṇ]. [r]. [s̲]. [v]. + veṯaṇae samu[ṯao] citaṇu[pa]śaṇa mago dhaṃmaṇu[pa]śaṇa[e d]ukho [·] eva [catvari a]s̲i[ʈha]ṇa | [catvare] ? [śpvaṇaṃ-tie ⟪·⟫ mago] + + + + + + +

133. + + + + [pariña] vuta ⟪·⟫ aṇichae samuṯaapraha[ṇ]. [v]ut[o] ⟪·⟫ aṇudhaṯaṯae ṇiroso vuto ⟪·⟫ eva catvari dhaṃ[mu]daṇa vuta ⟪·⟫ eva catvari a[cvari]a vuta ⟪·⟫ eva kṣiṇa me jaṯi vuta eva aṃñ[e] pi [k]ata[ve] + + +

134. + + + + [ro] payao trae śpvaṯova[ʈha]ṇa kao veṯaṇa citaṃ eṯe [ṇa]a[ti] dhaṃma viṣo oaṃ[ma k]u[va śpvaṯi] uvaʈhaviṯava ⟪·⟫ iṣa caṯuhi vastuhi [yo] ṯu bha[o] ⟪ta[ta] śpvaṯi uvaʈhaviṯava⟫ ṇa [ṇi]vaṇe śpvaṯ[i] uv[e]ʈhaviṯava ? ? + + + + +

135. + + + + + ? e saṃṇahiṯavo ? ra ṇa [saṃ]ṇa[hi]ṯavo • catari saṃmep[r]aṣaṇa aṇu-paṃṇaṇa pavaaṇa akuṣalaṇa [dho] dhaṃmaṇa ⟪aṇupaṯae⟫ chaṃdo jaṇeṯi vaamaṯi [v]a[rio] a[ravha]ṯi cito [pra]g[i]ṇaṯi pra[ya]haṯi ? ? + + + + + +

136. + + + + + [chaṃdo] jaṇeṯi ṯ[i] ṣadhidrio vuto vaamaṯi ṯi [·] virio aravhaṯi viridrio vuto | ⟪·⟫ cito pragiṇaṯi ⟪·⟫ śpvaṯidriaṃ ca samaṣidriaṃ ca vuto ⟪·⟫ prayaha[ṯi] ṯi praṃñidrio vuto | a[va]ro [pa]a[o] + + + + +

137. + + + + + + + [ta] vaamaṯi virio aravhaṯi viriasama[s̲]i v. ta cito pragiṇaṯi citasama[s̲]i v[u]ta ⟪·⟫ prayahaṯi v[i]maṃsasamaṣi vuta ⟪·⟫ eḳo yeva kileṣo upaṃṇa prayahi[ṯavo] to prayaha[ma]ṇa .i ? ? + + + + + + +

138. + + + + + ṯae v[aamiṯo bho]ṯi [aṇupaṃṇaṇa] + + + + [dha]. maṇa aṇupaṯae vaamito bh[oṯi] [y]. ṇa ya śu[kre]ṇa dhaṃmeṇa prayahaṯi tasa tasa vu[dh]. e [vaami]ṯa bhoṯi ⟪·⟫ [ya]s̲a[roa] pr[aṯiṭhiṯo] ? ? ? + + + + + + + + +

139. + s̲a aṇuṣao [ca pa]ïoʈhaṇa ya ◦ catvare j̲aṇa vivicave kamehi vivito pavaehi akuśaleh[i] dhaṃmehi savitrak[aṃ] saviyaro viv[i]ḳayo priṯisuho paḏamo j̲aṇa uasa[ṃ]paja viha[ra] + + + + + +

140. + [j̄a]ṇ[a] ⟪·⟫ j̄a[va]ṇa va jaṇa ⟪·⟫ uvaṇij̲aaṇa va j̲aṇa ⟪·⟫ citavaʈha vaṃ j̲aṇa ⟪·⟫ samaroaṇa va [j̲]aṇa ⟪·⟫ viviceva ṯi yas̲a vi⟪ṯi⟫rito ṯ[i] kamehi ṯi kamacha[ṃ]do [vuto] pavaehi akuśalehi dhaṃmehi [catvari] ? ? + + + + + + +

141. + ? ? ṇalakhaṇa viyaro ṯi aṇusaṃdaṇalakhaṇa ⟪·⟫ vitrakasaṃgaṣo vuto ⟪·⟫ samapilaṇa vitrako citajapo [vi]trako cu[jabha]ṇiṯao vitrako vikriṯaḳo trako vitrako kaṣa vitraka dr[e]ṭhava yaṣa p[aḍ]. + + + + +

142. [ṇa] viyaraṇa eva [a]yaro dreṭhavo [⟪·⟫] akhalo oa[ṃ]ma [be]ṯo [⟪·⟫] yaṣa uṯae vaṭ[o tr]iṯia [oa]. [ma]p[akṣ]o [viveḳa] + + + + + ṯ[e] jaṯo ⟪·⟫ [priṯi]suho ṯi ⟪·⟫ priṯimelaḳo va suho ⟪·⟫ domaṇastidria v. [ta] ? + + + + +

143. + ? [suho ·] uaṇi ? [i]ṯo [bhoṯi] · paḏamo uaṇijaaṇa vuta vitrakaviyaraṇa vuaśamo [ṯi] · ajapa saṃpraṣa[ṯo] ⟪ti⟫ [ka]maraḳavava[ṯaṇa] ? ? [hi] ? ? ? ? ? [ṇa] saṃpraṣaṯ[i]ṯa[vo] c[e]ṯaṣo [eḳ]. + + + + +

144. + [ka]viyara citi eḳoṯiḳatave ⟪·⟫ aja vi [ka]masaṃña ṇiroṣeṯi ⟪·⟫ ye kamaraḳ[e]hi saṃtaviṯo ⟪·⟫ samaṣ[iaṃ pri]ṯisuhaṃ ha priṯi domaṇastidria[praha]ṇaṯe suhaṃ dukh[i]driaprahaṇaṯe tri [ṯi] ? + + + + + +

145. + [·] yaṣa pa[ḍha]vi[e] agi prajalita a⟪va⟫dhareaṯi aja vi saṃtata ⟪·⟫ e⟪·⟫va kamaraḳavavaṯehi samaṯikraṃtehi [⟪·⟫] aja vi kamasaṃtavo bhoṯi so diṯ[i]e j̲aṇe a[ṇa]vaśe ? ṣo vuaśamiṯo bhoṯi so ta s. + + + + +

146. + + [ḏi]saṃbeṯeṯi samaṣiaṃ ti samaṣiṯo jaṯa pa[ḏa]maṯ[e] j̲aṇaṯ[e] priṯisuho ṯi priṯi ceṯaṣiḳo sokhasuho kaïḳo priṯia ca viraḳo ṯi priṯiobila vuta ya diṯiḳ[e] j̲aṇe s[u]haṃ ta s. + + + + + +

147. + [ṯa]ṣiḳa uveha p[uro] bho[ṯ]i triṯiḳ[e] j̲aṇe tasa pra[ha]ṇa uekṣao viharaṯi śpvaṯo ṯi śamaṣo saṃprayaṇa ṯi vivaśaṇa v[u]ta mago śpvaṯi [vaṃ] uvaṭhav[iṯ]a[va] ma ceṯaṣiaye uve[haye] + + + + + +

148. + + + + + [sa]ṃ[b]. [ṯ]. [ṯi pura]ṃ kaïo sokho yaṃ ta aria akaṃkṣaṃti ṯi aïkṣaṇa va vuta aḳaṃkṣaṇa va uvehaḳo śpvaṯima s[u]havihari kaïeṇa suheṇa [⟪·⟫] triṯiaṃ [u]aṇ[i]aj̲aaṇa [v]u[ta] ◦ s. + + + + + + + + +

149. ? ? s[o]kho ṯi tasa prahaṇa du[kha]s[a] ca prahaṇa ti ya [tr]aṯ[i]e j̲aṇe prahiṇ[a] ta iśa ki[ḟi]aṃti eṯeṣ[a] prahaṇa kaïḳa uvaha pura taśpva ime k[it]iṯa pr[uve va] somaṇasta ṯ[i] yo [tr]iṯ[ie] + + + + + + +

150. [ya] paḏame jaṇe prahiṇa ti ta iśa k[i]tiaṃti [i]meṣ[a] prahaṇa ce + sika uveh[a] pura adukhamaṣuha śpvaṭipariśodhi pura suhidriasa prahaṇa ca[u]ṭh[i] jaṇa uvehidri[a] + + + + +

151. + [vi]taṇi ime pruve prahiṇa kitiaṃti ye s[a]ṭhie e[t]e [u]vehidriasa paḍiva[kṣ]. a. ? o vaṭayo[ke]ṇa haṭava o[a]ṃ[ma] uvehaśpvaṭipariśodhi śpvaṭi uvaṭhaviṭava [mac]. + + + + + + + +

152. ? ṭi ❀ catvari idhivaṭa chaṃdasama[s]ipra[sa]ṇasaṃkh[a]ra[s]amuṇakaṭo idhivaṭo bhav[e]ṭ[i] viveḳaṇiṣiṭo viraḳaṇiṣiṭo ṇiro[s]aṇiṣiṭo vavasago par[i]ṇamo vi[riaci] + + + + + + + + + + +

153. ? [i] jaṇaṭo idhie ta bh. + + + + ? ? [k]uśala dha[ṃ]ma paṭaṃ ti praṭiṭha vuta cha. do ṭi paḏamo chaṃ[do] ich[iṭa]vo ta[ṭ]. [v]. r[i]o toṭa cito taṭo vimaṃsasamaṣi ṭi ? ? ? + + + + + + + + + +

154. + + + ? prahaṇae bhaveṭi saṃkhara ṭi yo tatra vaamo cha[ṃ]da praṇiṣaye savo ijaṭi bhaveṭi saṃvaḍhaṇa vuta viv[e]ḳaṇiṣiṭo ṭi dukha pariñaye viraḳaṇiṣiṭo samuṭaapariña ṇiroṣa[ṇ]. + + + + +

155. + + + vava[sa]gapariṇamo mago vuto savaṭhaṇeṣu catvari idh[i]vaṭa chaṃdeṇa śradhidrio vuto vir[i]eṇa viridrio vuto citeṇa samaṣidrio vuto vimaṃsae praṃñ[i]drio vuto śpvaṭi ya ? + + +

156. + + + + ta eva sava[dha]ṭuṇa idhivaṭaṇa ka[tava] yaṣa [chaṃ]daṣa ◦ catvari apravaṃña metrasahaḳaṭ[e]ṇa citeṇa eka [de]śa [bh]ari[ta] a[vhi]muci[ta vi]haraṭi yavi savavaṃto loḳo pharita avimuci[ta] + + + +

157. + + + + + sava ? savatraṭae savavaṃto loḳo pharita avhimucita viharaṭi eva ḳaruṇa eva mu[ṭiṭa eva uv]aha ? ? ? ? + + + + + + ? ? ? ? ? ? ? + + + + + + + + + +

159. + + + + ? tra parivuri uveha yaṣa oaṃma darao ṇa[ṭhi ma] ? ri ⟪○⟫ catvari arupa[sa]⟪ma⟫vatie kaṭa[re] catvar[o] i[ś̱a] bhikhu savaś̱o ruasaṃñaṇa samaṭikrama paḍihasaṃñaṇa astaḳama ṇaṇatvasaṃñaṇa amaṇaṣiara aṇa[ṃ]to [a] + + + + + +

160. + + + + + + [sa]. paja viharaṭi viñaṇacaaṭa[ṇa] aḳicañaaṭaṇa [ṇevi]⟪sa[ṃ]⟫ña[ṇe-⟪ṇa⟫viṃ]sañaaṭaṇa uasaṃpaṭa vaṃṇasaṃṭ́haṇa vuto paḍihasaṃ[ña pa]ḍihasa dhaṭu caṭ[u]r[e] vuta ruasa[ṃ]ña kamaphalo vuto paḍiasaṃña taṣvaphalo [vu] + + + +

161. + + + ? ṭa uveha ya ruadhaṭ[u] ya avaro payao ruasaṃ[ña] sapaḍiha rua saṇi[dr]aśaṇa [paḍiha]saṃña sapaḍiho ruo aṇi[draśa]ṇa apaḍiho ruo aṇidraśaṇo so [a]ṭo ru[e]ṇa dukhiṭo aṇaṃto aḳaś̱a. [ṭi] ? [m]. ? ? + + + + +

162. + + + [a]ḳaś̱o ṇa du[ra] ⟨·⟩ rue ⟪·⟫ hiso tasa hastacheja paṭache[j]a s. bhi + + + + + + + ? .u .o ? ? ṭi so aḳaś̱acaa[ṭa]ṇ[a] + + ? ? ? aṣa va paśaṭi yatra aḳaś̱aṃ [tatra] ramaṭi tasa evaṃ bhoṭi asti imeṇ[a] a ? + + + +

163. ? asti aṃño viñaṇaṃ t[i] ye[ṇa i] .[ṃ] ? ? + + + + ś̱a[ṃ]to saṃña ? ? ? [pu]ṇa ho imo yeva viña[ṇaṃ]caaṭaṇa uasaṃpaja vihareha aṣa va vi evaṃ bh[oṭi] ka[ṣaṃ] eṣa aṇaṃto aḳaś̱aṃ ti a[y]aṃ yeva atra suhaṃ aṇaṃ[to vi]ña .[a]ṃ + + + +

164. [ca]aṭaṇa samaṭikrama a[ṇa]ṃt[o] viñaṇaṃcaaṭaṇa uasaṃpaja viharaṭi tasa vaṃ bhoṭi a[yaṃ pi] dukho a[ṇaṃ]to viñaṇaṃ [◦] viñaṇa[ṃ] ti sa [vi] abhumi ayaṃ mulo savadukhaṇa [pha]ṣa mulo ayaṃ i[ṭo] savadu[kha]pr[aha] + + +

165. + [ṇa] samaṭikram[e]a eṭa ? .[aṃ] yatra ṇ[asti viña] ? [ti] s[ava]ś̱o viñaṇaṃca[a]ṭa[ṇa] sa samaṭikramae ṇasti ki. ci ṭi aḳicañaaṭaṇa uasa. paja viharaṭi [tasa] + + [bhoṭi] ? [sa bho a] .[u] ? ? [g]. + + + + + +

166. + + + aṃ eṭaṃ viñaṇaṃcaaṭaṇa [sa]mapa[ṇ]a[ṃ] viñaṇa[ṃ] ? ? [ve] + ? + [ho a] ? + ? [ñ]. ? ? [ṇaṃ po] ? ? ? [kr]. ? [o ch]. [saṃña hi] roo saṃña gaṃḍo a .[aṃ] ? aṃ p[i] sa moho [s]o vi dukho ṭi ya ṇu sa ṇeva[sa]ṃñaṇevasaṃ[ña]aṭaṇaṃ .u + + + +

167. + + + [ña]ṇe[va]saṃñaaṭaṇa uasaṃpaja viharaṭi bha[va]samava ? ? ? saṃñeva [leha]ṇaṃ arupasamavatie ye aja va ya[ṣa] yaṣa j̱aṇehi veṭaïṭo [uva]lihiṭo bhoṭi ar[u]pasamavati[hi] ca sa[ṃ]ña [s]o sava[ś̱o ṇ]e + + + +

168. + + k. ma saṃñaveṭaïṭaṇiro[ṣ]o ua[saṃpa]ja viha[ra]ṭi ❀ catvari dhaṃmapaṭa aṇavhi-j̱a dhaṃ[mapaṭo a]vavaṭo dhaṃmapaṭo ⟪saṃmeśpvaṭi dhaṃmapaṭo saṃmesamaṣi

dha[ṃ]mapaṯo》 ki dha[ṃ]ma dukho avaro payao ṇ[i]roṣo ṯ[i] avaro payao mago ime catvar[i paṯa] + + + +

169. ava[vaṯe] ya [śi]la[kaṃdhe] saṃmeśpvaṯi praṃ[ña]kaṃdhe [·] saṃmesamaṣi sama[ṣ]ikaṃ[dhe] eṯe trae kaṃdha mago catvari [po]raṇa [ariavaṃśa]

170. + + rim[e] aüṣa ariavaṃśa agraña ratraña《va[ṣi]ña》p[o]raṇa asaṃgiṇa asaṃgiṇapruva apraṯ[i]k[u]ṭha ṣamaṇehi braṁaṇehi viñuhi kaṯame catvari iśa bhikhu iṯariṯare[ṇa c]. + + +

171. + + + + [ṯ]i iṯariṯaracivarasaṃtoṭhie ya vaṃṇavaṯi aladha ya civaro ṇa pari[tr]a[ṣ]aṯi ladha ya [c]. varo paribhuñaṯi arato ama[to] a[graṣiṯ]. [amuch]iṯo [aṇaj̱ava] +

172. + + + + [da]śavi ṇisaraṇa prayaṇaṃ ? ? taï iṯariṯaracivarasaṃtoṭhie evi atvaṇa ukaṣeṯi ṇa paro [ba]ṃpheṯi iṯi yo atra dakho aṇalaṣo saṃprayaṇa praṯiśpvaṯo ayaṃ vu[ca]ṯi a[g].[a] +

173. + [ri]avaṃśe ṭhiṯo eva piḍavaṯeṇa eva śeṇa[s]aṇeṇa eva [p]r[aha]ṇaramo bhoṯi prahaṇaraṯo sa tae prahaṇaramaṯae poraṇa ṯi poraṇaḵehi saṃmasaṃbudhehi seviṯa a[ri] + + + + +

174. + + [kil]. ṣaṇa saṃba[t]aṃ[t]i [aria]ṇ[a] va e[t]. [va]ṃśa ṯi vaṃśa ti [ya]ṣa ṇaṯivaṃśo pr[a]vaṯavaṃśo kulavaṃśo eva [e]t[i] ari[aṇiṣ]. [ṇa]tva vaṃśa agraṃñ[a ṯi] ṇ[ida]ṇ. ? + + +

175. + + ṣiña ṯi vaṣ[i]ṇiv[u]sta ratriña ṯi ra[tr]iṇivusta asaṃk[r]iṇaṃ ti ṇa oḵiṇa ṇava[ḵ]iṇ[a] ṣamaṇa śamaṣapravhaviṯ[a] braṁaṇe[ṇa]《[vaṇa]》braṁaṇa vivaśaṇapravhaviṯo eṯe [v]. [ñ]uhi bh. ? + + + +

176. + + ? ṯi luhaluho va aṣa va luhapraṇiṯo eva sav[e]ṣ[u] katava sava praṣaṇaramo ti pra[ṣa]ṇa saheti pariva[r]a ṯay[e] ariavaṃśa [ya]ṣa aṇurudha[sa] bhaḵava ahaṯi aṭhamo ma[hap]. [r]. + + +

177. + + ṣa [te] vitraka taṣa trae ariavaṃśa yaṣa ṇ[i]prava[ṃ]caramasa taṣa prahaṇaramaṯa [◦ catva]ri saṃgrahavast[u]ṇi · da]ṇa [p].[i] avujo athayia [samaṇathaṯa vi] ? [ṇ]. ? + + + + + +

178. + + + + maṇi catvari vastuṇi ke yi satva daṇeṇa saṃgraho gachaṃti ke [yi] [p]r[i]avu[je]ṇa [·] ke yi athayariae k[e] yi samaṇa[tha]taye ludha satva daṇeṇa [saṃ] .[r]. + + +

179. + + [sa]tva priavujeṇa muḍha satva samaṇathaṭae saṃgriṇ[i]aṃti athayar[ie] saveṣa triṇa ◦ catvari soṭavatiaga soṭavutiaga ṭi soṭo mago tas[e] ?

180. + + + + ? vucaṭi soṭavat[i]aṃga ke yi aharaṇa soṭavatiaṃga ke yi ṇisaṃdaṭo soṭavatiaṃga kaṭama aharaṇa soṭavatiaṃga s[aṃ]puruṣasaṃsevo sadhaṃmaṣavaṇa sava ka[ta]va yaṣa ma [i] + + +

181. + + + [śa]riputro bhaṣaṭi soṭavatihi ⟪trae⟫ eṭe aharaḳa soṭavatiaṃga ye vaṇa vaṇa iśa te ṇisaṃdaṭo soṭavatiaṃga iśa ariaṣavao b[u]dha avecapraṣaṭeṇa [samuṇaḳa] + + + + + + + + + +

182. + + + + samasaṃb[udho yavi b]u[dho bhaḳava] iṭi vi so bhaḳa[va] ṭ[i] bhagaraḳo [va] bha[ï] va iṃdria[ba]laboḳaṃga bhaï va civarapiḍavaṭasa bha[a] va avaṇeṭi ṭ[i] .[aṃ] + + + + + +

183. + [ra]ha ṭi kileśaṇa araḳibhavae kileśa va sa ariha ṭ[i vi]mutiṭa saṃmasaṃbudho ṭi ñaṇiṭa puruṣadaṃmasaraṣi ṭi dhaṃmeṇa ⟪vi⟫ uṭhav[i]ṭa [sa]raṣiṇa praṭiṭhaveṭi budho bhaḳa + + + + + + + + + + +

184. + + + [ṭa] [paṃca] śastuaraḳa dhaṃme ṇiṭhaḳaṭo ṭi dhaṃma atra vuto ṇiroṣo savo katavo saṃg[e] ṇiṭhaḳaṭo ṭi saṃgriṇaṭo sago ariakaṃt[e]hi śilehi ariaṇa va kaṃ[ta] ari⟪i⟫hi + + + + + + +

185. ? ṭe aṃga yaṣa [ra]ṣasa aṃga [saṃ]kṣitamaṃ[tr]o saṃ [dre da sa m]a ga ṣa mago [sa] ṇisado vuto ◦ catvari sakṣiḳatava cakhuṇa rua sakṣiatava śpaṭi[e] pruveṇivaṣo kaeṇa ṇiroṣo praṃñae [aṣavakṣa] + + + +

186. + [va]cakh[u] śpvaṭie ca praṃñae ca pruveṇivaṣo praṃñae vi + ṭavo aṣavakṣao ṇiroṣo kaeṇa p[r]. veṇivaṣeṇa [ṇibri]ṭa diveṇa cakhuṇa viraḳo aṣavakṣaeṇa [vi]muti [ka]e + + + + + + + + +

187. + + [roṣo] kaeṇa ṭi kaaṣakṣiaṭa tae śamaṣaparamiṭa vuta [e]ṭ[e]hi trihi vivaśaṇa[·]paramiṭa vuta yo [s]o aṭha vimoha jaïṭi [trevijo] {{?}} vuto ye te catvar[i] samaṣibha[vaṇa] + + + + + +

188. + + + ? ñaṇada[śa]ṇapaḍilavho pruveṇivaṣo praṃñapravheṯae aṣavakṣao [ra]ḵaprahaṇae kaeṇa driṭhadhaṃmasuhaviharay[e] ◦ catvari paḍivaṯa duha paḍivaṯa daṃdhavhiña duha kṣipavhiña + + + + + +

189. + + + + + [ña] ki paḍivaṯa paḍivajaṯo paḍivaṯa duha daṃ[dha] asti eṣo ya duha ca daṃdha ca ⟪·⟫ suha kṣipa asti eṣo yo ṇa ya suha [ya] kṣipavhiña ya ya ⟪[·]⟫ io duha kṣipavhiña taṣa tri va ra ḵo ya ? ? ? + + + + +

190. + + ? sa iṃdria tikh[o] eṣo [du]cakhuo so raḵadoṣa eḵaḱhaṇa kileśa[ṇa] mu⟪·⟫śaṯi y[a ṣa] ṯa ṇi samaṣidrio ya tikh[o] praṃñidrio ya tikho tasa parihareṇa sava paṃca iṃdria ? + + + + + +

191. + + ? tiṣvaṯara paṃca oaṃma ya saca suha paḍivaṯa daṃdhavhiñ[a ḵ]. [roa] + [ṣ]. ? ? + + + ? ? ? ? ? [ṣ]. ? [a] ? ? + ? [ya paṃca] ? ? [aṯeaṇi] ? daṇi eṯasa praṃñi[dri] + + + + + +

192. + tro sa maṃdatva sa vi paṃca iṃdria ? ? ? maṃdaṇa m[a]la [sa]ṃti kamasamaṣi balia praṃñidria pariha[r]. [ṇa] save maṃda yaṣa bh[u]ḍia tar[a] va [ca] oaṃma avaro payao pru[v]evaṣaṇae catvari pa[ḍi] + + + +

193. + [ga] ya maṃda ya gihiṇa uga bahiraḵaṇa pravayiṯaṇa maṃda gihiṇa viyariṇa [vi] aviyariṇa vi pravayiṯaṇa viyariṇa vi aviyariṇa vi viyareṇa vatava avaro payao due ? ? + + + + + +

194. + + + [ḵo] ya moho ya viraḵeṇa vatava avaro payao due maga ? ṇiṯa va śama[ṣ]o ya vivaśaṇa ya viḵareṇa vatava caṯuhi magehi vatava caṯuhi yaṇehi vatava mago ya maga ? + + + + +

195. + + ? sama[ṯi] k.a meṇa paḍivaṯa tamotamaparaaṇehi vatava aṃñ. pi ye ya jaṯi ◦ catvari ariaṣaca dukho samuṯa[o] ṇiroṣo mago aviva[laṣaṯo sa]ca .[i ru] ? + + + + + + +

196. + + + + + ? aria ta ṇa eṯe saca vavaṣialakh[a]ṇo dukho pra[ṯi]pa[ḍa]dukhapravha[valakha]ṇ[o samuṯao] .o y[a] ? a lakhaṇ[o] mago śa[ṃ]talakhaṇ[o] ṇiroṣ[o trae] ? ? ? + + + + + +

197. + + + + + dukha samuṯao ṇiroṣo mago vastuṣaco lakhaṇaṇi ariaṣac[e]hi va bhoṯi eva bhoṯi eko saco saco ṇa duṯiam [asti] vastuvaśeṇ[a catvar]i ◦ catvari ṣamaṃ[ña] + +

198. + + + + + + [sa]yiṯaḵamiphalo aṇaḵamiphalo arahapo ṣamaṃño mago tasimaṇ[i] phalaṇi soṯavati[pha]lo soṯo mago [tas]. ṣo phalo ta [ye]ṇa [sayi]ṯaḵami ṇa + + + +

199. + + + + [a] vi eṣa magaphalo [u]tareṇa [ye]ṇ[a] ? ? [sia]ṯi phalam aṇuśaṣo vuto eko phalo ṇiroṣo kileśavaśeṇa catva[ri] ṇama la[vha]ṃti avaṇa[o] eṣa vuto ya ? + + + +

200. + + + + la [hi hi so a]. [ḵa] ? [daśi] ? [u va] avaṇao [ṇiroṣo v]uto ◦ catvari aṣi[ṭha]ṇ[a pra]ṃñaṣ[iṭha]ṇa [saca]ṣ[i]ṭhaṇa [ca]ḵaṣiṭhaṇa u[a]ṣ̄ama + + + +

201. + + + ? [a]ṣiṭhaṇa aṭhiṯakria praṃñaṣiṭhaṇeṇa mago sacaṣ[i]ṭhaṇeṇa dukho caaṣiṭhaṇeṇa samuṯao [u]aśamaṣ[i]ṭhaṇeṇa ṇiroṣo ◦ praṃñaṣiṭhaṇeṇa + + + + + +

202. + + + [da]śaṇo sacaṣiṭhaṇeṇa ṇavhiṯa caaṣi[ṭha]ṇ[e]ṇa viraḵo uaśamaṣiṭhaṇeṇa vimut[i] ubh[r]abh[a]ïehi vatava vaḵ[a]ṇaṃtihi [va]tava a[ṇa]ṃtariami maga[mi] ahiṭhaṇ. ? + +

203. + + + + ? cavaṇa soṯavaṃṇa sayiṯaḵami ? ya ◦ catvari ñaṇa dhamañaṇa samuṯaañaṇa a[ṃ]maañaṇa paricañaṇa dhaṃma dukho trae ñaṇa ⟪tatra yo ñaṇa⟫ so vucaṯi dha[ṃ]mañaṇa ṯi s. ? ? [yo] + + + + + +

204. + + + + [sa]muṯiñaṇ[a] yo ṇama saṃkeṯia istriaṣivayaṇa [va] pur. ṣaṣivayaṇa va paricañaṇa paracito jaṇaṯi dhamañaṇa ca a. maañaṇa ca śama[ṣo sa]mu + + + + + + + + + + + + +

205. + + + + + + [r]. [paya]o dhaṃmañaṇa ca aṃmaañaṇa ca sa[mu]ṯ[i]ñaṇa ca vivaśaṇa paricañaṇa śamaṣo [ava]ro payao sava iṯe caṯure ñaṇa vivaśaṇa ? va dhaṃmañaṇa ca aṃmaaña + + + + +

206. + + + + + ? citañaṇa ya parahiṯa samuṯiñaṇa ya [aha] hiṇa ◦ catvari paḍisaṃbiṯa athapaḍisaṃbhiṯa dhaṃmapaḍisaṃbiṯa ṇirutipaḍisaṃ[biṯa] parivhaṇapaḍisaṃbiṯa ki pa[ḍisaṃ] + + + +

207. + + + + + + ? aṣa va paḍivijaṇati ⟪[va]⟫ puṇapuṇa [a]jaṇati dhaṃmapaḍisaṃb[i]ṯa dhaṃma dukho to jaṇat[i] ṇirutipaḍisaṃbiṯa ṇiru[ti] jaṇati istrasivayaṇa [ba] puruṣaṣi + + +

208. + + + ? ṣa aṇicaṃ ti dukhaṃ ti tasa paḍivhaa[ṃti] para [ba] d[e]śaṇae apramaṇa athapaḍisaṃbiṯa ca dhaṃmapaḍisaṃbiṯa ca ⟪atva⟫hiṯ[a] [ha] ? paḍi[vha]ṇapaḍisaṃbi[ṯa] parahiṯa vuta ṇ[ir]. [ti] + + +

209. + + + + + + [ṇa] vuta ◦ catvari viñaṇaṭ́hiṯio ruovao va viñaṇa ciṭ́hea ruara. ba[ṇa raapraṯiṭha ṇa]. [d]. [vaseaṇa vudh]. [ver]u[ḏi v]. [ula]ṯa avajea e ? + + + + +

210. + + + + + + saṃkharovao viñaṇa atra ciṭ́haṯi + + + + + + + [o] ruovao [ca] veṯaṇ[o]vao ca taṣ̄vapravhavita araṃbaṇa saṃñ[o]ao ca saṃkharovao ca aṣ̄imoha[pravha] + + +

211. + + + + + ṇaṇeṇa ca caṯuhi ya viñañaṭ́hiṯihi dukho vuto ṇa[d]ovaṣ̄eaṇeṇa samuṯao vuto saharo dukho vuto avi agraṯo viñaṇaṭ́hiṯi vatav[a śpvaṯovaṭ́haṇa] ? ? + + +

212. + + + + [ca]tvari viñaṇaṭ́hiṯio taṣ̄vaphalo sata viñaṇaṭ́hiṯio kaṃmaphalo ◦ catvari yoḵa kamay[o]ḵ[e] phavayoḵ[o] driṭhiyoḵo avija[yoḵo] ki yoḵo .ṃ + + + + +

213. + + + + + + [y]. [ḵ]iti aïṯi avhiṇivutie kamayoḵo kamadhaṯue yoyeti bhavayoḵo ruadhaṯu ya ar[u]padhaṯu [ya] saṃyoyito ete ya[ṣ̄]a bh. ? ? ṣ. + + + + +

214. + + + + + + + + + ? [c]. [avi]j[ae] + + + [vija ya] bhava b[a] ṣ. y. ⟪avaro payoo⟫ [ka]ma[yo]ḵo ca bhavayoḵo ca taṣ̄va [dr]iṭhiyoḵo ca a[vijayoḵo ca] driṭhi ? + + ? ? + + + + + +

215. + + + + + ? [tr]. [ṇa visaṃyoaṇa] ? + + .ṃ ? ? [c]. [ṯi] bhavasa ṇisaṃdo [pa]ḏamo vuto tatr[a] yoḵehi avaro payao caṯuhi sacehi vatavo ◦ catvari viṣ̄[u] + + [śilav]. + + + +

216. + + + + [ṭhi]vuṣ̄udhi kaṃkṣavivaraṇaviṣ̄udhi ki viṣ̄udhi ṇimalaṯa yaṣ̄a ⟪va⟫st[r]o [vi]ṣ̄udho ki śilaviṣ̄udhi akhaṃḍaṯa śilasa apara[viṣ̄udhi]mo[ṣ̄o] citaviṣ̄udhi a[paramo]-ṣ̄[o] + + + +

217. + + + + + + driṭhi ṇa maṃñaṯi [kaṃ]kṣavivaraṇavi[ṣ̄udhi] ṇikaṃkṣaṯa śilaviṣ̄udhi śukra-vivaśaṇa citaviṣ̄udhi gotrahuhum[i] driṭhiviṣ̄u + + + +

218. + + + + [kṣa]vivaraṇaviṣ̄udhi daśaṇabhumi [a]varo payao śilaviṣ̄udhi daśaṇabhu[mi] soṯavatiṯa cita⟪viṣ̄udhi⟫ [ta]ṇuabhumi sayiṯaḵami[ṯa] [dri] + +

219. + + + vaṇabhumi aṇaḵamiṯa aṇavhiṇiveṣ̄e kaṃkṣavi[va]ra[ṇa]viṣ̄u[dhi] [k]i + .[iṯa ara]hapo savakaṃkṣaṇa samaṯikraṃmo avaro payao .[ila] + + + + + +

220. + + + + [v]. [ṣ̄]udhie sa[maṣ̄ikaṃdho] driṭhiviṣ̄udhie praṃñakaṃdho kaṃ[kṣavivara] + + + [dhie] vimutikaṃdho ◦ catvari a[vaṣ̄]. [a] + + + + + + + + + + + + +

221. + + + + + + + + + [ḵe paḍiṣ̄eveṯi] saṃkhae [eḵe] viṇ[o]ṯ[e]ti sa[ṃ]khae eḵe pra ? aṃti [k]i ava[ṣ̄ea] praṯiṭh[a du]kha p[u]ṇuñaṇa saṃñaṇa aṣ̄iva[ṣ̄e]ṯ[i] va viṇ[o]ṯeṯi va paḍiṣ̄eveṯi va p[a] + + + +

222. + + + + + + [aś]ehaṇa a[vaṣe]o ś[e]ha ? ⟪[ti]⟫ yaṣa v[ast]u avaro payao [a]ṣivaṣaṇay[e] aṣ[i]vaṣaṇa[prahaṭa]va viṇaṭaṇay[e] daśaṇaprahaṭa[va ya] saṃbaraprahaṭava ya bhavaṇaprahaṭava ya ? + + + +

223. + + + + + [yo] paḍiṣevaṇaprahaṭa[va] sakhae ya pari[vaja]ṭi pari[vadyja]ṇaprahaṭava ◦ catvari iriavaṣa ṭ́haṇa cakramo ṇiṣaja śa[ya] iria caria vuta yaṣa ⟪yaṣa⟫ [y]. [kr]o dhaṃmo [vaṇaṃ]ṭi ki[l]. + + + + +

224. + + + + + + + + + ? ? ? [vo ◦] catvari saṃ[ña] ? ? ṇa paritam [e]k̲[e] saṃñaṇaṃti mahaga[ṭa]saṃña ak̲icaṃñasaṃña sa[ṃ]ña ugraho pari[taṃ] va ugiṇaṭi mahagaṭaṃ va apramaṇa va ak̲icaṃña va eṭa ? + + + + +

225. + + + + + + + + + + + ? ? [ṭa] saṃña apramaṃṇaṃ ca ra a ? + ? [vuta] ak̲icaṃñaaṭaṇas[a]. [ña] a ? ? ? [ṭ]. ? ? avaro payao paritasaṃña ava[śre] + ? + ? +

226. + + + + + + + + + + + + + + + + ? .ṃ ? [ak̲icaṃ]ñ[a]aṭaṇa [sa]ṃ ? ? ? .[u] ? ? [m]. vatio [uve] eṭe due samaṣ[i]e vuta rua[va]yaro ya arupavayaro ya acari prasva[va]k̲ara[ṇa] ? ? + ? ? ? + + + + + + + + +

227. + + + + + + + + + ? ? ra pa[e] ṭ́ha[va]ṇia pra[taṃ ta] caṭo vi [dh]a vak̲a[ta]va ek̲a[śa]vak̲araṇio cakhu aṇicaṃ ti amo ⟪ya paṇa aṇata⟫ aṇico cakhu ṭ[i] vivhajavak̲araṇio yaṣa cakhue eva ṣoṭe pial[e]ṇa paḍipr[u] + + + + + +

228. + + + + ṣa cakhu [pa]śaṭi eva ṣoṭo vuto ṇa hi ya[ṣa] p[u]ṇu cakh[u] aṇica [e]va so[ṭ]a[ṃ] pi [a]mo aṃño cakhu aṃño paśaṭi ṭi ṭ́havaṇiyo avaro payao yaṣa saśpvado lok̲o [ṭ́ha]vaṇio eva sa[va] ? ? + + + +

229. + + + + ? o [prasva] catvar[i taṣak̲aṭasa a] + [kṣ]. [payao k]. [e ry]. [d]. taṣak̲aṭo arakṣieṇa [ka]ïsamayar[i]ṇa samuṇak̲aṭo apraṭimośiṇ[a] ṇasti ta[ṣa]k̲aṭasa kaïaṃmo iṭaṃ mi ma pare + + +

230. + + + + + + + + + + + ? ? ? ? ? ? vimuti ? ? ṭi rakṣia vucaṃ arahaṭo vaṇa rakṣiṭavo kaïka[ṃ]mo ṭi aha [a]m[o] yaṣa aṇurudho matrigrameṇa saha sahak̲ara[ś̲a]a ka[pe] + + +

231. + + + + [kaṣa vayiḳ]aṃmo yaṣa bhaḳava śariputrasa [aha]ṭi ma ya ime evarua vi[tr]aka vi[tr]akayaṣi aïśpa v[i] śariputro [d]rubh[u]to va ma vi to eṣo ayivo rakṣiṭavo eṭ[a bha] + + +

232. + + + + ? ? ṇa sacehi vatava ◦ paṃca kamaüṇa cakhuviñia rua iṭha kaṃta maṇava priarua kam[o]vaṣahiṭa rayaṇia lo[ḳ]aśpvi eva yavi phoṭhava ki kamaüṇa kamaṇ. + + +

233. + + + + śaṃ ⟪śa⟫ vaṃ [ta] guṇa praṭiṭha va kil[e]ṩasa upatie iṭha ti païeṭha kaṃta ti kapa a[ṃ]ta [ka]riaṃti pria ṭi priarua maṇava ti maṇa [a]ve[t]i p[a]ḏir. a [t]i ? ? ? [a d]i ? ? ? ? + + + +

234. + + + ? i ⟪ka⟫ a maṇa yoga rayaṇia ti raḳo jaṇeti eva [saveṣa pa]. [caṇa] ◦ kamacha[ṃ]do ya vava[ṭo] ya ? [ṣ]. + + + +

241. + + + + + k[i ṣ]. ? ? ? ci̲k̲i[ts]a̲t̲i [ta vi]ṭhi[t̲a]ṇalakhaṇa viyi̲k̲itsa śilo kaïsaṃbaro ya vayisaṃbaro ya kaṃ[ḍ]aavaṣao va [pha]laavaṣao va ? ? + + ? [t̲i] paramoṣ̲. + ? + + + + + + + + + + + + + + +

242. + + + + + + + + + + [t]o ra̲k̲e [vi]ṇ[a]ṭh[e va] v[a]jat[i o]raṃbha̲k̲a aṇe[ti t̲i] oraṃbha̲k̲ia [vu]ta kamadha̲t̲[u] oraṃbha̲k̲aṃ [ke yi a]haṃ[su] trae [saṃyo] + ? + [bha̲k̲o] ? ? + + + + + + + + + + + + + + + + + + +

243. + + + + + + + + + + + + .[a]ṃ[caṇa] ? e̲t̲[e]ṣ̲[a] apr[a]haṇeṇ[a] oraṃbha̲k̲aṃ eti ke yi puṇa eva ahaṃs[u] kamara̲k̲avava̲t̲a oraṃbhaïa ti ki karaṇa teṣ̲a aprahaṇeṇa r[u]adha[t̲]u [ṇa va]ṃcati y[a]t̲i trae saṃyoy[a]ṇ[a] o[ra]ṃ[bha] + + + + +

244. + + + + + + ? [k̲]. ? ? [bha]v[e]a ime vaṇa [d]u[e] sa[ṃ]yoyaṇ[a] oraṃbhaï̲k̲a teṣ̲a prahaṇa aṇa̲k̲ami bha + ti imeṣ̲a ya duiṇa prahaṇeṇa ? [pu]rima̲k̲aṇaṃ ca triṃṇa savasaṃkṣiv[o] lavhaṃti orabhai̲k̲aṃ ti trae saṃyoya[ṇa ca] ? + + +

245. + + + + + .[o du]kho pariyaṇaṃti sakaadriṭhi prayahaṃti sam[u]ta̲k̲o ya ṇiroṣ̲o ya jaṇaṃt[i] viyi̲k̲itsa [pra]yaha̲t̲i magiṇa śilavra̲t̲aparamoṣ̲o prayaha̲t̲i mageṇa dukhaṃ jaṇati dukho jaṇaṃt̲o samu̲t̲ao [prayaha] + + +

246. + + + + + ? deśaṇa eṣ̲a aṇupruvo avi a gi va t[a] ṇa dhaṃmaṇaṃ bha̲k̲ava aṇulomakria praṃñav[e]t̲i paṃca oraṃbhaïya d[ue] mula sakaadriṭhi viyi̲k̲itsa śilavra̲t̲aparamoṣ̲o driṭhi vu[to] kam[a]ra̲k̲avava̲t̲o [ta] + + +

247. + + + + + + + hatave trihi saṃyoyaṇehi hatave moho kamara̲k̲[i]ṇa a[gr]o [va]vato doṣ̲o ⟪◦⟫ paṃca ubhrabhaï̲k̲a saṃyoyaṇa ruara̲k̲o a[r]u[para̲k̲]o avhija maṇ[o] odhaco ubhrabha̲k̲aṃ ṇer[o̲t̲]i ubhrabha[i]a ubhrabha̲k̲aṃ ru + +

248. + + + + + t̲u ca oraṃbhaïaava̲ś̲e̲ṣ̲o ubhrabhaïa kamara[k̲]ava̲t̲aava̲ś̲e̲ṣ̲o ruara̲k̲a aru-para̲k̲a sakaadriṭhiava̲ś̲e̲ṣ̲o maṇ[o] viyi̲k̲itsava̲ś̲e̲ṣ̲o avija śilavra̲t̲ava̲ś̲e̲ṣ̲o odhaco due ? a ? + +

249. + + + + .[ri]ṭhi vuta ruara̲k̲o aruppara̲k̲o taṣ̌va vu[ta a̲s̲iṭ́ha]ṇaparivuriye ubhrabha[k̲i]a prayaha̲t̲i praṃña̲s̲iṭ́haṇeṇa avija prayaha̲t̲i saca̲s̲iṭ́haṇeṇa maṇ[o] prayaha̲t̲i ca̲k̲a̲s̲iṭ́ha-ṇeṇa ru̲k̲ara[k̲]a [u] +

250. + + + + [ṇ]. ṇa odhaco sacehi vi vatava yaṣabhuṭañaṇadaśaṇeṇ[a] v[a]t[a]va [ña]ṇam ejaṭi ṭi vatava triṇa saṃyoyaṇaṇ[a p].[aha]ṇa soṭa[vo]tiphalo kamaraḳavavaṭataṇ. tva ye [say]. [ṭaḳamipha] + + + + + + + +

251. + + + + [pa]ṃ[ca iṃdria]ṇ[i] ṣadhidrio viridrio śpvaṭidrio samaṣidrio [p]r[a]ṃñidri[o ki iṃdri[yo a]ṣ[i]vaṭea[ṭ́hi i]ṃ .[r]. [aṭ́hi] ṣadha[ṣi]vaṭea[ṇa] ṣadhidrio viriaṣivaṭeṇaṇa viridrio śpvaṭiaṣivaṭe[ya]ṇa [ś]. + + +

252. + + + + + + + [a]ṇa samaṣidrio praṃña[ṣ]ivaṭeaṇa praṃñi[dri]o ṣada[haṃ]to [virio] aravhaṭi aradhaviriasa śpvaṭi uvaṭ́hahaṭi uvaṭ́hiṭa[śpvaṭasa] citaṃ samaṣiaṭi samahiṭacit[e] yaṣabhuṭa ⟪paśati⟫ jaṇati praṃñidrio iṃdrio tasa ? + +

253. + + + .ṃ t[i] ṣadhidriasa yaṣa maṭue ṭ́haṭavo viridriasa yaṣa kaṃmaḳarasa ṭ́haṭavo seṇaüama ⟪katava⟫ paṃcaṃṇa iṃdrianạ śpvaṭidriasa yaṣa gaṃjavaria ṭ́haṭavo samaṣidriasa yaṣa rayaṇasa praṃñidriasa yaṣa gar[u]s. + + +

254. + + + [e]ṇa śilaṃ vutaṃ viridrio samaṣisa aharoḳo śpvaṭidrio praṃñae aharaḳo sa aharo mago t[ra]e vi kaṃdha ṣadhidri[e]ya śilakaṃdho viridrieṇa ya samaṣidrieṇa ya samaṣikaṃdho śpvaṭidrieṇa ca p[r]aṃñi[dr]i[eṇa] + + + + +

255. + + + + ? o vi mago ṣadhidrieṇa saṃmesaṃgapa saṃmevaya saṃmekaṃmaṃto saṃmeayivo viridrieṇa saṃmevayamo śpva⟪ṭi⟫driyeṇa saṃmeśpvaṭo samaṣidriyeṇa saṃm[e]samaṣi praṃñidriyeṇa saṃmedri[ṭhi vuta] + + + + + + +

256. + + + + + + ṇ[a] samaṣidriyeṇa kuaṣakṣiyaṇ[a] praṃñidriyeṇa driṭhipratiyaṇa savehi paṃcahi duha ? ṭo bhavavimutiyaṇ[a] virio ya śpvaṭi ya aharaḳa ◦ paṃca bala ṣadha[ba]lo viri + + + + + +

257. + + + + + + + + + ? ? ? [ṇa] maḍiaṭ́hi balaṭ́hi iṃdrianạ ya balaṇa ya ki ṇaṇaḳaraṇo iṃdriya sa[va]bhumiṣu bala vaṇa v[i]ṭaraḳa⟪ṭa⟫ uvaṭaye yava rahapo [eṭe] ? ? ? ? + + + + + + + + + + + + +

258. + + + + + + + + + + + + + + + [ṭasa b]oṣi iṭi vi so bhaḳava yavi śasta [d]e[va]ma[ṇ]. ṣ[aṇa] ⟪[·]⟫ [b]. [dho bhaḳava] śastuar[a]ḳi[i ṇide]ṣiṭavo apavaṣo bhoṭi a[roḳa]yaṭi[o sa]ma[vipa] +

259. + + + + + + + + + + + + + + + + + + ? ? ? + + ? saṃme [pa te ṇ]. [m]. ? ? ? + ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? [a] .[i j]. ? ? + + + ? ? ? ? [ṇa ma] ? [ṇ]. [e ra] ? + + + + + + + + + + ? ? ? ? ? + + + + + + + + + + + +

260. + + + + + + + ? ? ? ? ? ? ? e ki praṣaṇiaṃga magasa va [e]ṯ[e] aṃga praṣaṇiasa va bhikhusa iṯi vi so bhaḵava savo katavo śastuara[e]hi [yo]yiṯava a[pava]ṣo va ṇa ṯi ṇaṯiśiṯae ma ? ? + + + + + + +

261. + + + + + ? [ma]ǰ[aye] samaṯaprati praṣaṇakṣamaye kileśaprahaṇaṯa akuḍeṇa mohaprahaṇo aśaḍo lohaprahaṇo amaavi doṣaprahaṇ[o] uju a[tvi]o ṯi mago vaheti kileṣo a[ṣiḵa]r[o]ṯi ? + + + + +

262. + + + + + .[u] ? ? ? ṯi aṃñaṯaro sabraṁayari ṣadheṇa ṣadhidrio vuto apavaṣeṇa viridrio vuto akuḍeṇa samaṣidrio vuto śpvaṯie śpa[ṯidri]o vuto paṃña praṃñidrio vuto ⟪◦⟫ ṣadha[e] śilaka[ṃdho vu] + + + +

263. + + + + + + [ṇa ya] samaṣikaṃdho vuto śpvaṯie ya praṃñae ya praṃñakaṃdh[o] vuto ◦ paṃca ⟪a⟫dha[ṃ]mia coṯaṇa akaleṇa abhuṯeṇa aṇatha[ṣa]hi[ṯ]. + [pha]ruṣeṇa doṣaṃta[reṇa] adha. mia [ṯi] ṇa maga[saṃp]. ? + + +

264. + + + + + + [ṇa] ca saṃdhipalavo vuto pharuṣeṇa pharuṣavaya aṇatha[ṣa]hiṯeṇa piśuṇavaya doṣatara [ho] ma ? ? ? [va yo duca]riṯ[o] vuto paṃca dhamia coṯaṇa kaleṇa bhuṯeṇa + + +

265. + + + + + [ṇa] m[e]travaṯa yaṣa adhamia taṣa [ṇi]o [śro]krapakṣe ◦ saṃkṣitamaṃtro va [śpv]a ṣa kamehi [ṇi]varaṇehi [o]raṃbha[i]ehi ubhrabha[ie]hi adhamie[hi] coṯaṇehi samuṯao vuto [kaṃ] + + + +

266. + + + + + hi balehi praṣaṇiaṃgehi dhamiehi coṯaṇ[a]hi mago vuto ubhrabhaï[e]hi oraṃbhaïehi prahaṇeṇa ṇiroṣo vuto paṃca matsa[ri]a avaṣa[ma]tsario kulamatsario lavhama[tsa] + + + +

267. + + + + + + [mat].[ari]o ki mat[sa]rio ma va iṯo ṇisaraṯ[u] + + a[cva]rio [e]ṯaṇi ṇ[a h]i s[a]tva eṯa acv[a]r[i k]. ye [d]. .i [r]i s[av]. ? [se] mat[sa]ria l[a]vh[a]mat[s]ariḵa ṯi prahoti dhaṃmamatsario yo pariṇivaü[ṯo] amaṇ[a] dhaṃmo ? + +

268. + + + ? .u [pr]. [s]. [ṇ]. [de]ś[i]to ṇa so matsario ◦ paṃca vimutiparivayaṇ[ia sa]ṃ[ña] aśuo sa. ña a[ha]re [paḍ]i[k]. [lasa]ṃña sa[va]loke [aṇavhi]ratasaṃña savasaṃkhareṣu ati{{?}}《ṇava[sa]》saṃña maraṇ[a] + + +

269. + + + [vi]muti ti due vimutie rakaviraka ya c[e]t[o]vimuti avijavirak[o] ya p[r]aṃñavimut[i] aś[eha] ya ? śeha ya vimuti aśeha ya teṣu 《pa》riva《a》e sa[ṃ]bataṃti 《ete paṃca saṃña aśuasaṃña śuha] vi[mu]ta [a] ? … 》 aśuasaṃña ya ahare ya paḍikulasaṃña [sa] + +

270. + + + [ṇa]vhiratasaṃña śamaso vuto atiṇavasaṃña ya maraṇasaṃña ya vivaśaṇa vuta duiṇa ca mulaṇa prahaṇo due vimutie sakṣikariśaṃti ◦ paṃca ṇisaraṇia dhatue iśa aria v[a o] ? + + + +

271. + + + k[a]ma[vi]sabh[u]t[o] samaṇuśpvarato ṇamehi cito ṇa pakhaṃdati ṇa pras. [ta]ti [ṇa] saṃci[ṭha]ti ṇa vimucati taṃ bhoti cito suka[taṃ] subhavita ṇikhaṃto ṇisaḍo vipramuto visaṃyuto ye ya[sa] k[a]ma[p].[a] + + + +

272. + + + + + + [gha]sa pari[ḍ]aha sadvara saṃkileś[i]a poṇabhavia aïti jatijaramaraṇasaṃbataṇia ṇa so ta vetaṇa v[e]teti vipramuto so tehi vetaṇehi ka kisa het[u] + + + + +

273. + + + + + + [va] vavato eva vi[hi]ṃsa eva ruaṇa eva saka[a]sa ṇekhaṃmo kamaviveko asavehi moho vihiṃsae ra[ko] pariḍaheṇa doso etehi kileśo sadvarehi saṃ + + + + + + +

274. + + + + + + + kh[o] ? ? ṇisaraṇ[i]a vatava kamehi vavat[e]ṇa vihiṃsaya kamaṇisaraṇo ruehi ruaṇa sakaeṇa arupaṇa triṇa ṇisaraṇiaṇa paṃcaṇa ya ṣaṃṇa ya ki ? ? + + + + + + +

275. + + + + + + + + + + + ? ? ? ? ? ? ṣa a ṇis[a]r[a]ṇia do[ṣa]yarita[ṇa] pa. ca [ṇisa] + [ṇ]. [a] mohayaritaṇa avaro payao sav[eta] ? + + + + + + ? ? [ṇisara] + + + + + + + + + + + + +

276. + ? [dukh]. ? ? ? ? + + .[a]ṃc[a v]. + + + + + + + + ? ? [bhikh]. + [śasta dha]. mo [de]ś[e]ti [a]ña + + + + + + + + + + + + + + + + + + +

278. + + + + + kao praṣabha[ṯi pra]ṣ[a]dh[a]k[a]o suhaṃ v[e]ṯeṯi suhiṇa cite samaṣiaṯi samahiṯe cite yaṣabhuṯo jaṇati yaṣabhuṯo prayaṃṇaṃto ṇividaṯi ṇiviṇo virajati viraḳo vimuca[ti] + + + + + + + + + +

279. + + + + + [ya]vi ṇavara idhatva ṯi prayaṇati eva [śpa]jaasa eva deṣaṇaye eva aṇuvi[tr]aṃ[k]aṇay[e] eva aṃñaṯaraaaṃñaṯaro sama[ṣ]iṇimi[to] tasa pialeṇa save a[tha]paḍisaṃbeṯi ṯi viva[śaṇa dha]ṃ + + + + + + +

280. + + + + + ? mu ṯa ṯi p[r]iṯi ṯi p[r]ia[a]ṯi s[a] [p].[iaaṯi] pri[ṯ]imaṇasa kao praṣabhaṯi kaa k[o le] vi ta paḍipraṣadha bhoti loṭh[o] oaṃma praṣadhakao suho ve[ṯ]eṯi suhiṇo cito samaṣiati [śa] + + + + + +

281. + + + + + ? ? ? [ma]go vivaśaṇa yaṣabhuṯo prayaṇaṃto ṇibidaṯi ṯi dukhaṯe ṇibriṯa ṇibridati virajaṯi ṯi samuṯaaprahaṇo viratacito vumucaṯi ṯi niroṣo ⟪vi⟫mutasa vimuta[m i]ṯa ñaṇada + + + + +

282. + + + + [b].[a]m̂ayia[ṃ] ti mago bhaviṯo kiṯa[ṃ] karaṇiy[a]. [ti] ṇiroṣasakṣia [ṇa]vara idhatv[a ṯ]i dukho ṇa puṇu upaji[śaṯi] dukhapariña saveṣa pa[ṃ]caṣu vimutaaṯaṇe[ṣu] vatava ⟪avaro payao⟫ c[e]ṯ. ? + + + +

283. + + + + + ? pareṣu de[ṣ́e]ṯi ucakhuṯa taṣa pari[v]i[ḍa]ṃsa[ṯ]i ṯ[i] sava aloamaṃto añaṯara samaṣiṇimit[o] su[grahiṯo] śamaṣo sugrahiṯo cuṯ[u]ṇa samaṣiṇa yaṣa vistareṇa ṇikṣivita [u] + + + + +

284. + + + + ? a vistareṇa haṇabhaïa ṇikṣivita v[iṣ́i]ṣ̣abhaïa ua[ḳ]ameṇa ṭ́hiṯabhaïa haṇabhaïa ṣadhavimutayaṇa ṭ́hiṯabhaïo kaasakṣ[i]yaṇo ṇiveṣabhaï[o] + + + +

285. + + [ṣ̣a]bhaïo uhaaṯovimutiyaṇ[o] avaro payao [vi]ṣ́eṣ̣abhaïo driṭhi[prata]sa ṇiv[e]ṣa[bha]iḳo uhaaṯo⟪bhava⟫vimutasa paṃca pugala aṃtarapariṇivaï [u]haa[ca] + + + + +

286. + + + + + + + + + sasaṃ[kharapa]r[i]ṇ[ivaï u]bhraṣoṯo aḳ[a]ṇiṭhaḳami uaa[la] .[ṃ a ṇu] ? .o [yaṯa ṇ]. [b]r. ? ? v[i] a ? [ḳ]. a samuga ? ⟪ṯo⟫ {{?}} d[u]khasa [sa]ṃ⟪yo⟫g[e] pugalo praṃñaviṯavo yaṣ[a] r[aṣ]o + + + + + + +

287. + + + + + + .ṃ mi pariṇivaï ṯi ke y[i] ahaṃsu yavaṯa teṣo aü taṯo aṃtara pariṇivaaṯi ke yi ahaṃsu kileṣ́apariṇivaṇo eṣ̣o vuto iṣ́a eṣ̣o aṇaḳa[mi]phalo praüṇa[ti] ? ? ? + + + + + +

288. + + + + + [a]dho aṇaṃtariyo samaṣi bhoṭi so tatra ua[vaṃ]ṇo cir[a]g[a]ṭ[e] yava kileśa prayahaṭi aṃtaraya sa ajatva ṇa de y[i] ṭi yaṣa [k]ao uvahaṃñeyaṭi uvahacapariṇivaï yo iśa [aṇakạ] + + + + +

289. + ? ? .ṃ ? ? .[o] ? [ṣ]. ? ? ? ? ? [tatrova]. ṇaṃ sak[ile]śo upajaṭi so ṇa śakoṭi ciragaṭo yava praya[hi]ṭo ka[o] ? + + + +

290. + + + + + + + + + + ? ? [p]r[aya]haṭi so kileśapariṇivaṇeṇa pariṇivaati eṭe due pugala aṣikạmapra[vh]a[v]iṭa caṭuṇa paḍivaṭaṇa aṃ + + + + + + +

291. + + + + + + + ṇ[i]yaṃti asaṃkharapariṇiva[i] ya i[ṣa] aṇakạmiphalo praüṇati so ṇa iṃ ci vaamati utari [a]rahapasa pra[ti]e śamaṣa [mi l]. + + + + + +

292. + + + + + + + + + l[e]śo prayahaṭi tasa su[ha] pa[ḍi]vaṭa daṃdha [v]a kṣi[p]a va sasaṃkharap[a]riṇivayi iśa aṇakạm[i]phalo praüṇati so ṇa [u]tari vaa[ma] + + + + + + + +

293. + + + + + + + + + + + + + + + + + + ? ? ? ? ? ? ? + + + + + + + + + ? ? ? ? ? + + + + + + + + kṣipa va ? ime due pugala p[a]ḍ[ivaṭa] ? ? ? ? + + + + + + + + + + + + + + +

294. + + + + + + + + + + + + + + + + + + +

299. + + + + + + + + [vaṃ p]uruṣo ṣaḍaataṇo ti ṣa ⟪va⟫ aḍa e[ta]ṣ[u] va ḍaya [ti] ṣaḍaka va cakhu ya rua ya yavi maṇo ya dhaṃma [ya] yaṣa paṃthaḳaro eva [aja]tia yaṣa ṇaṇajaṇo + + + + +

300. + + + + + + + [ṣa] praṃña[ti e]va ajat[i]a ya[ṣ]a par[i]v[e]taṇa [eva] bahira aïtaṇa ṣa [vi]ñaṇa[ka]a cakhuviñaṇa yavi maṇaviñaṇa viaṇat[o] raka ? ñaṇo ti v. ? + + + + +

301. + + + ? lakhaṇo phaṣo ṣa vetaṇaḳaa aṇubha[va]ṇ[a]la[kha]ṇa [vi]ta[ṇa] ṣa sañaḳaa ugrahaṇa[la]khaṇa saṃña ṣa c[e]taṇaḳaa avisaṃkharaṇa[lakhaṇa c]. [taṇa] + + + + + + + + +

302. + + + + + + vaṭamula kroṣaṇo uvaṇa[h]i makṣ[i pariḍaṣi i]ṣu ma[t].[ari] + + [maavi śpvadr]i[ṭhi]paramoṣo aṣajagra[h]i dopaḍi[ṇi]sag. micha[dri] + + + + + + + + + + + +

303. + + + + + + + ? im[e] mula kroṣaṇo [uva]ṇahi metrasa kaïaṃ[masa vivataṇa] + + [par]i[ḍaṣi m]. [tra]sa vayiaṃmasa viva[t]aṇa iṣu ya {{matsari ya}} me[t].[asa maṇ]. [a]. + + + + + +

304. + + + + + + [a]vhadhaṃmia tasa vivataṇa śaḍo maavi [śi]lasa vivataṇa śpvaṃ-driṭhiparamoṣo ⟪ya⟫ aṃtogahadriṭhio dri[ṃ]ṭhiya vivaṭaṇa kroṣo ya uvaṇahi ya makṣi [ya] pa[ri] + + + + +

305. + + + + {{vivaṭaṇa}} śaḍo maavi śilakaṃdhasa vivaṭaṇa śpvad[r]i[ṭh]iparamoṣo aṃ-togahadriṭhio praṃñakaṃdhasa vivaṭaṇa kroṣo uvaṇahi makṣi pariḍa[ṣ]. doṣapakṣo iṣ. .u [t]i mat[tsa]ri [śaḍ]. + + + + +

306. + + + + + + + ? ya aṃtogahadriṭhia [tra]ya mohapakṣo caṭuhi paḍamaehi ka-maraḳap[ar]ig[e]ṣo duehi parimaehi dri[ṭhi]raḳapa[r]ige[ṣo] eṭ[e]hi vivaṭo [ś]aṃ[śi] d[u][ehi] ? [mu]lehi + + + + + + + +

307. + + + + + + + + + + + [dha]ṭ[o] vayavadha[ṭo] aḳaśadhaṭ[o] v[i]ñaṇadhaṭo ki dhaṭ[u] vavacheṭaṭ́h[e] dhaṭaṭ́he catvari dhaṭu viñaṇasa praṭiṭha yatra akaśe tatra viñaṇ[e] ? + + + + + + + + + + + + + +

308. + [ṇa]lakhaṇa vayavadhaṭu [sa]muṭiraṇalakha[ṇa] ṇa va praḳaśaṭi ṇa va kaśaṭi aḳaśadhaṭu viñaṇaṃ ti viñaṇadhaṭ[u] uvaṭ[i]ṇa a sa ? kh. ? [d]. + + + + + + + + + + +

309. + ? ? ? ? [b]. yav[i] ma[ṇo] dha[ṃ]me[h]i u[aviya]ra[t]i ki uavi uaviyara[ti] cakh[u] ruehi carati yavi maṇo dhaṃ[meh]. + + + + + + + + + + + + + + + + + + +

319. + + + + + + + + taria save v[iśa]reṇa katava utariṯa[r]. ṇasti ta vucaṯi aṇ[u]taria daśaṇaṇutar[i]a saṃpuruṣasaṃsevo ṣavaṇaṇutario sadhaṃmaṣava[ṇo] la[vhaṇ]. [tari] + + + + + + + + + +

320. + + + + + + [pa]ḍivati e[ṯ]a[ṃ] daśaṇabhumi s[oṯa]vati ? .o aṇ[u]śpvaṯaṇutari[e] bhavaṇabhumi sayiṯaḳami [ca] aṇaḳami ca pariyiaṇutarie kiṯav[a]humi rahapo ki ? ? ? + + + + + + + + + + + +

321. + + + + + + + + + + [ya]o paḏam[o] d[a]śaṇ[o t]. ? ṣ[a]va[ṇo ta]ṯo ? ? ? ? + ? ? ? .i ? + + + + + + + .i ? ? ? ṇ. [śp]. ? + ❀ ṣa aṇuśpvaṯi[e] budhaṇuśpvaṯi dhaṃmamaṇuśpvaṯi saṃga[ṇuśpva]ṯi [śi] + + + + + + + +

322. + + + + + + + + + [śpva]raṇaṯa ṯi] aṇuśpvaṯi ba[dha]ṇuśpva[ṯi dha]ṃmaṇuśpvaṯi saṃ[ga] + + + + + + + + + + +

329. + [s̲]. kaṃdhasa v[i]va[t̲aṇa muṭhaśpva]t̲[o tr]a[e] ? ? ? + + + + + + + + + + + + + + + + + + +

340. + + +

Reconstruction

The underlined unintelligible akṣaras and word fragments have been ignored in the word index and the translation.

3.7–8

(trae saṃña) 〈·〉 (ka)masa(ṃ)ña vavaṯasaṃña vih(iṃsasaṃña) 〈·〉 + + + + + + + + ? ? ? ? ? n. t. + + + + + + + + + + + + + + + t. vucaṯi + + + + + + + + + + + + + + + + + [ED3] + + + + + + + + + + + + (ś)ukrapakṣeṇa katava ◦

3.9–10

trae saṃgapa 〈·〉 kama(sa)ṃgap(o) vaaṯosaṃgapo vihiṃsasaṃkapo 〈·〉 kaṃmo saṃkapeṯi 〈·〉 taśpva saṃgapo vucaṯi 〈·〉 ? ? ? to va va ? ? + + + + + + + + + [ED4] + + + + + + + + + 〈·〉 (saṃñaṇa) saṃkapaṇa ya ki ṇaṇaḵaraṇa 〈·〉 saṃña yaṣa ugraho · saṃgapa yaṣa saṃvaḍhaṇa · saṃña śilapaḍivakṣia 〈·〉 sagapa bhavaṇapaḍi(vakṣia) 〈·〉 + + + + + + + + + + + + + + + + [ED5] + + + + + + + + + + + + + s. taṇubhumi ◦

S

sakṣitaṇideṣo 〈·〉 akuśalamulehi kileśavaṭaṃ vutaṃ 〈·〉 kaṃmehi ya ducariṯehi ya ka(ṃ)mavaṭaṃ (vu)taṃ 〈·〉 saṃñehi ya saṃgape(hi ya dukhavaṭaṃ vutaṃ) + + [ED6] + + + + + + + + + + + + + + + + +

saṃña paḍamo katava ⟨·⟩ saṃñ. + + + + + + + ? ? ducariṭo cara ṭ. ducar. + + + + + + + + + + (◦)

3.11

[1] (trae puṃñakriavastue) ⟨·⟩ (daṇamaa) ⟨·⟩ (śilamaa) ⟨·⟩ (bhavaṇamaa) ⟨·⟩ + + + + ? ? ? ? ? .ṃ ? śila sa p. ? ? + + + + + + + + + +

+ + + [9] + + + + ? ṣa ucheṭo praṃñave{ · }ṭi ⟨·⟩ **kamataṣ̄va** taṣ̄vaprayoia ⟨·⟩ **vibhavataṣ̄va** driṭhiprayoia ⟨·⟩ eṭe due mulaprayoia ⟨·⟩ **bhavataṣ̄va** ? ? + + + + + [10] + + + + + + + + ⟨·⟩ (avaro pa)yao **kamataṣa** ? y. .u + + + + + **bhavataṣ̄va** .u + + + ⟨·⟩ **vibhavataṣ̄va** driṭhi ? + ⟨·⟩ eṭ(e) due (mu)lakil(e)śa + + + + ? ? + (◦)

3.14

(trae [11] **aṣava) ⟨·⟩ (kamaṣavo bhavaṣa)vo avijaṣavo** ⟨·⟩ saṃbharaṭhi aṣavaṭhi ⟨·⟩ aṣuṇaṇaṭhi aṣavaṭhi ⟨·⟩ avijaḳaṭatv(e)ṇa aṣavo ya ⟨·⟩ aṃñeṇa dhaṃmeṇa aṣavaṇamo ladho ⟨·⟩ avija ? + + + + + + + [12] + + + + + + + ⟨·⟩ **(avi)jaṣavo** samuṭao ⟨·⟩ so mulakileśo · yoḳehi ⟨·⟩ **kamaṣavo** kamayoḳo · **bhavaṣavo** bhavayoo ⟨·⟩ **avijaṣavo** driṭhiyoo · ava(ro) pa(yao) ⟨·⟩ + + + + + + + + + + + + [13] + + + + + + + + + + + + + + + + ? + + ? ⟨·⟩ **avijaṣavo** driṭhi vu + + + yoia ? + mula · avija y. aṣaṇave samuṭao · ṇi ? saṇa ṇiroṣ(o ◦)

3.15

(trae agi) ⟨·⟩ (raḳo doṣo moho) ⟨·⟩ + + + [14] + a. ? e dahaṭi · e(va) **doṣo** ⟨·⟩ eva **moho** drośilio · avaro payao ⟨·⟩ lohaphalo preṭehi · istrioaṃma ya raḳ. ? + + + + + + + + + + + + + + + [15] + + + + + + + + + + + + + + + + + + ? re ṣa yi ṇo ❀

3.16

trae eṣaṇa ⟨·⟩ kameṣaṇa bhaveṣaṇa braṁ̂ayieṣaṇa ⟨·⟩ ki eṣaṇa ⟨·⟩ ya païeṣaṇa ⟨·⟩ kama eṣaṭi ṭi **ka(meṣaṇa)** ⟨·⟩ + + + + + + + + [16] + + + + + + (bhava eṣaṭi ṭi) **bhaveṣaṇa** ⟨·⟩ braṁ̂ayi⟨a⟩ eṣaṭi **braṁ̂ayieṣaṇa** · **kameṣaṇa** kamadhaṭu · **bhaveṣaṇa** ruadhaṭu ca arupadhaṭu ca · yaṣa tredhaṭuaeṣaṇa (vuta) ⟨·⟩ + + + [17] + + + + + + + + ⟨·⟩ **(braṁ̂a)yiaeṣaṇaye** vivaṭo vuto · **kameṣaṇa** kaṣa vuta ⟨·⟩ ke yi ahaṃsu ⟨·⟩ yo ko yi kama {{ṣevaṭi}} ṇa samaṭikraṃto · **bhaveṣaṇa** ya ko yi bha(va ṇa samaṭikraṃ)[18](to) ⟨·⟩ + + + + + + **(bra)m̂ayieṣaṇa** aṇaṃ-

tariaṃmi magami · avaro payao ⟨·⟩ pusuja(ṇ). + + ? + ? ? ? ? ? ? ? ? sa **kameṣaṇa** vatava · yo kama samaṭikra(ṃ)to pusuja(ṇo) + + [19] + + + + + + + + + + + (ma)haṣravaaṇa śehaṇa **braṁ̂yieṣaṇa** vatava · avar(o) pa(yao) ⟨·⟩ + + + + + + + + + + +

ṯu ṇir(oṣadhaṯu) ⟨·⟩ + + + + + + + + + + + [27] + + + + + + + + + + +

praṃña ◦ vuta ◦ ki karaṇa trae kaṃdha vuta ⟨·⟩ ki + + [38] + + + + + + + + + + + ? trae kaṃdha vuta · rako doṣo moho · rakasa prahaṇa samasi vuta · doṣasa prahaṇa śilo vuto · mohasa prahaṇa praṃña vuta · ye śila ṇa paḍijahati + + [39] + + + + + + + + + + + + + ta praṃñae sa mulo uṇaḍeti · due prahaṇa ⟨·⟩ saharaprahaṇaṃ ca uvalehaprahaṇaṃ ca · ya oaṃma yasa ◦ gocaṃmo lohitamakṣito viṣamakṣite kareti ⟨·⟩ .i + + + [40] + + + + + + + + ? r. ati · eva **śil⟨e⟩ṇa** a **samasiṇa** ya prayokapaḍisahare · **praṃñae** mulaṭhiasamugaso vuto · dutia oaṃma · yasa amitro paḍivahati · viṇatati · ? ṇ. ? + + + + [41] + + + + + + + + + + + + ? paḍi ? ? ? ⟨·⟩ caüṭh(o) oaṃma · maṇuśeṇa aśiviṣo sugahito · eva ? ? ṇa kileśo sugrahito ⟨·⟩ grahaṇakośala śe g. ? ? ? ? · p. + + + + + + + +

3.22

(trae śikṣa) · [42] **(asiśila śikṣa)** · **(asicita)** · **(asipraṃña)** · + + ? ? + + + + + ? + + + + + ? ? yasa ma. ? .u + + + ṃ ? ? ? saṃña a t. ṇa samavajati bhakava ya sa śila sa m. t. t. ? ? + + + + + + + + + + + + + [43] + + + + + + + + + + + + + ? to asia śikṣa vuta · śilo asikica śikṣati ti ⟨· **asiśila** vuta ·⟩ cito asikica śikṣati ti ⟨· **asicita** vuta ·⟩ praṃña asikica śikṣati ti **asipraṃña** vuta ⟨·⟩ atra vi trihi kaṃdh(e)hi + + + + + + + + [44] + + + + + (ta **asiśilaṃ**) ⟨·⟩ ta **asicitaṃ** · ta **asipraṃñaṃ** ◦ vuta ❀

3.23

trae samasio ⟨·⟩ śuñatasamasi aṇimitasamasi apraṇihitasamasi · samaroaṇato va samasi viṣamato (va) ⟨·⟩ + + + + + + [45] + + **(śuñatasa)masi** ⟨·⟩ ki śuñata ⟨·⟩ due maṃtra · avataraśuñata va ṇirovaladhito va · avatarato yasa paḍamaṃmi jaṇaṃmi kamarakavavata ṇa asti · niroaladhito (yasa) + + + + + [46] + (aṇavhi)saṃkharakato ṇiceṇa va dhrueṇa va · avipariṇamadhaṃmeṇa eva ṇirovalevata ◦ avaro payao ⟨·⟩ dhaṃmaśuñata ya · dhaṃmataśuñata ya · ki dhaṃmaśuñata ⟨·⟩ yo + + + + [47] + + + + ⟨·⟩ (ki) dhaṃma⟨ta⟩śuñata ⟨·⟩ yo acaṃtatae ṇasti · **aṇimita** payaaaṇimitaṃ ca ṇipayaaaṇimitaṃ ca · payaaaṇimitaṃ yasa paḍame jaṇe kamarakavavata (ṇa asti) ⟨·⟩ + [48] + + + + + + + + + + + + +

+ + + .ṃ ? ? a ṇa ṇimito karita asaṃkhaṯae dhaṯue preṣeṯi · eva **apraṇihiṯaṃ** pi payaeṇa ya · ṇipayaeṇa ya · ? ? + + + + [49] + + + + + + + + ? ṇa ⟨·⟩ sava trae samaṣie kamaraḳavavaṯehi śuño · tasa prahaṇo ya śuñaṯa · ta **aṇimito** · ye ṯe ṇa praṇidhaṯi ⟨·⟩ ta **apraṇihiṯo** · eva aṭha samavati ? ? ? + + + + + + + [50] + + + + + + + ? · eka samaṣi · ke yi śuñaṯaḳateṇa samavajaṯi ? + + + + + + + + + + + + ? ⟨·⟩ ke yi apraṇihiṯaḳateṇa samavajaṯi · due maga vuta ⟨·⟩ śuñaṯae vivaśa(ṇae ya) ⟨·⟩ + [51] + + + + + + + ? + + + ? h. + + ? + śamaṣa vuto ❀

3.24

trae ṇimita ⟨·⟩ śamaṣaṇimito pragrahaṇimito uekṣaṇimito ⟨·⟩ ṇimito ahiñaniḳaṃmo · udhaṯasa citasa śa(maṣae) [52] (ṇimito gri)ṇaṯi · **śamaṣaṇimito** ⟨·⟩ liṇasa citasa pragahaye ṇimito griṇaṯi · **pragrahaṇimito** ⟨·⟩ dhura ? tasa ⟨·⟩ uekṣaṇa **uekṣaṇimito** ⟨·⟩ boja̱ṃgia viaḳaraṇa vatavo ⟨·⟩ vi + + + + [53] + + + (❀)

3.25

(tra)e vija ⟨·⟩ divacakhu pruveṇivaṣo aṣavakṣao · **vija** ṯi ⟨·⟩ vija aloaṭ́hi va · viñaṭ́hi ⟨va ·⟩ **divacakhu** vistareṇa {·} katavo ⟨·⟩ pruve ṇikaṇa aḳareṇa **divacakhu** saḳalañaṇeva ⟨·⟩ bhavaṇaü(vastadha) [54] (maṃsaca)khu **divacakhu** bhoṯi · **pruveṇivaṣo** pruva vi saṃbhuṯo avhiṇiharaṯi pruviṇaḳa śpvaraṯi · ya vi ṯa a ja ṯi saṃbaṭakapo va aṇuśpvaraṯi ⟨·⟩ **aṣavakṣao** triṇa aṣavaṇa + + + [55] + + + + + + + · sa pruveṇivaṣo · **aṣavakṣao** saparihareṇa · **divacakhue pruveṇivaseṇa** ca vija ṇamo lavho ⟨·⟩ **divae cakhue** virao ⟨·⟩ **pruveṇivaṣeṇa** ṇivhriṯa · **aṣa(vakṣaeṇa)** [56] + + + + + + ? ti · **divacakhu** · **pruviṇivaṣo** ya śamaṣo · phalo · **aṣavakṣao** vivaśaṇa phalo · **divacakhu pruveṇivaṣo** yo païoṭ́haṇavihaṣo · **aṣavakṣaeṇa** aṇuśa(aa) + + + + + + + + [57] + **(divacakhu pruve)ṇivaṣo** ya prayoapaḍisa(ṃ)haro ⟨·⟩ **aṣavakṣaeṇa** mulaṭ́hiasamugaṣo ❀

3.26

trae paḍiharia ⟨·⟩ idhipaḍiharia aṯeśa(ṇapaḍiharia aṇuśaśaṇapaḍiharia) ⟨·⟩ + + + + + + + + + [58] + + + + + + + + +

3.28

sa(ṃti) satva upaṯita upaṯita suho somaṇas(o) paḍisaṃbeṯeṃti saṃyaṣa (vi deva bramakaï)[67](ka) + + + + + ? .o vuta · **sati satva priṯisuho paḍisaṃbeṯe⟨ṃ⟩ti aho suha aho suha ṯi uṯaṇa uṯaṇe⟨ṃ⟩ti sayaṣa vi deva avhaśpvara · saṃti satva śato suho tuṣiṯo {to} paḍisaṃbeṯ(eṃti** [68] **sayaṣa vi) d(e)va śuhakaśiṇa · ime aüṣa triso suhoavatie** · keṇa karaṇeṇa suhoavatie · kamarakavavaṯa dukhavitraa ⟨·⟩ tasa prahaṇa suho{·}avati · **upaṯita upaṯita** + + + + [69] + + + + + + ? · teṇa va śrie paḍamasa jaṇasa · te yaṯa samavajaṃti ⟨·⟩ taṯa suho paḍisaṃbeṯe⟨ṃ⟩ti · domaṇastidriya samaṯek(r)a(ṃ)to · duhidrio ya | aṣamaṯikraṃto kaïo duho | ye priṯi u(paṯeṃti) + [70] + + + + + + + ? due iṃdria samaṯikraṃta · domaṇasidrio ya duhidrio ya · te domaṇasaprahaṇeṇa priṯipaḍisaṃbeṯiṇa · duhidriaprahaṇeṇa suhapaḍisaṃbeṯiṇa · te ? ? ? ? + + + + [71] + + + + + + ? · ceṯaṣia ya suho paḍisaṃbeṯe⟨ṃ⟩ti · **aho suha aho suha ṯi uṯaṇa uṯaṇe⟨ṃ⟩ti · ye śato suho tuṣiṯo paḍisaṃbeṯe⟨ṃ⟩ti** · te trae iṃdria samaṯikraṃ(ta) domaṇasidrio ya (samaṯikraṃto [72] duhidriya) ya · s(u)hidria ya ⟨·⟩ avaśi va te do{{?}}maṇastaprahaṇeṇa śato paḍisaṃbeṯe⟨ṃ⟩ti · dukhaprahaṇeṇa suho · somaṇasaprahaṇeṇa tuṣiṯo paḍisa(ṃ)beṯe⟨ṃ⟩ti · yaṣa ? ? m. ? ? ? + + + + + + + + [73] + + + + + + + + + + + + + + + ? ? ? ? ṇ. · .i .i ca u ṇo + + ? ? gr. ? ? ? + + + ? ? ? ? + ? + + ? ? ? ? ? ? ? ? ? + + ? ? + + ? ? + [74] + + + + + + + + + + + + + + + + + [s]. va · ka po ḍa ? avhaśpvaraṃ ti · keṇa karaṇeṇa śruhakaśiṇa · kaśiṇa bahu ⟨·⟩ ta suhaṃ va {ma} bahu ⟨·⟩ śruhaṃ ba bahu ⟨·⟩ teṇa śruha(kaśiṇa) + + + + (֍)

3.29

(trae dukhaṯa) ⟨·⟩ (saṃ[75]kharadukhaṯa dukhadu)khaṯa vipariṇamadukhaṯa · ki dukhaṯa ⟨·⟩ vavaṣaalakhaṇo dukho · praṯiviḍa va · kaṯare savadukha · ke yi ahaṃsu **dukhadukhaṯa** · ke yi ahaṃsu ⟨·⟩ **saṃkharadukhaṯa** ⟨·⟩ (ke yi ahaṃsu) + + [76] + + + **(vipa)riṇamadukhaṯa** ṯi · ke yi aha⟨ṃ⟩su ⟨·⟩ savatra eṯe dukha ṯi · **saṃkharadukhaṯa** jaṯi · **dukhadukhaṯa** · jara ya vyaṣi ya · **vipariṇamadukhaṯa** maraṇo · **saṃkharadukhaṯa**

upaṯ(o) ⟨·⟩ + + + + + + [77] + **(vipari)ṇa(ma)dukhaṯa** vao · **dukhadukhaṯa** ḟhiṯañaṣibhavo · trae vaṃdaṇa vatava · tredhaṯuo vata{ · }vo · aṃña vaa yujaṯi ❀

3.30

trae iṃdria ⟨·⟩ aṇañaṯo añasami ṯi iṃdrio añidrio aña(ṯavi[78]dria) ⟨·⟩ yaṣa sutrami ⟨·⟩ taṣa katava · saṃkṣitamaṃtre · ye ya daśaṇa vatavo ⟨·⟩ iṯa daśaṇia · **aṇañaṯo añasami ṯi iṃdrio** · kataro daśaṇo ⟨·⟩ **añidrio** ⟨·⟩ kiṯavidaśaṇa · **aṇañaṯaviṇa** i + + + + [79] + + + + sa ⟨·⟩ iṯaṃ dukha(ṃ) ti me bhikṣave pruve aṇaṇuṣuṯeṣ(u) dha⟨ṃ⟩meṣ(u) ? ? ? **aṇañaṯ(o) añasami ṯi iṃdrio** · pariñeaṃ ti me **añidrio** · pariñaṯa(ṃ) ti me **añaṯavidrio** · sata bhu(mie) + [80] + + + **(a)ṇañaṯo añasami ṯi** śukravivaśaṇagotrahudhaṃmaaṭhamaahumi · **añidriḳo** daśaṇahumi { · } ca taṇubhimi bhavaṇahumi · **añaṯ⟨av⟩idrieṇa** kiṯav⟨i⟩bhumi .u + ? ṣ. ? ? + + + [81] + (❀)

3.31

(tra)e vihara ⟨·⟩ divo viharo braṁo ario · **di(vo)** catvari jaṇa · **braṁo** catvari apravaṃ{ · }ña · **ario** praṃñalavho · aharaṯo viharo · devapravhaviṯa va · suhapravhaviṯa va ⟨·⟩ **braṁa** · a ? raṣivayaṇa ? + + + [82] + + + + + + śaṇa araïbhaveṇa · **divo** raḳaprahaṇa · **braṁo** doṣaprahaṇa · **ario** mohaprahaṇa · **divo** ya **braṁo** ya prayoapaḍiṣaharo · mulaḟhiasamugaṣo **ario** · **divo** ca braṁayiṇa ? + + + [83] + + + + + + ? aṇuṣaaüpaḍaṇa · ○

3.32

trae coṯaṇa ⟨·⟩ driṭheṇa ṣruṯeṇa pariśa⟨ṃ⟩kae ⟨·⟩ ya eg̱a ho thero maṃtr⟨e⟩ṯi ⟨·⟩ ṇu g. ? ? drie maṃtriṯavo ⟨·⟩ to coṯaeṇa thera bhia maṃtriṯava ⟨·⟩ ma⟨ṃ⟩treṇa co ? + + + [84] + + + + + ? ti ○

3.33

trae kaṣavastue · aṭiṭaṃ ba arabha kaṣeti ⟨·⟩ aṇakaṭaṃ ba ⟨·⟩ eṭarahi va pracupaṃṇa · acaüṭhaapaṃcama · kaṣa⟨ṃ⟩{ · }kaṣibhavaṭe kaṣaṃkaṣeva kaṣea pruvaṃtaṭo va · avaraṃtaṭo va .ṃ + + + + [85] + + + + + **(aca)uṭhaapa(ṃ)cama** ṭi · ahaṃs(u) michadr(i)ṭhi caüṭheṇa ṭi · avar⟨e⟩ aha(ṃ)su ⟨·⟩ aṃtokaṭa atra michad(r)iṭhi · ? + ? .i atra vuta ṭi · avare ahaṃs(u) ṇivaṇa atra v(u)ta ⟨·⟩ avare aha(ṃ)s(u) ṇivaṇ. + + + + + + [86] + **(a)caüṭha(a)paṃcama** pa(ṃ)camatra driṭhi ○

3.34

trae raśie ⟨·⟩ michataṇiaṭa raśi ⟨·⟩ sa(me)taṇiaṭa raśi ⟨·⟩ aṇiaṭa raśi ⟨·⟩ pruṣubhavaṭ(e) ra(śi) ⟨·⟩ + + + + + + + + + + + + + + + + [87] + + + + + + + + ⟨·⟩ **sametvaṇiaṭa** yaṣa budha ya ṣavaa ya ⟨·⟩ maheṣaṭa sa a hahaṃsu · **aṇiaṭa** ye {·} aṃña ⟨·⟩ trihi gilaṇaya{{pra}}mehi hatava ⟨·⟩ trihi pugalehi hatava ⟨·⟩ aṃdheṇa ekacakhu(ṇa ducakhuṇa ○)

3.35

(trae soyea kaasoyeo [88] vayisoye)o ma(ṇo)soyeo · soyeo ṇimalaṭa ⟨·⟩ vistareṇa katavo · vucaṭi sucariṭasa ca suyiasa ca ⟨·⟩ ki ṇaṇakaraṇa · atra ahaṃsu · sucariṭo śehaṇa sarveṣu · soyeo rahaṃtaṇa ⟨·⟩ sucari ṭi po ḍ. ? + + + + + [89] + + + ? sa aṣimoko vimoko · soyeaṃ kileśavimoko vuto ○

3.36

⟨trae thera ·⟩ jarathero samuṭithero dhaṃmathero ⟨·⟩ thiribhavaṭe thero · **jarathero** yo jiṇa · yaṣaüpaṃṇaṭe **samuṭithero** · theraṇa molath. + + + + + [90] + + .o ao ṣamaṇeo eṭaha satavaṣo ○

3.37

trae cakhu 〈·〉 divacakhu maṃsacakhu praṃñacakhu · paśaṇaṯo cakhu · cakṣaṇaṯo 〈·〉 **maṃsacakhu** · mahabhuṯapraṣaṯo · bhavaṇaüvastadha maṃsacakhu **divacakhu** bhoṯi · kaṃma ? + + [91] + + **praṃñacakhu** ya heṯusaṃmaṣeṇa · paḍicasamupaṯaḳaraṇa vuto · vistaro trihi vijahi ○

S

saṃkṣitaṇideṣo 〈·〉 kaṃdha śikṣa samaṣi ca cakhuhi ca ṇimita due vija · due paḍiharia · due + + + + [92] + + ? hi eṯehi mago vuto · dukhaṯae ca due ca uavatiyo dukho vuto · kaṣavastue ca michaṯaṇiyaṯo ya samuṯao vuto · aṇuśaśaṇapaḍiharieṇa ca · aṣavakṣaeṇa ca · añaṯaviṇay(eṇa ca ṇiro[93]ṣa)sakṣ〈i〉o vuto · thera ṇa eṯasa ca eḳacaṇa ṇa saveṣa ❀

caṯukae ·

4.1

cat(v)a(ri vayaducariṯa) 〈·〉 muṣavaṯ(o) peś(u)ṇiya · pharuṣavaya · sa(ṃ)dhip〈r〉alavo · vistareṇa katavo ○

4.2

catvari vaya(sucariṯa) 〈·〉 (saca[94]va)ya sraṣvavaya maṃdabhaśaṯa apeśuñaṯa 〈·〉 kim atra vaya 〈·〉 maṃdasa praṃñavaṃtasa ·

4.3–4

(catvari aṇariavohara) ⟨·⟩ (ad)r(i)ṭh(e) driṭhavaṭiṭa ⟨·⟩ aṣu(ṭe ṣu)ṭa(vaṭiṭa) ⟨·⟩ (amuṭe) mu(ṭavaṭ)i(ṭa) ⟨·⟩ (aviñaṭe viñaṭavaṭiṭa) ⟨·⟩ [95] aṇariḳo aṇaraḳibhavaṭe ⟨·⟩ kileśaṇa satvaṇa ba aṇariaṇa eṭe vohara ○ **adriṭhe aṣuṭe amuṭe aviñaṭe** yaṣa muṣavaṭaparivuri ○ avaro payao ⟨·⟩ **adriṭhe** cakhuviñaṇaaṇavisaṃ(bhuṭe) ⟨·⟩ (**aṣuṭe** soṭavi)[96]ñaṇaaṇavisaṃbhuṭe · **amuṭe** trihi aṇavisaṃbhuṭe · kaeṇa jibhae gaṇeṇa · **aviñate** maṇeṇa · avaro payao · **adriṭhe** yaṣa diveṇa cakhuṇa · **aṣuṭo** yaṣa diveṇa soṭeṇa · **amuṭ(e)** savo guṇa **a vi** + + + ⟨·⟩ [97] (avaro paya)o · **muṭeṇa** iṃdhi vuta · **viñaṭeṇa** · ceṭopayaañaṇaṃ ca · pruveṇivasaṃ ca vuto | caṭuhi ariehi vohar(e)h(i) · sava śrukrapakṣeṇa katavo ○

4.5

catvarime ahara bhuṭaṇaṃ ba satvaṇa ʹ̣hiṭie sa(ṃbhaveṣiṇaṃ ba [98] **aṇugra)hae** ⟨·⟩ ki **aharo** ⟨·⟩ yaṣa va aharaṭi ⟨·⟩ yaṣa va aṣaraṭi ⟨·⟩ ta ahara vuta · ki **bhuṭa satva** ⟨·⟩ eko payao · ye ṣaḍaaṭaṇasamaṃgiṇa · **saṃbhaveṣiṇo** · ye kalala abuṭa grabhra teṣa aṇ(ugrahae) [99] + + + ? ? ? avar(o) payao **bh(u)ṭa satva** yaṣa arahaṃta ⟨·⟩ **sa(ṃ)bhaveṣiṇa** yaṣa śeha ⟨·⟩ avaro payao **bhuṭa satva** yaṣa sarve ariaṣavaḳa · **saṃbhaveṣiṇa** yaṣa sarve bala puṣujaṇa · **kavaḍi(karo aharo** [100] **oḏari)ḳo va suhumo va ⟨·⟩ phaṣo duṭio ⟨·⟩ maṇasaṃceṭaṇa triṭiḳa** · **viñaṇa caüʹ̣ho** · ki **kavaḍikaro aharo** ya aloaṃkaro · **phaṣo** ya phuṣaṇa · **maṇasaṃceṭaṇa** ya ceṭaṇa · **viñaṇa** yo viñaṇa · + + + + + [101] + + + cariyo ⟨·⟩ apariñaṭo **oḍario** · pariñaṭo **s(u)h(u)m(o)** ⟨·⟩ ? e ga co va ayeḍaaṇa **oḏario** ⟨·⟩ **s(u)h(u)m(o)** maṇuṣaṇa · aṃñeṣa va ya ṇa suhumo vuto · ye ya suṣahara suṣaago aharaṇa · s(u)h(u)m(o) + + + + + + [102] + + + + + + + + ? ? ṇa · **phaṣo** aharo · a. ? ? caṭ(u)ṇa · saśpveṭaḳaṇa satvaṇa + + + ? ovaṭikaṇa satvaṇa ? ? ? ? + [103] + + + + + + + + + + + + + ? ma ṇa · yatra **maṇasaṃceṭaṇa** ⟨·⟩ tatra **viñaṇa** · eva aṃñamaṃña catvari ahara dreṭhava · avaro payao · caṭ(u)ṇa atvabhavavastuṇa · catvari ahara ? ? ? ? ? + ? ? + + + + + + + [104] + + + + + + + + + + + (vi)ñaṇa dhaṃmaṇa · avaro payao ⟨·⟩ caṭuhi vivalaṣehi · caṭuhi avivalaṣehi · trihi vimokṣamuehi · avaro payao · due ahara yaṣa bhava ?

.e · ahareti · **maṇasaṃceṭa(ṇa)** + + + [105] + + + + + + + + ? aha ? tiṭhaṭi · **kavaḍikareṇa** ya **phaṣeṇa** ya · avaro payao ⟨·⟩ due ahara paḍicaṣamupaṭeṇa yoea · due ahara ṇaḍakalaviṇa yoea · yaṣa avijapracaa saṃkhara ⟨·⟩ sa(ṃ)kha(rapraca)[106](a viñaṇaṃ · eva) paḍicaṣamupaṭeṇa yoea · yaṣa viñaṇapracaa ṇamaruo · ṇamaruapracaa ṣaḍaaṭaṇaṃ · ṣaḍaaṭaṇapracaa phaṣo · eva ṇaḍakalavina yoea · avaro payao · due a(hara) + + [107] + (pravhaviṭa) taṣvaṭo **kavaḍikaro** ya **phaṣo** ya · asti śruhavaṃṇa · ṇavha · **phaṣo** ca asti suhaveṭaṇa · due ahara avhimohapravhaviṭa driṭhito · **maṇasaṃceṭaṇaṃ** ca **viñaṇaṃ** ca ⟨·⟩ ṇa hi + + + [108] + + + + + mokapravhavita ❀

4.6

catvari dhaṃmasamaṭaṇa ⟨·⟩ asti dhaṃmasamaṭaṇa pracupaṃṇa d(u)ha (aïṭi duhavivao · asti pracupaṃṇa duha aï)ṭi s(u)havivao · {asti dha(ṃ)masamaṭaṇa paṃcupaṃṇa du(ho) + + + } [109] **(asti pra)c(u)pa(ṃ)ṇa suho aïṭi d(u)havivao ⟨·⟩ asti pracupaṃṇa suha ca aïṭi suhavivao** ⟨·⟩ ? + + + + + ? ? ? + hi ⟨·⟩ kileśehi hatava · rakaṭo **pracupaṃṇa duho** ⟨·⟩ ? + + + [110] + + + + + ? ? katava ⟨·⟩ yo **dhaṃmasamaṭaṇa pracupaṃṇa duho ya aïṭi duhavivao** · so tamo tamaparaaṇa ? · yo **pracupaṃṇa duho aïṭi suhavivao** ⟨·⟩ so (ta)mo joṭipa(raaṇa) ⟨·⟩ (yo) [111] {{ + + + + + + (pracu)paṃṇa suho ya aïṭi ca suhavivao }} [112] **(pracupaṃṇa su)ho aïṭi duhavivao** · so joṭi tamaparaaṇa · yo **pracupaṃṇa suho aïṭi suhavivao** so joṭi joṭiparaaṇa · yo **pracupaṃṇa duho aïṭi suhavivao** · yo ya **(pracupaṃ)-[113](ṇa suho aïṭ)i suhavivao** eṭe yaṣa agraṭae paḍivaṭae gachati · ye vaṇa avare due ⟨·⟩ te paḍivaṭa { · } vivaṭeti · eva caṭuhi ṭhaṇehi haṭave · caṭuhi saaṃgaṇehi aṭa(ve) ⟨·⟩ + + + [114] + + + + + + + caṭuhi uṇaṭaoṇaṭehi aṭave · payaeṇa ⟨·⟩ caṭuhi paḍivaṭahi haṭave · ye kamasuheliaṇuyoka maṇuṣa ⟨·⟩ teṣu **pracupaṃṇa suho aïṭi duhavivao** · ye atvakila(maṣaṇuyoka [115] maṇuṣa) ⟨·⟩ **(teṣu) pracupaṃna duho aïṭi duhavivao** ◦

4.7

catvari uvaṯaṇa ⟨·⟩ kamaüvaṯaṇa atvavaṯaüvaṯaṇa śilavraṯaüvaṯaṇa driṭhiuvaṯaṇa ⟨·⟩ ki **uvaṯaṇa** ⟨·⟩ uvaṯahaṇa uvaṯaṇa ⟨·⟩ + + + + + + + + + + [116] + + + + + ? ? ? ? · taṣvavedulo uvaṯaṇa · griṇaṇa uvaṯaṇa · ki **kamaüvaṯaṇa** · kama uvaṯiaṯi ṯi ⟨·⟩ atva uvaṯiaṯi ṯi ⟨·⟩ śilavraṯ(o uvaṯiaṯi ṯi) ⟨·⟩ dr(i)ṭhi uvaṯiaṯi ṯi ⟨·⟩ ta uvaṯaṇa · **atvavaṯa(uvaṯaṇa)** + + + + [117] + + + + + + + + ? ? aṯo ṯi · taṯo yaṯi paśaṯi asti paraloḳo ⟨·⟩ taṯo **śilavraṯo** paramuṣaṯi · ki **śilavraṯo** ⟨·⟩ śilaṃ kaavaaṣio · vraṯo araṃñaḳo piḍavaṯiḳo paṃca ? + + ⟨·⟩ (yaṯi) [118] (paśaṯi asti) + ? ? loḳo ṯi · taṯo **driṭhi** uvaṯiaṯi · avaro payao · **kamaüvaṯaṇa** ca **atvavaṯaüvaṯaṇa** {·} ca · taṣvapakṣo · **śilavraṯaüvaṯaṇa** ca **driṭhiuvaṯaṇa** ca dri(ṭhipakṣo) ⟨·⟩ + [119] + + + + + due mula prayoiḳa ⟨·⟩ mulaṭ́hiḳo chaṃdo ⟨·⟩ prema atvaṣeho ○

4.8

catvari kaagratha ⟨·⟩ avhija kaagaṃtho ⟨·⟩ vaaṯo kaagaṃtho ⟨·⟩ śilavraṯaparamoṣo kaagaṃtho ⟨·⟩ iṯisacavhi(ṇiveṣo) [120] kaagaṃtho ⟨·⟩ kaa karaṇaṯa ⟨·⟩ gaṃtho badhaṇaṯo ⟨·⟩ aṃña ⟨·⟩ kao gaṃthaṯo kaagaṃtho vuto ⟨·⟩ ki **avhiṯa** ⟨·⟩ parakameṣu savo kaṭavo ⟨·⟩ avhijavaṣeṇa gaṃtheṯi ⟨·⟩ **vavaṯo** haṯa bh. ṇ. .i ? ro ṇa ? + + [121] + + **(śilavraṯe)ṇa** gaṃtheṯi ⟨·⟩ ke yi ⟨·⟩ **iṯisacavhiṇiveṣeṇa** gaṃth(e)ṯ(i) ⟨·⟩ sa(ṃ)kṣitama(ṃ)t(r)o · **avhijae** loho · **vavaṯeṇa** doṣo · **śilavraṯeṇa** ca **iṯisacaviṇiveṣeṇa** ca moho · avaro payao ⟨·⟩ **a(vhijae** ca) [122] **(vavaṯeṇa** ca ta)ṣ̄vapakṣo ⟨·⟩ **śilavraṯ(e)ṇa** ca **iṯisacavhiṇiviṣeṇa** ca driṭhipakṣo ○

4.9

catvari śala ⟨·⟩ raḳa(śalo mohaśalo) doṣaśalo driṭhiśalo | ki **śalo** ⟨·⟩ duraṇupraviṭhi śalo ⟨·⟩ **raḳa(śa)l(eṇa** raḳo)* [123] (vuto) · **doṣaśaleṇa** doṣo vuto · **mohaśaleṇa** ya **driṭhiśaleṇa** ya moho vuto · avaro payao · **raḳaśaleṇa** ya **doṣaśaleṇa** ya taṣva vuta · **mohaśal(eṇa** ya) **driṭhiśaleṇa** ya driṭhi vuta |

4.10

catvari yoṇi ⟨·⟩ **aṃḍaa jala(üa saśpveṯaa** [124] **ovaṯia)** ⟨·⟩ **(aṃḍaa)** ye aṃḍakoṣo avhipraṯarita ṇikhamaṃti ⟨·⟩ **jalaüa** ye kuchiṯi jaaṃti maṯue | yaṣa uṣava gadhava ayeḍaa ⟨·⟩ **saśpveṯaa** ye saśpvijita jaaṃti ciricvaṇa ⟨·⟩ śpv⟨e⟩ṯa ucare caṃḍa ⟨·⟩ añe vi paae · **ova(ṯia)** + [125] + + + + + + deva ya ṇeraïa ya ⟨·⟩ yoṇi vuta dvara ⟨·⟩ eṣa satvaṇa avhiṇivutie · maṇuśehi ye vi asti **aṃḍaa** ⟨·⟩ yaṣa muria · asti **jalaüa** ⟨·⟩ yaṣa saṃpraṯi · asti **saśpveṯaa** ⟨·⟩ yaṣa maṃdhaḍa ⟨·⟩ yaṣa rohiṯaśpvo · (asti **ova[126]ṯia**) ⟨·⟩ (yaṣa pa)ḍamakapia ⟨·⟩ ṇasti-adriṭhiaṇa deṣaṇa vuta ·

S

saṃkṣitamaṃtro ⟨·⟩ ducariṯehi aṇariehi voharehi aharehi · duehi samaṯaṇehi · g(r)aṃthehi · śaṃlehi uvaṯaṇehi · samuṯao (vuto) ⟨·⟩ (yoṇihi) [127] (duho vuto) ⟨·⟩ + + + + (su)cariṯehi duehi ca samaṯaṇehi mago vuto · caṯuhi ariehi voharehi ṇiroṣo vuto ◦

4.11

catvari śpvaṯovaḍhaṇa ⟨·⟩ **iṣa aüṣa bhikhu ajatakae kaaṇupaśi vihara(ṯi bahidha[128]kae ya) ajatabahidhaveṯaṇacitadhaṃmehi** ⟨·⟩ **ajapakae** yaṣa śpvakao · **bahidhakae** yaṣa parakao · avaro payao ⟨·⟩ **ajatakao** yaṣa taṣ̈vaphalo · **bahidhakao** yaṣa kaṃmaphalo · eva veṯaṇaṣu ⟨·⟩ eva cite ⟨·⟩ (eva [129] dhaṃmeṣu) ⟨·⟩ **aṯavi** viridrio ṣadhidrio vuto · **saṃprayaṇa** ṯi praṃñidrio vuto · **śpvaṯima** śpvaṯidrio vuto · **viṇia avhija loe domaṇasto** samaṣidrio vuto · avaro payao · **aṯavi** viriasamaṣi vuta · **(ś)p(v)a(ṯima** chaṃda[130]samaṣi vu)ta · **saṃprayaṇa** vimaṃsasamaṣi vuta · **viṇia** ṯi citasamaṣi vuta · kisaḍhae catvari śpvaṯo-vaḍhaṇa ⟨·⟩ ṇa paṃca ⟨·⟩ ṇa trae · catvaro hi apabhavavastue ⟨·⟩ kao veṯaṇa cito dhaṃma ⟨·⟩ ? + + + + [131] + + + ⟨·⟩ avaro payau ⟨·⟩ kaeṣuhasaṃña · veṯaṇa⟨ṣu⟩suhasaña · citeṇi-caṃsaṃña · dhameṣuapasaṃña · eva catvari avivalaṣa vatava · eva ahara vatava · eva due mula · due ca maga ? + + + [132] + + + ⟨·⟩ avaro payao ⟨·⟩ **kaaṇ(u)paśaṇae** ṇ(i)r(o)ṣ(o)

v(uto) ⟨·⟩ **ve̲ṭaṇae** samuṭao ⟨·⟩ **citaṇupaśaṇa⟨e⟩** mago ⟨·⟩ **dhaṃmaṇupaśaṇae** dukho · eva catvari a̲siṭ́haṇa | catvar[e] ? [śpva]ṇaṃtie · mago (vuto) + + + + + [133] + + (dukha)pariña vuta · aṇichae samuṭaaprahaṇ(o) vuto · aṇudha̲ta̲tae ṇiroso vuto · eva catvari dhaṃmudaṇa vuta · eva catvari acvaria vuta · eva kṣiṇa me ja̲ti vuta ⟨·⟩ eva aṃñe pi katave ⟨·⟩ + + + [134] + + (ava)ro payao ⟨·⟩ trae śpva̲tova̲ṭ́haṇa ⟨·⟩ kao ve̲ṭaṇa citaṃ ⟨·⟩ e̲te ṇaati dhaṃma ⟨·⟩ vi̲so oaṃma ⟨·⟩ kuva śpva̲ti uva̲ṭ́havi̲ṭava · i̲śa ca̲tuhi vastuhi yo t̲u bhao tata śpva̲ti uva̲ṭ́hav-i̲ṭava ⟨·⟩ ṇa ṇivaṇe śpva̲ti uveṭ́havi̲ṭava ⟨·⟩ ? ? + + + + + [135] + + + + + ? e saṃṇahi̲ṭavo ⟨·⟩ ? ra ṇa saṃṇahi̲ṭavo •

4.12

catari saṃmepra̲śaṇa ⟨·⟩ aṇupaṃṇaṇa pavaaṇa aku̲śalaṇa {dho} **dhaṃmaṇa aṇupa̲ṭae cha̲ṃdo jaṇe̲ṭi vaama̲ṭi v⟨i⟩rio aravha̲ṭi cito pragiṇa̲ṭi prayaha̲ṭi** ⟨·⟩ ? ? + + + + + + [136] + + + + + **cha̲ṃdo jaṇe̲ṭi** t̲i ṣadhidrio vuto ⟨·⟩ **vaama̲ṭi** t̲i · **virio aravha̲ṭi** viridrio vuto | · **cito pragiṇa̲ṭi** · śpva̲ṭidriaṃ ca samaṣidriaṃ ca vuto · **prayaha̲ṭi** t̲i praṃñidrio vuto | avaro paao ⟨·⟩ **(cha̲ṃdo jaṇe̲ṭi)** [137] (cha̲ṃdasamaṣi vu)ta ⟨·⟩ **vaama̲ṭi virio aravha̲ṭi** viriasamaṣi v(u)ta ⟨·⟩ **cito pragiṇa̲ṭi** citasamaṣi vuta · **prayaha̲ṭi** vimaṃsasamaṣi vuta · ek̲o yeva kileśo upaṃṇa prayahi̲ṭavo ⟨·⟩ to prayahamaṇa .i ? ? + + + + + + + [138] + + **(aṇupa)̲tae vaami̲to bho̲ti** ⟨·⟩ aṇupaṃṇaṇa (pavaaṇa) dha(ṃ)maṇa aṇupa̲ṭae vaamito bho̲ti ⟨·⟩ y(e)ṇa ya śukreṇa dhaṃmeṇa prayaha̲ti ⟨·⟩ tasa tasa vudh(i)e vaami̲ta bho̲ti · ya̲saroa pra̲ti̲ṭhi̲to ? ? ? + + + + + + + + + [139] + s̲a aṇuṣ̲ao ca païoṭ́haṇa ya ◦

4.13

catvare j̲aṇa ⟨·⟩ vivicave kamehi vivito pavaehi aku̲śalehi dhaṃmehi savitrakaṃ savi-yaro vivi̲kayo pri̲tisuho pa̲ḍamo j̲aṇa uasaṃpaja vihara(t̲i) ⟨·⟩ + + + + + [140] + j̄aṇa · j̄avaṇa va jaṇa · uvaṇijaaṇa va j̲aṇa · citava̲ṭ́ha va{ṃ} j̲aṇa · samaroaṇa va j̲aṇa · **viviceva** t̲i ya̲sa vi̲tirito t̲i ⟨·⟩ **kamehi** t̲i kamachaṃdo vuto ⟨·⟩ **pavaehi aku̲śalehi dhaṃmehi** catvari ? ? + + + ⟨·⟩ (**vitrako** t̲i) [141] + ? ? ṇalakhaṇa ⟨·⟩ **viyaro** t̲i aṇusaṃdaṇalakhaṇa · vitrakasaṃ-

gaso vuto · samapila⟨va⟩ṇa vitrako ⟨·⟩ citajapo vitrako ⟨·⟩ cujabhaṇitao vitrako ⟨·⟩ vikritako trako vitrako ⟨·⟩ kasa vitraka dreṭhava ⟨·⟩ yasa paḍ. + + + + + [142] ṇa viyaraṇa ⟨·⟩ eva ayaro dreṭhavo · akhalo oaṃma beto · yasa utae vaṭo tritia oa(ṃ)mapakṣo ⟨·⟩ **viveka(aṃ** ti viveka)te jato · **pritisuho** ti · pritimelako va suho · domaṇastidria v(u)ta ⟨·⟩ ? + + + + + [143] + ? suho · uaṇi ? ito bhoti · paḍamo uaṇijaaṇa vuta ⟨·⟩ **vitrakaviyaraṇa vuaśamo** ti · **ajapa saṃprasato** ti kamarakavavaṭaṇa ? ? hi ? ? ? ? ? ṇa saṃprasatitavo ⟨·⟩ **cetaso ek(otibhavo avi)[144](tra)kaviyara** citi ekotikatave · aja vi kamasaṃña ṇiroseti · ye kamarakehi saṃtavito · **samasiaṃ pritisuhaṃ** ha ⟨·⟩ priti domaṇastidriaprahaṇaṭe ⟨·⟩ suhaṃ dukhidriaprahaṇaṭe ⟨·⟩ tri ti ? + + + + + + [145] + · yasa paḍhavie agi prajalita avadhareati aja vi saṃtata · e{·}va kamarakavavaṭehi samatikraṃtehi · aja vi kamasaṃtavo bhoti ⟨·⟩ so ditie jaṇe aṇavaśe{?}şo vuaśamito bhoti ⟨·⟩ so ta s. + + + + + [146] + (pa)ḍisaṃbeteti ⟨·⟩ **samasiaṃ** ti samasito jata ⟨·⟩ paḍamaṭe jaṇaṭe ⟨·⟩ **pritisuho** ti priti cetasiko ⟨·⟩ sokhasuho kaïko ⟨·⟩ **pritia ca virako** ti pritiobila vuta ⟨·⟩ ya ditike jaṇe suhaṃ ta s. + + + + + + [147] (ce)tasika uveha puro bhoti ⟨·⟩ tritike jaṇe tasa prahaṇa **uekṣao viharati** ⟨·⟩ **śpvato** ti śamaso ⟨·⟩ **saṃprayaṇa** ti vivaśaṇa vuta ⟨·⟩ mago śpvati va{ṃ} uvaṭhavitava ⟨·⟩ ma cetasiaye uvehaye + + + + **(suho)** [148] **(kaeṇa paḍi)[sa]ṃ[b](e)[t](e)ti** puraṃ kaïo sokho ⟨·⟩ **yaṃ ta aria akaṃkṣaṃti** ti aïkṣaṇa va vuta akaṃkṣaṇa va ⟨·⟩ **uvehako śpvatima suhavihari** kaïeṇa suheṇa · tritiaṃ uaṇi{a}jaaṇa vuta ◦ **s(uhasa prahaṇa** ti) + + + [149] ? ? sokho ti ⟨·⟩ tasa prahaṇa ⟨·⟩ **dukhasa ca prahaṇa** ti ⟨·⟩ ya tr⟨i⟩tie jaṇe prahiṇa ⟨·⟩ ta iśa kiṭiaṃti ⟨·⟩ eteşa prahaṇa kaïka uv⟨e⟩ha pura ⟨·⟩ taśpva ime kitita **pruve va somaṇasta** ti ⟨·⟩ yo tritie + + + + + + + [150] ya paḍame jaṇe prahiṇa ti ⟨·⟩ ta iśa kitiaṃti ⟨·⟩ imeşa prahaṇa ce(ta)sika uveha pura ⟨·⟩ **adukhamasuha** śpvatipariśodhi pura ⟨·⟩ suhidriasa prahaṇa caüṭhi jaṇa uvehidria (śpvatidrio ya) [151] (bha)vitaṇi ⟨·⟩ ime pruve prahiṇa kitiaṃti ⟨·⟩ ye saṭhie ⟨·⟩ ete uvehidriasa paḍivakṣ. a. ? o vaṭayokeṇa haṭava oaṃma ⟨·⟩ **uvehaśpvatipariśodhi** śpvati uvaṭhavitava mac. + + + + + + + [152] ? ti ❀

4.14

catvari idhivaṭa ⟨·⟩ **chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḳaṭo idhivaṭo bhaveṭi viveḳaṇiṣiṭo viraḳaṇiṣiṭo ṇiroṣaṇiṣiṭo vavasago pariṇamo viriaci(tavimaṃsa)** + + + + + + [153] ? i jaṇaṭo **idhie** ta bh. + + + + ? ? kuṣ́ala dhaṃma **paṭaṃ** ti praṭiṭha vuta ⟨·⟩ **cha(ṃ)do** ṭi paḍamo chaṃdo ichiṭavo ⟨·⟩ taṭ(o) **v(i)rio** ⟨·⟩ toṭa **cito** ⟨·⟩ taṭo **vimaṃṣa** ⟨·⟩ **samaṣi** ṭi ? ? ? + + + + + + + + + + + [154] + + + ? prahaṇae bhaveṭi ⟨·⟩ **saṃkhara** ṭi yo tatra vaamo chaṃda praṇiṣaye savo ijaṭi ⟨·⟩ **bhaveṭi** saṃvaḍhaṇa vuta ⟨·⟩ **viveḳaṇiṣiṭo** ṭi dukha pariñaye ⟨·⟩ **viraḳaṇiṣiṭo** samuṭaapariña ⟨·⟩ **ṇiroṣaṇ(iṣiṭo** ṇiroṣa[155]sakṣia) ⟨·⟩ **vavasagapariṇamo** mago vuto ⟨·⟩ savaṭ́haṇeṣu catvari idhivaṭa ⟨·⟩ **chaṃdeṇa** ṣradhidrio vuto ⟨·⟩ **virieṇa** viridrio vuto ⟨·⟩ **citeṇa** samaṣidrio vuto ⟨·⟩ **vimaṃsae** praṃñidrio vuto śpvaṭi ya ? + + + [156] + + + + ta ⟨·⟩ eva savadhaṭuṇa idhivaṭaṇa katava yaṣa chaṃdaṣa ◦

4.15

catvari apravaṃña ⟨·⟩ **metrasahaḳaṭeṇa citeṇa eka deṣ́a bharita avhimucita viharaṭi** yavi **savavaṃto loḳo pharita avimucita** + + + + [157] + + + + + sava ? savatraṭae savavaṃto loḳo pharita avhimucita viharaṭi* ⟨·⟩ eva **ḳaruṇa** ⟨·⟩ eva **muṭiṭa** ⟨·⟩ eva **uv⟨e⟩ha** ⟨·⟩ ? ? ? ? + + + + + + ? ? ? ? ? ? ? + [158] + + + + + ⟨·⟩ eva eṭe doṣa viveḳa ? ⟨·⟩ ṇa tatra paḍamo paḍiha upajaṭi ? ? ? ? ? ? ? ? him ? ? ? ? ? + + + ? ? ? .u ? ? ? ? ? ? ? ? ? ? ? .o a ? ? ? ? ? .ṃ + ? ? .ṃ ? ? .u ? ? .ṃ ? ? ? ? ? ? + + + [159] + + + + ? tra parivuri uveha ⟨·⟩ yaṣa oaṃma ⟨·⟩ darao ṇaṭhi ma ? ri ○

4.16

catvari arupasamavatie ⟨·⟩ **kaṭare catvaro** ⟨·⟩ **iṣ́a bhikhu savaṣ́o ruasaṃñaṇa samaṭikrama paḍihasaṃñaṇa astaḳama ṇaṇatvasaṃñaṇa amaṇaṣiara aṇaṃto a(ḳaṣ́aṃ ti aḳaṣ́aṃ[160]caaṭaṇa ua)sa(ṃ)paja viharaṭi** ⟨·⟩ **viñaṇacaaṭaṇa** ⟨·⟩ **aḳicañaaṭaṇa** ⟨·⟩ **ṇevisaṃñaṇeṇaviṃsañaaṭaṇa** ⟨·⟩ **uasaṃpaṭa** vaṃṇasaṃt́haṇa vuto ⟨·⟩ **paḍihasaṃña** paḍi-

hasa dhaṯu caṯure vuta ⟨·⟩ **ruasaṃña** kamaphalo vuto ⟨·⟩ **paḍiasaṃña** taṣvaphalo vu(to ṇaṇatva)[161](saṃña)* + ? ṯa uveha ya ruadhaṯu ya ⟨·⟩ avaro payao ⟨·⟩ **ruasaṃña** sapaḍiha rua saṇidraśaṇa ⟨·⟩ **paḍihasaṃña** sapaḍiho ruo aṇidraśaṇa ⟨·**ṇaṇatvasaṃña⟩** apaḍiho ruo aṇidraśaṇo ⟨·⟩ so aṯo rueṇa dukhiṯo ⟨·⟩ **aṇaṃto aḵaśa(ṃ) ṯi** ? m. ? ? (tasa evaṃ bho[162]ṯi) + + aḵaśo ṇa dura rue · hiso tasa hastacheja paṯacheja s. bhi + + + + + + + ? .u .o ? ? ṯi so aḵaśacaaṯaṇa + + ? ? ? ⟨·⟩ aṣa va paśaṯi ⟨·⟩ yatra aḵaśaṃ tatra ramaṯi ⟨·⟩ tasa evaṃ bhoṯi ⟨·⟩ asti imeṇa a ? + + + + [163] ? ⟨·⟩ asti aṃño viñaṇaṃ ti yeṇa i .ṃ ? ?_ + + + + śaṃto saṃña ? ? ? ⟨·⟩ puṇa ho imo yeva viñaṇaṃcaaṯaṇa uasaṃpaja vihareha ⟨·⟩ aṣa va vi evaṃ bhoṯi ⟨·⟩ kaṣaṃ eṣa aṇaṃto aḵaśaṃ ti ⟨·⟩ ayaṃ yeva atra suhaṃ aṇaṃto viña(ṇ)aṃ (ti) ⟨·⟩ **(aḵaśaṃ)[164]caaṯaṇa samaṯikrama aṇaṃto ⟨viñaṇaṃ ti⟩ viñaṇaṃcaaṯaṇa uasaṃpaja viharaṯi** ⟨·⟩ tasa ⟨e⟩vaṃ bhoṯi ⟨·⟩ ayaṃ pi dukho aṇaṃto viñaṇaṃ ◦ **viñaṇaṃ** ti sa vi abhumi ⟨·⟩ ayaṃ mulo savadukhaṇa ⟨·⟩ phaṣa mulo ⟨·⟩ ayaṃ iṯo savadukhapraha(ṇo) ⟨·⟩ (aa)[165](ṯa)ṇa samaṯikramea ⟨·⟩ eṯa ? .aṃ yatra ṇasti viña ? ti ⟨·⟩ **savaśo viñaṇaṃcaaṯaṇa** {sa} **samaṯikramae ṇasti ki(ṃ) ci ṯi aḵicañaaṯaṇa uasa(ṃ)paja viharaṯi** ⟨·⟩ tasa (evaṃ) bhoṯi ⟨·⟩ ? sa bho a .u ? ? g. + + + + + + [166] + + + aṃ eṯaṃ viñaṇaṃcaaṯaṇa ⟨·⟩ samapaṇaṃ viñaṇaṃ ⟨·⟩ ? ? ve + ? + ho a ? + ? ñ. ? ? ṇaṃ po ? ? ? kr. ? o ch. ⟨·⟩ saṃña hi roo ⟨·⟩ saṃña gaṃḍo ⟨·⟩ a .aṃ ? aṃ pi sa moho ⟨·⟩ so vi dukho ṯi ⟨·⟩ ya ṇu sa ṇevasaṃñaṇevasaṃñaaṯaṇaṃ .u + + + + ⟨·⟩ [167] **(ṇevasaṃ)ñaṇevasaṃñaaṯaṇa uasaṃpaja viharaṯi** bhavasamava ? ? ? saṃñeva lehaṇaṃ arupasamavatie ⟨·⟩ ye aja va yaṣa yaṣa jaṇehi veṯaïṯo uvalihiṯo bhoṯi arupasamavatihi ca saṃña **so savaśo ṇe(vasaṃñaṇeva[168]saṃñaaṯaṇa samaṯi)k(r)ama saṃñaveṯaïṯaṇiroṣo uasaṃpaja viharaṯi** ❀

4.17

catvari dhaṃmapaṯa ⟨·⟩ aṇavhija dhaṃmapaṯo ⟨·⟩ avavaṯo dhaṃmapaṯo ⟨·⟩ saṃmeśpvaṯi dhaṃmapaṯo ⟨·⟩ saṃmesamaṣi dhaṃmapaṯo ⟨·⟩ ki dhaṃma ⟨·⟩ dukho ⟨·⟩ avaro payao ⟨·⟩ ṇiroṣo ṯi ⟨·⟩ avaro payao ⟨·⟩ mago ime catvari paṯa ⟨·⟩ **(aṇavhija)** [169] **avavaṯe** ya śilakaṃdhe ⟨·⟩ **saṃmeśpvaṯi** praṃñakaṃdhe · **saṃmesamaṣi** samaṣikaṃdhe ⟨·⟩ eṯe trae kaṃdha mago ⟨❀⟩

4.18

catvari poraṇa ariavaṃśa ⟨·⟩ [170] **(catva)rime aüṣa ariavaṃśa agraña ratraña vaṣiña poraṇa asaṃgiṇa asaṃgiṇapruva apraṭikuṭha ṣamaṇehi braṁhaṇehi viñuhi** ⟨·⟩ **kaṭame catvari** ⟨·⟩ **iśa bhikhu iṭariṭareṇa c(ivareṇa)** [171] **(saṃtoṭho bho)ṭi iṭariṭaracivarasaṃtoṭhie ya vaṃṇavaṭi** ⟨·⟩ **aladha ya civaro ṇa paritraṣaṭi ladha ya c(i)varo paribhuñaṭi arato amato agraṣiṭ(o) amuchiṭo aṇajava(ṇo** [172] **aṭiṇava)daśavi ṇisaraṇa prayaṇaṃ** ⟨·⟩ ? ? **taï iṭariṭaracivarasaṃtoṭhie ⟨ṇ⟩evi atvaṇa ukaṣeṭi ṇa paro baṃpheṭi iṭi** ⟨·⟩ **yo atra dakho aṇalaṣo saṃprayaṇa praṭiśpvaṭo ayaṃ vucaṭi ag(r)a(ñe** [173] **a)riavaṃśe ṭhiṭo** ⟨·⟩ eva **piḍavaṭeṇa** ⟨·⟩ eva **śeṇasaṇeṇa** ⟨·⟩ eva **prahaṇaramo bhoṭi prahaṇaraṭo sa tae prahaṇaramaṭae** ⟨·⟩ **poraṇa** ṭi poraṇakehi saṃmasaṃbudhehi seviṭa ⟨·⟩ **ari(avaṃśa)** + + [174] + + kil(e)śaṇa saṃbataṃti ⟨·⟩ arianaṇa va et(e) vaṃśa ṭi ⟨·⟩ **vaṃśa** ti yaṣa ṇaṭivaṃśo pravaṭavaṃśo kulavaṃśo ⟨·⟩ eva eti arianiṣ. ṇatva vaṃśa ⟨·⟩ **agraṃña** ṭi ṇidaṇ. ? + + + [175] + ⟨·⟩ **(va)ṣiña** ṭi vaṣiṇivusta ⟨·⟩ **ratriña** ṭi ratriṇivusta ⟨·⟩ **asaṃkriṇaṃ** ti ṇa okriṇa ṇavakriṇa ⟨·⟩ **ṣamaṇa** śamaṣapravhaviṭa ⟨·⟩ **braṁhaṇeṇa** vaṇa braṁhaṇa vivaśaṇapravhaviṭo ⟨·⟩ eṭe⟨hi⟩ **v(i)ñuhi** bh. ? + + + + [176] + + ? ṭi luhaluho va aṣa va luhapraṇiṭo ⟨·⟩ eva saveṣu katava sava ⟨·⟩ **praṣaṇaramo** ti praṣaṇa saheti ⟨·⟩ parivaraṭaye ariavaṃśa ⟨·⟩ yaṣa aṇurudhasa bhaḳava ahaṭi aṭhamo mahap(u)r(uṣavitra[177]ko) ⟨·⟩ (ya)ṣa te vitraka taṣa trae ariavaṃśa ⟨·⟩ yaṣa ṇipravaṃcaramasa taṣa **prahaṇaramaṭa** ◦

4.19

catvari saṃgrahavastuṇi · **daṇa p(r)iavujo athayia samaṇathaṭa** vi ? ṇ. ? + + + + + + [178] + + (kaṭa)maṇi catvari vastuṇi ⟨·⟩ ke yi satva **daṇeṇa** saṃgraho gachaṃti ⟨·⟩ ke yi **priavujeṇa** · ke yi **athayariae** ⟨·⟩ ke yi **samaṇathaṭaye** ⟨·⟩ ludha satva **daṇeṇa** saṃ(g)r(iṇiaṃti) ⟨·⟩ [179] (doṭha) satva **priavujeṇa** ⟨·⟩ muḍha satva **samaṇathaṭae** saṃgriṇiaṃti ⟨·⟩ **athayari⟨a⟩e** saveṣa triṇa ◦

4.20

catvari soṯavatiaga ⟨·⟩ **soṯavutiaga** ṯi soṯo mago ⟨·⟩ tase ? [180] + + + + ? vucaṯi ⟨·⟩ **soṯavatiaṃga** ⟨·⟩ ke yi aharaṇa soṯavatiaṃga ⟨·⟩ ke yi ṇisaṃdaṯo soṯavatiaṃga ⟨·⟩ kaṯama aharaṇa soṯavatiaṃga ⟨·⟩ saṃpuruṣasaṃsevo sadhaṃmaṣavaṇa ⟨·⟩ sava katava ⟨·⟩ yaṣa ma i + + + [181] + + + śariputro bhaṣaṯi ⟨·⟩ soṯavatihi trae ⟨·⟩ eṯe aharaḳa soṯavatiaṃga ⟨·⟩ ye vaṇa {vaṇa} iśa te ṇisaṃdaṯo soṯavatiaṃga ⟨·⟩ **iśa ariaṣavao budha avecapraṣaṯeṇa samuṇaḳa(ṯo bhoṯi) ⟨·⟩ (iṯi vi so bhaḳa[182]va araha) samasaṃbudho** yavi **budho bhaḳava** ⟨·⟩ **iṯi vi so bhaḳava** ṯi bhagaraḳo va bhaï va iṃdriabalaboǰaṃga⟨ṇa⟩ bhaï va civarapiḍavaṯasa bhaa va avaṇeṯi ṯi .aṃ + + + + + + [183] **(a)raha** ṯi kileśaṇa araḳibhavae kileśa va sa ⟨·⟩ **ariha** ṯi vimutiṯa ⟨·⟩ **saṃmasaṃbudho** ṯi ñaṇiṯa ⟨·⟩ **puruṣadaṃmasaraṣi** ṯi dhaṃmeṇa vi uṭ́haviṯa saraṣiṇa praṯiṭhaveṯi ⟨·⟩ **budho bhaḳa(va śasta devamaṇuṣaṇa** ṯi [184] viṣavi)ṯa ⟨·⟩ paṃca śastuaraḳa ⟨·⟩ **dhaṃme ṇiṭhaḳaṯo** ṯi dhaṃma atra vuto ṇiroṣo ⟨·⟩ savo katavo ⟨·⟩ **saṃge ṇiṭhaḳaṯo** ṯi saṃgriṇaṯo sago ⟨·⟩ **ariakaṃtehi śilehi** ariaṇa va kaṃta ariihi + + + + + + + [185] ? ṯe aṃga yaṣa raṣasa aṃga ⟨·⟩

S

saṃkṣitamaṃtro saṃ dre da sa ma ga ṣa mago ⟨·⟩ sa ṇisado vuto ◦

4.21

catvari sakṣiḳatava ⟨·⟩ cakhuṇa rua sakṣiatava ⟨·⟩ śpaṯie pruveṇivaṣo ⟨·⟩ kaeṇa ṇiroṣo ⟨·⟩ praṃñae aṣavakṣa(o) ⟨·⟩ **(cakhuṇa** [186] di)vacakhu ⟨·⟩ **śpvaṯie** ca **praṃñae** ca pruveṇivaṣo ⟨·⟩ **praṃñae** vi (ka)ṯavo aṣavakṣao ṇiroṣo ⟨·⟩ **kaeṇa pr(u)veṇivaṣeṇa** ṇibriṯa **diveṇa cakhuṇa** viraḳo **aṣavakṣaeṇa** vimuti ⟨·⟩ **kae(ṇa)** + + + + + + + + [187] + **(ṇi)roṣo** ⟨·⟩ **kaeṇa** ṯi kaaṣakṣiaṯa ⟨·⟩ tae śamaṣaparamiṯa vuta ⟨·⟩ eṯehi trihi vivaśaṇa·paramiṯa vuta ⟨·⟩ yo so aṭha vimoha ǰaïṯi trevijo {{?}} vuto ⟨·⟩ ye te catvari samaṣibhavaṇa + + + + + + [188] +

+ + ? ñaṇadaśaṇapaḍilavho **pruveṇivaṣo** praṃñapravheṭae **aṣavakṣao** raḳaprahaṇae **kaeṇa** driṭhadhaṃmasuhaviharaye ◦

4.22

catvari paḍivaṭa ⟨·⟩ duha paḍivaṭa daṃdhavhiña ⟨·⟩ duha kṣipavhiña ⟨·⟩ (suha daṃdavhiña) ⟨·⟩ [189] (suha kṣipavhi)ña ⟨·⟩ ki paḍivaṭa ⟨·⟩ paḍivajaṭo paḍivaṭa ⟨·⟩ **duha daṃdha** asti eṣo ya duha ca daṃdha ca · **suha kṣipa** asti eṣo {yo ṇa} ya suha ya kṣipavhiña ya ⟨·⟩ ya {·} io **duha kṣipavhiña** taṣa tri va ra ko ya ? ? ? + + + + + [190] + + ? sa iṃdria tikho eṣo ducakhuo ⟨·⟩ so raḳadoṣa eḳaṭhaṇa kileśaṇa mu{·}śaṭi ⟨·⟩ ya ṣa ṭa ṇi samaṣidrio ⟨·⟩ ya tikho praṃñidrio ⟨·⟩ ya tikho tasa parihareṇa sava paṃca iṃdria ? + + + + + + [191] + + ? tiṣvaṭara paṃca oaṃma ya sa ca **suha paḍivaṭa daṃdhavhiña** ḳ. roa + ṣ. ? ? + + + ? ? ? ? ? ṣ. ? a ? ? + ? ya paṃca ? ? aṭeaṇi ? daṇi eṭasa praṃñidri(asa) + + + + [192] + tro sa maṃdatva ⟨·⟩ sa vi paṃca iṃdria ? ? ? maṃdaṇa mala saṃti ⟨·⟩ kamasamaṣi balia ⟨·⟩ praṃñidria parihar(e)ṇa ⟨·⟩ save maṃda yaṣa bhuḍia tara va ca oaṃma ⟨·⟩ avaro payao ⟨·⟩ pruvevaṣaṇae catvari paḍi(vaṭa) + + [193] + ga ya maṃda ya ⟨·⟩ gihiṇa uga ⟨·⟩ bahiraḳaṇa pravayiṭaṇa maṃda ⟨·⟩ gihiṇa viyariṇa vi aviyariṇa vi pravayiṭaṇa viyariṇa vi aviyariṇa vi viyareṇa vatava ⟨·⟩ avaro payao ⟨·⟩ due ? ? + + + + + + [194] + (ra)ko ya moho ya viraḳeṇa vatava ⟨·⟩ avaro payao ⟨·⟩ due maga ? ṇiṭa va śamaṣo ya vivaśaṇa ya viḳareṇa vatava ⟨·⟩ caṭuhi magehi vatava ⟨·⟩ caṭuhi yaṇehi vatava ⟨·⟩ mago ya maga ? + + + + + [195] + + ? samaṭik(r)ameṇa ⟨·⟩ paḍivaṭa tamotamaparaaṇehi vatava ⟨·⟩ aṃñ. pi ye ya jaṭi ◦

4.23

catvari ariaṣaca ⟨·⟩ dukho samuṭao ṇiroṣo mago ⟨·⟩ avivalaṣaṭo saca ⟨·⟩ .i ru ? + + + + + + + [196] + + + + + ? aria ta ⟨·⟩ ṇa eṭe saca ⟨·⟩ vavaṣialakhaṇo **dukho** ⟨·⟩ praṭipaḍadukhapravhavalakhaṇo **samuṭao** ⟨·⟩ .o ya ? a lakhaṇo **mago** ⟨·⟩ śaṃtalakhaṇo **ṇiroṣo** ⟨·⟩ trae ? ? ? + + + + + + [197] + + + + + dukha samuṭao ṇiroṣo mago vastuṣaco ⟨·⟩

lakhaṇaṇi ariaṣacehi va bhoṭi ⟨·⟩ eva bhoṭi eko saco ⟨·⟩ saco ṇa duṭiam asti ⟨·⟩ vastuvaśeṇa catvari ◦

4.24

catvari ṣamaṃña(phala) ⟨·⟩ [198] **(soṭavatiphalo) sayiṭaḳamiphalo aṇaḳamiphalo arahapo** ⟨·⟩ ṣamaṃño mago ⟨·⟩ tasimaṇi phalaṇi ⟨·⟩ **soṭavatiphalo** ⟨·⟩ soṭo mago ⟨·⟩ tas(e)ṣo phalo ⟨·⟩ ta yeṇa **sayiṭaḳami** ṇa + + + + [199] + + + + a vi ⟨·⟩ eṣa magaphalo ⟨·⟩ utareṇa yeṇa ? ? siaṭi phalam aṇuśaśo vuto ⟨·⟩ eko phalo ṇiroṣo ⟨·⟩ kileśavaśeṇa catvari ṇama lavhaṃti ⟨·⟩ avaṇao eṣa vuto ya ? + + + + [200] + + + + la hi hi so a. ḳa ? daśi ? u va avaṇao ṇiroṣo vuto ◦

4.25

catvari aṣiṭhaṇa ⟨·⟩ praṃñaṣiṭhaṇa sacaṣiṭhaṇa caḳaṣiṭhaṇa uaśama(ṣiṭhaṇa) ⟨·⟩ + [201] + + + ? aṣiṭhaṇa aṭhiṭakria ⟨·⟩ **praṃñaṣiṭhaṇeṇa** mago ⟨·⟩ **sacaṣiṭhaṇeṇa** dukho ⟨·⟩ **caaṣiṭhaṇeṇa** samuṭao ⟨·⟩ **uaśamaṣiṭhaṇeṇa** ṇiroṣo ◦ **praṃñaṣiṭhaṇeṇa** + + + + + + [202] + + + daśaṇo ⟨·⟩ **sacaṣiṭhaṇeṇa** ṇavhiṭa ⟨·⟩ **caaṣiṭhaṇeṇa** viraḳo ⟨·⟩ **uaśamaṣiṭhaṇeṇa** vimuti ⟨·⟩ ubhrabhaïehi vatava ⟨·⟩ vaḳaṇaṃtihi vatava ⟨·⟩ aṇaṃtariami magami ahiṭhaṇ. ? + + [203] + + + + ? cavaṇa soṭavaṃṇa sayiṭaḳami ? ya ◦

4.26

catvari ñaṇa ⟨·⟩ dhamañaṇa samuṭaañaṇa aṃmaañaṇa paricañaṇa dhaṃma dukho ⟨·⟩ {trae ñaṇa} tatra yo ñaṇa so vucaṭi **dhaṃmañaṇa** ṭi ⟨·⟩ s. ? ? yo + + + + + + [204] + + + + ⟨·⟩ **samuṭiñaṇa** yo ṇama saṃkeṭia istriaṣivayaṇa va pur(u)ṣaṣivayaṇa va ⟨·⟩ **paricañaṇa** paracito jaṇaṭi ⟨·⟩ **dhamañaṇa** ca **a(ṃ)maañaṇa** ca śamaṣo ⟨·⟩ **samu(ṭiñaṇa)** + + + + + + + + + + [205] + + + + (ava)r(o) payao ⟨·⟩ **dhaṃmañaṇa** ca **aṃmaañaṇa** ca **samuṭiñaṇa** ca vivaśaṇa ⟨·⟩ **paricañaṇa** śamaṣo ⟨·⟩ avaro payao ⟨·⟩ sava iṭe caṭure ñaṇa vivaśaṇa ?

va ⟨·⟩ **dhaṃmañaṇa** ca **aṃmaaña(ṇa)** + + + + [206] + + + + + ? **citañaṇa** ya parahiṭa ⟨·⟩ **samuṭiñaṇa** ya aha hiṇa ◦

4.27

catvari paḍisaṃbiṭa ⟨·⟩ athapaḍisaṃbhiṭa dhaṃmapaḍisaṃbiṭa ṇirutipaḍisaṃbiṭa parivhaṇapaḍisaṃbiṭa ⟨·⟩ ki paḍisaṃ(biṭa) + + [207] + + + + + + ? ⟨·⟩ aṣa va paḍivijaṇati va puṇapuṇa ajaṇati ⟨·⟩ **dhaṃmapaḍisaṃbiṭa** dhaṃma dukho ⟨·⟩ to jaṇati ⟨·⟩ **ṇirutipaḍisaṃbiṭa** ṇiruti jaṇati istrasivayaṇa ba puruṣaṣi(vayaṇa [208] ba) ⟨·⟩ + + ? ṣa aṇicaṃ ti dukhaṃ ti tasa paḍivhaaṃti ⟨·⟩ para ba deśaṇae apramaṇa ⟨·⟩ **athapaḍisaṃbiṭa** ca **dhaṃmapaḍisaṃbiṭa** ca atvahiṭa ha ? ⟨·⟩ **paḍivhaṇapaḍisaṃbiṭa** parahiṭa vuta ⟨·⟩ **ṇir(u)ti(paḍisaṃ[209]biṭa)** + + + + ṇa vuta ◦

4.28

catvari viñaṇaḍ́hiṭio ⟨·⟩ ruovao va viñaṇa ciḍ́hea ruara(ṃ)baṇa r⟨u⟩apraṭiṭha ṇa(ṃ)d(u)vaseaṇa vudh(i) veruḍi v(e)ulaṭa avajea e ? + + + + + [210] + + + + + + ⟨·⟩ **saṃkharovao** viñaṇa atra ciḍ́haṭi ⟨·⟩ + + + + + + + o ⟨·⟩ **ruovao** ca **veṭaṇovao** ca taṣvapravhavita araṃbaṇa ⟨·⟩ **saṃñoao** ca **saṃkharovao** ca aṣimohapravha(vita) + [211] + + + + + ṇaṇeṇa ca caṭuhi ya viñaṇaḍ́hiṭihi dukho vuto ⟨·⟩ **ṇadovaṣeaṇeṇa** samuṭao vuto ⟨·⟩ saharo dukho vuto ⟨·⟩ avi agraṭo viñaṇaḍ́hiṭi vatava ⟨·⟩ śpvaṭovaḍ́haṇa ? ? + + + [212] + + + + ⟨·⟩ catvari viñaṇaḍ́hiṭio taṣvaphalo ⟨·⟩ sata viñaṇaḍ́hiṭio kaṃmaphalo ◦

4.29

catvari yoḳa ⟨·⟩ kamayoḳe phavayoḳo driṭhiyoḳo avijayoḳo ⟨·⟩ ki yoḳo ⟨·⟩ .m + + + + + [213] + + + + + + y. ḳiti aïṭi avhiṇivutie ⟨·⟩ **kamayoḳo** kamadhaṭue yoyeti ⟨·⟩ **bhavayoḳo** ruadhaṭu ya arupadhaṭu ya saṃyoyito ⟨·⟩ ete yaṣa bh. ? ? ṣ. + + + + + [214] + + + + + + +

+ + ? c. avijae + + (a)vija ya bhava ba ṣ. y. ⟨·⟩ avaro payoo ⟨·⟩ **kamayoko** ca **bhavayoko** ca taṣva ⟨·⟩ **driṭhiyoko** ca **avijayoko** ca driṭhi ⟨·⟩ ? + + ? ?

4.30

(catvari visaṃyoka) [215] + + + + + ? tr(i)ṇa visaṃyoaṇa ? + + .ṃ ? ? c. ti bhavasa ṇisaṃdo paḍamo vuto ⟨·⟩ tatra yokehi ⟨·⟩ avaro payao ⟨·⟩ catuhi sacehi vatavo ◦

4.31

catvari viśu(dhiyo) ⟨·⟩ śilav(iśudhi cita[216]viśudhi dri)ṭhivuśudhi kaṃkṣavivaraṇaviśudhi ⟨·⟩ ki **viśudhi** ⟨·⟩ ṇimalaṭa yaṣa vastro viśudho ⟨·⟩ ki **śilaviśudhi** ⟨·⟩ akhaṃḍaṭa śilasa apara{viśudhi}moṣo ⟨·⟩ **citaviśudhi** aparamoṣo + + + + [217] + + + + + + driṭhi ṇa maṃñaṭi ⟨·⟩ **kaṃkṣavivaraṇaviśudhi** ṇikaṃkṣaṭa ⟨·⟩ **śilaviśudhi** śukravivaśaṇa ⟨·⟩ **citaviśudhi** gotrahuhumi ⟨·⟩ **driṭhiviśu(dhi** aṭhama)[218](kabhumi) ⟨·⟩ **kaṃ)kṣavivaraṇaviśudhi** daśaṇabhumi ⟨·⟩ avaro payao ⟨·⟩ **śilaviśudhi** daśaṇabhumi soṭavaṭiṭa ⟨·⟩ **citaviśudhi** taṇuabhumi ⟨·⟩ sayiṭakamiṭa ⟨·⟩ **dri(ṭhivi[219]śudhi** bha)vaṇabhumi aṇakamiṭa ⟨·⟩ aṇavhiṇiveśe **kaṃkṣavivaraṇaviśudhi** ki(ṭav)iṭa arahapo savakaṃkṣaṇa samaṭikraṃmo ⟨·⟩ avaro payao ⟨·⟩ **(ś)ila(viśudhie** śila[220]kaṃdho **cita)v(i)śudhie** samaṣikaṃdho ⟨·⟩ **driṭhiviśudhie** praṃñakaṃdho ⟨·⟩ **kaṃkṣavivara(ṇaviśu)dhie** vimutikaṃdho ◦

4.32

catvari avaṣ(e)a ⟨·⟩ (iśa aüṣa bhikhu saṃkhae ekе [221] **aṣivaṣeṭi) ⟨·⟩ (saṃkhae e)ke paḍiṣeveṭi ⟨·⟩ saṃkhae ekе viṇoṭeti ⟨·⟩ saṃkhae ekе pra ? aṃti* ⟨·⟩ ki *avaṣea** ⟨·⟩ praṭiṭha dukha puṇuñaṇa saṃñaṇa ⟨·⟩ **aṣivaṣeṭi** va **viṇoṭeṭi** va **paḍiṣeveṭi** va **pa(rivajeṭi** [222] **va)** + + + + + ⟨·⟩ aśehaṇa **avaṣeo** ⟨·⟩ śeha ? ti yaṣa vastu ⟨·⟩ avaro payao ⟨·⟩ **aṣivaṣaṇaye** aṣivaṣaṇaprahaṭava ⟨·⟩ **viṇ⟨o⟩ṭaṇaye** daśaṇaprahaṭava ya saṃbaraprahaṭava ya

bhavaṇaprahaṯava ya ? + + + + [223] + + + + + yo paḍiṣevaṇaprahaṯava ⟨·⟩ **sakhae** ya **parivaj⟨e⟩ṯi** parivajaṇaprahaṯava ◦

4.33

catvari iriavaṣa ⟨·⟩ ʈhaṇa cakramo ṇiṣaja śaya ⟨·⟩ iria caria vuta ⟨·⟩ yaṣa yaṣa y. kro dhaṃmo vaṇ⟨e⟩ṃṯi kil. + + + + + [224] + + + + + + + + + ? ? ? vo ◦

4.34

catvari saṃña ⟨·⟩ ? ? ṇa paritam eḳe saṃñaṇaṃti ⟨·⟩ mahagaṯasaṃña ⟨· apramaṇasaṃña ·⟩ aḳicaṃñasaṃña ⟨·⟩ saṃña ugraho ⟨·⟩ paritaṃ va ugiṇaṯi mahagaṯaṃ va apramaṇa va aḳicaṃña va ⟨·⟩ eṯa ? + + + + + [225] + + + + + + + + + + + ? ? ṯa saṃña apramaṃṇaṃ ca ra a ? + ? vuta ⟨·⟩ **aḳicaṃñaaṯaṇasa(ṃ)ña** a ? ? ? ṯ. ? ? ⟨·⟩ avaro payao ⟨·⟩ **paritasaṃña** avaśre + ? + ? + [226] + + + + + + + + + + + + + + ? .ṃ ? aḳicaṃñaaṯaṇa saṃ ? ? ? .u ? ? m. vatio ⟨·⟩ uve eṯe due samaṣie vuta ⟨·⟩ ruavayaro ya arupavayaro ya acari ⟨◦⟩

4.35

⟨catvari⟩ prasvavaḳaraṇa ⟨·⟩ ? ? + ? ? ? + + + + + + + + [227] + + + + + + + + ? ? ra pae **ʈhavaṇia** prataṃ ta caṯo vi dha vaḳatava ⟨·⟩ **eḳaśavaḳaraṇio** cakhu aṇicaṃ ti amo ya paṇa aṇata aṇico cakhu ṯi ⟨·⟩ **vivhajavaḳaraṇio** yaṣa cakhue eva ṣoṯe pialeṇa ⟨·⟩ **paḍipru(chavaḳaraṇio)** [228] + + + + ṣa cakhu paśaṯi ⟨·⟩ eva ṣoṯo vuto ⟨·⟩ ṇa hi yaṣa puṇu cakhu aṇica eva soṯaṃ pi ⟨·⟩ amo ⟨·⟩ aṃño cakhu aṃño paśaṯi ṯi **ʈhavaṇiyo** ⟨·⟩ avaro payao ⟨·⟩ yaṣa saśpvado loḳo **ʈhavaṇio** ⟨·⟩ eva sava ? ? + + + + [229] + + + + ? o prasva ⟨◦⟩

4.36

catvari tasakatasa _a(ra)kṣ. payao k. e ry. d._ **tasakato arakṣieṇa kaïsamayariṇa samuṇakato apratimośiṇa** ⟨·⟩ **ṇasti tasakatasa kaïaṃmo** ⟨·⟩ **itaṃ mi ma pare (aṃñasi)** [230] + + + + + + + + + + + + ? ? ? ? ? ? vimuti ? ? ti rakṣia vucaṃ ⟨·⟩ arahato vaṇa rakṣitavo ⟨·⟩ **kaïkaṃmo** ti aha amo yasa aṇurudho matrigrameṇa saha sahakaraśaa kape(si) + + [231] + + + + ⟨·⟩ kasa **vayikaṃmo** yasa bhakava śariputrasa ahati ⟨·⟩ ma ya ime evarua vitraka vitrakayasi ⟨·⟩ aïśpa vi śariputro ⟨·⟩ drubhuto va ma vi to eso ⟨·⟩ **ayivo** rakṣitavo eta bha + + + [232] + + + + ? ? ṇa sacehi vatava ◦

5.1

paṃca kamaüṇa ⟨·⟩ **cakhuviñia rua iṭha kaṃta maṇava priarua kamovasahita rayaṇia lokaśpvi** ⟨·⟩ eva yavi **phoṭhava** ⟨·⟩ ki **kamaüṇa** ⟨·⟩ kamaṇ. + + + [233] + + + + śaṃ śa vaṃ ta guṇa ⟨·⟩ pratiṭha va kileśasa upatie ⟨·⟩ **iṭha** ti païeṭha ⟨·⟩ **kaṃta** ti kapa aṃta kariaṃti ⟨·⟩ **pria** ti priarua ⟨·⟩ **maṇava** ti maṇa aveti padir(u)a ⟨·⟩ ti ? ? ? a di ? ? ? ? + + + + [234] + + + ? i ka a maṇa yoga ⟨·⟩ **rayaṇia** ti rako jaṇeti ⟨·⟩ eva saveṣa pa(ṃ)caṇa ◦

5.2

kamachaṃdo ya **vavato** ya ? ṣ. + + + + + + + + + + + +

5.3

paṃca kaṃdha ⟨·⟩ **ruo uvaṯaṇakaṃdh(o)** + + + + + [238] + + ? ⟨·⟩ ki **kaṃdha** ⟨·⟩ pruṣu dhaṃma kaṃdha ṇamo lavhaṃti ⟨·⟩ **ruo** rupaṇalakhaṇo ⟨·⟩ **veṯaṇa** aṇubhavaṇalakhaṇa ⟨·⟩ **saṃña** ugraha⟨ṇa⟩lakhaṇa ⟨·⟩ **saṃkhara** avisaṃkharaṇalakhaṇa ⟨·⟩ **viñaṇa** viaṇaṇalakhaṇa ⟨·⟩ **ruo** o ri a ? ḍaṭheṇa ⟨·⟩ **(veṯaṇa)** + + (ṭhe[239]ṇa) ⟨·⟩ **(saṃña)** ? ? taṭheṇa ⟨·⟩ **saṃkhara** iśpvaraṭheṇa ⟨·⟩ **viñana** viḍavaṭheṇa ⟨·⟩ ke yi ahaṃsu due eṯe kaṃdha ti ⟨·⟩ **ruakaṃdho** ya **viñaṇakaṃdha** ya ⟨·⟩ taṯo parihareṇa aña kaṃdha ṯi ⟨·⟩ ke yi ahaṃsu eko ? .o eṣo kaṃdho + + + + + + + + [240] + + + + kaṃdha dukhakaṃdho ⟨·⟩ eṣo tasa gaṇaṇa kiḍa ◦

5.4

paṃca oraṃbhaïa saṃjoyaṇa ⟨·⟩ **sakaadriṭhi viyiḵitsa śilavraṯaparamoṣo kamachaṃdo vavaṯo** ⟨·⟩ kaṣa **sakaadriṭhi** ⟨·⟩ ruadriṭhi va pariṣ. + + + + + + + + + [241] + + + + + ki ṣ. ? ? ? ciḵitsaṯi ⟨·⟩ ta viṭhiṯaṇalakhaṇa **viyiḵitsa** ⟨·⟩ **śilo** kaïsaṃbaro ya vayisaṃbaro ya kaṃḍaavaṣao va phalaavaṣao va ? ? + + ? ṯi ⟨·⟩ **paramoṣ(o)** + ? + + + + + + + + + + + + + + + + + [242] + + + + + + + + + + to ⟨·⟩ raḵe viṇaṭhe va vajati ⟨·⟩ oraṃbhaḵa aṇeṯi ṯi ⟨·⟩ **oraṃbhaḵia** vuta ⟨·⟩ kamadhaṯu oraṃbhaḵaṃ ⟨·⟩ ke yi ahaṃsu trae samyo + ? + bhaḵo ? ? + + + + + + + + + + + + + + + + + + + [243] + + + + + + + + + + + (pa)ṃcaṇa ? ⟨·⟩ eṯeṣa aprahaṇeṇa oraṃbhaḵaṃ eti ⟨·⟩ ke yi puṇa eva ahaṃsu ⟨·⟩ kamaraḵavavaṯa oraṃbhaïa ti ⟨·⟩ ki karaṇa ⟨·⟩ teṣa aprahaṇeṇa ruadhaṯu ṇa vaṃcati ⟨·⟩ yaṯi trae saṃyoyaṇa oraṃbha(iḵa) + + + [244] + + + + + + ? ḵ. ? ? bhavea ⟨·⟩ ime vaṇa due saṃyoyaṇo oraṃbhaïḵa ⟨·⟩ teṣa prahaṇa aṇaḵami bha(va)ti ⟨·⟩ imeṣa ya duiṇa prahaṇeṇa ? purimaḵaṇaṃ ca triṃṇa savasaṃkṣivo lavhaṃti ⟨·⟩ **orabhaiḵaṃ** ti trae saṃyoyaṇa ca ? + + + [245] + + + + + .o dukho pariyaṇaṃti ⟨·⟩ **sakaadriṭhi** prayahaṃti samuṯaḵo ya ṇiroṣo ya jaṇaṃti ⟨·⟩ **viyiḵitsa** prayahaṯi ⟨·⟩ magiṇa **śilavraṯaparamoṣo** prayahaṯi ⟨·⟩ mageṇa dukhaṃ jaṇati ⟨·⟩ dukho jaṇaṃṯo samuṯao prayaha(ṯi) ⟨·⟩ + + [246] + + + + + ? deśaṇa ⟨·⟩ eṣa aṇupruvo avi a gi va ta ṇa dhaṃmaṇaṃ bhaḵava aṇulomakria praṃñaveṯi ⟨·⟩ **paṃca oraṃbhaïya** due mula ⟨·⟩

sakaadriṭhi viyiḵitsa śilavraṭaparamoṣo driṭhi vuto ⟨·⟩ **kamaraḵavavaṭo** ta(ṣ̄va vuta) ⟨·⟩ [247] + + + + + + + hatave ⟨·⟩ trihi saṃyoyaṇehi hatave moho ⟨·⟩ **kamaraḵiṇa** agro ⟨·⟩ **vavato** doṣo ◦

5.5

paṃca ubhrabhaïḵa saṃyoyaṇa ⟨·⟩ ruaraḵo aruparaḵo avhija maṇo odhaco ⟨·⟩ ubhrabhaḵaṃ ṇeroṭi ⟨·⟩ **ubhrabhaïa** ubhrabhaḵaṃ ru(adha[248]ṭu arupadha)ṭu ca ⟨·⟩ oraṃbhaïaavaśeṣo **ubhrabhaïa** ⟨·⟩ kamaraḵavavaṭaavaśeṣo **ruaraḵa aruparaḵa** ⟨·⟩ sakaadriṭhiavaśeṣo **maṇo** ⟨·⟩ viyiḵitsavaśeṣo **avija** ⟨·⟩ śilavraṭavaśeṣo **odhaco** ⟨·⟩ due ? a ? + + [249] + **(odhaco** d)riṭhi vuta ⟨·⟩ **ruaraḵo aruparaḵo** taṣ̈va vuta ⟨·⟩ aṣiḭhaṇaparivuriye ubhrabhaḵia prayahaṭi ⟨·⟩ praṃñaṣiḭhaṇeṇa **avija** prayahaṭi ⟨·⟩ sacaṣiḭhaṇeṇa **maṇo** prayahaṭi ⟨·⟩ caḵaṣiḭhaṇeṇa **ruḵaraḵa** u(a[250]ṣ̄amaṣiḭha)ṇ(e)ṇa **odhaco** ⟨·⟩ sacehi vi vatava ⟨·⟩ yaṣabhuṭañaṇadaśaṇeṇa vatava ⟨·⟩ ñaṇam ejaṭi ṭi vatava ⟨·⟩ triṇa saṃyoyaṇaṇa p(r)ahaṇa soṭavotiphalo ⟨·⟩ kamaraḵavavaṭataṇ(u)tvaye say(i)ṭaḵamipha(lo) + + + + + + + + + [251] + + + +

5.6

paṃca iṃdriaṇi ⟨·⟩ ṣadhidrio viridrio śpvaṭidrio samaṣidrio praṃñidrio ⟨·⟩ ki **iṃdrio** ⟨·⟩ aṣivaṭeaḭhi iṃ(d)r(i)aḭhi ⟨·⟩ ṣadhaṣivaṭeaṇa **ṣadhidrio** ⟨·⟩ viriaṣivaṭeṇaṇa **viridrio** ⟨·⟩ śpvaṭiaṣivaṭeyaṇa **ś(pvaṭidrio)** ⟨·⟩ [252] (samaṣiaṣivaṭe)aṇa **samaṣidrio** ⟨·⟩ praṃñaṣivaṭeaṇa **praṃñidrio** ⟨·⟩ ṣadahaṃto **virio** aravhaṭi ⟨·⟩ aradhaviriasa **śpvaṭi** uvaḭhahaṭi ⟨·⟩ uvaḭhiṭaśpvaṭasa citaṃ **samaṣiaṭi** ⟨·⟩ samahiṭacite yaṣabhuṭa paśati jaṇati ⟨·⟩ **praṃñidrio** imḍrio tasa ? + + [253] + + + .ṃ ti ⟨·⟩ **ṣadhidriasa** yaṣa maṭue ḭhaṭavo ⟨·⟩ **viridriasa** yaṣa kaṃmaḵarasa ḭhaṭavo ⟨·⟩ seṇaüama katava paṃcaṃṇa iṃdriaṇa ⟨·⟩ **śpvaṭidriasa** yaṣa gaṃjavaria ḭhaṭavo ⟨·⟩ **samaṣidriasa** yaṣa rayaṇasa ⟨·⟩ **praṃñidriasa** yaṣa garus. + + + [254] + + + eṇa śilaṃ vutaṃ ⟨·⟩ **viridrio** samaṣisa aharoḵo ⟨·⟩ **śpvaṭidrio** praṃñae aharaḵo ⟨·⟩ sa aharo mago ⟨·⟩ trae vi kaṃdha ⟨·⟩ **ṣadhidrieya** śilakaṃdho ⟨·⟩

viridrieṇa ya **samaṣidrieṇa** ya samaṣikaṃdho ⟨·⟩ **śpvaṭidrieṇa** ca **praṃñidrieṇa** (ca praṃñakaṃdho) ⟨·⟩ [255] + + + + ? o vi mago ⟨·⟩ **ṣadhidrieṇa** saṃmesaṃgapa saṃmevaya saṃmekaṃmaṃto saṃmeayivo ⟨·⟩ **viridrieṇa** saṃmevayamo ⟨·⟩ **śpvaṭidriyeṇa** saṃmeśpvaṭo ⟨·⟩ **samaṣidriyeṇa** saṃmesamaṣi ⟨·⟩ **praṃñidriyeṇa** saṃmedriṭhi vuta + + + + + + + [256] + + + + + + ṇa ⟨·⟩ **samaṣidriyeṇa** kuaṣakṣiyaṇa ⟨·⟩ **praṃñidriyeṇa** driṭhipratiyaṇa ⟨·⟩ savehi paṃcahi duha ? to bhavavimutiyaṇa ⟨·⟩ **virio** ya **śpvaṭi** ya aharaka ◦

5.7

paṃca bala ⟨·⟩ ṣadhabalo viri(abalo śpvaṭiba[257]lo samaṣibalo) + + + ? ? ? ṇa maḍiaṭhi balaṭhi ⟨·⟩ iṃdriaṇa ya balaṇa ya ki ṇaṇakaraṇa ⟨·⟩ iṃdriya savabhumiṣu ⟨·⟩ bala vaṇa viṭarakaṭa uvaṭaye yava rahapo ⟨·⟩ eṭe ? ? ? ? + + + + + + + + + + + + + + +

5.8

[258] + + + + + + + **(ṣadahaṭi taṣaka)ṭasa bosi ⟨·⟩ iṭi vi so bhakava** yavi **śasta devamaṇ(u)ṣaṇa · b(u)dho bhakava** ⟨·⟩ śastuarakii ṇideśiṭavo ⟨·⟩ **apavaṣo bhoṭi arokayaṭio samavipa(kiṇie)** + + + + + + + + + + + + + + + + [259] + + + + + + + + + + + + + + + + + + ? ? ? + + ? saṃme pa te ṇ. m. ? ? ? + ? ? ? ? ? ? ? ? ? ? ? ? ? ? a .i j. ? ? + + + ? ? ? ? ṇa ma ? ṇ. e ra ? + + + + + + + + + ? ? ? ? ? + + + + + + + + + + + + [260] + + + + + + + ? ? ? ? ? ? ? e ⟨·⟩ ki **praṣaṇiaṃga** ⟨·⟩ magasa va eṭe aṃga praṣaṇiasa va bhikhusa ⟨·⟩ **iṭi vi so bhakava** savo katavo ⟨·⟩ śastuaraehi yoyiṭava ⟨·⟩ **apavaṣo** va ṇa ṭi ⟨·⟩ **ṇaṭiśiṭae** ma ? ? + + + + + + + [261] + + + + + ? **maja⟨ma⟩ye** samaṭaprati ⟨·⟩ **praṣaṇakṣamaye** kileśaprahaṇaṭa ⟨·⟩ **akuḍeṇa** mohaprahaṇo ⟨·⟩ **aśaḍo** lohaprahaṇo ⟨·⟩ **amaavi** doṣaprahaṇo ⟨·⟩ uju atvio ṭi mago vaheti ⟨·⟩ kileśo aṣikaroṭi ? + + + + + [262] + + + + + .u ? ? ? ṭi aṃñaṭaro sabraṁayari ⟨·⟩ **ṣadheṇa** ṣadhidrio vuto ⟨·⟩ **apavaṣeṇa** viridrio vuto ⟨·⟩ **akuḍeṇa** samaṣidrio vuto ⟨·⟩ **śpvaṭie** śp⟨v⟩aṭidrio vuto ⟨·⟩ **p⟨r⟩aṃña⟨e⟩** praṃñidrio vuto {◦} ⟨·⟩ **ṣadhae** śilakaṃdho vu(to) ⟨·⟩ **apava[263]ṣeṇa** ya **akuḍeṇa** ya samaṣikaṃdho vuto ⟨·⟩ **śpvaṭie** ya **praṃñae** ya praṃñakaṃdho vuto ◦

5.9

paṃca adhaṃmia coṯaṇa ⟨·⟩ akaleṇa abhuṯeṇa aṇathaṣahiṯ(eṇa⟩ pharuṣeṇa doṣaṃtareṇa ⟨·⟩ adha(ṃ)mia ṯi ṇa magasaṃp. ? + + + [264] + + + + + + ṇa ca saṃdhip⟨r⟩alavo vuto ⟨·⟩ **pharuṣeṇa** pharuṣavaya ⟨·⟩ **aṇathaṣahiṯeṇa** piśuṇavaya ⟨·⟩ **doṣatara** ho ma ? ? ? va yo ducariṯo vuto ⟨◦⟩

5.10

paṃca dha⟨ṃ⟩mia coṯaṇa ⟨·⟩ kaleṇa bhuṯeṇa (sraṣveṇa [265] athaṣahiṯe)ṇa metravaṯa ⟨·⟩ yaṣa adha⟨ṃ⟩mia taṣa ṇio śrokrapakṣe ◦

S

saṃkṣitamaṃtro ⟨·⟩ va śpva ṣa **kamehi ṇivaraṇehi oraṃbhaïehi ubhrabhaïehi adha⟨ṃ⟩miehi coṯaṇehi** samuṯao vuto ⟨·⟩ **kaṃ(dhehi** dukho [266] vuto) ⟨·⟩ **(iṃdrie)hi balehi praṣaṇiaṃgehi dha⟨ṃ⟩miehi coṯaṇ⟨e⟩hi** mago vuto ⟨·⟩ **ubhrabhaïehi oraṃbhaïehi** prahaṇeṇa ṇiroṣo vuto ⟨◦⟩

5.11

paṃca matsaria ⟨·⟩ avaṣamatsario kulamatsario lavhamatsa(rio vaṃṇa[267]matsario dhaṃma)mat(s)ario ⟨·⟩ ki matsario ⟨·⟩ ma va iṯo ṇisaraṯu + + acvario eṯaṇi ⟨·⟩ ṇa hi satva eṯa acvari k. ye d. .i ri sav. ? se matsaria ⟨·⟩ **lavhamatsariḳa** ṯi prahoti ⟨·⟩ **dhaṃmamatsario** yo pariṇivaüṯo amaṇa dhaṃmo ? + + [268] + + + ? .u pr. s. ṇ. deśiṯo ⟨·⟩ ṇa so matsario ◦

5.12

paṃca vimutiparivayaṇia saṃña ⟨·⟩ aśuo sa(ṃ)ña ahare paḍik(u)lasaṃña savaloke aṇavhiraṭasaṃña savasaṃkhareşu aṭiṇava{sa}saṃña maraṇa(saṃña) + [269] + + + **vimuti** ṭi due vimutie ⟨·⟩ rakaviraka ya ceṭovimuti ⟨·⟩ avijavirako ya praṃñavimuti ⟨·⟩ aśeha ya ? śeha ya vimuti ⟨·⟩ aśeha ya teşu parivaae saṃbataṃti ⟨·⟩ eṭe paṃca saṃña ⟨·⟩ **aśuasaṃña** śuha vimuta a ? . . . ⟨·⟩ **aśuasaṃña** ya **ahare** ya **paḍikulasaṃña sa(valo)[270](ke** ya **a)ṇavhiraṭasaṃña** śamaso vuto ⟨·⟩ **aṭiṇavasaṃña** ya **maraṇasaṃña** ya vivaśaṇa vuta ⟨·⟩ duiṇa ca mulaṇa prahaṇo ⟨·⟩ due vimutie sakṣiḳariśaṃti ◦

5.13

paṃca ṇisaraṇia dhaṭue ⟨·⟩ iśa aria va o ? + + + + [271] + + + kamaviṣabhuṭo samaṇuśpvaraṭo ṇamehi cito ṇa pakhaṃdaṭi ṇa pras(i)ṭaṭi ṇa saṃciṭhaṭi ṇa vimucaṭi ⟨·⟩ taṃ bhoṭi cito suḳataṃ subhaviṭa ṇikhaṃto ṇisaḍo vipramuto visaṃyuto ⟨·⟩ ye yaṣa kamap(r)a(caa upa[272]jaṃti aṣava vi)ghaṣa pariḍaha sadvara saṃkileśia poṇabhavia aïṭi jaṭijaramaraṇasaṃbataṇia ṇa so ta veṭaṇa veṭeṭi ⟨·⟩ vipramuto so tehi veṭaṇehi ⟨·⟩ ka kisa heṭu + + + + + [273] + + + + + ⟨·⟩ (e)va **vavaṭo** ⟨·⟩ eva **vihiṃsa** ⟨·⟩ eva **ruaṇa** ⟨·⟩ eva **sakaasa** ⟨·⟩ **ṇekhaṃmo** kamaviveḳo ⟨·⟩ **aṣavehi** moho ⟨·⟩ **vihiṃsae** raḳo ⟨·⟩ **pariḍaheṇa** doṣo ⟨·⟩ eṭehi kileśo sadvarehi saṃ + + + + + + + [274] + + + + + + + kho ? ? ṇisaraṇia vatava ⟨·⟩ **kamehi vavaṭeṇa vihiṃsaya** kamaṇisaraṇo ⟨·⟩ **ruehi** ruaṇa ⟨·⟩ **sakaeṇa** arupaṇa ⟨·⟩ triṇa ṇisaraṇiaṇa paṃcaṇa ya ṣaṃṇa ya ki ? ? + + + + + + + [275] + + + + + + + + + + + + ? ? ? ? ? ? ṣa a ṇisaraṇia doṣayariṭaṇa ⟨·⟩ pa(ṃ)ca ṇisa(ra)ṇ(i)a mohayariṭaṇa ⟨·⟩ avaro payao ⟨·⟩ saveṭa ? + + + + + + ? ? ṇisara + + + + + + + + + + + + [276] + + + + + + + + + + + +

5.14

(p)aṃca v(imutaaṯaṇa) ⟨·⟩ **+ + +** ? ? **bhikh(uṇo) śasta dhaṃmo deśeṯi añа(ṯaro va)** + [277] + + + + + + + + + + + + + **(añа)ṯaro va viñ(u) sabraṁayari** ⟨·⟩ **taṯa taṯa taśpvi dhaṃm(e) athapaḍisaṃbeṯi ca bhoṯi dhaṃmapaḍisaṃbeṯi ca** ⟨·⟩ **tasa athapaḍi(s)aṃ(beṯi)ṇa (dhaṃmapaḍisaṃ)b(eṯiṇa pramo)j(o jaaṯi)** ⟨·⟩ **(pramuṯiṯasa priṯi jaaṯi)** ⟨·⟩ [278] **(priṯimaṇaśa) kao praṣabhaṯi** ⟨·⟩ **praṣadhakao suhaṃ veṯeṯi** ⟨·⟩ **suhiṇa cite samaśiaṯi** ⟨·⟩ **samahiṯe cite yaśabhuṯo jaṇati** ⟨·⟩ **yaśabhuṯo prayaṃṇaṃto ṇividaṯi** ⟨·⟩ **ṇiviṇo virajati** ⟨·⟩ **viraḳo vimucati** ⟨·⟩ + + + + + + + + + + + [279] + + + + + yavi **ṇavara idhatva ṯi prayaṇati** ⟨·⟩ eva **śpajaasa** ⟨·⟩ eva **deśaṇaye** ⟨·⟩ eva **aṇuvitra{ṃ}kaṇaye** ⟨·⟩ eva **aṃñaṯaraaaṃñaṯaro samaśiṇimito** ⟨·⟩ tasa pialeṇa save ⟨·⟩ **athapaḍisaṃbeṯi** ṯi vivaśaṇa ⟨·⟩ **dhaṃ(mapaḍisaṃbeṯi** ṯi) [280] (śamaśo) ⟨·⟩ + + ? mu ṯa ṯi ⟨·⟩ **priṯi** ṯi priaaṯi sa p(r)iaaṯi ⟨·⟩ **priṯimaṇasa kao praṣabhaṯi** ⟨ṯi⟩ kaa ko le vi ta paḍipraṣadha bhoti ⟨·⟩ loṭho oaṃma ⟨·⟩ **praṣadhakao suho veṯeṯi** ⟨·⟩ **suhiṇo cito samaśiati** ⟨·⟩ śa(maśo) ⟨·⟩ + + + + [281] + + + + + ? ? ? mago vivaśaṇa ⟨·⟩ **yaśabhuṯo prayaṇaṃto ṇibidaṯi** ṯi dukhaṯe ṇibriṯa ⟨·⟩ **ṇibridati virajaṯi** ṯi samuṯaaprahaṇo ⟨·⟩ **viratacito vumucaṯi** ṯi nirośo ⟨·⟩ **vimutasa vimutam iṯa ñaṇada(śaṇo)** + + + [282] + **(vuśiṯo) b(r)aṁayiaṃ** ti mago bhaviṯo ⟨·⟩ **kiṯaṃ karaṇiya(ṃ)** ti ṇirośasakṣia ⟨·⟩ **ṇavara idhatva ṯi dukho ṇa puṇu upajiśaṯi** ⟨·⟩ dukhapariña ⟨·⟩ saveṣa paṃcaśu vimutaaṯaṇeśu vatava ⟨·⟩ avaro payao ⟨·⟩ cet. ? + + + + [283] + + + + + ? **pareśu deśeṯi** ucakhuṯa ⟨·⟩ taśa pariviḍaṃsaṯi ṯi sava aloamaṃto ⟨·⟩ **añaṯara samaśiṇimito sugrahiṯo** śamaśo ⟨·⟩ sugrahiṯo cuṯuṇa samaśiṇa ⟨·⟩ yaśa **vistareṇa ṇikṣivita** u + + + + + [284] + + + + ? a ⟨·⟩ **vistareṇa** haṇabhaïa ⟨·⟩ **ṇikṣivita** viśiśabhaïa ⟨·⟩ **uaḳameṇa** ṭhiṯabhaïa haṇabhaïa ⟨·⟩ **ṣadhavimutaya⟨ṯa⟩ṇa** ṭhiṯabhaïo ⟨·⟩ **kaasakṣiyaṇo** ṇiveśabhaïo ⟨·⟩ **(driṭhiprato)** [285] (viśe)śabhaïo uhaaṯovimutiyaṇo ⟨·⟩ avaro payao ⟨·⟩ viśeśabhaïo **driṭhipratasa** ⟨·⟩ ṇiveśabhaïko **uhaaṯobhavavimutasa** ⟨◦⟩

5.15

paṃca pugala ⟨·⟩ **aṃtaraparin̤ivaï uhaaca(parin̤ivaï)** [286] **(asaṃkharaparin̤ivaï) sasaṃkharaparin̤ivaï ubhraṣoṭo aḳaṇiṭhaḳami** ⟨·⟩ uaala .ṃ a ṇu ? .o yaṭa ṇ. br. ? ? vi a ? ḳ. a samuga ? ṭo dukhasa saṃyoge pugalo praṃñaviṭavo yaṣa raso + + + + + + + [287] + + + + + + .ṃ mi ⟨·⟩ **parin̤ivaï** ṭi ke yi ahaṃsu ⟨·⟩ yavaṭa teṣo aü taṭo aṃtara parin̤ivaaṭi ⟨·⟩ ke yi ahaṃsu ⟨·⟩ kileśaparin̤ivaṇa eṣo vuto ⟨·⟩ iśa eṣo aṇaḳamiphalo praüṇati ? ? ? + + + + + + [288] + + + + + adho aṇaṃtariyo samaṣi bhoṭi ⟨·⟩ so tatra uavaṃṇo ciragaṭe yava kileśa prayahaṭi ⟨·⟩ aṃtaraya sa ajatva ṇa de yi ṭi ⟨·⟩ yaṣa kao uvahaṃñeyaṭi **uvahacaparin̤ivaï** ⟨·⟩ yo iśa aṇaḳa(miphalo praü[289]ṇaṭi) + ? ? .ṃ ? ? .o ? ṣ. ? ? ? ? ? tatrova. ṇaṃ sakileśo upajaṭi ⟨·⟩ so ṇa śakoṭi ciragaṭo yava prayahiṭo kao ? + + + + [290] + + + + + + + + + + ? ? prayahaṭi ⟨·⟩ so kileśaparin̤ivaṇeṇa parin̤ivaati ⟨·⟩ eṭe due pugala aṣiḳamapravhaviṭa ⟨·⟩ caṭuṇa paḍivaṭaṇa aṃ + + + + + + + [291] + + + + + + + ṇiyaṃti ⟨·⟩ **asaṃkharaparin̤ivaï** ya iśa aṇaḳamiphalo praüṇati ⟨·⟩ so ṇa iṃ ci vaamati utari arahapasa pratie ⟨·⟩ śamaṣa [mi l]. + + + + + + [292] + + + + + + + + (ki)leśo prayahaṭi ⟨·⟩ tasa suha paḍivaṭa daṃdha va kṣipa va ⟨·⟩ **sasaṃkharaparin̤ivayi** iśa aṇaḳamiphalo praüṇati ⟨·⟩ so ṇa utari vaama(ti) + + + + + + + [293] + + + + + + + + + + + + + + + + + + + ? ? ? ? ? ? ? ? + + + + + + + + ? ? ? ? ? ? + + + + + + + kṣipa va ? ime due pugala paḍivaṭa ? ? ? ? + + + + + + + + + + + + + + [294] + + + + + + + + + + + + + + + + + + +

avaro payao ⟨·⟩ **cakhidriaṃmi** teyavadhaṯu ⟨·⟩ usaṯa trihi uva ? ? + + + + + + + [298] + + + + + + + + + **gaṇidriaṃmi** vaavadhaṯu ⟨·⟩ **jibhidriaṃmi** avaadhaṯu ⟨·⟩ **kaïdriaṃmi** sava trae ⟨·⟩ avaro payao ⟨·⟩ **cakhidriaṃmi** teyavadhaṯu ⟨·⟩ **soṯidriaṃmi** aḳaśadhaṯu ⟨·⟩ **gaṇidriaṃmi** vaavadhaṯu ⟨·⟩ **jibhidriaṃmi** avaadhaṯu ⟨·⟩ **kaïdriaṃmi** pa(ḏhavidhaṯu) ⟨·⟩ + + [299] + + + + + + + + vaṃ puruṣo ⟨·⟩ **ṣaḍaataṇo** ti ṣa va aḍa etaṣu va ḍaya ti ṣaḍaḳa va ⟨·⟩ **cakhu** ya **rua** ya yavi **maṇo** ya **dhaṃma** ya ⟨·⟩ yaṣa paṃthaḳaro eva **ajatia** ⟨·⟩ yaṣa ṇaṇajaṇo (eva **bahira)** ⟨·⟩ [300] (avaro payao) ⟨·⟩ (ya)ṣa praṃñati eva **ajatia** ⟨·⟩ yaṣa pariveṯaṇa eva **bahira aïṯaṇa** ◦

6.3

ṣa viñaṇaḳaa ⟨·⟩ cakhuviñaṇa yavi **maṇaviñaṇa** ⟨·⟩ vianato raḳa ? ñaṇo ti v. ? ⟨◦⟩

6.4

(ṣa phaṣaḳaa) ⟨·⟩ [301] + + + ? lakhaṇa phaṣo ⟨◦⟩

6.5

ṣa veṯaṇaḳaa ⟨·⟩ aṇubhavaṇalakhaṇa viṯaṇa ⟨◦⟩

6.6

ṣa sañaḳaa ⟨·⟩ ugrahaṇalakhaṇa saṃña ⟨◦⟩

6.7

ṣa ceṯaṇaḳaa ⟨·⟩ avisakharaṇalakhaṇa c(e)ṯaṇa ⟨◦⟩

6.8

(ṣa taṣ̄vaḵaa) ⟨·⟩ + + + [302] (lakhaṇa taṣva) ⟨◦⟩

6.9

(ṣa vi)vaṭamula ⟨·⟩ kroṣaṇo uvaṇahi ⟨·⟩ makṣi pariḍaṣi ⟨·⟩ iṣu mat(s)ari ⟨·⟩ (śaḍo) maavi ⟨·⟩ śpvadriṭhiparamoṣo aṣajagrahi dopaḍiṇisag(i) ⟨·⟩ michadri(ṭhi pavicho) + + + + + + + + [303] + + + + + + + + ? ime mula ⟨·⟩ **kroṣaṇa uvaṇahi** ceṭasa kaïaṃmasa vivataṇa ⟨·⟩ **(makṣi) pariḍaṣi** m(e)trasa vayiaṃmasa vivataṇa ⟨·⟩ **iṣu** ya **matsari** ya met(r)asa maṇ(o)a(ṃmasa vivataṇa) ⟨·⟩ [304] + + + + + + avhadhaṃmia tasa vivataṇa ⟨·⟩ **śaḍo maavi** śilasa vivataṇa ⟨·⟩ **śpvaṃdriṭhiparamoṣo** ya **aṃtogahadriṭhio** ⟨ya⟩ driṃṭhiya vivaṭaṇa ⟨·⟩ **kroṣo** ya **uvaṇahi** ya **makṣi** ya **pari(ḍaṣi** ya sama[305]ṣikaṃdhasa) vivaṭaṇa ⟨·⟩ **śaḍo maavi** śilakaṃdhasa vivaṭaṇa ⟨·⟩ **śpvadriṭhiparamoṣo aṃtogahadriṭhio* ⟨·⟩ praṃñakaṃdhasa vivaṭaṇa ⟨·⟩ *kroṣo uvaṇahi makṣi pariḍaṣ(i)** doṣapakṣo ⟨·⟩ **iṣ(u) .u ti matsari śaḍ(o maavi)** + + [306] + + + + + + + ? ya **aṃtogahadriṭhia** traya mohapakṣo ⟨·⟩ caṭuhi paḍamaehi kamaraḵaparigeṣo ⟨·⟩ duehi parimaehi driṭhiraḵapaḍigeṣo ⟨·⟩ eṭehi vivaṭo śaṃśi duehi ? mulehi + +

6.10

(ṣa dhaṭue) ⟨·⟩ (paḍha[307]vidhaṭo teyavadhaṭo avaa)dhaṭo vayavadhaṭo aḵaśadhaṭo viñaṇadhaṭo ⟨·⟩ ki dhaṭu ⟨·⟩ vavacheṭaṭ́he dhaṭaṭ́he ⟨·⟩ catvari dhaṭu viñaṇasa praṭiṭha ⟨·⟩ yatra akaśe tatra viñaṇe ⟨·⟩ ? + + + + + + + + + + + + + + + [308] + ṇalakhaṇa ⟨·⟩ **vayavadhaṭu** samuṭiraṇalakhaṇa ⟨·⟩ ṇa va praḵaśaṭi ṇa va kaśaṭi **aḵaśadhaṭu** ⟨·⟩ viñaṇaṃ ti **viñaṇadhaṭu** uvaṭiṇa a sa ? kh. ? d. + + + + + + + + + + +

6.11

[309] + **? ? ? ? b.** yavi **maṇo dhaṃmehi uaviyarati** ⟨·⟩ ki {uavi} uaviyarati ⟨·⟩ **cakhu ruehi carati** yavi **maṇo dhaṃmeh(i)** + + + + + + + + + + + + + + + + + [310] + + + + + + + + + + + + + + + + + + +

6.13

ṣa {a} **aṇutaria ⟨·⟩ daśaṇaṇutaria ṣavaṇaṇutaria lavhaṇutaria śi(kṣaṇutaria pariyi-aṇu[319]taria aṇuśpvaṯaṇu)taria** ⟨·⟩ save viśareṇa katava ⟨·⟩ utariṯar(o) ṇasti ⟨·⟩ ta vucaṯi aṇutaria ⟨·⟩ **daśaṇaṇutaria** saṃpuruṣasaṃsevo ⟨·⟩ **ṣavaṇaṇutario** sadhaṃmaṣavaṇo ⟨·⟩ **lavhaṇ(u)tari(o)** + + + + + + + + + [320] + + + + + + padivati ⟨·⟩ eṯaṃ daśaṇabhumi s(o)ṯavati(phal)o ⟨·⟩ **aṇuśpvaṯaṇutarie** ⟨·⟩ bhavaṇabhumi sayiṯaḳami ca aṇaḳami ca ⟨·⟩ **pariyiaṇutarie** kiṯav⟨i⟩humi rahapo ⟨·⟩ ki ? ? ? + + + + + + + + + + + + [321] + + + + + + (avaro pa)yao ⟨·⟩ paḏamo **daśaṇo** ⟨·⟩ t. ? **ṣavaṇo** ⟨·⟩ taṯo ? ? ? ? + ? ? ? .i ? + + + + + + + .i ? ? ? ṇ. śp. ? + ❀

6.14

ṣa aṇuśpvaṯie ⟨·⟩ budhaṇuśpvaṯi dhaṃma{ma}ṇuśpvaṯi saṃgaṇuśpvaṯi śi(laṇuśpvaṯi caḳaṇuśpva[322]ṯi devaṯaṇuśpvaṯi) ⟨·⟩ + + śpvaraṇaṯa ṯi aṇuśpvaṯi ⟨·⟩ **b⟨u⟩dhaṇuśpvaṯi dhaṃmaṇuśpvaṯi saṃga(ṇuśpvaṯi)** + ? + [323] + + + + + + + ? .u ? ṇa ca e ṇ. praṃñae ⟨·⟩ ahaṃ pi taṯiṣo ⟨·⟩ avaro payao ⟨·⟩ + ? ? ṣa ka ? ? .u .ru ? .u ? ? ? ? ? ? ? ? ? ? ? ?

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+ + + + + + + [324] + + + + + (du)kho vuto ⟨·⟩ **taṣvakaehi** ca **vivatamulehi** ca **voviyarehi** ca samuṯao vuto ⟨·⟩ **ṇisaraṇiehi** ṇiroṣo vuto ⟨·⟩ **aṇutariehi** ca **aṇuśpvaṯihi** ca mago vuto ○

7.1

sata (aṣadhaṃma) ⟨·⟩ (aṣadho [325] **ahirio a)ṇotrapo kuṣiṯo muṭhaśpvaṯi drupraṃño** ⟨·⟩ ki aṣadhaṃmo ⟨·⟩ aṣapuruṣa ⟨·⟩ teṣa eṯe dhaṃma uasagri ⟨·⟩ ki **aṣadho** o a s. ? s. ṯo aviliḳa

? viṇaṭh. ? + + + ? ? ? ? ? + + + + + + + [326] + + + + + + ? ? to pi ra sa ta a ṇo trapo kutostiko ⟨·⟩ tatra sitati ⟨·⟩ asa va ⟨·⟩ ya ? kua yi sitati ⟨·⟩ ta **kusiṭo** ⟨·⟩ **śpvaṭi** samuṭhiaṭi ? + [327] + + + + + + + + + ? ? ? chakaṃmaṃto ya **ahirio** mi ? ? ? ? ? ? ? ? ? ⟨·⟩ **aṇotrapo** michaayi ? ⟨·⟩ **kusiṭo** micha ? ? ma mu ? + [328] + + + + + + + + + + + ? ? ? ? ? ṇ. ⟨·⟩ **ahirio** ? ? + sa vivaṭaṇa ⟨·⟩ **kusiṭo** viridriasa vivaṭaṇa ⟨·⟩ **muṭha(śpvaṭo)** + + + + + + + + + + + + + + + + + + +

+ [336] + + +

Translation

3.7–8

(Three perceptions): perception of desire, perception of malice, perception of injury. + + +

3.11

(Three matters of meritorious action:) [1] **consisting of giving, consisting of virtue, consisting of development.** + + +

the one who holds the view of no action? Who + + + + + + + + + annihilation, non-existence in this world. [9] + + + + + + teaches annihilation. **Craving for sense pleasure** has craving as application, **craving for annihilation** has view as application. These are the two that have the roots as application. **Craving for existence** + + + + + + + [10] + + + + + + + + Another way: **Craving for sense pleasure**: + + + + + + + + **craving of existence** + + + + **craving for non-existence**: view + + These are the two root defilements + + + + + + + +

3.14

(Three [11] **taints: taint of sense pleasure,) taint of existence, taint of ignorance.** What has the meaning 'taint' has the meaning 'collection.' What has the meaning 'taint' has the meaning 'hearing.' Also taint because of the state of having become ignorant. Through another factor the name 'taint' has been taken. Ignorance + + + + + + + + [12] + + + + + + + **Taint of ignorance**: the origin. This is the root defilement. With the bonds: **Taint of sense pleasure**: bond of sense pleasure, **taint of existence**: bond of existence, **taint of ignorance**: bond of view. Another way: + + + + + + + + + + + + [13] + **Taint of ignorance**: view + + + + + + + + + root. Ignorance + + + + + origin + + + + cessation.

3.15

(Three fires: lust, hate, delusion.) + + + [14] + burns. In the same way **hate**. (and) in the same way **delusion** are bad behavior. Another way: The fruit of greed is among the hungry ghosts. The simile of the women + + + + + + + + + + + + + + + + + + [15] + + + + + + + + + + + + + + + + + + +

3.16

Three kinds of searching: searching for sense pleasure, searching for existence, searching for the religious life. What is searching? The same as seeking. “He searches for sense pleasure”: **searching for sense pleasure**. + + + + + + + + [16] + + + + + + “He searches for existence”: **searching for existence**. “He searches for the religious life”: **searching for the religious life**. **Searching for sense pleasure**: the element of sense pleasure, **searching for existence**: the element of form and the element of formlessness, i.e., searching for the world of three elements is spoken of; + + + [17] + + + + + + + + **searching for the religious life**: evolution is spoken of. How is **searching for sense pleasure** spoken of? Some say: whoever has transcended sense pleasure; **searching for existence**: whoever has not transcended existence. [18] + + + + + + **Searching for the religious life**: on the immediate path. Another way: ordinary people + + + + + + + + + + + + + + **searching for sense pleasure** is to be spoken of. Ordinary people who have transcended sense pleasure … [19] … of great disciples, of those in training, **searching for the religious life** is to be spoken of. Another way: + + + + + + + + + + + + + +

this way, all are spoken of by the ancient ones. To be drawn out by shame and modesty; by the four fears; by the three + + + + [23] + + + + + + + + plane.

3.18

Three elements: element of sense pleasure, element of malice, element of injury. What has the meaning 'element' has the meaning 'severing.' **Sense pleasure**: (those) which are the five qualities of desire. By their change: **malice**. + + + + [24] + + + + + + + + + + + + + + condition **injury** + + + + + + + + + + **malice** with regard to them. With examination, with injury; without examination, with malice. These three elements are called the element of sense desire.

3.19–20

(Also another **three** [25] **elements:) element of renunciation, element of non-malice, element of non-injury.** So the thinness of lust for sense-pleasure and malice is called. As one increases it further in the first meditation, as in the second, third, fourth, so the **element of form** + + + + + [26] + As one emerges also from **formlessness**, so it is called the **element of cessation**. Also these three are called elements: **the element of form, the element of formlessness, the element of cessation.** + + + + + + + + + + + [27] + + + + + + + + + + + + + + + + + + +

+ + + + is imagined through perception + + + + [31] + + + + + + + + + + + + + because of arising in the desire element … ‘Element’ is imbuing and application, a basis. ‘Element’ is either the defilement element or the element of desirelessness. Imbuing is good or not good. Application is good or not good. [32] + + + + + + + + + + + +

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Concise statement: By matters of meritorious action: the path. By the element of desirelessness and controls and searching for religious life: the path. By feelings and the element of desire and (the element of) form [33] and + + + + + + + + + + pain is spoken of. By craving, taints, fires, two searchings and the element of injury, by these the origin is spoken of. By the element of cessation, cessation (is spoken of). + [34] + + + + + + + truths are spoken of.

3.21

Three factors: factor of virtue, factor of concentration, factor of understanding. The state of a factor is the state of being separate. Not one-sided + [35] + + + + + + + + + + **virtue**: like abstention from destruction of life up to + the factor of virtue. **Factor of concentration**: like the four meditations. Also differently what some + + + + + [36] + + + + + the factor of concentration. **Factor of understanding**: the body of understanding, the + + of understanding, the faculty of understanding, proper view, the part of awakening that is examination of the dharma. Also differently the dharmas on the part of understanding are called ‘factor of understanding.’ **Of the virtues** + + + [37] + + + + + + ‘Concentration’ (*sam-a̱si*) because of construing (*sam-aroaṇa*) or because the even (*sama*) is brought about (*ahaḍa*) from even the uneven. **Understanding** full making known is to be called. It is called ‘understanding’ because one sees either as a bystander (*pariaṇa*) or as another (*para*). For what reason are three factors spoken of? + + + [38] + + + + + + + + + + + + three factors are spoken of. Lust, hate,

delusion. Abandoning of lust is called concentration. Abandoning of hate is called virtue. Abandoning of delusion is called understanding. Who does not re-abandon virtue + + [39] + + + + + + + + + + + + + + he weeds out the root of understanding. Two kinds of abandoning: abandoning of accumulation(?) and abandoning of inscribing. What is the simile is like: One makes(?) a cow hide smeared with blood smeared with poison + + + + [40] + + + + + + + + + + + + in this way, the **virtues** and the **concentrations** are abstention from application, **understanding** is said to be destruction with regard to the roots. Second simile: Like one opposes (and) screams about an enemy + + + + + + + [41] + + + + + + + + + + + + + + + + + + + Fourth simile: A poisonous snake is grasped well by a man; in this way, defilement is grasped well by + + + skilfulness in grasping + + + + + + + + + + + + + + +

3.22

(Three trainings: [42] **training regarding virtue, regarding thought, regarding understanding.** + perception + + + attains the lord + + virtue + + + + + + + + + + + + + + + + + + + [43] + + + + + + + + + + + Training is said to be + + + + additional. 'He trains with regard to virtue' ⟨is called **regarding virtue**.⟩ 'He trains with regard to thought' ⟨is called **regarding thought**.⟩ 'He trains with regard to understanding': is called **regarding understanding**. Here also with the three factors + + + + + + + + [44] + + + + + that is (called) regarding virtue, that is (called) regarding thought, that is called regarding understanding.

3.23

Three concentrations: concentration on emptiness, concentration on the baseless, concentration on the purposeless. 'Concentration' (samaṣi) is either from 'constructing' (samaroaṇa) (or) from 'rest' (viṣama). + + + + + + [45] + + **Concentration on emptiness**: What is emptiness? Two statements: either emptiness of descending or from non-perception. From descending: just as in the first meditation lust for sense-pleasure and

malice do not exist. From non-perception: (Just as) + + + + + [46] + from non-accumulation, through what is either innate or permanent; especially through what is not subject to change for the worse, the state of not being soiled. Another way: both emptiness from dharmas and emptiness from dharmaness. What is emptiness from dharmas? That which + + + + [47] + + + + (What is) emptiness from dharmaness? That which in completeness does not exist. **Baseless**: both baseless with transformation and baseless without transformation. Baseless with transformation: just as in the first meditation lust for sense-pleasure and malice (do not exist.) + [48] + not making + + + a basis, he directs (his mind) to the unconditioned sphere. In the same way **purposeless** (is to be discussed as) both with transformation and without transformation + + + + + + [49] + + + + + + + + + + all three concentrations are empty of sense-pleasure and malice. The emptiness which is the abandoning of that, that is **baseless**. Whichever ones one does not wish for, that is **purposeless**. In the same way with with the eight attainments + + + + + + + + + + [50] + + + + + + + + Concentration is one. Some: one makes an attainment with (the one) related to emptiness. + + + + + + + + + + + + + + Some: one makes an attainment with (the one) related to the purposeless. Two paths are spoken of: of emptiness and of insight. + [51] + calm is spoken of.

3.24

Three objects: the object of calm, the object of exertion, the object of equanimity. ‘Object is’ is the + + + by recognition. [52] One takes up an object for the calm of an agitated mind: **the object of calm**. One takes up an object for the exertion of a lax mind: **the object of exertion**. The making equanimous of + + + + + **the object of equanimity**. An explanation with regard to the parts of awakening is to be spoken. + + + + + [53] + + + +

3.25

Three knowledges: the divine eye, earlier life, exhaustion of taints. Knowledge: knowledge either has the meaning ‘light’ ⟨or⟩ has the meaning ‘intelligent.’ **Divine eye**: to be done in detail. Earlier + + + in a way. **The divine eye**: complete knowledge indeed. Supported by development, [54] a flesh eye becomes a **divine eye**. **Earlier life**: one directs (attention) also to what has happened previously, remembers what belongs to previous times(?). + + + + + + or one remembers the devolving eon. **Exhaustion of taints**: + + + of the three taints + + + [55] + + + + + + + That is earlier life. **Exhaustion of taints**: with care(?). **Divine eye** and **earlier life**: the gain called knowledge. **Divine eye**: indifference. **Earlier life**: disgust. **Exhaustion of taints** [56] + + + + + + + + **Divine eye** and **earlier life**: the fruit is calm. **Exhaustion of taints**: the fruit is insight. **Divine eye** and **ealier life**: destruction(?) of possession. **Exhaustion of taints**: + + + inclination + + + + + [57] + **Divine eye** and **earlier life**: abstention from application. **Exhaustion of taints**: destruction with regard to the roots.

3.26

Three miracles: miracle of supernormal power, miracle of mind reading, miracle of instruction + + + + + + + + [58] + + + + + + + +

3.27

Three arisings due to desire: There are beings who are under the power of present desires, such as some humans (and some gods [61] **subject to ruin.) There are beings who are under the power of created desires, such as the Gods Who Delight in Creation. There are beings who are under the power of completely created desires, such as the Gods under the Power of the Completely Created. Present** + + + + [62] + + + + + + + + + + + With accumulation, through body and speech and mind(?). **Emanating, emanating**: like through mind(?). **With regard to those completed by others**: like with regard to those completed, without accumulation. Some again say + + + [63] + + + + + + **Who are under the power of present desires**: they now burn(?) with pain. **Who are under the power emanating, emanating**: those eight virtues burn(?). **Who are under the power of those completed by others** + + [64] + + + + + + + + they say. Another way: Like a householder, being established in virtue, produces the thought of going forth and takes part(?) in giving. He is **under the power of present ones**. Who, however, is troubled by the householder state + + + + [65] + + + and takes part(?) in giving and attains seclusion, he **is under the control emanating, emanating**. The householder, however, who has gone forth, and giving is + + + calm is attained and attained again, he is not under the power + + + + + + + [66] + he **is under the power of those completed by others**. ? ? ? ? ? + + + + + + + + + + + + + + +

3.28

There are beings who experience pleasure and elation producing it repeatedly, such as the gods belonging to the Brahma body. [67] + + + + + + + is spoken of. **There are beings who experience happiness and pleasure (and) utter the utterance 'O pleasure, o pleasure!,' such as the shining gods. There are beings who experience the calm, pleasant and glad,** [68] **such as the gods who shine purely. Those, venerable one, are the three arisings of pleasure.** For what reason 'arisings of pleasure'? Lust for sense-pleasure and malice are painful thought. Its abandoning is 'arising of pleasure.' **Producing it repeatedly**

+ + + + [69] + + + + + + + + + + + + + of the first meditation. When they attain it, then they experience pleasure. The dejection faculty has been surmounted, and the pain faculty. Unsurmounted is bodily pain. Those who produce happiness + [70] + + + + + + + + two faculties have been surmounted: the dejection faculty and the pain faculty. They experience happiness through abandoning of dejection; they experience pleasure through abandoning of the pain faculty. + + + + + + + + + [71] + + + + + + + They also experience mental pleasure: **'o pleasure, o pleasure'**. **Who experience the calm, pleasant and glad**: They have surmounted three faculties: the dejection faculty (has been surmounted) [72] and (the pain faculty) and the pleasure faculty. Inevitably indeed they experience the calm through abandoning of dejection, the pleasant through abandoning of pain and the glad through abandoning of elation. Like + + + + + + + + + + + + + + + [73] + + + + + + + + + + + + + + +

3.30

Three faculties: the faculty 'I will understand what is not understood,' the understanding faculty, [78] **the having-understood-faculty.** Like in the text, so it is to be done. Brief statement: And those which are the seeings are to be spoken of. Then to-be-seen is the **'I will understand what is not understood' faculty**. Which one is seeing? The **understanding faculty**. The seeing of one who is accomplished is + + + + + of those who have not understood [79] + + + + + "This is pain," so for me, oh monks, + + + in previously unheard-of dharmas. + + + : **the faculty 'I will understand what is not understood.' "It is to be diagnosed," so for me: *the understanding faculty.** "It has been understood," so for me: **the having-understood-faculty.** The seven planes: + [80] + + + **The faculty 'I will understand what is not understood'**: the bright-insight, the being-of-the-clan, (and) the eighth-in-the-dharma plane. **Understanding faculty**: the plane of seeing and the thin plane, the plane of development. **Having-understood-faculty**: the plane of one who is accomplished. + + + + + + + + + [81] + (֍)

3.31

Three abidings: divine abiding, religious and noble. Divine: the four meditations. **Religious**: the four measureless states. **Noble**: possession of understanding. 'Abiding' (*vihara*) from 'bringing about' (*ahara*), either developed by gods or developed by pleasure. **Religious**: a designation of + + + + + + + [82] + + + + + + + + by the state of being without lust. **Divine**: abandoning of lust; **religious**: abandoning of hate; **noble**: abandoning of delusion. Both **divine** and **religious**: abstention from application; destruction with regard to the roots: **noble**. Both **divine** + + + + + + + + [83] + + + + + + + destroying of inclinations. ○

3.32

Three accusations: by what is seen, by what is heard, by suspicion. Whichever single elder says + + + + + + is to be told + by the accuser the elder is to be told more. Through the word + + + + + [84] + + + + + + +

3.33

Three matters of debate: one either debates concerning the past, or the future, or what is now present, without a fourth (possibility), without a fifth. Because of a state of doubt (*kaṯaṃkaṯibhava*), one expresses (*kaṯea*) a doubt (*kaṯaṃkaṯa*) either from the past or from the future. + + + + + [85] + + + + + **Without a fourth, without a fifth**: they say that through a fourth there is wrong view. Others say that wrong view is internal here. + + + + is said here + Others say that exctinction is spoken of here. Others say + + + + + + + + + [86] + **Without a fourth, without a fifth**: there are exactly five (wrong) views.

3.34

Three groups: the group fixed on wrongness, the group fixed on properness, the unfixed group. 'Group' from the state of being separate. + + + + + + + + + + + + + + [87] + + + + + + + **Fixed on properness**: like awoken ones and disciples. They speak + + + + + + **Unfixed**: other ones. To be drawn out with the three ill + + + To be drawn out with the three persons: the blind, the one-eyed, the two-eyed.

3.35

Three purities: purity of body, [88] **purity of speech, purity of mind.** Purity is being undefiled. It is to be done in detail. It is said: what is the difference between good conduct

and purity? About this they say: the ones in training have good conduct in all (matters); saints have purity. + + + + + + + + + + + + [89] + + liberation is dedication + + + Liberation from defilement is called purity.

3.36

⟨Three elders:⟩ elder by age, elder by agreement, dharma elder. 'Elder' (*thera*) because of the state of being firm (*thira-*). **Elder by age**: who is old. **Elder by agreement** from how one is born. + + + of the elders + + [90] + + + + + + having seven years + + + + + +

3.37

Three eyes: divine eye, flesh eye, eye of understanding. 'Eye' from seeing (*paśaṇa*), (that is,) from eyeing (*cakṣaṇa*). **Flesh eye**: clarity of the gross elements. A flesh eye supported by development becomes a **divine eye**. + + + + + [91] + + The **eye of understanding** is that which is described as realization of dependent arising through contemplation of causes. Detailed version with the three knowledges.

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Brief explanation: (21) Factors, (22) trainings and (23) concentrations and (37) eyes, (24) objects, (25ab) two knowledges, (26ab) two miracles, two + + + + [92] + + + + by these the path is spoken of. (29) Painfulnesses, (27–28) and two (sections on) arisings: pain is spoken of. (33) Matters of debate and (34a) (the group) fixed on wrongness: the origin is spoken of. (26c) By the miracle of instruction and (25c) exhaustion of taints and (30c) the having-understood faculty, [93] the realization of cessation is spoken of. (36) The elders (do) not (belong) to either any particular or all of this.

In the (section) of fours:

4.1

Four bad verbal behaviors: false speech, defamation, harsh speech, obscure prattle. To be done in detail.

4.2

Four good verbal behaviors: [94] **true speech, gentle speech, state of considered speech, state of non-defamation.** What here is speech? Of the considered one, the one with understanding.

4.3–4

(Four ignoble verbal behaviors:) saying one has seen it about something that has not been seen, saying that one has heard it about something that one has not heard, saying that one has sensed it about something one has not sensed, (saying that one has cognized it about something that one has not cognized). [95] 'Ignoble' because of the state of not being without lust. These verbal behaviors are of defilements or ignoble beings. **Not seen, not heard, not thought, not cognized**: like fullness of false speech. Another way: **Not seen**: not experienced by the eye consciousness. **Not heard:** [96] not experienced by the ear consciousness. **Not sensed**: not experienced by the (other) three: the body, the tongue, the nose. **Not cognized**: by the mind. Another way: **Not seen**: like by the divine eye. **Not heard**: like by the divine ear. **Not sensed**: all + + + + + + + [97] Another way: **sensed** means supernormal power. **Cognized** means both knowledge of the ways of the

mind and (knowledge) of earlier life. With the **noble verbal behaviors** everything is to be done according to the bright side.

4.5

These four are the foods either for the steadiness of existing beings or [98] **for the taking up of those wishing for an origin.** What is **food**? As one fetches it (*aharaṭi*) or as it runs towards one (*aṣaraṭi*), therefore they are called 'foods' (*ahara*). What are **existing beings**? One way: those who are endowed with the six (sense) spheres. **Wishing for an origin**: Those who are a zygote, a fetus, an embryo, of them + + + + + [99] + + + + + + Another way: **Existing beings**: such as saints. **Wishing for an origin**: such as those in training. Another way: **Existing beings**: such as all noble disciples. **Wishing for an origin**: like all foolish ordinary people. **Food making a morsel,** [100] **either coarse or fine. Touch as second, activity of the mind as third, consciousness as fourth.** What is **food making a morsel**? That which is food making a piece. **Touch**? That which is touching. **Activity of the mind**: That which is thinking. **Consciousness**: that which is consciousness + + + + + [101] + + + + + + The undiagnosed is coarse; the diagnosed is fine. + + + + + of goats and sheep is **coarse**; **fine** is that of humans. Of others + + + is called **fine**. And those whose food is nectar + + + + + + + + Fine + + + + + + + [102] + + + + + + + + + + + **Touch**: food + + + + + + of the beings born from moisture + + + + of the beings spontaneously arisen + [103] + + + + + + + + + + + + + + + + + Where there is **activity of the mind**, there is **consciousness**. In this way the four foods are to be shown one with the other. Of the four matters of selfhood, the four foods + + + + + + + + + + + + + + + [104] + + + + + + + + + + + + + consciousness of the dharmas. Another way: With the four perversions. With the four non-perversions. With the four mouths of liberation. Another way: Two (kinds of) food bring about existence + + **Activity of the mind**: + + + [105] + + + + + + + + + + + + + stands through **making a morsel** and **touch**. Another way: one may connect two (kinds of) food with dependent arising, two one may connect with the bundle of reeds. Like 'from the condition ignorance determinations, [106]

from the condition determinations (consciousness,' thus) one may connect with dependent arising. Like 'from the condition consciousness name and form, from the condition name and form the six spheres, from the condition the six spheres touch,' thus one may connect with the bundle of reeds. Another way: Two (kinds of) food [107] are brought about by + + + from craving: **making a morsel** and **touch**. There is a sky of pure color; also **touch**: there is pleasant feeling. Two (kinds of) food are brought about by resolve from view: **activity of the mind** and **consciousness**. For not + + + [108] brought about by + + + + + + +

4.6

Four dharma undertakings: There is the dharma undertaking that is pain in the present and ripening of pain in the future. There is the one that is pain in the present and ripening of pleasure in the future. [109] **There is the one that is pleasure in the present and ripening of pain in the future. There is the one that is pleasure in the present and ripening of pleasure in the future.** + + + + + + + + + + + + To be drawn out with the defilements. From lust there is **pain in the present**. [110] To be done + + + + + + + + + + + + The **dharma undertaking that is pain in the present and ripening of pleasure in the future**, that is darkness ending in darkness. The **one that is pain in the present and ripening of pleasure in the future**, that is darkness ending in light. The [112] **one that is pleasure in the present and ripening of pain in the future**, that is light ending in darkness. The **one that is pleasure in the present and ripening of pleasure in the future**, that is light ending in light. The **one that is pain in the present and ripening of pleasure in the future** and the **one that is** [113] **pain in the present and ripening of pleasure in the future**: these go, as it were, on the path of exaltedness. The other two, however, those paths turn around. Likewise, it is to be drawn out with the four states. It is to be drawn out with the four blemished things. + + + [114] + + + + + + + It is to be drawn out with the four things bent down and bent up. In a different way, it is to be drawn out with the four paths. Those humans occupied in sense-pleasure and happiness, among them there is **pleasure in the present and ripening of pain in the future**. Those [115] humans occupied

in exhaustion of themselves, among them there is **pain in the present and ripening of pain in the future.**

4.7

Four assumings: assuming of sense-pleasure, assuming of the doctrine of a self, assuming of virtue and observances, assuming of views. What is **assuming**? Assuming (*uvaṭaṇa*) is putting on (*uvaṭahaṇa*) + + + + + + + + + + [116] + + + + + + + + + Assuming is abundance of craving. Assuming is taking. What is **assuming of sense-pleasure**? 'Sense-pleasure is assumed,' 'a self is assumed,' 'virtue and observances are assumed,' 'views are assumed' – that is assuming. **Assuming of the doctrine of a self** + + + + [117] + + + + + + + + + + + + + + Therefore, if he has the opinion 'there is another world,' he therefore clings to virtue and observances. What are **virtue and observances**? Virtue relates to the body and speech. Observance relates to the forest, to alms + + + + + If [118] he has the opinion 'there is + + + world,' therefore **views** are assumed. Another way: **Assuming of sense-pleasure** and **assuming of the doctrine of a self** are the side of craving. **Assuming of virtue and observances** and **assuming of views** are the side of views. + [119] + + + + + The two roots are applicable. 'Wish' has the meaning of the roots. Love is affection for a self.

4.8

Four body bonds: the body bond 'covetousness,' the body bond 'malice' the body bond 'clinging to virtue and observance,' [120] **the body bond 'conviction that such is the truth.' Body** (*kaa*) from doing (*karaṇa*). **Bond** from binding. Also: The body is called 'body bond' from 'bond.' What is **covetousness**? All is to be done with regard to desires for others. It binds through the power of covetousness. **Malice**: + + + + + + + + + + + [121] + + It binds through **virtue and observance**. Some: It binds through **the conviction that such is the truth**. Brief statement: **Covetousness**: greed. **Malice**: hate. **Virtue and observance** and

conviction that such is the truth: delusion. Another way: **Covetousness** [122] and **malice**: the side of craving. **Virtue and observance** and **conviction that such is the truth**: the side of view.

4.9

Four barbs: the barb of lust, the barb of delusion, the barb of hate, the barb of view. What is a **barb**? A barb is a bad entrance. **Barb of lust** [123] means lust. **Barb of hate** means hate. **Barb of delusion** and **barb of view** mean delusion. Another way: **Barb of lust** and **barb of hate** mean craving. **Barb of delusion** and **barb of view** mean view.

4.10

Four Origins: Born from an egg, born from an embryo skin, (born with moisture, [124] **spontaneously arisen. Born from an egg**:) those who emerge splitting open an egg shell. **Born from an embryo skin**: those who are born from the womb of a mother, like bulls, donkeys, goats and sheep. **Born with moisture**: those animals which are born being moist, moisture: hot feces, also other ways. **Spontaneously arisen**: + [125] + + + + + + gods and hellbeings. 'Origin' means a door. It is for the coming into existence of beings. Also among humans there exist those who are **born from an egg**, like the Maurya (*muria*). There are those who are **born with an embryo skin**, like presently (*saṃpraṯi*). There are those who are **born with moisture**, like Māndhātṛ, like a Rohitāśva. (There are those [126] who are **spontaneously arisen**, like) those of the first world age. The teaching of those who hold the atheist view has been spoken of.

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Brief statement: **Bad behaviors**, **ignoble verbal behaviors**, **foods**, two **undertakings**, **bonds**, **barbs** and **assumings** (mean) the origin. (**Origins** [127] mean pain.) + + + + **Good**

behaviors and two **undertakings** mean the path. **Four noble verbal behaviors** mean cessation.

4.11

Four presences of mindfulness: Here, venerable one, a monk abides observing the body, with regard to the internal body [128] **and the external body**. With internal and external feelings, thought and dharmas. **Internal body**: like one's own body. **External body**: like somebody else's body. Another way: **Internal body**: like the fruit of craving. **Exernal body**: like the fruit of action. Likewise with regard to feelings. Likewise with regard to thought. (Likewise [129] with regard to the dharmas.) **Ardent** means the bravery faculty (and) the faith faculty. **Understanding** means the understanding faculty. **Mindful** means the mindfulness faculty. **Removing covetousness in the world and dejectedness** means the concentration faculty. Another way: **Ardent** means the bravery concentration. **Mindful** means [130] (the wish concentration). **Understanding** means the inquiry concentration. **Removing** means the thought concentration. Why are there four presences of mindfulness, not five, not three? Because there are four matters of selfhood: body, feelings, thought, dharmas. + + + + + [131] + + + Another way: the perception of 'pure' with regard to the body, the perception of 'pleasant' with regard to feelings, the perception of 'constant' with regard to thought, the perception of 'the self' with regard to dharmas. Likewise the four non-perversions are to be stated. Likewise the foods are to be stated. Likewise the two roots and the two paths + + + + [132] + + + Another way: **Observing the body** means cessation. **Feeling** means the origin. **Observing thought** means the path. **Observing the dharmas** means pain. Likewise the four controls. + + + + + + + + + (means) the path + + + + + [133] + + means the diagnosis of suffering. The state of not being agitated means cessation. Likewise the four dharma bundles are spoken of. Likewise the four marvels are spoken of. Likewise 'I have exhausted birth' is spoken of. Likewise others too are to be done. + + + [134] + + Another way: Three presences of mindfulness: body, feelings, thought. These draw out the dharmas. Poison is the simile. On what is mindfulness to be made present? Here whichever

danger there is through the four matters, on that mindfulness is to be made present. Mindfulness does not need to be made present on nirvāṇa. + + + + + + + [135] + + + + + + + is to be fastened. + + + is to be fastened.

4.12

Four proper exertions: He produces a wish for the non-arising of non-arisen evil bad dharmas, strives for it, undertakes bravery, applies his thought, abandons. + + + + + + + + + [136] + + + + + **Produces a wish** means the faith faculty. **Strives** (and) **undertakes bravery** mean the bravery faculty. **Applies his thought** means the mindfulness faculty and the concentration faculty. **Abandons** means the understanding faculty. Another way: (**Produces a wish**) [137] means (the wish concentration). **Strives, undertakes bravery** means the bravery faculty. **Applies his thought** means the thought concentration. **Abandons** means the inquiry concentration. Even a single arisen defilement has to be abandoned. Abandoning it + + + + + + + + + + [138] + + **He becomes striving for its non-arising**: he becomes striving for the non-arising of non-arisen evil dharmas. And through whichever bright dharma he abandons it, for the increase of just that he becomes striving. Of whichever form + + + + + + + + + + + + + + + + [139] + + inclination and possession.

4.13

Four meditations: separated indeed from desires, separated from evil bad dharmas, with thought, with deliberation, he abides attaining the first meditation, separation-born, having happiness and pleasure. [140] **Meditation** is + + + + + + Or meditation is burning. Or meditation is reflection. Or meditation is a stop of the mind. Or meditation is constructing. **Separated indeed**: like withdrawn. **Desires** means the wish for sense-pleasure. **Evil bad dharmas**: the four + + + + + (**Thought**) [141] has + + + + as its characteristic. **Deliberation** has application (Skt. *anusaṃdāna*) as characteristic. It means a mass (Skt. *saṃghāṭa*) of thought. Thought is immersion (Skt. *samāplavana*). Thought is

hankering (P *jappā*) after thoughts (*cita*). Thought is challenge (Skt. *codya*) and discussion (Skt. *bhaṇitaka*). Thought (*vitraka*) is transformed (*vikriṯaḵa*) doubt (*traka*). How is thought to be seen? Like + + + + [142] thus the behavior of deliberations + + + + is to be seen. + + + simile + + Like an eddy in water is the third simile side. **Separation-born** (*vivaḵaa*): born from separation (*viveḵaṯe jaṯa*). **Having happiness and pleasure**: pleasure that meets happiness. The faculty of dejection is meant. + + + + + + [143] + + pleasure becomes + + + + + + The first reflection has been discussed. After the calming of thoughts and deliberations*: **Internal tranquility**: + + + + of lust for sense-pleasure and malice + + + + + + to be made tranquil. **One-pointed state of the mind,** [144] **without thoughts and without deliberations**: thought is to be made one-pointed. Even now he brings the perception of sense-pleasure to cessation who is tormented by lusts for sense-pleasure. **Concentration-born, having happiness and pleasure**: happiness from abandoning of the dejection faculty, pleasure from abandoning of the pain faculty. + + + + + + + + + [145] + Like one might hear that on the earth a fire has blazed and even now it is hot, likewise when lust for sense-pleasure and malice have been surmounted even now there is torment by sense-pleasure. That becomes calmed completely in the second meditation. + + + + + [146] knows + + + + **Concentration-born** (*samaṣia*): born from concentration (*samaṣiṯo jaṯa*), from the first meditation. **Happiness and pleasure**: happiness is mental, pleasure and things related to pleasure are bodily. **After the fading of happiness** means happiness and elation (P *ubbilla*). The pleasure that exists in the second meditation + + + + + + + + [147] mental equanimity becomes full. In the third meditation, after its abandoning (that of *prīti*), **he abides equanimous**. **Mindful**: calm. **Understanding**: insight. The path or mindfulness have to be made present. + of mental equanimity + + + + [148] **he experiences pleasure with the body**: bodily pleasure is full. **That the noble ones long for**: either showing or longing is meant. **Equanimous, mindful, abiding pleasantly**: with bodily pleasure. The third reflection has been discussed. **After the abandoning of pleasure** + + + [149] + + + + + After its abandoning **and the abondoning of pain**: what was abandoned in the third meditation is described here. After their abandoning, bodily equanimity is full. Therefore they are described as **earlier elation**. What [150] was abandoned in the third + + + + + + + what in

the first meditation, those are described here. After their abandoning, mental equanimity is full. **Not painful and not pleasant**: purity of mindfulness is full. After abandoning of the pleasure faculty, in the fourth meditation the equanimity faculty and the mindfulness faculty [151] are developed. Those which have been abandoned earlier are described. Those which + + + are opposed to the equanimity faculty. + + To be drawn out as simile with the yoke in an eddy. **Purity of equanimity and mindfulness**: mindfulness is to be made present. + + + + + + + + + [152] + +

4.14

Four bases of supernormal power: He develops the basis of supernormal power attended by the determination of effort towards concentration of wish, based on seclusion, based on indifference, based on cessation, release, change. Bravery, thought and inquiry + + + + + + [153] + + + + + + + + + + + good dharmas. **Basis** means foundation. **Wish**: First, wish is to be wished for, then **bravery**, then **thought**, then **inquiry**. **Concentration**: + + + + + + + + + + + + + + + [154] develops for the abandoning + + + **Determination**: whichever striving there is, applying wish it all prospers. **He develops**: increasing is talked about. **Based on seclusion**: having diagnosed suffering. **Based on indifference**: the diagnosis of the origin. **Based on cessation**: [155] the realisation of cessation. **Change for relief** means the path. In all circumstances, there are four bases of supernormal power. **Wish** means the faith faculty. **Bravery** means the bravery faculty. **Thought** means the concentration faculty. **Inquiry** means the understanding faculty and mindfulness + + + + [156] + + + + + Likewise it is to be done for the bases of supernormal power relating to all elements as for wish.

4.15

Four measureless states: He abides having pervaded one region with thought accompanied by friendliness, then settled in it up to **having pervaded the entire world and**

settled in it + + + + [157] + + + + + **he abides having + + + in every way pervaded the entire world, then settled in it**. Likewise **compassion**. Likewise **gentleness**. Likewise **equanimity**. + + + + +

is endless. **Consciousness**: this too is a bad plane. This is the root of all pains: touch is the root. This is the abandoning of all pain from there. May I surmount [165] the sphere. + + + + where + + + + + + + + **Having completely surmounted the sphere of the end of consciousness, he abides having attained the sphere of nothing (with the thought) 'there is nothing.'** It occurs to him: + + + + + + + + + + + + + [166] + + + + this sphere of the end of consciousness. Consciousness is attained. + 'For perception is a disease, perception is a boil + + + + + + + + this too is pain.' And that which is this sphere of neither perception nor non-perception + + + + + [167] **He abides having attained the sphere of (neither) perception nor non-perception.** + + + + + + + + + + the attainmens of formlessness are inscribing. + + + + Just as through the meditations feeling becomes inscribed, (so) through the attainments of formlessness also perception. **Having completely surmounted** [168] **(the sphere of) neither (perception nor non-perception)** he **abides having attained cessation of perception and feeling.**

4.17

Four foundations of the dharma: the foundation of the dharma non-covetousness, the foundation of the dharma non-malice, the foundation of the dharma proper mindfulness, the foundation of the dharma proper concentration. What is 'dharma'? Pain. Another way: cessation. Another way: These four foundations are the path. **Non-covetousness** [169] and **non-malice** are in the virtue factor. **Proper mindfulness** is in the understanding factor. **Proper concentration** is in the concentration factor. These three factors are the path.

4.18

Four old traditions of the noble ones: [170] **These four, venerable one, are the traditions of the noble ones, ancient, time-honored, original, old, unconfused, never confused before, unscorned by monks, brahmans and the wise. Which four? Here a monk** [171] **is**

(content) with this or that robe, and he speaks the praise of contentedness with this or that robe, and when he does not obtain a robe, he does not fear, and when he obtains a robe he enjoys it without lust, without craze, without greed, without infatuation, without transgression, [172] **having seen the danger, understanding the escape. And with this contentedness with this or that robe he (neither) exalts himself nor does he despise another one. He who in this matter is skilled, not lazy, understanding, mindful, he is called** [173] **firm in the ancient tradition of the noble ones.** Likewise **with alms**. Likewise **with bed and seat**. Likewise **he is delighted by abandoning, pleased by abandoning, he through being delighted by abandoning. Old**: practised by completely enlightened ones of old. **Traditions of the noble ones**: + + [174] + + lead to defilements. Or these traditiona are of the noble ones. **Traditions**: like a tradition of relatives, a tradition of teaching(?), a family tradition. Likewise + + + + + + + + + traditions. **Ancient** + + + + + + + + + [175] + **Time-honored**: having lived through a year. **Original**: having lived through a night. **Unconfused**: not mixed up, not mixed away. **Monks**: developed by calm. **Brahman**, on the other hand: a brahman is developed by insight. By these **wise**. + + + + + + [176] + + + + either all kinds of hard or hard and fine. Likewise all are to be done with regard to all. **Delighted by exertion**: he endures exertion. + + + + + + traditions of the noble ones. Like the bhagavant speaks to Anurudha about the eighth [177] thought of a great man. Like these thoughts, so three traditions of the noble ones. Like delight in non-diversity, so delight in abandoning.

4.19

Four matters of winning over: giving, dear speech, practice for profit, having the same purpose. + + + + + + + + + + [178] + + Which are the four matters? Some beings are won over by **giving**. Some by **dear speech**. Some by **practice for (their) profit**. Some by **having the same purpose**. Greedy beings are won over by **giving**. [179] Hateful beings by **dearness of speech**. Deluded beings by **having the same purpose**. **Practice for profit** is for all three.

4.20

Four parts of stream entry. Parts of stream entry: the path is a stream. Its + [180] + + + + + + is called **parts of stream entry**. Some parts of stream entry are of foods; some parts of stream entry are from the outcome. Which are the parts of stream entry of foods? **Association with good men, listening to the good dharma**. All are to be done like + + + + + [181] + + + Śariputra speaks. With the stream entries three(?). These are the parts of stream entry related to food. The ones here, however, are the parts of stream entry from the outcome. **Here a noble disciple is attended by deep faith in the enlightened one. *And thus the bhagavant, the saint** up to **the enlightened one, the bhagavant. And thus** [182] **the bhagavant**: he who has broken (Skt. *bhagna*) lust, or he who partakes (Skt. *bhāgin* or *bhājin*) of the faculties, powers and parts of awakening, or he who partakes of the robe and begging bowl, or he who removes (Skt. *apanayati*) fears (Skt. *bhaya*). + + + + + + + + [183] **Saint**: for the state of being without lust of the defilements + + + + + **Saint**: the state of liberation. **Properly enlightened one**: the state of being a knower. **Driver of men to be tamed**: the one that has been raised by the dharma he establishes as a driver. **The enlightened one, the bhagavant, the teacher of gods and men**: [184] mastery. The five makers of a teacher. **Perfected in the dharma**: dharma here means cessation. All is to be done. **Perfected in the community**: the community (*saga*) brings together (*saṃgriṇaṭi*). **With the noble-beloved virtues**: beloved of the noble ones + + + + by the noble ones + + + [185] + + parts, like the parts of a chariot.

S

Brief statement: + + + + + + +: the path. This outcome has been discussed.

4.21

[185] **Four things to be realized: forms are to be realized by the eye, earlier life by mindfulness, cessation by the body, exhaustion of the taints by understanding. By the eye**: [186] the divine eye. **By mindfulness** and **by understanding**: earlier life. Also by understanding is to be done exhaustion of the taints, cessation. **Body** (and) **earlier life**: disgust. **Divine eye**: indifference. **Exhaustion of the taints**: liberation. [187] **Cessation + + + + + + + + by the body**: **Body**: the state of realization by the body. By this is meant the perfection of quiet. By those (other) three is meant the perfection of insight. Whoever meditates on the eight liberations is one who has the three knowledges. Whoever + + + development of concentration + + + [188] + + + + "attainment of knowledge and seeing." **Earlier life**: "to the opening of understanding." **Exhaustion of the taints**: "to the abandoning of lust." **Body**: "to a pleasant life in the present world."

4.22

Four ways: the painful way that is slowly recognized, the painful way that is quickly recognized, (the pleasant way that is slowly recognized,) [189] **(the pleasant way that is quickly recognized)**. What is 'way'? One 'undertakes' (*paḍivajaṯi*) a 'way' (*paḍivaṯa*). **Painful and slow**: this is the one that is both painful and slow. **Pleasant and quick**: this is the one that is both pleasant and quickly realized. The one that is **painful and quickly realized**, of that + + + + + + + + + + + + + [190] + + + + faculties are sharp, that one has two eyes. He + + + lust and hate together of the defilements. + + + + the concentration faculty. The one who is sharp, the understanding faculty. The one who is sharp, of him with care all five faculties + + + + + + + [191] + + + the five sharper ones + + + simile. **The pleasant way that is slowly recognized**: + five + + + + + + + + + of that understanding faculty + + + + [192] + + + softness. He also + + + the five faculties + + + there are defilements. The desire concentration is powerful. The understanding faculty with care. All are soft like + + + + + + + simile. Another way:

Through earlier impression, there are four ways: + + [193] + + + and soft. Of householders, fierce. Of external renunciants, soft. Of householders that either move about or do not move about and of renunciants that either move about or do not move about is to be spoken of with deliberation. Two + + + + + + + + [194] + lust and delusion are to be spoken of with indifference. Another way: two paths + + + + calm and insight are to be spoken of with modification. It is to be discussed with the four paths. It is to be discussed with the four vehicles. The path and + + + + + + + + [195] + + + through surmounting. The paths are to be discussed with darkness ending in darkness and so on. + + + + + birth

4.23

Four truths of the noble ones: pain, the origin, the cessation, the path. Truths because of non-perversion. + + + + + + + + + + [196] + + + + + + noble those. Those are not truths. **Pain** has exertion as its characteristic. The **origin** has the origin of the pain of the way as its characteristic. The **path** has + + + + as its characteristic. The **cessation** has the calm as its characteristic. Three + + + + + + + + + [197] + + + + + pain, the origin, the cessation, the path are truth as a thing. It becomes characteristics through the truths of the noble. Thus there is only one truth. There is on second truth. Through the power of things there are four.

4.24

Four fruits of asceticism: [198] **(the fruit of stream entry,) the fruit of the once-returner, the fruit of the non-returner, sainthood.** The path is asceticism. These are the fruits of it. **Fruit of stream entry**: The path is a stream. This is its fruit. That by which the **once-returner** + + + + [199] + + + + + + This is the fruit of the path. + + + + + + + + + + + fruit is called a benefit. The fruit is one: cessation. Through the power of defilement the four take their name. This is called leading away + + + + + + [200] + + + + + + + + + + + + + + + + leading away is called cessation.

4.25

Four controls: understanding control, truth control, generosity control, calming control + [201] + + + + Control is a desire act. **Understanding control**: the path. **Truth control**: pain. **Generosity control**: the origin. **Calming control**: the cessation. **Understanding control**: + + + + + + [202] + + + seeing. **Truth control**: + + + **Generosity control**: indifference. **Calming control**: liberation. To be discussed with those belonging to the upper side. To be discussed with + + + + + On the immediate path, control + + + [203] + + + + + + + + + the stream-enterer, the once-returner + +

4.26

Four knowledges: knowledge of the dharma, knowledge of the origin, knowlege of conclusion, grasped knowlege. Pain is the dharma. The knowledge about it is called knowledge of the dharma. + + + + + + + + + + [204] + + + + **Conventional knowledge**: a name that is agreed on, the designation 'woman' or the designation 'man.' **Grasped knowledge**: one knows the thought of others. **Knowledge of the dharma** and **knowledge of conclusion**: calm. **Conventional knowledge**: + + + + + + + + + + [205] + + + + Another way: **Knowledge of the dharma** and **knowledge of conclusion** and **conventional knowledge**: insight. **Grasped knowledge**: calm. Another way: All these four knowledges are insight + + **Knowledge of the dharma** and **knowledge of conclusion**. + + + + [206] + + + + + + + **knowledge of the thought**: that which is the well-being of others. **Conventional knowledge**: that which one calls lower.

4.27

Four knowledges: knowledge of meaning, knowledge of the dharma, knowledge of expression, knowledge of confidence. What is knowledge? + + [207] + + + + + + + Or: He is conscious again, understands again and again. **Knowledge of the dharma**: pain is

the dharma; that he know. **Knowledge of expression**: he knows expression, the designation 'woman' [208] or the designation 'man.' + + + + 'impermanent' and 'painful' become clear to him. + + + for the instruction without authority. **Knowledge of meaning** and **knowledge of the dharma** + + one's own well-being. **Knowledge of confidence** is said to be the well-being of others. [209] **Knowledge of expression** is said + + + + +

4.28

Four steadinesses of consciousness: consciousnness becomes steady with form as means, form as object, form as foundation, pursuing joy, and attains increase, growth and greatness. + + + + + + + [210] + + + + + + **With determination as means**: consciousness becomes steady there. + + + + + + + + **With form as means** and **with feeling as means**: objects are developed by craving. **With perception as means** and **with determination as means**: developed by intentness. + [211] + + + + + + + + + and the four steadinesses of consciousness mean pain. **Pursuing joy** means the origin. Pain is said to be with food. Also from the top steadiness of consciousness is to be discussed. Presence of mindfulness + + + + + [212] + + + + The four steadinesses of consciousness are the fruit of craving. The seven steadinesses of consciousness are the fruit of action.

4.29

Four bonds: the bond of desire, the bond of existence, the bond of view, the bond if ignorance. What is a bond? + + + + + + [213] + + + + + + + + + result in the future. **Bond of desire**: they apply the desire element. **Bond of existence**: the form element and the element of formlessness is applied. These are like + + + + + + + + + [214] + + + + + + + + + + + ignorance + + ignorance + existence + + + Another way: **Bond of desire** and **bond of existence**: craving. **Bond of view** and **bond of ignorance**: view. + + + + +

4.30

(**Four unbondings**) [215] + + + + + + of three unbondings + + + + + + + + the outcome of existence is discussed first. There with the bonds. Another way: To be discussed with the four truths.

4.31

Four purities: virtue purity, [216] **thought purity, view purity, purity of explaining doubts.** What is purity? Being without defilement, like a pure garment. What is **virtue purity**? Unbrokenness of virtue, non-clinging. **Thought purity**: non-clinging + + + + [217] + + + + + + + one does not think of views. **Purity of explaining doubts**: doubtlessness. **Virtue purity**: brigh insight. **Thought purity**: the being-of-the-clan plane. **View purity**: [218] (the plane of the eighth.) **Purity of explaining doubt**: the plane of seeing. Another way: **Virtue purity**: the plane of seeing, the state of stream entry. **Thought purity**: the thin plane, the state of a once-returner. [219] **View purity**: the plane of development, the state of a non-returner. **Purity of explaining doubts** with regard to non-attachment: the state of one who has accomplished, sainthood, the surmounting of all doubts. Another way: **Virtue purity**: the virtue [220] factor. **Thought purity**: the concentration factor. **View purity**: the understanding factor. **Purity of explaining doubts**: the liberation factor.

4.32

Four supports: (Here, venerable one, the monk considers [221] **and endures some. He considers and) pursues some. He considers and dispels some. He considers and avoids some.** What is a **support**? A foundation, pain, + + knowledge of perceptions. **He endures** or **he dispels** or **he pursues** [222] or **he avoids**. + + + + The **support** of those who are no longer in training. Those in training + + + + matter. Another way: **Enduring**: to be abandoned by enduring. **Dispelling**: to be abandoned by seeing and to be abandoned by restraint and to

be abandoned by development. + + + + + [223] + + + + + + to be abandoned by pursuing. **Considers** and **avoids**: to be abandoned by avoiding.

4.33

Four behaviors: standing, walking about, sitting down, lying down. Behavior means practice. Just like + + praises the dharma + + + + + + + [224] + + + + + + + + + + + +

4.34

Four perceptions: + + + some perceive what is limited. Perception of what is great. ⟨Perception of what is measureless.⟩ Perception of nothingness. Grasping is **perception**. One grasps what is limited or what is midling or what is measureless or nothingness. This + + + + + + [225] + + + + + + + + + + + + + + + + perception measureless + + + means + + + **perception of the sphere of nothingness** + + + + + + + Another way: **Perception of what is limited**: + [226] + the sphere of nothingness + + + + + + + + + + + + These both are called the two concentrations. He moved about both in the realm of forms and the realm of formlessness.

4.35

Four questions and answers: + + + + + + + + + + + + + + + [227] + + + + + + + + + + + + + + + **to be let alone** + + + + + + + + + + + **To be answered definitely**: 'Is the eye impermanent?' 'Yes indeed + + + + + + + the eye is impermanent.' **To be answered after deciding**: Like the eye, so for the ear and so on. **To be answered with a counter-question**: [228] 'The eye sees. Likewise the ear is spoken of. For not like the eye is impermanent, thus also the ear.' 'Yes indeed.' 'The eye is one thing, it sees something else.': **to be let alone**. Another way: Like 'Is the world eternal?' is **to be let alone**. Likewise all + + + + + + [229] + + + + + + questions.

4.36

Four things that do not need to be guarded by the tathāgata: + + + + + + + **The tathāgata is endowed with bodily practice that does not need to be guarded + + + + + + There is no bodily action of the tathāgata (of which he would need to think) 'May nobody else (know) this about me.'** [230] + + + + + + + + + + + + + + + + + + liberation + + + to be guarded + + By a saint, on the other hand, it needs to be guarded. **Bodily action**: + + + + like Anurudha together with the women-folk + + + + + + + + + + + [231] + + + + How is **verbal action**? Like the bhagavant says to Śariputra: '+ + did you think these thoughts like this?' And the venerable Śariputra + + + + + + + + + **Livelihood**: to be guarded is this + + + + [232] + + + + + + to be discussed with the truths.

5.1

Five qualities of desire: forms to be cognized by the eye, wished for, beloved, charming, of dear form, combined with sense pleasure, exciting sense pleasure in this world thus up to **tangibles**. What are **qualities of desire**? + + + + + + [233] + + + + + + + + qualities, or a foundation for the arising of defilement. **Wished for**: sought. **Beloved**: they are made + + + + **Dear**: of dear form. **Charming**: agreeable conceits go away. + + + + + + + + + + + + + + + [234] + + + + + + + + + + + + **Exciting sense pleasure**: they produce lust. In this way of all five.

5.2

Both **wish for sense-pleasure** and **malice**: + + + + + + + + + + + + + + + + + +

means (hate). **Sloth and drowsiness, agitation and remorse, uncertainty** mean delusion. Going wrong (cf. P *vipajjati*) of the three factors is spoken of. The eight wrongnesses are spoken of. In this way another + + + [237] + + + + Therefore the hindrances are ignorance. Thus through care all hindrances take their name. The hindrances are all defilement. They hinder with regard to the bright dharmas. Therefore "hindrances" is spoken of.

5.3

Five factors: form as assuming factor + + + + + [238] + + + What are **factors**? Separate dharmas take the name of factors. **Form** has molesting (P *ruppana*) as its characteristic. **Feeling** has experiencing as its characteristic. **Perception** has grasping as its characteristic. **Determinations** have accumulating as their characteristic. **Consciousness** has cognizing (P *vijānana*) as its characteristic. **Form** with the meaning + + + + + . **(Feeling** [239] with the meaning) + + **Perception** with the meaning + + + Determinations* with the meaning 'lord.' **Consciousness** with the meaning 'branch' (P *viṭapa*). Some say "these factors are two": **form factor** and **consciousness factor**. "From there through attention the other factors." Some say "this factor is one + + " + + + + + + + + [240] + + + + + + pain factor. This accounting of it has been done.

5.4

Five fetters belonging to this side: embodiment view, uncertainty, clinging to virtue and observances, wish for sense-pleasure, malice. How **embodiment view**? Form view + + + + + + + + + + + + + [241] + + + + + + + + + + + is uncertain. Uncertainty has + + + + + as its characteristic. **Virtue**: restraint of body and restraint of speech or support (P *apassaya*?) of the stalk or support of the fruit. + + + + + + ⟨·⟩ **Clinging** + [242] + + + + + + + + + + + + + ⟨·⟩ Only when lust is destroyed are they excluded (P *vajjati*). Because it brings about this side, they are called **belonging to this side.** This side is the desire element. Some say three +

+ + + + + [243] + + + + + + + + + + + of five + By not abandoning these, they go to this side. Some again say thus: "Lust for sense pleasure and malice belong to this side." What is the reason? By not abandoning these, they do not escape (P *vañceti*) the desire element. If three fetters belong to this side + + + [244] + + + + + + would become + + + + These two fetters however belong to this side. By abandoning them they become non-returners. And by abandoning these two + and the prior three they obtain the whole mass(?). **Belonging to this side**: three fetters + + + [245] + + + + + + they diagnose pain. **Embodiment view**: they abandon the origin and know the cessation. One abandons **uncertainty**. By the path, one abandons **clinging to virtue and observances**. By the path, one knows pain. Knowing pain, one abandons (its) origin. + + [246] + + + + + + + + + This successively + + + + + + + + + + + The lord teaches action in the natural direction. **Five belonging to this side**: the two roots. **Embodiment view, uncertainty, clinging to virtue and observances** mean view. **Lust for sense-pleasure and malice** mean craving. [247] It is to be drawn out + + + + + + + + By three fetters is to be drawn out delusion. **Lust for sense-pleasure**: top. **Malice**: hate.

5.5

Five fetters belonging to the upper side: lust for form, lust for formlessness, covetousness, conceit, agitation. The explanation(?) is the upper side. **Belonging to the upper side**: the upper side are [248] the form element and the element of formlessness. **Belonging to the upper side**: the remainder from those belonging to this side. **Lust for form, lust for formlessness** are the remainder from lust for sense-pleasure and malice. **Conceit** is the remainder from **embodiment view**. **Covetousness** is the remainder from uncertainty. **Agitation** is the remainder from virtue and observances. Two + + + + + [249] + **(Covetousness)** means view. **Lust for form, lust for formlessness** mean craving. By fullness of control one abandons those belonging to the uppers side. By understanding control one abandons **covetousness**. By truth control one abandons **conceit**. By generosity control **lust for form** + + + [250] By + + control **agitation**. They are also to be discussed with the truths.

They are to be discussed with knowledge and seeing as it is. They are to be discussed as "knowledge stirs (? P *iñjati*)." By abandoning of three fetters the fruit of stream entry. By thinness of lust for sense-pleasure and malice the fruit of the once-returner. + + + + + + + + [251] + + + +

5.6

Five faculties: faith faculty, bravery faculty, mindfulness faculty, concentration faculty, understanding faculty. What is a **faculty**? What has the meaning 'faculty' has the meaning 'control.' By faith control the **faith faculty**. By bravery control the **bravery faculty**. By mindfulness control the **mindfulness faculty**. [252] By concentration control the **concentration faculty**. By understanding control the **understanding faculty**. Having faith one undertakes **bravery**. For one who has undertaken bravery, **mindfulness** is present. Of one for whom mindfulness is present, the mind **is concentrated**. Those who have concentrated minds see and know as it is. **Understanding faculty**: faculty + + + + + [253] + + + + + One should stand to the **faith faculty** like to a mother. One should stand to the **bravery faculty** like to a servant. The army simile is to be done for the five faculties. One should stand to the **mindfulness faculty** like to a treasurer, to the concentration faculty like to a king, to the understanding faculty like to a + + + + + + [254] + + + + + means virtue. The **bravery faculy** is the feeder of concentration. The **mindfulness faculty** is the feeder of understanding. This food is the path. Also the three factors. **Faith faculty**: the virtue factor. **Bravery faculty** and **concentration faculty**: the concentration factor. **Mindfulness faculty** and **understanding faculty**: (the understanding factor). [255] + + + + + also the path. **Faith faculty**: proper intention, proper speech, proper action, proper livelihood. **Bravery faculty**: proper striving. **Mindfulness faculty**: proper mindfulness. **Concentration faculty**: proper concentration. **Understanding faculty** means proper view. + + + + + + + [256] + + + + + + + **Concentration faculty**: of those who have realization by the body. **Understanding faculty**: of those who have attainment of view. All five: + + + + of those who have liberation from being. **Bravery** and **mindfulness** are feeders.

5.7

Five powers: faith power, bravery (power, mindfulness [257] power, concentration power + + + + + + + + What has the meaning 'power' has the meaning + + + What is the difference between faculties and powers? The faculties are on all planes. The powers, however, starting from the state of lust gone away up to sainthood. + + + + + + + +

5.9

Five non-dharmic accusations: at the wrong time, concerning what does not exist, connected to non-profit, harsh, with hate inside. Non-dharmic: not + + + + + + + + [264] + + + + + + + + means obscure prattle. **Harsh**: harsh speech. **Connected with non-profit**: defamatory speech. **With hate inside** means + + + + + + + bad practice.

5.10

Five dharmic accusations: at the right time, concerning what has happened, (gently,) connected with profit, with friendliness. Like the non-dharmic ones, so to be led on the bright side.

S

Brief statement: + + + **desires, hindrances, those belonging to this side, those belonging to the upper side, non-dharmic accusations** mean the origin. **Factors** [266] mean pain. **Faculties, powers, parts related to exertion, dharmic accusations** mean the path. **Those belonging to the upper side, those belonging to this side** mean, through abandoning (them), cessation.

5.11

Five jealousies: jealousy of residence, jealousy of family, jealousy of possession, [267] (jealousy of color,) jealousy of the dharma. What is jealousy? "It shall not indeed leave from here + + a marvel these." Because beings not + + + + + + these + + + + + + jealousies. **Jealousy of possession**: wealth (Skt. *prabhūti* or *prabhṛti*). **Jealousy of the dharma**: who has become completely extinguished + + + + + + + + [268] + + + + + + + + is shown. That is not jealousy.

5.12

Five perceptions that ripen liberation: impure perception, perception of the disgusting in food, perception of the unpleasant in the entire world, perception of danger in all determinations, perception of death. + [269] + + + **Liberation**: the two liberations – thought liberation from fading of lust and understanding liberation from fading of ignorance. Liberation when no longer in training + and when in training. No longer in training are those among them that lead to ripening. These are the five perceptions. **Perception of the impure**: pure + + + + + ... **Perception of the impure** and **perception of the disgusting in food** [270] and **perception of the unpleasant in the entire world** mean calm. **Perception of danger** and **perception of death** mean insight. Also abandoning of the two roots. They will realize the two liberations.

5.13

Five elements related to escape: Here + + + + + + + + + + [271] + + + of one remembering what is exerienced through sense-pleasure, the thought does not jump forward through sense-pleasures, is not pleased, does not stand still, is not liberated. That thought becomes well-gone, well-developed, gone out, flown out (P *nissaṭa*), released, unbound. Which + + [272] taints, destructions, burnings arise from the condition desire, with fever, with defilement, related to renewed existence, leading to birth, old age and death in the future, he does not feel those feelings, he is released from those feelings. + for what reason + + + + + [273] + + + + + In this way *malice. In this way **injury**. In this way of **forms**. In this way of **embodiment**. **Renunciation**: separation from sense-pleasure. **Taints**: delusion. **Injury**: lust. **Burning**: hate. By these, with fever + + + + + defilement + + + [274] + + + + + + + + + + related to escape are to be spoken of. **Sense-pleasures, malice, injury**: escape from desire. **Forms**: from forms. **Embodiment**: from the formless. Of three related to escape and of five and of six + + + + + + + + + + [275] + related to escape are of those with hate behavior. Five related to escape are

of those with delusion behavior. Another way: + [276] + + + + + + + + + + + + + + + + + + +

+ + + + **In detail**: belonging to the side of abandoning. **Putting down**: belonging to the side of distinction. **Approach**: belonging to the side of the steady, belonging to the side of abandoning. **Liberation sphere of faith**: belonging to the side of the steady. **Of those having realization by the body**: belonging to the side of penetration. **(Having attained view)**: [285] belonging to the side of distinction, of those having twofold liberation. Another way: Belonging to the side of distinction **of the one having attained view**. Belonging to the side of penetration **of the one liberated from twofold being**.

5.15

Five persons: becoming completely extinguished in the intermediate space, becoming completely extinguished cutting short, [286] (becoming completely extinguished without determinations,) becoming completely extinguished with determinations, streaming up going to the Akaniṣṭhas + in the bond of pain + + + a person is to be taught like + + + + + + + + + [287] + + + + + + + + **Becoming completely extinguished**: Some say that as long as their life is, thereafter in between he becomes completely extinguished. Some say: this is called extinction of the defilements. Here this one attains the fruit of the non-returner + + + + + + + + + [288] + + + + + + + concentration becomes immediate. He arose there for a long time until he abandons the defilements. + + + + + + + + + + + + Like a body might be cut short **completely extinguished cutting short**. Who here [289] (attains) the fruit of the non-returner + + + + + + + + + + + + + + + + + + +

fruit of the non-returner here. He does not strive further + + + + + + + [293] + + + + + + +

6.4

Six touch bodies. [301] Touch has + + + + as its characteristic.

6.5

Six feeling bodies. Feeling has experience as its characteristic.

6.6

Six perception bodies. Perception has grasping as its characteristic.

6.7

Six thinking bodies. Thinking has accumulating as its characteristic.

6.8

Six craving bodies. [302] (Craving has) + + + (as its characteristic.)

6.9

Five roots of dispute: angry, grudging; churlish, spiteful; envious (Skt. *īrṣyu*), jealous; (dishonest,) deceitful; clinging to his own view, grasping insult, giving up badly; with wrong view, with evil wishes. + + + + + + + [303] + + + + + + + + these roots. **Angry, gudging**: failure (Skt. *vi-pat*) of the mind, of action of the body. **(Churlish,) spiteful**: failure of friendliness, of action of speech. **Envious** and **jealous**: (failure) of friendliness, of action of mind. [304] failure + + + + + + + + + + + + + **Dishonest, deceitful**: failure of virtue. **Clinging to his own view** and + + + + + + + failure of view. **Anger** and **gruding**

and **churlish** and **spiteful**: [305] failure of the concentration factor. **Dishonest, deceitful**: failure of the virtue category. **Clinging to his own view** + + + + + + + failure of the understanding category. **Anger, grudging, churlish, spiteful**: the side of hate. **Envious + + jealous dishonest deceitful**: + + [306] + + + + + + + + + + + + + + + + + + + the side of delusion. The first four: lust and greed (P *paligedha*) from desire. The latter two: lust and greed from view. By these, dispute + + two + roots + +

6.10

(Six elements: [307] earth element, fire element, water) element, wind element, space element, consciousness element. What is an element? What has the meaning 'element' has the meaning 'severing.' Four elements are the foundation of consciousness. Where there is space, there is consciousness. + + + + + + + + + + + + + + + + [308] + + + + + + + + + + + + + + + + + + has + + + as its characteristic. The **wind element** has moving (P *samudīraṇa*) as its characteristic. It neither illuminates nor shines: the **space element**. Consciousness: the **consciousness element**. +

6.11

[309] + up to **the mind deliberates on dharmas**. What is "deliberates"? **The eye wanders among forms** up to **the mind among dharmas** + + + + + + + + + + + + + + + + [310] + + + + + + + + + + + + + + + + + + +

+ + + +

6.14

Six remembrances: remembrance of the awoken one, remembrance of the dharma, remembrance of the community, (remembrance) of virtue, [322] (remembrance of generosity, remembrance of deities. + + + + + + remembrance. *Remembrance of the awoken one, remembrance of the dharma, (remembrance) of the community + + + + + +

forgotten mindfulness: three + + +

understanding: + + + + + + + + + + + + [338] + the virtue factor. **Withdrawing** and **bravery**: the concentration factor. **Great learning**: + + + + + + + + + + + + + + + [339] + **Bravery** means the bravery faculty. **Mindfulness**: the mindfulness faculty. + + + + + + + + + + + + + + + + + + +

Parallels

3.7–8

(trae saṃña) ⟨·⟩ (ka)masa(ṃ)ña vavaṯasaṃña vih(iṃsasaṃña)

復有三法，謂三不善想：欲想、瞋想、害想。(50a15–16)

tisso akusalasaññā. kāmasaññā, vyāpādasaññā, vihiṃsāsaññā. (9)

…

復有三法，謂三善想：無欲想、無瞋想、無害想。(50a16–17)

tisso kusalasaññā. nekkhammasaññā, avyāpādasaññā, vihiṃsāsaññā. (10)

Both not in Sanskrit.

3.9–10

trae saṃgapa ⟨·⟩ kama(sa)ṃgap(o) vaaṯosaṃgapo vihiṃsasaṃkapo

復有三法，謂三不善思：欲思、恚思、害思。(50a17–18)

tayo akusalasaṃkappā. kāmasaṃkappo, vyāpādasaṃkappo, vihiṃsāsaṃkappo. (7)

…

復有三法，謂三善思：無欲思、無恚思、無害思。(50a18–19)

tayo kusalasaṃkappā. nekkhammasaṃkappo, avyāpāsasaṃkappo, avihiṃsāsaṃkappo. (8)

Both not in Sanskrit.

3.11

(trae puṃñakriavastue) 〈·〉 (daṇamao) 〈·〉 (śilamao) 〈·〉 (bhavaṇamao)

復有三法，謂三福業：施業、平等業、思惟業。(50a19–20)

tīṇi puññakiriyavatthūni. dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayaṃ puññakiriyavatthu. (38)

trīṇi puṇyakriyāvastūni. dānamayaṃ, śilamayaṃ, bhāvanāmayaṃ (33)

3.12

(trae veṯaṇa) 〈·〉 ˹suha veṯaṇa˺ 〈·〉 ˹duha˺ 〈·〉 ˹adukhamaṯsuha˺

復有三法，謂三受：樂受、苦受、不苦不樂受。(50a20–21)

tisso vedanā. sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. (26)

tisro vedanāḥ. sukhā, duḥkhādu(ḥ)khāsukhā ca (18)

3.13

(trae taṣva) 〈·〉 kamataṣva bhavataṣva vibhavataṣva

復有三法，謂三愛：欲愛、有愛、無有愛。(50a21–22)

tisso taṇhā. kāmataṇhā, bhavataṇhā, vibhavataṇhā. (16)

Not in Sanskrit.

3.14

(trae aṯsava) 〈·〉 (kamaṯsavo bhavaṯsa)vo avijaṯsavo

復有三法，謂三有漏：欲漏、有漏、無明漏。(50a22–23)

tayo āsavā. kāmasavo, bhavāsavo, avijjāsavo. (20)

(traya āsravāḥ. kāmāsravo, bhavā)sravaḥ, avidyāsravaḥ (13)

3.15

(trae agi) 〈·〉 (raḳo) ʻdoṣoʼ ʻmohoʼ

復有三法，謂三火：欲火、恚火、愚癡火。(50a23)

tayo aggī. rāgaggi, dosaggi, mohaggi. (32)

trayo ’gnayaḥ. rāgāgnir, dveṣāgnir, mohāgniḥ (31)

3.16

trae eṣaṇa 〈·〉 kameṣaṇa bhaveṣaṇa brafmayieṣaṇa

復有三法，謂三求：欲求、有求、梵行求。(50a23–24)

tisso esanā. kāmesanā, bhavesanā, brahmacariyesanā. (22)

tisraiṣaṇāḥ. kāmaiṣaṇā, bhavai(ṣaṇā brahmacaryai)ṣaṇā (14)

3.17

trae aṣivaṭea 〈·〉 loaṣivaṭeo atvaṣivaṭeo dhaṃmaṣivaṭeo

復有三法，謂三增盛：我增盛、世增盛、法增盛。(50a24–25)

tīṇādhipateyyāni. attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ. (56)

(trīṇy ādhipatyāni. lokādhipatyaṃ, ātmādhipatyaṃ, dharmādhipatyaṃ) (48)

3.18

trae dhaṭue 〈·〉 kamadhaṭu vavaṭadhaṭu vihiṃsadhaṭu

復有三法，謂三界：欲界、恚界、害界。(50a25–26)

tisso akusaladhātyo. kāmadhātu, vyāpādadhātu, vihiṃsādhātu. (11)

(trayo dhātavaḥ. kāmadhātur, vyā)p(ā)dadhātur, vihiṃsadh(āthuḥ) (7)

3.19

(avare vi trae dhaṯue) 〈·〉 (ṇekhaṃma)dhaṯu avavaṯadhaṯu avihisadhaṯu

復有三法，謂三界：出離界、無恚界、無害界。(50a26–27)

tisso kusaladhātyuo. nekkhammadhātu, avyāpādadhātu, avihiṃsādhātu. (12)

trayo dhātavaḥ. naiṣkramyadhātur, avyāpādadhātu(r, avihiṃsādhātuḥ) (8)

3.20

eṯe vi trae dhaṯue vuta◦ ruadhaṯu arupadhaṯu ṇir(oṣadhaṯu)

復有三法，謂三界：色界、無色界、盡界。(50a27–28)

aparā pi tisso dhātuyo. rūpadhātu, arūpadhātu, nirodhadhātu. (14)

(trayo dhātavaḥ. rūpadhātur, ā)rūpyadhātur, nirodhadhātuḥ (10)

3.21

trae kaṃdha 〈·〉 śilakaṃdho samaṣikaṃdho praṃñakaṃdho

復有三法，謂三聚：戒聚、定聚、慧聚。(50a28–29)

Not in Pali or Sanskrit.

3.22

(trae śikṣa) 〈·〉 ˹aṣiśila (śikṣa)˺ 〈·〉 ˹aṣicita˺ ˹aṣipraṃña˺

復有三法，謂三戒：增盛戒、增盛意、增盛慧。(50a29–b1)

tisso sikkhā. adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā. (47)

(tisro śikṣāḥ. adhiśīlaṃ śikṣā, adhicittaṃ śikṣā, adhi)prajñaṃ śikṣā (41)

3.23

trae samaṣio 〈·〉 ṣuñaṭasamaṣi aṇimitasamaṣi apraṇihiṭasamaṣi

復有三法，謂三三昧：空三昧、無願三昧、無相三昧。(50b1–2)

apare pi tayo samādhī. suññato samādhi, animitto samādhi, appaṇihito samādhi. (51)

Not in Sanskrit.

3.24

trae ṇimita 〈·〉 śamaṣaṇimito pragrahaṇimito uekṣaṇimito

復有三法，謂三相：止息相、精勤相、捨相。(50b2–3)

Not in Pali or Sanskrit.

3.25

(tra)e vija 〈·〉 divacakhu pruveṇivaṣo aṣavakṣao

復有三法，謂三明：自識宿命智明、天眼智明、漏盡智明。(50b4–5)

tisso vijjā. pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāte ñāṇaṃ vijjā, āsavānaṃ khaye ñāṇaṃ vijjā. (58)

(tisro ’śaikṣyo vidyāḥ. katamās tisraḥ? aśaikṣī pūrvenivāsānusmṛtijñānasākṣīkriyā vidyā, aśaikṣī cyutyupapādajñānasā)kṣīkriy(ā) v(i)dyā, aś(ai)kṣ(y āsravakṣayajñānasākṣīkriyā vidyā) (50)

3.26

trae paḍiharia 〈·〉 idhipaḍiharia aṭeśa(ṇapaḍiharia aṇuśaṣaṇapaḍiharia)

復有三法，謂三變化：一者神足變化，二者知他心隨意說法，三者教誡。(50b5–6)

tīṇi pāṭihāriyāni. iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanipāṭihāriyaṃ. (60)

(trīṇi prātihāryāṇi. ṛddhiprātihāryam, ādeśanāprātihā)ryam, anuśāsanīprā(tihāryam) (45)

3.27

trae kamovavatie 〈·〉 saṃti satva pracuvaṭ̣hiṯeṣ̱u kameṣ̱u vaś̱o vataṃti sayaṣ̱a vi maṇuṣa eḳaca (ya deva eḳaca ya viṇi)(vaṯia) 〈·〉 saṃti satva ṇimi)ṯeṣ̱u kameṣ̱u vaś̱o vateṃti sayaṣ̱a vi deva ṇimaṇaraṯiṇa · saṃti satva pariṇimiṯeṣ̱u kameṣ̱u vaś̱o vateti sayaṣ̱a vi deva pariṇimiṯavaś̱avatiṇa

復有三法，謂三欲生本：一者由現欲生人天，二者由化欲生化自在天，三者由他化欲生他化自在天。(50b6–8)

tisso kāmupapattiyo. sant’ āvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṃ vattenti seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. ayaṃ paṭhamā kāmupapatti. sant’ āvuso sattā nimmitakāmā, te nimmetvā nimmetvā kāmesu vasaṃ vattenti seyyathā pi devā nimmānaratī. ayaṃ dutiyā kāmupapatti. sant’ āvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti, seyyathā pi devā paranimmitavasavattī. ayaṃ tatiyā kāmupapatti. (40)

tisraḥ kāmopapattayaḥ. katamās tisraḥ? santi satvāḥ pratyutpasthitakāmā ye pratyupasthitaiḥ kāmair aiśvaryaṃ vaśe vartayanti tadyathā manuṣyā ekatyaś ca devāḥ. iyaṃ prathamā kāmopapattiḥ. santi satvā nirmitakāmā ye nirmiya nirmiya kāmair aiśvaryaṃ vaśe vartayanti tadyathā devā nirmāṇaratayaḥ. iyam dvitīyā kāmopapattiḥ. santi (sa)tvāḥ parinirmitakāmā ye parinirmitaiḥ kāmaiḥ aiśvaryaṃ vaśe vartayanti tadyathā devāḥ parinirmitavaśavartinaḥ. iyaṃ tṛtīyā kāmopapattiḥ (34)

3.28

ˈsa(ṃti) satva upaṯita upaṯita suho somaṇas(o) paḍisaṃbeṯeṃti saṃyaṣ̱a (vi deva braṁakaï)(a)ˈ ˈ·*sati satva priṯisuho paḍisaṃbeṯeti aho suha aho suha ṯi uṯaṇa uṯaṇeti sayaṣ̱a vi deva avhaśpvara · saṃti satva śato suho tuṣ̱iṯo {ṯo} paḍisaṃbeṯ(eti sayaṣ̱a vi) d(e)va śuhakaś̱iṇa · ime aüṣ̱a triso suhoavatieˈ

復有三法，謂三樂生：一者衆生自然成辦，生歡樂心，如梵光音天初始生時。二者有衆生以念為樂，自唱善哉，如光音天。三者得止息樂，如遍淨天。(50b8–12)

tisso sukhupapattiyo. sant’ āvuso sattā uppādetvā uppādetvā sukhaṃ sukhaṃ viharanti, seyyathā pi devā brahmkāyikā. ayaṃ paṭhamā sukhupapatti. sant’ āvuso sattā sukhena abhisannā parisannā paripūrā paripphuṭā, te kadāci karahaci udānaṃ udānenti ‘aho sukhaṃ aho sukhan ti,’ seyyathā pi devā ābhassarā. ayaṃ dutiyā sukhupapatti. sant’ āvuso sattā sukhena abhisannā parisannā paripūrā paripphuṭā, tesan taṃ yeva tusitā sukhaṃ patisaṃvedenti, seyyathā pi devā subhakiṇṇā. ayaṃ tatiyā sukhupapatti. (41)

tisras sukhopapattayaḥ. santi satvāḥ ya imam eva kāyaṃ vivekajena prītisukhenābhiṣyandayanti pariṣyandayanti pariprīṇayanti parispharanti. nāsty eṣāṃ kiñcit sarvataḥ kāyād asphuṭaṃ bhavati spharaṇīyaṃ yaduta vivekajena prītisukhena. te tena sukhena tena saumanasyena dīrghāyuṣo dīrgham adhvānaṃ tiṣṭhanti tadyathā devā ābhāsvarāḥ. iyaṃ dvi(t)īyā sukhopapattiḥ. santi satvā ya imam eva kāyaṃ niṣprītikena sukhenābhiṣyandayanti pariṣyandayanti pariprīṇa(yan)ti parispharanti. nāsty eṣāṃ kiñcit sarvataḥ kā(yād asphu)ṭaṃ bhavati spharaṇīyaṃ yaduta niṣprītikena sukhena. te tena sukhena tena saumanasyena dīrghāyuṣo dīrgham adhv(ā)naṃ tiṣṭhanti tadyathā devāḥ śubhakṛtsnāḥ. iyaṃ t(ṛtīyā sukhopapattiḥ) (35)

3.29

ˈ(trae dukhaṯa)ˈ 〈·〉 ˈsaṃkharadukhaṯaˈ ˈdukhadukhaṯaˈ ˈvipariṇamadukhaṯaˈ

復有三法，謂三苦：行苦、苦苦、變易苦。(50b12)

tisso dukkhatā. dukkhadukkhatā, saṃkhāradukkhatā, vipariṇāmadukkhatā. (27)

ti(sro duḥkhatāḥ. duḥkhaduḥkhatā, saṃskāraduḥkhatā vipa)riṇāmaduḥkhatā (19)

3.30

trae iṃdria 〈·〉 aṇañaṯoañasamiṯiiṃdria añidria aña(ṯaviṃdria)

復有三法，謂三根：未知欲知根、知根、知已根。(50b12–13)

tīṇindriyāni. anaññātaṃñassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ. (45)

(trīṇīndriyāṇi. anājñātamājñāsyāmīndriyam, ājñendriyam, ājñātavendriyam) (38)

3.31

(tra)e vihara 〈·〉 divo viharo 〈·〉 braṁo 〈·〉 ario

復有三法，謂三堂：賢聖堂、天堂、梵堂。(50b14)

tayo vihārā. dibbo vihāro, brahmavihāro, ariyo vihāro. (59)

tray(o vihārāh. divyo vihāro, brahmavihāra, āryo vihāraḥ (43)

prayoapaḍiṣaharo … mulaṭhiasamugaṣo: cf. ll. 40, 57, 119

3.32

trae coṭaṇa 〈·〉 driṭheṇa ṣruṭeṇa pariśakae

復有三法，謂三發：見發、聞發、疑發。(50b14–15)

tisso codanāvatthūni. diṭṭhena, sutena, parisaṃkāya. (39)

tisraś codanāḥ. dṛṣṭe(na, śru)tena, pariśa(ṃkayā) (29)

3.33

trae kaṣavastue · aṭiṭaṃ ba arabha kaṣeti 〈·〉 aṇakaṭaṃ ba 〈·〉 eṭarahi va pracupaṃṇa · acaüṭhaapaṃcama

復有三法，謂三論：過去有如此事，有如是論；未來有如此事，有如是論；現在有如此事，有如是論。(50b15–18)

tīṇi kathāvatthūni. atītaṃ vā addhānaṃ ārabbha kathaṃ katheyya ‘evaṃ ahosi atītaṃ addhānan ti.’ anāgataṃ vā addhānaṃ ārabbha kathaṃ katheyya ‘evaṃ bhavissati anāgatam addhānan ti.’ etarahi vā paccuppannaṃ addhānaṃ ārabbha kathaṃ katheyya ‘evaṃ hoti etarahi paccuppanan ti.’ (57)

(trīṇi kathāvastūni. atītakathāvastu, anāgatakathāvastu), pratyutpannakathāvastu (22)

3.34

trae raśie ⟨·⟩ michataṇiaṯa raṣi ⟨·⟩ sametaṇiaṯa raśi ⟨·⟩ aṇiaṯa raṣi

復有三法，謂三聚：正定聚、邪定聚、不定聚。(50b18–19)

tayo rāsī. micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi. (28)

(tra)yo rāśayaḥ. mithyatvaniyato rāśiḥ, samyaktvaniyato rāśir, aniyato r(āśiḥ) (28)

3.35

(trae soyea) ⟨·⟩ (kayasoyeo vayisoye)o ma(ṇo)soyeo

復有三法，謂三憂：身憂、口憂、意憂。(50b19)

tīṇi soceyyāni. kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ. (52)

(trīṇi śaucāni. kāyaśaucaṃ, vākśaucaṃ, manaḥśauca)m (46)

3.36

⟨trae thera ·⟩ jarathero samuṯithero dhaṃmathero

復有三法，謂三長老：年耆長老、法長老、作長老。(50b19–20)

tayo therā. jātithero, dhammathero, sammutithero. (37)

(trayaḥ sthavirāḥ. jātisthaviraḥ, saṃvṛtisthaviro, dharmasthaviraḥ) (27)

3.37

trae cakhu ⟨·⟩ divacakhu maṃsacakhu praṃñacakhu

復有三法，謂三眼：肉眼、天眼、慧眼。(50b20–21)

tīṇi cakkhūni. maṃsacakkhu, dibbacakkhu, paññācakkhu. (46)

(trīṇi cakṣūṃṣi. māṃsacakṣur, divyacakṣuḥ, prajñācakṣuḥ) (39)

4.1

ca(tvari vayaducariṯa) 〈·〉 muṯavaṯ(o) peṯuṇiya 《·》 pharuṯavaya 《·》 sa(ṃ)dhipalavo
如來說四正法，謂口四惡行：一者妄語，二者兩舌，三者惡口，四者綺語。(50b24–25)
(catvāri vāgduścaritā)ni. m(ṛṣāvādaḥ, paiśunyaṃ, pāruṣyaṃ, saṃbhinnapralā)paḥ (45)
Not in Pali.

4.2

catvari vaya(sucariṯa) 〈·〉 (sacava)ya sraṯvavaya maṃdabhaśaṯa apeṯuñaṯa
復有四法，謂口四善行：一者實語，二者軟語，三者不綺語，四者不兩舌。(50b25–27)
catv(ā)ri vāksucaritāni. mṛṣāvā(dād) v(i)ratiḥ, paiśu(nyāt, pā)ruṣyāt, saṃbhinnapral(āpād viratiḥ) (46)
Not in Pali.

4.3

(catvari aṇariavohara) 〈·〉 (ad)r(i)ṭh(e) driṭhavaṯiṯa 〈·〉 aṣu(ṯe ṣu)ṯa(vaṯiṯa) 〈·〉 (amuṯe) mu(ṯavaṯ)i(ṯa) 〈·〉 (aviñaṯe viñaṯavaṯiṯa)
復有四法，謂四不聖語：不見言見，不聞言聞，不覺言覺，不知言知。(50b27–28)
apare pi cattāro anariyavohārā. adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā. (43)
(catvāro 'nāryavyavahārāḥ. adṛṣṭe dṛṣṭavāditānāryavyavahāraḥ, aśrute śrutavād)itā, am(a)te (matavāditā, avijñāte vijñātavāditānāryavyava)hāraḥ. (47)

4.4

caṯuhi ariehi vohar(e)h(i) …
復有四法，謂四聖語：見則言見，聞則言聞，覺則言覺，知則言知。(50b28–c1)

apare pi cattāro ariyavohārā. diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. (46)

cat(v)āra ārya(vyavahārāḥ. adṛṣṭe ’dṛṣṭavāditāryavyavahāraḥ, aśrute ’śrutavāditā, amate ’matavāditā, avijñāte ’vijñātavāditāryavyavahāraḥ. (48)

4.5

ʻcatvarime ahara bhuṯaṇaṃ ba satvaṇa ʈhidie sa(ṃbhaveṣiṇaṃ ba aṇugra)haeʼ 〈·〉 ʻkavaḍi(karo aharo oḏari)ḵo va suhumo va 〈·〉 phaṣo duṯio 〈·〉 maṇasaṃceṯaṇa triṯiḵa · viñaṇa caüʈhoʼ

復有四法，謂四種食：摶食、觸食、念食、識食。(50c1–2)

cattāro āhārā. kabaliṅkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ. (17)

catvāra (āhārāḥ. katame catvāraḥ? ka)baḍiṃkāra āhāraḥ audārika(ḥ sūkṣmaś ca, sparśo) dv(i)tīy(o) manaḥ(sañc)e(tanā tṛtīyā, vi)jñānaṃ caturthaṃ. (22)

4.6

catvari dhaṃmasamaṯaṇa 〈·〉 asti dhaṃmasamaṯaṇa pracupaṃṇad(u)ha (aïṯi duhavivao · asti pracupaṃṇaduha aï)ṯi s(u)havivao · (asti pra)c(u)pa(ṃ)ṇa}suho aïṯi d(u)havivao 〈·〉 asti pracupaṃṇasuha ca aïṯi suhavivao

復有四法，謂四受：有現作苦行後受苦報；有現作苦行後受樂報；有現作樂行後受苦報；有現作樂行後受樂報。(50c2–4)

cattāri dhammasamādānāni. atthʼ āvuso dhammasamādānaṃ paccupannaṃ dukkhañ cʼ eva āyatiñ ca dukkhavipākaṃ. atthʼ āvuso dhammasamādānaṃ paccuppanaṃ dukkhaṃ āyatiñ ca sukhavipākaṃ. atthʼ āvuso dhammasamādānaṃ paccuppanaṃ sukhañ āyatiñ ca dukhavipākaṃ. atthʼ āvuso dhammasamādānaṃ paccuppanaṃ sukhañ cʼ eva āyatiñ ca sukhavipākaṃ. (24)

catvāri dharmasam(ā)dān(āni. asti dharmasam)ā(dāna)ṃ p(r)aty(u)t(pannasukham āy-

atyāṃ duḥ)kh(a)v(i)p(ā)k(a)m, a(sti) dharmasamādānaṃ pratyutpa(nnasukham āyatyāṃ sukhavipākam, asti dharmasamā)dāna(ṃ) pratyu(t)pannaduḥkha(m āyat)yāṃ duḥkhavipākam, (asti dharmasamādānaṃ pratyutpannasukham āyatyāṃ sukhavipākaṃ). (35)

4.7

catvari uvaṯaṇa 〈·〉 kamaüvaṯaṇa atvavaṯaüvaṯaṇa śilavraṯaüvaṯaṇa driṭhiuvaṯaṇa
復有四法，謂四受：欲受、我受、戒受、見受。(50c4–5)
cattāri upādānāni. kāmūpādānaṃ, diṭṭhūpādānaṃ, sīlabbatūpādānaṃ, attavādūpādānaṃ. (35)
(catvāry upādānā)ni. kāmopādānaṃ, (dṛṣṭ)y(u)p(ādānaṃ, śīlavratopādānam, ātmavād)opādānam. (39)

4.8

catvari kaagratha 〈·〉 avhija kaagaṃtho 〈·〉 vaaṯo kaagaṃtho 〈·〉 śilavraṯaparamoṣo kaagaṃtho 〈·〉 iṯisacavhi(ṇiveśo) kaagaṃtho
復有四法，謂四縛：貪欲身縛、瞋恚身縛、戒盜身縛、我見身縛。(50c5–7)
cattāro ganthā. abhijjhā kāyagantho, vyāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho. (34)
catvāro (kāyagranthāḥ. abhidhyā kāyagran)tho, vyāpādaḥ, śīlavra(taparāmarśa, idaṃsatyābhini)v(e)śaparāmarśaḥ kāyagranthaḥ. (40)

4.9

catvari śala 〈·〉 raḵaśalo mohaśalo doṣaśalo driṭhiśalo
復有四法，謂四刺：欲刺、恚刺、見刺、慢刺。(50c7–8)
Not in Pali or Sanskrit.

4.10

catvari yoṇi 〈·〉 aṃḍaa jalaüa saśpveṯaa ova(vaṯia)

復有四法，謂四生：卵生、胎生、濕生、化生。(50c8)

catasso yoniyo. aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni. (36)

(catasro yonayaḥ. katamāś catasraḥ? a)ṇḍajā yonir, ja(rāyujā yoniḥ, saṃsvedajā yonir, aupapādukā yo)niḥ. (29)

4.11

ˈcatvari śpvaṯovaṭhaṇa 〈·〉 iśa aüṣa bhikhu ajatakae kaaṇupaśi vihara(ṯi bahidhakae yaˈ ˈaṯaviˈ ˈsaṃprayaṇaˈ ˈśpvaṯimaˈ ˈviṇia avhija loe domaṇastoˈ 〈·〉 ˈveṯaṇaˈ 〈·〉 ˈcitaṇupaśaṇaˈ 〈·〉 ˈdhaṃmaṇupaśaṇaˈ

復有四法，謂四念處；於是，比丘內身身觀，精勤不懈，憶念不忘，捨世貪憂；外身身觀，精勤不懈，憶念不忘，捨世貪憂；內外身身觀，精勤不懈，憶念不忘，捨世貪憂。受、意、法觀，亦復如是。(50c9–13)

cattāro satipaṭṭhānā. idhāvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, vedanāsu … citte … dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)

(catvāri smṛtyupasthānāni. katamāni catvāri? kāye kāyānu)paśyanāsmṛty(u)p(asthānam, vedanāyāṃ, citte, dharmeṣu dharmānupaśyanā)smṛty(upa)sthān(am). (1)

4.12

catari saṃmepraṣaṇa 〈·〉 aṇupaṃṇaṇa pavaaṇa akuśalaṇa {dho} dhaṃmaṇa aṇupaṯae chaṃdo jaṇeṯi vaamaṯi v〈i〉rio aravhaṯi cito pragiṇaṯi prayahaṯi 〈·〉 …

復有四法，謂四意斷；於是，比丘未起惡法，方便使不起；已起惡法，方便使滅；未起善法，方便使起；已起善法，方便思惟，使其增廣。(50c13–16)

cattāro sammappadhānā. idhāvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dha-

mmānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya [sic] vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (2)

(catvāri samyakprahāṇāni. katamāni catvāri? utp(annā)nā(ṃ) pā(pakānām akuśalānāṃ dharmāṇāṃ prahāṇāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti pradadhāti. anutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti pradadhāti. anutpannānāṃ ku)ś(a)lānā(ṃ) dharmāṇ(ām utpādāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti pradadhāti. utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye asaṃmoṣāya bhāvanāya paripūraye (bhūyobhāvāya vṛddhivipulatājñānasākṣātkriyāyai chandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti pradadhāti. (2)

4.13

ˈcatvare j̲aṇa 〈·〉 vivicave kamehi vivito pavaehi akuś̲alehi dhaṃmehi savitrakaṃ saviyaro vivi.k̲ayo pri.t̲isuho paḍamo j̲aṇa uasaṃpaja vihara(t̲i) 〈·〉ˈ ˈvitrakaviyaraṇa vuaś̲amoˈ ˈa.j̲apa saṃpraś̲a.t̲oˈ ˈce.t̲aś̲o ek̲(o.t̲ibhavo avitra)kaviyaraˈ ˈsamaś̲iaṃ pri.t̲isuhaṃˈ … 〈·〉ˈpri.t̲ia ca vira.k̲oˈ ˈuekṣao viharaṭ̲iˈ ˈśpva.t̲oˈ ˈsaṃprayaṇaˈ … ˈyaṃ ta aria akaṃkṣaṃtiˈ ˈuveha.k̲o śpva.t̲ima suhavihariˈ … ˈs(uha)ˈ … ˈprahaṇa dukhasa ca prahaṇaˈ ˈpruve va somaṇasta.t̲eˈ … ˈadukhamaś̲uhaˈ ˈuvehaśpva.t̲ipariś̲odhiˈ …

復有四法，謂四禪；於是，比丘除欲、惡不善法，有覺、有觀，離生喜、樂，入於初禪。滅有覺、觀，內信、一心，無覺、無觀，定生喜、樂，入第二禪。離喜修捨、念、進，自知身樂，諸聖所求，憶念、捨、樂，入第三禪。離苦、樂行，先滅憂、喜、不苦不樂、捨、念、清淨，入第四禪。(50c18–23)

cattāri jhānāni. idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savi-

takkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti, yan taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati. sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthaṅgamā, adukkham asukhaṃ upekkhāsatipārisuddhiṃ catutthajjhānaṃ upasampajja viharati. (4)

(catvāri dhyānāni. katamāni catvāri? ihāyuṣmanto bhikṣur viviktaṃ kāmair viviktaṃ pāpakair akuśaladharmaiḥ savitarkaṃ savicāraṃ vive)kajaṃ prītisukhaṃ prathamaṃ (dhyānam upasampadya viharati. punar aparaṃ bhikṣur vitarkavicārāṇāṃ vyupaśa)mād (adhyātmaṃ saṃp)r(a)sādā(c cetasa) ek(o)t(ībhāvād avitarkam avicāraṃ samādhijaṃ prī)tisukhaṃ dvitīyaṃ dh(y)ā(nam upasaṃpadya viharati punar aparaṃ bhikṣuḥ prīter virāgād upekṣako viharati smṛtaḥ) sa(ṃ)prajānaḥ sukha(ṃ) ca kā(ye)na pratisaṃvedayati, yat ta(d āryā ācakṣate: upe)kṣakaḥ smṛtimān sukh(aṃ viharatīti niṣprītikaṃ tṛtīyaṃ dhyānam upasaṃpadya viharati. punar aparaṃ bhikṣuḥ sukhasya ca prahāṇād duḥ)khasya ca prahāṇā(t pūrva)m (e)va saumanasyadaurmanasyayor astaṅgamād aduḥkhā(sukham upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharati.) (4)

4.14

ʻcatvari idhivaṯa ⟨·⟩ chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḵaṯo idhivaṯo bhaveṯi viveḵaṇiṣiṯo viraḵaṇiṣiṯo ṇiroṣaṇiṣiṯo vavasago pariṇamoʼ ⟨·⟩… ʻviriaʼ … ʻcitaʼ … ʻvimaṃsasamaṣiʼ…

復有四法，謂四神足；於是，比丘思惟欲定滅行成就；精進定、意定、思惟定，亦復如是。(50c16–18)

cattāro iddhipādā. idhāvuso bhikkhu chandasamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti. cittasamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti. viriyasamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti. vīmaṃsāsamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti. (3)

(catvāri ṛ)ddh(i)pādāḥ. katamāni catvā(r)i? (chandasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādaḥ, vīryasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādaḥ, cittasamādhiprahāṇasaṃskārasamanvāgata ṛddhipādaḥ, mīmāṃsāsamādhiprahāṇasaṃskāra)samanvāgata ṛddhipādaḥ. (3)

4.15

ˈcatvari apravaṃña 〈·〉 metrasahaḵaṭeṇa citeṇa eka deśa bharita avhimucita viharaṭiˈ … ˈsavavaṃto loḵo pharita avimucita + + + + + + + + + savabhadraṭae savavaṃto loḵo pharita avhimucita viharaṭiˈ … 〈·〉 ˈḵaruṇaˈ … 〈·〉 ˈmuṭiṭaˈ … 〈·〉 ˈ*uv〈e〉haˈ … 〈·〉

復有四法，謂四梵堂：一慈、二悲、三喜、四捨。(50c23–24)

catasso appamaññāyo. idhāvuso bhikkhu mettāsahagatena (Ee: mettā sahagatena) cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ. iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. karuṇāsahagatena cetasā … muditāsahagatena cetasā … upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekhā sahagatena (Ee: upekhā sahagatena) cetasā vipulena mahaggatena appamāṇena averena avyāpajjena pharitvā viharati. (6)

(catvāry apramāṇāni. katamāni catvāri? maitry apramāṇaṃ, karuṇāpramāṇaṃ, muditāpramāṇam, upekṣāpramāṇam) (7)

4.16

ˈcatvari arupasamavatie 〈·〉 kaṭare catvaro 〈·〉 iśa bhikhu savaśo ruasaṃñaṇa samaṭikrama paḍihasaṃñaṇa astaḵama ṇaṇatvasaṃñaṇa amaṇaṣiara aṇaṃto a(ḵaśaṃ ti aḵaśacaaṭaṇa ua)sa(ṃ)paja viharaṭiˈ 〈·〉 … ˈ(aḵaśaṃ)caaṭaṇa samaṭikrama aṇaṃto 〈viñaṇaṃ ti〉 viñaṇaṃcaaṭaṇa uasaṃpaja viharaṭiˈ 〈·〉 ˈsavaśo viñaṇaṃcaaṭaṇasa samaṭikramae ṇasti ki(ṃ) ci

ṯi aḵicañaaṯaṇa uasa(ṃ)paja viharaṯi˙ 〈·〉 … ˹(ṇevasaṃ)ñaṇevasaṃñaaṯaṇa uasaṃpaja viharaṯi˙

復有四法，謂四無色定；於是，比丘越一切色想，先盡瞋恚想，不念異想，思惟無量空處，捨空處已入識處，捨識處已入不用處，捨不用處已入有想無想處。(50c24–28)

cattāro arūpā. idhāvuso bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharati. sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇan ti viññāṇañcāyatanaṃ upasampajja viharati. sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati. sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. (7)

(catvāry ārūpyāṇi. katamāni catvāri? ihāyuṣmanto bhikṣuḥ sarvato rūpasaṃjñānāṃ samatikramāt pratighasaṃjñānām astaṅgamān nānātvasaṃjñānām amanasikārā)d anantam ākāśam (ākāśānantyāyata)nam upasa(ṃpadya viharati tadyathā devā ākāśānantyāyatanopagāḥ. punar aparaṃ bhikṣuḥ sarvaśa ākāśānantyāyatanaṃ samati)kramyānantaṃ vijñānaṃ (vijñā)nāna(n)tyāyatanam upasaṃ(padya viharati tadyathā devā vijñānāntyāyatanopagāḥ. punar aparaṃ bhikṣuḥ sarvaśo vijñānānantyāyatanaṃ samatikramya nāsti) k(iñ)cid ity ākiñcanyāyata(nam) upasaṃpadya viharati tadya(thā devā ākiñcanyāyatanopagāḥ. punar aparaṃ bhikṣuḥ sarvaśa ākiñcanyāyatanaṃ samatikramya naivasaṃjñāsaṃjñāyatanam upasaṃpadya vihara)ti tad(yathā devā n)ai(vasaṃ)jñānāsaṃjñāya(tano)pagāḥ. (8)

4.17

catvari dhaṃmapaṯa 〈·〉 aṇavhiṯa dhaṃmapaṯo 〈·〉 avavaṯo dhaṃmapaṯo 〈·〉 saṃmeśpvaṯi dhaṃmapaṯo 〈·〉 saṃmesamaṣi dhaṃmapaṯo

復有四法，謂四法足：不貪法足、不瞋法足、正念法足、正定法足。(50c28–51a1)

cattāri dhammapadāni. anabhijjhā dhammapadaṃ, avyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhi dhammapadaṃ. (23)

(catvāri dharmapadāni. katamāni catvāri? anabhidhyā) dharmapadam, avyāpādaḥ, samyaksmṛtiḥ, samyaksamādhir dharmapadam. (19)

4.18

ˈcatvari poraṇa ariavaṃśa ‹·› (catva)rime aüṣa ariavaṃśa agraña ratraña vaṣiña poraṇa asaṃgiṇa asaṃgiṇapruva apraṯikuṭha ṣamaṇehi braṁaṇehi viñuhi ‹·› kaṯame catvari ‹·› iśa bhikhu iṯariṯareṇa c(ivareṇa saṃtoṭho ho)ṯi iṯariṯaracivarasaṃtoṭhie ya vaṃṇavaṯi aladha ya civaro ṇa paritraṣaṯi ladha ya c(i)varo paribhuñaṯi arato amato agraṣiṯ(o) amuchiṯo aṇajava(ṇo aṯiṇava)daśavi ṇisaraṇa prayaṇaṃ ‹·› ? ? taï iṯariṯaracivarasaṃtoṭhie evi atvaṇa ukaṣeṯi ṇa paro baṃpheṯi iṯi ‹·› yo atra dakho aṇalaṣo saṃprayaṇa praṯiśpvaṯo ayaṃ vucaṯi ag(r)a(ṃñe a)riavaṃśe ṭhiṯoˈ ‹·› … ˈpiḍavaṯeṇaˈ … ‹·› … ˈśeṇasaṇeṇaˈ … ‹·› … ˈprahaṇaramo bhoṯi prahaṇaraṯo sa tae prahaṇaramaṯaeˈ … ‹·›

復有四法，謂四賢聖族；於是，比丘衣服知足，得好不喜，遇惡不憂，不染不著，知所禁忌，知出要路，於此法中精勤不懈，成辦其事，無闕無減，亦能教人成辦此事，是為第一知足住賢聖族。從本至今，未常惱亂；諸天、魔、梵、沙門、婆羅門、天及世間人，無能毀罵；飯食、牀臥具、病瘦醫藥，皆悉知足，亦復如是。(51a1–8)

cattāro ariyavaṃsā. idhāvuso bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appaṭirūpaṃ āpajjati, aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati, tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti. yo hi tattha dakkho analaso sampajāno paṭissatoyaṃ vuccatāvuso bhikkhu porāṇe aggaññe ariyavaṃse ṭhito. puna ca paraṃ āvuso bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appaṭirūpaṃ āpajjati, aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātam agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati, tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā neva attānukkaṃseti na paraṃ vambheti. yo hi tattha dakkho hoti analaso sampajāno paṭissato, ayaṃ vuccatāvuso bhikkhu porāṇe aggaññe ariyavaṃse ṭhito. puna ca paraṃ āvuso bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati, aladdhā ca senāsanaṃ na paritassati laddhā ca senāsanaṃ agathito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati, tāya ca pana itarītarasenāsanasantuṭṭhiyā neva

attānukkaṃseti na paraṃ vambheti. yo hi tattha dakkho hoti analaso sampajāno paṭissato, ayaṃ vuccatāvuso bhikkhu porāṇe aggaññe ariyavaṃse ṭhito. puna ca paraṃ āvuso bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato, tāya ca pana pahānārāmatāya pahānaratiyā bhāvanārāmatāya bhāvanāratiyā nevattānukkaṃseti na paraṃ vambheti. yo hi tattha dakkho analaso sampajāno paṭissato ayaṃ vuccatāvuso bhikkhu porāṇe aggaññe ariyavaṃse ṭhito. (9)

4.19

catvari saṃgrahavastuṇi · daṇa p(r)iavujo athayia samaṇathaṯa
復有四法，謂四攝法：惠施、愛語、利人、等利。(51a8–9)
cattāri saṃgahavatthūni. dānaṃ peyyavajjaṃ atthacariyā samānattatā. (40)
(catvāri saṃgraha)vastūni. dānam, priyavāditā, arthaca(ryā, samānārthatā.) (28)

4.20

ˈcatvari soṯavatiagaˈ 〈·〉 ˈiśa ariaṣavao budha avecapraṣaṯeṇa samuṇaḵa(ṯo hoṯi) 〈·〉 (iṯi vi so bhaḵava araha) samasaṃbudhoˈ ˈpuruṣadaṃmasaraṣiˈ … ˈbudho bhaḵavaˈ 〈·〉 ˈdhaṃme ṇiṭhaḵaṯoˈ … 〈·〉 ˈsaṃghe ṇiṭhaḵaṯoˈ … 〈·〉 ˈariakaṃtehi śilehiˈ … 〈·〉
復有四法，謂四須陀洹支：比丘於佛得無壞信，於法、於僧、於戒得無壞信。(51a9–11)
cattāri sotāpattiyaṅgāni. sappurisasaṃsevo, saddhammasavanaṃ, yonisomanasikāro, dhammānudhammapaṭipatti. (13)
cattāri sotāpannassa aṅgāni. idhāvuso ariyasāvako buddhe aveccappasādena samannāgato hoti, iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. dhamme aveccappasādena samannāgato hoti, svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhīti. saṃghe aveccappasādena samannāgato hoti, supaṭipanno bhagavato sāvakasaṃgho ujupaṭipanno bhagavato sāvakasaṃgho, ñāyapaṭipanno bhagavato sāvakasaṃgho, sāmīcipaṭipanno bhagavato sāvakasaṃgho yadidaṃ ca-

ttāri purisayugāni, aṭṭha purisapuggalā, esa bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikāraṇīyo anuttaraṃ puññakkhettaṃ lokassāti. ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmatthehi samādhisaṃvattanikehi. (14)

ca(t)v(ā)ri srotaāpattyaṅgāni. katamāni ca(t)v(āri. satpuruṣasaṃsevaḥ, saddharmaśravaṇaṃ, yoniśo manasikāro, dharmānudharmapratipattiḥ. (11)

caturbhir aṅgaiḥ samanvāgataḥ srotaāpannaḥ. buddhevetyapra(sādena saṃpannaḥ, dharmevetyaprasādena, saṃghegvetyaprasādenāryakāntaiḥ śīlaiḥ saṃpa)nnaḥ. (12)

4.21

catvari sakṣiṯatava 〈·〉 cakhuṇa rua sakṣiatava 〈·〉 śpaṯie pruveṇivaṣo 〈·〉 kaeṇa ṇiroṣo 〈·〉 praṃñae aṣavakṣa(o)

復有四法，謂四受證：見色受證、身受滅證、念宿命證、知漏盡證。(51a11–12)

cattāro sacchikaraṇīyā dhammā. pubbenivāso satiyā sacchikaraṇīyo. sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo. aṭṭha vimokkhā kāyena sacchikaraṇīyā. āsavānaṃ khayo paññāya sacchikaraṇīyo. (30)

(catvā)raḥ sākṣīkaraṇīyā dharmāḥ. santi dharm(ā)ḥ (kāyena sākṣīkartavyāḥ, santi smṛtyā, santi cakṣuṣā, santi prajñayā sākṣīkartavyā (dharmāḥ.) (20)

4.22

catvari paḍivaṯa 〈·〉 duha paḍivaṯa daṃdhavhiña 〈·〉 duha kṣipavhiña 〈·〉 (suha daṃdavhiña) 〈·〉 (suha kṣipavhi)ña

復有四法，謂四道：苦遲得、苦速得、樂遲得、樂速得。(51a12–13)

catasso paṭipadā. dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. (21)

(ca)tasraḥ pra(tipadaḥ. katamāś catasraḥ? duḥkhā pratipad dhandhābhijñā, duḥkhā pratipad kṣiprābhijñā, sukhā pratipad dhandhābhijñā, sukhā pratipad kṣiprā)bhijñā. (31)

4.23

catvari ariaṣaca 〈·〉 dukho samuṭao ṇiroṣo mago

復有四法，謂四聖諦：苦聖諦、苦集聖諦、苦滅聖諦、苦出要聖諦。(51a13–14)

(catvāry āryasatyāni. kata)māni catvāri? duḥkha(m ārya)satyaṃ, duḥkhasamudayo, duḥkhani(rodho, duḥkhanirodhagāminī pratipad āryasatyam) (5)

4.24

catvari ṣamaṃña(phala) 〈·〉 (soṭavatiphalo) sayiṭakamiphalo aṇakamiphalo arahapo

復有四法，謂四沙門果：須陀洹果、斯陀含果、阿那含果、阿羅漢果。(51a15–16)

cattāri sāmañññaphalāni. sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ. (15)

(catvāri śrāmaṇyaphalāni. katamāni catvāri? srotaāpattipha)laṃ, sakṛdāgāmiphalam, aka(gā)miphalam, agraphalam arhatvaṃ. (10)

4.25

catvari aṣiṭhaṇa 〈·〉 praṃñaṣiṭhaṇa sacaṣiṭhaṇa cakaṣiṭhaṇa uaṣama(ṣiṭhaṇa)

復有四法，謂四處：實處、施處、智處、止息處。(51a16–17)

cattāri adhiṭṭhānāni. paññāadhiṭṭhānaṃ, saccādhiṭṭhānaṃ, cāgādhiṭṭhānaṃ, upasamādhiṭṭhānaṃ. (27)

(catvāry adhiṣṭhānāni. kata)māni catvāri. prajñādhiṣṭhānaṃ, satyādhiṣṭhā(naṃ, tyāgādhiṣṭhānam, upaśamādhiṣ)ṭh(ā)n(a)m. (16)

4.26

catvari ñaṇa 〈·〉 dhamañaṇa samuṭaañaṇa aṃmaañaṇa paricañaṇa

復有四法，謂四智：法智、未知智、等智、知他人心智。(51a17–18)

cattāri ñāṇāni. dhamme ñāṇaṃ, anvaye ñāṇaṃ, paricchede ñāṇaṃ, sammutiñāṇaṃ (11)
catvāri jñānāni. katamāni catvāri? dharmajñānam, anvay(ajñānaṃ, paracittajñānaṃ, saṃvṛtijñānaṃ) (13)

4.27

catvari paḍisaṃbiṯa athapaḍisaṃbhiṯa dhaṃmapaḍisaṃbiṯa ṇirutipaḍisaṃbiṯa parivhaṇapaḍisaṃbiṯa
復有四法，謂四辯才：法辯、義辯、詞辯、應辯。(51a18–19)
Not in Pali or Sanskrit.

4.28

ˈcatvari viñaṇaṕhiṯio 〈·〉 ruovao va viñaṇa ciṕhea ruara(ṃ)baṇa r〈u〉apraṯiṭha ṇa(ṃ)d(u)vaseaṇa vudh(i) veruḏi v(e)ulaṯa avajeaˈ 〈·〉 ˈveṯaṇovaoˈ … 〈·〉 ˈsaṃñoaoˈ … 〈·〉 ˈsaṃkharovaˈ … 〈·〉
復有四法，謂四識住處：色識住、緣色、住色，與愛俱增長，受、想、行識中亦如是住。(51a19–21)
catasso viññāṇaṭṭhitiyo. rūpūpāyaṃ vā āvuso viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati. vedanūpāyaṃ vā āvuso viññāṇaṃ … saññūpāyaṃ vā … saṅkhārūpāyaṃ vā āvuso viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati, saṃkhārārammaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati. (18)
catasro vijñānasthitayaḥ. rūpo(pagā vijñānasthitiḥ), v(e)danopagā, saṃjñopag(ā, saṃskāropagā vijñānasthitiḥ.) (23)

4.29

catvari yoḵa 〈·〉 kamayoḵe phavayoḵo driṭhiyoḵo avijayoḵo

復有四法，謂四扼：欲扼、有扼、見扼、無明扼。(51a21–22)

cattāro yogā. kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. (32)

(catvāro yogāḥ. kāmayog)o, bhavayogo, dṛṣṭiyogaḥ, avidyāyogaḥ. (36)

4.30

(catvari visaṃyoa)

復有四法，謂四無扼：無欲扼、無有扼、無見扼、無無明扼。(51a22–24)

cattāro visaṃyogā. kāmayogavisaṃyogo, bhavayogavisaṃyogo, diṭṭhiyogavisaṃyogo, avijjāyogavisaṃyogo. (33)

catvāro vi(saṃ)yo(gāḥ. kāmayogavisaṃyogaḥ, bhavayogavisaṃyogaḥ, dṛṣṭiyogavisaṃyo)gaḥ, avidyāyo(gavisaṃ)yogaḥ. (37)

4.31

catvari viśu(dhiyo) ⟨·⟩ śilav(iśudhi citaviśudhi dri)ṭhivuśudhi kaṃkṣavivaraṇaviśudhi

復有四法，謂四淨：戒淨、心淨、見淨、度疑淨。(51a24–25)

Not in Pali or Sanskrit.

4.32

catvari avaṣ(e)a ⟨·⟩ (iśa aüṣa bhikhu saṃkhae ekṣe aṣivaṣeṭi) ⟨·⟩ (saṃkhae e)kṣe paḍiṣeveṭi ⟨·⟩ saṃkhae ekṣe viṇoṭeti ⟨·⟩ ˹saṃkhae ekṣe˺ ˹parivajaṭi˺

復有四法，謂四知：可受知受、可行知行、可樂知樂、可捨知捨。(51a25–26)

cattāri apassenāni. idhāvuso bhikkhu saṃkhāyekaṃ paṭisevati, saṃkhāyekaṃ adhivāseti, saṃkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. (8)

(catvāropāśrayāḥ. katame catvāraḥ? saṃkhyā)yaikān dharmān pratisev(a)t(e), sa(ṃ)khyāyaikān dharmān adhivāsa(ya)ti, (saṃkhyāyaikān dharmān parivarjayati, saṃkhyāyaikān dharmān vinodayati.) (18)

4.33

catvari iriavaṣa ⟨·⟩ ṭhaṇa cakramo ṇiṣaja śaya

復有四法，謂四威儀：可行知行、可住知住、可坐知坐、可臥知臥。(51a26–28)

Not in Pali or Sanskrit.

4.34

catvari saṃña ⟨·⟩ ? ? ṇa paritam eke saṃñaṇaṃti mahagaṭasaṃña ⟨apramaṇasaṃña⟩ akicaṃñasaṃña

復有四法，謂四思惟：少思惟、廣思惟、無量思惟、無所有思惟。(51a28–29)

(catasraḥ saṃjñāḥ. katamāś catasraḥ? parittam eke saṃjānanti. mahadga)t(a)m eke saṃjā(na)n(ti. a)pramāṇam eke saṃjānanti. nā(st)i (kiñcid ity ākiñcanyāyatanam eke saṃjānanti.) (6)

Not in Pali.

4.35

ˈ*⟨catvari⟩ prasvavakaraṇaˈ ⟨·⟩ ˈekaśavakaraṇioˈ ˈvivhajavakaraṇioˈ ˈpaḍipru(chavakaraṇio)ˈ ˈṭhavaṇiyoˈ

復有四法，謂四記論：決定記論，分別記論、詰問記論、止住記論。(51a29–b2)

cattāri pañhavyākaraṇāni. ekaṃsavyākaraṇīyo pañho, vibhajjavyākaraṇīyo pañho, paṭipucchāvyākaraṇīyo pañho, ṭhapanīyo pañho. (28)

(catvāri praśnavyākaraṇāni. ekāṃśavyākaraṇīyaḥ praśnaḥ, vibha)jyavyākaraṇīy(aḥ), paripṛcchāvyākaraṇīyaḥ, sthāpanīyaḥ praśnaḥ. (26)

4.36

ʻcatvari taṣaḵaṯasa a(ra)kṣ.ʼ 〈·〉 ʻtaṣaḵaṯo arakṣieṇa kaïsamayariṇa samuṇaḵaṯo apraṯimośiṇa 〈·〉 ṇasti taṣaḵaṯasa kaïaṃmo 〈·〉 iṯaṃ mi ma pare (aṃñasi)ʼ 〈·〉 … ʻvayiḵaṃmoʼ … ʻ(manoḵaṃmo)ʼ … ʻayivoʼ

復有四法，謂佛四不護法；如來身行清淨，無有闕漏，可自防護；口行清淨、意行清淨、命行清淨，亦復如是。(51b2–4)

Not in Pali or Sanskrit.

5.1

ʻpaṃca kamaüṇa 〈·〉 cakhuviñia rua iṭha kaṃta maṇava priarua kamovaṣahiṯa rayaṇia loḵaśpvi*ʼ … ʻphoṭhavaʼ …

pañca kāmaguṇā. cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. sotaviññeyyā saddā … ghānaviññeyyā gandhā … jivhāviññeyyā rasā … kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. (3)

(pañca kāmaguṇāḥ. cakṣurvijñeyāni rūpāṇīṣṭāni kāntāni manāpāni priyarūpāṇi kāmopasaṃhitāni rañjanīyāni. śrotravijñeyāḥ śabdā iṣṭāḥ kāntā manāpāḥ priyarūpāḥ kamopasaṃhitā rañjanīyāḥ. ghrāṇavijñeyā gandhā iṣṭāḥ kāntā manāpāḥ priyarūpāḥ kamopasaṃhitā rañjanīyāḥ. jihvāvijñeyā rasā iṣṭāḥ kāntā manāpāḥ priyarūpāḥ kamopasaṃhitā rañjanīyāḥ. kāyavijñeyāni spraṣṭavyānīṣṭāni kāntāni manāpāni priyarūpāni kamopasaṃhitāni rañjanīyāni.) (3)

如來說五正法，謂五入：眼色、耳聲、鼻香、舌味、身觸。(51b6–7)

5.2

(paṃca ṇivaraṇa) ʻkamachaṃdoʼ ʻvavaṯoʼ ʻthiṇamidh(o)ʼ ʻodhacakokuc(o)ʼ ʻviyiḵits(a)ʼ

pañca nīvaraṇāṇi. kāmacchandanīvaraṇaṃ, vyāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ. (6)

pañca nīvaraṇāni. katamāni pañca. kāmacchandanīvaraṇam, vyāpādaḥ, styānamiddham, auddhatyakaukṛtyaṃ, vicikitsā. (6)
復有五法，謂五蓋：貪欲蓋、瞋恚蓋、睡眠蓋、掉戲蓋、疑蓋。(51b9–10)

5.3

˹paṃca kaṃdha ⟨·⟩ ruo uva̲ṭaṇakaṃdh(o)˺ ˹ve̲ṭaṇa˺ ˹saṃña˺ ˹saṃkhara˺ ˹viñan(o)˺
pañcūpādānakkhandhā. rūpūpādānakkhandho, vedanūpādānakkhandho, saññūpādānakkhandho, saṃkhārūpādānakkhandho, viññāṇūpādānakkhandho. (2)
(pañcopādānaskandhāḥ. katame pañca. rūpopādānaskandho, vedanā, saṃjñā, saṃskārā, vijñānam.) (2)
復有五法，謂五受陰：色受陰，受、想、行、識受陰。(51b8–9)

5.4

˹paṃca oraṃbhaïa saṃjoyaṇa ⟨·⟩ sakaadriṭhi viyi̲kitsa śilavra̲ṭaparamo̲ṣo kamachaṃdo vava̲ṭo˺
pañcoraṃbhāgiyāni saṃyojanāni. sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, vyāpādo. (7)
(pañcāvarabhāgīyāni saṃyojanāni. kāmacchando, vyāpādaḥ, satkāyadṛṣṭiḥ, śīlavrataparāmarśo, vicikitsā.) (9)
復有五法，謂五下結：身見結、戒盜結、疑結、貪欲結、瞋恚結。(51b10–11)

5.5

˹paṃca ubhrabhaï̲ka saṃyoyaṇa ⟨·⟩ ruara̲ko arupara̲ko avhi̲ja maṇo odhaco˺
pañcuddhaṃbhāgiyāni saṃyojanāni. rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā. (8)
(pañcordhvabhāgīyāni saṃyojanāni ｜ rūparāga, ārūpyarāga, auddhatyaṃ, manaḥ, avidyā.) (10)

復有五法，謂五上結：色愛、無色愛、無明、慢、掉。(51b11–12)

5.6

ˈpaṃca iṃdriaṇi 〈·〉 ṣadhidrio viridrio śpvaṯidrio samaṣidrio praṃñidrio*ˈ

aparāni pi pañcindriyāni. saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. (23)

pañcendriyāṇi. (katamāni pañca. śraddhendriyaṃ, vīryendriyaṃ, smṛtīndriyaṃ, samādhīndriyaṃ, prajñendriyam.) (20)

復有五法，謂五根：信根、精進根、念根、定根、慧根。(51b12–13)

5.7

ˈpaṃca bala 〈·〉 ṣadhabalo viri(abalo śpvadibalo samaṣibalo samaṣibalo)ˈ

(pañca balāni. katamāni pañca. śraddhābalaṃ, vīryabalaṃ, smṛtibalaṃ, samādhibalaṃ, prajñābalam.) (21)

(pañca balāni. katamāni pañca. śraddhābalaṃ, vīryabalaṃ, smṛtibalaṃ, samādhibalaṃ, prajñābalam). (21)

復有五法，謂五力：信力、精進力、念力、定力、慧力。(51b13–14)

5.8

(paṃca) ˈpraṣaṇiaṃgaˈ 〈·〉 … ˈ(ṣadahaṯi taṣaḳa)ṯasa bosi 〈·〉 iṯi vi so bhaḳavaˈ … ˈśasta devamaṇ(u)ṣaṇa · b(u)dho bhaḳavaˈ 〈·〉 ˈapavaṣo bhoṯi aroḳayaṯio samavipa(ḳiṇie)ˈ … ˈṇaṯiśiṯaeˈ … ˈmaja⟨ma⟩yeˈ ˈpraṣaṇakṣamayeˈ 〈·〉 ˈakuḍ(o)ˈ ˈaśaḍoˈ ˈamaaviˈ … 〈·〉 … 〈·〉 … ˈpraṃñaeˈ … 〈·〉

pañca padhāniyaṅgāni. idhāvuso bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ. iti pi so bhagavā arahaṃ sammāsaṃbuddho vijjācaraṇasaṃpanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. appābādho hoti

appātaṅko samavepākiniyā gahaniyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. asatho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu. āraddhaviriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasaṃpadāya thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. (16)

(pañca prādhānikasyāṅgāni. iha bhikṣos tathāgatasyāntike śraddhābhinirviṣṭā bhavati mūlajātā pratiṣṭhitā. + dharmataḥ. idaṃ prathamaṃ prādhānikasyāṅgam. punar aparaṃ bhikṣuḥ + + + + + + + + + + + + + + + + + + +

vakkhāmi no dosantarenāti. codakena āvuso bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ upaṭṭhapetvā paro codetabbo. (15)

(pañcavacanaṃ. atha kālebhavā akālebhavā bhūtebhavā abhūtebhavā arthopasaṃhitā-narthopasaṃhitā …) (15)

復有五法，謂五發：非時發、虛發、非義發、虛言發、無慈發。(51b20–21)

5.10

ˈpaṃca dha⟨ṃ⟩mia co̲ṭaṇa ⟨·⟩ kaleṇa bhu̲teṇa (sraṣveṇa atha̲sahi̲te)ṇa metrava̲taˈ ⟨·⟩

復有五法，謂五善發：時發、實發、義發、和言發、慈心發。(51b21–22)

5.11

ˈpaṃca matsaria ⟨·⟩ ava̲samatsario kulamatsario lavhamatsa(rio vaṃṇṇamatsario) dhaṃma-matsarioˈ

pañca macchariyāni. āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇama-cchariyaṃ, dhammamacchariyaṃ (5)

(pañca mātsaryāṇi. āvāsamātsaryaṃ, kulamātsaryaṃ, varṇamātsaryaṃ, lābhamātsaryaṃ, dharmamātsaryam.) (4)

復有五法，謂五憎嫉：住處憎嫉、檀越憎嫉、利養憎嫉、色憎嫉、法憎嫉。(51b22–24)

5.12

ˈpaṃca vimutiparivayaṇia saṃña ⟨·⟩ a̲śuasaṃña ahare paḍikulasaṃña savalo̲ke aṇavhi-ra̲tasaṃña savasaṃkhare̲su a̲tiṇavasasaṃña maraṇasaṃñaˈ ⟨·⟩

pañca vimuttiparipācaniyā saññā. aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā. (26)

(pañca vimuktiparipācanāḥ saṃjñāḥ. anityasaṃjñā, anitye duḥkhasaṃjñā, duḥkhe an)ātma-saṃjñ(ā, āhāre pratikūlasaṃjñā, maraṇasaṃjñā.) (18)

復有五法，謂五趣解脫：一者身不淨想，二者食不淨想，三者一切行無常想，四者一切世間不可樂想，五者死想。(51b24–27)

5.13

ˈpaṃca ṇisaraṇia dhaṯue ⟨·⟩ iśa aria va o ? + + + + + + + kamaviṣabhuṯo samaṇuśpvaraṯo (k)amehi cito ṇa pakhaṃdaṯi ṇa pras(i)ṯaṯi ṇa saṃciṭhaṯi ṇa vimucaṯiˈ ⟨·⟩ … ˈṇekhaṃmoˈ … ⟨·⟩ … taṃ bhoṯi cito suḳataṃ subhaviṯa ṇikhaṃto ṇisaḍo vipramuto visaṃyuto ⟨·⟩ ye … kamap(r)a(caa upajaṃti aṣava vi)ghaṣa pariḍaha sadvara saṃkileśia poṇabhavia aïṯi jaṯi-jaramaraṇasaṃbataṇia ṇa so ta veṯaṇa veṯeṯi ⟨·⟩ vipramuto so tehi veṯaṇehiˈ ⟨·⟩ … ˈvavaṯoˈ … ⟨·⟩ … ˈvihiṃsaˈ … ⟨·⟩ … ˈru(a)ˈ … ⟨·⟩ … ˈsaka(o)ˈ … ⟨·⟩

pañca nissaraṇīyā dhātuyo. idhāvuso bhikkhuno **kāme** manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati [sic] na santiṭṭhati na vimuccati, **nekkhammaṃ** kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati saṃtiṭṭhati vimuccati, tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi, ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti, idam akkhātaṃ kāmānaṃ nissaraṇaṃ. puna ca paraṃ āvuso bhikkhuno **vyāpādaṃ** manasikaroto vyāpāde cittaṃ na pakkhandati nappasīdati [sic] na saṃtiṭṭhati na vimuccati, **avyāpādaṃ** kho panassa manasikaroto avyāpāde cittaṃ pakkhandati pasīdati saṃtiṭṭhati vimuccati, tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vyāpādena, ye ca vyāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti, idam akkhātaṃ vyāpādassa nissaraṇaṃ. puna ca paraṃ āvuso bhikkhuno **vihesaṃ** manasikaroto vihesāya cittaṃ na pakkhandati nappasīdati [sic] na saṃtiṭṭhati na vimuccati, **avihesaṃ** kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati saṃtiṭṭhati vimuccati, tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vihesāya, ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti, idam akkhātaṃ vihesāya nissaraṇaṃ puna ca paraṃ āvuso bhikkhuno **rūpaṃ** manasikaroto rūpesu cittaṃ na pakkhandati nappasīdati [sic] na saṃtiṭṭhati na vimuccati, **arūpaṃ** kho panassa manasikaroto arūpesu cittaṃ pakkhandati pasīdati saṃtiṭṭhati

vimuccati, tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ rūpehi, ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti, idam akkhātaṃ rūpānaṃ nissaraṇaṃ. puna ca paraṃ āvuso bhikkhuno **sakkāyaṃ** manasikaroto sakkāye cittaṃ na pakkhandati nappasīdati [sic] na saṃtiṭṭhati na vimuccati, **sakkāyanirodhaṃ** kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati saṃtiṭṭhati vimuccati, tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena, ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti, idam akkhātaṃ sakkāyanissaraṇaṃ. (24)

(pañca) niḥsaraṇīyā (dhātavaḥ. tasya khalv āyuṣmantaḥ śrutavata āryaśrāvakasya) + + + + + + + + + + + + + + (kāmān anusmarataḥ kāmeṣu cittaṃ na praskandati na prasīdati na saṃtiṣṭhate na vimucyate pratilīyate + snāyugardulakaṃ vāgnāv upasaṃhṛtaṃ pratilīyate na pra + kāmān anusmarataḥ kāmeṣu cittaṃ na praskandati na prasīdati na saṃtiṣṭhate na vimucyate pratilīyate na sa tadvedanāṃ vedayati. idaṃ niḥsaraṇaṃ. yathā kāmānām evam vyāpādovyāpādo vihiṃsāvihiṃsā rūpam ārūpyaṃ satkāyaḥ satkāyanirodhosti niḥsaraṇam. (24)

復有五法，謂五出要界：一者比丘於欲不樂、不動，亦不親近，但念出要，樂於遠離，親近不怠，其心調柔，出要離欲，彼所因欲起諸漏纏，亦盡捨滅而得解脫，是為欲出要。瞋恚出要、嫉妒出要、色出要、身見出要，亦復解脫入。(51b27–51c3)

5.14

ꞁ(p)aṃca v(imutaaṯaṇa) ⟨·⟩ + + + ? ? bhikh(uṇo) śasta dhaṃmo deśeṯi añña(ṯaro va) + + + + + + + + + + + + + + + + + + +

ñaṇada(śaṇo)ˈ ⟨·⟩ ˈ(vuṣiṯo) b(r)aṁ̂ayiaṃˈ ⟨·⟩ ˈkiṯaṃ karaṇiya(ṃ)ˈ ⟨·⟩ ˈṇavara idhatva ṯi (v.l. ṯi prayaṇati) dukho ṇa puṇu upajiśaṯiˈ … śpaja(o) … ⟨·⟩ … ˈpareṣu deśeṯiˈ … ⟨·⟩ … aṇuvitrak(eṯi) … ⟨·⟩ … ˈañaṯara (v.l. aṃñaṯaraaṃñaṯaro) samaṣiṇimito sugrahiṯoˈ

pañca vimuttāyatanāni. idhāvuso bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī. yathā yathā āvuso bhikkhuno **satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī**, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. idaṃ paṭhamaṃ vimuttāyatanaṃ. puna ca paraṃ āvuso bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī, api ca kho **yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti**. yathā yathā āvuso bhikkhu yathāsukhaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passaṃbhati passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. idaṃ dutiyaṃ vimuttāyatanaṃ. puna ca paraṃ āvuso bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, api ca kho **yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti**. yathā yathāvuso bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. idaṃ tatiyaṃ vimuttāyatanaṃ. puna ca paraṃ āvuso bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, api ca kho **yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anivicāreti manasānupekkhati**. yathā yathā āvuso bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa

atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. idaṃ catutthaṃ vimuttāyatanaṃ. puna ca paraṃ āvuso bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniko sabrahmacārī, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, na pi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati, api ca kho **assa aññataraṃ samādhinimittaṃ suggahītaṃ hoti sumanasikataṃ suparidhāritaṃ suppaṭividdhaṃ paññāya**. yathā yathā āvuso bhikkhuno aññataraṃ samādhinimittaṃ suggahītaṃ hoti sumanasikataṃ supadhāritaṃ suppaṭividdhaṃ paññāya, tathā tathā so tasmiṃ dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati. idaṃ pañcamaṃ vimuttāyatanaṃ. (25)

(pañca vimuktyāyatanāni. katamāni pañca. iha bhikṣo śāstā dharmaṃ deśayaty anyatarānyataro vā vijño gurusthānīyaḥ sabrahmacārī. yathā yathāsya śāstā anyatarānyataro vā vijño gurusthānīyaḥ sabrahmacārī dharmaṃ deśayati tathā tathā teṣu dharmeṣv arthapratisaṃvedī bhavati dharmapratisaṃvedī ca. tasyārthapratisaṃvedino dharmapratisaṃvedinaś cotpadyate prāmodyaṃ pramuditasya prītir jāyate prītimanasaḥ kāyaḥ praśrabhyate praśrabdhakāyaḥ sukhaṃ vedayate sukhitasya cittaṃ samādhīyate samāhitacitto yathābhūtaṃ prajānāti yathābhūtaṃ paśyati yathābhūtaṃ prajānan yathābhūtaṃ paśyan nirvidyate nirviṇṇo virajyate virakto vimucyate. idaṃ prathamaṃ vimuktyāyatanaṃ. yatra sthitasya bhikṣor vā bhikṣuṇyā vā anupasthitā smṛtir upatiṣṭhate asamāhitaṃ cittaṃ samādhīyate aparikṣīṇāś cāsravāḥ parikṣīyante ananuprāptaṃ cānuttaraṃ yogakṣemaṃ nirvāṇam anuprāpnoti. punar aparaṃ na haiva bhikṣo śāstā dharmaṃ deśayaty anyatarānyataro vā vijño gurusthānīyaḥ sabrahmacārī. api tu yathāśrutān dharmān yathopadiṣṭān yathāparyavāptān vistareṇa svareṇa svādhyāyaṃ karoti. yathā yathā tān yathāśrutān yathopadiṣṭān yathāparyavāptān vistareṇa svareṇa svādhyāyaṃ karoti tathā tathā teṣv arthapratisaṃvedī bhavati pūrvavat. idaṃ dvitīyaṃ vimuktyāyatanam. yatra sthitasyeti pūrvavat. punar aparaṃ na haiva bhikṣo śāstā dharmaṃ deśayaty anyatarānyataro vā vijño gurusthānīyaḥ

sabrahmacārī, nāpi yathāśrutān dharmān yathopadiṣṭān yathāparyavāptān vistareṇa svādhyāyaṃ karoti. api tu yathāśrutān dharmān yathopadiṣṭān yathāparyavāptān vistareṇa parebhyaḥ saṃprakāśayati. yathā yathā yathāśrutān yathopadiṣṭān yathāparyavāptān vistareṇa parebhyaḥ saṃprakāśayati tathā tathā teṣv dharmeṣv arthapratisaṃvedī bhavati pūrvavat. idaṃ tṛtīyaṃ vimuktyāyatanam. yatra sthitasyeti pūrvavat. punar aparaṃ na haiva bhikṣo śāstā pūrvavat nāpi svādhyāyaṃ nāpi parebhyaḥ saṃprakāśayati. api tu yathāśrutān yāvad yathāparyavāptān cintayati tulayati upaparīkṣate. yathā yathā yathāśrutān yāvadyathāparyavāptān cintayati yāvad upaparīkṣate tathā tathā teṣv dharmeṣv arthapratisaṃvedī pūrvavat. idaṃ caturthaṃ vimuktyāyatanam. yatra sthitasyeti pūrvavat. punar aparaṃ na haiva bhikṣo śāsteti pūrvavat. nāpi svādhyāyaṃ nāpi parebhyaḥ saṃprakāśayati nāpi cintayati. api tu anenānyatamaṃ bhadrakaṃ samādhinimittaṃ sādhu ca suṣṭhu ca sūdgṛhītaṃ bhavati sumanasikṛtaṃ subhāvitaṃ sujuṣṭaṃ supratividdhaṃ. tadyathā vinīlakaṃ vā vipūyakaṃ vā vyādhmātakaṃ vā vipaṭumakaṃ vā vilohitakaṃ vā vikhāditakaṃ vā vikṣiptakaṃ vā asthi vā asthisaṃkalikā vā. yathā yathā khalv anenānyatamaṃ bhadrakaṃ samādhinimittaṃ pūrvavad yāvat supratividdhaṃ. tathā tathā teṣv dharmeṣv arthapratisaṃvedī bhavati pūrvavat. idaṃ pañcamaṃ vimuktyāyatanam. yatra sthitasyeti pūrvavat.) (19)

若比丘精勤不懈，樂閑靜處，專念一心，未解得解，未盡得盡，未安得安。何謂五？於是，比丘聞如來說法，或聞梵行者說，或聞師長說法，思惟觀察，分別法義，心得歡喜，得歡喜已，得法愛，得法愛已，身心安隱，身心安隱已，則得禪定，得禪定已，得實知見，是為初解脫入。於是，比丘聞法喜已，受持諷誦，亦復歡說，亦復歡喜，思惟分別，亦復歡喜，於法得定，亦復如是。(51c3–51c12)

5.15

ˈpaṃca pugala 〈·〉 aṃtarapariṇivaï uvahacapariṇivaï (v.l. uhaaca-) asaṃkharapariṇivaï sasaṃkharapariṇivaï ubhraṣoṭo aḳaṇiṭhaḳamiˈ 〈·〉

pañca anāgāmino. antarāparinibbāyī, upahaccaparinibbāyī, asaṃkhāraparinibbāyī, sasaṃkhāraparinibbāyī, uddhaṃsoto akaniṭṭhagāmī. (18)

(pa)ñ(cā)nāg(ā)minaḥ. katame pañca. antarāparinirvāyī, upapa(dyaparinirvāyī, sābhisaṃskāraparinirvāyī, anabhisaṃskāraparinirvāyī, ūrdhvasrotaḥ). (22)
復有五法，謂五人：中般涅槃、生般涅槃、無行般涅槃、有行般涅槃、上流阿迦尼吒。(51c12–14)

6.1–2

(ṣa) ˹ajati(a)˺ ˹aataṇa˺ 〈·〉 ˹cakh(u)˺ ˹soṯ(o)˺ ˹gaṇ(o)˺ ˹jibh(a)˺ ˹ka(o)˺ ˹maṇo˺ 〈·〉
(ṣa) ˹bahira aïṯaṇa˺ 〈·〉 ˹ru(o)˺ … ˹dhaṃm(o)˺ 〈·〉
cha ajjhattikāni āyatanāni. cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. (1)
cha bāhirāni āyatanāni. rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ (2)
(ṣaḍ āyuṣmanto dharmā bhagavatā svayam abhijñāyābhisaṃbudhyākhyātāḥ. yad uta ṣaḍ ā)dhyā(t)m(i)kāya(tanāni. katamāni ṣaṭ. cakṣur ā)dhyātmikam āyatanaṃ. śr(otraṃ ghrāṇaṃ ji)hvā kāyo mana (ādhyātmikam āyatanam. tān vayaṃ saṃ)hitāḥ s(amagrāḥ saṃmodamānā bhūtvā pūrvavad yāvad devamanuṣyāṇāṃ).
(ṣaḍ bāhyāyatanāni. kata)māni ṣaṭ. rūpaṃ bāhyāyatanaṃ. śabdo gandho (rasaḥ spraṣṭavyaṃ dharmo bāhyāyatanaṃ).
如來說六正法，謂內六入：眼入、耳入、鼻入、舌入、身入、意入。(51c16–17)
復有六法，謂外六入：色入、聲入、香入、味入、觸入、法入。(51c18–19)

6.3

˹ṣa viñaṇakaa 〈·〉 cakhuviñaṇa˺ (soṯaviñaṇa gaṇaviñaṇa jibhaviñaṇa kaaviñaṇa) ˹maṇaviñaṇa˺ 〈·〉
cha viññāṇakāyā. cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. (3)
ṣaḍ vij(ñ)ā(nakāyāḥ. katame ṣaṭ. cakṣurvijñānaṃ śrotraghrānajihvākāyamanovijñānam.) (3)

復有六法，謂六識身：眼識身，耳、鼻、舌、身、意識身。(51c19–20)

6.4

(ṣa phaṣakaa) 〈·〉

cha phassakāyā. cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso. (4)

(ṣaṭ) sparśakāyāḥ. katame ṣaṭ. cakṣuḥsaṃsparśaḥ, śrotraghrāṇajihvāk(āyamanaḥsaṃ)sparśaḥ. (4)

復有六法，謂六觸身：眼觸身，耳、鼻、舌、身、意觸身。(51c20–21)

6.5

ˈṣa veṯaṇaḵaaˈ 〈·〉

cha vedanākāyā. cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. (5)

(ṣaḍ vedanākāyāḥ. katame ṣaṭ. cakṣuḥsaṃsparśajā vedanā, śrotraghrāṇajihvākāyamanaḥsaṃsparśajā vedanā.) (5)

復有六法，謂六受身：眼受身，耳、鼻、舌、身、意受身。(51c21–22)

6.6

ˈṣa sañaḵaaˈ 〈·〉

cha saññākāyā. rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā. (6)

(ṣaṭ saṃ)jñākāyāḥ. cakṣuḥsaṃsparśajā saṃjñā, śrotraghrāṇajihvākāyamanaḥsaṃsparśaj(ā) saṃjñā. (6)

復有六法，謂六想身：色想、聲想、香想、味想、觸想、法想。(51c22–23)

6.7

ˈṣa ceṯaṇakaaˈ 〈·〉

cha saṃcetanākāyā. rūpasaṃcetanā, saddasaṃcetanā, gandhasaṃcetanā, rasasaṃcetanā, phoṭṭhabbasaṃcetanā, dhammasaṃcetanā. (7)

ṣaṭ ce(tanākāyāḥ. katame ṣaṭ. cakṣuḥsaṃsparśajā cetanā, śrotraghrāṇajihvākāyamanaḥsaṃsparśajā cetanā.) (7)

復有六法，謂六思身：色思、聲思、香思、味思、觸思、法思。(51c23–24)

6.8

(ṣa taṣ̄vakaa) 〈·〉

cha taṇhākāyā. rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā. (8)

(ṣaṭ tṛṣṇākāyāḥ. katame ṣaṭ. cakṣuḥsaṃsparśajā tṛṣṇā, śrotraghrāṇajihvākāyamanaḥsaṃsparśajā tṛṣṇā.) (8)

復有六法，謂六愛身：色愛身，聲、香、味、觸、法愛身。(51c25–26)

6.9

ˈ(ṣa vi)vaṯamula 〈·〉 kroṣaṇo uvaṇahi 〈·〉 makṣi pariḍaṣi 〈·〉 iṣu matsari 〈·〉 śaḍo maavi 〈·〉 śpvadriṭhiparamoṣo aṣajagrahi (v.l. aṃtogahadriṭhio) dopaḍiṇisag(i) 〈·〉 michadri(ṭhi pavicho)ˈ 〈·〉

cha vivādamūlāni. idhāvuso bhikkhu kodhano hoti upanāhī. yo so āvuso bhikkhu **kodhano hoti upanāhī**, so satthari pi agāravo viharati appaṭisso, dhamme pi agāravo viharati appaṭisso, saṃghe pi agāravo viharati appaṭisso, sikkhāya pi na paripūrakārī hoti. yo so āvuso bhikkhu satthari agāravo viharati appaṭisso, dhamme agāravo viharati appaṭisso, saṃghe agāravo viharati appaṭisso, sikkhāya na paripūrakārī, so saṃghe vivādaṃ janeti. yo so hoti vivādo bahujanaahitāya bahujanaasukhāya bahujanassa anatthāya ahitāya

dukkhāya devamanussānaṃ. evarūpaṃ ce tumhe āvuso vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe āvuso tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. evam etassa pāpakassa vivādamūlassa pahānaṃ hoti, evam etassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti. puna ca paraṃ āvuso bhikkhu **makkhī hoti paḷāsī** … **issukī hoti maccharī** … **saṭho hoti māyāvī** … **pāpiccho hoti micchādiṭṭhi** … **saṃdiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggi**. yo so āvuso bhikkhu saṃdiṭṭhiparāmāsī hoti ādhānagāhī duppaṭinissaggi, so satthari pi agāravo viharati appaṭisso, dhamme pi agāravo viharati appaṭisso, saṃghe … pe … sikkhāya na paripūrakārī hoti. yo so āvuso bhikkhu satthari agāravo viharati appaṭisso, dhamme … saṃghe … sikkhāya na paripūrakārī, so saṃghe vivādaṃ janeti. yo so hoti vivādo bahujanaahitāya bahujanaasukhāya bahujanassa anatthāya ahitāya dukkhāya devamanussānaṃ. evarūpaṃ ca tumhe āvuso vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe āvuso tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. evarūpaṃ ce tumhe āvuso vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe āvuso tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha. evam etassa pāpakassa vivādamūlassa pahānaṃ hoti, evam etassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti. (15; 9 cha agāravā)

ṣaḍ vivādamū(lāni. ka)tamāni ṣaṭ. ihaikatyaḥ krodhano bhavaty (upanāhī). yosau krodhano bhava(ty upa)nāhī sa śāstāraṃ na satkaroti na gurukaroti na (m)ānayati na pūj(a)y(ati). sa śāstāram asatku(rva)n agurukurvan amā(na)yan apūj(a)yan dh(armaṃ na paśyat)i. dh(armam a)paśyan śrāmaṇye anavek(ṣ)o bhavati. (yo) ś(rā)maṇ(ye) anave(kṣo) sa saṃghe tadrūp(a)ṃ + + + + + (janayati kalahabhaṇḍana)vigrahavivāda(ṃ). yo bhavati kal(ahakārī sa bhaviṣyati bahujanānarthāya bahujanāhitā)ya bahujanaduḥ(khāy)āna(rthāyā)h(i)t(ā)ya duḥkhāya deva(manuṣyāṇām). (ata evaṃrūpaṃ yūyaṃ vi)vādamūlaṃ saty adhyātmaṃ vā bahirdh(ā vā aprahīyaṃ samanupaśyata tatas saṃhi)t(aiḥ) samagraiḥ saṃm(oda)mānair a(vivada)mānās t(ī)vraś cotsā(hanī co)tsu(ḍhi)ś cāprativāṇiś ca smṛ(t)y(ā) saṃprajanyena ca (yogaḥ karaṇīyaḥ. evaṃ ta)d vivādamūlam utpannaṃ prahāṇ(am). (a)ta evaṃrūpaṃ yūy(aṃ) vivādamūlaṃ saty a(dhyātmaṃ) vā bahirdhā vā prahīyaṃ samanupaśyata ta(tas saṃhitaiḥ) samagraiḥ saṃmodamānair a(v)i(vadamānās tīv)raś cetasa ārakṣasmṛtir apramā-

dena ca yog(aḥ) karaṇīyaḥ. + + + + + + + + + + + (ma)hatīm āya(t)y(āṃ notpat)sy(a)t(e). yathā kro(dhano bhavaty upanā)hī. evaṃ mr(a)kṣī pradāśī. īrṣyako matsarī. śaṭho māyāvī. (mithyādṛṣṭi) + + + + (svayaṃdṛṣṭiparāmarśy) a(sama)ñjasagrāhī duṣpratiniḥsargam + + (yo) bhikṣur bhavati svayaṃdṛṣṭip(a)rāmarśy asama(ñja)sa(g)r(ā)h(ī d)uṣpratiniḥ(sargaṃ) + + yāvad āyaty(āṃ) notpatsyate. (17)

復有六法，謂六諍本：若比丘好瞋不捨，不敬如來，亦不敬法，亦不敬衆，於戒穿漏，染汙不淨；好於衆中多生諍訟，人所憎惡，嬈亂淨衆，天、人不安。諸比丘！汝等當自內觀，設有瞋恨，如彼嬈亂者，當集和合衆，廣設方便，拔此諍本；汝等又當專念自觀，若結恨已滅，當更方便，遮止其心，勿復使起。諸比丘！佷戾不諦、慳嫉妒、巧偽虛妄、自因己見、謬受不捨、迷於邪見、與邊見俱，亦復如是。(51c26–52a6)

6.10

ˈ(ṣa dhat̲ue) 〈·〉 (paḍ̲havidhat̲o teyavadhat̲o avaa)dhat̲o vayavadhat̲o ak̲aś̲adhat̲o viñaṇa-dhat̲oˈ 〈·〉

cha dhātuyo. paṭhavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu. (16)

(ṣaḍ dhātavaḥ. katame ṣaṭ. pṛthivī)dhātur, abdhātus, tejodhātur, vāyudhātur, ākāśadh(ā)t(ur v)ijñānadhātuḥ. (15)

復有六法，謂六界：地界、火界、水界、風界、空界、識界。(52a6–7)

6.11

(ṣa uaviyara) 〈·〉 ˈcakhu ruehi uaviyarat̲i (v.l. carati)ˈ … ˈmaṇo dhaṃmehi uaviyaratiˈ 〈·〉

cha somanassūpavicārā. cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati. sotena saddaṃ sutvā … ghānena gandhaṃ ghāyitvā … jivhāya rasaṃ sāyitvā … kāyena phoṭṭhabbaṃ phusitvā … manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati (11)

(ṣaṭ saumanasyopavicārāḥ. katame ṣaṭ. cakṣuṣā rūpāṇi dṛṣṭvā saumanasyasthānīyāni rūpāṇy upavicarati. śrotreṇa śabdān śrutvā saumanasyasthānīyān śabdān upavicarati. ghrāṇena

gandhān jighritvā saumanasyasthānīyān gandhān upavicarati. jihvayā rasān svāditvā saumanasyasthānīyān rasān upavicarati. kāyena spraṣṭavyāni spṛṣṭvā saumanasyasthānīyān spraṣṭavyāny upavicarati. manasā dharmān vijñāya saumanasyasthānīyān dharmān upavicarati.) (11)

cha domanassūpavicārā. cakkhunā rūpaṃ disvā domanassaṭṭhāniyaṃ rūpaṃ upavicarati … pe … manasā dhammaṃ viññāya domanassaṭṭhāniyaṃ dhammaṃ upavicarati. (12)

(ṣaḍ daurmanasyopavicārāḥ. katame ṣaṭ. cakṣuṣā rūpāṇi dṛṣṭvā daurmanasyasthānīyāni rūpāṇy upavicarati. śrotreṇa śabdān śrutvā daurmanasyasthānīyān śabdān upavicarati. ghrāṇena gandhān jighritvā daurmanasyasthānīyān gandhān upavicarati. jihvayā rasān svāditvā daurmanasyasthānīyān rasān upavicarati. kāyena spraṣṭavyāni spṛṣṭvā daurmanasyasthānīyān spraṣṭavyāny upavicarati. manasā dharmān vijñāya daurmanasyasthānīyān dharmān upavicarati.) (12)

復有六法，謂六察行：眼察色，耳聲、鼻香、舌味、身觸、意察法。(52a7–8)

6.12

ˈṣa ṇesaraṇia dhat̲ue 〈·〉 iṣ̲a bhikhu evaṃ vat̲ea 〈·〉 metra me ce(t̲ovimuti bhaviṭ̲a)ˈ … ˈvastukriṭ̲aˈ 〈·〉 … 〈·〉 ˈkaruṇaˈ … 〈·〉 … 〈·〉 ˈmuṭ̲iṭ̲aˈ … 〈·〉 … 〈·〉 ˈuvihaˈ … 〈·〉 … 〈·〉 ˈaṇimitaˈ … 〈·〉 … 〈·〉 aśpi t̲i me vik̲at̲a* 〈·〉 … payat̲ae ʹ́hahat̲i 〈·〉 〈ṇ〉isaraṇa het̲o aüṣa savaviyik̲it̲sakaṣ̲aṃkaṣ̲aśaaṇa vutaṃ bhak̲avat̲u 〈·〉 yam iṭ̲a aśpvimaṇasamugaṣ̲o 〈·〉

cha nissaraṇīyā dhātuyo. idhāvuso bhikkhu evaṃ vadeyya. **mettā** hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. atha ca pana me vyāpādo cittaṃ pariyādāya tiṭṭhatīti. so mā hevaṃ tissa vacanīyo. māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānam etaṃ āvuso anavakāso. yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca panassa vyāpādo cittaṃ pariyādāya ṭhassatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso vyāpādassa, yad idaṃ mettā cetovimutti. idha pana āvuso bhikkhu evaṃ vadeyya. **karuṇā** hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā

susamāraddhā. atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatīti. so mā hevaṃ tissa vacanīyo, māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānaṃ etaṃ āvuso anavakāso. yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca panassa vihesā cittaṃ pariyādāya ṭhassatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso vihesāya, yad idaṃ karuṇā cetovimutti. idha panāvuso bhikkhu evaṃ vadeyya. **muditā** hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. atha ca pana me arati cittaṃ pariyādāya tiṭṭhatīti. so mā hevaṃ tissa vacanīyo, māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānaṃ etaṃ āvuso anavakāso. yaṃ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca panassa arati cittaṃ pariyādāya ṭhassatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso aratiyā, yad idaṃ muditā cetovimutti. idha panāvuso bhikkhu evaṃ vadeyya. **upekhā** hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatīti. so mā hevaṃ tissa vacanīyo, māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānaṃ etaṃ āvuso anavakāso. yaṃ upekhāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca panassa rāgo cittaṃ pariyādāya ṭhassatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso rāgassa, yad idaṃ upekhā cetovimutti. idha panāvuso bhikkhu evaṃ vadeyya. **animittā** hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. atha ca pana me nimittānusāri viññāṇaṃ hotīti. so mā hevaṃ tissa vacanīyo, māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānaṃ etaṃ āvuso anavakāso. yaṃ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya, atha ca panassa nimittānusāri viññāṇaṃ bhavissatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso sabbanimittānaṃ, yad idaṃ animittā cetovimutti. idha panāvuso bhikkhu evaṃ vadeyya. **asmīti** kho me vighātaṃ, ayam aham asmīti na samanupassāmi. atha ca pana me vicikicchākathaṃka-

thāsallaṃ cittaṃ pariyādāya tiṭṭhati. so mā hevaṃ tissa vacanīyo, māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. aṭṭhānaṃ etaṃ āvuso anavakāso. yaṃ asmīti vighāte ayam aham asmīti asamanupassato, atha ca panassa vicikicchākathaṃkathāsallaṃ cittaṃ pariyādāya ṭhassatīti, netaṃ ṭhānaṃ vijjati. nissaraṇaṃ hetaṃ āvuso vicikicchākathaṃkathāsallassa, yad idaṃ asmīti mānasamugghāto. (17)

(ṣa)ṇ ṇiḥsaraṇīyā dhātavaḥ. katame ṣaṭ. (ihā)yuṣmant(o bhikṣur evaṃ vaden **maitro** me cetaḥsamādhir āsevito bhāvito ba(hu)līkṛ)totha ca punar me vyāpādaś cittaṃ p(a)ryādāya tiṣṭhati pūrvavad yathā daśottare. (16)

(ṣaḍ dharmā duṣprativedhāḥ | ṣaḍ niḥsaraṇīyā dhātavaḥ | katame ṣaṭ | ihāyuṣmanto bhikṣur evaṃ vadet. **mai)tr(o)** me ce(taḥ)samādhir āsevito (bhāvito bahulīkṛtotha) ca punar me vyāpādaś cittaṃ par(yād)āya tiṣṭhati. maivaṃ voca iti syād vacanīyaḥ. tat kasmād dhetoḥ. asthānam an(a)v(a)kāśo yan maitre (ce)taḥsamādhāv āsevite (bhāvite bahulīkṛte vyāpā)daś ci(ttaṃ) paryādāya sthāsyati. nedaṃ sthānaṃ vidyate. niḥsaraṇaṃ idam sarvavyāpād=naṃ yad uta maitraś cetaḥsa(mādhiḥ). (i)ha ya āyuṣmanta evaṃ vadet. **karuṇo** (me cetaḥsamā)dhir āsevito bhāvito bahulīkṛtotha ca punar me vihiṃsā cittaṃ paryādāya tiṣṭhati. maivaṃ voca iti (syā)d vacanīyaḥ. tat kasmād dhetoḥ. asthānam a(navakāśo yat) karuṇe cetaḥsamādhāv āsevite bhāvite bahulīkṛte vihiṃsā cittaṃ paryādāya stāsyati. nedaṃ sthānaṃ vidya(te). niḥsaraṇaṃ idaṃ sarvavihiṃsānāṃ yad u(ta karuṇaś cet)aḥsamādhiḥ. (i)ha ya evaṃ vadet. **mudito** me cetaḥsamādhir āsevito bhāvito bahulīkṛtotha ca punar meratiś cittaṃ (paryā)dāya tiṣṭhati. (m)ai(va)ṃ (voca iti syād vacanīyaḥ. tat kasmād dhetoḥ. asthānam anavakāśo yad a)nimittacetaḥsamā(dhā)v āsevite (bhāv)ite bahulī(kṛ)te nimit(t)ān(u)sā(r)i (vijñānaṃ cittaṃ paryādāya sthāsyati. nedaṃ sthānaṃ vidyate. niḥsaraṇaṃ idaṃ) sarvanimi(ttānusārivijñānānāṃ yad utānimittaś cetaḥsamādhiḥ). … (Daśottarasūtra 7)

復有六法，謂六出要界。若比丘作是言：『我修慈心，更生瞋恚。』餘比丘語言：『汝勿作此言，勿謗如來，如來不作是說：欲使修慈解脫，更生瞋恚想，無有是處。佛言：除瞋恚已，然後得慈。』若比丘言：『我行悲解脫，生憎嫉心；行喜解脫，生憂惱心；行捨解脫，生憎愛心；行無我行，生狐疑心；行無想行，生衆亂想。』亦復如是。(52a8–16)

6.13

ˈṣa aṇutaria 〈·〉 daśaṇaṇutaria ṣavaṇaṇutaria lavhaṇutaria śi(kṣaṇutaria) pariyiaṇutaria aṇuśpvaṯaṇutariaˈ 〈·〉

cha anuttariyāni. dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, paricariyānuttariyaṃ, anussutānuttariyaṃ. (18)

(ṣaḍ ānuttaryāni.) darśanānuttaryaṃ, ś(rava)ṇānutta(r)ya(ṃ), lābhānuttaryaṃ, śikṣānuttaryaṃ, (paricaryānu)ttaryaṃ, anusmṛtyānuttaryam. (22)

復有六法，謂六無上：見無上、聞無上、利養無上、戒無上、恭敬無上、憶念無上。(52a16–17)

6.14

ˈṣa aṇuśpvaṯie 〈·〉 budhaṇuśpvaṯi dhaṃmaṇuśpvaṯi saṃgaṇuśpvaṯi śi(laṇuśpvaṯi caḵaṇuśpvaṯi devaṯaṇuśpvaṯi)ˈ

cha anussatiṭṭhānāni. buddhānussati, dhammānussati, saṃghānussati, sīlānussati, cāgānussati, devatānussati. (19)

ṣaḍ anusm(ṛ)tayaḥ. (bu)ddhā(n)usmṛtir, dharmānusmṛtiḥ, saṃghānusmṛtiḥ, śīlānu(s)mṛt(iḥ t)y(āgān)u(s)mṛ(tir) d(e)vat(ān)us(m)ṛ(tiḥ.) (21)

復有六法，謂六思念：佛念、法念、僧念、戒念、施念、天念。(52a17–19)

7.1

ˈsata aṣadhaṃma 〈·〉 aṣadho ahirio aṇotrapo kuṣiṯo muṭhaśpvaṯo drupraṃñoˈ 〈·〉

satta asaddhammā. idhāvuso bhikkhu asaddho hoti, ahiriko hoti, anotappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. (4)

saptāsaddh(armāḥ. aśrāddho bhavat)y, (a)hrī(kyonavatrāpī, kusīdo, muṣita)s(mṛ)tir, asamā(hito, duṣ)p(ra)jñaḥ. (6)

如來說七正法，謂七非法：無信、無慙、無愧、少聞、懈怠、多忘、無智。(52a21–22)

7.2

(sata viñaṇaṫhiṯiyo ⟨·⟩ … (maṇu)ṣ̱a eḳ̱aca vi deva ⟨·⟩ ṇaṇapaḳ̱aa eḳ̱apasaṃñiṇ(o) … ⟨·⟩ … ⟨·⟩

satta viññāṇaṭṭhitiyo. santāvuso sattā nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. ayaṃ paṭhamā viññāṇaṭṭhiti. santāvuso sattā nānattakāyā ekattasaññino, seyyathā pi devā brahmakāyikā pathamābhinibbattā. ayaṃ dutiyā viññāṇaṭṭhiti. santāvuso sattā ekattakāyā nānattasaññino, seyyathā pi devā ābhassarā. ayaṃ tatiyā viññāṇaṭṭhiti. santāvuso sattā ekattakāyā ekattasaññino, seyyathā pi devā subhakiṇhā. ayaṃ catutthā viññāṇaṭṭhiti. santāvuso sattā sabbaso rūpasaññānaṃ amanasikārā, ananto ākāso ti ākāsānañcāyatanūpagā. ayaṃ pañcamī viññāṇaṭṭhiti. santāvuso sattā sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇañcāyatanūpagā. ayaṃ chaṭṭhī viññāṇaṭṭhiti. santāvuso sattā sabbaso viññāṇañcāyataṇaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanūpagā. ayaṃ sattamī viññāṇaṭṭhiti. (10)

sap(ta vijñānasthi)tayaḥ. rūpinaḥ santi satvā (nānātvakāyā nānātvasaṃjñinas tadyathā manuṣyā ekatyāś ca devāh. iyaṃ prathamā vi)jñānasthitiḥ pū(r)vavad yathā daśo(ttare). (10)

(sapta dharmā duṣprativedhāḥ). sapta vijñā(na)sthitayaḥ. katamāḥ. rūpiṇaḥ santi sattvā nānā(tvakāyā nānātvasaṃ)jñ(i)nas tadyathā manuṣyā ekatyāś ca devāḥ. iyaṃ prathamā vijñānasthitiḥ. (rūpiṇaḥ santi sattvā nānā)tvakāyā ekatvasaṃjñinas tadyathā devā brahmakāyikā ye etat pra(thamābhinirvṛttāḥ. iyaṃ) d(v)itīyā vijñ(ā)nasthitiḥ. rūpiṇaḥ santi sattvā ekatvakāyā nānā(tvasaṃjñinas tadyathā devā ābh)āsvarāḥ. iyaṃ tṛtīyā vijñānasthitiḥ. rūpiṇaḥ santi sattvā e(katvakāyā ekatvasaṃjñinas) tadyathā devāḥ śubhakṛtsnāḥ. iyaṃ caturthī vijñānasthitiḥ. arūpiṇaḥ santi sattvāḥ sarvaśo rūpasaṃjñānāṃ samatikramāt pratighasaṃjñānām astaṅgamān nānātvasaṃjñānām amanasikārād anantam ākāśam ākāśānantyāyatanam upasaṃpadya viharanti tadyathā devā ākāśānantyāyatanopagāḥ. iyaṃ pañcamī vijñānasthitiḥ. arūpiṇaḥ santi sattvāḥ sarvaśa ākāśānantyāyatanaṃ samatikramyānantaṃ vijñānaṃ vijñānānantyāyatanam upasaṃpadya viharanti tadyathā devā vijñānānantyāyatanopagāḥ. iyaṃ ṣaṣṭhī vijñānasthitiḥ. arūpiṇaḥ santi sattvāḥ sarvaśo vijñānānantyā-

yatanaṃ samatikramya nāsti kiñcid ity ākiñcanyāyatanam upasaṃpadya viharanti tadyathā devā ākiñcanyāyatanopagāḥ. iyaṃ saptamī vijñānasthitiḥ. (Daśottarasūtra 7)

復有七法，謂七識住：或有衆生，若干種身，若干種想，天及人是，是初識住；或有衆生，若干種身而一想者，梵光音天最初生時是，是二識住；或有衆生，一身若干種想，光音天是，是三識住；或有衆生，一身一想，遍淨天是，是四識住；或有衆生，空處住、識處住、不用處住。(52a23–29)

7.3

(sata sadhaṃma) 〈·〉 … ˹bahuṣuṭo˺ … 〈·〉

satta saddhammā. idhāvuso bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhaviriyo hoti, upaṭṭhitasati hoti, paññavā hoti. (5)

sa(pta saddharmāḥ). śrāddho bhavati, hrīmān, avatrāpy, āra(bdhavīrya, upa)sth(i)tasmṛtiḥ, sam(āhitaḥ, prajñāvān). (7)

復有七法，謂七正法：有信、有慚、有愧、多聞、精進、總持、多智。(52a22–23)

7.4

(sata) … 〈·〉 … 〈·〉 ˹paḍiṣalaṇ(e)˺ … 〈·〉 ˹viria˺ … 〈·〉 ˹śpvaṭi˺ … 〈·〉 … 〈·〉

satta niddesavatthūni. idhāvuso bhikkhu sikkhāsamādāne tibbacchando hoti āyatiñ ca sikkhāsamādāne avigatapemo. dhammanisantiyā tibbacchando hoti āyatiñ ca dhammanisantiyā avigatapemo. icchāvinaye tibbacchando hoti āyatiñ ca icchāvinaye avigatapemo. paṭisallāne tibbachando hoti āyatiñ ca paṭisallāne avigatapemo. viriyārambhe tibbachando hoti āyatiñ ca viriyārambhe avigatapemo. satinepakke tibbachando hoti āyatiñ ca satinepakke avigatapemo. diṭṭhipaṭivedhe tibbachando hoti āyatiñ ca diṭṭhipaṭivedhe avigatapemo. (7)

復有七法，謂七勤法：一者比丘勤於戒行，二者勤滅貪欲，三者勤破邪見，四者勤於多聞，五者勤於精進，六者勤於正念，七者勤於禪定。(52a29–b4)

Not in Sanskrit.

7.5

(sata saṃña) 〈·〉 ʻaṇicasaṃña dukhasaṃña aṇapasaṃña aṡ̱uhasaṃña ahare paḏ̱ik(u)la(saṃña)ʾ … 〈·〉

satta saññā. aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (8)

Not in Sanskrit.

復有七法，謂七想：不淨想、食不淨想、一切世間不可樂想，無想、無常想、無常苦想、苦無我想。(52b4–52b6)

Word Index

aa pron. *adas*, *aya*. “this.”

ime m. dir. pl. 24.

aaṯaṇa m. *āyatana*, *āyatana*. “sphere.”

aaṯaṇo dir. sg. 164–165 *(aaṯa)ṇa*.

aataṇa dir. pl. 296, 300 *aïṯaṇa*.

in **aḵaśaṃcaaṯaṇa**, **aḵiṃcaṃñaaṯaṇa**, **aḵicaṃñaaṯaṇasaṃña**, **ṇevasaṃñaṇevasaṃñaaṯaṇa**, **viñaṇaṃcaaṯaṇa**, **vimutaaṯaṇa**, **ṣadhavimutaaṯaṇa**, **ṣaḏaaṯaṇa**, **ṣaḏaaṯaṇapracaa**, **ṣaḏaaṯaṇasamaṃgi**.

aïkṣaṇa f. P *ācikkhana*. “showing.”

aïkṣaṇa dir. sg. 148.

aïṯi adv. *āyatyām*, *āyatiṃ*. “in the future.”

aïṯi 108 *(aïṯi)*, *(aï)ṯi*, 109 [2×], 110 [2×], 111 *{{aïṯi}}*, 112 [3×], 113 *(aïṯ)i*, 114, 115, 213, 272.

aïśpa adj. *āyuṣmant*, *āyasmant*. “venerable.”

aïśpa m. dir. sg. 231.

aü m. *āyuṣ*, *āyu*. “life.”

aü dir. sg. 287.

aüṣa adj. *āyuṣmant*, *āvusa*. “venerable.”

aüṣa m. voc. sg. 68, 127 *aüṣa*, 170, 220 *(aüṣa)*, 315 *aüṣa*.

aḵaṃkṣaṇa f. *ākāṅkṣaṇa*, *ākaṅkhanā*. “longing.”

aḵaṃkṣaṇa dir. sg. 148.

aḵaṃkṣaṭi v. *ākāṅkṣati*, *ākaṅkhati*. “longs for.”

aḵaṃkṣaṃti 3rd pl. 148 *akaṃkṣaṃti*.

aḵaṇiṭha m. *akaniṣṭha*, *akaniṭṭha*. “Akaniṣṭha.”

aḵaṇiṭhehi instr. pl. 295.

aḵaṇiṭhaḵami adj. *akaṇiṣṭhagāmin*, *akaniṭṭhagāmi*. “going to the Akaniṣṭhas.”

aḵaṇiṭhaḵami m. dir. sg. 286 *aḵaṇiṭhaḵami*.

aḵaṭa in **aṇaḵaṭa**, *taṣaḵaṭa*(?).

aḵami in **aṇaḵamiṭa**, **aṇaḵamiphala**, **sayiṭaḵami**, **sayiṭaḵamiṭa**, **sayiṭaḵamiphala**.

aḵara m. *ākāra*, *ākāra*. “aspect.”

aḵareṇa instr. sg. 53.

akala adj. *akāla*, *akāla*. “at the wrong time.”

akaleṇa m. instr. sg. 263.

aḵaṣa m. *ākāśa*, *ākāsa*. “space.”

aḵaṣo dir. sg. 159. *a(ḵaṣaṃ)*, 161 *aḵaṣa(ṃ)*, 162, *aḵaṣaṃ*, 163 *aḵaṣaṃ*, 307 *akaṣe*.

aḵaṣaṃcaaṭaṇa m. *ākāśāntyāyatana*, *ākāsañcāyatana*. “sphere of the end of space.”

aḵaṣaṃcaaṭaṇa dir. sg. 159–160 *(aḵaṣaṃcaaṭaṇa)*, 163–164 *(aḵaṣaṃ)caaṭaṇa*.

aḵaṣadhaṭu f. *ākāśadhātu*, *ākāsadhātu*. “space element.”

aḵaṣadhaṭu dir. sg. 298, 307 *aḵaṣadhaṭo*, 308.

aḵiṃcaṃña m. *ākiṃcanya*, *ākiṃcañña*. “nothingness.”

aḵiṃcaṃño dir. sg. 224 *aḵicaṃña*.

aḵiṃcaṃñaaṭaṇa m. *ākiṃcanyāyatana*, *ākiṃcañññāyatana*. “sphere of nothing.”

aḵiṃcaṃñaaṭaṇa dir. sg. 160 *aḵicañaaṭaṇa*, 165 *aḵicañaaṭaṇa*.

aḵicaṃñaaṭaṇasaṃña f. *ākiṃcanyāyatanasaṃjñā*, *ākiṃcañññāyatanasañññā*. “perception of the sphere of nothing.”

aḵicaṃñaaṭaṇasaṃña dir. sg. 225 *aḵicaṃñaaṭaṇasa(ṃ)ña*.

aḵicaṃñasaṃña f. *ākiṃcanyasaṃjñā*, *ākiṃcaññasañññā*. “perception of nothingness.”

aḵicaṃñasaṃña dir. sg. 224.

akuḏa adj. *akūṭa*, *akūṭa*. “without deceit.”

akuḏeṇa m. instr. sg. 261 *akuḍeṇa*, 262 *akuḍeṇa*, 263 *akuḍeṇa*.

akuṯ̲ala adj. *akuśala*, *akusala*. “bad.”

akuṯ̲alo m. dir. sg. 31 *a(kuṯ̲alo)*.

akuṯ̲alehi m. instr. pl. 139, 140.

akuṯ̲alaṇa m. gen. pl. 135.

akuṯ̲ala f. dir. sg. 31.

akuṯ̲alamula m. *akuśalamūla*, *akusalamūla*. “bad root.”

akuṯ̲alamulehi instr. pl. ED5.

akriadriṭhiḳ̲a m. *akriyādṛṣṭika*, *akiriyādiṭṭhika*. “one who holds the view of no action.”

akriadriṭhiḳ̲o dir. sg. 8 *akriadriṭhio* [2×].

akhaṃḍaṭ̲a f. *akhaṇḍatā*, *akhaṇḍatā*. “unbrokenness.”

akhaṃḍaṭ̲a dir. sg. 216.

acaüṭ́haapaṃcama adj. *acaturthāpañcama*, *acatutthapañcama*. “without a fourth, without a fifth.”

acaüṭ́haapaṃcamo m. dir. sg. 84 *acaüṭ́haapaṃcama*, 85 *(aca)uṭ́haapa(ṃ)cama*, *(a)caüṭ́ha(a)paṃcama*.

acaṃtaṭ̲a f. *atyantatā*, *accantatā*. “completeness.”

acaṃtaṭ̲ae instr. sg. 47.

acvaria m. *āścarya*, *acchariya*. “marvel.”

acvario dir. sg. 267.

acvaria dir. pl. 133.

agi m. *agni*, *aggi*. “fire.”

agi dir. sg. 145.

agi dir. pl. 13 *(agi)*.

agihi instr. pl. 33.

agra m. *agra*, *agga*. “top.”

agro dir. sg. 247.

agraṭ̲o abl. sg. 211.

agraña adj. P *aggaññ̇a*. “ancient.”

agraña m. dir. pl. 170, 174 *agraṃña*.

agrañe m. loc. sg. 172 *ag(r)a(ñe)*.

agraṯa f. *agratā*, *aggatā*. “exaltedness.”

agraṯae gen. sg. 113.

agraṣiṯa adj. *agrathita*, *agathita*. “without greed.”

agraṣiṯo m. dir. sg. 171 *agraṣiṯ(o)*.

aṃga m. *aṅga*, *aṅga*. “part.”

aṃga dir. pl. 185 [2×], 260.

in **iṃdriabalabojaṃga**, **dhaṃmaviyaasaṃbojaṃga**, **praṣaṇiaṃga**, **bojaṃgiǩa**, **soṯavatiaṃga**.

aṃgaṇa in **saaṃgaṇa**.

añaṯa in **aṇañaṯa**.

añaṯavi in **aṇañaṯavi**.

añaṯavidria m. *ājñātāvīndriya*, *aññātāvindriya*. “having-understood faculty.”

añaṯavidrio dir. sg. 77–78 *añа(ṯavidria)*, 79 *añaṯavidrio*.

añaṯavidrieṇa instr. sg. 80 *añaṯ⟨av⟩idrieṇa*, 92 *añaṯaviṇay(eṇa)*.

adriṭha adj. *adṛṣṭa*, *adiṭṭha*. “not seen.”

adriṭhe m. loc. sg. 94 *(ad)r(i)ṭh(e)*, 95 [2×], 96.

aja adv. *adya*, *ajja*. “now.”

aja 144, 145 [2×].

ajaa in **śpvajaa**.

ajaṇaṯi v. *ājānāti*, *ājānāti*. “understands.”

ajaṇaṃti 3rd pl. pres. 207 *ajaṇati*.

añasami 3rd sg. fut. 77, 78, 79, 80.

ajatva adv. *adhyātmam*, *ajjhattaṃ*. “internally.”

ajatva 143 *ajapa*.

aj̲atvakaa m. *adhyātmakāya*, *ajjhattakāya*. “internal body.”

aj̲atvakao dir. sg. 128 *aj̲atakao*.

aj̲atvakae loc. sg. 127 *aj̲atakae*, 128 *aj̲apakae*.

aj̲atvabahidhaveṯaṇacitadhaṃma m. *adhyātmabahirdhāvedanācittadharma*, *ajjhattabahiddhāvedanācittadhamma*. “internal and external feelings, thought and dharmas.”

aj̲atvabahidhaveṯaṇacitadhaṃmehi instr. pl. 128 *aj̲atabahidhaveṯaṇacitadhaṃmehi*.

aj̲atvia adj. *ādhyātmika*, *ajjhattika*. “internal.”

aj̲atvio m. dir. sg. 296 *aj̲atiaṃ*.

aj̲atvia m. dir. pl. 299 *aj̲atia*, 300 *aj̲atia*.

aj̲avaṇa in **aṇaj̲avaṇa**.

añidria m. *ājñendriya*, *aññindriya*. “understanding faculty”

añidrio dir. sg. 77 *añidrio*, 78 *añidrio*, 79 *añidrio*, 80 *añidriḵo*.

¹aṃña adj. *anya*, *añña*. “other.”

aṃño m. dir. sg. 163, 228 [2×].

aṃñe m. dir. pl. 87 *aṃña*, 124 *añe*, 133, 239 *aña*.

aṃñeṇa m. instr. sg. 11.

aṃñes̲a m. gen. pl. 101.

²aṃña adv. *anyat*, *aññaṃ*. “differently.”

aṃña 35, 36, 77, 120.

aṃñaṯ̲ara adj. *anyatara*, *aññatara*. “some.”

aṃñaṯ̲aro m. dir. sg. 262, 276 *aña(ṯ̲aro)*, 277 *(aña)ṯ̲aro*, 283 *añaṯ̲ara*..

in **aṃñaṯ̲araaṃñaṯ̲ara**.

aṃñaṯ̲araaṃñaṯ̲ara adj. *anyatarānyatara*, *aññataraññatara*. “some or other.”

aṃñaṯ̲araaṃñaṯ̲aro m. dir. sg. 279.

aṃñamaṃña adv. *anyonyam*, *aññoññaṃ*. “one with the other.”

aṃñamaṃña 103.

aṃñas̲a in **ṭ̠hiṯ̲aṃñas̲ibhava**.

aṃñas̲ibhava in **ṭ̠hiṯ̲aṃñas̲ibhava**.

aṭha num. *aṣṭau*, *aṭṭha*. “eight.”

aṭha dir. 28, 49, 63 *haṭha*, 187, 236.

aṭhama adj. *aṣṭama*, *aṭṭhama*. “eighth.”

aṭhamo dir. sg. 176.

aṭhamaḵa in **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

aṭhamaḵabhumi f. *aṣṭamakabhūmi*, *aṭṭhamakabhūmi*. “plane of the eighth.”

aṭhamaḵabhumi dir. sg. 217–218 *(aṭhamaḵabhumi)*.

aḭha m. *artha*, *attha*. “purpose, meaning.”

aḭhae dat. sg. 130.

in **aṇaḭhaṣaṃhiṯeṇa**, **iśpvaraḭha**, **mulaḭhiḵa**, **mulaḭhiḵasamughaṣa**, **viḍavaḭha**, **samaṇaḭhaṯa**.

aḭhapaḏisaṃbiṯa f. P *atthapaṭisaṃbhidā*, BHS *arthapratisaṃvidā*. “knowledge of meaning.”

aḭhapaḏisaṃbiṯa dir. sg. 206 *athapaḍisaṃbhiṯa*, 208 *athapaḍisaṃbiṯa*.

aḭhapaḏisaṃbeṯi adj. *arthapratisaṃvedin*, *atthapaṭisaṃvedi*. “knowing the meaning.”

aḭhapaḏisaṃbeṯi m. dir. sg. 277 *athapaḍisaṃbeṯi*, 279 *athapaḍisaṃbeṯi*.

aḭhapaḍisaṃbeṯiṇo m. gen. sg. 277 *athapaḍi(s)aṃ(beṯi)ṇa*.

aḭhaṣaṃhiṯa adj. *arthasaṃhita*, *atthasaṃhita*. “connected with profit.”

aḭhaṣaṃhiṯeṇa m. instr. sg. 265 *(athaṣahiṯe)ṇa*.

aḭhayia m. *arthacaryā*, *atthacariyā*. “practice for profit.”

aḭhayia dir. sg. 177 *athayia*, 179 *athayarie*.

aḭhayiae instr. sg. 178 *athayariae*, 179 *athayari⟨a⟩e*.

aḭhi in **aloḵaḭhi**, **aṣavaḭhi**, **aṣivaṯiaḭhi**, **aṣivaṯeaḭhi**, **aṣuṇaṇaḭhi**, **iṃdraḭhi**, **iṃdriaḭhi**, **dhaṯuaḭhi**, **balaḭhi**, **vavacheṯaḭhi**, **viñaḭhi**, **saṃbharaḭhi**.

aḭhiṯakria f. *arthitakriyā*, *atthitakiriyā*. “desired act.”

aḭhiṯaḵria dir. sg. 201.

aṇaḵaṯa adj. *anāgata*, *anāgata*. “future.”

aṇaḵaṯo m. dir. sg. 84 *aṇaḵaṯaṃ*.

aṇaḵami m. *anāgāmin*, *anāgāmi*. “non-returner.”

aṇaḵami dir. pl. 244.

aṇaḵamiṯa f. *anāgāmitā*, *anāgāmitā*. “state of a non-returner.”

aṇaḵamiṯa dir. sg. 219.

aṇaḵami m. *anāgāmin*, *anāgāmi*. “non-returner.”

aṇaḵami dir. sg. 320.

aṇaḵamiphala m. *anāgāmiphala*, *anāgāmiphala*. “fruit of the non-returner.”

aṇaḵamiphalo dir. sg. 198, 287, 288 *aṇaḵa(miphalo)*, 291, 292.

aṇaǰavaṇa adj. *adhyāpanna*, *ajjhāpanna*. “without transgression.”

aṇaǰavaṇo m. dir. sg. 171 *aṇaǰava(ṇo)*.

aṇañaṯa adj. *anājñāta*, *anaññāta*. “not understood.”

aṇañaṯo m. dir. sg. 77, 78, 79 *aṇañaṯ(o)*, 80 *(a)ṇañaṯo*.

aṇañaṯavi adj. *anājñātāvin*, *anaññātāvi*. “not having understood.”

aṇañaṯaviṇo m. dir. pl. 78 *aṇañaṯaviṇa*.

aṇaʈhaṣaṃhiṯa adj. *anarthasaṃhita*, *anatthasaṃhita*. “connected with non-profit.”

aṇaʈhaṣaṃhiṯeṇa m. instr. sg. 263 *aṇathaṣahiṯ(eṇa⟩*, 264 *aṇathaṣahiṯeṇa*.

aṇaṇuṣuṯa adj. *ananuśruta*, *ananussuta*. “unheard-of.”

aṇaṇuṣuṯeṣu m. loc. pl. 79 *aṇaṇuṣuṯeṣ(u)*.

aṇatvasaṃña f. *anātmasaṃjñā*, *anattasaññā*. “perception of not-a-self.”

aṇatvasaṃña dir. sg. 340 *aṇapasaṃña*.

aṇaṃta adj. *ananta*, *ananta*. “endless.”

aṇaṃto m. dir. sg. 159, 161, 163 [2×], 164 [2×].

aṇaṃtaria adj. *ānantarya*, *ānantariya*. “immediate.”

aṇaṃtario m. dir. sg. 288 *aṇaṃtariyo*.

aṇaṃtariaṃmi m. loc. sg. 18, 202 *aṇaṃtariami*.

aṇaraḵibhava m. *anarāgībhāva*, *anarāgībhāva*. “state of not being without lust.”

aṇaraḵibhavaṯo abl. sg. 95 *aṇaraḵibhavaṯe*.

aṇaria adj. *anārya*, *anariya*. “ignoble.”

aṇario m. dir. sg. 95 *aṇariḵo*.

aṇariehi m. instr. pl. 126.

aṇariaṇa m. gen. pl. 95.

aṇariavohara m. *anāryavyavahāra*, *anariyavohāra*. “ignoble verbal behaviors.”

aṇariavohara dir. pl. 94 *(aṇariavohara)*.

aṇalaṯsa adj. *analasa*, *analasa*. “not lazy.”

aṇalaṯso m. dir. sg. 172.

aṇavaśeṯṣa adj. *anavaśeṣa*, *anavasesa*. “complete.”

aṇavaśeṯṣo m. dir. sg. 145 *aṇavaśe{?}ṯṣo*.

aṇavhiṯja f. *anabhidhyā*, *anabhijjhā*. “non-covetousness.”

aṇavhiṯja dir. sg. 168 *aṇavhiṯja*, *(aṇavhiṯja)*.

aṇavhiṇiveśṯa m. *anabhiniveśa*, *anabhiniveśa*. “non-attachment”

aṇavhiṇiveśṯe loc. sg. 219.

aṇavhiraṯṭasaṃña f. *anabhiratasaṃjñā*, *anabhiratasaññā*. “perception of the unpleasant.”

aṇavhiraṯṭasaṃña dir. sg. 268, 270 *(a)ṇavhiraṯṭasaṃña)*.

aṇavhisaṃkhara m. *aṇabhisaṃskāra*, *abhisaṃkhāra*. “non-accumulation.”

aṇavhisaṃkhareṇa instr. sg. 62 *aṇavisaṃkhareṇa*

aṇavhisaṃkharaḳaṯa adj. *anabhisaṃskāragata*, *anabhisaṃkhāragata*. “having achieved non-accumulation.”

aṇavhisaṃkharaḳaṯo m. dir. sg. 46 *(aṇavhi)saṃkharaḳaṯo*.

aṇavhisaṃbhuṯa adj. *anabhisaṃbhūta*, *anabhisaṃbhūta*. “not experienced.”

aṇavhisaṃbhuṯe m. loc. sg. 96 *aṇavisaṃbhuṯe*.

in **cakhuviñaṇaaṇavhisaṃbhuṯa**, **soṯaviñaṇaaṇavhisaṃbhuṯa**.

aṇiaṯa adj. *aniyata*, *aniyata*. “unfixed.”

aṇiaṯa f. dir. sg. 86, 87.

aṇica adj. *anitya*, *anicca*. “impermanent.”

aṇico m. dir. sg. 208 *aṇicaṃ*, 227 *aṇicaṃ*, *aṇico*, 228 *aṇica*.

aṇicasaṃña f. *anityasaṃjñā*, *aniccasaññā*. “perception of the impermanent.”

aṇicasaṃña dir. sg. 340.

aṇicha f. *anicchā*, *anicchā*. “non-wishing.”

aṇichae instr. sg. 133.

aṇidaśaṇa adj. *anidarśana*, *anidassana*. "without visibility."

aṇidaśaṇo dir. sg. 161 *aṇidraśaṇa*, *aṇidraśaṇo*.

aṇimita adj. *animitta*, *animitta*. "baseless."

aṇimito m. dir. sg. 47 *aṇimita*, 49, 314 *aṇi{a}mite*.

animiteṇa m. instr. sg. 317.

aṇimitae m. dat. sg. 314.

in **ṇipayaaaṇimita**, **payaaaṇimita**.

aṇimitasamaṣi mf. *animittasamādhi*, *animittasamādhi*. "concentration on the baseless."

aṇimitasamaṣi dir. sg. 44.

aṇugraha m. *anugraha*, *anuggaha*. "taking up."

aṇugrahae dat. sg. 98 *(aṇugra)hae*, *aṇ(ugrahae)*.

aṇutaria m. *ānuttarya*, *ānuttariya*. "highest thing."

aṇutario dir. sg. 319.

aṇutaria dir. pl. 318.

aṇutariehi instr. pl. 324.

in **aṇuśpvaṭaṇutaria**, **daśaṇaṇutaria**, **lavhaṇutaria**, **pariyiaṇutaria**, **śikṣaṇutaria**, **ṣavaṇaṇutaria**.

aṇudhaṭaṭa f. *anuddhatatā*, *anuddhatatā*. "state of not being proud."

aṇudhaṭaṭae instr. sg. 133.

aṇupaṃṇa adj. *anutpanna*, *anuppanna*. "non-arisen."

aṇupaṃṇaṇa m. gen. pl. 135, 138.

aṇupaṭa m. *anutpāda*, *anuppāda*. "non-arising."

aṇupaṭae dat. sg. 135, 138 *(aṇupa)ṭae*, *aṇupaṭae*.

aṇupaśaṇa in **kaaṇupaśaṇa**, **citaṇupaśaṇa**, **dhaṃmaṇupaśaṇa**.

aṇupaśi in **kaaṇupaśi**.

aṇupruvo adv. *anupūrvam*, *anupubbaṃ*. "successively."

aṇupruvo 246.

aṇubhavaṇa f. *anubhāvanā*, *anubhāvanā*. "experience."

aṇubhavaṇa dir. sg. 5.

aṇubhavaṇalakhaṇa adj. *anubhāvanālakṣaṇa*, *anubhāvanālakkhaṇa*. “having experiencing as characteristic.”

aṇubhavaṇalakhaṇa f. dir. sg. 5, 238, 301.

aṇuyo̲ka in **atvakilamasaṇuyo̲ka**, **kamasuhali̲kaṇuyo̲ka**.

aṇurudha m. P *anuruddha*, BHS *anuruddha*, *aniruddha*. personal name.

aṇurudho dir. sg. 230.

aṇurudhasa gen. sg. 176.

aṇulomakria f. *anulomakriyā*, *anulomakiriyā*. “action in the natural direction.”

aṇulomakria dir. sg. 246.

aṇuvitrakaṇa f. *anuvitarkaṇa*, *anuvitakkana*. “thinking about.”

aṇuvitrakaṇae gen. sg. 279 *aṇuvitra{ṃ}kaṇaye*.

aṇuśaa m. *anuśaya*, *anusaya*. “inclination.”

aṇuśao dir. sg. 139.

aṇuśaaüpaḍaṇa m. *anuśayotpāṭana*, *anusayuppāṭana*. “destroying of inclinations.”

aṇuśaaüpaḍaṇo dir. sg. 83 *aṇuśaaüpaḍaṇa*.

aṇuśaśa f. BHS *anuśaṃsā*. “benefit.”

aṇuśaśa dir. sg. 199 *aṇuśaśo*.

aṇuśaśaṇapaḍiharia m. *anuśāsanaprātihārya*, cf. *anusāsanīpāṭihāriya*.

aṇuśaśaṇapaḍiharia dir. sg. 57 *(aṇuśaśaṇapaḍiharia)*.

aṇuśaśaṇapaḍiharieṇa instr. sg. 92 *aṇuśaśaṇapaḍiharieṇa*.

aṇuśpvaṭaṇutaria m. *anusmṛtyānuttarya*, *anussatānuttariya*. “highest of remembrance.”

aṇuśpvaṭaṇutario dir. sg. 319 *(aṇuśpvaṭaṇu)taria*, 320 *aṇuśpvaṭaṇutarie*.

aṇuśpvaṭi f. *anusmṛti*, *anussati*. “remembrance.”

aṇuśpvaṭi dir. sg. 322.

aṇuśpvaṭie dir. pl. 321.

aṇuśpvaṭihi instr. pl. 324.

in **ca̲kaṇuśpvaṭi**, **budhaṇuśpvaṭi**, **devaṭaṇuśpvaṭi**, **dhaṃmaṇuśpvaṭi**, **śilaṇuśpvaṭi**, **saṃgaṇuśpvaṭi**.

aṇuśpvaraṯi v. *anusmarati*, *anussarati*. “remembers.”

aṇuśpvaraṯi 3rd sg. pres. 54.

aṇuṣuṯa in **aṇaṇuṣuṯa**.

aṇusaṃdaṇalakhaṇa adj. Skt. *anusaṃdānalakṣaṇa*. “having application as characteristic.”

aṇusaṃdaṇalakhaṇa m. dir. sg. 141.

aṇeṯi v. *ānayati*, *āneti*. “bring about.”

aṇeṯi 3rd sg. pres. 242.

aṇotrapa adj. P *anottappa*, BHS *anotrapya*. “without modesty.”

aṇotrapo m. dir. sg. 325 *(a)ṇotrapo*, 327.

aṃḍaa adj. *aṇḍaja*, *aṇḍaja*. “born from an egg.”

aṃḍaa m. dir. pl. 124 *(aṃḍaa)*, 125.

aṃḍaa f. dir. sg. 123.

aṃḍakoś̱a m. *aṇḍakośa*, *aṇḍakosa*. “egg shell.”

aṃḍakoś̱o dir. sg. 124.

aṯavi adj. *ātāpin*, *ātāpi*. “ardent.”

aṯavi m. dir. sg. 129 [2×].

aṯiṇavadaśavi adj. P *ādīnavadassāvi*, BHS *ādīnavadarśavin*. “having seen the danger.”

aṯiṇavadaśavi m. dir. sg. 172 *(aṯiṇava)daśavi*.

aṯiṇavasaṃña f. *ādīnavasaṃjñā*, *ādīnavasañña*. “perception of danger.”

aṯiṇavasaṃña dir. sg. 268 *aṯiṇava{sa}saṃña*, 270.

aṯiṯa adj. *atīta*, *atīta*. “past.”

aṯiṯo m. dir. sg. 84 *aṯiṯaṃ*.

aṯivaṯa in **praṇaṯivaṯaveramaṇi**.

aṯiśiṯa adj. *atiśīta*, *atisīta*. “overly cold.”

aṯiśiṯae f. instr. sg. 260.

aṯeś̱aṇapaḍiharia m. *ādeśanāprātihārya*, *ādesanāpāṭihāriya*. “miracle of mind reading.”

aṯeś̱aṇapaḍihario dir. sg. 57 *aṯeś̱a(ṇapaḍiharia)*.

aṯo adv. *atas*, *ato*. “then.”

aṯo 161.

atra adv. *atra*, *atra*. “here.”

atra 43, 85 [3×], 88, 94, 163, 172, 184, 210.

¹atva adj. *ātman*, *attan*. “oneself.”

atvaṇa m. dir. sg. 172.

atvaṇa m. gen. sg. 22.

²atva m. *ātman*, *attan*. “self.”

atva dir. sg. 116.

in **aṇatvasaṃña**, **dhaṃmeṣuatvasaṃña**.

atvakilamaṣaṇuyoḳa adj. *ātmaklamathānuyoga*, *attakilamathānuyoga*. “occupied in exhaustion of themselves.”

atvakilamaṣaṇuyoḳa m. dir. pl. 114 *atvakila(maṣaṇuyoḳa)*.

atvabhavavastu f. *ātmabhāvavastu*, *attabhāvavatthu*. “matter of selfhood.”

atvabhavavastue dir. pl. 130 *apabhavavastue*.

atvabhavavastuṇa gen. pl. 103.

atvavaṭaüvaṭaṇa m. *ātmavādopādāna*, *attavādupādāna*. “assuming of the doctrine of a self.”

atvavaṭaüvaṭaṇo dir. sg. 115 *atvavaṭaüvaṭaṇa*, 116 *atvavaṭa(uvaṭaṇa)*, 118 *atvavaṭaüvaṭaṇa*.

atvaṣivaṭea m. *ātmādhipatya*, *attādhipateyya*, *ātmādhipateya*. “control of oneself.”

atvaṣivaṭeo dir. sg. 22.

atvaṣeha m. *ātmasneha*, *attasineha*. “affection for a self.”

atvaṣeho dir. sg. 119 *atvaṣeho*.

atvahiṭa m. *ātmahita*, *attahita*. “one’s own well-being.”

atvahiṭo dir. sg. 208 *atvahiṭa*.

adukhamaṣuha adj. *aduḥkhāsukha*, *adukkhāsukha*. “neither painful nor pleasant.”

adukhamaṣuho m. dir. sg. 150 *adukhamaṣuha*.

adukhamaṣuha f. dir. sg. 2 *(adukhamaṣuha)*, 5 *adukhamaṣuhaṃ*, 6 *adukhamaṣuha*, *ad(u)khama(ṣuha)*.

adhaṃmia adj. *adharmya*, *adhammiya*. “non-dharmic.”

adhaṃmia m. dir. pl. 263 *adhaṃmia*, *adha(ṃ)mia*, 265 *adha⟨ṃ⟩mia*.

adhaṃmiehi m. instr. pl. 265 *adha⟨ṃ⟩miehi*.

aṃta in **aḵaśaṃcaaṭaṇa**, **acaṃtaṭa**, **aṇaṃta**, **avaraṃta**, **pruvaṃta**, **viñaṇaṃcaaṭaṇa**.

¹aṃtara in **aṇaṃtaria**, **doṣaṃtara**.

²aṃtara adv. *antarā*, *antarā*. “in between.”

aṃtara 287.

aṃtarapariṇivaï adj. *antarāparinirvāyin*, *antarāparinibbāyi*. “becoming completely extinguished in the intermediate space.”

aṃtarapariṇivaï m. dir. sg. 285.

aṃtoḵaṭa adj. *antargata*, *antogata*. “internal.”

aṃtoḵaṭa f. dir. sg. 85.

aṃdha adj. *andha*, *andha*. “blind.”

aṃdheṇa m. instr. sg. 87.

apaṃcama in **acaüṭ̣haapaṃcama**.

apaḏiha adj. *apratigha*, *apaṭigha*. “without resistance.”

apaḏiho m. dir. sg. 161 *apaḍiho*.

aparamoṣa m. *aparāmarśa*, *aparāmāsa*. “non-clinging.”

aparamoṣo dir. sg. 216 *apara{viśudhi}moṣo*, *aparamoṣo*.

apariñaṭa adj. *aparijñāta*, *apariññāta*. “undiagnosed.”

apariñaṭo m. dir. sg. 101.

apavaṣa adj. *alpābādha*, *appābādha*. “of little distress.”

apavaṣo m. dir. sg. 258, 260.

apavaṣeṇa m. instr. sg. 262, 262–263.

apeśuñaṭa f. *apaiśunya*, *apesuṇiya*. “state of non-defamation.”

apeśuñaṭa dir. sg. 94.

apraṇihiṭa adj. *apraṇihita*, *appaṇihita*. “purposeless.”

apraṇihiṭo m. dir. sg. 48 *apraṇihiṭaṃ*, 49.

apraṇihiṯaḵata adj. *apraṇihitagata*, *appaṇihitagata*. “related to the purposeless.”

apraṇihiṯaḵateṇa m. instr. sg. 50.

apraṇihiṯasamaṩi mf. *apraṇihitasamādhi*, *appaṇihitasamādhi*. “concentration on the purposeless.”

apraṇihiṯasamaṩi dir. sg. 44.

apraṯikroṭha adj. *apratikruṣṭa*, *appatikkuṭṭha*. “unscorned.”

apraṯikroṭha dir. pl. 170 *apraṯikuṭha*.

apramaṃña f. *apramāṇyā*, *appamaññā*. “measureless state.”

apramaṃña dir. sg. 81 *apravaṃ{·}ña*, 156 /apravaṃña.

apramaṇa adj. *apramāṇa*, *appamāna*. “without authority; measureless”

apramaṇa f. dir. sg. 208, 224, 225 *apramaṃṇaṃ*.

apramaṇasaṃña f. *apramāṇasaṃjñā*, *appamānasaññā*. “perception of what is measureless.”

apramaṇasaṃña dir. sg. 224.

aprahaṇa m. *aprahāṇa*, *appahāna*. “non-abandoning.”

aprahaṇeṇa instr. sg. 243 [2×].

abuṯa m. *arbuda*, *abbuda*. “fetus.”

abuṯa dir. pl. 98.

abhaṃtara m. *abhyantara*, *abbhantara*. “inside.”

abhaṃtaro dir. sg. 296 *abhaṃtara*

abhuṯa adj. *abhūta*, *abhūta*. “non-existing.”

abhuṯeṇa m. instr. sg. 263.

abhumi f. *abhūmi*, *abhūmi*. “bad plane.”

abhumi dir. sg. 164.

amaavi adj. *amāyāvin*, *amāyāvi*. “without deceit.”

amaavi m. dir. sg. 261.

amaṇaṩiḵara m. *amanasikāra*, *amanasikāra*. “not keeping in mind.”

amaṇaṩiḵara abl. sg. 159 *amaṇaṩiara*.

amata adj. *amatta*, *amatta*. “not crazed.”

amato m. dir. sg. 117.

amitra m. *amitra*, *amitta*. “enemy.”

amitro dir. sg. 40.

amuchiṯa adj. *amūrchita*, *amucchita*. “not infatuated.”

amuchiṯo m. dir. sg. 171.

amuṯa adj. *amata*, *amuta*. “not sensed.”

amuṯe m. loc. sg. 94 *(amuṯe)*, 95, 96 *amuṯe*, *amuṯ(e)*.

amo ind. P *āma*. “yes.”

amo 227, 228.

aṃmaañaṇa m. *anvayajñāna*, *anvayañññāṇa*. “knowledge of the origin.”

aṃmaañaṇo dir. sg. 203, 204 *a(ṃ)maañaṇa*, 205 *aṃmaañaṇa*, *aṃmaaña(ṇa)*.

aya pron. *ayam*, *ayaṃ*. “this.”

aya m. dir. sg. 163 *ayaṃ*, 164 *ayaṃ* [3×], 172 *ayaṃ*.

ime m. dir. pl. 68, 97, 149, 151, 168, 170, 231, 244, 293, 303.

imo m. acc. sg. 163.

imeṇa m. instr. sg. 162.

imeṣa m. gen. pl. 150, 244.

aśpvi m. loc. sg. 232.

iṯa n. dir. sg. 79 *iṯaṃ*, 189 *io*, 229 *iṯaṃ*, 315.

imaṇi n. dir. pl. 198.

io f. dir. sg. 189.

ayara m. *ācāra*, *ācāra*. “behavior.”

ayaro dir. sg. 142.

ayiva m. *ājīva*, *ājīva*. “livelihood.”

ayivo dir. sg. 231.

in **saṃmeayiva**.

ayeḏaḵa m. *ajaiḍaka*, *ajeḷaka*. “goats and sheep.”

ayeḏaḵa dir. pl. 124 *ayeḍaa*.

ayeḏaḵaṇa gen. pl. 101 *ayeḍaaṇa*.

arak̲a in **aṇarak̲ibhava**.

arak̲ibhava m. *arāgībhāva*, *arāgībhāva*. “state of being without lust.”

arak̲ibhavae dat. sg. 183 *arak̲ibhavae*.

arak̲ibhaveṇa instr. sg. 82 *araïbhaveṇa*.

arakṣia adj. *arakṣya*, *arakkheyya*. “not needing to be guarded.”

arakṣieṇa m. dir. instr. 229.

araṃñak̲a adj. *āraṇyaka*, *āraññaka*. “relating to the forest.”

araṃñak̲o m. dir. sg. 117.

arata adj. *arakta*, *aratta*. “not lustful.”

arato m. dir. sg. 171.

aradhaviria adj. *ārabdhavīrya*, *āraddhaviriya*. “having undertaken bravery.”

aradhaviriasa m. gen. sg. 252 *aradhaviriasa*.

arabha adv. *ārabhya*, *ārabbha*. “concerning.”

arabha 84.

arama in **ṇipravaṃcaramaṭa**, **praṣaṇarama**, **prahaṇarama**, **prahaṇaramaṭa**,

araṃbaṇa m. *ālambana*, *ārammaṇa*. “object.”

araṃbaṇa dir. pl. 210.

in **ruaraṃbaṇa**.

aravhaṭi v. *ārabhate*, *ārabhati*. “undertakes.”

aravhaṭi 3rd sg. pres. 135, 136, 137, 252.

arahaṃta m. *arhant*, *arahanta*. “saint.”

araha dir. sg. 181 *(araha)*, 183 *(a)raha*, *ariha*.

arahaṃta dir. pl. 99.

arahaṭa instr. sg. 230 *arahaṭo*.

arahapa m. *arhattva*, *arahatta*. “sainthood.”

arahapo dir. sg. 198, 219.

arahapasa gen. sg. 291.

aria adj. *ārya*, *ariya*. “noble.”

ario m. dir. sg. 81 [2×], 82 [2×].

aria m. dir. pl. 148.

ariehi m. instr. pl. 97, 127.

ariaṇa m. gen. pl. 174, 184.

in **aṇaria**, **aṇariavohara**.

ariakaṃta adj. *āryakānta*, *ariyakanta*. “beloved by the noble ones.”

ariakaṃtehi m. instr. pl. 184.

ariavaṃśa m. *āryavaṃśa*, *ariyavaṃsa*. “tradition of the noble ones.”

ariavaṃśa dir. pl. 169, 170, 173 *ari(avaṃśa)*, 176, 177.

ariavaṃśe loc. sg. 173 *(a)riavaṃśe*.

ariaṣavaḵa m. *āryaśrāvaka*, *ariyasāvaka*. “noble disciple.”

ariaṣavaḵo dir. sg. 181 *ariaṣavao*.

ariaṣavaḵa dir. pl. 99.

ariaṯaca m. *āryasatya*, *ariyasacca*. “truth of the noble ones.”

ariaṯaca dir. pl. 34 *(aria)ṯaca*, 195.

ariaṯacehi instr. pl. 197.

arupa m. *ārūpya*, *āruppa*. “formlessness.”

arupa abl. sg. 26 *ar(u)pa*.

arupaṇa gen. pl. 274.

in **ruaarupa**.

arupadhaṯu f. *ārūpyadhātu*, *arūpadhātu*. “element of formlessness.”

arupadhaṯu dir. sg. 16, 26, 213, 248 *(arupadha)ṯu*.

aruparaḵa m. *ārūpyarāga*, *arūparāga*. “lust for formlessness.”

aruparaḵo dir. sg. 247, 248 *aruparaḵa*, 249.

arupavayara m. *ārūpyāvacara*, *arūpāvacara*. “realm of formlessness.”

arupavayaro dir. sg. 226.

arupasamavati f. *ārūpyasamāpatti*, *arūpasamapatti*. “attainment of formlessness.”

arupasamavatie dir. pl. 159, 167.

arupasamavatihi instr. pl. 167.

aroḵayaṯia adj. Skt. *arogajātīya*. “of healthy kind.”

aroḵayaṯio m. dir. sg. 258.

aladhva abs. *alabhdvā*, *aladdhā*. “not obtaining.”

aladhva 171 *aladha*.

alaṣa in **aṇalaṣa**.

aluha in **luhaluha**.

aloaṃkara adj. P *ālopaṃkara*, *ālopaṃkara*. “making a piece.”

aloaṃkaro m. dir. sg. 100.

aloḵaṭ́hi adj. *ālokārthin*, *ālokatthi*. “having the meaning ‘light’.”

aloḵaṭ́hi f. dir. sg. 53 *aloaṭ́hi*.

aloḵamaṃta adj. *ālokamant*, *ālokamanta*. “having light.(?)”

aloḵamaṃta m. dir. pl. 283 *aloamaṃto*.

avaḵadhaṯu f. Skt. *āpakadhātu*. “water element.”

avaḵadhaṯu dir. sg. 298 *avaadhaṯu* [2×], 307 *(avaa)dhaṯo*.

avakriṃṇa adj. *apakīrna*, *apakiṇṇa*. “mixed away.”

avakriṃṇa m. dir. sg. 175 *avakriṇa*.

avajaṯi v. *āpadyate*, *āpajjati*. “attains.”

avajea 3rd sg. pres. 209.

avaṭ́ha in **citavaṭ́ha**.

avaṇaa m. *apanaya*, *apanaya*. “leading away.”

avaṇao dir. sg. 199, 200.

avaṃṇa in **soṯavaṃṇa**.

avaṯara m. *avatāra*, *avatāra*. “descending.”

avaṯaraṯo abl. sg. 45.

avaṯaraśuñaṯa f. *avatāraśūnyatā*, *avatārasuññatā*. “emptiness of descending.”

avaṯaraśuñaṯa dir. sg. 45.

avati in **soṯavati**, **soṯavatiaṃga**, **soṯavatiṯa**, **soṯavatiphala**.

avadhareṯi v. *avadhārayati*, *odhāreti*. “hears.”

avadhareaṯi 3rd sg. opt. 145.

avayara in **arupavayara**, **ruavayara**.

avara adj. *apara*, *apara*. “other.”

avaro m. dir. sg. ED6, 10 *(avaro)*, 12 *ava(ro)*, 14, 18 *avaro*, 19 *avar(o)*, 21, 46, 64, 95, 96, 97 *(avaro)*, 99 *avar(o)*, *avaro*, 103, 104 [2×], 105, 106, 118, 121, 123, 128, 129, 131, 132, 134 *(ava)ro*, 136, 161, 168 [2×], 192, 193, 194, 205 *(ava)r(o)*, *avaro*, 214, 215, 218, 219, 222, 225, 228 *avaro*, 236, 275, 279 *avara*, 282 *avara*, *avaro*, 285, 297, 298, 300 *(avaro)*, 315, 316 *avaro* [2×], *avar(o)*, 318 [2×], 321 *(avaro)*, 322.

avare m. dir. pl. 24 *(avare)*, *avar⟨e⟩*, 85 [2×], 113.

avaraṃta m. *aparānta*, *aparanta*. “future.”

avaraṃtaṯo abl. sg. 84.

avavaṯa m. *avyāpāda*, *avyāpāda*. “non-malice.”

avavaṯo dir. sg. 168, 169 *avavaṯe*.

avavaṯadhaṯu f. *avyāpādadhātu*, *avyāpādadhātu*. “element of non-malice.”

avavaṯadhaṯu dir. sg. 25.

avaṣaa m. *apāśraya*, *apassaya*. “support.”

avaṣao dir. sg. 222 *avaṣeo*.

avaṣaa dir. pl. 220 *avaṣ(e)a*, 211 *avaṣea*.

avaśa adv. *avaśyam*, *avassaṃ*. “inevitably.”

avaśa 72 *avaṣ́i*.

avaṣ́eṣ́a in **aṇavaṣ́eṣ́a**, **oraṃbhaḳiḳaavaṣ́eṣ́a**, **kamaraḳavavaṯaavaṣ́eṣ́a**, **viyiḳitsavaṣ́eṣ́o**, **śilavraṯavaṣ́eṣ́a**, **sakaadriṭhiavaṣ́eṣ́a**.

avaṣaa in **kaṃḍaavaṣaa**, **phalaavaṣaa**.

avaṣ́a in **apavaṣ́a**.

avaṣ́amatsaria m. *āvāsamātsarya*, *āvāsamacchariya*. “jealous of residence.”

avaṣ́amatsario dir. sg. 266.

avija f. *avidyā*, *aviijjā*. “ignorance.”

avija dir. sg. 214 *(a)vija*, 237.

avijae gen. sg. 214.

avijaḳaṭatva m. *avidyāgatatva*, *avijjāgatatta*. “state of having become ignorant.”

avijaḳaṭatv(e)ṇa instr. sg. 11.

avijapracaa m. *avidyāpratyaya*, *avijjāpaccaya*. “condition ignorance.”

avijapracaa abl. sg. 105.

avijayoḳa m. *avidyāyoga*, *avijjāyoga*. “bond of ignorance.”

avijayoḳo dir. sg. 212, 214.

avijaṣava m. *avidyāsrava*, *avijjāsava*. “taint of ignorance.”

avijaṣavo dir. sg. 11, 12 *(avi)jaṣavo*, *avijaṣavo*, 13.

avijaviraḳa m. *avidyāvirāga*, *avijjāvirāga*. “fading of ignorance.”

avijaviraḳo dir. sg. 269.

aviñaṭa adj. *avijñāta*, *aviññāta*. “not cognized.”

aviñaṭe m. loc. sg. 94 *(aviñaṭe)*, 95, 96.

avitrakaviyara m. *avitarkāvicāra*, *avittakavicāra*. “without thought and without deliberation.”

avitrakaviyara dir. sg. 143–144 *(avitra)kaviyara*.

avipariṇamadhaṃma adj. *avipariṇāmadharma*, *aviparināmadhamma*. “not subject to change for the worse.”

avipariṇamadhaṃmeṇa m. instr. sg. 46.

aviyara in **avitrakaviyara**.

aviyari adj. Skt. *avicārin*. “not moving about.”

aviyariṇa m. gen. pl. 193 [2×].

avivalaṣa m. *aviparyāsa*, *avipallāsa*. “non-perversion.”

avivalaṣa dir. pl. 131.

avivalaṣaṭo abl. sg. 195.

avivalaṣehi instr. pl. 104.

avihiṃsadhaṯu f. *avihiṃsādhātu*, *avihiṃsādhātu*. “element of non-injury”

avihiṃsadhaṯu dir. sg. 25 *avihisadhaṯu*.

avecapraṣaṯa m. P *aveccaprasāda*, BHS *avetyaprasāda*. “deep faith.”

avecapraṣaṯeṇa instr. sg. 181.

aveṯi v. *apaiti*, *apeti*. “goes away.”

aveṃti 3rd pl. pres. *aveti*.

avhaśpvara adj. *ābhāsvara*, *ābhassara*. “shining.”

avhaśpvaro m. dir. sg. 74 *avhaśpvaraṃ*.

avhaśpvara m. dir. pl. 67.

avhija f. *abhidhyā*, *abhijjhā*. “covetousness.”

avhija dir. sg. 119 *avhija*, 120, 129, 247, 248 *avija*, 249 *avija*.

avhijae instr. sg. 121 *avhijae*, *a(vhijae)*.

in **aṇavhija**.

avhijavaṣa m. *abhidhyāvaśa*, *abhijjhāvasa*. “power of covetousness.”

avhijavaṣeṇa instr. sg. 120 *avhijavaṣeṇa*

avhiña in **kṣipravhiña**, **daṃdhavhiña**.

avhiñaña m. *abhijñāna*, *abhiññāna*. “recognition.”

avhiñaño dir. sg. 314 *ahiñaño*.

avhiṇivuti f. *abhinirvṛtti*, *abhinibbatti*. “coming into existence.”

avhiṇivutie dat. sg. 125, 213.

avhiṇiveṣa in **aṇavhiṇiveṣa**, **iṯisacavhiṇiveṣa**.

avhiṇiharaṯi v. Skt. *abhinirharati*. “directs.”

avhiṇiharaṯi 3rd sg. pres. 54.

avhipraṯareṯi v. Skt. *abhipradārayati*. “splits open.”

avhipraṯaritva abs. 124 *avhipraṯarita*.

avhimucaṯi v. P *adhimuccati*, BHS *adhimucyate*. “settles in.”

avhimucitva abs. 156 *avhimucita*, *avimucita*, 157 *avhimucita*.

avhimohapravhaviṯa adj. *abhimokṣaprabhāvita*, *adhimokkhaprabhāvita*. “brought about by resolve.”

avhimohapravhaviṯa dir. pl. 107.

avhisaṃkhara in **aṇavhisaṃkhara**, **aṇavhisaṃkharaḵaṯa**, **savhisaṃkhara**.

avhisaṃkharaṇalakhaṇa adj. */abhisaṃskaraṇalakṣaṇa/. “having accumulating as its characteristic.”

avhisaṃkharaṇalakhaṇa f. dir. sg. 301 *avisakharaṇalakhaṇa*.

avhisaṃkharaṇalakhaṇa f. dir. pl. 238 *avisaṃkharaṇalakhaṇa*.

avhisaṃbhuṯa in **aṇavhisaṃbhuṯa**, **kamavhiṣaṃbhuṯa**, **cakhuviñaṇaaṇavhisaṃbhuṯa**, **soṯaviñaṇaaṇavhisaṃbhuṯa**.

aṣ̱aa m. *āśaya*, *āsaya*. “basis.”

aṣ̱ao dir. sg. 31.

aṣ̱aḏa adj. *aśaṭha*, *asaṭha*. “not dishonest.”

aṣ̱aḏo m. dir. sg. 261 *aṣ̱aḍo*.

aṣ̱iviṣ̱a m. *āśīviṣa*, *āsīvisa*. “poisonous snake.”

aṣ̱iviṣ̱o dir. sg. 41.

aṣ̱uha adj. *aśubha*, *asubha*. “impure.”

aṣ̱uha f. dir. sg. 268 *aṣ̱uo*.

aṣ̱uhasaṃña f. *aśubhasaṃjñā*, *asubhasaññā*. “perception of the impure.”

aṣ̱uhasaṃña dir. sg. 269 *aṣ̱uasaṃña* [2×], 340.

aśeha adj. *aśaikṣa*, *asekkha*. “no longer in training.”

aṣ̱eha m. dir. pl. 269.

aśehaṇa m. gen. pl. 222 *aṣ̱ehaṇa*.

aśeha f. dir. sg. 269.

aśpva in **rohiṯaśpva**.

aśpviṯa f. *asmitā*, *asmitā*. “I-am-ness.”

aśpviṯae instr. sg. 316.

aśpvimaṇasamugaṣa m. *asmimānasamudghāta*, *asmimānasamugghāta*. “destruction of the I-am-conceit.”

aśpvimaṇasamugaṣo dir. sg. 315.

aṣadha adj. *aśrāddha*, *asaddha*. “without faith.”

aṣadho m. dir. sg. 324 *(aṣadho)*, 325.

aṣuṭa adj. *aśruta*, *assuta*. “not heard.”

aṣuṭe m. loc. sg. 94 *aṣu(ṭe)*, 95 *aṣuṭe*, *(aṣuṭe)*, 96 *aṣuṭo*.

aṣa adv. *atha*, *atha*. “then.”

aṣa 162, 163, 176, 207, 326.

asaṃkiṃṇa adj. *asaṃkīrṇa*, *asaṃkiṇṇa*. “unconfused.”

asaṃkiṃṇa m. dir. pl. 170 *asaṃgiṇa*, 175 *asaṃkriṇaṃ*.

asaṃkiṃṇapruva adj. *asaṃkīrṇapūrva*, *asaṃkiṇṇapubba*. “never confused before.”

asaṃkiṃṇapruva m. dir. pl. 170 *asaṃgiṇapruva*.

aṣaṃkhaṭa adj. *asaṃskr̥ta*, *asaṃkhata*. “unconditioned.”

aṣaṃkhaṭae f. dat. sg. 48 *asaṃkhaṭae*.

asaṃkharapariṇivaï adj. *asaṃskāraparinirvāyin*, *asaṃkhāraparinibbāyi*. “becoming completely extinguished without determinations.”

asaṃkharapariṇivaï m. dir. sg. 286 *(asaṃkharapariṇivaï)*, 291.

aṣajagrahi adj. *āsādyagrāhin*, *āsajjaggāhi*. “grasping insult”

aṣajagrahi m. dir. sg. 302.

asaṃña in **ṇevasaṃñaṇevasaṃñaaṭaṇa**.

aṣaṇa in **śeṇaṣaṇa**.

aṣadhaṃma m. *asaddharma*, *asaddhamma*. “bad dharma.”

aṣadhaṃmo dir. sg. 325.

aṣadhaṃma dir. pl. 324 *(aṣadhaṃma)*.

aṣapuruṣa m. *asadpuruṣa*, *asappurisa*. “bad men.”

aṣapuruṣa dir. pl. 325.

aṣamaṭikraṃta adj. *amsatikrānta*, *asamatikkanta*. “not transcended.”

aṣamaṭikraṃto m. dir. sg. 69.

aṣamaṯikraṃta m. dir. pl. 29.

aṣaraṯi v. *āsarati*, *āsarati*. “runs towards.”

aṣaraṯi 3rd sg. pres. 98.

aṣava m. *āsrava*, *āsava*. “taint.”

aṣava dir. pl. 11 *(aṣava)* [2×], 272 *(aṣava)*.

aṣavehi instr. pl. 33, 273.

aṣavaṇa gen. pl. 54.

in **avijaṣava**, **kamaṣava**, **bhavaṣava**.

aṣavakṣaa m. *āsravakṣaya*, *āsavakkhaya*. “exhaustion of taints.”

aṣavakṣao dir. sg. 53, 54, 55, 56, 185 *aṣavakṣa(o)*, 186, 187.

aṣavakṣaeṇa instr. sg. 55 *aṣa(vakṣaeṇa)*, 56, 57, 92, 186.

aṣavaṕhi adj. *āsravārthin*, *āsavatthi*. “having the meaning ‘taint’.”

aṣavaṕhi m. dir. sg. 11 [2×].

aṣavaṇama m. *āsravanāman*, *āsavanāma*. “the name ‘taint’.”

aṣavaṇamo dir. sg. 11.

aṣiḳa adj. *adhika*, *adhika*. “additional.”

aṣiḳa f. dir. sg. 43 *aṣia*.

aṣiḳamapravhaviṯa adj. *adhigamaprabhāvita*, *adhigamappabhāvita*. “developed by study.”

aṣiḳamapravhaviṯa m. dir. pl. 290.

aṣiḳaroṯi v. *adhikaroti*, *adhikaroti*. “rules.”

aṣiḳaroṯi 3rd sg. pres. 261.

aṣiḳica adv. *adhikṛtya*, *adhikicca*. “with regard to.”

aṣiḳica 43 [3×].

aṣicita adj. *adhicitta*, *adhicitta*. “regarding thought.”

aṣicito m. dir. sg. 44 *aṣicitaṃ*.

aṣicita f. dir. sg. 42 *(aṣicita)*, 43 ⟨*aṣicita*⟩.

aṣiṭhaṇa m. *adhiṣṭhāna*, *adhiṭṭhāna*. “control.”

aṣiṭhaṇo dir. sg. 201 *aṣiṭhaṇa*.

aṣiṭhaṇa dir. pl. 132, 200.

in **uaṣamaṣiṭhaṇa**, **caḳaṣiṭhaṇa**, **praṃñaṣiṭhaṇa**, **sacaṣiṭhaṇa**.

aṣiṭhaṇaparivuri f. *adhiṣṭhānaparipūri*, *adhiṭṭhānaparipūri*. “fullness of control.”

aṣiṭhaṇaparivurie dir. sg. 249 *aṣiṭhaṇaparivuriye*.

aṣipraṃña adj. *adhiprajña*, *adhippañña*. “regarding understanding.”

aṣipraṃño m. dir. sg. 44 *aṣipraṃñaṃ*.

aṣipraṃña f. dir. sg. 42 *(aṣipraṃña)*, 43.

aṣimoha m. P *adhimokkha*. “dedication.”

aṣimoho dir. sg. 89 *aṣimoḳo*.

aṣimohapravhavita adj. P *adhimokkha*. “developed by intentness.”

aṣimohapravhavita m. dir. pl. 210 *aṣimohapravha(vita)*.

aṣivaṭi m. *adhipati*, *adhipati*. “controller.”

aṣivaṭi dir. sg. 22.

aṣivaṭiaṭ́hi adj. *adhipatyarthin*, *adhipatatthi*. “having the meaning ‘controller’.”

aṣivaṭiaṭ́hi m. dir. sg. 22.

aṣivaṭea m. *ādhipatya*, *ādhipateyya*, BHS *ādhipateya*. “control.”

aṣivaṭea dir. pl. 22.

aṣivaṭeehi instr. pl. 32.

in **atvaṣivaṭea**, **dhaṃmaṣivatea**, **praṃñaṣivaṭea**, **loḳaṣivaṭea**, **viriaṣivaṭea**, **śpvaṭiaṣivaṭea**, **ṣadhaṣivaṭea**, **samaṣiaṣivaṭea**.

aṣivaṭeaṭ́hi adj. *ādhipatyārthin*, *ādhipateyyatthi*. “having the meaning ‘control’.”

aṣivaṭeaṭ́hi m. dir. sg. 251.

aṣivayaṇa in **istriaṣivayaṇa**, **puruṣaṣivayaṇa**.

aṣivaṣaṇa f. *adhivāsanā*, *adhivāsanā*. “enduring.”

aṣivaṣaṇae instr. sg. 222 *aṣivaṣaṇaye*.

aṣivaṣaṇaprahaṭava adj. *adhivāsanāprahātavya*, *adhivāsanappahātabba*. “to be abandoned by enduring.”

aṣivaṣaṇaprahaṭavo m. dir. sg. 222 *aṣivaṣaṇaprahaṭava*.

aṣivaṣeṭi v. *adhivāsayati*, *adhivāseti*. “endures.”

aṣivaṣeṭi 3rd sg. pres. 221 *(aṣivaṣeṭi)*, *aṣivaṣeṭi*.

aṣiśila adj. *adhiśīla*, *adhisīla*. “regarding virtue.”

aṣiśilo m. dir. sg. 44 *(aṣiśilaṃ)*.

aṣiśila f. dir. sg. 42 *(aṣiśila)*, 43 *⟨aṣiśila⟩*.

aṣuṇaṇaḍhi adj. P **āsuṇanā* + *atthi*. “having the meaning ‘hearing’.”

aṣuṇaṇaḍhi m. dir. sg. 11.

aṣuha in **adukhamaṣuha**.

astaḳama m. *astagama*, *atthagama*. “disappearance.”

astaḳama abl. sg. 159.

asti v. *asti*, *atthi*. “exists.”

aśpi 1st sg. pres. 314, 317.

asti 3rd sg. pres. 8, 45, 47 [2×], 107 [2×], 108 *asti*, *(asti)*, 108 *{asti}*, 109 *(asti)*, *asti*, 117, 118 *(asti)*, 125 *asti* [3×], *(asti)*, 162, 163, 165 [2×], 189 [2×], 197, 229, 319.

saṃti 3rd pl. pres. 60, 61 *(saṃti)*, *saṃti*, 66 *sa(ṃti)*, 67 *sati*, *saṃti*, 192.

in **ṇastiḳadriṭhiḳa**.

¹aha pron. *aham*, *ahaṃ*. “I.”

me gen. 79 [3×], 133, 229 *mi*, 310, 314, 322.

²aha v. *āha*, *āha*. “says.”

aha 3rd sg. pret. 206.

ahaṃṣu 3rd pl. pret. 4 *ahasu*, 5 *hahaṃsu*, 17, 21 *ahaṃṣu*, *ahaṣu*, 62 *a(haṃsu)*, 64 *ahaṃsu*, 75 *ahaṃsu* [2×], *(ahaṃsu)*, 76 *aha⟨ṃ⟩su*, 85 *ahaṃs(u)* [2×], *aha(ṃ)su*, *aha(ṃ)s(u)*, 87 *hahaṃsu*, 88 *ahaṃsu*, 239 *ahaṃsu* [2×], 242 *ahaṃsu*, 243 *ahaṃsu*, 287 *ahaṃsu*, 287 *ahaṃsu*.

ahaḍa adj. *āhṛta*, *āhaṭa*. “brought about.”

ahaḍo m. dir. sg. 37.

ahaṯi v. cf. *āha*, *āha*. “says.”

ahaṯi 3rd sg. pres. 176, 231.

ahara m. *āhāra*, *āhāra*. “bringing about; food.”

aharo dir. sg. 98, 99 *(aharo)*, 100, 102, 103, 254.

ahara dir. pl. 97, 98, 103, 104, 105 [2×], 106, 107, 131.

aharehi instr. pl. 126.

aharaṯo abl. sg. 81.

aharaṇa gen. pl. 180 [2×].

ahare loc. sg. 268, 269, 340.

in **sahara**, **suṣahara**.

¹aharaḳa adj. *āharaka*, *āharaka*. “fetching.”

aharaḳo m. dir. sg. 254 *aharoḳo*, *aharaḳo*.

aharaḳa m. dir. pl. 256.

²aharaḳa adj. *āhāraka*, *āhāraka*. “related to food.”

aharaḳa m. dir. pl. 181.

aharaṯi v. *āharati*, *āharati*. “fetches.”

aharaṯi 3rd sg. pres. 98.

ahareṯi v. *āhāraẏati*, *āhāreti*. “fetches.”

ahareṃti 3rd pl. pres. *ahareti*.

ahiria adj. *ahrīka*, *ahirika*, BHS *ahirīka*. “without shame.”

ahirio m. dir. sg. 325 *(ahirio)*, 327, 328.

aho ind. *aho*, *aho*. “oh.”

aho 67 [2×], 71 [2×].

icha in **aṇicha**, **pavicha**.

ichiṯava adj. P *icchitabba*. “to be wished for.”

ichiṯavo m. dir. sg. 153.

iẏaṯi v. *ṛdhẏati*, *ijjhati*. “prospers.”

iẏaṯi 3rd sg. pres. 154.

iṃjaṯi v. *ṛñjati*, *iñjati*. “stirs.”

iṃjaṯi 3rd sg. pres. *ejaṯi*.

iṭha adj. *iṣṭa*, *iṭṭha*. “wished for.”

iṭha m. dir. pl. 232, 233.

iṯara in **utariṯara**.

iṯariṯara adj. *itaretara*, *itarītara*. “this or that.”

iṯariṯareṇa m. instr. sg. 170.

iṯariṯaracivarasaṃtoṭhi f. *itaretaracīvarasaṃtuṣṭi*, *itarītaracīvarasaṃtuṭṭhi*. “contentedness with this or that robe.”

iṯariṯaracivarasaṃtoṭhie gen. sg. 171 *iṯariṯaracivarasaṃtoṭhie*.

iṯariṯaracivarasaṃtoṭhie instr. sg. 172 *iṯariṯaracivarasaṃtoṭhie*.

iṯisacavhiṇiveṡa m. *itisatyābhiniveśa*, *itisaccabhinivesa*. “conviction that such is the truth.”

iṯisacavhiṇiveṡo dir. sg. 119 *iṯisacavhi(ṇiveṡo)*.

iṯisacavhiṇiveṡeṇa dir. sg. 121 [2×], 122.

iṯo adv. *itaḥ*, *ito*. “then; from here.”

iṯo 78 *iṯa*, 164, 167, 218 *iṯa*.

idhatva m. P *itthatta*, BHS *itthatva*. “hereness.”

idhatvo dir. sg. 279 *idhatva*, 282 *idhatva*.

idhi f. *ṛddhi*, *iddhi*. “supernormal power.”

idhi dir. sg. 97 *iṃdhi*.

idhie instr. sg. 153.

idhipaḏiharia m. *ṛddhiprātihārya*, *iddhipāṭihāriya*. “miracle of supernormal power.”

idhipaḏiharia dir. sg. 57 *idhipaḍiharia*.

idhivaṯa m. *ṛddhipāda*, *iddhipāda*. “basis of supernormal power.”

idhivaṯo dir. sg. 152.

idhivaṯa dir. pl. 152, 155.

idhivaṯaṇa gen. pl. 156.

iṃdraḱhi adj. *indrārthin*, *indatthi*. “having the meaning ‘master’.”

iṃdraḱhi m. dir. sg. 22.

iṃdria mn. *indriya*, *indriya*. “faculty.”

iṃdrio dir. sg. 77, 78, 79, 251, 252.

iṃdria dir. pl. 70, 71, 77, 190 [2×], 192, 257 *iṃdriya*.

iṃdriaṇi dir. pl. 251.

iṃdriehi instr. pl. 266 *(iṃdrie)hi*.

iṃdriaṇa gen. pl. 253, 257.

in **añaṯavidria**, **añidria**, **uekṣidria**, **kaïdria**, **cakhidria**, **jibhidria**, **dukhidria**, **dukhidriaprahaṇa**, **domaṇasidria**, **domaṇastidria**, **domaṇastidriaprahaṇa**, **praṃñidria**, **viridria**, **śpvaṯidria**, **ṣadhidria**, **samaṣidria**, **suhidria**, **soṯidria**.

iṃdriaḍ́hi adj. *indriyārthin*, *indriyatthi*. “having the meaning ‘faculty’.”

iṃdriaḍ́hi m. dir. sg. 251 *iṃ(d)r(i)aḍ́hi*.

iṃdriabalaboj̱aṃga m. *indriyabalabodhyaṅga*, *indriyabalabojjhaṅga*. “faculties, powers and parts of awakening.”

iṃdriabalaboj̱aṃgaṇa gen. pl. 182 *iṃdriabalaboj̱aṃga⟨ṇa⟩*.

iria f. *īryā*, *iriyā*. “behavior.”

iria dir. sg. 223.

iriavaṣa m. *īryāpatha*, *iriyāpatha*. “behavior.”

iriavaṣa dir. pl. 223.

iṣ́a adv. *iha*, *idha*. “here.”

iṣ́a 127, 134, 149, 150, 159, 170, 181 [2×], 220 *(iṣ́a)*, 270, 287, 288, 291, 292, 310.

iśpvaraḍ́ha m. *īśvarārtha*, *issarattha*. “the meaning ‘lord’.”

iśpvaraḍ́heṇa instr. sg. 239.

iṣu adj. Skt. *īrṣyu*, cf. P *issuki*. “envious.”

iṣu m. dir. sg. 302, 303, 305 *iṣ(u)*.

istriaṣivayaṇa m. *stryadhivacana*, *itthīadhivacana*. “designation ‘woman’.”

istriaṣivayaṇo dir. sg. 203 *istriaṣivayaṇa*, 207 *istrasivayaṇa*.

istrioaṃma m. *stryaupamya*, *itthīopamma*. “simile of women.”

istrioaṃma dir. sg. 14.

uaḳama m. *upagama*, *upagama*. “approach.” **uaḳameṇa** instr. sg. 284.

uaṭhaṇa in **śpvaṯoaṭhaṇa**.

uaṭhaviṯava adj. *upasthāpayitavya*, *upaṭṭhāpetabba*. “to be made present.”

uaṭhaviṯava f. dir. sg. 134 *uvaṭhaviṯava* [2×], *uveṭhaviṯava*, 147 *uvaṭhavitava*, 151 *uvaṭhaviṯava*.

uaṭhahaṯi v. *upatiṣṭhati*, *upaṭṭhahati*. “is present.”

uvaṭhahaṯi 3rd sg. pres. 252.

uaṭhiṯaśpvaṯa adj. *upasthitasmṛta*, *upaṭṭhitassata*. “one for whom mindfulness is present.”

uaṭhiṯaśpvaṯo m. dir. sg. 377 *uvaṭhiṯaśpvaṯo*.

uaṭhiṯaśpvaṯasa m. gen. sg. 252 *uvaṭhiṯaśpvaṯasa*.

uaṇahi adj. P *upanāhi*, BHS *upanāhin*. “grudging.”

uaṇahi m. dir. sg. 302 *uvaṇahi*, 303 *uvaṇahi*, 304 *uvaṇahi*, 305 *uvaṇahi*.

uaṇiǰaaṇa f. P *upanijjhāyana*. “reflection.”

uaṇiǰaaṇa dir. sg. 140 *uvaṇiǰaaṇa*, 143, 148 *uaṇi{a}ǰaaṇa*.

uvaṯae adp. *upādāya*, *upādāya*. “starting from.”

uvaṯae 257 *uvaṯaye*.

uaṯahaṇa m. *upadhāna*, *upadahana*. “putting on.”

uaṯahaṇo dir. sg. 115 *uvaṯahaṇa*.

uaṯiaṯi v. *upādīyate*, *upādiyati*. “is assumed.”

uaṯiaṯi 3rd sg. pres. 116 *uvaṯiaṯi* [3×], *(uvaṯiaṯi)*, 118.

ualihiṯa adj. *upalikhita*, *upalikhita*. “inscribed.”

ualihiṯo m. dir. sg. 167 *uvalihiṯo*.

ualehaprahaṇa m. *upalekhaprahāṇa*, *upalekhappahāna*. “abandoning of inscribing.”

ualehaprahaṇa dir. sg. 39 *uvalehaprahaṇaṃ*.

uavajaṯi v. *upapadyate*, *upapajjati*. “is reborn.”

uavajaṯi 3rd sg. pres. 30, 295 *uavajati*.

uavaṃṇa adj. *upapanna*, *upapanna*. “having arisen.”

uavaṃṇo m. dir. sg. 288.

uavati f. *upapatti*, *upapatti*. “arising.”

uavatie dir. pl. 92 *uavatiyo*.

in **kamoavati**, **suhoavati**.

uaviyara m. *upavicāra*, *upavicāra*. “deliberation.”

uaviyarehi instr. pl. 324 *voviyarehi*.

uaviyaraṯi v. *upavicarati*, *upavicarati*. “deliberates on.”

uaviyaraṯi 3rd sg. pres. 309 *uaviyarati* [2×].

uaśama m. *upaśama*, *upasama*. “calming.”

uaśama abl. sg. 143 *vuaśamo*.

uaśamaṣiṭhaṇa m. *upaśamādhiṣṭhāna*, *upasamādhiṭṭhāna*. “calming control.”

uaśamaṣiṭhaṇo dir. sg. 200 *uaśama(ṣiṭhaṇa)*.

uaśamaṣiṭhaṇeṇa instr. sg. 201 *uaśamaṣiṭhaṇeṇa*, 202 *uaśamaṣiṭhaṇeṇa*, 249–250 *u(aśamaṣiṭha)ṇ(e)ṇa*.

uaśamiṯa adj. *upaśamita*, *upasamita*. “calmed.”

uaśamiṯo m. dir. sg. 145 *vuaśamiṯo*.

uasaṃpajaṯi v. *upasaṃpadyate*, *upasampajjati*. “attains.”

uasaṃpaja abs. 139, 160 *(ua)sa(ṃ)paja*, 163, 164, 165 *uasa(ṃ)paja*, 167, 168.

uasaṃpaṯa m. *upasaṃpāda*, *upasaṃpāda*. “attainment.”

uasaṃpaṯo dir. sg. 160 *uasaṃpaṯa*.

uaṣaṃhiṯa in **kamoaṣaṃhiṯa**.

uaseaṇa in **¹ṇaṃduaṣeaṇa**, **²ṇaṃduaṣeaṇa**.

uastadha in **bhavaṇaüastadha**.

uahacapariṇivaï adj. *upapadyaparinirvāyin*, *upahaccaparinibbāyi*. “becoming completely extinguished cutting short.”

uahacapariṇivaï m. dir. sg. 285 *uhaaca(pariṇivaï)*, 288 *uvahacapariṇivaï*.

uvahaṃñaṯi v. *upahanyate*, *upahaññati*. “is cut short.”

uvahaṃñeaṯi 3rd sg. opt. 288 *uvahaṃñeyaṯi*.

uekṣa f. *upekṣā*, *upekkhā*. “equanimity.”

uekṣa dir. sg. 146 *uveha*, 149 *uv⟨e⟩ha*, 150 *uveha*, 157 *uv⟨e⟩ha*, 159 *uveha*, 161 *uveha*, 317 *uviha*.

uekşae gen. sg. 147 *uvehaye*.

uekṣaḵa adj. *upekṣaka*, *upekkhaka*. “equanimous.”

uekṣaḵo m. dir. sg. 147, 148 *uvehaḵo*.

uekṣaṇa m. *upekṣaṇa*, *upekkhanā*. “making equanimous.”

uekṣaṇa dir. sg. 52.

uekṣaṇimita m. *upekṣānimitta*, *upekkhānimitta*. “object of equanimity.”

uekṣaṇimito dir. sg. 51, 52.

uekṣaśpvaṯipariṡudhi f. *upekṣāsmṛtipariśuddhi*, *upekkhassatiparisuddhi*. “purity of equanimity and mindfulness.”

uekṣaśpvaṯipariṡudhi dir. sg. 151 *uvehaśpvaṯipariṡodhi*.

uekṣidria m. *upekṣendriya*, *upekkhindriya*. “equanimity faculty.”

uekṣidrio dir. sg. 150 *uvehidria*,

uekṣidriasa gen. sg. 151 *uvehidriasa*.

ukaṣeṯi v. *utkarṣayati*, *ukkaṃseti*. “exalts.”

ukaṣeṯi 3rd sg. pres. 172.

ugiṇaṯi v. *udgṛhṇāti*, *uggaṇhāti*. “grasps.”

ugiṇaṯi 3rd sg. pres. 224.

ugra adj. *ugra*, *ugga*. “fierce.”

ugra f. dir. sg. 193.

ugraha m. *udgrāha*, *uggaha*. “grasping.”

ugraho dir. sg. ED4, 29, 224.

ugrahaṇalakhaṇa adj. *udgrahaṇalakakṣaṇa*, *uggahaṇalakkhaṇa*. “having grasping as its characteristic.”

ugrahaṇalakhaṇa f. dir. sg. 238 *ugraha⟨ṇa⟩lakhaṇa*, 301 *ugrahaṇalakhaṇa*.

ucakhuṯa f. P */uccakkhutā/. “state of raised eyes.(?)”

ucakhuṯa dir. sg. 283 *ucakhuṯa*

ucara m. *uccāra*, *uccāra*. “feces.”

ucaro dir. sg. 124 *ucare*.

ucheṯa m. *uccheda*, *uccheda*. “annihiliation.”

ucheṯo dir. sg. 8, 9.

ucheṯadriṭhi f. *ucchedadṛṣṭi*, *ucchedadiṭṭhi*. “view of annihiliation.”

ucheṯadriṭhi dir. sg. 8.

ucheṯadriṭhiḳa adj. *ucchedadṛṣṭika*, *ucchedadiṭṭhika*. “holding the view of annihiliation.”

ucheṯadriṭhiḳo m. dir. sg. 8 *ucheṯadriṭhia*.

uṭ́haviṯa adj. *utthāpita*, *uṭṭhāpita*. “raised.”

uṭ́haviṯa m. dir. sg. 183.

uṃṇaḍeṯi v. cf. Skt. *naḍa*, P *nala*. “weeds out.”

uṃṇaḍeṯi 3rd sg. pres. 39 *uṇaḍeṯi*.

uṃṇaṯaoṇaṯa adj. *unnatāvanata*, *unnatonata*. “bent down and bent up.”

uṃṇaṯaoṇaṯehi m. instr. pl. 114 *uṇaṯaoṇaṯehi*.

uṯaa m. *udaka*, *udaka*. “water.”

uṯae loc. sg. 142.

uṯaṇa m. *udāna*, *udāna*. “utterance.”

uṯaṇo dir. sg. 67 *uṯaṇa*, 71 *uṯaṇa*.

uṯaṇeṯi v. P *uddāneti*, BHS *uddānayati*. “utters.”

uṯaṇeṃti 3rd pl. pres. 67 *uṯaṇe⟨ṃ⟩ti*, 71 *uṯaṇe⟨ṃ⟩ti*.

utari adv. P *uttariṃ*. “further.”

utari 25, 291, 292.

utariṯara adj. *uttaretara*, *uttaritara*. “further higher.”

utariṯaro m. dir. sg. 319 *utariṯar(o)*.

udaṇa in **dhaṃmudaṇa**.

udhaṯa adj. *uddhṛta*, *uddhata*. “agitated.”

udhaṯasa m. gen. sg. 52.

in **aṇudhaṯaṯa**.

upajaṯi v. *utpadyate*, *uppajjati*. “arises.”

upajaṯi 3rd sg. pres. 158 *upajaṯi*, 289.

upajaṃti 3rd pl. pres. 271–272 *(upajaṃti)*.

upajiśaṯi 3rd sg. fut. 282.

upaḍaṇa in **aṇuśaaüpaḍaṇa**.

upaṃṇa adj. *utpanna*, *uppanna*. “arisen.”

upaṃṇo m. dir. sg. 137 *upaṃṇa*.

in **aṇupaṃṇa**, **yaṯaüpaṃṇa**.

upati f. *utpatti*, *uppatti*. “arising.”

upatie dat. sg. 233.

upaṭa m. *utpāda*, *uppāda*. “arising.”

upaṯo dir. sg. 76 *upaṯ(o)*.

in **aṇupaṭa**, **kamadhaṯupaṭa**.

upaṭeṯi v. *utpādayati*, *uppādeti*. “produces.”

upaṭeṯi 3rd sg. pres. 64.

upaṭeṃti 3rd pl. pres. 69.

upaṭitva abs. 66 *upaṭita* [2×], 68 *upaṯita* [2×].

ubila in **priṯiubila**.

ubhrabhaḵa m. *ūrdhvabhāga*, *uddhabhāga*. “upper side.”

ubhrabhaḵo dir. sg. 247 *ubhrabhaḵaṃ* [2×].

ubhrabhaḵiḵa adj. *ūrdhvabhāgika*, *uddhabhāgika*. “belonging to the upper side.”

ubhrabhaḵiḵa dir. pl. 247 *ubhrabhaïḵa*, *ubhrabhaïa*, 248 *ubhrabhaïa*, 249 *ubhrabhaḵia*.

ubhrabhaḵiḵehi m. instr. pl. 202 *ubhrabhaïehi*, 265 *ubhrabhaïehi*, 266 *ubhrabhaïehi*.

ubhraṣoṯa adj. *ūrdhvasrota*, *uddhaṃsota*. “streaming up.”

ubhraṣoṯo m. dir. sg. 286.

uvaa in **ruovaa**, **veṯaṇovaa**, **saṃkharovaa**, **saṃñovaa**.

uvaṯaṇa m. *upādāna*, *upādāna*. “assuming.”

uvaṯaṇo dir. sg. 115 *uvaṯaṇa*, 116 *uvaṯaṇa* [3×].

uvaṯaṇa dir. pl. 115.

uvaṯaṇehi instr. pl. 126.

in **atvavaṯaüvaṯaṇa**, **kamaüvaṯaṇa**, **driṭhiuvaṯaṇa**, **śilavraṯaüvaṯaṇa**.

uvaṯaṇakaṃdha m. *upādānaskandha*, *upādānakkhandha*. “assuming factor”

uvaṯaṇakaṃdho dir. sg. 237 *uvaṯaṇakaṃdh(o)*.

uvha adj. *ubha*, *ubha*. “both.” *uvhe* f. dir. 226 *uve*.

uvhaa̱tobhavavimuta adj. *ubhayatobhavavimukta*, *ubhayatobhavavimutta*. “liberated from twofold being.”

uvhaa̱tobhavavimutasa m. gen. sg. 285 *uhaa̱tobhavavimutasa*.

uvhaa̱tovimutia adj. *ubhayatovimuktya*, *ubhayatovimuttiya*. “having twofold liberation.”

uvhaa̱tovimutiaṇa m. gen. pl. 285 *uhaa̱tovimutiyaṇo*

u̱ṣava m. *vṛṣabha*, *usabha*. “bull.”

u̱ṣavo dir. pl. 124 *uṣava*.

eka num. *eka*, *eka*. “one.”

eko m. dir. sg. 239.

eka f. dir. sg. 50, 98, 156, 197, 199.

e̱ka adj. *eka*, *eka*. “single.”

e̱ko m. dir. sg. 83 *e̱ga*, 137.

e̱ke m. dir. pl. 220 *(e̱ke)*, 221 *(e)e̱ke*, *e̱ke* [2×], 224, 316 *eke*.

e̱kaṃśava̱karaṇia adj. *ekāṃśavyākaraṇīya*. “to be answered definitely.”

e̱kaṃśava̱karaṇia m. dir. sg. 227 *e̱kaśava̱karaṇio*.

e̱kaca adj. *ekatya*, *ekacca*. “some.”

e̱kaca m. dir. pl. 60 *e̱kaca*, *(e̱kaca)*, 330.

e̱kacaṇa m. gen. pl. 93.

ekacakhu adj. *ekacakṣuṣ*, *ekacakkhu*. “one-eyed.”

ekacakhuṇa m. instr. sg. 87 *ekacakhu(ṇa)*.

e̱káṭhaṇa adv. *ekasthānam*, *ekaṭṭhāṇaṃ*. “together.”

e̱káṭhaṇa 190.

e̱katvasaṃñi adj. *ekatvasaṃjñin*, *ekattasaññi*. “perceiving uniformly.”

e̱katvasaṃñiṇo m. dir. pl. 330 *e̱kapasaṃñiṇ(o)*.

e̱ko̱tikatava adj. *ekotikartavya*, *ekodikātabba*. “to be made one-pointed.”

e̱ko̱tikatava m. dir. sg. 144 *e̱ko̱ti̱katave*.

e̱ko̱tibhava m. *ekotibhāva*, *ekodibhāva*. “one-pointed state.”

e̱ko̱tibhavo dir. sg. 143 *e̱k(o̱tibhavo)*.

eḏaḵa in **ayeḏaḵa**.

eṯa pron. *etad*, *eta*. “this.”

eṣa m. dir. sg. 125, 163, 189 *eṣo* [2×], 190 *eṣo*, 198 *(e)ṣo*, 199 [2×], 239 *eṣo*, 246 *eṣa*, 287 *eṣo* [2×].

eṯa m. acc. sg. 166 *eṯaṃ*, 315 *eṯo*.

eṯe m. dir. pl. 10, 76, 95, 113, 134, 151 *ete*, 158, 169, 174 *et(e)*, 181, 196, 205, 213, 226, 239, 260, 290, 325.

eṯehi m. instr. pl. 33 *eṯihi*, 60, 92, 175 *eṯe⟨hi⟩*, 187, 273, 306.

eṯasa m. gen. sg. 93, 191.

eṯeṣa m. gen. pl. 149, 243.

eṯa n. dir. sg. 320 *eṯaṃ*.

eṯaṇi n. dir. pl. 267.

eṣa f. dir. sg. 189 *eṣo* [2×], 240 *eṣo*.

eṯe f. dir. pl. 9, 26, 269.

eṯaṣu f. loc. pl. 299.

eṯarahi adv. *etarhi*, *etarahi*. “now.”

eṯarahi 84.

eṯi v. *eti*, *eti*. “goes.”

eṃti 3rd pl. pres. 243 *eti*, 296 *eti*.

¹eva ind. *eva*, *eva*. emphatic particle.

eva 8, 14 *e(va)*, *eva*, 46, 53, 84, 137 *yeva*, 139 *ave*, 140, 163 *yeva* [2×], 172 *evi*.

in **ṇevasaṃñaṇevasaṃñaaṯaṇa**.

²eva ind. *evam*, *evaṃ*. “thus.”

eva 22, 40, 41, 48, 49, 103, 106 [2×], 113, 128 [2×], *(eva)*, 131 [2×], 131, 132, 133 [4×], 142, 145 *e{·}va*, 156, 157 [3×], 158, 161 *evaṃ*, 162 *evaṃ*, 163 *evaṃ*, 164 *⟨e⟩vaṃ*, 165 *(evaṃ)*, 173 [3×], 174, 176, 197, 227, 228 [3×], 232, 234, 236, 243, 273 *(e)va*, *eva* [3×], 279 [4×], 297, 299 *eva*, *(eva)*, 300 [2×], 310 *evaṃ*, 314.

evarua adj. *evaṃrūpa*, *evaṃrūpa*. “like this.”

evarua dir. pl. 231.

eṣaṇa mf. *eṣaṇā*, *esanā*. “searching.”

eṣaṇa dir. sg. 15.

eṣaṇa dir. pl. 15, 22.

eṣaṇehi instr. pl. 33.

in **kameṣaṇa**, **tredhaṭuk̲aeṣaṇa**, **braṁ̂hayieṣaṇa**, **bhaveṣaṇa**.

eṣaṭi v. *eṣate*, *esati*. “searches.”

eṣaṭi 3rd sg. pres. 15, 16 *(eṣaṭi)*, *eṣaṭi*.

eṣi in **saṃbhaveṣi**.

oaṃma m. *aupamya*, *opamma*. “simile.”

oaṃmo dir. sg. 39 *oaṃma*, 40 *oaṃma*, 41 *oaṃma*, 134 *oaṃma*, 142 *oaṃma*, 151 *oaṃma*, 159 *oaṃma*, 191 *oaṃma*, 192 *oaṃma*, 280 *oaṃma*.

in **istrioaṃma**.

oaṃmapakṣa m. *aupamyapakṣa*, *opammapakkha*. “simile side.”

oaṃmapakṣo dir. sg. 142 *oa(ṃ)mapakṣo*.

okriṃṇa adj. *avakīrṇa*, *okiṇṇa*. “mixed up.”

okriṃṇa m. dir. pl. 175 *okriṇa*.

oḍaria adj. *audārika*, *oḷārika*. “coarse.”

oḍario m. dir. sg. 100 *(oḍari)k̲o*, 101 *oḍario*, *oḍario*.

oṇaṭa in **uṃṇaṭaoṇaṭa**.

oṭi in **ek̲oṭikatava**, **ek̲oṭibhava**.

otrapa in **aṇotrapa**, **hiriotrapa**.

odhaca m. P *uddhacca*, BHS *audhatya*. “agitation.”

odhaco dir. sg. 235 *odhaca*, 247, 248, 249 *(odhaco)*, 250.

odhacakokuca m. BHS *audhatyakaukṛtya*. “agitation and remorse.”

odhacakokuceṇa instr. sg. 236.

oraṃbhak̲a m. *avarabhāga*, *oraṃbhāga*. “this side.”

oraṃbhak̲o dir. sg. 242 *oraṃbhak̲a*, *oraṃbhak̲aṃ*, 243 *oraṃbhak̲aṃ*.

oraṃbhaḵiḵa adj. *avarabhāgīya*, *oraṃbhāgiya*. “belonging to this side.”

orabhaiḵo m. dir. sg. 244 *orabhaiḵaṃ*.

oraṃbhaḵiḵa m. dir. pl. 240 *oraṃbhaïa*, 242 *oraṃbhaḵia*, 243 *oraṃbhaïa*, *oraṃbha(iḵa)*, 244 *oraṃbhaïḵa*, 246 *oraṃbhaïya*.

oraṃbhaḵiehi m. instr. pl. 265 *oraṃbhaïehi*, 266 *oraṃbhaïehi*.

oraṃbhaḵiḵaavaśeṣa m. *avarabhāgīyāvaśeṣa*, *oraṃbhāgiyāvasesa*. “remainder from those belonging to this side.”

oraṃbhaïaavaśeṣo dir. sg. *oraṃbhaïaavaśeṣo*.

ovaṭia adj. *aupapātika*, *opapātika*, BHS *aupapāduka*. “spontaneously arisen.”

ovaṭia m. dir. pl. 124 *ova(ṭia)*, 125–126 *(ovaṭia)*.

ovaṭiaṇa m. gen. pl. 102 *ovaṭikaṇa*.

ovaṭia f. dir. sg. 124 *(ovaṭia)*

ka pron. *kad*, *ka*. “who, what.”

ko m. dir. sg. 17 [2×].

ke m. dir. pl. 4, 5, 17, 21 [2×], 35, 50 [2×], 62, 75 *ke* [2×], *(ke)*, 76, 121, 178 [4×], 180 [2×], 239 [2×], 242, 243, 287 [2×].

keṇa m. instr. sg. 59, 68, 74.

kisa m. gen. sg. 130, 272.

ki n. dir. sg. ED4, 15, 37, 45, 46, 47, 75, 88, 94 *kim*, 98 [2×], 100, 115, 116, 117, 120, 122, 165 *ki(ṃ)*, 168, 189, 206, 212, 216 [2×], 221, 232, 238, 243, 251, 257, 258, 267, 291 *iṃ*, 307, 309, 314, 325 [2×], 336.

kisa f. gen. sg. 5.

in **aḵiṃcaṃña**, **aḵiṃcaṃñaaṭaṇa**, **aḵicaṃñaaṭaṇasaṃña**, **aḵicaṃñasaṃña**.

kaa m. *kāya*, *kāya*. “body.”

kao dir. sg. 120 *kaa*, *kao*, 130, 134, 278, 280, 288, 289.

kaeṇa instr. sg. 62, 96, 148 *(kaeṇa)*, 185, 186 *kaeṇa*, *kae(ṇa)*, 187, 188.

kaaṣa gen. sg. 30.

in **ajatvakaa**, **kaeśuhasaṃña**, **ceṭaṇaḳaa**, **ṇaṇatvaḳaa**, **taṣvaḳaa**, **parakaa**, **praṃñakaa**, **praṣadhakaa**, **phaṣakaa**, **bahidhakaa**, **braṁkaïḳa**, **viñaṇakaa**, **veṭaṇaḳaa**, **śpvakaa**, **sakaa**, **sakaadriṭhi**, **sakaadriṭhiavaśeṣa**, **saṃñaḳaa**.

kaaḳaṃma m. *kāyakarma*, *kāyakamma*. “bodily action.”

kaaḳaṃmo dir. sg. 229 *kaïaṃmo*, 230 *kaïkaṃmo*.

kaaḳaṃmasa gen. sg. 303 *kaïaṃmasa*.

kaagraṃtha m. *kāyagrantha*, *kāyaggantha*. “body bond.”

kaagraṃtho dir. sg. 119 *kaagaṃtho* [3×], 120 *kaagaṃtho* [2×].

kaagraṃtha dir. pl. 119 *kaagratha*.

kaaṇupaśaṇa f. P *kāyanupassanā*, BHS *kāyānupaśyanā*. “observing the body.”

kaaṇupaśaṇae instr. sg. 132 *kaaṇ(u)paśaṇae*.

kaaṇupaśi adj. *kāyānupaśyin*, *kāyānupassi*. “observing the body.”

kaaṇupaśi m. dir. sg. 127.

kaavayaśiḳa adj. cf. Skt. *kāya*, *vacas*. “relating to body and speech.”

kaavayaśiḳo m. dir. sg. 117 *kaavaaśio*.

kaasakṣiaṭa f. Skt. *kāyasākṣyatā*. “state of realization by the body.”

kaasakṣiaṭa dir. sg. 187 *kaaśakṣiaṭa*.

kaasamayara m. *kāyasamācāra*, *kāyasamācāra*. “bodily practice.”

kaasamayareṇa instr. sg. 229 *kaïsamayariṇa*.

kaaśakṣia adj. Skt. *kāyasākṣya*. “having realization of the body.”

kaaśakṣiaṇa m. gen. pl. 256 *kuaśakṣiyaṇa*, 284 *kaasakṣiyaṇo*.

kaasaṃbara m. *kāyasaṃvara*, *kāyasaṃvara*. “restraint of body.”

kaasaṃbaro dir. sg. 241 *kaïsaṃbaro*.

kaasoyea m. P *kāyasoceyya*. “purity of body.”

kaasoyeo dir. sg. 87 *(kaasoyeo)*.

kaïḳa adj. *kāyika*, *kāyika*. “bodily.”

kaïḳo m. dir. sg. 69 *kaïo*, 146, 148 *kaïo*.

kaïḳeṇa m. instr. sg. 148 *kaïeṇa*.

kaïḳa f. dir. sg. 149 *kaïḳa*.

kaïdria m. *kāyendriya*, *kāyindriya*. “body faculty.”

kaïdriaṃmi loc. sg. 298 [2×].

kaeṩuhasaṃña f. *kāyeśubhasaṃjñā*, *kāyesubhasaññā*. “perception of ‘pure’ with regard to the body.”

kaeṩuhasaṃña dir. sg. 131.

kaṃkṣa in **savakaṃkṣa**.

kaṃkṣavivaraṇaviṩudhi f. *kāṅkṣāvivaraṇaviśuddhi*, *kaṅkhāvivaraṇavisuddhi*. “purity of explaining doubts.”

kaṃkṣavivaraṇaviṩudhi dir. sg. 216, 217, 218 *(kaṃ)kṣavivaraṇaviṩudhi*, 219.

kaṃkṣavivaraṇaviṩudhie loc. sg. 220 *kaṃkṣavivara(ṇaviṩu)dhie*.

kaṃḍaavaṣaa m. *kāṇḍāpaśraya*, *kaṇḍapassaya*. “support of the stalk.”

kaṃḍaavaṣao dir. sg. 241.

kaṯama pron. *katama*, *katama*. “which.”

kaṯamo m. dir. sg. 8.

kaṯame m. dir. pl. 170, 178 *(kaṯa)maṇi*, 180.

kaṯara pron. *katara*, *katara*. “which.”

kaṯaro m. dir. sg. 78 *kataro*.

kaṯare m. dir. pl. 75.

kaṯare f. dir. pl. 159.

katava adj. *kārtavya*, *kātabba*. “to be done.”

katavo m. dir. sg. 53, 78, 88, 93, 97, 120 *kaṭavo*, 156 *katava*, 184, 260, 319, 335.

katava m. dir. pl. ED3, ED6, 133 *katave*, 176, 180.

katava f. dir. sg. 253.

in **ekoṯikatava**, **sakṣikatava**.

kaṃta adj. *kānta*, *kanta*. “beloved.”

kaṃta m. dir. pl. 184, 232, 233.

in **ariakaṃta**.

kaṃdha m. *skandha*, *khandha*. “factor”

kaṃdho dir. sg. 239.

kaṃdha dir. pl. 34, 37, 38, 91, 169, 237, 238 [2×], 239 [2×], 254.

kaṃdhehi instr. pl. 43 *kaṃdh(e)hi*, 265 *kaṃ(dhehi)*.

kaṃdhaṇa gen. pl. 236.

in **uvaṭaṇakaṃdha**, **dukhakaṃdha**, **praṃñakaṃdha**, **ruakaṃdha**, **viñaṇakaṃdha**, **vimutikaṃdha**, **śilakaṃdha**, **samaṣikaṃdha**.

kaṃdhabhava m. *skandhabhāva*, *khandhabhāva*. “state of a factor.”

kaṃdhabhavo dir. sg. 34.

kapa in **paḍhamakapiḳa**, **saṃbaṭakapa**.

kama m. *kāma*, *kāma*. “sense pleasure.”

kamo dir. sg. 15 *kama*, 17 *kama*, 18 *kama*, 21 *kama*, 23 *kama*, 116 *kama*.

kamehi instr. pl. 139, 140, 265, 271 *ṇamehi*, 274.

kamaṇa gen. pl. 316 [2×], 317.

kameṣu loc. pl. 60, 61 [2×], 63, 66 *kameṣ(u)*.

in **kileśaḳama**, **parakama**.

kamaüvaṭaṇa m. *kāmopādāna*, *kāmupādāna*. “assuming of sense-pleasure.”

kamaüvaṭaṇo dir. sg. 115 *kamaüvaṭaṇa*, 116 *kamaüvaṭaṇa*, 118 *kamaüvaṭaṇa*.

kamaüṇa m. *kāmaguṇa*, *kāmaguṇa*. “quality of desire.”

kamaüṇa dir. pl. 23, 232 [2×].

kamachaṃda m. *kāmacchanda*, *kāmachanda*. “wish for sense-pleasure.”

kamachaṃdo dir. sg. 140, 234, 240.

kamachaṃdeṇa instr. sg. 235 *(kama)chaṃdeṇa*, 236.

kamaṇisaraṇa m. *kāmaniḥsaraṇa*, *kāmanissaraṇa*. “escape from desire.”

kamaṇisaraṇo 274.

kamataṣva f. *kāmatṛṣṇā*, *kāmataṇhā*. “craving for sense pleasure.”

kamataṣva dir. sg. 7, 9, 10 *kamataṣa*.

kamadhaṯu mf. *kāmadhātu*, *kāmadhātu*. “element of sense pleasure.”

kamadhaṯu dir. sg. 16, 23, 24, 242.

kamadhaṯuṇa instr. sg. 32.

kamadhaṯue instr. sg. 213.

kamadhaṯupaṯa m. *kāmadhātūtpāda*, *kāmadhātuppāda*. “arising in the desire element.”

kamadhaṯupaṯaṯo abl. sg. 31.

kamapracaa m. *kāmapratyaya*, *kāmappaccaya*. “the condition desire.”

kamapracaa abl. sg. 271 *kamap(r)a(caa)*.

kamayoḳa m. *kāmayoga*, *kāmayoga*. “bond of sense pleasure.”

kamayoḳo dir. sg. 12, 212 *kamayoḳe*, 213, 214.

kamaraḳa m. *kāmarāga*, *kāmarāga*. “lust for sense-pleasure.”

kamaraḳeṇa instr. sg. 247 *kamaraḳiṇa*.

kamaraḳehi instr. pl. 144.

kamaraḳaparigeṣa m. P *kāmarāgapaligedha*. “lust and greed from desire.”

kamaraḳaparigeṣo dir. sg. 306.

kamaraḳavavaṯa m. *kāmarāgavyāpāda*, *kāmarāgavyāpāda*. “lust for sense-pleasure and malice.”

kamaraḳavavaṯo dir. sg. 246.

kamaraḳavavaṯa dir. pl. 45, 47, 68, 243.

kamaraḳavavaṯehi instr. pl. 49, 145.

kamaraḳavavaṯaṇa gen. pl. 143.

kamaraḳavavaṯaavaśeṣa m. *kāmarāgvyāpādāvaśeṣa*, *kāmarāgavyāpādāvasesa*. “remainder from lust for sense-pleasure and malice.”

kamaraḳavavaṯaavaśeṣo dir. sg. 248 *kamaraḳavavaṯaavaśeṣo*.

kamaraḳavavaṯataṇuta f. *kāmarāgavyāpādatanutā*, *kāmarāgavyāpādatanutā*. “thinness of lust for sense-pleasure and malice.”

kamaraḳavavaṯataṇuta dir. sg. 25 *kamaraḳavavaṯataṇuto*.

kamaraḳavavaṯataṇuṯae instr. sg. 250 *kamaraḳavavaṯataṇ(u)tvaye*.

kamaviveḳa m. *kāmaviveka*, *kāmaviveka*. “separation from sense-pleasure.”

kamaviveḳo dir. sg. 273.

kamavhiṯaṃbhuṯa adj. *kāmābhisaṃbhūta*, *kāmābhisaṃbhūta*. “experienced through sense-pleasure.”

kamavhiṯaṃbhuṯo m. dir. sg. 271 *kamaviṯabhuṯo*.

kamasaṃgapa m. *kāmasaṃkalpa*, *kāmasaṃkappa*. “intention of desire.”

kamasaṃgapo dir. sg. ED3 *kama(sa)ṃgap(o)*.

kamasaṃña f. *kāmasaṃjñā*, *kāmasañña*. “perception of desire.”

kamasaṃña dir. sg. ED2 *(ka)masa(ṃ)ña*, 29, 144.

kamasaṃñavaṇa f. *kāmasaṃjñāpana*, *kāmasañāpanā*. “statement of desire.”

kamasaṃñavaṇa dir. sg. 30.

kamasaṃtava m. *kāmasaṃtāpa*, *kāmasaṃtāpa*. “torment by sense-pleasure.”

kamasaṃtavo dir. sg. 145.

kamasamaṯi mf. *kāmasamādhi*, *kāmasamādhi*. “desire concentration.”

kamasamaṯi dir. sg. 192.

kamasuhaliḳaṇuyoḳa adj. P *kāmasukhallikānuyoga*, BHS *kāmasukhallikānuyoga*. “occupied in sense-pleasure and happiness.”

kamasuhaliḳaṇuyoḳa m. dir. pl. 114 *kamasuheliaṇuyoḳa*.

kamaṣava m. *kāmāsrava*, *kāmāsava*. “taint of sense pleasure.”

kamaṣavo dir. sg. 11 *(kamaṣavo)*, 12.

kameṣaṇa f. *kāmaiṣaṇā*, *kāmesanā*. “searching for sense pleasure.”

kameṣaṇa dir. sg. 15 *kameṣaṇa*, *ka(meṣaṇa)*, 16, 17, 18, 20.

kamoavati f. *kāmopapatti*, *kāmupapatti*. “ariding due to desire.”

kamovavatie dir. pl. 61.

kamoaṣaṃhiṯa adj. *kāmopasaṃhita*, *kāmūpasaṃhita*. “combined with sense pleasure.”

kamoaṣaṃhiṯa m. dir. pl. 232 *kamovaṣahiṯa*.

kaṃma m. *karman*, *kamma*. “action.”

kaṃmo dir. sg. ED3.

kaṃmehi instr. pl. ED5.

in **kaakaṃma**, **maṇoḵaṃma**, **vayiḵaṃma**.

kaṃmaḵara m. *karmakara*, *kammakara*. “servant.”

kaṃmaḵarasa gen. sg. 253.

kaṃmaṃta in **saṃmekaṃmaṃta**.

kaṃmaphala m. *karmaphala*, *kammaphala*. “fruit of action.”

kaṃmaphalo dir. sg. 128, 160 *kamaphalo*, 212.

kaṃmavaṭa m. *karmavartman*, *kammavaṭṭa*. “course of action.”

kaṃmavaṭo dir. sg. ED5 *ka(ṃ)mavaṭaṃ*.

[1]kara in **aloaṃkara**, **kaṃmaḵara**, **paṃthaḵara**.

[2]kara in **amaṇaṣiḵara**, **kavaḏikara**.

karaḵa in **śastukaraḵa**.

[1]karaṇa m. *karaṇa*, *karaṇa*. “doing.”

karaṇaṭo abl. sg. 120 *karaṇaṭa*.

in **ṇaṇaḵaraṇa**, **paḏicasamupaṭakaraṇa**.

[2]karaṇa m. *kāraṇa*, *kāraṇa*. “reason.”

karaṇo dir. sg. 37 *karaṇa*, 243 *karaṇa*.

karaṇeṇa instr. sg. 59, 68, 74.

karaṇiya adj. *karaṇīya*, *karaṇīya*. “what has to be done.”

karaṇiyo m. dir. sg. 282 *karaṇiya(ṃ)*.

kariaṭi v. *kriyate*, *kariyati*. “is made.”

kariaṃti 3rd pl. pres. 233.

karuṇa f. *karuṇā*, *karuṇā*. “compassion.”

karuṇa dir. sg. 157 *ḵaruṇa*, 317.

kareṭi v. *kārayati*, *kāreti*. “makes.”

kareṭi 3rd sg. pres. 39.

karitva abs. 48 *karita*.

karoṭi v. *karoti*, *karoti*. “makes.”

karoṭi 3rd pl. pres. 295 *karoti*.

in **sakṣiḵaroṭi**.

kala adj. *kāla*, *kāla*. “time.”

kaleṇa m. instr. sg. 264.

in **akala**.

kalala m. *kalala*, *kalala*. “zygote.”

kalala dir. pl. 98.

kalava in **ṇaḏakalava**.

kavaḏikara m. *kavalīkāra*, *kabaliṃkāra*. “making a morsel.”

kavaḏikaro dir. sg. 99 *kavaḍi(karo)*, 100 *kavaḍikaro*, 107.

kavaḏikareṇa instr. sg. 105 *kavaḍikareṇa*.

kaśaṯi v. *kāśate*, *kāsati*. “shines.”

kaśaṯi 3rd sg. pres. 308 *kaśaṯi*.

kaśi adj. Skt. *kāśin*. “shining.”

kaśiṇo m. dir. pl. 74 *kaśiṇa*.

in **śuhakaśi**.

[1]kaṣa ind. *katham*, *kathaṃ*. “how.”

kaṣa 17, 141, 163 *kaṣaṃ*, 231, 240.

[2]kaṣa in **kaṣaṃkaṣa**, **kaṣaṃkaṣibhava**, **savaviyiḵitsakaṣaṃkaṣaśala**.

kaṣaṃkaṣa f. P *kathaṃkathā*. “doubt”

kaṣaṃkaṣa dir. sg. 84.

in **savaviyiḵitsakaṣaṃkaṣaśala**.

kaṣaṃkaṣibhava m. *kathaṃkathībhāva*, *kathaṃkathībhāva*. “state of doubt.”

kaṣaṃkaṣibhavaṯo abl. sg. 84 *kaṣa⟨ṃ⟩{·}kaṣibhavaṯe*.

kaṣavastu f. *kathāvastu*, *kathāvatthu*. “matter of debate.”

kaṣavastue dir. pl. 84, 92.

kaṣeti v. *kathayati*, *katheti*. “debates.”

kaṣeti 3rd sg. pres. 84.

kaṣea 3rd sg. opt. 84.

kiḍa adj. *kṛta*, *kaṭa*. “done.”

kiḍa f. dir. sg. 240.

kiṭa adj. *kṛta*, *kata*. “done.”

kiṭo m. dir. sg. 282 *kiṭaṃ*.

in **vastukiṭa**.

kiṭaviṭa f. *kṛtāvitā*, *kitāvitā*. “state of one who has accomplished.”

kiṭaviṭa dir. sg. 219 *ki(ṭav)iṭa*.

kiṭavidaśaṇa m. *kṛtāvidarśana*, *kitāvidassana*. “seeing of one who is accomplished.”

kiṭavidaśaṇo dir. sg. 78 *kiṭavidaśaṇa*.

kiṭavibhumi f. *kṛtāvibhūmi*, *kitāvibhūmi*. “plane of one who has accomplished.”

kiṭavibhumi dir. sg. 80 *kiṭav⟨i⟩bhumi*, 320 *kiṭav⟨i⟩humi*.

kitiaṭi v. *kīrtyate*, *kittiyati*. “is described.”

kitiaṃti 3rd sg. pres. 149 *kiṭiaṃti*, 150, 151.

kitiṭa adj. *kīrtita*, *kittita*. “described.”

kitiṭa m. dir. pl. 149.

kilamaṣa in **atvakilamaṣaṇuyoḳa**.

kileśa m. *kleśa*, *kilesa*. “defilement.”

kileśo dir. sg. 41, 137, 237, 261, 273, 292 *(ki)leśo*.

kileśa dir. pl. 288.

kileśehi instr. pl. 109.

kileśasa gen. sg. 233.

kileśaṇa gen. pl. 95, 174 *kil(e)śaṇa*, 183, 190.

in **mulakileśa**.

kileśaḳama m. *kleśakāma*, *kilesakāma*. “defilement desire.”

kileśaḳama dir. pl. 235.

kileśadhaṭu f. *kleśadhātu*, *kilesadhātu*. “defilement element.”

kileśadhaṭu dir. sg. 31.

kileṣ̲apariṇivaṇa m. *kleśaparinirvāṇa*, *kilesaparinibbāna*. “extinction with defilement.”

kileṣ̲apariṇivaṇo dir. sg. 287 *kileṣ̲apariṇivaṇa*.

kileṣ̲apariṇivaṇeṇa instr. sg. 290.

kileṣ̲aprahaṇaṭ̲a f. *kleśaprahāṇatā*, *kilesappahāna*. “state of abandoning defilements.”

kileṣ̲aprahaṇaṭ̲a dir. sg. 261.

kileṣ̲avaṭa m. *kleśavartman*, *kilesavaṭṭa*. “course of defilement.”

kileṣ̲avaṭo dir. sg. ED5 *kileṣ̲avaṭaṃ*.

kileṣ̲avaṣ̲a m. *kleśavaśa*, *kilesavasa*. “power of defilement.”

kileṣ̲avaṣ̲a instr. sg. 199 *kileṣ̲avaṣ̲eṇa*.

kileṣ̲avimoha m. *kleśavimokṣa*, *kilesavimokkha*. “liberation from defilement.”

kileṣ̲avimoho dir. sg. 89 *kileṣ̲avimoḳ̲o*.

kua adv. *kva*, *kuva*. “where.”

kua 326.

kuchi f. *kukṣi*, *kucchi*. “womb.”

kuchiṭ̲o abl. sg. 124 *kuchiṭ̲i*.

kuḍ̲a in **akuḍ̲a**.

kuva adv. *kva*, *kuva*. “where.”

kuva 134.

kulamatsaria m. *kulamātsarya*, *kulamacchariya*. “jealousy of family.”

kulamatsario dir. sg. 266.

kulavaṃṣ̱a m. *kulavaṃśa*, *kulavaṃsa*. “family tradition.”

kulavaṃṣ̱o dir. sg. 174.

kuṣ̲ala adj. *kuśala*, *kusala*. “good.”

kuṣ̲alo m. dir. sg. 31.

kuṣ̲ala m. dir. pl. 153.

kuṣ̲ala f. dir. sg. 31.

in **akuṣ̲alamula**.

kuṣ̲iṭ̲a adj. *kusīda*, *kusīta*. “inert.”

kuṣ̲iṭ̲o m. dir. sg. 325, 326, 328.

kokuca m. *kaukṛtya*. “remorse.”

kokuco dir. sg. 235.

koṣ̲a in **aṃḍakoṣ̲a**.

koṣ̲ala in **grahaṇakoṣ̲ala**.

kria in **akriadriṭhiḳ̲a**, **aṭ́hiṭ̲akria**, **aṇulomakria**, **puṃñakriavastu**.

kroṣ̲o m. *krodha*, *kodha*. “anger.”

kroṣ̲o dir. sg. 304, 305.

kroṣ̲aṇa adj. *krodhana*, *kodhana*. “angry.”

kroṣ̲aṇo m. dir. sg. 302, 303 *kroṣ̲aṇa*.

kṣaa in **aṣ̲avakṣaa**.

kṣama in **praṣ̲aṇakṣama**.

kṣiṇa adj. *kṣīṇa*, *khīṇa*. “exhausted.”

kṣiṇa f. dir. sg. 133.

kṣipra adj. *kṣipra*, *khippa*. “quick.”

kṣipra f. dir. sg. 189 *kṣipa* [2×], 292 *kṣipa*, 293 *kṣipa*.

kṣipravhiña adj. *kṣiprābhijña*, *khippābhiññā*. “quickly recognized.”

kṣipravhiña f. dir. sg. 188 *kṣipavhiña*, 189 *(kṣipavhi)ña*, *kṣipavhiña* [2×].

khaṃḍa in **akhaṃḍaṭ̲a**.

gachaṭ̲i v. *gacchati*, *gacchati*. “goes.”

gachaṃti 3rd pl. pres. 113 *gachati*, 178.

gaṃjavari f. cf. Skt. *gañja*. “treasurer.”

gaṃjavarie gen sg. 253 *gaṃjavaria*.

gaṇa m. *ghrāṇa*, *ghāna*. “nose.”

gaṇeṇa instr. sg. 96 *gaṇeṇa*.

gaṇidria m. *ghrāṇendriya*, *ghānindriya*. “nose faculty.”

gaṇidriaṃmi loc. sg. 298 [2×].

gaṃḍa m. *gaṇḍa*, *gaṇḍa*. “boil.”

gaṃḍo dir. sg. 166.

gaṯa in **aṇavhisaṃkharaḵaṯa**, **aṃtoḵaṯa**, **avijaḵaṯatva**, **apraṇihiṯaḵata**, **ciragaṯa**, **ṇiṭhaḵaṯa**, **taṡaḵaṯa*(?)**, ***dukhaveṯaṇaḵaṯatva**, **mahagaṯa**, **mahagaṯasaṃña**, **metrasahaḵaṯa**, **śuñaṯaḵata**.

gadhava m. *gardabha*, *gadabbha*. "donkey."

gadhava dir. pl. 124.

gaṇaṇa f. *gaṇanā*, *gaṇanā*. "accounting."

gaṇaṇa dir. sg. 240.

gabha m. *garbha*, *gabbha*. "embryo."

gabha dir. pl. 98 *grabhra*.

gama in **astaḵama**.

gami in **aḵaṇiṭhaḵami**.

gihi m. *gṛhin*, *gihi*. "householder."

gihi dir. sg. 64, 65.

gihiṇa gen. pl. 193 [2×].

gihibhava m. *gṛhibhāva*, *gihibhāva*. "householder state."

gihibhaveṇa instr. sg. 64.

guṇa m. *guṇa*, *guṇa*. "quality."

guṇa dir. pl. 233.

in **kamaüṇa**.

gocaṃma m. *gocarman*, *gocamma*. "cow hide."

gocaṃmo dir. sg. 39.

gotra in **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

gotrahu in **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

gotrahubhumi f. *gotrabhūbhūmi*, *gottabhūbhūmi*. "being-of-the-clan plane."

gotrahubhumi dir. sg. 217 *gotrahuhumi*.

in **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

graṃtha m. *grantha*, *gantha*. "bond."

graṃtho dir. sg. 120 *gaṃtho*.

graṃthehi instr. pl. 126 *g(r)aṃthehi*.

graṃthaṯo abl. sg. 120 *gaṃthaṯo*.

in **kaagraṃtha**.

graṃtheṯi v. *granthayati*, *gantheti*. “binds.”

graṃtheṯi 3rd sg. pres. 120 *gaṃtheṯi*, 121 *gaṃtheṯi*, *gaṃth(e)ṯ(i)*.

grama in **matrigrama**.

graṣiṯa in **agraṣiṯa**.

grahaṇakoṣ́ala m. *grahaṇakauśalya*, *gahaṇakosalla*. “skillfulness in grasping.”

grahaṇakoṣ́ala dir. sg. 41.

grahi in **aṣajagrahi**.

griṇaṇa f. cf. Skt. *grahaṇa*. “taking.”

griṇaṇa dir. sg. 116.

griṇaṯi v. *gṛhṇāti*, *gaṇhāti*. “takes.”

griṇaṯi 3rd sg. pres. 52 *(gri)ṇaṯi*, *griṇaṯi*, 314 *griṇati*.

caüṭ́ha adj. *caturtha*, *catuttha*. “fourth.”

caüṭ́ho m. dir. sg. 41 *caüṭ́h(o)*, 100.

caüṭ́heṇa m. instr. sg. 85.

caüṭ́he m. loc. sg. 25 *caüṭ́h(e)*, 150 *caüṭ́hi*.

in **acaüṭ́haapaṃcama**.

caḵaṇuśpvaṯi f. *tyāgānusmṛti*, *cāgānussati*. “remembrance of generosity.”

caḵaṇuśpvaṯi dir. sg. 321–322 *(caḵaṇuśpvaṯi)*.

caḵaṣiṭ́haṇa m. *tyāgādhiṣṭhāna*, *cāgādhiṭṭhāna*. “generosity control.”

caḵaṣiṭ́haṇo dir. sg. 200 *caḵaṣiṭ́haṇa*.

caḵaṣiṭ́haṇeṇa instr. sg. 201 *caaṣiṭ́haṇeṇa*, 202 *caaṣiṭ́haṇeṇa*, 249.

cakṣaṇa m. Skt. *cakṣaṇa*. “eyeing.”

cakṣaṇaṯo abl. sg. 90.

cakhidria m. *cakṣvindriya*, *cakkhindriya*. “eye faculty.”

cakhidriaṃmi loc. sg. 297, 298.

cakhu mf. *cakṣuṣ*, *cakkhu*. “eye.”

cakhu dir. sg. 227 [2×], 228 [3×], 299, 309.

cakhu dir. pl. 90 [2×].

cakhuṇa instr. sg. 96, 185 *cakhuṇa*, *(cakhuṇa)*, 186.

cakhue instr. sg. 55.

cakhuhi instr. pl. 91.

cakhue loc. sg. 227.

in **ekacakhu**, **divacakhu**, **ducakhu**, **ducakhuk̲a**, **praṃñacakhu**, **maṃsacakhu**.

cakhuviñaṇa m. *cakṣurvijñāna*, *cakkhuviññāṇa*. “eye consciousness.”

cakhuviñaṇo dir. sg. 300 *cakhuviñaṇa*.

cakhuviñaṇaaṇavhisaṃbhut̲a adj. *cakṣurvijñānānabhisaṃbhūta*, *cakkhuviññāṇanabhisaṃbhūta*. “not experienced by the eye consciousness.”

cakhuviñaṇaaṇavhisaṃbhut̲e 95 *cakhuviñaṇaaṇavisaṃ(bhut̲e)*.

cakhuviñea adj. *cakṣurvijñeya*, *cakkhuviññeyya*. “to be cognized by the eyes.”

cakhuviñea m. dir. pl. 232 *cakhuviñia*.

caṃkrama m. *caṅkrama*, *caṅkama*. “walking about.”

caṃkramo dir. sg. 223 *cakramo*.

caṃḍa adj. *caṇḍa*, *caṇḍa*. “hot.”

caṃḍo m. dir. sg. 124 *caṃḍa*.

cat̲u num. *catur*, *catu*. “four.”

catvari m. dir. 35, 81 [2×], 93 *cat(v)a(ri)*, 93, 94 *(catvari)*, 97, 103 [2×], 108, 115, 119, 122, 123, 127, 130, 131, 132, 133 [2×], 134, 135 *catari*, 140, 152, 155, 156, 168 [2×], 169, 170 [2×], 177, 179, 185, 188, 192, 195, 197 [2×], 199, 200, 203, 206, 209, 212 [2×], 214 *(catvari)*, 215, 220, 223, 224, 226 ⟨*catvari*⟩, 229.

cat̲ure m. dir. 205.

cat̲uhi m. instr. 22, 97, 104 [2×], 113 [2×], 114 [2×], 127, 139 *catvare*, 194 [2×], 215, 306, 315, 316.

cat̲uṃṇa m. gen. 103 *cat̲(u)ṇa*.

catvaro f. dir. 130, 159 *catvari, /catvaro*.

catvari f. dir. 307.

caṯure f. dir. 160.

caṯuhi f. instr. 211.

caṯuṃṇa f. gen. 283 *cuṯuṇa*, 290 *caṯuṇa*.

caṯuka adj. *catuṣka*, *catukka*. "consisting of four."

caṯukae f. loc. sg. 93.

caṇa in **akiṃcaṃña**, **akiṃcaṃñaaṯaṇa**, **akicaṃñaaṯaṇasaṃña**, **akicaṃñasaṃña**.

caṃma in **gocaṃma**.

caraṯi v. *carati*, *carati*. "practises, wanders among."

caraṯi 3rd sg. pres. 30, 309.

acari 3rd sg. pret. 226.

caria f. *caryā*, *cariyā*. "practice."

caria dir. sg. 223.

in **aṭ́hayia**, **braṁayia**, **braṁayieṣaṇa**.

cariṯa in **ducariṯa**, **doṣayariṯa**, **mohayariṯa**, **rakayariṯa**.

cita m. *citta*, *citta*. "thought."

cito dir. sg. 43, 130, 134 *citaṃ*, 135, 136, 137, 144 *citi*, 153, 252 *citaṃ*, 271 [2×], 278 *cite*, 280.

citeṇa instr. sg. 155, 156.

citasa gen. sg. 51, 52.

cite loc. sg. 128, 278.

in **ajatvabahidhaveṯaṇacitadhaṃma**, **paracita**, **pravajacita**, **viratacita**, **viriacitavimaṃsa**, **samahiṯacita**.

citajapa f. P *cittajappā*. "hankering after thought."

citajapa dir. sg. 141 *citajapo*.

citaṇupaśaṇa f. P *cittanupassanā*, BHS *cittānupaśyanā*. "observing thought."

citaṇupaśaṇae instr. sg. 132 *citaṇupaśaṇa⟨e⟩*.

citavaṭ̱ha f. Skt. *cittāvasthā*. “stop of the mind.”

citavaṭ̱ha dir. sg. 140.

citaviṣ̱udhi f. *cittaviśuddhi*, *cittavisuddhi*. “thought purity.”

citaviṣ̱udhi dir. sg. 215–216 *(citaviśudhi)*, 216, 217, 218.

citaviṣ̱udhie instr. sg. 220 *(cita)v(i)ṣ̱udhie*.

citasamaṣ̱i mf. *cittasamādhi*, *cittasamādhi*. “thought concentration.”

citasamaṣ̱i dir. sg. 130, 137.

citeṇicaṃsaṃña f. *cittenityasaṃjñā*, *citteniccasaññā*. “perception of ‘constant’ with regard to thought.”

citeṇicasaṃña dir. sg. 131.

ciragaṭ̱a adv. *ciragatam*, *ciragataṃ*. “for a long time.”

ciragaṭ̱a m. loc. sg. 288 *ciragaṭ̱e*, 289 *ciragaṭ̱o*.

ciricvaṇa m. *tiryañc*, *tiracchāna*. “animal.”

ciricvaṇa dir. pl. 124 *ciricvaṇa*.

civara m. *cīvara*, *cīvara*. “robe.”

civaro dir. sg. 171 *civaro*, *c(i)varo*.

civareṇa instr. sg. 170 *c(ivareṇa)*.

in **iṭ̱ariṭ̱aracivarasaṃtoṭhi**.

civarapiṃḍavaṭ̱a m. *cīvarapiṇḍapāta*, *cīvarapiṇḍapāta*. “robe and alms.”

civarapiṃḍavaṭ̱asa gen. sg. 182 *civarapiḍavaṭ̱asa*.

ceṭ̱aṇa f. *cetanā*, *cetanā*. “thinking.”

ceṭ̱aṇa dir. sg. 100, 301 *c(e)ṭ̱aṇa*.

ceṭ̱aṇaḳ̱aa m. *cetanākāya*, *cetanākāya*. “thinking body.”

ceṭ̱aṇaḳ̱aa dir. pl. 301.

ceṭ̱aṣ̱iḳ̱a adj. *caitasika*, *cetasika*. “mental.”

ceṭ̱aṣ̱iḳ̱o m. dir. sg. 71 *ceṭ̱aṣ̱ia*.

ceṭ̱aṣ̱iḳ̱a f. dir. sg. 146 *ceṭ̱aṣ̱iḳ̱o*, 147 *(ce)ṭ̱aṣ̱iḳ̱a*, 150 *ce(ṭ̱a)ṣ̱iḳ̱a*.

ceṭ̱aṣ̱iḳ̱ae f. gen. sg. 147 *ceṭ̱aṣ̱iaye*.

ceṯo m. *cetas*, *ceto*. “mind.”

ceṯaṣo gen. sg. 143, 303 *ceṯasa*.

ceṯopayaañaṇa m. *cetaḥparyāyajñāna*, *cetopariyāyaññāṇa*. “knowledge of the ways of the mind.”

ceṯopayaañaṇo dir. sg. 97 *ceṯopayaañaṇaṃ*.

ceṯovimuti f. *cetovimukti*, *cetovimutti*. “thought liberation.”

ceṯovimuti dir. sg. 269, 310 *ce(ṯovimuti)*.

cojabhaṇiṯaḳa m. Skt. *codyabhaṇitaka*. “challenge and discussion.”

cojabhaṇiṯaḳo dir. sg. 141 *cujabhaṇiṯao*.

coṯaḳa m. *codaka*, *codaka*. “accuser.”

coṯaḳeṇa instr. sg. 83 *coṯaeṇa*.

coṯaṇa m. *codanā*, *codanā*. “accusation.”

coṯaṇa dir. pl. 83, 263, 264.

coṯaṇehi instr. pl. 265, 266 *coṯaṇ⟨e⟩hi*.

chaṃda m. *chandas*, *chanda*. “wish.”

chaṃdo dir. sg. 119, 135, 136 *chaṃdo*, *(chaṃdo)*, 153 *cha(ṃ)do*, *chaṃdo*, 154 *chaṃda*.

chaṃdeṇa instr. sg. 155.

chaṃdaṣa gen. sg. 156.

in **kamachaṃda**.

chaṃdasamaṣi mf. *chandaḥsamādhi*, *chandasamādhi*. “wish concentration.”

chaṃdasamaṣi dir. sg. 129–130 *(chaṃdasamaṣi)*, 137 *(chaṃdasamaṣi)*.

chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḳaṯa adj. *chandaḥsamādhipradhānasaṃskārasamanvāgata*, *chandasamādhippadhānasaṃkhārasamannāgata*. “attended by wish, concentration, exertion and determination.”

chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḳaṯo dir. sg. 152.

cheja in **paṯacheja**, **hastacheja**.

ja in **aṃḍaa**, **jalaüa**, **viveḳaa**, **saśpveṯaa**, **samaṣia**.

jaaṯi v. *jāyate*, *jāyati*. “is born.”

jaaṯi 3rd sg. pres. 277 [2×].

jaaṃti 3rd pl. pres. 124 [2×].

ẏaaṯi v. *dhyāyate*, *jhāyati*. “meditates on.”

ẏaaṯi 3rd sg. pres. 187 *ẏaïṯi*.

jaṇa in **ṇaṇajaṇa**, **puṣujaṇa**.

ẏaṇa m. *dhyāna*, *jhāna*. “meditation.”

ẏaṇo dir. sg. 35 *ẏaṇa*, 139 *ẏaṇa*, 140 *ẏ̄aṇa*, *jaṇa*, *ẏaṇa* [3×].

ẏaṇa dir. pl. 81, 139.

ẏaṇehi instr. pl. 167.

ẏaṇaṯo abl. sg. 146 *ẏaṇaṯe*.

ẏaṇasa gen. sg. 69.

ẏaṇe loc. sg. 25 *ẏaṇa*, 47, 145, 146, 147, 149, 150 *ẏaṇe*, *ẏaṇa*.

ẏaṇaṃmi loc. sg. 45.

jaṇaṯi v. *jānāti*, *jānāti*. “knows.”

jaṇaṯi 3rd sg. pres. 204, 207 [2×], 245, 278.

jaṇaṃti 3rd pl. pers. 245, 252 *jaṇati*.

aṃñasi 3rd sg. pret. 229 *(aṃñasi)*.

jaṇaṃta adj. *jānant*, *jānanta*. “knowing.”

jaṇaṃto m. dir. sg. 245 *jaṇaṃṯo*.

jaṇeṯi v. *janayati*, *janeti*. “produces.”

jaṇeṯi 3rd sg. pres. 135, 136 *jaṇeṯi*, *(jaṇeṯi)*, 234.

jaṯa adj. *jāta*, *jāta*. “born.”

jaṯo m. dir. sg. 142, 146 *jaṯa*.

jaṯi f. *jāti*, *jāti*. “birth.”

jaṯi dir. sg. 76, 133, 195.

in **aroḵayaṯia**.

ja̱tijaramaraṇasaṃbataṇia adj. *jātijarāmaraṇasaṃvartanīya*, *jātijarāmaraṇasaṃvattanika*. "leading to birth, old age and death."

ja̱tijaramaraṇasaṃbataṇia m. dir. pl. 272.

japa in **citajapa**.

jara f. *jarā*, *jarā*. "old age."

jara dir. sg. 76.

in **ja̱tijaramaraṇasaṃbataṇia**.

jarathera m. *jarāsthavira*, *jarāthera*. "elder by age."

jarathero dir. sg. 89 [2×].

jalaüa adj. *jarāyuja*, *jalābuja*. "born from an embryo."

jalaüa m. dir. pl. 124, 125.

jalaüa f. dir. sg. 123 *jala(üa)*.

j̱avaṇa m. P *jhāpana*. "burning."

j̱avaṇa dir. sg. 140 *j̱̄avaṇa*.

jiṃṇa adj. *jīrṇa*, *jiṇṇa*. "old."

jiṃṇo m. dir. sg. 89 *jiṇa*.

jibha f. *jihvā*, *jivhā*. "tongue."

jibhae instr. sg. 96.

jibhidria m. *jihvendriya*, *jivhindriya*. "tongue faculty."

jibhidriaṃmi loc. sg. 298 [2×].

jo̱ti f. *jyotiṣ*, *joti*. "light."

jo̱ti dir. sg. 112 [2×].

jo̱tiparaaṇa adj. *jyotiḥparāyaṇa*, *jotiparāyana*. "ending in light."

jo̱tiparaaṇo m. dir. sg. 110 *jo̱tipa(raaṇa)*, 112 *jo̱tiparaaṇa*.

ña in **agraña**, **ratraña**, **ratriña**.

ñaṇa m. *jñāna*, *ñāṇa*. "knowledge."

ñaṇo dir. sg. 203 *ñaṇa*, 250 *ñaṇam*.

ñaṇa dir. pl. 203 *ñaṇa*, *{ñaṇa}*, 205.

in **aṃmaañaṇa**, **ceṯopayaañaṇa**, **dhaṃmañaṇa**, **paricañaṇa**, **saḵalañaṇa**, **samuṯaañaṇa**, **samuṯiñaṇa**.

ñaṇadaśaṇa m. *jñānadarśana*, *ñāṇadassana*. “knowledge and seeing.”

ñaṇadaśaṇo dir. sg. 281 *ñaṇada(śaṇo)*.

in **yaṣabhuṯañaṇadaśaṇa**.

ñaṇadaśaṇapaḏilavha m. *jñānadarśanapratilābha*, *ñāṇadassanapaṭilābha*. “attainment of knowledge and seeing.”

ñaṇadaśaṇapaḏilavho dir. sg. 188 *ñaṇadaśaṇapaḏilavho*.

ñaṇiṯa f. *jñānitā*, *ñāṇitā*. “state of being a knower.”

ñaṇiṯa dir. sg. 183.

ṇaṯivaṃśa m. *jñātivaṃśa*, *ñātivaṃsa*. “tradition of relatives.”

ṇaṯivaṃśo dir. sg. 174.

ñavaṇa m. Skt. *jñāpana*. “making known.”

ñavaṇa dir. sg. 37 *ñaaṇa*.

ʈhaṯava adj. *sthātavya*, *ṭhātabba*. “to be stood.”

ʈhaṯavo m. dir. sg. 253 [3×].

ʈhaṇa m. *sthāna*, *ṭhāṇa*. “state; standing.”

ʈhaṇo dir. sg. 223 *ʈhaṇa*.

ʈhaṇehi instr. pl. 113.

in **eḵaʈhaṇa**, **savaʈhaṇa**.

ʈhavaṇia adj. Skt. *sthāpanīya*. “to be let alone.”

ʈhavaṇio m. dir. sg. 227 *ʈhavaṇia*, 228 *ʈhavaṇiyo*, *ʈhavaṇio*.

ʈhahaṯi v. *tiṣṭhati*, *ṭhahati*. “stands.”

ʈhahaṯi 3rd sg. pres. 315.

ʈhiṯa adj. *sthita*, *ṭhita*. “firm.”

ʈhiṯo m. dir. sg. 173.

ʈhiṯaṃñaṣibhava m. *sthitānyathībhāva*, *ṭhitaññathībhāva*. “altered state of something stable.”

ʈhiṯaṃñaṣibhavo dir. sg. 77 *ʈhiṯañaṣibhavo*.

ṭ́hiṯabhaḵiḵa adj. *sthitabhāgika*, *ṭhitabhāgika*. “belonging to the side of the steady.”

ṭ́hiṯabhaḵiḵo m. dir. sg. 284 *ṭ́hiṯabhaïa*, *ṭ́hiṯabhaïo*.

ṭ́hiṯi f. *sthiti*, *ṭhiti*. “steadiness.”

ṭ́hiṯie dat. sg. 97.

in **viñaṇaṭ́hiṯi**.

ṇa ind. *na*, *na*. “not.”

ṇa 17 *ṇa*, *(ṇa)*, 34, 38, 45, 47 [2×], 49, 59 [2×], 60, 65, 93 [2×], 107, 130 [2×], 134, 158, 162, 165 [2×], 171, 172 [2×], 175 [2×], 196, 197, 217, 228, 229, 243, 260, 267, 268, 271 [4×], 272, 279, 282 [2×], 289, 291, 292, 308 [2×], 314, 316, 319.

ṇaḏakalava m. *naḷakalāpa*, *nalakalāpa*. “bundle of reeds.”

ṇaḏakalaveṇa instr. sg. 105 *ṇaḍakalaviṇa*, 106 *ṇaḍakalavina*.

ṇaṇaḵaraṇa m. *nānākaraṇa*, *nānākaraṇa*. “difference.”

ṇaṇaḵaraṇa dir. sg. ED4, 88, 257.

ṇaṇajaṇa m. *nānājana*, *nānājana*. “different people.”

ṇaṇajaṇo dir. sg. 299.

ṇaṇatvaḵaa adj. *nānātvakāya*, *nānattakāya*. “with different bodies.”

ṇaṇatvaḵaa m. dir. pl. 330 *ṇaṇapaḵaa*.

ṇaṇatvasaṃña f. *nānātvasaṃjñā*, *nānattasaññā*. “perceptionn of difference.”

ṇaṇatvasaṃña dir. pl. 160–161 *(ṇaṇatvasaṃña)*, 161 *⟨ṇaṇatvasaṃña⟩*.

ṇaṇatvasaṃñaṇa gen. pl. 159.

¹ṇaṃduaṣeaṇa adj. *nandyupasecana*, *nandupasecana*. “sprinkled over with joy.”

ṇaṃduaṣeaṇo m. dir. sg. 209 *ṇa(ṃ)d(u)vaseaṇa*.

²ṇaṃduaṣeaṇa m. *nandyupasecana*, *nandupasecana*. “sprinkling over with joy.”

ṇaṃduaṣeaṇeṇa instr. sg. 211 *ṇadovaṣeaṇeṇa*.

¹ṇama m. *nāman*, *nāma*. “name.”

ṇamo dir. sg. 199 *ṇama*, 237, 238.

in **aṣavaṇama**, **paḏihariaṇama**.

²ṇama adv. *nāma*, *nāma*. “called”

ṇamo 55.

ṇamarua m. *nāmarūpa*, *nāmarūpa*. “name and form.”

ṇamaruo dir. sg. 106.

ṇamaruapracaa m. *nāmarūpapratyaya*, *nāmarūpappaccaya*. “condition name and form.”

ṇamaruapracaa abl. sg. 106.

ṇavha m. *nabhas*, *nabho*. “sky.”

ṇavho dir. sg. 107 *ṇavha*.

ṇastiḵadriṭhiḵa adj. *nāstikadṛṣṭika*, *natthikadiṭṭhika*. “holding the atheist view.”

ṇastiḵadriṭhiḵaṇa m. gen. pl. 126 *ṇastiadriṭhiaṇa*.

ṇea adj. *neya*, *neyya*. “to be led.”

ṇeo m. dir. sg. 265 *ṇio*.

ṇiaṯa in **aṇiaṯa**, **michaṯaṇiaṯa**, **michatvaṇiaṯa**, **saṃmetvaṇiaṯa**.

ṇikaṃkṣaṯa f. *nirkāṅkṣatā*, *nikkaṅkhatā*. “doubtlessness.”

ṇikaṃkṣaṯa dir. sg. 217.

ṇikṣivaṯi v. *nikṣipati*, *nikkhipati*. “puts down.”

ṇikṣivitva abs. 283 *ṇikṣivita*, 284 *ṇikṣivita*.

ṇikhaṃta adj. *niṣkrānta*, *nikkhanta*. “gone out.”

ṇikhaṃto m. dir. sg. 271.

ṇikhamaṯi v. *niṣkrāmati*, *nikkhamati*. “emerges.”

ṇikhamaṃti 3rd pl. pres. 124.

ṇica adj. *nitya*, *nicca*. “innate.”

ṇiceṇa m. instr. sg. 46.

in **aṇica**, **citeṇicaṃsaṃña**.

ṇiṭhaḵaṯa adj. *niṣṭhāgata*, *niṭṭhāgata*. “having attained firmness.”

ṇiṭhaḵaṯo m. dir. sg. 184 [2×].

ṇiṭhiṯa adj. *niṣṭhita*, *niṭṭhita*. “completed.”

ṇiṭhiṯeṣu m. loc. pl. 62 *ṇiṭhiṯeṣu*.

in **paraṇiṭhiṯa**.

ṇipayaa adj. *niṣparyāya*, *nippariyāya*. “baseless.”

ṇipayaeṇa m. instr. sg. 48.

ṇidaśaṇa in **aṇidaśaṇa**, **saṇidaśaṇa**.

ṇideṣ̱a in **saṃkṣitaṇideṣ̱a**.

ṇideṣ̱iṭ̱ava adj. *nirdeṣṭavya*, *niddesitabba*. "to be explained."

ṇideṣ̱iṭ̱avo m. dir. sg. 258.

ṇipayaaaṇimita adj. *niṣparyāyānimitta*, *nippariyāyānimitta*. "baseless without transformation."

ṇipayaaaṇimito m. dir. sg. 47 *ṇipayaaaṇimitaṃ*.

ṇipracavekṣa adj. *niḥpratyavekṣa*, *nippaccavekkha* "without examination."

ṇipracavekṣa m. dir. sg. 24.

ṇipravaṃcaramaṭ̱a f. *niṣprapañcārāmatā*, *nippapañcārāmatā*. "state of delight in non-diversity."

ṇipravaṃcaramaṭ̱a dir. sg. 177 *ṇipravaṃcaramasa*.

ṇimaṇaraṭ̱i adj. *nirmāṇarati*, *nimmānarati*. "delighting in creation."

ṇimaṇaraṭ̱iṇo m. dir. pl. 61 *ṇimaṇaraṭ̱iṇa*.

ṇimalaṭ̱a f. *nirmalatā*, *nimmalatā*. "being undefiled."

ṇimalaṭ̱a dir. sg. 88, 216.

ṇimiṇaṭ̱i v. *nirmimīti*, *nimminā ti*. "emanates."

ṇimetva abs. 62 *ṇimaṭ̱a*, *ṇimaṭ̱o*.

ṇimae abs. 63 *ṇimaa*, *ṇimae*, 65 [2×].

ṇimita m. *nimitta*, *nimitta*. "basis, attribute."

ṇimito dir. sg. 48, 51, 52 *(ṇimito)*, *ṇimito*.

ṇimita dir. pl. 51, 91.

in **aṇimita**, **aṇimitasamaṣ̱i**, **payaaaṇimita**, **pragrahaṇimita**, **śamaṣ̱aṇimita**, **samaṣ̱iṇimita**.

ṇimiṭ̱a adj. *nirmita*, *nimmita*. "created."

ṇimiṭ̱eṣ̱u m. loc. pl. 61 *(ṇimi)ṭ̱eṣ̱u*.

ṇiyaṭ̱i v. *niryāti*, *niyyāti*. "goes out."

ṇiyaṃti 3rd pl. pres. 291.

ṇiraa m. *niraya*, *niraya*. “hell.”

ṇiraeṯu loc. pl. 30.

ṇirualadhi f. *nirupalabdhi*, *nirupaladdhi*. “non-perception.”

ṇirualadhiṯo abl. sg. 45 *ṇirovaladhiṯo*, *niroaladhiṯo*.

ṇirualevaṯa f. *nirupalepatā*, *nirupalepatā*. “state of not being soiled.”

ṇirualevaṯa dir. sg. 46 *ṇirovalevaṯa*.

ṇiruti f. *nirukti*, *nirutti*. “expression.”

ṇiruti dir. sg. 207.

ṇirutipaḏisaṃbiṯa f. P *niruttipaṭisaṃbhidā*, *niruktipratisaṃvidā*. “knowledge of expression.”

ṇirutipaḏisaṃbiṯa dir. sg. 206 *ṇirutipaḍisaṃbiṯa*, 207 *ṇirutipaḍisaṃbiṯa*, 208–209 *ṇir(u)ti(paḍisaṃbiṯa)*.

ṇiroṩa m. *nirodha*, *nirodha*. “cessation.”

ṇiroṩo dir. sg. 13 *ṇiroṩ(o)*, 33, 127, 132 *ṇ(i)r(o)ṩ(o)*, 133, 168, 184, 185, 186, 187 *(ṇi)roṩo*, 195, 196, 197, 199, 200, 201, 245, 266, 281, 324.

in **saṃñaveṯaïṯaṇiroṩa**.

ṇiroṩaṇiṣiṯa adj. *nirodhaniśrita*, *nirodhanissita*. “based on cessation.”

ṇiroṩaṇiṣiṯo m. dir. sg. 152, 154 *ṇiroṩaṇ(iṣiṯo)*.

ṇiroṩadhaṯu mf. *nirodhadhātu*, *nirodhadhātu*. “element of cessation.”

ṇiroṩadhaṯu dir. sg. 26, *ṇir(oṩadhaṯu)*.

ṇiroṩadhaṯuṇa instr. sg. 33.

ṇiroṩasakṣia m. *nirodhasākṣya*. “realization of cessation.”

ṇiroṩasakṣio dir. sg. 92–93 *(ṇiroṩa)sakṣ⟨i⟩o*, 154–155 *(ṇiroṩasakṣia)*, 282 *ṇiroṩasakṣia*.

ṇiroṩeṯi v. *nirodhayati*, *nirodheti*. “brings to cessation.”

ṇiroṩeṯi 3rd sg. pres. 144.

ṇivaṇa m. *nirvāṇa*, *nibbāṇa*. “extinction.”

ṇivaṇo dir. sg. 21 *ṇivaṇa*, 85 *ṇivaṇa*.

ṇivaṇe loc. sg. 134.

ṇivaraṇa m. P *nīvaraṇa*, BHS *nivāraṇa*. “hindrance.”

ṇivaraṇa dir. pl. 237 [4×].

ṇivaraṇehi instr. pl. 265.

ṇivareṯi v. P *nivāreti*. “hinders.”

ṇivareṃti 3rd pl. pres. 237 *ṇivareti*.

ṇivaṣa in **pruveṇivaṣa**.

ṇiviṃṇa adj. *nirviṇṇa*, *nibbiṇṇa*.

ṇiviṃṇo m. dir. sg. 278 *ṇiviṇo*.

ṇiviṯa f. *nirvid*, *nibbidā*, BHS *nirvidā*. “disgust.”

ṇibriṯa dir. sg. 55 *ṇivhriṯa*, 186 *ṇibriṯa*, 281 *ṇibriṯa*.

ṇiviṃdaṯi v. *nirvindati*, *nibbindati*. “is disgusted.”

ṇiviṃdaṯi 3rd sg. pres. 278 *ṇividaṯi*, 281 *ṇibidaṯi*, *ṇibridati*.

ṇivusta in **ratriṇivusta**, **vaṣiṇivusta**.

ṇiveṣabhaḳiḳa adj. *nirvedhabhāgika*, *nibbedhabhāgika*. “belonging to the side of penetration.”

ṇiveṣabhaḳiḳo m. dir. sg. 284 *ṇiveṣabhaïo*, 285 *ṇiveṣabhaïḳo*

ṇiṣaja f. P *nisajjā*, BHS *niṣadyā*. “sitting down.”

ṇiṣaja dir. sg. 223.

ṇiṣiṯa in **ṇiroṣaṇiṣiṯa**, **viraḳaṇiṣiṯa**, **viveḳaṇiṣiṯa**,

ṇisaḍa adj. *niḥsṛta*, *nissaṭa*. “flown out.”

ṇisaḍo m. dir. sg. 271 *ṇisaḍo*.

ṇisaṃda m. *niṣyanda*, *nissanda*. “outcome.”

ṇisaṃdo dir. sg. 215.

ṇisaṃdaṯo abl. sg. 180, 181, 185.

ṇisaraṇa m. *niḥsaraṇa*, *nissaraṇa*. “escape.”

ṇisaraṇo dir. sg. 172 *ṇisaraṇa*, 315 *⟨ṇ⟩isaraṇa*, 316, 317 [2×].

in **kamaṇisaraṇa**, **mohaṇisaraṇa**.

ṇisaraṇia adj. *niḥsaraṇīya*, *nissaraṇīya*. “related to escape.”

ṇisaraṇiehi m. instr. pl. 324.

ṇisaraṇia f. dir. pl. 270, 274, 275 *ṇisaraṇia*, *ṇisa(ra)ṇ(i)a*, 310 *ṇesaraṇia*, 316.

ṇisaraṇiaṇa f. gen. pl. 274.

ṇisaraṯi v. *niḥsarati*, *nissarati*. “emerges; leave.”

ṇisaraṯi 3rd sg. pres. 26.

ṇisaraṯu 3rd sg. impv. 267.

ṇu ind. *nu*, *nu*. particle.

ṇu 166.

ṇekhaṃma m. *naiṣkrāmya*, *nekkhamma*. “renunciation.”

ṇekhaṃmo dir. sg. 273.

ṇekhaṃmadhaṯu mf. *naiṣkramyadhātu*, *nekkhammadhātu*. “element of renunciation.”

ṇekhaṃmadhaṯu dir. sg. 25 *(ṇekhaṃma)dhaṯu*, 31 *ṇekhamadhaṯu*.

ṇekhamadhaṯuṇa instr. sg. 32.

ṇeṯi v. *nayati*, *neti*. “draws out.”

ṇaaṃti 3rd pl. pres. 134 *ṇaati*.

ṇeraïḳa m. P *nerayika*, BHS *nairayika*. “hellbeing.”

ṇeraïḳa dir. pl. 125 *ṇeraïa*.

ṇiruti f. *nirukti*, *nirutti*. “explanation(?).”

ṇiruti 247 *ṇeroṯi*.

ṇevasaṃñaṇevasaṃñaaṯaṇa m. *naivasaṃjñānaivāsaṃjñāyatana*, *nevasaññānevāsaññāyatana*. “the sphere of neither perception nor not perception.”

ṇevasaṃñaṇevasaṃñaaṯaṇo dir. sg. 160 *ṇevisaṃñaṇeṇaviṃsañaaṯaṇa*, 166 *ṇevasaṃñaṇevasaṃñaaṯaṇaṃ*, 167 *(ṇevasaṃ)ñaṇevasaṃñaaṯaṇa*, 167–168 *ṇe(vadysaṃñaṇevasaṃñaaṯaṇa)*.

¹ta pron. *tad*, *ta*. “this.”

so m. dir. sg. 12, 29, 30, 39 *sa*, 55 *sa*, 64, 65 *so*, *sa*, 66 *(so)*, 110 [2×], 112 [2×], 145, 161, 166 *so*, *sa*, 167, 173 *sa*, 181 *(so)*, *so*, 185 *sa*, 187, 190, 192 *sa*, 203, 254, 258, 260, 268, 272 [2×], 288, 289, 290, 291, 292, 295.

te m. dir. pl. *ṯe* 49, 63 [2×], 69, 70, 71, 149 *ta*, 150 *ta*, 177, 181, 187, 272.

ta m. acc. sg. 148, 207 *to*.

teṇa m. instr. sg. 21.

tehi m. instr. pl. 272.

taṯo m. abl. sg. 239.

tasa m. gen. sg. 49 *tasa*, 68, 138 [2×], 149, 161 *(tasa)*, 162 [2×], 164, 165, 190, 198 *tasa*, *tas(a)*, 208, 240, 277, 279, 292.

teṣa m. gen. pl. 23, 29 *t(e)ṣa*, 98, 243, 244, 287 *teṣo*, 325.

taśpvi m. loc. sg. 277.

teṣu m. loc. pl. 24, 114, 115 *(teṣu)*, 269.

sa f. dir. sg. 164.

ta f. dir. pl. 113 *te*.

tae f. instr. sg. 172 *taï*, 173, 187.

tasa f. gen. sg. 147.

ta n. dir. sg. 5, 44 *(ta)*, *ta* [2×], 49 [2×], 116, 137 *to*, 198, 271 *taṃ*, 326.

²ta adv. *tad*, *taṃ*. “therefore.”

ta 74, 98, 237, 319.

taṯa adv. *tadā*, *tadā*. “then.”

taṯa 69, 277 [2×].

taṯiṣa adj. *tādṛśa*, *tādisa*. “like that.”

taṯiṣo m. dir. sg. 322.

taṯo adv. *tatas*, *tato*. “then; therefore.”

taṯo 117 [2×], 118, 153 *taṯ(o)*, *toṯa*, *taṯo*, 287, 321.

tatra adv. *tatra*, *tatra*. “there.”

tatra 103, 134 *tata*, 154, 158, 162, 203, 215, 288, 307, 326.

taṇuk̲abhumi f. *tanukabhūmi*, *tanukabhūmi*. “thin plane.”

taṇuk̲abhumi dir. sg. 218 *taṇuabhumi*.

taṇuta in **kamarak̲avavaṯataṇuta**.

taṇubhumi f. *tanubhūmi tanubhūmi*. “thin plane.”

taṇubhumi dir. sg. ED5, 80 *taṇubhimi*.

tama m. *tamas*, *tamo*. “darkness.”

tamo dir. sg. 110 *tamo*, *(ta)mo*.

tamaparaaṇa adj. *tamaḥparāyaṇa*, *tamoparāyana*. “ending in darkness.”

tamaparaaṇo m. dir. sg. 110 *tamaparaaṇa*, 112 *tamaparaaṇa*.

in **tamotamaparaaṇa**.

tamotamaparaaṇa m. *tamaḥtamaḥparāyana*, *tamotamoparāyana*. “‘darkness ending in darkness.’”

tamotamaparaaṇehi instr. pl. 195.

taśpva adv. *tasmāt*, *tasmā*. “therefore.”

taśpva ED3, 149.

taṣ̱va f. *tṛṣṇā*, *taṇhā*. “craving.”

taṣ̱va dir. sg. 123 *taṣ̈va*, 214, 246 *ta(ṣ̱va)*, 249 *taṣ̈va*, 302 *(taṣ̱va)*.

taṣ̄va dir. pl. 7 *(taṣ̄va)*.

taṣ̄vae instr. sg. 33.

taṣ̄vaṯo abl. sg. 22 *taṣ̈vaṯo*, 107 *taṣ̈vaṯo*.

in **kamataṣ̱va**, **bhavataṣ̱va**, **vibhavataṣ̱va**.

taṣ̱vaḵ̱aa m. *tṛṣṇākāya*, *taṇhākāya*. “craving body.”

taṣ̄vaḵ̱aa dir. pl. 301 *(taṣ̄vaḵ̱aa)*.

taṣ̄vakaehi instr. pl. 324 *taṣvakaehi*.

taṣ̱vapakṣa m. *tṛṣṇāpakṣa*, *taṇhāpakkha*. “side of craving.”

taṣ̄vapakṣo dir. sg. 118 *taṣ̈vapakṣo*, 122 *(ta)ṣ̄vapakṣo*.

taṣ̱vaprayoḵ̱iḵ̱a adj. *tṛṣṇāprayojika*, *taṇhāpayogika*. “having craving as application.”

taṣ̄vaprayoḵ̱iḵ̱a f. dir. sg. 9 *taṣ̄vaprayoia*.

taṣ̱vapravhaviṯ̱a adj. *tṛṣṇāprabhāvita*, *taṇhappabhāvita*. “developed by craving.”

taṣ̄vapravhavita m. dir. pl. 210.

taṣ̱vaphala m. *tṛṣṇāphala*, *taṇhāphala*. “fruit of craving.”

taṣ̄vaphalo dir. sg. 128 *taṣ̈vaphalo*, 160, 212.

taṣvavedula m. P *taṇhāvetulla*, BHS *tṛṣṇāvaitulya*. “abundance of craving.”

taṣvavedulo dir. sg. 116 *taṣvavedulo*.

taṣa adv. *tathā*, *tathā*. “thus.”

taṣa 25 [2×], 26, 29, 78, 177 [2×], 189, 237, 265, 283.

taṣaḳaṭa m. *tathāgata*, *tathāgata*. “tathāgata.”

taṣaḳaṭo dir. sg. 229.

taṣaḳaṭasa gen. sg. 229 [2×], 258 *(taṣaḳa)ṭasa*.

ṭi ind. *iti*, *ti*. quotation particle.

ṭi 15, 16 *(ṭi)*, 21 *ṭi* [3×], *(ṭ)i*, 35, 37, 43 [3×], 53, 67, 71, 74 *ti*, 75, 76, 77, 78, 79 *ti* [3×], *ṭi*, 80, 85 [2×], 116 *[ṭi]*, *ṭi* [2×], *(ṭi)*, 118 *ṭi*, 129, 130, 136 [3×], 140 [3×], *(ṭi)*, 141, 142 *(ti)*, *ṭi*, 143 [2×], 144 *ha*, 146 [3×], 147 [2×], 148 *ṭi*, *(ṭi)*, 149 [3×], 150, 153 [3×], 154 [2×], 159 *(ti)*, 161, 163 *ti* [2×], *(ṭi)*, 164 ⟨*ti*⟩, *ti*, 165 [2×], 166, 168, 172 *iṭi*, 173, 174 *ṭi* [2×], *ti*, 175 [3×], 176, 179, 181 *(iṭi)*, *iṭi*, *ṭi*, 182, 183 *ṭi* [4×], *(ṭi)*, 184 [2×], 186, 203, 208 [2×], 227 *ti*, *ṭi*, 228, 230, 233 *ti* [2×], *ṭi* [2×], 234, 239 *ti*, *ṭi*, 243, 244 *ti*, 250, 258 *iṭi*, 260 *iṭi*, 263, 267, 269, 279 *ti* [2×], *(ṭi)*, 280 *ṭi*, ⟨*ṭi*⟩, 281 *ṭi* [3×], 282 *ṭi* [2×], *ti*, 287, 296 *ti* [2×], 299 *ti*, 308 *ti*, 313, 314, 317, 322, 337 *ti* [2×].

tikha adj. *tīkṣṇa*, *tikkha*. “sharp.”

tikho m. dir. sg. 190, [2×].

tikha m. dir. pl. 190 *tikho*.

tiṭhaṭi v. *tiṣṭhati*, *tiṭṭhati*. “stands.”

tiṭhaṭi 3rd sg. pres. 105, 210 *ciṕhaṭi*, 331 *c(iṭhaṭi)*.

tiṭhea 3rd sg. opt. 209 *ciṕhea*.

tiṣvaṭara adj. *tīkṣṇatara*, *tikkhatara*. “sharper.”

tiṣvaṭara m. dir. pl. 191.

ṭu ind. *tu*, *tu*. adversative particle.

ṭu 134.

tuṣiṭa m. *tuṣita*, *tusita*. “gladness.”

tuṣiṭo dir. sg. 67, 71, 72.

teṇa adv. *tena*, *tena*. “therefore.”

teṇa 74, 237.

teyavadhatu f. cf. *tejodhātu*, *tejodhātu*. “fire element.”

teẏavadhaṯu dir. sg. 297, 298, 307 *teẏavadhaṯo*.

teẏavadhaṯue gen. sg. 297 *teẏavadhatue*.

trae num. *tri*, *tayo*. “three.”

trae m. dir. 10 *(trae)*, 13 *(trae)*, 22, 34, 37, 38, 44, 51, 57, 71, 77 [2×], 82 *(tra)e*, 83, 87 *(trae)*, 89 *⟨trae⟩*, 90, 130, 134, 169, 177, 179, 181, 196, 203 *{trae}*, 242, 243, 244, 254, 329(?).

trihi m. instr. 22(?), 43, 87 [2×], 187, 247, 297(?).

triṇa m. gen. 54, 215 *tr(i)ṇa*, 236, 244 *triṃṇa*, 250.

trae f. dir. ED2 *(trae)*, ED3, 1 *(trae)*, 2 *(trae)*, 7 *(trae)*, 15, 23, 24, 25 *trae*, 26, 41 *(trae)*, 49, 53 *(tra)e*, 60, 74 *(trae)*, 84, 85, 298, 318.

triso f. dir. 68.

trihi f. instr. 91, 96, 104.

triṇa f. gen. 274.

traka m. *tarka*, *takka*. “thought.”

trako dir. sg. 141.

triṯia adj. *tṛtīya*, *tatiẏa*. “third.”

triṯio m. dir. sg. 142 *triṯia*.

triṯie m. loc. sg. 25, 147 *triṯiḳe* 149 *tr⟨i⟩ṯie*, *triṯie*.

triṯia f. dir. sg. 100 *triṯiḳa*, 148 *triṯiaṃ*.

tredhaṯuḳa m. *traidhātuka*, *tedhātuka*. “world of three elements.”

tredhaṯuḳo dir. sg. 77 *tredhaṯuo*.

tredhaṯuḳaeṣaṇa f. *traidhātukaiṣaṇā*, *tedhātukesanā*. “searching for the world of three elements.”

tredhaṯuḳaeṣaṇa dir. sg. 16 *tredhaṯuaeṣaṇa*.

trevija adj. *traividya*, *tevijja*. “having the three knowledges.”

trevijo m. dir. sg. 187.

thiṇamidha m. P *thīnamiddha*, BHS *styānamiddha*. “sloth and drowsiness.”

thiṇamidheṇa instr. sg. 236.

thiribhava m. *sthirībhāva*, *thirībhāva*. “state of being firm.”

thiribhavaṯo abl. sg. 89 *thiribhavaṯe*.

thera m. *sthavira*, *thera*. “elder.”

thero dir. sg. 83 *thero*, *thera*, 89.

thera dir. pl. 89 *⟨thera⟩*, 93.

theraṇa gen. pl. 89.

in **jarathera**, **dhaṃmathera**, **samuṯithera**.

daaṯi v. *dayate*, *dayati*. “takes part in.”

daaṯi 3rd sg. pres. 64, 65.

dakha adj. *dakṣa*, *dakkha*. “skilled.”

dakho m. dir. sg. 172.

daṇa m. *dāna*, *dāna*. “giving.”

daṇo dir. sg. 64 *daṇaṃ*, 65 *daṇaṃ* [2×], 177 *daṇa*.

daṇeṇa instr. sg. 178 [2×].

daṇamaa adj. *dānamaya*, *dānamaya*. “consisting of giving.”

daṇamaa f. dir. sg. 1 *(daṇamaa)*.

daṇi adv. *idānīm*, *dāni*. “now.”

daṇi 63.

daṃdha adj. P *dandha*, BHS *dhandha*. “slow.”

daṃdha f. dir. sg. 189 [2×], 292.

daṃdhavhiña adj. P *dandhābhiññā*, BHS *dhandhābhijña*. “slowly recognized.”

daṃdhavhiña f. dir. sg. 188, *(daṃdavhiña)*, 190.

daṃma in **puruṣadaṃmasaraṣi**.

daraḳa m. *dāraka*, *dāraka*. “boy.”

daraḳo dir. sg. 159 *darao*.

daśaṇa m. *darśana*, *dassana*. “seeing”

daśaṇo dir. sg. 78, 321.

daśaṇa dir. pl. 78.

in **kiṯavidaśaṇa**, **ñaṇadaśaṇa**, **ñaṇadaśaṇapaḏilavha**, **yaṩabhuṯañaṇadaśaṇa**..

daśaṇaṇutaria m. *darśanānuttarya*, *dassanānuttariya*. “highest of seeing.”

daśaṇaṇutario dir. sg. 318 *daśaṇaṇutaria*, 319 *daśaṇaṇutaria*.

daśaṇaprahaṯava adj. *darśanaprahātavya*, *dassanappahātabba*. “to be abandoned by seeing.”

daśaṇaprahaṯavo m. dir. sg. 222 *daśaṇaprahaṯava*.

daśaṇabhumi f. *darśanabhūmi*, *dassanabhūmi*. “plane of seeing.”

daśaṇabhumi dir. sg. 80 *daśaṇahumi*, 218 [2×], 320.

daśaṇia adj. *darśanīya*, *dassanīya*. “to be seen.”

daśaṇio m. dir. sg. 78 *daśaṇia*.

daśavi in **aṯiṇavadaśavi**.

dahaṯi v. *dahati*, *dahati*. “burns.”

dahaṯi 3rd sg. pres. 14.

dahaṃti 3rd pl. pres. 63 *daaṃti* [2×].

diṯia adj. *dvitīya*, *dutiya*. “second.”

diṯie m. loc. sg. 25, 145, 146.

diva adj. *divya*, *dibba*. “divine.”

divo m. dir. sg. 81 *divo*, *di(vo)*, 82 [3×].

diveṇa m. instr. sg. 96 [2×], 186.

divae f. instr. sg. 55.

divacakhu f. *divyacakṣuṣ*, *dibbacakkhu*. “divine eye.”

divacakhu dir. sg. 53 [3×], 54, 56 [2×], 57 *(divacakhu)*, 59, 90 [2×], 186 *(di)vacakhu*.

divacakhue instr. sg. 55.

diśa f. *diś*, *disā*. “region.”

diśa dir. sg. 156 *deśa*.

due num. *dvau*, *dvā*. “two.”

due m. dir. 10, 39, 45, 50, 60, 91 [3×], 92, 104, 105 [2×], 106, 107, 113, 119, 131 [2×], 193, 194, 226, 239, 244, 246, 248, 270, 290, 293.

duehi m. instr. 33, 126, 127, 306 [2×].

duiṇa m. gen. 244, 270.

due f. dir. 9, 269.

[1]dukha adj. *duḥkha*, *dukkha*. “painful.”

dukho m. dir. sg. 208 *dukhaṃ*, 245.

dukha f. dir. sg. 2 *(duha)*, 5 *duha*, 6 *(duha)*, *duha*, 188 *duha* [2×], 189 *duha* [3×].

in **adukhamaṯuha**.

[2]dukha m. *duḥkha*, *dukkha*. “pain.”

dukho dir. sg. 33 *dukhaṃ*, 69 *duho*, 75, 79 *dukha(ṃ)*, 92, 108 *d(u)ha*, *(duha)*, *{du(ho)}*, 109 *duho*, 110 *duho* [2×], 112 *duho*, 115 *duho*, 127 *(duho)*, 132, 154, 164, 166, 168, 195, 196, 197 *dukha*, 201, 203, 207, 211 [2×], 221 *dukha*, 245 *dukhaṃ*, *dukho*, 265 *(dukho)*, 282, 286, 324.

dukha dir. pl. 76.

dukheṇa instr. sg. 63.

dukhaṯo abl. sg. 281 *dukhaṯe*.

dukhasa gen. sg. 149.

in **paḏivaṯadukhapravhavalakhaṇa**, **vipariṇamadukha**, **savadukha**, **savadukhaprahaṇa**.

dukhakaṃdha m. *duḥkhaskandha*, *dukkhakkhandha*. “mass of pain.”

dukhakaṃdho dir. sg. 240.

dukhakṣaa m. *duḥkhakṣaya*, *dukkhakkhaya*. “exhaustion of pain.”

dukhakṣaae dat. sg. 313.

dukhaṯa f. *duḥkhaṯa*, *dukkhatā*. “painfulness.”

dukhaṯa dir. sg. 75 *dukhaṯa*.

dukhaṯa dir. pl. 74 *(dukhaṯa)*.

dukhaṯae dir. pl. 92.

in **dukhadukhaṯa**, **vipariṇamadukhaṯa**, **saṃkharadukhaṯa**.

dukhadukhaṯa f. *duḥkhaduḥkhatā*, *dukkhadukkhatā*. "painfulness of pain."

dukhadukhaṯa dir. sg. 6, 75 *(dukhadu)khaṯa*, *dukhadukhaṯa*, 76, 77.

dukhapariña f. *duḥkhaparijñā*, *dukkhapariññā*. "diagnosis of suffering."

dukhapariña dir. sg. 133 *(dukha)pariña*, 282.

dukhaprahaṇa m. *duḥkhaprahāṇa*, *dukkhappahāna*. "abandoning of pain."

dukhaprahaṇeṇa instr. sg. 72.

dukhavaṭa m. *duḥkhavartman*, *dukkhavaṭṭa*. "course of pain."

dukhavaṭo dir. sg. ED5 *(dukhavaṭaṃ)*.

dukhavitraka m. *duḥkhavitarka*, *dukkhavitakka*. "painful thought."

dukhavitraka dir. sg. 68 *dukhavitraa*.

dukhavivaḵa m. *duḥkhavipāka*, *dukkhavipāka*. "ripening of pain."

dukhavivaḵo dir. sg. 108 *(duhavivao)*, 109 *d(u)havivao*, 110 *duhavivao*, 112 *duhavivao*, 114 *duhavivao*, 115 *duhavivao*.

dukhaveṯaṇaḵaṯatva m. *duḥkhavedanāgatatva*, *dukkhavedanāgatatta*. "state of having gone to painful feeling."

dukhaveṯaṇaḵaṯatva abl. sg. 4 *duhaveṯaṇaḵaṯatva*.

dukhasaṃña f. *duḥkhasaṃjñā*, *dukkhasaññā*. "perception of pain."

dukhasaṃña dir. sg. 350.

dukhiṯa adj. *duḥkhita*, *dukkhita*. "pained."

dukhiṯo m. dir. sg. 161.

dukhidria m. *duḥkhendriya*, *dukkhindriya*. "pain faculty."

duhidrio dir. sg. 69 *duhidrio*, 70 *duhidrio*, 72 *(duhidriya)*.

dukhidriaprahaṇa m. *duḥkhendriyaprahāṇa*, *dukkhindriyappahāna*. "abandoning of the pain faculty."

dukhidriaprahaṇeṇa instr. sg. 70 *duhidriaprahaṇeṇa*.

dukhidriaprahaṇaṯo abl. sg. 144 *dukhidriaprahaṇaṯe*.

ducakhu adj. *dvicakṣuṣ*, *ducakkhu*. “two-eyed.”

ducakhuṇa m. instr. sg. 87.

ducakhuk̲a adj. *dvicakṣuṣka*, *ducakkhuka*. “two-eyed.”

ducakhuk̲o m. dir. sg. 190 *ducakhuo*.

ducariṭ̲a m. *duścarita*, *duccarita*. “bad practice.”

ducariṭ̲o dir. sg. 264.

ducariṭ̲ehi instr. pl. ED5, 126.

in **vayaducariṭ̲a**.

duṭ̲ia adj. *dvitīya*, *dutiya*. “second.”

duṭ̲io m. dir. sg. 40 *duṭ̲ia*, 100, 197.

dupraṃña adj. *duṣprajña*, *duppañña*. “with bad understanding.”

dupraṃño m. dir. 325 *drupraṃño*.

dupaḍ̲iṇisagi adj. *duṣpratiniḥsarga*, *duppaṭinissaggi*. “giving up badly.”

dupaḍ̲iṇisagi m. dir. sg. 302 *dopaḍiṇisag(i)*.

dura advj. *dūra*, *dūra*. “far.”

dura m. dir. sg. 162.

duraṇupraviṭhi f. *duranupraviṣṭi*, *duranuppaviṭṭhi*. “bad entrance.”

duraṇupraviṭhi dir. sg. 122.

deva m. *deva*, *deva*. “god.”

deva dir. pl. 61 *(deva)*, *deva* [2×], 66, 67, 68 *d(e)va*, 125 *deva*, 330.

devaṭ̲aṇuśpvaṭ̲i f. *devatānusmṛti*, *devatānussati*. “remembrance of deities.”

devaṭ̲aṇuśpvaṭ̲i dir. sg. 322 *(devaṭ̲aṇuśpvaṭ̲i)*.

devapravhaviṭ̲a adj. *devaprabhāvita*, *devappabhāvita*. “developed by gods.”

devapravhaviṭ̲o m. dir. sg. 81 *devapravhaviṭ̲a*.

devamaṇuṣ̲a m. *devamānuṣa*, *devamānusa*. “gods and men.”

devamaṇuṣ̲aṇa gen. pl. 183 *(devamaṇuṣ̲aṇa)*, 258 *devamaṇ(u)ṣ̲aṇa*.

deś̲aṇa f. *deśanā*, *desanā*. “teaching.”

deś̲aṇa dir. sg. 126.

deś̲aṇae dat. sg. 208.

deśaṇae gen. sg. 279 *deśaṇaye*.

deśiṭa adj. *deśita*, *desita*. “shown.”

deśiṭo m. dir. sg. 267.

deśeṭi v. *deśayati*, *deseti*. “teaches.”

deśeṭi 3rd sg. pres. 276, 283.

doṭha adj. *duṣṭa*, *duṭṭha*. “hateful.”

doṭha m. dir. pl. 179 *(doṭha)*.

domaṇasaprahaṇa m. *daurmanasyaprahāṇa*, *domanassappahāna*. “abandoning of dejection.”

domaṇasaprahaṇeṇa instr. sg. 70 *domaṇasaprahaṇeṇa*

domaṇasidria m. *daurmanasyendriya*, *domanassindriya*. “dejection faculty”

domaṇasidrio dir. sg. 70, 71.

domaṇasta f. Skt. *daurmanastā*. “dejection.”

domaṇasta dir. sg. 129 *domaṇasto*.

domaṇastaprahaṇa m. Skt. *daurmanastā* + *prahāṇa*. “abandoning of dejection.”

domaṇastaprahaṇeṇa instr. sg. 72 *do{{?}}maṇastaprahaṇeṇa*.

domaṇastidria m. Skt. *daurmanastā* + *indriya*. “dejection faculty.”

domaṇastidrio dir. sg. 69 *domaṇastidriya*, 142 *domaṇastidria*.

domaṇastidriaprahaṇa m. Skt. *daurmanastā* + *indriya* + *prahāṇa*. “abandoning of the dejection faculty.”

domaṇastidriaprahaṇaṭo abl. sg. 144 *domaṇastidriaprahaṇaṭe*.

¹doṣa m. *doṣa*, *dosa*. “fault.”

doṣa dir. pl. 158.

²doṣa m. *dveṣa*, *dosa*. “hate.”

doṣo dir. sg. 6 *(doṣo)*, 13 *(doṣo)*, 14, 38, 121, 123, 236 *(doṣo)*, 247, 273.

doṣasa gen. sg. 38.

in **raḳadoṣa**.

doṣaṃtara adj. *dveṣāntara*, *dosantara*. “with hate inside.”

doṣaṃtara m. dir. pl. 264 *doṣatara*.

doṣaṃtareṇa m. instr. sg. 263.

doṣapakṣa m. *dveṣapakṣa*, *dosapakkha*. “side of hate.”

doṣapakṣo dir. sg. 305.

doṣaprahaṇa m. *dveṣaprahāṇa*, *dosappahāna*. “abandoning of hate.”

doṣaprahaṇo dir. sg. 82 *doṣaprahaṇa*, 261.

doṣayariṭa adj. *dveṣacarita*, *dosacarita*. “with hate behavior.”

doṣayariṭaṇa m. gen. pl. 275, 316 *doṣacariṭaṇa*, 318 *doṣacariṭaṇa*.

doṣaśala m. *dveṣaśalya*, *dosasalla*. “barb of hate.”

doṣaśalo dir. sg. 122.

doṣaśaleṇa instr. sg. 123 [2×].

driṭha adj. *dṛṣṭa*, *diṭṭha*. “seen.”

driṭheṇa m. instr. sg. 83.

driṭhe m. loc. sg. 8.

in **adriṭha**.

driṭhadhaṃmasuhavihara m. *dṛṣṭadharmasukhavihāra*, *diṭṭhadhammasukhavihāra*. “pleasant life in the present world.”

driṭhadhaṃmasuhaviharae dat. sg. 188 *driṭhadhaṃmasuhaviharaye*.

driṭhavaṭiṭa f. *dṛṣṭavāditā*, *diṭṭhavāditā*. “saying one has seen.”

driṭhavaṭiṭa dir. sg. 94.

driṭhi f. *dṛṣṭi*, *diṭṭhi*. “view.”

driṭhi dir. sg. 85, 116 *dr(i)ṭhi*, 118, 123, 214, 217, 246, 249.

driṭhiṭo abl. sg. 107 *driṭhito*.

driṭhie gen. sg. 304 *driṃṭhiya*.

in **akriadriṭhiḳa**, **ucheṭadriṭhi**, **ucheṭadriṭhiḳa**, **ṇastiḳadriṭhiḳa**, **¹michadriṭhi**, **²michadriṭhi**, **ruadriṭhi**, **śpvadriṭhiparamoṣi**, **sakaadriṭhi**, **sakaadriṭhiavaśeṣa**, **saṃmedriṭhi**.

driṭhiuvaṭaṇa m. *dṛṣṭyupādāna*, *diṭṭhupādāna*. “assuming of views.”

driṭhiuvaṭaṇo dir. sg. 115 *driṭhiuvaṭaṇa*, 118 *driṭhiuvaṭaṇa*.

driṭhipakṣa m. *dṛṣṭipakṣa*, *diṭṭhipakkha*. “side of views.”

driṭhipakṣo dir. sg. 118 *dri(ṭhipakṣo)*, 122.

driṭhiprata adj. *dṛṣṭiprāpta*, *diṭṭhippatta*. “having attained view.”

driṭhiprato m. dir. sg. 284 *(driṭhiprato)*, 285.

driṭhipratia adj. Skt. *dṛṣṭiprāptya*. “having attainment of view.”

driṭhipratiaṇa gen. pl. 256 *driṭhipratiyaṇa*.

driṭhiprayoḳiḳa adj. *dṛṣṭiprayogika*, *diṭṭhippayogika*. “having view as application.”

driṭhiprayoḳiḳa f. dir. sg. 9 *driṭhiprayoia*.

driṭhiyoḳa m. *dṛṣṭiyoga*, *diṭṭhiyoga*. “bond of view.”

driṭhiyoḳo dir. sg. 12 *driṭhiyoo*, 212, 214.

driṭhiraḳapaḍigeṣa m. P *diṭṭhirāgapaligedha* “lust and greed from view.”

driṭhiraḳapaḍigeṣo dir. sg. 306 *driṭhiraḳapaḍigeṣo*.

driṭhiviṡudhi f. *dṛṣṭiviśuddhi*, *diṭṭhivisuddhi*. “view purity.”

driṭhiviṡudhi dir. sg. 216 *(dri)ṭhivuṡudhi*, 217 *driṭhiviṡu(dhi)*, 218–219 *dri(ṭhiviṡudhi)*.

driṭhiviṡudhie instr. sg. 220.

driṭhiśala m. *dṛṣṭiśalya*, *diṭṭhisalla*. “barb of views.”

driṭhiśalo dir. sg. 122.

driṭhiśaleṇa instr. sg. 123 [2×].

dreṭhava adj. *draṣṭavya*, *daṭṭhabba*. “to be shown.”

dreṭhavo m. dir. sg. 141 *dreṭhava*, 142.

dreṭhava m. dir. pl. 103.

drośilia m. *dauḥśīlya*, *dussīlya*. “bad behaviour.”

drośilio dir. sg. 14.

[1]dvara in **sadvara**.

[2]dvara m. *dvāra*, *dvāra*. “door.”

dvaro dir. sg. 125 *dvara*.

dhaṭu f. *dhātu*, *dhātu*. “element.”

dhaṭu dir. sg. 31 [2×], 307 [2×].

dhaṭu dir. pl. 160.

dhaṯue dir. pl. 306, 310, 316.

dhaṯue dat. sg. 48.

dhaṯue dir. pl. 23, 24, 25 *(dhaṯue)*, 26, 270.

in **aḵaśadhaṯu**, **arupadhaṯu**, **avaḵadhaṯu**, **avavaṯadhaṯu**, **avihiṃsadhaṯu**, **kamadhaṯu**, **kamadhaṯupaṯa**, **kileśadhaṯu**, **ṇiroṣadhaṯu**, **ṇekhaṃmadhaṯu**, **teyavadhatu**, **tredhaṯuḵa**, **tredhaṯuḵaeṣaṇa**, **paḏhavidhaṯu**, **ruadhaṯu**, **vaavadhaṯu**, **vavaṯadhaṯu**, **viñaṇadhaṯu**, **vihiṃsadhaṯu**, **savadhaṯu**.

dhaṯuaḯhi adj. *dhātvarthin*, *dhātatthi*. "having the meaning 'element'."

dhaṯuaḯhi m. dir. sg. 23, 307 *dhaṯaḯhe*.

dhaṃma m. *dharma*, *dhamma*. "dharma; world."

dhaṃmo dir. sg. 168 *dhaṃma*, 184 *dhaṃma*, 203 *dhaṃma*, 207 *dhaṃma*, 223, 276.

dhaṃma dir. pl. 36, 130, 134, 153, 238, 299, 325.

dhaṃmeṇa instr. sg. 11, 138, 183.

dhaṃmehi instr. pl. 139, 140, 237, 309 [2×].

dhaṃmaṇa gen. pl. 104, 135, 138 *dha(ṃ)maṇa*.

dhaṃme loc. sg. 8, 184, 277 *dhaṃm(e)*.

dhaṃmeṣu loc. pl. 79 *dha⟨ṃ⟩meṣ(u)*, 129 *(dhaṃmeṣu)*.

in **ajatvabahidhaveṯaṇacitadhaṃma**, **avipariṇamadhaṃma**, **aṣadhaṃma**, **driṭhadhaṃmasuhavihara**, **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**, **sadhaṃmaṣavaṇa**.

dhaṃmaaṭhamaḵa in **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

dhaṃmañaṇa m. *dharmajñāna*, *dhammañāṇa*. "knowledge of the dharma."

dhaṃmañaṇo dir. sg. 203 *dhamañaṇa*, *dhaṃmañaṇa*, 204 *dhamañaṇa*, 205 *dhaṃmañaṇa* [2×].

dhaṃmaṇupaśaṇa f. P *dhammanupassanā*, BHS *dharmānupaśyanā*. "observing the dharmas."

dhaṃmaṇupaśaṇae instr. sg. 132.

dhaṃmaṇuśpvaṯi f. *dharmānusmṛti*, *dhammānussati*. “remembrance of the dharma.”

dhaṃmaṇuśpvaṯi dir. sg. 321 *dhaṃma{ma}ṇuśpvaṯi*, 322.

dhaṃmaṯaśuñaṯa f. *dharmatāśūnyatā*, *dhammatāsuññatā*. “emptiness from dharmaness.”

dhaṃmaṯaśuñaṯa dir. sg. 46, 47 *dhaṃma⟨ṯa⟩ṡuñaṯa*.

dhaṃmathera m. *dharmasthavira*, *dhammathera*. “dharma elder.”

dhaṃmathero dir. sg. 89.

dhaṃmapaḏisaṃbiṯa f. P *dhammapaṭisaṃbhidā*, BHS *dharmapratisaṃvidā*. “knowledge of the dharma.”

dhaṃmapaḏisaṃbiṯa dir. sg. 206 *dhaṃmapaḏisaṃbiṯa*, 207 *dhaṃmapaḏisaṃbiṯa*, 208 *dhaṃmapaḏisaṃbiṯa*.

dhaṃmapaḏisaṃbeṯi adj. *dharmapratisaṃvedin*, *dhammapaṭisaṃvedi*. “knowing the dharma.”

dhaṃmapaḏisaṃbeṯi m. dir. sg. 277 *dhaṃmapaḏisaṃbeṯi*, 279 *dhaṃ(mapaḏisaṃbeṯi)*.

dhaṃmapaḏisaṃbeṯiṇo m. gen. sg. 277 *(dhaṃmapaḏisaṃ)b(eṯiṇa)*.

dhaṃmapaṯa m. *dharmapada*, *dhammapada*. “foundation of the dharma.”

dhaṃmapaṯo dir. sg. 168 [4×].

dhaṃmapaṯa dir. pl. 168.

dhaṃmamatsaria m. *dharmamātsarya*, *dhammamacchariya*. “jealousy of the dharma.”

dhaṃmamatsario dir. sg. 267 *⟨dhaṃma)mat(s)ario*, *dhaṃmamatsario*.

dhaṃmaviyaasaṃbojaṃga m. *dharmavicayasaṃbodhyaṅga*, *dhammavicayasaṃbojjhaṅga*. “the part of awakening that is examination of the dharma.”

dhaṃmaviyaasaṃbojaṃgo dir. sg. 36.

dhaṃmaśuñaṯa f. *dharmaśūnyatā*, *dhammasuññatā*. “emptiness from dharmas.”

dhaṃmaśuñaṯa dir. sg. 46 [2×].

dhaṃmasamaṯaṇa m. *dharmasamādāna*, *dhammasamādāna*. “dharma undertaking.”

dhaṃmasamaṯaṇo dir. sg. 108 *dhaṃmasamaṯaṇa*, *{dha(ṃ)masamaṯaṇa}*, 110 *dhaṃmasamaṯaṇa*.

dhaṃmasamaṯaṇa dir. pl. 108.

dhaṃmaṣivatea m. *dharmādhipatya*, *dhammādhipateyya*, *dharmādhipateya*. “control of the dharma.”

dhaṃmaṣivaṭeo dir. sg. 22.

dhaṃmia adj. *dharmya*, *dhammiya*. “dharmic.”

dhaṃmia m. dir. pl. 264 *dha⟨ṃ⟩mia*.

dhaṃmiehi m. instr. pl. 266 *dha⟨ṃ⟩miehi*.

in **adhaṃmia**.

dhaṃmudaṇa m. *dharmoddāna*, *dhammuddāna*. “dharma bundle.”

dhaṃmudaṇa dir. pl. 133.

dhaṃmeṣuatvasaṃña f. *dharmeṣvātmasaṃjñā*, *dhammesuattasaññā*. “perception of ‘the self’ with regard to dharmas.”

dhaṃmeṣuatvasaṃña dir. sg. 131 *dhameṣuapasaṃña*.

dhrua adj. *dhruva*, *dhuva*. “permanent.”

dhrueṇa m. instr. sg. 46.

païeṭha adj. *parīṣṭa*, *pariyiṭṭha*. “sought.”

païeṭha m. dir. pl. 233.

païeṣaṇa f. *paryeṣaṇā*, *pariyesanā*. “seeking.”

païeṣaṇa dir. sg. 15.

païoḍhaṇa m. *paryavasthāna*, *pariyuṭṭhāna*. “possession.”

païoḍhaṇo dir. sg. 139 *païoḍhaṇa*.

païoḍhaṇavighaṣa m. cf. BHS *paryavasthāna*, Skt. *vighāta*. “destruction(?) of possession.”

païoḍhaṇavighaṣo dir. sg. 56 *païoḍhaṇavihaṣo*.

pakṣa in **oaṃmapakṣa**, **taṣvapakṣa**, **doṣapakṣa**, **driṭhipakṣa**, **mohapakṣa**, **śukrapakṣa**.

paṃca num. *pañcan*, *pañca*. “five.”

paṃca dir. 23, 130, 184, 190, 191 [2×], 192, 232, 237, 240, 246, 247, 251, 256, 263, 264, 266, 268, 269, 270, 275, 276 *(p)aṃca*, 285, 318.

paṃcahi instr. 256.

paṃcaṇa gen. 234 *pa(ṃ)caṇa*, 243 *(pa)ṃcaṇa*, 253 *paṃcaṃṇa*, 274, 316.

paṃcaṣu loc. 282.

paṃcama in **acaüṭ̓haapaṃcama**.

paṃcamatra adj. *pañcamātra*, *pañcamatta*. “exactly five.”

paṃcamatra f. dir. sg. 85 *pa(ṃ)camatra*.

paḏ̲ikulasaṃña f. *pratikūlasaṃjñā*, *paṭikūlasaññā*. “perception of the disgusting.”

paḏ̲ikulasaṃña dir. sg. 268 *paḍik(u)lasaṃña*, 269 *paḍikulasaṃña*, 340 *paḏ̲ik(u)la(saṃña)*.

paḏ̲igeṣ̲a in **driṭ̓hiraḵ̲apaḏ̲igeṣ̲a**.

paḏ̲icasamupaṭ̲a m. *pratītyasamutpāda*, *paṭiccasamuppāda*. “dependent arising.”

paḏ̲icasamupaṭ̲eṇa instr. sg. 105 *paḍicaṣ̲amupaṭ̲eṇa*, 106 *paḍicaṣ̲amupaṭ̲eṇa*.

paḏ̲icasamupaṭ̲akaraṇa m. *pratītyasamutpādakaraṇa*, *paṭiccasamuppādakaraṇa*. “realization of dependent arising.”

paḏ̲icasamupaṭ̲akaraṇo dir. sg. 91 *paḍicasamupaṭ̲aḵ̲araṇa*.

paḏ̲ijahaṭ̲i v. *pratijahāti*, *paṭijahāti*. “re-abandons.” **paḏ̲ijahaṭ̲i** 3rd sg. pres. 38 *paḍijahaṭ̲i*.

paḏ̲ipraṣadha adj. *pratipraśrabdha*, *paṭippassaddha*. “allayed.”

paḏ̲ipraṣadho m. dir. sg. 280 *paḍipraṣadha*.

paḏ̲ipruchavaḵ̲araṇia adj. *pratipṛcchāvẏākaraṇīẏa*, *paṭipucchāvẏākaraṇīẏa*. “to be answerd with a counter-question.”

paḏ̲ipruchavaḵ̲araṇio m. dir. sg. 227 *paḍipru(chavaḵ̲araṇio)*.

paḏ̲irua adj. *pratirūpa*, *paṭirūpa*. “agreeable.”

paḏ̲irua m. dir. pl. 233 *paḏ̲ir(u)a*.

paḏ̲ilavha in **ñaṇadaśaṇapaḏ̲ilavha**.

paḏ̲iliṇa adj. *pratilīna*, *paṭilīna*. “withdrawn.”

paḏ̲iliṇo m. dir. sg. 337 *paḍiliṇo*.

paḏ̲ivakṣa in **bhavaṇapaḏ̲ivakṣiḵ̲a**, **śilapaḏ̲ivakṣia**.

paḏ̲ivajaṭ̲i v. *pratipadẏate*, *paṭipajjati*. “undertakes.”

paḏ̲ivajaṭ̲i 3rd sg. pres. 189 *paḍivajaṭ̲o*.

paḏ̲ivaṭ̲a f. *pratipad*, *paṭipadā*. “path.”

paḏ̲ivaṭ̲a dir. sg. 188 *paḍivaṭ̲a*, 189 *paḍivaṭ̲a* [2×], 191, 292.

paḏ̲ivaṭ̲a dir. pl. 113 *paḍivaṭ̲a*, 188 *paḍivaṭ̲a*, 192 *paḍi(vaṭ̲a)*, 195.

paḏivaṯahi instr. pl. 114 *paḍivaṯahi*.

paḍivaṯaṇa gen. pl. 290.

paḏivaṯae loc. sg. 113 *paḍivaṯae*.

paḏivaṯadukhapravhavalakhaṇa adj. *pratipadduḥkhaprabhavalakṣaṇa*, *paṭipadādukkhappabhavalakkhaṇa*. "having the origin of the pain of the way as its characteristic."

paḏivaṯadukhapravhavalakhaṇo m. dir. sg. 196.

paḏivahaṯi v. *prativahati*, *paṭivahati*. "opposes."

paḏivahaṯi 3rd sg. pres. 40.

paḏivijaṇaṯi v. *prativijānāti*, *paṭivijānāti*. "is conscious again."

paḏivijaṇaṃti 3rd pl. pres. 207 *paḍivijaṇati*.

paḏivhaṇapaḏisaṃbiṯa f. P *paṭibhānapaṭisaṃbhidā*, BHS *pratibhānapratisaṃvidā*. "knowledge of confidence."

paḏivhaṇapaḏisaṃbiṯa/ dir. sg. 206 /parivhaṇapaḍisaṃbiṯa*, 208 *paḍivhaṇapaḍisaṃbiṯa*.

paḏivhaṯi v. *pratibhāti*, *paṭibhāti*. "becomes clear."

paḏivhaaṃti 3rd pl. pres. 208 *paḍivhaaṃti*.

paḏiśpvaṯa adj. P *paṭissata*, BHS *pratismṛta*. "mindful."

paḏiśpvaṯo m. dir. sg. 172 *praṯiśpvaṯo*.

paḍiṣaṃlaṇa m. *paṭisallāna*, BHS *pratisaṃlāna*. "withdrawing."

paḏiṣaṃlaṇo dir. sg. 338 *paḍiṣalaṇo*.

paḏiṣaṃliṇa adj. *pratisaṃlīna*, *paṭisallīna*. "withdrawn."

paḏiṣaṃliṇo m. dir. sg. 337 *paḍiṣaliṇo*.

paḍiṣaṃhara in **prayoḳapaḏiṣaṃhara**.

paḏisaṃbiṯa f. P *paṭisaṃbhidā*, BHS *pratisaṃvid*. "knowledge."

paḏisaṃbiṯa dir. sg. 206 *paḍisaṃ(biṯa)*.

paḏisaṃbiṯa dir. pl. 206 *paḍisaṃbiṯa*.

in **aṭ́hapaḏisaṃbiṯa**, **ṇirutipaḏisaṃbiṯa**, **dhaṃmapaḏisaṃbiṯa**, **paḏivhaṇapaḏisaṃbiṯa**.

paḏisaṃbeṯi in **aṭhapaḏisaṃbeṯi**, **dhaṃmapaḏisaṃbeṯi**, **priṯipaḏisaṃbeṯi**, **suhapaḏisaṃbeṯi**.

paḏisaṃbeṯeṯi v. *pratisaṃvedayati*, *paṭisaṃvedeti*. "experiences."

paḏisaṃbeṯeṯi 3rd sg. pres. 146 *(pa)ḍisaṃbeṯeṯi*, 148 *(paḍi)[sa]ṃ[b](e)[ṯ](e)ṯi*.

paḏisaṃbeṯeṃti 3rd pl. pres. 66 *paḍisaṃbeṯeṃti*, 67 *paḍisaṃbeṯe⟨ṃ⟩ti*, *paḍisaṃbeṯ(eṃti)*, 69 *paḍisaṃbeṯe⟨ṃ⟩ti*, 71 *paḍisaṃbeṯe⟨ṃ⟩ti* [2×], 72 *paḍisaṃbeṯe⟨ṃ⟩ti*, *paḍisa(ṃ)beṯe⟨ṃ⟩ti*.

paḏiṣevaṇaprahaṯava adj. *pratisevanaprahātavya*, *paṭisevanappahātabba*. "to be abandoned by pursuing."

paḏiṣevaṇaprahaṯava m. dir. sg. 223 *paḏiṣevaṇaprahaṯava*.

paḏiṣeveṯi v. *pratisevayati*, *paṭiseveti*. "pursues."

paḏiṣeveṯi 3rd sg. pres. 221 *paḍiṣeveṯi* [2×].

paḏiha m. *pratigha*, *paṭigha*. "resentment."

paḏiho dir. sg. 158 *paḍiha*.

paḏihasa gen. sg. 160 *paḍihasa*.

in **apaḏiha**, **sapaḏiha**.

paḏiharia m. *prātihārya*, *pāṭihāryia*. "miracle."

paḏiharia dir. pl. 57 *paḍiharia*, 91 *paḍiharia*.

in **aṇuṡaṡaṇapaḏiharia**, **aṯeṡaṇapaḏiharia**, **idhipaḏiharia**.

paḏihariaṇama m. *prātihāryanāman*, *pāṭihāriyanāma*. "the name 'miracle'."

paḏihariaṇamo dir. sg. 59 *paḍihariaṇamo*, 60 *paḍihariaṇamo*.

paḏihasaṃña f. *pratighasaṃjñā*, *paṭighasaññā*. "perception of resistance."

paḏihasaṃña dir. pl. 160 *paḍihasaṃña*, *paḍiasaṃña*, 161 *paḍihasaṃña*.

paḏihasaṃñaṇa gen. pl. 159 *paḍihasaṃñaṇa*.

paḏ̲hama adj. *prathama*, *paṭhama*. "first"

paḍ̲hamo m. dir. sg. 139 *paḏamo*, 143 *paḏamo*.

paḍ̲hamasa m. gen. sg. 69 *paḏamasa*.

paḍ̲hame m. loc. sg. 25 *paḏama*, 47 *paḏame*, 150 *paḏame*.

paḍ̲hamaṃmi m. loc. sg. 45 *paḍ̲amaṃmi*.

paḍ̲hamaṭ̲o m. abl. sg. 146 *paḍ̲amaṭ̲e*.

paḍ̲hamaḳ̲a adj. cf. *prathama*, *paṭhama*. “first.”

paḍ̲hamaḳ̲ehi instr. pl. 306 *paḍ̲amaehi*.

paḍ̲hamakapiḳ̲a adj. *prathamakalpika*, *paṭhamakappika*. “of the first world age.”

paḍ̲hamakapiḳ̲a m. dir. pl. 126 *(pa)ḍamakapia*.

paḍ̲hamo adv. *prathamam*, *paṭhamaṃ*. “first.”

paḍ̲hamo ED6 *paḍ̲amo*, 153 *paḍ̲amo*, 158, 215 *paḍ̲amo*, 321 *paḍ̲amo*.

paḍ̲havi f. *pṛthvī*, *paṭhavī*. “earth.”

paḍ̲havie loc. sg. 145.

paḍ̲havidhaṭ̲u f. *pṛthvīdhātu*, *paṭhavīdhātu*. “earth element.”

paḍ̲havidhaṭ̲u dir. sg. 298 *pa(ḍ̲havidhaṭ̲u)*, 306–307 *(paḍ̲havidhaṭ̲o)*.

¹paṭ̲a m. *pada*, *pada*. “foundation.”

paṭ̲a dir. pl. 168.

paṭ̲ehi instr. pl. 315.

in **dhaṃmapaṭ̲a**.

²paṭ̲a in **piṃḍavaṭ̲a**, **piṃḍavaṭ̲iḳ̲a**.

³paṭ̲a m. *pāda*, *pāda*. “basis.”

paṭ̲aṃ dir. sg. 153.

in **idhivaṭ̲a**.

paṭ̲acheja m. *pādachedya*, *pādachejja*. “cutting off of a foot.”

paṭ̲acheja dir. sg. 162.

paṃthaḳ̲ara m. P *panthakara*. “road maker.”

paṃthaḳ̲aro dir. sg. 299.

payaa m. *paryāya*, *pariyāya*. “way.”

payao dir. sg. ED6, 10 *(pa)yao*, 12 *pa(yao)*, 14, 18, 19 *pa(yao)*, 21, 46, 64, 95, 96, 97 *(paya)o*, 98, 99 [2×], 103, 104 [2×], 105, 106, 118, 121, 123, 128, 129, 131, 132, 134, 136 *paao*, 161, 168 [2×], 192, 193, 194, 205 [2×], 214 *payoo*, 215, 218, 219, 222, 225, 228, 275, 282, 285, 296, 298, 300 *(payao)*, 315, 316, 321 *(pa)yao*, 322.

payaa dir. pl. 124 *paae*.

payaeṇa instr. sg. 48, 114..

in **ceṯopayaañaṇa**.

payaaaṇimita adj. *paryāyānimitta*, *pariyāyānimitta*. “baseless with transformation.”

payaaaṇimito m. dir. sg. 47 *payaaaṇimitaṃ* [2×].

payaṯaṯi v. *paryādadāti*, *pariyādāti*. “overpowers.” **payaṯae** abs. 315.

para adj. *para*, *para*. “other.”

paro m. dir. sg. 172, 229 *pare*.

paraṯo m. abl. sg. 37.

pareṣa m. gen. pl. 283 *pareṣu*.

paraaṇa in **joṯiparaaṇa**, **tamaparaaṇa**, **tamotamaparaaṇa**.

parakaa m. *parakāya*, *parakāya*. “somebody elses’s body.”

parakao dir. sg. 128.

parakama m. *parakāma*, *parakāma*. “desire for others.”

parakameṣu loc. pl. 120.

paracita m. *paracitta*, *paracitta*. “thought of others.”

paracito dir. sg. 204.

paraṇiṭhiṯa adj. *paraniṣṭhita*, *paraniṭṭhita*. “completed by others.”

paraṇiṭhiṯeṣu m. loc. pl. 62, 63 *paraṇiṭhiṯeṣu*, 65 *(para)ṇiṭhiṯeṣu*.

paramiṯa in **vivaśaṇaparamiṯa**, **śamaṣaparamiṯa**.

paramuṣaṯi v. *parāmṛśati*, *parāmasati*. “clings.”

paramuṣaṯi 3rd sg. pers. 117.

paramoṣa m. *parāmarśa*, *parāmāsa*. “clinging.”

paramoṣo dir. sg. 241 *paramoṣ(o)*.

in **aparamoṣa**, **śilavraṯaparamoṣa**.

paramoṣi in **śpvadriṭhiparamoṣi**.

paraloḳa m. *paraloka*, *paraloka*. “another world.”

paraloḳo dir. sg. 117.

parahiṯa m. *parahita*, *parahita*. "well-being of others."

parahiṯo dir. sg. 206 *parahiṯa*, 208 *parahiṯa*.

parianạ m. *parijana*, *parịjana*. "bystander."

parianạṯo abl. sg. 37.

parianạṯi v. *parijānāti*, *parịjānāti*. "diagnoses."

pariaṇaṃti 3rd pl. pres. *pariyaṇaṃti*.

pariñae abs. 154 *pariñaye*.

parikisaṯi v. P *parikissati*. "is troubled."

parikisaṯi 3rd sg. pres. 64.

parigeṣa in **kamaraḵaparigeṣa**.

paricañaṇa m. *parītyajñāna*, *pariccaññāṇa*. "grasped knowledge."

paricañaṇo dir. sg. 203 *paricañaṇa*, 204 *paricañaṇa*, 205 *paricañaṇa*.

pariña in **dukhapariña**, **samuṯaapariña**.

pariñaṯa adj. *parijñāta*, *pariññāta*. "diagnosed."

pariñaṯo m. dir. sg. 79 *pariñaṯa(ṃ)*, 101.

in **apariñaṯa**.

pariñea adj. *parijñeya*, *pariññeyya*. "to be diagnosed."

pariñeo m. dir. sg. 79 *pariñeaṃ*.

pariḏaṣi adj. P *paḷāsi*, BHS *pradāsin*. "spiteful."

pariḏaṣi m. dir. sg. 302 *pariḍaṣi*, 303 *pariḍaṣi*, 304 *pari(ḍaṣi)*, 305 *pariḍaṣ(i)*.

pariḏaha m. *paridāha*, *pariḷāha*. "burning."

pariḏaha dir. pl. 272 *pariḍaha*.

pariḏaheṇa instr. sg. 273 *pariḍaheṇa*.

pariṇama m. *pariṇāma*, *pariṇāma*. "change."

pariṇamo dir. sg. 152, 155.

pariṇimiṯa adj. *parinirmita*, *parinimmita*. "completely created."

pariṇimiṯeṣu m. loc. pl. 61 *pariṇimiṯeṣu*.

pariṇimiṯavaśavati adj. *parinirmitavaśavartin*, *parinimmitavasavatti*. “under the power of the completely created.”

pariṇimiṯavaśavatiṇo m. dir. pl. 61 *pariṇimiṯavaśavatiṇa*.

pariṇivaaṯi v. P *parinibbāyati*, BHS *parinirvāti*. “becomes completely extinguished.”

pariṇivaaṯi 3rd sd. pres. 287, 290.

pariṇivaï adj. *parinirvāyin*, *parinibbāyi*. “becoming completely extinguished.”

pariṇivaï m. dir. sg. 287.

in **aṃtarapariṇivaï**, **asaṃkharapariṇivaï**, **uahacapariṇivaï**, **sasaṃkharapariṇivaï**.

pariṇivaïṯa adj. P *parinibbāyita*. “completely distinguished.”

pariṇivaïṯa m. dir. sg. 267 *pariṇivaüṯo*.

pariṇivaṇa in **kileśapariṇivaṇa**.

parita adj. P *paritta*, BHS *parītta*. “limited.”

parito m. dir. sg. 224 *paritam* [2×].

paritasaṃña f. P *parittasaññā*, BHS *parīttasaṃjñā*. “perception of what is limted.”

paritasaṃña dir. sg. 225.

paritraśaṯi v. *paritrasati*, *parittasati*. “fears.”

paritraśaṯi 3rd sg. pres. 171.

paribhuñaṯi v. *paribhunakti*, *paribhuñjati*. “enjoys.”

paribhuñaṯi 3rd sg. pres. 171.

parimaḳa adj. cf. *parama*, *parima*. “latter.”

parimaḳehi m. instr. pl. 306 *parimaehi*.

pariyiaṇutaria m. *paricaryānuttarya*, *paricariyānuttariya*. “highest of attendance.”

pariyiaṇutario dir. sg. 318–319 *(pariyiaṇutaria)*, 320 *pariyiaṇutarie*.

parivajaṇaprahaṯava adj. *parivarjanaprahātavya*, *parivajjanappahātabba*. “to be abandoned by avoiding.”

parivajaṇaprahaṯavo m. dir. sg. 223 *parivajaṇaprahaṯava*.

parivajeṯi v. *parivarjayati*, *parivajjeti*. “avoids.”

parivajeṯi 3rd sg. pres. 221 *pa(rivajeṯi)*, 223 *parivaj⟨e⟩ṯi*.

parivaḳa m. *paripāka*, *paripāka*.

parivaḳae dat. sg. 269 *parivaae*.

parivayaṇia in **vimutiparivayaṇia**.

parivaraṭa f. *parivāratā*, *parivāratā*. “state of attendance.”

parivaraṭae instr. sg. 176 *parivaraṭaye*.

parivuri in **aśiṭhaṇaparivuri**, **muśavaṭaparivuri**.

pariveṭaṇa f. *parivedanā*, *parivedanā*. “feeling.”

pariveṭaṇa dir. sg. 300.

pariśaṃka f. *pariśaṅkā*, *parisaṅkā*. “suspicion.”

pariśaṃkae instr. sg. 83. *pariśa⟨ṃ⟩kae*.

pariśudhi in **uekṣaśpvaṭipariśudhi**, **śpvaṭipariśudhi**.

parihara m. *parihāra*, *parihāra*. “care.”

parihareṇa instr. sg. 190, 192 *parihar(e)ṇa*, 237, 239.

in **saparihara**.

pavaḳa adj. *pāpaka*, *pāpaka*. “evil.”

pavaḳehi m. instr. pl. 139 *pavaehi*, 140 *pavaehi*.

pavaḳaṇa m. gen. pl. 135, 138 *(pavaaṇa)*.

pavicha adj. *pāpeccha*, *pāpiccha*. “with evil wishes.”

pavicho m. dir. sg. 302 *(pavicho)*.

paśaṇa m. P *passana*, BHS *paśyana*. “seeing.”

paśaṇaṭo abl. sg. 90.

paśaṭi v. *paśyati*, *passati*. “sees.”

paśaṭi 3rd sg. pres. 37, 117, 118 *(paśaṭi)*, 162, 228 [2×].

paśaṃti 3rd pl. pres. 252 *paśati*.

paśa in **iriavaśa**.

pialeṇa adv. cf. P *peyyāla*, BHS *piyāla*. “and so on.”

pialeṇa 227, 279.

piṃḍavaṯa m. *piṇḍapāta*, *piṇḍapāta*. “alms.”

piṃḍavaṯeṇa instr. sg. 173 *piḍavaṯeṇa*.

in **civarapiṃḍavaṯa**.

piṃḍavaṯiḵa adj. P *piṇḍapātika*, BHS *piṇḍapātika*. “relating to alms.”

piṃḍavaṯiḵo m. dir. sg. 117 *piḍavaṯiḵo*.

piśuṇavaya adj. *piśunavāc*, *pisuṇavācā*. “defamatory speech.”

piśuṇavaya f. dir. sg. 264.

pugala m. *pudgala*, *puggala*. “person.”

pugalo dir. sg. 286.

pugala dir. pl. 285, 290, 293.

pugalehi instr. pl. 87.

puṃñakriavastu f. *puṇyakriyāvastu*, *puññakiriyāvatthu*. “matter of meritorious action.”

puṃñakriavastue dir. pl. 1.

puṃñakriavastuhi instr. pl. 32 *puñakriavastuhi*.

puṇapuṇo adv. *punaḥpunaḥ*, *punappunaṃ*. “again and again.”

puṇapuṇo 207 *puṇapuṇa*.

puṇo adv. *punar*, *puno*. “again.”

puṇo 62 *puṇu*, 63 *puṇu*, 64 *puṇu*, 65 *puṇu*, 163, 228 *puṇu*, 243 *puṇa*, 282 *puṇu*.

putra in **śariputra**.

pura adj. *pūra*, *pūra*. “full.”

puro m. dir. sg. 37, 148 *puraṃ*.

pura f. dir. sg. 147 *puro*, 149, 150 [2×].

purimaḵa adj. P *purimaka*, BHS *purimaka*. “prior.”

purimaḵaṇa m. gen. pl. 244 *purimaḵaṇaṃ*.

puruṣa m. *puruṣa*, *purisa*. “man.”

puruṣo dir. sg. 299.

in **aṣapuruṣa**, **mahapuruṣavitraka**, **saṃpuruṣasaṃseva**.

puruṣadaṃmasaraṣi m. *puruṣadamyasārathi*, *purisadammasārathi*. “driver of men to be tamed.”

puruṣadaṃmasaraṣi dir. sg. 183.

puruṣaṣivayaṇa m. *puruṣādhivacana*, *purisādhivacana*. “designation ‘man’.”

puruṣaṣivayaṇo dir. sg. 204 *pur(u)ṣaṣivayaṇa*, 207 *puruṣaṣi(vayaṇa)*.

puṣu adj. *prthak*, *puthu*. “separate.”

puṣu m. dir. pl. 238 *pruṣu*.

puṣujaṇa m. *pṛthagjana*, *puthujjana*. “ordinary people.”

puṣujaṇo dir. sg. 18 *pusuja(ṇo)*.

puṣujaṇa dir. pl. 99 *puṣujaṇa*.

puṣubhava m. *pṛthagbhāva*, *puthubhāva*. “state of being separate.”

puṣubhavo dir. sg. 34 *pruṣubhavo*.

puṣubhavaṭo abl. sg. 86 *pruṣubhavaṭe*.

peśuñaṭa in **apeśuñaṭa**.

peśuṇiya m. *paiśunya*, *pesuṇiya*. “defamation.”

peśuṇiyo dir. sg. 93 *peś(u)ṇiya*.

poṇabhaviḳa adj. Skt. *paunarbhavika*. “related to renewed existence.”

poṇabhaviḳa m. dir. pl. 272 *poṇabhavia*.

poraṇa adj. *paurāṇa*, *porāṇa*. “ancient.”

poraṇa m. dir. pl. 169, 170, 173.

poraṇehi m. instr. pl. 22.

poraṇaḳa adj. *paurāṇaka*, *paurāṇaka*. “of old.”

poraṇaḳehi m. instr. pl. 173 *poraṇaḳehi*.

praüṇaṭi v. *prāpnoti*, *pāpuṇāti*. “attains.”

praüṇaṭi 3rd sg. pres. 287 *praüṇati*, 288–289 *(praüṇaṭi)*, 291 *praüṇati*, 292 *praüṇati*.

praḳaśaṭi v. *prakāśate*, *pakāsati*. “shines forth.”

praḳaśaṭi 3rd sg. pres. 308 *praḳaśaṭi*.

prakṣeva m. *prakṣepa*, *pakkhepa*. “interjection.”

prakṣ(e)vaṭo abl. sg. 5.

prakhaṃdaṯi v. *praskandati*, *pakkhandati*. “jumps forward.”

prakhaṃdaṯi 3rd sg. pres. 271 *pakhaṃdaṯi*.

pragiṇaṯi v. *pragṛhṇāti*, *pagaṇhāti*. “applies.”

pragiṇaṯi 3rd sg. pres. 135, 136, 137.

pragraha m. *pragraha*, *pagaha*. “exertion.”

pragrahae dat. sg. 52 *pragahaye*.

pragrahaṇimita m. *pragrahanimitta*, *pagahanimitta*. “object of exertion.”

pragrahaṇimito dir. sg. 51, 52.

pracaa in **avijapracaa**, **kamapracaa**, **ṇamaruapracaa**, **viñaṇapracaa**, **ṣaḏaaṯaṇapracaa**, **saṃkharapracaa**.

pracavekṣa in **sapracavekṣa**.

pracuaḍ́hiṯa adj. *pratyupasthita*, *paccupaṭṭhita*. “present.”

pracuaḍ́hiṯeṣu m. loc. pl. 60 *pracuvaḍ́hiṯeṣu*, 61 *pracuvaḍ́hiṯe(ṣu)*, 63 *pracuvaṭhiṯeṣu*, 64 *pracuvaḍ́hiṯeṣu*.

pracupaṃṇa adj. *pratyutpanna*, *paccuppanna*. “present.”

pracupaṃṇo m. dir. sg. 84 *pracupaṃṇa*, 108 *pracupaṃṇa*, *(pracupaṃṇa)*, *{paṃcupaṃṇa}*, 109 *(pra)c(u)pa(ṃ)ṇa*, *pracupaṃṇa* [2×], 110 *pracupaṃṇa* [2×], 111 *{{(pracu)paṃṇa}}*, 112 *(pracupaṃṇa)*, *pracupaṃṇa* [2×], 112–113 *(pracupaṃṇa)*, 114 *pracupaṃṇa*, 115 *pracupaṃna*.

prajaliṯa adj. *prajvalita*, *pajjalita*. “blazed.”

prajaliṯo m. dir. sg. 145 *prajalita*.

praṃña f. *prajñā*, *paññā*. “understanding.”

praṃña dir. sg. 37 [2×], 38, 43.

praṃñae instr. sg. 185, 186 [2×], 262 *p⟨r⟩aṃña⟨e⟩*, 263.

praṃñae gen. sg. 39, 40, 254, 322(?).

praṃñakaa m. *prajñākāya*, *paññākāya*. “body of understanding.”

praṃñakao dir. sg. 36.

praṃñakaṃdha m. *prajñāskandha*, *paññākhandha*. “factor of understanding.”

praṃñakaṃdho dir. sg. 34, 36 [2×], 220, 254 *(praṃñakaṃdho)*, 263.

praṃñakaṃdhasa gen. sg. 305.

praṃñakaṃdhe loc. sg. 169.

praṃñacakhu f. *prajñācakṣuṣ*, *paññācakkhu*. “eye of understanding.”

praṃñacakhu dir. sg. 90, 91.

praṃñati f. *prajñapti*, *paññatti*. “designation.”

praṃñati dir. sg. 300 *praṃñati*.

praṃñapravhe̱ta m. *prajñāprabheda*, *paññappabheda*. “opening of understanding.”

praṃñapravhe̱tae dat. sg. 188.

praṃñabhak̲ik̲a adj. *prajñābhāgika*, *paññābhāgika*. “on the side of understanding.”

praṃñabhak̲ik̲a m. dir. pl. 36 *praṃñabhaïa*.

praṃñalavha m. *prajñālābha*, *paññālābha*. “possession of understanding.”

praṃñalavho dir. sg. 81.

praṃñava adj. *prajñāvant*, *paññāvanta*. “with understanding.”

praṃñava m. dir. sg. 337 *prañava*.

praṃñavaṃtasa m. gen. sg. 94.

praṃñavimuti f. *prajñāvimukti*, *paññāvimutti*. “understanding liberation.”

praṃñavimuti dir. sg. 269.

praṃñave̱ti v. *prajñāpayati*, *paññāpeti*. “teaches.”

praṃñave̱ti 3rd sg. pres. 9 *praṃñave{·}̱ti*, 246.

praṃñavi̱tava adj. *prajñāpayitavya*, *paññapetabba*. “to be taught.”

praṃñavi̱tavo m. dir. sg. 286.

praṃñas̱iṭ́haṇa m. *prajñādhiṣṭhāna*, *paññādhiṭṭhāna*. “understanding control.”

praṃñas̱iṭ́haṇo dir. sg. 200 *praṃñas̱iṭ́haṇa*.

praṃñas̱iṭ́haṇeṇa instr. sg. 201 [2×], 249.

praṃñas̱iva̱tea m. *prajñādhipatya*, *paññādhipateyya*. “understanding control.”

praṃñas̱iva̱teeṇa instr. sg. 252 *praṃñas̱iva̱teaṇa*.

praṃñidria m. *prajñendriya*, *paññindriya*. “understanding faculty.”

praṃñidrio dir. sg. 36, 129, 136, 155, 190, 192 *praṃñidria*, 251, 252 [2×], 262.

praṃñidrieṇa instr. sg. 254, 255 *praṃñidriyeṇa*, 256 *praṃñidriyeṇa*..

praṃñidriasa gen. sg. 191 *praṃñidri(asa)*, 253.

praṇa̲tiva̲ta̲veramaṇi f. P *pāṇātipātaveramaṇī*, BHS *prāṇātipātavairamaṇī*. “abstention from destruction of life.”

praṇa̲tiva̲ta̲veramaṇi dir. sg. 35.

praṇi̲ta̲ in **luhapraṇi̲ta̲**.

praṇidha̲ti̲ v. *praṇidadhāti*, *paṇidahati*. “applies, wishes for.”

praṇidha̲ti̲ 3rd sg. pres. 49.

praṇi̲sae abs. 154 *praṇi̲saye*.

praṇihi̲ta̲ in **apraṇihi̲ta̲**, **apraṇihi̲ta̲ka̲̲ta**, **apraṇihi̲ta̲samasi̲**.

prata in **driṭhiprata**.

prati f. *prāpti*, *patti*. “attainment.”

pratie dat. sg. 291.

in **driṭhipratia**, **sama̲ta̲prati**.

pra̲ti̲kroṭha in **apra̲ti̲kroṭha**.

pra̲ti̲ṭha f. *pratiṣṭhā*, *patiṭṭhā*. “establishment, foundation.”

pra̲ti̲ṭha dir. sg. 153, 221, 233, 307.

in **ruapra̲ti̲ṭha**.

pra̲ti̲ṭhavei̲ v. *pratiṣṭhāpayati*, *patiṭṭhāpeti*. “establishes.”

pra̲ti̲ṭhavei̲ 3rd sg. pres. 183.

pra̲ti̲ṭhaha̲ti̲ v. *pratitiṣṭhati*, *patiṭṭhahati*. “is established.”

pra̲ti̲ṭhae abs. 64 *p(r)a̲ti̲ṭhae*.

pra̲ti̲ṭhi̲ta̲ adj. *pratiṣṭhita*, *patiṭṭhita*. “established.”

pra̲ti̲ṭhi̲to m. dir. sg. 138.

pra̲ti̲vi̲ḍa f. *pratipīḍā*, *patipīḷā*. “oppression.”

pra̲ti̲vi̲ḍa dir. sg. 75.

pramaṇa in **apramaṇa**, **apramaṇasaṃña**, **apramaṃña**.

pramu̲ti̲ta̲ adj. *pramudita*, *pamudita*. “delighted.”

pramu̲ti̲ta̲sa m. gen. sg. 277 *(pramu̲ti̲ta̲sa)*.

pramoja m. *prāmodya*, *pāmojja*. “delight.”

pramojo dir. sg. 277 *(pramo)j(o)*.

prayaṇa adj. *prajānant*, *prajānanta*. “understanding.”

prayaṇa m. dir. sg. 172 *prayaṇaṃ*.

prayaṇaṃto m. dir. sg. 278 *prayaṃṇaṃto*, 281.

prayaṇaṯi v. *prajānāti*, *pajānāti*. “understands.”

prayaṇaṯi 3rd sg. pres. 279 *prayaṇati*.

prayahaṯi v. *prajahāti*, *pajahāti*. “abandons.”

prayahaṯi 3rd sg. pres. 135, 136, 137, 138, 245 *prayahaṯi* [2×], *prayaha(ṯi)*, 249 [3×], 288, 290, 291.

prayahaṃti 3rd pl. pres. 245.

prayahamaṇa adj. P *pajahamāna*. “abandoning.”

prayahamaṇo m. dir. sg. 137 *prayahamaṇa*.

prayahiṯa adj. P *pajahita*. “abandoned.”

prayahiṯo m. dir. sg. 289.

prayahiṯava adj. *prahātavya*, *pajahitabba*. “to be abandoned.”

prayahiṯavo m. dir. sg. 137.

prayujaṯi v. *prayujyate*, *payujjati*. “is applied.”

prayujaṯi 3rd sg. pres. 30.

prayoḵa m. *prayoga*, *payoga*. “application.”

prayoḵo dir. sg. 31 *prayoo*.

in **taṣ̄vaprayoḵiḵa**, **driṭhiprayoḵiḵa**, **mulaprayoḵiḵa**, **vaṣ̄aṇaprayoḵa**.

prayoḵapaḏiṣ̄aṃhara m. *prayogapratisaṃhāra*, *payogapaṭisaṃhāra*. “abstention from application.”

prayoḵapaḏisaṃharo dir. sg. 40 *prayoḵapaḏiṣ̄ahare*, 57 *prayoapaḏisa(ṃ)haro*, 82 *prayoapaḏiṣ̄aharo*.

prayoḵiḵa adj. *prayogika*, *payogika*. “applicable.”

prayoḵiḵo m. dir. pl. 119 *prayoiḵa*.

pralava in **saṃdhipralava**.

pravajacita m. *pravrajyā*, *pabbajjā*. “thought of going forth.”

pravajacito dir. sg. 64.

pravaṯavaṃśa m. *pravādavaṃśa*, *pavādavaṃsa*. “tradition of teaching.”

pravaṯavaṃśo dir. sg. 174.

pravayaṯi v. *pravrajati*, *pabbajati*. “renounces.”

pravayitva abs. 65 *pravayita*.

pravayiṯa adj. *pravrajita*, *pabbajita*. “having renounced.”

pravayiṯaṇa m. gen. pl. 193 [2×].

pravhava in **paḏivaṯadukhapravhavalakhaṇa**.

pravhavita in **avhimohapravhaviṯa**, **aṣikamapravhaviṯa**, **aṣimohapravhavita**, **taṣvapravhaviṯa**, **devapravhaviṯa**, **vivaśaṇapravhaviṯa**, **śamaṣapravhaviṯa**, **suhapravhaviṯa**.

pravheṯa in **praṃñapravheṯa**.

praṣaṇa m. *pradhāna*, *padhāna*. “exertion.”

praṣaṇo dir. sg. 176 *praṣaṇa*.

in **chaṃdasamaṣipraṣaṇasaṃkharasamuṇakaṯa**, **saṃmepraṣaṇa**.

praṣaṇakṣama adj. *pradhānakṣama*, *padhānakkhama*. “able to tolerate exertion.”

praṣaṇakṣamae f. instr. sg. *praṣaṇakṣamaye*.

praṣaṇarama adj. *pradhānārāma*, *padhānārāma*. “delighted by exertion.”

praṣaṇaramo m. dir. sg. 176.

praṣaṇia adj. *prādhānika*, *padhāniya*. “exerting oneself.”

praṣaṇiasa m. gen. sg. 260.

praṣaṇiaṃga m. *prādhānikāṅga*, *padhāniyaṅga*. “part related to exertion.”

praṣaṇiaṃga dir. pl. 260 *praṣaṇiaṃga*.

praṣaṇiaṃgehi instr. pl. 266.

praṣaṯa in **avecapraṣaṯa**, **mahabhuṯapraṣaṯa**.

prasiṯaṯi v. *prasīdati*, *pasīdati*. “is pleased.”

prasiṯaṯi 3rd sg. pres. 271 *pras(i)ṯaṯi*.

praṣadhakaa adj. *praśrabdhakāya*, *passaddhakāya*. “with serene body.”

praṣadhakao m. dir. sg. 278, 280.

praṣabhaṭi v. *praśrabhyate*, cf. P *passambhati*. “becomes serene.”

praṣabhaṭi 3rd sg. pres. 278, 280.

prasva m. *praśna*, *pañha*. “question.”

prasva dir. pl. 229.

prasvavaḳaraṇa m. *praśnavyākaraṇa*, *pañhavyākaraṇa*. “question and answer.”

prasvavaḳaraṇa dir. pl. 226.

prahaṇa m. *prahāṇa*, *pahāna*. “abandoning.”

prahaṇo dir. sg. 38 *prahaṇa* [3×], *prahaṇa* 39, 49, 68 *prahaṇa*, 270.

prahaṇeṇa instr. sg. 244, 266.

prahaṇa abl. sg. 147, 148 *(prahaṇa)*, 149 [3×], 150 [2×], 244, 250 *p(r)ahaṇa*.

in **aprahaṇa**, **ualehaprahaṇa**, **kileśaprahaṇaṭa**, **dukhaprahaṇa**, **dukhidriaprahaṇa**, **domaṇasaprahaṇa**, **domaṇastaprahaṇa**, **domaṇastidriaprahaṇa**, **doṣaprahaṇa**, **mohaprahaṇa**, **raḳaprahaṇa**, **lohaprahaṇa**, **saṃharaprahaṇa**, **samuṭaaprahaṇa**, **savadukhaprahaṇa**, **somaṇasaprahaṇa**.

prahaṇaraṭa adj. *prahāṇarata*, *pahānarata*. “pleased by abandoning.”

prahaṇaraṭo m. dir. sg. 173, 177.

prahaṇarama adj. *prahāṇārāma*, *pahānārāma*. “delighted by abandoning.”

prahaṇaramo m. dir. sg. 173.

prahaṇaramaṭa f. *prahāṇārāmatā*, *pahānārāmatā*. “state of being delighted by abandoning.”

prahaṇaramaṭae instr. sg. 173.

prahaṭava in **aṣivaṣaṇaprahaṭava**, **daśaṇaprahaṭava**, **paḍiṣevaṇaprahaṭava**, **parivajaṇaprahaṭava**, **bhavaṇaprahaṭava**, **saṃbaraprahaṭava**.

prahiṇa adj. *prahīṇa*, *pahīna*. “abandoned.”

prahiṇa m. dir. pl. 149, 150, 151.

prabhuṭi f. Skt. *prabhūti*. “wealth(?).”

prahoti dir. sg. 267.

pria adj. *priya*, *piya*. “dear.”

pria m. dir. pl. 233.

priarua adj. *priyarūpa*, *piyarūpa*. “of dear form.”

priarua m. dir. pl. 232, 233.

priavaja m. *priyavadya*, *peyyavajja*. “dear speech.”

priavajo dir. sg. 177 *p(r)iavujo*.

priavajeṇa instr. sg. 178 *priavujeṇa*, 179 *priavujeṇa*.

priṯi f. *prīti*, *pīti*. “happiness.”

priṯi dir. sg. 69, 144, 146, 277 *(priṯi)*, 280.

priṯie gen. sg. 146 *priṯia*.

priṯiubila m. P *pītubbilla*. “happiness and elation.”

priṯiubilo dir. sg. 146 *priṯiobila*.

priṯipaḏisaṃbeṯi m. *prītipratisaṃvedin*, *pītipaṭisaṃvedi*. “experiencing pleasure.”

priṯipaḏisaṃbeṯiṇo dir. pl. 70 *priṯipaḏisaṃbeṯiṇa*

priṯimaṇa adj. *prītimanas*, *pītimana*. “with a happy mind.”

priṯimaṇaṣo m. gen. sg. 278 *(priṯimaṇaṣa)*, 280 *priṯimaṇasa*.

priṯimelaḵa adj. *prītimelaka*, *pītimelaka*. “meeting happiness.”

priṯimelaḵo m. dir. sg. 142.

¹priṯisuha m. *prītisukha*, *pītisukha*. “happiness and pleasure.”

priṯisuho dir. sg. 67 *priṯisuho*.

²priṯisuha adj. *prītisukha*, *pītisukha*. “with happiness and pleasure.”

priṯisuho m. dir. sg. 139, 142, 144 *priṯisuhaṃ*, 146.

pruva in **asaṃkiṃṇapruva**.

pruvaṃta m. *pūrvānta*, *pubbanta*. “past.”

pruvaṃtaṯo abl. sg. 85.

pruviṇaḵa adj. cf. Skt. *pūrvīṇa*. “earlier.”

pruviṇaḵo m. dir. sg. 54.

pruve adv. *pūrve*, *pubbe*. “earlier.”

pruve 53, 54 *pruva*, 79, 149, 151.

pruveṇivaṣa m. *pūrvenivāsa*, *pubbenivāsa*. “earlier life.”

pruveṇivaṣo dir. sg. 53, 54, 55, 56 *pruviṇivaṣo*, *pruveṇivaṣo*, 57 *(pruve)ṇivaṣo* 59 *pr(u)veṇivaṣo*, 97 *pruveṇivasaṃ*, 185, 186, 188.

pruveṇivaṣeṇa instr. sg. 55 *pruveṇivaseṇa*, *pruveṇivaṣeṇa*, 186 *pr(u)veṇivaṣeṇa*.

pruvevaṣaṇa f. *pūrvevāsanā*, *pūrvevāsanā*. “earlier impression.”

pruvevaṣaṇae instr. sg. 192.

preṭa adj. *preta*, *peta*. “deceased.”

preṭehi instr. pl. 14.

prema m. *prema*, *pema*. “love.”

premo dir. sg. 119 *prema*.

preṣeṭi v. *preṣayati*, *peseti*. “directs.”

preṣeṭi 3rd sg. pres. 48.

pharaṭi v. *spharati*, *pharati*. “pervades.”

pharitva abs. 156 *bharita*, *pharita*, 157.

pharuṣa adj. *paruṣa*, *pharuṣa*. “harsh.”

pharuṣeṇa m. instr. sg. 263, 264.

pharuṣavaya f. *paruṣavāc*, *pharusavācā*. “harsh speech.”

pharuṣavaya dir. sg. 93, 264.

phala m. *phala*, *phala*. “fruit.”

phalo dir. sg. 56 [2×], 198, 199 *phalam*, *phalo*.

phalaṇi dir. pl. 198.

in **aṇaḳamiphala**, **kaṃmaphala**, **taṣvaphala**, **magaphala**, **lohaphala**, **ṣamaṃñaphala**, **sayiṭaḳamiphala**, **soṭavatiphala**.

phalaavaṣaa m. *phalāpaśraya*, *phalapassaya*. “support of the fruit.”

phalaavaṣao dir. sg. 241.

phaṣa m. *sparśa*, *phassa*. “touch.”

phaṣo dir. sg. 100 [2×], 102, 105, 106, 107 [2×], 164 *phaṣa*, 301.

phaṣaḳaa m. *sparśakāya*, *phassakāya*. “touch body.”

phaṣaḳaa dir. pl. 300 *(phaṣaḳaa)*.

phuṣaṇa f. P *phusanā*, BHS *spṛśana*. “touching.”

phuṣaṇa dir. sg. 100.

phuṣaṯi v. *spṛśati*, *phusati*. “touches.”

phaṣaṯi 3rd sg. pres. 318.

phoṭhava adj. *spraṣṭavya*, *phoṭṭhabba*. “tangible.”

phoṭhava m. dir. pl. 232.

baṃdhaṇa m. *bandhana*, *bandhana*. “binding.”

baṃdhaṇaṯo abl. sg. 120 *badhaṇaṯo*.

baṃpheṯi v. P *vambheti*. “despises.”

baṃpheṯi 3rd sg. pres. 172.

¹bala m. *bala*, *bala*. “power.”

bala dir. sg. 256, 257.

balehi instr. pl. 266.

balaṇa gen. pl. 257.

in **iṃdriabalabojaṃga**, **śpvaṯibala**, **ṣadhabala**, **samaṣibala**.

²bala adj. *bāla*, *bāla*. “foolish.”

bala m. dir. pl. 99.

balaṫhi adj. “having the meaning ‘power’.”

balaṫhi m. dir. sg. 257 *balaṫhi*.

baliḳa adj. P *balika*. “powerful.”

baliḳo m. dir. sg. 192 *balia*.

bahidha in **ajatvabahidhaveṯaṇacitadhaṃma**.

bahidhakaa m. *bahirdhākāya*, *bahiddhākāya*. “external body.”

bahidhakao dir. sg. 128.

bahidhakae loc. sg. 127–128 *(bahidhakae)*, 128.

bahira adj. *bāhira*, *bāhira*. “external.”

bahira m. dir. pl. 299 *(bahira)*, 300.

bahiraḳa adj. *bāhiraka*, *bāhiraka*. “external.”

bahiraḳaṇa gen. pl. 193 *bahiraḳaṇa*.

bahu adj. *bahu*, *bahu*. “much.”

bahu m. dir. sg. 74 [3×], 336.

bahuṣuka m. cf. Skt. *bahuśrutya*, P *bahusacca*. “great learning.”

bahuṣuko dir. sg. 335, 338 *bah(u)ṣ(u)ko*.

bahuṣuṯa adj. *bahuśruta*, *bahussuta*. “very learned.”

bahuṣuṯo m. dir. sg. 336.

budha m. *buddha*, *buddha*. “awoken one.”

budho dir. sg. 181, 183, 258 *b(u)dho*.

budha dir. pl. 87.

budhe loc. sg. 181 *budha*.

budhaṇuśpvaṯi f. *buddhānusmṛti*, *buddhānussati*. “remembrance of the awoken one.”

budhaṇuśpvaṯi dir. sg. 321, 322 *b⟨u⟩dhaṇuśpvaṯi*.

boj̱aṃga in **iṃdriabalaboj̱aṃga**.

boj̱aṃgiḳa adj. *bodhyaṅgika*, *bojjhaṅgika*. “of the parts of awakening.”

boj̱aṃgiḳa m. dir. sg. 52.

bosi f. *bodhi*, *bodhi*. “awakening.”

in **iṃdriabalaboj̱aṃga**.

braṁa adj. *brāhma*, *brahma*. “religious.”

braṁo m. dir. sg. 81 *braṁo* [2×], *braṁa*, 82 [2×].

braṁakaïḳa adj. *brahmakāyika*, *brahmakāyika*. “belonging to the Brahma body.”

braṁakaïḳa dir. pl. 66–67 *(braṁakaïḳa)*.

braṁaṇa m. *brāhmaṇa*, *brāhmaṇa*. “brahman.”

braṁaṇo dir. sg. 175 *braṁaṇa*.

braṁaṇeṇa instr. sg. 175.

braṁaṇehi instr. pl. 170 *braṁaṇehi*.

braṁayari in **sabraṁayari**.

braṁayia m. *brahmacarya*, *brahmacariya*. “religious life.”

braṁayia dir. sg. 16 *braṁayi⟨a⟩*, 282 *b(r)aṁayiaṃ*.

bramha̱yie̱şaṇa f. *brahmacaryaiṣaṇā*, *brahmacariyesanā*. “searching for the religious life.”

bramha̱yie̱şaṇa dir. sg. 15, 16, 18 *(bra)mha̱yie̱şaṇa*, 19, 21.

bramha̱yie̱şaṇae instr. sg. 17 *(bramha)yiae̱şaṇaye*, 32.

bhaa m. *bhaya*, *bhaya*. “fear.”

bhaa dir. pl. 182.

bhaehi instr. sg. 22, 134.

bha̱ka in **ubhrabha̱ka**, **ubhrabha̱ki̱ka**, **oraṃbha̱ka**, **oraṃbha̱ki̱kaava̱śe̱şa**, **oraṃbha̱ki̱ka**, **ṭhi̱tabha̱ki̱ka**, **ṇive̱sabha̱ki̱ka**, **praṃñabha̱ki̱ka**, **viśe̱şabha̱ki̱ka**, **haṇabha̱ki̱ka**.

bha̱kava m. *bhagavant*, *bhagavant*. “lord.”

bha̱kava dir. sg. 42, 176, 181–182 *(bha̱kava)*, 182 [2×], 183 *bha̱ka(va)*, 231, 246, 258 [2×], 260.

bha̱kava̱to gen. sg. 315 *bha̱kava̱tu*.

bha̱ki adj. *bhāgin*, *bhāgi*. “partaking.”

bha̱ki m. dir. sg. 182 *bhaï* [2×].

bhagara̱ka adj. *bhagnarāga*, *bhaggarāga*. “having broken lust.”

bhagara̱ko m. dir. sg. 182.

bhaṇi̱ta̱ka in **cojabhaṇi̱ta̱ka**.

bhadra̱ta in **savabhadra̱ta**.

[1]bhava m. *bhava*, *bhava*. “existence.”

bhava dir. sg. 16 *(bhava)*, 17 *bha(va)*.

bhavasa gen. sg. 215.

in **uvhaa̱tobhavavimuta**, **poṇabhavi̱ka**.

[2]bhava in **aṇara̱kibhava**, **atvabhavavastu**, **ara̱kibhava**, **e̱ko̱tibhava**, **kaṃdhabhava**, **kaṣaṃkaṣibhava**, **gihibhava**, **ṭhi̱taṃñaṣibhava**, **thiribhava**, **pu̱ṣubhava**.

bhavaṇa in **samaṣibhavaṇa**.

bhavaṇaüastadha adj. *bhāvanopastabdha*, *bhāvanupastaddha*. “supported by development.”

bhavaṇaüastadha f. dir. sg. 53 *bhavaṇaü(vastadha)*, 90 *bhavaṇaüvastadha*.

bhavaṇapaḍivakṣiḵa adj. *bhāvanāpratipakṣika*, *bhāvanāpaṭipakkhika*. “opposed to development.”

bhavaṇapaḍivakṣia m. dir. pl. ED4 *bhavaṇapaḍi(vakṣia)*.

bhavaṇaprahaṭava adj. *bhāvanāprahātavya*, *bhāvanappahātabba*. “to be abandoned by development.”

bhavaṇaprahaṭavo m. dir. sg. 222 *bhavaṇaprahaṭava*.

bhavaṇabhumi f. *bhāvanābhūmi*, *bhāvanābhūmi*. “plane of development.”

bhavaṇabhumi dir. sg. 80 *bhavaṇahumi*, 219 *(bha)vaṇabhumi*, 320.

bhavaṇamaa adj. *bhāvanāmaya*, *bhāvanāmaya*. “consisting of development.”

bhavaṇamaa f. dir. sg. 1 *(bhavaṇamaa)*.

bhavataṣva f. *bhavatṛṣṇā*, *bhavataṇhā*. “craving for existence.”

bhavataṣva dir. sg. 7, 9, 10.

bhavayoḵa m. *bhavayoga*, *bhavayoga*. “bond of existence.”

bhavayoḵo dir. sg. 12 *bhavayoo*, 212 *phavayoḵo*, 213 *bhavayoḵo*, 214 *bhavayoḵo*.

bhavavimutia adj. Skt. *bhavavimuktya*. “having liberation from view.”

bhavavimutiaṇa m. gen. pl. 256 *bhavavimutiyaṇa*.

bhavaṣava m. *bhavāsrava*, *bhavāsava*. “taint of existence.”

bhavaṣavo dir. sg. 11 *(bhavaṣa)vo*, 12.

bhaviṭa adj. *bhāvita*, *bhāvita*. “developed.”

bhaviṭo m. dir. sg. 282.

bhaviṭaṇi m. dir. pl. *(bha)viṭaṇi*.

bhaviṭa f. dir. sg. 310.

bhaveṭi v. *bhāvayati*, *bhāveti*. “develops.”

bhaveṭi 3rd sg. pres. 152, 154 [2×].

bhaveṣaṇa f. *bhavaiṣaṇā*, *bhavesanā*. “searching for existence.”

bhaveṣaṇa dir. sg. 15, 16 [2×], 17.

bhaṣa in **maṃdabhaśaṭa**.

bhaṣaṭi v. *bhāṣate*, *bhāsati*. “speaks.”

bhaṣaṭi 3rd sg. pres. 181.

bhio adv. *bhūyaḥ*, *bhiyyo*. “more.”

bhio 83 *bhia*.

bhikhu m. *bhikṣu*, *bhikkhu*. “monk.”

bhikhu dir. sg. 127, 159, 170, 220 *(bhikhu)*, 310.

bhikṣave dir. pl. 79.

bhikhusa gen. sg. 260.

bhikhuṇo gen. sg. 276 *bhikh(uṇo)*.

bhu in **gotrahubhumi**, **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**.

bhuṯa adj. *bhūta*, *bhūta*. “existing.”

bhuṯa m. dir. pl. 98, 99 [2×].

bhuṯeṇa m. instr. sg. 264.

bhuṯaṇa m. gen. pl. 97 *bhuṯaṇaṃ*.

in **abhuṯa**, **mahabhuṯa**, **mahabhuṯapraṣaṯa**, **yaṣabhuṯa**, **yaṣabhuṯañaṇadaśaṇa**.

bhumi f. *bhūmi*, *bhūmi*. “plane.”

bhumie dir. pl. 79 *bhu(mie)*.

in **aṭhamaḵabhumi**, **kiṯavibhumi**, **gotrahubhumi**, **taṇuḵabhumi**, **taṇubhumi**, **daśaṇa-bhumi**, **bhavaṇabhumi**, **śukravivaśaṇagotrahudhaṃmaaṭhamaḵabhumi**, **savabhumi**.

bheṯa m. *bheda*, *bheda*. “splitting.”

bheṯo abl. sg. 30.

bhoṯi v. *bhavati*, *bhoti*. “is, becomes.”

bhoṯi 3rd sg. pres. 54, 65 [2×], 90, 138 [3×], 143, 145 [2×], 147, 161–162 *(bhoṯi)*, 162, 163, 164, 165, 167, 171, 174, 181 *(bhoṯi)*, 197 [2×], 258, 271, 277, 280, 288.

bhavaṃti 3rd pl. pres. *bha(va)ti*.

bhavea 3rd sg. opt. 244.

ma ind. *mā*, *mā*. “not.”

ma 229, 267.

maa in **daṇamaa**, **bhavaṇamaa**, **śilamaa**.

maavi adj. *māyāvin*, *māyāvi*. “deceitful.”

maavi m. dir. sg. 302, 304, 305 *maavi*, /(maavi).

in **amaavi**.

maṃsacakhu m. *māṃsacakṣu*, *maṃsacakkhu*. “flesh eye.”

maṃsacakhu dir. sg. 54 *(maṃsaca)khu*, 90 [3×].

makṣi adj. P *makkhi*, BHS *mrakṣin*. “churlish.”

makṣi m. dir. sg. 302, 303 *(makṣi)*, 304, 305.

makṣiṯa in **lohiṯamakṣiṯa**, **viṣamakṣiṯa**.

maga m. *mārga*, *magga*. “path.”

mago dir. sg. 32 [2×], 92, 127, 132 [2×], 147, 155, 168, 169, 179, 185, 194, 195, 196, 197, 198 [2×], 201, 254, 255, 261, 266, 281, 282, 324.

maga dir. pl. 50, 194.

mageṇa instr. sg. 245 *magiṇa*, *mageṇa*.

magehi instr. pl. 194.

magasa gen. sg. 260.

magaṃmi loc. sg. 18 *magami*, 202 *magami*.

magaphala m. *mārgaphala*, *maggaphala*. “fruit of the path.”

magaphalo dir. sg. 199.

maȷ̲ama adj. *madhyama*, *majjhima*. “middle.”

maȷ̲amae instr. sg. 261 *maȷ̲a⟨ma⟩ye*.

maṃñaṯ̲i v. *manyate*, *maññati*. “thinks of.”

maṃñaṯ̲i 3rd sg. pres. 217.

¹maṇa m. *manas*, *mana*. “mind.”

maṇo dir. sg. 299, 309 [2×].

maṇeṇa instr. sg. 30, 96.

in **amaṇas̲iḵ̲ara**, **priṯ̲imaṇa**.

²maṇa m. *māna*, *māna*. “conceit.”

maṇo dir. sg. 247, 248, 249.

maṇa dir. pl. 233.

in **aśpvimaṇasamugaṣa**.

maṇava adj. *manāpa*, *manāpa*. “charming.”

maṇava m. dir. pl. 232, 233.

maṇaviñaṇa m. *manovijñāna*, *manoviññāṇa*. “mind consciousness.”

maṇaviñaṇa dir. sg. 300.

maṇaṣa f. *mānasā*, *mānasā*. “mind(?).”

maṇaṣae instr. sg. 62 [2×].

maṇasaṃceṭaṇa f. P *manosaṃcetanā*, BHS *manaḥsaṃcetanā*. “activity of the mind.”

maṇasaṃceṭaṇa dir. sg. 100 [2×], 102, 104 *maṇasaṃceṭa(ṇa)*, 107 *maṇasaṃceṭaṇaṃ*.

maṇaṣiḳara in **amaṇaṣiḳara**.

maṇuśa m. *manuṣya*, *manussa*. “man.”

maṇuṣa dir. pl. 330 *(maṇu)ṣa*.

manuśeṇa instr. sg. 41.

maṇuśehi instr. pl. 125.

maṇuṣa m. *mānuṣa*, *mānusa*. “man.”

maṇuṣa dir. pl. 60 *maṇuṣa*, 114 *maṇuṣa*, 115 *(maṇuṣa)*.

maṇuṣaṇa gen. pl. 101.

in **devamaṇuṣa**.

maṇoḳaṃma m. *manaḥkarma*, *manokamma*. “action of mind.”

maṇoḳaṃmasa gen. sg. 303 *maṇ(o)a(ṃmasa)*.

maṇosoyea m. *manosoceyya*. “purity of mind.”

maṇosoyeo dir. sg. 88 *ma(ṇo)soyeo*.

mata in **amata**.

maṭa f. *mātar*, *mātar*. “mother.”

maṭue gen. sg. 124, 252.

matra in **paṃcamatra**.

matrigrama m. *mātṛgrāma*, *mātugāma*. “women-folk.”

matrigrameṇa instr. sg. 230.

matsari adj. *matsarin*, *macchari*. “jealous.”

matsari m. dir. sg. 302 *mat(s)ari*, 303, 305.

matsaria m. *mātsarya*, *macchariya*. “jealousy.”

matsario dir. sg. 267, 268.

matsaria dir. pl. 266, 267.

in **avaṣ̲amatsaria**, **kulamatsaria**, **lavhamatsaria**, **vaṃṇamatsaria**.

maṃtra m. *mantra*, *manta*. “statement.”

maṃtra dir. pl. 45.

maṃtreṇa instr. sg. 83 *ma⟨ṃ⟩treṇa*.

in **saṃkṣitamaṃtra**.

maṃtri̱tava adj. *mantrayitavya*, *mantetabba*. “to be told.”

maṃtri̱tavo m. dir. sg. 83 *maṃtri̱tavo*, *maṃtri̱tava*.

maṃtre̱ti v. *mantrayate*, *manteti*. “says.”

maṃtre̱ti 3rd sg. pres. 83 *maṃtr⟨e⟩̱ti*.

maṃda adj. *manda*, *manda*. “considered.”

maṃda m. dir. pl. 192.

maṃdasa m. gen. sg. 94.

maṃda f. dir. sg. 193 [2×].

maṃdatva m. *mandatva*, *mandatta*. “softness.”

maṃdatvo dir. sg. 192 *maṃdatva*.

maṃdabhaśa̱ta f. *mandabhāṣyatā*, *mandabhāsatā*. “state of considered speech.”

maṃdabhaśa̱ta dir. sg. 94.

maṃdhaḍa m. *māndhātṛ*, *mandhātar*. “Māndhātṛ.”

maṃdhaḍa dir. sg. 125.

maraṇa m. *maraṇa*, *maraṇa*. “death.”

maraṇo dir. sg. 76.

in **jaṯijaramaraṇasaṃbataṇia**.

maraṇasaṃña f. *maraṇasaṃjñā*, *maraṇasaññā*. “perception of death.”

maraṇasaṃña dir. sg. 268 *maraṇa(saṃña)*, 270.

mala m. *mala*, *mala*. “defilement.”

mala dir. pl. 192.

mahagaṯa adj. Skt. *mahadgata*. “great.”

mahagaṯo m. dir. sg. 224 *mahagaṯaṃ*.

mahagaṯasaṃña f. Skt. *mahadgatasaṃjñā*. “perception of what is great.”

mahagaṯasaṃña dir. sg. 224.

mahapuruṣavitraka m. *mahāpuruṣavitarka*, *mahāpurisavitakka*. “thought of a great man.”

mahapuruṣavitrako dir. sg. 176–177 *mahap(u)r(uṣavitrako)*.

mahabhuṯa m. *mahābhūta*, *mahābhūta*. “gross element.”

mahabhuṯehi instr. pl. 297.

mahabhuṯapraṣaṯa m. *mahābhūtaprasāda*, *mahābhūtappasāda*. “clarity of the gross elements.”

mahabhuṯapraṣaṯo dir. sg. 90.

mahaṣavaḵa m. *mahāśrāvaka*, *mahāsāvaka*. “great disciple.”

mahaṣavaḵaṇa gen. pl. 19 *(ma)haṣravaaṇa*.

michaṯa f. *mithyātā*, *micchatā*. “wrongness.”

michaṯa dir. sg. 236.

michaṯaṇiaṯa adj. *mithyātāniyata*, *micchatāniyata*. “fixed on wrongness”

michaṯaṇiaṯo m. dir. sg. 92 *michaṯaṇiyaṯo*.

michatvaṇiaṯa adj. *mithyātvaniyata*, *micchattaniyata*. “fixed on wrongness.”

michatvaṇiaṯa f. dir. sg. 86 *michataṇiaṯa*.

[1]michadriṭhi f. *mithyādṛṣṭi*, *micchādiṭṭhi*. “wrong view.”

michadriṭhi dir. sg. 85 *michadr(i)ṭhi*, *michad(r)iṭhi*.

²michadriṭhi adj. *mithyādṛṣṭi*, *micchādiṭṭhi*. “with wrong view.”

michadriṭhi m. dir. sg. 302 *michadri(ṭhi)*.

mitra in **amitra**.

midha in **thiṇamidha**.

muchiṯa in **amuchiṯa**.

muṭhaśpvaṯo adj. *muṣitasmṛti*, *muṭṭhassati*. “having forgotten mindfulness.”

muṭhaśpvaṯo m. dir. sg. 325 *muṭhaśpvaṯi*, 328 *muṭha(śpvaṯo)*, 329.

muḏ̲ha adj. *mūḍha*, *mūḷha*. “deluded.”

muḏ̲ha m. dir. pl. 179.

muṯa adj. *mata*, *muta*. “sensed.”

muṯeṇa m. instr. sg. 97.

in **amuṯa**.

muṯavaṯiṯa f. *matavāditā*, *mutavāditā*. “saying that one has sensed.”

muṯavaṯiṯa dir. sg. 94 *mu(ṯavaṯ)i(ṯa)*.

muṯiṯa f. P *muditā*, BHS *muditā*. “gentleness.”

muṯiṯa dir. sg. 157, 317.

muria m. *maurya*, *moriya*. “Maurya.”

muria dir. pl. 125 *muria*.

mula m. *mūla*, *mūla*. “root.”

mulo dir. sg. 39, 164 [2×].

mula dir. pl. 119, 131 [2×], 246, 303.

mulehi instr. pl. 306.

mulaṇa gen. pl. 270.

in **akuśalamula**, **vivaṯamula**.

mulakileśa m. *mūlakleśa*, *mūlakilesa*. “root defilement.”

mulakileśo dir. sg. 12 *mulakileśo*.

mulakileśa dir. pl. 10 *(mu)lakil(e)śa*.

mulaṭ́hiḳa adj. *mūlārthika*, *mūlatthika*. “having the meaning of the roots.”

mulaṭ́hiḳo m. dir. sg. 119.

mulaṭ̱hiḵasamugaṣa m. *mūlārthyasamudghāta*, *mūlatthiyasamugghāta*. “destruction with regard to the roots.”

mulaṭ̱hiḵasamugaṣo dir. sg. 40 *mulaṭ̱hiasamugaṣo*, 57 *mulaṭ̱hiasamugaṣo*, 82 *mulaṭ̱hi-asamugaṣo*.

mulaprayoḵiḵa adj. *mūlaprayogika*, *mūlaprayogika*. “having the roots as application.”

mulaprayoḵiḵa f. dir. pl. 9 *mulaprayoia*.

muṣavaṭa m. *mṛṣāvāda*, *musāvāda*. “false speech.”

muṣavaṭo dir. sg. 93 *muṣavaṭ(o)*.

muṣavaṭaparivuri f. *musāvādaparipūri*, *mṛṣāvādaparipūri*. “fullness of false speech.”

muṣavaṭaparivuri dir. sg. 95.

muha in **vimohamuha**.

¹metra m. *maitra*, *metta*. “friendliness.”

metra abl. sg. 310.

metrasa gen. sg. 303 *m(e)trasa*, *met(r)asa*.

²metra f. P *mettā*, BHS *maitrā*. “friendliness.”

metra dir. sg. 317.

metravaṃta adj. P *mettāvanta*, BHS *maitrāvant*. “with friendliness.”

metravaṭa m. instr. sg. 265.

metrasahaḵaṭa adj. P *mettāsahagata*, BHS *maitrāsahagata*. “accompanied by friendliness.”

metrasahaḵaṭeṇa m. instr. sg. 156.

melaḵa in **priṭimelaḵa**.

moha m. *moha*, *moha*. “delusion.”

moho dir. sg. 6, 13 *(moho)*, 14, 38, 121, 123, 194, 236, 247, 273.

mohasa gen. sg. 38.

mohaṇisaraṇa m. *mohaniḥsaraṇa*, *mohanissaraṇa*. “escape from delusion.”

mohaṇisaraṇo dir. sg. 316.

mohapakṣa m. *mohapakṣa*, *mohapakṣa*. “side of delusion.”

mohapakṣo dir. sg. 306.

mohaprahaṇa m. *mohaprahāṇa*, *mohappahāna*. “abandoning of delusion.”

mohaprahaṇo dir. sg. 82 *mohaprahaṇa*, 261.

mohayariṯa adj. *mohacarita*, *mohacarita*. “with delusion behavior.”

mohayariṯaṇa m. gen. pl. 275, 318 *mohacariṯaṇa*.

mohaśala m. *mohaśalya*, *mohasalla*. “barb of delusion.”

mohaśalo dir. sg. 122 *(mohaśalo)*.

mohaśaleṇa instr. sg. 123 *mohaśaleṇa*, *mohaśal(eṇa)*.

¹ya ind. *ca*, *ca*. “and.”

ya ED4, ED5 *ya* [3×], *(ya)*, 11, 16 *ca* [2×], 22, 29 *ya* [2×], *(ya)*, 30 *ca* [2×], 32 *ya* [5×], *(ya)*, 33 [6×], 39 [2×], 40 *a*, *ya*, 46 [2×], 47 [2×], 48 [2×], 50, 55 *ca*, 56 *ya*, *yo*, 57, 59, 60 *(ya)* [2×], 62 [3×], 64 *ca*, 65 *ca* [3×], *ya*, 69, 70 [2×], 71 [2×], 72 [2×], 76 [2×], 78, 80, 82 *ya* [2×], *ca*, 87 [2×], 88 *ca* [2×], 91 *ca* [2×], 92 *ca* [5×], *(ca)*, *ya*, 93 *ca*, 97 *ca* [2×], 101, 105 [2×], 107 *ya* [2×], *ca* [3×], 109 *ca*, 110 *ya*, 111 *{{ya}}*, *{{ca}}*, 112, 118 *ca* [4×], 121 *ca* [2×], *(ca)*, 122 *(ca)*, *ca* [2×], 123 [6×], 125 [2×], 126 *ca*, 128 *(ya)*, 131 *ca*, 136 *ca* [2×], 138, 139 *ca*, *ya*, 146 *ca*, 149 *ca*, 150 *(ya)*, 155, 161 [2×], 167, 169, 171 [3×], 186 [2×], 189 *ca* [2×], *ya* [2×], 193, 194 [5×], 204 *ca* [2×], 205 *ca* [4×], 208 *ca* [2×], 210 *ca* [4×], 211, 213 [2×], 214 *ya*, *ca* [4×], 222 [3×], 223, 225 *ca*, 226 [2×], 234 [2×], 239 [2×], 241 [2×], 244 *ya*, *ca*, 245 [2×], 247 *ca*, 254 *ya* [2×], *ca*, *(ca)*, 256 [2×], 257 [2×], 263 [4×], 269 [6×], 269 *(ya)*, 270 *ya* [2×], *ca*, 274 [2×], 277 *ca* [2×], 297 [2×], 299 [4×], 303 [2×], 304 *ya* [5×], *⟨ya⟩*, 317 *ca* [2×], 320 *ca* [2×], 324 *ca* [5×], 338 [2×].

²ya pron. *yad*, *ya*. “who, which.”

yo m. dir. sg. 8, 17 *yo*, *ya*, 18, 38 *ye*, 39 *ya*, 46, 47, 64, 65, 83 *ya*, 89, 91, 98, 100 *ya*, *yo*, 110 *yo* [2×], *(yo)*, 112 [3×], 134, 146 *ya*, 148 *yaṃ*, 149, 150 *ya*, 154, 166 *ya*, 172, 187, 190 *ya* [2×], 203, 204, 206 *ya* [2×], 267, 288, 291 *ya*.

ye m. dir. pl. 22, 23, 36, 49, 63 [3×], 69, 71, 78, 87, 98, 101, 113, 114 [2×], 124 [3×], 125, 144 *ye*, 149 *ya*, 151, 181, 187, 269 *ya*, 271.

yeṇa m. instr. sg. 138 *y(e)ṇa*, 198.

ya f. dir. sg. 49, 100 [2×], 189 [3×].

ya n. dir. sg. 15, 35, 315 *yam*, 325.

³ya adv. *yad*, *yaṃ*. “as.”

ya 30.

yaṇa m. *yāna*, *yāna*. “vehicles.”

yaṇehi instr. pl. 194.

yaṯa adv. *yadā*, *yadā*. “when.”

yaṯa 69.

yaṯi adv. *yadi*, *yadi*. “if.”

yaṯi 117 *yaṯi*, *(yaṯi)*, 243.

yatra adv. *yatra*, *yatra*. “where.”

yatra 103, 162, 165, 307.

yavaṯa adv. *yāvatā*, *yāvatā*. “as long as.”

yavaṯa 287.

yavi adv. *yāvat*, *yāva*. “up to, until.”

yavi 35, 156, 181, 232, 257 *yava*, 258, 279, 288 *yava*, 289 *yava*, 299, 300, 309 [2×].

yaṣa ind. *yathā*, *yathā*. “like.”

yaṣa ED4 [2×], 16, 25 [2×], 26, 29, 35 [2×], 39, 40, 45, 47, 62 [2×], 64, 72 *yaṣa*, 78, 87, 95, 96 [2×], 98 [2×], 99 [4×], 104, 105, 106, 113, 124, 125 [4×], 126 *(yaṣa)*, 128 [4×], 140, 141, 142, 145, 156, 159, 167 [2×], 174, 176, 177 *(ya)ṣa*, *yaṣa*, 180, 185, 192, 213, 216, 223 [2×], 227, 228 [2×], 230, 231, 253 [5×], 265, 283, 286, 288, 299 [2×], 300 *(ya)ṣa*, *yaṣa*.

yaṣaüpaṃṇa adj. *yathotpanna*, *yathuppanna*. “born how.”

yaṣaüpaṃṇaṯo m. abl. sg. 89 *yaṣaüpaṃṇaṯe*.

yaṣabhuṯa adv. *yathābhūtam*, *yathābhūtaṃ*. “as it is.”

yaṣabhuṯa 252, 278 [2×], 281 *yaṣabhuṯo*.

yaṣabhuṯañaṇadaśaṇa m. *yathābhūtajñānadarśana*, *yathābhūtañāṇadassana*. “knowledge and seeing as it is.”

yaṣabhuṯañaṇadaśaṇeṇa instr. sg. 250.

yaṣarua adj. *yathārūpa*, *yathārūpa*. “of which form.”

yaṣaruo m. dir. sg. 138 *yaṣaroa*.

yaṣaśaka adv. *yathāśakyam*, *yathāsakkaṃ*. “according to what is possible.”

yaṣaśako 21.

yi ind. *cid*, *ci*. indefinite particle.

yi 4, 5, 17 [3×], 21 [2×], 35, 50 [2×], 62, 75 *yi* [2×], *(yi)*, 76, 121, 165, 178 [4×], 180 [2×], 239 [2×], 242, 243, 287 [2×], 291 *ci*, 326.

yujaṭi v. *yujyate*, *yujjati*. “is applicable.”

yujaṭi 3rd sg. pres. 77.

yoḳa m. *yoga*, *yoga*. “bond.”

yoḳo dir. sg. 212.

yoḳa dir. pl. 212 *yoa*.

yoḳehi instr. pl. 12, 215.

in **avijayoḳa**, **kamayoḳa**, **driṭhiyoḳa**, **bhavayoḳa**, **vaṭayoḳa**.

yoṇi f. *yoni*, *yoni*. “origin.”

yoṇi dir. pl. 123, 125.

yoṇihi instr. pl. 126 *(yoṇihi)*.

yoyiṭava adj. *yojayitavya*, *yojetabba*. “to be connected.”

yoyiṭava m. dir. pl. 260.

yoyeṭi v. *yojayati*, *yojeti*. “connects.”

yoyeṃti 3rd pl. pres. 213 *yoyeti*.

yoyea 3rd sg. opt. 105 *yoea* [2×], 106 *yoea* [2×].

raḳa m. *rāga*, *rāga*. “lust.”

raḳo dir. sg. 5 *(raḳo)*, 13 *(raḳo)*, 38 *rako*, 122 *(raḳo)*, 194 *(ra)ḳo*, 234, 235, 236 *kaḳo*, 273.

raḳaṭo abl. sg. 109.

raḳasa gen. sg. 38.

raḳe loc. sg. 242.

in **araḳibhava**, **aruparaḳa**, **kamaraḳa**, **kamaraḳaparigeṣa**, **kamaraḳavavaṭa**, **kamaraḳavavaṭaavaśeṣa**, **kamaraḳavavaṭataṇuta**, **driṭhiraḳapaḍigeṣa**, **bhagaraḳa**, **ruaraḳa**, **viṭaraḳaṭa**.

raḳadoṣa m. *rāgadveṣa*, *rāgadosa*. “lust and hate.”

raḳadoṣa dir. pl. 190.

raḳaprahaṇa m. *rāgaprahāṇa*, *rāgappahāna*. “abandoning of lust.”

raḳaprahaṇo dir. sg. 82 *raḳaprahaṇa*.

raḳaprahaṇae dat. sg. 187.

raḳayariṭa adj. *rāgacarita*, *rāgacarita*. “with lust behavior.”

raḳayariṭaṇa m. gen. pl. 318 *raḳacariṭaṇa*.

raḳaviraḳa m. *rāgavirāga*, *rāgavirāga*. “fading of lust.”

raḳaviraḳa abl. sg. 269.

raḳaśala m. *rāgaśalya*, *rāgasalla*. “barb of lust.”

raḳaśalo dir. sg. 122 *raḳa(śalo)*.

raḳaśaleṇa instr. sg. 122 *raḳa(śa)l(eṇa)*, 123.

rakṣia adj. *rakṣya*, *rakkheyya*. “needing to be guarded.”

rakṣia m. dir. pl. 230.

in **arakṣia**.

rakṣiṭava adj. *rakṣitavya*, *rakkhitabba*. “needing to be guarded.”

rakṣiṭavo m. dir. sg. 230, 231.

rata in **arata**.

raṭa in **prahaṇaraṭa**.

raṭi in **ṇimaṇaraṭi**.

ratraña adj. P *rattañña*. “time-honored.”

ratraña m. dir. pl. 170 *ratraña*.

ratriña adj. *rātrījña*, *rattiñña*. “time-honored.”

ratriña m. dir. pl. 174 *ratriña*.

ratriṇivusta adj. *rātrīnyuṣṭa*, P *rattīnivuttha*?. “having lived through a night.”

ratriṇivusta m. dir. pl. 175.

ramaṭi v. *ramate*, *ramati*. “takes pleasure.”

ramaṭi 3rd sg. pres. 65, 162.

rayaṇa m. *rājan*, *rājan*. “king.”

rayaṇasa gen. sg. 253.

rayaṇia adj. P *rajanīya*, BHS *rajanīya*. “exciting sense pleasure.”

rayaṇia m. dir. pl. 232, 234.

raṣi f. *rāśi*, *rāsi*. “group.”

raṣi dir. sg. 86 [4×].

raṣie dir. pl. 86 *raśie*.

raṣa m. *ratha*, *ratha*. “chariot.”

raṣasa gen. sg. 185.

rahaṃta m. *arhant*, *arahanta*. “saint.”

rahaṃtaṇa gen. pl. 88.

rahapa m. *arhattva*, *arahatta*. “sainthood.”

rahapo dir. sg. 257, 320.

rua m. *rūpa*, *rūpa*. “form.”

ruo dir. sg. 161 *rua*, *ruo* [2×], 237, 238 [2×].

rua dir. pl. 185, 232, 299.

rueṇa instr. sg. 161.

ruehi instr. pl. 274, 309.

ruaṇa gen. pl. 273, 274, 317.

rue loc sg. 162.

in **arupa**, **arupadhaṭu**, **arupavayara**, **arupasamavati**, **evarua**, **ṇamarua**, **ṇamaruapracaa**, **priarua**, **yaṣarua**.

ruaarupa m. *rūpārūpya*, *rūpāruppa*. “form and formlessness.”

ruaarupaṇa gen. pl. 316.

ruakaṃdha m. *rūpaskandha*, *rūpakkhandha*. “form factor.”

ruakaṃdho dir. sg. 239.

ruadriṭhi f. *rūpadṛṣṭi*, *rūpadiṭṭhi*. “form view.”

ruadriṭhi dir. sg. 240.

ruadhaṯu mf. *rūpadhātu*, *rūpadhātu*. “element of form.”

ruadhaṯu dir. sg. 16, 25 *rua(dhaṯu)*, 26, 161, 213, 243, 247–248 *ru(adhaṯu)*.

ruadhaṯuṇa instr. sg. 32 *rua(dhaṯuṇa)*.

ruadhaṯue instr. sg. 30.

ruapraṯiṭha adj. *rūpapratiṣṭha*, *rūpappatiṭṭha*. “with root as foundation.”

ruapraṯiṭho m. dir. sg. 209 *r⟨u⟩apraṯiṭha*.

ruaraḳa m. *rūparāga*, *rūparāga*. “lust for form.”

ruaraḳo dir. sg. 247, 248 *ruaraḳa*, 249 *ruaraḳo*, *ruḳaraḳa*.

ruaraṃbaṇa adj. *rūpālambana*, *rūpārammaṇa*. “with form as object.”

ruaraṃbaṇo m. dir. sg. 209 *ruara(ṃ)baṇa*.

ruavayara m. *rūpāvacara*, *rūpāvacara*. “realm of forms.”

ruavayaro dir. sg. 226.

ruasaṃña f. *rūpasaṃjñā*, *rūpasaññā*. “perception of form.”

ruasaṃña dir. pl. 160, 161.

ruasaṃñaṇa gen. pl. 159.

ruovaa adj. *rūpopāya*, *rūpupāya*. “with form as means.”

ruovao m. dir. sg. 209, 210.

rupaṇalakhaṇa adj. P *ruppanalakkhaṇa*. “having molesting as characteristic.”

rupaṇalakhaṇo m. dir. sg. 238.

roḳa m. *roga*, *roga*. “disease.”

roḳo dir. sg. 166 *roo*.

rohiṯaśpva m. *rohitāśva*, *rohitassa*. “Rohitāśva.”

rohiṯaśpvo dir. sg. 125.

lakhaṇa m. *lakṣaṇa*, *lakkhaṇa*. “characteristic.”

lakhaṇaṇi dir. pl. 197.

in **aṇubhavaṇalakhaṇa**, **aṇusaṃdaṇalakhaṇa**, **avhisaṃkharaṇalakhaṇa**, **ugrahaṇalakhaṇa**, **paḏivaṯadukhapravhavalakhaṇa**, **rupaṇalakhaṇa**, **vavaṣaalakhaṇa**, **viaṇaṇalakhaṇa**, **śaṃtalakhaṇa**, **samuṯiraṇalakhaṇa**.

ladha adj. *labdha*, *laddah*. “taken.”

ladho m. dir. sg. 60, 65 *ladha*, *ladho*.

lavha m. *lābha*, *lābha*. “gain.”

lavho dir. sg. 55.

in **praṃñalavha**.

lavhaṇutaria m. *lābhānuttarya*, *lābhānuttariya*. “highest of gain.”

lavhaṇutario dir. sg. 318 *lavhaṇutaria*, 319 *lavhaṇ(u)tari(o)*.

lavhaṯi v. *labhate*, *labhati*. “takes.”

lavhaṯi 3rd sg. pres. 59, 65.

lavhaṃti 3rd pl. pres. 59, 199 *lavhaṃti*, 237, 238, 244.

ladhva abs. 171 *ladha*.

in **aladhva**.

lavhamatsaria m. *lābhamātsarya*, *lābhamacchariya*. “jealousy of possession.”

lavhamatsario dir. sg. 266 *lavhamatsa(rio)*, 267 *lavhamatsariḳa*.

liṇa adj. *līna*, *līna*. “lax.”

liṇasa m. gen. sg. 52.

ludha adj. *lubdha*, *luddha*. “greedy.”

ludha m. dir. pl. 178.

luhapraṇiṯa adj. *rūkṣapraṇīta*, *lūhappaṇīta*. “hard and fine.”

luhapraṇiṯo m. dir. sg. 176.

luhaluha adj. *rūkṣārūkṣa*, *lūhālūha*. “all kinds of hard.”

luhaluho m. dir. sg. 176.

lehaṇa m. *lekhana*, *lekhana*. “inscribing.”

lehaṇo dir. sg. 167 *lehaṇaṃ*.

loḳa m. *loka*, *loka*. “world.”

loḳo dir. sg. 156, 157, 228.

loḳe loc. sg. 129, 232.

in **paraloḳa**.

lo̲ka̲siva̲tea m. *lokādhipatya*, *lokādhipateyya*, BHS *lokādhipateya*. “control of the world.”

lo̲ka̲siva̲teo dir. sg. 22 *loa̲siva̲teo*.

loha m. *lobha*, *lobha*. “greed.”

loho dir. sg. 121.

lohaprahaṇa m. *lobhaprahāṇa*, *lobhappahāna*. “abandoning of greed.”

lohaprahaṇo dir. sg. 261.

lohaphala m. *lobhaphala*, *lobhaphala*. “fruit of greed.”

lohaphalo dir. sg. 14.

lohi̲tamakṣi̲ta adj. *lohitamrakṣita*, *lohitamakkhita*. “smeared with blood.”

lohi̲tamakṣi̲to m. dir. sg. 39.

[1]va ind. *eva*, *va*. emphatic particle.

va 37, 72, 142, 149, 197, 242, 267.

[2]va ind. *vā*, *vā*. “or.”

va 31 [5×], *(va)*, 36, 37 [3×], 44 *va*, *(va)*, 45, 46 [2×], 53 *va*, *⟨va⟩*, 54, 65, 74 *va*, *ba*, 75, 81 [2×], 84 *ba* [2×], *va* [3×], 95 *ba*, 97 *ba*, *(ba)*, 98 [2×], 99 [2×], 140 *va* [3×], *va{ṃ}*, 147 *va{ṃ}*, 148 [2×], 162, 163, 174, 176 [2×], 182 [3×], 184, 204 [2×], 207 *va* [2×], *ba*, 208 *(ba)*, 209, 216, 221 [3×], 222, 224 [4×], 233, 241 [2×], 260 [2×], 276 *(va)*, 277, 292 [2×], 293, 308 [2×], 326, 336.

vaa m. *vyaya*, *vaya*. “decay.”

vao dir. sg. 77 *vao*, *vaa*.

vaama m. *vyāyāma*, *vāyāma*. “striving.”

vaamo dir. sg. 154.

in **saṃmevaama**.

vaama̲ti v. *vyāyacchati*, *vāyamati*. “strives.”

vaama̲ti 3rd sg. pres. 135, 136, 137, 291, 292 *vaama(ti)*.

vaami̲ta adj. *vyāyata*, *vāyamita*. “striven.”

vaami̲to m. dir. sg. 138 [2×], *vaami̲ta*.

vaṃśa m. *vaṃśa*, *vaṃsa*. “tradition.”

vaṃśa dir. pl. 174 [2×].

in **ariavaṃśa**, **kulavaṃśa**, **pravaṯavaṃśa**, **ṇaṯivaṃśa**.

vaḵaraṇa m. *vyākaraṇa*, *vyākaraṇa*. “explanation.”

vaḵaraṇo dir. sg. 52 *viaḵaraṇa*.

in **prasvavaḵaraṇa**.

vaḵaraṇia in **eḵaṃśavaḵaraṇia**, **paḏipruchavaḵaraṇia**, **vivhajavaḵaraṇia**.

vaṃcati v. cf. *vañcayati*, *vañceti*. “escapes.”

vaṃcati 3rd sg. pres. 243.

vaja in **priavaja**.

vajati v. *varjati*, *vajjati*. “is excluded.”

vajati 3rd sg. pres. 242.

vaṭa m. *varta*, *vaṭṭa*. “eddy.”

vaṭo dir. sg. 142.

in **kaṃmavaṭa**, **kileśavaṭa**, **dukhavaṭa**.

vaṭayoḵa m. *vartayoga*, *vaṭṭayoga*. “yoke in an eddy.”

vaṭayoḵeṇa instr. sg. 151 *vaṭayoḵeṇa*.

vaṇa ind. *punaḥ*, *pana*. contrastive particle.

vaṇa 22, 59 *vuṇa*, 113, 175, 181, 230, 244, 257.

vaṃṇa in **śuhavaṃṇa**.

vaṃṇamatsaria m. *varṇamātsarya*, *vaṇṇamacchariya*. “jealousy of color.”

vaṃṇamatsario dir. sg. 266–266 (*vaṃṇamatsario)*.

vaṃṇavaṯi adj. *varṇavādin*, *vaṇṇavādi*. “speaking the praise.”

vaṃṇavaṯi m. dir. sg. 171.

vaṃṇasaṃṭ́haṇa f. *varṇasaṃsthāna*, *vaṇṇasaṃṭhāna*. “color and shape.”

vaṃṇasaṃṭ́haṇo dir. sg. 160 *vaṃṇasaṃṭ́haṇa*.

vaṃṇasaṃṭ́haṇasa gen. sg. 314.

vaṃṇeṯi v. *varṇayati*, *vaṇṇeti*. “praises.”

vaṃṇeṯi 3rd sg. pers. 223 *vaṇ⟨e⟩ṃṯi*.

vaṯa in **atvavaṯaüvaṯaṇa**, **muṣavaṯa**, **muṣavaṯaparivuri**.

vataṯi v. *vartate*, *vattati*. “follows.”

vataṃti 3rd pl. pres. 60.

vaṯaṯi v. *vadati*, *vadati*. “speaks.”

vaṯea 3rd sg. opt. 310.

vatava adj. *vaktavya*, *vattabba*. “to be spoken of.”

vatavo m. dir. sg. 21, 52, 77 *vata[·]vo*, 193 *vatava*, 215, 282 *vatava*.

vatava m. dir. pl. 78 *vatavo*, 131, 202 [2×], 232, 250 [3×].

vatava f. dir. sg. 18, 19, 21, 37, 194 [3×], 195, 211.

vatava f. dir. pl. 22, 77, 131, 194, 274.

vati in **pariṇimiṯavaśavati**.

vaṯi in **driṭhavaṯiṯa**, **muṯavaṯiṯa**, **vaṃṇavaṯi**, **viñaṯavaṯiṯa**, **ṣuṯavaṯiṯa**.

vateṯi v. *vartayati*, *vatteti*. “follows.”

vateṯi 3rd sg. pres. 64, 66.

vateṃti 3rd pl. pres. 61 *vateṃti*, *vate⟨ṃ⟩ti*, 63 *vate⟨ṃ⟩ti* [3×].

vaṃdana f. *vandanā*, *vandanā*. “praise.”

vaṃdaṇa dir. pl. 77.

vaya f. *vāc*, *vācā*. “speech.”

vaya dir. sg. 94.

vayae instr. sg. 30, 62 *vaae*.

in **piśuṇavaya**, **pharuṣavaya**, **sacavaya**, **saṃmevaya**, **sraṣvavaya**.

vayaducariṯa m. *vāgduḥcarita*, *vāyāduccarita*. “bad verbal behavior.”

vayaducariṯa dir. pl. 93 *(vayaducariṯa)*.

vaavadhaṯu f. Skt. *vāyavadhātu*. “wind element.”

vaavadhaṯu dir. sg. 298 [2×], 307 *vayavadhaṯo*, 308 *vayavadhaṯu*.

vaavadhaṯue gen. sg. 297 *vayavadhatue*.

vayasucariṯa m. *vāksucarita*, *vāyāsucarita*. “good verbal behavior.”

vayasucariṯa dir. pl. 93 *vaya(sucariṯa)*.

vayi̱kaṃma m. P *vacīkamma*. “verbal action.”

vayi̱kaṃmo dir. sg. 231.

vayi̱kaṃmasa gen. sg. 303 *vayiaṃmasa*.

vayisaṃbara m. *vāgsaṃvara*, *vacīsaṃvara*. “restraint of speech.”

vayisaṃbaro dir. sg. 241.

vayisoyea m. P *vacīsoceyya*. “purity of speech.”

vayisoyeo dir. sg. 88 *(vayisoye)o*.

vayo in **kaavayasi̱ka**.

vavacheṭaṭ́hi adj. *vyavacchedārthin*, *vavacchedatthi*. “having the meaning ‘severing’.”

vavacheṭaṭ́hi m. dir. sg. 23, 307 *vavacheṭaṭ́he*.

vavaṭa m. *vyāpāda*, *vyāpāda*. “malice.”

vavaṭo dir. sg. 23, 24, 119 *vaaṭo*, 120, 234, 235, 240, 247, 273.

vavaṭeṇa instr. sg. 121, 122 *(vavaṭeṇa)*, 236 *vava(ṭeṇa)*, 274.

vavaṭasa gen. sg. 317.

in **avavaṭa**, **avavaṭadhaṭu**, **kamarakavavaṭa**, **kamarakavavaṭaavaśeṣa**, **kamarakavavaṭataṇuta**, **savavaṭa**.

vavaṭadhaṭu f. *vyāpādadhātu*, *vyāpādadhātu*. “element of malice.”

vavaṭadhaṭu dir. sg. 23.

vavaṭasaṃgapa m. *vyāpādasaṃkalpa*, *vāpādasaṃkappa*. “intention of malice.”

vavaṭasaṃgapo dir. sg. ED3 *vaaṭosaṃgapo*.

vavaṭasaṃña f. *vyāpādasaṃjñā*, *vāpādasaññā*. “perception of malice.”

vavaṭasaṃña dir. sg. ED2.

vavaśaalakhaṇa adj. Skt. *vyavasāyalakṣaṇa*. “having strife as characteristic.”

vavaśaalakhaṇo m. dir. sg. 75, 196 *vavaśialakhaṇo*.

vaśa m. *vaśa*, *vasa*. “power.”

vaśo dir. sg. 60, 61 [2×], 63 [3×], 64, 66.

in **avaśa**, **avhijavaśa**, **kileśavaśa**, **pariṇimiṭavaśavati**, **vaśibhoṭi**, **vastuvaśa**.

vaśibhoṭi v. *vaśībhavati*, *vasībhoti*. “is under the power.”

vaśibhoṭi 3rd sg. pres. 65.

vaṣa in **satavaṣa**.

vaṣaña adj. OIA *varṣajña*? cf. P *vaṃsañña*. “original.”

vaṣaña m. dir. pl. 170 *vaṣiña*, 175 *(va)ṣiña*.

vaṣiṇivusta adj. OIA *varṣanyuṣṭa*, P *vassanivuttha*? “having lived through a year.”

vaṣiṇivusta m. dir. pl. 175 *vaṣiṇivusta*.

vaṣaṇa f. *vāsanā*, *vāsanā*. “imbuing.”

vaṣaṇa dir. sg. 31.

in **pruvevaṣaṇa**.

vaṣaṇaprayoka m. *vāsanāprayoga*, *vāsanāpayoga*. “imbuing and application.”

vaṣaṇaprayoo dir. sg. 31.

vaṣi f. *vyādhi*, *vyādhi*. “sickness.”

vaṣi dir. sg. 76 *vyaṣi*.

vastu mf. *vastu*, *vatthu*. “matter.”

vastu dir. sg. 222.

vastuṇi dir. pl. 178.

vastuhi instr. pl. 134.

in **atvabhavavastu**, **kaṣavastu**, **puṃñakriavastu**, **saṃgrahavastu**.

vastukiṭa adj. *vāstukṛta*, *vatthukaṭa*. “made a base.”

vastukiṭa f. dir. sg. 313 [2×].

vastuvaśa m. *vastuvaśa*, *vatthuvasa*. “power of things.”

vastuvaśeṇa instr. sg. 197.

vastuṣaca m. *vastusatya*, *vatthusacca*. “truth as a thing.”

vastuṣaco dir. sg. 197.

vastra m. *vastra*, *vattha*. “garment.”

vastro dir. sg. 216.

vaheṭi v. *vāhayati*, *vāheti*. “makes go.”

vaheti 3rd pl. pres. 261.

vi ind. *api*, *pi*. “also.”

vi 25, 26 [2×], 35, 43, 48 *pi*, 54, 60, 61 [2×], 66 *(vi)*, 67, 68 *(vi)*, 124, 125, 133, 144, 145 [2×], 163, 164 *pi*, *vi*, 166, 181 *(vi)*, *vi*, 183, 186, 192, 193 [4×], 211 *avi*, 228 *pi*, 231, 236, 250, 254, 255, 258, 260, 322, 330.

viaṇa adj. *vijānant*, *vijānanta*. “cognizing.”

viaṇaṯo m. gen. sg. 300 *viaṇato*.

viaṇaṇalakhaṇa adj. P *vijānanalakkhaṇa*. “having cognizing as its characteristic.”

viaṇaṇalakhaṇo m. dir. sg. 238 *viaṇaṇalakhaṇa*.

vi̱ka̱ṯa adj. *vigata*, *vigata*. “gone.”

vi̱ka̱ṯo m. dir. sg. 314 *vi̱ka̱ṯa*.

vi̱kara m. *vikāra*, *vikāra*. “modification.”

vi̱kareṇa instr. sg. 194.

vikri̱ṯa̱ka adj. *vikṛtaka*, *vikaṭaka*. “transformed.”

vikri̱ṯa̱ko m. dir. sg. 141.

vighas̱a m. Skt. *vighāta*. “destruction.”

vighas̱a dir. pl. 272 *(vi)ghas̱a*.

vighas̱a in **païoṭ̓haṇavighas̱a**.

vija f. *vidyā*, *vijjā*. “knowledge.”

vija dir. sg. 53 [2×], 55.

vija dir. pl. 53, 91.

vijahi instr. pl. 91.

in **avija**, **avija̱ka̱ṯatva**, **avijapracaa**, **avijayo̱ka**, **avijas̱ava**, **trevija**.

viñaṭ̓hi adj. *vijñārthin*, *viññatthi*. “having the meaning ‘intelligent’.”

viñaṭ̓hi f. dir. sg. 53.

viñaṇa m. *vijñāna*, *viññāṇa*. “consciousness.”

viñaṇo dir. sg. 100 *viñaṇa* [3×], 103, 106 *viñaṇaṃ*, 107 *viñaṇaṃ*, 163 *viñaṇaṃ*, *viña(ṇ)aṃ*, 164 ⟨*viñaṇaṃ*⟩, *viñaṇaṃ* [2×], 166 *viñaṇaṃ*, 209 *viñaṇa*, 210 *viñaṇa*, 238 *viñaṇa*, 239 *viñana*, 307 *viñaṇe*, 308 *viñaṇaṃ*, 331 *viñaṇaṃ*.

viñaṇasa gen. sg. 307.

in **cakhuviñaṇa**, **cakhuviñaṇaaṇavhisaṃbhuṯa**, **maṇaviñaṇa**, **soṯaviñaṇaaṇavhisaṃbhuṯa**.

viñaṇakaa m. *vijñānakāya*, *viññāṇakāya*. "consciousness body."

viñaṇakaa dir. pl. 300.

viñaṇakaṃdha m. *vijñānaskandha*, *viññāṇakkhandha*. "consciousness factor."

viñaṇakaṃdho dir. sg. 239 *viñaṇakaṃdha*.

viñaṇaṃcaaṯaṇa m. *vijñānāntyāyatana*, *viññāṇañcāyatana*. "sphere of the end of consciousness."

viñaṇaṃcaaṯaṇa dir. sg. 160 *viñaṇacaaṯaṇa*, 163, 164, 165, 166.

viñaṇaṭ́hiṯi f. *vijñānasthiti*, *viññāṇaṭṭhiti*. "steadiness of consciousness."

viñaṇaṭ́hiṯi dir. sg. 211.

viñaṇaṭ́hiṯie dir. pl. 209 *viñaṇaṭ́hiṯio*, 212 *viñaṇaṭ́hiṯio* [2×], 334 *viñaṇaṭ́hiṯi(o)*.

viñañaṭ́hiṯihi instr. pl. 211 *viñañaṭ́hiṯihi*.

viñaṇapracaa m. *vijñānapratyaya*, *viññāṇappacaya*. "condition consciousness."

viñaṇapracaa abl. sg. 106.

viñaṯa adj. *vijñāta*, *viññāta*. "cognized."

viñaṯeṇa m. instr. sg. 97.

in **aviñaṯa**.

viñaṯavaṯiṯa f. *vijñātavāditā*, *viññātavāditā*. "saying that one has cognized."

viñaṯavaṯiṯa dir. sg. 94 *(viñaṯavaṯiṯa)*.

viñaṇadhaṯu f. *vijñānadhātu*, *viññāṇadhātu*. "consciousness element."

viñaṇadhaṯu dir. sg. 307 *viñaṇadhaṯo*, 308.

viñu adj. *vijña*, *viññu*. "wise."

viñu m. dir. sg. 277 *viñ(u)*.

viñuhi m. instr. pl. 170 *viñuhi*, 175 *v(i)ñuhi*.

viñea in **cakhuviñea**.

viḍavaṭ́ha m. *viṭapārtha*, *viṭapattha*. "the meaning 'branch'."

viḍavaṭ́heṇa instr. sg. 239.

viṇaṭha adj. *vinaṣṭa*, *vinaṭṭha*. “lost.”

viṇaṭhe m. loc. sg. 242.

viṇaṯaṯi v. *vinadati*, *vinadati*. “screams down.”

viṇaṯaṯi 3rd sg. pres. 40.

viṇivaṯiḳa adj. *vinipātika*, *vinipātika*. “subject to ruin.”

viṇivaṯiḳa m. dir. pl. 60–61 *(viṇivaṯiḳa)*.

viṇeṯi v. *vinayati*, *vineti*. “removes.”

viṇia abs. 129, 130.

viṇoṯaṇa f. *vinodana*, *vinodana*. “dispelling.”

viṇoṯaṇae instr. sg. 222 *viṇ⟨o⟩ṯaṇaye*.

viṇoṯeṯi v. *vinodayati*, *vinodeti*. “dispels.”

viṇoṯeṯi 3rd sg. pres. 221 *viṇoṯeti* [2×].

viṯaraḳaṯa f. *vītarāgatā*, *vītarāgatā*. “state of lust gone away.”

viṯaraḳaṯa dir. sg. 257.

viṯirita adj. *vyatirikta*, *vītiritta*. “withdrawn.”

viṯirito m. dir. sg. 140.

vitraka m. *vitarka*, *vitakka*. “thinking.”

vitrako dir. sg. 29, 140 *(vitrako)*, 141 *vitrako* [4×], *vitraka*.

vitraka dir. pl. 177, 231.

in **avitrakaviyara**, **dukhavitraka**, **mahapuruṣavitraka**, **savitraka**.

vitrakaviyara m. *vitarkavicāra*, *vitakkavicāra*. “thought and deliberation.”

vitrakaviyaraṇa gen. pl. 143 *vitrakaviyaraṇa*.

vitrakasaṃgaṣa m. *vitarkasaṃghāṭa*, *vitakkasaṃghāṭa*. “mass of thought.”

vitrakasaṃgaṣo dir. sg. 141 *vitrakasaṃgaṣo*.

vitrakeṯi v. *vitarkayati*, *vitakketi*. “thinks.”

vitrakeṣi 2nd sg. pres. 231 *vitrakayaṣi*.

vipaḳi in **samavipaḳi**.

vipariṇama m. *vipariṇāma*, *vipariṇāma*. “change.”

vipariṇameṇa instr. sg. 23.

in **aviparin̤amadhaṃma**.

viparin̤amadukha m. *viparin̤āmaduḥkha*, *viparin̤āmadukkha*. “pain of change.”

viparin̤amadukho dir. sg. 6 *viparin̤amaduha*.

viparin̤amadukhaṯa f. *viparin̤āmaduḥkhatā*, *viparin̤āmadukkhatā*. “painfulness of change.”

viparin̤amadukhaṯa dir. sg. 75, 76 *(vipa)riṇamadukhaṯa*, *viparin̤amadukhaṯa*, 77 *(vipari)ṇa(ma)dukhaṯa*.

viparin̤amadhaṃma in **aviparin̤amadhaṃma**.

vipramuta adj. *vipramukta*, *vippamutta*. “released.”

vipramuto m. dir. sg. 271, 272.

vibhava m. *vibhava*, *vibhava*. “non-existence.”

vibhavo dir. sg. 8.

vibhavataṣ̄va f. *vibhavatr̥ṣṇā*, *vibhavataṇhā*. “craving for non-existence.”

vibhavataṣ̄va dir. sg. 7 *vibha(vataṣ̄va)*, 8 *(vibhavata)ṣ̄va*, 9, 10.

vimaṃsa f. *mīmāṃsā*, *vīmaṃsā*. “inquiry.”

viṃaṃsa dir. sg. 153 *vimaṃs̱a*.

vimaṃsae instr. sg. 155.

in **viriacitavimaṃsa**.

vimaṃsasamaṣ̱i mf. *mīmāṃsāsamādhi*, *vīmaṃsāsamādhi*. “inquiry concentration.”

vimaṃsasamaṣ̱i dir. sg. 130, 137.

vimucaṯ̱i v. *vimucyate*, *vimuccati*. “is liberated.”

vimucaṯ̱i 3rd sg. pres. 271, 278 *vimucati*, 281 *vumucaṯ̱i*.

vimuta adj. *vimukta*, *vimutta*. “liberated.”

vimuto m. dir. sg. 218 *vimutam*.

vimutasa m. gen. sg. 281.

in **uvhaaṯ̱obhavavimuta**.

vimutaaṯ̱aṇa m. *vimuktyāyatana*, *vimuttāyatana*. “liberation spheres.”

vimutaaṯ̱aṇa dir. pl. 276 *v(imutaaṯ̱aṇa)*.

vimutaaṯ̱aṇeṣ̱u loc. pl. 282.

in **ṣadhavimutaaṯ̱aṇa**.

vimuti f. *vimukti*, *vimutti*. “liberation.”

vimuti dir. sg. 186, 202, 269 [2×].

vimutie dir. pl. 269, 270.

in **uvhaaṯovimutia**, **ceṯovimuti**, **praṃñavimuti**, **bhavavimutia**.

vimutikaṃdha m. *vimuktiskandha*, *vimuttikhandha*. “liberation factor.”

vimutikaṃdho dir. sg. 220.

vimutiṯa f. *vimuktitā*, *vimuttitā*. “state of liberation.”

vimutiṯa dir. sg. 183 *vimutiṯa*.

vimutiparivayaṇia adj. P *vimuttiparipācaniya*. “ripening liberation.”

vimutiparivayaṇia f. dir. pl. 268 *vimutiparivayaṇia*.

vimoha m. *vimokṣa*, *vimokkha*. “liberation.”

vimoho dir. sg. 89 *vimoḵo*.

vimoha dir. pl. 28, 187.

in **kileś̱avimoha**.

vimohamuha m. *vimokṣamukha*, *vimokkhamukha*. “mouth of liberation.”

vimohamuhehi instr. pl. 104 *vimokṣamuehi*.

viyaa in **dhaṃmaviyaasaṃboj̱aṃga**.

viyara m. *vicāra*, *vicāra*. “deliberation.”

viyaro dir. sg. 141.

viyareṇa instr. sg. 193.

in **avitrakaviyara**, **vitrakaviyara**, **saviyara**.

viyari adj. Skt. *vicārin*. “moving about.”

viyariṇa m. gen. pl. 193 *viyariṇa* [2×].

in **aviyari**.

viyiḵ̱itsa f. *vicikitsā*, *vicikicchā*. “uncertainty.”

viyiḵ̱itsa dir. sg. 235 *viyiḵ̱i(tsa)*, 236, 240, 241, 245, 246.

viyiḵ̱itsae instr. sg. 236.

in **savaviyiḵ̱itsakaś̱aṃkaś̱aśala**.

viyi̱kitsava̱śe̱so m. *vicikitsāvaśeṣa*, *vicikicchāvasesa*. “remainder from uncertainty.”

viyi̱kitsava̱śe̱so dir. sg. 248.

vira̱ka m. *virāga*, *virāga*. “indifference.”

vira̱ko dir. sg. 55 *virao*, 186, 202.

vira̱keṇa instr. sg. 194.

vira̱ka abl. sg. 146 *vira̱ko*, 278 *vira̱ko*.

in **avijavira̱ka**, **ra̱kavira̱ka**.

vira̱kaṇiṣiṭa adj. *virāganiśrita*, *virāganissita*. “based on indifference.”

vira̱kaṇiṣiṭo m. dir. sg. 152, 154.

virajaṭi v. *virajyati*, *virajjati*. “is indifferent.”

virajaṭi 3rd sg. pres. 278 *virajati*, 281.

viratacita adj. *viraktacitta*, *virattacitta*. “with indifferent thought.”

viratacito m. dir. sg. 281.

viria m. *vīrya*, *viriya*. “bravery.”

virio dir. sg. 135 *v⟨i⟩rio*, 136, 137, 153 *v(i)rio*, 252, 256, 338.

virieṇa instr. sg. 155, 339 *(vi)rieṇa*.

in **aradhaviria**.

viriacitavimaṃsa f. *vīryacittamīmāṃsā*, *viriyacittavīmaṃsā*. “bravery, thought and inquiry.”

viriacitavimaṃsa dir. pl. 152 *viriaci(tavimaṃsa)*.

viriabala m. *vīryabala*, *viriyabala*. “bravery power.”

viriabalo dir. sg. 256 *viri(abalo)*.

viriasamaṣi mf. *vīryasamādhi*, *viriyasamādhi*. “bravery concentration.”

viriasamaṣi dir. sg. 129, 137.

viriaṣiva̱tea m. *vīryādhipatya*, *viriyādhipateyya*. “bravery control.”

viriaṣiva̱teeṇa instr. sg. 251 *viriaṣiva̱teṇaṇa*.

viridria m. *vīryendriya*, *viriyindriya*. “bravery faculty.”

viridrio dir. sg. 129, 136, 155, 251 [2×], 254, 262, 339.

viridrieṇa instr. sg. 254, 255.

viridriasa gen. sg. 253, 328.

viruḍ̲hi f. *virūḍhi*, *virūḷhi*. “growth.”

viruḍ̲hi dir. sg. 209 *veruḍ̲i*.

vileha m. *vilekha*, *vilekha*. “perplexity.”

vileho dir. sg. 235.

vivak̲a in **dukhavivak̲a**, **suhavivak̲a**.

vivaṭa m. P *vivaṭṭa*, BHS *vivarta*. “evolution.”

vivaṭo dir. sg. 17.

vivaṭeṭ̲i v. *vivartayati*, *vivaṭṭeti*. “turns around.”

vivaṭeṃti 3rd pl. pres. 113 *vivaṭeti*.

vivaḍ̣heṭ̲i v. *vivardhayati*, *vivaḍḍheti*. “grows.”

vivaḍ̣heṭ̲i 3rd sg. pres. 25.

vivaṭ̲a m. *vivāda*, *vivāda*. “dispute.”

vivaṭ̲o dir. sg. 306.

vivaṭ̲aṇa f. cf. P *vipajjati*. “failure.”

vivaṭ̲aṇa dir. sg. 236, 303 *vivaṭ̲aṇa* [3×], *(vivataṇa)*, 304 [3×], 305 [3×], 328 [2×], 329.

vivaṭ̲amula m. *vivādamūla*, *vivādamūla*. “root of dispute.”

vivaṭ̲amula dir. pl. 302 *⟨vi)vaṭ̲amula*.

vivaṭ̲amulehi instr. pl. 324 *vivatamulehi*.

vivaraṇa in **kaṃkṣavivaraṇaviṡ̲udhi**.

vivalaṡ̲a m. *viparyāsa*, *vipallāsa*. “perversion.”

vivalaṡ̲ehi instr. pl. 104.

in **avivalaṡ̲a**.

vivaśaṇa f. *vipaśyanā*, *vipassanā*. “insight.”

vivaśaṇa dir. sg. 56, 147, 194, 205 [2×], 270, 279, 281.

vivaśaṇae gen. sg. 50 *vivaśa(ṇae)*.

vivaśaṇa in **śukravivaśaṇa**, **śukravivaśaṇagotrahudhaṃmaaṭhamak̲abhumi**.

vivaśaṇaparamiṯa f. *vipaśyanāpāramitā*, *vipassanāpāramitā*. “perfection of insight.”

vivaśaṇaparamiṯa dir. sg. 187 *vivaśaṇa·paramiṯa*.

vivaśaṇapravhaviṯa adj. *vipaśyanāprabhāvita*, *vipassanappabhāvita*. “developed by insight.”

vivaśaṇapravhaviṯo m. dir. sg. 175.

vivicaṯi v. *vivicyate*, *viviccati*. “is separated.”

vivica abs. 139, 140.

vivita adj. *vivikta*, *vivitta*. “separated.”

vivito m. dir. sg. 139.

viveḵa m. *viveka*, *viveka*. “seclusion, separation.”

viveḵo dir. sg. 65 *viveḵaṃ*.

viveḵaṯo abl. sg. 142 *(viveḵa)ṯe*.

in **kamaviveḵa**.

viveḵaa adj. *vivekaja*, *vivekaja*. “separation-born.”

viveḵao m. dir. sg. 139 *viviḵayo*, 142 *viveḵa(aṃ)*.

viveḵaṇiṣiṯa adj. *vivekaniśrita*, *vivekanissita*. “based on seclusion.”

viveḵaṇiṣiṯo m. dir. sg. 152, 154.

vivhajavaḵaraṇia adj. *vibhajyavyākaraṇīya*, *vibhajjavyākaraṇīya*. “to be answered after deciding.”

vivhajavaḵaraṇio m. dir. sg. 227 *vivhajavaḵaraṇio*.

viśudha adj. *viśuddha*, *visuddha*. “pure.”

viśudho m. dir. sg. 216.

viśudhi f. *viśuddhi*, *visuddhi*. “purity.”

viśudhie dir. pl. 215 *viśu(dhiyo)*, 216.

in **kaṃkṣavivaraṇaviśudhi**, **citaviśudhi**, **driṭhiviśudhi**, **śilaviśudhi**.

viśeṣabhaḵiḵa adj. *viśeṣabhāgika*, *visesabhāgika*. “belonging to the side of distinction.”

viśeṣabhaḵiḵo m. dir. sg. 284 *viśiṣabhaïa*, 284 *(viśe)ṣabhaïo*, 285 *viśeṣabhaïo*.

viṣa m. *viṣa*, *visa*. “poison.”

viṣo dir. sg. 134.

in **aśiviṣa**.

viṣama adj. *viṣama*, *visama*. “uneven.”

viṣamaṭo m. abl. sg. 37 *viṣamaṭe*, 44.

viṣamakṣiṭa adj. *viṣamrakṣita*, *visamakkhita*. “smeared with poision.”

viṣamakṣiṭo m. dir. sg. 39 *viṣamakṣiṭe*.

viṣaviṭa f. *viṣayitā*, *visavitā*. “mastery.”

viṣaviṭa dir. sg. 184 *(viṣavi)ṭa*.

visaṃyuta adj. *visaṃyukta*, *visaṃyutta*. “unbound.”

visaṃyuto m. dir. sg. 271.

visaṃyoḳa m. *visaṃyoga*, *visaṃyoga*. “unbonding.”

visaṃyoḳa dir. pl. 214 *(visaṃyoḳa)*.

visaṃyoḳaṇa gen. pl. 215 *visaṃyoaṇa*.

vistara m. *vistara*, *vitthāra*. “detailed version.”

vistaro dir. sg. 91.

vistareṇa adv. *vistareṇa*, *vitthārena*. “in detail.”

vistareṇa 53, 88, 93, 283, 284, 319, 335.

vihara m. *vihāra*, *vihāra*. “abiding.”

viharo dir. sg. 81 [2×].

vihara dir. pl. 81.

in **driṭhadhaṃmasuhavihara**.

viharaṭi v. *viharati*, *viharati*. “abides.”

viharaṭi 3rd sg. pres. 127 *vihara(ṭi)*, 139 *vihara(ṭi)*, 147 *viharaṭi*, 156, 157, 160, 164, 165, 167, 168.

viharea 3rd sg. opt. 163 *vihareha*.

vihari in **suhavihari**.

vihiṃsa f. *vihiṃsā*, *vihiṃsā*. “injury.”

vihiṃsa dir. sg. 273.

vihiṃsae instr. sg. 273, 274 *vihiṃsaya*.

vihiṃsae gen. sg. 317 *vihisae*.

in **avihiṃsadhaṯu**, **savihiṃsa**.

vihiṃsadhaṯu mf. *vihiṃsādhātu*, *vihiṃsādhātu*. “element of injury.”

vihiṃsadhaṯu dir. sg. 23.

vihiṃsadhaṯuṇa instr. sg. 33.

vihiṃsasaṃgapa m. *vihiṃsāsaṃkalpa*, *vihiṃsāsaṃkappa*. “intention of injury.”

vihiṃsasaṃgapo dir. sg. ED3 *vihiṃsasaṃkapo*.

vihiṃsasaṃña f. *vihiṃsāsaṃjñā*, *vihiṃsāsaññā*. “perception of injury.”

vih(iṃsaṃña) dir. sg. ED2.

vucaṯi v. *ucyate*, *vuccati*. “is called.”

vucaṯi 3rd sg. pres. ED2, 88, 172, 179, 203, 319.

vuta adj. *ukta*, *vutta*. “spoken of.”

vuto m. dir. sg. ED5 *vutaṃ*, *(vu)taṃ*, *(vutaṃ)*, 17, 22, 23, 33 *vuto* [2×], *(vuto)*, 38, 40, 44 *vuta*, 51, 85 *v(u)ta*, 89, 91, 92 [3×], 93, 97, 101, 120, 123 *(vuto)*, *vuto* [2×], 125 *vuta*, 126 *(vuto)*, 127 *(vuto)*, *vuto* [2×], 129 [4×], 130 *(vu)ta*, 132 *v(uto)*, *(vuto)*, 133 [3×], 136 [4×], 137 *(vu)ta*, *v(u)ta*, 140, 141, 142 *v(u)ta*, 146 *vuta*, 154 *vuta*, 155 [2×], 155 [2×], 160 *vuto* [2×], *vu(to)*, 184, 185, 187 [2×], 199 [2×], 200, 208 *vuta*, 209 *vuta*, 211 [3×], 215, 223, 228, 235 *vuto*, *v(u)to*, 236 [2×], 237, 246 *(vuta)*, 249, 254 *vutaṃ*, 262 *vuto* [5×], *vu(to)*, 263 [2×], 264 [2×], 265, 266 *(vuto)*, *vuto* [2×], 270, 287, 315 *vutaṃ*, 324 [4×], 339.

vuta m. dir. pl. 28, 34, 37, 38, 50, 67, 98, 133, 242, 249.

vuta f. dir. sg. 16 *(vuta)*, 17, 25 *vuto*, 26, 37, 38 [2×], 43 *vuta* [2×], ⟨*vuta*⟩ [2×], 85, 97, 123 [2×], 126, 129, 130 [2×], 133 [2×], 137 [2×], 143, 147, 148 [2×], 153, 187, 226, 236, 246 *vuto*, 255 *vuta*, 270.

vuta f. dir. pl. 24, 26, 28, 160, 236.

vudhi f. *vṛddhi*, *vuddhi*. “increase.”

vudhi dir. sg. 209 *vudh(i)*.

vudhie dat. sg. 138 *vudh(i)e*.

vuṣiṭa adj. *uṣita*, *vusita*. “lived.”

vuṣiṭo m. dir. sg. 282 *(vuṣiṭo)*.

ve ind. *vai*, *ve*. emphatic particle.

ve 318.

veulaṭa f. *vaipulyatā*, *vepullatā*. “greatness.”

veulaṭa dir. sg. 209 *v(e)ulaṭa*.

veṭaïṭa m. *vedayita*, *vedayita*. “feeling.”

veṭaïṭo dir. sg. 167.

in **saṃñaveṭaïṭaṇiroṣa**.

veṭaṇa mf. *vedanā*, *vedanā*. “feeling.”

veṭaṇa dir. sg. 2 *(veṭaṇa)*, 5 *veṭaṇa* [2×], *(veṭaṇa)*, 6 *(veṭaṇa)*, *veṭaṇa*, 238 *veṭaṇa*, *(veṭaṇa)*, 301 *viṭaṇa*.

veṭaṇa dir. pl. 2 *(veṭaṇa)*, 130, 134, 272.

veṭaṇae instr. sg. 132.

veṭaṇehi instr. pl. 32, 272.

veṭaṇaṣu loc. pl. 128.

in **ajatvabahidhaveṭaṇacitadhaṃma**, **dukhaveṭaṇakaṭatva**, **suhaveṭaṇa**.

veṭaṇakaa m. *vedanākāya*, *vedanākāya*. “feeling body.”

veṭaṇakaa dir. pl. 301.

veṭaṇacitadhaṃma in **ajatvabahidhaveṭaṇacitadhaṃma**.

veṭaṇaṣusuhasaṃña f. *vedanāsusukhasaṃjñā*, *vedanāsusukhasaññā*. “the perception of ‘pleasant’ with regard to feelings.”

veṭaṇaṣusuhasaṃña dir. sg. 131 *veṭaṇa⟨ṣu⟩suhasaña*.

veṭaṇovaa adj. *vedanopāya*, *vedanupāya*. “with feeling as means.”

veṭaṇovao m. dir. sg. 210.

veṯeṯi v. *vedayati*, *vedeti*. “feels.”

veṯeṯi 3rd sg. pres. 272, 278, 280.

vedula in **taṣ̄vavedula**.

veramaṇi in **praṇaṯivaṯaveramaṇi**.

vosaga m. *vyavasarga*, *vossagga*. “release.”

vosago dir. sg. 152 *vavasago*, 155 *vavasaga*.

vohara m. *vyavahāra*, *vohāra*. “behavior.”

vohara dir. pl. 95.

voharehi instr. pl. 97 *vohar(e)h(i)*, 126, 127.

in **aṇariavohara**.

vraṯa m. *vrata*, *vata*. “observance.”

vraṯo dir. sg. 117.

in **śilavraṯa**, **śilavraṯaüvaṯaṇa**, **śilavraṯaparamoṣa**, **śilavraṯavaśeṣa**.

śaka adj. *śakya*, *sakka*. “possible.”

śako m. dir. sg. 21.

in **yaṣaśaka**.

śakoṯi v. *śaknoti*, *sakkoti*. “is able to.”

śakoṯi 3rd sg. pres. 289.

śaḏa adj. *śaṭha*, *saṭha*. “dishonest.”

śaḏo m. dir. sg. 302 *(śaḏo)*, 304 *śaḍo*, 305 *śaḏo*, *śaḏ(o)*.

in **aśaḏa**.

śaṃta m. *śānta*, *santa*. “calm.”

śaṃto dir. sg. 67 *śato*, 71 *śato*, 72 *śato*.

śaṃtalakhaṇa adj. *śāntalakṣaṇa*, *santalakkhaṇa*. “having calm as characteristic.”

śaṃtalakhaṇo m. dir. sg. 196.

śamaṣa m. *śamatha*, *samatha*. “calm.”

śamaṣo dir. sg. 51 *śamaṣa*, 56, 65, 147, 194, 204, 205, 270, 280 *(śamaṣo)*, *śa(maṣo)*, 283.

śamaṣae dat. sg. 51 *śa(maṣae)*.

śamaṣaṇimita m. *śamathanimitta*, *samathanimitta*. “object of calm.”

śamaṣaṇimito dir. sg. 51, 52.

śamaṣaparamiṭa f. *śamathapāramitā*, *samathapāramitā*. “perfection of quiet.”

śamaṣaparamiṭa dir. sg. 187.

śamaṣapravhaviṭa adj. *śamathaprabhāvita*, *samathappabhāvita*. “developed by calm.”

śamaṣapravhaviṭa m. dir. pl. 175.

śaya f. *śayyā*, *seyyā*. “lying down.”

śaya dir. sg. 223.

śariputra m. *śāriputra*, *sāriputta*. personal name.

śariputro dir. sg. 181, 231.

śariputrasa gen. sg. 231.

śala m. *śalya*, *salla*. “barb.”

śalo dir. sg. 122 [2×].

śala dir. pl. 122 *śala*.

śalehi instr. pl. 126 *śaṃlehi*.

in **doṣaśala**, **driṭhiśala**, **mohaśala**, **raḳaśala**, **savaviyiḳitsakaṣaṃkaṣaśala**.

śasta m. *śāstar*, *satthar*. “teacher.”

śasta dir. sg. 183 *(śasta)*, 258, 276.

śastukaraḳa adj. *śāstṛkāraka*, *satthukāraka*. “making a teacher.”

śastukaraḳa m. dir. pl. 184 *śastuaraḳa*.

śastukaraḳehi m. instr. pl. 258 *śastuaraḳii*, 260 *śastuaraehi*.

śikṣa f. *śikṣā*, *sikkhā*. “training.”

śikṣa dir. pl. 41 *(śikṣa)*, 42 *(śikṣa)*, 43, 91.

śikṣaṇutaria m. *śikṣānuttarya*, *sikkhānuttariya*. “highest of training.”

śikṣaṇutario dir. sg. 318 *śi(kṣaṇutaria)*.

śikṣaṭi v. *śikṣati*, *śikṣati*. “trains.”

śikṣaṭi 3rd sg. pres. 43 [3×].

śila m. *śīla*, *sīla*. “virtue”

śilo dir. sg. 35, 38 *śilo*, *śila*, 43, 241, 254 *śilaṃ*.

śila dir. pl. 63.

śileṇa instr. sg. 40 *śil⟨e⟩ṇa*.

śilehi instr. pl. 184.

śilasa gen. sg. 216, 304.

śilaṇa gen. pl. 36.

śile loc. sg. 64 *śil(e)*.

śilakaṃdha m. *śīlaskandha*, *sīlakkhandha*. “virtue factor.”

śilakaṃdho dir. sg. 34, 35, 219–220 *(śilakaṃdho)*, 254, 262, 338 *(śi)lakaṃdho*.

śilakaṃdhasa gen. sg. 305.

śilakaṃdhe loc. sg. 169.

śilaṇuśpvaṯi f. *śīlānusmṛti*, *sīlānussati*. “remembrance of virtue.”

śilaṇuśpvaṯi dir. sg. 321 *śi(laṇuśpvaṯi)*.

śilapaḏivakṣia adj. *śīlapratipakṣaka*, *sīlapaṭipakkhaka*. “opposed to virtue.”

śilapaḏivakṣia m. dir. pl. ED4 *śilapaḍivakṣia*.

śilamaa adj. *śīlamaya*, *śīlamaya*. “consisting of virtue.”

śilamaa f. dir. sg. 1 *(śilamaa)*.

śilaviṩudhi f. *śīlaviśuddhi*, *sīlavisuddhi*. “virtue purity.”

śilaviṩudhi dir. sg. 215 *śilav(iṩudhi)*, 216, 217, 218.

śilaviṩudhie instr. sg. 219 *(ś)ila(viṩudhie)*.

śilavraṯa m. *śīlavrata*, *sīlabbata*. “virtue and observances.”

śilavraṯo dir. sg. 116 *śilavraṯ(o)*, 117 [2×].

śilavraṯeṇa instr. sg. 121 *(śilavraṯe)ṇa*, *śilavraṯeṇa*, 122 *śilavraṯ(e)ṇa*.

śilavraṯavaṩeṩa m. *śilavratāvaśeṣa*, *sīlabbatāvasesa*. “remainder from virtue and observances.”

śilavraṯavaṩeṩo dir. sg. 248 *śilavraṯavaṩeṩo*.

śilavraṯaüvaṯaṇa m. *śīlavratopādāna*, *sīlabbatupādāna*. “assuming of virtue and observances.”

śilavraṯaüvaṯaṇo dir. sg. 115 *śilavraṯaüvaṯaṇa*, 118 *śilavraṯaüvaṯaṇa*.

śilavraṯaparamoṣa m. *śīlavrataparāmarśa*, *sīlabbataparāmāsa*. “clinging to virtue and oberservances.”

śilavraṯaparamoṣo dir. sg. 119, 240, 245, 246.

śukra adj. *śukla*, *sukka*. “bright.”

śukreṇa m. instr. sg. 138.

śukrehi m. instr. pl. 237.

śukrapakṣa m. *śuklapakṣa*, *sukkapakkha*. “bright side”

śukrapakṣeṇa instr. sg. ED3 *(ś)ukrapakṣeṇa*, 97 *śrukrapakṣeṇa*.

śukrapakṣe loc. sg. 265 *śrokrapakṣe*.

śukravivaśaṇa f. *śuklavipaśyanā*, *sukkavipassanā*. “bright insight.”

śukravivaśaṇa dir. sg. 217.

śukravivaśaṇagotrahudhaṃmaaṭhamaḳabhumi f. *śuklavipaśyanāgotrabhūdharmāṣṭamakabhūmi*, *sukkavipassanāgottabhūdhammaṭṭhamakabhūmi*. “the bright-insight, the being-of-the-clan and the eighth-in-the-dharma plane.”

śukravivaśaṇagotrahudhaṃmaaṭhamaḳabhumi dir. sg. 80 *śukravivaśaṇagotrahudhaṃmaaṭhamaahumi*.

śuña adj. *śūnya*, *suñña*. “empty.”

śuña m. dir. pl. 49 *śuño*.

śuñaṯa f. *śūnyatā*, *suññatā*. “emptiness.”

śuñaṯa dir. sg. 45, 49.

śuñaṯae gen. sg. 50.

in **avaṯaraśuñaṯa**, **dhaṃmaśuñaṯa**, **dhaṃmaṯaśuñaṯa**.

śuñaṯaḳata adj. *śūnyatāgata*, *suññatāgata*. “related to emptiness.”

śuñaṯaḳateṇa m. instr. sg. 50.

śuñaṯasamaṣi mf. *śūnyatāsamādhi*, *suññatāsamādhi*. “concentration on emptiness.”

śuñaṯasamaṣi dir. sg. 44, 45 *(śuñaṯasa)maṣi*.

śuha adj. *śubha*, *subha*. “pure.”

śuho m. dir. sg. 74 *śruhaṃ*.

śuha m. dir. pl.(?) 269 *śuha*.

in **aśuha**, **kaeśuhasaṃña**.

śuhakaśi adj. Skt. *śubhakāśin*. “shining purely.”

śuhakaśiṇo m. dir. pl. 68 *śuhakaśiṇa*, 74 *śruhakaśiṇa*, *śruha(kaśiṇa)*.

śuhavaṃṇa adj. *śubhavarṇa*, *subhavaṇṇa*. “of pure color.”

śuhavaṃṇa m. dir. sg. 106 *śruhavaṃṇa*.

śeṇasaṇa m. *śayanāsana*, *senāsana*. “bed and seat.”

śeṇasaṇeṇa instr. sg. 173 *śeṇasaṇeṇa*.

śeha adj. *śaikṣa*, *sekkha*. “in training.”

śeha m. dir. pl. 99, 222.

śehaṇa m. gen. pl. 19, 88.

śeha f. dir. sg. 269.

in **aśeha**.

śpvakaa m. *svakāya*, *sakāya*. “own body.”

śpvakao dir. sg. 128.

śpvajaa m. *svādhyāya*, *sajjhāya*. “own study.”

śpvajaasa gen. sg. 279 *śpajaasa*.

śpvaṭa adj. *smṛta*, *sata*. “mindful.”

śpvaṭo m. dir. sg. 147.

śpvaṭi f. *smṛti*, *sati*. “mindfulness.”

śpvaṭi dir. sg. 134 [3×], 147, 151, 155, 252, 256, 326.

śpvaṭie instr. sg. 185 *śpaṭie*, 186, 226, 263, 339.

in **uvaṫhiṭaśpvaṭa**, **uekṣaśpvaṭipariśudhi**, **muṭhaśpvaṭa**, **saṃmeśpvaṭi**.

śpvaṭiasivaṭea m. *smṛtyādhipatya*, *satadhipateyya*. “mindfulness control.”

śpvaṭiasivaṭeeṇa instr. sg. 251 *śpvaṭiasivaṭeyaṇa*.

śpva̱tidria m. *smṛtīndriya*, *satindriya*. “mindfulness faculty.”

śpva̱tidrio dir. sg. 129, 136 *śpva̱tidriaṃ*, 150 *(śpva̱tidrio)*, 251 *śpva̱tidrio*, *ś(pva̱tidrio)*, 254, 262 *śp⟨v⟩a̱tidrio*, 339.

śpva̱tidrieṇa instr. sg. 254, 255 *śpva̱tidriyeṇa*.

śpva̱tidriasa gen. sg. 253.

śpva̱tipari̱śudhi f. *smṛtipariśuddhi*, *satiparisuddhi*. “purity of mindfulness.”

śpva̱tipari̱śudhi dir. sg. 150 *śpva̱tipari̱śodhi*.

śpva̱tibala m. *smṛtibala*, *satibala*. “mindfulness power.”

śpva̱tibalo dir. sg. 256–257 *(śpva̱tibalo)*.

śpva̱tima adj. *smṛtimant*, *satimant*. “mindful.”

śpva̱tima m. dir. sg. 129, *(ś)p(v)a(̱tima)*, 148, 337.

śpva̱toaṭ́haṇa m. *smṛtyupasthāna*, *satipaṭṭhāna*. “presence of mindfulness.”

śpva̱toaṭ́haṇa dir. pl. 127/śpva̱tovaṭ́haṇa/, 130 *śpva̱tovaṭ́haṇa*, 134 *śpva̱tovaṭ́haṇa*.

śpvadriṭhiparamo̱ṣa adj. cf. P *saṃdiṭṭhiparāmāsī*, BHS *svayaṃdṛṣṭiparāmarśin*. “clinging to one’s own views.”

śpvadriṭhiparamo̱ṣo m. dir. sg. 302, 304 *śpvaṃdriṭhiparamo̱ṣo*, 305.

śpvara̱ti v. *smarati*, *sarati*. “remembers.”

śpvara̱ti 3rd sg. pres. 54.

śpve̱ta m. *sveda*, *seda*. “moisture.”

śpve̱ta dir. pl. 124 *śpv⟨e⟩̱ta*.

ṣa nu. *ṣaṭ*, *cha*. “six.”

ṣa dir. 299, 300 *ṣa*, *(ṣa)*, 301 *ṣa* [3×], *(ṣa)*, 302 *(ṣa)*, 306 *(ṣa)*, 310, 316, 318 [2×], 321.

ṣaṃṇa gen. 274.

ṣaḏaa̱taṇa m. *ṣaḍāyatana*, *saḷāyatana*. “six spheres.”

ṣaḏaa̱taṇo dir. sg. 106 *ṣaḍaa̱taṇaṃ*, 299 *ṣaḍaataṇo*.

ṣaḏaa̱taṇapracaa m. *ṣaḍāyatanapratyaya*, *ṣaḷāyatanappaccaya*. “condition six spheres.”

ṣaḏaa̱taṇapracaa abl. sg. 106 *ṣaḍaa̱taṇapracaa*.

ṣaḏaaṯaṇasamaṃgi adj. *ṣaḍāyatanasamaṅgin*, *saḷāyatanasamaṅgi*. “endowed with the six spheres.”

ṣaḏaaṯaṇasamaṃgiṇo m. dir. pl. 98 *ṣaḏaaṯaṇasamaṃgiṇa*.

ṣadahaṯi v. *śraddadhāti*, *saddahati*. “has faith.”

ṣadahaṯi 3rd sg. pres. 258 *(ṣadahaṯi)*.

ṣadahaṃta adj. *śraddadhant*, *saddahanta*. “having faith.”

ṣadahaṃto m. dir. sg. 252.

¹ṣadha f. *śraddhā*, *saddhā*. “faith.”

ṣadhae instr. sg. 262.

²ṣadha adj. *śrāddha*, *saddha*. “having faith.”

ṣadheṇa m. instr. sg. 262.

in **aṣadha**.

ṣadhabala m. *śraddhābala*, *saddhābala*. “faith power.”

ṣadhabalo dir. sg. 256.

ṣadhavimutaaṯaṇa m. *śraddhāvimuktyāyatana*, *saddhāvimuttāyatana*. “liberation sphere of faith.”

ṣadhavimutaaṯaṇo dir. sg. 284 *ṣadhavimutaya⟨ṯa⟩ṇa*.

ṣadhaṣivaṯea m. *śraddhādhipatya*, *saddhādhipateyya*. “faith control.”

ṣadhaṣivaṯeeṇa instr. sg. 251 *ṣadhaṣivaṯeaṇa*.

ṣadhidria m. *śraddhendriya*, *saddhindriya*. “faith faculty.”

ṣadhidrio dir. sg. 129, 136, 155 *ṣradhidrio*, 251 [2×], 262.

ṣadhidrieṇa instr. sg. 254 *ṣadhidrieya*, 255.

ṣadhidriasa gen. sg. 253.

ṣamaṃña m. *śrāmaṇya*, *sāmañña*. “asceticism.”

ṣamaṃño dir. sg. 198.

ṣamaṃñaphala m. *śrāmaṇyaphala*, *sāmaññaphala*. “fruit of asceticism.”

ṣamaṃñaphala dir. pl. 197 *ṣamaṃña(phala)*.

ṣamaṇa m. *śramaṇa*, *samaṇa*. “monk.”

ṣamaṇa dir. pl. 175.

ṣamaṇehi instr. pl. 170 *ṣamaṇehi*.

ṣavaḵa m. *śrāvaka*, *sāvaka*. “disciple.”

ṣavaḵa dir. pl. 87 *ṣavaa*.

in **ariaṣavaḵa**, **mahaṣavaḵa**.

ṣavaṇa m. *śravaṇa*, *savana*. “hearing.”

ṣavaṇo dir. sg. 321.

in **sadhaṃmaṣavaṇa**.

ṣavaṇaṇutaria m. *śravaṇānuttarya*, *savanānuttariya*. “highest of hearing.”

ṣavaṇaṇutario dir. sg. 318 *ṣavaṇaṇutaria*, 319.

ṣuṯa adj. *śruta*, *suta*. “heard.”

ṣuṯo m. dir. sg. 336.

ṣuṯeṇa m. instr. sg. 83 *ṣruṯeṇa*.

in **aṣuṯa**, **bahuṣuka**, **bahuṣuṯa**.

ṣuṯavaṯiṯa f. *śrutavāditā*, *sutavāditā*. “saying one has heard.”

ṣuṯavaṯiṯa dir. sg. 94 *(ṣu)ṯa(vaṯiṯa)*.

sa in **aṣadhaṃma**, **aṣapuruṣa**.

saaṃgaṇa adj. *sāṅgana*, *saṅgaṇa*. “blemished.”

saaṃgaṇehi m. instr. pl. 113.

saṃyoḵa m. *saṃyoga*, *saṃyoga*. “bond.”

saṃyoḵe loc sg. *saṃyoge*.

saṃyoyaṇa m. *saṃyojana*, *saṃyojana*. “fetter.”

saṃyoyaṇa dir. pl. 240 *saṃjoyaṇa*, 243, 244 *saṃyoyaṇo*, *saṃyoyaṇa*, 247.

saṃyoyaṇehi instr. pl. 247.

saṃyoyaṇaṇa gen. pl. 250.

saṃyoyiṯa adj. *saṃyojita*, *saṃyojita*. “is applied.”

saṃyoyiṯo m. dir. sg. 213.

saṃśpvijaṯi v. *saṃsvidyati*, *saṃsvijjati*. “is moist.”

saṃśpvijitva abs. 124 *saśpvijita*.

saṃseva in **saṃpuruṣasaṃseva**.

saṃharaprahaṇa m. *saṃhāraprahāṇa*, *saṃhārappahāna*. “abandoning of accumulation.”

saṃharaprahaṇo dir. sg. 39 *saharaprahaṇaṃ*.

saṃhiṯa in **aṭhaṣaṃhiṯa**, **aṇaṭhaṣaṃhiṯa**.

sakaa m. *satkāya*, *sakkāya*. “embodiment.”

sakaeṇa instr. sg. 274.

sakaasa gen. sg. 273.

sakaadriṭhi f. *satkāyadṛṣṭi*, *sakkāyadiṭṭhi*. “embodiment view.”

sakaadriṭhi dir. sg. 240 [2×], 245, 246.

sakaadriṭhiavaśeṣa m. *satkāyadṛṣṭyavaśeṣa*, *sakkāyadiṭṭhavasesa*. “remainder from embodiment view.”

sakaadriṭhiavaśeṣo dir. sg. 248.

saḳalañaṇa m. *sakalajñāna*, *sakalañāṇa*. “complete knowledge.”

saḳalañaṇo dir. sg. 53.

sakṣia in **kaasakṣia**, **kaasakṣiaṯa**, **ṇiroṣasakṣia**.

sakṣikatava adj. *sākṣātkartavya*, *sacchikātabba*. “to be realized.”

sakṣikatava m. dir. pl. 185 *sakṣiḳatava*, *sakṣiatava*.

sakṣiḳaroṯi v. *sākṣātkaroti*, *sacchikaroti*. “realizes.”

sakṣiḳariśaṃti 3rd pl. fut. 270.

saṃkiṃṇa in **asaṃkiṃṇa**, **asaṃkiṃṇapruva**.

saṃkeṯiṯa adj. Skt. *saṃketita*. “agreed on.”

saṃkeṯiṯo m. dir. sg. 204 *saṃkeṯia*.

sakileśa m. *saṃkleśa*, *saṃkilesa*. “defilement.”

saṃkileśo dir. sg. 289 *sakileśo*.

saṃkileśiḳa adj. *saṃkleśika*, *saṃkilesika*. “with defilement.” **saṃkileśiḳa** m. dir. pl. 272 *saṃkileśia*.

saṃkṣitaṇideṣa m. *saṃkṣiptanirdeśa*, *saṃkhittaniddesa*. “brief explanation.”

saṃkṣitaṇideṣo dir. sg. ED5 *sakṣitaṇideṣo*, 91.

saṃkṣitamaṃtra m. *saṃkṣiptamantra*, *saṃkhittamanta*. “brief statement.”

saṃkṣitamaṃtro dir. sg. 5, 32, 78 *saṃkṣitamaṃtre*, 121 *sa(ṃ)kṣitama(ṃ)t(r)o*, 126, 185, 265.

saṃkṣeva in **savasaṃkṣeva**.

saṃkhaaṭi v. *saṃkhyāti*, *saṃkhāyati*. “considers.”

saṃkhae abs. 220 *(saṃkhae)*, 221 *(saṃkhae)*, *saṃkhae* [2×], 223 *sakhae*.

saṃkhaṭa in **aṣaṃkhaṭa**.

saṃkhara m. *saṃskāra*, *saṃkhāra*. “determination.”

saṃkhara dir. pl. 105, 154, 238, 239.

in **chaṃdasamaṣipraṣaṇasaṃkharasamuṇakaṭa**, **savasaṃkhara**.

saṃkharadukhaṭa f. *saṃskāraduḥkhatā*, *saṃkhāradukkhatā* “painfulness of determination.”

saṃkharadukhaṭa dir. sg. 6 *(saṃkharadukhaṭa)*, 74–75 *(saṃkharadukhaṭa)*, 75, 76 [2×].

saṃkharapracaa m. *saṃskārapratyaya*, *saṃkhārappacaya*. “condition determinations.”

saṃkharapracaa abl. sg. 105–106 *sa(ṃ)kha(rapracaa)*.

saṃkharovaa adj. *saṃskāropāya*, *saṃkhārupāya*. “with determination as means.”

saṃkharovao m. dir. sg. 210 [2×].

saṃgapa m. *saṃkalpa*, *saṃkappa*. “intention.”

saṃgapo dir. sg. ED3, 29.

saṃgapa dir. pl. ED3, ED4 [2×].

saṃgape(hi) instr. pl. ED5.

saṃgapaṇa gen. pl. ED4 *saṃkapaṇa*.

in **kamasaṃgapa**, **vavaṭasaṃgapa**, **vihiṃsasaṃgapa**, **saṃmesaṃgapa**.

saṃgapeṭi v. *saṃkalpayati*, *saṃkappeti*. “intends, imagines.”

saṃgapeṭi 3rd. sg. pres. ED3 *saṃkapeṭi*, 30.

saṃgraha m. *saṃgraha*, *saṃgaha*. “winning over.”

saṃgraho dir. sg. 178.

saṃgrahavastu mf. *saṃgrahavastu*, *saṃgahavatthu*. “matter of winning over.”

saṃgrahavastuṇi dir. pl. 177.

saṃgriṇaṯi v. *saṃgṛhṇāti*, *saṃgaṇhāti*. “assembles.”

saṃgriṇaṯi 3rd sg. pres. 184 *saṃgriṇaṯo*.

saṃgriṇiaṯi v. *saṃgṛhyate*, *saṃgayhati*. “is won over.”

saṃgriṇiaṃti 3rd pl. pres. 178 *saṃ(g)r(iṇiaṃti)*, 179 *saṃgriṇiaṃti*.

saṃga m. *saṃgha*, *saṃgha*. “community.”

saṃgo dir. sg. 184 *sago*.

saṃge loc. sg. 184.

saṃgaṇuśpvaṯi f. *saṃghānusmṛti*, *saṃghānussati*. “remembrance of the community.”

saṃgaṇuśpvaṯi dir. sg. 321, 322 *saṃga(ṇuśpvaṯi)*.

saṃgaṣa in **vitrakasaṃghaṣa**.

saca m. *satya*, *sacca*. “truth.”

saco dir. sg. 197 [2×].

saca dir. pl. 195, 196.

sacehi instr. pl. 215, 232, 250.

in **ariaṣaca**, **iṯisacavhiṇiveśa**, **vastuṣaca**.

sacavaya f. *satyavāc*, *saccavācā*. “true speech.”

sacavaya dir. sg. 93–94 *(sacava)ya*.

sacaṣiṭhaṇa m. *satyādhiṣṭhāna*, *saccādhiṭṭhāna*. “truth control.”

sacaṣiṭhaṇo dir. sg. 200 *sacaṣiṭhaṇa*.

sacaṣiṭhaṇeṇa instr. sg. 201, 202, 249.

saṃceṯaṇa in **maṇasaṃceṯaṇa**.

saṃña m. *saṃjñā*, *saññā*. “perception.”

saṃña dir. sg. 166 [2×], 167, 214, 238, 239 *(saṃña)*, 268 *sa(ṃ)ña*, 301.

saṃña dir. pl. ED2 *(saṃña)*, ED4 [2×], ED6, 224, 268, 269.

saṃñae instr. sg. 30.

saṃñehi instr. pl. ED5.

saṃñaṇa gen. pl. ED4 *(saṃñaṇa)*, 221.

in **aḵicaṃñaaṭaṇasaṃña**, **aḵicaṃñasaṃña**, **aṇatvasaṃña**, **aṇavhiraṭasaṃña**, **aṇicasaṃña**, **aṭiṇavasaṃña**, **apramaṇasaṃña**, **aṩuhasaṃña**, **eḵatvasaṃñi**, **kamasaṃña**, **citeṇicaṃsaṃña**, **ṇaṇatvasaṃña**, **ṇevasaṃñaṇevasaṃñaaṭaṇa**, **dukhasaṃña**, **dhaṃmeṩuatvasaṃña**, **paḏikulasaṃña**, **paḏihasaṃña**, **paritasaṃña**, **maraṇasaṃña**, **mahagaṭasaṃña**, **ruasaṃña**, **vavaṭasaṃña**, **vihiṃsasaṃña**, **veṭaṇaṩusuhasaṃña**.

saṃñaḵaa m. *saṃjñākāya*, *saññākāya*. "perception body."

saṃñaḵaa dir. pl. 301 *sañaḵaa*.

saṃñaṇaṭi v. *saṃjānāti*, *saṃjānāti*. "perceives."

saṃñaṇaṃti 3rd pl. pres. 224 *saṃñaṇaṃti*.

saṃñavaṇa in **kamasaṃñavaṇa**.

saṃñaveṭaïṭaṇiroṩa m. *saṃjñāvedayitanirodha*, *saṃjñāvedayitanirodha*. "cessation of perception and feeling."

saṃñaveṭaïṭaṇiroṩo dir. sg. 168.

saṃñovaa adj. *saṃjñopāya*, *saññupāya*. "with perception as means."

saṃñovao m. dir. sg. 210 *saṃñoao*.

saṇidaśaṇa adj. *sanidarśana*, *sanidassana*. "with visibility."

saṇidaśaṇo dir. sg. 161 *saṇidraśaṇa*.

saṃḭhaṇa in **vaṃṇasaṃḭhaṇa**.

saṃṇahiṭava adj. *saṃnāhitavya*, *saṃnāhitabba*. "to be fastened."

saṃṇahiṭavo m. dir. sg. 135 [2×]

sata num. *saptan*, *satta*. "seven."

sata dir. 79, 212, 324, 334.

satavaṣa adj. *saptavarṣa*, *sattavassa*. "having seven years."

satavaṣo m. dir. sg. 90.

satva m. *sattva*, *satta*. "being."

satva dir. pl. 60, 61 *(satva)*, *satva*, 66, 67 [2×], 98, 99 [2×], 178 [2×], 179 [2×], 267.

satvaṇa gen. pl. 95, 97, 102 [2×], 125.

sadvara adj. Skt. *sajvara*. "with fever."

sadvara m. dir. pl. 272.

sadvarehi m. instr. pl. 273.

sadhaṃmaṣavaṇa m. *saddharmaśravaṇa*, *saddhammassavana*. "listening to the good dharma."

sadhaṃmaṣavaṇo dir. sg. 180 *sadhaṃmaṣavaṇa*, 319.

saṃtata adj. *saṃtapta*, *saṃtapta*. "hot."

saṃtata f. dir. sg. 145.

saṃtava in **kamasaṃtava**.

saṃtaviṯa adj. cf. *saṃtapta*, *saṃtapita*. "tormented."

saṃtaviṯo m. dir. sg. 144.

saṃtiṭhaṯi v. *saṃtiṣṭhati*, *saṃtiṭṭhati*. "stands still."

saṃtiṭhaṯi 3rd sg. pres. 271 *saṃciṭhaṯi*.

saṃtoṭha adj. *saṃtuṣṭa*, *saṃtuṭṭha*. "content."

saṃtoṭho m. dir. sg. 171 *(saṃtoṭho)*.

saṃtoṭhi in **iṯariṯaracivarasaṃtoṭhi**.

saṃdhipralava m. *sandhipralāpa*, *sandhippalāpa*. "obscure prattle."

saṃdhipralavo dir. sg. 93 *sa(ṃ)dhip‹r›alavo*, 264 *saṃdhip‹r›alavo*.

sapaḏiha adj. *sapratigha*, *sapaṭigha*. "with resistance."

sapaḏiho m. dir. sg. 161 *sapaḍiha*, *sapaḍiho*.

saparihara adj. *saparihāra*, *saparihāra*. "with care(?)."

saparihareṇa m. instr. sg. 55.

sapracavekṣa adj. *sapratyavekṣa*, *sapaccavekkha* "with examination."

sapracavekṣo m. dir. sg. 24 *sapracavekṣa*.

sabraṁ̂ayari m. *sabrahmacārin*, *sabrahmacāri*. "fellow follower of the religious life."

sabraṁ̂ayari dir. sg. 262, 277.

sama adj. *sama*, *sama*. "even."

samo m. dir. sg. 37.

samaṃgi in **ṣaḏaaṯaṇasamaṃgi**.

samaṇaṭ́haṯa f. *samānatthatā*, *samānārthatā*. “state of having the same purpose.”

samaṇaṭ́haṯa dir. sg. 177 *samaṇathaṯa*.

samaṇaṭ́haṯae instr. sg. 178 *samaṇathaṯae*, 179 *samaṇathaṯae*.

samaṇuśpvaraṃta adj. *samanusmarant*, *samanussaranta*. “remembering”

samaṇuśpvaraṯo m. gen. sg. 271.

samaṯaṇa m. *samādāna*, *samādāna*. “undertaking.”

samaṯaṇehi instr. pl. 126, 127.

in **dhaṃmasamaṯaṇa**.

samaṯaprati f. *samataprāpti*, *samatappatti*. “attainment of evenness.”

samaṯaprati dir. sg. 261 *samaṯaprati*.

samaṯikraṃta adj. *samatikrānta*, *samatikkanta*. “transcended.”

samaṯikraṃto m. dir. sg. 17 *samaṯikraṃto*, *(samaṯikraṃto)*, 18 *samaṯikra(ṃ)to*, 69 *samaṯek(r)a(ṃ)to*, 71.

samaṯikraṃta m. dir. pl. 70, 71 *samaṯikraṃ(ta)*.

samaṯikraṃtehi m. instr. pl. 145.

in **aṣamaṯikraṃta**.

samaṯikrama m. *samatikrama*, *samatikkama*. “surmounting.”

samaṯikramo dir. sg. 219 *samaṯikraṃmo*.

samaṯikrama abl. sg. 159.

samaṯikramaṯi v. *samatikrāmati*, *samatikkamati*. “surmounts.”

samaṯikramea 3rd sg. opt. 165.

samaṯikraṃma abs. 164 *samaṯikrama*, 168 *(samaṯi)k(r)ama*.

samaṯikramae abs. 165.

samapaṃṇa adj. *samāpanna*, *samāpanna*. “attained.”

samapaṃṇo m. dir. sg. 166 *samapaṇaṃ*.

samapilavaṇa m. *samāplavana*, *samāpilavana*. “immersion.”

samapilavaṇo dir. sg. 141 *samapila⟨va⟩ṇa*.

samayara in **kaasamayara**.

samaroaṇa m. *samāropana*, *samāropana*. “construing.”

samaroaṇo dir. sg. 140.

samaroaṇaṯo abl. sg. 37 *(sama)roaṇaṯo*, 44.

samavajaṯi v. *samāpadyate*, *samāpajjati*. “attains.”

samavajaṯi 3rd sg. pres. 42, 50 [2×].

samavajaṃti 3rd pl. pres. 69.

samavati in **arupasamavati**.

samavipaḵi adj. *samavipākin*, *samavipāki*. “evenly digesting.”

samavipaḵiṇie instr. sg. 258 *samavipa(ḵiṇie)*.

samaṣi mf. *samādhi*, *samādhi*. “concentration”

samaṣi dir. sg. 37, 38, 44, 50, 153, 288.

samaṣi dir. pl. 91.

samasie dir. pl. 48, 226.

samaṣio dir. pl. 44.

samaṣiṇa instr. sg. 40.

samaṣiṯo abl. sg. 146.

samaṣisa gen. sg. 254.

samaṣiṇa gen. pl. 283.

in **aṇimitasamaṣi**, **apraṇihiṯasamaṣi**, **kamasamaṣi**, **citasamaṣi**, **chaṃdasamaṣi**, **chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḵaṯa**, **vimaṃsasamaṣi**, **viriasamaṣi**, **śuñaṯasamaṣi**, **saṃmesamaṣi**.

samaṣia adj. *samādhija*, *samādhija*. “born from concentration.”

samaṣio m. dir. sg. 144 *samaṣiaṃ*, 146 *samaṣiaṃ*.

samaṣiaṯi v. *samādhīyate*, *samādhiyati*. “is concentrated.”

samaṣiaṯi 3rd sg. pres. 252, 278, 280.

samaṣiaṣivaṯea m. *samādhyādhipatya*, *samādhadhipateyya*. “concentration control.”

samaṣiaṣivaṯeeṇa instr. sg. 252 *(samaṣiaṣivaṯe)aṇa*.

samaṣikaṃdha m. *samādhiskandha*, *samādhikkhandha*. “concentration factor.”

samaṣikaṃdho dir. sg. 34, 35, 36 *(sa)maṣikaṃdho*, 220, 254, 263, 338 *samaṣika(ṃ)dho*.

samaṣikaṃdhasa gen. sg. 304–305 *(samaṣikaṃdhasa)*, 329 *(sama)ṣ(i)kaṃdhasa*.

samaṣikaṃdhe loc. sg. 169.

samaṣiṇimita m. *samādhinimitta*, *samādhinimitta*. “attribute of concentration.”

samaṣiṇimito dir. sg. 279, 283.

samaṣidria m. *samādhīndriya*, *samādhindriya*. “concentration faculty.”

samaṣidrio dir. sg. 129, 136 *samaṣidriaṃ*, 155, 190, 251, 252, 262.

samaṣidrieṇa instr. sg. 254, 255 *samaṣidriyeṇa*, 256 *samaṣidriyeṇa*.

samaṣidriasa gen. sg. 253.

samaṣibala m. *samādhibala*, *samādhibala*. “concentration power.”

samaṣibalo dir. sg. 257 *(samaṣibalo)*.

samaṣibhavaṇa f. *samādhibhāvanā*, *samādhibhāvanā*. “development of concentration.”

samaṣibhavaṇa dir. sg. 187.

samahiṭa adj. *samāhita*, *samāhita*. “concentrated.”

samahiṭe m. loc. sg. 278.

samahiṭacita adj. *samāhitacitta*, *samāhitacitta*. “one who has a concentrated mind.”

samahiṭacita m. dir. pl. 252 *samahiṭacite*.

samugaṣa in **aśpvimaṇasamugaṣa**, **mulaṭhiḳasamugaṣa**.

samuṇaḳaṭa adj. *samanvāgata*, *samannāgata*. “attended by.”

samuṇaḳaṭo dir. sg. 181, 229.

in **chaṃdasamaṣipraṣaṇasaṃkharasamuṇaḳaṭa**.

samuṭaa m. *samudaya*, *samudaya*. “origin.”

samuṭao dir. sg. 12, 13, 33, 92, 126, 132, 195, 196, 197, 201, 211, 245 *samuṭaḳo*, 245, 265, 324.

samuṭaañaṇa m. *samudayajñāna*, *samudayañññāṇa*. “knowledge of the origin.”

samuṭaañaṇo dir. sg. 203 *samuṭaañaṇa*.

samuṭaapariña f. *samudayaparijñā*, *samudayapariññā*. “diagnosis of the origin.”

samuṭaapariña dir. sg. 154.

samuṯaaprahaṇa m. *samudayaprahāṇa*, *samudayappahāna*. “abandoning of the origin.”

samuṯaaprahaṇo dir. sg. 133, 281.

samuṯiñaṇa m. *saṃmatijñāna*, *saṃmutiññāṇa*. “conventional wisdom.”

samuṯiñaṇo dir. sg. 204 *samuṯiñaṇa*, *samu(ṯiñaṇa)*, 205 *samuṯiñaṇa*, 206 *samuṯiñaṇa*.

samuṯithera m. *sammatisthavira*, *sammutithera*. “elder by agreement”

samuṯithero dir. sg. 89 [2×].

samuṯiraṇalakhaṇa adj. P *samudīraṇalakkhaṇa*. “having moving as characteristic.”

samuṯiraṇalakhaṇa f. dir. sg. 308 *samuṯiraṇalakhaṇa*

samupaṯa in **paḏicasamupaṯa**, **paḏicasamupaṯakaraṇa**.

saṃpuruṣasaṃseva m. *satpuruṣasaṃseva*, *sappurisasaṃseva*. “association with good men.”

saṃpuruṣasaṃsevo dir. sg. 180, 319.

saṃpraṯi adv. *samprati*, *sampati*. “presently.”

saṃpraṯi 125.

saṃprayaṇa adj. P *sampajāna*, BHS *samprajāna*. “understanding.”

saṃprayaṇo m. dir. sg. 129 *saṃprayaṇa*, 130 *saṃprayaṇa*, 147 *saṃprayaṇa*, 172 *saṃprayaṇa*.

saṃpraṣaṯa m. *saṃprasāda*, *saṃpasāda*. “tranquility.”

saṃpraṣaṯo dir. sg. 143.

saṃpraṣaṯiṯava adj. *saṃprasādayitavya*, *saṃpasādetabba*. “to be made tranquil.”

saṃpraṣaṯiṯavo m. dir. sg. 143.

saṃbaṭakapa m. *saṃvartakalpa*, *saṃvaṭṭakappa*. “devolving eon.”

saṃbaṭakapo dir. sg. 54.

saṃbaḍhaṇa m. *saṃvardhana*, *saṃvaddhana*. “causing to grow.”

saṃbaḍhaṇa dir. sg. ED4 *saṃvaḍhaṇa*, 29 *saṃbaḍhaṇa*, 154 *saṃvaḍhaṇa*.

saṃbataṇia in **jaṯijaramaraṇasaṃbataṇia**.

saṃbataṯi v. *saṃvartate*, *saṃvattati*. “leads to.”

saṃbataṃti 3rd pl. pres. 174, 269.

saṃbara in **kaasaṃbara**, **vayisaṃbara**.

saṃbaraprahaṯava adj. *saṃvaraprahātavya*, *saṃvarappahātabba*. “to be abandoned by restraint.”

saṃbaraprahaṯavo m. dir. sg. 222 *saṃbaraprahaṯava*.

saṃbudha in **saṃmasaṃbudha**.

saṃboǰaṃga in **dhaṃmaviyaasaṃboǰaṃga**.

saṃboṩi in **dhaṃmaviyaasaṃboǰaṃga**.

saṃbharaʈ̣hi adj. *saṃbhārārthin*, *saṃbhāratthi*. “having the meaning ‘collection’.”

saṃbharaʈ̣hi m. dir. sg. 11.

saṃbhaveṩi adj. *saṃbhavaiṣin*, *saṃbhavesi*. “wishing for an origin.”

saṃbhaveṩiṇo m. dir. pl. 98 *saṃbhaveṣiṇo*, 99 *sa(ṃ)bhaveṣiṇa*, *saṃbhaveṣiṇa*.

saṃbhaveṩiṇa m. gen. pl. 97.

saṃbhuṯa adj. *saṃbhūta*, *saṃbhūta*. “happened.”

saṃbhuṯo m. dir. sg. 54.

saṃmaṣa in **heṯusaṃmaṣa**.

saṃmasaṃbudha adj. *samyaksaṃbuddha*, *sammāsaṃbuddha*. “completely enlightened.”

saṃmasaṃbudho m. dir. sg. 181 *samasaṃbudho*, 183.

saṃmasaṃbudhehi m. instr. pl. 173.

saṃmeayiva m. *samyagājīva*, *sammāājīva*. “proper livelihood.”

saṃmeayivo dir. sg. 255 *saṃmeayivo*.

saṃmekaṃmaṃta m. *samyakkarmānta*, *sammākammanta*. “proper action.”

saṃmekaṃmaṃto dir. sg. 255.

saṃmetvaṇiaṯa adj. *samyaktvaniyata*, *sammattaniyata*. “fixed on properness.”

saṃmetvaṇiaṯa f. dir. sg. 86 *sa(me)taṇiaṯa*, 87 *sametvaṇiaṯa*.

saṃmedriṭhi f. *samyagdṛṣṭi*, *sammādiṭṭhi*. “proper view.”

saṃmedriṭhi dir. sg. 36, 255.

saṃmepraṩaṇa m. *samyakpradhāna*, *sammappadhāna*. “proper exertion.”

saṃmepraṩaṇa dir. pl. 135.

saṃmevaya f. *samyagvāc*, *sammāvācā*. “proper speech.”

saṃmevaya dir. sg. 255.

saṃmevaama m. *samyagvyāyāma*, *sammāvāyāma*. “proper striving.”

saṃmevaamo dir. sg. 255 *saṃmevaẏamo*.

saṃmeśpva̱ti f. *samyaksmṛti*, *sammāsati*. “proper mindfulness.”

saṃmeśpva̱ti dir. sg. 168, 169, 255 *saṃmeśpva̱to*.

saṃmesaṃgapa m. *samyaksaṃkalpa*, *sammāsaṃkappa*. “proper intention.”

saṃmesaṃgapo dir. sg. 255 *saṃmesaṃgapa*.

saṃmesama̱si mf. *samyaksamādhi*, *sammāsamādhi*. “proper concentration.”

saṃmesama̱si dir. sg. 168, 255.

saẏa̱sa adv. *tadyathā*, *seyyathā*. “like.”

saẏa̱sa 60, 61 [2×], 66 *saṃẏa̱sa*, 67, 68 *(saẏa̱sa)*.

sayi̱ta̱kami m. *sakṛdāgāmin*, *sakadāgāmi*. “once-returner.”

sayi̱ta̱kami dir. sg. 198, 203, 320.

sayi̱ta̱kami̱ta f. *sakṛdāgāmitā*, *sakadāgāmitā*. “state of a once-returner.”

sayi̱ta̱kami̱ta dir. sg. 218.

sayi̱ta̱kamiphala m. *sakṛdāgāmiphala*, *sakadāgāmiphala*. “fruit of the once-returner.”

sayi̱ta̱kamiphalo dir. sg. 198, 250 *say(i)̱ta̱kamipha(lo)*.

sara̱si m. *sārathi*, *sārathi*. “driver.”

sara̱si̱na instr. sg. 183.

in **puru̱ṣadaṃmasara̱si**.

sava adj. *sarva*, *sabba*. “all.”

savo m. dir. sg. 22 *sarva*, 96, 97, 120, 154, 184, 237, 260.

save m. dir. pl. 49 *sava*, 99 *sarve* [2×], 176 *sava*, 180 *sava*, 190 *sava*, 192, 205 *sava*, 237, 279, 283 *sava*, 297, 319.

savehi m. instr. pl. 256.

save̱ṣa m. gen. pl. 93, 179, 234, 282 *saveṣa*.

save̱ṣu m. loc. pl. 88 *sarve̱ṣu*, 176.

sava f. dir. pl. 22 *sarva*, 298.

savakaṃkṣa f. *sarvakāṅkṣā*, *sabbakaṅkhā*. “all doubt.”

savakaṃkṣaṇa gen. pl. 219.

savaṫhaṇa m. *sarvasthāna*, *sabbaṭṭhāṇa*. “all circumstances.”

savaṫhaṇeṣu loc. pl. 155.

savatra adv. *sarvatra*, *sabbatra*. “everywhere.”

savatra 76.

savatraṯae adv. P *sabbattatāya*, BHS *sarvatratāye*. “in every way.”

savatraṯae 156.

savadukha m. *sarvaduḥkha*, *sabbadukkha*. “all pain.”

savadukha dir. pl. 75.

savadukhaṇa gen. pl. 164.

savadukhaprahaṇa m. *sarvaduḥkhaprahāṇa*, *sabbadukkhappahāna*. “abandoning of all pain.”

savadukhaprahaṇo dir. sg. 164 *savadukhapraha(ṇo)*.

savadhaṯu f. *sarvadhātu*, *sabbadhātu*. “all elements.”

savadhaṯuṇa gen. pl. 156.

savabhumi f. *sarvabhūmi*, *sabbabhūmi*. “all planes.”

savabhumiṣu loc. pl. 257.

savaloḳa m. *sarvaloka*, *sabbaloka*. “the whole world.”

savaloḳe loc. sg. 268, 269–270 *sa(valoḳe)*.

savavaṯa adj. *savyāpāda*, *savyāpāda*. “with malice.”

savavaṯo m. dir. sg. 24.

savavaṃta adj. Skt. *sarvavant*. “entire.”

savavaṃto m. dir. sg. 156, 156.

savaviyiḳitsakaṣaṃkaṣaśala m. *sarvavicikitsākathaṃkathāśalya*, *sabbavicikicchākathaṃkathāsalla*. “barb of uncertainty and doubt.”

savaviyiḳitsakaṣaṃkaṣaśalaṇa gen. pl. 315 *savaviyiḳitsakaṣaṃkaṣaśaaṇa*.

savaṣo adv. *sarvaśas*, *sabbaso*. “completely.”

savaṣo 159, 165, 167.

savasaṃkṣeva m. *sarvasaṃkṣepa*, *sabbasaṃkhepa*. “whole mass(?).”

savasaṃkṣevo dir. sg. 244 *savasaṃkṣivo*.

savasaṃkhara m. *sarvasaṃskāra*, *sabbasaṃkhāra*. “all determinations.” *savasaṃkhareṣu* loc. pl. 268.

savitraka adj. *savitarka*, *savitakka*. “with thought.”

savitrako m. dir. sg. 139 *savitrakaṃ*.

saviyara adj. *savicāra*, *savicāra*. “with deliberation.”

saviyaro m. dir. sg. 139.

savihiṃsa adj. *savihiṃsa*, *savihiṃsa*. “with injury.”

savihiṃsa m. dir. sg. 24 *savihisa*.

savhisaṃkhara adj. *sābhisaṃskāra*, *sābhisaṃkhāra*. “with accumulation.”

savhisaṃkhareṇa m. instr. sg. 62 *savisaṃkhareṇa*.

saśpvada adj. *śāśvata*, *sassata*. “eternal.”

saśpvado m. dir. sg. 228.

saśpveṯaa adj. cf. *saṃsvedaka*, *saṃsedaja*. “born with moisture.”

saśpveṯaa m. dir. pl. 124, 125.

saśpveṯaaṇa m. gen. pl. 102 *saśpveṯaḵaṇa*.

saśpveṯaa f. dir. sg. 123.

sasaṃkharapariṇivaï adj. *sasaṃskāraparinirvāyin*, *sasaṃkhāraparinibbāyi*. “becoming completely extinguished with determinations.”

sasaṃkharapariṇivaï m. dir. sg. 286, 292 *sasaṃkharapariṇivayi*.

saha ind. *saha*, *saha*. “together with.”

saha 230.

sahaḵaṯa in **metrasahaḵaṯa**.

sahara adj. *sāhāra*, *sāhāra*. “with food.”

saharo m. dir. sg. 211.

saheṯi v. *sāhayati*; cf. P *sahati*. “endures.”

saheti 3rd sg. pres. 176.

siṯaṯi v. *sīdati*, *sīdati*. “sits.”

siṯaṯi 3rd sg. pres. 326 [2×].

su̲kata adj. *sugata*, *sugata*. “well-gone.”

su̲kato m. dir. sg. 271 *su̲kataṃ*.

sugrahi̲ta adj. *sugṛhīta*, *suggahita*. “grasped well.”

sugrahi̲to m. dir. sg. 41 *sugahi̲to*, *sugrahi̲to*, 283 [2×].

sucari̲ta m. *sucarita*, *sucarita*. “good conduct”

sucari̲to dir. sg. 88.

sucari̲tehi instr. pl. 127 *(su)cari̲tehi*.

sucari̲tasa gen. sg. 88.

in **vayasucari̲ta**.

sutra m. *sūtra*, *sutta*. “text.”

sutraṃmi loc. sg. 78 *sutrami*.

subhavi̲ta adj. *subhāvita*, *subhāvita*. “well-developed.”

subhavi̲to m. dir. sg. 271 *subhavi̲ta*.

su̲sahara adj. *sudhāhāra*, *sudhāhāra*. “whose food is nectar.”

su̲sahara m. dir. pl. 101.

¹suha adj. *sukha*, *sukha*. “pleasant.”

suho m. dir. sg. 74 *suhaṃ*, 278 *suhaṃ*.

suha f. dir. sg. 2 *(suha)*, 5 *suha*, *(suha)*, 6 *suha*, 188 *(suha)*, 189 *(suha)*, *suha* [2×], 191, 292.

in **adukhama̲suha**, **driṭhadhaṃmasuhavihara**, **ve̲ta̲na̲susuhasaṃña**.

²suha m. *sukha*, *sukha*. “pleasure.”

suho dir. sg. 66, 67, 69, 71 [2×], 72, 109 *suho*, *suha*, 111 *{{suho}}*, 112 *(su)ho*, *suho*, 113, 114, 142, 143, 144 *suhaṃ*, 146, 147 *(suho)*, 163 *suhaṃ*, 280 *suho*.

suheṇa instr. sg. 148.

suhasa gen. sg. 148 *s(uhasa)*.

suha voc. sg. 67 [2×], 71 [2×].

in **¹pri̲tisuha**, **²pri̲tisuha**, **sokhasuha**.

suhapaḏisaṃbeṯi adj. *sukhapratisaṃvedin*, *sukhapaṭisaṃvedi*. “experiencing pleasure.”

suhapaḏisaṃbeṯiṇo m. dir. pl. 70 *suhapaḏisaṃbeṯiṇa*.

suhapravhaviṯa adj. *sukhaprabhāvita*, *sukhappabhāvita*. “developed by pleasure.”

suhapravhaviṯo m. dir. sg. 81 *suhapravhaviṯa*.

suhaliḵa in **kamasuhaliḵaṇuyoḵa**.

suhavivaḵa m. *sukhavipāka*, *sukhavipāka*. “ripening of pleasure.”

suhavivaḵo dir. sg. 108 *s(u)havivao*, 109 *suhavivao*, 110 *suhavivao*, 111 *{{suhavivao}}*, 112 *suhavivao* [2×], 113 *suhavivao*.

suhavihara in **driṭhadhaṃmasuhavihara**.

suhavihari adj. *sukhavihārin*, *sukhavihāri*. “abiding pleasantly.”

suhavihari m. dir. sg. 148.

suhaveṯaṇa f. *sukhavedanā*, *sukhavedanā*. “pleasant feeling.”

suhaveṯaṇa dir. sg. 107.

suhi adj. *sukhin*, *sukhi*. “happy.”

suhiṇo m. gen. sg. 278 *suhiṇa*, 280.

suhidria m. *sukhindriya*, *sukhindriya*. “pleasure faculty.”

suhidrio dir. sg. 72 *s(u)hidria*.

suhidriasa gen. sg. 150.

suhuma adj. *sūkṣma*, *sukhuma*. “fine.”

suhumo m. dir. sg. 100, 101 *s(u)h(u)m(o)* [3×], *suhumo*.

suhoavati f. *sukhopapatti*, *sukhupapatti*. “arising of pleasure.”

suhoavati dir. sg. 68 *suho{·}avati*.

suhoavatie dir. pl. 68 [2×].

seṇaüama f. *senopamā*, *senupamā*. “army simile.”

seṇaüama dir. sg. 253.

sevaṯi v. *sevate*, *sevati*. “pursues.”

s̲evaṯi 3rd sg. pres. 17 *{{s̲evaṯi}}*.

seviṯa adj. *sevita*, *sevita*. “pursued.”

seviṯa m. dir. pl. 173.

ēseha in **atvaēseha**.

sokha m. *saukhya*, *sokkha*. “thing related to pleasure.”

sokho dir. sg. 148.

sokhasuha m. *saukhyasukha*, *sokkhasukha*. “pleasure and things related to pleasure.”

sokhasuho dir. sg. 146.

¹soṯa m. *śrotra*, *sota*. “ear.”

soṯo dir. sg. 228 *ṣoṯo*, *soṯaṃ*.

soṯeṇa instr. sg. 96.

soṯe loc. sg. 227 *ṣoṯe*.

²soṯa m. *srotas*, *sota*. “stream.”

soṯo dir. sg. 179, 198.

in **ubhraṣoṯa**.

soṯavaṃṇa adj. *srotaāpanna*, *sotāpanna*. “having entered the stream.”

soṯavaṃṇo m. dir. sg. 21 *soṯavaṃṇa*, 203 *soṯavaṃṇa*.

soṯavati f. *srotaāpatti*, *sotāpattiyaṅga*. “stream entry.”

soṯavatihi instr. pl. 181.

soṯavatiaṃga m. *srotaāpattyaṅga*, *sotāpattiyaṅga*. “part of stream entry.”

soṯavatiaṃga dir. pl. 179 *soṯavatiaga*, *soṯavutiaga*, 180 [4×], 181 [2×].

soṯavatiṯa f. *srotaāpattitā*, *sotāpattitā*. “state of stream entry.”

soṯavatiṯa dir. sg. 218.

soṯavatiphala m. *srotaāpattiphala*, *sotāpattiphala*. “fruit of stream entry.”

soṯavatiphalo dir. sg. 197 *(soṯavatiphalo)*, 198, 250 *soṯavotiphalo*, 320 *s(o)ṯavati(phal)o*.

soṯaviñaṇaaṇavhisaṃbhuṯa adj. *śrotovijñānānabhisaṃbhūta*, *sotaviññāṇanabhisaṃbhūta*. “not experienced by the ear consciousness.”

soṯaviñaṇaaṇavhisaṃbhuṯe m. loc. sg. 95–96 *(soṯavi)ñaṇaaṇavisaṃbhuṯe*.

soṯidria m. *śrotrendriya*, *sotindriya*. “ear faculty.”

soṯidriaṃmi loc. sg. 298.

somaṇasa m. *saumanasya*, *somanassa*. “elation.”

somaṇaso dir. sg. 66 *somaṇas(o)*.

somaṇasaprahaṇa m. *saumansyaprahāṇa*, *somanassappahāna*. “abandoning of elation.”

somaṇasaprahaṇeṇa instr. sg. 72.

somaṇasta f. OIA *saumanastā*. “elation.”

somaṇasta dir. sg. 149.

soyea m. P *soceyya*. “purity.”

soyeo dir. sg. 88 [2×], 89 *soyeaṃ*.

soyeasa gen. sg. 88 *suyiasa*.

soyea dir. pl. 87 *(soyea)*.

in **kaasoyea**, **maṇosoyea**, **vayisoyea**.

sraṣva adj. *ślakṣṇa*, *saṇha*. “gentle.”

sraṣveṇa m. instr. sg. 264 *(sraṣveṇa)*.

sraṣvavaya f. *ślakṣṇavāc*, *saṇhavācā*. “gentle speech.”

sraṣvavaya dir. sg. 94 *sraṣvavaya*.

haṇabhaḵiḵa adj. *hānabhāgika*, *hānabhāgika*. “belonging to the side of abandoning.”

haṇabhaḵiḵo m. dir. sg. 284 *haṇabhaïa* [2×].

hatava adj. *hartavya*, *hātabba*. “to be drawn out.”

hatavo m. dir. sg. 22 *haṭavo*, 87 *hatava* [2×], 109 *hatava*, 113 *haṭave*, *aṭa(ve)*, 114 *aṭave*, *haṭave*, 151 *haṭava*, 247 *hatave* [2×].

hastacheja m. *hastachedya*, *hatthachejja*. “cutting off of a hand.”

hastachejo dir. sg. 162 *hastacheja*.

hi ind. *hi*, *hi*. “indeed.”

hi 5, 59, 107, 130, 166, 228, 267, 315.

hiṃsa f. *hiṃsā*, *hiṃsā*. “injury.”

hiṃsa dir. sg. 162 *hiso*.

hiṇa adj. *hīna*, *hīna*. “lower.”

hiṇo m. dir. sg. 206 *hiṇa*.

hiṯa in **atvahiṯa**, **parahiṯa**.

hiri in **ahiria**.

hiriotrapa m. P *hirottappa*, BHS *hryotrapya*. “shame and modesty.”

hiriotrapeṇa instr. sg. 22.

heṯu f. *hetu*, *hetu*. “cause.”

heṯu gen. sg. 5, 272.

heṯusaṃmaṣa m. Skt. *hetusaṃmarṣa*. “contemplation of causes.”

heṯusaṃmaṣeṇa instr. sg. 91.

ho ind. *khalu*, *kho*. emphatic particle.

ho 83, 163.

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