

Two Gāndhārī Commentaries on Early Buddhist Verses
British Library Kharoṣṭhī Fragments 4 and 13: Text, Translation and Glossary

Stefan Baums

Munich
May 2017

Introduction

This is the first edition of an ancient Buddhist commentary in Gāndhārī language and Kharoṣṭhī script (no. CKM 5 in Baums & Glass 2002– a; hereafter: Nird^{L1}), 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. 14195.8–14) as part of a collection of 28 scrolls by 21 scribes preserved in an inscribed clay pot (Salomon 1999, Baums 2014a: 185). The same collection contained two other closely related commentaries (Nird^{L2} and Nird^{L3}) on another set of three or four original scrolls that has been previously edited and studied in Baums 2009. The term ‘Gāndhārī verse commentaries’ has been used to refer to this peculiar genre of Buddhist scholasticism, consisting of selections of well-known and often difficult early Buddhist verses, many of which have parallels in the Kṣudraka division of other Buddhist canons, with a succinct running commentary providing word explanations and doctrinal exegesis.

The scroll as preserved is approximately 205 cm high. Subfragment F, at the upper end of the scroll, bears unmistakable signs of improper treatment with a sticky substance (as did the scroll set containing Nird^{L2} and Nird^{L3}). The likely intent was to stabilize the scroll after its discovery, and the result severe darkening of the outer surface and the sticking together of several layers of birch bark. It is impossible to say, in view of the state of preservation and the absence of any numbering scheme in the text, what the original height of the scroll may have been. The width of the writing surface, hardly ever preserved in full, was approximately 17 cm, and the total width of the scroll including margins can thus be estimated at 20 cm.

The scribe of the verse commentary (British Library scribe 6 in the classification of Glass 2000) wields a legible but angular and rather large hand that lacks the fluidity of British Library scribe 4 who produced verse commentary Nird^{L2}. Taken together with the variation in the introductory formulas and function phrases of the present commentary, and with some basic misunderstanding of the subject matter (as reflected, for instance, in the corrupt expression *paśa muraśio vahi* in section 7), this leads us to suggest that scribe 6’s Nird^{L1} manuscript was an earlier attempt at this type of exegesis

than the scrolls containing Nird^{L2} produced by scribe 4. Features of the paleography (old form of *s*, use of *n* rather than *ṇ*) and orthography (preservation of intervocalic *th* and *dh*) of our commentary strengthen this impression.

The procedure of ‘categorical reduction’ (Baums 2014b) employed in this commentary is, however, very much the same as that in the other British Library verse commentaries, suggesting that while the scribe may have been new to the method, the method itself was mature. The selection of verses commented on in British Library Fragment 4 (sixteen of which are preserved in part or in full, and fourteen identified) also reminds us of the other verse commentaries in the apparently disorderly way in which they follow on each other. As with the other verse commentaries, the selection and arrangement of source material is, however, not entirely random. We have, for instance a pair of non-contiguous verses whose parallels both occur in the Pali Munisutta (nos. 1 and 3), and another pair with parallels in the Pali Sundarikabhāradvājasutra. A third instance is the pair of verses nos. 5 and 15, which are contiguous in the Pali Udāna. What is particularly significant in this last case, however, is that our commentary contains a reference to the setting of verse 5 as a dialog between the householder Citra and the venerable Kamabha – and this is not the setting of the verse in the Pali Udāna, but rather of its other occurrence in the Saṃyuttanikāya. This raises the possibility that our scribe ultimately drew on a collection of verses similar to the Pali Udāna, but whose contextual prose material had an affinity with the Saṃyuttanikāya, and which thus may have been a recension of the Udāna transmitted by a lineage of Saṃyukta reciters. While this remains speculative, the other extensive case of the citation of prose context would seem to strengthen the argument for a Saṃyukta connection: section 16 in essence provides a close summary of the story of the Dhanañjanīsutta of the Pali Saṃyuttanikāya before its discussion of the verse itself.

The purpose of the present publication is to provide a concise first edition of this important text in order to make it available to the scholarly community without unnecessary delay, but with enough apparatus to make it accessible also to those who are not specialists in Gāndhārī language or literature. (A fully annotated edition of the text is under preparation for publication in the Gandhāran Buddhist Texts series.) The following contains a diplomatic transliteration of the scroll, a textual reconstruction and a translation, followed by an appendix identifying and collecting the parallels of the root verses of the commentary, and another appendix presenting unidentified and minor fragments in the hand of the same scribe that probably belong to the same manuscript.

The volume concludes with a complete glossary of all identifiable words of the text, and is accompanied by a set of plates presenting the scroll in its reconstructed form.

This work took shape as part of the project “Buddhist Manuscripts from Gandhāra” at the Bavarian Academy of Sciences and Humanities, generously supported by the Union of German Academies of Sciences and Humanities. Special thanks are due to my Munich colleagues Andrea Schlosser and Gudrun Melzer for discussing the edition as it evolved, to Tao Pan 潘涛 for identifying Chinese parallels for many of the root verses, and to Britta Schneider for helping me prepare the plates, as well as to Timothy Lenz (Seattle) and Jason Neelis (Waterloo) who discussed with me their work – not yet published – on the unrelated second text on this scroll (an avadāna collection covering the very bottom of the recto and the verso).

Abbreviations and Conventions

1st = first person

2nd = second person

3rd = third person

abl. = ablative case

abs. = absolutive

acc. = accusative case

adj. = adjective

adv. = adverb

AN = *Āṅguttaranikāya* (ed. Morris, Hardy & Hunt 1885–1910)

BHS = Buddhist Hybrid Sanskrit

CKM = part I of Baums & Glass 2002– a

Dhp = *Dhammapada* (ed. von Hinüber & Norman 1994)

Dhp^K = *Khotan Dharmapada* (ed. Brough 1962)

Dhp^P = *Patna Dharmapada* (ed. Cone 1989)

Dhp^{Sp} = *Split Collection Dharmapada* (ed. Falk 2015)

dir. = direct case

f. = feminine gender

fut. = future tense

gen. = genitive case

imp. = imperative mood

ind. = indeclinable

inf. = infinitive

instr. = instrumental case

loc. = locative case

m. = masculine gender

n. = neuter gender

Nird^{L1} = British Library Nirdeśa I (CKM 5)

Nird^{L2} = British Library Nirdeśa II (CKM 9, 11, 15 and 20)

Nird^{L3} = British Library Nirdeśa III (CKM 15)

opt. = optative mood

Peṭ = Peṭakopadesa (ed. Barua 1949)

pl. = plural number

pres. = present tense

pret. = preterite tense

sg. = singular number

Sn = Suttanipāta (ed. Andersen & Smith 1913)

SN = Saṃyuttanikāya (ed. Feer & Rhys Davids 1884–1904)

Th = Theragāthā (ed. Oldenberg, Pischel, Norman & Alsdorf 1966)

Thī = Therīgāthā (ed. Oldenberg, Pischel, Norman & Alsdorf 1966)

Ud = Udāna (ed. Steinthal 1885)

Uv = Udānavarga (ed. Bernhard 1965–68)

v. = verb

voc. = vocative case

[] = uncertain reading

() = editorial reconstruction

⟨⟨⟩⟩ = scribal insertion

◇ = editorial insertion

{ { } } = scribal deletion

{ } = editorial deletion

? = illegible akṣara

+ = lost akṣara

. = lost or illegible part of akṣara

/// = break in support

The transliteration system used is that of the *Dictionary of Gāndhārī* (Baums & Glass 2002– b).

Transliteration

- B1. + + + + + + + + // ? ? + + + + + + sa[kha] di tri[vi] ? ? ? // + + + + + + + +
+ + + + + +
- B2. + + + + + // ñano so + ? ? ? ? h[i] ? [·] viñano bio · [nir]u[va]dano ? s[a n]. ? //
+ + + + + + + + + + + +
- B3. + + + + + + + + + + // di a ◊ ta[ṣā] ṣe[h]o tasa praha[no v]u[to ·] so h[i]
mu[ni] ? avijaprahano v[uto] // + + + + + + +
- B4. + + + + + + + + + + // j[a]dikṣayatadarśi · trina nidanana kṣinatva ? ? + [prav]uti
// + + + + + + + + + +
- B5. + + + + + + + + + + + + + + + // [h]ina · atha va · tarka ◊ kadha · t[e]
apra[v]utikr[ida] // + + + + + + + + + +
- B6. + + + + + + + + + + + + + + + // ? [a] s. [vi]ñ[a]d[a na] la[bh]. // + + + + + + + + + +
+ + + + + + + + + + + +
- F1. + + + + + + + // ? iḥṣadi veda // +
+ + + + + + +
- F2. + + + + + + + + + // ? di .[o] ? ? ? // +
+ + + + + + + + +
- F3. + + + + + + + + + // no · [t]rae thidaka c[e]va ° vi[stare] + + + v[i]akṣanana ☸ // +
+ + + + + + + + + + + +
- F4. + + + + + + + // ? [ay]uṣo vucadi śastro · amitra[ni]gha[nanado] · ayuṣo · a ? // +
+ + + + + + + + + + + + + + + + + +
- F5. + + + + + + + + + // ? tena [v]uta gunasamadano · a ? r[n]o [di] ? teṣa uha[i]no
labho + + ? [v]ucadi [·] // + + + + + + + + + +
- F6. + + + + + + + + + + // [c]. ? .u ? [va]rno · samahi[do] · arabhane samavuda cito
// + + + + + + + + + + + +
- F7. + + + + + + + + + // ? ? · aya [p]un. ? ? [kalo] uaniṣa + + ? ? ha ? ? // + + + + + + +
+ + + + + + +

10. + + + + + + // ? [aṣi]vacan[o] · egaro kayagada-spadiasiva[ca]no di · [va]t[a]d[i] d[i] ś. ? // + + + + + + + + + +
11. + + + + + + + + + + + // [a]n. kho trina n[i]dana[na prahinatva] · [pa] // + + + + + + + + + + + + + + + +
12. + + + + + + + + + + + // [ba]dhano ◇ t[r]ina nidanana prahinat[va ·] ? ? ? karan[o] · [v]. c[a]di [n]. [lag]o di · ? // + + + + +
13. + + + + + + + + // .[in]o · na [k]asa [ci] va[ba]ś[e]di · na dukhavedi na pi[ḍa jane]di · te[na vucadi ne]lago di // + + + + +
14. + + + + + + // [d]o [ne]laga di · ki karano · a[ha] śveda[pr]achado · vimutia · a[s] _[i]va[ca]n[o] · a[ha] ? ? [śa] ? ? // + + + +
15. + + + + // ? ? ? ? ? · eva bhikhu śasadada[vi]ha[r]idae · nirmalada[e] vimut[i]a ? ? [ha]di ° egaro vata[di] // + + + +
16. + + // ? ? ? ? ? ? ? .u a [t]i [e] ◇ ? ◇ spa[di]e aya dukha yatro ? // + + + + + + + + + + + + + + + +
17. ? .[o va] · [a]gap[r]acago viṣo va khaeati [°] agi va abhi[pre] // + + + + + +
18. + // ? ? nanaaga-saghaśo ? ? ? aya pi dukha {{?}} yatro · nanadharmasacayasaghaś[o] ° ta[ṣ]ae ? // + // ? ? // +
19. + // ? [do ca] tredhadu[a]gadasa prahinatva uvachijadi · taṣa ceve sa nikroṭh[a]na badhano · taṣae prahinatva ? // +
20. + + + // aha abadhano di ◇ sakṣeva · ne nelagena · aśego · śilakadho ◇ śvedaprachado · aśego · samaśikadho · egaro // + + +
21. p.añaka + + + [ni]go paśa agado · aśego vimutiñanadarśanakadho · chinasodo abadhano // + +
22. + + + + + + + + // ? ? ? [v]uta aparo tri [ka] {{?}} dhe praña [ś]e [ś]. [n]. // + + + + + + + + + + + + + + + +
23. + + // [r](e)na ◇ ñadav[e] budhivate[n]a viakṣanena [nialena] ❁ + + + [va yasa] // + + + + + + + + + +
24. + + + // [d]. [śa ·] bhavabhava · bhava ceva vuta bhavati · yaśa phalaphala phala [pha]la [ceva] vucati [a] // + + + + + +
25. + + + + + + // .uta ◇ abhavana vibhavataṣa vuta · ayakṣe na hi ka [yi] · aparo ·

- bhavena bhavadriṭhi vuta · [vi] /// + + + + +
26. + + + + + /// ? ? vidhuvida · dhupo [vitra]ka · e[da] karma·kileśa te prahina
[astagada] · anavaśeṣo cho[r]i /// + + + + +
27. + + + + + + + /// a[sta]ga[da] mulaü[pa]ṭano vuto · te dani na sati [·] so vedago
[vi]ditva [ma] .[g]. [· v]. [ṣi] /// + + + + + + +
28. + + + + + /// gat[ag]. ◇ logo paco [kadha] · logo va paco kamaguna [·]
lujanapralujana[d]. logo .uca[d]. /// + + + + +
29. + + + /// ? [lakṣa]no paragado · sakayasa · [ph]aṣṭatva · sakṣeve · bhavabhavo yava
astagada na sati · vimuti[da]
30. + + /// .u[t]ar[u]o uḥhvida ca · pradiṭhvida ca · aparo ◇ vidhuvida · yava astagada
na sati ◇ samudagaprahano ·
31. .uṣṭidavo bramacarya margo · logena dukhapariño atao niroṣo eṣa saüadiśeṣa p[ara]
/// + +
32. + + + + /// ? /// + + /// [n]. [c]. [n]i[va]no vistare ñadave viakṣanana ❁ taṣadhan. sa
/// + + + + +
33. + + + + + + + + /// [r]a go {{?}} /// + /// na ◇ samaena · triśa ◇ {{śa}} ◇ sahasa ?
[a] hi t[r]a [ñ]. /// + + + + +
34. + + + + + /// [śay]. [da] · due pacadaśaka triśo sahasa bhavati [ta]do ta[s]a [dri] ///
+ + + + + + + +
35. + + + + /// ? [di] · [te] na [śr]. ? luabhatada ca · luaśayada ◇ ca · luacivarada ca · ?
bra .[ro] /// + + + + +
36. + + + /// ? ? ? ? ? ga śa da sahasa [o] ha e pravayido · tasa triśa sahasa ? .u /// + + +
+
37. + + + + + + + + /// ? ra no sa[pa]jadi ◇ tasa pravayidasa luabhatada ca · l[u]a[c].
[vara] /// + + + + +
38. + + + /// ? ? ? [tr]. [vi]jada samuḥhida · paśa muraśio vahi · moraśikhuna [·] {{?}}
bra /// + +
39. + /// .[o] so atara[t]aro · k[a]ṭh[a] bh[i]da[ti] · e[v]a so taṣa[·]śalo hidago bhitva ·
tiṭhadi eva so /// + + + + +
40. [hi]dago bhi[t]va [ti]ṭhadi · citapiḍa janedi · aparo moraśikho iśa .[a] .o

- pradiṭhavedi ◊ a[y]a śast[u]karag[a] ? ? /// +
72. + + + + + + + + /// [n]. [g]. .[i] ◊ vastugahani praña y[a] · na pa ro n[a] la ma kṣa
ro · taṣo dro mo e ga /// + + + + +
73. + + + + + + + + /// [chada]jado · a[naśra]vi sutro · tatra nideśa · parinirva[na]chado
upano [n]. /// + + + + +
74. + + + + + + + + /// [d]. [y]. do · ana[śra]vi a ? ? atha va nekhamachado /// + + + + +
+ + + + +
75. + + + + + + + + /// ? [do] pr. ? /// + + + + + /// man[a]ṣa [h]. phudo sie cadurtho
ja[n]o ? /// + + + + +
76. + + + + + + + + + + /// ? cito viharadi · kameṣu ca · apradibadhacito kama[dha]due
[ni]s. ? /// +
77. + + + + + + + + + + + + + + /// galo [a]g[ani]ṭhagami · atha va udhvasodena
dharmamayena so[d]. na a [bra] hi ? ? /// +
78. + + + + + + + + + + + + + + /// v[a] ch[a]dajado · jane hi asti raga anaśravi ·
kamavacarasa kile[ś]. /// +
79. + + + + + + + + + + + + + + /// ma[naṣa] phudo sie cadurtha[sa j]a[na]sa labo ° vutaru[p].
[pra]th[am]. /// +
80. + + + + + + + + + + + + + + /// ? ? jano siyadi · ki karano · eva hi vuto · ima
ma[r]aka[y]. /// + + + + +
81. + + + + + + + + + + + + + + + + /// di · u[dhva]s[od]o vucadi di · vutarupo
darśanapradi /// + + + + +
82. + /// siye ◊ bhava[n]abhumi tatra gadasa k.i
davida ◊ [k]. /// + + + + + + + +
83. + /// ? ? puno iṣe agachadi · purva[dr]iṭhiśalasa prahano ◊ kamehi
apradi ? dhacito
84. + /// .[i] ◊ tatra gadasa manaśalo prahiyadi ◊ sukhasa yanasa ganano
kayabhediasa śamana[p]. /// + +
85. + /// ? ? [vi]ṣeno [ya]mi sevidava c[o] asevidava co vistare ñadeve ☸
[n]. [h]i ki[leśa] ? /// + + +
86. + /// .i [y]o go yogacaro · atvano kile[ś]o na vinodea na vidhame[ya]

- yatha aha vin. d. [tva] /// + +
87. + + + + + + + + + + + + /// [dharma] yatha vado upano abhro · vigiradi vidhvasedi · vidh[a]ma[di] ? /// + +
88. + + + + + + + + + + + + /// [na vi]gi[r]eadi · na vidhamea · na a[n]upadiše [dha]rmo ? [re]adi /// + + +
89. + + + + + + + + + + + + + + + + /// mu[dh]. [u]pa[n]. prathido · vado śamatha[vipaśanae u]a[m]. /// +
90. + + + + + + + + + + + + /// tha va vado ◇ margasa upamo ◇ atha va vado ◇ kayagadae ◇ spadia aśiva /// + +
91. + + + + + + + + + + + + /// [s]ivacano atha va vado [a]śuhae uamo abhro śuha[i] ? /// +
92. + + + + + + + + + + + + /// manaṣigarasa ca · atha va vado · [e]kaśa ? sa · /// + + + + +
93. + + + + + + + + + + + + /// [upam]o atha va vado śamathavipaśanae ua[m]o [abhro] /// + + +
94. + + + + + + + + + + + + /// na jodimata hi naro bhavēe · na ko yi ◇ ñani paḍido ◇ siyadi [·] jod[i] ? /// +
95. + + + + + + + + + + + + /// [di] yo na dahit[v]a mago · eva ñano praño jodi vucadi · tasa prañai ? /// +
96. + + + + + + + + + + + + + + + + + + /// t[a] praña[e] sarva kileśa dahadi vija[e] pradiba[ha]di tamo ? ? ? /// + +
97. + + + + + + + + + + + + + + + + + + /// ? na jadimata hi naro bhavēe vipaśana·vipati · yadi na ba[h]. [adi] ? ? ?
98. + + + + + + + + + + + + + + + + + + /// .[ista]re ñada[v]e viakṣana[n]a ☸ na na bramanasa ed[e]na ki ci śray[o] sutro ° tatra nideśa
99. + + + + + + + + + + + + + + + + + + /// ? bramana ñadava [še]khabramana ca aśekhabramana ca · śekhabrama[n]o iśa abh[i]p. +
100. + + + + + + + + + + + + + + + + + + /// ? [mi]asa · darśanapradīḥidasa [va]na ◇ eda na bhuyo ◇ śobhanadarao ◇ yatha ?
101. + + + + + + + + + + + + + + + + + + /// ka[re]adi ◇ doṣadarśano upad[e]adi [ni]raspad[a]darśano v[i]ara[d].
102. + + + + + + + + + + + + + + + + + + /// yado [ya]do yasa mano nivatad[i] · yada yada bhraūḍi · amo

- [karodi doṣa] ? /// +
103. + + + + + /// [n]. [raspada]darśa[no] viharadi · tatha tatha samudayasaco avisamedī
· eva dani tasa s. /// +
104. + + + + + /// ? [ñ]. ? ◇ sacco · yatha [a]śva kh[o]ri[e]hi vuto · atha va ya[tha] yatha
pīarupa sada ru[pe]hi ? ? /// + + +
105. + + + + + /// ? ? a [vo v]iryasaco a[vi]samedī sakṣeva ° darśanapradīḥidano
dharmadeśano .u /// + + + +
106. + + + + + + + + + /// [niva]tadī [tad]o [tado] sa[v]ru[da]m [eva] sacco · ado
[bha]vana[bhumi]vīstare ñad[a]v[e] ? ? /// +
107. + + + + + + + + + /// [eka]mu[lo] dua[va]ṭo sutro vistare a[n]uga[tava] tatra ni[deśe]
ekamulo taṣā /// +
108. + + + + + + + + + + + /// [a]jatva[ta]ṣā ca bahidhataṣā ca · trimalo trayo chadaraga ?
/// + + +
109. + + + + + + + + + + + /// [g]u ? ? + + ? [ṣa] asivacano · samudro sa ta[ṣ]a druutaranarthena
samudro dva ? /// +
110. + + + + + + + + + + + /// [hi a]vartartī ya[va] mano dharmehī avartadī · ede [dv]adaśa ayadana
vuta [· dv]adaśavarto
111. + + + + + + + + + + + /// [a]droodaranagaarthena narago pra[na]do ° padalo ° ta
a[śe]khamu[ni] tīrno śekhamuni
112. + + + + + + + + + + + /// ekamulo sakayadrīḥi · duavart[o] uchedadrīḥi ca [śa]śvadadrīḥi
ca [·] trimalo tra[y].
113. + + + + + + + + + + + /// [ma] pacavistido · pacavigara sakaya[drīḥi] ruo atvado
samanu«pa»śadī ya[va]vī /// + +
114. + + + + + + + + + + + /// sa sakayadrīḥi ca[kṣ]u ru[ve]hī avartadī ya[va] mano
dharm[e]hī [avarta]dī pa[da] /// +
115. + + + + + + + + + + + /// [ta aśekha]muni tarno [·] aparō ekamulo avijō eva hī vuto ◇
añan[amu] /// +
116. + + + + + + + + + + + /// to [avija]hedu ◇ sa raga e ◇ sa doṣa [i] ◇ sa moha [i] yatha ca vuto ya ke ci
aneg[u] vivī[ṣo] ?
117. + + + + + + + + + + + /// ? a[vi]janidano avijaprabhav[a] avi[jaja]dī[ka] duavarto ahīrī[ka] ca

- [uda]no udan[e]ṣi · n[a]mo ta[ṣa] /// + +
134. + + + + + + + + + /// ? y. [t]u nama bramana bramana[tre]vi[ja] osira[ta] ṣaman[a]sa mu[ḍa] /// + + + + + +
135. + + + + + + + /// [ta] + [śastu]no [vad]. [aroaiśa] · aha [ya] kaṣa aroiśoi · aha [vakṣami] ? ? ? /// + + + +
136. + + + + + + + + + /// [g]. damenaha eva [va]kṣa na nu pranadi[va]do garahaṣi [y]adi [va]kṣadi na s. [t]. /// + +
137. + + + + + + + + + + + /// [sa] braman[i] bharadvayago[tro bra]mano eda[d] o[c]a na aho braman[a] /// + +
138. + + + + + + + + + /// ? ? ? [y]. tasa ṣamanasa [g]o[da]masa vado a[ro]a[ad]i pradevo tva śakiśa[ṣ]. /// +
139. + + + + + + + + + /// [n]. [y]e[na] [bha]ga[va] · tena u[va]ṣa[kra]mi to ad[ad] o[ca] [ko] nu su godama vaṣo [r]. /// + +
140. + + + + + + + + + /// ? ? ? ṣ[o k]ro[ṣ]o [jatva s]. kha [śaya]di kroṣo ja[ḥ]a[va] na s[oya]di vistare kr. ? /// + +
141. + + + + + + + + + + + /// sukho śayadi · [ka]yi[g]o .u + · [na] soyadi cedaṣ[i]go sukho sukho a[y]a ya ? /// + +
142. + + + + + + + + + + + /// ? a[ś]iviṣa vi cu ha [a]ñña [va vistar]e ya[spi] ci vi[ṣa]lapranayada madhura /// + +
143. + + + + + + + + + + + /// ? di [pratha]ma [arabho s]. bala arabhita harṣidi na[do] a[spade]di sukhayadi /// + +
144. + + + + + + + + + + + /// [ṣa]no ta kroṣasa paryavaṣano ma[dhu]raprahano · vaso ar[ya] + + [śa]ti budha [ca] śrapaka /// +
145. + + + + + + + + + + + /// ta hi [ja]tva [na] so[ya]di · na pari[ka]sadi · [ja]hita sakṣ[e]v[a] kroṣo jatvo /// + + + +
146. + + + + + + + + + + + /// [kha]kṣa[yo] na so[ya]d[i] k[ileśa]kṣayo ❁ idi jadi me śrudo sutro ° a ? + +

Reconstruction and Translation

[F6] + + + + + + + + + + c. ? .u ? varno · **samahido** · arabhane samavuda cito + + + +
+ + + + + + + + [F7] + + + + + + + + ? ? · aya pun. ? ? kalo uanija + + ? ? ha ? ? + +
+ + + + + + + + + + [F8] + + + + + + + + + + + + + + ? ? ? ? ? e ? + + + + + + + +
+ + + + ... [E1] + + + + + ? .u sto · ya ? d. ? t. s. ? s. pa .u ? ta sa ° viṣeṣo ? duro · ta aha
ṣag(e) pramuto ra + + + + + + + [E2] + + **anaṣavo** mohaprahano ° sakṣeva ° **prañayuso**
prañakadho ° **śilavrado varavarno** ◇ śilakadho **vradena** sa(ma)ṣikadho ◇ tri ? + + [E3]
(sa)mahido janarado · śamaṣo ° **spadima** vipaśano ◇ śamaṣavipaśanae ◇ bhavanabhumi
ṣage pramuto akhilo ragavira(go ·) [E4] **(anaṣa)vo** ◇ avijavirago · prañavimuti ° eṣa
kridavida ° aparo ° **prañayudho** prañidriyo **śil.** ? ? + + + + + + [C1] + + + + + + + +
+ + + + s(p)adidriyo ◇ ṣeṣakeno ° nisado · pariśudhi ◇ prahaniaga irdhi + + + + [C2] + +
+ + + + + + + + + + + + + + ? ? + + + ? ? g. no śedi ? ? + + + + + + + + + + ...

(With the weapon of understanding, virtue and observances, of best color is the
text.) [F4] + + + + + + + + **Weapon** is a word for arm. (It is called) ‘weapon’ from
striking down enemies. + + + + + + + + + + + + + + [F5] + + + + + + + + + + + + + +
the acquisition of qualities is spoken of. + + + + + the obtaining of both of these + + + is
called + + + + + + + + + [F6] + + + + + + + + + + + + + + + + **Concentrated:**
thought is wrapt in the sense-object. + + + + + + + + + + + + + + [F7] + + + + + + + + + +
+ + this + [F8] + + + + + + + + + +
+ ... [E1] + + + + + + + + + + + + + +
+ + + + + + + + distinction + + + + Therefore he says **liberated from attachment:** + + +
+ + + + + [E2] + + **Taintless:** abandoning of delusion. In brief: **With the weapon of
understanding:** the factor of understanding. **Virtue and observances, of best color:** the
factor of virtue. **Observances:** the factor of concentration. + + + + [E3] **Concentrated,
pleased by meditation:** quiet. **Mindful:** insight. Through quiet and insight the plane of
development. **Liberated from attachment, without harshness:** fading of lust. [E4]
Taintless: fading of ignorance, liberation through understanding. This is the state of one
who has accomplished. Another one: **With the weapon of understanding:** the
understanding faculty. + + + + + + + + + + + + + + [C1] + + + + + + + + + + + + + + the
mindfulness faculty. The remainder: the outcome, the limbs of abandoning related to
complete purity. + + + + + [C2] + + + + + + + + + + + + + + + ? ? + + + + + + + +
+ + + + + + + + + + + + + + ...

nanadharmasacayasaghaṣo ° taṣae ? + ? ? + [19] + ? do ca tredhaduagadasa prahinatva
 uvachijadi · taṣa ceve sa nikroṭhana badhano · taṣae prahinatva ? + [20] + + + aha
abadhano di ◇ sakṣeva · {ne} **nelagena** · aṣego · śilakadho ◇ **śvedaprachado** · aṣego ·
 samaṣikadho · **egaro** (aṣego) [21] p(r)añaka(dho ·) **(a)nigo paśa agado** · aṣego
 vimutiñanadarśanakadho · **chinasodo abadhano** + + [22] + + + + + + + + ? ? ? vuta
 aparo tri ka {{?}} dhe praña ḡe ś. n. + + + + + + + + + + + + + + [23] (vista)r(e)na ◇
 ñadave budhivatena viakṣanena nialena ☸

[9] + + + + + + + The householder Citra answers the venerable Kamabha in this way:
With limbs free of drivel: (a designation) of the virtues. [10] **(With a white covering:)**
 a designation + + + **With one spoke:** a designation of mindfulness with regard to the
 body. **Runs:** + + + + + + + + + + + + + [11] + + + + + + + + + + + **Without anger:**
 because the three sources have been abandoned. **See (him having come):** + + + + + + +
 + + + + + + + [12] + + + + + + + + + + + **Without bonds:** because the three sources
 have been abandoned. + + + + reason is he called **with limbs free of drivel.** + + + + +
 [13] + + + + + + + + + + He does not injure, does not cause pain, does not produce
 oppression of anybody. That is why he is called **with limbs free of drivel.** + + + + +
 [14] + + + + + + + + **with limbs free of drivel.** For what reason does he say **with a**
white covering: a designation of liberation. + + + + + + + + + + [15] + + + + + + + +
 + + In this way a monk + + + + through the six ways of leading an even life, through
 being undefiled, through liberation. **He runs with one spoke:** + + + + [16] + + + + + + +
 + + + + + + + of mindfulness. This is pain where + + + + + + + + + + + + + + [17] +
 + + + would either consume poison limb by limb, or fire is intended. + + + + + [18] + +
 + a combination of various limbs. + + + This is also pain where there is a combination
 and collection of various dharmas. + + + + + of craving [19] + + + + is cut off because of
 the abandonment of what belongs to the world of three elements, and especially craving.
 It is the bond of the low(?). Because craving is abandoned + + [20] + + + he says
without bonds. In brief: **With limbs free of drivel:** the factor of virtue beyond training.
With a white covering: the factor of concentration beyond training. **With one spoke:**
 [21] the factor of understanding beyond training. **See (him) having come without**
anger: the factor of the knowledge and seeing of liberation beyond training. **With**
streams severed, without bonds: + + [22] + + + + + + + + + + is spoken of. Another
 one: + [23] It is to be known in detail by
 the intelligent, sagacious + + + +

(bhavabha)va yasa + + + + + (sutro ·) [24] (tatra ni)d(e)śa · bhavabhava · <bhava> bhava
 ceva vuta bhavati · yaśa phalaphala phala phala ceva vucati a + + + + + [25] (bhavena
 bhavataṣa v)uta ◇ abhavena vibhavataṣa vuta · ayakṣe na hi ka yi · aparō · bhavena
 bhavadriṭhi vuta · vi + + + + + [26] + + + + + ? ? vidhuvida · dhupo vitraka · eda
 karma·kileśa te prahina **astagada** · anavaśeṣo chori(da) + + + + [27] + + + + + + +
 astagada mulaūpaṭano vuto · te dani **na sati** · **so vedago** veditva ma(r)g(o) · **v(u)ṣi(davo)**
 + + + + + [28] + + + + + (**lo**)gatag(o) ◇ logo paco kadha · logo va paco kamaguna ·
 lujanapralujanad(o) logo (v)ucad(i) + + + + [29] + + + ? lakṣano **paragado** · sakayasa ·
 phaṣidatva · sakṣeve · **bhavabhavo** yava **astagada na sati** · vimutida [30] + + .utaruo
 uḥhvida ca · pradīḥhvida ca · aparō ◇ **vidhuvida** · yava **astagada na sati** ◇
 samudagaprahano · [31] (**v**)uṣidavo **bramacarya** margo · **logena** dukhapariño **atao**
 niroṣo eṣa sāiadiśeṣa **para(gado)** [32] + + + + ? + + n. c. nivano vistare ñadave
 viakṣanana ☸

For whom all kinds of existence: + + + + + (is the text.) [24] The explanation (on it):
All kinds of existence: existences and more existences are spoken of, just as fruit and
 more fruit are called ‘all kinds of fruit.’ + + + + + + + [25] **Existence:** craving for
 existence is spoken of. **Non-existence:** craving for annihilation is spoken of, for he does
 not long for any. Another one: **Existence:** the (wrong) view of existence is spoken of. +
 + + + + + [26] + + + + + + + **Gone up in smoke:** thinking is smoke. That is action and
 defilement. Those are abandoned. **Disappeared:** removed without remainder. + + + +
 [27] + + + + + + + disappeared. Pulling up of the roots is spoken of. Those then **do not**
exist. This knower: knowing the path. **Having perfected:** + + + + + [28] + + + + **Ender**
of the world: the five factors are the world, or the five strands of desire are the world. It
 is called ‘world’ from breaking down, completely breaking down. + + + + [29] + + + + +
 + + **Gone to the other side:** because embodiment has been touched. In brief: **All kinds**
of existence – up to – they have disappeared, do not exist: the state of liberation. [30]
 + + + + + + The state of having raised oneself and the state of having established
 oneself. Another one: **Gone up in smoke – up to – they have disappeared, do not**
exist: abandoning of the origin. [31] **Having perfected the religious life:** the path.
World: the diagnosis of pain. **Ender of the world:** cessation. This is the one with fuel
 remaining. **Gone to the other side:** [32] + + + + + + + + extinction. It is to be known
 in detail by the sagacious.

taṣadhan(u)sa(muḥhano sutro) [33] (tatra nideśa) + + + ra go {{?}} + na ◇ samaena · triśa ◇ {{śa}} ◇ sahasa ? a hi tra ñ. + + + + + [34] (**due pacada**)śay(u)**da** · due pacadaśaka triśo sahasa bhavati tado tasa dri + + + + + + + [35] + + + + ? di · te na śr. ? luabhatada ca · luaśayada ◇ ca · luacivarada ca · ? bra .ro + + + + + [36] + + + ? ? ? ? ? ga śa da sahasa o ha e pravayido · tasa triśa sahasa ? .u + + + + + [37] + + + + + + + ? ra no sapajadi ◇ tasa pravayidasa luabhatada ca · luac(i)vara(da ca ·) + + [38] + + + ? ? ? tr(e)vijada samuḥhida · **paśa muraśio vahi** · moraśikhuna · {{?}} bra + + [39] + .o so atarataro · kaṭha bhidati · eva so taṣa·śalo **hidago bhitva · tiṭhadi** eva so (driṭhiśalo) [40] **hidago bhitva tiṭhadi** · citapiḍa janedi · aparō **moraśikho** iśa .a .o abhipredo ? ? + [41] + · iśe abhipredo · **dhanu** paca kamaguna abhipreda · vastukama · lakṣigarida · sa **taṣa** + + + [42] (paca adida ·) paca ◇ pracupana · paca ◇ anagada · svakama parakama pramanigarida + + + + + [43] + + + + + ? va taṣa iśa abhipreda · **dhanu** paco kamaguna · tatra ta ? ? su + [44] + + + + + + + pracupana · eva parasa to di na ◇ tri tva tena aha · **due paca(daśaka)** + + + [45] + + + (vastu)e upajadi · na hi avastue upajadi · yatha sutro ° sayoyani ? ? + + + + + + + [46] + + + + + + + pravucadi **paśa moraśia vah(i)** + ? ? + ? + + + + + + + + + + + + + + + + + + + (☸)

Having the bow of craving as origin (is the text.) [33] (The explanation on it:) + + + + + + + time. Thirty acts of violence + + + + + + + + + [34] **Tied together with two fifteens:** the two groups of fifteen are the thirty acts of violence. Therefore his + + + + + + + [35] + + + + + + + + + + The state of having coarse food and having a coarse bed and having a coarse robe. + + + + + + + + + [36] + + + + + + + + + + + + + + + has gone forth. Of him thirty + + + + + + + + + [37] + + + + + + + falls to + + + + The state of having coarse food and having a coarse robe of the one who has gone forth. + + [38] + + + + + + the state of having the three knowledges has arisen. **See the one carrying(?) a peacock crest:** the one having a peacock crest. + + + [39] + + It splits the wood right in the middle. In this way the barb of craving **stands still having split the heart,** in this way (the barb of view) [40] **stands still having split the heart** – produces oppression of thought. Another one: **Peacock crest:** Here + + is intended. + + + [41] + is here intended. **Bow:** the four strands of desire are intended. Desires for things are made the targets. This **craving** + + + + + [42] (Five past,) five present, five future. One's own desires (and) another's desires are made the measure. + + + + + [43] + + + + + + + + +

otherwise: a wish for renunciation + + + + + [75] + + + + + + + + + + + + + + + +
+ **One should be pervaded by just the mind**: the fourth meditation + + + + + [76] +
+ + + + + remains + + + + + **And with thought not fettered to desires**: + + + + + of the
desire element. [77] + + + + + + + + + + + + + + + + going to the Aganiṭha (gods). Or
otherwise: **Streaming upwards**: a stream consisting of the dharma + + + + + [78] + +
+ + + + + + + + + + Or (otherwise): **With a wish**: there is lust for meditation only. **For the**
taintless: + + + + + of one of the realm of desire [79] + + + + + + + + + + + + + + + +
One should be pervaded by the mind: Obtaining of the fourth meditation. One of this form + + + +
[80] + + + + + + + + + + + should be + + + + + What is the reason? For it is said thus:
These + + + + + + + + + + [81] + **Is called streaming**
upwards: On of this form is established in seeing. + + [82] + + + + + + + + + + + + + + + +
One should be (pervaded by the mind): the plane of development. The one who has
gone there has the state of one who has accomplished. + + + + + + + [83] + + + + + + + +
+ + comes here again. Abandoning of the earlier barb of view. **With thought not**
fettered by desires: [84] (the plane) + + + By the one who has gone there the barb of
conceit is abandoned. An account of the pleasant vehicle to the breaking down of the
body + + + + + + [85] + + + + + + + + + + + + + + + + in whom(?) it is to be attended to and not
to be attended to is to be known in detail.

12

n(o) hi kileśa ? + + + [86] + + + + + + + + + + .i yo go yogacaro · atvano kileśo na vinodea
na vidhameya yatha aha vin(o)d(e)tva + + [87] + + + + + + + + + + + + + + + + dharma yatha **vado**
upano **abhro** · vigiradi vidhvasedi · vidhamadi ? + + [88] + + + + + + + + + + + + + + + + na
vigireadi · na vidhamea · na anupadiśe dharmo ? readi + + + [89] + + + + + + + + + + + + + + + +
+ + + + + **mudh.** upan(o) prathido · **vado** śamathavipaśanae uam(o) + [90] + + + + + + + + + +
(a)tha va **vado** ◇ margasa upamo ◇ atha va **vado** ◇ kayagadae ◇ spadia aśiva(cano) [91]
(abhro) + + + (a)śivacano atha va **vado** aśuhae uamo **abhro** śuhai ? + [92] + + + + + + + + + +
(a)manaśigarasa ca · atha va **vado** · ekaśa ? sa · + + + + + [93] + + + + + + + + + + + + + + + +
va **vado** śamathavipaśanae uamo **abhro** + + + [94] + + + + + + + + + + + + + + + + **na jodimata hi**
naro bhavee · na ko yi ◇ ñani paḍido ◇ siyadi · jodi ? + [95] + + + + + + + + + + + + + + + +
+ + + + + ta prañae sarva kileśa dahadi vijae pradibahadi **tamo** ? ? ? + + [97] + + + + + + + + + + +
+ + + + + + + + + + ? **na jadimata hi naro bhavee** vipaśana·vipati · yadi na bah(e)adi ? ? ?

[98] + + + + + + + + (v)istare ñadave viakṣanana ❀

Not indeed + + + [86] + + **defilements** + + + + + + + + practitioner of exertion may not dispel, not destroy his own defilements. As he says: Having dispelled + + [87] + + + + + + + + dharmas. Like **wind** when it has arisen scatters, disperses, destroys a **cloud** + + + [88] + + + + + + + + + + may not scatter, may not destroy, may not + + + + + + + + dharmas. + + + [89] + + + + + + + + + + + + + + + arisen, come up. **Wind**: a simile for quiet and insight. + [90] + + + + + + Or otherwise: **Wind**: a simile for the path. Or otherwise: **Wind**: a designation for mindfulness with regard to the body. [91] **Cloud**: a designation + + +. Or otherwise: **Wind**: a simile for (mindfulness of) the impure. **Cloud**: [92] + + + + (mindfulness of) the pure + + + + and of inattention. Or otherwise: **Wind** + + + + + + + + + + [93] simile + + + + + + Or otherwise: **Wind**: a simile for quiet and insight. **Cloud**: + + + [94] + + + + + + + + + + **For there would be no brilliant man**: there would be no knower, no wise one. + + + + [95] + + + + + + + + + + burning the path. Thus knowing, understanding, is called brilliance. Of that understanding + + [96] + + + + + + + + + + + + + + + + with understanding burns all defilements, with knowledge wards them off. **Darkness**: + + + + + [97] + + + + + + + + + + + + **For there would be no brilliant man**: failure of insight. If he should not ward off + + + [98] + + + + + + + + + + is to be known in detail by the sagacious.

13

{ {na} } **na bramanasa edena ki ci śrayo** sutro ° tatra nideśa [99] + + + + + ? bramana ñadava śekhabramana ca aśekhabramana ca · śekhabramano iśa abhip(redo) [100] + + + + + + + + ? miasa · darśanapradīḥidasa vana ◊ eda na bhuyo ◊ śobhanadarao ◊ yatha ? [101] + + + + + + + + + + kareadi ◊ doṣadarśano upadeadi niraspadadarśano viarad(i) [102] + + + + + + + + + + **yado yado yasa mano nivatadi** · yada yada ◊ bhraūḍi · amo karodi doṣa ? + [103] + + + + + n(i)raspadadarśano viharadi · tatha tatha samudayasaco avisamedī · eva dani tasa s. + [104] + + + + ? ñ. ? ◊ saco · yatha aśva khoriehi vuto · atha va yatha yatha priarupa sada rupehi ? ? + + + [105] + + + + ? ? a vo viryasaco avisamedī sakṣeva ° darśanapradīḥidano dharmadeśano .u + + + + [106] + + + + + + + + + **nivatadi tado tado savrudam eva sacco** · ado bhavanabhumi vistare ñadave ? ? + [107] + + + + + + + +

There is no good for a brahman through this is the text. The explanation on it: [99] + + + + + brahmans are to be known: brahmans still in training and brahmans no longer

in training. Here a brahman still in training is intended. [100] + + + + + + + + + + + + + +
 + again of one established in seeing. This is no more. A beautiful boy(?) + + + [101] + + +
 + + + + + would do + + + + would produce seeing with hate, remains with flavorless
 seeing. [102] + + + + + + + + **And precisely because his mind turns back:** whenever
 he makes a crude frown + + + + [103] + + + + + remains with flavorless seeing. In just
 this way he understands the truth of the origin. Thus then + + + + [104] + + + + + + +
 truth, like it is called a horse because of (its) hooves(?). Or otherwise: Just like those
 having a pleasant form + + + + + always with forms. [105] + + + + + + + + understands
 the truth of bravery. In brief: an exposition of the dharma for those established in seeing
 + + + + + [106] + + + + + + + + **turns back, therefore the truth is well concealed.**
 From this the plane of development is to be understood in detail + + + [107] + + + + + + +
 +

14

ekamulo duavaṭo sutro vistare anugatava tatra nideśe **ekamulo** taṣa + [108] + + + + + + +
 + + + + ajatvataṣa ca bahidhataṣa ca · **trimalo** trayo chadaraga ? + + + [109] + + + ? ? ?
 gu ? ? + + ? ṣa aṣivacano · **samudro** sa taṣa druutaranarthena samudro dva ? + [110] + +
 + ? hi avartarti yava mano dharmehi avartadi · ede dvadaśa ayadana vuta · **dvadaśavarto**
 [111] + + + ? ṣa · droodaranagaarthena narago pranado ◦ **padalo** ◦ ta aśekhamuni tirno
 śekhamuni [112] + + + + + + + **ekamulo** sakayadriṭhi · **duavarto** uchedadriṭhi ca
 śaśvadadriṭhi ca · **trimalo** tray(o) [113] + + + + + + + ma **pacavistido** · pacavigara
 sakayadriṭhi ruo atvado samanū«pa»śadi yava vi(ñano) [114] + + + + + + + + + sa
 sakayadriṭhi cakṣu ruvehi avartadi yava mano dharmehi avartadi **pada(lo)** [115] + + + +
 + + ta aśekhamuni tarno · aparō **ekamulo** avijo eva hi vuto ◊ añanamū(lo) [116] (vu)to
 avijahedu ◊ sa raga e ◊ sa doṣa i ◊ sa moha i yatha ca vuto ya ke ci anegu viviṣo ? [117]
 + + + + ? avijanidano avijaprabhava avijajadika **duavarto** ahirika ca anotrāpado ◊
 avarta(di) [118] + + + + + + + akuśalana karmana ? + + + + + + + + + + + + + + + +
 + + + + + + [119] + ? + + + + + ? ?
 + ? ? ? + + + ? [120] + + + + + + + + + + + + + + + ? vado · **padalo** ta aśekhamuni tirno ·
 aparō **ekamulo** viṇa + [121] +
 edo namarupena edo a. + + + [122] +
 + + + + + + + + ? a hi [123] +
 + + + + + + + + + + + + + + + [124] + + + + + + + + +

++ ?? no avija-badhano ca ◇ **ko ta nidido rahadi** evalakṣaṇo yo + + + + + [130] + + +
 + (ga)raheadi va · **deva vi praśāṣati** · kamavacara · **bramuna pi p(r)āśāṣido** · yatha ni ṣa
 sa ? + + + [131] + + + + + sakṣeva · **yasa mulo kṣamo nasti** · dukhapariṇa **pano nasti**
kudo lado samude(a)[132](prahano) + + + + + ? tadiśa **nidido rahadi** sahadharmana
 aṣīḥhana dharma udano vistar(e ñadave ☸)

Whose root is not in the ground (is the text. The explanation on it:) + + + + + + + +
 + + + + + + + + [125] + + + + + + + + + + + + + + + + + + consciousness + + + +
 + + + + + + + + [126] + + + both name and form + + + + + + + + + + + + + + + + + +
 + + [127] + + + + + also five regions. Those are called “ground.” This with the four
 steadinesses of consciousness + + + [128] + + + + + + + + + **How much less a branch**
 + + + + + the branch of craving. **That hero:** developed by bravery + + [129] + + + + +
 + + + + and the bond of ignorance. **Who is worthy to find blame with him:** one having
 such characteristics + + + + + [130] + + + or would disapprove. **Even the gods**
praise him: those of the realm of desire. **He is praised even by Brahma:** + + + + + + + +
 + [131] + + + + + In brief: **Whose root is not in the ground:** the diagnosis of pain.
There is no leaf, how much less a branch: [132] the abandoning of the origin. + + + +
 + + + + such a one. **Who is worthy to find blame:** the power of those endowed with the
 dharma is the dharma. The inspired utterance is to be known in detail.

16

[133] (**krośo jatva sukho śayadi** sutro) tatro nideśa bharadvayagotro bramano · yava
 udano udaneṣi · namo taśa (bhaga)[134](vado) + + + + + ? y. tu nama bramana
 bramanatrevija osirata śamanasa muḍa(gasa) + + + + [135] + + + + + ta(ṣa) śastuno
 vad(o) aroaiśa · aha ya kaśa aroiśoi · aha vakṣami ? ? ? + + + + + [136] + + + + + + +
 g(o)damenaha eva vakṣa na nu pranadivado garahaṣi yadi vakṣadi na s. t. + + [137] + + +
 + + + + + + + sa bramani bharadvayagotro bramano edad oca na aho bramana + + [138]
 + + + + + + ? ? ? y(o) tasa śamanasa godamasa vado aroaadi pradevo tva śakiśaṣ(i) +
 [139] + + + + + + n. yena bhagava · tena uvaśakrami to adad oca ko nu su godama vaṣo
 r(oesi) [140] + + + + + + ? ? ? so **krośo jatva s(u)kha śayadi krośo jaṭava na soyadi**
 vistare **kr(o)ṣ(o)** + + [141] + + + + + + + **sukho śayadi** · kayigo (s)u(kho) · **na**
soyadi cedaṣigo sukho sukho aya ya ? + + [142] + + + + + + + ? aśiviṣa vi cu ha añā
 va vistare yaspi ci viṣalaprānaya **madhura(grasa)** [143] + + + + ? di prathama arabho
 s(o) bala arabhita harṣidi nado aspadedi sukhayadi + + [144] + + + ṣano ta krośasa

paryavaṣano madhuraprahano · vaso aṛya (praśa)śati budha ca śrapaka (ca) [145] + + +
 + + + ? ta hi jatva na soyadi · na parikasadi · jahita sakṣeva kroṣo jatvo (kamaṣayo)
 [146] (sukho śayadi du)khakṣayo na soyadi kileśakṣayo ❀

[133] (**Killing anger one sleeps pleasantly** is the text.) The explanation on it: A brahman from the Bharadvaya clan – up to – She spoke the inspired utterance “Honor to the [134] (Lord)” + + + + + “ + + + + + brahman, giving up the three knowledges of the brahmans + + + + + of that shaved ascetic. [135] I will engage in debate with this teacher. And how will I engage in it? I will say + + + + + [136] + + + with + + + + Godama, I will speak thus: ‘Surely you disapprove of the taking of life?’ If he will say ‘Not + + + + ’ [137] + + + + + + + + + The brahman woman said this to the brahman from the Bharadvaya clan: “I do not, brahman, + + [138] + + + + + + + + a high god who could engage in debate with the ascetic Godama. You will be able to + [139] + + + + + + + went up to where the Lord was. He said this to him: “Which killing then, Godama, do you approve of?” [140] + + + + + + + + + **Destroying anger one sleeps pleasantly, destroying anger one does not grieve.** In detail: **Anger** + + [141] + + + + + + + + **One sleeps pleasantly:** bodily pleasure. **One does not grieve:** mental pleasure. Pleasure is + + + + [142] + + + + + + + + + snake + + + or another – in detail – in whichever one there is an inclination for poison. **Having sweet tips** [143] + + + + + + first undertaking. Taking up force, he delights, tastes joy, is pleased. + + [144] + + + + + This is the end of anger, the abandoning of what is sweet. **The noble ones praise the killing:** both awoken ones (and) disciples. [145] + + + + + + + **Destroying it one does not grieve:** one is not tormented, abandoning it. In brief: **Destroying anger:** (exhaustion of action.) [146] (**One sleeps pleasantly:**) exhaustion of pain. **One does not grieve:** exhaustion of defilement.

Appendix 1: Reconstructed Root Verses and Parallels

This appendix provides reconstructions of the root verses of the commentary on the basis of the citations of individual words and phrases sprinkled throughout its discussion, insofar as these are preserved, in comparison with the identifiable parallels of each verse in other texts. Each individual connected bit of citation is enclosed by the marks ‘ ’. Those places in the parallel verses that differ from the text of our commentary are marked by underlining.

1 Sn 209 (Munisutta)

+++++++ 'bio'

'seho' +++++

'so hi muni' 'jadikṣayatadarśi'

'tarka' +++++ 'sakha'

saṃkhāya vatthūni pamāya bījaṃ

sineham assa nānuppavecche

sa ve munī jātikhayantadassī

takkaṃ pahāya na upeti saṃkhaṃ

(Sn 209)

2 unclear

Only a few stray words are legible in the three partially preserved lines of this section of the commentary, and none of them appears to belong to the root verse under discussion. An identification of the verse is thus impossible.

3 Sn 212 (Munisutta); cf. Th 12ab (Mahāgavaccha)

'prañayoṣo' 'śilavrado varavarno'

'(sa)mahido janarado' 'spadima'

'ṣage pramuto akhilo' 'anaṣavo'

+++++++

paññābalaṃ sīlavatūpapannaṃ

samāhitaṃ jhānarataṃ satīmaṃ

saṅgā pamuttaṃ akhilaṃ anāsavaṃ

taṃ vāpi dhīrā munīṃ vedayanti

(Sn 212)

paññābalī sīlavatūpapanno

samāhito jhānarato satīmā

(Th 12ab)

4 unclear

The verse under discussion in this badly damaged section appears to have started with the words *na paro* (cited twice in line 4 and once in line 7) and to have contained another word beginning with the syllable *gu* (cited in line 5). An identification of the root verse proved impossible.

5 SN IV 291.19–22 (Kāṃabhū), Ud 7.5 (Cūlavagga); cf. Peṭ 50, 58

‘nelago’ ‘śvedaprachado’

‘egaro vatadi’ (raso)

‘anigo paśa agado’

‘chinasodo abadhano’

nelaṅgo setapacchādo

ekāro vattatī ratho

anīghaṃ passa āyantam

chinnasotaṃ abandhanaṃ

(SN IV 291.19–22, Ud 7.5)

nelāṅgaḥ śvetasaṃchanna

ekāro vartate rathaḥ

anīghaṃ paśyatāyāntam

chinnayoktram abandhanam

(Uv 27.30)

青衣白蓋身 御者御一輪

觀彼未斷垢 求便斷縛著

(T 4 no. 213 pp. 791c21–22)

6 AN II 6.19–23 (Bhaṇḍagāṃavagga); cf. Sn 475ab (Sundarikabhāradvājasutta)

‘bhavabhava yaśa’ (sameca dharma)

‘vidhuvida’ ‘astagada na sati’

(sa vedago) ‘(v)uśidavo bramacarya’

‘logatago’ ‘paragado’ (di vucadi)

parovarā yassa samecca dhammā

vidhūpitā atthagatā na santi

sa vedagū vusitabrahmacariyo
lokantagū pāragato ti vucati
(AN II 6.19–23)

parovarā yassa samecca dhammā
vidhūpitā atthagatā na santi
(Sn 475)

7 Th 753 (Telakāni)

‘taṣṣadhan(u)sa(muṭṭhano)’
‘(due pacada)śay(u)da’
‘paśa moraśikho vahi’
‘hidago bhitva tiṭṭhadi’
taṇhādhanusamuṭṭhānaṃ
dve ca pannarasāyutaṃ
passa orasikam bālham
bhetvāna yadi tiṭṭhati
(Th 753)

8 Th 64 (Vimalakoṇḍañña)

‘dromaphayado upano’
‘jado paḍarakedumo’
+ + + ‘<keduna>’ + +
+ + + + + + +
dumavhyāya uppanno
jāto paṇḍaraketunā
ketuhā ketunā yeva
mahāketuṃ padhaṃsayi
(Th 64)

9 Dhp^K 137A, Dhp 37 (Cittavagga), Dhp^P 344 (Citta), Uv 31.8A (Cittavarga)

‘duragamo egacaro’

‘aśariro’ ‘guhaśayo’

++++++

‘te mokṣati mahabhayo’

duraga[ma] eka + +

++++++

++++++

++++++

(Dhp^K 137A)

dūraṅgamaṃ ekacaram

asaṅgamaṃ guhāsayam

ye cittaṃ saññamessanti

mokkhanti mārabandhanā

(Dhp 37)

dūraṅgamaṃ ekacaram

aśaraṅgamaṃ guhāśayam

ye cittaṃ samyamehinti

mokkhamte mārabandhanā

(Dhp^P 344)

dūraṅgamaṃ ekacaram

aśaraṅgamaṃ guhāśayam

ye cittaṃ damayiṣyanti

vimokṣyante mahābhayāt

(Uv 31.8A)

獨行遠逝 覆藏無形

損意近道 魔繫乃解

(T 4 no. 210 pp. 563a8–9)

能遠行獨行 無身寐於窟

調伏此心者 解脫大怖畏

(T 27 no. 1545 pp. 371b11–12)

獨行遠逝 不在此身

若能調伏 是世梵志

(T 28 no. 1546 pp. 14c24–25)

獨行遠逝 不依於身

能調是者 解脫畏怖

(T 28 no. 1546 pp. 281b23–24)

gcig pu rgyu zhing ring du 'gro

lus med phug na gnas byed pa

gang dag btul bar gyur na ni

'jigs pa che las thar 'gyur ba

10 Sn 468ab, 470cd (Sundarikabhāradvājasutta = Pūraḷāsasutta)

'samo samehi viṣamehi arago'

+++++

'anupadiano' +++++

(tathagado) 'arahadi proḍaraśi'

samo samehi visamehi dūre

tathāgato hoti anantapañño

(Sn 468ab)

anupādiyāno idha vā huram vā

tathāgato arahati pūraḷāsaṃ

(Sn 470cd)

11 Thī 12 (Dhammadinnā), Dhṃ 218 (Piyavagga), Uv 2.9 (Kāmaṃvarga)

'chadajado anaśravi'

'manaṣa h(i) phudo sie'

'kameṣu ca apradibadhacito'

'udhvasodo <di> vucadi'

chandajātā avasāye

manasā ca phuṭā siyā

kāmesu appaṭibaddhacittā

uddhaṃsotā ti vuccati
(Thī 12)

chandajāto anakkhāte
manasā ca phuṭo siyā
kāmesu ca appaṭibaddhacitto
uddhaṃsoto ti vuccati
(Dhp 218)

chandajāto hy avasrāvī
manasānāvilo bhavet
kameṣu tv apratibaddhacitta
ūrdhvasroto nirucyate
(Uv 2.9)

欲態不出 思正乃語
心無貪愛 必截流渡
(T 4 no. 210 pp. 567c23–24)

欲態不出 思正乃語
心無貪愛 必截流度
(T 4 no. 211 pp. 595c18–19)

欲生無漏行 意願常充滿
於欲心不縛 上流一究竟
(T 4 no. 212 pp. 629b13–14)

12 Sn 348 (Vaṅgīsasutta), Th 1268 (Vaṅgīsa)

n(o) hi kileśa ? + + + + +
'vado' (yatha) 'abhra' (ghano vihane)
'tamo' + + + + + + + + +
'na jodimata hi naro bhavee'
no ce hi jātu puriso kilese
vāto yathā abbhaghanam vihāne
tamo vassa nivuto sabbaloko

na jotimanto pi narā tapeyyum
(Sn 348)

no ce hi jātu puriso kilese
vāto yathā abbhaghaṇaṃ vihāne
tamo vassa nibbuto sabbaloko
jotimanto pi na pabhāseyyum
(Th 1268)

13 Dhp^K 15, Dhp 390 (Brāhmaṇavagga), Uv 33.75 (Brāhmaṇavarga)

‘na bramanasa edena ki ci śrayo’

+++++

‘yado yado yasa mano nivatadi
tado tado savrudam eva saco’

na bramaṇasedina ki ji bhodi
yo na nisedhe maṇasa priaṇi
yado yado yasa maṇo nivartadi
tado tado samudim aha saca
(Dhp^K 15)

na brāhmaṇass etad akiñci seyyo
yadā nisedho manaso piyehi
yato yato himsamano nivattati
tato tato sammatim eva dukkhaṃ
(Dhp 390)

na brāhmaṇasy edṛśam asti kiṃ cid
yathā priyebhyo manaso niṣedhaḥ
yathā yathā hy asya mano nivartate
tathā tathā samvrtam eti duḥkham
(Uv 33.75)

若猗於愛 心無所著

已捨已正 是滅衆苦

(T 4 no. 210 pp. 572c5–6)

梵志無有是 有憂無憂念

如如意所轉 彼彼滅狐疑

(T 4 no. 212 pp. 775c10–11)

梵志無有是 有憂無憂念

如如意所轉 彼彼滅狐疑

(T 4 no. 213 pp. 799b23–24)

14 Dhp^{Sp} 65; SN I 32.24–25 (Ekamūla)

‘ekamulo duavaṭo’

‘trimalo’ ‘pacavistido’

‘samudro’ ‘dvadaśavarto’

‘padalo’ + + + + +

ekamulo du ? + +

+ + + + + + + +

samudro badaśavato

padalo pa[dari mun]i

(Dhp^{Sp} 65)

ekamūlaṃ dvirāvattaṃ

timalam pañcapattharaṃ

samuddaṃ dvādasāvattaṃ

pātālaṃ atarī isī

(SN I 32.21–22)

15 Ud 7.6, Uv 29.54; cf. Uv 29.50bcd, Dhp^K 242bcd

‘yasa mulo kṣamo nasti’

‘pano nasti kudo lado’

+ + + + + + + +

‘ko ta nidido rahadi’

‘deva vi <ta> praśaśati’

‘bramuna pi p(r)āśaśido’

yassa mūlaṃ chamā natthi
paṇṇā natthi kuto latā
taṃ dhīraṃ bandhanā muttaṃ
ko taṃ ninditum arahati
devā pi taṃ pasamsanti
brahmuṇā pi pasamsito
(Ud 7.6)

yasya mūlaṃ kṣitau nāsti
parṇā nāsti tathā latāḥ
taṃ dhīraṃ bandhanān muktaṃ
ko ṇu ninditum arhati
(Uv 29.54)

parṇā nāsti tathā latāḥ
taṃ dhīraṃ bandhanān muktaṃ
kas taṃ ninditum arhati
(Uv 29.50bcd)

ko ṇa ninidu arahadi
deva mi ṇa praśajadi
bramoṇa vi praśajidu
(Dhp^K 242bcd)

如樹無有根 無枝況有葉
健者以解縛 誰能毀其德
(T 4 no. 212 pp. 752a28–29)

如樹無有根 無枝況有葉
健者以解縛 誰能毀其德
(T 4 no. 213 pp. 794a3–4)

16 SN I 161.5–7 (Dhanañjanī); cf. Dhp^K 289, SN I 41.18–20 (Chetvā), 47.10–12 (Māgho), 237.11–13 (Chetvā)

'kroṣo jatva sukho śayadi
kroṣo jatva na soyadi'

+ + + + + + +

‘madhura(grasa)’ + + +

‘vaso arya (praśa)śati’

‘ta hi jatva na soyadi’

kodhu jātva suha śayadi

kodhu jātva no śoyadi

kodhasa viṣamulasa

masuragasa bramaṇa

vadha aria praśājadi

ta ji jātva na śoyadi

(Dhp^K 289)

kodham chetvā sukham seti

kodham chetvā na socati

kodhasa visamūlassa

madhuraggassa brāhmaṇa

vadham ariyā pasamsanti

taṃ hi chetvā na socati

(SN I 161.5–7)

madhuraggassa devate

(SN I 41.19)

madhuraggassa vatrabhū

(SN I 47.11)

madhuraggassa vāsava

(SN I 237.12)

Appendix 2: Unidentified and Minor Fragments

A1. /// ? ? ? [s]. ///

A2. /// ? [·] ñanasa va puridatva ? ///

A3. /// [n]. ? ? ///

A4. /// [vigadadoṣo] ? ///

A5. /// ? r[y]a [d]o [r]e a ? [· a]r[y]ajana ///

A6. /// ? ? s. kṣ. ///

D1. /// ? ? ? ///

D2. /// ? ? darśid[o] ṣasadadaviha[rīda] ///

D3. /// ? kriṭho · payato vuto ukriṭhada[e] ◇ sarva vu ? ///

D4. /// [d]i · yaṣa so ukriṭhe · na an[u]niyadi ◇ avayo[gi] ? ? ? ? ///

D5. /// ? no prahinatva anunayapradikhano · abhibhuda[tva] bahira ///

D6. /// ? c[o] ◇ sarva ° vibhodi ? ? ri ko + + + + [g]. + ? ? ? ///

D7. /// ? [no vudh]i rodhi ? ///

a1. /// ? ? ? ///

a2. /// ne[d]i · manavikehi ? ///

a3. /// [n]o ° ayadana arabhanana ◇ [ya]ṣa vucadi [r]ua ? ///

a4. /// [e] pra[han](o) [· s]. ? ///

b: empty

c1. /// ? g[a]da · te ///

c2. /// g. ? ///

d1. /// [e] ? ///

e1. /// [d]. [y]o ° [n]. ///

f1. /// t. t. ? ? še · tatra mulo i ? ///

g1. /// ? + + ? ///

g2. /// ? sa nama [g]. ///

Appendix 3: A Third Commentary on Early Buddhist Verses

In addition to the large verse commentaries in British Library scrolls 7, 9, 13 and 18, as well as the commentary in scroll 4 edited in the preceding, the British Library collection contains a third, minor verse commentary consisting of five sections added in a different hand in the empty space at the end of the verso of scroll 13 (i.e., immediately following the presumed end of Nird^{L1}). Baums 2009: 606–608 presented a preliminary transliteration of these lines. An improved transliteration as well as a reconstruction of the text and reconstruction and parallels of the root verses are provided below.

Transliteration

91. + + /// [a]. [krosana a]g[r]idaña ṣaṭha katava kroṣana agridaña ya sutro · kroṣana doṣa [ṣa] da tve
92. + + + /// ? ? ? ? ? ja ? di · añanavaśena · [dro]hi .i raga usadatvena [spamiṇo dro] ? ? ? ? ? ?
93. + + + + + + + /// ? o care · bramaio iše p[rava]yano ahipredo · ke yi dani pravayeati · te ido ?
94. + + + + + + + /// gra ado śaśane prava[j]a sieadi ta aha samasabudhaśaśane · avare bramayi[o]
95. [d]u ? r. ? mane · kua yi me su[ra]veramani sieadi · s[o] du ho uavati sa k[e]ṃ de na ya ? ?
96. [g]. ? ? ? · ta aha samasabudhaśaśane · sakṣeva trina t. n. a [rba ma tri da na] ° pra[d]ia [ra]haś[o] ?
97. + + + + + /// ? ? na ° bramayio samaśikadhasa · samasabudhaśaśane prañakadhasa niyoana ❀

98. + + + + + /// [citasa] sutro · anavaḥhido cito ragaiisadatvena · a[ra]ban[e] cito na
avaḥhahati ·
99. + + + + + + /// ? n. bh[u]dakoḍi [na] vianaḍi · tena aha sadhamu avi[y]anaḍo ·
100. + + + + + + + + /// ? ? + [cala]calaṣadha bhoti · tena aha paripraopra[ṣadasa] ·
p.aña na
101. + + + + + + + + + + /// ? ? pra ? [l]iada bhoti · sakṣeva ° anavaḥhidacitasa
samaṣikadha[vi]
102. + + + + + + /// ? ? ? ? prañakadhasa ° paripraoprasadasa · śilakadhavivadana ·
prañ[a]
103. [na] parivajaḍi ° eko aha daśanapraḍiḥhidana dhamadeśana · [trae] kadha
bhavanabhumie ° va[d]aman.
104. + /// ? ? [na] la ? ? [vu]r[dhi di] ? [lo] trina nidanana vur[dh]i ? [° ya]sa ṣ[adha ya]
praña ya [s].[tro] ° ṣadha o
105. + + /// p. na analo ? acitasa · praṣadoogapanalakṣana ṣadha ° praṣadap.acuaḥhana °
asa va sa paria ?
106. + + + /// ? ? ta · an[a] ? la pracuaḥhana · praña paraṣinañaño ° virio chadasa
pragraho · kuśaleṣu
107. + + + + + + /// ka ? ? yaṣio ° hiri mana [a]made paḍisaharo ° so ho mahadhano loge
°
108. + + + + + + + + /// ? ? ? ? ? .i ? ? ? ? [g]. [do] dhana ° asa va edo dhano savatrina
° ? ? ? [a]ha
109. + + + + + /// + + + + + ba[h]. dhana visabadaoña dhano ° sakṣeva ° ṣadhae hiri ? ? ?
? ///
110. + /// [śa] ? ? ? ? ? na aha ? ? [n]. samasikadho · praña[e] prañakadho yeva ° avare
ṣadha[e] ṣa[dh]i
111. ? ? prañae prañ[edri]o · viriena viri ? ° [hirie] samasidrio ° otraspena spadidrio °
112. [ava]re ṣadha[e] ṣadhadhano · ya ? ? + [dhana]ya ? ? pra[ñae] prañadhan[a] °
viriena ṣuḍidhano ° hiri
113. + /// hiridhano ° o[tra]pena o[tr]apadhano ° aśaga[u]aveśena śiladhano ° yasa ede
sata dhana

114. + + /// ? daridro hanadi ☸ [u]yuja[ti sva]div[a]ta sutra ° ke yi aha
daśanapradīḥidana dhamade[śa]na
115. + + + + /// ? ? raga[na uy].jati [v]irio aravhati ° spādivata yeḥi ca duhi a[tr]a ?
vaśa ?
116. + + + + + + + /// ? ? ? ? + + ? ? ? + ? ? + ? [ś. r. a. ś]ava phoṭhava [ahi]preda . ? ///
+
117. + + + + + + + + + + /// vi n[i]vadho hi grahavaḍi viñāno . nigeda dharidi .u ? ?
118. + + + + + /// ? ? aha ? ? ? ? [sa]v[a] trilokō ° aḥitao paśamana ° na kuayi
[a]dija[yadi]
119. hasa [vi] palaro [hitva] palara .u [ca] ? .u g. ra [da] . pa[d]mini . yasa te hasa ta[tva]
jaḍa tasa vudha
120. ? draśaga ? ? ? ? ? ti . a ? [na tva sasare] ja[ta] + + + + + + [sa]raśaga . sasaro
jahita va ? ti
121. + /// [tro] iśa . ? + + ? . na ḥhidio avhipreda ° eva hi sutro ruadhadu graha [atvo]
viñanasa [o] ? ///
122. + /// ? ? [kh]. + + + + + + + + + [vi]ñānaḥhidie . tatra hi drigaratro satva
sehavaśena pra[mu]chi ? /// +
123. + + + + + + + + + + /// [o]gam [u]go ja[ha]ti te . avare ogro aṭatīāidano
124. + + + + + + + + + + /// [sa]kṣeva . uyujati spādivata mogo ° na nige ramati te samuda
125. + /// [ava]re [u]yujati śamaso °
- Av1. + + /// ? e . kuhana la[vana] ? ? g. ? di naro ? aṣīḥana [dhama] . a ? ? ? ? ? ?
.u ? ? ? ?
- Av2. + + /// [ch]. [di] + + + + + + + na egatvo due vimutie . trivaṭachedo ☸ uḥhanamado
sutro
- Av3. + + + + + + + + /// s. śi a ma sa pa ri śa dha vi mi s[a] . ni[ś]amacarin[i] ? [tva]
- Av4. + + + + + + + + + + /// ? ra mu[l]o śilasa . kriasabare ? + ? . dhamacarin[a]
- Av5. + + + + + /// ? [so] ku ? ? ? aḥhidado rita . ya śiśa[va] /// + + + + + + + + +

Reconstruction

1

[91] ++ ? kro[ṣana a]gridaña ṣaṭha katava

kroṣana agridaña ya sutro · **kroṣana** doṣa[sp]adatve(na) + + + + [92] + + + ? ? ? ? [na] ja[na]ḍi · añanavaśena · **drohi[n]i** ragaüsadatvena spamiṇo dro[hati] (·) [**parivaja**](e) [93] + + + + + (**brama**)[yi]o car[a] · bramaïo iše pravayano ahipredo · ke yi dani pravayeati · te ido [ba][94](hi) + + + + (bha)gavado śaśane pravaja sieaḍi ta aha **samasabudhaśaśane** · avare **bramayio** [95] [s]u[ra]ve[ra]mane · kua yi me suraveramani sieati · so du ho uavati [s]a k[i]ṃ de na ya ? ? [96] g. ? ? ? · ta aha **samasabudhaśaśane** · sakṣeva trin[i]dana [a] ? [ma] tri da [na] ° **parivajae** śila[97](kadhasa ni)[yoa]na ° **bramayio** samaşikadhasa · **samasabudhaśaśane** prañakadhasa niyoana ☸

2

[98] (**anavaḥhida**)citasā sutro · anavaḥhido cito ragaüsadatvena · arabane cito na avaḥhahati · [99] + + + + + ? n. bhudakoḍi na vianaḍi · tena aha **sadhamu aviyanado** · [100] + + + + + + + ? ? + calacalaśadha bhoti · tena aha **paripraoprasadasa** · p(r)añā na [101] (**parivajaḍi**) + + + + + ? ? pra ? liada bhoti · sakṣeva ° **anavaḥhidacitasā** samaşikadhavi [102] + + + + + + ? ? ? ? prañakadhasa ° **paripraoprasadasa** · śilakadhavivadana · **praña** [103] **na parivajaḍi** ° eko aha daśanapraḍiḥhidana dhamadeśana · trae kadha bhavanabhumie ° vaḍaman. [104] + ? ? na la ? ? vurdhi di ? lo trina nidanana vurdhi ? °

3

yasa śadha ya praña ya s(u)tro ° **śadha** o [105] + + p. na analo ? acitasā · praśadoogapanalakṣana śadha ° praśadap.acuaḥhana ° asa va sa paria ? [106] + + + ? ? ta · ana ? la pracuaḥhana · **praña** paraśinañano ° **virio** chadasa pragraho · kuśaleṣu [107] + + + + + ka ? ? yaṣio ° **hiri** mana amade paḍisaharo ° **so ho mahadhano loge** ° [108] + + + + + + ? ? ? ? ? .i ? ? ? ? ? g. do dhana ° asa va edo dhano savatrina ° ? ? ? aha [109] + + + + + + + + **ba[hu] dhana** visabadaoaña dhano ° sakṣeva ° **śadhae** hiri ? ? ? ? ... [110] + śa ? ? ? ? ? na aha ? ? n. samaşikadho · **prañae** prañakadho yeva ° avare **śadhae** śadhi[111](drio) **prañae** prañedrio · **viriena** viri(drio) ° **hirie** samaśidrio ° **otrapena** spadidrio ° [112] avare **śadhae** śadhadhano · ya ? ? + dhanaya ? ? **prañae** prañadhana °

viriena ṣuḍidhano ° **hiri**[113]*(e)* hiridhano ° **otrapena** otrapadhano ° aṣagāiaveṣena śiladhano ° yasa ede sata dhana [114] + + ? daridro hanadi ☸

4

uyujati svadivata sutra ° ke yi aha daśanapradīḥidana dhamadeṣana [115] + + + + ? ?
 ragana **uy(u)jati** virio aravhati ° **spadivata** yehi ca duhi atra ? vaśa ? [116] + + + + +
 + ? ? ? ? + + ? ? ? + ? ? + ? ś. r. a. śava phoṭhava ahipreda · ? + [117] + + + + + + + +
 + + vi nivadho hi grahavaḍi viñano · nigeda dharidi .u ? ? [118] + + + + ? ? aha ? ? ? ?
 sava trilokḥ ° aḥitao paśamana ° na kuayi aḍijayaḍi [119] **hasa vi palaro hitva** palara .u
 ca ? .u g. ra da · padmini · yasa te hasa tatva jaḍa tasa vudha [120] ? draśaga ? ? ? ? ? ti
 · a ? na tva sasare jata + + + + + + saraśaga · sasaro jahita va ? ti [121] + tro iśa · ? +
 + ? · na ḥhidio avhipreda ° eva hi sutro ruadhadu graha atvo viñanasa o ? [122] + ? ? kh.
 + + + + + + + + viñanaḥhidie · tatra hi drigaratro satva sehavaṣena pramuchi ? + [123]
 + + + + + + + + **ogamugo jahati te** · avare **ogo** aḗatīaaḍano [124] + + + + + + + +
 sakṣeva · **uyujati spadivata** mogo ° **na nige<de> ramati te** samuda [125] + + + + + + + +
 + + + + + + + + + + + + + + avare **uy(u)jati** śamaso °

5

Av1] + + ? e · kuhana lavana ? ? g. ? di naro ? aṣīḥana dhama · a ? ? ? ? ? ? .u ? ? ? ? ?
 [Av2] + + ch. di + + + + + + na egatvo due vimutie · trivaṭachedo ☸

6

uḥhanamado sutro [Av3] + + + + + + + + s. śi a ma sa pa ri śa dha vi mi sa ·
niśamacarini ? tva [Av4] + + + + + + + + + + ? ra mulo śilasa · kriasabare ? + ? ·
dhamacarina [Av5] + + + + + ? so ku ? ? ? aḥhidado rita · ya śiśava + + + + + + + +

Reconstructed Root Verses and Parallels

1 Dhp^K 77 (*Bhikṣuvarga); cf. Ja I 295.18–299.11 (Takkaḗātaka)

'kroṣana agridaña ya'

‘drohini’ ‘parivajae’
‘bramayio care’ + +
‘samasabudhaśāṣane’

kodhaṇa akidaña i
drohiṇi pa[r]i[va]jāi
bramayirya cara bhikhu
samesabudhaśāṣaṇi
(Dhp^K 77)

kodhanā akataññū ca
piṣuṇā ca vibhedikā
brahmacariyaṃ cara bhikkhu
so sukhaṃ na vihāhisi
(Ja 298.25–26)

2 Dhp 38 (Cittavagga), Dhp^K 137C (*Cittavarga), Uv 31.28 (Cittavarga)

‘anavaḥhidacitasa’
‘sadhama aviyanado’
‘paripraoprasadasa
praña na parivajadi’
anavaṭṭhitacittassa
saddhammaṃ avijānato
pariplavapasādassa
pañña na paripūrati
(Dhp 38)

aṇuvaḥhidacitasa
+ + + + + + + +
+ + + + + + + +
+ + + + + + + +
(Dhp^K 137c)

anavasthitacittasya
saddharmam avijānataḥ
pāriplavaprasādasya

prajñā na paripūryate
(Uv 31.28)

3 Dhp^K 260 (*Prakīrṇakavarga)

'yasa ṣadha ya prañā ya'
'virio otrapa hiri'
'so ho mahadhano loge'
'+ + + + bah. dhana'

yasa ṣadha i prañā ya
viya otrapia hiri
s[o] ho mahadhāṇa bhodi
moham añā baho dhāṇa
(Dhp^K 260)

4 Dhp 91 (Arahantavagga), Uv 17.1 (Udakavarga)

'uyujati spadivata'
'na nige<*_de> ramati te'
'hasa vi palaro hitva'
'ogamugo jahati te'

uyyūñjanti satīmanto
na nikete ramanti te
hamsā va pallalaṃ hitvā
okamaṃ jahanti te
(Dhp 91)

smṛtimantaḥ prayujyante
na nikete ramanti te
hamsavat palvalaṃ hitvā
hy okaṃ oghaṃ jahante te
(Uv 17.1)

5 unclear

The two fragmentary preserved lines of this section do not allow an identification of its root verse.

6 Dhp 24 (Appamādavagga), Uv 4.6 (Apramādavarga)

'uṭṭhanamado' + + + +
+ + + + + + + + + +
+ + + + + 'dhamacarina'
+ + + + + + + + + +

uṭṭhānavato satīmato
sucikammaṣa nisammakārino
saññatassa ca dhammajīvino
appamattassa yaśobhivaḍḍhati
(Dhp 24)

uṭṭhaṇamado svadimado
suyikamaṣa niśamacariṇo
sañadasa hi dhammajivino
apramatasa yaśidha vaḍḍhadi
(Dhp^K 112)

uṭṭhānavataḥ smṛtātmanaḥ
śubhacittasya niśāmyacārinaḥ
saṃyatasya hi dharmajīvino
hy apramattasya yaśobhivardhate
(Uv 4.6)

Glossary

The grammatical analysis in this glossary uses an opposition of unmarked 'direct' case and a range of variously marked 'oblique' cases. Only those forms (all pronouns) that preserve unambiguous historical accusative marking are labelled 'accusative.' Similarly, the analysis employs a synchronically appropriate two-way distinction of 'masculine' (incorporating the historical neuter) and 'feminine' gender. Again, only those historical forms preserving unambiguous neuter marking (also mostly pronouns) are labelled

‘neuter.’ Following the grammatical information, corresponding Sanskrit and Pali forms are given; in some cases, especially rare compounds, these corresponding forms may not actually be attested in Sanskrit or Pali texts and are here only provided to clarify the Gāndhārī form.

aiśpa m. *āyusmant*, *āyasmā*. “venerable.”

aiśpasa gen. sg. 9.

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

ayakṣe 3rd sg. opt. 25.

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

akuśalo m. dir. sg. 52, 54.

akuśalana m. gen. pl. 118.

see also **kuśalakuśala**

akhila adj. *akhila*, *akhila*. “without harshness.”

akhilo m. dir. sg. E3.

aga see **nanaagasaghaṣa**, **nelaga**, **pariśudhiprahanīaga**

agachadi v. *āgacchati*, *āgacchati*. “comes.”

agachadi 3rd sg. pres. 83.

agada adj. *āgata*, *āgata*. “come.”

agado m. dir. sg. 11 (*agado*), 21.

aganiṭhagami adj. *akaniṭthagāmin*, *akaniṭthagāmi*. “going to the Aganiṭha (gods).”

aganiṭhagami m. dir. sg. 77.

agapracago adv. *aṅgapratyaṅgam*, *aṅgappaccaṅgaṃ*. “limb by limb.”

agapracago 17.

agi m. *agni*, *aggi*. “fire.”

agi dir. sg. 17.

agra see *madhuragra*

agracara adj. *agracara*, *aggacara*. “going to the top.”

agracarō m. dir. sg. 54.

acara see *yogacara*

ajatvataṣā f. *adhyātmatṛṣṇā*, *ajjhattataṇhā*. “internal craving.”

ajatvataṣā dir. sg. 108.

aña adj. *anya*, *añña*. “other.”

aña m. dir. sg. 52, 142.

añanamula m. *ajñānamūla*, *aññāṇamūla*. “root of not knowing.”

añanamu(lo) dir. sg. 115.

ata see *jadikṣayatadarśi*

ataga m. *antaka*, *antaka*. “ender.”

atao dir. sg. 31.

see also *logataga*

atara see *ataratara*

ataratara adv. *antarāntare*, *antarantare*. “right in the middle.”

atarataro 39.

atarayiga adj. — , *antarāyika*. “forming an obstacle.”

atarayiga m. dir. sg. 70.

ata⟨ra⟩yige m. loc. sg. 71.

atva m. *ātman*, *attā*. “self.”

atvado abl. sg. 113.

atvano gen. sg. 86.

atha adv. *atha, atha*. “then.”

atha 74, 77, 78 (*atha*), 90 (*a*)*tha, atha*, 91, 92, 93, 104, B5.

adida adj. *atīta, atīta*. “past.”

(*adida*) m. dir. pl. 42.

ado adv. *ataḥ, ato*. “from this.”

ado 106.

anagada adj. *anāgata, anāgata*. “future.”

anagada m. dir. pl. 42.

anavaśeṣa adv. *anavaśeṣam, anavasesam*. “without remainder.”

anavaśeṣo 26.

anaśrava adj. BHS *anāśrava, anāsava*. “taintless.”

anaśravi m. loc. sg. 73, 74, 78.

anaśava adj. *anāśrava, anāsava*. “taintless.”

anaśavo m. dir. sg. E2, E4 (*anaśa*)*vo*.

anikha adj. — , *anigha*. “without anger.”

an(i)kha m. dir. sg. 11, 21 (*a*)*nigo*.

anugatava adj. *anugantavya, anugantabba*. “to be followed.”

anugatava m. dir. sg. 107.

anunayapradikhana m. *anunayapratīkṣaṇa*, cf. *anunayaparikkhaṇa*. “consideration of fondness.”

anunayapradikhano dir. sg. D5.

anuniyadi v. *anunīyate, anunīyati*. “is won over.”

anuniyadi 3rd sg. pres. D4.

anupadiana adj. — , *anupādiyāna*. “not attaching oneself.”

anupadiano m. dir. sg. 70.

anega adj. *aneka, aneka*. “manifold.”

anegu m. dir. sg. 116.

anotrāpa adj. — , *anotappa*, BHS *anotrāpya*. “immodest.”

anotrāpado m. abl. sg. 117.

apara adj. *apara, apara*. “other.”

aparo m. dir. sg. 22, 25, 30, 40, 58 <<a>paro, 63, 69, 115, 120, E4.

apurvena adv. *apūrveṇa, apubbena*. “without precedent.”

apurvino 58.

apradibadhacita adj. *apratibaddhacitta, appaṭibaddhacitat*. “having an unfettered mind.”

apradibadhacito m. dir. sg. 76, 83 *apradi(ba)dhacito*.

apravuti see *dukhaapravuti*

apravutikrida adj. *apravṛttīkṛta, appavattīkata*. “made non-occurring.”

apravutikrida m. dir. pl. B5.

aphaya see *drumaphaya*

aphala see *phalaphala*

abadhana adj. *abandhana, abandhana*. “without bonds.”

abadhano m. dir. sg. 12 (*a*)*badhano*, 20, 21.

abhava m. *abhava, abhava*. “non-existence.”

abhavena instr. sg. 25.

see also **bhavabhava**

abhiyadi f. *abhiyāti, abhijāti*. “rebirth.”

abhiyadia dir. pl. 50.

abhipreda adj. *abhipreta, adhippeta*. “intended.”

abhipredo m. dir. sg. 17 *abhipre(do)*, 40, 41, 99 *abhip(redo)*.

abhipreda m. dir. pl. 41.

abhipreda f. dir. sg. 43.

abhibhudatva m. *abhibhūtatva, abhibhūtatta*. “state of having been overcome.”

abhibhudatva abl. sg. D5.

abhisamedī v. *abhisameti, abhidameti*. “understands.”

avisamedī 3rd sg. pres. 103, 105.

abhra m. *abhra, abbha*. “cloud.”

abhro dir. sg. 87, 91 [2×], 93 *abhro*.

ama adj. *āma, āma*. “crude.”

amo f. dir. sg. 102.

amanasigara m. *amanasikāra, amanasikāra*. “inattention.”

(a)*manasigarasa* gen. sg. 92.

amitranihanana m. *amitranihanana, amittanihanana*. “striking down of enemies.”

amitranihananado abl. sg. F4.

aya pron. *idam, ayaṃ*. “this.”

aya m. dir. sg. 16, 18, 71, 141, F7.

asa m. gen. sg. 102.

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

ayadana dir. pl. 110, a3.

ayuda see *pacadaśayuda*

ayudha m. *āyudha*, *āvudha*. “weapon.”

ayuṣo dir. sg. F4 [2×].

see also *prañayudha*

ara see *egara*

araga adv. *ārakāt*, *ārakā*. “distant.”

arago 69.

arabha m. *ārambha*, *ārambha*. “undertaking.”

arabho dir. sg. 143.

arabhana m. *ālambana*, *ārammana*. “sense-object.”

arabhana m. dir. sg. 52, 56.

arabhanana gen. pl. a3.

arabhane loc. sg. F6.

arabhitva adv. *ārabhitvā*, *ārabhitvā*. “taking up.”

arabhita 143.

arahadi v. *arhati*, *arahati*. “is worthy.”

arahadi 3rd sg. pres. 70.

see also *rahadi*

aroedi v. *āropayati*, *āropeti*. “engages in.”

aroaadi 3rd sg. opt. 138.

aroaiśā 1st sg. fut. 135.

aroiśoi unclear. 135.

artha see *druutaranartha*, *druotaranagartha*

arya adj. *ārya, ariya*. “noble.”

arya dir. pl. 144.

avacara see *kamavacara*

avajadi v. *āpadyate, āpajjati*. “attains.”

avajati 3rd sg. pres. 61.

avarta see *duavarta, dvadaśavarta*

avartadi v. *āvartate, avattati*. “revolve.”

avartadi 3rd sg. pres. 110 *avartarti, avartadi*, 114 [2×], 117 *avarta(di)*, 121.

avastu f. *avastu, avatthu*. “non-thing.”

avastue loc. sg. 45.

avija f. *avidyā, avijjā*. “ignorance.”

avijo dir. sg. 115.

avijajadiga adj. *avidyājātika, avijjājātika*. “born from ignorance.”

avijajadika m. dir. sg. 117.

avijanidana adj. *avidyānidāna, avijjānidāna*. “having ignorance as source.”

avijanidano m. dir. sg. 117.

avijaprabhava adj. *avidyāprabhava, avijjāprabhava*. “having ignorance as origin.”

avijaprabhava m. dir. sg. 117.

avijaprahana m. *avidyāprahāṇa, avijjāpahāna*. “abandoning of ignorance.”

avijaprahano dir. sg. B3.

avijabadhana m. *avidyābandhana, avijjābandhana*. “bond of ignorance.”

avija-badhano dir. sg. 129.

avijaviraga m. *avidyāvirāga, avijjāvirāga*. “fading of ignorance.”

avijavirago dir. sg. E4.

avijahedu m. *avidyāhetu, avijjāhetu*. “cause of ignorance.”

avijahedu dir. sg. 116.

avyagida adj. *avyākṛta, avyākata*. “indeterminate.”

avyagida m. dir. sg. 55 *avyagida, avyigido*.

aśarira adj. *aśarīra, asarīra*. “without body.”

aśariro m. dir. sg. 59.

aśuha adj. *aśubha, asubha*. “impure.”

aśuhae f. gen. sg. 91.

aśekha adj. *aśaikṣa, asekkha*. “no longer in training.”

aśego m. dir. sg. 20 *aśego* [2×], (*aśego*), 21.

aśekhabramana m. *aśaikṣabrāhmaṇa, asekkhabrāhmaṇa*. “brahman no longer in training.”

aśekhabramana dir. pl. 99.

aśekhamuni m. *aśaikṣamuni, asekkhamuni*. “sage who is no longer in training.”

aśekhamuni dir. sg. 110, 111, 115.

aśrava see *anaśrava*

aśva m. *aśva, assa*. “horse.”

aśva dir. sg. 104.

aśava see *anaśava, kṣinaśavada*

aśiḥhana m. *adhiṣṭhāna, adhiṭṭhāna*. “power.”

aṣīḥana dir. sg. 132.

aṣivacana m. *adhivacana, adhivacana*. “designation.”

aṣivacano dir. sg. 9 (*aṣivacano*), 10, 14, 90 *aṣiva(cano)*, 91 (*a*)*ṣivacano*.

see also *kayagadaspadiasivacana*

asevidava adj. *asevitavya, asevitabba*. “not to be attended to.”

asevidava m.(?) dir. sg.(?) 85.

astagada adj. *astagata, atthagata*. “having disappeared.”

astagada m. dir. pl. 26, 27, 29, 30.

asti v. *asti, atthi*. “is.”

asti 3rd sg. pres. 78, 124 (*a*)*st(i)*, 131 [2×].

sati 3rd pl. pres. 27, 29, 30, 66.

sie 3rd sg. opt. 75, 79, 82 *siye*.

siyadi 3rd sg. opt. 80, 94.

aspada see *niraspadadarśana*

aspadedi v. *āsvādayati, assādeti*. “tastes.”

aspadedi 3rd sg. pres. 143.

¹aha pron. *aham, ahaṃ*. “I.”

aha dir. 135 [2×], 136, 137 *aho*.

²aha v. *āha, āha*. “says.”

aha 3rd sg. pres. E1, 5, 14, 20, 44, 58, 66, 86.

ahirika adj. *ahrīka, ahirīka*. “shameless.”

ahirika m. dir. sg. 117.

idriya see *prañindriya, spadidriya*

iśa ind. *iha, iha*. “here.”

iśa 40, 41 *iśe*, 43, 83 *iśe*, 99.

uadi see *saiüadiśeṣa*

uama f. *upamā, upamā*. “simile.”

uamo dir. sg. 89 *uam(o)*, 90 *upamo*, 91, 93 *upamo*, *uamo*.

ukriṭha adj. *utkr̥ṣṭa, ukkaṭṭha*. “exalted.”

ukriṭhe m. loc. sg. D4

ukriṭhada f. *utkr̥ṣṭatā, ukkaṭṭhatā*. “exaltedness.”

ukriṭhadae instr. sg. D3.

uchedadrīhi f. *ucchedadr̥ṣṭi, ucchedadiṭṭhi*. “(wrong) view of annihilation.”

uchedadrīhi dir. sg. 112.

utarana see *druutaranā*

udana m. *udāna, udāna*. “inspired utterance.”

udano dir. sg. 132, 133.

udanedi v. — , *udāneti*, BHS *udānayati*. “utters.”

udaneṣi 3rd sg. pret. 133.

uḥhāvīda f. cf. *uttiṣṭhati, uṭṭhahati*. “state of having raised oneself.”

uḥhāvīda dir. sg. 30.

udhvasoda adj. *urdhvasrota, uddhasota*. “streaming upwards.”

udhvasodo m. dir. sg. 81.

udhvasodena m. instr. sg. 77.

upajadi v. *utpadyate, uppajjati*. “arises.”

upajadi 3rd sg. pres. 45 [2×], 58.

upaṭana see *mulaiṭpaṭana*

upadida adj. *utpādita, uppādita*. “produced.”

upadido m. dir. sg. 57.

upadedi v. *utpādayati, uppādeti*. “produces.”

upadeadi 3rd. sg. opt. 101.

upana adj. *utpanna, uppanna*. “arisen.”

upano m. dir. sg. 49, 57 *upana*, 73, 87, 89 *upan(o)*.

upala m. *utpala, uppala*. “lotus.”

upalo dir. sg. 50.

uvachijadi v. *upachidyate, upachijjati*. “is cut off.”

uvachijadi 3rd sg. pres. 19.

uvasakramadi v. *upasamkrāmati, upasamkamati*. “goes up to.”

uvasakrami 3rd sg. pret. 139.

uhaya adj. *ubhaya, ubhaya*. “both.”

uhaiṇo m. gen. pl. F5.

ekamula adj. *ekamūla, ekamūla*. “having one root.”

ekamulo m. dir. sg. 107 [2×], 112, 115, 120.

egacara adj. *ekacara, ekacara*. “roaming alone.”

egacaro m. dir. sg. 51 «e»*gacaro*, 62.

egara adj. *ekāra, ekāra*. “having one spoke.”

egaro m. dir. sg. 10, 15, 20.

eda pron. *etad, eta*. “this.”

ede m. dir. pl. 110.

edena m. instr. sg. 98.

eda n. dir. sg. 26, 100, 121 *edo* [2×], 137 *edad*, 139 *adad*.

eṣa f. dir. sg. E4, 31.

eṣa f. dir. pl. 127.

¹*eva* ind. *eva*, *eva*. “indeed.”

eva F3, 8, 19 *eve*, 24 [2×], 106, 115.

²*eva* ind. *evam*, *evaṃ*. “thus.”

eva 9, 15, 39 [2×], 44, 80, 95, 103, 136.

evalakṣana adj. *evaṃlakṣaṇa*, *evaṃlakṣhaṇa*. “having such characteristics.”

evalakṣaṇo m. dir. sg. 129.

otaranaga see *druotaranagaartha*

osirata adj. cf. BHS *osirati*, *avasirati*. “giving up.”

osirata m. dir. sg. 134.

ka pron. *kim*, *ka*. “which.”

ko m. dir. sg. 94, 129, 139.

kasa m. gen. sg. 13.

ka m. dir. pl. 25.

ki n. dir. sg. 14, 80, 98, 116 *ke*.

kaṭha m. *kāṣṭha*, *kaṭṭha*. “wood.”

kaṭha dir. sg. 39.

kadha m. *skandha*, *khandha*. “factor.”

kadha dir. pl. B5, 28.

see also *prañakadha*, *vimutiñanadarśanakandha*, *śilakadha*, *samaṣikadha*

kama m. *kāma*, *kāma*. “desire.”

kamehi instr. pl. 83.

kameṣu loc. pl. 76.

see also *parakama*, *vastukama*, *svakama*

kamaguna m. *kāmaguṇa*, *kāmaguṇa*. “strand of desire.”

kamaguna dir. pl. 28, 41, 43.

kamadhadu f. *kāmadhātu*, *kāmadhātu*. “desire element.”

kamadhadue gen. sg. 76.

kamabha m. *kāmabhū*, *kāmabhū*. “Kamabha.”

kamabhasa gen. sg. 9.

kamavacara adj. *kāmāvacara*, *kāmāvacara*. “of the realm of desire.”

kamavacara m. dir. pl. 130.

kamavacarasa m. gen. sg. 78.

kaya see *sakayadriṭhi*

kayagada adj. *kāyagata*, *kāyagata*. “with regard to the body.”

kayagadae f. gen. sg. 90.

kayagadaspadiśivacana m. *kāyagatasmṛtyadhivacana*, *kāyagatasatiadhivacana*.
“designation for mindfulness with regard to the body.”

kayagada·spadiśivacano dir. sg. 10.

kayabhediga adj. *kāyabhedaka*, *kāyabhedaka*. “of the breaking down of the body.”

kayabhediasa m. gen. sg. 84.

kayiga adj. *kāyika*, *kāyika*. “bodily.”

kayigo m. dir. sg. 141.

kara see *amanasigara*

karaga see *śastukaraga*

karana m. *kāraṇa, kāraṇa*, “reason.”

karano dir. sg. 14, 80.

karida see *pramanikarida, lakṣikarida*

karodi v. *karoti, karoti*. “does”

karodi 3rd sg. pres. 102.

kareadi 3rd sg. opt. 101.

karma m. *karman, kamma*. “action.”

karmana gen. pl. 118.

karmakileśa m. *karmakleśa, kammakilesa*. “action and defilement.”

karma-kileśa dir. pl. 26.

karmakileśakṣaya m. *karmakleśakṣaya, kammakilesakkhaya*. “exhaustion of action and defilement.”

(ka)rmakileśakṣayo dir. sg. 63.

karmakṣaya m. *karmakṣaya, kammakkhaya*. “exhaustion of action.”

(ka)makṣayo dir. sg. 145.

karmavarta m. *karmavartman, kammavaṭṭa*. “course of action.”

karmavarto dir. sg. 62.

kaṣa adv. *katham, kataṃ*. “how.”

kaṣa 135.

kileśa m. *kleśa, kilesa*. “defilement.”

kileśo dir. sg. 86.

kileśa dir. pl. 85, 96.

see also *karmakileśa, karmakileśakṣaya, sarvakileśaprahana*

kileśakṣaya m. *kleśakṣaya, kilesakkhaya*. “exhaustion of defilement.”

kileśakṣayo dir. sg. 146.

kileśavarta m. *kleśavartman, kilesavaṭṭa*. “course of defilement.”

kileśavarto dir. sg. 62.

kudo adv. *kutaḥ, kuto*. “how much less.”

kudo 128 *kodo*, 131.

kula m. *kula, kula*. “family.”

kulado abl. sg. 49.

kulamada m. *kulamada, kulamada*. “conceit about family.”

kulamado dir. sg. 48.

kuśala adj. *kuśala, kusala*. “good.”

kuśalasa m. gen. sg. 54.

see also **akuśala**

kuśalakuśala adj. *kuśalākuśala, kusalākusala*. “good and bad.”

kuśalak(u)śalado m. abl. sg. 55.

kuśalasapreṣida adj. *kuśalasampreṣida, —*. “sent forth to good.”

kuśalasapreṣido dir. sg. 52.

kedu m. *ketu, ketu*. “banner.”

⟨*keduna*⟩ instr. sg. 48.

see also **dharmakedu, paḍarakeduma**

krida see **apравutikrida**

kridavida f. *kṛtāvitā, katāvitā*. “state of one who has accomplished.”

kridavida dir. sg. 82 *k(r)idavida*, E4.

kroṣa m. *krodha, kodha*. “anger.”

kroṣo dir. sg. 133 (*kroṣo*), 140 *kroṣo* [2×], *kr(o)ṣ(o)*, 145.

kroṣasa gen. sg. 144.

kṣama f. *kṣam, chamā*. “ground.”

kṣama dir. sg. 127.

kṣamo loc. sg. 124 *kṣa(ma)*, 131.

kṣaya see *karmakileśakṣaya, karmakṣaya, kileśakṣaya, jadikṣayatadarśi, dukhakṣaya*.

kṣina adj. *kṣīṇa, khīṇa*. “exhausted.”

kṣinatva abl. sg. B4.

kṣinaṣavada f. *kṣīṇāsravatā, khīṇāsavatā*. “state of having one’s taints exhausted.”

kṣinaṣavada dir. sg. 70.

khayadi v. *khādati, khādati*. “eats.”

khaeati 3rd sg. opt. 17.

khila see *akhila*

khuriga m. cf. *khura, khura*. “hoof.”(?)

khoriehi instr. sg. 104.

gada adj. *gata, gata*. “gone.”

gadasa m. gen. sg. 82, 84.

see also *kayagada, kayagadaspadiasivacana, tredhaduagada, paragada*

ga see *paraga*

ganana f. *gaṇana, gaṇanā*. “account.”

ganano dir. sg. 84.

gama see *duragama*

gamana see *visvabhagagamanada*

gamanadurada f. *gamanadūratā, gamanadūratā*. “farness of going.”
gamanadurada dir. sg. 53.

gami see *aganiṭhagami*

garahadi v. *garhati, garahati*. “disapproves of.”
garahaṣi 2nd sg. pres. 136.
(ga)raheadi 3rd sg. opt. 130.

guna see *kamaguna*

gunasamadana m. *guṇasamādāna, guṇasamādāna*. “acquisition of qualities.”
gunasamadano dir. sg. F5.

guha f. *guhā, guhā*. “cave.”
guha dir. sg. 59, 60.

guhaśaya adj. *guhāśaya, guhāśaya*. “lying in a cave.”
guhaśayo m. dir. sg. 59, 62 *guhaśaya*.

gotra see *bharadvayagotra*

godama m. *gautama, gotama*. “Godama.”
g(o)damena instr. sg. 136.
godamasa gen. sg. 138.
godama voc. sg. 139.

grahana see *vastugrahana*

grahavadi m. *gr̥hapati, gahapati*. “householder.”

grahavadi dir. sg. 9.

ghinadi v. *gr̥hṇāti*, *gaṇhāti*. “takes.”

ghinadi 3rd sg. pres. 58.

ca ind. *ca*, *ca*. “and.”

ca 8, 19 [2×], 24 [2×], 30 [2×], 35 [3×], 37 *ca*, (*ca*), 53 [2×], 72 *ya*, 76, 85 *co* [2×], 92, 99 [2×], 102 *ya*, 108 [2×], 112 [2×], 116 *e*, *i* [2×], *ca*, 117, 126 [2×], 129, 135 *ya*, 144 *ca*, (*ca*), F3.

cakṣu m. *cakṣus*, *cakkhu*. “eye.”

cakṣu dir. sg. 114.

cadu num. *catur*, *catu*. “four.”

catvaro f. dir. 60.

caduhi f. instr. 127.

cadurtha adj. *caturtha*, *catuttha*. “fourth.”

cadurtho m. dir. sg. 75.

cadurthasa m. gen. sg. 79.

cara see *agracara*, *egacara*

carya see *bramacarya*

ci ind. *cid*, *ci*. “any, ever.”

ci 13, 25 *yi*, 94 *yi*, 98, 116, 142.

cita m. *citta*, *citta*. “thought.”

cito dir. sg. F6.

see also *apradibadhacita*

citapiḍa f. *cittapīḍā*, *cittapīlā*. “oppression of thought.”

citapiḍa dir. sg. 40.

citra m. *citra, citta*. “Citra.”

citro dir. sg. 9.

civara see *luacivarada*

cedasiga adj. *caitasika, cetasika*. “mental.”

cedasigo m. dir. sg. 141.

cedia see *mahacedia*

chada see *nekhamachada, parinirvanachada*

chadajada adj. *chandajāta, chandajāta*. “in whom a wish has been born.”

chadajado m. dir. sg. 73, 78.

chadaraga m. *chandarāga, chandarāga*. “passion and lust.”

chadaraga dir. sg. 108.

chinasoda adj. *chinnasrota, chinnasota*. “whose streams are severed.”

chinasodo m. dir. sg. 21.

cheda see *trivartacheda, dukhavartacheda*

chorida adj. BHS *chorita*, — . “removed.”

chorida m. dir. sg. 48.

chori(da) m. dir. pl. 26.

jatva adv. *hatvā, jhatvā*. “destroying.”

jatva 133 (*jatva*), 140 *jatva, jaṭava*, 145 *jatva, jatvo*.

jada adj. *jāta, jāta*. “born.”

jado m. dir. sg. 49.

see also *chadajada*

jadi f. *jāti, jāti*. “birth.”

(*jadid*)o abl. sg. 50.

see also *avijajadiga*

jadikṣayatadarśi adj. *jātikṣayāntadarśin, jātikkhayantadassi*. “seeing the exhaustion and end of birth.”

jadikṣayatadarśi m. dir. sg. B4.

jadimada m. *jātimada, jātimada*. “conceit about birth.”

jadimado dir. sg. 48.

¹**jana** see *puthujana*

²**jana** m. *dhyāna, jhāna*. “meditation.”

jano dir. sg. 75, 80.

janasa gen. sg. 79.

jane loc. sg. 78.

janarada adj. *dhyānarata, jhānarata*. “pleased by meditation.”

janarado m. dir. sg. E3.

janedi v. *janayati, janeti*. “produces.”

janedi 3rd sg. pres. 13, 40.

jahita v. *hitvā, jahitvā*. “abandoning.”

jahita 145.

jodi m. *jyotiḥ, joti*. “brilliance.”

jodi dir. sg. 95.

jodimata adj. —, *jotimant*. “brilliant.”

jodimata m. dir. sg. 94, 97 *jadimata*.

ñadava adj. *jñātavya, ñātabba*. “to be known.”

ñadave m. dir. sg. 23, 32, 51 *ñadava*, 64 *ña(dave)*, 85 *ñadeve*, 132 (*ñadave*), 98 *ñadave*, F3 (*ñadave*).

ñadava m. dir. pl. 99.

ñadave f. dir. sg. 106.

ñana m. *jñāna, ñāṇa*. “knowing.”

ñano 95.

ñanasa gen. sg. A2.

see also *dukhañanavipati, vimutiñanadarśanakandha*

ñani m. *jñānin, ñāṇi*. “knower.”

ñani dir. sg. 94.

ñhidi see *viñanañhidi*

¹ta pron. *ta, ta*. “this.”

so m. dir. sg. 27, 39 [2×], 69, 116 *sa* [3×], 143 *s(o)*, B3, D4.

ta m. acc. sg. 111, 115, 120, 128, 129, 139 *to*, 145.

tena m. instr. sg. 13, 44, 139.

tasa m. gen. sg. 34, 36, 37, 133 *taṣa*, 135 *ta(ṣa)*, 138, B3.

te m. dir. pl. 8, 26, 27, 61 (*te*), 63, B5.

teṣa m. gen. pl. F5.

ta n. dir. sg. 127, 144.

sa f. dir. sg. 19, 41, 109, 137.

tasa f. gen. sg. 95.

²ta adv. *tad, taṃ*. “therefore.”

ta E1.

tatra adv. *tatra, tatra*. “there.”

tatra 24 (*tatra*), 33 (*tatra*), 43, 51 (*tatra*), 65 (*tatra*), 66, 73, 82, 84, 107, 133 *tatro*, f1.

tatha adv. *tathā, tathā*. “thus.”

tatha 103.

tadiśa adj. *tādrś*, *tādisa*. “such a one.”

tadiśa dir. sg. 132.

tado adv. *tataḥ*, *tato*. “therefore.”

tado 34, 106 [2×].

tama m. *tamaḥ*, *tama*. “darkness.”

tamo dir. sg. 96.

tarka m. *tarka*, *takka*. “thought.”

tarka dir. pl. B5.

taṣā f. *trṣṇā*, *taṇhā*. “craving.”

taṣā dir. sg. 19 *taṣā*, 41, 107 *taṣā*, 109, B3.

taṣae gen. sg. 18, 19 *taṣae*.

see also *ajatvataṣā*, *bahidhataṣā*, *bhavataṣā*, *vibhavataṣā*

taṣādhanusamuḥhana adj. *trṣṇādhanusamutthāna*, *taṇhādhanusamutthāna*. “having the bow of craving as origin.”

taṣādhan(u)sa(muḥhano) dir. sg. 70.

taṣālada f. *trṣṇālatā*, *taṇhālatā*. “branch of craving.”

taṣālado dir. sg. 128.

taṣāśala m. *trṣṇāśalya*, *taṇhāsalla*. “barb of craving.”

taṣā-śalo dir. sg. 39.

tiṭhadi v. *tiṣṭhati*, *tiṭṭhati*. “stands.”

tiṭhadi 3rd sg. pres. 39, 40.

tirna adj. *tīrṇa*, *tiṇṇa*. “crossed over.”

tirno m. dir. sg. 111, 115 *tarno*, 120.

trayo num. *tri*, *tayo*. “three.”

trayo m. dir. 108, 112 *tray(o)*, F3 *trae*.

trina m. gen. 11, 12 *trina*, B4.

trimala adj. *trimala*, *timala*. “having three defilements.”

trimalo dir. sg. 108, 112.

trivartacheda m. *trivartmaccheda*, *tivaṭṭaccheda*. “severing of the three courses.”

trivatachedo dir. sg. 8.

triśa num. *triṣat*, *tiṣa*. “thirty.”

triśa dir. 33 *triśā*, 34 *triśo*, 36.

tredhaduagada adj. *traidhātukagata*, *tedhātukagata*. “belonging to the world of three elements.”

tredhaduagadasa m. gen. sg. 19.

trevija see *bramanatrevija*

trevijada f. *traividyatā*, *tevijjatā*. “state of having the three knowledges.”

tr(e)vijada dir. sg. 38.

tva pron. *tvam*, *tvaṃ*. “you.”

tva dir. 138.

thidaga adj. *sthitaka*, *ṭhitaka*. “remaining.”

thidaka m. dir. pl. F3.

dani ind. *idānīm*, *dāni*. “now.”

dani 27, 103.

daraga see *śobhanadaraga*

darśana see *doṣadarśana, niraspadadarśana, vimutiñanadarśanakandha*

darśanapradīhida adj. *darśanapratīṣṭhita, dassanapratīṣṭhita*. “established in seeing.”

darśanapradī(ṭhido) m. dir. sg. 81.

darśanapradīhidasa m. gen. sg. 100.

darśanapradīhidano m. gen. pl. 105.

darśi see *jadikṣayatadarśi*

darśida adj. *darśita, dassita*. “shown.”

darśido m. dir. sg. D2.

daśa see *dvadaśa, dvadaśavarta, pacadaśaka, pacadaśayuda*

daśabala adj. *daśabala, dasabala*. “having the ten powers.”

daśabala m. dir. sg. 69.

daśabalena m. instr. sg. 3.

dahadi v. *dahati, dahati*. “burns.”

dahadi 3rd sg. pres. 96.

dahitva abs. 95.

di ind. *iti, ti*. “thus.”

di 9, 10 [2×], 12, 13, 14, 20, 81, 127, B1.

diśa f. *diś, disā*. “region.”

diśo dir. pl. 127.

du ind. *tu, tu*. “however.”

du 58.

duavarta adj. *dvyāvarta, dvāvatta*. “having two whirlpools.”

duavarto m. dir. sg. 107 *duavaṭo*, 112, 117.

due num. *dvau, dvā*.

due m. dir. 34 (*due*), *due*, 44.

due f. dir. 50.

dukha m. *duḥkha, dukkha*. “pain.”

dukha dir. sg. 16, 18.

dukhaapravuti f. *duḥkhāpravṛtti, dukkhāpavatti*. “non-occurrence of pain.”

dukha(aprav)uti dir. sg. 8.

dukhakṣaya m. *duḥkhakṣaya, dukkhakkhaya*. “exhaustion of pain.”

dukhakṣayo dir. sg. 63, 146 (*du*)*khakṣayo*.

dukhañānavipati f. *duḥkhajñānavipatti, dukkhañāṇavipatti*. “failure to know pain.”

dukhaña(na)vipati dir. sg. 5.

dukhapariṇā f. *duḥkhaparijñā, dukkhapariññā*. “diagnosis of pain.”

dukhapariṇā dir. sg. 31 *dukhapariṇo*, 131.

dukhavarta m. *duḥkhavartman, dukkhavartta*. “course of pain.”

du(khavarto) dir. sg. 62.

dukhavartacheda m. *duḥkhavartmaccheda, dukkhavarttaccheda*. “severing of the course of pain.”

dukhavartachedo dir. sg. 7.

dukhavedi v. *duḥkhayati, dukkhāpeti*. “causes pain.”

dukhavedi 3rd sg. pres. 13.

dudīya adj. *dvitīya, dutiya*. “second.”

dudīya m. dir. sg. 58.

dura adj. *dūra, dūra*. “far.”

duro m. dir. sg. 56.

dura f. dir. sg. 53.

durada see ***gamanadurada***

duragama adj. *dūraṃgama*, *dūraṃgama*. “going far.”

duragamo m. dir. sg. 51, 62 *d(u)ragamo*.

deva m. *deva*, *deva*. “god.”

deva dir. pl. 130.

deśana see ***dharmadeśana***

doṣa m. *dveṣa*, *dosa*. “hate.”

doṣa dir. sg. 116.

see also ***vigadadoṣa***

doṣadarśana m. *dveṣadarśana*, *dosadassana*. “seeing with hate.”

doṣadarśano dir. sg. 101.

driṭha adj. *dr̥ṣṭa*, *ditṭha*. “seen.”

driṭha m. dir. sg. 57.

driṭhi see ***uchedadriṭhi***, ***purvadriṭhisāla***, ***bhavadriṭhi***, ***śāśvadadriṭhi***, ***sakayadriṭhi***

driṭhisāla m. *dr̥ṣṭisālya*, *ditṭhisalla*. “barb of (wrong) view.”

(*driṭhisālo*) dir. sg. 39.

druutaranaartha m. *duruttaraṇārtha*, *duruttaraṇattha*. “sense of being difficult to cross over.”

druutaranarthena instr. sg. 109.

druotaranagaartha m. *duravataṇārtha*, *durotaraṇattha*. “sense of being difficult to descend into.”

druodaranagaarthena instr. sg. 111.

drubujana adj. — , *dubbujhana*. “hard to perceive.”

drubujano m. dir. sg. 59.

drupaḍivajana adj. — , *duppaṭipajjana*. “hard to follow.”

dropaḍivajano m. dir. sg. 59.

drumaphaya adj. *drumāhvaya*, *dumavhaya*. “named for a tree.”

dromaphayado m. abl. sg. 49.

dvadaśa num. *dvādaśa*, *dvādasa*. “twelve.”

dvadaśa dir. 110.

dvadaśavarta adj. *dvādaśāvarta*, *dvādasāvatta*. “having twelve whirlpools.”

dvadaśavarto dir. sg. 110.

dhadu see *kamadhadu*, *tredhaduagada*

dhanu m. *dhanuḥ*, *dhanu*. “bow.”

dhanu dir. sg. 41, 43.

see also *taṣṭhadhanusamuḥhana*

dharma m. *dharma*, *dhamma*. “dharma.”

dharmo dir. sg. 88, 132 *dharma*.

dharma dir. pl. 87.

dharmehi instr. pl. 110, 114.

see also *nanadharmasacayasaghaṣa*, *sahadarma*

dharmakedu m. *dharmaketu*, *dhammaketu*. “banner of the dharma.”

dharmakedu dir. sg. 48.

dharmadeśana f. *dharmadeśanā*, *dhammadesanā*. “exposition of the dharma.”

dharmadeśano dir. sg. 105.

dharmamaya adj. *dharmamaya, dhammamaya*. “consisting of the dharma.”

dharmamayena m. instr. sg. 77.

dhupa m. *dhūpa, dhūpa*. “smoke.”

dhupo dir. sg. 26.

na ind. *na, na*. “not.”

na 4, 13 [3×], 25, 27, 29, 30, 45, 58 [2×], 86 [2×], 88 [3×], 94 [2×], 97 [2×], 98, 100, 124 (*na*), 131 [2×], 136, 137, 140, 141, 145 [2×], 146, D4.

nada m. *nanda, nanda*. “joy.”

nado dir. sg. 143.

nanaagasaghaṣa m. *nānāṅgasamghāta, nānaṅgasamghāta*. “combination of various limbs.”

nanaaga-saghaṣo dir. sg. 18.

nanadharmasacayasaghaṣa m. *nānādharmasamcayasamghāta, nānaṅgadharmasamcayasamghāta*. “combination and collection of various dharmas.”

nanadharmasacayasaghaṣo dir. sg. 18.

¹**nama** m. *namas, nama*. “honor.”

namo dir. sg. 133.

²**nama** m. *nāman, nāma*. “name.”

nama dir. sg. 126.

³**nama** adv. *nāma, nāma*. “namely.”

nama 134.

namarupa m. *nāmarūpa, nāmarūpa*. “name and form.”

namarupena instr. sg. 121.

nara m. *nara, nara*. “man.”

naro dir. sg. 94, 97.

naraga m. *naraka*, *naraka*. “hell.”

narago dir. sg. 111.

nikroṭha adj. *nikṛṣṭa*, *nikatṭha*. “low.”(?)

nikroṭhana m. gen. pl. 19.

nidadi v. *nindati*, *nindati*. “finds blame with.”

nidido inf. 129, 132.

nidana m. *nidāna*, *nidāna*. “source.”

nidanana gen. pl. 11, 12, B4.

see also ***avijanidana***

nideśa m. *nirdeśa*, *niddesa*. “explanation.”

nideśa dir. sg. 24 (*ni*)*d(e)śa*, 33 (*nideśa*), 51 (*nideśa*), 65 (*nideśa*), 73 *nideśā*, 107 *nideśe*, 133.

niraspadadarśana adj. *nirāsvādadarśana*, *nirassādadassana*. “flavorless seeing.”

niraspadadarśano m. dir. sg. 101, 103 *n(i)raspadadarśano*.

nirudha adj. *niruddha*, *niruddha*. “ceased.”

nirudha m. dir. sg. 57.

niruvadana adj. *nirupādāna*, — . “without fuel.”

niruvadano m. dir. sg. B2.

niroṣa m. *nirodha*, *nirodha*. “cessation.”

niroṣo dir. sg. 31.

nirōsavipati f. *nirodhavipatti*, *nirodhavipatti*. “failure of cessation.”

nir(o)ṣavipati dir. sg. 4.

nirmalada f. *nirmalatā, nimmalatā*. “state of being undefiled.”

nirmaladae instr. sg. 15.

niryaniga *niryāṇika, niyyānika*. “conducive to escape.”

nirya(niga) m. dir. sg. 70.

niryanige m. loc. sg. 71.

nirviśeṣa adj. *nirviśeṣa*, — . “without difference.”

ni(r)viśeṣa m. dir. pl. 66.

nivatadi v. *nivartate, nivattati*. “turns back.”

nivatadi 3rd sg. pres. 102, 106.

nivana m. *nirvāṇa, nibbāna*. “extinction.”

nivano dir. sg. 32.

nisada m. *niṣyanda, nissanda*. “outcome.”

nisado dir. sg. C1.

nighanana see *amitranighanana*

nu ind. *nu, nu*. “surely.”

nu 136, 139.

nekhamachada m. *naiṣkramya, nekkhammasutta*. “wish for renunciation.”

nekhamachado dir. sg. 74.

nelaga adj. — , *nelaṅga*. “having limbs without drivel.”

nelago m. dir. sg. 9, 12 *n(e)lago*, 13, 14 *nelaga*.

nelagena m. instr. sg. 20.

no ind. *no, no*. “not.”

n(o) 85.

paca num. *pañca, pañca*. “five.”

paca dir. 28 *paco* [2×], 41, 42 (*paca*), *paca* [2×], 43 *paco*, 127.

pacadaśaka m. *pañcadaśaka, pañcadasaka*. “group of fifteen.”

pacadaśaka dir. pl. 34, 44 *paca(daśaka)*.

pacadaśayuda adj. *pañcadaśāyuta, pañcadasāyuta*. “tied together with two fifteens.”

(*pacada*)śay(u)da m. dir. sg. 34.

pacavigara adj. *pañcavikāra, pañcavikāra*. “having five permutations.”

pacavigara f. dir. sg. 113.

pacavistida adj. *pañcavistr̥ta, pañcavitthata*. “spread out in five.”

pacavistido m. dir. sg. 113.

paḍarakeduma adj. *pāḍaraketumant, paḍaraketumā*. “having a white banner.”

paḍarakedumo m. dir. sg. 49.

paḍida adj. *paḍita, paḍita*. “wise.”

paḍido m. dir. sg. 94.

padala m. *pātāla, pātāla*. “abyss.”

padalo dir. sg. 111, 114 *pada(lo)*, 120.

padi see *grahavadi*

pana m. *par̥ṇa, paṇṇa*. “leaf.”

pano dir. sg. 131.

payata m. *paryanta, pariyanta*. “boundary.”

payato dir. sg. D3.

para adj. *para, para*. “other.”

paro m. dir. sg. 4, 7.

parasa m. gen. sg. 44.

parakama m. *parakāma*, *parakāma*. “another’s desire.”
parakama dir. pl. 42.

parikasadi v. — , *parikissati*. “is not tormented.”
parikasadi 3rd sg. pres. 145.

paraga adj. *pāraga*, *pāragu*. “going to the other side.”
parago m. dir. sg. 2.

paragada adj. *pāragata*, *pāragatat*. “gone to the other side.”
paragado m. dir. sg. 29, 31 *para(gado)*.

pariña see *dukhapariña*

parinirvanachada m. *parinirvāṇachandaḥ*, *parinibbānacchanda*. “wish for complete extinction.”
parinirvanachado dir. sg. 73.

parisudhiprahanīyaga m. BHS *pārisuddhiprahāṇīkāṅga*, *pārisuddhipadhāṇīyaṅga*. “limbs of abandoning related to complete purity.”
parisudhiprahanīyaga dir. pl. C1.

paśadi v. *paśyati*, *passati*. “sees.”
paśa 2nd sg. imp. 11 *pa(śa)*, 21, 38, 46.

piḍa f. *pīḍā*, *pīḷā*. “oppression.”
piḍa dir. sg. 13.
see also *citapiḍa*

puthujana m. *pṛthagjana*, *puthujjana*. “ordinary people.”
puthujanehi instr. pl. 66.

puno ind. *punaḥ, puno*. “again.”

puno 83.

puridatva m. *pūritatva, pūritatta*. “state of being full.”

puridatva abl. sg. A2.

purva see *apurvena*

purvadriṭṭhiśala m. *pūrvadṛṣṭiśalya, pubbaditṭhisalla*. “earlier barb of (wrong) view.”

purvadriṭṭhiśalasa gen. sg. 83.

pracaga see *agapracago*

pracupana adj. *pratyutpanna, paccuppanna*. “present.”

pracupana m. dir. pl. 42, 44.

prachada see *śvedaprachada*

praña f. *prajñā, paññā*. “understanding.”

praña dir. sg. 72, 95 *praño*.

prañae instr. sg. 96.

prañai gen. sg. 95.

prañakadha m. *prajñāskandha, paññākhandha*. “factor of understanding.”

prañakadho dir. sg. 21 *p(r)añaka(dho)*, E2.

prañayudha m. *prajñāyudha, paññāvudha*. “weapon of understanding.”

prañayudho m. dir. sg. E2 *prañayuṣo*, E4, F3 (*prañayuṣo*).

prañavimuti f. *prajñavimukti, paññāvimutti*. “liberation through understanding.”

prañavimuti dir. sg. E4.

prañindriya m. *prajñendriya, paññindriya*. “understanding faculty.”

prañidriyo dir. sg. E4.

prathama adj. *prathama*, *paṭhama*. “first.”

prathama m. dir. sg. 143.

prathida adj. *prasthita*, — . “come up.”

prathido m. dir. sg. 89.

pradikhana see *anunayapradikhana*

pradiṭhāvīda cf. *pratiṣṭhāti*, *patiṭṭhahati*. “state of having established oneself.”

pradiṭhāvīda dir. sg. 30.

pradiṭhavedi v. *pratiṣṭhāpayati*, *patiṭṭhāpeti*. “establishes.”

pradiṭhavedi 3rd sg. pres. 71.

pradiṭhida see *darśanapradiṭhida*

pradibadha see *apradibadhacita*

pradibahadi v. — , *paṭibāhati*. “wards off.”

pradibahadi 3rd sg. pres. 96.

pradeva m. BHS *pradeva*. “high god.”

pradevo dir. sg. 138.

pranada adj. *praṇata*, *paṇata*. “inclined.”

pranado m. dir. sg. 111.

pranadivada m. *prāṇātipāta*, *pāṇātipāta*. “taking of life.”

pranadivado dir. sg. 136.

pranaya see *viśalaprānaya*

prabhava see *avijaprabhava*

pramanikarida adj. *pramāṇīkārīta*, *pamāṇīkārīta*. “made a measure.”

pramanigarida m. dir. pl. 42.

pramuta adj. *pramukta*, *pamutta*. “liberated.”

pramuto m. dir. sg. E1, E3.

pralujana see *lujanapralujana*

pravayida adj. *pravrajita*, *pabbajita*. “gone forth.”

pravayido m. dir. sg. 36.

pravayidasa m. gen. sg. 37.

pravucadi v. *procyate*, *pavuccati*. “is called.”

pravucadi 3rd sg. pres. 46.

pravuta see *apravutikrida*

pravuti see *vipaśanapravuti*

praśāśadi v. *praśaṃsati*, *pasamṣati*. “praises.”

praśāśati 3rd pl. pres. 130, 144 (*praśa*)śati.

praśāśida adj. *praśaṃsita*, *pasamṣita*. “praised.”

p(r)āśāśido m. dir. sg. 130.

prahana m. *prahāṇa*, *pahāna*. “abandoning.”

prahano dir. sg. 83, B3, a3 *prahan(o)*.

see also *avijaprahana*, *madhuraprahana*, *mohaprahana*, *samudayaprahana*,
sarvakileśaprahana

prahania see *parisudhiprahaniaga*

prahina adj. *prahīṇa*, *pahīna*. “abandoned.”

prahina m. dir. pl. 26.

prahinatva m. *prahīṇatva*, *pahīnatta*. “state of having been abandoned.”

prahinatva abl. sg. 11, 12, 19 [2×], D5.

prahiyadi v. *prahīyate*, *pahīyati*. “is abandoned.”

prahiyadi 3rd sg. 84.

priarupa adj. *priyarūpa*, *piyarūpa*. “pleasant.”

priarupa m.(?) dir. sg.(?) 104.

proḍaraṣi f. *puroḍāśa*, *pūraḷāśa*. “sacrificial cake.”

proḍaraṣi dir. sg. 70.

phala m. *phala*, *phala*. “fruit.”

phala dir. pl. 24 [2×].

phalaphala m. *phalāphala*, *phalāphala*. “all kind of fruit.”

phalaphala dir. sg. 24.

phaṣīdatva m. *sparśītatva*, *phassitatta*. “state of having been touched.”

phaṣīdatva abl. sg. 29.

phudo adj. — , *phuṭa*. “pervaded.”

phudo m. dir. sg. 75, 79, 82 (*phudo*).

badhana m. *bandhana*, *bandhana*. “bond.”

badhano dir. sg. 19.

see also ***abadhana***

bala m. *bala*, *bala*. “force.”

bala m. dir. sg. 143.

see also ***daśabala***

bahadi v. — , *bāhati*. “wards off.”

bah(e)adi 3rd sg. opt. 97.

bahidhataṣā f. *bahirdhāṭṛṣṇā*, *bahiddhāṭṇhā*. “external craving.”

bahidhataṣā dir. sg. 108.

bia m. *bīja*, *bīja*. “seed.”

bio dir. sg. B2.

budha m. *buddha*, *buddha*. “awoken one.”

budha dir. pl. 144.

budhiva adj. *buddhimant*, *buddhimā*. “intelligent.”

budhivatena m. instr. sg. 23.

brama m. *brahman*, *brahma*. “Brama.”

bramuna instr. sg. 130.

bramacarya m. *brahmacarya*, *brahmacariya*. “religious life.”

bramacarya dir. sg. 31.

bramana m. *brāhmaṇa*, *brāhmaṇa*. “brahman.”

bramano dir. sg. 133, 137.

bramanasa gen. sg. 98.

bramana voc. sg. 134, 137.

bramana dir. pl. 99.

see also *aśekhabramana*, *śekhabramana*

bramanatreviija m. *brāhmaṇatraividya*, *brāhmaṇatevijja*. “the three knowledges of the brahmans.”

bramanatreviija dir. sg. 134.

bramani f. *brāhmaṇī*, *brāhmaṇī*. “brahman woman.”

bramani dir. sg. 137.

bhaga see *visvabhagagamanada*

bhagava m. *bhagavant*, *bhagavā*. “lord.”

bhagava dir. sg. 139.

(*bhagavado*) gen. sg. 133–171.

bhata see *luabhatada*

bhaya see *mahabhaya*

bharadvayagotra adj. *bhāradvājagotra*, *bharadvājagotta*. “of the Bharadvaya clan.”

bharadvayagotro m. dir. sg. 133, 137.

bhava m. *bhava*, *bhava*. “existence.”

bhavena instr. sg. 25 (*bhavena*), *bhavena*.

bhava dir. pl. 24 (*bhava*), *bhava*.

see also *abhava*

bhavataṣa f. *bhavatrṣṇā*, *bhavataṇhā*. “craving for existence.”

bhavataṣa dir. sg. 25.

bhavadriṭhi f. *bhavadrṣṭi*, *bhavadiṭṭhi*. “(wrong) view of existence.”

bhavadriṭhi dir. sg. 25.

bhavanabhumi f. *bhāvanābhūmi*, *bhāvanābhumi*. “plane of development.”

bhavanabhumi dir. sg. 82, 106, E3.

bhavabhava m. *bhavābhava*, *bhavābhava*. “all kind of existence.”

bhavabhavo dir. sg. 29.

bhavabhava dir. pl. 23 (*bhavabha*)va, 24.

bhikhu m. *bhikṣu*, *bhikkhu*. “monk.”

bhikhu dir. sg. 15.

bhidati v. *bhinatti*, *bhindati*. “splits.”

bhidati 3rd sg. pres. 39.

bhitva abs. 39, 40.

bhumi see *bhavanabhumi*

bhuyo adv. *bhūyah*, *bhiyyo*. “more.”

bhuyo 100.

bheda see *kayabhediga*

bhodi v. *bhavati*, *bhoti*. “is.”

bhodi 3rd sg. pres. 69.

bhavati 3rd pl. pres. 24, 34.

bhavee 3rd sg. opt. 94, 97.

bhraūḍi f. *bhrūkuṭi*, *bhakuṭi*. “frown.”

bhraūḍi dir. sg. 102.

mada see *kulamada*, *jadimada*

madhuragra adj. *madhurāgra*, *madhuragga*. “having sweet tips.”

madhura(grasa) m. gen. sg. 142.

madhuraprahana m. *madhuraprahāṇa*, *madhurappahāṇa*. “abandoning of what is sweet.”

madhuraprahano dir. sg. 144.

mana m. *manas*, *mana*. “mind.”

mano dir. sg. 101, 110, 114.

manaśa instr. sg. 75, 79, 82 (*manaśa*).

manavika adj. — , *manāpika*. “charming.”

manavikehi m. instr. pl. a2.

manaśala m. *mānaśalya, mānasalla*. “barb of conceit.”

manaśalo dir. sg. 84.

manasigara see *amanasigara*

marga m. *mārga, magga*. “path.”

margo dir. sg. 27 *ma(r)g(o)*, 31, 95 *mago*.

margasa gen. sg. 90.

mala see *trimala*

mahacedia m. *mahācaitya, mahācetiya*. “great place of worship.”

mahacediana gen. pl. 50.

mahabhaya m. *mahābhaya, mahābhaya*. “great dread.”

mahabhayo abl. sg. 61.

mitra see *amitranighanana*

mucadi v. *mucyate, muccati*. “is released.”

mokṣati 3rd pl. fut. 61, 63.

mudaga adj. *muṇḍaka, muṇḍaka*. “shaved.”

muda(gasa) m. gen. sg. 134.

muda adj. *mata, muta*. “sensed.”

muda m. dir. sg. 57.

muni m. *muni, muni*. “sage.”

muni dir. sg. B3.

see also *aśekhamuni, śekhamuni*

mula m. *mūla, mūla*. “root.”

mulo dir. sg. 124, 131, f1.

see also *añanamula*, *ekamula*

mulaüpaṭana m. *mūlotpāṭana*, *mūluppāṭana*. “pulling up of roots.”

mulaüpaṭano dir. sg. 27.

moraśikha f. *mayūraśikhā*, *morasikhā*. “peacock crest.”

moraśikho dir. sg. 38 *muraśio*, 40, 46 *moraśia*.

moraśikhi adj. *mayūraśikhin*, *morasikhi*. “having a peacock crest.”

moraśikhuna m. instr. sg. 38.

moha m. *moha*, *moha*. “delusion.”

moha dir. sg. 116.

mohaprahana m. *mohaprahāṇa*, *mohappahāna*. “abandoning of delusion.”

mohaprahano dir. sg. E2.

ya pron. *yad*, *ya*. “which.”

yena m. instr. sg. 139.

yasa m. gen. sg. 23, 124, 131.

yami m. loc. sg. 85.

yaspi m. loc. sg. 142.

ya m. dir. pl. 66.

ya n. dir. sg. 116, 121 *yam*.

yatra adv. *yatra*, *yatra*. “where.”

yatro 16, 18.

yatha adv. *yathā*, *yathā*. “like.”

yatha 24 *yaśa*, 45, 86, 87, 104 [3×], 116, D4 *yaśa*, a3 *yaśa*.

yada adv. *yadā*, *yadā*. “when.”

yada 102 [2×].

yana m. *yāna*, *yāna*. “vehicle.”

yanasa gen. sg. 84.

yadi adv. *yadi*, *yadi*. “if.”

yadi 97, 136.

yado adv. *yataḥ*, *yato*. “because.”

yado 102 [2×].

yava adv. *yāvad*, *yāva*. “up to.”

yava 8, 29, 30, 110, 113, 114, 133.

yogacara m. *yogācāra*, — . “practitioner of exertion.”

yogacaro dir. sg. 86.

yojanasahasā m. *yojanasahasra*, *yojanasahasra*. “a thousand yojanas.”

yojanasahasā m. dir. sg. 56.

raga m. *rāga*, *rāga*. “lust.”

raga dir. sg. 78, 116.

see also *chadaraga*

ragaviraga m. *rāgavirāga*, *rāgavirāga*. “fading of lust.”

ragavira(go) dir. sg. E3.

rada see *janarada*

rahadi v. *arhati*, *arahati*. “is worthy.”

rahadi 3rd sg. pres. 129, 132.

see also *arahadi*

rupa m. *rūpa*, *rūpa*. “form.”

ruva dir. sg. 113 *ruo*, 126.

rupehi instr. pl. 104, 114 *ruvehi*.

see also *namarupa*, *priarupa*, *vutarupa*

rupi adj. *rūpin*, *rūpi*. “having form.”

rupi m. dir. sg. 59.

roedi v. *rocayati*, *roceti*. “approves of.”

r(oeṣi) 2nd sg. pres. 139.

roḍhavedi v. cf. *rohayati*, *ropeti*. “makes grow.”

roḍhavedi 3rd sg. pres. 70.

lakṣana see *evalakṣana*

lakṣikarida adj. *lakṣikārīta*, *lakkhikārīta*. “made a target.”

lakṣigarida m. dir. pl. 41.

lada f. *latā*, *latā*. “branch.”

lado dir. sg. 128, 131.

see also *taṣālada*

labha m. *lābha*, *lābha*. “obtaining.”

labho dir. sg. 79 *labo*, F5.

luacivarada f. *rūkṣacīvaratā*, *lūkhacīvaratā*. “state of having a coarse robe.”

luacivarada dir. sg. 35, 37 *luac(i)vara(da)*.

luabhatada f. *rūkṣabhaktatā*, *lūkhabhattatā*. “state of having coarse food.”

luabhatada dir. sg. 35, 37.

luaśayada f. *rūkṣaśayyatā*, *lūkhasayanatā*. “state of having a coarse bed.”

luaśayada dir. sg. 35.

lujanapralujana m. — , *lujanappalujjana*. “breaking down, completely breaking

down.”

lujanapralujanad(o) abl. sg. 28.

loga m. *loka, loka*. “world.”

logo dir. sg. 28 [3×].

logena instr. sg. 31.

logataga m. *lokāntaka, lokantaka*. “ender of the world.”

(lo)gatag(o) dir. sg. 28.

¹va ind. *eva, va*. “indeed.”

va 52.

²va ind. *vā, vā*. “or.”

va 17 [2×], 28, 48 [2×], 74, 77, 78, 90 [2×], 91, 92, 93, 104, 130, 142, A3, B5.

vacadi v. *vakti, */vacati/*. “says.”

vakṣami 1st sg. fut. 135.

vakṣa 1st sg. fut. 136.

vakṣadi 3rd sg. fut. 136.

oca 3rd sg. pret. 137, 139.

vajadi v. *vrajati, vajati*. “goes.”

vacadi 3rd sg. pres. 52.

vatadi v. *virtate, vattati*. “runs.”

vatadi 3rd sg. pres. 10, 15.

¹vada m. *vāta, vāta*. “wind.”

vado dir. sg. 87, 89, 90 [2×], 91, 92, 93.

²vada m. *vāda, vāda*. “debate.”

vado dir. sg. 135 *vad(o)*, 138.

vana ind. — , *pana*. “again.”

vana 100.

varavarna adj. *varavarṇa*, *varavaṇṇa*. “of best color.”

varavarno m. dir. sg. E2, F3 (*varavarno*).

varta see *karmavarta*, *kileśavarta*, *trivartacheda*, *dukhavarta*, *dukhavartacheda*

varna see *varavarna*

vaśa m. *vaśa*, *vaśa*. “killing.”

vaśo dir. sg. 139, 144 *vaśo*.

vabaṣedi v. *vyābādhayate*, *vyābādheti*. “injures.”

vabaṣedi 3rd sg. pres. 13.

vastu f. *vastu*, *vastu*. “thing.”

(*vastu*)e loc. sg. 45.

see also *avastu*

vastukama m. *vastukāma*, *vastukāma*. “desire for things.”

vastukama dir. pl. 41.

vastugrahaṇa adj. *vastugrahaṇa*, *vastugrahaṇa*. “grasping things.”

vastugrahaṇi f. dir. sg. 72.

vahi adj. *vāhin*, *vāhin*. “carrying.”(?)

vahi m. dir. sg. 38, 46 *vah(i)*.

vi ind. *api*, *pi*. “also, even.”

vi 18 *pi*, 56 *pi*, 57 *pi* [2×], 127, 130 *vi*, *pi*.

vigadadoṣa adj. *vigatadveṣa*, *vigatadosa*. “with hate gone away.”

vigadadoṣo m. dir. sg. A2.

vigara see *pacavigara*

vigiradi v. *vikirati, vikirati*. “scatters.”

vigiradi 3rd sg. pres. 87.

vigireadi 3rd sg. opt. 88.

vija f. *vidyā, vijjā*. “knowledge.”

vijae instr. sg. 96.

see also *trevijada, bramanatreviya*

viñada adj. *vijñāta, viññāta*. “conscious.”

viñado m. dir. sg. 57.

viñana m. *vijñāna, viññāna* “consciousness.”

viñano dir. sg. 57 (*vi*)ñano, 58 *viñana*, 113 *vi*(ñano), 121, 125, B2.

viñanañhidi f. *vijñānasthiti, viññānañthiti*. “steadiness of consciousness.”

viñanañhidika dir. pl. 60.

viñanañhidihi instr. sg. 127.

vitarka m. *vitarka, vitakka*. “thinking.”

vitarka dir. sg. 26.

vidadi v. *vetti, vindati*. “knows.”

viditva abs. 27.

vidhamadi v. *vidhamati, vidhamati*. “destroys.”

vidhamadi 3rd sg. pres. 87.

vidhamea 3rd sg. opt. 86 *vidhameya*, 88.

vidhuvida adj. *vidhūpita, vidhūpita*. “gone up in smoke.”

vidhuvida m. dir. pl. 26, 30.

vidhvasedi v. *vidhvaṃsayati, viddhamaṃseti*. “disperses.”

vidhvasedi 3rd sg. pres. 87.

vinodadi v. *vinodayati, vinodeti*. “dispels.”

vinodea 3rd sg. opt. 86.

vin(o)d(e)tva abs. 86.

vipati see *dukhañānavipati, niroṣavipati, vipaśanavipati*

vipaśana f. *vipaśyanā, vipassanā*. “insight.”

vipaśano dir. sg. E3.

vipaśanappravuti f. *vipaśyanāpravṛtti, vipassanāpavatti*. “occurrence of insight.”

(vipa)śanappravuti dir. sg. 8.

vipaśanavipati f. *vipaśyanāvīpatti, vipassanāvīpatti*. “failure of insight.”

vipaśana-vipati dir. sg. 97.

vibhavataṣa f. *vibhavatṛṣṇā, vibhavataṇhā*. “craving for annihilation.”

vibhavataṣa dir. sg. 25.

vibhodi v. *vibhavati, vibhoti*. “is annihilated.”

vibhodi 3rd sg. pres. D6.

vimuti f. *vimukti, vimutti*. “liberation.”

vimutia instr. sg. 14, 15.

see also *prañavimuti*

vimutiñānadarśanakandha

m.

vimuktijñānadarśanaskandha,

vimuttiñānadassanakkhandha. “factor of the knowledge and seeing of liberation.”

vimutiñānadarśanakadho dir. sg. 21.

vimutida f. *vimuktitā, vimuttitā*. “state of liberation.”

vimutida dir. sg. 29.

vira m. *vīra*, *vīra*. “hero.”

viro dir. sg. 128.

viraga see *avijaviraga*, *ragaviraga*

viryaprabhaviḍa adj. *vīryaprabhāvita*, *vīriyappabhāvita*. “developed by bravery.”

viryaprabhavid. unclear 128.

vīryasaca m. *vīryasatya*, *vīriyasacca*. “truth of bravery.”

vīryasaco dir. sg. 105.

viakṣana adj. *vicakṣaṇa*, *vicakkhaṇa*. “sagacious.”

viakṣanena m. instr. sg. 23.

viakṣanana m. gen. pl. 32, 98, F3.

viviṣa adj. *vividha*, *vividha*. “of many kinds.”

viviṣo m. dir. sg. 116.

viṣeṣa m. *viṣeṣa*, *visesa*. “distinction.”

viṣeṣo dir. sg. E1.

see also *nirviṣeṣa*

viṣa m. *viṣa*, *visa*. “poison.”

viṣo dir. sg. 17.

viṣalaprāṇayada f. *viṣalaprāṇayatā*, — . “inclination for poison.”

viṣalaprāṇayada dir. sg. 142.

viṣama adj. *viṣama*, *visama*. “different.”

viṣamehi m. instr. pl. 69.

visajayadi v. *visarjayati*, *visajjeti*. “answers.”

visajayadi 3rd sg. pres. 9.

vistare adv. *vistare*, *vitthāre*. “in detail.”

vistare 32, 64, 85, 98 (*v*)*istare*, 106, 107, 132 *vistar(e)*, 140, 142, F3.

vistarena adv. *vistareṇa*, *vitthārena*. “in detail.”

(*vista*)*r(e)na* 23, 51.

vistida see *pacavistida*

visvabhagagamanada f. *viśvabhāgagamanatā*, *vissabhāgagamanatā*. “going in all directions.”

visvabhagagamanada dir. sg. 53.

viharadi v. *viharati*, *viharati*. “remains.”

viharadi 3rd sg. pres. 76, 101 *viarad(i)*, 103.

vihari see *śasadadaviharida*

vucadi v. *ucyate*, *vuccati*. “is called.”

vucadi 3rd sg. pres. 12 *v(u)cadi*, 13, 28 (*v*)*ucad(i)*, 59 *v(u)ca(d)i*, 81, 95, F4, F5, a3.

vucati 3rd. pl. pres. 24, 127.

vuta adj. *ukta*, *vutta*. “spoken of.”

vuto m. dir. sg. 27, 80, 104, 116 (*vu*)*to*, *vuto*, B3 [2×], D3, F5 *vuta*.

vuta m. dir. pl 24, 110.

vuta f. dir. sg. 22(?), 25 (*v*)*uta*, *vuta* [2×], 70 *vuto*, 115 *vuto*.

vutarupa adj. *uktarūpa*, *vuttarūpa*. “having the form described.”

vutarupo m. dir. sg. 79 *vutarup(o)*, 81.

vudhi f. *vṛddhi*, *vuddhi*. “increase.”

vudhi dir. sg. D7.

vuṣidava adj. — , *vusitavā*. “having perfected.”

vuṣidavo m. dir. sg. 27 *v(u)ṣi(davo)*, 31 *(v)uṣidavo*.

vedaga m. *vedaka*, *vedagu*. “knower.”

vedago dir. sg. 27.

voḥhavedi v. *vyavasthāpayati*, cf. *uṭṭhāpeti*. “raises.”

voḥhavedi 3rd sg. pres. 71.

vyagida see *avyagida*

vrada m. *vrata*, *vata*. “observance.”

vradena instr. sg. E2.

see also *śilavrada*

śakodi v. *śaknoti*, *sakkoti*. “is able to.”

śakiśaṣ(i) 2nd sg. fut. 138.

śamatha m. *śamatha*, *samatha*. “quiet.”

śamaṣo dir. sg. E3.

śamathavipaśana f. *śamathavipaśyanā*, *samathavipassanā*. “quiet and insight.”

śamaṣavipaśanae instr. sg. E3.

śamathavipaśanae gen. sg. 89, 93.

¹***śaya*** see *guhaśaya*

²***śaya*** see *luaśayada*

śayadi v. *śeti*, *seti*. “sleeps.”

śayadi 3rd sg. pres. 133 (*śayadi*), 140, 141, 146 (*śayadi*).

śarira see *aśarira*

śala see *purvadriṭhiśala*, *taṣaśala*, *driṭhiśala*, *manaśala*

śāśvadadriṭhi f. śāśvatadr̥ṣṭi, sassataditṭhi. “(wrong) view of the eternal.”

śāśvadadriṭhi dir. sg. 112.

śasta m. śāstr, sathā. “teacher.”

śastuno gen. sg. 135.

śastukaraga adj. śāstrkāraka, sathukāraka. “making a teacher.”

śastukaraga m. dir. pl. 71.

śastra m. śastra, sattha. “arm.”

śastro dir. sg. F4.

śikha see *moraśia*

śikhi see *moraśikhi*

śila m. śīla, sīla. “virtue.”

śilana gen. pl. 9.

śilakadha m. śilaskandha, sīlakhandha. “factor of virtue.”

śilakadho dir. sg. 20, E2.

śilavrada m. śīlavrata, sīlabbata. “virtue and observances.”

śilavrado dir. sg. E2, F3 (śilavrado).

śuha adj. śubha, subha. “pure.”

śuhai f. gen. sg. 91.

śekha see *aśekha*

śekhabramana m. śaikṣabrāhmaṇa, sekkhabrāhmaṇa. “brahman still in training.”

śekhabramano dir. sg. 99.

śekhabramana dir. pl. 99.

śekhamuni m. *śaikṣamuni, sekkhamuni*. “sage who is still in training.”

śekhamuni dir. sg. 111.

śeṣa see *saiüadiśeṣa*

śeṣaka m. cf. *śeṣa, sesa*. “remainder.”

śeṣakeno instr. sg. C1.

śobhanadaraga m. *śobhanadāraka, sobhanadāraka*. “beautiful boy.”(?)

śobhanadarao dir. sg. 100.

śravaga m. *śrāvaka, sāvaka*. “disciple.”

śrapaka dir. pl. 144.

śruda adj. *śruta, suta*. “heard.”

śrudu m. dir. sg. 57.

śreya m. *śreyas, seyya*. “good.”

śrayo dir. sg. 98.

śvedaprachada adj. *śvetapracchāda, setappacchāda*. “having a white covering.”

śvedaprachado m. dir. sg. 10 (*śvedaprachado*), 14, 20.

ṣaga m. *saṅga, saṅga*. “attachment.”

ṣage loc. sg. E1 *ṣag(e)*, E3.

ṣamana m. *śramaṇa, samaṇa*. “ascetic.”

ṣamanasa gen. sg. 134, 138.

ṣasadadaviharida f. *ṣaṣtatavihāritā, chasatatavihāritā*. “six ways of leading an even life.”

ṣasadadaviharida dir. sg. D2.

ṣasadadaviharidae instr. sg. 15.

saiüadiśeṣa adj. *sopadhiśeṣa*, *sopādiseṣa*. “with fuel remaining.”

saiüadiśeṣa f. dir. sg. 31.

sakaya m. *satkāya*, *sakkāya*. “embodiment.”

sakayasa gen. sg. 29.

sakayadriṭhi f. *satkāyadrṣṭi*, *sakkāyadiṭṭhi*. “(wrong) view of embodiment.”

sakayadriṭhi dir. sg. 112, 113, 114.

sakṣeva adv. *saṃkṣepāt*, *saṃkhepā*. “in brief.”

sakṣeva 4, 20, 29 *sakṣeve*, 49 *sakṣeve*, 62 *sakṣ(e)va*, 105, 131, 145, E2.

sakha f. *saṃkhyā*, *saṃkhā*. “enumeration.”

sakha dir. sg. B1.

saghaṣa see *nanaagasaghaṣa*, *nanadharmasacayasaghaṣa*

saca m. *satya*, *sacca*. “truth.”

saco dir. sg. 104, 106.

see also *viryasaca*, *samudayasaca*

sacaya see *nanadharmasacayasaghaṣa*

sada adv. *sadā*, *sadā*. “always.”

sada 104.

sadada see *ṣasadadaviharida*

sadarbha m. *saṃdarpa*, *saṃdappa*. “pride.”

sadarbho dir. sg. 48.

sapajadi v. *sampadyate*, *sampajjati*. “falls to.”

sapajadi 3rd sg. pres. 37.

sapreṣida see *kuśālasapreṣida*

sama adj. *sama, sama*. “equal.”

samo m. dir. sg. 64, 69.

samehi m. instr. pl. 64 *sam(ehi)*, 69.

samadana see *gunasamadana*

samanupaśadi v. *samanupaśyati, samanupassati*. “regards.”

samanu⟨*pa*⟩*śadi* 3rd sg. pres. 113.

samaya m. *samaya, samaya*. “time.”

samaena instr. sg. 33.

samaṣikadha m. *samādhiskandha, samādhikkhandha*. “factor of concentration.”

samaṣikadho dir. sg. 20, E2 *sa(ma)ṣikadho*.

samavuda adj. *samāvṛta, samāvuta*. “wrapt.”

samavuda m. dir. sg. F6.

samahida adj. *samāhita, samāhita*. “concentrated.”

samahido m. dir. sg. E3 *(sa)mahido*, F6.

samuḥhana see *taṣadhanusamuḥhana*

samuḥhida adj. *samutthita, samuṭṭhita*. “arisen.”

samuḥhida f. dir. sg. 38.

samudayasaca m. *samudayasatya, samudayasacca*. “truth of the origin.”

samudayasaco dir. sg. 103.

samudayaprahana m. *samudayaprahāṇa, samudayappahāṇa*. “abandoning of the origin.”

samudagaprahano 30, 131–132 *samude(aprahano)*.

samudra m. *samudra, samudda*. “ocean.”

samudro dir. sg. 109 [2×].

sarva adj. *sarva, sabba*. “all.”

sarva m. dir. sg. 48, D6.

sarva m. dir. pl. 96.

sarvakileśaprahana m. *sarvakleśaprahāṇa, sabbakilesappahāna*. “abandoning of all defilements.”

sarvakleśaprahanado abl. sg. 61.

savruda adj. *saṃvṛta, saṃvuta*. “concealed.”

savrudam m. dir. sg. 106.

sahayaga m. *sahāyaka, sahāyaka*. “companion.”

sahayago dir. sg. 58.

sahadharma adj. *sahadharma, sahadhamma*. “endowed with the dharma.”

sahadharmana m. gen. pl. 132.

¹**sahasa** see *yojanasahasa*

²**sahasa** m. *sāhasa, sāhasa*. “act of violence.”

sahasa dir. pl. 33, 34.

su ind. *svid, su*. “ever.”

su 139.

sukha m. *sukha, sukha*. “pleasure.”

sukho dir. sg. 141 (*s*)*u(kho)*, *sukho* [2×].

sukhasa gen. sg. 84.

sukhayadi v. *sukhāyate, sukhāyati*. “is pleased.”

sukhayadi 3rd sg. pres. 143.

sukho adv. *sukham, sukhaṃ*. “pleasantly.”

sukho 133 (*sukho*), 140 *s(u)kha*, 141, 146 (*sukho*).

sutra m. *sūtra, sutta*. “text.”

sutro dir sg. 23 (*sutro*), 70 (*sutro*), 45, 51 *sut(r)o*, 64, 73, 98, 107, 133 (*sutro*), F3 (*sutro*).

susumala adj. *sukumāra, sukhumāla*. “subtle.”

susumalo m. dir. sg. 59.

sevidava adj. *sevitavya, sevitabba*. “to be attended to.”

sevidava m.(?) dir. sg.(?) 85.

see also **asevidava**

śeḥa m. *sneha, sineha*. “affection.”

śeho dir. sg. B3.

soda m. *srotas, sota*. “stream.”

sod(e)na instr. sg. 77.

see also **udhvasoda, chināsoda**

soyadi v. *śocati, socati*. “grieve.”

soyadi 3rd sg. pres. 140, 141, 145, 146.

stava m. *stava, thava*. “praise.”

stavo dir. sg. 50.

studa adj. *stuta, stuta*. “praised.”

studo m. dir. sg. 49, 50.

spadi f. *smṛti, sati*. “mindfulness.”

spadie instr. sg. 16.

spadia gen. sg. 90.

see also *kayagadaspadiśivacana*

spadidriya m. *smṛtīndriya, satindriya*. “mindfulness faculty.”
s(p)adidriyo dir. sg. C1.

spadima adj. *smṛtimant, satimā*. “mindful.”
spadima m. dir. sg. E3.

svakama m. *svakāma, sakāma*. “one’s own desire.”
svakama dir. pl. 42.

harṣedi v. *harṣayati, hāseti*. “delights.”
harṣidi 3rd sg. pres. 143.

hi ind. *hi, hi*. “indeed.”
hi 25, 45, 70, 71, 75 *h(i)*, 78, 80, 85, 94, 97, 115, 145, B3.

hidaga m. *hṛdaya, hadaya*. “heart.”
hidago dir. sg. 39, 40.

hedu see *avijahedu*

References

- Andersen, Dines, and Helmer Smith. 1913. *The Sutta-Nipāta*. New Edition. Pali Text Society. London: Henry Frowde.
- Barua, Arabinda. 1949. *The Peṭakopadesa*. Pali Text Society Text Series, No. 88. London: The Pali Text Society.
- Baums, Stefan. 2009. *A Gāndhārī Commentary on Early Buddhist Verses: British Library Kharoṣṭhī Fragments 7, 9, 13 and 18*. Ph.D. Dissertation, University of Washington.
- . 2014a. “Gandhāran Scrolls: Rediscovering an Ancient Manuscript Type.” In Jörg B. Quenzer, Dmitry Bondarev and Jan-Ulrich Sobisch, eds., *Manuscript Cultures: Mapping the Field*. Studies in Manuscript Cultures, Volume 1, pp. 183–

225. Berlin: De Gruyter.
- . 2014b. “Truth and Scripture in Early Buddhism: Categorical Reduction as Exegetical Method in Ancient Gandhāra and Beyond.” In Tansen Sen, ed., *Buddhism across Asia: Networks of Material, Intellectual and Cultural Exchange, Volume I*, pp. 19–38. Singapore: Institute of Southeast Asian Studies.
- Baums, Stefan, and Andrew Glass. 2002– a. *Catalog of Gāndhārī Texts*. <https://gandhari.org/catalog>
- . 2002– b. *A Dictionary of Gāndhārī*. <https://gandhari.org/dictionary>
- Bernhard, Franz. 1965–68. *Udānavarga*. Abhandlungen der Akademie Wissenschaften in Göttingen, philologisch-historische Klasse, dritte Folge, Nr. 54 / Sanskrittexte aus den Turfanfunden, X. Göttingen: Vandenhoeck & Ruprecht.
- Brough, John. 1962. *The Gāndhārī Dharmapada*. London Oriental Series, Volume 7. London: Oxford University Press.
- Cone, Margaret. 1989. “Patna Dharmapada, Part I: Text.” *Journal of the Pali Text Society* 13: 101–217.
- Falk, Harry. 2015. “A New Gāndhārī Dharmapada (Texts from the Split Collection 3).” 創 価 大 学 国 際 仏 教 学 高 等 研 究 所 年 報 [Sōka daigaku kokusai bukkyōgaku kōtō kenkyūjo nenpō] 18: 23–62.
- Feer, Léon, and [C. A. F.] Rhys Davids. 1884–1904. *The Saṃyutta-Nikāya of the Sutta-Piṭaka*. Pali Text Society. London: Messrs. Luzac & Company.
- Glass, Andrew. 2000. 2000. *A Preliminary Study of Kharoṣṭhī Manuscript Paleography*. M.A. Thesis, University of Washington.
- von Hinüber, O., and K. R. Norman. 1994. *Dhammapada*. Pali Text Society. Oxford: The Pali Text Society.
- Morris, Richard, E. Hardy & Mabel Hunt. 1885–1910. *The Aṅguttara-Nikāya*. Pali Text Society. London: Luzac & Company.
- Oldenberg, Hermann, Richard Pischel, K. R. Norman and L. Alsdorf. 1966. *The Thera- and Therî-Gāthâ: (Stanzas Ascribed to Elders of the Buddhist Community of Recluses.)* Second Edition. Pali Text Society. London: Luzac & Company.
- Salomon, Richard. 1999. *Ancient Buddhist Scrolls from Gandhāra: The British Library*

Kharoṣṭhī Fragments. Seattle: University of Washington Press.
Steinthal, Paul. *Udânaṃ*. 1885. Pali Text Society, 8. London: Henry Frowde.