

THE TEN NEW FOLIOS OF KHOTANESE

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ABBREVIATIONS

- KT* *Khotanese texts*, i-v, ed. H. W. Bailey, Cambridge, 1945-63.
KBT *Khotanese Buddhist texts*, ed. H. W. Bailey, London, 1951.
Lank. *Lankāvatārasūtra*. Sanskrit text ed. B. Nanjio, Kyoto 1923, repr. 1956. English translation by D. T. Suzuki, London, 1932, repr. 1966.
Régemey K. Régamey, *The Bhādrāmāyākāravāyākaraṇa*, Warsaw, 1938.
Sddhp. *Saddharmapuṇḍarīkasūtra*. Sanskrit text ed. U. Wogihara and C. Tsuchida, Tokyo 1934, repr. 1958. English translation by H. Kern, *Sacred Books of the East*, XXI, Oxford, 1909.
Vimalakīrti E. Lamotte, *L'Enseignement de Vimalakīrti (Vimalakīrtinir-deśa)*, Bibliothèque du Muséon, Vol. 51, Louvain 1962.

In Moscow 1965 there was published a work of considerable importance for Iranian studies: V. S. Vorob'ev-Desjatovskij and M. I. Vorob'eva-Desjatovskaja, *Skazanie o Bhadre (novye listy sakskoj rukopisi "E")*. The responsible editors were L. G. Gercenberg and V. A. Livšic. In this volume ten complete folios and nine incomplete folios of Khotanese are made available for the first time in facsimile and transcription. Valuable as the *editio princeps* is, further progress can be made now that these folios are available for other scholars to study. I have given my reading of the nine incomplete folios together with translation, commentary and glossary, in an article in *ASIA MAJOR*, n.s. XII, 2, 1966, and in *BSOAS*, XXX, 1, 1967, I have made a number of suggestions towards the further understanding of the ten complete folios. I now give my reading of these folios with translation, commentary and glossary.

Of the ten new folios, nine belong to the end of chapter 2 and one to the beginning of chapter 3 of a Khotanese poem on Buddhism first edited as a whole by E. and M. Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, Leipzig 1933-6. The discovery of the new folios showed that Leumann's division of the poem into chapters was not quite correct, as was recognized by V. S. Vorob'ev-Desjatovskij in his article "Novye listy sakskoj rukopisi 'E'" in *Kratkie Soobščeniya Instituta Vostokovedeniya*, XVI, 1955, 68-71. I have elsewhere attempted to show the possibility that

Leumann's chapter 3 should be chapter 14. Leumann's chapter numbers above 3 are too high by one.

The discovery of the ten new folios means that in chapter 2 only one folio (No. 162) is now missing, and chapter 3 is now complete. The first of the new folios begins with the continuation of the Buddha's speech to Bhadra, who has just asked the Buddha's forgiveness for having tried to deceive him in an attempt to disprove his omniscience. The end of folio 170 is as follows:

"The Buddha stretched out his hand. He put it on Bhadra's forehead: 'I have no ill-feeling even the size of a hair towards you, son. As a son scratches his father, but the father is not angry with his son, so I have no ill-feeling, Bhadra, towards all the heretics. I am like a fighting elephant: however much anyone pierces it with arrows, it endures all. So I endure the harshness of every being.'

Fol. 171

Recto

- 139 kye mamā śsau bāysū maistā . śsau mā jūṣḍānyau ttāṣḍā .
hamaggā mā haṃ vāte badra śsāri aysmū hūdvā vīri 8
140 kye mamā kāḍe buljse hvāñi kye vā pharu ggaṃjse vicitre
ṣa ju nāstā buljsā ggaṃjsa kama jsa mamā uī' hamyāro 9
141 trāmā mamā aysmū badra tteri asaṃkhāstu bihīyu
bipajsama buljso virā samu kho viysavārgyo ūtca
142 ku ttārtha badru dātāndā balysā baṇu haraṣṭā .
kho ye baṃhyu bīrāte śsando diṣe virā ggāma pahaiga .
143 kye vā vara ṣṣado praysā—te byaudāndā ttu skyātu uvā—
ro draiṇu ratānānu tsutā—ndi śsaraṇu śsāra hām < ā > ta aysmūna
144 biṣaṃggu rro badṛ kṣamotte biśśā bodhisatva kṣamotte
nārmīto spāṣṭe papāju tsau ju ṣātā ttatvata vātāga .

Verso

- 145 mahākāṣavi tta hve badra crrāmā tvānai horā ttrāmu
biśśā dharma anātma trāma nāsāka hamaṅga
146 ku ṣā tvī dakṣāṇa badra biśśā padya vasuta aggaṃjsa
trāmvi rro vasutu ne dāru thatau vivātu pajāysa 5
147 śsāriputri hvate crrāma vaṭhāyā badra aysmūna
crrāma dākṣiṇya aysmū—na tvānai rro trāmī āya 6
148 ttīyā ṣā dakṣāṇa badra biśśā padya vasuta dyāṇa
tvī padī vasutu pattīmu samu kho uhu āṣaṇi ttīyā
149 mudgalyāyanī sthīrā tta hva—te badṛ crrāma āysana
ṣṭāre vīna ātme jīvāte satvā samu ṣkaunda pracai iñi .
150 crrāmu rro bendā nāta'sta crrāma biśśā dharma anātma
trāmā ṣātā tvānai hori vivātu trāmu pajāysa 1

141 -gyū altered in MS to -gyo in viysavārgyo.

Fol. 171

"Whoever has crushed one of my arms (or) cuts one with thongs, towards both is my mind always equally well-disposed, Bhadra. If anyone should greatly proclaim my virtues or if anyone should speak of many various faults, there is not a virtue, a fault by which my wits are changed. My mind, Bhadra, is such, so very unsullied with regard to dishonours, to praise, as the water in a lotus-leaf (pool)."

When the heretics saw Bhadra (and) the Buddha stretched out (his hand) to him, just as one sees a tree to the ground, they fled quickly in (all) directions. But some there at that time found noble faith, belief, went for refuge to the Three Jewels, became well-disposed in mind. Bhadra asked forgiveness of the Bhikṣusaṅgha, asked forgiveness of all the Bodhisattvas. He looked upon the feast conjured up. (They said): "Come. This is really *vipāka*."

Mahākāśyapa spoke thus to him: "Bhadra, as is your gift, so are all the *dharmas* selfless, such all the appropriators alike. If this your offering, Bhadra, is in every way pure, faultless, so before long, quickly accept also its pure *vipāka*."

Śāriputra spoke thus to him: "As the pupils in mind, Bhadra, as the venerable are in mind, so would be also your (offering). Then this offering, Bhadra, is to be viewed as in every way pure. In this way the result will be pure just as you are worthy of it."

The Elder Maudgalyāyana spoke thus to him: "Bhadra, as the seats are without self, life, being, created merely on account of a *pratyaya*; as also those seated thereon; as all the *dharmas* are selfless, so is this your gift. So accept *vipāka*."

Fol. 172

Recto

- 151 subhūti tta hvate atāṣṭā ṣei tvānai hori anaṃttā
kye ne ne hiviyāmata byau—de ttātī nāsāka ttandrāma .
152 ānandī tta hvate adravyā ṣei tvānai horā asatvā
kyai varāśāre abasta hāra virā harbiśśā badra 1
153 maṃjuśrī tta hvate bodhisatvā cā'ya-nārmāta bhadra .
biśśā sarvadharma diyāṇa samu kho ṣāte tvānei haurā 2
154 ākāśaggarbhī hvate bhadrā cu ttāte. kā'mate kūre .
cu samu hāra saindā ne ī—ndi ttīyau jsa biśśā nārmāta satva 3
155 kṣāttāggarbhī tta hvate bodhisa—tvā cu ttārā nārmāni rraysgu
biśśūnya rrayśā haphāra kye vā uho nārmāte badra 4
156 vaiśramaṇā gyastyau haṃtsa gyastūñi khāysā papāte
hvādaṣṭu bhadr palīṅgya yakṣa haiśāro se būṣṣa 5

Verso

- 157 cu buro mara ā'mate thāna harbiśśu ysamaśandau virā .
o brrahmalovi ttu kālu balysyau jsa hambaḍa dāsta 6
158 siruṣṭanā ṣṭānā palimju hamjsaṣḍa balysi hatīśā .
biśśā hālā balysa vajā—ṣṭe ne ne butte ttatvatu kāmā 7
159 atī kāḍe duṣkaru saittā kho haḍā tterā hotanā balysā
vaiśramanu ākṣutte pulsu kāmā mā nā ttatvatu balysā .
160 ttīyi biśśā balysa pātāstā—ndī kho ṣā tvī bisa badra .
crrāma tā rro āysana ṣṭāre vaṭhāyā hauri vācitrī . 9
161 hārā ju vara ttatvatu nāsti biśśā hāḍe ṣṭānye dātte .
ttrāma hāra cu buro diyā—re hār ju vara ttatvatu niṣṭi . 50
162 crrāma ttāte harbiśśi balysa ttrāma biśśā satva dyānā
trāmā thvi ttatvatu badrra kho ye cā'ya-nirmātu daiyā 1

Fol. 172

Subhūti spoke thus to him: "Inconceivable is this your gift, boundless for one in whom appropriation is not found. The acceptors of it are such."

Ānanda spoke thus to him: "Without substance is this your gift, without being. Those who enjoy it are unbound to all things, Bhadra."

The Bodhisattva Mañjuśrī spoke thus: "All the *dharma*s, Bhadra, are to be viewed as created by magic just like this your gift."

Ākāśagarbha spoke to him: "Bhadra, as for these false thoughts, inasmuch as things merely appear but are not, by these are all beings magically created."

The Bodhisattva Kṣitigarbha spoke thus to him: "Since you so quickly create by magic all kinds of empty distractions, who has created you, Bhadra?"

Vaiśramaṇa, with the *devas*, prepared divine foods. To Bhadra in the *paryāṅka*-position the Yakṣas with both hands offered it, saying: "Distribute!" Whatever dwellings, places, there are here on the whole earth or in the world of Brahma, at that time they appeared full of Buddhas. Being content in mind, in the *paryāṅka*-position, he was about to offer it to the Buddha. He beheld the Buddhas in all directions. He does not understand who they really are. Very greatly it seems a marvel to him that, however, the Buddha is so powerful. He began to ask Vaiśramaṇa: "Who are we? They are not really Buddhas."

Then all the Buddhas said: "Like this your house, Bhadra, as also are your seats, pupils, various gifts, a thing does not really exist there, but every one appears. Whatever such things appear, a thing does not really exist there. As are all these Buddhas, so are all beings to be viewed. So are you really, Bhadra, as one sees what is magic-created.

Fol. 173

Recto

- 163 hūnā māñanda asāra ttāmārā khavā betevi marīci
paṃjsa ggate śūna tcahora ysamaśśandā harbiśśā drraya 6z
164 jaḍānu ttatvatu saindā ttāna ni parsindā dukhyau jsa
ttrāmu ggei'lsāre samptsera kho ju makalā karā stuno bastā .
165 cu buro ttāte ṣkogye dyāre cā'ye māñande dyāre .
kho ju cā'ya-nārmāte nāstā paramārthā ttatvatu trāmā 4
166 cīyā ttātā ggāha naljsondā—ndī gyasta balysa ttu kālu
badṛ vara ṣṭānye ttīyā kṣāṃdu anulomyo bustā 5
167 samu kho hūsandi bāysendā o māstā mau n < ā > hamatte .
ttrāmu puṣṣu parrāte jaḍi—na hamatu dāte ttatvatu balysi
168 ulatāñe ānye balysi andarahyāte irdhyau rraysgu
ggaru viri nāta'stā grjakū—ṭu biśśeñe parṣe jsa haṃtsa 7

Verso

- 169 balysā kāḍe brītya spāṣṭe palimjvi pāttrō vistāte .
pacadānau ākṣutte būṣṣā śśārvi spatu biśye bilśāṅgi 8
170 ku tta dāstu hāmātu se khā—ysu puṣṣo gyastā balysi pa—
jāṣṭe pāttrō haysnāte u dasta badṛ patā balysu vistātā
171 lakṣaṇai jsonāte ṣṭānā jsei'ṇu vātā harbiśśā spāṣṭe
kāḍe saggoravāna aysmū—na ākṣuttai buljse hvāñi 70
172 trāmā tvī ttarandarā balysa lakṣaṇyau āysāte ysānde
samu kho ggarā ysarnai vūḍā ratanyo jsa pāśāru viri 71
173 ṣṣai ne urmaysde haḍāya o ne purra hambaḍa ṣṣīve
trāmu ttāḍetu jinindā kho thu jātai balysa gyādiju 2
174 ṣa ju aruva' nāsti ne vīji kye va trāmu āchā gyeḥā
kho ṣā tvānai dātā uysno—rā klaiśinā āchā jāndā 3

Fol. 173

Without substance, like a dream, partial blindness, foam, lightning-flashes, mirages, are the five *gatis*, the four *yonis*, all three worlds. To the ignorant they seem really to exist; therefore they do not escape from woes. They so revolve in *samsāra* as a monkey bound to a pillar. Whatever these *samskāras* appear, they appear resembling magic. Just as the magic-produced does not exist, so really is the *paramārtha*."

When the *deva* Buddhas at that time had completed these verses, then Bhadra at once realized the *anulomika-kṣānti*. Just as a sleeping man wakes up or drink is no longer intoxicating to a drunkard, so he escaped completely from ignorance. He himself really saw the Buddha.

From the cemetery, the Buddha quickly disappeared by his *ṛddhis*. He sat down upon Mount Gṛddhrakūṭa with the whole assembly. The Buddha,

greatly in love, looked (at him). He placed a bowl for him in *paryañka*-position, and in due order he began to distribute. He well satisfied the whole Bhikṣusaṅgha. When it appeared thus, the thought occurred: "The *deva* Buddha has of his own accord accepted food. He has washed the bowl and his hands." Bhadra approached the Buddha. Bowed, he quickly saw all his *lakṣaṇas*. With very reverent mind he began to proclaim his virtues:

"Such your body, Buddha, shines adorned with *lakṣaṇas*, as a golden mountain covered with jewels (shines) in the sunshine. Even the sun by day or the full moon by night do not so destroy the darkness as you, Buddha, have destroyed the darkness of ignorance. There is no medicine, no doctor who would so cure diseases as this your Law destroys the *kleśa*-diseases of a being.

Recto

Fol. 174

- 175 ṣṣai ne dai trāmu paṭhaiyā huṣke ttarre crrāmu uysnori
biśśā klaiśa karma paṭhaiyā kye ṣā dātā tvānai pyūṣṭā 4
176 trāmu tvī aysmū balysa oṣku vāte vasvātā aggaṃjsā
samu kho ātāsi vasuṣṭi vāno pyaurāṇu paṭiṣu 5
177 tterā kṣamovi brya balysa samu kho śśāndā ne ju oysa .
tterā te avamāte ṣṣahā—ne samu kho ātāśā anantā 6
178 ṣṣai sarvai ṣa hota niśtā kau va date trāmu nihajjā
ko thu nṛhiyai biśśā ttirtha ggei'śśātai dātī cakru . 77
179 vaśārā ṣṣai aśka guvaṣṭe o chāya paśśāve uysnori
cānduku ye tvī vāte balysa śśāru yindā kari ne panaṣṭe .
180 ṣa ju māta nāstā kye pūru śśau-ysātu tterā brī yanda .
crrāmu tvī balysa hamaṅgu biśśā sarvasatva uysnora 9

Verso

- 181 biṣye ysamaśśāndai niśtā kye tā va ttau drrau-masā māñi
puñyau bvemāte jsa ṣahāñe ttānau namasimā māḍāna
182 samu ne hā pātca haraysde balysi pvo' kamalu vistāte .
āysda yau sarvaña ba—lysa cu aysu samtsera yuḍaimā
183 puña kuśāla-mūla cu vaysña balysā vātā dātā bilsaṅgi
tyau puñyo avasi ma dāru balysūstu hastamu byevo 2
184 ysamaśśāndai trāñā hāmā—ne biśśā parrijjāni uysnora
balysi āstannai parṣe biśā sātā sātā yidāndā .
185 ttai hvāñāte mātrai badrā haṃgguvai hāvāna vaysña .
ṣāte pārśā māstamā ba—lysa sīravātā te kāde ttera 1
186 cu ye māste mulde jsa yande balysūstu vara prañihānu
ko ttā puña dyānā āro ātāsi ṣṣai nā bijsindā 85

Fol. 174

Even a fire does not so burn dry grass as (the Law) burns all the *kleśas* and *karmas* of the being who has heard this your Law. Such is your mind,

Buddha, always pure, faultless, just as the sky is pure without a covering of clouds. So forgiving are you, beloved Buddha: like the earth, you do not get angry. So unmeasured are your virtues as the sky is endless. Even the lion has not the power if he would thus subdue the wild beasts (that you had) when you subdued all the heretics (and) you turned the Wheel of the Law. Perhaps even the thunderbolt splits or a shadow leaves a being: whatever good one does for you, Buddha, is not lost at all. The mother does not exist who makes her only-born son as beloved as are all beings equally to you, Buddha. In the whole world there is none who would resemble you to a hair's extent in merits, wisdom, virtue. Therefore we worship you, gracious one."

Then at once he stretches forth. He placed his head at the Buddha's feet: "Protect (me), all-knowing Buddha. What *puṇyas*, merit-roots, I have done in *samsāra*, what now toward the Buddha, the Law, the Bhikṣusaṅgha, through these merits may I surely before long attain best *bodhi*. May I be a protection to the world. May I deliver all beings."

Beginning with the Buddha, all the assemblies said to him: "Bravo! Bravo!"

Thus to him speaks Maitreya: "Bhadra, you have now gained profit. This is the greatest service: you must give pleasure greatly to the Buddha. When through great compassion one makes a vow to *bodhi*, if those merits should be conspicuous, even the sky is not adorned."

Fol. 175

Recto

- 187 ttiyā vā badṛ panatā jsau—nāte patā balysu nita'stā .
ttu mā dātu hvāña kho tcerā ku ye thatau butte balysūstu .
188 kāde ma śśāru braṣṭai badra tsāṣṭu nya ma hāmu bitandā
aysu tā hvāñimā padaṃja balysūste harbiśśu vaysña 87
189 biśpadā duva hāra śtāka balysūñāvūysai hvam'du .
satva vātā mulysdā hamaṅ—nga ggaṃbhīra bvāmata māstā .
190 mulde jsa ye harbiśśā patā—ste cu uysnora pajindā .
ttatutu biso bryandama pū—ra ṣṣai hivi jivātu yāva 8
191 ku tteru pharu padya dukhautta samtsera harbiśśā satva
cu buru aysu tcāraṇā iñi biśśu yanimā ku nā dukha jyāri
192 bvemāte jsa vātca tta kā'ñu cvī ne patāchu hāmāte
ciyā māre harbiśśā ttitā mara ṣṭāni harṣṭi asārā 91

Verso

- 193 cu mā māsta ātama ṣṭāre ka mā va gratu harbiśśā satva .
kāde thatau nātu yanā—ro biśyo parsāru dukhyo jsa 92
194 ka aysu ttū vaysña ne haṃbe—rāmā tte agamu ttaṃdu .
ne mamā ṣāte ātamā tte viri ustamu kālu hambiḍā 3

- 195 biśśā rro ttāte škauṅgye aniccā kadali māñande asārā .
 ttrāmu parsāndā kho hūnā cūde jsa sārā ne nāse 94
 196 cu tte dasau baśde māšte kvī māstā aysmya mulysdā .
 ttyau jsa hārṣṭāyā pathiṣṭi hvemāte jsa dṛṣṭi rraṣṭa 95
 197 kvī hajvattātā u mulysdā kye ne parehāndā indā
 samvī hā mulysdā ne oysā klaiśānu ārru vajsīṣḍe 96
 198 klaiśyau jsa hanaśśāte iyā klaiśānu ārru ne ttiyā .
 ṣṣai rru ṣṣāte ttrāmu vasuṣṭi kho ye siyatā paśtā ysarrīgyo

Fol. 175

Then Bhadra rose up. Bowed, he sat down before the Buddha: "Proclaim to me this Law how it is to be practised so that one may quickly realize *bodhi*."

"A very good thing you have asked me, Bhadra. Sit down calmly. Be not perplexed. I will now proclaim to you the full exposition of *bodhi*."

"First of all, two things are necessary for a *bodhi*-seeking man: towards beings equal compassion, deep, great knowledge. Out of compassion one gives up everything that beings ask for, wealth, house, most beloved sons, even up to one's own life. 'Where all beings are in so many ways distressed in *samsāra*, however much I may be able, I will do all that their woes may cease.' Then through knowledge thus it is to be reflected: 'If there should be no refuge in him when I die, then all that remains here is without substance. As for what are my great desires, would that all beings may be able very quickly to accept my instruction (and) may they escape from all woes. If I do not fulfil now this so great desire for it, this desire of mine will not be fulfilled under him at the last time.'

"Moreover, all these *samskāras* are impermanent, like the *kadali*-tree, without substance. They so escape as a dream: wherefore I do not accept (them) as substance. As for these ten great sins, when one has great compassion in mind, from these one really refrains: with knowledge one has correct doctrine. When one has wisdom and compassion: towards those who are not morally restraining themselves, one has only compassion, not anger. One perceives the fault of *kleśas*: (if) one is ruined by *kleśas*, it would not then be the fault of the *kleśas*. Such a one even becomes so pure as when one purifies the golden sand.

Fol. 176

Recto

- 199 hajvī uysnorā tta kā'ñu ku ne kuśśāla-mūla gguhaimā .
 aysu hävyo tsūmato spāse avamāta harbiśśā satva 9
 200 ysurrī hārṣṭāyā ne tcera panye biśśā oysa sahyāñā
 ysīraho ka ma yā manī—yā aṅga patāñiyā jsanīyi

- 201 samvī hā mulysdi upevā—ñā ku ttārā hamatā dukhotta
 ne nā spaiye ṣṣai rro hamrra—ṣṭu dukhānu pracai tsīndā 200
 202 ttū sahyāmā cu rro ttāye kāḍna ttānu dukha bera saṃtsera
 ttā rro avasśā muho vāte hī—sāṃdu aysu ni bājo barīmā .
 203 kye mamā vāte asādu yanī—yā tte baśdye ośu pattīmu .
 aysu varāśāne ma ṣārā tte ttā puña cu mamā hāmānde .
 204 hajvī uysnaurā tta kā'ñu cu ṣāte muho vaṃña dukhauttā
 cī rro hā aysmū āphīre ṣa' mā rro baśdā māstā 3

Verso

- 205 cu ye sānu vātā ysurre ya—nde samu ṣā tte sānā varāysā
 cvī rro dukha sānā ne yuḍu ti—ndā ttā ysurre tīndā saṃtsera 4
 206 pātcu uysnorā tta kā'ñu aysu tta prañāhānu yāḍai—
 mā avasśā balysūṣṭu buvāni biśśā klaiśa purrdū yanīñi 5
 207 ttāna hārna ni mamā hamamḡgu ttyau jsa ysurrā aysmya tcera .
 ttāte nā balysūṣṭu carīndī klaiśānu rraśa tsutāndi 6
 208 pātcu vā hvam'dā tta kā'ñu ttā—te pamjsa skandha asāra .
 hār ju vara ttatvatu niṣṭā kho ye cā'ya-nārmātu daiyā
 209 ne-n-jsa vara ātma satvā . ne ju varāśākā hārānu
 kye ma oṣṭe ko ye vā oṣṭe dharma biśśā ttuśśā anātma 8
 210 samu kvire syemate iñi cu ṣei ysamaśśāndai saittā
 kalahāra oysa haṃdrūṣṣa hūnā māñanda dāyāña 9

208 vā written small below line.

Fol. 176

"The wise being should reflect thus: 'May I not harm the merit-roots. I behold my own career, all the unmeasured beings. One should not feel anger at all. All the rages, cruelties of everyone are to be endured. If one should harm me, wrench my limbs, strike me, only compassion for him should be produced. Since they themselves are so distressed, it is not sufficient. They always come by reason of woes. I will endure this, whatever on account of this are their woes to be borne in *samsāra*, may they surely come upon me. I will bear them upon me. Whoever should do evil to me, may I, not he, experience the evil result of that sin. May these merits that are mine accrue to him.'

"The wise being should reflect thus: 'Although he has now distressed me, if I disturb (my) mind that is also my great sin. If one feels anger toward an enemy, that is merely the experience of the enemy. If one cannot also do woes to one's enemy, one feels anger at them in *samsāra*.'

"Next a being should reflect thus: 'I have made a vow thus: "May I surely realize *bodhi*. May I be able to overcome all *kleśas*." For this reason

I cannot feel anger in my mind equally with them: *they* are not practising *bodhi*. They have come under the control of *kleśas*.'

'Next a man should reflect thus: 'These five *skandhas* are without substance. In reality they are not actually there, just as one sees what is magic-created. Therefore there is not there the self, the being, nor the experiencer of things: whoever angered me if he angered anyone. All the *dharmas* are empty, without self. It is merely on account of a false appearance that this world appears. Quarrels, rages, hostility are to be viewed as resembling a dream.'

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Recto

- 211 kṣamauvā buljse badra . balysā biśse tcāraṇā hvīte
oṣku vāte drūṇai tsātā dīvatai āysda yanāre .
212 avāyā ne ysaṃthu ne nā—ste indryau jsa uspurri ysaitē
lakṣaṇyau āysāta aṃga . balysūstu hastama butte 11
213 mulśde jsa ye stāmo ne yande ṣṣai ka mamā śśau śśau satvā .
ku buru mara tsiṇi saṃtse—ra mamā hīvyo gūsto hvariṇyā .
214 mamānai tcārma pruhōṇā mamā bendā hamu vāte tsitā
biśśu sahyāmā panye uysno—rā ku buru mara tsiṇi saṃtsera 2
215 ṣṣai ka mamā naryo aviśi tterā kalpa ṣṣāṇu hāmāte .
kho ju sāyata ggaṃgā nātāyā sarvasatvānu hātāyā . 3
216 biśśu sahyāmā karyo ni kei'mā ka haḍe balysūstu buvāne
biśśā parrijīni uysnora ko ne ju ye avarrāte harsā .

Verso

- 217 ne ma stā stā ttandā parriyā ku samu aysu parsāmā śśūkā
ku tterā pharu satva dukhotta kye mara harsindi anāha 6
218 dukhā hajvi hvā'ndā ṣā kā'ni cvī ttā suha māsta vācātra
tcamāna pharu satva dukhotta hvasta brremandā basta 27
219 suhā hajvi hvandi ṣā' māstā cu ye naryo hīstā aviśi
ka haḍe vā hamdaru satvu śśau parrātu yindā dukhyau jsa 8
220 ne tterā dukha tcāraṇā sā—nā balysūṇavūysai hvandā
cerā hamata butte dukhe—vā uysāno satva-hātāyā .
221 bvemete jsa jāna upevā—ña samāhāña niyāṇu .
mulśde jsei vā panamāṇu ku nā ye vara hāmāte bitandā
222 ka vā vara dāḍaru ā'te' lakṣaṇyo āysāte balysi .
aysmūna byāta yanā—ñi dāse vīrā sāmuha balysa 1

Fol. 177

'He is, Bhadra, capable of proclaiming the forbearance, all the virtues of the Buddha. He is always healthy, rich. The gods protect him. He does not take birth in Apāya. He is born complete in senses. His limbs are adorned with *lakṣaṇas*. He realizes best *bodhi*.

'Through compassion one does not show weariness, even if every single being, wherever I go here in *samsāra*, should eat my own flesh. My skin, garments would always come upon me. I endure all of every being wherever I may go here in *samsāra*. Even if I should have to remain in the Avici hell for as many *kalpas* as the sand of the river Ganges, for the welfare of all beings I will endure all. I will not think upon the torture. But if I realize *bodhi*, may I deliver all beings. May none remain undelivered.

'But deliverance is not so necessary for me that I should be delivered alone while there are so many distressed beings who remain here helpless. This is to be considered woe by a wise man: if for him these pleasures should be great, various, by which many beings are distressed, beaten, weeping, bound. This is a great pleasure to a wise man: that one enters the Avici hell if only one can deliver from woes one single other being. Not so many woes is the *bodhi*-seeking man's enemy capable of as he can of himself inflict on his self for the welfare of beings.

'Through knowledge meditations are to be produced. He should sit down in *samādhi*. Or with compassion he should rise up that one should not there be perplexed. Or if he should remain there longer, he should recall in his mind the Buddha adorned with *lakṣaṇas*, the visible Buddhas in all directions.

Fol. 178

Recto

- 223 saña brrīca bvāmata stāka kāde māste mulśde jsa ārsta .
ku ye rraṣto dharma paysendā mulśde jsa ye haḍe ne jīye 2
224 biśśā sarvadharma paysānā—ña hajvattete jsa rraṣtu .
cā'ye māñande marice ttāmārā pratābimbai hūni 3
225 ttā vāte kāḍā mulysdā upe—vāña kye saṃtsera paroṣta
kāma-guṇa virā nāṣāṣta kho ju mā'te māksī virā 4
226 ātmo hīvyāre kho striya pūru dai hūña aysaṃga
o ttarrā rrau vāte āska ggāma kṣimpyindā marico 5
227 trāmu uysnora gyaḍina avaysānda hāra vāte basta
biśśā nā hāra ttatvatu saindi kho ju ttāmāra daiyā kye kāśā .
228 nairātmu śśunyu anātmu paramārthu virā aniccu .
ttrāmu gyaḍa kho ju hanā ṣṣi—ve samvi parnaindi ne daindā 7

Verso

- 229 ttāna haspāsāṇu hamatye balysūṇavūysei hva'ndā .
sarvasatvānu jināña ttāḍātā māstā gyaḍija 8
230 kye ttāte kṣāta' bhadra cariyā pārāmate mulśde jsa hamtsa
balysūstu hastamo butte parrijātā harbiśśā satva 9
231 ciyā ttū dhātu badṛ pyūṣte vari ānye ttiyā .
kṣāndu anutpattiyō bu—stā . dātino ttarandaru byonde
232 tvī balysi aysmya butte khano vā dyāñite ttiyā
vicittrei bā'yā narande ysamaśśandā vīri biraṣte 1

- 233 mästu suhu ttitä yādāndi sarvasatvānu ttā bā'yā
balysā karā virā tsutāndā uṣṇirvai vā puṣṣu ttrande 32
234 hastarvī ysānātu balysā kvī tturna bā'yā narande
samu kho sarbandi ātā—śu indra-dhani myāño urmaysde 3

Fol. 178

“*Upāyas*, love, knowledge are necessary joined together with great compassion. Even if one recognizes the *dharmas* rightly, through compassion one does not disappear nevertheless. All the *dharmas* are to be recognized rightly with wisdom as resembling magic, a mirage, partial blindness, an image, a dream. Towards those is compassion greatly to be produced who are drowned in *samsāra*, attached to the *kāma-guṇas* just as a bee to honey. They appropriate a self just as a barren woman sees a son in a dream, or thirsty, the swift deer on the plain long for the mirage. So through ignorance beings are bound to things that are unrecognized. All things appear real to them, just as one who has a cataract sees partial blindness. (The *dharmas*) are without self, empty, selfless, impermanent according to the *paramārtha*. Such are the ignorant as a blind man at night: they only feel it, they do not see it. Therefore the *bodhi*-seeking man himself must strive. The great darkness of ignorance of all beings must be destroyed. Whoever, Bhadra, should practise the six *pāramitās* with compassion will realize best *bodhi*. He will rescue all beings.”

When Bhadra had heard this Law, then at once he realized the *anutpattika-kṣānti*. He obtained the *Dharmakāya*. The Buddha perceives this in his mind. Then he showed a smile. His various rays went out; they spread over the worlds. Then these rays made great pleasure for all beings. They even came to the Buddha. They entered right into his *uṣṇīya*. The Buddha shone better still when from his mouth the rays so came out as the rising sun in the sky amid Indra's bow.

Fol. 179

Recto

- 235 ānandā jsaunāte vistātā gyastu balysu tta braṣṭe .
nā śā vina pracai māsta ārūhāte śśandā balysa 4
236 ttrāmu māñāndā ne balysā apracai khanau nijsaṣṭe .
jina mā ttuto bitamo ba—lysa kye ne ju karā bitamā nāstā
237 dātai ttū bhadrū ānanda kye mā pāñdāvātu hatāṣṭe
balysūsta yāde prañāhā—nu paramārthu dātu paysānde .
238 balysūstu hastamu butte śā dvāvarānautamā kalpā
vikurvaṇarājā hāmāte nāma gyastā balysā ttu kālu 1
239 mahāvvyūbhī nāma buddha-kṣe—tri vasutu buljsā-jserā .
sunārmāte kalpā ysāru sa—lī balysā jsīno nijsaṣṭe 2
240 ānandā duṣkaru sastu kāde thatau panamāte balysi
ttai hvāñāte balysā se ttīyā paramārthā dātā śśāṇaumā 3

Verso

- 241 kho aysu divaṃggarā balysā paramārthā bustāmā dātu
ttāna ma vyātarāte ttu kā—lu balysā balysūstu varālsto
242 badṛ bināñāna bū'ṇa spātyau pharu stavyo vicitra
balysā yāde pajsamu ttu kā—lu dukhyo vara parrāta pharāka
243 balysā ttū hvatu yāde sūttru ānandī harbiśu nāte .
ṣṣai rro biśse parṣe kṣīma pyū—ṣṭe u naljsondai balysī 2
244 cu aysu ttū dhātu hvatai—mā paramārthā sūttryau sūstā
ttyau puṇyau harbiśśā satva paramārthu dātu bvānde 243

pharṣata parste pīde ysam—bastā ttyau puṇyau balysi pana—māte ma dāru

Fol. 179

Ānanda approached bowed. Thus he asked the *deva* Buddha: “This great earth, Buddha, does not move without a *pratyaya*. Similarly the Buddha does not show a smile without a *pratyaya*. Remove this my doubt, Buddha, who have no doubt at all.”

“You saw this Bhadra, Ānanda, who offered me alms. He has made a vow to *bodhi*. He has recognized the *paramārtha* in the Law. He will realize best *bodhi*. In the ninety-second *kalpa* he will be Vikurvaṇarāja by name, a *deva* Buddha at that time in the pure, praiseworthy Buddha-field called Mahāvvyūha. In the Sunirmita *kalpa* as Buddha he will reveal life for a thousand years.”

It seemed a marvel to Ānanda. Very quickly the Buddha rises up. Thus the Buddha speaks to him: “It is the favour of this *paramārtha* of the Law. Since I, as the Buddha Dīpaṃkara, realized the *paramārtha* in the Law, therefore the Buddha at that time predicted me to *bodhi*.”

Bhadra with lute-music, incense, flowers, many praises, did various honours at that time to the Buddha. Many there escaped from woes. The Buddha had spoken this *sūtra*. Ānanda accepted it all. It even pleased all the assemblies also to hear it. And the Buddha finished it.

Since I have proclaimed this Law, the *paramārtha*, furnished with *sūtras*, by these merits may all beings realize the *paramārtha* in the Law.

The official Ysambasta ordered me to write (this). Through these merits may he arise before long as a Buddha.

Fol. 180

Recto

- 1 Siddham tta pyūṣṭu balysā rājagrāhā āṇā hatāru
ttu grddhrakūṭu ggaru virā dātu hvate 1
2 mātraī āstanna kye kāde meittra vasuta
pharāka ysāre vara bodhisatva vāta 2

- 3 purmä diše jsa āta dasau kūla thatau
maitra-vāhāra brahmā—na gyasta ttu skyātu . 3
4 dakṣaṇo dišo yāva daso harbiśśā diše
paniṇi dāse jsa āta dasau kūla thato 4
5 harbiśśā namasātāndi gyastā balysi pāto'
yādāndā balysā pha—ru padya pajsama kāḍe .
6 patī nita'sta . balysu spāsśāre biśu
maitrai vātco śśārku uysdāndi kāḍe . 6

Verso

- 7 maitrai ttīyā panatā āysamṇa hamatā
jsaunāte vātco balysi vāstātā baṇa 7
8 pruhauṣṭe śśārku haṃju yāḍe dasta hūdva
ce trāma dātāna kho yā ttūrā daiyā viysa
9 tta hvate māḍāna sarvaṃṇa balysa hīvye
kye āṇā rraṣṭo biśśā sarvadharma buva 9
10 karma paysāṇi panye uysnorā śśāra
tta vātco dīra tcamna mara tsindi gyaḍa .
11 pando paysāṇi drrainu yānānu biśśu
kho vātco draya śśo hāmāte yānā samu .
12 indriya rraṣṭu panye uysnorā bva
klaiśyau pūlstā myāñu balysūñi chā'tu 12

Fol. 180

Success. Thus it has been heard: the Buddha in Rājagṛha once on the Gṛdhrakūṭa mountain proclaimed the Law. Beginning with Maitreya, who had very pure *maitrā*, many thousands of Bodhisattvas were there. From the eastern direction there came quickly ten *koṭis* of Brahman-gods in the *maitrā*-state at that time. All the ten directions including the southern direction – from each direction came ten *koṭis* quickly. They all worshipped at the feet of the *deva* Buddha. In very many ways they did honours to the Buddha. They sat down before him. They look at the Buddha wholly. Then they look up very kindly at Maitreya. Then Maitreya himself rose up from his seat. Next, bowed, he approached the Buddha. He dressed finely, put his hands in the *añjali*-position, both of which were such in appearance as when one sees arched lotuses. Thus he spoke:

“Gracious, all-knowing Buddha, since you rightly perceive all your own *dharmas*, you recognize the good deeds of every being, thus then the bad by which the ignorant come here. You recognize the whole path of the three Vehicles, how then the three have become only one Vehicle. You perceive rightly the senses of every being, covered with *klesas*, (but) in the middle the *bodhi*-germ.”

COMMENTARY

2.141 *bipajsama buljso vīrā* “with regard to dishonours, to praise” refers back to *buljse* . . . *ggamjse* in 2.140. The Buddha is indifferent to both praise and abuse. In 2.140 “there is no praise, criticism, by which my wits are affected”. For the construction *ṣa ju nāštā buljśā*, cf. 2.180: *ṣa ju māta nāštā kye* “there is no mother who . . .”. He is unsullied just as the water in a pool covered with lotus leaves is protected from defilement.

2.142 *kho ye baṃhyu bīrāte śśāndo* “as one sees a tree to the ground”. The same comparison is used of the prostration of Gopikā before the Buddha in 5.106.

diše vīrā ggāma pahaiga “they fled swiftly in all directions” is comparable with *diśa' vīra' vira pahaiga* in the Rāma story (P 2783.246 (85) *KT* 3.76) “they fled in all directions” (lit. “in the directions (and) sub-directions”).

2.143 *ṣṣado praysāte byaudāndā* “they obtained faith, belief”, cf. *ṣṣadda praysātā balysa vāte tcera* 12.22 “he should show faith, belief towards the Buddhas”.

drainu ratānānu tsutāndi śśaraṇu “they went for refuge to the Three Jewels”. Cf. *harbiśśi śśaraṇu tsutāndā* 23.163 “they all went to him for refuge”. With Khotanese *ārūva-* (on which see H. W. Bailey, *Liebethal Festschrift*, 1957, 1–2) for *śśaraṇa-*, we have in Late Khot.: *draina ramṇāna ārava tsvāmdū* (P 2787.8 *KT* 2.101) “we have gone to the Three Jewels for refuge”. In the *Trisāraṇa* in *KB* 156 we have the Three Jewels enumerated in the traditional formula: *jasta be'ysq ārava tsām dā āravā tsām bisamgā tsām*.

For the MS. reading *hāmata* it is necessary to read *hāmāta*. The two dots have been omitted also in 2.167, see below.

2.144 *bilsamggu rro badṛ kṣamotte* “Bhadra asked forgiveness also of the Bhikṣusaṅgha”. In the sense of “asking leave of”, we have in 5.111: *balysā rrundu kṣamotte* “the Buddha took leave of the king”.

tsau ju cf. *tso ju* 24.121.

2.145–6 The words of Mahākāśyapa correspond closely to the Tibetan version (Régamey § 19):

de-nas dehi che gnas-brtan hod-sruñ chen-pos // čhigs-su bcad-pa hdi smras-so //

sbyin-pa hdi ni ci-hdra dañ

len-par byed-pa ci-hdra-ba

de-hdrahi chos-ñid thob hgyur-bar

yon ni rnam-par sbyoñ gyur-cig.

“On that occasion the *sthavira* Mahākāśyapa uttered this verse: ‘Just as is the gift, so is the receiver. If one penetrates into the profound nature [of both], the offering may become perfectly pure.’”

2.147-8 The words of Śāriputra correspond closely to the Tibetan version (Régamey § 21):

śā-rihi bus smras-pa //
rim-gro byed-pahi sems gañ dañ
len-par byed-pahi sems gañ dañ
sbyin-par byed-pa ji-lta-bur
yon ni myur-du sbyoñ-bar śog.

"Śāriputra said: 'Just as is the mind of the worshipper, and just as is the mind of the receiver, so is the giver too. Hence the offering may quickly become pure.' "

2.148 *tvī padī* "in this way" is found also in 8.35; 13.83.

āṣaṇa- "worthy" occurs with the GD in 24.188: *śāya-ysane āṣaṇa* "worthy of the Śākya race".

2.149-150 The words of Maudgalyāyana correspond closely to the Tibetan version (Régamey § 20):

moḥu-dgal-gyi bu chen-pos smras-pa //
gdan ni ji-ltar bsams-pa dañ
de-la gañ-dag bzugs-pa-rnams
mi-mñam ma-mchis mchuñs-pa-ste
mchod-sbyin dag-pa bla-na med.

"Mahāmaudgalyāyana said: 'The arrangements for sitting and those who sit on them, do not differ. And, since they are identical, this offering is pure and unsurpassed.' "

2.149 Cf. 24.381-2: *nairātma trāma kho nārmai uysnorā vīna ātme jīvāte samu pracai īñi* "the *skandhas* are) without self like a (magic-)created being, without self, life, due merely to *pratyaya*".

2.151 For Subhūti's speech, cf. the Tibetan version (Régamey § 22):

rab-hbyor-gyis smras-pa //
gtoñ-med sbyin-pa hdi btañ-ba
len-pa med-pa-rnams-kyis blañs
gañ-dag hdir ni gśegs-pa-rnams
de-dag yon sbyoñ byed-pa yin.

"Subhūti said: '[Since one bestowed] offerings here, giving nothing in reality, and since they were received by those who, in reality, do not receive, - all those who came here offered a pure gift.' "

2.152 For Ānanda's speech, cf. the Tibetan version (Régamey § 23):

kun-dgah-bos smras-pa //
hdi ni nam-mkhahi sbyin-pa-ste
bsam-gyis mi-khyab-rnams-kyis spyad
gañ-dag sems lus grol-ba de
hji-g-rten-na ni yon sbyoñ mchog.

"Ānanda said: 'This is a gift of Space. It was received by inconceivable [receivers]. They who are delivered from mind and body are themselves the supreme offering!'"

abasta hāra vīrā "not bound to things" because one recognizes that they do not exist, contrasts with *avaysānda hāra vāte basta* 2.227 "bound to things unrecognized" (for what they are, i.e. non-existent).

2.153 For Mañjuśrī's speech, cf. the Tibetan version (Régamey § 31):

hjam-dpal gžon-nur gyur-pas smras-pa //
ji-ltar hdi ni sñon gnas-pa
thams-cad byed-pa med-pa ltar
de-bzīn chos-rnams thams-cad ni
sñon-gyi mthah-nas rtag-tu mñam.

"Mañjuśrī, the prince royal, said: 'Just as all this is undone from the outset, so the whole reality is always equally [unreal] from the very beginning.' "

cā'ya-nārmāta . . . biśśā sarvadharma "all the *dharmas* are magic-created", cf. 8.46: *kho . . . cā'ya-nārmāte hāri . . . biśśā sarvadharma* "all the *dharmas* are like a thing magic-created".

2.154 *kā'mate kūre* "false thoughts", cf. *kūire kā'mate* 5.74.

samu hāra saindā ne īndi "things merely appear, they do not exist", cf. 7.18: *ttrāmu ne īndā cu buro hāra saindā jaḍā* "so those things do not exist which appear to a fool".

2.155 *rraysā haphāra* "empty distractions" is found also in 5.6.

2.156 *hvādaṣṭu*, cf. 24.496: *hvādaṣṭā nāte ysurre jsa ttiyā patharku* "Then in anger, with both hands, he took a door-bolt" where *hvādaṣṭā* corresponds to the Tibetan *lag-pa gñis-kyis* "with both hands" (v. F. W. Thomas, *Tibetan Literary Texts and Documents concerning Chinese Turkestan*, I, 1935, 68).

2.157-9 Bhadrā sees Buddhas everywhere and is thereby convinced of the Buddha's power in the Tibetan version also (Régamey §§ 33-4).

2.161 *hār ju vara tātvatu nīṣṭi* "a thing does not really exist there", cf. 4.49: *hārā ju karā tātvatā nīṣṭā*.

2.162 *kho ye cā'ya-nirmātu daiyā* "as one sees what is magic-created" is a common phrase, cf. 4.41; 5.58; 9.13; 22.170, 272.

2.163 *hūnā māñanda . . .* "resembling a dream . . .". These are commonplace comparisons for the non-existent. We have in the present folios also *cā'ye māñande* 2.165, *kadalī māñande* 2.195, *hūnā māñanda* 2.210, *cā'ye māñande marice tāmārā pratābimbai hūni* 2.224. Cf. elsewhere in the book: *kadalā māñande asāre samu kho khavā ūcai bātāva* 1.87, *cā'ye māñande marice tāmārā* 1.88; *hūnā māñande marice tāmārā pratābimbai chāye* 5.59; *samu kho khavā o kho marica kadalā khuysmūlā ūca o cā'ya-nārmāte* 6.53; etc. These correspond to the BSkt *kadalī*-, *timira*-, *pratibimba*-, *phenapinda*-,

marici-, mājā-, vidyut-, svapna- etc., on which see E. Lamotte, *Vimalakīrti*, pp. 132-3, 263-5.

pañsja ggate sūna tcahora "the five *gatis*, the four *yonis*" was known in Late Khot.: *pañsja ge' šu'na tcahaura* (P 4099.96 KBT 117). The *pañsja ggate* are also in 11.9 and 15.87. The *sūna tcahaura* are the *catvāro yonayah* of *Mahāvīyutpatti* 2278: *jarāyujāh, aṇḍajāh, saṃsvedajāh, upapādukāh*.

ysamaśāndā harbiśśā draya "all three worlds", cf. *ysamaśāndā harbiśśā draya* 5.63d.

2.164 *jaḍānu ttatvatu saindā ttāna ni parsindā dukhyau jsa* "they appear real to fools, therefore they do not escape from woes", cf. *jaḍānu saittā ttāna ne parsindā puṣṣo* 3.106 "to fools does (the self) appear to exist. Therefore they do not escape completely".

2.166 *kṣāṃdu anulomyo bustā* "he realized the *anulomika-kṣānti*", cf. *kṣāṃdu anulomyo bustā* 5.86.

2.167 *samu kho hūsandā bāysendā* "just as a sleeping man wakes up", cf. *samu kho hūsandā bāysendā* 9.25.

o māstā mau n <ā> hamatte "or as drink is no longer intoxicating to a drunkard". I prefer to change *na* to *nā* rather than *hamatte* to *hamātte* "changes" <*hamāh-*: *o māstā mauna ham <ā> tte* "or a drunkard changes from drink". The precise BSkT parallel, when found, may settle the matter. The closest passage I have noticed is *Lañk.*, p. 135, verse 210:

yathā hi mattapurūṣo madyābhāvād vibudhyate

tathā te buddhadharmākhyam kāyam prāpsyanti māmakam

"Like unto the drunkard who, being awakened from his intoxication, regains his intelligence, [the Śrāvakas] will have the realization of the Buddha's truth, which is his own body." (trans. Suzuki, pp. 116-17).

2.168-170 The Buddha sits down on Gṛdhrakūṭa peak in order to teach the doctrine, also in the Tibetan version (Régamey §78). In the Tibetan, the Buddha had, more logically, consumed the magical repast before his departure (Régamey §75). The Buddha there purifies (*yonis-su sbyan-bar*) Bhadra's gift by his statement of the *triṃśāḍala* (Régamey §76).

2.172 Cf. 24.233: *dāte bodhisatvū puṇyau āysāte trāmu samu kho nākā ysarrnei ratanyau biśśā vūḍā* "He saw the Bodhisattva. He was so adorned with merits as a golden ornament all covered with jewels." For the mountain in the sunshine, cf. 22.254: *kho ju vasute kāṃjanā ysīrrā ggari rruśtā pāsāru vīrā* "as a mountain of pure *kāncana*-gold glitters in the sunshine".

2.173 Cf. 22.261: *satī balysūni urmaysde jitai ttādetu jaḍiṃgyo* "you have arisen as Buddha-sun. You have removed the darkness of ignorance." *jitai ttādetu jaḍiṃgyo* also in 22.285.

2.174 Cf. *Lañk.*, p. 204, verse 116:

tathāham sattvasaṃtānam kleśadoṣaiḥ sadūṣitaiḥ

indriyāṇaṃ balaṃ jñātvā nayaṃ deśemi prāṇinām

"In like manner, [in order to save] generations of beings from their disease

of passions with which they are ill, I teach people with my doctrines, knowing the power of their senses." (tr. Suzuki pp. 175-6).

Thus, Khot. *ācha-* = BSkT *doṣa-*.

2.175 Cf. 20.64:

trāmu ne spaiye saṃtsera orsi jaḍā

brriyo virā samu kho dai huškā ttarre

"A fool's longing for love is not satisfied in *samsāra* as a fire is not satisfied with dry grass."

2.176 Cf. *Lañk.*, p. 131, verse 190:

haimaṃ syāt tu yathā sūddhaṃ jalaṃ kaluṣavarjitam

gaganam hi ghanābhāvāt tathā sūddham vikalpitam

"As is pure gold, water free from dirt, the sky without a cloud, so is [the Mind] pure when detached from the false imagination." (tr. Suzuki, p. 113).

2.177 For the forbearance of the earth despite what men do to it, cf. 16.21-7, especially 16.23: *kyerā śāndā storu kṣamova cvī ye vātā asā[du yindā]* "however extremely patient is the earth when one does evil to it . . ."

2.178 Cf. 22.261: *ggeiśśātai dātī cakru* "you turned the Wheel of the Law".

2.179 For the indestructibility of the *vajra*, cf. *Lañk.*, p. 236, lines 9-10, 12-13: *samadhāraṇam kalpasthitāḥ suvarṇavajrajainadhātuprāptiviśeṣā abhaṅgināḥ . . . suvarṇam vajram ca mahāmate samadhāraṇam kalpasthitā api tulyamānā na hīyante na vardhante* "Gold, vajra, and the relics of the Buddha, owing to their specific character, are never destroyed but remain the same until the end of time. . . . Mahāmati, gold and vajra remain the same until the end of time; remaining the same they are neither diminished nor increased." (tr. Suzuki, p. 204).

For bodies without shadows as a marvel, cf. *Mahāvastu*, ii, 28: *anyam ca dāni adbhutam śariracchāyā na dṛśyate teṣāṃ* "And now another marvel: no shadows cast by their bodies are seen".

2.180 *pūru śsau-ysātu* "only-born son", cf. Late Khot. *sau-ysā pūra* (Or 8212.162.114 KT 2.7 - H. W. Bailey).

brī yanda "should make beloved", cf. 11.6:

avachauda mulysdā hamaṅga kyai ne brī yande aysmūna

hamaṅgai haṃ vite mulysdā kho rro ttu vāte cī brī yande

"Compassion is unhindered, equal. Compassion is always equal for one who does not make one beloved in his mind (= love one) as also towards him when he does make one beloved."

2.181 *biśye ysamaśāndai niśtā* "there is not in the whole world", cf. *niśtā biśye ysamaśāndai* 23.39.

ttau drrau-masā "thus to the extent of a hair", cf. *tto dro-masē* 2.136.

2.184-6 In the Tibetan version (Régamey §§ 134-5), the Buddha commends (*legs-so legs-so*) Bhadra after a different speech and instructs Maitreya to ordain Bhadra. Having done so, Maitreya says:

bcom-ldan-hdas byañ-chub-sems-dpah-rnams ni kha-dog dañ / rtags dañ / čhul-gyis rab-tu hbyuñ-ba ma-lags-so // becom-ldan-hdas de cihī slad-du že-na / byañ-chub-sems-dpah gañ-žig mečan-ma thams-cad-la yañ chags-pa ma-mchis-la / sems-can yoñs-su smin-par bgyi-bahi slad-du khams gsum-na yañ gnas-na / de ni byañ-chub-sems-dpah-rnams-kyi rab-tu hbyuñ-ba lags-so //

"O Lord, the ordination of a Bodhisattva does not consist in these [ritual] appearances, marks and formalities. Why, o Lord? Because no Bodhisattva is attached to all these external marks. The [true] ordination of the Bodhisattvas is to remain in the three worlds in order to bring beings to maturity."

2.187 *kho tcerā ku ye thatau butte balysūstu* "how (the Law) is to be practised so that one may quickly realize *bodhi*", cf. 13.18: *kho tceru kho ye thatau butte balysūstu* "how one should act so that one quickly realizes *bodhi*".

2.188 *tsāštu nya . . . aysu tā hvāñimā padamja balysūste* "Sit down calmly . . . I will proclaim to you the exposition of *bodhi*." Cf. 5.52: *ttai hvate balysā se nya tsāštu aysu te hvāñāmā dātu* "Thus spoke the Buddha to him: 'Sit down calmly. I will proclaim the Law to you.'"

ma hämu bitandā "Be not perplexed", cf. 24.244: *ma . . . bitandā . . . hämu*. Synonymous is 2.131: *ma ju bitamu*.

padamja balysūste "exposition of *bodhi*", cf. *balysūste padamgya* 13.17.

2.190 *patāste* "gives up" belongs clearly to *patāts-*, possibly miswritten for *patātse* or contracted from **patātsāte*.

ttatutu biso "wealth, house", cf. *ttatatu . . . biso* 2.49. For the spelling, cf. *hamuraštu (Adhyardhasatikā, v. E. Leumann, Zur nordarischen Sprache und Literatur, Strassburg 1912, p. 93, l. 20)* beside *hamarašto* 13.124.

bryandama pūra occurs also in 5.41. Cf. *bryandamā pūri* 5.29; *bryandamu pūru* 2.5.

ššai hivi jivātu "even one's own life", cf. *ššai hivi brri jīye* (JS 2412 (104)).

2.193 *ka mā va* occurs also in 24.237. Cf. also *ka-m va* 23.29.

2.194 *ttye āgamu ttamdu* "so great a desire for it", cf. 5.91: *ššā mā ro tto ātamā ttandā* "and this is my so great wish".

2.195 *biššā rro ttāte škauṅgye aniccā* "and all these *saṃskāras* are impermanent", cf. *anice harbiššā škoṅgye* 22.101.

kadali māñande; see on 2.163.

sārā ne nāse, cf. 6.41: *hajū vara sārā ttu nāste*.

2.196 *tte dasau bašde māste* "the ten great sins" are referred to also in 6.22; 22.124, 230. These are violations of the *daśa-kuśalāni* (listed *Mahāvvyutpatti* 1686-98), Pāli usually *daśa-sīla-*. The *dasau bašde* thus = BSkt *daśakuśalāni*. See E. Lamotte, *Histoire du Bouddhisme indien*, Louvain 1948, 45-6, *Encyclopaedia of Buddhism*, ed. G. P. Malalasekera, s.v. *akusala*.

The word *pathīs-*, *pathīya-* is used regularly of "refraining" from the ten great sins and so corresponds with BSkt *virati-*, *vairamaṇa-*, Pāli *veramaṇi-*.

2.198 Cf. 3.37: *ttrāmu rrusindā kho ju vasutā ysirrā pahā* "they so shine as pure refined gold". Note *Lank.*, p. 358, verse 751:

*kāntir yathā suvarṇasya jātarūpaṃ ca śarkaram
parikarṇeṇa paśyanti sattvaṃ skandhālayais tathā*

"As the beauty of gold and golden gravel become visible through purification, so is the Ālaya among the *skandhas* of a being."

2.200 Cf. 2.138: *aysu sahyimā ysiraho panye uysnaurā* "I endure the harshness of every being".

2.201 *mulyśdī upevāña* "compassion is to be produced", cf. *mulyśdā upevāña* 2.225; 4.89.

2.202 Cf. 11.7: *satvānu aysu dukha bājo . . . barāmā* "May I bear upon me the woes of beings."

2.205 *ysurru yan-* "to feel anger" is found also in 11.19; 12.43.

dukha yan- + GD "to do woes to, cause harm to" is found at 2.17.

2.207 *rrāša tsutāndi*, cf. *rrāša tsīndi* 19.28.

2.208 *paṃjsa skandha* "the five *skandhas*" occur also in 6.21; 10.10, and in the GDP 6.43. The *pañcopādānaskandhas* are listed in *Mahāvvyutpatti* 1832-6: *rūpa, vedanā, saṃjñā, saṃskāra, vijñāna*. In Late Khot. these are rendered: *rū, vedana, syāma, škauje, vejñāna* (P 4099.216-7 KBT 123).

2.209 *ne-n-ja*, cf. *ne-m ja* 24.164.

Cf. 5.59: *ne ju varata ātma ne satvā ni ju varāśākā hārānu* "there is no self there, no being, no experiencer of things".

2.210 *samu kvire syemate iñi* "due merely to false appearance", cf. *samu kūra syemate iñi* 9.10 (= Late Khot. *sama kūra syāme kāṇa* P 4099. 258 KBT 125). Note also *kūra syāmata* 5.77; *syāmata kūra* 4.85; 9.7.

oysa haṃdrūšša "rages, hostility" confirms the correctness of Leumann's *haṃdrūššā oy[s]i* in 20.69. *haṃdrūša* in *Suv.* 64v3 KT 5.115 translates Skt *kalahāḥ*.

2.211 Cf. 23.35: *buljse balysi ni ju ye biššā tčārāni hvīyi* "No one is capable of telling all the virtues of the Buddha".

drūñai tsātā "healthy, rich", cf. *drūñā tsāta* 11.14.

2.212 *avāyā ne ysamthū ne nāste* "he does not take birth in Apāya", cf. *avāyū ysamthū ne ne gāvū nāste kari* 3.146. For division of the doubled negative, cf. 22.259; 23.22, 32, 33; 24.455.

2.215 *kho ju sāyata ggaṃggā nātāyā* "like the sand of the river Gaṅgā", cf. *kho syata ggaṃgye nātāyi* 13.51. The comparison is found *passim* in BSkt *sūtra*-literature. With *kalpa*, cf. *Saddhp.*, II, 4, verse 16: *bahu-kalpa-koṭyo Gaṅgā yathā vālika-aprameyāḥ* "for many *koṭis* of *kalpas* as incalculable as the sand of the Gaṅgā".

2.221 *samāhāña niyāñu* "one should sit down in meditation", cf. 3.30: *ššārku niyāñu tsāštu dišo tsāšto kaḍe
uvī yā haṃgalgyāñā harbišše tsāštu kaḍe*

"One should sit down properly, calmly in a very calm place. One should collect all one's senses very calmly."

2.222 Cf. 9.22: *biśā . . . balysa dāse vīri sāmaha daiyā.*

2.223 *saña brrica bēāmata . . . mulśde jsa ārsta* "upāyas, love, knowledge . . . joined with compassion", cf. 14.39: *saña brrikya bēāmata . . . u mulyśdā.*

māste mulśde jsa ārsta, cf. 4.94: *māste mulśde jsa ārstā.*

2.224 See on 2.163.

2.225 See on 2.201.

Cf. 20.65: *paraušta tsindi brritīṅgya vema jaḍa* "fools become drowned in the sea of passion".

kāma-guṇa, cf. 4.30: *kāma-guṇa paṃjsa* "the five qualities of desire". *Mahāvīyutpatti* 5378 has: *pañca kāma-guṇāḥ.*

nāśāṣṭa "attached" < **ni-sraiṣ-*. **sraiṣ-* was already found in Khot. *ṣṣiṣ-*, *ṣṣiṣṭa-* "to take hold of": *ṣiṣḍā* *Si.* 136r4, 136v1 *KT* 1.72 3 sg. pres. mid.; ppp. in *ṣiṣṭa-biśa* "tongue-tied" (*JS* 18v4 (80)). **ni-sriṣṭa-* was suggested for Paštō *nṣatāl* "to cling, stick" (v. G. Morgenstierne, *An etymological vocabulary of Pashto*, Oslo 1927, p. 53). *ni-śliṣ-* is attested in Indian.

2.226 Cf. 9.8:

ātmo hīvyāre kho striya pūra dai hūña aysarṅga
o ttarrā rrau vātā āska ggāma kṣimjīndo marīco
in Late Khot.:

āttama hīvyārai khu strīya pūra daitta hūña aysaga
ā ā ttarrā rrai vī āska gāma kṣejīda marīcyē
(P4099.255-6 *KBT* 125).

For the barren woman's child, cf. *Lank.*, p. 266, verse 19b:

bālā grhṇanti . . . bandhyāḥ svapne yathā sutam

"the ignorant hold on to them as a barren woman does to the child of her dream" (tr. Suzuki, p. 227).

For the deer, cf. *Lank.*, p. 90, lines 4-6: *tadyathā . . . mṛgatṛṣṇodakam mṛgā udakabhāvena vikalpya grīsmābhitaptāḥ pātukāmatayā pradhāvanti.* "as in the case of the mirage, the deer, falsely imagining the water to exist, being oppressed by the hot season through desire to drink, run after it."

2.227 Cf. 9.9:

ttrāmu uysnora gyaḍīna avaysānda hāra vātā basta
biśā nā hāra ttatvata saindā samu kho hūsandai hūni

"So ignorant beings are bound to things unrecognized. All things appear real to them just as a dream does to a sleeper."

kho ju ttāmāra daiyā kye kāsā, cf. 9.12: *kho ju ttāmāra daiyā kye kāsā.*

2.228 *nairātmu* etc. evidently refers to *hāra* in the preceding line. Cf. *nairātma harbiśā dharmā* 9.14.

Cf. 2.122: *kho tterā ṣṣīve hastu parnaindā hana ttrāmu . . . gyaḍa* "just as on a dark night blind men touch an elephant, so fools . . .".

2.229 *hamatyē* occurs with part. nec. also in 24.453.

2.230 Cf. 11.48: *cu ttāte carāte hamrāṣṭu pārāmāte mulśde jsa hamtsa* "if with compassion one continually practises these *pāramitās*". *pārāmāte car-* occurs also 3.29; 7.6; 11.17.

2.231 *kṣāndu anutpattiyo*, cf. *anutpattiye kṣānde* 13.50. On the term *anutpattikadharmakṣānti*, see E. Lamotte, *Vimalakīrti*, pp. 411-13.

dāfīno ttarandaru byonde "he obtained the Dharma-body", cf. *dātīnai ttarandari byaude* 13.127 "the Dharmakāya is found".

2.232-6 corresponds closely with the Tibetan version (Régamey § 122):

de-nas bcom-ldan-hdas-kyis dehi éhe hjum-pa mjad-do // hjum-pa mjad-pahi žal-gyi sgo-nas hod-zer graṅs-med dpag-tu med-pa bkye-nas saṅs-rgyas-kyi zin thams-cad hod-zer des khyab-par byas-nas / slar yañ bcom-ldan-hdas-kyi dbuhi gčug-tu nub-bo // de-nas éhe dañ ldan-pa kund-gah-bo stan-las laṅs-te / chos-gos phrag-pa gcig-tu bgos-nas pus-mo g-yaṣ-pahi iḥa-ña sa-la bcugs-te / bcom-ldan-hdas ga-la-ba de logs-su thal-mo sbyar-ba btud-nas / bcom-ldan-hdas-la hdi skad ces gsol-to // bcun-pa bcom-ldan-hdas de-bzin-gšegs-pa ni rgyu ma-mchis-pa dañ / rkyen ma-mchis-par hjum-pa mi-mjad-na / hjum-pa mjad-pahi rgyu gañ lags rkyen gañ lags /

"At that very moment the Lord smiled and, as a result of that smile, there issued from his mouth innumerable and immeasurable rays of light which pervaded all the Buddha-lands and turned back to the *uṣṇīṣa* of the Lord. Then the venerable Ānanda rose from his seat and, after throwing his robe over one shoulder, fixed his right knee on the ground and, lifting up his clasped hands before the Lord, addressed him in these words: 'Sir, the Lord Tathāgata does not smile without cause or reason. What is the cause and what is the reason of Thy smiling?'"

2.232 *khanō . . . dyāñite* "showed a smile", cf. *khanau dyāñāte* 19.69. Similar is *khanau niṣsaṣḍe* 2.236. Elsewhere we have *khanau dyāñātā* in *Saṅghātasūtra* 84v2 *KT* 5.342. BSkt *smitam praviṣkaroti*.

2.234 Cf. *balysā tturrna vā bā'yā narande* 13.109 "from the Buddha's mouth there issued rays".

Cf. 23.148: *kho sarbaṅdā urmaysde indra-danā brumbāte ysānde* "as the rising sun shines in front of a rainbow".

2.235 Cf. 2.103: *nā ṣā vīna pracai māstā biśā bhūma-dīvata badra ārūhāte* "the whole great Earth-deity, Bhadra, does not move without a cause".

2.237-9 corresponds closely with the Tibetan version (Régamey § 131):
de-nas bcom-ldan-hdas-kyis éhe dañ ldan-pa kund-gah-bo-la bkah scāl-pa / kund-gah-bo khyod-kyis rigs-kyi bu bzañ-po mthoñ-ñam // gsol-pa / bcom-ldan-hdas mthoñ lags-so // bkah scāl-pa / kund-gah-bo rigs-kyi bu bzañ-po hdi ni bskal-pa dgu-khri ñi-stoñ hdas-pa-na / bskal-pa legs-par sprul-pa-la / hjig-rten-gyi khams bkod-pa chen-por / de-bzin-gšegs-pa

dgra-bcom-pa yañ-dag-par rjogs-pahi sañs-rgyas rnam-par hphrul-bahi rgyal-po zēs bya-bar hjig-rten-du hbyuñ-bar hgyur-ro // kun-dgah-bo de-bzin-gsēgs-pa dgra-bcom-pa yañ-dag-par rjogs-pahi sañs-rgyas rnam-par hphrul-bahi rgyal-po dehi hjig-rten-gyi khams bkod-pa chen-po de ni hbyor-bar hgyur / rgyas-pa dañ bde-ba dañ / lo legs-pa dañ / ñams dgah-ba dañ / mi dañ skye-bo mañ-pos gañ-bar hgyur-ziñ /

"Thereupon the Lord thus spoke to the venerable Ānanda: – 'Hast Thou seen, Ānanda, the noble youth Bhadra?' – 'Yes, Lord, I have seen him', – he replied. – 'Then, Ānanda, this noble youth Bhadra, after 92,000 aeons, during an aeon called "Well Created", in a world called "the Great Arrangement" will appear as the Tathāgata, the Arhat, the Fully Enlightened One – Vikurvaṇarāja by name. And the "Great Arrangement" world belonging to this Tathāgata Arhat, Fully Enlightened One Vikurvaṇarāja will be very rich, extensive and delightful, very abundant, pleasant and full of men and numerous beings.' "

There Vikurvaṇarāja is rendered rnam-par hphrul-bahi rgyal-po; Sunārmāta- appears as legs-par sprul-pa, and Mahāvīyūbhī as bkod-pa chen-po.

2.237 *pāṇḍāvātu hatāṣṭe* "gave alms" is synonymous with *pāṇḍivātu* . . . *hūde* 22.302. On *hatīś-*, *hatāṣṭa-*, see my remarks in *Asia Major*, n.s. XII, 2, 1966 pp. 164–5. For the meaning "give", note also P 3510.4.5 *KBT* 49: *haiśūm'* . . . *nāriśā'yūm* "I give . . . present".

balysūsta yāde prañāhānu "made a vow to bodhi", cf. *yūḍā* . . . *prañāhānā* . . . *balysūsta* 12.13.

paramārthu dātu "the ultimate meaning in the Law", cf. *paramārthā dātā* 2.240; 23.11; *paramārthā* . . . *dātu* 2.241.

2.239 *jsīno nijsaṣṭe* "reveals life", not noticed elsewhere, but cf. *dyāñāte ysam̐thu* 13.55.

2.242 Cf. 5.87: *spātyau bināñina bū'na balysā pharu pajsamo yādāndi*; 22.231: *bū'na spātyau jsa stavayau bināñina*; 23.140: *spātyau bināñina bū'na*. For BSkt, cf. *Sddhp.* I, 13, verse 46: *puṣpāiś ca gandhaiś ca tathaiva vādyaiḥ sampūjitā* "honoured with flowers and perfumes and music".

2.243 *kṣīma* (3 sg. opt. < *kṣam-*) is used with infinitive also in 21.26. Colophon. *pharṣata* . . . *Ysambastā*, cf. 11 col. *pharṣata Ysambastā*, 14 col. *pharṣava* . . . *Ysambastā*, 19 col. *pharṣavata* . . . *Ysambastā*.

3.1 *Siddham* marks the chapter-beginnings for chapters 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 20, 23 and 24.

3.3 *purmā diśe jsa* "from the eastern direction", cf. *purmo diśo* 3.51; 24.221 (*dāśo*), 226. In 24.221, 226 the infant Śākyamuni strode seven paces "in the eastern direction". But the tradition concerning the direction varies, see W. W. Rockhill, *The life of the Buddha*, London 1884, Peking repr. 1941, p. 16, n. 1. Brahmā in late tradition is placed in the east, see *Hōbōgirin* s.v.

bon (ii.118). The Brahmārājas come from the east in the *Śūraṅgamasamādhi-sūtra*, see É. Lamotte, *La concentration de la marche héroïque* (*Śūraṅgamasamādhisūtra*), Mélanges chinois et bouddhiques XIII, Brussels 1965, p. 176. The Brahmā-gods are *kūlu sate* at the end of the chapter (3.151).

3.5 *namasātāndi* . . . *balysi pāto'* "they worshipped at the Buddha's feet", cf. *balysā po' namaṣṭā* 22.282, *po' balysā namaṣṭā* 22.296 "he worships at the Buddha's feet". The spelling *pāto'* is found in 12.9; 23.131. *Sw.* 68r5 *KT* 1.241 has *namasātai pāto'* "he worshipped at his feet" translating BSkt *vanditvā pādau*.

3.7 The readings *maittrai* and *jsaunāte* depend on the *editio princeps*. In the facsimile only *mettre* and *jsaunāte* can be seen, but part of *ī* in *ttiyā* is also missing.

3.8 *pruhaṣṭe śśārku* "he dressed attractively", cf. *prahaṣṭe śśārku* *prahaṣṭe* 2.63, *śśārku pruhaṣṭe* 23.169.

kho yā ttūrā daiyā viysa. On *ttūrā*, see my suggestions in *BSOAS*, XXX, 1, 1967, p. 87.

3.10 *tta vātcu* occurs also in 3.95.

3.12 Cf. 10.31: *indriya butte* . . . *panye uysnorā* "he perceives the senses of every being"; 6.45: *kye butte indrya rraṣṭu* "who rightly perceives the senses".

balysūni ch'atu refers to the *Tathāgatagarbha*. Cf. *Lañk.*, p. 77: *tathāgatagarbhaḥ punar bhagavatā sūtrāntapāṭhe 'nuvarṇitaḥ. sa ca kila tvayā . . . varnyate . . . sarvasattvadehāntargato . . . rāgadveṣamohābhūtaparikalpa-malamalino* "Now the *Tathāgatagarbha* is described by the Blessed One in the *sūtras*; and it is described by you indeed . . . as hidden in the body of every being . . . soiled with the soil of passion, anger, folly (= the *klesas*) and false imagination . . ."

aggamjsa- "faultless" adj. *aggamjsa* NSf 2.146; *aggamjsā* NSm 2.176. v. *ggamjsā-*.

aṅga- "limb". *aṅga* 2.200, *aṅga* 2.212 NAPm.

atāṣṭa- "inconceivable" adj. *atāṣṭā* NSm 2.151. a- privative + ppp. *kāṣṭa-*, v. *kāt'-*.

atī < *atā* "greatly" adv. + -i pron. 2.159.

adravya- "unsubstantial" adj. *adravyā* NSm 2.152.

ananta- "endless" adj. *anaṃttā* 2.151, *anantā* 2.177 NSm.

anātma- "selfless" adj. *anātma* 2.145, 150, 209, *anātmu* 2.228 NAPm.

anāha- "helpless" adj. *anāha* NAPm 2.217.

anicca- "impermanent" adj. *aniccā* NAPf 2.195; *aniccu* NAPm 2.228.

anutpattia- "non-originating" adj. *anutpattiyo* ASf 2.231. *kṣāṇdu anut-* *pattiyo* = BSkt *anutpattika-*(*dharma-*)*kṣāṇti*.

anulomia- "conformable" adj. *anulomyo* ASf 2.166. *kṣāṇḍu anulomyo* = BSkt *anulomika-kṣāṇti*.

andarahyāte 3 sg. pf. m. "he disappeared" 2.168.
apraca- "without a cause" adj. apracai NSm 2.236.
abasta- "unbound" adj. abasta NAPm 2.152.
aysamgga- "barren" adj. aysamgga NSf 2.226.
aysu "I" pers. pron. 1 sg. aysu NS 2.182, 188, 191, 194, 199, 202, 203, 206, 217, 241, 244. ma AS 2.188, 200, 209, 217, 241. mamā GDS 2.139, 140 (bis), 141, 194, 203 (bis), 207, 213 (bis), 214, 215. mā GDS encl. 2.139 (bis), 187, 193 (bis), 204, 236, 237. v. mamānaa-.
aysmua- "mind". aysmū NSm 2.139, 141, 176; ASm 2.204; aysmūna IASm 2.143, 147 (bis), 171, 222; aysmya LSm 2.196, 207, 232.
aruwā- "herb, medicament". aruva' NSf 2.174.
avamāta- "unmeasured, innumerable" adj. avamāte NAPf 2.177; avamāta NAPm 2.199.
avaysānda- "unrecognized" adj. avaysānda NAPm 2.227. a- privative + ppp. paysānda- < paysān- q.v.
avarrāta- "undelivered" adj. avarrāte NSm 2.216. a- privative + ppp. parrāta- < parrij- q.v.
avaśśā "surely" adv. 2.183 (avaśī), 202, 206.
avāya- "evil state, BSkT apāva-". avāyā LSm 2.212.
aviśa- n. of a hell, BSkT avīci-. avīśi GDSm 2.215, 219.
aska "perhaps" adv. 2.179.
asaṃkhalsta- "unsullied" adj. asaṃkhalstu NSm 2.141. a- privative + saṃkhalsta- ppp. < saṃkhal- "to be tainted".
asatva- "without being" adj. asatvā NSm 2.152.
asāra- "unsubstantial" adj. asāra NAPm 2.163, 208; asārā NSm 2.192, NAPf 2.195.
asāda- "evil" adj. asādu ASn 2.203.
ah- "to be", pp. vāta-. āya 3 sg. opt. 2.147. āro 3 pl subj. 2.186. -i 2 sg. pres.: kṣamovī 2.177; thvī 2.162. indā 2.197, indī 2.154 3 pl pres. act. iñi 1 sg. subj. 2.191. iyā 3 sg. opt. 2.198. nāśtā "is not", v.s.v. mā 1 pl pres. 2.159. vāta 3 pl pf. intr. m. 3.2. śtā 3 sg. pres. act. (encl.) 2.217.
ākāśaggarbhā- n. of Bodhisattva, BSkT Ākāśagarbhā. ākāśaggarbhī 2.154 < ākāśaggarbhā NSm + -i pron.
ākṣuv- "to begin", pp. ākṣutta-. ākṣutte 3 sg. pf. tr. m. 2.159 (+ inf. pulsu), 2.169 (+ inf. būṣṣā). ākṣuttai 2.171 < ākṣutte + -i pron. (+ inf. hvāñi).
āgama- "desire, wish". āgamu ASm 2.194, ātamā NSm 2.194; ātama NAPm 2.193.
āchaa- "disease, illness". āchā NAPm 2.174 (bis).
āñā, ānye v. āh-.
āta v. hīs-.
ātama, ātamā v. āgama-.
ātāśa- "sky". ātāśī 2.176, 186, ātāśā 2.177 NSm; ātāśu LSm 2.234.

ā'te' v. āh-.
ātma- "self". ātma NSf 2.209; ātme GDSf 2.149; ātmo ASf 2.226.
ānanda- n. of Bodhisattva, BSkT Ānanda. ānanda VSm 2.237; ānandā 2.235 NSm, 2.240 GDSm. ānandī 2.152, 243 < ānandā NSm + -i pron.
āphire 2.204 1 sg. pres. mid. < āphir- "to disturb".
ā'matā- "dwelling-place". ā'mate NAPf 2.157.
āya v. ah-.
āysana- "seat". āysana NAPm 2.149, 160; āysamna IASm 3.7.
āysān- "to equip, adorn", ppp. āysāta-. āysāta ppp. NAPm 2.212; āysāte ppp. NSm 2.172, 222.
āysda indecl. ppp. in phrase āysda yan- "to protect" 2.182, 211.
ārra- "fault". ārru NSm 2.198, ASm 2.197.
ārīh- "to share", pp. ārsta- "accompanied by". ārsta ppp. NSf 2.223.
ārūh- "to move, shake" (intr.), pp. ārotta-. ārūhāte 3 sg. pres. 2.235.
āro v. ah-.
ārsta- v. ārīh-.
āṣaṇa- "worthy" adj. āṣaṇi NSm 2.148.
āśka- "deer". āśka NAPm 2.226.
āstanna postp. with GD (IASm < āstana- "beginning") "beginning with". āstanna 3.2 (+ mātraī), āstannai (āstanna + -i pron.) 2.184 (+ balysi).
āh- "to dwell, remain; be", pp. āsta-. ā'te' 3 sg. subj. mid. 2.222. pres. pt. mid. āṇa-: āṇā NSm 3.1, 9. The GDSm used idiomatically: ulatāne ānye 2.168 "from the cemetery"; varī ānye 2.231 "at once".
indra-dhana- "rainbow, Indra's bow". indra-dhani GDSm 2.234.
indria- "senses". indriya NAPm 3.12; indryau jsa IAPm 2.212.
irdhā- "magic power". irdhyau IAPf 2.168.
 1. -i encl. pron. 3 sg. Obl. in all places except AS 2.152, 211, 228, 243.
 -a + ī > -ai āstannai 2.184; ttai 2.185, 240; lakṣaṇai 2.171.
 -ei mulśde jsei 2.221.
 -i + ī > -ī atī 2.159; ākāśaggarbhī 2.154; ānandī 2.152, 243; kṣāttāggarbhī 2.155; ttāti 2.151; dṛṣṭī 2.196; patī 3.6; mahākālśavī 2.145; mudgalyāyani 2.149; ysurrī 2.200; śśāriputrī 2.147; subhūti 2.151.
 -u + ī > -vī kvī 2.196, 197, 234; cvī 2.192, 205, 218; trāmvi 2.146; palimjvi 2.169; śśārvī 2.169; samvī 2.197, 201, 228; hastarvī 2.234.
 -e + ī > -ai ākṣuttai 2.171; kyai 2.152; divatāi 2.211; naljsondai 2.243.
 -ei vicittrei 2.232.
 -o + ī > -vai uṣṇīrvai 2.233.
 2. -i v. ah-.
indā, indī v. ah-.
 1. iñi v. ah-.

2. *iñi* "on account of", postp. + GD: 2.149 (+ *pracai*), 210 (+ *syemate*).
iyā v. ah-.
u "and" conj. 2.170, 197, 243. v. *pacada-*.
uī "wits", *uī* NAP 2.140.
upev- "to produce", pp. *upautta-*. part. nec. *upevāña* NSf 2.201, 225; NAPm 2.221.
uysānaā- "self". *uysāno* ASf 2.220.
uysdai- "to look up (at)", pp. *uysdāta-*. *uysdaiñdi* 3 pl pres. act. 3.6.
uysnora- "being". *uysnora* NAPm. 2.180, 184, 190, 216, 227; *uysnorā* 2.174, 199, 206, 214; 3.10, 12; *uysnori* 2.175, 179; *uysnaurā* GDSm 2.204.
urmaysde "sun" NSm 2.173, 234.
ulatānā- "cemetery". *ulatāñe* LSf 2.168.
uvāra- "noble" adj. *uvāro* ASm 2.143.
uṣṇāra- "excrescence on Buddha's head, BSkt *uṣṇāra-*". *uṣṇāra* 2.233 < *uṣṇāro* LSm + -i pron.
ustama- "last" adj. *ustamu* ASm 2.194.
uspurra- "complete" adj. *uspurri* NSm 2.212.
uhu, uho "you", pers. pron. 2 pl. *uhu* 2.148; *uho* 2.155.
-ū encl. pron. 2 pl. *ttānau* 2.181 < *ttāna* + -ū.
ūtā- "water". *ūtca* NSf 2.141.
o "or" conj. 2.157, 167, 173, 179, 226.
oys- "to be angry", pp. *oṣṭa-*. *oysa* 2 sg. pres. mid. 2.177. v. *auś-*.
oysa- "anger, rage". *oysa* NAPm 2.200, 210; *oysā* NSm 2.197.
auś- "to anger", pp. *oṣṭa-*. *oṣṭe* 3 sg. pf. tr. m. 2.209 (bis).
ośa- "evil" adj. *ośu* ASm 2.203.
oṣku only in the phrase *oṣku vāte* 2.176, 211 "always".
oṣṭe v. *auś-*.
ka "if" conj. 2.193, 194, 200, 213, 215, 216, 219, 222.
kadalī- "the *kadalī*-tree". *kadalī* GDSf 2.195.
kama jsa IAS rel. pron. 2.140. v. *kāma-*.
kamala- "head". *kamala* ASm 2.182.
kara- "entourage": *karā vīrā* 2.233.
karā "really, at all, indeed" adv. *kari ne* 2.179. *kho ju . . . karā* 2.164.
ne ju karā 2.236.
karma- "action, deed". *karma* NAPm. 2.175; 3.10.
karyā- "torment, torture". *karyo* ASf 2.216.
kalahāra- "quarrel". *kalahāra* NAPm 2.210.
kalpa- "aeon". *kalpa* NAPm 2.215; *kalpā* LSm 2.238, 239.
kā'ñi v. *kāt'-*.
kā'ñu v. *kāt'-*.
kāma-guṇa- "quality of desire". *kāma-guṇa* NAPm 2.225.
kā'matā- "thought". *kā'mate* NAPf 2.154.
kāma- rel.-interr. pron. "who". *kāmā* NAPm 2.158, 159. v. *kama jsa*.

- kāla-* "time". *kālu* ASm: *ttu kālu* "at that time" 2.157, 166, 238, 241, 242; *ustamu kālu* "at the last time" 2.194.
kāśa- "cataract". *kāśā* NSm 2.227.
kūḍe "very" adv. Spelled *kāḍa* 2.225. With adjs: 2.159, 171, 223; 3.2; with advs: 2.188, 193, 240; 3.6; with verbs: 2.140, 169, 185, 225; 3.5.
kāḍna "on account of" postp. + GD 2.202.
kāt'- "to think", pp. *kāṣṭa-* (v. *atāṣṭa-*). *kei'mā* 1 sg. pres. act. 2.216. part. nec. *kā'ñā-*: *kā'ñi* NSm 2.218; *kā'ñu* in impers. constr. 2.192, 199, 204, 206, 208.
ku conj. 1. "when, if" 2.142, 146, 170, 217, 223. + -i in *kvi* 2.196, 197, 234. 2. "so that" 2.187, 191, 199, 217, 221. 3. "since" 2.191, 201. 4. "where" 2.213, 214.
kuśśala-mūla- "merit-root". *kuśśala-mūla* NAPm 2.183; *kuśśala-mūla* NAPm 2.199.
kūra- "false" adj. *kūre* NAPf 2.154; *kvire* GDSf 2.210.
kūla- "ten million, BSkt *koṭi-*". *kūla* NAPm 3.3, 4.
kei'mā v. *kāt'-*.
ko, kau "if" conj. Spelled *kau* 2.178. *ko* 2.178 (bis), 186, 209 "if"; 2.216 "so that". Usually with subj. or opt. Cf. *ka*.
klaiśa- "impurity, BSkt *kleśa-*". *klaiśa* NAPm 2.175, 206; *klaiśānu* GDPm 2.197, 198, 207; *klaiśyau* (jsa) IAPm 2.198; 3.12.
klaiśīnaa- "pert. to *kleśas*" adj. *klaiśīnā* NAPm 2.174.
kvi v. *ku*.
kvire v. *kūra-*.
kṣam- "to please". *kṣīma* 3 sg. opt. 2.243 (+ inf. *pyūṣṭe*).
kṣamev- "to ask forgiveness of", pp. *kṣamotta-*. *kṣamotte* 3 sg. pf. tr. m. 2.144 (bis).
kṣamova- "forgiving" adj. *kṣamovī* 2.177 < *kṣamovā* NSm + i "you are".
kṣamauva- "forbearance". *kṣamauvā* ASm or GDSm 2.211.
kṣāñdi- BSkt *kṣāñti-*, according to Edgerton "intellectual receptivity".
kṣāñdu 2.231, *kṣāñdu* 2.166 ASf.
kṣiñj- "to long for, desire". *kṣiñgyindā* 3 pl. pres. act. 2.226.
kṣāta' num. "six" 2.230.
kṣāttāggarbha- n. of *Bodhisattva*, BSkt *Kṣitigarbha*. *kṣāttāggarbhi* 2.155 < NSm -ā + -i pron.
kṣīma v. *kṣam-*.
khanāa- "laugh(ter)". *khanā* 2.232, *khanāu* 2.236 ASm.
khava- "foam". *khavā* GDSm 2.163.
khāysa- "food". *khāysā* ASm or NAPm 2.156; *khāysu* ASm 2.170.
kho conj. Especially in comparisons, "as": *samu kho* 2.141, 148, 153, 167, 172, 176, 177 (bis), 234; (t)trāma- . . . (*samu*) *kho* 2.141, 167, 173, 174, 176, 195, 198, 227, 228; 3.8; *tterā* . . . (*samu*) *kho* 2.177 (bis), 215; *kho*

- ju 2.164, 165, 215, 225, 227, 228; kho ye (yā) 2.142, 162, 198, 208; 3.8; kho 2.160, 226; 3.11. "how" 2.159, 187. "when" 2.241.
- ggamggā*- n. of river, Skt Gaṅgā-. *ggamggā* GDSf 2.215.
- ggatā*- "state of existence", BSkt gati-. *ggate* NAPf 2.163.
- ggamjsā*- "fault". *ggamjsa* NSf 2.140; *ggamjse* NAPf 2.140.
- ggambhīra*- "deep, profound" adj. *ggambhīra* NSf 2.189.
- ggara*- "mountain". *ggarā* NSm 2.172; *ggaru* ASm 2.168; 3.1.
- ggāma*- "swift" adj. *ggāma* NAPm 2.142, 226.
- ggāha*- "song, verse". *ggāha* NAPm 2.166.
- guvaṣṭe* 2.179 3 sg. pres. Perhaps < **guvaṣṭ*- < **vi-kas-ya*- "to fall asunder".
- gguhād*- "to strike, injure". *gguhaimā* 1 sg. pres. act. 2.199.
- gūstā*- "flesh". *gūsto* ASf 2.213.
- grjakūṭa*- n. of mountain, BSkt Gṛdhra-kūṭa. *grjakūṭu* 2.168, *grddhrakūṭu* 3.1 ASm.
- ggei'ls-* "to revolve". *ggei'lsāre* 3 pl pres. mid. 2.164.
- ggei'ss-* "to make (wheel) revolve". *ggei'ssātai* 2 sg. pf. tr. m. 2.178.
- grata*- "instruction". *gratu* ASm 2.193.
- cakra*- "wheel". *cakru* ASm 2.178.
- car*- "to practise" (tr.), pp. *carāta*-. *carindi* 3 pl pres. act. 2.207; *cariyā* 3 sg. opt. 2.230.
- cā'ya-nārmāta*- "magic-produced" adj. *cā'ya-nārmāta* NAPm 2.153. adj. used as subst. "what is magic-produced": *cā'ya-nārmāte* NSm 2.165; *cā'ya-nirmātu* 2.162, *cā'ya-nārmātu* 2.208 ASm.
- cā'yā*- "magic". *cā'ye* GDSf 2.165, 224.
- cāndāka*- "how much" adj. *cānduku* ASn as adv. 2.179.
- cī* "if, when" conj. 2.204. < *cīyā* q.v.
- cīyā* "if, when" conj. 2.166, 192, 231.
- cu* conj. and rel. pron. 1. "as for" 2.154, 193, 196, 210. 2. rel. pron. 2.154, 182, 183, 190, 202, 203. 3. cu buro 2.157, 161, 165, cu buru 2.191 "whatever". 4. "since" 2.155, 244. 5. "if, when" 2.186, 192 (cvī), 205 (bis, once cvī), 218 (cvī). 6. "that" 2.219. 7. "although" 2.204.
- cūde jsa* "wherefore" 2.195.
- ce, kye* "who" rel. and interr. pron. Spelled *ce* 3.8, otherwise *kye*. 1. rel. pron. sg. or pl "who, which" 2.151, 152 (*kyai* < *kye* + -i), 174, 175, 180, 181, 197, 203, 209, 217, 225, 227, 230, 236, 237; 3.2, 8, 9. 2. when clearly indef. "anyone" usually with *vā*: 2.139, 140 (bis), 143. 3. interr. pron. 2.155.
- cerā* rel. adv. "how greatly" 2.220.
- crrāma*- "qualis" adj. *crrāma* NAPm 2.147 (bis), 149, 150, 160, 162; *crrāmā* NSm 2.145. In each place correlative with *ttrāma*-.
- crrāmu* adv. "as" 2.150, 175, 180.
- cvī* v. cu.

- chāyā*- "shadow". *chāya* NSf 2.179.
- chā'ta*- "germ". *chā'tu* ASm 3.12.
- gyaḍa*- "ignorant, foolish" adj. Used as subst. "fool": *gyaḍa* NAPm 2.228; 3.10; *jaḍānu* GDPm 2.164.
- gyaḍīa*- "folly". *gyaḍīna* 2.227, *jaḍīna* 2.167 IASm.
- gyaḍīnaa*- "pert. to folly" adj. *gyaḍīja* NSf 2.229; *gyaḍīju* ASf 2.173.
- gyasta*- "divine, *deva*" adj. With *balysa*-. *gyasta* NAPm 2.166; *gyastā* NSm 2.170, 238; GDSm 3.5; *gyastu* ASm 2.235. As subst. "god": *gyasta* NAPm 3.3; *gyastyau* IAPm 2.156.
- gyastūna*- "divine" adj. *gyastūni* ASm or NAPm 2.156.
- jāna*- "meditation". *jāna* NAPm 2.221.
- jin*- "to remove, destroy", pp. *jāta*-. *jātai* 2 sg. pf. tr. m. 2.173. *jina* 2 sg. imper. act. 2.236. *jinindā* 3 pl pres. act. 2.173. *jināna* part. nec. NSf 2.229. *jāndā* 3 sg. pres. act. 2.174.
- jīy*- "to disappear, be removed". *jīye* 3 sg. pres. mid. 2.223. *jyāri* 3 pl pres. mid. 2.191.
- jīvāta*- "life". *jīvātu* ASm 2.190; *jīvāte* GDSm 2.149.
- ju* encl. emphatic particle. With imper.: *tsau ju* 2.144; with dem pron.: *ša ju* 2.140, 174, 180; with *hārā*: *hārā ju* 2.161, *hār ju* 2.161, 208; with *kho* "as": *kho ju* 2.164, 165, 215, 225, 227, 228; with *ne* "not": *ne ju* 2.177, 209, 216, 236.
- jūṣḍānā*- "thong". *jūṣḍānyau* IAP 2.139.
- gyeh*- "to clean; cure", ppp. *gyasta*-. *gyehā* 3 sg. opt. 2.174.
- jyāri* v. *jīy*-.
- jsan*- "to strike, slay", ppp. *jsata*-. *jsaniyi* 3 sg. opt. act. 2.200.
- jsinā*- "life". *jsīno* ASf 2.239.
- jsei'na*- "quick" adj. *jsei'nu vātā* 2.171 "quickly".
- jsonāta*- "bowed" adj. *jsonāte* 2.171, *jsaunāte* 2.187, 235; 3.7 NSm.
- tta* "thus" adv. Commonly with direct speech: *tta hvate* 2.145 (*hve*), 149, 151, 152, 153, 155; 3.9; *tta kā'nu* 2.192, 199, 204, 206, 208; *tta pyūṣṭu* 3.1; *tta braṣṭe* 2.235. *ttai hvāñāte* 2.185, 240 (*tta* + -i pron.). *tta vātcu* "likewise" 3.10. Otherwise: 2.170, 206. *ttau* 2.181.
- ttatata*- "wealth". *ttatutu* ASm 2.190.
- ttatvatu* "in reality" adv. 2.158, 159, 161 (bis), 162, 164, 165, 167, 208, 227. Spelled *ttatvata* 2.144.
- ttanda*- "so great" adj. *tandā* NSm 2.217; *ttamdu* ASm 2.194.
- ttandrāma*- "such" adj. *ttandrāma* NAPm 2.151.
- ttarra*- "blade of grass". *ttarre* NAPm 2.175.
- ttarraa*- "thirsty" adj. *ttarrā* NAPm 2.226.
- ttarandara*- "body". *ttarandarā* NSm 2.172; *ttarandaru* ASm 2.231.
- ttāḍātā*- "darkness". *ttāḍātā* NSf 2.229; *ttāḍetu* ASf 2.173.
- ttānu* v. *ša*-.
- tā* v. *thu*.

ttā v. ṣa-.
ttātā, ttātī, ttāte v. ṣāta-.
ttāna, ttānau v. ṣa-.
ttāmāra "darkness; partial blindness". *ttāmārā* GDSm 2.163, 224; *ttāmāra* NAPm 2.227.
ttāye v. ṣa-.
ttārā v. tterā.
ttārtha "heretic". *ttārtha* 2.142, *ttirtha* 2.178 NAPm.
ttās "to cut". *ttāṣḍā* 3 sg. pres. mid. 2.139.
ttitā v. 1. ttiyā.
tindā v. yan-.
 1. *ttiyā* "then" adv. 2.148, 160, 166, 187, 198, 231, 232; 3.7. Spelled *ttitā* 2.192, 233.
 2. *ttiyā* v. ṣāta-.
ttu v. ṣa-.
ttuto v. ṣāta-.
tturra "mouth". *tturra* IASm 2.234.
ttuśśāa "empty" adj. *ttuśśā* NAPm 2.209.
ttū v. ṣāta-.
ttūrra "arched" or "tender" (?) adj. with *viysa*: *ttūrra* NAPm 3.8.
te v. thu.
ttai v. tta.
tte v. ṣa-.
tterā "so greatly; so many" indecl. adj., adv. With adjs: *tterā* 2.159, 177 (bis), 180, 217; *tteri* 2.141; *tteru* 2.191; *ttārā* 2.201; with adv.: *ttārā* 2.155; with nouns: *tterā* 2.215, 220.
ttau v. tta.
tcamāna IAS, P rel. pron. *tcamāna* 2.218, *tcamna* 3.10.
tcahora num. "four" 2.163.
tcāraṇa "capable" adj. *tcāraṇā* NSm 2.191, 211 (+ inf. *hvīte*), 220.
tcārman "skin". *tcārma* NSn 2.214.
tcera "to be done" part. nec. *tcera* NSf 2.185, 200, 207; *tcerā* NSm 2.187.
ttye, ttyau v. ṣa-.
ttrandē v. ttrām-.
trāṇa "protection, stronghold". *trāṇā* NSm 2.184.
ttrām "to enter" with loc., pp. *ttranda*-. *ttrande* 3 pl pf. intr. f. 2.233.
ttrāma "talismans" adj. *ttrāma* NAPm 2.161, 162; *trāma* NAPm 2.145; 3.8; *trāmā* NSm 2.141, 150, 162, 165, 172.
trāmī adv. "so, thus" 2.147.
ttrāmu adv. "so, thus". *ttrāmu* 2.145, 164, 167, 195, 198, 228, 236; *trāmu* 2.150, 173, 174, 175, 176, 178, 227. *trāmvi* 2.146 (< *trāmu* + -i pron.).
tvānaa "your" possessive adj. to *thu* q.v. *tvānai* NSm 2.145, 147, 150, 151, 152, 174, 175; *tvānei* NSm 2.153.

1. *tvī* v. thu.
 2. *tvī* v. ṣāta-.
tsāta "rich, wealthy" adj. *tsātā* NSm 2.211.
tsāṣṭa "calm" adj. *tsāṣṭu* ASn as adv. "calmly" 2.188.
tsīṇi, tsītā, tsīndā, tsīndi v. tsu-.
tsu "to come", techn. "to transmigrate", pp. *tsuta*-. *tsīṇi* 1 sg. subj. act. 2.213, 214; *tsītā* 3 sg. opt. 2.214; *tsīndā* 2.201, *tsīndi* 3.10 3 pl pres. act.; *tsutāndā* 2.233, *tsutāndi* 2.143, 207 3 pl pf.tr.; *tsau* 2 sg. imper. act. 2.144.
tsūmatā "career". *tsūmato* ASf 2.199.
tsau v. tsu-.
thatau "quickly" adv. *thatau* 2.146, 187, 193, 240; 3.3; *thato* 3.4.
thāna "place". *thāna* NAPm 2.157.
thu "you" pers. pron. 2 sg. *thu* NS 2.173, 178; *thvi* 2.162 (< NS *thu* + i "are"). tā GDS encl. 2.160, 181, 188; *te* 2.177, 185. *tvī* GDS 2.146, 160, 172, 176, 179, 180. v. *tvānaa*-.
dakṣāṇa "southern" adj. *dakṣāṇo* ASf 3.4.
dakṣānā "gift, offering". *dakṣāṇa* NSf 2.146, 148.
data "wild beast". *date* NAPm 2.178.
dasau num. "ten". *dasau* 2.196; 3.3, 4; *daso* 3.4.
dasta "hand". *dasta* NAPm 2.170; 3.8.
dāa "fire". *dai* NSm 2.175.
dākṣiṇia "venerable (person)". *dākṣiṇya* NAPm 2.147.
dāḍaru v. dāra-.
dāta "the Law". *dātā* NSm 2.174, 175; GDSm 2.183, 240; *dātu* ASm 2.187; 3.1. *dātu* with *paramārtha*- 2.237, 241, 244. Spelled *dhāta*:- *dhātu* ASm 2.231, 244.
dātia "pert. to the Law" adj. *dāti* ASm 2.178.
dātinaa "pert. to the Law" adj. *dātino* ASm 2.231.
dāra "long" (of time), adj. ASn as adv.: *ne dāru* 2.146; *ma dāru* 2.183 and col. "before (lit. 'not') long", i.e. "soon". Comp. adv. *dāḍaru* 2.222 "longer".
dātāndā v. dai-.
dāta "appearance". *dātāna* IASm 3.8.
dāte, dātai v. dai-.
did "to appear", pp. *dāsta*-. *dātte* 3 sg. pres. mid. 2.161; *diyāre* 2.161, *dyāre* 2.165 (bis), 3 pl pres. mid.; *dāsta* 3 pl. pf. intr. m. 2.157; *dāstu* NSn ppp. 2.170.
dāyāṇa, diyāṇa v. dai-.
diyāre v. did-.
diśā "direction". *diśe* 2.142; 3.4; *dāse* 2.222 NAPf; *dāse jsa* 3.4, *diśe jsa* 3.3 IASf; *diśo* ASf 3.4. *diśe virā* 2.142, *dāse virā* 2.222 "in (all) the directions" i.e. "in all 10 directions", *daso harbiśśā diśe* 3.4.

- dāsta, dāstu* v. did-.
- dīra-* "bad, evil" adj. *dīra* NAPm 3.10.
- divamggara-* n. of former Buddha, BSkT *Dīpamkara*. *divamggarā* NSm 2.241.
- divatā-* "deity". *divatai* 2.211 < *divate* NAPf + -i pron.
- dukha-* "woe, misfortune". *dukha* NAPm 2.191, 202, 205, 220; *dukhānu* GDPm 2.201; *dukhā* NSm 2.218; *dukhyo* 2.242, *dukhyo* jsa 2.193, *dukhya* jsa 2.164, 219 IAPm.
- dukhev-* "to oppress with woe", pp. *dukhautta-*. *dukhevā* inf. 2.220; *dukhautta* ppp. NAPm 2.191, *dukhotta* NAPm 2.201, 217, 218; *dukhauttā* 3 sg. pf. tr. m. 2.204.
- duva* num. "two". *duva* 2.189.
- duškara-* "marvellous" adj. *duškara* NSn 2.159, 240.
- drṣṭi-* "view, belief". *drṣṭi* 2.196 < *drṣṭā* NSf + i pron.
1. *dai* v. dāa-.
2. *dai* v. dai-.
- dai-* "to see", pp. *dāta-*. *dātāndā* 3 pl pf. tr. 2.142; *dāte* 3 sg. pf. tr. m. 2.167; *dātai* 2 sg. pf. tr. m. 2.237; *dāyāña* part. nec. NAPm 2.210, *dīyāña* 2.153; *dai* (< *daiyā*) 3 sg. pres. act. 2.226; *dāindā* 3 pl pres. act. 2.228; *daiyā* 3 sg. pres. act. 2.162, 208, 227; 3.8; *dāyāña* part. nec. NSf 2.148, NAPm 2.162.
- dīyānaa-* "conspicuous" adj. *dīyānā* NAPm 2.186.
- dīyān-* "to show", pp. *dīyānita-*. *dīyānite* 3 sg. pf. tr. m. 2.232.
- dīyāna* v. dai-.
- dīyāre* v. did-.
- dr̥raya* num. "three". *dr̥raya* 2.163, *dr̥raya* 3.11 NAPm; *dr̥raiṇu*. 2. 143, *dr̥raiṇu* 3.11 GDPm.
- dr̥ṇāa-* "healthy" adj. *dr̥ṇai* NSm 2.211.
- dr̥aiṇu*, *dr̥raiṇu* v. *dr̥raya*.
- dr̥rau-masa-* "the measure of a hair" adj. *dr̥rau-masā* NSm 2.181.
- dvāvarānautama-* ordinal, 92nd. *dvāvarānautamā* LSm 2.238.
- dharma-* "element, BSkT *dharma-*". *dharma* NAPm 2.145, 150, 209, 223.
- dhāta-* v. *dāta-*.
- namas-* "to worship", pp. *namasāta-*. *namasātāndi* 3 pl pf. tr. 3-5; *namasimā* 1 sg. pres. act. 2.181.
- narande* v. *narām-*.
- narām-* "to go out", pp. *naranda-*. *narande* 3 pl pf. intr. f. 2.232, 234.
- naria-* "hell". *naryo* LSm 2.215, 219.
- naljsem-* "to conclude", pp. *naljsonda-*. *naljsondāndi* 3 pl pf. tr. 2.166; *naljsondai* 2.243 < *naljsonde* 3 sg. pf. tr. m. + -i pron.
- nātu*, *nāte* v. *nās-*.
- nāman-* "name". *nāma* ASn 2.238, 239.
- nās-* "to take", ppp. *nāta-*. *nātu* yan- "be able to take" 2.193. *nāte* 3 sg. pf. tr. m. 2.243; *nāse* 1 sg. pres. mid. 2.195; *nāste* 3 sg. pres. mid. 2.212.

- nāsāka-* "appropriator". *nāsāka* NAPm 2.145, 151.
- nā*, *nī* encl. pron. 3 pl. *nā* 2.191, 227; *nī* 2.202. *ne* 2.201 may have *nā* 3 pl. *ne-n-jsa* "not therefore" 2.209.
- nā*, *nī*, *ne* "not" adv. With advs: *ne dāru* 2.146 "before long"; *ṣṣai* *ne* 2.173, 175, *ṣṣai nā* 2.186 "even not". Immediately preceding a verb: *ne* 2.154, 179, 194, 195, 200, 205, 212, 213, 223, 228; *ne ne* 2.158; *ne . . . ne* 2.212; *nī* 2.164, 216; *n <ā>* 2.167. Otherwise: *ne* 2.173, 174, 192, 194, 197 (bis), 198, 199, 217, 220, 236; *nā* 2.159, 207, 221, 235; *nī* 2.207. *ne ne* 2.151. With encl. 3 pl pron.: *ne nā* 2.201. *ne-n-jsa* "not therefore" 2.209. *ne ju* 2.177, 209, 216, 236. *samu ne hā* "hardly" 2.182. v. *nāstā*.
- nījsaṣ-* "to show", ppp. *nījsaṣta-*. *nījsaṣṭe* 3 sg. pres. mid. 2.236, 239.
- nāta'sta-* v. *nād-*.
- nātāa-* "river". *nātāyā* GDSf or LSf 2.215.
- nād-* "to sit down", pp. *nāta'sta-*. *nāta'sta* pp. NAPm as subst. 2.150. *nita'sta* 3 pl pf. intr. m. 3.6; *nāta'stā* 2.168, *nita'stā* 2.187 3 sg. pf. intr. m. *niyāñu* part. nec. NSn 2.221. *nya* 2 sg. imper. act. 2.188.
- nārmān-* "to create by magic", ppp. *nārmāta-*. v. *cā'yā-*. *nārmāte* 3 sg. pf. tr. m. 2.155. *nārmāta* ppp. NAPm 2.154, *nārmīto* ASf 2.144. *nārmāñi* 2 sg. pres. act. 2.155.
- nāstā* "is not". v. *nā* "not", *ah-* "to be". *nīstā* 2.178, 181, 208; *nāstā* 2.140, 165, 180, 236; *nāsti* 2.161, 174; *nīsti* 2.161.
- nāśāṣta-* ppp. "attached". *nāśāṣta* NAPm 2.225.
- nihalj-* "to subdue", pp. *nṛhiya-*. *nihaljā* 3 sg. opt. 2.178; *nṛhiyai* 2 sg. pf. tr. m. 2.178.
- ne* v. *nā*.
- nairātma-* "selfless" adj. *nairātmu* NAPm 2.228.
- nya* v. *nād-*.
- pacāḍa-* "order, succession". *pacāḍānu* 2.169 < IASm *pacāḍāna* + *u* "and" (?).
- pajāyys-* "to accept, enjoy", pp. *pajāṣta-*. *pajāysa* 2 sg. imper. mid. 2.146, 150. *pajāṣṭe* 3 sg. pf. tr. m. 2.170.
- pajād-* "to ask for", pp. *pajista-*. *pajindā* 3 pl pres. act. 2.190.
- pajis-* "to cook; refine". *paštā* 2.198 3 sg. pres. act.
- pajsama-* "honour". *pajsama* 3.5, *pajsamu* 2.242 NAPm. v. *bipajsama-*.
- pamjsa* num. "five" 2.163, 208.
- paṭhu-* "to burn up". *paṭhaiyā* 3 sg. pres. 2.175 (bis).
- patā* "towards" prep. + acc. *patā balysu* 2.170, 187. *patī* 3.6 (with -i pron.).
- patācho-* "refuge" (?). *patāchu* NSm 2.192.
- patāñ-* "to wrench (limbs)". *patāñiyā* 3 sg. opt. 2.200.
- patāts-* "to give up, abandon". *patāste* 3 sg. pres. 2.190.
- patī* v. *patā*.
- pattima-* "result". *pattimu* NSm 2.148, ASm 2.203.

- patīsa-* "covering" (?). *patīśu* GDSm 2.176. See R. E. Emmerick, *BSOAS*, xxix, 3, 1966, 616.
- pathīs-* "to refrain", pp. *pathīya-*. *pathīśti* 3 sg. pres. act. 2.196.
- padamjā-* "exposition". *padamja* ASf 2.188.
- padia-* "way, manner". *padī* ASm 2.148; *padya* NAPm 2.146, 148, 191; 3.5.
- pana-* "each, every" pron. adj. *panye* GDSm 2.200, 214; 3.10, 12.
- panata-* v. *panam-*.
- panam-* "to rise up", pp. *panata-*. *panatā* 3 sg. pf. intr. m. 2.187; 3.7; *panamāḍu* part. nec. NSn 2.221; *panamāte* 3 sg. subj. mid. 2 col.; *panamāte* 3 sg. pres. mid. 2.240.
- panaś-* "to perish", pp. *panaṣta-*. *panaśte* 3 sg. pres. mid. 2.179.
- pandāa-* "path". *pando* ASm 3.11.
- panye* v. *pana-*.
- papāmjā-* "feast". *papāju* ASf 2.144.
- papāte* 3 sg. pf. tr. m. 2.156 < **pa-pā-* "to prepare (food)".
- paysān-* "to recognize", pp. *paysānda-*. *paysānāṇa* part. nec. NAPm 2.224; *paysāni* 2 sg. pres. act. 3.10, 11; *paysānde* 3 sg. pf. tr. m. 2.237; *paysendā* 3 sg. pres. act. 2.223. v. *avaysānda-*.
- paramārtha-* "the supreme, ultimate meaning (of the Law)". *paramārthā* NSm 2.165; ASm 2.241, 244; GDSm 2.240; *paramārthu* ASm 2.228, 237, 244.
- parrāta-* v. *pars-*, *parrīj-*.
- parī-* "to order", pp. *parsta-*. *parste* 3 sg. pf. tr. m. 2 col. (+ inf. *pīde*).
- parrīj-* "to rescue, deliver", ppp. *parrāta-*. *parrātu yan-* "able to rescue" 2.219. *parrījātā* 3 sg. pres. act. 2.230; *parrījīñi* 1 sg. subj. 2.184, 216. Cf. *pars-* v. *avarrāta-*.
- parrīya-* "deliverance". *parrīyā* NSm 2.217.
- pareh-* "to show moral restraint". *parehāṇḍā* NAPm pres. pt. aa-adj. 2.197.
- parauys-* "to drown", pp. *parosta-*. *parosta* NAPm ppp. 2.225.
- parnai-* "to touch". *parnaindi* 3 pl pres. act. 2.228.
- parṣā-* "assembly". *parṣe* NAPf 2.184, 243; *parṣe jsa* IASf 2.168.
- pars-* "to escape, be delivered", ppp. *parrāta-*. *parrāte* 3 sg. pf. intr. m. 2.167; *parrāta* 3 pl pf. intr. m. 2.242. *parsāru* 3 pl subj. 2.193; *parsāṇḍā* 2.195, *parsāṇḍā* 2.164 3 pl pres. act.; *parsāmā* 1 sg. pres. act. 2.217.
- parsta-* v. *parī-*.
- palimṅga-* "the *paryāṅka*-position, cross-legged". LS: *palimṅya* 2.156; *palimṅju* 2.158; *palimṅvī* 2.169 (with *-ī* pron.).
- paś-* "to let go, leave", pp. *paśāta-*. *paśāve* 3 sg. pres. act. 2.179.
- paštā* v. *pajs-*.
- pahīs-* "to flee", pp. *pahīya-*. *pahaiga* 3 pl pf. intr. m. 2.142.
- pāa-* "foot". *pāto* 3.5, *pvo* 2.182 LPm.
- pātcu* "then, next" adv. 2.182, 206, 208. v. *vātcu*.

- pātrā-* "bowl". *pātro* 2.170, *pāttro* 2.169 ASf.
- pārāmatā-* "perfection, BSkt *pāramitā-*". *pārāmate* NAPf 2.230.
- pārśa-* "service". *pārśā* NSm 2.185.
- pāsārā-* "sunshine". *pāsāru* ASf 2.172.
- pāṇḍāvāta-* "alms(-giving), BSkt *piṇḍapāta-*". *pāṇḍāvātu* ASm 2.237.
- pātāy-* "to speak", pp. *pātāsta-*. *pātāstāndi* 3 pl pf. tr. 2.160.
- pāto* v. *pāa-*.
- pīr-* "to write", pp. *pīda-*. *pīde* inf. 2 col.
- puña-* "merit, BSkt *puṇya-*". *puña* NAPm 2.183, 186, 203; *puṇyo* IAPm 2.183; *puṇyau* IAPm 2.181, 244, col.
- pur-* "to overcome, defeat", pp. *purra-*. *purru yan-* "be able to defeat" 2.206.
- purra-* "moon". *purra* NSf 2.173.
- purma-* "eastern" adj. *purmā* IASf 3.3.
- puls-* "to ask", pp. *braṣta-*. *pulsu* inf. 2.159. *braṣte* 3 sg. pf. tr. m. 2.235; *braṣtai* 2 sg. pf. tr. m. 2.188.
- puṣṣu*, *puṣṣo* "utterly" adv. *puṣṣu* 2.167, 233; *puṣṣo* 2.170.
- pūra-* "son". *pūra* NAPm 2.190; *pūru* ASm 2.180, 226.
- pūlsta-* "covered". *pūlstā* GDSm 3.12. On *pūlsta-*, see now R. E. Emmerick, *BSOAS*, xxix, 3, 1966, 615-6.
- pyūṣ-* "to hear", pp. *pyūṣta-*. ppp. *pyūṣtā* NSm 2.175; *pyūṣtu* NSn 3.1. *pyūṣte* inf. 2.243; 3 sg. pf. tr. m. 2.231.
- pyaurā-* "cloud". *pyaurāṇu* GDPf 2.176.
- praca-* "cause, BSkt *pratyaya-*". *pracai* GDSm 2.149, 235. v. *apracaa-*.
- pracai* "on account of" postp. + GD. *dukhānu pracai* 2.201 "on account of woes".
- pranīhāna-* "vow". *pranīhānu* 2.186, *pranāhānu* 2.206, 237 ASm with *yan-* "to make".
- pratābimbāa-* "image". *pratābimbai* GDSm 2.224.
- praysāta-* "faith, belief". *praysāte* ASm 2.143.
- prahauy-* "to put on (clothing)", pp. *prahauṣta-*. *pruhauṣte* 3 sg. pf. tr. m. 3.8.
- pruhoṇa-* "clothing garment", (see now H. W. Bailey, *AO*, xxx, 1966, 31-2). *pruhoṇā* NSm 2.214.
- pruhauṣte* v. *prahauy-*.
- pvo* v. *pāa-*.
- pharāka-* "many" adj. *pharāka* NAPm 2.242; 3.2.
- pharu* "many" indecl. adj. 2.140, 191, 217, 218, 242; 3.5.
- pharṣata-* "official" (see H. W. Bailey, *KT*, iv, 56). *pharṣata* NSm 2 col.
- badr*, *badr(r)a*, *badrā*, *badru* v. *bhadra-*.
- bañ-* "to bind", pp. *basta-*. ppp. *basta* NAPm 2.218, 227; *bastā* NSm 2.164. v. *abasta-*.
- baṇa* "before, in the presence of" postp. + GD 3.7.

- bañu* "before" adv. 2.142.
bamhya- "tree". bamhyu ASm 2.142.
bar- "to carry, bear", pp. buḍa-. barimā 1 sg. pres. act. 2.202. bera part. nec. NAPm 2.202.
balysa- "Buddha". balysa VSm 2.172, 173, 176, 177, 179, 180, 182, 235, 236; 3.9; NAPm 2.158, 160, 162, 166, 222; balysä NSm 2.142, 159, 169, 234, 236, 238, 239, 240, 241 (bis), 243; 3.1; GDSm 2.183, 185, 211, 233, 242; 3.5; NAPm 2.159; balysi NSm 2.168, 170, 222, 232, 240, 243, col.; ASm 2.167; GDSm 2.158, 182, 184; 3.5, 7; balysu ASm 2.170, 187, 235; 3.6; balysyau jsa IAPm 2.157.
balysūña- "pert. to bodhi, enlightenment" adj. balysūñi ASm 3.12.
balysūñavūysaa- "bodhi-seeker." balysūñavūysai ASm 2.189; GDSm 2.220; balysūñavūysei GDSm 2.229.
balysūstā- "bodhi, enlightenment". balysūsta LSf 2.237; balysūstu ASf 2.183, 186, 187, 206, 207, 212, 216, 230, 238, 241; balysūste GDSf 2.188. balysūstu byev- (2.183), bud- (2.187, 206, 212, 216, 230, 238), car- (2.207).
balysyau v. balysa-.
baśdaā- "evil deed". baśdā NSf 2.204; baśde NAPf 2.196; baśdye GDSf 2.203.
bastā, bastā v. bañ-.
bājo "upon" adv. 2.202.
bā'yā- "ray (of light)". bā'yā NAPf 2.232, 233, 234.
bāysua- "arm". bāysū ASm 2.139.
bijsañ- "to be marked, adorned". bijsāndā 3 sg. pres. mid. 2.186.
bitam- "to doubt, be perplexed", pp. bitanda-. bitandā ppp. NSm 2.188, 221.
bitamaā- "doubt, confusion". bitamā NSf 2.236; bitamo ASf 2.236.
bipajsama- "dishonour". bipajsama NAPm 2.141. v. pajsama-.
bāysān- "to wake up", pp. biysānda-. bāysendā 3 sg. pres. act. 2.167.
birays- "to extend, spread", pp. biraṣṭa-. biraṣṭe 3 pl pf. intr. f. 2.232.
bilsaṅga- "assembly of monks, BSkT bhikṣusaṅgha-". bilsaṅgi GDSm 2.169, 183; bilsaṅgu ASm 2.144.
biśśā- "all" adj. biśśā NAPm 2.144, 145, 146, 148, 150, 153, 154, 158, 160, 162, 175, 178, 180, 184, 200, 206, 209, 216, 224, 227; 3.9; NSm 2.161; NAPf 2.195; biśśā NAPf 2.184; biśśū ASm 2.191, 214, 216; 3.11; biśśū adv. or NAPm 3.6; biśśe NAPf 2.211, 243; biśśeñe IASf 2.168; biśśye GDSm 2.169, 181; biśśyo IAPm 2.193. v. biśpaḍā, harbiśśā-.
biśśūnia- "of all kinds" adj. biśśūnya NAPm 2.155.
biśśe, biśśeñe v. biśśā-.
biśpaḍā "first of all" adv. 2.189.
biśye, biśyo v. biśśā-.
bisā- "house". bisa NSf 2.160; biso ASf 2.190.

- bihīyu* "extremely" adv. 2.141.
bināñña- "lute-music". bināñña IASm 2.242.
bīr- "to saw". bīrāte 3 sg. pres. 2.142.
bua' "incense, perfume". bū'ña IASm 2.242.
bud- "to perceive, know", pp. busta-. butte 3 sg. pres. mid. 2.158, 187, 212, 220, 230, 232, 238; buva 2 sg. pres. mid. 3.9; buvāni 1 sg. subj. 2.206, buvāne 2.216; bustā 3 sg. pf. intr. m. 2.166, 231; bustāmā 1 sg. pf. intr. m. 2.241; bva 2 sg. pres. mid. 3.12; bvānde 3 pl subj. 2.244.
buddha-kṣetra- "Buddha-field". buddha-kṣetri LSm 2.239.
buru, buro indef. particle. cu buru 2.191, cu buro 2.157, 161, 165 "whatever". ku buru 2.214, ku buro 2.213 "wherever".
buljsā- "virtue". buljsā NSf 2.140; buljse NAPf 2.140, 171, 211; buljso ASf 2.141.
buljsā-jsera- "worthy of praise" adj. buljsā-jserā LSm 2.239.
buva, buvāni, buvāne, bustā(mā) v. bud-.
bū'ña v. bua'-.
būṣṣ- "to distribute", pp. būta-. būṣṣa 2 sg. imper. 2.156; būṣṣā inf. 2.169.
betevā- "lightning-flash". betevi GDSf 2.163.
bendā "upon" adv. 2.150. postp. + GD 2.214.
bera v. bar-.
bodhisatva- "being destined for bodhi, enlightenment". bodhisatva NAPm 2.144; 3.2; bodhisatvā NSm 2.153, 155.
byāta indecl. ppp. in byāta yan- "to recollect" 2.222.
byev- "to obtain", pp. byauda-. byevo 1 sg. opt. 2.183; byaudāndā 3 pl pf. tr. 2.143; byonde 3 sg. pf. tr. m. 2.231.
byau- "to be found". byaude 3 sg. pres. mid. 2.151.
braṣṭe, braṣṭai v. puls-.
brrahmalova- "the world of Brahmā". brrahmalovi LSm 2.157.
brahmāna- "Brahman-god". brahmāna NAPm 3.3.
bria- "beloved" adj. brī ASm 2.180; brya VSm 2.177. Superl. bryandama NAPm 2.190.
brricā- "love". brrica NSf 2.223.
briyā- "love". britya LSf 2.169.
brrem- "to weep". brremandā NAPm aa-adj. < pres. pt. 2.218.
brya v. bria-.
bryandama v. bria-.
bva, bvānde v. bud-.
bvāmātā- "perception, knowledge". bvāmata NSf 2.189, 223; bvemāte jsa 2.181, 192, 196, bvemete jsa 2.221 IASf.
bhadra- n.pr., BSkT Bhadra. badra VSm 2.141, 145, 146, 148, 152, 160, 188; badrra VSm 2.139, 147, 155, 162, 211; bhadra VSm 2.153; bhadrā VSm 2.154, 230; badṛ NSm 2.144, 166, 170, 187, 231, 242; VSm 2.149;

bhadṛ GDSm 2.156; badrā VSm 2.185; badru ASm 2.142; bhadru ASm 2.237.

1. *ma* v. aysu.

2. *ma* "nor" 2.183, 188, 203, col. With imp., opt. or subj.

makala- "monkey". *makalā* NSm 2.164.

maṃjuśrī- n. of Bodhisattva, BSkt Mañjuśrī. *maṃjuśrī* NSm 2.153.

mad- "to be intoxicated", pp. *māsta-*. *māstä* ppp. GDSm 2.167.

man- "to harm, injure". *maniyā* 3 sg. opt. 2.200.

mamāna- "my" possessive adj. to aysu q.v. *mamānai* NSm 2.214.

mara "here" adv. 2.157, 192, 213, 214, 217; 3.10.

maricā- "mirage". *marici* GDSf 2.163; *marice* GDSf 2.224; *marico* ASf 2.226.

malys- "to crush", pp. *malsta-*. *malstä* 3 sg. pf. tr. m. 2.139.

masa- "measure, extent", v. *drrau-masa-*.

mahākāśava- n. of Bodhisattva, BSkt Mahākāśyapa. *mahākāśavi* 2.145 < -ā NSm + -ī pron.

mahāvvyūbhī- n. of Buddha-field, BSkt *Mahāvvyūha. *mahāvvyūbhī* LSm 2.239.

mākṣia- "honey". *mākṣi* ASm or GDSm 2.225.

mātar- "mother". *māta* NSf 2.180.

mā'tā- "bee". *mā'te* NAP 2.225.

māñ- "to resemble". Pres. pt.: *māñanda* NAPm 2.163, 210; *māñandā* NSm 2.236; *māñande* NAPm 2.224; *māñi* 3 sg. opt. 2.181.

māstä v. *mad-*.

1. *mā* v. *ah-*.

2. *mā* v. aysu.

mādān(a)- "gracious" adj. *mādāna* VSm 2.181; 3.9.

māitra- n. of Buddha, BSkt Maitreya. *māitrai* NSm 2.185; *māitrai* GDSm 3.2; *māitrai* ASm 3.6; *māitrai* NSm 3.7.

mār- "to die", pp. *muḍa-*. *māre* 1 sg. pres. mid. 2.192.

māšte v. *māsta-*.

māsta- "great" adj. *māšte* IASf 2.186, 223; *māsta* NSf 2.235; *māstä* NSf 2.189, 196, 204, 229; *māstä* NSm 2.219; *māstu* ASm 2.233. Superl. *māstamā* NSm 2.185.

mudgalyāyana- n. of Elder, BSkt Maudgalyāyana. *mudgalyāyani* 2.149 < NSm -ā + -ī pron.

mulysdā- "compassion". *mulysdā* NSf 2.189, 196, 197 (bis), 225; *mulysdi* NSf 2.201; *mulśde* jsa IASf 2.186, 190, 213, 221 (jsei), 223 (bis), 230.

muho "we, I" pron. 1 pl, used as sg. *muho* A 2.202, 204.

meittrā- "love, BSkt maitrā-". *meittra* NSf 3.2.

maitravāhāra- "dwelling in the *maitrā*-state" adj. *maitravāhāra* NAPm 3.3.

mait(t)rai v. *māitra-*.

mau- "intoxicating drink". *mau* NSm 2.167.

myānu, myāno "in the middle". 1. adv. 3.12. 2. postp. + GD 2.234.

yākṣa- "class of semi-divine being". *yākṣa* NAPm 2.156.

yan- "to make, do", ppp. *yāda-*, *yuḍa-*. *yanāni* part. nec. NSm 2.222; *tindā* 3 sg. pres. act. 2.205 (bis); *yanāre* 3 pl pres. mid. 2.211; *yanāro* 3 pl subj. 2.193; *yanimā* 1 sg. pres. act. 2.191; *yanīñi* 1 sg. subj. 2.206; *yaniyā* 3 sg. opt. 2.203; *yanu* 2 sg. imper. 2.182; *yanda* 3 sg. inj. 2.180; *yande* 3 sg. pres. mid. 2.186, 205, 213; *yidāndā* 2.184, *yāḍāndā* 3.5, *yāḍāndi* 2.233 3 pl pf. tr.; *yāde* 3 sg. pf. tr. m. 2.237, 242, 243; 3.8; *yāḍaimā* 1 sg. pf. tr. m. 2.206; *yindā* 3 sg. pres. act. 2.179, 219; *yuḍu* ppp. ASn 2.205; *yūḍaimā* 1 sg. pf. tr. m. 2.182.

yāna- "vehicle (of the Law)". *yānā* NSm 3.11; *yānānu* GDPm 3.11.

yāva "up to" adv. 2.190; 3.4.

yā v. *ye*.

yāda-, *yīḍa-*, *yīndā*, *yūḍa-* v. *yan-*.

ye "one" indef. pron. NS: *ye* 2.142, 162, 179, 186, 187, 190, 198, 205, 208, 209, 213, 216, 219, 221, 223 (bis); *yā* 2.200; 3.8.

ysamaśśandaa- "the world, *loka*". *ysamaśśandā* NAPm 2.163, 232; *ysamaśśandai* NSm 2.210; GDSm 2.181, 184; *ysamaśśandau* ASm 2.157.

ysambasta- n. of the official who ordered the book to be written. *ysambastā* NSm 2 col.

ysarrīnaa- "golden" adj. *ysarrīgyo* ASf 2.198.

ysarnaa- "golden" adj. *ysarnai* NSm 2.172.

ysāta- v. *śśau-ysāta-*, *ysai-*.

ysān- "to shine". *ysānde* 3 sg. pres. mid. 2.172. *ysānātu* 2.234, form uncertain.

ysāra- num. "1000". *ysāru* ASm 2.239; *ysāre* NAPm 3.2.

ysīraho- "roughness, harshness". *ysīraho* AS or NAPm 2.200.

ysurrā- "anger". *ysurrā* NSf 2.207; *ysurri* 2.200 (< NSf *ysurrā* + -ī pron.); *ysurru* ASf 2.205 (bis).

ysai- "to be born", pp. *ysāta-*. *ysaite* 3 sg. pres. mid. 2.212. pp.*ysāta-* in *śśau-ysāta-* q.v.

ratana-, *ratāna-* "jewel". *ratanyo* jsa IAPm 2.172; *ratānānu* GDPm 2.143.

rraysāa- "empty" adj. *rraysā* NAPm 2.155.

rraysgu "quickly" adv. 2.155, 168.

rraṣṭa- "right, correct" adj. *rraṣṭa* NSf 2.196.

rraṣṭu, *rraṣṭo* "rightly" adv. *rraṣṭu* 2.224; 3.12; *rraṣṭo* 2.223; 3.9.

rrāa- "plain". *rrau* ASm 2.226.

rājagrāha- n. of famous city in India. *rājagrāhā* LSm 3.1.

rrāśā- "realm; control". *rrāśā* LSm 2.207.

rru v. *rro*.

rro "also" adv. Spelled *rru* 2.198. *rro*: 2.144, 146, 147, 150, 160, 195, 201, 202 (bis), 204 (bis), 205, 243.

rrau v. *rrāa-*.

lakṣaṇa- "mark, sign (of Buddha)". *lakṣaṇai* 2.171 < *lakṣaṇa* NAPm + -ī pron.; *lakṣaṇyau* 2.172, 212, *lakṣaṇyo* 2.222 IAPm.
va encl. particle shortened < *vā* q.v. *kya va* 2.174. *kau va* 2.178. *kya tā va* 2.181. *ka mā va* 2.193.
vajsiṣ- "to perceive, see", pp. *vaj(s)āṣṭa-*. *vajsiṣḍe* 3 sg. pres. mid. 2.197; *vajāṣṭe* 3 sg. pf. tr. m. 2.158.
vañña "now" adv. 2.204. v. *vaysña*.
vathāyaa- "pupil, disciple". *vathāyā* NAPm 2.147, 160.
vaysña "now" adv. 2.183, 185, 188, 194. v. *vañña*.
vara 1. "there" adv. 2.143, 161 (bis), 166, 208, 209, 221, 222, 242; 3.2. "towards" postp. + acc. 2.186. v. *varālsto*, *vari*.
varāyasa- "experience". *varāysā* NSm 2.205.
varālsto "towards" postp. + A 2.241. v. *vara*.
varās- "to experience", pp. *varaṣṭa-*. *varāsāne* 1 sg. subj. mid. 2.203; *varāsāre* 3 pl pres. mid. 2.152.
varāsāka- "experiencer". *varāsākā* NSm 2.209.
vari in the phrase *vari ānye* 2.231 "at once". v. *vara*.
vaśāra- "thunderbolt". *vaśārā* NSm 2.179.
vaṣṭ- "to approach", pp. *vistāta-*. *vistātā* 2.170, 235, *vāstātā* 3.7 3 sg. pf. intr. m.
vasuta- "pure" adj. *vasuta* NSf 2.146, 148; 3.2; *vasutu* NSm 2.148; LSm 2.239; ASm 2.146; *vasvātā* NSm 2.176.
vasus- "to become pure". *vasuṣṭi* 3 sg. pres. act. 2.176, 198.
vasvātā v. *vasuta-*.
vā encl. particle (cf. *va*). *kya vā* "some" 2.140, 143; "who?" 2.155. *uṣṇīrvai vā* 2.233. *ka vā* 2.222. *ka haḍe vā* 2.219. *ko ye vā* 2.209. *khano vā* 2.232. *ttiyā vā* 2.187. *pātcu vā* 2.208. *mulśde jsei vā* 2.221.
vātco, *vātco* "then, next" adv. (encl. form of *pātcu* q.v.). *vātco* 2.192; 3.10, 11; *vātco* 3.6, 7.
vikurvaṇa-rāja- n. of the Buddha who Bhadra will become. *vikurvaṇa-rājā* NSm 2.238.
vicitra- "various, variegated" adj. *vācitra* 2.218, *vicitra* 2.242, *vācitra* 2.160 NAPm; *vicitre* NAPf 2.140; *vicittrei* 2.232 < -e NAPf + -ī pron.
vāta v. ah-.
vātāga- "fruition, BSkt vipāka-". *vātāga* NSm 2.144; *vīvātu* ASm 2.146, 150.
vātā, *vāte* "towards" postp. + A: *vātā* 2.189, 205; *vāte* 2.202, 225, 226, 227. + GD: *vātā* 2.183; *vāte* 2.179, 203. Phrases: *jsei'ṇu vātā* 2.171 "quickly, easily"; *oṣku vāte* 2.176, 211 "always"; *hamu vāte* 2.214, *ham vāte* 2.139 "always".
vina, *vāno* "without" prep. + GD. *vina* 2.149, 235; *vāno* 2.176.
viysa- "lotus". *viysa* NAPm 3.8.
viysavārgyā- "lotus-leaf pool". *viysavārgyo* LSf 2.141.

viṣṭ- "to place", pp. *vistāta-*. *vistāte* 3 sg. pf. tr. m. 2.169, 182.
vistāta- v. *vaṣṭ-*, *viṣṭ-*.
vīja- "physician". *vīji* NSm 2.174.
virā, *virī* "towards, with regard to; in, at, under" postp. + A: *virī* 2.139, 168, 172, 232; *virā* 2.141, 142, 152, 157, 222, 225 (bis), 228; 3.1. + GD: *virī* 2.194; *virā* 2.233.
vīvātu v. *vātāga-*.
vūḍa- "covered" ppp. *vūḍā* NSm 2.172.
vaiśramaṇa-, *vaiśramaṇa-* n. of the lord of the Yakṣas. *vaiśramaṇā* NSm 2.156; *vaiśramaṇu* ASm 2.159.
vyātar- "to prophesy", pp. *vyātarāta-*. *vyātarāte* 3 sg. pf. tr. m. 2.241.
śśandaā- "the earth". *śśandā* NSf 2.177, 235; *śśando* LSf 2.142.
śśarana- "refuge" 2.143.
śśāriputra- n. of famous disciple of the Buddha, BSkt Śāriputra. *śśāriputri* 2.147 < -ā NSm + -ī pron.
śśāra- "good" adj. *śśāra* NAPm 2.143; 3.10; *śśāri* NSm 2.139. *śśāru* ASn 2.179. *śśāru* adv. "well" 2.188; *śśārvī* 2.169 (< *śśāru* + -ī pron.). v. comp. *hastara-*, superl. *hastama-*.
śśārka- "beautiful" adj. ASn as adv. *śśārku* 3.6, 8.
śśārvī v. *śśāra-*.
śśunya- "empty" adj. *śśunyu* NAPm 2.228.
śśūka- "alone" adj. *śśūkā* NSm 2.217.
śśūna- "place of birth, BSkt yoni-". *śśūna* NAPm 2.163.
śśūh- "to equip", pp. *śśūsta-*. *śśūstā* ASm 2.244.
śśo, *śśau* num. "one". *śśau* NSm 2.139 (bis), 213; *śśo* NSm 3.11; *śśau* ASm 2.219. *śśau . . . śśau . . .* 2.139 "one . . . one . . .". *śśau śśau* 2.213 "one by one".
śśau-ysāta- "only-born" adj. *śśau-ysātu* ASm 2.180.
śśtā "necessary" adv. + acc. 2.217.
śśtāka "necessary" adv. 2.189, 223.
śśtā v. ah-.
śśa- "this" dem. pron. *śśa* NSf 2.140, 174, 178, 180; *śśa'* NSf 2.204; *śśā* NSm 2.174, 175, 205, 218, 238; *śśā'* NSm 2.219. Other forms from *tta-*: *ttānu* GDPm 2.202; *ttā* NAPm 2.186, 202, 203, 205, 218, 225; NAPf 2.233; *ttāna* IASm 2.164, 207, 229, 241; *ttānu* 2.181 (< *ttāna* + -ū pron.); *ttāye* GDSm 2.202; *ttu* ASm 2.143, 157, 166, 187, 238, 241, 242; 3.1, 3; *tte* NAPf 2.196; *ttye* GDSm 2.194 (bis), 203, 205; GDSf 2.203; *ttiau* 2.183, 244, col., *ttiau jsa* 2.154, 196, 207 IAP.
śśadā- "faith". *śśado* ASf 2.143.
śśavā- "night". *śśāve* LSf 2.173, 228.
śśahānā- "virtue". *śśahāne* NAPf 2.177; *śśahāne* IASf 2.181.
śśā v. *śśāta-*.
śśāra- "that" dem. pron. *śśārā* NSm 2.203.

ṣā, ṣā' v. ṣa-.

ṣṣānauma- "favour". NSm ṣṣānaumā 2.240.

ṣāta- "this" dem. pron. ttātā NAPm 2.166; ttāṭī 2.151 (< ttātā NAPm +
-ī pron.); ttāte NAPm 2.162, 207, 208; NAPf 2.154, 165, 195, 230;
ttiyā GDSm 2.148, 240; ttuto ASf 2.236; ttū ASm 2.194, 202, 231,
237, 243, 244; tvī ASm 2.148, 232; ṣā NSf 2.146, 148, 160, 235; ṣātā
NSm 2.144, 150; ṣāte NSm 2.153, 185, 194, 204; ṣṣāte NSm 2.198; ṣei
NSm 2.151, 152, 210.

ṣṣīve v. ṣṣavā-.

ṣei v. ṣāta-.

ṣṣai "even" adv. 2.173, 175, 178, 179, 186, 190, 198, 201, 213, 215, 243.

ṣkim- "to create", ppp. ṣkaunda-. ṣkaunda ppp. NAPm 2.149.

ṣkaungyā- "conditioned state, BSkt saṃskāra-". ṣkaungye NAPf 2.195;
ṣkogyē NAPf 2.165.

ṣkaunda- v. ṣkim-.

ṣt- "to stand". pr. pt. ṣtāna- with adjs and advs: ṣtānā 2.158, 171, ṣtāni
2.192 NSm; ṣtānye GDSm 2.161, 166. ṣtāṇu pt. nec. NSn 2.215.
ṣtāre 3 pl pres. mid. 2.149, 160, 193.

saggorava- "reverent" adj. saggoravāna IASm 2.171.

satva- "being". satva NAPm 2.154, 162, 189, 191, 193, 199, 217, 218, 230,
244; satvā NSm 2.209, 213, GDSm 2.149; satvu ASm 2.219. v. asatva-.

satva-hātāyā 2.220 "for the welfare of beings".

saṃtsāra- "the cycle of existence, BSkt saṃsāra-". saṃtsera LSm 2.164,
182, 191, 202, 205, 213, 214, 225.

sad- "to appear, seem", pp. sasta-. sastu ppp. NSn 2.240. saittā 3 sg. pres. act.
2.159, 210; saindā 3 pl pres. act. 2.154, 164, saindi 2.227.

saṅa- "expedient, BSkt upāya-". saṅa NAPm 2.223.

samāhāna- "meditation". samāhāna LSm 2.221.

samu "only" adv. Esp. with kho: samu kho "just as" 2.141, 148, 153, 167,
172, 176, 177 (bis), 234. samu ne hā "hardly" 2.182. Otherwise:
2.149, 154, 205, 210, 217. With -ī pron.: samvī 2.197, 201, 228.

sarau- "lion". sarvai GDSm 2.178.

sarb- "to rise", suppletive pp. sata-. sarbandi NSm pr. pt. 2.234.

sarvaṃṇā- "all-knowing" adj. sarvaṃṇa 3.9, sarvaṇa 2.182 VSm.

sarvadharmā- "all the elements". sarvadharmā NAPm 2.153, 224; 3.9.

sarvasatva- "all beings". sarvasatva NAPm 2.180; sarvasatvānu GDPm
2.215, 229, 233.

sarvai v. sarau-.

salīā- "year". salī NAP 2.239.

sahy- "to endure". sahyāna pt. nec. NAPm 2.200; sahyāmā 1 sg. pres. act.
2.202, 214, 216.

sātā "bravo" adv. as interj. sātā sātā 2.184 "sādhu sādhu".

sāna- "enemy". sānā NSm 2.220; GDSm 2.205 (bis); sānu ASm 2.205.

sāmuha- "visible" adj. sāmuha NAPm 2.222.

sāra- "substance". sārā ASm 2.195. v. asāra-.

siddham (Skt) "success" 3.1.

sāyatā- "sand". sāyata NSf 2.215; siyatā ASf 2.198.

sīravātā- "contentment". sīravātā NSf 2.185.

sīruṣṭāna- "of contented mind" adj. sīruṣṭānā NSm 2.158.

sunārmāta- n. of *kalpa*. sunārmāte LSm 2.239.

subhūta- n. of Bodhisattva, BSkt Subhūti. subhūti 2.151 < -ā NSm + -ī.
pron.

suha- "blessing". suha NAPm 2.218; suhā NSm 2.219; suhu ASm 2.233.

sūtra- "a work, BSkt sūtra-". sūtru ASm 2.243; sūtryau IAPm 2.244.

se particle introducing direct speech 2.156, 170, 240.

saittā, saindā, saindi v. sad-.

skandha- BSkt skandha-, Edgerton "agglomeration". skandha NAPm 2.208.

skyāta- "time". skyātu ASm 2.143; 3.3.

stava- "praise". stavyo IAPm 2.242.

stāmā- "exertion". stāmo ASf 2.213.

stunā- "pillar, column". stuno LSf 2.164.

striyā- "woman". striya NSf 2.226.

sthīra- "elder". sthīrā NSm 2.149.

spata- v. spai-.

spāśī- "to see, look at", pp. spāṣṭa-. spāśāre 3 pl pres. mid. 3.6; spāṣe 1 sg.
pres. mid. 2.199; spāṣṭe 3 sg. pf. tr. m. 2.144, 169, 171.

spātaa- "flower". spātyau IAPm 2.242.

spai- "to satisfy; be satisfied with". spaiye 3 sg. pres. mid. 2.201. spatu ppp.
NSm 2.169.

syāmatā- "appearance". syemate GDSf 2.210.

hajua- "wise" adj. hajvī GDSm 2.199, 204, 218, 219.

hajvattātā- "wisdom". hajvattātā NSf 2.197; hajvattete jsa IASf 2.224.

hajvī v. hajua-.

hamju "in the *añjali*-position" adv. 3.8.

haḍā- "day". haḍāya LSm 2.173.

haḍā, haḍe "however" adv. (encl. shortening < haḍe q.v.). ka haḍe 2.216,
219; kho haḍā 2.159.

hatāru "formerly" adv. 3.1.

hatī- "to give", pp. hatāṣṭa-. hatāṣṭe 3 sg. pf. tr. m. 2.237; hatīṣā inf. 2.158;
haiṣāro 3 pl subj. 2.156.

hana- "blind" adj. hanā NSm 2.228.

hanaśī- "to go astray, be ruined", pp. hanaṣṭa-. hanaśāte 3 sg. pres. act.
2.198.

hamtsa "together with" postp. + IA 2.156, 168, 230.

hamdara- "other" adj. hamdaru ASm 2.219.

hamdrūṣṣā- "hostility". hamdrūṣṣa NSf 2.210.

- haphāra* "distinction". *haphāra* NAPm 2.155.
hama "all" adj. *ham* vāte 2.139, *hamu* vāte 2.214 "always".
hamaṅga "equal, impartial" adj. *hamaṅga* NAPm 2.145; *hamaṅga* NSf 2.189. ASn as adv. "equally": *hamaggā* 2.139; *hamaṅgu* 2.180; *hamamṅgu* 2.207.
hamata, *hamatā* "of oneself" adv. *hamata* 2.220; *hamatā* 2.201; 3.7.
hamata "oneself". *hamatu* ASm 2.167; *hamatye* GDSm 2.229.
hamad "to be intoxicating". *hamatte* 3 sg. pres. mid. 2.167.
hamāh "to change" (intr.). *hamyāro* 3 pl subj. 2.140.
hamu v. *hama*-.
hamggūj "to meet with", pp. *hamgguva*-. *hamgguvai* 2 sg. pf. tr. m. 2.185.
hamjsaṣ "to be about to", pp. *hamjsaṣta*-. *hamjsaṣḍa* 3 sg. inj. 2.158 (+ inf. *hatišā*).
hambaḍa "full" adj. *hambaḍa* NAPm 2.157; NSf 2.173.
hambīr "to be (ful)filled". *hambīḍā* 3 sg. pres. act. 2.194.
hamber "to (ful)fil". *hamberāmā* 1 sg. pres. act. 2.194.
hamyāro v. *hamāh*-.
hamrāṣṭu "always" adv. 2.201.
haysā "to wash, bathe", pp. *haysnāta*-. *haysnāte* 3 sg. pf. tr. m. 2.170.
harays "to extend (hands)", pp. *haraṣṭa*-. *haraysde* 3 sg. pres. mid. 2.182; *haraṣṭā* 3 sg. pf. tr. m. 2.142.
harbiśā "all" adj. *harbiśā* NAPm 2.152, 163, 171, 190, 191, 193, 199, 230, 244; 3.5; NSm 2.192; NAPf 3.4; *harbiśī* NAPm 2.162; *harbiśū* ASm 2.157; ASf 2.188; *harbiśu* ASm 2.243. Cf. *biśā*-.
hars "to be left, remain", pp. *harita*-. *harīti* 3 sg. pres. act. 2.192; *harsā* 3 sg. opt. 2.216; *harsīndi* 3 pl. pres. act. 2.217.
hastama "best" adj. (superl. to *śśāra* "good" q.v.). ASf with *balysūstu*: *hastama* 2.212; *hastamu* 2.183, 238; *hastamo* 2.230.
hastara "better" adj. (compar. to *śśāra* "good" q.v.). ASn as adv.: *hastarvī* 2.234 (with *-ī* pron.).
haspās "to strive". *haspāsāṅtu* pt. nec. NSn 2.229.
hā particle. *samu ne hā* "hardly" 2.182. *samvī hā* "merely" 2.197, 201. *cī rro hā* 2.204.
hāḍe "however" adv. 2.161, 223. v. *haḍā*, *haḍe*.
hālaa "side; direction". *hālā* NAPm 2.158.
hāva "profit, benefit". *hāvāna* IASm 2.185.
hātāyā "for the good of" postp. + GD 2.215. See also *satva-hātāyā*.
hām "to be, become", pp. *hāmāta*-. *hāmāte* 3 sg. subj. 2.192, 215; *hāmāne* 1 sg. subj. 2.184; *hāmānde* 3 pl subj. 2.203; *hām* <ā> ta 3 pl pf. intr. m. 2.143; *hāmātu* ppp. NSn 2.170; *hāmāte* 3 sg. pres. mid. 2.221, 238; 3 pl pf. intr. m. 3.11; *hāmu* 2 sg. imper. 2.188.
hāra "thing". *hāra* NAPm 2.152, 154, 161, 189, 227 (bis); *hārāṅu* GDPm 2.209; *hārā* NSm 2.161; *hār* NSm 2.161, 208; *hārna* IASm 2.207.

- hārṣṭāyā* "really" adv. 2.196, 200.
hīvā "suus" adj. *hivye* NAPm 3.9; *hāvyo* ASf 2.199, *hivyo* 2.213; *hivī* ASm 2.190.
hīvy "to appropriate". *hīvyāre* 3 pl. pres. mid. 2.226.
hīvyāmātā "appropriation". *hīvyāmata* NSf 2.151.
hīs "to come", suppletive pp. *āta*-. *āta* 3 pl pf. intr. m. 3.3, 4; *hīstā* 3 sg. pres. act. 2.219; *hīsāṃdu* 3 pl imper. 2.202.
huṣka "dry" adj. *huṣke* NAPm 2.175.
hūdva "both" adj. *hūdva* NAPm 2.139; 3.8.
hūna "dream". *hūnā* NSm 2.195; GDSm 2.163, 210; *hūni* GDSm 2.224; *hūña* LSm 2.226.
hūs "to sleep", pp. *hūta*-. *hūsandī* NSm pr. pt. 2.167.
haiśāro v. *hatīś*-.
hotana "powerful" adj. *hotanā* NSm 2.159.
hotā "power". *hota* NSf 2.178.
haura-, *hora*- "gift". *haurā* 2.153, *horā* 2.145, 152, *horī* 2.150, 151 NSm; *haurī* NAPm 2.160.
hvata- v. *hvāñ*-.
hva'nd(a)- "man". *hvaṃ'dā* 2.208, *hva'ndā* 2.218, *hvandī* 2.219, *hvandā* 2.220, *hva'ndā* 2.229 GDSm; *hvaṃ'du* ASm 2.189.
hvar "to eat", pp. *hvaḍa*-. *hvarīyā* 3 sg. opt. act. 2.213.
hvah "to strike", ppp. *hvasta*-. *hvasta* ppp. NAPm 2.218.
hvādaṣṭu "in both hands" adv. 2.156.
hvāñ "to speak", pp. *hvata*-. *hvatu yan*- "to finish speaking" 2.243. *hvate* 3 sg. pf. tr. m. 2.147, 149, 151, 152, 153, 154, 155; 3.1. 9; *hvataimā* 1 sg. pf. tr. m. 2.244; *hvāña* 2 sg. imper. 2.187; *hvāñi* 3 sg. opt. 2.140, inf. 2.171; *hvāñāte* 3 sg. pres. act. 2.185, 240; *hvāñimā* 1 sg. pres. act. 2.188; *hvīte* inf. 2.211; *hve* 3 sg. pf. tr. m. 2.145 (< hvate).