

British Library Kharoṣṭhī Scroll Fragment 10:  
Description, Images, Transliteration, and Glossary

Kelsey Martini

2022



### Structure of the Text:

Although this manuscript has been briefly mentioned a number of times, including in Salomon (1999: 39, 47), Baums (2009: 53), and Jantrasrisalai et al. (2016: 21), the only discussion of its textual contents is found in Cox (2014: 41) who provides a general description of the structure of the text as well as pointing out a few key words. However, Cox's observations, which are based only on a cursory examination of the text, are as a whole slightly misguided. The primary issue is that Cox states that there are "approximately ninety-four lines of text divided by major punctuation marks into three sections." The manuscript actually contains only eighty-four lines of text and, while it is true that there are only two major punctuation marks<sup>1</sup> preserved, it is practically certain that the text was originally divided into more than three sections, with the other punctuation marks being contained on portions of the manuscript lost to the ravages of time (i.e. pulverized in the bottom of a pickle-jar). This is proven by the systematic usage of both minor circle-punctuation marks (Glass 2000: 144) and the word *pāda* preceded by a number word as means of subdividing the larger sections. These are often combined together, with the circle-punctuation mark preceding the number word and the word *pāda*, as seen in ll. 32, 46, 50. However, in two cases (ll. 8, 43) the circle-punctuation mark is absent while in another example (l. 73) the circle-punctuation is placed after the word *pāda*.

Based upon the sequence of the number words which precede the word *pāda*, it is possible to determine the approximate number of sections which the preserved fragments of the original manuscript contained. For example, in l. 8 we find *trīdīa pādo* "third *pāda*", while the next preserved occurrence of the word is in l. 32 *dutīya pādo* "second *pāda*". This means that somewhere in the intervening 23 lines of text there likely existed a *caturtha pāda* "fourth

---

<sup>1</sup> See Glass (2000: 146) for a description of these punctuation marks.

*pāda*” (cf. l. 50), a major punctuation mark demarcating the sections (cf. l. 40, 54), as well as a *pradhama pāda* “first *pāda*” (cf. l. 73), all of which have simply been destroyed. This allows us to say with a relative degree of certainty that the manuscript contained a minimum of five, rather than three, sections, each subdivided into four *pādas*. The sections along with their supposed general topics are given below:

Section 1: ll. (1-8)<sup>2</sup> 9~25: *aryaṭhagiya maga* “the noble eight-fold path”

Section 2: ll. ~26-40: *dhamadavinayada* “habits and disciplines”

Section 3: ll. 40-54: *sapuruṣa asapuruṣa* “good people, bad people”

Section 4: ll. 54~70: *śuñata* “emptiness”

Section 5: ll. ~70-84: *buddhaviharo* “Buddha-dwelling”

We can see here that the sections are of relatively similar length, consisting of between 14-16 lines of text, with each *pāda* representing approximately 3-4 lines of text.<sup>3</sup>

In all but one case (l. 73) the word *pāda* is followed by the phrase *ya ahadi* which could be translated as either “and they say” or “which says”. Regardless of the exact translation, this structural regularity makes it apparent that the word *ahadi* is used as a further textual divider within *pādas*. The term occurs a minimum of 28 times throughout the course of the extant manuscript, often in conjunction with another word such as *tatra* “there” or *apare* “others”. The relative occurrence of these is given below:

*ya ahadi*: l. 3, 27, 30, 32, 43, 50, 54, 56, 72

*tatra ahadi*: l. 24, 28, 30, 34, 39, 42, 46, 47, 57, 61 65

<sup>2</sup> It is not absolutely clear as to whether lines 1-8 are part of the same section as lines 9-25.

<sup>3</sup> If lines 1-8 are taken as belonging to the same section as the following 9-25 then Section 1 would be considerably longer at 25 lines. That one *pāda* occupied approximately 3-4 lines of text cf. *tritiya pāda* at the end of l. 46 and *caturtho pādo* l. 50.

*apare/avare ahadi*: l. 20, 25, 38, 48, 62, 70

*tadha ahadi*: l. 24, 25

Although the fragmentary nature of the preserved text stymies efforts to make definitive statements regarding its structure, it seems probable that *ahadi* and its variants were used in a systematic manner, especially if we gloss over the comparatively anomalous *tadha ahadi*. Knowing that it qualifies primarily as speculation, we may assume that, as a general rule, each *pāda* was divided into at least three further segments, the first being indicated by *ya ahadi* “which says”, the second by *tatra ahadi* “there they say”, and the third by *apare ahadi* “others say”. That *ya ahadi* begins each *pāda* can be taken as a fact, while the sequence in l. 30 *godayamogalaṇadaprañā<sup>4</sup> ya ahadi asti bramaṇa ko ci bhikhkṣu bhapaṃṇ[iyo] tatra a[ha](\*di)///* would seem to indicate that *tatra ahadi* follows shortly after, if my restoration is maintained. This would appear to be confirmed by the preservation of *tritiya pāda* “third *pāda*” at the end of l. 46. We expect this to be immediately followed by *ya ahadi*, which would have been at the now-lost beginning of l. 47, while in the middle of the preserved portion of this line we find *tatraahadi*. In the ensuing l. 48 we encounter the expected *apare ahadi*, while the occurrence of *caturtho pādo* “fourth *pāda*” in l. 50 confirms that all of the preceding was contained within the space of one *pāda*.

Based on the above, we are permitted to make some assumptions regarding the degree of textual loss as well as the general nature of the destroyed text. It is impossible to determine how many lines of text were lost at the top of the manuscript, however it is practically certain that a minimum of 50% of the text which was once contained within the extant lines of text has now forever vanished, with an approximation closer to 55-60% being most likely. On the

---

<sup>4</sup> This is almost certainly the beginning of a primary section, there was likely a major punctuation mark preceding the *go-*. This is confirmed by the otherwise inexplicable space preceding the text, as well as the fact that the preserved major punctuation points are followed by *prañā*, separated by an intervening word (cf. ll. 40, 54).

most primary level, this is shown by the clear preservation of the left-hand margin in ll. 38, 42, 45 and the width of the respective manuscript fragments, which Salomon (1999: 47) reasonably approximates as 10cm. This width is around half that of BL 5B (22cm), 5C (24cm) and directly in line with 16 (10.5cm) and 25 (9.7cm), the latter two being the right- and left-hand sides of the same manuscript. As Salomon (1999: 46-51) explains, these three manuscripts all showcase damage to their center due to “having been folded in half lengthwise while rolled up”, with BL 5B and 16+25 being completely divided vertically. Based solely on the measurements of the best preserved portions of BL 10 combined with the propensity for center damage due to vertical folding in the other BL scrolls, it would be more than reasonable to speculate that the manuscript at hand is the left-hand portion of an approximately 20-24cm original scroll, of which the right half has been forever lost. This leads us to the conclusion that at least 50% of the original text is missing, while the additional deterioration in the top half of the manuscript would indicate a number closer to the aforementioned 55-60%.

Such a supposition would appear to be supported by an analysis of the textual structure. As shown above, the text contained a minimum of five major sections, meaning that the original manuscript had at least four major punctuation marks demarcating the sections, of which two (50%) remain. These five sections were further divided into four *pādas* each, and so we would expect the text to have originally contained the word *pāda* a minimum of twenty times, of which eight occurrences (40%) have survived. Similarly, each of these *pādas* were likely divided into at least three sub-sections indicated by *ya ahadi*, *tatrahadi*, and *apare ahadi*, which would mean that the term *ahadi* is expected a minimum of sixty times, while the preserved text contains the term at least 26 times (43%). All of this, combined with the above comments regarding the physical dimensions of the manuscript, makes it abundantly clear that a slight majority of the text of the preserved lines, probably around 55-60%, has gone forever missing.

## Phonology and Orthography

In general, the document is composed in what may be called “standard Gāndhārī”, the phonological and orthographic features of which have been well described elsewhere and need not be reiterated here. There are, however, a number of peculiarities present in this scribe’s usage of the language which are worth commenting upon. In particular, the orthography of the text is inconsistent, to say the least, with “standard Gāndhārī”, (hyper)Sanskrit, and Pāli versions of the same words being used interchangeably throughout the manuscript (e.g. Skt. *anya-* > *añatara*, *anyatara*, *añyatara*; Skt. *dhyāna* : *jāna*, *dhiyaṇa*; Skt. *arya* > *arya-*, *ariyo*; *śuñata*, *suñata* etc.). In addition, the text regularly contains irregular phonological and orthographic traits that are difficult to adequately explain, such as the use of *-v-* > *-p-* in forms of  $\sqrt{bhū}$  (*svabhāpo*, *bhapatī*, *bhapaṇiyo*; cf. *śrapaka-*) and *-ḡ-* : *-dh-*. The following are the more unusual features which distinguish the language of the text from that of other Gāndhārī manuscripts (all words are in stem form).

### Vowels:

- i- : -e- ; Skt. *\*saṃkṣepita* ; *ḡokṣeveda* (l. 32)
- anv- : -un- ; Skt. *samānvagata* ; *ḡamuṇagada* (l. 41)
- \*upa- : vo- ; Skt. *upaśamitavya*; *vośamidava* (l. 27)

### Single Consonants:

- dh- : -s- ; Skt. *adhikaraṇa* : *asiḡaraṇa* (l. 27)
- p- : -m- ; Skt. *\*kṣāpana* : *jamaṇa* (l. 3)
- v- : -p- ; Skt. *svabhāva* : *svabhāpo* (l. 10) Skt. *śrāvavaharya* ; *śrapavaharya* (l. 79)
- v- : -bh- ; Skt. *anāsrava* ; *aṇāsrabha* (l. 33)
- \*-s- : -dh- ; Skt. *asaṃskṛta* ; *adhaka[da]* (l. 15), Skt. *asatpuruṣa* ; *adhapuruṣa* (l. 45)
- \*saṃ- : ḡo- ; Skt. *\*saṃkṣepita* ; *ḡokṣeveda* (l. 32)

### Conjunct Consonants:

- kṣ- : j- Skt. *kṣāpana* ; *jamaṇa* (l. 3)
- (i/e)kṣ- : -(i/e)khkṣ- Skt. *śaikṣa* ; *śekhṣa* (l. 39)
- cchr- : -khts- Skt. *akṣcchra* ; *akrikhtsa* (l. 37)
- \*jñ- : jaṇ- Skt. *jñāpayati* ; *jaṇeyadi* (l. 49)<sup>5</sup>
- ṇṇ- ; -ṇṇ- Skt. *srotāpanna* ; *środavarṇa*; (cf. *upaparjati* l. 52)
- dhy- : dhi Skt. *dhyānalābhīn* ; *dhiyanalabhi* (l. 37)
- ny- ; -ñy- Skt. *anyatra* ; *añyatara* (l. 58)
- nv- : -nm- Skt. *samānvagata* ; *ḡamanmagada* (l. 43)
- ṣṭ- ; -st- Skt. *praṇaṣṭa* ; *praṇasta* (l. 14), Skt. *dṛṣṭi* ; *dristi* (l. 48)

<sup>5</sup> this is weird, maybe remove.

-śy- ; -śi- Skt. *paśyati* ; *paśiati* (L. 56)<sup>6</sup>

-sth- ; -th- Skt. \**saṃprasthāpitaka* ; *śaprathavidaka* (l. 35)

sm- ; sv- Skt. *smṛtyupasthāna* ; *svatovastana* (l. 17)































-sr- ; -śr- Skt. *anāsrava* ; *aṇaśrabha* (l. 33)



















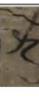

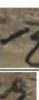














---






























<sup>6</sup> this could be *paśia ti*




























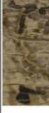



























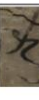

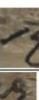














Paleographic Charts:






	<i>a</i>	<i>i</i>	<i>u</i>	<i>e</i>	<i>o</i>
vowels	 l. 14	 l. 33	 l. 54v	 l. 22  l. 32	 l. 29
<i>k-</i>	 l. 34	 l. 37  <i>kri</i> l. 37	 l. 41	 l. 20	 l. 30  <i>kro</i> l. 24
<i>kh-</i>	 l. 17				
<i>g-</i>	 l. 30	 l. 9		 l. 9	 l. 15  l. 82
<i>g-</i>	 l. 17	 l. 69v			
<i>gh-</i>					
<i>c-</i>	 l. 29  <i>cya</i> l. 43	 l. 19	 l. 68	 l. 32	
<i>ch-</i>		 l. 16			
<i>j-</i>	 l. 21			 l. 49	
<i>j̄</i>	 l. 3				

v-	 l. 17  vya l. 62	 l. 24			 l. 27  rvo l. 15
ś-	 l. 33  śra l. 33  rśa l. 10	 l. 15	 l. 55		 l. 65  śro l. 46
ṣ-	 ṣya l. 64		 l. 14		
ṣ-	 l. 20			 l. 58	 l. 45
s-	 sva l. 10	 l. 19	 l. 22		 sro l. 44
ś-	 l. 15	 l. 20			 l. 32
h-	 l. 25	 l. 22		 l. 53	 l. 33
kṣ-	 l. 33	 l. 54		 l. 12	
khks-	 l. 50		 l. 30		 l.
khts-					

<i>ñ-</i>	 l. 54  l. 30  <i>ñya</i> l. 56				
<i>t-</i>	 l. 28				
<i>th-</i>	 l. 9	 l. 42			
<i>dh-</i>					
<i>ṅ-</i>	 l. 14	 l. 30  l. 47	 l. 33	 l. 77	 l. 9
<i>t-</i>	 <i>tva</i> l. 16  <i>tra</i> l. 14	 l. 19		 l. 17	
<i>th-</i>	 l. 35			 l. 39	 <i>rtho</i> l. 32
<i>d-</i>	 l. 22  <i>rda</i> l. 39	 <i>dri</i> l. 42  l. 46	 l. 16	 l. 47	 l. 15
<i>dh-</i>	 l. 14	 l. 62		 l. 14	

<i>n-</i>	 <i>nya</i> l. 26				
<i>p-</i>	 l. 7  l. 35	 l. 33	 l. 35		
<i>ph-</i>	 l. 56				
<i>b-</i>	 l. 19  <i>bra</i> l. 30		 l. 71		
<i>bh-</i>	 l. 30	 l. 30	 l. 58		 l. 33
<i>m-</i>	 l. 10  <i>rma</i> l. 33	 l. 71	 l. 41	 l. 29	 l. 44
<i>y-</i>	 l. 22  <i>rya</i> l. 19		 l. 4	 l. 9  <i>rye</i> l. 14	 l. 20  l. 20*
<i>r-</i>	 l. 32  <i>rya</i> l. 56	 l. 4	 l. 42	 l. 20	 l. 39  <i>ryo</i> l. 62
<i>l-</i>	 <i>lya</i> l. 33				 l. 33

v-	 l. 17  vya l. 62	 l. 24			 l. 27  rvo l. 15
ś-	 l. 33  śra l. 33  rśa l. 10	 l. 15	 l. 55		 l. 65  śro l. 46
ṣ-	 ṣya l. 64		 l. 14		
ṣ-	 l. 20			 l. 58	 l. 45
s-	 sva l. 10	 l. 19	 l. 22		 sro l. 44
ṣ-	 l. 15	 l. 20			 l. 32
h-	 l. 25	 l. 22		 l. 53	 l. 33
kṣ-	 l. 33	 l. 54		 l. 12	
khkṣ-	 l. 50		 l. 30		 l.
khts-					

<i>nm-</i>	 l. 44				
<i>st-</i>		 l. 30			 l. 14
<i>sm-</i>	 l. 46				
<i>sp-</i>		 l. 47			

Images:

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

The image shows a vertical strip of 25 fragments of ancient papyrus, each containing handwritten text in a cursive script. The fragments are numbered 1 to 25 on the right side. The text is written in a dark ink on a light brown, fibrous background. The script is highly stylized and difficult to decipher, but it appears to be a form of ancient Greek or Latin. The fragments are arranged in a roughly vertical column, with some overlapping and some gaps between them. The text on each fragment is written in a single line or a few lines, depending on the size of the fragment. The overall appearance is that of a damaged or fragmented document.



26  
 27  
 28  
 29  
 30  
 31  
 32  
 33  
 34  
 35  
 36  
 37  
 38  
 39  
 40  
 41  
 42  
 43  
 44  
 45

1 46  
 2 47  
 3 48  
 4 49  
 5 50  
 6 51  
 7 52  
 8 53  
 9 54  
 10 55  
 11 56  
 12 57  
 13 58  
 14 59  
 15 60  
 16 61  
 17 62  
 18 63  
 19 64  
 20 65



Preliminary Transliteration:

Recto:

1. ///iti [ya] [vi]ṣa[ma] + + + [atra] [ha] adha ma[yi/si]///
2. ///madhe[ka] pati ? diṇa praṇa[e] praṇo ti tehi dha ? ? ///
3. ///[.o] ? [.e]h[i] [ṣa]pr[a>(\*yuta) ? ? [t.] ya [a]hadi jamaṇa<sup>7</sup> [jā]ṇo jaṣ[e]ṇa///
4. ///? ñ[a]ṣa[pra]yuta karita vuta pracagaṣaprayuta [j.]////
5. ///kileśehi viprayuto ? ? ///
6. ///[a]gehi viprayuto [ba][b]u[hi] ṣa ///
7. ///? ki[rđi]da tehi da[rśa]tehi pariśe[ṣa] ?///
8. ///? [yava] paṃca ṇ[ivaraṇa]<sup>8</sup> ti tridia pādo ya ahadi ?///
9. ///ṇo duh[o] aryena aṭhagiyena mageṇa tra[e] dhamakadha ti [ṣa][gra] ///
10. /// pr.[ya]ti [sva]bha[po] ki ṇu aryathagiyena (\*mageṇa) ///
11. ///(\*a)ryathagiy[eṇa] [mago] ma<<geṇa>><sup>9</sup> [trihi] [dha]makadhe[hi] ṣa[prayu>(\*ta)? ?  
?///
12. ///(\*a)[ha]ti ṣakṣeva vistaro iśa grahido aryathagiyasa magaṣa///
13. /// ? ? .r. vi loge [a][vi] [aryatha]giyo mago [ña]ṇa ?///
14. /// ? dhamakadheṣu praṇasto ṇa vaṇa traē dhamakadha ary[e] aṭhagiye ma[ge] ///
15. ///(\*aryathagiyo) [ma]go purvo daśido ki paṇa paṃcā<sup>10</sup> aha ki ṣakhada adhakh.<sup>11</sup> ///
16. ///.u do kadhaṇa [ca] edaṣa ca ṇaṇakaraṇo prochidua[mo]<sup>12</sup>? ///

---

<sup>7</sup> kṣāpana<sup>8</sup> The five obstacles are *kāmacchanda* (sensuality), (*abhijjhā-vyāpāda* (ill-will), *thīna-middha* (sloth and drowsiness), *uddhaccakukkucca* (flurry and worry), and *vicikicchā* (doubt)<sup>9</sup> It would appear that the scribe made a mistake here which he tried to correct. It looks like *aryathagiyo mago* was what was originally written and he may have tried to correct it to *aryathagiye[ṇa] mageṇa*<sup>10</sup> paścat<sup>11</sup> maybe aṣakhada<sup>12</sup> desirous to ask

17. /// (\*kata)ma<sup>13</sup> bhadamte bhagavado dhama akh[y]ada catvare svatovastana yava ariyo  
athagi(\*yo mago) ///<sup>14</sup>
18. /// ? ? ? ? [go] ? + + + ? do daśidi [ya] kaṣa da ? ///
19. /// ? [bha] [vi/o] ? [da] traya dhadua niryanae śabadati<sup>15</sup> kaṣa ci sia[ti]<sup>16</sup> kapida ṇ. ///
20. /// apare ahati keṣa ci śiati ary[a/o]ṭhagiyo<sup>17</sup> maga ti ki///
21. //u aya naṇavado bahojanaa[hi]dae śa[ba]dadi mage va pa[di](\*padaṣu)///
22. ///[ṣya]ṇati yadi eda eda ahida va dukha va yava mage va pradipadaṣu va ida  
su[tra/e]///
23. ///? [bhapa]ti upaṇa[hi] krodhana bhikhu [tadha] ra ? ? ? ? ? ? ? [ka] mo
24. ///[ta]tra ahadi yadha t[ava] teṇa viadadarśada[va] tadha ahadi mage va pratipadaṣ[u]///
25. ///tadha ahadi krodhana bhapati upaṇahi ti [apa]r[e] ahati imeṣ[u] pa(m)c[a](\*ṣu)///
26. ///[.mṭh./st. mo][śa] bhapati yava [mi/ga][chi]? ? ? ? tridiya [pāda ya aha]ti ///
27. /// rati tadha so asigaraṇa vośamida vudo ya ahati dhamada viṇayado k[i]///
28. ///(\*vo)[śami]dava ya ade[pa/śa] ? vaṭaka ti tatrhadhi śarva eda dhamada viṇayado  
vośam[i]///
29. ///? [r/kṣ]ida kamo ? ? ? [vu]cad[i] su[treṇa] ocaridave [ta]ṇa yeṣa deśidave///
30. ///goda[ya]mogalaṇada<sup>18</sup> praṇa ya ahadi asti bramaṇa ko ci bhikhkṣu bhapaṇiyo tatra ?  
?///
31. ///ki karaṇo [e] ? ? ? ... ///
32. ///(\*a)[ha]ti ṣokṣevada artho eteṇa vistarita darśido [0] duti[ya] pāda ya ahadi  
aradhaviryō bhapati ///

---

<sup>13</sup> could be *ama*

<sup>14</sup> 37 bodhipakṣipa dharmas

<sup>15</sup> Sk. samvartate = to be conducive to “ the three dhadus are conducive to departure ”

<sup>16</sup> perhaps gen + optative as “to him is” i.e. “he thinks”?

<sup>17</sup> It appears possible that the scribe added an *o*-matra to the *rya* (cf. l. 32) and elided the initial *a*- of *aṭhagiyo*.

<sup>18</sup> name of a disciple of the Buddha [Sk. Maudgalyāyana] cf. Dic. Pā. Nam. p. 668

33. ///? aśravaṇa kṣayae anaśrabho c[e]dovimuti pañavimuti piyalo ki ṇu ho ima daśa  
dharma [du]lya[kala] ///
34. ///.y.[śa]mati adha [ṇa] dulyakala kadha daśa bhāpaṇiya dhama bhapati tatrahati due  
virya ?///
35. /// ? [ro/i] yadha śapṛathavidakam tadha va[caṃ]mati yadha [pā]ṇa krida puruṣa [ṇa]ra  
tadha ucati ṇa [vara] ?///
36. /// ? ? ? [y/śa] dhama ti u[t]a añadara anyatara ? ? ? bhāpaṇiyo bhāpati [ti] ///
37. /// ?ṇaṇa a[dha] [ca]da dhiyaṇa[la]bhi bhapati ṇiyamalabhi akrikhtsaakiśaralabhī ki  
[i]ma [pa]da ekartha
38. ///śap[rayuti] tadha [pra] ? ? [.y.] [.u] [a]par[e] ahadi ya[dha] [vitakya] dha[r]ma a ? ? ?  
? praṭṣalaṇeṇa yadha p[am]ṇa
39. /// [śa]katavaṃ ki ci śekhṣo śakatavya yavi [śa]katava ki kāraṇa thero [a]ham eva  
parikirdayati tatrahati
40. /// ? ? ? ? k[āme] [kiṃ] [prā] ? ? śakā [ ]<sup>19</sup> [tava] \* ? .[e] ? [g]. [pra]ṇa ya  
(\*ahadi) + + + +
41. ///? kehi va akuśalebhi dhamehi śamuṇagado ki ṇa atieṇa cevya śamuṇagado adha ṇa  
hi [e] [da] ? ?
42. ///(\*aśapuru)śa[vaca] bhāpati yava aśapuruśadriṭhi ca bhāpati tatrahati ya hi so[dha] ?  
hi ? [.ehi] ś.
43. ///? te[hi] [bhapa]ti tehi ṇa samanmagado [u]cyati dutiya pāda ya ahadi aśapuruṣo [ś.]  
? ///
44. ///etehi dhamehi śa<<ma>>nmagado so aśapuruṣo ki ci śodavaṇo aśapuruṣo ? ?
45. ///ṇ[y]a adha ṇa aśapuruṣo [vutatana] aśapuruṣo k[ā]mavitrakam pi vitrakeri ? [k].  
[vapā]davitrakam

<sup>19</sup> There is a large gap in the text here, no apparent reason.

Verso:

46. /// ma iśa pārikir[di]da ṇa te środavarṇa tasma ṣo ṇa adhāpuruṣo vataṇvadi []<sup>20</sup> [tr]itiya  
paṇḍa///
47. ///? me eva ruṇaṃ kiḷśa paṇrikirdida tatraḥadi eḍaṇi labhīta de[vaṇa] dhamadeśaṇa  
krida///
48. ///? ? eḍa ? [sma] [eti] [y]ada dṛisti katara damuḍaṣa aṇare aḥati paraṇugraha mi ṇ[i]  
[ha]///
49. ///?[e] ṣapuruṣaṣapuruṣebhi[m] viṣajedavyaṃ jaṇeyadi aṣapuruṣo aṣapuruṣo ? ? .m///
50. /// [khkṣa]do [] caturtho pādo ya aḥadi ṣapuruṣo ṣadhamaṣamanmagado ca [bham]pa
51. ///tita ki ci rahado etebhi dhamebhī ṣamanmagado yadi ṣamanmagado kadha sugadisva
52. (\*rgaloke)...///[pu]ruṣa [bha]kṣe<sup>21</sup> adha ṣamanmagado ca ṇa ca upapar[ja]ti ida su[tra]  
śocidavya///
53. <sup>22</sup>/// (\*dasa)ṇa kuśalaṇa kaṃmapathaṇa ṣamadaṇahedu yava rahapaṃ pi  
praṇaya(\*ti)<sup>23</sup>///
54. ///[ṣa]kṣi karoti te sugatisvargaloke upapajati \* ṣuṇadae praṇa ya aḥadi śu(\*ṇada)///
55. /// ṇa [ma] ? [dh]ida [ṇya] va baholo viharadi yadi viharadi ki karaṇa ṣuṇada ceva  
pari[ki]///
56. ///? paśiati phaṣuviharya[da] prati aṇarudhaṣa daṇa aḥadi [e]da [eḍa] ?///
57. /// ? +? + [ṣ]a[ṇa]vedaīda[ṇiro]dha ti [0] tatraḥadi ṇa bhagava phaṣuviharartha ṣama?///
58. ///[ṣatva ca] ? ki ci praṇa[va]ṇa aṇyatra atva gra[ha] + + + [ti] [e]ta viha[rya] babhula  
aṇubhujeṣedi///
59. ///? + ? ? ? ? .i [khkṣa g.ramado] e [p.] dha da///

<sup>20</sup> could be a punctuation mark

<sup>21</sup> perhaps a future form of bhū? cf. *hakṣe*.

<sup>22</sup> the chip above the line containing ? *ti a dha* goes in l. 56

<sup>23</sup> cf. *anguttaranikaya 5 Ime cunda dasa kusalakammāpathā suciyeva honti, sucikaraṇā ca imesaṇca pana cunda dasannaṃ kusālānaṃ kammāpathānaṃ samannāgamanahetu devā paññāyanti, manussā paññāyanti, yā vā panaññāpi kāci sugatīyoti.*

60. ///? rañasañam eva mañadhikaroti<sup>24</sup> [ki] ? ? bhagava imeña vihareña viharati///
61. ///? ? ? [yo] [e] ? [visa]rja[ya]ti tatrhati taşa şa şuñadae pra[ve]śabhāga ?///
62. ///? [praha]ña praviśeati apare ahati due şuñada ñadavya avanayasuñada ca  
ñirōvaladhiśu(\*ñada)///
63. /// ? r.. da ? ? ? ? ñ[i]ropaladhaśuñada darśedava tadha upamri darśida [0] ? ///
64. /// şamañupāşyati yadi eteña upamri ña şu ? ? ? ? ? na .u şarveşa [ye] a ?///
65. ///? ? [vi ?/pi] şyadi ti [] tatrhadhi şarveşa ceva ed[e] [şa] şuñada praveśo ña pamñ[a]  
[a]?///
66. ///[şa]tva [tadha] kamadhavya pratica yava avijaşava ti te me ña şati asti due tra tadha  
ma [dra]///
67. ///? ? [śa/ya]da [ya]ti imaşa a[ja]viña şa[rva] ? + ? kila[ma]dhapraśradhi ? ?///
68. ///[v]igraha pratip(r)aśrabh[em]ti pracudharida [vi] [di] a [tha] śrañovada ca rahada ?  
.y.///
69. /// ? ? ? ? ? [ta]dha ñatava kileśapra[hañeña] .i ? [ha] ? ca [bhañga] pragidi acamta  
yadha bha[pā>(\*ti)///
70. ///? ? + + ? + darś[i]da ? avare ahadi prabha ? hara upam[da]t[a] .o? ? ? ? [ñe] [vuda] ?  
?///
71. ///? [ya] vi[harya] añubudha p[r]atividha śamida [ki a]ca bhagavada budhavi[har.] ///
72. ///kaña upa[daśa]ti ya ahadi ? ? da [y/śa] ? ? ña da bhikhkşu ceva aga[khkşa]///
73. ///? [k]i [ka]raño budho ? [pra] ka ? [tra] raña viharadi eda tava pradhama pāda iti [0]  
///
74. ///? [di] urpajati a ru[paşa]ñña ca samatikama ? pratikhaşañña ca a[sta>(\*gama)///
75. /// ti a ? ñastida yati [.y.] asti kadha ña ş. [pratiya] ///
76. /// ? me imeña vidra ? [vihara]d[i] ? ? [.r.] ?///

<sup>24</sup> Anguttarika Yasasutta *idāni ayam āyasmā imaṃ niddākilamathaṃ paṭivinodetvā araññaśaṇṇaṃ yeva manasikarissati ekatta.*



77. ///kra ? + + ya[dha] [k]u bhāga [re] [va] ma pādre a vi ma [bhā][śa]ṇe  
apradha[ya]pradha[ya] ?///
78. ///.u[ga] ? bhāpadi [ta] [ka] [dha] ima ubhaya sutra a[pamra] [sva] ra [śu] [ja] ti ?///
79. ///.e avi budhaviharo avi śrapakavihara ta ? ///
80. ///[vi]hara [śp.] ? ? ṣ. dati [ya] a ? ? ///
81. ///[vi]haraṣa aharya ka dha[r]ma pa[ri] ? .e///
82. ///.ṃ ? ti a + [ra] (\*a)hadi [ya] budhaviharo ? .o margo maga ṇe ṣ.///
83. /// ? ? manyadhe ? ?///
84. ///kṣo[vha] ka [ṇa] ? da ? ? + + + + + [kṣe .u] ? e ṣa///

Glossary:

**akuśala** adj. *akuśala, akusala*. “not good.”

*akuśalebhi* m. instr. pl. 41

**akrikhtsaakiśaralabhi** adj. *akṛcchrākisaralābhin, akicchākisaralābhin*. “receiving without difficulty, without difficulty.”

*akrikhtsaakiśaralabhī* m. nom. pl. 37

**akhyada** adj. *ākhyāta, akkhāta*. “proclaimed.”

*akh[y]ada* m. nom. pl. 17

**acaṃta** adj. *atyanta, accanta*. “uninterrupted.”

*acaṃta* f. nom. sg. 69

**añadara anyatara** ind. *anyatara anyatara, aññatara aññatara*. “the one, the other.”

*añadara anyatara* 36

**añyatra** ind. *anyatra, aññatra*. “elsewhere.”

*añyatra* 58

**aṭhagiya** adj. *aṣṭāṅgika, aṭṭhāṅgika*. “eight-fold.”

*aṭhagiyēṇa* m. inst. sg. 9

*aṭhagiye* m. loc. sg. 14

in **aryathagiya**

**aṇāsrabha** m. *anāsrava, anāsava*. “free of evil influence.”

*aṇāsrabho* nom. sg. 33

**aṅubhujеṣedi** v. \**anubhodhayiṣyati*, \**anubujjhissati*. “will recognize.”

*aṅubhujеṣedi* 3<sup>rd</sup>. sg. 58

**aṅubudha** adj. *anubuddha*, *anubuddha*. “awakened, recognized.”

*aṅubudha* 71

**adha** ind. *atha*, *atha*. “then.”

*adha* 34, 37, 41, 42, 45, 52

**adhakha** *asaṃkṛta*, *asankhata*. “not put together.”

*adhakh*. 15

**apara** adj. *apara*, *apara*. “other.”

*apare* nom. pl. 20, 25, 38, 48, 62

*avare* nom pl. 70

**aya** pron. *idaṃ*, *idaṃ*. “this.”

*aya* m. nom. sg. 21

*ida* m. acc. sg. 52

*ima* m. nom. pl. 33, 37, 67, 78

*imeṇa* m. inst. sg. 60, 76

*imaṣa* m. sg. 67

*imeṣu* m. loc. pl. 25

**aradhavirya** adj. *ārabdhavirya* *āraddhavirya*. “full of energy, putting forth energy.”

*aradhavirya* m. nom. pl. 32

**artha** m. *artha*, *attha*. “meaning.”

*artha* nom. sg. 32

**arya** adj. *ārya*, *ariya*. “noble.”

*ariyo* m. nom. sg. 17

*aryeṇa* m. inst. sg. 9

*arye* m. loc. sg. 14

in **aryaṭhagiya**

**aryaṭhagiya** adj. *āryāṣṭāṅgika*, *ariyāṭṭhāṅgika*. “noble eight-fold.”

*aryaṭhagiyo* m. nom. sg. 13, 20

*aryaṭhagiyeṇa* m. inst. sg. 10, 11

*aryaṭhagiyaṣa* m. gen. sg. 12

**avaṇayasuñada** f. *apanāyaśūnyatā, apanāyasuññatā*. “leading-away emptiness.”

*avaṇayasuñada* nom. sg. 62

**avijaṣava** m. *avidyāsrava, avijjāsava*. “ignorance-taint”

*avijaṣava* nom. sg. 66

**aśrava** m. *āsrava, āsava*. “taint.”

*aśravaṇa* gen. pl. 33

in **aṇaśrabha, avijaṣava**

**aṣapuruṣa** m. *asatpuruṣa, asappurisa*. “bad person.”

*aṣapuruṣo* nom. sg. 43, 44 [x2], 45 [x2] 49 [x2]

*adhapuruṣo* nom. sg. 46

in **ṣapuruṣaasapuruṣa**

**aṣapuruṣadrīṭhi** f. *asatpuruṣadrīṣṭi, asappurisadīṭṭhi*. “view of a bad person.”

*aṣapuruṣadrīṣṭi* nom. sg. 42

**asigaraṇa** m. *adhikaraṇa, adhikaraṇa*. “reason.”

*asigaraṇa* nom. sg. 27

**astagama** m. *astagama, atthagama*. “disappearance.”

*astagama* 74

**asti** v. *asti, atthi*. “is, exists.”

*asti* 3<sup>rd</sup> sg. pres. 30, 66

**ahadi** v. *āha+di*. “says.”

*ahadi* 3<sup>rd</sup> sg. pres. 2, 8, 24 [x2], 25, 30, 32, 43, 50, 54, 56, 72

*ahati* 3<sup>rd</sup> pl. pres. 20, 25, 38, 48, 62, 70

in **tatrahadi**

**ahida** n. *ahita, ahita*. “non-benefit.”

*ahida* nom. sg. 22

in **bahojaṇaahida**

**iśa** ind. *iha, iha*. “here.”

*iśa* 12, 46

**ucati** v. *ucyate, vuccati*. “says.”

*ucati* 3<sup>rd</sup> sg. 35

*ucyati* 3<sup>rd</sup> passive sg. 43

**uta** v. *ukta, vutta*. “is said.”

*uta* 36

**upapajati** v. *upapadyate, upapajjati*. “is reborn.”

*upaparjati* 3<sup>rd</sup> sg. pres. 52

*upapajati* 3<sup>rd</sup> pl. pres. 54

**upaṇahi** adj. *upanāhin, upanāhin*. “having malice/ill-will.”

*upaṇahi* m. nom. sg. 23, 25

**upaṇri** ind. *upari, upari*. “above.”

*upaṇri* 63, 64

**ubhaya** adj. *ubhaya, ubhaya*. “both.”

*ubhaya* m. nom. pl. 78

**eda** pron. *etad, etad*. “that”

*eda* m. nom. sg. 22 [x2], 73

*eda* m. nom. pl. 28

*edaṇi* n. nom. pl. 47

*eteṇa* inst. sg. 32, 64

*eteḥi* inst. pl. 44

*etebhi* inst. pl. 51

*edaṣa* gen. sg. 16

**ekartha** adj. *ekārtha, ekāttha*. “having the same meaning.”

*ekartha* nom. pl. 37

**eva** ind. *evam, evaṃ*. “thus.”

*eva* 47

**ocaridava** adj. *avacaritavya, avacaritabba*. “to be occupied/investigated.”

*ocaridave* m. loc. sg. 29

**katara** ind. *katara, katara*. “which one?”

*katara* 48

**katavya** adj. *kartavya, kattabba*. “to be made.”

*katavya* f. nom. sg. 48

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

*kadha* nom. pl. 34

*kadhāṇa* gen. pl. 16

in **dhamakadha**

**kadha** ind. *katham, katham*. “How? In what manner?”

*kadha* 51

**kapida** adj. *kalpita, kappita* “prepared.”

*kapida* 19

**kama** m. *kāma, kāma*. “desire.”

*kamo* nom. sg. 29

in **kamavitraka**

**kaṃmapatha** m. *karmapatha, kammapatha*. “path of action.”

*kaṃmapathaṇa* gen. pl. 53

**kāmavitraka** m. *kāmavitarka, kāmavitakka*. “sensual thought.”

*kāmavitrakaṃ* acc. sg. 45

**karaṇa** m. *kāraṇa, kāraṇa*. “reason.”

*karaṇo* nom. sg. 31, 73

*karāṇa* nom. sg. 55

*kāraṇa* nom. sg. 39

**karita** adj. *kārita, kārita*. “caused to be made.”

*karita* nom. sg. 4

**karoti** v. *karoti, karoti*. “make, do.”

*karoti* 3<sup>rd</sup> pl. pres. 54

**kaṣa** ind. *kasya, kassa*. “how?”

*kaṣa* 19

**ki** pron. *kim, kiṃ*. “who, what?”

*ko* m. nom. sg. 30

*ki* n. nom. sg. 10, 15 [x2], 31, 33, 37, 39 [x2], 41, 44, 51, 55, 58, 71, 73

*keṣa* gen. pl. 20

**kirdida** adj. *kīrtita, kittita*. “proclaimed.”

*kirdida* nom. sg. 7

**kilamadhapraśradhi** f. *klamathapraśradhi, kilamathapassaddhi*. “alleviation of fatigue.”

*kilamadhapraśradhi* nom. sg. 67

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

*kileśa* nom. sg. 47

*kileśehi* inst. pl. 5

in **kileśaprahaṇa**

**kileśaprahaṇa** nt. *kileśaprahāṇa, kilesapahāṇa*. “abandonment of defilements.”

*kileśaprahaṇeṇa* inst. sg. 69

**kuśala** adj. *kuśala, kusala*. “good.”

*kuśalaṇa* m. gen. pl. 53

**krida** adj. *kṛta, kata*. “done, made.”

*krida* m. nom. sg. 35, 47

**krodhaṇa** adj. *krodhana, kodhana*. “angry.”

*krodhana* m. nom. sg. 23, 25

**kṣaya** m. *kṣaya, khaya*. “decay.”

*kṣayae* dat. sg. 33

**grahida** adj. *grhīta, gahita*. “grasped.”

*grahido* m. nom. sg. 12

**ca** ind. *ca, ca*. “and.”

*ca* 16 [x2], 42, 50, 52 [x2], 74

**catu** num. *catur, catur*. “four.”

*catvare* nom. pl. 17

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

*caturtho* m. nom. sg. 50

**ci** ind. “even (marks indefinite with interrogative pronoun).”

*ci* 19, 20, 30, 39, 44, 51, 58

*ce* 32

**cedovimuti** f. *cetovimukti, cetovimutti*. “thought-liberation.”

*cedovimuti* nom. sg. 33

**ceva** ind. *caiva, ceva*. “and even.”

*ceva* 55, 65, 72

**janeyadi** v. *jñāyāt, jāneyya*. “should/could know.”

*janeyadi* 3<sup>rd</sup> sg. opt. 49

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

*ñadavya* fem. nom. pl. 62

*ñadava* 69

**ṇa** ind. *na, na*. “negative particle.”

*ṇa* 41, 43, 45, 46 [x2], 52, 56, 57

**ṇaṇakaraṇa** m. *nānākaraṇa, nānakaraṇa*. “distinction.”

*ṇaṇakaraṇo* nom. sg. 16

**ṇaṇavada** m. *nānāvāda, nānavāda*. “various speech.”

*ṇaṇavado* nom. sg. 21

**ṇara** m. *nara, nara*. “man.”

*ṇara* nom. sg. 35

**ṇiyamalabhi** adj. *nikāmalābhin, nikāmalābhin*. “obtaining without desire (?)” or “obtaining without difficulty (?)”

*ṇiyamalabhi* m. nom. sg. 37

**ṇiropaladhiṣuñada** f. *nirupaladhiṣūnyatā, nirupaladdhisuñātā*. “emptiness of non-obtaining.”

*ṇiryopaladhiṣuñada* nom. sg. 62

*ṇiropaladhasuñada* nom. sg. 63

**niryaṇa** n. *niryāṇa, niyyāna*. “release”

*ṇiryāṇae* dat. sg. 19

**nivaraṇa** m. *nivāraṇa, nīvaraṇa*. “obstacles”

*ṇivaraṇa* nom. pl. 8

**ṇu** ind. *nu, nu*. “now.”

*ṇu* 10, 33, 41

**ta** pron. *tad, ta*. “this.”

*so* m. nom. sg. 27

*so* m. nom. sg. 32, 44, 46

*te* m. nom. pl. 46, 54

*teṇa* m. inst. sg. 24

*tehi* m. inst. pl. 2, 7, 43, 44

*tasma* m. abl. sg. 46

**tava** adv. *tāvat, tāva*. “just; so long”

*tava* 73

**tatra** adv. *tatra, tatra*. “there.”

*tatra* 24, 30

in **tatrahadi**

**tatrahadi** v. *tatrāhati, tattāhati* (*tatra+ahadi*). “Said there.”

*tatrahadi* 28, 34, 39, 42, 46, 47, 57, 61, 65

**tadha** adv. *tathā, tathā*. “in that way, so.”

*tadha* 24, 25, 27, 35 [x2], 63

*taṣa* 61

**ti** ind. *iti, iti* “quotative particle.”

*ti* 2, 8, 9, 20, 25, 28, 57, 65, 66

*iti* 73

**tri** num. *tri, ti*. “three.”

*traya* nom. pl. 19

*trae* nom. pl. 9, 14

*trihi* inst. pl. 11

**tridia** adj. *ṭṭīya, tatiya* “third.”

*tridia* m. nom. sg. 8, 26, 46

**thera** adj. *sthavira, thera*. “elder.”

*thero* nom. sg. 39

**daśa** num. *daśa, dasa*. “ten.”

*daśa* 33, 34

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

*daśido* m. nom. sg. 15

*darśido* m. nom. sg. 32

*darśida* f. nom. sg. 63, 70

**darśata** m. *\*darśatā, \*dassatā*. “views (?)”

*darśatehi* m. inst. pl. 7

**darśedava** adj. *darśayitavya, dassitavva*. “to be shown.”

*darśedava* fem. nom. sg. 63

**due** num. *dvā, dvā*. “two.”



*due* 34, 62, 66

**dutiya** adj. *dviṭṭiya*, *dutiya*. “second.”

*dutiya* m. nom. sg. 32, 34

**dulyakala** adj. *tulyakāla*, *tuliyakāla*. “contemporary (with).”

*dulyakala* 33, 34

**duha** m. *duḥkha*, *dukkha*. “suffering.”

*duho* nom. sg. 9

**deva** m. *deva*, *deva*. “God(s)”

*devaṇa* gen. pl. 47

**deśidava** adj. *deśitavya*, *desitabba*. “to be shown.”

*deśidave* m. nom. pl. 29

**dristi** f. *dr̥ṣṭi*, *diṭṭhi*. “sight.”

*dristi* nom. sg. 48

**dhadu** f. *dhātu*, *dhātu*. “element.”

*dhadua* nom. pl. 19

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

*dhama* nom. sg. 17

*dhama* nom. pl. 34

*dharma* 33, 37, 81

*dhamehi* inst. pl. 41, 44

*dhamebhī* inst. pl. 51

**dhamadaviṇayada** f. *dharmatāvinayatā*, *dhammatāvinayatā*. “conforming with the dhamma and the discipline.”

*dhamadaviṇayado* nom. du. 27, 28

**dhamadeśaṇa** f. *dharmadeśanā*, *dhammadesanā*. “preaching of the dharma.”

*dhamadeśaṇa* nom. sg. 47

**dhamakadha** m. *dharmaskandha*, *dhammakhandha*. “dharma category.”

*dhamakadha* nom. pl. 9, 14

*dhamakadhehi* inst. pl. 11

*dhamakadheṣu* loc. pl. 14

**dhiyaṇalabhi** adj. *dhyānalābhin*, *jhānalābhin*. “receiving meditation.”

*dhiyaṇalabhi* m. nom. pl. 37

**pañca** num. *pañca, pañca*. “five.”

*pañca* 8, 25

**pañcā** adv. *paścāt, pacchā* “later, after”

*pañcā* 15

**pāṇa** m. *prāṇa, pāṇa*. “breath, living being.”

*pāṇa* nom. sg. 35

**pāda** m. *pāda, pāda*. “part, section.”

*pādo* nom. sg. 8, 32, 50

*pāda* nom. sg. 46, 73

*pada* nom. pl. 37

**paraṇugraha** m. *parānugraha, parānuggaha*. “compassion for others.”

*paraṇugraha* 48

**parikirdayadi** v. *parikīrtayati, parikitteti*. “he declares.”

*parikirdayadi* 3<sup>rd</sup> sg. pres. 39

**parikirdida** adj. *parikīrtita, parikittita*. “declared.”

*pārikirdida* m. nom. pl. 46, 47

**pariśeṣa** m. *pariśeṣa, parisesa*. “remainder, rest.”

*pariśeṣa* nom. sg. 7

**paśiati** v. *paśyati, passati*. “he sees”

*phaśiati* 3<sup>rd</sup> sg. 56

**pi** ind. *api, api*. “also, even.”

*pi* 53

*avi* 79 [x2]

**piyalo** m. *paryāyaḥ, peyyāla*. “and so on.”

*piyalo* nom. sg. 33

**puruṣa** m. *puruṣa, purisa*. “man.”

*puruṣa* nom. pl. 35

**purva** adv. *pūrvam, pubbam*. “earlier.”

*purvo* 15

**pragidi** f. *prakṛti, pakati*. “original nature.”

*pragidi* nom. sg. 69

**pracagaṣaprayuta** adj. *pratyayasamprayukta, paccayasampayutta*. “Connected with condition.”

*pracagaṣaprayuta* 4

**pracudharida** adj. *\*pratyuddhārita, \*paccuddhārita*. “taken back, restrained, moderated”

*pracudharida* 68

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

*praña* nom. sg. 30, 40, 53, 54

*prañae* inst. sg. 2

*praño* m. nom. sg. 2

in **prañavimuti**

**prañayati** v. *prajñāyate, paññayati*.

*prañayati* 3<sup>rd</sup> sg. 53

**prañavimuti** f. *prajñāvimukti, praññāvimutti*. “understanding-liberation.”

*prañavimuti* nom. sg. 33

**praṇajana** m. *prāṇajana, pāṇajana*. “living and breathing beings.”

*praṇajana* nom. pl. 58

**praṇasta** adj. *pranaṣṭa, panatṭha*. “destroyed, lost, perished”

*praṇasto* nom. m. sg. 14

**pratiupaṇa** adj. *pratyutpanna, paccuppanna*. “arisen.”

*pratiupaṇa* n. nom. sg. 23

**pratikhaṣaṇa** f. *pratighasaṃjñā, paṭighasaññā*. “aversion perception.”

*pratikhaṣaṇa* gen. pl. 74

**pratica** adj. *pratītya, paṭicca*. “based upon.”

*pratica* 66

**pratipraśrabheṃti** v. *pratipraśrambhayati, paṭippassambheti*. “causes to be allayed.”

*pratipraśrabheṃti* 3<sup>rd</sup> sg. 68

**pratividha** adj. *pratividdha, paṭividdha*. “to acquire, know.”

*pratividha* 71.

**pratiṣalaṇa** n. *pratisaṃlayana, paṭisallāna*. “retirement, withdrawal into privacy.”

*pratiṣalaṇa* inst. sg. 38

**pradipada** f. *pratipad, paṭipadā*. “way.”

*pradipadaṣu* loc. pl. 22, 24

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

*pradhama* m. nom. sg. 73

**praviṣeati** v. *praveśayati, paveseti*. “cause to enter.”

*praviṣeati* 3<sup>rd</sup> sg. caus. 62

**prahaṇa** n. *prahāṇa, pahāṇa*. “giving up”

*prahaṇa* acc. sg. 62

in **kileśaprahaṇa**

**prochiduama** adj. *praṣṭukāma, pucchitukāma*. “desirous to ask.”

*prochidua[mo]* m. nom. sg. 16

**phaṣuviharartha** m. *sparśavihārārtham, phassavihārāttha*. “for the purpose of dwelling comfortably.”

*phaṣuviharartha* nom. sg. 57

**phaṣuvihara** adj. *sparśavihāra, phassavihāra*. “comfortable dwelling.”

*phaṣuviharya* 56

**bahojaṇaahida** n. *bahujanāhita, bahujanāhita*. “non-benefit of the multitude of people.”

*bahojaṇaahidae* dat. sg. 21

**bahola** adj. *bahula, bahula*. “many.”

*baholo* m. nom. sg. 55

*babhula* 58

**budha** adj. *buddha, buddha*. “awakened.”

*budho* m. nom. sg. 73

in **budhavihara**

**budhavihara** m. *buddhavihāra, buddhavihāra*. “state of a Buddha.”

*budhaviharo* nom. sg. 79, 82

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

*bramaṇa* nom. sg. 30

**bhagava** m. *bhagavant, bhagavanta*. “blessed.”

*bhagava* nom. sg. 57, 60

**bhagavada** adj. *bhagavant, bhagavanta*. “blessed.”

*bhagavada* m. nom. sg. 71

*bhagavado* m. gen. sg. 17

**bhadam̐ta** m. *bhadraṃ te, bhadanta*. “reverend.”

*bhadam̐te* voc. pl. 17

**bhāpaṇiya** adj. *bhavanīya, bhavanīya*. “is to be developed.”

*bhapāṇiyo* m. nom. sg. 30

*bhāpaṇiya* m. nom. pl. 34, 36

**bhapati** v. *bhavati, bhavati/hoti*. “is, exists.”

*bhapati* 3<sup>rd</sup> pl. pres. 25, 26, 32, 34, 37, 41, 43

*bhāpati* 3<sup>rd</sup> pl. pres. 36, 42 [x2], 78

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

*bhikṣu* nom. sg. 23

*bhikkṣu* nom. sg. 30, 72

**maga** m. *mārga, magga*. “path.”

*maga* nom. sg. 20, 82

*mago* nom. sg. 13, 15

*margo* nom. sg. 82

*magaṇa* inst. sg. 9

*magaṣa* gen. sg. 12

*mage* loc. sg. 21, 22, 24

**manasikaroti** v. *manasikaroti, manasikaroti*. “concentrates the mind.”

*maṇasikaroti* 3<sup>rd</sup> sg. 60

**ya** pron. *yad, yad*. “which.”

*ya* m. nom. sg. 8, 27, 30, 32, 43, 50, 54, 72

*yeṣa* gen. pl. 29

**yadi** adv. *yadi, yadi*. “if.”

*yadi* 22, 51, 64

**yadha** adv. *yathā, yathā*. “just as, like.”

*yadha* 24, 35 [x2], 37, 69

**yava** adv. *yāvat, yāva*. “as far as.”

*yava* 17, 22, 26, 42, 53, 66

yavi 39

**rañasaña** f. *arañyasamjñā, araññasaññā*. “wilderness-perception.”

*rañasañam* acc. sg. 60

**rahada** m. *arhant, arahanta*. “worthy one.”

*rahado* nom. sg. 51

*rahada* nom. pl. 68

**rahapa** m. *arhattva, arahatta*. “state of a worthy one.”

*rahapaṃ* acc. sg. 53

**rupa** n. *rūpa, rūpa*. “form.”

*rupaṃ* nom. sg. 47

in *rupasaña*

**rupasaña** f. *rūpasamjñā, rūpasaññā*. “perception of form.”

*rupasañaṇa* gen. pl. 74

**labhīta** adj. *lambhita, lambhita*. “caused to receive”

*labhīta* m. nom. sg. 47

**loga** m. *loka, loka*. “world.”

*loge* loc. sg. 13

**va** ind. *vā, vā*. “or.”

*va* 21, 22 [x4], 24, 41

**vaṇa** adv. *pana*. “again.”

*vaṇa* 14

*paṇa* 15

**vapādavitraka** m. *vyāpādavitarka, vyāpādavitakka*. “thought of malice.”

*vapādavitraṃ* acc. sg. 45

**viadadarśada** n. *vigatadarśana, vigatadassana*. “one whose sight has vanished.”

*viadadarśada* nom. sg. 24

**vitraketi** v. *vitarkayati, vitakketi*. “to think, consider.”

*vitraketi* 3<sup>rd</sup> pl. 45

**viprayuta** adj. *viprayukta, vipayutta*. “disconnected (with).”

*viprayuto* m. nom. sg. 5, 6

**virya** m. *vīrya, viriya*. “vigour.”

*virya* nom. pl. 34

**viṣajedavya** adj. *viṣarjayitavya, viṣajjetabba*. “to be answered.”

*viṣajedavyaṃ* n. acc. sg. 49

**viṣarjayati** v. *viṣarjayati, viṣajjeti*. “to answer.”

*viṣarjayati* 3<sup>rd</sup> sg. pres. 61

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

*vistaro* nom. masc. sg. 12

**vistarita** adj. *vistārita, vitthārita*. “detailed.”

*vistarita* m. nom sg. 32

**vihara** m. *vihāra, vihāra*. “state of life, condition.”

*vihara* nom. sg. 71

*vihareṇa* inst. sg. 60

**viharadi** v. *viharati, viharati*. “dwell, reside.”

*viharadi* 3<sup>rd</sup> sg. pres. 55 [x2], 60, 73

**vuta** adj. *vukta, vutta*. “said.”

*vuta* nom sg. 4

*vudo* m. nom. sg. 27

**vośamida** adj. *upaśamita, upasamita*. “appeased.”

*vośamida* m. nom. sg. 27

**śati** f. *śānti, santi*. “calmness.”

*śanti* nom. sg. 55

**śamida** adj. *śamita, samita*. “quelled, relieved.”

*śamida* 71

**śuñada** f. *śunyatā, suññatā*. “emptiness.”

*śuñadae* nom pl. 54, 61

*śuñada* acc. pl. 55, 62, 65

*śuñadae* gen. sg. 54

**śekkhṣa** m. *śaikṣa, sekkha*. “under training.”

*śekkhṣo* nom. sg. 39

**śrapakavihara** m. *śrāvakavihāra, sāvakavihāra*. “state of being a disciple.”

*śrapakavihara* nom. sg. 79

**ṣa** num. *ṣaṭ, cha*. “six.”

*ṣa* fem. nom. pl. 61, 65

**ṣakatava** adj. *saṃskartavya, sakattabba*. “to be arranged.”

*ṣakatavaṃ* n. nom. sg. 39

*ṣakatavya* n. nom. sg. 39

*ṣakatava* n. nom. sg. 39, 40

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

*ṣakṣeva* 12

**ṣakṣikaroti** *sākṣātkaroti, sacchikaroti*. “to realize.”

*ṣakṣi karoti* 54

**ṣakhada** adj. *saṃskṛta, sankhata*. “put together.”

*ṣakhada* 15

**sañvedaïdanïrodha** m. *saṃjñāvedayitanïrodha, saññāvedayitanïrodha*. “cessation of consciousness and perception.”

*sañvedaïdanïrodha* nom. sg. 57

**ṣadhamaṣamanmagada** adj. *saddharmasamanvāgata, saddhammasamannāgata*. “endowed with the good dharma.”

*ṣadhamaṣamanmagado* m. nom. sg. 50

**ṣapuruṣa** m. *satpuruṣa, sappurisa*. “good person.”

*ṣapuruṣo* nom. sg. 50

in **ṣapuruṣaṣapuruṣa**

**ṣapuruṣaṣapuruṣa** m. *satpuruṣāsatpuruṣa, sappurisāsappurisa*. “good people and bad people.”

*ṣapuruṣaṣapuruṣebhi* m. inst. pl. 49

**ṣaprathavidakaṃ** n. *saṃprasthāpitaka, sappatṭhāpitaka*. “caused to depart.”

*ṣaprathavidakaṃ* nom. sg. 35

**ṣaprayuta** adj. *saṃprayukta, sampayutta*. “connected (with).”

*ṣaprayuta* nom. sg. 4 [x2]

in *pracagaṣaprayuta*

**ṣabadati** v. *saṃvartati, saṃvattati*. “is conducive to.”

*ṣabadati* 3<sup>rd</sup> pl. present 19, 21

**ṣamadaṇahetu** m. *samādānahetu, samādānahetu*. “the cause of undertaking.”



*śamaḍaṇahetu* nom. sg. 53

**śamadikama** adj. *samatikrama, samatikkama*. “getting beyond, passing over.”

*śamadikama* 74

**samaṇupaśyati** v. *samanupaśyati, samanupassati*. “to perceive, regard as.”

*samaṇupāśyati* 64

**samanmagada** adj. *samanvāgata, samannāgata*. “endowed with.”

*śamuṇagado* m. nom. sg. 41 [x2]

*śamanmagado* m. nom. sg. 43, 44, 51 [x2], 52

in **śadhamaśamanmagado**

**śarva** adj. *sarva, sabba*. “all.”

*śarva* m. nom. pl. 28

*śarveṣa* gen. pl. 64, 65

**śiati** v. *syāt, siyāti*. “might be.”

*siati* 19

*śiati* 20

**sodavaṇa** adj. *srotāpanna, sotāpanna*. “stream enterer.”

*śodavaṇo* m. nom. sg. 44

*środavarṇa* m. nom. pl. 46

**śokṣveda** adj. *saṃkhipta, sankhitta*. “concisely”

*śokṣveda* m. nom. sg. 32

**sugatisvargaloka** m. *sugatisvargaloka, sugatissaggaloka*. “realm of happiness heaven”

*sugatisvargaloke* loc. sg. 51, 54

**sutra** m. *sūtra, sutta*. “text.”

*sutra* nom. sg. 52

*sutra* nom. pl. 78

*sutrena* inst. sg. 29

**svatovastaṇa** n. *smṛtyupasthāna, satipaṭṭhāna*. “presence of mindfulness.”

*svatovastaṇa* nom. sg. 17

**svabhapa** m. *svabhāva, sabhāva*. “intrinsic nature.”

*svabhapo* nom. sg. 10

**ho** ind. *khalu, kho*. “indeed.”

*ho* 33